A GRAMMAR

OF THE

KUVI LANGUAGE,

WITH COPIOUS EXAMPLES,

BY

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PREFACE.

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

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

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

Second—The assistance, which he feels will be rendered by the criticisms of these students, will enable him to improve his second edition by introducing new matter, that has hitherto escaped his notice, by corrections where necessary and by re-modelling the whole work if this be found advisable.
When the number, who own this language as their mother tongue, is computed, we find, by W. Francis' Gazetteer of Vizagapatam, that there are

<table>
<thead>
<tr>
<th>Area</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Vizagapatam alone round Palkonda</td>
<td>66,000</td>
</tr>
<tr>
<td>In the Agency</td>
<td>150,000</td>
</tr>
<tr>
<td>In Jeypur</td>
<td>91,000</td>
</tr>
<tr>
<td>Making an admitted total of</td>
<td>307,000</td>
</tr>
</tbody>
</table>

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

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

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

PART I.

1. Introductory with some remarks about the Kuvi and Kui dialect.

2. Alphabet.

   1. Formation of Nouns.
      1. From Verbs.
      2. From Adjectives.
      3. From Nouns.
      4. From Adverbs, and Postpositions, etc.
   II. Declension.
      1. Gender.
      2. Number.
      3. Cases.
      4. First Declension.
      5. Second Declension.

4. Postpositions.

5. Adjectives.

6. Pronouns.
   1. Personal and Demonstrative Pronoun.
   2. Reflective Pronoun.
3. Emphatic Pronoun.
4. Interrogative Pronoun.
5. Indefinite Pronoun.
6. Demonstrative Adjective and Interrogative Adjective Pronoun.
7. Possessive Adjective Pronoun.
8. Pronoun referring to Number.

7. Composite Nouns.

8. Adverbs.

   A. Coordinate Conjunctions.
   B. Subordinate Conjunctions.
   C. Conditional Conjunctions.
   D. Temporal Conjunctions.
   E. Causal Conjunctions.
   F. Model Conjunctions.

10. Interjections.

11. Numerals.
   1. Cardinal.
   2. Ordinal.
   3. Fractions.
   5. Proportional.
   6. Numerals to express a rate.
PART II.

VERBS.

1. The Positive Form of Verb.
2. Conjugation of ma (be).
3. First Conjugation.
4. Second Conjugation.
5. Third Conjugation.
6. Fourth Conjugation.
7. The self-reflexive Form.
8. Irregular Verbs.
9. The Negative Form of Verbs.
12. The Reflexive Verbs.
13. The Emphatic Verb.
15. Defective Verbs.

1. kalg (to become).
2. ku (to be impossible).
3. no (to pain).
4. mu (to be sufficient).
5. hal (to be sufficient).
6. ra (been sold).
7. wale (must).
8. kūdee (must not).
9. kāwali (to want).
10. walla, olla (to be possible).
11. mla (be of use).
12. pla (to be big).
13. pol (to be right).

PART III.

SYNTAX.

1. The Verbal Noun.
2. The Infinitive Mood.
3. Verbal Participles.
4. The Relative Participles.
   1. Introductory.
   2. Interrogative sentences.
   3. Emphatic sentences.
   4. Sentences expressing doubt.
   5. Honorific sentences.
   6. Indirect Interrogative sentences.
   9. Remarks on inzihi.
6. **Adverbial Sentences.**

1. Expressing condition.
2. Do. cause.
3. Negative and privative conditional.
4. Expressing purpose.
5. Do. consequence.
6. Do. manner.
7. Do. time or condition.
8. Do. restriction.

7. **Verbal Tenses.**

1. Progressive, present and past tense.
2. The habitual present and past tense.
3. The past tense.
4. The verb ma (to be).
5. Changes in the predicate.
6. Differences between ma and hill.
7. Use of pronominal affixes.

8. **Formation of composite nouns.**

9. **Subordinate sentences.**

10. **Miscellaneous information.**

1. On giving an answer.
2. On blessing and cursing.
3. On greeting.
4. On some affixes.
5. Onomatopaeic terms.

11. **Compound words and change of vowels.**

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

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

There exists a great difference between the characters of the Konds and the Telugus. The Telugu is a man, who stands his place even when left alone. The Kond counts only as a member of his tribe. The Telugu is not so much afraid of intrigues of men, but fears wild beasts most. The Kond does not fear wild beasts, but
fears most of all the intrigues of men. The Telugu longs to have every day more than he had the previous day, and stretches his arms out wide to gain more and more influence and riches, he is an active never content man. The Kond is quite satisfied, when he has enough for himself, he does not think further than his own family or village and is content, if nobody disturbs him on his small property. On the whole, the Kond lives a simpler and more upright life than the Telugu does. He is still more conservative than the Telugu. The Telugu is a bright, brisk man, the Kond an emblem of stupidity and childish silliness.

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

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

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

The big tribe of Konds is divided into five different classes. They claim their descent from one ancestor, the great Pandu, who had five sons. Each caste recognizes one of these sons.
1. Mukhadora, the highest caste.
2. Mannidora.
4. Jatapudora or Poroja, or Kodulu or Kuvi.
5. Gadaba.

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

This tribe numbers according to the last census of the Vizagapatam District 66,000 inhabitants. Besides this, there may be counted 1/3th of the whole Jeypore population to this tribe according to W. Francis' Gazetteer. Besides this there is a large portion of the inhabitants of Kala-handi belonging to this tribe and least, not last, the whole Kui talking population in the Orissa Delta and Bengal, so that the number of all Kuvi or Kui talking men is well worthy of notice.

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

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

Some remarks about the Kuvi and Kui dialect.

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

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

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

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

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

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

1.

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

<table>
<thead>
<tr>
<th>Kuvi</th>
<th>Kui</th>
</tr>
</thead>
<tbody>
<tr>
<td>kēju</td>
<td>kēju</td>
</tr>
<tr>
<td>keska</td>
<td>keska</td>
</tr>
<tr>
<td>the hand</td>
<td>the hands</td>
</tr>
<tr>
<td><strong>Kuvi.</strong></td>
<td><strong>Kui.</strong></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>ūnga</td>
<td>the meat</td>
</tr>
<tr>
<td>lāa</td>
<td>the maid</td>
</tr>
<tr>
<td>nāju</td>
<td>the town</td>
</tr>
<tr>
<td>nāto</td>
<td>of the town</td>
</tr>
<tr>
<td>āba</td>
<td>father</td>
</tr>
<tr>
<td>īja</td>
<td>mother</td>
</tr>
<tr>
<td>kōdi</td>
<td>the ox</td>
</tr>
<tr>
<td>mīnu</td>
<td>the fish</td>
</tr>
<tr>
<td>pēnu</td>
<td>god</td>
</tr>
<tr>
<td>pēnka</td>
<td>gods</td>
</tr>
<tr>
<td>mriēsi</td>
<td>the son</td>
</tr>
<tr>
<td>mrika</td>
<td>the sons</td>
</tr>
<tr>
<td>pūju</td>
<td>the flower</td>
</tr>
<tr>
<td>pūnga</td>
<td>the flowers</td>
</tr>
<tr>
<td>mranu</td>
<td>the tree</td>
</tr>
<tr>
<td>mrāka</td>
<td>the trees</td>
</tr>
<tr>
<td>paheri</td>
<td>the road</td>
</tr>
<tr>
<td>mungeli</td>
<td>the nose</td>
</tr>
<tr>
<td>mungelka</td>
<td>the noses</td>
</tr>
<tr>
<td>ro</td>
<td>one</td>
</tr>
<tr>
<td>ri</td>
<td>two</td>
</tr>
<tr>
<td><strong>etc.</strong></td>
<td></td>
</tr>
</tbody>
</table>
The identity of both languages is further proved by the uniformity of the verbal forms, thus:

PRESENT TENSE.

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

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

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

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

Kuvi. | Kui.
---|---
nānu mazzee | ānu masse
nīnu mazzi | īnu massi
evasi mazzesī | evanju massenju
ēdi mazzē | eriasse
mambu mazzōmi | āmu massamu
mīmbu mazzēri | iru masseri
evari mazzēri | evaru masseri

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

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

---|---|---
,, Past,, or, | manni being | manni
mazzi | having been massi
punni | knowing punni
puzzi | having pussi
known
### Verbal Forms.

<table>
<thead>
<tr>
<th></th>
<th>Kuvi.</th>
<th>Kui.</th>
</tr>
</thead>
<tbody>
<tr>
<td>verb root</td>
<td>ki</td>
<td>to do</td>
</tr>
<tr>
<td>verb noun</td>
<td>kînai</td>
<td>gi</td>
</tr>
<tr>
<td>present</td>
<td>kitai</td>
<td>gîtae</td>
</tr>
<tr>
<td>past</td>
<td>kii</td>
<td>gîi</td>
</tr>
<tr>
<td>present tense</td>
<td>kittee</td>
<td>gîte</td>
</tr>
<tr>
<td>past tense</td>
<td>kîni</td>
<td>gîni</td>
</tr>
<tr>
<td>partic-pres</td>
<td>kitti</td>
<td>gîti</td>
</tr>
<tr>
<td>partic-past</td>
<td>kîa</td>
<td>gîa</td>
</tr>
<tr>
<td>negative partic.</td>
<td>kimu</td>
<td>gîmu</td>
</tr>
<tr>
<td>imperative</td>
<td>kîdu</td>
<td>gîdu</td>
</tr>
<tr>
<td>emphatic form</td>
<td>kîkattee</td>
<td>gîkate</td>
</tr>
</tbody>
</table>

### PAST TENSE.

#### Negative Form.

<table>
<thead>
<tr>
<th></th>
<th>Kuvi.</th>
<th>Kui.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 per'</td>
<td>meh'atee</td>
<td>meh'ate, or atenu</td>
</tr>
<tr>
<td>2 per'</td>
<td>meh'ati</td>
<td>meh'ati</td>
</tr>
<tr>
<td>3 per'</td>
<td>meh'atesi</td>
<td>meh'atenju</td>
</tr>
<tr>
<td>1 per'</td>
<td>meh'atómi</td>
<td>meh'atóamu</td>
</tr>
<tr>
<td>2 per'</td>
<td>meh'áteri</td>
<td>meh'áteru</td>
</tr>
<tr>
<td>3 per'</td>
<td>meh'áteri</td>
<td>meh'áteru</td>
</tr>
<tr>
<td>3 per'</td>
<td>meh'átu</td>
<td>meh'átu</td>
</tr>
</tbody>
</table>
Remark 1.—The first person singular and plural again seem to be influenced by Telugu, as *nu* and *mu* are Telugu terminations. Kuvi appears again as the pure Kond language.

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

<table>
<thead>
<tr>
<th><strong>Kuvi.</strong></th>
<th><strong>Kui.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular.</strong></td>
<td></td>
</tr>
<tr>
<td><em>nānu</em> I</td>
<td><em>ānu</em> I</td>
</tr>
<tr>
<td><em>nā</em> my</td>
<td><em>nā</em></td>
</tr>
<tr>
<td><em>nange</em> to me</td>
<td><em>nange</em></td>
</tr>
<tr>
<td><em>mambu</em> we</td>
<td><em>āmu</em></td>
</tr>
<tr>
<td><strong>Plural.</strong></td>
<td></td>
</tr>
<tr>
<td><em>mā</em> our</td>
<td><em>mā</em></td>
</tr>
<tr>
<td><em>mange</em> to us</td>
<td><em>mange</em></td>
</tr>
<tr>
<td><em>nīnu</em> you</td>
<td><em>īnu</em></td>
</tr>
<tr>
<td><strong>Singular.</strong></td>
<td></td>
</tr>
<tr>
<td><em>nī</em> of you (your)</td>
<td><em>nī</em></td>
</tr>
<tr>
<td><em>ninge</em> to you</td>
<td><em>ninge</em></td>
</tr>
<tr>
<td><em>mīmbu</em> you</td>
<td><em>īru</em></td>
</tr>
<tr>
<td><strong>Plural.</strong></td>
<td></td>
</tr>
<tr>
<td><em>mī</em> of you (your)</td>
<td><em>mī</em></td>
</tr>
<tr>
<td><em>minge</em> to you</td>
<td><em>minge</em></td>
</tr>
</tbody>
</table>

Remark 1.—These two tables show quite clearly, that the consonant *n* in singular and *m* in plural is a part of the root. There exists therefore no reason, why the first person
in the singular and plural should omit this consonant. The first person singular and plural of Kuvi appear again as the original and pure Kond.

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

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

Remark.—The root of this word evasi=he, is in both dialects ev. There is no reason, why the vowel e should be changed into a in the plural. This seems to have been influenced again by Telugu. Kuvi has the original form.
**Remark.**—There appears a difference in the singular number, as the consonant has been changed into r; the plural forms are again the same.

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

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

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

<table>
<thead>
<tr>
<th><strong>Kuvi.</strong></th>
<th><strong>Kui.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>kokasi</td>
<td>the boy</td>
</tr>
<tr>
<td>ki</td>
<td>to do</td>
</tr>
<tr>
<td>kamma</td>
<td>the work</td>
</tr>
<tr>
<td>mazzee</td>
<td>I was</td>
</tr>
<tr>
<td>puzzee</td>
<td>I knew</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
2. For the same reason the Kuvi consonant $h$ is very often changed into $s$. Thus:

\[\begin{array}{ll}
\text{Kuvi} & \text{Kui} \\
ha & go \\
hi & give \\
hā & die \\
\end{array}\]

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

\[\begin{array}{ll}
\text{Kuvi} & \text{Kui} \\
nehì & good \\
nehasi & the good \\
\end{array}\]

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

\[\begin{array}{ll}
\text{Kuvi} & \text{Kui} \\
gatìsasi & he who \\
pūnnasi & he who knows \\
wātasi & he who came \\
wātesi & he came \\
evasi & he \\
oasi & the bearer \\
kokasi & the boy \\
\end{array}\]

Remark.—Although this form is irregular, the genitive case is in all words the same.
<table>
<thead>
<tr>
<th>Kuvi</th>
<th>Kui</th>
</tr>
</thead>
<tbody>
<tr>
<td>gaṭṭani</td>
<td>gaṭṭani</td>
</tr>
<tr>
<td>punnāni</td>
<td>punāni</td>
</tr>
<tr>
<td>wātani</td>
<td>wātani</td>
</tr>
<tr>
<td>evani</td>
<td>evani</td>
</tr>
<tr>
<td>ōāni</td>
<td>ōani</td>
</tr>
<tr>
<td>kokani</td>
<td>kogani</td>
</tr>
<tr>
<td>of him who</td>
<td></td>
</tr>
</tbody>
</table>
II.

ALPHABET.

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

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

The consonants are divided into five classes.

1. Gutturals k kh g h n
   יק יק יג יג

2. Palatals z z s j
   צ צ ס י

3. Cerebrals t d n r l
   ו ה ר

4. Dentals t d
   ט ד

5. Labials p ph b bh w m
   פפ ב בbh ו מ

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

a ā i ī u ū e ē o ō
The double vowels are three.

\[
\text{ai} \quad \text{au} \quad \text{oi}
\]

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

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

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

1. \text{g (Telugu \(\chi\)) has always the hard sound, as heard in go.}
2. \text{z (Telugu \(\varphi\)) has a hard sound, as heard in ts.}
3. \( z \) (Telugu ఝ) has a hard sound, as heard in June.

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

5. \( n \) (Telugu న్) has a nasal sound, as in French word bon.

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

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

\[
\begin{align*}
\text{meh'mu} & = \text{say} \\
\text{tuh'mu} & = \text{cut} \\
\text{uh'mu} & = \text{kick}
\end{align*}
\]

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

\[
\begin{align*}
\text{we'mu} & = \text{beat} \\
\text{hō'mu} & = \text{go out} \\
\text{ho'mu} & = \text{run away} \\
\text{wā'mu} & = \text{come} \\
\text{wā'du} & = \text{come}
\end{align*}
\]
It is very easy to learn or to remember where these curious abrupt stoppages are to be used.

1. It is only used with verbs.

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

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

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

\[\text{wāadu} = \text{don't come.}\]
\[\text{wāomi} = \text{we are not coming.}\]

3.

**Nouns.**

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

FORMATION OF NOUNS.

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

1. Formation from Verbs.

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

a. By adding pu.

Thus—

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

b. By adding **vu**.

--- | --- | ---
rel to pull | relluvu pulling | relluvunga |
pōr to cover | pōrvu cover | porvunga |
ōr to tolerate | orvi tolerance | orvinga |
mer to light | mervu light | mervunga |
per to lift | pervu lifting | pervunga |
wā to come | wavu coming | |
hal to go | halvu going | |

bobbilti wāvu watomi—we came from Bobbili.  
midola mervu merheki—what a light was lighting this night.

c. By adding **ki**.

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

izzeka lāgu lagitere—they blamed so much.

d. By adding u.

<table>
<thead>
<tr>
<th>Root of Verb</th>
<th>Noun Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>zōl</td>
<td>zōlu</td>
<td>zōlunga</td>
</tr>
<tr>
<td>trig</td>
<td>trigu</td>
<td>trigunga</td>
</tr>
<tr>
<td>nīd</td>
<td>nīdu</td>
<td>nīdunga</td>
</tr>
<tr>
<td>rāz</td>
<td>rāzu</td>
<td>rāžanga</td>
</tr>
<tr>
<td>batk</td>
<td>batku</td>
<td>batkunga</td>
</tr>
<tr>
<td>huz</td>
<td>huzu</td>
<td>huzunga</td>
</tr>
<tr>
<td>kaz</td>
<td>kazu</td>
<td>kazunga</td>
</tr>
</tbody>
</table>

haree nehi zōla zōlatesi—he spoke very well.

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

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

Verb part. nammi believe, noun masc. \{ namminasi he who believes. \\
                nammitasi the believer. \\
                  \{ namminai the believe fem. \\
                  \{ nammitai faith.
Verb part. *kepi*  
do noun= *kepinasi* who does  
*kepinati* he who did  
*kepinai* the woman which does.  
*kepitai* the woman which did.

Thus—


<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>kī do</td>
<td></td>
<td>kīnasi</td>
<td></td>
<td>kīnari</td>
</tr>
<tr>
<td></td>
<td>f.</td>
<td></td>
<td>kīnai</td>
<td></td>
<td>kīnaï</td>
</tr>
<tr>
<td>ēndi play</td>
<td>m.</td>
<td>ēdinasi</td>
<td></td>
<td>endinari</td>
<td></td>
</tr>
<tr>
<td></td>
<td>f.</td>
<td>ēdinai</td>
<td></td>
<td>endinaï</td>
<td></td>
</tr>
<tr>
<td>wē' beat</td>
<td>m.</td>
<td>wē'nasi</td>
<td></td>
<td>wē'nari</td>
<td></td>
</tr>
<tr>
<td></td>
<td>f.</td>
<td>wē'nai</td>
<td></td>
<td>wē'naï</td>
<td></td>
</tr>
<tr>
<td>ta' bring</td>
<td>m.</td>
<td>ta'nasi</td>
<td></td>
<td>ta'nari</td>
<td></td>
</tr>
<tr>
<td></td>
<td>f.</td>
<td>ta'nai</td>
<td></td>
<td>ta'naï</td>
<td></td>
</tr>
</tbody>
</table>

Verb past part.

<p>| | | | | | |</p>
<table>
<thead>
<tr>
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<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>kī do</td>
<td></td>
<td>kittasi</td>
<td></td>
<td>kittari</td>
</tr>
<tr>
<td></td>
<td>f.</td>
<td></td>
<td>kittai</td>
<td></td>
<td>kittaï</td>
</tr>
<tr>
<td>ēndi play</td>
<td>m.</td>
<td>enditasi</td>
<td></td>
<td>ēditari</td>
<td></td>
</tr>
<tr>
<td></td>
<td>f.</td>
<td>enditai</td>
<td></td>
<td>ēditai</td>
<td></td>
</tr>
<tr>
<td>wē' beat</td>
<td>m.</td>
<td>wētasi</td>
<td></td>
<td>wētari</td>
<td></td>
</tr>
<tr>
<td></td>
<td>f.</td>
<td>wētai</td>
<td></td>
<td>wētaï</td>
<td></td>
</tr>
<tr>
<td>ta' bring</td>
<td>m.</td>
<td>tattasi</td>
<td></td>
<td>tattari</td>
<td></td>
</tr>
<tr>
<td></td>
<td>f.</td>
<td>tattai</td>
<td></td>
<td>tattaï</td>
<td></td>
</tr>
</tbody>
</table>
2. **Formation of Nouns from Adjectives.**

A class of abstract nouns is formed

1. by affixing *tanomi* to an adjective.

   **Adjective.**
   
   *nehī* good
   
   **Noun.**
   
   *nehitanomi* goodness
   
   *kazza* big
   
   *kazzatanomi* greatness

2. by affixing *pāna* to an adjective.

   **Adjective.**
   
   *nehī* good
   
   **Noun.**
   
   *nehipāna* goodness.
   
   *kazza* big
   
   *kazzapāna* greatness.

3. by affixing *tai* to an adjective.

   **Adjective.**
   
   *ūna* small
   
   **Noun.**
   
   *ūnatai* the small one.
   
   *nehī* good
   
   *nehitai* the good thing.

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

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

   **Adjective.**
   
   *nehī* good
   
   **Noun.**
   
   *nehasi* a kind man
   
   *kazza* big
   
   *kazzasi* a big man
   
   *īzi* little
   
   *īzasi* a little man
   
   *īzai* a little woman.

The adjective *ūna*, small, cannot be used with the affixes.
3. **Formation of nouns from Nouns.**

1. **by adding** tanomi or pāna.

- hauta naidu hautatanomi the naiduship or hautapāna
- ōdu rajah ōḍutanomi Government or ōḍupāna

muskī a not giver muskītanomi avarice (a niggard) or muskipāna

2. **by changing the termination**

lōphomi avarice lōphi the miser.

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

**Neuter Noun.** **Personal Noun.**

papomi sin m. papomigattasi the sinner f. papomigattai "

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

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

**Neuter Noun.** **Personal Noun.**

blinzi a trade blinziesi a merchant

ōzu the beauty ōzitasi the handsome
5. by adding the affixes asi, esi, nasi, tasi, nai, etc., to a personal noun.

**Personal Noun.**

- donga thief m. dongeesi the thief
- hauta naidu m. hauteesi the naidu
- trōmba the priest m. trombeesi the priest

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

**Neuter Noun.**

- papu sin m. papula the sinner
- ōzu beauty m. ōzula the handsome
- guđi blindness m. guđila the blind
- rāndi widowhood m. rāndela the widower

7. by affixing la to a personal noun.

- donga thief m. dongela the thief

**N. B.**—This formation is not generally to be used. There exist some special words, which should be learned.
8. by adding kahinasi (player).

blinzi trade —blinzikahinasi the merchant
bēta hunting—bētakahinasi the hunter

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

karuvu famine karuvibīga the gormandizer
donga the thief dongabīga a thief
nista drowsiness nistabīga a drowsy fellow
pazzi the pig pazzibīga a pig (personal)

The masculine and feminine forms are here the same

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

1. by affixing pana.

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

uppara instead of, for upparapāna the sake
pangata outside of pangatapāna the outside
nokita before (in nokitapāna the future
future)
tollie before (in tollitipāna the past
past)
nie now nietipāna the present

The composition with other adverbs or postposition is not generally used, but new words can easily be form-
ed by the affix ṁāna, as the language is open to accept
them. A large number of words may in this way be
introduced into the vocabulary of this language.

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

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

II.
DECLENSION OF NOUNS.

1. GENDER.

Kuvi Nouns have three genders, namely,

1. The Masculine.

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

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

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

3. The Neuter.

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

DISTINCTIONS OF GENDER.

