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A GRAMMAR

OF THE

KUVI LANGUAGE,

WITH COPIOUS EXAMPLES,

BY

THE REV. F. V. P. SCHULZE.

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P R E F A C E .



THE reason why the author of this work turned his attention to the study of Kuvi, the language of the Konds, was because he found that, though the men of the tribe understood the Telugu language, their women and children did not, and so it was necessary for his work that he should do his best to master the language.

He has found its study a most interesting and pleasurable undertaking, for it is a very rich language. He is quite aware that he is but a beginner in its study and that he has still much more to learn. His object in publishing this Grammar is :—

First—He feels that, if his desire to popularize its study is to be attained, would-be students will be encouraged to make a beginning, when they find that the language has a foundation in this Grammar, on which they can raise their superstructure.

Second—The assistance, which he feels will be rendered by the criticisms of these students, will enable him to improve his second edition by introducing new matter, that has hitherto escaped his notice, by corrections where necessary and by re-modelling the whole work if this be found advisable.

When the number, who own this language as their mother tongue, is computed, we find, by W. Francis' Gazetteer of Vizagapatam, that there are

In Vizagapatam alone round Palkonda	...	66,000
In the Agency	... ..	150,000
In Jeypur	... ..	91,000
Making an admitted total of	... ..	<u>307,000</u>

Besides this, there are very many of this tribe living in Kalahandi, while many more live in Orissa.

In Jeypur the recognized language of the country now is Ooriya, but W. Francis' Gazetteer shows that 481 per mille speak Ooriya, and 206 per mille speak Kond. Coupling the above with the fact that Ooriya is an Aryan language and not Dravidian, the Author is warranted in deducing therefrom his belief that the original language of Jeypur and also of Kalahandi was Kond.

Believing that the study of this language will be restricted to Europeans chiefly, though perhaps educated Indian gentlemen, who also invariably know English, may also be disposed to study it, the Author has adopted as his model the Telugu Grammar prepared by the Rev. A. H. Arden, M. A., and, on the lines there laid down, has compiled this Grammar in English characters. The Author invites any one interested in this Kuvi language to procure his "Bible Stories" in Telugu characters, as also his work on "The Religion, Customs and Folk-lore of the Kuvis."

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7. **wale** (must).
8. **kūdee** (must not).
9. **kāwali** (to want).
10. **walla, olla** (to be possible).
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I.

Introductory.

The Kond, literally the mountaineers, received their name from the Telugu word Konda, the hill wherefore other spellings are wrong. This tribe belongs to the Dravidians and claims its origin from Pandu the great king of the Konds. They were formerly living from the Delta of Orissa to the North-west of Jeypore, inhabiting Kalahandi and Ganjam as well as down the plains of Vizagapatam District.

They are living both, in the Calcutta and Madras Presidencies. The Rajah of Palkonda is considered the head of the southern part of this tribe. In former times they cultivated the whole of the plains, but were then gradually pushed backwards by the advancing Aryans. The great majority is at present living upon the hills, and as they talk another language, which none of the Telugus or Ooriyas understand, and as there exist many strange and rude customs between them, they are regarded as a semi-civilized and rude race.

There exists a great difference between the characters of the Konds and the Telugus. The Telugu is a man, who stands his place even when left alone. The Kond counts only as a member of his tribe. The Telugu is not so much afraid of intrigues of men, but fears wild beasts most. The Kond does not fear wild beasts, but

fears most of all the intrigues of men. The Telugu longs to have every day more than he had the previous day, and stretches his arms out wide to gain more and more influence and riches, he is an active never content man. The Kond is quite satisfied, when he has enough for himself, he does not think further than his own family or village and is content, if nobody disturbs him on his small property. On the whole, the Kond lives a simpler and more upright life than the Telugu does. He is still more conservative than the Telugu. The Telugu is a bright, brisk man, the Kond an emblem of stupidity and childish silliness.

The Hauta or Nayudu of a village has great influence and power. He rules his village as a father. All village questions and even family matters come before him for settlement.

The wife of a Kond is generally older than her husband and acquires a great influence over him.

The so-called Meriahs, human sacrifices, were very common among them and the destruction of new-born infants was a custom, which has still to die out.

The big tribe of Kondes is divided into five different classes. They claim their descent from one ancestor, the great Pandu, who had five sons. Each caste recognizes one of these sons.

1. Mukhadora, the highest caste.
2. Mannidora.
3. Kondadora.
4. Jatapudora or Poroja, or Kodulu or Kuvi.
5. Gadaba.

The two first castes have lost their original language as they amalgamated with the Telugus, but each of the three last castes has its own language. The largest tribe is that of the Jatapudoras. This tribe has its own very fine Kuvi language, which is almost unknown to any European or educated Indian.

This tribe numbers according to the last census of the Vizagapatam District 66,000 inhabitants. Besides this, there may be counted $\frac{1}{5}$ th of the whole Jeypore population to this tribe according to W. Francis' Gazetteer. Besides this there is a large portion of the inhabitants of Kalahandi belonging to this tribe and least, not last, the whole Kui talking population in the Orissa Delta and Bengal, so that the number of all Kuvi or Kui talking men is well worthy of notice.

There are two dialects, called Kuvi and Kui, the first is spoken more to the west and south-west, the latter more in the north-eastern part of the country. As my remarks about the Kuvi and Kui language clearly show, they are only two dialects of a very rich fine language, which deserves the notice and study of Europeans and Indians.

There are no written characters in the Kuvi language, but I have tried to write 120 Biblical stories in this language using Telugu characters. It would be a very interesting undertaking to try and unify these two dialects and evolve one Grammar therefrom. I have attempted this in my Kuvi Grammar, and I court any criticisms, remarks or suggestions, which will be very thankfully accepted, as the undertaking is a serious one and I require all the help I can get.

My book "Religion, Customs and Folk-lore of the Konds" gives much interesting information and throws new light on these people. All the stories, etc., were collected from the Konds themselves, and therefore are genuine.

Some remarks about the Kuvi and Kui dialect.

The Kond language is divided into many different dialects, as : Gond, Gadaba, Konda, Saura, Kuvi, or Kui; of these Kuvi or Kui is the one mostly spoken. When we differentiate between these two dialects, we mean that Kui is spoken more in the eastern parts of the Kond territory and Kuvi more in the western parts.

When comparing these two dialects of one language, I must differ entirely from Lingam Letchmajee in his "Introduction to his Grammar of the Kui Language," when he says: "it will be strange to observe, that the

language of the Kond's country though bordering on the hill Zemindaris in the Ganjam District, does not bear the least resemblance to that of these near neighbours ;" also when he says : "I have always thought, that this (Kui) language is a corruption of, or the primitive Telugu itself."

The following short comparison of these "two languages" will clearly show :—

1. That there exists a very great resemblance of Kui with Kuvi, yea, that "both languages" are really one and the same.

2. That this Kuvi language is an entirely self-existing original language and that it has no resemblance to Telugu as its vocabulary is entirely different from Telugu. For each Telugu word there will be found a different one in Kuvi. The Grammar of both languages as well as of all Dravidian languages is nearly the same.

For this reason the Kuvi language may be learned comparatively soon by one, who has a knowledge of the Telugu language.

1.

The identity of both "languages" is established by the uniformity of their vocabulary.

<i>Kuvi.</i>		<i>Kui.</i>	
kēju	the hand	kēju	କେଜୁ
keska	the hands	keska	କେସ୍କା

<i>Kuvi.</i>		<i>Kui.</i>	
ūnga	the meat	ūnga	221: 022
lāa	the maid	lāa	28 011 = 41
nāju	the town	nāju	10 116
nāto	of the town	nāto	
āba	father	āba	51 111 011
īja	mother	īja	111 111 111 111
kōdi	the ox	kōdi	111 111
mīnu	the fish	mīnu	11 011
pēnu	god	pēnu	11 111
pēnka	gods	penka	11 111 111 111
mrīesi	the son	mrīenju	11 111 011
mrīka	the sons	mrīka	
pūju	the flower	pūju	4
pūnga	the flowers	pūnga	4 11 11 11
mrānu	the tree	mrānu	11 11 11
mrāka	the trees	mrāka	11 11 11 11 11
paheri	the road	paheri	11 11 11 11 11
mungeli	the nose	mungeli	11 11 11
mungelka	the noses	mungelka	
ro	one	ro	11 11 [
ri	two	ri.	11 11 11 11

etc.

The identity of both languages is further proved by the uniformity of the verbal forms, thus :—

PRESENT TENSE.

*Kuvi.**Kui.*

nānu	mai	I am	anu	<u>maï</u>
nīnu	manzi	you are	īnu	manzi
evasi	mannesi	he is	evanju	mannenju
mambu	mannomi	we are	amu	mannamu
mimbu	manzeri	you are	īru	manzeru
evari	manneri	they are	evaru	manneru.

REMARK 1.—Throughout the whole Grammar in Kui instead of the affix **esi**, which is the affix for the third pers. singular masculine, there is used the affix **enju**.

REMARK 2.—The affix for the first person plural seems to be borrowed from Telugu. The Kuvi affix **omi** appears as the original ending.

REMARK 3.—The difference in the ending vowels in the plural number appears in all similar forms. Here again **i** seems to be the original termination and **u** to have been subsequently adopted owing to the influence of the Telugu language.

PAST TENSE.

*Kuvi.**Kui.*

nānu	maz̄zee	I was	ānu	masse
nīnu	maz̄zi	you were	īnu	massi
evasi	maz̄zesi	he was	evanju	massenju
ēdi	maz̄ze	she was	eri	masse
mambu	maz̄zomi	we were	āmu	massamu
mīmbu	maz̄zeri	you were	iru	masseri
evari	maz̄zeri	they were	evaru	masseri

REMARK 1.—The change of the consonants is, according to the rule, that *Kui* is a softer language than *Kuvi* as shown by the rule given on page 18.

REMARK 2.—The first person singular ending in *e* is quite unreasonable as the third person feminine or neuter ending in the same affix. The termination of *Kuvi ee* seems again to be the original form.

*Kuvi.**Kui.*

The Indefinite relative part.	manni	being	manni
„ Past	„	„ maz̄zi	having been massi
	or	punni	knowing punni
		puzzi	having pussi
		known	

Verbal Forms.

	<i>Kuvi.</i>		<i>Kui.</i>
verb root	ki	to do	gi
verb noun present	kīnai		gīnai
„ „ past	kitai		gitai
present tense	kii		gii
past tense	kittee		gite
partic-pres	kīni		gīni
partic-past	kitti		giti
negative partic.	kīa		gīa
imperative	{ singular plural	kīmu	gīmu
		kīdu	gīdu
emphatic form	kīkattee		gīkate

PAST TENSE.

Negative Form.

	<i>Kuvi.</i>		<i>Kui.</i>
Singular.	{ 1 per' meh'atee 2 per' meh'ati 3 per' meh'atesi	I did not see	meh'ate, or atenu
		you did not see	meh'ati
			meh'atenju
Plural.	{ 1 per' meh'ātomi 2 per' meh'āteri 3 per' meh'āteri 3 per' meh'ātu		meh'ātamu
			meh'āteru
			meh'āteru
			meh'ātu.

REMARK 1.—The first person singular and plural again seem to be influenced by Telugu, as **nu** and **mu** are Telugu terminations. Kuvi appears again as the pure Kond language.

3.

The identity of both languages is further proved by the personal pronoun.

	<i>Kuvi.</i>		<i>Kui.</i>
Singular.	{	nānu I	ānu I.
		nā my	nā
		nange to me	nange
Plural.	{	mambu we	āmu
		mā our	mā
		mange to us	mange
Singular.	{	nīnu you	īnu
		nī of you (your)	nī
		ninge to you	ninge
Plural.	{	mīmbu you	īru
		mī of you (your)	mī
		minge to you	minge

REMARK 1.—These two tables show quite clearly, that the consonant **n** in singular and **m** in plural is a part of the root. There exists therefore no reason, why the first person

in the singular and plural should omit this consonant. The first person singular and plural of Kuvi appear again as the original and pure Kond.

REMARK 2.—The plural form ending in **mu** and **ru** seems to have been formed under the influence of Telugu, as the words *mēmu*, *māmu*, *mīru*, would be pure Telugu. The words **māmbu** and **mīmbu** appear therefore again as the original ones.

<i>Kuvi.</i>		<i>Kui.</i>
evasi	he	evanju
evani	of him, his	evani
evanaki	to him	evanaki
evari	they	{ avaru evaru
evari	of them	avaru
evaraki	to them	avaraki
evaska	they (fem.)	avaska

REMARK.—The root of this word **evasi**=he, is in both dialects **ev**. There is no reason, why the vowel **e** should be changed into **a** in the plural. This seems to have been influenced again by Telugu. Kuvi has the original form.

*Kuvi.**Kui.*

Singular.	{	ēdi , she, it	ēri
		ēdani , of her, it	ērani
		ēdaniki , to her, it	ēraniki
Plural.	{	ēvi , they	evi
		evaska , they	avaska, evaska
		evaskaki , to them	avaskaki, evaskaki

REMARK.—There appears a difference in the singular number, as the consonant has been changed into *r*; the plural forms are again the same.

Some differences in “both dialects” will be found, but they appear so insignificant, that they cannot overthrow the belief in the unity of the two dialects.

Such differences as appear between the two dialects are the following :—

1. The Kuvi language is harder in sound than Kui, wherefore the consonants in Kui are very often softer than those in Kuvi. Thus:—

<i>Kuvi.</i>		<i>Kui.</i>
kokasi	the boy	koganju
ki	to do	gī
kamma	the work	kām
mazzee	I was	masse.
puzzee	I knew	pusse.

2. For the same reason the Kuvi consonant *h* is very often changed into *s*. Thus :—

<i>Kuvi.</i>		<i>Kui.</i>	
ha	go	sa	go
hi	give	si	give
hā	die	sā	die.

3. The Kuvi consonant *h* is sometimes changed into *g*. Thus :—

<i>Kuvi.</i>		<i>Kui.</i>	
nehi	good	neggi	good
nehasi	the good	negganju	the good

4. The Kuvi third person singular masc, which has the affix *esi asi*, is changed in *Kui* into *anju*. Thus :—

<i>Kuvi.</i>		<i>Kui.</i>	
gattasi	he who	gattanju	he who
pūnnasi	he who knows	punanju	
wātasi	he who came	wātanju	
wātesi	he came	wātenju	
evasi	he	evanju	
ōasi	the bearer	ōanju	
kokasi	the boy	koganju	

REMARK.—Although this form is irregular, the genitive case is in all words the same.

Kuvi.

gaṭṭani
 punnāni
 wātani
 evani
 oāni
 kokani

of him who

Kui.

gaṭṭani
 punāni
 wātani
 evani
 oāni
 kogani

II.

ALPHABET.

The Kuvi language has no written characters of its own, and as it has never been written before, the Roman alphabet has been adopted in this Grammar in order to make its study possible even without knowing the Telugu or Ooriya language.

The Kuvi language consists of twenty-three consonants and ten vowels, with three double vowels.

The consonants are divided into five classes.

- | | |
|--------------|---------------|
| 1. Gutturals | k kh g h n |
| | క ఖ గ హ న |
| 2. Palatals | ç ç s j |
| | చ జ న య |
| 3. Cerebrals | ʈ ɖ n r l |
| | ట డ ణ ర ల |
| 4. Dentals | t d |
| | త ద |
| 5. Labials | p ph b bh w m |
| | ప ఫ బ భ వ మ |

The vowel sounds in Kuvi are ten in number and are thus represented by Roman letters.

a	ā	i	ī	u	ū	e	ē	o	ō
అ	ఆ	ఇ	ఐ	ఉ	ఊ	ఎ	ఏ	ఒ	ఓ

The double vowels are three.

ai au oi

ఐ ఔ ఓ

These vowels may be still further exemplified by the following English words spelt after the Kuvi fashion.

- | | | | | | |
|-----|-----------|-------|--------|--------------|--------|
| 1. | a | as in | bat | representing | but |
| 2. | ā | „ | pās | „ | pass |
| 3. | i | „ | fit | „ | fit |
| 4. | ī | „ | fīt | „ | feet |
| 5. | u | „ | fūt | „ | foot |
| 6. | ū | „ | fūl | „ | fool |
| 7. | e | „ | ending | „ | ending |
| 8. | ē | „ | fēl | „ | fail |
| 9. | o | „ | on | „ | on |
| 10. | ō | „ | bōt | „ | boat |
| 11. | ai | „ | fail | „ | file |
| 12. | au | „ | faul | „ | fowl |
| 13. | oi | „ | oister | „ | oyster |

The single consonant may be sounded the same as in English. Only the following letters need some remarks.

1. **g** (Telugu గ) has always the hard sound, as heard in go.
2. **z** (Telugu జ) has a hard sound, as heard in ts.

3. **z** (Telugu జ) has a hard sound, as heard in June.
4. **j** (Tēlugū య) has a soft sound, as heard in (yet, yes.)
5. **n** (Telugu ణ) has a nasal sound, as in French word bon.

REMARK 1—The double consonant **ng**, which is very often used in the plural number, must be spoken through the nose as the French word, *Anglais*.

REMARK 2—The letter **h** is sometimes pronounced abruptly, wherefore an apostrophe shall always be used in such cases.

meh'mu = say

tuh'mu = cut

uh'mu = kick

In the same way vowels are spoken often in a strange abrupt way. To show this pronunciation an apostrophe must also be used.

we'mu = beat

hō'mu = go out

ho'mu = run away

wā'mu = come

wā'du = come

It is very easy to learn or to remember where these curious abrupt stoppages are to be used.

1. It is only used with verbs.
2. It is only used, when the root of the verb ends in **h** and with any hard consonant or in a vowel.

Kuvi verbs never change their roots. The root is first distinctly pronounced and then the ending put to it; wherefore these sudden sharp stoppages appear very reasonable.

REMARK 3—When two vowels are standing together, each vowel is to be pronounced separately and distinctly, but no apostrophe need be used then.

wāadu = don't come.

wāomi = we are not coming.

3.

NOUNS.

The Kuvi language knows of no article, but **ro** one is often used, where in English the indefinite article is used. In the same way the demonstrative adjective pronoun **ē** that, those, and **ī** this, these, are used.

I.

FORMATION OF NOUNS.

A great number of nouns are formed from verbs, adjectives or other nouns.

1. Formation from Verbs.

There are especially four classes formed by adding different affixes. These affixes are **pu, vu, ki, u**.

a. By adding **pu**.

Thus—

<i>Root of Verb.</i>	<i>Noun Singular.</i>	<i>Plural.</i>
<i>Free</i> <i>verb</i> meh' to see	mespu the sight	mespunga
tin to eat	tinpu the eating	tinpunga
un to drink	unpu the drinking	unpunga
gla to trans- gress	glapu the trans- gress	glapunga

kadda glapu glatida—have you crossed the river.

tinpu hōtate—have you the mind to eat.

mespu meh'anahā perha ōti—you have taken it
away without seeing.

<i>verb</i> tun to slay	tūnpu	the slaugh- ter	tūnpunga
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<i>verb</i> pān to receive	pānpu	the receipt	pānpunga
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in to talk	innumpu	the talk	etc.
------------	---------	----------	------

tīr to judge	tīrpu	the judg- ment	
--------------	-------	-------------------	--

Root of Verb. *Noun Singular.* *Plural.*

hāt	to call	hātpu	the call
ō	to tolerate	ōpu	the tolerance
mrek	to spoil	mrekpu	the spoil.

b. By adding **vu**.

<i>Root of Verb.</i>		<i>Noun Singular.</i>	<i>Plural.</i>
rel	to pull	relluvu	pulling relluvunga
pōr	to cover	pōrvu	cover porvunga
ōr	to tolerate	orvi	tolerance orvinga
mer	to light	mervu	light mervunga
per	to lift	pervu	lifting pervunga
wā	to come	wavu	coming <i>etc.</i>
hal	to go	halvu	going

bobbilti wāvu watomi—we came from Bobbili.

midōla mervu merheki—what a light was lighting
this night.

c. By adding **ki**.

<i>Root of Verb.</i>		<i>Noun Singular.</i>	<i>Plural.</i>
līk	to exhaust	līki	exhaustion līkinga
lī	to weep	līki or } līwi }	weeping likinga
ged	to leap	gedki	the leap gedkinga
lāg	to blame	lāgi } lāgu }	blame laginga reproach
hā	to die	hāki	death hākinga
kaz	to bite	kaski	biting kaskinga

mĩmbu bahe ēnataki likitulle manzeri—why are
 you all (with weeping) weeping.
 izzeka lāgu lagitere—they blamed so much.

d. By adding u.

<i>Root of Verb.</i>	<i>Noun Singular.</i>	<i>Plural.</i>
zōl talk	zōlu talk	zōlunga
trīg to tremble	trigu trembling	trigunga
nīd to live	nīdu life	nīdunga
rāz to write	rāzu writing	rāzanga
batk to live	batku living	batkunga
huḻ to weave	huḻu weaving	huḻunga
kaz to bite	kazu biting	kazunga

haree nehi zōla zōlatesi—he spoke very well.

na himbori ēni huḻu huḻzitesī!—of what weaving
 did he make my cloth!

Formation from Verb participle by adding **nasi,**
tasi, nai, tai.

Verb part. **nammi** believe, noun { **namminasi** he who
 masc. { believes.
 { **nammitasi** the
 believer.
 fem. { **namminai** } the
 { **nammitai** } believe
 faith.

Verb part. kepi	do	noun=	kepinasi	who does
			kepinati	he who did
			kepinai	the woman which does.
			kepitai	the woman which did.

Thus—

Verb part. present. Noun Singular. Noun Plural.

kī	do	mas.	kīnasi	m.	kīnari
		f.	kīnai	f.	kīnai
ēndi	play	m.	ēndinasi	m.	endinari
		f.	ēndinai	f.	endinaī
wē'	beat	m.	wē'nasi	m.	wē'nari
		f.	wē'nai	f.	wē'naī
ta'	bring	m.	ta'nasi	m.	ta'nari
		f.	ta'nai	f.	ta'naī

Verb past part.

kī	do	m.	kittasi	m.	kittari
		f.	kīttai	f.	kittai
ēndi	play	m.	enditasi	m.	ēnditari
		f.	enditai	f.	ēnditai
wē'	beat	m.	wētasi	m.	wētari
		f.	wētai	f.	wētai
ta'	bring	m.	tattasi	m.	tattari
		f.	tattai	f.	tattai

2. Formation of Nouns from Adjectives.

A class of abstract nouns is formed

1. by affixing **tanomi** to an adjective.

Adjective.

Noun.

nehi good **nehitanomi** goodness

kazza big **kazzatanomi** greatness

2. by affixing **pāna** to an adjective.

Adjective.

Noun.

nehi good **nehipāna** goodness.

kazza big **kazzapāna** greatness.

3. by affixing **tai** to an adjective.

Adjective.

Noun.

ūna small **ūnatai** the small one.

nehi good **nehitai** the good thing.

There exists a difference between the last formation and the two first ones. **Nehitanomi** or **nehipana** means goodness, kindness, but **nehitai** means a good thing.

4. by affixing **asi, ai, ari, aī** to an adjective.

Adjective.

Noun.

nehi good **nehasi** a kind man

kazza big **kazzasi** a big man

īzi little **īzasi** a little man

īzai a little woman.

The adjective **ūna**, small, cannot be used with the affixes.

5. by adding the affixes **asi, esi, nasi, tasi, nai**, etc., to a personal noun.

Personal Noun.

donga	thief	m.	dongeesi	the thief
		f.	dongēni	
hauta	naidu	m.	hauteesi	the naidu
		f.	hautēni	
trōmba	the priest	m.	trombeesi	the priest
		f.	trombēni	

6. by affixing **la** or **li** and **ēni** to a neuter noun.

Neuter Noun.

Personal Noun.

papu	sin	m.	papula	the sinner
		f.	papuli	„
ōzu	beauty	m.	ōzula	the handsome
		f.	ōzuli	„
guḍi	blindness	m.	guḍila	the blind
		f.	guḍeni	
rāndi	widowhood	m.	rāndela	the widower
		f.	rāndēni	

7. by affixing **la** to a personal noun.

donga	thief	m.	dongela	the thief
		f.	dongeni	„

N. B.—This formation is not generally to be used. There exist some special words, which should be learned.

8. by adding **kahinasi** (player).

blinzi trade — **blinzikahinasi** the merchant

bēta hunting—**bētakahinasi** the hunter

9. by adding the affix **bīga** to a neuter or personal noun

karuvu famine **karuvibīga** the gormandizer

donga the thief **dongabīga** a thief

nista drowsiness **nistabīga** a drowsy fellow

pazzi the pig **pazzibīga** a pig (personal)

The masculine and feminine forms are here the same

4. Formation of nouns from Adverbs, and Postpositions, etc.

1. by affixing **pana**.

embaa there **embatipāna** (the there thing) the circumstances there.

uppara instead of, for **upparapāna** the sake

pangata outside of **pangatapāna** the outside

nokita before (in future) **nokitapāna** the future

tollie before (in past) **tollitipāna** the past

nie now **nietipāna** the present

The composition with other adverbs or postposition is not generally used, but new words can easily be form-

ed by the affix **pāna**, as the language is open to accept them. A large number of words may in this way be introduced into the vocabulary of this language.

2. by affixing the personal terminations **asi**,
ati, **esi**, **eni**, **ai**, etc.

embaa	there	noun	embaasi	he who is there
nīe	now	„	nīetasi	he who is now
nā	my	„	nāasi	he who is of mine
evari	those	„	evaraasi	he who is one of them.
wīe	tomorrow	„	wīetasi	he who is of to-morrow
lekko	up	„	lekkotasi	he who is above (God) father
roki	down	„	rokitai	the earth (mother).

II.

DECLENSION OF NOUNS.

1. GENDER.

Kuvi Nouns have three genders, namely,

1. The Masculine.

All nouns which can be used in reference to a man or a god are masculine.

The sun and moon are not as in Telugu masculine, but neuter.

2. The Feminine.

All nouns which can be used in reference to a woman or a goddess are feminine.

3. The Neuter.

All nouns which can be used in reference to animals (male or female) and to all inanimate things, are neuter.

 DISTINCTIONS OF GENDER.

Distinctions of Gender are shown in three ways :

1. by the use of different words, as—

tanzi	father	talli, ija	mother
gānza	the cock	kōju	the hen
dangda	a young man	lāa	a maiden
kokkasi	a boy	pōta	a girl

2. by changing of termination, as—

lage'etasi	a bad one	lage'etai	a bad one (fem.)
blinziesi	a merchant	blinzieni	a merchant ,,
ḍokara	husband	ḍokiri	the wife
budha	the old man	budhi	the old woman.

