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

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1849.
Since the establishment of the College of Fort William by Marquis Wellesley, the labors of many distinguished individuals have added much valuable information to the knowledge before possessed of oriental literature, and afforded many facilities to the attainment of an improved acquaintance with the several dialects peculiar to the provinces immediately subject to the Supreme Government. A similar Institution (on a modified and less extensive scale) has more recently been established at Fort St. George, and may be expected, in course of time, to produce the same favorable results as regards the languages of the South of India; respecting which very little has as yet appeared before the public through the medium of the press, though the languages themselves had, even before the establishment of the College, been cultivated with considerable success by many individuals.

For the establishment of the College of Fort St. George, and for the encouragement afforded in many other respects to the advancement of the literature of Southern India, the Public are in a great degree indebted to Sir George Barlow; and the following is one of several works which owe their rise to this source.
The Author, having been nominated to a seat at the Board of Superintendence for the College, had frequent opportunities of observing the disadvantage under which the Teloogoo Students laboured, from the want of a work on the elements of that language. An attempt to remove this impediment was a duty which the author's situation in some degree imposed; and actuated by this motive, as well as by a desire to rescue the Teloogoo from the undeserved neglect in which its great difficulty had involved it, and to extend among his countrymen the knowledge of a language spoken by a large portion of the native subjects of the British Government in the South of India, he proceeded to arrange the notes, on the native grammars of the language, which he had taken to assist his own studies, in the form which they have assumed in the following pages.

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

Every first attempt to illustrate the principles of a foreign language is attended by peculiar difficulties; but to do justice to a language so highly cultivated as the Teloogoo required advantages to which the author makes no pretension: nevertheless he hopes that in essential respects, the work will not be
found deficient. He does not expect that it will remove all the difficulties which have hitherto opposed the acquisition of the Telooogoo: if, by enabling the European Student to overcome the chief obstacles in his way, it lightens his labour, and facilitates his access to that eminence which all should endeavour to attain who seek distinction in the public service, the author's utmost wishes will be accomplished: at some future period, perhaps, the track which he has opened may be followed by others possessing more ability and leisure than himself, who, correcting those errors into which he has fallen, may give to the world improved works, on one of the most useful and polished languages of India.
TO HIS EXCELLENCY

THE RIGHT HONORABLE FRANCIS RAWDON HASTINGS,

EARL OF MOIRA, K. G.

GOVERNOR GENERAL AND COMMANDER IN CHIEF IN INDIA.

&c. &c. &c.

MY LORD,

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

Public utility, the chief object of this work, constitutes also its chief claim to the patronage of a Statesman whose liberal and enlightened mind deems nothing beneath its notice which may be calculated, however remotely, to promote the interests of the Great Empire intrusted to his care. If, by diffusing among the civil and military servants on the Coast a more extended knowledge of the language of Telingana, and an improved acquaintance with the character, customs, and manners, of the fine race of men who
inhabit that country, the work here presented to your Lordship should contribute in any degree to the convenience of individuals, to the service of the Government, or to the security and happiness of its subjects, I shall have the satisfaction to reflect that, however imperfect its execution, it will not have proved altogether unworthy of the distinguished patronage with which it has been honored.

I have the honor to be,

My Lord,

with the greatest respect,

your Lordship's obliged and very obedient humble servant

A. D. CAMPBELL.
INTRODUCTION.

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

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

† Among numerous authorities which may be quoted in support of the concluding part of this statement, I subjoin the following passages from the "Travels of Dr. Francis Buchanan," a work containing much statistical information, regarding the provinces in the interior of the Peninsula:

"Every where in Karnata the palanquin-bearers are of Telinga descent, and in their own families speak the language of their original country." — "The Woddas or Woddaru are a tribe of Telinga origin, and in their families retain that language; although they are scattered all over
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A tradition current in Telingana, and noticed by many of its best native * Authors, states the original name of this language, as well as that of the country in which it is spoken, to have been Tri-lingum, or in pure Teloogoo Modaga-lingum; † namely the language or country of the three lingums: a name derived from the three lingums, or mystic symbols of the divinity, in the form of which Shiva, the destructive and re-producing power in the Indian Trinity, is reported to have descended upon the mountains of Shri Shuelum or Purvatum, Caleswarum, and Bheemeswarum or Dracharamum, where he is supposed still to hold his awful abode, and is worshipped under the respective names of Mullecatjoona, Calanadha, and Bheemeswara.

These three lingums are said to have marked the chief boundaries of the country known in modern times by the name of Telingana. The first, that of Shri Shuelum, " the countries where the Tamil and Karnataka tongues are prevalent"—Speaking of a cast known by the name of Baydaru, he observes—"Those in the North-eastern parts of the Mysore Rajah's dominions are of Telinga descent, and retain that language—They seem to be the true Sudra cultivators and military of Telingana, and to have been introduced in great numbers into the southern countries of the Peninsula, when these became subject to Andray or Telingana princes."

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

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

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

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

† see Wilkes' South of India.

‡ The present Nabob of Kurnool, a tributary of the East India Company, in whose territory this Pagoda is situated, collects on this occasion a considerable revenue from the pilgrims; to secure which, he deputes an officer with a certain number of Sepoys: but, with that intolerant bigotry, which more or less influences all who profess the faith of Mahomed, he has resisted every application from the Hindoos to be permitted to repair this very ancient temple, which is now fast falling to decay.
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The second lingum at Caleswarum, visited occasionally by a great concourse of pilgrims, is situated on the spot where Arrowsmith places Callysair Ghaut on the Godavary, and is the same that is described by Captain Blunt, in the seventh volume of the Asiatic Researches, under the name of a Pagoda sacred to Cali, standing on the very boundary of Telingana, where the Baun Gunga joins the Godavary.†

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

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

* Dr. Buchanan's travels Vol. III Chapter XVI Page 134—*At Sheraly is a river called Sheraly-tari—which comes from a temple on the Ghauts that is termed Bhimesara"—N. B. Sheraly is placed by Arrowsmith to the South of Onore on the Coast of Canara, under the name of Serowly"—in the latitude of which the boundaries of the three countries abovementioned meet.
northern and southern limits of Telingana proper, as exhibited in our best maps, will be found to coincide very nearly with the sites of these two temples.

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

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

† He adds, in hac galli gallinacei barbati esse dicuntur, et corvi et psittaci albi.

the Sicacollum of Arrowsmith, which stands in the Masulipatam district, a little above the mouth of the Krishna, is the Sanscrit name for a peculiar red or whitish crow.

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

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

* In the Vayu Puran the course of the Ganges is thus described "The Ganges flows through the Gandharvas, Cinnaras, Yaoshas, Raoshas, Vidyadharas. (Uragas or large snakes; these are tribes of demons good and bad in the hills) Galdapagramas, Paradas, Svignanas, Svases, Ceratas, Pulindas, Curavas, in Cura about Taneshar, Sam-Bhuratas, Panchalas, Casi or Benares, Matyas, Magadhias (or south Behar) Brahottaras, Angas, Bangas, Calingas," &c. Asiatic researches Vol. 8th. Essay on the sacred isles in the west.
in the Poorans, the Ganges proper is described as passing through Calinga, a
country which we know to be the region watered by the Godavery*. So far, there-
fore, as regards the course of the Ganges through Calinga, described in these
ancient books, it must be the Godavery to which they allude.

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

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

* Asiatic Researches Vol. III article 3d.
† The reader is requested to refer to the conclusion of the second Chapter of the grammar.
† Telinga is mentioned in the Brahmanda Puran as an inland Country, situated between Casicosala
or Benares, and Magadha. Vol. 8th. of the Asiatic Researches. Essay on the sacred isles in the west.

** The participle तेल (the same as तेलु) may be added to each of these words, used ad-
jectively, which thus became तेलु तेलुगो and तेलु तेलुग तेनुगoo respectively. These deri-
vations, however, are not free from objection, for they are not in strict conformity to the gramma-
tical rules for Sundhi.
and that Tenoogoo may be translated sweet, from Tene, honey, a denomination by no means inapplicable to a language that has often been termed the Italian of the East.

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

The most ancient Teloogoo Grammarian of whom mention is made in the native books is the sage Kunva, who is said to have been the first that composed a treatise

* It has been already noticed that Telinga is mentioned in the Brahmanda Pooran, as situated between Casi-cosala and Magadha, that is between Benares and Bahar proper. Calinga is mentioned in the same Pooran, as situated between Cosala and Banga, in other words, between Benares and Bengal proper. 2d Vol. of the Asiatic Researches.—Essay on the sacred isles of the west.—This proves the two to have been at least contiguous, but the one is generally understood to have been a subdivision of the other.

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

† Marsdens Malay Grammar.

*** See article VII Vol. 2d of the Asiatic Researches.
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on the principles of the language. It is stated that he executed this work by command of a king of Andhra, named Andhra royoodoo, son of Soochundra who reigned at Siccacollum on the banks of the Krishna. On the death of Soochundra, Andhraroyoodoo quitted the capital of Siccacollum, and established his residence on the banks of the Godavery—possibly at Rajahmundry, which we afterwards find mentioned as the capital of the Kings of the Chalookia race. Many fabulous accounts of the feats of this prince are current in Telingana, and such has been the veneration of the people for his virtues, that they have deified him as an incarnation of the God Vishtnoo, in which character he is still worshipped at the ancient capital of Siccacollum near Masulipatam.

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

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

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

In Teloogoo, the name of this place, and of Chieacole in the Ganjam District, are the same; but the two must not be confounded.
to them in these respects, so far only as they are calculated to assist an English Student. I have often been obliged to deviate from them, and, in imitation of my guides, to accommodate my illustrations &c. &c. to the grammar of the language in which I write.

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

* The following is an extract from the passage here alluded to
Nunniah Bhutt was cotemporary with the King Vishtnoo Vurdhana, ** of the Shiva sect and Chalookia race, who reigned at Rajahmundry on the banks of the Godavery. Colonel Wilkes, § in his Historical Sketches of the South of India, makes the Chalookia race more ancient than the Cadumba kings of Bunawassi, whose dynasty is stated to have been subverted in the second century of the christian era. If this be admitted, the works of Nunniah Bhutt may boast of great antiquity.

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

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Although the Teloogoo would thus appear to have been a cultivated language at a very early period, it is hardly to be expected, among the different political and religious convulsions which have so often violently agitated the Deccan, that many of the productions of so remote an age should have reached these times. Accordingly, with the exception of the abovementioned works of Nunniah Bhutt, and some books composed towards the close of the twelfth century, during the reign of Pertaub Roodroo, one of the last kings of the Bellal dynasty, which succeeded that of Cadumba, we find that nearly all the Teloogoo works now current in the country were written after the dissolution of the ancient government of Telingana, and the establishment of the more modern empire of Vidianagara.

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

† This word is pure Teloogoo दोम्बे and signifies a single stone, a solid rock, or perhaps दोम्बे a touch stone.

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

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In the Saleevaham Sakum 1258, in the year Dapatoo, on the 2d of Vysakum month, on the new moon, Hurryhur Raya will commence his reign at Anagoondy. The whole of his reign will be. After him, his brother Booka Royalo will succeed in that kingdom and will reign.
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* and for the great personal bravery he displayed in the course of his extensive conquests in the Peninsula, but chiefly for his munificent encouragement of Telogoo literature.

A. S. A.D. 1301 1379 3 Next Hurrykur Royallo the second will rule... 22 10
A. S. A.D. 1323 1401 4 After him Vejaya Booka Royallo will rule... 17 11
A. S. A.D. 1340 1418 5 Upon his death Palta Booka Royallo will rule... 16 12
A. S. A.D. 1356 1434 6 After which Gunda Dava Royallo will rule... 20 13
A. S. A.D. 1376 1454 7 After him Raja Saker Royallo will rule... 9 14
A. S. A.D. 1376 1455 8 After that Vejyvooloo will rule... 10 15
A. S. A.D. 1378 1456 9 Proundha or Pratapa Dava Royallo will rule... 21 16
A. S. A.D. 1376 1457 10 After him Veera Royallo will rule... 4 17
A. S. A.D. 1403 1481 11 After him Mallicar Royallo will govern... 6 18
A. S. A.D. 1409 1487 12 Ramachandra Royallo will next rule... 1 19
A. S. A.D. 1410 1488 13 Veeroopacha Royallo will govern... 2 20
A. S. A.D. 1412 1490 14 Narasinga Royallo will rule... 5 21
A. S. A.D. 1417 1495 15 After him Narasa Royallo will rule (including 5 years in the name of) 13 22
A. S. A.D. 1426 1604 16 of) His son Veera Narasimha Royallo from the Cycle year Rak-tachee A. S. 1426... 2 23
A. S. A.D. 1430 1509 17 The second son of Narasa Royallo, named Krishna Royallo will rule... from the Cycle year Sookla of the Kissaaka month... 21 24
A. S. A.D. 1452 1530 18 From the Cycle year Veeroottu Achoota Dava Royallo will reign... 12 25
A. S. A.D. 1464 1542 19 From thena Salica Timma, Rauze From the beginning of the Cycle year Soobacroot in the Jasta month, Rama Royallo will rule 22 years in the name of... 22 26
A. S. A.D. 1586 1664 20 Sidosevoo Royallo and keeping him in his possession. The Kingdom of Vejiyanagur will then end with Rama Royallo... 22 27

The country will be in great confusion then for... 5 28
A. S. A.D. 1541 1619 21 In the Cycle year Pramadoota Teroomal, Royallo will establish himself as King, at Penoogonda, and will rule... 11 29
A. S. A.D. 1494 1572 22 His son Sree Rungu Royallo will then reign from the Cycle year An-geeras of the 10th of Vysakam... 14 30
A. S. A.D. 5507 1588 23 After which, from the Cycle Paardeva of the 10th of Maugum of the full moon Vencataputty Royallo will rule... 28 8 15

After him, of the Kings of the Chundra race none will remain; and foreign kings will rule the land, deriving their authority from no legal right 31
A. S. A.D. 1536 1614 24 First Chicka Royallo will rule... 4 32
A. S. A.D. 1552 1630 25 After him Rama Rauze changing his true name, to that of Ramadava Royel for... 15 5 33
A. S. A.D. 1614 26 After this the Country will be in great disorder for some time, and pro-digies and portentous omens will appear between the year Bahoodany and Nundana... 15 34

(Here the Account terminates in a prophetical announcement of a Deliverer of the Hindoo Race.)

From circumstances, observes Colonel McKenzie, we may infer that this account was written A. D. 1650.

* By an inscription on the great tower erected over the grand entrance into the famous Shiva temple at Conjeeveram, which is supposed to be the highest building of the kind in India, we find that it boasts of this prince as its founder.
A great number of books, composed during the reign of Krishna Rooloo, are still to be found in the libraries of the present Polygars, of whom many in the Northern Districts, as far as Nellore, and several in the South, are descended from the former officers of the Vidianagara government: but the intolerant zeal of the Mahommedans, whose irruptions into the South of India terminated in the overthrow of the Vidianagara Empire, has left of the more ancient Teloogoo works little else remaining than the name. §

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

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

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

† The following is an extract from the act of the British Parliament to which I allude. "And be it further enacted, that it shall be lawful for the Governor General in Council to direct, that out of any surplus which may remain of the rents revenues and profits, arising from the said Territorial acquisitions, after defraying the expenses of the Military, Civil, and Commercial Establishments, and paying the Interest of the Debt, in manner herein-after provided, a sum of not less than one Lack of Rupees in each year shall be set apart and applied to the revival and improvement of literature, and the encouragement of the learned Natives of India, and for the introduction and promotion of a knowledge of the science among the Inhabitants of the British Territories in India."
people, that even to the learned, the use of commentaries is indispensable for the correct understanding of many of their best works. This peculiarity of two dialects is common to the Teloogoo, with the Tamil and the Karnataca. In the course of this work, I propose to give all the rules for the superior dialect, as being that from which the other is derived, but I shall carefully notice the peculiarities of the common dialect. The reader will bear in mind that in conversation and official business, the inferior is used to the entire exclusion of the superior dialect, and that in all books or studied compositions, a contrary rule obtains.

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

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

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

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

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

On this, and on several other material points connected with the structure of the Telooogoo, I regret that my sentiments should be entirely at variance with those of so celebrated an orientalist as Dr. Carey, one of the learned Professors in the College of Fort William, to whom the Public are indebted for a very copious Grammar of the Sanscrit language, and for a series of works on the elements of the spoken dialects of India. In the preface to a Telinga Grammar, which issued from the press after the present work had been completed and submitted to Government, Dr. Carey writes as follows, "The languages of the South of India "i. e. the Telinga, Karnata, Tamil, Malayala, and Cingalese, while they have "the same origin with those of the North" (viz. the Sanscrit) differ greatly from "them in other respects: and especially in having a large proportion of words the "origin of which is unascertained; or, as he afterwards terms them, words current "in the country, तथाकथा, of which the derivation is uncertain."
While I coincide in opinion with Dr. Carey, that, “among these five languages, the Telinga appears to be the most polished, and though confessedly a very difficult language, it must be numbered with those which are the most worthy of cultivation, its variety of inflection being such as to give it a capacity of expressing ideas with a high degree of facility, justness, and elegance”; with deference, I submit that he has given an erroneous view of the structure and derivation of the Teloogoo. In common with every other tongue now spoken in India, modern Teloogoo abounds with Sanscrit words, perhaps it has a greater proportion of them than any of the other southern dialects; nevertheless there is reason to believe that the origin of the two languages is altogether distinct.

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

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

It has also been noticed that, in speaking the Teloogoo, the Soodras use very few Sanscrit words: among the superior classes of Vysyus, and pretenders to the Rajah cast, Sanscrit terms are used only in proportion to their greater intimacy with the Bramins, and their books; and, when we find even such Sanscrit words as these classes do adopt, pronounced by them in so improper and rude a manner as to be a common jest to the Bramins, who, at the same time, never question their
pronunciation of pure Teloogoo words, I think we may fairly infer it to be probable at least that these Sanscrit terms were originally foreign to the language spoken by the great body of the people.

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

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* See the Adhurvana Vyacurnum, as given in the Audhra Cowmudi. + See the Adhurvana Vyacurnum, as given in the Audhra Cowmudi. ** The adherents of And, hra Vishtnoo (before mentioned) who then resided on the banks of the Godavery spoke Tulsama words, (Sanscrit derivatives). In the course of time, these words, not being properly articulated by the unlearned, by the change or obliteration of letters, or by being contracted, a fourth, or a half, became Tudb havas, (Sanscrit corruptions.) Those words consisting of nouns, verbal, and verbs, created by the God Brimha, before the time of Hari, the Lord of And, hra, are called Uch, ha, (pure.)

† This is the prince who is now worshipped as a divinity at Siceacollum on the river Krishna, and who was the patron of Kunva, the first Teloogoo Grammarian.
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added foreign words or those from other lands.

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

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

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

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

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

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

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

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

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

To my friend Mr. Stokes of the civil service on this establishment, who did me the favour to peruse the manuscript before it was submitted to the Government, I owe many valuable suggestions; and I am under particular obligations to my colleagues in the Board of Superintendence for a most laborious and
critical examination of the whole work. Mr. Ellis and Archdeacon Mousley are in a special manner entitled to my thanks; for their criticisms enabled me to correct many imperfections that had otherwise escaped my notice.

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

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

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

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

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

It is the intent of the following observations to shew that the statements contained in the preceding quotations are not correct; that neither the Tamil, the Telugu, nor any of their cognate dialects are derivations from the Sanscrit; that the latter, however it may contribute to their polish, is not necessary for their existence; and that they form a distinct family of languages, with which the Sanscrit has, in latter times especially, intermixed, but with which it has no radical connexion.
The members, constituting the family of languages, which may be appropriately called the dialects of Southern India, are the high and low Tamil; the Telugu, grammatical, and vulgar; Carnātaka or Cannādi, ancient and modern; Malayālma or Malayālam, which, after Paulinus a St. Bartholomaeo may be divided into Sanscrit (Grandonico-Malabarica) and common Malayālam, though the former differs from the latter only in introducing Sanscrit terms and forms in unrestrained profusion; and the Tuluva, the native speech of that part of the country to which in our maps the name of Canara is confined.

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

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

The roots of the Telugu Language, like those of the Sanscrit, are mostly the themes of verbs, but they may often be used in the crude form, or with a single affix, as nouns or adjectives, and many of them are used only in the latter acceptation; thus च्यां, as a noun, signifies a blow with the fist and is the root
of the verb ુਲਾ to strike with the fist; thus also, ુਲਾ nadu, with the affix ુ ca, ુ Nadaca, signifies, as a noun, a step, progress, conduct, manner, and is the root of the verb ુਲਾ nadavādamu to walk. In this use of the roots, all the dialects differ; the root that is used as a noun only in Tamil and Telugu may serve as the theme of a verb in Cannadi, and vice versa: thus in Tamil the term ુDescriptors, accarei is used as a noun in such impersonal sentences as ુDescriptors yenac' accareiyillei, it is not a want to me—I do not require it; in Cannadi ુDescriptors ુDescriptors accariy is the root of the verb ુDescriptors ુDescriptors accariyudu to be desired—to be endeared to. It frequently happens, also, that a term occurs which cannot be referred to any root of the tongue to which it belongs, though it is readily traced to a radical in one of the cognate dialects; thus in the compound ુDescriptors agupadādamu, (which signifies in Telugu to take in the sense in which it is used in such sentences as ુDescriptors ુDescriptors ુDescriptors ુDescriptors adi d,īmamugā nācu agupadāndi, I take it to be smoke - ુDescriptors ુDescriptors ુDescriptors dānikīka, hamu nācz agupāda lēdu, I do not take, or comprehend, the sense of it, but in Tamil to take in general, seize, obtain, ુDescriptors ુDescriptors ુDescriptors curivī yenac' agapattadu, I have caught the bird) the first member ુDescriptors aga or ુDescriptors agu has no separate meaning in Telugu, in Tamil ુDescriptors agām signifies the interior and, in both languages, the root ુDescriptors padu to suffer.

To shew that no radical connexion exists between the Sanscrit and Telugu, ten roots in alphabetic order, under the letters A, C, P, and V, have been taken from the common d,hātu-māla or list of roots, and with them have been compared ten Telugu roots, under the same letters taken from a Telugu d,hātu-māla compiled by Patāh,hi-rāma Śāstri, the Head Sanscrit and Telugu Master at the College; these will be found in the following lists, the mere inspection of which will shew, that, among the forty Telugu roots, not one agrees with any Sanscrit root. To facilitate a comparison of the several languages treated on, each of which has a distinct alphabet, the Roman character is used throughout:
the orthography is generally that of Sir Wm. Jones, as explained in the 1st Volume of the Asiatic Researches, but the grave accent is used instead of the acute, to mark a naturally long syllable when final or formed by Sandhu, and K, is occasionally substituted for C, before i and e in words belonging to the southern dialects only: other variations of trifling importance will be observed.

**ROOTS UNDER THE LETTER**

**SANSKRIT.**

A.

Ac to mark-move-move tortuously.

Ag to move-move tortuously.

Anca or Anga to mark.

Ag,ha to move - despise - begin - move quickly.

Ag,ha to sin.

Ach to honour - serve.

Anch to move - speak unintelligibly - speak intelligibly.

Aj to throw - move - shine.

At or At,ha to move.

Ad to occupy - undertake.

**TELUGU.**

Accalu to contract the abdominal muscles.

Agalu to separate - break.

Aggu to worship.

Aggalu to be insufferable - be excessive.

Ats to give by compulsion - incur debt.

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

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

Adaru to shine - shoot at.

Adalu to weep bitterly.

Adu to slap.

**ROOTS UNDER THE LETTER.**

C.

Cac to hint desire - go.

Cacc to laugh.

Cac,ha to laugh.

Cacc,ha to laugh.

Cag to move.
<table>
<thead>
<tr>
<th>Sanscrit</th>
<th>Telugu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cach to tie - shine.</td>
<td>Cadangu or Canangu to swell, boil.</td>
</tr>
<tr>
<td>Caj to hiccUp.</td>
<td>Cātācu or Cādāgu to lick as a dog.</td>
</tr>
<tr>
<td>Cat to move - skreen - rain.</td>
<td>Cadaru to call aloud - exclaim.</td>
</tr>
<tr>
<td>Cat'h to fear - recollect anxiously.</td>
<td>Cadalu to move or shake.</td>
</tr>
<tr>
<td>Cad to eat - rejoice - divide - preserve.</td>
<td>Cadi to approach - obtain.</td>
</tr>
</tbody>
</table>

**Roots under the Letter P.**

<table>
<thead>
<tr>
<th>Sanscrit</th>
<th>Telugu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pach to cook-explain-stretch.</td>
<td>Pagalu, or Pangalu to break - make forked.</td>
</tr>
<tr>
<td>Pad to shine - move.</td>
<td>Panchu to divide into shares - send away - appoint - divide by figures.</td>
</tr>
<tr>
<td>Pat'h to speak.</td>
<td>Pattu to seize - touch - begin - knead the limbs - understand - contain - unite intimately, as colour with that which is coloured, &amp;c.</td>
</tr>
<tr>
<td>Pan to traffic - praise.</td>
<td>Padu to suffer - fall.</td>
</tr>
<tr>
<td>Pat to rule - move.</td>
<td>Pandu to reprove - produce - lie down.</td>
</tr>
<tr>
<td>Pat'h to move.</td>
<td>Paḍāyu to obtain.</td>
</tr>
<tr>
<td>Pad to move - be fixed.</td>
<td>Pantangu to vow.</td>
</tr>
<tr>
<td>Pan to praise.</td>
<td>Paḍaru to act precipitately - speak nonsense - threaten.</td>
</tr>
<tr>
<td>Pamb to move.</td>
<td>Pannu to join steers to a plough - prepare.</td>
</tr>
<tr>
<td>Parbb to move.</td>
<td>Panatsu to send - employ.</td>
</tr>
</tbody>
</table>
NOTE TO THE INTRODUCTION.

ROOTS UNDER THE LETTER

<table>
<thead>
<tr>
<th>SANSKRIT.</th>
<th>TELUGU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vak to be crooked - move.</td>
<td>Vaga } to grieve - pretend grief -</td>
</tr>
<tr>
<td>Vag to be lame.</td>
<td>Vagu</td>
</tr>
<tr>
<td>Vach to speak - order.</td>
<td>Vagir to speak deceitfully - bark as a dog.</td>
</tr>
<tr>
<td>Vaj to move - renew or repair.</td>
<td>Vangu to stoop.</td>
</tr>
<tr>
<td>Vat to surround - share - speak.</td>
<td>Vats to come.</td>
</tr>
<tr>
<td>Vata to surround - share.</td>
<td>Vantsu to bind - pour water from a vessel.</td>
</tr>
<tr>
<td>Vanta to share.</td>
<td>Vrats to divide.</td>
</tr>
<tr>
<td>Vath to go alone - be able.</td>
<td>Vatu to become lean.</td>
</tr>
<tr>
<td>Vad to shine - surround.</td>
<td>Vattu to dry up.</td>
</tr>
<tr>
<td>Van to sound.</td>
<td>Vattru to shine.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>TELUGU.</th>
<th>CANNĀDI.</th>
<th>TAMIL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accalu to contract the abdominal muscles.</td>
<td>Accarey to feel affection for, love.</td>
<td></td>
</tr>
<tr>
<td>This root, in Telugu accara and in Tamil accarei, is used as a noun, only in these languages.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aggalu to separate.</td>
<td>Accalu as in Telugu.</td>
<td>Agal as in Telugu - also, to keep at a distance - pass beyond.</td>
</tr>
<tr>
<td>Agalu as in Telugu - also, to become extended - to extend - lament.</td>
<td>Agavu, to call, play.</td>
<td></td>
</tr>
</tbody>
</table>
### TELUGU

<table>
<thead>
<tr>
<th>Telugu</th>
<th>CANNADI (Telugu)</th>
<th>TAMIL (Cannadi)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aggalu (to dig)</td>
<td>Agey (to be afraid - be pleased)</td>
<td>Agazh (as in Cannadi) in which language the Tamil žh is usually converted into ḵ.</td>
</tr>
<tr>
<td>Aggu (to worship)</td>
<td>Atchu (as in Telugu)</td>
<td>Aggu (to decrease)</td>
</tr>
<tr>
<td>Ats (to give by compulsion - incur debt)</td>
<td>Anju (to touch - stick or adhere - anoint the head)</td>
<td>Ahgu (to decrease)</td>
</tr>
<tr>
<td>Adalu (to weep bitterly)</td>
<td>Adu (to slap)</td>
<td>Adaru (to ascend - climb)</td>
</tr>
<tr>
<td>Adangu (to be destroyed - submit - be subdued or suppressed)</td>
<td>Adagu (to be contained - enclosed - subdued or suppressed - submit - recede)</td>
<td>Adangu (as in Can.)</td>
</tr>
<tr>
<td>Anangu (in the second sense it takes the formative intu)</td>
<td>Anjugu (to be alarmed - fear - frighten)</td>
<td>Adaru (to throng - press together - be connected)</td>
</tr>
<tr>
<td>Aanugu (in the second sense it takes the formative intu)</td>
<td>Antu (to join - stick together)</td>
<td>Adu (to join - be near - be connected - to kill - fight - cook)</td>
</tr>
</tbody>
</table>

**NOTE.** This root is the primitive of all those in the three languages commencing with the letters ad, in which the leading idea of nearness - junction, variously modified, is very apparent: the several modes of forming the second-
dary root by inserting a nasal before the final syllable, as in Andu, or Antu, or by adding the syllables ei or e, ar, al, gu, anga, &c. as here exemplified, is common to them all. This formation of a number of secondary roots from a primitive by the adjuncts mentioned, is constantly observable under every letter of the alphabet: the primitive is found sometimes in Tam. sometimes in Can. and sometimes in Tel. sometimes it exists in all three, sometimes in none of them.

## TELUGU

<table>
<thead>
<tr>
<th>Telugu</th>
<th>Cannadi</th>
<th>Tamil</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adugu to ask - beg alms.</td>
<td>Addagu as in Tel.</td>
<td>Cacgu as in Tel.</td>
</tr>
<tr>
<td>Addagu to interrupt - prevent.</td>
<td>Caccu as in Tel.</td>
<td>Carugu as in Can.</td>
</tr>
<tr>
<td>Caccu to vomit.</td>
<td>Cangedu to become lean.</td>
<td>Casa to be modest, or diffident.</td>
</tr>
<tr>
<td>Cats to play dice, chess &amp;c.</td>
<td>Cargu to become black, by fire &amp;c.</td>
<td>Casangu to be bruised by the hand - squeezed.</td>
</tr>
<tr>
<td>Cattu to tie - build - become pregnant, said of cattle only.</td>
<td>Cachini to join together two things of the same kind - pair.</td>
<td>Casi to be moist or damp - to weep - entreat.</td>
</tr>
<tr>
<td>Cadugu to wash off, as dust from the hands - wash out, as stains from a cloth.</td>
<td>Carchu to bite-wash rice.</td>
<td>Cada to pass beyond.</td>
</tr>
<tr>
<td>Cadangu or Canangu</td>
<td>Cadugu as in Tel.</td>
<td>Cadavu to pay - fulfill - give attention - reflect - nail up.</td>
</tr>
<tr>
<td>Cadugu to wash off, as dust from the hands - wash out, as stains from a cloth.</td>
<td>Cadangu as in Tel.</td>
<td>Cattu as in Can.</td>
</tr>
</tbody>
</table>

In both languages this verb is primarily used of water, and secondarily of the affections of the mind, in expressions similar to the sea swells, his anger boils, his wealth overflows.

This root in Tamil is pronounced Cad.hu; da in Tel. and da in Can. are constantly substituted for the Tamil da, and roots of which the final is gu in the former end in the latter in ca; thus the root meaning to stroke gently - caress is in Tam. Tazhuvu in Tel. Cadugu &c.

This root is not in Tam. but it is evidently the same in meaning and derivation with the two following, the last of which, Cadu, is the primitive of all those commencing with Cad in the three languages.
<table>
<thead>
<tr>
<th>TELUGU</th>
<th>CANNADI</th>
<th>TAMIL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cadi to cut - bite.</td>
<td>Cadékey to hurry - hasten.</td>
<td>Cadi to cut - bite - guard - swell or be angry.</td>
</tr>
<tr>
<td>Cadé to churn.</td>
<td>Cadé to churn.</td>
<td>Cadu to cut - plough - snatch or seize suddenly - steal - be angry.</td>
</tr>
<tr>
<td>Cadamu to dissolve in liquids.</td>
<td>Cadamu as in Tel.</td>
<td>Cadagu as in can.</td>
</tr>
<tr>
<td>Cadaru - to call aloud from any affection of the mind - to exclaim.</td>
<td>Cadaru as in Can.</td>
<td>Cadai to stir up with a stick &amp;c. - to turn by a lath.</td>
</tr>
<tr>
<td>Cadalu or Cadulun to move or shake.</td>
<td>Cadalu as in Tel.</td>
<td>Can ay as in Can. also to consider - mark - determine.</td>
</tr>
<tr>
<td>Cadiy to approach - obtain.</td>
<td>Cadiy to approach - obtain.</td>
<td>Cattu to call aloud - roar or bellow - croak.</td>
</tr>
<tr>
<td>Cadu to draw gold or silver.</td>
<td>Cadu to draw gold or silver.</td>
<td>Cadaru as in Can.</td>
</tr>
<tr>
<td>Cadumü to push away.</td>
<td>Cadumü to push away.</td>
<td>Cadalu as in Tel.</td>
</tr>
<tr>
<td>Cadru to steal.</td>
<td>Cadru to steal.</td>
<td>Cadi to sound - make a noise - be haughty.</td>
</tr>
<tr>
<td>Cadrúcuv or Cadruncuv to peck as a bird.</td>
<td>Cadrúcuv or Cadruncuv to peck as a bird.</td>
<td>Caduvu to be confused or perplexed.</td>
</tr>
</tbody>
</table>
**NOTE TO THE INTRODUCTION.**

<table>
<thead>
<tr>
<th>Telugu</th>
<th>Kannadi</th>
<th>Tamil</th>
</tr>
</thead>
<tbody>
<tr>
<td>Candu to fade or decay as flowers and fruit by heat.</td>
<td>Candu as in Tel.</td>
<td>Candu as in Tel. &amp; Can.</td>
</tr>
<tr>
<td>Canam to become rancid; to acquire a bad taste or smell by smoke or keeping.</td>
<td>Canalu to kindle as fire - to become angry.</td>
<td>It has this meaning in Tam. when the last syllable is written ru but pronounced du; when written with the same final consonant as in Tel. and Can. it signifies to be spoiled - to perish generally.</td>
</tr>
<tr>
<td>Canalu to become angry - fade.</td>
<td>Canalu to become angry.</td>
<td>Canal to become angry.</td>
</tr>
<tr>
<td>Canu to see - to bring forth a child.</td>
<td>Used as a noun, Canal means fire.</td>
<td>In the first sense, to see, this root in the present and future of the Can. and Tam. is written with a long a and with the nasal of the third series of consonants Cau and Cau; in the past it is short Canden-Canden, as in Tel.; the second sense is peculiar to the latter language; but Candu a calf in Tamil is evidently derived from it.</td>
</tr>
<tr>
<td>Cappu to cover.</td>
<td>Cappu to dig a pit - excavate - hollow out.</td>
<td>This root is not used in Tam., either in its Tel. or Can. sense, but it is evident that from it in the latter acceptation is derived the Tamil terms, Cappura a hollow basin carried by beggars, and Cappot a ship.</td>
</tr>
</tbody>
</table>

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

"The modes of derivation in the Andhra language are four; they are Tatsaman, Tadbhavan, Desyam and Gramyam."
NOTE TO THE INTRODUCTION.

"OF PURE SANSKRIT TERMS RECEIVED IN TELUGU."

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

<table>
<thead>
<tr>
<th>Sanscrit.</th>
<th>Tatsamam.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rámaḥ</td>
<td>Rámandú</td>
</tr>
<tr>
<td>Vanam</td>
<td>Vanámu</td>
</tr>
<tr>
<td>Gangá</td>
<td>Ganga</td>
</tr>
<tr>
<td>Harih</td>
<td>Hari</td>
</tr>
<tr>
<td>B. bagavati</td>
<td>B, bagavati</td>
</tr>
<tr>
<td>'Śrīh</td>
<td>Śrī</td>
</tr>
<tr>
<td>Sambuh</td>
<td>Sambuvu   or Sambúdu</td>
</tr>
<tr>
<td>Vad, huh</td>
<td>Vad, hu</td>
</tr>
<tr>
<td>Gauh</td>
<td>Govu</td>
</tr>
<tr>
<td>Glau</td>
<td>Glau</td>
</tr>
<tr>
<td>Vác</td>
<td>Váccu</td>
</tr>
<tr>
<td>Bisháq</td>
<td>Bishacu</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Sanscrit.</td>
<td>Tatsamam.</td>
</tr>
<tr>
<td>B, hub, hrūt</td>
<td>B, húb, hrūtta</td>
</tr>
<tr>
<td></td>
<td>Hanumá, ha-</td>
</tr>
<tr>
<td></td>
<td>Sampad</td>
</tr>
<tr>
<td></td>
<td>Sampattu</td>
</tr>
<tr>
<td>Čshut......</td>
<td>Čshuttu</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Sanskrit.</td>
<td>Tadbhavam.</td>
</tr>
<tr>
<td>Samudraḥ</td>
<td>Sandaramu</td>
</tr>
<tr>
<td>Chandraḥ</td>
<td>Tsandurundu</td>
</tr>
<tr>
<td>Cānanaṃ</td>
<td>Cāna</td>
</tr>
<tr>
<td>Cudyaṃ</td>
<td>Góda</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Sanskrit.</td>
<td>Tadbhavam.</td>
</tr>
<tr>
<td>Yáṭra</td>
<td>Dzatara</td>
</tr>
<tr>
<td>Úruma</td>
<td>Átramu</td>
</tr>
<tr>
<td>Pangtiḥ</td>
<td>Banti</td>
</tr>
<tr>
<td>C. hurali</td>
<td>Gariḍi</td>
</tr>
</tbody>
</table>
NOTE TO THE INTRODUCTION.

"TADB.HAVAM TERMS DERIVED FROM SANSCRIT THROUGH THE PRACRUTAM SPOKEN IN THE COUNTRY OF MAHARASTRA.

<table>
<thead>
<tr>
<th>SANSCRIT.</th>
<th>PRACRIT.</th>
<th>TELUGU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chacravácah</td>
<td>Chacchavayó</td>
<td>Dzaccavu a species of water fowl.</td>
</tr>
<tr>
<td>Upád,hyáyah</td>
<td>Ojjháo</td>
<td>Oddza a preceptor.</td>
</tr>
<tr>
<td>Brahmá</td>
<td>Bomma</td>
<td>Brahma.</td>
</tr>
<tr>
<td>Dwípah</td>
<td>Divo</td>
<td>Divi an island.</td>
</tr>
<tr>
<td>Cámsyam</td>
<td>Camso</td>
<td>Cantsu bell metal.</td>
</tr>
<tr>
<td>Yásah</td>
<td>Jaso</td>
<td>Asamu fame.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>SANSCRIT.</th>
<th>SAURASENI-</th>
<th>TELUGU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yejuópavítam</td>
<td>Dzannóvidam</td>
<td>Dzannidamu the Brahminical thread.</td>
</tr>
<tr>
<td>Prátiñyátam</td>
<td>Padinnádam</td>
<td>Pannidamu a vow.</td>
</tr>
<tr>
<td>Hintáláh</td>
<td>Hindáló</td>
<td>'Indu a date.</td>
</tr>
<tr>
<td>Haritáláh</td>
<td>Haridáló</td>
<td>Aridalamu orpiment.</td>
</tr>
<tr>
<td>D.hátu</td>
<td>Dádu</td>
<td>Dzádu colour.</td>
</tr>
</tbody>
</table>

"TADB.HAVAM TERMS DERIVED THROUGH THE MAGAD.HI, SPOKEN IN THE COUNTRY OF MAGAD,HA.

<table>
<thead>
<tr>
<th>SANSCRIT.</th>
<th>MAGAD.HI.</th>
<th>TELUGU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nédishí,ham</td>
<td>'Nédistam</td>
<td>Néstimu friendship.</td>
</tr>
<tr>
<td>Géhash,hah</td>
<td>Géhashète</td>
<td>Gésta a householder.</td>
</tr>
<tr>
<td>Cashtám</td>
<td>Castam</td>
<td>Casti difficulty.</td>
</tr>
<tr>
<td>Rámá</td>
<td>Láma</td>
<td>Léma a woman.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>SANSCRIT.</th>
<th>PAISACHI.</th>
<th>TELUGU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alactah</td>
<td>Alatto</td>
<td>Latuca lac-dye, prepared for painting the feet.</td>
</tr>
<tr>
<td>'Sasheuli</td>
<td>Sack.huli</td>
<td>Tsackilamu a contorted cake.</td>
</tr>
<tr>
<td>Urná</td>
<td>Unná</td>
<td>Unni wool.</td>
</tr>
<tr>
<td>Trilingah</td>
<td>Tilingo</td>
<td>{Telugu the Telugu Language.</td>
</tr>
<tr>
<td>Swernam</td>
<td>Sannam</td>
<td>Sonna gold.</td>
</tr>
<tr>
<td>Nísrení</td>
<td>Nísená</td>
<td>Nittsena a ladder.</td>
</tr>
</tbody>
</table>
NOTE TO THE INTRODUCTION.

"TADB HAVAM TERMS DERIVED THROUGH THE CHULICA OR CHULICA-PAISACHI, SPOKEN IN THE COUNTRIES OF GANDARA, NEPALA AND CUNTALA.

<table>
<thead>
<tr>
<th>SANSCRIT.</th>
<th>CHULICA.</th>
<th>TELUGU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brùndah</td>
<td>Pundo</td>
<td>Pindu</td>
</tr>
<tr>
<td>Bud,hah intelligent</td>
<td>Puddo</td>
<td>Pedda</td>
</tr>
<tr>
<td>Swernam</td>
<td>Panaò</td>
<td>Ponnu</td>
</tr>
<tr>
<td>Mrügah</td>
<td>Mïcô</td>
<td>Mécamu</td>
</tr>
<tr>
<td>Brad,hnah</td>
<td>Paddo</td>
<td>Produ &amp; Poddu</td>
</tr>
</tbody>
</table>

"TADB HAVAM TERMS DERIVED THROUGH THE APABHRAMSA SPOKEN IN THE COUNTRY OF AB,HIRA AND THE COAST OF THE WESTERN OCEAN.

<table>
<thead>
<tr>
<th>SANSCRIT.</th>
<th>APABHRAMSA.</th>
<th>TELUGU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bráhmanâh</td>
<td>Bamb,hadu</td>
<td>Bápadu</td>
</tr>
<tr>
<td>Abad,ham</td>
<td>Abadd,hu</td>
<td>Baddu</td>
</tr>
<tr>
<td>Stanam</td>
<td>Tanu</td>
<td>Tsannu</td>
</tr>
<tr>
<td>‘Srutam heard’</td>
<td>Sudu</td>
<td>Tsaduvu</td>
</tr>
</tbody>
</table>

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

The proportion of corrupt, or, more appropriately, permuted terms in Telugu of the several derivations above noticed, may be stated as follows; Sanscrit Tadb,havam one half; Prácrít, one quarter; Sauraséní one tenth; Mágad,hi one twentieth; the Paisáchí, Chúlicà, Apabramśa together one tenth. Mr. Colebrooke, in his dissertation on the Sanscrit and Prácrit languages, admits but of three distinctions; these two and the Magad,hi, or Apabramśa, which he considers the same. The six Prácríts here enumerated, however, are six distinct dialects, each formed, as to terms, according to it’s own rules of permutation, but all following the idiom, collocation and, with special exceptions, the general grammar of the Sanscrit: in the Shadbáshá-chandricá by Lacshmid,hara, a joint grammar of the six Prácríts, after general rules applying to all, the Prácrít
NOTE TO THE INTRODUCTION.

\( \text{Prácriyam mahärástr} \) is deduced immediately from the Sanscrit, the Saúrasení from the Prácrit and Sanscrit and so on; the Mágadhi, Paisáchi, Chúlcica - Paisáchi, and Apabramśa, each declining a degree in purity and the last varying more than any of the rest from the parent stock; this, however, the author does not allow to be, as Mr. Colebrooke considers it, "a jargon destitute of regular Grammar," for he says-\( \text{Apab hramśas tu b’hášá syúd ab hirúdi girúanchayah - cavi prayójānerhetwàn n’ápasabadás sa tu evachit} \), Apabramśa is the language spoken in Abhíra and other countries, and, as it is used by the poets, it is not in any respect corrupted—and he proceeds, accordingly, to detail it's grammatical rules.

The work here noticed is confined to these dialects, as they now exist in the Nátaças, and treats, therefore, only of Tatsamam and Tadb,havam terms of Sanscrit origin; it is expressly stated, however, that each possessed its proper Désyam, or native, terms, and it is probable, as many of these dialects prevailed in countries far distant from each other, that each was connected with Désyam words of various derivations, in conjunction with which they produced spoken languages differing considerably from each other; this in fact is declared to be the case with respect to Paisáchi in the following passage - \( \text{Pisácha dēsa niyatam Paisáchi dwitayam viduh - Pisácha desastu vrūddhānt aútah-Páñy} \) Cécaya Cháhlica Sahya Népála Cuntalāh Sud,hésha B,hóta Gánd,hára Haná Canójanás tat,hā- Etè paisácha désas syus tad désyas tad guno b,havati. The two Paisáchi dialects are said to prevail in all the countries here mentioned, commencing with Páñyam at the southern extremity of India, and extending to Canoj (Canójāna) in the north, and Siam (Sayha) to the east, and it is added. These are the Paisáchi countries, and the Désyam terms of each have their own particular quality.

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

"OF TERMS WHICH ORIGINATED IN TRILINGAM.

