A GRAMMAR
OF THE
KUVI LANGUAGE,
WITH COPIOUS EXAMPLES,
BY
THE REV. F. V. P. SCHULZE.

FIRST EDITION.

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PREFACE.

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

<table>
<thead>
<tr>
<th>Area</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Vizagapatam alone round Palkonda</td>
<td>66,000</td>
</tr>
<tr>
<td>In the Agency</td>
<td>150,000</td>
</tr>
<tr>
<td>In Jeypur</td>
<td>91,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>307,000</strong></td>
</tr>
</tbody>
</table>

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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1. kalg (to become).
2. ku (to be impossible).
3. no (to pain).
4. mu (to be sufficient).
5. hal (to be sufficient).
6. ra (been sold).
7. wale (must).
8. kūdee (must not).
9. kāwali (to want).
10. walla, olla (to be possible).
11. mla (be of use).
12. pla (to be big).
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.
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 ½th of the whole Jeypore population to this tribe according to W. Francis' Gazetteer. Besides this there is a large portion of the inhabitants of Kala-handi belonging to this tribe and least, not last, the whole Kui talking population in the Orissa Delta and Bengal, so that the number of all Kuvi or Kui talking men is well worthy of notice.

There are two dialects, called Kuvi and Kui, the first is spoken more to the west and south-west, the latter more in the north-eastern part of the country. As my remarks about the Kuvi and Kui language clearly show, they are only two dialects of a very rich fine language, which deserves the notice and study of Europeans and Indians.
There are no written characters in the Kuvi language, but I have tried to write 120 Biblical stories in this language using Telugu characters. It would be a very interesting undertaking to try and unify these two dialects and evolve one Grammar therefrom. I have attempted this in my Kuvi Grammar, and I court any criticisms, remarks or suggestions, which will be very thankfully accepted, as the undertaking is a serious one and I require all the help I can get.

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

Some remarks about the Kuvi and Kui dialect.

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

When comparing these two dialects of one language, I must differ entirely from Lingam Letchmajee in his "Introduction to his Grammar of the Kui Language," when he says: "it will be strange to observe, that the
language of the Kond's country though bordering on the hill Zemindaris in the Ganjam District, does not bear the least resemblance to that of these near neighbours;" also when he says: "I have always thought, that this (Kui) language is a corruption of, or the primitive Telugu itself."

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

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

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

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

1.

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

<table>
<thead>
<tr>
<th>Kuvi</th>
<th>Kui</th>
</tr>
</thead>
<tbody>
<tr>
<td>kéju</td>
<td>kéju</td>
</tr>
<tr>
<td>keska</td>
<td>keska</td>
</tr>
<tr>
<td>Kuvi.</td>
<td>Kui.</td>
</tr>
<tr>
<td>------------</td>
<td>------------</td>
</tr>
<tr>
<td>ūnga</td>
<td>ūnga</td>
</tr>
<tr>
<td>lāa</td>
<td>lāa</td>
</tr>
<tr>
<td>nāju</td>
<td>nāju</td>
</tr>
<tr>
<td>nāto</td>
<td>nāto</td>
</tr>
<tr>
<td>āba</td>
<td>āba</td>
</tr>
<tr>
<td>īja</td>
<td>īja</td>
</tr>
<tr>
<td>kōdi</td>
<td>kōdi</td>
</tr>
<tr>
<td>mīnu</td>
<td>mīnu</td>
</tr>
<tr>
<td>pēnu</td>
<td>pēnu</td>
</tr>
<tr>
<td>pēnka</td>
<td>penka</td>
</tr>
<tr>
<td>mrīesi</td>
<td>mrīenju</td>
</tr>
<tr>
<td>mrīka</td>
<td>mrīka</td>
</tr>
<tr>
<td>pūju</td>
<td>pūju</td>
</tr>
<tr>
<td>pūnga</td>
<td>pūnga</td>
</tr>
<tr>
<td>mrānu</td>
<td>mrānu</td>
</tr>
<tr>
<td>mrāka</td>
<td>mrāka</td>
</tr>
<tr>
<td>paheri</td>
<td>paheri</td>
</tr>
<tr>
<td>mungeli</td>
<td>mungeli</td>
</tr>
<tr>
<td>mungelka</td>
<td>mungelka</td>
</tr>
<tr>
<td>ro</td>
<td>ro</td>
</tr>
<tr>
<td>ri</td>
<td>ri</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>
The identity of both languages is further proved by the uniformity of the verbal forms, thus:—

**PRESENT TENSE.**

<table>
<thead>
<tr>
<th>Kuvi</th>
<th>Kui</th>
</tr>
</thead>
<tbody>
<tr>
<td>nānu mai</td>
<td>I am</td>
</tr>
<tr>
<td>nīnu manzi</td>
<td>īnu manzi</td>
</tr>
<tr>
<td>evasi mannesi</td>
<td>evanju mannenju</td>
</tr>
<tr>
<td>mambu mannomi</td>
<td>amu mannamu</td>
</tr>
<tr>
<td>mimbu manzeri</td>
<td>īru manzeru</td>
</tr>
<tr>
<td>evari manneri</td>
<td>evaru manneru</td>
</tr>
</tbody>
</table>

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

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

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

**Kuvi.**

nānu mazzee I was ānu masse
nīnu mazzi you were īnu massi
evasi mazzesī he was evanju massenju
ēdi mazzhe she was ēri masse
mambu mazzomi we were āmu massamau
mīmbu mazzeri you were iru masseri
evari mazzeri they were evaru masseri

**Kui.**

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.

The Indefinite relative part. **Kuvi.**

,, Past,, "

or

**Kui.**

manni being
mażzi having been
punni knowing
pużzi having known
Verbal Forms.

<table>
<thead>
<tr>
<th>Verbal Form</th>
<th>Kuvi.</th>
<th>Kui.</th>
</tr>
</thead>
<tbody>
<tr>
<td>verb root</td>
<td>ki</td>
<td>to do</td>
</tr>
<tr>
<td>verb noun present</td>
<td>kīnai</td>
<td>gīnai</td>
</tr>
<tr>
<td>„ „ past</td>
<td>kitai</td>
<td>gitai</td>
</tr>
<tr>
<td>present tense</td>
<td>kii</td>
<td>gīi</td>
</tr>
<tr>
<td>past tense</td>
<td>kittee</td>
<td>gite</td>
</tr>
<tr>
<td>partic-pres</td>
<td>kīni</td>
<td>gīni</td>
</tr>
<tr>
<td>partic-past</td>
<td>kitti</td>
<td>giti</td>
</tr>
<tr>
<td>negative partic.</td>
<td>kīa</td>
<td>gīa</td>
</tr>
<tr>
<td>imperative</td>
<td>kīmu</td>
<td>gīmu</td>
</tr>
<tr>
<td></td>
<td>kīdu</td>
<td>gīdu</td>
</tr>
<tr>
<td>emphatic form</td>
<td>kīkattee</td>
<td>gīkatte</td>
</tr>
</tbody>
</table>

PAST TENSE.

Negative Form.

<table>
<thead>
<tr>
<th>Kuvi.</th>
<th>Kui.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 per' meh'atee</td>
<td>I did not see meh'ate, or atenu</td>
</tr>
<tr>
<td>2 per' meh'ati</td>
<td>you did not see meh'ati</td>
</tr>
<tr>
<td>3 per' meh'atesi</td>
<td>meh'atenju</td>
</tr>
<tr>
<td>1 per' meh'atomi</td>
<td>meh'ātamu</td>
</tr>
<tr>
<td>2 per' meh'ateri</td>
<td>meh'āteru</td>
</tr>
<tr>
<td>3 per' meh'ateri</td>
<td>meh'āteru</td>
</tr>
<tr>
<td>3 per' meh'ātu</td>
<td>meh'ātu.</td>
</tr>
</tbody>
</table>
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.

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

<table>
<thead>
<tr>
<th>Kuvi</th>
<th>Kui</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular.</strong></td>
<td></td>
</tr>
<tr>
<td>nānu</td>
<td>ānu I.</td>
</tr>
<tr>
<td>nā</td>
<td>nā</td>
</tr>
<tr>
<td>nange</td>
<td>nange</td>
</tr>
<tr>
<td>mambu</td>
<td>āmu</td>
</tr>
<tr>
<td><strong>Plural.</strong></td>
<td></td>
</tr>
<tr>
<td>mā</td>
<td>mā</td>
</tr>
<tr>
<td>mange</td>
<td>mange</td>
</tr>
<tr>
<td>nīnu</td>
<td>ānu</td>
</tr>
<tr>
<td><strong>Singular.</strong></td>
<td></td>
</tr>
<tr>
<td>nī</td>
<td>nī</td>
</tr>
<tr>
<td>ninge</td>
<td>ninge</td>
</tr>
<tr>
<td>mīmbu</td>
<td>īru</td>
</tr>
<tr>
<td><strong>Plural.</strong></td>
<td></td>
</tr>
<tr>
<td>mī</td>
<td>mī</td>
</tr>
<tr>
<td>minge</td>
<td>minge</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Kuvi</th>
<th>Kui</th>
</tr>
</thead>
<tbody>
<tr>
<td>evasi</td>
<td>he</td>
</tr>
<tr>
<td>evani</td>
<td>of him, his</td>
</tr>
<tr>
<td>evanaki</td>
<td>to him</td>
</tr>
<tr>
<td>evari</td>
<td>they</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>evari</td>
<td>of them</td>
</tr>
<tr>
<td>evaraki</td>
<td>to them</td>
</tr>
<tr>
<td>evaska</td>
<td>they (fem.)</td>
</tr>
</tbody>
</table>

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.
**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:—

<table>
<thead>
<tr>
<th>Kuvi</th>
<th>Kui</th>
</tr>
</thead>
<tbody>
<tr>
<td>ēdi, she, it</td>
<td>ēri</td>
</tr>
<tr>
<td>ēdani, of her, it</td>
<td>ērani</td>
</tr>
<tr>
<td>ēdaniki, to her, it</td>
<td>ēraniki</td>
</tr>
<tr>
<td>ēvi, they</td>
<td>evi</td>
</tr>
<tr>
<td>evaska, they</td>
<td>avaska, evaska</td>
</tr>
<tr>
<td>evaskaki, to them</td>
<td>avaskaki, evaskaki</td>
</tr>
</tbody>
</table>

**Kuvi.**

<table>
<thead>
<tr>
<th></th>
<th>Kui</th>
</tr>
</thead>
<tbody>
<tr>
<td>kokasi</td>
<td>the boy</td>
</tr>
<tr>
<td>ki</td>
<td>to do</td>
</tr>
<tr>
<td>kamma</td>
<td>the work</td>
</tr>
<tr>
<td>mazzee</td>
<td>I was</td>
</tr>
<tr>
<td>puzzee</td>
<td>I knew</td>
</tr>
<tr>
<td>koganju</td>
<td>gī</td>
</tr>
<tr>
<td></td>
<td>kāma</td>
</tr>
<tr>
<td></td>
<td>masse.</td>
</tr>
<tr>
<td></td>
<td>pusse.</td>
</tr>
</tbody>
</table>
2. For the same reason the Kuvi consonant ḥ is very often changed into s. Thus:—

<table>
<thead>
<tr>
<th>Kuvi</th>
<th>Kui</th>
</tr>
</thead>
<tbody>
<tr>
<td>ha</td>
<td>go</td>
</tr>
<tr>
<td>hi</td>
<td>give</td>
</tr>
<tr>
<td>hā</td>
<td>die</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Kuvi</th>
<th>Kui</th>
</tr>
</thead>
<tbody>
<tr>
<td>nehi</td>
<td>good</td>
</tr>
<tr>
<td>nehasi</td>
<td>the good</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Kuvi</th>
<th>Kui</th>
</tr>
</thead>
<tbody>
<tr>
<td>gaṭṭasi</td>
<td>he who</td>
</tr>
<tr>
<td>pūnnasi</td>
<td>he who knows</td>
</tr>
<tr>
<td>wātasi</td>
<td>he who came</td>
</tr>
<tr>
<td>wātesi</td>
<td>he came</td>
</tr>
<tr>
<td>evasi</td>
<td>he</td>
</tr>
<tr>
<td>ōasi</td>
<td>the bearer</td>
</tr>
<tr>
<td>kokasi</td>
<td>the boy</td>
</tr>
<tr>
<td>gaṭṭanju</td>
<td>he who</td>
</tr>
<tr>
<td>punanju</td>
<td></td>
</tr>
<tr>
<td>wātanju</td>
<td></td>
</tr>
<tr>
<td>wātenju</td>
<td></td>
</tr>
<tr>
<td>evanju</td>
<td></td>
</tr>
<tr>
<td>ōanju</td>
<td></td>
</tr>
<tr>
<td>koganju</td>
<td></td>
</tr>
</tbody>
</table>

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

gatšani  of him who
punnāni
wātani
evani
ōāni
kokani

Kui.

gatšani
punāni
wātani
evani
ōāni
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 \( k \) \( kh \) \( g \) \( h \) \( n \)

\( ක \) \( ํ \) \( ນ \) \( ຝ \) \( ຝ \)

2. Palatals \( z \) \( z \) \( s \) \( j \)

\( ຫ \) \( ຫ \) \( ຳ \) \( ພ \)

3. Cerebrals \( t \) \( d \) \( n \) \( r \) \( l \)

\( ຫ \) \( ຢ \) \( ຜ \) \( ພ \) \( ມ \)

4. Dentals \( t \) \( d \)

\( ຢ \) \( ຢ \)

5. Labials \( p \) \( ph \) \( b \) \( bh \) \( w \) \( m \)

\( ສ \) \( ຨ \) \( ບ \) \( ຢ \) \( ຝ \) \( ຝ \)

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

\( a \) \( \ddot{a} \) \( i \) \( \ddot{i} \) \( u \) \( \ddot{u} \) \( e \) \( \ddot{e} \) \( o \) \( \ddot{o} \)
The double vowels are three.

ai  au  oi

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 " fit " 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. ž (Telugu ౟) has a hard sound, as heard in ts.
3. **z** (Telugu జె) has a hard sound, as heard in June.

4. **j** (Telugu జా) has a soft sound, as heard in (yet, yes.)

5. **n** (Telugu నె) 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.

\[
\text{wāadu} = \text{don't come.}
\]

\[
\text{wāomi} = \text{we are not coming.}
\]

3.

**NOUNS.**

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

FORMATION OF NOUNS.

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

1. Formation from Verbs.

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

a. By adding pu.

Thus—

<table>
<thead>
<tr>
<th>Root of Verb</th>
<th>Noun Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>meh' to see</td>
<td>mespu the sight</td>
<td>mespunga</td>
</tr>
<tr>
<td>tin to eat</td>
<td>tinpu the eating</td>
<td>tinpunga</td>
</tr>
<tr>
<td>un to drink</td>
<td>unpu the drinking</td>
<td>unpunga</td>
</tr>
<tr>
<td>gla to trans-</td>
<td>glapu the trans-</td>
<td>glapunga</td>
</tr>
<tr>
<td>gress</td>
<td>gress</td>
<td></td>
</tr>
<tr>
<td>kadda glapu</td>
<td>glatida—have you crossed the river.</td>
<td></td>
</tr>
<tr>
<td>hötate</td>
<td>have you the mind to eat.</td>
<td></td>
</tr>
<tr>
<td>mespu meh'anahā perha ōti—you have taken it away without seeing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tun to slay</td>
<td>tunpu the slaughter</td>
<td>tunpunga</td>
</tr>
<tr>
<td>pān to receive</td>
<td>pānpu the receipt</td>
<td>pānpunga</td>
</tr>
<tr>
<td>in to talk</td>
<td>innumpu the talk</td>
<td>etc.</td>
</tr>
<tr>
<td>tīr to judge</td>
<td>tīrpu the judgment</td>
<td></td>
</tr>
</tbody>
</table>
---|---|---
hāt to call | hātpu the call |
ō to tolerate | ōpu the tolerance |
mrek to spoil | mrekpu the spoil |

b. By adding *vu*.

---|---|---
rel to pull | relluva pulling | relluvinga |
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 | etc. |
hal to go | halvu going |

bobbilti wāvu watomi—we came from Bobbili.

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

c. By adding *ki*.

---|---|---
lık to exhaust | liki exhaustion | likinga |
li to weep | liki or liwi weeping | likinga |
ged to leap | gedki the leap | gedkinga |
lāg to blame | lāgi blame | laginga |
lāgu reproach |
ḥā to die | ḥāki death | hākinga |
kaz to bite | kaski biting | kaskinga |
mīmbu bahe ēnataki likitulle manzeri—why are you all (with weeping) weeping.

izzeka lāgu lagitere—they blamed so much.

d. By adding u.

<table>
<thead>
<tr>
<th>Root of Verb</th>
<th>Noun Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>zōl talk</td>
<td>zōlu talk</td>
<td>zōlunga</td>
</tr>
<tr>
<td>trig tremble</td>
<td>trigu trembling</td>
<td>trigunga</td>
</tr>
<tr>
<td>nīd to live</td>
<td>nīdu life</td>
<td>nīdunga</td>
</tr>
<tr>
<td>rāz to write</td>
<td>rāzu writing</td>
<td>rāzanga</td>
</tr>
<tr>
<td>batk to live</td>
<td>batku living</td>
<td>batkunga</td>
</tr>
<tr>
<td>huz to weave</td>
<td>huzu weaving</td>
<td>huzunga</td>
</tr>
<tr>
<td>kaz to bite</td>
<td>kazu biting</td>
<td>kazunga</td>
</tr>
</tbody>
</table>

haree nehi zōla zōlatesi—he spoke very well.

na himbori ēni huzu 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. 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—


| ki  do mas. kiniasi | m. kinarí  
| f. kinaí | f. kinaí |
| bendi play m. endinasi | m. endinarí  
| f. endinai | f. endinaí |
| we’ beat m. wénasi | m. wénari  
| f. wénai | f. wénai |
| ta’ bring m. tanasi | m. tanari  
| f. tanai | f. tanai |

**Verb past part.**

| ki  do m. kittasi | m. kittari  
| f. kittai | f. kittaí |
| bendi play m. enditasi | m. enditari  
| f. enditai | f. enditaí |
| we’ beat m. wétasi | m. wétari  
| f. wétai | f. wétai |
| ta’ bring m. tattasi | m. tattari  
| f. tattai | f. tattai |
2. Formation of Nouns from Adjectives.

A class of abstract nouns is formed

1. by affixing tanomi to an adjective.

Adjective. Noun.
nehi good nehitanomi goodness
kazza big kazzatanomi greatness

2. by affixing pāna to an adjective.

Adjective. Noun.
nehi good nehipāna goodness.
kazza big kazzapāna greatness.

3. by affixing tai to an adjective.

Adjective. Noun.
ūna small ēnatai 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, aï to an adjective.

Adjective. Noun.
nehi good nehasi a kind man
kazza big kazzasi a big man
īzi little ēzasi 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  
  or hautapāna  

- ōdu rajah  
  ōdutanomi  
  or ōdupāna  

- muski a not giver  
  muskitanomi avarice  
  (a niggard)
  or muskipāna

2. by changing the termination

- lōphomi avarice  
  lōphi the miser.

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

- ŏzu the beauty  
  ŏzitasi the handsome
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.**

- **papu** sin  m. papula the sinner
-  f. papuli
- **ōzu** beauty  m. ōzula the handsome
-  f. ōzuli
- **gudi** blindness  m. guḍila the blind
-  f. guđeni
- **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 form-
ed by the affix pāna, as the language is open to accept them. A large number of words may in this way be introduced into the vocabulary of this language.

