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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 .

MAIN



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	...	<hr/> 307,000

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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 8. **kūdee** (must not).
 9. **kāwali** (to want).
 10. **walla, olla** (to be possible).
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 13. **pol** (to be right).
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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 Konds 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 Letchmaje 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.

Kuvi.

kēju

the hand

keska

the hands

Kui.

kēju

○○

keska

○○

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Kuvi.

ūnga	the meat
lāa	the maid
nāju	the town
nāto	of the town
āba	father
īja	mother
kōdi	the ox
mīnu	the fish
pēnu	god
pēnka	gods
mrīesi	the son
mrīka	the sons
pūju	the flower
pūnga	the flowers
mrānu	the tree
mrāka	the trees
paheri	the road
mungeli	the nose
mungelka	the noses
ro	one
ri	two

Kui.

ūnga	221. 02.
lāa	201. 41.
nāju	101. 16.
nāto	
āba	211. 01.
īja	111. 17.
kōdi	101. 01.
mīnu	101. 01.
pēnu	611. 01.
penka	611. 01.
mrīenju	101. 01.
mrīka	
pūju	4
pūnga	411. 01.
mrānu	401. 01.
mrāka	401. 01.
paheri	411. 01.
mungeli	411. 01.
mungelka	
ro	611. 01.
ri.	211. 01.

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	maī
nīnu	manzi	you are	īnu	manzi
evasi	mannesi	he is	evanju	mammenju
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.

<i>Kuvi.</i>		<i>Kui.</i>		
nānu	mazzee	I was	ānu	masse
nīnu	mazzi	you were	īnu	massi
evasi	mazzesi	he was	evanju	massenju
ēdi	mazze	she was	eri	masse
mambu	mazzomi	we were	āmu	massamu
mīmbu	mazzeri	you were	iru	masseri
evari	mazzeri	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.

	<i>Kuvi.</i>	<i>Kui.</i>
The Indefinite relative part.	manni being	manni
„ Past „ „	mazzi having been	massi
or	punni knowing	punni
	puzzi having known	pussi

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	kīmu	gīmu
{ plural	kīdu	gīdu
emphatic form	kīkattee	gīkate

PAST TENSE.

Negative Form.

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

Kuvi.

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.

	<i>Kuvi.</i>	<i>Kui.</i>
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	kām̄i
mazzee	I was	masse.
puzzee	I knew	pusse.

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

Kuvi.

ha

go

hi

give

hā

die

Kui.

sa

si

sā

go

give

die.

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

Kuvi.

nehi

good

nehasi

the good

neggi

good

negganju

the good

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

Kuvi.

gattasi

he who

pūnnasi

he who knows

wātasi

he who came

wātesi

he came

evasi

he

ōasi

the bearer

kokasi

the boy

Kui.

gattanju

he who

punanjū

wātanju

wātenju

evanju

ōanju

koganju

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

<i>Kuvi.</i>		<i>Kui.</i>
gattani	of him who	gattani
punnāni		punāni
wātani		wātani
evani		evani
ōāni		ōani
kokani		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 z z s j

చ జ స య

3. Cerebrals t̪ d̪ 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 ఈ ఉ ఊ ఎ ఏ ఒ ఔ

The double vowels are three.

ai au oi
 ஐ ஆ ஓ

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	,, fut	„	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 ) has always the hard sound, as heard in go.
2. **z** (Telugu ) has a hard sound, as heard in ts.

3. **z** (Telugu ఔ) has a hard sound, as heard in June.
4. **j** (Telugu జు) has a soft sound, as heard in (yet, yes.)
5. **n** (Telugu ఎన్) 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 **i** 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>
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.	
tun	to slay	tūnpu	the slaugh- ter	tūnpunga
pān	to receive	pānpu	the receipt	pānpunga
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.

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

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.

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

c. By adding ki.

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

lik	to exhaust	liki	exhaustion	likinga
lī	to weep	līki or līwi	weeping	likinga
ged	to leap	gedki	the leap	gedkinga
lāg	to blame	lāgi } lāgu }	blame reproach	laginga
hā	to die	hāki	death	hākinga
kaz	to bite	kaski	biting	kaskinga

mīmbu bahe ēnataki likitulle manzeri—why are
you all (with weeping) weeping.

izze ka 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
huż to weave	hużu weaving	hużunga
kaz to bite	kazu biting	kazunga

haree nehi zōla zōlatesi—he spoke very well.

na himbori ēni hużu huzzitesi!—of what weaving
did he make my cloth !

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

Verb part. nammi believe, noun masc. { namminasi he who believes.
nammitasi the believer.

fem. { namminai } the believe
nammitai } 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.	endinai	f.	endinaï
wē'	beat	m.	wē'nasi	m.	wē'nari
		f.	wē'nai	f.	wē'nai
ta'	bring	m.	ta'nasi	m.	ta'nari
		f.	ta'nai	f.	ta'nai

Verb past part.

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

2. Formation of Nouns from Adjectives.

A class of abstract nouns is formed

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

<i>Adjective.</i>	<i>Noun.</i>
nehi good	nehitanomi goodness
kazza big	kazzatanomi greatness

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

<i>Adjective.</i>	<i>Noun.</i>
nehi good	nehipāna goodness.
kazza big	kazzapāna greatness.

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

<i>Adjective.</i>	<i>Noun.</i>
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.

<i>Adjective.</i>	<i>Noun.</i>
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.

3. Formation of nouns from Nouns.

1. by adding tanomi or pāna.

hauta	naidu	hautatanomi	the naiduship
		or hautapāna	
ōdu	rajah	ōdutanomi	Government
		or ōdupāna	
muski	a not giver (a niggard)	muskitanomi	avarice
		or muskipāna	

2. by changing the termination

lōphomi	avarice	lōphi	the miser.
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3. by adding the termination of **gattasi**, fem. **gattai**, to a neuter noun.

Neuter Noun. *Personal Noun.*

papomi	sin	m.	papomigattasi	the sinner
		f.	papomigattai	"

blinzi	a trade	m.	blinzigattasi	a merchant.
		f.	blinzigattai	"

4. by adding the affixes **asi**, **esi**, **nasi**, **nai** to a neuter noun.

Neuter Noun. *Personal Noun.*

blinzi	a trade	blinziesi	a merchant
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ōzu	the beauty	ōzitasi	the handsome
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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 **nokitapāna** the future future)

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

nie now **nietipāna** the present

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

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
nie	now	„	nietasi	he who is now
nā	my	„	nāasi	he who is of mine
evari	those	„	evaraasi	he who is one of them.
wie	tomorrow	„	wietasi	he who is of to- morrow
lecko	up	„	lekkotasi	he who is above (God) father
roki	down	„	rokitali	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 „
dokara	husband	dokiri	the wife
budha	the old man	budhi	the old woman.

3. by the use of prefixes, as—

Masculine.

Feminine.

pōdi mleha	a man	āza mleha	a woman
lukki kōdi	an ox	talli kōdi	a cow

*Masculine.**Feminine.*

pōtu mrānu	a (m.) tree	talli mrānu	a (f.) tree
bokada 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 dālu	a little pig	talli dālu	a little pig
kurra dālu	a male calf	osiri dālu	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 mannu? 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 :	tallitanziska			parents
taiī	bother	and	baiī	sister
becomes :	taiībaiīska			brother and sister
	lāamadeneka			day and night
	lai midolka			morning and even- ing.

Singular forms are likewise used, as—

lāamadena	day and night
lai midola	morning and even- ing.

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

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

Thus—

hāgu bhūmiē	heaven and earth.
tāti dharmuē	

4. The conjunction of several words is formed by adding the affixes **wa**, **zakkē**, **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 ledkawa, kawangawa neskawa paitee
I shot eagles, crows and dogs.

tanzi zakke, talli zakke, taii 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**

mrānuti 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 ēpmu

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 minzitee		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 **ădi**.**dēvudădī**

O God !

mriěnadī

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 **aī, 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	nehitaī	(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**.

Sing. *Plur.*

The Genitive	is formed by changing	si	into	ni	ri
The Dative	"	"	"	"	naki
The Objective	"	"	"	"	nai

I. EXAMPLE.

Singular.

Plural.