"Previously to shewing what part of the language originated in Trilingam,
NOTE TO THE INTRODUCTION.

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

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

"As it is here said, in the country between Srisailum, the station of Bhimeswara at Dracharamam, the greater Cáleswaram and, as the fourth, the mountain of Mahéndra, in these holy places were three Lingams, and the language which originated in the country known by the name of the Trilinga Désam, is that now under consideration; this is the Ātsu or pure Telugu, and is thus described in the Appacaviyam.

VERSE.

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

"OF THESE THE FOLLOWING ARE EXAMPLES.

<table>
<thead>
<tr>
<th>Pálu</th>
<th>milk.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perugu</td>
<td>curdled milk.</td>
</tr>
<tr>
<td>Ney</td>
<td>clarified butter.</td>
</tr>
<tr>
<td>Rólu</td>
<td>a mortar.</td>
</tr>
<tr>
<td>Róncali</td>
<td>a pestle.</td>
</tr>
<tr>
<td>Útti</td>
<td>a long net for holding pots &amp;c.</td>
</tr>
<tr>
<td>Pudami</td>
<td>the earth.</td>
</tr>
<tr>
<td>&quot;Padatuca&quot;</td>
<td>a woman.</td>
</tr>
<tr>
<td>Pasidi-paindi</td>
<td>gold.</td>
</tr>
<tr>
<td>Bangáru</td>
<td>gold.</td>
</tr>
<tr>
<td>Codócucu</td>
<td>a son.</td>
</tr>
<tr>
<td>Códalu</td>
<td>a daughter-in-law.</td>
</tr>
<tr>
<td>Tala</td>
<td>the head.</td>
</tr>
<tr>
<td>Nela</td>
<td>the moon, a month.</td>
</tr>
<tr>
<td>Vésavi...</td>
<td>sultry weather.</td>
</tr>
<tr>
<td>Vésaugi...</td>
<td></td>
</tr>
<tr>
<td>Gudi</td>
<td>a temple.</td>
</tr>
<tr>
<td>Madi</td>
<td>a field.</td>
</tr>
<tr>
<td>Puli</td>
<td>a tyger.</td>
</tr>
<tr>
<td>Tsali</td>
<td>cold.</td>
</tr>
<tr>
<td>Madugu</td>
<td>a natural pool or lake.</td>
</tr>
<tr>
<td>U’ru</td>
<td>a village.</td>
</tr>
<tr>
<td>Magavandu</td>
<td>a man.</td>
</tr>
<tr>
<td>'Andadi</td>
<td>a woman.</td>
</tr>
<tr>
<td>Aluca</td>
<td>vexation-displeasure.</td>
</tr>
</tbody>
</table>

"OF TERMS INTRODUCED INTO TELUGU FROM FOREIGN COUNTRIES.

"The following verse is from the Appacaviyam.

"O Césava, the natives of Andhra having resided in various countries, by
using Telugu terms conjointly with those of other countries, these have become Andhra terms of foreign origin.

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

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

"OF TERMS AND FORMS OF RUSTIC OR VULGAR SPEECH.

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

VERSE.

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

Vastádı́ Hari Somulu
Destádı́ golladánti dítüca carunán
Tsústádı́ caungili niid?
Istádı́ tsepamannan ivi grámyóctul.”

In this verse vastádı́ for vatstsunndnda; testádı́ for tetstsutsunnánda; tsústádı́ for tsútsutsunndda; istádı́ for itstsutsunnánda and tseppamu for tseppumu, are Grámyam terms.

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

It would have been easy to have selected from the three dialects a far greater number of terms, than these, exactly agreeing with each other; but it is considered preferable to follow a work of known authority, and to which no suspicion of bias to any system can attach: the author, though a good Sanscrit scholar, was ignorant of all the dialects of southern India, his native tongue excepted.
<table>
<thead>
<tr>
<th><strong>TELEGU.</strong></th>
<th><strong>CANNIDI.</strong></th>
<th><strong>TAMIL.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Pálu milk</td>
<td>Hálú</td>
<td>Pál.</td>
</tr>
<tr>
<td>Perugu curdled milk</td>
<td>Ney</td>
<td>Perugu.</td>
</tr>
<tr>
<td>Ney clarified butter</td>
<td></td>
<td>Ney.</td>
</tr>
<tr>
<td>Rólu a mortar</td>
<td>Orulu</td>
<td>Uroncali. H. Tam.</td>
</tr>
<tr>
<td>Róncali a pestle</td>
<td>Onake</td>
<td></td>
</tr>
<tr>
<td>Utti a long net for holding pots or other household utensils</td>
<td></td>
<td>Uri</td>
</tr>
<tr>
<td>Pudami the earth</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Padatuca a woman</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pasidi or Paindi gold</td>
<td>Pasaru or Hasaru</td>
<td>Pasuppu golden colour.</td>
</tr>
<tr>
<td>Bangáru gold</td>
<td>Bangáru</td>
<td></td>
</tr>
</tbody>
</table>

When \( P \) begins a word in Tamil or Telugu, it is in Cannidi changed to \( H \), as Tamil Pálí Tel; Pálle, Can. Halli small village: but in the old Can. all such words may, also, be written with a \( P \).

The Telugu term is not used by itself in Can. but is found in compounds as Bené, white ghee-butter.

This term may be used in Can. but nelu is more correct.

With which the Telugu term is derivatively connected, is used in Can. in the acceptation of green colour only.

Pasamēi green colour, whence this term is derived, means also, beauty-purity; pasam, the adjective derived from it is frequently contracted to paím as pasampon-paimpon pure gold and from this contraction the second of the Tel. terms is derived.

Bangáru L. Tam.
### Telugu

<table>
<thead>
<tr>
<th>Telugu</th>
<th>Cannadi</th>
<th>Tamil</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coducu a son</td>
<td></td>
<td>Cuźhandi H. Tam.</td>
</tr>
<tr>
<td>Códalu a daughter in law</td>
<td>Besagi</td>
<td>and</td>
</tr>
<tr>
<td></td>
<td>Gudi</td>
<td>Cozhandei L. Tam.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>signify a child of either sex.</td>
</tr>
<tr>
<td></td>
<td>Madi</td>
<td>These are the same as the Tel. terms the anomalous letter z h (zh) being, as usual, changed to d and the dialectic terminations added.</td>
</tr>
<tr>
<td></td>
<td>Puli a tiger</td>
<td>Talei. A short a ends all words in Tel. which in Tamil end in ei.</td>
</tr>
<tr>
<td></td>
<td>Madugu a natural pool or lakz</td>
<td>Nilavu the moon.</td>
</tr>
<tr>
<td></td>
<td>U'ru a village</td>
<td>This compound is not used as a noun in Tamil though it may be as in epithet. as vesavi calam it is derived from Ve' heat and savi light.</td>
</tr>
<tr>
<td></td>
<td>Magavandu a man</td>
<td>Cudi or Gudi.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>This used in Tamil signifies any habitation; tiru-gudi, or dever-cudi is a temple; the first member of the latter compound may be added or omitted in Tel.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Madi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>This word may be used in the same sense as in Tel. but it means, derivatively a section, from the root madu to divide into sections.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Madu.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>U'r.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Magen.</td>
</tr>
</tbody>
</table>

**NOTE TO THE INTRODUCTION.**

Tala the head  
Nela the moon, a month  
Vėsavi sultry weather- and  
Vėsaugi son  
Gudi a temple  
Madi a field  
Puli a tiger  
'Tsalī cold  
Madugu a natural pool or lakz  
U'ru a village  
Magavandu a man  

Vānda is here merely the personal termination equivalent to en in Tamil; without this termination the word means a male of any species, and magadu in the Mas. therefore, is a husband.
NOTE TO THE INTRODUCTION.

<table>
<thead>
<tr>
<th>TELUGU</th>
<th>CANNADI</th>
<th>TAMIL</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Andadi a woman</td>
<td>'Adavel</td>
<td>'Adavel</td>
</tr>
<tr>
<td>Aluca vexation - displeasure</td>
<td>Alappu.</td>
<td>The only difference is the termination.</td>
</tr>
</tbody>
</table>

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

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

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

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

SANSCRIT.
1 2 3 4 5 6
Cumáras seraté sváiram vóriyanté cha náracáh
7 8 9 10 11
Jégiyanté cha gitajyánte mémriyánti rujájitáh.

TRANSLATION.
1 2 3 4 5 6 7 8 9 10 11 12
The children sleep freely and the infernal beings are continually crying;
The songsters are always singing, and those overcome by disease are always dying.
NOTE TO THE INTRODUCTION.

TELUKG.

1. Cumnaru swéch, hagá niidrintutsunnáru naracamulón undedivvarunnu mickili
2. arutsunnáru gayaculu mickili pátutsunnáru rogaunchêla collubaddavárunnu
3. bahu tsattsutsunnáru.

CANNADI.

1. Cumnáveru yad, héchch, hégági niidrisuttârâ naracadalli iruvuruñnu héralâ
2. cúguttârâ gayacaru adhicavigá háduttârâ rogadinda hodeyel-pattaverunnu
3. bahala soyittârâ.

TAMIL.

1. Cuz'hendeigal tam ' manadin padrón nitterei-punnuckirârgal narayattil
2. ullavergalum nillâmél cúppidugirârgal pâdvâr migavum pâduckirârgal
3. rogottinâl 'oduca-pattaveragalum cureiyâmél shâgirârgal.

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

1. A noun in the 1st case plural governing 2 a verb in the 3rd. pers. plu. pres. of séte he sleeps. 3 a noun in the 2d case nou. used adjectively, composed of suwa own and iram motion. 4 the 3d per. plu. pres. of the reiterative form, medial voice, of rauti he roars. 5 a conjunction. 6 a derivative from naracah by the taddhitı affix an with the meaning of the 7th or locative case, being in a place. 7 the same as 4 from gáyati to sing. 8 the same as 5. 9 a compound formed of gitah a song and gnyah past act. (caprateya) from jánáti to know. 10 the same as 4 from mrityati to die. 11 a compound from rujâ disease fem. and jitah past part. pas. (ctaprateya) from jayati to conquer.

The construction of the Telugu sentence is:

1. Sans. a noun in the first case plural. 3 an adverbial phrase, formed from swéchch, ha, of Sanscrit derivation, being from suwa own and ichchã desire, and yã, changed from cã by sandhi, the inseparable part. from cãvutadamu to be-become. 2 the 3rd pers. plu. of the compound present, formed by niidrintutsu, the gerund of the present tense, derived from niidrâ Sans. sleep, and unnáru, the third per. plu. pres. of undadamu to be-exist. 6 Sans. a noun in the seventh.
or locative case. 6. a compound formed by the aorist part. of undadamu and the plu. pro. vādu he- that man. 5 a conjunction; it is inseparably attached to the word it conjoins. 4 an adverb qualifying the following verb. 4 the same as 2 from the Telugu verb aravadamu to roar. 9 the same as 1. 7 an adverb. 7 the same as 2 from the Telugu verb pādadāmu to sing. 11 Sans. a noun in the 3d, or instrumentive case. 11 a Telugu compound from cotta the inf. of cottadāmu to beat, baddā, by sandhi for padāda, the past part. of pādadāmu to suffer, used to form the passive voice, and the plu. of vādu. 8 the same as 5. 10 Sans. an adverb. 10 the same as 2 from the Tel. verb tsuvadāmu to die.

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

3 is composed of Sans. adverb yathā as and ich, ha. The verbs marked 2, 4, 7 and 10 are not compounds. 6 the 7th case is formed by the adjunct alli place, united to naracakā the genitive form of naracam. 7 is a compound used adverbially from ad, hica excessive, a Sans. crude noun, and āgi the gerund of the past tense agavadu to become. The compound marked 11 is from the verbal noun hodeyel the beating, instead of the inf. as in Tel.

The construction of the Tamil is;

1 as in Tel. 3. the gen. plu. of the pronoun tān himself. 3 the gen. of manaḍu, from the Sans. mannas mind, will. 3. the dat. of padā a measure, used as a preposition and signifying according to. 2 a hybrid compound formed from nittarei, the same as nidrā Sans. and pannudel to do-make, the Tamil seldom allowing a simple verb to be formed from a Sanscrit word with a long final vowel. 6 as in Tel. 6 a compound formed by ul'la, indefinite part. of the defective verb ul to be-have, and avergal the plu. of the pro. av en he- that man. 5 as in Tel. 4 the neg. part. of villudel to stand-stay. 4 this with 7 and 10 are simple verbs, as in Cannadi; not compounds, as in Tel. 9 an attributive noun from pādu-del to sing. 7 the inf. of migudel to increase, with the conjunction um used adverbially. 7 as in Cannadi. 11 as in Telugu. 11 a compound from oducca the
NOTE TO THE INTRODUCTION.

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

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

SANSCRIT.

Samyamāya s'rutam d,hattē narō dhermāya samyamam,
7 8 9 10 11 12
D,hermam mōcshāya mēd,hāvē d,hanam dānāya b,huctayē.

TRANSLATION.

A wise man keepeth the divine law for constraint, constraint for religion (and) religion for salvation; wealth for donation (and) for enjoyment.

TELUGU.

Mēd,hāviyaina narudū samyamamucoracu srutamunu dhermambucoracu samyamamunu mōcshambucoracu d,hermamunu dānamucoracunu bhucticoracunu dhana-
munun dharintsutstunnādu.

CANNADI.

Mēd,hāviyāda manushyennu samy amaccōscara srutavannu d,hermaccōscara samya-


\[1\] \[2\] \[3\] \[4\] \[5\] \[6\] \[7\] \[8\] \[9\] \[10\] \[11\] \[12\]

\[1\] \[2\] \[3\] \[4\] \[5\] \[6\] \[7\] \[8\] \[9\] \[10\] \[11\] \[12\]

\[1\] \[2\] \[3\] \[4\] \[5\] \[6\] \[7\] \[8\] \[9\] \[10\] \[11\] \[12\]

\[1\] \[2\] \[3\] \[4\] \[5\] \[6\] \[7\] \[8\] \[9\] \[10\] \[11\] \[12\]

\[1\] \[2\] \[3\] \[4\] \[5\] \[6\] \[7\] \[8\] \[9\] \[10\] \[11\] \[12\]

\[1\] \[2\] \[3\] \[4\] \[5\] \[6\] \[7\] \[8\] \[9\] \[10\] \[11\] \[12\]

\[1\] \[2\] \[3\] \[4\] \[5\] \[6\] \[7\] \[8\] \[9\] \[10\] \[11\] \[12\]

CONSTRUCTION OF THE SANSCRIT.

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

CONSTRUCTION OF THE TELUGU.

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

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

The Canadi construction is exactly the same as the Tel. the datives are formed by adding óscarā for the sake of to the fourth case in cu. 11 and 12 ági, the gerund of the past tense of ágavādu to become, is added to these datives, and the conjunction copulativé nu is changed to yu, to mark their special connection with the following word.

CONSTRUCTION OF THE TAMIL.

9 a compound having the form of an adjective from ariyuv knowledge and ullu the part of the defective ull to have. 4 as in Sans. 1 the dative case formed by adding ága, the inf. of ádel to become, to the dative of declension in cu. The sentence does not differ, otherwise than as here noticed, from the Telugu.
In the following short sentence and all similar constructions the Sanscrit agrees exactly with the southern dialects.

**SANSKRIT.**

Tasya bahu dhanam esti.

**TRANSLATION.**

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

**TELUGU.**

Vāniki bahu dhanam unṇadi.

**CANNADI.**

Avene hēral a d.hana vide.

**TAMIL.**

Avenuccu micca porul undu.

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

**SANSKRIT.**

Yas sa, servēshu bhitēshu nasyetsu, na vinās'yeti.

**TRANSLATION.**

"He who upon all things perishing does not perish:" or in Latin Ille qui, omnibus entibus periuntibus, non perit.

**TELUGU.**

Samastamaina b.hutumulu nasintsutsnudaga ye vadu nas'intsadō? vādu.

**CANNADI.**

Samasta b.hutangal' unasisuttirel āgi vāvenu nās'isendō? avēnu.

**TAMIL.**

Būtangal' ellāmum nāsam adeiyum pozhudil nāsamaideiyēn eveno? avenē.

In the Sanscrit sentence 3–4 and 5 have the form of the 7th or locative case and are in the grammatical connection denominated the ablative case absolute;
NOTE TO THE INTRODUCTION.

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

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

SANSCRIT.

\[
\begin{array}{cccccc}
1 & 2 & 3 & 4 & 5 & 6 \\
\text{Dadātu} & \text{sadbhyaḥ} & \text{sa} & \text{suc} & \text{ham} & \text{Haris smarāt} \\
7 & 8 & 9 & 10 & 11 \\
\text{Gopi} & \text{gano} & \text{suyati} & \text{cupyati} & \text{irshāti,} \\
12 & 13 & 14 & 15 \\
\text{Sma-roĉetē} & \text{druhyati} & \text{tisht} & \text{hate} & \text{hnutē} \\
16 & 17 & 18 & 19 & 20 \\
\text{'Slaghista} & \text{yasmai} & \text{spirihayaty} & \text{as} & \text{apta cha.} \\
\end{array}
\]

TRANSLATION.

\[
\begin{array}{cccccc}
1 & 2 & 4 & 2 & 2 & 11 \\
5 & 7 & 7 \\
\text{“Let Hari grant happiness to the just, for whom the females of the cowherds}.\]
NOTE TO THE INTRODUCTION.

6. 6 9 9 10 10 12 11 17
from desire, were calumnious, shewed anger, were pleasant, shewed malice,
waited, were sly and insidious, flattered, hoped & cursed."

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

TELUGU.

17 17 7 6 8 6 9
Yeveni gurinchi golla-üdavari gumpu tamacamu vella leni-tappul-encheno-
15 13 16 18 20 19
alegeno ortsaccapoyendò impayendò chedocörenò cátsiyündenò bonkenò pogadenò
cörenò tit'tenò à Hari ped'dalacu hayn'itsugáca.

CANNADí.

17 17 7 6 9 10
Yavan'an curittu gollatica gumpu soccunindo al'cujum-pattidò muniytdò
sanastò baitò keda-gorittò cädacondittò bonkitò hogalitò gorittò baytò, anta,
Hari vall'evange sompannu codali.

TAMIL.

17 7 8 10 6 9
Evenuccăga videiyal' cüt' tam naseiyendă az'haccărū-pattdidă munindadò
11 12 13 14 15 16 18 19
porad'irundadò vinb'andadò kēdaccorindă cüt'tund'irundadò poccan-chon-
16 18 19 3 5 2
nadopugzeh håndadò corado tuvinadò averri nellavugal ucuchelvam coduccavum

The observations made on the preceding example, respecting the construction
of the relative and antecedent in Sanscrit, and the modes of supplying it in the
southern dialects, may be made on this. The original, in the work whence it
is taken, exemplifies the government of the fourth or dative case by the several
verbs which therein occur; in Telugu and Cannadí these verbs do not govern
this case, but the upapada dwitiya of the Sanscrit with the upaserga prati;
this, in these languages, is expressed by the accusative governed by gurinchi
or curitu-mark, determine, used as a preposition: in Tamil these verbs may
have the same government, or as in the translation into this language, they may
govern the dative, as in the Sanscrit, with the preposition for as explained in
the note on the foregoing example.

In translating this last sentence into the southern dialects, the difficulty has
rather been in the selection of appropriate terms whereby to express the shades
of meaning which the verbs, in the original, convey; in general, however, it
NOTE TO THE INTRODUCTION.

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

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

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

TAMIL.

CURAL-VENBA.

6 5 4 4123
Adeiyel’ātt at tel ād nji ad’eiyelāy
12 11 10 10
Suttiyel at’ āt tel ād i.
NOTE TO THE INTRODUCTION.

TELU GU.

DWIPADA.

6 5 4 1 2 3 10
Dáy velan an‘igi diyyai venca
12 11
Tiyaca suttiya tiruna col‘tu.

CANNADI.

DWIPADA.

Adíyallu sari baggi yági yà gallu.
Man‘di tirasada chamalige saribadi.

SANSKRIT.

ANUSHTUP, VRUTTAM.

Cutu b, hútwá cúta iya vinamya twam ayóg, hanah
B, hútwá‘yog, hanavad gad, ham d, hairyavàn prahara dvişah.
CHAPTER FIRST.

TELOOGOO ALPHABET.

The letters in the Teloogoo, as in most other Indian alphabets, are apt, on a first view, to appear unnecessarily numerous. Some syllables even seem admitted into the alphabet, as simple characters. The diphthongs are represented by separate signs, not, as in English, by the coalition of two vowels. There is one set of symbols for initial unconnected vowels; another for the same vowels when joined with consonants to form syllables; and in both of these, the long vowels are distinguished from the short. Among the consonants also, the aspirated letters are represented by distinct symbols, not by a combination, as in our own language; and the harsh are distinguished from the soft letters. But those who may at first question the utility of so many letters in the Teloogoo, will perhaps relinquish most of their objections, when they find that the variety of sound in this language is greater, and better represented, than in English. On the length of a vowel, on the harsh or soft pronunciation of a consonant, depends, in a thousand instances, the meaning of a word; and, consequently, it is of greater importance, in Teloogoo, that each different shade of sound should be accurately marked; than in our own language, in which, comparatively, few words materially resemble each other.
2 Notwithstanding the Teloogoo alphabet may be thought to contain some superfluous characters, it will readily be admitted that, in consistency, it is superior to our own. The sound attached to each letter remains constantly inherent in it: the coalition of words may cause one character to be changed for another, or may require the elision or the insertion of letters; but no association whatever can render any letter mute, nor can any change, or combination, give to one or more characters the sound belonging to another. The student, therefore, after once acquiring the correct sound of the Teloogoo letters, immediately pronounces every word with accuracy, and very little practice enables him to read with fluency and precision:—while a foreigner, who attempts to acquire a correct English pronunciation, scarcely ever arrives at the full attainment of his object. The proper pronunciation of our words, indeed, depends more upon the combination of our letters, than upon any fixed sound inherent in each separate character: and, in this respect, a person commencing the study of our language, for a long time, labors under the difficulties experienced by those, who are left to discover the meaning of the principal words in a sentence, without any other aid than what the context affords.

3 All Native Grammarians concur in reducing the number of letters in the Teloogoo alphabet to thirty seven; by excluding from it forty four characters which they acknowledge to belong to the language, but will not admit into the alphabet. They reject nineteen letters as peculiar to words of Sanscrit origin; fifteen small connected vowels, as only abbreviated forms of the large initial unconnected vowels; eight characters, as merely marks for certain consonants when doubled; and two, as contracted signs for certain letters which they have retained. But, in giving a general view of the Teloogoo alphabet, I shall insert all the letters which they have rejected; for they belong to the language, as much as those which they have admitted; and the whole are equally unknown to an English reader. Inclusive of these, the Teloogoo alphabet will be found to consist of no less than eighty one different symbols.
OF THE LETTERS.

**TELOOGOO ALPHABET.**

**VOWELS.**

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15  15
## CONSONANTS

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### 21 2 41 8
OF THE LETTERS.

SIGNS.

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

81 Letters.

Of these eighty one letters, the initial vowels \( \text{ równo, równo, and } \text{ lwo,} \)
the ten aspirates \( \text{ hlu, } \text{ ghu, } \text{ chh, } \text{ jhu, } \text{ tlu, } \text{ dhu, } \text{ tlu, } \text{ dlu, } \text{ phu, } \text{ bhu, } \) the nasals \( \text{ gnu } \text{ nyu, } \) and the consonants \( \text{ sh, } \text{ sh, } \text{ ksh, } \text{ and } \text{ lhu, } \) are the nineteen characters stated by Teloogoo Grammarians to be peculiar to words of Sanscrit origin. To these, the connected vowels \( \text{ rvo, and } \text{ rvo, } \) should also be added. For, had not all the connected vowels been rejected from the alphabet, as marks instead of letters, a place would have been originally assigned to these two characters, in the list of symbols peculiar to Sanscrit derivatives.

Although the letter \( \text{ sh, is, as above stated, peculiar to Sanscrit, modern authors admit, that, Sanscrit derivatives excepted, all Teloogoo words which have the letter } \text{ s, into } \text{ sh; hence, } \text{ chesi, or } \text{ cheshi, having done. } \text{ chesewo, or } \text{ cheshewo, he, she or it, did. } \text{ siggo, or } \text{ shiggo, shame. } \)

The short initial vowels \( \text{ e, o, and their corresponding connected vowels } \text{ rve, rvo, } \) (excluded by Grammarians as being merely marks) together with the consonants \( \text{ ts, zu, lu, rru, and } \text{ n, } \) are to be found in words of the pure Teloogoo only.

The other letters of the alphabet are common to all Teloogoo words, whether derived from the Sanscrit, or otherwise.
The letter $\text{ksh}$ has been included in the Alphabet; but, as it is a compound of $s \ k$ and $\text{sh}$, it is rejected by some authors.

**VOWELS.**

**INITIAL UNCONNECTED VOWELS.**

The fifteen initial vowels, $u$, $a$, $i$, $ee$, $o$, $oo$, $roo$, $lo$, $e$, $\bar{e}$, $ue$, $o$, $\bar{o}$, and $uo$, are emphatically termed by Teloogoo Grammarians "lives, or living letters"; because they are supposed to possess, within themselves, a perfect and independent existence or sound. They are purely initial, and are always written separately, unconnected with consonants or other characters. Like our capital letters, the initial vowels are to be found at the commencement of a phrase or sentence only, and never, in grammatical compositions at least, at the beginning of each word; except when words are written by themselves, as in a dictionary or vocabulary; for in a correct Teloogoo sentence, each word coalesces with the following one; the whole becomes a chain of continued links; and there is no beginning, or place for an initial vowel, except at the commencement of the sentence itself.

In naming these characters, the Sanscrit word $\text{karumoo}$ is affixed to each; thus, $\text{ukarumoo u}$, $\text{ikarumoo i}$, and so on.

The initial vowels are written on a line with the consonants, never either below, or above them.

**CONNECTED VOWELS.**

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

The connected vowels \( u, \overline{u}, a, \overline{a}, i, \overline{i}, e, \overline{e}, o, \overline{o}, \overline{o}, \text{ and } \overline{u} \), are written above the consonants to which they are attached; \( \overline{o}, \overline{oo} \) are written to the right of them; \( \overline{r} \) and \( \overline{l} \) are placed partly to the right side of consonants, partly below them; and of \( \overline{ue} \), the upper part is written above, the lower part below the consonants.

When the initial vowels \( \overline{o}, \overline{o} \), are represented in their connected forms, by a compound of the letters \( \overline{a} \), and \( \overline{oo} \), \( \overline{oo} \); thus, \( \overline{r} \), \( \overline{o} \), \( \overline{o} \), the \( \overline{e} \) is written above, and the \( \overline{o}, \overline{o} \), to the right side of the consonants.

The connected vowel \( \overline{l} \), is always written below the consonant to which it is attached.

CONSONANTS.

With the view to facilitate the acquirement of the Teloogoo alphabet, the connected vowels have been separated from the consonants, to some of which they must invariably be joined. For the same reason, in arranging the conso-
The consonants, in the order in which they are usually placed by Grammarians, they are exhibited distinct from the connected vowels.

<table>
<thead>
<tr>
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<tr>
<td>$k$</td>
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Gutteral or $\text{कृ} \text{सु}$, ... 1st. Vurga

Palatal or $\text{श} \text{सु}$, ... 2d. do.

Cerebral or $\text{क्र} \text{सु}$, ... 3d. do.

Dental or $\text{क्र} \text{सु}$, ... 4th. do.

Labial or $\text{क्र} \text{सु}$, ... 5th. do.

The consonants have not peculiar appellations, like the connected vowels; but are named in the same manner as the initial vowels; viz. by affixing to them the Sanscrit word $\text{कर} \text{मो}$ harumoo; thus, $\text{बुक} \text{मो}$ bukarumoo bee, $\text{दुक} \text{मो}$ dukarumoo dee, &c. To distinguish the letter $\text{o}$ from $\text{rru}$, the term $\text{रु} \text{रु} \text{कर} \text{मो}$ rruharumoo is applied to the latter only; the $\text{o}$ retains its original Sanscrit name, $\text{रू} \text{प} \text{ल} \text{ु}$ repulu.

The ten consonants $\text{k} \text{,lu}$, $\text{g} \text{nu}$, $\text{d} \text{zu}$, $\text{j} \text{u}$, $\text{nyu}$, $\text{tu}$, $\text{nu}$, $\text{bu}$, $\text{lu}$, and $\text{rru}$, have the sound of the first vowel $\text{u}$, inherent; and are therefore represented in English characters by syllables; thus $\text{k} \text{,lu}$ ju &c. but all the other consonants specified above, in order to obtain utterance, must be joined to some of the connected vowels. It is of much importance to the reader clearly to understand, that neither the consonants, nor the connected vowels, exactly correspond with what European authors call a letter. They have been separated from each other, merely with the view to facilitate the progress of the
early student: but this separation of them will lead to false ideas, unless it be at
the same time borne in mind that, in Teloogoo, they are never so separated,
and are not significant symbols except when compounded with each other.
Indeed the consonants and connected vowels form together a set of inseparable
syllabic characters, generally compared by Teloogoo writers to animated bodies;
the life, or vowel, giving existence or articulation to the consonant, which, on
separation from it, becomes a mere dead symbol, void of every sound. As
Teloogoo words are composed chiefly of these syllabic characters, terminating
with a vowel, a final consonant is seldom found in the language. When it
does occur, the consonant cannot, as in English, stand alone. Without any
sign, the ten letters before mentioned represent syllables ending in the vowel
u, and the other consonants represent no articulation whatever. In the case
of a final consonant, therefore, it is necessary to affix to it the sign $\hat{r}$, to
denote that the sound is retained, but obstructed. Thus, final $k$, $k\hat{h}$, or $g$,
must be written $k\hat{h}$ $k\hat{h}$ $g\hat{h}$ $g\hat{h}$ never $g\hat{h}$ $g\hat{h}$ without any sign, as before exhibited.
To form syllables, the connected vowels are added to the consonants, in the
following manner:

$ku$ $ka$ $hi$ $hee$ $koo$ $kroo$ $klo$ $kë$ $kô$ $kue$ $kuo$

$k\hat{h}u$ $k\hat{h}a$ $k\hat{h}i$ $k\hat{hee}$ $k\hat{hoo}$ $k\hat{kroo}$ $k\hat{kroo}$ $k\hat{lo}$ $k\hat{lroo}$ $k\hat{to}$ $k\hat{to}$ $k\hat{to}$

$gu$ $ga$ $gi$ $gee$ $goo$ $g\hat{roo}$ $g\hat{roo}$ $g\hat{lo}$ $g\hat{lo}$ $g\hat{lo}$ $g\hat{lo}$ $g\hat{lo}$ $g\hat{lo}$

It is not requisite to add the $\hat{r}$ $u$, to the ten letters mentioned in No. 18;
because the sound represented by that letter is already inherent in them.
In adding to the consonants the connected vowels $\hat{r}$ $\hat{o}$, $\hat{r}$ $\hat{o}$ $\hat{o}$, $\hat{r}$ $\hat{o}$, and
$\hat{r}$ $\hat{roo}$, which are placed to the right of these letters, it is necessary previ-
ously to write the connected vowel $\hat{r}$ $u$, above the consonants; except above
those in which the sound of that character is inherent; because this sign,
which is termed bound to the head, invariably retains its place at the top of the consonants to which it can be attached, unless it's situation is occupied by another symbol.

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

23 Instead of adding the long vowel $ee$, to the consonants, $g,h$, $j,h$, $sh$, and $s$, the short vowel $i$, with the symbol $a$, is frequently used to represent it's sound; thus, we may write either $see$ or $see$. In such cases, the symbol $a$, which is named long, is to be considered as lengthening the short vowel $i$, rather than as representing the long vowel $a$; indeed this sign, in two other instances, is used to lengthen the short vowels; as $oo$, from $o$, and $roo$, from $ro$.

24 In adding the long vowel $ee$, to the letter $m$, it must always be written in the manner above mentioned; thus, $mee$, never $ee$: in adding it to the consonant $h$, it is written thus $hee$, or $ee$. The vowel $i$, or $ee$, can never be added to the consonant $y$: to express, in Teloogoo letters, the sounds $yi$, or $yee$, we write the consonant $y$; in the former case, without the $u$, $ey$, and in the latter, with the $ee$, and under it we place it's double form $y$, thus $neyi$, $yee$, $iyee$, $Iyeeta chettow, this date tree.

25 In adding the short vowel $o$ or $o$, to the consonants $g,h$, $j,h$, $m$, and $y$, it is invariably written in the latter form, never in the former shape; thus, $m$, $y$, &c. and in adding to these consonants the long vowel $o$, or $o$, it is also written in the latter form only; but, in this case, the last part of these consonants themselves are considered as representing the $o$ of $o$; and, therefore, instead of adding $o$ to the consonant, the $o$ or $ey$.
The letters $\nu$, $\beta$, $\delta$, and $\lambda$, which, joined with long $\nu$, are frequently written thus $\nu^\nu$, $\nu\beta$, &c., applicable to the consonants $\nu$, $\beta$, $\delta$, and $\lambda$, when separated from the connected consonants.

This latter rule is occasionally only applicable to the consonants $\nu$, $\beta$, $\delta$, and $\lambda$, when separated from the connected consonants.

Thus also the shapes of the letters on, as given in the foregoing list of the connected consonants, is the same as that of $\nu$ or $\beta$. Hereafter noticed: the latter, however, is never joined with any of the connected vowels; as $\nu\beta$ with a part of the verb $\nu\beta$ may say $\nu\beta\beta$ puppy, &c., while the former is always found with some of them united to it, in the following manner: $\nu\beta$, $\nu\beta\beta$, $\nu\beta\beta\beta$, &c. The student, therefore, can have little difficulty in distinguishing the one from the other.

Though native Grannarians in enumerating the letters of the alphabet, &c., have been classed by native writers in five $\nu\beta\delta\lambda$ classes each containing five letters; as arranged above in horizontal lines, (see N. 16.)

The following arrangement of the Sanscrit, the twenty-five first Teloggo, &c.

30

29

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

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

32 The first perpendicular line in the foregoing arrangement of the consonants (No. 16,) containing the first letter in each of the five Vurgus, Viz. \( \text{k} \), \( \text{ts} \) or \( \text{ch} \), \( \text{t} \), \( \text{t} \), and \( \text{p} \), forms the first class; and these letters are denominated \( \text{d} \) or hard letters.

33 The third perpendicular line in the above arrangement of the consonants (No. 16,) consisting of the third letter in each Vurgu, viz. \( \text{g} \), \( \text{dzu} \) or \( \text{ju} \), \( \text{d} \), \( \text{d} \), and \( \text{b} \), which are termed \( \text{e} \) or soft letters, constitutes the second class.

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

35 The letters \( \text{n} \) or \( \text{m} \), \( \text{n} \), and \( \text{h} \), which conclude the list of consonants in the view of the whole alphabet given in page 4, are omitted from the foregoing
arrangement of the consonants in page 8; because the remarks which follow that arrangement do not apply to them. In contradistinction to all the other consonants, these three letters are never joined either to the connected vowels, or to any other characters whatever.

**Double forms of some Consonants.**

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

\[
\begin{align*}
\text{k in its double form is written...} & \kappa \\
\text{t...do...} & \tau \\
\text{n...do...} & \eta \\
\text{m...do...} & \mu \\
\text{y...do...} & \upsilon \\
\text{o...do...} & \omega \\
\text{l...do...} & \lambda \\
\text{v...do...} & \upsilon \\
\end{align*}
\]

These eight consonants, when doubled, are written first in their original shape, and their second form is then written below them; thus, \( \text{kụ, an elder sister, } \kappa \text{ụ, a knife. } \text{uụ, an elder brother, } \upsilon \text{ụ, a mother, a respectful female appellation. } \upsilon \text{ụụ, sir, a respectful male appellation. } \text{kụụ, a staff, } \upsilon \text{ụ, a house. } \text{uụ, a grand mother.} \)

If one consonant follow another without the intervention of a vowel, the last is written below the first; and if the last be one of those abovementioned which has a double form, it is written in its second or double form, not in its original shape; thus, \( \text{ụụ, eight. } \upsilon \text{ụ, the soul.} \)

When the double form of \( y, \) namely \( \upsilon \), follows another consonant, the subsequent vowel, if \( a, \omega, \) or \( oo, \) may be attached either to the con-
sonant, or to the $; thus $ nya, or $ nya, $ nya, or $ nya, $ nya, or $ nya. The same rule applies if the subsequent vowel be long o or o; but, when this vowel is joined to the $ y, the latter form only is used, and the o of $ being omitted, the $ alone is affixed to the $, the preceding $ being written above the consonant; thus, $ nya, or $ nya, or $ nya. In all other cases where $ or other double forms are used, the subsequent vowel is attached to the consonant only, never to the double form; thus, $ ryee &c.

SIGNS.

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

PRONUNCIATION.

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

VOWELS.

The duration of the sound of the vowels is divided into short, long, and continuous; the first occupying one, the second two, and the last three moments of time; and these measures of sound apply both to the initial and connected forms of the vowels. The vowels \( \omega, \eta, \iota, \pi, \rho, \sigma, \tau, \) and \( \omega \), have each three measures of sound; namely, the short, the long, and the continuous; the vowel \( \nu \omega \) has no intermediate sound, but the extreme short and continuous sounds only; and the vowels \( \omega \omega \), and \( \nu \omega \), are both long, and continuous, but not short. The short and long vowels are considered so different as to be represented by distinct letters, but it has not been thought necessary to distinguish the continuous measure of sound by separate characters.

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

The initial \( \upsilon \), and its connected form \(-\), have the sound of \( a \), as in all, call, tall,

\[
\begin{array}{llllllllll}
do & \omega & \ nu & \nu & \nu & \nu & \nu & \nu & \nu & \nu & \nu \\
\omega & \omega & \omega & \omega & \omega & \omega & \omega & \omega & \omega & \omega & \omega \\
\upsilon & \upsilon & \upsilon & \upsilon & \upsilon & \upsilon & \upsilon & \upsilon & \upsilon & \upsilon & \upsilon \\
\end{array}
\]

\( \omega \), \( \nu \), and \( \upsilon \), short \( \epsilon \), as in fit, kill.

\( \nu \), \( \omega \), \( \upsilon \), long \( ee \), as in feet, keel.

\( \omega \), \( \nu \), \( \upsilon \), short \( \omega \), as in wool.

\( \omega \), \( \nu \), \( \upsilon \), long \( oo \), as in moon, boon.

\( \omega \), \( \nu \), \( \upsilon \), short \( ra \), as in rook.

\( \omega \), \( \nu \), \( \upsilon \), long \( ru \), as in room.

\( \omega \), \( \nu \), \( \upsilon \), short \( lo \), as in look.

\( \omega \), \( \nu \), \( \upsilon \), short \( \epsilon \), as in they, or as \( ay \) in may say &c.

\( \omega \), \( \nu \), \( \upsilon \), long \( \epsilon \), as in the same words lengthened.

\( \omega \), \( \nu \), \( \upsilon \), short \( \ddot{o} \), as in note.

\( \omega \), \( \nu \), \( \upsilon \), long \( \ddot{o} \), as in no, lo.

\( \omega \), \( \nu \), \( \upsilon \), short \( u \), as the word eye, or as the \( uy \) in [buy].

\( \omega \), \( \nu \), \( \upsilon \), long \( u \), or \( ou \) in thou or of \( ow \) in how.
Each of the long vowels should be pronounced full and broad, and the voice should dwell upon them twice as long as upon the short vowels, which should be sounded as short as possible.

When the sound of the vowel ə comes after another vowel, it is expressed by the consonant əɭə (written without the ə w), and that of ø by the character əɭə; thus, əɭəɭə rai, a stone. əɭəɭə bôeə a palanqueen-bearer.

The long vowel ə and its connected form -ə in some cases, which must be learned by practice, as they can scarcely be embraced by any rule, instead of the pronunciation before mentioned as that generally attached to them, take a sound nearly approaching to əɭə ya, and some what resembling the final sound produced by the bleating of sheep; hence, perhaps əɭəɭə mēku a sheep; thus also, əɭə nēlu the ground, and əɭəɭə nērumoə a crime are pronounced nearly as if written əɭəɭə nyalu, əɭəɭə nyaruμoə; and, in the common dialect, they are often so erroneously written.

The sound above assigned to the vowels əɭəɭə rəo, əɭəɭə rəo, & əɭə ləo, as well as to their connected forms, ə rəo, əɭə rəo, and əɭə ləo, is that which properly belongs to these characters in the Teloogoo language; and which is invariably given to them by all the natives in the northern provinces of the Peninsula. In the middle provinces, the r and l are pronounced with the tongue curved towards the roof of the mouth, and the oo less distinctly, with an inclination to the sound of the French u, and to the southward, these letters assume the sounds of ri-ree-and lee-given to them by Sanscrit Grammarians.

CONS ONANT S.

It is chiefly in the pronunciation of the consonants that difficulty is experienced. əɭə hɭɭə, əɭə gɭɭə, əɭə chɭɭə, əɭə jɭɭə, əɭə tɭɭə, əɭə dɭɭə, əɭə tɭɭə, əɭə dɭɭə, əɭə pɭɭə, əɭə bɭɭə, the ten aspirated consonants, peculiar to Sanscrit derivatives, are not, at the commencement of a word, familiar to an English ear; but they occur frequently in our language in the middle of compound terms; the sound of the h flowing, in an easy gentle manner, immediately after that of the k, g, d, &c. which precedes it, without the least articulation intervening; thus,
OF THE LETTERS.

the sound of $k, h$ may be exemplified by that of the $k, h$ in *ink, horn*.

*do*.... $g, h$.... do.... $g, h$ in *dog, herd*.

*do*.... $ch, h$.... do.... $ch, h$ in *church, hill*.

*do*.... $t, h$.... do.... $t, h$ in *that, house*.

*do*.... $d, h$.... do.... $d, h$ in *ad, here*.

*do*.... $b, h$.... do.... $b, h$ in *ab, hor*.

*do*.... $p, h$.... do.... $p, h$ in *up, hill*, and so on.

$k$, and it’s double form $k$, have the sound of the English $k$, as in *king*.

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

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

$ch$ and $j$ have each two sounds. $ch$ is pronounced either hard, as *ch* in *beach*; or soft, as *ts* in *beats*; and $j$ is sounded either hard, as *j* in *jar*; or soft, as *dz* in *torridzone*. The soft sounds *ts* and *dz* are peculiar to the Teloogoo; and therefore, when $ch$ or $j$ occur in words of Sanscrit origin, they are invariably to be pronounced hard; thus, $ch$ and $j$ are pronounced *chundroondw* the moon, *chudondw* *chudondw*. In *chundroondw, a fool*, never can be pronounced *tsundroondw dzudonw*.

In Teloogoo, both the hard and soft sounds are to be found; but the rule is simple for ascertaining which of the two is to be given to these letters; for if $ch$ or $j$ be followed by the connected vowels $i, e$, or $e$, or $u$ they are respectively pronounced hard, as *ch*, and *j*; thus, *chêtu* by, *jeiti*, a wrestler; but if followed by any other vowel, they always take the soft sounds *ts* and *dz*, as in *tsukkêru* sugar. *tsôto* a place. *dzôdo* a pair.

$ny$, sounds like *n* before *y*, or as *ni* in the word *onion*.

$t$ and $n$ are the harshest possible sounds of *t, d, and n*, formed by curving back the tongue, and forcibly striking the under part of it, against the roof of the mouth.
54 & t & d and & n must be pronounced very soft, the tongue being protruded, in an easy manner, almost between the teeth; the sound of t in tube, of d in duke, and of n in no, will convey some idea of the proper pronunciation of these letters.

55 The pronunciation of & t & d and & n is more soft, and that of & t & d and & t much harsher, than the sound of the English letters t d and n: but all endeavours to convey in writing an accurate idea of the correct pronunciation of these letters must, I fear, prove very inadequate to the purpose.

56 & p, has the sound of p, as in pure.

57 & b, has the sound of b, as in bold.

58 & m, and its double form & m, have the sound of m, as in man.

59 & y, . . . . . . . . . do. . . . . . . . & y, . . . . . . . . . of y, as in yet.

60 & r, . . . . . . . . do. . . . . . . . . & r, . . . . . . . . . of r, as in river.

61 & l, . . . . . . . . . do. . . . . . . . & l, . . . . . . . . . of l, as in billow.

62 & v, . . . . . . . . . do. . . . . . . . & v, . . . . . . . . . of v, as in vain.

57 sh has a very soft smooth sound, between that of the s in the word sing, and of the sh in shine, but approaching more to the former, than to the latter sound.

58 sh, is the harshest sound of sh, as in push, bush &c.

59 & s, has the sound of s, as in sister; never as in dismal, his, rosy &c.

60 & h, has the sound of h, as in hair. When this letter immediately precedes another consonant, as in the word & h, it ought, according to the orthography, to be pronounced before it: but in Teloogoo so harsh a sound cannot be admitted, they therefore place the sound of the & h after that of the following consonant, and pronounce the word abovementioned Brumhu, instead of Bruhmu.

61 l partakes of the sound of both l and r, and is formed by the under part of the tongue curved back against the roof of the mouth: so far as regards the language of which we treat, this letter is to be considered as peculiar to the
pure Teloogoo; for though it occurs in the Sanscrit Vedas, it is not to be
found in any other Sanscrit work. It is common however to all the spoken
dialects of the Peninsula.

$ksh$ is a compound of $s$ and $sh$. It is rather a harsh sound resem-
bling the $ct$ in the English words fiction, fraction &c. &c.