Distinctions of Gender are shown in three ways:

1. by the use of different words, as—

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>tanzi father</td>
<td>talli, ija mother</td>
</tr>
<tr>
<td>gānza the cock</td>
<td>kōju the hen</td>
</tr>
<tr>
<td>dangda a young man</td>
<td>lāa a maiden</td>
</tr>
<tr>
<td>kkokkasi a boy</td>
<td>pōta a girl</td>
</tr>
</tbody>
</table>

2. by changing of termination, as—

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>lage'etasi a bad one</td>
<td>lage'etai a bad one (fem.)</td>
</tr>
<tr>
<td>blinziesi a merchant</td>
<td>blinzieni a merchant</td>
</tr>
<tr>
<td>ḏokara husband</td>
<td>ḏokiri the wife</td>
</tr>
<tr>
<td>budha the old man</td>
<td>budhi the old woman</td>
</tr>
</tbody>
</table>

3. by the use of prefixes, as—

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>pōdi mleha a man</td>
<td>āza mleha a woman</td>
</tr>
<tr>
<td>lukki kōdi an ox</td>
<td>talli kōdi a cow</td>
</tr>
</tbody>
</table>
Masculine.  

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>pōtu mrānu</td>
<td>talli mrānu</td>
</tr>
<tr>
<td>bokaḍa gorri</td>
<td>talli gorri</td>
</tr>
<tr>
<td>pōtu mīla</td>
<td>petta mīla</td>
</tr>
<tr>
<td>dōni orli</td>
<td>talli orli</td>
</tr>
<tr>
<td>utija dālu</td>
<td>talli dālu</td>
</tr>
<tr>
<td>kurra dālu</td>
<td>osiri dālu</td>
</tr>
<tr>
<td>gānza hīpā</td>
<td>pokala hīpā</td>
</tr>
</tbody>
</table>

2. NUMBER.

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

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

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

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

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

māndija mannu there is cholam  
ēju mannu there is water  
pālu mannu there is milk  
lōku manneri there are people  
nōro wahimanneri people are coming.
The singular number may be used as well for mandija.

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

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

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

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

**Plural forms:**

<table>
<thead>
<tr>
<th>talli</th>
<th>mother and tanzi</th>
<th>father</th>
</tr>
</thead>
<tbody>
<tr>
<td>becomes:</td>
<td>tallītanziska</td>
<td>parents</td>
</tr>
<tr>
<td>taiī</td>
<td>brother and baiī</td>
<td>sister</td>
</tr>
<tr>
<td>becomes:</td>
<td>taiībaiīska</td>
<td>brother and sister</td>
</tr>
<tr>
<td>lāamadeneka</td>
<td>day and night</td>
<td></td>
</tr>
<tr>
<td>lai midiolka</td>
<td>morning and evening.</td>
<td></td>
</tr>
</tbody>
</table>

Singular forms are likewise used, as—

lāamadena day and night
lai midola morning and evening.
lai madena morning and afternoon.
ranta kuza rice and curry.
hakki ēski hunger and thirst.
ēju kūḍu bread and water.

Generally the affix ē is added to the second word.

Thus—

hāgu bhūmiē heaven and earth.
tāti dharmuē

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

These words may be put together without any affix.

Thus—

ēvari nange patka, mrāka āka tatteri
they brought me fruits, trees and leaves
nānu ledkawa, kawangawa neskawa paitee
I shot eagles, crows and dogs.
tanzi zakke, talli zakke, taii zakke wateri
father, mother and brother came.
himbori inzihi arna inzihi ranta inzihi higai inzatesi
he told me, that he will give me cloth, corn and food.
hauta inzaha tromba inzaha dikhera inzaha pezeni wateri
the nayudu, the priest, the astrologer and the priestess came.
There exists a difference between inzihi and inzaha, which must be well remembered. Inzaha always precedes the word which is conjunctive to the preceding one, but inzihi follows the same.

3. CASES.

A. SINGULAR.

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

Thus—

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

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

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

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

izzotaki ēpmu take it to the house
Sannuki hommu hittomi, or Sannutaki we gave money to Sannu.
The Dative is sometimes used in Kuvi, where in English other cases are used.

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

3. The Objective case is formed in two ways.

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

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

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

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

Thus—

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

4. The Vocative case is formed in four ways.

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

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

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

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

c. By adding ādi.
dēvudādī O God!
mṛīṇadī O son!

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

d. By lengthening the final vowel.
tōne friend tōnē O friend!

e. By adding hō.
tōne friend tōnehō O friend!
māmahō O uncle!

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

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

but kokanadi means: you are a boy.
f. By adding enadi, enaderi.
   hē tōne enadi        friend!
   taiienadi           O brother!

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

   tanzingaderi     O fathers
   talliskaderi     O mothers
   tallitanziskaderi O parents
   potangaderi      O birds.

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

Thus—

   lage'esi   the bad one  lage'ederi  O bad ones
   kokasi     the boy      kokaderi    O boys.

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

   nehaska    the good ones (fem.)
   nehaskaderi O good ones!
   özitaskaderi O beautiful ones!

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

pōdi potaderi hazzu ge ye boys and girls!
kokari pōtangaderi ye boys and girls do not talk.
hātaadu

nā mrīka māngaderi my sons and daughters.
(This phrase is used as: my beloved!)

B.

PLURAL.

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

The nominative plural ends in nga (nasal)

„ ka
„ ska

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

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

or nehitaska „ „

The Genitive is the same as the nominative.
The Dative adds the affix ki or aki as in the singular.

The Objective adds the affix ni or i.

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

The regular nouns are divided into two declensions.

4. FIRST DECLENSION.

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

The nominative plural ends with ri, ka or ska.

Sing.   Plur.

The Genitive is formed by changing si into ni   ri
The Dative   ,,   ,,   ,,   naki raki
The Objective   ,,   ,,   ,,   naï rai

1. Example.

Singular.                        Plural.

N. kokiesi the boy   kokari the boys
G. kokani of the boy   kokari of the boys
D. kokanaki to the boy   kokaraki to the boys
O. kokanaï the boy   kokaraï the boys.

2. Example.

N. mriesi the son   mrïka the sons
G. mrieni of—-   mrïka of—-
D. mrīenaki to— mrīkaki to—
O. mrīenaī the— mrīkai 
 or mrīkati 

3. Example.

N. tōnesi the friend tōneska the friends
G. tōneni of— tōneska of—
D. tōnenaki to— tōneskaki to—
O. tōnēi the— tōneskai tōneskani tōneskati tōnengani

5. SECOND DECLENSION.

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

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

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

1. Example.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. nēromi</td>
<td>the fault</td>
</tr>
<tr>
<td>G. nēromi (ti)</td>
<td>of—</td>
</tr>
<tr>
<td>D. neromitaki</td>
<td>to—</td>
</tr>
<tr>
<td>O. nēromi (ti)</td>
<td>the—</td>
</tr>
</tbody>
</table>
2. Example.

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

RULES FOR THE FORMATION OF THE PLURAL.

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

Examples.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>illu</td>
<td>the house</td>
</tr>
<tr>
<td>pallu</td>
<td>the tooth</td>
</tr>
<tr>
<td>kallu</td>
<td>the stone</td>
</tr>
<tr>
<td>walli</td>
<td>the stone</td>
</tr>
<tr>
<td>mungeli</td>
<td>the nose</td>
</tr>
<tr>
<td>hōru</td>
<td>the mountain</td>
</tr>
<tr>
<td>nōmeri</td>
<td>the fever</td>
</tr>
<tr>
<td>wansu</td>
<td>the finger</td>
</tr>
<tr>
<td>tōnesi</td>
<td>the friend</td>
</tr>
<tr>
<td>kommu</td>
<td>the horn</td>
</tr>
<tr>
<td>kannu</td>
<td>the eye</td>
</tr>
<tr>
<td>mīnu</td>
<td>the fish</td>
</tr>
<tr>
<td>pēnu</td>
<td>the devil</td>
</tr>
<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>---------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>ōdu</td>
<td>ōdka</td>
</tr>
<tr>
<td>gōdu</td>
<td>gōdka</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>pāta</td>
<td>patanga</td>
</tr>
<tr>
<td>kāja</td>
<td>kājanga</td>
</tr>
<tr>
<td>kadda</td>
<td>kaddanga</td>
</tr>
<tr>
<td>badga</td>
<td>badganga</td>
</tr>
<tr>
<td>dāra</td>
<td>dāranga</td>
</tr>
<tr>
<td>kutti</td>
<td>kuttinga</td>
</tr>
<tr>
<td>pīzu</td>
<td>pīzunga</td>
</tr>
<tr>
<td>gonda</td>
<td>gondanga</td>
</tr>
<tr>
<td>manzi</td>
<td>manzinga</td>
</tr>
<tr>
<td>zīju</td>
<td>ziunga or zinga</td>
</tr>
<tr>
<td>pīju</td>
<td>pījunga or piska</td>
</tr>
<tr>
<td>krija</td>
<td>krijanga</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>kēju</td>
<td>keska</td>
</tr>
<tr>
<td>pīju</td>
<td>piska</td>
</tr>
<tr>
<td>trāju</td>
<td>trāka</td>
</tr>
<tr>
<td>kriju</td>
<td>krika</td>
</tr>
</tbody>
</table>
### Singular.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bliju</td>
<td>field (rice)</td>
<td>blika</td>
<td></td>
</tr>
<tr>
<td>kōju</td>
<td>hen</td>
<td>koska</td>
<td></td>
</tr>
<tr>
<td>kohe’esi</td>
<td>the peon</td>
<td>kōska</td>
<td></td>
</tr>
<tr>
<td>āku</td>
<td>leaf</td>
<td>āka</td>
<td></td>
</tr>
<tr>
<td>mrānu</td>
<td>tree</td>
<td>mrāka</td>
<td></td>
</tr>
<tr>
<td>wiuri</td>
<td>gras</td>
<td>wikka</td>
<td></td>
</tr>
<tr>
<td>weggu</td>
<td>wood (dry)</td>
<td>weska</td>
<td></td>
</tr>
<tr>
<td>mānēi</td>
<td>man</td>
<td>mānēikanga</td>
<td></td>
</tr>
<tr>
<td>pażzija</td>
<td>panche</td>
<td>pażzika</td>
<td></td>
</tr>
</tbody>
</table>

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

### Singular.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nērōmi</td>
<td>fault</td>
<td>nērōmika</td>
<td></td>
</tr>
<tr>
<td>tālōmi</td>
<td>key</td>
<td>tālōmika</td>
<td></td>
</tr>
<tr>
<td>hārōmi</td>
<td>food</td>
<td>hārōmika</td>
<td></td>
</tr>
<tr>
<td>pāpōmi</td>
<td>sin</td>
<td>pāpōmika</td>
<td></td>
</tr>
<tr>
<td>dinōmi</td>
<td>day</td>
<td>dinōmika</td>
<td></td>
</tr>
<tr>
<td>kannōmi</td>
<td>hole</td>
<td>kannōmika</td>
<td></td>
</tr>
</tbody>
</table>

Irregular formation of the genitive singular must be specially learned.


<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>illu</td>
<td>the house</td>
<td>izzo</td>
<td>of the house</td>
</tr>
<tr>
<td>nāju</td>
<td>village</td>
<td>nāto</td>
<td></td>
</tr>
</tbody>
</table>
The word trāju (head) has different forms for the genitive.

Thus—

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

4. POSTPOSITIONS.

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

These postpositions are divided into single and compound postpositions.

Postpositions are usually affixed to the genitive case.

Thus—

nā valla  by me
nā mrieni kosomi for my son

Postpositions are often affixed to a nominative case.

Thus—

ē nāju pangata  outside of the town
e mrānu lekko    upon the tree
valli lōki rāzu manne under the stone is a snake
kōda tarri      near the wall
illu ḍaju        behind the house
RULES IN REFERENCE TO PLACES.

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

ivasi nato hazzesi he went to town
ivari ődu tāna hazzeri they went to the king
īdi zādata hotte she ran into the forest.

The Dative case may be used in the same way.

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

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

A special exception makes the word illu.

Thus—

na illu muhe vikka mannu upon my house is grass
or na illuti muhe vikka mannu
or nazzoti muhe ninge ēna dukhōmi

why are you sorry about my house (family)?
When the house is far away, *ē illu muhe*, upon that house there is used.

A few of the principal postpositions are as follows:

<table>
<thead>
<tr>
<th>Postposition</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ti</strong></td>
<td>out of</td>
<td><em>ē tājuti wātesi</em> he came from (out of) that place</td>
</tr>
<tr>
<td><strong>tulle</strong></td>
<td>with</td>
<td><em>evasi nātulle zūlatesi</em> he spoke with me</td>
</tr>
<tr>
<td><strong>hillaanahā</strong></td>
<td>without</td>
<td><em>hommu hillaanahā hażzesi</em> he went without money</td>
</tr>
<tr>
<td><strong>ta</strong></td>
<td>in</td>
<td><em>ē pēdata himborka mannu</em> in the box are clothes</td>
</tr>
<tr>
<td><strong>lekko</strong></td>
<td>upon</td>
<td><em>horulekko gali wēzi manne</em> upon the hill blows the wind</td>
</tr>
<tr>
<td><strong>muhe</strong></td>
<td>upon</td>
<td><em>pāta muhe kagitomi manne</em> upon the table is paper</td>
</tr>
<tr>
<td><strong>lōki</strong></td>
<td>below</td>
<td><em>illu lōki orli rūka manne</em> under the house is a rat’s hole</td>
</tr>
<tr>
<td><strong>maddi</strong></td>
<td>between</td>
<td><em>ri mrāka maddi ziju manne</em> between both trees is a way</td>
</tr>
<tr>
<td><strong>na</strong></td>
<td>in (under)</td>
<td><em>ē ilkaṇa ī illu kazzaï</em> of (under) those houses is this a big one</td>
</tr>
<tr>
<td><strong>kiha</strong></td>
<td>in proportion</td>
<td><em>ē ilkakiha ī illu kazzaï</em> in proportion to those houses this is a big one</td>
</tr>
<tr>
<td><strong>lōni</strong></td>
<td>in (under)</td>
<td><em>ī valka lōni īdi nehai</em> under (in) these stones is this a good one</td>
</tr>
</tbody>
</table>
nōkita in front of e bāḍi nokita pūnga mannu
in front of the school are flowers.

dāju behind na dāju wātesi
he came behind me

zēzo behind na zēzo wātesi
he came after me

attala behind the other side na illu attala
behind my house

sombara attala manglāra wāne
after Monday comes Tuesday.

lehe like according to ni helloti lehe kēpitee
I did according to your order

ī mranuti lehe bahēti tūstee
like (in the same way as) these

trees I cut them all

nanu westati lehe wen-

nadā
hear as I have told you, man!

pateka peteka as long as for ro lēnzu pateka mannadā
stay for a month

lekka as long as for ro lēnzu lekka kēpitomi
we did it a month long

kuttu as long as for wara kuttu nōmeri mazze
there was fever a week long

dāka as much as for ro takka dāka kēpa’dā
work as much as for one rupee

kōsōmi for sake of vidiā kōsōmi wātee
I come for wisdom’s sake
taki  for sake of  rānda taki wāha hilloo
for sake of  rānda taki wāha hilloo
I did not come for rice sake

bakkiti  for  ēna bakkiti wāti
for  ēna bakkiti wāti
for which did you come

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

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

rānda badili hommu hitteri
they gave money for rice

eduru  toward  nānu evanaki (evanaī)
eduru hazze
I went toward him (I met him)

nānu evanaki (evanaī)
eduru hazze
I went toward him (I met him)

eduru  toward  nānu evanaki (evanaī)
eduru hazze
I went toward him (I met him)

mānu daggire kla’ni
manne
there is a tiger near the tree

mānu daggire kla’ni
manne
there is a tiger near the tree

dūknomi suttu mānēi
manneri
round the shop are people

sāri gantataki wa
come at four o’clock

sāri gantataki wa
come at four o’clock

hommuduwēri  opposite  nā illu hommuuwēri e
hommuduwēri  opposite  nā illu hommuuwēri e
illu manne
illu manne
opposite to my house is that house

ittala  this side  ī kadda ittala tōta manne
ittala  this side  ī kadda ittala tōta manne
this side the river is a garden

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

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

Thus—

<table>
<thead>
<tr>
<th>Postposition</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nāpo</td>
<td>on my side</td>
</tr>
<tr>
<td>māpo</td>
<td>on our side</td>
</tr>
<tr>
<td>nīpo</td>
<td>on your side</td>
</tr>
<tr>
<td>mīpo</td>
<td>on your side</td>
</tr>
<tr>
<td>evani bakki</td>
<td>on his side, etc.</td>
</tr>
</tbody>
</table>

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

Thus—

<table>
<thead>
<tr>
<th>Postposition</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>dājuti totto</td>
<td>the side behind</td>
</tr>
<tr>
<td>suttuti zīju</td>
<td>a round way</td>
</tr>
<tr>
<td>attalti illu</td>
<td>the other side house</td>
</tr>
<tr>
<td>pangati andēri</td>
<td>the external darkness</td>
</tr>
</tbody>
</table>

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

Thus—

<table>
<thead>
<tr>
<th>Postposition</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nānu kadda attaltaki hazzee</td>
<td>I went to the other side of the river</td>
</tr>
<tr>
<td>ē hōru lekkotaki engadu</td>
<td>climb upon the hill</td>
</tr>
<tr>
<td>nā nōkitaki wadu</td>
<td>come before me</td>
</tr>
</tbody>
</table>
Remark.—In conversation the Dative case is very often omitted.

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

į zāda madditi hallamu
go in the middle of the forest

rī pānza pagediti hallamu
go between the two houses

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

į rīari kokari pagediti tākamu
go between these two boys

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

īdi wēđati lehe līnzine
this shines like the sun

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

ro wārakuttu nōmeri kājate
I had fever one week long

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

nange eduru watesi
he came in front of me (towards me)
6. The postpositions *ittala* and *attala* are mostly connected with *totto* or *pādia* (this side or the other side).

Thus—

\[
i hōru ittala totto pīju ritte ātihe attala pādia karra mazzē
\]

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

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

\[
i tōtata pūnga mazzu
\]

there were flowers in this garden

but: \[
i tōtangāna pūnga mazzu
\]

there were flowers in these gardens

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

\[
a illu hommuduveri lellimrānu manne
\]

opposite to my house there is a tamarind tree

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

Thus—

\[
izzo lōku manneri
\]

there are people in the house

**Remark 2.**—The word *hāte* (hand) is very commonly used in the sense of *walla* (by)
nāhāte ātihe nānu gelhii, tanihāte ātihe
tānu gelhinesi (ῆκος ἔος ἔρη)

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

SOME SPECIAL EXAMPLES.

ro takkataki wāhu ātee
I suffered (worked hard) for one rupee (to get
one rupee)

manzingaṇa zāndu anda manne
there is weed between the rice

ēnaataki what for, why
imbitaki how far
imbataki till here
embataki till there

ī kōdingaṇa kādīka mannu
between these oxen there are black ones

zādata mrāka mannu
there are trees in the forest

angata kassa manne
there is blood in the body

nā kankaṇa pīsa manne
there is pain in my eyes

nā mungelita murmu manne
there is a ring in my nose

nā mungeliti murmu ḫaṭṭe
my nose-ring is gone
ADJECTIVES.

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

Thus—

nehí wallí  a nice stone
nehí kokaritulle kahitee
I played with good boys

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

Thus the comparative is expressed by using the affix kiha.

Thus—

nākiha evasi kazzasi
he is bigger than I

evanikiha nānu īztee
I am smaller than he

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

Thus—

evaritānataki īvasi nehasi
he is the best of them
2. The superlative may be expressed by using the word *bahetikiha* or *wazzetikiha* (in comparison with all.)

*wazzetikiha ivasi nehasi*
he is the best of all

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

*pūju ozi őzitai*
the flower is very beautiful

*muglunga kazza kazzari*
the masters are very great

---

**FORMATION OF ADJECTIVES.**

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

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

Thus—

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

*ba’ali bhūmi*
a sandy soil

*kaddati ba’ali* or *kadda ba’ali*
river sand
Remark—It must be remarked, that in some sentences the genitive cannot be used, when it gives a different meaning.

Thus—

\[ \text{ba'ali bhūmi} \text{ means: sandy soil.} \]
\[ \text{ba'aliti bhūmi} \text{ means: the earth out of the sand; which is meaningless} \]

2. Nouns can be changed into adjectives by affixing āti.

Thus—

\[ \text{nōmeriāti mleha} \text{ the sick man} \]
\[ \text{wāhuāti kamma} \text{ troublesome work} \]

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

Thus—

\[ \text{gniānomi gatti īja} \text{ a wise woman} \]
\[ \text{blāju gatti kla'ani} \text{ the strong tiger} \]
\[ \text{pīsa mannī wansu} \text{ the painful finger} \]
\[ \text{zīvu hillaa sahukari} \text{ the unkind merchant} \]

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

\[ \text{blīnzi kahitti mleha} \text{ the merchant} \]
5. Nouns determining any measurement can be changed into adjectives by affixing eka.

Thus—

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

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

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

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

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

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

Thus—

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>lagge'e gorri</td>
<td>the bad sheep</td>
</tr>
<tr>
<td>lagge'eti gorri</td>
<td></td>
</tr>
</tbody>
</table>
kādi eju  
kādini eju  
\{ the dark water
nehi tōne'esi  
nehiti tōne'esi  
\{ the good friend

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

Adjectives may take the affix āti.

Thus—

**Masculine.**

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

**Feminine.**

nehi īja  
nehai īja  
nehiāti īja  
nehiāti ījaska  
nehaiāti ījaska  
nehaska ījaska  
\{ good mothers

**Neuter.**

nehi mra'nu  
nehai mra'nu  
nehiāti mra'nu  
nehaiāti mra'nu  
\{ a good tree
Neuter.

nehiāti mrāka  good trees
nehaïāti mrāka  

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

i oōu nehasi  this king is good
i kōdi nehai  this ox is good
i kokari nehari  these boys are good
i ījaska nehai  } these women are good
i ījaska nehaska  }

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

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

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

ē pūnga gaḍilinga  these flowers are red
ē ħrka nehari  those kings are good men

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

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

Thus—

nānu ōpaa hāḍa zōlaani (నను ఎపా హాద జూలాని)  
do not speak a word to which I do not consent
nānu ōpuhōa hāḍa zōlaani (నను ఎపుహేయా హాద జూలాని)  
do not speak a word, which is not to be consented to

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

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

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

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

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

nā talli mrīesi  
the son of my mother

Remark.—If a husband, wife or children, (except unweaned babies) die, their names never will be mentioned again. Whenever they have
to talk about those deceased ones, they use the word *pene'esi* in the genitive case instead of the name.

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

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

**Question:** *nā dambiti pene'eni āoro ēni āoro?*
**Answer:** *nā dambitani āoro Somba pene'esi*

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

**ūmbiti zode'esi** the upward taken *zode'esi*

The word *zodeesi* means a ghost.

If his name is asked for, people will reply.

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

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

**pulangēju** sour water
6.

PRONOUNS.

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


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

1. PERSONAL AND DEMONSTRATIVE PRONOUNS.

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

\begin{align*}
\text{māmbu gurkatomi} & \quad \text{we are gurus} \\
\text{māro papugattatohi} & \quad \text{we are sinners.}
\end{align*}

Hence in prayer, māmbu only can be used.

nānu is declined as follows:

\begin{tabular}{l|l|l}
\textbf{Singular.} & \textbf{Plural.} & \textbf{2nd Plural.} \\
\hline
N. nānu & I & māmbu & māro \\
G. nā & of me, my & mā & mā
\end{tabular}
Singular. | Plural. | 2nd Plural.
---|---|---
D. nange to, for me mange | mange | mange
nangetaki | mangetaki | mangetaki
O. nanaa me | mamaa | mamaï
mamaï

ninu is declined as follows:—

**Singular.**

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

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

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

These pronouns have the following peculiarity. The plural of iwasī and ēvasī, formed ivari, ēvari, is used
for both masculine and feminine. The plural of \( \text{id} \) and \( \text{ēd} \) formed \( \text{īv}, \text{ēv} \) and \( \text{īvaska}, \text{ēvaska} \), is used for either for feminine or neuter.