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.	mr̄iesi	the son	mr̄ika	the sons
G.	mr̄ieni	of—	mr̄ika	of—

- D. mrīenaki to— mrīkaki to—
 O. mrīenai the— mrīkai } the—
 or mrīkati }

3. EXAMPLE.

- N. tōnesi the friend tōneska the friends
 G. tōneni of— tōneska of—
 D. tōnenaki } to— tōneskaki } to—
 tōne'eki }
 O. tōnēi the— tōneskai }
 tōneskani } the friends.
 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 | nēromikai | the faults |
| G. nēromi (ti) | of— | nēromikai | 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, du, di** 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.*

ōdu	the king	ōdka
gōdu	the shepherd	gōdka

} Tamil or Ḡba

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
badga	stick	badganga
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

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

*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	pazzīka.

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.**Plurav.*

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
trāza	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 rāzu manne	under the stone is a snake
kōda tarri	near the wall
illu daju	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 hazzesi	he went to town
ivari ōdu tāna hazzeri	they went to the king
īdi zādata 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 hazzeri ?	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 hazzesi he went without money
ta	in	ē pēdata himborka mannu in the box are clothes
lekkö	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
na	in (under)	ē ilkaṇa ī illu kazzai of (under) those houses is this a big one
kiha	in proportion	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 bādi nokita pūnga mannu in front of the school are flowers.
dāju	behind	na dāju 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 kēpithee 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 mazze 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 hiloo 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
eduru	toward	nānu evanaki (evanaī) eduru 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
hommodu- wēri	opposite	nā illu hommoduwēri 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 ezzetie 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 ōde 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 zāndu 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 wātesi**

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—

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

1. The postpositions **attala**, **ittala**, **lekkotaki**, **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)

i zāda 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

i rīari kokari pagediti tākamu
go between these two boys

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

idi wēdati 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 **eduru** (before, in front of) uses the Dative case.

nange eduru 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—

**i 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.

i tōtata pūnga mazzu
there were flowers in this garden

but : **i tōtangaṇa 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 (ନାହାତେ ଆତିହେ
ତାନୁ ଗେଲହିନେଁ)**

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 takkataki wāhu ātee

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

manzingaṇa zāndu anda manne

there is weed between the rice

ēnaataki what for, why

imbitaki how far

imbataki till here

embataki till there

ī kōdingaṇa kādīka mannu

between these oxen there are black ones

zādata mrāka mannu

there are trees in the forest

angata kassa manne

there is blood in the body

nā kankana 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 īztee	
I am smaller than he	

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

Thus—

evaritānataki īvasi 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 सूर्य भूमि
a sandy soil

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—

gnīānomi gatti īja a wise woman

blāju gatti kla'ani the strong tiger

pīsa manni wansu the painful finger

zīvu hillaa sahukari 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	hereka manzinga
a handful	a handful of rice
glo'oli	glo'oleka gunda
two handfuls	two handfuls of flower
hāta	hateka lamba
a half yard	a half yard length
koza	kozaka lamba
a foot	a foot length
ādi	ro ādeka lamba
a step	one step length.

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

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	}	a good friend
nehasāti tōne'esi		
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**, **aī**, etc.

i ōdu nehasi this king is good

i kōdi nehai this ox is good

i kokari nehari these boys are good

i ijaska nehaī } these women are good
i 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 **aī** each vowel is pronounced separately.

ē pūnga gadilinga these flowers are red

ē örka 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 kōdi
the dead ox

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

Thus—

nānu ūpaa hāda zōlaani (నాను ఉపా హదా శోలాని)

do not speak a word to which I do not consent

nānu ūpuhōa hāda zōlaani (నాను ఉపుహో హదా శోలాని)

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

The word **āti** (Telugu అయిన) 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 dokiri āti Butzi

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 dokeri Sita wāte

Sita, the wife of my friend, came

nā talli mr̄iesi

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 dokiri

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 dōru ēni dōru ?**

Answer : **nā dambitani dōru 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 dōru 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.

pulangēju

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>
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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 nangetaki	mange mangetaki	mange mangetaki
O.	nanaa me	mamaa mamaï	mamaa 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 ningetaki	minge 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 **idi** 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
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G. īvani (ti)	of him	īvari	of them
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D. īvanaki	to him	īvaraki	to them
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O. īvanaï	īvaniti	īvaraï	īvariti	them
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Singular.

Plural.

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

Plural.

N. idi	she, it	īvi	or īvaska	they
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G. idāni (ti)	of her, it	īvi	īvaska	of them
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*Singular.*D. **īdānaki** to her, it **īvaki**O. **īdāni** } **īvaa**
īdāniti } her, it*Plural.***īvaskaki** to them**īvaskai** }
īvaskati } them
īvaskani }*Singular.*N. **ēdi** she, it, that **ēvi** or **ēvaska** theyG. **ēdāni** of her, it **ēva** **ēvaska**D. **ēdānaki** to her, it **ēvanaki** **ēvaskaki**O. **ēdānai** her, it **ēvaa** **ēvaskai** }
ēvaskati } them
ēvaskani }*Plural.*

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

nanū	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 wātesi

he came of himself

or **tānu tānue hatitesi**

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 hallamu nānu ātihe (izzihe) māi
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, imba'ari or ēnari who?	
G. imbaani	of whom?	imbaari ,
D. imbaanaki		imbaaraki ēnaraki
	imbinanaki	
O. imbaanaï		imbaaraï ēnarai
	imbinanaï	imbaarati ēnarati
		imbaarani

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

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

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

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 imbinaï	
ēnai	
ēni	
G. imbinani	īvaska imbinaï
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.

īrākaṇa 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**, **wā**, 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 īja	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.

i 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	} of him—his
evani	
idāni	} of her—her
edāni	
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,	} how many (neuter)
ezzōna	
izzōra zāna	so many (masc. and fem.)
izzōra	
izzōna	} so many (neuter)
ezze ka	
	how much

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

The pronouns **bahe** and **kozzeka**, **izze^kka** **ezze^kka** form their plural. Thus :

baheteri	all	or	bahetateri
kōzzekateri	some	or	kozzekatateri
izze^kkateri	some	or	izze^kkatateri
ezze^kkateri	many	or	ezze^kkatateri

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
izzīzzāni	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**, **rondirondi** 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 hījai

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

kanditaki kandeka hījāī

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 dekitani zaharee dekadu

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 mokkongani imbini glājutani ē glājutee
uhadu**

put each tree in its own hole

imbini nēzutani ē nēzutee hijai

I will pay at every day (daily)

imbinaskawani evaskakie hīmu

give to each woman, what belongs to her

Very commonly is used :

dinomitani dinomie hijai

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 kūda ēdi ro kūda

this is one caste, this is another

roonaī hātitihe roosi wānesi

if I call for one man, another comes

ronda rezzihe 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 :—

ōdero, ōderoosi, ōderondi

ī zīju āanahā ōdero zīju mānne

besides this way there is still another one

ro dōka hālee ōderondaa 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
īzaii	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
kādinasi	the black one
longinesi	the red one.
opnesi	the white one.

With Verbs.

wehenasi	the speaker.
wennasi	the hearer or beggar.
painasi	the beater.
pohikinasi	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 wherfrom 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
krīstuusi	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,**

nehiahī 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 (నంగాతి) is not to be declined.

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 post-positions :—

lekkō	above, lekkoti from above, lekkotaki to up
lōki	beneath, lōkiti , , lōkitaki
nōkita	in front, nōkiti , , nōkitaki
dāju	behind, dājuti , , dājutaki
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	" "

CONJUNCTIONS.

A

CO-ORDINATE CONJUNCTIONS.

e e and nīnue evasie
 you and he

na **na** and **nānuna nīnuna**
 I and you

— e and **Rāmuda Bāsue**
 Ramudu and Basu.

