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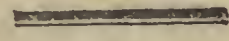
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A

GRAMMAR

OF THE

CARNÁTACA LANGUAGE.



By JOHN M^cKERRELL, Esq.

*OF HILL-HOUSE, AYRSHIRE; AND OF THE HONOURABLE
EAST INDIA COMPANY'S CIVIL SERVICE, ON THE
ESTABLISHMENT OF FORT ST. GEORGE.*



MADRAS :

PRINTED AT THE COLLEGE PRESS.

1820.

Handwritten notes and markings at the bottom of the page.

8

RECEIVED

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WASHINGTON, D. C.

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TO

THE KING.

SIR,

THE gracious permission which I have received to dedicate the following Work to Your Majesty, demands the expression of my humblest thanks. In India, a knowledge of the Languages of the Country, is of the highest importance to the public interests; for, without that knowledge, no public servant can discharge the duties of his office, either with credit to himself, or with advantage to the Government, or to its subjects.

THE Carnátaca Language is spoken over a great extent of Country. It is nearly the universal Language

of all the dominions of the late Tippoo Sultan ; and, consequently, the best medium of communication with the Inhabitants of a very large portion of the Indian Peninsula.

Tippoo Sultan, although a Mahommedan, was well acquainted with this, the Hindu Language of his State ; and Hyder Ally, his Father and immediate Predecessor, was quite familiar with it. Both were men of stern and unrelenting dispositions, and little partial to their Hindu subjects ; but they knew mankind too well not to be aware, that unless those who govern, be acquainted with the Language of the governed, a set of middle men will arise, who will ultimately become the scourges of the Country.

In the territories under the British sway in India, this evil is disappearing ; and, should the Work now submitted to the World under Your Majesty's most gracious

auspices, be the means of hastening its extirpation in one of the fairest portions of our Eastern possessions, I shall not consider that I have laboured in vain.

I have the honour to subscribe myself,

YOUR MAJESTY'S

Most faithful

and most devoted

Subject and Servant,

JOHN MCKERRELL.

MADRAS,
November the 16th, 1820. }

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The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry should be supported by a valid receipt or invoice. This ensures transparency and allows for easy verification of the data.

In the second section, the author details the various methods used to collect and analyze the data. This includes both manual and automated processes. The goal is to ensure that the information is both reliable and up-to-date.

The third part of the document focuses on the results of the analysis. It shows that there has been a significant increase in sales over the period covered. This is attributed to several factors, including improved marketing strategies and better customer service.

Finally, the document concludes with a series of recommendations for future actions. These include continuing to invest in marketing, maintaining high standards of customer service, and regularly reviewing financial performance.

(E)

P R E F A C E.



THE three principal languages of Southern India are the Telugu, the Tamil, and the Carnátaca. The first is spoken in the provinces to the northward of Madras; the second to the southward; the third to the westward, on the table land above the passes of the mountains; and also in some districts below the ghauts, on the western side of the Peninsula.

In Colonel Wilks's "Historical Sketches of the South of India" the limits of the Carnátaca country and language are thus described. "The principality which in later times has been named from the obscure village of Mysoor, was the south-western portion of the ancient Carnatic, frequently named also the country of Canara,* or the country in which the Canara language was spoken. According to this criterion, the northern limits of that extensive region commenced near the town of Beder in the latitude of 18° 45' N. about sixty miles N. W. from Hyderabad; following the course of this language to the S. E. it is found to be limited by a waving line which nearly touches Adivane (Adoni,) winds to the westward of Gooti, skirts the town of

* The word Canara is a corruption of Carnátaca.

“ Anantpoor, and passing exactly through Nundidroog, touches the range
 “ of eastern ghauts; thence pursuing their southern course to the moun-
 “ tainous pass of Gujjelhutty, it continues to follow the abrupt turn
 “ caused by the great chasm of the western hills between the towns of
 “ Coimbatoor, Palatchi, and Palgaut; and sweeping to the N. W. skirts
 “ the edges of the precipitous western ghauts, nearly as far north as the
 “ sources of the Kistna; whence following an eastern, and afterwards a
 “ north-eastern course, it terminates in rather an abrupt angle near Beder,
 “ already described as its northern limit.”

HAVING been appointed shortly after my arrival in India in the year 1805, to a judicial situation in the province erroneously termed by the British Canara, in which also this language is spoken by the majority of the Inhabitants, although not included within the range of it's influence by Colonel Wilks; I found it necessary to become acquainted with it, in order to facilitate the transaction of business.

IN the year 1809 I proposed to the Government of Madras, to compile the work which is now presented to the public. My offer was accepted; but ill health at one period, and of late years most laborious official avocations, have prevented its publication till the present time.

IN the course of my labours I have derived much information from a very scarce and accurate treatise upon the ancient dialect, which was compiled, about seven centuries ago, by an Indian author named Césava,

and by him termed శబ్దమణిదర్పణం, or “The Mirror of Verbal
“Gems.”

I HAVE also derived great assistance from Cambhampáti Mínacsháya, a most intelligent Bráhmaṇ, who has been for several years employed as Head Moonshee in my office of Telugu and Carnátaca Translator to the Government; from Cedámbi Rangáchári, the late Head Carnátaca Master at the College of Fort St. George, who died before the work was completed; and from his successor, the present Head Master, Mudumbi Shrínivásáchári.

FROM my own countrymen, as the Carnátaca language has hitherto been but very little studied, I have not been able to derive any aid. I feel myself, however, under considerable obligations to the late Francis Whyte Ellis, Esquire, formerly Senior Member of the College Board, for many useful hints upon the subject of Indian Grammar in general; to William Oliver, Esquire, also a Member of the College Board, for several corrections in the manuscript; and to Edward Richard Sullivan, Esquire, of the Civil Service, for his kindness in procuring for me, from His Highness the Rajah of Mysoor, the work of Césava, of which I have already made mention.

(14)

The first of these is the fact that the
 government has been unable to
 secure the necessary amount of
 revenue to meet its obligations.
 This is due to a variety of causes,
 including the depreciation of the
 currency and the loss of territory.
 The second cause is the
 increase in the cost of the
 war, which has been
 largely due to the
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 necessities of life.
 The third cause is the
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A

GRAMMAR

OF THE

CARNÁTACA LANGUAGE.

CHAPTER FIRST.

OF LETTERS.

THE Carnátaca language is written from left to right.

The characters, like those in the most ancient Greek and Roman manuscripts, are formed of equal sizes, and placed at equal distances, without either connexion, or stops, and without any distinction whatsoever of words.

The alphabet consists of six and fifty letters; viz. sixteen vowels; two letters that may be ranked either as vowels or consonants; and thirty-eight consonants.

The sixteen vowels are as follows; ಅ ಉಂ ಊ ಈ ಉ ಉ ಮಿ ಮು ಹ ಧ ಎ ಏ ಐ ಒ and ಔ; the two letters that belong to either class are ಒ and ಐ; and the thirty-eight consonants are thus arranged; ಕ ಖ ಗ ಘ ಙ ಚ ಛ ಜ ಝ ಞ ಟ ಠ ಡ ಢ ಣ ತ ಥ ದ ಧ ನ ಪ ಫ ಬ ಭ ಮ ಯ ರ ಲ ಳ ಳ ವ ಶ್ವ ಸ ಷ ಷ ಷ ಷ ಷ.

Of the abovementioned fifty-six letters, forty-seven belong to the pure Carnátaca; and four of them, viz. ಎ ಒ ಐ and ಉ exclusively so. The remaining nine, viz. ಮಿ ಮು ಹ ಧ ಶ್ವ ಷ ಷ and ಷ have been introduced into the alphabet for the purpose of expressing sounds that are peculiar to the Sanscrit.

अ

Expresses an obscure sound like the English a in the words abound, about, &c. and is inherent in every consonant that is not followed by another vowel ; or that has not the full sound of the letter restricted by the mark ऋ.

आ

Is like the same letter when pronounced long, as in the words all, wall, ball, &c.

इ

Has precisely the same sound as the French i, in the word ni.

ई

Is the same vowel with a lengthened sound.

उ

Has the sound of u in the words bull, full, pull, &c.

ऊ

The same sound lengthened, and may be expressed in Roman characters by ú.

व ऋ ऌ ड

These four letters are only used in Sanscrit words. Their pronunciation on the western side of the Peninsula, and, generally speaking, in Southern India, is rü rú and lü lú; the u possessing nearly the same sound that it has in French in the words nuc, flux, tuent, salut, &c.

ए

Is the same as the French é in the words qualité, égalité, &c.

ऐ

Is the same vowel with a lengthened sound.

औ

Is pronounced exactly like the English word eye, a feature of the face ; and may be expressed in Roman characters by ai.

ओ

Has that full sound of the letter o which is common to every language.

ಓ

The same letter pronounced long, and expressed in Roman characters by ó.

ಔ

Has the sound of ow in the words cow, now, liow, &c. ; but being evidently compounded of ಌ and ಒ, it may be better expressed by their corresponding letters in the Roman character.

ಒ

This letter is pronounced sometimes like m, and at others like n, according to the particular consonant which it may happen to precede.

ಃ

May be expressed in Roman characters by aha.

ಛ

Is like the hard English c in the words command, cause, curtain, &c.

ಞ

Is pronounced with a strong aspiration ; and may be expressed in Roman characters by c,ha.

ಙ

Is the hard g in the words great, gone, ground.

ಠ

Is a strong aspirated letter, bearing the same relation to ga, as c,ha does to ca ; and may, therefore, be written gha.

ಠ

Has no letter resembling it in any European tongue ; it is pronounced something like the French ng in the words manger, arranger, &c.

ಠ

Has the sound of ch in the words church, charm, cheek, &c.

ಠ

Is a strong aspirated letter, and may be expressed by ch,h.

ಠ

Is pronounced like the English j in the words judge, jew, jessamine, &c.

दृ

Is an aspirated letter; and, like most of the letters of this class, almost entirely unknown to the languages of Europe. It is pronounced as if the letter *h*, forcibly sounded, immediately followed the consonant *j*.

ग्या

Has a sound which may be expressed in Roman characters by *gnya*.

त

Is a strong *t* which is pronounced by folding back the tongue, and touching with it the roof of the mouth. In writing *Caruátaea* in Roman characters it may be distinguished from *थ* by a dot under the *t*,

ठ

Has the same sound with a strong aspiration.

ड

Is a palatic letter, and is pronounced by folding back the tongue in the same manner as when uttering the letter *ड*.

ध

Is an aspirated letter; and may be expressed by *dh*.

न

Is a nasal *n*, and may be distinguished in Roman characters from *न* by a dot under the *n*.

त

Is a *t* which differs very essentially from *त*, and must not be confounded with it. It is pronounced by placing the point of the tongue between the front teeth.

थ

Has the same sound aspirated, and may be written *th*.

द

Is pronounced by placing the point of the tongue betwixt the front teeth, as when sounding the letter *द*.

ध

Is an aspirated letter, and may be written *dh*.

ನ

Is a simple nasal sound similar to the English n.

ಪ

Is precisely the English p.

ಫ

Is aspirated, and may be written ph; but care must be taken not to pronounce it like the ph in the words philosopher, philology, &c. ; it's sound being like that of those letters in the words uphold, uphill, uphoard, &c.

ಬ

Has the same sound as the English b.

ಭ

Is pronounced like the bh in the word abhorrence.

ಮ

Expresses the same sound as the English m.

ಯ

Is pronounced like the y, in yard, young, you, yonder, &c. ; but never like the same letter when it terminates a word, as in quantity, cordiality, hospitality, &c.

ರ

Is like the English r.

ಱ

Is a very harsh r.

ಱ

Is also an r, and still harsher than the foregoing one. Both this and the preceding letter are only used in poetry.

ಲ

Has the same sound as the English l.

ವ

Has sometimes the sound of v in the words vanity, vigilant, vagrant; and sometimes that of w in the words wine, woman, will, welcome, &c.

ಶ

Is the sh in the words shall, should, and shame.

श

Is a strong sh pronounced by folding back the tongue, and touching with it the palate.

स

Has the same sound as the English s in the words sand, sale, salt, sound; &c.; but is never pronounced like z, as this letter frequently is in English.

ह

Is the same as h, in horse, husband, &c.

ल

Is a liquid l; and must be pronounced by folding back the tongue and touching with it the roof of the mouth. It may be distinguished in Roman characters from ७ by a dot being placed under it.

ऌ and ॡ

These two letters are only of use in certain Sanscrit words. The sound of the first is hea, and that of the second hipa.

OF VARIATIONS IN THE FORM OF THE LETTERS.

The Carnátaca vowels and consonants are written as already shown when a word commences with a vowel, or when a consonant is the first of two in a syllable; but all the vowels, with the exception of अ, have another form when added to a consonant in order to form a syllable; and when the syllable consists of more than one consonant, the second is written under the first, in the manner and form that shall now be exhibited.

क ca का cá कि ci कं cí कु cu कू cú क्य crii क्यं crii क्ल clii कि ce किं cé
 कै cai का co कौ cò कौ cau कं cam कं caha कं cca कं ccha कं ccha
 क्य ccha क्य cta क्य ctha क्य cna क्य cta क्य ctha क्य cna क्य cpa क्य cpha
 क्य cma क्य cya क्य cra क्य rca क्य cla क्य cva क्य csha क्य csha क्य csa
 क्य cla क्य csha.

ಚಕಿ chaha ಚಕ chca ಚಕ chcha ಚಕ chch,ha ಚಕ chnya ಚಕ chta ಚಕ chna ಚಕ
 chma ಚಕ chya ಚಕ chva ಚಕ chsha ಚಕ chsa.

ಚಕ ch,ha ಚಕ ch,há ಚಕ ch,hi ಚಕ ch,hi ಚಕ ch,hu ಚಕ ch,bú ಚಕ ch,hrü
 ಚಕ ch,hrü ಚಕ ch,hlü ಚಕ ch,he ಚಕ ch,hé ಚಕ ch,hai ಚಕ ch,ho ಚಕ ch,ho
 ಚಕ ch,bó ಚಕ ch,hau ಚಕ ch,ham ಚಕ ch,haha ಚಕ ch,hya ಚಕ ch,hra ಚಕ
 chhla ಚಕ chhva.

ಜ ja ಜಾ ja ಜಿ ji ಜಿ ji ಜು ju ಜು ju ಜಿ jü ಜಿ je ಜಿ je
 ಜಿ jai ಜು jo ಜು jo ಜು jau ಜಂ jam ಜಿ jaha ಜಿ jja ಜಿ jha ಜಿ jya ಜಿ
 jma ಜಿ jya ಜಿ jra ಜಿ jla ಜಿ jva.

ಝ jha ಝ jhá ಝ jbi ಝ jbi ಝ jhu ಝ jhu ಝ jhü ಝ
 jhü ಝ jhü ಝ jhe ಝ jhe ಝ jhai ಝ jho ಝ jho ಝ jhau
 ಝ jham ಝ jhaha ಝ jhya.

ನ್ಯಾ nya ನ್ಯಾ nya ನ್ಯಾ nyi ನ್ಯಾ nyi ನ್ಯಾ nyu ನ್ಯಾ nyu ನ್ಯಾ nyü ನ್ಯಾ
 nyü ನ್ಯಾ nylü ನ್ಯಾ nye ನ್ಯಾ nyé ನ್ಯಾ nyai ನ್ಯಾ nyo ನ್ಯಾ nyó ನ್ಯಾ nyau
 ನ್ಯಾ nyam ನ್ಯಾ nyaha ನ್ಯಾ nyca ನ್ಯಾ nych,ha ನ್ಯಾ nyga ನ್ಯಾ nygha ನ್ಯಾ
 nygna ನ್ಯಾ nycha ನ್ಯಾ nych,ha ನ್ಯಾ nyja ನ್ಯಾ nyjha ನ್ಯಾ nyoya ನ್ಯಾ nyta
 ನ್ಯಾ nytha ನ್ಯಾ nyda ನ್ಯಾ nydha ನ್ಯಾ nyna ನ್ಯಾ nypa ನ್ಯಾ nypha ನ್ಯಾ
 nyba ನ್ಯಾ nybha ನ್ಯಾ nyma ನ್ಯಾ nyya ನ್ಯಾ nyra ನ್ಯಾ nyra ನ್ಯಾ nyva
 ನ್ಯಾ nysha ನ್ಯಾ nysha ನ್ಯಾ nysa ನ್ಯಾ nyha ನ್ಯಾ nyesha.

ಟೆ ta ಟಾ ತಾ ಟಿ ti ಟೈ ತೈ ಟು tu ಟೂ ತೂ ಟ್ಕಿ trü ಟ್ಕಾ ತ್ಕಾ ಟ್ಕಿ tlu ಟೆ ತೆ
 ಟೈ ತೈ ಟೈ tai ಟಾ ತಾ ಟೂ ತೂ ಟಾ ತಾ ಟೂ ತೂ ಟಂ tam ಟಂ ತಾ ಟಾ ಟ್ಕಿ tca ಟ್ಕಿ tc,ha
 ಟ್ಕಿ tcha ಟ್ಕಿ tch,ha ಟ್ಕಿ tta ಟ್ಕಿ ttha ಟ್ಕಿ tta ಟ್ಕಿ ttha ಟ್ಕಿ tpa ಟ್ಕಿ tpha ಟ್ಕಿ
 tma ಟ್ಕಿ tya ಟ್ಕಿ tya ಟ್ಕಿ tsha ಟ್ಕಿ tsha ಟ್ಕಿ tsa ಟ್ಕಿ tçsha.

ಠ ಠಾ ಠಾ ಠಾ ಠಿ thi ಠೈ ತೈ ಠು thu ಠೂ ತು ಠ್ಕಿ thrü ಠ್ಕಾ ತ್ಕಾ ಠ್ಕಿ thlu
 ಠಿ the ಠೈ ತೈ ಠೈ thai ಠಾ ತಾ ಠೂ ತೂ ಠಾ ತಾ ಠೂ ತೂ ಠಂ tham ಠಂ ತಾ ಠಾ
 ಠ್ಕಿ thna ಠ್ಕಿ thya ಠ್ಕಿ thsha ಠ್ಕಿ thsha ಠ್ಕಿ thsa.

ಡ ಡಾ ಡಾ ಡಾ ಡಿ di ಡೈ ದೈ ಡು du ಡೂ ದು ಡ್ಕಿ drü ಡ್ಕಾ ದ್ಕಾ ಡ್ಕಿ dlü ಡೆ de
 ಡೈ ದೈ ಡೈ dai ಡಾ ದಾ ಡೂ ದೂ ಡಾ ದಾ ಡೂ ದಾ ಡಂ dam ಡಂ ದಾ ಡಾ ಡ್ಕಿ dga ಡ್ಕಿ dg,ha
 ಡ್ಕಿ dgna ಡ್ಕಿ dja ಡ್ಕಿ djha ಡ್ಕಿ dda ಡ್ಕಿ ddha ಡ್ಕಿ dna ಡ್ಕಿ dda ಡ್ಕಿ ddha ಡ್ಕಿ dna
 ಡ್ಕಿ dba ಡ್ಕಿ dbha ಡ್ಕಿ dma ಡ್ಕಿ dya ಡ್ಕಿ dra ಡ್ಕಿ dla ಡ್ಕಿ dva ಡ್ಕಿ dha.

ಢ ಢಾ ಢಾ ಢಾ ಢಿ dhi ಢೈ ದೈ ಢು dhu ಢೂ ದು ಢ್ಕಿ dhü ಢ್ಕಾ ದ್ಕಾ ಢ್ಕಿ dhü
 ಢ್ಕಿ dhlü ಢೆ dhe ಢೈ ದೈ ಢೈ dhai ಢಾ ದಾ ಢೂ ದೂ ಢಾ ದಾ ಢೂ ದಾ ಢಂ dham
 ಢಂ ದಾ ಢಾ ಢ್ಕಿ dhaha ಢ್ಕಿ dhya ಢ್ಕಿ dhra ಢ್ಕಿ dhva.

ನಾ ನಾ ನಾ ನಾ ನೆ ni ನೈ ನೈ ನಾ ನು ನೂ ನು ನ್ಕಿ nrü ನ್ಕಾ ನ್ಕಾ ನ್ಕಿ nlu ನೆ ನೆ
 ನೆ ne ನೈ ನೆ ನೈ nai ನಾ ನಾ ನೂ ನೂ ನಾ ನಾ ನೂ ನಾ ನಂ nam ನಂ ನಾ ನಾ ನ್ಕಿ naha ನ್ಕಾ
 nca ನ್ಕಾ ncha ನ್ಕಾ nga ನ್ಕಾ ngha ನ್ಕಾ ngna ನ್ಕಾ ncha ನ್ಕಾ nch,ha ನ್ಕಾ nja
 ನ್ಕಾ njha ನ್ಕಾ nnya ನ್ಕಾ nta ನ್ಕಾ nthha ನ್ಕಾ nda ನ್ಕಾ ndha ನ್ಕಾ nna ನ್ಕಾ nta ನ್ಕಾ
 nthha ನ್ಕಾ nda ನ್ಕಾ ndha ನ್ಕಾ nna ನ್ಕಾ nna ನ್ಕಾ nna ನ್ಕಾ npha ನ್ಕಾ nba ನ್ಕಾ nba
 ನ್ಕಾ nma ನ್ಕಾ nya ನ್ಕಾ nra ನ್ಕಾ nla ನ್ಕಾ nva ನ್ಕಾ nsha ನ್ಕಾ nsha ನ್ಕಾ nsa
 ನ್ಕಾ nha ನ್ಕಾ ncsha.

త ta రా rá తి ti తిః tí తు tu ఊ ú తృ trü తా trü త్ల tlu తే te తేః té
 త్రి tai తా to తాః tó తౌ tau తం tam తః ṭaha త్త tca త్త tcha త్త tta
 త్త ttha త్న tna త్ప tpa త్థ tpha త్త tma త్య tya త్ర tra త్త tla త్త tva
 త్త tsha త్స tsa త్త tṣha.

థ tha థా thá థి thi థిః thí థు thu థూ thú థృ thrü థా thra థ్ల thlü
 థే the థేః thé థౌ thau థం tham థః thaha థ్త thca థ్త thcha థ్త thta
 థ్త ththa థ్న thna థ్ప thpa థ్థ thpha థ్త thma థ్య thya థ్ర thra థ్త thla థ్త thva
 థ్త thsha థ్స thsa థ్త thṣha.

ద da దా dá ది di దిః dī దు du డూ dú దృ drü దా dra ద్ల dlu దే de
 ద్రి drī దై dai దా do దో dō దౌ dau దం dam దః daha ద్ద dga ద్ద dgha
 ద్ద dda ద్ద ddha ద్న dna ద్బ dba ద్భ dbha ద్మ dma ద్య dya ద్ర dra ద్ల dla
 ద్ల dva.

ధ dha ధా dhá ధి dhi ధిః dhí ధు dhu ధూ dhú ధృ dhürü ధా dhra ధ్ల dhlü
 ధే dhe ధేః dhé ధౌ dhau ధం dham ధః dhaha ధ్త dhca ధ్త dhcha ధ్త dhta
 ధ్త dhtha ధ్న dhna ధ్ప dhpa ధ్థ dhpha ధ్త dhma ధ్య dhya ధ్ర dhra ధ్త dhva.

న na నా ná ని ni నిః ní ను nu నూ nú నృ nrü నా nra న్ల nlu నే ne
 న్రి nrī నై nai నా no నాః nó నౌ nau నం nam నః naha న్త nca న్త ncha
 న్త nnga న్త ngha న్న ngna న్న ncha న్త nchha న్న nja న్న njha న్న nya న్న nṭa
 న్న nṭha న్న nṭa న్న nṭha న్న nṭa న్న nṭa న్న nṭa న్న nṭa న్న nṭa న్న nṭa
 న్న npha న్న nba న్న nḥa న్న nma న్న nya న్న nra న్న nla న్న nva న్న nsha
 న్న nsha న్న nsa న్న nḥa న్న nḥa న్న nṣha.

ಪ pa ವಾ pá ವಿ pi ವೀ pí ಪು pu ಪೂ pú ಪ್ಪü prü ವ್ವಾ prü ಪ್ಪ್ಲü ಪಿ pe
 ಪೇ pé ಪೈ pai ವಾ po ವಾ್ಯ pó ಪಾ pau ಪಂ pam ಪಕಿ paha ಪ್ಪ pca ಪ್ಪ
 pc,ha ಪ್ಪ pcha ಪ್ಪ pch,ha ಪ್ಪ pta ಪ್ಪ ptha ಪ್ಪ pta ಪ್ಪ ptha ಪ್ಪ pna ಪ್ಪ ppa
 ಪ್ಪ ppha ಪ್ಪ pma ಪ್ಪ pya ಪ್ರ pra ಪ್ಪ pla ಪ್ಪ pva ಪ್ಪ psha ಪ್ಪ psha ಪ್ಪ pśa
 ಪ್ಪ pśha.

ಫ pha ಫಾ phá ಫಿ phi ಫೀ phí ಫು phu ಫೂ phú ಫ್ಫü phrü ಫ್ಫಾ phrü
 ಫ್ಫ್ಲü ಫೆ phe ಫೇ phé ಫೈ phai ಫಾ pho ಫಾ್ಯ phó ಫಾ phau ಫಂ pham
 ಫಕಿ phaha ಫ್ಯ phya ಫ್ಫ phsha ಫ್ಫ phśha ಫ್ಫ್ಫ phsa.

ಬ ba ಬಾ bá ಬಿ bi ಬೀ bí ಬು bu ಬೂ bú ಬ್ಬü brü ಬ್ಬಾ brü ಬ್ಬ್ಲü blü
 ಬೆ be ಬೇ bé ಬೈ bai ಬಾ bo ಬಾ್ಯ bó ಬಾ bau ಬಂ bam ಬಕಿ balia ಬ್ಬ bga
 ಬ್ಬ bgha ಬ್ಬ bja ಬ್ಬ bhja ಬ್ಬ bda ಬ್ಬ bdha ಬ್ಬ bda ಬ್ಬ bdha ಬ್ಬ bna ಬ್ಬ bba
 ಬ್ಬ bbha ಬ್ಬ bma ಬ್ಬ bya ಬ್ರ bra ಬ್ಬ bla ಬ್ಬ bha.

ಭ bha ಭಾ bhá ಭಿ bhi ಭೀ bhí ಭು blu ಭೂ bhú ಭ್ಫü bhrü ಭ್ಫಾ bhrü
 ಭ್ಫ್ಲü ಭೆ bhe ಭೇ bhé ಭೈ bhai ಭಾ bho ಭಾ್ಯ bhó ಭಾ bhau ಭಂ bham
 ಭಕಿ bhaha ಭ್ಫ bhna ಭ್ಫ bhma ಭ್ಫ bhya ಭ್ರ bhra ಭ್ಫ bhla ಭ್ಫ bhva.

ಮ ma ಮಾ má ಮಿ mi ಮೀ mí ಮು mu ಮಾ mú ಮ್ಪü mriü ಮ್ವಾ mriü
 ಮ್ಪ್ಲü ಮೆ me ಮೇ mé ಮೈ mai ಮೊ mo ಮೋ್ಯ mó ಮಾ mau ಮಂ mam
 ಮಕಿ maha ಮ್ಫ mna ಮ್ಪ mpa ಮ್ಫ mpha ಮ್ಫ mba ಮ್ಫ mbha ಮ್ಫ mma ಮ್ಫ mya
 ಮ್ರ mra ಮ್ಫ mla ಮ್ಫ mva.

ಯ ya ಯಾ yá ಯಿ yi ಯೀ yí ಯು yu ಯೂ yú ಯ್ಫü yrü ಯ್ಫಾ yrü

య్లు ylü యి ye యిఁ yé య్మి yai యో yo యిఱ yó యౌ yau యం yam
 యః yaha య్చ yca య్చ ha య్చ yga య్చ ygha య్చ ygna య్చ ycha య్చ
 ych,ha య్చ yja య్చ yjha య్చ ynya య్చ yta య్చ ytha య్చ yda య్చ ydha య్చ
 yna య్చ yta య్చ ytha య్చ yda య్చ ydha య్చ yna య్చ ypa య్చ ypha
 య్చ yba య్చ ybha య్చ yma య్చ yya య్చ yra య్చ yla య్చ yva య్చ ysha
 య్చ ysha య్చ ysa య్చ yha య్చ yla య్చ ysha.

ర ra రా rá రి ri రిఁ rí రు ru రూ rú ర్ప rü ర్ప rü ర్ల rü రి re రిఁ ré
 ర్మి rai రా ro రో ró రౌ rau రం ram రః raha ర్క rca ర్క rcha ర్క rga ర్క
 rgha ర్క rgnā ర్క rcha ర్క rch,ha ర్క rja ర్క rjha ర్క rnya ర్క rta ర్క rtha ర్క rda
 ర్క rdha ర్క rna ర్క rta ర్క rtha ర్క rda ర్క rdha ర్క rna ర్క rpa ర్క rpha ర్క rba
 ర్క rbha ర్క rma ర్క rya ర్క rra ర్క rla ర్క rva ర్క rsha ర్క rsha ర్క rsa ర్క rha
 ర్క rla ర్క rsha.

ల la లా lá లి li లిఁ lí లు lu లూ lú ల్ప lrü ల్ప lrü ల్ల llü లి le
 లిఁ lé ల్మి lai లా lo లాఱ lo లౌ lau లం lam లః laha ల్చ lca ల్చ lch,ha
 ల్చ lga ల్చ lgha ల్చ lgnā ల్చ lcha ల్చ lch,ha ల్చ lja ల్చ ljha ల్చ lnya ల్చ lta ల్చ ltha
 ల్చ lda ల్చ ldha ల్చ lna ల్చ lta ల్చ ltha ల్చ lda ల్చ ldha ల్చ lna ల్చ lpa ల్చ lpha
 ల్చ lba ల్చ lbha ల్చ lma ల్చ lya ల్చ lra ల్చ lla ల్చ lva ల్చ lsha ల్చ lsha ల్చ
 lsa ల్చ lha ల్చ lta ల్చ lsha.

వ va వా vá వి vi విఁ ví వు vu వూ vü వ్ప vrü వ్ప vrü వ్ల vlü వే ve వేఁ vé
 వే వై vai వా vo వాఱ vó వౌ vau వం vam వః vaha వ్చ vya వ్ర vra వ్చ
 vva.

ಶ sha ಶಾ shá ಶಿ shi ಶಿಃ shí ಶು shu ಶೂ shú ಶ್ರ shrü ಶ್ರಾ shrü ಶ್ಲ shlü
 ಶಿ she ಶಿಃ shé ಶೈ shai ಶಾ sho ಶಾಃ shó ಶೌ shau ಶಂ sham ಶಃ shaha
 ಶ್ಚ shcha ಶ್ಚಃ shchha ಶ್ಚಿ shita ಶ್ಚಿ shna ಶ್ಚಿ shma ಶ್ಚಿ shya ಶ್ಚಿ shra ಶ್ಚಿ shla ಶ್ಚಿ
 shva ಶ್ಚಿ shsha.

ಷ sha ಷಾ shá ಷಿ shi ಷಿಃ shí ಷು shu ಷೂ shú ಷ್ರ shrü ಷ್ರಾ shrü ಷ್ಲ shlü
 ಷಿ she ಷಿಃ shé ಷೈ shai ಷಾ sho ಷಾಃ shó ಷೌ shau ಷಂ sham ಷಃ shaha
 ಷ್ಚ shcha ಷ್ಚಃ shchha ಷ್ಚಿ shita ಷ್ಚಿ shna ಷ್ಚಿ shpa ಷ್ಚಿ shpha ಷ್ಚಿ shbha ಷ್ಚಿ shma ಷ್ಚಿ
 shya ಷ್ಚಿ shra ಷ್ಚಿ shva ಷ್ಚಿ shsha.

ಸ sa ನಾ sá ಸಿ si ಸಿಃ sí ಸು su ಸೂ sú ಸ್ರ srü ಸ್ರಾ srü ಸ್ಲ slü ಸಿ se ಸಿಃ
 sé ಸೈ sai ನಾ so ನಾಃ só ನೌ sau ಸಂ sam ಸಃ saha ಸ್ಕ sca ಸ್ಕ sc,ha ಸ್ತ
 sta ಸ್ಥ stha ಸ್ನ sna ಸ್ಪ spa ಸ್ಫ spha ಸ್ಮ sma ಸ್ಯ sya ಸ್ರ sra ಸ್ಲ sla ಸ್ವ
 sva ಸ್ವ ssa.

ಹ ha ಹಾ há ಹಿ hi ಹಿಃ hí ಹು hu ಹೂ hú ಹ್ರ hrü ಹ್ರಾ hrü ಹ್ಲ hlü
 ಹಿ he ಹಿಃ hé ಹೈ hai ಹಾ ho ಹಾಃ hó ಹೌ hau ಹಂ ham ಹಃ haha ಹ್ಚ
 hna ಹ್ಚ hma ಹ್ಚ hya ಹ್ರ hra ಹ್ಲ hla ಹ್ವ hva.

ಲ la ಲಾ lá ಲಿ li ಲಿಃ lí ಲು lu ಲೂ lú ಲ್ರ lrü ಲ್ರಾ lrü ಲ್ಲ llü ಲಿ le ಲಿಃ
 lé ಲೈ lai ಲಾ lo ಲಾಃ ló ಲೌ lau ಲಂ lam ಲಃ laha ಲ್ಕ lca ಲ್ಕ lc,ha ಲ್ಚ
 lga ಲ್ಚ lgha ಲ್ಚ lgha ಲ್ಚ lcha ಲ್ಚ lch,ha ಲ್ಜ lja ಲ್ಜ ljha ಲ್ನ್ lnya ಲ್ತ lta ಲ್ತ ltha
 ಲ್ದ lda ಲ್ದ ldha ಲ್ನ lna ಲ್ತ lta ಲ್ತ ltha ಲ್ಧ lda ಲ್ಧ ldha ಲ್ನ lna ಲ್ಪ lpa ಲ್ಪ lpha ಲ್ವ
 lba ಲ್ವ lbha ಲ್ವ lma ಲ್ವ lya ಲ್ವ lra ಲ್ವ lla ಲ್ವ lva ಲ್ವ lsha ಲ್ವ lsha ಲ್ವ lsa ಲ್ವ lha
 ಲ್ವ lla ಲ್ವ lcsha.

OF THE ELISION, INSERTION, AND PERMUTATION OF LETTERS.

In all the studied compositions of Southern India, euphony of language is much attended to; and the rules for the elision, insertion, and permutation of letters, are numerous, and, in some degree, perplexing to the European Student. It is absolutely necessary, however, that in each dialect they should be acquired; for without this knowledge, no perfect acquaintance with any one of those languages can ever be attained.

The general permutation of letters, which is occasioned by the junction of words with their affixes, or of one word with another, is in Sanscrit and Carnátaca termed సంధి. The elision of letters is more particularly expressed by the word లాఱపపు; the insertion of letters by the word లొసమపు; and the exchange or substitution of one letter for another by the term లొద్యెళపు.

All words in the modern dialect of the Carnátaca language which possess a meaning, terminate in one or other of the following vowels, అ లొంగు వులు యులు ఏ ఏ వి ఓ or ఔ; and words that merely imitate a sound, have their terminations in డ ణ డం and ఙ. Words commence with either vowels or consonants; but much more frequently with the latter. In the ancient dialect, however, words terminate in the foregoing vowels, and also in the following consonants, న్ గోయ్ ర్ త్త్వ్ ల్ and ళ్.

RULE 1st..

When a word terminates in the letter అ, and the next affix or word commences with a vowel, the terminating అ always suffers elision.

EXAMPLES.

బుధులరు బుధరు *learned men*; అవలరు అవరు *they*; దొడ్డొప్పొను దొడ్డొప్పొను *great uncle*; మొడిదలరు మొడిదరు *they made*; బొక్రొగుసు బొక్రొగుసు *paint*; పొరవిసు పొరొప్పొను *fill up*; అవనిం దలొయరు అవనిం దయరు

it was done by him; గిరియదేసీయిది దగ్గళి దను గిరియదేసీయిందిళి దను
he descended from the mountain; రామనలూని లామనాని the elephant of
Ráma.

EXCEPTIONS.

When the words దారసదారరబుళుదళు and ఎళు are followed by a word
commencing with a vowel, sandhi does not take place.

EXAMPLES.

దారసలూని a new elephant; దారరఅది an outer step; బుళుఅట్టివు the
inner ceiling of a house; దళుఅంబుగళు old arrows; ఎళుఅంబేయు a
young swan.

RULE 2d.

When a word terminates in అూగ్గ-ఉ-ఏ-వ్ or వి, and the next affix or word
commences with a vowel, the consonant య్ must be inserted between them.

EXAMPLES.

భూఅన్నభూయన్న the earth; అూగ్గరవులూయిరవు that condition;
సశిగ్గండగశియిండ by the chaste woman; ఆయిఅన్నఆయిన్న the
goddess of riches; మోరేఅదేసీయిండమోరేయదేసీయిండ from the
face; గంసేఅగంసేయ of the Ganges; మ్యేఅలుమ్యేయలు to graze; శ్యేఅ
ల్లిశ్యేయల్లి in the money.

EXCEPTIONS.

If the word అూ implying that, is followed by a word commencing with the
vowels అ అం బి or బి, they are joined together by the insertion of వ్ between
them.

EXAMPLES.

అూఅంబుదకవులూవుదకవు that water; అూఅంబివులూవుఅంబివు that
food; అూబంబులూపేంబు that one; అూబిఅలూపేఅలీ that cadjan.

When the word ಅೂ is followed by a word commencing with ಅವಿ or ಔ, they are either joined together by the insertion of ಯ between them, according to the general rule, or sandhi does not take place.

EXAMPLES.

ಅೂಅಂಜಿಯು ಅೂಅಂಜಿಯು or ಅೂಅಂಜಿಯು that swan ; ಅೂವಿಶ್ವ
ಶ್ವವು ಅೂಯೈಶ್ವಶ್ವವು or ಅೂವಿಶ್ವಶ್ವವು that wealth ; ಅೂಔಶ್ಚಂಶ್ಚವು ಅೂ
ಯಾಶ್ಚಂಶ್ಚವು or ಅೂಔಶ್ಚಂಶ್ಚವು that desire.

When a word in the dative or locative cases, and ending in ಎ or ಇ, is followed by a word commencing with a vowel, they are joined together by cutting off the final vowel of the antecedent.

EXAMPLES.

ದೈವರಿಗಿಬಿಪ್ಪಿಸಿದನು ದೈವರಿಗಿಬಿಪ್ಪಿಸಿದನು he delivered to the god ; ಮನೆ
ಯಲ್ಲಿಇದ್ದನು ಮನೆಯಲ್ಲಿದ್ದನು he was in the house.

When a word in the dative or locative cases, and ending in ಎ or ಇ, is followed by the emphatic ವಿ, or the conjunctive ಣ, or when a word ending in ಇ or ಎ, is followed by the affix ಇಸು, or when a verb ending in ಇ or ಎ, the past gerund ending in ಇ, a verb in the subjunctive mood ending in ಶಿ, or the negative gerund, are followed by a word commencing with a vowel, they are joined together, either by cutting off the final vowel of the antecedent, or by the insertion of ಯ between them.

EXAMPLES.

ರೂವಿಗಿವಿರೂವಿಗಿ or ರೂವಿಗಿಯೈ to the flower ; ಕುದುರೆಗಿಊಕುದುರೆ
ಗು or ಕುದುರೆಗಿಯೂ to the horse also ; ಕೆಟ್ಟದಲ್ಲಿವೆಟ್ಟದಲ್ಲಿ or ಕೆಟ್ಟದಲ್ಲಿ
ಯೈ in the mountain ; ನೆಲದಲ್ಲಿಊನೆಲದಲ್ಲೂ or ನೆಲದಲ್ಲಿಯೂ also in the
ground ; ಸ್ತುತಿಇಸುಸ್ತುತಿಸು or ಸ್ತುತಿಯಿಸು praise thou ; ಇಳಿಇಸುಇಳಿಸು or
ಇಳಿಯಿಸು cause thou to descend ; ಕರಿಇಸುಕರಿಸು or ಕರಿಯಿಸು cause thou

to call; ಮಾಡಿದಿರಿಲಾದ ಕಾರಣ ಮಾಡಿದಿರಾದ ಕಾರಣ or ಮಾಡಿದಿಯಾದ ಕಾರಣ because you did; ಬರುತ್ತಿನಿಲಾದ್ದರಿಂದ ಬರುತ್ತಿನಾದ್ದರಿಂದ or ಬರುತ್ತಿನಿಯಾದ್ದರಿಂದ because I am coming; ಮಾಡಿದ್ದನು ಮಾಡಿದ್ದನು or ಮಾಡಿಯಿದ್ದನು he has made; ಮಾಡಿದರೈವನು ಮಾಡಿದರೈವನು or ಮಾಡಿದರೆಯೈವನು what if he did? ನ್ಯಾಡದಿದ್ದನು ನ್ಯಾಡದಿದ್ದನು or ನ್ಯಾಡದೆಯಿದ್ದನು he was without seeing.

When a verb, however, in the second person singular ending in ಇ or ಎ, or the words ಇದೆ or ಅದೆ, are followed by a word commencing with a vowel, they are always joined together by the insertion of ಯ between them.

EXAMPLES.

ಓದಿದಿಅಶಿ ತ್ವರೆಯಿಂದ ಓದಿದಿಯಶಿ ತ್ವರೆಯಿಂದ you have read quickly; ಬರೆದಿಅಶಿ ಮನ್ಯಾಹರದಿಂದ ಬರೆದಿಯಶಿ ಮನ್ಯಾಹರದಿಂದ you wrote very beautifully; ಇದೆ ಎಂದು ಹೇಳಿದನು ಇದೆ ಎಂದು ಹೇಳಿದನು he said "it is."

When the verbal root ಕರೆ is followed by the affix ಅಲು, they are either joined together by the insertion of ಯ between them, or left without sandhi.

EXAMPLE.

ಕರೆಅಲು ಕರೆಯಲು or ಕರೆಯಲು to call.

When a word ending in ಅಂಗ or ಎ is followed by a word or affix commencing with a vowel, they are joined together by cutting off the final vowel of the antecedent, provided the meaning of the word is not likely to be affected by the formation of the sandhi.

EXAMPLES.

ನಿ ಪ್ರಾಣನುನಿದ್ರಿಸು sleep thou; ರುಸಿಗನು ರುಸಿಗನು a liar; ಠಾಂಗಿಲಾಯಿತು ಠಾಂಗಾಯಿತು it became so; ಶಿರಿಗಟ್ಟನು ಶಿರಿಗಟ್ಟನು he replaced; ಅಲ್ಲಿಗಿಂದ ಬಂದನು ಅಲ್ಲಿಂದ ಬಂದನು he came thence.

When adverbs terminating in *ನಿ* or *ನಿ* are followed by a word commencing with a vowel, they are joined together by cutting off the final vowel of the antecedent, or by the insertion of *ಯ* between them, or left, without being joined, in their original form.

EXAMPLES.

ಸುಮ್ಮನೆ ಇದ್ದನು ಸುಮ್ಮನಿ ದ್ದನು ಸುಮ್ಮನೆಯಿ ದ್ದನು or ಸುಮ್ಮನೆ ಇದ್ದನು *he remained quiet*; ಅರಸನಿಗೆ ಕರನಿಗಿತ್ತು ಕರನಿತ್ತು ಕರನಿಯಿತ್ತು or ಕರನಿಗಿತ್ತು *that horse was black*.

RULE 3d.

When a word ending in *ಉ ಉ ಯು ಯು ಕ ಧ ಓ* or *ಔ* is followed by an affix or a word commencing with a vowel, they are joined together by inserting the consonant *ವ* between them.

EXAMPLES.

ಸುರುಲಿನ್ನು ಸುರುವನ್ನು *the priest*; ರೂಗಿಂದ ರೂವಿಂದ *by the flower*; ಮಾತೃಗೃಹನ ಮಾತೃವಿನ *of the mother*; ಯುಲಲ್ಲಿ ಯುವಲ್ಲಿ *in the money*; ಕವಂದನು ಕವೆಂದನು *he said li*; ಧವಂದನು ಧವೆಂದನು *he said li*; ಸಾಗ್ನಿ ಸಿಗ್ನಿಗಿ to a cow; ಸ್ವರಗ್ನಿನ ಸ್ವರಗ್ನಿನ *of the moon*.

EXCEPTIONS.

When a pure Carnāṭaca word ending in *ಉ* is followed by an affix or word commencing with a vowel, they are joined together by cutting off the final vowel of the antecedent.

EXAMPLES.

ಹಾಲುಗ್ನಿನ ಹಾಲಿನ *of the milk*; ಮಗನನ್ನು ಅಪ್ಪಿ ಕಾಂದನು ಮಗನನ್ನು ಅಪ್ಪಿ ಕಾಂದನು *he embraced his son*; ನ್ಯಾಡಿದನು ಅಲ್ಲಿ ನ್ಯಾಡಿದನಲ್ಲಿ *he saw there*; ಕೊಟ್ಟಿಗಿದ್ದನು ಕೊಟ್ಟಿದ್ದನು *he had given*.

When a pure Carnátaca word ending in ె is followed by an affix or word commencing with a vowel, they are joined together by the insertion of ె between them.

EXAMPLE.

ಶ್ಯಾಲು ಶ್ಯಾಲು to wet.

If a word ending in ె and imitating any sound, is followed by a word commencing with a vowel, they are joined together either by the insertion of ె or ె.

EXAMPLE.

ಜ್ಯಾಂಢು ಜ್ಯಾಂಢು or ಜ್ಯಾಂಢು having said "jó."

EXCEPTIONS TO RULE 1st, 2d AND 3d.

When a word ending in a vowel is followed by a word commencing with ు ు or ు, sandhi does not take place.

EXAMPLES.

ಮನಿಯು ಧಿಯು the improvement of a moonie ; ಲು ు ಕಾಠಪು that letter rü ; ಁನು ు ಕಾಠಪು my letter lü ; ಇದು ు ಪು this is a debt.

But when the words ಲು that, ు this, ಁ ಲ್ಲಾ all, are followed by a word commencing with ు, the initial vowel of the subsequent word is changed into ు.

EXAMPLES.

ಲು ు ಪು ಲು ు ಪು that season ; ు ు ಪು ు ు ಪು this rushi ; ಁ ಲ್ಲಾ ు ు ಪು ಁ ಲ್ಲಾ ు ు ಪು all the debts.

When nouns in the vocative case, interjections terminating in a vowel, the particles with the exception of ె, and words terminating in long vowels, are followed by a word commencing with a vowel, the antecedent and the subsequent are not joined together.

EXAMPLES.

రామగొల్లిగిరి *Rama! come hither*; అంజనగొల్లిగిరి *brother! come hither*; అరురు అవసుబరు *ఱుంట్టెను alas! he is very wicked*; అవనెఱి అంజనక వనూర్పాదిదను *he read that book*; అవనూర్పాదిదను *neither is he*; కూకావండుకూకావండు *the fowl cried cu.*

When a word ending in a vowel and imitating any sound or action, or when a word quoted from any author and ending in a vowel, is followed by a word commencing with a vowel, the words may either be joined together, or they may be left separate.

EXAMPLES.

గుడుగుడువండు గుడుగుడువండు or గుడుగుడువండు *having said, "Gudugudu;"* కూకావండు కూకావండు or కూకావండు *having said "who is the donor?"*

But when a word ending in *అ* and expressive of any sound or action, is followed by a word commencing with a vowel, they are joined together, either by cutting off the final vowel of the antecedent, or by the insertion of *య్*; or they may be left separate.

EXAMPLES.

పల్లపల్లవండు పల్లపల్లవండు or పల్లపల్లవండు or పల్లపల్లవండు *having said "Palapala;"* మాంరక్షరక్షవండు *అభయం మాంరక్షరక్షిం దుయ్యెదను* or *మాంరక్ష రక్షయిం దుయ్యెదను* or *మాంరక్ష రక్షవం దుయ్యెదను* *he said "protect me! protect me!"*

RULE 4th.

When a word terminating in *ఱ* is followed by a word commencing with a vowel, they may be joined together by changing the final *ఱ* into *య్*, or they may be left separate.

EXAMPLE.

ಶ್ರೇಷ್ಠಂ ಕರಂವಂದು ಶ್ರೇಷ್ಠಂಕರ ಮೆಂದು or ಶ್ರೇಷ್ಠಂಕರಂವಂದು *having said " I will adore Shancara !"*

RULE 5th.

If a word susceptible of inflection terminating in ಃ and imitating any sound quoted in a passage from an author, is followed by a word commencing with a vowel, the final vowel of the antecedent is optionally destroyed.

EXAMPLE.

ಕಶ್ಯಂಘುಃವಂದು ಕಶ್ಯಂಘು ವಂದು or ಕಶ್ಯಂಘುಃವಂದು *having said " who is Shambhu?"*

RULE 6th.

If the final vowel ಃ of the antecedent be destroyed, and the penultimate letter be a vowel, the antecedent and subsequent words are either joined together, according to the rules laid down for that purpose, or they are left separate.

EXAMPLE.

ಕಶ್ಯಂಘು ವಂದು ಕಶ್ಯಂಘುವೆಂದು or ಕಶ್ಯಂಘು ವಂದು *having said " who is Shambhu?"*

EXCEPTION.

If the final vowel ಃ of the antecedent be destroyed, and the penultimate letter be ಅ, sandhi is never formed between the antecedent and the subsequent.

EXAMPLE.

ಕೂಡರಿ ಡ್ರಃವಂದು ಕೂಡರಿ ಡ್ರವಂದು *having said " who is poor?"*

RULE 7th.

If the final vowel ಃ of the antecedent be retained, and be followed by a word commencing with a vowel, they are not joined together.

EXAMPLES.

ಪ್ರಾಣುಃಧಾರ್ಯಕಃವಂದು *having said " the master is bountiful ;"* ಊಃವಂದು *having said " uh."*

RULE 8th.

When two words are to be formed into a compound one, if the antecedent terminate in any vowel, and the subsequent commence with the consonants **క** or **త**, these letters are respectively changed into **గ** and **ద**. The same is the case if the antecedent be deprived of it's final vowel or of it's affix, or if any other change be made by which the word shall terminate in any consonant, with the exception of the letters **ర** and **ళ**, when used as substitutes.

EXAMPLES.

మరకాలు మరగాలు *a wooden leg*; తనోకదిరు తనోదిరు *a cold ray*; కులి
శాసలుకులిదాసలు *a tiger's hide*; మిల్తుటియుమిల్తుటియు *the upper
lip*; శివ్ శావశియు శిందావశియు *a red water lily*.

