

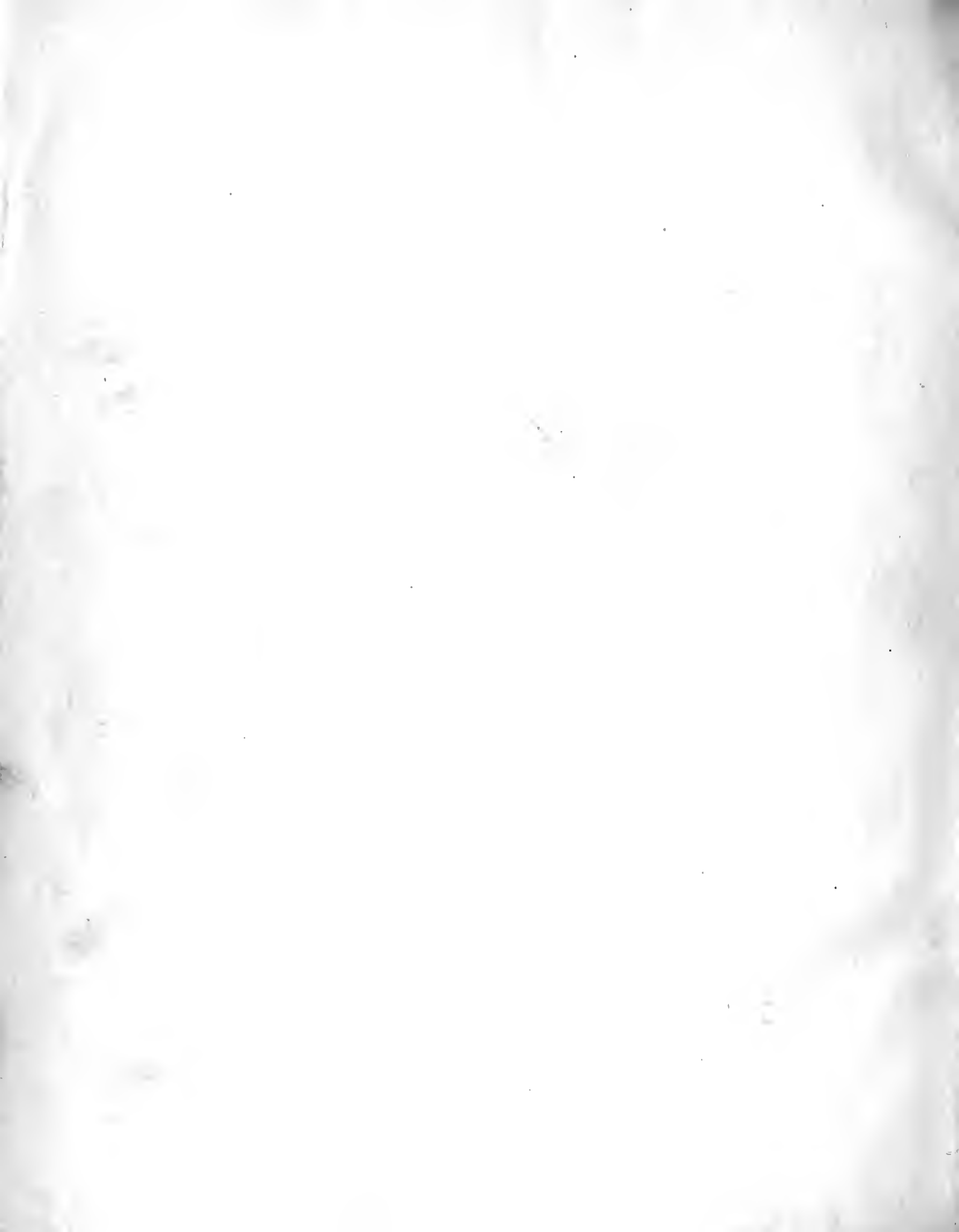
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A

GRAMMAR

OF THE

CARNÁTACA LANGUAGE.



By JOHN MCKERRELL, 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.

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no 58
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TO

THE KING.

S I R,

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 it's 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.

Tippo Sultan, although a Mahomedan, 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 M^cKERRELL.

MADRAS,
November the 16th, 1820. }

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P R E F A C E.

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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 ghats, 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 its 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 శబ్దమనోదర్పణం, or “The Mirror of Verbal
“Gems.”

I HAVE also derived great assistance from Cambhampáti Mínáesháya, 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.

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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 ಉ ಋ ಈ ಉ ಉ ಮಿ ಮು ಕ ಣ ಎ ವೆ ಐ ಒ ಓ and ಔ; the two letters that belong to either class are ಒ and ಃ; and the thirty-eight consonants are thus arranged; ಕ ಖ ಗ ಘ ಙ ಚ ಛ ಝ ಞ ಠ ಡ ಢ ಣ ಡ ಧ ನ ಪ ಫ ಬ ಭ ಮ ಯ ರ ಲ ಳ ಳ ವ ಶ ಷ ಸ ಷ ಳ ಕ ಳ ಪಿ.

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

ॐ

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.

ॐ

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

ॐ

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

ॐ

Is the same vowel with a lengthened sound.

ॐ

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

ॐ

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

ॐ ॐ ॐ ॐ

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 rü and lü lü; the u possessing nearly the same sound that it has in French in the words nue, flux, tuent, salut, &c.

ॐ

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

ॐ

Is the same vowel with a lengthened sound.

ॐ

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

ॐ

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, how, &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.

ಞ

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

ಞ

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

ಞ

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

ಞ

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

ಞ

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

ꣳ

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 b, forcibly sounded, immediately followed the consonant j.

ꣳ

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

ꣳ

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

ꣳ

Has the same sound with a strong aspiration.

ꣳ

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

ꣳ

Is an aspirated letter; and may be expressed by dha.

ꣳ

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

ꣳ

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

ꣳ

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

ꣳ

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

ꣳ

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 hpa.

OF VARIATIONS IN THE FORM OF THE LETTERS.

The Carnáṭaca 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 ७, 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 crü क्वा क्रुि क्लि क्ति के केि केँ cé कै कैि कैँ कै
 कैि cai का co कौ cú कौ cau कं cam कं caha क्क cca क्क ccha क्क ccha
 क्क cchha क्क cta क्क ctha क्क cna क्क cta क्क ctha क्क cna क्क cpa क्क cpha
 क्क cma क्क cya क्क cra क्क rca क्क cla क्क cva क्क csha क्क csha क्क csa
 क्क cla क्क csha.

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

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

ಜ ja ಜಾ ja ಜಿ ji ಜಿ ji ಜು ju ಜು ju ಜು jru ಜು jru ಜು jru ಜೆ je ಜೆ je
 ಜೈ jai ಜಾ jo ಜಾ jo ಜಾ jau ಜಂ jam ಜಂ jaha ಜು ja ಜು ja ಜು jya ಜು
 jma ಜು jya ಜು ja ಜು ja ಜು jva.

ಝ jha ಝ jhá ಝ jhi ಝ jhi ಝ jhu ಝ jhú ಝ jhri ಝ
 jhri ಝ jhli ಝ jhe ಝ jhé 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 nya ನ್ಯಾ nyü ನ್ಯಾ nyü
 ನ್ಯಾ nyü ನ್ಯಾ nyü ನ್ಯಾ nye ನ್ಯಾ nyé ನ್ಯಾ nyai ನ್ಯಾ nya ನ್ಯಾ nyá ನ್ಯಾ nyá
 ನ್ಯಾ nyam ನ್ಯಾ nyaha ನ್ಯಾ nyca ನ್ಯಾ nyca ನ್ಯಾ nyga ನ್ಯಾ nygha ನ್ಯಾ
 nygna ನ್ಯಾ nycha ನ್ಯಾ nych,ha ನ್ಯಾ nyja ನ್ಯಾ nyja ನ್ಯಾ nyja ನ್ಯಾ nyta
 ನ್ಯಾ nytha ನ್ಯಾ nyda ನ್ಯಾ nydha ನ್ಯಾ nyna ನ್ಯಾ nyta ನ್ಯಾ nypha ನ್ಯಾ
 nyba ನ್ಯಾ nybha ನ್ಯಾ nybha ನ್ಯಾ nybha ನ್ಯಾ nyra ನ್ಯಾ nyra ನ್ಯಾ nyra ನ್ಯಾ nyra
 ನ್ಯಾ nysha ನ್ಯಾ nysha ನ್ಯಾ nysha ನ್ಯಾ nyha ನ್ಯಾ nycsha.

త ta రా rá తి ti తిః tí తు tu తూ tú తృ trü త్తా trü త్తీ tliü తే te తేః té
 త్తై tai తా to తాః tó తౌ tau తం tam తః taha త్తే tea త్తే tcha త్తే tta
 త్తే ttha త్తే tna త్తే tpa త్తే thpa త్తే tma త్తే tya త్తే tra త్తే tla త్తే tva
 త్తే tsha త్తే tsa త్తే tçha.

థ tha థా thá థి thi థిః thí థు thu థూ thú థృ thrü థ్తా thü థ్తీ thliü
 థే the థేః thé థై thai థా tho థాః thó థౌ thau థం tham థః thaha
 థ్తే thya థ్తే thiva.

ద da దా dá ది di దిః dí దు du దూ dú దృ drü ద్తా drü ద్తీ dliü దే de
 ద్తే dé ద్తై dai దా do దౌ do dau దం dam దః daha ద్తే dga ద్తే dgha
 ద్తే dda ద్తే ddha ద్తే dna ద్తే dba ద్తే dbha ద్తే dma ద్తే dya ద్తే dra ద్తే dla
 ద్తే dva.

ధ dha ధా dhá ధి dhi ధిః dhí ధు dhu ధూ dhú ధృ dhü ధ్తా dhü ధ్తీ dhliü
 ధే dhe ధేః dhé ధై dhai ధా dho ధౌ dhó ధౌ dhau ధం dham ధః dhaha
 ధ్తే dhna ధ్తే dhma ధ్తే dhya ద్తే dhra ధ్తే dhiva.

న na నా ná ని ni నిః ní ను nu నూ nú నృ nrü న్తా nrü న్తీ nliü నే ne
 న్తే né న్తై nai నా no నాః nó నౌ nau నం nam నః naha న్తే nca న్తే ncha
 న్తే nga న్తే ngha న్తే ngna న్తే ncha న్తే nc, hha న్తే nja న్తే njha న్తే nnyā న్తే nntā
 న్తే ntha న్తే nḍa న్తే nḍha న్తే nna న్తే nnta న్తే nthā న్తే nda న్తే ndha న్తే nna న్తే npa
 న్తే npha న్తే nba న్తే nbha న్తే nma న్తే nnyā న్తే nra న్తే nla న్తే nva న్తే nsha
 న్తే ncha న్తే nsa న్తే nha న్తే nla న్తే nçha.

ಪ pa ವಾ pá ವಿ pi ವೀ ಪಿ ಪು pu ಪೂ pú ಪ್ಪು prü ಪ್ಪಾ prü ಪ್ಪ್ಲಿ plü ಪೆ pe
 ಪೇ pé ಪೈ pai ವಾ ವಾ po ವಾ ವಾ pó ಪಾ pau ಪಂ pam ಪಕಿ paha ಪ್ಪ ಪca ಪ
 ಪc,ha ಪ್ಪ pcha ಪ್ಪ pch,ha ಪ್ಪ pta ಪ್ಪ ptha ಪ್ಪ pta ಪ್ಪ ptha ಪ್ಪ pna ಪ್ಪ ppa
 ಪ್ಪ ppha ಪ್ಪ pna ಪ್ಪ pya ಪ್ರ pra ಪ್ಪ pla ಪ್ಪ pva ಪ್ಪ psha ಪ್ಪ psha ಪ್ಪ psha
 ಪ್ಪ psha.

ಫ pha ಫಾ phá ಫಿ phi ಫೀ ಫಿ ಫಿ ಫು phu ಫೂ ಫು ಫು phrü ಫಾ ಫಾ
 ಫ್ಲಿ phlü ಫೆ phe ಫೇ ಫೇ ಫೈ phai ಫಾ ಫಾ pho ಫಾ ಫಾ phó ಫಾ phau ಫಂ pham
 ಫಕಿ phaha ಫ್ಯ ಫ್ಯ phya ಫ್ಫ ಫ್ಫ phsha ಫ್ಫ phsha ಫ್ಫ phsa.

ಬ ba ಬಾ bá ಬಿ bi ಬೀ ಬಿ ಬು bu ಬೂ ಬು ಬು brü ಬಾ ಬಾ brü ಬ್ಲಿ bli
 ಬೆ be ಬೇ ಬೇ ಬೈ bai ಬಾ ಬಾ bo ಬಾ ಬಾ bó ಬಾ bau ಬಂ bam ಬಕಿ baha ಬ್ಲಿ bga
 ಬ್ಲಿ bgha ಬ್ಲಿ bja ಬ್ಲಿ bhja ಬ್ಲಿ bda ಬ್ಲಿ bdha ಬ್ಲಿ bda ಬ್ಲಿ bdha ಬ್ಲಿ bna ಬ್ಲಿ bba
 ಬ್ಲಿ bbha ಬ್ಲಿ bma ಬ್ಲಿ bya ಬ್ರ bra ಬ್ಲಿ bla ಬ್ಲಿ bha.

ಛ ha ಛಾ bhá ಛಿ bhi ಛೀ ಛಿ ಛು bhu ಛಾ bhú ಛು bhrü ಛಾ bhrü
 ಛಿ bhliü ಛಿ bhe ಛೀ ಛೇ ಛೈ bhai ಛಾ bho ಛಾ ಭೋ ಛಾ bhān ಛಂ bham
 ಛಕಿ bhaha ಛ್ಛ bhna ಛ್ಛ bhna ಛ್ಛ bhya ಛ್ಛ bhra ಛ್ಛ bhla ಛ್ಛ bhva.

ಮ ma ಮಾ má ಮಿ mi ಮೀ ಮಿ ಮು mu ಮಾ mú ಮ್ಪು mriü ಮ್ಪಾ mriü
 ಮ್ಲಿ mliü ಮೆ me ಮೇ ಮೆ ಮೈ mai ಮೊ mo ಮೋ ಮೊ ಮೊ mau ಮಂ mam
 ಮಕಿ maha ಮ್ಞ mna ಮ್ಞ mpa ಮ್ಞ mpha ಮ್ಞ mba ಮ್ಞ mbha ಮ್ಞ mma ಮ್ಞ mya
 ಮ್ರ mra ಮ್ಞ mla ಮ್ಞ mva.

ಯ ya ಯಾ yá ಯಿ yi ಯೀ ಯಿ ಯು yu ಯೂ yú ಯ್ಞ yrü ಯ್ಞ yrü

య్ని yñi యి ye యిఁ yé య్ని yai యిఁ yo యిఁ yó యిఁ yau యం yam
 యః yaha య్చ yca య్చ ycha 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 rri ర్ప rri ర్ని rñi రే re రేఁ ré
 ర్ని rai రా ro రో ró రె rau రం ram రః raha ర్చ rca ర్చ rcha ర్చ rga ర్చ
 rgha ర్చ rgnā ర్చ rcha ర్చ rch,ha ర్చ rja ర్చ rjha ర్చ rnya ర్చ rta ర్చ rtha ర్చ rda
 ర్చ rdha ర్చ rna ర్చ rta ర్చ rtha ర్చ rda ర్చ rdha ర్చ rna ర్చ rpa ర్చ rpha ర్చ rba
 ర్చ rbha ర్చ rma ర్చ rya ర్చ rra ర్చ rla ర్చ rva ర్చ rsha ర్చ rsha ర్చ rsa ర్చ rha
 ర్చ rla ర్చ rsha.

ల la లా lá లి li లిఁ lí లు lu లూ lú ల్ప lri ల్ప lri ల్ని lñi లే le
 లేఁ lé లేఁ lai లా lo లాఁ ló లౌ lau లం lam లః laha ల్చ lca ల్చ lcha
 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 lla ల్చ lsha.

వ va వా vá వి vi విఁ ví వు vu వూ vú వ్ప vri వ్ప vri వ్ని vñi చే ve చేఁ
 vé చేఁ vai వా vo వాఁ vó వౌ vau వం vam వః vaha వ్చ vya వ్చ vra వ్చ
 vva.

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

ಷ sha ಷಾ shá ಷಿ shi ಷೀ shí ಷು shu ಷೂ shú ಷ್ರ shrü ಷ್ರಾ shrü ಷ್ಲ shlü
 ಷಿ she ಷೀ shé ಷೈ shai ಷಾ sho ಷಾಃ shó ಷೌ shau ಷಂ sham ಷಃ shaha
 ಷ shcha ಷ್ಚ shchha ಷ shtha ಷ್ನ shna ಷ್ಮ shma ಷ್ಯ shya ಷ್ರ shra ಷ್ಲ shla ಷ್ಲಿ
 shva ಷ್ಲಿ shsha.

ನ sa ನಾ sá ನೆ si ನೈ ಸಿ ನು su ನೂ sú ನ್ರ nrü ನ್ರಾ nrü ನ್ಲ slü ನೆ se ನೈ
 ಸೆ ನೈ sai ನಾ so ನಾಃ só ನೌ sau ನಂ sam ನಃ saha ನ್ನ sca ನ್ನ sc,ha ನ್ನ
 sta ನ್ನ stha ನ್ನ sna ನ್ನ spa ನ್ನ spha ನ್ನ sma ನ್ನ sya ನ್ನ sra ನ್ನ sla ನ್ನ
 sva ನ್ನ ssa.

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

ಲ la ಲಾ lá ಲಿ li ಲೀ lí ಲು lu ಲೂ lú ಲ್ರ lrü ಲ್ರಾ lrü ಲ್ಲ llü ಲೆ le ಲೈ
 ಲೆ ಲೈ lai ಲಾ lo ಲಾಃ ló ಲೌ lau ಲಂ lam ಲಃ laha ಲ್ಲ lca ಲ್ಲ lc,ha ಲ್ಲ
 lga ಲ್ಲ lgha ಲ್ಲ lgna ಲ್ಲ lcha ಲ್ಲ lch,ha ಲ್ಲ lja ಲ್ಲ ljha ಲ್ಲ lnya ಲ್ಲ lta ಲ್ಲ ltha
 ಲ್ಲ lda ಲ್ಲ ldha ಲ್ಲ lna ಲ್ಲ lta ಲ್ಲ ltha ಲ್ಲ lda ಲ್ಲ ldha ಲ್ಲ lna ಲ್ಲ lpa ಲ್ಲ lpha ಲ್ಲ
 lba ಲ್ಲ lbha ಲ್ಲ lma ಲ್ಲ lya ಲ್ಲ lra ಲ್ಲ lla ಲ್ಲ lva ಲ್ಲ lsha ಲ್ಲ lsha ಲ್ಲ lsa ಲ್ಲ lha
 ಲ್ಲ lla ಲ್ಲ lsha.

it was done by him; ಗಿರಿಯದೇಸೆಯಿರಿ ದಗ್ಗಲಿ ದಸು ಗಿರಿಯದೇಸೆಯಿಂದಿಳಿ ದಸು
he descended from the mountain; ರಾಮನಲೀನಿಶಾಮನಾನಿ the elephant of
Ráma.

EXCEPTIONS.

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

EXAMPLES.

ಾಸಲೀನಿ a new elephant; ಾರಲಿಡಿ an outer step; ಒಳಲಿಟ್ಟಿವು the
inner ceiling of a house; ದಳಲಿಂಬುಗಳೂ old arrows; ಎಳಲಿಂಬೆಯು a
young swan.

RULE 2d.

When a word terminates in ಲೀನಿ or ಲಿ, and the next affix or word
commences with a vowel, the consonant ಳ must be inserted between them.

EXAMPLES.

ಪ್ಪಲಿನ್ನುಪ್ಪಲಿಯನ್ನು the earth; ಲೀನಿಶಾಮನಾನಿ that condition;
ನಿಶಾಮನಾನಿಶಿಯಿಂದ by the chaste woman; ಲೀನಿಶಾಮನಾನಿಶಿಯನ್ನು the
goddess of riches; ಾಸಲೀನಿಶಿಯಿಂದ ಾಸಲೀನಿಯದೇಸೆಯಿಂದ from the
face; ಗಂಗೆಲಿಗಂಗೆಯ of the Ganges; ಮೇಲಿಲುಮೇಯಲು to graze; ರೈಲಿ
ಲಿರೈಯಲ್ಲಿ in the money.

EXCEPTIONS.

If the word ಲೀ implying that, is followed by a word commencing with the
vowels ಉ ಊ ಓ or ಒ, they are joined together by the insertion of ಳ between
them.

EXAMPLES.

ಉಡಕಲಿವಲಿವಲಿಡಕಲಿವ that water; ಉಊಲಿವಲಿವಲಿಊಲಿವ that
food; ಉಒಂದುಲಿವಲಿಒಂದು that one; ಉಓಲಿಲಿಊಲಿಓಲಿಲಿ 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.

ಅೂಅಂಜಿಯುಅೂನುಂಜಿಯು or ಅೂಅಂಜಿಯು that swan ; ಅೂವಿ ಶ್ರುತ್ಯವುಅೂಯ್ಯೆ ಶ್ರುತ್ಯವು or ಅೂವಿ ಶ್ರುತ್ಯವು that wealth ; ಅೂಔ ಶ್ರುತ್ಯವುಅೂಯ್ಯೆ ಶ್ರುತ್ಯವು or ಅೂಔ ಶ್ರುತ್ಯವು 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 ದೈವ ರಿಗಿಬಿಪ್ಪಿಸಿದನು he delivered to the god ; ಮನೆಯಲ್ಲಿಇದ್ದನು ಮನೆಯಲ್ಲಿಿದ್ದನು 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 ಏ, or the conjunctive ಊ, 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 ಿ, 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.

ಝೂವಿಗಿವಿಝೂವಿಗಿ or ಝೂವಿಗಿಯ್ಯೆ to the flower ; ಕುದುರೆಗಿಊಕುದುರೆಗಿ or ಕುದುರೆಗಿಯ್ಯೆ to the horse also ; ಷೆಟ್ಟದಲ್ಲಿವಿಷೆಟ್ಟದಲ್ಲಿ or ಷೆಟ್ಟದಲ್ಲಿಯ್ಯೆ in the mountain ; ನೆಲದಲ್ಲಿಊನೆಲದಲ್ಲಿ or ನೆಲದಲ್ಲಿಯ್ಯೆ 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; ಮಾಡಿದೆಯೆನು ಮಾಡಿದೆಯೆನು or ಮಾಡಿದೆಯೆನು what if he did? ನಾಡದಿದ್ದನು ನಾಡದಿದ್ದನು or ನಾಡದೆಯಿದ್ದನು 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.

ಓದಿದಿಅತಿ ತ್ವರೆಯಿಂದ ಓದಿದಿಯತಿ ತ್ವರೆಯಿಂದ you have read quickly; ಬರೆದಿಅತಿಮನುಷ್ಯರದಿಂದ ಬರೆದಿಯತಿಮನುಷ್ಯರದಿಂದ you wrote very beautifully; ಇದೆಎಂದುಯ್ಯಳಿದನು ಇದೆಎಂದುಯ್ಯಳಿದನು 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 ಲೂಇ 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 ಪ್ರಾಣನುನಿ ದ್ರಿಸು sleep thou; ರುಸಿಗನು ರುಸಿಗನು a liar; ಡಾಂಗೆಲಾಯಿತು ಡಾಂಗೆಲಾಯಿತು it became so; ಶಿರಿಗಟ್ಟನು ಶಿರಿಗಟ್ಟನು he replaced; ಅಲ್ಲಿಗಿಂದ ಬಂದನು ಅಲ್ಲಿಗಿಂದ ಬಂದನು he came thence.

When adverbs terminating in *ನೆ* 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*; ಅಶುಕುರಿ ಕರನಿ ಇತ್ತು ಕರನಿತ್ತು ಕರನಿಯಿತ್ತು or ಕರನಿ ಇತ್ತು *that horse was black*.

RULE 3d.

When a word ending in *ಉ ಊ ಯು ಬಿಡು ಕ ಛ ಷ* 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.

ಸುರು ಅನ್ನು ಸುರುವನ್ನು *the priest*; ರೂಗಿಂದ ರೂವಿಂದ *by the flower*; ಮಾತೃಗನ ಮಾತೃವಿನ *of the mother*; ಬಿಡು ಅಲ್ಲಿ ಬಿಡುವಲ್ಲಿ *in the money*; ಕವಿಂದನು ಕವಿಂದನು *he said li*; ಛವಿಂದನು ಛವಿಂದನು *he said li*; ಸಾಗ್ರಾ ಸಿಗ್ರಾವಿಗಿ *to a cow*; ಸ್ಲೋಗನ ಸ್ಲೋವಿನ *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.

ಮಾಲುಗನ ದಾಲಿನ *of the milk*; ಮಗನನ್ನು ಅಪ್ಪಿ ಕಾಂಡನು ಮಗನನ್ನು *he embraced his son*; ನ್ಯಾಡಿದನು ಅಲ್ಲಿ ನ್ಯಾಡಿದನಲ್ಲಿ *he saw there*; ಕಾಟ್ಟಿಗಿದ್ದನು ಕಾಟ್ಟಿದ್ದನು *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.

ಶ್ಯಾಲಿಲು ಶ್ಯಾಯಲು 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.

ಜ್ಯಾಂಢ್ ಜ್ಯಾಯಿಂಢ್ or ಜ್ಯಾವಿಂಢ್ 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 ; ಅಮು ಕಾರಪು that letter rii ; ಎನ್ನಕ ಕಾರಪು my letter lii ; ಇದುಮಾಪು this is a debt.

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

EXAMPLES.

ಅಮು ూಪು ಅಮು ూಪು that season ; ూಮು ూಷಿ ూಮು ూಷಿ this rushi ; ಎಲ್ಲಾಮಾಢ್ಢು ಎಲ್ಲಾಮಾಢ್ಢು 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.

రామగొల్లిశివా Rama! come hither; అంశాగొల్లిశివా brother! come hither; అచరఅవసుబదళ తుంట్టెను alas! he is very wicked; అవనె; అంశస్తక వనూర్పాదిదను he read that book; అవనూగొల్లి neither is he; కూకావండుకూకళి కూకీతు the fowl cried cū.

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 గుడుగుడుండు or గుడుగుడువండు having said, "Gudugudu;" కార్యదానివండు కార్యదానియిండు or కార్యదానివండు 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.

పళ్ళపళ్ళవండు పళ్ళపళ్ళిండు or పళ్ళపళ్ళయిండు or పళ్ళపళ్ళవండు having said "Palapala;" మాంరక్షేరక్షేవండు యిల్లిదను మాంరక్షేరక్షిండు యిల్లిదను or మాంరక్షే రక్షేయిండు యిల్లిదను or మాంరక్షే రక్షేవండు యిల్లిదను he said "protect me! protect me!"

RULE 4th.

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

EXAMPLE.

ಛಜೈಶಂಕರಂವಂದು ಛಜೈಶಂಕರಮೆಂದು or ಛಜೈಶಂಕರಂವಂದು *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 ಕಶ್ಯಂಘುವಂದು 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.

ಕಶ್ಯಂಘುವಂದು ಕಶ್ಯಂಘುವಿನಂದು or ಕಶ್ಯಂಘುವಂದು *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 ಪ್ರಃವಂದು ಕೂಡರಿ ಪ್ರವಂದು *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.

ಪ್ರಘುಃಧಾರ್ಯಕಃವಂದು *having said "the master is bountiful;"* ಊಃವಂದು *having said "ih."*

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 coldray*; చులి త్రాగులు చులిదాగులు *a tiger's hide*; మిల్ తుటిముమెట్టుటిము *the upper lip*; శిష్ తావశియు 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.

తొమ్మపత్తు తొమ్మబత్తు *ninety*; శిష్ 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*; నిరో పక్షియు నిర్లక్షియు *a water fowl*; చిల్లో పక్షియు *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 ప, బ, or మ, these letters are invariably changed into వ.

EXAMPLES.

ఆనాగ సమగారి అనాగ సమగారి *the sun*; రక్త స పగియ రక్త స వగియ *Vishnoo*; సుదివేంగులు సుదివేంగులు *the goddess of learning*; మూబంగొపు మూవంగొపు *three colours*; మరవగారి మరవగారి *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 బ or మ, these two letters are optionally changed into వ.

EXAMPLES.

మేల్బగొపు మేల్బగొపు or మేల్బగొపు *a good colour*; మేల్ మాతుమె ల్కాతు or మేల్కాతు *a good word*.

EXCEPTION TO RULES 8th AND 11th.

When a participle or noun of quality deprived of its affix terminating in తి, or a neuter numeral pronoun, are followed by a word commencing with the consonants క, ర, ప, బ, or మ, these consonants remain unchanged.

EXAMPLES.

కూగు వక్కొళియ్యు *the fowl that cries*; తూగువలొట్టిలు *a moving cradle*; ఓడు వపాత్రిగియు *a book for reading*; బట్టికంగు *a round eye*; ఒండు శ్చియను *he that has one hand*; నాల్గుశేయను *he that has four heads*.

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

In the following compound words, viz. ఒళ్ళశ్చి *the palm of the hand*; తారశ్చి *the back of the hand*; ఒళ్ళక్కొటి *the inner castle*; తారక్కొక్కొ

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 ; కశ్చురిమిగవు a musk deer ; నసుముళ్ళిను slight anger ; ఇప్పైదు twenty ; ద్విదాఖజ్ఞియు the science of the vedas ; నాలార్కాగమ 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 య 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 సుగంధ^చవు a smooth necklace ; వాన్ సురిగియు వాసురిగియు a gold knife ; కణ్ గుంటియు కణ్ గుంటియు an eye sore ; నూన్ సాసిరవు నూఞ్ సాసిరవు one hundred thousand ; ఇన్ సాసిరవు ఇఞ్ సాసిరవు two thousands.

RULE 14th.

When a word has one of the following consonants, viz. క్ చ్ ట్ ఠ్ డ్ గ్ జ్ డ్ డ్ or ఛ్, 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 ష్ ఠ్ ఠ్ డ్ డ్ or ఛ్ 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 ನ್ or ಮ್, and be followed by a word commencing with a consonant, the final consonant of the antecedent is changed into o.

EXAMPLES.

ದಾನ್ ಬಳಿಯುದಾಂಬಳಿಯು *a gold bangle*; ಉಷು ಬಾ ದಿಯು ಬಿಂಬಾ ದಿಯು *warm ashes*.

RULE 16th.

When the substitutes for the numeral pronouns ಒಂಪು, 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.

ಒಕ್ಕಣ್ಣುನು ಒಕ್ಕಣ್ಣುನು *one that has one eye*; ಇಶ್ಚೆಯನು ಇಶ್ಚೆಯನು *one that has two heads*; ಮುಗ್ಗಡಿಯು ಮುಗ್ಗಡಿಯು *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, ತ್, ನ್, ಯ್, ಲ್, or ಳ್, and is followed by a word commencing with a vowel, the final consonant of the antecedent is doubled.

EXAMPLES.

ನಟಲಡನಟ್ಟಡವು *the midst of the forest*; ಕಿಶ್ಚಿಕ್ಕಿ ಕಿಶ್ಚಿಕ್ಕಿ *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.

ನಿಂತಿಲ್ಲಾಸದಿಂದ ಹೇಳಿದನು *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; ರವಳು coral; ಉಪ್ಪರಿಗೆ an upstairs house; ಶಿರಿವಂತ್ರಿಗೆ a frying pan; ಬಾಮ್ಮನು Bommanu; ತಿಮ್ಮನು Timmanu; ಕಲ್ಲುಕುಟಗನು a stone cutter; ಅಂಜುಕುಳಿ a timid person, or one that is constantly fearing; ಅಂಜಿಕೆ the act of fearing; ನಂಬುಗೆ the act of trusting; ಲಾಟಗಾರನು a gamester; ತಸಾಫುಳಿಯು a cool breeze; ಲಾವಣಿಗನು a lotus-eyed man; ಕುಕ್ಕಿಗುಡು 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, ಪೆಣು, and ಮಗು, 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 ಜನವೃಂದಂ the people said; ಸ್ತ್ರೀಜನಂ the female lived; ಬಹುಜನವಾಗಿರಿಸಿತು it was approved of by many people; but when the word ಜನ is added to the particles ಕು, ದು, ಸು, or ಸತಿ, it is of the masculine gender; as ಕುಜನು or ದುಜನು a bad man; ಸುಜನು or ಸಜನು a good man. The words ಸಜನು and ಸಜನು, signifying *a good female*, or *good females*, are of the neuter gender.

Nouns denoting planets, ವಶಾಕ a pig; ಕರುಡ a kite; ಬಸವ an ox; ವಸಂತ the summer; ಅನಿಲ air; ಚೈತ್ರ the month Chaitra; ಮಂದಮಾದಲ a gentle gale; ಮಧು the month Mudhu; and ಕೂರ್ಮ a turtle, are both of the masculine and neuter genders; as ಚಂದ್ರನುಬಿಳಿಗಡನು or ಚಂದ್ರನು ಶಿಖರಣಿತು the moon shone.