— kūda and **i kokari ē kokari kūda**
 these boys and those boys

udehe—zakke as well as

nīnue evasie rōletateri
 you and he are of the same size

nīnuna nānuna rōle ahi manomi
 you and I are of the same size

Rāmuda Bāsue wāteri

Ramudu and Basu came

nānu udehe ae evasi zakke kēpitomi
 (not I only, he too) I as well as he have done it

i mrānu udehe ae ē mrānu zakke tu'udu
 cut down this tree as well as the other

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 hillan 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 hillaaate

it was neither cold nor warm

sukkōmiwa kashtōmiwa ōpamu

you must bear both happiness and sorrow

B

SUBORDINATE CONJUNCTIONS.

samma— but **nānu wāha hiloo 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 ēletiwa**
ēletiwa— 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.

ile	so	ile izzesi he spoke so
		ilenzihi wessa hazzesi. so talking he went away
ilekihi	so	ilekihi kīdu so do
ēnaataki maha for		pūni 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 hizidi 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 kēpitezee
		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
		nānu paimannatilitesi
		he wept while I was beat- ing
purre	when	nānu wātipurre nange hījamu
		when I come (came) give me

dāju	after- wards	nīnu hittiđāju nānu rāhaaī
	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 gōđi since we came, there was quarrelling
nēzutie	since	wēda 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	nānu zōlkiahī mazzati
	when	wezzeri
		they listened during my speech
hee	while	evari dēka manzehee
		katta kerheri
		they sang while they car- ried
		nānu manzehee tizzeri
		they ate while I was there
ezzeka	till	nanumanni ezzeka nehi
	so long	ahi mazzeri
	as	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 paijatee
		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 nehai**
 hillee
 except this there is nothing good

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

Thus—

īdani pissihi ezzetie bahe nehai
 except this one all are good

* **ī rōndi āanaha ezzetie barre nehai**
 except this one, everything is good

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

Thus—

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

CONDITIONAL CONJUNCTIONS.

inzihi	that	hazzalinzihi ninge kūli hījatee
		I gave you cooly 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 hātesi
		although I gave medicine he died
appudaki zakke	although	nānu weheni appudaki zakke wannaatesi
		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 hāda ātiwa wannaateri
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 :—

ābalijō	alas ! (O father)
ījalijō	alas ! (O mother)
abalesa	{ alas !
ījalesa	
ahagandi	expression of admiration.
hūjē	expression of terror or surprise.
sessi	fie ! expressions of aversion.
tzi	
atzi	
atzigandi	

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

**embaa mīmbu manzeri inzihī inzakoddītee
gāni aha imbaa manzeri gade.**

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. | sōđo | |
| 17. | sotro or sotaro | |
| 18. | otro or otaro | |
| 19. | onesi | |
| 20. | solga or kōđe | <i>Can = score (of four)</i> |
| 30. | kōđi doso | |
| 40. | ri kōđi | |
| 50. | ri kōđi doso | |

60. **tīni kōđi**
 70. **tīni kōđi doso**
 80. **sāri kōđi**
 90. **sāri kōđi doso**
 100. **pāsa kōđi** or **wanda** or **wanza**
 200. **doso kōđi** or **ri wanda, wanza**
 300. **pondro kōđi** or **tīni wanda, wanza**
 400. **kōđē kōđi** 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. **kōđe pāsa**
 55. **ri kōđi pondro**
 99. **sāri kōđi onesi**
 333. **sōđo kōđi 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 kōđinga kodditee.

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	
rindi	for fem. and neuter

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)

zānai

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 hāda wennamu.

listen to on people's word.

bāro bai westani hāda 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 tattesi

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 mai

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 mai

or **sāri gāra glāziwaha kūitie mai**

from east counting I am in the fifth house

sāri gāra liitee mai

or **sāri gāra glāziwaha liitie mai**

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

dakkiasi	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 neutr.)

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.

i 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 plizza 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 kādu 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	mai	I am.
2nd person	nīnu	manzi	you are.
3rd person	evasi	mannesī	he is.
	ēdi	manne	she or it is.

Plural.

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

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.

i 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 zādata sārigotta mraka mannu

there are four trees in the forest

nā pēdata tālomi manne

in my box is a key

i ijaska ōza mannu

these women are beautiful

nā mānga imbaa manne

my daughter is here

i bakarata hāra pipelka mannu

in this room are many knives

i mrānu lekko patka mannu

upon this tree are fruits

Tsl

kurži 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. **manzhi** being

past part. **manziwaha** having been

PRESENT.

Singular.

Plural.

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

Singular.

evasi mannesi he is

mīmbu manzeri

ēdi manne

she, it is

evari manneri
ēvi mannuyou
are{ they
are

FUTURE.

Singular.

nānu manzaï I shall be

māmbu manzanomi } we
nīnu manzi maro manno } be

evasi manzanesi

mīmbu manzeri

ēdi manzane

evari manzaneri

ēvi manzana

HABITUAL PRESENT.

Singular.

nānu manzi maï

I am in the habit to be

nīnu manzi manzi

you are , , ,

evasi manzi mannesi

edi manzi manne

*Plural.*māmbu manzi mannomi } we are in the habit to,
māro manzi manno } be

mīmbu manzi manzeri

evari manzi manneri

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

PAST TENSE.

Singular.

1st per.	nānu mazzee	I was
2nd per.	nīnu mazzi	thou art
3rd per.	evasi mazzesi	he was
	ēdi mazze	she, it was

Plural.

1st per.	mambu mazzomi	{ we were
	maro mazzo	
2nd per.	mīmbu mazzeri	} you were
3rd per.	evari mazzeri	
	ēvi mazzu	} they were

THE HABITUAL PAST.

Singular.

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

2nd per. **nīnu manzi mazzi**

3rd per. **evasi manzi mazzesi**
ēdi manzi mazze

etc.

THE HABITUAL PAST.

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

etc.

INDEFINITE TENSE.

Singular.

1st per. nānu mazzeema	I would be
2nd per. nīnu mazzima	you would be
3rd per. evasi mazzesima	he }
ēdi mazzema	she it }

Plural.

1st per. **māmbu mazzomima** } we would be
māro mazzohima }

2nd per. **mīmbu mazzerima** you would be
evari mazzerima } they would be
evi mazzuma }

Singular.

1st per. **nanu manzi mazzeema**
I would have been

*etc.***IMPERATIVE.***Singular.**Plural.*

2nd per. { **manna** } be **manzu** } be
{ **mannamu** } **manzunga** }
 mannadu }

3rd per. **manampe** let it **mannapu** let them
 be be

manno
 manno hīma } let us be
 mazzo hima }

PARTICIP. RELATIVE.*Present.**Past.*

manni being **mazzi** having been

3. FIRST CONJUGATION.

Conjugation of the Verb wa (to come).

Root		wā
Infinitive		wā, wājali
Verb. noun	{ present past	wānai wātai
Verb. partic.	{ present past	wahihi wahiwaha
Rel. partic.	{ prog. pres. ,, past ,, past	wahi manni waha manni } wāni
		wahi mazzi waha mazzi } wāti
Tense	{ pres. future	waī waini
	{ prog. pres.	{ wahi mai waha mai
	{ past	wātee
	{ prog. past	{ wahi mazzee waha mazzee
	{ Inde- finite	{ pres. waīma past wāteema
	{ Indefinite	wāpee
	{ Sing. 2nd pers.	{ wāa wāmu
Imperative	{ Plur. 1st pers.	{ wāno wānohima
	{ Plur. 2nd per.	{ wādu wādunga

PRESENT TENSE AND FUTURE.

Singular.

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

Plural.

PROG. PRESENT.

Singular.

nānu wahī mai	I am	māmbu wahī mannomi	
	coming	māro wahī manno	
nīnu wahī manzi		mīmbu wahī manzeri	
evasi wahī mannesi		evari wahī manneri	
ēdi wahī manne		ewi wahī 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 māro wāto (hi) } came
nīnu wāti		mimbu wāteri
evasi wātesi		evari wāteri
ēdi wāte		ēvi wātu

PROG. PAST TENSE.

nānu wahī mazzee	I was coming
nānu waha mazzee	I had been coming

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

INDEFINITE PRFSENT TENSE.

nānu waīma	I would come
nīnu wādima	you , , ,
evasi wānesima	he , , ,
ēdi wānema	she, it , ,
māmbu wānomima } māro wānoma }	we , , ,
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	we , , "
māro wātohima	
mīmbu wāterima	you , , "
evari wāterima	they , , "
ēwi wātuma	

INDEFINITE TENSE.

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

IMPERATIVE.

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

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	hātinai	kēpinai
{ past	zōlitai	hātitai	kēpitai
Verbal part. { pres.	zōlihi	hātihi	kēpihi
{ past	zōliwaha	hātiwaha	kēpiwaha
Relative part { pres.	zōlini	hātini	kēpini
{ past	zōliti	hātiti	kēpiti
Tenses { pres.	zōlai	hāta	kēpa
{ past	zōlitee	hātitee	kēpitee
Indef. { pres.	zōliima	hātiima	kēpiima
{ past	zōliteema	hātiteema	kēpiteema
Indefinitum	zōlapēe	hātapsee	kēpapee
Imperative { Sing.	zōla	hāta	kēpa
{ Plur.	zōladu	hātadu	kēpadu

TABLE OF REGULAR VERBS OF FIRST CONJUGATION.