RULE 9th.

If the antecedent in a compound be a substitute for another word, or if any change take place, and it terminate in any consonant, with the exception of **ర** and **ళ**, and the subsequent word commence with **ప**, the **ప** is invariably changed into **బ**.

EXAMPLES.

శామపత్తు శామబత్తు *ninety*; శివ్ పాదవియు శింహాదవియు *red
ground*.

RULE 10th.

If the antecedent in a compound word terminate in any consonant properly belonging to itself, and the next word commence with **ప**, the **ప** is sometimes changed into **బ**, sometimes into **వ**, and sometimes the words remain unchanged.

EXAMPLES.

కనోపరియు కనోరియు *the form of an eye*; నిర్పక్కియు నిర్పక్కియు
a water fowl; చిల్ప పక్కియు *a white bird*.

RULE 11th.

If the first word of the compound terminate in a vowel, and be followed by a word commencing with the consonants ಪ, ಬ, or ಮ, these letters are invariably changed into ವ.

EXAMPLES.

ಆಸುಗನಮಗಾಲಿ ಆಸುಗನಮಗಾಲಿ *the sun*; ರಕ್ಕನವನಿಯರಕ್ಕನವನಿಯ *Vishnoo*; ಸುಡಿವೆಂಗವು ಸುಡಿವೆಂಗವು *the goddess of learning*; ಮೂಬಂಗೂವು ಮೂವಂಗೂವು *three colours*; ಮರಮಗಾಲಿ ಮರವಗಾಲಿ *a wooden seat*.

RULE 12th.

If the antecedent of a compound word terminate in a consonant properly belonging to itself, and the subsequent commence with ಬ or ಮ, these two letters are optionally changed into ವ.

EXAMPLES.

ಮೈಲ್ಬಣ್ಣವು ಮೈಲ್ಬಣ್ಣವು or ಮೈಲ್ಬಣ್ಣವು *a good colour*; ಮೈಲ್ ಮಾತು ಮೈಲ್ ಮಾತು or ಮೈಲ್ಮಾತು *a good word*.

EXCEPTION TO RULES 8th AND 11th.

When a participle or noun of quality deprived of its affix terminating in ಲಿ, or a neuter numeral pronoun, are followed by a word commencing with the consonants ಕ, ಠ, ಪ, ಬ, or ಮ, these consonants remain unchanged.

EXAMPLES.

ಕೂಸು ವಕ್ಕಾಳಿಯು *the fowl that cries*; ಓಸುವಲೊಟ್ಟಿಲು *a moving cradle*; ಓದು ವಪಾಸಿನಿಯು *a book for reading*; ಬಟ್ಟಿಕಂಗವು *a round eye*; ಒಂದು ಕೈಯನು *he that has one hand*; ನಾಲ್ಕುತಲೆಯನು *he that has four heads*.

EXCEPTION TO RULES 8th, 11th, AND 12th.

In the following compound words, viz. ಒಳ್ಳೆಕೈ *the palm of the hand*; ಹಾರಕೈ *the back of the hand*; ಒಳ್ಳೆಕಾಟಿ *the inner castle*; ಹಾರಕಾಟಿ

టియు the outer castle ; యారకట్టు the outer tying ; బరికాలు a bare leg ; ఒళ్లత్యాటివు the inner garden ; ఒక్కణ్ణును a one-eyed man ; ముక్కణ్ణును a three-eyed man ; ముక్కోటియు three crores ; ముక్కోడియు three flood gates ; కరుమిగువు a musk deer ; నసుముళ్ళిను slight anger ; ఇప్పైరు twenty ; ద్విదళజ్ఞియు the science of the vedas ; నాలార్కాను four faced ; యాళ్ళనియు a ruined house ; బాళ్ళని a dwelling house ; and చిట్టెయు a white cloth ; the initial consonants of the subsequent words are never subject to change.

RULE 13th.

When a word ending in a crude state in any consonant, with the exception of the letters య్ and ల్, is followed by a word commencing with the consonant న్, the letter న్ is sometimes changed into చ్ or జ్, and sometimes remains unchanged ; but, if the subsequent word be a numeral pronoun, the initial letter న్ is always changed into ఛ్.

EXAMPLES.

సుగంధసరవు మగూరవు a smooth necklace ; పాన్ సురిగియు పాసురిగియు a gold knife ; కణ్ గుంటియు కణ్ గుంటియు an eye sore ; నూన్ నాసిరవు నూర్ నాసిరవు one hundred thousand ; ఇన్ నాసిరవు ఇర్ నాసిరవు two thousands.

RULE 14th.

When a word has one of the following consonants, viz. క్ చ్ ట్ త్ ప్ న్ జ్ డ్ ద్ or బ్, for it's penultimate letter, and is followed by a word commencing with the consonant య్, the initial consonant of the subsequent word, and also the final vowel, and the penultimate letter of the antecedent word, are destroyed, and the aspirated letters ష్ ఛ్ ఠ్ డ్ ణ్ ట్ ఠ్ or ఠ్ are substituted for

the penultimate letter of the antecedent; and if the penultimate letter of the antecedent be a doubled consonant, the consonant which is to be substituted for it, must also be a doubled aspirate.

EXAMPLES.

ಅವಸುಯ್ಯಾದರಾಂನಿ ಅವಸುಯ್ಯಾಧಾಂನಿ *as if he were gone*; ಬೆಕ್ಕುರೂವು ಬೆಟ್ಟುರೂವು *a small fanam*; ದಾರ್ಡ್ಡುರೂವು ದಾರ್ಡ್ಡುರೂವು *a large fanam*.

RULE 15th.

When two words are compounded, if the antecedent terminate in a crude state in \bar{n} or \bar{m} , and be followed by a word commencing with a consonant, the final consonant of the antecedent is changed into \circ .

EXAMPLES.

ದಾನ್ ಬಳಿಯದಾಂಬಳಿಯು *a gold bangle*; ಬೆಸುಬಾದಿಯು ಬೆಂಬುಬಾದಿಯು *warm ashes*.

RULE 16th.

When the substitutes for the numeral pronouns ಒಂದು, ಎರಡು, ಮೂರು, viz. ಒ, ಇ, or ಮು, are followed by a word commencing with a consonant, the initial consonant of the subsequent word is doubled.

EXAMPLES.

ಒಕ್ಕಣ್ಣುಸು ಒಕ್ಕಣ್ಣುಸು *one that has one eye*; ಇಶ್ಚೆಯಸು ಇಶ್ಚೆಯಸು *one that has two heads*; ಮುಗ್ಗಡ್ಡಿಯು ಮುಗ್ಗಡ್ಡಿಯು *three heaps*; ಮುಗ್ಗಿಣು ಮುಗ್ಗಿಣು *three spans*.

RULE 17th.

When a word that is susceptible of inflection, and that contains only a single short vowel, terminates in any one of the following consonants, viz. ಟ್, ಠ್, ಡ್, ನ್, ಯ್, ಲ್, or ಳ್, and is followed by a word commencing with a vowel, the final consonant of the antecedent is doubled.

EXAMPLES.

ನಟಲಡವನಟ್ಟಡವ *the midst of the forest*; ಕಿಶಲಿಡಿ ಕಿಶಲಿಡಿ *a small step*.

RULE 18th.

When the formation of sandhi between two words would render the sense improper, sandhi must not take place, or another word of the same meaning must be substituted for that which is objectionable.

EXAMPLE.

ನಿಂಠಿಲ್ಲಾಸದಿಂದಒಳಿದನು *he stood and said with gayety.*



CHAPTER SECOND.

OF NOUNS.

WORDS in the Carnátaca language are divided into five classes, viz. ದ್ರಿಶ್ಯವು or those of pure Carnátaca origin; ತತ್ಸಮವು words borrowed from the Sanscrit, but having Carnátaca terminations; ತದ್ವವು corruptions of Sanscrit words which have undergone certain changes according to the rules of grammar; ತ್ರಾಮ್ಯವು words that are corrupted, and principally used by the lower classes of the people; and ಅನ್ಯದ್ರಿಶ್ಯವು words borrowed from other languages, and subject to all the rules to which ದ್ರಿಶ್ಯ words are liable.

The state of a noun before it is inflected, is called ಪ್ರಕೃತಿಯು or crude noun. The crude nouns in the Carnátaca language, are divided into four sorts, viz. ನಾಮಪ್ರಕೃತಿಗಳು or nouns substantive, and proper names; ಕೃತ್ಪ್ರಕೃತಿಗಳು or verbal nouns; ತದ್ಧಿತಪ್ರಕೃತಿಗಳು or derivative nouns; and ಸಮಾಸಪ್ರಕೃತಿಗಳು or compound nouns.

EXAMPLES.

ಝವು a flower; ಮರವು a tree; ರುವಳು coral; ಉಪ್ಪರಿಣಿ an upstairs house; ಶಿರಿವಂತ್ರಿಣಿ a frying pan; ಬಾಮ್ಮನು Bommanu; ತಿಮ್ಮನು Timmanu; ಕಲ್ಲುಕುಟಿಗನು a stone cutter; ಅಂಜುಕುಳಿ a timid person, or one that is constantly fearing; ಅಂಜಿಕೆ the act of fearing; ನಂಬುಣಿ the act of trusting; ಲಾಟಗಾರನು a gamester; ತಣ್ಣಾಳಿಯು a cool breeze; ಲಾವಣಿಗಂಜನು a lotus-eyed man; ಕುಕ್ಕಿಗೂಡು a bird cage.

OF GENDER.

In the Carnátaca language there are three genders, the masculine, the feminine, and the neuter. All the gods, according to the Indian mythology, as well as men, are of the masculine gender; women, as well as the goddesses, are feminine; and all animals, as well as inanimate objects, are neuter.

EXCEPTIONS.

The nouns ಕಳ್ಳೆ and ದಾರ, both signifying *wife*; ಅಪ್ಪ, ತಾಯ್, ಶಿಶು, ಕೂಸು, ಪುಸುಳಿ, and ಮೊಗ್ಗು, all signifying *a child*, are of the neuter gender.

The singular noun ಜನ implying *a single person*, or *many*, is also neuter, whether it form part of a compound word, or not; as ಜನವರ್ಗೀಶು *the people said*; ಸ್ತ್ರೀಜನವಿಶು *the female lived*; ಬಹುಜನವಂಗೀಕರಿಸಿತು *it was approved of by many people*; but when the word ಜನ is added to the particles ಶು, ದು, ಸು, or ಸತಿ, it is of the masculine gender; as ಕುಜನನು or ದುಜನನು *a bad man*; ಸುಜನನು or ಸಜನನು *a good man*. The words ಸಜನವು and ಸಜನವಳು, signifying *a good female*, or *good females*, are of the neuter gender.

Nouns denoting *planets*, ವರಾಹ *a pig*; ಗರುಡ *a kite*; ಬಸವ *an ox*; ವಸಂತ *the summer*; ಅನಿಲ *air*; ಚೈತ್ರ *the month Chaitra*; ಮಂದಮಾದುತ *a gentle gale*; ಮಧು *the month Madhu*; and ಕೂರ್ಮ *a turtle*, are both of the masculine and neuter genders; as ಚಂದ್ರನುಬಿಳಿಗಡನು or ಚಂದ್ರನುಬಿಳಿಗಡನು *the moon shone*.

The nouns ದಿವ್ಯತೆ *a deity*; ಲಾ and ಸಿರಿ *the goddess of riches*; ಸರ್ವಸ್ವತೆ and ವಾಗ್ಧರಿ *the goddess of learning*; ಹುಡುಗಿ and ಯೆಂಗಾಯ *a girl*; ಯೆಂದತಿ *a wife*; and ಶ್ರಾವಣ *a concubine*; are both of the feminine and neuter genders, as ಸರ್ವಸ್ವತೆವಿವಿಧವಿಷಯಕ್ಕಾಪ್ಪಣಿಸಿತು or ಕಾಪ್ಪಣಿಸಿತು *Saraswattee bestowed learning*.

In the modern dialect of the Carnátaca language, nouns always terminate in one or other of the following vowels, viz. ಅ, ಲೂ, ಇ, ಈ, ಉ, ಊ, ಯ, ಋ, ಎ, ಐ, ಓ, and ಔ; and in the ancient dialect, they terminate also in the following consonants ಣ, ನ್, ಯ್, ರ್, ಲ್, ಳ್, ಳ್, and ಳ್.

OF NUMBERS.

Nouns in Carnátaca have two numbers, the singular and the plural.

OF CASES.

Nouns are by Carnátaca grammarians stated to have only seven cases, viz. ಪ್ರಥಮಾವಿಭಕ್ತಿ, the nominative; ದ್ವಿತೀಯಾವಿಭಕ್ತಿ, the accusative; ತ್ರಿತೀಯಾವಿಭಕ್ತಿ, the instrumental; ಚತುರ್ಥಾವಿಭಕ್ತಿ, the dative; ಪಂಚಮ್ಯವಿಭಕ್ತಿ, the ablative; ಷಷ್ಠಾವಿಭಕ್ತಿ, the genitive; and ಸಪ್ತಮ್ಯವಿಭಕ್ತಿ, the locative. From this arrangement the vocative is excluded, as being only a particular form of the nominative; but in the examples it shall be retained.

OF DECLENSION.

Nouns in the modern dialect of the Carnátaca language, are inflected by the aid of the following affixes ಉ, ಅ, or ಅನ್ನು, ಇಂದ, ಇನಿ, ನಿ, or ಅಕ್ಕೆ, ಅದೆ ಸೆಯಿಂದ, ಅ, and ಅಲ್ಲಿ. In the ancient dialect, the affixes are ಮ್, ಅಮ್, ಇಮ್, ಕಿ, ಅತ್ರ ಣಂ, ಅ, and ಓಳ್. The modes of inflection in both dialects are four; and the particular mode which must be followed, may in every case be ascertained by the gender of the noun, and it's termination in a crude state.

OF THE FIRST DECLENSION.

All nouns of the masculine gender terminating in a crude state in the vowel ಅ, belong to the first declension. In this declension the consonant ನ್ must be inserted in the singular number, between the crude noun and its affixes; and in the plural, the syllables ಅ ರ್, ಅ ರ್ ನ ಳ್, or ನ ಳ್; with the exception of deri-

vative nouns, which require only the insertion of అం, or అక్షరం. In the plural, the affix of the dative is గానీ.

EXAMPLES.

SINGULAR NUMBER.

	Modern form,	Ancient form,	
N.	రామను.....	రామం.....	<i>Ráma.</i>
A.	{ రామ న..... రామ న స్సు..... }	రామ నం.....	<i>Ráma.</i>
I.	రామనింద.....	రామ నిం.....	<i>by Ráma.</i>
D.	{ రామనిగీ..... రామగీ..... }	రామం గీ.....	<i>to Ráma.</i>
Ab.	రామ న దేసీయింద.....	రామ న త్రాణం	<i>from Ráma.</i>
G.	రామ న.....	రామ న.....	<i>of Ráma.</i>
L.	రామ న ల్లి.....	రామ న్నాళ్ళ.....	<i>in Ráma.</i>
V.	{ రామా..... రామ నీ..... }	{ రామా..... రామ నీ..... }	<i>Ráma!</i>

PLURAL NUMBER.

N.	రామరు.....	రామ ర్.....	<i>Rámas.</i>
A.	{ రామ ర్..... రామ ర్ స్సు..... }	రామ రం.....	<i>Rámas.</i>
I.	రామరింద.....	రామ రిం.....	<i>by Rámas.</i>
D.	రామరిగీ.....	రామ ర్గి.....	<i>to Rámas.</i>
Ab.	రామ ర దేసీయింద.....	రామ ర త్రాణం	<i>from Rámas.</i>
G.	రామ ర్.....	రామ ర్.....	<i>of Rámas.</i>
L.	రామ ర ల్లి.....	రామ ర్నాళ్ళ.....	<i>in Rámas.</i>
V.	{ రామ రి..... రామ ర్గి..... }	{ రామ రి ర్..... రామ రి రా..... }	<i>Rámas!</i>

SINGULAR NUMBER.

- N. ಅರಸನು.....ಅರಸಂ *a king.*
- A. { ಅರಸನ..... } ಅರಸನಂ *a king.*
 { ಅರಸನನ್ನು..... }
- I. ಅರಸನಿಂದ.....ಅರಸನಿಂ..... *by a king.*
- D. { ಅರಸನಿಗೆ..... } ಅರಸಂಗೆ..... *to a king.*
 { ಅರಸನಿಗೆ..... }
- Ab. ಅರಸನದಿಸೆಯಿಂದ.....ಅರಸನತ್ರಣಿಂ..... *from a king.*
- G. ಅರಸನ.....ಅರಸನ..... *of a king.*
- L. ಅರಸನಲ್ಲಿ.....ಅರಸನಾರ್ಯ್..... *in a king.*
- V. { ಅರಸಾ..... ಅರಸಾ..... } *king!*
 { ಅರಸನಿ..... ಅರಸನಿ..... }

PLURAL NUMBER.

- N. ಅರಸರು.....ಅರಸರ್..... *kings.*
- A. { ಅರಸರು..... } ಅರಸರಂ *kings.*
 { ಅರಸರನ್ನು..... }
- I. ಅರಸರುಗಳಿಂದ.....ಅರಸರುಗಳಿಂ..... *by kings.*
- D. ಅರಸರುಗಳಿಗೆ.....ಅರಸರಗೆ..... *to kings.*
- Ab. ಅರಸರುಗಳದಿಸೆಯಿಂದ.....ಅರಸರತ್ರಣಿಂ..... *from kings.*
- G. ಅರಸರುಗಳ.....ಅರಸರ..... *of kings.*
- L. ಅರಸರುಗಳಲ್ಲಿ.....ಅರಸರಾರ್ಯ್..... *in kings.*
- V. { ಅರಸರುಗಳಿ..... ಅರಸರಿರ..... } *kings!*
 { ಅರಸರುಗಳಿ..... ಅರಸರಿರಾ..... }

OF THE SECOND DECLENSION.

All nouns of the neuter gender terminating in the vowel *ಅ*, with the exception of *ನಡುಡ* a kite, *ಬಸವ* an ox, *ಕರ್ಬೂ* a he buffalo, and *ಕಮಠ* a turtle, which are declined like masculines, belong to the second declension. In this declension the consonant *ವ್* must be inserted in the nominative and accusative cases of the singular number, between the crude noun and the affixes ; *ವ್* in the instrumental, ablative, genitive, and locative cases ; in the dative no insertion is required, but the affix is *ಅಕ್ಕಿ*. In the plural, the insertion is *ಫ್* for all the cases ; and the affix of the dative is *ಇಸಿ*.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ನಜವು.....	ನಜಂ.....	an elephant.
A.	{ ನಜವು..... ನಜವನ್ನು..... }	ನಜವಂ.....	an elephant.
I.	ನಜದಿಂದ.....	ನಜದಿಂ.....	by an elephant.
D.	ನಜಕ್ಕೆ.....	ನಜಕ್ಕೆ.....	to an elephant.
Ab.	ನಜದದಿಸಿಯಿಂದ.....	ನಜದತ್ರಗಲಿಂ.....	from an elephant.
G.	ನಜದ.....	ನಜದ.....	of an elephant.
L.	ನಜದಲ್ಲಿ.....	ನಜದಾರ್ಯಫ್.....	in an elephant.
V.	{ ನಜಾ..... ನಜವಿ..... }	{ ನಜಾ..... ನಜವಿ..... }	elephant !

PLURAL NUMBER.

N.	ನಜಫ್.....	ನಜಫ್.....	elephants.
A.	{ ನಜಫ್..... ನಜಫ್ನ್ನು..... }	ನಜಫಂ.....	elephants.
I.	ನಜಫಿಂದ.....	ನಜಫಿಂ.....	by elephants.

- D. ಹಜನಳಿಗಿ.....ಹಜನಳಿ.....to elephants.
 Ab. ಹಜನಳದಿ ಸೆಯಿಂದ..ಹಜನಳ ತ್ರಗಿಂfrom elephants.
 G. ಹಜನಳ.....ಹಜನಳ.....of elephants.
 L. ಹಜನಳಲ್ಲಿ.....ಹಜನಳಾರ್ಲ್.....in elephants.
 V. { ಹಜನಳಿ.....ಹಜನಳಿರ..... } elephants!
 { ಹಜನಳಿಗಿ.....ಹಜನಳಿಗಾ..... }

SINGULAR NUMBER.

- N. ಮರವು.....ಮರಂ.....a tree.
 A. { ಮರವ..... } ಮರವಂa tree.
 { ಮರವನ್ನು..... }
 I. ಮರದಿಂದ.....ಮರದಿಂ.....by a tree.
 D. ಮರಕ್ಕೆಮರಕ್ಕೆ.....to a tree.
 Ab. ಮರದದಿ ಸೆಯಿಂದ..ಮರದ ತ್ರಗಿಂfrom a tree.
 G. ಮರದ.....ಮರದ.....of a tree.
 L. ಮರದಲ್ಲಿ.....ಮರದಾರ್ಲ್.....in a tree.
 V. { ಮರಾ.....ಮರಾ..... } tree!
 { ಮರವಿ.....ಮರವಿ..... }

PLURAL NUMBER.

- N. ಮರನಳು.....ಮರನಳ್.....trees;
 A. { ಮರನಳ..... } ಮರನಳಂtrees.
 { ಮರನಳನ್ನು..... }
 I. ಮರನಳಿಂದ.....ಮರನಳಿಂ.....by trees.
 D. ಮರನಳಿಗಿ.....ಮರನಳಿ.....to trees.
 Ab. ಮರನಳದಿ ಸೆಯಿಂದ..ಮರನಳ ತ್ರಗಿಂ.....from trees.
 G. ಮರನಳ.....ಮರನಳ.....of trees.

- L. మరకళల్లిమరకళ్యార్కin trees.
 V. { మరకళి మరకళర } trees!
 { మరకళ్య మరకళరా }

OF THE THIRD DECLENSION.

All nouns, of whatever gender they may be, terminating in the vowels అ, ఇ, ఊ, ఈ, ఎ, or ఐ, belong to the third declension. In this declension, no insertion is required between the crude noun and its affixes, in the singular number; but in the plural, the syllables అర్, అచకర్, or కర్, must be inserted before the affixes of masculine and feminine nouns; and కర్ before those of nouns of the neuter gender. The affix of the dative case is శి in the singular number, and శి in the plural.

EXAMPLES.

SINGULAR NUMBER.

- | | Modern form. | Ancient form. | |
|-----|-------------------------------------|-------------------------|------------|
| N. | హరియ్యు..... | హరి..... | Hari. |
| A. | { హరియ్యు.....
హరియ్యస్సు..... } | హరియం..... | Hari. |
| I. | హరియ్యంద..... | హరియం..... | by Hari. |
| D. | హరిశి..... | హరిశి..... | to Hari. |
| Ab. | హరియ్యదేశీయ్యంద..... | హరియ్యశ్శరీం..... | from Hari. |
| G. | హరియ్య..... | హరియ్య..... | of Hari. |
| L. | హరియ్యల్లి..... | హరియ్యార్క..... | in Hari. |
| V. | { హరియ్యి.....
హరియ్యిశ్శ..... } | హరి.....
హరిశ్శ..... | Hari! |

PLURAL NUMBER.

- N. హరియ్యరు.....హరియ్యర్.....Haris.
 A. { హరియ్యర.....
హరియ్యరస్సు..... } హరియ్యరం.....Haris.

- I. ಹರಿ ಯರಿಂದಹರಿ ಯರಿಂ.....by Haris.
 D. ಹರಿ ಯರಿಗೆಹ ರಿಯಿಗೆto Haris.
 Ab. ಹರಿಯ ರ ದೆ ಸೆಯಿಂದ..ಹ ರಿಯ ರ ತ್ರ ಗಣಿಂ.....from Haris.
 G. ಹರಿಯ ರ.....ಹರಿಯ ರ.....of Haris.
 L. ಹರಿಯ ರಲ್ಲಿ.....ಹರಿಯ ರ್ತಾಳೆ.....in Haris.
 V. { ಹರಿಯ ರಿ.....ಹರಿಯ ರಿ ರ..... } Haris !
 { ಹರಿಯ ರಿ ಯಿ.....ಹರಿಯ ರಿ ಯಾ..... }

SINGULAR NUMBER.

- N. ಕುರಿಯು.....ಕುರಿ :.....a sheep.
 A. { ಕುರಿಯು } ಕುರಿಯಂ.....a sheep.
 { ಕುರಿಯು ಸ್ತು }
 I. ಕುರಿಯಿಂದಕುರಿಯಿಂ.....by a sheep.
 D. ಕುರಿಗೆ.....ಕುರಿಗೆ.....to a sheep.
 Ab. ಕುರಿಯ ದೆ ಸೆಯಿಂದ.....ಕುರಿಯ ತ್ರ ಗಣಿಂ.....from a sheep.
 G. ಕುರಿಯು.....ಕುರಿಯು.....of a sheep.
 L. ಕುರಿಯಲ್ಲಿ.....ಕುರಿಯೊಳೆ.....in a sheep.
 V. { ಕುರಿಯಿ.....ಕುರಿ..... } sheep !
 { ಕುರಿಯಿ ಯಿ.....ಕುರಿಯಿ ಯಾ..... }

PLURAL NUMBER.

- N. ಕುರಿಗಳು.....ಕುರಿಗಳೆ.....sheep.
 A. { ಕುರಿಗಳೆ } ಕುರಿಗಳಂ.....sheep.
 { ಕುರಿಗಳೆ ಸ್ತು }
 I. ಕುರಿಗಳಿಂದ.....ಕುರಿಗಳಿಂ.....by sheep.
 D. ಕುರಿಗಳಿಗೆ.....ಕುರಿಗಳಿಗೆ.....to sheep.
 Ab. ಕುರಿಗಳ ದೆ ಸೆಯಿಂದ..ಕುರಿಗಳ ತ್ರ ಗಣಿಂfrom sheep.
 G. ಕುರಿಗಳು.....ಕುರಿಗಳು.....of sheep.
 L. ಕುರಿಗಳಲ್ಲಿ.....ಕುರಿಗಳೊಳೆ.....in sheep.
 V. { ಕುರಿಗಳಿ.....ಕುರಿಗಳಿ ರ..... } sheep !
 { ಕುರಿಗಳಿ ಯಿ.....ಕುರಿಗಳಿ ಯಾ..... }

OF THE FOURTH DECLENSION.

All nouns, of whatever gender they may be, terminating in the vowels ಉ, ಊ, ಯ, ಒ, and ಔ, belong to the fourth declension. In this declension, the insertion of the syllable ಇನ್ is optional between the crude noun and the affixes in the instrumental, ablative, genitive, and locative cases of the singular number; and in the plural, the syllable ನ್ ಳ್ must be inserted between the crude noun and the affixes of the different cases, with the exception of the words ಗಂಡುನು and ಔಂಸನು signifying *man* and *woman*, and, perhaps, a few others, which require the insertion of ಅರ್, ಅರುನ್, or ನ್ ಳ್. The affix of the dative in this declension is ಇನಿ.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ಸರುಪು.....	ಸರು.....	<i>a priest.</i>
A.	{ ಸರುವ..... ಸರುವಸ್ತು..... }	ಸರುವಂ.....	<i>a priest.</i>
I.	{ ಸರುವಿಂದ..... ಸರುವಿನಿಂದ..... }	ಸರುವಿಂ..... ಸರುವಿನಿಂ.....	<i>by a priest.</i>
D.	ಸರುವಿನಿ.....	ಸರುವಿನಿ.....	<i>to a priest.</i>
Ab.	{ ಸರುವದಿಸಿಯಿಂದ... ಸರುವಿನದಿಸಿಯಿಂದ... }	ಸರುವತ್ಸೂರಿಂ..... ಸರುವಿನತ್ಸೂರಿಂ.....	<i>from a priest.</i>
G.	{ ಸರುವ..... ಸರುವಿನ..... }	ಸರು ವ..... ಸರುವಿನ.....	<i>of a priest.</i>
L.	{ ಸರುವಲ್ಲಿ..... ಸರುವಿನಲ್ಲಿ..... }	ಸರುವಾಲ್ಯ..... ಸರುವಿನಾಲ್ಯ.....	<i>in a priest.</i>
V.	{ ಸರುವಿ..... ಸರುವಿಃ..... }	ಸರು..... ಸರು.....	<i>priest !</i>

PLURAL NUMBER.

- N. ಸುರುಗಲು.....ಸುರುಗಲ್priests.
- A. { ಸುರುಗಲೆ.....
ಸುರುಗಲೆಸ್ತು } ಸುರುಗಲಂ.....priests.
- I. ಸುರುಗಲಿಂದ.....ಸುರುಗಲಿಂ.....by priests.
- D. ಸುರುಗಲಿಗೆ.....ಸುರುಗಲಿ.....to priests.
- Ab. ಸುರುಗಲೆದಿಸಿಯಿಂದ.....ಸುರುಗಲೆತ್ತಿಗಲಿಂ.....from priests.
- G. ಸುರುಗಲೆ.....ಸುರುಗಲೆ.....of priests.
- L. ಸುರುಗಲೆಲ್ಲಿ.....ಸುರುಗಲೆಲ್ಯಲ್in priests.
- V. { ಸುರುಗಲಿ.....ಸುರುಗಲಿರ.....
ಸುರುಗಲಿಃ.....ಸುರುಗಲಿರಾ..... } priests!

SINGULAR NUMBER.

- N. ಕೂಸು.....ಕೂಸು.....a child.
- A. { ಕೂಸು.....
ಕೂಸುಸ್ತು..... } ಕೂಸಂ.....a child.
- I. { ಕೂಸಿಂದ.....ಕೂಸಿಂ.....
ಕೂಸಿನಿಂದ.....ಕೂಸಿನಿಂ..... } by a child.
- D. ಕೂಸಿಗೆ.....ಕೂಸಿಂಗೆ.....to a child.
- Ab. { ಕೂಸದಿಸಿಯಿಂದ.....ಕೂಸತ್ತಿಗಲಿಂ.....
ಕೂಸಿನದಿಸಿಯಿಂದ.....ಕೂಸಿನತ್ತಿಗಲಿಂ..... } from a child.
- G. { ಕೂಸು.....ಕೂಸು.....
ಕೂಸಿನ.....ಕೂಸಿನ..... } of a child.
- L. { ಕೂಸಲ್ಲಿ.....ಕೂಸಲ್ಯಲ್
ಕೂಸಿನಲ್ಲಿ.....ಕೂಸಿನಲ್ಯಲ್ } in a child.
- V. { ಕೂಸಿ.....ಕೂಸು.....
ಕೂಸಿಃ.....ಕೂಸುರಾ..... } child!

PLURAL NUMBER.

- N. ಕೂಸುಗಳ್ ಕೂಸುಗಳ್ children.
- A. { ಕೂಸುಗಳ್
ಕೂಸುಗಳ್ವು } ಕೂಸುಗಳ್ children.
- I. ಕೂಸುಗಳಿಂದ ಕೂಸುಗಳಿಂ by children.
- D. ಕೂಸುಗಳಿಗೆ ಕೂಸುಗಳಿಗೆ to children.
- Ab. ಕೂಸುಗಳದಿಸೆಯಿಂದ. ಕೂಸುಗಳಿತ್ರನಿಂ from children.
- G. ಕೂಸುಗಳ್ ಕೂಸುಗಳ್ of children.
- L. ಕೂಸುಗಳಲ್ಲಿ ಕೂಸುಗಳಾರ್ಯಲ್ in children.
- V. { ಕೂಸುಗಳಿಗೆ ಕೂಸುಗಳಿರ
ಕೂಸುಗಳಿಗೆ ಕೂಸುಗಳಿರಾ } children !

OF NOUNS OF RELATIONSHIP.

Nouns of relationship, of which the following is a list, when terminating in a crude state in the vowel ಅ, require the insertion of the affixes ಅಂದಿರ್, ಅಂದಿರುಗಳ್, or ಗಳ್, before the affixes of the cases, in order to form their plural. To this rule the exceptions are the nouns ಮಗ, and ಮೊಮ್ಮಗ, which are changed in the plural into ಮಕ್ಕಳು, and ಮೊಮ್ಮಕ್ಕಳು.

Nouns of relationship terminating in a crude state in the vowels ಇ, or ಎ, require the insertion of the affixes ಅಂದಿರ್, ಅಂದಿರುಗಳ್, ಅರ್, ಅರುಗಳ್, or ಗಳ್, before the final affixes, in order to form their plurals.

The nouns ಅಮ್ಮ, ಅಕ್ಕ, and ಅಮ್ಮಾ, which, with their compounds, are the only nouns of the feminine gender terminating in ಅ, require the insertion of the consonant ನ್ before the affixes of the cases, and are declined like masculines,

ಮತ್ತೈಪ್ಪ.....
 ಮತ್ತಜ್ಜ.....
 ಮತ್ತಯ್ಯ.....
 ಮತ್ತಾರ..... } great grandfather.

ಅಜ್ಜ.....
 ಶಾರ..... } grandfather.

ಅಪ್ಪ.....
 ಶಂದಿ..... } father.

ಹೊಡ್ಡಪ್ಪ.....
 ಹೊಡ್ಡಯ್ಯ.....
 ವಿರಿಯಪ್ಪ..... } father's elder brother.

ಕಿರಿಯಪ್ಪ.....
 ಬೆಕ್ಕಪ್ಪ..... } father's younger brother.

ಅಂಗಾ..... elder brother.

ಶಮ್ಪ..... younger brother.

ಮಾವ.....
 ದಿಂಗುಳಿಟ್ಟಿಮಾವ..... } father in-law.

ನಾಡರಮಾವ..... maternal uncle.

ಗಂಡ್ಡ..... husband.

ಅಳಿಯ..... son in-law.

ಮಗ..... son.

ಮೊಮ್ಮಗ..... grand son.

ಮರಿಮಗ..... great grand son.

ನಾಡರಳಿಯ..... sister's son.

షర్డగ	.....	wife's sister's husband.
బిగ	.....	} son's wife's father, or daughter's husband's father.
సింఱి	.....
భ్రావ	.....	husband's elder brother.
	.....	wife's brother,
	.....	paternal aunt's son,
		} if elder than one's self.
	.....	maternal uncle's son,
స్యెదన	.....	husband's younger brother.
	.....	wife's brother,
	.....	paternal aunt's son,
		} if younger than one's self.
	.....	maternal uncle's son,
మత్తజి	.....	} great grandmother.
మత్తవ్వు	.....
మత్తవ్వే	.....
ఆజి	.....	} grandmother.
ఆవ్వు	.....
ఆవ్వే	.....
తాయి	.....	} mother.
అమ్మ	.....
అవ్వు	.....
అవ్వే	.....
దాదాతాయి	.....	} mother's elder sister.
దాదామ్మ	.....
దాదావ్వు	.....

- ಚಿಕ್ಕವ }
 ಚಿಕ್ಕಮ್ಮ } mother's younger sister.
 ಚಿಕ್ಕರಾಯ }
 ಅತ್ತೆ wife's mother, or husband's mother.
 ನ್ಯಾಯದತ್ತಿ paternal aunt.
 ಯೆಂದಳಿ wife.
 ಅತ್ತಿನಿ }
 } husband's elder sister.
 } wife's elder sister.
 } paternal aunt's daughter, } if elder than one's self.
 } maternal uncle's daughter, }
 ನಂದಿನಿ }
 } husband's younger sister.
 } wife's younger sister.
 } paternal aunt's daughter, } if younger than one's self.
 } maternal uncle's daughter, }
 ನಾನಿ son's wife.
 ಮಗಳ daughter.
 ಮೊಮ್ಮಗಳ grand-daughter.
 ಮರಿಮಗಳ grand-daughter's daughter.
 ನ್ಯಾಯದತ್ತಿನಿ a man's sister's daughter, or a woman's brother's
 [daughter].
 ಸವಳಿ husband's other wife.
 ವಾರಗತ್ತಿ }
 } husband's brother's wife.
 ವಿನಿಯೆಂಗಳು }
 } son's wife's mother, or daughter's husband's mother.
 ನೊಟ್ಟಳಿ }
 }
 ಅಕ್ಕ elder sister.
 ತಂಗಿ younger sister.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	అప్పసు.....	అప్పం.....	<i>a father.</i>
A.	{ అప్పన..... అప్పనన్న..... }	అప్పనం.....	<i>a father.</i>
I.	అప్పనిం ద.....	అప్పనిం	<i>by a father.</i>
D.	{ అప్పనిశి..... అప్పనిశి..... }	అప్పనిశి.....	<i>to a father.</i>
Ab.	అప్పనదేశీయం ద... ..	అప్పనత్రాణం	<i>from a father.</i>
G.	అప్పన.....	అప్పన.....	<i>of a father.</i>
L.	అప్పనల్లి.....	అప్పనార్హ్	<i>in a father.</i>
V.	{ అప్ప..... అప్ప..... అప్పని..... అప్పని..... అప్పని..... అప్పని..... }	{ అప్ప..... అప్ప..... అప్పని..... అప్పని..... అప్పని..... అప్పని..... }	<i>father!</i>

PLURAL NUMBER.

N.	అప్పందిరు	అప్పందిర్	<i>fathers.</i>
A.	{ అప్పందిర..... అప్పందిరన్న..... }	అప్పందిరం.....	<i>fathers.</i>
I.	అప్పందిరిం ద.....	అప్పందిరిం.....	<i>by fathers.</i>
D.	అప్పందిరిశి	అప్పందిరిశ్శి.....	<i>to fathers.</i>
Ab.	అప్పందిరదేశీయం ద.....	అప్పందిరత్రాణం	<i>from fathers.</i>
G.	అప్పందిర.....	అప్పందిర.....	<i>of fathers.</i>
L.	అప్పందిరల్లి	అప్పందిరార్హ్	<i>in fathers.</i>

V. { ಅಪ್ಪಂದಿರಿರ ಅಪ್ಪಂದಿರಿರ
 ಅಪ್ಪಂದಿರಿರಾ ಅಪ್ಪಂದಿರಿರಾ
 ಅಪ್ಪಂದಿರಿ ಅಪ್ಪಂದಿರಿ
 ಅಪ್ಪಂದಿರಿಃ ಅಪ್ಪಂದಿರಿಃ } fathers !

SINGULAR NUMBER.

N. ಅಮ್ಮನು ಅಮ್ಮಂ a mother.

A. { ಅಮ್ಮನ
 ಅಮ್ಮನನ್ನು } ಅಮ್ಮನಂ a mother.

I. ಅಮ್ಮನಿಂದ ಅಮ್ಮನಿಂ by a mother.

D. { ಅಮ್ಮನಿಗೆ
 ಅಮ್ಮನಿಗೆ } ಅಮ್ಮಂಗೆ to a mother.

Ab. ಅಮ್ಮನ ದೆಸೆಯಿಂದ ಅಮ್ಮನ ಶ್ಲೋಕಂ from a mother.

G. ಅಮ್ಮನ ಅಮ್ಮನ of a mother.

L. ಅಮ್ಮನಲ್ಲಿ ಅಮ್ಮನಾರ್ಯ in a mother.

V. { ಅಮ್ಮ ಅಮ್ಮ
 ಅಮ್ಮಾ ಅಮ್ಮಾ
 ಅಮ್ಮನೆ ಅಮ್ಮನೆ
 ಅಮ್ಮನೆಃ ಅಮ್ಮನೆಃ } mother !

PLURAL NUMBER.

N. ಅಮ್ಮಂದಿರು ಅಮ್ಮಂದಿರ್ mothers.

A. { ಅಮ್ಮಂದಿರ
 ಅಮ್ಮಂದಿರನ್ನು } ಅಮ್ಮಂದಿರಂ mothers.

I. ಅಮ್ಮಂದಿರಿಂದ ಅಮ್ಮಂದಿರಿಂ by mothers.

D. ಅಮ್ಮಂದಿರಿಗೆ ಅಮ್ಮಂದಿರಿಗೆ to mothers.

Ab. అమ్మందిర దేసేయింద. అమ్మందిర త్రగారేం.....from mothers.

G. అమ్మందిర.....అమ్మందిర.....of mothers.

L. అమ్మందిరల్లి.....అమ్మందిరార్ల.....in mothers!

V. { అమ్మందిరిర.....అమ్మందిరిర..... }
 { అమ్మందిరిరా.....అమ్మందిరిరా..... } mothers!
 { అమ్మందిరే.....అమ్మందిరే..... }
 { అమ్మందిరేయ్య.....అమ్మందిరేయ్య..... }

SINGULAR NUMBER.

N. అజ్జియ.....అజ్జి.....a grandmother.

A. { అజ్జియ..... }
 { అజ్జియన్న..... } అజ్జియం.....a grandmother.

I. అజ్జియంద.....అజ్జియం.....by a grandmother.

D. అజ్జిగి.....అజ్జిగి.....to a grandmother.

Ab. అజ్జియదేసేయింద.. అజ్జియత్రగారేం.....from a grandmother.

G. అజ్జియ.....అజ్జియ.....of a grandmother.

L. అజ్జియల్లి.....అజ్జియార్ల.....in a grandmother.

V. { అజ్జి.....అజ్జి..... }
 { అజ్జియ.....అజ్జియ..... } grandmother!
 { అజ్జియే.....అజ్జియే..... }
 { అజ్జియేయ్య.....అజ్జియేయ్య..... }

PLURAL NUMBER.

N. అజ్జియందిరు.....అజ్జియందిర్.....grandmothers.

A. { అజ్జియందిర..... }
 { అజ్జియందిరన్న..... } అజ్జియందిరం.....grandmothers.

- I. ಅಜ್ಜಿಯಂದಿರಿಂದ.....ಅಜ್ಜಿಯಂದಿರಿಂ.....by grandmothers.
 D. ಅಜ್ಜಿಯಂದಿರಿಗೆಅಜ್ಜಿಯಂದಿಗ್ಗೆ.....to grandmothers.
 Ab. ಅಜ್ಜಿಯಂದಿರದೇಸಿಯಿಂದ. ಅಜ್ಜಿಯರ ತ್ರಿಗಲಿಂfrom grandmothers.
 G. ಅಜ್ಜಿಯರ.....ಅಜ್ಜಿಯರ.....of grandmothers.
 L. ಅಜ್ಜಿಯರಲ್ಲಿ.....ಅಜ್ಜಿಯ ರ್ಯಾಲ್.....in grandmothers.
 V. { ಅಜ್ಜಿಯಂದಿರಿ ರ.....ಅಜ್ಜಿಯಂ ದಿರಿ ರ.....
 ಅಜ್ಜಿಯಂದಿರಿ ರಾಅಜ್ಜಿಯಂದಿರಿ ರಾ
 ಅಜ್ಜಿಯಂದಿರೆಅಜ್ಜಿಯಂದಿರೆ
 ಅಜ್ಜಿಯಂದಿರೈ.....ಅಜ್ಜಿಯಂ ದಿ ರೈ..... } grandmothers!

SINGULAR NUMBER.

- N. ಸಾಸಿಯುಸಾಸಿa daughter-in-law.
 A. { ಸಾಸಿಯು.....
 ಸಾಸಿಯುಳ್ಳ } ಸಾಸಿಯಂ.....a daughter-in-law.
 I. ಸಾಸಿಯಿಂದ.....ಸಾಸಿಯಿಂby a daughter-in-law.
 D. ಸಾಸಿಗೆಸಾಸಿಗೆ.....to a daughter-in-law.
 Ab. ಸಾಸಿಯದೇಸಿಯಿಂದ.. ಸಾಸಿಯ ತ್ರಿಗಲಿಂfrom a daughter-in-law.
 G. ಸಾಸಿಯು.....ಸಾಸಿಯುof a daughter-in-law.
 L. ಸಾಸಿಯಲ್ಲಿ.....ಸಾಸಿಯೊಳ್.....in a daughter-in-law.
 V. { ಸಾಸಿಸಾಸಿ
 ಸಾಸಿೈ.....ಸಾಸಿೈ
 ಸಾಸಿಯೆಸಾಸಿಯೆ
 ಸಾಸಿಯಿೈ.....ಸಾಸಿಯಿೈ..... } daughter-in-law!

PLURAL NUMBER.

- N. ಸಾಸಿಯಂದಿರು.....ಸಾಸಿಯಂ ದಿ ರ್.....daughters-in-law.
 A. { ಸಾಸಿಯಂದಿ ರ್.....
 ಸಾಸಿಯಂ ದಿ ರ್ಳ್ಳ..... } ಸಾಸಿಯಂದಿ ರಂdaughters-in-law.

- I. ಸಾಸಿಯಂದಿರಿಂದ.....ಸಾಸಿಯಂದಿರಿಂby daughters-in-law.
 D. ಸಾಸಿಯಂದಿರಿನಿ.....ಸಾಸಿಯಂದಿರಿಗೆ.....to daughters-in-law.
 Ab. ಸಾಸಿಯಂದಿರದಿಸಿಯಿಂದ.ಸಾಸಿಯಂದಿರತಿಸಿಂ from daughters-in-
 [law.
 G. ಸಾಸಿಯಂದಿರ.....ಸಾಸಿಯಂದಿರ.....of daughters-in-law.
 L. ಸಾಸಿಯಂದಿರಲ್ಲಿ.....ಸಾಸಿಯಂದಿರಾರ್ಯ್.....in daughters-in-law.

- V. { ಸಾಸಿಯಂದಿರಿರ.....ಸಾಸಿಯಂದಿರಿರ .. }
 ಸಾಸಿಯಂದಿರಿರಾ.....ಸಾಸಿಯಂದಿರಿರಾ .. } daughters-in-law !
 ಸಾಸಿಯಂದಿರಿರೆ.....ಸಾಸಿಯಂದಿರಿರೆ..... }
 ಸಾಸಿಯಂದಿರಿರೈ.....ಸಾಸಿಯಂದಿರಿರೈ..... }

OF NOUNS OF QUALITY.

In the Carnátaca language there are no words that, strictly speaking, can be termed adjectives. When a noun of quality has been deprived of its final affix, and precedes a noun, it then appears to be an adjective, but it is not so in reality; the word being incomplete, as will be shewn in the chapter in which compound words are treated of.

Nouns of quality terminate in a crude state in the vowels ಅ, ಇ, ಉ, and ಎ, and also in the syllables ಡು or ಡು; and the same form represents the neuter, as ಅಗಲ breadth; ಕುಳ್ಳಿ sourness; ತ್ರಾಂಕು crookedness; ಒಡ್ಡಿ wetness; ಕರಿ ಡು a black thing; ಒಳ್ಳೆ ಡು a good thing.

Nouns of quality terminating in the vowels abovementioned, cannot be rendered masculine or feminine by any change of form; but those ending in ಡು and ಡು, are susceptible of such change. When nouns of quality terminating in ಡು are rendered masculine or feminine, the final syllable ಡು is changed into ಅ, and the letters ನ್ or ಳ್ are inserted before the affixes of the cases, in order to denote the gender. In the plural, the insertion of ಅರ್, or ಅರುಳ್, is required.

EXAMPLES.

SINGULAR NUMBER.

Modern form.

Ancient form.

N. ಕರಿಯಸು.....ಕರಿಯಂa black man.

A. { ಕರಿಯನ..... } ಕರಿಯನಂa black man.
 { ಕರಿಯನನ್ನು..... }

I. ಕರಿಯನಿಂದ.....ಕಂಯನಿಂby a black man.

D. { ಕರಿಯನಿಗೆ } ಕರಿಯಂಗೆto a black man.
 { ಕರಿಯನಿಗೆ..... }

Ab. ಕರಿಯನದಿಸಿಯಿಂದ..ಕರಿಯನತ್ರಗಿಂfrom a black man.

G. ಕರಿಯನ.....ಕರಿಯನ.....of a black man.

L. ಕರಿಯನಲ್ಲಿ.....ಕರಿಯನಾರ್ಯ್in a black man.

V. { ಕರಿಯ.....ಕರಿಯ..... }
 { ಕರಿಯಾ.....ಕರಿಯಾ..... }
 { ಕರಿಯನಿ.....ಕರಿಯನಿ..... }
 { ಕರಿಯನಿಃ.....ಕರಿಯನಿಃ..... } } black man !

N. ಕರಿಯಳು.....ಕರಿಯಳ್a black woman.

A. { ಕರಿಯಳು..... } ಕರಿಯಳಂa black woman.
 { ಕರಿಯಳನ್ನು..... }

I. ಕರಿಯಳಿಂದ.....ಕರಿಯಳಿಂby a black woman.

D. ಕರಿಯಳಿಗೆ.....ಕರಿಯಳಿto a black woman.

Ab. ಕರಿಯಳದಿಸಿಯಿಂದ..ಕರಿಯಳಿತ್ರಗಿಂfrom a black woman

G. ಕರಿಯಳು.....ಕರಿಯಳು.....of a black woman.

L. ಕರಿಯಳಲ್ಲಿ.....ಕರಿಯಳಾರ್ಯ್in a black woman.

V. { ಕರಿಯಳಿಕರಿಯಳಿ }
 { ಕರಿಯಳಿಃಕರಿಯಳಿಃ } } black woman !

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. కరియఁడు.....కరియర్.....*black men or women.*
- A. { కరియర } కరియరం.....*black men or women.*
 { కరియరస్సు }
- I. కరియరింద.....కరియరిం*by black men or women.*
- D. కరియరిని.....కరియర్ని.....*to black men or women.*
- Ab. కరియర దీనియింద..కరియర త్రగళిం.....*from black men or women.*
- G. కరియర.....కరియర.....*of black men or women.*
- L. కరియరల్లు.....కరియరార్లు.....*in black men or women.*
- V. { కరియరిర }
 { కరియరిరా }
 { కరియరి }
 { కరియరియి }
 } *black men or women !*

EXCEPTION.

When the nouns of quality ఎళ్ళఁడు and చుళ్ళఁడు, are rendered masculine or feminine, the final syllable of the word ఎళ్ళఁడు is changed into ఎయ, and that of the word చుళ్ళఁడు into చు. In all other respects, they are subject to the rule abovementioned.

EXAMPLES.

SINGULAR NUMBER,

- | | Modern form. | Ancient form. | |
|----|-----------------------|---------------------|------------------------|
| N. | ఎళ్ళియసు..... | ఎళ్ళియం..... | <i>a young man.</i> |
| A. | { ఎళ్ళియన } | { ఎళ్ళియనం..... } | <i>a young man.</i> |
| | { ఎళ్ళియనస్సు } | | |
| I. | ఎళ్ళియనింద..... | ఎళ్ళియనిం..... | <i>by a young man.</i> |
| D. | { ఎళ్ళియనిని..... } | { ఎళ్ళియనిని..... } | <i>to a young man.</i> |
| | { ఎళ్ళియనిని..... } | | |

Ab. ಎಳೆಯನದೇನೆಯಿಂದ...ಎಳೆಯನ ಶ್ರೇಣಿಂ.....from a young man.