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

<table>
<thead>
<tr>
<th>embaa</th>
<th>there</th>
<th>noun</th>
<th>embaasi</th>
<th>he who is there</th>
</tr>
</thead>
<tbody>
<tr>
<td>nie</td>
<td>now</td>
<td></td>
<td>nietasi</td>
<td>he who is now</td>
</tr>
<tr>
<td>nā</td>
<td>my</td>
<td></td>
<td>nāasi</td>
<td>he who is of mine</td>
</tr>
<tr>
<td>evari</td>
<td>those</td>
<td></td>
<td>evaraasi</td>
<td>he who is one of them</td>
</tr>
<tr>
<td>wie</td>
<td>tomorrow</td>
<td></td>
<td>wietasi</td>
<td>he who is of to-morrow</td>
</tr>
<tr>
<td>lekko</td>
<td>up</td>
<td></td>
<td>lekkotasi</td>
<td>he who is above (God) father</td>
</tr>
<tr>
<td>roki</td>
<td>down</td>
<td></td>
<td>rokitai</td>
<td>the earth (mother)</td>
</tr>
</tbody>
</table>

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
   ḏokara husband        ḏokiri 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
<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>pōtu mrānu</td>
<td>talli mrānu</td>
</tr>
<tr>
<td>bokaḍa gorri</td>
<td>talli gorri</td>
</tr>
<tr>
<td>pōtu mīla</td>
<td>petta mīla</td>
</tr>
<tr>
<td>dōni orli</td>
<td>talli orli</td>
</tr>
<tr>
<td>utīja ċālu</td>
<td>talli ċālu</td>
</tr>
<tr>
<td>kurra ċālu</td>
<td>osiri ċālu</td>
</tr>
<tr>
<td>gānza hīpa</td>
<td>pokala hīpa</td>
</tr>
<tr>
<td>a (m.) tree</td>
<td>a (f.) tree</td>
</tr>
<tr>
<td>a ram</td>
<td>a sheep (f.)</td>
</tr>
<tr>
<td>a little goat</td>
<td>a little goat</td>
</tr>
<tr>
<td>the mouse</td>
<td>the mouse</td>
</tr>
<tr>
<td>a little pig</td>
<td>a little pig</td>
</tr>
<tr>
<td>a male calf</td>
<td>a female calf</td>
</tr>
<tr>
<td>a cockerad</td>
<td>a little hen.</td>
</tr>
</tbody>
</table>

2. NUMBER.

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


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

kūlinga manukic? is there rice?
zōnanga nehi ahi kampituc, 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:*

<table>
<thead>
<tr>
<th>singular</th>
<th>plural (Telugu)</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>talli</td>
<td>tallītanziska</td>
<td>mother and father</td>
</tr>
<tr>
<td>taiī</td>
<td>taiībaiīska</td>
<td>bother and sister</td>
</tr>
<tr>
<td></td>
<td>lāamadeneka</td>
<td>day and night</td>
</tr>
<tr>
<td></td>
<td>lai miōolka</td>
<td>morning and evening</td>
</tr>
</tbody>
</table>

Singular forms are likewise used, as—

<table>
<thead>
<tr>
<th>singular</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>lāamadena</td>
<td>day and night</td>
</tr>
<tr>
<td>lai miōola</td>
<td>morning and evening</td>
</tr>
</tbody>
</table>
lai madena morning and afternoon.
rauta 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 bhŭmiē heaven and earth.
tāti dharmuē

4. The conjunction of several words is formed by adding the affixes wa, ūakkē, 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 le̪dkawa, kawangawa neskawa paitee
I shot eagles, crows and dogs.
tanzi zakke, talli zakke, tāi zakke wateri
father, mother and brother came.
himbori inzihi arna inzihi ranta inzihi higai inzatesi
he told me, that he will give me cloth, corn and food.
hauta inzaha tromba inzaha dīhera inzaha pezeni wateri
the nayudu, the priest, the astrologer and the priestess came.
There exists a difference between inzihi and inzaha, which must be well remembered. Inzaha always precedes the word which is conjunctive to the preceding one, but inzihi follows the same.

3. CASES.

A.

SINGULAR.

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

Thus—

Nom. mrānu tree Gen. mrānuti

mranuti kommo dikhee
I broke a branch of the tree.

Nom. nāju village Gen. nātuti

nātuti mānēi the people of the village

Nom. illu house Gen. izzoti

izzoti dāra the door of the house

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

izzotaki 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.

\[ \text{nange azziteri} \quad \text{they were afraid of me} \\
\text{gādetaki wāi} \quad \text{I come in a little while} \]

3. The Objective case is formed in two ways.

a. by adding \text{ni} or \text{ti}.

\[ \text{na kejuti nōrhee} \quad \text{I washed my hand} \\
\text{e mranuti or (mranui)} \quad \text{I cut down that tree.} \]

The form ending in \text{ti} is more used than that ending in \text{ni}.

b. by adding \text{i} which may change the preceding consonant or vowel.

Thus—

\[ \text{kokasi a boy} \quad \text{kokanai mestee} \quad \text{I saw a boy} \\
\text{evasi he who} \quad \text{evanai panditesi} \quad \text{he sent him} \\
\text{Jesui zohorkii} \quad \text{I worship Jesus} \\
\text{Ramunai or Ramuti hatitee} \quad \text{I called Ramudu} \\
\text{illuti mīnzitee} \quad \text{I took the house.} \]

4. The Vocative case is formed in four ways.

a. by adding \text{di} in the singular and \text{deri} in the plural to the root of the noun.

\[ \text{kokasi} \quad \text{the boy} \\
\text{kokadi} \quad \text{O boy!} \]
kokaderi  O boys!
akkē māskaderi wādu hallo! daughters come.

b. By adding tadi or taderi.
lage’etadi halla  go, you bad one
nehitaderi wadu  come, you good ones

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

c. By adding ādi.

dēvudādī  O God!
mrīēnādī  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.
By adding enadi, enaderi.

hē tône 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!
özitaskaderi  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 ge ye boys and girls!
kokari pōtangaderi hātaadu ye boys and girls do not talk.
nā mrīka māngaderi my sons and daughters.
(This phrase is used as: my beloved!)

——

B. PLURAL.

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

The nominative plural ends in nga (nasal)

„ ka
„ ska

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

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

The Genitive is formed by changing *si* into *ni*  *ri*

The Dative  "  "  "  "  naki raki

The Objective  "  "  "  "  naï raï

I. **Example.**

<table>
<thead>
<tr>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. <em>kokasi</em></td>
<td><em>kokari</em></td>
</tr>
<tr>
<td>G. <em>kokani</em></td>
<td><em>kokari</em></td>
</tr>
<tr>
<td>D. <em>kokanaki</em></td>
<td><em>kokaraki</em></td>
</tr>
<tr>
<td>O. <em>kokanai</em></td>
<td><em>kokaraï</em></td>
</tr>
</tbody>
</table>

2. **Example.**

| N. *mrīesi*      | *mrīka*    | the son | the sons |
| G. *mrīeni*      | *mrīka*    | of—     | of—     |
D. mrīenaki to— mrīkaki to—
O. mrīenaī the— mrīkaii }
              or mrīkati }
            the—

3. Example.

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

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       nēromikaii the faults
G. nēromi (ti) of—        nēromikaii of—
D. neromitaki to—         nēromikakai to—
O. neromi (ti) the—       nēromikani the—.
2. Example.

**Singular.**

<table>
<thead>
<tr>
<th>N.</th>
<th>nōmeri</th>
<th>the fever</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>nōmeri (ti)</td>
<td>of—</td>
<td>nōmerika</td>
</tr>
<tr>
<td>D.</td>
<td>nōmeritaki</td>
<td>to—</td>
<td>nōmerikaki</td>
</tr>
<tr>
<td>O.</td>
<td>nōmeriti (ni)</td>
<td>the—</td>
<td>nōmerikani</td>
</tr>
</tbody>
</table>

**RULES FOR THE FORMATION OF THE PLURAL.**

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

**Examples.**

<table>
<thead>
<tr>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>illu</td>
<td>ilka</td>
</tr>
<tr>
<td>pallu</td>
<td>palka</td>
</tr>
<tr>
<td>kallu</td>
<td>kalka</td>
</tr>
<tr>
<td>walli</td>
<td>walka</td>
</tr>
<tr>
<td>mungeli</td>
<td>mungelka</td>
</tr>
<tr>
<td>hōru</td>
<td>horka</td>
</tr>
<tr>
<td>nōmeri</td>
<td>nōmerka</td>
</tr>
<tr>
<td>wansu</td>
<td>waska</td>
</tr>
<tr>
<td>tōnesi</td>
<td>tōneska</td>
</tr>
<tr>
<td>kommu</td>
<td>komka</td>
</tr>
<tr>
<td>kannu</td>
<td>kanka</td>
</tr>
<tr>
<td>mīnu</td>
<td>mīnka</td>
</tr>
<tr>
<td>pēnu</td>
<td>pēnka</td>
</tr>
</tbody>
</table>
### Singular.  

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ođu</td>
<td>the king</td>
</tr>
<tr>
<td>gōđu</td>
<td>the shepherd</td>
</tr>
</tbody>
</table>

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

### Plural.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ođka</td>
<td></td>
</tr>
<tr>
<td>gōđka</td>
<td></td>
</tr>
</tbody>
</table>

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

### Singular.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>pāta</td>
<td>the table</td>
</tr>
<tr>
<td>kāja</td>
<td>the fruit</td>
</tr>
<tr>
<td>kadda</td>
<td>river</td>
</tr>
<tr>
<td>bađga</td>
<td>stick</td>
</tr>
<tr>
<td>dāra</td>
<td>door</td>
</tr>
<tr>
<td>kutti</td>
<td>nail</td>
</tr>
<tr>
<td>pīzu</td>
<td>gras</td>
</tr>
<tr>
<td>gonda</td>
<td>koka</td>
</tr>
<tr>
<td>manzi</td>
<td>cholam</td>
</tr>
<tr>
<td>ziju</td>
<td>way</td>
</tr>
<tr>
<td>piju</td>
<td>rain</td>
</tr>
<tr>
<td>krīja</td>
<td>honig</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>patanga</td>
<td></td>
</tr>
<tr>
<td>kājanga</td>
<td></td>
</tr>
<tr>
<td>kaddanga</td>
<td></td>
</tr>
<tr>
<td>bađganga</td>
<td></td>
</tr>
<tr>
<td>dāranga</td>
<td></td>
</tr>
<tr>
<td>kuttinga</td>
<td></td>
</tr>
<tr>
<td>pīzunga</td>
<td></td>
</tr>
<tr>
<td>gondanga</td>
<td></td>
</tr>
<tr>
<td>manzinga</td>
<td></td>
</tr>
<tr>
<td>ziju</td>
<td></td>
</tr>
<tr>
<td>pijunga</td>
<td></td>
</tr>
<tr>
<td>krījanga</td>
<td></td>
</tr>
<tr>
<td>žunga or žinga</td>
<td></td>
</tr>
<tr>
<td>piska</td>
<td></td>
</tr>
</tbody>
</table>

### Plural.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>keska</td>
<td></td>
</tr>
<tr>
<td>piska</td>
<td></td>
</tr>
<tr>
<td>trāka</td>
<td></td>
</tr>
<tr>
<td>krika</td>
<td></td>
</tr>
</tbody>
</table>
### 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
paṭṭija | panche | paṭṭika.

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.

---|---|---|
illa | 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 | headache |
| trāka pīsa | |
| 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 ḍaju | behind the house |
RULES IN REFERENCE TO PLACES.

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

ivasi nato hazzesi he went to town
ivari ḍu 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 wātomī 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, ḍu ṭu muhe, upon that house there is used.

A few of the principal postpositions are as follows:

<table>
<thead>
<tr>
<th>Postposition</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>ti</td>
<td>out of</td>
<td>ḍu ṭājuti wātesi, he came from (out of) that place</td>
</tr>
<tr>
<td>tulle</td>
<td>with</td>
<td>evasi nātulle zōlatesi, he spoke with me</td>
</tr>
<tr>
<td>hillaanahā</td>
<td>without</td>
<td>hommu hillaanahā ḍažesësi, he went without money</td>
</tr>
<tr>
<td>ta</td>
<td>in</td>
<td>ḍu pēdata himborka mannu, in the box are clothes</td>
</tr>
<tr>
<td>lekko</td>
<td>upon</td>
<td>horulekko gali wēzi manne, upon the hill blows the wind</td>
</tr>
<tr>
<td>muhe</td>
<td>upon</td>
<td>pāta muhe kagitomi manne, upon the table is paper</td>
</tr>
<tr>
<td>lōki</td>
<td>below, under</td>
<td>ḍu lōki orli rūka manne, under the house is a rat’s hole</td>
</tr>
<tr>
<td>maddi</td>
<td>between</td>
<td>ḍu mrebaka maddi ziju manne, between both trees is a way</td>
</tr>
<tr>
<td>ḇa</td>
<td>in (under)</td>
<td>ḍu ḇa ḍu i illu kazzai, of (under) those houses is this a big one</td>
</tr>
<tr>
<td>kiha</td>
<td>in proportion</td>
<td>ḍu ikakhiba ḍu i illu kazzai, in proportion to those houses this is a big one</td>
</tr>
<tr>
<td>lōni</td>
<td>in (under)</td>
<td>ḍu valka lōni iđi nehai, under (in) these stones is this a good one</td>
</tr>
</tbody>
</table>
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 according to ni helloti lehe kēpitomi I did according to your order
      i 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 ) as long as for ro lēnzu pateka mannadā stay for a month
peteka  ) as long as for
lekkā as long as for ro lēnzu lekkā 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 vidiā kōsōmi wātee I come for wisdom’s sake
taki  for sake of  rānda taki wāha hilloo
     I did not come for rice sake

bakkiti for  ēna bakkiti wāti
       for which did you come

uppara for instead of  nā uppara evanaī wēteri
    they beat him for me

badili  for instead of  īvani badili evanaī keidita
   ittiteri
     they put him for the other in jail

rānda badili hommu hitteri
     they gave money for rice

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

sāri gantataki wa
    come at four o’clock

taki  at, about  dūknomi suttu mānēi
    manneri
     round the shop are people

suttu round  nā illu hommuduwēri e
    illu manne
     opposite to my house is that house

hommudu-wēri  opposite  ī kadda ittala tōta manne
       this side the river is a garden

ittala  this side
darri along kadda darri mrāka mannu along the river are trees
pangata outside ilu pangata walka mannu outside of the house are stones
tappa except ē tīni zāṇa kokari tappa ēzzetie bahe nehari except these three boys all are good
or: sāri godā palka kihā bahe dullitu except four teeth all fell out
āanahā besides tīni zāṇa āanahā ōde tīni zāṇa wateri besides these three, there came still three
ti since tīni dinati imbaa mānnomi we are here since three days
re'nti 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
wie eppe kāta'da excuse till to-morrow
debunie immediately after rānda tizi debunie wātesi he came just after dinner
entee just after rānda tizi entee wātesi he came just after dinner
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—

- **dājuti totto** the side behind
- **suttuti zīju** a round way
- **attalti illu** the other side house
- **pangati andēri** the external darkness

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

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 zada madditi hallamu
go in the middle of the forest

ri panza 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 riai kokari pagediti takamu
go between these two boys

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

idi wediati lehe linzine
this shines like the sun

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

ro warakuttu nomeri kajate
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 mazzē
don 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 ṇa (in) is commonly used in connection with the plural number.

i tūtata pūnga mazzu
there were flowers in this garden

but: i tūtangāṇa 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 (चित्रको प्रेस)

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

imbita ki how far

imbata ki till here

embata ki till there

ī kōdingaṇa kāḍika mannu
between these oxen there are black ones

zāḍata mrāka mannu
there are trees in the forest

angata kassa manne
there is blood in the body

nā kankaṇa pīsa manne
there is pain in my eyes

nā mungelita murmu manne
there is a ring in my nose

nā mungeliti murmu haẓze
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 żōnoe (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
evaniikiha nānu īzteee  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
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—

nōmerīāti 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—

gniānomi 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—

<table>
<thead>
<tr>
<th>Noun</th>
<th>Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>hera</td>
<td>hereka manzinga</td>
</tr>
<tr>
<td>a handful</td>
<td>a handful of rice</td>
</tr>
<tr>
<td>glo'oli</td>
<td>glo'oleka gunda</td>
</tr>
<tr>
<td>two handfuls</td>
<td>two handfuls of flower</td>
</tr>
<tr>
<td>hāta</td>
<td>hateka lamba</td>
</tr>
<tr>
<td>a half yard</td>
<td>a half yard length</td>
</tr>
<tr>
<td>koza</td>
<td>kozaka lamba</td>
</tr>
<tr>
<td>a foot</td>
<td>a foot length</td>
</tr>
<tr>
<td>ādi</td>
<td>ro ādeka lamba</td>
</tr>
<tr>
<td>a step</td>
<td>one step length</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>ādi</td>
<td>ro-adeka lambo</td>
</tr>
<tr>
<td>a step</td>
<td>one step length</td>
</tr>
<tr>
<td>ri ādi lambo</td>
<td>two steps length</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Postposition</th>
<th>Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>attalti</td>
<td>the other side house</td>
</tr>
<tr>
<td>illu</td>
<td></td>
</tr>
<tr>
<td>rōkiti</td>
<td>the tree in front</td>
</tr>
<tr>
<td>mranu</td>
<td></td>
</tr>
</tbody>
</table>

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

Thus—

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>lagge'eti gorri</td>
<td>the bad sheep</td>
</tr>
<tr>
<td>lagge'eti gorri</td>
<td></td>
</tr>
</tbody>
</table>
kādi eju
kādini eju \{ the dark water

nehi tōne'esi
nehiti tōne'esi \} the good friend

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

Adjectives may take the affix āti.

Thus—

**Masculine.**

nehi tōne'esi
nehasāti tōne'esi \} a good friend

neharāti tōne'enga good friends

**Feminine.**

nehi īja a good mother

nehai īja „

nehiāti īja „

nehiāti ījaska good mothers

nehaiāti ījaska „

nehaska ījaska „

**Neuter.**

nehi mrānu a good tree

nehai mrānu „

nehiāti mrānu „

nehaiāti mrānu „
Neuter.

nehiāti mrāka  good trees
nehaiaāti mrāka  "

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

ī odu nehasi  this king is good
ī kōdi nehai  this ox is good
ī kokari nehari  these boys are good
ī ijaska nehai  } these women are good
ī ijaska nehaska  }

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

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

But in the plural form aii each vowel is pronounced separately.

ē pūnga gaḏilinga  these flowers are red
ē ōrka nehari  those kings are good men

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

ē hāhi mannī kokanaki sājomi kēpamu
help the dying boy
ē hāha mannī kōdi
the dead ox
The negative verbal relative participle affixing a to the verbal root is regularly used as an adjective.

Thus—

nānu ōpaa hāda zōlaani (ə.ŋ̣ːŋ̣ hādə zōlaani)
do not speak a word to which I do not consent
nānu ōpuhōa hāda zōlaani (ə.ŋ̣ːŋ̣ hādə zōlaani)
do not speak a word, which is not to be consented to

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

mā akku āti Sappura
my grandfather Sappura (he who lived before)

mā hauta ḍokiri āti Butći
Butchi, the wife of our nayudu, (she was once)

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

nā tōne'eni ḍokeri Sīta wāte
Sīta, the wife of my friend, came

nā talli mrites
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 *pene'esi* in the genitive case instead of the name.