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

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

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

The $o$ or $m$ is denominated ध्लङ्ग full unoswarum and the
$Cn$ ध्लङ्ग half unoswarum. These are of two kinds, either radia-
cal in the word, or inserted or added by some grammatical rule. The $o$ or $m$
ever can be changed into $Cn$; but if $Cn$ be preceded by a short vowel, in
order to render the quantity of this vowel long, the $Cn$ may be changed into
$o$ or $m$; thus, रूथोऽ mundo medicine never can become रूथं; but शोऽ
kulungi, possessing, may become शोऽ; and रामोऽ Ramoando, Rama,
may become रामोऽ.
"h is peculiar to Sanscrit derivatives. In the middle of a word, it is pronounced like a strong aspirated h final; as ఉత్సుపూరు, but, at the end of a word, it takes after it the sound of the vowel which terminates the preceding syllable; thus, ఉంఠి is pronounced ఉంఠి, not ఉంఠి as above. In Teloogoo, it seldom occurs except in the middle of compound words derived from the Sanscrit; and therefore in general possesses only the first of the two powers here explained.

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

ORTHOGRAFY.

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

The consonant ప్రేయి, without any connected vowel, is improperly used instead of the initial vowel ప్రేయి.
The consonant $\tilde{\eta} y$, with the connected vowel $\tilde{\eta} a$, viz. $\tilde{\eta}\tilde{\eta}o$, is incorrectly used, instead of the initial vowel $\tilde{\eta} e e$.

The consonant $\tilde{\eta} y$, with the connected vowel $\tilde{\eta} e$, viz. $\tilde{\eta}\tilde{\eta}o$, is used for the initial vowel $\tilde{\eta} e$.

The letter $\tilde{\eta} y$, with the connected vowel $\tilde{\eta} e$, thus $\tilde{\eta}\tilde{\eta}o$, is used instead of the initial $\tilde{\eta} e$.

The consonant $\tilde{\eta} v$, with the connected vowel $\tilde{\eta} o$, viz. $\tilde{\eta}$, is incorrectly used instead of the vowel $\tilde{\eta}$.

The consonant $\tilde{\eta} v$, with the connected vowel $\tilde{\eta}$, thus $\tilde{\eta}$, is improperly used instead of $\tilde{\eta}\tilde{\eta} o o$.

The consonant $\tilde{\eta} v$, with the connected vowel $\tilde{\eta}$ or $\tilde{\eta}$, thus $\tilde{\eta}$ or $\tilde{\eta}$, is used for $\tilde{\eta} o$.

The consonant $\tilde{\eta} v$, with the connected vowel $\tilde{\eta}$ or $\tilde{\eta}$, thus $\tilde{\eta}$ or $\tilde{\eta}$, is used instead of $\tilde{\eta} o$.

The vowel $\tilde{\eta} u$, with $\tilde{\eta} y$ above mentioned, thus $\tilde{\eta}\tilde{\eta}o$, is improperly used, at the commencement of Sanscrit words, for the vowel $\tilde{\eta} u e$; but the use of $\tilde{\eta}\tilde{\eta}o$ at the commencement of a pure Teloogo word is not incorrect.

The vowel $\tilde{\eta} u$, with $\tilde{\eta}$ above mentioned, viz. $\tilde{\eta}$, is incorrectly used at the beginning of Sanscrit words for $\tilde{\eta} u o$; although it's use at the commencement of pure Teloogo words is proper.

The initial vowels, $\tilde{\eta}\tilde{\eta} r o o$ & $\tilde{\eta}\tilde{\eta} r o o$, and their connected forms $\tilde{\eta} r o$ & $\tilde{\eta} r o o$, which are peculiar to Sanscrit derivatives, are often confounded with the syllable $\tilde{\eta}$, or with the double form of $\tilde{\eta} r$ (viz. $\tilde{\eta} r$) and the connected vowel $\tilde{\eta} o$, thus, $\tilde{\eta}\tilde{\eta} k r o o s h n u$ is erroneously written $k r o o s h n u \tilde{\eta}\tilde{\eta}o$, and vice versa.
CHAPTER SECOND.

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

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

Another principal cause of this euphony is the extraordinary care that has been taken to prevent any incongruity of sound arising from the conjunction of dissimilar letters. The numerous rules, for this purpose, are scattered, in a confused manner, through the works of many Grammarians; and, as the following is the first attempt to reduce them to methodical order, it may hereafter, perhaps, be found susceptible of great improvement.
I shall endeavour to explain, 1st the alterations which take place in letters at the beginning and end of words; and 2ndly, the changes which occur in the middle of words. But it is proper, in the first place, to apprise the Reader, that the following rules are by no means rigidly observed, except in studied compositions. In the common or colloquial dialect, many of the changes will occasionally be found: it is true that they are not there adhered to systematically, but even in that dialect they are seldom entirely neglected. The Student, however, may find it more convenient to refer occasionally to this chapter as he advances, than, at the very commencement of his labours, to enter into some of the most perplexing niceties of the language.

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

In treating of this subject, the whole of the words in the Teloogoo language are divided into two classes; one termed भीतेश kuluvo, the other भीतेश drootuprukrootcolo.

The class termed भीतेश kuluvo includes, 1st the singular and plural nominatives of all nouns and pronouns, (except भीतेश I and भीतेश he she or it) and the oblique case, or what I have termed the inflexion, of all nouns and pronouns, both in the singular and plural number.

2dly. The postpositions भीतेश or भीतेश of, भीतेश or भीतेश towards, on account of, भीतेश through, भीतेश from, भीतेश through, भीतेश respecting, भीतेश on account of, भीतेश or भीतेश for, on account of, भीतेश or भीतेश from, away from.

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

4thly. Indeclinable particles, like भी, भी, भी, भी, भी, भी, भी, भी, भी, भी, भी, &c.

5thly. All Interjections, and vocative cases.

6thly. The words भी भी now, भी भी then, भी when?
OF THE CHANGE OF LETTERS.

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

The Negative verbal participle, which always ends in ग, is classed both in the ग गलoo, and the ग गा गा गा गा drootuprukrootooloo.

The nominatives ग गा I, ग गा he she or it, and the several parts of the verb mentioned above, as exceptions; together with all the other words in the language, not included in the foregoing specification of the ग गलoo, form the numerous class denominated गा गा गा गा गा गा drootuprukrootooloo.

Every Teloogoo word, whether included in the class of ग गलoo, or ग गा गा गा गा गा गा drootuprukrootooloo, naturally terminates in some one of the connected vowels. I shall first point out the changes which occur when any of these words is followed by another commencing with an initial vowel; and shall then explain the alterations that take place, when any of them is followed by another beginning with a consonant.

In Teloogoo, two vowels never can come in contact; therefore, when a word terminating in a connected vowel is followed by another commencing with an initial vowel, there is either the change termed by Grammarians Sundhi, or a consonant is inserted between the two words; unless the initial vowel be one of the Sanscrit letters ग गा roo, ग गा roo, and ग लoo, which at the beginning of a word, are to be considered the same as consonants.

The consonants inserted, when Sundhi does not occur, are ग गा y if the former of the two words be included in the class termed ग गलoo, and ग न if it belong to the ग गा गा गा गा गा गा drootuprukrootooloo; but, which ever of these two consonants is inserted, it changes the following initial vowel into its connected form, and, coalescing with it, forms, in conjunction with it, one syllable.
Sundhi is the elision of the connected vowel terminating the first word, and of the initial vowel commencing the following word, and the substitution of the connected form of the latter vowel in lieu of both; as shewn in the examples hereafter given.

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

It may be adopted as a general rule that a word terminating in ṭ followed by another commencing with an initial vowel, may at option have Sundhi: thus, ṭuṣa that grazed, and ṭuṣa a cow, make ṭuṣa ṭuṣa the cow that grazed, by dropping the final ṭ in ṭuṣa and the initial ṭ in ṭuṣa, and substituting for both the connected form of ṭ viz. ṭ; which, uniting with the preceding ṭ n, makes the syllable ṭn, by means of which the two words coalesce. But as the Sundhi of final ṭ is optional, and ṭuṣa is included in the class of ṭuṣa kululu, ṭubu, and ṭuṣa, when Sundhi does not take place, become ṭuṣa ṭuṣa, by the insertion of ṭ between the two words, and the change of ṭ in the latter to its connected form ṭ, which, uniting with ṭ, forms the syllable ṭn, by means of which the words coalesce, as above stated.

EXCEPTIONS.

Words of the class termed ṭuṣa ṭuṣa ṭuṣa ṭuṣa droptuprukrootooloo, ending in ṭ, never admit of Sundhi. By rule 89, therefore, ṭ n is always inserted after such words, when the following one begins with an initial vowel. The word ṭuṣa more, is excepted; for adding to it ṭuṣa what? we may say, either ṭuṣa ṭuṣa what more? by inserting ṭ n, or ṭuṣa ṭuṣa by Sundhi.

Vocative cases ending in ṭ, and the nominative case singular of pure Teloogoo nouns denoting women, and terminating in ṭ, do not admit of Sundhi, when followed by a word commencing with an initial vowel. Being of the class named ṭuṣa kululu, such words assume ṭ ṭ y as explained in rule 89: thus, ṭuṣa a woman and ṭuṣa ṭuṣa he she, or it gave, make, ṭuṣa ṭuṣa
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A word terminating in ा followed by another beginning with an initial vowel, does not, in general, admit of Sund.हि; thus ॐ ा a knife, and ओ ा where; cannot by Sund.हि become ॐ ा ा, but make ॐ ा ा ा where is the knife? by inserting ∞ in the manner above explained, ॐ ा being included in the class named ऋव ऋव hululoo.

EXCEPTIONS.

In the first form of the perfect tense of verbs, the second person singular ending in ओ or ओ, the first person plural terminating in ओ, and the second person plural ending in ओ, when followed by a word commencing with a vowel, invariably have Sund.हि; thus ॐ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ Sund.हि ओ ओ ओ ओ ओ ओ ओ ओ Sund.हि ओ ओ ओ ओ ओ ओ ओ ओ Sund.हि ओ ओ ओ ओ ओ ओ ओ ओ Sund.हि ओ ओ ओ ओ ओ ओ ओ ओ Sund.हि ओ ओ ओ ओ ओ ओ ओ ओ Sund.हि ओ ओ ओ ओ ओ ओ ओ ओ Sund.हि ओ ओ ओ ओ ओ ओ ओ ओ Sund.हि ओ ओ ओ ओ ओ ओ ओ ओ Sund.हि ओ ओ ओ ओ ओ ओ ओ ओ Sund.हि ओ ओ ओ ओ ओ ओ ओ ओ Sund.हि ओ ओ ओ ओ ओ ओ ओ ओ Sund.हि ओ ओ ओ ओ ओ ओ ओ ओ Sund.हि ओ ओ ओ ओ ओ ओ ओ ओ Sund.हि ओ ओ ओ ओ ओ ओ ओ ओ Sund.हि ओ ओ ओ ओ ओ ओ ओ ओ Sund.हि ओ ओ ओ ओ ओ ओ ओ ओ Sund.हि ओ ओ ओ ओ ओ ओ ओ ओ Sund.हि ओ ओ ओ ओ ओ ओ ओ ओ Sund.हि ओ ओ ओ ओ ओ ओ ओ ओ Sund.हि ओ ओ ओ ओ ओ ओ ओ ओ Sund.हि ओ ओ ओ ओ ओ ओ ओ ओ Sund.हि ओ ओ ओ ओ ओ ओ ओ ओ Sund.हि ओ ओ ओ ओ ओ ओ ओ ओ Sund.हि ओ ओ ओ ओ ओ ओ ओ ओ Sund.

In the same tense, the first person singular terminating in ओ, and the third person plural ending in ओ, may, or may not, have Sund.हि, at pleasure; thus, ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ ओ

The pronouns ओ ओ that, ओ ओ those, ओ ओ this, ओ ओ these, ओ which? ओ ओ which? ओ what? the word ओ ओ again, more, and the postposition ओ to, have
optional Sund,hi; thus, ఇ and న make వ ఎన or అడిటామి what is that? ఇ and న make వ ఎన or అడిటామి which are these? in the same manner we may say, ఇ అడిటామి or అడిటామి what has been done? ఇ అడిటామి or, ఇ అడిటామి what more? ఇ అడిటామి or అడిటామి he, she or it gave to Rama. In all these phrases, except the last, when Sund,hi does not take place, ఇం y is inserted; because each of the first words are included in the class termed అడిటామి hululoo; but in the last sentence, ఇం n is inserted after ఇ, because it is of the class named అడిటామి drootuprukrootooloo.

Words ending in ఇ, if followed by the word అడిటామి added to adjectives, or by ఇం how much? have Sund,hi at option, thus; ఇం and అడిటామి make ఇంటామి or అడిటామి chief. In the same way, we say ఇంటామి or ఇంటామి how much flour?

**FINAL.**

It may be taken as a general rule that words ending in ఇ, followed by others beginning with an initial vowel, invariably have Sund,hi; as ఇండారిండ Rama, and ఇండారిండ he, she, or it gave, become ఇండారిండ Rama gave. Innumerable other instances might be given.

**EXCEPTIONS.**

The accusatives ఇన్ me; ఇద్దే thee, ఇండా him, her, or it, ఇండా us, ఇండా you, ఇండా them, the postpositions ఇంది for, ఇంది to, ఇంటామి in; the words ఇంటా in which, ఇంటా in this, ఇంటా in that, and the particle ఇం added to the roots of verbs to form the present verbal participle, have also Sund,hi, when followed by an initial vowel, but it is entirely optional; thus ఇండా me, and ఇండా rule thou, make ఇద్దే ఇడిండద్దే or ఇండా ఇడిండద్దే rule thou me, ఇంటా speaking, ఇంటా thus he, she, or it said, make ఇండా ఇడిండద్దే or ఇండా ఇడిండద్దే speaking, he, she, or it thus said, ఇద్దే ఇడిండద్దే speaking, and ఇడిండద్దే he is make ఇద్దే ఇడిండద్దే or ఇండా ఇడిండద్దే he is saying. In these phrases, when Sund,hi does not take place, the first words being all ఇండా ఇడిండద్దే or ఇండా ఇడిండద్దే or ఇడిండద్దే he is saying. In these phrases, when Sund,hi does not take place, the first words being all ఇండా ఇడిండద్దే or ఇండా ఇడిండద్దే or ఇడిండద్దే he is saying. In these phrases, when Sund,hi does not take place, the first words being all ఇండా ఇడిండద్దే or ఇండా ఇడిండద్దే or ఇడిండద్దే he is saying. In these phrases, when Sund,hi does not take place, the first words being all ఇండా ఇడిండద్దే or ఇండా ఇడిండద్దే or ఇడిండద్దే he is saying. In these phrases, when Sund,hi does not take place, the first words being all ఇండా ఇడిండద్దే or ఇండా ఇడిండద్దే or ఇడిండద్దే he is saying. In these phrases, when Sund,hi does not take place, the first words being all ఇండా ఇడిండద్దే or ఇండా ఇడిండద్దే or ఇడిండద్దే he is saying. In these phrases, when Sund,hi does not take place, the first words being all ఇండా ఇడిండద్దే or ఇండా ఇడిండద్దే or ఇడిండద్దే he is saying. In these phrases, when Sund,hi does not take place, the first words being all ఇండా ఇడిండద్దే or ఇండా ఇడిండద్దే or ఇడిండద్దే he is saying. In these phrases, when Sund,hi does not take place, the first words being all ఇండా ఇడిండద్దే or ఇండా ఇడిండద్దే or ఇడిండద్దే he is saying. In these phrases, when Sund,hi does not take place, the first words being all ఇండా ఇడిండద్దే or ఇండా ఇడిండద్దే or ఇడిండద్దే he is saying. In these phrases, when Sund,hi does not take place, the first words being all ఇండా ఇడిండద్దే or ఇండా ఇడిండద్దే or ఇడిండద్దే he is saying. In these phrases, when Sund,hi does not take place, the first words being all ఇండా ఇడిండద్దే or ఇండా ఇడిండద్దే or ఇడిండద్దే he is saying. In these phrases, when Sund,hi does not take place, the first words being all ఇండా ఇడిండద్దే or ఇండా ఇడిండద్దే or ఇడిండద్దే he is saying. In these phrases, when Sund,hi does not take place, the first words being all ఇండా ఇడిండద్దే or ఇండా ఇడిండద్దే or ఇడిండద్దే he is saying. In these phrases, when Sund,hi does not take place, the first words being all ఇండా ఇడిండద్దే or ఇండా ఇడిండద్దే or ఇడిండద్దే he is saying. In these phrases, when Sund,hi does not take place, the first words being all ఇండా ఇడిండద్దే or ఇండా ఇడిండద్దే or ఇడిండద్దే he is saying. In these phrases, when Sund,hi does not take place, the first words being all ఇండా ఇడిండద్దే or ఇండా ఇడిండద్దే or ఇడిండద్దే he is saying. In these phrases, when Sund,hi does not take place, the first words being all ఇండా ఇడిండద్దే or ఇండా ఇడిండద్దే or ఇడిండద్దే he is saying. In these phrases, when Sund,hi does not take place, the first words being all ఇండా ఇడిండద్దే or ఇండా ఇడిండద్దే or ఇడిండద్దే he is saying. In these phrases, when Sund,hi does not take place, the first words being all ఇండా ఇడిండద్దే or ఇండా ఇడిండద్దే or ఇడిండద్దే he is saying. In these phrases, when Sund,hi does not take place, the first words being all ఇండా ఇడిండద్dl
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The first and third persons singular in the affirmative aorist, the indefinite participle in द, or the root used for that participle; and nouns in the accusative singular ending in ज when deprived of their drootuprakrootica affixes, never admit of सुन्दहि; as द I come, have come, or will come, and द now, make द द I come, have come, or will come now. द he comes, has come, or will come, and द now, make द द he comes, has come, or will come now. द that protects, द् the god, and द I have meditated, make द द द that protects, द् the god, and द I have meditated on the protecting God. द the accusative of द् Rama, deprived of its drootuprakrootica affixes, and द he, she, or it saw, make द द he, she, or it saw Rama.

All words ending in any of the short vowels, invariably have सुन्दहि, when followed by ल full, ल as much as, ल at the rate of, and ल a leaf; or by the words ल an elder brother, ल a mother, ल an elder sister, ल a father, ल a mother-in-law, ल a father, ल a grand mother &c. when added to proper names to express familiarity or kindness; thus, ल the hand, held so as to contain any thing, and ल full, make ल a handful; ल an areca nut; and ल as much as, make ल as large as an areca nut; ल eight, and ल at the rate of, make ल at the rate of eight; ल Soobee, the proper name of a woman, and ल mother, make ल ल friend Soobee! ल a Palmyra (in the inflected case) and ल a leaf, make ल a Palmyra-leaf.

Nouns of Sanscrit derivation, even ending in the short connected vowels उ, ऊ, or न, which in the nominative singular do not adopt the Teloogoo terminations न, न, or न, never admit of सुन्दहि; thus, न a swan, and न which? make न न which is the swan? न न honour, a kind of sacred grass, and न which? make न न which is the durbha? न् the God Vishtnoo, and न न he, she, or it went, make न न Vishtnoo went. In all these instances, the first word is included in the class of न् kiluloo,
and therefore, as Sund hi does not take place,  is inserted between it and the following word, according to rule 89.

105 Words ending in any of the long vowels never have Sund hi, nor do the short vowels or admit of Sund hi, except when followed by the words specified in rule 103. When followed by any other words beginning with an initial vowel, words of such terminations, if they be drootuprukrootooloo insert n, and if kutulu .

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

 a woman, and  where? make  where is the woman?  being inserted between and  changes the following initial vowel of to its connected form , and uniting with it, forms one syllable , by means of which the two words coalesce; a Palanqueen, and he, she, or it mounted, make a coloured, and a garment make a coloured garment; night, and lustre, make moonshine; the body, and beauty, make personal beauty; money, and donation, make the donation of money; the moon, and he, she, or it arose, make the moon arose.

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

slowly, and he, she, or it went, make he, she, or it went slowly; being inserted between and changes the following initial vowel of into its connected form , and uniting with it, forms one syllable , by means of which the two words coalesce; the accusative the Creator, and he, she, or it saw, make the Creator; God, in the accusative case, and he, she, or it saw; make the Goddess of learning, (in the accusative case);
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and त्रिक ती दे, she, or it asked, make अङ्गारोक दे, he, she, or it asked the Goddess of learning; ललं the moon (in the accusative case), and वास्तविग्य having seen, make ललं वास्तविग्य having seen the moon. It must here be particularly observed that the accusatives above mentioned are, in the first place, for the sake of example, deprived of their drootuprukrootica affixes.

When a word, both ending and beginning with a vowel, is repeated, there is sundhi; thus, एक an elder brother, when repeated, becomes एका एक brother! brother! &c. what, in the same manner, becomes ती what! what! what.

The pronoun ती she or it, when added, in composition, to other words, frequently loses the initial त; thus, एका a husbandman, a labourer, and ती she, become, in composition, एका एक a female labourer, by the elision of त in एक; but in consequence of एका ending in ए, Sundhi also may take place, according to rule 100, and the two words in question will then become एका एक; in the same way, एका एक a man of the Comtee cast, and ती she, make एका एक a woman of the Comtee cast, but as the elision of त is optional, we may also say एका एक by inserting त according to rules 95 and 89.

Inflexions ending in ए ए or ए, though included in the class of कुलूक, affix कुलूक when followed by postpositions, or prefixed in composition to other nouns commencing with an initial vowel, thus, एका. Rama, and एका opposite, make एका एक opposite Rama, एका एक a serpent, and एका एक bones, make एका एक एक a serpent's bones.

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

If a word beginning with a consonant be preceded by another included in the class termed कुलूक कुलूक, there is no elision or insertion of letters and permutation takes place in the following instances only.
Nouns in the nominative case, even when used accusatively, and all parts of the verb ending in చా, చా, and చా together with the words చాందుండి then, చాందుండి now, చాందుండి when? preceding a word beginning with any of the hard letters చాందుండి, change them respectively to చాందుండి ; thus, చాందుండి wealth, preceding చాందుండి she or it will not go, changes the చాందుండి of చాందుండి into చాందుండి, and we say చాందుండిరచి చాందుండి riches will not disappear ; in the same manner, చాందుండి చాందుండి he is going, and చాందుండి a robber, make చాందుండికావుండి the robber is going ; చాందుండి చాందుండి she, or it is departing, and చాందుండి friendship, make చాందుండికావుండి friendship is departing ; చాందుండి then, and చాందుండి he, she, or it went, make చాందుండికావుండి he, she, or it then went ; చాందుండి now, and చాందుండి he, she, or it went, make చాందుండికావుండి he, she, or it now went.

But Sanscrit derivatives, preceded by pure Teloogoo words, are excepted from this rule, and are not subject to any change; because the nature of such words is considered so different, as to prevent their coalescing in orthography ; thus, చాందుండి a master, and చాందుండి he, she, or it was pleased, make చాందుండి the master was pleased ; never చాందుండి చాందుండి he, this man, and చాందుండి a virtuous man, make చాందుండి this is a virtuous man. Nevertheless, if two words both of Sanscrit derivation come together, the general rule holds good; because, in that case, both the words are of the same kind, we therefore say చాందుండి the master was pleased, never చాందుండి చాందుండి Rama was pleased.

When two pure Teloogoo substantives are joined together by a copulative conjunction, not expressed, but understood, and the latter word begins with any of the hard letters చాందుండి, these letters are severally changed to చాందుండి ; thus, చాందుండి a leg, and చాందుండి hands, make చాందుండి legs and hands ; చాందుండి an elder brother, and చాందుండి younger brothers, make చాందుండి elder and younger brothers.

* Although చాందుండి may be changed into చాందుండి, the reverse of this rule does not hold good; these letters are not interchangable: చాందుండి cannot by any means become చాందుండి, nor చాందుండి, చాందుండి &c. The first series may be converted into the second, but the second can never be converted into the first.
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If a word commencing with any of the five hard letters ง ข ฃ ฅ ฅ, be preceded by another included in the class termed ฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤธ
drootuprukrootooloo, both permutation and insertion of letters invariably take place; but if the latter word begin with any other consonant, there is insertion only, and it is optional.

When a word included in the ฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤsburgh
drootuprukrootooloo precedes another word commencing with any of the five hard letters ง ข ฃ ฅ ฅ, it invariably changes these characters respectively, into the soft letters ฃ ฃ ฃ ฅ ฅ, and if it end in ง ง or ฅ ฅ it is requisite to insert ฅ between the two words, or ฅ if it terminate in any other letter; but if it already end in ฅ ฅ or ฅ ฅ, these terminations cannot again be affixed, for the repetition would be monotonous: at the same time, if the ฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤ央行

Any of the ฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤฤ浔

* ง is converted into ฃ-ฃ into ฅ-ฅ into ฅ-ฅ into ฅ and ฅ into ฅ, but, as before observed of another rule, the reverse of these changes does not hold good.
provided the *drootuprukrootooloo* terminate in a short vowel, but if it end in a long vowel, we may insert  before ; thus, deprived for the sake of example of all *drootuprukrootica* affixes, the accusative  an enemy, and  I won or conquered, make  an enemy by affixing  in consequence of  ending in  ; or  or  by affixing  or  ; or  or by affixing or ; or as the whole of these affixes are optional, we may say simply  an enemy  I conquered the enemy; thus also deprived, for the sake of example, of all *drootuprukrootica* affixes, the accusative  Giants, and  they killed, make  Giants by affixing  or  or  by affixing  or  or  or  by affixing  or  ; or as the whole of these affixes are optional, we may say simply  Giants they killed the Giants; but we cannot here affix  or , and say  or  or  because  follows, and the affixes  or precede the letters  only: deprived of all its *drootuprukrootica* affixes, the 3d person in the first form of the past tense of  to come viz:  he, she, or it came, and  a coxcomb, make  a coxcomb by affixing  or  or  or  by affixing  or  ; or, as the whole of these affixes are optional, we may say simply  a coxcomb came, but we cannot affix  or  , and say  because these affixes never precede the consonants  and  .

117 Certain masculine nouns in  form their accusative singular either by changing  into  or by dropping  altogether; thus, Nom:  Rama, Accus:  or  : in the latter case, it must be observed, as an exception to rules 115 and 116, that to such accusatives in  the *drootuprukrootica* affix  is to be added, instead of the affix  ; thus,  , one of the accusatives of Rama, and  I served, make  I served Rama.
Nouns ending in ङ ङ ङ change this termination optionally into ङ ङ ङ or 118 ङ ङ ङ; thus, नमा नमा a pearl, नमा नमा a bracelet, नमा नमा pepper, &c. make नमा नमा or नमा नमा - नमा नमा or नमा नमा - नमा नमा or नमा नमा, this rule is also applicable to nouns in ङ ङ.

OF THE CHANGE OF LETTERS IN THE MIDDLE OF WORDS.

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

Present verbal participles ending in ङ ङ ङ preceded by ङ ङ ङ, optionally drop 119 the ङ ङ ङ of ङ ङ ङ, or sometimes change the ङ ङ ङ into ङ ङ ङ, thus, नमा नमा saying, नमा नमा seeing, नमा नमा hearing, make नमा नमा - ङ ङ ङ - ङ ङ ङ, or - ङ ङ ङ - ङ ङ ङ - ङ ङ ङ - ङ ङ ङ - ङ ङ ङ going, नमा नमा entering, and some other verbal participles do not change ङ ङ ङ into ङ ङ ङ, but they frequently drop the ङ ङ ङ in ङ ङ ङ.

Verbal Roots of more than two syllables, of which ङ ङ ङ in ङ ङ ङ or 120 ङ ङ ङ are medials, frequently drop the ङ ङ ङ of these syllables; thus, नमा नमा to plait, to twist, often becomes नमा नमा and नमा नमा to weep, to cry, नमा नमा; but if, in such roots, one short syllable only precede ङ ङ ङ or ङ ङ ङ, no elision of the ङ ङ ङ takes place; thus, नमा नमा to wipe, cannot become नमा नमा, nor नमा नमा to walk, नमा नमा.

The words नमा नमा now, नमा नमा then, नमा नमा when? optionally drop the ङ ङ ङ of the middle syllable, and become respectively नमा नमा - ङ ङ ङ - ङ ङ ङ.

Nouns of three syllables, of which the middle one is ङ ङ ङ or ङ ङ ङ, frequently 122 drop the ङ ङ ङ of these syllables; thus, नमा नमा a parrot, नमा नमा a water-course, make नमा नमा - ङ ङ ङ; and this elision of ङ ङ ङ takes place even in other words; thus, नमा नमा a buffalo नमा a species of tiger, sometimes become नमा नमा - ङ ङ ङ.

X in the middle or end of a word is often changed into ङ; thus, नमा नमा 123 an ear-ring, नमा a coral, become also नमा ङ - ङ ङ ङ. 
Many Teloogoo words which have \( r \) in the first syllable, frequently lose it in the vulgar dialect; thus, \( जन \) or \( जन\) an ear-ring, is commonly both written and pronounced \( जन \) or \( जन\).

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

The words of the Telogoo language, formed of the letters treated of in the foregoing pages, are classed by Sanscrit Grammarians under four distinct heads. 1st. देशयुमो Dēshyumoo, or, as it is more emphatically termed, उत्सु Dēshyumoo, the pure language of the land; 2d. तुतुमो Tutsumumoo, Sanscrit words assuming Telogoo terminations. 3d. तुद्हूमो Tuddhumoomoo, Telogoo corruptions of Sanscrit words, formed by the substitution, the elision, or addition of letters; and 4th. ग्रामयुमो Grāmyumoo, Provincial terms, or words peculiar to the vulgar. To these we may also add the उन्यू Unyu Dēshyumoo, or words from other countries, sometimes given as a subdivision of the first Class, and comprizing, according to the definition of ancient writers, words adopted from the dialects current in the Canarese, Mahratta, Guzerat, and Dravida provinces only, but now also including several of Persian, Hindoostance, and English origin.

In each of the three following Chapters, which treat of substantive-nouns and pronouns, of adjective-nouns and pronouns, and of the verb, the देशयुमो words will be distinguished from the देशयुमो words: but all observations regarding the देशयुमो and उत्सु words will be found in the Chapter respecting substantives; because the words of the two last mentioned classes consist chiefly of substantives; and the reader, reasoning from analogy, will find it easy to apply the rules given under that head, to adjectives, and verbs.
The (နားမှု့) or provincial terms, are contractions or corruptions of pure Teloogoo words, rather than a separate class of vocables; I have therefore deemed it better to offer, in the course of the work, such remarks respecting them as occasion has suggested, than to collect the rules regarding them under any separate head.

SUBSTANTIVES.

1ST OF THE POSTPOSITIONS.

Before entering on the subject of declension, a few preliminary observations are necessary, respecting that very useful class of words, by means of which the various cases of the substantive nouns and pronouns, in this language, are formed.

English substantives are declined by prefixing to them, in the singular and plural numbers, certain particles, termed prepositions. The cases of Teloogoo nouns and pronouns are formed in the same manner, except that the particles follow the noun, instead of preceding it; hence, I have termed them postpositions. In Teloogoo, we would not say with swords, by men, of me; but ၊ရုံး - ၊လားပြီး - ၊စိုး - ၊သား - ၊ဖြစ့ - စိုး - ၊ညား - မင်း - ဝါး with swords, men by, me of.

When a preposition accompanies an English word which is liable to inflexion, the word cannot stand in the nominative case; it must assume its inflected or oblique form: we cannot say of I, to I, &c. but of me, to me, &c. In the same manner, in Teloogoo, notwithstanding some nouns have nearly the same form in the inflexion, as in the nominative case, yet as all nouns and pronouns may be said to admit of inflexion, it may be laid down as a general rule, that when followed by postpositions, they cannot continue in the nominative case; by some of the postpositions, they are converted into their oblique form; by others, either into this simple inflected state, or into the dative; and by a few, derived from verbs, they are changed into the accusative case. The following is a list of the principal Teloogoo postpositions.
OF SUBSTANTIVES.

CONVERTING THE PRECEDING WORD INTO IT'S OBLIQUE FORM.

-  
  
  
  
  
  of; the sign of the genitive case.

-  
  
  
  
  to, for; the sign of the dative case.

-  
  
  
  
  in; the sign of the local ablative.

-  
  
  
  
  by, by means of; the sign of the instrumental ablative.

-  
  
  
  
  with, along with; the sign of the social ablative.

-  
  
  
  
  in, by, with.

-  
  
  
  
  within, inside.

-  
  
  
  
  by, by means of, from.

-  
  
  
  
  to, for.

-  
  
  
  
  for, on account of, about.

-  
  
  
  
  on account of, for.

-  
  
  
  
  respecting.

-  
  
  
  
  in.

-  
  
  
  
  like.

-  
  
  
  
  through.

-  
  
  
  
  from, away from.

FOUND IN BOOKS ONLY.

-  
  
  
  
  with, along with.

-  
  
  
  
  with, together with, for.

-  
  
  
  
  by, from.

-  
  
  
  
  by, by means of.

CONVERTING THE PRECEDING WORD EITHER INTO IT'S OBLIQUE FORM OR INTO THE DATIVE CASE.

-  
  
  
  
  out-side.

-  
  
  
  
  upon, above.

-  
  
  
  
  below, under.

-  
  
  
  
  between.

-  
  
  
  
  near.

-  
  
  
  
  before.
behind, after.

behind.

against, opposite.

CONVERTING THE PRECEDING WORD INTO THE ACCUSATIVE CASE.

towards, on account of.

FOUND IN BOOKS ONLY.

through.

from, by.

through.

Under the following rules, the whole of these words may be added to any noun or pronoun, placed in the particular case which the postposition is stated above to require.

The postpositions $s$ - $k$, the signs of the dative case, are not used promiscuously with any inflexion; $s$ is added only to inflexions terminating in $s$ or $o$; thus, inflexion $h^s$ Vishtnoo, dative $h^s s$ to Vishtnoo; inflexion $h^s$ The Goddess of prosperity, dative $h^s h^s$ to the Goddess of prosperity; and $k$ to inflexions ending in any other letter, inflexion $k h^s$ a stick, dative $k k^s h^s$ to a stick, inflexion $k^s h^s$ a ruler, dative $k k^s k^s$ to a ruler, inflexion $k^s$ a woman, dative $k k^s k^s$ to a woman: but it is requisite to insert the syllable $h$ between $k$ and all inflexions ending in $s$, $o$, or $i$; as, inflexion $h^s$ Rama, dative $h^s h^s h^s$ to Rama, inflexion $o h^s$ beauty, dative $o$ $o$ $h^s$ $h^s$ $h^s$ to beauty.

The postposition $k$ is added only to the inflexions of nouns denoting inanimate things ending in $s$; thus, we may say $k h^s h^s$ in the paper, because the inflexion $h^s h^s$ ends in $s$; but we cannot add $k$ to $s o^s$ a female garment, for it ends in $s$, nor to $h^s o$ a horse, because it is an animate object.

Inflexions always terminate in some vowel, and the postpositions $h h^s$, $h^s$, $h^s h^s$, $h^s o$, and $k^s h^s k^s$ commence with vowels; but, by the rules already given, two vowels cannot come in contact; a singular inflexion
terminating in \\ or \( or \(, although included in the class termed kululoo, when followed by these postpositions, affixes \( n; thus, \( \text{opposite Ruma} \&c. (rule 108)- When these postpositions, however, follow a singular inflexion ending in any other vowel, or plural inflexions which always end in \(, such inflexions being of the class named \( \text{kululoo}, \( is inserted between them and the postpositions in question, which, in consequence, become respectively \( - \( - \( and \( \text{rulers}; at the same time, as all plural inflexions end in \(, and therefore have inherent the connected vowel \(, which before an initial vowel, may, by the rules before given, have \( Sand,hi at option, we may also say \( \text{rulers} \&c. &c.

\[ \text{or } \text{are never subjoined to any words except verbal nouns, } L35 \]

or noun denoting inanimate things; and \( is used only after abstract nouns.

\[ \text{always change into } \text{and } \text{always change into } \text{and } \text{; when used as postpositions.} \]

The nature and use of the foregoing words will be more fully explained in the Syntax, where it will be shewn that many of them, though used as postpositions, as in fact parts of nouns, or forms of verbs. I have no doubt that the whole are derived from the same sources: at the same time, without a further knowledge of the ancient dialect than we now possess, it would be difficult to trace the origin of some pure Telogoo derivatives, such as \( the sign of the genitive, and \( or \( the signs of the dative case. This difficulty has led some to treat these, and similar words, rather as affixes inseparable from substantives, than as a separate class of vocables. But, whatever may be the history etymology of these words; whether they are derived from nouns or verbs now obsolete, or are themselves original terms, there is no doubt that, in use, they are distinct from all others in the language; and precisely equivalent to our English prepositions. This, I think, justifies my classing them as a separate part of speech, and giving them the appellation by which I have endeavoured to distinguish them.
138. The articles a and the may be considered as inherent in the noun; according to the context, may mean either a or the person.

139. The indefinite article a is sometimes expressed by the numeral ०, vulgarly written ०, meaning one; as, ० one or a person.

140. There is not any separate word to represent the definite article the. In the concise and nervous idiom which characterizes the Teloogoo, this article, together with the relative pronoun who, which, that, is incorporated with the verb, in that curious part of it termed the relative participles, which possess the combined force of the definite article, the relative pronoun, and the verb; thus, in the sentence ०० the person who saw me; five English words are expressed by three Teloogoo terms, ० signifies ० person, and ० has the power of the, who, saw.

3d. OF THE DECLENSION OF SUBSTATIVE NOUNS.

141. The substantive nouns have two numbers; the singular ००, and the plural ०; and three genders, the masculine ०, including the gods and men only; the feminine ०, compizing the goddesses and women; and the neuter ०, including animate things, and all animals, except the human species.

142. The cases are properly three only; the nominative, the inflexio, and the accusative; but, in the following general remarks applicable to all nouns, the usual arrangement of six cases is observed:

S I N G U L A R.

143. It has already been mentioned that there are few words in the Teloogoo language which terminate in a consonant, among the nouns there is not one. In the nominative case singular, they all terminate in some of the following vowels ०; thus, ० a ruler, ० a woman, ० a robber, ० beauty, ० a shawl, ० a stick, ० th. hand &c.

144. The Inflexion singular varies with the declension, as explained hereafter.
OF SUBSTANTIVES.

The Genitive singular of all nouns is the same as the inflexion singular; but in books, and in conversation with Bramins, we occasionally find the postposition of, added to the inflexion, to form the genitive.

The Dative singular is formed by adding to inflexions in or to inflexions in , and to inflexions in all other terminations.

All nouns in the Accusative singular are the same as in the singular inflexion; except that the inflexion is of the class termed & droottuprukrootooloo. That the reader may always bear in mind this distinction, the inflexion will hereafter be written in its simple state, but to mark the accusative, the affix & will be added to all inflexions in or , (except to inflexions formed by changing the termination of the nominative into that syllable), and the affix & to all those ending in any other letter, (except to those mentioned in rule 117) and an &c will be further added to all, to denote that although the affixes & or & are universal in the common dialect, and in correct language may, with propriety, be used before any consonants, yet others may be substituted in lieu of them, under the rules for droottuprukrootooloo & droottuprukrootooloo, contained in the preceding chapter.

The Vocative singular is either the same as the nominative singular, or is formed by merely lengthening the final vowel of that case; unless the nominative end in , when that vowel is changed into or .

The Ablative singular is formed by adding to the singular inflexion the postpositions & & & & to the inflexion of nouns denoting animate things ending in .

PLURAL.

The Nominative plural is formed, in various modes, from the nominative singular, according to the declension to which the substantive belongs. It always ends in .

The Inflection plural is formed by changing of the nominative plural into .

The Genitive plural of all nouns is the same as the inflexion plural; but in books and in conversation with Bramins, we occasionally find the postpositions of, added to the inflexion to form, the genitive.
The Dative plural is formed by adding ṣ to the inflexion plural in ṣ.
The Accusative plural is the same as the inflexion plural, both ending in ṣ; but the inflexion is included in the kululoo, and the accusative in the ṣdrootuprukrootooloo. To remind the reader of this material distinction, the inflexion will hereafter be written in its simple state, without any of the additions peculiar to the kululoo; but ṣd, with an &c. will be added to all plural accusatives, for the reasons mentioned in treating of the accusative singular: ṣs is never affixed to plural accusatives, because they always end in ṣ, never in ṣd or ṣn.

The Vocative plural is formed by changing the final ṣ of the nominative plural into ṣ or ṣn.
The Ablative plural is formed by adding to the plural inflexion the postpositions. ṣd - ṣd - ṣd &c.

The Vocative particles, ṣd - ṣnd - ṣndo and ṣd, are often prefixed to the vocative case: the first is used in calling men of inferior rank only; the second in calling females inferior to oneself, among whom a wife is always included by the natives; and the third in calling men of equal rank with oneself; these three are prefixed to the vocative singular only: the last is prefixed to the vocative both in the singular and the plural number, and is used indifferently in calling superiors, inferiors, or equals.

It is of great importance that the reader should constantly bear in mind that, in nouns denoting inanimate things, the nominative is generally used for the accusative, and the accusative for the ablative, but that this is not the case with nouns denoting animate objects.

By the addition of the various postpositions to the different cases which they govern, the reader may form any number of other cases at pleasure.

The nouns belonging to the ṣdrootuprukrootooloo, or language of the land, are more numerous than those of any other class; and, as the rules which regulate their declension extend also to nouns of the three other denominations, it seems proper to treat of them first.
The regular nouns of this class are divided into three declensions. The first includes all masculine nouns, the nominative singular of which terminates in $\text{c}$; the second, all feminines or neuters of more than two syllables, having the nominative singular in $\text{v}\text{n}$ or $\text{v}\text{o}$; the third, nouns of all genders not included in either of the two foregoing declensions. The general rules, already given, explain the mode in which the different cases are formed from the nominative singular, the inflexion singular, or the nominative plural. It will be sufficient, therefore, to show how these three cases are formed in each declension.

**First Declension in $\text{c}$**

Many nouns denoting masculine agents have the nominative singular in $\text{c}$; but, as the letter $\text{c}$ is unknown to any, except the learned, the $\text{c}$ preceding $\text{v}$ is usually omitted in writing, and the nominative of this declension is consequently made to terminate simply in $\text{v}$. The obscure nasal sound of $\text{c}$ before $\text{v}$ will notwithstanding be found in the pronunciation of even the most illiterate persons.

The singular inflexion of nouns belonging to this declension is formed by changing the final $\text{c}$ of the nominative into $\text{v}$; thus, nom. $\text{v}\text{c}$ a husband, inflexion $\text{v}\text{n}$, nom. $\text{v}\text{c}$ a younger brother, inflex. $\text{v}\text{n}$.

But, with the exception of $\text{v}\text{c}$ a younger brother, and $\text{c}$ a son in law, all nouns of this declension, which have the vowel $\text{v}$ preceding $\text{c}$ of the nominative singular, may also form the singular inflexion by merely dropping the termination $\text{c}$; the inflexion of $\text{c}$ a husband, is only, never $\text{n}$; because $\text{v}$ does not precede the $\text{c}$ of the nominative case; but, with the two exceptions abovementioned, all words which have $\text{v}$ before $\text{c}$ of the nominative have two forms in the inflexion; thus, nom. $\text{v}\text{c}$ a strong man, inflex. $\text{v}\text{n}$ or $\text{v}\text{n}$.

The nominative plural is formed by changing $\text{c}$ of the nominative singular into $\text{n}$; thus, nom. sing. $\text{c}$ a husband, nom. plur. $\text{n}$ husbands, nom. sing. $\text{c}$ a younger brother, nom. plur. $\text{n}$ younger brothers.
The other cases of this declension are formed according to the general rules given above; and, for the sake of illustration, a word of this declension is subjoined, declined according to the usual arrangement of six cases.

**SINGULAR.**

N. యోడు పాశ్చातందాను a younger brother.

G. యోడు పాశ్చాతందాను వేరు of a younger brother.

D. యోడు పాశ్చాతందాను to a younger brother.

Acc. యోడు పాశ్చాతందాను &c. a younger brother.

V. యోడు పాశ్చాతందాను o younger brother.

Ab. యోడు పాశ్చాతందాను - వేరు - వేరు - వేరు in, by, or with a younger brother.

**PLURAL.**

N. యోడు పాశ్చాతందాను younger brothers.

G. యోడు పాశ్చాతందాను వేరు of younger brothers.

D. యోడు పాశ్చాతందాను to younger brothers.

Acc. యోడు పాశ్చాతందాను &c. younger brothers.

V. యోడు పాశ్చాతందాను o younger brothers.

Ab. యోడు పాశ్చాతందాను - వేరు - వేరు - వేరు in, by, or with younger brothers.

165 By rule 163, all words, except యోడు పాశ్చాతందాను and యోడు పాశ్చాతందాను, which, in the nominative singular, have the vowel preceding the final termination, may in the inflexion singular have two forms: such words, therefore, have likewise two forms in the genitive, dative, accusative, and ablative singular, which are formed from the inflexion; thus, nom. sing. యోడు పాశ్చాతందాను a strong man, inflex. sing. యోడు పాశ్చాతందాను or యోడు పాశ్చాతందాను. gen. sing. యోడు పాశ్చాతందాను or యోడు పాశ్చాతందాను. dat. sing. యోడు పాశ్చాతందాను or యోడు పాశ్చాతందాను, by the addition of వేరు to యోడు పాశ్చాతందాను, or వేరు to యోడు పాశ్చాతందాను, see rules 132 & 146. acc. sing. యోడు పాశ్చాతందాను &c. or యోడు పాశ్చాతందాను &c. see rule 117. abl. sing. యోడు పాశ్చాతందాను - వేరు - వేరు - వేరు or యోడు పాశ్చాతందాను - వేరు - వేరు - వేరు; and even యోడు పాశ్చాతందాను and యోడు పాశ్చాతందాను, which, in the other cases, are exceptions to this rule, in the dative
singular, take two forms: viz. $\text{ hoof } \text{ or } \text{ hoof } - \text{ hoof } \text{ or } \text{ hoof }.

The plural however has no change of this kind.