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

hēd	spoil	ād	can
kug	sit	lug	hide one self
tīrz	judge	tāk	walk
trīg	tremble	ēl	reign
nīd	live	kaz̄	bite
ūr	push	dēk	carry
huz	weave	waz	cook
pand̄	send	dung	join
kūd	assemble	āi	cool
tap	go astray	pāī	beat
tamp	be silent	wēī	rise
hūd̄	burn	klūi	set
hunz	sleep		
kod̄	buy		
wend̄	return		

VERBS WITH ONE SYLLABLE ONLY.

wā	come	mli	change
hā	die	đa	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 pres doh'i fut. doh'ini prog. pres { dossi mai dossa mai }
Tense.	{ 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 past westai	rīh'nai rīstai	goh'nai gostai
Verbal part.	{ pres. wessihi past wessiwaha	rīsihi rīsiwaha	gosihi gossiwaha
Relative part.	{ pres. weh'ni past westi	rīh'ni rīsti	goh'ni gosti
Tenses	{ pres. weh'i past westee	rīh'i rīstee	goh'i gostee
Indef.	{ pres. weh'ima past westeema	rīh'ima rīsteema	goh'ima gosteema
Indefinitum	wespee	rīspee	gospee
Imper- ative	{ sing. weh'a plur. weh'du	rīh'a rīh'du	goh'a 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		

5. THIRD CONJUGATION.

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

These verbs are changing **n** into **z** or **zz**, and are losing their **n** in the present time.

Root **wen'** (hear)

Infinitive **wen'** or **wenzali**

Verb. noun { pres. **wennai**
 past. **wezzai**

Verb. particip. { pres. **wenzi**
 past. **wenziwaha**

Rel. particip. { { prog. pres... { **wenzi manni** } **wenni**
 { **wenza manni** }
 { prog. past... { **wenzi mazzi** } **wezzii**
 { **wenza mazzi** }

Tense { pres. **we'i**
 fut. **we'ini**

 { prog. pres... { **wenzi mai** }
 { **wenza mai** }

 { past. **wezzee**

 { prog. past... { **wenzi mazzee** }
 { **wenza mazzee** }

 { Indef. { pres .. **we'ima**
 past... **wezzeema**

Indefinitum **wennapee**

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

TABLE OF REGULAR VERBS OF THIRD CONJUGATION.

Root.....	pun'	(know)	in' (talk)	man'	(be)
Verb.	{ pres....	punuai	innai	mannai	
nouns.	{ past ...	puzzai	izzai	mazzai	
Verb.	{ pres....	punzihi	inzihi	manzihi	
part.	{ past....	punziwaha	inziwaha	manziwaha	
Rel.	{ pres....	punni	inni	manni	
part.	{ past...	puzzi	izzi	mazzi	
Tense.	{ pres...	puī	ii	mai	
	{ past....	puzzee	izzee	mazzee	
Indef.	{ pres....	puima	iīma	maīma	
	{ past....	puzzeema	izzeema	mazzeema	
Indefinitum.....	punnapee		innapee	mannaapee	
Impe- rative.	{ sing....	punna	inna	manna	
	{ plur. {	punnadu	innadu	mannadu	
		punzu	inzu	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....	hazzai	rezzai	rēzai	

Verb.	{ pres....hazzihi part. { past....hazziwaha	rezzihi rezziwaha	rēz̄ihi rēziwaha
Rela.	{ pres....hanni part. { past....hazzi	renni rezzi	rēni rēzi
Tenses	{ pres....hai past....hazzee	rei rezzee	rēi rēzee
Indef.	{ pres... haïma past....hazzeema	reïma rezzeema	reïma rēzeema
Indefinitum.....	hallapee	rellapee	rēlapee
Impe- rative.	{ sing....halla plur. { halladu hazzu	rella { relladu rezzu	rēla { rēladu 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. ...	$\left\{ \begin{array}{l} \text{ōrhi manni} \\ \text{ōrha manni} \end{array} \right\}$	ōrhni
	prog. past. ...	$\left\{ \begin{array}{l} \text{ōrhi mazzi} \\ \text{ōrha mazzi} \end{array} \right\}$	ōrhi
Tense	pres.....	ōrhi	
	fut.	ōrhini	
Tense	prog. pres.	$\left\{ \begin{array}{l} \text{ōrhi mai} \\ \text{ōrha mai} \end{array} \right\}$	
	past....	ōrhee	
Tense	prog. past. ...	$\left\{ \begin{array}{l} \text{ōrhi mazzee} \\ \text{ōrha mazzee} \end{array} \right\}$	
	indef.	$\left\{ \begin{array}{l} \text{pres....ōrhima} \\ \text{past....ōrheema} \end{array} \right\}$	
Indef.		ōrhpee	
Imperative	2nd per. sing....	ōrha	
		ōrhamu	
Imperative	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.	{ pres. porhni part. { 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
Imper- ative.	{ 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)

nīnu	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.

hīdū	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
wezzesi	he asked
wenzatesi	he asked me
paitesi	he beat
paijatesi	he beat me
tizzesi	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
rezzesi	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

i kokāri hotteri these boys ran away.

i kokari hottateri these boys came running

An example to show the difference.

nā dokara minge tōnza āusi

my husband does not appear to you

nā dokara 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	wezzee	wenbitee
han	go	halw	hazzee	halwitee
rēn	pull	relw	rezzee	reliwitee
in	say	inb	izzee	inbitee
tin	eat	tinb	tizzee	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	kēpithee	kēpiwitee
ō	carry away	ow	ōtee	ōwitee
rē	settle down	rew	rētee	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	tathee
pā	receive	pānp	pātee
ho	run away	honp	hottee

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

nīnu kēpiwiti kamma

నీవు చేసినట్టువంటివని, 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	glā'nai	rēnni	rē'nai
nouns	{ past.	uttai	glātai	rezai	rētai
Verb.	{ pres.	undihi	glāžihi	rēzihi	režihi
part.	{ past.	undi-waha	glāži-waha	rēzi-waha	reži-waha
Relative	{ pres.	unni	gla'ni	rēni	rē'ni
part.	{ past.	utti	glāti	rēzi	rēti
Tenses	{ pres.	ui	glāi	rēi	rēi
	{ past.	uttee	glātee	rēzee	rētee
Indef.	{ pres.	uima	glāima	rēima	rēima
	{ past.	utteema	glāteema	rēzee-ma	rētee-ma
Imper-	{ sing.	unna	glā'a	rēa	re'mu
ative.	{ plur.	undu	gla'du	rēzu	rēa
					rēdu

A special form is the following :—

hēngā 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.

<i>Singular.</i>	<i>Plural.</i>
------------------	----------------

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

PAST TENSE.

<i>Singular.</i>	<i>Plural.</i>
------------------	----------------

1 per.	{ nānu hillaaatee	I was	{ māmbu hillaaatomi not { māro hillaaatohi
2 per.	nīnu hillaaati		mimbu hillaaateri
3 per.	{ evasi hillaaatesi ēdi hillaaate		{ evari hillaaateri ēvi hillaaatu

INDEFINITE TENSE, PRESENT.

<i>Singular.</i>	<i>Plural.</i>
------------------	----------------

1 per.	{ nānu hilloomma	I may	{ māmbu hilloomima be not { māro hilloohima
2 per.	nīnu hilluudima		mīmbu hilluunderi-
3 per.	{ evasi hilluuusima ēdi hilleema		ma { evari hilluuurima ēvi hillauema

PAST.

Singular.

Plural.

1 per.	nanu hillaa-	I may not	māmbu	hillaa-
	teema	have been		tomima
2 per.	nīnu hillaaatima			<i>etc.</i>
3 per.	{ evasi hillaaatesima ēdi hillaaatema			

INDEFINITE FORM.

Singular.

Plural.