3. by the use of prefixes, as—

Masculine.

Feminine.

pōdi mleha	a man	āḷa mleha	a woman
lukki kōḍi	an ox	talli kōḍi	a cow

*Masculine.**Feminine.*

pōtu mrānu	a (m.) tree	talli mrānu	a (f.) tree
bokaḍa gorri	a ram	talli gorri	a sheep (f.)
pōtu mīla	a little goat	petta mīla	a little goat
dōni orli	the mouse	talli orli	the mouse
utīja ḍālu	a little pig	talli ḍālu	a little pig
kurra ḍālu	a male calf	osiri ḍālu	a female calf
gānza hīpa	a cockerad	pokala hīpa	a little hen.

 2. NUMBER.

Kuvi nouns have two numbers—the Singular and the Plural. Each number has five cases, namely —

- | | | |
|----------------|--------------|------------|
| 1. Nominative, | 2. Genitive, | 3. Dative, |
| 4. Accusative, | 5. Vocative. | |

1. Some nouns, expressing a collective sense, as grains, are generally used in the plural number.

kūlinga mannuki ? is there rice ?
zōnanga nehi ahi kampitu, cholam is well ripened

2. Some nouns using the singular only are habitually used with the verb in plural.

māndija mannu	there is cholam
ēju mannu	there is water
pālu mannu	there is milk
lōku manneri	there are people
nōro wahimanneri	people are coming.

The singular number may be used as well for **mandija**.

The noun **zāna** (people) is generally used with the plural, but **zanomi** (people) uses the singular.

Money-nouns are used with the singular, if a numeral is prefixed, otherwise the plural.

doso takka nange hījamu give me ten rupees
 but: **evasi ninge takkan-ga**
tatsa hījatesiki? did he bring and give
 you the rupees?

3. When two nouns closely connected to each other come together, the latter does not take, as it goes in Telugu, the plural number as a rule.

Plural forms :—

talli	mother	and	tanzi	father
becomes :	tallītanzi		skā	parents
taiī	brother	and	baiī	sister
becomes :	taiībaiī		skā	brother and sister
	lāamadēnēka			day and night
	lai miḍolka			morning and evening.

Singular forms are likewise used, as—

lāamadēna	day and night
lai miḍola	morning and evening.

lai madena	morning and after- noon.
ranta kuza	rice and curry.
hakki ēski	hunger and thirst.
ēju kūḍu	bread and water.

Generally the affix *ě* is added to the second word.

Thus—

hāgu bhūmiě	} heaven and earth.
tāti dharmuě	

4. The conjunction of several words is formed by adding the affixes *wa*, *zakkě*, *inzihi*, *inzaha*.

These words may be put together without any affix.

Thus—

ēvari nange patka, mrāka āka tatteri
they brought me fruits, trees and leaves

nānu leḍkawa, kawangawa neskawa paitee
I shot eagles, crows and dogs.

tanzi zakke, talli zakke, taiti zakke wateri
father, mother and brother came.

**himbori inzihi arna inzihi ranta inzihi higai
inzatesi**
he told me, that he will give me cloth, corn and food.

**hauta inzaha tromba inzaha dīhera inzaha
pezeni wateri**
the nayudu, the priest, the astrologer and the
priestess came.

There exists a difference between **inzihi** and **inzaha**, which must be well remembered. **Inzaha** always precedes the word which is conjunctive to the preceding one, but **inzihi** follows the same.

3. CASES.

A.

SINGULAR.

1. The Genitive is formed by adding **ti** to the root of the noun, or to the nominative.

Thus--

Nom.	mrānu	tree	Gen.	mrānuti	
	mranuti kommo dikhee				
	I broke a branch of the tree.				

Nom.	nāju	village	Gen.	nātuti	
	nātuti mānēi	the people of the village			

Nom.	illu	house	Gen.	izzoti	
	izzoti dāra	the door of the house			

2. The Dative is formed by adding **ki** or **taki** to the noun.

izzotaki ěpmu
take it to the house

Sannuki hommu hittomi, or Sannutaki
we gave money to Sannu.

The Dative is sometimes used in Kuvi, where in English other cases are used.

nange azziteri they were afraid of me
gādetaki wāi I come in a little while

3. The Objective case is formed in two ways.

a. by adding **ni** or **ti**.

na kejuti nōrhee
 I washed my hand

e mranuti or (**mrānui**)
 I cut down that tree.

The form ending in **ti** is more used than that ending in **ni**.

b. by adding **i** which may change the preceding consonant or vowel.

Thus—

kokasi a boy **kokanai mestee** I saw a boy
evasi he who **evanai panditesi** he sent him
Jesui zohorkii I worship Jesus
Ramunai or **Ramuti hatitee** I called Ramudu
illuti mīnzitee I took the house.

4. The Vocative case is formed in four ways.

a. by adding **di** in the singular and **deri** in the plural to the root of the noun.

kokasi the boy
kokadi O boy!

kokaderi O boys!
akkē māskaderi wādu hallo! daughters come.

b. By adding **tadi** or **taderi**.

lage'etadi halla go, you bad one
nehitaderi wadu come, you good ones

In both cases **lage'edi** or **nehideri** may be used too.

c. By adding **ādi**.

dēvudādī O God!
mriēnadī O son!

This form has still another meaning, as: you are a God, you are a son.

d. By lengthening the final vowel.

tōne friend **tōnē** O friend!

e. By adding **hō**.

tōne friend **tōnehō** O friend!
māmahō O uncle!

REMARK.—The termination formed by **di** or **deri** cannot generally be used, as the real meaning of **di** or **deri** is: you are.

Thus—

tōnedi would mean you are a friend
māmadi you are an uncle.
kokadi is used regularly with the meaning
O boy!

but **kokanadi** means: you are a boy.

f. By adding **enadi, enaderi.**

hē tōne enadi friend !

taiienadi O brother !

When the vocative of the plural number is to be used, very generally the noun takes the plural termination besides the affix **deri.**

tanzingaderi O fathers

talliskaderi O mothers

tallitanziskaderi O parents

potangaderi O birds.

These formations are impossible if the noun is ending with **esi, asi.**

Thus—

lage'esi the bad one **lage'ederi** O bad ones

kokasi the boy **kokaderi** O boys.

The feminine form of these nouns, if used in the vocative plural, takes the plural termination of the noun and the plural affix **deri.**

nehaska the good ones (fem.)

nehaskaderi O good ones !

ōzitaskaderi O beautiful ones !

If two nouns, closely connected with each other, are put together, the last word only receives the Vocative affix.

Thus—

pōdi potaderi hazzu	go ye boys and girls !
kokari pōtangaderi	
hātaadu	ye boys and girls do not talk.
nā mrīka māngaderi	my sons and daughters.
(This phrase is used as : my beloved !)	

B.

PLURAL.

The nominative plural is formed by adding affixes to the root or the theme.

The nominative plural ends in **nga** (nasal)

„ **ka**

„ **ska**

The gender suffixes are : **ri** (m.) and **ai, ska** (fem. or neut.)

aku	the leaf	akunga	the leaves
himbori	the cloth	himborka	the clothes
talli	mother	talliska	mothers
evasi	he	evari	they
nehitai	(she is) a good one	nehitai	(they are) good ones.

or **nehitaska** „ „

The Genitive is the same as the nominative.

The Dative adds the affix **ki** or **aki** as in the singular.

The Objective adds the affix **ni** or **i**.

Kuvi nouns are divided into two classes, namely—regular and irregular.

The regular nouns are divided into two declensions.

4. FIRST DECLENSION.

This declension includes all nouns, of which the nominative singular ends in **si** and the genitive in **ni**.

The nominative plural ends with **ri**, **ka** or **ska**.

	<i>Sing.</i>	<i>Plur.</i>
The Genitive is formed by changing si into	ni	ri
The Dative	,, ,, naki	raki
The Objective	,, ,, naï	raï

I. EXAMPLE.

	<i>Singular.</i>		<i>Plural.</i>
N.	kokasi the boy	kokari	the boys
G.	kokani of the boy	kokari	of the boys
D.	kokanaki to the boy	kokaraki	to the boys
O.	kokanaï the boy	kokaraï	the boys.

2. EXAMPLE.

N.	mrïesi the son	mrïka	the sons
G.	mrïeni of—	mrïka	of—

D.	mriēnaki	to—	mrīkaki	to —
O.	mriēnaī	the—	mrīkaī	} the—
			or mrīkati	

3. EXAMPLE.

N.	tōnesi	the friend	tōneska	the friends
G.	tōneni	of—	tōneska	of—
D.	tōnenaki	} to—	tōneskaki	} to—
	tōne'eki		tōnengki	
O.	tōnēī	the—	tōneskaī	} the friends.
			tōneskani	
			tōneskati	
			tōnengani	

5. SECOND DECLENSION.

This declension includes all nouns, of which the nominative does not end in **si**.

The Genitive singular affixes **ti** to the Nominative or is the same as the Nominative.

The Dative affixes **taki**, and the Objective **ti** or **ni**.

1. EXAMPLE.

*Singular.**Plural.*

N.	nēromi	the fault	nēromikaī	the faults
G.	nēromi (ti)	of—	nēromikaī	of—
D.	neromitaki	to—	nēromikaki	to—
O.	neromi (ti)	the—	nēromikani	the—

2. EXAMPLE.

	<i>Singular.</i>		<i>Plural.</i>
N.	nōmeri	the fever	nōmerika the fevers
G.	nōmeri (ti)	of—	nōmerika of—
D.	nōmeritaki	to—	nōmerikaki to—
O.	nōmeriti (ni)	the—	nōmerikani the—

RULES FOR THE FORMATION OF THE PLURAL.

Nouns ending in **lu, li, ru, ri, su, si, mu, nu, ni, ðu, ði** form their plural by omitting the final vowel of the singular and affixing **ka** to the root.

EXAMPLES.

	<i>Singular.</i>		<i>Plural.</i>
	illu	the house	ilka the houses
	pallu	the tooth	palka the teeth
	kallu	the stone	kalka
	walli	the stone	walka
	mungeli	the nose	mungelka
	hōru	the mountain	horka
	nōmeri	the fever	nōmerka
	wansu	the finger	waska
	tōnesi	the friend	tōneska
	kommu	the horn	komka
	kannu	the eye	kanka
	mīnu	the fish	mīnka
	pēnu	the devil	pēnka

*Singular.**Plural.*

ōḍu	the king	ōḍka
gōḍu	the shepherd	gōḍka

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or 80

Nouns ending in **ta, ja, ḍa, ga, ra, ti, zu, da, zi** and **ju** form their plural by adding **nga** or **nka**.

*Singular.**Plural.*

pāta	the table	patanga
kāja	the fruit	kājanga
kadda	river	kaddanga
baḍga	stick	baḍganga
dāra	door	dāranga
kutti	nail	kuttinga
pīzu	gras	pīzunga
gonda	koka	gondanga
manzi	cholam	manzinga
zīju	way	zīunga or zīnga
pīju	rain	pījunga or piska
krīja	honig	krījanga

skt dūḥā

40

60

Plural formations, which must be specially learned, as they are irregular.

*Singular.**Plural.*

kēju	hand	keska
pīju	rain	piska
trāju	head	trāka
krīju	ear	krīka

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*Singular.**Plural.*

blīju	field (rice)	blīka
kōju	hen	koska
kohe'esi	the peon	kōska
āku	leaf	āka
mrānu	tree	mrāka
wiuri	gras	wikka
weggu	wood (dry)	weska
mānēi	man	mānēikanga
pazzija	panche	pazzika.

Nouns ending in **mi** forming their plural by adding **ka**.

*Singular.**Plural.*

nērōmi	fault	nērōmika
tālōmi	key	tālōmika
hārōmi	food	hārōmika
pāpōmi	sin	pāpōmika
dinōmi	day	dinōmika
kannōmi	hole	kannōmika

Irregular formation of the genitive singular must be specially learned.

*Sing. Nom.**Sing. Gen.**Plural.*

illu	the house	izzo	of the house	ilka
nāju	village	nāto		nāska

The word **trāju** (head) has different forms for the genitive.

Thus—

trāu bananga	hairs of the head
trāpu bakki	the side of the head
trāju pīsa or trāka pīsa }	headache
trāḷa	upon the head

4. POSTPOSITIONS.

Kuvi has no prepositions, but like Telugu, Tamil or all the agglutinative languages, it uses postpositions.

These postpositions are divided into single and compound postpositions.

Postpositions are usually affixed to the genitive case.

Thus—

nā valla	by me
nā mrieni kosomi	for my son

Postpositions are often affixed to a nominative case.

Thus—

ē nāju pangata	outside of the town
e mrānu lekko	upon the tree
valli lōki rāḷu manne	under the stone is a snake
kōḍa tarri	near the wall
illu ḍaju	behind the house

RULES IN REFERENCE TO PLACES.

To express motion to, very often the object towards which motion is made is put in the Objective.

ivasi nato hazḡesi	he went to town
ivari oḡu tāna hazḡeri	they went to the king
īdi zāḡata hotte	she ran into the forest.

The Dative case may be used in the same way.

To express motion from, the postposition **ti** is used, but, if the object cannot be changed, the compound postposition **tānati, bakkiti** is mostly used, although **ti** may be permitted.

bariti wāterika	girls, did you come from school ?
ae, pantul tanati wātomi	no, we come from the master
evaniti imbia hazḡeri ?	where did you go from him ?

A special exception makes the word **illu**.

Thus—

na illu muhe vikka mannu

upon my house is grass

or **na illuti muhe vikka mannu**

or **nazzoti muhe ninge ēna dukhōmi**

why are you sorry about my house (family)?

When the house is far away, **ē illu muhe**, upon that house there is used.

A few of the principal postpositions are as follows:—

ti	out of	ē tājuti wātesi he came from (out of) that place
tulle	with	evasi nātulle zōlatesi he spoke with me
hillaanahā	without	hommu hillaanahā hažžesi he went without money
ta	in	ē pēdata himborka mannu in the box are clothes
lekko	upon	horulekko gali wēzi manne upon the hill blows the wind
muhe	upon	pāta muhe kagitomi manne upon the table is paper
lōki	below under	illu lōki orli rūka manne under the house is a rat's hole
maddi	between	rī mrāka maddi zīju manne between both trees is a way
ṇa	in (under)	ē ilkaṇa ī illu kazzai of (under) those houses is this a big one
kiha	in propor- tion	ē ilkakiha ī illu kazzai in proportion to those houses this is a big one
lōni	in (under)	ī valka lōni īdi nehai under (in) these stones is this a good one

nōkita	in front of	ē baḍi nokita pūnga mannu in front of the school are flowers.
ḍāju	behind	na ḍāju wātesi he came behind me
zēzo	behind	na zēzo wātesi he came after me
attala	behind the other side	na illu attala behind my house sombara attala manglāra wāne after Monday comes Tuesday.
lehe	like accord- ing to	ni helloti lehe kēpītee I did according to your order ī mranuti lehe bahēti tūstee like (in the same way as) these trees I cut them all nanu westati lehe wen- nadā hear as I have told you, man !
pateka) peteka)	as long as for	ro lēnzu pateka mannadā stay for a month
lekka	as long as for	ro lēnzu lekka kēpitomi we did it a month long
kuttu	as long as for	wara kuttu nōmeri mazḷe there was fever a week long
dāka	as much as for	ro takka dāka kēpa'dā work as much as for one rupee
kōsōmi	for sake of	vidia kōsōmi wātee I come for wisdom's sake

taki	for sake of	rānda taki wāha hilloo I did not come for rice sake
bakkiti	for	ēna bakkiti wāti for which did you come
uppara	for instead of	nā uppara evanaī wēteri they beat him for me
badili	for instead of	īvani badili evanaī keidita ittiteri they put him for the other in jail rānda badili hommu hitteri they gave money for rice
eḍuru	toward	nānu evanaki (evanaī) eḍuru hazzee I went toward him (I met him)
daggire	near to	mrānu daggire kla'ni manne there is a tiger near the tree
taki	at, about	sāri gantataki wa come at four o'clock
suttu	round	dūknomi suttu mānēi manneri round the shop are people
hommudu- wēri	opposite	nā illu hommuduwēri e illu manne opposite to my house is that house
ittala	this side	ī kadda ittala tōta manne this side the river is a garden

darri	along	kadda darri mrāka mannu along the river are trees
pangata	outside	illu pangata walka mannu outside of the house are stones
tappa	except	ē tīni zāna kokari tappa ezzetic bahe nehari except these three boys all are good
	or :	sāri godḍa palka kihā bahe dullitu except four teeth all fell out
āanahā	besides	tīni zāna āanahā oḍe tīni zāna wateri besides these three, there came still three
ti	since	tīni dinati imbaa mannomi we are here since three days re'niti piju rihi manne since yesterday it rains
eppe	till	illu eppe zāṇḍu manne there is mud up to the house. mrānu eppe zīju manne there is a way till to that tree wīe eppe kāta'da excuse till to-morrow
debunie	immedi- ately after	rānda tizi debunie wātesi he came just after dinner
entee	just after	rānda tizi entee wātesi he came just after dinner

zēzoe just after or **zēzoe wātesī**

The postposition **po** (on side) is only used in connection with the personal pronoun.

Thus—

nāpo	on my side
māpo	on our side
nīpo	on your side
mīpo	on your side
but evani bakki	on his side, etc.

Mostly all these postpositions may be used as adjectives by affixing **ti** (Genitive form).

Thus—

ḍājuti totto	the side behind
sutṭuti zīju	a round way
attalti illu	the other side house
pangati andēri	the external darkness

1. The postpositions **attala**, **ittala**, **lekko**, **muhe**, **lōki**, **nōkita**, etc., which are used as locative destinations, add **taki** or **ki**, if they are answering the question whereto.

Thus—

nānu kadda attaltaki hazzee
I went to the other side of the river
ē hōru lekkotaki engadu
climb upon the hill
nā nōkitaki wadu
come before me

REMARK.—In conversation the Dative case is very often omitted.

2. The two postpositions **pagedi** and **maddi** (between, in the midst) are usually compounded with the other postposition **ti** (from)

ī zāḍa madditi hallamu
go in the middle of the forest

rī pānza pagediti hallamu
go between the two houses

REMARK.—The postposition **pagediti** is only used in connection with inanimate things. It is impossible to say

ī rīari kokari pagediti tākamu
go between these two boys

3. The postposition **lehe** (according to) is commonly used with the Objective case.

īdi wēḍati lehe līnzine
this shines like the sun

4. The postposition **kuttu** and **dāka** are used only for temporal, never for local determination.

ro wārakuttu nōmeri kājate
I had fever one week long

5. The postposition **eḍuru** (before, in front of) uses the Dative case.

nange eḍuru watesi
he came in front of me (towards me)

6. The postpositions **ittala** and **attala** are mostly connected with **totto** or **pādia** (this side or the other side).

Thus—

**ī hōru ittala totto pīju ritte ātihe attala
pādia karra mazze**

on this side of the hill there was rain, but on
the other side there was sunshine.

7. The postposition **ta** (in) is commonly used in connection with the singular Number, but **na** (in) is commonly used in connection with the plural number.

ī tōtata pūnga mazzu *ਇਹ ਬਗੀਚੇ ਵਿਚ ਫੁੱਲ*
there were flowers in this garden

but: **ī tōtangana pūnga mazzu**
there were flowers in these gardens

8. The postposition **hommuduveri** (opposite) is commonly used in connection with houses or places only.

na illu hommuduveri lellimrānu manne
opposite to my house there is a tamarind tree

REMARK 1.—The postposition **ta** (in) is not used in connection with **illu**.

Thus—

izzo lōku manneri
there are people in the house

REMARK 2.—The word **hāte** (hand) is very commonly used in the sense of **walla** (by)

nāhāte ātihe nānu gelhii, tanihāte ātihe
tānu gelhinesi (నావల్ల ఆయితే)

if by me (if I am strong enough) I shall win, if
by him (if he is strong enough) he will win.

SOME SPECIAL EXAMPLES.

ro takkatakī wāhu ātee

I suffered (worked hard) for one rupee (to get
one rupee)

manzingaṇa zāndu anda manne

there is weed between the rice

ēnaatakī what for, why

imbitakī how far

imbatakī till here

embatakī till there

ī kōdingaṇa kāḍika mannu

between these oxen there are black ones

zāḍata mrāka mannu

there are trees in the forest

angata kassa manne

there is blood in the body

nā kankaṇa pīsa manne

there is pain in my eyes

nā mungelita murmu manne

there is a ring in my nose

nā mungeliti murmu hazze

my nose-ring is gone

ADJECTIVES.

Kuvi adjectives are indeclinable, *i. e.*, they do not vary in gender, number or case.

Thus—

nehi walli a nice stone

nehi kokaritulle kahitee

I played with good boys

Kuvi adjectives have no special comparative and superlative forms. The force of them is either expressed by such adverbs, as : **hāree, hāra, aggada zōnoe** (very, much, etc.,) or by the use of the ordinary forms preceded by certain postpositions.

Thus the comparative is expressed by using the affix **kiha**.

Thus—

nākiha evasi kazzasi

he is bigger than I

evanikiha nānu iḻtee

I am smaller than he

1. The superlative may be expressed by using the affix **tānataki, lōnitaki** or **lōni**

Thus—

evaritānataki ivasi nehasi

he is the best of them

2. The superlative may be expressed by using the word **bahetikiha** or **wazzetikiha** (in comparison with all.)

wazzetikiha ivasi nehasi
he is the best of all

3. The force of the superlative degree is sometimes expressed by repeating the adjective.

pūju ōzi ōzitai
the flower is very beautiful
muglunga kazza kazzari
the masters are very great

FORMATION OF ADJECTIVES.

In Kuvi as well as in Telugu, English or other languages, many words may be changed into an adjective.

1. Nouns can be changed into adjectives, taking the genitive or even the nominative case.

Thus—

mranuti kommo or **mranu kommo**
the branch of a tree

ba'ali bhūmi
a sandy soil

5103 2nd

kaddati ba'ali or **kadda ba'ali**
river sand

REMARK—It must be remarked, that in some sentences the genitive cannot be used, when it gives a different meaning.

Thus—

ba'ali bhūmi means : sandy soil,

ba'aliti bhūmi means : the earth out of the sand ; which is meaningless

2. Nouns can be changed into adjectives by affixing

āti.

Thus—

nōmeriāti mleha the sick man

wāhuāti kamma troublesome work

3. Nouns can be changed into adjectives by affixing **gatti** (m.) **gattai** (fem.) or **manni** (being) **hillaa** (not being).

Thus—

gniānōmi gatti īja a wise woman

blāju gatti kla'au the strong tiger

pīsa manni wansu the painful finger

zīvu hillaa sahuکاری the unkind merchant

4. Nouns can be changed into adjectives by affixing **kahiti** (playing).

blīnzi kahitti mleha the merchant

5. Nouns determining any measurement can be changed into adjectives by affixing **eka**.

Thus—

hera a handful	hereka manzinga a handful of rice
glo'oli two handfuls	glo'oleka gunda two handfuls of flower
hāta a half yard	hateka lamba a half yard length
koza a foot	kozaka lamba a foot length
<i>114</i> ādi a step	ro ādeka lamba one step length.

REMARK—These nouns cannot be used with the affix **eka**, except in the singular.

ādi	ro-adeka lambo	ri ādi lambo
a step	one step length	two steps length

6. Postpositions can be changed into adjectives by affixing **ti**. Confer page 53.

attalti illu	the other side house
rōkiti mranu	the tree in front

7. Adjectives may take the affixes, which form nouns or postpositions into adjectives.

Thus—

lagge'e gorri	} the bad sheep
lagge'eti gorri	

kādi eju kādini eju	} the dark water	514.
nehi tōne'esi nehiti tōne'esi	} the good friend	

This formation is used in connection with person only if a special force shall be expressed; as—he is really a good friend.

Adjectives may take the affix **āti**.

Thus—

Masculine.

nehi tōne'esi nehasāti tōne'esi	} a good friend
neharāti tōne'enga	good friends

Feminine.

nehi īja	a good mother
nehai īja	„
nehiāti īja	„
nehiāti ījaska	good mothers
nehaiāti ījaska	„
nehaska ījaska	„

Neuter.

nehi mrānu	a good tree
nehai mrānu	„
nehiāti mrānu	„
nehaiāti mrānu	„

Neuter.

nehiāti mrāka good trees

nehaiāti mrāka „

When an adjective is used in the predicate, it takes the pronominal affixes ; **asi, esi, ai, ai,** *etc.*

ī oḍu nehasi this king is good

ī kōḍi nehai this ox is good

ī kokari nehari these boys are good

ī ijaska nehāi } these women are good
ī ijaska nehaska }

It must be clearly understood that there exists a slight difference in the feminine or neuter singular and plural.

The singular form **ai** is pronounced as proper diphthong in one syllable.

But in the plural form **ai** each vowel is pronounced separately.

ē pūnga gaḍilinga these flowers are red

ē ōrka nehari those kings are good men

The positive verbal relative participle affixing **manni** to the verbal participle present or past is commonly used as an adjective.

ē hāhi manni kokanaki sājomi kēpamu

help the dying boy

ē hāha manni kōḍi

the dead ox

The negative verbal relative participle affixing **a** to the verbal root is regularly used as an adjective.

Thus—

nānu ōpaa hāḍa zōlaani (ఒప్పుకొనని)

do not speak a word to which I do not consent

nānu ōpuhōa hāḍa zōlaani (ఒప్పుకోరాని)

do not speak a word, which is not to be consented to

The word **āti** (Telugu ఆయిన) as an affix to a noun may be used, but in a very different sense from that in Telugu. The affix **āti** is only used if the animate person or thing is not still alive.

mā akku āti Sappura

my grandfather Sappura (he who lived before)

mā hauta ḍokiri āti Butḷi

Butchi, the wife of our nayudu, (she was once)

When the person or thing is still alive, the nominative or genitive case is used without affix.

nā tōne'eni ḍokeri Sita wāte

Sita, the wife of my friend, came

nā talli mrīesi

the son of my mother

REMARK.—If a husband, wife or children, (except unweaned babies) die, their names never will be mentioned again. Whenever they have

to talk about those deceased ones, they use the word **pēne'esi** in the genitive case instead of the name.

dambiti pēne'eni ḍokiri

the wife of the deceased

When the name of the deceased has to be given, **pēne'esi** (masc.) or **pēne'eni** (fem.) is always affixed to the name.

Question : **nā dambiti pēne'eni ḍōru ēni ḍōru ?**

Answer : **nā dambitani ḍōru Somba pēne'esi**

If anybody is killed by a tiger or bear or any wild beast, the name of that person will never be mentioned again. He is referred to as :

ūmbiti zōde'esi the upward taken **zōde'esi**

The word **zōdeesi** means a ghost.