G. ಎಳೆಯನ.....ಎಳೆಯನ.....of a young man.

L. ಎಳೆಯನಲ್ಲಿ.....ಎಳೆಯನಾರ್ಯರ್ಥ.....in a young man.

V. { ಎಳೆಯ.....ಎಳೆಯ.....
 ಎಳೆಯಾ.....ಎಳೆಯಾ.....
 ಎಳೆಯನಿ.....ಎಳೆಯನಿ.....
 ಎಳೆಯನಿ.....ಎಳೆಯನಿ..... } young man !

N. ಎಳೆಯನು.....ಎಳೆಯರ್ಥ.....a young woman.

A. { ಎಳೆಯರ್ಥ.....
 ಎಳೆಯರ್ಥಸ್ತು..... } ಎಳೆಯರ್ಥಂ.....a young woman.

I. ಎಳೆಯರ್ಥಂ.....ಎಳೆಯರ್ಥಿಂ.....by a young woman.

D. ಎಳೆಯರ್ಥಿನಿ.....ಎಳೆಯರ್ಥಿಗೆ.....to a young woman.

Ab. ಎಳೆಯರ್ಥದೇನೆಯಿಂದ...ಎಳೆಯರ್ಥ ಶ್ರೇಣಿಂ.....from a young woman.

G. ಎಳೆಯರ್ಥ.....ಎಳೆಯರ್ಥ.....of a young woman.

L. ಎಳೆಯರ್ಥಲ್ಲಿ.....ಎಳೆಯರ್ಥಾರ್ಯರ್ಥ.....in a young woman.

V. { ಎಳೆಯರ್ಥಿ.....ಎಳೆಯರ್ಥಿ.....
 ಎಳೆಯರ್ಥಿನಿ.....ಎಳೆಯರ್ಥಿನಿ..... } young woman !

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಎಳೆಯರು.....ಎಳೆಯರ್.....young men or women.

A. { ಎಳೆಯರ್.....
 ಎಳೆಯರ್ಸ್ತು..... } ಎಳೆಯರ್ಠಂ.....young men or women.

I. ಎಳೆಯರ್ಠಿಂ.....ಎಳೆಯರ್ಠಿಂ.....by young men or women.

D. ಎಳೆಯರ್ಠಿನಿ.....ಎಳೆಯರ್ಠಿಗೆ.....to young men or women.

Ab. ಎಳೆಯರ್ಠದೇನೆಯಿಂದ...ಎಳೆಯರ್ಠ ಶ್ರೇಣಿಂ.....from young men or women.

G. ಎಳೆಯರ್ಠ.....ಎಳೆಯರ್ಠ.....of young men or women.

L. ಎಳೆಯರ್ಠಲ್ಲಿ.....ಎಳೆಯರ್ಠಾರ್ಯರ್ಥ.....in young men or women.

V. {

ಎಳೆಯರಿತ.....	ಎಳೆಯರಿತ.....
ಎಳೆಯರಿತಾ.....	ಎಳೆಯರಿತಾ.....
ಎಳೆಯರಿ.....	ಎಳೆಯರಿ.....
ಎಳೆಯರಿಸಿ.....	ಎಳೆಯರಿಸಿ.....

 } *young men or women !*

SINGULAR NUMBER.

N. ಹಳಪಸು.....ಪಳೆಯಂ.....*a man of old.*

A. {

ಹಳಪನ.....	} ಪಳೆಯನಂ..... <i>a man of old.</i>
ಹಳಪನಸ್ತು.....	

I. ಹಳಪನಿಂದ.....ಪಳೆಯನಿಂದ.....*by a man of old.*

D. {

ಹಳಪನಿಗೆ.....	} ಪಳೆಯನಿಗೆ..... <i>to a man of old.</i>
ಹಳಪನಿ.....	

Ab. ಹಳಪನದಿಸಿಯಿಂದ.....ಪಳೆಯನತ್ರೊಳಿಂ.....*from a man of old.*

G. ಹಳಪನ.....ಪಳೆಯನ.....*of a man of old.*

L. ಹಳಪನಲ್ಲಿ.....ಪಳೆಯನಾರ್ಯ್.....*in a man of old.*

V. {

ಹಳಪ.....	ಪಳೆಯ.....	} <i>man of old !</i>
ಹಳಪಾ.....	ಪಳೆಯಾ.....	
ಹಳಪನಿ.....	ಪಳೆಯನಿ.....	
ಹಳಪನಿಸಿ.....	ಪಳೆಯನಿಸಿ.....	

N. ಹಳಪಳು.....ಪಳೆಯಳ್.....*a woman of old.*

A. {

ಹಳಪಳ್.....	} ಪಳೆಯಳ್ಂ..... <i>a woman of old;</i>
ಹಳಪಳ್ಸ್ತು.....	

I. ಹಳಪಳಿಂದ.....ಪಳೆಯಳಿಂದ.....*by a woman of old.*

D. ಹಳಪಳಿಗೆ.....ಪಳೆಯಳಿಗೆ.....*to a woman of old.*

Ab. ಹಳಪಳದಿಸಿಯಿಂದ.....ಪಳೆಯಳತ್ರೊಳಿಂ.....*from a woman of old.*

G. ಹಳಪಳ.....ಪಳೆಯಳ್.....*of a woman of old;*

- L. ಹಳವಳಿಲ್ಲ..... ಪಳೆಯರ್ಯ್.....in a woman of old.
 V. { ಹಳವಳಿ..... ಪಳೆಯಳಿ..... }
 { ಹಳವಳಿಃ..... ಪಳೆಯಳಿಃ..... } woman of old !

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. ಹಳವರು..... ಪಳೆಯರ್..... men or women of old.
 A. { ಹಳವರು..... } ಪಳೆಯರಂ..... men or women of old.
 { ಹಳವರುನ್ನು..... }
 I. ಹಳವರಿಂದ..... ಪಳೆಯರಿಂದ..... by men or women of old.
 D. ಹಳವರಿಗೆ ಪಳೆಯರಿಗೆ..... to men or women of old.
 Ab. ಹಳವರದೇಸಿಯಿಂದ..... ಪಳೆಯರ ತ್ರಗೇಂ from men or women of old.
 G. ಹಳವರು..... ಪಳೆಯರು..... of men or women of old.
 L. ಹಳವರಲ್ಲಿ ಪಳೆಯರ್ಯ್..... in men or women of old,
 V. { ಹಳವರಿರು..... ಪಳೆಯರಿರು..... }
 { ಹಳವರಿರಾ..... ಪಳೆಯರಿರಾ } men or women of old !
 { ಹಳವರಿ..... ಪಳೆಯರಿ..... }
 { ಹಳವರಿಃ..... ಪಳೆಯರಿಃ..... }

Nouns of quality ending in ಉ are rendered masculine or feminine, by the final syllable ಉ being changed into ಡ. In all other respects, they are treated like nouns terminating in ಡ.

EXAMPLES.

SINGULAR NUMBER.

- | | Modern form. | Ancient form. | |
|----|-------------------|---------------|-------------|
| N. | ಒಳಿದನು..... | ಒಳಿದಂ | a good man. |
| | ಫ | ಫ | |
| A. | { ಒಳಿದನು..... } | ಒಳಿದನಂ..... | a good man. |
| | { ಫ | { ಫ | |
| | { ಒಳಿದನನ್ನು | { ಫ | |
| | { ಫ | | |

I. ಒಳ್ಳೆ ದನಿಂ ದ.....ಒಳ್ಳೆ ದನಿಂ..... by a good man.

D. ಒಳ್ಳೆ ದನಿಗೆಒಳ್ಳೆ ದನಿಗೆ..... to a good man.

Ab. ಒಳ್ಳೆ ದನ ದೆ ಸೆಯಿಂ ದ.....ಒಳ್ಳೆ ದ ನ ಶ್ರೋಂ..... from a good man.

G. ಒಳ್ಳೆ ದನ.....ಒಳ್ಳೆ ದನ..... of a good man.

L. ಒಳ್ಳೆ ದನಲ್ಲಿ.....ಒಳ್ಳೆ ದನಾಲ್..... in a good man.

V. { ಒಳ್ಳೆ ದ.....ಒಳ್ಳೆ ದ..... }
 { ಒಳ್ಳೆ ದಾ.....ಒಳ್ಳೆ ದಾ..... }
 { ಒಳ್ಳೆ ದನಿ.....ಒಳ್ಳೆ ದನಿ..... }
 { ಒಳ್ಳೆ ದನಿಂ.....ಒಳ್ಳೆ ದನಿಂ..... } } good man!

N. ಒಳ್ಳೆ ದಳು.....ಒಳ್ಳೆ ದಳು..... a good woman.

A. { ಒಳ್ಳೆ ದಳು..... } ಒಳ್ಳೆ ದಳುಂ..... a good woman.
 { ಒಳ್ಳೆ ದಳುಂ..... } ಒಳ್ಳೆ ದಳುಂ.....

I. ಒಳ್ಳೆ ದಳುಂ ದ.....ಒಳ್ಳೆ ದಳುಂ..... by a good woman.

D. ಒಳ್ಳೆ ದಳುಗೆ.....ಒಳ್ಳೆ ದಳುಗೆ..... to a good woman.

Ab. ಒಳ್ಳೆ ದಳು ದೆ ಸೆಯಿಂ ದ.....ಒಳ್ಳೆ ದಳು ಶ್ರೋಂ..... from a good woman.

G. ಒಳ್ಳೆ ದಳು.....ಒಳ್ಳೆ ದಳು..... of a good woman.

L. ಒಳ್ಳೆ ದಳುಲ್ಲಿ.....ಒಳ್ಳೆ ದಳುಲ್..... in a good woman.

V. { ಒಳ್ಳೆವಳಿ ಒಳ್ಳೆವಳಿ } *good woman!*
 { ಒಳ್ಳೆವಳಿಯು ಒಳ್ಳೆವಳಿಯು }
 { ಒಳ್ಳೆವಳಿಯು ಒಳ್ಳೆವಳಿಯು }

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಒಳ್ಳೆವರು ಒಳ್ಳೆವರು *good men or women.*
 { ಒಳ್ಳೆವರು ಒಳ್ಳೆವರು }

A. { ಒಳ್ಳೆವರು } ಒಳ್ಳೆವರು *good men or women.*
 { ಒಳ್ಳೆವರುಗಳು }
 { ಒಳ್ಳೆವರುಗಳು }

I. ಒಳ್ಳೆವರಿಂದ ಒಳ್ಳೆವರಿಂದ *by good men or women.*
 { ಒಳ್ಳೆವರಿಂದ ಒಳ್ಳೆವರಿಂದ }

D. ಒಳ್ಳೆವರಿಗೆ ಒಳ್ಳೆವರಿಗೆ *to good men or women.*
 { ಒಳ್ಳೆವರಿಗೆ ಒಳ್ಳೆವರಿಗೆ }

Ab. ಒಳ್ಳೆವರದೇನೆಂದ ಒಳ್ಳೆವರದೇನೆಂದ *from good men or women.*
 { ಒಳ್ಳೆವರದೇನೆಂದ ಒಳ್ಳೆವರದೇನೆಂದ }

G. ಒಳ್ಳೆವರ ಒಳ್ಳೆವರ *of good men or women.*
 { ಒಳ್ಳೆವರ ಒಳ್ಳೆವರ }

L. ಒಳ್ಳೆವರಲ್ಲಿ ಒಳ್ಳೆವರಲ್ಲಿ *in good men or women.*
 { ಒಳ್ಳೆವರಲ್ಲಿ ಒಳ್ಳೆವರಲ್ಲಿ }

V. { ಒಳ್ಳೆವರಿರ ಒಳ್ಳೆವರಿರ } *good men or women!*
 { ಒಳ್ಳೆವರಿರಾ ಒಳ್ಳೆವರಿರಾ }
 { ಒಳ್ಳೆವರಿರಿ ಒಳ್ಳೆವರಿರಿ }
 { ಒಳ್ಳೆವರಿರಿಯು ಒಳ್ಳೆವರಿರಿಯು }

EXCEPTION.

When the noun of quality ಒಳ್ಳೆ is rendered masculine or feminine, the final syllable ಲು is changed into ಲ, and it is then inflected as usual.

EXAMPLE.

SINGULAR NUMBER.

Modern form.

Ancient form.

- N. యాసబసు..... యాసబం..... a new man.
- A. { యాసబస..... } యాసబసం..... a new man.
 { యాసబసస్సు..... }
- I. యాసబనింద..... యాసబనిం..... by a new man.
- D. { యాసబనిగి..... } యాసబంగి..... to a new man.
 { యాసబగి..... }
- Ab. యాసబసదీసీయింద. యాసబసశ్రాణిం..... from a new man.
- G. యాసబస..... యాసబస..... of a new man.
- L. యాసబసస్త్రి..... యాసబసాస్యన్..... in a new man.
- V. { యాసబ..... యాసబ..... }
 { యాసబా..... యాసబా..... }
 { యాసబసి..... యాసబసి..... } new man!
 { యాసబసిన్..... యాసబసిన్..... }
- N. యాసబభు..... యాసబభన్..... a new woman.
- A. { యాసబభ..... } యాసబభం..... a new woman.
 { యాసబభస్సు..... }
- I. యాసబభింద..... యాసబభిం..... by a new woman.
- D. యాసబభిగి..... యాసబభి..... to a new woman.
- Ab. యాసబభదీసీయింద. యాసబభశ్రాణిం..... from a new woman.
- G. యాసబభ..... యాసబభ..... of a new woman.
- L. యాసబభస్త్రి..... యాసబభాస్యన్..... in a new woman.
- V. { యాసబభి..... యాసబభి..... }
 { యాసబభిన్..... యాసబభిన్..... } new woman!

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. యాసబరు..... యాసబర్..... new men or women.

- A. { ಹಾಸಬರ..... } ಹಾಸಬರಂnew men or women.
 { ಹಾಸಬರಸ್ತು..... }
- I. ಹಾಸಬರಿಂದ.....ಹಾಸಬರಿಂby new men or women.
- D. ಹಾಸಬರಿಗೆ.....ಹಾಸಬರಿಗೆ.....to new men or women.
- Ab. ಹಾಸಬರದಿಂಸಿಂ.....ಹಾಸಬರದಿಂಸಿಂ.....from new men or women.
- G. ಹಾಸಬರ.....ಹಾಸಬರ..... of new men or women.
- L. ಹಾಸಬರಲ್ಲಿ.....ಹಾಸಬರಾರ್ಯ್.....in new men or women.
- V. { ಹಾಸಬರಿ.....ಹಾಸಬರಿ..... }
 { ಹಾಸಬರಿರಾ.....ಹಾಸಬರಿರಾ..... }
 { ಹಾಸಬರಿಗೆ.....ಹಾಸಬರಿಗೆ..... }
 { ಹಾಸಬರಿಗೆ.....ಹಾಸಬರಿಗೆ..... } } new men or women!

Nouns of quality of the neuter gender require, in the instrumental, ablative, genitive, and locative cases, the insertion of ಅರ್ before the affixes of cases ; and in the dative, they take the affix ಅಕ್ಕೆ.

When nouns of quality ending in ಡು form their plural, the final syllable ಡು is changed into ಯು, and the affixes ವ್ or ಪುರ್ನ್ are placed after it, in order to denote the number ; in those ending in ಡು the final syllable ಡು is changed into ಡು, and the affixes ವ್ or ಪುರ್ನ್ are added. In the instrumental, ablative, genitive, and locative cases, the insertion of ಅರ್ is required before the affixes of the cases, when the affix ವ್ is chosen for the nominative, and the affix of the dative is ಅಕ್ಕೆ.

EXAMPLES.

SINGULAR NUMBER.

- | | Modern form. | Ancient form. | |
|----|-------------------------------------|---------------|-------------------|
| N. | ಕರಿಡು | ಕರಿಡು | a black thing. |
| A. | { ಕರಿಡು..... }
{ ಕರಿಡಸ್ತು..... } | ಕರಿಡಂ | a black thing. |
| I. | ಕರಿಡರಿಂದ..... | ಕರಿಡರಿಂ | by a black thing. |

- D. ಕರಿದಕ್ಕೆ.....ಕರಿದಕ್ಕೆ.....to a black thing.
 Ab. ಕರಿದರದೇನೆಯಿಂದ....ಕರಿದರ ಶೂಲೆಂ.....from a black thing.
 G. ಕರಿದರ.....ಕರಿದರ.....of a black thing.
 L. ಕರಿದರಲ್ಲಿ.....ಕರಿದರಾರ್ಯ್.....in a black thing.
 V. { ಕರಿದೆ.....ಕರಿದೆ..... }
 { ಕರಿದೆ.....ಕರಿದೆ..... } black thing!

PLURAL NUMBER.

- N. ಕರಿಯವು.....ಕರಿಯವು.....black things.
 A. { ಕರಿಯವ..... }
 { ಕರಿಯವಸ್ತು..... } ಕರಿಯವಂ.....black things.
 I. ಕರಿಯವರಿಂದ.....ಕರಿಯವರಿಂ.....by black things.
 D. ಕರಿಯವಕ್ಕೆ.....ಕರಿಯವಕ್ಕೆ.....to black things.
 Ab. ಕರಿಯವರದೇನೆಯಿಂದ..ಕರಿಯವರ ಶೂಲೆಂ...from black things.
 G. ಕರಿಯವರ.....ಕರಿಯವರ.....of black things.
 L. ಕರಿಯವರಲ್ಲಿ.....ಕರಿಯವರಾರ್ಯ್.....in black things.
 V. { ಕರಿಯವಿ..... }
 { ಕರಿಯವಿ..... } black things!

SINGULAR NUMBER.

- N. ಒಳ್ಳೆತು.....ಒಳ್ಳೆತು.....a good thing.
 A. { ಒಳ್ಳೆತು..... }
 { ಒಳ್ಳೆತುಸ್ತು..... } ಒಳ್ಳೆತಂ.....a good thing.
 I. ಒಳ್ಳೆತರಿಂದ.....ಒಳ್ಳೆತರಿಂ.....by a good thing.
 D. ಒಳ್ಳೆತಕ್ಕೆ.....ಒಳ್ಳೆತಕ್ಕೆ.....to a good thing.
 Ab. ಒಳ್ಳೆತರದೇನೆಯಿಂದ....ಒಳ್ಳೆತರ ಶೂಲೆಂ.....from a good thing.

- G. ಒಳ್ಳೆತರ.....ಒಳ್ಳೆತರ.....of a good thing.
 ಏ ಏ
- L. ಒಳ್ಳೆತರಲ್ಲಿ.....ಒಳ್ಳೆತರಾರ್ಯ್.....in a good thing.
 ಏ ಏ
- V. { ಒಳ್ಳೆತೆ.....ಒಳ್ಳೆತೆ..... } good thing!
 ಏ ಏ
 { ಒಳ್ಳೆತೆಗೆ.....ಒಳ್ಳೆತೆಗೆ..... }
 ಏ ಏ

PLURAL NUMBER.

- N. ಒಳ್ಳೆದುಪುಗಳು.....ಒಳ್ಳೆದುಪುಗಲ್.....good things.
 ಏ ಏ
- A. { ಒಳ್ಳೆದುಪುಗಲ್..... } ಒಳ್ಳೆದುಪುಗಲ್.....good things.
 ಏ ಏ
 { ಒಳ್ಳೆದುಪುಗಲ್ಸು..... }
 ಏ ಏ
- I. ಒಳ್ಳೆದುಪುಗಲಿಂದ.....ಒಳ್ಳೆದುಪುಗಲಿಂ.....by good things.
 ಏ ಏ
- D. ಒಳ್ಳೆದುಪುಗಲಿಗೆ.....ಒಳ್ಳೆದುಪುಗಲಿ.....to good things.
 ಏ ಏ
- Ab. ಒಳ್ಳೆದುಪುಗಲದಿಸಿಯಿಂದ.....ಒಳ್ಳೆದುಪುಗಲದಿಸಿಂ.....from good things.
 ಏ ಏ
- G. ಒಳ್ಳೆದುಪುಗಲ್.....ಒಳ್ಳೆದುಪುಗಲ್.....of good things.
 ಏ ಏ
- L. ಒಳ್ಳೆದುಪುಗಲ್ಲ್ಲಿ.....ಒಳ್ಳೆದುಪುಗಲ್ಲ್ಯಾರ್ಯ್.....in good things.
 ಏ ಏ
- V. { ಒಳ್ಳೆದುಪುಗಲ್ಕ.....ಒಳ್ಳೆದುಪುಗಲ್ಕ..... }
 ಏ ಏ
 { ಒಳ್ಳೆದುಪುಗಲ್ಕಾ.....ಒಳ್ಳೆದುಪುಗಲ್ಕಾ..... } good things!
 ಏ ಏ
 { ಒಳ್ಳೆದುಪುಗಲ್ಕಿ.....ಒಳ್ಳೆದುಪುಗಲ್ಕಿ..... }
 ಏ ಏ
 { ಒಳ್ಳೆದುಪುಗಲ್ಕಿಗೆ.....ಒಳ್ಳೆದುಪುಗಲ್ಕಿಗೆ..... }
 ಏ ಏ

OF PRONOUNS.

In Carnátaça there are eight sorts of pronouns : the personal, the demonstrative, the indeterminate, the numeral, the local, those denoting time and quantity, and the interrogative. There are no relative pronouns whatsoever in the language, a want which at first is apt considerably to embarrass the European Student ; how it is to be supplied, will be shewn when the syntax of the participles is taken into consideration.

PRONOUNS PERSONAL.

ನಾ-*I.*

SINGULAR NUMBER.

Modern form.

Ancient form.

- N. ನಾಸು..... ಅನಾನ್..... *I.*
- A. { ನಸ್ತು } ಎನ್ನಂ..... *me.*
 { ನನ್ನಸ್ತು..... }
- I. ನನ್ನಿಂದ..... ಎನ್ನಿಂ..... *by me.*
- D. ನನಗಿ..... ಎನಗಿ..... *to me.*
- Ab. ನನ್ನದೆಸೆಯಿಂದ..... ಎನ್ನ ತ್ರಗರಿಂ..... *from me.*
- G. ನನ್ನ..... ಎನ್ನ..... *of me.*
- L. ನನ್ನಲ್ಲಿ..... ಎನ್ನಿಲ್..... *in me.*

PLURAL NUMBER.

- N. ನಾವು..... ಅನಾಂ..... *we.*
- A. { ನಮ್ಮ } ಎಮ್ಮಂ..... *us.*
 { ನಮ್ಮಸ್ತು..... }
- I. ನಮ್ಮಿಂದ..... ಎಮ್ಮಿಂ..... *by us.*
- D. ನಮಗಿ..... ಎಮಗಿ..... *to us.*
- Ab. ನಮ್ಮ ದೆಸೆಯಿಂದ..... ಎಮ್ಮ ತ್ರಗರಿಂ..... *from us.*

G. ನಮ್ಮ ಎಮ್ಮ of us.

L. ನಮ್ಮಲ್ಲಿ ಎಮ್ಮಕ್ಕರ್ in us.

ನಿೞ Thou.

SINGULAR NUMBER.

N. ನಿೞು ನಿನ್ thou.

A. { ನಿನ್ನ } ನಿನ್ನಂ thee.

I. ನಿನ್ನಿಂದ ನಿನ್ನಿಂ by thee.

D. ನಿನ್ನಿಗೆ ನಿನ್ನಿಗೆ to thee.

Ab. ನಿನ್ನದೆಸೆಯಿಂದ ನಿನ್ನ ಶ್ರೀಗರಿಂ from thee.

G. ನಿನ್ನ ನಿನ್ನ of thee.

L. ನಿನ್ನಲ್ಲಿ ನಿನ್ನಕ್ಕರ್ in thee.

PLURAL NUMBER.

N. ನಿೞು ನಿಮ್ಮ ye.

A. { ನಿಮ್ಮ } ನಿಮ್ಮಂ you.

I. ನಿಮ್ಮಿಂದ ನಿಮ್ಮಿಂ by you.

D. ನಿಮ್ಮಿಗೆ ನಿಮ್ಮಿಗೆ to you.

Ab. ನಿಮ್ಮದೆಸೆಯಿಂದ ನಿಮ್ಮ ಶ್ರೀಗರಿಂ from you.

G. ನಿಮ್ಮ ನಿಮ್ಮ of you.

L. ನಿಮ್ಮಲ್ಲಿ ನಿಮ್ಮಕ್ಕರ್ in you.

PRONOUNS DEMONSTRATIVE.

ಅವ He (remote.)

SINGULAR NUMBER.

N. ಅವನು ಅವಂ he.

- A. { ಅವನ } ಅವನಂhim.
 { ಅವನನ್ನು }
- I. ಅವನಿಂದ.....ಅವನಿಂ.....by him.
- D. ಅವನಿಗೆ.....ಅವನಿಗೆ.....to him.
- Ab. ಅವನದಿಸೆಯಿಂದ.....ಅವನ ಶ್ರವಣಂ.....from him.
- G. ಅವನ.....ಅವನ.....of him.
- L. ಅವನಲ್ಲಿ.....ಅವನಾರ್ಯ್.....in him.

ಅವಳು She (remote.)

SINGULAR NUMBER.

- N. ಅವಳು.....ಅವಳು.....she.
- A. { ಅವಳು } ಅವಳಂ.....her.
 { ಅವಳನ್ನು }
- I. ಅವಳಿಂದ.....ಅವಳಿಂ.....by her.
- D. ಅವಳಿಗೆ.....ಅವಳಿಗೆ.....to her.
- Ab. ಅವಳದಿಸೆಯಿಂದ.....ಅವಳ ಶ್ರವಣಂ.....from her.
- G. ಅವಳು.....ಅವಳು.....of her.
- L. ಅವಳಲ್ಲಿ.....ಅವಳಾರ್ಯ್.....in her.

ಅವರು They (remote.)

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. { ಅವರು or ಅವರುಗಳು..... } ಅವರ್.....they.
 { ಅವರಿಂದ or ಅವರಿಂದಗಳು.. }
- A. { ಅವರ..... } ಅವರಂthem.
 { ಅವರನ್ನು..... }
- I. ಅವರಿಂದ.....ಅವರಿಂ.....by them.
- D. ಅವರಿಗೆ.....ಅವರಿಗೆ.....to them.
- Ab. ಅವರದಿಸೆಯಿಂದ.....ಅವರ ಶ್ರವಣಂ.....from them.

G. ಅವರ.....ಅವರ.....of them.

L. ಅವರಲ್ಲಿ.....ಅವರಾರ್ಯ್.....in them.

ಉತ್ He (remote.)

SINGULAR NUMBER.

N. ಉತ್ಸ.....ಉತ್ಂ.....he.

A. { ಉತ್ನ.....
ಉತ್ನಸ್ಸು..... } ಉತ್ನಂ.....him.

I. ಉತ್ನಿಂದ.....ಉತ್ನಿಂ.....by him.

D. ಉತ್ನಿಗೆ.....ಉತ್ನಿಗೆ.....to him.

Ab. ಉತ್ನದಿಸೆಯಿಂದ.....ಉತ್ನತ್ರಗಿಂ.....from him.

G. ಉತ್ನ.....ಉತ್ನ.....of him.

L. ಉತ್ನಲ್ಲಿ.....ಉತ್ನಾರ್ಯ್.....in him.

ಉತ್ಗಳು They (masculine.)

PLURAL NUMBER.

N. { ಉತ್ಗಳು.....
ಉತ್ಂದಿರು.....
ಉತ್ಂದಿರುಗಳು..... } ಉತ್ಗಳ್.....they.

A. { ಉತ್ಗಳ್.....
ಉತ್ಗಳ್ಸ್ಸು..... } ಉತ್ಗಳಂ.....them.

I. ಉತ್ಗಳಿಂದ.....ಉತ್ಗಳಿಂ.....by them.

D. ಉತ್ಗಳಿಗೆ.....ಉತ್ಗಳಿಗೆ.....to them.

Ab. ಉತ್ಗಳದಿಸೆಯಿಂದ.....ಉತ್ಗಳತ್ರಗಿಂ from them.

G. ಉತ್ಗಳ್.....ಉತ್ಗಳ್.....of them.

L. ಉತ್ಗಳಲ್ಲಿ.....ಉತ್ಗಳಾರ್ಯ್.....in them.

ಉತ್ಕಿ She (remote.)

SINGULAR NUMBER.

N. ಉತ್ಕಿಯು.....ಉತ್ಕಿ.....she.

- A. { $\left. \begin{array}{l} \text{ಅಾಕಿಯ.....} \\ \text{ಅಾಕಿಯನ್ನು.....} \end{array} \right\} \text{ಅಾಕಿಯಂher.}$
- I. ಅಾಕಿಯಂ ಡ.....ಅಾಕಿಯಂ.....by her.
- D. ಅಾಕಿಗೆ.....ಅಾಕಿಗೆ.....to her.
- Ab. ಅಾಕಿಯುಂಜಿಸಿಯಂ ಡ...ಅಾಕಿಯುಂಜಿಸಿಯಂ.....from her.
- G. ಅಾಕಿಯು.....ಅಾಕಿಯು.....of her.
- L. ಅಾಕಿಯಲ್ಲಿ.....ಅಾಕಿಯಲ್ಲಿ.....in her.

ಅಾಕಿಯರು *They (feminine.)*

PLURAL NUMBER.

- N. { $\left. \begin{array}{l} \text{ಅಾಕಿಯರು.....} \\ \text{ಅಾಕಿಗಳ.....} \\ \text{ಅಾಕಿಯಂದಿರು.....} \\ \text{ಅಾಕಿಯಂದಿರುಗಳು.....} \end{array} \right\} \text{ಅಾಕಿಯರು.....they.}$
- A. { $\left. \begin{array}{l} \text{ಅಾಕಿಯರು.....} \\ \text{ಅಾಕಿಯರುನ್ನು.....} \end{array} \right\} \text{ಅಾಕಿಯರುಂ.....them.}$
- I. ಅಾಕಿಯರುಂ ಡ.....ಅಾಕಿಯರುಂ.....by them.
- D. ಅಾಕಿಯರಿಗೆ....ಅಾಕಿಯರಿಗೆ.....to them.
- Ab. ಅಾಕಿಯರುಂಜಿಸಿಯಂ ಡ...ಅಾಕಿಯರುಂಜಿಸಿಯಂ.....from them.
- G. ಅಾಕಿಯರುಂ.....ಅಾಕಿಯರುಂ.....of them.
- L. ಅಾಕಿಯರುಂಲ್ಲಿ.....ಅಾಕಿಯರುಂಲ್ಲಿ.....in them.

ಅು It (remote.)

SINGULAR NUMBER.

- N. ಅು.....ಅು.....it.
- A. { $\left. \begin{array}{l} \text{ಅು.....} \\ \text{ಅುನ್ನು.....} \end{array} \right\} \text{ಅುಂ.....it.}$
- I. ಅುಂ ಡ.....ಅುಂ.....by it.
- D. ಅುಕ್ಕೆ.....ಅುಕ್ಕೆ.....to it.

Ab. ಅದರದಿಸೆಯಿಂದ.....ಅದರ ತ್ರಣಂ.....from it.

G. ಅದರ.....ಅದರ.....of it.

L. ಅದರಲ್ಲಿ.....ಅದರಲ್ಲಿ.....in it.

ಅವು They (neuter remote.)

PLURAL NUMBER.

N. ಅವು or ಅವುಗಳು.....ಅವು.....they.

A. { ಅವುಗಳು.....
ಅವುಗಳನ್ನು..... } ಅವುthem.

I. ಅವುಗಳಿಂದ.....ಅವರಿಂದ.....by them.

D. ಅವುಗಳಿಗೆ.....ಅವರಿಗೆ.....to them.

Ab. ಅವುಗಳದಿಸೆಯಿಂದ.....ಅವರ ತ್ರಣಂ.....from them.

G. ಅವುಗಳು.....ಅವರು.....of them.

L. ಅವುಗಳಲ್ಲಿ.....ಅವರಲ್ಲಿ.....in them.

ಇವು He (proximate.)

SINGULAR NUMBER.

N. ಇವನು.....ಇವನು.....he.

A. { ಇವನು.....
ಇವನನ್ನು..... } ಇವನು.....him.

I. ಇವನಿಂದ.....ಇವನಿಂದ.....by him.

D. ಇವನಿಗೆ.....ಇವನಿಗೆ.....to him.

Ab. ಇವನದಿಸೆಯಿಂದ.....ಇವನ ತ್ರಣಂ.....from him.

G. ಇವನು.....ಇವನು.....of him.

L. ಇವನಲ್ಲಿ.....ಇವನಲ್ಲಿ.....in him.

ಇವಳು She (proximate.)

SINGULAR NUMBER.

N. ಇವಳು.....ಇವಳು.....she.

A. { ಇವಳು.....
ಇವಳನ್ನು..... } ಇವಳು.....her.

- I. ಇವಳಿಂದ.....ಇವಳಿಂ.....by her.
 D. ಇವಳಿಗೆ.....ಇವಳಿ.....to her.
 Ab. ಇವಳದಿಸಿಯಿಂದ.....ಇವಳಿತ್ರನಿಂದ.....from her.
 G. ಇವಳ.....ಇವಳ.....of her.
 L. ಇವಳಲ್ಲಿ.....ಇವಳಾರ್ಯ.....in her.

ಇವರು They (proximate.)

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. { ಇವರು or ಇವರುಗಳು..... } ಇವರಿ.....they.
 { ಇವರಿದರು or ಇವರಿದರುಗಳು..... }
 A. { ಇವರ..... } ಇವರಂ.....them.
 { ಇವರನ್ನು..... }
 I. ಇವರಿಂದ.....ಇವರಿಂ.....by them.
 D. ಇವರಿಗೆ.....ಇವರಿಗೆ.....to them.
 Ab. ಇವರದಿಸಿಯಿಂದ.....ಇವರತ್ರನಿಂದ.....from them.
 G. ಇವರ.....ಇವರ.....of them.
 L. ಇವರಲ್ಲಿ.....ಇವರಾರ್ಯ.....in them.

ಈತ He (proximate.)

SINGULAR NUMBER.

- N. ಈತನು.....ಈತನಂ.....he.
 A. { ಈತನ..... } ಈತನಂ.....him.
 { ಈತನನ್ನು..... }
 I. ಈತನಿಂದ.....ಈತನಿಂ.....by him.
 D. ಈತನಿಗೆ.....ಈತನಿಗೆ.....to him.
 Ab. ಈತನದಿಸಿಯಿಂದ.....ಈತನತ್ರನಿಂದ.....from him.
 G. ಈತನ.....ಈತನ.....of him.
 L. ಈತನಲ್ಲಿ.....ಈತನಾರ್ಯ.....in him.

ಈತಂಗಳು They (masculine.)

PLURAL NUMBER.

N. { ಈತಂಗಳು.....
 ಈತಂದಿರು.....
 ಈತಂದಿರುಗಳು..... } ಈತಂಗಳ್.....they.

A. { ಈತಂಗಳ್.....
 ಈತಂಗಳ್ಳು..... } ಈತಂಗಳಂ.....them.

I. ಈತಂಗಳಿಂದ.....ಈತಂಗಳಿಂ.....by them.

D. ಈತಂಗಳಿಗೆ.....ಈತಂಗಳಿಗೆ.....to them.

Ab. ಈತಂಗಳದೇಸಿಯಿಂದ.....ಈತಂಗಳತ್ರಗರಿಂ.....from them.

G. ಈತಂಗಳ್.....ಈತಂಗಳ್.....of them.

L. ಈತಂಗಳಲ್ಲಿ.....ಈತಂಗಳಾರ್ಯ್.....in them.

ಈಕಿ She. (proximate.)

SINGULAR NUMBER.

N. ಈಕಿ ಯು.....ಈಕಿ.....she.

A. { ಈಕಿಯು.....
 ಈಕಿಯುಳ್ಳು..... } ಈಕಿಯಂ.....her.

I. ಈಕಿಯಿಂದ.....ಈಕಿಯಿಂ.....by her.

D. ಈಕಿಗೆ.....ಈಕಿಗೆ.....to her.

Ab. ಈಕಿಯದೇಸಿಯಿಂದ.....ಈಕಿಯತ್ರಗರಿಂ.....from her.

G. ಈಕಿಯು.....ಈಕಿಯು.....of her.

L. ಈಕಿಯಲ್ಲಿ.....ಈಕಿಯೊರ್ಯ್.....in her.

ಈಶಿಯರು They (feminine.)

PLURAL NUMBER.

N. { ಈಶಿಯರು.....
 ಈಶಿಗಳ್ಳು.....
 ಈಶಿಯಂದಿರು.....
 ಈಶಿಯಂದಿರುಗಳ್ಳು.. } ಈಶಿಯರ್.....they.

A. { ಈಶಿಯರ.....
 ಈಶಿಯರನ್ನ..... } ಈಶಿಯರಂ.....them.

I. ಈಶಿಯರಿಂದ..... ಈಶಿಯರಿಂ.....by them.

D. ಈಶಿಯರಿಗೆ..... ಈಶಿಯರಿಗೆ.....to them.

Ab. ಈಶಿಯರದಿಸಿಯಿಂದ.....ಈಶಿಯರ ಶ್ರೇಣಿಂ.....from them.

G. ಈಶಿಯರ.....ಈಶಿಯರ.....of them.

L. ಈಶಿಯರಲ್ಲಿ..... ಈಶಿಯರಾರ್ಯ್.....in them.

ಇದು It (proximate.)

SINGULAR NUMBER.

N. ಇದು.....ಇದು.....it.

A. { ಇದ.....
 ಇದನ್ನ..... } ಇದಂ.....it.

I. ಇದರಿಂದ.....ಇದರಿಂ.....by it.

D. ಇದಕ್ಕೆ.....ಇದಕ್ಕೆ.....to it.

Ab. ಇದರದಿಸಿಯಿಂದ.....ಇದರ ಶ್ರೇಣಿಂ.....from it.

G. ಇದರ.....ಇದರ.....of it.

L. ಇದರಲ್ಲಿ.....ಇದರಾರ್ಯ್.....in it.

ಇವು They (neuter proximate.)

PLURAL NUMBER.

N. { ಇವು.....
 ಇವುಗಳ್ಳು..... } ಇವು.....they.

- A. ಇವುಗಳಿಗಿಂತ ಇವುಗಳಿಗಿಲ್ಲದವುthem.
 I. ಇವುಗಳಿಂದಇವರಿಂದ.....by them.
 D. ಇವುಗಳಿಗೆಇವಕ್ಕೆ.....to them.
 Ab. ಇವುಗಳಿಂದಿರುವ.....ಇವರಿಂದ.....from them.
 G. ಇವುಗಳಿಗಿರುವ.....ಇವರಿಗಿರುವ.....of them.
 L. ಇವುಗಳಲ್ಲಿ.....ಇವರಲ್ಲಿ.....in them.

ಶಾಸು He, she, or it.

SINGULAR NUMBER.

- N. ಶಾಸುಶಾನ್he.
 A. { ಶನ್ನ } ಶನ್ನಂhim.
 { ಶನ್ನನ್ನು }
 I. ಶನ್ನಿಂದಶನ್ನಿಂದby him.
 D. ಶನ್ನಿಗೆಶನ್ನಿಗೆto him.
 Ab. ಶನ್ನಿಂದಿರುವಶನ್ನಿಂದಿರುವfrom him.
 G. ಶನ್ನಿಗಿರುವಶನ್ನಿಗಿರುವof him.
 L. ಶನ್ನಲ್ಲಿಶನ್ನಲ್ಲಿin him.

ಶಾಪು They.

PLURAL NUMBER.

- N. ಶಾಪುಶಾಪುthey.
 A. { ಶಮ್ಮ } ಶಮ್ಮಂthem.
 { ಶಮ್ಮನ್ನು }
 I. ಶಮ್ಮಿಂದಶಮ್ಮಿಂದby them.
 D. ಶಮ್ಮಿಗೆಶಮ್ಮಿಗೆto them.
 Ab. ಶಮ್ಮಿಂದಿರುವಶಮ್ಮಿಂದಿರುವfrom them.

- G. ತಮ್ಮ ತಮ್ಮ of them.
 L. ತಮ್ಮಲ್ಲಿ ತಮ್ಮಲ್ಲಿ in them.

PRONOUNS INDETERMINATE.

ಯಿರ Other.

SINGULAR NUMBER.

- N. ಯಿರನು ಯಿರನು another man.
 A. { ಯಿರನು }
 { ಯಿರನನ್ನು } ಯಿರನು another man.
 I. ಯಿರನಿಂದ ಯಿರನಿಂದ by another man.
 D. ಯಿರನಿಗೆ ಯಿರನಿಗೆ to another man.
 Ab. ಯಿರನದಿಸೆಯಿಂದ ಯಿರನದಿಸೆಯಿಂದ from another man.
 G. ಯಿರನು ಯಿರನು of another man.
 L. ಯಿರನಲ್ಲಿ ಯಿರನಲ್ಲಿ in another man.

ಯಿರಳು Another woman.

SINGULAR NUMBER.

- N. ಯಿರಳು ಯಿರಳು another woman.
 A. { ಯಿರಳು }
 { ಯಿರಳನ್ನು } ಯಿರಳು another woman.
 I. ಯಿರಳಿಂದ ಯಿರಳಿಂದ by another woman.
 D. ಯಿರಳಿಗೆ ಯಿರಳಿಗೆ to another woman.
 Ab. ಯಿರಳದಿಸೆಯಿಂದ ಯಿರಳದಿಸೆಯಿಂದ from another woman.
 G. ಯಿರಳು ಯಿರಳು of another woman.
 L. ಯಿರಳಲ್ಲಿ ಯಿರಳಲ್ಲಿ in another woman.

ಯಿರರು Others.

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. ಯಿರರು ಪಿರರ್ others.
- A. { ಯಿರರು } ಪಿರರಂ others.
 { ಯಿರರುನ್ನು }
- I. ಯಿರರಿಂದ ಪಿರರಿಂ by others.
- D. ಯಿರರಿಗೆ ಪಿರರಿಗೆ to others.
- Ab. ಯಿರರದಿಸಿಯಿಂದ ಪಿರರ ಶ್ರೇಣಿಂ from others.
- G. ಯಿರರ ಪಿರರ of others.
- L. ಯಿರರಲ್ಲಿ ಪಿರರೊಳ್ in others.

ಯಿರತು Another thing.

SINGULAR NUMBER.

- N. ಯಿರತು ಪಿರತು or ಪಿರತು another thing
- A. { ಯಿರತು } ಪಿರತಂ another thing.
 { ಯಿರತುನ್ನು }
- I. ಯಿರತರಿಂದ ಪಿರತರಿಂ by another thing.
- D. ಯಿರತಕ್ಕೆ ಪಿರತಕ್ಕೆ to another thing.
- Ab. ಯಿರತರದಿಸಿಯಿಂದ ಪಿರತರ ಶ್ರೇಣಿಂ from another thing.
- G. ಯಿರತರ ಪಿರತರ of another thing.
- L. ಯಿರತರಲ್ಲಿ ಪಿರತರೊಳ್ in another thing.

ಯಿರವು Other things.

PLURAL NUMBER.

- N. ಯಿರವು or ಯಿರವುಗಳ್ಳು. ಪಿರವು other things.
- A. { ಯಿರವು } ಪಿರವಂ other things.
 { ಯಿರವುನ್ನು }
- I. ಯಿರವರಿಂದ ಪಿರವರಿಂ by other things.

- D. దిరవశ్చి.....పిరవశ్చి..... to other things.
 Ab. దిరవర ది సేయింఁద..పిరవర త్రగఁరిం.... from other things.
 G. దిరవర.....పిరవర.....of other things.
 L. దిరవరల్లి.....పిరవర్యల్..... in other things.

శిలవఱు Some persons.

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. శిలవఱు..... శిలబ ర్ or శిలంబ ర్ ..some persons.
 A. { శిలవర... .. } శిలబరంsome persons.
 { శిలవరస్సు..... }
 I. శిలవరింఁద.... శిలబరిం.....by some persons.
 D. శిలవరిని.....శిలబరై.....to some persons.
 Ab. శిలవర ది సేయింఁద...శిలబర త్రగఁరిం....from some persons.
 G. శిలవర.....శిలబర.....of some persons.
 L. శిలవరల్లి.....శిలబర్యల్.....in some persons.

శిలవఱు Some things.

PLURAL NUMBER.

- N. శిలవఱు or శిలవఱుగఱు....శిలవఱు.....some things.
 A. { శిలవఱుగఱు..... } శిలవఱం.....some things.
 { శిలవఱుగఱుస్సు..... }
 I. శిలవఱుగఱుం.....శిలవఱురిం.....by some things.
 D. శిలవఱుగఱుని.....శిలవఱురై.....to some things.
 Ab. శిలవఱుగఱు ది సేయింఁద..శిలవఱు త్రగఁరిం....from some things.
 G. శిలవఱుగఱు.....శిలవఱు.....of some things.
 L. శిలవఱుగఱుల్లి.....శిలవఱుర్యల్.....in some things.

ಹಲವರು *Several persons.*

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. ಹಲವರು.....ಪಲಬರ್ or ಪಲಂಬರ್ *several persons.*
- A. { ಹಲವರ.....
ಹಲವರ ಸ್ತು..... } ಪಲಬರಂ.....*several persons.*
- I. ಹಲವರಿಂದ.....ಪಲಬರಿಂ.....*by several persons.*
- D. ಹಲವರಿಗೆ.....ಪಲಬರಿಗೆ.....*to several persons.*
- Ab. ಹಲವರದಿಸಿಯಿಂದ.....ಪಲಬರ ತ್ರೀಣಿಂ.....*from several persons.*
- G. ಹಲವರ.....ಪಲಬರ.....*of several persons.*
- L. ಹಲವರಲ್ಲಿ.....ಪಲಬರಾರ್ಯ್.....*in several persons.*

ಹಲವು *Several things.*

PLURAL NUMBER.

- N. ಹಲವು or ಹಲವುಗಳ್.....ಪಲವು.....*several things.*
- A. { ಹಲವುಗಳ್.....
ಹಲವುಗಳ್ ಸ್ತು..... } ಪಲವಂ.....*several things.*
- I. ಹಲವುಗಳಿಂದ.....ಪಲವರಿಂ.....*by several things.*
- D. ಹಲವುಗಳಿಗೆ.....ಪಲವರಿಗೆ.....*to several things.*
- Ab. ಹಲವುಗಳದಿಸಿಯಿಂದ.....ಪಲವರ ತ್ರೀಣಿಂ.....*from several things.*
- G. ಹಲವುಗಳ್.....ಪಲವರ.....*of several things.*
- L. ಹಲವುಗಳಲ್ಲಿ.....ಪಲವರಾರ್ಯ್.....*in several things.*

ಎಲ್ಲ *All.*

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. ಎಲ್ಲರು.....ಎಲ್ಲರ್.....*all persons.*
- A. { ಎಲ್ಲರ್.....
ಎಲ್ಲರ್ ಸ್ತು..... } ಎಲ್ಲರಂ.....*all persons.*

- I. ఎల్లరింద.....ఎల్లరిం.....by all persons.
 D. ఎల్లరిగి.....ఎల్లరికి.....to all persons.
 Ab. ఎల్లరదెసేయింద.....ఎల్లర త్రోవం.....from all persons.
 G. ఎల్లర.....ఎల్లర.....of all persons.
 L. ఎల్లరల్లి.....ఎల్లరార్యో.....in all persons.
 ఎల్లవ All things.

PLURAL NUMBER.

- N. ఎల్లవ or ఎల్లవగళు.....ఎల్లవ.....all things.
 A. { ఎల్లవగళు..... } ఎల్లవం..... all things.
 { ఎల్లవగళున్న..... }
 I. ఎల్లవగళింద.....ఎల్లవరిం.....by all things.
 D. ఎల్లవగళిగి.....ఎల్లవరికి.....to all things.
 Ab. ఎల్లవగళు దెసేయింద.....ఎల్లవర త్రోవం.....from all things.
 G. ఎల్లవగళు.....ఎల్లవర.....of all things.
 L. ఎల్లవగళు ల్లి.....ఎల్లవరార్యో.....in all things.

NUMERAL PRONOUNS.

ఒబ్బను One man.

- N. ఒబ్బను.....ఒవ్వునం.....one man.
 A. { ఒబ్బను..... } ఒవ్వునం.....one man.
 { ఒబ్బనున్న..... }
 I. ఒబ్బనింద.....ఒవ్వునిం.....by one man.
 D. ఒబ్బనిగి.....ఒవ్వునికి.....to one man.
 Ab. ఒబ్బను దెసేయింద.....ఒవ్వును త్రోవం.....from one man.
 G. ఒబ్బను.....ఒవ్వును.....of one man.

L. ಒಬ್ಬನಲ್ಲಿ.....ಓರ್ವನಾರ್ಯರ್ಥ.....in one man.
 ಒಬ್ಬಳು One woman.

N. ಒಬ್ಬಳು.....ಓರ್ವಳು.....one woman.

A. { ಒಬ್ಬಳು..... } ಓರ್ವಳಂone woman;
 { ಒಬ್ಬಳುಸುತ್ತು..... }

I. ಒಬ್ಬಳಿಂದ.....ಓರ್ವಳಂ.....by one woman.

D. ಒಬ್ಬಳಿಗೆ.....ಓರ್ವಳಿಗೆ.....to one woman.

Ab. ಒಬ್ಬಳದೆಸೆಯಿಂದ.....ಓರ್ವಳತ್ರಣರಿಂ.....from one woman.

G. ಒಬ್ಬಳು.....ಓರ್ವಳು.....of one woman.

L. ಒಬ್ಬಳಲ್ಲಿ.....ಓರ್ವಳಾರ್ಯರ್ಥ.....in one woman.
 ಒಂದು One thing.

N. ಒಂದುಒಂದು.....one thing.

A. { ಒಂದ..... } ಒಂದಂ.....one thing.
 { ಒಂದಸುತ್ತು..... }

I. ಒಂದರಿಂದ.....ಒಂದರಿಂby one thing.

D. ಒಂದಕ್ಕೆ.....ಒಂದಕ್ಕಿ.....to one thing.

Ab. ಒಂದರದೆಸೆಯಿಂದ.....ಒಂದರತ್ರಣರಿಂ.....from one thing.