**dambiti pene'eni dokiri**
the wife of the deceased

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

**Question**: nā dambiti pene'eni dōru ēni dōru?
**Answer**: nā dambitani dōru Somba pene'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 zode'esi** the upward taken zode'esi

The word *zodeesi* means a ghost.

If his name is asked for, people will reply.

**kahī, doho, nā zodeeni dōru aha'ai**
do not (ask) it is sin, do not ask the name of my zodeesi.

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

**pulangiēju** sour water
Kuvi pronouns are subdivided as in any other language, as follows:


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, māmbu only can be used.

**Nānu** is declined as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
<th>2nd Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>nānu</td>
<td>māmbu</td>
<td>māro</td>
</tr>
<tr>
<td>G.</td>
<td>nā</td>
<td>of me, my</td>
<td>mā</td>
</tr>
<tr>
<td></td>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
<td><strong>2nd Plural</strong></td>
</tr>
<tr>
<td>--------</td>
<td>--------------</td>
<td>------------</td>
<td>---------------</td>
</tr>
<tr>
<td><strong>D.</strong></td>
<td>nange to, for me</td>
<td>mange mange</td>
<td>mange mange</td>
</tr>
<tr>
<td></td>
<td>nangetaki</td>
<td>mangetaki</td>
<td>mangetaki</td>
</tr>
<tr>
<td><strong>O.</strong></td>
<td>nanaa me</td>
<td>mamaa</td>
<td>mamai</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mamaa</td>
<td>mamai</td>
</tr>
</tbody>
</table>

*ninu* is declined as follows:

<table>
<thead>
<tr>
<th></th>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>N.</strong></td>
<td>ninu you</td>
<td>mimbu you</td>
</tr>
<tr>
<td><strong>G.</strong></td>
<td>nī your</td>
<td>mī</td>
</tr>
<tr>
<td><strong>D.</strong></td>
<td>ninge to you</td>
<td>minge</td>
</tr>
<tr>
<td></td>
<td>ningetaki</td>
<td>mingetaki</td>
</tr>
<tr>
<td><strong>O.</strong></td>
<td>ninaa you</td>
<td>mimaa</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mimaï</td>
</tr>
</tbody>
</table>

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

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

These pronouns have the following peculiarity. The plural of *ivasi* and *ēvasi*, formed *ivari*, *ēvari*, is used
for both masculine and feminine. The plural of id and ed formed ivi, evi and ivaska, evaska, 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.

ivasi and evasi are declined as follows:—

**Singular.**

<table>
<thead>
<tr>
<th>N.</th>
<th>ivasi</th>
<th>he, this man</th>
<th>Plural.</th>
<th>ivari</th>
<th>these men or women</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>ivani (ti)</td>
<td>of him</td>
<td>ivari</td>
<td>of them</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>ivanaki</td>
<td>to him</td>
<td>ivaraki</td>
<td>to them</td>
<td></td>
</tr>
<tr>
<td>O.</td>
<td>ivanaĩ</td>
<td>him</td>
<td>ivarai</td>
<td>them</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ivaniti</td>
<td></td>
<td>ivariti</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Singular.**

<table>
<thead>
<tr>
<th>N.</th>
<th>evasi</th>
<th>he, that man</th>
<th>Plural.</th>
<th>evari</th>
<th>they, those men or women</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>evani (ti)</td>
<td>of him</td>
<td>evari</td>
<td>of them</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>evanaki</td>
<td>to him</td>
<td>evaraki</td>
<td>to them</td>
<td></td>
</tr>
<tr>
<td>O.</td>
<td>evanaĩ</td>
<td>him</td>
<td>evarai</td>
<td>them</td>
<td></td>
</tr>
<tr>
<td></td>
<td>evanati</td>
<td></td>
<td>evarati</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Singular.**

<table>
<thead>
<tr>
<th>N.</th>
<th>idĩ</th>
<th>she, it</th>
<th>Plural.</th>
<th>ivi</th>
<th>or ivaska</th>
<th>they</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>idāni (ti)</td>
<td>of her, it</td>
<td>ivi</td>
<td>ivaska</td>
<td></td>
<td>of them</td>
</tr>
</tbody>
</table>
**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Pronoun</th>
<th>Gender</th>
<th>Plural.</th>
<th>Pronoun</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.</td>
<td>idānaki</td>
<td>to her, it</td>
<td>ıvaki</td>
<td>ıvaskaki</td>
<td>to them</td>
</tr>
<tr>
<td>O.</td>
<td>idāni</td>
<td>her, it</td>
<td>ıvaa</td>
<td>ıvaskai</td>
<td>them</td>
</tr>
<tr>
<td></td>
<td>idāniti</td>
<td></td>
<td>ıvaskatī</td>
<td>ıvaskani</td>
<td></td>
</tr>
</tbody>
</table>

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Pronoun</th>
<th>Gender</th>
<th>Plural.</th>
<th>Pronoun</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ędi</td>
<td>she, it, that</td>
<td>ėvi</td>
<td>or ėvaska</td>
<td>they</td>
</tr>
<tr>
<td>G.</td>
<td>ėdāni</td>
<td>of her, it</td>
<td>ėva</td>
<td>ėvaska</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>ėdānaki</td>
<td>to her, it</td>
<td>ėvanaki</td>
<td>ėvaskaki</td>
<td></td>
</tr>
<tr>
<td>O.</td>
<td>ėdānaī</td>
<td>her, it</td>
<td>ėvaa</td>
<td>ėvaskatī</td>
<td>them</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ėvaskani</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

- **nanu**: it is I
  - īvate
  - īvate’enie
- **ninu**: it is you
  - īvati
- **ēvasi**: it is he
  - īvasi
- **mambu**: it is we
  - īvatomi
- **maro**: it is we
  - īvatohi
- **mimbu**: it is you
  - īvaderi
- **ēvari**: it is they
  - īvari

These forms are used for both masculine and feminine genders. The plural of ėvaska is conjugable likewise.

- ėvaskatomi: it is we
- ėvaskaderi: 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:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. tānu</td>
<td>tāmbu</td>
</tr>
<tr>
<td>G. tani</td>
<td>tami</td>
</tr>
<tr>
<td>D. tange</td>
<td>tamge</td>
</tr>
<tr>
<td>O. tanaa</td>
<td>tamaa</td>
</tr>
<tr>
<td>tanaï</td>
<td>tamaï</td>
</tr>
<tr>
<td>tanati</td>
<td>tamati</td>
</tr>
</tbody>
</table>

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.

\[
\text{mimbu guttee ē kamma kēpadu} \\
\text{you must do that work yourself}
\]

\[
\text{nānue mestee} \\
\text{I saw it myself}
\]

\[
\text{mīmbue zaltiko} \\
\text{be careful yourselves}
\]

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.

\[
\text{mīmbu guttee zaltiko} \quad \text{would mean:} \\
\text{you only shall be careful}
\]

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.

\[
\text{tanilōni tānue wātesi} \\
\text{he came of himself}
\]

or \[
\text{tānu tānue hatitesi} \\
\text{he called of himself}
\]

\[
\text{ē kōdi taniloni tānue wāte} \\
\text{the ox came of himself}
\]
Such expressions as: As for myself, is expressed in Kuvi by adding ātihe or izzihe.

nānu izzihe (ātihe) zōliteema nīnu izzihe hottiema
as for myself I would talk, but you would run away
nīnu kallamu nānu ātihe (izzihe) maï 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:

<table>
<thead>
<tr>
<th></th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>imba’asi</td>
<td>which man, imba’ari or ēnari who?</td>
</tr>
<tr>
<td>G.</td>
<td>imbaani</td>
<td>of whom? imbaari</td>
</tr>
<tr>
<td>D.</td>
<td>imbaanaki</td>
<td>imbaarakí ēnarakí</td>
</tr>
<tr>
<td>O.</td>
<td>imbaanaí</td>
<td>imbaarai ēnaraí</td>
</tr>
<tr>
<td></td>
<td>imbinanaí</td>
<td>imbaaratí ēnaratí</td>
</tr>
<tr>
<td></td>
<td>imbaaraní</td>
<td>imbaarani</td>
</tr>
</tbody>
</table>

Declension of imbai, which woman or thing?

<table>
<thead>
<tr>
<th></th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>imbai</td>
<td>N. imbai or imbaari</td>
</tr>
<tr>
<td>G.</td>
<td>imbini</td>
<td>G. imbai</td>
</tr>
</tbody>
</table>
Singular.       Plural.

D. { imbinaki     D. imbaaraki
     imbinanaki
O. imbinani      O. imbaarai

For imbai very commonly is used the word imbinigattai.

Singular.       Plural.

N. imbinigattai which imbinigattaska and imbinaska
               imbinigattaska "
G. imbinigattani  imbinigattaskaki "
D. imbinigattanaki imbinigattaskani "
O. imbinigattani

Singular.       Plural.

N. ēna which thing? ēnaï or imbinaï
       ēnaï
       ēni
G. imbinani       īvaska imbinaï
D. ēnaataki       not used imbinaï
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, ḅakke to the various interrogative pronouns.

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

irākanā imbinani ātiwa tu’umu
cut down any one of these trees

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

nōmeriti ēnariwa hāteriki?
did any one die of fever?

embaa imbaari hilluuri
there is nobody

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

Thus—

imbinani ātiwa ro pūju tammu
bring any flower, (any one of the flowers)
The Indefinite Pronoun is also formed by adding ā.

imbaasiā ētesi
some one, (any one) has taken it away

Some special words are used as an Indefinite Pronoun.

Thus—

As Noun.

\{ phalānigattasi  \\
\{ phalānitasi  \\
phalānigattai  \\
etke'etasi  \\
etkeetai  \\
\}

a certain man
a certain woman
a different man
a different woman

As Adjective.

phalāniti īja  \\
etkeeti ponda  \\

a certain woman
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), he (that or
those), if the distance is somewhat greater, hū (that or those) if the distance is still greater. All are indeclinable.

ī mrānu nehi ahi tōnza ahi manne
this tree appears well

ē mrānu nehi ahi tōnza ae
that tree appears indistinct

hē mrānu izzaahi (mīnomana) tōnzaāne
that tree appears very indistinct

hū mrānu nange rūtee tōnzā ae
that tree is not visible at all

ē pottanga ae, hū pottangani zimu
shoot not that bird which is near but that one far off

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

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

8. PRONOUNS REFERRING TO NUMBER.

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

ezzōra zāna how many (masc. and fem.)  
ezzōra,  
ezzōna } how many (neuter)  
izzōra zāna so many (masc. and fem.)  
izzōra  
izzōna } so many (neuter)  
ezzeka how much
izzeka
kozzeka
hara zana
haronza zana
hara
harona

\{\begin{align*}
hareka zana &\quad\text{many (masc. and fem.)} \\
hareka &\quad\text{much} \\
gaddu zana &\quad\text{many (masc. and fem.)} \\
gaddu &\quad\text{many, much} \\
bahetawi &\quad\text{all} \\
bahetarider &\quad\text{all (neuter)} \\
\end{align*}\}

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

\begin{align*}
baheterider &\quad\text{all}\quad\text{or}\quad\text{bahetaterider} \\
kozzekaterider &\quad\text{some}\quad\text{or}\quad\text{kozzekataterider} \\
izzekaterider &\quad\text{some}\quad\text{or}\quad\text{izzekataterider} \\
ezzekaterider &\quad\text{many}\quad\text{or}\quad\text{ezzekataterider} \\
\end{align*}

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

imbaa manni baheteri wadu
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
- *izzeka* a very little
- *izzani* a very little
- *izzizzani* a very very little

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

- *ezzora zana* how many
- *ezzora zanati* of how many
- *ezzora zanataki* to
- *ezzora zanati* 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.*

- *ezzona* 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 himu
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 hijaï
I will pay for each puddi according to a puddi

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

bonda bondanga rīnu
drop by drop fell

krama kramomininga
by degrees

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

is expressed by—imbaari evarie (masc.)
imbaaska evaskae (fem.)
neuter)

or: by zaharpāti zaharie (masc.)
zaharwani zaharie (fem.)
zahartani zaharie (neuter)
zahaskawani zahaskee „
zahara kamma zaharee kēpadu
which work, that work do (each do his own work)

zaharpāti zaharee patka perha ōteri
each one took away the fruits, he got

zaharpātani zaharee ōdu
each one take what he can get

zahara ḍekitani zaharee ḍekadu
what every one has to bear, every one may bear
zahara tizzani zaharee tinzu
each one shall eat, what he has to eat
imbaari illu evarie hēpadu
each one sweep his own house
imbaarani gonda evaterie huţadu
each one (female) take her own cloth
i mokkongani imbini glājutani ē glājutee uhadu
put each tree in its own hole
imbini nēzutani ē nēzutee hījai
I will pay at every day (daily)
imbinaskawani evaskakie hīmu
give to each woman, what belongs to her

Very commonly is used:

dinomitani dinomie hījai
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 rēżeri?
in what different places did you wander?
ēvaēvari kokari hotteri
their respective boys ran away
ē ē hörka 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.

\[\text{idí} \text{ro} \text{kūdağ} \text{edi} \text{ro} \text{kūda}\]
this is one caste, this is another

\[\text{roonaį} \text{hātitihe} \text{roosi} \text{wānesi}\]
if I call for one man, another comes

\[\text{ronda} \text{rezzihe} \text{rondi} \text{nējine}\]
if you pull out one, another springs up

\[\text{i kadda} \text{roheti} \text{ze} \text{hō’one}, \text{roheti} \text{ze} \text{likine}\]
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:

\[\text{ōdero}, \text{ōderoosi}, \text{ōderondi}\]

\[\text{i} \text{zīju} \text{āanahā} \text{ōdero} \text{zīju} \text{männe}\]
besides this way there is still another one

\[\text{ro} \text{dōka} \text{hālee} \text{ōderondaa} \text{hijamu}\]
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 izi, (little) the composite noun—izasi, is formed, which is masculine and means a boy. When arı is affixed to izi, the composite noun izarı is formed, which means—boys.

Example.

<table>
<thead>
<tr>
<th>izasi</th>
<th>the little one, the boy</th>
</tr>
</thead>
<tbody>
<tr>
<td>izai</td>
<td>the little one, the girl (or neuter)</td>
</tr>
<tr>
<td>izari</td>
<td>the little ones, the boys</td>
</tr>
<tr>
<td>izaii</td>
<td>the little ones, the girls (or neuter)</td>
</tr>
</tbody>
</table>

Examples of such Formations.

With Adjectives.

<table>
<thead>
<tr>
<th>kazzasi</th>
<th>a big one</th>
</tr>
</thead>
<tbody>
<tr>
<td>kazzai</td>
<td>a big one (fem. neut.)</td>
</tr>
<tr>
<td>Özitası</td>
<td>a beautiful one</td>
</tr>
<tr>
<td>nehası</td>
<td>a good one</td>
</tr>
<tr>
<td>Kadınası</td>
<td>the black one</td>
</tr>
<tr>
<td>Longinesi</td>
<td>the red one.</td>
</tr>
<tr>
<td>Opnesi</td>
<td>the white one.</td>
</tr>
</tbody>
</table>

With Verbs.

<table>
<thead>
<tr>
<th>Wehenasi</th>
<th>the speaker.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wennasi</td>
<td>the hearer or beggar.</td>
</tr>
<tr>
<td>Painasi</td>
<td>the beater.</td>
</tr>
<tr>
<td>Pohikınasi</td>
<td>the nourisher.</td>
</tr>
<tr>
<td>Wānasi</td>
<td>the comer.</td>
</tr>
</tbody>
</table>
With Verbs.

hīnasī the giver.
hunzināsi the sleeper.
hillaatāsi the not existing one.
ziwu hillaatāsi the liveless one.

With Pronouns.
nāasi my man, the mine
nīasi thy man, the thine
mīasi your man
but evanigattāsi is more common than evanasi

With Adverbs.
īletāsi a such one
wālatāsi a man, who has no caste, a man who has travelled all over the land
imbitāsi the wherefrom man
imbatāsi the man here
embatāsi the man there
rēenitāsi the man of yesterday
ninizutāsi the man of to-day

With Postpositions.
pangatāsi the man of the outside
ittaltāsi the man on this side
lekkotāsi the one above
lōkitāsi the one below
With Nouns.

nōmerasi  the sick one

telungetesi  the Telugu man

kristuusi  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,
nehiahhi 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.

nie     now
nieti  from now
nietehe  afterwards
nietaki  till now

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

The words rōoni (day before yesterday)
reeni (yesterday)
ninzu (to-day)
wie (to-morrow)
mae the day after to-morrow
aggāda mae the day after the day after to-morrow

are declined as follows:

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

The following are examples of declensions of postpositions:

lekko above, lekkoti from above, lekkotaki to up
lōki beneath, lōkiti " lōkitaki
nōkita in front, nōkiti " nōkitaki
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
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 ī 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

ī mrānu udehe ae ē mrānu zakke tu'udu
cut down this tree as well as the other
either...or

either he nor I came

The conjunction for either—or is sometimes omitted.

either he gave nor I

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

neither Ramudu nor Basu are coming

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

Neither branches nor leaves fell down although the wind blew.

The conjunction neither ... nor...can be translated by atiwa 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.

it was neither cold nor warm

you must bear both happiness and sorrow
SUBORDINATE CONJUNCTIONS.

**samma—** but **nānu wāha hilloo samma tānu wātesi**

I did not come, but he came

**gāni—** but **osso uttesi gāni nehi aātesi**

he took medicine, but did not get well

**ēlezakke—** but **nehi osso hittee ēlezakke nīdaatesi**

I gave good medicine, but he did not live

**ēlewa—** but **illu halle 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 **i 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
ilenzihi wessa hazzesi.
so talking he went away

ilekihi kīdu
so do

pūuni illu dostee enaataki maha plāai rīha hazzë
I built a new house, for the old one fell down

nañu hōru engitee enaataki izzihe hizi di manne inzihi
I climbed the hill, for it is cold (therefore)

lakka therefore hommu hittee lakka tizzëesi
I gave money, therefore he ate
TEMPORAL.

ati when nānu wātati zohor kitesi
when I came he made salams

jalie when at evasi wessalie nānu kēpitee
once, as when he told me I did it

nati when patka mannati rāha hōtane
when fruits are there joy will be to me

nati while nānu zōlkiānati ēdie wāte kaburu
while I was talking this letter came

nānupaimannatilittesi
he wept while I was beating

purre when nānu wātipurre nange hījamu
when I come (came) give me
dāju  after-wards  ninu hittiḍāju  nānu rāhāaī  
   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  

dakkittie  since  ī illu dosti dakkittie  
   nehi hilloomi  
   since  we have built this house we are not well  

modaltie  since  māmbu wāti modaltie  
   gōḍi  
   since  we came, there was quarrelling  

nēṣutie  since  wēḍa hōti nēṣutie  
   karra āte  
   since  the sun rose (morning) it got sunshine  

ēdie  just when  nānu hazzee ēdie Ramuda wātesi  
   just when  I went Ramudu came  

13
mazzati during nānu zolkiahi mazzati wezzeri
when they listened during my speech

heez while evari dēka manzehee katta kerheri
they sang while they carried

nānu manzehee tizzeri
they ate while I was there

ezzeka till nanumanni.ezzeka nehi ahi mazzeri
so long as they were all right as long as I was there

as 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 képiti 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 rondi 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 rondi āanaha īdani zakke hittee
besides this one I gave you this too
CONDITIONAL CONJUNCTIONS.

inzihithat hazzalinzihininge kūli hijatee
I gave you coolly hire that you should go

lehe that ninu wānilehe hātatee
I called you, that you should come

aki that mīmbu hunzinaki (hunzinanaki) 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 wennaatesi
although I told it, he did not hear

uppara although ni hommu hitti uppara nanaa wētati
although I gave you your money, you beat me

he if ninu 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 ēzari 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 wennaateri
they did not hear even one word

X.