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

\( \text{īvasi} \) and \( \text{ēvasi} \) are declined as follows:

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>O.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>( \text{īvasi} )</td>
<td>( \text{āvani (ti)} )</td>
<td>( \text{āvanaki} )</td>
<td>( \text{āvaniā} )</td>
</tr>
<tr>
<td></td>
<td>he, this man</td>
<td>of him</td>
<td>to him</td>
<td>} him</td>
</tr>
<tr>
<td>Plural.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>( \text{īvari} )</td>
<td>( \text{āvani} )</td>
<td>( \text{āvanaki} )</td>
<td>( \text{āvaniā} )</td>
</tr>
<tr>
<td></td>
<td>these men</td>
<td>of them</td>
<td>to them</td>
<td>} them</td>
</tr>
</tbody>
</table>

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>O.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>( \text{ēvasi} )</td>
<td>( \text{ēvani (ti)} )</td>
<td>( \text{ēvanaki} )</td>
<td>( \text{ēvaniā} )</td>
</tr>
<tr>
<td></td>
<td>he, that man</td>
<td>of him</td>
<td>to him</td>
<td>} him</td>
</tr>
<tr>
<td>Plural.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>( \text{ēvari} )</td>
<td>( \text{ēvani} )</td>
<td>( \text{ēvanaki} )</td>
<td>( \text{ēvaniā} )</td>
</tr>
<tr>
<td></td>
<td>they, those</td>
<td>of them</td>
<td>to them</td>
<td>} them</td>
</tr>
</tbody>
</table>

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>O.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>( \text{id} )</td>
<td>( \text{idāni (ti)} )</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>she, it</td>
<td>of her, it</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plural.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>( \text{īvi} )</td>
<td>( \text{īvika} )</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>( \text{īvi} )</td>
<td>( \text{īvika} )</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Singular. | Plural.
---|---
D. idānaki to her, it ōvakī | ōvaskaki to them
O. ōdānī | ōvaa ōvaskatī ōvaskani
idāniti | ōvaskani

Singular. | Plural.
---|---
N. ōdī she, it, that ōvī or ōvaska they
G. ōdānī of her, it ōva ōvaska
D. ōdānaki to her, it ēvanaki ēvaska
O. ōdānai her, it ēva ēvaska

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

<table>
<thead>
<tr>
<th>Form</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>nanu</td>
<td>ōvatee</td>
</tr>
<tr>
<td></td>
<td>ōvate'enie</td>
</tr>
<tr>
<td>ŋunu</td>
<td>ōvati</td>
</tr>
<tr>
<td>ēvasi</td>
<td>ōvasi</td>
</tr>
<tr>
<td>mambu</td>
<td>ōvatomi</td>
</tr>
<tr>
<td>maro</td>
<td>ōvatohi</td>
</tr>
<tr>
<td>mimbu</td>
<td>ōvaderi</td>
</tr>
<tr>
<td>ēvari</td>
<td>ōvari</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Form</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ēvaskatomi</td>
<td>it is we</td>
</tr>
<tr>
<td>ēvaskaderi</td>
<td>it is you</td>
</tr>
</tbody>
</table>
When the person or thing of whom or which is spoken, is far away, the pronoun ivasi or ēvasi is changed into hēvasi and hūvasi. The pronoun ēdi is changed into hēdi and hūdi. These demonstrative pronouns are declined as above mentioned.

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

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

2. THE REFLEXIVE PRONOUN.

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

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

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

tami helloti lehe according to your order
3. EMPHATIC PRONOUNS.

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

mimbu guttee ē kamma kēpadu
you must do that work yourself

nānue mestee
I saw it myself

mīmbue zaltiko
be careful yourselves

There is some difference in both expressions.

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

mīmbu guttee zaltiko would mean:
you only shall be careful

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

tanilōni tānue wātesi
he came of himself

or tānu tānue hatitesi
he called of himself

ē kōdi taniloni tānue wāte
the ox came of himself
Such expressions as: As for myself, is expressed in Kuvi by adding ātihe or izzīhe.

nānu ēzzīhe (ātihe) zōliteema nīnu izzīhe hottiem

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

nīnu hallamu nānu ātihe (izzīhe) maï

you may go away, but as for myself I stay

4. INTERROGATIVE PRONOUNS.

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

Singular. Plural.

N. imba'asi which man, imba'ari or ēnari
who?

G. imbaani of whom? imbaari

D. imbaanaki imbaaraki ēnaraki
imbinanaki

O. imbaanai imbaaraī ēnarai
imbinanai ēnaraatī
imbaaranī

Declension of imbai, which woman or thing?

Singular. Plural.

N. imbai N. imbai or imbaari
G. imbini G. imbai
Singular. Plural.

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

For imbai very commonly is used the word imbinigattai.

Singular. Plural.

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

Singular. Plural.

N. ēna which thing? ēnaï or imbinaï
   ēnaï
   ēni
G. imbinani    īvaska imbinaï
D. ēnaataki imbinaki not used
O. ēnaa        imbinani not used

In reference to a female of lower rank, the singular as: imbai wāte? (which came)? but for one of higher rank, imbai wātu? (which came?) is used.
The Genitive and Objective of ēna may be used equally as: ēnaa kēpiti—what have you done?

or ēni kēpiti " " "

ninge imbinani kāvale —what do you want

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

5. INDEFINITE PRONOUNS.

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

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

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

or imbinī mṛānu ātiwa tu'umu
you may cut down any tree

nōmeriti ēnariwa hāteriki ?
did any one die of fever?

embaa imbaari hilluuri
there is nobody

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

Thus—

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

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

Some special words are used as an Indefinite Pronoun.

Thus—

As Noun.

\{ 
| phalānigattasi   | a certain man |
| phalānitāsi     | a certain woman |
| phalānigattāi   | a certain woman |
| etke'etasi      | a different man |
| etkeetāi        | a different woman |
\}

As Adjective.

phalāniti īja     a certain woman
ētkeeti ponda     a different cow.

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

phalānigattani kokari  
the boy of a certain man

phalānigattāni kokasi  
the boy of a certain woman

6. DEMONSTRATIVE ADJECTIVES AND INTERROGATIVE ADJECTIVES.

There are four demonstrative adjective pronouns, namely: इ (this or these), e (that or those), hē (that or
those), if the distance is somewhat greater, hū (that or those) if the distance is still greater. All are indeclinable.

ī mrānu nehi ahi tōnza ahi manne
this tree appears well

ē mrānu nehi ahi tōnza ae
that tree appears indistinct

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

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

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

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

imbini mlehaï mesti?
which man did you see?

imbini izzo rēteri?
in which house did you enter?

7. POSSESSIVE ADJECTIVE PRONOUNS.

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

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

8. PRONOUNS REFERRING TO NUMBER.

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

ezzōra zāna how many (masc. and fem.)
ezzōra, 
  ezzōna } how many (neuter)
iẓzōra zāna so many (masc. and fem.)
iẓzōra 
  iẓzōna } so many (neuter)
ezzeka how much
iżżeka  so much
kożżeka  some, a little
hāra zāna  } many (masc. and fem.)
hārōna zāna  }
hāra  } many (neuter)
hārōna  
hāreka zāna  many (masc. and fem.)
hāreka  much
gāddu zāna  many (masc. and fem.)
gaddu  many, much
bahe zāna  all  
bahe  }
bahetari  all  

The pronouns *bahe* and *kożżeka, iżżeka eżżeka* form their plural. Thus:

*baheteri*  all  or  *bahetateri*
*kōżżekateri*  some  or  *kożżekatateri*
*iżżekateri*  some  or  *iżżekatateri*
*eżżekateri*  many  or  *eżżekatateri*

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

*imbaa manni baheteri wādu*
come all, who are here
*umbaa manni bahetari halbari*
the far away ones may go
The word *izzeka* may be changed in a very interesting way. Thus:

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>izzeka</td>
<td>a little</td>
</tr>
<tr>
<td>izzeka</td>
<td>a very little</td>
</tr>
<tr>
<td>izzani</td>
<td>a very little</td>
</tr>
<tr>
<td>izziizani</td>
<td>a very very little</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ezzora</td>
<td>how many</td>
</tr>
<tr>
<td>ezzora</td>
<td>of how many</td>
</tr>
<tr>
<td>ezzora</td>
<td>to &quot;</td>
</tr>
<tr>
<td>ezzora</td>
<td>how many</td>
</tr>
</tbody>
</table>

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

*Neuter.*

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ezzona</td>
<td>how many</td>
</tr>
<tr>
<td>ezzoniti</td>
<td>of how many</td>
</tr>
<tr>
<td>ezzonitaki</td>
<td>to how many</td>
</tr>
<tr>
<td>ezzona</td>
<td>how many</td>
</tr>
</tbody>
</table>

9. DISTRIBUTIVE PRONOUNS.

*On the translation of each, every.*

The word *roro*, the reduplication of *ro*, (one) is equivalent to the word each, when used as an adjective, and the word *roroosi, rondirondi* are equivalent to: each man, each woman or thing.
Besides this, the words \textit{wālati} (each, every) and \textit{wālatasi} or \textit{wālatai}, each man, woman or thing, are used.

\begin{itemize}
  \item \textit{roroonaki hīmu} give to every one
  \item \textit{roro takkati nehikihi he'emu} look for every rupee
  \item \textit{nānu rondirondani nehikihi mestee} I looked carefully for every one
  \item \textit{wālatasi kamma kēpaliwalle} every one shall do work
  \item \textit{wālati nēkeri nōmeri wāne} every night comes fever
  \item \textit{wālateri hāteri} all died
\end{itemize}

There exists a very fine difference between \textit{wālateri} and \textit{wālatari}.

Thus—

\begin{itemize}
  \item \textit{wālateri hāteri} all people (here) died
  \item but \textit{wālatari hāneri} all people (wherever they may be) die
\end{itemize}

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

\begin{itemize}
  \item \textit{takkataki takka hījai} I will give rupee for rupee, for each rupee I will pay a rupee
\end{itemize}
kanditaki kandeka hijaï
I will pay for each puddi according to a puddi
When re-duplication takes place and the noun takes the plural number, it denotes continuity of action.

bonda bondanga rinu
drop by drop fell
krama kramomininga
by degrees

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

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

or: by zaharpāti zaharie (masc.)
zaharwani zaharie (fem.)
zahartani zaharie (neuter)
zahaskawani zahaskee „

zahara kamma zaharee kēpadu
which work, that work do (each do his own work)
zaharpāti zaharee patka perha őteri
each one took away the fruits, he got
zaharpātani zaharee ōdu
each one take what he can get
zahara ḍekitani zaharee ḍekadu
what every one has to bear, every one may bear
zahara tizzani zaharee tinzu
each one shall eat, what he has to eat
imbaari illu evarie hēpadu
each one sweep his own house
imbaarani gonda evaterie huţzadu
each one (female) take her own cloth
ī mokkongani imbini glājutani ē glājutee uhadu
put each tree in its own hole
imbini nēţutani ē nēţutee hījaī
I will pay at every day (daily)
imbinaskawani evaskakie hīmu
give to each woman, what belongs to her

Very commonly is used:

dinomitani dinomie hījaī
I will pay daily

Translation of—several, various, respective, etc.
The words—several, etc., are rendered in Kuvi by reduplication of pronoun.

imbini imbini tājuta rēzeri?
in what different places did you wander?
ēvaēvari kokari hotteri
their respective boys ran away
ē ē hörka mestee
I saw the different hills
ON TRANSLATION OF ANOTHER.

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

īdi ro kūḍa ēdi ro kūḍa
this is one caste, this is another
roonaï hātitīhe roosi wānesi
if I call for one man, another comes
ronda rezzīhe rondi nējine
if you pull out one, another springs up
ī kadda roheti ze hō’one, roheti ze likine
the river runs at one time, at another it is dry

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

ōdero, ōderoosi, ōderondi
ī zīju āanahā ōdero zīju mānne
besides this way there is still another one
ro dōka hālee ōderondaa hijamu
one pot is not sufficient, give another one

7.

COMPOSITE NOUNS.

By affixing asi, esi, si, tasi, ari, eri, or their feminine or neuter form to adjectives or adverbs, etc., and the genitive of nouns, a class of words is formed, which we shall call—Composite Nouns.
Thus, for instance; when *asi* is attached as an affix to the adjective *izi*, (little) the composite noun—*izasi*, is formed, which is masculine and means a boy. When *ari* is affixed to *izi*, the composite noun *izari* is formed, which means—boys.

**Example.**

| *izasi* | the little one, the boy |
| *izai* | the little one, the girl (or neuter) |
| *izari* | the little ones, the boys |
| *izai* | the little ones, the girls (or neuter) |

**Examples of such Formations.**

*With Adjectives.*

| *kazzasi* | a big one |
| *kazzai* | a big one (fem. neut.) |
| *ozitasi* | a beautiful one |
| *nehasi* | a good one |
| *kađinasi* | the black one |
| *longinesi* | the red one. |
| *opnesi* | the white one. |

*With Verbs.*

| *wehenasi* | the speaker. |
| *wennasi* | the hearer or beggar. |
| *painasi* | the beater. |
| *pohikinasi* | the nourisher. |
| *wānasi* | the comer. |
With Verbs.

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

With Pronouns.

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

With Adverbs.

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

With Postpositions.

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

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

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

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

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

8.

ADVERB.

Many Kuvi adverbs are formed by affixing

1. ninga to adjectives or nouns.

nōmerininga tākitee
I walked feverish (with fever on me)

nehininga well
2. by affixing ahi, aha, nehiahi hazzomi
we went away happy
wāhuahi tattomi
we brought it with trouble

3. By affixing kihi (doing).
nā kamma nehikihi kēpitee
I did my work well

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

**Example.**

<table>
<thead>
<tr>
<th>embaa</th>
<th>there</th>
</tr>
</thead>
<tbody>
<tr>
<td>embati</td>
<td>from there</td>
</tr>
<tr>
<td>embataki</td>
<td>to there</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>nīe</th>
<th>now</th>
</tr>
</thead>
<tbody>
<tr>
<td>nīeti</td>
<td>from now</td>
</tr>
<tr>
<td>nīetehe</td>
<td>afterwards</td>
</tr>
<tr>
<td>nīetaki</td>
<td>till now</td>
</tr>
</tbody>
</table>

The word nangati, then is not to be declined.

The words rōoni (day before yesterday)
reēni (yesterday)
nīnzu (to-day)
wie (to-morrow)

mae the day after to-

morrow

aggāda mae the day after the day

after to-morrow

are declined as follows:—

rōoni rōoniti rōonitaki
reeni reeniti reenitaki
ninzu ninzuti ninzutaki
wie wieti wietaki
mae maeti maetaki

The following are examples of declensions of post-

positions:—

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

 Remark.—The postposition ta (in) is not declinable as in

Telugu. Instead of it the word tāna or

bitri may be used and declined.

kannomita in the hole

but kannomiti out of the hole

kannomitānati out of the hole

kannomibitrititi " "
CONJUNCTIONS.

A

CO-ORDINATE CONJUNCTIONS.

e ..... e and nīnue evasie
you and he

na ..... na and nānuna nīnuna
I and you

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

— ..... kūda and ī kokari ē kokari kūda
these boys and those boys

udehe—zakke as well as

nīnue evasie rōletateri
you and he are of the same size

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

Rāmuda Bāsue wāteri
Ramudu and Basu came

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

ī mrānu udehe ae ē mrānu zakke tu'udu
cut down this tree as well as the other
āpe......āpe either...or
tānu āpe nānu āpe wāatomī
neither he nor I came

The conjunction for either—or is sometimes omitted.
tānu hihi hilluusi, nānu hihi hilloo
either he gave nor I

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

Rāmudae Bāsue wauri
neither Ramudu nor Basu are coming

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

kommanga hillau āka hillau gāli wēti zakke torgaatu.

Neither branches nor leaves fell down although the wind blew.

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

penni ātiwa kāka ātiwa hillaaṭe
it was neither cold nor warm

sukkōmiwa kashtōmiwa ıpamu
you must bear both happiness and sorrow
SUBORDINATE CONJUNCTIONS.

samma— but nānu wāha hilloo samma tānu wātesi
I did not come, but he came

gāni— but osso uttesi gāni nehi aātesi
he took medicine, but did not get well

ēlezakke— but nehi osso hittee ēlezakke nīdaatesi
I gave good medicine, but he did not live

ēlewa— but illu hallee rākaātee ēletiwa
ēletiwa— but nīdaatesi
I gave my whole house away, but he did not live

ātihe— but tīni zāna wāteri ātihe roosi lojitesi
three came, but one remained back

aātihe— or ī mrānu aātihe ē mrānu tūnii
shall I cut down this tree or that one

lēka or īvasiki lēka evasi?
to this one or that one
CONDITIONAL.

íle  so  íle izzesi
he spoke so

ílenzihi  wessa  hazzesi.
so talking he went away

ílekhi  so  ílekhi  kídu
so do

ênaataki  maha  for  pũuni  illu  dostee  enaataki  maha  plāai  riha  hazze
I built a new house, for the old one fell down

ênaataki  izzihe  for  nānu  hōru  engitee
enaataki  izzihe  hizidi  manne  inzihi
I climbed the hill, for it is cold (therefore)

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

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

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

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

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

nānupaimannatilittesi he wept while I was beat-
ing

purre when nānu wātipurre nange hījamu
when I come (came) give me
<table>
<thead>
<tr>
<th>dāju</th>
<th>afterwards</th>
<th>nīnu hittidāju nānu rāhaāi</th>
<th>after you have given I shall be glad</th>
</tr>
</thead>
<tbody>
<tr>
<td>zēzo</td>
<td>after</td>
<td>hittizēzo hannomi</td>
<td>after you have given, we shall go</td>
</tr>
<tr>
<td>rētutie</td>
<td>since</td>
<td>nānu wāti rētutie pīju ritte</td>
<td>it rained since I came</td>
</tr>
<tr>
<td>dakkitie</td>
<td>since</td>
<td>ī illu dosti dakkitie nehi hilloomi</td>
<td>since we have built this house we are not well</td>
</tr>
<tr>
<td>modaltie</td>
<td>since</td>
<td>māmbu wāti modaltie gōđi</td>
<td>since we came, there was quarrelling</td>
</tr>
<tr>
<td>nēzutie</td>
<td>since</td>
<td>wēđa hōti nēzutie karra āte</td>
<td>since the sun rose (morning) it got sunshine</td>
</tr>
<tr>
<td>ēdie</td>
<td>just when</td>
<td>nānu hazzēe ēdie Ramuda wātesi</td>
<td>just when I went Ramudu came</td>
</tr>
</tbody>
</table>
mazzati during nānu zōlkiahi mazzati
when wezzeri
they listened during my
speech

hee while evari dēka manzehee
katta kerheri
they sang while they car-
ried

nānu manzehee tizzeri
they ate while I was there

eżzekatill nanumanni. eżzeka nehi
so long ahi mazzeri
as they were all right as long
as I was there

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

E

CAUSAL CONJUNCTIONS.

aki because nīnu doho kittaki paijatee
I beat you, because you did wrong

lakka because nīnu kamma kēpiti lakka
kampite
it bore fruit because you worked

MODEL CONJUNCTIONS.

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

tappa    except    īdani tappa imbinai nehai
             hillee
             except this there is nothing good

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

Thus—

īdani pissihi ezzetie bahe nehai
except this one all are good

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

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

Thus—

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

inzih | that | hazzalinzihi ninge kūli hijatee
       |      | I gave you cooly hire that you should go

lehe  | that | nīnu wānilēhe hātatee
       |      | I called you, that you should come

aki   | that | mīmbu hunzinaki (hunzinanaki) nānu tambitee
       |      | I was silent that you might sleep

zakke | although | nānu osso hittee zakke hātesi
       |      | although I gave medicine he died

appudaki zakke | although | nānu weheni appudaki zakke wennaatesi
                |      | although I told it, he did not hear

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

he | if | nīnu tammu izzihe ta'ini
    |    | if you tell me to bring, I shall bring
On *énai* as a Conjunction.

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

Thus—

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

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

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

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

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

Thus:

ro hāda *ātiwa* wennaateri

they did not hear even one word

X.

INTERJECTIONS.

Sometimes nouns are used as interjections.

Thus:

pāpu dharmu= alas!

dharmu riha hāzzesi!
alas! he fell down!
General Interjections consist of mere exclamations.

Thus:

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

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

embaa mimbu manzeri inzihi inzakodditee
gāni aha imbaa manzeri gabe.
I thought you were there, but, look there! you are here, hallo!

11.

NUMERALS.

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

The Kuvi language counts only up to twenty.

**Table.**

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

1,000. ro māna = one kunsam measurement
10,000. doso māna = pāsa putti, pāsa ka ndi
1,000,000. garhe = a garce
garheka or garhāng akoldi
= countless

Examples.

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

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

doso zāna kokari kahiteri.
ten boys were playing.
tīni gotta kōdinga kōdditee.
I purchased three oxen.
The numerals one and two are never affixed with 
žána or gotta. They use special words: as

roosi for masc.
rondi for fem. and neuter
riari for masc. and fem.
ri 
\{ for fem. and neuter

These numerals are declinable.

roosi is to be declined according to the first declension.

<table>
<thead>
<tr>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
</table>
| N. ron
di | one woman, rindi or rindaska |
| G. rondan
di | rindan
di ,, rindaska |
| D. rondanak
di | rindanaki,, rindaskaki |
| O. rondaa | rindaa ,, rindaskani |

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

Thus:—

<table>
<thead>
<tr>
<th>Singular.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. sāri žána</td>
<td>four men or žānanga</td>
</tr>
</tbody>
</table>
| G. sāri žá
nati | ,, žānanga |
| D. sāri žānaki (taki) | ,, žānangaki |
| O. sāri žānati | ,, žānangani (ti) |
| žánaÏ | }
Singular.

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

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

pāsa lōku zōlini hāda wennamu.
listen to on people’s word.

bāro bai westani hāda wennaida
listen to the word spoken by the elders.

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

evasi tīni sāri dabunga tattesi
he brought three or four coins

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

Thus—

nānu rootee I am one
nīnu rooti you are one
evasi roosi he is one
edi rondi she, it is one
māmbu rootomi we are one
māro rootohi we are one
mīmbu rooteri you are one
evari roori they are one (masc. and fem.)
evi rondi they are one (fem. and neut.)

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

2. ORDINAL NUMERALS.

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

ē rinda glapiwaha attaltani tāada
bring the third one (passing over two, bring the other one)
sāri gāra pissiwaha attaltānee maï
I am living in the fifth house, passing over four houses, I am in the next one
nō mrāka attalti mrānu tu'umu
cut down the tenth tree
sāri gāra kūitee maï
or sāri gāra glāziwaha kūitie maï
from east counting I am in the fifth house
sāri gāra liitee maï
or sari gāra glāziwaha liitie maï
from west counting I am in the fifth house
It means I am in the western (kūita) after the fourth counting four from the east. Or, I am in the eastern house (liita) after counting four from the west.

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

dakkasi
   the first

dakkai
   the first, (fem. or neut.)

rooni ḍājutasi
   the second

ronḍani ḍājutai
   the second (fem. or neut.)

rairi ḍājutasi or zēzotasi
   the third

tīni zāna ḍājutasi or
   zēzotasi
   the fourth

tīni gottaska ḍājutai or
   zēzotai
   the fourth (fem. or netr.)

   etc.