The nouns ದಿವ್ಯತೆ a deity; ಅಂತಿ and ಸಿರಿ the goddess of riches; ಸರಸ್ವತಿ and ವಿದ್ಯಾ the goddess of learning; ಯುವಿ and ಯೆಂಬಾ a girl; ಯೆಂದತಿ a wife; and ತಾಯ್ a concubine; are both of the feminine and neuter genders, as ಸರಸ್ವತಿಯವಿವಿಧವಿಜ್ಞಾನವನ್ನು ಕೊಟ್ಟಳು or ಕೊಟ್ಟಳು 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, ಯು, 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. ಪ್ರಥಮಾವಿಕ್ರತಿ the nominative; ದ್ವಿತೀಯಾವಿಕ್ರತಿ the accusative; ತ್ರಿತೀಯಾವಿಕ್ರತಿ the instrumental; ಚತುರ್ಥಾವಿಕ್ರತಿ the dative; ಪಂಚಮ್ಯವಿಕ್ರತಿ the ablative; ಷಷ್ಠಾವಿಕ್ರತಿ the genitive; and ಸಪ್ತಮ್ಯವಿಕ್ರತಿ 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 ಅಸ್ತು, ಇಂದ, ಇನಿ, ನಿ, or ಅಕ್ಕೆ, ಅದೆ ಸೆಯಿಂದ, ಅ, and ಅಲ್ಲಿ. In the ancient dialect, the affixes are ಮ್, ಅಮ್, ಇಮ್, ಕಿ, ಅಶ್, ಣಿಂ, ಅ, and ಓ ಳ್. 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 స్తు..... }	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 దేసేయింద.....	రామ న త్రోగిం	<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..... రామని..... }	{ రామా..... రామని..... }	<i>Ráma!</i>

PLURAL NUMBER.

N.	రామరు.....	రామం.....	<i>Rámas.</i>
A.	{ రామ ర..... రామ ర స్తు..... }	రామ రం.....	<i>Rámas.</i>
I.	రామరింద.....	రామ రిం.....	<i>by Rámas.</i>
D.	రామరిగీ.....	రామ ర్గి.....	<i>to Rámas.</i>
Ab.	రామ ర దేసేయింద.....	రామ ర త్రోగిం	<i>from Rámas.</i>
G.	రామ ర.....	రామ ర.....	<i>of Rámas.</i>
L.	రామ ర ల్లి.....	రామ ర్నాళ్ళ.....	<i>in Rámas.</i>
V.	{ రామరి..... రామర్గి..... }	{ రామ రి ర..... రామ రి రా..... }	<i>Rámas!</i>

SINGULAR NUMBER.

- N. ಅರಸು.....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.....ಅರಸರಿಗೆ..... *to kings.*
- Ab. ಅರಸರುಗಳದಿಸೆಯಿಂದ.....ಅರಸರತ್ರಣಿಂ..... *from kings.*
- G. ಅರಸರುಗಳ.....ಅರಸರ..... *of kings.*
- L. ಅರಸರುಗಳಲ್ಲಿ.....ಅರಸರಾರ್ಯ್..... *in kings.*
- V. { ಅರಸರುಗಳಿ..... ಅರಸರಿರ..... } *kings!*
 { ಅರಸರುಗಳಿಗೆ..... ಅರಸರಿರಾ..... }

OF THE SECOND DECLENSION.

All nouns of the neuter gender terminating in the vowel *అ*, with the exception of *నరుడ* a kite, *బసవ* an ox, *కొబ్బరి* a he buffalo, and *కమర* a turtle, which are declined like masculines, belong to the second declension. In this declension the consonant *వ్* must be inserted in the nominative and accusative cases of the singular number, between the crude noun and the affixes; *వ్* in the instrumental, ablative, genitive, and locative cases; in the dative no insertion is required, but the affix is *అకి*. In the plural, the insertion is *నల్* for all the cases; and the affix of the dative is *ననీ*.

EXAMPLES.

SINGULAR NUMBER.

Modern form.	Ancient form.
N. నజవు.....	నజం.....an elephant.
A. { నజవ..... నజవన్న..... }	నజవం.....un elephant.
I. నజదింద.....	నజదిం.....by an elephant.
D. నజకి.....	నజకి.....to an elephant.
Ab. నజదదీసేయింద.....	నజదత్రగరిం.....from an elephant.
G. నజద.....	నజద.....of an elephant.
L. నజదల్లి.....	నజదాల్లి.....in an elephant.
V. { నజా..... నజవి..... }	{ నజా..... నజవి..... } elephant !

PLURAL NUMBER.

N. నజనల్లు.....	నజనల్.....elephants.
A. { నజనల్..... నజనల్లు..... }	నజనల్లం.....elephants.
I. నజనల్లంద.....	నజనల్లం.....by elephants.

- L. మరకళల్లిమరకళ్యార్జ్యంin trees.
 V. {మరకళి మరకళర } trees!
 {మరకళ్యి మరకళరా }

OF THE THIRD DECLENSION.

All nouns, of whatever gender they may be, terminating in the vowels అ, ఇ, ఊ, ఊ, ఊ, 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, అపకళ్య, or కళ్య, must be inserted before the affixes of masculine and feminine nouns; and కళ్య 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. | హరియ్యం ద..... | హరియం | by Hari. |
| D. | హరిశి..... | హరిశి | to Hari. |
| Ab. | హరియ్యదేశీయ్యం ద..... | హరియ్యశ్శాసం | from Hari. |
| G. | హరియ్య..... | హరియ్య | of Hari. |
| L. | హరియ్యల్లి..... | హరియ్య్యార్జ్యం..... | in Hari. |
| V. | {హరియ్యి.....
హరియ్యి.....} | హరి | Hari! |

PLURAL NUMBER.

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

- I. ಹರಿ ಯರಿಂದಹರಿ ಯರಿಂ.....by Haris.
 D. ಹರಿ ಯರಿಗೆಹ ರಿ ಯಕ್ಕೆto Haris.
 Ab. ಹರಿಯ ರ ದೆ ಸೆಯಿಂದ..ಹ ರಿಯ ರ ತ್ರ ಗಳಿಂ.....from Haris.
 G. ಹರಿಯ ರಹರಿಯ ರ.....of Haris.
 L. ಹರಿಯ ರಲ್ಲಿ.....ಹರಿಯ ರ್ಯಾಳ್ದ್in Haris.
 V. { ಹರಿಯ ರಿ.....ಹರಿಯ ರಿ ರ..... } Haris !
 { ಹರಿಯ ರಿ ಯ್ಕೆ.....ಹರಿಯ ರಿ ರಾ..... }

SINGULAR NUMBER.

- N. ಕುರಿ ಯು.....ಕು ರಿ :.....a sheep.
 A. { ಕುರಿ ಯ } ಕು ರಿಯಂ.....a sheep.
 { ಕುರಿಯ ಸ್ತು }
 I. ಕುರಿಯಿಂದಕು ರಿಯಂ.....by a sheep.
 D. ಕುರಿ ಗೆ.....ಕು ರಿಗೆ.....to a sheep.
 Ab. ಕುರಿಯ ದೆ ಸೆಯಿಂದ.....ಕು ರಿಯ ತ್ರ ಗಳಿಂfrom a sheep.
 G. ಕುರಿಯಕು ರಿಯ.....of a sheep.
 L. ಕುರಿಯಲ್ಲಿ.....ಕು ರಿಯೊಳ್.....in a sheep.
 V. { ಕುರಿಯಿ.....ಕು ರಿ..... } sheep !
 { ಕುರಿಯಿ ಯ್ಕೆ.....ಕು ರಿ ಯ್ಕೆ..... }

PLURAL NUMBER.

- N. ಕುರಿ ಗಳು.....ಕು ರಿ ಗಳು.....sheep.
 A. { ಕುರಿ ಗಳು } ಕುರಿ ಗಳಂsheep.
 { ಕುರಿ ಗಳು ಸ್ತು }
 I. ಕುರಿ ಗಳಿಂದ.....ಕು ರಿ ಗಳಂby sheep.
 D. ಕುರಿ ಗಳಿಗೆ.....ಕು ರಿ ಗಳಿ.....to sheep.
 Ab. ಕುರಿ ಗಳ ದೆ ಸೆಯಿಂದ..ಕುರಿ ಗಳ ತ್ರ ಗಳಿಂfrom sheep.
 G. ಕುರಿ ಗಳು.....ಕುರಿ ಗಳು.....of sheep.
 L. ಕುರಿ ಗಳಲ್ಲಿ.....ಕುರಿ ಗಳ ರ್ಯಾಳ್ದ್in sheep.
 V. { ಕುರಿ ಗಳಿ.....ಕುರಿ ಗಳಿ ರ..... } sheep !
 { ಕುರಿ ಗಳಿ ಯ್ಕೆ.....ಕುರಿ ಗಳಿ ರಾ..... }

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 ಗಂಡುಸು and ಔಂಸು signifying *man* and *woman*, and, perhaps, a few others, which require the insertion of ಅಠ್, ಅರುನ್, or ನ್ ಳ್. The affix of the dative in this declension is ಇನಿ.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ಸುರುವು	ಸುರು	a priest.
A.	{ ಸುರುವು ಸುರುವುನ್ }	ಸುರುವು	a priest.
I.	{ ಸುರುವಿಂದ ಸುರುವಿಂದನ್ }	ಸುರುವಿಂದ	by a priest.
D.	ಸುರುವಿನಿ	ಸುರುವಿನಿ	to a priest.
Ab.	{ ಸುರುವದಿಸಿಯಿಂದ ಸುರುವದಿಸಿಯಿಂದನ್ }	ಸುರುವತ್ರೂರಿಂ	from a priest.
G.	{ ಸುರುವು ಸುರುವುನ್ }	ಸುರುವು	of a priest.
L.	{ ಸುರುವಲ್ಲಿ ಸುರುವಲ್ಲಿನ್ }	ಸುರುವುನ್	in a priest.
V.	{ ಸುರುವಿ ಸುರುವಿನ್ }	ಸುರು	priest !

CARNÁTACA LANGUAGE.

PLURAL NUMBER.

- N. ಸುರುಗಲರು.....ಸುರುಗಲ್priests.
- A. { ಸುರುಗಲರು.....
ಸುರುಗಲರುಳ್ಳು..... } ಸುರುಗಲಂ.....priests.
- I. ಸುರುಗಲಂದ.....ಸುರುಗಲಂ.....by priests.
- D. ಸುರುಗಲಗೆ.....ಸುರುಗಲಿಗೆ.....to priests.
- Ab. ಸುರುಗಲದಿ ಸೆಯಿಂದ.....ಸುರುಗಲದಿ ತ್ರಿಗಲಿಂ.....from priests.
- G. ಸುರುಗಲ.....ಸುರುಗಲ.....of priests.
- L. ಸುರುಗಲಲ್ಲಿ.....ಸುರುಗಲಾರ್ಯಲ್in priests.
- V. { ಸುರುಗಲಿ.....ಸುರುಗಲಿ ರ.....
ಸುರುಗಲಿಃ.....ಸುರುಗಲಿ ರಾ..... } priests!

SINGULAR NUMBER.

- N. ಕೂಸು.....ಕೂಸು.....a child.
- A. { ಕೂಸು.....
ಕೂಸುಳ್ಳು..... } ಕೂಸಂ.....a child.
- I. { ಕೂಸಿಂದ.....ಕೂಸಿಂ.....
ಕೂಸಿನಿಂದ.....ಕೂಸಿನಿಂ..... } by a child.
- D. ಕೂಸಿಗೆ.....ಕೂಸಿಗೆ.....to a child.
- Ab. { ಕೂಸದಿ ಸೆಯಿಂದ.....ಕೂಸದಿ ತ್ರಿಗಲಿಂ.....
ಕೂಸಿನದಿ ಸೆಯಿಂದ.....ಕೂಸಿನದಿ ತ್ರಿಗಲಿಂ..... } from a child.
- G. { ಕೂಸು.....ಕೂಸು.....
ಕೂಸಿನ.....ಕೂಸಿನ..... } of a child.
- L. { ಕೂಸಲ್ಲಿ.....ಕೂಸಾರ್ಯಲ್
ಕೂಸಿನಲ್ಲಿ.....ಕೂಸಿನಾರ್ಯಲ್ } in a child.
- V. { ಕೂಸಿ.....ಕೂಸು.....
ಕೂಸಿಃ.....ಕೂಸುರಾ..... } child!

PLURAL NUMBER.

- N. ಕುಸುಗ ಳು.....ಕುಸುಗ ಳು.....children.
- A. { ಕುಸುಗ ಳು..... }
 { ಕುಸುಗ ಳುಮ್ನ..... } ಕುಸುಗ ಳುಂ.....children.
- I. ಕುಸುಗ ಳುಂದ.....ಕುಸುಗ ಳುಂby children.
- D. ಕುಸುಗ ಳುನಿ.....ಕುಸುಗ ಳುನಿ.....to children.
- Ab. ಕುಸುಗ ಳು ದಿಸಿಯಿಂದ. ಕುಸುಗ ಳು ತ್ರಿಸಿಂfrom children.
- G. ಕುಸುಗ ಳು.....ಕುಸುಗ ಳು.....of children.
- L. ಕುಸುಗ ಳುಲ್ಲಿ.....ಕುಸುಗ ಳುಲ್ಯು.....in children.
- V. { ಕುಸುಗ ಳುನಿ.....ಕುಸುಗ ಳುನಿ ರ..... }
 { ಕುಸುಗ ಳುನಿ.....ಕುಸುಗ ಳುನಿ ರಾ..... } 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, ಅಂದಿರುಗ ಳು, or ಗ ಳು, before the affixes of the cases, in order to form their plural. To this rule the exceptions are the nouns ಮ ಗ, and ಮಿಮ್ಮ ಗ, which are changed in the plural into ಮ ಕ್ಕ ಳು, and ಮಿಮ್ಮ ಕ್ಕ ಳು.

Nouns of relationship terminating in a crude state in the vowels ಇ, or ಎ, require the insertion of the affixes ಅಂದಿರ್, ಅಂದಿರುಗ ಳು, ಅರ್, ಅರುಗ ಳು, or ಗ ಳು, before the final affixes, in order to form their plurals.

The nouns ಅಮ್ಮ, ಅಕ್ಕ, and ಅಮ್ಮ, 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.....
 ಮತ್ತಾತ.....
 } great grandfather.

ಅಜ್ಜ.....
 ಶಾತ.....
 } grandfather.

ಅಪ್ಪ.....
 ಶಂದಿ.....
 } father.

ದೊಡ್ಡಪ್ಪ.....
 ದೊಡ್ಡಯ್ಯ.....
 ವಿರಿಯಪ್ಪ.....
 } father's elder brother.

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

ಅಂಗಾ.....elder brother.

ಶಮ್ಪ.....younger brother.

ಮಾವ.....
 ದಿಂಗುಳಿಗೊಟ್ಟಿಮಾವ.....
 } father in-law.

ಸ್ಯಾಡರಮಾವ.....maternal uncle.

ಗಂಡ್ಡ.....husband.

ಅಳಿಯ.....son in-law.

ಮಗ.....son.

ಮೊಮ್ಮಗ.....grand son.

ಮರಿಮಗ.....great grand son.

ಸ್ಯಾಡರಳಿಯ.....sister's son.

షష్ఠగ.....wife's sister's husband.

అగ్గగ..... }
 నెంబి..... } son's wife's father, or daughter's husband's father.

అగ్గవ..... }
 అగ్గవ..... } husband's elder brother.
 అగ్గవ..... } wife's brother,
 అగ్గవ..... } paternal aunt's son, } if elder than one's self.
 అగ్గవ..... } maternal uncle's son, }

అగ్గదన..... }
 అగ్గదన..... } husband's younger brother.
 అగ్గదన..... } wife's brother,
 అగ్గదన..... } paternal aunt's son, } if younger than one's self.
 అగ్గదన..... } maternal uncle's son, }

అగ్గజ్జ..... }
 అగ్గజ్జ..... } great grandmother.
 అగ్గజ్జ..... }

అగ్గజ్జ..... }
 అగ్గజ్జ..... } grandmother.
 అగ్గజ్జ..... }

అగ్గయ..... }
 అగ్గయ..... } mother.
 అగ్గయ..... }
 అగ్గయ..... }

అగ్గయ..... }
 అగ్గయ..... } mother's elder sister.
 అగ్గయ..... }

- ಚಿಕ್ಕವ }
 ಚಿಕ್ಕಮ್ಮ } mother's younger sister.
 ಚಿಕ್ಕರಾಯ }
 ಅತ್ತೆ wife's mother, or husband's mother.
 ನ್ಯಾಯದತ್ತೆ paternal aunt.
 ವೆಂಡತಿ wife.
 ಅತ್ತಿನಿ }
 } husband's elder sister.
 } wife's elder sister.
 } paternal aunt's daughter,
 } maternal uncle's daughter, } if elder than one's self.
 ನಂದಿನಿ }
 } husband's younger sister.
 } wife's younger sister.
 } paternal aunt's daughter,
 } maternal uncle's daughter, } if younger than one's self.
 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.
 ನವತಿ husband's other wife.
 ವಾರತ್ತಿ }
 } husband's brother's wife.
 ವಿನಿಯೆಂಗೆ }
 } son's wife's mother, or daughter's husband's mother.
 ನೊಟ್ಟಿ }
 }
 ಅಕ್ಕ elder sister.
 ತಂಗಿ younger sister.

EXAMPLES.

SINGULAR NUMBER.

- | | Modern form. | Ancient form. | |
|-----|--|--|-----------------------|
| N. | అప్పసు..... | అప్పం..... | <i>a father.</i> |
| A. | { అప్పన.....
అప్పనమ్మ..... } | అప్పనం..... | <i>a father.</i> |
| I. | అప్పనిం ద..... | అప్పనిం | <i>by a father.</i> |
| D. | { అప్పనిశి.....
అప్పనిశి..... } | అప్పనిశి..... | <i>to a father.</i> |
| Ab. | అప్పనదేశీయింద... .. | అప్పనత్రాణం | <i>from a father.</i> |
| G. | అప్పన..... | అప్పన..... | <i>of a father.</i> |
| L. | అప్పనల్లి..... | అప్పనార్క..... | <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.....
అప్పందిరమ్మ..... } | అప్పందిరం..... | <i>fathers.</i> |
| I. | అప్పందిరింద..... | అప్పందిరిం..... | <i>by fathers.</i> |
| D. | అప్పందిరిశి | అప్పందిరిశ్శి..... | <i>to fathers.</i> |
| Ab. | అప్పందిరదేశీయింద..... | అప్పందిరత్రాణం | <i>from fathers.</i> |
| G. | అప్పందిర..... | అప్పందిర..... | <i>of fathers.</i> |
| L. | అప్పందిరల్లి | అప్పందిరార్క..... | <i>in fathers.</i> |

V. { ಅಪ್ಪಂದಿರಿರ ಅಪ್ಪಂದಿರಿರ
 ಅಪ್ಪಂದಿರಿ ರಾ ಅಪ್ಪಂದಿರಿ ರಾ
 ಅಪ್ಪಂದಿರೆ ಅಪ್ಪಂದಿರೆ
 ಅಪ್ಪಂದಿರೈ ಅಪ್ಪಂದಿರೈ } 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 ಶ್ವರಂ from a mother.

G. ಅಮ್ಮನ ಅಮ್ಮನ of a mother.

L. ಅಮ್ಮನಲ್ಲಿ ಅಮ್ಮನಾರ್ಯ್ in a mother.

V. { ಅಮ್ಮ ಅಮ್ಮ
 ಅಮ್ಮಾ ಅಮ್ಮಾ
 ಅಮ್ಮನಿ ಅಮ್ಮನಿ
 ಅಮ್ಮನೈ ಅಮ್ಮನೈ } 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 త్రగిం.....from mothers.

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

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

V. { అమ్మందిరిర.....అమ్మందిరిర.....
అమ్మందిరిరా.....అమ్మందిరిరా.....
అమ్మందిరి.....అమ్మందిరి.....
అమ్మందిరిఁ.....అమ్మందిరిఁ..... } mothers!

SINGULAR NUMBER.

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

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

I. అజ్జియింద.....అజ్జియిం.....by a grandmother.

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

Ab. అజ్జియదేసేయింద. ..అజ్జియత్రగిం.....from a grandmother.

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

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

V. { అజ్జి.....అజ్జి.....
అజ్జిఁ.....అజ్జిఁ.....
అజ్జియి.....అజ్జియి.....
అజ్జియిఁ.....అజ్జియిఁ..... } grandmother!

PLURAL NUMBER.

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

A. { అజ్జియందిరు.....
అజ్జియందిరుస్స..... } అజ్జియందిరుం.....grandmothers.

- I. ಅಜ್ಜಿಯಂದಿರಿಂದ.....ಅಜ್ಜಿಯಂದಿರಿಂ.....by grandmothers.
 D. ಅಜ್ಜಿಯಂದಿರಿಗೆಅಜ್ಜಿಯಂದಿಕ್ಕೆ.....to grandmothers.
 Ab. ಅಜ್ಜಿಯಂದಿ ರದ್ದೆಸೆಯಿಂದ. ಅಜ್ಜಿಯರ ತ್ರೋರಿಂfrom grandmothers.
 G. ಅಜ್ಜಿಯರ.....ಅಜ್ಜಿಯರ.....of grandmothers.
 L. ಅಜ್ಜಿಯರಲ್ಲಿ.....ಅಜ್ಜಿಯ ರಾರ್ಯ್.....in grandmothers.
 V. { ಅಜ್ಜಿಯಂದಿರಿ ರ.....ಅಜ್ಜಿಯಂ ದಿರಿ ರ.....
 ಅಜ್ಜಿಯಂದಿರಿ ತಾಅಜ್ಜಿಯಂದಿರಿ ತಾ
 ಅಜ್ಜಿಯಂದಿರೆಅಜ್ಜಿಯಂದಿರೆ
 ಅಜ್ಜಿಯಂದಿರೈ.....ಅಜ್ಜಿಯಂ ದಿ ರೈ..... } grandmothers!

SINGULAR NUMBER.

- N. ಸಾಸಿಯುಸಾಸಿa daughter-in-law.
 A. { ಸಾಸಿಯು.....
 ಸಾಸಿಯನ್ನು } ಸಾಸಿಯಂ.....a daughter-in-law.
 I. ಸಾಸಿಯಿಂದ.....ಸಾಸಿಯಿಂby a daughter-in-law.
 D. ಸಾಸಿಗೆಸಾಸಿಗೆ.....to a daughter-in-law.
 Ab. ಸಾಸಿಯದ್ದೆಸೆಯಿಂದ.. ಸಾಸಿಯ ತ್ರೋರಿಂfrom a daughter-in-law.
 G. ಸಾಸಿಯು.....ಸಾಸಿಯುof a daughter-in-law.
 L. ಸಾಸಿಯಲ್ಲಿ.....ಸಾಸಿಯೊರ್.....in a daughter-in-law.
 V. { ಸಾಸಿಸಾಸಿ
 ಸಾಸಿೈ.....ಸಾಸಿೈ
 ಸಾಸಿಯೈಸಾಸಿಯೈ
 ಸಾಸಿಯಿೈ.....ಸಾಸಿಯಿೈ } daughter-in-law!

PLURAL NUMBER.

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

- I. ಸಾಸೆಯಂದಿರಿಂದ.....ಸಾಸೆಯಂದಿರಿಂ.....by daughters-in-law.
 D. ಸಾಸೆಯಂದಿರಿನಿ.....ಸಾಸೆಯಂದಿರಿಗೆ.....to daughters-in-law.
 Ab. ಸಾಸೆಯಂದಿರಿಂದಿ ಸಿಂ.....ಸಾಸೆಯಂದಿರಿಂ.....from daughters-in-law.
 G. ಸಾಸೆಯಂದಿರಿ.....ಸಾಸೆಯಂದಿರಿ.....of daughters-in-law.
 L. ಸಾಸೆಯಂದಿರಿಲ್ಲಿ.....ಸಾಸೆಯಂದಿರಿಲ್ಲಿ.....in daughters-in-law.

- V. { ಸಾಸೆಯಂದಿರಿ ರ.....ಸಾಸೆಯಂದಿರಿ ರ .. }
 { ಸಾಸೆಯಂದಿರಿ ರಾ.....ಸಾಸೆಯಂದಿರಿ ರಾ .. }
 { ಸಾಸೆಯಂದಿರಿ ರೆ.....ಸಾಸೆಯಂದಿರಿ ರೆ..... }
 { ಸಾಸೆಯಂದಿರಿ ರ್ಯ.....ಸಾಸೆಯಂದಿರಿ ರ್ಯ..... } } daughters-in-law!

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; ಕುಳಿ sourness; ಪಾಂಚು crookedness; ಒಡ್ಡಿ wetness; ಕೆರಿಡು a black thing; ಒಳ್ಳೆಡು 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. ಕರಿಯನು.....ಕರಿಯಂa black man.

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

I. ಕರಿಯನಿಂದ.....ಕೆಯನಿಂby a black man.

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

Ab. ಕರಿಯನದಿಸೆಯಿಂದ..ಕರಿಯನ ತ್ರಿಗುಣಂfrom 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. { ಕರಿಯಳ್..... }
 { ಕರಿಯಳ್ಳನ್ನು..... } ಕರಿಯಳ್ಳಂa black woman.

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

D. ಕರಿಯಳಿಗೆ.....ಕರಿಯಳಿಗೆto a black woman.

Ab. ಕರಿಯಳದಿಸೆಯಿಂದ..ಕರಿಯಳ ತ್ರಿಗುಣಂfrom a black woman

G. ಕರಿಯಳ.....ಕರಿಯಳ.....of a black woman.

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

V. { ಕರಿಯಳಿ.....ಕರಿಯಳಿ..... }
 { ಕರಿಯಳಿಃ.....ಕರಿಯಳಿಃ..... } } black woman !

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. కరియఁడు.....కరియఁడు.....*black men or women.*
- A. { కరియఁర } కరియఁరం.....*black men or women.*
 { కరియఁరఁన్న }
- I. కరియఁరింద.....కరియఁరిం*by black men or women.*
- D. కరియఁరిని.....కరియఁరికి.....*to black men or women.*
- Ab. కరియఁరఁదెసేయింద..కరియఁరఁ ప్రాణం.....*from black men or women.*
- G. కరియఁర.....కరియఁర.....*of black men or women.*
- L. కరియఁరల్ల.....కరియఁరల్లఁక.....*in black men or women.*
- V. { కరియఁరిర }
 { కరియఁరిరా }
 { కరియఁరి }
 { కరియఁరికి }
 } *black men or women !*

EXCEPTION.

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

EXAMPLES.

SINGULAR NUMBER,

- | | Modern form. | Ancient form. | |
|----|------------------------|----------------------|------------------------|
| N. | ఎళ్ళియఁడు..... | ఎళ్ళియం..... | <i>a young man.</i> |
| A. | { ఎళ్ళియఁన } | { ఎళ్ళియఁనం..... } | <i>a young man.</i> |
| | { ఎళ్ళియఁనఁన్న } | | |
| I. | ఎళ్ళియఁనింద..... | ఎళ్ళియఁనిం..... | <i>by a young man.</i> |
| D. | { ఎళ్ళియఁనిని..... } | { ఎళ్ళియఁనికి..... } | <i>to a young man.</i> |
| | { ఎళ్ళియఁనికి..... } | | |

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. ಎಳೆಯಸ್ತ್ರೀ.....ಎಳೆಯರ್ಥ.....a young woman.

A. { ಎಳೆಯರ್ಥ.....
 ಎಳೆಯರ್ಥಸ್ತ್ರೀ..... } 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.....
 ಎಳೆಯರ್ಸ್ತ್ರೀ..... } ಎಳೆಯರ್ಥಂ.....young men or women.

I. ಎಳೆಯರಿಂದ.....ಎಳೆಯರಿಂ.....by young men or women.

D. ಎಳೆಯರಿಗೆ.....ಎಳೆಯರಿಗೆ.....to young men or women.

Ab. ಎಳೆಯರದೇನೆಯಿಂದ...ಎಳೆಯರ ಶ್ರೇಣಿಂ.....from young men or women.

G. ಎಳೆಯರ.....ಎಳೆಯರ.....of young men or women.

L. ಎಳೆಯರಲ್ಲಿ.....ಎಳೆಯರಾರ್ಯರ್ಥ.....in young men or women.

V.	{	ಎಳೆಯರಿಕ.....ಎಳೆಯರಿಕ.....	} <i>young men or women !</i>
		ಎಳೆಯರಿಕಾ.....ಎಳೆಯರಿಕಾ.....	
		ಎಳೆಯರಿ.....ಎಳೆಯರಿ.....	
		ಎಳೆಯರೀ.....ಎಳೆಯರೀ.....	

SINGULAR NUMBER.

- N. ಹಳೆಯವನು.....ಪಳೆಯಂ.....*a man of old.*
- A. { ಹಳೆಯವನು..... } ಪಳೆಯನಂ.....*a man of old.*
 { ಹಳೆಯವನು..... }
 { ಹಳೆಯವನು..... }
- I. ಹಳೆಯವನಿಂದ.....ಪಳೆಯನಿಂದ.....*by a man of old.*
- D. { ಹಳೆಯವನಿಗೆ..... } ಪಳೆಯನಿಗೆ.....*to a man of old.*
 { ಹಳೆಯವನಿಗೆ..... }
- Ab. ಹಳೆಯವನದಿಸೆಯಿಂದ.....ಪಳೆಯನತ್ತೊಳೆಂ.....*from a man of old.*
- G. ಹಳೆಯವನ.....ಪಳೆಯನ.....*of a man of old.*
- L. ಹಳೆಯವನಲ್ಲಿ.....ಪಳೆಯನಾರ್ಯ್.....*in a man of old.*
- V. { ಹಳೆಯವ..... } ಪಳೆಯ.....
 { ಹಳೆಯವಾ..... } ಪಳೆಯಾ.....
 { ಹಳೆಯವನಿ..... } ಪಳೆಯನಿ.....
 { ಹಳೆಯವನೀ..... } ಪಳೆಯನೀ..... } *man of old !*
- N. ಹಳೆಯವಳು.....ಪಳೆಯಳ್.....*a woman of old.*
- A. { ಹಳೆಯವಳು..... } ಪಳೆಯಳಂ.....*a woman of old.*
 { ಹಳೆಯವಳು..... }
- I. ಹಳೆಯವಳಿಂದ.....ಪಳೆಯಳಿಂದ.....*by a woman of old.*
- D. ಹಳೆಯವಳಿಗೆ.....ಪಳೆಯಳಿಗೆ.....*to a woman of old.*
- Ab. ಹಳೆಯವಳದಿಸೆಯಿಂದ.....ಪಳೆಯಳತ್ತೊಳೆಂ.....*from a woman of old.*
- G. ಹಳೆಯವಳು.....ಪಳೆಯಳ್.....*of a woman of old.*

- L. ಹಳವಳಿಲ್ಲ..... ಪಳೆಯರ್ಯಲ್.....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.
 { ಹಳವರುಸ್ತು..... }
 I. ಹಳವರಿಂದ..... ಪಳೆಯರಿಂದ..... by men or women of old.
 D. ಹಳವರಿಗೆ ಪಳೆಯರಿಗೆ..... to men or women of old.
 Ab. ಹಳವರದೇಸಿಯಿಂದ..... ಪಳೆಯರ ಶ್ರೇಣಿಂ from men or women of old.
 G. ಹಳವರು..... ಪಳೆಯರು..... of men or women of old.
 L. ಹಳವರಲ್ಲಿ ಪಳೆಯರ್ಯಲ್..... in men or women of old.
 V. { ಹಳವರಿರು..... ಪಳೆಯರಿರು..... }
 { ಹಳವರಿರಾ..... ಪಳೆಯರಿರಾ } men or women of old !
 { ಹಳವರಿಃ..... ಪಳೆಯರಿಃ..... }
 { 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. |
| A. | { ಒಳಿದನು..... }
{ ಒಳಿದನುಸ್ತು }
ಒಳಿದನುಃ..... | { ಒಳಿದನಂ..... }
{ ಒಳಿದನಂಃ..... }
ಒಳಿದನಂಃ..... | a good man. |

- I. ಒಳ್ಳೆ ದನಿಂವ.....ಒಳ್ಳೆ ದನಿಂ..... by a good man.
ಓ
- D. ಒಳ್ಳೆ ದನಿಗೆಒಳ್ಳೆ ದನಿಗೆ.....to a good man.
ಓ
- Ab. ಒಳ್ಳೆ ದನ ದೆಸೆಯಿಂದ...ಒಳ್ಳೆ ದನ ಶ್ರೇಣಿಯಿಂದ.....from a good man.
ಓ
- G. ಒಳ್ಳೆ ದನ.....ಒಳ್ಳೆ ದನ.....of a good man.
ಓ
- L. ಒಳ್ಳೆ ದನಲ್ಲಿ.....ಒಳ್ಳೆ ದನನಾಲ್ಯಲ್.....in a good man.
ಓ
- V.

}	ಒಳ್ಳೆ ದ.....ಒಳ್ಳೆ ದ.....	}	good man !
	<small>ಓ</small> ಒಳ್ಳೆ ದಾ.....ಒಳ್ಳೆ ದಾ.....		
	<small>ಓ</small> ಒಳ್ಳೆ ದನಿ.....ಒಳ್ಳೆ ದನಿ.....		
	<small>ಓ</small> ಒಳ್ಳೆ ದನಿ.....ಒಳ್ಳೆ ದನಿ.....		
	<small>ಓ</small> ಒಳ್ಳೆ ದನಿ.....ಒಳ್ಳೆ ದನಿ.....		
- N. ಒಳ್ಳೆ ದಳು.....ಒಳ್ಳೆ ದಳು.....a good woman.
ಓ
- A.

}	ಒಳ್ಳೆ ದಳು.....ಒಳ್ಳೆ ದಳು.....	}	a good woman.
	<small>ಓ</small> ಒಳ್ಳೆ ದಳು.....ಒಳ್ಳೆ ದಳು.....		
- I. ಒಳ್ಳೆ ದಳಿಂದ.....ಒಳ್ಳೆ ದಳಿಂದ.....by a good woman.
ಓ
- D. ಒಳ್ಳೆ ದಳಿಗೆ.....ಒಳ್ಳೆ ದಳಿಗೆ.....to a good woman.
ಓ
- Ab. ಒಳ್ಳೆ ದಳ ದೆಸೆಯಿಂದ...ಒಳ್ಳೆ ದಳ ಶ್ರೇಣಿಯಿಂದ.....from a good woman.
ಓ
- G. ಒಳ್ಳೆ ದಳು.....ಒಳ್ಳೆ ದಳು.....of a good woman.
ಓ
- L. ಒಳ್ಳೆ ದಳಲ್ಲಿ.....ಒಳ್ಳೆ ದಳನಾಲ್ಯಲ್.....in a good woman.
ಓ

EXAMPLE.