If his name is asked for, people will reply.

kahī, doho, nā zōdeeni ḍōru aha'ai

do not (ask) it is sin, do not ask the name of my **zōdeesi**.

REMARK.—If the word **ēju** (water) is connected with an adjective, the latter takes sometimes the plural case.

pulangīēju

sour water

6.

PRONOUNS.

Kuvi pronouns are subdivided as in any other language, as follows:—

1. Personal and demonstrative pronouns. 2. Reflexive pronouns. 3. Emphatic pronouns. 4. Interrogative pronouns. 5. Indefinite pronouns. 6. Demonstrative adjective and interrogative adjective pronouns. 7. Possessive adjective pronouns. 8. Pronouns referring to number. 9. Distributive pronouns.

Kuvi pronouns are declined upon the same general principles as nouns and may like them affix postpositions.

1. PERSONAL AND DEMONSTRATIVE PRONOUNS.

Nānu—I, the pronoun of the first person, has two forms in the plural, namely: **māmbu** (we), which excludes, and **māro** (we), which includes, the person addressed.

māmbu gurkatomi	we are gurus
māro papugattatohi	we are sinners.

Hence in prayer, **mambu** only can be used.

nānu is declined as follows:—

	<i>Singular.</i>		<i>Plural.</i>	<i>2nd Plural.</i>
N.	nānu	I	māmbu	māro
G.	nā	of me, my	mā	mā

	<i>Singular.</i>		<i>Plural.</i>	<i>2nd Plural.</i>
D.	nange	to, for me	mange	mange
	nangetaki		mangetaki	mangetaki
O.	nanaa	me	mamaa	mamaa
			mamaï	mamaï

nīnu is declined as follows :—

	<i>Singular.</i>		<i>Plural.</i>	
N.	nīnu	you	mīmbu	you
G.	nī	your	mī	
D.	ninge	to you	minge	
	ningetaki		mingetaki	
O.	ninaa	you	mimaa	
			mimaï	

When addressing a person of low rank or a child, the singular **nīnu** is used. When addressing a person of some respectability, the plural **mīmbu** is used, followed by the verb in the plural. When addressing God in prayer, **nīnu** is to be used. To express still more respect the plural form of these words is used, as—**nīnunga**, **mīmbungo**, **tāmbu** and **tāmbungo**.

The pronouns of the third person are the demonstrative pronouns :—**īvasi**, **ēvasi**, this man, that man ; **īdi** and **ēdi**, this, that woman or thing.

These pronouns have the following peculiarity. The plural of **īvasi** and **ēvasi**, formed **īvari**, **ēvari**, is used

for both masculine and feminine. The plural of **īdi** and **ēdi** formed **īvi**, **ēvi** and **īvaska**, **ēvaska**, is used for either for feminine or neuter.

REMARK.—The feminine in the plural number may use the verb in either the feminine or the masculine.

īvasi and **ēvasi** are declined as follows:—

Singular.

Plural.

N.	īvasi	he, this man	īvari	these men or women
G.	īvani (ti)	of him	īvari	of them
D.	īvanaki	to him	īvaraki	to them
O.	īvanāi īvaniti	} him	īvarāi īvariti	} them

Singular.

Plural.

N.	ēvasi	he, that man	ēvari	they, those men or women
G.	ēvani (ti)	of him	ēvari	of them
D.	ēvanaki	to him	ēvaraki	to them
O.	ēvanāi ēvanati	} him	ēvarāi ēvarati	} them

Singular.

Plural.

N.	īdi	she, it	īvi	or īvaska	they
G.	īdāni (ti)	of her, it	īvi	īvaska	of them

<i>Singular.</i>		<i>Plural.</i>	
D.	īdānaki to her, it	īvaki	īvaskaki to them
O.	īdāni	īvaa	īvaskaī īvaskati īvaskani } them
	} her, it		
		īdāniti	

<i>Singular.</i>		<i>Plural.</i>	
N.	ēdi she, it, that	ēvi or ēvaska	they
G.	ēdāni of her, it	ēva	ēvaska
D.	ēdānaki to her, it	ēvanaki	ēvaskaki
O.	ēdānāi her, it	ēvaa	ēvaskaī ēvaskati ēvaskani } them

The first personal pronoun has a very peculiar use, for it can be conjugated as a verb, as follows :—

nanu	īvatee	it is I
	īvate'enie	
nīnu	īvati	it is you
ēvasi	īvasi	it is he
mambu	īvatomi	it is we
maro	īvatohi	it is we
mimbu	īvaderi	it is you
ēvari	īvari	it is they

These forms are used for both masculine and feminine genders. The plural of **īvaska** is conjugatable likewise.

ēvaskatomi	it is we
ēvaskaderi	it is you

When the person or thing of whom or which is spoken, is far away, the pronoun **īvasi** or **ēvasi** is changed into **hēvasi** and **hūvasi**. The pronoun **ēdi** is changed into **hēdi** and **hūdi**. These demonstrative pronouns are declined as above mentioned.

The words **īvasi**, **ēvasi**, **īdi**, **ēdi**, are equally used for a person of very low or of very high rank.

There exists no special expression to show any respectability as: **gāru** or **Mr.**, as in Telugu or English.

2. THE REFLEXIVE PRONOUN.

The reflexive pronoun **tānu** (self) is thus declined :—

	<i>Singular.</i>	<i>Plural.</i>
N.	tānu	tāmbu
G.	tani	tami
D.	tange	tamge
O.	{ tanaa tanai tanati	{ tamaa tamai tamati

The plural **tāmbu** is used as in Telugu instead of **mimbu** or **mimbungo**, as a term of great respect.

tami helloti lehe according to your order

3. EMPHATIC PRONOUNS.

The force of the emphatic expressions: I myself, you yourself, etc., is expressed in Kuvi by **guttee** or **e**.

mimbu guttee ē kamma kēpadu

you must do that work yourself

nānue mestee

I saw it myself

mīmbue zaltiko

be careful yourselves

There is some difference in both expressions.

The affix **e** expresses only a force of the emphatic pronoun, but **guttee** has the meaning of own only.

mīmbu guttee zaltiko would mean :

you only shall be careful

Such English expressions as ; of himself, etc., implying a spontaneous action, are expressed in Kuvi by prefixing **lōni** to the emphatic form of the pronoun and by repeating the same.

tanilōni tānue wātesī

he came of himself

or **tānu tānue hatitesī**

he called of himself

ē kōdi taniloni tānue wāte

the ox came of himself

Such expressions as : As for myself, is expressed in Kuvi by adding **ātihe** or **izzihe**.

**nānu izzihe (ātihe) zōliteema nīnu izzihe
hottiema**

as for myself I would talk, but you would run
away

nīnu kallamu nānu ātihe (izzihe) mai
you may go away, but as for myself I stay

4. INTERROGATIVE PRONOUNS.

The interrogative pronouns **imbaasi** who? which man? **imbai** or **imbinai** or **ēnai**, which woman or thing? are thus declined :

<i>Singular.</i>		<i>Plural.</i>	
N. imba'asi	which man, who ?	imba'ari	or ēnari
G. imbaani	of whom ?	imbaari	„
D. imbaanaki imbinanaki		imbaaraki	ēnaraki
O. imbaanaï imbinanaï		imbaarai imbaarati imbaarani	ēnarai ēnarati

Declension of **imbai**, which woman or thing ?

<i>Singular.</i>		<i>Plural.</i>	
N. imbai		N. imbaï or imbaari	
G. imbini		G. imbaï	

<i>Singular.</i>	<i>Plural.</i>
D. { imbinaki { imbinanaki	D. imbaaraki
O. imbinani	O. imbaarai

For *imbai* very commonly is used the word *imbinigattai*.

<i>Singular.</i>	<i>Plural.</i>
N. imbinigattai	which imbinigattaska and imbinaska
G. imbinigattāni	imbinigattaska „
D. imbinigattanaki	imbinigattaskaki „
O. imbinigattāni	imbinigattaskani „

<i>Singular.</i>	<i>Plural.</i>
N. ēna	which thing? ēnai or imbinai
ēnai	
ēni	
G. imbinani	ivaska imbinai
D. ēnaataki	
imbinaki	not used imbinaki
O. ēnaa	
imbinani	not used imbinaa

In reference to a female of lower rank, the singular as: *imbai wāte?* (which came)? but for one of higher rank, *imbai wātu?* (which came?) is used.

The Genitive and Objective of **ēna** may be used equally as : **ēnaa kēpiti**—what have you done ?

or **ēni kēpiti** " " " "

ninge imbinani kāvale —what do
you want

but : **ninge ēni pustakomi kāvale**—what book
do you want ?

5. INDEFINITE PRONOUNS.

Indefinite pronouns are formed by adding **ātiwa**, **wā**, **moddi**, **moddiwa**, **zakke** to the various interrogative pronouns.

When the verb is in the negative, these additions may be omitted.

īrākana imbinani ātiwa tu'umu
cut down any one of these trees

or **imbini mrānu ātiwa tu'umu**
you may cut down any tree

nōmeriti ēnariwa hāteriki ?
did any one die of fever ?

embaa imbaari hilluuri
there is nobody

These forms with **ātiwa**, **wa**, etc., may be used as Indefinite Pronoun adjectives.

Thus—

imbinani ātiwa ro pūju tammu
bring any flower, (any one of the flowers)

The Indefinite Pronoun is also formed by adding **ā**.

imbaasiā ōtesi

some one, (any one) has taken it away

Some special words are used as an Indefinite Pronoun.

Thus—

As Noun.

{	phalānigattasi	a certain man
	phalānitasi	
	phalānigattai	a certain woman
	etke'etasi	a different man
	etkeetai	a different woman

As Adjective.

phalāniti ija	a certain woman
ētkeeti ponda	a different cow.

Sentences with these adjective forms are not commonly used. More common is it to use the genitive of the noun.

phalānigattani kokari

the boy of a certain man

phalānigattāni kokasi

the boy of a certain woman

6. DEMONSTRATIVE ADJECTIVES AND INTERROGATIVE ADJECTIVES.

There are four demonstrative adjective pronouns, namely : **ī** (this or these), **ē** (that or those), **hē** (that or

those), if the distance is somewhat greater, **hū** (that or those) if the distance is still greater. All are indeclinable.

ī mrānu nehi ahi tōnza ahi manne

this tree appears well

ē mrānu nehi ahi tōnza ae

that tree appears indistinct

hē mrānu izzaahi (mīnomana) tōnzaāne

that tree appears very indistinct

hū mrānu nange rūtee tōnzā ae

that tree is not visible at all

ē pottanga ae, hū pottangani zimu

shoot not that bird which is near but that one far off

Imbini, which is indeclinable, is used as an interrogative adjective pronoun.

imbini mlehaī mesti ?

which man did you see ?

imbini izzo rēteri ?

in which house did you enter ?

7. POSSESSIVE ADJECTIVE PRONOUNS.

As in Telugu, there are no distinct possessive adjective pronouns, but their place is supplied by the genitive cases of the preceding pronoun.

Thus—

nā	of me—my
nī	of you—your
mā	of us—our
mī	of you—your
ivani evani	} of him—his
īdāni edāni	} of her—her it its
nā kēju	my hand
idāni trāju	her head
rīari	both (masc.)
rindi	both (fem. and neuter)
rīari kokari	both boys
rindi pōtanga	both girls
rindi kōdingā	both oxen

8. PRONOUNS REFERRING TO NUMBER.

The following pronouns, which refer to number, have no plural.

ezzōra zāna	how many (masc. and fem.)
ezzōra, ezzōna	} how many (neuter)
izzōra zāna	so many (masc. and fem.)
izzōra izzōna	} so many (neuter)
ezzeka	how much

izzeka	so much
kozzeka	some, a little
hāra zāna hārōna zāna	} many (masc. and fem.)
hāra hārōna	} many (neuter)
hāreka zāna	many (masc. and fem.)
hāreka	much
gāddu zāna	many (masc. and fem.)
gaddu	many, much
bahe zāna bahetari	all } (masc. and fem.)
bahe	all (neuter)

The pronouns **bahe** and **kozzeka, izzeka ezzeka** form their plural. Thus :

baheteri	all	or	bahetateri
kōzzekateri	some	or	kozzekatateri
izzekateri	some	or	izzekatateri
ezzekateri	many	or	ezzekatateri

There exists a fine difference between **baheteri** and **bahetari**, etc., according to distances **baheteri** is used for all who are near, **bahetari** for all far away.

imbaa manni baheteri wādu

come all, who are here

umbaa manni bahetari halbari

the far away ones may go

The word **izzeka** may be changed in a very interesting way. Thus :—

izzeka	a little
izzēka	a very little
izzāni	a very little
izzizzāni	a very very little

When these words (in masc. or feminine gender) are to be declined, they decline only the word **zāna**.

ezzora zāna	how many
ezzora zānati	of how many
ezzora zānataki	to „
ezzora zānati	how many

The neuter form may be declined as a common noun, but generally the noun is not omitted. In such cases the pronoun is not declined, only the noun.

Neuter.

ezzōna	how many
ezzoniti	of how many
ezzonitaki	to how many
ezzona	how many

9. DISTRIBUTIVE PRONOUNS.

On the translation of each, every.

The word **roro**, the reduplication of **ro**, (one) is equivalent to the word each, when used as an adjective, and the word **roroosi**, **rondironi** are equivalent to : each man, each woman or thing.

Besides this, the words **wālati** (each, every) and **wālatasi** or **wālatai**, each man, woman or thing, are used.

roroonaki hīmu

give to every one

roro takkati nehikihi he'emu

look for every rupee

nānu rondirondani nehikihi mestee

I looked carefully for every one

wālatasi kamma kēpaliwalle

every one shall do work

wālati nēkeri nōmeri wāne

every night comes fever

wālateri hāteri

all died

There exists a very fine difference between **wālateri** and **wālatari**.

Thus—

wālateri hāteri

all people (here) died

but **wālatari hāneri**

all people (wherever they may be) die

Reduplication is used to denote exchange. The first noun is therefore put in the Dative.

takkataki takka hījāi

I will give rupee for rupee, for each rupee I
will pay a rupee

kanditaki kandeka hījai

I will pay for each puddi according to a puddi

When re-duplication takes place and the noun takes the plural number, it denotes continuity of action.

bonda bondanga rīnu

drop by drop fell

krama kramomininga

by degrees

Each followed—by his own, her own, etc.

is expressed by—**imbaari evarie** (masc.)

imbaaska evaskae (fem.)

neuter)

or : by **zaharpāti zaharie** (masc.)

zaharwani zaharie (fem.)

zahartani zaharie (neuter)

zahaskawani zahaskee ,,

zahara kamma zaharee kēpadu

which work, that work do (each do his own work)

zaharpāti zaharee patka perha ōteri

each one took away the fruits, he got

zaharpātani zaharee ōdu

each one take what he can get

zahara ḍekitani zaharee ḍekadu

what every one has to bear, every one may bear

zahara tizzani zaharee tinzu

each one shall eat, what he has to eat

imbaari illu evarie hēpadu

each one sweep his own house

imbaarani gonda evaterie huzzadu

each one (female) take her own cloth

**ī morkongani imbini glājutani ē glājutee
uhadu**

put each tree in its own hole

imbini nēzutani ē nēzutee hījāi

I will pay at every day (daily)

imbinaskawani evaskakie hīmu

give to each woman, what belongs to her

Very commonly is used :

dinomitani dinomie hījāi

I will pay daily

Translation of—several, various, respective, etc.

The words—several, etc., are rendered in 'Kuvi by reduplication of pronoun.

imbini imbini tājuta rēzeri ?

in what different places did you wander ?

ēvaēvari kokari hotteri

their respective boys ran away

ē ē hōrka mestee

I saw the different hills

ON TRANSLATION OF ANOTHER.

The word—one—followed by—another—is expressed in Kuvi by using **ro, roosi, rondi**, followed by the same word and noun again.

īdi ro kūḍa ēdi ro kūḍa

this is one caste, this is another

roonāi hātitihe roosi wānesi

if I call for one man, another comes

ronda reḷḷihe rondi nējine

if you pull out one, another springs up

ī kadda roheti ze hō'one, roheti ze līkine

the river runs at one time, at another it is dry

The word another, in the sense of an additional one, is expressed by the word :—

ōḍero, ōḍeroosi, ōḍerondi

ī zīju āanahā ōḍero zīju mānne

besides this way there is still another one

ro dōka hālee ōḍerondaa hījamu

one pot is not sufficient, give another one

7.

COMPOSITE NOUNS.

By affixing **asi, esi, si, tasi, ari, eri**, or their feminine or neuter form to adjectives or adverbs, etc., and the genitive of nouns, a class of words is formed, which we shall call—Composite Nouns.

Thus, for instance ; when **asi** is attached as an affix to the adjective **īzi**, (little) the composite noun—**īzasi**, is formed, which is masculine and means a boy. When **ari** is affixed to **īzi**, the composite noun **īzari** is formed, which means—boys.

EXAMPLE.

īzasi	the little one, the boy
īzai	the little one, the girl (or neuter)
īzari	the little ones, the boys
īzai	the little ones, the girls (or neuter)

EXAMPLES OF SUCH FORMATIONS.

With Adjectives.

kazzasi	a big one
kazzai	a big one (fem. neut.)
ōzitasi	a beautiful one
nehasi	a good one
kāḍinasi	the black one
longinesi	the red one.
opnesi	the white one.

With Verbs.

wehenasi	the speaker.
wennasi	the hearer or beggar.
painasi	the beater.
pohikīnasi	the nourisher.
wānasi	the comer.

With Verbs.

hīnasi	the giver.
hunzinasi	the sleeper.
hillaatasi	the not existing one.
zīwu hillaatasi	the liveless one.

With Pronouns.

nāasi	my man, the mine
nīasi	thy man, the thine
mīasi	your man
but evanigattasi	is more common than
evanasi	

With Adverbs.

īletasi	a such one
wālatasi	a man, who has no caste, a man who has travelled all over the land
imbitasi	the wherefrom man
imbatasi	the man here
embatasi	the man there
rēenitasi	the man of yesterday
nīnzutasi	the man of to-day

With Postpositions.

pangatasi	the man of the outside
ittaltasi	the man on this side
lekkotasi	the one above
lōkitasi	the one below

With Nouns.

nōmerasi	the sick one
telungeesi	the Telugu man
krīstuṅsi	the Christian
guruesi	the teacher
kapulaasi	the cultivator, the Sudra
goteesi	the relative
goteesi	the servant

Words, which come from Sanscrit, ending in **omi**, may use the affix **aasi**, but more common is the affix **gattasi**, **gattai**.

neromi, **neromaasi**, **neromigattasi**, the sinner
papomi, **papomaasi**, **papomigattasi**, the sinner

All these composite nouns, which make this language very flexible and beautiful, are declinable according to the first declension.

8.

ADVERB.

Many Kuvi adverbs are formed by affixing

1. **ninga** to adjectives or nouns.

nōmerininga tākitee

I walked feverish (with fever on me)

nehininga well

2. by affixing **ahi, aha,**

nehiahi hazzomi

we went away happy

wāhuahi tattomi

we brought it with trouble

3. By affixing **kihi** (doing).

nā kamma nehikihi kēpitee

I did my work well

Many of these adverbs and adverbial postpositions admit of being partially declined.

EXAMPLE.

embaa

there

embati

from there

embataki

to there

In the same way are declined **imbaa** (here), **imbia** (where), etc.

nīe

now

nīeti

from now

nīetehe

afterwards

nīetaki

till now

The word **nangati**, then (అప్పుడు) is not to be declined.

The words **rōoni**

(day before yesterday)

rēeni

(yesterday)

nīnzu

(to-day)

wīe	(to-morrow)
mae	the day after to-morrow
aggāda mae	the day after the day after to-morrow

are declined as follows :—

rōoni	rōoniti	rōonitaki
rēeni	rēeniti	rēenitaki
nīnzu	nīnzuti	nīnzutaki
wīe	wīeti	wīetaki
mae	maeti	maetaki

The following are examples of declensions of postpositions :—

lekko	above,	lekkoti	from above,	lekkotaki	to up
lōki	beneath,	lōkiti	„	lōkitaki	
nōkita	in front,	nōkiti	„	nōkitaki	
ḍāju	behind,	ḍājuti	„	ḍājutaki	
daggire	near,	daggireti	„	daggiretaki	

REMARK.—The postposition **ta** (in) is not declinable as in Telugu. Instead of it the word **tāna** or **bitri** may be used and declined.

	kannomita	in the hole
but	kannomiti	out of the hole
	kannomitānati	out of the hole
	kannomibitriti	„ „

āpe.....āpe either...or

tānu āpe nānu āpe wāatomi

neither he nor I came

The conjunction for either—or is sometimes omitted.

tānu hihi hilluusi, nānu hihi hilloo

either he gave nor I

In negative sentences **e.....e** is used to translate neither...nor.

Rāmudae Bāsue wauri

neither Ramudu nor Basu are coming

The conjunction neither...nor...can be translated by the verb **hill** (not be).

**kommanga hillau āka hillau gāli wēti
zakke torgaatu.**

Neither branches nor leaves fell down although the wind blew.

The conjunction neither ... nor...can be translated by **ātiwa** or **wa** if the verb follows in the negative, but has the meaning of both—and as well as—if the verb follows in the positive.

penni ātiwa kāka ātiwa hillaate

it was neither cold nor warm

sukkōmiwa kashtōmiwa ōpamu

you must bear both happiness and sorrow

SUBORDINATE CONJUNCTIONS.

- samma—** but **nānu wāha hilloo samma tānu wātesi**
I did not come, but he came
- gāni—** but **osso uttesi gāni nehi aātesi**
he took medicine, but did not get well
- ēlezakke—** but **nehi osso hittee ēlezakke nīda-atesi**
I gave good medicine, but he did not live
- ēlewa—** but } **illu hallee rākaātee ēletīwa**
ēletīwa— but } **nīdaatesi**
I gave my whole house away, but he did not live
- ātihe—** but **tīni zāna wāteri ātihe roosi lojitesi**
three came, but one remained back
- aātihe—** or **ī mrānu aātihe ē mrānu tūnii**
shall I cut down this tree or that one
- lēka** or **īvasiki lēka evasi ?**
to this one or that one

CONDITIONAL.

īle	so	īle izzesi he spoke so
		īlenzihi wessa hazzesi. so talking he went away
īlekihi	so	īlekihi kīdu so do
ēnaataki maha for		pūuni illu dostee enaa- taki maha plāai rīha hazze I built a new house, for the old one fell down
ēnaataki izzihe for		nānu hōru engitee enaataki izzihe hizīdi manne inzihi I climbed the hill, for it is cold (therefore)
lakka	therefore	hommu hittee lakka tizzesi I gave money, therefore he ate

D

TEMPORAL.

ati	when	nānu wātati zohor kittesi
		when I came he made salams
jalie	when at once, as	evasi wessalie nānu kēpitee
		when he told me I did it
nati	when	patka mannati rāha hōtane
		when fruits are there joy will be to me
nati	while	nānu zōlkiānati ēdie wāte kaburu
		while I was talking this letter came
		nānupaimannatilittesi
		he wept while I was beat- ing
purre	when	nānu wātipurre nange hījamu
		when I come (came) give me

ḍāju	after- wards	nīnu hittidāju nānū rāhaai
	after	after you have given I shall be glad
zēzo	after	hittizēzo hannomi after you have given, we shall go
rētutie	since	nānu wāti rētutie pīju ritte it rained since I came
dakkitie	since	ī illu dosti dakkitie nehi hilloomi since we have built this house we are not well
modaltie	since	māmbu wāti modaltie gōḍi since we came, there was quarrelling
nēzutie	since	wēḍa hōti nēzutie karra āte since the sun rose (morn- ing) it got sunshine
ēdie	just when	nānu hazzee ēdie Ra- muda wātesi just when I went Ramudu came

mazzati	during when	nānu zōlkiahi mazzati wezzeri they listened during my speech
hee	while	evari dēka manzehee katta kerheri they sang while they car- ried
ezzeka	till so long as	nānu manzehee tizzeri they ate while I was there nanu manni ezzeka nehi ahi mazzeri they were all right as long as I was there

REMARK.—The temporal conjunction **hee** is really no conjunction, but the verbal participle only, which is got by affixing **e**, which means when, during.

E

CAUSAL CONJUNCTIONS.

aki	because	nīnu doho kittaki pajatee I beat you, because you did wrong
lakka	because	nīnu kamma kēpiti lakka kampite it bore fruit because you worked

MODEL CONJUNCTIONS.

lehe as, likewise **evasi westatilehe āha hazze**
 it happened as he had told
nīnu wāhu ātilehe nānuwa
wāhu ātee
 I troubled like you

tappa except **īdani tappa imbinai nehāi**
hillee
 except this there is nothing good

The conjunction, except, can be translated by **pissihi ezzetie** or **āanaha ezzetie**.

Thus—

īdani pissihi ezzetie bahe nehāi
 except this one all are good
 * **ī rondi āanaha ezzetie barre nehāi**
 except this one, everything is good

The conjunction, besides, must be translated by **āanaha** with a following coordinate conjunction.

Thus—

ī rondi āanaha īdani zakke hittee
 besides this one I gave you this too

CONDITIONAL CONJUNCTIONS.

inzihi	that	hazzalinsihi ninge kūli hījatee I gave you coolly hire that you should go
lehe	that	nīnu wānilehe hātatee I called you, that you should come
aki	that	mīmbu hunzinaki (hunzi- nanaki) nānu tambitee I was silent that you might sleep
zakke	although	nānu osso hittee zakke hātesī although I gave medicine he died
appudaki zakke	although	nānu weheni appudaki zakke wennaatesi although I told it, he did not hear
uppara	although	nī hommu hitti uppara nanaa wētati although I gave you your money, you beat me
he	if	nīnu tammu izzihe ta'ini if you tell me to bring, I shall bring

On **ēnai** as a Conjunction.

The force of the English words as well as, or, either... or—is also sometimes expressed in Kuvi by the word **ēnai** (which).

Thus—

**kokari ēnai potanga ēnai, kazzari ēnai
īzari ēnai bahetomi wāha mazzomi.**

we all came, boys and girls, big ones as well as
small ones.

**nehasi ēnai polaatasi ēnai imbaaniwa
bitri hoōtali hīatesi.**

neither good nor bad ones, be let nobody come
in.

The word **ātiwa, wa** when affixed to a single word, has the force of the English word even.

Thus:—

ro hāḍa ātiwa wennaateri
they did not hear even one word

X.
INTERJECTIONS.

Sometimes nouns are used as interjections.