In the *inferior* dialect, $\text{ is substituted for } \text{ in all the singular cases of this declension, except the accusative, which is made to terminate in } \text{ instead of } \text{; thus, nom. sing. } \text{ inflexion sing. } \text{, dat. sing. } \text{ accus. sing. } \text{ &c. but these forms are never to be found in correct writings.}

**EXCEPTIONS.**

Some words, of this declension, form the nominative and inflexion plural, by changing the final $\text{ of the nominative singular into } \text{ and } \text{, or into } \text{ and } \text{ instead of forming them regularly, by changing } \text{ into } \text{ and } \text{ respectively; thus, } \text{ } \text{ a robust man, makes in the nominative plural } \text{ } \text{ - one man, makes in the nom. plu. } \text{, and this rule applies to many other words of the same kind.}

**SECOND DECLENSION INCLUDING FEMININE OR NEUTER NOUNS, OF MORE THAN TOW SYLLABLES, IN $ - \text{ or } - \text{.**

There is a numerous class of neuter words of more than tow syllables ending in the nominative singular, in $, and several in $ and $: but $ a wife, is almost the only feminine noun of this declension.

The inflexion singular is the same as the nominative singular; thus, nom. 169 sing. $ a horse, inflex. sing. $.

The nominative plural is formed either by adding $ to the nominative singular; or by changing the termination $ of the nominative singular into $, and lengthening the preceding vowel, if not already long; thus, nom. sing. $ a horse, nom. plu. $ or $ horses.

The other cases are formed according to the general rules already given. Subjoined is an example of this declension, according to the usual arrangement of six cases.
SINGULAR.

N. .............................. a horse.
G. .............................. of a horse.
D. .............................. to a horse.
Acc. .............................. a horse.
V. .............................. o horse.
Ab. .............................. in, by, or with a horse.

PLURAL.

N. .............................. horses.
G. .............................. of horses.
D. .............................. to horses.
Acc. .............................. horses.
V. .............................. o horses.
Ab. .............................. in, by, or with horses.

172 All nouns in this declension, besides the dative singular as given above, may also form that case by changing  of the nominative into  , lengthening the preceding vowel, if not already long, and affixing the postposition instead of ; thus, nom. sing.  a horse, dative sing.  or  nom. sing.  a bribe, dative sing.  or  .

173 The postposition  added to the singular inflexion of nouns ending in  denoting inanimate things, is either affixed in the regular manner to inflexions of this declension, or the  of the inflexion is changed into , and the preceding vowel, if not already long, is lengthened ; thus  or  in paper.
The nominative singular of nouns in this declension is often, in books, found changed, from ए, to ए or ो; thus, nom. sing. ए a horse, is often found written ए ए or ए ए। This rule, however, does not apply to nouns which have the long vowel preceding the final ए; ए a wife, can never become ए ए or ए ए।

In the inferior dialect, all the singular cases in this declension, (except the accusative), ending in ए, constantly change that termination into औ; thus, in conversation we frequently hear ए ए ए used for ए ए ए ए; but this practice is contrary to the genius of the language, which requires all words to terminate with a vowel.

The accusative, in the inferior dialect, is formed by changing ए of the nominative singular into ए, and lengthening the preceding vowel, if not already long; thus, nom. sing. ए ए a horse, acc. sing. ए ए ए nom. sing. ए ए ए a bribe, acc. sing. ए ए ए।

The following, with all other neuter or feminine nouns, of more than two syllables, ending in ए, औ, or ए, are declined like ए ए।

| ए ए ए | the chin, a beard. |
| ए ए ए | sale. |
| ए ए ए | a wife. |
| ए ए ए | a dispute. |
| ए ए ए | lime, chalk. |
| ए ए ए | a key. |
| ए ए ए | the lock of a door. |
| ए ए ए | lead. |
| ए ए ए | an iron style. |
| ए ए ए | raw rice |
| ए ए ए | beauty. |
| ए ए ए | jaggery. |
This declension includes all other regular nouns, of every gender, not comprised in the two foregoing declensions; it comprizes, therefore, all regular neuters in ܣ, all regular nouns in ܣ of two syllables only, or of more than two syllables when the ܣ is not preceded by ܗ or ܘ; in short, it comprizes every regular noun whether masculine, feminine, or neuter, provided it be not a masculine in ܐ ܒ, or a feminine or neuter, of more than two syllables, in ܛ ܒ or ܝ ܒ.

The inflexion singular is always the same as the nominative singular; thus, nom. sing. ܒ‎ܚ a child, inflex. sing. ܒ‎ܚ nom. sing. ܕ‎ܢ a knife or sword, inflex. sing. ܕ‎ܢ.

The nominative plural of nouns of this declension is formed by adding ܣ to the nominative singular, except to those ending in short ܘ which change the final ܘ into ܘ ܣ; as, nom. sing. ܒ‎ܚ a child, nom. plu. ܒ‎ܚ ܣ ܒ‎ܚ children; but as the noun ܕ‎ܢ a knife or sword, ends in ܘ, it makes ܕ‎ܢ ܣ ܕ‎ܢ swords, in the nominative plural, never ܕ‎ܢ ܣ ܕ‎ܢ.

The following is an example of this declension, declined according to the usual arrangement of six cases.

**S I N G U L A R.**

| N. | ܒ‎ܚ | a child. |
| G. | ܒ‎ܚ ܘ or ܒ‎ܚ ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ‎ܒ�
A few of the numerous words included in this declension are annexed.

- a father
- the head
- a pond, or tank
- a price
- a bunch
- a mountain
- a rat
- a span
- a bone
- an unt
- curry
- the cheek
- a calf
- a frog
- smoke
- the neck
- a bud
- a woman
- a whip
- a robber
- a beautiful person
- a village-watcher
- a lazy fellow
- a nurse
- the ear
- business
- a hog
- a monkey
- a well
- a wrestler
- a palanqueen
- a roll of beetle &c.
- a snake
- an artificial lake
- a natural lake
- the neck
- the nose
- a foot in length, a [foot step.
- an entertainment
- the breast
- medicine
- a place
- a bull, an ox
- an insect
- time
- fire
- a blow
- a door
- bedding
- a grove
- a leaf
- a thunder-bolt
- a letter
- a sneeze
- a cup
- a spoon
- ashes
an ass. | a large metal pot.
---|---
a window. | a spear, or pike.
a creeping plant. | a box, a chest, a table.
a small village. | the body.

**IRREGULAR PLURALS OF THE THIRD DECLENSION.**

183 Many nouns ending in Ꝋ, Ꝍ, ꝇ, Ꝋ, Ꝁ, Ꝅ, ꝏ, or Ꝏ, which are regular both in the singular and plural, frequently drop the Ꝇ of the penultimate syllable in the plural number: thus, Ꝃ Ꝋ Ꝇ a person of the Comtee cast, makes the nom. plu. Ꝋ Ꝇ Ꝇ Ꝇ Ꝇ Ꝇ; and if a double consonant precede the Ꝇ thus dropped, it is reduced to a single consonant in the nominative plural; thus, Ꝋ Ꝇ Ꝇ a tree, Ꝇ Ꝇ Ꝇ Ꝇ or Ꝇ Ꝇ trees, Ꝇ Ꝇ a bottle, nom. plu. Ꝇ Ꝇ Ꝇ Ꝇ or Ꝇ Ꝇ bottles. Ꝇ Ꝇ an egg, nom. plu. Ꝇ Ꝇ Ꝇ Ꝇ or Ꝇ Ꝇ eggs &c.

184 Some nouns in Ꝋ Ꝇ Ꝇ, regular in both numbers, form also an irregular plural, by changing the Ꝇ Ꝇ of the nominative singular into Ꝇ Ꝇ; thus, nom. sing. Ꝇ Ꝇ Ꝇ Ꝇ powder, regular nom. plu. Ꝇ Ꝇ Ꝇ Ꝇ, irregular nom. plu. Ꝇ Ꝇ Ꝇ Ꝇ.

185 All nouns in this declension ending in Ꝋ Ꝇ Ꝇ, which have the letter Ꝇ or Ꝇ immediately preceding these terminations, besides the regular plural, may have two irregular forms, viz. by changing the Ꝇ Ꝇ of the nominative singular into either Ꝇ Ꝇ or Ꝇ Ꝇ; thus, nom. sing. Ꝇ Ꝇ Ꝇ Ꝇ a carriage, nom. plu. Ꝇ Ꝇ Ꝇ Ꝇ, irregular nom. plu. Ꝇ Ꝇ Ꝇ Ꝇ Ꝇ.

186 Many nouns having the termination of the nominative singular in Ꝇ Ꝇ Ꝇ, in addition to the regular plural, form an irregular one in the manner mentioned in rule 184; thus, Ꝇ Ꝇ Ꝇ Ꝇ an alligator, makes in the nom. plu. either Ꝇ Ꝇ Ꝇ Ꝇ Ꝇ Ꝇ or Ꝇ Ꝇ Ꝇ Ꝇ Ꝇ Ꝇ but nouns of two short syllables ending in Ꝇ Ꝇ Ꝇ Ꝇ Ꝇ Ꝇ have the regular plural only, Ꝇ Ꝇ Ꝇ Ꝇ Ꝇ Ꝇ a tiger, makes Ꝇ Ꝇ Ꝇ Ꝇ Ꝇ Ꝇ tigers, never Ꝇ Ꝇ Ꝇ Ꝇ Ꝇ Ꝇ.

187 The noun Ꝇ Ꝇ Ꝇ Ꝇ Ꝇ marriage, makes in the nom. plu. Ꝇ Ꝇ Ꝇ Ꝇ Ꝇ Ꝇ, or Ꝇ Ꝇ Ꝇ Ꝇ Ꝇ Ꝇ Ꝇ marriage.

188 Some nouns, having the nominative singular in Ꝇ Ꝇ, change that syllable in the nom. plu. into Ꝇ Ꝇ Ꝇ; thus, Ꝇ Ꝇ Ꝇ Ꝇ a tank, nom. plu. Ꝇ Ꝇ Ꝇ Ꝇ; others
change the ง into ง; thus, ง the name of a tree, nom. plu. ง; others change the ง into ง in the nom. plu. as, ง a fish, nom. plu. ง, and others have the regular plural by adding ง to the nom. sing. thus, ง the body, nom. plu. ง bodies, ง the waist, nom. plu. ง waists.

The noun ง night makes the nom. plu. ง, and the noun ง a cow, makes in the nom. plu. either ง or ง.

**IRREGULAR ง NOUNS.**

As it is hardly possible to form any general rules for the declension of the ง nouns: a list of most of them is subjoined, shewing the nominative singular, the inflexion singular, and the nominative plural of each. Except in the formation of these cases, the whole follow the general rules for declension laid down in rule 143 &c.

Most of the following nouns change the last syllable of the nominative singular into ง or ง to form the inflexion singular, and into ง or ง to form the nominative plural, some of them also form the nominative plural, in the regular manner by adding ง to the nominative singular.

<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>ง</td>
<td>(Water boiled, for the purpose of dressing rice &amp;c.)</td>
<td>ง or ง</td>
</tr>
<tr>
<td>ง</td>
<td>(Any thing placed under a round vessel, to prevent it's falling, such as a straw rope &amp;c.)</td>
<td>ง or ง</td>
</tr>
<tr>
<td>ง</td>
<td>The forehead</td>
<td>ง or ง</td>
</tr>
<tr>
<td>ง</td>
<td>The mouth</td>
<td>ง or ง</td>
</tr>
<tr>
<td>ง</td>
<td>The west</td>
<td>ง</td>
</tr>
<tr>
<td>ง</td>
<td>A river</td>
<td>ง</td>
</tr>
<tr>
<td>ง</td>
<td>(A plain, an open field, an empty space of ground, an esplanade, the outside)</td>
<td>ง or ง</td>
</tr>
<tr>
<td>ง</td>
<td>The palate or throat</td>
<td>ง or ง</td>
</tr>
</tbody>
</table>
A kind of pap made of raggy.

The breast, literally the place of embrace.

The fist.

The check.

The imaginary pollution proceeding from the birth of a child.

The palms of both hands joined together, to hold anything.

do............do............do....

A plough.

The fist.

The interior of the cheek.

The palm of one hand, held in such a manner as to contain any thing placed in it...

A number of loose bricks or stones, formed into a fireplace.

The navel.

The Court-yard, the enclosed empty space of ground within a native house.

A large pestle.

The interior.

An opening, a door-frame.

The arm between the shoulder and the elbow.

A reservoir, a cistern, a manger.

A sepulchre, a place for burying or burning the dead.

Food.
**OF SUBSTANTIVES.**

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>55</td>
<td>The water in which rice has been washed, grown sour and boiled, vinegar.</td>
<td>_______</td>
</tr>
<tr>
<td>56</td>
<td>The leg of a bed-stead.</td>
<td>_______</td>
</tr>
<tr>
<td>57</td>
<td>A rope.</td>
<td>_______</td>
</tr>
<tr>
<td>58</td>
<td>The earth on salt or barren ground, fuller’s earth.</td>
<td>_______</td>
</tr>
<tr>
<td>59</td>
<td>The Palm tree.</td>
<td>_______</td>
</tr>
<tr>
<td>60</td>
<td>A nest.</td>
<td>_______</td>
</tr>
<tr>
<td>61</td>
<td>A Country, or district; a general assembly; it also means a day, or time.</td>
<td>_______</td>
</tr>
<tr>
<td>62</td>
<td>Rising ground unfit for the cultivation of grain, in which tobacco and other plants of the same kind are grown.</td>
<td>_______</td>
</tr>
<tr>
<td>63</td>
<td>The back yard.</td>
<td>_______</td>
</tr>
<tr>
<td>64</td>
<td>Pasture land.</td>
<td>_______</td>
</tr>
<tr>
<td>65</td>
<td>A town.</td>
<td>_______</td>
</tr>
</tbody>
</table>

Most of the following nouns have the singular inflexion the same as the nominative singular, or form it by changing the last syllable of the nominative singular into ḏ; some however form the inflexion singular very irregularly. The nominative plural is formed either in the regular manner, by adding ṣ to the nominative singular, or by changing the last syllable of the nominative singular into ṣ or ṣ.

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>66</td>
<td>Asspindle.</td>
<td>_______</td>
</tr>
<tr>
<td>67</td>
<td>The nail or claw.</td>
<td>_______</td>
</tr>
<tr>
<td>68</td>
<td>Water.</td>
<td>_______</td>
</tr>
<tr>
<td>69</td>
<td>Blood.</td>
<td>_______</td>
</tr>
<tr>
<td>70</td>
<td>Rose water.</td>
<td>_______</td>
</tr>
</tbody>
</table>

* ṇan egg, does not admit of any change of this kind, it is included in the 3d declension.

† The pronoun ṇ, he, this man, does not admit of any such change.
|------|-------|---------------|----------|

- The first water,...
- The front, that which is opposite...
- A hare...
- The forehead...
- The beginning...
- A tortoise...
- A mortar...
- Hunger, appetite...
- Spittle...
- A sickle...
- A pandal, or shed...
- An instrument for digging, somewhat, like a short hoe...
- An axe...
- An iron plate upon which cakes are toasted...
- A place...
- A piece of wood, placed upon the shoulder for carrying a burden, like that used by milkmaids in England...
- A pair, a pair of shoes...
- Bran, the substance on rice below the husk, the husk is called...
- Fruit...
- A boil or sore...
OF SUBSTANTIVES.

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>The body</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A village</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thread</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A humped back</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A field producing grain</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A tree, wood</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The body</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A name, an appellation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A share</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A daughter</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The following nouns change the last syllable of the nominative singular into in the inflexion singular, and into or or to form the nominative plural: some of them also form the nominative plural in the regular manner, by adding to the nominative singular.

<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>A house</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A tooth</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A thorn</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A bow</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The eye</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A female’s breast</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sand</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The sky, the atmosphere</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The nouns noted below change the last syllable of the nominative singular into in the inflexion singular, and into or the nominative plural; and those which end in or, with a short vowel preceding it, lengthen that vowel.

* Milk does not admit of any such change: it is a plural noun of the 3rd declension.
both in the inflexion singular and nominative plural, స్త్రయా a stone makes in the nominative plural స్త్రయా or స్త్రయా.

Nom. Sing.  
స్త్రయా  
Any thing on which artificers place their work,  
స్త్రయా or స్త్రయా. 
స్త్రయా  
A stone 
స్త్రయా or స్త్రయా 
స్త్రయా  
The mouth 
స్త్రయా 
స్త్రయా 
A hole in the ground, a pit స్త్రయా  
స్త్రయా 
స్త్రయా  
The hand 
స్త్రయా 
స్త్రయా 
A small well స్త్రయా  
స్త్రయా 
స్త్రయా  
The ashes of wood 
స్త్రయా 

The following nouns in స్త్రయా change that syllable into స్త్రయా to form the inflexion singular; they form the nominative plural either in the regular manner, by adding స్త్రయా to the nominative singular, or by changing the last syllable of the nominative singular into స్త్రయా.

Nom. Sing.  
స్త్రయా  
The neck 
స్త్రయా or స్త్రయా 
స్త్రయా  
The plough share 
స్త్రయా or స్త్రయా 
స్త్రయా  
{An iron or wooden spike}  
స్త్రయా or స్త్రయా 
స్త్రయా 
A sowing machine 
స్త్రయా or స్త్రయా 
స్త్రయా  
Elevated ground 
స్త్రయా or స్త్రయా 

The nouns noted below form the inflexion singular in స్త్రయా or స్త్రయా, and the nominative plural either in స్త్రయా or స్త్రయా; some of them want the nominative.

Nom. Sing.  
స్త్రయా  
The left side 
స్త్రయా or స్త్రయా 
స్త్రయా  
The inside 
స్త్రయా or స్త్రయా 
స్త్రయా  
That side 
స్త్రయా
The further side ........................................................................................................ 59
The right side ........................................................................................................... 59
This side ..................................................................................................................... 59
The nearer side ......................................................................................................... 59
The leg ....................................................................................................................... 59
The hand ................................................................................................................... 59
A town ....................................................................................................................... 59
The finger ................................................................................................................ 59

The singular inflexions, and the nominative, plural, of the following nouns 197

denoting time, are formed very irregularly.


\[
\begin{align*}
\text{Every day, ever. which?} & \quad \\
\text{corrupted from} \quad & \quad \\
\text{a day} & \quad \\
\end{align*}
\]

A year ......................................................................................................................
Last year ..................................................................................................................
To day .....................................................................................................................
That time, then .....................................................................................................
This time, now .....................................................................................................
Which time, when ............................................................................................... 59
Time ....................................................................................................................... 59
Day-time, noon ..................................................................................................... 59
Yesterday .............................................................................................................. 59
The day before yesterday ................................................................................... 59
Night, evening ..................................................................................................... 59
Tomorrow, early in the morning ......................................................................... 59
Time, in composition only; as, in 3 hours time. .................................................. 59
Former - times ..................................................................................................... 59

\[\text{† when the noun attaches the postposition \text{त}, thus \text{ते}, it means \text{in the morning}.}\]
198 when it denotes the liquor extracted from the Cocoanut, Palmyra, or Date tree, is a regular noun of the 3d. declension; but when it denotes a stone, it becomes in the sing. inflex. ఇది, and in the nom. plu. ఇది.

199 సామర్థ్య measure is used only in composition with other nouns, and in the inflexion becomes సామర్థ్య; thus, సామర్థ్య compounded with సామర్థ్య a fathom, makes the nominative singular తదిత్తులు the measure of a fathom, a fathom's length, and the inflexion singular తదిత్తులు.

200 Most of the irregular సామర్థ్య nouns, which have the inflexion different from the nominative singular, by changing the final vowel of that inflexion into సామర్థ్య, form, in a manner peculiar to themselves, an inflected local or instrumental ablative; they have also the regular form by the addition of the postpositions సామర్థ్య - సామర్థ్య &c. thus, inflexion సామర్థ్య the eye, inflected ablative సామర్థ్య, regular ablative సామర్థ్య సామర్థ్య &c. in or by, the eye; and many of these inflected ablatives are used as adverbs or postpositions; thus from the inflexion సామర్థ్య comes సామర్థ్య in a plain or outside; from సామర్థ్య, సామర్థ్య in the beginning, or at, first, from సామర్థ్య, సామర్థ్య in the inside, or inside.

201 The student will find it of great advantage to commit to memory the following list of nouns, denoting the several degrees of consanguinity and affinity, peculiar to the people of Telingana.

ధార్మికుడు a father. ....... 
ధార్మికుడు a step mother.
ధార్మికుడు a father's elder brother. his wife. 
also a mother's elder sister.
ధార్మికుడు a father's younger brother. his wife.
also a mother's young sister.
ధార్మికుడు a grand father. a grand mother.
ధార్మికుడు a father in law. a mother in law.
ధార్మికుడు a mother's brother. his wife.
also a father's sister.
the son of a mother's brother, or of a father's sister, a man's brother in law.

also a woman's brother in law.

the daughter of a mother's brother, or of a father's sister.

also denotes the elder sister of a wife or husband, or an elder brother's wife.

denotes the younger sister of a wife or husband, or a younger brother's wife.

an elder brother ......... an elder sister.

a younger brother ............... a younger sister.

a husband ................ a wife.

a child.

a son ................. a daughter.

a grand son .............. a grand daughter.

a son in law .............. a daughter in law.

the sons of a man's sister or of a woman's brother.

the daughters of a man's sister or of a woman's brother.

the wives of the same husband to each other.

the wives of two brothers to each other, joint daughters-in-law.

the husbands of two sisters to each other.

mothers in law to each other.

fathers in law to each other.

All the words in the above list preceding a grand father, and a grand mother, and following a younger brother, and a younger sister, together with the words also, also, and though expressing degrees of relationship, are never used in
addressing the person to whom they refer; in speaking to such relations, the males are called \( \text{ते} \), \( \text{तत्त्व} \), \( \text{तीत} \), \( \text{तक} \), and the females \( \text{ता} \), \( \text{तत्वा} \), \( \text{तीता} \), or \( \text{तका} \) &c.

203 A native never addresses his wife by name, nor by the term denoting the degree of her affinity to him: but, in speaking to her, makes use of \( \text{ते} \) and other words, equivalent to our phrases "I say, Hear you." &c. It is considered a great indelicacy, approaching almost to indecency, even to mention the name of one's wife or husband to any person.

204 Such nouns in the foregoing list, denoting females, as have the nominative singular in \( \text{ता} \), form the singular inflexion by changing that termination to \( \text{ते} \), and the nom. plu. by changing it to \( \text{तात} \) or \( \text{तास} \).

**OF NOUNS TERMED \( \text{ते} \) OR \( \text{ता} \) OR SANSCRIT DERIVATIVES.**

205 All Sanscrit nouns may be adopted into this language; but they appear in it under a new form, by assuming terminations and cases peculiar to the Teloogoo.

206 In explaining the derivation of Teloogoo nouns from the Sanscrit, Native Grammarians divide all the nouns in the sanscrit language into two classes, \( \text{ते} \) \( \text{ता} \), the superior, and \( \text{ते} \) \( \text{ता} \) the inferior. The \( \text{ते} \) \( \text{ता} \) or superior class includes nouns of the masculine gender, and the \( \text{ते} \) \( \text{ता} \) or inferior class comprises those of the feminine, and neuter gender, as defined in rule 141.

207 The Sanscrit derivative is formed from the crude Sanscrit noun, and crude nouns, in the Sanscrit language, generally terminate in the vowels \( \text{ते} \) \( \text{ता} \), or in the consonants \( \text{ते} \) \( \text{ता} \) \( \text{ते} \) \( \text{ता} \) \( \text{ते} \) \( \text{ता} \) \( \text{ते} \) \( \text{ता} \) \( \text{ते} \) \( \text{ता} \) \( \text{ते} \) \( \text{ता} \)

208 If the crude Sanscrit noun becomes a nominative singular in Teloogoo by affixing the termination \( \text{ते} \), it is declined like the nouns of the first regular \( \text{ते} \) \( \text{ता} \) declension. If, in order to form the nominative singular, it assumes the Teloogoo affix \( \text{ते} \), it follows the rules for the second regular \( \text{ते} \) \( \text{ता} \) declension; and if it is modified in any other manner, or is not changed at all, it

*The rules respecting sanscrit derivatives and corruptions apply to adjectives, as well as to substantives, borrowed from that language.*
is declined like the nouns of the third regular declension. It will suffice, therefore, to shew how the nominative singular in Teloogoo is formed from the crude Sanscrit noun; for, when that is known, this general rule will guide the student in declining it.

OF CRUDE SANSCRIT NOUNS ENDING IN VOWELS.

1st OF THOSE IN 

Crude Sanscrit nouns ending in short form the nominative singular, in Teloogoo, by changing that termination into , if they be of the superior class, and by merely affixing if they be of the inferior class; thus, in the or superior class, The God Rama makes the nom. sing. in Teloogoo the sun literally light-maker. the moon literally snow-rayed.

are declined precisely in the same manner as see rule 164; and, as all Sanscrit derivatives ending in have the vowel preceding of the nominative singular, every noun of this description takes the two forms explained in rule 165.

thus, also in the inferior class.

a garden, a forest makes the nom. sing. in Teloogoo

a mountain.

a dwelling.

an elephant.

sin.

a lotus.

&c. are declined exactly in the same manner as see rule 172.

EXCEPTIONS.

The noun a friend, together with words used in composition to imply eminence, as a lion a tiger &c. are considered included

† The sun and moon are included in the or superior class, because they are considered, or at least personified, by the Hindoos, as male divinities.
both in the superior and the inferior classes. Thus, we may say either भएते जीते मित्र or भएते जीते किता मित्र a friend, भलेचित सत्वराह जीते or भलेचित सत्वराह जीते जीते a man-lion, a noble person, भलेचित सत्वराह लोगों मित्र or भलेचित सत्वराह लोगों मित्र a man-tiger, a fierce person.

211 The noun उत्तरा offspring makes उत्तरा, never उत्तरा, and the word राज denoting, either a house, or a protector, refuge &c. when it has the latter meaning, takes in Teloogoo three forms, राज राज or राज or राज; but, when it means a house, it has the first form only.

212 The nouns अनुमान an experienced person, and अमृत a messenger, a spy, included in the अतिरेक्त or superior class, together with all nouns of the female gender, and the words अमृत a kind of holy grass, usually named दुर्बहार, पुश्पकम्य a woman's garment, अमृत a swan, अमृत अमृत the Indian nightingale, अमृत or अमृत a history, अमृत delirium, confusion, अमृत desire, अमृत exaggeration, or enlargement, अमृत an earthen pot, with some other nouns of the अतिरेक्त or inferior class, do not affix the terminations mentioned in the above rules, but, remaining unchanged, are declined according to the rules for the third regular अतिरेक्त declension.

213 Crude Sanscrit nouns of all genders ending in short ओ, when brought into Teloogoo, do not undergo any change; and, therefore are all declined like उत्तरा nouns in ओ, of the 3d. declension.

क्रोः The God Vishnoo makes the nom. sing. in Teloogoo.............क्रृोः

क्रोः Mind.................do...... ,......do.............. ......... .............क्रृोः

क्रोः A precious stone...do.................do..............................क्रृोः

3d OF THOSE IN ओ

214 Crude Sanscrit nouns in short ओ, when adopted into Teloogoo, either undergo no change, or they form the nominative singular by affixing either ओ or, ओ if they be included in the अतिरेक्त or superior class, but ओ only if they be of the अतिरेक्त or inferior class; thus, in the अतिरेक्त or superior class,
A spiritual guide makes the nom. sing. in Teloogoo.

The God Vishnoo.

The sun.

The moon.

An enemy.

God Vishnoo, the sun, and the moon have no change, the Teloogoo nom. sing. makes the nom. sing. in [Teloogoo

The nouns the Creator, the sun, a giver, and a leader, with a few others, admit of another form, by affixing ; thus, we may say either the Creator &c.

5th of those in and.

The crude Sanscrit noun money ending in makes the nom. sing. in [Teloogoo

Do. a cow.

Do. a ship.

Do. the moon has no change, the Teloogoo nom. sing. [being also
No other crude Sanscrit nouns ending in ः or ॐ are ever found in Teloogoo works. It is, therefore, unnecessary to lay down any rules respecting them.

6th OF THOSE ENDING IN LONG VOWELS.

217 Except monosyllables, all crude Sanscrit nouns ending in the long vowels ः or ॐ, when adopted into Teloogoo, change these long terminations into the corresponding short vowels, ः and ॐ.

All nouns ending in long vowels, thus converted to short vowels, are considered as originally terminating in these short vowels; and, accordingly, form the nominative singular in Teloogoo, agreeably to the rules already given for crude Sanscrit nouns ending in short ः or ॐ respectively.

EXAMPLES.

The protector of the world, being changed into ले, makes the
[nom. sing. in Teloogoo ले see 209.]

{self existent, being changed } ले or ले ले or ले into ले ले ले do do ले ले ले see 214.

{the wife of Vishnoo, being feminine } ले see 212.

{Suruswutee . . . . . } do . . . . . . . . . see 213.

{a woman, makes the nom. } . . . . . or ले or ले see 214.

the earth, an eye brow, a woman &c. being monosyllables, never shorten the last vowel; when adopted into Teloogoo, they remain the same as in Sanscrit, and are declined like the nouns of the 3d. regular ले declension.

OF CRUDE SANSCRIT NOUNS ENDING IN CONSONANTS.

219 Crude Sanscrit nouns ending in the consonants ः ः ः ः ः ः ः ः ः ः and ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः ः
OF SUBSTANTIVES.

EXAMPLES.

Masculine or feminine.

Masculine.

one who strews flowers.

one skilled in the vedas.

one who protects the corners of the world.

a person of the 3d Hindoo class.

an enemy of the Sooras,

one who feeds on nectar or ambrosia, an immortal person.

Neuter.

skin, leather, bark.

a wreath.

a society, an assembly.

a corner of the world.

the rainy season.

a large bee.

&c. follow the rules for the 1st. declension.

&c. are declined like the nouns of the 3d. declension.

EXCEPTIONS.

speech, a word, makes ə, but not ə.

good fortune, and adversity, make ə and ə or ə.

and ə.

calamity makes only ə.

joy .

The nouns appetite, &c. a sacrificial stick, make either ə and ə or ə and ə - rage makes ə.
TELOOGOO GRAMMAR.

221 Crude Sanscrit nouns ending in ङ् change it to ङ, to form the nominative singular in Teloogoo; thus, अ धिय the sky, अ धिय लिङ्ग lightning, अ धिय विंड wind, अ धिय फे य अ feather, &c. make अ धिय लिङ्ग - अ धिय लिङ्ग - अ धिय लिङ्ग - अ धिय लिङ्ग which are, of course, declined according to the rules for the 3rd. declension.

EXCEPTIONS.

222 The nouns अ धिय देव the Deity, and अ धिय हनुमन Hunuman, have respectively the following irregular forms. अ धिय देव - अ धिय हनुमन - अ धिय हनुमन - अ धिय हनुमन.

अ धिय देव the universe makes अ धिय मन or अ धिय मन.

अ धिय देव a village or country makes अ धिय मन or अ धिय मन.

223 Crude Sanscrit nouns in ङ drop the final consonant, and then form the nominative singular in Teloogoo according to the rules for crude Sanscrit nouns ending in the particular vowel with which they terminate.

EXAMPLE.

अ धिय देव the sun by dropping ङ is changed to अ धिय देव and then becomes in Teloogoo अ धिय देव see 209.

अ धिय गोल gold . . . do . . . . . . do . . . . . . . . . do . . . do अ धिय गोल see 209.

अ धिय अ an elephant . . . do . . . . . . . . . do . . do अ धिय अ see 213.

अ धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं धिय मं
OF SUBSTANTIVES.

Nouns ending in श् have also an irregular form.

EXAMPLE:

lightness, smallness, makes श्च्छ्व or श्च्छ्व.

Crude Sanscrit nouns ending in श्, श् are rarely adopted into the Teloogoo.

Crude Sanscrit nouns terminating with श् form the nominative singular in Teloogoo, either by affixing श्व or श्व, or, after dropping the final consonant, by following the rules for crude Sanscrit nouns ending in the particular vowel with which they terminate. Masculine nouns in श् admit of a fourth form, by assuming श्च्व without dropping the final श्.

EXAMPLES.

Masculine.

makes in Teloogoo श्च्व or श्च्व or श्च्व or श्च्व an anchorite.

Feminine.

do. do. do. श्च्व or श्च्व or श्च्व [a female resplendent as gold.

Newer.

the mind.

the head.

the breast.

fame.

penance.

darkness.

lustre.

the total period of life.

water or milk, रुद्व iron, रुद्व a sacrificial fire-offering, रुद्व a giant, रुद्व the mind, रुद्व lustre, रुद्व a lake, रुद्व sin, रुद्व water, रुद्व water, रुद्व transgression, and a few others, affix only the syllable द्व as रुद्व - रुद्व &c.
TELOOGOO GRAMMAR.

When the noun नांग signifies a bird it makes नाङ्ग, but when it signifies the total period of life, or youth, or age, &c. it makes either, नांव or नांग नांग a nymph, makes नाङ्ग, or नाङ्ग; नाङ्ग, the Creator, Brahma, makes नाङ्ग.

OF NOUNS TERMED नांग नांग OR CORRUPTIONS OF THE SANSCRIT.

Besides the regular Sanscrit derivatives, there is in Telooogo a class of words named नांग नांग, or corruptions of the Sanscrit. These are formed from the crude Sanscrit noun by the substitution of one letter for another; by the elision, the insertion, or addition of letters; by subverting the order of the letters, or by doubling some of them. After these changes in the original letters of the crude Sanscrit noun, some of the Sanscrit corruptions affix Telooogo terminations, in the same manner as the Sanscrit derivatives, and others take no affixes. In either case, the rules already given for the declension of the नांग नांग nouns apply equally to the नांग नांग. It will, therefore, be sufficient to submit a few explanations respecting the manner in which the nominative singular is formed from the crude Sanscrit noun; at the same time, these, from the nature of the subject, must be necessarily very undeterminate.

OF THE CORRUPTION OF THE VOWELS IN CRUDE, SANSCRIT NOUNS.

If the first syllable, in the original crude noun terminate in the vowels ओ or औ, these vowels are often, in Telooogo, changed to ओ or ओु; ओु a quarter of the world, makes ओु a pungent taste, makes ओु ओु an astringent taste, makes ओु.

If the first syllable in the original crude noun end with ल or ल, these letters are respectively changed to ल and ल.

EXAMPLES:

नांग........................sorrow..........................नांग
नांग........................pain...............................नांग
नांग........................expenditure........................
नांग........................liberality........................
नांग........................justice, propriety........................

70
The same rule applies to \(-S\) or \(-S^\prime\) terminating a syllable in the middle or end of the original crude noun, provided the preceding syllable be short; in this case, however, the consonant preceding \(-S\) or \(-S^\prime\) is doubled; thus,

\[\text{\`S} \quad \text{learning, art} \quad \text{do...} \]
\[\text{\`S} \quad \text{a young girl} \quad \text{do...} \]
\[\text{\`S} \quad \text{difference} \quad \text{do...} \]

\(-S^\prime\) terminating the first syllable in the original crude noun, are changed to \(-S\) or \(-S^\prime\); thus,

\[\text{\`S} \quad \text{fever} \quad \text{makes...} \]
\[\text{\`S} \quad \text{the sound of the voice, a note} \quad \text{do...} \]
\[\text{\`S} \quad \text{a sound} \quad \text{do...} \]

\text{\`S} \quad \text{the 12th day of the increase or decrease of the moon do.} \]

The vowel \(\mathcal{S}\) in the original crude noun is sometimes changed to \(\mathcal{S}, \mathcal{S}\); thus,

\[\text{\`S} \quad \text{beauty} \quad \text{makes...} \]
\[\text{\`S} \quad \text{a beast} \quad \text{do...} \]
\[\text{\`S} \quad \text{Thursday} \quad \text{do...} \]
\[\text{\`S} \quad \text{a star} \quad \text{do...} \]

THE CORRUPTION OF CONSONANTS IN CRUDE SANSCRIT NOUNS.

The consonants \(\mathcal{S}, \mathcal{S}\), are often changed to \(\mathcal{S}\); thus,

\[\text{\`S} \quad \text{the planet Venus} \quad \text{makes...} \]
\[\text{\`S} \quad \text{sugar} \quad \text{do...} \]
\[\text{\`S} \quad \text{a plate made of bell metal} \quad \text{do...} \]

The consonants \(\mathcal{S}, \mathcal{S}, \mathcal{S}\), in the original Sanscrit, are frequently changed in Teloogoo to \(\mathcal{S}\); as,

\[\text{\`S} \quad \text{a cash} \quad \text{makes...} \]
\[\text{\`S} \quad \text{an elephant hook} \quad \text{do...} \]
\[\text{\`S} \quad \text{danger, deceit} \quad \text{do...} \]
\[\text{\`S} \quad \text{language} \quad \text{do...} \]
235 This is sometimes changed to က; as,

_ကြာသော_ ညာ... ညာ...  the day on which the moon is full... makes... ကြာသော

_ရာသီး..._ ရာသီး...  disposition, quality... ရာသီး...

236 ကြာသော, at the commencement of nouns, is frequently changed, in Teloogoo, to ကြာသော; as,

_ကြာသော_ ကြာသော... Yama, the God of death... makes... ကြာသော

_ကြာသော_ ကြာသော... three English hours... ကြာသော... do... ကြာသော

237 ကြာသော, preceded by another syllable, is changed in Teloogoo to ကြာသော or ကြာသော; thus.

_ကြာသော_ ကြာသော... a side... makes... ကြာသော

_ကြာသော_ ကြာသော... lac... ကြာသော... do... ကြာသော

_ကြာသော_ ကြာသော... a letter or character... do... ကြာသော

_ကြာသော_ ကြာသော... alms... ကြာသော... do... ကြာသော

_ကြာသော_ ကြာသော... rule, definition... do... ကြာသော

238 ကြာသော, preceded by the vowel အ, is generally changed to ကြာသော; and preceded by အ, to ကြာသော; thus,

_ကြာသော_ ကြာသော... a sacrifice... makes... ကြာသော

_ကြာသော_ ကြာသော... the sacerdotal thread... ကြာသော... do... ကြာသော

_ကြာသော_ ကြာသော... a command, order, or adjuration... ကြာသော... do... ကြာသော

_ကြာသော_ ကြာသော... command, permission... ကြာသော... do... ကြာသော

but it is sometimes changed to ကြာသော; thus, ကြာသော a Queen, makes ကြာသော

239 ကြာသော is changed in ကြာသော.

_ကြာသော_ ကြာသော... a lion... makes... ကြာသော

_ကြာသော_ ကြာသော... a crane... ကြာသော... do... ကြာသော

240 The consonants of each vurga are interchangeable.

**EXAMPLES.**

_ကြာသော_ ကြာသော... a face... makes... ကြာသော

_ကြာသော_ ကြာသော... colour... ကြာသော... do... ကြာသော

_ကြာသော_ ကြာသော... a seat... ကြာသော... do... ကြာသော

_ကြာသော_ ကြာသော... a Hindoo hour... ကြာသော... do... ကြာသော

_ကြာသော_ ကြာသော... a forest... ကြာသော... do... ကြာသော

_ကြာသော_ ကြာသော... a history, a story... ကြာသော... do... ကြာသော

_ကြာသော_ ကြာသော... the mind... ကြာသော... do... ကြာသော

_ကြာသော_ ကြာသော... a line... ကြာသော... do... ကြာသော

_ကြာသော_ ကြာသော... beetle nut... ကြာသော... do... ကြာသော
OF SUBSTANTIVES.

The consonants ः ङ or ङ, when connected with other consonants without the intervention of a vowel, are generally dropped, and the consonant with which they may be connected is sometimes doubled; thus,

० अप - a journey makes...

० अप - a mark.

० अप - a cow-house.

० अप - fire.

० अप - a piece of money.

Some of the changes among the अिः अिः nouns are so little obvious, that the reader may occasionally be inclined to doubt the existence of any connexion between the adulterated word and that stated to be its original. Great deference, however, is due by a foreigner to the concurrent testimony of native authors on this head; and when it is considered that most of the अिः अिः words have, in all probability, passed into Telopogoo, through the medium of the Pracrit, or other corrupt dialects of the Sanscrit, and have been naturalized in it for ages, the little resemblance now to be found between some of the original words, and their corruptions, ought not, alone, to invalidate the established etymologies of successive Grammarians.

OF NOUNS TERMED अिः अिः OR FOREIGN.

In treating of the declension of the अिः अिः अिः and अिः अिः nouns, the peculiarities of the अिः अिः or common dialect, have been duly pointed out. It remains, therefore, only to offer a few observations respecting foreign nouns.

The great facility with which the Telopogoo adopts and naturalizes foreign terms, must already have attracted the notice of the Student. The intercourse of the people of Telingana with the neighbouring provinces, has led to the introduction of a few terms from the Orissa, the Mahratta, the Guzerat, the Canarese or Carnataca, and the Dravida or Tamil: but, except from the Tamil and Canarese, with which the Telopogoo is radically connected, it has not borrowed extensively from any of these languages. Since the Mahommmedan con-
quest of the Deccan, numerous technical revenue terms, and words connected with official business, derived from the Arabic, Persian, or Hindee, have been introduced into Teloogoo, through the medium of the Hindoostanee; but the use of many such words begins now to be superseded by that of corresponding English terms.

244 Nouns of foreign derivation are subject to the same rules as the nouns of the third declension; thus, the Hindoostanee words.

<table>
<thead>
<tr>
<th>Teloogoo</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>శ్రేణి</td>
<td>news.</td>
</tr>
<tr>
<td>తెలియి</td>
<td>a treasury.</td>
</tr>
<tr>
<td>జోడీ</td>
<td>a country, a district.</td>
</tr>
<tr>
<td>నిష్పేదం</td>
<td>arrangement, settlement.</td>
</tr>
<tr>
<td>పాలంకెన్</td>
<td>a visit.</td>
</tr>
<tr>
<td>అనియత</td>
<td>a disturbance, an intrigue.</td>
</tr>
<tr>
<td>సిద్ధాంత్</td>
<td>trouble, annoyance.</td>
</tr>
<tr>
<td>ప్రధానకుండ</td>
<td>the chief town in a district.</td>
</tr>
<tr>
<td>పాలంకెన్స్</td>
<td>a carriage of any kind, a palankee &amp;c. &amp;c.</td>
</tr>
</tbody>
</table>

are declined like శ్రీ a child.

4th. OF THE DECLENSION OF SUBSTANTIVE PRONOUNS.

245 The rules of politeness among the Hindoos, although very different from those in use among European nations, are so firmly established, and so scrupulously observed by the people, that the least deviation from the proper mode of address should be studiously avoided. Particular attention is therefore necessary to the correct use of the Teloogoo pronouns.

246 All the pronouns belong to that division of the Teloogoo termed శ్రీ language of the land.

247 There are no relative pronouns in Teloogoo: the idiom of the language renders the use of them superfluous; as will be fully explained hereafter.

The substantive pronouns have two numbers; the singular, and the plural.

248 The speaker, and the person addressed, being present, their sex is supposed to be obvious: the distinction of gender is therefore confined to the pronouns of
the third person, in treating of which, we shall explain the peculiar manner in which it is marked.

The substantive pronouns, like the substantive nouns, may be said to have properly only three cases; viz. the nominative, the inflexion, and the accusative; but they are here declined according to the arrangement adopted in the declension of the nouns. The vocative case is wanting in all the Teloogoo pronouns.

The genitive or possessive case, without DataRow, is likewise the inflexion, which, with the addition of the postpositions, forms the different compound cases. The inflexions of the pronouns are of course included in the class termed DataRow, while the accusative cases belong to the DataRow; but, in addition to this general distinction, it will be observed, that the pronouns of the two first persons have the inflexion entirely different from the accusative.

**The Pronoun of the First Person.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ........................ I</td>
<td>........................ We</td>
</tr>
<tr>
<td>G. ........................ of me</td>
<td>........................ of us</td>
</tr>
<tr>
<td>D. ........................ to me</td>
<td>........................ to us</td>
</tr>
<tr>
<td>Acc. ........................ me</td>
<td>........................ us</td>
</tr>
<tr>
<td>Ab. ........................ in sc. me</td>
<td>........................ in sc. us</td>
</tr>
</tbody>
</table>

Men of rank, speaking of themselves, generally use the plural DataRow We, for the singular  DataRow I: indeed, arrogance often induces inferior natives to apply the plural to themselves; but this is understood to be very improper when they address a superior. The Ratsawars and Velmawars in the Northern Circars, a bold warlike race of men, scarcely ever deign to speak of themselves in the singular number; even to a Bramin, their acknowledged superior in cast.

In the superior dialect, DataRow and DataRow are sometimes used for DataRow and DataRow.

**The Pronoun of the Second Person.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ........................ thou</td>
<td>........................ you</td>
</tr>
<tr>
<td>G. ........................ of thee</td>
<td>........................ of you</td>
</tr>
<tr>
<td>D. ........................ to thee</td>
<td>........................ to you</td>
</tr>
<tr>
<td>Acc. ........................ thee</td>
<td>........................ you</td>
</tr>
<tr>
<td>Ab. ........................ in sc. thee</td>
<td>........................ in sc. you</td>
</tr>
</tbody>
</table>
Although both the singular and plural inflexions of this pronoun end in s, they take, in the dative cases, ʊ instead of ɹ, in opposition to the general rules 132 - 146 & 153.

Addressing inferiors, or conversing familiarly with equals, ʊ thou, the nominative singular of this pronoun, may be used; but, when we speak to superiors, or even to equals or inferiors, with any degree of kindness or respect, the plural ʊ you, is the only proper term of address. To be called ʊ thou, by a person decidedly his inferior, is an insult not be borne by the most meek Hindoo, he will resent it as studied disrespect, couched in the most bitter terms of reproach.