G. ಒಂದರ.....ಒಂದರ.....of one thing.

L. ಒಂದರಲ್ಲಿ.....ಒಂದರಾರ್ಯರ್ಥ.....in one thing.

ಇಬ್ಬರು Two persons.

N. ಇಬ್ಬರುಇಬ್ಬರ್.....two persons.

A. { ಇಬ್ಬರು..... } ಇಬ್ಬರಂtwo persons.
 { ಇಬ್ಬರುಸುತ್ತು..... }

- I. ఇబ్బరింద.....ఇర్పరిం.....by two persons.
 D. ఇబ్బరిని.....ఇర్పిని.....to two persons.
 Ab. ఇబ్బర దేసియింద.....ఇర్పర త్రగిం.....from two persons.
 G. ఇబ్బర.....ఇర్పర.....of two persons.
 L. ఇబ్బరల్లి.....ఇర్పర్యాళ్లి.....in two persons.

ఎరడు Two things.

- N. ఎరడు.....ఎరడు.....two things.
 A. { ఎరడు..... } ఎరడు.....two things.
 { ఎరడున్న..... }
 I. ఎరడురింద.....ఎరడురిం..... by two things.
 D. ఎరడుకి.....ఎరడుకి.....to two things.
 Ab. ఎరడుర దేసియింద.....ఎరడుర త్రగిం.....from two things.
 G. ఎరడుర.....ఎరడుర.....of two things.
 L. ఎరడురల్లి.....ఎరడుర్యాళ్లి.....in two things.

మూవరు Three persons.

- N. మూవరు.....మూవర్.....three persons.
 A. { మూవరు..... } మూవరం.....three persons.
 { మూవరున్న..... }
 I. మూవరింద.....మూవరిం.....by three persons.
 D. మూవరిని.....మూవర్ని.....to three persons.
 Ab. మూవరు దేసియింద.....మూవరు త్రగిం.....from three persons.
 G. మూవరు.....మూవరు.....of three persons.
 L. మూవరుల్లి.....మూవరుయాళ్లి.....in three persons.

ಮೂರು *Three things.*

- N. ಮೂರು.....ಮೂರು.....*three things.*
 A. { ಮೂರು..... } ಮೂರು.....*three things.*
 { ಮೂರುಸ್ವ..... }
 I. ಮೂರುರಿಂದ.....ಮೂರುರಿಂದ.....*by three things.*
 D. ಮೂರುಕ್ಕೆ.....ಮೂರುಕ್ಕೆ.....*to three things.*
 Ab. ಮೂರುರದೆ ಸೆಯಿಂದ.....ಮೂರುರ ತ್ರಗೊಂ.....*from three things.*
 G. ಮೂರುರು.....ಮೂರುರು.....*of three things.*
 L. ಮೂರುರುಲ್ಲಿ.....ಮೂರುರುರ್ಯ್.....*in three things.*

In the same manner are inflected ನಾಲ್ವರು *four persons*, ನಾಲ್ವು *four things*, ಐವರು *five persons*, ಐವು *five things*, ಲಾರ್ವರು *six persons*, ಲಾರು *six things*, ಏಳುರು *seven persons*, ಏಳು *seven things*, ಎಂಟುರು *eight persons*, ಎಂಟು *eight things*, ಒಂಬದಿಂಬರ್ *nine persons*, ಒಂಫೊತ್ತು *nine things*, ಹದಿಂಬರು *ten persons*, ಹತ್ತು *ten things*, ನೂರ್ವರು *one hundred persons*, and ನೂರು *one hundred things*; which are, however, like all numbers, except the three first, ranked by Native Grammarians as nouns.

LOCAL PRONOUNS.

ಅತ್ತ *That side.*

- N. ಅತ್ತಲು or ಅತ್ತ.....ಅತ್ತಲ್.....*that side.*
 A. { ಅತ್ತಲು..... } ಅತ್ತಲ್.....*that side.*
 { ಅತ್ತಲಸ್ವ..... }
 I. ಅತ್ತಲಿಂದ.....ಅತ್ತಲೊಂ.....*by that side.*
 D. ಅತ್ತಲಿಗೆ.....ಅತ್ತಲಿಗೆ.....*to that side.*

- Ab. అత్తలదిసేయింద.....అత్తనా.....from that side.
 G. అత్తల.....అత్తనా.....of that side.
 L. అత్తలల్లి.....అత్తల్.....in that side.

In the same manner is inflected అత్త, signifying *this side*.

యారన The outside.

- N. యారన.....యారన or యారనీ... the outside.
 A. యారనన్న.....యారనం or యారనీ...the outside.
 I. యారననింద.....యారననీం...by the outside.
 D. యారనకి or యారనీ...యారననీకి.....to the outside.
 Ab. యారనదిసేయిందయారననీం.....from the outside.
 G. యారనన.....యారననా.....of the outside.
 L. యారననల్లి or యారనీయారననల్లి or యారనీ.in the outside.

In the same manner are inflected నడువ the middle side, ఒళ్లన the inside, కిళ్లన the under side, మ్యన the upper side, ముందు the front side, and చిందు the hinder side.

అల్లి That place.

- N. అల్లి.....అల్లి.....that place.
 A. అల్లి.....అల్లి.....that place.
 I. అల్లింద.....అల్లిం.....by that place.
 D. అల్లిని.....అల్లిని.....to that place.
 Ab. అల్లియదిసేయింద.....అల్లియనీం.....from that place.
 G. అల్లియ.....అల్లియ.....of that place.
 L. అల్లి.....అల్లి.....in that place.

ಇಲ್ಲಿ This place.

- N. ಇಲ್ಲಿಇಲ್ಲಿthis place.
 A. ಇಲ್ಲಿಇಲ್ಲಿthis place.
 I. ಇಲ್ಲಿಂದ.....ಇಲ್ಲಿಂ by this place.
 D. ಇಲ್ಲಿಗೆ.....ಇಲ್ಲಿಗೆto this place.
 Ab. ಇಲ್ಲಿಯದಿಸೆಯಿಂದ.....ಇಲ್ಲಿಯತ್ತಲಿಂfrom this place.
 G. ಇಲ್ಲಿಯ.....ಇಲ್ಲಿಯof this place.
 L. ಇಲ್ಲಿ.....ಇಲ್ಲಿ in this place.

PRONOUNS OF TIME.

ಅಂದು That day.

- N. ಅಂದು.....ಅಂದು that day.
 A. ಅಂದುಅಂದುthat day.
 I. ಅಂದಿನಿಂದಅಂದಿನಿಂby that day.
 D. ಅಂದಿಗೆಅಂದಿಗೆto that day.
 Ab. ಅಂದಿನದಿಸೆಯಿಂದಅಂದಿನತ್ತಲಿಂfrom that day.
 G. ಅಂದಿನಅಂದಿನof that day.
 L. ಅಂದುಅಂದುin that day.

ಇಂದು This day.

- N. ಇಂದು.....ಇಂದುthis day.
 A. ಇಂದು.....ಇಂದುthis day.
 I. ಇಂದಿನಿಂದಇಂದಿನಿಂby this day.
 D. ಇಂದಿಗೆ.....ಇಂದಿಗೆto this day.
 Ab. ಇಂದಿನದಿಸೆಯಿಂದ.....ಇಂದಿನತ್ತಲಿಂfrom this day.
 G. ಇಂದಿನ.....ಇಂದಿನof this day.
 L. ಇಂದುಇಂದುin this day.

PRONOUNS OF QUANTITY.

అష్టరు So many persons (remote.)

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. అష్టరు.....అనిబర్.....so many persons.
- A. { అష్టర.....
అష్టరస్సు..... } అనిబరం.....so many persons.
- I. అష్టరింద.....అనిబరిం.....by so many persons.
- D. అష్టరిని.....అనిబర్కి.....to so many persons.
- Ab. అష్టరచేసేయింద.....అనిబర ప్రాచీం.....from so many persons.
- G. అష్టర.....అనిబర.....of so many persons.
- L. అష్టరని.....అనిబరార్కొన్.....in so many persons.

అష్టరు So much (remote.)

- N. అష్టరు.....అనిరు.....so much.
- A. అష్టరుస్సు.....అనిరం.....so much.
- I. అష్టరింద.....అనిరం.....by so much.
- D. అష్టరుని.....అనిరొక్కొన్.....to so much.
- Ab. అష్టరచేసేయింద.....అనిర ప్రాచీం.....from so much.
- G. అష్టరు.....అనిర.....of so much.
- L. అష్టరుని.....అనిరొక్కొన్.....in so much.

ఇష్టరు So many persons (proximate.)

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. ఇష్టరు.....ఇనిబర్.....so many persons.
- A. { ఇష్టరు.....
ఇష్టరుస్సు..... } ఇనిబరం.....so many persons.

- I. ಇಷ್ಟರಿಂದ.....ಇನಿಬರಿಂ.....by so many persons.
 D. ಇಷ್ಟರಿಗೆ.....ಇನಿಬಕ್ಕೆ.....to so many persons.
 Ab. ಇಷ್ಟರದಿ ಸೆಯಿಂದ.....ಇನಿಬರ ತ್ರಣಿಂ.....from so many persons.
 G. ಇಷ್ಟರ.....ಇನಿಬರ.....of so many persons.
 L. ಇಷ್ಟರಲ್ಲಿ.....ಇನಿಬರಾರ್ಯ್.....in so many persons.

ಇಷ್ಟು So much (proximate.)

- N. ಇಷ್ಟುಇನಿಶುso much.
 A. ಇಷ್ಟುಸ್ತು.....ಇನಿಶಂ.....so much.
 I. ಇಷ್ಟರಿಂದ.....ಇನಿಶರಿಂ.....by so much.
 D. ಇಷ್ಟಕ್ಕೆ.....ಇನಿಶಕ್ಕೆ.....to so much.
 Ab. ಇಷ್ಟರದಿ ಸೆಯಿಂದ.....ಇನಿ ಶರ ತ್ರಣಿಂ.....from so much.
 G. ಇಷ್ಟರ.....ಇನಿಶರ.....of so much.
 L. ಇಷ್ಟರಲ್ಲಿ.....ಇನಿಶರಾರ್ಯ್.....in so much.

INTERROGATIVE PRONOUNS.

ಯಾವನು Who? (masculine.)

SINGULAR NUMBER.

- N. ಯಾವನು or ಯನಾರ್ಯನು, ಯಾವಂ or ಯಾಪಾರ್ಯನ್ who?
 A. {ಯಾವನ } ಯಾವನಂ.....whom?
 {ಯಾವನಸ್ತು }
 I. ಯಾವನಿಂದ.....ಯಾವನಿಂ.....by whom?
 D. ಯಾವನಿಗೆ.....ಯಾವನಿಗೆto whom?
 Ab. ಯಾವನದಿ ಸೆಯಿಂದ..ಯಾವನ ತ್ರಣಿಂ.....from whom?
 G. ಯಾವನ.....ಯಾವನ.....of whom?
 L. ಯಾವನಲ್ಲಿ.....ಯಾವನಾರ್ಯ್.....in whom?

యూవళు Who? (feminine.)

- N. యూవళు.....యూవళ్ళ.....who?
- A. { యూవళ్ళ.....
యూవళ్ళున్న..... } యూవళ్ళం.....whom?
- I. యూవళింద.....యూవళ్ళిం.....by whom?
- D. యూవళిని.....యూవళ్ళి.....to whom?
- Ab. యూవళ్ళ దెసేయింద...యూవళ్ళ త్రోవేంfrom whom?
- G. యూవళ్ళ.....యూవళ్ళ.....of whom?
- L. యూవళ్ళల్లి.....యూవళ్ళార్యళ్ళ.....in whom?

యూవరు Who?

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. { యూవరు.....యూవర్..... } who?
- A. { యూవర.....
యూవరన్న.....
యూవర.....
యూవరన్న..... } యూవరం.....whom?
- I. { యూవరింద ... యూవరిం..... } by whom?
- D. { యూవరిని.....యూవర్ణి.....
యూవరిని.....యూవర్ణి..... } to whom?
- Ab. { యూవర దెసేయింద..యూవర త్రోవేం.....
యూవర దెసేయింద...యూవర త్రోవేం..... } from whom?

- G. {ಯಾವರ.....ಯಾವರ..... } of whom?
 {ಯಾರ.....ಯಾರ..... }
- L. {ಯಾವರಲ್ಲಿ.....ಯಾವರಾರ್ಯ್..... } in whom?
 {ಯಾರಲ್ಲಿ.....ಯಾರಾರ್ಯ್..... }

ಯಾವದು Which? (neuter.)

SINGULAR NUMBER.

- N. ಯಾವದು.....ಯಾವದು.....which?
- A. {ಯಾವದ..... } ಯಾವದಂ..... which?
 {ಯಾವದನ್ನು..... }
- I. ಯಾವದರಿಂದ.....ಯಾವದರಿಂ.....by which?
- D. ಯಾವದಕ್ಕೆ.....ಯಾವದಕ್ಕೆ.....to which?
- Ab. ಯಾವದರದಿಸಿಯಿಂದ.ಯಾವದರ ತ್ರಿಗರಿಂ.....from which?
- G. ಯಾವದರ.....ಯಾವದರ.....of which?
- L. ಯಾವದರಲ್ಲಿ.....ಯಾವದರಾರ್ಯ್.....in which?

ಯಾವವು Which?

PLURAL NUMBER.

- N. ಯಾವವು or ಯಾವವುಗಳ.ಯಾವವು.....which?
- A. {ಯಾವವುಗಳನ್ನು..... } ಯಾವವಂ.....which?
 {ಯಾವವುಗಳ..... }
- I. ಯಾವವುಗಳಿಂದ.....ಯಾವವರಿಂ.....by which?
- D. ಯಾವವುಗಳಿಗೆ.....ಯಾವವಕ್ಕೆ.....to which?
- Ab. ಯಾವವುಗಳದಿಸಿಯಿಂದ.ಯಾವವರ ತ್ರಿಗರಿಂ.....from which?
- G. ಯಾವವುಗಳ.....ಯಾವವರ.....of which?

L. యూవను గళల్లి..... యూవపర్యాళ్in which?

ఏసు What?

N. ఏసు..... ఏన్.....what?

A. ఏనస్సు..... ఏనం.....what?

I. ఏతరింద..... ఏతరిం.....by what?

D. ఏత్రకి or ఏకి..... ఏత్రకి or ఏకి.....to what?

Ab. ఏతరదిసేయింద..... ఏతరత్రణిం.....from what?

G. ఏతర..... ఏతర.....of what?

L. ఏతరల్లి..... ఏతర్యాళ్.....in what?

ఎత్తలు Which side?

N. ఎత్తలు..... ఎత్త or ఎత్తల్.....which side?

A. { ఎత్తలు..... } ఏత్త or ఏత్తల్.....which side?
 { ఎత్తలస్సు..... }

I. ఎత్తలింద... ఎత్తణిం.....by which side?

D. ఎత్తలిని..... ఎత్తణి.....to which side?

Ab. ఎత్తలదిసేయింద. ... ఎత్తణిత్రణిం.....from which side?

G. ఎత్తల..... ఎత్తణ.....of which side?

L. ఎత్తలల్లి..... ఎత్త or ఎత్తల్.....in which side?

ఎల్లి Which place?

N. ఎల్లి..... ఎల్లి.....which place?

A. ఎల్లి..... ఎల్లి.....which place?

- I. ಎಲ್ಲಿಂದ..... ಎಲ್ಲಿಂ.....by which place ?
 D. ಎಲ್ಲಿಗೆ.....ಎಲ್ಲಿಗೆ.....to which place ?
 Ab. ಎಲ್ಲಿಯದಿಸೆಯಿಂದ.....ಎಲ್ಲಿಯತ್ತಿಗಿಂ.....from which place ?
 G. ಎಲ್ಲಿಯ.....ಎಲ್ಲಿಯ.....of which place ?
 L. ಎಲ್ಲಿ.....ಎಲ್ಲಿ.....in which place ?

ಎಂದು Which day ?

- N. ಎಂದು.....ಎಂದು.....which day ?
 A. ಎಂದು.....ಎಂದು.....which day ?
 I. ಎಂದಿನಿಂದ.....ಎಂದಿನಿಂ.....by which day ?
 D. ಎಂದಿಗೆ.....ಎಂದಿಗೆ.....to which day ?
 Ab. ಎಂದಿನದಿಸೆಯಿಂದ.....ಎಂದಿನತ್ತಿಗಿಂ.....from which day ?
 G. ಎಂದಿನ.....ಎಂದಿನ.....of which day ?
 L. ಎಂದು.....ಎಂದು.....in which day ?

ಎಷ್ಟರು How many persons ?

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. ಎಷ್ಟರು.....ಎನಬರ್.....how many persons ?
 A. { ಎಷ್ಟರ.....
 ಎಷ್ಟರನ್ನು..... } ಎನಬರಂ.....how many persons ?
 I. ಎಷ್ಟರಿಂದ.....ಎನಬರಿಂ.....by how many persons ?
 D. ಎಷ್ಟರಿಗೆ.....ಎನಬರಿಗೆ.....to how many persons ?
 Ab. ಎಷ್ಟರದಿಸೆಯಿಂದ.....ಎನಬರತ್ತಿಗಿಂ.....from how many persons ?
 G. ಎಷ್ಟರ.....ಎನಬರ.....of how many persons ?
 L. ಎಷ್ಟರಲ್ಲಿ.....ಎನಬರಲ್ಲಿ.....in how many persons ?

ಎಷ್ಟು How much ?

- N. ಎಷ್ಟು.....ಎನಿತು.....how much ?
 A. ಎಷ್ಟುನ್ನು.....ಎನಿತಂ.....how much ?
 I. ಎಷ್ಟರಿಂದಎನಿತರಿಂ.....by how much ?
 D. ಎಷ್ಟಕ್ಕಿ.....ಎನಿತಕ್ಕೆ.....to how much ?
 Ab. ಎಷ್ಟರದೇನೆಯಿಂದ.....ಎನಿತರ ತ್ರಣಿಂ.....from how much ?
 G. ಎಷ್ಟರ.....ಎನಿತರ.....of how much ?
 L. ಎಷ್ಟರಲ್ಲಿ.....ಎನಿತರಲ್ಲಿ.....in how much ?



CHAPTER THIRD.



OF VERBS.

VERBS in the Carnátaca language, whether possessing an intransitive, or a transitive meaning, are conjugated by adding to their roots, (which are generally the same as the second person singular of the imperative,) in three of the tenses, certain affixes expressive of time ; and to these, the affixes denoting persons being attached, the inflection is complete.

Carnátaca verbs possess four moods and four tenses ; the moods are, the infinitive, the affirmative, the imperative, and the negative ; the tenses are, three of the second mood, and one of the last.

In addition to these moods and tenses, there are three indéclinable words of very extensive use, derived from the roots, which, from their signification, may not unaptly be termed affirmative and negative gerunds. There are also four participles, three of which possess an affirmative meaning, and one a negative.

The roots in the modern dialect always terminate in ಲೂ, ಇ, ಈ, ಉ, ಎ, ಏ or ಓ; and in the ancient, in the following vowel and consonants also, viz. ಊ, ಋ, ೠ, ಯ, ರ, ಳ, ಲ್, ಳ್ and ಳ್.

The affixes denoting time are, in the modern dialect, ಉ ಶ್ರ for the present, ಡ for the past, and ಉವ for the future. In the ancient dialect, the affixes for present, past, and future, are ದಪ, ದ, and ವ.

The affixes denoting persons in the modern dialect, are as follows :

Present..ವನಿ, ವವಿ, ಇ or ಈಯಿ, ಈರಿ, ಲೂನಿ, ಲೂಳಿ, ಲೂರಿ, ಅದೆ, and ಅವಿ.

Past.....ಎಸು, ಎಪು, ಇ or ಎ, ಇರಿ, ಅಸು, ಅಫು, ಅರು, ಇಡು, and ಅಪು.

Future. { ఎను, ఎవు, ఇ or ఎ, ఇరి, అను, అను, అదు, అదు, and అవు.
 ఏను, ఏవు, ఈయి, ఈరి, అూను, అూను, అూరు, ఈరు, and అూవు.
 Negative Aorist.... ఎను, ఎవు, ఎ, అరి, అను, అను, అదు, అదు, and అవు.

In the ancient dialect, the personal affixes for all the tenses are ఎన్, ఎవు, ఆయ్, ఇన్, అమ్, అన్, అర్, అదు and అవు.

The conjugations are two in number.

OF THE FIRST CONJUGATION.

All verbs, the roots of which terminate in the vowel అ, belong to the first conjugation.

In inflecting verbs of this conjugation, the infinitive is formed by adding అ, అలు or అలిశ్చి to the root. The present tense of the affirmative mood is formed, by adding the affixes of time and persons; the past, by changing the final vowel of the root into ఇ and adding the affixes, with the exception of the third person singular of the neuter gender, which does not admit the affix of time. The first form of the future is made, by adding the affixes of time and persons. The second, by changing the final vowel of the root into ఇ, and adding the personal affixes; with the exception of the second persons singular and plural, and the third person neuter of the singular, in which the personal affixes are added without making any change in the root. The negative aorist takes only the personal affixes. The first person singular of the imperative, requires the addition of అలి or అలి to the root; the second person singular is the same as the root; the third person singular takes అలి or అలి; and the first, second and third persons plural, require respectively అలి or అలి, ఇ or ఇరి, and అలి or అలి. The affirmative gerunds are formed, by adding to the root the affixes అలి or అలి for the present, and ఇ for the past. The negative requires the addition of అలి to the root. The present, past, and future affirmative participles, take అలి, అలి, ఇలి, and అలి; and the negative, which is an aorist, is formed by the addition of అలి.

EXAMPLES.

Intransitive Root.....ಬಾಳು....Live.

INFINITIVE MOOD.

Modern form.

Ancient form.

ಬಾಳು.....	ಬಾಳು.....	} to live.
ಬಾಳಲು.....	ಬಾಳಲ್.....	
ಬಾಳಲಕ್ಕಿ.....	ಬಾಳಲ್ಕಿ.....	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

- 1 ಬಾಳು ಶ್ರೀನಿ..... ಬಾಳು ಪೆನ್.....I live.
- 2 ಬಾಳು ಶ್ರೀ or ಬಾಳು ಶ್ರೀಯೆ. ಬಾಳು ಯ್thou livest.
- 3 { ಬಾಳು ಶ್ರೀನಿ..... ಬಾಳು ಪಂ.....
ಬಾಳು ಶ್ರೀನಿ..... ಬಾಳು ಪರ್..... } he, she, or it lives.
ಬಾಳು ಶ್ರೀನಿ..... ಬಾಳು ಪು.....

PLURAL.

- 1 ಬಾಳು ಶ್ರೀವಿ..... ಬಾಳು ಪೆವ.....we live.
- 2 ಬಾಳು ಶ್ರೀರಿ ಬಾಳು ಪಿರ್.....ye live.
- 3 { ಬಾಳು ಶ್ರೀರಿ..... ಯುಳ್ ಪರ್.....they (m. and f.) live.
ಬಾಳು ಶ್ರೀನಿ..... ಬಾಳು ಪು ವ.....they (n.) live.

PAST TENSE.

SINGULAR.

- 1 ಬಾಳಿದೆನು..... ಬಾಳಿದೆನ್.....I lived.
- 2 ಬಾಳಿದಿ or ಬಾಳಿದಿ..... ಬಾಳಿದ್ಯ್thou livedst.

3 { బాళిడను.....బాళిం.....
 బాళిడను.....బాళిం.....
 బాళిడు.....బాళిడు..... } he, she, or it lived.

PLURAL.

1 బాళిడివు.....బాళివు.....we lived.
 2 బాళిదిరి.....బాళిర్.....ye lived.
 3 { బాళిడరు.....బాళిర్.....they (m. and f.) lived.
 బాళిడవు.....బాళివు.....they (n.) lived.

FUTURE TENSE.

SINGULAR.

1 బాళుజెను.....బాళిన్.....I will live.
 2 బాళువి or బాళువి.....బాళియ్.....thou wilt live.

3 { బాళువను.....బాళిం.....
 బాళువను.....బాళిం.....
 బాళువడు.....బాళుడు..... } he, she or it will live.

PLURAL.

1 బాళువివు.....బాళివు.....we will live.
 2 బాళువిరి.....బాళిర్.....ye will live.
 3 { బాళువరు.....బాళిర్.....they (m. and f.) will live.
 బాళువవు.....బాళివు.....they (n.) will live.

SECOND FORM OF THE FUTURE.

IN THE MODERN DIALECT.

SINGULAR.

1 బాళియ్యెను.....I will live.
 2 బాళియ్యె.....thou wilt live.

3 { ಬಾಳಿಯಾಸು
ಬಾಳಿಯಾಳು
ಬಾಳಿಯೆಡು } *he, she, or it, will live.*

PLURAL.

1 ಬಾಳಿಯೆಳವು *we will live.*
2 ಬಾಳಿಯೆರಿ *ye will live.*
3 { ಬಾಳಿಯಾದು *they (m. and f.) will live.*
ಬಾಳಿಯಾಳು *they (n.) will live.*

IMPERATIVE MOOD.

SINGULAR.

1 ನಾಸುಬಾಳಲಿ or ಬಾಳುವೆ, ಬಾಳಿಂ *let me live.*
2 ಬಾಳು ಬಾಳೆ, ಬಾಳೆ or ಬಾಳು *live thou.*
3 { ಅವನು } ಬಾಳಲಿ or ಬಾಳುವೆ, ಬಾಳಿ or ಬಾಳು } *let him, her, or it, live.*
{ ಅವಳು }
{ ಅದು }

PLURAL.

1 ನಾವು ಬಾಳಲಿ or ಬಾಳುವೆ, ಬಾಳಿಂ *let us live.*
2 ಬಾಳಿ or ಬಾಳಿರಿ ಬಾಳಿಂ or ಬಾಳು *live ye.*
3 { ಅವರು } ಬಾಳಲಿ or ಬಾಳುವೆ, ಬಾಳಿ ಬಾಳಿ } *let them (m. and f.) live.*
{ ಅವಳು } ಳು or ಬಾಳು } *let them (n.) live.*

NEGATIVE MOOD.

AORIST.

SINGULAR.

1 ಬಾಳಿವು ಬಾಳಿವೆ *I do not, did not, or will not, live.*
2 ಬಾಳಿ ಬಾಳಿವೆ *thou dost not, didst not, or will not, live.*

3 { బాళ్ళను.....బాళ్ళం.....he does not, did not, or will not, live.
 బాళ్ళను.....బాళ్ళను.....she does not, did not, or will not, live.
 బాళ్ళను.....బాళ్ళను.....it does not, did not, or will not, live.

PLURAL.

1 బాళ్ళను.....బాళ్ళను.....we do not, did not, or will not, live.

2 బాళ్ళని.....బాళ్ళని.....ye do not, did not, or will not, live.

3 { బాళ్ళరు.....బాళ్ళరు.....they (m. and f.) do not, did not, or will not,
 బాళ్ళరు.....బాళ్ళరు.....they (n.) do not, did not, or will not, live.

GERUNDS.

AFFIRMATIVE.

Present...బాళ్ళును or బాళ్ళును-బాళ్ళును or బాళ్ళును..living.

Past.....బాళ్ళు.....బాళ్ళు.....having lived.

NEGATIVE.

Aorist.....బాళ్ళును.....బాళ్ళును.....not having lived.

PARTICIPLES.

AFFIRMATIVE.

Present....బాళ్ళునును.....that lives.

Past.....బాళ్ళును.....బాళ్ళును.....that lived.

Future....బాళ్ళునును.....బాళ్ళునును.....that will live.

NEGATIVE.

Aorist.....బాళ్ళునును.....బాళ్ళునును.....that does not, did not, or will not, live.

Transitive Root.....మాడు.....Do.

INFINITIVE MOOD.

Modern form.

Ancient form.

మాడు	మాడు	} to do.
మాడులు	మాడులు	
మాడులికి	మాడులికి	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

- 1 మాడుత్త్రేనిమాడిదజేన్ I do.
 2 మాడుత్త్రి or మాడుత్త్రయి. మాడిదపయ్ thou dost.
 3 { మాడుత్త్రానిమాడిదపం
 మాడుత్త్రాళిమాడిదపళ్ } he, she, or it, does.
 మాడుత్త్రదెమాడిదపదు }

PLURAL.

- 1 మాడుత్త్రేవిమాడిదజేవు we do.
 2 మాడుత్త్రిరిమాడిదపిర్ ye do.
 3 { మాడుత్త్రారిమాడిదపర్ they (m. and f.) do.
 మాడుత్త్రవిమాడిదపువు they (n.) do. }

PAST TENSE.

SINGULAR.

- 1 మాడిదెనుమాడిదెన్ I did.
 2 మాడిది or మాడిదెమాడిదయ్ thou didst.
 3 { మాడిదనుమాడిదం
 మాడిదళ్మాడిదళ్ } he, she, or it, did.
 మాడిరుమాడిదుదు }

PLURAL.

- 1 మాడిదెవుమాడిదెవు we did.
 2 మాడిదిరిమాడిదిర్ ye did.
 3 { మాడిదరుమాడిదర్ they (m. and f.) did.
 మాడిదవుమాడిదువు they (n.) did. }

FUTURE TENSE.

SINGULAR.

- 1 మాడుజెనుమాడుజెన్ I will do.
 2 మాడువి or మాడుజి. మాడువయ్ thou wilt do.

3	{	మాడువను	మాడువం	} <i>he, she, or it, will do.</i>
		మాడువళ్లు	మాడువళ్ళి	
		మాడువడు	మాడువుడు	

PLURAL.

1	మాడునేవు	మాడునేవు	<i>we will do.</i>	
2	మాడువిరి	మాడువిర్	<i>ye will do.</i>	
3	{	మాడువరు	మాడువర్	<i>they (m. and f.) will do.</i>
		మాడువవు	మాడువువు .....		they (n.) will do.

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

1	మాడియ్యెను	<i>I will do.</i>	
2	మాడియ్యె	<i>thou wilt do.</i>	
3	{	మాడియ్యెను	} <i>he, she, or it, will do.</i>
		మాడియ్యెళ్లు	
		మాడియ్యెలు	

PLURAL.

1	మాడియ్యెవు	<i>we will do.</i>	
2	మాడియ్యెరి	<i>ye will do.</i>	
3	{	మాడియ్యెరు	<i>they (m. and f.) will do.</i>
		మాడియ్యెవు .....		they (n.) will do.

IMPERATIVE MOOD.

SINGULAR.

1	నానుమాడలి or మాడువె. మాడువెం	<i>let me do.</i>							
2	మాడు	<i>do thou.</i>							
3	{	<table border="0" style="display: inline-table;"> <tr> <td style="padding-right: 5px;">అవను</td> <td rowspan="3" style="font-size: 3em; padding-right: 5px;">}</td> <td rowspan="3" style="padding-right: 10px;">మాడలి or మాడువడు, మాడుశి</td> <td rowspan="3" style="vertical-align: middle; padding-left: 10px;">} <i>let him, her, or it, do.</i></td> </tr> <tr> <td>అవళ్లు</td> </tr> <tr> <td>అడు</td> </tr> </table>	అవను	}	మాడలి or మాడువడు, మాడుశి	} <i>let him, her, or it, do.</i>	అవళ్లు	అడు	} <i>let him, her, or it, do.</i>
			అవను				}	మాడలి or మాడువడు, మాడుశి	
అవళ్లు									
అడు									
<i>or మాళ్లుడు</i>									

PLURAL.

- 1 నావుమాడలి or మాడువమార్పం.....let us do.
- 2 మాది or మాదిరి.....మాదిం, మాళ్పుదు..do ye.
- 3 {అవరు} మాడలి or మాడువదు, మాడుగి } let them (m. and f.) do.
 {అవు } or మాళ్పుదు } let them (n.) do.

NEGATIVE MOOD.

AORIST.

SINGULAR.

- 1 మాడిను.....మాడిన్..... I do not, did not, or will not, do.
- 2 మాడి.....మాడయ్thou dost not, didst not, or will not, do.
- 3 {మాడను.....మాడం....he does not, did not, or will not, do.
 {మాడను.....మాడన్.....she does not, did not, or will not, do.
 {మాడదు.....మాడదు.....it does not, did not, or will not, do.

PLURAL.

- 1 మాడివు.....మాడివు.....we do not, did not, or will not, do.
- 2 మాడరిమాడిర్.....ye do not, did not, or will not, do.
- 3 {మాడరు.....మాడర్.....they (m. and f.) do not, did not, or will not; do.
 {మాడవు.....మాడవు.....they (n.) do not, did not, or will not, do.

GERUNDS.

AFFIRMATIVE.

Present....మాడుత్తె or మాడుత్తె.....మాడుత్తి or మాడురే..doing.
 Past.....మాడి.....మాడి.....having done.

NEGATIVE.

Aorist.....మాడదె.....మాడదె.....not having done.

PARTICIPLES.

AFFIRMATIVE.

Present....మాడుత్తిరువ.....that does.
 Past.....మాడిద.....మాడిద.....that did.
 Future....మాడువ.....మాడువ.....that will do.

NEGATIVE.

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

OF THE SECOND CONJUGATION.

All verbs, the roots of which terminate in the vowels గ and ఏ, belong to the second conjugation.

Verbs of the second conjugation are inflected in the infinitive, affirmative, and negative moods, by adding the same affixes as in the first conjugation, with the exception of the second form of the future tense of the affirmative, which requires డ as the affix of time. In the second person plural of the imperative, the personal affix గిది alone, is adopted; and the past affirmative gerund is formed, by the addition of డ. The present, future, and negative participles, are formed as in the first conjugation; the past requires the addition of ద.

EXAMPLES.

Intransitive Root.....గిళి..... Descend.

INFINITIVE MOOD.

Modern form.	Ancient form.	
గిళియ	గిళియ	} to descend.
గిళియలు	గిళియల్	
గిళియలకి	గిళియల్కి	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

- 1 గిళియుశ్రిని.....గిళిదపేన్.....I descend.
- 2 గిళియుశ్రి or గిళియుశ్రియె: గిళిదపేమ్ ...:thou descendest.
- 3 { గిళియుశ్రినె ... గిళిదపేం
 గిళియుశ్రిణి.....గిళిదపేన్.....
 గిళియుశ్రిదె.....గిళిదపేదు..... } he, she, or it, descends.

PLURAL.

- 1 ಇಳಿಯುತ್ತೇವೆ.....ಇಳಿದೆವು..... we descend,
 2 ಇಳಿಯುತ್ತಿರಿ ಇಳಿದಿರಿ..... ye descend.
 3 { ಇಳಿಯುತ್ತಾರೆ.....ಇಳಿದಾರೆ..... they (m. and f.) descend.
 { ಇಳಿಯುತ್ತವೆ.....ಇಳಿದವರು..... they (n.) descend.

PAST TENSE.

SINGULAR.

- ಇಳಿದೆನುಇಳಿದೆನು I descended.
 2 ಇಳಿದಿ or ಇಳಿದಿಇಳಿದಯ್thou descendedst.
 3 { ಇಳಿದನು.....ಇಳಿದಂ.....
 { ಇಳಿದಳು.....ಇಳಿದಳು..... } he, she, or it, descended.
 { ಇಳಿದರು.....ಇಳಿದರು..... }

PLURAL.

- 1 ಇಳಿದೆವು ಇಳಿದೆವು we descended.
 2 ಇಳಿದಿರಿ ಇಳಿದಿರಿ..... ye descended.
 3 { ಇಳಿದರು ಇಳಿದಾರೆ they (m. and f.) descended.
 { ಇಳಿದವರು.....ಇಳಿದವರು..... they (n.) descended.

FUTURE TENSE.

SINGULAR.

- 1 ಇಳಿಯುವೆನು ಇಳಿಯೆನು..... I will descend.
 2 ಇಳಿಯುವಿ or ಇಳಿಯುವೆ. ಇಳಿಯುವು thou wilt descend.
 3 { ಇಳಿಯುವನು.....ಇಳಿಯಂ.....
 { ಇಳಿಯುವಳುಇಳಿಯಳು..... } he, she, or it, will descend
 { ಇಳಿಯುವರು.....ಇಳಿಯವರು..... }

PLURAL.

- 1 ಇಳಿಯುವೆವು.....ಇಳಿಯೆವು..... we will descend.
 2 ಇಳಿಯುವಿರಿಇಳಿಯಿರಿ..... ye will descend.
 3 { ಇಳಿಯುವರು.....ಇಳಿಯಾರೆ..... they (m. and f.) will descend.
 { ಇಳಿಯುವವರುಇಳಿಯವರು..... they (n.) will descend,

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT,

SINGULAR.

- 1 గ్రహి ద్యిసుI will descend.
- 2 గ్రహి ద్యియిthou wilt descend.
- 3 { గ్రహి దాసు
 గ్రహి దాళు } he, she, or it, will descend.
 గ్రహి ద్యితు.....

PLURAL.

- 1 గ్రహి ద్యివుwe will descend.
- 2 గ్రహి ద్యిరి.....ye will descend.
- 3 { గ్రహి దారు-they (m. and f.) will de-
 గ్రహి దారు } [scend.
 గ్రహి దారు.....they (n.) will descend.

IMPERATIVE MOOD.

SINGULAR.

- 1 నాసుగ్రహి యతి or గ్రహి యువి ...గ్రహి యిlet me descend.
- 2 గ్రహిగ్రహి or గ్రహి వుడు.....descend thou..
- 3 { అవసు } గ్రహి యతి or గ్రహి యువడు.. గ్రహి శి or } let him, her, or it, de-
 { అవళు } గ్రహి వుడు } [scend.
 { అడు } గ్రహి వుడు }

PLURAL.

- 1 నావుగ్రహి యతి or గ్రహి యువడు. గ్రహి వంlet us ascend.
- 2 గ్రహి యి or గ్రహి యిరి. గ్రహి యిరి or గ్రహి వుడు ...descend ye.
- 3 { అవకు } గ్రహి యతి or గ్రహి యువడు. గ్రహి శి or } let them (m. and f.) de-
 { అవు } గ్రహి వుడు } [scend.
 } let them (n.) descend.

NEGATIVE MOOD.

AORIST.

SINGULAR.

- 1 ಇಳಿಯೆನು....ಇಳಿಯೆನ್..... .. I do not, did not, or will not, descend.
 2 ಇಳಿಯೆ.....ಇಳಿಯಯ್thou dost not, didst not, or wilt not, descend.
 3 { ಇಳಿಯನು....ಇಳಿಯಂhe does not, did not, or will not, descend.
 { ಇಳಿಯಳು....ಇಳಿಯಳ್.....she does not, did not, or will not, descend.
 { ಇಳಿಯದು.... ಇಳಿಯದು....it does not, did not, or will not, descend.

PLURAL.

- 1 ಇಳಿಯೆವು....ಇಳಿಯೆವು.....we do not, did not, or will not, descend.
 2 ಇಳಿಯರಿಇಳಿಯಿರ್.....ye do not, did not, or will not, descend.
 3 { ಇಳಿಯರು....ಇಳಿಯರ್.....they (m. and f.) do not, did not, or will not, de-
 { ಇಳಿಯವು....ಇಳಿಯವು....they (n.) do not, did not, or will not, descend.

GERUNDS.

AFFIRMATIVE.

Present....ಇಳಿಯುತ್ತಾ or ಇಳಿಯುತ್ತೆ. ಇಳಿಯುತ್ತಿ or ಇಳಿಯುತ್ತೆ..descending.
 Past.....ಇಳಿದು ಇಳಿದುhaving descended..

NEGATIVE.

Aorist.....ಇಳಿಯದೆ ಇಳಿಯದೆnot having descended.

PARTICIPLES.

AFFIRMATIVE.

Present....ಇಳಿಯುತ್ತಿರುವ.....that descends.
 Past.....ಇಳಿದ.....ಇಳಿದ.....that descended.
 Future....ಇಳಿಯುವ.....ಇಳಿಯುವ.....that will descend.

NEGATIVE.

Aorist.....ಇಳಿಯದ.....ಇಳಿಯದ.....that does not, did not, or will not, descend.

Transitive Root.....సది.....say.

INFINITIVE MOOD.

Modern form.

Ancient form.

సదియ	సదియ	} to say.
సదియలు	.....	సదియల్	.....
సదియలకి	.....	సదియల్కి	.....

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

- 1 సదియుత్రీనే.....సదిదజేన్.....I say.
- 2 సదియుత్ర్యి or సదియుత్ర్యియె.....సదిదపయ్.....thou sayest.
- 3 { సదియుత్రానే.....సదిదపం.....
 సదియుత్రాళి.....సదిదపళ్.....
 సదియుత్రదే.....సదిదపుడు..... } he, she, or it, says.

PLURAL.

- 1 సదియుత్రీవి.....సదిదజేన్.....we say.
- 2 సదియుత్ర్యిరి.....సదిదపిర్.....ye say.
- 3 { సదియుత్రాఱి.....సదిదపర్.....they (m. and f.) say.
 సదియుత్రవే.....సదిదపువు.....they (n.) say.

PAST TENSE.

SINGULAR.

- 1 సదిదేసు.....సదిదేన్.....I said.
- 2 సదిది or సదిదే.....సదిదయ్.....thou saidst.
- 3 { సదిదను.....సదిదం.....
 సదిదళ్.....సదిదళ్.....
 సదిదిలు.....సదిదుడు..... } he, she, or it, said.

PLURAL.

- 1 సదిదేవు.....సదిదేవు.....we said.

- 2 ಸುಡಿದಿರಿ.....ಸುಡಿದಿರ್.....ye said.
- 3 { ಸುಡಿದರು.....ಸುಡಿದರ್.....they (m. and f.) said.
 { ಸುಡಿದವು.....ಸುಡಿದವು.....they (n.) said.

FUTURE TENSE.

SINGULAR.

- 1 ಸುಡಿಯುವೆನು.....ಸುಡಿವೆನ್.....I will say.
- 2 ಸುಡಿಯುವಿಂಗೆ/ಸುಡಿಯುವೆನು/ಸುಡಿವಯ್.....thou wilt say.
- 3 { ಸುಡಿಯುವನು.....ಸುಡಿವಂ.....
 { ಸುಡಿಯುವಳು.....ಸುಡಿವಳ್..... } he, she, or it, will say.
 { ಸುಡಿಯುವದು.....ಸುಡಿವದು..... }

PLURAL.

- 1 ಸುಡಿಯುವೆವು.....ಸುಡಿವೆವು.....we will say.
- 2 ಸುಡಿಯುವಿರಿ.....ಸುಡಿವಿರ್.....ye will say.
- 3 { ಸುಡಿಯುವರು.....ಸುಡಿವರ್.....they (m. and f.) will say.
 { ಸುಡಿಯುವವು.....ಸುಡಿವವು.....they (n.) will say.

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

- 1 ಸುಡಿ ದೈನು.....I will say.
- 2 ಸುಡಿ ದಿರಯಿ.....thou wilt say.
- 3 { ಸುಡಿ ದಾನು.....
 { ಸುಡಿ ದಾಳು..... } he, she, or it, will say.
 { ಸುಡಿ ದಿರು..... }

PLURAL.

- 1 ಸುಡಿ ದೈವು.....we will say.
- 2 ಸುಡಿ ದಿರಿ.....ye will say.
- 3 { ಸುಡಿ ದಾರು.....they (m. and f.) will say.
 { ಸುಡಿ ದಾವು.....they (n.) will say.

IMPERATIVE MOOD.

SINGULAR.

- 1 నాను సదియలి or సదియువే... సదివేంlet me say.
 2 నుది.....నుది or నుదియ..... say thou.
 3 { అవను } సదియలి or సదియువడు.. సదిశి, } let him, her, or it, say.
 { అవఱు } }
 { అడు } or నుదివుడు }

PLURAL.

- 1 నావునుదియలి or నుదియువ.. నుది వం..... let us say.
 2 నుదియలి..... నుదియం or నుదివుడు..... say ye.
 3 { అవరు } సదియలి or సదియువడు. నుదిశి, } let them (m. and f.) say.
 { అవు } } or నుదివుడు } let them (n.) say.

NEGATIVE MOOD.

AORIST.

SINGULAR.

- 1 నుదియేను... నుదియేన్... I do not, did not, or will not, say.
 2 నుదియే..... నుదియయ్ ..thou dost not, didst not, or wilt not, say.
 3 { నుదియను ~ నుదియం... he does not, did not, or will not, say.
 { నుదియఱు... నుదియఱ్... she does not, did not, or will not, say.
 { నుదియడు... నుదియడు... it does not, did not, or will not, say.

PLURAL.

- 1 నుదియేవు... నుదియేవు... we do not, did not, or will not, say.
 2 నుదియలి... నుదియలిర్ ..ye do not, did not, or will not, say.
 3 { నుదియరు... నుదియర్ ..they (m. and f.) do not, did not, or will not, say.
 { నుదియవు... నుదియవు ..they (n.) do not, did not, or will not, say.

GERUNDS.

AFFIRMATIVE.

Present... నుదియుఱై, or నుదియుత్తై.. నుదియుశ్చై, or నుదియుతై....saying.

Past..... నుదిడు నుదిడు.....having said.

NEGATIVE.

Aorist.....ಸದಿಯದೆ.....ಸದಿಯದೆ.....not having said.

PARTICIPLES.

Present....ಸದಿಯುತ್ರಿರುವ.....that says.

Past.....ಸದಿದ.....ಸದಿದ.....that said.

Future....ಸದಿಯುವ.....ಸದಿವ.....that will say.

NEGATIVE.

Aorist.....ಸದಿಯದ.....ಸದಿಯದ.....that does not, did not, or will not, say.

OF IRREGULAR VERBS.

The irregular verbs in Carnátaca, are not very numerous. The irregularity is in general found in the past tense, in the second form of the future, and in the past gerund and participle. It arises from the affixes of time being omitted in the tenses ; and, in the gerund and participle, from the final affixes being changed. In both cases the final syllable of the root suffers elision, and another syllable is substituted. A few verbs also are irregular in the imperative mood ; two in the negative mood, negative gerund and participle ; and one or two in the present, and first form of the future tense of the affirmative.

The roots ನಸ laugh, ಋಸ exceed, ಝಸ break into, ಉಸ throw, and ಋಸ delight, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle ; as ನಕ್ಕಸ he laughed, ನಕ್ಕಸ he will laugh, ನಕ್ಕಸ having laughed, ನಕ್ಕ that laughed.

The roots ಲೂಸ become, and ಝಸ go, are irregular in their inflections in the past tense, in the second form of the future, and in the past participle ; as ಲೂದಸ he became, ಲೂಯಿತು il became, ಲೂದಾಸ he will become, ಲೂದ that became.

The roots ಕೂಡು give, ಬಿಡು leave, ಅಡು cook, ಇಡು place, ನಡು plant, ಪಡು suffer, ನುಡು burn, ಉಡು dress, ಕಿಡು spoil, ಮಡು strengthen, ಕೂಡು

adorn, పడవిడు *spread*, పొడమడు *prostrate*, ముఱిడు *advance*, ముంను *వడు* *be silent*, కరువిడు *rub*; దాళిడు *run away*, లూళిడు *bark*, న్యూళిడు *exclaim*, ఒడంబడు *agree*, and వ్యేర్పడు *become separate*, are irregular in their inflections in the past tense and the second form of the future, in the past gerund, and in the past participle; as కొట్టిను *he gave*, కొట్టాను *he will give*, కొట్టు *having given*, కొట్టి *that gave*.

The root యారడు *set out*, is irregular in it's inflections in the past tense and second form of the future, in the past gerund, and the past participle; as యారటిను *he set out*, యారటాను *he will set out*, యారటు *having set out*, యారటి *that set out*.

The roots బిసుడు and బినాడు *throw*, are sometimes irregular in their inflections in the tenses and parts of the verbs above-mentioned; as బిసుదిదను or బిసుటిను *he threw*, బిసుదియాను or బిసుటాను *he will throw*, బిసుది or బిసుటు *having thrown*, బిసుదిద or బిసుటి *that threw*.

The root క్షాఱు *see*, is irregular in it's inflections in the past tense and second form of the future, in the past gerund, and in the past participle; as క్షాఱును *he saw*, క్షాఱాను *he will see*, క్షాఱు *having seen*, క్షాఱు *that saw*.

The roots లుక్ష్మా *eat*, and కొళ్ళు *buy*, are irregular in their inflections in the past tense, the second form of the future, in the past gerund, and in the past participle; as లుక్ష్మాను *he ate*, లుక్ష్మాను *he will eat*, లుక్ష్మా *having eaten*, లుక్ష్మా *that ate*.

The roots కళ్ళు *steal*, నెల్లు *win*, and మెల్లు *chew*, are irregular in their inflections in the past tense, the second form of the future, in the past gerund, and in the past participle; as కడ్డను *he stole*, కడ్డాను *he will steal*, కడ్డు *having stolen*, కడ్డు *that stole*.

The roots *ಬಿಡು* *fall*, and *ಬೆಳೆ* *rise*, are irregular in their inflections in the past tense and the second form of the future, in the past gerund, and in the past participle ; as *ಬಿಡು* *he fell*, *ಬಿಡು* *he will fall*, *ಬಿಡು* *having fallen*, *ಬಿಡು* *that fell*.

The roots *ಕೊಲ್ಲು* *kill*, and *ಸೆಲ್ಲು* *pass*, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle ; as *ಕೊಲ್ಲು* *he killed*, *ಕೊಲ್ಲು* *he will kill*, *ಕೊಲ್ಲು* *having killed*, *ಕೊಲ್ಲು* *that killed*.

The roots *ಶೆರು* *pay*, *ಊರು* *bear*, *ದೊರು* *bring forth children*, *ಎಚ್ಚರು* *awake*, *ಲಾಸರು* and *ಬೆಸರು* *tire*, *ಉಳು* *plough*, and *ಅಳು* *cry*, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle ; as *ಶೆರು* *he paid*, *ಶೆರು* *he will pay*, *ಶೆರು* *having paid*, *ಶೆರು* *that paid*.

The roots *ಸಿಕ್ಕು* *sneeze*, *ಅಂಪು* *stretch*, *ನಾಚು* *perform a vow*, *ಕೂರು* *sit*, *ದೊಲು* *void*, *ನಾಚು* *lose*, *ಮಾಲು* *spin*, *ನಾಲು* *borrow*, *ಸೆಳು* and *ಜಾಳು* *swing*, and *ಊಳು* *resemble*, are irregular in their inflections in the past tense and second form of the future, in the past gerund, and in the past participle ; as *ಸಿಕ್ಕು* *he sneezed*, *ಸಿಕ್ಕು* *he will sneeze*, *ಸಿಕ್ಕು* *having sneezed*, *ಸಿಕ್ಕು* *that sneezed*.