1 per.	{ nānu hillaaapee	I shall	māmbu	hillaaapomi
		not be	māro	hillaaapohi
2 per.	nīnu hilleani		mīmbu	hillaadu
3 per.	{ evasi hillaaapesi		evari	hillaaperi
	ēdi hillaaape		evi	hillaaapu
Particip.	{ present hillaa	not being		
	past hillaaati	not been		
				{ లేని

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

**evaska nīju koddīwaha hallaatu or hazza
hillaaatu**

అవి నూనె కొని వెళ్లలేదు

they purchased oil, but did not go

evāri ē illu dossa hillaaateri

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

i 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 kōdinga hillau

there are no oxen

evasi gādata hilluusi

he is not in town

nīnu ōza hilluudi

you are not nice

ninge lohođi hillaape

you may be without food

tānu ninge tōđu 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	$\begin{cases} māmbu ae, \text{ or } aomi \\ māro ao, \end{cases}$
2 per.	nīnu ae		mimbu ae, or auderi
3 per.	$\begin{cases} evasi ae \\ edi ae \end{cases}$	or ausi	$\begin{cases} evari ae, \text{ or } auri \\ ēvi au \end{cases}$

PAST TENSE.

Singular.

1 per.	nānu āatee	It was not I	$\begin{cases} māmbu āatomi \\ maro āatohi(ai) \end{cases}$
2 per.	nīnu āati		mimbu āateri
3 per.	$\begin{cases} ēvasti āatesi \\ ēdi āate \end{cases}$		$\begin{cases} evari āateri \\ ēvi āatu \end{cases}$
Imperative	ae,	no	
	ūe,	no	
	hao,	yes	
	kahi,	do not	
Prog. pres.	nānu āhi hiloo	I am not becoming	
Prog. past.	nānu āhi hillaaatee	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 kēpaï	
			plur..... kēpaadu

THE NEGATIVE TENSES OF **kēp** (do).

PRESENT.

*Singular.**Plural.*

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

PROG. PAST TENSE.

*Singular.**Plural.*

nānu kēpa hilloo	I have	mambu kēpa hilloomi
	not done	māro kēpa hillaaai
nīnu kēpa hilluudi	mimbu	kēpa hilluu- deri
evasi kēpa hilluusi	evari	kēpa hilluuri
ēdi kēpa hillee	ēvi	kēpa hillau

PAST TENSE.

*Singular.**Plural.*

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

Singular.

evasi kēpaatesi
ēdi kēpaate

Plural.

evari kēpaateri
ēvi kēpaatu

INDEFINITE TENSE.

PRESENT.

Singular.

nānu kēpooma
ninu kēpuudima
evasi kēpuusima
ēdi kēpeema

Plural.

I would { māmbu kepoomima
not do { māro kēpoohima
mīmbu kēpuuderima
evari kēpuurima
ēvi kēpauma

PAST.

Singular.

nānu kēpaateema
nīnu kēpaatima
evasi kēpaatesima
ēdi kēpaatema

Plural.

I would { māmbu kēpaatomima
not do { māro kēpaatohima
mīmbu kēpaaterima
evari kēpaaterima
ēvi kēpaatumma

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

Thus :—

nānu kēpalie kēpoo
nīnu kepalie kēpuudi
evasi kēpalie kēpuusi

I do not at any rate

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

i illu doh'aki pih'o

I shall not fail to build the house

wie 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 bātikīomi

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 i 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

i 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 **aī** to the root of any verb.

ningaī	do not stand up
---------------	-----------------

wāaī	do not come
-------------	-------------

kēpaī	do not do
--------------	-----------

kuggaī	do not sit
---------------	------------

hātai	do not call
ūkai	do not blow
wēai	do not beat
weai	do not burn
tākai	do not walk
honnaï	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 }	do not do
laginai or lagali kahi	do not scoff
īleti 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
zōlitech	I spoke	zōlikitte	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 kēpālādii	I can } māmbu kēvalādinomi do } māra —ādinai (ohi)
nīnu kēpalādidi	mimbu—ādideri
evasi kēpalādesi or kēpalādinesi	evari —ādineri
ēdi kēpalādine	ēvi —ādinu

NEGATIVE PRESENT TENSE.

nānu kēpalādoo	I cannot } māmbu kēpalādooomi do } māro kēpalādai
nīn kēpalāduudi	mimbu kēpalāduud- eri
evasi kēpalāduusi	evari kēpalāduuri
ēdi kēpalādee	ēvi kēpalādau

EXAMPLES.

nānu ī rānda tinzali ādaatee

I could not eat this rice

nīnu ī kamma kēpalāduudi

you cannot do this work.

evasi nehikihi զաջաւալի ածա hilluusi

he cannot read well

māmbu ī glāju kārhali ածօօմի

we cannot dig out this hole

māro evaritulle hazzali ածինոհի

we can go with them

mīmbu wājali ածաateri ենաataki ?

why could you not come ?

evari mammaa messali ածուuri

they cannot see us.

ī kōdinga harra tinzalādau

these oxen cannot eat grass

nīnu է kamma kepalađidiki ? ae ! haāba

can you do this work ? No ! yes, sir

12. THE REFLEXIVE VERBS.

Reflexive verbs are formed by affixing **kodd** (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 kodditee

I learned the story (for myself)

ezzela wazzakodditeri

when are you cooking (for yourself)

kamma (tangetaki) kēpakodditesi

he did the work for himself

skt **biza tanu mattakodditesi**

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	punzakodda	explore
--------------	------	-------------------	---------

inza	say	inzakodda	think
-------------	-----	------------------	-------

ivasi donga	ātesiki	āatesiki	punzakoddi-
tee			

I found out if he was a thief or not

mīmbu beheteri wāderi inzakodditee

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 huzzakodditeri

they put on the cloth-piece themselves

evari kōdi huzzikitteri

they let the cloth be put on

evari kōdi huzzikihakodditeri

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

bāda the trouble **bādabāditee** I suffered

nānu rāhabāditaki 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 nanaa hāree wāhu
kījatesi,

he troubled me much for money

idda kīnanaki} osso hījatesi
idda hōnanaki}

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 kōdinga hakkitaki bahe pīzu tinzatustu	
the oxen have eaten all grass	
purlanga ājatustu, kumdanga 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 māmbu hīkatomi
ninu hīkati 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 ninaa pantoo, nānu hīkai
I do not send you with the money, I go to give
it

nānu ēndū 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 kokaraï 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 ātesi

I was stroken by lightning

Sapura muhunani pātasi ātesi

Sapura was buried

zidingga līnai or littinai āte

the clock is rung

Zinguda āđini mēđa ātasi ātesi

Zingudu was married

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

i dīmbu torga hazze

the bottle is broken

i wāda munza hazze

this steamer sunk

mrānu diha hazze

the tree is splitted

i kokari hēda hazzeri

these boys are spoiled

i 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 ātesi

he has been beaten

In most cases Kuvi language uses only the active forms.

evari evanaï 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** (శుణు) 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 kodḍitihe 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 bēda hījanai
kaddu**

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

Pure Kuvi language would be :

ro āna bēda 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 mai
	{ hab. pres.	kuini
	{ past.....	kūtee
	{ prog. past.	kūhi mazze
	{ indefinite.	{ kuima or kuuma kuteema

Imperative. { sing. { 2 form...kūmu
 { 3 ,, ...kūpasi
 plur. { 2 form...kūdu
 { 3 ,, ...kupari

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

nā mānga ninaa kūujane nānu zakke
hījali kuu

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

evasi kūpasi, mange nāshtomi hillee

he may not do (పోన) we have no damage

nīnu wājali kūtihe nānu waī

if you do not come, I will come

māro mestihe kunai

when we see it, there is no consenting

mrāka tatteri samma kodḍali kūtai

she brought wood, but we did not consent to
 buy

weska ḥjali wātiki, kūjali wati ?

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

ae, kuhi mai

no, I do not

evasi hihi manzanesi samma nānu kūhi
mai

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 wende hīkatomi
 the fruits, we did not want, we send back
ē patka kūtaī
 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 kōdinga kodđitihe māmbu
 kūnomi
 when you buy those oxen, we do not agree
zađuwamu izzihe 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 evanai zīwu noi

I love him

evasi nanaa zīwu nojatesi

he loved me

evasi evarai zīwu nottesi

he loved them

nānu ninge i hommu zīwu nohi manzai

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

ileti hāda lāgatihe zīwu nōjane

if yon 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..... mūzihī past..... mūziwaha
Rel. part.	{ pres..... mūni past..... mūti
Tenses.	{ prog. pres. { muini mūzi mai past..... mūtee prog. past. mūzi mazzee 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 mūza 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 kepali īdi mū'ni gōda

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.

nānu	hālīi	I am enough
nīnu	hālidi	
evasi	hālinesi	
ēdi	hāline	
māmbu	hālinomi	
māro	hālino	
nīmbu	hālideri	
everi	hālineri	
ēvi	hālinu	

Past tense.

nānu	hālitee	I was enough
nīnu	hāliti	
evasi	hālitesi	
ēdi	hālite	
mambu	hālitomi	
māro	hālitohi	
mīmbu	hāliteri	
evari	hāliteri	
ēvi	hālitu	

Prog. pres. tense.

nānu hāli mai

Prog. past tense.

nānu hāli māzzee

etc.