SINGULAR NUMBER.

- | | | | |
|-----|--|--------------------------|-------------------|
| | Modern form. | Ancient form. | |
| N. | ఱాఱసఱుసఱు..... | ఱాఱసఱుఱం..... | a new man. |
| A. | { ఱాఱసఱుసఱు.....
ఱాఱసఱుసఱుఱు..... } | ఱాఱసఱుసఱుఱం..... | a new man. |
| I. | ఱాఱసఱుసఱుఱుఱం..... | ఱాఱసఱుసఱుఱుఱం..... | by a new man. |
| D. | { ఱాఱసఱుసఱుఱుఱుఱం.....
ఱాఱసఱుసఱుఱుఱుఱుఱం..... } | ఱాఱసఱుసఱుఱుఱుఱుఱం..... | to a new man. |
| Ab. | ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... | ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... | from a new man. |
| G. | ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... | ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... | of a new man. |
| L. | ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... | ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... | in a new man. |
| V. | { ఱాఱసఱుసఱుఱుఱుఱుఱుఱం.....
ఱాఱసఱుసఱుఱుఱుఱుఱుఱం.....
ఱాఱసఱుసఱుఱుఱుఱుఱుఱం.....
ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... } | ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... | new man.! |
| N. | ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... | ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... | a new woman. |
| A. | { ఱాఱసఱుసఱుఱుఱుఱుఱుఱం.....
ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... } | ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... | a new woman. |
| I. | ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... | ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... | by a new woman. |
| D. | ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... | ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... | to a new woman. |
| Ab. | ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... | ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... | from a new woman. |
| G. | ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... | ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... | of a new woman. |
| L. | ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... | ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... | in a new woman. |
| V. | { ఱాఱసఱుసఱుఱుఱుఱుఱుఱం.....
ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... } | ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... | new woman.! |

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... ఱాఱసఱుసఱుఱుఱుఱుఱుఱం..... new men or women.

- A. {
 {
 } }
 I.
 D.
 Ab.
 G.
 L.
 V. {
 {
 {
 {
 } } } }

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 ಅಕ್ಕಿ.

When nouns of quality ending in ಡು form their plural, the final syllable ಡು is changed into ಯು, and the affixes ವ್ or ಫುಸಳ್ 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 ಫುಸಳ್ 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 ಅಕ್ಕಿ.

EXAMPLES.

SINGULAR NUMBER.

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

- D. ಕರಿದಕ್ಕೆ.....ಕರಿದಕ್ಕೆ.....to a black thing.
 Ab. ಕರಿದರದೆನೆಯಿಂದ...ಕರಿದರ ಶ್ರೋತಂ.....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. ಕರಿಯವರದೆನೆಯಿಂದ...ಕರಿಯವರ ಶ್ರೋತಂ...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. ಒಳ್ಳೆತರದೆನೆಯಿಂದ...ಒಳ್ಳೆತರ ಶ್ರೋತಂ.....from a good thing.

- G. ಒಳ್ಳೆತರ.....ಒಳ್ಳೆ ತರ.....of a good thing.
 ಿ
 ಿ
- L. ಒಳ್ಳೆತರಲ್ಲಿ.....ಒಳ್ಳೆ ತರಾರ್ಯ.....in a good thing.
 ಿ
 ಿ
- V. { ಒಳ್ಳೆಒಳ್ಳೆ..... } good thing!
 ಿ
 ಿ
 ಒಳ್ಳೆಒಳ್ಳೆ.....
 ಿ
 ಿ

PLURAL NUMBER.

- N. ಒಳ್ಳೆದುಪುಗಳ.....ಒಳ್ಳೆದುಪುಗಳ.....good things.
 ಿ
 ಿ
- A. { ಒಳ್ಳೆದುಪುಗಳ..... } ಒಳ್ಳೆದುಪುಗಳ.....good things.
 ಿ
 ಿ
 ಒಳ್ಳೆದುಪುಗಳ.....
 ಿ
- I. ಒಳ್ಳೆದುಪುಗಳಿಂದ.....ಒಳ್ಳೆದುಪುಗಳಿಂದ.....by good things.
 ಿ
 ಿ
- D. ಒಳ್ಳೆದುಪುಗಳಿಗೆ.....ಒಳ್ಳೆದುಪುಗಳಿಗೆ.....to good things.
 ಿ
 ಿ
- Ab. ಒಳ್ಳೆದುಪುಗಳಿಂದೆನೆಯಿಂದ.....ಒಳ್ಳೆದುಪುಗಳಿಂದೆನೆಯಿಂದ.....from good things.
 ಿ
 ಿ
- G. ಒಳ್ಳೆದುಪುಗಳ.....ಒಳ್ಳೆದುಪುಗಳ.....of good things.
 ಿ
 ಿ
- L. ಒಳ್ಳೆದುಪುಗಳಲ್ಲಿ.....ಒಳ್ಳೆದುಪುಗಳಲ್ಲಿ.....in good things.
 ಿ
 ಿ
- V. { ಒಳ್ಳೆದುಪುಗಳಿಗ.....ಒಳ್ಳೆದುಪುಗಳಿಗ..... } good things!
 ಿ
 ಿ
 ಒಳ್ಳೆದುಪುಗಳಿಗ.....ಒಳ್ಳೆದುಪುಗಳಿಗ.....
 ಿ
 ಿ
 ಒಳ್ಳೆದುಪುಗಳಿಗೆ.....ಒಳ್ಳೆದುಪುಗಳಿಗೆ.....
 ಿ
 ಿ

OF PRONOUNS.

In Carnāṭaca 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 }
 { ನಸ್ತುಸ್ತು } ಎಸ್ತುಂ..... me.
- I. ನನ್ನಿಂದ ಎನ್ನಿಂ by me.
- D. ನನಗೆ ಎನಗೆ to me.
- Ab. ನನ್ನದೆಸೆಯಿಂದ ಎನ್ನ ಶರಣಿಂ from me.
- G. ನನ್ನ ಎನ್ನ of me.
- L. ನನ್ನಲ್ಲಿ ಎನ್ನಲ್ಲಿ in me.

PLURAL NUMBER.

- N. ನಾವು ಅನಾಂ we.
- A. { ನಮ್ }
 { ನಮ್ಸ್ತು } ಎಮ್ us.
- I. ನಮ್ಮಿಂದ ಎಮ್ಮಿಂ by us.
- D. ನಮಗೆ ಎಮಗೆ to us.
- Ab. ನಮ್ಮದೆಸೆಯಿಂದ ಎಮ್ಮ ಶರಣಿಂ from us.

G. ನಮ್ಮಎಮ್ಮof us.

L. ನಮ್ಮಲ್ಲಿಎಮ್ಮೆರ್ಲ್in us:

ನಿ Thou.

SINGULAR NUMBER.

N. ನಿಷುನಿನ್thou.

A. { ನಿನ್ನ
ನಿನ್ನಮ್ಮ } ನಿನ್ನಂthee.

I. ನಿನ್ನಿಂದನಿನ್ನಿಂby thee.

D. ನಿನಗೆನಿನಗೆto thee.

Ab. ನಿನ್ನದೆಸೆಯಿಂದನಿನ್ನ ಶ್ರೀಗಲಿಂfrom thee.

G. ನಿನ್ನನಿನ್ನof thee.

L. ನಿನ್ನಲ್ಲಿನಿನ್ನೆರ್ಲ್in thee:

PLURAL NUMBER.

N. ನಿಷುನಿಮ್ye.

A. { ನಿಮ್ಮ
ನಿಮ್ಮಮ್ಮ } ನಿಮ್ಮಂyou.

I. ನಿಮ್ಮಿಂದನಿಮ್ಮಿಂby you.

D. ನಿಮಗೆನಿಮಗೆto you.

Ab. ನಿಮ್ಮದೆಸೆಯಿಂದನಿಮ್ಮ ಶ್ರೀಗಲಿಂfrom you.

G. ನಿಮ್ಮನಿಮ್ಮof you.

L. ನಿಮ್ಮಲ್ಲಿನಿಮ್ಮೆರ್ಲ್in you.

PRONOUNS DEMONSTRATIVE.

ಅವ He (remote.)

SINGULAR NUMBER.

N. ಅವನುಅವಂhe:

- A. { ಅವನ } ಅವನಂhim.
 { ಅವನನ್ನು }
- I. ಅವನಿಂದ.....ಅವನಿಂ.....by him.
- D. ಅವನಿಗೆ.....ಅವನಿಗೆ.....to him.
- Ab. ಅವನದೇಸಿಯಿಂದ.....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. ಅವಳದೇಸಿಯಿಂದ.....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 ಅವರಿಂದಿರುಗಳು.. }
- A. { ಅವರ } ಅವರಂthem.
 { ಅವರನ್ನು }
- I. ಅವರಿಂದ.....ಅವರಿಂ.....by them.
- D. ಅವರಿಗೆ.....ಅವರಿಗೆ.....to them.
- Ab. ಅವರದೇಸಿಯಿಂದ.....ಅವರ ಶ್ರವಣಂ.....from them.

G. ಅವರ.....ಅವರ.....of them.

L. ಅವರಲ್ಲಿ.....ಅವರಾರ್ಯ್.....in them.

ಉತ್ He (remote.)

SINGULAR NUMBER.

N. ಉತ್ಸು.....ಉತ್ಸಂ.....he.

A. { ಉತ್ಸನ.....
ಉತ್ಸನಸ್ತು..... } ಉತ್ಸನಂ.....him.

I. ಉತ್ಸನಿಂದ.....ಉತ್ಸನಿಂ.....by him.

D. ಉತ್ಸನಿಗೆ.....ಉತ್ಸನಿಗೆ.....to him.

Ab. ಉತ್ಸನದಿಸೆಯಿಂದ.....ಉತ್ಸನತ್ರಗಿಂ.....from him.

G. ಉತ್ಸನ.....ಉತ್ಸನ.....of him.

L. ಉತ್ಸನಲ್ಲಿ.....ಉತ್ಸನಾರ್ಯ್.....in him.

ಉತ್ಸಃ They (masculine.)

PLURAL NUMBER.

N. { ಉತ್ಸಃ.....
ಉತ್ಸಂದಿರು.....
ಉತ್ಸಂದಿರುಃ..... } ಉತ್ಸಂಃ.....they.

A. { ಉತ್ಸಃ.....
ಉತ್ಸಃಸ್ತು..... } ಉತ್ಸಂಃ.....them.

I. ಉತ್ಸಃನಿಂದ.....ಉತ್ಸಂಃನಿಂ.....by them.

D. ಉತ್ಸಃನಿಗೆ.....ಉತ್ಸಂಃನಿಗೆ.....to them.

Ab. ಉತ್ಸಃನದಿಸೆಯಿಂದ.....ಉತ್ಸಂಃನತ್ರಗಿಂ.....from them.

G. ಉತ್ಸಃನ.....ಉತ್ಸಂಃನ.....of them.

L. ಉತ್ಸಃನಲ್ಲಿ.....ಉತ್ಸಂಃನಾರ್ಯ್.....in them.

ಉತ್ಸಿ She (remote.)

SINGULAR NUMBER.

N. ಉತ್ಸಿಯು.....ಉತ್ಸಿ.....she.

- A. { అంశియ..... } అంశియంher.
 { అంశియస్సు..... }
- I. అంశియం డ.....అంశియం.....by her.
- D. అంశిగి.....అంశిగి.....to her.
- Ab. అంశియడిసేయం డ...అంశియత్రగడింfrom her.
- G. అంశియ.....అంశియ.....of her.
- L. అంశియల్లి.....అంశియ్యల్లి.....in her.

అంశియరు They (feminine.)

PLURAL NUMBER.

- N. { అంశియరు..... } అంశియరు.....they.
 { అంశిగరు..... }
 { అంశియందిరు..... }
 { అంశియందిరుగరు..... }
- A. { అంశియరు..... } అంశియరుం.....them.
 { అంశియరుస్సు..... }
- I. అంశియరుం డ.....అంశియరుం.....by them.
- D. అంశియరుగి....అంశియరుగి.....to them.
- Ab. అంశియరుడిసేయం డ...అంశియరు త్రగడిం...from them.
- G. అంశియరుం.....అంశియరుం.....of them.
- L. అంశియరుల్లి.....అంశియరుల్లి.....in them.

అడు It (remote.)

SINGULAR NUMBER.

- N. అడు.....అడు.....it.
- A. { అడు..... } అడుం.....it.
 { అడుస్సు..... }
- I. అడుం డ.....అడుం.....by it.
- D. అడుక్కి.....అడుక్కి.....to it.

Ab. ಅದರ ದೆಸೆಯಿಂದ.....ಅದರ ಶ್ರೇಣಿ.....from it.

G. ಅದರ.....ಅದರ.....of it.

L. ಅದರಲ್ಲಿ.....ಅದರಲ್ಲಿ.....in it.

ಅವು They (neuter remote.)

PLURAL NUMBER.

N. ಅವು or ಅವುಗಳ.....ಅವು.....they.

A. { ಅವುಗಳ.....
ಅವುಗಳನ್ನು..... } ಅವುthem.

I. ಅವುಗಳಿಂದ.....ಅವರಿಂದ.....by them.

D. ಅವುಗಳಿಗೆ.....ಅವರಿಗೆ.....to them.

Ab. ಅವುಗಳ ದೆಸೆಯಿಂದ.....ಅವರ ಶ್ರೇಣಿ.....from them.

G. ಅವುಗಳ.....ಅವರ.....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. ಇವನ ದೆಸೆಯಿಂದ.....ಇವನ ಶ್ರೇಣಿ.....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. ಇವಳದಿನ್ನೆಯಿಂದ.....ಇವಳಿನ್ನೊಲಿಂ.....from her.
 G. ಇವಳಿ.....ಇವಳಿ.....of her.
 L. ಇವಳಿಲ್ಲಿ.....ಇವಳಿಲ್ಲಿ.....in her.

ಇವರು They (proximate.)

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. { ಇವರು or ಇವರುಗಳು..... } ಇವರಿ.....they.
 { ಇವರಿದರು or ಇವರಿದರುಗಳು..... }
 A. { ಇವರಿ..... } ಇವರಿಂ.....them.
 { ಇವರಿನ್ನು..... }
 I. ಇವರಿಂದ.....ಇವರಿಂ.....by them.
 D. ಇವರಿಗೆ.....ಇವರಿಗೆ.....to them.
 Ab. ಇವರಿದಿನ್ನೆಯಿಂದ.....ಇವರಿನ್ನೊಲಿಂ.....from them.
 G. ಇವರಿ.....ಇವರಿ.....of them.
 L. ಇವರಿಲ್ಲಿ.....ಇವರಿಲ್ಲಿ.....in them.

ಈತ He (proximate.)

SINGULAR NUMBER.

- N. ಈತನು.....ಈತನು.....he.
 A. { ಈತನು..... } ಈತನುಂ.....him.
 { ಈತನನ್ನು..... }
 I. ಈತನಿಂದ.....ಈತನಿಂ.....by him.
 D. ಈತನಿಗೆ.....ಈತನಿಗೆ.....to him.
 Ab. ಈತನದಿನ್ನೆಯಿಂದ.....ಈತನನ್ನೊಲಿಂ.....from him.
 G. ಈತನು.....ಈತನು.....of him.
 L. ಈತನಲ್ಲಿ.....ಈತನಲ್ಲಿ.....in him.

ಈತನಳು They (masculine.)

PLURAL NUMBER.

N. { ಈತನಳು.....
 ಈತಂದಿರು.....
 ಈತಂದಿರುಗಳು..... } ಈತನಳು.....they.

A. { ಈತನಳು.....
 ಈತನಳನ್ನು..... } ಈತನಳಂ.....them.

I. ಈತನಳಿಂದ.....ಈತನಳಿಂ.....by them.

D. ಈತನಳಿಗೆ.....ಈತನಳಿಗೆ.....to them.

Ab. ಈತನಳದಿಸಿಯಿಂದ.....ಈತನಳದಿಗಿರಿ.....from them.

G. ಈತನಳು.....ಈತನಳು.....of them.

L. ಈತನಳಲ್ಲಿ.....ಈತನಳಲ್ಲಿ.....in them.

ಈಕೆ She (proximate.)

SINGULAR NUMBER.

N. ಈಕೆ ಯು.....ಈಕೆ.....she.

A. { ಈಕೆಯು.....
 ಈಕೆಯನ್ನು..... } ಈಕೆಯಂ.....her.

I. ಈಕೆಯಿಂದ.....ಈಕೆಯಿಂದ.....by her.

D. ಈಕೆಗೆ.....ಈಕೆಗೆ.....to her.

Ab. ಈಕೆಯದಿಸಿಯಿಂದ.....ಈಕೆಯದಿಗಿರಿ.....from her.

G. ಈಕೆಯು.....ಈಕೆಯು.....of her.

L. ಈಕೆಯಲ್ಲಿ.....ಈಕೆಯಲ್ಲಿ.....in her.

ಈಶಿಯರು They (feminine.)

PLURAL NUMBER.

N. $\left. \begin{array}{l} \text{ಈಶಿಯರು.....} \\ \text{ಈಶಿಗಳ್ಳು.....} \\ \text{ಈಶಿಯಂದಿರು.....} \\ \text{ಈಶಿಯಂದಿರುಗಳ್ಳು..} \end{array} \right\} \text{ಈಶಿಯರ್.....they.}$

A. $\left\{ \begin{array}{l} \text{ಈಶಿಯರು.....} \\ \text{ಈಶಿಯರನ್ನು.....} \end{array} \right\} \text{ಈಶಿಯರಂ.....them.}$

I. ಈಶಿಯರಿಂದ..... ಈಶಿಯರಿಂ.....by them.

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

Ab. ಈಶಿಯರ ದಿಸೆಯಿಂದ.....ಈಶಿಯರ ತ್ರಣಿಂ.....from them.

G. ಈಶಿಯರ.....ಈಶಿಯರ.....of them.

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

ಇದು It (proximate.)

SINGULAR NUMBER.

N. ಇದು.....ಇದು.....it.

A. $\left\{ \begin{array}{l} \text{ಇದ.....} \\ \text{ಇದನ್ನು.....} \end{array} \right\} \text{ಇದಂ.....it.}$

I. ಇದರಿಂದ.....ಇದರಿಂ.....by it.

D. ಇದಕ್ಕೆ.....ಇದಕ್ಕೆ.....to it.

Ab. ಇದರ ದಿಸೆಯಿಂದ.....ಇದರ ತ್ರಣಿಂ.....from it.

G. ಇದರ.....ಇದರ.....of it.

L. ಇದರಲ್ಲಿ.....ಇದರಲ್ಲಿ.....in it.

ಇವು They (neuter proximate.)

PLURAL NUMBER.

N. $\left\{ \begin{array}{l} \text{ಇವು.....} \\ \text{ಇವುಗಳ್ಳು.....} \end{array} \right\} \text{ಇವು.....they.}$

- A. ಇವುಗಳಿಗಿಂತ ಇವುಗಳಿಗಿಂತ ಇವುಗಳಿಗಿಂತthem.
 I. ಇವುಗಳಿಂದಇವರಿಂದ.....by them.
 D. ಇವುಗಳಿಗೆಇವಕ್ಕೆ.....to them.
 Ab. ಇವುಗಳಿಂದಿರುವಇವರಿಂದಿರುವ.....from them.
 G. ಇವುಗಳಇವರof them.
 L. ಇವುಗಳಲ್ಲಿಇವರಲ್ಲಿ.....in them.

ಶಾಸು He, she, or it.

SINGULAR NUMBER.

- N. ಶಾಸುಶಾನ್he.
 A. { ಶನ್ } ಶನ್him.
 I. ಶನ್ ಶನ್by him.
 D. ಶನ್ ಶನ್to him.
 Ab. ಶನ್ ಶನ್from him.
 G. ಶನ್ ಶನ್of him.
 L. ಶನ್ ಶನ್in him.

ಶಾಪು They.

PLURAL NUMBER.

- N. ಶಾಪುಶಾಪುthey.
 A. { ಶಾಪು } ಶಾಪುthem.
 I. ಶಾಪು ಶಾಪುby them.
 D. ಶಾಪು ಶಾಪುto them.
 Ab. ಶಾಪು ಶಾಪುfrom them.

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

PRONOUNS INDETERMINATE.

ದೊರ Other.

SINGULAR NUMBER.

- N. ದೊರನು.....ದೊರನು.....another man.
 A. { ದೊರನು..... } ದೊರನು.....another man.
 I. ದೊರನಿಂದ.....ದೊರನಿಂದ.....by another man.
 D. ದೊರನಿಗೆ.....ದೊರನಿಗೆ.....to another man.
 Ab. ದೊರನದಿಸೆಯಿಂದ.....ದೊರನದಿಸೆಯಿಂದ.....from another man.
 G. ದೊರನು.....ದೊರನು.....of another man.
 L. ದೊರನಲ್ಲಿ.....ದೊರನಲ್ಲಿ.....in another man.

ದೊರಳು Another woman.

SINGULAR NUMBER.

- N. ದೊರಳು.....ದೊರಳು.....another woman.
 A. { ದೊರಳು..... } ದೊರಳು.....another woman.
 I. ದೊರಳಿಂದ.....ದೊರಳಿಂದ.....by another woman.
 D. ದೊರಳಿಗೆ.....ದೊರಳಿಗೆ.....to another woman.
 Ab. ದೊರಳದಿಸೆಯಿಂದ.....ದೊರಳದಿಸೆಯಿಂದ.....from another woman.
 G. ದೊರಳು.....ದೊರಳು.....of another woman.
 L. ದೊರಳಲ್ಲಿ.....ದೊರಳಲ್ಲಿ.....in another woman.

ದೊರರು Others.

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. ದೊರರು ಪೊರರ್ others.
- A. { ದೊರರ } ಪೊರರಂ others.
 { ದೊರರಸ್ಸು }
- I. ದೊರರಿಂದ ಪೊರರಿಂ by others.
- D. ದೊರರಿಗೆ ಪೊರರಿಗೆ to others.
- Ab. ದೊರರ ದೊರಿಸಿಯಿಂದ ಪೊರರ ರೊರೊಂ from others.
- G. ದೊರರ ಪೊರರ of others.
- L. ದೊರರಲ್ಲಿ ಪೊರರೊರ್ in others.

ದೊರರು Another thing.

SINGULAR NUMBER.

- N. ದೊರರು ಪೊರರು or ಪೊರರು another thing
- A. { ದೊರರು } ಪೊರರು another thing.
 { ದೊರರುಸ್ಸು }
- I. ದೊರರುಂದ ಪೊರರುಂ by another thing.
- D. ದೊರರುಕ್ಕೆ ಪೊರರುಕ್ಕೆ to another thing.
- Ab. ದೊರರುರ ದೊರಿಸಿಯಿಂದ ಪೊರರುರ ರೊರೊಂ from another thing.
- G. ದೊರರುರ ಪೊರರುರ of another thing.
- L. ದೊರರುರಲ್ಲಿ ಪೊರರುರೊರ್ in another thing.

ದೊರರು Other things.

PLURAL NUMBER.

- N. ದೊರರು or ದೊರರುಗಳ್ಳು. ಪೊರರು other things.
- A. { ದೊರರು } ಪೊರರುಂ other things.
 { ದೊರರುಸ್ಸು }
- I. ದೊರರುರಿಂದ ಪೊರರುರಿಂ by other things.

- D. దిరవశ్చి.....పిరవశ్చి..... to other things.
 Ab. దిరవర దిసేయింప..పిరవర త్రగారెం.... from other things.
 G. దిరవర.....పిరవర.....of other things.
 L. దిరవరల్లి.....పిరవర్యార్..... in other things.

శిలవరు Some persons.

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. శిలవరు.....శిలబర్ or శిలంబర్ ..some persons.
 A. { శిలవర... .. } శిలబరంsome persons.
 { శిలవరస్సు... .. }
 I. శిలవరింద.....శిలబరిం.....by some persons.
 D. శిలవరిని.....శిలబరై.....to some persons.
 Ab. శిలవర దిసేయింప.....శిలబర త్రగారెం.....from some persons.
 G. శిలవర.....శిలబర.....of some persons.
 L. శిలవరల్లి.....శిలబర్యార్.....in some persons.

శిలవరు Some things.

PLURAL NUMBER.

- N. శిలవరు or శిలవరుగలు.....శిలవరు.....some things.
 A. { శిలవరుగలు... .. } శిలవరుంsome things.
 { శిలవరుగలుస్సు... .. }
 I. శిలవరుగలం.....శిలవరుం.....by some things.
 D. శిలవరుగలని.....శిలవరురై.....to some things.
 Ab. శిలవరుగలు దిసేయింప.....శిలవరు త్రగారెం.... from some things.
 G. శిలవరుగలు.....శిలవరు.....of some things.
 L. శిలవరుగలుల్లి.....శిలవరుర్యార్.....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 ಶ್ರೇಣಿ.....*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 ಶ್ರೇಣಿ.....*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. { ಎಲ್ಲರ.....
ಎಲ್ಲರ ಸ್ತು..... } ಎಲ್ಲರಂ.....*all persons.*

- I. ఎల్లరింద.....ఎల్లరిం.....by all persons.
 D. ఎల్లరిశి.....ఎల్లరికి.....to all persons.
 Ab. ఎల్లరదెసేయింద.....ఎల్లర త్రోవం.....from all persons.
 G. ఎల్లర.....ఎల్లర.....of all persons.
 L. ఎల్లరల్ల.....ఎల్లరార్య్.....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. ఎల్లవగళిశి.....ఎల్లవకి.....to all things.
 Ab. ఎల్లవగళు దెసేయింద.....ఎల్లవర త్రోవం.....from all things.
 G. ఎల్లవగళు.....ఎల్లవర.....of all things.
 L. ఎల్లవగళు ల్లి.....ఎల్లవరార్య్.....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. ఒబ్బనిశి.....ఒవ్వునికి.....to one man.
 Ab. ఒబ్బను దెసేయింద.....ఒవ్వున త్రోవం.....from one man.
 G. ఒబ్బను.....ఒవ్వున.....of one man.

L. ఒబ్బనొల్లి.....ఒత్తనాన్.....in one man.
 ఒబ్బనొ One woman.

N. ఒబ్బనొ.....ఒత్తనొ.....one woman.

A. { ఒబ్బనొ..... } ఒత్తనొ.....one woman;
 { ఒబ్బనొనొ..... }

I. ఒబ్బనొద.....ఒత్తనొ.....by one woman.

D. ఒబ్బనొకి.....ఒత్తనొ.....to one woman.

Ab. ఒబ్బనొదెసేయంద.....ఒత్తనొనొ.....from one woman.

G. ఒబ్బనొ.....ఒత్తనొ.....of one woman.

L. ఒబ్బనొల్లి.....ఒత్తనొనొ.....in one woman.
 ఒండు One thing.

N. ఒండు.....ఒండు.....one thing.

A. { ఒండు..... } ఒండు.....one thing.
 { ఒండునొ..... }

I. ఒండురింద.....ఒండురిం.....by one thing.

D. ఒండుకి.....ఒండుకి.....to one thing.

Ab. ఒండురదెసేయంద.....ఒండురనొ.....from one thing.

G. ఒండుర.....ఒండుర.....of one thing.

L. ఒండురల్లి.....ఒండురనొ.....in one thing.

ఇద్దరు Two persons.

N. ఇద్దరు.....ఇద్దరు.....two persons.

A. { ఇద్దరు..... } ఇద్దరు.....two persons.
 { ఇద్దరునొ..... }

- I. ఇబ్బరింద.....ఇర్పరిం.....by two persons.
 D. ఇబ్బరిని.....ఇర్పరికి.....to two persons.
 Ab. ఇబ్బర దేసియింద.....ఇర్పర త్రగిం.....from two persons.
 G. ఇబ్బర.....ఇర్పర.....of two persons.
 L. ఇబ్బరల్లి.....ఇర్పర్యాళ్.....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.....ఎరడుర్యాళ్.....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.....మూవరికి.....to three persons.
 Ab. మూవరు దేసియింద.....మూవరు త్రగిం.....from three persons.
 G. మూవరు.....మూవరు.....of three persons.
 L. మూవరుల్లి.....మూవరు్యాళ్.....in three persons.

ಮೂರು *Three things.*

- N. ಮೂರು.....ಮೂರು.....*three things.*
 A. {ಮೂರು..... } ಮೂರು.....*three things.*
 I. ಮೂರುಂ ದ.....ಮೂರುಂ.....*by three things.*
 D. ಮೂರುಕ್ಕೆ.....ಮೂರುಕ್ಕೆ.....*to three things.*
 Ab. ಮೂರು ರದೆ ಸೆಯಿಂ ದ.....ಮೂರು ರತ್ತೂಂ.....*from three things.*
 G. ಮೂರು ರ.....ಮೂರು ರ.....*of three things.*
 L. ಮೂರು ರಲ್ಲಿ.....ಮೂರು ರ್ಯಾಳ್.....*in three things.*

In the same manner are inflected ನಾಲ್ವರು *four persons*, ನಾಲ್ಕು *four things*, ಐವರು *five persons*, ಐದು *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. {ಅತ್ತಲ..... } ಅತ್ತಲ್.....*that side.*
 I. ಅತ್ತಲಿಂ ದ.....ಅತ್ತಲಿಂ.....*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.....యారననాలిం... by the outside.
 D. యారనకి or యారనీ...యారననాల్లి.....to the outside.
 Ab. యారననిదిసేయిందయారననాల్లిం.....from the outside.
 G. యారనన.....యారననా.....of the outside.
 L. యారననల్లి or యారనీయారననాల్లిం, యారననీ.in the outside.

In the same manner are inflected నడుపు 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.....అల్లియత్తనాలిం.....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. ಇಲ್ಲಿನ ದೆಸೆಯಿಂದ....ಇಲ್ಲಿನ ಶ್ರವಣಂfrom 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. ಅಂದಿನಿಂದ.....ಅಂದಿನಂby that day.
 D. ಅಂದಿಗೆಅಂದಿಗೆto that day.
 Ab. ಅಂದಿನ ದೆಸೆಯಿಂದ....ಅಂದಿನ ಶ್ರವಣಂfrom that day.
 G. ಅಂದಿನಅಂದಿನof that day.
 L. ಅಂದು.....ಅಂದುin that day.

ಇಂದು This day.

- N. ಇಂದು.....ಇಂದುthis day.
 A. ಇಂದು.....ಇಂದುthis day.
 I. ಇಂದಿನಿಂದ.....ಇಂದಿನಂby this day.
 D. ಇಂದಿಗೆ.....ಇಂದಿಗೆto this day.
 Ab. ಇಂದಿನ ದೆಸೆಯಿಂದ....ಇಂದಿನ ಶ್ರವಣಂfrom this day.
 G. ಇಂದಿನ.....ಇಂದಿನof this day.
 L. ಇಂದು.....ಇಂದುin 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. అష్టరచిసేయింద.....అనిబరశ్రవణం.....from so many persons.
- G. అష్టర.....అనిబర.....of so many persons.
- L. అష్టరన్వి.....అనిబరార్కన్.....in so many persons.

అష్టరు So much (remote.)

- N. అష్టరు.....అనిరు.....so much.
- A. అష్టరస్సు.....అనిరం.....so much.
- I. అష్టరింద.....అనిరం.....by so much.
- D. అష్టరన్వి.....అనిరన్వి.....to so much.
- Ab. అష్టరచిసేయింద.....అనిరశ్రవణం.....from so much.
- G. అష్టర.....అనిర.....of so much.
- L. అష్టరన్వి.....అనిరన్వి.....in so much.

ఇష్టరు So many persons (proximate.)

PLURAL FOR BOTH MASCULINE AND FEMININE.

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

- I. ಇಷ್ಟರಿಂದ.....ಇನಿಬರಿಂದ.....by so many persons.
 D. ಇಷ್ಟರಿಗೆ.....ಇನಿಬಕ್ಕೆ.....to so many persons.
 Ab. ಇಷ್ಟರದಿ ಸೆಯಿಂದ.....ಇನಿಬರ ತ್ರೂರಿಂ.....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. ಇಷ್ಟನ್ನು.....ಇನಿಶಂ.....so much.
 I. ಇಷ್ಟರಿಂದ.....ಇನಿಶರಿಂದ.....by so much.
 D. ಇಷ್ಟಕ್ಕೆ.....ಇನಿಶಕ್ಕೆ.....to so much.
 Ab. ಇಷ್ಟರದಿ ಸೆಯಿಂದ.....ಇನಿ ಶ ರ ತ್ರೂರಿಂ.....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 ಯಾವನಾರ್ಯನು, ಯಾವಂ or ಯಾವಾರ್ಯನ್ who?
 A. {ಯಾವನ } ಯಾವನಂ.....whom?
 {ಯಾವನನ್ನು }
 I. ಯಾವನಿಂದ.....ಯಾವನಿಂದ.....by whom?
 D. ಯಾವನಿಗೆ.....ಯಾವನಿಗೆto whom?
 Ab. ಯಾವನದಿ ಸೆಯಿಂದ..ಯಾವನ ತ್ರೂರಿಂ.....from whom?
 G. ಯಾವನ.....ಯಾವನ.....of whom?
 L. ಯಾವನಲ್ಲಿ.....ಯಾವನಾರ್ಯನ್.....in whom?

యూవళు Who? (feminine.)

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

యూవరు Who?