INTERJECTIONS.

Sometimes nouns are used as interjections.

Thus:—
pāpu dharmu= alas!
papu dharmu riha hazzesi!
alam! he fell down!
General Interjections consist of mere exclamations.

Thus:

ābalijō  alas! (O father)
ījalijō  alas! (O mother)
abalesa  alas!
ījalesa  alas!
ahagandi, expression of admiration.
hūjē, expression of terror or surprise.
sessi

fie! expressions of aversion.

The word gađe and aha are used as exclamations of astonishment.

embaa mīmbu manzeri inzihi inzakūdditee
gāni aha imbaa manzeri gađe.

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

11.

NUMERALS.

Numerals are divided in 1. Cardinal,—2. Ordinal,
1. CARDINAL.

The Kuvi language counts only up to twenty.

**Table.**

<table>
<thead>
<tr>
<th>Number</th>
<th>Kuvi Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ro</td>
</tr>
<tr>
<td>2.</td>
<td>ri</td>
</tr>
<tr>
<td>3.</td>
<td>tīni</td>
</tr>
<tr>
<td>4.</td>
<td>sāri</td>
</tr>
<tr>
<td>5.</td>
<td>pāsa</td>
</tr>
<tr>
<td>6.</td>
<td>so</td>
</tr>
<tr>
<td>7.</td>
<td>sāta</td>
</tr>
<tr>
<td>8.</td>
<td>āta</td>
</tr>
<tr>
<td>9.</td>
<td>no</td>
</tr>
<tr>
<td>10.</td>
<td>doso</td>
</tr>
<tr>
<td>11.</td>
<td>egāro</td>
</tr>
<tr>
<td>12.</td>
<td>bāro</td>
</tr>
<tr>
<td>13.</td>
<td>tēro</td>
</tr>
<tr>
<td>14.</td>
<td>sōdo</td>
</tr>
<tr>
<td>15.</td>
<td>pondro</td>
</tr>
<tr>
<td>16.</td>
<td>sōdo</td>
</tr>
<tr>
<td>17.</td>
<td>sotro or sotaro</td>
</tr>
<tr>
<td>18.</td>
<td>otro or otaro</td>
</tr>
<tr>
<td>19.</td>
<td>onesi</td>
</tr>
<tr>
<td>20.</td>
<td>solga or kōđe</td>
</tr>
<tr>
<td>30.</td>
<td>kōđi doso</td>
</tr>
<tr>
<td>40.</td>
<td>ri kōđi</td>
</tr>
<tr>
<td>50.</td>
<td>ri kōđi doso</td>
</tr>
</tbody>
</table>
60. tīni kōdi
70. tīni kōdi doso
80. sāri kōdi
90. sāri kōdi doso
100. pāsa kōdi or wanda or wanza
200. doso kōdi or ri wanda, wanza
300. pondro kōdi or tīni wanda, wanza
400. kōde kōdi or sari wanza

etc.

1,000. ro māna = one kunsam measurement
10,000. doso māna = pāsa putti, pāsa kandi
garhe = a garce

garheka or garhāng akoldi = countless

Examples.

25. kōde pāsa
55. ri kōdi pondro
99. sāri kōdi onesi
333. sōdo kōdi 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.

do so zāna kokari kahiteri.
ten boys were playing.
tīni gotta kōdinga koḍditee.
I purchased three oxen.
The numerals one and two are never affixed with \textit{zāna} or \textit{gotta}. They use special words: as

- \textit{roosi} for masc.
- \textit{rondi} for fem. and neuter
- \textit{riari} for masc. and fem.
- \textit{ri} for fem. and neuter
- \textit{rindi}

These numerals are declinable.

\textit{roosi} is to be declined according to the first declension.

\begin{tabular}{ll}
\textit{Singular.} & \textit{Plural.} \\
N. \textit{rondi} & \textit{rindi} or \textit{rindaska} \\
G. \textit{rondani} & \textit{rindani} " \textit{rindaska} \\
D. \textit{rondanaki} & \textit{rindanaki} " \textit{rindaskaki} \\
O. \textit{rondaa} & \textit{rindaa} " \textit{rindaskani} \\
\end{tabular}

When \textit{zāna} or \textit{gotta} is affixed, the numeral is not declined, but these two affixes only.

Thus:

\begin{tabular}{ll}
\textit{Singular.} & \\
N. \textit{sāri zāna} & four men or \textit{zānanga} \\
G. \textit{sāri zānati} & " \textit{zānanga} \\
D. \textit{sāri zānaki} (taki) & " \textit{zānangaki} \\
O. \textit{sāri zānati} & " \textit{zānangani (t)} \\
\end{tabular}
The two numerals *pāsa* and *bāro* have a special collective sense as they denote a number of persons or things.

*pāsa lōku zōlini hāḍa wennamų.*
listen to on people’s word.

*bāro bai westani hāḍa wennaidă*
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 tīnī sāri dabunga tattesi*  
he brought three or four coins

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

Thus—

<table>
<thead>
<tr>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>O.</th>
</tr>
</thead>
<tbody>
<tr>
<td>tīnī</td>
<td>tīnī</td>
<td>tīnī</td>
<td>tīnī</td>
</tr>
<tr>
<td>gotta</td>
<td>gotta</td>
<td>gottaki (taki)</td>
<td>gottaa</td>
</tr>
<tr>
<td>three</td>
<td></td>
<td>or</td>
<td>or</td>
</tr>
<tr>
<td></td>
<td></td>
<td>gottaska</td>
<td>gottaskaki</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>gottaskani</td>
</tr>
</tbody>
</table>

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 rendi 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 maī
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 maī
or sāri gāra glāziwaha kūitie maī
from east counting I am in the fifth house

sāri gāra liitee maī
or sari gāra glāziwaha liitie maī
from west counting I am in the fifth house
It means I am in the western (kūitā) after the fourth counting four from the east. Or, I am in the eastern house (liita) after counting four from the west.

When then ordinal numeral—the first—the second—has to be translated, the word
dakkitasi the first
dakkitai the first, (fem. or neut.)
rooni dājutasi the second
roneṇi dājutai the second (fem. or neut.)
rairi dājutasi or zēzotasi the third
tīṇi zāna dājutasi or zēzotasi the fourth
tīṇi gottaska dājutai or zēzotai the fourth (fem. or netr.)

etc.

3. FRACTIONS.

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

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

etc.

\[
\begin{align*}
\frac{1}{2} \text{ ro bāga or sagomi or sangori} &= \text{a half} \\
\frac{1}{2} \text{ ro adda bāga} \\
\frac{1}{2} \text{ ro narra}
\end{align*}
\]
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 \( \frac{1}{4} \) seer

4. COLLECTIVE NUMERALS.

Collective numerals are formed by—bahēahi or ramārami

bahēahi doso zāna āneri
there are about ten men
ramārami ro doso takka pata mazzee
I got about ten rupees

5. PROPORTIONAL NUMERALS.

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

ī illu ē illukika tini gūna agāda manne.
this house is three times bigger than that.

The affix ōdu (part) may be used too.

nangekiha evasi riōdu agāda plizza man-
nesi.
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 haẓzeri.
at the rate of three they went.
tīni gotta lekka kahi, rinda lekka hīmu
don’t give at the rate of three, but at the rate
of two
izzona lekka pādei hīmu
give at the rate of a few grains
izzora lekka kāḍu undu
drink at the rate of a little bit of brandy

PART II.

VERBS.

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

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

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

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

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

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

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

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

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

1. THE POSITIVE FORM OF VERBS.

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

Present Tense.

Singular.

1st person nānu maï I am.
2nd person nīnu manzi you are.
3rd person evasi mannesi 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  | \{ they are. |
| 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.

ī barita doso zāna kokari manneri  
there are ten boys in the school

ē barita doso zāna pōtanga mannu  
there are ten girls in that school

ē zādata sārigotta mraka mannu  
there are four trees in the forest

nā pēdata tālomi manne  
in my box is a key

ī ījaska ōza mannu  
these women are beautiful

nā mānga imbaa manne  
my daughter is here

ī bakarata hāra pipelka mannu  
in this room are many knives
The first conjugation is in reality the only regular form of conjugation. The other three are merely variations of the first.

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

**Infinitive.**

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

**Participle Relative.**

present part.  *manni*    being
past part.    *mazzi*    having been

**Participle Verbal.**

present part.  *manzihi*    being
past part.    *manziwaha*    having been

**Present.**

*Singular.**

* I am "nānu mai"
* you are "ninu manzi"

* Plural.**

* we "māmbu mannomi"
* are "māro manno"
### Singular

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>evasi mannesi</td>
<td>mīmbu manzeri</td>
</tr>
<tr>
<td>ēdi manne</td>
<td>evari manneri</td>
</tr>
<tr>
<td></td>
<td>ēvi mannu</td>
</tr>
</tbody>
</table>

#### Future

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nānu manzaï</td>
<td>māmbu manzanomni</td>
</tr>
<tr>
<td>nīnu manzi</td>
<td>maro mano</td>
</tr>
<tr>
<td>evasi manzanesi</td>
<td>mīmbu manzeri</td>
</tr>
<tr>
<td>ēdi manzane</td>
<td>evari manzaneri</td>
</tr>
<tr>
<td></td>
<td>ēvi manzanu</td>
</tr>
</tbody>
</table>

#### Habitual Present

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nānu manzi mai</td>
<td>I am in the habit to be</td>
</tr>
<tr>
<td>nīnu manzi manzi</td>
<td>you are</td>
</tr>
<tr>
<td>evasi manzi mannesi</td>
<td>&quot; &quot; &quot;</td>
</tr>
<tr>
<td>ēdi manzi manne</td>
<td></td>
</tr>
</tbody>
</table>

#### Plural

<table>
<thead>
<tr>
<th>Plural</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>māmbu manzi mannomi</td>
<td>we are in the habit to be</td>
</tr>
<tr>
<td>maro manzi manno</td>
<td>be</td>
</tr>
<tr>
<td>mīmbu manzi manzeri</td>
<td></td>
</tr>
<tr>
<td>evari manzi manneri</td>
<td></td>
</tr>
<tr>
<td>ēvi manzi mannu</td>
<td></td>
</tr>
</tbody>
</table>
111

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 you " " "
2nd per. mīmbu manza manzeri they " " "
3rd per. evari manza manneri
    ēvi manza mannu

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 they were
    ēvi mazzo
The Habitual Past.

Singular.

1st per. nānu manzi mazzi I was being—I remained 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 mazzema I would be

2nd per. nīnu mazzima

3rd per. evasi mazzesima ēdi mazzema

I would be you would be he she it
Plural.

1st per. māmbu mazzomima
māro mazzohima } we would be
2nd per. mīmbu mazzerima you would be
evari mazzerima
evi mazzuma } they would be

Singular.

1st per. nanu manzi mazżeema
I would have been

etc.

Imperative.

Singular. Plural.

2nd per. { manna be manzu
{ mannamu be manzunga
mannahadu

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

manno
manno hīma } let us be
mazzo hīma

Particip. Relative.

Present. Past.

manni being mazzi having been
### 3. FIRST CONJUGATION.

**Conjugation of the Verb** *wa* (to come).

<table>
<thead>
<tr>
<th>Root</th>
<th><strong>wā</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Infinitive</td>
<td><strong>wā, wājali</strong></td>
</tr>
</tbody>
</table>
| Verb. noun    | present: **wānai**  
                | past: **wātaī** |
| Verb. partic. | present: **wahihi**  
                | past: **wahiwaha** |
|               | prog. pres. **wahi manni**  
|               | " past: **waha manni** } **wāni** |
| Rel. partic.  | " past: **wahi mazzi**  
|               | " past: **waha mazzi** } **wāti** |
|             | pres. **wāi** |
|             | future **waini** |
| Tense        | prog. pres. **wahi maï**  
|              | **waha maï** |
|              | past **wātee** |
|              | prog. past **wahi mazzee**  
|              | **waha mazzee** |
| Inde- finite | pres. **waïma**  
|              | past **wāteema** |
| Indefinite   | **wāpee** |
| Sing. 2nd pers. | **wāa**  
|              | **wāmu** |
| Plur. 1st pers. | **wāno**  
|              | **wānohima** |
| Plur. 2nd pers. | **wādu**  
|              | **wādunga** |
PRESENT TENSE AND FUTURE.

Singular.  Plural.

nānu wai or waïni I come  māmbu wānomi  we
ninu wādi  māro wāno  come
evēsi wānesi  evari wāderi
edi wāne  ewi wānu

Pro. Present.

Singular.  Plural.

nānu wahi mai  I am { māmbu wahi mannomi
          coming  māro wahi manno
ninu wahi manzi
nevēsi wahi mannesi
ēdi wahi manne

Pro. Past Tense.

nānu waha mai  I have been coming
ninu waha manzi
evēsi waha mannesi
ēdi waha manne
māmbu waha mannomi
māro waha manno
mīmbu waha manzeri
evēri waha manneri
ēwi wahi mannu
Past Tense.

nānu wātee I came māmbu wātomī \{ we \\
māro wāto (hi) \} came
nīnu wāti mimbu wāteri
evasi wātesi evari wāteri
ēdi wāte ēvi wātu

Prog. Past Tense.

nānu wahi mazze I was coming
nānu wahā mazze I had been coming

To be conjugated regular according to mazze.

Indefinite Present Tense.

nānu waïma I would come
nīnu wādima you " "
evāsi wānesima he " "
ēdi wānema she, it " "
māmbu wānomima \{ we " "
māro wānoma \}
mimbu wāderima you " "
evāri wānerima they " "
ēvi wānuma they " "

Indefinite Past Tense.

nānu wāteema I would have come
nīnu wātima you " " "
evasi wātesima he would have come
ědi wātema she, it, " " "
mambu wātomima we " " "
māro wātohima } you " " "
mīmbu wāterima } they " " "
evāri wāterima ēwi wātuma

**Indefinite Tense.**

nānu wāpee I may come
ěnu wāmu you " " 
evāsi wāpesi he " " 
ědi wāpe she, it, " " 
māmbu wāpomi we " " 
māro wāpo }
mīmbu wādu (wāwadu) you " " 
evāri wāpari }
ēwi wāpu they " " 

**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 kēpinī
{ past zōliti hātiti kēpiti

Tenses { pres. zōlaī hātaī kēpaī
{ past zōlitee hātitee kēpitee

Indef. { pres. zōliima hātiima kēpiima
{ past zōliiteema hātiiteema kēpiiteema

Indefinitum zōlapee hātapee 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
niḏ  live  kaž  bite
ūr  push  ḍēk  carry
huz  weave  waz  cook
pañd  send  dung  join
kūd  assemble  āi  cool
tap  go astray  pāi  beat
tamp  be silent  wēi  rise
hūd  burn  klūi  set
hunz  sleep
koḏ  buy
wend  return

Verbs with One Syllable only.

wā  come  mli  change
hā  die  ḍa  cut
hī  give  ta  bring
ki  do  ō  carry
prā  by  ā  become
li  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**.

<table>
<thead>
<tr>
<th>Root</th>
<th><strong>doh’</strong> (build)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infinitive</td>
<td><strong>doh’</strong> or <strong>dossali</strong></td>
</tr>
<tr>
<td>Verb. noun</td>
<td>{</td>
</tr>
<tr>
<td>pres.</td>
<td><strong>doh’nai</strong></td>
</tr>
<tr>
<td>past</td>
<td><strong>dostai</strong></td>
</tr>
<tr>
<td>Verb. partic.</td>
<td>{</td>
</tr>
<tr>
<td>pres.</td>
<td><strong>dossihi</strong></td>
</tr>
<tr>
<td>past</td>
<td><strong>dossiwaha</strong></td>
</tr>
<tr>
<td>prog. pres</td>
<td>{ <strong>dossi manni</strong> } <strong>doh’ni</strong></td>
</tr>
<tr>
<td>Rel. partic.</td>
<td>{</td>
</tr>
<tr>
<td>prog. past</td>
<td>{ <strong>dossi mazzi</strong> } <strong>dosti</strong></td>
</tr>
<tr>
<td>pres</td>
<td><strong>doh’i</strong></td>
</tr>
<tr>
<td>fut</td>
<td><strong>doh’ini</strong></td>
</tr>
</tbody>
</table>
| prog. pres | { **dossi mai** }
| Tense. | { **dossa mai** |
| past | **dostee** |
| prog. past | { **dossi mazzee** }
| { **dossa mazzee** |
| indef. | { |
| pres | **doh’ima** |
| past | **dosteema** |
| Indefinite | **dospee** |
| 2nd pers. sing | { **doh’a** }
| Imperative | { **doh’mu** |
| 2nd pers. plural | { **doh’du** }
| | { **doh’dunga** |
Table of Regular Verbs of Second Conjugation.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>weh' (talk)</td>
<td>weh'nai</td>
<td>westai</td>
<td>weh'ni</td>
<td>westi</td>
<td>weh'i</td>
<td>westee</td>
<td>weh'ima</td>
<td>westeema</td>
<td>weh'a</td>
<td>weh'du</td>
</tr>
<tr>
<td>rih' (begg)</td>
<td>rih'nai</td>
<td>risti</td>
<td>rih'ni</td>
<td>risti</td>
<td>rih'i</td>
<td>ristee</td>
<td>rih'ima</td>
<td>risteema</td>
<td>rih'a</td>
<td>rih'du</td>
</tr>
<tr>
<td>goh' (drink)</td>
<td>goh'nai</td>
<td>gostai</td>
<td>goh'ni</td>
<td>gosti</td>
<td>goh'i</td>
<td>gostee</td>
<td>goh'ima</td>
<td>gosteema</td>
<td>goh'a</td>
<td>goh'du</td>
</tr>
</tbody>
</table>

Verbs of Second Conjugation:

- neh’ fill
- meh’ see
- 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 \( z' \), and are losing their \( n \) in the present time.