The roots *ಮಿಳೆ* *thrive*, *ಕೊನರು*, *ಶೆಳೆ* and *ಬೆಸರು* *sprout*, *ಮಡಲು* *creep* (as a plant,) *ಕವಲು* *separate into two branches*, *ಬಲು* *become strong*, *ಊಸು* *bring forth young* (as an animal), and *ಬೆವರು* *perspire*, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund and in the past participle ; as *ಮಿಳೆ* *he throve*, *ಮಿಳೆ* *he will thrive*, *ಮಿಳೆ* *having thriven*, *ಮಿಳೆ* *that throve*.

The root కిక్కు pluck, becomes కిక్కును he plucked, కిక్కును he will pluck, కిక్కు having plucked, కిక్కు that plucked.

The root నిల్లు stand, becomes నిల్లును he stood, నిల్లును he will stand, నిల్లు having stood, నిల్లు that stood.

The roots తిన్న cat, and ఎన్న say, are irregular in their inflections in the past tense, in the future tense, in the second form of the future, in the past gerund, and in the future and past participles ; as తిందను he ate, తిన్నవను or తింబను he will eat, తిందాను he will eat, తిండు having eaten, తిన్నవ or తింబ that will eat, తింద that ate.

The roots బడు come, and తరు bring, are irregular in their inflections in the past tense, in the second form of the future, in the second persons singular and plural of the imperative, in the negative mood, in the past and negative gerunds, and in the past and negative participles ; as బందను he came, బందితు or బంతు it came, బందాను he will come, బా come thou, బన్ని or బన్నిరి come ye, బారను he will not come, బండు having come, బారదే not having come, బంద that came, బారద that does not, did not, or will not, come.

The root ఇరు be, is sometimes irregular in it's inflections in the present tense, and always so in the past tense, in the second form of the future, in the past gerund, and in the past participle ; as ఇరుత్రానే, ఇద్దానే or ఇధానే he is, ఇదే or అదే it is, ఇర్దను he was, ఇర్తు it was, ఇద్దాను he will be, ఇర్దు having been, ఇర్దు that was.

The roots న్నియు weave, యాయ్లు beat, న్నియు make, అూరుయు search, సుయు breathe, కాయ్లు produce fruits, అూయు pick up, బయు or బయు abuse, కాయ్లు or కాయ్లు cut, యాయ్లు cross, బయు carry, and క్షిణాయ్లు protect, are irregular in their inflection in the second person singular of the imperative ; as న్నియి weave thou, యాయి beat thou.

The roots ಅರಿ know, ಕರಿ aim, ಕಲಿ learn, ಅವಿ conceal, ಕಳಿ ripe, ಚಳಿ tire, ಪಲಿ oppose, ಮಿಲಿ sprout, ಕಾಳಿ rot, and ಮರಿ forget, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ಅರಿತನು he knew, ಅರಿತಾನು he will know, ಅರಿತು having known, ಅರಿತ that knew.

The roots ಮುನಿ be angry, ಬಿರಿ expand, ರುನಿ lie, ಸುನಿ creep, ಏನಿ strain, ಕುನಿ shrink, ಹುನಿ be hungry, ಕಿನಿ grin, ಮಿನಿ crack, ಅಲಿ wander, ವಿನಿ soldier, ಎನಿ shoot with an arrow, ದಾಸಿ twist, and ಮನಿ whet, are sometimes irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ಅಲಿದನು or ಅಲಿತನು he wandered, ಅಲಿದಾನು or ಅಲಿತಾನು he will wander, ಅಲಿದು or ಅಲಿತು having wandered, ಅಲಿದ or ಅಲಿತ that wandered.

The roots ರದಿ pave, ದಾದಿ cover, and ಒದಿ kick, are sometimes irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ರದಿದನು or ರದ್ದನು he paved, ರದಿದಾನು or ರದ್ದಾನು he will pave, ರದಿದು or ರದ್ದು having paved, ರದಿದ or ರದ್ದ that paved.

The root ಋದಿ bruise, is irregular in its inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ಋದಿನು he bruised, ಋದಿನು he will bruise, ಋದಿತು having bruised, ಋದಿತ that bruised.

The roots ಕಾ protect, ಮಾ heal, ಮೈ graze, ರೈ rub, ಕೈ lay down, and ತ್ರೈ wet, are irregular in their inflections in the second person singular of the imperative; as ಕಾಯಿ protect thou; in the other tenses and parts of the verb they are inflected like verbs of the second conjugation.

The roots ಬಾ swell, ಬಿ change in season, and ಕಿ become pus, are irregular in the past tense, in the second form of the future, in the second person singular of the imperative, in the past gerund, and in the past participle; as ಬಾತನು

he swelled, ಬಾಶಾಸು he will swell, ಬಾಯಿ swell thou, ಬಾಶು having swollen, ಬಾಶ that swelled ; in the other tenses and parts of the verb they are inflected like verbs of the second conjugation.

The roots ಈ give, and ನೌ die, are irregular in their inflections in the past tense, in the second form of the future, in the second person singular of the imperative, in the past gerund, and in the past participle ; as ಇತ್ತೆಸು he gave, ಇತ್ತೆಸು he will give, ಈಯಿ give thou, ಇತ್ತು having given, ಇತ್ತ that gave ; in the other tenses and parts of the verb they are inflected like verbs of the second conjugation.

The roots ಮ್ಯ bathe, ವೈ stew, and ನಾಞ pain, are irregular in their inflections in the past tense, in the second form of the future, in the second person singular of the imperative, in the past gerund, and in the past participle ; as ಮಂದಸು he bathed, ಮಂದಾಸು he will bathe, ಮ್ಯಯಿ bathe thou ; ಮಂದು having bathed, ಮಂದ that bathed ; in the other tenses and parts of the verb they are inflected like verbs of the second conjugation.

OF DEFECTIVE VERBS.

There are a few defective verbs in the modern Carnáṭaca language ; for all of which, with the exception of the first, corresponding words are to be found in the ancient dialect. The first that is to be mentioned is, the verb signifying to can, which is conjugated as follows :

AFFIRMATIVE MOOD.

PRESENT AND FUTURE.

SINGULAR.

- 1 ಆಶಿಸು.....I can.
- 2 ಆಶಿ or ಆಶಿ.....thou canst.
- 3 { ಆಶಿಸು.....
ಆಶಿಸು.....
ಆಶಿಸು..... } he, she, or it, can.

PLURAL.

- 1 ಅಾವೆವು.....we can.
- 2 ಅಾವಿರಿ.....ye can.
- 3 { ಅಾವರು.....they (m. and f.) can.
ಅಾವಳು.....they (n.) can.

PARTICIPLE.

Present and Future....ಅಾವುವು.....that can.

NEGATIVE MOOD.

PRESENT AND FUTURE.

SINGULAR.

- 1 ಅಾವೆನು.....I cannot.
- 2 ಅಾರಿ or ಅಾರೆ.....thou canst not.
- 3 { ಅಾರನು.....
ಅಾರನು.....
ಅಾರನು..... } he, she, or it, cannot.

PLURAL.

- 1 ಅಾವೆನು.....we cannot.
- 2 ಅಾರಿರಿ.....ye cannot.
- 3 { ಅಾರರು.....they (m. and f.) cannot.
ಅಾರಳು.....they (n.) cannot.

NEGATIVE GERUND.

ಅಾರದೆ.....not having been able.

NEGATIVE PARTICIPLE.

ಅಾರದ.....that cannot.

Another defective verb, signifying *to know*, is conjugated as follows :

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

Modern form.

Ancient form.

- 1 ಬಲ್ಲೆನು... ..ಬಲ್ಲೆನ್.....I know.
- 2 ಬಲ್ಲಿ or ಬಲ್ಲಿ.....ಬಲ್ಲಯ್.....thou knowest.

3	{	బల్లెను.....బల్లెం.....	}	he, she, or it, knows.
		బల్లెను.....బల్లెన్.....		
		బల్లెడు.....బల్లెడు.....		

PLURAL.

1 బల్లెవు.....బల్లెవు.....we know.

2 బల్లెరి.....బల్లెర్.....ye know.

3 { బల్లెరు.....బల్లెర్.....they (m. and f.) know.
 { బల్లెవు.....బల్లెవు.....they (n.) know.

PARTICIPLE.

AFFIRMATIVE.

Present....బల్లి.....బల్లి.....that knows.

నాశు is a defective verb, signifying *it is enough*. In the ancient dialect the word is the same.

చ్యేశు both in the modern and ancient dialect, signifies *must*, or *it is necessary*; and is used when in conjunction with another verb, as follows :

AFFIRMATIVE MOOD.

PRESENT AND FUTURE.

SINGULAR.

1 నానుబరియచ్యేశు.....I must write.

2 న్యనుబరియచ్యేశు.....thou must write.

3 { అవనుబరియచ్యేశు.....
 { అవళుబరియచ్యేశు..... } he, she, or it, must write.
 { అడుబరియచ్యేశు.....

PLURAL.

1 నావుబరియచ్యేశు.....we must write.

2 న్యవుబరియచ్యేశు.....ye must write.

3 { అవరుబరియచ్యేశు..... they (m. and f.) must write.
 { అవుబరియచ్యేశు.....they (n.) must write.

ಚೈದ or ಚೈದವು it's negative signifying *must not, or it is not necessary.*

AFFIRMATIVE MOOD.

PRESENT AND FUTURE.

SINGULAR.

- 1 ನಾನುಯಾಡಿಯುಚೈದ.....*I must not beat.*
- 2 ನೀನುಯಾಡಿಯುಚೈದ.....*thou must not beat.*

- 3 {

ಅವನುಯಾಡಿಯುಚೈದ.....	}	<i>he, she, or it, must not beat.</i>
ಅವಳುಯಾಡಿಯುಚೈದ.....		
ಅದುಯಾಡಿಯುಚೈದ.....		

PLURAL.

- 1 ನಾವುಯಾಡಿಯುಚೈದ.....*we must not beat.*
- 2 ನೀವುಯಾಡಿಯುಚೈದ.ಚೈದಿ or ಚೈದಿರಿ *ye must not beat.*
- 3 {

ಅವರುಯಾಡಿಯುಚೈದ.....	}	<i>they (m. and f.) must not beat.</i>
ಅವರುಯಾಡಿಯುಚೈದ.....		

ಅಡುಡು or ಡಡು both in the modern and ancient dialect signifies, that any thing is in existence, and is also defective. Its negative is ಅಲ್ಲ and ಅಲ್ಲವು, the gerund ಅಲ್ಲದೆ, and the participle ಅಲ್ಲದ.

ಅಂಟು in both the modern and ancient dialect, is a defective verb, signifying, *there is*; its plural is ಅಂಟವು, and its participle ಅಂಟ. The negative is ಇಲ್ಲ and ಇಲ್ಲವು, the gerund ಇಲ್ಲದೆ, and the participle ಇಲ್ಲದ.

In addition to ಬರಲಿಕ್ಕೆ signifying *to come*, there is another verb of the same meaning, which is defective, and is conjugated as follows :

AFFIRMATIVE MOOD.

FUTURE.

SINGULAR.

- | | | | |
|---|---------------------|----------------------|------------------------|
| | Modern form. | Ancient form. | |
| 1 | ಬಡಿಸು | ಬಡೆವ್..... | <i>I will come.</i> |
| 2 | ಬಡಿ or ಬದೆ..... | ಬಡಯ್ | <i>thou will come.</i> |

3 { బడను.....బడం.....
 బడఁగు.....బడఁగ్.....
 బడదు.....బడదు..... } he, she, or it, will come.

PLURAL.

1 బడెను.....బడెను.....we will come.
 2 బడిరి.....బడిర్.....ye will come.
 { బడరు.....బడర్.....they (m. and f.) will come.
 3 { బడవు.....బడవు.....they (n.) will come.

PARTICIPLE.

Present...బడు.....బడు.....that comes.

The last defective verb to be mentioned, is one that corresponds in meaning with the verb గృతతిశ్చి, and is inflected in both dialects, as follows :

AFFIRMATIVE MOOD.

FUTURE.

SINGULAR.

	Modern form.	Ancient form.	
1	గృదెను.....	గృదెన్.....	I will be.
2	గృదిరి గృది.....	గృదయ్.....	thou wilt be.
3	{ గృదను..... గృదఁగు..... గృదదు.....	{ గృదం..... గృదఁగ్..... గృదదు.....	} he, she, or it, will be.

PLURAL.

1 గృదెను.....గృదెను.....we will be.
 2 గృదిరి.....గృదిర్.....ye will be.
 { గృదరు.....గృదర్.....they (m. and f.) will be.
 3 { గృదవు.....గృదవు.....they (n.) will be.

PARTICIPLE.

Present...గృద.....గృద.....that is.

OF CAUSAL VERBS.

A very useful class of verbs exists in the Carnátaca language, which may properly be termed causal.

The roots of causal verbs are formed, by adding to roots of a pure Carnátaca origin, the affix ಇಸು; and the whole are inflected like verbs of the first conjugation.

EXAMPLE.

ಮಾಡಿಸು Cause to do.

INFINITIVE MOOD.

Modern form.	Ancient form.	
ಮಾಡಿಸು.....	ಮಾಡಿಸು.....	} to cause to do.
ಮಾಡಿಸಲು.....	ಮಾಡಿಸಲ್.....	
ಮಾಡಿಸಲಿಕ್ಕಿ.....	ಮಾಡಿಸಲ್ಱಿ.....	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

- 1 ಮಾಡಿಸುತ್ತೀನಿ.....ಮಾಡಿಸಿದಪೆನ್.....I cause to do.
- 2 ಮಾಡಿಸುತ್ತಿರಾ/ಮಾಡಿಸುತ್ತಿಯೆ.ಮಾಡಿಸಿದಪಯ್.....thou causest to do.
- 3 {

ಮಾಡಿಸುತ್ತಾನೆ.....ಮಾಡಿಸಿದಪಂ.....	} he, she, or it, causes to do.
ಮಾಡಿಸುತ್ತಾಳೆ.....ಮಾಡಿಸಿದಪ್ಪಳ್.....	
ಮಾಡಿಸುತ್ತದೆ.....ಮಾಡಿಸಿದಪುದು.....	

PLURAL.

- 1 ಮಾಡಿಸುತ್ತೀವಿ.....ಮಾಡಿಸಿದಪೆವು.....we cause to do.
- 2 ಮಾಡಿಸುತ್ತಿರಿ.....ಮಾಡಿಸಿದಪಿರ್.....ye cause to do.
- 3 {

ಮಾಡಿಸುತ್ತಾಣಿ.....ಮಾಡಿಸದಪರು.....they (m. and f.) cause to	[do.
ಮಾಡಿಸುತ್ತವೆ.....ಮಾಡಿಸದಪ್ಪು.....they (n.) cause to do.	

PAST TENSE.

SINGULAR.

- 1 ಮಾಡಿಸಿದೆವು.....ಮಾಡಿಸಿದೆನ್.....I caused to do.

- 2 మాదిసిది or మాదిసిదే. మాదిసిదయ్ thou causedst to do.
- 3 { మాదిసిదను..... మాదిసిదం.....
మాదిసిదళు..... మాదిసిదల్
మాదిసిదు..... మాదిసిదుడు..... } he, she, or it, caused to do.

PLURAL.

- 1 మాదిసిదేవు..... మాదిసిదేవు..... we caused to do.
- 2 మాదిసిదిరి మాదిసిదిర్..... ye caused to do.
- 3 { మాదిసిదరు మాదిసిదర్..... they (m. and f.) caused
మాదిసిదవు మాదిసిదువు..... they (n.) caused to do. } [to do.]

FUTURE TENSE.

SINGULAR.

- 1 మాదిసువేసు మాదిసువేన్ I will cause to do.
- 2 మాదిసువి or మాదిసువే. మాదిసువయ్ thou wilt cause to do.
- 3 { మాదిసువను..... మాదిసువం.....
మాదిసువళు..... మాదిసువల్
మాదిసువదు..... మాదిసువుడు..... } he, she, or it, will cause [to do.]

PLURAL.

- 1 మాదిసువేవు..... మాదిసువేవు..... we will cause to do.
- 2 మాదిసువిరి..... మాదిసువిర్..... ye will cause to do.
- 3 { మాదిసువరు మాదిసువర్..... they (m. and f.) will cause
మాదిసువవు మాదిసువువు..... they (n.) will cause to do. } [to do.]

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

- 1 మాదిసియ్యేసు I will cause to do.
- 2 మాదిసియ్యే..... thou wilt cause to do.

3 { మాది సీయాను.....
మాది సీయాళ్ళ.....
మాది సీయారు..... } *he, she, or it, will cause to do.*

PLURAL.

- 1 మాది సీయ్యెవు.....*we will cause to do.*
2 మాది సీయిరి.....*ye will cause to do.*
3 { మాది సీయారు.....*they (m. and f.) will cause to do.*
మాది సీయారులు.....*they (n.) will cause to do.*

IMPERATIVE MOOD.

SINGULAR.

- 1 నానుమాది సీలి or మాది సీవి, మాది సీవిం.*let me cause to do.*
2 మాది సీ.....మాది సీ or మాది సీ....*cause thou to do.*
3 { అవను } మాది సీలి or మాది సీ వడు }
{ అవళ్ళ } మాది సీగి or మాది సీవుడు } *let him, her, or it, cause to do.*
{ అడు }

PLURAL.

- 1 నావుమాది సీలి or మాది సీవ...మాది సీవం.....*let us cause to do.*
2 మాది సీ or మాది సీరి..మాది సీం or మాది సీవుడు..*cause ye to do.*
3 { అవరు } మాది సీలి or మాది సీవడు..మాది సీలు } *let them (m. and f.) cause to do.*
{ అవు } మాది సీగి or మాది సీవుడు } *let them (n.) cause to do.*

NEGATIVE MOOD.

AORIST.

SINGULAR.

- 1 మాది సీను....మాది సీవ్....*I do not, did not, or will not, cause to do.*
2 మాది సీ....మాది సీయ్...*thou dost not, didst not, or wilt not, cause to do.*
3 { మాది సీను....మాది సీం.....*he does not, did not, or will not, cause to do.*
మాది సీళ్ళ....మాది సీళ్ళ్....*she does not, did not, or will not, cause to do.*
మాది సీడు....మాది సీడు....*it does not, did not, or will not, cause to do.*

FLURAL.

- 1 ಮಾಡಿಸೆವು....ಮಾಡಿಸೆವು... we do not, did not, or will not, cause to do.
 2 ಮಾಡಿಸರಿ.....ಮಾಡಿಸಿರ್ ..ye do not, did not, or will not, cause to do.
 3 { ಮಾಡಿಸರು....ಮಾಡಿಸರ್....they (m. and f.) do not, did not, or will not,
 { ಮಾಡಿಸವು....ಮಾಡಿಸವು....they (n.) do not, did not, or will not, cause
 [cause to do.
 [to do.

GERUNDS.

AFFIRMATIVE.

Present....ಮಾಡಿಸುತ್ತಾ or ಮಾಡಿಸುತ್ತ್ರೆ, ಮಾಡಿಸುತ್ತಿ or ಮಾಡಿಸುತೆ causing to do.
 Past.....ಮಾಡಿಸಿ ಮಾಡಿಸಿ.....having caused to do.

NEGATIVE.

Aorist....ಮಾಡಿಸದೆ ಮಾಡಿಸದೆ.....not having caused to do.

PARTICIPLES.

AFFIRMATIVE.

Present....ಮಾಡಿಸುತ್ತಿಗುವ.....that causes to do.
 Past.....ಮಾಡಿಸಿದ.....ಮಾಡಿಸಿದ.....that caused to do.
 Future..ಮಾಡಿಸುವ.....ಮಾಡಿಸುವ.....that will cause to do.

NEGATIVE.

Aorist....ಮಾಡಿಸದ..ಮಾಡಿಸದ..that does not, did not, or will not, cause to do.

OF PASSIVE VERBS.

Passive verbs are rarely used in Carnāṭaca, the idiom of the language being averse to them. Any active verb may, however, be rendered passive, by striking out the final vowel of the second infinitive, and adding to it the irregular verb ಪಡಲಿಕ್ಕೆ to suffer, conjugated through all it's tenses.

EXAMPLE.

INFINITIVE MOOD.

Modern form.	Ancient form.	
ಕರಿಯಲ್ಪಡ.....	ಕರಿಯಲ್ಪಡ.....	} to be called.
ಕರಿಯಲ್ಪಡಲು.....	ಕರಿಯಲ್ಪಡಲ್.....	
ಕರಿಯಲ್ಪಡಲಿಕ್ಕೆ.....	ಕರಿಯಲ್ಪಡಲ್ಗೆ.....	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

- 1 ಕರಿಯಲ್ಪಡು ತ್ರೀನೆ.....ಕರಿಯಲ್ಪಟ್ಟೆನೆ.....I am called.
- 2 ಕರಿಯಲ್ಪಡುತ್ತಿ or ಕರಿಯಲ್ಪಡುತ್ತಿಮಿ.ಕರಿಯಲ್ಪಟ್ಟೆಪಯ್ thou art called.
- 3 { ಕರಿಯಲ್ಪಡುತ್ತಾನೆ.....ಕರಿಯಲ್ಪಟ್ಟೆಂ.....
 ಕರಿಯಲ್ಪಡುತ್ತಾಳೆ.....ಕರಿಯಲ್ಪಟ್ಟೆಳ್..... } he, she, or it, is called.
 ಕರಿಯಲ್ಪಡುತ್ತದೆ.....ಕರಿಯಲ್ಪಟ್ಟೆಪು.....

PLURAL.

- 1 ಕರಿಯಲ್ಪಡುತ್ತಿವೆ.....ಕರಿಯಲ್ಪಟ್ಟೆವು.....we are called.
- 2 ಕರಿಯಲ್ಪಡುತ್ತಿರಿ.....ಕರಿಯಲ್ಪಟ್ಟಿರಿ.....ye are called.
- 3 { ಕರಿಯಲ್ಪಡುತ್ತಾರೆ.....ಕರಿಯಲ್ಪಟ್ಟಿರ್.....they (m. and f.) are called.
 ಕರಿಯಲ್ಪಡುತ್ತವೆ.....ಕರಿಯಲ್ಪಟ್ಟಿವು.....they (n.) are called.

PAST TENSE.

SINGULAR.

- 1 ಕರಿಯಲ್ಪಟ್ಟೆನು.....ಕರಿಯಲ್ಪಟ್ಟೆನ್.....I was called.
- 2 ಕರಿಯಲ್ಪಟ್ಟೆ or ಕರಿಯಲ್ಪಟ್ಟಿ ಕರಿಯಲ್ಪಟ್ಟೆ ಯ್.....thou wast called.
- 3 { ಕರಿಯಲ್ಪಟ್ಟೆನು.....ಕರಿಯಲ್ಪಟ್ಟೆಂ.....
 ಕರಿಯಲ್ಪಟ್ಟೆಳು.....ಕರಿಯಲ್ಪಟ್ಟೆಳ್..... } he, she, or it, was called.
 ಕರಿಯಲ್ಪಟ್ಟೆರು.....ಕರಿಯಲ್ಪಟ್ಟೆಪು.....

PLURAL.

- 1 ಕರಿಯಲ್ಪಟ್ಟೆವು.....ಕರಿಯಲ್ಪಟ್ಟೆವು.....we were called.
- 2 ಕರಿಯಲ್ಪಟ್ಟಿರಿ.....ಕರಿಯಲ್ಪಟ್ಟಿರಿ.....ye were called.
- 3 { ಕರಿಯಲ್ಪಟ್ಟೆರು.....ಕರಿಯಲ್ಪಟ್ಟಿರ್.....they (m. and f.) were called.
 ಕರಿಯಲ್ಪಟ್ಟೆವು.....ಕರಿಯಲ್ಪಟ್ಟೆವು.....they (n.) were called.

FUTURE TENSE.

SINGULAR.

- 1 కరియల్పడువెను...కరియల్పడువెన్I shall be called.
- 2 కరియల్పడువింకరియల్పడువెకరియల్పడువయ్ thou wilt be called.
- 3 { కరియల్పడువను...కరియల్పడువం...
కరియల్పడువన్...కరియల్పడువన్... } he, she, or it, will be called.
కరియల్పడువడు...కరియల్పడువుడు

PLURAL.

- 1 కరియల్పడువెవు...కరియల్పడువెవు...we shall be called.
- 2 కరియల్పడువెరి...కరియల్పడువెర్...ye shall be called.
- 3 { కరియల్పడువరు...కరియల్పడువర్...they (m. and f.) will be called.
కరియల్పడువవు...కరియల్పడువువు...they (n.) will be called.

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

- 1 కరియల్పట్టెను.....I shall be called.
- 2 కరియల్పట్టెయి.....thou wilt be called.
- 3 { కరియల్పట్టాను.....
కరియల్పట్టాను..... } he, she, or it, will be called.
కరియల్పట్టెను.....

PLURAL.

- 1 కరియల్పట్టెవు.....we shall be called.
- 2 కరియల్పట్టెరి.....ye will be called.
- 3 { కరియల్పట్టారు.....they (m. and f.) will be called.
కరియల్పట్టారు.....they (n.) will be called.

IMPERATIVE MOOD.

SINGULAR.

- 1 ನಾಸು { ಕರಿಯಲ್ಪಡಲಿ } ಕರಿಯಲ್ಪಡುವೆ... let me be called.
- 2 ಕರಿಯಲ್ಪಡು..ಕರಿಯಲ್ಪಡು or ಕರಿಯಲ್ಪಡು.. be thou called.
- 3 { ಅವನು } ಕರಿಯಲ್ಪಡಲಿ.... { ಕರಿಯಲ್ಪಡುನೆ or ಕ }
 { ಅವಳು } ಕರಿಯಲ್ಪಡುವುದು { ಕರಿಯಲ್ಪಡುವುದು } let him, her, or it,
 { ಆದು } ಕರಿಯಲ್ಪಡುವುದು [be called.]

PLURAL.

- 1 ನಾವು { ಕರಿಯಲ್ಪಡಲಿ... } ಕರಿಯಲ್ಪಡುವೆ... let us be called.
- 2 ಕರಿಯಲ್ಪಡಿದಿ or ಕರಿಯಲ್ಪಡಿದಿ..ಕರಿಯಲ್ಪಡಿದಿ or ಕರಿಯಲ್ಪಡುವುದು.. be ye
 [called.]
- 3 { ಅವರು } ಕರಿಯಲ್ಪಡಲಿ.... { ಕರಿಯಲ್ಪಡುನೆ let them (m. and f.) be called.
 { ಅವಳು... } ಕರಿಯಲ್ಪಡುವುದು { or ಕರಿಯಲ್ಪಡುವುದು let them (n.) be called.

NEGATIVE MOOD.

AORIST.

SINGULAR.

- 1 ಕರಿಯಲ್ಪಡೆನು..ಕರಿಯಲ್ಪಡೆನ್... I am not, was not, or shall not be, called.
- 2 ಕರಿಯಲ್ಪಡೆ.....ಕರಿಯಲ್ಪಡೆಯ್ thou art not, wast not, or wilt not be, called.
- 3 { ಕರಿಯಲ್ಪಡೆನು..ಕರಿಯಲ್ಪಡೆಂ..he is not, was not, or will not be, called.
 { ಕರಿಯಲ್ಪಡೆನು..ಕರಿಯಲ್ಪಡೆನ್..she is not, was not, or will not be, called.
 { ಕರಿಯಲ್ಪಡೆನು..ಕರಿಯಲ್ಪಡೆದು..it is not, was not, or will not be, called.

PLURAL.

- 1 ಕರಿಯಲ್ಪಡೆನು..ಕರಿಯಲ್ಪಡೆನು..we are not, were not, or shall not be,
 [called.]
- 2 ಕರಿಯಲ್ಪಡೆರಿ..ಕರಿಯಲ್ಪಡೆರ್...ye are not, were not, or will not be, called.
- 3 { ಕರಿಯಲ್ಪಡೆರು..ಕರಿಯಲ್ಪಡೆರ್..they (m. and f.) are not, were not, or
 [will not be, called.
 { ಕರಿಯಲ್ಪಡೆನು..ಕರಿಯಲ್ಪಡೆನು..they (n.) are not, were not, or will not be,
 [called.]

GERUNDS.

AFFIRMATIVE.

Present..ಕರಿಯಲ್ಪಡು or ಕರಿಯಲ್ಪಡು ತ್ರ.ಕರಿಯಲ್ಪಡು ಶ್ರೀ or ಕರಿಯಲ್ಪಡು ಶ....being called.

Past.....ಕರಿಯಲ್ಪಟ್ಟು.....ಕರಿಯಲ್ಪಟ್ಟು.....having been called.

NEGATIVE.

Aorist.....ಕರಿಯಲ್ಪಡದೆ.....ಕರಿಯಲ್ಪಡದೆ.....not having been called.

PARTICIPLES.

AFFIRMATIVE.

Present..ಕರಿಯಲ್ಪಡು ತ್ರಿರುವ.....that is called.

Past.....ಕರಿಯಲ್ಪಟ್ಟು.....ಕರಿಯಲ್ಪಟ್ಟು.....that was called.

Future.....ಕರಿಯಲ್ಪಡುವ.....ಕರಿಯಲ್ಪಡುವ.....that will be called.

NEGATIVE.

Aoristಕರಿಯಲ್ಪಡದ..ಕರಿಯಲ್ಪಡದ..that is not, was not, or will not be,
[called.

OF ROOTS DERIVED FROM FOREIGN LANGUAGES.

In the foregoing parts of this chapter, the treatment of roots of pure Carná-taca origin has been explained. Very many words, however, have in addition been introduced from the Sanscrit, and some from the Hindoostanee language, which, after undergoing certain changes, become also roots; and are then inflected according to the rules that have been laid down for verbs of the first conjugation.

CLASS THE FIRST.

All Sanscrit verbal nouns of the class termed ಉಡಂಶ, with the exception of ಪಯನ the act of picking up, ಶ್ವೇಣ the act of cutting, ಶ್ರವಣ the act of hearing, ಶವಣ the act of sounding, ನಯನ the act of conveying, ಸ್ತವನ the act of praising, and ಶಮನ the act of withering, may be converted into roots by cutting off the final syllable, and adding the affix ಇಸು; as ವಾಲಿಸು protect, ಅನುಕರಿಸು imitate, &c.

Twenty-five nouns of this class, viz. *ನಮನ* the act of prostrating, *ಕ್ರಮಣ* the act of wandering, *ರಮಣ* the act of enjoying, *ಕ್ರಮಣ* the act of stepping, *ಗಮನ* the act of going, *ಸಂಕ್ರಮಣ* the act of joining, *ಉಪಕ್ರಮಣ* the act of beginning, *ಉತ್ಕ್ರಮಣ* the act of departing, *ವರಣ* the act of choosing, *ಧರಣ* the act of putting on, *ಹರಣ* the act of depriving, *ಛರಣ* the act of bearing, *ಸ್ಮರಣ* the act of recollecting, *ಶ್ರುರಣ* the act of hastening, *ಜ್ವರಣ* the act of grieving, *ಪರಣ* the act of moving about, *ಜನನ* the act of being born, *ಮವನ* the act of binding, *ಕಥನ* the act of relating, *ಕದನ* the act of fighting, *ಮಧನ* the act of churning, *ಸ್ರಧನ* the act of stringing pearls, &c. *ಶಾರಣ* the act of crossing, *ಪೂರಣ* the act of filling up, and *ಜರಣ* the act of digesting, take, optionally, the affixes *ಇಸು* or *ಇಯಿಸು*; as *ನಮಿಸು* or *ನಮಯಿಸು* prostrate.

And the following six nouns, viz. *ಉಂಧಾನ* the act of calling, *ವ್ಯಾಖ್ಯಾನ* and *ಟಿಪ್ಪಣ* the act of writing a commentary, *ಮನನ* the act of contemplating, *ಸಿಂವನ* the act of sewing, and *ಸಂಬನ* the act of stringing pearls, &c. become roots, by the addition of *ಇಸು*, without suffering the loss of their final syllable.

The Hindoostance verbal nouns *ಘರಾಣಾ* the act of commanding, *ಉಟಾಣಾ* the act of plundering, *ಜಲಾಣಾ* the act of burning, *ಫಿರಾಣಾ* the act of turning, *ಬದಲಾಣಾ* the act of changing, and many others, belong also to this class; and are converted into roots by cutting off the final syllable, and adding the affix *ಇಸು*.

CLASS THE SECOND.

Thirty-five Sanscrit verbal nouns, of the class termed *ಘಂಜಂಠ*, viz. *ಕ್ರಾಂಜ* the act of enjoying, *ಕ್ರಾವ* the act of imagining, *ಕಾಮ* the act of loving, *ಪ್ರಾಂಜ* the act of exceeding, *ರಂಜ* the act of colouring, *ಬಾಂಜ* the act of eating, *ಲಾಂಜ*

the act of cutting, స్తాద the act of tasting, కాధ the act of making a poem, నాక, ననాద, అనారావ and సంరావ the act of sounding, జ్యేగ and సంజ్యేగ the act of hastening, నియ్యోగ and నియమావ the act of ordering, వియ్యోగ the act of separating, సంయ్యోగ the act of joining, య్యోగ the act of contemplating, భుద్భ్యేగ the act of fearing, విశ్చాస the act of believing, అంలాప and సంలాప the act of speaking, రాగ and అశ్చిలాష the act of desiring, అభ్రాయ the act of increasing, ప్రసార and విశాల the act of spreading, విజ్యేక the act of adjusting, అదార the act of giving, అద్దార and వివార the act of marrying, and సంభార and సంభార the act of preparing, may be converted into Carnāṭaca roots by the addition of ఇసు ; as భ్రాగిసు enjoy, భ్రావిసు imagiue. Thirteen Sanscrit verbal nouns of the class termed క్రినంత, viz. స్తుతి and మతి the act of praising, యతి the act of stopping, నతి the act of bending, సీధి the act of effecting, వృధి the act of improving, తుష్టి the act of being glad, పుష్టి the act of becoming fat, కృష్టి the act of ploughing, స్థితి the act of being, లభి the act of gaining, రంభి the act of establishing, and సమ్కతి the act of consenting ; four verbal nouns of the class termed అజంత, viz. అభ్రయ the act of increasing, విశద the act of explaining, జయ the act of conquering, and హ్యయ the act of decreasing ; two of the class termed అబంత, viz. సంగర the act of fighting, and దర the act of frightening ; two of the class termed అంత, viz. స్వాభర the act of conceiving, and సంభర the act of walking ; and two of the class termed అజంత, viz. ట్రికా the act of writing a commentary, and శ్రీద the act of breaking ; may, in like manner, be converted into roots by the addition of ఇసు ; as స్తుతిసు praise, అభ్రాయసు increase, &c.

The Sanscrit nouns సన్విప vicinity, మూర్ఖ an obstinate person, శ్రుంకార an ornament, శుష్క a dry thing, and స్వకంత్రి competency, also belong to

this class, and are converted into roots in a similar manner; as ಸವ್ಯವಿಸು *approach*.

The roots of foreign origin which have been mentioned in this section, have also a causal meaning; but do not admit of that change which has already been spoken of in the section treating of causal verbs; as ಪಠಿಸು *read, or cause to read*.



The first part of the report deals with the general situation of the profession in the United States. It is noted that the number of physicians has increased steadily since 1900, and that the distribution of physicians is still uneven, with a concentration in the large cities and a shortage in the rural areas. The report also discusses the various organizations of the profession, including the American Medical Association, the American College of Surgeons, and the American Osteopathic Association. It is pointed out that these organizations have been successful in securing recognition for the profession and in securing the right to practice medicine without restriction.

CONCLUSION

The report concludes that the medical profession in the United States is in a position of strength and that it is well equipped to meet the needs of the people. It is recommended that the profession continue to work for the improvement of the medical service and for the betterment of the health of the community. The report also contains a list of references and a list of the members of the committee.

CHAPTER FOURTH.

OF INDECLINABLE WORDS AND PARTICLES.

THE indeclinable words in Carnāṭaca are of four sorts, namely, postpositions, adverbs, conjunctions, and interjections. There are also some particles denoting doubt, question, and affirmation; and two that serve as conjunctions. In the following lists, it is believed, that all those in most frequent use will be found.

POSTPOSITIONS.

Modern form.

Ancient form.

ಸಂಸದ or ಸಂಸಾಥಿ.....	ಒಂದಿಗೆ.....	} with.
ಒಡನೆ.....	ಒಡನೆ.....	
ಕೂಡ.....	ಕೂಡೆ.....	

ಓಸರ.....	} ಓಸುಗಂ.....	} for.
ಓಸರ.....		

ಬಗ್ಯೆ.....	} on account of.
ನಿಮಿತ್ತ or ನಿಮಿತ್ತವಾಗಿ.....	
ಉಸುಕ.....	

ಗ್ಗಂ ತ್ರಲಾ or ಅಂತ್ರಲಾ } ಗ್ಗಂ or ಅಂತ್ರ	} ಗ್ಗಂ.....	} than.
ತನಕ.....			ಅನಕ.....

ವರಿಗೆ.....	ವರಿಗಂ.....	} till, until, or as far as.
ಮಟ್ಟಿಗೆ.....	.....
ಪರ್ಯಂತ್ರ or ಪರ್ಯಂತ್ರ.....	.....
.....	

సుత్త	.....	} about.
సుత్తలు	..... సుత్తం	
సుత్తు	.....
బళ్ళిక	.....	} బరికం or బరికి
శకువాయ	.....
దార లే or దార్యు	.....	} without.
దార్యు	.....
ముఱి or ముఱి	.....	before.
బళ్ళయ	.....	near.

ADVERBS.

తిరిగి or తిరుగ	..... మళ్ళి	..... again.
బరిది	..... బరిది	..... in vain.
దాంకి or దాకి	..... అంకి	..... in that manner.
మింగి or మింగి	..... గింగి	..... in this manner.
ద్యాంకి or ద్యాకి	..... ఎంకి	..... in what manner.
అంగ or అంగలు	..... అంగళ్ళ	..... then.
అంగనిండు	..... అంగళ్ళం	..... thence.
అంగి	..... అంగళ్ళంకి	..... for that time.
ఈగ or ఈగలు	..... ఈగళ్ళ	..... now.
ఈగనిండు	..... ఈగళ్ళం	..... hence.
ఈగి	..... ఈగళ్ళంకి	..... for the present time.
యావగ or యావగలు	.....	..... when.
యావగనిండు	.....	..... whence.
యావగి	.....	..... for which time.

ನಿನ್ನಿ	ನಿನ್ನಿ	yesterday.
ನಿನ್ನಿಯಿಂದ	ನಿನ್ನಿಯಿಂ	since yesterday.
ನಿನ್ನಿಗೆ	ನಿನ್ನಿಗೆ	for yesterday.
ನಿನ್ನಿನ	ನಿನ್ನಿನ	of yesterday.
ಮೊನ್ನೆ	ಮೊನ್ನೆ	the day before yesterday.
ಮೊನ್ನೆಯಿಂದ	ಮೊನ್ನೆಯಿಂ	since the day before yesterday.
ಮೊನ್ನೆಗೆ	ಮೊನ್ನೆಗೆ	for the day before yesterday.
ಮೊನ್ನಿನ	ಮೊನ್ನಿನ	of the day before yesterday.
ನಾಳೆ	ನಾಳೆ	to-morrow.
ನಾಳೆಯಿಂದ	ನಾಳೆಯಿಂ	since to-morrow
ನಾಳೆಗೆ	ನಾಳೆಗೆ	for to-morrow.
ನಾಳಿನ	ನಾಳಿನ	of to-morrow.
ನಾಳೆಪ್ಪು	ನಾಳೆಪ್ಪು	the day after to-morrow.
ನಾಳೆಪ್ಪರಿಂದ	ನಾಳೆಪ್ಪರಿಂ	from the day after to-morrow.
ನಾಳೆಪ್ಪಿಗೆ	ನಾಳೆಪ್ಪಿಗೆ	for the day after to-morrow.
ನಾಳೆಪ್ಪಿನ	ನಾಳೆಪ್ಪಿನ	of the day after to-morrow.
ಈವಾರಿ	ಈವಾರಿ	in the present year.
ಊದವಾರಿ	ಮೊನ್ನೆಯದು	in the last year.
ದಿಳಿ	} ನಾಳೆ	morning.
ದಾಶಾ		
ಮಂಜಾನೆ		
ಬಯಲಿ		evening.
ಉಸು		a little.
ಬಹಳ or ಅಧಿಕ	} ಏನು	much.
ಜಿಲ್ಲೆ		

- వదిన.....వదిన.....other.
 అంశి.....అంశిరి.....
 ఓవఁదెయలి.....ఓల్ or చావల్.....} like.
 అంతు or ఇంతు.....అంతు or ఇంతు.....thus.
 అల్లవి.....అల్లి.....is it not ?
 వింగడవింగడ.....ఇంగడింగడ.....} distinctly.
 చీరె.చీరె.....చీరె.చీరె.....
 సుమ్మని or సుమ్మని ... సుమ్మని or సుమ్మని.....only ; quietly.
 నీట్టని or నీట్టని.....నీట్టని or నీట్టని.....} straightly.
 బయ్యని.....బయ్యని.....
 బింమని or బింమని.....బింమని.....strongly.
 శిప్పని or శిప్పని.....freely.
 లుసేకని.....లుసేకని.....silently.
 క్రాశంకని.....క్రాశంకని.....
 బాకని.....బాడుపుడని.....
 క్రాశరని.....క్రాశరని.....} quickly.
 క్రోగని.....
 చీగని or చీగ.....
 ఒమ్మిని or ఒట్టిని.....at once.
 శింపని or శిబ్బని.....శిబ్బని.....redly.
 కప్పని.....కప్పని.....blackly.
 శింయ్యని.....sweetly.
 శ్చింయ్యని.....bitterly.
 చిచ్చని.....చిచ్చని.....whitely.

ಮೆಲ್ಲನೆ or ಮೆಲ್ಲಗೆ.....ಮೆಲ್ಲನೆ or ಮೆಲ್ಲಗೆ.....softly.

ಶ್ವೇದನೆ or ಶ್ವೇದಗೆ.....ಶ್ವೇದಗೆ.....coldly.

ಸುಗ್ಧನೆ or ಸುಗ್ಧಗೆ.....ಸುಗ್ಧಗೆ.....smoothly.

ಬೆಚ್ಚನೆ or ಬೆಚ್ಚಗೆ.....ಬೆಚ್ಚನೆ.....hotly.

A great number of adverbs are also formed by adding ಲಾಗಿ, the past gerund of the root ಲಾಙ, signifying *become*, to nouns in the nominative case; as ಸಂತೋಷವಾಗಿ *gladly*, ಸುನವಾಗಿ *silently*, ದುಃಖವಾಗಿ *sorrowfully*, ದೃಢವಾಗಿ *strongly*, ಮಧುರವಾಗಿ *sweetly*, ಕತ್ತಲೆಯಾಗಿ *darkly*, ಅಂದವಾಗಿ *beautifully*, ಉಪ್ಪಾಗಿ *salty*, ಕಪ್ಪಾಗಿ *blackly*, ಹೊಸತಾಗಿ *newly*, &c.

CONJUNCTIONS.

ಅಥವಾ.....or, any, even, at least.

ಆದರೆ.....but.

ಅಥವಾ.....ಅಥವಾ.....or.

ಆದಾಗ್ಯೂ.....ಆದಾಗ್ಯೂ.....but, however.

ಮತ್ತು or ಮತ್ತು.....ಮತ್ತು.....and, more, else.

ಸಹ.....ಸಹ.....with, even, also.

ಇನ್ನೂ.....more, yet, still.

ಅದಕ್ಕಿಂತ.....because, therefore.

INTERJECTIONS.

ಅಹಹ.....ಅಹಹ.....	} expressive of sorrow and pain.
ಅಕಟ.....ಅಕಟ.....	
ಅನೈಯ್ಯ.....ಅನೈಯ್ಯ.....	
ಅಃ.....ಅಃ.....	} expressive of pleasure, admiration, jest, or reproach.
ಊಃ.....ಊಃ.....	

ಬೆರಗು or ಇನ್ ಬೆರಗು or ಇನ್ expressive of *disgust*.

ಓ.....	}	<i>O! Oh!</i>
ಎಲೆ.....		
ಎಲೈ.....		
ಅಗಾಠಿ.....		
ಎಲೆಗೆ.....		
ಎಲೈ.....		
ಎಲಾ.....		
ಎಲಾಳ.....		

PARTICLES.

ಏ..... ಎ or ಏ	}	are particles denoting <i>doubt</i> or <i>question</i> .
ಓ..... ಓ or ಓ.....		
ಊ.....		
ಏ..... ಏ		is an emphatic particle denoting <i>affirma-</i> [<i>tion</i> .
ಊ..... ಅಂ or ಊಂ		signifies <i>and, also, or even</i> .
ಇ.....		is a particle denoting <i>if</i> .



CHAPTER FIFTH.

OF DERIVATIVE WORDS.

IN addition to the derivative words which have already been noticed in the chapters upon verbs and indeclinable words, there are two other sorts, which are of very frequent occurrence in the Carnáṭaca language ; the first being nouns derived from nouns and pronouns, and the second nouns derived from the roots of verbs.

MASCULINE DERIVATIVES.

The affix **వఠ** is added to nouns, to denote a person in possession of any thing or quality ; as **ధనవఠఁడు** a possessor of riches, **రూపవఠఁడు** a possessor of beauty.

The affix **ఱుఱి** is added to nouns, to denote the habits or manners of a person ; as **జూదఱుఱి** a gamester, **మాఠఱుఱి** a talkative person, **నీర్ఘఱుఱి** a bashful person.

The affix **ఱుఱు** is added to nouns, to denominate a person by his trade, work, habit, performance, study, office, or birth ; as **తంబుఱుఱు** a beetle seller, **కాయఱుఱు** a vegetable vender, **మద్దఱుఱు** a drummer, **నూరిఱుఱు** an oil man, **ఝుసిఱుఱు** a liar, **అటమఱుఱు** a deceiver, **ఱుపఱుఱు** a faster, **వ్రఱుఱు** a performer of a vow, **జ్యోతిషఱుఱు** an astrologer, **సిద్ధాంతఱుఱు** an astronomer, **శాస్త్రఱుఱు** a learned man, **బాఱుఱు** a grammarian, **ఱుఱు** an accountant, **ఱుఱు** a treasurer, **పట్టణఱుఱు** a citizen.

The affix **ఱుఱు** is added to nouns, to denote a person by his trade or profes-

sion ; as మాలిగారను a garland maker, శంబుగారను a brazier, బళ్ళిగారను a bangle maker, మణిగారను a bead maker, బరిగారను a scabbard maker.

The affix ర or లార is added to the nouns శుంబ and శమ్మ, to denote the maker of them ; as శుంబరను or శుంబారను a pot-maker, శమ్మరను or శమ్మారను an iron smith.

The affix సళ్ళి is added to nouns, to denote the taker of a thing ; as అంబళ్ళియు a taker of bribes, సాలసళ్ళియు a debtor, అంటెసళ్ళియు a player.

The affix వసరిగ or గ is added to nouns, to denote a person by his habits ; as అంబ వసరిగను or అంబ గను a person who is in the habit of receiving bribes, మారువసరిగను or మారు గను a person who talks constantly.

The affix వడిగ is added to nouns, to denote a person by profession ; as డూవడిగను a flower man, మాలివడిగను a garland maker.

The affix అఱ is added to pronouns of locality, to denote a person being the native of a certain place ; as మూడఱను a native of the eastward, తింకఱను a native of the southward.

The affix ఇబ్ is added to nouns, to denote a person by his birth ; as అలిరిబ్ను one born in a flower, viz. Bramha.

The affix ద or అఱ is added to local pronouns, terminating in ఇ, to denote a person to be a native of a certain place ; as అల్లిదను or అల్లియఱను a native of that place, ఇల్లిదను or ఇల్లియఱను a native of this place.

The affix గార or కార is added to nouns, to denote a person by his habits ; as డాస్యగారను or డాస్యకారను a jester, నశిగారను or నశికారను a person who always laughs, మీసగారను or మీసకారను a deceiver.

The affix అఱ్య is added to a noun, to denote a person who is wholly given up to a thing ; as సూళాఱ్య a whoremonger.

The affix ವಳ್ಳ is added to a noun, to denote a person by his occupation ; as ವಡಿವಳ್ಳೆನು a washerman.

FEMININE DERIVATIVES.

Nouns denoting persons by their sect, and terminating in the vowel ಉ, are rendered feminine by the addition of the affix ಇತಿ; as ಬ್ರಾಹ್ಮಣಿಣಿ a female bramin, ಅರಸಿಣಿ a queen or female of the rajah cast.

Derivative nouns formed by the addition of the affixes ವಡಿಗ or ಇಗ, are rendered feminine by adding the affix ಇತಿ; as ಝವಡಿಗಿಣಿಯು a flower woman, ಝಸಿಗಿಣಿ a female liar.

Derivative words formed by the addition of the affix ಗ, are rendered feminine by adding the affix ಇ or ಇತಿ; as ಮಾತುಗಿ or ಮಾತುಗಿಣಿ a talkative female.

Derivative nouns terminating in the affixes ವಶೆ, ಅಂಯ, ವಣಿಗ or ಇಚ, are rendered feminine by the addition of the affix ಇ or ಎ; as ಶಾಪವತಿ or ಶಾಪವತಿಣಿ a beautiful female, ಲಾಚವಣಿಗಿ or ಲಾಚವಣಿಗಿಣಿ a female who receives bribes, ಸುಭಾಯಿಯು or ಸುಭಾಯಿಣಿಯು a procuress, ಅಲರಿಚಿಯು or ಅಲರಿಚಿಣಿಯು the goddess of learning.

Derivative nouns terminating in the affixes ರ or ಅರ and ಕಾರ or ಗಾರ are rendered feminine, either by adding the affix ಇತಿ, or by cutting off the final syllable, and adding the affix ಿಣಿ; as ಕಂಬರಿಣಿ, ಕಂಬ ತ್ರಿಣಿ, ಕಂಬಾರಿಣಿ or ಕಂಬಾರಿಣಿಣಿ a female pot-maker, ಮಿನ್ಯಸಕಾರಿಣಿ, ಮಿನ್ಯಸಕಾರಿಣಿಣಿ, ಮಿನ್ಯಸಗಾರಿಣಿ or ಮಿನ್ಯಸಗಾರಿಣಿಣಿ a female deceiver.