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. { యూవరు.....యూవర్..... } who?
- A. { యూవరు.....
యూవరున్న.....
యూవరు.....
యూవరున్న..... } యూవరుం.....whom?
- I. { యూవరింద ... యూవరిం.....
యూరింద.....యూరిం..... } by whom?
- D. { యూవరిని.....యూవర్కి.....
యూరిని.....యూర్కి..... } to whom?
- Ab. { యూవరు దెసేయింద..యూవరు క్రోశిం.....
యూరు దెసేయింద...యూరు క్రోశిం..... } 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.....ಯಾವದರಿಂದ.....by which ?
- D. ಯಾವದಕ್ಕೆ.....ಯಾವದಕ್ಕೆ.....to which ?
- Ab. ಯಾವದರದಿಸಿಯಿಂದ.....ಯಾವದರದಿಸಿಯಿಂದ.....from which ?
- G. ಯಾವದರ.....ಯಾವದರ.....of which ?
- L. ಯಾವದರಲ್ಲಿ.....ಯಾವದರಾರ್ಯ್.....in which ?

ಯಾವವು Which ?

PLURAL NUMBER.

- N. ಯಾವವು or ಯಾವವುಗಳ್ಳು.....ಯಾವವು.....which ?
- A. {ಯಾವವುಗಳ್ಳನ್ನು..... } ಯಾವವಂ which ?
 {ಯಾವವುಗಳ್ಳು..... }
- I. ಯಾವವುಗಳಿಂದ.....ಯಾವವರಿಂದ.....by which ?
- D. ಯಾವವುಗಳಿಗೆ.....ಯಾವವಕ್ಕೆ.....to which ?
- Ab. ಯಾವವುಗಳದಿಸಿಯಿಂದ.....ಯಾವವರದಿಸಿಯಿಂದ.....from which ?
- G. ಯಾವವುಗಳ್ಳು.....ಯಾವವರ.....of which ?

L. యూవను గళల్లి..... యూవవర్యార్..... *in which?*

ఏను *What?*

N. ఏను..... ఏన్..... *what?*

A. ఏనున్న..... ఏను..... *what?*

I. ఏతొండ..... ఏతొం..... *by what?*

D. ఏత్తకి or ఏకి..... ఏత్తకి or ఏకి..... *to what?*

Ab. ఏతరడిసేయింద..... ఏతరత్రణిం..... *from what?*

G. ఏతర..... ఏతర..... *of what?*

L. ఏతరల్లి..... ఏతర్యార్..... *in what?*

ఎత్తలు *Which side?*

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

A. { ఎత్తలు..... } ఎత్త or ఎత్తల్..... *which side?*
 { ఎత్తలన్న..... }

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

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

Ab. ఎత్తలడిసేయింద..... ఎత్తణిత్రణిం..... *from which side?*

G. ఎత్తలు..... 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..... ಎಲ್ಲಿ.....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.....ಎಂದಿನಿಂದ.....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.....ಎನಬರಿತ್ತಿಗಿಂ.....from how many persons ?
 G. ಎಷ್ಟರ.....ಎನಬರ.....of how many persons ?
 L. ಎಷ್ಟರಲ್ಲಿ.....ಎನಬರಲ್ಲಿ.....in how many persons ?

ಎಷ್ಟು *How much?*

- N. ಎಷ್ಟು.....ಎನತು.....*how much?*
- A. ಎಷ್ಟುಷ್ಟು.....ಎನತಂ.....*how much?*
- I. ಎಷ್ಟುರಿಂದ.....ಎನತರಿಂ.....*by how much?*
- D. ಎಷ್ಟುಕ್ಕಿ.....ಎನತಕ್ಕೆ.....*to how much?*
- Ab. ಎಷ್ಟುರದೇನೆಯಿಂದ.....ಎನತರ ತ್ರಣವಿಂ.....*from how much?*
- G. ಎಷ್ಟುರ.....ಎನತರ.....*of how much?*
- L. ಎಷ್ಟುರಲ್ಲಿ.....ಎನತರಾಲ್.....*in how much?*



CHAPTER THIRD.

OF VERBS.

VERBS in the Carnāṭaca 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.

Carnāṭaca 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 indeclinable 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 ಅ, ಇ, ಉ, ಎ, ಓ or ಓ; and in the ancient, in the following vowel and consonants also, viz. ಉ, ಋ, ೠ, ಯ, ರ, ಲ್, ಳ್, ಴್ and ಷ್.

The affixes denoting time are, in the modern dialect, ಉ 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, ಉನಿ, ಉಳಿ, ಉರಿ, ಅದಿ, and ಅವಿ.
Past.....ಎಸ, ಎಪ, ಇ or ಎ, ಇರಿ, ಅಸ, ಅಫ, ಅದ, ಇಡು, and ಅಪ.

Future. { ఎను, ఎవు, ఇ or ఎ, ఇరి, ఆను, ఆధు, ఆరు, ఆడు, and అవు.
 { ఏను, ఏవు, ఈయి, ఈరి, అూను, అూధు, అూరు, అూరు, and అూవు.
 Negative Aorist.... ఎను, ఎవు, ఎ, అరి, అను, అధు, అరు, అడు, and ఆవు.

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

The conjugations are two in number.

OF THE FIRST CONJUGATION.

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

In inflecting verbs of this conjugation, the infinitive is formed by adding అ, ఆలు or ఆలిశ్చి 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 ఆలి or అలి to the root; the second person singular is the same as the root; the third person singular takes అలి or అలిడు; and the first, second and third persons plural, require respectively ఆలి or అలి, ఇ or ఇరి, and అలి or అలిడు. 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, రువ, ఇడు, 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 ಶ್ರೀಯಿ. ಬಾಳು ಯ್thou livest.
- 3 { ಬಾಳು ಶ್ರಾನಿ..... ಬಾಳು ಪಂ.....
ಬಾಳು ಶ್ರಾಳಿ..... ಬಾಳು ಪರ್..... } he, she, or it lives.
ಬಾಳು ಶ್ರದಿ..... ಬಾಳು ಪು.....

PLURAL.

- 1 ಬಾಳು ಶ್ರೀವಿ..... ಬಾಳು ಪೆವ.....we live.
- 2 ಬಾಳು ಶ್ರೀರಿ ಬಾಳು ಪಿರ್.....ye live.
- 3 { ಬಾಳು ಶ್ರಾಕಿ..... ಯುಳು ಪರ್.....they (m. and f.) live.
ಬಾಳು ಶ್ರವಿ..... ಬಾಳು ಪು.....they (n.) live.

PAST TENSE.

SINGULAR.

- 1 ಬಾಳಿದಿ..... ಬಾಳಿದಿನ್.....I lived.
- 2 ಬಾಳಿದಿ or ಬಾಳಿದಿ..... ಬಾಳಿದಿ ಯ್thou livedst.

3 { బాళిదను.....బాళిం.....
 బాళిదను.....బాళిం.....
 బాళిరు.....బాళిరు..... } he, she, or it lived.

PLURAL.

1 బాళిదివు.....బాళివు.....we lived.
 2 బాళిదిరి.....బాళిర్.....ye lived.
 3 { బాళిదరు.....బాళిర్.....they (m. and f.) lived.
 బాళిదవు.....బాళివు.....they (n.) lived.

FUTURE TENSE.

SINGULAR.

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

3 { బాళువను.....బాళిం.....
 బాళువను.....బాళిం.....
 బాళువరు.....బాళిరు..... } he, she or it will live.

PLURAL.

1 బాళుదివు.....బాళివు.....we will live.
 2 బాళుదిరి.....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 బాళియ్యిను.....I will live.
 2 బాళియ్యి.....thou wilt live.

3 { ಬಾಳಿದುನು.....
ಬಾಳಿದುಳು.....
ಬಾಳಿದುಡು..... } he, she, or it, will live.

PLURAL.

1 ಬಾಳಿಯಿಳು.....we will live.
2 ಬಾಳಿರಿ.....ye will live.
3 { ಬಾಳಿದುರು.....they (m. and f.) will live.
ಬಾಳಿದುಳು.....they (n.) will live.

IMPERATIVE MOOD.

SINGULAR.

1 ನಾನುಬಾಳಲಿ or ಬಾಳುವಿ, ಬಾಳಿಂ.....let me live.
2 ಬಾಳು.....ಬಾಳೆ, ಬಾಳೆ or ಬಾಳು...live thou.
3 { ಅವನು } ಬಾಳಲಿ or ಬಾಳುವದು, ಬಾಳಿ or ಬಾಳುದು } let him, her, or it,
{ ಅವಳು } } live.
{ ಅದು }

PLURAL.

1 ನಾವು ಬಾಳಲಿ or ಬಾಳುವ, ಬಾಳಿಂ.....let us live.
2 ಬಾಳಿ or ಬಾಳಿರಿ.....ಬಾಳಿಂ or ಬಾಳುದು..live ye.
3 { ಅವರು } ಬಾಳಲಿ or ಬಾಳುವದು.. ಬಾಳಿ ಬಾಳು } let them (m. and f.) live.
{ ಅವಳು } ಧನಿ or ಬಾಳುದು } let them (n.) live.

NEGATIVE MOOD.

AORIST.

SINGULAR.

1 ಬಾಳಿಸು.....ಬಾಳಿವ್.... .. I do not, did not, or will not, live;
2 ಬಾಳಿ.....ಬಾಳಿವ್....thou dost not, didst not, or will not, live;

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

PLURAL.

1 బాళ్ళిను.....బాళ్ళిను.....we do not, did not, or will not, live.
 2 బాళ్ళఁరి.....బాళ్ళఁరి.....ye do not, did not, or will not, live.
 3 { బాళ్ళఁరు.....బాళ్ళఁరు.....they (m. and f.) do not, did not, or will not,
 బాళ్ళఁవు.....బాళ్ళఁవు.....they (n.) do not, did not, or will not, live.

GERUNDS.

AFFIRMATIVE.

Present...బాళ్ళును or బాళ్ళును-బాళ్ళును or బాళ్ళును..living.
 Past.....బాళ్ళి.....బాళ్ళి.....having lived.

NEGATIVE.

Aorist.....బాళ్ళి.....బాళ్ళి.....not having lived.

PARTICIPLES.

AFFIRMATIVE.

Present....బాళ్ళునును.....that lives.
 Past.....బాళ్ళిను.....బాళ్ళిను.....that lived.
 Future....బాళ్ళునును.....బాళ్ళునును.....that will live.

NEGATIVE.

Aorist!.....బాళ్ళిను.....బాళ్ళిను.....that does not, did not, or will not, live.

Transitive Root.....మాడు.....Do.

INFINITIVE MOOD.

Modern form.

Ancient form.

మాడు.....మాడు.....
 మాడులు.....మాడులు..... } to do.
 మాడులికి.....మాడులికి.....

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

- 1 ಮಾಡು ತ್ರೈನಿ ಮಾಡಿದ ಜೆನ್ I do.
 2 ಮಾಡು ತ್ರಿಯಿ or ಮಾಡು ತ್ರಿಯಿ ಮಾಡಿದ ಪಯ್ thou dost.
 3 { ಮಾಡು ತ್ರಾನಿ ಮಾಡಿದ ಪಂ
 ಮಾಡು ತ್ರಾಳಿ ಮಾಡಿದ ಪ್ಪ } he, she, or it, docs.
 ಮಾಡು ತ್ರ ದಿ ಮಾಡಿದ ಪ್ಪು }

PLURAL.

- 1 ಮಾಡು ತ್ರೈವಿ ಮಾಡಿದ ಪೆನು we do.
 2 ಮಾಡು ತ್ರಿಯಿರಿ ಮಾಡಿದ ಪಿರ್ ye do.
 3 { ಮಾಡು ತ್ರಾನಿ ಮಾಡಿದ ಪರ್ they (m. and f.) do.
 ಮಾಡು ತ್ರವಿ ಮಾಡಿದ ಪು they (n.) do. }

PAST TENSE.

SINGULAR.

- 1 ಮಾಡಿದಿ ನು ಮಾಡಿದೆನ್ I did.
 2 ಮಾಡಿದಿ or ಮಾಡಿದಿ ಮಾಡಿದಯ್ thou didst.
 3 { ಮಾಡಿದನು ಮಾಡಿದಂ
 ಮಾಡಿದಳ್ಳ ಮಾಡಿದಳ್ಳ } he, she, or it, did.
 ಮಾಡಿರು ಮಾಡಿದು }

PLURAL.

- 1 ಮಾಡಿದಿ ಪು ಮಾಡಿದೆ ಪು we did.
 2 ಮಾಡಿದಿರಿ ಮಾಡಿದಿರ್ ye did.
 3 { ಮಾಡಿದರು ಮಾಡಿದರ್ they (m. and f.) did.
 ಮಾಡಿದಪು ಮಾಡಿದು ಪು they (n.) did. }

FUTURE TENSE.

SINGULAR.

- 1 ಮಾಡು ಜಿನು ಮಾಡು ಜೆನ್ I will do.
 2 ಮಾಡುವಿ or ಮಾಡುವಿ ಮಾಡುವಯ್ thou will do.

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

PLURAL.

1	మాడునెవు	మాడునెవు	<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	<i>they (n.) will do.</i>

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	<i>they (n.) will do.</i>

IMPERATIVE MOOD.

SINGULAR.

1	నానుమాడలి or మాడువె. మాడువెం	<i>let me do.</i>			
2	మాడు	<i>do thou.</i>			
3	{	అవను అవళ్లు అడు	}	మాడలి or మాడువడు, మాడునె	} <i>let him, her, or it, do.</i>
				or మాళ్లుడు	

PLURAL.

- 1 నావుమాడలి or మాడువమార్పం.....let us do.
- 2 మాది or మాదిరి.....మాదిం, మాళ్పుడు..do ye.
- 3 {అవడు} మాడలి or మాడువడు, మాడుగి } let them (m. and f.) do.
 {అవు } or మాళ్పుడు } 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.
 {మాడళ్ళ.....మాడళ్.....she does not, did not, or will not, do.
 {మాడడు.....మాడడు.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....మాడుత్తై or మాడుత్తై.....మాడుత్తి or మాడురై..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.....గిశ్రి.....Descend.

INFINITIVE MOOD.

Modern form.	Ancient form.	
గిశ్రియ	గిశ్రియ	} to descend.
గిశ్రియలు	గిశ్రియల్	
గిశ్రియలశ్రి	గిశ్రియల్లి	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

- 1 గిశ్రియశ్రినిగిశ్రిదశ్రిన్.....I descend.
- 2 గిశ్రియశ్రి or గిశ్రియశ్రియి:గిశ్రిదశ్రిమ్thou descendest.
- 3 { గిశ్రియశ్రినిగిశ్రిదశ్రిమ్ } he, she, or it, descends.
 గిశ్రియశ్రిణిగిశ్రిదశ్రిమ్
 గిశ్రియశ్రిణిగిశ్రిదశ్రిమ్

PLURAL.

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

PAST TENSE.

SINGULAR.

- ಇಳಿದೆನುಇಳಿದೆನ್ I descended.
 2 ಇಳಿದಿ or ಇಳಿದಿ ಇಳಿದಯ್ thou descendedst.
 3 { ಇಳಿದನು.....ಇಳಿದಂ.....
 ಇಳಿದಳು.....ಇಳಿದಳ್ದ } he, she, or it, descended.
 ಇಳಿಯಿತು.....ಇಳಿದುದು

PLURAL.

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

FUTURE TENSE.

SINGULAR.

- 1 ಇಳಿಯುವೆನು ಇಳಿಯೆನ್ I will descend.
 2 ಇಳಿಯುವಿ or ಇಳಿಯುವೆ. ಇಳಿವಯ್ thou wilt descend.
 3 { ಇಳಿಯುವನು.....ಇಳಿವಂ.....
 ಇಳಿಯುವಳು.....ಇಳಿವಳ್ದ } he, she, or it, will descend
 ಇಳಿಯುವುದು.....ಇಳಿವುದು.....

PLURAL.

- 1 ಇಳಿಯುವೆವು.....ಇಳಿವೆವು..... we will descend.
 2 ಇಳಿಯುವಿರಿ ಇಳಿವಿರಿ..... ye will descend.
 3 { ಇಳಿಯುವರು.....ಇಳಿವರೆ..... they (m. and f.) will descend.
 ಇಳಿಯುವವು ಇಳಿವವು they (n.) will descend.

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT,

SINGULAR.

- 1 గొళి దిశు *I will descend.*
- 2 గొళి దియి *thou wilt descend.*
- 3 { గొళి వాసు
 గొళి దాళు } *he, she, or it, will descend.*
 గొళి దిశు

PLURAL.

- 1 గొళి దిశు *we will descend.*
- 2 గొళి దిశి *ye will descend.*
- 3 { గొళి దాశు *they (m. and f.) will de-*
 గొళి దాశు *scend.*
 గొళి దాశు *they (n.) will descend.*

IMPERATIVE MOOD.

SINGULAR.

- 1 నాను గొళి యులి or గొళి యువి గొళి శిం *let me descend.*
- 2 గొళి గొళి or గొళి శుడు *descend thou.*
- 3 { అవను } గొళి యులి or గొళి యువడు. గొళి శి or } *let him, her, or it, de-*
 { అవళు } గొళి యులి or గొళి యువడు. గొళి శుడు } *scend.*
 { అడు } గొళి యులి or గొళి యువడు. గొళి శుడు }

PLURAL.

- 1 నాను గొళి యులి or గొళి యువడు. గొళి శం *let us descend.*
- 2 గొళి యి or గొళి యిరి. గొళి యిరి or గొళి శుడు *descend ye.*
- 3 { అవకు } గొళి యులి or గొళి యువడు. గొళి శి or } *let them (m. and f.) de-*
 { అశు } గొళి యులి or గొళి యువడు. గొళి శుడు } *scend.*
 { అశు } గొళి యులి or గొళి యువడు. గొళి శుడు } *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 ಇಳಿಯರಿ....ಇಳಿಯಿರ್.....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	} <i>to say.</i>
సదియలు	.....	సదియల్	.....
సదియలకి	.....	సదియల్కి	.....

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

- 1 సదియ్యనే.....సదిదజేన్.....*I say.*
- 2 సదియ్యరి or సదియ్యరియి.....సదిదపయ్.....*thou sayest.*
- 3 { సదియ్యరానే.....సదిదపం.....
 సదియ్యరాళి.....సదిదపళ్.....
 సదియ్యరాదె.....సదిదపుడు..... } *he, she, or it, says.*

PLURAL.

- 1 సదియ్యవి.....సదిదజేన్.....*we say.*
- 2 సదియ్యరి.....సదిదపిర్.....*ye say.*
- 3 { సదియ్యారె.....సదిదపర్.....
 సదియ్యరెవె.....సదిదపువు..... } *they (m. and f.) say.*
they (n.) say.

PAST TENSE.

SINGULAR.

- 1 సదిదెస.....సదిదెన్.....*I said.*
- 2 సదిది or సదిదీ.....సదిదయ్.....*thou saidst.*
- 3 { సదిదను.....సదిదం.....
 సదిదళ్.....సదిదళ్.....
 సదిదిలు.....సదిదుడు..... } *he, she, or it, said.*

PLURAL.

- 1 సదిదెవు.....సదిదెవు.....*we said.*

- 2 ಸುಡಿದಿರಿ.....ಸುಡಿದಿರ್.....ye said.
- 3 { ಸುಡಿಡರು.....ಸುಡಿಡರ್.....they (m. and f.) said.
 ಸುಡಿಡವು.....ಸುಡಿಡವು.....they (n.) said.

FUTURE TENSE.

SINGULAR.

- 1 ಸುಡಿಯುವೆನು.....ಸುಡಿವೆನ್.....I will say.
- 2 ಸುಡಿಯುವಿಂನು/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 ಸುಡಿಡೆನು.....I will say.
- 2 ಸುಡಿಡಿಯೆ.....thou wilt say.
- 3 { ಸುಡಿಡಾನು.....
 ಸುಡಿಡಾಳು..... } he, she, or it, will say.
 ಸುಡಿಡಿಯೆ.....

PLURAL.

- 1 ಸುಡಿಡೆವು.....we will say.
- 2 ಸುಡಿಡಿಯಿರಿ.....ye will say.
- 3 { ಸುಡಿಡಾರು.....they (m. and f.) will say.
 ಸುಡಿಡಾವು.....they (n.) will say.

IMPERATIVE MOOD.

SINGULAR.

1 నాను సుదియలి or సుదియువె... సుదివెంlet me say.

2 నుది.....నుది or నుదియ..... say thou.

3 { అవను
అవఘ
అదు } నుదియలి or నుదియువదు.. నుదిశి,
or నుదివుదు } let him, her, or it, say.

PLURAL.

1 నావునుదియలి or నుదియువ.. నుదివం..... let us say.

2 నుదియిరి..... నుదియిం or నుదివుదు..... say ye.

3 { అవరు
అవు } నుదియలి or నుదియువదు. నుదిశి,
or నుదివుదు } let them (m. and f.) say.
let them (n.) say.

NEGATIVE MOOD.

AORIST.

SINGULAR.

1 నుదియిను... నుదియిన్... I do not, did not, or will not, say.

2 నుదియి..... నుదియియ్ ..thou dost not, didst not, or will not, say.

3 { నుదియను ~ నుదియం... he does not, did not, or will not, say.
నుదియఘ... నుదియఘ్... she does not, did not, or will not, say.
నుదియదు... నుదియదు... it does not, did not, or will not, say.

PLURAL.

1 నుదియివు.... నుదియివు... we do not, did not, or will not, say.

2 నుదియిరి.... నుదియిర్ ..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... నుదియుటై or నుదియుత్తై.. నుదియుశ్చై, or నుదియురై.... saying.

Past..... నుదిదు..... నుదిదు..... having said.

NEGATIVE.

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

PARTICIPLES.

Present....ಸದಿಯುತ್ತಿರುವ.....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, ಏಸ exceed, ಝಸ break into, ಊಸ throw, and ಊಸ 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 ಕೂಸ give, ಬಿಡು leave, ಅಡು cook, ಇಡು place, ನಡು plant, ಪಡು suffer, ಸುಡು burn, ಉಡು dress, ಕಿಡು spoil, ಮಡು strengthen, ಡೂಡು

adoru, పడవిడు *spread*, పొడమడు *prostrate*, ముంబడు *advance*, ముంసు *vadu* *be silent*, కరువిడు *rub*, దాళిడు *run away*, లూళిడు *bark*, నొక్కలిడు *exclaim*, ఒడంబడు *agree*, and వేర్పడు *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 కొట్టెను *he gave*, కొట్టాను *he will give*, కొట్టు *having given*, కొట్టి *that gave*.

The root యారడు *set out*, is irregular in its 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 abovementioned; as బిసుదిదను or బిసుటిను *he threw*, బిసుదియాను or బిసుటాను *he will throw*, బిసుది or బిసుటి *having thrown*, బిసుదిద or బిసుటి *that threw*.

The root క్షాంబు *see*, is irregular in its inflections in the past tense and second form of the future, in the past gerund, and in the past participle; as క్షాంబును *he saw*, క్షాంబాను *he will see*, క్షాంబు *having seen*, క్షాంబి *that saw*.

The roots అన్నాంబు *eat*, and కొల్లుంబు *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 అన్నాంబును *he ate*, అన్నాంబాను *he will eat*, అన్నాంబు *having eaten*, అన్నాంబి *that ate*.

The roots కళ్లుంబు *steal*, నెల్లుంబు *win*, and మెల్లుంబు *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 కళ్లుంబును *he stole*, కళ్లుంబాను *he will steal*, కళ్లుంబు *having stolen*, కళ్లుంబి *that stole*.

The roots *ಬಿಡು* *fall*, and *ಬಿಡು* *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 *ಶಿರು* *pay*, *ಊರು* *bear*, *ದಿರು* *bring forth children*, *ಎಚ್ಚು* *awake*, *ಲಾಸರು* and *ಬಿಡು* *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 *ಶಿರು* *he paid*, *ಶಿರು* *he will pay*, *ಶಿರು* *having paid*, *ಶಿರು* *that paid*.

The roots *ಸಿಕ್ಕು* *sneeze*, *ಲಾಸು* *stretch*, *ನಾಡು* *perform a vow*, *ಕೂರು* *sit*, *ದಿಕ್ಕು* *void*, *ನಾಡು* *lose*, *ಮಾಲು* *spin*, *ನಾಲು* *borrow*, *ನೆಕ್ಕು* and *ಜಾಡು* *swing*, and *ಊರು* *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 *ಮಿಳು* *thrive*, *ಕೊನರು*, *ಶಿಳು* and *ಬಿಡು* *sprout*, *ಮಡಲು* *creep* (as a plant), *ಕವಲು* *separate into two branches*, *ಬಲು* *become strong*, *ಕೂರು* *bring forth young* (as an animal), and *ಬಿಡು* *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 *ಮಿಳು* *he throve*, *ಮಿಳು* *he will thrive*, *ಮಿಳು* *having thriven*, *ಮಿಳು* *that throve*.

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

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

The roots తిన్న eat, 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 ఇరుత్రానీ, ఇద్దానీ or ఇధానీ he is, ఇదీ or అదీ it is, ఇడ్డను he was, ఇత్తు it was, ఇద్దాను he will be, ఇడ్డు having been, ఇడ్డ that was.

The roots న్నియు weave, యాయ్కు beat, న్నియు make, అూరయు search, న్నియు breathe, కాయు produce fruits, అూయు pick up, బయు or బయు abuse, కాయు or కాయ్కు cut, యాయు cross, బయు carry, and క్షిణ్ణయు 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, ಬಳಿ 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, ವಿನಿ crack, ಆಲಿ wander, ವೆನಿ solder, 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 ಒದೆ 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 it's inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle ; as ಋತ್ತನು he bruised, ಋತ್ತಾನು he will bruise, ಋತ್ತು having bruised, ಋತ್ತ that bruised.

The roots ಕಾ protect, ಮಾ heal, ಮೈ graze, ರೈ rub, ಕೈ lay down, and ಶ್ವಾ 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, *ಬಾರಾಸು* he will swell, *ಬಾಯಿ* swell thou, *ಬಾಳು* having swollen, *ಬಾಳ* that swelled; in the other tenses and parts of the verb they are inflected like verbs of the second conjugation.

The roots *ಕ* 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 *ಕೃತ್ತಸು* he gave, *ಕೃತ್ತಸು* he will give, *ಕಯಿ* give thou, *ಕೃತ್ವು* having given, *ಕೃತ್* that gave; in the other tenses and parts of the verb they are inflected like verbs of the second conjugation.

The roots *ವ್ಯ* bathe, *ವೈ* stew, and *ನೌ* 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 *ವಂದಸು* he bathed, *ವಂದಾಸು* he will bathe, *ವ್ಯಯಿ* bathe thou; *ವಂದು* having bathed, *ವಂದ* 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 *ಅಾಪೆಸು*.....I can.
- 2 *ಅಾಪಿ* or *ಅಾಪೆ*.....thou canst.
- 3 { *ಅಾಪಸು*.....
ಅಾಪಳು.....
ಅಾಪದು..... } he, she, or it, can.

PLURAL.

- 1 అంఠేవ.....we can.
- 2 అంఠీరి.....ye can.
- 3 { అంఠేరు.....they (m. and f.) can.
అంఠేవు.....they (n.) can.

PARTICIPLE.

Present and Future....అంఠేవు.....that can.

NEGATIVE MOOD.

PRESENT AND FUTURE.

SINGULAR.

- 1 అంఠేను.....I cannot.
- 2 అంఠీరి or అంఠీరే.....thou canst not.
- 3 { అంఠేను.....
అంఠేను.....
అంఠేను..... } he, she, or it, cannot.

PLURAL.

- 1 అంఠేవు.....we cannot.
- 2 అంఠీరి.....ye cannot.
- 3 { అంఠేరు.....they (m. and f.) cannot.
అంఠేవు.....they (n.) cannot.

NEGATIVE GERUND.

అంఠేదీ.....not having been able.

NEGATIVE PARTICIPLE.

అంఠేదు.....that cannot.

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

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

Modern form.

Ancient form.

- 1 అంఠేను... ..అంఠేను.....I know.
- 2 అంఠీరి or అంఠీరే.....అంఠీరు.....thou knowest.

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

PLURAL.

1	బల్లెను.....బల్లెను.....	we know.	
2	బల్లెరి.....బల్లెర్.....	ye know.	
3	{	బల్లెరు.....బల్లెర్.....	they (m. and f.) know.
		బల్లెవు.....బల్లెవు.....	they (n.) know.

PARTICIPLE.

AFFIRMATIVE.

Present....బల్లె.....బల్లె.....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	నానుబరెయచ్యేశు.....	I must write.
2	నిగుబరెయచ్యేశు.....	thou must write.

3	{	అవనుబరెయచ్యేశు.....	}	he, she, or it, must write.
		అవగుబరెయచ్యేశు.....		
		అడుబరెయచ్యేశు.....		

PLURAL.

1	నావుబరెయచ్యేశు.....	we must write.	
2	నివుబరెయచ్యేశు.....	ye must write.	
3	{	అవరుబరెయచ్యేశు.....	they (m. and f.) must write.
		అవుబరెయచ్యేశు.....	they (n.) must write.

ಬಿಡು or ಬಿಡುವು it's negative signifying *must not, or it is not necessary.*

AFFIRMATIVE MOOD.

PRESENT AND FUTURE.

SINGULAR.

- 1 ನಾನು ಮಾಡಿಯಬಿಡು *I must not beat.*
- 2 ನೀನು ಮಾಡಿಯಬಿಡು *thou must not beat.*

- 3 {

ಅವನು ಮಾಡಿಯಬಿಡು.....	}	<i>he, she, or it, must not beat.</i>
ಅವಳು ಮಾಡಿಯಬಿಡು.....		
ಅದು ಮಾಡಿಯಬಿಡು.....		

PLURAL.

- 1 ನಾವು ಮಾಡಿಯಬಿಡು..... *we must not beat.*
- 2 ನೀವು ಮಾಡಿಯಬಿಡು. ಬಿಡಿ or ಬಿಡಿರಿ *ye must not beat.*
- 3 {

ಅವರು ಮಾಡಿಯಬಿಡು.....	}	<i>they (m. and f.) must not beat.</i>
ಅವು ಮಾಡಿಯಬಿಡು.....		

ಅಡು or ಹಡು 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 ಅಂಟುವು, and its participle ಅಂಟು. 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 | ಬರಿಸು | ಬರಿಸ್ | <i>I will come.</i> |
| 2 | ಬವಿ or ಬದೆ | ಬರಯ್ | <i>thou will come.</i> |

3 { బరను.....బరం.....
 బరఘ.....బరఘ్.....
 బరదు.....బరదు..... } *he, she, or it, will come.*

PLURAL.

1 బదేవు.....బదేవు.....*we will come.*
 2 బదీరి.....బదీర్.....*ye will come.*
 { బరురు.....బరుర్.....*they (m. and f.) will come.*
 3 { బరువు.....బరువు.....*they (n.) will come.*

PARTICIPLE.

Present...బరు.....బరు.....*that comes.*

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

AFFIRMATIVE MOOD.

FUTURE.

SINGULAR.

	Modern form.	Ancient form.	
1	గదేను.....	గదేన్.....	<i>I will be.</i>
2	గదీరి గదీ.....	గదీయ్.....	<i>thou wilt be.</i>
3	{ గదను..... గదఘ..... గదదు.....	{ గదం..... గదఘ్..... గదదు.....	} <i>he, she, or it, will be.</i>

PLURAL.

1 గదేవు.....గదేవు.....*we will be.*
 2 గదీరి.....గదీర్.....*ye will be.*
 { గదరు.....గదర్.....*they (m. and f.) will be.*
 3 { గదవు.....గదవు.....*they (n.) will be.*

PARTICIPLE.

Present...గద.....గద.....*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.....	ಮಾಡಿಸಲ್ಠಿ.....	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

- 1 ಮಾಡಿಸುತ್ತೀನಿ.....ಮಾಡಿಸಿದಪೆನ್.....I cause to do.
- 2 ಮಾಡಿಸುತ್ತಿರ/ಮಾಡಿಸು ತ್ತಿಯೆ.ಮಾಡಿಸಿದಪಯ್.....thou causest to do.
- 3 {

ಮಾಡಿಸುತ್ತಾನೆ.....ಮಾಡಿಸಿದಪಂ.....	} he, she, or it, causes to do.
ಮಾಡಿಸುತ್ತಾಳೆ.....ಮಾಡಿಸಿದಪಲ್.....	
ಮಾಡಿಸುತ್ತದೆ.....ಮಾಡಿಸಿದಪುಡು.....	

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.....ಮಾಡಿಸಿದಪುಳು.....they (n.) cause to do.	

PAST TENSE.

SINGULAR.

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

- 2 మూడినీది or మూడినీదీ. మూడినీదయ్ thou causedst to do.
- 3 { మూడినీదను మూజినీదం
 మూడినీదళ్ళు మూడినీదళ్
 మూడినీదు మూడినీదుడు } he, she, or it, caused to do.

PLURAL.

- 1 మూడినీదేవు మూడినీదేవు we caused to do.
- 2 మూడినీదిరి మూడినీదిర్ ye caused to do.
- 3 { మూడినీదరు మూడినీదర్ they (m. and f.) caused
 [to do.]
 మూడినీదవు మూడినీదువు they (n.) caused to do.

FUTURE TENSE.

SINGULAR.

- 1 మూడినుజేను మూడినుజేన్ I will cause to do.
- 2 మూడినువి or మూడినుజి. మూడినువయ్ thou wilt cause to do.
- 3 { మూడినువను మూడినువం
 మూడినువళ్ళు మూడినువళ్ he, she, or it, will cause
 [to do.]
 మూడినువడు మూడినువుడు }

PLURAL.

- 1 మూడినుజేవు మూడినుజేవు we will cause to do.
- 2 మూడినువిరి మూడినువిర్ ye will cause to do.
- 3 { మూడినువరు మూడినువర్ they (m. and f.) will cause
 [to do.]
 మూడినువవు మూడినువువు they (n.) will cause to do.