3. FRACTIONS.

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

ro ōdu
   one part

ri ōdu
   two parts

tīni ōdu
   three parts

or tīni ōdka
   with plural form

   etc.

\[ \frac{1}{2} \] ro bāga or sagomi or sangori = \{ a half

\[ \frac{1}{2} \] ro adda bāga

\[ \frac{1}{2} \] ro narra
The measurement of a seer is divided in four hōla. The Kuvi language says:

ro hōleka equivalent to No. \( \frac{1}{4} \) seer  
ri hōla         \( \frac{1}{2} \) seer

4. COLLECTIVE NUMERALS.

Collective numerals are formed by—bahēahi or ramārami

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

5. PROPORTIONAL NUMERALS.

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

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

The affix ōdu (part) may be used too.

nangekiha evasi riōdu agāda plizza man-nesi.  
he is two times (parts) taller than I.

6. NUMERALS TO EXPRESS RATE.

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

bahētariki ri āna lekka hittee.  
I paid to all at the rate of two annas.
tīni zāna lekka haţzeri.
at the rate of three they went.
tīni gotta lekka kahi, rinda lekka hīmu
don’t give at the rate of three, but at the rate of two
izzona lekka pādei hīmu
give at the rate of a few grains
izzora lekka kāđu undu
drink at the rate of a little bit of brandy

PART II.

VERBS.

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

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

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

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

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

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

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

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

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

1. THE POSITIVE FORM OF VERBS.

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

PRESENT TENSE.

Singular.

1st person nānu maï I am.
2nd person nīnu manzi you are.
3rd person evasi mannesi he is.
 ēdi manne she or it is.
108

Plural.

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

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

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

ī barita doso zāna kokari manneri
there are ten boys in the school
ē barita doso zāna pōtanga mannu
there are ten girls in that school
ē zādāta sārigotta mraka mannu
there are four trees in the forest
nā pēdata tālomi manne
in my box is a key
ī ījaska ōza mannu
these women are beautiful
nā mānga imbaa manne
my daughter is here
ī bakarata hāra pipelka mannu
in this room are many knives
The first conjugation is in reality the only regular form of conjugation. The other three are merely variations of the first.

2. Conjugation of man (be.)

**INFinitive.**

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

**Participle Relative.**

present part.  manni  being
past part.  mazzi  having been

**Participle Verbal.**

present part.  manzihi  being
past part.  manziwaha  having been

**Present.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nānu mai</td>
<td>I am māmbu mannomi</td>
</tr>
<tr>
<td>nīnu manzi</td>
<td>you are māro mano</td>
</tr>
</tbody>
</table>

15
<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>evasi manneséi he is</td>
<td>mimbú manzerí you are</td>
</tr>
<tr>
<td>édi manne she, it is</td>
<td>evari mannerí they are</td>
</tr>
<tr>
<td></td>
<td>évi mannu</td>
</tr>
</tbody>
</table>

**FUTURE.**

<table>
<thead>
<tr>
<th>Singular.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nánu manzáí I shall be</td>
<td>mambú manzanomí we</td>
</tr>
<tr>
<td>nínú manzi</td>
<td>maro manno</td>
</tr>
<tr>
<td>evasi manzaneséi</td>
<td>mimbú manzerí</td>
</tr>
<tr>
<td>édi manzane</td>
<td>evari manzanéri</td>
</tr>
<tr>
<td></td>
<td>évi manzanu</td>
</tr>
</tbody>
</table>

**HABITUAL PRESENT.**

<table>
<thead>
<tr>
<th>Singular.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nánu manzi mai I am in the habit to be you are &quot;&quot; &quot;&quot;</td>
<td></td>
</tr>
<tr>
<td>nínú manzi manzi</td>
<td></td>
</tr>
<tr>
<td>evasi manzi manneséi</td>
<td></td>
</tr>
<tr>
<td>édi manzi manne</td>
<td></td>
</tr>
</tbody>
</table>

**Plural.**

| mambú manzi mannomí we are in the habit to, māro manzi manno be |
| mimbú manzi manzerí    |
| evari manzi mannerí    |
| évi manzi mannu        |
### The Habitual Perfect.

**Singular.**

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

**Plural.**

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

### Past Tense.

**Singular.**

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

**Plural.**

1st per. *mambu mazzomī* we were
    *margo mazzu* you were
2nd per. *mīmbu mazzeri* they were
3rd per. *evari mazzleri* they were
    *ēvi mazzu*
The Habitual Past.

Singular.

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

2nd per. ninu manzi mazzi

3rd per. evasi manzi mazzesì
ēdi manzi mazzë

etc.

The Habitual Past.

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

etc.

Indefinite Tense.

Singular.

1st per. nānu mazzëema I would be

2nd per. ninu mazzima you would be

3rd per. evasi mazzëesima he
ēdi mazzëema she it
Plural.

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

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

Singular.

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

etc.

Imperative.

Singular.  

<table>
<thead>
<tr>
<th>2nd per.</th>
<th>3rd per.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>manna</strong></td>
<td><strong>manampe</strong></td>
<td><strong>manzu</strong></td>
</tr>
<tr>
<td><strong>mannamu</strong></td>
<td>be</td>
<td><strong>manzunga</strong></td>
</tr>
<tr>
<td></td>
<td>let it</td>
<td><strong>mannadu</strong></td>
</tr>
<tr>
<td></td>
<td>be</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>mannapu</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td>let them be</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>manno</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>manno hima</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>mazzo hima</strong></td>
</tr>
</tbody>
</table>

Particip. Relative.

Present.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Past.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>manni</strong></td>
<td>being</td>
<td><strong>mazzi</strong></td>
</tr>
</tbody>
</table>
# 3. FIRST CONJUGATION.

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

<table>
<thead>
<tr>
<th>Root</th>
<th><strong>wā</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Infinitive</td>
<td><strong>wā, wājali</strong></td>
</tr>
<tr>
<td>Verb. noun</td>
<td>{ present <strong>wānai</strong>, past <strong>wātai</strong> }</td>
</tr>
<tr>
<td>Verb. partic.</td>
<td>{ present <strong>wahihi</strong>, past <strong>wahiwaha</strong> }</td>
</tr>
<tr>
<td>Rel. partic.</td>
<td>{ prog. pres. <strong>wahi mannī</strong>, past <strong>waha mannī</strong> }</td>
</tr>
<tr>
<td></td>
<td><strong>wāni</strong></td>
</tr>
<tr>
<td></td>
<td>{ prog. pres. <strong>wahi maäi</strong>, past <strong>waha maäi</strong> }</td>
</tr>
<tr>
<td></td>
<td><strong>wāti</strong></td>
</tr>
<tr>
<td>Tense</td>
<td><strong>wātī</strong></td>
</tr>
<tr>
<td></td>
<td>{ prog. past <strong>wahi maazzee</strong>, past <strong>waha maazzee</strong> }</td>
</tr>
<tr>
<td></td>
<td><strong>wāteema</strong></td>
</tr>
<tr>
<td></td>
<td><strong>wāpee</strong></td>
</tr>
<tr>
<td>Sing. 2nd pers.</td>
<td>{ <strong>wāa</strong>, <strong>wāmu</strong> }</td>
</tr>
<tr>
<td>Plur. 1st pers.</td>
<td>{ <strong>wāno</strong>, <strong>wānohima</strong> }</td>
</tr>
<tr>
<td>Plur. 2nd pers.</td>
<td>{ <strong>wādu</strong>, <strong>wādunga</strong> }</td>
</tr>
</tbody>
</table>
PRESENT TENSE AND FUTURE.

### Singular.

<table>
<thead>
<tr>
<th>Present Tense</th>
<th>Future Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>nānu waî</strong> or <strong>waîni</strong> I come</td>
<td><strong>māmbu wānomi</strong> we come</td>
</tr>
<tr>
<td><strong>ninu wādi</strong></td>
<td><strong>māro wāno</strong> come</td>
</tr>
<tr>
<td><strong>evasi wānesi</strong></td>
<td><strong>evari wāderi</strong></td>
</tr>
<tr>
<td><strong>edi wāne</strong></td>
<td><strong>ewi wānu</strong></td>
</tr>
</tbody>
</table>

### Prog. & Present.

<table>
<thead>
<tr>
<th>Present Tense</th>
<th>Future Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>nānu wahi mai</strong> I am coming</td>
<td><strong>māmbu wahi mannomi</strong></td>
</tr>
<tr>
<td><strong>ninu wahi manzi</strong></td>
<td><strong>māro wahi manno</strong></td>
</tr>
<tr>
<td><strong>evasi wahi mannesi</strong></td>
<td><strong>mīmbu wahi manzeri</strong></td>
</tr>
<tr>
<td><strong>ēdi wahi manne</strong></td>
<td><strong>ewi wahi manneri</strong></td>
</tr>
</tbody>
</table>

### Prog. Past Tense.

<table>
<thead>
<tr>
<th>Present Tense</th>
<th>Future Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>nānu waha mai</strong></td>
<td>I have been coming</td>
</tr>
<tr>
<td><strong>ninu waha manzi</strong></td>
<td><strong>māmbu waha mannomi</strong></td>
</tr>
<tr>
<td><strong>evasi waha mannesi</strong></td>
<td><strong>māro waha manno</strong></td>
</tr>
<tr>
<td><strong>ēdi waha manne</strong></td>
<td><strong>mīmbu waha manzeri</strong></td>
</tr>
<tr>
<td><strong>māmbu waha mannomi</strong></td>
<td><strong>evari waha manneri</strong></td>
</tr>
<tr>
<td><strong>māro waha manno</strong></td>
<td><strong>ewi waha mannu</strong></td>
</tr>
<tr>
<td><strong>mīmbu waha manzeri</strong></td>
<td></td>
</tr>
</tbody>
</table>
PAST TENSE.

nānu wātee I came māmbu wātomī} we
nīnu wāti mimbu wāteri
evasi wātesi evari wāteri
ēdi wāte ēvi wātu

PROG. PAST TENSE.

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

To be conjugated regular according to māzze.

INDEFINITE PRESENT TENSE.

nānu waíma I would come
nīnu wādima you " "
evāsi wānesima he " "
ēdi wānēma she, it " "
māmbu wānomima} we " "
māro wānoma
mimbu wāderima you " "
evari wānerima they " "
ēvi wānuma they " "

INDEFINITE PAST TENSE.

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

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

Imperative.
wāa come (sing.)
wāmu we will come
wāno
wānophima
wādu come (plur.)
wādunga

Relative Particip.
wāni coming
wāti have coming
verb noun.

<table>
<thead>
<tr>
<th>pres.</th>
<th>wānai</th>
<th>the coming</th>
</tr>
</thead>
<tbody>
<tr>
<td>past</td>
<td>wātai</td>
<td>the having come</td>
</tr>
</tbody>
</table>

**Table of Regular Verbs.**

<table>
<thead>
<tr>
<th>Root...</th>
<th>zōl (talk)</th>
<th>hāt (call)</th>
<th>kēp do</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verbal nouns</td>
<td>{ pres. zōlinai</td>
<td>hātinai</td>
<td>kēpinai</td>
</tr>
<tr>
<td>past</td>
<td>zōlitai</td>
<td>hātitai</td>
<td>kēpitai</td>
</tr>
<tr>
<td>Verbal part.</td>
<td>{ pres. zōlihi</td>
<td>hātihi</td>
<td>kēpihi</td>
</tr>
<tr>
<td>past</td>
<td>zōliwaha</td>
<td>hātiwaha</td>
<td>kēpiwaha</td>
</tr>
<tr>
<td>Relative part</td>
<td>{ pres. zōlini</td>
<td>hātini</td>
<td>kēpini</td>
</tr>
<tr>
<td>past</td>
<td>zōliti</td>
<td>hātiti</td>
<td>kēpiti</td>
</tr>
<tr>
<td>Tenses</td>
<td>{ pres. zōlaī</td>
<td>hātaī</td>
<td>kēpaī</td>
</tr>
<tr>
<td>past</td>
<td>zōlitee</td>
<td>hātitee</td>
<td>kēpitee</td>
</tr>
<tr>
<td>Indef.</td>
<td>{ pres. zōliima</td>
<td>hātiima</td>
<td>kēpiima</td>
</tr>
<tr>
<td>past</td>
<td>zōliteema</td>
<td>hātiteema</td>
<td>kēpiteema</td>
</tr>
<tr>
<td>Indefinitum</td>
<td>zōlappee</td>
<td>hātapee</td>
<td>kēpapee</td>
</tr>
<tr>
<td>Imperative</td>
<td>{ Sing. zōla</td>
<td>hāta</td>
<td>kēpa</td>
</tr>
<tr>
<td></td>
<td>Plur. zōladu</td>
<td>hātadu</td>
<td>kēpadu</td>
</tr>
</tbody>
</table>

**Table of Regular Verbs of First Conjugation.**

<table>
<thead>
<tr>
<th>òp</th>
<th>consent</th>
<th>onp</th>
<th>think, remember</th>
</tr>
</thead>
<tbody>
<tr>
<td>lik</td>
<td>dry up</td>
<td>hers</td>
<td>cheat</td>
</tr>
<tr>
<td>ning</td>
<td>stand up</td>
<td>hēnd</td>
<td>see</td>
</tr>
<tr>
<td>hēr</td>
<td>join</td>
<td>ūk</td>
<td>blow</td>
</tr>
<tr>
<td>eng</td>
<td>climb</td>
<td>itt</td>
<td>put down</td>
</tr>
</tbody>
</table>
hēd  spoil  ād  can
lug  hide one self
sit
kug  judge  tāk  walk
tīrz  tremble  ēl  reign
niď  live  kaz  bite
ur  push  đēk  carry
huz  weave  waz  cook
dong  pāi  join
pand  send  ãi  cool
kūd  assemble  wēi  beat
pāi  join
tap  go astray  ãi  cool
tamp  be silent  wēi  rise
hūd  burn  klūi  set
hunz  sleep
koď  buy
wend  return

Verbs with One Syllable only.

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

Verbs ending in **h**.

These verbs change **h** into **s** or double **ss**.

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

<table>
<thead>
<tr>
<th>Root</th>
<th>Verbal nouns</th>
<th>Verbal part</th>
<th>Relative part</th>
<th>Tenses</th>
<th>Indef.</th>
<th>Indefinitum</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>weh' (talk)</td>
<td>weh'nai</td>
<td>wessihi</td>
<td>weh'ni</td>
<td>weh'i</td>
<td>weh'ima</td>
<td>wesseema</td>
<td>weh'a</td>
</tr>
<tr>
<td>rih' (begg)</td>
<td>rih'nai</td>
<td>risihi</td>
<td>rih'ni</td>
<td>rih'i</td>
<td>rih'ima</td>
<td>risteema</td>
<td>rih'a</td>
</tr>
<tr>
<td>goh' (drink)</td>
<td>goh'nai</td>
<td>gosihi</td>
<td>goh'ni</td>
<td>goh'i</td>
<td>goh'ima</td>
<td>gosteema</td>
<td>goh'a</td>
</tr>
<tr>
<td></td>
<td>westai</td>
<td>wessiwaha</td>
<td>westi</td>
<td>westee</td>
<td>westeema</td>
<td>wesseema</td>
<td>weh'du</td>
</tr>
<tr>
<td></td>
<td>ristai</td>
<td>risiwaha</td>
<td>risti</td>
<td>ristee</td>
<td>risteema</td>
<td>gosteema</td>
<td>rih'du</td>
</tr>
<tr>
<td></td>
<td>gostai</td>
<td>gossiwaha</td>
<td>gosti</td>
<td>gostee</td>
<td>gospeee</td>
<td>gospeee</td>
<td>goh'du</td>
</tr>
</tbody>
</table>

Verbs of Second Conjugation.

<table>
<thead>
<tr>
<th>verb</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>neh'</td>
<td>fill</td>
</tr>
<tr>
<td>meh'</td>
<td>see</td>
</tr>
<tr>
<td>reh'</td>
<td>turn round</td>
</tr>
<tr>
<td>pih'</td>
<td>leave</td>
</tr>
<tr>
<td>wih'</td>
<td>trample</td>
</tr>
<tr>
<td>dah'</td>
<td>search</td>
</tr>
<tr>
<td>roh'</td>
<td>put</td>
</tr>
<tr>
<td>tūh'</td>
<td>throw away</td>
</tr>
<tr>
<td>òh</td>
<td>break</td>
</tr>
<tr>
<td>oh'</td>
<td>to be entangled</td>
</tr>
</tbody>
</table>
5. THIRD CONJUGATION.

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

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

<table>
<thead>
<tr>
<th>Root</th>
<th><strong>wen</strong>' (hear)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infinitive</td>
<td><strong>wen'</strong> or <strong>wenzali</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verb. noun</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>pres.</strong></td>
<td><strong>wennai</strong></td>
</tr>
<tr>
<td><strong>past.</strong></td>
<td><strong>wezzaai</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verb. particip.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>pres.</strong></td>
<td><strong>wenzi</strong></td>
</tr>
<tr>
<td><strong>past.</strong></td>
<td><strong>wenziwaha</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Rel. particip.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>prog. pres.</strong></td>
<td><strong>wenzi manni</strong></td>
</tr>
<tr>
<td><strong>prog. past.</strong></td>
<td><strong>wenza manni</strong></td>
</tr>
<tr>
<td><strong>pres.</strong></td>
<td><strong>wenzi mazzi</strong></td>
</tr>
<tr>
<td><strong>fut.</strong></td>
<td><strong>we'ini</strong></td>
</tr>
<tr>
<td><strong>prog. pres.</strong></td>
<td><strong>wenzi mai</strong></td>
</tr>
<tr>
<td><strong>prog. past.</strong></td>
<td><strong>wenza mai</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tense</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>past.</strong></td>
<td><strong>wezzaee</strong></td>
</tr>
<tr>
<td><strong>prog. past.</strong></td>
<td><strong>wenzi mazzee</strong></td>
</tr>
<tr>
<td><strong>prog. past.</strong></td>
<td><strong>wenza mazzee</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Indef.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>pres.</strong></td>
<td><strong>we'ima</strong></td>
</tr>
<tr>
<td><strong>past.</strong></td>
<td><strong>wezzaema</strong></td>
</tr>
</tbody>
</table>

| Indefinitum     | **wennapee**    |
### Table of Regular Verbs of Third Conjugation.

<table>
<thead>
<tr>
<th>Root</th>
<th>2nd per. sing.</th>
<th>2nd per. plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>pun' (know)</td>
<td>wennamu</td>
<td>wennadunga</td>
</tr>
<tr>
<td>inn' (talk)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>man' (be)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verb</th>
<th>pres. punuai</th>
<th>innai mannai</th>
</tr>
</thead>
<tbody>
<tr>
<td>nouns</td>
<td>past puzzai</td>
<td>izzai mazzai</td>
</tr>
<tr>
<td>Verb</td>
<td>pres. punzihi</td>
<td>inzihi manzihi</td>
</tr>
<tr>
<td>part.</td>
<td>past punziwaha</td>
<td>inziwaha manziwaha</td>
</tr>
<tr>
<td>Rel.</td>
<td>pres. punni</td>
<td>inni manni</td>
</tr>
<tr>
<td>part.</td>
<td>past puzzi</td>
<td>izzi mazzi</td>
</tr>
<tr>
<td>Tense.</td>
<td>pres. pu'ii</td>
<td>ii ma'i</td>
</tr>
<tr>
<td></td>
<td>past puzzee</td>
<td>izze mazzee</td>
</tr>
<tr>
<td>Indef.</td>
<td>pres. puimai</td>
<td>iima maima</td>
</tr>
<tr>
<td></td>
<td>past puzzeeema</td>
<td>izzeema mazzee</td>
</tr>
<tr>
<td>Indefinitum</td>
<td>punnapee</td>
<td>innapee manna</td>
</tr>
<tr>
<td>Imperative</td>
<td>sing. punna</td>
<td>inna manna</td>
</tr>
<tr>
<td></td>
<td>plur. punnadu</td>
<td>innadu mannadu</td>
</tr>
<tr>
<td></td>
<td>punzu</td>
<td>inzu manzu</td>
</tr>
</tbody>
</table>

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

### Table.

<table>
<thead>
<tr>
<th>Root</th>
<th>2nd per. sing.</th>
<th>2nd per. plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>han' (go)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ren' (pull)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ren</td>
<td></td>
<td></td>
</tr>
<tr>
<td>go</td>
<td></td>
<td></td>
</tr>
<tr>
<td>about, wander.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Verb</td>
<td>pres. hannahai</td>
<td>rennaiai rënaiai</td>
</tr>
<tr>
<td>nouns</td>
<td>past hazzai</td>
<td>rezzaiai rezzaiai</td>
</tr>
</tbody>
</table>
### Fourth Conjugation

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

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

**Root**

\( \text{örh'} \) (bear)

**Infinitive**

\( \text{örh'} \text{ or örhali} \)

**Verb. Nouns**

\[
\begin{align*}
\text{pres.} & : \text{örhnaï} \\
\text{past.} & : \text{örhai}
\end{align*}
\]

**Verb. Partic.**

\[
\begin{align*}
\text{pres.} & : \text{örhi} \\
\text{past.} & : \text{örhiwaha}
\end{align*}
\]
Relative part.

\[
\begin{align*}
\text{prog. pres.} & \quad \{ \text{orhi manni} \} \quad \text{orhni} \\
\text{prog. past.} & \quad \{ \text{orhi mazzi} \} \quad \text{orhi}
\end{align*}
\]

\[
\begin{align*}
\text{pres.} & \quad \ldots \quad \text{orhi} \\
\text{fut.} & \quad \ldots \quad \text{orhini}
\end{align*}
\]

Tense

\[
\begin{align*}
\text{prog. pres.} & \quad \{ \text{orhi maï} \} \quad \text{orha maï} \\
\text{past.} & \quad \ldots \quad \text{orhee}
\end{align*}
\]

\[
\begin{align*}
\text{prog. past.} & \quad \{ \text{orhi mazze} \} \quad \text{orha mazze}
\end{align*}
\]

Tense

\[
\begin{align*}
\text{indef.} & \quad \{ \text{pres.} \ldots \text{orhima} \\
\text{past.} & \quad \ldots \quad \text{orheema}
\end{align*}
\]

Indef. ................................................. \text{orhpee}

\[
\begin{align*}
\text{2nd per. sing.} & \quad \ldots \quad \text{orha} \\
\text{orhamu}
\end{align*}
\]

Imperative

\[
\begin{align*}
\text{2nd per. plur.} & \quad \ldots \quad \text{orhdu} \\
\text{ordhunga}
\end{align*}
\]

Table of Regular Verbs of Fourth Conjugation.

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

lighten one

Verb.

\[
\begin{align*}
\text{pres.} & \quad \text{porhnai} \quad \text{merhnai} \quad \text{kluphnai} \\
\text{nouns} & \quad \text{porhai} \quad \text{merhai} \quad \text{klunai}
\end{align*}
\]

Verb.

\[
\begin{align*}
\text{pres.} & \quad \text{porhi} \quad \text{merhi} \quad \text{kluphi} \\
\text{part.} & \quad \text{porhiwaha} \quad \text{merhiwaha} \quad \text{kluphiwaha}
\end{align*}
\]
### Table of Regular Verbs of Fourth Conjugation.