Thus:—

pāpu dharmu=alas!

papu dharmu riha hazzesi!

alas! he fell down!

General Interjections consist of mere exclamations.

Thus :—

ābaliḡō alas ! (O father)

ījaliḡō alas ! (O mother)

abalesa }
ījalesa } alas !

ahagandi, expression of admiration.

hūḡē, expression of terror or surprise.

sessi

tḡi

atḡi

atḡigandi

} fie ! expressions of aversion.

The word **gaḡe** and **aha** are used as exclamations of astonishment.

**embaa mīmbu manzeri inzihi inzakodḡitee
gāni aha imbaa manzeri gaḡe.**

I thought you were there, but, look there ! you are here, hallo !

11.

NUMERALS.

Numerals are divided in 1. Cardinal,—2. Ordinal,
3. Fractions,—4. Collective,—5. Proportional,—6.
Numerals to express a rate.

1. CARDINAL.

The Kuvi language counts only up to twenty.

TABLE.

1.	ro	one
2.	ri	
3.	tīni	
4.	sāri	
5.	pāsa	
6.	so	
7.	sāta	
8.	āta	
9.	no	
10.	doso	
11.	egāro	
12.	bāro	
13.	tēro	
14.	sōdo	
15.	pondro	
16.	sōdo	
17.	sotro or sotaro	
18.	otro or otaro	
19.	onesi	
20.	solga or kōde	
30.	kōdi doso	
40.	ri kōdi	
50.	ri kōdi doso	

Can 4 = score (of 100)

60.	tīni kōḍi	
70.	tīni kōḍi doso	
80.	sāri kōḍi	
90.	sāri kōḍi doso	
100.	pāsa kōḍi	OR wanda OR wanza
200.	doso kōḍi	OR ri wanda, wanza
300.	pondro kōḍi	OR tīni wanda, wanza
400.	kōḍē kōḍi	OR sari wanza
		etc.
1,000.	ro māna	=one kunsam measurement
10,000.	doso māna	=pāsa putti, pāsa ka ndi
1,00,000.	garhe	=a garce
		garheka OR garhāng akoldi
		=countless

EXAMPLES.

25. kōḍe pāsa
 55. ri kōḍi pondro
 99. sāri kōḍi onesi
 333. sōḍo kōḍi tēro

If these numerals are used as adjectives, the word **zāna** must always follow them, when a masculine (or feminine) follows:—and the word **gotta** must be affixed, when a feminine or neuter noun follows.

doso zāna kokari kahiteri.

ten boys were playing.

tīni gotta kōḍinga kōḍḍitee.

I purchased three oxen.

The numerals one and two are never affixed with **zāna** or **gotta**. They use special words : as

roosi	for masc.
rondi	for fem. and neuter
riari	for masc. and fem.
ri	} for fem. and neuter
rindi	

These numerals are declinable.

roosi is to be declined according to the first declension.

Singular.

Plural.

N. rondi	one woman,	rindi	or rindaska
	thing		
G. rondani		rindani	„ rindaska
D. rondanaki		rindanaki	„ rindaskaki
O. rondaa		rindaa	„ rindaskani

When **zāna** or **gotta** is affixed, the numeral is not declined, but these two affixes only.

Thus :—

Singular.

N. sāri zāna	four men	or zānanga
G. sāri zānati		„ zānanga
D. sāri zānaki	(taki)	„ zānangaki
O. sāri zānati		„ zānangani (ti)
	zānāi	

Singular.

N. tīni	gotta	three	or	gottaska
G. tini	gotta		„	gottaska
D. tini	gottaki	(taki)	„	gottaskaki
O. tīni	gottaa		„	gottaskani

The two numerals **pāsa** and **bāro** have a special collective sense as they denote a number of persons or things.

pāsa lōku zōlini hāḍa wennamu.

listen to on people's word.

bāro bai westani hāḍa wennaida

listen to the word spoken by the elders.

For such expressions as two or three, five or six, the corresponding numerals are simply joined without any conjunction.

evasi tīni sāri dabunga tattlesi

he brought three or four coins

In a very particular way this numeral may be conjugated too.

Thus—

nānu	rootee	I am one
nīnu	rooti	you are one
evasi	roosi	he is one
edi	rondi	she, it is one

māmbu	rootomi	we are one
māro	rootohi	we are one
mīmbu	rooteri	you are one
evari	roori	they are one (masc. and fem.)
evi	rondi	they are one (fem. and neut.)

No other verbal forms can be formed. For all other tenses the auxiliary verb **ma** (be) must be used.

2. ORDINAL NUMERALS.

It is very strange to say, that Kuvi has no ordinal numerals. They must be translated as follows :—

ē rinda glapiwaha attaltani tāada

bring the third one (passing over two, bring
the other one)

sāri gāra pissiwaha attaltānee māi

I am living in the fifth house, passing over four
houses, I am in the next one

nō mrāka attalti mrānu tu'umu

cut down the tenth tree

sāri gāra kūitee māi

or **sāri gāra glāziwaha kūitie māi**

from east counting I am in the fifth house

sāri gāra liitee māi

or **sari gāra glāziwaha liitie māi**

from west counting I am in the fifth house

It means I am in the western (**kūitā**) after the fourth counting four from the east. Or, I am in the eastern house (**liita**) after counting four from the west.

When then ordinal numeral—the first—the second—has to be translated, the word

dakkitasi	the first
dakkitai	the first, (fem. or neut.)
rooni dājutasi	the second
rondani dajutai	the second (fem. or neut.)
rairi dājutasi or zēzotasi	the third
tīni zāna dājutasi or zēzotasi	the fourth
tīni gottaska dājutai or zēzotai	the fourth (fem. or netr.)

etc.

3. FRACTIONS.

All fractions are formed by affixing **ōdu** to the cardinal numeral.

ro ōdu	one part
ri ōdu	two parts
tīni ōdu	three parts
or tīni ōdka	with plural form

etc.

$\frac{1}{2}$ ro bāga or sagomi or sangori =	} a half
$\frac{1}{2}$ ro adda bāga	
$\frac{1}{2}$ ro narra	

The measurement of a seer is divided in four hōla.

The Kuvi language says :

ro hōleka equivalent to No. $\frac{1}{4}$ seer

ri hōla „ „ „ $\frac{1}{2}$ seer

4. COLLECTIVE NUMERALS.

Collective numerals are formed by—**bahēahi** or **ramārami**

bahēahi doso zāna āneri

there are about ten men

ramārami ro doso takka pata mazzee

I got about ten rupees

5. PROPORTIONAL NUMERALS.

Proportional numerals are formed by affixing **gūna** to the cardinal numeral.

ī illu ē illukika tini gūna agāda manne.

this house is three times bigger than that.

The affix **ōdu** (part) may be used too.

nangekiha evasi riōdu agāda pliz̄za mannesi.

he is two times (parts) taller than I.

6. NUMERALS TO EXPRESS RATE.

These numbers are formed by affixing **lekka** to numbers or nouns.

bahētariki ri āna lekka hittee.

I paid to all at the rate of two annas.

tīni zāna lekka hazzeri.

at the rate of three they went.

tīni gotta lekka kahi, rinda lekka hīmu

don't give at the rate of three, but at the rate
of two

izzona lekka pādei hīmu

give at the rate of a few grains

izzora lekka kāḍu undu

drink at the rate of a little bit of brandy

PART II.

VERBS.

All Kuvi verbs are divided into four conjugations according to the termination of their root.

The root is the crude form of verb, from which the various parts are derived. It has the meaning of an abstract noun.

The first conjugation includes all verbs, of which the root does not end in **h** or **n**.

The second conjugation includes all verbs, of which the root ends in **h**.

The third conjugation includes all verbs, of which the root ends in **n**.

The fourth conjugation includes all verbs, of which the root ends in an aspirated consonant.

There are some irregular verbs, which will be given afterwards.

Every Kuvi verb has two distinct forms, namely, a positive form and a negative form.

Every Kuvi verb, which denotes an acting in favour of another, has a distinct form, which shall be named the self reference form.

Every Kuvi verb may affix to its root the letter **w** or **p**. If any verb not belonging to the first conjugation does this, it is conjugated according to the first conjugation.

1. THE POSITIVE FORM OF VERBS.

As the positive primary verb **ma** (be) is used in the formation of all other verbs, we begin with the conjugation of this verb.

PRESENT TENSE.

Singular.

1st person	nānu	maï	I am.
2nd person	nīnu	manzi	you are.
3rd person	evasi	mannelsi	he is.
	ēdi	manne	she or it is.

Plural.

1st person	māmbu mannōmi maro manno	} we are.
2nd person	mīmbu manzeri	} you are.
3rd person	{ m. f. evari manneri f. n. ēwi mannu	} they are.

It will be noticed, that in the singular, the feminine and neuter are the same, but in the plural the masculine and neuter forms may be used. This is contrary to Telugu rules, where the feminine and masculine forms are the same.

RULE.—A verb in the third person must agree with its subjects in gender, number and person.

ī barita doso zāna kokari manneri

there are ten boys in the school

ē barita doso zāna pōtanga mannu

there are ten girls in that school

ē zāḍata sārīgotta mraka mannu

there are four trees in the forest

nā pēdata tālomi manne

in my box is a key

ī ijaska ōza mannu

these women are beautiful

nā mānga imbaa manne

my daughter is here

ī bakarata hāra pipelka mannu

in this room are many knives

ī mrānu lekko patka mannu

upon this tree are fruits

Td **kurzi muhe hauta mannesi**

the nayudu is upon the chair

māija māba izzo manneri

my mother and my father are at home

The first conjugation is in reality the only regular form of conjugation. The other three are merely variations of the first.

2. Conjugation of **man** (*be.*)

INFINITIVE.

present tense	mannai	be (the be)
past tense	mazzai	having been

PARTICIPLE RELATIVE.

present part.	manni	being
past part.	mazzi	having been

PARTICIPLE VERBAL.

present part.	manzihi	being
past part.	manziwaha	having been

PRESENT.

Singular.

Plural.

nānu mai	I am	māmbu mannomi	} we are
nīnu manzi	you are	māro manno	

*Singular.**Plural.*

evasi mannesi	he is	mĩmbu manzeri	you are
ēdi manne	she, it is	evari manneri ēvi mannu	} they } are

FUTURE.

*Singular.**Plural.*

nānu manzai	I shall be	māmbu manzanomi	} we } be
nĩnu manzi		maro manno	
evasi manzanesi		mĩmbu manzeri	
ēdi manzane		evari manzaneri ēvi manzanu	

HABITUAL PRESENT.

Singular.

nānu manzi mai	I am in the habit to be
nĩnu manzi manzi	you are ,, ,,
evasi manzi mannesi	
edi manzi manne	

Plural.

māmbu manzi mannomi	} we are in the habit to, } be
māro manzi manno	
mĩmbu manzi manzeri	
evari manzi manneri	
evi manzi mannu	

THE HABITUAL PERFECT.

Singular.

1st per.	nanu manza mai	I was in the habit to be
2nd per.	nīnu manza manzi	you are „ „ „
3rd per.	evasi manza mannesi	he is „ „ „
	ēdi manza manne	she, it „ „ „

Plural.

1st per.	māmbu manza mannomi māro manza manno	} we are in the
2nd per.	mīmbu manza manzeri		you „ „ „
3rd per.	evari manza manneri ēvi manza mannu	} they „ „

PAST TENSE.

Singular.

1st per.	nānu mazḡee	I was
2nd per.	nīnu mazḡi	thou art
3rd per.	evasi mazḡesi	he was
	ēdi mazḡe	she, it was

Plural.

1st per.	mambu mazḡomi maro mazḡo	} we were
2nd per.	mīmbu mazḡeri		you were
3rd per.	evari mazḡeri ēvi mazḡu	} they were

THE HABITUAL PAST.

Singular.

1st per. **nānu manzi mazḡee** I was being=I remained staying (today) present.

2nd per. **nīnu manzi mazḡi**

3rd per. **evasi manzi mazḡesi**
ēdi manzi mazḡe

etc.

THE HABITUAL PAST.

1st per. **nānu manza mazḡee** I was being I remained, staying (for such and such a long time and for yesterday) past.

etc.

INDEFINITE TENSE.

Singular.

1st per. nānu mazḡeema	I would be
2nd per. nīnu mazḡima	you would be
3rd per. evasi mazḡesima	he } she it }
ēdi mazḡema	

Plural.

1st per.	māmbu maz̄zomima māro maz̄zohima	} we would be
2nd per.	mīmbu maz̄zerima evari maz̄zerima evi maz̄zuma	} you would be they would be

Singular.

1st per.	nanu manzi maz̄zeema I would have been
----------	--

etc.

IMPERATIVE.

*Singular.**Plural.*

2nd per.	{ manna mannamu }	be	manzu manzunga mannadu	} be
3rd per.	manampe	let it be	mannapu	let them be
			manno manno hīma mazzo hīma	} let us be

PARTICIP. RELATIVE.

*Present.**Past.*

manni	being	maz̄zi	having been
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3. FIRST CONJUGATION.

Conjugation of the Verb wa (to come).

Root		wā	
Infinitive		wā, wājali	
Verb. noun	{ present	wānai	
	{ past	wātai	
Verb. partic.	{ present	wahihi	
	{ past	wahiwaha	
Rel. partic.	{ prog. pres.	wahi manni	} wāni
	{ ,, past	waha manni	
	{ ,, past	wahi maz̄zi	} wāti
	waha maz̄zi		
Tense	{ pres.	wāi	
	{ future	waini	
	{ prog. pres.	{ wahi māi	
		{ waha māi	
	{ past	wātee	
	{ prog. past	{ wahi maz̄zee	
		{ waha maz̄zee	
Indefinite	{ pres.	wāima	
	{ past	wāteema	
	{ Indefinite	wāpee	
Imperative	{ Sing. 2nd pers.	{ wāa	
		{ wāmu	
	{ Plur. 1st pers.	{ wāno	
	{ wānohima		
	{ Plur. 2nd per.	{ wādu	
	{ wādunga		

PRESENT TENSE AND FUTURE.

*Singular.**Plural.*

nānu wai or waini	I come	māmbu wānomi	} we } come
nīnu wādi		māro wāno	
evasi wānesi		evari wāderi	
edi wāne		ewi wānu	

PROG. PRESENT.

*Singular.**Plural.*

nānu wahi mai	I am coming	{ māmbu wahi mannomi māro wahi manno
nīnu wahi manzi		mīmbu wahi manzeri
evasi wahi mannesi		evari wahi manneri
ēdi wahi manne		ewi wahi mannu

PROG. PAST TENSE.

nānu waha mai	I have been coming
nīnu waha manzi	
evasi waha mannesi	
edi waha manne	
māmbu waha mannomi	
māro waha manno	
mīmbu waha manzeri	
evari waha manneri	
ēwi waha mannu	

PAST TENSE.

nānu wātee	I came	māmbu wātomi	} we } came
		māro wāto (hi)	
nīnu wāti		mimbu wāteri	
evasi wātesī		evari wāteri	
ēdi wāte		ēvi wātu	

PROG. PAST TENSE.

nānu wahi maz̄zee	I was coming
nānu waha maz̄zee	I had been coming

To be conjugated regular according to **maz̄zee**.

INDEFINITE PRESENT TENSE.

nānu waīma	I would come
nīnu wādima	you „ „
evasi wānesima	he „ „
ēdi wānema	she, it „ „
māmbu wānomima	} we „ „
māro wānoma	
mimbu wāderima	you „ „
evari wānerima	they „ „
ēvi wānuma	they „ „

INDEFINITE PAST TENSE.

nānu wāteema	I would have come
nīnu wātima	you „ „ „

evasi wātesima	he would have come
ēdi wātema	she, it ,, ,, ,,
mambu wātomima māro wātohima	} we ,, ,, ,,
mīmbu wāterima	you ,, ,, ,,
evari wāterima ēwi wātuma	} they ,, ,, ,,

INDEFINITE TENSE.

nānu wāpee	I may come
nīnu wāmu	you ,, ,,
evasi wāpesi	he ,, ,,
ēdi wāpe	she, it,, ,,
māmbu wāpomi māro wāpo	} we ,, ,,
mīmbu wādu (wāwadu)	you ,, ,,
evari wāpari ēwi wāpu	} they ,, ,,

IMPERATIVE.

wāa wāmu	} come (sing.)
wāno wānohima	} we will come
wādu wādunga	} come (plur.)

RELATIVE PARTICIP.

wāni	coming
wāti	have coming

wāhi manni	coming
wāhi mazzi	have coming

VERB NOUN.

pres. wānai	the coming
past wātai	the having come

TABLE OF REGULAR VERBS.

Root...	zōl (talk)	hāt (call)	kēp do
Verbal nouns	{ pres. zōlinai past zōlitai	{ hātinai hātitai	{ kēpinai kēpitai
Verbal part.	{ pres. zōlihi past zōliwaha	{ hātihi hātiwaha	{ kēpihi kēpiwaha
Relative part	{ pres. zōlini past zōliti	{ hātin hātiti	{ kēpini kēpiti
Tenses	{ pres. zōlai past zōlitee	{ hātai hātitee	{ kēpai kēpitee
Indef.	{ pres. zōliima past zōliteema	{ hātiima hātiteema	{ kēpiima kēpiteema
Indefinitum	zōlapee	hātapee	kēpapee
Imperative	{ Sing. zōla Plur. zōladu	{ hāta hātadu	{ kēpa kēpadu

TABLE OF REGULAR VERBS OF FIRST CONJUGATION.

ōp	consent	onp	think, remember
līk	dry up	hers	cheat
ning	stand up	hēnd	see
hēr	join	ūk	blow
eng	climb	itt	put down

hēḍ	spoil	āḍ	can
kug	sit	lug	hide one self
tīrz	judge	tāk	walk
trīg	tremble	ēl	reign
niḍ	live	kaz	bite
ūr	push	ḍēk	carry
huz	weave	waz	cook
pand	send	dung	join
kūd	assemble	āi	cool
tap	go astray	pāi	beat
tamp	be silent	wēi	rise
hūḍ	burn	klūi	set
hunz	sleep		
kod	buy		
wend	return		

VERBS WITH ONE SYLLABLE ONLY.

wā	come	mli	change
hā	die	ḍa	cut
hī	give	ta	bring
kī	do	ō	carry
prā	by	ā	become
lī	weep	rē	settle down
ri	fell	we	beat
man	be	wēn	hear
hō	go away	pā	receive
hō	run away	glū	thunder
kū	to be disagreeable		

4. SECOND CONJUGATION.

*Verbs ending in h.*These verbs change **h** into **s** or double **ss**.

Root.....	doh' (build)		
Infinitive	doh' or dossali		
Verb. noun. {	pres....	doh'nai	
	past	dostai	
Verb. partic. {	pres.....	dossihi	
	past.....	dossiwaha	
Rel. partic. {	prog. pres.....	{ dossi manni dossa manni }	doh'ni
	prog. past.....	{ dossi mazzi dossa mazzi }	dosti
Tense. {	pres	doh'i	
	fut.	doh'ini	
	prog. pres	{ dossi maï dossa maï	
	past	dostee	
	prog. past.....	{ dossi mazzee dossa mazzee	
	indef. . {	pres. doh'ima past. dosteema	
Indefinite.....	dospee		
Imperative {	2nd pers. sing ...	{ doh'a doh'mu	
	2nd pers. plural	{ doh'du doh'dunga	

TABLE OF REGULAR VERBS OF SECOND CONJUGATION.

Root.....	.....	weh' (talk)	rīh' (begg)	goh' (drink)
Verbal nouns.	{ pres.	weh'nai	rīh'nai	goh'nai
	{ past	westai	rīstai	gostai
Verbal part.	{ pres.	wessihi	rīsihi	gosihi
	{ past	wessiwaha	rīsiwaha	gossiwaha
Relative part.	{ pres.	weh'ni	rīh'ni	goh'ni
	{ past	westi	rīsti	gosti
Tenses	{ pres.	weh'i	rīh'i	goh'i
	{ past	westee	rīstee	gostee
Indef.	{ pres.	weh'ima	rīh'ima	goh'ima
	{ past	westeema	rīsteema	gosteema
Indefinitum		wespee	rīspee	gospee
Imperative	{ sing.	weh'a	rīh'a	goh'a
	{ plur.	weh'du	rīh'du	goh'du

VERBS OF SECOND CONJUGATION. .

neh'	fill	ah'	catch
meh'	see	hih'	split
reh'	turn round		
pih'	leave		
wih'	trample		
dah'	search		
roh'	put		
tūh'	throw away		
ōh	break		
oh'	to be entangled		

Imperative	{	2nd per. sing. { wenna wennamu
		2nd per. plur. { wennadu wennadunga

TABLE OF REGULAR VERBS OF THIRD CONJUGATION.

Root.....	pun' (know)	in' (talk)	man' (be)
Verb. {	pres.... punnai	innai	mannai
nouns. {	past... puz̄z̄ai	izz̄ai	maz̄z̄ai
Verb. {	pres.... punzihi	inzihi	manzihi
part. {	past... punziwaha	inziwaha	manziwaha
Rel. {	pres.... punni	inni	manni
part. {	past... puz̄zi	izz̄i	maz̄zi
Tense. {	pres... puī	ii	mai
	past... puz̄zee	izz̄ee	maz̄zee
Indef. {	pres.... puīma	īīma	maīma
	past... puz̄zeema	izz̄eema	maz̄zeema
Indefinitum.....	punnapee	innapee	mannapee
Impe- rative. {	sing... punna	inna	manna
	plur. { punnadu punzu	{ innadu inzu	{ mannadu manzu

Some verbs of the third conjugation change their **n** in the verbal participle into **z**, if the preceding vowel is short, but if the vowel is long, they lose **n** entirely. In the Imperative **n** is changed into **l**.

TABLE.

Root.....	han' (go)	ren' (pull)	rēn go about, wander.
Verb. {	pres... hannai	rennai	rēnai
nouns. {	past... haz̄z̄ai	rezz̄ai	rēz̄ai

Verb.	{ pres....	hazzihi	rezzihī	rēzihī
part.	{ past....	hazziwaha	rezziwaha	rēziwaha
Rela.	{ pres....	hanni	renni	rēni
part.	{ past....	hazzi	rezzi	rēzi
Tenses	{ pres....	hai	rei	rēi
	{ past....	hazzee	rezzee	rēzee
Indef.	{ pres....	haīma	reīma	rēīma
	{ past....	hazzeema	rezzeema	rēzeema
Indefinitum.....		hallapee	rellapee	rēlapee
Impe- rative.	{ sing....	halla	rella	rēla
	{ plur. {	halladu	relladu	rēladu
		hazzu	rezzu	rēzu

6. FOURTH CONJUGATION.

The fourth conjugation includes all verbs, of which the root ends in an aspirated consonant.

These verbs do not use the affixing verbal consonant in the past tense, but add the verbal personal terminations direct to the verbal root.

Root.....		ōrh' (bear)
Infinitive.....		ōrh' or ōrhali
Verb. nouns	{ pres.....	ōrhnai
	{ past.....	ōrhai
Verb. partic.	{ pres.....	ōrhi
	{ past.....	ōrhiwaha

Relative part.	{	prog. pres. ...	{	ōrhi manni ōrha manni	}	ōrhni
		prog. past. ...	{	ōrhi maz̄zi ōrha maz̄zi	}	ōrhi
Tense	{	pres.	ōrhi			
		fut.	ōrhini			
		prog. pres.	{	ōrhi maī ōrha maī	}	
		past.	ōrhee			
		prog. past. ...	{	ōrhi maz̄zee ōrha maz̄zee	}	
Tense	{	indef. {	pres. ... ōrhima past. ... ōrheema			
Indef.			ōrhpee			
Imperative	{	2nd per. sing.	ōrha ōrhamu			
		2nd per. plur.	ōrhdu ōrdhunga			

TABLE OF REGULAR VERBS OF FOURTH CONJUGATION.

Root.....	porh' (dress)	merh'	kluph (sink)
		lighten	one
Verb. {	pres. porhnai	merhnai	kluphnai
nouns {	past. porhai	merhai	klunai
Verb {	pres. porhi	merhi	kluphi
part. {	past. porhiwaha	merhiwaha	kluphiwaha

Relat. part.	{ pres. porhni past. porhi	merhni merhi	kluphni kluphi
Tense.	{ pres. porhi past porhee	merhi merhee	kluphi kluphee
Indef.	{ pres. porhima past. porheema	merhima merheema	kluphima klupheema
Indefinite.	....porhpee	merhpee	kluphepee
Impe- rative.	{ sing. porh'a plur. porhdu	merh'a merhdu	kluph'a kluphdu

TABLE OF REGULAR VERBS OF FOURTH CONJUGATION.

pōrh	lurk, swim	tūnh'	slaughter
dulh'	shake off	wākh	pour
perh'	lift up	dākh	distribute, spend
mrekh'	spoil	plīkh	close
lukh	hide		

7. THE SELF-REFLEXIVE FORM OF VERB.

This verbal form is a very particular form of the Kuvi language. Verbs change their root by affixing **ja** if a vowel, but **a** if a consonant precedes. They denote a distinction of favour shown to the person to which the verb relates. They have no special compound tenses.

CONJUGATION OF THE VERB **hi** (Give).

PRESENT TIME.

nānu hii I give **nānu hījai** I give (to me)

nānu hījadi
 evasi hījanesi
 ēdi hījane
 māmbu hījanomi
 māro hījano
 mimbu hījaderi
 evari hījaneri
 ēvi hījanu

PAST TIME.

nānu hittee I gave nānu hījatee I gave to me
 nīnu hījati
 evasi hījatesi
 ēdi hījate she, it gave
 to me
 māmbu hījatomi
 māro hījatohi
 mīmbu hījateri
 evari hījateri
 ēwi hījatu

INDEFINITE TENSE.

PRESENT.

nānu hiima I would give
 or
 nānu hījaima I would give to me
 nīnu hījadima
 evasi hījanesima

ēdi hījanema
 mambu hījanomima
 mimbu hījaderima
 evari hījanerima
 ēvi hījanuma

PAST TENSE.

nānu hījateema I would have given for
 me, to me

nīnu hījatiema
 evasi hījatesima
 ēdi hījatema
 mambu hījatomima
 mīmbu hījaterima
 evari hījaterima
 ēwi hījatuma

IMPERATIVE.