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

- 1 మూడినీయ్యేను I will cause to do.
- 2 మూడినీయ్యి thou wilt cause to do.

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

PLURAL.

- 1 మాది సీయ్యెపు..... *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 సీయారు..... *they (n.) will cause to do.*

IMPERATIVE MOOD.

SINGULAR.

- 1 నానుమాది సీలె or మాది సీవె. మాది సీవెం. *let me cause to do.*
2 మాది సీ..... మాది సీ or మాది సీ..... *cause thou to do.*

- 3 { అవను } మాది సీలె or మాది సీ వడు } *let him, her, or it, cause to do.*
{ అవళ్ళ. } మాది సీగి or మాది సీవుడు }
{ అడు }

PLURAL.

- 1 నావుమాది సీలె 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 సీలె or మాది సీ వడు. మా } *let them (m. and f.) cause to do.*
{ అవు } ది సీగి or మాది సీవుడు } *let them (n.) cause to do.*

NEGATIVE MOOD.

AORIST.

SINGULAR.

- 1 మాది సీను..... మాది సీవ..... *I do not, did not, or will not, cause to do.*
2 మాది సీ..... మాది సీయె..... *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 సీయె..... మాది సీయె..... *she does not, did not, or will not, cause to do.*
మాది సీదు..... మాది సీదు..... *it does not, did not, or will not, cause to do.*

PLURAL.

- 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, [cause to do.
 { ಮಾಡಿಸವು....ಮಾಡಿಸವು....they (n.) do not, did not, or will not, cause [to do.

GERUNDS.

AFFIRMATIVE.

Present....ಮಾಡಿಸುತ್ತಾ or ಮಾಡಿಸುತ್ತೆ, 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....ಮಾಡಿಸುತ್ತಿರುವ.....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 Carnátaca, 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 ಪಡಲಿಕ್ಕಿ to suffer, conjugated through all it's tenses.

EXAMPLE.

INFINITIVE MOOD.

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

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

- 1 ಕರಿಯಲ್ಪಡು ತ್ರೀನೆ.....ಕರಿಯಲ್ಪಟ್ಟೆನೆ.....I am called.
- 2 ಕರಿಯಲ್ಪಡುತ್ತಿ or ಕರಿಯಲ್ಪಡುತ್ತಿಮಿ.ಕರಿಯಲ್ಪಟ್ಟೆಯ್ 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 { ಕರಿಯಲ್ಪಡುತ್ತಾರಿ.....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 ಕರಿಯಲ್ಪಟ್ಟೆಯ್ ..thou wast called.
- 3 { ಕರಿಯಲ್ಪಟ್ಟೆನು.....ಕರಿಯಲ್ಪಟ್ಟೆಂ.....
 ಕರಿಯಲ್ಪಟ್ಟೆಳು.....ಕರಿಯಲ್ಪಟ್ಟೆಳ್..... } he, she, or it, was called.
 ಕರಿಯಲ್ಪಟ್ಟೆನು.....ಕರಿಯಲ್ಪಟ್ಟೆಪು.....

PLURAL.

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

FUTURE TENSE.

SINGULAR.

- 1 కరియల్పడువెను...కరియల్పడువెన్I shall be called.
- 2 కరియల్పడువింకరియల్పడువెకరియల్పడువయ్ thou wilt be called.
- 3 { కరియల్పడువసు...కరియల్పడువం....
 కరియల్పడువళు...కరియల్పడువళు... } 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.....
 కరియల్పట్టాళు..... } he, she, or it, will be called.
 కరియల్పట్టెరు.....

PLURAL.

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

IMPERATIVE MOOD.

SINGULAR.

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

PLURAL.

- 1 ನಾವು { ಕರಿಯಲ್ಪಡಲಿ... } ಕರಿಯಲ್ಪಡುವೆಂ... let us be called.
- 2 ಕರಿಯಲ್ಪಡಿ or ಕರಿಯಲ್ಪಡಿರಿ..ಕರಿಯಲ್ಪಡಿಂ or ಕರಿಯಲ್ಪಡುವವರು.. be ye
 [called.]
- 3 { ಅವರು } ಕರಿಯಲ್ಪಡಲಿ.... { ಕರಿಯಲ್ಪಡುನೆ let them (m. and f.) be called.
 { ಅವಳು.. } ಕರಿಯಲ್ಪಡುವವಳು { or ಕರಿಯಲ್ಪಡುವವಳು let them (n.) be called.

NEGATIVE MOOD.

AORIST.

SINGULAR.

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

PLURAL.

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

GERUNDS.

AFFIRMATIVE.

Present...ಕರಿಯಲ್ಪಡುತ್ತಾ, ಕರಿಯಲ್ಪಡುತ್ತೇ, ಕರಿಯಲ್ಪಡುತ್ತಿ or ಕರಿಯಲ್ಪಡುತ್ತೆ....being called.

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

NEGATIVE.

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

PARTICIPLES.

AFFIRMATIVE.

Present...ಕರಿಯಲ್ಪಡುತ್ತಿರುವ.....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 Carnā-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 ಬಯನ the act of picking up, ಶೆಪ್ಪಣ 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. *ಠಾರಣ* 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. *ಉಂಠಾನ* the act of calling, *ವ್ಯಾಖ್ಯಾನ* and *ಟಿಪ್ಪಣ* the act of writing a commentary, *ಮನನ* the act of contemplating, *ಸಿಂಧನ* the act of scizing, and *ಸಂಬನ* the act of stringing pearls, &c. become roots, by the addition of *ಇಸು*, without suffering the loss of their final syllable.

The Hindoostanee 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, *ಕ್ರಾಂಜ* the act of exceeding, *ರಂಜ* the act of colouring, *ಬಿಮ* the act of eating, *ಲಾವ*

the act of cutting, *స్తాద* the act of tasting, *కాధ* the act of making a poem, *నాద*, *నినాద*, *అనారావ* and *సంరావ* the act of sounding, *చ్యే* and *సంచ్యే* the act of hastening, *నియ్యే* and *నియామ* the act of ordering, *వియ్యే* the act of separating, *సంయ్యే* the act of joining, *య్యే* the act of contemplating, *అభ్యే* the act of fearing, *విశ్వాస* the act of believing, *అంలాప* and *సంలాప* the act of speaking, *రాగ* and *అక్ష్మిలాష* the act of desiring, *అభ్రా* the act of increasing, *ప్రసార* and *విశాల* the act of spreading, *విచ్యే* the act of adjusting, *అదార* the act of giving, *అద్దార* and *వివార* the act of marrying, and *సంభార* and *సన్నార* the act of preparing, may be converted into Carnāṭaca roots by the addition of *ఇ*; as *స్వామి* enjoy, *స్వామి* imagine. Thirteen Sanscrit verbal nouns of the class termed *క్రి.సం.త.* 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, *పృష్టి* the act of becoming fat, *కృష్టి* the act of ploughing, *స్థితి* the act of being, *లభి* the act of gaining, *ఠాఢి* the act of establishing, and *సమ్మతి* the act of consenting; four verbal nouns of the class termed *అ.జం.త.* viz. *అభ్రయ* the act of increasing, *విశద* the act of explaining, *జయ* the act of conquering, and *క్షయ* the act of decreasing; two of the class termed *అ.బం.త.* viz. *సంగర* the act of fighting, and *దర* the act of frightening; two of the class termed *అ.ఠా.త.* viz. *స్వాభర* the act of conceiving, and *సంభర* the act of walking; and two of the class termed *అ.జం.త.* viz. *టీకా* the act of writing a commentary, and *శ్రీద* the act of breaking; may, in like manner, be converted into roots by the addition of *ఇ*; as *స్తుతి* praise, *అభ్రయ* increase, &c.

The Sanscrit nouns *సమీప* vicinity, *మూఱు* an obstinate person, *శ్రుం* *నార* an ornament, *శుష్క* a dry thing, and *సక్రంత్ర* competency, also belong to

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



Introduction

The purpose of this study is to investigate the effects of various factors on the performance of the system.

The study is organized as follows: Chapter 1 provides an overview of the research, Chapter 2 describes the methodology, Chapter 3 presents the results, and Chapter 4 discusses the conclusions.

1.1

1.1.1

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.....	}
ಒಡನೆ.....	ಒಡನೆ.....	
ಕೂಡ.....	ಕೂಡಿ.....	
ಓಸರ.....	}	} ಓಸುಗಂ.....for.
ಓಸರ.....		
ಬಗ್ಗೆ.....	}	} on account of.
ನಿಮಿತ್ತ or ನಿಮಿತ್ತವಾಗಿ.....		
ಉಸುಕ.....		
ಗ್ಗಂ ತ್ರಲಾ or ಅಂತ್ರಲಾ } ಗ್ಗಂ or ಅಂತ್ರ	}	} ಗ್ಗಂ.....than.
ತನಕ.....		
ವರಿಗೆ.....	}	} till, until, or as far as.
ವರಿಗಂ.....		
ಮಟ್ಟಿಗೆ.....		
ಪರ್ಯಂತ್ರ or ಪರ್ಯಂತ್ರ.....		

సుత్త	.....	} about.
సుత్తలు	..... సుత్తం	
సుత్తు	.....
బళ్ళిక	.....	} బరికం or బరికి
శకువాను	.....
దారం or దార్యం	.....	} without.
దార్యం	.....
ముఠి or ముఠి	.....	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.
అంత	..... అంత	then.
అంతనిండ	..... అంతనిం	thence.
అంతి	..... అంతి	for that time.
ఇక	..... ఇక	now.
ఇకనిండ	..... ఇకనిం	hence.
ఇకటి	..... ఇకటి	for the present time.
యవగా	..... యవగా	when.
యవగానిండ	..... యవగానిం	whence.
యవగాటి	..... యవగాటి	for which time.

- ನಿನ್ನಿನಿನ್ನಿyesterday.
- ನಿನ್ನಿಯಿಂದನಿನ್ನಿಯಿಂsince yesterday.
- ನಿನ್ನಿಗೆನಿನ್ನಿಂಗೆfor yesterday.
- ನಿನ್ನಿನನಿನ್ನಿನof yesterday.
- ಮೊನ್ನೆಮೊನ್ನೆthe day before yesterday.
- ಮೊನ್ನೆಯಿಂದಮೊನ್ನೆಯಿಂsince the day before yesterday.
- ಮೊನ್ನೆಗೆಮೊನ್ನೆಂಗೆfor the day before yesterday.
- ಮೊನ್ನಿನಮೊನ್ನಿನof the day before yesterday.
- ನಾಳೆನಾಳೆto-morrow.
- ನಾಳೆಯಿಂದನಾಳೆಂsince to-morrow
- ನಾಳೆಗೆನಾಳೆಂಗೆfor to-morrow.
- ನಾಳೆನನಾಳೆನof to-morrow.
- ನಾಳೆಪ್ಪುನಾಳೆಪ್ಪುthe day after to-morrow.
- ನಾಳೆಪ್ಪರಿಂದನಾಳೆಪ್ಪರಿಂfrom the day after to-morrow.
- ನಾಳೆಪ್ಪಕ್ಕೆನಾಳೆಪ್ಪಿಗೆfor the day after to-morrow.
- ನಾಳೆಪ್ಪರನಾಳೆಪ್ಪರof the day after to-morrow.
- ಈವಾರಿಈವರ್ಷಿin the present year.
- ಊದವಾರಿಮೊನ್ನೆಯವರುin the last year.
- ದಿಳಿಗೈ
 ದಾಶಾಕಿ
 ಮಂಜಾನಿ
- } ನಾಳೆಪ್ಪಿmorning.
- ಬಯಗೆevening.
- ಉಸುa little.
- ಬಹಳ or ಅಧಿಕ
 ಜಿಗ್ಗು} ಮಿಗೆmuch.

వదిన.....వదిన.....other.
 అంతే.....అంతేరి.....
 ఓవఁదెయల..... ఓల్ or చాల్.....} like.
 అంతు or ఇంతుఅంతు or ఇంతు.....thus.
 అల్లపిఅల్లె.....is it not ?
 వింగదవింగద.....ఇంగడింగడ.....} distinctly.
 చీకెచీకె..... చీకెచీకె.....
 సుమ్మని or సుమ్మని ... సుమ్మని or సుమ్మని.....only ; quietly.
 నీట్టని or నీట్టని.....నీట్టని or నీట్టని.....} straightly.
 బయ్యనిబయ్యని.....
 బింపని or బింపని.....బింపనిstrongly.
 శిష్పని or శిష్పనిశిష్పనిfreely.
 అసీకని..... అసీకని.....silently.
 త్రాకని.....త్రాకని.....
 బాకనిబాకని.....
 త్రాకని.....త్రాకని.....} quickly.
 త్రాకని.....
 చీకని or చీకని.....
 ఒమ్మని or ఒమ్మని.....at once.
 శింపని or శింపని.....శింపని.....redly.
 కప్పని.....కప్పని.....blackly.
 శింపని.....శింపని.....sweetly.
 శింపని.....శింపని.....bitterly.
 చీకని.....చీకని.....whitely.

- ಮೆಲ್ಲನೆ or ಮೆಲ್ಲಗೆ.....ಮೆಲ್ಲನೆ or ಮೆಲ್ಲಗೆ.....softly.
 ಶ್ವೇದನೆ or ಶ್ವೇದಗೆ.....ಶ್ವೇದಗೆ.....coldly.
 ಸುಗ್ಗಾನೆ or ಸುಗ್ಗಾಗೆ.....ಸುಗ್ಗಾಗೆ.....smoothly.
 ಬೆಚ್ಚನೆ or ಬೆಚ್ಚಗೆ.....ಬೆಚ್ಚನೆ.....hotly.

A great number of adverbs are also formed by adding ಲೂಗಿ, the past gerund of the root ಲೂಙ, signifying *become*, to nouns in the nominative case; as ಸಂತೋಷವಾಗಿ gladly, ಮೌನವಾಗಿ silently, ದುಃಖವಾಗಿ sorrowfully, ದೃಢವಾಗಿ strongly, ಮಧುರವಾಗಿ sweetly, ಕತ್ತಲೆಯಾಗಿ darkly, ಅಂದವಾಗಿ beautifully, ಉಪ್ಪಾಗಿ saltly, 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.....with, even, also.
 ಇನ್ನೂ.....more, yet, still.
 ಉದ್ದರಿಂದ.....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..... | |

ಬೆರಗಿ or ಇನ್ ಬೆರಗಿ or ಇನ್ expressive of *disgust*.

ಓ.....	}	<i>O! Oh!</i>
ಎಲೆ.....		
ಎಲೈ.....		
ಅಗಾಠಿ.....		
ಎಲೆನಿ.....		
ಎಲೈ.....		
ಎಲಾ.....		
ಎಲಾಠಾ.....		

PARTICLES.

ಛ..... ಎ or ಛ	}	are particles denoting <i>doubt</i> or <i>question</i> .
ಙ..... ಙ or ಙ.....		
ಱ.....		
ಘ..... ಘ		is an emphatic particle denoting <i>affirma-</i> [<i>tion</i>].
ಊ..... ಅಂ or ಊಂ		signifies <i>and, also, or even</i> .
ಝ.....		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 వంతు is added to nouns, to denote a person in possession of any thing or quality ; as ధనవంతు a possessor of riches, రూపవంతు a possessor of beauty.

The affix లూళి is added to nouns, to denote the habits or manners of a person ; as జూదాలూళి a gamester, మాటాలూళి a talkative person, సిగ్గులూళి a bashful person.

The affix గ్గు is added to nouns, to denominate a person by his trade, work, habit, performance, study, office, or birth ; as తంబులిగ్గు a betel seller, కాయగ్గు a vegetable vender, మద్దళిగ్గు a drummer, నూరిగ్గు an oil man, కుసిగ్గు a liar, అటిమటిగ్గు a deceiver, బుపవాసిగ్గు a faster, వ్రతిగ్గు a performer of a vow, జ్యోతిషిగ్గు an astrologer, సిద్ధాంతిగ్గు an astronomer, శాస్త్రీగ్గు a learned man, బాగవతిగ్గు a grammarian, లెక్కగ్గు an accountant, క్రందారిగ్గు a treasurer, పట్టణిగ్గు a citizen.

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

sion ; as *ಮಾಲಿಸಾರನು* a garland maker, *ಕಂಬುಕಾರನು* a brazier, *ಬಳಿಸಾರನು* a bangle maker, *ಮಣಿಸಾರನು* a bead maker, *ಬರೆಕಾರನು* a scabbard maker.

The affix *ರ* or *ಲಾರ* is added to the nouns *ಕುಂಬ* and *ಕಮ್ಮ*, to denote the maker of them ; as *ಕುಂಬರನು* or *ಕುಂಬಾರನು* a pot-maker, *ಕಮ್ಮರನು* or *ಕಮ್ಮಾರನು* an iron smith.

The affix *ಸಳಿ* is added to nouns, to denote the taker of a thing ; as *ಅಂಚೆ ಸಳಿಯು* a taker of bribes, *ಸಾಲಸಳಿಯು* a debtor, *ಅಂತೆಸಳಿಯು* a player.

The affix *ವಸಿ* or *ನ* is added to nouns, to denote a person by his habits ; as *ಅಂಚೆ ವಸಿನನು* or *ಅಂಚೆ ನನು* a person who is in the habit of receiving bribes, *ಮಾತು ವಸಿನನು* or *ಮಾತು ನನು* a person who talks constantly.

The affix *ವಡಿ* is added to nouns, to denote a person by profession ; as *ಝಾವಡಿನನು* a flower man, *ಮಾಲಿವಡಿನನು* a garland maker.

The affix *ಅಠ* is added to pronouns of locality, to denote a person being the native of a certain place ; as *ಮುಡಠನು* a native of the eastward, *ಶಿಂಕಠನು* a native of the southward.

The affix *ಇಚ್* is added to nouns, to denote a person by his birth ; as *ಅಲರಿ ಚ್ಚನು* one born in a flower, viz. *Bramha*.

The affix *ದ* or *ಅಠ* is added to local pronouns, terminating in *ಇ*, to denote a person to be a native of a certain place ; as *ಅಲ್ಲಿದನು* or *ಅಲ್ಲಿಯಠನು* a native of that place, *ಇಲ್ಲಿದನು* or *ಇಲ್ಲಿಯಠನು* a native of this place.

The affix *ಕಾರ* or *ಕಾರ* is added to nouns, to denote a person by his habits ; as *ಹಾಸ್ಯಕಾರನು* or *ಹಾಸ್ಯಕಾರನು* a jester, *ನಗಿಕಾರನು* or *ನಗಿಕಾರನು* a person who always laughs, *ಮಿತ್ರಸಕಾರನು* or *ಮಿತ್ರಸಕಾರನು* a deceiver.

The affix *ಲಾಠ* is added to a noun, to denote a person who is wholly given up to a thing ; as *ಸುಳಾಠನು* 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 ಬ್ರಾಹ್ಮಣಿತಿ a female bramin, ಅರಸಿತಿ 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 ಝವಡಿಗಿತಿ a flower woman, ಝಸಿಗಿತಿ a female liar.

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

Derivative nouns terminating in the affixes ವಳೆ, ಅಂವು, ವಳೆಗ or ಇಳ, are rendered feminine by the addition of the affix ಇ or ಎ; as ರೂಪವತಿ or ರೂಪವತಿ a beautiful female, ಲಾಭವಳಿಗ or ಲಾಭವಳಿಗಿತಿ a female who receives bribes, ಸುಭಾಯ್ಯು or ಸುಭಾಯ್ಯು a procuress, ಅಲರಿಚೆ ಯು or ಅಲರಿಚೆಯು the goddess of learning.

Derivative nouns terminating in the affixes ರ or ಅರ and ಕಾರ or ಕಾರ are rendered feminine, either by adding the affix ಇತಿ, or by cutting off the final syllable, and adding the affix ತಿ; as ಕಂಬರಿತಿ, ಕಂಬ ತಿ, ಕಂಬಾರಿತಿ or ಕಂಬ-ತಿ a female pot-maker, ಮಿನ್ಯಸಕಾರಿತಿ, ಮಿನ್ಯಸಕಾರಿತಿ, ಮಿನ್ಯಸಕಾರಿತಿ or ಮಿನ್ಯಸಕಾರಿತಿ a female deceiver.

Derivative nouns terminating in the affix ವಳ್ಳ, are rendered feminine by cutting off the final vowel, and adding the affix ತಿ; as ವಡಿವಳ್ಳೆಯು 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, ఆణ్ణియ 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 అన్నతశియు or పన్నతశియు highness, గురువశియు priesthood, అయతశియు length.

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

VERBAL NOUNS.

The affix కళి is added to the roots of verbs, to denote a person who is constantly engaged in a certain action; as అంజుకళి a timid person, or one that is constantly fearing, అండుకళి a gamester, ఓడుకళి 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 umbrosial 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, అనునలి an elephant killer.

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

Verbal nouns are formed by adding to the roots of all verbs the affixes ಉವ
 ಡು, ಷುಡು, or ಓಣಾ; as ಕೂಣಿಯುವ ಡು, ಕೂಣಿಷು ಡು, or ಕೂಣಿಯೋಣಾ the act of
 dancing, ಕಾಯುವಡು, ಕಾಷುಡು, or ಕಾಯೋಣಾ the act of protecting, ಇಳಿಯುವ
 ಡು, ಇಳಿಷು ಡು, or ಇಳಿಯೋಣಾ the act of descending, ನಾಡುವಡು, ನಾಡುಷು
 ಡು, or ನಾಡೋಣಾ the act of seeing, ಬರಿಯುವಡು, ಬರಿಷುಡು, or ಬರಿಯೋಣಾ
 the act of writing.

The roots ಮೂರಿ bend, ಕೂಣಿ dance, ಬಿಡಿ tie, ಸುಡಿ fear, ಸುಡಿ say, ಅಡಿ chew,
 ಮುಡಿ contract, ಆಡಿ cut, ಇಡಿ stab, ಮುಡಿ break, ಬಡಿ beat, ಕಡಿ cut, ವಿಡಿ catch,
 ಲೆಡಿ burst, ದಾಡಿ beat, ಮೂರಿ roar, ಮಿರಿ wonder, ಕಾಡಿ make hollow, ಬರಿ
 wash a cloth, ನೆರಿ leap, ಬರಿ rub, ಕಿಲಿ abuse, and ಅಲಿ wander, become nouns
 by the addition of ಠ; as ಮೂರಿಠ the act of bending, ಕೂಣಿಠ the act of dancing,
 ಬಿಡಿಠ the act of tying.

Roots terminating in the syllables ಸು, ಲು, ಝ or ಣ, and the roots ಲೂಘ
 govern, ಬಾಘ live, ಲುಘ plough, ಅಘ cry, ಬ್ಯಘ fall, ಝಘ be concealed
 under the ground, ವ್ಘ raise, ಶಾಘ wear, ವ್ಯಿಘ throw into a holy fire, ನಾಘ
 precede, ಕಾಘ take, and ದಾಘ or ಶ್ಯಿಘ split, become nouns by cutting
 off the final vowel, and adding the affix ಕಿ, or ಇಕಿ; as ಸ್ವಿಞ್ಞಿ or ಸ್ವಿಞ್ಞಿಕಿ the act
 of sneezing, ಸೂಠ್ಠಿ or ಸೂಠ್ಠಿಕಿ the act of spinning, ಲೋಠ್ಠಿ or ಲೋಠ್ಠಿಕಿ the
 act of thinking, ಮಾಠ್ಠಿ or ಮಾಠ್ಠಿಕಿ the act of deterring, ಆಠ್ಠಿ or ಆಠ್ಠಿಕಿ
 the act of governing, &c.

The following are the exceptions to this rule.

- | | |
|----------------------------|---|
| ಈಸು....produce young ones. | ಈಸು.....the act of producing young
[ones.] |
| ಶಿಸು....cat. | ಶಿನಿಸು.....the act of eating. |
| ದಾಠಲು-resemble. | ದಾಠಲಿಕಿ or ದಾಠಲಿನಿ .the act of resembling. |
| ಸಾಲು ....borrow. | ಸಾಲ.....the act of borrowing. |
| ನಲು.....form friendship. | ನಲ್ಪಿ.....the act of forming friend-
[ship.] |

కొల్లు ... kill.	కొల్రీ.....the act of killing.
తారు.....become lean.	తారిశి.....the act of becoming lean.
మారు...sell.	మారిని or మారాటి the act of selling.
దారు...bear a burden.	దారి or దారవిశి..the act of bearing a burden.
తరు.....bring.	తరువిశి.....the act of bringing.
బరు.....come.	బరువు or బరువిశి.....the act of coming.
గారు... ..be.	గారువు or గారువిశి....the act of being.
లుగ్గు.....cat.	లుగ్గి or లుగ్గిశి ..the act of eating.

The roots అనఁ య dig, తీనఁ య accuse, యారనఁ య praise, జనఁ య move, నేనఁ య engage, మనఁ య return, మనుషునఁ య become pale, మనుషునఁ or మనుషునఁ enter, బనఁ య bark, మునఁ య contract, సురునఁ య roll up, లురునఁ య tumble down, యారనఁ య roll down, and తనఁ య follow, become nouns by cutting off the final vowel, and adding తి or గిశి ; as అనఁ య్రి or అనఁ య్రిశి the act of digging, యారనఁ య్రి or యారనఁ య్రిశి the act of praising.

Roots terminating in య, become nouns by the addition of the affix గిశి ; as మొదిశి the act of doing, బివడిశి the act of pinching.

EXCEPTIONS.

నేయ.....plant.	నేయిని or నేయిని.....the act of planting.
లుయ ...dress.	లుయిని or లుయిని.....the act of dressing.
తీయ ..wear.	తీయిని or తీయిని ..the act of wearing.
అయ ....cook.	అయిని or అయిని..... the act of cooking.
చీయ ...beg.	చీయిని ..the act of begging.
మూయ..shut.	మూయిని ..the act of shutting.
ఆయ...play.	ఆయిని or ఆయిని..the act of playing.
నాయ...look.	నాయిని or నాయిని..the act of looking.
ఓయ.....run.	ఓయిని or ఓయిని.....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, ನೊ pain, ಕೆ become pus, ಅಳಿ rot, ಸುಳಿ whirl, ಮೆಗ್ರaze, ಒಳಿ accuse, ಅರಿ know, and ಎಳಿ draw, become nouns by the addition of the affix ಷ; as ಹಸಿಷ the act of becoming hungry ; ನಾಷ the act of dying.

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

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

ಕೊಯ್ಯ cut.	ಕೊಯ್.....the act of cutting.
ಬಯ್ಯ convey.	ಬಯ್.....the act of conveying.
ಸುಯ್ಯ sigh.	ಸುಯ್.....the act of sighing.
ಕಾಯ್ produce fruits.	ಕಾಯ್.....the act of producing fruits.
ದೊಯ್ಯ beat.	ದೊಯ್ಯುಳ್ಳ.....the act of beating.
ಬಯ್ಯ abuse.	ಬಯ್ಯುಳ್ಳ.....the act of abusing.
ನೆಯ್ಯ weave.	ನೆಯ್ಯಿ.....the act of weaving.
ನಿಯ್ಯ do.	ನಿಯ್ಯಿ or ನಿಯ್ಯಿಕೆ.....the act of doing.
ದೊಯ್ಯ gore.	ದೊಯ್ಯ or ದೊಯ್ಯಿ.....the act of goring.

అూయు. <i>pick up.</i>	అూయి ^o orఅూయికి . <i>the act of picking up.</i>
అూరయు. <i>search.</i>	అూరయి ^o orఅూరయికి . <i>the act of searching.</i>
నంబు... <i>trust.</i>	నంబిగి <i>the act of trusting.</i>
వూర్డు... <i>approach,</i>	వూర్దిగి <i>the act of approaching.</i>
అూల్చు... <i>dip.</i>	అూల్చిగి <i>the act of dipping.</i>
తూల్చు... <i>bear.</i>	తూల్చిగి <i>the act of bearing.</i>
తీమల్చు... <i>gather.</i>	తీమల్చిగి <i>the act of gathering.</i>
మీల్చు <i>approve.</i>	మీల్చిగి <i>the act of approving.</i>
ఒండు... <i>join.</i>	ఒందికి <i>the act of joining.</i>
నండు... } శండు... } <i>become pale.</i>	నందికి } శందికి } <i>the act of becoming pale.</i>
అంజు ... <i>fear.</i>	అంబికి <i>the act of fearing.</i>
దూండు... <i>attain.</i>	దూందికి <i>the act of attaining.</i>
దూగు... <i>enter.</i>	దూగు తి..... <i>the act of entering.</i>
మిగు..... <i>remain.</i>	మిగు తి..... <i>the act of remaining.</i>
నడి <i>proceed.</i>	నడితి or నడివల్లిత- <i>the act of proceeding.</i>
అళి <i>measure.</i>	అళితి <i>the act of measuring.</i>
మీర్చు... <i>beat.</i>	మీర్చు or మీర్చికి... <i>the act of beating.</i>
ఓడు <i>read.</i>	ఓడు or ఓదికి <i>the act of reading.</i>
ఓ..... <i>form friendship.</i>	ఓవు <i>the act of forming friendship.</i>
దూళి <i>shine.</i>	దూళివు <i>the act of shining.</i>
నిని <i>recollect.</i>	నినివు <i>the act of recollecting.</i>
కా <i>protect,</i>	కావు <i>the act of protecting.</i>
మని ... } కిని..... } <i>become angry.</i>	మనిసు } కినిసు..... } <i>the act of becoming angry.</i>
ముళి ... }	ముళిసు..... }

తిభి	.....know.	తిభికి or తిభివికి	.....the act of knowing.
శల	.....learn.	శలకి or శలవికి	.....the act of learning.
గిభి	.....descend.	గిభివికి	.....the act of descending.
తుభి	.....tread.	తుభివికి	.....the act of treading.
తిష్ఠ	.....correct.	తిష్ఠ or తిష్ఠపడి	.....the act of correcting.
బరి	.....write.	బరివరిసి or బరివికి	the act of writing.
మి	.....bathe.	మిగా or మిచు	.....the act of bathing.
శిభి	.....hear.	శిభి or శిభికి	.....the act of hearing.
నిలు	.....stand.	నిలువె or నిలువికి	.....the act of standing.
చురటి	prate.	చురటి	.....the act of prating.
నిలు	.....win.	నిలువ or నిలువికి	.....the act of winning.
మరి	.....forget.	మరివె or మరవికి	the act of forgetting.
బా	.....swell.	బాకు or బారు	.....the act of swelling.
ఈ	.....give.	ఈత or ఈవు	.....the act of giving.
బభి	.....grow.	బభివి or బభివికి	.....the act of growing.
చిభి	grow (as a crop.)	చిభి or చిభిను	.....the act of growing.
నడి	.....walk.	నడినడిసి or నడివికి	the act of walking.
నను	.....laugh.	నను or నని	.....the act of laughing.
తిరి	.....wander.	తిరివికి or తిరిత	.....the act of wandering.
నామ	become bashful.	నామికి	.....the act of becoming bashful.
లురి	.....smart.	లురి or లురిత	.....the act of smarting.
య్యిను	.....vex.	య్యిసికి	.....the act of being vexed.
నుల	.....rob.	నులవికి	.....the act of robbing.
ఒప్పు	.....consent.	ఒప్పిత	.....the act of consenting.
తప్పు	.....mistake.	తప్పు or తప్పిత	.....the act of mistaking.

Some roots become verbal nouns, without any change; as ಬದುಕು *live*, or the act of living; ಧಾಟು *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. *ಶ ಶ್ವಮವು* and *ಶ ದವವು*. 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 ಅ, ಇ, or ಉ, are introduced into the Carnátaca language without any change; as ರಾಮ, ರಾಮಸು Rama, ಋವನ, ಋವನವು the world, ಪತಿ, ಪತಿಯು master, ಮತಿ, ಮತಿಯು sense, ವಾರಿ, ವಾರಿಯು water, ಸುರು, ಸುರುವು a priest, ಶಸು, ಶಸುವು the body, ಮಧು, ಮಧುವು honey.

EXCEPTIONS.

The Sanscrit crude nouns ದಕ್ಷಿಣ a kind of holy grass, ಅಕ್ಷಿಣೆ holy rice, ಶೂಲಾ a grinding stone, ಫಲಕ a plank, ಕಾಕ a crow, ಫಲಾಕ an owl, ಪ್ರಹರಣಾ the act of beating, ಖಂಡನ the act of cutting, ವಿಚಾರಣಾ the act of inquiring, ಕಲಮ a crop, ಅಳಕ a ringlet, ಊರು the act of guessing, ಪ್ರಶ್ನಾ a question, ಉದಾಹರಣಾ an example, ಕರ್ಯಾಣಾ a corner, ವಧ destruction; ಅಘೋಷ desire, ಪಾತ್ರ a pot, have their final vowel changed into ಎ; as ದಕ್ಷಿಣೆಯು, ಅಕ್ಷಿಣೆಯು, ಶೂಲೆಯು &c.

The nouns ರೂಪ shape, and ಸಖ a friend, become respectively ರೂಪು or ರೂಪವು, and ಸಖಸು or ಸಖಿಯು ಸು.

RULE 2d.

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

RULE 3d.

When Sanscrit nouns of the feminine gender, and terminating in *ಲಾ*, are introduced into the Carnáṭaca language, the final vowel is changed into *ಎ* ; as *ಸಂಸಾ*, *ಸಂಸಿಯು* the holy river ganges, *ವನಿತಾ*, *ವನಿತಿಯು* 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, *ವಾಲುಕಾ* sand, and *ಮೈತ್ರವಾ* or *ರಂಜಾ* the plantain tree, are introduced into the Carnáṭaca language by shortening the final vowel ; as *ಉಪಶ್ಯಕವು*, *ಅಧಿಶ್ಯಕವು* &c.