<table>
<thead>
<tr>
<th>Form</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relat.</td>
<td>pres. porhni</td>
<td>merhni</td>
</tr>
<tr>
<td>part.</td>
<td>past. porhi</td>
<td>merhi</td>
</tr>
<tr>
<td>Tense.</td>
<td>pres. porhi</td>
<td>merhi</td>
</tr>
<tr>
<td></td>
<td>past. porhee</td>
<td>merhee</td>
</tr>
<tr>
<td>Indef.</td>
<td>pres. porhima</td>
<td>merhima</td>
</tr>
<tr>
<td></td>
<td>past. porheema</td>
<td>merheema</td>
</tr>
<tr>
<td>Indefinite.</td>
<td>porhpee</td>
<td>merhpee</td>
</tr>
<tr>
<td>Impe-</td>
<td>sing. porh'a</td>
<td>merh'a</td>
</tr>
<tr>
<td>rative.</td>
<td>plur. porhdu</td>
<td>merhdu</td>
</tr>
</tbody>
</table>

**7. The Self-Reflexive Form of Verb.**

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

**Conjugation of the Verb hi (Give).**

**Present Time.**

nānu hii I give  nānu hījāi I give (to me)
ninu  hijadi
vasi  hijanesi
edi  hijane
mambu  hijanomi
maho  hijano
mimbu  hijaderi
evi  hijaneri

Past Time.

nanu hittee  I gave  nanu  hijatee  I gave to me
ninu  hijati
vasi  hijatesi
edi  hijate  she, it gave
mambu  hijatomi
to me
maho  hijatohi
mimbu  hijateri
evai  hijateri
ewi  hijatu

Indefinite Tense.

Present.

nanu  hiima  I would give
or
nanu  hijaima  I would give to me
ninu  hijadima
vasi  hijanesima
past tense.

nānu hījateema  I would have given for
me, to me

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

imperative.

singular.

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

plural.

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

Table of Self-Reflexive Forms.

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

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

hottesi        =he ran away
hottatesi        =he came running to me, he came
i kokāri hotteri  these boys ran away.
ī kokari hottateri  these boys came running

An example to show the difference.

nā āñkara mingē tōnza āusi
my husband does not appear to you
nā āñkara nange tōnza ājuusi
my husband does not appear to me.

**The Third Particular Verb Form.**

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

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

**Examples.**

<table>
<thead>
<tr>
<th>Root</th>
<th>New root</th>
<th>Past tense</th>
<th>New past tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>pun</td>
<td>know</td>
<td>punb</td>
<td>puzzee</td>
</tr>
<tr>
<td>wen</td>
<td>hear</td>
<td>wenb</td>
<td>wezzee</td>
</tr>
<tr>
<td>han</td>
<td>go</td>
<td>halw</td>
<td>haazzee</td>
</tr>
<tr>
<td>rēn</td>
<td>pull</td>
<td>relw</td>
<td>rezzee</td>
</tr>
<tr>
<td>in</td>
<td>say</td>
<td>inb</td>
<td>izzee</td>
</tr>
<tr>
<td>tin</td>
<td>eat</td>
<td>tinb</td>
<td>tizzee</td>
</tr>
<tr>
<td>ārh</td>
<td>bear</td>
<td>ārhw</td>
<td>ārhee</td>
</tr>
</tbody>
</table>
porh  dress        porhw  porhee  porhweitée  
doh  build        dosb   dostee  dosbitee  
rih  beg          risb   rîsteer risbitee  
pîh  leave        pisb   pistee  pisbitee  
kêpi  do          kêpiw  kêpitee kêpiwîtee  
ō  carry away     ow     őtee   ŏwîtee  
rē  settle down   rew    rētee  rēwîtee  

The following are irregular forms:—

tense.

  ta  bring    tapiw  tattee  tapiwîtee 
pā  receive   pānp  pâtee  pānpîtee 
ho  run away  honp   hottee  honpîtee

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

nînu kêpiwitî kamma

వంగ కెపివి చేయండి, what a work you are doing

mimbu porwiti himbori eżzeka

how dear is the cloth you are wearing

kēpiwînasi, the man he does, (as a profession)
kēpinasi, he who does (at this moment)
### 8. SOME IRREGULAR VERBS.

**Root** .........ū, drink **glā** (trans- **rēn** (go **rē**(climb gress) about) down)

<table>
<thead>
<tr>
<th>Verb.</th>
<th>pres.</th>
<th>unnaï</th>
<th>glā'nai</th>
<th>rēnni</th>
<th>rē'nai</th>
</tr>
</thead>
<tbody>
<tr>
<td>nouns</td>
<td>past.</td>
<td>uttaï</td>
<td>glātai</td>
<td>rezzai</td>
<td>rē'tai</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verb.</th>
<th>pres.</th>
<th>undihi</th>
<th>glāzihi</th>
<th>rēzihi</th>
<th>rezihi</th>
</tr>
</thead>
<tbody>
<tr>
<td>part.</td>
<td>past.</td>
<td>undi-</td>
<td>glazi-</td>
<td>rezi-</td>
<td>rezi-</td>
</tr>
<tr>
<td></td>
<td>waha</td>
<td>waha</td>
<td>waha</td>
<td>waha</td>
<td>waha</td>
</tr>
</tbody>
</table>

| Relative | pres. | unní  | gla'ni | rēni  | rē'ni |
|          | past. | utti  | glāti  | rēzi  | rē'ti |

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

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

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

A special form is the following:—

hēnga wātomi is equal to hēndali wātomi
we came to see

hōdga wātere
they came to enter

### 9. ON THE NEGATIVE FORM OF VERBS.

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

The Negative Primary Verb.

Present Tense.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1 per.</strong> nānu hilloo I am not</td>
<td>māmbu hilloomi māro hilloohi</td>
</tr>
<tr>
<td><strong>2 per.</strong> nīnu hilluūdi</td>
<td>mīmbu hilluuderí</td>
</tr>
<tr>
<td><strong>3 per.</strong> ēvi hillee</td>
<td>ēvi hillau</td>
</tr>
</tbody>
</table>

Past Tense.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1 per.</strong> nānu hillaatee I was not</td>
<td>māmbu hillaatomi māro hillaatohi</td>
</tr>
<tr>
<td><strong>2 per.</strong> nīnu hillaatí</td>
<td>mimbu hillaaterí</td>
</tr>
<tr>
<td><strong>3 per.</strong> ēvi hillaate</td>
<td>ēvi hillaatú</td>
</tr>
</tbody>
</table>

Indefinite Tense, Present.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1 per.</strong> nānu hillooma I may be not</td>
<td>māmbu hilloomima māro hilloohima</td>
</tr>
<tr>
<td><strong>2 per.</strong> nīnu hilluudima</td>
<td>mimbu hilluuderi-ma</td>
</tr>
<tr>
<td><strong>3 per.</strong> ēvi hilleema</td>
<td>ēvi hillauma</td>
</tr>
</tbody>
</table>
**Past.**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 per.</td>
<td>nanu hillaa-</td>
<td>māmbu hillaa-</td>
</tr>
<tr>
<td></td>
<td>I may not</td>
<td>have been</td>
</tr>
<tr>
<td></td>
<td>teema</td>
<td>tomima</td>
</tr>
<tr>
<td>2 per.</td>
<td>nīnu hillaatima</td>
<td>etc.</td>
</tr>
<tr>
<td>3 per.</td>
<td>evasi hillatesima</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ēdi hillatema</td>
<td></td>
</tr>
</tbody>
</table>

**Indefinite Form.**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 per.</td>
<td>nānu hillaapee</td>
<td>māmbu hillaapomi</td>
</tr>
<tr>
<td></td>
<td>I shall not be</td>
<td>māro hillaapohi</td>
</tr>
<tr>
<td>2 per.</td>
<td>nīnu hilleani</td>
<td>mīmbu hillaadu</td>
</tr>
<tr>
<td>3 per.</td>
<td>evasi hillaapesi</td>
<td>evari hillaaperi</td>
</tr>
<tr>
<td></td>
<td>ēdi hillaape</td>
<td>evi hillaapu</td>
</tr>
</tbody>
</table>

**Particip.**

<table>
<thead>
<tr>
<th></th>
<th>present</th>
<th>past</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>hillaa</td>
<td>hillaatí</td>
</tr>
<tr>
<td></td>
<td>not being</td>
<td>not been</td>
</tr>
</tbody>
</table>

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

**evaska nīju koddīwaha hallaatu or hazza hillaatu**

they purchased oil, but did not go

**evāri ē illu dossa hillaateri**

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

imbaari barita hillaateri
nobody was in the school

nānu embaa hillaatee
I was not there

pāta muhe ēnai hilee
there is nothing upon the table

ī kīla nehi hilee
this penholder is not good

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

ē nāto pōtanga hillaatu
there were no girls in that village

embaa kōdinga hillau
there are no oxen

evasi gāđata hilluusi
he is not in town

nīnu ōza hilluudi
you are not nice

ninge lohođi hillaape
you may be without food

tānu ninge tōđu hillaapesi
he may not be of any help to you
Negative Forms of the Verb á (become).

Present Tense.

Singular.

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

Past Tense.

Singular.

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

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

Prog. pres. nānu āhi hilloo I am not becoming
Prog. past. nānu āhi hillaatee I was not becoming

The Negative Conjugation of kep (do).

Past verb partic ..................kēpaanahā (not doing)
Verbal noun .......................kēpaaatai
Relative partic ....................kēpaa
The Negative Tenses of kep (do).

Present.

Singular.            Plural.
1 per. nānu kepoo    I do \{ māmbu kepōomi
                     not \{ māro kepaa, kepoohi
2 per. nīnu kepudidi mimbu kepududi
3 per. evasi kepussi evari kepuri
       ēdi kepee      ēwi kepau

Prog. Past Tense.

Singular.            Plural.
nānu kep hailioo    I have \{ mambu kep hailioomi
                     not done \{ māro kep haillaai
nīnu kep hailluudi mimbu kep hailluudi
evasi kep hailluusi evari kep hailluuri
       ēdi kep hailee ēvi kep haillu

Past Tense.

Singular.            Plural.
nānu kepataee       I did not \{ mambu kepataomi
                     do \{ māro kepata tohi
nīnu kepatai        mīmbu kepata teri
<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>evasi kēpaatesi</td>
<td>evari kēpaateri</td>
</tr>
<tr>
<td>ēdi kēpaate</td>
<td>ēvi kēpaatu</td>
</tr>
</tbody>
</table>

**Indefinite Tense.**

**Present.**

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

**Past.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nānu kēpaateema</td>
<td>I would not do māmbu kēpaatomima</td>
</tr>
<tr>
<td>ninu kēpaatima</td>
<td>mīmbu kēpaaterima</td>
</tr>
<tr>
<td>evasi kēpaatesima</td>
<td>evari kēpaaterima</td>
</tr>
<tr>
<td>ēdi kēpaatema</td>
<td>ēvi kēpaatuma</td>
</tr>
</tbody>
</table>

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

Thus:

| nānu kēpalie kēpoo | I do not at any rate |
| ninu kēpalie kēpuudi | etc. |
| evasi kēpalie kēpuusi |
A special form is sometimes used for the first person.

nānu kēpoo or nānu kēpoonie  I do not (certainly)

nānu hijoo or nānu hijoonie  I do not give

nānu hilloo or nānu hilloanie  I am certainly not sure

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

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

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

wie nātāna wāaki tappee
you must certainly come to me tomorrow

na sauzu ēaki tīree, or ēanaha tīree
you must take my things away

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

kēpaanaha hallamu
not doing, go

kēpaaki hallamu
because you did not do, go
ninu wāaki bātikìomi
you did not come, therefore we did not divide it
mīmbu weh'aki imba maï
because you did not say, therefore I am here

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

hallaanaha mazzëe
I was not going
nānu i pālu unna anaha maï
I am not drinking this milk

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

kēpali hallaani
do not do it
ī rānda tinza hallaani
do not eat this rice

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

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

ningaï do not stand up
wāaï do not come
kēpaï do not do
kuggaï do not sit
hātaï do not call
ūkaï do not blow
weāi do not beat
weaī do not burn
tākaï do not walk
honnaï do not run

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

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

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

kēpali kahi do not do
kēpinai kahi
laginai or lagali kahi do not scoff
īleti kamma nīnu entamātromi kēpinaie kahi
you should on no account do this work

10. CAUSAL VERBS.

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

kepiwaha doing kepikihiwaha letting do
zōlitee I spoke zōlikittee I let speak.
me'hemu  see  mespikimu  show
kuggiteri they sit  kuggikitteri they let sit
nīnu wāti you came  wawikitti you let come
paiwaha beating  paikihiwaha letting beat

11. COMPOSITE VERBS.

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

**PRESENT TENSE.**


nānu kēpalādii I can ) māmbu kēpalādinomi
do) māra — ādinai (ōhi)
nīnu kēpalādidi mimbu—ādideri
evasi kēpalādesi evari — ādineri
or kēpalādinesi
ēdi kēpalādine ēvi — ādinu

**NEGATIVE PRESENT TENSE.**

nānu kēpalādoo I cannot) māmbu kēpalādoomi
do) māro kēpalādai
nīn kēpalāduudi mimbu kēpalāduuderi
evasi kēpalāduusi evari kēpalāduuri
ēdi kēpalādee ēvi kēpalādau
Examples.

nānu i rānda tinzali āḍaatee
I could not eat this rice

nīnu i kamma kēpalāḍuudi
you cannot do this work.

evasi nehikihi ẓaḍawali āḍa hilluusi
he cannot read well

māmbu i glāju kārhali āḍoomi
we cannot dig out this hole

māro evaritulle hazzali āḍinohi
we can go with them

mīmbu wājali āḍaateri ēnaataki?
why could you not come?

evari mammaa messali āḍuuri
they cannot see us.

ī kōdinga harra tinzalāḍau
these oxen cannot eat grass

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

12. THE REFLEXIVE VERBS.

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

nānu i pusponika mriha kōḍdiitee
I learned the story (for myself)
ezzela wazzakođdíteri
when are you cooking (for yourself)
kamma (tangetaki) kēpakođdítesi
he did the work for himself
biza tanu mattakođdítesi
he sowed the seed himself
evari tambu tambue glākhakođdíteri
they stabbed themselves
īdi tani himbori rāzakođdíte
she washed her cloth

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

Thus:—

punza know  punzakođda explore
inza say  inzakođda think
ivasi donga ātesiki āatesiki punzakođdītee
I found out if he was a thief or not
mīmbu beheteri wāderi inzakođdítee
I thought you all would come

The causal form and the reflexive form are sometimes combined.

Thus:—
evari kōdi huẓziteri
they put on the little piece of cloth
145

**evāri kōdi huzzakōḍditeri**
they put on the cloth-piece themselves

**evāri kōdi huzzikitteri**
they let the cloth be put on

**evāri kōdi huzzikihakōḍditeri**
they let the cloth be put on for themselves

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

Thus:

<table>
<thead>
<tr>
<th>Verbs</th>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>rāha</strong></td>
<td>the joy</td>
<td>rāhabāditee I rejoiced.</td>
</tr>
<tr>
<td><strong>wāhu</strong></td>
<td>the trouble</td>
<td>wāhubādii I suffer</td>
</tr>
<tr>
<td><strong>bāda</strong></td>
<td>the trouble</td>
<td>bāḍabāditee I suffered</td>
</tr>
<tr>
<td><strong>nānu</strong></td>
<td>rāhabāditaki</td>
<td>evaraki rāha hôte they had joy, because I was happy</td>
</tr>
<tr>
<td><strong>īdanaki</strong></td>
<td>wāhu mazze lakka bahe kokari</td>
<td>she suffered, therefore all boys suffered.</td>
</tr>
</tbody>
</table>

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

Thus:

<table>
<thead>
<tr>
<th>Verbs</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>wāhukijali</td>
<td>to trouble</td>
</tr>
<tr>
<td>iddakijali</td>
<td>to sleep</td>
</tr>
<tr>
<td>azzī kepali (or kijali)</td>
<td>to frighten.</td>
</tr>
<tr>
<td>hommutaki evasi nanaa hāree wāhu kijatesi</td>
<td>he troubled me much for money</td>
</tr>
</tbody>
</table>
The verb *tuh'* (throw) is often added to the verbal participle of another verb to express completeness.

- **wāha tuh’umu** come
- **tūsa tuh’umu** throw away
- **rezza tuh’umu** take it out
- **evari dāza tūsteri** they cut away
- **ī kōdinga hakkitaki bahe pīzu tinzatustu** the oxen have eaten all grass

**Purlanga ājatustu, kumḍanga srihatustu hurvinga lezzatustu**

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

### 13. THE EMPHATIC VERB.

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

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

**Present Tense.**

**Singular.**

- nānu hīkaï I go to give

**Plural.**

- māmbu kikanomi
- māro hīkano
- mimbu hīkāderi
Singular.  

\text{evasi hikanesi} \\
\text{edi hikane} \\

\text{Past Tense.} \\

\text{Singular.}  

\text{nānu hikatee} I went to give  
\text{ninu hikati}  

\text{etc.}  

\text{Verb. noun} \begin{aligned} &\text{pres. } hikanai \\
&\text{past. } hikatai \end{aligned}  
\text{Verb. partic.} \begin{aligned} &\text{pres. } hika hazzi mai \\
&\text{past. } hika hazzi mazzee \end{aligned}  
\text{Rel. part.} \begin{aligned} &\text{pres. } hikani \\
&\text{past. } hikati \\
&\text{sing. } \{hikamu} \\
&\text{hika hallamu} \\
&\text{plur. } \{hikadu} \\
&\text{hika halladu} (hazzu) \end{aligned}  
\text{Imperative}  

\text{i hommu tulle ninaa pantoo, nānu hikai}  
I do not send you with the money, I go to give it  
\text{nānu ēndu meskaį}  
I go to see the game  
\text{ē nomeri gattanaį meskatesi}  
h he went to see the sick
evasi evani kamma kēpikīkatesi
he went to let do his work
ē kokaraĩ meskamukeō
go to look for the boys

14. THE PASSIVE VERB.

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

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

nānu paiitee
I beat
nānu painani pātatee ātee
I was beaten
nānu painani ātee would mean:
I became a stick, (i. e., the beating instrument)
piďuguwalla evasi weenani pātasi ātesi
I was stroken by lightning
Sapura muhunani pātasi ātesi
Sapura was buried
ziďinga līnai or littinai āte
the clock is rung
Zinguda ādinī mēda ātasi ātesi
Zingudu was married
2. A passive sense is expressed by affixing the verb han (go) to a verbal participle or infinitive.

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

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

\[ \text{mrānu diha hazze} \]
the tree is splitted

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

\[ \text{i patka sriha hazzu} \]
these fruits are rotten

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

\[ \text{evasi paiitasi ātesi} \]
he has been beaten

In most cases Kuvi language uses only the active forms.

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

15. DEFECTIVE VERBS.

In Kuvi, as in other languages, some verbs are defective.
150

1. The Verb kalg.

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

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

 mingē ī hēru kammavalla nashtomi kalgiteki? 
had you any damage by cultivation?
īdaa koḍdìtihe lābhomi kalgineki? kalga hillee
have you profit, if I buy this. I did not get.

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

Thus—

īdanaki pāsa zāna mrīka kalgiteri 
to her were born five sons
māska zakke kalgiterikī?
are daughters also born?
rondie mānga kalgite 
one daughter is born
c. The word **kaddu** is used by persons who are living together, with Telugu people. Pure Kuvi does not know this word.

**hannati hallehe ro āna bēḍa hījanai kaddu**

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

Pure Kuvi language would be:

**ro āna bēḍa hījanai satta**

2. The Verb **kū**.

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

<table>
<thead>
<tr>
<th>Tenses</th>
<th>Pres.</th>
<th>Past.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verb. noun</td>
<td>kūnai</td>
<td>kūtai</td>
</tr>
<tr>
<td>Verb. partic.</td>
<td>kūhi</td>
<td>kūhiwaha</td>
</tr>
<tr>
<td>Rel. part.</td>
<td>kūni</td>
<td>kūti</td>
</tr>
<tr>
<td></td>
<td>prog. pres.</td>
<td>kuhi mai</td>
</tr>
<tr>
<td></td>
<td>hab. pres.</td>
<td>kuini</td>
</tr>
<tr>
<td></td>
<td>past.</td>
<td>kūtee</td>
</tr>
<tr>
<td></td>
<td>prog. past.</td>
<td>kūhi mazze</td>
</tr>
<tr>
<td></td>
<td>indefinite.</td>
<td>kuima or kuuma</td>
</tr>
<tr>
<td></td>
<td></td>
<td>kuteema</td>
</tr>
</tbody>
</table>
152

Imperative.

\[
\begin{align*}
\text{sing.} & \quad \{2 \text{ form} \ldots \text{kūmu} \\
\text{plur.} & \quad \{3 \text{ form} \ldots \text{kūpasi}
\end{align*}
\]

īleti kamma kūnai lākka baheteri kūteri

such a work is impossible, therefore all were

not willing

nā mānga ninaa kūujane nānu zakke

hījali kuu

may daughter does not like you, so I myself do

not agree to give her

evasi kūpasi, mange nāshtomi hillee

he may not do (၂၂) we have no damage

nīnu wājali kūtihe nānu wai

if you do not come, I will come

māro mestihe kunai

when we see it, there is no consenting

mrāka tatteri samma koĎdali kūtai

she brought wood, but we did not consent to

buy

weska ŏjali wātiki, kūjali wati?

did you come to take the wood away, or did you

not come for it?

ae, kuhi mai

no, I do not

evasi hihi manzanesi samma nānu kūhi

maï

he is ready to give, but I do not consent
nānu kū’ni kamma nange herpaadu
do not deliver work to me, which I do not want
kūti patka wende hikatomi
the fruits, we did not want, we send back
ē patka kūtaī
these fruits are not acceptable
ivasi kūnasi, evasi māndinasi
he is one who does not agree, that one agrees
(is one who)
ē māngani tattihe nānu (kuu or kuuni)
if you bring that girl, I do not consent
mīmbu ē kōdinga ko’ditihe māmbu
kūnomi
when you buy those oxen, we do not agree
za’duwamu izzihe nā tanzi kūtesi
my father did not agree to read
evasi ninaa hātatihe kū’mu
if he calls you, do not agree (do not go)
nīnu kū’mu evasi zakke kūpasi
do not agree, he too shall not agree
ē kokari hallehe kahino inzatizakke māro
kuno
even if all those boys say we will play, we will
not agree
ivasi kūnasi lakka kepini kamma kūtesi
he is not willing, therefore he did not do the
work, which was to be done
pāpomi kūnesi punnemi kūnesi
he does not agree for sin or good work. This phrase is very usually used for a man, who is mild.

3. The Verb no.

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

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

nānu eyanaī zīwu noī
I love him

evasi nanaa zīwu nojatesi
he loved me

evasi evaraī zīwu nottesi
he loved them

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

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

trāka pīsa nohi manzane
I have a headache

īleti hāda lāgatihe zīwu nōjane
if you speak such words I have pain
ro debba wēhatihe nōjee (nōe) ro hāda inzatihe nōjane (nōne)
if you beat me (him), I have (he has), no pain, if you talk a word, it pains me (him)

4. The Verb mū.

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

<table>
<thead>
<tr>
<th>Verb. noun.</th>
<th>pres.</th>
<th>mūnai</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>past.</td>
<td>mūtaï</td>
</tr>
<tr>
<td>Verb. partic.</td>
<td>pres.</td>
<td>mūzihi</td>
</tr>
<tr>
<td></td>
<td>past.</td>
<td>mūziwaha</td>
</tr>
<tr>
<td>Rel. part.</td>
<td>pres.</td>
<td>mūni</td>
</tr>
<tr>
<td></td>
<td>past.</td>
<td>mūti</td>
</tr>
<tr>
<td></td>
<td>prog. pres.</td>
<td>mūni</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mūzi mai</td>
</tr>
<tr>
<td></td>
<td>past.</td>
<td>mūtee</td>
</tr>
<tr>
<td>Tenses.</td>
<td>prog. past.</td>
<td>mūzi mazzee</td>
</tr>
<tr>
<td></td>
<td>indef.</td>
<td>mūma</td>
</tr>
<tr>
<td></td>
<td></td>
<td>muteema</td>
</tr>
<tr>
<td>Imperative.</td>
<td>sing.</td>
<td>mū’mu</td>
</tr>
<tr>
<td></td>
<td>plur.</td>
<td>mū’du</td>
</tr>
</tbody>
</table>

mūnasi the able man.