Root .................................. \textit{wen'} (hear)

Infinitive .................. \textit{wen'} or \textit{wenzali}

Verb. noun \{
\begin{align*}
\text{pres.} & : \textit{wennai} \\
\text{past.} & : \textit{wezzai}
\end{align*}
\}

Verb. particip. \{
\begin{align*}
\text{pres.} & : \textit{wenzi} \\
\text{past.} & : \textit{wenziwaha}
\end{align*}
\}

Rel. particip. \{
\begin{align*}
\text{prog. pres...} & \{ \textit{wenzi manni} \} \textit{wenni} \\
\text{prog. past...} & \{ \textit{wenzi mazzi} \} \textit{wezzizi}
\end{align*}
\}

\begin{align*}
\text{pres.} & : \textit{we'ii} \\
\text{fut.} & : \textit{we'ini}
\end{align*}

\begin{align*}
\text{prog. pres...} & \{ \textit{wenzi mai} \} \textit{wenni} \\
\text{prog. past...} & \{ \textit{wenzi mazzee} \} \textit{wezzee}
\end{align*}

\begin{align*}
\text{Indef.} & \{ \\
\text{pres.} & : \textit{we'ima} \\
\text{past.} & : \textit{wezzeeama}
\end{align*}

Indefinitum .................. \textit{wennapee}
### Table of Regular Verbs of Third Conjugation

**Root**............pun’ (know) in’ (talk) man’ (be)

<table>
<thead>
<tr>
<th>Verb</th>
<th>pres. punuai</th>
<th>innuai</th>
<th>mannuai</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>past puzzai</td>
<td>izzai</td>
<td>mazzai</td>
</tr>
<tr>
<td>Verb</td>
<td>pres. punzihi</td>
<td>inzihi</td>
<td>manzihi</td>
</tr>
<tr>
<td>part.</td>
<td>past punziwaha</td>
<td>inziwaha</td>
<td>manziwaha</td>
</tr>
<tr>
<td>Rel.</td>
<td>pres. punni</td>
<td>inni</td>
<td>mannni</td>
</tr>
<tr>
<td>part.</td>
<td>past puzzi</td>
<td>iizi</td>
<td>mazzi</td>
</tr>
<tr>
<td>Tense.</td>
<td>pres. pui</td>
<td>i</td>
<td>maï</td>
</tr>
<tr>
<td></td>
<td>past puzzee</td>
<td>izzee</td>
<td>mazzeee</td>
</tr>
<tr>
<td>Indef.</td>
<td>pres. puïma</td>
<td>iïma</td>
<td>maïma</td>
</tr>
<tr>
<td></td>
<td>past puzzeema</td>
<td>izzeema</td>
<td>mazzeema</td>
</tr>
<tr>
<td>Indefinitum....punnapee</td>
<td>innapee</td>
<td>mannapee</td>
<td></td>
</tr>
</tbody>
</table>

**Imperative.**

<table>
<thead>
<tr>
<th>sing. punna</th>
<th>inna</th>
<th>manna</th>
</tr>
</thead>
<tbody>
<tr>
<td>plur. punnadu</td>
<td>innadu</td>
<td>mannadu</td>
</tr>
<tr>
<td></td>
<td>inzu</td>
<td>manzu</td>
</tr>
</tbody>
</table>

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) rên  go

about, wander.

<table>
<thead>
<tr>
<th>Verb.</th>
<th>pres. hannai</th>
<th>rennai</th>
<th>rênai</th>
</tr>
</thead>
<tbody>
<tr>
<td>nouns.</td>
<td>past hazzai</td>
<td>rezzai</td>
<td>rëzai</td>
</tr>
</tbody>
</table>
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......... ōrhhai

Verb. partic.  \{ pres......... ōrhi
                 \{ past......... ōrhiwaha
Table of Regular Verbs of Fourth Conjugation.

Root............ porh' (dress) merh' kluph (sink)
lighten    one

Verb.  

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>porhnai</td>
<td>porhai</td>
<td>merhnai</td>
<td>merhai</td>
</tr>
<tr>
<td>kluphnai</td>
<td>klunai</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Verb part.  

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>porhi</td>
<td>porhiwaha</td>
<td>merhi</td>
<td>merhiwaha</td>
</tr>
<tr>
<td>kluphi</td>
<td>kluphiwaha</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table of Regular Verbs of Fourth Conjugation.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>pōrh</td>
<td>lurk, swim</td>
<td>tūnh'</td>
</tr>
<tr>
<td>dulh'</td>
<td>shake off</td>
<td>wākh</td>
</tr>
<tr>
<td>perh'</td>
<td>lift up</td>
<td>dākh</td>
</tr>
<tr>
<td>mrekh'</td>
<td>spoil</td>
<td>plīkh</td>
</tr>
<tr>
<td>lukh</td>
<td>hide</td>
<td></td>
</tr>
</tbody>
</table>

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 hījaī I give (to me)
nīnu  hījadi
evasi  hījanesi
ēdi  hījane
māmbu  hījanomi
māro  hījano
mīmbu  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
Past Tense.

nānu hījateema I would have given for me, to me

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

Imperative.

Singular.

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

Plural.

hīdu give it
hījadu give it to me
hidunga  give it
hījadunka  give it to me

Table of Self-Reflexive Forms.
kittesi  he did
kijatesi  he did it for me
kēpitesi  he did
kēpatesi  he did it for me
weężesi  he asked
wenzatesi  he asked me
paitesi  he beat
paijatesi  he beat me
tiżzesi  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
reżzesi  he pulled him out
rezzatesi  he pulled me out

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

hottesi  =he ran away
hottatesi  =he came running to me, he came
These boys ran away.
These boys came running.

An example to show the difference.

My husband does not appear to you.
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.

<table>
<thead>
<tr>
<th>Root</th>
<th>New root</th>
<th>Past tense</th>
<th>New past tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>pun</td>
<td>punb</td>
<td>puzzee</td>
<td>pubitee</td>
</tr>
<tr>
<td>wen</td>
<td>wenb</td>
<td>wezzee</td>
<td>wenbitee</td>
</tr>
<tr>
<td>han</td>
<td>halw</td>
<td>hazzee</td>
<td>halwitee</td>
</tr>
<tr>
<td>rēn</td>
<td>relw</td>
<td>rezzee</td>
<td>reliwitee</td>
</tr>
<tr>
<td>in</td>
<td>inb</td>
<td>izzee</td>
<td>inbitee</td>
</tr>
<tr>
<td>tin</td>
<td>tinb</td>
<td>tizzee</td>
<td>tinbitee</td>
</tr>
<tr>
<td>ōrh</td>
<td>ōrhw</td>
<td>ōrhee</td>
<td>ōrhwitee</td>
</tr>
</tbody>
</table>
The following are irregular forms:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ta bring</td>
<td>tapiw</td>
<td>tattee</td>
<td>tapiwitee</td>
</tr>
<tr>
<td>pā receive</td>
<td>pānp</td>
<td>pātee</td>
<td>pānpitee</td>
</tr>
<tr>
<td>ho run away</td>
<td>honp</td>
<td>hottee</td>
<td>honpitee</td>
</tr>
</tbody>
</table>

The relative participle of those verbs with w or b have an exclamationary meaning and qualification, or Telugu: ఇందులో మేము.

nīnu kēpiwiti kamma

ఇందులో మేము మేము మేము, what a work you are doing

mimbu porwiti himbori eţţeka

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. unnaï glā'naï rēnni rē'nai
       nouns { past. uttaï glātaï rēzai rē'tai

Verb. { pres undihì glāzihi rēzihi rēzihi
       part. { past. undi- glazi- rēzi- rēzi-
              waïha waïha waïha waïha

Relative part. { pres. unnī - gla'ni rēni rē'nī
                past. utti glāti rēzi rē'ti

Tenses { pres. ui glāi rēi rēi
        past. uttee glātee rēzee rētee

Indef. { pres. uima glāima rēima rēima
        past. utteema glāteema rēzee- rētee-
                ma ma

Imper- { sing. unna glā'a rēa re'mu
         ative. { plur. undu gla'du rēzu re'du

A special form is the following:—

hēnga wātomi is equal to hēndali wātomi
we came to see

hōdga wātere
they came to enter

9. ON THE NEGATIVE FORM OF VERBS.

The negative form is commonly expressed by affixing a, short a to the verb root or by affixing the negative primary verb hill (not be). The euphonic rules must
be well remembered; namely—a vowel, when it follows
a preceding one, takes the sound of the latter.

**The Negative Primary Verb.**

**Present Tense.**

<table>
<thead>
<tr>
<th></th>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1 per.</td>
<td>nānu hilloo</td>
<td>{māmbu hilloomi</td>
</tr>
<tr>
<td></td>
<td>I am not</td>
<td></td>
</tr>
<tr>
<td>2 per.</td>
<td>nīnu hilluūdi</td>
<td>mīmbu hilluuderi</td>
</tr>
<tr>
<td>3 per.</td>
<td>{evasi hilluusis</td>
<td>evari hilluuri</td>
</tr>
<tr>
<td></td>
<td>{ēdi hillee}</td>
<td>ēvi hillau</td>
</tr>
</tbody>
</table>

**Past Tense.**

<table>
<thead>
<tr>
<th></th>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1 per.</td>
<td>{nānu hillaatees</td>
<td>{māmbu hillaatomi</td>
</tr>
<tr>
<td></td>
<td>I was not</td>
<td>māro hillaatohi</td>
</tr>
<tr>
<td>2 per.</td>
<td>nīnu hillaati</td>
<td>mīmbu hillaateri</td>
</tr>
<tr>
<td>3 per.</td>
<td>{evasi hillaatesi</td>
<td>evari hillaateri</td>
</tr>
<tr>
<td></td>
<td>{ēdi hillaate</td>
<td>ēvi hillaatu</td>
</tr>
</tbody>
</table>

**Indefinite Tense, Present.**

<table>
<thead>
<tr>
<th></th>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1 per.</td>
<td>{nānu hillooma</td>
<td>{māmbu hilloomima</td>
</tr>
<tr>
<td></td>
<td>I may be not</td>
<td>māro hilloohima</td>
</tr>
<tr>
<td>2 per.</td>
<td>nīnu hilluudima</td>
<td>mīmbu hilluuderima</td>
</tr>
<tr>
<td>3 per.</td>
<td>{evasi hilluusima</td>
<td>evari hilluurima</td>
</tr>
<tr>
<td></td>
<td>{ēdi hilleema</td>
<td>ēvi hillauema</td>
</tr>
</tbody>
</table>
### Past.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1 per.</strong> nanu hilla-</td>
<td>māmbu hilla-</td>
</tr>
<tr>
<td>teema have been</td>
<td>teema have been</td>
</tr>
<tr>
<td><strong>2 per.</strong> nīnu hillaatima</td>
<td></td>
</tr>
<tr>
<td><strong>3 per.</strong> evasi hillaatesima</td>
<td>ëdi  hillaatemaa</td>
</tr>
</tbody>
</table>

### Indefinite Form.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1 per.</strong> nanu hillaape</td>
<td>māmbu hillaapomi</td>
</tr>
<tr>
<td>not be māro hillaapohi</td>
<td></td>
</tr>
<tr>
<td><strong>2 per.</strong> nīnu hilleani</td>
<td></td>
</tr>
<tr>
<td><strong>3 per.</strong> evasi hillaapesi</td>
<td>ëdi  hillaape</td>
</tr>
<tr>
<td>evari hillaaperi</td>
<td>evi  hillaapu</td>
</tr>
</tbody>
</table>

**Particip.** present hilla not being)

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

**evaska nīju koddiwaha hallaatu or hazza hillaatu**

they purchased oil, but did not go

**evāri ē illu dossa hillaateri**

they did not build that house.
EXERCISES ON THE NEGATIVE PRIMARY TENSE.

imbaari barita hillaateri
nobody was in the school

nānu embaa hillaatee
I was not there

pāta muhe ēnai hillee
there is nothing upon the table

ī kīla nehi hillee
this penholder is not good

ē tīmbuta osso hillee
there is no medicine in the bottle.

ē nāto pōtanga hillaatu
there were no girls in that village

embaa kōďinga hillau
there are no oxen

evasi gāďata hilluusi
he is not in town

nīnu ōza hilluudi
you are not nice

ningar lohoďi hillaape
you may be without food

tānu ninge tōďu hillaapesi
he may not be of any help to you
NEGATIVE FORMS OF THE VERB ठै (become).

PRESENT TENSE.

Singular.

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

PAST TENSE.

Singular.

1 per. nānu āatee It was not \{ māmbu āatomi
  I \{ maro āatohi(ai)
2 per. nīnu āati mimbu āateri
3 per. \{ evasi āatesi \{ evari āateri
  \{ edī āate \{ ēvi āatu

Imperative ae, no
  ūe, no
  hao, yes
  kahi, do not

Prog. pres. nānu āhi hilloo I am not becoming

Prog. past. nānu āhi hillaatee I was not becoming

THE NEGATIVE CONJUGATION OF केप (do).

Past verb partic ................. केपानाहाघा (not doing)
Verbal noun ................. केपाताई
Relative partic ................. केपाघा
Tenses

\[
\begin{align*}
\text{pres.} & \quad \text{kepa hilloo} \\
\text{fut.} & \quad \text{kepoohi} \\
\text{prog. pres.} & \quad \text{kepa hilloo} \\
\text{past.} & \quad \text{kepaatee} \\
\text{indef.} & \quad \text{kepaateema} \\
\end{align*}
\]

Imperative

\[
\begin{align*}
\text{sing.} & \quad \{ \text{kepaani} \} \\
\text{plur.} & \quad \text{kepaadu} \\
\end{align*}
\]

The Negative Tenses of kep (do).

Present.

**Singular.**

<table>
<thead>
<tr>
<th>Number</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 per.</td>
<td>nānu kepoo I do (māmbu kepōomi) not (māro kepaai, kepoohi)</td>
</tr>
<tr>
<td>2 per.</td>
<td>nīnu kepuudi mimbu kepuuderī</td>
</tr>
<tr>
<td>3 per.</td>
<td>evasi kepuusi evari kepuuri edī kepee ēwi kepau</td>
</tr>
</tbody>
</table>

**Prog. Past Tense.**

**Singular.**

<table>
<thead>
<tr>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>nānu kepa hilloo I have (mambu kepa hilloomi) not done (māro kepa hillaai)</td>
</tr>
<tr>
<td>nīnu kepa hilluudi mimbu kepa hilluuderī</td>
</tr>
<tr>
<td>evasi kepa hilluusi evari kepa hilluuri edī kepa hillee ēvi kepa hillau</td>
</tr>
</tbody>
</table>

**Past Tense.**

**Singular.**

<table>
<thead>
<tr>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>nānu kepaatee I did not (māmbu kepaatomi) do (māro kepaatohi)</td>
</tr>
<tr>
<td>nīnu kepaati mimbu kepaateri</td>
</tr>
</tbody>
</table>
### Indefinite Tense.

#### Present.

<table>
<thead>
<tr>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>evasi kēpaatesi</td>
<td>evari kēpaateri</td>
</tr>
<tr>
<td>ēdi kēpaate</td>
<td>ēvi kēpaatu</td>
</tr>
</tbody>
</table>

#### Past.

<table>
<thead>
<tr>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nānu kēpooma</td>
<td>I would not do māmbu kēpoomima</td>
</tr>
<tr>
<td>ninu kēpuudima</td>
<td>mīmbu kēpuuderima</td>
</tr>
<tr>
<td>evasi kēpuusima</td>
<td>evari kēpuurima</td>
</tr>
<tr>
<td>ēdi kēpeema</td>
<td>ēvi kēpauma</td>
</tr>
</tbody>
</table>

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

Thus:—

| nānu kēpalie kēpoo       | I do not at any rate |
| nīnu kepalie kēpuudi    |                           |
| evasi kēpalie kēpuusi   |                           |

\[ etc. \]
A special form is sometimes used for the first person.

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

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

weh'aki pih'o
I shall not fail to tell

ī illu doh'aki pih'o
I shall not fail to build the house

wīe nātāna wāaki tappee
you must certainly come to me tomorrow

na sazzu ōaki tīree, or ōanaha tīree
you must take my things away

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

kēpaanaha hallamu
not doing, go

kēpaaki hallamu
because you did not do, go
ninu wāaki bātikiomi
you did not come, therefore we did not divide it
mīmbu weh’aki imba maī
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 maī
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.

ningai̊ do not stand up
wāaī do not come
kēpaï do not do
kuggaï do not sit
hātaĩ       do not call
ūkaĩ       do not blow
wēaĩ       do not beat
weaĩ       do not burn
tākaĩ       do not walk
honnaĩ       do not run

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

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

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

kēpali kahi    do not do
kēpinai kahi
laginai or lagali kahi do not scoff
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 ki (do) to the root of the verb, these verbs conjugate only the affixed verb ki.

kēpiwaha doing       kepikihiwaha letting do
zōlītee I spoke       zōlikittee I let speak.
<table>
<thead>
<tr>
<th>me’hemu</th>
<th>see</th>
<th>mespikimu</th>
<th>show</th>
</tr>
</thead>
<tbody>
<tr>
<td>kuggiteri</td>
<td>they sit</td>
<td>kuggikitteri</td>
<td>they let sit</td>
</tr>
<tr>
<td>nīnu wāti</td>
<td>you came</td>
<td>wawikitti</td>
<td>you let come</td>
</tr>
<tr>
<td>paiwaha</td>
<td>beating</td>
<td>paikihiwaha</td>
<td>letting beat</td>
</tr>
</tbody>
</table>

11. COMPOSITE VERBS.

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

**Present Tense.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nānu kēpalādii</td>
<td>māmbu kēpalādinomi</td>
</tr>
<tr>
<td>(I can)</td>
<td>māra —ādinai (ohi)</td>
</tr>
<tr>
<td>nīnu kēpalādidi</td>
<td>mimbu—ādideri</td>
</tr>
<tr>
<td>evasi kēpalādesi</td>
<td>evari —ādineri</td>
</tr>
<tr>
<td>or kēpalādinesi</td>
<td></td>
</tr>
<tr>
<td>ēdi kēpalādine</td>
<td>ēvi —ādinu</td>
</tr>
</tbody>
</table>

**Negative Present Tense.**

<table>
<thead>
<tr>
<th>nānu kēpalādoo</th>
<th>I cannot</th>
</tr>
</thead>
<tbody>
<tr>
<td>māmbu kēpalādoomi</td>
<td>māro kēpalādai</td>
</tr>
<tr>
<td>nīn kēpalāduudi</td>
<td>mimbu kēpalāduuderi</td>
</tr>
<tr>
<td>evasi kēpalāduusi</td>
<td>evari kēpalāduuri</td>
</tr>
<tr>
<td>ēdi kēpalāđee</td>
<td>ēvi kēpalāđau</td>
</tr>
</tbody>
</table>
Examples.

nānu i rānda tinzali āḍaatēe
I could not eat this rice

nīnu i kamma kēpalāḍuudi
you cannot do this work.

evasi nehikihi ẓaḍawali āḍa hilluusi
he cannot read well

māmbu i glāju kārhali āḍoomi
we cannot dig out this hole

māro evaritulle hazzali āḍinohi
we can go with them

mīmbu wājali āḍaateri ēnaatakī?
why could you not come?

evari mammāa messali āḍuuri
they cannot see us.

ī kōdinga harra tinzalāḍau
these oxen cannot eat grass

nīnu ē kamma kepalāḍidikī? ae! haāba
can you do this work? No! yes, sir

12. THE REFLEXIVE VERBS.

Reflexive verbs are formed by affixing kōḍḍ (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 kōḍḍitee
I learned the story (for myself)
ezzela wazzakoďditeri
when are you cooking (for yourself)
kamma (tangetaki) kēpakokoďditesi
he did the work for himself
biza tanu mattakoďditesi
he sowed the seed himself
evari tambu tambue glākhakoďditeri
they stabbed themselves
īdi tani himbori rāzakoďdite
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 punzakoďda explore
inza say inzakoďda think
ivasi donga ātesiki āatesiki punzakoďditee
I found out if he was a thief or not
mīmbu beheteri wāderi inzakoďditee
I thought you all would come

The causal form and the reflexive form are sometimes combined.

Thus:—
evari kōdi hużziteri
they put on the little piece of cloth
evārī kōdi huṣṣakōḍḍiteri
they put on the cloth-piece themselves

evārī kōdi huṣṣikitteri
they let the cloth be put on

evārī kōdi huṣṣikihakoḍḍiteri
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 (kijali) to frighten.

hommutaki evasi nanaa hāree wāhu kijatesi
he troubled me much for money
idda kīnānaki
idda hōnanaki
osso hījatesi
he gave medicine to sleep (for sleep)

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

| wāha tuh’umu       | come         |
| tūsa tuh’umu       | throw away   |
| rezza tuh’umu      | take it out  |
| evari dāza tūsteri | they cut away|

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

purlanga ājatustu, kumānaga 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.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nānu hīkaī I go to give</td>
<td>māmbu kīkanomi</td>
</tr>
<tr>
<td>ninu kīkadi</td>
<td>māro hīkano</td>
</tr>
<tr>
<td></td>
<td>mimbu hīkāderi</td>
</tr>
</tbody>
</table>
Singular.       Plural.

evasi hīkānesi       evari hīkanerī
eđi hīkane       ēvi hīkanu

PAST TENSE.