Singular.

hīa give
 hīja give it to me
 hīmu give it
 hījamu give it to me

Plural.

hīdu give it
 hījadu give it to me

hidunga	give it
hījadunka	give it to me

TABLE OF SELF-REFLEXIVE FORMS.

kittesi	he did
kijatesi	he did it for me
kēpitesi	he did
kēpatesi	he did it for me
wez̄zesi	he asked
wenzatesi	he asked me
paitesi	he beat
paijatesi	he beat me
tiz̄zesi	he ate
tinzatesi	he ate me
waa	come
waja	come to me
lāzitesi	he measured
lāzatesi	he measured me
tōstesi	he showed
tōstatesi	he showed me
rez̄zesi	he pulled him out
rezzatesi	he pulled me out

In some instances this particular form changes the original meaning of the verb just to the contrary.

hottesi	=he ran away
hottatesi	=he came running to me, he came

ī kokāri hotteri these boys ran away.

ī kokari hottateri these boys came running

An example to show the difference.

nā ḍokara minge tōnza āusi

my husband does not appear to you

nā ḍokara nange tōnza ājuusi

my husband does not appear to me.

THE THIRD PARTICULAR VERB FORM.

It is very common in Kuvi to put **w** or **b** to the root of the verb. This verb is *quasi modo* created a new verb and must be conjugated according to the first conjugation, even if the genuine root belonged to any other conjugation.

These forms express an habitual continuous doing and are used very commonly.

EXAMPLES.

<i>Root.</i>		<i>New root.</i>	<i>Past tense.</i>	<i>New past tense.</i>
pun	know	punb	puzzee	punbitee
wen	hear	wenb	wezjee	wenbitee
han	go	halw	hazjee	halwitee
rēn	pull	relw	rezjee	reliwitee
in	say	inb	izjee	inbitee
tin	eat	tinb	tizjee	tinbitee
ōrh	bear	ōrhw	ōrhee	ōrhwitee

porh	dress	porhw	porhee	porhwitee
doh	build	dosb	dostee	dosbitee
rīh	beg	risb	rīstee	rīsbitee
pih	leave	pisb	pistee	pisbitee
kēpi	do	kēpiw	kēpitee	kēpiwitee
ō	carry away	ow	ōtee	ōwitee
rē	settle down	rew	rātee	rēwitee

The following are irregular forms :—

<i>Root.</i>		<i>New root.</i>	<i>Past tense.</i>	<i>New past tense.</i>
ta	bring	tapiw	tattee	tapiwitee
pā	receive	pānp	pātee	pānpitee
ho	run away	honp	hottee	honpitee

The relative participle of those verbs with **w** or **b** have an exclamatory meaning and qualification, or
Telugu : అట్లు వంటి.

nīnu kēpiwiti kamma

నీవు చేసిన ట్లువంటిపని, what a work you
are doing

mimbu porwiti himbori ezzeka

how dear is the cloth you are wearing

kēpiwīnasi, the man he does, (as a profession)

kēpinasi, he who does (at this moment)

8. SOME IRREGULAR VERBS.

Root	.....ū, drink	glā (trans-	rēn (go	rē (climb
		gress)	about)	down)
Verb.	{ pres. unnai nouns { past. uttai	glā'nai	rēnni	rē'nai
		glātai	reṣai	rētai
Verb.	{ pres undihi part. { past. undi- waha	glāṣihi	rēṣihi	reṣihi
		glāṣi- waha	rēṣi- waha	reṣi- waha
Relative	{ pres. unnī part. { past. utti	glā'ni	rēni	rē'ni
		glāti	rēṣi	rēti
Tenses	{ pres. ui { past. uttee	glāi	rēi	rēi
		glātee	rēṣee	rētee
Indef.	{ pres. uima { past. utteema	glāima	rēima	rēima
		glāiteema	rēṣee- ma	rētee- ma
Imper-	{ sing. unna ative. { plur. undu	glā'a	rēa	re'mu
		glā'du	rēmu	rēa
			rēzu	rēdu

A special form is the following :—

hēnga wātomi is equal to **hēndali wātomi**

we came to see

hōdga wātere

they came to enter

9. ON THE NEGATIVE FORM OF VERBS.

The negative form is commonly expressed by affixing a, short **a** to the verb root or by affixing the negative primary verb **hill** (not be). The euphonic rules must

be well remembered; namely—a vowel, when it follows a preceding one, takes the sound of the latter.

THE NEGATIVE PRIMARY VERB.

PRESENT TENSE.

Singular.

Plural.

1 per.	nānu hilloo	I am not	{ māmbu hilloomi māro hilloohi
2 per.	nīnu hilluūdi		mīmbu hilluuderi
3 per.	{ evasi hilluusi ēdi hillee		{ evari hilluuri ēvi hillau

PAST TENSE.

Singular.

Plural.

1 per.	{ nānu hillaatee	I was not	{ māmbu hillaatomi māro hillaatohi
2 per.	nīnu hillaati		mimbu hillaateri
3 per.	{ evasi hillaatesi edi hillaate		{ evari hillaateri ēvi hillaatu

INDEFINITE TENSE, PRESENT.

Singular.

Plural.

1 per.	{ nānu hillooma	I may be not	{ māmbu hilloomima māro hilloohima
2 per.	nīnu hilluudima		mīmbu hilluuderi- ma
3 per.	{ evasi hilluusima ēdi hilleema		{ evari hilluurima ēvi hillauma

PAST.

	<i>Singular.</i>		<i>Plural.</i>
1 per.	nanu hillaateema	I may not have been	māmbu hillaatomima
2 per.	nīnu hillaatima		<i>etc.</i>
3 per.	{ evasi hillaatesima ēdi hillaatema		

INDEFINITE FORM.

	<i>Singular.</i>		<i>Plural.</i>
1 per.	{ nānu hillaapee	I shall not be	māmbu hillaapomi māro hillaapohi
2 per.	nīnu hilleani		mīmbu hillaadu
3 per.	{ evasi hillaapesi ēdi hillaape		evari hillaaperi evi hillaapu
Particip.	{ present hillaa past hillaati	not being not been	} తేని

It is remarkable that, contrary to Telugu, negative verbs take the forms of conjugation even in the past tense.

evaska nīju koḍḍiwaha hallaatu or **hazza hillaatu**

అవి నూనె కొని వెళ్లలేదు

they purchased oil, but did not go

evāri ē illu dossa hillaateri

వారు ఆ ఇల్లు కట్టలేదు

they did not build that house.

EXERCISES ON THE NEGATIVE

PRIMARY TENSE.

imbaari barita hillaateri

nobody was in the school

nānu embaa hillaatee

I was not there

pāta muhe ēnai hillee

there is nothing upon the table

ī kīla nehi hillee

this penholder is not good

ē tīmbuta osso hillee

there is no medicine in the bottle.

ē nāto pōtanga hillaatu

there were no girls in that village

embaa kōḍinga hillau

there are no oxen

evasi gāḍata hilluusi

he is not in town

nīnu ōza hilluudi

you are not nice

ninge lohōḍi hillaape

you may be without food

tānu ninge tōḍu hillaapesi

he may not be of any help to you

NEGATIVE FORMS OF THE VERB **ā** (BECOME).

PRESENT TENSE.

Singular.

1 per.	nānu ae	It is not I	{ māmbu ae , or aomi māro ao ,
2 per.	nīnu ae		mimbu ae , or auderi
3 per.	{ evasi ae edi ae	or ausi	{ evari ae , or auri ēvi au

PAST TENSE.

Singular.

1 per.	nānu āatee	It was not I	{ māmbu āatomi maro āatohi(ai)
2 per.	nīnu āati		mimbu āateri
3 per.	{ ēvasi āatesi ēdi āate		{ evari āateri ēvi āatu
Imperative	ae,	no	
	ūe,	no	
	hao,	yes	
	kahi,	do not	

Prog. pres. **nānu āhi hilloo** I am not becoming

Prog. past. **nānu āhi hillaatee** I was not becoming

THE NEGATIVE CONJUGATION OF **kēp** (do).

Past verb partic	.....	kēpaanahā (not doing)
Verbal noun	.....	kēpaatai
Relative partic	.....	kēpaa

Tenses	}	pres. fut. }	kēpoo
		prog. pres. ...	kēpa hilloo
		past.	kēpaatee
		indef.	kēpaateema
Imperative	}	sing.	{ kēpaani kēpai
		plur.	kēpaadu

THE NEGATIVE TENSES OF **kēp** (do).

PRESENT.

Singular.

Plural.

1 per.	nānu kēpoo	I do not	{ māmbu māro	kēpōomi kēpaai, kepoohi
2 per.	nīnu kēpuudi		mimbu	kēpuuderi
3 per.	evasi kēpuusi		evari	kēpuuri
	ēdi kēpee		ēwi	kēpau

PROG. PAST TENSE.

Singular.

Plural.

nānu kēpa hilloo	I have not done	{ mambu māro	kēpa hilloomi kēpa hillaai
nīnu kēpa hilluudi		mimbu	kēpa hilluuderi
evasi kēpa hilluusi		evari	kēpa hilluuri
ēdi kēpa hillee		ēvi	kēpa hillau

PAST TENSE.

Singular.

Plural.

nānu kēpaatee	I did not do	{ mambu māro	kēpaatomi kēpaatohi
nīnu kēpaati		mimbu	kēpaateri

*Singular.**Plural.*

evasi kēpaatesi
ēdi kēpaate

evari kēpaateri
ēvi kēpaatu

INDEFINITE TENSE.

PRESENT.

*Singular.**Plural.*

nānu kēpooma

I would { māmbu kēpoomima
not do { māro kēpoochima

nīnu kēpuudima

mīmbu kēpuuderima

evasi kēpuusima

evari kēpuurima

ēdi kēpeema

ēvi kēpauma

PAST.

*Singular.**Plural.*

nānu kēpaateema

I would { māmbu kēpaatomima
not do { māro kēpaatohima

nīnu kēpaatima

mīmbu kēpaaterima

evasi kēpaatesima

evari kēpaaterima

ēdi kēpaatema

ēvi kēpaatuma

To express a negative force, the verb is very commonly repeated.

Thus :—

nānu kēpalie kēpoo

I do not at any rate

nīnu kēpalie kēpuudi

evasi kēpalie kēpuusi

etc.

A special form is sometimes used for the first person.

nānu kēpoo or nānu kēpoonie	I do not (certainly)
nānu hijoo or nānu hijoonie	I do not give
nānu hilloo or nānu hilloonie	I am certainly not sure

To give a strong affirmative, the negative habitual present and future tense preceded by a negative past verb participle is often used, as —

weh'aki pih'o

I shall not fail to tell

ī illu doh'aki pih'o

I shall not fail to build the house.

wīe nātāna wāaki tappee

you must certainly come to me tomorrow

na sazzu ōaki tīree, or **ōanaha tīree**

you must take my things away

Instead of **anaha** (not being) very often **aki** (because not) is used.

kēpaanaha hallamu

not doing, go

kēpaaki hallamu

because you did not do, go

nīnu wāaki bātikiōmi

you did not come, therefore we did not divide it

mīmbu weh'aki imba mai

because you did not say, therefore I am here

A prog. pres. tense, an hab. pres. and fut. tense, or a past tense, are sometimes formed by prefixing the neg. past. verb participle to the tenses, as—

hallaanaha mazzee

I was not going

nānu ī pālu unna anaha mai

I am not drinking this milk

The negative imperative is very often formed by adding **hallaani** to the infinitive of any verb, as—

kēpali hallaani

do not do it

ī rānda tinza hallaani

do not eat this rice

REMARK.—In the same way the positive form (**halla-**
mu) is very commonly used.

The negative imperative is often formed by affixing **ai** to the root of any verb.

ningai

do not stand up

wāai

do not come

kēpai

do not do

kuggai

do not sit

hātai	do not call
ūkaī	do not blow
wēai	do not beat
weai	do not burn
tākaī	do not walk
honnaī	do not run

The negative imperative is also formed by affixing **ani** to the root of any verb.

tēka ani	do not carry
ēla ani	do not reign
hēn'ani	do not see
engaani	do not climb

The negative imperative may be formed by affixing **kahi** (do not) to the verb noun, first or second form.

kēpali kahi }	do not do
kēpinai kahi }	

laginai or **lagali kahi** do not scoff

ileti kamma nīnu entamātromi kēpinaie kahi

you should on no account do this work

10. CAUSAL VERBS.

The causal verbs, let do, or to cause to do, etc., are formed by affixing the verb **kī** (do) to the root of the verb, these verbs conjugate only the affixed verb **ki**.

kepiwaha	doing	kepikihiwaha	letting do
zōlitee	I spoke	zōlikittee	I let speak.

me'hemu	see	mespikīmu	show
kuggiteri	they sit	kuggikitteri	they let sit
nīnu wāti	you came	wawikitti	you let come
paiwaha	beating	paikihiwaha	letting beat

11. COMPOSITE VERBS.

The composite verb can do, can go, etc., is formed by affixing the verb **ād** (can) to the second infinitive form ending in **ali**.

PRESENT TENSE.

*Singular.**Plural.*

nānu kēpalāḍii	I can } do }	māmbu kēvalāḍinomi māra —āḍinai (ohi)
nīnu kēpalāḍidi		mimbu—āḍideri
evasi kēpalāḍesi or kēpalāḍinesi		evari —āḍineri
ēdi kēpalāḍine		ēvi —āḍinu

NEGATIVE PRESENT TENSE.

nānu kēpalāḍoo	I cannot } do }	māmbu kēpalāḍoomi māro kēpalāḍai
nīn kēpalāḍuudi		mimbu kēpalāḍuud- eri
evasi kēpalāḍuusi		evari kēpalāḍuuri
ēdi kēpalāḍee		ēvi kēpalāḍau

EXAMPLES.

nānu ī rānda tinzali āḍaatee

I could not eat this rice

nīnu ī kamma kēpalāḍuudi

you cannot do this work.

evasi nehikihi ḷaḍawali āḍa hilluusi

he cannot read well

māmbu ī glāju kārhali āḍoomi

we cannot dig out this hole

māro evaritulle hazzali āḍinohi

we can go with them

mīmbu wājali āḍaateri ēnaataki?

why could you not come?

evari mammaa messali āḍuuri

they cannot see us.

ī kōḍinga harra tinzalāḍau

these oxen cannot eat grass

nīnu ē kamma kepalāḍidiki? ae! haāba

can you do this work?

No! yes, sir

12. THE REFLEXIVE VERBS.

Reflexive verbs are formed by affixing **koḍḍ** (buy) to the infinitive of any verb. Such verbs denote that the action is performed for the benefit of the subject.

nānu i pusponika mriha koḍḍitee

I learned the story (for myself)

ezzela wazzakoḍḍiteri

when are you cooking (for yourself)

kamma (tangetaki) kēpakoḍḍitesi

he did the work for himself

skt — **biza tanu mattakoḍḍitesi**

he sowed the seed himself

evari tambu tambue glākhakodditeri

they stabbed themselves

īdi tani himbori rāzakoddite

she washed her cloth

In some instances the difference in meaning between the simple and the reflexive form is so great, that they must be expressed in English by different words.

Thus :—

punza know **punzakodḍa** explore

inza say **inzakodḍa** think

**ivasi donga ātesiki āatesiki punzakodḍi-
tee**

I found out if he was a thief or not

mīmbu beheteri wāderi inzakodḍitee

I thought you all would come

The causal form and the reflexive form are sometimes combined.

Thus :—

evari kōdi huzziteri

they put on the little piece of cloth

evari kōdi huzzakodḍiteri

they put on the cloth-piece themselves

evari kōdi huzzikitteri

they let the cloth be put on

evari kōdi huzzikihakodḍiteri

they let the cloth be put on for themselves

A class of verbs is formed by affixing the verb **bād** to nouns.

Thus :—

rāha the joy **rāhabāditee** I rejoiced.

wāhu the trouble **wāhubādii** I suffer

bāḍa the trouble **bāḍabāditee** I suffered

nānu rāhabādītaki evaraki rāha hōte

they had joy, because I was happy

īdanaki wāhu mazze lakka bahe kokari

wāhu bāditeri

she suffered, therefore all boys suffered.

In the same way verbs are sometimes formed by affixing the verb **kī** (do) to nouns.

Thus :—

wāhukijali to trouble

iddakijali to sleep

azzi kepali (or **kījali**) to frighten.

hommutaki evasi nanāa hāree wāhu

kījatesi ,

he troubled me much for money

idda kīnanaki }
 idda hōnanaki } osso hījatesi

he gave medicine to sleep (for sleep)

The verb **tuh'** (throw) is often added to the verbal participle of another verb to express completeness.

wāha tuh'umu come

tūsa tuh'umu throw away

rezza tuh'umu take it out

evari dāza tūsteri they cut away

ī kōḍinga hakkitaki bahe pīzu tinzatustu
 the oxen have eaten all grass

purlanga ājatustu, kumḍanga srihatustu
 hurvinga lezzatustu

Anapa fruits bore well, pumpkins got spoiled,
 zickula fruits got overripe.

13. THE EMPHATIC VERB.

A particular verbal combination is formed by affixing **ka** to any verb, which then expresses more force.

hīa give or **hīka** give (go to give)

PRESENT TENSE.

Singular.

Plural.

nānu hīkai

I go to give

{ māmbu kīkanomi
 { māro hīkano

nīnu kīkadi

mimbu hīkāderi

*Singular.**Plural.*

evasi hīkānesi
ēdi hīkane

evari hīkaneri
ēvi hīkanu

PAST TENSE.

*Singular.**Plural.*

nānu hīkatee I went to give
ninu hīkati

māmbu hīkatomi
mīmbu hikateri

*etc.**etc.*

Verb. noun	{ pres. hīkanai past. hīkatai
Verb. partic.	{ pres. hīka hazzi mai past. hīka hazzi mazzee
Rel. part.	{ pres. hīkani past. hīkati
Imperative	{ sing. { hīkamu hīka hallamu plur. { hīkadu hīka halladu (hazzu)

ī hommu tulle nināa pantoo, nānu hīkai

I do not send you with the money, I go to give
it

nānu ēndu meskai

I go to see the game

ē nomeri gattanaī meskatesi

he went to see the sick

evasi evani kamma kēpikīkatesi

he went to let do his work

ē kokarāi meskamukeō

go to look for the boys

14. THE PASSIVE VERB.

In Kuvi it is entirely impossible to change an active verb into a passive verb, by adding any affixes to it. Passive forms are entirely unknown. There must be used some other circumscription to express passive.

1. The verbal noun with the relative participle of **pā** (receive) may be used in combination with the verb **ā** (become)

nānu paiitee

I beat

nānu painani pātatee ātee

I was beaten

nānu painani ātee would mean :

I became a stick, (*i. e.*, the beating instrument)

piduguwalla evasi weenani pātasi ātesī

I was stricken by lightning

Sapura muhunani pātasi ātesī

Sapura was buried

ziḍinga līnai or littinai āte

the clock is rung

Zinguda āḍini mēḍa ātasi ātesī

Zingudu was married

2. A passive sense is expressed by affixing the verb **han** (go) to a verbal participle or infinitive.

ī dīmbu torga haḻḻe

the bottle is broken

ī wāḍa munza haḻḻe

this steamer sunk

mrānu diha haḻḻe

the tree is splitted

ī kokari hēḍa haḻḻeri

these boys are spoiled

ī patka sriha hazzu

these fruits are rotten

3. A passive sense may be expressed by the personal past relative participle in connection with the verb **ā** (become), or **man** (be).

evasi paiitasi ātesī

he has been beaten

In most cases Kuvi language uses only the active forms.

evari evanāi paiiteri

they beat him, for : he was beaten.

15. DEFECTIVE VERBS.

In Kuvi, as in other languages, some verbs are defective.

1. The Verb **kalg**.

The verb **kalg** (to get, to become, to accrue) is conjugated like other regular verbs, but it is generally only used in the third person. It is corresponding to the Telugu verb **kalugu** (కలుగు) in all its form.

a. The verb **kalg** has the meaning of the verb to get, when it is preceded by a dative case.

**minge ī hēru kammavalla nashtomi
kalgiteki?**

had you any damage by cultivation?

**īdaa koḍḍitihe lābhomi kalgineki? kalga
hillee**

have you profit, if I buy this. I did not get.

b. The verb **kalg** has the meaning of the verb **zarni ā** (being born) when it is preceded by a subject in the masculine or feminine gender.

Thus—

īdanaki pāsa zāna mrīka kalgiteri

to her were born five sons

māska zakke kalgiterikī?

are daughters also born?

rondie mānga kalgite

one daughter is born

c. The word **kaddu** is used by persons who are living together, with Telugu people. Pure Kuvi does not know this word.

**hannati hallehe ro āna bēḍa hījanai
kaddu**

they are in the habit of giving one or two annas whenever you go.

Pure Kuvi language would be :

ro āna bēḍa hījanai satta

2. The Verb **kū**.

The verb **kū** (will not, it is impossible) has the following tenses :—

Verb. noun	{ pres..... kūnai past..... kūtai
Verb. partic.	{ pres..... kūhi past..... kūhiwaha
Rel. part.	{ pres..... kūni past..... kūti
Tenses.	{ prog. pres. ... { kuu { kuhi māi
	{ hab. pres. kuini
	{ past..... kūtee
	{ prog. past. kūhi mazze
	{ indefinite. { kuima or kuuma { kuteema

Imperative. $\left\{ \begin{array}{l} \text{sing. } \left\{ \begin{array}{l} 2 \text{ form...kūmu} \\ 3 \text{ ,, ...kūpasi} \end{array} \right. \\ \text{plur. } \left\{ \begin{array}{l} 2 \text{ form...kūdu} \\ 3 \text{ ,, ...kupari} \end{array} \right. \end{array} \right.$

ileti kamma kūnai lākka baheteri kūteri
such a work is impossible, therefore all were
not willing

**nā mānga ninaa kūujane nānu zakke
hijali kuu**

my daughter does not like you, so I myself do
not agree to give her

evasi kūpasi, mänge nāshtomi hillee

he may not do (ಎಠಞ) we have no damage

nīnu wājali kūtihe nānu wai

if you do not come, I will come

māro mestihe kunai

when we see it, there is no consenting

mrāka tatteri samma koḍḍali kūtai

she brought wood, but we did not consent to
buy

weska ojali wātiki, kūjali wati ?

did you come to take the wood away, or did you
not come for it ?

ae, kuhi māi

no, I do not

**evasi hihi manzanesi samma nānu kūhi
māi**

he is ready to give, but I do not consent

nānu kū'ni kamma nange herpaadu

do not deliver work to me, which I do not want

kūti patka wenḍe hīkatomi

the fruits, we did not want, we send back

ē patka kūtai

these fruits are not acceptable

ivasi kūnasi, evasi māndinasi

he is one who does not agree, that one agrees

(is one who)

ē māngani tattihe nānu (kuu or kuuni)

if you bring that girl, I do not consent

mīmbu ē kōḍinga koḍḍitihe māmbu

kūnomi

when you buy those oxen, we do not agree

ḷaḍuwamu iḷḷiḷihe nā tanzi kūtesi

my father did not agree to read

evasi ninaa hātatihe kū'mu

if he calls you, do not agree (do not go)

nīnu kū'mu evasi zakke kūpasi

do not agree, he too shall not agree

ē kokari hallehe kahino inzatizakke māro

kuno

even if all those boys say we will play, we will

not agree

ivasi kūnasi lakka kepini kamma kūtesi

he is not willing, therefore he did not do the

work, which was to be done

pāpomi kūnesi punnemi kūnesi

he does not agree for sin or good work. This phrase is very usually used for a man, who is mild.

3. The Verb **no**.

The verb **no** (to pain, to have pain) is used in two different meanings.

a. If it is combined with the word **zīwu**, it has the meaning I love and is regularly conjugated throughout.

nānu eyanaī zīwu noī

I love him

evasi nanaa zīwu nojatesi

he loved me

evasi evaraī zīwu nottesi

he loved them

nānu ninge ī hommu zīwu nohi manzaī

I grant you this money

b. If the verb **no** has the meaning of have pains, it is used impersonally only.

trāka pīsa nohi manzane

I have a headache

īleti hāḍa lāgatihe zīwu nōjane

if you speak such words I have pain

ro debba wēhatihe nōjee (nōe) ro hāda
inzatihe nōjane (nōne)

if you beat me (him), I have (he has), no pain, if
you talk a word, it pains me (him)

4. The Verb **mū**.

The verb **mū** (be able, enough, sufficient) is conjugated like other verbs. It is irregular with its verb participle.

Verb. noun.	{ pres.....	mūnai
	{ past.....	mūtai
Verb. partic.	{ pres.....	mūzihi
	{ past.....	mūziwaha
Rel. part.	{ pres.....	mūni
	{ past.....	mūti
Tenses.	{ prog. pres.	{ muini
		{ mūzi māi
	{ past.....	mūtee
	{ prog. past.	mūzi mazzee
Imperative.	{ indef.	{ muima
		{ muteema
Imperative.	{ sing.	mū'mu
	{ plur.	mū'du

mūnasi the able man.

EXAMPLES.

bahētikiha nānu mūtee

I was more able than all

wataraki hallehe nanu mūṣa pērhee

I was enough to send away all them who came

kohu bitri hauta mūtesi

the nayudu was strong in (gained) the suit

bandi rezzali bahetikiha īdi mūtai

this is the most able one to pull the bandy

ī kamma keṣali īdi mū'ni gōḍa

this is a horse able to do the work

5. The Verb **hāl**.

The verb **hāl** (it is sufficient, Tel. చాలును) is used as a personal verb, and can be conjugated in all tenses.

Present tense.

Past tense.

nānu	hālii	I am enough	nānu	hālitee	I was enough
nīnu	hāliidi		nīnu	hālitii	
evasi	hālinesi		evasi	hālitesii	
ēdi	hāline		ēdi	hālitii	
māmbu	hālinomi		māmbu	hālitomi	
māro	hālino		māro	hālitohi	
nīmbu	hālideri		nīmbu	hāliteri	
everi	hālineri		everi	hāliteri	
ēvi	hālinu		ēvi	hālitu	

Prog. pres. tense.

Prog. past tense.

nānu hāli māi

nānu hāli māṣṣee

etc.

etc.

Rel. past. { pres. **hālini**
past. **hālitī**

Imperative { sing. **hālamu**
plur. **hāladu**

**nānu ī kamma hālii lakka nīnu zakke
hālamu**

I am sufficient for this work, therefore you
must be too

**ī nēla kothāli hāli mazzeri ātihe māmbu
hāloomi**

you were enough to clean this field, but we are
not sufficient (we cannot do).

iz̄zi hāli kēpali māmbu hāli hilloomi

we are not enough to make such a noise

6. The Verb **ra**.

The verb **rā** (been sold, been finished, Telugu చెలుట) is used as a personal verb and conjugated in all tenses.

PRESENT TENSE.

nānu rāini I am fit for sale, saleable
or

nānu rāhi mai I am fit for sale

PAST TENSE.

nānu rātee I was fit for sale
I am sold

nānu rāhi mazzee I am sold

Relative past { pres. **rāni**
| ast. **rāti**

Imperative. { singular **rāmu**
| plural **rādu**

rānesi the man who is saleable

EXAMPLES.

