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A

GRAMMAR

OF THE

CARNĀTACA LANGUAGE.

BY JOHN MCKERRELL, Esq.

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

MADRAS:

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1820.

TO

THE KING.

SIR,

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

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

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

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

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

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

I have the honour to subscribe myself,

YOUR MAJESTY'S

Most faithful

and most devoted

Subject and Servant,

JOHN MCKERRELL.

MADRAS,

November the 16th, 1820. }

(F)

P R E F A C E.

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

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

* The word Canara is a corruption of Carnátaca.

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

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

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

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

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

I HAVE also derived great assistance from Cambhampāti Mīnācshāya, a most intelligent Brāhman, who has been for several years employed as Head Moonshee in my office of Telugu and Carnātaca Translator to the Government; from Cedāmbi Rangāchāri, the late Head Carnātaca Master at the College of Fort St. George, who died before the work was completed; and from his successor, the present Head Master, Mudumbi Shrīnivāsāchāri.

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

A
GRAMMAR
OF THE
CARNÁTACA LANGUAGE.

CHAPTER FIRST.

OF LETTERS.

THE Carnátaca language is written from left to right.

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

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

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

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

ॐ

मि०

३७

5

ஸ்

၈၈

മു മൂ ക ഴ.

५

5

वि

20

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

ಓ

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

ಔ

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

ಒ

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

ಃ

May be expressed in Roman characters by aha.

ಛ

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

ಞ

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

ಙ

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

ಠ

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

ಠ

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

ಠ

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

ಠ

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

ಠ

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

ॠ

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

ॡ

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

ॢ

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

ॣ

Has the same sound with a strong aspiration.

।

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

॥

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

०

Is a nasal n, and may be distinguished in Roman characters from ० by a dot under the n.

१

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

ॡ

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

ॢ

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

ॣ

Is an aspirated letter, and may be written dh.

ನ

Is a simple nasal sound similar to the English n.

ಪ

Is precisely the English p.

ಫ

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

ಬ

Has the same sound as the English b.

ಭ

Is pronounced like the bh in the word abhorrence.

ಮ

Expresses the same sound as the English m.

ಯ

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

ರ

Is like the English r.

ಠ

Is a very harsh r.

ಠ

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

ಲ

Has the same sound as the English l.

ವ

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

ಶ

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

ಷ

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

ಸ

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

ಹ

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

ಲ

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

ಘ and ಘಿ

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

OF VARIATIONS IN THE FORM OF THE LETTERS.

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

ಕ ca ಕಾ cá ಕಿ ci ಕೆ ಕಿ ಕು cu ಕೂ cú ಕೃ cri ಕೌ ಕೃ ಕ್ಲಿ cli ಕೆ ce ಕೆಃ cé
ಕೈ cai ಕೌ co ಕೊ ಕು ಕೌ cau ಕಂ cam ಕಃ caha ಕ್ಕ cca ಕ್ಕೆ ccha
ಕ್ಕೆ ccha ಕ್ಕೆ cta ಕ್ಕೆ ctha ಕ್ಕೆ cna ಕ್ಕೆ cta ಕ್ಕೆ ctha ಕ್ಕೆ cna ಕ್ಕೆ cpa ಕ್ಕೆ cpha
ಕ್ಕೆ cma ಕ್ಕೆ cya ಕ್ಕೆ cra ಕ್ಕೆ rca ಕ್ಕೆ cla ಕ್ಕೆ cva ಕ್ಕೆ csha ಕ್ಕೆ csha ಕ್ಕೆ csa
ಕ್ಕೆ cla ಕ್ಕೆ csha.

త ta తా tá తి ti తి తి tu తు tú తృ trü తౄ trü త్ల tlu తే te తే తే
 తై tai తౌ to తౌ తౌ tau తం tam తః taha త్త tca త్త tcha త్త tta
 త్త ttha త్త tna త్త tpa త్త tpha త్త tma త్త tya త్త tra త్త tla త్త tva
 త్త tsha త్త tsa త్త tçha.

థ tha థా thá థి thi థి తి తు తు తృ thrü తౄ thrü త్ల thlü
 తే the తే తే తే తై thai థౌ tho థౌ తౌ తౌ thau తం tham తః thaha
 త్త thya త్త thva.

ద da దా dá ది di ది ది du దు dú దృ drü దౄ drü ద్ల dlu దే de
 దే దే దై dai దౌ do దౌ దౌ dau దం dam దః daha ద్ద dga ద్ద dgha
 ద్ద dda ద్ద ddha ద్ద dna ద్ద dba ద్ద dbha ద్ద dma ద్ద dya ద్ద dra ద్ద dla
 ద్ద dva.

ధ dha ధా dhá ధి dhi ధి ది దు దు దృ dhrü దౄ dhrü ద్ల dhlü
 దే dhe దే దే దే దై dhai ధౌ dho ధౌ దౌ ధౌ dhau దం dham దః dhaha
 ద్ద dhna ద్ద dhna ద్ద dhya ద్ద dhra ద్ద dhva.

న na నా ná ని ni ని ని nu ను nú నృ nrü నౄ nrü న్ల nlu నే ne
 నే నే నై nai నౌ no నౌ నౌ nau నం nam నః naha న్న nca న్న ncha
 న్న nga న్న nggha న్న ngna న్న ncha న్న ncgha న్న nja న్న njha న్న nnya న్న nta
 న్న ntha న్న nda న్న ndha న్న nna న్న nta న్న nthha న్న nda న్న ndha న్న nna న్న npa
 న్న npha న్న nba న్న nbha న్న nma న్న nya న్న nra న్న nla న్న nva న్న nsha
 న్న ncha న్న nsa న్న nha న్న ula న్న ncsha.

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

ಫ pha ಫಾ phá ಫಿ phi ಫ್ರಿ phí ಫು phu ಫೂ phú ಫ್ಫü phrü ಫ್ಫಾ phrü
ಫ್ಫ್ಫlü ಫೆ phe ಫ್ರೆ phé ಫೈ phai ಫಾ pho ಫಾ್ರ phó ಫಾ phau ಫಂ pham
ಫಕಿ phaha ಫ್ಫ phya ಫ್ಫ phsha ಫ್ಫ phśha ಫ್ಫ phsa.

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

ಛ bha ಛಾ bhá ಛಿ bhi ಛ್ರಿ bhí ಛ್ಫ blü ಛ್ಫಾ bhú ಛ್ಫ bhrü ಛ್ಫಾ bhrü
ಛ್ಫ bhlü ಛಿ bhe ಛ್ರಿ bhé ಛೈ bhai ಛಾ bho ಛಾ್ರ bhó ಛಾ bhau ಛಂ bham
ಛಕಿ bhaha ಛ್ಫ bhna ಛ್ಫ bhma ಛ್ಫ bhya ಛ್ಫ bhra ಛ್ಫ bhla ಛ್ಫ bhva.

ಮ ma ಮಾ má ಮಿ mi ಮ್ರಿ mí ಮು mu ಮೂ mú ಮ್ಪü mrü ಮ್ಪಾ mrü
ಮ್ಫ mliü ಮೆ me ಮ್ರೆ mé ಮೈ mai ಮೊ mo ಮೊ್ರ mó ಮಾ mau ಮಂ mam
ಮಕಿ maha ಮ್ಫ mna ಮ್ಪ mpa ಮ್ಫ mpha ಮ್ಫ mba ಮ್ಫ mbha ಮ್ಫ mma ಮ್ಫ mya
ಮ್ರ mra ಮ್ಫ mla ಮ್ಫ mva.