Rel. past. { pres. hālini
 { past. hāliti

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).

izzi 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
 చెలుటు) is used as a personal verb and conjugated in
 all tenses.

PRESENT TENSE.

nānu rāīni 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**
 last. **rāti**

Imperative. { singular **rāmu**
 plural **rādu**
rānesi the man who is saleable

EXAMPLES.

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

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

i 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

i 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	kēpāli	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 kāmma 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 **kūdee**.

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

māneī abhatomi zōkodi zōlinai (innai)

kūdee

people shall not tell a lie

nānu wānai} kūdee I shall not (am prohibited to) come
nānu wājali}

nīnu wānai kūdee you shall not come

evasi wānai kūdee he , , , ,

etc.

i kokanaki hommu hīnai kūdee

do not give money to this boy

i kāmma kēpali kūdee

this work is prohibited

embaa hazzali kūdeeki?

is it prohibited to go there ?

hao, embaa hannai kūdee

yes, it is prohibited to go there

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

Thus :—

ninge kūdee nāngē kūdane

you shall not, I may

Sālurtaki hazzali nāngē kūdate

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.

nāngē ro pandu kāvali, nāngē hījamunga

I want a fruit, please give it me

**ninge kamma kāvali izzihe kāvali inni
bhumi hījai**

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 తావలసినవారు 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 walla ādi, nānu
olla ao

you can do this work, I cannot

evanaki ē pāwutā hōtali walla wāne,
nange olla ājae

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 **mla.**

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

Present Tense.

Past Tense.

nānu	mlii	I am of	nānu	mlītee	I was of
		use			use

nīnu	mlīdi	nīnu	mlīti
evasi	mlīnesi	evasi	mlītesi
ēdi	mlīne	ēdi	mlīte

māmbu	mlīnomi	māmbu	mlītomi
māro	mlīnai	māro	mlītohi
mīmbu	mlīderi	mīmbu	mlīteri
evari	mlineri	evari	mlīteri
ēvi	mlīnu	ēvi	mlītu

Prog. Tense.

Prog. Past Tense.

nānu	mlīhi	mai	nānu	mlīhi	mazzee
Verb. noun	{ pres.		mlīnai	be of use	
	{ past.		mlītai	been of use	
Verb. partic.	{ pres.		mlīni		
	{ past.		mlīti		
Imperative.	{ sing.		mlīa,	or	mlīmu
	{ plur.		mlīdu		
mlīnasi	he who is of use				
mlitasi	he who was of use				

Negative forms of **mli**.

Present	mlio	I am of no use
Past.....	mliatee	I was of no use
Prog. pres.	mlīhi manzoo	I am of no use
Prog. past...	mlīhi { mannaatee } { hillaaatee }	I was of no use
Verb. part...	mlīa	useless
Imperative.	{ sing. mlīani plur. mlīadu	{ be of no use
mlīanasi	{ the useless one	
mlīagattasi		
ī īja ōdka tāna mlīajali pāda āne		
this woman is fit to be useful to the rājahs		

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.

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

nīnu	plīdi		nīnu	plīti	
-------------	--------------	--	-------------	--------------	--

evasi	plīnesi		evasi	plītesi	
--------------	----------------	--	--------------	----------------	--

ēdi	plīne		ēdi	plīte	
------------	--------------	--	------------	--------------	--

māmbu	plīnomi		māmbu	plītomi	
--------------	----------------	--	--------------	----------------	--

etc.

etc.

Prog. Pres.

nānu plizzī mai	I am	nānu plizzī mazzee	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
	plīatasī } a small one plīagattasi }
	ro plīa plīagattanai sōgu wenna da ask a small one the star
	pandiri muhe kāndanga mettali plizza hilluudi
	you are too small to put a stick upon the pandiri
	ī kadḍa glāzali 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, cañ 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 !

i pandu tinzali kahi

you shall not eat this fruit

i hāda imbaari tulle weh'ai

tell nobody this word (**చెప్పారాదు**)

i kamma kēpinai ae

you shall not do this work

13. The Verb **pōl**.

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.

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etc.

NEGATIVE.

Present.

nānu pōloo I am not or nange pōlee it is not
 right right
 for me

nīnu pōluudi „ ninge pōlee „,
 evasi pōluusi „ { ēvanaki pōlee „,
 ēdi pōlee „ etc.

POSITIVE.

Past Tense.

nānu pōlitee I was or nange pōlite it was right
 right for me

nīnu pōliti ninge pōlite
 evasi pōlitesi etc.

NEGATIVE.

Past Tense.

nānu pōlaatee I was not or nange pōlaate
 pōla hilloo right

nīnu polaati or nange pōla hillee
 pola hilluudi hillaaate
 etc. etc.

Verb. noun { pres...pōlinai
 { past...pōlitai

Verb. partic. { pres...pōlini } neg. pōlaa
 { past...pōliti }

Imperative { sing ..pōla, pōlamu
 { plur...pōladu

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

i kakanaki i pōta pōline

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

i nātoti kokaraki wallati pōtanga pōlau

village girls are not fit for town boys

diheranga trombangaki hāti kōdi 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 māi inzihi wezzesi

he asked, how I am

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

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 hādangani wenumbu hōtee

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

ēvāsi ē nātō 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. kēpinai	the doings
G. kēpinai		G. kēpinaï	
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

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 ēdāju hīnai

afterwards you may give for those still to be
done

mīmbu kamma kēpaataiwa, haspiānai

wa, ōde 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

i hāda westi walla puzzee

I understood because he told this word

ivari hāree dāna hiniwalla wahiman-

nomi

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.

i illu dossali nange hāreka hommu hījat-

esi

he gave me much money to build this house

i mrānu paddājali ēju wākhee

I poured water to cause this tree to grow

i 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

i himborka huzzitai aha mannu

these clothes are woven

nī trāu bānanga dātaī ātu

the hairs of your head have been cut

dagga ani iidi hannai aha manne

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

i 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 gōda nehiahī 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 wēza pisti

you stopped to beat the boy

evasi wessa dakkimātesi

he began to talk

or **nanaa wājali hīneri**

they let me come

wikka dāzali 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 maṇnai 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.

**wēḍa hōputie, wēḍa klūnipateka kamma
kēpē mannesi**

he is doing work from morning till evening

minge azzi ēnai, nānu kuli hihie mai

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 i 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 zādata hazzihi, mrāka tūnhihi,
ēnaa taanaha midolkahi izzo wātesi
 he went into the forest, cut trees, but bringing
 nothing returned home in the evening
ro klāanie kolliee tōne dospihī bēda hazzi-
hi ro zādata 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 wezzee
 while eating I heard
hazzi hazzihi zōlitesi
 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 torgitesi
 the heat having struck him, he fell down
evanaki daia ātaki kamma hittesi 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**

**zādata hazzimanni mleha ē torgiti mrānue
ē nēini mokkongae 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) if 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 wātesi**

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

**nīnu hello pātatuh'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 hijamu

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 nehai 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 kodđiti mleha hazzesi

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

manaa pelli ājati ādi nehai

the wife which I married is a good one

mimaa parrati mleha wende wātesi

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 kodditee

the book which you have written I have bought

nānu dosti illu riha hazze

the house which I built fell down

pokla itti guddunga 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 kinhakodditi pannija pēnka
taane ki?**

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

5.

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 metteri 603
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 kōdingani nehikihi meh'mu

pasture those oxen well

**hōru engiwaha ro mranu tamu, kozzeka
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 dādai hātitiki ?

have you called your elder brother ?

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

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

ēnaataki evanaī hātiti

why did you call him ?

imbaani kosomi ī kamma kepitī ?

for whom did you do this work ?

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

mī kamma kēpiterida ? ūe !

have you done your work ? no !

akke ami ! nī gaha mānīte ka ? haāja !

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

- 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 ?

- 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 zōlilee

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 :—**kōdi 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 kōdingee 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.