When the Sanscrit nouns *ಶ್ರೀವಾ* and *ಕಂಧಗಾ* neck, *ಫ್ರಿಷ್ವಾ* alms, *ಅನ್ವಿಷ್ವಾ* criminal law, *ಲಿಂಚ್ಯಾ* or *ಲಿಂಚ್ಛಾ* a name, *ನಾಸಿಕಾ* the nose, *ಕರುಣಾ* favor, *ಉತ್ಕಂಠಾ* and *ಉತ್ಕಲಿಕಾ* desire, and *ವನ್ಯಾ* a forest, are introduced into the Carnáṭaca language, the final vowel is either shortened, or changed into *ಎ* ; as *ಶ್ರೀವವು* or *ಶ್ರೀವೆಯು*, *ಫ್ರಿಷ್ವವು* or *ಫ್ರಿಷ್ವೆಯು* &c.

RULE 4th.

When Sanscrit nouns terminating in *ಳಾ* or *ಊ* are introduced into the Carnáṭaca language, the final vowel is shortened ; as *ಪ್ರಾಮಾಣ್ಯಾ*, *ಪ್ರಾಮಾಣಿಯು* a headman, *ಲಕ್ಷ್ಮಿ*, *ಲಕ್ಷ್ಮಿಯು* the goddess of riches, *ಸ್ವಯಂಭೂ*, *ಸ್ವಯಂಭುವು* Bramha, *ವಧಾ*, *ವಧುವು* a woman.

RULE 5th.

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

language; as జబ్బ, జబ్బము a bowstring, శ్రీ, శ్రీయు the goddess of riches, క్రూ, క్రూవు the eye brow, శ్రీ, శ్రీయు wealth, స్తో, స్తోవు the moon, గొర్రె, గొర్రెవు a cow.

RULE 6th.

Sanscrit crude nouns terminating in వి are introduced into the Carnátaca language without any change, or by omitting the final ి of the nominative plural; as క్రాత్వు or క్రాతరను a brother; కర్తవు or కర్తరను a doer.

EXCEPTIONS.

The nouns పితృ, మాతృ, మాంధాతృ, ధాతృ, విధాతృ, and దుమితృ, when introduced into the Carnátaca language, become పితవు, పితరను or పితను a father, మాతవు, మాతరను or మారీయు a mother, మాంధాతను a king so called, ధాతవు, ధాతరను or ధాతను and విధాతవు or విధాత్రను Bramha, and దుమితవు, దుమితరను or దుమిడియు a daughter.

RULE 7th.

When Sanscrit crude nouns terminating in any consonant, with the exception of వ and న, are introduced into the Carnátaca language, the final vowel, viz. ి, of their nominative plural, whether they be of the masculine or feminine gender, is omitted; as సువాచకి, సువాచకు a good speaker, శ్రీషజకి, శ్రీషజకు a doctor, మరాంతకి, మరాంతకు a nobleman, అగ్నిమధకి, అగ్నిమధకు a churner of fire, బతుషుదకి, బతుషుదకు a quadruped, కరుష్రకి, కరుష్రకు a quarter of the world, ప్రశామకి, ప్రశామకు a quiet man, దివకి, దివు the sky, రత్నముషకి, రత్నముషకు one who steals gems, అనడ్డారుకి, అనడ్డారుకు an ox.

EXCEPTIONS.

అవ్	.....	అప్పు	.....	water.
వియత్	.....	వియత్తు	.....	the sky.
సంయత్	.....	సంయత్తు	.....	a battle.
విద్యుత్	.....	విద్యుత్తు	.....	} lightning.
శత్రుత్	.....	శత్రుత్తు	.....
జగత్	.....	జగత్తు or జగ	.....	the world.
దనుమత్	.....	దనుమసు or దనుమంశసు	.....	the divine monkey Hanumanta.
గ్యర్	.....	గర్వ or గరి	.....	speech.
తృక్	.....	తృక్కు or తృబ్బ	.....	the skin.
క్షుద్	.....	క్షుత్తు or క్షుద్ధ	.....	hunger.
సమిద్	.....	సమిత్తు or సమిద్ధ	.....	a kind of stick used at sacrifices.
వీరభో	.....	వీరభుత్తు or వీరభద్ధ	.....	a creeping plant.
విపద్	.....	విపత్తు or విపద్ధ	.....	calamity.
ఘృక్	.....	ఘృక్కు or ఘృక్కు	.....	a turband.
రుక్	.....	రుక్కు or రుజ్జ	.....	sickness.
వ్రుక్	.....	వ్రుక్కు or వ్రుజ్జ	.....	a garland.
దిత్	.....	దిక్కు or దిశ్	.....	a quarter of the world.
దృక్	.....	దృక్కు or దృశ్	.....	an eye.
ద్విత్	.....	ద్విత్తు or ద్విషను	.....	an enemy.
త్రిత్	.....	త్రిత్తు or త్రిషను	.....	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.
 క్షూకృతీ.....క్షూకృతు or క్షూకృతసు...a king or mountain.
 మమ్యిక్యతీ.....మమ్యిక్యతు or మమ్యిక్యతసు..a king.
 వేదవిద్వేదవితు or వేదవిదసు.....one who is skilled in the Vedas;
 శాస్త్రవిద్ ...శాస్త్రవితు or శాస్త్రవిదసు..one who is skilled in the Shasters;
 పయోమక ..పయోమకం or పయోమకం వు..a cloud.
 గుణాత్మక ..గుణాత్మకం or గుణాత్మకసు...a man of good qualities.
 ధనాత్మక ..ధనాత్మకం or ధనాత్మకసు....a wealthy man.
 పుష్పతిట్.....పుష్పతిట్టు or పుష్పతిరువు } a kind of bee.
 మధుతిట్.....మధుతిట్టు or మధుతిరువు..... }
 మధుస్పృక్ ..మధుస్పృకం or మధుస్పృకసు..one who touches honey.
 విశీ.....విష్టు or విశసు.....a man of the cōmeti cast. }

Besides these, the Sanscrit neuter nouns మహతీ a noble thing, మృతతీ a great thing, and వాచీ speech, become మహతు, మృతతు and వాచు.

RULE 8th.

Sanscrit crude nouns terminating in the consonant వ్, are introduced into the Carnátaca language by cutting off their final consonant; as రాజవ్, రాజసు a king, మూఢవ్, మూఢవు the head, పూషవ్, పూషసు the sun, శరివ్, శరిసు an elephant.

EXCEPTIONS.

- శ్చవ్..... becomes... శ్చానవు.....a dog.
 అశ్వవ్.....అశ్వేయసు.....heat.

పథిన్	.....పంథానవు	} a road.
అథిన్	.....అథవు or అథానవు	
మథిన్	.....మంథానవు	a churn.
ఋశుషిన్	.....ఋశుషిసు or ఋశుషిశాసు	} 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 $\bar{శయన్}$, are introduced into the Carnáṭaca language by cutting off the final letter $\bar{ః}$ of the nominative plural; by cutting off the final consonant $\bar{న్}$; or by the addition of the affix $\bar{సు}$; as $\bar{కనియన్}$, $\bar{కనియాంససు}$, $\bar{కనియసు}$ or $\bar{కనియస్సు}$ a younger person.

Sanscrit crude nouns terminating in the affix $\bar{వన్}$, are introduced into the Carnáṭaca language by cutting off the final letter $\bar{ః}$ 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 $\bar{శ్చదాదియు}$, 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 $\bar{స్తనశ్చాదళవు}$ a sounding trumpet, $\bar{లబ్ధిః శ్రోత్రం శ్రవవు}$ a loud noise, $\bar{యుష్కృత్తిరియు}$ your renown, $\bar{శ్రీశివత్రమ}$ the deity Shiva. 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 ಶ; ಶ and ಠ into ದ; ಫ into ವ; ಫ and ವ into ವ; ಫ into ಲ; ವ; ವ and ಮ into ವ; ಶ, ಷ, ಶ್ಚ and ನ into ನ; and ವ into ಓ.

EXAMPLES.

- ಖಂಡ ಕಂಡನು a piece.
- ನಖ ನಕನು a nail.
- ಅಕ್ಷರ ಅಕ್ಕರನು a letter.
- ಕ್ಷೀರ ಕೀರನು milk.
- ವಾಸುಕಿ ವಾಸುಕಿಯು a snake.
- ಮಲ್ಲಿಕಾರ್ಜುನ ಮಲ್ಲಿಕಾರ್ಜುನಿಯು a flower so called.
- ಘಂಟಾ ಗಂಟಿಯು a bell.
- ಸಂಘ ಸಂಗನು a crowd.
- ಭವಿ ಭವಿಯು lustre.
- ಲಾಂಛನ ಲಾಂಛನನು a mark.
- ಸೂಚಿ ಸೂಚಿಯು a needle.
- ಜಿಷ್ಣು ಜಿಷ್ಣುನು a fish.
- ಯುದ್ಧ ಯುದ್ಧನು a battle.
- ಶುಂಠಿ ಶುಂಠಿಯು dry ginger.
- ಕಂಠ ಕಂಠನು the neck.

కటక	కడగవు	.....a bangle.
అటవి	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.
కషారి	కషాయు	.....a snake.
వాల	వాలవు	.....the forehead.
సంభ్ర	సంబువు	.....the deity so called.
వ్యభ	వ్యేసవు	.....a habit.
విగారి	విగారియు	.....a kind of lyre.
అంబళి	అంబలియు	.....a row.
దివికా	దివిగియు	.....a lamp.
శిచికా	శిచిగియు	.....a palanquin.
గ్రామ	గ్రామవు	.....a village.
శశి	శశియు	.....the moon.
దీక్ష	దీక్ష	.....sin.
శశ్ర	శశ్ర	.....the deity so called.
పరిష్కంగ	పరిసంగవు	.....the act of embracing.
స్వర్గ	స్వర్గవు	.....heaven.
విప్పలి	విప్పలి	.....a kind of medical drug.
కులక	కులగి	.....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, కుల,

ಇಂದ್ರರಸು *Indra*, ಯತ್ನ, ಯತ್ನವು *intention*, ಚಂದ್ರ, ಚಂದ್ರರಸು *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 ದ್ರಾಣಿ, ದ್ರಾಣಿಯು *a boat*, ಮುದ್ರಿಕಾ, ಮುದ್ರಿಕೆಯು *a seal*, ನಿದ್ರಾ, ನಿದ್ರೆಯು *sleep*, &c.

RULE 5th.

The vowel ಉ or ಋ of the first syllable of a Sanscrit noun is occasionally changed into ಒ or ಳ, when corrupted; as ಕುಂತ, ಕಾಂತವು *a kind of pike*; ಮೃಗ, ಮೃಗವು *an animal*, &c.

RULE 6th.

Some Sanscrit nouns are corrupted by changing the initial vowel ಋ into ರಿ; as ಋಷಿ, ರಿಷಿಯು *a hermit*, ಋಣ, ರಿಣವು *a debt*, ಋಷಿ, ರಿಷಿವು *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.*
 ವರಧ್ಯೆ.....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.
తుళిస్య.....	తులసి.....	a kind of plant.
కంఠ్య.....	కంఠు.....	gong metal.
నక్షాక.....	నక్షాగియు.....	a dancing girl.
వత్సతి.....	బబ్బలి.....	an affectionate woman.
నిత్య.....	నిబ్బ.....	daily.
కూడక.....	కూయకవు.....	craftiness.
సింధు.....	సింగవు.....	a lion.
సన్నాద.....	సన్నాదావు.....	the act of preparing.
నౌ.....	నావియు.....	a boat.
శ్రీ.....	హావు.....	wealth.
జుక్తి.....	సుక్తియు.....	a shell in which pearls are [generated.]
జిహార.....	జిహారవు.....	excess.
యుక్తి.....	జుక్తియు.....	stratagem.
కన్జురి.....	కన్జురియు.....	musk.
పుస్తక.....	పాత్రిగియు.....	a book.
చున్నంబు.....	కొత్తంబరియు.....	coriander seed.
గుప్త.....	గుప్త.....	secrecy.
జిహ్వా.....	జిహ్వ.....	a tongue.
పుష్కరగారి.....	పాక్షరగియు.....	a tank.
మన్కరి.....	మన్కరి.....	a recluse.

రత్న	రత్న	a gem.
కనక టిక	కన్నడవు	carndtaca.
అన్యాయ	అన్యాయవు	injustice.
కన్యకా	కన్యాశియు	a maid.
పల్కయ్య	పల్లెగావు	a saddle.
కావ్య	కబ్బవు	a poem.
అగ్ని	అగ్నియు	fire.
పాదకా	దావుగియు	a wooden shoe.
దంత	జంతవు	ivory.
గడి	గజియు	a bludgeon.
హృదయ	దిదయ	a heart.
శృంఖలా	సంకళి or సంకళాలి	iron chains.
సంస్కృత	సంకృద	sanscrit.
అమృత	అమర్డు	nectar.
వృద్దిక	విద్దిగి	grapes.
విజ్ఞాపన	విన్నరువు	a request.
సంజ్ఞ	సన్నియు	a wink.
యజ్ఞ	జన్నవు	a kind of holy sacrifice.
జ్యోతిష్	జొన్న	moonlight.
అంజ్ఞ	అంజ్ఞియు	an order.
కుక్కటి	కొక్కలియు	a fowl.
కుమార	కువర or కొర	a son.
మయూర	మియర	a peacock.

ವ್ಯಾಘ್ರ	ಬಗ್ಗವು	a tyger.
ಶಾಕ	ಶಂದಿಯು	a father.
ಬೆಲಾ	ಶೆಲೆಯು	a cloth.
ಶಿಲಾ	ಸಿಲೆಯು	a stone.
ಜಟಾ	ಜಡಿಯು	tresses of hair.
ಉಕ್ಕಾಶ	ಉಗನವು	the sky.
ವ್ಯಥಾ	ವ್ಯಥೆಯು	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 ಶ್ಲೇಷಃ: thus ಅರಸಿನ ಸ್ವರೂಪವು the king's house, must be said, not ಅರಸಸ್ವರೂಪವು.

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 ಶ್ಲೇಷಃ; as ಕುದುರೆಗಳ ಪುಟ 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.

ಊರಾಡಯನು the master of a village, ಮರಗಾಂಜಿಯು the branch of a tree, ತಿಕ್ಕಿಕ್ಕಿಗಿಡಿಯು the flood-gate of a tank, ಕಿಕ್ಕಿಬಿಕ್ಕಿಯು a silver bangle, ಕಿಕ್ಕಿ
ನಿಕ್ಕಿಯು the nest of a bird.

RULE 3d.

When a noun of quality of pure Carnáṭaca 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.

ಸಂಸಾರುಡುಗನು a little boy, ದಪ್ಪುಡುಲಗಿಯು a thick plank, ಡಾರಾಂಕುಕಾಂ
ಮು a crooked branch.

EXCEPTION.

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

	In the modern dialect.	In the ancient dialect.
ವಿರಿಡು ..a great thing.	ವಿರಿ or ವಿರಿಯು	ವಿರ್ or ವೈರ್
ಕಿರಿಡು ..a small thing.	ಕಿರಿ or ಕಿರಿಯು	ಕಿರ್, ಕಿಲ್, or ಕುಡು
ಕರಿಡು ..a black thing.	ಕರಿ or ಕರಿಯು	ಕರ್ or ಕಾರ್
ಬಿಳಿಡು ..a white thing.	ಬಿಳಿ or ಬಿಳಿಯು	ಬಿಳ್
ನಾಸನು ..a new thing.	ನಾಸ	ನಾಸನು or ನಾಸನ
ಹಳೆಡು ..an old thing.	ಹಳೆ or ಹಳೆಯು	ಹಳು or ಹಳ್ಳ
ಎಳೆಡು ..a tender thing	ಎಳೆ or ಎಳೆಯು	ಎಳ್
ಒಳ್ಳೆಡು ..a good thing	ಒಳ್ಳೆ or ಒಳ್ಳೆಯು	ಒಳ್ಳೆಡ or ಒಳ್ಳೆ
ಬೆಕ್ಕಡು ..a small thing.	ಬೆಕ್ಕ	ಬೆಕ್ಕ
ದಾಡ್ಡಡು ..a great thing.	ದಾಡ್ಡ	ದಾಡ್ಡೆಡ or ದಾಡ್ಡ
ಬಟ್ಟುಡು ..a round thing.	ಬಟ್ಟು	ಬಟ್ಟೆಡ, ಬಟ್ಟಿ, or ಬಡು
ನಿಡಿಡು ..a long thing.	ನಿಡಿಯು or ನಿಡು	ನಿಟ್ಟೆ, ನಿಡಿಯು, or ನಿಡು
ಗಾನಿಡು ..a tasteful thing.	ಗಾನಿಯು or ಗಾಂ	ಗಾನಿಯು or ಗಾಂ
ಶೆಳ್ಳೆಡು ..a thin thing.	ಶೆಳ್ಳೆ or ಶೆಳ್ಳೆಯು	ಶೆಳ್ಳೆಡ or ಶೆಳ್ಳೆ

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 అగల వాదంధాకాగదవు a broad paper.

RULE 5th.

Many nouns of quality of the class called తల్లిమ, also perform the part of adjectives when compounded with another noun, by having లూద or లూ దంధా 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 తురియాదయింసు or బ తురియాదంధాయింసు a clever woman,
 బలవాదపేట్టిగియు or బలవాదంధాపేట్టిగియు a strong box.

RULE 6th.

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

అదు.....అూ.....అూపనేయు.....that house.
 గుదుఈ.....ఈకూను.....this child.
 యూవదు.యూవ.....యూవమరవు.....which tree?
 ఎల్లు.....ఎల్లు or ఎల్లూ..ఎల్లు or ఎల్లూకూదురిగళు all the horses.
 ఒండు.... ఒర్ or ఒ...ఒ త్తెలియు.....one head, ఒక్కణ్ణును a one-eyed man.
 ఎరడు....గ్గర్ or గ్గు...గ్గుడుదురియు.....two horses, గ్గుప్పైలు twenty.

మూడు..మూం or ము..మూనావుడ వు three leagues, ముక్కోటి three castles.
 నాలుగు....నాల్.....నాల్గై యను.....one that has four hands, i. e. Vishnool.
 ఐదు.....ఐ.....ఐమీగ.....one that has five faces, i. e. Sheva.
 ఆరు.....ఆరు.....ఆరుమీళ్ళు.....six cubits.
 ఏడు.....ఏళ్.....ఏడూవుడవు.....seven leagues.
 ఎండు.....ఎగ్.....ఎగ్గుజను.....Vishnool.
 ఋక్షు.....ఋక్షం.....ఋక్షు.....ninety.
 ఒండు.....ఒన్, ఒది or ఒదన్, ఒన్నాండు eleven..... ఒదివూరు thirteen.....
 [ఒదినిండు eighteen.
 నడువు..నట్.....నట్టిరుగు.....midnight.
 మిగు.....మిగుం or మిగు, మిగుంకాలు or మిగుకాలు..the instep.
 శిగుగు.....శిగు.....శిగుటిము.....the under lip.
 దారగు..దార.....దారలది.....an outstep.
 ముండు..ముం.....ముండ్రెము.....the forehead.
 ఒగుగు.....ఒగు.....ఒగుఅట్టవు.....the inner ceiling of a house.
 చిండు.....చిం.....చిండ్రెము.....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 తల్సమ 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, టుట్రొమండు 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 *షేరితలయసు* one that has the moon on his head, i. e. the deity Sheva ;
దాదలయసు a woman with a large head.

EXCEPTIONS.

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

The nouns త్యాగ, శిలన, వ్యధార, లుజ్జన, and కార్య, 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; దాదల వ్యధారియు a great merchant; బిక్కలుజ్జియు an inferior officer; కడుకార్యియు 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 అంబె నె కు దు శి యొంటి, or అంబె నె కు దు శి యొంటి గలు, the elephant, the horse, and the camel.



1850
The following is a list of the names of the persons who have been admitted to the office of the Secretary of the Board of Education since the last meeting of the Board.

1. Mr. J. H. [Name] [Address]
2. Mr. J. H. [Name] [Address]
3. Mr. J. H. [Name] [Address]
4. Mr. J. H. [Name] [Address]
5. Mr. J. H. [Name] [Address]
6. Mr. J. H. [Name] [Address]
7. Mr. J. H. [Name] [Address]
8. Mr. J. H. [Name] [Address]
9. Mr. J. H. [Name] [Address]
10. Mr. J. H. [Name] [Address]

11. Mr. J. H. [Name] [Address]
12. Mr. J. H. [Name] [Address]
13. Mr. J. H. [Name] [Address]
14. Mr. J. H. [Name] [Address]
15. Mr. J. H. [Name] [Address]
16. Mr. J. H. [Name] [Address]
17. Mr. J. H. [Name] [Address]
18. Mr. J. H. [Name] [Address]
19. Mr. J. H. [Name] [Address]
20. Mr. J. H. [Name] [Address]

21. Mr. J. H. [Name] [Address]
22. Mr. J. H. [Name] [Address]
23. Mr. J. H. [Name] [Address]
24. Mr. J. H. [Name] [Address]
25. Mr. J. H. [Name] [Address]
26. Mr. J. H. [Name] [Address]
27. Mr. J. H. [Name] [Address]
28. Mr. J. H. [Name] [Address]
29. Mr. J. H. [Name] [Address]
30. Mr. J. H. [Name] [Address]

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 ద్వేవదత్తమలదము Davadattu laid down; అరసనురాజ్యవన్నాళిదను the king governed the country; అరసనిం దరాజ్యవాళిత్పట్టెరు the country is governed by the king; అవనునూడలూ శు దుశిబంతు when he was looking, that horse arrived; అవనుబందరినాను కొడువిను if he come I shall give.

Crude nouns, with the exception of those that are rendered feminine by the addition of the affix య, are frequently used for the nominative singular; as రామబందను Rama came, రురి ప్ర కాశిసీదను Hari shone, సరుయ్యేళిదను the priest said, నన్నిందళమనియుకట్టెత్పట్టెరు this house was built by me.

If the noun, however, be of Sanscrit origin, and terminate in అ, 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*, *రామనస్సు*, or *రామనన్నకరి* call Rama; *గిరియ*, *గిరియస్సు*, 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 *అంపిట్టిగిమిల్లగిరిరి* 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* అంవ్యాజ్యపువిబారిసత్పట్టితు that suit was tried by the court; *జ్ఞానదింద* మియ్యపు salvation is to be attained by knowledge; *బిన్నదిందమాదిదవి* క్రురువు an idol made of gold; *చిత్తదిందయాడిదసు* 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* *సియోండుకుడుశియస్సు* *కాట్టెను* the king gave a horse to his minister; *త్రీరంగపట్టణాక్షిబిన్నపట్టణామూవ* *త్రుగూవదవు* 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 *త్రీరంగపట్టణాక్షాబిన్నపట్టణాక్షామూవ* *త్రుగూవదవు* the

distance between seringapatam and madras is thirty gavadas; ರಾಮನಿಗಿಲ್ಲಕ್ಕನು
 ಸುತಮ್ಯನು *Lacshmana is the younger brother of Ráma*; ಅಮ್ಮದುಕನುನಿನ
 ಸ್ತನಾಗಬೈಕು *what relation is that old man to you?* ನನಗಿಲಾರಸು ಸ್ನೇಹಿತ
 ಸು *he is my friend*; ಅವನು ಕ್ಯಾಟಿಗೆಯೊ ದನು *he went to the fort*; ನಾನು
 ನನ್ನಮನೆಗೆಬಂದೆನು *I came to my house*; ಅವನಿಗಿನಾನುಬೆಕ್ಕವನು *I am young-
 er than he*; ಅವರಿಲ್ಲರಿಗೂ ಸಿಬ್ಬದಿವಂ ತನು *you are the wisest of them all*;
 ಕಪಿಜ ಪಲಶೆ ಸ್ವಭಾವವು *capriciousness is natural to an ape*; ಅನನಿಸಿಂ
 ದ್ಧು ಪವೈರಿ *the lion is the enemy of the elephant*; ಅರಸನಿಗಿನಾಲ್ತುಮಂದಿಮಕ್ಕ
 ಳ್ಳು *the king has four sons*; ಕರ್ತೆ-ಅಂಜೆ-ಸುವದಕ್ಕೆ ಸ್ವಧುಗಾವು ಅಂವ ಶೈಕವು
 to gain renown, good qualities are necessary; ಂಶಿ-ರೂಪಾಯಿಗ ಳಿಗಿಂವರ
 ದಾಕಾಟ್ಟನು *he gave thirty pagodas for one hundred and five rupees*; ಶ್ರೀ
 ರಂಗ ಪಟ್ಟಣಾಕ್ಕಿಮೂಡನಾದಿಕ್ಕಿನಲ್ಲಿವಿಂಗಳೂರಿಂಬವು ರದೆ *bangalore is situ-
 ated to the eastward of seringapatam*; ನಾನುನಾಳೆಗೆಬರುವೆ *I will come
 to-morrow*; ಯಂದಿನೆನಾಲ್ಕು ವರ್ಷವು *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.

ಮರದ ದೆಸೆಯಿಂದ or ಮರದಿಂದ ರಂಗಬಲಿ ಶ್ರು *the fruit fell from the tree*; ಊರಿನ ದೆಸೆಯಿಂದ or ಊರಿನಿಂದ ಬಂದನು *he came from the country*; ಕೃಷ್ಣನ ದೆಸೆಯಿಂದ or ಕೃಷ್ಣನಿಂದ ಬಲಿಶ್ರು ದ್ರಸವಿರಿಯನು *Balabhadra is elder than Krishna*; ಕಿಚ್ಚಿನ ದೆಸೆಯಿಂದ or ಕಿಚ್ಚಿನಿಂದ ಹಾಗೆಯೆ *smoke proceeds from fire*.

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

the owner of the village ; నన్నచు దురయు my horse ; అనాయమిండు a herd of elephants ; మరదకొంబు the branch of a tree ; బిన్నదలుం గ్రవు 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 గళల్లిసింధ్య పు శ్రీష్టవాదడ్డు the lion is the greatest amongst the animals ; ఘోషియల్లి బిళ్ళవ వక్షవు the rain that falls upon the earth ; అవసువిద్యేయల్లి శ్రీష్టను he is superior in learning ; కత్రియల్లి or కత్రియింద ఘోయామాదిదను 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 డూవన్ను శిగ దు కొట్టెను he took money out of the box and gave it.

The vocative always precedes the verb ; as రామన్యెనన్నరక్షిసు O Rama ! protect me. Nouns denoting animals and inanimate objects, are sometimes used in the vocative case by way of personification ; as గొరియిమాతనాడు O parrot ! speak ; ఓమరన్యెక్కెళ్ళు 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 ల్లు, are, however, rendered vocative by adding only the affixes ఎ or ఏ to the nominative ; as రామ, రామా, రామనే or రామన్యె O Rama ! బడగొళ్ళి or బడగొళ్ళిన్యె 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 ರ, admit the affixes ಎ or ಏ only; as ರಾಮರೆ, ರಾಮರೈ, ರಾಮರಿ ರ, ರಾಮರಿರಾ, ರಾಮರುಗಳೆ, ರಾಮರುಗಳೈ, ರಾಮರುಗಳೆ ರ, or ರಾಮರುಗಳೆರಾ O Ramas ! ಇನಿಯವೆ or ಇನಿಯವೈ 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; ಆಹೊ or ಎಲೆಹಿ in calling a female; ಎಲೈ in addressing a person of rank and respectability; and ಎಲೆ, ಎಲಾ, and ಎಲಾರ, in speaking to a person of the lowest order; as ಓ, ಎಲೆ, or ಎಲೈರಿಸಿಗಳೆ, ಬ್ರಾಹ್ಮಣನಿ, ವೆಂಸಸೆ O! rashes! O! bramín! O! woman! ಆಹೊ or ಎಲೆಹಿ ವೆಂಸಸೆ O! woman! ಎಲೈರಿಸಿಮೆ O! rushee! ಎಲಾ or ಎಲಾರದ್ವನಿ O! 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 ಸಾಧಿ or ಸಾಧಿಗಳೆ ಧುಕ್ಕಿಟ್ಟು the wheat spoiled; ಫಾಸ್ಯವು or ಫಾಸ್ಯಗಳೆ ಧುಡ್ಡಿಟ್ಟು the grain has increased (in price); ದನವು or ದನಗಳೆ ಬಂದಿ the cattle arrived.

The nouns or numeral pronouns which immediately follow a numeral adjective in an uncompounded state, may be used either in the singular or plural number; as ನಾಲ್ಕದಿಕ್ಕು or ನಾಲ್ಕದಿಕ್ಕುಗಳೆ ಧು the four quarters; ಎರಡೈದು or ಎರಡೈದುಗಳೆ ಧು 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 ನನ್ನಸರು or ನನ್ನಸರುಗಳೆ my priest; ಇವರುಬಹಳವಿಧ್ವಾಂಸರು 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 distin-

guished by prefixing the words గండు and యింఘ, which are derived from the words గండును a man and యింఘను a woman ; as గండుమీన a male child ; యింఘమీన a female child ; గండుతులియు a tyger ; యింఘతులియు a tygress ; గండానియు a he elephant ; యింఘానియు a she elephant, &c. The following words are exceptions to this rule.

ఎత్తు or దార్యరి.....a bullock, and బసవ an ox....అంకళ్ళు.....a cow.
 టెగరు or ఎళ్ళగ.....a ram.....కురియు.....a sheep.
 క్యాగా.....a he buffalo.....ఎమ్మెయు.....a she buffalo.
 రుంజు.....a cock.....య్యింటియు.....a hen.
 దార్యరి.....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 ; క్యాళిమరి a chicken ; ఇలిమరి a young rat ; మ్యనుమరి 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 దప్పువాడంఘ, కాగదవు thick paper ; విరియమసుష్యను or విరియవను a great man ; బతురనాడవను or బతురనాడంఘవను a clever man.