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

య్య ylü యే ye యై yé య్మి yai యో yo యోః yó యౌ yau యం yam
యః yaha య్క yca య్చ yc,ha య్గ yga య్ఘ ygha య్గ్న ygna య్చ ycha య్చ
ych,ha య్జ yja య్జ్న yjha య్ఞ yña య్త yta య్థ ytha య్ద yda య్ధ ydha య్థ
yña య్త yta య్థ ytha య్ద yda య్ధ ydha య్న yna య్ప ypa య్ఫ ypha
య్బ yba య్బ్న ybha య్మ yma య్మ yya య్మ yra య్మ yla య్మ yva య్మ ysha
య్మ ysha య్మ ysa య్మ yha య్మ yla య్మ ysha.

ర ra రా rá రి ri రిః rí రు ru రూ rú ర్మ rrü ర్న rñ r్ల rlü రే re రై re
రై rai రా ro రో ró రౌ rau రం ram రః raha ర్క rca ర్చ rch,ha ర్గ rga ర్ఘ
rg,ha ర్గ్న rgn,ha ర్చ rch,ha ర్జ rja ర్జ్న rjn,ha ర్ణ rñ,ha ర్త rta ర్థ rth,ha ర్ద rda
ర్ధ rd,ha ర్న rna ర్త rta ర్థ rth,ha ర్ద rda ర్ధ rd,ha ర్న rna ర్ప rpa ర్ఫ rph,ha ర్బ rba
ర్బ rb,ha ర్మ rma ర్మ rya ర్మ rra ర్మ rla ర్మ rva ర్మ rsha ర్మ rsha ర్మ rsa ర్మ rha
ర్మ rla ర్మ rsha.

ల la లా lá లి li లిః lí లు lu లూ lú ల్మ lrü ల్న lñ ల్ల llü లే le
లై lé ల్మ lai లా lo లాః ló లౌ lau లం lam లః laha ల్క lca ల్చ lc,ha
ల్గ lga ల్ఘ lgha ల్గ్న lgn,ha ల్చ lch,ha ల్జ lja ల్జ్న ljn,ha ల్ణ lñ,ha ల్త lta ల్థ lth,ha
ల్ద lda ల్ధ ld,ha ల్న lna ల్త lta ల్థ lth,ha ల్ద lda ల్ధ ld,ha ల్న lna ల్ప lpa ల్ఫ lph,ha
ల్బ lba ల్బ్న lb,ha ల్మ lma ల్మ lya ల్మ lra ల్మ lla ల్మ lva ల్మ lsha ల్మ lsha ల్మ
lsa ల్మ lha ల్మ lla ల్మ lsha.

వ va వా vá వి vi విః ví వు vu వూ vü వ్మ vrü వ్న vñ వ్ల vlü చే ve చే
వే vè వై vai వా vo వాః vó వౌ vau వం vam వః vaha వ్మ vya వ్ర vra వ్ర
vva.

ಶ sha ಶಾ shá ಶಿ shi ಶಿಃ shí ಶು shu ಶೂ shú ಶ್ರ ಶrü ಶ್ರಾ shrú ಶ್ರಿ shlü
 ಶಿ she ಶಿಃ shé ಶೈ shai ಶಾ sho ಶಾಃ shó ಶೌ shau ಶಂ sham ಶಃ shaha
 ಶ shcha ಶ್ರ shchha ಶ್ರ shita ಶ್ನ shna ಶ್ಮ shma ಶ್ಯ shya ಶ್ರ shra ಶ್ಲ shla ಶ್ವ
 shva ಶ್ವ shsha.

ಷ sha ಷಾ shá ಷಿ shi ಷಿಃ shí ಷು shu ಷೂ shú ಷ್ರ ಶrü ಷ್ರಾ shrú ಷ್ರಿ shlü
 ಷಿ she ಷಿಃ shé ಷೈ shai ಷಾ sho ಷಾಃ shó ಷೌ shau ಷಂ sham ಷಃ shaha
 ಷ shcha ಷ್ರ shchha ಷ್ರ shita ಷ್ನ shna ಷ್ಮ shma ಷ್ಯ shya ಷ್ರ shra ಷ್ಲ shla ಷ್ವ
 shva ಷ್ವ shsha.

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

ಹ ha ಡಾ há ಹಿ hi ಹಿಃ hí ಹು hu ಹೂ bú ಹ್ರ ಶrü ಹ್ರಾ hrú ಹ್ರಿ hlü
 ಹಿ he ಹಿಃ hé ಹೈ hai ಡಾ ho ಡಾಃ hó ಡೌ hau ಹಂ ham ಹಃ haha ಹ್ನ
 hna ಹ್ನ hma ಹ್ಯ hya ಹ್ರ hra ಹ್ಲ hla ಹ್ವ hva.

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

OF THE ELISION, INSERTION, AND PERMUTATION OF LETTERS.

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

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

All words in the modern dialect of the Carnāṭaca language which possess a meaning, terminate in one or other of the following vowels, అ లింగము ఈ యి యు ఎ ఏ వి వ ఓ or ఔ ; and words that merely imitate a sound, have their terminations in ఉ ఛ బ ం and ః. Words commence with either vowels or consonants ; but much more frequently with the latter. In the ancient dialect, however, words terminate in the foregoing vowels, and also in the following consonants, న్ గోయ్ ర్ త్త్వత్ and ళ్.

RULE 1st.

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

EXAMPLES.

బుధులరు బుధరు *learned men* ; అవలరు అవరు *they* ; డాడ్డలప్ప ను డాడ్డప్ప ను *great uncle* ; మాదిదలరు మాదిదరు *they made* ; బిత్తగ్గుసు బిత్తగ్గుసు *paint* ; పూరవిసు పూర్పిసు *fill up* ; అవనిందలూరు అవనిందలూరు

it was done by him; ಗಿರಿಯದೇಸೆಯಿಂದಿಳಿದುಗಲಿ ದೇಸೆಯಿಂದಿಳಿದು
he descended from the mountain; ರಾಮನಲಾಸಿ ರಾಮನಾಸಿ the elephant of
Ráma.

EXCEPTIONS.

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

EXAMPLES.

ರಾಸಲಾಸಿ a new elephant; ರಾರಾಡಿ an outer step; ಒಳಪಟ್ಟಿರುವ the
inner ceiling of a house; ಹಳೆಯ ಬಾಣಗಳು old arrows; ಎಳೆಬಿಡು a
young swan.

RULE 2d.

When a word terminates in ಲಾಗ್ಯ ಈ ಎ ಏ or ಐ, and the next affix or word
commences with a vowel, the consonant ಯ must be inserted between them.

EXAMPLES.

ಪ್ರಾಪ್ತವಸ್ತುವಸ್ತು the earth; ಲಾಗ್ಯರವಲಾಯಿರವ that condition;
ನಶಿಗ್ಗಂದನಶಿಯಿಂದ by the chaste woman; ಔಲಿವಸ್ತುಔಯವಸ್ತು the
goddess of riches; ಮೊರೆಬಿಡಿಸೆಯಿಂದಮೊರೆಯಬಿಡಿಸೆಯಿಂದ from the
face; ಗಂಗೆಲಿಗಂಗೆಯ of the Ganges; ಮೈಲಲುಮೈಯಲು to graze; ರೈಲಿ
ಲಿರೈಯಲ್ಲಿ in the money.

EXCEPTIONS.

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

EXAMPLES.

ಲಾಉದಕವಲಾವದಕವ that water; ಲಾಊಟವಲಾವುಟವ that
food; ಲಾಒಂದುಲಾವಿಂದು that one; ಲಾಓಲಿಲಾವಿಲಿ that cadjan.

When the word అం is followed by a word commencing with అవి or ఔ, they are either joined together by the insertion of య్ between them, according to the general rule, or sandhi does not take place.

EXAMPLES.

అంఅంబియంఅంబియం or అంఅంబియం *that swan*; అంఅంబియం శ్రవంబియం శ్రవంబియం or అంఅంబియం శ్రవంబియం *that wealth*; అంఅంబియం శ్రవంబియం శ్రవంబియం or అంఅంబియం శ్రవంబియం *that desire*.

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

EXAMPLES.