Singular.       Plural.
nānu hīkatee       I went to give       māmbu hīkatomi
ninu hīkati       mīmbu hikateri

etc.

Verb. noun  \{  pres.  hīkanai
             \{  past.  hīkatai

Verb. partic.  \{  pres.  hīka hazzi maï
              \{  past.  hīka hazzi māzzee

Rel. part.  \{  pres.  hīkani
            \{  past.  hīkati

  \{  sing.  \{  hīkamu
            \{  hīka hallamu

Imperative  \{  plur.  \{  hīkadu
              \{  hīka halladu (hazzu)

ī hommu tulle nīnaa pantoo, nānu hīkai
I do not send you with the money, I go to give
it

nānu ēndu meskaï
I go to see the game

ē nomeri gattanaï meskatesi
he went to see the sick
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evasi evani kamma kēpikīkatesi
he went to let do his work
ē kokaraī 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)

piđuguwalla evasi weenani pātasi ātesi
I was stroken by lightning

Sapura muhunani pātasi ātesi
Sapura was buried

ziđinga līnai or littinai āte
the clock is rung

Zinguda ādini mēda ātasi ātesi
Zingudu was married
2. A passive sense is expressed by affixing the verb han (go) to a verbal participle or infinitive.

\[ i \text{ dimbu torga hazze } \]
the bottle is broken

\[ i \text{ wāda munza hazze } \]
this steamer sunk

\[ mrānu diha hazze \]
the tree is splitted

\[ i \text{ kokari hēda hazzeri } \]
these boys are spoiled

\[ i \text{ patka sriha hazzu } \]
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.

\[ evari evanaī paiiteri \]
they beat him, for: he was beaten.

15. DEFECTIVE VERBS.

In Kuvi, as in other languages, some verbs are defective.
1. The Verb *kalg*.

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

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

\[
\text{minge i hēru kammavalla nashtomi kalgiteki?} \\
\text{had you any damage by cultivation?}
\]

\[
\text{idaa koḍditihe lābhomi kalgineki? kalga hillee} \\
\text{have you profit, if I buy this. I did not get.}
\]

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—

\[
\text{idanaki pāsa zāna mrīka kalgiteri} \\
\text{to her were born five sons}
\]

\[
\text{māska zakke kalgiteriki?} \\
\text{are daughters also born?}
\]

\[
\text{rondie mānga kalgite} \\
\text{one daughter is born}
\]
c. The word *kaddu* is used by persons who are living together, with Telugu people. Pure Kuvi does not know this word.

**hannati hallehe ro āna bēḍa hījanai kaddu**

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

Pure Kuvi language would be:

**ro āna bēḍa hījanai satta**

2. The Verb *kū*.

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

<table>
<thead>
<tr>
<th>Verb. noun</th>
<th>{ pres............kūnai</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>{ past............kūtai</td>
</tr>
<tr>
<td>Verb. partic.</td>
<td>{ pres............kūhi</td>
</tr>
<tr>
<td></td>
<td>{ past............kūhiwaha</td>
</tr>
<tr>
<td>Rel. part.</td>
<td>{ pres............kūni</td>
</tr>
<tr>
<td></td>
<td>{ past............kūti</td>
</tr>
<tr>
<td></td>
<td>{ prog. pres. ....{ kuu</td>
</tr>
<tr>
<td></td>
<td>{ kuhi maï</td>
</tr>
<tr>
<td></td>
<td>{ hab. pres. ..........kuini</td>
</tr>
<tr>
<td>Tenses.</td>
<td>{ past............kūtee</td>
</tr>
<tr>
<td></td>
<td>{ prog. past. ........kūhi mazze</td>
</tr>
<tr>
<td></td>
<td>{ indefinite. { kuima or kuuma</td>
</tr>
<tr>
<td></td>
<td>{ kuteema</td>
</tr>
</tbody>
</table>
Imperative.

\[
\begin{align*}
\text{sing.} & \quad \left\{ \begin{array}{c}
2 \text{ form} \ldots kūmu \\
3 \quad ,, \ldots kūpasi
\end{array} \right. \\
\text{plur.} & \quad \left\{ \begin{array}{c}
2 \text{ form} \ldots kūdu \\
3 \quad ,, \ldots kupari
\end{array} \right.
\end{align*}
\]

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

nā mānga nīnaa kūujane nānu zakke hījali kuu
may daughter does not like you, so I myself do not agree to give her

evāsi kūpasi, mange nāshtomi hillee
he may not do (सह) we have no damage

nīnu wājali kūtihe nānu wai
if you do not come, I will come

māro mestihe kunai
when we see it, there is no consenting

mrāka tatteri samma koḍḍali kūtai
she brought wood, but we did not consent to buy

weska ōjali wātiki, kūjali wati?
did you come to take the wood away, or did you not come for it?

ae, kuhi maī
no, I do not

evāsi hihi manzanesi samma nānu kūhi maī
he is ready to give, but I do not consent
na nu ku'ni kamma nange herpaadu

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

ku'ti patka wende hikatomi

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 koḍditīhe 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 eyanaï zīwu noi
I love him

evasi nanaa zīwu nojatesi
he loved me

evasi evarai zīwu nottesi
he loved them

nānu ninge ī hommu zīwu nohi manzaï
I grant you this money

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

trāka pīsa nohi manzane
I have a headache

īleti hāda lāgatihe zīwu nōjane
if you speak such words I have pain
ro debba wēhatihe nōjee (nōe) ro hāḍa
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.

<table>
<thead>
<tr>
<th>Verb. noun.</th>
<th>pres. mūnai</th>
<th>past mūtaï</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verb. partic.</td>
<td>pres. mūzihi</td>
<td>past mūziwaha</td>
</tr>
<tr>
<td>Rel. part.</td>
<td>pres. mūni</td>
<td>past mūti</td>
</tr>
<tr>
<td>prog. pres.</td>
<td>mûni</td>
<td>mûzi mai</td>
</tr>
<tr>
<td>past mûtee</td>
<td></td>
<td></td>
</tr>
<tr>
<td>prog. past mûzi mazzee</td>
<td></td>
<td></td>
</tr>
<tr>
<td>indef. muima muteema</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Imperative</td>
<td>sing. mû’mu</td>
<td>plur. mû’du</td>
</tr>
</tbody>
</table>

mûnasî the able man.

Examples.

bahētikiha nānu mûtee
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. ḍen但是) is
used as a personal verb, and can be conjugated in all
tenses.

Present tense. Past tense.
nānu hālīi I am enough nānu hālitee I was enough

nīnu hālidi
nīnu hāliti
evasi hālinesi evasi hālitesi
ēdi hāline ēdi hālīte
māmbu hālinomi mambu hālitomi
māro hālino māro hālitohi
nīmbu hālideri mīmbu hāliteri
everi hālineri evari hāliteri
ēvi hālinu ēvi hālītu

Prog. pres. tense. Prog. past tense.
nānu hāli maï nānu hāli māżzee
etc. etc.
Rel. past. \[
\begin{align*}
&\text{pres. } hālini \\
&\text{past. } hāliti
\end{align*}
\]

Imperative \[
\begin{align*}
&\text{sing. } hālamu \\
&\text{plur. } hāladu
\end{align*}
\]

nānu i kamma hālii lakka nīnu zakke hālamu

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

ī nēla kothāli hāli māzzeri 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 ra (been sold, been finished, Telugu రా) is used as a personal verb and conjugated in all tenses.

**Present Tense.**

nānu rāini I am fit for sale, saleable

or

nānu rāhi mai I am fit for sale

**Past Tense.**

nānu rātee I was fit for sale

I am sold

nānu rāhi mazzee I am sold

21
Relative past

\[
\begin{align*}
\text{pres.} & \quad \text{rāni} \\
\text{i ast.} & \quad \text{rāti}
\end{align*}
\]

Imperative.

\[
\begin{align*}
\text{singular} & \quad \text{rāmu} \\
\text{plural} & \quad \text{rādu}
\end{align*}
\]

\text{rānesi} \quad \text{the man who is saleable}

**Examples.**

\text{i tōta pāsa takka taki rātihe tatsa hījaī}
when the garden is valued five rupees, I shall
bring them

\text{i gorri tīni takka taki rānai}
this sheep is three rupees value

\text{i kōju takka taki rāte}
this cock is sold for one rupee

\text{rāni hārka enaataki rāpaati}
things fit for sale, why did you not put them
for sale

\text{nānu rāpee nīnu mannamamu}
let me be for sale (take service), you may stay

\text{i patka rānu}
these fruits are fit for sale

7. **The Verb wale.**

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

\[
\begin{align*}
nānu & \quad \text{kēpali} & \quad \text{wale} & \quad \text{I must do} \\
nīnu & \quad \text{kēpali} & \quad \text{wale} & \quad \text{you must do} \\
evāsi & \quad \text{kēpali} & \quad \text{wale}
\end{align*}
\]
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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 i kamma kēpinai
you must do this work

nīnu kēpinati, evasi kēpinasi
you and he must do the work

8. The Verb kūdeer.

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

mānei abhatomi zōkođi zōlinai (innai) kūdeer
people shall not tell a lie

nānu wānai kūdeer I shall not (am prohibited to) come

nānu wājali

nīnu wānai kūdeer you shall not come
evasi wānai kūdeer he “ “ “

etc.
i kakanaki hommu hinai kūđee
do not give money to this boy
i kāmma kēpali kūđee
this work is prohibited
embaa hazzali kūđeeki?
is it prohibited to go there?
hao, embaa hannai kūđee
yes, it is prohibited to go there

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

Thus:

ninge kūđee nange kūđane
you shall not, I may
Sālurtaki hazzali nange kūđate
I may go to Salur

9. The Verb kāvali.

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

nange ro pandu kāvali, nange hījamunga
I want a fruit, please give it me
ninge kamma kāvali izzihe kāvali inni bhumi hījāī
If you want work I shall give you any land you want
The negative form of this verb is not used.

\[ \text{nange i pandu kahi} \]
I do not want this fruit

or \[ \text{nange i pandu kuuni} \]
I do not want this fruit

The Telugu word \( \text{రాష్ట్రాణి} \) is not similarly used in Kuvi. It must be translated as:

\[ \text{nā taiibaii} \]
brothers

\[ \text{nā gottabondu} \]
relatives

\[ \text{māmbu rondie, loho gondi tinnatomi} \]
we are one, (we are eaters of knife and axe)

(we have one property)

10. The Verb \text{walla} and \text{olla}.

This auxiliary verb \text{walla} or \text{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 \text{wa} or \text{a} (come or become) or \text{man} (be).

\[ \text{mrānu engali (enginai) olla ae (hillee)} \]
it is impossible for me to climb the tree

\[ \text{ninge i kamma kēpali (kēpinai) walla āne} \]
you can do this work
or: nīnu i 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 hilee
we cannot go in and talk
ī pīju ī banda nenzi kījali olla hilee (ae)
this rain cannot fill this tank
walla ajali hīusi
to do it, he does not agree; he is not an agreeable 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.*

<table>
<thead>
<tr>
<th>nānu</th>
<th>mlīi</th>
<th>I am of use</th>
</tr>
</thead>
<tbody>
<tr>
<td>nīnu</td>
<td>mlīdi</td>
<td></td>
</tr>
<tr>
<td>evasi</td>
<td>mlīnesi</td>
<td></td>
</tr>
<tr>
<td>ēdi</td>
<td>mlīne</td>
<td></td>
</tr>
</tbody>
</table>

*Past Tense.*

<table>
<thead>
<tr>
<th>nānu</th>
<th>mlīte</th>
<th>I was of use</th>
</tr>
</thead>
<tbody>
<tr>
<td>nīnu</td>
<td>mlīti</td>
<td></td>
</tr>
<tr>
<td>evasi</td>
<td>mlītesi</td>
<td></td>
</tr>
<tr>
<td>ēdi</td>
<td>mlīte</td>
<td></td>
</tr>
</tbody>
</table>
māmbu mlīnomi  
māro mlīnai  
mīmbu mlīderi  
evari mlīneri  
ēvi mlīnu

māmbu mlītomī  
māro mlītohi  
mīmbu mlīteri  
evari mlīteri  
ēvi mlītu

Prog. Tense.  

nānu mlīhi mai  
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  
mlītasi he who was of use

Negative forms of mlī.

Present .......mlīo  
I am of no use  
Past.........mlīatee  
I was of no use  
Pro. pres. mlīhi manzoo  
I am of no use  
Pro. past...mlīhi \{ mannaatee  
\{ hillaatee  
I was of no use  
Verb. part...mlīa useless

Imperative. \{ sing. mlīani  
\{ plur. mlīadu  
\{ be of no use

mlīanasi  
mlīagattasi the useless one

ī īja ādka 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, plīini | I am nānu | plītee | I was big. |
| nīnu | plīdi | nīnu | plīti |
| evasi | plīnesi | evasi | plītesi |
| ēdi | plīne | ēdi | plīte |
| māmbu plīnomi | etc. | māmbu plītomī | etc. |

**Prog. Pres.**

|  |  
|---|---|
| nānu plīzzi maī | I am | nānu plīzzi mazzēe | I was big |

**Verb. noun.**

<table>
<thead>
<tr>
<th>pres.</th>
<th>past.</th>
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<tbody>
<tr>
<td>plīnai</td>
<td>plītai</td>
</tr>
</tbody>
</table>

be big 

have been big
Verb. partic. \{ \begin{align*} \text{pres.} & \quad \text{plıni} & \text{big (పుండు)} \\ \text{past.} & \quad \text{plıti} & \text{big (పుండు)} \end{align*} \}

Imperative. \{ \begin{align*} \text{sing.} & \quad \text{plımu} \\ \text{plur.} & \quad \text{plıdu} \end{align*} \}

plınası \quad \text{the becoming big one}
plıtasi \quad \text{the big one}
plıa \quad \text{small}
plıatasi \quad \text{a small one}
plıagattasi

ro plıa plıagattanaï 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 kađda glązali 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:—హన్ను, తెలుపు, నేసు, can be translated in Kuvi by the verbal noun or the special infinitive.

ninu wīe wānai (hannai)
you may come tomorrow, (you may go tomorrow)
166

donga kamma kēpinai edā?
should you steel? man!

ī pandū tinzali kahi
you shall not eat this fruit

ī hāḍa imbaari tulle weh’ai
tell nobody this word (関わי ביותר)

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 pōliī I am or nange pōline it is right
right

ninu pōlidi you are ninge pōline it is right
right

evasi pōlinesi evanaki pōline ’’

etc. etc.
**Negative.**

**Present.**

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

ninu pōluudi " ninge pōlee "
evasi pōluusi " { ēvanaki pōlee "
èdi pōlee "

**Positive.**

**Past Tense.**

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

ninu pōliti ninge pōlite

evasi pōlitesi etc.

**Negative.**

**Past Tense.**

nānu pōlaatee I was not or nange pōlaate pōla hilloo right

ninu polaati or nange pōla hillee

pola hilluudi hillaate

etc.

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

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

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

etc.
polinesi the right one
poluusi the not right one (the wrong one)
nätoti kokaraki wallati pötanga pólau village girls are not fit for town boys
diheranga trombangaki hāti kōdi tinnai póllee astrologers and priests are not allowed to eat a dead ox.

Remark—1. The English verb (ask) or the Telugu verb అడుడు (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 maï 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 gigati wenumbu hōtani ātihe ūle ēleti hādangani wenumbu hōtee to hear a good word is joy, but it is not pleasant to hear useless words.
ēvasi ē nāto hōtesi
he entered that town

nānke rāha hōte
(joy was born to me) I rejoiced
evasi embataki hōtesi
he started for that place

PART III.

SYNTAX.

1.

THE VERBAL NOUN.

1. 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.

Singlar.

Plural.

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

<table>
<thead>
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<th>Case</th>
<th>Stem</th>
<th>Plural</th>
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<tbody>
<tr>
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<td>kepa</td>
<td>kepanga</td>
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<tr>
<td>G</td>
<td>kepati</td>
<td>kepanga</td>
</tr>
<tr>
<td>D</td>
<td>kepataki</td>
<td>kepangki, aki</td>
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<tr>
<td>O</td>
<td>kepati</td>
<td>kepangani</td>
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### Plural.

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<th>Plural</th>
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<tr>
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<td>kepuwu</td>
<td>kepuwunga</td>
</tr>
<tr>
<td>G</td>
<td>kepuwuti</td>
<td>kepuwunga</td>
</tr>
<tr>
<td>D</td>
<td>kepuwutaki</td>
<td>kepuwungki, aki</td>
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<tr>
<td>O</td>
<td>kepuwu (ti)</td>
<td>kepuwungani</td>
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### Singular.

<table>
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<td>N</td>
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<tr>
<td>G</td>
<td>kepinaï</td>
<td>kepinaï</td>
</tr>
<tr>
<td>D</td>
<td>kepinanaki</td>
<td>kepinaskaki</td>
</tr>
<tr>
<td>O</td>
<td>kepina〔</td>
<td>kepinaa</td>
</tr>
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</table>

In the same way is declined: kepinaï the doing
kēpitai the done thing
kēpiwitai the done thing
kēpaatai the not done thing
kēpawaatai " "
The negative verbal noun may be formed by affixing **hillee** for the singular and **hillau** for the plural.