Besides these many nouns perform the office of adjectives, by adding the participle లు, signifying possessing, to the nominative ; as బలివు possess-

ing strength, or strong; దగొపుళ్ళ possessing money, or wealthy; దగొపుళ్ళమనుష్యును or దగొపుళ్ళవను 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; అవళ్ళజగారి she is clever; యావ దుడారంకె which is crooked? అొమను ష్యను తుంటిను that man is wicked; అవను కరియను he is a black man; అవను శ్రీష్టను he is a great man; అవళ్ళ శ్రీష్టి she is a great woman; అదు శ్రీష్టచ it is a great thing; యారునిపు గారు who is skilful? అొబ్రాహ్మణును దాడ్లకవి that bramin is a great poet; సంపత్తు అస్థిర 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; ఈమను ష్యను కవి this man is a poet; యారు అరసురు who are kings? అవళ్ళ రసి 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, అొకె, ఇవ, ఈత, ఈకె, ధిర, ఒబ్బ, and యావ are, in the same manner as nouns, used for the nomina-

tive singular, without any impropriety; as నాబుందెను or నానుబుందెను *I came*; నీబుంది or నీనుబుంది *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 అంబుడుగ ను నన్నవను *that boy is mine*; ఇవ్వనిమ్మ వ్వ *this female is your's*; ఈశుడు రియ వనడు *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, నీశ్యిచ్చు &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 అవనుతెన్న విద్యమం గ వన్నుయ్యిచ్చి కుండను *he stated his case*; అ వ్వతెన్న మ గ నన్ను

ವಾಡಿವಳು *she flogged her son* ; ಅಪುತೆ ನ್ನುಮನುಗೂದಿಂದ ಕೆಟ್ಟು ವಾಯಿತು *it was corrupted by it's bad quality* ; ಲೋಕಮರಿತೆ ನ್ನಲಾಯುಕ್ಕಿಬಂತ್ತು *that horse came to it's stable* ; ಅವರು ತಮ್ಮ ಮನೆಗೆಯ್ಯಾದರು *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 ದಯೆಮಾಡಿರಬೇಕೆನ್ನವೆಕರು *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 ಲೂತೆ and ಈತೆ, or ಲೂಕೆ and ಈಕೆ are used; and when persons of respectability and rank are spoken of, the use of the plural ಲೂತಂದಿರು and ಈತಂದಿರು; or ಲೂಕಿಯಂದಿರು and ಈಕಿಯಂದಿರು 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 ಅರಸುಗಳೂಮಾರಾಡು ಶ್ರೀಧರವರಲ್ಲಿ ಯೊಬ್ಬರು ತಂಪುಮಂತ್ರಿಯ 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 ಲೂಯರ ಸುಯಾರು *who is that king?* ಲೂ ಸ್ತ್ರೀಯಾರು *who is that female?* ಅದುಯಾರು *who is it?* ಲೂಮನುಷ್ಯರುಯಾರು *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 అవనుయావను *who is he?* అవళుయావళు *who is she?* అవరుయావరు *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;* అరసీతన్నమగన స్సనూయాదిదళు *the queen saw her son;* అరసరుశత్రుగళే స్సకొండరు *the kings killed their enemies;* అూపేబంతు *the elephant came;* కుదిరీగళునీరస్సుకుడిదవు *the horses drank water;* రామనిందవా అయుకొల్లుత్పట్టెను *Váli was killed by Ráma;* కృష్ణనిందద్రౌపదిరక్షేసత్పట్టిళు *Drowpadi was protected by Crishna;* అరసనిందజనరురక్షేసత్పట్టెరు *the people were protected by the king;* నిన్నిందిపుస్తకపుబరియల్పట్టితు *this book was written by you;* అవనిందికాగదగళ్యాదల్పట్టెవు *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 అరసుమంత్రియస్సనూయాదిదను *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 బ్రాహ్మణునరసస్సక్షామియస్సచీడిదను *the bramin begged the king for a piece of land;* గొల్లనుగూవస్సజాలస్సకరీదను *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 యజ్ఞదత్తెనుదీవదత్తెనస్సవలగిసీదను *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 విష్ణుమిత్రెనుయజ్ఞదత్తెనిందదీవదత్తె

ನನ್ನವಲೂ ಸಿದನು. *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 ದೇವದತ್ತನು ವಿಸ್ಣುಮಿತ್ರನಿಂದ ಮನೆಯನ್ನೂ ಕಟ್ಟಿಸಿದನು *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 ಗಾಲ್ಗನು ತುರುಗಳನ್ನವನಿಯನ್ನಿಡಿಸಿದನು *the cowherd caused the cattle to arrive at the house ; ಉಪಾಧ್ಯಾಯನು ಶಿಷ್ಯನನ್ನು or ಶಿಷ್ಯನಿಂದ ವ್ಯಾಕರಣವನ್ನು ಪಠಿಸಿದನು the tutor caused his scholar to read grammar ; ಜನನಿಕಾ ನನ್ನನ್ನವನ್ನೂಣಿಸಿದಳು 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 ಕೃಷ್ಣನಿಂದ ಕಂಸನು ಸಂಹರಿಸಲ್ಪಟ್ಟನು *Camsa was killed by Krishna ; ಕುಲಿಯಿಂದ ಕುದುರೆ ಯೆದರಿಸಲ್ಪಟ್ಟಿತು 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 ಬ್ರಾಹ್ಮಣನಿಂದ ರಾಜನು ಪ್ರಾಮವನ್ನು ಬೇಡಲ್ಪಟ್ಟನು *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 ಕೃಷ್ಣನಿಂದ ಜನನಿಂದ ಕನ್ನಡನು ಕಾಲಿಸಲ್ಪಟ್ಟನು

క్రిష్ణుడు Crishna caused Carna to be killed by Arjuna; కృష్ణునిం దజు ననిం ద కార వశ్యిని నభ్యర్థింపఁ దున్నట్లు 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 గొల్లినిం ద తురుగఁ గూ రన్నిది నప్పట్లు పు 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 బరేయలిక్కిబం దను he came to write; అవన సంగ దమాతాడలిక్కి యాదను 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 నాశీనాను కఱ్ఱిరినియారగు శ్రీని I will go to-morrow to the catcherry; బరువనార శ్చినిమనిమ్మ నంబళ్ళ వస్సుకాడు శ్రీని 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 catcherry, or to-morrow I will go to the catcherry. 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 పురిమెంబువ పట్టణం దల్లి త్రివిక్రమనేంబర ననిరువను formerly there was a king called Trivikrama in the city called madhurapuri; ఈ గకార్యట్టిన నల్లిజడ్డగళ్ళరువరు now the judges are in the court; నీవవ నమనినియారద రినాళీరగా కాడువను if you go to his house he will give you money to-morrow; మొన్నియిల్లిం దయార ట్టియారద మనుష్యును నిన్ని కంబినిశ్చిరు వనల్లిం దియార ట్టుయారడు వను, నాశీయిల్లినిబం దుశ్చిరు వ

ಮ 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 ಅವನಿಗಾಗದವನ್ನಿಗಲಬರೆಯನು *he does not write this paper now*; ನಿನನ್ನಿಲೂಸಂಗಲಿಯನ್ನುನಾನರಿಯೆನು *I did not know this circumstance yesterday*; ನಾಳೆಯವನುಯ್ಯೆದಪ್ರಕಾರನಾನು 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 ಮಿತ್ರನಿಗೆಈಕೆಲಸಮಾಡ್ಯಾ O! Vishnumitra, do this business; ಎಲೆದೆಗು ಸ್ತ್ರೀಯಿಲ್ಲಿಗಿಬಾರ್ಯೆ O! female, come here. The negative of the imperative mood is formed by the addition of the defective verb ಒದ to an infinitive; as ನಿನಗಾಗದ ಒದ read not thou; ನಿವು ಮೂಠಾದ ಒದ 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 విక్రమార్కఁ ను దుష్టరస్మశ్చీనుత్రాశ్చీష్టరస్మరశ్చీనుత్రా రాజ్యవన్నాల్లదను *Vicramārca reigned over the kingdom, punishing the wicked, and protecting the righteous ; కృష్ణఁ ను మధురా పురవస్సుత్రువ్యశీసికం న నస్సుకాం దు గ్ర సీననిగిపట్టవస్సుకట్టి బలిరామనూదసిద్ధారశిగితిరి. బం దను* *Crishna having entered madhura, having killed Camsa, and having placed Ugraséna upon the throne, returned to dxáraka with Balaráma ; చురిశం ద్రునింబర సునీతిమాంకవస్సుబడదెన త్యవన్నతి త్రమినది త్రజిగళ్లస్సుబాధినదేబరుకాలరాజ్యవన్నాస్సలిద్దను* *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 నానువిమ్మస్సునూర్దిరు త్తువ వ్షణ వాయుతు *it is ten years since I saw you ; అవరియూరిగి బం దుబరుళ్ల దివ నవాయుతు* *they arrived here many days ago.*

The past and negative gerunds are also sometimes used to denote a cause ; as నీపార దు గ్యవస్సు త్రుకటినిమాదిశిలన శిట్టయ్యాయుతు *from your having disclosed that secret, this business has terminated badly ; నీవనమయ శ్చిరుగా కొడ దెమ దు వినిం ద్రుయ్యాయుతు* *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 ನಾಸುಕಾಟ್ಟಿವಸ್ತ್ರವು *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 Rávana.*

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 ದುಡುಕಿ *the horse that ran*; ಬಾರದ

మనుష్యును *the man that did not come*; నాన్యతి 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 అంకశుకాట్టె బ్రాహ్మణును *the bramin to whom the cow was given*; or, *the bramin who gave the cow*; దూవన్న శీనిదపెట్టినియు *the box from which the money was taken*; రావణునన్ను కొందబాణువు *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 నానుశిల్పేదన్నయ్యేదెను *I said what I heard*; నానుశిల్పేదన్నయ్యేదు *tell me that which I have not heard*; అదరల్లికిదదన్నురేగ దుకొండుబా *bring to me that which is not spoiled amongst them*.

All future participles become nouns by adding to them the pronouns అవను, అవగు, అవరు, అడు, and అవు, in order to denote an agent and its sex; as అనియువవను *a writer*; పాడువవగు *a songstress*; మాడువవరు *makers*; మాడువడు *the thing that makes*; మాడువవు *the things that make, &c.*

A mood corresponding with the subjunctive mood in English, is formed by the addition of the particles శి, రూ, or అంశ్య, 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 ನಾನುಕೊಟ್ಟೆಹೂ or ಕೊಟ್ಟಾಸ್ಕು.....although I give.
- 2 ನೀನುಕೊಟ್ಟೆಹೂ or ಕೊಟ್ಟಾಸ್ಕು.....although thou give.
- 3 { ಅವನುಕೊಟ್ಟೆಹೂ or ಕೊಟ್ಟಾಸ್ಕು.....although he give.
ಅವಳುಕೊಟ್ಟೆಹೂ or ಕೊಟ್ಟಾಸ್ಕು.....although she give.
ಅದುಕೊಟ್ಟೆಹೂ or ಕೊಟ್ಟಾಸ್ಕು.....although it give.

PLURAL.

- 1 ನಾವುಕೊಟ್ಟೆಹೂ or ಕೊಟ್ಟಾಸ್ಕು.....although we give.
- 2 ನೀವುಕೊಟ್ಟೆಹೂ or ಕೊಟ್ಟಾಸ್ಕು.....although ye give.
- 3 { ಅವರುಕೊಟ್ಟೆಹೂ or ಕೊಟ್ಟಾಸ್ಕು.....although they (m. and f.) give.
ಅವುಕೊಟ್ಟೆಹೂ or ಕೊಟ್ಟಾಸ್ಕು.....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 నీనునిన్నొకశనిదశియవనుబరువను if thou didst call him yesterday, he will come; నానిగకాట్టిశియవనుతిస్తువను if I give him now, he will eat; నానినిన్నొకశనిదశియవనుకిన్నయరాను 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 యాదరి, which is composed of the past participle యాద, from the root యాసు, and the subjunctive particle రి, is added to a negative gerund, and is indefinite with respect to time; thus నీనునిన్నొకశనిదశియవనునిన్నొకశనిదశియవను if thou hadst not gone yesterday to the catcherry; ఆవనినిన్నొకశనిదశియవనునిన్నొకశనిదశియవను if she do not come now; ఆవనినిన్నొకశనిదశియవనునిన్నొకశనిదశియవను 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 అింప and అింర are, however, always added to the infinitive terminating in అి.

The defective verbs అింప and అింర, and their negatives అింర and అింయ, 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 అింర is used after a noun, it then signifies knowledge; as నానానమాబారవన్నుఅింరను I know that news; నానవనన్నుఅింర I know him; నానదన్నరియె I do not know that.

AFFIRMATIVE.

SINGULAR.

- 1 ನಾನುಮಾಡಲಾರೇನು or ಮಾಡಬಲ್ಲೆನುI can do.
- 2 { ನಿನುಮಾಡಲಾರೇನಿ or ಮಾಡಲಾರವಿ..... }
 { ನಿಗುಮಾಡಬಲ್ಲೆನಿ or ಮಾಡಬಲ್ಲಿದಿ..... } } thou canst do.
- 3 { ಅವನುಮಾಡಲಾರವನು or ಮಾಡಬಲ್ಲನು ...he can do.
 { ಅವಳುಮಾಡಲಾರವಳು or ಮಾಡಬಲ್ಲಳು.....she can do.
 { ಅದುಮಾಡಲಾರದು or ಮಾಡಬಲ್ಲದು.....it can do.

PLURAL.

- 1 ನಾವುಮಾಡಲಾರೇವು or ಮಾಡಬಲ್ಲೆವುwe can do.
- 2 ನಿಗುಮಾಡಲಾರಿರಿ or ಮಾಡಬಲ್ಲಿರಿ.....ye can do.
- 3 { ಅವರುಮಾಡಲಾರವರು or ಮಾಡಬಲ್ಲರುthey (m. and f.) can do.
 { ಅವಳುಮಾಡಲಾರವಳು or ಮಾಡಬಲ್ಲವಳು.....they (u.) can do.

NEGATIVE.

SINGULAR.

- 1 ನಾನುಮಾಡಲಾರೇನು or ಮಾಡಲಿರಿಯೆನು..I cannot do.
- 2 { ನಿಗುಮಾಡಲಾರೇನಿ or ಮಾಡಲಾರಿ }
 { ನಿಗುಮಾಡಲಿರಿಯೆನಿ or ಮಾಡಲಿರಿಯಿ } } thou canst not do.
- 3 { ಅವನುಮಾಡಲಾರವನು or ಮಾಡಲಿರಿಯನು..he cannot do.
 { ಅವಳುಮಾಡಲಾರವಳು or ಮಾಡಲಿರಿಯಳು...she cannot do.
 { ಅದುಮಾಡಲಾರದು or ಮಾಡಲಿರಿಯದು....it cannot do.

PLURAL.

- 1 ನಾವುಮಾಡಲಾರೇವು or ಮಾಡಲಿರಿಯೆವು....we cannot do.
- 2 ನಿಗುಮಾಡಲಾರಿರಿ or ಮಾಡಲಿರಿಯರಿ.....ye cannot do.
- 3 { ಅವರುಮಾಡಲಾರವರು or ಮಾಡಲಿರಿಯರು ..they (m. and f.) cannot do.
 { ಅವಳುಮಾಡಲಾರವಳು or ಮಾಡಲಿರಿಯವಳು .. they (u.) 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 నణియణియ చ్చీక 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 నావుమాడవ్వీడ.....we must not do.
- 2 నీవుమాడవ్వీడ, మాడవ్వీడి or మాడవ్వీడిరి....ye must not do.
- 3 { అవరుమాడవ్వీడthey (m. and f.) must not do.
అవుమాడవ్వీడ or మాడవ్వీడవు..... they (n.) must not do.

The defective verb of the third person neuter బరుదు, and its negative బారదు, 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 నానుమాడబరుదు.....I may do.
- 2 నీనుమాడబరుదు.....thou mayest do.
- 3 { అవనుమాడబరుదు.....he may do.
అవళ్ళుమాడబరుదు.....she may do.
అదుమాడబరుదు.....it may do.

PLURAL.

- 1 నావుమాడబరుదు.....we may do.
- 2 నీవుమాడబరుదుye may do.
- 3 { అవరుమాడబరుదు.....they (m. and f.) may do.
అవుమాడబరుదు.....they (n.) may do.

NEGATIVE.

SINGULAR.

- 1 నానుమాడబారదు.....I may not do.
- 2 నీనుమాడబారదు..... 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 its 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.

నానుబయింకాదు.....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 యాస్ go, when added to an infinitive terminating in అ, denote futurity; as నానుబయింకాదు శ్రీని. I am going to read; నానునూయింకాదు శ్రీని I will see, &c.

The verbs కొడు, కొదిను, 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 కొదిను are added to the infinitive terminating in అ, and ఇను to that terminating in అలు; as అవనన్నుబయింకాదు allow him to write; నన్నునడియ కొదిను let me or allow me to walk; అవనన్నుమందలింకాదు allow him to do.

The defective verb ఓలు 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 నానుమాడలొలెను.....I will not do.
 2 నీనుమాడలొలె.....thou wilt not do.
 3 { అవనుమాడలొలెను.....he will not do.
 { అవళుమాడలొలె.....she will not do.
 { అదుమాడలొలె.....it will not do.

PLURAL.

- 1 నావుమాడలొలెను.....we will not do.

2 ನೀವು ಮಾಡಲಾರಿರಿ.....ye will not do.

3 { ಅವರು ಮಾಡಲಾರರು.....they (m. and f.) will not do.

{ ಅವಳು ಮಾಡಲಾರಳು.....they (n.) will not do.

When the irregular verb ಪಡು suffer, is added to neuter nouns denoting bodily suffering or mental affection, a compound verb is formed of a neuter signification; as **ಭಯಪಡು** fear; **ಆಶಿಸಿಪಡು** love; **ವಿಚಾರಪಡು** be sorrowful.

The verb ಕೊಳ್ಳು, 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 **ಆತನೇನುಸಿಯೊಂದು ರಾಂಡು ಹೂಡಿಕೊಂಡನು** he has made an agreement (for himself) about that house; **ಆತನಿಗೆ ದವನ್ನವನಾದಿ ಕೊಂಡನು** he read the paper (for his own benefit).

The verbs ಹಾಕು and ಬಿಡು, 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 **ಅವನೊಂದು ಕಾಗದ ಬರೆದು ಹಾಕಿದನು** he wrote a paper (for some other person); **ಅವನಿಗೆ ಹಣವನ್ನು ಕೊಟ್ಟು ಬಿಡು** give him the money.

The verbs ಬರು and ಇರು, when added to present gerunds, denote the action expressed by the gerund to be habitual, and of continuance; as **ಅವನು ಪ್ರೀತಿ ರಾಪಾಡು ಶುರುಪಡೆನು** he continued to do kindness; **ಅವನು ಪುಸ್ತಕಗಳನ್ನಾಪ್ಯದು ಶುರುಪಡೆನು** he was in the habit of reading books.

When the pronouns ಅವನು, ಅವಳು, ಆದು, and their plurals, are added to the participle ಆಗಿ, signifying being, and also when the affix ವ and the personal affixes, with the exception of ಅದು and ಅವು, are added to the same, and used after an infinitive terminating in ಉ, it denotes an obligation without any reference to time, as in the following examples.

SINGULAR.

- 1 నానుకొడలుళ్ళవసు or కొడలుళ్ళచెన్ను....I am to pay.
- 2 నీనుకొడలుళ్ళవసు or కొడలుళ్ళవి.....thou art to pay.
- 3 { అవసుకొడలుళ్ళవసుhe is to pay.
 అవసుకొడలుళ్ళవసుshe is to pay.
 అదుకొడలుళ్ళదు.....it is to pay.

PLURAL.

- 1 నానుకొడలుళ్ళవసు or కొడలుళ్ళచెన్ను.....we are to pay.
- 2 నీనుకొడలుళ్ళవసు or కొడలుళ్ళవిye are to pay.
- 3 { అవసుకొడలుళ్ళవసుthey (m. and f.) are to pay.
 అనుకొడలుళ్ళను.....they (n.) are to pay.

The neuter defective verbs అంటు and అచ్చు, 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*; అంబుకొండలుంటు or అచ్చు *there are elephants*; అంబుకొండలుంటు *there are good horses in that country*. Their negative అల్లు, 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 ఈపెట్టినియల్లిదురావిల్లు *there is no money in this chest*; అవనల్లియల్లు *he is not there*; నీవ్యాదల్లి *ye did not read*; అవసుకొండలుల్లు *he did not hear*; అంబుకొండలుంటు *there are good horses*.

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 *ಠವದು*, 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? *ಠವದು* yes; *ಉಪಸ್ತಕವವನ
ದೈ* is that his book? *ಠವದು* yes; *ಇದುಬೆನ್ನವೈ* is this gold? *ಠವದು* yes;
ಇದುಕಲ್ಲಿ is this stone? *ಠವದು* 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; *ಅದುಮೀಡವು* it is a cloud; *ಅದುವಜ್ರವೈ* is
that a diamond? *ಅಲ್ಲ* no; *ಅದುಸಾಜಿನಶಕಲವು* it is a piece 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 *ನಿನ್ನರೂನಾಕು*
this monecy is enough for thee; *ಅವನಸಂಗದವುಧ್ಧಾಮಾಡಲಕ್ಕಿಯಾಸ್ಸಿನೆಗ
ಘನಾಕು* 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 ಹನುಮಂತನೂಜಯಿಸಿದರು* Ráma, Lacshmana, and
Hanumantu, conquered; *ಅರಸುಗಳೂ ಅರಸಿಯೂ ಉಲಿಯೂ ಬಂದವು*
the kings, queen, and the elephant, are come; *ಶಂಭಿಯೂ ಶಾಯೂಕೂನುಗ
ಳೂನುಖವಾಯಿದ್ದವು* the father, mother, and the children, lived happily ;
ಕೃಷ್ಣನಿಂದಕಂಸನುಅವನಾನಿಯುಳಿಲ್ಲವು 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 సూ అల్లిసింకాదర వర స్ననానునాదిదేను *the cows and the female are gone thither, and I saw them*; అంమనుస్య సూ అవ నదేంద రియూ గిరియూ బరు శ్రేవేయ పుష్కలి గింబం దు శ్రీ రిదాగ నాను నిమ శిరిళు శ్రీ; 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 అవ సూ నీను నాను మ్మీ సూ రి శియో దే వనా వల్లిరు పాగ సుఖపా గి డ్దే వ *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 నీ సూ అ వ సూ బుద్ధి వం శ్రే రా గి డ్దీ రియ ద రిం ద నిమ గి ష్ట క వ స్న కౌడు పి *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 మాదిదను or మాదిద *he did*; నాను మాడు వేను or మాడువే *I will do*; అవను శూరియవను or శూరియవ *he will dance*; నాను డాదేను or డాదే *I will not sing*; అవను బశియను or బశియ *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*; నాన్కాదిది *thou sawest*; ఓదిదను or ఓదిద *he read*; డాదిద ధ *she sang*; ద్విళ్ళదరు *they told*; ఓదితు *it ran*; శ్రీరిద వ *they (n.) arrived.*

When the present gerund is twice repeated, it denotes the gradual progress of an action, or the continuance of it; thus ಅವನು ಮೆಲ್ಲಗೆಯ್ಯಾಡು ಕ್ರಿಯಾಪಟ್ಟಿ ನಾಕ್ಷಿ ಮಟ್ಟು ವಮ by continuing to go slowly, he will reach that city to-night; ಈಶ್ವಾಷಿ ನಿಮಗಿಗ ಬಹಳ ಪ್ರಯಾಸವಾಗಿ ಕಾಣುತ್ತಿದ್ದಿಯಾದ ರಿಟಿದು ಕ್ರಿಯಾದು ಕ್ರಿಯಾಸು ಲಕ್ಷವಾದಿರು this language appears to you very difficult now, but by your continuing to read, it will become easy; ಇರು ಕ್ರಿಯಾಕು ಕ್ರಿಯಾವ ನ ನ ಚಿಂತಿನಮಗಿತಿಳಿದಿರು 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 ಉಗಿ is also added to the infinitives; as ಉಂಕಾಪಟ್ಟಿ ನಾದಲ್ಲಿ ರಾಕ್ಷಸಸೈನಿಗ ಧನು ಕಿಖಿಸಲು ವಾನ ರ ಸೈನಿಗ ಧನು ಸಂತಾಷಿ ಸಲು ದೈವ ಶಿಗ ಧನು ರಾಮಜಯವನ್ನು ಪ್ರಾರ್ಥಿಸಲು ಶ್ರೀ ರಾಮನು ದುರ್ಜನನಾದ ರಾವಣನನ್ನು ಸಂಹರಿಸಿದನು or ಉಂಕಾಪಟ್ಟಿ ನಾದಲ್ಲಿ ರಾಕ್ಷಸಸೈನಿಗ ಧನು ಕಿಖಿಸಲಾಗಿ ವಾನ ರ ಸೈನಿಗ ಧನು ಸಂತಾಷಿ ಸಲಾಗಿ ದೈವ ಶಿಗ ಧನು ರಾಮಜಯವನ್ನು ಪ್ರಾರ್ಥಿಸಲಾಗಿ ಶ್ರೀರಾಮನು ದುರ್ಜನನಾದ ರಾವಣನನ್ನು ಸಂಹರಿಸಿದನು 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 ಉಗಿ, 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.

అలామాగ్గ వేములుముల్గాయిది *that path is thorny*; మనుష్యమనుష్య
నిగొండ్లపరదాత్రకార *at one pagoda each person*; తింగళుతింగళిగొం
దువరదామిళిని *at one pagoda per month*; దాడ్లదాడ్లకు దురిగలు *very*
large horses; అవనుమాదిదమాదిద *he has done, that is to say, he has not*
done; అవనన్నుచేళ్ళచేళ్ళినాకాయలు *I am tired of constantly asking him*;
గళగళిండుభునియాయిలు *it sounded galagala*.

OF INDECLINABLE WORDS AND PARTICLES.

The postpositions సంకడ, సంకారే, ఒడనె, కూడ *with*; బస్యి, నిమిత్ర, తుసుక
నిమిత్రవారి, తుసుకారి *on account of*; తనక, వరిసి, వట్టిసి, పర్యంత్ర *till,*
until, or as far as, సుత్ర, సుత్రలు, సుత్రు *about, or around*; బళ్ళిక, తరువాయ
after; and బళ్ళియ *near*; are always added to nouns in the genitive case; and
ఓసర, ఓస్తర, or ఓస్తరవారి, *for*; ఇంత, ఇంతలు, అంత, or అంతలు *than*; and
ముంటి, or ముంటివారి *before*; to nouns in the dative case, to denote relation;
as will be perceived in the following examples.

సంకడ, సంకారే, ఒడనె, కూడ *with*.

ఆరసనసంకడ ప్రధానిమాతాడు త్రిద్దమ *the minister was speaking*
with the king; అంకళినసంకారేకరువాయలు *the calf went with the*
cow; నీను నన్నాడ నెమాతాడ వీడ *speak not thou with me*; ఈసంక
టియొడ నెశీరిక కాగడ గళ్ళియవి *where are the papers connected with this*
business? అవనకూడయారువాయడు *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 అవనవళ్ళన్నుకటారయిందిదిదను,
not కటారియ సంకారే &c.

ಬಗ್ಗೆ, ನಿಮಿತ್ತ, ತು ಸುಕ, ತು ಸುಕಾಗಿ on account of.

ಅರಸನಿ ಯಬಗ್ಗೆಯಾ ತಾ ಡು ಶ್ರಿಡ್ವಿಮ I was speaking regarding that house; ಈಕಿಲನ ದನಿಮಿ ತ್ರವಾಗಿನಿಪುಳಯ ಪಡವೈಡಿರಿ fear not on account of this business; ಈದೂವನ್ನುಕೊಡುವದರ ತು ಸುಕ ವನ ಸ್ನುಕ ಕಿಬೆ ಮ I called him in order to give him this money. These postpositions are also sometimes added to participles; as ನಾನಾಕುಡು ಕಿಯ ಸ್ನುಕಾಳ್ಳ ವನಿಮಿ ತ್ರವಾಗಿಯೊ ಫುಮ ಸುಷ್ಯನ ಸ್ನುಕಾಳ್ಳ ಮಿಸಿದೆಮ I sent a man in order to purchase that horse.

ತನಕ, ವರಿಗೆ, ಪರ್ಯಂತ, ಮಟ್ಟಿಗೆ till, until, or as far as.

ನಾನು ಶ್ರೀರಂಗ ಪಟ್ಟಣದ ತನಕ, ವರಿಗೆ, ಪರ್ಯಂತ, ಮಟ್ಟಿಗೆ, ನ್ಯಾಯದ್ವೇನಿ I have seen (the country) as far as Seringapatam; ಅರಸನಿಂಗಳೆಗಳೆ, ತನಕ, ವರಿಗೆ, ಪರ್ಯಂತ, or ಮಟ್ಟಿಗೆಯ ವನಿಗೆ ಸಂಬಳಕೊಡುತ್ತಯಿ ದ್ದರು they continued to give him wages till six months ago. These postpositions are also sometimes added to participles; as ಅರಸರ ಮನೆಯಿಂದ ಹೊರಡುವ ತನಕ, ವರಿಗೆ, ಪರ್ಯಂತ, or ಮಟ್ಟಿಗೆನಾನು ಪ್ರಧಾನಿಯ ಸಂಗಡ ಮಾತಾಡು ಶ್ರಿಡ್ವಿಮ I was speaking to the minister till the king set out from his palace. When the last of these postpositions ಮಟ್ಟಿಗೆ is added to certain pronouns, it must be translated into English in the following manner; ನಿನ್ನ ಮಟ್ಟಿಗೆನಿಮಾಶಾಡು speak thou for thyself only; ಅವನ ಮಟ್ಟಿಗೆಯವನು ಜಾಸ್ತು ತೆಯಾಗಿ ರಚ್ಚಿಕು he himself must be careful.

ಸುತ್ತ, ಸುತ್ತು, ಸುತ್ತಲು about, or around.

ಅವನ ಸುತ್ತ, ಸುತ್ತು, or ಸುತ್ತಲಿರುವ ಮನುಷ್ಯರು ಬಹಳ ಯೋಗ್ಯರು the persons about him are very respectable; ಅರಸನಿಂಗಳೆಗಳೆ ಸುತ್ತು, ಸುತ್ತು, or ಸುತ್ತಲಾರ ಡು ಗ್ಯಾಡಿವಾ ಕವಿಕ್ಕು ಇಲ್ಲದಿದ್ದರೆ ಬಹಳು ಪದ್ರವ ವಾಗಿದ್ದೀರು a wall must be raised around that well, or it will prove dangerous.

బళిక, తరువాయ after.

అదరబళిక or తరువాయూశీలసపి, నాయితు what became of that business after that? అూకాగడగళస్సునూయాదిదబళిక or తరువాయూసంగ తినిమసి విశదవూలిళిదియేతు you will become acquainted with this subject after perusing those papers. These postpositions are also sometimes added to the past participles; as నీనూరినియూదబళిక or తరువాయ ననిగుత్తెరూబరెయలిల్లు you have not written to me since you proceeded to your village; నీపుయ్యేళిదబళిక or తరువాయన న్యూసమాచార పుళిళియేతు after you had stated this news, I became acquainted with it.

బళియ, బళియల్లి near.

నీనవనబళియయూయాగచ్యేద do not go near him; అవనబళియల్లిద్దజనరు బరళబుద్ధివంతరు the persons that were near him are very sensible. The word బళి takes also the affixes of the instrumental and dative cases; as అరసనబళియిందబందమసుష్యసు the man that came from the king; అవనరమనీయబళినియూదసు he went towards the palace.

ఓస్తర, ఓసర for, in order, or regarding.

ఓనూమాసుగళుమనీయస్సుకట్టివదక్కూస్తర తరల్పుట్టివీ these materials were brought for the purpose of building a house; అవనుతానుతప్పిసికూళువదక్కూస్తరయింగిమూతాడుత్రానీ he speaks in this manner in order that he may escape; నినకూస్తర వనసుంగడనిన్నిమూతాడుత్రిద్దీసు 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.

గూంత, గూంతలు, అంత, అంతలు than.

అవనింంతలుసిసుబుద్ధివంతసు thou art wiser than he; నన్నుకుదుకిం. తనింనుకుదుకిదూర్ణదు your horse is greater than mine; అూపట్టనూక్షంత

or ಅೂಪಟ್ಟಿಗಾಕ್ಕಂಶ್ರೀಪಟ್ಟಿಗಾ ಬರುಳವಿಶಾಲವಾದ್ದು this city is more spacious than that.

ಮುಂಚೆ, ಮುಂಚೆವಾಗಿ before.

ನನಗಿಮುಂಚೆಯವನುಮಾತಾಡುತ್ತಿದ್ದನು he was speaking before me ; ನಿಪು ಮುಂಚೆವಾಗಿನ ನನಗೆಯ್ಯಿಲ್ಲದ್ದರಿನಾನವನ 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 ನಾನುಯ್ಯಿಲ್ಲವಮುಂಚೆನಿಸು ಮಾತಾಡದಿಡ 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 ಅೂಶಪ್ಪುಮಾಡಿ ದವನು ಮೀಜಿ ಸ್ತ್ರೀಟಿನವರ ಮುಂದೆ or ಎದುರಿಗೆ ತರಲ್ಪಟ್ಟನು the offender was brought before the magistrate.

ಮೈಲಿ upon or above, ಕೆಳಗೆ 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 ಈಕಾಗದಗಳನ್ನಮೈಜಿಯಮೈಲಿಪು leave these papers upon the table ; ನಿಪುಬಂದಮೈಲಿನ ನನಗೆನಿಪು ಮಾಡಿರಿ remind me on your coming ; ಅೂಮೈಲಿನಾಸುನನ್ನಮನೆಗಿರ್ಯಾದಿನು upon that I went to my house ; ಮೈಲಿನಾರ್ಯದರಿನಕ್ಷತ್ರಗಳಕಾಣುತ್ತವೆ if you look above, the stars appear ; ಅೂಮರಡಕೆಳಗಾಬಮನುಷ್ಯನುಕೂಲಿಡ್ಡನು a man was sitting under that tree ; ಭೂಮಿಯಕೆಳಗೆ under or below the ground.

ಯಾರ್ತು, ಯಾರತು, or ಯಾರಾರ್ತು without, except, but, or unless.

When these postpositions are added to an acensative, 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 ನಿಮ್ಮನ್ನುಯಾರಾರ್ತುಗಿನಾನಿಕೆ ಲನವನ್ನುಮಾಡಲಾರಿ I cannot do this business without you ; ಅವನುಯಾರ್ತು ನಿಜಿಲ್ಲವುಬಂದಿರಿ come all of you except him ; ನಾನವನನ್ನುನಾರ್ಯದಿದ್ದಿ ಯಾರ

త్రవన సంకథ మారాడల్లి I saw him, but did not speak to him ; నీవు, శిశి డియార త వ నుకొ డువదిల్లి 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 బరు ధ దాడ్డ మనుష్యును he is very great man ; అవను మెల్లిగి మారా డుత్రావె he speaks slowly ; అవను నెట్టిగి యారాడను he went straightly ; అల్లింక తిరిగి బంధ మనుష్యును the man that returned thence ; నీవు లిక్కో వారి యారాగి యుల్లికాడుకొం ది రచీకెరు you must go soon, and remain in attendance there ; అవను బరు ధ జాగ్ర శీయూగి నడి దుకొంకను he behaved very diligently.

The adverbs యాగి or యాంగి in that manner, య్యాగి or య్యాంగి in which manner? are sometimes used simply as in English ; thus నీవు యాంగి or యాం గి మారాడచీకెరిరి speak not ye in that manner ; నాన వన సంకథ య్యాగి or య్యాం గి మారాడచీకెరు in what manner must I speak to him? When యాగి or యాం గి is added to a noun in the genitive case, or to a participle, it signifies like, so that, and as if ; thus ఈ కల్లు వ బ్ర ద యాగి కాణు త్రెది this stone appears like a diamond ; నాను శిశి స వ యాం గి ఘ ట్టియూ గి యోడు read loudly that I may hear ; అవను దస్సురాను న్యాది డ యాగి మారాడుత్రావె he speaks as if he had seen it. When the emphatic ఏ is added, it then signifies in the same manner ; as అవను నీయిళి డ యాం గి మది డను he acted in the same manner as you told him. When the word అందు is added to యాం గి it signifies or, at least, and even ; as యాం గా దరు మ్మిం గా దరు మారాడచీకెరు you must do in that or this manner ; యాం గా ద రు మా డు do at least in that manner ; యాం గా ద రు మారాడల్లి he did not act even in that manner. When

the word ಅಂದರು or the particle ಉ is added to ಹ್ಯಾಂನಿ, it signifies *at any rate*; as ಹ್ಯಾಂಗಾದರು or ಹ್ಯಾಂಗಾ ಈ ಸಂಜೆನಿಕಾದವೈರು *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 ನನ್ನಮಾತೆನ್ನುನಿಸುಳಿ ಫಲಿಲ್ಲ *thou didst not listen to me when I told thee*; ಅವ ನಮನಿನಿಯಾವಾಗ ಹ್ಯಾದಿ *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 ವಾಗಾದರು ಅವನಮನಿನಿಯಾದದ್ದುಂಟೈ *didst thou at any time go to his house?* ಅವನು ಯಾವಾಗಲೂಬರೆಮುತ್ತಾಯಿರುತ್ತಾನೆ *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 ವ್ಯಾಪಾದಿಯಲಿ ಜಿನಿಸಿದನು *he roared like a lion.* When ಅಂತೆ is added to a participle, it signifies *so that*; as ನಾವಲ್ಲಿಬಂದು ಶೈರುವದಕ್ಕಿಮುಂಟೆಕೊಡರು ಶಾನಠ್ಯಾಗ ಕೂಸಿ ಧನಾಗಿರುವಂತೆಯು ಪುಣಿ ಮಾಡವೈರು *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 ಅವನುಬಹಳಬುದ್ಧಿವಂತನಂತೆ *he is said to be very wise.*

ಅಂತ, ಅಂತು, or ಎಂತ, ಎಂತು.