దేవరసింహస్థిసేదను దేవరసింహస్థిసేదను *he delivered to the god*; మనెయ్లిగద్దను మనెయ్లిగద్దను *he was in the house*.

When a word in the dative or locative cases, and ending in ఎ or ఇ, is followed by the emphatic ఏ, or the conjunctive య, or when a word ending in ఇ or ఎ, is followed by the affix ఇను, or when a verb ending in ఇ or ఎ, the past gerund ending in ఇ, a verb in the subjunctive mood ending in యి, or the negative gerund, are followed by a word commencing with a vowel, they are joined together, either by cutting off the final vowel of the antecedent, or by the insertion of య్ between them.

EXAMPLES.

అంబియంఅంబియం or అంబియం *to the flower*; అంబియంఅంబియం or అంబియం *to the horse also*; అంబియంఅంబియం or అంబియం *in the mountain*; అంబియంఅంబియం or అంబియం *also in the ground*; అంబియంఅంబియం or అంబియం *praise thou*; అంబియంఅంబియం or అంబియం *cause thou to descend*; అంబియంఅంబియం or అంబియం *cause thou*

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

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

EXAMPLES.

ಓದಿದಿಲಿಶಿ ತ್ವರೆಯಿಂದ ಓದಿದಿಯಿಶಿ ತ್ವರೆಯಿಂದ you have read quickly; ಬರೆದಿಲಿಮನಾಚರದಿಂದ ಬರೆದಿಯಿಮನಾಚರದಿಂದ you wrote very beautifully; ಇದೆ ಎಂದು ಹೇಳಿದನು ಇದೆ ಎಂದು ಹೇಳಿದನು he said "it is."

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

EXAMPLE.

ಕರೆಅಲು ಕರೆಯಲು or ಕರೆಯಲು to call.

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

EXAMPLES.

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

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

EXAMPLES.

ಸುಮ್ಮನೆ ಇದ್ದನು ಸುಮ್ಮನಿದ್ದನು ಸುಮ್ಮನೆಯಿದ್ದನು or ಸುಮ್ಮನೆ ಇದ್ದನು *he remained quiet*; ಲಾಕುಡುಕಿ ಕರಗಿತ್ತು ಕರಗಿತ್ತು ಕರಗಿಯಿತ್ತು or ಕರಗಿತ್ತು *that horse was black*.

RULE 3d.

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

EXAMPLES.

ಗುರುಲಿನ್ನು ಗುರುವನ್ನು *the priest*; ರೂಗಿಂದ ರೂವಿಂದ *by the flower*; ಮಾತೃಗೃಹಮಾತೃವಿನ *of the mother*; ಋಣದಲ್ಲಿ ಋಣದಲ್ಲಿ *in the money*; ಕವಿಂದನು ಕವಿಂದನು *he said lü*; ಛವಿಂದನು ಛವಿಂದನು *he said lü*; ಣಗೃಹಣಿಗೃಹಣಿ *to a cow*; ಣಗೃಹಣಿಗೃಹಣಿ *of the moon*.

EXCEPTIONS.

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

EXAMPLES.

ಹಾಲುಗೃಹಣಿಗೃಹಣಿ *of the milk*; ಮಗನನ್ನು ಅಪ್ಪಿಕೊಂಡನು ಮಗನನ್ನು ಅಪ್ಪಿಕೊಂಡನು *he embraced his son*; ನೋಡಿದನು ಅಲ್ಲಿನೋಡಿದನಲ್ಲಿ *he saw there*; ಕೊಟ್ಟಿತ್ತು ಕೊಟ್ಟಿದ್ದನು *he had given*.

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

EXAMPLE.

ಶ್ಯಾಲಿಲು ಶ್ಯಾಯಲು *to wet.*

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

EXAMPLE.

ಜ್ಯಾಂಘ್ರ ಜ್ಯಾಯಿಂಘ್ರ or ಜ್ಯಾಂಘ್ರ *having said "jó."*

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

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

EXAMPLES.

ಮನಿಯು ಧಿಯು *the improvement of a moonie*; ಲುಮು ಕಾರವು *that letter rü*; ಎನ್ನಕ ಕಾರವು *my letter lü*; ಇದುಮಾವು *this is a debt.*

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

EXAMPLES.

ಲುಮು ಕುಪು ಲುಕು ಕುಪು *that season*; ಈ ಮುಷಿ ಈ ರುಷಿ *this rushi*; ಎಲ್ಲಾಮಾಗಳು ಎಲ್ಲಾರುಗಾಳು *all the debts*.

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

EXAMPLES.

రామగొల్లిశివా *Rama! come hither*; అంశాగొల్లిశివా *brother! come hither*; అదరదలవసుబదళ తుంట్టెను *alas! he is very wicked*; అవనెఱ్ఱి అంశుక వన్నాదిదను *he read that book*; అవమొగ్గి *neither is he*; కూకావండుకూకాకూరి *the fowl cried cū.*

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

EXAMPLES.

గుడుగుడువండు గుడుగుడుచెందు or గుడుగుడువండు *having said, "Gudugudu;"* కొదానివండు కొదానియెందు or కొదానివండు *having said "who is the donor?"*

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

EXAMPLES.

పళపళవండు పళపళిందు or పళపళయిందు or పళపళవండు *having said "Palapala;"* మాంరక్షరక్షవండు రక్షిం దుయ్యిదను or మాంరక్ష రక్షయిందుయ్యిదను or మాంరక్ష రక్షవం దుయ్యిదను *he said "protect me! protect me!"*

RULE 4th.

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

EXAMPLE.

ಘಜೈಶಂಕರಂಎಂದು ಘಜೈಶಂಕರಮೆಂದು or ಘಜೈಶಂಕರಂಎಂದು *having said "I will adore Shancara!"*

RULE 5th.

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

EXAMPLE.

ಕಶ್ಯಂಘುಃಎಂದು ಕಶ್ಯಂಘುಎಂದು or ಕಶ್ಯಂಘುಃಎಂದು *having said "who is Shambhu?"*

RULE 6th.

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

EXAMPLE.

ಕಶ್ಯಂಘುಎಂದು ಕಶ್ಯಂಘುನಿಂದು or ಕಶ್ಯಂಘುಎಂದು *having said "who is Shambhu?"*

EXCEPTION.

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

EXAMPLE.

ಕೂದರಿ ಧ್ರುಃಎಂದು ಕೂದರಿ ಧ್ರುಎಂದು *having said "who is poor?"*

RULE 7th.

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

EXAMPLES.

ಪ್ರಾಘುಃಧಾರ್ಕಿಕಃಎಂದು *having said "the master is bountiful;"* ಉಃಎಂದು *having said "uh."*

RULE 8th.

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

EXAMPLES.

మరకాలు మరగాలు *a wooden leg*; తనకదిరు తనాదిరు *a coldray*; దులి
తాగలు దులిదాగలు *a tiger's hide*; మిల్ తుటియు మిల్లుటియు *the upper
lip*; శిష్ తావరియు శిందావరియు *a red water lily*.

RULE 9th.

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

EXAMPLES.

తామ్ పత్తు తాంబత్తు *ninety*; శిష్ పాదవియు శింహాదవియు *red
ground*.

RULE 10th.

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

EXAMPLES.

కనో పరియు కనారియు *the form of an eye*; నిర్ పక్కియు నిర్వక్కియు
a water fowl; చిల్ పక్కియు *a white bird*.

RULE 11th.

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

EXAMPLES.

ಆಸು ಸು ಮಸು ಅಸು ಸು ಮಸು *the sun*; ರಕ್ತ ಸು ಪಸಿಯ ರಕ್ತ ಸು ವಸಿಯ *Vishnoo*; ಸುಡಿವೆಂಗು ಸುಡಿವೆಂಗು *the goddess of learning*; ಮುಂಬಂಗುಪು ಮುಂಬಂಗುಪು *three colours*; ಮರ ಮಸು ಮರ ಮಸು *a wooden seat*.