When much deference is paid to men of superior age, rank, or learning, the speaker uses the words ʊ or ʊ they, ʊ ʊ or ʊ Lord, which correspond with the English phrases, Sir, My Lord &c. &c.

In the superior dialect ʊ and ʊ are sometimes used for ʊ and ʊ.

The pronouns of the first and second persons have their respective plural numbers, ʊ and ʊ, as given above, corresponding precisely with our words we and you. But the first of these two pronouns in Teloogoo has likewise another plural, applying to both persons jointly, which, from the want of a corresponding term in English, we are obliged also to translate we.

This plural is declined as follows.

N. .......................................................... we
G. ...................................................... of us
D. ........................................................ to us
Acc. ............................................ or .................................. us
Ab. ......................................................... in &c. us

There is a very material difference between ʊ we, and ʊ we: ʊ is the plural of the first person only, it refers exclusively to those who speak; but ʊ is a plural, used by the first person, but applying to the first and second persons conjointly; it refers exclusively to neither, but includes both those who speak and those who are addressed, each of whom may be either one, or more persons. For example, if two gentlemen, meeting several
Bramins, were to enquire who they were, they would not use the joint plural of the first and second persons and answer "who speak and are addressed" are Bramins; for, in that case, they would be understood to affirm that the gentlemen also were Bramins. Using the plural of the first person, they would say "we (who speak) are Bramins.

**THE PRONOUNS OF THE THIRD PERSON.**

The Teloogoo pronouns of the third person may be divided into two classes; the definite, and the indefinite; the first referring to one or more particular defined objects, and the second referring to a number or collection of objects less defined. The first class consists of the demonstratives, and of the interrogative pronoun derived from them. The second class comprises the collectives, and their interrogative.

The distinction of gender is confined to the pronouns of this person, and the mode in which it is defined in the singular number, is different from the mode in which it is marked in the plural. In the singular, the masculine gender is distinct from the feminine and neuter, which are both represented by the same word. In the plural, the masculine and the feminine are the same, and the neuter is distinct from both. It is of importance that this peculiarity should be strongly impressed on the memory of the Student, for it will be found to pervade the verbs and adjectives, and materially to affect the construction of the language.

**DEFINITE PRONOUNS.**

**DEMONSTRATIVE PROXIMATE.**

*Singular.*

<table>
<thead>
<tr>
<th>M.</th>
<th>F. &amp; N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>he, she and it, this.</td>
</tr>
<tr>
<td>G.</td>
<td>of him, her and it, this.</td>
</tr>
<tr>
<td>D.</td>
<td>to him, her and it, this.</td>
</tr>
<tr>
<td>Acc.</td>
<td>him, her and it, this.</td>
</tr>
<tr>
<td>Ab.</td>
<td>in &amp;c. him, her and it, this.</td>
</tr>
</tbody>
</table>
It will be observed that the change of \( \delta \) ee to \( \omega \) a and of \( \gamma \) i to \( \psi \) u, in the first syllable of these pronouns, is the only difference between them.

Besides the plurals \( \delta \) or \( \gamma \), these two pronouns, like some of the regular \( \tau \)er \( \mu \) nouns, occasionally take irregular plurals; thus, \( \delta \) often becomes \( \delta \) or \( \delta \) \( \gamma \) and \( \gamma \) is changed into \( \gamma \) or \( \gamma \). In this case, they make the inflexion plural \( \delta \) or \( \delta \), and the accusative plural \( \delta \) or \( \delta \), and \( \gamma \) or \( \gamma \).
OF SUBSTANTIve PRONOUNS.

In the common dialect, the accusatives otope and Ñome are respectively written 266 ¼â and Ñeñe.

The singular numbers of the foregoing demonstrative pronouns, and their 267 irregular plurals, are never used, except when inferiors or equals are spoken of: when persons of very high rank are the subject of conversation, the plurals Ñome and Ño, are used to express the English words he or she. But if the speaker alludes to a person only in a trifling degree respected by him, instead of the pronoun Ño, he uses Ño to denote a male, and Ño or Ño to denote a female; and instead of the pronoun Ño, he uses Ño for the masculine, and Ño or Ño for the feminine gender; or if he alludes to a person considerably superior to him, yet not of very high rank, instead of Ño he uses Ño to denote a male, and Ño to denote a female, and instead of Ño, Ño for the masculine, and Ño for the feminine gender. These pronouns have no plural number, Ño and Ño are declined like nouns of the first declension; thus,

N. ..........................he.
G. .......................... of him.
D. .......................... to him.
Acc. .......................... him.
Ab. .......................... in &c. him.

These pronouns have no plural number, Ño and Ño are declined like nouns of the third declension; thus,

N. ..........................he.
G. .......................... of him.
D. .......................... to him.
Acc. .......................... him.
Ab. .......................... in &c. him.

Instead of Ño and Ño, in the neuter plural of the demonstrative pronouns, 268 we sometimes find Ño and Ño used in books.
TELOOGOO GRAMMAR.

INTERROGATIVE.

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>M.</th>
<th>F. &amp; N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ఊడి కా దేవదారి... దేవర్ దేవంతం...</td>
<td>who? which?</td>
</tr>
<tr>
<td>G.</td>
<td>ఊడికు దేవర్ణం... దేవర్ణం...</td>
<td>of whom? which?</td>
</tr>
<tr>
<td>D.</td>
<td>ఊడి ఎందు దేవర్ణం...</td>
<td>to whom? which?</td>
</tr>
<tr>
<td>Acc.</td>
<td>ఊడి ఎందు దేవర్ణం...</td>
<td>whom? which?</td>
</tr>
<tr>
<td>Ab.</td>
<td>ఊడి...దేవదారి...దేవర్ణం...</td>
<td>in &amp;c. whom? which?</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>M. &amp; F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ఊడి... దేవర్ణం...</td>
<td>who? which?</td>
</tr>
<tr>
<td>G.</td>
<td>ఊడి దేవర్ణం... దేవర్ణం...</td>
<td>of whom? which?</td>
</tr>
<tr>
<td>D.</td>
<td>ఊడి ఎందు దేవర్ణం...</td>
<td>to whom? which?</td>
</tr>
<tr>
<td>Acc.</td>
<td>ఊడి దేవర్ణం...</td>
<td>whom? which?</td>
</tr>
<tr>
<td>Ab.</td>
<td>ఊడి...దేవదారి...దేవర్ణం...</td>
<td>in &amp;c. whom? which?</td>
</tr>
</tbody>
</table>

269 Instead of ది, the word ఊడి, which follows the rules for the first declension, is often used, in the singular, to denote a female.

270 The initial దే and దే of the interrogative pronoun is constantly converted, in the common dialect, into దే and దే.

271 In the common dialect, దే - దే and దే are used, in the singular number of the definite pronouns, instead of దే - దే and దే; except in the accusative, which is made to terminate in దే instead of దే.

INDEFINITE PRONOUNS.

272 As the pronouns of this class refer to a number of objects, they have no singular, but are all of the plural number.

**Collectives.**

<table>
<thead>
<tr>
<th>Case</th>
<th>M. &amp; F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>చాలా దేవర్ణం...</td>
<td>so many.</td>
</tr>
<tr>
<td>G.</td>
<td>చాలా దేవర్ణం...</td>
<td>of so many.</td>
</tr>
<tr>
<td>D.</td>
<td>చాలా దేవర్ణం...</td>
<td>to so many.</td>
</tr>
<tr>
<td>Acc.</td>
<td>చాలా దేవర్ణం...</td>
<td>so many.</td>
</tr>
<tr>
<td>Ab.</td>
<td>చాలా దేవర్ణం...</td>
<td>in &amp;c. so many.</td>
</tr>
</tbody>
</table>
The initial $^\circ$ of this pronoun is constantly written $\infty$, in the common dialect.

M. & F. .................................................. all.

N. $\infty$ .................................................. all.

G. $\infty$ .................................................. of all.

D. $\infty$ .................................................. to all.

Acc. $\infty$ .................................................. all.

Ab. $\infty$ .................................................. in &c. all.

M. & F. .................................................. a few.

N. $\infty$ .................................................. a few.

G. $\infty$ .................................................. of a few.

D. $\infty$ .................................................. to a few.

Acc. $\infty$ .................................................. a few.

Ab. $\infty$ .................................................. in &c. a few.

INTERROGATIVE.

M. & F. .................................................. how many?

N. $\infty$ .................................................. how many?

G. $\infty$ .................................................. of how many?

D. $\infty$ .................................................. to how many?

Acc. $\infty$ .................................................. how many?

Ab. $\infty$ .................................................. in &c. how many?

The initial $^\circ$ of this pronoun is, in the common dialect, converted into $\infty$. None of the foregoing pronouns of the third person can be used more than once in a sentence, with reference to the same person or thing. If I say, $\infty$ he, $\infty$ with his father, $\infty$ has come, I should not be understood to express that he (the third person) has come with his own father, but that he (the third person) has come with the father of a fourth. If I ask $\infty$ did he go to his house? I ask whether he (the third person) went to the house of another, not whether he went to his own house.
This peculiarity in the use of the pronouns of the third person, has given rise to the reflective pronoun তোমার, which is the same for all genders, and is always used with reference to some nominative of the third person preceding it.

**Singular.**

N. ........................................... তুমি .................................... he, she, or it.
G. ...........................................তোমার ...................... of him, her, or it.
D. ...........................................তোমাকে .......................... to him, her, or it.
Acc. ...........................................তোমাকে or তোমাকে .......... him, her, or it.
Ab. ...........................................তোমাকে .......................... in &c. him, her, or it.

**Plural.**

N. ........................................... তার or তারা or তারা they.
G. ...........................................তাদের or তাদের ..................... of them.
D. ...........................................তাদের ............................. to them.
Acc. ...........................................তাদের or তাদের ............... them.
Ab. ...........................................তাদের ............................. in &c. them.

we say তুমি তোমারা তারা তারা he came with his (own) father. তোমারা তারা তারা তারা did he go to his (own) house?

The pronoun তোমা commonly written তোমার, what? is defective: its inflexion is তাদের, or তাদের, but it is seldom used, except in the nominative or dative case; thus, nom. sing. তোমা, what? dat. sing. তাদের, or তাদের, to or for what? why?

The words তোমার, তাদের, when standing alone, are not to be considered pronouns, but adverbs, respectively denoting in this place, in that place, and in what place? but when the postpositions তোমার, তাদের, তারা, and a few others, are affixed to them, they are indeclinable pronouns, respectively denoting this, that, what? as তোমার in this, তাদের by that, তারা to or for what? wherefore?
CHAPTER FOURTH.

ADJECTIVES.

The adjectives are indeclinable, varying neither in gender, in number, nor in case; but dependent for these distinctions upon the substantive nouns or pronouns, to some of which they are invariably prefixed. The following list, containing a few of the most common, will shew that they generally terminate in the short vowels ə or ə.

<table>
<thead>
<tr>
<th>Telugu Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>చిన్న</td>
<td>small</td>
</tr>
<tr>
<td>మేన్</td>
<td>great</td>
</tr>
<tr>
<td>హదు</td>
<td>little</td>
</tr>
<tr>
<td>ప్లాయిం</td>
<td>white</td>
</tr>
<tr>
<td>మంగల</td>
<td>black</td>
</tr>
<tr>
<td>మార్క్స్</td>
<td>red</td>
</tr>
<tr>
<td>కుండ్ల</td>
<td>yellow</td>
</tr>
<tr>
<td>పసిం</td>
<td>bad</td>
</tr>
<tr>
<td>తాత్కాలిక</td>
<td>old</td>
</tr>
<tr>
<td>లేదా</td>
<td>new</td>
</tr>
<tr>
<td>పాల్</td>
<td>male</td>
</tr>
<tr>
<td>వియం</td>
<td>aged, old</td>
</tr>
<tr>
<td>పూర్తి</td>
<td>short, small</td>
</tr>
<tr>
<td>రాకుండా</td>
<td>good</td>
</tr>
<tr>
<td>రావి</td>
<td>strong, hard</td>
</tr>
<tr>
<td>శీతాకాశ</td>
<td>soft</td>
</tr>
<tr>
<td>ముక్కా</td>
<td>dirty</td>
</tr>
<tr>
<td>మేన్డు</td>
<td>damp, wet</td>
</tr>
<tr>
<td>పాల్డు</td>
<td>blind</td>
</tr>
<tr>
<td>మార్క్స్డు</td>
<td>bitter</td>
</tr>
<tr>
<td>రాణా</td>
<td>beautiful</td>
</tr>
<tr>
<td>పెక్కు</td>
<td>tall, long</td>
</tr>
<tr>
<td>ప్రాంతి</td>
<td>slack</td>
</tr>
<tr>
<td>అదియం</td>
<td>broad</td>
</tr>
<tr>
<td>అభిధీనం</td>
<td>heavy</td>
</tr>
<tr>
<td>పాల్డు</td>
<td>sweet</td>
</tr>
<tr>
<td>సంసా</td>
<td>sour</td>
</tr>
<tr>
<td>సత్య</td>
<td>true</td>
</tr>
<tr>
<td>కండు</td>
<td>sharp</td>
</tr>
</tbody>
</table>
A number of adjectives, ending in - and denoting qualities which are the peculiar objects of sight, taste, or touch, when prefixed to substantive nouns or pronouns, may, at pleasure, affix the particle $; thus, \( \text{black, white, red, yellow, azure blue, } \text{sweet, } \text{sour, } \) or $ soft, prefixed to substantives, either remain unchanged, or become $ or $ a white cloth, $ or $ a sweet fruit, $ or $ soft cotton.

To all adjectives, when prefixed to substantives, we may, at pleasure, affix the particles $ or $ from the verb $ to become; but these affixes do not alter their meaning in any way whatever; thus, \( \text{great, } \text{large, } \text{new, } \text{blind, } \text{short, } \text{slack, } \) or $ make $ or $ a large house, $ or $ a great person, and so forth; these particles, however, cannot be added to the adjectives mentioned above as assuming \( \text{black cloth: it is at the same time to be remarked, that the addition of } \text{or } \text{to } \text{adjectives is, in general, neither necessary nor elegant.}

**EXCEPTIONS:**

The adjective $ handsome or fine, always affixes $; thus, we say $ a handsome person, not $.

$ empty, good, and $ small, take no affixes whatever; thus, $ an empty box, $ a good person, $ a small horse.

The adjective $ thin, small, affixes, at pleasure, the syllable $; to which $ or $ may be optionally added; thus, $ or $ thin paper; when it assumes the syllable $, it admits of another form, according to the following rule.

All adjectives ending in $ when prefixed to substantives, either affix $, or $, or change the final $, to $ or $.
thus, *beautiful*, makes *beautiful face* or *faces*, or *pure* or *mirror*.

All other adjectives ending in -o when prefixed, without any of the affixes abovementioned, to substantives beginning with a vowel, require the insertion of e to prevent hiatus; thus, *sharp*, and *an arrow*, make *a sharp arrow*; *pure*, and *a mirror*, make *a pure mirror*.

Some adjectives are derived from substantives in the following manner.

<table>
<thead>
<tr>
<th>Substantives</th>
<th>Adjectives</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>a leak</em></td>
<td><em>leaky</em></td>
</tr>
<tr>
<td><em>lameness</em></td>
<td><em>lame</em></td>
</tr>
<tr>
<td><em>honey</em></td>
<td><em>honied</em></td>
</tr>
<tr>
<td><em>iron</em></td>
<td><em>iron</em></td>
</tr>
<tr>
<td><em>hemp, flax</em></td>
<td><em>hempen</em></td>
</tr>
<tr>
<td><em>deafness</em></td>
<td><em>deaf</em></td>
</tr>
</tbody>
</table>

It is necessary to apprise the reader that many nouns are used both as adjectives and substantives, in the same manner as a number of terms in our own language; thus, we say *the damp is great*, and *a damp cloth*, the word *damp* in Telogoo, and *damp* in English, being used, in these sentences, first as a substantive, and afterwards as an adjective noun; thus, also, we find that *bitter* means either *bitterness*, *tall* or *tallness*, *broad* or *breadth*, *heavy* or *weight*, *sweet* or *sweetness*, &c. but *beauty* or *beautiful*, and other words in s, which are used either as adjectives or substantives, may be considered properly to belong to the latter class of nouns; for it will be observed that, by rule 285, they cannot be used in the former sense, without adding certain affixes, which as substantives they never assume.
The rules which have been given for the derivation of substantive nouns from the Sanscrit, apply equally to the derivation of adjectives from that language: adjectives, therefore, in opposition to adjectives, admit of the distinctions of gender, number, and case.

<table>
<thead>
<tr>
<th>Sanscrit</th>
<th>Teloogoo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Crude</td>
<td>Adjective</td>
</tr>
<tr>
<td>&quot;virtuous&quot;</td>
<td>&quot;skilled&quot;</td>
</tr>
<tr>
<td>&quot;independent&quot;</td>
<td></td>
</tr>
<tr>
<td>&quot;dependent&quot;</td>
<td></td>
</tr>
<tr>
<td>&quot;dear&quot;</td>
<td></td>
</tr>
<tr>
<td>&quot;deaf&quot;</td>
<td></td>
</tr>
<tr>
<td>&quot;blind&quot;</td>
<td></td>
</tr>
<tr>
<td>&quot;young&quot;</td>
<td></td>
</tr>
<tr>
<td>&quot;aged, old&quot;</td>
<td></td>
</tr>
<tr>
<td>&quot;excellent&quot;</td>
<td></td>
</tr>
<tr>
<td>&quot;pure&quot;</td>
<td></td>
</tr>
<tr>
<td>&quot;small, mean&quot;</td>
<td></td>
</tr>
<tr>
<td>&quot;lofty, tall&quot;</td>
<td></td>
</tr>
<tr>
<td>&quot;short&quot;</td>
<td></td>
</tr>
<tr>
<td>&quot;long&quot;</td>
<td></td>
</tr>
<tr>
<td>&quot;poor&quot;</td>
<td></td>
</tr>
<tr>
<td>&quot;fit, proper&quot;</td>
<td></td>
</tr>
<tr>
<td>&quot;extensive&quot;</td>
<td></td>
</tr>
<tr>
<td>&quot;dexterous&quot;</td>
<td></td>
</tr>
<tr>
<td>&quot;arrogant&quot;</td>
<td></td>
</tr>
</tbody>
</table>

Adjectives, when immediately prefixed to substantives, do not in general admit of declension. They usually require the particles.
or θοτονοκινοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισικοκισιкοκισιкοκισιкοκισиk to be affixed to the nominative singular, if the substantive be neuter; and if the substantive be masculine or feminine, either to the singular or plural nominative, according as the substantive may be in the singular or plural number: feminine ठिनिंका adjectives in त, before affixing these particles, previously change the final त into और in the singular, and और in the plural, from the word ठिनिंका, denoting a female; thus, ठिनिंका a handsome house or houses, ठिनिंका a handsome man, ठिनिंका a handsome man, ठिनिंका a handsome woman, ठिनिंका a handsome woman.

Neuter ठिनिंका adjectives in त, instead of affixing ठिनिंका or ठिनिंका, may, like the ठिनिंका adjectives, change the final त, to ठ or ठ; thus, we may say ठिनिंका or ठिनिंका or ठिनिंका a mellifluous expression or expressions (literally, words full of quintessence.) Sanscrit adjectives ending in the terminations ठ and ठ, when adopted into Teloogoo, change them, in the masculine gender to ठ and ठ; in the feminine, to ठ and ठ, or ठ and ठ; and in the neuter gender, to ठ and ठ, or ठ and ठ.

**Examples.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>crude</td>
<td>strong</td>
<td>अववधि</td>
<td>अवधि</td>
<td>अवधि</td>
</tr>
<tr>
<td>foolish</td>
<td>sensible</td>
<td>अववधि</td>
<td>अवधि</td>
<td>अवधि</td>
</tr>
<tr>
<td></td>
<td>happy, rich</td>
<td>अववधि</td>
<td>अवधि</td>
<td>अवधि</td>
</tr>
</tbody>
</table>

Note: Sanscrit adjectives, preceding ठिनिंका substantives, often drop all their Teloogoo terminations, and are compounded with the substantive in their uninflected or crude state, according to the rules of Sanscrit grammar; thus,
a giant may become [a wicked giant.
excellent and... [an excellent horse
much, and... [much money
opulent, and... [an opulent master

294 In the common dialect, neuter adjectives in ꞁ, of whatever class, are constantly prefixed, with the particles ꞁ or ꞁ, to substantives of all genders and numbers promiscuously; thus, ꞁ or ꞁ or ꞁ. a handsome man-men-woman-women-face-faces, &c.

295 The rules respecting ꞁ and ꞁ substantives are also applicable to adjectives of the same descriptions.

296 The adjective pronouns may be divided into the same classes as the substantive pronouns of the third person, viz. definite and indefinite, with the addition of the possessive pronouns.

297 The possessive pronouns consist of the possessive or genitive cases of the respective substantive pronouns, without the postposition ꞁ. viz.

my [his (remote)
our [her or its (do)
your [their M & F. (proximate)
thy [their N. (do)
your [their M & F. (remote)
their [their N. (do)
his [his, her, its
her or its (proximate)
their

298 These pronouns are indeclinable; they are prefixed to nouns in the same manner as the ꞁ ꞁ ꞁ adjectives, but without affixes of any kind; thus my house, ꞁ ꞁ their horses, &c.
Each of the definite adjective pronouns consists of one long vowel; viz. 299 the demonstrative proximate ఇ, or, as it is vulgarly written, ఓరా, meaning this; the demonstrative remote అ that; and the interrogative ఏ or, as it is commonly written, ఏదు what? When prefixed to substantives, these pronouns are sometimes converted into their corresponding short vowels, and the following consonant is then doubled; thus, ఇందు or ఇందుభాణం or, as it is commonly written, ఓరరునాదం or ఓరరునాదం this lotus, అరరుడా or అరరుడా that time, ఇరరుడా or ఇరరుడా or as it is vulgarly written అరరుడా or అరరుడా what time? When the vowel is shortened, the ఏ is doubled, in each of these examples.

The indefinite adjective pronouns are prefixed to plural substantives, without any intermediate affix; they are merely the nominative cases of the indefinite substantive pronouns of the third person, viz.

\[
\begin{array}{ll}
M. & N. \\
మని & మని \\
సాగి & సాగి \\
సాగి & సాగి \\
సాగి & సాగి \\
సాగి & సాగి \\
సాగి & సాగి \\
\end{array}
\]

so many. 
all. 
a few. 
how many?

The indeclinable particle ఉష, commonly written ఉషం, meaning the whole, in full, &c. affixed to substantives, has the same force as the pronouns ఉషం or ఉష prefixed to them; thus, ఉషంమనినామం or ఉషంమనిస్తి all men, ఉషంమనిస్తి or ఉషంస్తి all things.
CHAPTER FIFTH.

VERBS.

Teloogoo verbs are of four kinds; neuter, active, passive, and causal. These verbs are divided into two parts, the affirmative, and the negative; and each of these two parts has an indicative mood, an imperative mood, participles, and a verbal noun. The affirmative verb has an infinitive, but the negative verb has none.

INDICATIVE.

The indicative mood, in the affirmative verb, has, properly, only four tenses; the present, the past, the future, and the aorist. In the negative verb, the aorist is the only tense. Each of these tenses has two numbers, the singular and the plural; and in each number there are three persons; but there is no distinction of gender, except in the third person. In the singular number of most of the tenses, the third person masculine is distinguished from the third person feminine and neuter, both of which are the same. In the plural, the third person masculine and feminine are one; and the neuter is, in general, different from both. In a few cases, however, the third person is the same for all genders.

IMPERATIVE.

The imperative has two numbers; the singular and the plural. This mood, in the affirmative verb, has two persons; the 2d in the singular, and the 1st and 2d in the plural. In the negative verb, it has the 2d person only in each number.

PARTICLES.

The participles are of two distinct kinds: the one we shall denominate verbal, and the other relative, participles.

The affirmative verb has two verbal participles; the present and the past.
The negative verb has one only, indefinite as to time. These verbal participles require the addition of some personal termination, or of some tense of another verb, in order to distinguish number and person. They can never be used as adjectives, or substantives, like the English participles, in such phrases as, the sounding shore, by promising, in speaking, &c. &c. they must almost invariably be followed by a personal termination, or be governed by some tense of a verb; as in the phrases, frowning she speaks, pleased he departed, wondering he stands. The words frowning, pleased, and wondering, represent the Teloogoo verbal participle; and the words speaks, departed, and stands, the Teloogoo governing verb.

308 In the affirmative verb, there are three relative participles; the present, the past, and the indefinite; in the negative verb the indefinite only. They admit of no personal terminations, they can precede no verb, and are termed relative participles, because the power of the English relative pronoun who, which, that, is inherent in them: they therefore always refer to some noun or pronoun with which they agree, as adjectives; thus, a tree which grows, a horse that leaps, would be expressed in Teloogoo by the relative participles; viz. a growing tree; a leaping horse. In order that the reader may recollect that our relative pronouns are inherent in this part of the Teloogoo verb, the relative that (selected, as agreeing promiscuously with all genders) will be prefixed to it in English; thus, that leaps, that grows, &c.

VERBAL NOUNS.

309 The verbal nouns are declinable substantives, expressing the action itself which is signified by the verb. Those terminating in follow the rules for the second declension; and those ending in any other syllable, are declined like nouns of the third declension.

310 The origin of every part of the Teloogoo verb may be traced to that crude form of it termed the root; which is sometimes also an abstract noun, and, in the common dialect, is often the 2d person singular of the affirmative imperative. It always ends in ; thus,
OF VERBS.

...to hear, to listen.
...to prevent, to oppose.
...to console, to comfort.
...to oppose.
...to pour.
...to venture, to dare.
...to bless.
...to lie down.
...to bud.
...to think.
...to induce, to excite.
...to fly.
...to be twisted.
...to shine.
...to make a noise, to bark.
...to make.
...to write.
...to rain.
...to ask.
...to thunder.
...to fly.
...to clean, to wash.
...to study, to read.
...to wander, to turn back.
...to leap.
...to grow.
...to spin.

It is necessary to remark that, although the Telooogoo root has been translated with to, the sign of the English infinitive, it is never used in an infinitive signification.
From the root thus terminating in 0, are formed the verbal participles, and the infinitive of the affirmative verb; and from these three principal parts of the verb, viz. the root, the verbal participles, and the infinitive of the affirmative verb, spring all the rest of its parts, both affirmative, and negative, as shewn in the following table.
From the root in , the present verbal participle is formed, by adding 313 in the superior, and - in the inferior dialect; thus, $^e_{e_3}$, to beat, makes $^e_{e_3}$ or $^e_{e_3}$, beating. The participle $^e_{e_3}$ from the root $^e_{e_3}$ to be, may be added, as an auxiliary, to each of these participles, which, by the rules for Sund, hi, make $^e_{e_3}$ and $^e_{e_3}$ respectively; hence $^e_{e_3}$ and $^e_{e_3}$ beating.

The past verbal participle is formed by changing $^0$ of the root into $^0$; in other words, as expressed in the table, by adding $^0$ to the root in , the final $^0$ being dropped: thus, from $^e_{e_3}$, to beat, comes $^e_{e_3}$, having beaten.

The infinitive is formed by merely dropping the final $^0$ of the root; thus, from the root $^e_{e_3}$ comes $^e_{e_3}$, to beat.

**Indicative Mood.**

The present tense is derived from the present verbal participles; the past tense from the past verbal participle; the future and the affirmative aorist from the root, and the negative aorist from the infinitive, by the addition of the affixes shewn in the table, which consist partly of certain terminations defining the several persons singular and plural, partly of particles interposed between these personal terminations, and the principal parts of the verb, whence the tenses are derived.

**Personal Terminations.**

The personal terminations of the verb are derived from the substantive pronouns.

The personal terminations of the first and second persons are,

*For all the tenses, except the first form of the past tense.*
319 Except the first form of the past tense, which merely converts the final 
ₒ to ₒ, the first person singular of all the tenses ends in  gridSize, the termination 
of the pronoun ²ₒ(GridSize) I; the second person singular, in the same manner, 
terminates in ₒ, the final syllable of ²ₒ(GridSize) thou; the first person plural ends 
in  gridSize, the termination of ²ₒ gridSize we; and the second person plural ends in 
ₒ, the termination of ²ₒ(GridSize) you.

320 The personal terminations of the third person are not so regular: they 
stand thus.

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
<th>Aorist</th>
<th>Negative Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st form</td>
<td>2d form</td>
<td>1st form</td>
<td>2d form</td>
<td></td>
</tr>
<tr>
<td>Singulair</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

321 In the present tense, in the second form of the past, and in the negative 
aorist, the third person singular ends, in the masculine, with ²ₒ(GridSize), the final 
syllable of the pronouns ²ₒ(GridSize) or ²ₒ(GridSize), he; in the feminine and neuter 
gender of the two first mentioned tenses, it terminates with ₒ, the final syllable 
of the pronouns ²ₒ(GridSize) or ²ₒ(GridSize), she or it; but in the feminine and neuter of the 
last mentioned tense, it ends with ₒ. The first form of the past tense, and 
the affirmative aorist, have ₒ, and the two forms of the future ₒ, for all 
genders in the third person singular.

322 Except the first form of the perfect tense, which merely converts ₒ into 
ₒ, the third person plural of all the tenses in the masculine and feminine 
genders ends in ₒ, the final syllable of the pronouns ²ₒ(GridSize) or ²ₒ(GridSize), they; in 
the neuter of the present tense, and of the second form of the past tense, it 
ends in ₒ, the final syllable of the neuter pronouns ²ₒ(GridSize) or ²ₒ(GridSize), they; but 
the other tenses have the neuter plural the same as in the neuter singular, 
except the negative aorist, which terminates in ₒ.
OF VERBS.

INTERMEDIATE PARTICLES.

Before affixing the personal terminations above stated to the principal parts of the verb, from which the tenses are derived; the affirmative tenses assume certain intermediate particles, which are the same for the first and second persons both singular and plural, but are liable to variation in the third person, as shewn below.

1st and 2d persons 3d person singular. 3d person plural.
singular and plural.

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>F, &amp; N.</th>
<th>M. &amp; F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Past</td>
<td>1st form</td>
<td></td>
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<tr>
<td></td>
<td>2d form</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Future</td>
<td>1st form</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2d form</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aorist</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In the present tense, long — (ню) is prefixed to all the personal terminations, except the third person feminine or neuter in the singular, and the third person neuter in the plural, which prefix Ꝇ.

In the first form of the past tense, Ꝇ is prefixed to all the personal terminations, except to those of the third person, which take — before them in the singular, and in the neuter plural: in the masculine and feminine plural, there is no prefix. In the second form of the past tense, Ꝇ is prefixed to all the personal terminations, except the third person feminine and neuter in the singular, and the third person neuter in the plural, which prefix Ꝇ.

The first form of the future prefixes Ꝇ to all the personal terminations, except to those of the third person singular and the neuter of the third person plural, which prefix Ꝇ. The second form prefixes Ꝇ to all the personal terminations; but in the third person singular, and in the neuter of the third person plural, it may at pleasure be changed into Ꝇ.

The affirmative aorist prefixes Ꝇ to all the personal terminations, except to those of the third person singular, and of the neuter third person plural, which take no prefix.
The negative aorist does not assume any prefix before the personal terminations.

**PRESENT TENSE.**

The personal terminations, connected with the intermediate particles for the present tense, are exhibited in the table; thus, ṭृभर्तिः-भृष्टिः-तिः कृ-कृ� &c. When these affixes are added to the present verbal participle, in order to form the present tense, the final ṭ of the participle is dropped, and the present verbal participle, in all verbs, having four forms, viz. मृ-मृ-मृण्य- and मृण्य, the present tense, which is formed from the participles, has also four forms, viz. मृण्य- मृण्य- मृण्य- मृण्य &c. thus, the present verbal participles तर्कवक्तृ-तर्कवक्तृ-तर्कवक्तृ and तर्कवक्तृ बeating, respectively, make तर्कवक्तृ or तर्कवक्तृ &c. तर्कवक्तृ or तर्कवक्तृ &c. or तर्कवक्तृ and तर्कवक्तृ &c. I &c. beat; but it will be seen, from the table, that the third person feminine or neuter in the singular, and the third person neuter in the plural, are not added to the participles in मृण्य or मृण्य; but only to those in मृ or मृ: they have, therefore, only two forms; viz. मृण्य or मृण्य- मृण्य or मृण्य respectively; for the conversion in the singular of मृ or मृ, in the common dialect, can hardly be reckoned a new form; thus, मृण्य भः or मृण्य भः she or it beats, मृण्य भः or मृण्य भः they beat.

The participles in मृ and मृण्य are both strictly grammatical, but those in मृ and मृण्य are generally used in the common dialect. Of the four forms of the present tense derived from these participles, that only which is derived from the participle in मृण्य, viz. मृण्य &c. is strictly grammatical, the form derived from the grammatical participle in मृ, viz. मृण्य, is vulgar, and it's use is confined chiefly to the religious bramins of the Northern districts: but the forms derived from the participles in मृ and मृण्य, viz. मृण्य and मृण्य &c. are in common use, and should always be selected in preference to the other forms, when we speak the language.

**PAST TENSE.**

There is not any variation in the past verbal participle, from which the two forms of the past tense are derived; their formation, as shewn in the table, is
therefore very simple; *having beaten* makes in the first form *I have beaten*, *thou hast beaten* &c. The third person of the first form is *he, she, or it has beaten*, the *of* being dropped when the termination *-o*, beginning with a vowel, is added to it. In the second form, *having beaten*, makes *S^&S^3 &c. I have beaten* &c. Both of these forms are strictly grammatical, and both are equally in common use.

**FUTURE.**

All the terminations added to the root, to compose the two forms of this tense, commence with vowels; the final *o* of the root is therefore dropped, when they are added to it; thus, the root *has* makes *or*, *I will beat*. The second form of this tense is used by the vulgar only. The first person singular of the second form of this tense must not be confounded with the third person singular in the first form of the past tense. *I will beat* is entirely distinct, in meaning, from *he, she, or it has beaten*; but the only difference in writing or pronouncing them, is, that the *-r* before *o* is long in the former, and short in the latter. It is of much importance to the reader to understand, that the two forms of the future tense are seldom used; the present or the aorist being commonly substituted for them.

**AORIST.**

The formation of the affirmative aorist from the root, and of the negative aorist from the infinitive, by the addition of the affixes shewn in the table, is so simple, as scarcely to require explanation: the root *has* makes its affirmative aorist *I do beat, have beaten, or will beat*; and from the infinitive *S^&S^3*, comes *I do not beat, have not beaten, or will not beat.*

**IMPERATIVE, PARTICIPLES, AND VERBAL NOUNS.**

**AFFIRMATIVE VERBS.**

The affirmative imperative is formed by adding to the root or for the 2d person singular; or in the common dialect , for the 1st person plural; and or for the 2d person plural: the last mentioned termination, in the common dialect, is added to the infinitive, instead of the root; thus, from
The formation of the verbal participles, in the affirmative verb, has already been explained; see rules 313 and 314: it only remains, therefore, to show the manner in which the relative participles are formed: the present relative participle is formed from the present verbal participles in ᴾⁿ, by changing ᴾⁿ into ᴾⁿ: there are two verbal participles in ᴾⁿ, viz. the grammatical participle in ᴾⁿ, and the common participle in ᴾⁿ; the relative participle, therefore, has also two corresponding forms, ᴾⁿ and ᴾⁿ; thus, from ᵅⁿ ᵃⁿ and ᵅⁿ ᵃⁿ beating, come ᵅⁿ ᵃⁿ and, in the common dialect, ᵅⁿ ᵃⁿ that beats. The past relative participle is formed by adding the syllable ᵃ to the past verbal participle; thus, from ᵅⁿ ᵃⁿ having beaten, comes ᵅⁿ ᵃⁿ that has beaten; the indefinite relative participle is formed by adding to the root ᵃⁿ or ᵃⁿ in the superior, and ᵃⁿ or ᵃⁿ in the common dialect, and as all these terminations commence with a vowel, the ᵃ final of the root must be dropped when they are added: thus, the root ᵅⁿ makes its indefinite relative participle ᵅⁿ ᵃⁿ or ᵅⁿ ᵃⁿ in the superior dialect, and in the common dialect, ᵅⁿ or ᵅⁿ that beats, has beaten, or will beat. The root itself is sometimes, in books, used as the indefinite relative participle.

The affirmative verbal noun is formed by adding ᵃ to the root, or in the common dialect, by adding ᵃ to the infinitive; thus, from ᵅⁿ come ᵅⁿ, or in the common dialect ᵅⁿ the beating.

The negative-imperative is formed by adding to the infinitive ᵃ or ᵃ, or in the common dialect ᵃ, for the 2d person singular; and ᵃ or ᵃ, or in the common dialect ᵃ, for the 2d person plural; thus, from ᵅⁿ to beat.
OF VERBS.

come ॐ दे दन्द्व or ॐ दे दन्द्व or ॐ दे दन्द्व ॐ beat not thou, and ॐ दे दन्द्व or ॐ दे दन्द्व or ॐ दे दन्द्व ॐ beat not ye. By adding to the infinitive ॐ, we form the negative verbal participle; by adding to it ॐ, we form the negative relative participle; and by adding to it ॐ, we form the negative verbal noun; thus, from ॐ to beat come ॐ दे दन्द्व without beating or having beaten; ॐ दे दन्द्व ॐ that does not, has not, or will not beat; and ॐ दे दन्द्व the not beating.

Neuter and active verbs are conjugated in the same manner: we shall, ॐ दे दन्द्व therefore, treat of them conjointly; merely distinguishing the त्रयुः त्रयुः verbs: we shall afterwards submit an example of the passive verb, and shall conclude this chapter with a few remarks on the causal verb.

OF त्रयुः त्रयुः VERBS.

Roots in ॐ or त्रयुः undergo certain changes to which other verbs are not ॐ दे दन्द्व liable: we shall, therefore, divide the verbs into three conjugations; the first, including all verbs the root of which terminates in त्रयुः or त्रयुः; the second, all those that have the root in त्रयुः; and the third, all those of which the root terminates in त्रयुः; and, in giving an example of each conjugation, we shall place first the correct grammatical form, the common forms following in order, as they more or less approach to it.

FIRST CONJUGATION.

All the roots that terminate in any other syllable than त्रयुः or त्रयुः belong ॐ दे दन्द्व to this conjugation; and merely require the addition of the different terminations mentioned in the foregoing table.

The root ॐ दे दन्द्व to beat, is selected as an example of this conjugation.

Root........................ ॐ दे दन्द्व common........................common.
Present verbal .................. ॐ दे दन्द्व ॐ दे दन्द्व ॐ दे दन्द्व ॐ दे दन्द्व ॐ दे दन्द्व ॐ दे दन्द्व beating.
Past...do........................ ॐ दे दन्द्व ................................................................having beaten.
Infinitive......................... ॐ दे दन्द्व ......................................................................to beat.
### AFFIRMATIVE VERB

#### INDICATIVE MOOD

#### PRESENT

| Common | 1st Person | Thou beatest | 2nd Person | We beat | 3rd Person
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I beat</td>
<td>I beat</td>
<td>Thou beatest</td>
<td>You beat</td>
<td>They beat</td>
<td>She or it beats</td>
</tr>
<tr>
<td>He beats</td>
<td>He beats</td>
<td>He beats</td>
<td>He beats</td>
<td>He beats</td>
<td>She or it beats</td>
</tr>
</tbody>
</table>

| Common | 1st Person | Thou beatest | 2nd Person | We beat | 3rd Person
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I have beaten</td>
<td>I have beaten</td>
<td>thou hast beaten</td>
<td>You beat</td>
<td>They beat</td>
<td>She, or it has beaten</td>
</tr>
<tr>
<td>He has beaten</td>
<td>He has beaten</td>
<td>She, or it has beaten</td>
<td>They beat</td>
<td>They beat</td>
<td>They beat</td>
</tr>
</tbody>
</table>

#### PAST

| Common | 1st Person | Thou beatest | 2nd Person | We beat | 3rd Person
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I have beaten</td>
<td>I have beaten</td>
<td>thou hast beaten</td>
<td>You beat</td>
<td>They beat</td>
<td>She, or it has beaten</td>
</tr>
<tr>
<td>He has beaten</td>
<td>He has beaten</td>
<td>She, or it has beaten</td>
<td>They beat</td>
<td>They beat</td>
<td>They beat</td>
</tr>
</tbody>
</table>

#### FUTURE

| Common | 1st Person | Thou beatest | 2nd Person | We beat | 3rd Person
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I shall beat</td>
<td>I shall beat</td>
<td>Thou shalt beat</td>
<td>You shall beat</td>
<td>We shall beat</td>
<td>She or it shall beat</td>
</tr>
<tr>
<td>He shall beat</td>
<td>He shall beat</td>
<td>She or it shall beat</td>
<td>They shall beat</td>
<td>They shall beat</td>
<td>They shall beat</td>
</tr>
</tbody>
</table>
OF VERBS.

<table>
<thead>
<tr>
<th>Plural</th>
<th>3d.</th>
<th>2d.</th>
<th>1st.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. F. &amp; N.</td>
<td>We have beaten.</td>
<td>You have beaten.</td>
<td>They have beaten.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Singular</th>
<th>3d.</th>
<th>2d.</th>
<th>1st.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. F. &amp; N.</td>
<td>I shall beat.</td>
<td>Thou will beat.</td>
<td>He, she or it will beat.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>3d.</th>
<th>2d.</th>
<th>1st.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. F. &amp; N.</td>
<td>We shall beat.</td>
<td>You will beat.</td>
<td>They will beat.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Singular</th>
<th>3d.</th>
<th>2d.</th>
<th>1st.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. F. &amp; N.</td>
<td>I beat, did beat, or shall beat.</td>
<td>Thou beatest, didst beat, or wilt beat.</td>
<td>He, she, or it beats, did beat, or will beat.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>3d.</th>
<th>2d.</th>
<th>1st.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. F. &amp; N.</td>
<td>We beat, did beat, or shall beat.</td>
<td>You beat, did beat, or will beat.</td>
<td>They beat, did beat, or will beat.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imperative Mood.</th>
<th>common.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural</td>
<td>2d.</td>
</tr>
<tr>
<td>M. F. &amp; N.</td>
<td>beat thou.</td>
</tr>
</tbody>
</table>
## Relative Participles
### Present

<table>
<thead>
<tr>
<th>Case</th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Common</td>
<td>සාගරයා</td>
<td>සාගරයා</td>
<td>සාගරයා</td>
</tr>
<tr>
<td>Past</td>
<td>අතින්</td>
<td>අතින්</td>
<td>අතින්</td>
</tr>
</tbody>
</table>

### Indefinite

<table>
<thead>
<tr>
<th>Case</th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Common</td>
<td>සාගරයා</td>
<td>සාගරයා</td>
<td>සාගරයා</td>
</tr>
</tbody>
</table>

### Verbal Noun

<table>
<thead>
<tr>
<th>Case</th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Common</td>
<td>බෙටිය</td>
<td>බෙටිය</td>
<td>බෙටිය</td>
</tr>
</tbody>
</table>

## Negative Verb

### Indicative Mood

<table>
<thead>
<tr>
<th>Case</th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aorist</td>
<td>බෙටිය</td>
<td>බෙටිය</td>
<td>බෙටිය</td>
</tr>
</tbody>
</table>

### Imperative

<table>
<thead>
<tr>
<th>Case</th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Common</td>
<td>බෙටිය</td>
<td>බෙටිය</td>
<td>බෙටිය</td>
</tr>
</tbody>
</table>

### Verbal Participle

<table>
<thead>
<tr>
<th>Case</th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Common</td>
<td>බෙටිය</td>
<td>බෙටිය</td>
<td>බෙටිය</td>
</tr>
</tbody>
</table>

### Relative Participle

<table>
<thead>
<tr>
<th>Case</th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Common</td>
<td>බෙටිය</td>
<td>බෙටිය</td>
<td>බෙටිය</td>
</tr>
</tbody>
</table>

### Verbal Noun

<table>
<thead>
<tr>
<th>Case</th>
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<th>2nd</th>
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</tr>
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<tbody>
<tr>
<td>Common</td>
<td>බෙටිය</td>
<td>බෙටිය</td>
<td>බෙටිය</td>
</tr>
</tbody>
</table>
The following are a few examples of the numerous verbs in the first conjugation which, in all their forms, are similar to $^{341}$ to beat.


to utter, to pronounce.
to sell.
to plait.
to play.
to become cool, to be extinguished.
to swim.
to bring forth, to produce, [applied to cattle, or grain.
to swell.
to listen.
to be roked.
to lean upon.
to mount.
to dry.
to press.
to insert (in writing.)
to boil.
to wash, to bleach.
to overflow.
to bite.
to be found.
to cut.
to break.

EXCEPTIONS.

The undermentioned and a few other roots ending, in को, when followed by को or क, change को or क, at pleasure, into क्ष or क, or क्ष or क्ष; and in these verbs, the syllables क or क, followed by क, are invariably changed into क, the क being at the same time, converted into क्ष.
For instance, FormattedMessage to buy, in order to form the present affirmative verbal participle, adds *s, and makes FormattedMessage or FormattedMessage or FormattedMessage buying; and in the affirmative aorist FormattedMessage or FormattedMessage or FormattedMessage. In the second and third persons plural of the affirmative aorist, instead of FormattedMessage, we may, by a rule applicable to these verbs only, change the * of FormattedMessage, or the FormattedMessage itself, into FormattedMessage; thus, FormattedMessage or FormattedMessage, you or they buy, did buy, or will buy; thus also FormattedMessage followed by FormattedMessage, makes FormattedMessage buying; and, in the perfect tense, FormattedMessage, followed by FormattedMessage, makes FormattedMessage I have bought.