Derivative nouns terminating in the affix ವಳ್ಳ, are rendered feminine by cutting off the final vowel, and adding the affix ಿಣಿ; as ವಡಿವಳ್ಳಿಯು a washer-woman.

Derivative nouns terminating in the affix ಅಣ or ಡ, are rendered feminine

by the addition of the affix య; as శింశూయ a female of the southward, అణ్ణియ a female native of that place.

NEUTER DERIVATIVES.

The affix తన is added to nouns, to denote the quality of a thing; as మనుష్యతన manhood, వికరతన or ఔరతన bravery, గరితన chastity, సూతన whorishness.

The affix యశి is added to some nouns, to denote quality or office; as అన్నతశియ highness, గురువిశియ priesthood, అయతశియ length.

The affix ప is added to nouns of quality, after cutting off the final syllable, and also occasionally the vowel or syllable that precedes it; as పేషుప whiteness, శింప redness.

VERBAL NOUNS.

The affix కుళి is added to the roots of verbs, to denote a person who is constantly engaged in a certain action; as అంజుకుళి a timid person, or one that is constantly fearing, అండుకుళి a gamester, ఓడుకుళి a reader.

The affix య is added to the root అన్నయ, to denote the eater of a thing, and the consonant య of the final syllable is also omitted; as అమద్దయ an eater of ambrosial food, ఎలరుయ an eater of air, or a serpent.

The affix య is also added to the root కల్లు kill, to denote the killer of a thing, and the root is changed into నలి; as మిసునలి a fish killer, అంసి నలి an elephant killer.

The affix య is added to the root కట్టు, to denote a cutter; and the penultimate consonant of the root is also omitted; as కట్టుకట్టినను a stone cutter, మరకట్టినను a wood cutter, or carpenter.

Verbal nouns are formed by adding to the roots of all verbs the affixes *లువ* *డు*, *వుడు*, or *టణ*; as *కుణలయువ డు*, *కుణలవు డు*; or *కుణలయ్యణ* the act of dancing, *కాయువడు*, *కావుడు*, or *కాయ్యణ* the act of protecting, *గృహ్యువడు*, *గృహ్యవుడు*, or *గృహ్యయ్యణ* the act of descending, *నార్యడువడు*, *నార్యడువుడు*, or *నార్యటిణ* the act of seeing, *బరియువడు*, *బరివుడు*, or *బరియ్యణ* the act of writing.

The roots *మగరి* bend, *కుణరి* dance, *బిగి* tie, *సుగి* fear, *మడి* say, *అగి* chew, *ముగి* contract, *ఆరి* cut, *గృరి* stab, *మురి* break, *బడి* beat, *కడి* cut, *విడి* catch, *బిడి* burst, *దారడి* beat, *మిరి* roar, *మిరి* wander, *కొడి* make hollow, *బసి* wash a cloth, *సిసి* leap, *బిరి* rub, *శిలి* abuse, and *అలి* wander, become nouns by the addition of *త*; as *మగరిత* the act of bending, *కుణరిత* the act of dancing, *బిగిత* the act of tying.

Roots terminating in the syllables *సు*, *లు*, *రు* or *ణు*, and the roots *అంశు* govern, *బాశు* live, *అంశు* plough, *అశు* cry, *అంశు* fall, *అంశు* be concealed under the ground, *విశు* raise, *తాశు* wear, *చీశు* throw into a holy fire, *నాశు* precede, *కాశు* take, and *దారశు* or *శీశు* split, become nouns by cutting off the final vowel, and adding the affix *శి*, or *గృశి*; as *సిశి* or *సినిశి* the act of sneezing, *మూత్తి* or *మూలిశి* the act of spinning, *లిరిశి* or *లిరిశి* the act of thinking, *మూర్తి* or *మూలిశి* the act of deterring, *అంశి* or *అంశి* the act of governing, &c.

The following are the exceptions to this rule.

- | | |
|-------------------------------------|--|
| <i>ఈసు</i>produce young ones. | <i>ఈను</i>the act of producing young
[ones.] |
| <i>శిన్ను</i>.....cat. | <i>శినిసు</i>.....the act of eating. |
| <i>దార్యలు</i>.....resemble. | <i>దార్యలిశి</i> or <i>దార్యలిసి</i>.....the act of resembling. |
| <i>నాలు</i>.....borrow. | <i>నాల</i>.....the act of borrowing. |
| <i>నలు</i>form friendship. | <i>నల్పి</i>the act of forming friend-
[ship.] |

కొల్లు...kill.	కొరి...the act of killing.
తారు....become lean.	తారికి.....the act of becoming lean.
మారు...sell.	మారిని or మారాటి the act of selling.
దారు...bear a burden.	దారి or దారవికి..the act of bearing a burden.
తరు.....bring.	తరువికి.....the act of bringing.
బరు.....come.	బరువు or బరువికి.....the act of coming.
గారు... ..be.	గరువు or గరువికి.....the act of being.
లుగ్నా.....eat.	లుటి or లుగ్నాకి .....the act of eating.

The roots అగ్ధ dig, తిగ్ధ accuse, దారగ్ధ praise, జగ్ధ move, నెగ్ధ engage, మగ్ధ return, మనుగ్ధ become pale, మనుగ్ధ or మనుగ్ధ enter, బగ్ధ bark, ముగ్ధ contract, సురుగ్ధ roll up, లురుగ్ధ tumble down, దారగ్ధ roll down, and తగ్ధ follow, become nouns by cutting off the final vowel, and adding తి or గికి; as అగ్ధి or అగ్ధికి the act of digging, దారగ్ధి or దారగ్ధికి the act of praising.

Roots terminating in డ, become nouns by the addition of the affix గికి; as మందికి the act of doing, బివడికి the act of pinching.

EXCEPTIONS.

నేడు.....plant.	నేడుని or నేడిని.....the act of planting.
లుడు ...dress.	లుడుని or లుడిని.....the act of dressing.
తీరుడు ..wear.	తీరుడుని or తీరుడిని ..the act of wearing.
అడు ....cook.	అడుని or అడిని..... the act of cooking.
చీడు ...beg.	చీడుని .....the act of begging.
మూడు..shut.	మూడుని .....the act of shutting.
ఆడు...play.	ఆడుని or ఆటి..the act of playing.
నాడు..look.	నాడుని or నాటి..the act of looking.
ఓడు.....run.	ఓడుని or ఓటి.....the act of running.

ಕಾಡು....trouble.	ಕಾಡಿಕೆ or ಕಾಟಿ.....the act of troubling.
ಕೂಡು..join.	ಕೂಡಿಕೆ or ಕೂಟಿ....the act of joining.
ಕೆಡು.....spoil.	ಕೆಡು.....the act of spoiling.
ಕೊಡು....give.	ಕೊಡುವಿಕೆ.....the act of giving.
ರೂಡು..spread.	ರೂಡು or ರೂಡಿಕೆ ..the act of spreading.
ಕೆಡು....mix.	ಕೆಡು or ಕೆಡಿಕೆ....the act of mixing.
ಮುಡು....wrinkle.	ಮುಡು or ಮುಡಿಕೆ..the act of wrinkling.
ಅವಡು..chew.	ಅವಡು or ಅವಡಿಕೆ...the act of chewing.

The roots ಹಸಿ become hungry, ನಾ die, ನೋ pain, ಕೆ become pus, ಅಳಿ rot, ಸುಳಿ whirl, ಮೆಗ್ರaze, ಪಳಿ accuse, ಅರಿ know, and ಎಳಿ draw, become nouns by the addition of the affix ಪು; as ಹಸಿಪು the act of becoming hungry; ನಾಪು the act of dying.

The roots ಕಳ್ಳ steal, ನೆರಿ fill up, ಮೆರಿ jest, ಶೆರಿ open, ನೋಳು go before, ಸೆಳಿ draw, and ಕರಿ milk, become nouns by cutting off the final vowel, and adding the affix ಅಪು; as ಕಳ್ಳಪು the act of stealing, ನೆರಪು the act of filling up.

The roots mentioned in the following list become nouns, as follows :

ಕೊಯ್ಯು..cut.	ಕಾಯ್.....the act of cutting.
ಬಯ್ಯು...convey.	ಬಯ್.....the act of conveying.
ಸುಯ್ಯು..sigh.	ಸುಯ್.....the act of sighing.
ಕಾಯ್...produce fruits.	ಕಾಯ್.....the act of producing fruits.
ದಾಯ್ಯುbeat.	ದಾಯ್.....the act of beating.
ಬಯ್ಯು..abuse.	ಬಯ್.....the act of abusing.
ನೆಯ್ಯು...weave.	ನೆಯ್.....the act of weaving.
ನಿಯ್ಯು..do.	ನಿಯ್ or ನಿಯ್ಕಿ.....the act of doing.
ದಾಯ್...go.	ದಾಯ್ or ದಾಯ್ಕಿ...the act of going.

అూయు.pick up:	అూయేorఅూయికి .the act of picking up:
అూరయు.search.	అూరయ్యేorఅూరయికి.the act of searching.
నంబు...trust.	నంబిగి .....the act of trusting.
వూర్డుapproach,	వూర్డిగి.....the act of approaching.
అూళ్లు...dip.	అూళ్లిగి .....the act of dipping.
తూళ్లు...bear.	తూళ్లిగి .....the act of bearing.
తేమళ్లు...gather.	తేమళ్లిగి .....the act of gathering.
మేళ్లు.....approve.	మేళ్లిగి .....the act of approving.
ఒండు...join.	ఒందికి .....the act of joining.
నండు..}	నందికి}
కండు..} become pale.	కందికి.....} the act of becoming pale.
అంజు ... fear.	అంబికి .....the act of fearing.
దూండు.attain.	దూందికి .....the act of attaining.
దూగు...enter.	దూగు తి.....the act of entering.
మిగు.....remain.	మిగు తి.....the act of remaining.
నడి.....proceed.	నడితి or నడివళ్లిత-the act of proceeding.
అళ్లి .....measure.	అళ్లితి .....the act of measuring.
మోడు...beat.	మోడు or మోడికి..the act of beating.
ఓడు .....read.	ఓడు or ఓడికి .....the act of reading.
ఓ.....form friendship.	ఓవు .....the act of forming friendship.
దూళ్లి .....shine.	దూళ్లివు.....the act of shining.
నిని .....recollect,	నినివు.....the act of recollecting.
కా .....protect,	కావు.....the act of protecting.
ముని ... }	మునిగు }
కిని.....} become angry.	కినిగు.....} the act of becoming angry.
ముళ్లి ... }	ముళ్లిగు.....} the act of becoming angry.

ತಿಳಿ.....know.	ತಿಳಿಸಿ or ತಿಳಿವಿಸಿ.....the act of knowing.
ಕಲಿ.. ....learn.	ಕಲಿಸಿ or ಕಲಿವಿಸಿ. the act of learning.
ಗುಳಿ.....descend.	ಗುಳಿಸಿ..... the act of descending.
ತುಳಿ.....tread.	ತುಳಿವಿಸಿ.....the act of treading.
ಶಿಷ್ಟ .. ....correct.	ಶಿಷ್ಟ or ಶಿಷ್ಟಪಡಿ.....the act of correcting.
ಬರೆ.. ....write.	ಬರೆವರೆಗೆ or ಬರೆವಿಸಿ.the act of writing.
ಮ್ಯ.....bathe.	ಮ್ಯಾ or ಮ್ಯಾಡ.....the act of bathing.
ಶ್ರಿಘ್ನ.... hear.	ಶ್ರಿಘ್ನಿ or ಶ್ರಿಘ್ನಿಸಿ.... the act of hearing.
ನಿಲು.....stand.	ನಿಲುವೆ or ನಿಲುವಿಸಿ....the act of standing.
ದರಟುprate.	ದರಟಿ.....the act of prating.
ಗೆಲ್ಲು.....win.	ಗೆಲ್ಲುವೆ or ಗೆಲ್ಲುವಿಸಿ.... the act of winning.
ಮರೆ.....forget.	ಮರೆವೆ or ಮರೆವಿಸಿ... the act of forgetting.
ಬಾ.....swell.	ಬಾಕು or ಬಾಡು ----the act of swelling.
ಈ.....give.	ಈಕೆ or ಈಕುವು.... the act of giving.
ಬಳಿ.....grow.	ಬಳಿವೆ or ಬಳಿವಿಸಿ ....the act of growing.
ಬೆಳಿ ....grow (as a crop.)	ಬೆಳಿ or ಬೆಳಿಸು.... the act of growing.
ನಡಿ.....walk.	ನಡಿನಡಿಸಿ or ನಡಿಸುವಿಸಿ the act of walking.
ನಸ.....laugh.	ನಸು or ನಸಿ.....the act of laughing.
ಲಿರಿ.....wander.	ಲಿರಿಸಿ or ಲಿರಿತ.....the act of wandering.
ನಾಚು.... become bashful.	ನಾಚಿಸಿ.....the act of becoming bashful.
ಉರಿ.....smart.	ಉರಿ or ಉರಿತ.....the act of smarting.
ದ್ರೋನು.....vex.	ದ್ರೋನಿಸಿ.....the act of being vexed.
ಸುಲಿ.....rob.	ಸುಲಿವಿಸಿ..... the act of robbing.
ಒಪ್ಪು.....consent.	ಒಪ್ಪಿತ..... the act of consenting.
ತಪ್ಪು.....mistake.	ತಪ್ಪು or ತಪ್ಪಿತ.. ... the act of mistaking.

Some roots become verbal nouns, without any change; as ಬದುಕು *live*, or the act of living; ದಾಟು *jump*, or the act of jumping; ಕಟ್ಟು *tie*, or the act of tying.



CHAPTER SIXTH.

OF WORDS BORROWED FROM THE SANSKRIT.

THE Sanscrit words which are to be met with in the Carnátaca language, are of two sorts, as already mentioned in the chapter upon nouns; viz. *తల్పమవు* and *తద్వవు*. The first are words which are either pure, or of which the final vowel or consonant only has undergone a change; and the last, words that have been more or less corrupted.

OF TATSAMA WORDS.

RULE 1st.

Sanscrit crude nouns terminating in *అ*, *ఇ*, or *ఁ*, are introduced into the Carnátaca language without any change; as *రామ*, *రామసు* *Rama*, *జ్ఞాన*, *జ్ఞానవు* *the world*, *పతి*, *పతియు* *master*, *మతి*, *మతియు* *sense*, *వారి*, *వారియు* *water*, *గురు*, *గురువు* *a priest*, *తను*, *తనువు* *the body*, *మధు*, *మధువు* *honey*.

EXCEPTIONS.

The Sanscrit crude nouns *దక్షిణ* *a kind of holy grass*, *అక్షిణ* *holy rice*, *శిల* *a grinding stone*, *ఫలక* *a plank*, *కాక* *a crow*, *ఘోక* *an owl*, *ప్రహరణ* *the act of beating*, *ఖండన* *the act of cutting*, *విచారణ* *the act of inquiring*, *కలమ* *a crop*, *అశ్శక* *a ringlet*, *ఊరు* *the act of guessing*, *ప్రశ్న* *a question*, *ఉదాహరణ* *an example*, *కోణ* *a corner*, *వధ* *destruction*; *అశ్శిలాష* *desire*, *పాత్ర* *a pot*, have their final vowel changed into *ఎ*; as *దక్షిణయు*, *అక్షిణియు*, *శిలయు* &c.

The nouns *రూప* *shape*, and *సఖ* *a friend*, become respectively *రూపు* or *రూపవు*, and *సఖసు* or *సఖయు* *సు*.

RULE 2d.

When Sanscrit nouns of the masculine gender, and terminating in *ಲಾ*, are introduced into the Carnāṭaca language, the final letter becomes short ; as *ವಿಶ್ವಕಾ*, *ವಿಶ್ವಪನು* protector of the worlds.

RULE 3d.

When Sanscrit nouns of the feminine gender, and terminating in *ಲಾ*, are introduced into the Carnāṭaca language, the final vowel is changed into *ಎ* ; as *ಗಂಗಾ*, *ಗಂಗೀಯು* the holy river ganges, *ವನಿತಾ*, *ವನಿತೀಯು* a woman, *ಶಯ್ಯಾ*, *ಶಯ್ಯೆಯು* bedding.

EXCEPTIONS.

The nouns *ಉಪಶ್ಯಕಾ* a plain at the foot of a mountain, *ಅಧಿಶ್ಯಕಾ* a plain at the top of a mountain, *ಖಟ್ಟಾ* a bedstead, *ದಂಷ್ಟ್ರಾ* grinders, *ವಾಲಿಕಾ* sand, and *ಮೈತ್ರವಾ* or *ರಂಜಾ* the plantain tree, are introduced into the Carnāṭaca language by shortening the final vowel ; as *ಉಪಶ್ಯಕವು*, *ಅಧಿಶ್ಯಕವು* &c.

When the Sanscrit nouns *ಕ್ರಿವಾ* and *ಕಂಧಗಾ* neck, *ಫ್ರಿಷ್ಠಾ* alms, *ಅನ್ವಿಷ್ಠಾ* criminal law, *ಲಿಂಚ್ಯಾ* or *ಲಿಂಚ್ಛಾ* a name, *ನಾಸಿಕಾ* the nose, *ಕರುಣಾ* favor, *ಉತ್ಥಂತಾ* and *ಉತ್ಥಲಿಕಾ* desire, and *ವನ್ಯಾ* a forest, are introduced into the Carnāṭaca language, the final vowel is either shortened, or changed into *ಎ* ; as *ಕ್ರಿವವು* or *ಕ್ರಿವೆಯು*, *ಫ್ರಿಷ್ಠವು* or *ಫ್ರಿಷ್ಠೆಯು* &c.

RULE 4th.

When Sanscrit nouns terminating in *ಃ* or *ಉ* are introduced into the Carnāṭaca language, the final vowel is shortened ; as *ಗ್ರಾಮಣಿಃ*, *ಗ್ರಾಮಣಿಯು* a headman, *ಲಕ್ಷ್ಮಿಃ*, *ಲಕ್ಷ್ಮಿಯು* the goddess of riches, *ಸ್ವಯಂಭೂಃ*, *ಸ್ವಯಂಭುವು* Bramha, *ವಧೂಃ*, *ವಧುವು* a woman.

RULE 5th.

Sanscrit monosyllabic nouns, whether they be compounded with another word or otherwise, undergo no change when introduced into the Carnāṭaca

language; as జ్యౌ, జ్యౌము a bowstring, శ్రీ, శ్రీయు the goddess of riches, శ్రౌ, శ్రౌవు the eye brow, శ్రీ, శ్రీయు wealth, స్తో, స్తోవు the moon, గొర్రె, గొర్రెవు a cow.

RULE 6th.

Sanscrit crude nouns terminating in యి are introduced into the Carnátaca language without any change, or by omitting the final యి of the nominative plural; as శ్రాత్యువు or శ్రాతరను a brother; కర్త్యువు or కర్తరను a doer.

EXCEPTIONS.

The nouns పితృ, మాతృ, మాంధాతృ, ధాతృ, విధాతృ, and దుచితృ, when introduced into the Carnátaca language, become పితృవు, పితరను or పితను a father, మాతృవు, మాతరను or మాతీయు a mother, మాంధాతరను a king so called, ధాతృవు, ధాతరను or ధాతను and విధాతృవు or విధాతరను Bramha, and దుచితృవు, దుచితరను or దుచితీయు a daughter.

RULE 7th.

When Sanscrit crude nouns terminating in any consonant, with the exception of న and న్, are introduced into the Carnátaca language, the final vowel, viz. యి, of their nominative plural, whether they be of the masculine or feminine gender, is omitted; as సువాచక, సువాచకు a good speaker, శ్రీషజక, శ్రీషజకు a doctor, మహాంతక, మహాంతకు a nobleman, అగ్నిమధక, అగ్నిమధకు a churner of fire, బతుష్యక, బతుష్యకు a quadruped, కరుషక, కరుషకు a quarter of the world, ప్రశామక, ప్రశామకు a quiet man, దివక, దివకు the sky, రత్నముషక, రత్నముషకు one who steals gems, అనడ్డారుక, అనడ్డారుకు an ox.

EXCEPTIONS.

అవ్	.....into అప్పు	.....water.
వియత్	.....వియత్తు	..... the sky.
సంయత్	.....సంయత్తు	.....a battle.
విద్యుత్	.....విద్యుత్తు	} lightning.
తటిత్	.....తటిత్తు	
జగత్	.....జగత్తు or జగ	..... the world.
దనుమత్	.....దనుమసు or దనుమంతు	.....the divine monkey Hanumanta.
గర్	.....గర్వ or గరి	.....speech.
తృక్	.....తృక్కు or తృజవు	.....the skin.
క్షుద్	.....క్షుత్తు or క్షుధవు	.....hunger.
సమిద్	.....సమిత్తు or సమిధవు	.....a kind of stick used at sacrifices.
వీరుధ్	.....వీరుత్తు or వీరుధవు	.....a creeping plant.
విపద్	.....విపత్తు or విపదవు	.....calamity.
ఊష్ణిక్	.....ఊష్ణిక్కు or ఊష్ణిరువు	.....a turband.
రుక్	.....రుక్కు or రుజవు	.....sickness.
వ్రుక్	.....వ్రుక్కు or వ్రుజవు	.....a garland.
దిత్	.....దిక్కు or దిశవు	.....a quarter of the world.
దృక్	.....దృక్కు or దృశవు	.....an eye.
ద్విత్	.....ద్విత్తు or ద్విషసు	.....an enemy.
శ్చిత్	.....శ్చిత్తు or శ్చిషవు	.....lustre.
కర్మకృత్	.....కర్మకృత్తు or కర్మకృతసు	.....the doer of an act.
నర్మకృత్	.....నర్మకృత్తు or నర్మకృతసు	.....a jester.

అగ్నిజితీ..... అగ్నిజితు or అగ్నిజితసు.....one who has conquered the fire.

ఇంద్రజితీ.....ఇంద్రజితు or ఇంద్రజితసు..he who conquered Indra.

ఘోషితీ.....ఘోషితు or ఘోషితసు...a king or mountain.

మహిషితీ.....మహిషితు or మహిషితసు..a king.

వేదవిద్వేదవితు or వేదవిదసు.....one who is skilled in the Vedas.

శాస్త్రవిద్ ...శాస్త్రవితు or శాస్త్రవిదసు..one who is skilled in the Shasters.

పయోమక ..పయోమక or పయోమక వు..a cloud.

గుణాత్మక ..గుణాత్మక or గుణాత్మకసు...a man of good qualities.

ధనాత్మక ..ధనాత్మక or ధనాత్మకసు....a wealthy man.

పుష్పతిట్.....పుష్పతిట్టు or పుష్పతిరువు } a kind of bee.
 మధుతిట్.....మధుతిట్టు or మధుతిరువు..... }

మధుస్పృక్ ..మధుస్పృక్ or మధుస్పృశసు..one who touches honey.

విశీ.....విశీ or విశీసు.....a man of the cometi cast. |

Besides these, the Sanscrit neuter nouns మహత్ a noble thing, మ్రుచత్ a great thing, and వాచ speech, become మహతు, మ్రుచతు and వాచు.

RULE 8th.

Sanscrit crude nouns terminating in the consonant న్, are introduced into the Carnátaca language by cutting off their final consonant; as రాజన్, రాజసు a king, మూర్ధన్, మూర్ధ వు the head, పూషన్, పూషసు the sun, శరిన్, శరిసు an elephant.

EXCEPTIONS.

శ్చన్ becomes... శ్చానవు.....a dog.

ఋషన్.....ఋష్యేయసు.....heat.

పథిన్	పంథానవు	} a road.
అథన్	అథవు or అథానవు	
మథిన్	మంథానవు	a churn.
ఋశుశ్చేన్	ఋశుశ్చేసు or ఋశుశ్చాణసు	} Indra.
మఘవన్	మఘవసు or మఘవానసు	
యువన్	యువసు or యువానసు	a young man.

RULE 9th.

Sanscrit crude nouns terminating in the consonant $\bar{న్}$, are introduced into the Carnáṭaca language either by cutting off their final consonant, or by the addition of the affix $\bar{సు}$; as $\bar{బంధ్రమన్}$, $\bar{బంధ్రమసు}$ or $\bar{బంధ్రమస్సు}$ the moon, $\bar{మనన్}$, $\bar{మనవు}$ or $\bar{మనస్సు}$ the mind.

EXCEPTIONS.

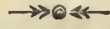
Sanscrit nouns terminating in the affix $\bar{ఱయన్}$, are introduced into the Carnáṭaca language by cutting off the final letter $\bar{ఱ}$ of the nominative plural; by cutting off the final consonant $\bar{న్}$; or by the addition of the affix $\bar{సు}$; as $\bar{కఱియన్}$, $\bar{కఱియాంససు}$, $\bar{కఱియసు}$ or $\bar{కఱియస్సు}$ a younger person.

Sanscrit crude nouns terminating in the affix $\bar{వన్}$, are introduced into the Carnáṭaca language by cutting off the final letter $\bar{ఱ}$ of their nominative plural; as $\bar{విద్వాన్}$, $\bar{విద్వాంససు}$ a learned man.

RULE 10th.

The Sanscrit verbal nouns termed $\bar{శత్రంతవు}$; the indeclinable words, the personal pronouns termed $\bar{శ్చేదాదియు}$, and the numeral pronouns from two to ten, are introduced into the Carnáṭaca language when they are compounded with another Sanscrit word, but not when they are alone; as $\bar{స్సనశ్చాదళవు}$ a sounding trumpet, $\bar{అఱ్ఱేఱ్ఱోషవు}$ a loud noise, $\bar{యుష్కశ్చిరియు}$ your renown, $\bar{శ్రిశ్చేతసు}$ the deity Sheva. The verbal nouns termed $\bar{శత్రంతవు}$,

are also sometimes introduced into the Carnátaca language to form a gerund; as ಸ್ಫುರತ್ತಾಗಿ *having become shining, &c.*



OF TUDBHAVA WORDS.

RULE 1st.

Sanscrit words are corrupted and introduced into the Carnátaca language, by undergoing the following changes of letters, viz. ಖ into ಕ; ಘ into ಕ or ಕ್ಕ; ಕ and ಘ into ಗ; ಛ into ಚ; ಚ, ಛ and ಯ into ಜ; ಠ into ಟ; ಠ and ಠ into ಡ; ಠ and ಠ into ಶ್ರ; ಶ್ರ and ಠ into ದ; ಫ into ವ; ಫ and ವ into ವ; ಫ into ಲ; ವ; ಬ and ಮ into ವ; ಶ್ರ, ಷ, ಶ್ರ and ಸ್ತ into ನ; and ವ into ದ.

EXAMPLES.

- ಖಂಡ ಕಂಡನು a piece.
- ನಖ ನಕನು a nail.
- ಅಕ್ಷರ ಅಕ್ಕರನು a letter.
- ಕ್ಷೀರ ಕೀರನು milk.
- ವಾಸುಕಿ ವಾಸುಗಿಯು a snake.
- ಮಲ್ಲಿಕಾರ್ಜುನ ಮಲ್ಲಿಗಿಯು a flower so called.
- ಘಂಟಾ ಗಂಟಿಯು a bell.
- ಸಂಘ ಸಂಗನು a crowd.
- ಛವಿ ಚವಿಯು lustre.
- ಲಾಂಛನ ಲಚನನು a mark.
- ಸೂಚಿ ಸೂಜಿಯು a needle.
- ಝಷ ಜನನು a fish.
- ಯುದ್ಧ ಜುದ್ಧನು a battle.
- ಶುಂಠಿ ಸುಂಟಿಯು dry ginger.
- ಕಂಠ ಕಂಟನು the neck.

కటక	కడగవు	a bangle.
అటివి	అడవియు	a wood.
ఢక్కా	డక్కెయు	a kind of drum.
కథా	కథేయు	a history.
పథ	పఠవు	a road.
బాతుర	బాదుర	a clever man.
బంధన	బంధనవు	the act of tying.
కనక	కనకెయు	a snake.
వాల	వాలవు	the forehead.
సంభ్ర	సంభువు	the deity so called.
వ్యస	వ్యసవు	a habit.
వికారి	వికారియు	a kind of lyre.
అంబు	అంబుయు	a row.
దివికా	దివికెయు	a lamp.
సీమికా	సీమికెయు	a palanquin.
గ్రామ	గ్రామవు	a village.
శశి	శశియు	the moon.
దోష	దోష	sin.
శైర	శైర	the deity so called.
పరిష్కం	పరిష్కంవు	the act of embracing.
స్వర్గ	స్వర్గవు	heaven.
విష్యతి	విష్యతి	a kind of medical drug.
శులక	శులకె	a plank.

RULE 2d.

Sanscrit nouns containing compound consonants, are also sometimes corrupted by the addition of the vowels అ, ఇ, or ఊ, between the consonants, as గ్రామ, శులక,

ಇಂದ್ರಸು *Indra*, ಯತ್ನ, ಯತ್ನವು *intention*; ಚಂದ್ರ, ಚಂದ್ರಸು *the moon*,
 ಶ್ರೀ, ಸಿರಿಯು *the goddess of riches*, ಮುಕ್ತಿ, ಮುಕ್ತಿಯು *salvation*, &c.

RULE 3d.

Sanscrit nouns containing a syllable composed of any consonant in conjunction with ರ, are corrupted by omitting the ರ, and doubling the consonant which should immediately follow it; as ವತ್ರಿ, ಬತ್ತಿಯು *a wick*, ದುರ್ಗ, ದುರ್ಗವು *a castle*, &c.

RULE 4th.

Sanscrit nouns containing a consonant compounded with ರ, are sometimes corrupted by omitting the ರ; and also occasionally by omitting the ರ and doubling the consonant which should precede it; as ದ್ರಾಘಿಣಿ, ದ್ರಾಘಿಣಿಯು *a boat*, ಮುದ್ರಿಕಾ, ಮುದ್ರಿಕೆಯು *a seal*, ನಿದ್ರಾ, ನಿದ್ರೆಯು *sleep*, &c.

RULE 5th.

The vowel ಉ or ಯು of the first syllable of a Sanscrit noun is occasionally changed into ಒ or ಇ, when corrupted; as ಕುಂತಿ, ಕಾಂತಿವು *a kind of pike*; ಮೃಗ, ಮೃಗವು *an animal*, &c.

RULE 6th.

Some Sanscrit nouns are corrupted by changing the initial vowel ಯು into ರಿ; as ಯುಷಿ, ರಿಸಿಯು *a hermit*, ಯುಗಾ, ರಿಗಾವು *a debt*, ಯುಷ್ಣ, ರಿಸಬವು *an ox*, &c.

In addition to the classes of words which have been noticed in the foregoing rules, many corruptions are made which cannot be ranked under any particular head. It is believed that the most useful will be found in the following list.

- ಸಂಧ್ಯೆ.....ಸಂಜೆಯು.....*evening.*
 ಧ್ಯಾನ.....ಜಾನವು.....*contemplation.*
 ವೃಧ್ಯೆ.....ಬಂಜೆ.....*a barren woman.*
 ವಿಂಧ್ಯ.....ವಿಂಜ.....*a mountain so called.*

కదంబ.....	కరంబ.....	a mob.
అప్పరస్సు.....	అప్పరి or అబ్బరి.....	an angel.
గడన.....	గానవు.....	a forest.
పుగ్రద.....	రుగ్గవు.....	a rope.
తుళిసి.....	తులసి.....	a kind of plant.
కంఝ.....	కంబు.....	gong metal.
నక్కాక.....	నబ్బగియు.....	a dancing girl.
వత్సలి.....	బబ్బలి.....	an affectionate woman.
నిత్య.....	నిబ్బ.....	daily.
కూడక.....	కుయకవు.....	craftiness.
సింధు.....	సింగవు.....	a lion.
సన్నాద.....	సన్నావు.....	the act of preparing.
నా.....	నావియు.....	a boat.
శ్రీ.....	హావు.....	wealth.
బుక్కి.....	సుక్కియు.....	a shell in which pearls are [generated.
ఋత్ర.....	బుక్కిరవు.....	excess.
యుక్తి.....	బుక్కియు.....	stratagem.
కన్నారి.....	కన్నురియు.....	musk.
పుస్తక.....	బుక్కిగియు.....	a book.
కుంబు.....	కుంబురియు.....	coriander seed.
గుప్త.....	గుప్తి.....	secrecy.
జిహ్వా.....	జిహ్వ.....	a tongue.
పుష్కరగిరి.....	బుక్కిరగియు.....	a tank.
మన్మథి.....	మన్మథి.....	a recluse.

రత్న	రత్న	a gem.
కనాటిక	కన్నడపు	carnátaca.
అన్యాయ	అన్యాయపు	injustice.
కన్యకా	కన్యశియు	a maid.
పల్కయగొ	పల్కెగాపు	a saddle.
కావ్య	కబ్బపు	a poem.
అగ్ని	అగ్నియు	fire.
పాదకా	దాపుగియు	a wooden shoe.
దంత్ర	జంత్రపు	ivory.
గదె	గజియు	a bludgeon.
హృదయ	దిదయ	a heart.
శృంఖల	సంకళి or సంకళి	iron chains.
సంస్కృత	సంకృద	sanscrit.
అమృత	అమర్డు	nectar.
వృద్దిక	విద్దిగి	grapes.
విజ్ఞాపన	విన్నరుపు	a request.
సంజ్ఞ	సన్నెయు	a wink.
యజ్ఞ	జన్నపు	a kind of holy sacrifice.
జ్యోతిష్క	జొన్న	moonlight.
అజ్ఞ	అగ్గరియు	an order.
కుక్కటి	కొళ్ళియు	a fowl.
కుమార	కువర or కొర	a son.
మయూర	మియర	a peacock.

ವ್ಯಾಘ್ರ	ಬಗ್ಗವು	a tyger.
ಶಾಶ	ಶಂಡಿಯು	a father.
ಪೀಲಾ	ಶೈಲಿಯು	a cloth.
ಶಿಲಾ	ಸಿಲಿಯು	a stone.
ಜಡು	ಜಡಿಯು	tresses of hair.
ಉಕ್ಕಾಶ	ಉಗನವು	the sky.
ವ್ಯಥಾ	ವ್ಯಥಿಯು	sorrow.
ಪ್ರಯಾಣ	ಪಯನ	a journey.
ಲಕ್ಷ್ಮಿ	ಲಕ್ಷ್ಮಿಯು	the goddess of riches.



CHAPTER SEVENTH.

OF COMPOUND WORDS.

COMPOUND words in the Carnáṭaca language, are generally composed of two nouns; of a pronoun and a noun; of a participle and a noun; or of a noun and a verb. Three or more words are sometimes combined, in order to form a compound one; but these instances are rare.

RULE 1st.

A Carnáṭaca noun may be compounded with one of pure Carnáṭaca origin, or with a corruption from the Sanscrit, or with a noun borrowed from any other language; but, unless the antecedent Carnáṭaca word be a noun of quality, a pronoun, or a participle, it cannot be compounded with one of the class called ಶತ್ಸಮಪು; thus ಅರಸಿನಸುಡುಪು *the king's house*, must be said, not ಅರಸಸುಡುಪು.

EXCEPTION.

In violation of this rule some compound words may be met with in ancient authors, and also in common conversation, in which one of the members is of the class called ಶತ್ಸಮಪು; as ತುರಗದಳಪು *a troop of horses*.

RULE 2d.

Nouns in the genitive case are in general compounded with other nouns, by cutting off the affix of the case; but if the antecedent terminate in it's crude state in ಇ or ಎ, these vowels are lengthened.

EXAMPLES.

ಊರಾಡಯಸು *the master of a village*, ಮರಗಾಂಞು *the branch of a tree*,
ಶಿರೇಳಿಗಡಿಯು *the flood-gate of a tank*, ವೆಳ್ಳಿಬಳ್ಳಿಯು *a silver bangle*,
ಹಕ್ಕಿ
ನೂಡು *the nest of a bird*.

RULE 3d.

When a noun of quality of pure Carnátaca origin is joined to another noun of the same class, in order to form a compound word, it is deprived of it's affix ; and then acts as an adjective.

EXAMPLES.

సంఘోషుడుగఱు a little boy, దప్పదలగియు a thick plank, చాంచుకొంఱు a crooked branch.

EXCEPTION.

When nouns of quality terminating in టు or డు are compounded with other nouns, the antecedent suffers certain changes, as follows :

	In the modern dialect.	In the ancient dialect.
విరిడు ..a great thing.	విరి or విరియ	వీర్ or వీర్
కిరిడు ..a small thing.	కిరి or కిరియ	కిర్, కిల్, or కుడు
కరిడు ..a black thing.	కరి or కరియ	కర్ or కార్
బిళిడు ..a white thing.	బిళి or బిళియ	బిళ్
నానటు ..a new thing.	నాన	నానబ or నానస
దళిడు ..an old thing.	దళి or దళియ	దళబ or దళ
ఎళిడు ..a tender thing	ఎళి or ఎళియ	ఎళ్
ఒళిడు ..a good thing	ఒళి or ఒళి	ఒళిడ or ఒళ్
బిళ్ళు ..a small thing.	బిళ్ళ	బిళ్ళ
దాడ్డు ..a great thing.	దాడ్డు	దాడ్డిడ or దాడ్డు
బట్టిడు ..a round thing.	బట్టి	బట్టిడ, బట్టి, or బరు
నిడిడు ..a long thing.	నిడియ or నిడు	నిట్, నిడియ, or నిడు
గొనిడు ..a tasteful thing.	గొనియ or గొం	గొనియ or గొం
తెళిడు ..a thin thing.	తెళిసి	తెళిడ or తెళ్

స్మృతి...*a smooth thing*.....స్మృతిని.....స్మృతిద or స్మృతి
 కూరి...*a sharp thing*.....కూరిద.....కూర్ or కూరిద

RULE 4th.

Nouns of quality of pure Carnátaca origin, when compounded with other words of any class, also perform the office of adjectives, by having the words లూద or లూదంధా added to their nominatives; as లుద్దవాదమసుష్యసు or లుద్దవాదంధామసుష్యసు *a tall man*, అగలవాదకాగదవు or అగలవాదంధాకాగదవు *a broad paper*.

RULE 5th.

Many nouns of quality of the class called తల్సెమ, also perform the part of adjectives when compounded with another noun, by having లూద or లూదంధా added to the nominatives; but the crude form of words of this class can never be used like that of nouns of pure Carnátaca origin.

EXAMPLES.

బ తురనాదమసుష్యసు or బ తురనాదంధామసుష్యసు *a clever man*,
 బ తురియాదయింసుసు or బ తురియాదంధాయింసుసు *a clever woman*,
 బలవాదపేట్టినియు or బలవాదంధాపేట్టినియు *a strong box*.

RULE 6th.

The following pronouns, when compounded with other words, are changed as follows:

అదు.....అూ.....అూపనియు.....*that house*.
 గుదుఈ.....ఈకూసు.....*this child*.
 యావదు.యూవ.....యూవమరవు.....*which tree?*
 ఎల్లు.....ఎల్లు or ఎల్లూ..ఎల్లు or ఎల్లూకు దురిగళు *all the horses*.
 ఒండు.... ఒర్ or ఒ....ఒ శ్రేణియు.....*one head*, ఒకణ్ణుసు *a one-eyed man*.
 ఎరడు....గ్గర్ or గ్గు...గ్గుడుదురియు,.....*two horses*, గ్గుప్పై *twenty*.

మూడు..మూ or ము..మూనావుడ వు three leagues; ముళ్ళింటి three castles.
 నాలుగు....నాల్.....నాల్గై యను.....one that has four hands, i. e. Vishnoo.
 ఐదు.....ఐ.....ఐమీగ.....one that has five faces, i. e. Sheva.
 ఆరు.....ఆరు.....ఆరుమీళ్ల వు.....six cubits.
 ఏడు.....ఏళ్.....ఏడూవుడవు.....seven leagues.
 ఎండు.....ఎగ్.....ఎగ్గుజను.....Vishnoo.
 ఋక్షు.....శాం.....శాంక్షు.....ninety.
 ఋదు.....ఋవ్, ఋది or ఋదన్, ఋన్నాండు eleven..... ఋదివూరు thirteen.....
 [ఋదినెండు eighteen.
 నడువు..నట్.....నట్టిరుగు.....midnight.
 మ్యెను....మ్యెం or మ్యె.మ్యెం నాలు or మ్యెనాలు..the instep.
 శిళ్ళను....శిళ్ళ.....శిళ్ళటిము.....the under lip.
 యారగు.యార.....యారలిది.....an outstep.
 ముండు..ముం.....ముండ్రెము.....the forehead.
 ఒళ్ళను....ఒళ్ళ.....ఒళ్ళలట్టవు.....the inner ceiling of a house.
 బిందు....బిం.....బింద్రెము.....the hinder part of the head.

The word కాడు, signifying a wilderness, when compounded with another, becomes కార్; as కారెమ్మె a wild buffalo.

RULE 7th.

Carnátaca or తెల్లమ nouns in the accusative case, when compounded with verbal nouns, or with verbs, have the final vowel of their crude word lengthened; as రుదుర్రిరువువడు the act of riding a horse, అల్లకొమండు eat thou, న్నానామాదిదను he bathed.

RULE 8th.

When two or more nouns are compounded in order to form a descriptive noun, the letter అ is inserted before the affixes denoting the gender of the word;

28 పేరితలీయసు *one that has the moon on his head, i. e. the deity Sheva ;*
 దాద్రతలీయసు *a woman with a large head.*

EXCEPTIONS.

If the subsequent word terminate in the syllables యు, రు, లు, గా, ను, ళు, or ఱు, the affix ఇ must be added to denote the feminine gender; as అలరు గంఠి *a female that has eyes like the lotus flower.*

The nouns త్యాగ, శిలన, వ్యధార, లుజ్జగ, and కార్యప, when forming the second member of a compound word, take the affix ఇ to denote both the masculine and feminine gender; as కడుత్యాగియు *one that is excessively bountiful; కడుశిలనీయు a person that is much occupied with business; దాద్రవ్యధారియు a great merchant; బక్తలుజ్జియు an inferior officer; కడుకార్యపీయు a person that is much given to anger.*

RULE 9th.

When two or more nouns in the nominative case are joined together, the affixes of all, but the last, are omitted; and that takes either the affix of the singular, or of the plural; as అనిశుదురీయోంటి, or అనిశుదురీయోంటిగళు, *the elephant, the horse, and the camel.*



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CHAPTER EIGHTH.

OF SYNTAX.

THE idiom of the Carnátaca language differs very considerably from that of any European tongue; and is nearly similar to that of its cognate dialects, the Telugu and the Tamil. In the present chapter, I shall endeavour to explain it as clearly as possible; and will, at the same time, point out such variations from the regular modes of inflection as have been sanctioned by usage; and, therefore, appear necessary to be known. The mode of forming the compound tenses of the verbs, shall also be shewn.

OF NOUNS.

The nominative stands as an agent before neuter or active verbs, and as an object before passive verbs; as ದ್ರವದತ್ತನು ಮಲಗಿದನು *Davadatta laid down*; ಅರಸನು ರಾಜ್ಯವನ್ನಾಳಿದನು *the king governed the country*; ಅರಸನಿಂದ ರಾಜ್ಯವಾಳಲ್ಪಟ್ಟಿತು *the country is governed by the king*; ಅವನು ನೋಡಲಾಕು ದುರಿಬಂತು *when he was looking, that horse arrived*; ಅವನು ಬಂದರೆನಾನು ಕೊಡುವೆನು *if he come I shall give*.

Crude nouns, with the exception of those that are rendered feminine by the addition of the affix ಣ, are frequently used for the nominative singular; as ರಾಮಬಂದನು *Rama came*, ಹರಿ ಪ್ರಕಾಶಿಸಿದನು *Hari shone*, ಸುರುಯ್ಯನು *the priest said*, ನನ್ನಿಂದ ಈ ಮನೆಯು ಕಟ್ಟಲ್ಪಟ್ಟಿತು *this house was built by me*.

If the noun, however, be of Sanscrit origin, and terminate in ಅ, and the subsequent word commence with a vowel, the crude noun cannot be used in place of the regular nominative.

The accusative always precedes the verb. In addition to the two regular affixes of this case, which have already been mentioned in the chapter of nouns, there are two other forms in common use. In the one, the final *న* of the accusative case of nouns of the first declension, is doubled; and in the other declensions, the affix *అన్న* is added to the crude noun; as *రామన*, *రామన* *న్న*, or *రామనన్నకరి* call Rama; *గిరియ*, *గిరియన్న*, or *గిరియన్ననార్య* *దిదసు* he saw the mountain.

In nouns denoting inanimate things, the nominative or the crude noun is sometimes used for the accusative; as *అంపెట్టిగిమిల్లగిరిరి* open that box softly.

The instrumental case is used as the agent of a passive verb, and also to explain the efficient, material, or instrumental, cause; as *కాట్టినవరింద* *అంవ్యాజ్యవువిబారిసెప్పట్టిరు* that suit was tried by the court; *జ్ఞానదింద* *మియాక్షు* salvation is to be attained by knowledge; *బిన్నదిందమాదిదవి* *శ్రువు* an idol made of gold; *చిత్తదిందయాదిదసు* he flogged with a rattan.

The dative case is used when the act of giving is expressed; in pointing out the distance between two places; in expressing the relation or connexion between two individuals; in denoting motion towards a place; in forming degrees of comparison; in expressing the peculiar quality of a thing; in denoting the possession of a thing; in expressing any end or purpose; in denoting exchange; and before local pronouns, and those of time; in all other respects, the dative is used in the same manner as the English prepositions *to* and *for*; as *అరసుత* *న్నమం* *సియోండుకుదురియన్ను* *కాట్టెను* the king gave a horse to his minister.; *త్రీరంగపట్టణాక్షిబిన్నపట్టణామావ* *త్రైగావదవు* madras is thirty gavadas distant from seringapatam; and sometimes, both the names of the places are put in the dative case, with the addition of the conjunctive particle *అం*; as *త్రీరంగపట్టణాక్షాబిన్నపట్టణాక్షామావ* *త్రైగావదవు* the

distance between seringapatam and madras is thirty gavadas; ರಾಮನಿಗಿಲ್ಲಕ್ಕನು
 ಸುತಮ್ಯನು *Lacshmana is the younger brother of Rdma*; ಅಮ್ಮದುಕನುನಿನ
 ಸ್ತನಾಗವೈಕು *what relation is that old man to you?* ನನಗಿಲಾರಸು ಸ್ನೇಹಿತ
 ಸು *he is my friend*; ಅವನು ಕ್ಯಾಟಿಗೆಯೊಡಮ *he went to the fort*; ನಾನು
 ನನ್ನಮನೆಗೆಬಂದೆನು *I came to my house*; ಅವನಿಗಿನಾನುಬೆಕ್ಕವನು *I am young-
 er than he*; ಅವರಿಲ್ಲರಿಗೂನಿಬುದ್ಧಿವಂಶನು *you are the wisest of them all*;
 ಕಪಿಗಿಪಪಲಶಿ ಸ್ವಭಾವವು *capriciousness is natural to an ape*; ಅನಿಗಿನಿಂ
 ದ್ಧುವೈರಿ *the lion is the enemy of the elephant*; ಅರಸನಿಗಿನಾಲ್ತಮಂದಿಮಕ್ಕ
 ಳು *the king has four sons*; ಕರ್ತೆ-ಅಂಜಿ-ಸುವದಕ್ಕೆ ಸ್ವಧುಗಾವುಅಂವಶ್ಯಕವು
 to gain renown, good qualities are necessary; ಒಂಶಿ-ರೂಪಾಯಿಗಲಿಗಿಂವರ
 ದಾಕಾಟ್ಟನು *he gave thirty pagodas for one hundred and five rupees*; ಶ್ರೀ
 ರಂಗ ಪಟ್ಟಣಾಚ್ಚಿಮೂಡನಾದಿಕ್ಕಿನಲ್ಲಿವಿಂಗಳೂರಿಂಬವುರದೆ *bangalore is situ-
 ated to the eastward of seringapatam*; ನಾನುನಾಳೆಗೆಬರುವೆ *I will come
 to-morrow*; ಯಂದಿನೆನಾರ್ಕವರ್ಷವು *this day four years*.

The ablative case is equal in signification to the English word *from*. It is also used sometimes in pointing out the degrees of comparison; and as a cause. In the modern dialect, however, the instrumental case is generally used in place of the ablative.

EXAMPLES.

ಮರದದಿಸೆಯಿಂದ or ಮರದಿಂದ ರಂಗಬಲಿ ಶ್ರು *the fruit fell from the tree*; ಊರಿನದಿಸೆಯಿಂದ or ಊರಿನಿಂದ ಬಂದನು *he came from the country*; ಕೃಷ್ಣನದಿಸೆಯಿಂದ or ಕೃಷ್ಣನಿಂದ ಬಲಿಶ್ರು ದ್ರಸವಿರಿಯನು *Balabhadra is elder than Krishna*; ಕಿಚ್ಚಿನದಿಸೆಯಿಂದ or ಕಿಚ್ಚಿನಿಂದ ಹಾಗೆಯೆ *smoke proceeds from fire*.

The genitive case is used to denote relation or connexion; as ಊರಿನಾದಿಯೆ

the owner of the village ; నన్నకు దురియు my horse ; అనాయమిండు a herd of elephants ; మరదకొంబు the branch of a tree ; బిన్నదలుంకపు a gold ring.

The locative case is used to point out the place where any thing is ; to denote the superlative degree ; to express descent on any object ; to point out the superiority or inferiority of a thing ; and to denote instrumentality ; as గడ్డుగియల్లికూరిడ్డును he was sitting upon the throne ; మృగ గళల్లిసింధువు శ్రీ శ్రవణాదద్దు the lion is the greatest amongst the animals ; భూమియల్లి బిళ్ళువ వక్షువు the rain that falls upon the earth ; అవసువిద్యేయల్లి శ్రీ శ్రవణు he is superior in learning ; కత్రియల్లి or కత్రియింద ఘాయామాదిదను he wounded with a sword. The affix ఇంద is sometimes added to this case, to denote motion out of any thing or place ; as అవసుమనేయల్లిందబందను he came out of the house ; పేట్టిగియల్లింద రూవన్నురేగ దు కొట్టెను he took money out of the box and gave it.

The vocative always precedes the verb ; as రామస్యేనన్నరక్షిసు O Rama ! protect me. Nouns denoting animals and inanimate objects, are sometimes used in the vocative case by way of personification ; as గొరియిహారనాడు O parrot ! speak ; ఓమర వ్యక్తింకెలు O tree ! hear.