RULE 12th.

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

EXAMPLES.

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

EXCEPTION TO RULES 8th AND 11th.

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

EXAMPLES.

ಕೂಸು ವಕ್ಕಾಳಿಯು *the fowl that cries*; ಕೂಸು ವಲೊಟ್ಟಿಯು *a moving cradle*; ಓದು ವಪಾಠಿಯು *a book for reading*; ಬಟ್ಟಿಕಂಗು *a round eye*; ಒಂದು ಕೈಯನು *he that has one hand*; ನಾಲ್ಕು ಶಲೆಯನು *he that has four heads*.

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

In the following compound words, viz. ಒಳ್ಳೆ ಕೈ *the palm of the hand*; ಹಾರ ಕೈ *the back of the hand*; ಒಳ್ಳೆ ಕಾಟಿ *the inner castle*; ಹಾರ ಕಾಟಿ

టియు the outer castle ; దారకట్టు the outer tying ; బరి కాలు a bare leg ;
 ఒళ్లత్యాటివ the inner garden ; ఒక్కణ్ణు a one-eyed man ; ముక్కణ్ణు a three-
 eyed man ; ముక్కాయ్టియు three crores ; ముక్కాదియు three flood gates ;
 కత్తురిమిగ వు a musk deer ; నసుముళ్ళిసు slight anger ; ఇప్పైరు twenty ;
 చ్చిదబజ్జియు the science of the vedas ; నాలార్కాను four faced ; దాల్క
 నియు a ruined house ; బాల్కని a dwelling house ; and చ్చిట్టయు a white
 cloth ; the initial consonants of the subsequent words are never subject to
 change.

RULE 13th.

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

EXAMPLES.

సుగంధసరపు సుగంధసరపు a smooth necklace ; పాన్ సురిగియు పాసురిగియు
 a gold knife ; కణ్ గుంటియు కణ్ గుంటియు an eye sore ; నూర్ నాసిరపు
 నూర్ నాసిరపు one hundred thousand ; ఇర్ నాసిరపు ఇర్ నాసిరపు two
 thousands.

RULE 14th.

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

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

EXAMPLES.

ಅವಸುರ್ಯಾದರಾಂನಿ ಅವಸುರ್ಯಾಧಾಂನಿ *as if he were gone*; ಬೆಕ್ಕರೂವು
ಬೆಪ್ಪಿರೂವು *a small fanam*; ದಾರ್ಡರೂವು ದಾರ್ಡರೂವು *a large fanam*.

RULE 15th.

When two words are compounded, if the antecedent terminate in a crude state in ನ್ or ಮ್, and be followed by a word commencing with a consonant, the final consonant of the antecedent is changed into ಁ.

EXAMPLES.

ದಾನ್ ಬಳೆಯದಾಂಬಳೆಯ *a gold bangle*; ಫೆಮಬಾದಿಯುಬೆಂಬಾ
ದಿಯು *warm ashes*.

RULE 16th.

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

EXAMPLES.

ಒಕ್ಕಣ್ಣುಸ ಒಕ್ಕಣ್ಣುಸ *one that has one eye*; ಇರಲೆಯಸ ಇರಲೆಯಸ *one that has two heads*; ಮಗ್ಗುಲು ಮಗ್ಗುಲು *three heaps*; ಮಗ್ಗುಲು ಮಗ್ಗುಲು *three spans*.

RULE 17th.

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

EXAMPLES.

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

RULE 18th.

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

EXAMPLE.

ನಿಂತಲ್ಲಾಸದಿಂದಲಿಹನು *he stood and said with gayety.*



CHAPTER SECOND.

OF NOUNS.

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

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

EXAMPLES.

ಹೂವು a flower; ಮರವು a tree; ದುವಳೆ coral; ಉಪ್ಪರಿಗೆ an upstairs house; ಬೆರಿವಂತ್ರಿಗೆ a frying pan; ಬೊಮ್ಮನು Bommanu; ತಿಮ್ಮನು Timmanu; ಕಲ್ಲುಕುಟಗನು a stone cutter; ಅಂಜುಕುಳಿ a timid person, or one that is constantly fearing; ಅಂಜಿಕೆ the act of fearing; ನಂಬುಗೆ the act of trusting; ಲೂಟಿಗಾರನು a gamester; ಶಾಸ್ವಾಳಿಯು a cool breeze; ಶಾವರಿಗಂಧನು a lotus-eyed man; ಹಕ್ಕಿಗೂಡು a bird cage.

OF GENDER.

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

EXCEPTIONS.

The nouns ಕಳ್ಳಿ and ದಾರ, both signifying *wife*; ಅಪ್ಪ, ತಾಯ್, ಬಿಳು, ಕೂಸು, ಪುಸುಳಿ, and ಮೊಸುಳು, all signifying *a child*, are of the neuter gender.

The singular noun ಜನ implying *a single person*, or *many*, is also neuter, whether it form part of a compound word, or not; as ಜನವರ್ಗಿಯರು *the people said*; ಸ್ತ್ರೀಜನವಿತ್ತು *the female lived*; ಬಹುಜನವಾಗಿರಿಸಿತು *it was approved of by many people*; but when the word ಜನ is added to the particles ಕು, ದು, ಸು, or ನೆ, it is of the masculine gender; as ಕುಜನನು or ದುಜನನು *a bad man*; ಸುಜನನು or ನೆಜನನು *a good man*. The words ಸಜ್ಜನವು and ಸಜ್ಜನಗಳು, signifying *a good female*, or *good females*, are of the neuter gender.

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

The nouns ದಿವ್ಯ *a deity*; ಲಾ and ಸಿರಿ *the goddess of riches*; ಸರಸ್ವತಿ and ವಾಣಿ *the goddess of learning*; ಹುಣಿ and ಹಿಂಗಾ *a girl*; ಹಿಂದರಿ *a wife*; and ಶ್ರಾವ್ಯ *a concubine*; are both of the feminine and neuter genders, as ಸರಸ್ವತಿವಿಜಯಸ್ಸು ಕಾಟ್ಟಳು or ಕಾಟ್ಟಿತು *Saraswattee bestowed learning*.

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

OF NUMBERS.

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

OF CASES.

Nouns are by Carnátaca grammarians stated to have only seven cases, viz. ಪ್ರಥಮಾವಿಕ್ರತಿ the nominative; ದ್ವಿತೀಯಾವಿಕ್ರತಿ the accusative; ತ್ರಿತೀಯಾವಿಕ್ರತಿ the instrumental; ಚತುರ್ಥಾವಿಕ್ರತಿ the dative; ಪಂಚಮ್ಯವಿಕ್ರತಿ the ablative; ಷಷ್ಠಾವಿಕ್ರತಿ the genitive; and ಸಪ್ತಮ್ಯವಿಕ್ರತಿ the locative. From this arrangement the vocative is excluded, as being only a particular form of the nominative; but in the examples it shall be retained.

OF DECLENSION.

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

OF THE FIRST DECLENSION.

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

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

EXAMPLES.

SINGULAR NUMBER.

Modern form,

Ancient form,

- N. రామను.....రామం.....*Rāma*,
 A. { రామ న..... } రామ నం.....*Rāma*.
 { రామ న స్సు..... }
 I. రామనింద.....రామనిం.....*by Rāma*.
 D. { రామనిగి..... } రామం గి.....*to Rāma*.
 { రామగి..... }
 Ab. రామ న దేసేయింద.....రామ న త్రోగిం*from Rāma*.
 G. రామ న.....రామ న.....*of Rāma*.
 L. రామ నల్లి.....రామ నాల్గ్.....*in Rāma*.
 V. { రామా.....రామా..... }
 { రామ నీ.....రామ నీ..... } *Rāma!*

PLURAL NUMBER.