ī tōta pāsa takka taki rātihe tatsa hījāi
when the garden is valued five rupees, I shall
bring them

ī gorri tīni takka taki rānai
this sheep is three rupees value

ī kōju takka taki rāte
this cock is sold for one rupee

rāni hārka enaataki rāpaati
things fit for sale, why did you not put them
for sale

nānu rāpee nīnu mannamu
let me be for sale (take service), you may stay

ī patka rānu
these fruits are fit for sale

7. The Verb **wale**.

The verb **wale** (must) is only used when a personal pronoun precedes it and it cannot be conjugated.

nānu	kēpali	wale	I must do
nīnu	kēpali	wale	you must do
evasi	kēpali	wale	

ēdi kēpali wale
 māmbu kēpali wale
 māro kēpali wale
 mimbu kēpali wale
 evari kēpali wale
 evi kēpali wale

Sentences as : that work has to be done, is translated : **ē kamma kēpinai āhamanne.**

doh'ni illu doh'du

build the house, which is to be built

nīnu ī kamma kēpinai

you must do this work

nīnu kēpinati, evasi kēpinasi

you and he must do the work

8. The Verb **kūḍee.**

The verb **kūḍee** (must not, shall not) is only used, when a personal pronoun precedes and cannot be conjugated.

māneī abhatomi zōkoḍi zōlinai (innai)

kūḍee

people shall not tell a lie

nānu wānai } kūḍee
nānu wājali }

I shall not (am prohibited to) come

nīnu wānai kūḍee

you shall not come

evasi wānai kūḍee

he „ „ „

etc.

ī kokanaki hommu hīnai kūḍee

do not give money to this boy

ī kāmma kēpali kūḍee

this work is prohibited

embaa hazzali kūḍeeeki?

is it prohibited to go there ?

hao, embaa hannai kūḍee

yes, it is prohibited to go there

This verb **kūḍee** may be used in some phrases even as a positive verb.

Thus :—

ninge kūḍee nange kūḍane

you shall not, I may

Sālurtaki hazzali nange kūḍate

I may go to Salur

9. The Verb **kāvali**.

This verb cannot be conjugated and is always used with the dative case and has the meaning of the English verb to want or to require.

nange ro pandu kāvali, nange hījamunga

I want a fruit, please give it me

ninge kamma kāvali izzihe kāvali inni

bhumi hījāi

If you want work I shall give you any land you want

The negative form of this verb is not used.

nange ī pandu kahi

I do not want this fruit

or **nange ī pandu kuuni**

I do not want this fruit

The Telugu word కావలసినవారు is not similarly used in Kuvi. It must be translated as:—

nā taiibaii

brothers

nā gottabondu

relatives

māmbu rondie, loho gondi tinnatomī

we are one, (we are eaters of knife and axe)

(we have one property)

10. The Verb **walla** and **olla**.

This auxiliary verb **walla** or **olla** (it is possible) is used with the nominative or dative case and connected with the verbal noun or the special verbal infinitive. It cannot be conjugated and compared with the verb **wa** or **a** (come or become) or **man** (be).

mrānu engali (enginai) olla ae (hillee)

it is impossible for me to climb the tree

ninge ī kamma kēpali (kēpinai) walla

āne

you can do this work

or: **nīnu ī kamma kepali wallā ādi, nānu
olla ao**

you can do this work, I cannot

**evanaki ē pāwutā hōtali walla wāne,
nange olla ājāe**

he can go into the hole, I cannot

māmbu hōtihi zōlali olla āomi

or: **mange hōtihi zōlali olla hillee**

we cannot go in and talk

ī pīju ī banda nenzi kījali olla hillee (ae)

this rain cannot fill this tank

walla ajali hīusi

to do it, he does not agree ; he is not an agree-
able one

māmbu zakke zolali olla mannomi

mānge zakke zolali olla manne

we can talk too

11. The Verb **m̄la**.

The verb **m̄la** (be of use) is a personal verb and conjugable throughout all tenses.

Present Tense.

Past Tense.

nānu	ml̄ii	I am of	nānu	ml̄itee	I was of
		use			use

nīnu **ml̄īdi**

nīnu **ml̄īti**

evasi **ml̄īnesi**

evasi **ml̄ītesi**

ēdi **ml̄īne**

ēdi **ml̄īte**

ivasi bētataki mlīnesi

this man is fit for hunting

ī gorri tinzali dehe mlīne

this sheep is only useful for eating

nīnu rāzi izzo hazali mlīudi, bōwa

you are not fit to go to the Divan's honor,
brother

nānu dehe mhīi

but I am fit (to go to Divan's house)

12. The Verb **pla**.

The verb **pla** (be big) can be conjugated as a personal verb through all tenses.

Present Tense.

Past Tense.

nānu	plīi, pliini	I am big.	nānu	plītee	I was big.
-------------	---------------------	--------------	-------------	---------------	---------------

nīnu	plīdi		nīnu	plīti	
evasi	plīnesi		evasi	plītesī	
ēdi	plīne		ēdi	plīte	
māmbu	plīnōmi		māmbu	plītōmi	

etc.

etc.

Prog. Pres.

Prog. Past.

nānu pliz̄zi maī	I am big	nānu pliz̄zi maz̄zee	I was big
-------------------------	-------------	-----------------------------	--------------

Verb. noun.	{ pres.	plīnai	be big
	{ past.	plītai	have been big

Verb. partic.	{ pres.	plīni	big (ఎదుగుచున్న)
	{ past.	plīti	big (ఎడిగిన)
Imperative.	{ sing.	plīmu	
	{ plur.	plīdu	

plīnasi the becoming big one

plītasi the big one

plīa small

plīatasi } a small one
plīagattasi }

ro plīa plīagattanaī sōgu wenna da

ask a small one the star

**pandiri muhe kāndanga mettali pliz̄za
 hilluudi**

you are too small to put a stick upon the
 pandiri

ī kaḍḍa glāḷali plīo

I am too small to transgress the river

ī kājanga essali plīi

I am big enough to pluck the fruits

The English auxiliary verb :—may, may not, shall not,

or the Telugu verb :—వచ్చును, రాదు, వద్దు, can
 be translated in Kuvi by the verbal noun or the special
 infinitive.

nīnu wīe wānai (hannai)

you may come tomorrow, (you may go to-
 morrow)

donga kamma kēpinai edā?

should you steel? man!

ī pandu tinzali kahi

you shall not eat this fruit

ī hāḍa imbaari tulle weh'ai

tell nobody this word (చెప్పరాదు)

i kamma kēpinai ae

you shall not do this work

13. The Verb **pōl**. *పొల*

అనుకూలముగా

The verb **pōl** (be right) can be conjugated as a personal verb, but not commonly used in all verbal forms. It may be used as a transitive verb with the noun in the nominative or intransitive with the noun in the dative case.

POSITIVE.

Present.

nānu pōlii	I am	or	nange	pōline	it is right
	right				to me
ninu pōlidi	you are		ninge	pōline	it is right
	right				for you
evasi pōlinesi			evanaki	pōline	„

etc.

etc.

NEGATIVE.

Present.

nānu pōloo	I am not right	or	nange	pōlee	it is not right for me
nīnu pōluudi	„		ninge	pōlee	„
evasi pōluusi	„	{	ēvanaki	pōlee	„
ēdi pōlee	„				

POSITIVE.

Past Tense.

nānu pōlitee	I was right	or	nange pōlite	it was right for me
nīnu pōliti			ninge pōlite	
evasi pōlitesi			<i>etc.</i>	

NEGATIVE.

Past Tense.

nānu pōlaatee	I was not pōla hilloo right	or	nange pōlaate	
nīnu polaati		or	nange pōla hillee	
pola hilluudi			hillaate	
<i>etc.</i>			<i>etc.</i>	

Verb. noun	{ pres...pōlinai past...pōlitai	
Verb. partic.	{ pres...pōlini past...pōliti	} neg. pōlaa
Imperative	{ sing ..pōla, pōlamu plur...pōladu	

pōlinesi	the right one
pōluusi	the not right one (the wrong one)

ī kokanaki ī pōta pōline

this girl is right (fit to marry) for this boy

ī nātoti kokaraki wallati pōtanga pōlau

village girls are not fit for town boys

**diheranga trombangaki hāti kōḍi tinnai
pōlee**

astrologers and priests are not allowed to eat a dead ox.

REMARK—1. The English verb (ask) or the Telugu verb అడుగుట (ask) are used equally in the sense of asking questions, as asking for money. In Kuvi there are two different verbs for each meaning.

ēnikihi nānu maī inzihi wezḷesi

he asked, how I am

but : **evasi ninaa hommu hījamu inzihi ristesī**

he asked you to give money

REMARK—2. The Kuvi verb **hō** (to start, to create joy) is used in very different ways.

**nehi gīgati wenumbu hōtane ātihe ūle
ēleti hāḍangani wenumbu hōtee**

to hear a good word is joy, but it is not pleasant to hear useless words.

ēvasi ē nāto hōtesi

he entered that town

nānke rāha hōte

(joy was born to me) I rejoiced

evasi embataki hōtesi

he started for that place

PART III.

SYNTAX.

1.

THE VERBAL NOUN.

I. The positive verbal noun has two special forms ending in **nai** for the present tense and **tai** for the past tense. Besides these forms there exist two others, ending in **ā** and **u**.

According to page 119, each verbal noun can be changed by affixing **w** or **b** to the verbal root.

Singular.

Plural.

N.	kēpu	the doing	N.	kēpunga	the doings
G.	kēputi		G.	kēpunga	
D.	kēputaki		D.	kēpungki, aki	
O.	kēputi		O.	kēpungani	

*Singular.**Plural.*

N. kēpa	the doing	N. kepanga	the doings
G. kēpati		G. kepanga	
D. kēpataki		D. kepangki, aki	
O. kēpati		O. kepangani	

*Singular.**Plural.*

N. kēpuwu	the doing	N. kēpuwunga	the doings
G. kēpuwuti		G. kēpuwunga	
D. kēpuwutaki		D. kēpuwungki, aki	
O. kepuwu (ti)		O. kēpuwungani	

*Singular.**Plural.*

N. kēpinai	the doing	N. kēpinaī	the doings
G. kēpinai		G. kēpinaī	
D. kēpinanaki		D. kepinaskaki	
O. kēpināni		O. kēpinaa	

In the same way is declined : **kēpiwinai** the doing
kēpitai the done thing
kēpiwitai the done thing
kēpaatai the not done
thing

kēpawaatai " " "

The negative verbal noun may be formed by affixing **hillee** for the singular and **hillau** for the plural.

2. A verbal noun governs the same case or cases as the verb of which it forms a part and is permitted to take a subject in the nominative or in the genitive case.

nīnu īlekihi kēpinai ōza hillee

your so doing is not nice

nī kēpinai īlekihi ōza hillee

your so doing is not nice

ī zījuti tākiwinanaki tāju hīmu

give place to walk upon this road

ī kēpiwitaskaki tolli hommu hīmu

pay first for things that have been done

ē kēpiwinaskaki ēḍāju hīnai

afterwards you may give for those still to be done

mīmbu kamma kēpaataiwa, haspiānai

wa, ōḍe hommu rihinai wa ēnaataki ?

you, not doing the work, are quarrelling and still, why asking money? (or : why, though not doing the work, are you quarrelling and demanding payment)

3. These verbal nouns are affixed by any post-positions as in Telugu. Very often, where in Telugu

the verbal noun with a postposition is used, Kuvi takes the verbal participle or the special verb infinitive with **e** affixed.

evasi wājalie evasi hazzesi

as soon as he came, this one went away

hakki manzalie randa hittee

when he was hungry I gave him food

evani wati wallee hāree nashtomi āte

by his coming we had much loss

mā tanzi hātiwalla māmbu littomi

we wept, because our father died

ī hāḍa westi walla puḷḷee

I understood because he told this word

**īvari hāree dāna hīniwalla wahiman-
nōmi**

we came because they gave much

4. Instead of a dative case of a Kuvi verbal noun, there is mostly used the special verbal infinitive. Such forms are equivalent to the English infinitive.

**ī illu dossali nange hāreka hommu hījat-
esi**

he gave me much money to build this house

ī mrānu paḍḍājali ēju wākhee

I poured water to cause this tree to grow

ī pūngani tatsali walla hillee

it is impossible to bring these flowers

hōru engali wāhu hāreka manne

it is very difficult to climb the hill

5. Occasionally the verbal noun is used in connection with the verb **ā** (become). This form expresses readiness.

evasi hānai aha mannesi

he is dying

ī himborka huzzitai aha mannu

these clothes are woven

nī trāu bānanga dātai ātu

the hairs of your head have been cut

dagga ani idi hannai aha manne

don't trouble, she is (ready to) going

ī takka nange hittai āte

this rupee is given to me

The word **ēnai** (why) is often attached as an affix to the verbal noun.

nīnu wānai ēnai

why do you come ?

nīnu wātai ēnai

why did you come ?

The verb, noun is very generally used in Kuvi.

nī kamma kēpitai āteki?

have you done your work ?

ī gōḍa nehiahi hōnai manne

this horse runs well

ī nōmeri nehi ānai hillee

this fever does not go away

2.

THE INFINITIVE MOOD.

The infinitive mood in Kuvi is very seldom used, very often the verbal participle is used for it.

ēnaa kēpi wati

what to do did you come ?

ī kokanai wēḷa pisti

you stopped to beat the boy

evasi wessa dakkimātesī

he began to talk

or **nanaa wājali hīneri**

they let me come

wikka dāḷali hello hittee

I gave an order to cut the grass

REMARK.—It must be remembered, that there exists a great difference between the pres. and past, participles.

kēpi wātee

I came to do

kēpa wātee

I came after having done

1. When the English infinitive is governed by a verb of command, in Kuvi the verbal noun is not used but the imperative or the indefinite verb.

evanaī wāmu inzihi weh'mu

tell him to come

evanaki osso hīmu inzihi hījatesi

he gave me medicine to give it to him

ē kokari wāparinzihi weh'mu

tell the boys to come

2. When in English sentences the infinitive mood stands as the subject to the verb **man** (to be), it must be translated in Kuvi by the nominative case of the verbal noun.

vidie mrihinai nehai

it is good to learn wisdom

mleha ādi pāna anaha mannai pōlee

it is not good for a man to be without a wife

3.

THE VERBAL PARTICIPLES.

There are three verbal participles in Kuvi.

Verbal partic.	{	positive present... kēpihi	doing
		„ past kēpiwaha	having done
		negative past kēpa anaha	not doing

1. The letter **e** is sometimes added to the present verb. participle, or instead of the affix **ihi** a long **ē** is used to express emphasis.

**wēda hōputie, wēda klūnipateka kamma
kēpē mannesi**

he is doing work from morning till evening

minge azzi ēnai, nānu kuli hihie māi

why are you afraid, I shall (certainly) give
cooly hire

2. The present and past verbal participles in some special phrases take the affix **e** or **wāhee**, and have then the force of the English expression—although.

nānu ī kamma kihihie kūli hījaateri

although I did this work, they gave no cooly-
hire

mazzo wāhiwāhee nanaa bēzaati

although I came into my house, you did not see
me

nīnu embaataki hazziwāhee osso pānuudi

although you went there, you get no medicine

3. The verbal participles are never used as adjectives as in occidental languages. There exists a special verbal form, which is used as the adjective. This will be explained in the next chapter.

4. In Kuvi verbal participles are commonly used to present a succession of finite verbs.

evasi zāḍata hazzihi, mrāka tūnhihi,

ēnaa taanaha miḍolkihi izzo wātesī

he went into the forest, cut trees, but bringing
nothing returned home in the evening

ro klāanie kollīee tōne dospīhi bēḍa hazzi-
hi ro zāḍata lussihi rewunga kātu

A tiger and a jackal becoming friends went
hunting, came into a forest and watched the
river side

5. The present verbal participle is sometimes repeated to denote a continuous action.

tinzi tinzihi weḷḷee

while eating I heard

hazzi hazzihi zōlītesī

while he was going he talked

6. In some instances the past verbal participle may be used absolutely, *i. e.*, with a different subject from that of the principal verb. In Telugu these forms are very common, but in Kuvi the affix **aki** is then chiefly used.

kāka ādiwaha torgītesī

the heat having struck him, he fell down

evanaki ḍaia ātaki kamma hīttesī or
āhiwaha

compassion having come to him, he gave work
nange hommu hālaanaha (hālaaki) ī
kamma kēpaatee

as I had no money I did not do this work

7. In sentences stating the lapse of time the past verbal participle is always used absolutely and the finite verb put in the number according to his subject. This is contrary to grammatical rules in Telugu.

mīmbu imbataki wāhiwaha ezzora lēska
ātu ?

how many months have elapsed since you
 came here ?

nānu minge ī osso hīhiwaha ezzora
dinanga hazzu ?

how many days passed since I gave you this
 medicine

nānu mimaa messiwaha doso dina āte
 ten days have passed since I saw you

4

THE RELATIVE PARTICIPLE.

1. In Kuvi relative participles are indeclinable.
 There are five different forms.

1. the positive prog. ending in **manni (kēpimanni)**
 present
2. „ „ indefi- ending in **ni kēpini**
 nite

3. the positive past ending in **ti** **kēpiti**
4. the negative indef. ending in **a** **kēpaa**
5. the negative past ending in **ati** **kēpaati**

**zāḍata hazzimanni mleha ē torgiti mrānue
ē nēini morkongae tammu inzihi nānu
wessalie, evasi—ninge kēpaati kamma
nange kēpaa kamma āeki?**

When I told the man, who went into the forest to bring the fallen down tree and the upspringing shrubs, (the undergrowth) he said :—the work not done by you, is this a work to do for me ?

2. When the verb **tuh'** (as it very commonly happens) is affixed to any negative relative participle, this participle has the positive, but the affixed **tuh'** takes the negative form. This is contrary to Telugu rules.

**rāza tuh'ua, (rāza tuh'uati) wessatuh'ua
sammemita wātesī**

he came at a time I had not written, I had not
said

**nīnu hello pātātuh'uati bhūmi ēnaataki
lūti**

why did you plough the land, you had. no per-
mission

3. These verbal participles must always stay as adjectives before their noun and can never as in English be put after them.

ē tōtata kahimanni kokaraī hātamu

call the boys playing in that garden

pātamuhe ittiti pippelkani nange hījamu

give me the knives laying upon the table

4. There are no forms of a relative participle in the passive. The past tense of the participle must be used.

mī walla kēpiti kamma nehāi ae

the work done by you is not good

nā walla tūnpiti mrānu riha hazze

or **nānu tūnpiti mrānu riha hazze**

the tree cut down by me fell down

5. When a relative participle is not preceded by an antecedent subject, then the relative pronoun which is included in the relative participle must be the subject.

manzinga kodḍiti mleha hazzesi

the man, *who* bought the rice, went away

manaa pelli ājati āḍi nehāi

the wife which I married is a good one

mimaa parrati mleha wenḍe wātesī

the man who searched for you, returned.

6. When a relative participle is not preceded by an object, but subject, the relative pronoun, which is included in the relative participle, must be an object.

mīmbu rāziti pustakomi koḍḍitee

the book which you have written I have bought

nānu dosti illu riha haḷḷe

the house which I built fell down

pokla ittiti guḍḍunga patomi

the eggs, which the hen laid, we have received.

7. When a relative participle is preceded by a subject, the relative pronoun, which is included in the relative participle, is in English connected by some prepositions.

mīmbu zarni tāju imbinai

which is the place in which you were born ?

**nīnu bhūmi hitti raidinga shistu hihi-
manzaneri ki ?**

do the ryots, to whom you gave the land, pay
their tax ?

**nīnu trāju kinhakoḍḍiti pannija pēnka
taane ki ?**

does the comb with which you comb your hair,
brings out the lice ?

THE NOUN SENTENCES.

I. INTRODUCTORY.

1. The usual order to form a Kuvi sentence is subject, object and verb.

ivasi kamma kēpitesi

he did the work

2. Finite verb agrees with its subject in number and person.

kokari gorringani metterī

the boys grazed the sheep

mrānu ākani dullhe

the tree shook off the leaves

3. When the subject to the verb is a personal pronoun, it is often omitted.

ē illuti dostee

I built that house

4. When several subjects joined by a copulative conjunction have only one verb, this verb is put in the plural number.

ro kokasi ro pōta anda wateri

a boy and a girl came together

If any of those subjects are of the first person, the verb is put in the first person.

nānue na kokarie hōtomi

I and my boys started

If none of the subjects are of the first person, but any of them are in the second person, the verb is put in the second person

mīmbue kūligattarie kamma nista āderi

you and the coolies are lazy

If both the subject are of the third person, the verb is put in the third person.

**kūmastee, kūligattarie kamma nista
āneri**

the peon and coolies are lazy

5. Every transitive verb requires an object, but when inanimate things, especially in the singular number, are spoken of, the form of the nominative case is generally used.

nā tanzii wāmu innamu

tell my father to come

ē kōḍingani nehikihi meh'mu

pasture those oxen well

hōru engiwaha ro mranu tamu, koḷḷeka

mundangani kēpino

climb the hill and bring a tree, we shall make
some props.

2. INTERROGATIVE SENTENCES.

A question is generally formed by affixing **ki** to the verb.

nī dādaī hātitiki ?

have you called your elder brother ?

The affix **ki** must be omitted in the following cases.

1. When any interrogative sentence contains an interrogative pronoun or adverb.

ēnaataki evanaī hātiti

why did you call him ?

imbaani kosomi ī kamma kepiti ?

for whom did you do this work ?

2. When the affix **da, ka** is added to the verb.

mī kamma kēpiterida ? ūe !

have you done your work ? no !

akke ami ! nī gaha mānite ka ? haāja !

my girl ! did your wound heal ? yes, mother !

3. When the question refers to two or more objects, the second noun has no **ki**.

evasi ninge tanziki, talli ?

is this your father or mother ?

ī pandu ninge kāwaliki, kahi ?

do you want a fruit or not ?

4. The sign of a question is sometimes entirely omitted and the question shown by the tone only.

3. EMPHATIC SENTENCES.

In order to denote emphasis, some affixes are used.

1. The affix **ahi** is added to the noun.

nānu ahi zōlitee

I spoke

nīnu ahi kēpalinzihi

you shall do it

tānu ahi hīkatesi

he delivered it himself

2. The affix **guttee** is added to the personal noun.

nā tanzi guttee hīkatesi

my father himself went to give it

REMARK.—It is impossible to say:—**kōḍi guttee wāte**.

This would mean: (I will not pay any present for) the ox came itself (without your help).

3. The affix **e** is added to the noun.

gorringa ae kōḍingee nange kāwale

no sheep, I want oxen

ījaska izzoe mannu, pangata hōu

the women remain at home, they do not go out

When it is necessary to express both emphasis and a question, emphasis is expressed first and then **ki** is added.

satteeki?

is it true?

nīnu embaa mestai ī gorreeki ?

is this the sheep you have seen there ?

nēzu mestasi ivasiiki ?

is this the man who appeared then ?

4. SENTENCES EXPRESSING DOUBT.

1. To denote any doubt the letter **ā** or **ki** is affixed, or both.

Thus, as :—

**ī takka evanaki hijali walle ? ī kokana-
kiki ī pōtaki ?**

to whom shall I give this rupee ? to the boy or
girl ?

**nangeki ? evanaki ? or nangekiā ? evana-
kiā ?**

to me or to him ?

mannelsiā hilluusiā

if he is or not

**evasi izzo mannelsiā hilluusiā kanukodda-
mu**

see if he is at home or not

2. The affix **ā** is often added to interrogatives and gives then an indefinite signification. Such words are generally used, where the word “some” occurs in English.

evasi imbiā hazzesiā

he may have gone somewhere

imbariā nā hommu donga oteri

somebody has stolen my money.

3. The doubt in a sentence, as in the English if—is translated as :—

osso hījunsiki hijuusiki nānu punnoo

I do not know if he gives me medicine or not

ēdi hanneki halleeki

if she goes or not

wāneki wāeki

if he comes or not

4. Doubt is expressed by adding the affix **habu**.

evasi hannesabu

perhaps he comes

hommu hitteshabu nānu punnoo

if he has paid the amount, I do not know

5. HONORIFIC SENTENCES.

To show respect the plural forms **nga** or **ngo** or **ko** or **ā** are added to words. It is equal to the English word: sir or please.

mĩmbu mā tānaki wie wāderikinga?

are you coming to us tomorrow, Sir?

haango

yes, Sir

mĩmbu baheteri nehiahi manzunga

you all may be well

hēndukō, wāduā!

look there, Sir, come, Sir!

nōmeri kājanengo, toppe wādunga

I have fever, Sir, please come quick

6. INDIRECT INTERROGATIVE SENTENCES.

These sentences are formed by the affix **ā**.

ī kōḍi eẓzela hāteā nānu punnoo

when the ox died I do not know

imbini kamma kēpitiā westada

what work have you done ? tell me

wie imbia hazziā nīaraki weh'mu

where you will go to-morrow, tell your people

izzeka hommu ēniahi wahi manneā telhai

how so much money comes, I don't know

7. CAUSAL AND CONDITIONAL SENTENCES.

These sentences are formed by **inzihi** (saying)

evasi wie wānesi inzihi weẓzee

I heard he comes tomorrow

evanaki hāree azzi manne inzihi bahe-

tariki telhine

all know that he is very afraid

minge sājomi kēpii inzihi nānu westa-

ateeki ?

did I not tell you that I would help you ?

hījaī inzihi hījaatesi

saying I will give, he did not give

ī mrānu tūn'ani inzihi westesi

he told me not to cut the tree

ī illu nīnu dosti inzihi nānu nammoo

I do not believe that you built this house

8. COORDINATE SENTENCES.

These sentences are formed with **inzaha** or **inzihi**.
nīnu wati inzaha, nāba wātesi inzaha,
hauta hottesinzaha baheteri ahi
klā'niti luḡa pērheri
 you come and my father came, the naidu came
 running; they all were driving the tiger.

Ramuda wājali āḍuusi inzihi, Budha
hatesinzihi, kōḍiti klā'ni kazzite inzihi
weska wāha mazzeri

They came to say that Ramudu could not come,
 and that Budha had died, and that a tiger
 had bitten an ox

9. REMARKS ON **inzihi**.

1. When several noun sentences terminated with **inzihi** are attached to each other, the last vowel of **inzihi** is lengthened or a short **e** is affixed.

eyasi nehasinzihi, nehi ēḍu wessi man-
nesinzihi bahetarai zīwukīnesinzihi
nānu punzakōḍḍitee

I discovered to know that that man is good
 and teaches wisdom and loves all

evasi wie wānesinzihie, nehi harkunga
ta'nesinzihie weḡḡee

I heard he comes to morrow and brings nice
 things

2. When the verb **in** (say) is used instead of **weh'** (say), **inzihi** is generally omitted and **in** is joined by contraction to the preceding word.