In nouns of all the declensions, the vocative singular may be formed either by using the crude noun, by lengthening the final vowel of the crude noun, or by adding the particles ఎ or ఏ to the nominative. Feminine nouns of the singular number terminating in the syllable లు, are, however, rendered vocative by adding only the affixes ఎ or ఏ to the nominative ; as రామ, రామా, రామనే or రామస్యే O Rama ! బడగనొళి or బడగనొళిన్యి O northern woman !

The vocative plural is formed by adding the affixes ఎ or ఏ, ఇర or ఇరా, to the nominative plural ; but such nouns of the plural number as terminate

in the syllable *ಠ*, admit the affixes *ಎ* or *ಏ* only; as ರಾಮಠಿ, ರಾಮಠೀ, ರಾಮಠಿ
ಠ, ರಾಮಠಿಠಾ, ರಾಮಠುಠಳಿ, ರಾಮಠುಠಳೀ, ರಾಮಠುಠಳಿಠ, or ರಾಮಠುಠಳಿಠಾ
O Ramas ! ಇನಿಯವೆ or *ಇನಿಯವೇ O sweet things !*

Besides these forms, vocative particles are also placed before the vocative
case. Of these *ಓ*, *ಎಲೆ*, and *ಎಲೈ*, are generally prefixed to nouns without any
distinction of sex or rank; *ಅಣೆ* or *ಎಲೆಣಿ* in calling a female; *ಎಲೈ* in
addressing a person of rank and respectability; and *ಎಲೆ*, *ಎಲಾ*, and *ಎಲಾಳ*, in
speaking to a person of the lowest order; as *ಓ*, *ಎಲೆ*, or *ಎಲೈ* ರಿಸಿಠಳಿ, *ಬ್ರಾಹ್ಮ*
ಣನೆ, *ಐಂಸಸೆ* *O ! rushees ! O ! bramin ! O ! woman ! ಅಣೆ* or *ಎಲೆಣಿ* *ಐಂ*
ಸಸೆ *O ! woman ! ಎಲೈ* ರಿಸಿಯೆ *O ! rushee ! ಎಲಾ* or *ಎಲಾಳ* *ಐಂ*
wretch.

OF NUMBER.

In the Carnátaca language there are collective nouns, as in the English; and
they may either be used in the singular number, or in the plural; as *ಸಾಠಿ* or
ಸಾಠಿಠಳು *ಠು* *the wheat spoiled*; *ಠಾಠು* or *ಠಾಠುಠಳು* *ಠು* *the grain*
has increased (in price); *ಠನಠು* or *ಠನಠಳು* *ಠು* *the cattle arrived.*

The nouns or numeral pronouns which immediately follow a numeral adjecti-
ve in an uncompounded state, may be used either in the singular or plural
number; as *ನಾಲ್ಕು* or *ನಾಲ್ಕುಠಳು* *ಠು* *the four quarters*; *ಐರಠು* or
ಐರಠುಠಳು *ಠು* *two fives, or two times five.*

When a person of respectability is spoken of, or when speaking to an inferior
with contempt or in a reproachful manner, the plural is sometimes used for
the singular; as *ನನ್ನಠು* or *ನನ್ನಠುಠಳು* *my priest*; *ಇವಠುಠಳು*
ಠು *this person is very learned*; meaning that he is very illiterate.

OF GENDER.

Nouns denoting infants and animals of the male and female kind, are distia-

guished by prefixing the words గండు and యింఘా, which are derived from the words గండును a man and యింఘాను a woman : as గండుమీన a male child ; యింఘామీన a female child ; గండురులియు a tyger ; యింఘారులియు a tygress ; గండానియు a he elephant ; యింఘానియు a she elephant, &c. The following words are exceptions to this rule.

ఎత్తు or దాద్యరి.....a bullock, and బసవ an ox....అంకళ్ళు.....a cow.

టిగరు or ఎళ్ళగ.- a ram.....కరియు.....a sheep.

కాగ్గా..... a he buffalo.....ఎమ్మెయు.....a she buffalo.

రుంజు..... a cock.....య్యింటియు.....a hen.

దాద్యరి..... a he goat.....అండు.....a she goat.

Infants of the human race are understood by the words బిబు, మీన, కూను, and పసుళి ; and when the young ones of quadrupeds and of other animals, such as birds, fish, insects, &c. are expressed, the word మరి is added to the noun ; as అంనిమరి a young elephant ; కుడురిమరి a colt ; కాళ్ళిమరి a chicken ; ఇలిమరి a young rat ; మినుమరి a young fish ; దావుమరి a young serpent. The term కరు is added, to denote the young of cows and buffaloes only ; as అంకళ్ళకరు a calf ; ఎమ్మెకరు a young buffalo.

NOUNS OF QUALITY.

When a noun of quality is compounded with a noun or pronoun, it always precedes the noun or pronoun, as explained in the chapter of compound words ; as దప్పు, దప్పువాడు, or దప్పువాడంఘా, కాగదవు thick paper ; చిరియమ సుష్యసు or చిరియవసు a great man ; బతురనాడవసు or బతురనాడంఘావసు a clever man.

Besides these many nouns perform the office of adjectives, by adding the participle లుళ్ళ, signifying possessing, to the nominative ; as బలిపుళ్ళ possess-

ing strength, or strong; దగొవుళ్ళ possessing money, or wealthy; దగొవుళ్ళమనుష్యును or దగొవుళ్ళవను a wealthy man.

In the Carnátaca language, when a noun of quality is used after a noun or pronoun, to express some quality, the substantive verb is omitted; and the noun of quality may either be formed into a compound word, or not; as అవనాళ్ళివను he is a good man; అవను బతురను he is clever.

If a noun of quality is used after a noun or pronoun, it must agree in gender and number with the nominative to which it is added; or it must be compounded with another noun or pronoun agreeing in gender and number with the nominative first placed; as అవను దిడ్డను he is stupid; అవళ్ళుజాగి she is clever; యావదుడొంక which is crooked? అొమనుష్యును తుంటిను that man is wicked; అవను కరియను he is a black man; అవను శ్రీష్టను he is a great man; అవళ్ళు శ్రీష్టి she is a great woman; అదు శ్రీష్టచు it is a great thing; యారువిపుగారు who is skilful? అొబ్రాహ్మణును డాడ్డకవి that bramin is a great poet; సంపత్తుఅస్థిర పు riches are fleeting.

When a noun follows another noun or pronoun to describe some circumstance regarding it, it must agree in number and gender; as అవను బ్రాహ్మణును he is a bramin; ఈమనుష్యును కవి this man is a poet; యారుఅరసురు who are kings? అవళ్ళరసి she is a queen.

The comparative and superlative degrees are not, as in the English language, denoted by adding an-affix to the adjective, but they are expressed by the assistance of the dative, ablative, and locative cases, in the mode already mentioned.

OF PRONOUNS.

The crude pronouns నా, నీ, తా, అవ, అొత, అొక, ఇవ, ఈత, ఈక, ధిర, ఒబ్బ, and యావ are, in the same manner as nouns, used for the nomina-

tive singular, without any impropriety; as నాబందెను or నానుబందెను *I came*; నీబంది or నీనుబంది *thou camest*.

Nouns and pronouns, properly speaking, have no possessive case, as in English. This defect is supplied by adding to the genitive case the pronouns of the third person, to denote relation or possession, and the substantive verb is omitted; as అూరుడుగను నన్నవను *that boy is mine*; ఇవ్వనిమ్మ వ్వ *this female is your's*; ఈశుడు రియవనడు *this horse is his*; అవర్తిమనియ వరు *they belong to this house*.

The pronouns have no vocative case.

నాను, the pronoun of the first person singular, ought with propriety to be used by every person when speaking of himself, and the plural నావు when two or more persons speak. When a man of rank, however, speaks of himself, he always uses the plural; and the same is generally done by persons of an inferior class, either through ignorance or presumption.

నీను serves to address another, either respectfully, disrespectfully, or with familiarity; thus, in addressing God, or one much superior, or inferior in rank, to the speaker, it is proper to say నీయ్యిచ్చు, నీక్కయ్యిచ్చు &c.; and the same when relations and intimate friends are speaking to each other. To use నీ, however, when addressing a person of the same rank with the speaker, unless they be upon terms of the greatest intimacy, is considered as highly disrespectful and insulting.

నీవు, the plural, is used in addressing an equal, or a person who is not much inferior in rank, with politeness; or when speaking contemptuously or reproachfully to a man or woman of inferior rank.

The pronoun తెను is the same for all the genders, and is always used with reference to some nominative of the third person preceding it; as అవనుతన్న విద్యమానవ న్నుయ్యిచ్చుకొండను *he stated his case*; అ వ్వతన్న మగ న న్ను

ವಾಡಿವಳು *she flogged her son*; ಅಪಕೃತ್ಯವು ದುರ್ಗುಣದಿಂದ ಕೆಟ್ಟು ವ್ಯಾಯುರು *it was corrupted by its bad quality*; ಆಹಾರಮಠಿತ ನ್ನಲಾಯುಕ್ತಿಬಂಧು *that horse came to its stable*; ಅವರು ತಮ್ಮ ಮನೆಗೆಯ್ಯಾಡರು *they went to their house*.

The plural ತಾವು is always used for the pronoun of the second person plural, when speaking to a person of superior rank; as ತಾವು ನನ್ನಲ್ಲಿ ದಯೆಮಾಡಿರಬೇಕೆನ್ನವೇಕೆ *you must have a favorable regard for me, and protect me*.

The pronouns ಅವನು and ಅವಳು are used when speaking of inferiors or equals; but when a person of high rank, or superior to the speaker, is spoken of, the plural ಅವರು is used. The plural also is sometimes used when speaking of an inferior reproachfully or with contempt.

When a man or woman, to whom a small degree of respect is due, is spoken of, the pronouns ಆತ and ಆಕೆ, or ಆತನು and ಆಕೆನು are used; and when persons of respectability and rank are spoken of, the use of the plural ಆತಂದಿರು and ಆಕೆಂದಿರು; or ಆತನುಂದಿರು and ಆಕೆನುಂದಿರು is absolutely necessary. These plurals are also used to denote a single person of rank.

When a man or woman of rank and respectability is spoken of, the plural of the numeral pronoun of the masculine and feminine gender, viz. ಒಬ್ಬರು is properly used for the singular number; as ಅರಸುಗಳೂ ಮಂತ್ರಿಗಳೂ ಶ್ರೀಧರವರಲ್ಲಿಯೊಬ್ಬರು ತಂಪುಪಂತ್ರಿಯ ಸ್ವಕಠಿಡುಯ್ಯೆಳೆದರು *the kings were speaking together, when one of them called his minister and said*.

The plural interrogative pronoun ಯಾರು is generally used for the singular number, and for all the genders; as ಆಯಾಕೆ ಯಾರು *who is that king?* ಆಯಾ ಸ್ತ್ರೀಯಾರು *who is that female?* ಅದು ಯಾರು *who is it?* ಆಯಾ ಮಕ್ಕಳು ಯಾರು *who are those people?* It would, however, be more proper to use pronouns agreeing in number and gender with the nouns and pronouns to which

they refer; as అవ మయావసు *who is he?* అవ ఘయావఘ *who is she?* అవ రుయావరు *who are they?* అదుయావదు *which is it?* అవుయావవు *which are they?*

OF VERBS.

A verb must always agree with it's nominative in person, number, and gender; as రామసు రావణున స్సజయిసీదను *Ráma conquered Ravana;* అర సీత న్నమగ న స్సనూయాదిద ఘ *the queen saw her son;* అర సరుశత్రుగ ళ్ల స్సకొందరు *the kings killed their enemies;* అూసేబంతు *the elephant came;* కుడిరీగ ళ్లనీర స్సకుడిదవు *the horses drank water;* రామనిందవా అయుకొల్లుప్పట్టిసు *Váli was killed by Ráma;* కృష్ణనిందద్రౌపదిరక్షే సత్పట్టిఘ *Droupadi was protected by Crishna;* అర సనిందజనరురక్షే సత్పట్టిరు *the people were protected by the king;* నిన్నిందిప్పుస్తకపుబరియల్పట్టితు *this book was written by you;* అవనిందిక్కాగద గళ్యాదల్పట్టివు *these papers were read by him.*

The active verb always governs an accusative case which comes before it, but neuters do not require an accusative; as అర సుమం త్రియస్సనూయాదిదను *the king saw the minister.* A few of the active verbs carry transition upon two different objects, which are put in the accusative case; as బ్రాహ్మణానర స స్సక్షామియస్సచీడిదను *the bramin begged the king for a piece of land;* గొల్లనుగ్యావస్సదాలస్సకరేదను *the cowherd milked the cow.*

Causal verbs are formed both from neuter and active verbs. When neuter verbs are rendered causal, they become active verbs, and govern an accusative case; as యజ్ఞదత్తెనుద్యేవ దత్తెన స్సవలగిసీదను *Yagnadatta caused Dévadatta to lie down.* If Yagnadatta is prevailed upon by another to cause Dévadatta to lie down, then the nominative of the verb in the active form must be put in the instrumental case; as విష్ణుమిత్రెనుయజ్ఞదత్తెనింద్యేవ దత్తె

ನಸ್ತುಷಲೃ ಸಿದಸು Vishnumitra caused Dévadatta to lie down through the means of Yagnadatta.

When active verbs are rendered causal, the person whom the principal agent causes to act, is put in the instrumental case ; as ದೇವದ ಶ್ರಮವಿಷ್ಣುಮಿ ಶ್ರನಂದ ಮನೆಯಸ್ತುಕಟ್ಟಿಸಿದಸು Dévadatta caused Vishnumitra to build a house.

A very few of the active verbs, when rendered causal, require the nominative of the verb in the active form to be used in the accusative case ; and a few other verbs of the same kind, require the nominative of the verb in the active form to be changed either into the accusative or instrumental case ; as ಸ್ತುಳು ಸು ತುರುಗಳ ಸ್ತುಷವನಿಯನ್ನಿದಿಸಿದಸು the cowherd caused the cattle to arrive at the house ; ಉಪಾಧ್ಯಾಯನುಶಿಷ್ಯನಸ್ತು or ಶಿಷ್ಯನಿಂದವ್ಯಾಕರಣವಸ್ತುಪಠಿಸಿದಸು the tutor caused his scholar to read grammar ; ಜನನಿಕುಸನ್ಮನ್ಮವಸ್ತುಗ್ಲೆಸಿದಳು the mother caused her child to eat victuals.

All active and causal verbs may be rendered passive. When the active verbs, and neuter causal verbs that have become active, are used in the passive sense, the agent is put in the instrumental case, and the object acted upon by the verb is put in the nominative, with which the verb must agree in number, person, and gender ; as ಕೃಷ್ಣನಿಂದಕಂಸನುಸಂಹರಿಸಲ್ಪಟ್ಟನು Camsa was killed by Krishna ; ಕುಲಿಯಿಂದಕುದುರೆಬಿಡರಿಸಲ್ಪಟ್ಟಿತು the horse was frightened by a tyger. In exception to this rule it is to be remarked, that when the active verbs which carry transition upon two different objects are rendered passive, the principal object of the verb is put in the nominative, and the other must be in the accusative case ; as ಬ್ರಾಹ್ಮಣನಿಂದರಸನು ಪ್ರಾಮವಸ್ತುಚೈ ದಲ್ಪಟ್ಟನು the king was asked by the bramin for a village.

If causal verbs formed from active and neuter verbs, are used in a passive sense, both the principal agent who causes, and the person by whom the action is done, are put in the instrumental case ; as ಕೃಷ್ಣನಿಂದಜನನಿಂದಕನ್ಮನುಕಾಲಿಸಲ್ಪ

ట్రిసు *Crishna* caused *Carna* to be killed by *Arjuna*; కృష్ణునిందజూననింద
 కారవశ్యినిగళ్యాదిసత్పట్టపు *Crishna* caused the army of *Cowrava* to be
 driven away by *Arjuna*. In exception to this rule when a few verbs are
 rendered causal and used in a passive sense, the principal agent of the verb must
 be in the instrumental case, the subordinate agent in the nominative, and the
 object acted upon by the verb, in the accusative; as గొల్లినింద తెరుగళూ
 రన్నిదిసత్పట్టపు the cattle were caused by the shepherd to arrive at the
 village.

A verb in the infinitive mood expresses some end or purpose, and is governed
 by another verb which follows it; as బరెయలిక్కిబందసు he came to write;
 అవనసంగదమారాడలిక్కియ్యాదసు he went to speak with him.

The formation of the simple tenses having already been explained in the
 chapter of verbs, it is unnecessary to say any thing further here regarding it.
 The present tense of the affirmative mood in this language, is very frequently
 used for the future; thus నాశేనాసు కబ్బెరిగియ్యాగు శ్రేయేనే *I will go to-mor-
 row to the cutcherry*; బరువనార శ్చినిమగినిమ్మ సంబళ్ళవస్సుకాడు శ్రేయేనే
I will give you your wages next week. This, however, in some instances is
 common to the English language; for example, it is nearly the same whether
 we say, to-morrow I am going to the cutcherry, or to-morrow I will go to the
 cutcherry. The first and second forms of the future should always denote
 futurity; but the first form is also frequently used as an aorist; thus పూర్వ
 దల్లిమధురా పురిమెంబువపట్టణా దల్లి త్రివిక్రమనెంబర సనిరువసు *for-
 merly there was a king called Trivierama in the city called madhurapuri*;
 ఈ గళ్యాట్టిన నల్లిజడ్డిగళరువరు *now the judges are in the court*; నీవవ
 నమసిగియ్యాద రెనాళిదగా కాడువసు *if you go to his house he will give
 you money to-morrow*; మొన్నియిల్లిందయార ట్టియ్యాదమసు మ్యసునిన్న
 కంబిగిశ్యిరువనల్లింద్రియా త్రివారడువసు, నాశేయిల్లిగిబండ్డుశ్యిరువ

ಸ the man that left this the day before yesterday, arrived at conjeveram yesterday, sets out thence to-day, and will arrive here to-morrow.

By the assistance of the substantive verb ಇರು be, which is added to the present and past gerunds of all verbs as an auxiliary, a compound preterit, a pluperfect, and a compound future may be formed; thus ಅವನುಮಾಡುತ್ತಾ ಯಿದ್ದಾನೆ he is doing; ಅವನುಮಾಡಿಯಿದ್ದಾನೆ he has done; ಅವನುಮಾಡುತ್ತಾ ಯಿದ್ದನು he was doing; ಅವನುಮಾಡಿಯಿದ್ದನು he had done; ಅವನು ಮಾಡುತ್ತಾರವನು he will be doing; ಅವನುಮಾಡಿಯರು ವನು he will have done, &c.

The negative mood has only one tense, which is an aorist, and according to the context, expresses the present, past, or future; thus ಅವನಿಗಾಗದವನ್ನಿಗ ಬರೆಯನು he does not write this paper now; ನಿನಿನ್ನೊಸಂಗೆ ಶಿಯನ್ನುನಾನ ರಿಯೆನು I did not know this circumstance yesterday; ನಾಳೆಯವನುಯ್ಯೆದ ಪ್ರಕಾರನಾನು ಮಾಡೆನು I will not act to-morrow in the manner mentioned by him.

The imperative mood does not require any further explanation, than what had been already given in the chapter upon verbs. In using the second person singular of this mood in the common dialect, if the person addressed be an inferior, the particles ಐ or ಏ are added to the verb, to denote the sex; as ವಿಷ್ಣು ಮಿತ್ರನಿಗೆ ಈಕೆಲಸಮಾಡ್ಯಾ O! Vishnumitra, do this business; ಎಲೆಯೆಂಗೆ ಸ್ತ್ರೀಯಲ್ಲಿಗಿಬಾರ್ಯೆ O! female, come here. The negative of the imperative mood is formed by the addition of the defective verb ಓದ to an infinitive; as ನಿನಗ್ಯಾದ ಓದ read not thou; ನಿವು ಮಾರಾಡ ಓದ speak not ye.

GERUNDS.

The gerunds are used when any minor action or actions of the person who performs the main action are expressed, and they are always placed first in the

sentence, and are governed by the verb denoting the main action. The gerunds always refer to some subordinate action performed by that particular agent only which is the nominative to the final governing verb. If the minor actions be simultaneous with the main action, the present gerund is used ; but if they be antecedent in point of time, the past gerund is required ; and if they be of a negative nature, the negative gerund is used ; thus విక్రమార్కః సుదుష్టరస్సశీఘ్రేనుత్రాశీష్టరస్సశీఘ్రేనుత్రా రాజ్యవన్నాళ్ళదఃసు *Vicramārca reigned over the kingdom, punishing the wicked, and protecting the righteous ; కృష్ణః మధురా పురవస్సుత్రువ్యశీసీకంసనస్సుకాండుః స్రీసీననిగిష్ట్రవస్సుకట్రిబలిరామనారదసిద్ధారశిగీతిరి.బందఃసు* *Crishna having entered madhura, having killed Camsa, and having placed Ugraséna upon the throne, returned to dxáraka with Balaráma ; చురిశం ద్రునింబరసునీతిమాగవస్సుబిడదేసత్వవన్నతి త్రమసదేత్రజేగళస్సుబాధిసదేబరుకాలరాజ్యవన్నాళ్ళుత్తిద్దఃసు* *the king Harish Chandra, without deviating from the path of justice, without exceeding the bounds of truth, and without oppressing his subjects, governed his kingdom during a very long period.*

In exception to the foregoing rule, it is to be observed that the past gerund has sometimes it's own nominative, independent of that of the final governing verb ; thus వాసువిష్కస్సున్యాదిరుత్తువర్షవాయుతు *it is ten years since I saw you ; అవరియూరిగిబండుబరుళ్ళదివసవాయుతు* *they arrived here many days ago.*

The past and negative gerunds are also sometimes used to denote a cause ; as నీవారరుగ్యవన్నుత్రకట్రిన్యమాద్రిశిలసశిట్టయారాయుతు *from your having disclosed that secret, this business has terminated badly ; నీవసమయశ్చిరుగా కాదదేమదునింతుయాయుతు* *from your not having given money at that time, the marriage was postponed.*

PARTICIPLES.

The affirmative and negative participles in this language, always perform the office of adjectives before nouns or pronouns. The participles have also the power of relative pronouns inherent in them, with reference to the noun or pronoun which immediately follows; and the use of separate relative pronouns is, therefore, unnecessary.

If an active participle be used after a nominative, the noun which follows the participle, in whatever case it may be, is the object affected by the action denoted by the participle; as ನಾಸಕಾಟ್ಟಿವಸ್ತ್ರವು *the cloth that I gave.*

If an active participle be used after an accusative case, the noun which immediately follows the participle, in whatever case it may be, is the agent to the action denoted by the participle; as ನಿನ್ನನ್ನು ನೋಡಿದವನು *the man that saw you.*

If an active participle be used in a passive sense, the agent of the action precedes the participle in the instrumental case, and then the object which is affected by the action follows, and is considered as the nominative, in whatever case it may be; as ನನ್ನಿಂದ ಮಾಡಲ್ಪಟ್ಟ ಕೆಲಸವು *the business that was done by me.*

If the action denoted by the active participle refer to some instrument, place, or to some other subordinate correlative, the agent is placed first in the nominative, then the object in the accusative case, then the participle, and finally the instrument, place, or the other correlative, to which the action refers; as ರಾಮನು ರಾವಣನನ್ನು ಕೊಂದ ಬಾಣವು *the arrow with which Ráma killed Ravana.*

If a neuter or active participle that is not preceded by a noun, be followed by a noun, the noun which follows the participle, in whatever case it may be, is the agent to the action denoted by the participle; but the noun which follows the active participle, sometimes also becomes the object affected by the action denoted by such participle; thus ಓಡಿ ದುಡುಕಿದ *the horse that ran; ಬಾರದ*

మనుష్యును *the man that did not come*; నాకాది దమనుష్యును *the man that saw*; ఓదిదపుస్తకపు *the book that was read*.

If a neuter or active participle preceded by a noun, in whatever case it may be, be followed by a noun in the nominative case, that case must sometimes in English be translated by the instrumental, locative, or other cases, according to the meaning of the sentence; as అంకశుకాట్టి బ్రాహ్మణును *the bramin to whom the cow was given*; or, *the bramin who gave the cow*; చూచుచున్న శినిదపెట్టినియు *the box from which the money was taken*; రావణునినున్న కుందబాణువు *the arrow with which Ravana was killed*; నానిరువమనియు *the house in which I live*.

It is here to be observed, that in adding the pronoun అడు to the past and negative participles, some changes are made which require particularly to be noticed. When the pronoun అడు is added to the past participles of regular verbs, and also to the negative participles derived from regular and irregular verbs, both the final syllable ద of the participle, and the pronoun అడు, are changed into డు; but if it be added to an affirmative past participle derived from an irregular verb, the penultimate letter డ్ of the pronoun అడు is doubled; thus నానుకొనినట్లున్నట్టిదేను *I said what I heard*; నానుకొనినట్లున్నట్టిదేను *tell me that which I have not heard*; అదరల్లికిదట్లున్నట్టిదేను *bring to me that which is not spoiled amongst them*.

All future participles become nouns by adding to them the pronouns అవను, అవను, అవను, అడు, and అవు, in order to denote an agent and its sex; as అనియువకుడు *a writer*; పాడువకుడు *a songstress*; పాడువకులు *makers*; పాడువకు *the thing that makes*; పాడువకులు *the things that make, &c.*

A mood corresponding with the subjunctive mood in English, is formed by the addition of the particles శి, హా, or అంశు, to the past participle, without

any distinction in respect to tense, number, or gender. This mood expresses condition, and has a present, past, or future meaning. A corresponding negative mood cannot be formed without the assistance of the past participles ಯಿದ್ದ or ದ್ಯಾದ.

EXAMPLE.

SINGULAR.

- 1 ನಾನುಮಾಡಿಹರಿ.....if I do.
- 2 ನೀನುಮಾಡಿಹರಿ.....if thou do.
- 3 { ಅವನುಮಾಡಿಹರಿ.....if he do.
ಅವಳುಮಾಡಿಹರಿ.....if she do.
ಅದುಮಾಡಿಹರಿ.....if it do.

PLURAL.

- 1 ನಾವುಮಾಡಿಹರಿ.....if we do.
- 2 ನೀವುಮಾಡಿಹರಿ.....if ye do.
- 3 { ಅವರುಮಾಡಿಹರಿ.....if they (m. and f.) do.
ಅವುಮಾಡಿಹರಿ.....if they (n.) do.

SINGULAR.

- 1 ನಾನುಕೊಟ್ಟೆಹಾ or ಕೊಟ್ಟಾಸ್ಯ.....although I give.
- 2 ನೀನುಕೊಟ್ಟೆಹಾ or ಕೊಟ್ಟಾಸ್ಯ.....although thou give.
- 3 { ಅವನುಕೊಟ್ಟೆಹಾ or ಕೊಟ್ಟಾಸ್ಯ.....although he give.
ಅವಳುಕೊಟ್ಟೆಹಾ or ಕೊಟ್ಟಾಸ್ಯ.....although she give.
ಅದುಕೊಟ್ಟೆಹಾ or ಕೊಟ್ಟಾಸ್ಯ.....although it give.

PLURAL.

- 1 ನಾವುಕೊಟ್ಟೆಹಾ or ಕೊಟ್ಟಾಸ್ಯ.....although we give.
- 2 ನೀವುಕೊಟ್ಟೆಹಾ or ಕೊಟ್ಟಾಸ್ಯ.....although ye give.
- 3 { ಅವರುಕೊಟ್ಟೆಹಾ or ಕೊಟ್ಟಾಸ್ಯ.....although they (m. and f.) give.
ಅವುಕೊಟ್ಟೆಹಾ or ಕೊಟ್ಟಾಸ್ಯ.....although they (n.) give.

Besides this, when the subjunctive mood is used in an affirmative sense, either in the present or past tense, the word ఇద్దరి which is composed of the past participle ఇద్ద, from the root ఇరు, and the subjunctive particle రి, is added to a present or past gerund; as నానుమాడుచున్నాను ఇద్దరి if I am doing; నిన్ను మాదియిద్దరి if ye had done; &c. And if the tense be required to be particularly restricted, it may be easily done by mentioning the particular time; as నీనునిన్నొకరిదరియవనుబరువను if thou didst call him yesterday, he will come; నానిగకాట్టిశియవనుతిన్నువను if I give him now, he will eat; నాళినియ్యళిదరియవనుక్కళియూను if thou wilt tell him to-morrow, he will hear it.

If a subjunctive mood be required of a negative signification, the word ఇద్దరి or యోదరి, which is composed of the past participle యోద, from the root యోసు, and the subjunctive particle రి, is added to a negative gerund, and is indefinite with respect to time; thus నీనునిన్నొకరినియోగదిద్దరి if thou hadst not gone yesterday to the catcherry; అవళిగవారదిద్దరి if she do not come now; అవరునాళికాడదిద్దరి if they do not give to-morrow.

Moods corresponding with the potential mood in English, are formed by the addition of certain defective verbs as auxiliaries to the infinitive of another verb terminating in అి. The defective verbs అూప and అూర are, however, always added to the infinitive terminating in అి.

The defective verbs అూప and అల్లి, and their negatives అూర and అరియ, are used to denote ability and inability. They have the personal affixes only, and are the same for all the tenses; but when the verb అల్లి is used after a noun, it then signifies knowledge; as నానానుమాబారవన్నుఅల్లిను I know that news; నానవనన్నుఅల్లి I know him; నానదన్నరియె I do not know that.

AFFIRMATIVE.

SINGULAR.

1 ನಾನುಮಾಡಲಾಪಿಸು or ಮಾಡಬಲ್ಲೆನುI can do.

2 { ನೀನುಮಾಡಲಾಪಿ or ಮಾಡಲಾವಿ..... }
 { ನಿಗನುಮಾಡಬಲ್ಲೆ or ಮಾಡಬಲ್ಲೆ... } } thou canst do.

3 ಅವನುಮಾಡಲಾಪಿಸು or ಮಾಡಬಲ್ಲನು ...he can do.

ಅವಳುಮಾಡಲಾಪಿಸು or ಮಾಡಬಲ್ಲಳು.....she can do.

ಅದು ಮಾಡಲಾಪಿಸು or ಮಾಡಬಲ್ಲದು.....it can do.

PLURAL.

1 ನಾವುಮಾಡಲಾಪಿಸು or ಮಾಡಬಲ್ಲೆನುwe can do.

2 ನಿಗನುಮಾಡಲಾಪಿಸಿರಿ or ಮಾಡಬಲ್ಲಿರಿ.....ye can do.

3 { ಅವರುಮಾಡಲಾಪಿಸು or ಮಾಡಬಲ್ಲರು }
 { ಅವಳುಮಾಡಲಾಪಿಸು or ಮಾಡಬಲ್ಲಳು..... } } they (m. and f.) can do.

ಅವುಮಾಡಲಾಪಿಸು or ಮಾಡಬಲ್ಲವು.....they (n.) can do.

NEGATIVE.

SINGULAR.

1 ನಾನುಮಾಡಲಾರಿಸು or ಮಾಡಲಿರಿಯೆನು..I cannot do.

2 { ನಿಗನುಮಾಡಲಾರಿ or ಮಾಡಲಾರಿ }
 { ನಿಗನುಮಾಡಲಿರಿಯೆ or ಮಾಡಲಿರಿಯಿ } } thou canst not do.

3 ಅವನುಮಾಡಲಾರಿಸು or ಮಾಡಲಿರಿಯನು..he cannot do.

ಅವಳುಮಾಡಲಾರಿಸು or ಮಾಡಲಿರಿಯಳು...she cannot do.

ಅದು ಮಾಡಲಾರಿಸು or ಮಾಡಲಿರಿಯದು....it cannot do.

PLURAL.

1 ನಾವುಮಾಡಲಾರಿಸು or ಮಾಡಲಿರಿಯೆನು....we cannot do.

2 ನಿಗನುಮಾಡಲಾರಿಸಿರಿ or ಮಾಡಲಿರಿಯಿರಿ.....ye cannot do.

3 { ಅವರುಮಾಡಲಾರಿಸು or ಮಾಡಲಿರಿಯರು .. }
 { ಅವಳುಮಾಡಲಾರಿಸು or ಮಾಡಲಿರಿಯಳು .. } } they (m. and f.) cannot do.

ಅವುಮಾಡಲಾರಿಸು or ಮಾಡಲಿರಿಯವು ...they (n.) cannot do.

The defective verb చ్చీక, and it's negative చ్చీడ, when used as auxiliaries, correspond in signification with the English verbs must and must not; but when used simply after a noun, they denote want or requisition; as న నన్నపుస్తకముల చ్చీక I want these books, న నగిడునాచ్చీక I require money. These verbs are the same for all the tenses; the negative verb only takes the personal affixes for the second person plural.

AFFIRMATIVE.

SINGULAR.

- 1 నానుమాడచ్చీక.....I must do.
- 2 నీనుమాడచ్చీక.....thou must do.
- 3 { అవనుమాడచ్చీక.....he must do.
అవ్వనుమాడచ్చీక.....she must do.
అదుమాడచ్చీక.....it must do.

PLURAL.

- 1 నావుమాడచ్చీక.....we must do.
- 2 నీవుమాడచ్చీక.....ye must do.
- 3 { అవరుమాడచ్చీక.....they (m. and f.) must do.
అవుమాడచ్చీక.....they (n.) must do.

NEGATIVE.

SINGULAR.

- 1 నానుమాడచ్చీడ.....I must not do.
- 2 నీనుమాడచ్చీడ.....thou must not do.
- 3 { అవనుమాడచ్చీడ.....he must not do.
అవ్వనుమాడచ్చీడ.....she must not do.
అదుమాడచ్చీడ.....it must not do.

PLURAL.

- 1 నావుమాడచీడ.....we must not do.
- 2 నీవుమాడచీడ, మాడచీడి or మాడచీడిరి....ye must not do.
- 3 { అవరుమాడచీడ.....they (m. and f.) must not do.
అవుమాడచీడ or మాడచీడవు..... they (n.) must not do.

The defective verb of the third person, neuter బరుడు, and it's negative బారడు, which are derived from the root బరు come, when used as auxiliary verbs, express liberty or possibility; and must be translated by the words may and may not. These verbs are the same for all the tenses and genders; but in some places they denote the act of coming only; thus :

AFFIRMATIVE.

SINGULAR.

- 1 నానుమాడబరుడు.....I may do.
- 2 నీనుమాడబరుడు.....thou mayest do.
- 3 { అవనుమాడబరుడు.....he may do.
అవళుమాడబరుడు.....she may do.
అడుమాడబరుడు.....it may do.

PLURAL.

- 1 నావుమాడబరుడు.....we may do.
- 2 నీవుమాడబరుడు.....ye may do.
- 3 { అవరుమాడబరుడు.....they (m. and f.) may do.
అవుమాడబరుడు.....they (n.) may do.

NEGATIVE.

SINGULAR.

- 1 నానుమాడబారడు.....I may not do.
- 2 నీనుమాడబారడు..... thou mayest not do.

- 3 { అవసూడవారదు.....he may not do.
అవళసూడవారదు.....she may not do.
అదుమూడవారదు.....it may not do.

PLURAL.

- 1 నావుమూడవారదు.....we may not do.
2 నీవుమూడవారదు.....ye may not do.
3 { అవరుమూడవారదు.....they (m. and f.) may not do.
అవుమూడవారదు.....they (n.) may not do.

The verb కూడువడు being the third person neuter, and it's negative కూడదు, which are derived from the root కూడు join, when used as auxiliaries, express possibility or liberty, and impossibility; and must be translated by the words may and may not. In other situations they denote the act of joining only; as అవనల్లికూడిదను he joined there.

AFFIRMATIVE.

SINGULAR.

- 1 నానుయ్యోగ కూడువడు.....I may go.
2 నీనుయ్యోగ కూడువడు.....thou mayest go.
3 { అవనుయ్యోగ కూడువడు.....he may go.
అవళనుయ్యోగ కూడువడు.....she may go.
అదుయ్యోగ కూడువడు.....it may go.

PLURAL.

- 1 నావుయ్యోగ కూడువడు.....we may go.
2 నీవుయ్యోగ కూడువడు.....ye may go.
3 { అవరుయ్యోగ కూడువడు.....they (m. and f.) may go.
అవుయ్యోగ కూడువడు.....they (n.) may go.

NEGATIVE.

SINGULAR.

- 1 ನಾನುಯ್ಯಾಗ ಕೂಡದು.....*I may not go.*
- 2 ನೀನುಯ್ಯಾಗ ಕೂಡದು.....*thou mayest not go.*
- 3 { ಅವನುಯ್ಯಾಗ ಕೂಡದು.....*he may not go.*
 { ಅವಳುಯ್ಯಾಗ ಕೂಡದು.....*she may not go.*
 { ಅದುಯ್ಯಾಗ ಕೂಡದು.....*it may not go.*

PLURAL.

- 1 ನಾವುಯ್ಯಾಗ ಕೂಡದು.....*we may not go.*
- 2 ನೀವುಯ್ಯಾಗ ಕೂಡದು.....*ye may not go.*
- 3 { ಅವರುಯ್ಯಾಗ ಕೂಡದು.....*they (m. and f.) may not go.*
 { ಅವುಯ್ಯಾಗ ಕೂಡದು.....*they (n.) may not go.*

The defective verb ತಕ್ಕಡ್ಡು is used as an auxiliary to denote fitness or propriety, and is equivalent to the English auxiliary verb *ought*. This verb has no restriction as to time; nor has it a negative form. This defect is supplied by the defective verb ಕೂಡದು; thus:

AFFIRMATIVE.

SINGULAR.

- 1 ನಾನುಬರಿಯ ತಕ್ಕಡ್ಡು.....*I ought to write.*
- 2 ನೀನುಬರಿಯ ತಕ್ಕಡ್ಡು.....*thou oughtest to write.*
- 3 { ಅವನುಬರಿಯ ತಕ್ಕಡ್ಡು.....*he ought to write.*
 { ಅವಳುಬರಿಯ ತಕ್ಕಡ್ಡು.....*she ought to write.*
 { ಅದುಬರಿಯ ತಕ್ಕಡ್ಡು.....*it ought to write.*

PLURAL.

- 1 ನಾವುಬರಿಯ ತಕ್ಕಡ್ಡು.....*we ought to write.*
- 2 ನೀವುಬರಿಯ ತಕ್ಕಡ್ಡು.....*ye ought to write.*

- 3 { అవసరమయితే క్కడు.....they (m. & f.) ought to write.
 { అవసరమయితే క్కడు.....they (n.) ought to write.

NEGATIVE.

నానుబయింకాడదు.....I ought not to write, &c.

Besides the verbs that have already been mentioned as corresponding with the potential mood, there are several others, the use of which it is necessary to explain, as they might otherwise embarrass, or even mislead, the student.

The present and aorist tenses of the root యాఱ్యు go, when added to an infinitive terminating in అ, denote futurity; as నానుబయింకాడయాఱ్యు క్కెనే I am going to read; నానునాఱ్యుంకాడయాఱ్యు క్కెనే I will see, &c.

The verbs కొడు, కొడిను, or ఇను, signifying give or allow, when added to an infinitive as auxiliaries, denote the act of allowing or permitting a thing to be done; thus కొడు and కొడిను are added to the infinitive terminating in అ, and ఇను to that terminating in అలు; as అవనన్నుబయింకాడు allow him to write; నన్నునడియకొడిను let me or allow me to walk; అవనన్నుంకాడలిను allow him to do.

The defective verb డిలు is used as an auxiliary to denote want of consent, and is always added to an infinitive terminating in అ. It has the personal affixes only, and always expresses negation; as :

SINGULAR.

- 1 నానుంకాడలిను.....I will not do.
 2 నీనుంకాడలిను.....thou wilt not do.
 3 { అవనుంకాడలిను.....he will not do.
 { అవళుంకాడలిను.....she will not do.
 { అదుంకాడలిను.....it will not do.

PLURAL.

- 1 నానుంకాడలిను.....we will not do.

2 నీవు మాడలొల్లరి.....ye will not do.

3 { అవరు మాడలొల్లరు.....they (m. and f.) will not do.

{ అవు మాడలొల్లవు.....they (n.) will not do.

When the irregular verb పడు suffer, is added to neuter nouns denoting bodily suffering or mental affection, a compound verb is formed of a neuter signification; as శ్రయ పడు fear; అంశ్యి పడు love; విబార పడు be sorrowful.

The verb కొల్సు, implying the act of buying or taking, when added to a past gerund, restricts the action denoted by the gerund exclusively to the agent; as అంశ నంమనిన్యంస్థ రాండు రంమంఢి కొంఢ సు he has made an agreement (for himself) about that house; అంకాగ ఢ వన్న వన్యంఢి కొంఢ సు he read the paper (for his own benefit).

The verbs డాశు and బిడు, when added to a gerund, give a meaning directly contrary to the above, and denote that the agent has no benefit in the action; as అవనంండు కాగ ఢంబ రిడు డాశి ఢ సు he wrote a paper (for some other person); అవనిని డంవ సుకొల్సు బిడు give him the money.

The verbs బరు and గురు, when added to present gerunds, denote the action expressed by the gerund to be habitual, and of continuance; as అవసు పకా రాపండు రైబంఢ సు he continued to do kindness; అవసు పుస్తక గల్గు న్నంఢు రై డు ఢ సు he was in the habit of reading books.

When the pronouns అవసు, అవుసు, అడు, and their plurals, are added to the participle లు, signifying being, and also when the affix వ and the personal affixes, with the exception of అడు and అవు, are added to the same, and used after an infinitive terminating in లు, it denotes an obligation without any reference to time, as in the following examples.

SINGULAR.

- 1 నానుకొడలుళ్ళవను or కొడలుళ్ళవెను....I am to pay.
- 2 నీనుకొడలుళ్ళవను or కొడలుళ్ళవి.....thou art to pay.
- 3 { అవనుకొడలుళ్ళవను.....he is to pay.
- { అవనుకొడలుళ్ళవను.....she is to pay.
- { అదుకొడలుళ్ళదు.....it is to pay.

PLURAL.

- 1 నానుకొడలుళ్ళవను or కొడలుళ్ళవెను.....we are to pay.
- 2 నీనుకొడలుళ్ళవను or కొడలుళ్ళవి.....ye are to pay.
- 3 { అవనుకొడలుళ్ళవను.....they (m. and f.) are to pay.
- { అనుకొడలుళ్ళను.....they (n.) are to pay.

The neuter defective verbs *అంటు* and *అవు*, signifying *there is*, or *there are*, denote the existence of a thing, and have neither the personal affixes nor those of time, but are used for all the tenses without any reference to time, sex, or number; as *అబ్బువ్రాహ్మణులుంటు* *there was a brahmin*; *అరసరుంటు* *there are kings*; *స్త్రీయరుంటు* *there are females*; *అంబునగుంటు* or *అవు* *there are elephants*; *అంబునగుంటు* *there are good horses in that country*. Their negative *ఇల్లు*, when added to a noun denotes the non-existence of a thing; and when it follows an infinitive terminating in *లు*, it denotes the negation of the action implied by the infinitive. It is also used as a negative answer to a question; thus *ఈపెట్టినియల్లిరుంబిల్లు* *there is no money in this chest*; *అవనల్లియిల్లు* *he is not there*; *నీవ్యాదలిల్లు* *ye did not read*; *అవనుశిల్లిల్లు* *he did not hear*; *అంబునగుంటు*

are there elephants in that country? ಇಲ್ಲ no. ಈಕೆಲಸವೆಷ್ಟುಮಾಡಿದ್ದುಂಟೆ
did you do this business? ಇಲ್ಲ no. This word defines neither time, gender,
person, nor number.

The defective verb *ಹಳುದು*, signifies *it is*, or *yes*. This verb is used as an
answer to a question, and denotes the affirmation of the action and of the genus;
thus *ನಿನ್ನವಸುನಾರ್ಯಾದಿದನೈ* did he see thee? *ಹಳುದು* yes; *ಅಂಪುನುಕವವನ
ದೈ* is that his book? *ಹಳುದು* yes; *ಇದುಬೆನ್ನವೈ* is this gold? *ಹಳುದು* yes;
ಇದುಕಲ್ಲಿ is this stone? *ಹಳುದು* yes. It's negative *ಅಲ್ಲ*, signifying no, is
used to deny the genus, but not the existence of the object; as *ಅದುಪ್ಪರ್ವತವೈ*
is it a mountain? *ಅಲ್ಲ* no; *ಅದುಮೋಡವು* it is a cloud; *ಅದುವಜ್ರವೈ* is
that a diamond? *ಅಲ್ಲ* no; *ಅದುಗಾಜಿನಶಕಲವು* it is a picce of glass.

The defective verb *ನಾಕು*, signifies *enough*, or *it suffices*, but is not deter-
minate in respect to tense, person, gender, or number; thus *ನಿನಿರೋನಾಕು*
this money is enough for thee; *ಅವನುಸಂಗದಮುಡ್ಧಾಮಾದಲಿಕ್ಕಿಯೊಸ್ಸಿನೆಗ
ಳುನಾಕು* these forces are sufficient to give him battle.

When two or more nominatives are used in a sentence, the verb must be of
the plural number, agreeing in person and gender with the noun last placed ;
as *ರಾಮನುಲಕ್ಷ್ಮಣನು ಹನುಮಂತನುಜಯಿಸಿದರು* Ráma, Lacshmana, and
Hanumantu, conquered; *ಅರಸುಗಳೂ ಅರಸಿಯೂ ಅರಿಯೂ ಬಂದವು*
the kings, queen, and the elephant, are come; *ಶಂಭಿಯೂ ಶಾಯೂ ಕೂಸುಗಳೂ
ಸುಖವಾಯಿದ್ದವು* the father, mother, and the children, lived happily ;
ಕೃಷ್ಣನಿಂದಕಂಸನುಅವನಾನಿಯುಳಿಲ್ಲುಟ್ಟವು Camsa and his elephant
were killed by Crishna. If the nominative, however, be a collective noun, the
verb may be either of the singular or plural number; as *ಕುದುರಿಬಂತು* or
ಕುದುರಿಬಂದವು the horses came.

When two or more nominatives of different genders, are used together in a

sentence, the verb and the pronoun that refer to them must be of the plural number; and must agree in gender with the nominative last placed; thus అంకకూయింను సూం అల్లిసింయోదరవరస్సనానునా;దిదేను *the cows and the female are gonethither, and I saw them*; అంమనుస్వనూఅవ నయింద రియూ గిరియూబరుక్రవేయస్సాల్లిసింబండు శ్రిరిదాగనానునిమగిరిళు సు క్రి; నే *that man, his wife, and the parrot, are coming; and, when they arrive, I will let you know.*

When two or more personal pronouns of the singular or plural number are used together in a sentence, if one of them be of the first person, the verb or pronoun which refers to them, must be of the first person plural; as అవనూనీనూనానూమ్మీ సూరిశియోదేవనావల్లిరువాగ సుఖవాగిడైవు *he, thou, and I, went to Mysoor; and, whilst we resided there, we lived very happily.* But, if one of them be of the second person, and there be no first person in the sentence, the verb or the pronoun which refers to them must be of the second person plural; thus నీసూఅవనూ బుద్ధివంక్రైరాగిద్దిరియడరిం దనిమ గ్నిపుస్తకవస్సుకొడు పె *thou and he are sensible; and I, therefore, will give you this book.*

The first and third persons singular of verbs in the past tense, and in the first form of the future in the affirmative and negative moods, are frequently, without impropriety, deprived of the final syllable ను of the personal affix; thus నాను బందేను or బందే *I came*; అవను ఘండిదను or ఘండిద *he did*; నాను మాడు వెను or మాడువే *I will do*; అవను కూరియవను or కూరియవ *he will dance*; నాను యాదేను or యాదే *I will not sing*; అవను బళియను or బళియ *he will not write.*

The first, second, and third personal pronouns are frequently omitted when nominatives to a verb, without any impropriety, and are understood by the termination of the verb; thus బందేను or బందే *I came*; నూయదిది *thou sawest*; ఓదిదను or ఓదిద *he read*; యాదిదను *she sang*; య్రిదరు *they told*; ఓదితు *it ran*; శ్రిరిదవు *they (n.) arrived.*

When the present gerund is twice repeated, it denotes the gradual progress of an action, or the continuance of it; thus ಅವಸುಮೆಲ್ಲನಿಡಾರ್ಯಸು ಶ್ರಾಂಯ್ಯಸು ಶ್ರಾಂಯ್ಯಾರಾತ್ರಿ ಯಾಪಟ್ಟನಾಕ್ಕಿಮುಟ್ಟುವಮು by continuing to go slowly, he will reach that city to-night; ಈಶ್ವಾಷಿನಿಮಗ್ಗಸಬಹಳ್ಳಪ್ರಯಾಸವಾಗಿ ಕಾಗುಶ್ರದ್ಧಿಯಾದ ರೆಟೆದುಶ್ರಾಯೊಡುತ್ತೆನು. ಲಕ್ಷವಾದಿಶ್ರದು this language appears to you very difficult now, but by your continuing to read, it will become easy; ಇರುಶ್ರಾಯಿರುಶ್ರಾಯವನನ ಜಿಶಿನಿಮಗಿತಿಳಿವಿಸು you will learn his conduct by degrees.

When various minor actions of others are represented as contemporaneous with the chief action performed by the principal person mentioned in the sentence, a number of infinitives terminating in ಉ are placed before the verb denoting the main action, and sometimes the past gerund ಅಂಗಿ is also added to the infinitives; as ಲಂಕಾಪಟ್ಟಿನಾ ದಲ್ಲಿರಾಶ್ಚ ಸಸ್ಯೆವೆ ಗಳು ದುಖಿಸಲು ವಾನರ ಸ್ಯೆವೆ ಗಳು ಸಂತ್ರಾಷಿಸಲು ದೇವ ಶಿಗ್ಗು ರಾಮ ಜಯ ವಸ್ತು ಪ್ರಾರ್ಥಿಸಲು ಶ್ರೀ ರಾಮ ಸು ದುರ್ಜನನಾದ ರಾವಣಾನ ಸ್ತು ಸಂಕು ರಿಸಿದನು or ಲಂಕಾಪಟ್ಟಿನಾ ದಲ್ಲಿರಾಶ್ಚ ಸಸ್ಯೆವೆ ಗಳು ದುಖಿಸಲಾಗಿ ವಾನರ ಸ್ಯೆವೆ ಗಳು ಸಂತ್ರಾಷಿಸಲಾಗಿ ದೇವ ಶಿಗ್ಗು ರಾಮ ಜಯ ವಸ್ತು ಪ್ರಾರ್ಥಿಸಲಾಗಿ ಶ್ರೀ ರಾಮ ಸು ದುರ್ಜನನಾದ ರಾವಣಾನ ಸ್ತು ಸಂಕು ರಿಸಿದನು whilst the forces of the Rácshasas were grieving in the city of lanca, whilst the forces of the Vánarás were rejoicing, and whilst the Dévás were praying for the victory of Ráma, Ráma killed the wicked Rávana.