- N. రామరు.....రామర్*Rāmas*.
 A. { రామ ర..... } రామ రం.....*Rāmas*.
 { రామ ర స్సు..... }
 I. రామరింద.....రామరిం.....*by Rāmas*.
 D. రామరిగి.....రామర్ గి.....*to Rāmas*.
 Ab. రామ ర దేసేయింద.....రామ ర త్రోగిం*from Rāmas*.
 G. రామ ర.....రామ ర.....*of Rāmas*.
 L. రామ రల్లి.....రామ రాల్గ్.....*in Rāmas*.
 V. { రామ రి.....రామ రి ర..... }
 { రామ రిగి.....రామ రి రా..... } *Rāmas!*

SINGULAR NUMBER.

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

PLURAL NUMBER.

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

OF THE SECOND DECLENSION.

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

EXAMPLES.

SINGULAR NUMBER.

Modern form.	Ancient form.
N. ಕಜವು.....	ಕಜಂ.....an elephant.
A. { ಕಜವು..... ಕಜವನ್ನ..... }	ಕಜವಂ.....an elephant.
I. ಕಜದಿಂದ.....	ಕಜದಿಂ.....by an elephant.
D. ಕಜಕ್ಕೆ.....	ಕಜಕ್ಕೆ.....to an elephant.
Ab. ಕಜದದಿಸೆಯಿಂದ.....	ಕಜದತ್ರಣಿಂ.....from an elephant.
G. ಕಜದ.....	ಕಜದ.....of an elephant.
L. ಕಜದಲ್ಲಿ.....	ಕಜದ್ರಾಲ್.....in an elephant.
V. { ಕಜಾ..... ಕಜವಿ..... }	{ ಕಜಾ..... ಕಜವಿ..... } elephant !

PLURAL NUMBER.

N. ಕಜಕಳು.....	ಕಜಕಳ್.....elephants.
A. { ಕಜಕಳ್..... ಕಜಕಳ್ಳು..... }	ಕಜಕಳ್ಂ.....elephants.
I. ಕಜಕಳ್ಳಿಂದ.....	ಕಜಕಳ್ಳಂ.....by elephants.

- D. ಹಜಾಳಿ ಸಿ.....ಹಜಾಳಿ.....to elephants.
 Ab. ಹಜಾಳಿ ದೆ ಸೆಯಿಂದ..ಹಜಾಳಿ ತ್ರಿಗಲಿಂfrom elephants.
 G. ಹಜಾಳಿ.....ಹಜಾಳಿ.....of elephants.
 L. ಹಜಾಳಿಲ್ಲಿ.....ಹಜಾಳಿಲ್ಲ್ಯಾ.....in elephants.
 V. { ಹಜಾಳಿ.....ಹಜಾಳಿರ.....
 ಹಜಾಳಿತ್ರಿ.....ಹಜಾಳಿರಾ..... } elephants !

SINGULAR NUMBER.

- N. ಮರವು.....ಮರಂ.....a tree.
 A. { ಮರವ.....
 ಮರವಸ್ತು..... } ಮರವಂa tree.
 I. ಮರದಿಂದ.....ಮರದಿಂ.....by a tree.
 D. ಮರಕ್ಕೆಮರಕ್ಕೆ.....to a tree.
 Ab. ಮರದ ದೆ ಸೆಯಿಂದ..ಮರದ ತ್ರಿಗಲಿಂfrom a tree.
 G. ಮರದ.....ಮರದ.....of a tree.
 L. ಮರದಲ್ಲಿ.....ಮರದ್ವಾಲ್ಯಾ.....in a tree.
 V. { ಮರಾ.....ಮರಾ.....
 ಮರವಿ.....ಮರವಿ..... } tree !

PLURAL NUMBER.

- N. ಮರಾಳು.....ಮರಾಳು.....trees;
 A. { ಮರಾಳು.....
 ಮರಾಳುಸ್ತು..... } ಮರಾಳಂtrees.
 I. ಮರಾಳಿಂದ.....ಮರಾಳಿಂ.....by trees.
 D. ಮರಾಳಿ ಸಿ.....ಮರಾಳಿ.....to trees.
 Ab. ಮರಾಳಿ ದೆ ಸೆಯಿಂದ..ಮರಾಳಿ ತ್ರಿಗಲಿಂ.....from trees.
 G. ಮರಾಳು.....ಮರಾಳು.....of trees.

- L. మరగళిమరగళ్యంin trees.
 V. {మరగళిమరగళర}
 {మరగళ్యంమరగళరా} trees!

OF THE THIRD DECLENSION.

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

EXAMPLES.

SINGULAR NUMBER.

- | | Modern form. | Ancient form. |
|-----|-----------------------------------|------------------------------|
| N. | హరియ్యు..... | హరి.....Hari. |
| A. | {హరియ్యు.....
హరియ్యస్సు.....} | హరియం.....Hari. |
| I. | హరియంద..... | హరియం.....by Hari. |
| D. | హరిశి..... | హరిశి.....to Hari. |
| Ab. | హరియదేశీయంద..... | హరియశ్శరీం.....from Hari. |
| G. | హరియ..... | హరియ.....of Hari. |
| L. | హరియల్లి..... | హరియ్యోగళ.....in Hari. |
| V. | {హరియ్యి.....
హరియ్యి.....} | {హరి.....
హరి.....} Hari! |

PLURAL NUMBER.

- | | | |
|----|----------------------------------|-------------------|
| N. | హరియరు..... | హరియర్.....Haris. |
| A. | {హరియరు.....
హరియరుస్సు.....} | హరియరం.....Haris. |

- I. ಹರಿಯಿಂದಹರಿಯಿಂದby Haris.
 D. ಹರಿಯಿಗೆಹರಿಯಿಗೆto Haris.
 Ab. ಹರಿಯಿಂದೆಸೆಯಿಂದ.....ಹರಿಯಿಂದೆಸೆಯಿಂದ.....from Haris.
 G. ಹರಿಯು.....ಹರಿಯು.....of Haris.
 L. ಹರಿಯಲ್ಲಿ.....ಹರಿಯಲ್ಲಿ.....in Haris.
 V. {ಹರಿಯಿರಿ.....ಹರಿಯಿರಿ.....} Haris !
 {ಹರಿಯಿರಿ.....ಹರಿಯಿರಿ.....}

SINGULAR NUMBER.

- N. ಕುರಿಯು.....ಕುರಿ.....a sheep.
 A. {ಕುರಿಯು.....} ಕುರಿಯು.....a sheep.
 {ಕುರಿಯು.....}
 I. ಕುರಿಯಿಂದಕುರಿಯಿಂದby a sheep.
 D. ಕುರಿಗೆ.....ಕುರಿಗೆ.....to a sheep.
 Ab. ಕುರಿಯಿಂದೆಸೆಯಿಂದ.....ಕುರಿಯಿಂದೆಸೆಯಿಂದ.....from a sheep.
 G. ಕುರಿಯು.....ಕುರಿಯು.....of a sheep.
 L. ಕುರಿಯಲ್ಲಿ.....ಕುರಿಯಲ್ಲಿ.....in a sheep.
 V. {ಕುರಿಯಿರಿ.....ಕುರಿ.....} sheep !
 {ಕುರಿಯಿರಿ.....ಕುರಿಯಿರಿ.....}

PLURAL NUMBER.

- N. ಕುರಿಗಳು.....ಕುರಿಗಳು.....sheep.
 A. {ಕುರಿಗಳು.....} ಕುರಿಗಳು.....sheep.
 {ಕುರಿಗಳು.....}
 I. ಕುರಿಗಳಿಂದಕುರಿಗಳಿಂದby sheep.
 D. ಕುರಿಗಳಿಗೆ.....ಕುರಿಗಳಿಗೆ.....to sheep.
 Ab. ಕುರಿಗಳಿಂದೆಸೆಯಿಂದ.....ಕುರಿಗಳಿಂದೆಸೆಯಿಂದ.....from sheep.
 G. ಕುರಿಗಳು.....ಕುರಿಗಳು.....of sheep.
 L. ಕುರಿಗಳಲ್ಲಿ.....ಕುರಿಗಳಲ್ಲಿ.....in sheep.
 V. {ಕುರಿಗಳಿರಿ.....ಕುರಿಗಳಿರಿ.....} sheep !
 {ಕುರಿಗಳಿರಿ.....ಕುರಿಗಳಿರಿ.....}

OF THE FOURTH DECLENSION.