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

```
nīnu īlekihi kēpinai ōza hillee
your so doing is not nice

nī kēpinai īlekihi ōza hillee
your so doing is not nice

ī zījuti tākiwinanaki tāju hīmu
give place to walk upon this road

ī kēpiwitaskaki tolli hommu hīmu
pay first for things that have been done

ē kēpiwinaskaki 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.

\[ \text{evasi wājalie evasi hazzesi} \]
as soon as he came, this one went away

\[ \text{hakki manzalie randa hittee} \]
when he was hungry I gave him food

\[ \text{evani wati wallee hāree nashtomi āte} \]
by his coming we had much loss

\[ \text{mā tanzi hātiwalla māmbu littomi} \]
we wept, because our father died

\[ \text{i hāḍa westi walla pużzee} \]
I understood because he told this word

\[ \text{īvari hāree dāna hiniwalla wahiman-nomi} \]
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.

\[ \text{ī illu dossali nange hāreka hommu hijat-esi} \]
he gave me much money to build this house

\[ \text{ī mrānu paḍḍajali ēju wākhee} \]
I poured water to cause this tree to grow
পুংগনি তাস্লী বালা হিলী
it is impossible to bring these flowers
হোরু এঞ্জালি বাহু হারেকা মাননে
it is very difficult to climb the hill

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

evasi হানাই আহা মাননেসি
he is dying
হিমবর্কা হুজিতাই আহা মাননু
these clothes are woven
নি ত্রাউ বানাঙ্গা দাটাই আতু
the hairs of your head have been cut
dagga anি ইদি হানাই আহা মাননে
don't trouble, she is (ready to) going
তাকা নাঙ্গে হিতাই আটে
this rupee is given to me

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

নিনু বানাই এনাই
why do you come?

নিনু বাতাই এনাই
why did you come?
The verb, noun is very generally used in Kuvi.

\[ \text{ni kamma kēpitai āteki?} \]
have you done your work?

\[ \text{i gōda nehiahi hōnai manne} \]
this horse runs well

\[ \text{i nōmeri nehi-ānai hillee} \]
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.

\[ \text{ēnaa kēpi wati} \]
what to do did you come?

\[ \text{i kokanai wēza pisti} \]
you stopped to beat the boy

\[ \text{evasi wessa dakkimātesi} \]
he began to talk

or \[ \text{nanaa wājali hineri} \]
they let me come

\[ \text{wikka dāzali hello hittee} \]
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.

\[ \text{kēpi wātee} \]
I came to do

\[ \text{kēpa wātee} \]
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.

   evanaï 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 manṇai 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 *e* is used to express emphasis.

wēda hōputie, wēda klūnipateka kamma kēpē mannesi
he is doing work from morning till evening

minge aazzi ēnai, nānu kuli hihie maī
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 bēžaati
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.

\[
\begin{align*}
evasi & \text{ záđata hazzihi, mrāka tūnhihi,} \\
\text{ēnaa taanaha midolkihi izzo } & \text{wātesi} \\
\text{he went into the forest, cut trees, but bringing} & \text{nothing returned home in the evening} \\
\text{ro klāanie kolliee tőne dospihi bēđa } & \text{hazzihi ro záđata lussihi rewunga kātu} \\
\text{A tiger and a jackal becoming friends went hunting, came into a forest and watched the} & \text{river side}
\end{align*}
\]

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

\[
\begin{align*}
tinzi & \text{ tinzihi wezzee} \\
\text{while eating I heard} & \text{hazzi hazzihi zōlitesi} \\
\text{while he was going he talked}
\end{align*}
\]

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.

\[
\begin{align*}
kāka & \text{ ādiwaha torgitesi} \\
\text{the heat having struck him, he fell down} & \text{evanaki daia ātaki kamma hittesi or} \\
\text{āhiwaha}
\end{align*}
\]
compassion having come to him, he gave work
nange hommu hālaanaha (hālaaki) i 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 i 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 mannī (kēpimannī) present
2. “” indefi- ending in ni kēpīni 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

ządana hazzimanni mleha ē torigiti 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

ninu hello pātatuh'uati bhūmi ēnaataki lūti

why did you plough the land, you had. no permission
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 ittitit pippelkani nange hījamu
give me the knives laying upon the table

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

mī walla kēpiti kamma nehai ae
the work done by you is not good
nā walla tūnpiti mrānu riha hāzze
or nānu tūnpiti mrānu riha hāzze
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 kōdīti mleha hāzjesi
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 koḍḍitee*
the book which you have written

*nānu dosti illu riha haẓze*
the house which I built

*pokla ittiti guḍḍunga patomi*
the eggs, which the hen laid, we have received.

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

*mīmbu zarṇi tāju imbinai*
which is the place in which you were born?

*nīnu bhūmi hitti raidinga shistu hihi-manzaneri ki?*
do the ryots, to whom you gave the land, pay their tax?

*nīnu trāju kinhakoḍḍiti pannija pēnka taane ki?*
does the comb with which you comb your hair, brings out the lice?
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 gorrningani metteri
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, kożzeka 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.

ni dādaĩ hātitiki?
have you called your elder brother?

The affix ki must be omitted in the following cases.

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

ēnaataki evanaĩ hātiti
why did you call him?
imbaani kosomi Ĭ kamma kepiti?
for whom did you do this work?

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

mī kamma kēpiterida? ūe!
have you done your work? no!
akkē ami! nī gaha mānite ka? haāja!
my girl! did your wound heal? yes, mother!

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

evāsi ninge tanziki, talli?
is this your father or mother?
ī pandu ninge kāwaliki, kahi?
do you want a fruit or not?

4. The sign of a question is sometimes entirely omitted and the question shown by the tone only.
In order to denote emphasis, some affixes are used.

1. The affix **ahi** is added to the noun.
   
   nānu ahi zōlitee
   
   I spoke

   nīnu ahi kēpalinzhihi
   
   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.

   gorringga ae kōdinee 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?
ninu embaa mestai i gorreeki?
is this the sheep you have seen there?
nēzu mestasi ivasiiki?
is this the man who appeared then?

4. Sentences Expressing Doubt.

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

Thus, as:

ī takka evanaki hijali walle? ī kokankiki ī pōtaki?
to whom shall I give this rupee? to the boy or girl?
nangeki? evanaki? or nangekiā? evanakiā?
to me or to him?
mannesīa hilluusiā
if he is or not

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

evasi izzo mannesīa hilluusiā kanukoddamu
see if he is at home or not

imbariā nā hommu donga ōteri
somebody has stolen my money.
3. The doubt in a sentence, as in the English if—is translated as:

\[ \text{esson hījunsiki hijuusiki nānu punnoo} \]
I do not know if he gives me medicine or not

\[ \text{ēdi hanneki halleeki} \]
if she goes or not

\[ \text{wāneki wāeki} \]
if he comes or not

4. Doubt is expressed by adding the affix \( \text{habu} \).

\[ \text{evasi hannesabu} \]
perhaps he comes

\[ \text{hommu hitteshabu nānu punnoo} \]
if he has paid the amount, I do not know

5. Honorific Sentences.

To show respect the plural forms \( \text{nga} \) or \( \text{ngo} \) or \( \text{ko} \) or \( \text{ā} \) are added to words. It is equal to the English word: sir or please.

\[ \text{mīmbu mā tānaki wie wāderikinga?} \]
are you coming to us tomorrow, Sir?

\[ \text{haango} \]
yes, Sir

\[ \text{mīmbu baheteri nehiahi manzunga} \]
you all may be well

\[ \text{hēndukō, wāduā!} \]
look there, Sir, come, Sir!

\[ \text{nōmeri kājanengo, toppe wādunga} \]
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 kēpitiā westada*
what work have you done? tell me

*wie imbia hazziā nīarakī weh’mu*
where you will go to-morrow, tell your people

*īzzeka hommu ēniahi wahi manneā telhai*
how so much money comes, I don’t know

7. **Causal and Conditional Sentences.**

These sentences are formed by *inzihi* (saying)

*evasi wie wānesi inzihi wezzee*
I heard he comes tomorrow

*evanaki ĥāree azzi manne inzihi bahe-
tariki telhine*
all know that he is very afraid

*minge sājomi kēpii inzihi nānu westa-
ateeki?*
did I not tell you that I would help you?

*hījaī inzihi hījaatesi*
saying I will give, he did not give

*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. 
nínů wati inzaha, nāba wātesi inzaha, hauta hottesinzaha bahetari ahi 
klā’ni luža pērheri 
you come and my father came, the naidu came running; they all were driving the tiger.

Ramuda wājali āduusi inzihi, Budha 
hatesinzhihi, kōditi klā’ni każzite inzihi 
weiska 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.

evasi nehasinzihī, nehi ēdu wessi man-
nesinzihī bahetarai ziwukīnesinzihī 
nānu punzakoḍdītee
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 morrow and brings nice things
2. When the verb *in* (say) is used instead of *weh* (say), *inzihi* is generally omitted and *in* is joined by contraction to the preceding word.

\[
i \text{pustakomi ta'mu izzesi} \\
i \text{he told to bring the book}
\]

\[
i \text{kamma képaaniizzesi} \\
i \text{he told me not to do this work}
\]

\[
tānu \text{ embaataki hallaatesinneri} \\
they tell me that he did not go there
\]

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.

\[
i \text{pustakomi nīnu ẓadiwittlehe wezzee} \\
I \text{heard, that you have read this book}
\]

\[
nī \text{pariksha hittilehe westesi} \\
he told me, that you passed your examination
\]

\[
evani \text{ kokari nehi hillaalehe āku wāte} \\
there came a letter, that his children were not well
\]

\[
ro \text{ wishomigatti rāzu tanaī kaızitilehe azzitulle hottatesi} \\
he came running (to us) fearing, that a poisonous snake had bitten him.
4. The word *inzíhi* is used idiomatically to express reason.

nehi hillaagattasinzíhi osso hittee
I gave medicine because he is sick

kokari pota inzihi zárpítee
they are children, therefore I excused them

himbori hillaatasinzíhi himborka hittee
I gave him clothes because he had none

5. The two relative participles (*inni* and *izzí*) 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

gaurí izzí pota
the girl called Gaura

hāte izzí pota nídeemanne
the girl, which was pronounced dead, is living

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

hānomi inni azzitaki hottomí
we went away because of fear to die

tange hāree zítomí 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 kođe 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 izati' ningamu inzihi
   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,
   guddunga 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 ఇషిహె. *lekkoze hāgu hukkanga mannu lōkize bhumi manne*
above it means there are clouds and stars,
below it means there is the earth

---

**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 kepaatipurre küli hījooda*  
if you do, do not do the work, which is shown, I shall pay no cooly hire

*nange küli hijadihe wāi, hijaatīhe wāo*  
if you give me cooly hire, I shall come; if you do not give, I will not come

*nānu wāi 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 mazzįhe*  
if I had money

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

*Kuvi bhaha nehiahi zapinilehe izzihe ninge rāha*  
if you learn Kuvi well, you will have joy
Remark 2.—In ordinary conversation the affix he is very frequently used, as:

nānu embaa wātihe wezzes, wezzīhe evasi hātatesi, hātatihe evasi litesi, littihe ēdi wāhi ritti, rittihe evasi tampitesi, tampitihe ēdi ēdani doste, etc., etc.
when I came there he asked me, when he asked he called, when he called, that man wept, when he wept, that woman came, when she came, he was quiet, when he was quiet, she showed that, etc., etc.

2. Adverbial Sentences expressing a Cause.

1. These sentences are formed by affixing certain verbal affixes expressing cause, as aki.

nīnu hazzaki nehi ātesi
because you went, therefore he got well
pīju wātaki hizidi āte
it got cool because it rained
doho kēpitaki wētatee
I beat him because he did a fault
nīnu hommu astaki, evasi hātalie nīnu āstaki mimbū 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 hammū 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 zıtomi 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 hillaate
there was not even the smell of fire
3. These forms are also used, where in English the expression,—whether—or not,—is used.

ninu hittiwa rondie, hiattiwa rondie
it is the same whether you give or not
ristiwa rih'atiwa ūnizakke ūhijanesi
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 ninu kēpitihie gāni ninge kūli hījoo
or: ī kamma ninu 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 hījati edehe (hījati edie) gāni (samma) wazzali ādōo
unless you give me fire, I cannot cook
nange hizzu hījati gāni ēju hillau, lakka ēju hījati edehe 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 kēpitanaki kulī 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 hērūkammagattanaki lujali, itki pērhali, bizanga mattali, tonunga trižali, ileti 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 manzaliniżhi wātesi—
   he came to stay here
batkaliniżhi 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—
i hommu itti haţzesi
he went to put this money
ē kamma kēpi haţzeri
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

hēḍa arētu evanaī shiksha kijateē
I punished him, that he should not get spoiled

nīnu wāaretu ēnaa kijai
what can I do, that you are not coming

ninge wāhu wāaretu nānu ēkiteē
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
mraka 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 hannilehe gali weza
tuste
the wind blew so, that the big and small branches broke

uzedi anilehe lenzu hote
the moon arose to give light

6
Adverbial Sentences expressing Manner.

1. Sentences expressing agreement and similarity. The affixes lehe, tiruti or tiruti lehe are added to the verb.

mimbu westilehe kepí mannomi
we are doing as you told us

weda uzedi hínilíhe imbíni hárku línzee
so much light as the sun gives, no other thing lightens (nothing gives as much light as the sun).

mi ishtomi anilehe onpadu
think as you like

tanu onpitilehe áte
it happened as he thought
tanu westi tìruti (lehe) kēpitesi
he did as he said

2. Sentences expressing proportion.

The affix koldi is used, added to a present or past relative participle.

piju rìmikoldi nēla āne
in proportion as the rain fell, the crop grows

ī rāziharāki hommu hınınikoldi pih‘wri
in proportion as you give to these country people, they do not leave you

mimbu kamma kēpinikoldi kūli hījaī
in accordance to your work I shall pay

Adverbal 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.

ninu wāanaha tollie nānu wātee
I came before you came

mānekanga zarna āamazzati zīweďkani 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
tördee 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 tördee kūli hījaī
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 ẓaḍiwini patunuta imbaari wāaperi
when we are reading, nobody shall come
ī mrānu rīni samenita ēnaari hillaateri
nobody was there when the tree fell
evasi hannī samemīta hāra zāna tani-
tulle kūḍa hōza haẓzeri
many people went with him when he went.

Remark.—The word *patunuta* may be translated by
the Telugu word ఘురే.  

5. The words *mannati*, *maẓzati* 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 maẓzati kamma kēpali
āḍaatee
when I had a headache I could not work
nānu wāa mannati or wāanaha mannati
when I do not come

6. The affixes *atihallehe*, *mannati hallehe* are
added to verbal participles and mean: whenever

mīmbu ēdani tiẓati hallehe' nanaa on-
padu
whenever you eat this, remember me
7. The affix **nani** may be used and has the meaning: when

\[
\text{nā mrīka wātinani nānge hāra rāha hōtane}
\]

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.

\[
\text{nānu osso utti tānatie bandi pīsa pistate}
\]

since I took medicine my stomach ache is gone

\[
\text{evasi wāti nēzutie pīju rihi manne}
\]

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.

\[
\text{mīmbu hommu hitteri embatie mī raid- ingatomi ātomi}
\]

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.

\[
\text{evasi wende wāni pateka i izzo rēza- manna}
\]

stay in this house till he comes back
anderi ānidāka nī kamma kēpa
work till it gets dark

11. The affixes ḍāju, zēzo are added to relative participles and mean: after, after that.

mītulle zōlki ātiḍāju kamma hījaīki
hījooki westaī
after I have spoken with you, I shall tell you,
if I will give you work or not
māne hazzi zēzo donganga hōteri
after people went away, thieves came
evari wāti ḍāju ūnnikinova
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 mannī ezzeka behetari nehi ahi
mazzeri
as long as he was there, they all behaved well.
ninge telha mannī 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 tīni dinati īvasi hazzesi*
   he went three days after he came

3. *ōde rīnite wānesi*
   still two days and he will come

Remark.—In the two last cases the dative case may be used too.

8. **Adverbial Sentences expressing Restriction.**

These sentences are formed by adding *gāni, warre, samma* to the ruling verb.

*evasi rānda hījatesi gāni panzaatēee*
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 tolī tōta kamma kēpa manneri*
they were formerly doing garden work
imbati umbataki hați mai
I am going from here to there

imbati umbataki nānu purwomi hați mai
I was formerly going from here to there

This tense may be used of a future action too.

saluritaki wīe māmbu hați 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 hużzineri?
where do they weave clothes?

neska mukhnu
dogs bark

i neska mukh’u
these dogs do not bark

wie i 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

evasi häreka hommu kakuligattaraki hittesi
he gave much money to the poor
evasi nange hommu hijatesi
he gave me money

īdi tani mrīeni uppara litte
she wept for her son

4. The verb man.

This verb has sometimes the meaning of the English verb to have or to possess. It is then used with the dative.

nange talli tanziska manneri
I have parents

minge nehi illu manneki?
have you a nice house?

evanaki bhumi zāga hillee
he possesses no fields

ninge onputa manzaneki nezutai?
to you remember the matter of that day?

Remark 1.—In positive sentences of this kind the verb is sometimes omitted.

ninge ezzora zāna mrīka?
how many sons have you?

Remark 2.—When in English the verb to be is placed between the subject and an adjective, man is omitted in positive sentences.

evasi heo telhinasi
he is very wise
īdi nāai
she is my wife
īdi mīai
this is your wife
hūdi hūarai
that woman there is theirs
evasi nehasi ae (ausi)
he is not good
nī kamma nehai ae
your work is not good
ī mranu ŏzitai ae
this tree is not nice
evari hāree batkitaeri
they are very rich ones
mā ŏdu nehasi
our king is a good one
ē pūnga kaďlinga
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 āha manne
it is very not do-day
nā angaki hāree kāka āha 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 mrienitee I am a son
   or nānu mrienatee I am a son

   " kazzanatee } I am the great one
   kazzatee }

   " tangitee } I am the younger sister
   tanginatee }

   nānatee I am the elder sister
   " māngatee I am a daughter
2. When the subject is *ninu*, the termination of noun is in the predicate is *ti*.

*ninu tanziti*  
" kokati  
" pōtati  
" māati  
" mābati  
" mājati

you are a father  
" a boy  
" a girl  
" of our people  
" our father  
" our mother

3. When the subject is *māmbu*, the termination of the noun in the predicate is *tomi*.

*māmbu kāmmagattatomi*  
māmbu kokatomi  
māmbu { tanzitomī  
{ tazingtomi  
māmbu nehatomī

we are workmen  
we are boys  
we are fathers  
we are good people

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

*māro iaskatohi*  
māro kuvingtohi  
māro nehatohi

we are females  
we are Khonds  
we are good people

5. When the subject is *mīmbu*, the termination of the noun in the predicate is *teri*.

*mīmbu blāju gattateri*  
" papu gattateri  
" kōdi lehetateri  

you are strong ones  
you are sinners  
you are like an ox
REMARK.—The negative of all the above forms is expressed by adding the negative verbal forms of the verb ā (become).

nānu kammgattatee aoni or ae
I am no workman

nīnu nehati audi or ae
you are not a good person

māmbu kokatomi aomi or ae
we are no boys

māro hannatohi aohi or ae
we are no going away ones
(we are not persons, who go away)

mīmbu hīnateri auderi or ae
you are no givers

6. Difference between manna anaha and hilla-anaha.

The word manna anaha generally has the sense of staying, stopping; the word hilla anaha has the sense of being, existing, possessing.

ivasi hommu hilla anaha imbaa manna anaha haẓzesi
he, having no money, not staying here, went away

ninzu zurunga hilla anaha mannomi