- 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 ? evanakiā ?

to me or to him ?

mannesiā hilluusiā

if he is or not

evasi izzo mannesiā hilluusiā kanukodda-mu

see if he is at home or not

- 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 ḍōteri

somebody has stolen my money.

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

esso hijunsiki hijuuusiki 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.

mīmbu mā tānaki wie wāderikinga ?

are you coming to us tomorrow, Sir ?

haango

yes, Sir

mīmbu baheteri nehiahī 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**.

i kōdi ezzela hāteā nānu punnoo
when the ox died I do not know
imbini kamma kēpitīā westada
what work have you done ? tell me
wie imbia hazziā nīraki weh'mu
where you will go to-morrow, tell your people
izzeka hommu ēniahī 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 wezzee
I heard he comes tomorrow
evanaki hāree azzi manne inzihi bāhetariki telhine
all know that he is very afraid
minge sājomi kēpii inzihi nānu westateeki ?
did I not tell you that I would help you ?
hījaī inzihi hījaatesi
saying I will give, he did not give
i mrānu tūn'ani inzihi westesi
he told me not to cut the tree
i 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 luža pērheri

you come and my father came, the naidu came
running ; they all were driving the tiger.

Ramuda wājali āduusi inzihi, Budha
hatesinzihi, kōdīti 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 nehasinzihī, nehi ēdu wessi man-
nesinzihī bahetaraī zīwukīnesinzihī
nānu punzakodditee

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

evasi wie wānesinzihie, nehi harkunga
ta'nesinzihie wezzee

I heard he comes to tomorrow 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.

i pustakomi ta'mu izzesi

he told to bring the book

i kamma kēpaanizzesi

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.

i pustakomi nīnu ʐadiwitilehe wezzee

I heard, that you have read this book

nī pariksha hittilehe westesi

he told me, that you passed your examination

evani kokari nehi hillaahe āku wāte

there came a letter, that his children were not
well

**ro wishomigatti rāzu tanaï kazzitilehe
azzitulle hottatesi**

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

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

nehi hillaa gattas inzihi osso hittee

I gave medicine because he is sick

kokari pota inzihi zārpitee

they are children, therefore I excused them

himbori hillaa tatas inzihi himborka hittee

I gave him clothes because he had none

5. The two relative participles (**inni** and **izzi**) 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 izzi pota

the girl called Gaura

hāte izzi pota nīdeemanne

the girl, which was pronounced dead, is living

6. The words **inni** and **izzi** 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**, **izzi**, are also compounds with **hāda** (word) to express a special force.

evasi hīnesizzi hāda kōdē 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 **izzihe** is very often attached with **ēnaa**, as **ēnaa izzihe**, and has then the meaning of :—
as any one says, as follows, it means,—

**talīta kūmi izzihe īzati' ningamu inzihī
Iēsu Kristu westesi**

jesus Christ said talitha kumi, which means :
little one, sit up.

ōdu wātati westai enaa izzihe :

when the king came he spoke as follows :

**ro koheesi inzatai enaa izzihe :—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 ఏ.

**leckoze 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, edala, 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 wāō
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

ninu wānilehe izzihe nī sangati he'no
if you come I shall attend to your business

Kuvi bhaha nehiahī 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, wezzih
evasi hātatesi, hātatihe evasi littesi,
littihe ēdi wāhi ritti, rittihe evasi tam-
pitesi, 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 hommū hittizakke kamma kēpaa-tesi

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 hiatesi

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 hillaaate

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 nanaa 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
hījoo

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 hijatiedehe (hijatihiie) gāni
(samma) wazzali ādoo**

unless you give me fire, I cannot cook

**nange hizzu hijati gāni ēju hillau, lakka
ēju hijatiedehe 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 panditee, 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 hōtesi

he went to learn the business

**ro hērukammagattanaki lujali, itki pēr-
hali, bizanga mattali, tonunga trizali,
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 hazzeri
 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 hazzesi
 he went to put this money
ē kamma kēpi hazzeri
 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 hazzesi

after he had put the money, he went

ē kamma kēpa hazzesi

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 gianga wennirētu hazza

wai

I have come as I told, as I went, as I spoke, as

I saw, as I heard those words

hēda arētu evanaī shiksha kījateē

I punished him, that he should not get spoiled

nīnu wāaretu ēnaa kījai

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 rijate
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 hanniehe 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 hinilehe imbini harku linzee
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 āamazzati zīwedkani
paramusheesi zarnikittesi

God created animals before he created men

nānu rēamazzati tollie illu dossa mazzeri
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**
tōrdee 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

wēda hōti tatsonomie uzedi āne
 the moment the sun rises, it gets light

nī kamma kēpiti tōrdee kūli hījaï
 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 zādiwini patunuta imbaari wāa-
peri**

when we are reading, nobody shall come

i mrānu rīni samenita ēnaari hillaa-teri
nobody was there when the tree fell

**evasi hanni samemita hāra zāna tani-
tulle kūda hōza hazzeri**

many people went with him when he went.

REMARK.—The word **patunuta** may be translated by
the Telugu word చుట్టా.

5. The words **mannati, mazzati** are added to
verbal participles and have the same meaning.

**nānu i kamma kepihi mannati trāju pīsa
lunzate**

when I did this work I got a headache

**trāka pīsa lunza mazzati kamma kēpali
ādaatee**

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 tizati hallehe nanaa on-
padu**

whenever you eat this, remember me

kokaraï 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 rihi 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 **đāju**, **zēzo** are added to relative participles and mean: after, after that.

**mītulle zōlki ātidāju kamma hījaïki
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 đāju zinnikinova
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 īvāsi hazzesi**
he went three days after he came
3. **ōde rīnīte 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 rondi ezzeka**
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 hazzi mai

I am going from here to there

**imbati umbataki nānu purwomi hazza
mai**

I was formerly going from here to there

This tense may be used of a future action too.

saluritaki wie māmbu hazzi 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 tūnomi

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 Kuvi differs in this way from Telugu, which has two forms, as

కొట్టినాను and కొట్టిత్తిని.

**evasi hāreka hommu kakuligattaraki
hittesi**

he gave much money to the poor

evasi nange hommu hijatesi

he gave me money

idi tani mrieni 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 ezzora zāna mrika ?

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 nehai ae

your work is not good

ī mranu ōzitai ae

this tree is not nice

evari hāree batkitaeri

they are very rich ones

mā ōdu nehasi

our king is a good one

ē pūnga kadlinga

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 acke

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 mriēnitezee I am a son

or **nānu mriēnatee** I am a son

„ **kazzanatee** } **kazzatee** } I am the great one

„ **tangitee** } **tanginatee** } I am the younger sister

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	we are fathers
 tazingtomi }	
māmbu nehatomi	we are good people

4. When the subject is **māro**, the termination of the noun in the predicate is **tohi**.

māro īaskatohi	we are females
māro kuvingtobi	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
„ kōdi 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		
mārō 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 hill aki hazzesi

as the father did not like it, he want away

**nānu manna aki evasi nange hello hīja-
tesi**

he ordered me not to stay

ossotaki manna anaha izzo hazzee

I went home not staying for medicine

osso hill a anaha izzo hazzee

I went home as there was no medicine

DIFFERENCE BETWEEN **mannaā** and **hillaa**.

As above already mentioned, so here, **mannaā** is used in the sense of stopping, staying, but **hillaa** in the sense of being, existing.

rēl bandita mannaā 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 mannaā illu imbinai hillee

there is no house in town in which I have not
been

**nānu wāni pateka mannaā kokarai 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 hēdineri

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 hodga
wāteri**

looking for the moment when I would not be there, they went into the house

In the same way **manna** 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**.

i mrānu enilehetai

what kind of tree is this ?

nā himborka opunaī au

my clothes are not white ones

i patka laknaī

these fruits are sweet ones

mīmbu imbini natotateri ?

what village people are you ?

māmbu Saluritatomī

we are Salur people

evari imbatari auri

these are not from here

i 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

i mānzinga kiha ē manzinga nehai
this rice is better than that

i kokari lōni īvasi laggeetasi
among these boys this is the worst

i laggeetari lōni ivasi hāree laggeetasi
he is the worst of the badones

These affixes are also used to express possession.