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

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ಸುರುವು	ಸುರು	<i>a priest.</i>
A.	{ ಸುರುವು..... ಸುರುವುಷ್ಣು..... }	ಸುರುವಂ	<i>a priest.</i>
I.	{ ಸುರುವಿಂದ..... ಸುರುವಿನಿಂದ..... }	ಸುರುವಿಂ..... ಸುರುವಿನಿಂ.....	<i>by a priest.</i>
D.	ಸುರುವಿನಿ	ಸುರುವಿಂನಿ	<i>to a priest.</i>
Ab.	{ ಸುರುವದಿಸಿಯಿಂದ... ಸುರುವಿನದಿಸಿಯಿಂದ... }	ಸುರುವತ್ಸೂರಿಂ..... ಸುರುವಿನತ್ಸೂರಿಂ.....	<i>from a priest.</i>
G.	{ ಸುರುವು..... ಸುರುವಿನ..... }	ಸುರುವು..... ಸುರುವಿನ.....	<i>of a priest.</i>
L.	{ ಸುರುವಲ್ಲಿ..... ಸುರುವಿನಲ್ಲಿ..... }	ಸುರುವಾನ್..... ಸುರುವಿನಾನ್.....	<i>in a priest.</i>
V.	{ ಸುರುವಿ..... ಸುರುವಿಃ..... }	ಸುರು..... ಸುರುಃ.....	<i>priest !</i>

PLURAL NUMBER.

- N. ಸರುಗಳು.....ಸರುಗಳ್priests.
- A. { ಸರುಗಳ್
ಸರುಗಳ್ವು } ಸರುಗಳಂ.....priests.
- I. ಸರುಗಳಿಂದ.....ಸರುಗಳಿಂ.....by priests.
- D. ಸರುಗಳಿ ಗಿಸರುಗಳಿ.....to priests.
- Ab. ಸರುಗಳ್ ದೆಸೆಯಿಂದ.....ಸರುಗಳ್ ತ್ರಗಲಿಂ.....from priests.
- G. ಸರುಗಳ್ಸರುಗಳ್of priests.
- L. ಸರುಗಳ್ಲ್ಲಿ.....ಸರುಗಳ್ಲ್ಯಾನ್in priests.
- V. { ಸರುಗಳಿಸರುಗಳಿ ರ.....
ಸರುಗಳಿಃಸರುಗಳಿ ರಾ..... } priests !

SINGULAR NUMBER.

- N. ಕೂಸುಕೂಸು.....a child.
- A. { ಕೂಸು.....
ಕೂಸುವು } ಕೂಸಂ.....a child.
- I. { ಕೂಸಿಂದ.....ಕೂಸಿಂ
ಕೂಸಿನಿಂದ.....ಕೂಸಿನಿಂ } by a child.
- D. ಕೂಸಿಗಿಕೂಸಿಂ ಗಿto a child.
- Ab. { ಕೂಸದೆಸೆಯಿಂದ.....ಕೂಸತ್ರಗಲಿಂ.....
ಕೂಸಿವದೆಸೆಯಿಂದ.....ಕೂಸಿನತ್ರಗಲಿಂ..... } from a child.
- G. { ಕೂಸು.....ಕೂಸು.....
ಕೂಸಿನ.....ಕೂಸಿನ..... } of a child.
- L. { ಕೂಸಲ್ಲಿ.....ಕೂಸಲ್ಯಾನ್
ಕೂಸಿನಲ್ಲಿ.....ಕೂಸಿನಲ್ಯಾನ್ } in a child.
- V. { ಕೂಸಿಕೂಸು.....
ಕೂಸಿಃಕೂಸು..... } child !

PLURAL NUMBER.

- N. ಕುಸುಗಫ.....ಕುಸುಗಫಃ.....children.
- A. { ಕುಸುಗಫಃ.....
ಕುಸುಗಫಮ್..... } ಕುಸುಗಫಂ.....children.
- I. ಕುಸುಗಫಿಂದ.....ಕುಸುಗಫಿಂby children.
- D. ಕುಸುಗಫಿಣಿ.....ಕುಸುಗಫಿಣಿಃ.....to children.
- Ab. ಕುಸುಗಫದಿಸಿಯಿಂದ.ಕುಸುಗಫಿತ್ರಣಿಂfrom children.
- G. ಕುಸುಗಫಃ.....ಕುಸುಗಫಃ.....of children.
- L. ಕುಸುಗಫಲ್ಲಿ.....ಕುಸುಗಫಾಲ್ಫ.....in children,
- V. { ಕುಸುಗಫಿ.....ಕುಸುಗಫಿಠ.....
ಕುಸುಗಫಿಃ.....ಕುಸುಗಫಿಠಾ..... } children !

OF NOUNS OF RELATIONSHIP.

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

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

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

ಮತ್ತಪ್ಪ
 ಮತ್ತಜ್ಜ
 ಮತ್ತಯ್ಯ
 ಮತ್ತಾತ

} great grandfather.

ಅಜ್ಜ
 ತಾತ

} grandfather.

ಅಪ್ಪ
 ತಂದೆ

} father.

ಹೊಡ್ಡಪ್ಪ
 ಹೊಡ್ಡಯ್ಯ
 ವಿರಿಯಪ್ಪ

} father's elder brother.

ಕಿರಿಯಪ್ಪ
 ಬೆಕ್ಕಪ್ಪ

} father's younger brother.

ಅಂಗಾ elder brother.

ತಮ್ಮ younger brother.

ಮಾವ
 ದಿಂಗುಳಿಹೊಟ್ಟೆ ಮಾವ

} father in-law.

ಸಾಸರ ಮಾವ maternal uncle.

ಗಂಡ husband.

ಅಳಿಯ son in-law.

ಮಗ son.

ಮೊಮ್ಮಗ grand son.

ಮರಿಮಗ great grand son.

ಸಾಸರ ಅಳಿಯ sister's son.

५६४.....wife's sister's husband.

ॐ३५..... } son's wife's father, or daughter's husband's father.
 ॐ३६..... }

శేషము

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

wife's brother,

paternal aunt's son,

maternal uncle's son,

{if elder than one's self.

వృందన..

husband's younger brother.

wife's brother,

paternal aunt's son,

maternal uncle's son,

Is younger than one's self.

మృతజి.

మత్తవ

మృత్యు

great grandmother.

ಅಜಿ...

८३.

६३.

grandmother.

ಹಾಯ

ಅಮೃತ

ॐ नमः

३५.

mother.

దాక్షిణ్యం

దాదా

దాదావ.

mother's elder sister.

ಬೆಕ್ಕವು.....	}	mother's younger sister.
ಬೆಕ್ಕಮ್ಮ.....		
ಬೆಕ್ಕರಾಯ.....		
ಅತ್ತೆ.....		wife's mother, or husband's mother.
ಸಾಸರತ್ತೆ.....		paternal aunt.
ವಿಂಡಿ.....		wife.
ಅತ್ತಿನಿ.....	}	husband's elder sister.
		wife's elder sister.
		paternal aunt's daughter, } if elder than one's self.
		maternal uncle's daughter, }
ನಂದಿನಿ.....	}	husband's younger sister.
		wife's younger sister.
		paternal aunt's daughter, } if younger than one's self.
		maternal uncle's daughter, }
ಸಾಸಿ.....		son's wife.
ಮಕ್ಕಳು.....		daughter.
ಮೊಮ್ಮಕ್ಕಳು.....		grand-daughter.
ಮರಿಮಕ್ಕಳು.....		grand-daughter's daughter.
ಸಾಸರಸಾಸಿ.....		a man's sister's daughter, or a woman's brother's
ಸವಳಿ.....		[daughter.
ಸವಳಿ.....		husband's other wife.
ವಾರಗತ್ತಿ.....	}	husband's brother's wife.
ನಿನಿವಿಂಗು.....		
ಜ್ಜಿ.....	}	son's wife's mother, or daughter's husband's mother.
ನಿಟ್ಟಿ.....		
ಅಕ್ಕ.....		elder sister.
ಕಿರಿ.....		younger sister.