ನಿವಿರುಣಾವನ್ನುನನನಿಕೊಡವೈ ಕಂತ or ವೈಕಿಂತ ವಸುಯೈಳಿದನು *he said, you must pay me this money*; ಮಳೆಬಂದೈತಂತು or ಬಂದಿತೆಂತುನನನಿಕಾಗು 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
 ಅಂತಃಕಾಲಮುಂಘಂಠಿಗಾರಿಯಾಸು ತ್ರೈನೀಂಶಲೂಅಲ್ಲಿಗಿಮುಟ್ಟಿದಮೈಲಿನನಗೆ
 ಸುರುವರಾಗ್ಘಂಕಳುಮಿಸುತ್ರೈನೀಂಶಲೂಯ್ಯೆಳೆದಸು he said that he was going
 to mangalore ; and that when he arrived there, he would send me a hundred pa-
 godas ; ಅಂತಃಕಾಲಮುಂಘಂಠಿಗಾರಿಯಾಸು ತ್ರೈನೀಂಶಲೂಅಲ್ಲಿಯವಳವತ್ರ್ವಕರಿರುತ್ತಾಕೆಂ
 ಶಲೂನಾನಲ್ಲಿಗಿಂತಾಸುತೆಂಬವಳಪ್ರಾಪ್ತಿಯಾದ್ಯಂತಲೂಯ್ಯೆಳೆದಸು 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 ಅಗಿ having become, are sometimes used in place of ಎಂಶ ; thus ಶ
 ನನಿಬಳುಘಂಪುತ್ರವಮಾಡಿಡೆಂಬುವದಾಗಿಯೆಳೆದಸು he said that he had been
 very much oppressed ; ಶನುಸ್ಯಿಸುಂತಾಸುತ್ರೈನೀಂಬದಾಗಿಯೂತನ್ನಂ
 ಗಡನಾಸುಬರವ್ಯಿಕೆಂಬದಾಗಿಯೂಯ್ಯೆಳೆದಸು 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 ಈ ಕಾಗದವವಸುಬರೆದ್ದಲ್ಲವೆ is not this paper his writing ?
 ಅವಸುರಾಮನಲ್ಲವೆ is not he Rāma ? ಅವಸುಮನೆಯಲ್ಲಿಯಿದ್ದಾನಾಅಲ್ಲವೆ
 ಊರನಿಂತಾಸುತನಾ ; is he in the house, or has he gone out ?

ಅಲ್ಲದೆ

This word signifies or, but, and besides, as in the following examples ; ಪ
 ಶ್ವಶ್ವೆಅಲ್ಲದೆಮೀಡವೆ is it a mountain or a cloud ? ಮೂರೂದಿನಲ್ಲದೆಬ
 ರೆಯಲಿಲ್ಲ he spoke, but did not write ; ಅವನಲ್ಲದೆನಾಲ್ಕುಮಂದಿಬಂದರು four
 people came besides him.

The adverb ಬಹಳ is sometimes prefixed to words to denote the superlative
 degree ; thus ಅವರುಬಹಳಸಂತೋಷವಾಗಿದ್ದಾರೆ they are very glad. At
 other times it denotes many or much ; as ಅಲ್ಲಿಬಹಳಜನವಿರುತ್ತಾ there were many

people there ; ಅವನು ಬಹಳ ದೂರವನ್ನು 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 ; ನಾನಿಂಥಾಕುದು ಕೆಯೊಂದು ಕಾಳ್ಕೆ ಬೇಕಾಯಿದೆ I want to buy a horse of this kind ; ಅವನೆಂಥಾಮನು ಸ್ವನು ನಾನು ನನ 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 ನಾಡರು ಲಕ್ಷ್ಮಣನಾಡರು ಕೂಡ ತನಾಡರು Ráma, Lacshmana, or Bharata ; ಯಾರಾದರು ಬಂದರೆ if any person come ; ಎಲ್ಲೆಡಾದರು at any place ; ಯಾವಮನು ಸ್ವನನ್ನಾಡರು ಕಳುಹಿಸು send any man ; ಅವನಿಗೊಂದು ಕಾಸಾ ದರು ಕೊಡಬೇಡ do not give him even a single cash ; ನಾಳೆ ಯಾದರು ಕೊಡು ಶ್ರಿಯೆ will thou at least give it to-morrow?

ಉಂಡರೆ

This word signifies but ; thus ನಾನು ಸವೆಳೆದೆನಾದರೆ ಯವನು ಕಿಳೆಲ್ಲೆಲ್ಲೆ I told him, but he did not listen to me.

ಉಂಡಲಿ

This word signifies or ; thus ಅರಸೂಂಡಲಿ ಪ್ರಧಾನಿಯೂಂಡಲಿ ಬಂದರೆ if the king or the minister come hither.

ಉಂಡಾಸ್ಯ

This word signifies however ; thus ಯೂರೋಪದೇಶವಿಲ್ಲೆಬರಳೆ ದೂರವಾ ಡ್ದೆಂಡಾರು ತಿಂಗಳೆಗಳೆಲ್ಲೆಗೆಯಾರೂ ಶೀರು ವದು ಬರಳೆ ಕಷ್ಟವಾದಾಸ್ಯ ಝೂ ಳೆಕನ್ನಾ ಗಿಬಿಸಿದೆಯೆ ಸ್ವಾಶ್ಯ ಪ್ರವಾಗಿ ಮಟಬರುದು 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 ಘಂಮ ಶ್ರಾಂತಿಗ ಘಂಬಂದವು elephants, horses, and camels, arrived ; ಮತ್ತೆ ಕೆಲವು ಕಾಗದಗಳಿವೆ there are some more papers ; ನನಗವನಸಂಗಡ 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 ಸಹ ಲಕ್ಷ್ಮಣನು ಹೋದನು Laeshmana went with Rāma ; ಒಂದು ರೂಪಾಯಿ ಕೂಡಲಿಲ್ಲ he did not give even a fanam ; ನಾವು ಬಿಂಗಲೂರಿನಿಂದ ಹೋದಾಗ ವರು ಸಹ ಬಂದರು when we went to bangalore, they also followed us.

ಇನ್ನೂ

This word sometimes signifies *more*, and at others *yet, still*; thus ನಾನು ನಿನ್ನಿನ್ನೂ ಕೆಲವು ಹಣವನ್ನೂ ಕೊಡುವೆ I will give you some more money ; ಊರಿನಿಂದ ಹೋದವನು ಇನ್ನೂ ಬರಲಿಲ್ಲ the man who went to the country has not yet returned ; ಅವನು ಇನ್ನೂ ನನಗಿನ್ನೂ ವರದಾಕೊಡಬೇಕು he is still indebted to me one hundred pagodas,

ಉದ್ದರಿಂದ

This word signifies *because, therefore*; thus ಅವನು ಬುದ್ಧಿಯಾದ ಉದ್ದರಿಂದ ಪುರಾಪದ್ಧಿಯಾದವನು because he is wise he will be promoted ; ಅವನು ನನ್ನ ಸಂಗಡ ಬೇಕೆಂದಿಲ್ಲ ಉದ್ದರಿಂದ ನಾನು ನನಗಿಲ್ಲ 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 ಧಾವಿಪ್ಪತ್ತು ಸಂಕ್ರ
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 ಇವನಡಾಂಗೆಯುಧಿಪಂ ಶನಿಪ್ರಪಂ
ಪದಲ್ಲಿಯೆಯಲ್ಲ ah ! there is no man so
wise as he in this world !

ಬೆಕ್ಕಿ..... }
ಇನ್ನ..... } disgust..... }
ಬೆಕ್ಕಿ or ಇನ್ನ ದುಷ್ಟನೀಮಾ ಶಾಡವ್ಯೆಡ fy !
wretch do not speak !

ಓ..... }
ಎಲೆ..... }
ಎಲೈ..... }
ಅನಿ..... } The use of these interjections has already been explained in this
ಎಲೆನಿ..... } chapter, under the head of nouns.
ಎಲೈ }
ಎಲಾ..... }
ಎಲಾರ್ಯ..... }

PARTICLES.

ಇ..... }
ಓ..... } doubt or question.... }
ಊ..... } ಈ ಪುಸ್ತಕವು ರಾಮನದೆಯಲ್ಲವೆ ಶಿಷ್ಯನದೆಯೆ
does this book belong to Rāma, or to Shésha?
ಈ ಶಿಷ್ಯನು ಮಾಡಿದನೆಯೆ did he commit
this offence ? ಅವನು ಯಾರಾಗಾನೆನು I
ಅನು ಒಂದನೆಯೆ I know not who he is ; ಅವನು ಒಂದನೆಯೆ
is he a learned person ? ಅವನು ಒಂದನೆಯೆ
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; ಉಗಲೂ, ಈಗಲೂ *now and then*; ವಿದ್ಯೆಯಿಂದಲೂ ಬುದ್ಧಿಯಿಂದಲೂ ಅವನು ಶ್ರೀಷ್ಟನಾದನು *by learning and prudence he became a great man*; ಅವನು ನಾಡುತ್ತಲೂ ದೈವಶ್ರೇಯಾ ಇದ್ದನು *he was looking and telling*; ನನ್ನ ಸಂಗಡವನು ಬರಿಯು ಶ್ರೀಷ್ಟನು *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 ಅಲ್ಲಿನಿಮೂ ಇಲ್ಲ ಅವನೂ ಇಲ್ಲ *neither you nor he were there*; ಉಶಿಶುವಿನಿಶಂದಿಯೂ ಇಲ್ಲ *that infant has neither father nor mother*; ಇದುವಿಶ್ರಾಳಿ ಯೂ ಅಲ್ಲ ಬೆನ್ನಳೂ ಅಲ್ಲ *this is neither brass nor gold*.



APPENDIX.

OF NUMBERS.

Ist. 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.....	ಹತ್ತು.....	10
೧೧.....	ಒನ್ನಾಲ್ಕು.....	11
೧೨.....	ಒನ್ನೆರಡು.....	12
೧೩.....	ಒಂದಿಮೂರು.....	13
೧೪.....	ಒಂದಿನಾಲ್ಕು.....	14
೧೫.....	ಒಂದಿನೈದು.....	15
೧೬.....	ಒಂದಿನಾರು.....	16

౧౨	.....చదినిగ్గు.....	17
౧౩	.....చదినింటు.....	18
౧౪	.....శబ్దా శ్లోకము.....	19
౧౫	.....ఇష్టము.....	20
౧౬	.....ఇష్టాదా.....	21
౧౭	.....ఇష్టశ్రీరము.....	22
౧౮	.....ఇష్టశ్రీమము.....	23
౧౯	.....ఇష్టశ్రీనాల్లు.....	24
౨౦	.....ఇష్టశ్రీదము.....	25
౨౧	.....ఇష్టశ్రీదము.....	26
౨౨	.....ఇష్టశ్రీగ్గు.....	27
౨౩	.....ఇష్టశ్రీంటు.....	28
౨౪	.....ఇష్టశ్రీశ్లోకము.....	29
౨౫	.....మూవము.....	30
౨౬	.....నాల్లము.....	40
౨౭	.....లివము.....	50
౨౮	.....అరవము.....	60
౨౯	.....ఎప్పము.....	70
౩౦	.....ఎంబము.....	80
౩౧	.....శ్రాంబము.....	90
౩౨	.....మూడు.....	100
౩౩	.....మూరూండు.....	101
౩౪	.....మూరూడు.....	110

౨౦౦.....	గ్రామస్థులు.....	200
౩౦౦.....	పల్లెస్థులు.....	300
౪౦౦.....	నాల్గుస్థులు.....	400
౫౦౦.....	ఐదుస్థులు.....	500
౬౦౦.....	ఆరుస్థులు.....	600
౭౦౦.....	ఏడుస్థులు.....	700
౮౦౦.....	ఎనిమిదిస్థులు.....	800
౯౦౦.....	దశస్థులు.....	900
౧౦౦౦.....	సాదిర.....	1000
౧౦౦౧.....	సాదిరదాండు.....	1001
౧౦౧౦.....	సాదిరదశ.....	1010
౧౧౦౦.....	సాదిరదాండు.....	1100
౧౦౦౦౦.....	దశస్రసాదిర.....	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.....	$\frac{1}{4}$
≡.....	మూడుపీస.....	$\frac{3}{16}$
=.....	చేళ్ళి.....	$\frac{2}{16}$
—.....	పీస.....	$\frac{1}{16}$
III.....	మూళ్ళాగలి.....	$\frac{3}{64}$

॥	అశివ్యస	.....	$\frac{1}{4}$
I	కాగలి	.....	$\frac{1}{4}$
≡	మూరుగిడ్డగాలి	.....	$\frac{1}{4}$
=	అశికాగలి	.....	$\frac{1}{4}$
-	గిడ్డగాలి	.....	$\frac{1}{4}$

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	.....	మధ్యరగొ	.....	$\frac{3}{4}$ of a pagoda.
స౨	.....	దొరన్న or ప్రతాప	.....	$\frac{1}{2}$ of a pagoda.
స౧	.....	ధరగొ	.....	$\frac{1}{4}$ of a pagoda.
స౦≡	.....	మద్దుగల	.....	$\frac{1}{8}$ of a pagoda.
స౦=	.....	బవల	.....	$\frac{2}{8}$ of a pagoda.
స౦-	.....	దసల	.....	$\frac{1}{8}$ of a pagoda.
స౦||	.....	మూగుచాట్టి	.....	$\frac{3}{8}$ of a pagoda.
స౦||	.....	ఎరదచాట్టి	.....	$\frac{1}{8}$ of a pagoda.
స౦|	.....	చాట్టి	.....	$\frac{1}{8}$ of a pagoda.

Fractional parts of a rupee.

రు౧	.....	పావాయి	.....	a rupee.
రు౩	.....	మప్పవలింమూరుపావలి	.....	$\frac{3}{4}$ of a rupee.
రు౨	.....	ఆధ్యలి	.....	$\frac{1}{2}$ of a rupee.
రు౧	.....	పావలి	.....	$\frac{1}{4}$ of a rupee.

రః	.....మూరగలి	.....$\frac{3}{4}$ of a rupee.
ర=	.....ఎరగలి	.....$\frac{2}{4}$ of a rupee.
ర-	.....ఆగలి	.....$\frac{1}{4}$ of a rupee.

Fractional parts of a fanam,

ఱ	.....పంధనా or పప్పనా	.....a fanam.
ఱ	.....మప్పన	.....$\frac{3}{4}$ of a fanam.
ఱ	.....అడ్డ	.....$\frac{1}{2}$ of a fanam.
ఱ	.....ఱన	.....$\frac{1}{4}$ of a fanam.
ఱ	.....మూరువ్యస	.....$\frac{3}{16}$ of a fanam.
ఱ	.....చ్యో	.....$\frac{2}{16}$ of a fanam.
ఱ	.....వ్యస	.....$\frac{1}{16}$ of a fanam.
ఱ	.....మక్కాగలి	.....$\frac{3}{32}$ of a fanam.
ఱ	.....అశివ్యస	.....$\frac{2}{32}$ of a fanam.
ఱ	.....కాగలి	.....$\frac{1}{32}$ of a fanam.
ఱ	.....మూరు గిడ్డాగలి	.....$\frac{3}{64}$ of a fanam.
ఱ	.....అశికాగలి	.....$\frac{2}{64}$ of a fanam.
ఱ	.....గిడ్డాగలి	.....$\frac{1}{64}$ of a fanam.

In the western countries the mode of writing accounts in the Carnáṭaca 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 " 11 " 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.

	<i>Ps. Ft.</i>	
ಸೂಂಃ.....	1	1
ಸೂಂಃ೨.....	1	2
ಸೂಂಃ೩.....	1	3
ಸೂಂಃ೪.....	1	4
ಸೂಂಃ೫.....	1	5
ಸೂಂಃ೬.....	1	6
ಸೂಂಃ೭.....	1	7
ಸೂಂಃ೮.....	1	8
ಸೂಂಃ೯.....	1	9
ಸೂಂಃ೦.....	೩	0.
ಸೂಂಃ೧-೧-.....	೨	4 and $\frac{1}{4}$, $\frac{1}{8}$, $\frac{1}{16}$ and $\frac{1}{32}$ of a fanam.
ಸೂಂಃ೨-೧-.....	೩	and $\frac{1}{4}$, $\frac{1}{8}$ and $\frac{1}{16}$ of a fanam..
ಸೂಂಃ೩-೧-.....	೪	and $\frac{1}{4}$ and $\frac{1}{8}$ of a fanam.
ಸೂಂಃ೪-೧-.....	೫	and $\frac{1}{4}$ of a fanam,
ಸೂಂಃ೫-೧-.....	೬	and $\frac{1}{8}$ of a fanam.
ಸೂಂಃ೬-೧-.....	೭	and $\frac{1}{4}$, $\frac{1}{8}$ and $\frac{1}{16}$ of a fanam.
ಸೂಂಃ೭-೧-.....	೮	and $\frac{1}{2}$, and $\frac{1}{8}$ 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.....	೧ನೈ.....	1st.
ಎರಡನೈ.....	೨ನೈ.....	2d.
ಮೂರನೈ.....	೩ನೈ.....	3d.
ನಾಲ್ಕನೈ.....	೪ನೈ.....	4th.
ಐದನೈ.....	೫ನೈ.....	5th.

అూరన్యే.....	౬న్యే.....	6th.
ఏళ్న్యే.....	౭న్యే.....	7th.
ఎంట్టన్యే.....	౮న్యే.....	8th.
ఒంశుత్రన్యే.....	౯న్యే.....	9th.
దశన్యే.....	౧౦న్యే.....	10th.
నూరన్యే.....	౧౦౦న్యే.....	100th.
సావిరన్యే.....	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, పంశిశి, or పాలు, to the cardinal numbers, from four to any given number ; as ఇమ్మడి double ; మమ్మడి treble ; నాల్కష్ట, నాల్కపంశిశి, or పాలు quadruple, &c.

The words బారి, సారి, సత్రి, సలూ, అూవృత్తి, or దఫా, are added to the cardinal numbers to denote times, as follows :

ఒమ్మి or ఒండుబారి, సారి, సత్రి, సలూ, అూవృత్తి, } or దఫా.....	once.
ఇమ్మి or ఏరడుబారి &c.....	twice.
మూరుబారి.....	thrice.
నాల్కబారి.....	four times.
ఐదుబారి.....	five times.
అూరుబారి.....	six times.
ఏళ్ళుబారి.....	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 కాలగ *colaga*.

	<i>Chandagas.</i>	<i>Panchacás.</i>	<i>Colagas.</i>
ఖం ఒండుకాలగ	0	0	1
ఖం ఎరడుకాలగ	0	0	2
ఖం మూడుకాలగ	0	0	3
ఖం నాలుకాలగ	0	0	4
ఖం పంచక	0	1	0
ఖం టూరుకాలగ	0	0	6
ఖం ఏళ్ళకాలగ	0	0	7
ఖం ఎంటుకాలగ	0	0	8
ఖం ఒంకొత్తుకాలగ	0	0	9
ఖం ఎరడు పంచక	0	2	0
ఖం రున్నాండుకాలగ	0	0	11
ఖం రున్నెరడుకాలగ	0	0	12
ఖం రుదిమూడుకాలగ	0	0	13
ఖం రుదినాల్డుకాలగ	0	0	14
ఖం మూడు పంచక	0	3	0
ఖం రుదినారుకాలగ	0	0	16
ఖం రుదిన్యూకాలగ	0	0	17
ఖం రుదినెంటుకాలగ	0	0	18
ఖం రున్నాంకొత్తుకాలగ	0	0	19
ఖం ఒండు ఖండగ	1	0	0

The measure ಕೂಳಿ ಗ is subdivided into smaller measures by fours, and marked as follows :

ಕೂಳಿ ಗinto four.....ಬೆಳಿ
 ಬೆಳಿinto four.....ಮಾನ
 ಮಾನ.....into four.....ಸಾಲಿಗೆ
 ಸಾಲಿಗೆ.....into four.....ನಿಕ್ಕ or ಬೆಟ್ಟಿ

It is here to be observed that in Carnátaca accounts of grain, the chandagas, colagas, mánas, and gidnas, are expressed by placing the integers; and the pañchacás, ballas, and soligas, by perpendicular lines, as hereunder exhibited. The letter ಂ denotes chandaga; 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.
ಂ೧೧೧೧೧.....	1	1	1	1	1	1	1
ಂ೨||೨||೨||೨.....	2	2	2	2	2	2	2
ಂ೩|||೩|||೩|||೩.....	3	3	3	3	3	3	3
ಂ೪೦೦೦೦೦.....	4	0	0	0	0	0	0
ಂ೫|೧೦೦೦೦.....	5	1	0	0	0	0	0
ಂ೫|೧೦೦೦೦.....	5	1	1	0	0	0	0
ಂ೫|೧೧೦೦೦.....	5	1	1	1	0	0	0
ಂ೫|೧೧೧೦೦.....	5	1	1	1	1	0	0
ಂ೫|೧೧೧೧೦.....	5	1	1	1	1	1	0
ಂ೬||೨||೨||೨.....	6	2	2	2	2	2	2
ಂ೦೦೦೦೦೨.....	0	0	0	0	0	0	2
ಂ೦೦೦೦||೨.....	0	0	0	0	0	2	2
ಂ೦೦೦೩||೩.....	0	0	0	0	3	3	3
ಂ೦||೩||೩||೩.....	0	0	0	3	3	3	3
ಂ೧೧೧೧೧.....	0	0	1	1	1	1	1
ಂ೦|೨||೨||೨.....	0	1	2	2	2	2	2
ಂ೩|||೩|||೩|||೩.....	3	3	3	3	3	3	3

The greatest weight in Carnátaca is the బంది, or బ్రార, which contains 20 maunds, termed మణి.

A మణి.....contains.....four దడియ or 40 స్కెరు scers.

A దడియ.....ten స్కెరు

A స్కెరు.....four పావు గళ్లు

A పావు.....two బటూరు గళ్లు, నవటూరు గళ్లు, or చుల గళ్లు.

In writing accounts, weights are marked and expressed in the same way as other measures, by integers and perpendicular lines; as ము ॥ ౧ ॥ ౧ ॥ ౧ ॥ ౧ ॥ four maunds, two dadayas, two scers, two pávus, and one chatácu.

The greatest measurement of extent is called నావద, which contains four చురదారి .

A చురదారి.....contains.....2000 మారు..... fathoms.

A మారు.....2 గజ గళ్లు.....yards.

A గజ.....2 మీళ్లు.....cubits.

A మీళ్లు.....1½ దిజ్జె.....feet.

A మీళ్లు.....2 స్కెరు గళ్లు.....spans.

A దిజ్జె.....12 అంగుల గళ్లు.....inches.

A స్కెరు గళ్లు.....9 అంగుల గళ్లు.....inches.

అంగుల.....one inch.

OF TIME.

According to the mode adopted by the Bráhmans, the infinity of time is divided into four great ages called యుగ గళ్లు, which are supposed to be in constant revolution, and are named as follows:

1st. కృతయుగ వ.....consisting of.....1728000 years.

2d. త్రైలోకాయుగ వ.....1296000 years.

3d. ద్వాపరయుగ వ.....864000 years.

4th. కలియుగపు (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	తారక
ద్వితీయ	పాణివ
తృతీయ	వృషభ
చతుర్థ	సర్వజితు
పంచమ	సర్వధారి
షష్ఠ	విర్యాధి
సప్తమ	విశ్వతి
అష్టమ	అర
నవమ	నందన
దశమ	విజయ
ఏకాదశ	జయ
ద్వైదశ	మన్మథ
త్రయోదశ	దుర్ముఖి
చతుర్దశ	యోవళంబి
పంచదశ	విళంబి
షష్ఠదశ	వికారి
సప్తదశ	శార్దూ

శ్లేష
 బుకృశృతు
 శార్యశృతు
 క్రౌఠి
 విశ్వావసు
 పరాశ్రవ
 శ్లేషంగ
 క్రిలక
 సౌమ్య
 నాధారణ
 విరాఠ్యశృతు
 పరిధావి
 ప్రమాద్యిభ

అనానంద
 రాక్షస
 నభ
 పింగళ
 కాల్యాయక్రి
 సిద్ధాధి
 రౌత్రి
 దుర్వతి
 ముందుత్తి
 దుధిరాఠ్యధారి
 రక్తజ్ఞ
 క్రౌఠన
 ష్యయ

The year is divided into twelve lunar months. The following are their names.

జ్యేష్ఠ
 శ్రావణ
 జ్యేష్ఠ
 అశ్విని
 శ్రావణ
 కార్తీక
 మాఘ
 పుష్య
 శ్రావణ
 కార్తీక
 మాఘ
 పుష్య

అశ్విని
 కార్తీక
 మాఘ
 పుష్య
 శ్రావణ
 కార్తీక
 మాఘ
 పుష్య

Each of these lunar months is divided into two portions, called పుష్కరం; of which one is termed బుక్ల or బుక్ల, the bright half; and the other కృష్ణ or చంద్రులు, the dark half; and each of these portions contains fifteen తిథిలు or lunar days.

The first day of the bright fortnight is called *పాడ్య* or *the first*, and continues till *ఝంఘమి* or *the full moon*; and the first day of the dark fortnight is also called *పాడ్య*, and terminates with *అమావాస్యే*.

శుక్లపక్ష..... *the bright half.* *కృష్ణపక్ష*..... *the dark half.*

శుద్ధపాడ్య..... *new moon.* *బహుళపాడ్య*..... *the first lunar day*
[*of the fortnight.*]

<i>బిదిగి</i> <i>2d lunar day.</i>	<i>బిదిగి</i> <i>2d</i>
<i>రదిగి</i> <i>3d</i>	<i>రదిగి</i> <i>3d</i>
<i>బాతి</i> <i>4th</i>	<i>బాతి</i> <i>4th</i>
<i>పంచమి</i> <i>5th</i>	<i>పంచమి</i> <i>5th</i>
<i>బట్టి</i> <i>6th</i>	<i>బట్టి</i> <i>6th</i>
<i>సప్తమి</i> <i>7th</i>	<i>సప్తమి</i> <i>7th</i>
<i>అష్టమి</i> <i>8th</i>	<i>అష్టమి</i> <i>8th</i>
<i>నవమి</i> <i>9th</i>	<i>నవమి</i> <i>9th</i>
<i>దశమి</i> <i>10th</i>	<i>దశమి</i> <i>10th</i>
<i>ఏకాదశి</i> <i>11th</i>	<i>ఏకాదశి</i> <i>11th</i>
<i>ద్వాదశి</i> <i>12th</i>	<i>ద్వాదశి</i> <i>12th</i>
<i>త్రయోదశి</i> <i>13th</i>	<i>త్రయోదశి</i> <i>13th</i>
<i>చతుర్దశి</i> <i>14th</i>	<i>చతుర్దశి</i> <i>14th</i>
<i>ఝంఘమి</i> <i>full moon.</i>	<i>అమావాస్యే</i> <i>lunar day of the</i> [<i>moon's change.</i>]

Some people, according to the Tamulian mode, class their months according to the solar system, and their names are as follows :

బిత్రి	అప్పిళి
చ్చియాళి	కార్తిక
అూని	మాగళ
అూది	శ్రీ
అూవగిళి	మాళి
షిరస్త్రిళి	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 $7\frac{1}{2}$ ఘంటాళి, 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.
సూర్యమవార, ఇందువార, or బంధ్రువార.....	Monday.
మంగళవార, శుజవార, అంగారకవార, or శ్రామవార.....	Tuesday.
బుధవార, or సూమ్యవార.....	Wednesday.
గురువార, or బృహస్పతివార.....	Thursday.
శుక్రవార, శ్రుగువార, or శ్రాగళవార.....	Friday.
శనివార, స్థిరవార, or మండవార.....	Saturday.

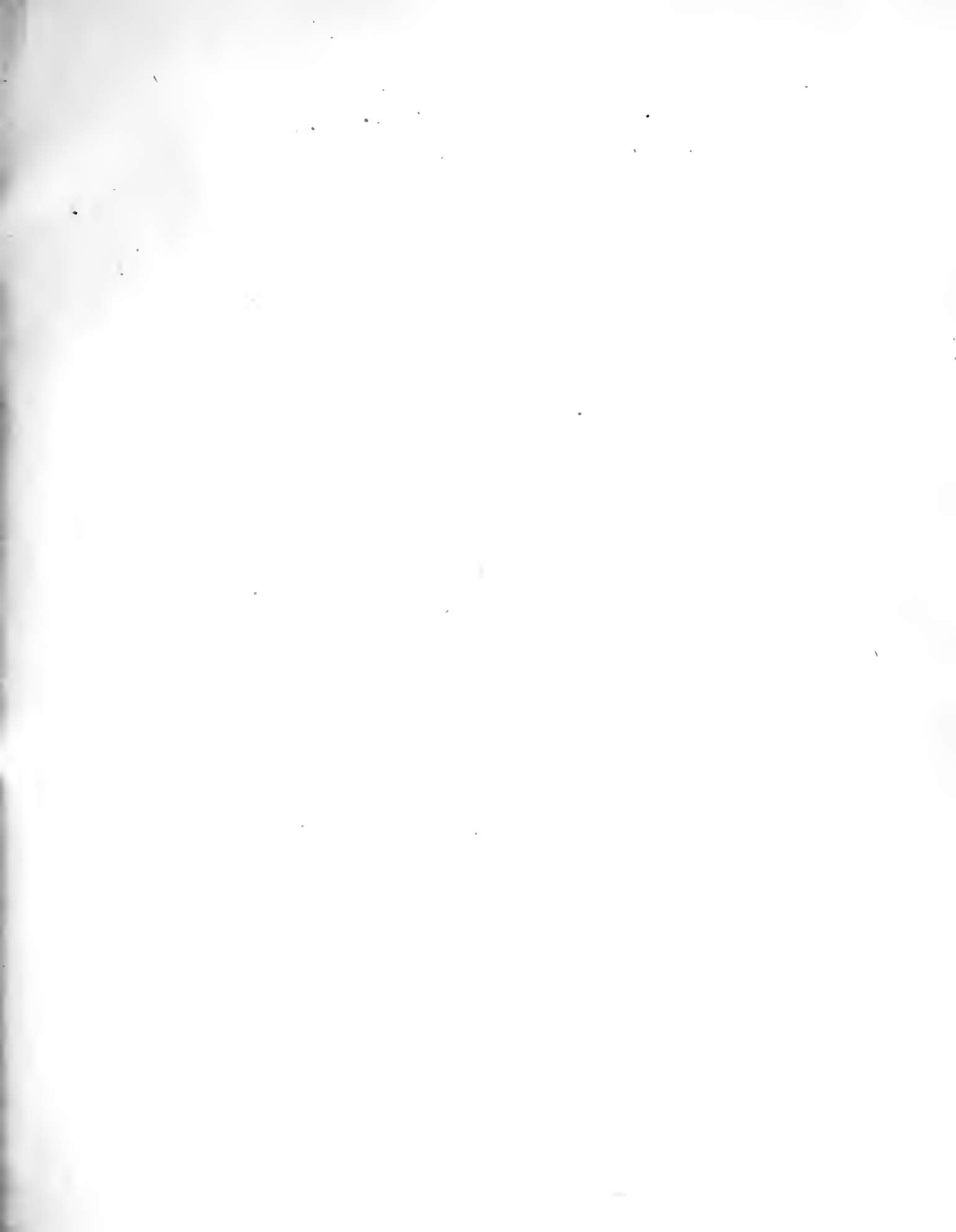
The following is a list of the principal points of the compass, over each of which a particular genius is supposed to preside, according to the notions of the Hindus:

బడగ.....	North.	శుక్రీర.....	The genius of riches.
----------	--------	--------------	-----------------------

శింశు.....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.
వాయువు.....N. West.	వాయు.....The god of wind.
ఈశాన్య.....N. East.	ఈశాన.....The destroyer and reproducer.
స్వీయతి.....S. West.	స్వీయత.....The chief of the rācshasas.
అగ్నియ.....S. East.	అగ్ని.....The god of fire.



Introduction	1
Chapter I	10
Chapter II	25
Chapter III	45
Chapter IV	65
Chapter V	85
Chapter VI	105
Chapter VII	125
Chapter VIII	145
Chapter IX	165
Chapter X	185
Chapter XI	205
Chapter XII	225
Chapter XIII	245
Chapter XIV	265
Chapter XV	285
Chapter XVI	305
Chapter XVII	325
Chapter XVIII	345
Chapter XIX	365
Chapter XX	385
Chapter XXI	405
Chapter XXII	425
Chapter XXIII	445
Chapter XXIV	465
Chapter XXV	485
Chapter XXVI	505
Chapter XXVII	525
Chapter XXVIII	545
Chapter XXIX	565
Chapter XXX	585
Chapter XXXI	605
Chapter XXXII	625
Chapter XXXIII	645
Chapter XXXIV	665
Chapter XXXV	685
Chapter XXXVI	705
Chapter XXXVII	725
Chapter XXXVIII	745
Chapter XXXIX	765
Chapter XL	785
Chapter XLI	805
Chapter XLII	825
Chapter XLIII	845
Chapter XLIV	865
Chapter XLV	885
Chapter XLVI	905
Chapter XLVII	925
Chapter XLVIII	945
Chapter XLIX	965
Chapter L	985



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