ī pustakomi ta'mu iẓẓesi

he told to bring the book

ī kamma kēpaanizẓesi

he told me not to do this work

tānu embaataki hallaatesinneri

they tell me that he did not go there

3. Instead of **inzihi** very often **lehe** is used. But in these cases it is to be remarked, that the form with **lehe** usually expresses a certain degree of doubt.

ī pustakomi nīnu ẓadiwitilehe weẓẓee

I heard, that you have read this book

nī pariksha hittilehe westesi

he told me, that you passed your examination

evani kokari nehi hillaalehe āku wāte

there came a letter, that his children were not
well

ro wishomigatti rāẓu tanāi kazzitilehe

azzitulle hottatesi

he came running (to us) fearing, that a poisonous snake had bitten him.

4. The word **inzihi** is used idiomatically to express reason.

nehi hillaagattasinzihi osso hittee

I gave medicine because he is sick

kokari pota inzihi zārpitee

they are children, therefore I excused them

himbori hillaatasinzihi himborka hittee

I gave him clothes because he had none

5. The two relative participles (**inni** and **iz̄zi**) of the verb **in** are used, where in English the word called is used.

Ramuda inni barika

the village servant called Ramudu

kushtu inni dukha

the illness called leprosy

gauri iz̄zi pota

the girl called Gaura

hāte iz̄zi pota nīdeemanne

the girl, which was pronounced dead, is living

6. The words **inni** and **iz̄zi** are also used idiomatically to attach a sentence to a noun to give an explanation to it.

hānomi inni azzitaki hottomi

we went away because of fear to die

**tange hāree zītomi wāne inzihi blājuti
mannesi**

he is with strength (powerful) because he gets much salary

7. The words **inni**, **izzī**, are also compounds with **hāḍa** (word) to express a special force.

evasi hīnesizzī hāḍa koḍḍe warraie
he promised to give, but it is useless

8. The verbal nouns **innai**, and **izzai** are idiomatically used as follows :—

beibili innai paramushesa zōkodi
the Bible which is called God's word

Gauru innai īdie
this woman which is called Gauri

Ramasāgromi izzai kazza banda Salurita manne
the big tank called Ramasagara is at Salur

9. The word **izzīhe** is very often attached with **ēnaa**, as **ēnaa izzīhe**, and has then the meaning of :— as any one says, as follows, it means,—

talīta kūmi izzīhe īzati' ningamu inzihi
Iēsu Kristu westesi

jesus Christ said talitha kumi, which means :
little one, sit up.

ōḍu wātati westai enaa izzīhe :
when the king came he spoke as follows :
ro koheesi inzatai enaa izzīhe :—koska,
guḍḍunga bogda gorri tatsihi wāpariko
the peon said as follows :—you may bring
fowl's eggs and a ram

10. The meaning of **izzihe ēnai** is, it means—

pāpomi izzihe ēnai?

what means sin?

satta izzihe ēnai?

what is truth?

11. The word **izzihe** is sometimes shortened into **ze** (it means), Telugu **ఱఱఱఱ**.

lekkoze hāgu hukkanga mannu lōkize

bhumi manne

above it means there are clouds and stars,

below it means there is the earth

6

ADVERBIAL SENTENCES.

All sentences which occupy the position of an adverb are called adverbial sentences. Certain verbal affixes as **lehe, ati**, etc., are added.

**nānu westilehe imbaasi kamma kēpa-
atesi**

nobody did the work as I had sold

nānu wātati ninge telheeki?

do you not know when I came?

nānu osso hittati ninu wāati

you did not come, when I gave medicine

1. ADVERBIAL SENTENCES EXPRESSING CONDITIONS.

These sentences are formed by affixing certain verbal affixes expressing condition, as : **he, eḍala, purre.**

dostati kamma kēpaatipurre kūli hījooda
if you do not do the work, which is shown, I
shall pay no cooly hire

nange kūli hījadihe wāī, hījaatīhe wāo
if you give me cooly hire, I shall come; if you
do not give, I will not come

nānu wāī izzihe, enaataki nammuudi
if I tell you I am coming, why do you not
believe ?

nīnu hātiedala māmbu ēni ānomi
if you die what will become of us ?

REMARK 1.—The affix **lehe izzihe** is very often used
to express a conditional sentence.

hommu mannilehe izzihe

is equal to :

hommu mazzihe

if I had money

nīnu wānilehe izzihe nī sangati he'no

if you come I shall attend to your business

Kuvi bhaha nehiahi zapinilehe izzihe
ninge rāha

if you learn Kuvi well, you will have joy

REMARK 2.—In ordinary conversation the affix **he** is very frequently used, as :—

nānu embaa wātihe wezzesi, wezzihe evasi hātatesi, hātatihe evasi littesi, littihe ēdi wāhi ritti, rittihe evasi tampitesi, tampitihe ēdi ēdani doste, etc., etc.
 when I came there he asked me, when he asked he called, when he called, that man wept, when he wept, that woman came, when she came, he was quiet, when he was quiet, she showed that, etc., etc.

2. ADVERBIAL SENTENCES EXPRESSING A CAUSE.

1. These sentences are formed by affixing certain verbal affixes expressing cause, as **aki**.

nīnu hazzaki nehi ātesi

because you went, therefore he got well

pīju wātaki hizidi āte

it got cool because it rained

doho kēpitaki wētatee

I beat him because he did a fault

nīnu hommu astaki, evasi hātalie nīnu āstaki mīmbu riateri hōteri

as you have taken the money and as you were answering when they were crying, so you both went (to jail).

2. The words **zakke, moddi, wa, samma**, when affixed to a passed or negative relative participle, conveys the force of the English word *although*, not even.

nānu hōmmū hittizakke kamma kēpaatesi

although I gave money they did not do their work

osso uttizakke nehi āatesi

although he took medicine, he did not get well

pīju wātizakke hizidi āate

although it rained, it was not cool

wāhu ātimoddi randa hillee

although I work hard, I have no rice

evasi barita wātiwa zītomi hīatesi

although he went to school, he paid no fees

ezzora bēde hatitiwa wenzaati

although I called so many times, you did not hear

bahateri hottatusteri roosi moddi manna anaha

all went away not even one remaining

hizzu ganda moddi hillaate

there was not even the smell of fire

3. These forms are also used, where in English the expression,—whether—or not,—is used.

nīnu hittiwa rondie, hiattiwa rondie

it is the same whether you give or not

rīstiwa rih'atiwa ēnizakke hījanesi

he will give you, whether you ask or not

4. The word **lakka** (therefore) is used in causal sentences, as :—

ninge nōmeri lakka hunzamanna

you have fever, therefore lay down

paramusheesi nanāa hēndi manzanesi

lakka azzi hillee

God sees me, therefore there is no fear

3

THE NEGATIVE OR PRIVATIVE CONDITIONAL.

Sentences of this kind are formed by the conditional form **he**, which gets changed into **hie**, followed by **gāni**; or by **dehe**, followed by **gāni** or **samma**.

**ī kamma nīnu kēpitihie gāni ninge kūli
hījoo**

or: **ī kamma nīnu kēpitiedehe samma kūli
hijoo**

If you do not do this work, I will not pay cooly
hire.

**mīmbū wāhu ātiedehe gāni rānda pānu-
uteri**

unless you work hard, you will get no rice

**nange hizzu hījatiedehe (hījatihie) gāni
(samma) wazzali āḍoo**

unless you give me fire, I cannot cook

**nange hizzu hījati gāni ēju hillau, lakka
ēju hījatiedehe mliu**

you gave fire, but no water, therefore unless
you give water, it is of no use

4

ADVERBIAL SENTENCES EXPRESSING PURPOSE.

These sentences are formed :

1. By using the dative case of the verbal noun—

**kēpinanaki ninaa paṇḍitee, ēdaju kēpi-
tanaki kūli hiini**

I sent you to do it, afterwards I shall give cooly
hire for the work done

wie hannanaki zōlkiadu

talk it over, to go tomorrow

mātulle hannanaki nehikihi weh'du

tell them well to go with us

2. By using the special verbal infinitive ending in **li**.

evasi kamma mrihali hōtesī

he went to learn the business

**ro hērukammagattanaki lujali, itki pēr-
hali, biḅanga mattali, tonunga triḅali,
īleti kammanga mannu**

a farmer has to plough, to weed, to sow and to
pull a brush over it

3. By using affixes as **kōsomi**, **uppara**—

patka kōni kōsomi mrānu engitesi

he climbed the tree to pluck fruits

ē nāto rē'ni uppara haẓzeri

they went to live in that town.

imbaa manzali kōsomi wātee

I came to stay here

4. By using the affix **inzihi**

imbaa manzalinzihi wātesi—

he came to stay here

batkalinzihi wātesi

he came to live

5. The affix **lehe** may be used in some phrases, but it is chiefly used as a comparative—

ē kamma nehikihi kēpinilehe weh'du

tell them to do that work carefully

evasi nī dōru rāzinilehe inna

tell him to write your name

but:—**nānu kēpinilehe nīnu kēpamu**

as I do, so you shall do

6. The verbal participle pres. is used to express a purpose—

ī hommu itti haẓzeṣi

he went to put this money

ē kamma kēpi haẓzeri

they went to do that work

REMARK 1.—It must be remarked, that not all finite verbs can be used with the verbal participle.

REMARK 2.—It must be remembered, that verbal participle past would give a very different meaning.

i hommu itta hazḡesi

after he had put the money, he went

ē kamma kēpa hazḡesi

after he had done the work, he went

7. The affix **rētu** and its negative form **arētu** is used to express a purpose or consequence—

**nānu wehenirētu, hannirētu, zōlinirētu,
mehenirētu, ē gīanga wennirētu hazza
wāi**

I have come as I told, as I went, as I spoke, as
I saw, as I heard those words

hēḡa arētu evanaī shiksha kījateē

I punished him, that he should not get spoiled

nīnu wāaretu ēnaa kījāi

what can I do, that you are not coming

ninge wāhu wāaretu nānu dēkitee

I carried it that you should have no trouble

8. Very commonly the imperative form is used to express a purpose—

kēpamu hōtane

I intend to do

mrāka uhamu inzihi nange onputa rījate

I remembered, that I should plant trees

5

ADVERBIAL SENTENCES EXPRESSING CONSEQUENCE.

These sentences are formed by adding the affix **lehe** to the verbal noun.

**kommo kandi diha hannilehe gāli wēza
tuste**

the wind blew so, that the big and small
branches broke

uzedi ānilehe lēnzu hōte
the moon arose to give light

6

ADVERBIAL SENTENCES EXPRESSING MANNER.

1. Sentences expressing agreement and similarity.

The affixes **lehe**, **tīruti** or **tīruti lehe** are added to the verb.

mīmbu westilehe kēpi mannomi

we are doing as you told us

wēda uzedi hīnilehe imbini harku līnzee

so much light as the sun gives, no other thing
lightens (nothing gives as much light as the
sun).

mī ishtomi ānilehe onpadu

think as you like

tanu onpitilehe āte

it happened as he thought

tanu westi tīruti (lehe) kēpitesi
he did as he said

2. Sentences expressing proportion.

The affix **koldi** is used, added to a present or past relative participle.

pīju rīnikoldi nēla āne

in proportion as the rain fell, the crop grows

ī rāziharāki hommu hīnikoldi pih'wri

in proportion as you give to these country
people, they do not leave you

mīmbu kamma kēpinikoldi kūli hījāi

in accordance to your work I shall pay

7

ADVERBIAL SENTENCES EXPRESSING TIME OR CONDITION.

In such sentences a large number of affixes is used.

1. The affixes **tolli**, **mazzatie**, **mazzati tollie** are added to the negative verbal participle and means before.

nīnu wāanaha tollie nānu wātee

I came before you came

mānekanga zarna āamaz̄zati zīwed̄kani
paramusheesi zarnikittesi

God created animals before he created men

nānu rēamaz̄zati tollie illu dossa maz̄zeri
they had built the house before I entered

2. The affix **lie** is added to an infinitive and means :

as soon as—

nānu hazzalie nā tanzi wātesi

as soon as I went, my father came

**evasi tākalie, hottalie, rījalie nānu
messalie daggiri wājalie, sājomi kēpa-
lie evasi ningitesi**

as soon as he walked, as soon as he ran, as
soon as he felt, as soon as I saw it, as soon
as I came near, and as soon as I helped him,
he arose

3. The affixes **wentee, entee, tatsonomie
tōrḍee** are added to the positive present or past parti-
ciples, and mean : directly or the moment that--

nānu osso hitti wentee nehi ātesi

he got well directly after I gave medicine

wēḍa hōti tatsonomie uzedi āne

the moment the sun rises, it gets light

nī kamma kēpiti tōrḍee kūli hījāi

I shall pay you directly you have done your
work

4. The affixes **ati samemita, patunuta** are
added to the relative participles and mean :—when

nīnu barita hannati (hazzati) mestatee

I saw you, when you went to school

**māmbu ṣaḍiwini patunuta imbaari wāa-
peri**

when we are reading, nobody shall come

ī mrānu rīni samenita ēnaari hillaateri

nobody was there when the tree fell

**evasi hanni samemita hāra zāna tani-
tulle kūḍa hōḷa haḷḷeri**

many people went with him when he went.

REMARK.—The word **patunuta** may be translated by
the Telugu word పఠుట.

5. The words **mannati**, **mazzati** are added to
verbal participles and have the same meaning.

**nānu ī kamma kepihi mannati trāju pīsa
lunzate**

when I did this work I got a headache

**trāka pīsa lunza mazzati kamma kēpali
āḍaatee**

when I had a headache I could not work

nānu wāa mannati or **wāanaha mannati**
when I do not come

6. The affixes **atihallehe**, **mannati hallehe** are
added to verbal participles and mean : whenever

**mīmbu ēdani tiḷati hallehe nanaa on-
padu**

whenever you eat this, remember me

kokarāi mestatihallehe pusponi westee

whenever I saw boys I related them a story

pīju rīhi mannatihallehe hizidi āne

whenever it rains, it gets cool

7. The affix **nani** may be used and has the meaning: when

**nā mrīka wātinani nānge hāra rāha
hōtane**

when my sons came I had much joy

8. The affixes **tānatie**, **nēzutie** are added to past participles and mean:—since, from the time that.

nānu osso utti tānatie bandi pīsa pistate

since I took medicine my stomach ache is gone

evasi wāti nēzutie pīju rīhi manne

since he came it is raining

9. The affix **embatie** may be used in the same meaning, but it is always added to a personal verb.

**mīmbu hommu hitteri embatie mī raid-
ingatomi ātomi**

since you gave money we became your ryots

10. The affixes **pateka**, **dāka** are added to a relative participle and mean: till, by the time, that as long as.

**evasi wende wāni pateka ī izzo rēza-
manna**

stay in this house till he comes back

anderi ānidāka nī kamma kēpa

work till it gets dark

11. The affixes **ḍāju, zēzo** are added to relative participles and mean : after, after that.

**mītulle zōlki ātidāju kamma hījaiki
hījooki westai**

after I have spoken with you, I shall tell you,
if I will give you work or not

māne hazzi zēzo donganga hōteri

after people went away, thieves came

evari wāti ḍāju ḡinnikinoḡa

let us see, after they have come

12. The affix **ezzeka** is added to relative participles and means—as far as, as much as.

evasi weh'eni ezzeka māro tā'no

let us bring as much as he told

**tānu manni ezzeka behetari nehi ahi
mazzeri**

as long as he was there, they all behaved well.

**ninge telha manni ezzeka evaraki bōdha
kēpamu**

teach them as far as you know

Similar to these adverbial sentences expressing time, three phrases to express time must be learned.

1. **nā trāka pīsa tīnī ganta patēka āte**

for three hours I have had a headache

2. **tānu wāti tīnī dinati īvasi haḷḷesi**
he went three days after he came
3. **ōḍe rīnite wānesi**
still two days and he will come

REMARK.—In the two last cases the dative case may be used too.

8. ADVERBIAL SENTENCES EXPRESSING RESTRICTION.

These sentences are formed by adding **gāni, warre, samma** to the ruling verb.

evasi rānda hījatesi gāni panzaatee

he gave me rice, but I was not satisfied

**evasi mrānuti tūnhesi warre rōndi eḷḷeka
kihi tūnh'atesi**

he cut the tree, but did not cut evenly or
straight

7.

VERBAL TENSES.

1. The progressive present and past tenses.

Those tenses are always used in reference to something regarded as actually taking place at a permanent period.

evari tōta kamma kēpi manneri

they are doing garden work

evari tolli tōta kamma kēpa manneri

they were formerly doing garden work

imbati umbataki haz̄zi maī

I am going from here to there

**imbati umbataki nānu purwomi haz̄za
maī**

I was formerly going from here to there

This tense may be used of a future action too.

saluritaki wīe māmbu haz̄zi mannomi

we are going tomorrow to Salur

2. The habitual present and future tense.

This tense is used to express habit or custom.

himborka imbia huzzineri?

where do they weave clothes?

neska mukhnu

dogs bark

ī neska mukh'u

these dogs do not bark

wie ī mrānu tūnōmi

we shall cut the tree to-morrow

3. The past tense.

This tense is used to express past time. There is only one form for the past tense, and therefore Kuvī differs in this way from Telugu, which has two forms, as

కొట్టినాను and కొట్టితిని.

**evasi hāreka hommu kakuligattaraki
hittesi**

he gave much money to the poor

evasi nange hommu hījatesi

he gave me money

īḍi tani mrīeni uppara litte

she wept for her son

4. The verb **man**.

This verb has sometimes the meaning of the English verb to have or to possess. It is then used with the dative.

nange talli tanziska manneri

I have parents

minge nehi illu manneki ?

have you a nice house ?

evanaki bhumi zāga hillee

he possesses no fields

ninge onputa manzaneki nēzutai ?

to you remember the matter of that day ?

REMARK 1.—In positive sentences of this kind the verb is sometimes omitted.

ninge eẓzora zāna mrīka ?

how many sons have you ?

REMARK 2.—When in English the verb to be is placed between the subject and an adjective, **man** is omitted in positive sentences.

evasi heo telhinasi

he is very wise

īdi nāai

she is my wife

īdi mīai

this is your wife

hūdi hūarai

that woman there is theirs

evasi nehasi ae (ausi)

he is not good

nī kamma nehahi ae

your work is not good

ī mranu ōzitai ae

this tree is not nice

evari hāree batkitaeri

they are very rich ones

mā ōḍu nehasi

our king is a good one

ē pūnga kaḍlinga

those flowers are red

REMARK 3.—The verb **man**, when it is the copula, and is placed in English between subject and a noun, in Kuvi no verb is used in the positive, but added in the negative.

evasi na kuligattasi

this is my cooly

ivari nāari āuri

these are not mine (people)

REMARK 4.—The verb **man** (be) preceded by **ahi** or **aha** is used impersonally.

tākali hāree wāhu āha manne

it is very troublesome to walk

ninge bandi pīsa āhi manne ki

have you stomach ache

nīnzu hāree kāka aha manne

it is very not do-day

nā angaki hāree kāka aha manzane

my body is very hot (feverish)

5. Changes in the Predicate.

When the predicate consists of a noun and the subject is a pronoun of the first or second person, the noun in the predicate is to be changed as follows :—

1. When the subject is **nānu**, the termination of the nanu in the predicate is **tee**.

nānu tanzitee I am a father

nānu mrīenitee I am a son

or **nānu mrīenatee** I am a son

„ **kazzanatee** } I am the great one
kazzatee }

„ **tangitee** } I am the younger sister
tanginatee }

nānatee I am the elder sister

„ **māngatee** I am a daughter

2. When the subject is **nīnu**, the termination of noun is in the predicate is **ti**.

nīnu tanziti	you are a father
„ kokati	„ „ a boy
„ pōtati	„ „ a girl
„ māati	„ „ of our people
„ mābati	„ „ our father
„ mājati	„ „ our mother

3. When the subject is **māmbu**, the termination of the noun in the predicate is **tomi**.

māmbu kāmmagattatomi	we are workmen
māmbu kokatomi	we are boys
māmbu { tanzitomi tazingtomi }	we are fathers
māmbu nehatomi	we are good people

4. When the subject is **māro**, the termination of the noun in the predicate is **tohi**.

māro iaskatohi	we are females
māro kuvingtohi	we are Khonds
māro nehatohi	we are good people

5. When the subject is **mīmbu**, the termination of the noun in the predicate is **teri**.

mīmbu blāju gattateri	you are strong ones
„ papu gattateri	you are sinners
„ kōḍi lehetateri	you are like an ox

REMARK.—The negative of all the above forms is expressed by adding the negative verbal forms of the verb **ā** (become).

nānu kammgattatee aoni or **ae**

I am no workman

nīnu nehati audi or **ae**

you are not a good person

māmbu kokatomi aomi or **ae**

we are no boys

māro hannatohi aohi or **ae**

we are no going away ones

(we are not persons, who go away)

mīmbu hīnateri auderi or **ae**

you are no givers

6. Difference between **manna anaha** and **hilla-anaha**.

The word **manna anaha** generally has the sense of staying, stopping; the word **hilla anaha** has the sense of being, existing, possessing.

**ivasi hommu hilla anaha imbaa manna
anaha hazzesi**

he, having no money, not staying here, went
away

nīnzu zurunga hilla anaha mannomi

we are staying without food

tānzi manassu hilla aki hazḡesi

as the father did not like it, he want away

**nānu manna aki evasi nange hello hīja-
tesī**

he ordered me not to stay

ossotaki manna anaha izzo hazḡee

I went home not staying for medicine

osso hilla anaha izzo hazḡee

I went home as there was no medicine

DIFFERENCE BETWEEN **mannaa** and **hillaa**.

As above already mentioned, so here, **mannaa** is used in the sense of stopping, staying, but **hilla** in the sense of being, existing.

rēl bandita mannaa mlehanga lōiteri

the people, who were not in the railway, re-
mained

ē tōtata hillaa patka nānu ēnataā tai

how can I bring fruits, when they are not in the
garden

ē nāto nānu mannaa illu imbinai hillee

there is no house in town in which I have not
been

**nānu wāni pateka mannaa kokaraī nānu
siksha kēpii**

I shall punish the boys who do not stay till I
come

Sometimes **hillaa** is used in those sentences which express an habitual sense.

barita hillaa kokari hēḍineri

boys who are not at school, get spoiled

but: **barita nīnzu mannaa kokari hallehe
wēitihe shiksha aneri**

The boys who are not (but usually they are coming to school) in the school to-day will be punished tomorrow morning

**nānu mannaa samemi hēndihi izzo hoḍga
wāteri**

looking for the moment when I would not be there, they went into the house

In the same way **mannaa** or **hillaa** are equally used in sentences as :—

**nammakomi ahi mannaa gattaraki randa
hillee**

or: **nammakomi ahi hillaa gattaraki randa
hillee**

faithless men have nothing to eat

kanka mannaa gattaraki dāna hīmu

or: **kanka hillaa gattaraki dāna hīmu**

give to men, who (have no eyes) are blind.

DIFFERENCE BETWEEN **ā** AND **hil**.

The word **ā** expresses always a quality, but **hil** a quantity in a negative sense.

evasi nehasi ae

he is not a good man

māmbu kuvingatomi aomi

we are no Khonds

imbaa doso zāna hilluuri

there are not ten persons here

ī illu nehai ae

this house is not nice

ī illu nehi hillee

this house is not nice

evani nōmeri pisteki ? ae ! pissa hillee

has his fever gone ? No ! it is not gone

embaa doso zāna kokari manneriki ?

are there ten boys ?

ae ! hilluuri

no ! they are not

nānu nehi hilloo

I am not well

nānu izzo mannoo

or : **nānu izzo hilloo**

I am not at home

7. THE USE OF PRONOMINAL AFFIXES.

Some pronominal affixes are used as predicate, where in English the verb to be is the copula.

The negative is expressed by adding the verb **āe**.

ī mrānu enilehetai

what kind of tree is this ?

nā himborka opunāi au

my clothes are not white ones

ī patka laknāi

these fruits are sweet ones

mīmbu imbini natotateri ?

what village people are you ?

māmbu Saluritatomi

we are Salur people

evari imbatari auri

these are not from here

ī pūju eni wānatai ?

this flower is of what colour ?

hīnga wānatai

it is of a yellow colour

These affixes are frequently used to express comparative and superlative degrees of comparison.

ēju kiha kassa kazaitai

blood is thicker than water

tubbi kiha kla'ni karbigattai

the tiger is more powerful than a leopard

ī mānzinga kiha ē manzinga nehāi

this rice is better than that

i kokari lōni īvasi laggeetasi

among these boys this is the worst

ī laggeetari lōni ivasi hāree laggeetasi

he is the worst of the badones

These affixes are also used to express possession.

Thus :—

ī himborī imbaanai ?

to whom belongs this cloth ?

ī raidinga nāari

these ryots are mine

ī dōkanga nāwai, ēwi mīwai au

these pots are mine, these are not yours

ī badga Ramudāwai

these sticks belong to Ramudu

ī hommu nā tōnewai

this money is my friend's

ī illu Martinwai

this house belongs to Martin

ēdi nādi, nīdi, ēvanai } **mādi, mīdi,** { **evarai**
evaniwai } **evariwai**

this is mine, thine, his, ours, yours, theirs

evaskawai

this belongs to them (fem. or neutr.)

These affixes are sometimes affixed to postpositions.

ī bomma nā gaḍilonitai ae

this picture is not from my room

ī pīnanga nā illu lekkotai au

these tiles are not those upon my house

nā hāla lōnitai, nēhai gōḍanga

the horses in my stable are good ones

nī dalli lonitai ēni patka ?

in your basket, what fruits are there ?

nī kējutai ēnai	}	what is that in your
nī muttitai ēnai			hand ?

8.

FORMATION OF COMPOSITE NOUNS.

1. As already mentioned before, a class of composite nouns is formed by adding the pronominal affixes **asi, esi, asi, ari, ai, ai aska**.

These pronominal affixes may also be affixed to any of the relative participles.

Thus :—

kēpi manni	—	kepi mannasi	=	he who does
kēpini	—	kēpinasi	=	he who does
kēpiti	—	kēpitasi	=	he who did
kēpaā	—	kēpaatasi	=	he who does (did)
				not

REMARK.—There is a slight difference between **kēpa-
atasi** and **kēpaagattasi**. The first
means a man, neglected his work for a
certain time, but the latter means a man,
who is habitually lazy.