EXAMPLES.

SINGULAR NUMBER.

Modern form.

Ancient form.

- N. అప్పసు.....అప్పం.....*a father.*
- A. { అప్పన..... } అప్పనం.....*a father.*
 { అప్పనన్న..... }
- I. అప్పనింద.....అప్పనిం.....*by a father.*
- D. { అప్పనిశి..... } అప్పంశి.....*to a father.*
 { అప్పశి..... }
- Ab. అప్పనదేశేయింద...అప్పనత్రగళిం.....*from a father.*
- G. అప్పన.....అప్పన.....*of a father.*
- L. అప్పనల్లి.....అప్పనార్క.....*in a father.*
- V. { అప్ప.....అప్ప..... }
 { అప్పా.....అప్పా..... }
 { అప్పనే.....అప్పనే..... }
 { అప్పనే.....అప్పనే..... }
 } *father!*

PLURAL NUMBER.

- N. అప్పందిరు.....అప్పందిర్.....*fathers.*
- A. { అప్పందిర..... } అప్పందిరం.....*fathers.*
 { అప్పందిరన్న..... }
- I. అప్పందిరింద.....అప్పందిరిం.....*by fathers.*
- D. అప్పందిరిశి.....అప్పందిరిక్కి.....*to fathers.*
- Ab. అప్పందిరదేశేయిందఅప్పందిరత్రగళిం...*from fathers.*
- G. అప్పందిర.....అప్పందిర.....*of fathers.*
- L. అప్పందిరల్లి.....అప్పందిరార్క.....*in fathers.*

V. { ಅಪ್ಪಂದಿರಿರ ಅಪ್ಪಂದಿರಿರ
ಅಪ್ಪಂದಿರಿ ರಾ ಅಪ್ಪಂದಿರಿ ರಾ
ಅಪ್ಪಂದಿರೆ ಅಪ್ಪಂದಿರೆ
ಅಪ್ಪಂದಿರೈ ಅಪ್ಪಂದಿರೈ } fathers !

SINGULAR NUMBER.

N. ಅಮ್ಮನು ಅಮ್ಮಂ a mother.

A. { ಅಮ್ಮನ
ಅಮ್ಮನನ್ನ } ಅಮ್ಮನಂ a mother.

I. ಅಮ್ಮನಿಂದ ಅಮ್ಮನಿಂ by a mother.

D. { ಅಮ್ಮನಿಗೆ
ಅಮ್ಮನಿಗೆ } ಅಮ್ಮಂಗೆ to a mother.

Ab. ಅಮ್ಮನ ದೆಸೆಯಿಂದ ಅಮ್ಮನ ಶ್ವರಂ from a mother.

G. ಅಮ್ಮನ ಅಮ್ಮನ of a mother.

L. ಅಮ್ಮನಲ್ಲಿ ಅಮ್ಮನಾರ್ಯ in a mother.

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

PLURAL NUMBER.

N. ಅಮ್ಮಂದಿರು ಅಮ್ಮಂದಿರ್ mothers.

A. { ಅಮ್ಮಂದಿರ
ಅಮ್ಮಂದಿರನ್ನ } ಅಮ್ಮಂದಿರಂ mothers.

I. ಅಮ್ಮಂದಿರಿಂದ ಅಮ್ಮಂದಿರಿಂ by mothers.

D. ಅಮ್ಮಂದಿರಿಗೆ ಅಮ್ಮಂದಿರಿಗೆ to mothers.

Ab. అమ్మందిరదేసేయింద. అమ్మందిర త్రగారేం.....from mothers.

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

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

V. $\left\{ \begin{array}{l} \text{అమ్మందిరిర.....అమ్మందిరిర.....} \\ \text{అమ్మందిరిరా.....అమ్మందిరిరా.....} \\ \text{అమ్మందిరే.....అమ్మందిరే.....} \\ \text{అమ్మందిరీ.....అమ్మందిరీ.....} \end{array} \right\} \text{mothers!}$

SINGULAR NUMBER.

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

A. $\left\{ \begin{array}{l} \text{అజ్జియ.....} \\ \text{అజ్జియస్సు.....} \end{array} \right\} \text{అజ్జియం.....a grandmother.}$

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

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

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

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

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

V. $\left\{ \begin{array}{l} \text{అజ్జి.....అజ్జి.....} \\ \text{అజ్జిగి.....అజ్జిగి.....} \\ \text{అజ్జియి.....అజ్జియి.....} \\ \text{అజ్జియిగి.....అజ్జియిగి.....} \end{array} \right\} \text{grandmother!}$

PLURAL NUMBER.

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

A. $\left\{ \begin{array}{l} \text{అజ్జియందిర.....} \\ \text{అజ్జియందిరస్సు.....} \end{array} \right\} \text{అజ్జియందిరం.....grandmothers.}$

- I. ಅಜ್ಜಿಯಂದಿರಿಂದ.....ಅಜ್ಜಿಯಂದಿರಿಂದ.....by grandmothers.
 D. ಅಜ್ಜಿಯಂದಿರಿಗೆಅಜ್ಜಿಯಂದಿಗೈ.....to grandmothers.
 Ab. ಅಜ್ಜಿಯಂದಿರದೇಸಿಯಿಂದ..ಅಜ್ಜಿಯರ ತ್ರಿಗಂfrom grandmothers.
 G. ಅಜ್ಜಿಯರ.....ಅಜ್ಜಿಯರ.....of grandmothers.
 L. ಅಜ್ಜಿಯರಲ್ಲಿ.....ಅಜ್ಜಿಯ ರ್ಯಾನ್.....in grandmothers.
 V. { ಅಜ್ಜಿಯಂದಿರಿ ರ.....ಅಜ್ಜಿಯಂದಿರಿ ರ.....
 ಅಜ್ಜಿಯಂದಿರಿ ರಾಅಜ್ಜಿಯಂದಿರಿ ರಾ
 ಅಜ್ಜಿಯಂದಿರೆಅಜ್ಜಿಯಂದಿರೆ
 ಅಜ್ಜಿಯಂದಿರೈ.....ಅಜ್ಜಿಯಂದಿರೈ..... } grandmothers !

SINGULAR NUMBER.

- N. ಸಾಸಿಯುಸಾಸಿa daughter-in-law.
 A. { ಸಾಸಿಯು
 ಸಾಸಿಯುಳ್ಳ } ಸಾಸಿಯಂ.....a daughter-in-law.
 I. ಸಾಸಿಯಿಂದ.....ಸಾಸಿಯಿಂದby a daughter-in-law.
 D. ಸಾಸಿಗೆಸಾಸಿಗೆ.....to a daughter-in-law.
 Ab. ಸಾಸಿಯದೇಸಿಯಿಂದ.. ಸಾಸಿಯ ತ್ರಿಗಂfrom a daughter-in-law.
 G. ಸಾಸಿಯು.....ಸಾಸಿಯುof a daughter-in-law.
 L. ಸಾಸಿಯಲ್ಲಿ.....ಸಾಸಿಯೊಳ್.....in a daughter-in-law.
 V. { ಸಾಸಿಸಾಸಿ
 ಸಾಸಿಃ.....ಸಾಸಿಃ
 ಸಾಸಿಯೆಸಾಸಿಯೆ
 ಸಾಸಿಯೈ.....ಸಾಸಿಯೈ..... } daughter-in-law !