Examples.

bahētikiha nānu mūtee
I was more able than all
wataraki hallehe nanu múza pérhee
I was enough to send away all them who came
kohu bitri hauta mútesi
the nayudu was strong in (gained) the suit
bandi rezzali bahetikiha idi mútai
this is the most able one to pull the bandy
í kamma kepali idi mú’ni góda
this is a horse able to do the work

5. The Verb hál.

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

Present tense.                                    Past tense.

nānu         hālíi   I am enough                       nānu         hālítee  I was enough

nīnu         hālídi
evasi        hālinesi
ēdi          hāline
māmbu        hālinomi
māro         hālino
nīmbu        hālideri
everi        hālineri
ēvi          hālinu

Prog. pres. tense.                                    Prog. past tense.

nānu hāli maï                                       nānu hāli māżzee
etc.                                                   etc.
Rel. past. \{ pres. hālini  
                      past. hāliti 
Imperative \{ sing. hālamu  
                       plur. hāladu 

nānu ĥam hālii lakka nīnu zakke hālamu

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

ī nēla kothāli ĥali mazzeri ātihe māmbu hāloomi

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

izzi ĥali kēpali māmbu ĥali hilloomi

we are not enough to make such a noise

6. The Verb ra.

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

Present Tense.

nānu rāini            I am fit for sale, saleable
or
nānu rāhi mai        I am fit for sale

Past Tense.

nānu rātee           I was fit for sale
                        I am sold
nānu rāhi mazze      I am sold
Relative past

\{ \text{pres.} \ rāni \}
\{ \text{i ast.} \ rāti \}

Imperative.
\{ \text{singular} \ rāmu \}
\{ \text{plural} \ rādu \}

rānesi the man who is saleable

Examples.

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

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

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

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

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

ī patka rānu these fruits are fit for sale

7. The Verb wale.

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

nānu kēpali wale I must do

nīnu kēpali wale you must do

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

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

doh’ni illu doh’du
build the house, which is to be built
nīnu i kamma kēpinai
you must do this work
nīnu kepinati, evasi kēpinasi
you and he must do the work

8. The Verb kūdee.

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

mānei abhatomi zōkodi zōlinai (innai) kūdee
people shall not tell a lie
nānu wānai kūdee I shall not (am prohibited to) come
nānu wājali
nīnu wānai kūdee you shall not come
evasi wānai kūdee he " " "

etc.
ī kokanaki hommu hīnai kūdde
do not give money to this boy
ī kāmma kēpali kūdde
this work is prohibited
embaa hazzali kūddeeki?
is it prohibited to go there?
hao, embaa hannai kūdde
yes, it is prohibited to go there

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

Thus:

ninge kūdde nange kūdane
you shall not, I may
Sālurtaki hazzali nange kūdate
I may go to Salur

9. The Verb kāvali.

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

nange ro pandu kāvali, nange hījamunga
I want a fruit, please give it me

ninge kamma kāvali izzihe kāvali inni bhumi hījai
If you want work I shall give you any land you want
The negative form of this verb is not used.

nange i pandu kahi
I do not want this fruit

or nange i pandu kuuni
I do not want this fruit

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

nā taiibaiī
brothers

nā gottabondu
relatives

māmbu rondie, loho gondi tinnatomī
we are one, (we are eaters of knife and axe)
(we have one property)

10. The Verb walla and olla.

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

mrānu engali (enginai) olla ae (hillee)
it is impossible for me to climb the tree

ninge i kamma kēpali (kēpinai) walla āne
you can do this work
or:  
nīnu i kamma kepali walla ādi, nānu olla ao
you can do this work, I cannot

evanaki ē pāwutā hōtali walla wāne, nange olla ājae
he can go into the hole, I cannot

māmbu hōtihi zōlali olla āomi

or:  
mange hōtihi zōlali olla hillee
we cannot go in and talk

i pīju i banda nenzi kījali olla hillee (ae)
this rain cannot fill this tank

walla ajali hīusi
to do it, he does not agree; he is not an agreeable one

māmbu zakke zolali olla mannomi
mānge zakke zolali olla manne
we can talk too

11. The Verb mla.

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

**Present Tense.**  

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

**Past Tense.**  

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

Prog. Tense.  Prog. Past Tense.

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

Negative forms of mlī.

Present ......mlīo  I am of no use
Past.........mlīatee  I was of no use
Prog. pres. mlīhi manzoo  I am of no use
Prog. past...mlīhi \{ mannaatee \} \{ hillaatee \}  I was of no use
Verb. part...mlīa  useless
Imperative. \{ \{ sing. mlīani be of no use
\{ plur. mlīadu
mlīanasi  \} the useless one
mlīagattasi

ī īja ōdka tāna mlīajali pāda āne
this woman is fit to be useful to the rājahs
ivasi bētataki mlīnesi
this man is fit for hunting

ī gorri tinzali dehe mlīne
this sheep is only useful for eating

nīnu rāzi izzò hazali mlīudi, bōwa
you are not fit to go to the Divan's honor, brother

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

12. The Verb pla.

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

**Present Tense.**

<table>
<thead>
<tr>
<th>nānu</th>
<th>plīi, plīini</th>
<th>I am</th>
</tr>
</thead>
<tbody>
<tr>
<td>nīnu</td>
<td>plīdi</td>
<td>I was big.</td>
</tr>
<tr>
<td>evasi</td>
<td>plīnesi</td>
<td></td>
</tr>
<tr>
<td>ēdi</td>
<td>plīne</td>
<td></td>
</tr>
<tr>
<td>māmbu</td>
<td>plīnomi</td>
<td></td>
</tr>
<tr>
<td>etc.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Past Tense.**

<table>
<thead>
<tr>
<th>nānu</th>
<th>plīte</th>
</tr>
</thead>
<tbody>
<tr>
<td>nīnu</td>
<td>plīti</td>
</tr>
<tr>
<td>evasi</td>
<td>plītesi</td>
</tr>
<tr>
<td>ēdi</td>
<td>plīte</td>
</tr>
<tr>
<td>māmbu</td>
<td>plītomī</td>
</tr>
<tr>
<td>etc.</td>
<td></td>
</tr>
</tbody>
</table>

**Prog. Pres.**

<table>
<thead>
<tr>
<th>nānu</th>
<th>plīzzi maī</th>
</tr>
</thead>
<tbody>
<tr>
<td>nīnu</td>
<td>plīzzi mazzee</td>
</tr>
<tr>
<td>evasi</td>
<td></td>
</tr>
<tr>
<td>ēdi</td>
<td></td>
</tr>
<tr>
<td>māmbu</td>
<td></td>
</tr>
</tbody>
</table>

**Prog. Past.**

<table>
<thead>
<tr>
<th>Verb. noun.</th>
<th>pres. plīnai be big</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>past. plītai have been big</td>
</tr>
</tbody>
</table>
Verb. partic. \{ \begin{align*} \text{pres.} & \quad \text{plini} \quad \text{big} \quad (పక్ష పించు) \\ \text{past.} & \quad \text{pliti} \quad \text{big} \quad (పక్ష పించి) \end{align*} \}

Imperative. \{ \begin{align*} \text{sing.} & \quad \text{plimu} \\ \text{plur.} & \quad \text{plidu} \end{align*} \}

\text{plinas}i \quad \text{the becoming big one} \\
\text{plitasi} \quad \text{the big one} \\
\text{pli}a \quad \text{small} \\
\text{pliata}si \quad \text{a small one} \\
\text{pliagattasi} \quad \text{a small one}

\text{ro pli}a \text{ pliagattana}i \text{ sögu wenn}a \text{ da} \\
ask a small one the star

\text{pandiri muhe kändanga mettali plizza hilluudi} \\
you are too small to put a stick upon the pandiri

\text{ī kaḍḍa glāzali plīo} \\
I am too small to transgress the river

\text{ī kājanga essali plīi} \\
I am big enough to pluck the fruits

The English auxiliary verb:—may, may not, shall not, or the Telugu verb:—పల్లిలో, తింటే, నిప్పడడు, can be translated in Kuvi by the verbal noun or the special infinitive.

\text{nīnu wīe wānai (hannai)} \\
you may come tomorrow, (you may go to tomorrow)
donga kamma kēpinai edā?
should you steel? man!

ī pandū tinzali kahi
you shall not eat this fruit

ī hāda imbaari tulle weh‘aī
tell nobody this word (𪤰HTTPRequestFailed)

ī kamma kēpinai ae
you shall not do this work

13. The Verb pōl.

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

Positive.

Present.

nānu pōlīi I am or nange pōline it is right
right

ninu pōlidi you are ninge pōline it is right
right for you

evasi pōlinesi evanaki pōline “

etc.

etc.
Negative.

Present.

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

nīnu pōluudi " ninge pōlee "
evasi pōluusi " ēvanaki pōlee "
ēdi pōlee "

Positive.

Past Tense.

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

nīnu pōlitī ninge pōlite

evasi pōritesi etc.

Negative.

Past Tense.

nānu pōlaatee I was not or nange pōlaate pōla hilloo right

nīnu polaati or nange pōla hillee pola hilluudi hillaate

etc.

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

Verb. partic. \{ pres...pōlini \ neg. pōlaa
{ past...pōlitī

Imperative \{ sing...pōla, pōlamu
{ plur...pōladū
polinesi the right one
poluusi the not right one (the wrong one)

i kokanaki i pōta pōline
this girl is right (fit to marry) for this boy

i nātoti kokaraki wallati pōtanga pōlau
village girls are not fit for town boys
diheranga trombangaki hāti kōdi tinnai pōlee
astrologers and priests are not allowed to eat a dead ox.

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

ēnikihi nānu maï inzihi wezzesi
he asked, how I am

but: evasi ninaa hommu hījamu inzihi ristesi
he asked you to give money

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

nehi gīgati wenumbu hōtane ātihe ūle ēleti hādangani wenumbu hōtee
to hear a good word is joy, but it is not pleasant to hear useless words.
evasi e nāto hōtesi
he entered that town
nānke rāha hōte
(joy was born to me) I rejoiced
evasi embataki hōtesi
he started for that place

PART III.

SYNTAX.

1.

THE VERBAL NOUN.

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

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

Singular. Plural.

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

<table>
<thead>
<tr>
<th>N.</th>
<th>kēpa</th>
<th>the doing</th>
<th>N.</th>
<th>kepanga</th>
<th>the doings</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>kēpati</td>
<td></td>
<td>G.</td>
<td>kepanga</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>kēpataki</td>
<td></td>
<td>D.</td>
<td>kepangki, aki</td>
<td></td>
</tr>
<tr>
<td>O.</td>
<td>kēpati</td>
<td></td>
<td>O.</td>
<td>kepangani</td>
<td></td>
</tr>
</tbody>
</table>

Plural.  

<table>
<thead>
<tr>
<th>N.</th>
<th>kēpuwu</th>
<th>the doing</th>
<th>N.</th>
<th>kēpuwunga</th>
<th>the doings</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>kēpuwuti</td>
<td></td>
<td>G.</td>
<td>kēpuwunga</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>kēpuwutaki</td>
<td></td>
<td>D.</td>
<td>kēpuwungki, aki</td>
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<tr>
<td>O.</td>
<td>kepuwu (ti)</td>
<td></td>
<td>O.</td>
<td>kēpuwungani</td>
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Singular.  

<table>
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<th>N.</th>
<th>kēpinai</th>
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<th>kēpinai</th>
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<tr>
<td>D.</td>
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<td>D.</td>
<td>kepinaaskaki</td>
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<td>kēpināni</td>
<td></td>
<td>O.</td>
<td>kēpinaa</td>
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</tr>
</tbody>
</table>

In the same way is declined:  

| kēpiwinai | the doing |
| kēpitai  | the done thing |
| kēpiwitai | the done thing |
| kēpaatai | the not done thing |
| kēpawaatai | " " |
The negative verbal noun may be formed by affixing hillee for the singular and hillau for the plural.

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

nīnu īlekihi kēpinai ōza hillee
your so doing is not nice

nī kēpinai īlekihi ōza hillee
your so doing is not nice

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

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

ē kēpiwinaskaki ēdāju hīnai
afterwards you may give for those still to be done

mīmbu kamma kēpaataiwa, haspiānai wa, ōde hommu rihinai wa ēnaataki?
you, not doing the work, are quarrelling and still, why asking money? (or: why, though not doing the work, are you quarrelling and demanding payment)

3. These verbal nouns are affixed by any post-positions as in Telugu. Very often, where in Telugu
the verbal noun with a postposition is used, Kuvi takes the verbal participle or the special verb infinitive with e affixed.

evasi wājaliwati wājali hazākhesi
as soon as he came, this one went away

hakki manzali̇randa hittee
when he was hungry I gave him food

evani wati walle hāree nashtomi āte
by his coming we had much loss

mā tanzi hātiwalla māmbu littomi
we wept, because our father died

ī hāda westi walla pużżee
I understood because he told this word

īvari hāree dāna hīniwalla wahiman-
nomi
we came because they gave much

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

ī illu dossali nange hāreka hommu hījat-
esi
he gave me much money to build this house

ī mrānu paḍḍājali ēju wākhee
I poured water to cause this tree to grow
ī pūngani tatsali walla hillee
it is impossible to bring these flowers
hōru engali wāhu hāreka manne
it is very difficult to climb the hill

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

evasi hānai aha mannesi
he is dying
ī himborka huzzītaī aha mannu
these clothes are woven
nī trāu bānanga dātaī ātu
the hairs of your head have been cut
dagga ani īdi hannai aha manne
don't trouble, she is (ready to) going
ī takka nange hittai āte
this rupee is given to me

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

nīnu wānai ēnai
why do you come?

nīnu wātaī ēnai
why did you come?
The verb, noun is very generally used in Kuvi.

\textbf{ni kamma kēpitai āteki?} 
have you done your work?

\textbf{i gōda nehiahi hōnai manne} 
this horse runs well

\textbf{i nōmeri nehi-ānai hillee} 
this fever does not go away

2. 

\textbf{THE INFINITIVE MOOD.} 

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

\textbf{ēnaa kēpi wati} 
what to do did you come?

\textbf{i kokanai wēza pisti} 
you stopped to beat the boy

\textbf{evasi wessa dakkimātesi} 
he began to talk

or \textbf{nanaa wājali hineri} 
they let me come

\textbf{wikka dāzali hello hittee} 
I gave an order to cut the grass

\textbf{Remark.}—It must be remembered, that there exists a great difference between the pres. and past, participles.

\textbf{kēpi wātee} \hspace{1cm} I came to do

\textbf{kēpa wātee} \hspace{1cm} I came after having done
1. When the English infinitive is governed by a verb of command, in Kuvi the verbal noun is not used but the imperative or the indefinite verb.

   evanai wāmu inzihi weh’mu  
   tell him to come

   evanaki osso hīmu inzihi hījatesi  
   he gave me medicine to give it to him

   ē kokari wāparinzihi weh’mu  
   tell the boys to come

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

   vidie mrihinai nehai  
   it is good to learn wisdom

   mleha ādi pāna anaha mānnaī pōlee  
   it is not good for a man to be without a wife

3.

THE VERBAL PARTICIPLES.

There are three verbal participles in Kuvi.

Verbal partic. \{ \begin{align*} & \text{positive present...} \text{kēpihi} & \text{doing} \\
& \text{past ...} \text{kēpiwaha} & \text{having done} \\
& \text{negative past ...} \text{kēpa anaha} & \text{not doing} \end{align*} \}
1. The letter e is sometimes added to the present verb. participle, or instead of the affix ihi a long e is used to express emphasis.

\[ \text{wēda hôputie, wēda klùnipateka kamma kēpē mannesi} \]

he is doing work from morning till evening

\[ \text{minge azzi ēnai, nānu kuli hihie mai} \]

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

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

\[ \text{nānu i kamma kihihie kūli hījaateri} \]

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

\[ \text{mazzo wāhiwāhee nanaa bēzaati} \]

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

\[ \text{nīnu embaataki hazziwāhee osso pānuudi} \]

although you went there, you get no medicine

3. The verbal participles are never used as adjectives as in occidental languages. There exists a special verbal form, which is used as the adjective. This will be explained in the next chapter.
4. In Kuvi verbal participles are commonly used to present a succession of finite verbs.

\[
\text{evasi } \text{zā}ḍ\text{ata } \text{hazzihi}, \text{ mrāka } \text{tūnhihi}, \\
\text{ēnaa } \text{taanaha mi}ḍ\text{olkihi } \text{izzo } \text{wātesi}
\]
he went into the forest, cut trees, but bringing nothing returned home in the evening

\[
\text{ro } \text{kłāanie kolliee } \text{tōne } \text{dospīhi } \text{bēda } \text{hazzi-} \\
\text{hi } \text{ro } \text{zā}ḍ\text{ata } \text{lussihi } \text{rewunga } \text{kātu}
\]
A tiger and a jackal becoming friends went hunting, came into a forest and watched the river side

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

\[
\text{tinzi } \text{tinzihi } \text{wezzee}
\]
while eating I heard

\[
\text{hazzi } \text{hazzihi } \text{zōlitesi}
\]
while he was going he talked

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

\[
\text{kāka } \text{ādiwaha } \text{torgitesi}
\]
the heat having struck him, he fell down

\[
\text{evanaki } \text{daia } \text{ātaki } \text{kamma } \text{hittesi or}
\text{āhiwaha}
\]
compassion having come to him, he gave work
nange hommu hālaanaha (hālaaki) i kamma kēpaatee
as I had no money I did not do this work

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

mīmbu imbataki wāhiwaha ezzora lēska ātu?
how many months have elapsed since you came here?

nānu minge i osso hīhiwaha ezzora dinangā haţzu?
how many days passed since I gave you this medicine

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

4

THE RELATIVE PARTICIPLE.

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

1. the positive prog. ending in manni (kēpimanni) present

2. "", " indefi- ending in ni kēpini nite
3. the positive past ending in ti képiti
4. the negative indef. ending in a képaa
5. the negative past ending in ati képaati

zādata hazzimanni mleha ē torgiti mrānue ē nēini mokkongae tammu inzihi nānu wessalie, evasi—ninge képaati kamma nange képaa kamma āeki?

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

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

rāza tuh'ua, (rāza tuh'uati) wessatuh'ua sammemita wātesi

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

ninu hello pātatuh'uati bhūmi ēnaataki lūti

why did you plough the land, you had. no permission
3. These verbal participles must always stay as adjectives before their noun and can never as in English be put after them.

\[ \text{é tötata kahimanni kokaräi hätamu} \]
call the boys playing in that garden

\[ \text{pätamuhe ittiti pippelkani nange hîjamu} \]
give me the knives laying upon the table

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

\[ \text{mĩ walla kēpiti kamma nehai ae} \]
the work done by you is not good

\[ \text{nā walla tūnpiti mrānu riha hażže} \]
or \[ \text{nānu tūnpiti mrānu riha hażže} \]
the tree cut down by me fell down

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

\[ \text{manzinga kodđiti mleha hażžesi} \]
the man, who bought the rice, went away

\[ \text{manaa pelli ājati ādi nehai} \]
the wife which I married is a good one

\[ \text{mimaa parrati mleha wende wâtesi} \]
the man who searched for you, returned.
6. When a relative participle is not preceded by an object, but subject, the relative pronoun, which is included in the relative participle, must be an object.

mīmbu rāziti pustakomi koḍḍitee
the book which you have written I have bought

nānu dosti illu riha haẓze
the house which I built fell down

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

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

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

nīnu bhūmi hitti raidinga shistu hihimanzaneri ki?
do the ryots, to whom you gave the land, pay their tax?

nīnu trāju kinhakoḍđiti panniya pēnka taane ki?
does the comb with which you comb your hair, brings out the lice?
5.

THE NOUN SENTENCES.

I. Introductory.

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

   **ivasi kamma kēpitesi**
   he did the work

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

   **kokari gorrangani metteri**
   the boys grazed the sheep
   **mrānu ākani dullhe**
   the tree shook off the leaves

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

   **ē illuti dostee**
   I built that house

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

   **ro kokasi ro pōta anda wateri**
   a boy and a girl came together
If any of those subjects are of the first person, the verb is put in the first person.

\[ \text{nānue na kokarie hōtomi} \]
I and my boys started

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

\[ \text{mīmbue kūligattarīe kamma nista āderi} \]
you and the coolies are lazy

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

\[ \text{kūmastee, kūligattarīe kamma nista āneri} \]
the peon and coolies are lazy

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

\[ \text{nā tanzii wāmu innamu} \]
tell my father to come
\[ \text{ē kōdingani nehikihi meh’mu} \]
pasture those oxen well
\[ \text{hōru engiwaha ro mranu tamu, kożżeka mundangani kēpino} \]
climb the hill and bring a tree, we shall make some props.
2. Interrogative Sentences.

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

ni dādaī hātitiki?
have you called your elder brother?

The affix ki must be omitted in the following cases.

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

ēnaataki evanaī hātiti
why did you call him?

imbaani kosomi ī kamma kepiti?
for whom did you do this work?

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

mī kamma kēpiterida? ūe!
have you done your work? no!

akke ami! nī gaha mānite ka? haāja!
my girl! did your wound heal? yes, mother!

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

evasi ninge tanziki, talli?
is this your father or mother?

ī pandu ninge kāwaliki, kahi?
do you want a fruit or not?

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

In order to denote emphasis, some affixes are used.

1. The affix **ahi** is added to the noun.
   
   **nānu ahi zōlitee**  
   I spoke
   
   **nīnu ahi kēpalinzihi**  
   you shall do it
   
   **tānu ahi hīkatesi**  
   he delivered it himself

2. The affix **guttee** is added to the personal noun.
   
   **nā tanzi guttee hīkatesi**  
   my father himself went to give it

**Remark.**—It is impossible to say:—**kōdi guttee wāte.**

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

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

   **gorringa ae kōdingee nange kāwale**  
   no sheep, I want oxen
   
   **ījaska izzoe mannu, pangata hōu**  
   the women remain at home, they do not go out

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

**satteeki?**

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

4. Sentences Expressing Doubt.

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

Thus, as:—

ī takka evanaki hijali walle? ī kokana-kiki ī pōtaki?
to whom shall I give this rupee? to the boy or girl?
nangeki? evanaki? or nangekia? evanaki?
to me or to him?
mannesia hilluusia
if he is or not
evasi izzo mannesia hilluusia kanukodda-mu
see if he is at home or not

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

evasi imbiā hażzesiā
he may have gone somewhere
imbariā nā hommu donga őteri
somebody has stolen my money.
3. The doubt in a sentence, as in the English if—is translated as:

esso hījunsiki hijuusiki nānu punnoo
I do not know if he gives me medicine or not
ēdi hanneki halleeki
if she goes or not
wāneki wāeki
if he comes or not

4. Doubt is expressed by adding the affix habu.
evasi hannesabu
perhaps he comes
hommu hitteshabu nānu punnoo
if he has paid the amount, I do not know

5. Honorific Sentences.

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

mīmbu mā tānaki wie wāderikinga?
are you coming to us tomorrow, Sir?
haango
yes, Sir
mīmbu baheteri nehiahi manzunga
you all may be well
hēndukō, wāduā!
look there, Sir, come, Sir!
nōmeri kājanengo, toppe wādunga
I have fever, Sir, please come quick
6. **Indirect Interrogative Sentences.**

These sentences are formed by the affix á.

\[ \text{i kodi e} \text{zz} \text{ela hate} \text{a na} \text{nu punnoo} \]
\[ \text{when the ox died I do not know} \]

\[ \text{imbini kamma ke} \text{pite} \text{a westada} \]
\[ \text{what work have you done? tell me} \]

\[ \text{wie imbia hazzi} \text{a ni} \text{araki weh'mu} \]
\[ \text{where you will go to-morrow, tell your people} \]

\[ \text{izze} \text{kha} \text{mmu eni} \text{ahi wahi mannea telhai} \]
\[ \text{how so much money comes, I don't know} \]

7. **Causal and Conditional Sentences.**

These sentences are formed by inzihi (saying)

\[ \text{evasi wie wanesi inzihi wezze} \]
\[ \text{I heard he comes tomorrow} \]

\[ \text{evanaki haree aZZi manne inzihi bate} \text{tariki telhine} \]
\[ \text{all know that he is very afraid} \]

\[ \text{minge sajomi kepi inzihi na} \text{nu westateeki?} \]
\[ \text{did I not tell you that I would help you?} \]

\[ \text{hija} \text{i inzihi hjaatesi} \]
\[ \text{saying I will give, he did not give} \]

\[ \text{i mr} \text{a} \text{nu tun'ani inzihi westesi} \]
\[ \text{he told me not to cut the tree} \]

\[ \text{i illu ninu dosti inzihi na} \text{nu nammoo} \]
\[ \text{I do not believe that you built this house} \]
8. Coordinate Sentences.