The foregoing verbs, together with

- FormattedMessage to go
- FormattedMessage to laugh or smile
- FormattedMessage to be corrupted
- FormattedMessage to suit, to fit
- FormattedMessage to fall
- FormattedMessage to break
- FormattedMessage to place, to keep
- FormattedMessage to descend

may at option change *s, at the commencement of any of the terminations mentioned in the table, into FormattedMessage; thus, FormattedMessage or FormattedMessage he has bought, FormattedMessage or FormattedMessage I shall buy.

All the roots mentioned above as exceptions, instead of forming the past relative participle of the affirmative verb in the regular manner, may, at pleasure, form it by changing the final * of the root into * and doubling the preceding consonant; thus, we say either FormattedMessage or FormattedMessage that bought, FormattedMessage or FormattedMessage that fitted.

The roots in FormattedMessage specified in rule 342, together with the three roots in FormattedMessage mentioned in rule 344, contract the second form of the past tense, in a manner peculiar to themselves; by doubling the consonant of the second syllable, which coalesces with the vowel of the third syllable, and rejecting both the
vowel of the second syllable, and the consonant of the third syllable; thus, 
\[ I \text{ bought, becomes } I \text{ bought, and } I \text{ fell, becomes } I \text{ fell.} \]

The verb \( I \), to buy, is here given at full length, as an example of the 347 irregular verbs of this conjugation.

**Root.**

<table>
<thead>
<tr>
<th>Present verbal participle</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>[ I \text{ bought, becomes } I \text{ bought.} ]</td>
<td>[ \text{to buy.} ]</td>
</tr>
</tbody>
</table>

Verbs in \( I \), such as \( I \), do not derive any form of the present tense 348 from the participle in \( I \).

**AFFIRMATIVE VERB.**

**INDICATIVE MOOD.**

**PRESENT.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2d. 1st.</td>
<td>2d. 1st.</td>
</tr>
<tr>
<td>[ I \text{ bought.} ]</td>
<td>[ I \text{ bought.} ]</td>
</tr>
<tr>
<td>[ Thou bought. ]</td>
<td>[ Thou bought. ]</td>
</tr>
<tr>
<td>[ He bought. ]</td>
<td>[ He bought. ]</td>
</tr>
<tr>
<td>[ She or it bought. ]</td>
<td>[ We bought. ]</td>
</tr>
<tr>
<td>[ You bought. ]</td>
<td>[ They bought. ]</td>
</tr>
</tbody>
</table>

**AFFIRMATIVE VERB.**

**INDICATIVE MOOD.**

**PRESENT.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2d. 1st.</td>
<td>2d. 1st.</td>
</tr>
<tr>
<td>[ I \text{ bought.} ]</td>
<td>[ I \text{ bought.} ]</td>
</tr>
<tr>
<td>[ Thou bought. ]</td>
<td>[ Thou bought. ]</td>
</tr>
<tr>
<td>[ He bought. ]</td>
<td>[ He bought. ]</td>
</tr>
<tr>
<td>[ She or it bought. ]</td>
<td>[ She or it bought. ]</td>
</tr>
<tr>
<td>[ We bought. ]</td>
<td>[ They bought. ]</td>
</tr>
<tr>
<td>[ You bought. ]</td>
<td>[ They bought. ]</td>
</tr>
</tbody>
</table>
### Telugu Grammar

#### Past

<table>
<thead>
<tr>
<th>Mode</th>
<th>Subject</th>
<th>Verb</th>
<th>Object</th>
<th>Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural 2d lt</td>
<td>He</td>
<td>bought</td>
<td></td>
<td>common</td>
</tr>
<tr>
<td>Singular 2d lt</td>
<td>I</td>
<td>bought</td>
<td></td>
<td>common</td>
</tr>
<tr>
<td>Plural 3d</td>
<td>They</td>
<td>bought</td>
<td></td>
<td>common</td>
</tr>
</tbody>
</table>

#### Future

<table>
<thead>
<tr>
<th>Mode</th>
<th>Subject</th>
<th>Verb</th>
<th>Object</th>
<th>Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural 2d lt</td>
<td>We</td>
<td>shall buy</td>
<td></td>
<td>common</td>
</tr>
<tr>
<td>Singular 2d lt</td>
<td>Thou</td>
<td>will buy</td>
<td></td>
<td>common</td>
</tr>
<tr>
<td>Plural 3d</td>
<td>They</td>
<td>shall buy</td>
<td></td>
<td>common</td>
</tr>
</tbody>
</table>

#### Aorist

<table>
<thead>
<tr>
<th>Mode</th>
<th>Subject</th>
<th>Verb</th>
<th>Object</th>
<th>Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular 3d</td>
<td>I</td>
<td>buy, bought, or shall buy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Singular 3d</td>
<td>Thou</td>
<td>buyest, boughtest, or will buy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plural 3d</td>
<td>They</td>
<td>or it buys, bought, or will buy</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

108 TELOOGOO GRAMMAR.
**OF VERBS.**

<table>
<thead>
<tr>
<th>Plural 1st</th>
<th>2d</th>
<th>3d</th>
</tr>
</thead>
<tbody>
<tr>
<td>We buy, bought, or shall buy.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>You buy, bought, or will buy.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>They buy, bought, or will buy.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**IMPERATIVE MOOD.**

| Buy thou. |
| Let us buy. |
| Buy ye. |

**RELATIVE PARTICIPLES.**

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>That buys.</td>
<td></td>
</tr>
<tr>
<td>That bought.</td>
<td></td>
</tr>
</tbody>
</table>

**INDEFINITE.**

| That buys, bought, or will buy. |

**VERBAL NOUN.**

| The buying. |

**NEGATIVE VERB.**

**INDICATIVE MOOD.**

**AORIST.**

| I do not, did not, or shall not buy. |
| Thou dost not, didst not, or wilt not buy. |
| He does not, did not, or will not buy. |
| She or it does not, did not, or will not buy. |
| We do not, did not, or shall not buy. |
| You do not, did not, or will not buy. |
| They do not, did not, or will not buy. |
### Imperative Mood.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plu.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2d</td>
<td>2e</td>
</tr>
</tbody>
</table>

- **common.**
  - sing.: नू कृषिः
  - plu.: नू कृषिः

- **buy not thou.**
  - sing.: नू कृषिः
  - plu.: नू कृषिः

### Verbal Participle.

- नू कृषिः without buying, or without having bought.

### Relative Participle.

- नू कृषिः that does not, did not, or will not buy.

### Verbal Noun.

- नू कृषिः the not buying.

### Second Conjugation in नू.

349 All verbs having the root in नू form the affirmative aorist and imperative, either in the manner explained in the table rule 312, or by changing नू of the affirmative aorist into नू, and नू of the affirmative imperative into नू; and, in these cases, if the vowel preceding नू be , it must be changed into ; thus, from नू to do comes नू नू or नू I do, did, or shall do. नू or नू let us do; but the root नू, which has preceding नू, makes नू नू or नू, and नू नू or नू, never नू and नू.

350 In the common dialect, roots in नू form the second person of the affirmative imperative by changing the नू into नू; thus, नू to do makes नू do thou.

351 Roots in नू, when they affix or , or terminations beginning with these vowels, as shewn in the table, rule 312, invariably change the final syllable नू into नू or नू; thus, the root नू to do, when it adds or to form the past verbal participle, makes नू or नू having done, and when it adds नू to form the future, it makes नू or नू, &c. never नू or नू, &c. when followed by नू to form the verbal noun, and by नू in the third person singular of the affirmative aorist, such roots change the नू into नू at option

---

N. B.—The verb नू has two irregular forms in the second person of the affirmative imperative, viz. नू or नू, buy thou नू or नू buy ye.
only; as निस्ताय় or निस्ताय the doing, নিস্তায় or নিস্তায় he, she, or it does, did, or will do; and if the vowel preceding the नী be o, it must be changed into े; thus, নিস্তায় to be damp, makes নীস্তায় the being damp, নীস্তায় he, she, or it is, was, or will be damp, never নিস্তায়, and নীস্তায়.

Roots in नী, when followed by नী or নী, invariably change the syllable नী into the letter े, which coalesces with the े in its doubled form े; thus, নীস্তায় followed by नী or নী, to form the common present verbal participle always becomes নীস্তায় and নীস্তায় respectively, never নীস্তায় and নীস্তায়.

The following is an example of this conjugation.

Root.................................................... नীস্তায়

Present verbal participle.................................................... नীস্তায় doing.

Past................................................................. having done.

Infinitive.......................................................... to do.

Verbs of this conjugation do not derive any form of the present tense from the participle in नী.

**AFFIRMATIVE VERB.**

**INDICATIVE MOOD.**

**PRESENT.**

<table>
<thead>
<tr>
<th></th>
<th>common.</th>
<th>common.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Singular</td>
<td>नृस्ताय</td>
<td>नृस्ताय</td>
</tr>
<tr>
<td>2nd Singular</td>
<td>नृस्ताय</td>
<td>नृस्ताय</td>
</tr>
<tr>
<td>3rd Singular</td>
<td>नृস্তায</td>
<td>नृस्ताय</td>
</tr>
<tr>
<td>1st Plural</td>
<td>नृस्ताय</td>
<td>नृस्ताय</td>
</tr>
<tr>
<td>2nd Plural</td>
<td>नृस्ताय</td>
<td>नृस्ताय</td>
</tr>
<tr>
<td>3rd Plural</td>
<td>नृस्ताय</td>
<td>नृस्ताय</td>
</tr>
</tbody>
</table>

*We do.*

*You do.*

*They do.*

I do.

Thou dost.

He does.

She or it does.
## PAST

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3d.</td>
<td>2d. 1st.</td>
</tr>
<tr>
<td>I did.</td>
<td>Thou didst.</td>
</tr>
<tr>
<td>He did.</td>
<td>She or it did.</td>
</tr>
<tr>
<td>We did.</td>
<td>They did.</td>
</tr>
</tbody>
</table>

## FUTURE

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3d.</td>
<td>2d. 1st.</td>
</tr>
<tr>
<td>I shall do.</td>
<td>Thou will do.</td>
</tr>
<tr>
<td>He, she, or it will do.</td>
<td>We shall do.</td>
</tr>
<tr>
<td>You will do.</td>
<td>They will do.</td>
</tr>
</tbody>
</table>

## AORIST

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st.</td>
<td>3d. 2d.</td>
</tr>
<tr>
<td>I do, did, or shall do.</td>
<td>Thou dost, didst, or will do.</td>
</tr>
<tr>
<td>He, she, or it does, did, or will do.</td>
<td>We, do, did, or shall do.</td>
</tr>
<tr>
<td>You do, did, or will do.</td>
<td>They do, did, or will do.</td>
</tr>
</tbody>
</table>
OF VERBS.

IMPERATIVE MOOD.

Plu. Sing.
2d, 1st. 2d.

common.
do thou.

common.
let us do.

common.
do ye.

RELATIVE PARTICIPLES.

PRESENT.

common.
that does.

PAST.

that did.

INDEFINITE.

common. common. common. common. that does, did, or will do.

VERBAL NOUN.

common.
the doing.

NEGATIVE VERB.

INDICATIVE MOOD.

AORIST.

Singular.
3d. 2d. 1st.

F. & N. M.

N. M. & F.

They do not, did not, or will not do.

IMPERATIVE.

common.
do not thou.

common.
do not ye.
TELOOGOO GRAMMAR.

VERBAL PARTICIPLE.

without doing, or without having done.

RELATIVE PARTICIPLE.

that does not, did not, or will not do.

VERBAL NOUN.

the not doing.

According to the common dialect, the syllables ఑ or ఓ, in this conjugation, when followed by the consonant ర, are at pleasure changed into the letter స, which coalesces with the ర in its doubled form సర, thus, the 1st and 2d persons in the first form of the past tense of శ్రచం may become.

I did.

Thou didst.

We did.

You did.

The following, with all other verbs in శ్రచం, are conjugated under the foregoing rules.


to become fatigued or tired.

to become blind.

to linger in disease.

to obtain.

to twine.

to attack in the field of battle.

to make a noise, to sound.

to love, to desire.

to cut.

to take, to purchase, to pull.

to weave.

to rub, to bloom.
OF VERBS.


<table>
<thead>
<tr>
<th>Root</th>
<th>Present verbal participle</th>
<th>Past verbal</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ఫ్రేంట్స్</td>
<td>భాగం</td>
<td>భాగం</td>
<td>భాగం</td>
</tr>
<tr>
<td>ప్రవేశనీ</td>
<td>ప్రవేశనీ</td>
<td>ప్రవేశనీ</td>
<td>ప్రవేశనీ</td>
</tr>
</tbody>
</table>

Roots in న్ని of two syllables, of which the first ends in a long vowel, often shorten that vowel; and, in this case, double the న్ని; thus, the root న్ని may become న్ని, the infinitive న్ని, న్ని &c. &c.

THIRD CONJUGATION IN న్ని.

All verbs having the root in న్ని, form the aorist and imperative, either in the manner explained in the foregoing table, rule 312, or by changing న్ని in the affirmative aorist into న్ని, and న్ని in the affirmative imperative into న్ని.

If the root has a double న్ని, the న్ని and న్ని are also doubled, into న్ని and న్ని; thus, న్ని న్ని న్ని or న్ని న్ని or న్ని న్ని, న్ని న్ని or న్ని న్ని.

In the common dialect, the terminations న్ని and న్ని, in the second person singular of the affirmative imperative, are often dropped in this conjugation.

The undermentioned verbs terminating in న్ని, likewise deviate from the rules given in the foregoing table, (312) by forming the infinitive in న్ని, instead of న్ని, and taking న్ని instead of న్ని before the terminations for the affirmative imperative.
[TELOOGOO GRAMMAR.]

..to make a loud or clamorous noise.

..to weep, to lament.

to bite.

..only when it signifies to protect.

..to such, to eat.

..to measure, to serve.

..to pass, or elapse.

..to win.

thus, తాగి to call, makes, in the infinitive తాగి, never తాగి, and in the imperative తాగి తాగి never తాగి తాగి.

The following, and a few other roots in క, may at pleasure form the infinitive either in క or కు, and may take either క or కు before the terminations of the affirmative imperative.

..to draw, to drag.

..to sweep.

..to strip off anything naturally attached to a substance.

..to suffer.

..to churn.

..to cleanse by rubbing, to efface.

..to perforate, to cleanse a pot or vessel, to carve wood.

..to thresh.

..to squeeze, to crush.

thus, తాగి to sweep makes, in the infinitive తాగి or తాగి, and in the affirmative imperative తాగి తాగి or తాగి తాగి &c.

The only deviations from the general rules given in the table, rule 312, of
which the following roots in श admit, are those mentioned in the two first rules for this conjugation (357 & 358.)

श to reckon, to think.
श to attend.
श to share, to divide.
श to lurk, to lie in wait secretly.
श to surpass, to go beyond.
श to harass, to torment.
श to scrape, to scratch.
श to take, to receive.
श to imagine, to think.
श to rob.
श to perform a ceremony in which a string is consecrated to a particular deity, and then tied round the arm or wrist; it is generally performed by females.
श to weigh.

All other roots in श have the infinitive optionally either in श or in श, and, when followed by श to form the present verbal participle, by श to form certain parts of the affirmative aorist, or by the terminations for the affirmative imperative, they may, at pleasure, convert श into श; thus, दो to bless, makes in the infinitive दो or दो, in the present verbal participle दो or दो, in the aorist दो or दो, and in the imperative दो or दो.

The verbs of the class last mentioned being more numerous than any others, in श, one of them has been selected as an example of this conjugation.

Root दो

Present verbal participle दो common.

Past do having blessed.

Infinite to bless.
Verbs in this conjugation do not derive any form of the present tense from the participle in भक्ति.

**AFFIRMATIVE VERB.**

**INDICATIVE MOOD.**

**PRESENT.**

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>1st Person</th>
<th>2nd Person</th>
<th>3rd Person</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| 1st | भक्ति | भक्ति | भक्ति | I bless
| 2nd | भक्ति | भक्ति | भक्ति | Thou blessest
| 3rd | भक्ति | भक्ति | भक्ति | He blesses
| **Plural** | | | |
| 1st | भक्ति | भक्ति | भक्ति | They bless
| 2nd | भक्ति | भक्ति | भक्ति | We bless
| 3rd | भक्ति | भक्ति | भक्ति | You bless

**PAST.**

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>1st Person</th>
<th>2nd Person</th>
<th>3rd Person</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| 1st | भक्ति | भक्ति | भक्ति | I blessed
| 2nd | भक्ति | भक्ति | भक्ति | Thou blessedst
| 3rd | भक्ति | भक्ति | भक्ति | He blessed
| **Plural** | | | |
| 1st | भक्ति | भक्ति | भक्ति | They blessed
| 2nd | भक्ति | भक्ति | भक्ति | We blessed
| 3rd | भक्ति | भक्ति | भक्ति | You blessed
### Of Verbs.

#### Future.

<table>
<thead>
<tr>
<th>Plural.</th>
<th>3rd. 2d. 1st.</th>
<th>3rd. M.S.F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I bless</td>
<td>They blessed.</td>
<td>You blessed.</td>
</tr>
</tbody>
</table>

#### Imperative Mood.

<table>
<thead>
<tr>
<th>Plural.</th>
<th>3rd. 2d. 1st.</th>
<th>3rd. M.S.F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bless thou</td>
<td>They bless, blessed, or shall bless.</td>
<td>bless ye.</td>
</tr>
</tbody>
</table>
RELATIVE PARTICIPLE.

PRESENT.

common.

that blesses.

PAST.

that has blessed.

INDEFINITE.

...that blesses,

VERBAL NOUN.

...the blessing.

NEGATIVE VERB.

INDICATIVE MOOD.

AORIST.

I do not, did not, or shall not bless.

...Thou dost not, didst not, or will not bless.

...He does not, did not, or will not bless.

...She or it does not, did not, or will not bless.

...We do not, did not, or shall not bless.

...You do not, did not, or will not bless.

...They do not, did not, or will not bless.

IMPERATIVE MOOD.

bless not thou.

bless not ye.

VERBAL PARTICIPLE.

without blessing or without having blessed.

RELATIVE PARTICIPLE.

that does not, did not, or will not bless.
OF VERBS.

VERBAL NOUN.

In the common dialect, the syllables " or " in this conjugation, when 364 followed by the consonant t Ω, may at option be changed into the letter s Ω, which coalesces with the t Ω, in its double form o. In this case, if o precede " or " it is dropped; thus नोढे जन्में या ना ना देन; the two last forms of the present tense are accordingly converted into

<table>
<thead>
<tr>
<th></th>
<th>common.</th>
<th>common.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1s</td>
<td>नोढे जन्में या ना ना देन</td>
<td>I bless.</td>
</tr>
<tr>
<td>3s</td>
<td>नोढे जन्में या ना ना देन</td>
<td>Thou blessest.</td>
</tr>
<tr>
<td>3s, N. M.</td>
<td>नोढे जन्में या ना ना देन</td>
<td>He blesses.</td>
</tr>
<tr>
<td>3s, 365</td>
<td>नोढे जन्में या ना ना देन</td>
<td>She, or it blesses.</td>
</tr>
<tr>
<td>3s, 365</td>
<td>नोढे जन्में या ना ना देन</td>
<td>We bless.</td>
</tr>
<tr>
<td>3s, 365</td>
<td>नोढे जन्में या ना ना देन</td>
<td>You bless.</td>
</tr>
<tr>
<td>3s, 365</td>
<td>नोढे जन्में या ना ना देन</td>
<td>They bless.</td>
</tr>
</tbody>
</table>

and the first and second persons in the first form of the past tense become

<table>
<thead>
<tr>
<th></th>
<th>common.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1s</td>
<td>नोढे जन्में या ना ना देन</td>
</tr>
<tr>
<td>3s</td>
<td>नोढे जन्में या ना ना देन</td>
</tr>
<tr>
<td>3s</td>
<td>नोढे जन्में या ना ना देन</td>
</tr>
<tr>
<td>3s, N. M.</td>
<td>नोढे जन्में या ना ना देन</td>
</tr>
<tr>
<td>3s, 365</td>
<td>नोढे जन्में या ना ना देन</td>
</tr>
<tr>
<td>3s, 365</td>
<td>नोढे जन्में या ना ना देन</td>
</tr>
<tr>
<td>3s, 365</td>
<td>नोढे जन्में या ना ना देन</td>
</tr>
</tbody>
</table>

The following, with many other verbs in " , are conjugated under the 365 foregoing rules:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>योडे</td>
<td>योडे लोडे या लोडे या देन</td>
<td>योडे लोडे या लोडे या देन</td>
<td>to deliver into one's charge.</td>
</tr>
<tr>
<td>योडे</td>
<td>योडे लोडे या लोडे या देन</td>
<td>योडे लोडे या लोडे या देन</td>
<td>to eat, applied only to persons of distinction.</td>
</tr>
<tr>
<td>योडे</td>
<td>योडे लोडे या लोडे या देन</td>
<td>योडे लोडे या लोडे या देन</td>
<td>to yawn, to gape.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Root</th>
<th>Present verbal participle</th>
<th>Past verbal Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>to grin.</td>
<td>ࠢ STA KH</td>
<td>ࠢ STA KH</td>
</tr>
<tr>
<td>to root out, to pluck out.</td>
<td>ࠢ STA KH</td>
<td>ࠢ STA KH</td>
</tr>
<tr>
<td>to forgive.</td>
<td>ࠢ STA KH</td>
<td>ࠢ STA KH</td>
</tr>
<tr>
<td>to double.</td>
<td>ࠢ STA KH</td>
<td>ࠢ STA KH</td>
</tr>
<tr>
<td>to calculate, to reckon.</td>
<td>ࠢ STA KH</td>
<td>ࠢ STA KH</td>
</tr>
</tbody>
</table>

**EXCEPTIONS:**

The following roots in ࠡ are irregular in the infinitive, and in the second person of the affirmative imperative.

### Root. Infinitive. Imperative.

<table>
<thead>
<tr>
<th>Root</th>
<th>Infinitive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>2d person singular.</td>
<td>ࠡ STA KH</td>
<td>ࠡ STA KH</td>
</tr>
<tr>
<td>2d person plural.</td>
<td>ࠡ STA KH</td>
<td>ࠡ STA KH</td>
</tr>
</tbody>
</table>

**common.**


to give.

<table>
<thead>
<tr>
<th>Root</th>
<th>Infinitive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ࠡ STA KH</td>
<td>ࠡ STA KH</td>
<td>ࠡ STA KH</td>
</tr>
</tbody>
</table>

**common.**

<table>
<thead>
<tr>
<th>Root</th>
<th>Infinitive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ࠡ STA KH</td>
<td>ࠡ STA KH</td>
<td>ࠡ STA KH</td>
</tr>
</tbody>
</table>

**common.**

<table>
<thead>
<tr>
<th>Root</th>
<th>Infinitive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ࠡ STA KH</td>
<td>ࠡ STA KH</td>
<td>ࠡ STA KH</td>
</tr>
</tbody>
</table>

**common.**
**OF VERBS.**

<table>
<thead>
<tr>
<th>Root.</th>
<th>Infinitive.</th>
<th>Imperative.</th>
</tr>
</thead>
<tbody>
<tr>
<td>to come...</td>
<td>to come...</td>
<td>2d person singular.</td>
</tr>
<tr>
<td>common.</td>
<td>common.</td>
<td>common.</td>
</tr>
<tr>
<td>to bring...</td>
<td>to bring...</td>
<td>2d person plural.</td>
</tr>
<tr>
<td>common.</td>
<td>common.</td>
<td>common.</td>
</tr>
<tr>
<td>to enter... -or- to enter...</td>
<td>common.</td>
<td>common.</td>
</tr>
<tr>
<td>to enter... -or- to enter...</td>
<td>common.</td>
<td>common.</td>
</tr>
<tr>
<td>to burn...</td>
<td>to burn...</td>
<td>common.</td>
</tr>
<tr>
<td>common.</td>
<td>common.</td>
<td>common.</td>
</tr>
<tr>
<td>to die... -or- to die...</td>
<td>common.</td>
<td>common.</td>
</tr>
<tr>
<td>common.</td>
<td>common.</td>
<td>common.</td>
</tr>
<tr>
<td>to see...</td>
<td>to see...</td>
<td>common.</td>
</tr>
<tr>
<td>common.</td>
<td>common.</td>
<td>common.</td>
</tr>
</tbody>
</table>

These verbs are of course also irregular in all the tenses formed from the infinitive; thus, the negative aorist of *to come* is *do not come* &c. &c.

**OF IRREGULAR VERBS.**

The following verbs are so irregular that they do not admit of being classed under any particular conjugation: on this account, and because most of them are in frequent use as auxiliaries, it has been thought proper to give them at full length.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>to be.</td>
<td>to be.</td>
<td>to be.</td>
<td>to be.</td>
</tr>
</tbody>
</table>

**AFFIRMATIVE VERB.**

**INDICATIVE MOOD.**

**PRESENT.**

<table>
<thead>
<tr>
<th>1st.</th>
<th>2d.</th>
<th>3d.</th>
<th>F. S. N. M.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>I am.</em></td>
<td><em>Thou art.</em></td>
<td><em>He is.</em></td>
<td><em>She or it is.</em></td>
</tr>
<tr>
<td>Gender</td>
<td>Number</td>
<td>Person</td>
<td>Tense</td>
</tr>
<tr>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>-------</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>PAST</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>I</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Thou</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>He</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Gender</th>
<th>Number</th>
<th>Person</th>
<th>PAST</th>
<th>Pronoun</th>
<th>Transliteration</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>We</td>
<td>☀️</td>
<td>అనేవారినీ వచిన</td>
<td>We were.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>You</td>
<td>☀️</td>
<td>అనేవారినీ వచిన</td>
<td>You were.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>They</td>
<td>☀️</td>
<td>అనేవారినీ వచిన</td>
<td>They were.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Gender</th>
<th>Number</th>
<th>Person</th>
<th>FUTURE</th>
<th>Pronoun</th>
<th>Transliteration</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>I</td>
<td>☀️</td>
<td>మీరు వచిన</td>
<td>I shall be.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Thou</td>
<td>☀️</td>
<td>ప్రహా వచిన</td>
<td>Thou will be.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>He, she or it</td>
<td>☀️</td>
<td>ప్రహా వచిన</td>
<td>He, she or it will be.</td>
</tr>
</tbody>
</table>
### Of Verbs

#### Aorist

<table>
<thead>
<tr>
<th>Plural</th>
<th>Singular</th>
<th>3rd.</th>
<th>1st.</th>
<th>2nd.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. M. F.</td>
<td>N. M. F.</td>
<td>N. M. F.</td>
<td>N. M. F.</td>
<td>N. M. F.</td>
</tr>
<tr>
<td>You will be.</td>
<td>You will be.</td>
<td>You will be.</td>
<td>You will be.</td>
<td>You will be.</td>
</tr>
<tr>
<td>They will be.</td>
<td>They will be.</td>
<td>They will be.</td>
<td>They will be.</td>
<td>They will be.</td>
</tr>
</tbody>
</table>

#### Imperative

<table>
<thead>
<tr>
<th>Plural</th>
<th>Singular</th>
<th>3rd.</th>
<th>1st.</th>
<th>2nd.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. M. F.</td>
<td>N. M. F.</td>
<td>N. M. F.</td>
<td>N. M. F.</td>
<td>N. M. F.</td>
</tr>
<tr>
<td>Let us be.</td>
<td>Let us be.</td>
<td>Let us be.</td>
<td>Let us be.</td>
<td>Let us be.</td>
</tr>
</tbody>
</table>

#### Relative Participles

**Present**

<table>
<thead>
<tr>
<th>That is.</th>
</tr>
</thead>
<tbody>
<tr>
<td>That was.</td>
</tr>
</tbody>
</table>

**Indefinite**

| That is, was, or will be. |

**Verbal Noun**

| The being. |
**NEGATIVE VERB.**

**INDICATIVE MOOD.**

**AORIST.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st.</td>
<td>2nd.</td>
</tr>
<tr>
<td>He is not, was not, or will not be.</td>
<td>They are not, were not, or will not be.</td>
</tr>
<tr>
<td>I am not, was not, or shall not be.</td>
<td>*be not thou.</td>
</tr>
<tr>
<td>Thou art not, wast not, or wilt not be.</td>
<td>*be not ye.</td>
</tr>
</tbody>
</table>

**IMPERATIVE.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd.</td>
<td>2nd.</td>
</tr>
<tr>
<td>*be not thou.</td>
<td>*be not ye.</td>
</tr>
</tbody>
</table>

**VERBAL PARTICIPLE.**

*without being, or without having been.*

<table>
<thead>
<tr>
<th>2nd.</th>
<th>2nd.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>the not being.</em></td>
<td></td>
</tr>
</tbody>
</table>

**RELATIVE PARTICIPLE.**

*that is not, was not, or will not be.*

<table>
<thead>
<tr>
<th>2nd.</th>
<th>2nd.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>the not being.</em></td>
<td></td>
</tr>
</tbody>
</table>

**VERBAL NOUN.**

*the not being.*

The fourth form of the past tense of this verb, *is constantly used as the present tense, in the common dialect.*

<table>
<thead>
<tr>
<th>Root</th>
<th>Present verbal participle</th>
<th>Past</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>be</em></td>
<td><em>be</em></td>
<td><em>do</em></td>
<td><em>to become</em></td>
</tr>
</tbody>
</table>

---

The text is from a section titled "TELOOGOÛ GRAMMAR" discussing the negative verb in the indicative mood, specifically the aorist and imperative forms, as well as the verbal participle and noun forms. It provides a detailed breakdown of the grammatical structure and usage of these forms in the language. The text also includes a note on the common use of the fourth form of the past tense as the present tense in the common dialect.
### OF VERBS

#### AFFIRMATIVE VERB.

#### INDICATIVE MOOD.

**PRESENT.**

<table>
<thead>
<tr>
<th>Common</th>
<th>3rd.</th>
<th>2d. &amp; 1st.</th>
<th>1st.</th>
<th>2d. &amp; 1st.</th>
<th>3rd.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I become</td>
<td>become</td>
<td>He becomes</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thou becomest</td>
<td></td>
<td></td>
<td>She, or it becomes</td>
<td>We become</td>
<td>You become</td>
</tr>
<tr>
<td>He becomes</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>They become</td>
</tr>
</tbody>
</table>

**PAST.**

<table>
<thead>
<tr>
<th>Common</th>
<th>3rd.</th>
<th>2d. &amp; 1st.</th>
<th>1st.</th>
<th>2d. &amp; 1st.</th>
<th>3rd.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I became</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thou becamest</td>
<td></td>
<td></td>
<td>She, or it became</td>
<td>We become</td>
<td>You become</td>
</tr>
<tr>
<td>He became</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>They become</td>
</tr>
</tbody>
</table>

<p>| She, or it became | | | | | |
| | | | | |</p>
<table>
<thead>
<tr>
<th>TELOOGOO GRAMMAR.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>FUTURE.</strong></td>
</tr>
<tr>
<td>common.</td>
</tr>
<tr>
<td>I shall become.</td>
</tr>
<tr>
<td>Thou wilt become.</td>
</tr>
<tr>
<td>He, she, or it will become.</td>
</tr>
<tr>
<td>We shall become.</td>
</tr>
<tr>
<td>You will become.</td>
</tr>
<tr>
<td>They will become.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>AORIST.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>I become, became, or shall become.</td>
</tr>
<tr>
<td>Thou becomest, becamest, or will become.</td>
</tr>
<tr>
<td>He, she, or it becomes, became, or will become.</td>
</tr>
<tr>
<td>We become, became, or shall become.</td>
</tr>
<tr>
<td>You become, became, or will become.</td>
</tr>
<tr>
<td>They become, became, or will become.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>IMPERATIVE.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>common.</td>
</tr>
<tr>
<td>become thou.</td>
</tr>
<tr>
<td>let us become.</td>
</tr>
<tr>
<td>become ye.</td>
</tr>
</tbody>
</table>
OF VERBS.

RELATIVE PARTICIPLES.

PRESENT.

common.

that becomes.

PAST.

that became.

INDEFINITE.

common.

that becomes, became,

[or will become.

VERBAL NOUN.

common.

the becoming.

NEGATIVE VERB.

INDICATIVE MOOD.

AORIST.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>1st.</th>
<th>2d.</th>
<th>3d.</th>
<th>N. M. G. F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st.</td>
<td></td>
<td></td>
<td>Stub.,</td>
<td></td>
</tr>
<tr>
<td>2d.</td>
<td>I do not, did not, or shall not become.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3d.</td>
<td>Thou dost not, didst not, or wilt not become.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. M. G. F.</td>
<td>He does not, did not, or will not become.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td>1st.</td>
<td>2d.</td>
<td>3d.</td>
<td></td>
</tr>
<tr>
<td>2d.</td>
<td>She, or it, does not, did not, or will not become.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3d.</td>
<td>We do not, did not, or shall not become.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st.</td>
<td>You do not, did not, or will not become.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2d.</td>
<td>They do not, did not, or will not become.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

IMPERATIVE MOOD.

common.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>2d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2d.</td>
<td>become not thou.</td>
</tr>
<tr>
<td>2d.</td>
<td>become not ye.</td>
</tr>
</tbody>
</table>

VERBAL PARTICIPLE.

without becoming or without having become.

RELATIVE PARTICIPLE.

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

VERBAL NOUN.

the not becoming.

Root.

Root.
### Present verbal participle

<table>
<thead>
<tr>
<th>Common</th>
<th>Common</th>
</tr>
</thead>
<tbody>
<tr>
<td>సిన్యమ్యం (going)</td>
<td></td>
</tr>
</tbody>
</table>

### Past

<table>
<thead>
<tr>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>టామ (having gone)</td>
</tr>
</tbody>
</table>

### Affirmative Verb

#### Indicative Mood

#### Present

<table>
<thead>
<tr>
<th>1st Person Singular</th>
<th>2nd Person Singular</th>
<th>3rd Person Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>I go</td>
<td>Thou goest</td>
<td>He goes</td>
</tr>
<tr>
<td>దుడుననేన్నూ (I go)</td>
<td>దుడుననేన్నూ (You go)</td>
<td>దుడునన్నూ (He goes)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2nd Person Plural</th>
<th>3rd Person Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>They go</td>
<td>చిత్తినాధించింది (They go)</td>
</tr>
<tr>
<td>చిత్తినాధించింది (You go)</td>
<td>చిత్తినాధించింది (They go)</td>
</tr>
</tbody>
</table>

#### Past

<table>
<thead>
<tr>
<th>1st Person Singular</th>
<th>2nd Person Singular</th>
<th>3rd Person Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>Went</td>
<td>Thou wentest</td>
<td>He went</td>
</tr>
<tr>
<td>దుడునన్నూ (Went)</td>
<td>దుడునన్నూ (You wentest)</td>
<td>దుడునన్నూ (He went)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2nd Person Plural</th>
<th>Third Person Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>They went</td>
<td>చిత్తినాధించింది (They went)</td>
</tr>
<tr>
<td>చిత్తినాధించింది (You went)</td>
<td>చిత్తినాధించింది (They went)</td>
</tr>
</tbody>
</table>

#### Infinitive

<table>
<thead>
<tr>
<th>Common</th>
</tr>
</thead>
<tbody>
<tr>
<td>స్తాని (to go)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Common</th>
</tr>
</thead>
<tbody>
<tr>
<td>స్తాని (We go)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Common</th>
</tr>
</thead>
<tbody>
<tr>
<td>స్తాని (You went)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Common</th>
</tr>
</thead>
<tbody>
<tr>
<td>స్తాని (They went)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Common</th>
</tr>
</thead>
<tbody>
<tr>
<td>స్తాని (She, or it went)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Common</th>
</tr>
</thead>
<tbody>
<tr>
<td>స్తాని (You went)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Common</th>
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</thead>
<tbody>
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</tr>
</tbody>
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<table>
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<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>స్తాని (He went)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Common</th>
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<tbody>
<tr>
<td>స్తాని (They went)</td>
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</tbody>
</table>

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<tr>
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<tbody>
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<th>Common</th>
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</thead>
<tbody>
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</tr>
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<table>
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<tr>
<th>Common</th>
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<tbody>
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</table>

<table>
<thead>
<tr>
<th>Common</th>
</tr>
</thead>
<tbody>
<tr>
<td>స్తాని (They went)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Common</th>
</tr>
</thead>
<tbody>
<tr>
<td>స్తాని (She, or it went)</td>
</tr>
</tbody>
</table>
### Plural, 2d, 1st.

- **FUTURE.**
  - I shall go.
  - Thou wilt go.
  - He, she, or it will go.

- **AORIST.**
  - I go, went, or shall go.
  - Thou goest, wentest, or will go.
  - He, she, or it goes, went, or will go.

- **IMPERATIVE MOOD.**
  - We, we, ye, or shall go.
  - You, you, or will go.
  - They go, went, or will go.

### Singular, 2d, 1st.

- **M.F. & N.**
- **RELATIVE PARTICIPLES.**
  - that goes.
132 TELOOGOO GRAMMAR.

## Past

<table>
<thead>
<tr>
<th></th>
<th>I do not, did not, or shall not go.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>Thou dost not, didst not, or will not go.</td>
</tr>
<tr>
<td>3rd</td>
<td>He does not, did not, or will not go.</td>
</tr>
<tr>
<td>3rd</td>
<td>She or it does not, did not, or will not go.</td>
</tr>
<tr>
<td>3rd</td>
<td>We do not, did not, or shall not go.</td>
</tr>
<tr>
<td>2d</td>
<td>You do not, did not, or will not go.</td>
</tr>
</tbody>
</table>

### Indicative Mood

<table>
<thead>
<tr>
<th></th>
<th>They do not, did not, or will not go.</th>
</tr>
</thead>
</table>

### Imperative Mood

<table>
<thead>
<tr>
<th></th>
<th>go not thou.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2d</td>
<td>go not ye.</td>
</tr>
</tbody>
</table>

### Verbal Noun

<table>
<thead>
<tr>
<th></th>
<th>the not going.</th>
</tr>
</thead>
</table>

### Verbal Participle

<table>
<thead>
<tr>
<th></th>
<th>without going, or without having gone.</th>
</tr>
</thead>
</table>

### Relative Participles

<table>
<thead>
<tr>
<th></th>
<th>that does not, did not, or will not go.</th>
</tr>
</thead>
</table>

### Of अथति अथि or Verbs of Sanscrit Derivation.

All Sanscrit verbs cannot, at pleasure, be adopted into Teloogoo; those only the use of which has already been sanctioned by custom being considered as properly belonging to the language. When admitted into Teloogoo, such verbs
assume either the termination ओ or अ न; in the former case, they are
congruated like धि and other regular धि verbs in तन of the 3d
conjugation; in the latter case, like धि, or any other verb of the 1st con-
jugation. With this general rule, it will be sufficient to shew how the Telo-
goo root is formed from the Sanscrit root.

Sanscrit roots are adopted into Teloogoo in five different ways.

1st, by changing the final syllable of the Sanscrit verbal noun into ओ न; for instance, the Sanscrit root धि to protect, makes its verbal noun in Sans-
crit धि, this by changing the final syllable into ओ न makes the Teloogoo
root धि न, which is conjugated precisely in the same manner as धि न.

A few other examples are subjoined.

<table>
<thead>
<tr>
<th>Sanscrit Root</th>
<th>Sanscrit verbal noun. Teloogoo Root.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>to praise.</td>
</tr>
<tr>
<td></td>
<td>to contemplate, to meditate.</td>
</tr>
<tr>
<td></td>
<td>to be angry.</td>
</tr>
<tr>
<td></td>
<td>to pass, to go.</td>
</tr>
<tr>
<td></td>
<td>to tremble, to shake, &amp;c.</td>
</tr>
<tr>
<td></td>
<td>to stand without motion.</td>
</tr>
<tr>
<td></td>
<td>to conquer.</td>
</tr>
<tr>
<td></td>
<td>to be exhausted.</td>
</tr>
<tr>
<td></td>
<td>to damp.</td>
</tr>
<tr>
<td></td>
<td>to bear.</td>
</tr>
<tr>
<td></td>
<td>to take.</td>
</tr>
<tr>
<td></td>
<td>to think, to reflect.</td>
</tr>
<tr>
<td></td>
<td>to bear.</td>
</tr>
<tr>
<td></td>
<td>to select.</td>
</tr>
</tbody>
</table>
3dly, by affixing ओ to the Sanscrit root; thus,

<table>
<thead>
<tr>
<th>Sanscrit Root</th>
<th>Teloogoo Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>ज्ञाति - to renounce, to quit.</td>
<td>ज्ञानि - to be destroyed.</td>
</tr>
<tr>
<td>ज्ञाति - to curse.</td>
<td>ज्ञानि - to perform penance.</td>
</tr>
<tr>
<td>ज्ञाति - to sound.</td>
<td>ज्ञानि - to be confused.</td>
</tr>
<tr>
<td>ज्ञाति - to praise, or meditate on God.</td>
<td>ज्ञानि - to compose.</td>
</tr>
<tr>
<td>ज्ञाति - to write.</td>
<td>ज्ञानि - to dance.</td>
</tr>
<tr>
<td>ज्ञाति - to calculate.</td>
<td>ज्ञाति - to dwell.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sanscrit nouns</th>
<th>Teloogoo root</th>
</tr>
</thead>
<tbody>
<tr>
<td>ज्ञाति - to insist obstinately.</td>
<td>ज्ञानि - to make one's self independent.</td>
</tr>
<tr>
<td>ज्ञाति - to approach.</td>
<td>ज्ञाति - to become lean.</td>
</tr>
<tr>
<td>ज्ञाति - to be proud.</td>
<td>ज्ञाति - to adorn.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sanscrit Root</th>
<th>Teloogoo Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>ज्ञाति - to be afflicted.</td>
<td>ज्ञाति - to shine.</td>
</tr>
<tr>
<td>ज्ञाति - to reflect, to study.</td>
<td></td>
</tr>
</tbody>
</table>
OF VERBS.

PASSIVE VERBS.

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

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

The following is an example of a passive verb.

Root.......................... common.

Present verbal participle .................................. common.

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

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

AFFIRMATIVE VERB.

INDICATIVE MOOD.

PRESENT.

common.

I am beaten.

Thou art beaten.

He is beaten.

She, or it is beaten.

We are beaten.

You are beaten.

They are beaten.
<table>
<thead>
<tr>
<th>Case</th>
<th>Number</th>
<th>Person</th>
<th>common</th>
<th>Telugu</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>S.</td>
<td>1st</td>
<td>common</td>
<td>తాను శంసించబడాను</td>
<td>I am beaten.</td>
</tr>
<tr>
<td></td>
<td>F.</td>
<td>2nd</td>
<td>common</td>
<td>తాను శంసించబడాను</td>
<td>Thou art beaten.</td>
</tr>
<tr>
<td></td>
<td>M.</td>
<td>3rd</td>
<td>common</td>
<td>తాను శంసించబడాను</td>
<td>He is beaten.</td>
</tr>
<tr>
<td></td>
<td>or</td>
<td>or</td>
<td></td>
<td>తాను శంసించబడాను</td>
<td>She, or it is beaten.</td>
</tr>
<tr>
<td></td>
<td>or</td>
<td>or</td>
<td></td>
<td>తాను శంసించబడాను</td>
<td>We are beaten.</td>
</tr>
<tr>
<td></td>
<td>or</td>
<td>or</td>
<td></td>
<td>తాను శంసించబడాను</td>
<td>You are beaten.</td>
</tr>
<tr>
<td></td>
<td>or</td>
<td>or</td>
<td></td>
<td>తాను శంసించబడాను</td>
<td>They are beaten.</td>
</tr>
<tr>
<td>3rd</td>
<td>S.</td>
<td>1st</td>
<td>common</td>
<td>తాను శంసించబడాను</td>
<td>I was beaten.</td>
</tr>
<tr>
<td></td>
<td>F.</td>
<td>2nd</td>
<td>common</td>
<td>తాను శంసించబడాను</td>
<td>Thou wast beaten.</td>
</tr>
<tr>
<td></td>
<td>M.</td>
<td>3rd</td>
<td>common</td>
<td>తాను శంసించబడాను</td>
<td>He was beaten.</td>
</tr>
<tr>
<td></td>
<td>or</td>
<td>or</td>
<td></td>
<td>తాను శంసించబడాను</td>
<td>She, or it was beaten.</td>
</tr>
<tr>
<td></td>
<td>or</td>
<td>or</td>
<td></td>
<td>తాను శంసించబడాను</td>
<td>We were beaten.</td>
</tr>
<tr>
<td></td>
<td>or</td>
<td>or</td>
<td></td>
<td>తాను శంసించబడాను</td>
<td>You were beaten.</td>
</tr>
<tr>
<td></td>
<td>or</td>
<td>or</td>
<td></td>
<td>తాను శంసించబడాను</td>
<td>They were beaten.</td>
</tr>
<tr>
<td>3rd</td>
<td>S.</td>
<td>1st</td>
<td>common</td>
<td>తాను శంసించబడాను</td>
<td>I shall be beaten.</td>
</tr>
<tr>
<td></td>
<td>F.</td>
<td>2nd</td>
<td>common</td>
<td>తాను శంసించబడాను</td>
<td>Thou will be beaten.</td>
</tr>
<tr>
<td></td>
<td>M.</td>
<td>3rd</td>
<td>common</td>
<td>తాను శంసించబడాను</td>
<td>He, she, or it will be beaten.</td>
</tr>
<tr>
<td></td>
<td>or</td>
<td>or</td>
<td></td>
<td>తాను శంసించబడాను</td>
<td>We shall be beaten.</td>
</tr>
<tr>
<td></td>
<td>or</td>
<td>or</td>
<td></td>
<td>తాను శంసించబడాను</td>
<td>You will be beaten.</td>
</tr>
<tr>
<td></td>
<td>or</td>
<td>or</td>
<td></td>
<td>తాను శంసించబడాను</td>
<td>They will be beaten.</td>
</tr>
</tbody>
</table>
**OF VERBS.**

**AORIST.**

<table>
<thead>
<tr>
<th>Plural.</th>
<th>M.F.&amp;N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3d. 1st.</td>
<td>S.F.</td>
</tr>
<tr>
<td>I am, was, or shall be beaten.</td>
<td>Thou art, wast, or wilt be beaten.</td>
</tr>
<tr>
<td>We are, were, or shall be beaten.</td>
<td>You are, were, or will be beaten.</td>
</tr>
</tbody>
</table>

**IMPERATIVE MOOD.**

<table>
<thead>
<tr>
<th>imperfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>common.</td>
</tr>
<tr>
<td>be thou beaten.</td>
</tr>
<tr>
<td>let us be beaten.</td>
</tr>
<tr>
<td>be ye beaten.</td>
</tr>
</tbody>
</table>

**RELATIVE PARTICIPLES.**

**PRESENT.**

<table>
<thead>
<tr>
<th>imperfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>common.</td>
</tr>
<tr>
<td>that is beaten.</td>
</tr>
</tbody>
</table>

**PAST.**

<table>
<thead>
<tr>
<th>imperfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>common.</td>
</tr>
<tr>
<td>that was beaten.</td>
</tr>
</tbody>
</table>

**INDEFINITE.**

<table>
<thead>
<tr>
<th>imperfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>common.</td>
</tr>
<tr>
<td>common.</td>
</tr>
<tr>
<td>that is, was, or will be beaten.</td>
</tr>
</tbody>
</table>

**VERBAL NOUN.**

<table>
<thead>
<tr>
<th>imperfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>common.</td>
</tr>
<tr>
<td>the being beaten.</td>
</tr>
</tbody>
</table>

**NEGATIVE VERB.**

**INDICATIVE MOOD.**

**AORIST.**

<table>
<thead>
<tr>
<th>imperfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am not, was not, or shall not be beaten.</td>
</tr>
<tr>
<td>Thou art not, wast not, or wilt not be beaten.</td>
</tr>
<tr>
<td>He is not, was not, or will not be beaten.</td>
</tr>
<tr>
<td>She or it, is not, was not, or will not be beaten.</td>
</tr>
</tbody>
</table>
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.

be not thou beaten.

be not ye beaten.