In some places the repetition of the same word gives a peculiar meaning, according to the mode in which it is used; and this often occurs both in speaking and writing; thus the repetition of a noun, and sometimes with the addition of ಅಂಗಿ, expresses excess in degree, quality, and quantity, and abundance, and also sometimes denotes each; the repetition of an adjective expresses excess in degree and quality; of a verb of the affirmative mood, contempt and ironical

reproach ; of a past gerund, habitual continuance ; and of a word imitating a sound, imitation.

EXAMPLES.

అంకం పుష్పములూయిది *that path is thorny* ; మనుష్యులనుష్ట
నిగంధువరదా ప్రకారం *at one pagoda each person* ; తింకనుగళిగం
దువరదామీరిని *at one pagoda per month* ; దాడుదాడుదురు *very*
large horses ; అవనుమాదిదమాదిద *he has done, that is to say, he has not*
done ; అవనన్నుకేళిళిళినాకాయలు *I am tired of constantly asking him* ;
గళిగళింపుభనియాయిలు *it sounded galagala.*

OF INDECLINABLE WORDS AND PARTICLES.

The postpositions సంకడ, సంకార, ఒడని, కూడ *with* ; బస్యి, నిమిత్త, తునుక
నిమిత్తవారి, తునుకారి *on account of* ; తనక, వరిని, వట్టిని, పర్యంత్ర *till,*
until, or as far as, నుత్త, నుత్తలు, నుత్తు *about, or around* ; బళిక, తరువాయ
after ; and బళియ *near* ; are always added to nouns in the genitive case ; and
ఓసర, ఓస్తర, or ఓస్తరవారి, *for* ; ఇంత, ఇంతలు, అంత, or అంతలు *than* ; and
ముంబి, or ముంబితవారి *before* ; to nouns in the dative case, to denote relation ;
as will be perceived in the following examples.

సంకడ, సంకార, ఒడని, కూడ *with.*

అరసనసంకడ ప్రధానిమాతాడు త్రిద్దమ *the minister was speaking*
with the king ; అంకళినసంకారక రుయాయిలు *the calf went with the*
cow ; నీను నన్నాడ నెమాతాడ వీడ *speak not thou with me* ; ఈసంక
టియోడ నెళిరిక కాగడ గళిళియవి *where are the papers connected with this*
business? అవనకూడయారుయాడరు *who went with him?* It is to be
observed that these postpositions are not used as prepositions are in English,
when an instrumental cause is to be expressed ; thus, when we say, *he stabbed*
her with a dagger, it must be translated అవనవళ్ళుకటారియిందిరిదను,
not కటారియ సంకార &c.

ಬಳ್ಳಿ, ನಿಮಿತ್ತ, ತು ಸುಕ, ತು ಸುಕಾಗಿ on account of.

ಅರಾಢನೆ ಯಬಳ್ಳಿಢಾ ತಾ ಡು ತ್ರಿಡ್ಲೆಸು I was speaking regarding that house; ಈಕಿಲಸ ಡನಿಢಿ ತ್ರೆವಾಗಿ ಸಿಪುಘಾಯ ಪ ಡೆವೈಡಿರಿ fear not on account of this business; ಈಡೂವಢ್ಢುಕಾಡುವ ಡರ ತು ಸುಕ ವನ ಸ್ಢುಕ ಕಿ ಡೆ ಸು I called him in order to give him this money. These postpositions are also sometimes added to participles; as ನಾನಾಕು ಡು ಕಿಯ ಸ್ಢುಕಾಳ್ಳ ವನಿಢಿ ತ್ರೆವಾಗಿಯೊ ಫುಢ ಸು ಪ್ಪನ ಸ್ಢುಕಾಳ್ಳ ವಿನಿ ಡೆ ಸು I sent a man in order to purchase that horse.

ತನಕ, ವರಿಗೆ, ಪರೈಂ ತ್ರ, ಢಟ್ಟಿಗೆ till, until, or as far as.

ನಾಸು ತ್ರೈರಂಗ ಪಟ್ಟಿಗಾ ಡ ತನಕ, ವರಿಗೆ, ಪರೈಂ ತ್ರ, ಢಟ್ಟಿಗೆ, ನಾಡಿಯಿ ಡ್ಲೈನೆ I have seen (the country) as far as Seringapatam; ಅರಾಢತಿಂಗ ಳ್ಳ ಗ ಳ್ಳ; ತನಕ, ವರಿಗೆ, ಪರೈಂ ತ್ರ, or ಢಟ್ಟಿಗೆಯ ವನಿಗೆ ಸಂಬಳ್ಳ ಕಾಡು ತ್ರಾಯಿ ಡ್ಲರು they continued to give him wages till six months ago. These postpositions are also sometimes added to participles; as ಅರ ಸರ ಢನೆಯಿಂ ಡಾರಾ ಡು ವ ತನಕ, ವರಿಗೆ, ಪರೈಂ ತ್ರ, or ಢಟ್ಟಿಗೆನಾಸು ತ್ರ ಧಾನಿಯ ಸಂಗ ಡ ಢಾ ತಾ ಡು ತ್ರಿಡ್ಲೆಸು I was speaking to the minister till the king set out from his palace. When the last of these postpositions ಢಟ್ಟಿಗೆ is added to certain pronouns, it must be translated into English in the following manner; ನಿಢ್ಢುಢ್ಢೈಗೆನಿಢು ಢಾರಾ ಡು speak thou for thyself only; ಅವನಢ್ಢೈಗೆಯವ ಸುಜಾ ತ್ರ ತೆಯಾಗಿ ರ ಫೈಕು he himself must be careful.

ಸುತ್ತು, ಸುತ್ತು, ಸುತ್ತುಲು about, or around.

ಅವನ ಸುತ್ತು, ಸುತ್ತು, or ಸುತ್ತುಲರು ವಢು ಸು ಪ್ಪರು ಬರು ಳ್ಳ ಯೊಗೈರು the persons about him are very respectable; ಅರಾಘಾಯ ಸುತ್ತು, ಸುತ್ತು, or ಸುತ್ತುಲಾರಾ ಡು ಗಾಡೆಡಾ ಕ ಫೈಕು ಳ್ಲ ಡಿ ಡ್ಲ ಕಿ ಬರು ಳ್ಳು ಪ ಡುವ ವಾಗಿ ಡ್ಲರು a wall must be raised around that well, or it will prove dangerous.

బళిక, తరువాయ after.

అదరబళిక or తరువాయాశీలసపె, నాయలు what became of that business after that? అంకాగడగళస్సనాదబళిక or తరువాయాసంగ తినిమసి విశదవారిళిదియలు you will become acquainted with this subject after perusing those papers. These postpositions are also sometimes added to the past participles; as నీనూరినియోదబళిక or తరువాయ ననిగుత్తె రాబరియలిల్లు you have not written to me since you proceeded to your village; నీవుయ్యిళిదబళిక or తరువాయన న్యసమాచార పుళియిలు after you had stated this news, I became acquainted with it.

బళియ, బళియల్లి near.

నీనవనబళియయోగచ్యిడ do not go near him; అవనబళియల్లిద్దజనరు బరళుబుద్ధివంతురు the persons that were near him are very sensible. The word బళి takes also the affixes of the instrumental and dative cases; as అరస నబళియిందబందమసు శ్యసు the man that came from the king; అవనరమ నీయబళినియోదసు he went towards the palace.

ఓస్తర, ఓసర for, in order, or regarding.

ఈనామానుగళుమనియన్నకట్టువదక్కాయస్తర తరల్వట్టివె these materials were brought for the purpose of building a house; అవసురాసుతప్పి సీకాళు వదక్కాయస్తరయింగిమాతాడుత్రాని he speaks in this manner in order that he may escape; నినాయస్తర వనసంగ డనిన్నిమాతాడు త్రిద్దిసు I was speaking to him yesterday regarding you. These postpositions are added to the participles also; but they are not used in places where the English word for is used to signify instead of.

గ్గం త, గ్గం తలు, అంత, అంతలు than.

అవనింతలుసి సుబుద్ధివంతురు thou art wiser than he; నన్నకు దుకిగం తనినకు దుకి దాల్లుదు your horse is greater than mine; అంపట్టణాక్షంత

or ಅೂಪಟ್ಟಣಾಕ್ರಂತಿಶ್ಯಪಟ್ಟಣಾ ಬಹುಭವಶಾಲವಾದದ್ದು this city is more spacious than that.

ಮುಂಚೆ, ಮುಂಚೆತೆವಾಗಿ before.

ನನಗಿಮುಂಚೆಯವನುಮಾತಾಡುತ್ತಿದ್ದನು he was speaking before me ; ನಿಪು ಮುಂಚೆತೆವಾಗಿನ ನನಗಿಯೈಳಿಡ್ಡರಿನಾನವನ ಸಂಗಡ ಮಾತಾಡುವೆ if you had told me before, I would have spoken to him. They are added to the present and negative participles also ; as ನಾನುಯೈಳುವಮುಂಚೆನಿಸು ಮಾತಾಡದಿಡ್ಡ speak not before I tell you ; but they are not used to express the word before, when signifying presence. In such places the word ಮುಂದೆ or ಎದುರಿಗೆ is used ; as ಅೂತಪ್ಪುಮಾಡಿ ದವನು ಮೀಜಿ ಸ್ತ್ರೀಟಿನವರ ಮುಂದೆ or ಎದುರಿಗೆ ತರಲ್ಪಟ್ಟನು the offender was brought before the magistrate.

ಮೈಲಿ upon or above, ಕಿಳೆಗೆ down, under, or below, are also used as postpositions, and added to genitives ; and ಮೈಲಿ is sometimes added to the past and negative participles also ; as ಈ ಕಾಗದಗಳನ್ನು ಮೈಲಿಯ ಮೈಲಿವು leave these papers upon the table ; ನಿಪು ಬಂದ ಮೈಲಿ ನನಗಿ ನೆನಿಪು ಮಾಡಿರಿ remind me on your coming ; ಅೂ ಮೈಲಿನಾಸು ನನ್ನ ಮನೆಗೆ ಯಾಡೆನು upon that I went to my house ; ಮೈಲಿನಾಡಿದ ರಿನಕ್ಷತ್ರಗಳ ಕಾಣುತ್ತವೆ if you look above, the stars appear ; ಅೂ ಮರದ ಕಿಳೆಗಾ ಬಮನು ಸ್ವಪ್ನಕೂಶಿಡ್ಡನು a man was sitting under that tree ; ಭೂಮಿಯ ಕಿಳೆಗೆ under or below the ground.

ಯಾರ್ತು, ಯಾರತು, or ಯಾರಾರ್ತು without, except, but, or unless.

When these postpositions are added to an accusative, they signify without or except ; and, if added to any word terminating with the emphatic ಓ, they signify but ; and when joined to a verb of the subjunctive mood terminating in ರಿ, and the emphatic ಓ, they signify unless ; as ನಿಮ್ಮನ್ನು ಯಾರ್ತು ಗಿನಾನಿಕೆ ಲನವನ್ನು ಮಾಡಲಾರಿ I cannot do this business without you ; ಅವನು ಯಾರ್ತು ನಿನ್ನಿಲ್ಲವು ಬಂದಿರಿ come all of you except him ; ನಾನವನನ್ನು ನಾಡಿದ್ಡಿಯಾರ್ತು

క్షేపన సంకడ మారాడల్లి I saw him, but did not speak to him ; నివ, శ్యేళిడశ్యెయార త వ నుకం డవదిల్లి he will not give it, unless you ask for it.

ADVERBS.

An adverb in this language is not, as in English, used at the end of a sentence, but always precedes a noun of quality, a verb, a participle, or a gerund, and sometimes also another adverb, to express some circumstance regarding it ; as అవను బరుళ దాడ్డమను వ్యను he is very great man ; అవను మెల్లిని మారా డుత్రావె he speaks slowly ; అవను నెట్టిని దారాడను he went straightly ; అల్లింక తిరిగి బండమను వ్యను the man that returned thence ; నిను ల్యే ఘ్ర వాగి య్యాయుల్లి కాడుకాం ది రచ్యేకు you must go soon, and remain in attendance there ; అవను బరుళ జాన్య శీయూని నడి దుకాండను he behaved very diligently.

The adverbs యాని or యాని in that manner, య్యాని or య్యాని in which manner? are sometimes used simply as in English ; thus నివయని or యాని మారాడచ్యేదిరి speak not ye in that manner ; నాన వన సంకడ య్యాని or య్యాని మారాడచ్యేకు in what manner must I speak to him? When యాని or యాని is added to a noun in the genitive case, or to a participle, it signifies like, so that, and as if ; thus ఈ కల్లువ బ్రద యాని కాణు త్రేది this stone appears like a diamond ; నాను శ్యేస వయాని ఘ్ర ట్టియూని య్యోడు read loudly that I may hear ; అవన దస్సురాను న్యాది యాని మారాడుత్రావె he speaks as if he had seen it. When the emphatic ఏ is added, it then signifies in the same manner ; as అవను నియ్యేళి యాని మారి డను he acted in the same manner as you told him. When the word అదరు is added to యాని it signifies or, at least, and even ; as యాంకాదరు య్యాని యాదరు మారాడచ్యేకు you must do in that or this manner ; యాంకాద రుమాడు do at least in that manner ; యాంకాద రు మారాడల్లి he did not act even in that manner. When

the word ಅಂದರು or the particle ಉ is added to ದ್ಯಾಂನಿ, it signifies at any rate ; as ದ್ಯಾಂಗಾದರು or ದ್ಯಾಂಗಾ ಈ ಸಂಜೆನಿಕಾದವೈಕು at any rate you must give it this evening.

The adverb ಅಂದ then, is always added to participles instead of when, but ಯಾವಾಗ is used interrogatively ; as ವಾಸುಯೈಳಿದಾಗ ನನ್ನ ಸೂತೆನ್ನುವೆನುಳಿ ಫಲಿಲ್ಲ thou didst not listen to me when I told thee ; ಅವ ನಮನಿನಿಯಾವಾಗ ಹಾರ್ಯದಿ when didst thou go to his house? When the word ಅಂದರು is added to ಯಾವಾಗ, it signifies at any time, or ever ; and when the conjunctive particle ಉ is added, it signifies always, or at all times ; as ನಿಸುಯಾ ವಾಗಾದ ರೂ ಅವನಮನಿನಿಯಾದ ಝಂಟ್ರಿ ದಿದst thou at any time go to his house? ಅವನು ಯಾವಾಗಲೂ ಬರೆಯುತ್ತಾಯಿರುತ್ತಾನೆ he is always writing.

ಅಂತೆ or ಓಪಾದಿಯಲಿ like.

These adverbs are always added to genitives ; as ಅಮನಂತೆಯರ ಸಿಲ್ಲ there is no king like Ráma ; ಸಿಕ್ಕು ದ್ಯಾವಾದಿಯಲಿ ಜಿಸಿದ ಸು he roared like a lion. When ಅಂತೆ is added to a participle, it signifies so that ; as ನಾವಲ್ಲಿಬಂದು ಶೈ ರುವ ದಕ್ಕಿಮುಂಪೆ ಸೊಡ ರೂ ಶಾಸತ್ರಾಗ ಸಂಸಿ ಧವಾರುವಂತೆಯ ಪುಣಿ ಮಾಡ ವೈಕು you must give orders so that the ryots and curnums may be present before we arrive there. When ಅಂತೆ is used at the end of a sentence, it signifies that the person who speaks does not know the thing himself, but only heard from others ; as ಅವನು ಬಹಳ ಒಡ್ಡಿವಂ ತನಂತೆ he is said to be very wise.

ಅಂತ, ಅಂತು, or ಎಂತ, ಎಂತು.

ನಿವ್ಯರೂವನ್ನು ನನನಿಕಾದವೈ ಕಂತ or ವೈಕಿಂತ ವಸುಯೈಳಿ ದನು he said, you must pay me this money ; ಮಳೆಬಂದಿಂತೆಂ ತು or ಬಂದಿಂತೆನು ನನಿ ಕಾಗು ತ್ರದೆ it appears to me that there will be rain. Sometimes the conjunctive particle ಉ is added to these words when two or more sentences of the

description here undermentioned are joined together to complete a period ; thus
 ಅಂತಃಕಾಲಿಕವಾಗಿ ಉತ್ತರಿಸಿದನು ಶ್ರೀನಿಂಶಲೂಪಿಣಿಯವರ ಮೇಲೆ ನನಿಸಿ
 ನುಡುವರಾಗಲೂ ಧರ್ಮವನ್ನು ಶ್ರೀನಿಂಶಲೂಪಿಯವರ ಹೆಸರು ಹೇಳಿದನು he said that he was going
 to mangalore ; and that when he arrived there, he would send me a hundred pa-
 godas ; ಅಂತಃಕಾಲಿಕವಾಗಿ ಉತ್ತರಿಸಿದನು ಶ್ರೀನಿಂಶಲೂಪಿಯವರ ಹೆಸರು ಹೇಳಿದನು he said
 that that city was very large ; that there were a great many merchants there ;
 and that if I went there, it might be very advantageous to me. It may further
 be remarked, that the verbal noun ಎಂಬುವುದು the act of saying, and the past
 gerund ಅಂತಃಕಾಲಿಕವಾಗಿ having become, are sometimes used in place of ಎಂತ ; thus ಶ್ರೀ
 ನನಿಸಿದನು ಧರ್ಮವನ್ನು ಹೇಳಿದನು he said that he had been
 very much oppressed ; ಅಂತಃಕಾಲಿಕವಾಗಿ ಉತ್ತರಿಸಿದನು ಶ್ರೀನಿಂಶಲೂಪಿಯವರ ಹೆಸರು ಹೇಳಿದನು
 ಗಡನು ನುಡುವರಾಗಲೂ ಧರ್ಮವನ್ನು ಹೇಳಿದನು he said that he was going to
 mysoor, and that I must follow him.

ಅಲ್ಲವೆ

This word when used interrogatively, signifies is it not ? and sometimes it
 signifies or, as ಅಂತಃಕಾಲಿಕವಾಗಿ ಉತ್ತರಿಸಿದನು ಶ್ರೀನಿಂಶಲೂಪಿಯವರ ಹೆಸರು ಹೇಳಿದನು is not this paper his writing?
 ಅವನು ರಾಮನಲ್ಲವೆ is not he Rāma ? ಅವನು ಮನೆಯಲ್ಲಿಯಿದ್ದಾನಾ ಅಲ್ಲವೆ
 ಉತ್ತರಿಸಿದನು is he in the house, or has he gone out ?

ಅಲ್ಲದೆ

This word signifies or, but, and besides, as in the following examples ; ಶ್ರೀ
 ಶ್ರೀಶೈಲವೆ ಮೀಡವೆ is it a mountain or a cloud ? ಮಾತನಾಡಿದನಲ್ಲದೆ ಬಿ
 ತಿಳಿಸಿದನಲ್ಲದೆ he spoke, but did not write ; ಅವನಲ್ಲದೆ ನಾಲ್ಕು ಮಂದಿ ಬಂದರು four
 people came besides him.

The adverb ಅಂತಃಕಾಲಿಕವಾಗಿ is sometimes prefixed to words to denote the superlative
 degree ; thus ಅವರು ಅಂತಃಕಾಲಿಕವಾಗಿ ಸಂತೋಷವಾಗಿದ್ದಾರೆ they are very glad. At
 other times it denotes many or much ; as ಅಲ್ಲಿ ಅಂತಃಕಾಲಿಕವಾಗಿ ಜನವಿತ್ತು there were many

people there ; ಅವನು ಬಹಳ ರೂವನ್ನು ಸಂಪಾದಿಸಿದನು *he procured much money.*

The words ಅಂಥಾ of that kind, ಇಂಥಾ of this kind, and ಎಂಥಾ of what kind? are used as follows ; ಅಂಥಾಮನು ಸ್ವನು ಯಾರೂ ಇಲ್ಲ there is not any person of that kind ; ನಾನಿಂಥಾ ಕುದುರೆಯೊಂದು ಕೊಳ್ಳಬೇಕಾಯಿದೆ I want to buy a horse of this kind ; ಅವನೆಂಥಾಮನು ಸ್ವನು ನಾನನ ರಿಯೆ I know not what kind of man he is.

CONJUNCTIONS.

ಉಂಡರು

This word sometimes signifies or, and at others any, even, at least ; thus ರಾಮ ನಾದರು ಲಕ್ಷ್ಮಣನಾದರು ಕ್ರಶನಾದರು *Ráma, Laeshmana, or Bharatu* ; ಯಾರಾದರು ಬಂದರೆ if any person come ; ಎಲ್ಲಿಯಾದರು at any place ; ಯಾವಮನು ಸ್ವನನ್ನಾದರು ಕಳುಹಿಸು send any man ; ಅವನಿಗಾದುಕಾಸಾ ದರು ಕೊಡವೇಡ do not give him even a single cash ; ನಾಳೆಯಾದರು ಕೊಡು ಶ್ರಿಯೆ will thou at least give it to-morrow?

ಊನರೆ

This word signifies but ; thus ನಾನು ಸವೈಳೆನಾದರೆ ಯವನು ಕೇಳಲಿಲ್ಲ I told him, but he did not listen to me.

ಊನಲಿ

This word signifies or ; thus ಅರಸನಲಿ ಪ್ರಧಾನಿಯನಲಿ ಯಿಲ್ಲಿಗೆ ಬಂದರೆ if the king or the minister come hither.

ಊದಾಸ್ಯ

This word signifies however ; thus ಯೂರೋಪ ದೇಶವಿಲ್ಲಿಗೆ ಬಹಳ ದೂರವಾದ್ದರಿಂದ ಅಂತಿಂಗಳೆಂದಲ್ಲಿಗೆ ನಾನು ಶೀಘ್ರವದುವುದು ಕಷ್ಟವಾದಾಸ್ಯಝೂಳೆ ನನ್ನಾಭಿಸಿದೆಯೆನ್ನಾಶೀಘ್ರವಾಗಿ ಮುಟಬರುದು *Europe is very far*

from this place ; it will be difficult to arrive there in six months ; however, if the wind be favorable, we may arrive there earlier.

ಮತ್ತು, or ಮತ್ತೆ,

These words sometimes signify *and* ; at other times *more and else* ; thus ಲೂನಿಗ ಘಂಕುರು ರೆಗ ಘಮಶ್ರಾಂತಿಗ ಘಬಂದವು elephants, horses, and camels, arrived ; ಮತ್ತೆ ಕಿಲವುಕಾಗದ ಗಳೆವೆ there are some more papers ; ನನಗವನಸಂಗದ ಮತ್ತೆ ಸ್ವಲ್ಪ ಮಾತಾಡಬೇಕಾಯಿದೆ I have something more to say to him ; ಮತ್ತೇನು what else ? ಮತ್ತೆಯಾರು who else ? &c.

ಸಹ

This word sometimes signifies *with*, and at others *even and also* ; thus ರಾಮನ ಸಹಲಕ್ಷ್ಮಣಾನುಯಾಡಸು Lacshmana went with Rāma ; ಒಂದುರೂಪಾನು ಹಾಕದಲಿಲ್ಲ he did not give even a fanam ; ನಾವುಬೆಂಗಳೂರಿನಿಯಾದಾಗವರು ಸಹಬಂದರು when we went to bangalore, they also followed us.

ಇನ್ನೂ

This word sometimes signifies *more*, and at others *yet, still* ; thus ನಾನುನಿಮಗಿನ್ನೂ ಕಿಲವುಕೊಡುವೆ I will give you some more money ; ಊರಿನಿಯಾದಮನುಷ್ಯನಿನ್ನೂಬರಲಿಲ್ಲ the man who went to the country has not yet returned ; ಅವನಿನ್ನೂನನಗಿನೂರುಪರವಾಕೊಡಬೇಕು he is still indebted to me one hundred pagodas,

ಉದ್ದರಿಂದ

This word signifies *because, therefore* ; thus ಅವನುಬುದ್ಧಿಯಾದುದರಿಂದ ಪುರಾಪ್ರಧಿಯಾಗುವನು because he is wise he will be promoted ; ಅವನುನನ್ನನುಂಟದೇಳಲಿಲ್ಲವಾದ್ದರಿಂದದನ್ನನಾರಿಯೆ he did not tell me ; and, therefore, I do not know it.

The interjections are used as follows :

ಅಹಹ.. }
ಅಕಟ... } sorrow and pain..... }
ಅಯ್ಯೋ.. } ಅಹಹ &c. ಅವರಿಗೆಂ ಧಾವಿಪತ್ತು ಸಂಘ
ವಿಸಿತು alas ! what a misfortune has befallen
them !

ಅಃ }
ಊಃ.... } pleasure, admirati- }
on, jest, or reproach. } ಅಃ or ಊಃ ಈಕಳಿಯೆಷ್ಟು ಮನೋಹರವಾಗಿ
ಯದೆ ha ! how pleasant is this story ! ಅಃ
or ಊಃ ಇವನದಾಂಗೆಯುಧಿವಂ ತೆನೆ ಪ್ರಪಂ
ಚದಲ್ಲಿಯೆಯಲ್ಲ ah ! there is no man so
wise as he in this world !

ಬೆಕ್ಕಿ..... }
ಇನ್ನ..... } disgust..... }
ಬೆಕ್ಕಿ or ಇನ್ನ ದುಷ್ಟನಿಗೆಮಾತಾಡಬೇಡ fy !
wretch do not speak !

ಓ..... }
ಎಲೆ..... }
ಎಲೈ..... }
ಅನಿ..... }
ಎಲೆನಿ..... } The use of these interjections has already been explained in this
chapter, under the head of nouns.
ಎಲೈ }
ಎಲಾ..... }
ಎಲಾಳ..... }

PARTICLES.

ಏ..... }
ಓ..... } doubt or question.... }
ಊ..... } ಈ ಪುಸ್ತಕವು ರಾಮನದೆಯಲ್ಲದೆ ಶಿಷ್ಯನದೆಯ
does this book belong to Ráma, or to Shéshta?
ಈತನು ಏನುಮಾಡಿದನೆಯೆ did he commit
this offence ? ಅವನು ಯಾರಾಗಾನೆನು I
ಅನು ಒಂದನೆಯನು I know not who he is ; ಅವನು ಒಂದನೆಯನು
is he a learned person ? ಅವನು ಒಂದನೆಯನು is
he come ?

೨.....affirmation..... { ಈಕೆಲಸವನ್ನವನಿಮಾಡಬೇಕು he must
do this business.

ಉ

This particle sometimes signifies *and*, and serves to connect words and sentences; at others it signifies *also, even*; thus ಕೃಷ್ಣನು ಶಿಷ್ಯನು ಬ್ರಹ್ಮನು ಬಂದರು
Crishna, Shéshta, and Lacshmana, have come; ಆಗಲೂ, ಈಗಲೂ now and then; ವಿದ್ಯೆಯಿಂದಲೂ ಬುದ್ಧಿಯಿಂದಲೂ ಅವನು ಶ್ರೀಷ್ಠನಾದನು by learning and prudence he became a great man; ಅವನು ನಾಡುತ್ತಲೂ ದೇಶದತ್ತಲೂ ಇದ್ದನು he was looking and telling; ನನ್ನ ಸಂಗಡವನು ಬರಿಯು ಶಿಷ್ಯನು he was also writing with me; ಅಲ್ಲಿಯೊಬ್ಬನೂ ಇಲ್ಲ there is not even a single person there. When the words ಇಲ್ಲ or ಅಲ್ಲ are added to the conjunctive particles, and joined to two different words, they signify *neither and nor*; as ಅಲ್ಲಿನಿನ್ನೂ ಇಲ್ಲವನೂ ಇಲ್ಲ neither you nor he were there; ಲೂಕುಮನಿಶಂಕೆಯೂ ಇಲ್ಲಕೂಡು ಇಲ್ಲ that infant has neither father nor mother; ಇದುವಿತ್ತಾಳೆ ಯೂ ಅಲ್ಲವನ್ನೂ ಅಲ್ಲ this is neither brass nor gold.



APPENDIX.

OF NUMBERS.

1st. CARDINAL NUMBERS.

THE cardinal numbers in Carnátaca, are as follows:

೧.....	ಒಂದು.....	1
೨.....	ಎರಡು.....	2
೩.....	ಮೂರು.....	3
೪.....	ನಾಲ್ಕು.....	4
೫.....	ಐದು.....	5
೬.....	ಆರು.....	6
೭.....	ಏಳು.....	7
೮.....	ಎಂಟು.....	8
೯.....	ಒಂಕೈತ್ತು.....	9
೧೦.....	ಒತ್ತು.....	10
೧೧.....	ಒನ್ನಾಲ್ಕು.....	11
೧೨.....	ಒನ್ನೆರಡು.....	12
೧೩.....	ಒದಿಮೂರು.....	13
೧೪.....	ಒದಿನಾಲ್ಕು.....	14
೧೫.....	ಒದಿನೈದು.....	15
೧೬.....	ಒದಿನಾರು.....	16

౧౨	.....చుదినీగ్గు.....	17
౧౩	.....చుదినీంటు.....	18
౧౪	.....శత్రు శత్రు.....	19
౧౫	.....ఇప్పేతు.....	20
౧౬	.....ఇప్పేత్రాదు.....	21
౧౭	.....ఇప్పేత్రీరదు.....	22
౧౮	.....ఇప్పేత్రమాదు.....	23
౧౯	.....ఇప్పేత్రనాల్లు.....	24
౨౦	.....ఇప్పేత్రేదు.....	25
౨౧	.....ఇప్పేత్రదు.....	26
౨౨	.....ఇప్పేత్రీగ్గు.....	27
౨౩	.....ఇప్పేత్రీంటు.....	28
౨౪	.....ఇప్పేత్రాంత్రు.....	29
౨౫	.....చూవతు.....	30
౨౬	.....నాల్లుతు.....	40
౨౭	.....చివతు.....	50
౨౮	.....అరవతు.....	60
౨౯	.....ఎప్పేతు.....	70
౩౦	.....ఎంటు.....	80
౩౧	.....త్రాంటు.....	90
౩౨	.....నూదు.....	100
౩౩	.....నూరాండు.....	101
౩౪	.....నూరదుతు.....	110

౨౦౦.....	గ్రామస్థులు	.....	200
౩౦౦.....	పట్టణస్థులు	.....	300
౪౦౦.....	నాల్గులు	.....	400
౫౦౦.....	ఐదులు	.....	500
౬౦౦.....	ఆరులు	.....	600
౭౦౦.....	ఏడులు	.....	700
౮౦౦.....	ఎనిమిది	.....	800
౯౦౦.....	దశలు	.....	900
౧౦౦౦.....	సాది	.....	1000
౧౦౦౧.....	సాది ఒక అంతు	.....	1001
౧౦౧౦.....	సాది రెండు అంతులు	.....	1010
౧౧౦౦.....	సాది మూడు అంతులు	.....	1100
౧౦౦౦౦.....	దశల సాది	.....	10,000
౧౦౦౦౦౦.....	లక్ష	.....	100,000
౧౦౦౦౦౦౦౦.....	కోటి	.....	100,00,000

2d. FRACTIONS.

An unit is divided into fractions, in the following manner :

౧.....	ఒకడు	.....	1
III.....	మూళ్ళాలు	.....	$\frac{3}{4}$
II.....	అరే	.....	$\frac{1}{2}$
I.....	కాలు	.....	$\frac{1}{4}$
≡.....	మూడు వీస	.....	$\frac{3}{16}$
∩.....	చీకటి	.....	$\frac{2}{16}$
—.....	వీస	.....	$\frac{1}{16}$
III.....	మూళ్ళాగలి	.....	$\frac{3}{16}$

॥	.....అశివిశు	.....	$\frac{1}{8}$
|	.....కాగి	.....	$\frac{1}{4}$
≡	.....మూరుగిద్దాగి	.....	$\frac{3}{8}$
=	.....అశికాగి	.....	$\frac{3}{4}$
-	.....గిద్దాగి	.....	$\frac{5}{8}$

The fractional parts of a pagoda, rupee, or fanam, are expressed by the marks above exhibited; but the terms vary with the coin. Pagodas are marked by prefixing స, rupees by prefixing రు, and fanams are distinguished by prefixing the mark ఁ, called macára.

Fractional parts of a pagoda.

స౧	.....	వరస	.....	a pagoda.
స౩	.....	మధ్యరస	.....	$\frac{3}{4}$ of a pagoda.
స౨	.....	దొరస or ప్రస	.....	$\frac{1}{2}$ of a pagoda.
స౧	.....	ధరస	.....	$\frac{1}{4}$ of a pagoda.
స౦౩	.....	మధ్యస	.....	$\frac{3}{8}$ of a pagoda.
స౦=	.....	బవస	.....	$\frac{2}{8}$ of a pagoda.
స౦-	.....	దస	.....	$\frac{1}{8}$ of a pagoda.
స౦౩	.....	మూగుచాట్టి	.....	$\frac{3}{8}$ of a pagoda.
స౦౨	.....	ఎరదచాట్టి	.....	$\frac{2}{8}$ of a pagoda.
స౦౧	.....	చాట్టి	.....	$\frac{1}{8}$ of a pagoda.

Fractional parts of a rupee.

రు౧	.....	పావాయి	.....	a rupee.
రు౩	.....	మప్పవలి, మూరుపావలి	.....	$\frac{3}{4}$ of a rupee.
రు౨	.....	ఆధిలి	.....	$\frac{1}{2}$ of a rupee.
రు౧	.....	పావలి	.....	$\frac{1}{4}$ of a rupee.

రః	.....మూరగలి	.....$\frac{3}{4}$ of a rupee.
ర=	.....ఎరగలి	.....$\frac{1}{2}$ of a rupee.
ర-	.....ఆగలి	.....$\frac{1}{4}$ of a rupee.

Fractional parts of a fanam,

ఱ	.....ఒంధగొ or ఒప్పగొ	.....a fanam.
ఱ|||	.....మప్పగ	.....$\frac{3}{4}$ of a fanam.
ఱ||	.....అడ్డ	.....$\frac{1}{2}$ of a fanam.
ఱ|	.....ఱగ	.....$\frac{1}{4}$ of a fanam.
ఱః	.....మూరువ్యస	.....$\frac{3}{16}$ of a fanam.
ఱ=	.....చ్యో	.....$\frac{1}{16}$ of a fanam.
ఱ-	.....వ్యస	.....$\frac{1}{16}$ of a fanam.
ఱఃః	.....మక్కగలి	.....$\frac{3}{64}$ of a fanam.
ఱఃఃః	.....అశివ్యస	.....$\frac{3}{64}$ of a fanam.
ఱఃః-	.....కాగలి	.....$\frac{1}{64}$ of a fanam.
ఱఃఃఃః	.....మూరు గిద్దగలి	.....$\frac{3}{256}$ of a fanam.
ఱఃఃఃఃః	.....అశికాగలి	.....$\frac{3}{256}$ of a fanam.
ఱఃఃఃః-	.....గిద్దగలి	.....$\frac{1}{256}$ of a fanam.

In the western countries the mode of writing accounts in the Carnátaça language, differs materially from that adopted by Telugu and Tamil accountants. Pagodas are expressed, as already stated, by prefixing to the integers the letter ఱ, and then the sign ఱ termed *macára*, is placed to mark the fanams, which are ten to a pagoda. In filling up the places of fanams, the integers from one to four are used; but if the number be five, the fractional mark "||" half, is placed instead of it, denoting half a pagoda. If the number of fanams be greater than five, and less than ten, figures denoting fanams are placed after the fractional parts of the pagoda; and the sign *macára* is omitted. If there be no fanams, a cipher is placed after the mark ఱ, to shew that there are none. Ciphers are also used to denote the relative value of the fractions.

	Ps.	Fs.
ಸೂಂಠೆ.....	1	1
ಸೂಂಠೆ.....	1	2
ಸೂಂಠೆ.....	1	3
ಸೂಂಠೆ.....	1	4
ಸೂಂಠೆ.....	1	5
ಸೂಂಠೆ.....	1	6
ಸೂಂಠೆ.....	1	7
ಸೂಂಠೆ.....	1	8
ಸೂಂಠೆ.....	1	9
ಸೂಂಠೆ.....	3	0
ಸೂಂಠೆ-1-.....	2	4 and $\frac{1}{4}$, $\frac{1}{8}$, $\frac{1}{16}$ and $\frac{1}{32}$ of a fanam.
ಸೂಂಠೆ-1-.....	3	and $\frac{1}{4}$, $\frac{1}{8}$ and $\frac{1}{16}$ of a fanam..
ಸೂಂಠೆ-1-.....	4	and $\frac{1}{8}$ and $\frac{1}{16}$ of a fanam.
ಸೂಂಠೆ-1-.....	5	and $\frac{1}{16}$ of a fanam.
ಸೂಂಠೆ-1-.....	6	and $\frac{1}{32}$ of a fanam.
ಸೂಂಠೆ-1-.....	7	and $\frac{1}{4}$, $\frac{1}{8}$ and $\frac{1}{16}$ of a fanam.
ಸೂಂಠೆ-1-.....	8	and $\frac{1}{2}$, and $\frac{1}{16}$ of a fanam.

3d. ORDINAL NUMBERS.

The ordinal numbers in Carnáṭaca are formed by adding the affix ಅನೈ to the cardinal numbers, as follows:

ಒಂ ಡನೈ.....	1ನೈ.....	1st.
ಎರಡನೈ.....	2ನೈ.....	2d.
ಮೂರನೈ.....	3ನೈ.....	3d.
ನಾಲ್ಕನೈ.....	4ನೈ.....	4th.
ಐದನೈ.....	5ನೈ.....	5th.

అూరన్యే.....	౬న్యే.....	6th.
ఏళ్న్యే.....	౭న్యే.....	7th.
ఎంట్టన్యే.....	౮న్యే.....	8th.
ఒంశుత్రన్యే.....	౯న్యే.....	9th.
దశన్యే.....	౧౦న్యే.....	10th.
మూరన్యే.....	౧౦౦న్యే.....	100th.
సావరన్యే.....	౧౦౦౦న్యే.....	1000th.

When the cardinal numbers are used to denote a number of persons, the word జన or మంది may be added to all of them, with the exception of ఒండు, which takes జన only; as ఒండుజన one person, ఏరడుజన or మంది two persons, మూరుజన or మంది three persons.

Multiplicative numbers are formed by the addition of the words అష్ట, వంశిశి, or పాలు, to the cardinal numbers, from four to any given number; as ఇమ్మడి double; మమ్మడి treble; నాల్కష్ట, నాల్కవంశిశి, or పాలు quadruple, &c.

The words బారి, సారి, సత్రి, సలూ, అూవత్రి, or దఫా, are added to the cardinal numbers to denote times, as follows:

ఒమ్మి or ఒండుబారి, సారి, సత్రి, సలూ, అూవత్రి, or దఫా.....	} once.
ఇమ్మి or ఏరడుబారి &c.....	twice.
మూరుబారి.....	thrice.
నాల్కబారి.....	four times.
ఐదుబారి.....	five times.
అూరుబారి.....	six times.
ఏళ్బూబారి.....	seven times.

OF MEASURES.

The greatest measure by which the quantity of grain is determined in the western countries, is called ఖండగ *chandaga*, which is divided into four పంచక *panchacás*, or into twenty smaller measures termed కొలగ *colaga*.

	<i>Chandagas.</i>	<i>Panchacás.</i>	<i>Colagas.</i>
౧౦.....ఒండుకొలగ	0	0	1
౧౨.....ఎరడుకొలగ	0	0	2
౧౩.....మూడుకొలగ	0	0	3
౧౪.....నాలుగుకొలగ	0	0	4
౧౦|౦.....పంచక	0	1	0
౧౦|౧.....ఐదుకొలగ	0	0	5
౧౦|౨.....షెడకొలగ	0	0	6
౧౦|౩.....ఎండుకొలగ	0	0	7
౧౦|౪.....ఒండుపంచక	0	0	8
౧౦|౧౦.....రెండుపంచక	0	2	0
౧౦|౧౧.....దానినొండుకొలగ	0	0	11
౧౦|౧౨.....దానిరెండుకొలగ	0	0	12
౧౦|౧౩.....దానిమూడుకొలగ	0	0	13
౧౦|౧౪.....దానినాలుగుకొలగ	0	0	14
౧౦|౧౦.....మూడుపంచక	0	3	0
౧౦|౧౧.....దానిఐదుకొలగ	0	0	15
౧౦|౧౨.....దానిషెడకొలగ	0	0	16
౧౦|౧౩.....దానిఎండుకొలగ	0	0	17
౧౦|౧౪.....దానిఒండుపంచక	0	0	18
౧౦|౧౫.....దానిరెండుపంచక	0	0	19
౧౧౦.....ఒండుఖండగ	1	0	0

The measure ಕೌಳಿ κ is subdivided into smaller measures by fours, and marked as follows :

ಕೌಳಿ κ into four.....ಬಳಿ
 ಬಳಿinto four.....ಮಾನ
 ಮಾನ.....into four.....ಸಾಲಿಗೆ
 ಸಾಲಿಗೆ.....into four.....ಗಿಡ್ಡ or ಬೆಟ್ಟಿ

It is here to be observed that in Carnátaca accounts of grain, the c.handagas, colagas, mánas, and gidnas, are expressed by placing the integers; and the panchacás, ballas, and soligas, by perpendicular lines, as hereunder exhibited. The letter ಖ denotes c.handaga; and the mark ಁ is prefixed to express colagas. The blank places are marked by ciphers, as in other accounts.

	C.	P.	C.	B.	M.	S.	G.
ಖೃೃೃೃೃ	1	1	1	1	1	1	1
ಖೃೃೃೃೃೃ	2	2	2	2	2	2	2
ಖೃೃೃೃೃೃೃೃ	3	3	3	3	3	3	3
ಖೃೃೃೃೃೃೃೃೃ	4	0	0	0	0	0	0
ಖೃೃೃೃೃೃೃೃೃೃ	5	1	0	0	0	0	0
ಖೃೃೃೃೃೃೃೃೃೃೃ	5	1	1	0	0	0	0
ಖೃೃೃೃೃೃೃೃೃೃೃೃ	5	1	1	1	0	0	0
ಖೃೃೃೃೃೃೃೃೃೃೃೃೃ	5	1	1	1	1	0	0
ಖೃೃೃೃೃೃೃೃೃೃೃೃೃೃ	5	1	1	1	1	1	0
ಖೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃ	6	2	2	2	2	2	2
ಖೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃ	0	0	0	0	0	0	2
ಖೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃ	0	0	0	0	0	2	2
ಖೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃ	0	0	0	0	3	3	3
ಖೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃ	0	0	0	3	3	3	3
ಖೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃ	0	0	1	1	1	1	1
ಖೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃ	0	1	2	2	2	2	2
ಖೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃೃ	3	3	3	3	3	3	3

The greatest weight in Carnátaca is the ಖಂಡಿ, or ಖಾರ, which contains 20 maunds, termed ಮೂ.

A ಮೂ.....contains.....four ದಡಿಯ or 40 ಸೈರು scers.

A ದಡಿಯ.....ten ಸೈರು

A ಸೈರು.....four ಪಾವುಗಳ್ಳು

A ಪಾವು.....two ಚಟಾಕುಗಳ್ಳು, ನವಟಾಕುಗಳ್ಳು, or ಹಲಕಳು.

In writing accounts, weights are marked and expressed in the same way as other measures, by integers and perpendicular lines; as ಮೂ || ೨ || ೨ four maunds, two dadayas, two scers, two pávus, and one chatácu.

The greatest measurement of extent is called ಕಾರದಾರಿ, which contains four ಚರದಾರಿ .

A ಚರದಾರಿ.....contains.....2000 ಮಾರು..... fathoms.

A ಮಾರು.....2 ಗಜಗಳ್ಳು.....yards.

A ಗಜ.....2 ಮಿರ್ಚೆ..... cubits.

A ಮಿರ್ಚೆ.....1½ ದಿಜ್ಜೆ..... feet.

A ಮಿರ್ಚೆ.....2 ಸೈಗಾವುಗಳ್ಳು.....spans.

A ದಿಜ್ಜೆ.....12 ಅಂಸುಲಗಳ್ಳು.....inches.

A ಸೈಗಾವು.....9 ಅಂಸುಲಗಳ್ಳು.....inches.

ಅಂಸುಲ.....one inch.

OF TIME.

According to the mode adopted by the Bráhmans, the infinity of time is divided into four great ages called ಯುಗಗಳ್ಳು, which are supposed to be in constant revolution, and are named as follows:

1st. ಕೃತಯುಗ ಳ್ಳು.....consisting of.....1728000 years.

2d. ತ್ರೈಲೋಯುಗ ಳ್ಳು.....1296000 years.

3d. ಧ್ವಾಪರಯುಗ ಳ್ಳು.....864000 years.

4th. కలియుగవు (which is said to be the present age,) 432000 years, and of which a period of 4920 years has already elapsed. Besides these grand divisions, the Hindus in Carnátaca have another era, which takes its name from an ancient king called Sháliváhana, and commences about the year of Christ 78. The present year of this era is 1742, corresponding with A. D. 1820. The years of this era are counted in cycles of sixty; each of which has an appropriate name, as follows:

ప్రథమ	తారకా
ద్వితీయ	పాథివ
తృతీయ	వ్యయ
ప్రతిమోదూత	సర్వజితు
ప్రజ్యోత్పత్తి	సర్వధారి
అంశిరస	విర్యాధి
శ్రీమఖ	విశ్వతి
శ్రావ	ఖర
యవ	నందన
ధాతు	విజయ
ఈర్ష్య	జయ
బరుధాన్య	మన్మథ
ప్రమాది	దుర్ముఖి
విశ్రమ	యోవళంబి
విషు	విళంబి
బీత్రాసు	వికారి
సోమ	శార్దూ

శ్లవ
 బుకృశ్వుతు
 శాశ్వుతు
 క్రౌఢి
 విశ్వావసు
 పరాశ్వు
 శ్లవంగ
 క్షిలక
 సామ్య
 నాధారణ
 విద్యాధిశ్వుతు
 పరిధావి
 ప్రమాదిశ్వు

అనానంద
 రాక్షస
 నభ
 పింగళి
 కాల్యాయుక్తి
 సేధాధి
 రౌత్రి
 దుర్వతి
 ముందుక్తి
 దుధిరాద్ధారి
 రక్తజ్ఞి
 క్రౌఢన
 శ్వుయ

The year is divided into twelve lunar months. The following are their names.

బౌత్రివ
 నౌత్రివ
 జ్యేష్ఠవ
 అనూధవ
 శ్రావణవ
 భాద్రపదవ

అశ్విజవ
 కార్తికవ
 మాగశిరవ
 పుష్యవ
 మాఘవ
 ఫాల్గుణవ

Each of these lunar months is divided into two portions, called పుష్కరం; of which one is termed బుక్ల or బుద్ధ, the bright half; and the other శ్వుశ్వు or బరుశ్వు, the dark half; and each of these portions contains fifteen తిథిరం or lunar days.

The first day of the bright fortnight is called *పాడ్య* or *the first*, and continues till *ఋంఘమి* or *the full moon*; and the first day of the dark fortnight is also called *పాడ్య*, and terminates with *అమావాస్యే*.

శుక్లపక్ష.....*the bright half.* *ఛంద్రపక్ష*.....*the dark half.*

శుద్ధపాడ్య.....*new moon.* *బిరుళపాడ్య*.....*the first lunar day*
[*of the fortnight.*]

బిదిగి.....*2d lunar day.*

బిదిగి.....*2d*

తదిగి.....*3d*

తదిగి.....*3d*

చోలి.....*4th*

చోలి.....*4th*

పంచమి.....*5th*

పంచమి.....*5th*

చోట్టి.....*6th*

చోట్టి.....*6th*

సప్తమి.....*7th*

సప్తమి.....*7th*

అష్టమి.....*8th*

అష్టమి.....*8th*

నవమి.....*9th*

నవమి.....*9th*

దశమి.....*10th*

దశమి.....*10th*

ఏకాదశి.....*11th*

ఏకాదశి.....*11th*

ద్వాదశి.....*12th*

ద్వాదశి.....*12th*

త్రయోదశి.....*13th*

త్రయోదశి.....*13th*

చతుర్దశి.....*14th*

చతుర్దశి.....*14th*

ఋంఘమి.....*full moon.*

అమావాస్యే.....*lunar day of the*
[*moon's change.*]

Some people, according to the Tamulian mode, class their months according to the solar system, and their names are as follows :

బిత్రి	అర్విశి
చైయాశి	కార్తిక
అూని	మాగళ
అూది	శ్రీ
అూవగిశి	మాశి
షిరస్త్రిశి	పంసని

A day of 24 English hours is, by the Hindus, divided into 60 Indian hours, each of which is equal to 24 minutes; and $7\frac{1}{2}$ ఘంటా, or three English hours, make one జామవు.

The days of the week take their names from the planets, as follows :

అూదిత్యవార, శ్రాసవార, or రవివార.....	Sunday.
సూర్యవార, ఇందువార, or బంధ్రవార.....	Monday.
మంగళవార, శుభవార, అంగారకవార, or శ్రావవార.....	Tuesday.
బుధవార, or సోమ్యవార.....	Wednesday.
గురువార, or బృహస్పతివార.....	Thursday.
శుక్రవార, శ్రుగువార, or శ్రాగళవార.....	Friday.
శనివార, స్థిరవార, or మండవార.....	Saturday.

The following is a list of the principal points of the compass, over each of which a particular genius is supposed to preside, according to the notions of the Hindus:

బడగ.....	North.	శుభ్రీర.....	The genius of riches.
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శింశ.....South.	యమ.....The regent of death and judge of [departed souls.
మూడ.....East.	ఇంద్ర.....The ruler of the sky.
పడవ.....West.	వరుణ.....The deity presiding over water.
వాయువ్య.....N. West.	వాయు.....The god of wind.
ఈశాన్య.....N. East.	ఈశాన.....The destroyer and reproducer.
స్వీయతి.....S. West.	స్వీయత.....The chief of the rācshasas.
అంశ్వియ.....S. East.	అగ్ని.....The god of fire.



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