These sentences are formed with inzaha or inzihi. nینu wati inzaha, nāba wātesi inzaha, hauta hottesinzaha bahetari ahi klā’ni luža pērheri you come and my father came, the naidu came running; they all were driving the tiger.

Ramuda wājali āduusi inzihi, Budha hatesinzihi, kōditi klā’ni kazëte inzihi weska wāha mazzeri They came to say that Ramudu could not come, and that Budha had died, and that a tiger had bitten an ox

9. Remarks on inzihi.

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

evasi nehasinzihi, nehi ēdu wessi man-nesinzihi bahetaraï zīwukinesinzihi nānu punzako’ditee I discovered to know that that man is good and teaches wisdom and loves all

evasi wie wānesinzihie, nehi harkunga ta’nesinzihie wezzee I heard he comes to morrow and brings nice things
2. When the verb in (say) is used instead of weh' (say), inzihi is generally omitted and in is joined by contraction to the preceding word.

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

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

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

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

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

\[\text{ni parıksha hittlehe westesi}\]
he told me, that you passed your examination

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

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

- **nehi hillaagattasinzihi osso hittee**
  I gave medicine because he is sick

- **kokari pota inzihi zarpitee**
  they are children, therefore I excused them

- **himbori hillaatasinzihi himborka hittee**
  I gave him clothes because he had none

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

- **Ramuda inni barika**
  the village servant called Ramudu

- **kushtu inni dukha**
  the illness called leprosy

- **gauri izzi pota**
  the girl called Gaura

- **hāte izzi pota nideemanne**
  the girl, which was pronounced dead, is living

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

- **hānomi inni azzitaki hottomī**
  we went away because of fear to die

- **tange hāree zītomī wāne inzihi blājuti mannesi**
  he is with strength (powerful) because he gets much salary
7. The words **inni**, **izzi**, are also compounds with **hàda** (word) to express a special force.

    **evasi hînesizzi hàda kođe warraie**
    he promised to give, but it is useless

8. The verbal nouns **innai**, and **izzai** are idiomatically used as follows:—

    **beibili innai paramushesa zôkodi**
    the Bible which is called God's word

    **Gauru innai ìdie**
    this woman which is called Gauri

    **Ramasâgromi izzai kazza banda Salurita manne**
    the big tank called Ramasagara is at Salur

9. The word **izzihe** is very often attached with **ènaa**, as **ènaa izzihe**, and has then the meaning of:—
    as any one says, as follows, it means,—

    **talîta kûmi izzihe ìzati’ ningamu inzihi**
    **Iêsu Kristu westesi**
    jesus Christ. said talitha kumi, which means: little one, sit up.

    **ôdu wâtati westai ènaa izzihe**:
    when the king came he spoke as follows:

    **ro koheesi inzatai enaa izzihe:**—**koska, guddunga bogda gorri tatsihi wâpariko**
    the peon said as follows:—you may bring fowl's eggs and a ram
10. The meaning of *izzihe ēnai* is, it means—

pāpomi izzihe ēnai?
what means sin?
satta izzihe ēnai?
what is truth?

11. The word *izzihe* is sometimes shortened into *ze* (it means), Telugu 🅳ASET.

lekkōze hāgu hukkanga mannu lōkize bhumi manne
above it means there are clouds and stars,
below it means there is the earth

---

### ADVERBIAL SENTENCES.

All sentences which occupy the position of an adverb are called adverbial sentences. Certain verbal affixes as *lehe, ati*, etc., are added.

*nānu westilehe imbaasi kamma kēpatesi*
nobody did the work as I had sold

*nānu wātati ninge telheeki?*
do you not know when I came?

*nānu osso hittati ninu wāati*
you did not come, when I gave medicine
1. **Adverbal Sentences expressing Conditions.**

These sentences are formed by affixing certain verbal affixes expressing condition, as: *he, edala, purre.*

*dostati kamma kepaatipurre kuli hijooda*
if you do not do the work, which is shown, I shall pay no cooly hire

*nange kuli hijadihe wai, hijaatithe wao*
if you give me cooly hire, I shall come; if you do not give, I will not come

*nānu wāi izzihe, enaataki nammuudi*
if I tell you I am coming, why do you not believe?

*nīnu hātiedala māmbu ēni ānomi*
if you die what will become of us?

**Remark 1.**—The affix *lehe izzihe* is very often used to express a conditional sentence.

*hommu mannilehe izzihe*
is equal to:

*hommu mazzihe*
if I had money

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

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

nānu embaa wātihe wezzesi, wezziihe evasi hātatesi, hātatihe evasi litesse, littihe ēdi wāhi ritti, rittihe evasi tampitesi, tampitihe ēdi ēdani doste, etc., etc.

when I came there he asked me, when he asked he called, when he called, that man wept, when he wept, that woman came, when she came, he was quiet, when he was quiet, she showed that, etc., etc.

2. Adverbial Sentences expressing a Cause.

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

nīnu haazzaki nehi ātesi
because you went, therefore he got well

pīju wātaki hizidi āte
it got cool because it rained

doho kēpitaki wētatee
I beat him because he did a fault

nīnu hommu astaki, evasi hātalie nīnu āstaki mīmbu riateri hōteri
as you have taken the money and as you were answering when they were crying, so you both went (to jail).
2. The words zakke. moddi. wa. samma, when affixed to a passed or negative relative participle, conveys the force of the English word although, not even.

nānu hommū hittizakke kamma kēpaa-tesi
although I gave money they did not do their work
osso uttizakke nehi āatesi
although he took medicine, he did not get well
pīju wātizakke hizidi āate
although it rained, it was not cool
wāhu ātimoddi randa hillee
although I work hard, I have no rice
evasi barita wātiwa zītomi hīatesi
although he went to school, he paid no fees
ezzora bēde hatitiwa wenzaati
although I called so many times, you did not hear
bahateri hottatusteri roosi moddi manna anaha
all went away not even one remaining
hizzu ganda moddi hillaate
there was not even the smell of fire
3. These forms are also used, where in English the expression,—whether—or not,—is used.

*ninu hittiwa rondie, hiattiwa rondie*

it is the same whether you give or not

*rístiwa rih'atiwa ēnizakke hījanesi*

he will give you, whether you ask or not

4. The word *lakka* (therefore) is used in causal sentences, as:—

*ninge nōmeri lakka hunzamanna*

you have fever, therefore lay down

*paramusheesi nanaa hēndi manzanesi lakka azzi hillee*

God sees me, therefore there is no fear

3

**The Negative or Privative Conditional.**

Sentences of this kind are formed by the conditional form *he*, which gets changed into *hie*, followed by *gāni*; or by *dehe*, followed by *gāni* or *samma*.

*i kamma ninu kēpitihie gāni ninge kūli hijoo*

or: *i kamma ninu kēpitiedehe samma kūli hijoo*

If you do not do this work, I will not pay cooly hire.

*mīmbū wāhu ātiedehe gāni rānda pānu-uteri*

unless you work hard, you will get no rice
unless you give me fire, I cannot cook

you gave fire, but no water, therefore unless you give water, it is of no use

4

Adverbial Sentences expressing Purpose.

These sentences are formed:

1. By using the dative case of the verbal noun—

kēpinanaki ninaa panditee, ēdaju kēpi-
tanaki kūli hiini

I sent you to do it, afterwards I shall give cooly hire for the work done

wie hannanaki zōlkiadu
talk it over, to go tomorrow

mātulle hannanaki nehikihi weh’du
tell them well to go with us

2. By using the special verbal infinitive ending in li.

evasi kamma mrihali hōtesi

he went to learn the business

ro hērukammagattanaki lujali, itki pēr-
hali, bizanga mattali, tonunga trižali, īleti kammanga mannu

a farmer has to plough, to weed, to sow and to pull a brush over it
3. By using affixes as kōsomi, uppara—
   patka kōni kōsomi mrānu engitesi
   he climbed the tree to pluck fruits
   ē nāto rē'ni uppara hazzeri
   they went to live in that town.
   imbaa manzali kōsomi wātee
   I came to stay here

4. By using the affix inzihi
   imbaa manzalini zihi wātesi—
   he came to stay here
   batkalini zihi wātesi
   he came to live

5. The affix lehe may be used in some phrases, but it is chiefly used as a comparative—
   ē kamma nehikihi képini lehe weh’du
   tell them to do that work carefully
   evasi nī dōru rāzinilehe inna
   tell him to write your name
   but:—nānu képinilehe nīnu képamu
   as I do, so you shall do

6. The verbal participle pres. is used to express a purpose—
   ī hommu itti hażzesi
   he went to put this money
   ē kamma képi hażzeri
   they went to do that work
Remark 1.—It must be remarked, that not all finite verbs can be used with the verbal participle.

Remark 2.—It must be remembered, that verbal participle past would give a very different meaning.

i hommu itta haz̄esi
after he had put the money, he went
ē kamma kēpa haz̄esi
after he had done the work, he went

7. The affix rētu and its negative form arētu is used to express a purpose or consequence—

nānu wehenirētu, hannirētu, zōlinirētu, mehenirētu, ē gīanga wennirētu hazza waī
I have come as I told, as I went, as I spoke, as I saw, as I heard those words
hēda arētu evanaī shiksha kijateē
I punished him, that he should not get spoiled
nīnu wāaretu ēnaa kijai
what can I do, that you are not coming
ninge wāhu wāaretu nānu ḍēkitee
I carried it that you should have no trouble

8. Very commonly the imperative form is used to express a purpose—

kēpamu hōtane
I intend to do
201

mräka uhamu inzihi nange onputa riжate
I remembered, that I should plant trees

5

Adverbial Sentences expressing Consequence.

These sentences are formed by adding the affix lehe to the verbal noun.

kommo kandi diha hannilehe gâli weža tuste
the wind blew so, that the big and small branches broke

uzedi ānilehe lënzu hôte
the moon arose to give light

6

Adverbial Sentences expressing Manner.

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

mîmbu westilehe kēpi mannomi
we are doing as you told us

wēḍa uzedi hînilehe imbini harku lînzeze
so much light as the sun gives, no other thing lightens (nothing gives as much light as the sun).

mî ishtomi ānilehe onpadu
think as you like

tanu onpitilehe āte
it happened as he thought
tanu westi tîruti (lehe) kēpitesi
he did as he said

2. Sentences expressing proportion.

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

piju rînikoldi nēla āne
in proportion as the rain fell, the crop grows
i râziharâki hommu hînikoldi pih’wri
in proportion as you give to these country people, they do not leave you
mîmbu kamma kēpinikoldi kûli hîjaî
in accordance to your work I shall pay

7

AdverbiaL Sentences expressing Time or Condition.

In such sentences a large number of affixes is used.

1. The affixes tolli, mazzatie, mazzati tollie are added to the negative verbal participle and means before.

ninu wāanaha tollie nānu wātee
I came before you came
mânekanga zarna āamazzati ziweedkani paramusheesi zar nikittesi
God created animals before he created men
nānu rēamazzati tollie illu dossa mazzeri
they had built the house before I entered
2. The affix lie is added to an infinitive and means: as soon as—

nānu hazzalie nā tanzi wātesi
as soon as I went, my father came
evasi tākalie, hottalie. rījalie nānu
messalie daggiri wājalie, sājomi kēpalie evasi ningitesi
as soon as he walked, as soon as he ran, as
soon as he felt, as soon as I saw it, as soon as I came near, and as soon as I helped him, he arose

3. The affixes wentee, entee, tatsonomie tōrdēe are added to the positive present or past participles, and mean: directly or the moment that—

nānu osso hitti wentee nehi ātesi
he got well directly after I gave medicine
wēḍa hōti tatsonomie uzedi āne
the moment the sun rises, it gets light
nī kamma kēpiti tōrdēe kūli hījaī
I shall pay you directly you have done your work

4. The affixes ati samemita, patunuta are added to the relative participles and mean:—when

nīnu barita hannati (hazzati) mestatee
I saw you, when you went to school
māmbu ʒaḍiwinì patunuta imbaari wāaperi
when we are reading, nobody shall come
i mrānu rīni samenita ēnaari hillaateri
nobody was there when the tree fell
evasi hannì samemita hāra zāna tani-
tulle kūḍa hōza hazzèrì
many people went with him when he went.

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

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

nānu i kamma kepìhi mannati trāju pīsa
lunzate
when I did this work I got a headache
trāka pīsa lunza mazzati kamma kēpali
āḍaatee
when I had a headache I could not work
nānu wāa mannati or wāanaha mannati
when I do not come

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

mīmbu ēdani tįzati hallehe' nanaa on-
padu
whenever you eat this, remember me
kokaraĩ mestatihallehe pusponi westee
whenever I saw boys I related them a story
pĩju rihi mannatihallehe hizidi āne
whenever it rains, it gets cool

7. The affix nani may be used and has the meaning: when

nā mrīka wātinani nānge hāra rāha hōtane
when my sons came I had much joy

8. The affixes tānatie, nēzutie are added to past participles and mean:—since, from the time that.

nānu osso utti tānatie bandi pīsa pistate
since I took medicine my stomach ache is gone
evasi wāti nēzutie pĩju rihi manne
since he came it is raining

9. The affix embatie may be used in the same meaning, but it is always added to a personal verb.

mīmbu hommu hitteri embatie mī raid-
ingatomi ātomī
since you gave money we became your ryots

10. The affixes pateka, dāka are added to a relative participle and mean: till, by the time, that as long as.

evasi wende wāni pateka i izzo rēza-
manna
stay in this house till he comes back
anderi ānidāka nī kamma kēpa
work till it gets dark

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

mitulle zōlki ātiḍāju kamma hījāiki hījooki westaī
after I have spoken with you, I shall tell you,
if I will give you work or not
māne hazzi zēzo donganga hōteri
after people went away, thieves came
evari wāti ḍāju zinnikinova
let us see, after they have come

12. The affix ezzeka is added to relative participles and means—as far as, as much as.

evasi weh’eni ezzeka māro tā’no
let us bring as much as he told
tānu manni ezzeka behetari nehi ahi mazzeri
as long as he was there, they all behaved well.
ninge telha manni ezzeka evaraki bōdha kēpamu
teach them as far as you know

Similar to these adverbial sentences expressing time, three phrases to express time must be learned.

1. nā trāka pīsa tīnī ganta patēka āte
for three hours I have had a headache
2. *tānu wāti tīnī dinatī īvasi hazzesi*
   he went three days after he came

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

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

8. **Adverbial Sentences expressing Restriction.**

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

- *evasi rānda hijatesi gāni panzaatee*
  he gave me rice, but I was not satisfied
- *evasi mrānuti tūnhesi warre rondi eżekā kihi tūnh'atesi*
  he cut the tree, but did not cut evenly or straight

7. **VERBAL TENSES.**

1. The progressive present and past tenses.

Those tenses are always used in reference to something regarded as actually taking place at a permanent period.

- *evari tōta kamma kēpi manneri*
  they are doing garden work
- *evari tolli tōta kamma kēpa manneri*
  they were formerly doing garden work
imbati umbataki hazzi mai
I am going from here to there
imbati umbataki nānu purwomi hazzi mai
I was formerly going from here to there
This tense may be used of a future action too.
saluritaki wie māmbu hazzi mannomi
we are going tomorrow to Salur
2. The habitual present and future tense.
This tense is used to express habit or custom.

himborka imbia huzzineri?
where do they weave clothes?
neska mukhnu
dogs bark
ī neska mukh’u
these dogs do not bark
wie Ī mrānu tūnomi
we shall cut the tree to-morrow

3. The past tense.

This tense is used to express past time. There is only one form for the past tense, and therefore Kuvi differs in this way from Telugu, which has two forms, as

evasi hāreka hommu kakuligattaraki hittesi
he gave much money to the poor
evasi nange hommu hījatesi
he gave me money
īḍī tani mrīeni uppara litte
she wept for her son

4. The verb man.

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

nange talli tanziska manneri
I have parents
minge nehi illu manneki ?
have you a nice house?
evanaki bhumi zāga hilee
he possesses no fields
ninge onputa manzaneki nēzutai ?
to you remember the matter of that day?

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

ninge ezzora zāna mrīka ?
how many sons have you?

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

evasi heo telhinasi
he is very wise
īdi nāai
she is my wife
īdi mīai
this is your wife
hūdi hūarai
that woman there is theirs
evasi nehai ae (ausi)
he is not good
nī kamma nehai ae
your work is not good
ī mranu ōzitai ae
this tree is not nice
evari hāree batkitaeri
they are very rich ones
mā ōjuana nehasi
our king is a good one
ē pūnga kaṇlinga
those flowers are red

Remark 3.—The verb man, when it is the copula, and is placed in English between subject and a noun, in Kuvi no verb is used in the positive, but added in the negative.

evasi na kuligattasi
this is my cooly
ivari nāari āuri
these are not mine (people)
Remark 4.—The verb man (be) preceded by ahi or aha is used impersonally.

\[
\begin{align*}
tākali hāree wāhu āha manne & \quad \text{it is very troublesome to walk} \\
ninge bandi pīsa āhi manne ki & \quad \text{have you stomach ache} \\
nīnzu hāree kāka āha manne & \quad \text{it is very not do-day} \\
nā angaki hāree kāka āha manzane & \quad \text{my body is very hot (feverish)}
\end{align*}
\]

5. Changes in the Predicate.

When the predicate consists of a noun and the subject is a pronoun of the first or second person, the noun in the predicate is to be changed as follows:

1. When the subject is nānu, the termination of the nanu in the predicate is tee.

\[
\begin{align*}
nānu \text{ tanzitee} & \quad \text{I am a father} \\
nānu \text{ mrienitee} & \quad \text{I am a son} \\
\text{or } nānu \text{ mrienatee} & \quad \text{I am a son} \\
\quad \text{“ kazzanatee} & \quad \text{I am the great one} \\
\quad \text{kazzatee} & \quad \text{“ I am the great one} \\
\quad \text{“ tangitee} & \quad \text{I am the younger sister} \\
\quad \text{tanginatee} & \quad \text{“ I am the younger sister} \\
\quad \text{nānatee} & \quad \text{I am the elder sister} \\
\quad \text{“ māngatee} & \quad \text{I am a daughter}
\end{align*}
\]
2. When the subject is *ninu*, the termination of noun is in the predicate is *ti*.

- *ninu tanziti* you are a father
- *
  " kokati  "  "  a boy
- *
  " pōtati  "  "  a girl
- *
  " māati  "  "  of our people
- *
  " mābati  "  "  our father
- *
  " mājadi  "  "  our mother

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

- *māmbu kāmmagattatomi* we are workmen
- *māmbu kokatomi* we are boys
- *
  māmbu { tanzitomi }
  { tazingtomi } we are fathers
- *māmbu nehatomi* we are good people

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

- *māro iaskatohi* we are females
- *māro kuvingtohi* we are Khonds
- *māro nehatohi* we are good people

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

- *mīmbu blāju gattateri* you are strong ones
- *
  " papu gattateri  "  you are sinners
- *
  " kōdi lehetateri  "  you are like an ox
Remark.—The negative of all the above forms is expressed by adding the negative verbal forms of the verb ā (become).

nānu kammgattatee aoni or ae
I am no workman

nīnu nehati auki or ae
you are not a good person

māmbu kokatomi aomi or ae
we are no boys

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

mīmbu hīnateri auderi or ae
you are no givers

6. Difference between manna anaha and hilla-anaha.

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

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

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

**Difference between mannaa and hillaa.**

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

rēl bandita mannaa mlehanga lōiteri
the people, who were not in the railway, remained
ē tōtata hillaa patka nānu ēnataa taī
how can I bring fruits, when they are not in the garden
ē nāto nānu mannaa illu imbinai hillee
there is no house in town in which I have not been
nānu wāni pateka mannaa kokaraī nānu siksha kēpii
I shall punish the boys who do not stay till I come
Sometimes *hilla* is used in those sentences which express an habitual sense.

**barita hilla kokari hēdineri**

boys who are not at school, get spoiled

*but:* **barita nīnzu mannaa kokari hallehe wēitihe shiksha aneri**

The boys who are not (but usually they are coming to school) in the school to-day will be punished tomorrow morning

**nānu mannaa samemi hēndihi izzo hodga wāteri**

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

In the same way *manna* or *hilla* are equally used in sentences as:

**nammakomi ahi mannaa gattaraki randa hillee**

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

faithless men have nothing to eat

**kanka mannaa gattaraki dāna hīmu**

or: **kanka hillaa gattaraki dāna hīmu**

give to men, who (have no eyes) are blind.
Difference between a and hil.

The word a expresses always a quality, but hil a quantity in a negative sense.

evasi nehasi ae
he is not a good man

māmbu kuvingatomi aomi
we are no Khonds

imbaa doso zāna hilluuri
there are not ten persons here

ī illu nehai ae
this house is not nice

ī illu nehi hilee
this house is not nice

evani nōmeri pisteki ? ae! pissa hilee
has his fever gone? No! it is not gone

embaa doso zāna kokari manneriki ?
are there ten boys?

ae! hilluuri
no! they are not

nānu nehi hilloo
I am not well

nānu izzo mannoo

or: nānu izzo hilloo
I am not at home

7. THE USE OF PRONOMINAL AFFIXES.

Some pronominal affixes are used as predicate, where in English the verb to be is the copula.

The negative is expressed by adding the verb ãe.

i mrânu enilehetai
what kind of tree is this?

nâ himborka opunaï au
my clothes are not white ones

i patka laknai
these fruits are sweet ones

mîmbu imbini natotateri?
what village people are you?

mâmbu Saluritatomi
we are Salur people

evari imbatari auri
these are not from here

î pûju eni wânatai?
this flower is of what colour?

hînga wânatai
it is of a yellow colour

These affixes are frequently used to express comparative and superlative degrees of comparison.

êju kiha kassa kazaitai
blood is thicker than water

tubbi kiha kla’ni karbigattai
the tiger is more powerful than a leopard
i mānzinga kiha ē manzinga nehai
this rice is better than that
i kokari lōni īvasi laggeetasi
among these boys this is the worst
ī laggeetari lōni īvasi hāree laggeetasi
he is the worst of the badones

These affixes are also used to express possession.
Thus:

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

ī illu Martinwai
this house belongs to Martin
ēdi nādi, nīdi, ēvanai \{ mādi, mīdi, \{ evarai evariwai
this is mine, thine, his, ours, yours, theirs

evaskawai
this belongs to them (fem. or neutr.)
These affixes are sometimes affixed to postpositions.