**ivasi kēpaagattasi nista bīja aha man-
nesi**

he is a man, who does not work, a lazy man

Each composite noun can again be compound with
the verbal form **wai**, which means: it is, there are, it
belongs.

ī illu dohonani wai

this house belongs to him who built it

ī patka kodḍitaniwai

these fruits belong to them, who bought them

ī illu nehaniwai

this house belongs to a good man

ē bhumi kazzaniwai

that field belongs to a great man

REMARK.—A noun must be used instead of the verbal
form **wai**, if this stands in the masculine or
feminine gender.

ī kokari illu dohonani mrīka

these boys are sons of the man who built the
house

ī pōtanga imbati wātani māska

these girls are daughters of the man who came
from there

ī mrīka nehani mrīka

these sons belong to a good man

1. Idiomatic use of composite nouns formed from positive indefinite relative participles.

In such sentences the composite noun always occupies the position of the last word and can be conjugated.

māmbu tolli ē gāḍata mannatomi

we were formerly staying in that town

māro pāpomi kēpinatohi

we are sinners

**mīmbu evanaki sājomi kepinateriki,
auderi?**

used you to help him or not?

ī barita hāra zāna mannari

there are usually many persons in this school

mā kōḍinga hālata mannaī

our oxen are usually in the stable

nīnu evanaki kūli hīnatiki?

used you to pay him cooly?

2. Composite nouns formed from relative participles.

ē wānasi Latchigeeki

or : **e wāni Latchiga ivasieki**

is the man who comes there, Lakshmudu?

mīmbu kēpinai ēni kamma ?

or : **mīmbu kēpini kamma ēnai ?**
what is the work you are doing ?

**mīmbu rāḷinai Telugu pustakomiki ? Kuvi
pustakomi ?**

or : **mimbu rāḷini pustakomi Teluguki, Kuvi ?**
is the book which you are writing Telugu or
Kuvi ?

nīnu tinnai manzingaki ?

or : **nīnu tinni manzinga iwieki ?**
is that what you are eating, rice ?
(is it rice, what you are eating)

imbataki wānasi nehi hauteeki ?

or **imbataki wāni hunta nehasieki ?**
is the nayudu, who came there, a good man ?

The positive verbal noun of the second form is some-
times used, where the future tense might be used.

nānu kēpinai ēnai ?

what shall I do ?

ē kokaraki zāpnai ēnikihi ?

how shall I teach those boys

ē nāto hannai imbini zīju ?

which is the way to that town ?

SUBORDINATE SENTENCES.

A negative progressive tense may be formed by the adding of **hillee** to the verbal noun.

nānu ī kamma kēpinai hillee

I am not doing this work

nānu embaa wānai hillee

I am not coming there

Sentences of this kind are formed by affixing **ā** to the verb. These sentences correspond then to such English sentences as contain the word: whoever, whatever, whosoever, etc.

imbaasi ī kamma kēpuusiā shikshinsii

whosoever does not do this work, I will punish

imbaasi nā ishtomilehe kēpinesiā zīwukii

whosoever does according to my will, I love

imbini kōju anga aha manneā ēdani

koḍḍii

whichever fowl is fat, I will buy

When the subordinate sentence is put first, an English correlative sentence is expressed.

Thus :—

sājomi imbaaraki kawaleā mazzo wāpari

whoever want help, let them come to our house

The use of **imbaasi** in these subordinate sentences is as follows :—

**ē kokarilōni hāree hoonasi imbaasiā
bahumānōmi pa'nesi**

whichever of these boys runs well, receives a
prize

**ē kōḍingalōni nehāi imbinaiā ēdani koḍ-
ḍadu**

buy of those oxen, whichever is good

The word **ātiwa** is often idiomatically affixed to the pronoun **imbaasi**.

Thus :—

**zāḍata imbaasātiwa lōinesiā evanaki
klā'ni azzi**

whoever remains in the forest has fear of a
tiger

The word **imbini** in these subordinate sentences is used as follows :—

imbini mleha ī osso unnesiā evasi hānesi

whichever takes that medicine, will die

imbini walka tē'nuā, etkee itta

whichever stones are strong, put aside

The word **ezzora** in these sentences is used as follows :—

**ezzora zāna manneriā bahētaraki kuli
hīmu**

as many as are there, give cooly to all

ezzora zāna osso utteriā nehi āteri

as many as have taken medicine, got well

ezzora zānataki westeeā bahē wāteri

as many as I told, all came

**ezzora pustakomika ninge akkaraā ezzekee
hījai**

as many books as you need, I will give

The words **ezzeka**, **ēnilehetai**, etc., in these sentences are used as follows :—

ezzeka kūli ninge wānaiā ezzekee hījai

as much cooly hire as you have to get, I will
pay

**nange ezzeka hījaneriā evanaki ezzekee
hīdu**

give them as much as they give me

nā nāju ēnilehetaiā ēdāni ēlie kīdu

make your town as mine

**ezzeka gadḍu kamma kideriā izzekee la-
bhomi**

as much as you work, so much profit

nānu ezzela waiā (wainiā) appuḍi westai

I shall tell when I come

**mīmbu nange ēnileheti zīwu kījaderiā
ezzekee evaraki zakke kīdu**

love them as much as you love me

īdāni karīdi ezzekeā wēnna

ask what the price of it is

REFERENCE TO THE AFFIX **habu**.

Some examples will show the difference between **habu** (perhaps) and **ā**.

evasi hātesī habu kanukoddamu

perhaps he died, enquire

pīju wāne habu inzihi mokonga uwhitee

perhaps rain may come, therefore I planted
plants

nā tōnesi wānesi habu inzihi rānda

wazzi kittee

perhaps my friend comes, therefore I cooked
rice

ī mrānu riha hanne habu zāgrata ahi

manna

be careful, perhaps the tree may fall down

evasi hunsimannesī habu nikha he'emu

perhaps he is sleeping, see if he is awake or
not

 10.

MISCELLANEOUS INFORMATIONS.

I.

ON GIVING AN ANSWER.

1. If a question is put with a noun, the answer is generally given by repeating the noun.

ivasi panteesiki? hao panteesi

is he a Panta Brahmin? Yes

2. If a question is put with a verb, the answer is generally given by repeating the verb.

ī kamma kēpitiki? ae kēpa hilloo

have you done the work? I have not done it

wāneriki? hao, wāneri, ae wāuri

are you coming? Yes, they are coming; no, they are not coming

3. The following idiomatic answers must be noticed:—

A. **ē hōru mestiki?**

have you seen that hill?

B. **nānu ae, evasi mestesi**

not I, (but) he saw it

A. **nī tanzi imbanāi hātitesi?**

whom did your father call?

B. **nanaa ae, ē kokarāi**

not me, (but) those boys

II.

ON BLESSING AND CURSING.

To express such sentences, the imperative, or infinite tenses are used.

ninge sukhomi mannapeko

may you be happy

ninge sājomi āpeko

may you get help

nīnu nehi ādima, manzima

may you get well, be well

mlenga hazzima

may you perish

bossomahi hallamu, (hazzima)

may you perish

III.

ON GREETING.

When greeting the Khond puts one hand near his face, (not to his forehead as the Telugu does) and uses the word **zohora** at the occasion of coming or going.

This word is mostly shortened into **zora** and always compound with **āba** or **īja** (father or mother).

zoraba

Salam, Sir

zoraja

Salam, Madam

zohoraba

is used, if the addressed is standing at some distance, or if a request is made

ninge sāta bēḍe zohoroba, hījamu

seven times supplications, please give me

IV.

ON SOME AFFIXES.

1. THE AFFIX **leka**.

This word has the meaning of the English affix full and is used as follows :

dalleka patka tamū, or dalliti patka

bring a basket full of fruits or the fruits of the
basket

dalleka lekka patomi

we received at the rate of a basket

2. THE AFFIX **ezzeka**.

This word denotes size or greatness and is changeable according to the noun connected with it.

Jerichoti kōḍanga hōru ezzeka plī'nu

the walls of Jericho were as high as hills

ī kōju guḍḍu āswa guḍḍu ezzai

this fowl's egg is as big as a duck's egg

nī kanka kōḍru kanka ezzaī

your eyes are as big as those of a buffalow

nī ezzari westehe wennuudiki?

if such great men as you talk, will you not hear?

Gōliatu ro kazza mrānu ezzeka plīza

mazzesi

Goliath was as big as a big tree

3. THE AFFIX **kōde**.

This word denotes a restriction and stands mostly after the word **inzihi**. It means : although, even, but.

evasi wānesinzihi kōde nammoo

I do not even believe, that he will come

nā kūli nenze hījāinzatesi kōde hījaatesi

he promised me full cooly hire but did not give
it

zaḍuwu mrīstāi inzatesi koḍē mrīstaatesi

he promised to teach reading, but did not teach

ūna ūnā kammā kēpaminzatesi kōde

kēpaatesi

although he was told to do such little work, he
did not do it

pāsa takka hījāinzatesi kōde Ramuda

wirpatesi

he promised to pay five Rupees, but Ramudu
spoiled it

but : **nā kēju perhi kōde ninge hījoo**

my hand even lifting (swearing) I do not give

4. THE AFFIX **maha**.

This word expresses a doubt and can be translated into English with :—which ever, might be.

ēnaa mahā westa da

which might it be, tell me

ēnaa mahā bāna ātee

which it was, I have forgotten

5. THE AFFIXES **ānehabu, ātehabu, esse.**

These words commonly added to the verbal noun or a personal verbal noun, mean :—I suppose.

evasi wānai ānehabu

I suppose he comes

evasi hittai ātehabu

I suppose, he gave

evasi wānasi esse

I think he comes

ē kōḍi hātai ātehabu

or **ē kōḍi hāte habu**

I suppose that ox died

ē kokari hottari āteri habu

or **ē kokari hotteri habu**

or **ē kokari hottari esse**

or **ē kokari hottai ātehabu**

I suppose those boys ran away

na mrīesi gelhitasī ātesī habu

or **nā mrīesi gelhitai ātehabu**

or **nā mrīesi gelhitesī habu**

or **nā mrīesi gelhitasī esse**

I think my son won

REMARK.—In the same sense are the affixes **ātiwa** or **wa** used.

evasi wānesatiwa

I suppose he comes

6. THE AFFIX **summi**.

This word is commonly used instead of **he'emu** (look, indeed).

hē'mude hījatee summi

look there, I gave it indeed

nīnu tagga ahi wānai summi

look, you must come quick

ē kōḍi hāree kādiya summi

the price of that ox is very high indeed

7. THE AFFIX **nani**.

This word is affixed to a verb and has the meaning : it is of no use to wait, therefore.

evasi hījuusi hanno nani

he does not give, let us go therefore

wāuri dehe tinno nani

they are not coming, therefore let us eat

pistuusi hīnonani

he does not relax, let us give therefore

hommu hījoonani

I do not pay at-all

ēnaataki haspi ānaida, hījainani, ōmu

why are you quarrelling ? I give already, take it

hīno naningo

all right, let us give it

pāsa takka hiha mazze, hātenaningo

I paid five rupees (but it is of no use), it died

8. THE AFFIX **ke**.

The word **ke**, affixed to a word, means:—they say, it is said (dicitur).

When Konds relate a story, this word is affixed nearly to every word and sounds very unpleasant.

hījanesike

he will give, they say

sāta zāna daiingake, roosi kanka guḍilake
 roosike rī krīka bērake, ro mrīesike
 koḍḍanga sottake, ro mrīesike ri keska
 kollake, roosike klā'ni wāna gattaske
 roosi rāḷu wāna gattaske, roosi gohi
 wāna gattaske aha mazzerike

There were once seven brothers, one was blind, one was deaf in both ears, one son was lame on his legs, one son was weak in both arms, one had the figure of a tiger, one was a serpent and one was like an iguana.

9. THE AFFIXES **da** and **ka**, etc.

The word **da** is very commonly used to address a man, and the word **ka** is used to address a woman.

wāda

come boy, man

wāka

come girl, woman

To address persons in the plural number the affixes **erida** and **erika** are used, or the verb put in the plural number.

wā erida	come men
wā erika	come women
or wādu da	come men
wādu ka	come women

Various affixes for addresses of more politeness are : **ango, ngo, asi, ersi, anga, eringa**

wādungo please come

Gauru hijaasi, Gauri, please give

Gauru koddeerisi, Gauri, please take it

„ **ēneerisi,** Gauri, please take it

ango ! Sitati Gauruteri wāeringa

eh ! you Sita and Gauri, please come !

evari wāteringa

they came (respectfully)

evari wāterikinga ?

did they come

wāterisi

they came (respectfully)

hijateriesi

they gave ?

10. THE AFFIX **le**.

This word is very commonly used as an affix to express certainty.

**ninge ēnaataki bizāra, bizāra kījaani,
ninge hījai lē**

why are you sorry, don't trouble me, I certainly
give

wānesi le

he comes certainly

V.

ONOMATOPAIC TERMS.

1. There are certain words which have no actual meaning, but which represent some particular sound or some particular sensation.

**nīnu ī kamma kēpamizzihe, ēnaataki
nīnu dalladalla trīkidi ?**

when I told you to do this work, why are you
trembling so much ?

**evasi haḥḥiwaha kizowi wessalie rarra
inzihi kakheri**

when he came and made fun, they laughed so
loud

evasi maramara ātesī

he got dirty ; he was troubled

zerre merreti kamma kīda

is this not an impossible work ?

**lebbelebbe ahi zōlki āderi, ningadu, kam-
ma hēradu**

you talk uselessly, stop talking and join the
work

rāzu sollosollo izze (sorrosorro)

the snake is rattling

ijaska lebbelebbe ānu

women are gossiping

**māne gezza gezza gezza āha nenza man
neri**

all is full of men

olleolle hijai (ōdeōde)

I give constantly

2. Sometimes another word, which has a different special meaning, is added to a noun to give a particular idea. The first noun then loses its original meaning.

arna zāda koḍḍitee

I bought grains (and forest)

ēju kūdu miha wāmu

bring water (and rice) to pour

himbori dukki huḍḍā wāmu

come after dressing

kla'li doweli ta'mu

bring beal and a knife

kuza dēruki hannomi

we go for vegetables

3. The word which has to express a particular sensation is sometimes doubled.

kekējuta kihihī ūphe ōneri

with all hands, they took it carrying away

roroosi = one by one

ririari }
riariari } two by two

4. The present participle is very often doubled to give the verb a special force.

lāgi lāgi hazzeri

they went scolding

hazzi hazzi lāgiteri

she scolded when they were going

hotti hotti torgiteri

running they fell

torgi torgi litteri

they wept, when they were falling

lihi lihi wāteri

they came weeping

5. Some adverbs are used to "express" a special sensation.

pottoninga hātesi

he died suddenly

**evasi zōna zēngu tikhimazzati leddeninga
pinzitee, lappuninga astee, tobboninga
tattee**

when some one was gathering zonna, I sprung
quick, got him quick and brought him quickly

6. In some instances a word is sometimes repeated. The first consonant with its following vowel is then changed into **gi**. This expression sometimes implies a certain despair or disrespect.

imbaa weska hillau giska hillau

here is no wood, nothing

nange rānda hillee ginda hillee

I have no rice, nothing

kokasi hilluusi gikasi hilluusi

there is not even a boy

imbaa tāju, gīju hillee

here is no place, nothing

zīju hillee, gīju hillee

there is no way, nothing

COMBINATION OF TWO WORDS.

When two words are to be united, of which the first is ending and the latter beginning with a vowel, these two vowels generally get united into one, according to the following rules.

REMARK.—1. This combination is not so commonly used as in the Telugu language, as the Kuvi language is used to have two vowels staying close together.

Common rule is as follows :

i	and	i	change	into	i
e	„	i	„	„	i
i	„	e	„	„	e
e	„	e	„	„	e
a	„	e	„	„	e
u	„	u	„	„	u

REMARK.—2. Sometimes the vowel of first word, sometimes of the latter, prevails.

1. When vowel of the latter word prevails.

evasi hittedi inzihi = hittedinzihi

he gave

kōdi hāte inzihi = hātinzihi

the ox died

ī kamma kēpiti ēnataki	= kēpitenataki
why did you do this work ?	
ēndunga ēndamu	= ēndungēndamu
play games	
takka ēnaataki	= takkenaataki
why a rupee	
ēju uttesi	= ējuttesi
he drank water	
īja wāne ezzela	= īja wānezzela
when comes the mother	

2. When the vowel of the first word prevails.

mā āba	= māba
our father	
mā īja	= māja
our mother	
mā izzo	= mazzo
our house	
mī aba	= mība
your father	
mī īja	= mīja
your mother	
mī izzo	= mizzo
your house	
ro izzotari	= rozzotari
people of one house	

hē āba = **hēba**

look ! father

hē ēja = **hēja**

look ! mother

REMARK.—The Kond is using the word **āba** (father) mostly if he is addressing his father, but if he is talking about him to other people, he calls him **tanzi**. The word **talli** (mother) is not used in singular form, but only in combination with **tanzi**, as **tallitanziska**, parents.

3. Other vowels, which are not given in the above written table, are pronounced separately although they are staying side by side.

patka assiwaha

bringing fruits

ēdi aanaha

except this

hāgu āte

clouds arose

bahe lōku āneri

they became many

hao, oa ōzitani

yes, take away this nice thing

4. Change of vowels, when another is affixed.

This changing of vowels is a peculiarity of the Kuvi language and has no similarity in Telugu. When a

verbal termination or any termination is affixed to a verb or any word, the final vowel takes the same sound as the affixed one.

hille usi	changes into	hilluusi	(he is not)
namma o	„ „	nammoo	(I do not believe)
ezzela e	„ „	ezzelee	(when)
lakka e	„ „	lakkee	(therefore)
zādata e	„ „	zādatee	(in the forest)
kēpa o	„ „	kēpoo	(I do not)
kēpa e	„ „	kēpee	(she does not do)

EXCEPTION.—1. The word **ronda** (one thing) and **rinda** (two things) changes the vowel **a** into **i**.

ronda into **rondie**

rinda into **rindie**

The forms **rondee** and **rindee** may be also used.

EXCEPTION.—2. When the first vowel forms the root of a verb, it cannot be changed.

wā a	come
wā o	I do not come
wa usi	he does not come
wā e	she does not come
kī o	I do not do
kī a	do
kī nsi	he does not do

kī e	she does not do
hō o	I do not go
hō usi	he does not go
hō e	she does not go
hō a	go
we o	I do not beat
we usi	he does not beat
wee	she does not beat
wea	beat

5. Changing a short vowel into a long one is very common. Words so changed receive a comparative or superlative sense.

izīzi kokasi	a small boy
īzīzi kokasi	a very small boy
izasi	a little one
īzasi	a very small one
izāni	a little
īzani	a very little
kozzeka	some
kozzēka	a little
izzeka	a little
izzēka	a very little

6. Changing a vowel into another to express a greater distance or duration.

imbaa	here
embaa	there
umbaa	farther there

hūmbaa	}	very for, there
hēmbaa		
ivasi		this man
evasi		that man
uvasi		that man (farther away)
hūvasi	}	that far away man
hēvasi		
izzai		so little
ezzai		so little as that
uzzai		so little as that (a little farther away)
hūzai	}	so little as that far away thing
hēzai		

7. Changing the verbal participle last vowel **i** into **ē** or **ō** to denote duration.

kēpi manneri	}	they are doing
kēpē manneri		
kēpō manneri		

8. Changing the vowel **e** into **a** to denote a generality.

bāhēteri		all men (near)
bahētari	}	all men (on the whole earth)
bahētateri		
mīmbu bahēteri imbaa mannadu		you all stay here
evari bahētari embaa mannampari		those all may stay there
wālateri		many (here)
wālatari		many (there)

PHRASES.

pērha ōtesī kōḍinga	he drove the oxen away
perha ōtesī walli	he lifted up the stone
trāju zēspikihi rittesi	he fell heels over head
nange rāha hōtane	I am rejoiced
wāla santati hāḍanga	useless words
	తేని పోని మాటలు
ī mrānu dēkinesi	he carried the tree
ī ḍōka zūḷinesī	he carried the pot (upon the head)
bitriti hāḍa	the internal sense
ēnai mahāke	(యేమిదో గాని) who knows!
hunna (సున్న)	emptiness, nothing; used as noun
nānu hillaā hunnata	(నేను లేనప్పుడు) when I was not here
ē illu hunna aha manne	the house is empty
mā hunnata waha maz- zeri	they came, when we were not there
westāni } wenzai	I hear the spoken (thing) (what has been said)
westanani }	
wenzanani westai	I tell the asked (matter) (I give the information called for)
wenzaanani weh'o	I do not tell, what is not asked

messali hazzee		I went to see
zinnikijali „		„ „
hendali }		
henga }	„	„ „
hērikījali „		„ „
bēzali „		„ „
meska „		„ „
paitesi he beat		hāie paitesi he killed
wētesi he beat		hāie wētesi „ „
pahitesi		he fell heels over head
trāju zēspikihi pahi		
rittesi		he fell head over heels
pātalāngitesi		he fell on his back
ōzakerhi rittesi		he fell on his side
kahi hazzu		go to play
kahi hazzu		they (females) went to play
kaha hazzu		after play, they went away
izzāi hazze		a little is gone
īzai hazze		the little one (fem.) is gone
leema ezzāni tammu		bring me a bit, (as much as a finger's nail)
izzona nange hījamu		give me a little
ro bonda ēju hīja aba		give me a little water, sir, (a drop of water)
ro bonda zāju hīja		give me a little sauce,
akē		madam!

ro kāḍu bonḍa hīja adē	give me a little brandy, Sir
izzeka ūṇa, so little	so less (only a little bit)
izzeka ūṇa hījadi	do you give only such a little

ON MUCH, MANY, MORE.

hāra zāna wāteri	many people came
hāreka zāna wāteri	„ „ „
gaḍḍu zāna wāteri	„ „ „
gaḍḍuē hittesi	he gave much
hārekee hittesi	„ „ „
hārona hittesi	„ „ „
hāronee hittesi	„ „ „
agāda hittesi	he gave more
ezzona hittesi	how much did he give

bellee nanni	(అంతకన్న) very well
zēnu kērmu	turn back
nāpo mūmbu kēpa	turn your face to me
ōza kērmu	turn aside
tīni totto kērmu	turn to the right side
tēbri totto kērmu	turn to the left side
ī gāḍeka takie kijada	give it to me now
nōro wahimanneri	people are coming
wēḍa tumbite	the sun set

wēda hazze	the sun set
wēda klūte	„ „ „
wēda medite	„ „ „
wēda rēte	„ „ „
wēite	(తెలవారింది)
	it dawned
wēda hōte	the sun rose
wēda engite	„ „ „
ēnarātihe mingēnai	whoever is there, what
	does it matter to you ?

ēnarizzihe }
 ēnarātihe } oḍēnai or mingenaataki
 ēnarātiwa }

whoever is there, what does it matter to you ?

ē pusponi imbatie mutte the story is at an end
 herewith

uzzeka heotasi
 అంత దూరపువాడు }
 rozzeka heotasi
 కొంత దూరపువాడు } a man, who is so far
 izzeka heotasi
 ఇంత దూరపువాడు }

ēnarātiwa hilluuri nobody is there

nina a wētateriki ? ueda } (కాదే)
 ueka }

have they beaten you ? No.

evasi assuli nehasi

he is really (permanent) a good man

assuli bangāra da ?

is it pure gold ? man

sonna lehetasi

a man like gold (as good
as gold)

**kaha gattasi
kaha gattasi ae }**

a very bad man

nehikihi zōnginesi

a man who rules well

kōju hīpangani zōngamanne

the hen keeps the little one under her wings

ī oḍu tarzanesi

the king rules badly (scrat-
ches)

kōju tarzine

the hen (does not protect
its chickens but) scrat-
ches

**evasi nehikihi āstan-
asi**

he is a good listener

**evasi nehikihi astan-
asi**

he is a good catcher

nī uppareemā ida hallee kēpītee

నీకొనముగదా ఇదంత చేసినాను

of course I did all this for you

onputa rīnai

to remember

onputa wānai

” ”

onputa hōtanai

” ”

or **onpinai**

” ”

kamba tuh'nai

to ripen

māza tuh'nai

to ripen

metha tuh'nai

to throw away

panda tuh'nai	to send
tinza tuh'nai	to eat
tūnha tuh'nai	kill, cut
ēni rāha ēni baha	what joy !
nānu imbaa rootee mazzihe	
if I am alone here	
nānu imbaa rootee izzihe	
if I am here alone	
nānu imbaa rootee ātihe	
if I were here alone	
wāhi mai	I am coming
wāhi mai	I am tired
wāhu ahi mai }	
mīmbu ēnaa āuderi	it does not matter to you
nī hāda bōha hanneko	your word is useless (your word is falling down)
izzo okko pātati hōtwi	they went into the house
kīneri	from the back
kējuti badga	a walking-stick
kanka addemika	spectacles
izzoti pannu	house tax
ijōna	this year
rāndu	the last year
hāki wāte	the death came (that means : he lost his case
hānāi wāte	to die came (your business is at an end)

hāni wāte
hāha mannesi }

death came (he died really)

hilleie
hillalie hillee }

లేవలేదు, not at all

jādeka manzaha

staying for a moment

wēda wāte

the sun came (not వచ్చి

నాడు, as in Telugu)

lēnzū wate

the moon came

nīedehe

a little while

nīetie

from now

āzitie

from now

nīnzutie

from to-day

ī kamma ānilehe meh'mu ēdāju ātihe hommu
hīmu

see that the work is done, and after it has been done
give money

nānu nī muhe karma ājatilehe nīnu zakke
āmu

as I had mercy upon you, so also do you

ninge karma ānilehe tōstamu

show that you have mercy

paradu pā'deri

search and you will find

rondi eẓzeka kihi kēpinai

according to one size to do (to do exactly)

ē gīja tani hījata ittakodḍite gāni wēkhee

she keeps that saying in her mind, but does not
publish it

evani lekkeese, patuuse anda ātee

I was mixed up with his fate, with his destiny

bizza mattitomi we sowed seeds (ဆလ္လင်)

ēju zallitomi we sprinkled water (ဆလ္လင်)

ro hāda zallitee I spoke a word

rāha hazze the joy is over

rāha raha hazze the joy is over

ninge nammakomi hillāape

you may not believe

ninge nammakomi hillaapomi, hannomi

we may not be faithful to you, therefore we go

mazzihe hījadi, hilla atihe hījuudi

if you give, well, if not, never mind

ēski the thirst

eski uphill

zēspi downhill

ūski the desire

nōne it pains the mind

nōjane it pains in my mind

bīsa the pain (in the body)



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