Verbal Participle.

without being, or without having been, beaten.

Relative Participle.

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

Verbal Noun.

the not being beaten.

Of Causal Verbs.

All verbs in Teloogoo 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 Teloogoo root \( \text{v} \) to rise is a neuter verb, \( \text{v} \) to cause to rise is its causal, which corresponds precisely with the English active verb to raise.

Except verbs in \( \text{v} \) of the 3d conjugation, and a few others hereafter noticed, all roots, by changing the final \( \text{v} \) into \( \text{v} \), convert active verbs into causals, and neuter verbs into actives; thus,

\( \text{v} \) to salute makes \( \text{v} \) to cause to salute.

\( \text{v} \) to vomit do \( \text{v} \) to cause to vomit.

\( \text{v} \) to bubble do \( \text{v} \) to cause to bubble.

\( \text{v} \) to swallow do \( \text{v} \) to cause to swallow.

\( \text{v} \) to be raised do \( \text{v} \) to heighten.

\( \text{v} \) to flame up do \( \text{v} \) to enflame.

\( \text{v} \) to touch do \( \text{v} \) to cause to touch.

\( \text{v} \) to sting do \( \text{v} \) to cause to sting.
OF VERBS.

...to ripen... makes... to cause to ripen.

to burn v. n. do... to burn v. a.
to raise up... do... to cause to raise.
to sow... do... to cause to sow.
to swim... do... to cause to swim.
to plough v. n. as applied... to plough v. a. as [to oxen &c.
to cover... do... to cause to cover.
to swell... do... to cause to swell.
to sell... do... to cause to sell.
to make... do... to cause to make.
to shut... do... to cause to shut.
to cut... do... to cause to cut.
to write... do... to cause to write.
to throw, or put... do... to cause to throw, or put.
to weave... do... to cause to weave.
to pour... do... to cause to pour.
to fly... do... to cause to fly.
to plait... do... to cause to plait.
to return... do... to cause to return.
to dig... do... to cause to dig.

EXCEPTIONS.

to burst v. n. applied to soft... to burst v. a. [substances such as fruit &c.
to boil v. n... to boil v. a.
to conceal one's self, to... to hide v. a. [abscond v. n.
to be weighed... do... to weigh.
to fall, to sink, to be humbled... to cause to fall, or sink, [to humble.
to bend v. n... do... to bend v. a.
to be rocked (as a child in... to rock.
a cradle.)
TELOOGOO GRAMMAR.

(to be folded... makes... to fold.

to be broken... to break.

to be fryed... to fry.

to sound v. n... to sound v. a.

to be drowned, to sink... to drown, to sink v. a.

to grow... makes... to cause to grow, to nourish.

to be stretched... to stretch.

to pass, to go; added to the infinitive of another verb, it signifies to continue... do.

to be beaten in a mortar do... to beat in a mortar.

to be crushed... to crush.

to be torn... to tear.

to be broken... to break.

to be broken or cut... to break, to cut.

to descend... to put or pull down.

to be beaten in a mortar, to be inured... to beat, to inure.

to be extinguished... to extinguish.

to be habituated... to habituate.

to drink... to cause to drink.

to cease... to cause to cease.

to creep, to slide, to pass, to cause to creep, slide,
OF VERBS.

to wander makes to turn.

to be buried to bury.
to fade to cause to fade.
to be roasted to roast.
to fall to spread.
to become bad to corrupt.
to be disunited to leave.
to be filled to fill.
to be healed, to ceased to heal, &c.
to be soaked to soak, to steep.
to eat to cause to eat.
to say to cause to say.
to hear to cause to hear.
to see, to produce, to shew, or to deliver [bring forth] to birth.
to awake v. n. to awake v. a.
to graze to feed cattle.
to be tarnished to tarnish.
to be afraid to frighten.
to rain to cause to rain.
to shine to cause to shine.
to leak to cause to leak.
to arrive to cause to arrive.
to be extinguished to extinguish.
to change v. n. to change v. a.
to burn v. n. to burn v. a.
to fall down to cause to fall down.
to drop down to cause to drop down.
to float to cause to float.
to move, to shake v. n. to move, &c. v. a.
to go to send.
377  neuter verbs in become active by changing to become active by changing into; thus to be pleased makes to please; to be afflicted makes to afflict.

378  Roots in of the third conjugation by changing into, and into convert actives into causals, and neuter into active verbs, thus, makes to call makes to send for.

379  The following is an example of a causal verb.

Root ........................................

Present verbal participle........................................

Past ........................................

Infinitive ........................................

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

AFFIRMATIVE VERB.

INDICATIVE MOOD.

PRESENT.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st.</td>
<td>2nd.</td>
</tr>
<tr>
<td>I cause to beat.</td>
<td>Thou causest to beat.</td>
</tr>
<tr>
<td>She, or it causes to beat.</td>
<td>We cause to beat.</td>
</tr>
<tr>
<td>They cause to beat.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1st.</th>
<th>2nd.</th>
<th>3rd.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I caused to beat.</td>
<td>Thou causedst to beat.</td>
<td>He caused to beat.</td>
</tr>
<tr>
<td>She, or it caused to beat.</td>
<td>We caused to beat.</td>
<td>You caused to beat.</td>
</tr>
<tr>
<td>They caused to beat.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
FUTURE.

Common.

Singular.

1st. 2d. 1st.
3d. 2d. 1st.

I shall cause to beat.

Thou wilt cause to beat.

He, she, or it, will cause to beat.

We shall cause to beat.

You will cause to beat.

They will cause to beat.

AORIST.

1st. 2d. 3d. 2d. 1st.

I cause, caused, or shall cause to beat.

Thou causest, causest, or wilt cause to beat.

He, she, or it causes, or will cause to beat.

We cause, caused, or shall cause to beat.

You cause, caused, or will cause to beat.

They cause, caused, or will cause to beat.

IMPERATIVE MOOD.

Singular.

2d.

cause thou to beat.

Plural.

2d.

cause ye to beat.
OF VERBS.

RELATIVE PARTICIPLES.

PRESENT.

common. that causes to beat.

PAST.

common. that caused to beat.

INDEFINITE.

common. common. that causes, caused, or

VERBAL NOUN.

common. common. the causing to beat.

NAGATIVE VERB.

INDICATIVE MOOD.

AORIST.

I do not, did not, or shall not cause to beat.

Thou dost not, didst not, or wilt not cause to beat.

He does not, did not, or will not, cause to beat.

She, or it does not, did not, or will not cause [to beat.

We do not, did not, or shall not cause to beat.

You do not, did not, or will not cause to beat.

They do not, did not, or will not cause to beat.

IMPERATIVE MOOD.

cause not thou to beat.

cause not ye to beat.
VERBAL PARTICIPLE.

without causing to beat.

RELATIVE PARTICIPLE.

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

VERBAL NOUN.

the not causing to beat.
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 "oos." We constantly find "boos," used for Rama's house; "boos" for the court of Indra; "boos," for the arrow of Cupid; and "boos," for the wealth of Koobera (the God of riches) &c. Deprived of this affix, the genitive in Teloogoo has frequently, as in English, the power of an adjective, meaning a beast of the forest that is, a wild beast, the season of sunshine, or the sultry season; the sand of the river, or river sand; 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, or the favour of the deity, or or 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. in the singular, and in the plural number, are constantly used, without any verb, to denote the affirmation of possession; as that property is mine, these horses are theirs, that is Rama's, this belongs to the Bramin, this garden is the King's, that book belongs to my father, this house belongs to a Bramin.

384 The dative case has generally the same force as the prepositions to, for in English; thus, modesty is essential to women, courage is requisite for men. It sometimes represents the English genitive; as, the soul of a promise
is truth, the soul of a woman is her honor. Soomutee Shutukum, 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 expressed by our verb to have; he has much money; literally, to him, much money; the King has ten sons, literally, to the King, ten sons. This coincides with the Latin rule "Est pro habeo regit dativum," only that in Telooogoo the est is not expressed but understood.

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

When we speak of motion towards any place, the name of the place must be in the dative; as, he, she, or it went to the garden, he, she, or it 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 or (near) must be inserted between the noun and the sign of the dative; as, he, she, or it went to the tree, he, she, or it came to the King.

Nouns of time are generally placed in the dative; thus,
I will give it to-morrow, 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 వారకు or వారికి, corresponding with the English phrases in order to, with a view that, for the purpose of, &c. &c. thus, నాదిని వారకు or వారికి or వారికి వారికి 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 మనం స్వామి ఉపాధ్యాయ తో భావిస్తుంది, In what relation does that man stand to you? the answer will be నీతివేచాడు నాదిని వారికి. నాదికు వారకు వారని నాదికు వారని వారని వారని వారని వారికి he is my brother in law, father-in law, grand son, servant, or friend; literally, he is to me a brother in law, &c. &c. In Teloogoo, we may ask, as in English వారికి వారికి వారికి, what is your name? వారికి వారికి what is your age? or we may use the dative, and say వారికి వారికి To you, what name? what age?

393 The postpositions వారకు or వారికి (composed of the noun వారకు a side, వారికి the dative case of వారకు, from వారకు a side, and వారికి the past verbal participle of the affirmative mood of వారకు to become, all added to the sign of the dative case) are used nearly in the same sense as the dative itself; thus, వారికి వారది వారికి or వారికి or వారికి వారికి 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 ఎంది ఎందుకు and ఎంచు, particular attention should be paid to the rank and sex of the person addressed, as explained in rule 157; thus, ఎంచు ఎందుకు ఎందుకు O Palanqueen bearer! ఎంచు ఎంచు ఎంచు O Wicked woman! ఎంచు ఎంచు ఎంచు O Bramin!
The local ablative, formed by the postposition \( \text{sr} \), corresponds with our 396 prepositions in, on, upon, among &c. It points out the place where any thing is; for example, "The Gods reside in Paradise," the Supreme Being in every heart; \( \text{sr} \) likewise expresses descent on any object; thus, "the rain that falls on the earth." When it affixes the particle \( \text{ts} \), derived from \( \text{ts} \), the past verbal participle of \( \text{ts} \), to place, it expresses motion out of a place; as "the flood comes flowing out of the Cavern," I came out of Seringapatam.

\( \text{sr} \) is also used in comparison, and makes the comparative or superlative degree, according as the objects spoken of are two, or more; thus, "Rama is superior to Lutchmana; literally among Rama and Lutchmana; Rama is superior; among men, kings are the most powerful; literally, the powerful. The particle \( \text{r} \), or the drootuprurucrootica affixes\&c. may sometimes be added to \( \text{sr} \), 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, "the poorest of the poor, the most obstinate of the obstinate. Like the English in, \( \text{sr} \) is also used with nouns denoting time; "in former times, in after times.

From \( \text{sr} \) is derived the word \( \text{sr} \), the inflexion of an irregular \( \text{sr} \) noun which wants the nominative. It is generally used in the dative or ablative case; thus, in the dative, "he has given medicine internally. In the ablative, it has the same meaning as the English prepositions within, inside, &c. as within the house, inside the box.

\( \text{sr} \) is an adverb of the same meaning as \( \text{sr} \), formed by adding \( \text{r} \).
the infinitive of the root, त्त्र to become, to the postposition लि° he came inside.

400 लि° is often prefixed to the verbs त्त्र to fall, or त्त्र to become, which then signify to submit, to yield &c. corresponding to the English phrase to give in.

401 The postposition श्री, or its contraction श्री, the sign of the ablative termed instrumental, is itself the inflected ablative case of the irregular त्त्र लिं the root, त्त्र लि° 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, त्त्र लि° the world was created by God, त्त्र लि° the earth is cooled by rain. To the postposition श्री, as well as to श्री and श्री, which are synonymous with it, the drootupreroootica affixes लि° लि°, are often added; as, त्त्र लि° heat is produced by the sun, त्त्र लि° bliss is attainable by sacrifice; literally by the sun, heat-by sacrifice, bliss.

402 लि°, the sign of what we have named the social ablative, is equivalent to the English preposition with; त्त्र लि° the father came with his son, त्त्र लि° viewing Rama with my eyes, my mind was satiated; त्त्र लि° the infinitive of the verb लि° to join, generally written by the vulgar लि°, is often added to लि° to strengthen the connection; thus, त्त्र लि° tell him to come along with me. लि° and लि° are not so much in use as लि°.

403 The postposition लि°, affixed only to nouns denoting inanimate objects ending in लि°, has occasionally the power of each of the three ablatives above mentioned; thus, त्त्र लि° the fruit ripened on the tree, त्त्र लि° the king sat upon the throne, त्त्र लि° he staid at home from joy. त्त्र लि° he vanquished his enemies by his prowess.

404 The inflected ablative, peculiar to the irregular त्त्र लिं nouns, has the
same power with respect to these nouns, as the postposition 他 has with regard to nouns in 他 denoting inanimate objects; thus, 他 is in the court yard, 他 it is in his mouth, 他 in the west, 他 in the nail, 他 he bit with his teeth, (literally, with the tooth)

I saw with my eyes, (literally, with the eye) 他 he held the bow with his hand, 他 he killed with a bow, 他 taking me by the hand, he conducted me.

and 他 are nominatives of two 他 nouns, frequently used as postpositions; 他 denotes some cause, reason, &c. and 他 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.

I purchased this house for you, or on your account, he spoke respecting the marriage, he wrote respecting affairs of state: 他 or 他, mentioned in rule 393, has often the same meaning as 他; thus, we say 他 or 他, I came on purpose to see you.

is nearly synonymous with the postposition . The difference between them will be best defined by examples; thus, 他 and 他 both mean in the garden or forest, but the former refers more strongly than the latter to the inside; 他 and 他 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.

is derived from the root which signifies to resemble; it denotes similitude, likeness &c. thus, like Vycoontha, (the residence of Vishtnoo) 他 like me: the word 他 whence 他 is immediately derived, is used, in books, instead of 他; but being part of an active verb, it always governs the accusative, instead of the inflexion, and the 他 of 他 is, in this case, changed into 他, the accusative preceding it being included in the
class of drootuprukrootooloo; thus ఇప్పటి మా విత్తున్నాము like me, ఇక్కడు విత్తున్నాము like Vycoontha.

408 సముదాయాలు are used to denote motion from a place; as రైతంయా రాత్రి or రైతంయా రాత్రి a great number of vessels have arrived from Calcutta, ఎండనే విలువలు జరదగా వచ్చాం 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, సముదాయాలు or సముదాయాలు opposite or ఎండనే విలువలు జరదగా he came behind or after him, రైతంయా రాత్రి రాత్రి ఈ సమయానికి I will give it in (or after) two hours; in this last example, సముదాయాలు cannot be used, because it refers exclusively to situation, not to time. సముదాయాలు or సముదాయాలు opposite the house, ఎండనే విలువలు జరదగా opposite the garden.

410 సముదాయాలు governs the accusative, thus; సముదాయాలు or సముదాయాలు ప్రతి రోజు he performed penance to (or on account of) Shiva, సముదాయాలు రైతంయా రాత్రి he went towards the city.

411 The very useful and common postposition సముదాయాలు 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 సముదాయాలు on the earth &c.

412 The postpositions of which the following are examples are found only in books: సముదాయాలు or సముదాయాలు Rama went with Viswamitra, సముదాయాలు or సముదాయాలు Parvatee departed with Shiva, సముదాయాలు he was elated by riches, సముదాయాలు I prayed with faith, సముదాయాలు through learning, fame accrues, సముదాయాలు the people are pleased by your coming, సముదాయాలు victory is attainable by prowess.

413 With the exception of సముదాయాలు, all cases of substantive nouns or pronouns formed by postpositions ending in, such as సముదాయాలు by, సముదాయాలు with, సముదాయాలు outside,
OF THE FORMATION OF VARIOUS CLASSES OF NOUNS.

Nouns denoting the agent are often formed by adding to the inflexion of a noun substantive the pronoun for the masculine, and for the feminine; thus, from (a house, is formed (a house owner, from (fruits, (a fruiter, from (a temple, (a shop, (a shopkeeper &c. &c. Nouns in (, however, in this construction, are not placed in the inflexion, but change the final into), thus; (a horse, makes (a horsekeeper.

When the agent to be denoted is familiar, or contemptible, (is sometimes used instead of (, and (instead of (; thus, from (friendship, comes (a female friend; thus, also, we say (a sinner, (a coxcomb, a good looking fellow, (an affected female, a fine girl.

Nouns denoting the agent are also formed from nouns in (, by changing that termination into ; thus, from (anger, comes (an angry person, from (sin, (a sinner, from (strength, (a strong person, from (covetousness, (a miser.

Besides the verbal noun denoting the action itself which the verb signifies, there are many abstract nouns derived from verbs; some of these abstract nouns are the same as the roots themselves; thus, from
418 Others are formed from roots in రు or యు, by changing these syllables into యు, and if కు precede రు, it is changed into కు.

పాతిచేసానింది....to fear....................పాతిచేసానింది....fear.

పాతిచేసానింది....to glare....................పాతిచేసానింది....lightning.

పాతిచేసానింది....to stab....................పాతిచేసానింది....a stab.

పాతిచేసానింది....to cry....................పాతిచేసానింది....weeping.

పాతిచేసానింది....to forget....................పాతిచేసానింది....forgetfulness.

పాతిచేసానింది....to learn....................పాతిచేసానింది....skill.

పాతిచేసానింది....to vanquish..................పాతిచేసానింది....victory, success.

పాతిచేసానింది....to suffer patiently..................పాతిచేసానింది....patience.

పాతిచేసానింది....to think..................పాతిచేసానింది....thought.

పాతిచేసానింది....to bear a burden..................పాతిచేసానింది....a load or burden.

పాతిచేసానింది....to see..................పాతిచేసానింది....sight.

పాతిచేసానింది....to approve..................పాతిచేసానింది....approbation.

419 Some are formed from roots in రు by changing that syllable into యు; and if కు precede రు it is changed in కు.

పాతిచేసానింది....to tighten..................పాతిచేసానింది....tightness.

పాతిచేసానింది....to fly..................పాతిచేసానింది....flight.
OF SYNTAX.

Others are formed from roots in 之声 or 之 by changing the final 之 or 之.

to weave  
= texture.
to sound, to roar  
= a roaring.
to write  
= writing.
to draw a line  
= a line.
to shut  
= a lid.
to deliver  
= deliverance.
to dream  
= dreaming.

Some are formed by changing the final 之 of the root into 之.

to trust  
= trust.
to float  
= lightness.
to be fatigued  
= tiresomeness.
to govern  
= a governor.
to hope  
= hope.

Some abstract nouns are formed from roots in 之 and 之 by changing 之 to 之, and 之 to 之.

to burn  
= a flame.
to cook  
= cooking.
to sing  
= a song.
to say  
= a saying.
to buy  
= purchase.

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

to be tired  
= tiresomeness.
to graze  
= grazing.
to make a noise  
= a noise, a cry.
to shoot, or sprout  
= a sprout.
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TELOOGOO GRAMMAR.

to disturb.......................... a disturbance.
to fold............................. a fold.
to sell............................. a sale.
to remain............................. remainder.
to be or reside............................ residence.
to eat............................. eating.
to hear............................. hearsay, information.
to resemble............................. resemblance.
to sow............................. seed.
to miss............................. a mistake.
to be born............................. birth.
to die............................. death.
to enter............................. a place.
to pain............................. pain.
to have............................. riches.
to plough............................. a plough.

{ when it means to } service makes...... { when it means to } measure makes......
serve makes...... service.
measure makes...... a measure.

to ripen makes a product of the earth and fruit.

424 A great number of abstract nouns are formed by adding the termination to adjectives, and sometimes to nouns, or even occasionally to the relative participles of verbs; thus, from the adjective... good... comes... goodness.  
do... great... do... greatness.  
do... dull... do... dullness.  
do... beautiful... do... beauty.  
do... small... do... smallness.

thus, also, from the substantive... child... a child... childhood.
and from the relative

participle \( \text{that is, was, or} \) \( \text{will not be known} \) ignorance.

\( \text{is never added to any except pure } \text{words.} \)

\( \text{adjectives or substantives of any termination become abstract nouns} \)

by affixing \( \text{or} \) \( \text{as,} \)

\( \text{great, heavy makes...} \text{...or...} \text{...greatness, weight.} \)

\( \text{small, light...do...} \text{...or...} \text{...smallness, lightnees.} \)

\( \text{hard...do...} \text{...or...} \text{...hardness.} \)

\( \text{a master...do...} \text{...or...} \text{...mastership.} \)

\( \text{a hero...do...} \text{...or...} \text{...heroism.} \)

\( \text{valiant...do...} \text{...or...} \text{...valour.} \)

**OF ADJECTIVES.**

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

The adjective is generally placed before the substantive noun or pronoun with which it agrees; as

\( \text{a good bramin, a good woman, a bad horse, a beautiful person.} \)

In English, when the verb *to be*, in any of its variations, comes between a substantive and an adjective, the sense may be well expressed in Teloogoo by placing the adjective after the substantive; but, in this case, the verb *to be* is not expressed, but only understood in Teloogoo. A adjective has no gender or number, except what it receives from the word to which it is prefixed; it is therefore necessary, when it thus follows its substantive, to add to it the pronouns \( \text{or} \), or \( \text{or} \), according to the gender and number of the substantive with which it agrees, thus, in the phrases *that bramin is good* \( \text{those bramins are good} \), *that woman is good* \( \text{these women are good} \), *that horse is good* \( \text{these horses are} \).
good गौद्य is a substantive, 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 गौद्य class. But गौद्य adjectives do not admit of the addition of these pronouns, because they possess within themselves the distinction of gender and number; thus, using a गौद्य adjective, instead of a गौद्य one, we should say that bramin is good गौद्य, that woman is good गौद्य, that horse is good गौद्य.

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

430 In Teloogoo, 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 गौद्य - गौद्य and गौद्य are employed in comparison, has been fully explained; and it only remains here to observe that the words गौद्य and गौद्य 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 गौद्य is the past relative participle of the root गौद्य to see, signifying that has seen, and that गौद्य is the subjunctive of the same verb signifying if any one see; thus, गौद्य गौद्य गौद्य गौद्य there is nothing better than this signifies, literally, to those that regard this, there is nothing better; and गौद्य गौद्य गौद्य गौद्य 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 गौद्य to say, added to the dative case, and that गौद्य is formed of गौ and गौ, and गौ of गौ and गौ; for if these particles were derived from the active verb गौ to see they would govern the accusative, instead of the inflexion; but we say गौ never गौ गौ 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 very, much, &c. thus, a very wise man, a very large house. To express the wisest, the greatest, &c. the phrase than all is used for the masculine and feminine, and than all things for the neuter. If we would express the wisest man we must say in Teloogoo that is, the man wiser than all. If we would express the largest tree we must say or the tree larger than all. the greatest of men, the most beautiful of women.

OF THE USE OF THE SIMPLE TENSES OF VERBS.

Nothing will at first be more perplexing to the Teloogoo 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 is peculiar to the religious Bramins of the Northern districts; and the reader was requested to bear in mind that those terminating in and are the only forms to be employed in the colloquial use of the language; that in 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 , spring originally, like those participles themselves, from the auxi-
liary verb దేయా to be. They consist in fact of the participles in అ or అ with that tense of దేయా which commences with అ మా మా affixed to them, thus, దేయా మా or దేయా మా, with అ మా affixed, by the rules for sund, hi given in the second chapter, become respectively దేయా మా మా or దేయా మా మా. The verb దేయా, therefore, cannot, in any of it's forms, be affixed to the verbal participles in అ, 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 అ of the verbal participles in అ or అ, and, without sund, hi, add to them the abovementioned tense of దేయా, which is commonly written అ మా; thus, దేయా మా మా or దేయా మా మా denotes that I am now beating, అ మా మా మా 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, దేయా మా మా మా మా మా I shall arrive at Serinapam within the 15th of next month, literally I arrive; దేయా మా మా మా మా మా I shall come to your house to-morrow, literally I come, దేయా మా మా మా మా మా 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) దేయా మా మా మా మా మా మా Before the commencement of the Caleyogum men lived exactly a hundred years, (Present) దేయా మా మా మా మా మా మా at present they live on an average
and by degrees the length of human life will be greatly shortened, (Past) There existed formerly a very intimate friendship between Davadatta and me, (Past) he came to my house frequently, and I went to his, (Present) 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 I shall do so,  will you come? I shall not come &c. In fact, the student can seldom err in translating the English future by the Telooogoo aorist. In explaining the Telooogoo 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 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 by prefixing the present and past verbal participles of any verb to the perfect tense of to be; thus,

<table>
<thead>
<tr>
<th>TENSE</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td>F.</td>
<td>N.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I was singing.</td>
<td>I was singing.</td>
<td>I was singing.</td>
</tr>
<tr>
<td>Thou wast singing.</td>
<td>Thou wast singing.</td>
<td>Thou wast singing.</td>
</tr>
<tr>
<td>He, she, or it was singing.</td>
<td>He, she, or it was singing.</td>
<td>He, she, or it was singing.</td>
</tr>
<tr>
<td>We were singing.</td>
<td>We were singing.</td>
<td>We were singing.</td>
</tr>
<tr>
<td>You were singing.</td>
<td>You were singing.</td>
<td>You were singing.</td>
</tr>
<tr>
<td>They were singing.</td>
<td>They were singing.</td>
<td>They were singing.</td>
</tr>
</tbody>
</table>
PLUPERFECT.

1. had sung.
2. Thou hadst sung.
3. He, she, or it had sung.
4. We had sung.
5. They had sung.

For example, if we say 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 to be to the present verbal participle of 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 to go, to form the pluperfect; thus, 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.

Certain other tenses are formed by affixing to the infinitive of any verb particular tenses of the verbs to go, to possess, to be able, to learn, to suffice, and 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.

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

\( \text{to go} \)
being a ग, the ग of गह is, in the superior dialect, changed into ग, according to rule 115; thus,

I am going to sing.

Thou art going to do.

He, she, or it is going to see.

We are going to write.

You are going to send.

They are going to say &c. &c.

They can tell.

I cannot sing.

Thou canst not do.

He, she, or it cannot see.

We cannot write.

You cannot send.

They cannot tell.

I could sing.

Thou couldst do.
M.F.&N.

He, she, or it could see.

We could write.

You could send.

M.&F.  N.

They could tell.

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

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 &c.

I can sing.

Thou canst do.

He, she, or it can see.

We can write.

You can send.

M.&F.  N.

They can tell.

I cannot sing.

Thou canst not do.

M.  F. & N.

He, she, or it cannot see.

We cannot write.

You cannot send.

M.  N.

They cannot tell.
OF SYNTAX.

1 could sing.

Thou couldst do.

He, she, or it could see.

We could write.

You could send.

M. & F. N.

They could tell.

to suffice, to be able.

The affirmative and negative aorists of these verbs are used, after infinitives, in the same manner as the corresponding tenses of वन्यन्य and विन्यन्य; but the infinitive being included in the वन्यन्य विन्यन्य the य of वन्यन्य is changed into य and the य of विन्यन्य into य in conformity to rules 115 and 92.

I can sing.

Thou canst do.

He, she, or it can see.

We can write.

You can send.

M. & F. N.

They can tell.

I cannot sing.

Thou canst not do.

M. F. & N.

He, she, or it cannot see.

We cannot write.

You cannot send.

M. & F. N.

They cannot tell.

I can sing.

Thou canst do.

He, she, or it can see.

We can write.

You can send.
They can tell.  
I cannot sing.  
Thou canst not do.  
He, she, or it cannot see.  
We cannot write.  
You cannot send.  
They cannot tell.

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

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.

or the third person of the past tense, and the third person of the affirmative aorist of the root , 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, I must do, you must enquire, he must come.

The third person neuter of the negative aorist of this verb is irregular, namely or more commonly contracted into . 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, dont come, let them not go. Interrogatively, however, it is sometimes used with the first person, must I not come?
These tenses of the verb  VARCHAR(19) 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  VARCHAR(19) and  VARCHAR(19) invariably take before them the infinitive  VARCHAR(19), but the negative  VARCHAR(19) does not require it; thus,  VARCHAR(19) and  VARCHAR(19) I want a horse,  VARCHAR(19) and  VARCHAR(19) 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.

The third person neuter of the past tense, and  VARCHAR(19) the third person neuter of the negative aorist of the root  VARCHAR(19) 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  VARCHAR(19) may be changed into  VARCHAR(19) after an infinitive, see rule 115.

I ought to do.
Thou  oughtest to write. 
He, she, or it ought to read.
We ought to be there.
You ought to stand.
I ought to send.

and  VARCHAR(19), the third persons neuter of the affirmative and negative aorists of the root  VARCHAR(19) to come, are respectively added to infinitives to denote liberty or want of liberty; thus,
I may do.
Thou mayst write.
He, she, or it may read.
We may be there.
You may stand.
They may send.
I may not do.

Thou mayst not write.

He, she, or it may not read.

We may not be there.

You may not stand.

They may not send.

and , the third persons neuter of the affirmative and negative aorists of the root to join are added to infinitives to denote, possibility or impossibility; the 8 being changed to X according to rule 115, thus,

I can do.

Thou canst write.

He, she, or it can read.

We can be there.

You can stand.

They can send.

I cannot do.

Thou canst not write.

He, she, or it cannot read.

We cannot be there.

You cannot stand.

They cannot send.

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

I did not write.

Thou wilt not read.

I will not fail to send.
We have already explained, under rule 441, that इक्षु - इक्षु - इक्षु - इक्षु, the negative aorist of the root स्थल, 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 स्थल to be; thus,

इक्षु इक्षु इक्षु...I was there............इक्षु इक्षु...I was not there.
इक्षु इक्षु इक्षु...Thou wast there. ....इक्षु इक्षु...Thou wast not there.
इक्षु इक्षु इक्षु...He was there .........इक्षु इक्षु...He was not there.
इक्षु इक्षु इक्षु...or She, or it was there.इक्षु इक्षु...She, or it was not there.
इक्षु इक्षु इक्षु...We were there............इक्षु इक्षु...We were not there.
इक्षु इक्षु इक्षु...You were there............इक्षु इक्षु...You were not there.

M. & F.

N.

They were there............इक्षु इक्षु...They were not there.

N.

They were there............इक्षु इक्षु...They were not there.

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

इक्षु, 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-goo, by changing the final vowel of each of the different persons in the first forms of the several affirmative tenses into एळ; and in the common dialect, by merely changing the termination इक्षु of the first person in the first form of the past tense into इक्षु; thus, in the superior dialect, from

इक्षु इक्षु इक्षु...I beat............comes,इक्षु इक्षु इक्षु...if I beat.
इक्षु इक्षु इक्षु...I have beaten............इक्षु इक्षु...if I beat.
इक्षु इक्षु इक्षु...I shall beat............इक्षु इक्षु...if I beat.

{ I beat, did beat, or shall beat. } इक्षु इक्षु...if I beat.
इक्षु इक्षु इक्षु...I do............इक्षु इक्षु...if I do.
इक्षु इक्षु इक्षु...I did............इक्षु इक्षु...if I do.
इक्षु इक्षु इक्षु...I shall do............इक्षु इक्षु...if I do.

I do, did, or shall do...इक्षु इक्षु...if I do.
...I bless...if I bless.
I blessed...if I bless.
I shall bless...if I bless.
{ I bless, blessed, or shall bless }...if I bless.

and in the inferior dialect, from

I have beaten...if I beat.
I did...if I do, contracted, by rule 354 to I do.
I blessed...if I bless, do. do. 364

446 The word ending in \( ^{-5} \) varies with the numbers and persons, thus:

\[
\text{Sing.} \quad \begin{cases} 
1. & \text{if I do} \\
2. & \text{if thou do} \\
3. & \text{M. F. & N. if he, she, or it do}
\end{cases}
\]

\[
\text{Plu.} \quad \begin{cases} 
1. & \text{if we do} \\
2. & \text{if you do} \\
3. & \text{M. & F. if they do}
\end{cases}
\]

but the word terminating in \( ^{-5} \) is used for every person and number, \( ^{-5} \) 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 \( ^{-5} \) is seldom used, the past tense with \( ^{-5} \) often occurs in a past, or future, as well as in a present conditional meaning; the future tense with \( ^{-5} \) is used in a future conditional sense only, and the aorist with \( ^{-5} \) in a conditional sense, indefinite as to time; thus,

\[
\text{Present.} \quad \begin{cases} 
\text{If he goes, he will meet him.}
\end{cases}
\]
Past. 

If the king governs the kingdom well, his subjects will be happy.

in a present sense

If I should come to-morrow, I will speak with him.

in a future sense

If I had seen him yesterday, I would have spoken to him.

in a past sense

Future.

If you come to-morrow, I will give.

Aorist.

If the king govern well, his subjects will be happy.

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.

If I give, he will come.

If I give to-morrow, he will come.

If I had given yesterday, he would have [come.

By using the conditional form of the verb అందగా to be, commonly written అందగా, with the present or past verbal participle of any other verb, we give that verb a present or past conditional meaning; thus, అందగాను అందగాను అందగాను అందగాను అందగాను అందగాను అందగాను అందగాను "if Devaduttu be now going to the pearl fishery, he will arrive before all the rest, అందగా అందగా అందగా అందగా అందగా అందగా అందగా అందగా అందగా అందగా If Europe ships had arrived before this period, these articles would not have become so dear.

* by rule 364, అందగా అందగా may be contracted into అందగా.
In the superior dialect, each of these conditional forms of the verb, by affixing əə, represents the English subjunctive with the words although, notwithstanding prefixed to it; thus, əə əə 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 əə in the superior dialect, and əə or əə in the common dialect; thus əə, əə əə or əə əə although he come, came, or should come, əə əə əə although he give, gave, or should give; əə əə əə although he write, wrote, or should write; when əə is added, the final ə of the past relative participle is lengthened; thus, əə əə əə never əə əə; and the past relative participle itself, with the final ə thus lengthened, is often used in this sense; as, əə əə əə although he come, came, or should come.

The conditional form of any verb may also be expressed in the common dialect by adding to its past relative participle the particles əə əə and əə əə; as əə əə əə əə if I, thou, he, she, it, we, you, or they do. əə əə is composed of the particle əə meaning so as, as if, and əə əə the conditional form of the root əə to become; əə əə is composed of the same particle əə, and əə the third person singular in the first form of the past tense of əə, with its final ə changed into ə.

When the condition or contingency is of a negative nature, it is expressed in the superior dialect by adding əə 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 əə to go or əə əə to be; thus, in the superior dialect we say

if I do not beat, have not beaten, or shall not beat.

if thou dost not do, hast not done, or wilt not do.

if he does not bless, has not blessed, or will not bless.

and in the inferior dialect.

or əə əə əə or əə əə əə or əə əə əə əə 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.
OF SYNTAX.

CONSTRUCTION OF THE PARTICIPLES.

VERBAL PARTICIPLES.

There is no part of the verb of more frequent occurrence in Telooogo 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 Telooogo 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, or placed first in the sentence, and are governed by the verb denoting the main action, with which the sentence elegantly terminates.

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.

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.

The following examples are subjoined in illustration of these rules.

PRESENT.

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, Arjoona ruled the battle. Fostering his subjects, protecting the poor, and honoring the great, Dhurmarajah conducted the government.
Playing, singing, and laughing, with those who attended kine, Krishna arrived on the banks of the river Jumna.

**PAST.**

Vikramarka, having resolved to proceed to the chase, having sent for his charioteer, and having ordered his car, accompanied by his friends, proceeded to the forest.

Rama, having entered Ceylon, having killed the giants, having installed Vibhishana, and having mounted the divine car, named Pooshpuku, returned to Oude.

**NEGATIVE.**

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

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 governed; 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 nominative to the governing verb. *Arjoona 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 *ruling*, the *fostering and protecting* with that of *conducting*; and the *playing and singing* with that of *arriving*, the *present verbal parti-

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ciples 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 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, ते तदनं लीला रावसे धीमी it is ten days since I came, literally, I having come, ten days have passed; here देवं देव days is the nominative to the final governing verb ṛṣṭोः passed; but ते तदनं I is the nominative to the verbal participle ते तदनं having come, which is used absolutely.

The verbal participles always govern the same case as the verb to which they belong; thus, तर्कितं संस्कृतं रावसे having beaten him he came; ते तदनं being governed by the active verbal participle ते तदनं 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 Teloogoo; 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 Teloogoo; for the connexion between the subordinate and chief action in a sentence, which is implied by the verbal participles, often supersedes the use of them.

RELATIVE PARTICIPLES.

Separate relative pronouns are rendered unnecessary in Teloogoo, by certain participles of the verb which have the power of the relative inherent in them,
and which, like the शिर शिर 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, यदि जन्न नामान्तरं यो व तेन the persons that are coming, तेन अश्वानं तथा तेन the milk that boils, तेन अश्वानं तेन the person that beat, तेन अश्वानं तेन the tiger that killed, तेन अश्वानं तेन the parrot that talks, talked, or will talk, (अ) तेन the man that writes, wrote, or will write, तेन अश्वानं तेन the country that is, was, or will not be to be seen, तेन अश्वानं तेन 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, अश्वानं अश्वानं तेन the tiger that they killed, तेन अश्वानं तेन the man that you saw, तेन अश्वानं तेन 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; अश्वानं अश्वानं तेन the tiger that killed him, तेन अश्वानं तेन the man that saw you, तेन अश्वानं तेन 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 तेन अश्वानं तेन अश्वानं तेन or तेन अश्वानं the sword with
which, or the place in which, I killed the tiger; 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 tiger and the cow are the objects, and therefore in the accusative, and the sword, the place, and the bramin are the subordinate correlates 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 correlate thereto; thus, the house in which I was, the road in which you walk, the place on which he sat, the house in which you slept.

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.

N. The tiger which killed them.

G. The man whose clothes are torn.

D. The business for which I came.

Ac. The tiger which they killed.

Ab. The tree from which flowers were gathered.
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 əa place, for a sword, changed the relative with which, into for which; and in rule 466 the substitution of a house, for 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 Teloogoo is inherent in the participle, is in the genitive, dative, or ablative; and it is curious that in Teloogoo 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 Teloogoo precede an active participle, the relative in English must be in the nominative case (see examples of the nominative). In rule 464, the correlative a bramin is in the nominative, yet from the nature of the verb to give, the relative to whom, which is inherent in the Teloogoo 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.

The common indefinite relative participle, by affixing əa, has often the same signification as an abstract noun; thus, using the abstract noun, we may say service is excellent, or we may use the common relative participle with əa, and say service is excellent; but, while the abstract nouns are declined and construed as substantives, the relative participles as well as the verbal nouns (such as əb and əb) 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 əb, we say your service is excellent, əb being placed in the possessive case; but when we use əb or
we must place the pronoun in the accusative case and say तुम्हारे 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 आदि for the masculine, and आदि for the feminine and neuter, in the singular number; and आदि for the masculine and feminine, and आदि for the neuter, in the plural; thus, आदि the man who beats, the beater, आदि the woman or the thing that beats, आदि the men or women that kill, the killers, आदि the woman or the thing that kills, आदि the man who does not beat, has not beaten, or will not beat, आदि the woman or the thing that does not beat, has not beaten, or will not beat.

They are no more infinitives than आदि or आदि. They are merely, as above stated, relative participles, with the pronouns आदि and आदि added to them; thus, आदि is composed of the common indefinite relative participle of the root आदि to kill, with the pronoun आदि added to it; and आदि is composed of the same word आदि with the pronoun आदि added to it; such compound words may be declined through all the cases of the pronoun आदि and आदि in the following manner.

### Singular

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<th>M.</th>
<th>N. &amp; F.</th>
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</thead>
<tbody>
<tr>
<td>N.</td>
<td>आदि अदि</td>
<td>आदि अदि</td>
</tr>
<tr>
<td>G.</td>
<td>आदि अदि अदि</td>
<td>आदि अदि अदि</td>
</tr>
<tr>
<td>D.</td>
<td>आदि आदि</td>
<td>आदि आदि</td>
</tr>
<tr>
<td>Acc.</td>
<td>आदि आदि</td>
<td>आदि आदि</td>
</tr>
<tr>
<td>Ab.</td>
<td>आदि आदि आदि आदि</td>
<td>आदि आदि आदि आदि</td>
</tr>
</tbody>
</table>

### Plural

<table>
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<tr>
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<th>M. &amp; F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>आदि अदि</td>
<td>आदि अदि</td>
</tr>
<tr>
<td>G.</td>
<td>आदि अदि अदि</td>
<td>आदि अदि अदि</td>
</tr>
</tbody>
</table>
In Teloogoo, 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.

A verb agrees with its 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, చంద్రుడు ప్రాంతంగా చెందినాను స్థానంపరుణు మాము the moon and the lotus shone, కొండాడులు మాము the cowherds and cows came: but such forms of expression are very uncommon, it would be more elegant to say కొండాడులు మాము the cowherds came with the cows; and to express in Teloogoo that the king, the minister, their horses, and elephants, all entered into the city, we never should say కింగురు మినిసెయరు మాము the king and minister and their horses and elephants, but కింగురు మినిసెయరు మాము the king and minister and they arrived with their elephants and horses.

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 మీరు మైనిసెయరు మాము I, you, and he came.

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 ప్రకాశం మాము.
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, he mounted the car, or he saw the mountain, I played at chess, I saw the gardener has planted trees.

The verbs to milk, to ask, to amerce, to win, 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, the cowherd milked the cow, he asked his master for one hundred pagodas, the magistrate amerced the guilty one hundred pagodas, I won from him one hundred pagodas, or 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, he built a house, my son wrote the book, the tiger killed the goat, you mentioned this news, I caused him to build a house, I caused my son to write the book, I caused the tiger to kill the goat, o that you mentioned this news, 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; the master caused his pupils to read books, they caused the songsters to sing, he caused children to eat boiled rice.

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, they are cutting off the tails of horses. The principal noun may also stand in the dative; thus, or the principal noun may stand in the accusative; thus, and this, in Teloogoo, is considered the most elegant mode of expression.

The verb to be, which so often occurs in the English language, is generally omitted in Teloogoo: 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 Teloogoo 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 Teloogoo. 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 Teloogoo, 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, for nouns in or for nouns in , and for nouns of any other termination; and in the plural, for all nouns.

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

I am a poet.
Thou art a poet.
He is a poet.

I am a bramin.
Thou art a bramin.
He is a bramin.

This is a horse.
This is a cow.

I am a child.
Thou art a child.
He is a child.

We are poets.
Ye are poets.
They are poets.

We are bramins.
Ye are bramins.
They are bramins.

These are horses.
These are cows.

We are children.
Ye are children.
They are children.

It will be observed that *a poet*, with the singular pronouns of the 1st and 2d persons prefixed to it, in the one case affixes ə, and in the other ə, because it terminates in ə; but *a bramin* ends in ə, and therefore affixes ə and ə, or rather changes the final ə into these terminations; and *a child* ending neither in ə or ə, nor in ə, takes simply ə and ə.
Each of these nouns, viz. శ్రి శివార్ధనం and శ్రి, with the pronouns of the 1st and 2d persons plural prefixed to it, takes గ అర్థం and గా; and none of them, when preceded by the pronouns of the third person, take any affix whatever.

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 శ్రి శివార్ధనం గ అర్థం and గా, I hoped to adore Shiva శ్రి శివార్ధనం గ అర్థం.