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

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

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

nī dalli lōnitai ēni patka?
in your basket, what fruits are there?

nī kējutai ēnai { what is that in your
nī muttitai ēnai } hand?

8.

FORMATION OF COMPOSITE NOUNS.

1. As already mentioned before, a class of composite nouns is formed by adding the pronominal affixes asi, esi, asi, ari, ai, aī aska.

These pronominal affixes may also be affixed to any of the relative participles.

Thus:

kēpi manni — kēpi mannasi = he who does
kēpini — kēpinasi = he who does
kēpiti — kēpitasi = he who did
kēpaa — kēpaatasi = he who does (did) not
Remark.—There is a slight difference between *kēpātasi* and *kēpaagattasi*. The first means a man, neglected his work for a certain time, but the latter means a man, who is habitually lazy.

ivasi *kēpaagattasi nista bīja aha man-nesi*

he is a man, who does not work, a lazy man

Each composite noun can again be compound with the verbal form *wai*, which means: it is, there are, it belongs.

*i illu dohonani wai*
this house belongs to him who built it

*i patka kōḍditaniwai*
these fruits belong to them, who bought them

*i illu nehaniwai*
this house belongs to a good man

ē *bhumi kazzaniwai*
that field belongs to a great man

Remark.—A noun must be used instead of the verbal form *wai*, if this stands in the masculine or feminine gender.

*i kokari illu dohonani mrīka*
these boys are sons of the man who built the house
i pōtanga imbati wātani māska
these girls are daughters of the man who came from there

i mrika nehani mrika
these sons belong to a good man

1. Idiomatic use of composite nouns formed from positive indefinite relative participles.

In such sentences the composite noun always occupies the position of the last word and can be conjugated.

māmbu tolli ē gādata mannatomi
we were formerly staying in that town

māro pāpomi kēpinatohi
we are sinners

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

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

mā kōdinga hālata mannaī
our oxen are usually in the stable

nīnu evanaki kūli hīnatiki?
used you to pay him cooly?

2. Composite nouns formed from relative participles.

ē wānasi Latchigeeki
or: e wāni Latchiga ivasieki
is the man who comes there, Lakshmuđu?
mīmbu kēpinai ēni kamma?
or: mīmbu kēpini kamma ēnai?
what is the work you are doing?
mīmbu rāzinai Telugu pustakomiki? Kuvi pustakomi?
or: mīmbu rāzini pustakomi Teluguki, Kuvi?
is the book which you are writing Telugu or Kuvi?
nīnu tinnai manzingaki?
or: nīnu tinni manzinga iwieki?
is that what you are eating, rice?
(is it rice, what you are eating)
imbataki wānasi nehi hauteeki?
or imbataki wāni hunta nehasieki?
is the nayudu, who came there, a good man?

The positive verbal noun of the second form is sometimes used, where the future tense might be used.

nānu kēpinai ēnai?
what shall I do?
ē kokarakāi zāpnai ēnikihi?
how shall I teach those boys
ē nāto hannai imbini ziju?
which is the way to that town?
9.

SUBORDINATE SENTENCES.

A negative progressive tense may be formed by the adding of hillee to the verbal noun.

nānu ī kamma kēpinai hillee
I am not doing this work
nānu embaa wānai hillee
I am not coming there

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

imbaasi ī kamma kēpuusiā shikshinsii
whosoever does not do this work, I will punish
imbaasi nā ishtomilehe kēpinesiā ziwukii
whosoever does according to my will, I love
imbini kōju anga aha manneā ēdani kođdii
whichever fowl is fat, I will buy

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

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

ē kōkarilōni hāree hoonasi imbaasiā bahumānomi pa'nesi
whichever of these boys runs well, receives a prize

ē kōdingalōni nehai imbinaiā ēdani koḏ-ďadu
buy of those oxen, whichever is good

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

zādata imbaasātiwa lōinesiā evanaki klā'ni azzi
whoever remains in the forest has fear of a tiger

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

imbinī mleha ĭ osso unnesiā evasi hānesi
whichever takes that medicine, will die

imbinī walka tē'nuā, etkee itta
whichever stones are strong, put aside

The word *ezzora* in these sentences is used as follows:

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

The words eżzeke, ēnilhehetai, etc., in these sentences are used as follows:—

ezzeka küli ninge wānaiā eżeekee hījai
as much cooly hire as you have to get, I will pay
nange eżzeke hījaneriā evanaki eżeekee hīdu
give them as much as they give me
nā nāju ēnilhehetaiā ēdāni ēlie kidu
make your town as mine
eżzeke gaḍdu kamma kideriā izzekee la-
homi
as much as you work, so much profit
nānu eżzela waïā (waïniā) appudi westai
I shall tell when I come
mimbu nange ēnilheheti zíwu kijaderiā eżeekee evaraki zakke kīdu
love them as much as you love me
īdāni karīdi eżzekeā wēnna
ask what the price of it is
10. MISCELLANEOUS INFORMATION.

I.

ON GIVING AN ANSWER.

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

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

\[ \text{ɪ kamma kēpitiki? ae kēpa hilloo} \]
\[ \text{have you done the work? I have not done it} \]

\[ \text{wāneriki? hao, wāneri, ae wāuri} \]
\[ \text{are you coming? Yes, they are coming; no, they are not coming} \]

3. The following idiomatic answers must be noticed:

A. \[ \text{ē hōru mestiki?} \]
\[ \text{have you seen that hill?} \]

B. \[ \text{nānu ae, evasi mestesi} \]
\[ \text{not I, (but) he saw it} \]

A. \[ \text{nī tanzi imbanaī hātitesi?} \]
\[ \text{whom did your father call?} \]

B. \[ \text{nanaa ae, ē kokaraī} \]
\[ \text{not me, (but) those boys} \]

II.

ON BLESSING AND CURSING.

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

\[ \text{ninge sukhami mannapeko} \]
\[ \text{may you be happy} \]

\[ \text{ninge sajomi āpeko} \]
\[ \text{may you get help} \]
ninu nehi adima, manzima
may you get well, be well
mlenga hazzima
may you perish
bossomahi hallamu, (hazzima)
may you perish

III.

ON GREETING.

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

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

zoraba
Salam, Sir
zoraja
Salam, Madam
zohoraba
is used, if the addressed is standing at some distance, or if a request is made
ninge sāta bēde zohoroba, hījamu
seven times supplications, please give me
IV.

ON SOME AFFIXES.

1. The affix leka.

This word has the meaning of the English affix full and is used as follows:

- *dalleka patka tamū, or dalliti patka*
  - bring a basket full of fruits or the fruits of the basket

- *dalleka lekka patomi*
  - we received at the rate of a basket

2. The affix ɪζɛeka.

This word denotes size or greatness and is changeable according to the noun connected with it.

- *Jerichoti kōdanga hōru ɪζɛeka plī’nu*
  - the walls of Jericho were as high as hills

- *ɪ kōju guddu ɑswa guddu ɛzzai*
  - this fowl’s egg is as big as a duck’s egg

- *ni kanka kōdru kanka ɛzzai*
  - your eyes are as big as those of a buffalo

- *ni ɛzzari westehe wennuudiki?*
  - if such great men as you talk, will you not hear?

- *Gōliatu ro kazza mrānu ɛzzeka plīza mazzesi*
  - Goliath was as big as a big tree
3. **The Affix kōde.**

This word denotes a restriction and stands mostly after the word *inzihì*. It means: although, even, but.

**Evasi wānesinzihì kōde nammoo**
I do not even believe, that he will come

**Nā kūli nenze hījāinzatosi kōde hījaatesi**
he promised me full cooly hire but did not give it

**Zāduwu mristai inzatosi kōde mristaatesi**
he promised to teach reading, but did not teach

**Ūṇa ūṇa kamma kēpaminzatosi kōde kēpaatesi**
although he was told to do such little work, he did not do it

**Pāsa takka hījāinzatosi kōde Ramuda wirpatesi**
he promised to pay five Rupees, but Ramudu spoiled it

**But:**  **Nā kēju perhi kōde ninge hījoo**
my hand even lifting (swearing) I do not give

4. **The Affix maha.**

This word expresses a doubt and can be translated into English with:—which ever, might be.

**Ēnaa mahā westa da**
which might it be, tell me

**Ēnaa mahā bāna ātee**
which it was, I have forgotten
5. The affixes ānehabu, ātehabu, esse.

These words commonly added to the verbal noun or a personal verbal noun, mean:—I suppose.

\[
\begin{align*}
evasi \ wānai \ ānehabu & \quad \text{I suppose he comes} \\
evasi \ hittai \ ātehabu & \quad \text{I suppose, he gave} \\
evasi \ wānasi \ esse & \quad \text{I think he comes} \\
ē \ kōdi \ hātai \ ātehabu & \quad \text{or I suppose that ox died} \\
ē \ kokari \ hottari \ āteri \ habu & \quad \text{or I suppose those boys ran away} \\
ē \ kokari \ hotteri \ habu & \quad \text{na mrèsi \ gelhitasi \ ātesi \ habu} \\
ē \ kokari \ hottari \ esse & \quad \text{or nā mrèsi \ gelhitai \ ātehabu} \\
or \quad \text{or nā mrèsi \ gelhitesi \ habu} \\
or \quad \text{or nā mrèsi \ gelhitasi \ esse} \\
& \quad \text{I think my son won}
\end{align*}
\]

Remark.—In the same sense are the affixes ātiwa or wa used.

\[
\begin{align*}
evasi \ wānesatiwa & \quad \text{I suppose he comes}
\end{align*}
\]
6. The affix summi.

This word is commonly used instead of he’emu (look, indeed).

he’mude hījatee summi
look there, I gave it indeed

nīnu tagga ahi wānai summi
look, you must come quick

ē kōdi hāree kādija summi
the price of that ox is very high indeed

7. The affix nani.

This word is affixed to a verb and has the meaning: it is of no use to wait, therefore.

evasi hījuusi hanno nani
he does not give, let us go therefore

wāuri dehe tinno nani
they are not coming, therefore let us eat

pistuusi hīnonani
he does not relax, let us give therefore

hommu hījoonani
I do not pay at-all

ēnaataki haspi ānaida, hījaīnani, ōmu
why are you quarrelling? I give already, take it

hīno naningo
all right, let us give it

pāsa takka hiha mazze, hātenaningo
I paid five rupees (but it is of no use), it died
8. The affix *ke*.

The word *ke*, affixed to a word, means:— they say, it is said (dicitur).

When Konds relate a story, this word is affixed nearly to every word and sounds very unpleasant.

**hijanesike**

he will give, they say

*sāta zāna daiingake, roosi kanka guḍilake roosike rī krikā bērake, ro mriēsike koḍḍanga sottake, ro mriēsike rī keska kollake, roosike klā’ni wāna gattaske roosi rāzu wāna gattaske, roosi gohi wāna gattaske aha mazzerike*

There were once seven brothers, one was blind, one was deaf in both ears, one son was lame on his legs, one son was weak in both arms, one had the figure of a tiger, one was a serpent and one was like an iguana.

9. The affixes *da* and *ka*, etc.

The word *da* is very commonly used to address a man, and the word *ka* is used to address a woman.

*Wāda*  come boy, man

*Wāka*  come girl, woman
To address persons in the plural number the affixes erida and erika are used, or the verb put in the plural number.

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

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

\[
\begin{align*}
\text{wādungo} & \quad \text{please come} \\
\text{Gauru hijaasi,} & \quad \text{Gauri, please give} \\
\text{Gauru koddeerisi,} & \quad \text{Gauri, please take it} \\
\text{' ēneerisi,} & \quad \text{Gauri, please take it} \\
\text{ango! Sitati Gauruteri wāeringa} & \\
\text{eh! you Sita and Gauri, please come!} \\
\text{evari wāteringa} & \\
\text{they came (respectfully)} \\
\text{evari wāterikinga?} & \\
\text{did they come} \\
\text{wāterisi} & \\
\text{they came (respectfully)} \\
\text{hijateriesi} & \\
\text{they gave?}
\end{align*}
\]
10. The affix le.

This word is very commonly used as an affix to express certainty.

\[
\begin{align*}
\text{ninge ēnaataki bizāra, bizāra kījaani,} \\
\text{ninge hījaī lē} \\
\text{why are you sorry, don't trouble me, I certainly give} \\
\text{wānesi le} \\
\text{he comes certainly}
\end{align*}
\]

V.

ONOMATOPOAIC TERMS.

1. There are certain words which have no actual meaning, but which represent some particular sound or some particular sensation.

\[
\begin{align*}
\text{nīnu ī kamma kēpamīzzīhe, ēnaataki} \\
\text{nīnu dalladalla trīkidi ?} \\
\text{when I told you to do this work, why are you} \\
\text{trembhing so much ?} \\
\text{evasi hazziwaha kizowi wessalie rarra} \\
\text{inzihi kakheri} \\
\text{when he came and made fun, they laughed so loud} \\
\text{evasi maramara ātesi} \\
\text{he got dirty; he was troubled}
\end{align*}
\]
zerre merreti kamma kīda
is this not an impossible work?
lebbelebbe ahi zölki āderi, ningadu, kam-
ma hēradu
you talk uselessly, stop talking and join the
work
rāzu sollosollo izze (sorrosorro)
the snake is rattling
ījaska lebbelebbe ānu
women are gossipping
māne gezza gezza gezza āha nenza man
neri
all is full of men
olleolle hījaï (ōdeōde)
I give constantly

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

arna zāda koḍḍitee
I bought grains (and forest)
ēju kūdu miha wāmu
bring water (and rice) to pour
himbori dukki huẓẓā wāmu
come after dressing
kla'li doweli ta'mu
bring beal and a knife
kuza deruki hannomi
we go for vegetables

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

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

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

lāgi lāgi hazzeri
they went scolding
hazzi hazzi lagiteri
she scolded when they were going
hotti hotti torgiteri
running they fell
torgi torgi litteri
they wept, when they were falling
lihi lihi watari
they came weeping
5. Some adverbs are used to express a special sensation.

pottoninga hātesi
he died suddenly

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

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

imbaa weska hillau giska hillau
here is no wood, nothing

nange rānda hilee ginda hilee
I have no rice, nothing

kokasi hilluusi gikasi hilluusi
there is not even a boy

imbaa tāju, gīju hilee
here is no place, nothing

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

COMBINATION OF TWO WORDS.

When two words are to be united, of which the first is ending and the latter beginning with a vowel, these two vowels generally get united into one, according to the following rules.

Remark.—1. This combination is not so commonly used as in the Telugu language, as the Kuvi language is used to have two vowels staying close together.

Common rule is as follows:

\[
\begin{align*}
\text{i and i change into i} \\
\text{e , i , , i} \\
\text{i , e , , e} \\
\text{e , e , , e} \\
\text{a , e , , e} \\
\text{u , u , , u}
\end{align*}
\]

Remark.—2. Sometimes the vowel of first word, sometimes of the latter, prevails.

1. When vowel of the latter word prevails.

\[
\begin{align*}
evasi \ hittesi \ inzihi & = \ hittesinzih-i \\
h & \text{gave} \\
kōdi \ hāte \ inzihi & = \ hātinzihi \\
t & \text{the ox died}
\end{align*}
\]
ǐkamma kēpiti ēnataki = kēpitenataki
why did you do this work?
ēndunga ēndamu = ēndungēndamu
play games
takka ēnaataki = takkenaataki
why a rupee
ēju uttesi = ējuttesi
be drank water
īja wāne ezzela = īja wānezzela
when comes the mother

2. When the vowel of the first word prevails.

mā āba = māba
our father
mā īja = māja
our mother
mā izzo = mazzo
our house
mī aba = mība
your father
mī īja = mīja
your mother
mī izzo = mizzo
your house
ro izzotari = rozzotari
people of one house
hē āba  
look! father  

hē ēja  
look! mother  

Remark.—The Kond is using the word āba (father) mostly if he is addressing his father, but if he is talking about him to other people, he calls him tanzi. The word talli (mother) is not used in singular form, but only in combination with tanzi, as tallitanziska, parents.

3. Other vowels, which are not given in the above written table, are pronounced separately although they are staying side by side.

patka assiwaha  
bringing fruits  

ēdi aanaha  
except this  

hāgu āte  
clouds arose  

bahe lōku āneri  
they became many  

hao, oa ōzitani  
yes, take away this nice thing

4. Change of vowels, when another is affixed.

This changing of vowels is a peculiarity of the Kuvi language and has no similarity in Telugu. When a
verbal termination or any termination is affixed to a verb or any word, the final vowel takes the same sound as the affixed one.

hille usi changes into hilluusi (he is not)
namma o       "       nammoo (I do not believe)
ezzela e      "       ezzele (when)
lakka e       "       lakkee (therefore)
zādāta e      "       zādatee (in the forest)
kēpa o        "       kēpoo (I do not)
kēpa e        "       kēpee (she does not do)

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

ronda into rondie
rinda into rindie

The forms rondee and rindee may be also used.

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

wā a       come
wā o       I do not come
wa usi     he does not come
wā e       she does not come
kī o       I do not do
kī a       do
kī nsi     he does not do
ki e  she does not do
hō o  I do not go
hō usi he does not go
hō e  she does not go
hō a  go
we o  I do not beat
we usi he does not beat
wee  she does not beat
wea  beat

5. Changing a short vowel into a long one is very common. Words so changed receive a comparative or superlative sense.

ižizi kokasi a small boy
ižizi kokasi a very small boy
ižasi  a little one
ižasi  a very small one
ižāni a little
ižani  a very little
kožžeka  some
kožžeka  a little
izzeka  a little
izzēka  a very little

6. Changing a vowel into another to express a greater distance or duration.

imbaa  here
embaa  there
umbbaa  farther there
hūmbaa \{ very for, there
hēmbaa \} ivasi this man
evasi that man
uvasi that man (farther away)
hūvasi \} that far away man
hēvasi \} izzai so little
ezzai so little as that
uzzai so little as that (a little farther away)
hūzai \} hēzai \} so little as that far away thing

7. Changing the verbal participle last vowel i into ē or ō to denote duration.
   kēpi manneri \} kepē manneri \} they are doing
   kēpō manneri \}

8. Changing the vowel e into a to denote a generality.
   bāhēteri all men (near)
   bahētari \} all men (on the whole earth)
   bahētateri \}
   mīmbu bahēteri imbaa mannadu
   you all stay here
   evari bahētari embaa mannampari
   those all may stay there
   wālateri many (here)
   wālatari many (there)
PHRASES.

perha ōtesi kōdinga  he drove the oxen away
perha ōtesi walli  he lifted up the stone
trāju zēspikihi rittesi  he fell heels over head
nange rāha hōtane  I am rejoiced
wāla santati hādanga  useless words

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

cinjikijali " "

hendali } henga } "

herikijali " "

bezali " "

meska " "

paitesi he beat haise paitesi he killed

wetesи he beat haise wetesи " "

he fell heels over head

pahitesi

traju zespikihi pahi rittesi

patalangitesi he fell head over heels

ozakerhi rittesi he fell on his back

depalangi

depalangi

depalangi

depalangi

depalangi

kahi hazzu

kahi hazzu

kaha hazzu

izzai hazze

izzai hazze

leema ezzani tammu bring me a bit, (as much

as a finger's nail)

izzona nange hijamu give me a little

ro bonda eju hija aba give me a little water, sir,

(a drop of water)

ro bonda saju hija give me a little sauce,

ake madam!
ro kādu bōndā hīja
give me a little brandy,
adē  
Sir
izēka ūna, so little  
so less (only a little bit)
izēka ūna hijadi  
do you give only such a little

ON MUCH, MANY, MORE.

hāra zāna wāteri  
many people came
hāreka zāna wāteri  
" " "
gaďdu zāna wāteri  
" " "
gaďduē hittesi  
he gave much
hārekee hittesi  
" " "
hārōna hittesi  
" " "
hāronee hittesi  
" " "
agāda hittesi  
he gave more
ezzona hittesi  
how much did he give

bellee nanni  
(əo ʃəkə) very well
zēnu kērmu  
turn back
nāpo mūmbu kēpa  
turn your face to me
ōza kērmu  
turn aside
tīni totto kērmu  
turn to the right side
tēbri totto kērmu  
turn to the left side
i gāḍēka takie kījada  
give it to me now
nōro wahimanneri  
people are coming
wēda tumbite  
the sun set
wēda hāzze the sun set
wēda klūte " " "
wēda medite " " "
wēda rēte " " "
weite (උජජජජ)
it dawned
wēda hōte the sun rose
wēda engite " " "
ēnarātihe mingēnai whoever is there, what does it matter to you?
ēnarizzihe ēnarātihe ṣdēnai or mingenaataaki ēnarātiwa whoever is there, what does it matter to you?
ē pusponi imbatie mutte the story is at an end herewith

uzzeka heotasi
rozzeka heotasi
izzeka heotasi
ēnarātiwa hilluuri nobody is there

nīnāa wētateriki? ueda (උජජ)
ueka have they beaten you? No.
evasi assuli nehasi he is really (permanent) a good man
assuli bangāra da?
is it pure gold? man

sonna lehetasi
a man like gold (as good as gold)

kaha gattasi
kaha gattasi ae
a man who rules well

nehikihi zōnginesi
the hen keeps the little one under her wings

kōju hipangani zōngamanne
the king rules badly (scratches)

kōju tarzine
the hen (does not protect its chickens but) scratches

eviasi nehikihi āstan-
he is a good listener

asi

eviasi nehikihi astan-
he is a good catcher

asi

ni uppareemā īda hallee kēpitee
of course I did all this for you

onputa rīnai
to remember

onputa wānai
"

onputa hōtanai
"

or onpinai

kamba tuh'nai
to ripen

māza tuh'nai
to ripen

metha tuh'nai
to throw away

panda tuh’nai to send
tinza tuh’nai to eat
tünha tuh’nai kill, cut
ēni rāha ēni baha what joy!
nānu imbaa rootee mazzihe if I am alone here
nānu imbaa rootee izzihe if I am here alone
nānu imbaa rootee ātihe if I were here alone
wāhi mai I am coming
wāhi maï}
wāhu ahi maï} I am tired
mimbu ēnāa āuderī it does not matter to you
nī hāda bōha hānneko your word is useless (your word is falling down)
izzo okko pātati hōtwi they went into the house
kineri from the back
kējuti baďga a walking-stick
kanka addemika spectacles
izzoti pannu house tax
ījōna this year
rāndu the last year
hāki wāte the death came (that means: he lost his case
to die came (your business is at an end)
hani wāte
hāha mannesi

hilleie
hillalie hillee

jāđeka manzaha

wēđa wāte

death came (he died really)

not at all

staying for a moment

the sun came (not సమ్మ, as in Telugu)

lēnu wāte

the moon came

a little while

from now

from now

from to-day

nānu nī muhe karma ājatilehe nīnu zakke āmu

as I had mercy upon you, so also do you

ninge karma ānilehe tōstamu

show that you have mercy

paradu pā'deri

search and you will find

rondi ezzeka kihi kēpinai

according to one size to do (to do exactly)

ē gīja tani hijata ittakoḍdite gāni wēkhee

she keeps that saying in her mind, but does not publish it
evani lekkeese, patuuse anda ātee
I was mixed up with his fate, with his destiny
bizza mattitomi we sowed seeds ( agosto )
ēju zallitomi we sprinkled water ( agosto )
ro hāda zallitee I spoke a word
rāha hazze the joy is over
rāha raha hazze the joy is over
ninge nammakomi hillāape
you may not believe
ninge nammakomi hillāapomi, hannomī
we may not be faithful to you, therefore we go
mazzihe hijadi, hilla atihe hijuudi
if you give, well, if not, never mind
ēski the thirst
eski uphill
zēspi downhill
ūski the desire
nōne it pains the mind
nōjane it pains in my mind
bīsa the pain (in the body)