we are staying without food
tānzi manassu hilla aki hazzesi
as the father did not like it, he want away
nānu manna aki evasi nange hello hījatesi
he ordered me not to stay
ossotaki manna anaha izzo hazzee
I went home not staying for medicine
osso hilla anaha izzo hazzee
I went home as there was no medicine

**Difference between mannaa and hilla.**

As above already mentioned, so here, mannaa is used in the sense of stopping, staying, but hilla in the sense of being, existing.

rēl bandita mannaa mlehangā lōiteri
the people, who were not in the railway, remained

ē tōtata hillaa patka nānu ēnataa taī
how can I bring fruits, when they are not in the garden

ē nāto nānu mannaa illu imbinai hillee
there is no house in town in which I have not been

nānu wāni pateka mannaa kokaraī nānu siksha kēpii
I shall punish the boys who do not stay till I come
Sometimes *hillaa* is used in those sentences which express an habitual sense.

**barita hillaa kokari hēñineri**

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 *mannaa* or *hillaa* are equally used in sentences as:

**nammakomi ahi mannaa gattaraki randa hillee**

or: **nammakomi ahi hillaa gattaraki randa hillee**

faithless men have nothing to eat.

**kanka mannaa gattaraki dāna hīmu**

or: **kanka hillaa gattaraki dāna hīmu**

give to men, who (have no eyes) are blind.
Difference between \( \tilde{a} \) and \( \text{hil} \).

The word \( \tilde{a} \) expresses always a quality, but \( \text{hil} \) a quantity in a negative sense.

\[ \begin{align*}
\text{evasi nehasi ae} & \quad \text{he is not a good man} \\
\text{māmbu kuvingatomi aomi} & \quad \text{we are no Khonds} \\
\text{imbaa doso zāna hilluuri} & \quad \text{there are not ten persons here} \\
\text{i illu nehai ae} & \quad \text{this house is not nice} \\
\text{i illu nehi hilee} & \quad \text{this house is not nice} \\
\text{evani nōmeri pisteki ? ae! pissa hilee} & \quad \text{has his fever gone? No! it is not gone} \\
\text{embaa doso zāna kokari manneriki ?} & \quad \text{are there ten boys?} \\
\text{ae! hilluuri} & \quad \text{no! they are not} \\
\text{nānu nehi hilloo} & \quad \text{I am not well} \\
\text{nānu izzo mannoo} & \quad \text{or:} \\
\text{nānu izzo hilloo} & \quad \text{I am not at home}
\end{align*} \]
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 Saluritatomi
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
ī laggeetari lōni ivasi hāree laggeetasi
he is the worst of the badones

These affixes are also used to express possession.
Thus:—

ī himborī imbaanai?
to whom belongs this cloth?
ī raidinga nāari
these ryots are mine
ī dōkanga nāwāi, ēwi mīwāi au
these pots are mine, these are not yours
ī baḍga Ramudāwāi
these sticks belong to Ramudu
ī hommu nā tōnewai
this money is my friend’s

ī illu Martinwai
this house belongs to Martin
ēdi nādi, nīdi, ēvanai ≤ mādi, mīdi, { evarai evariwai
this is mine, thine, his, ours, yours, theirs
evaskawai
this belongs to them (fem. or neutr.)
These affixes are sometimes affixed to postpositions.

ī bomma nā gaḍilonitai ae
this picture is not from my room

ī pīnanga nā illu lekkotaï au
these tiles are not those upon my house

nā hāla lōnitai, nēhai gōḍanga
the horses in my stable are good ones

nī dalli lōnitai 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 — kēpi 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 kepa-atasi and kepaagattasi. The first means a man, neglected his work for a certain time, but the latter means a man, who is habitually lazy.

ivasi kepaagattasi nista bija aha mannessi
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 koḍditaniwai
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 imbati 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 tolli ē gāḍata mannatomi
we were formerly staying in that town

māro pāpomi kēpinatohi
we are sinners

mīmbu evanaki sājomi kepinateriki, auderi?
used you to help him or not?

i barita hāra zāna mannari
there are usually many persons in this school

mā kōdinga hālata mānnai
our oxen are usually in the stable

ninu evanaki kūli hīnatiki?
used you to pay him coolly?

2. Composite nouns formed from relative participles.

ē wānasi Latchigeeki
or: e wāni Latchiga ivasieki
is the man who comes there, Lakshmuđu?
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 kokarakī zāpnai ēnikihi?

how shall I teach those boys

ē nāto hannai imbini ziju?

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 i kamma kēpinai hillee  
I am not doing this work

nānu embaa wānai hillee  
I am not coming there

Sentences of this kind are formed by affixing ā to the verb. These sentences correspond then to such English sentences as contain the word: whoever, whatever, whosoever, etc.

imbaasi i kamma kēpuusiā shikshinsii  
whosoever does not do this work, I will punish

imbaasi nā ishtomilehe kēpinesiā ziwukii  
whosoever does according to my will, I love

imbini kōju anga aha manneā ēdani kōdīi  
whichever fowl is fat, I will buy

When the subordinate sentence is put first, an English correlative sentence is expressed.

Thus:

sājomi imbaaraki kawaleā mazzo wāpari  
whoever want help, let them come to our house
The use of *imbaasi* in these subordinate sentences is as follows:

ē kokarilōni hāree hoonasi imbaasiā bahumānōmi pa'nesi

whichever of these boys runs well, receives a prize

ē kōdingalōni nehai imbinaiā ēdani kođ-dadu

buy of those oxen, whichever is good

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

Thus:

zādata imbaasātiwa lōinesiā evanaki kḷā'ni azzi

whoever remains in the forest has fear of a tiger

The word *imbinī* in these subordinate sentences is used as follows:

imbinī mleha i osso unnesiā evasi hānesi

whichever takes that medicine, will die

imbinī 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 bīmu

as many as are there, give cooly to all
ezzora zāna osso utteriā nehi āteri
as many as have taken medicine, got well
ezzora zānataki westeeā bahē wāteri
as many as I told, all came
ezzora pustakomika ninge akkaraā eżzekee hījai
as many books as you need, I will give

The words eżzeka, ēnilēhetai, etc., in these sentences are used as follows:—

ezzeka küli ninge wānaiā eżzekee hījai
as much cooly hire as you have to get, I will pay

nange eżzeka hījaneriā evanaki eżzekee hīdu
give them as much as they give me

nā nāju ēnilēhetaiā ēdāni ēlie kīdu
make your town as mine

eżzeka gaaḍdu kamma kideriā izžekee labhomi
as much as you work, so much profit

nānu eżzela waiā (wainiā) appudi westai
I shall tell when I come

mimbu nange ēnilēheti ziwu kījaderiā eżzekee evaraki zakke kīdu
love them as much as you love me

īdāni karīdi eżzekeā 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
piju 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
ī mrānu riha hanne habu zagrata ahi
manna
be careful, perhaps the tree may fall down
evasi hunsimannesī habu nikha he'emu
perhaps he is sleeping, see if he is awake or not

10.

MISCELLANEOUS INFORMATIONS.

I.

ON GIVING AN ANSWER.

1. If a question is put with a noun, the answer is generally given by repeating the noun.

ivasi panteesiki? hao panteesi
is he a Panta Brahmin? Yes
2. If a question is put with a verb, the answer is generally given by repeating the verb.

İ kamma kępitiki? ae kępa hilloo
have you done the work? I have not done it
wāneriki? hao, wāneri, ae wāuri
are you coming? Yes, they are coming; no, they are not coming

3. The following idiomatic answers must be noticed:

A. ē hōru mestiki?
have you seen that hill?

B. nānu ae, evasi mestesi
not I, (but) he saw it

A. ni tanzi imbanaï hātitesi?
whom did your father call?

B. nanaa ae, ē kokaraï
not me, (but) those boys

II.
ON BLESSING AND CURSING.

To express such sentences, the imperative, or infinite tenses are used.

Ninge sukhomi mannapeko
may you be happy

Ninge sājomi āpeko
may you get help
nīnu nehi ādima, manzima
may you get well, be well
mlenga hazzima
may you perish
bossomahi hallamu, (hazzima)
may you perish

III.

ON GREETING.

When greeting the Khond puts one hand near his face, (not to his forehead as the Telugu does) and uses the word zohora at the occasion of coming or going.

This word is mostly shortened into zora and always compound with āba or īja (father or mother).

zoraba
Salam, Sir

zoraja
Salam, Madam

zohoraba
is used, if the addressed is standing at some distance, or if a request is made

ninge sāta 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:

\[ \text{dalleka patka tamū, or dalliti patka} \]
bring a basket full of fruits or the fruits of the basket

\[ \text{dalleka lekka patomi} \]
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.

\[ \text{Jerichoti kōdanga hōru ezzeka plī'nu} \]
the walls of Jericho were as high as hills

\[ \text{i kōju guḍdu āswa guḍdu ezzi} \]
this fowl’s egg is as big as a duck’s egg

\[ \text{ni kanka kōdru kanka ezzi} \]
your eyes are as big as those of a buffalow

\[ \text{ni ezzi} \text{ari westehe wennuudiki?} \]
if such great men as you talk, will you not hear?

\[ \text{Gōliatu ro kazza mranu ezzeka plīza mazzesi} \]
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 namwoo
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

ząduwu mrīstai inzatesi kōdē mrīstaatesi
he promised to teach reading, but did not teach

ūna ūna kammā 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

\[
na \ mrīesi \ gelhitasi \ ātesi \ habu
\]
or
\[
nā \ mrīesi \ gelhitai \ ātehabu
\]
or
\[
nā \ mrīesi \ gelhitesi \ habu
\]
or
\[
nā \ mrīesi \ gelhitasi \ esse
\]
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 \textit{summi}. This word is commonly used instead of \textit{he’emu} (look, indeed).

\begin{itemize}
  \item \textit{he’mude hijatee summi} \quad \text{look there, I gave it indeed}
  \item \textit{nīnu tagga ahi wānai summi} \quad \text{look, you must come quick}
  \item \textit{ē kōdi hāree kādija summi} \quad \text{the price of that ox is very high indeed}
\end{itemize}

7. The affix \textit{nani}. This word is affixed to a verb and has the meaning: it is of no use to wait, therefore.

\begin{itemize}
  \item \textit{evasi hījuusi hanno nani} \quad \text{he does not give, let us go therefore}
  \item \textit{wāuri dehe tinno nani} \quad \text{they are not coming, therefore let us eat}
  \item \textit{pistuusi hīnonani} \quad \text{he does not relax, let us give therefore}
  \item \textit{hommu hījoonani} \quad \text{I do not pay at-all}
  \item \textit{ēnaataki haspi ānaida, hījaīnani, ōmu} \quad \text{why are you quarrelling? I give already, take it}
  \item \textit{hīno naningo} \quad \text{all right, let us give it}
  \item \textit{pāsa takka hiha mazze, hātenaningo} \quad \text{I paid five rupees (but it is of no use), it died}
\end{itemize}
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.

**hijanesike**
he will give, they say

*sāta zāna daiingake, roosi kanka guḍilake roosike rī krikā bērake, ro mrīesike koḍdanga sottake, ro mrīesike rī 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
To address persons in the plural number the affixes erida and erika are used, or the verb put in the plural number.

\[
\begin{align*}
\text{wā erida} & \quad \text{come men} \\
\text{wā erika} & \quad \text{come women} \\
\text{or wādu da} & \quad \text{come men} \\
\text{wādu ka} & \quad \text{come women}
\end{align*}
\]

Various affixes for addresses of more politeness are: ango, ngo, asi, ersi, anga, eringa

\[
\begin{align*}
\text{wādungo} & \quad \text{please come} \\
\text{Gauru hijaasi,} & \quad \text{Gauri, please give} \\
\text{Gauru koddeerisi,} & \quad \text{Gauri, please take it} \\
\text{ēneerisi,} & \quad \text{Gauri, please take it}
\end{align*}
\]

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.

\[
\text{ninge ēnāataki bīzāra, bīzāra kījaani,}
\text{ninge hījāī lē}
\]

why are you sorry, don’t trouble me, I certainly give

\[
\text{wānesi le}
\]

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.

\[
\text{nīnu ī kamma kēpamizzihe, ēnāataki}
\text{nīnu dalladalla trīkidi ?}
\]

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

\[
\text{evasi hazziwaha kizowi wessalie rarra}
\text{inzihi kakheri}
\]

when he came and made fun, they laughed so loud

\[
\text{evasi maramara ātesi}
\]

he got dirty; he was troubled
zerre merreti kamma kīda
is this not an impossible work?
lebbelebbe ahi zōlki āderi, ningadu, kamma hēradu
you talk uselessly, stop talking and join the work
rāzu sollosollo izze (sorrosorro)
the snake is rattling
ījaska lebbelebbe ānu
women are gossipping
māne gezza gezza gezza āha nenza man neri
all is full of men
olleolle hījaī (ōdeōde)
I give constantly

2. Sometimes another word, which has a different special meaning, is added to a noun to give a particular idea. The first noun then loses its original meaning.

arna zāda koḍditee
I bought grains (and forest)
ēju kūdu miha wāmu
bring water (and rice) to pour
himbori dukki huzzā wāmu
come after dressing
kla’li doweli ta’mu
bring beal and a knife
kuža dëruki hannomi
we go for vegetables

3. The word which has to express a particular sensation is sometimes doubled.

kekējuta kihihí ūphe ōneri
with all hands, they took it carrying away
roroosi = one by one
riariari { two by two
riariari} two by two

4. The present participle is very often doubled to give the verb a special force.

lāgi lāgi hazzeri
they went scolding
hazzi hazzi lāgiteri
she scolded when they were going
hotti hotti torgiteri
running they fell

torgi torgi litteri
they wept, when they were falling
lihi lihi wāteri
they came weeping
5. Some adverbs are used to express a special sensation.

pottoninga hātesi
he died suddenly

evasi zōna zēngu tikhimazzati leddeninga
pinzitee, lappuninga astee, tobboninga
tattee
when some one was gathering zonna, I sprung
quick, got him quick and brought him quickly

6. In some instances a word is sometimes repeated. The first consonant with its following vowel is then changed into gi. This expression sometimes implies a certain despair or disrespect.

imbaa weska hillau giska hillau
here is no wood, nothing

nange rānda hillee ginda hillee
I have no rice, nothing

kokasi hilluusi gikasi hilluusi
there is not even a boy

imbaa tāju, gīju hillee
here is no place, nothing

zīju hillee, gīju hillee
there is no way, nothing
XI.

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 kepiti enataki = kepitenataki
why did you do this work?
endunga endamu = endungendamu
play games
takka enaataki = takkenaataki
why a rupee
ëju uttesi = ëjuttesi
be drank water
ija wáne ezzela = ïja wânezzela
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
he aba
look! father

he éja
look! mother

Remark.—The Kond is using the word ába (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

edi aanaha
except this

hāgu āte
clouds arose

bahe lóku āneri
they became many

hao, oa òzitani
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.

\[
\begin{align*}
\text{hille usi} & \quad \text{changes into hilluusi} \quad \text{(he is not)} \\
\text{namma o} & \quad \text{nammoo} \quad \text{(I do not believe)} \\
\text{ezzela e} & \quad \text{ezzelee} \quad \text{(when)} \\
\text{lakka e} & \quad \text{lakkee} \quad \text{(therefore)} \\
\text{zāđata e} & \quad \text{zāđatee} \quad \text{(in the forest)} \\
\text{kēpa o} & \quad \text{kēpoo} \quad \text{(I do not)} \\
\text{kēpa e} & \quad \text{kēpee} \quad \text{(she does not do)}
\end{align*}
\]

Exception.—1. The word \textit{ronda} (one thing) and \textit{rinda} (two things) changes the vowel \textit{a} into \textit{i}.

\begin{align*}
\text{ronda} & \quad \text{into rondie} \\
\text{rinda} & \quad \text{into rindie}
\end{align*}

The forms \textit{rondee} and \textit{rindee} may be also used.

Exception.—2. When the first vowel forms the root of a verb, it cannot be changed.

\begin{align*}
\text{wā a} & \quad \text{come} \\
\text{wā o} & \quad \text{I do not come} \\
\text{wa usi} & \quad \text{he does not come} \\
\text{wā e} & \quad \text{she does not come} \\
\text{kī o} & \quad \text{I do not do} \\
\text{kī a} & \quad \text{do} \\
\text{kī nsi} & \quad \text{he does not do}
\end{align*}
ki e  she does not do
ho o  I do not go
ho usi he does not go
ho e  she does not go
ho 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.

izizi kokasi a small boy
izizi kokasi a very small boy
izasi  a little one
izasi  a very small one
izani  a little
izani  a very little
koazzeka some
koazzeka a little
izzeka  a little
izzeka  a very little

6. Changing a vowel into another to express a greater distance or duration.
imbaa here
embaa there
umbbaa farther there
hūmbaa  very for, there
hēmbaa  very for, there
ivasi  this man
evasi  that man
uvasi  that man (farther away)
hūvasi  that far away man
hēvasi  that far away man
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  so little as that far away thing

7. Changing the verbal participle last vowel i into ē or ō to denote duration.
   kēpi manneri  they are doing
   kēpē manneri  they are doing
   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  all men (on the whole earth)
   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 õtesi kōdinga  he drove the oxen away
perha õtesi 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

he carried the tree
he carried the pot (upon the head)
the internal sense
who knows!
emptiness, nothing; used as noun
when I was not here
the house is empty
they came, when we were not there
I hear the spoken (thing)
what has been said
I tell the asked (matter)
I give the information called for
I do not tell, what is not asked
messali hazzee
\[ \text{I went to see} \]

ţinnikijali ,, 

hendali \{ henga \} ,, 

hērikijali ,, 

bēzali ,, 

meska ,, 

paitesi he beat 

wētesi he beat 

pahitesi 

trāju zēspikihi pahi rittesí 

pātalāngitesi 

ōzakerhi rittesí 

kahi hazzu 

kahi hazzu 

kaha hazzu 

izzāi hazze 

īzai hazze 

leema ezzāni tammu bring me a bit, (as much as a finger’s nail) 

izzōna nange hījamu give me a little 

ro bonda īju 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 bonḍa hija give me a little brandy, Sir
adē so less (only a little bit)
izzeka ūna, so little do you give only such a little
izzeka ūna hijadi

On Much, Many, More.

hāra zāna wāteri many people came
hāreka zāna wāteri " ""
gaḍđu zāna wāteri " ""
gaḍđuē hittesi he gave much
hārekee hittesi " ""
hārona hittesi " ""
hāronee hittesi " ""
agāda hittesi he gave more
ezzona hittesi how much did he give

bellee nanni (เสมอที่จะ) very well
zēnu kērmu turn back
nāpo múmbu képa turn your face to me
ōza kērmu turn aside
tīni totto kērmu turn to the right side
tēbri totto kērmu turn to the left side
ī gāḍēka takie kijada give it to me now
nōro wahimanneri people are coming
wēḍa tumbite the sun set
wēda hazze  the sun set
wēda klüte  "  "  "
wēda medite  "  "  "
wēda rete  "  "  "
weite  ( ebay 003 )  it dawned
wēda hōte  the sun rose
wēda engite  "  "  "
ēnarātihe mingēnai  whoever is there, what does it matter to you?
ēnarizzihe  ēnarātihe { ōdēnai or mingenaataaki
ēnaratiwa  whoever is there, what does it matter to you?
ē pusponi imbatie mutte  the story is at an end
herewith
uzzeka heotasi
rozzeka heotasi  { a man, who is so far
izzeka heotasi
ēnarātiwa hilluuri  nobody is there
nināa wētateriki ? ueda  { ( ᵃ₋₃ )
ueka
have they beaten you? No.
evasi assuli nehasi
he is really (permanent) a good man
assuli bangāra da?
is it pure gold? man
sonna lehetasi a man like gold (as good as gold)

kaha gattasi a very bad man
kaha gattasi ae

nehikihi zōnginesi a man who rules well

kōju hīpangani zōngamanne the hen keeps the little one under her wings

i 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

nì uppareemā ìda hallek kēpitee
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 maī  I am tired
wāhu ahi maī  it does not matter to you
mimbu ēnaa āuderi
ni hāda bōha hanneko  your word is useless (your word is falling down)
izzu okko pātati hōtwi  they went into the house from the back
kineri
kējuti bādga  a walking-stick
kanka addemika  spectacles
izzoti pannu  house tax
ījōna  this year
rāndu  the last year
hāki wāte  the death came (that means: he lost his case
tō die came (your business is at an end)

hānai wāte
hani wāte } death came (he died really)
hāha mannesi

hilleie } _not at all_
hillalie hillee

jādeka manzaha

wēda wāte

lēnzu wate

niedehe

nīetie

āzitie

nīnzutie

ĭ kamma ānilehe meh’mu ēdāju ātihe hommu

hīmu

see that the work is done, and after it has been done

give money

nānu nī muhe karma ājatilehe nīnu zakke āmu

as I had mercy upon you, so also do you

ninge karma ānilehe tōstamu

show that you have mercy

paradu pā’deri

search and you will find

rondi ezēeka kihi kēpinai

according to one size to do (to do exactly)

ē gīja tani hijata ittakōddite 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 ((pfpt)
ēju zallitomi we sprinkled water (ζζζζζ)
ro hāda zallitee I spoke a word
rāha hazze the joy is over
rāha raha hazze the joy is over
ninge nammakomi hillāape
you may not believe
ninge nammakomi hillaapomi, hannomi
we may not be faithful to you, therefore we go
mazzihe hijadi, hilla 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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