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 గ having said; thus, he told me to write, would in the Teloogoo idiom be rendered శ్రి శివార్ధనం గ అర్థం namely శ్రి శివార్ధనం గ అర్థం write thou, గ having said, గ అర్థం he told; thus also, the sentence శ్రి శివార్ధనం గ అర్థం he ordered him to kill the snake, consists of the words శ్రి శివార్ధనం he గ అర్థం the snake, గ అర్థం kill thou, గ having said, గ అర్థం to him, గ అర్థం order, గ అర్థం gave; శ్రి శివార్ధనం and గ అర్థం preceding గ are changed, by the rules for Sundhi, to గ అర్థం and గ అర్థం respectively, for in the common dialect the గ before the శ్రి of the imperative is generally dropped in this construction, for the sake of alliteration; thus, also, we say I heard that Devadutta went శ్రి శివార్ధనం గ అర్థం &c. In this sense, the relative participles, with గ either in the nominative or accusative case, are sometimes elegantly used in Teloogoo; as, గ అర్థం శ్రి శివార్ధనం or గ అర్థం శ్రి శివార్ధనం, or the particle గ, hereafter mentioned, may be added to the participles joined with గ in the nominative case; thus, గ అర్థం శ్రి శివార్ధనం I heard that Devadutta went; thus also, we say గ అర్థం శ్రి శివార్ధనం గ అర్థం శ్రి శివార్ధనం they affirm that an incarnation of the God Vishnoo is about to take place.

is used, in the same manner, when we address to a second person orders to be delivered to a third, tell him to send గ అర్థం శ్రి శివార్ధనం, literally గ అర్థం శ్రి శివార్ధనం.
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 its appropriate tense; thus,

While the rulers of fifty-six countries, having arrived at the city of Midhila, 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 Dasaratha 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 ॐ added to it, be twice repeated, it denotes progression; thus, ॐसुन्दर (सुन्दर) सुन्दर (सुन्दर) यादानदन्तः यादानदन्तः writing improves gradually as we write, तद्भवति तद्भवति it will be understood gradually by reading, अर्थं ित्वं ित्वं ित्वं ित्वं as we walk the road gradually shortens, यथा ित्वं ित्वं ित्वं ित्वं as it rains the lakes will be gradually filled.

The root ॐ 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 ॐ when ॐ is thus added; as तिनि
or to do for one's own benefit, \( \text{I wrote} \) or \( \text{I do} \) to write for one's own benefit; thus we say \( \text{I wrote} \) or \( \text{I do} \) I do for my own benefit; \( \text{he told} \) he told for his own benefit. Sometimes, however \( \text{I} \) is added merely for the sake of elegance; thus we may say either \( \text{I saw the letter} \) or \( \text{I understood} \) 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 \( \text{he walks well} \), \( \text{he behaves well} \); it occasionally makes a neuter verb active \( \text{he was understood to me} \), \( \text{it was understood to me} \) I understood, \( \text{to draw, to pull} \), \( \text{to bring} \), \( \text{to prostrate} \), \( \text{to invoke} \&c.

The present verbal participle of a verb prefixed to any tense of the verb \( \text{to come} \) denotes that the action expressed by the participle is habitual or of long continuance; thus, \( \text{he was in the habit of coming to my house} \), \( \text{he continued to behave himself well} \), \( \text{grain formerly used to be produced in this land} \), \( \text{the king continued to govern the kingdom in a just manner} \), \( \text{you must continue sending letters} \).

It has already been stated that active verbs become passive by adding to the infinitive the verb \( \text{to fall, to suffer} \). By affixing this verb to the nominative case of neuter nouns, particularly to such as denote any bodily suffering or mental affection, a compound verb is formed of a neuter signification; and if the noun end in \( o \), this termination may be changed into \( c \), or may be dropped altogether; the latter is the more common form; thus, from \( \text{fear} \) is formed \( \text{beaten} \) or \( \text{to fear} \); from \( \text{a blow} \) comes \( \text{beaten} \) to be beaten &c. But if instead of the neuter form \( \text{beaten} \), the active form \( \text{to fear} \) be added to the substantive, it makes an active
verb; thus, from लव्स्याल् fear comes त्वस्याल् to frighten, and from गहोत्स्या gladness comes योस्या लोक्स्या to be pleased, and जोस्या लोक्स्या to please.

The verb योस्या 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 Teloogoo 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 Teloogoo say with propriety that he gave him boiled rice सत्याल सतत्स्या; 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 त्याल सतत्स्या 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 त्याल सतत्स्या that bramin gave rice to his palanqueen bearer. In the same manner, if you give grass to a horse, you cannot say in Teloogoo तालेयल तालेयल I gave grass to the horse, but तालेयल तालेयल I threw grass to the horse.

OF PARTICLES OR INDECLINABLE WORDS.

There are scarcely any proper adverbs in Teloogoo, तालेयल now, तालेयल then, तालेयल when, तालेयल to-day, तालेयल yesterday, तालेयल 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 त्याल, from the verb त्याल to become, which, following a nominative, is changed into त्याल, according to the rules given in Chapter Second; thus,

from तालेयल happiness is derived, तालेयल happily.

... तालेयल beauty ... beautifully.

... तालेयल great ... greatly.
from quickness...is derived...quickly.

cold...coldly.

soft, slow...softly, slowly.

sweet...sweetly.

bitter...bitterly.

The wind blows coldly, the horse goes slowly.

It is to be remarked that 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 , and say ; because 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 I should say : we say those flowers are fragrant, but when we merely assert that there is fragrance in flowers we say .

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

The infinitive , added to the pronoun , 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 or , I might also say , but 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,
from...the root to turn...comes...or...again.
...to return...again.
...to fill...much.

The following Sanscrit particles cannot properly be termed adverbs, but they enter so frequently into the composition of 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.

denotes excess, asjoy, excess of joy, great wealth.

is a privative implying opposition, reverse; asvictory, defeat.
is also a privative; asfame, infamy, defeat, money, a poor man.
is an incrementive denoting also goodness, or connexion; as well adored, declamation, an argumental dispute.

signifies after, near, each, every; as following, a garden, near a garden, a day, every day.
is a privative, meaning also below; as going, descending; bent, bent down; honor, dishonor.

- are privatives, meaning also going through, the whole; as, juice, juiceless; a village, a man who went through a village; given, given altogether.
ill, bad, reverse; as, సాధారణ business, సాధారణ bad business; 
చాలమైను passable, చాలమైను impassable.

సిద్ధి signifies excess, variety, badness; it also denotes opposition; as సంతానం a great victory; సంతానం manner or method, సంతానం various methods; సంతానం form, సంతానం deformity; సంతానం talking, 
సంతానం a quarrel; సంతానం filth, సంతానం purity.

సిద్ధి signifies as far as, from, every where; as, సిద్ధి the end, సిద్ధి as far as the end; సిద్ధి the root, సిద్ధి from the root.

సిద్ధి excess, within; as సిద్ధి torturing, సిద్ధి killing.

సిద్ధి means above, excess; as, సిద్ధి sitting, సిద్ధి sitting upon any thing; సిద్ధి a foot, సిద్ధి a foot over.

సిద్ధి in most Sanscrit words adopted into Teloogoo is a mere expletive.

సిద్ధి means much, beyond moderation; as, సిద్ధి sweet, సిద్ధి very sweet; సిద్ధి a limit, సిద్ధి beyond the limit; సిద్ధి eating, 
సిద్ధి eating immoderately.

సిద్ధి good, well; as, సిద్ధి a road, సిద్ధి a good road; సిద్ధి the dispo-

సిద్ధి denotes up, beyond; as సిద్ధి held, సిద్ధి held up; సిద్ధి not 

సిద్ధి before; as సిద్ధి a face, సిద్ధి before the face; సిద్ధి the sun, 

సిద్ధి again, in return, back, each, opposite, in exchange, towards; as సిద్ధి a garden, సిద్ధి each garden; సిద్ధి kindness, సిద్ధి a return of kindness; సిద్ధి a complainant, సిద్ధి a defendant; 

సిద్ధి the sun, సిద్ధి towards the sun; సిద్ధి Vishnoo, 

సిద్ధి a second Vishnoo.

సిద్ధి signifies well; as, సిద్ధి consideration, సిద్ధి considering well, deep reflexion; సిద్ధి a trial, సిద్ధి well tried.

సిద్ధి near; as సిద్ధి a country, సిద్ధి environs.

Conjunctions are seldom used in Teloogoo; 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 Telooogoo 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, **&** is equivalent to the English conjunction *and*, but it is added only to words ending in **&** or **&**. This particle being included in the class of words termed *drootuprurucrootica*, 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 *drootuprurucrootica* affix **&** is added to it, instead of **&**, to express the conjunction *and*; thus, **&** a carriage, *a bullock, and a sheep*.

In the common dialect, **&** or **&** are added to words ending in **&** or **&**; and **&** or **&** to words in any other terminations, to express our conjunction *and*; **&** however is seldom affixed to any nouns except to those in **&**; **&** if affixed to a word ending in long **&** requires it to be shortened into **&**; and **&** as well as **&** always lengthen the final vowel of the word to which they are affixed; thus, **&** a staff, *a whip, and a stick*; **&** are in good order; **&** of elephants, horses, camels, and cars are all in the army, **&** houses, gardens, godowns, and lands, are sold by auction.

The abovementioned particles which are equivalent to the conjunction *and* 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 **&** or **&**.
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, ものものものものをものものをものものをものものをものものをものものをものものをものものをものものをものものをものものをものものをものを **those are both mountains that appear yonder like smoke**; if we said **two** it would mean that there are *two* mountains, not that *both* are mountains.

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, *I am wounded in one of my hands,* one is not here a complete number, because I have two hands; therefore, without adding the participles abovementioned, I must say **ST**; but if both my hands were wounded, then I must add some of those particles to the Teloogoo word denoting *hands*; thus, ものはものものものをものものをものものをものものをものものをものものをものを four horses ran out of my stable, as ものはもの 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 ものは, and said ものはものものものをものものをものものをもの을, and its synonymous particles abovementioned often represent the English words *also, even &c*; thus, ものはものものものをものものものをものものものをものものものをものものものをものものものをものものものをものものものをものものものをものものものをものものを **this also is mine.** Hence, if ものは be added to the word **one thing,** and a negation follow, it expresses the English word *nothing*; thus **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, ものはものものものをものものをものものをものものをものものものをものものをものものをものものをものものをものものをものものをものものをものものをものものをものものをもの을 *it is neither good, nor bad.* If these particles are added to any interrogative pronoun or adverb beginning with the letter も, more
commonly written ॐ, they denote universality; thus, नृसे where? नृसे every where; दिनृwho? नृs स all; नृs स how? नृs स any how, at any rate; नृs स when? नृs स 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, जैसे जैसे जैसे जैसे where-soever he may be, जैसे जैसे howsoever he may write, &c. It will be observed that in this construction the final अ of the past relative participle is lengthened to अः.

The following is a list of the most common interjections in Teloogoo. 501

<table>
<thead>
<tr>
<th>Interjection</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>अच्छा</td>
<td>express as अच्छा</td>
</tr>
<tr>
<td>अच्छा</td>
<td>pain, grief, or compassion</td>
</tr>
<tr>
<td>अच्छा</td>
<td>astonishment</td>
</tr>
<tr>
<td>अच्छा</td>
<td>aversion</td>
</tr>
<tr>
<td>अच्छा</td>
<td>praise, excellence</td>
</tr>
<tr>
<td>अच्छा</td>
<td>hush! silence!</td>
</tr>
<tr>
<td>अच्छा</td>
<td>admiration</td>
</tr>
</tbody>
</table>

In Teloogoo 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 crossquestioning 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, "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, "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, "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, "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 ə, more commonly written əo, the significant letter ə is never added.

504 əo 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 əo and say əo əo əo əo əo əo: 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 əo 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, əo əo əo əo əo əo: 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 əo to the word denoting to me əo əo əo əo əo əo: 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 \( \omega \) is added to the word *thou* წინ წინ წინ წინ წინ წინ წინ წინ წინ. In this manner, the peculiar object of doubt or interrogation is at once clearly defined in Teloogoo.

The particle \( \omega \) added to the common conditional form of the verb ending \( \delta \), with the drootuprocrootica affix \( \delta \) becomes \( \delta \) and represents our phrases *but if, on the contrary, should it* &c. &c. thus, წინ წინ წინ წინ წინ წინ წინ წინ წინ წინ წინ წინ წინ წინ წინ წინ წინ წინ წინ წიν წინ წინ წინ წინ წინ წინ წინ წინ წინ წინ წინ წინ წინ წინ წინ წინ წინ წინ წინ წინ წინ წინ წიน წიν წინ წიν წინ წი

If it does not rain the people will suffer severely; but if it rains they will be happy.

In Teloogoo there are many interrogatives, especially among the pronouns, \( \delta \) which commence with the letter \( \mu \), or as it is commonly written \( \mu \); thus, წინ წინ წინ წი

\( \delta \) *who? წინ წი* how? წინ წი where? &c. if \( \omega \) be added to these words the interrogation is converted into an affirmation of ignorance or doubt. A person asks another წინ წი what is there? the answer may be წინ წი I do not know, or am in doubt who he is. In the same manner, we say წინ წი I do not know, or am in doubt where he is, წინ წი some people whom I do not know are sleeping here.

\( \omega \) 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 \( \tau \) and \( \omega \); thus, წინ წიnor call the very man who came with us that day to the garden; წი

\( \omega \) he is indeed a worthy man, wherefore did you strike him? წინ წი\( \omega \) a patient man, why didst thou quarrel with him? წინ წი 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 mangoe
which I wanted, say \textit{cut and throw me this very one}. I could not say this if there were only one mango on the tree.

The final significant affix in the latter part of a sentence, preceded by the final significant letter in the former part of it, have the correspondence of the English as and so; thus, \textit{as you directed, so have I done}; \textit{as you said, so have I written}.

The negative verbal participle derived from the negative aorist of the root signifies without; and the negative verbal participle derived from the negative aorist of the root signifies besides; thus, without arms it is impossible to conquer enemies; besides houses and gardens how much is there in ready cash? Both and by the addition of the infinitive of the root to be frequently become or without any alteration in their meaning.

\textit{why} means why? It may be placed either before or after a verb: if placed first the verb agrees in person, number, and gender with its nominative; thus, why did I look? why did he look? why did they look? But if this particle follows the verb it is placed in the infinitive, which, being a drootupructica, takes \textit{n} before the \textit{t} of \textit{t}, and it is thus used promiscuously for every person, number, or gender; thus, why did I, he, or they look? why did I, thou, they, she, or it \&c. become, go, \&c.?

\textit{although-I}, thou, he, \&c. become, if placed at the commencement of a sentence, represent the English word nevertheless; 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

\textit{and so; thus, as you directed, so have I done; as you said, so have I written}.
either, or; thus, we say either goods or ready money. The same particles if not repeated, but following one word only in a sentence signify at least; thus, give me at least ten Pagodas. Lastly, if any of these phrases are added to interrogatives beginning with the letters \( \text{or} \) or \( \text{the} \) they give such words a peculiar signification which will be best understood by the following examples; thus, in what manner? in what manner soever; how? how soever; when? when soever: the power of these phrases differs essentially from the power of \( \text{or} \) \( \text{the} \) added to similar words; both imply universality, but these phrases restrict the meaning to one of all, \( \text{or} \) \( \text{the} \) include all collectively; thus, always, at every time; at what time soever; every where, where soever; every one, whosoever.

Besides the two senses in which the aorist of the root \( \text{is} \) is used, as explained in rules 441 and 444, 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, I \( \text{did not do} \) this use of the third person neuter must be distinguished from that of the whole tense before mentioned; thus,

\[
\begin{align*}
\text{I cannot do} & \ldots \ldots \ldots \text{I did not do} \\
\text{Thou canst not do} & \ldots \ldots \ldots \text{Thou didst not do} \\
\text{He cannot do} & \ldots \ldots \ldots \text{He did not do} \\
\text{We cannot do} & \ldots \ldots \ldots \text{We did not do} \\
\text{You cannot do} & \ldots \ldots \ldots \text{You did not do} \\
\text{They cannot do} & \ldots \ldots \ldots \text{They did not do} \\
\end{align*}
\]
in the one case the auxiliary आँ an &c. agrees with its nominative in gender, number, and person; in the other आँ is indeclinable.

2ndly. अन is used independently by itself as a simple negative particle denying existence, applicable to all persons, without reference to any time, and opposed to त् which denies essence, quality &c. : the contrary of the first is त्, the irregular third person singular of the affirmative aorist of the root त्; the contrary of the second is the word अन, the third person singular of the affirmative aorist of अन to become. If I ask is there a house here? I enquire respecting existence, and the answer, if there is one, is अन; if not अन. 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 अन; if it is, अन.

513 अन 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 अन to a denial of essence or quality; for example, अन yes may be used in reply to any of the following interrogations. अन has he returned from the country? अन would rain be seasonable at this time? अन is this King virtuous? अन do you desire to learn science? अन have you had abundance of rain in your country? अन have the freshes of the Cauvery reached the southern districts? अन is he your son?

514 Notwithstanding अन 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 something, not respecting its quality; therefore, if there is, although we may say अन yes, it will be more correct to answer अन, or अन, 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, अन yes is the only proper answer; if it is not, अन.
Such is the use of these words when used independently by themselves, but when 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 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 if it is said or they say, is often used in this sense; thus, if I ask, is Gooroomoorty here? and the answer is this means, I do not know, but they say that he is gone home. When used in speaking of any future event, the word may imply either doubt or certainty; for example, should I ask if he take pains and read, will he become well versed in Teloogoo, and am answered it means either that he will certainly become well versed in Teloogoo, or that he may perhaps become well versed in Teloogoo: a prevaricating witness may often attempt to shelter himself under the equivocal meaning of this word.

This phrase represents the English word otherwise; if you give it, 'tis well, otherwise, I will take it forcibly. It consists of the negative verbal participle from the negative aorist of to go, used here merely as an expletive.

These words imply a term; or limit, they are generally used in the dative case, and often with the conjunction ; thus, or and or or or signify until; as until this hour, hitherto; may also be used in the local ablative; thus, I never saw him till this time; we say also this much, thus far; that much, as far as that; how much? how far; &c.

This word applies to all computation, whether by number, weight, or
measure; thus, *what quantity of grain is produced in this field?* *what is the weight of this gold?* *how much is this rice?* *how long?* *how broad?* *how high?* *how deep?* The word *what* alone is also used in the same sense; thus, *what is the weight of this gold?* *what is the quantity of grain produced in this field!* *what is the weight of this gold?* *what is the quantity of grain produced in this field?* *how much is this rice?* *how long?* *how broad?* *how high?* *how deep?* The word *what* alone is also used in the same sense; thus, *what is the weight of this gold?* *what is the quantity of grain produced in this field!*

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

OF NUMBERS.

1st. CARDINAL NUMBERS.

The cardinal numbers in Teloogoo, 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.

<table>
<thead>
<tr>
<th>English Figure</th>
<th>Teloogoo Figure</th>
<th>Neuter Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1..................</td>
<td>0..................</td>
<td>౦ పోలేండా</td>
</tr>
<tr>
<td>2..................</td>
<td>ఎండాండా</td>
<td>౨ తిరువుడు</td>
</tr>
<tr>
<td>3..................</td>
<td>3..................</td>
<td>౩ జయంతి</td>
</tr>
<tr>
<td>4..................</td>
<td>8..................</td>
<td>౪ నారాయణ</td>
</tr>
<tr>
<td>5..................</td>
<td>౧ంపు తిరుస్తానం</td>
<td>౫ అలముత్రి</td>
</tr>
<tr>
<td>6..................</td>
<td>ె..................</td>
<td>౬ పోటిగౌడ</td>
</tr>
<tr>
<td>7..................</td>
<td>7..................</td>
<td>౭ పొండిపుడు</td>
</tr>
<tr>
<td>8..................</td>
<td>చింతాండా</td>
<td>౮ శివరాయం</td>
</tr>
<tr>
<td>9..................</td>
<td>రామాండా</td>
<td>౯ రామాయణ</td>
</tr>
<tr>
<td>10..................</td>
<td>సోష్ఠ పోటురాయం</td>
<td>౧ప జెల్లు</td>
</tr>
<tr>
<td>11..................</td>
<td>పల్లుపోటు పోటురాయం</td>
<td>౧ప ప్యాతూరి</td>
</tr>
<tr>
<td>12..................</td>
<td>పల్లుపోటు పోటురాయం</td>
<td>౨ప కుచ్చుడు</td>
</tr>
<tr>
<td>13..................</td>
<td>పల్లుపోటు పోటురాయం</td>
<td>౩ప ప్యాటూరి</td>
</tr>
<tr>
<td>14..................</td>
<td>పల్లుపోటు పోటురాయం</td>
<td>౪ప కుచ్చుడు</td>
</tr>
<tr>
<td>15..................</td>
<td>పల్లుపోటు పోటురాయం</td>
<td>౫ప ప్యాటూరి</td>
</tr>
<tr>
<td>English Figure</td>
<td>Telugu Figure</td>
<td>Neuter Name</td>
</tr>
<tr>
<td>----------------</td>
<td>---------------</td>
<td>-------------</td>
</tr>
<tr>
<td>16</td>
<td>১৬</td>
<td>নম্বর ১৬</td>
</tr>
<tr>
<td>17</td>
<td>১৭</td>
<td>নম্বর ১৭</td>
</tr>
<tr>
<td>18</td>
<td>১৮</td>
<td>নম্বর ১৮</td>
</tr>
<tr>
<td>19</td>
<td>১৯</td>
<td>নম্বর ১৯</td>
</tr>
<tr>
<td>20</td>
<td>২০</td>
<td>নম্বর ২০</td>
</tr>
<tr>
<td>30</td>
<td>৩০</td>
<td>নম্বর ৩০</td>
</tr>
<tr>
<td>40</td>
<td>৪০</td>
<td>নম্বর ৪০</td>
</tr>
<tr>
<td>50</td>
<td>৫০</td>
<td>নম্বর ৫০</td>
</tr>
<tr>
<td>60</td>
<td>৬০</td>
<td>নম্বর ৬০</td>
</tr>
<tr>
<td>70</td>
<td>৭০</td>
<td>নম্বর ৭০</td>
</tr>
<tr>
<td>80</td>
<td>৮০</td>
<td>নম্বর ৮০</td>
</tr>
<tr>
<td>90</td>
<td>৯০</td>
<td>নম্বর ৯০</td>
</tr>
<tr>
<td>100</td>
<td>১০০</td>
<td>নম্বর ১০০</td>
</tr>
<tr>
<td>200</td>
<td>২০০</td>
<td>নম্বর ২০০</td>
</tr>
<tr>
<td>300</td>
<td>৩০০</td>
<td>নম্বর ৩০০</td>
</tr>
<tr>
<td>400</td>
<td>৪০০</td>
<td>নম্বর ৪০০</td>
</tr>
<tr>
<td>500</td>
<td>৫০০</td>
<td>নম্বর ৫০০</td>
</tr>
<tr>
<td>600</td>
<td>৬০০</td>
<td>নম্বর ৬০০</td>
</tr>
<tr>
<td>700</td>
<td>৭০০</td>
<td>নম্বর ৭০০</td>
</tr>
<tr>
<td>800</td>
<td>৮০০</td>
<td>নম্বর ৮০০</td>
</tr>
<tr>
<td>900</td>
<td>৯০০</td>
<td>নম্বর ৯০০</td>
</tr>
<tr>
<td>1,000</td>
<td>১,০০০</td>
<td>নম্বর ১,০০০</td>
</tr>
<tr>
<td>10,000</td>
<td>১০,০০০</td>
<td>নম্বর ১০,০০০</td>
</tr>
<tr>
<td>100,000</td>
<td>১০০,০০০</td>
<td>নম্বর ১০০,০০০</td>
</tr>
<tr>
<td>1,000,000</td>
<td>১,০০০,০০০</td>
<td>নম্বর ১,০০০,০০০</td>
</tr>
<tr>
<td>10,000,000</td>
<td>১০,০০০,০০০</td>
<td>নম্বর ১০,০০০,০০০</td>
</tr>
</tbody>
</table>

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

The numeral ১ 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. ১০০
for the neuter, əh for the masculine, and və for the feminine. The 
neuter సౌయాంటులో two, whether used as an adjective, or as a substantive, becomes 
సౌయాంటులో in the masculine and feminine; the neuter సౌయాంటులో three becomes సౌయాంటులో, 
సౌయాంటులో four becomes సౌయాంటులో, and all the other neuters, whether used 
substantively or adjectively, become masculine or feminine by affixing the 
particle సౌయాంటులో; thus, సౌయాంటులో five, సౌయాంటులో six, సౌయాంటులో 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.

సౌయాంటులో six may in the masculine and feminine form become.. సౌయాంటులో or సౌయాంటులో 
సౌయాంటులో seven.................................................. సౌయాంటులో or సౌయాంటులో 
సౌయాంటులో eight................................. సౌయాంటులో 
సౌయాంటులో nine.................................................. సౌయాంటులో 
సౌయాంటులో ten.................................................... సౌయాంటులో 
సౌయాంటులో twelve.......................................... సౌయాంటులో 
సౌయాంటులో thirteen............................................. సౌయాంటులో 
సౌయాంటులో fourteen............................................. సౌయాంటులో 

The neuter cardinals సౌయాంటులో two, సౌయాంటులో three, and సౌయాంటులో a hundred, 
when used as substantives, make in the singular inflexion సౌయాంటులో - సౌయాంటులో - సౌయాంటు 
respectively, and are declined in the same manner as the irregular సౌయాంటు 
noun: the masculine సౌయాంటులో one is declined like the regular సౌయాంటు 
nouns of the 1st declension, the feminine సౌయాంటులో and the neuter సౌయాంటులో 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 
సౌయాంటు, which in the singular inflexion change that termination into సౌయాంటు; thus, 
nominate సౌయాంటులో four, inflexion సౌయాంటులో, dative సౌయాంటులో to four &c. &c.

2d. ORDINAL NUMBERS.

The ordinals are formed by changing the final vowel of the neuter cardinal 
numbers into సౌయాంటు in the superior dialect, and into సౌయాంటు in the common dialect,
the first cardinal number excepted, which in the cardinal form, becomes in both dialects, as shewn below.

<table>
<thead>
<tr>
<th>Neuter cardinal number.</th>
<th>Ordinal number.</th>
</tr>
</thead>
<tbody>
<tr>
<td>first</td>
<td>first</td>
</tr>
<tr>
<td>second</td>
<td>second</td>
</tr>
<tr>
<td>third</td>
<td>third</td>
</tr>
<tr>
<td>fourth</td>
<td>fourth</td>
</tr>
<tr>
<td>fifth</td>
<td>fifth</td>
</tr>
<tr>
<td>sixth</td>
<td>sixth</td>
</tr>
<tr>
<td>seventh</td>
<td>seventh</td>
</tr>
<tr>
<td>eighth</td>
<td>eighth</td>
</tr>
<tr>
<td>ninth</td>
<td>ninth</td>
</tr>
<tr>
<td>tenth</td>
<td>tenth</td>
</tr>
</tbody>
</table>

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 Teloogoo account.

The following table exhibits the subdivisions of an unit.

<table>
<thead>
<tr>
<th>English Figure.</th>
<th>Teloogoo Figure.</th>
<th>Name.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>first</td>
</tr>
<tr>
<td>1/2</td>
<td>1/2</td>
<td>second</td>
</tr>
<tr>
<td>1/2 or 1/2</td>
<td>1/2</td>
<td>third</td>
</tr>
<tr>
<td>1/4</td>
<td>1/4</td>
<td>fourth</td>
</tr>
<tr>
<td>1/8</td>
<td>1/8</td>
<td>fifth</td>
</tr>
<tr>
<td>1/16</td>
<td>1/16</td>
<td>sixth</td>
</tr>
<tr>
<td>1/32</td>
<td>1/32</td>
<td>seventh</td>
</tr>
<tr>
<td>1/8 or 1/16</td>
<td>1/8 or 1/16</td>
<td>eighth</td>
</tr>
<tr>
<td>1/16</td>
<td>1/16</td>
<td>ninth</td>
</tr>
<tr>
<td>1/8 or 1/16</td>
<td>1/8 or 1/16</td>
<td>tenth</td>
</tr>
</tbody>
</table>
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, $\frac{1}{4}$ is $\frac{1}{4}$ (or $\frac{1}{2}$ and $\frac{1}{2}$); $\frac{1}{4}$ is $\frac{1}{4}$ (or $\frac{1}{2}$); 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 Teloogoo, 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, $\frac{1}{4}$ is $\frac{1}{4}$ and $\frac{1}{4}$; $\frac{1}{4}$ is $\frac{1}{4}$ and $\frac{1}{4}$; $\frac{1}{4}$ is $\frac{1}{4}$ and $\frac{1}{4}$; and in the further subdivision of unity, 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 Teloogoo word which expresses the particular subdivision to which the fraction belongs;
as ० for सोङ्ग before the second subdivision, ॥ for सुङ्ग 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 ९ called एसोङ्ग, and for the horizontal lines ०, or a cypher; Thus, ० ९ ॥ ॥ ॥ ॥ the first ९ shews that fourths are wanting, the second ९ denotes that sixty fourths are wanting, and the ० 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.

<table>
<thead>
<tr>
<th>Fraction</th>
<th>Representation</th>
</tr>
</thead>
<tbody>
<tr>
<td>३ २</td>
<td>छोङ्ग</td>
</tr>
<tr>
<td>३ २</td>
<td>दोङ्ग</td>
</tr>
<tr>
<td>३ २</td>
<td>लोङ्ग</td>
</tr>
<tr>
<td>३ २</td>
<td>दोङ्ग</td>
</tr>
<tr>
<td>३ २</td>
<td>लोङ्ग</td>
</tr>
<tr>
<td>३ २</td>
<td>दोङ्ग</td>
</tr>
<tr>
<td>३ २</td>
<td>लोङ्ग</td>
</tr>
<tr>
<td>३ २</td>
<td>दोङ्ग</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Fraction</th>
<th>Representation</th>
</tr>
</thead>
<tbody>
<tr>
<td>३ २</td>
<td>छोङ्ग</td>
</tr>
<tr>
<td>३ २</td>
<td>दोङ्ग</td>
</tr>
<tr>
<td>३ २</td>
<td>लोङ्ग</td>
</tr>
<tr>
<td>३ २</td>
<td>दोङ्ग</td>
</tr>
<tr>
<td>३ २</td>
<td>लोङ्ग</td>
</tr>
<tr>
<td>३ २</td>
<td>दोङ्ग</td>
</tr>
<tr>
<td>३ २</td>
<td>लोङ्ग</td>
</tr>
</tbody>
</table>

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

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

OF MEASURES.

Measures, in Teloogoo called \( \text{ccccccccc} \), are divided into three sorts; viz. \( \text{ccccccc} \) and \( \text{ccccccc} \). 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 \( \text{ccccccc} \) 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 \( \text{ccccccc} \), and is marked thus \( \text{ccccccc} \). If there be one, two, three, or more such measures, the numeral figures, \( \text{ccccccc} \) &c. are affixed to the \( \text{ccccccc} \), and written thus, \( \text{ccccccc} \) &c. The \( \text{ccccccc} \) is divided into twenty smaller measures, called \( \text{ccccccc} \), which are named and marked as follows:

\[
\begin{align*}
\text{ccccccc} & \quad \text{ccccccc} \\
\text{ccccccc} & \quad \text{ccccccc} \\
\text{ccccccc} & \quad \text{ccccccc} \\
\text{ccccccc} & \quad \text{ccccccc} \\
\text{ccccccc} & \quad \text{ccccccc}
\end{align*}
\]

\[
\begin{align*}
\text{ccccccc} & \quad \text{ccccccc} \\
\text{ccccccc} & \quad \text{ccccccc} \\
\text{ccccccc} & \quad \text{ccccccc} \\
\text{ccccccc} & \quad \text{ccccccc} \\
\text{ccccccc} & \quad \text{ccccccc}
\end{align*}
\]

\[
\begin{align*}
\text{ccccccc} & \quad \text{ccccccc} \\
\text{ccccccc} & \quad \text{ccccccc} \\
\text{ccccccc} & \quad \text{ccccccc} \\
\text{ccccccc} & \quad \text{ccccccc} \\
\text{ccccccc} & \quad \text{ccccccc}
\end{align*}
\]

\[
\begin{align*}
\text{ccccccc} & \quad \text{ccccccc} \\
\text{ccccccc} & \quad \text{ccccccc} \\
\text{ccccccc} & \quad \text{ccccccc} \\
\text{ccccccc} & \quad \text{ccccccc} \\
\text{ccccccc} & \quad \text{ccccccc}
\end{align*}
\]
The तेलगू grammar is divided into four तेलगू ज्ञान which are named and marked in the following manner.

The तेलगू ज्ञान is divided into four तेलगू ज्ञान; thus,

The तेलगू ज्ञान is subdivided into four तेलगू ज्ञान, thus,

The तेलगू ज्ञान is divided into four तेलगू ज्ञान; thus,

2d. OF तेलगू वजन अथवा WEIGHT.

The greatest Teloogoo weight is a तेलगू वजन or a Candy which is equivalent to twenty तेलगू ज्ञान or maunds.

Every तेलगू ज्ञान contains eight तेलगू ज्ञान.

Every तेलगू ज्ञान contains five तेलगू ज्ञान or seers.

Each तेलगू ज्ञान is divided into quarters, which are marked thus,

Every तेलगू ज्ञान contains two तेलगू ज्ञान अथवा तेलगू ज्ञान, and each तेलगू ज्ञान is equivalent to three तेलगू ज्ञान.

3d. OF तेलगू प्रायम अथवा EXTENT.

The greatest measurement of extent is a तेलगू प्रायम, more commonly termed तेलगू प्रायम, which consists of four तेलगू प्रायम or तेलगू प्रायम, termed by us cosses.

Each तेलगू प्रायम or तेलगू प्रायम is equivalent to 1,000 तेलगू प्रायम.

do... तेलगू प्रायम... do... to... 2... तेलगू प्रायम... or fathoms.

do... तेलगू प्रायम... do... to... 2... तेलगू प्रायम... or yards.
Each 3\text{\textquoteleft\textquoteleft} is equivalent to \text{\textquoteleft\textquoteleft} 2 \text{\textquoteleft\textquoteleft} cubits.

do \text{\textquoteleft\textquoteleft} do \text{\textquoteleft\textquoteleft} do \text{\textquoteleft\textquoteleft} 1\frac{1}{2} \text{\textquoteleft\textquoteleft} do \text{\textquoteleft\textquoteleft} feet.

d\text{\textquoteleft\textquoteleft} do \text{\textquoteleft\textquoteleft} do \text{\textquoteleft\textquoteleft} do \text{\textquoteleft\textquoteleft} 2 \text{\textquoteleft\textquoteleft} do \text{\textquoteleft\textquoteleft} spans.

d\text{\textquoteleft\textquoteleft} do \text{\textquoteleft\textquoteleft} do \text{\textquoteleft\textquoteleft} do \text{\textquoteleft\textquoteleft} 12 \text{\textquoteleft\textquoteleft} do \text{\textquoteleft\textquoteleft} inches.

d\text{\textquoteleft\textquoteleft} do \text{\textquoteleft\textquoteleft} do \text{\textquoteleft\textquoteleft} do \text{\textquoteleft\textquoteleft} 9 \text{\textquoteleft\textquoteleft} do \text{\textquoteleft\textquoteleft} inches.

d\text{\textquoteleft\textquoteleft} do \text{\textquoteleft\textquoteleft} do \text{\textquoteleft\textquoteleft} do \text{\textquoteleft\textquoteleft} one inch.

One 3\text{\textquoteleft\textquoteleft} has eight \text{\textquoteleft\textquoteleft} each of which consists of fifty \text{\textquoteleft\textquoteleft}

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 \text{\textquoteleft\textquoteleft}, 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 \text{\textquoteleft\textquoteleft}, referring, apparently, to some conjunction which is supposed to have taken place at the \text{\textquoteleft\textquoteleft} 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 \text{\textquoteleft\textquoteleft}, the conjunction of the \text{\textquoteleft\textquoteleft} 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 \text{\textquoteleft\textquoteleft} a compound of \text{\textquoteleft\textquoteleft} two and \text{\textquoteleft\textquoteleft} the next.

* These three fires are severally named \text{\textquoteleft\textquoteleft}, \text{\textquoteleft\textquoteleft} and \text{\textquoteleft\textquoteleft} 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 शालिवाहण, 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 its name from an ancient prince named शालिवाहण 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 (Bikramajeet) 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 शालिवाहण a heap of straw or शालिवाहण a certain kind of tree, and लीला a car; viz. he whose car was a heap of straw or the शालिवाहण 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 shown below.

<table>
<thead>
<tr>
<th>देशि</th>
<th>दि क्रमांक</th>
<th>1st year of each cycle</th>
<th>प्राचीन</th>
<th>10th year of each cycle</th>
</tr>
</thead>
<tbody>
<tr>
<td>देशि</td>
<td>do 2d</td>
<td>सप्ततिर्थी</td>
<td>11th do</td>
<td>देशि</td>
</tr>
<tr>
<td>दि क्रमांक</td>
<td>do 3d</td>
<td>पञ्चमक</td>
<td>12th do</td>
<td>दि क्रमांक</td>
</tr>
<tr>
<td>पञ्चमक</td>
<td>do 4th</td>
<td>द्वितीय</td>
<td>13th do</td>
<td>पञ्चमक</td>
</tr>
<tr>
<td>द्वितीय</td>
<td>do 5th</td>
<td>तीसरा</td>
<td>14th do</td>
<td>द्वितीय</td>
</tr>
<tr>
<td>तीसरा</td>
<td>do 6th</td>
<td>चौथा</td>
<td>15th do</td>
<td>तीसरा</td>
</tr>
<tr>
<td>चौथा</td>
<td>do 7th</td>
<td>अष्टथ</td>
<td>16th do</td>
<td>चौथा</td>
</tr>
<tr>
<td>अष्टथ</td>
<td>do 8th</td>
<td>नौमाही</td>
<td>17th do</td>
<td>अष्टथ</td>
</tr>
<tr>
<td>नौमाही</td>
<td>do 9th</td>
<td>दस्माही</td>
<td>18th do</td>
<td>नौमाही</td>
</tr>
</tbody>
</table>
is the 19th year of each cycle is the 40th year of each cycle.

In Telooogoo, the whole of these years, whether of the cycle of sixty, of Shalivahana, or of the Caleeyoogum, 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.

<table>
<thead>
<tr>
<th>Months</th>
<th>Nutchatras</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 $\text{_months}$ may be full in the Nutchatra named $\text{Month}$, or in $\text{Month}$, or in $\text{Month}$, but the name of the month is always $\text{Month}$.

Each lunar month is divided into two portions termed $\text{Half}$, of which one is named $\text{Half}$ or $\text{Half}$ the bright half, the other $\text{Half}$ or $\text{Half}$ the dark half; and each of these two portions contains fifteen $\text{Days}$ which may be termed lunar days.

The bright fortnight commences with the new moon, of which the $\text{Day}$ or lunar day is called $\text{Day}$ or the 1st, and continues until $\text{Day}$ or the
full moon: the dark fortnight then begins, in the same manner, with a चाँद or lunar day named ताम्बू or the 1st, and ends with बुध or the change, when the moon, by its conjunction with the sun, concludes the lunar month; thus, The bright half or increase of the moon, named शुभ चाँद, new moon.

second lunar day. third.
fourth. fifth.
sixth. seventh.
eighth. ninth.
tenth. eleventh.
twelfth. thirteenth.
fourteenth. full moon.

The dark half or decrease of the moon, termed निःशुभ चाँद, first lunar day of the dark fortnight.

second. third.
fourth. fifth.
sixth. seventh.
eighth. ninth.
tenth. eleventh.
twelfth. thirteenth.
fourteenth.

lunar day of the moon's change.

A चाँद 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 अनांत, or Teloogoo hours of 24 English minutes each, varying from 54 to 66 according to the length of the चाँद.

Although the lunar day is of variable length, its subdivision, the Teloogoo 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 $\text{ప్రమాదం}$; 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 $\text{ప్రమాదం}$ corresponds to a $\text{సమృద్ధి}$ 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.

<table>
<thead>
<tr>
<th>Lunar months</th>
<th>Corresponding sign of the zodiac</th>
</tr>
</thead>
<tbody>
<tr>
<td>$\text{ప్రమాదం}$</td>
<td>$\text{ప్రమాదం}$ Aries.</td>
</tr>
<tr>
<td>$\text{ప్రమాదం}$</td>
<td>$\text{ప్రమాదం}$ Taurus.</td>
</tr>
<tr>
<td>$\text{ప్రమాదం}$</td>
<td>$\text{ప్రమాదం}$ Gemini.</td>
</tr>
<tr>
<td>$\text{ప్రమాదం}$</td>
<td>$\text{ప్రమాదం}$ Cancer.</td>
</tr>
<tr>
<td>$\text{ప్రమాదం}$</td>
<td>$\text{ప్రమాదం}$ Leo.</td>
</tr>
<tr>
<td>$\text{ప్రమాదం}$</td>
<td>$\text{ప్రమాదం}$ Virgo.</td>
</tr>
<tr>
<td>$\text{ప్రమాదం}$</td>
<td>$\text{ప్రమాదం}$ Libra.</td>
</tr>
<tr>
<td>$\text{ప్రమాదం}$</td>
<td>$\text{ప్రమాదం}$ Scorpio.</td>
</tr>
<tr>
<td>$\text{ప్రమాదం}$</td>
<td>$\text{ప్రమాదం}$ Sagittarius.</td>
</tr>
<tr>
<td>$\text{ప్రమాదం}$</td>
<td>$\text{ప్రమాదం}$ Capricornus.</td>
</tr>
<tr>
<td>$\text{ప్రమాదం}$</td>
<td>$\text{ప్రమాదం}$ Aquarius.</td>
</tr>
<tr>
<td>$\text{ప్రమాదం}$</td>
<td>$\text{ప్రమాదం}$ Pisces.</td>
</tr>
</tbody>
</table>

So often as the sun remains in the same sign of the zodiac during $\text{ప్రమాదం}$ or days of the moon’s change, the month to which the last $\text{ప్రమాదం}$
APPENDIX.

belongs is named twice over; it is first considered 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 the last lunar day of the lunar month, and to continue in the same sign during the last lunar day of the next lunar month, the lunar month intervening between the first and the last would be termed or intercalated, and so soon as it expired, 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 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 in the bright fortnight of the lunar month is the first 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 Teloogoo Books.

<table>
<thead>
<tr>
<th>Planets</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sun</td>
<td></td>
</tr>
<tr>
<td>Moon</td>
<td></td>
</tr>
<tr>
<td>Mars</td>
<td>son of the earth</td>
</tr>
<tr>
<td>Mercury</td>
<td>son of the moon by the Hyades</td>
</tr>
<tr>
<td>Jupiter</td>
<td>son of Angerasa one of the seven great sages, and the preceptor of the gods</td>
</tr>
<tr>
<td>Venus</td>
<td>son of Bharigu, and the preceptor of the giants</td>
</tr>
<tr>
<td>Saturn</td>
<td>offspring of the sun by Chhâyû shade</td>
</tr>
<tr>
<td>Sinhiha</td>
<td>son of Sinhiha, the moon's ascending node, reckoned the 8th planet</td>
</tr>
<tr>
<td>The moon's descending node, reckoned the 9th planet</td>
<td></td>
</tr>
</tbody>
</table>
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 నెల్లు or months, which are named as follows:

<table>
<thead>
<tr>
<th>నెలు</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ఏప్రిల్</td>
<td>April</td>
</tr>
<tr>
<td>మే</td>
<td>May</td>
</tr>
<tr>
<td>జూన్</td>
<td>June</td>
</tr>
<tr>
<td>జాన్యుస్</td>
<td>July</td>
</tr>
<tr>
<td>ఆగుస్టు</td>
<td>August</td>
</tr>
<tr>
<td>సాంచే</td>
<td>September</td>
</tr>
<tr>
<td>అయ్యే</td>
<td>October</td>
</tr>
<tr>
<td>నవెంబర్</td>
<td>November</td>
</tr>
<tr>
<td>డిసెంబర్</td>
<td>December</td>
</tr>
<tr>
<td>జనవరి</td>
<td>January</td>
</tr>
<tr>
<td>ఫెబ్రవరి</td>
<td>February</td>
</tr>
<tr>
<td>మార్చ్</td>
<td>March</td>
</tr>
</tbody>
</table>

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 అనామలు
A planet లాయను
An eclipse చేష్య త్రెండ్ ను
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 सूर्य or solar day of 24 English hours is divided into sixty ग्रहण, each of which is equivalent to twenty four minutes: seven ग्रहण and a half, or three English hours, make one ज्योतिष the corruption of the Sanscrit word ज्योतिषम.

The solar year is also divided into two शङ्कर, each of which consists of six solar months; it has also six वार्षिक or seasons, each of which consists of two months; viz. वृषभ अर्जुन the spring comprehending भुज and दक्षिण, सूर्यपान तुला the hot season comprizing राशि and राशि, रूपस्वरोग वृष the rainy season including भुज and दक्षिण, सूर्यलिखित the sultry season comprehending राशि and राशि, रूपस्वरोग मेष the winter season containing भुज and दक्षिण, and रूपस्वरोग वृष the cold season comprehending भुज and दक्षिण.

When day is used in contradistinction to night it is expressed in Teloogoo by दोहे; thus दोहे दिन and दिन रात टिके he read day and night. A day of four and twenty hours is expressed by the words ज्योतिष or वार्षिक, but these terms are not synonymous; ज्योतिष implies simply a day, without reference either to the date or the day of the week; thus, दोहे मासाई मं डे देबाइस्टु ज्योतिष I will come after ten days; वार्षिक 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 दोहे मासाई मं डे देबाइस्टु ज्योतिष, and if instead of ज्योतिष, I were to use वार्षिक, in this instance, the person addressed would not understand that the day of the week was meant to be expressed.

सोंगल or दोहे means the dawn, the morning, दोहे दिन midday, noon, दोहे दिन the evening, दोहे the night, and दोहे midnight.
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.**

North... The god of riches.

South... Regent of death, and judge of departed souls.

East... Regent of the sky.

West... Regent of water.

N. West... The ruler of the wind.

N. East... The destroyer and reproducer.

S. West... Prince of demons.

S. East... The genius of fire.

---

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<table>
<thead>
<tr>
<th>Date</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>DEC 28 1964</td>
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