Thus :—

i himbori 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

i badga Ramudāwai

these sticks belong to Ramudu

i hommu nā tōnewai

this money is my friend's

martinwai

i 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.

i bomma nā gadilonitai ae

this picture is not from my room

i pīnanga nā illu lekkotaī au

these tiles are not those upon my house

nā hāla lōnitaī, nēhaī gōdanga

the horses in my stable are good ones

nī dalli lonitaï ēni patka ?

in your basket, what fruits are there?

ni 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**, **aī** **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

kēpaa — **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 bija aha manusnesi

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 kodđitaniwai

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

i pōtanga imbatī wātani māska

these girls are daughters of the man who came
from there

i 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 tolī ē gādata 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 ?

i barita hāra zāna mannari

there are usually many persons in this school

mā kōdinga hālata mannai

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 rāzinai Telugu pustakomiki? Kuvi
pustakomi ?**

or : **mimbu rāzini 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 sometimes used, where the future tense might be used.

nānu kēpinai ēnai ?

what shall I do ?

ē kokaraki zāpnai ēnikihī ?

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

Sentenees 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

koddii

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 bahumānomi pa'nesi

whichever of these boys runs well, receives a prize

ē kōdingalōni nehai imbinaiā ēdani kod-dadu

buy of those oxen, whichever is good

The word **ātiwa** is often idiomatically affixed to the pronoun **imbaasi**.

Thus :—

zādata 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 coolly 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 gaddu kamma kideriā izzekee labhomī

as much as you work, so much profit

nānu ezzela waiā (waiiniā) appudi 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 hātesi habu kanukoddamu

perhaps he died, enquire

pīju wāne habu inzihi mokonga uhitee

perhaps rain may come, therefore I planted
plants

nā tōnesi wānesi habu inzihi rānda

wazzi kittee

perhaps my friend comes, therefore I cooked
rice

i mrānu riha hanne habu zāgrata ahi
manna

be careful, perhaps the tree may fall down

evasi hunsimannesi 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.

i kamma kēpitiki ? ae kēpa hiloo
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 imbanai hātitesi?**
whom did your father call?
- B. **nanaa ae, ē kokarai**
not me, (but) those boys

III.

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 bēde 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 kōdanga hōru ezzeka plī'nu
the walls of Jericho were as high as hills
i kōju guḍḍu āswa guḍḍu ezzai
this fowl's egg is as big as a duck's egg
nī kanka kōdru kanka ezzai
your eyes are as big as those of a buffalow
nī ezzari westehe wenuudiki ?
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 hījaïnzatesi kōde hījaatesi
he promised me full cooly hire but did not give
it

zaduwu mrīstaī inzatesi kodē mrīstaatesi
he promised to teach reading, but did not teach
ūna ūna kamma kēpaminzatesi kōde
kēpaatesi

although he was told to do such little work, he
did not do it

pāsa takka hījaïnzatesi 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 kōdi hātai ātehabu

or **ē kōdi 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 mr̄iesi gelhitasi ātesi habu

or **nā mr̄iesi gelhitai ātehabu**

or **nā mr̄iesi gelhitesi habu**

or **nā mr̄iesi gelhitasi 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 kōdi hāree kādija 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, hījaīnani, 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
koddanga sottake, ro mrīesike ri keska
kollake, roosike klā'ni wāna gattaske
roosi rāzu 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

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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 hijai 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 i kamma kēpamizzihe, ēnaataki
nīnu dalladalla trīkidi ?

when I told you to do this work, why are you
 trembling so much ?

evasi hazziwaha kizowi wessalie rarra
inzihi kakheri

when he came and made fun, they laughed so
 loud

evasi maramara ātesi

he got dirty ; he was troubled

zerre merreti kamma kida

is this not an impossible work?

lebbelebbe ahi zolki aderi, ningadu, kamma heradu

you talk uselessly, stop talking and join the work

razu sollosollo izze (sorrosorro)

the snake is rattling

ijaska lebbelebbe anu

women are gossipping

**mane gezza gezza gezza aha nenza man
neri**

all is full of men

olleolle hijai (odeode)

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 zada kodditee

I bought grains (and forest)

eju kudu miha wamu

bring water (and rice) to pour

himbori dukki huzzā wamu

come after dressing by Microsoft ®

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 kihiji ūphe ūneri

with all hands, they took it carrying away

roroosi = one by one

ririari } two by two
riariari }

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 hittesi inzihi = hittesinzihi
he gave

kōdi hāte inzihi = hātinzihi
the ox died

i kamma kēpiti ēnataki	= kēpitēnataki
why did you do this work ?	
ēndunga ēndamu	= ēndungēndamu
play games	
takka ēnaataki	= takkenaataki
why a rupee	
ēju uttesi	= ējuttessi
be 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)
zādāta 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.

iz̄izi kokasi	a small boy
iz̄izi kokasi	a very small boy
iz̄asi	a little one
iz̄asi	a very small one
iz̄āni	a little
iz̄ani	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 ôtesi kōdinga	he drove the oxen away
perha ôtesi walli	he lifted up the stone
trāju zēspikihi rittesi	he fell heels over head
nange rāha hōtane	I am rejoiced
wāla santati hādanga	useless words
ī mrānu dēkinesi	ලේනි ප්‍රෝ මාඟලු
ī dōka zūzinesi	he carried the tree
bitriti hāda	the internal sense
ēnai mahāke	(යෝමුද්‍රී ගානි) who knows !
hunna (සුනු)	emptiness, nothing ; used as noun
nānu hillaa hunnata	(නේතු ලේනපු දු) 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 } westanani }	I hear the spoken (thing) (what has been said)
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
izai 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 kādu bondā hīja	give me a little brandy,
adē	Sir
izzeka ūna , so little	so less (only a little bit)
izzeka ūna hijadi	do you give only such a little

ON MUCH, MANY, MORE.

hāra zāna wāteri	many people came
hāreka zāna wāteri	„ „ „ „
gadḍu zāna wāteri	„ „ „ „
gadḍuē hittesi	he gave much
hārekee hittesi	„ „ „ „
hārona hittesi	„ „ „ „
hāronee hittesi	„ „ „ „
agāda hittesi	he gave more
eżzona hittesi	how much did he give

bellee nanni	(අංශ්‍යක්ෂණ) 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
i gādēka takie kījada	give it to me now
nōro wahimanneri	people are coming
wēda tumbite	the sun set

wēda hazze	the sun set
wēda klūte	" " "
wēda medite	" " "
wēda rēte	" " "
wēite	(ತೈಲವಾರಿಂದಿ)
	it dawned
wēda hōte	the sun rose
wēda engite	" " "
ēnarātihe mingēnai	whoever is there, what does it matter to you ?
ēnarizzihe ēnarātihe ēnarātiwa	} ōdēnai or mingenaataki
whoever is there, what does it matter to you ?	
ē pusponi imbatie mutte	the story is at an end
	herewith
uzzeka heotasi	
ಅಂತ ದೂರಪುನಾಡು	
rozzeka heotasi	
ಕೊಂತ ದೂರಪುನಾಡು	
izzeka heotasi	
ಇಂತ ದೂರಪುನಾಡು	
ēnarātiwa hilluuri	nobody is there
ninaa wētateriki ? ueda	
ueka	} (ಸುದೆ)
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 hī pangani zōngamanne	
the hen keeps the little one under her wings	
ī ōdu tarzanesi	the king rules badly (scratches)
kōju tarzine	the hen (does not protect its chickens but) scratches
evasi nehikihi āstan-	he is a good listener
asi	
evasi nehikihi astan-	he is a good catcher
asi	
nī uppareemā īda hallee kēpitez	
నీకొసముగదా 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	
wāhu ahi mai	I am tired
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
kineri	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
hānai wāte	to die came (your business is at an end)

hāni wāte	death came (he died really)
hāha mannesi	
hilleie	లేవెలేదు, not at all
hillalie hillee	
jādēka manzaha	staying for a moment
wēda wāte	the sun came (not వచ్చి)
lēnzu wate	నాడు, as in Telugu)
nīedehe	the moon came
nīetie	a little while
āzitie	from now
nīnzutie	from now
i kamma ānilehe meh'mu ēdāju ātihe hommu hīmu	from to-day
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 ezzeka kihi kēpinai	
according to one size to do (to do exactly)	
ē gīja tanī hijata ittakoddite 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 (జల్లుట)

ēju zallitomi we sprinkled water (జల్లుట)

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 hillaaopomi, hannomi

we may not be faithful to you, therefore we go

mazzihe hijadi, hillā atihe hijuudi

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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