PLURAL NUMBER.

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

- I. ಸಾಸೆಯಂದಿರಿಂದ.....ಸಾಸೆಯಂದಿರಿಂby daughters-in-law.
 D. ಸಾಸೆಯಂದಿರಿನಿ.....ಸಾಸೆಯಂದಿರಿಗೆ.....to daughters-in-law.
 Ab. ಸಾಸೆಯಂದಿರದಿಸೆಯಿಂದ.ಸಾಸೆಯಂದಿರತನಿಂ from daughters-in-law.
 G. ಸಾಸೆಯಂದಿರ.....ಸಾಸೆಯಂದಿರ.....of daughters-in-law.
 L. ಸಾಸೆಯಂದಿರಲ್ಲಿ.....ಸಾಸೆಯಂದಿರಾರ್ಯ.....in daughters-in-law.

- V. { ಸಾಸೆಯಂದಿರಿರ.....ಸಾಸೆಯಂದಿರಿರ .. }
 { ಸಾಸೆಯಂದಿರಿರಾ.....ಸಾಸೆಯಂದಿರಿರಾ .. }
 { ಸಾಸೆಯಂದಿರಿರೆ.....ಸಾಸೆಯಂದಿರಿರೆ..... }
 { ಸಾಸೆಯಂದಿರಿರೈ.....ಸಾಸೆಯಂದಿರಿರೈ..... } } daughters-in-law !

OF NOUNS OF QUALITY.

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

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

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

EXAMPLES.

SINGULAR NUMBER.

Modern form.

Ancient form,

- N. ಕರಿಯನು.....ಕರಿಯಂ.....a black man.
- A. { ಕರಿಯನ..... } ಕರಿಯನಂ.....a black man.
 { ಕರಿಯನನ್ನು..... }
- I. ಕರಿಯನಿಂದ.....ಕರಿಯನಿಂ.....by a black man.
- D. { ಕರಿಯನಿಗೆ..... } ಕರಿಯಂಗೆ.....to a black man.
 { ಕರಿಯನಿಗೆ..... }
- Ab. ಕರಿಯನದಿಸೆಯಿಂದ..ಕರಿಯನತ್ತೊಲಿಂ.....from a black man.
- G. ಕರಿಯನ.....ಕರಿಯನ.....of a black man.
- L. ಕರಿಯನಲ್ಲಿ.....ಕರಿಯನಾರ್ಯ್.....in a black man.
- V. { ಕರಿಯ.....ಕರಿಯ..... }
 { ಕರಿಯಾ.....ಕರಿಯಾ..... }
 { ಕರಿಯನಿ.....ಕರಿಯನಿ..... }
 { ಕರಿಯನಿ.....ಕರಿಯನಿ..... } } black man !
- N. ಕರಿಯನು.....ಕರಿಯನ್.....a black woman.
- A. { ಕರಿಯನ್..... } ಕರಿಯನ್.....a black woman.
 { ಕರಿಯನ್ನ್ನು..... }
- I. ಕರಿಯನಿಂದ.....ಕರಿಯನಿಂ.....by a black woman.
- D. ಕರಿಯನಿಗೆ.....ಕರಿಯನಿಗೆ.....to a black woman.
- Ab. ಕರಿಯನ್ದಿಸೆಯಿಂದ..ಕರಿಯನ್ದೊಲಿಂ.....from a black woman
- G. ಕರಿಯನ್.....ಕರಿಯನ್.....of a black woman.
- L. ಕರಿಯನ್ಲ್ಲಿ.....ಕರಿಯನ್ಯಾರ್ಯ್.....in a black woman.
- V. { ಕರಿಯನಿಗೆ.....ಕರಿಯನಿಗೆ..... }
 { ಕರಿಯನಿಗೆ.....ಕರಿಯನಿಗೆ..... } } black woman !

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

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

L. ಎಳೆಯನಲ್ಲಿ.....ಎಳೆಯನಾರ್ಯ.....in a young man.

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

N. ಎಳೆಯಸ್ತ.....ಎಳೆಯಸ್ತ.....a young woman.

A. { ಎಳೆಯಸ್ತ.....
ಎಳೆಯಸ್ತಸ್ತ..... } ಎಳೆಯಸ್ತಂ.....a young woman.

I. ಎಳೆಯಸ್ತಂ.....ಎಳೆಯಸ್ತಂ.....by a young woman.

D. ಎಳೆಯಸ್ತನಿ.....ಎಳೆಯಸ್ತನಿ.....to a young woman.

Ab. ಎಳೆಯಸ್ತದೇನೆಯಿಂದ...ಎಳೆಯಸ್ತ ಶ್ರೇಣಿಂ.....from a young woman.

G. ಎಳೆಯಸ್ತ.....ಎಳೆಯಸ್ತ.....of a young woman.

L. ಎಳೆಯಸ್ತಲ್ಲಿ.....ಎಳೆಯಸ್ತಾರ್ಯ.....in a young woman.

V. { ಎಳೆಯಸ್ತನಿ.....ಎಳೆಯಸ್ತನಿ.....
ಎಳೆಯಸ್ತನಿ.....ಎಳೆಯಸ್ತನಿ..... } young woman !

PLURAL FOR BOTH MASCULINE AND FEMININE.

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

A. { ಎಳೆಯರ್.....
ಎಳೆಯರ್ಸ್ತ..... } ಎಳೆಯರ್ತಂ.....young men or women.

I. ಎಳೆಯರ್ತಂ.....ಎಳೆಯರ್ತಂ.....by young men or women.

D. ಎಳೆಯರ್ತನಿ.....ಎಳೆಯರ್ತನಿ.....to young men or women.

Ab. ಎಳೆಯರ್ತದೇನೆಯಿಂದ...ಎಳೆಯರ್ತ ಶ್ರೇಣಿಂ.....from young men or women.

G. ಎಳೆಯರ್ತ.....ಎಳೆಯರ್ತ.....of young men or women.

L. ಎಳೆಯರ್ತಲ್ಲಿ.....ಎಳೆಯರ್ತಾರ್ಯ.....in young men or women.

V.	{	ఎళియరిక.....	ఎళియరిక.....	} young men or women !
		ఎళియరికా.....	ఎళియరికా.....	
		ఎళియరి.....	ఎళియరి.....	
		ఎళియరికి.....	ఎళియరికి.....	

SINGULAR NUMBER.

- N. చుళుపసు.....పళియం.....a man of old.
- A. { చుళుపన..... } పళియనం.....a man of old.
 { చుళుపనస్సు..... }
- I. చుళుపనిండు.....పళియనిం.....by a man of old.
- D. { చుళుపని..... } పళియని.....to a man of old.
 { చుళుపని..... }
- Ab. చుళుపనడిసియిండు.....పళియనత్తెరిం.....from a man of old.
- G. చుళుపన.....పళియన.....of a man of old.
- L. చుళుపనల్లి.....పళియనార్ళ.....in a man of old.
- V. { చుళుప.....పళియ..... }
 { చుళుపా.....పళియా..... } man of old !
 { చుళుపని.....పళియని..... }
 { చుళుపనికి.....పళియనికి..... }
- N. చుళుపళు.....పళియళు.....a woman of old.
- A. { చుళుపళు..... } పళియళం.....a woman of old;
 { చుళుపళుస్సు..... }
- I. చుళుపళిండు.....పళియళిం.....by a woman of old.
- D. చుళుపళిని.....పళియళిని.....to a woman of old.
- Ab. చుళుపళుడిసియిండు.....పళియళుత్తెరిం.....from a woman of old.
- G. చుళుపళు.....పళియళు.....of a woman of old;

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

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. ಹಳವರು.....ಪಳೆಯರ್.....men or women of old.
- A. { ಹಳವರು..... } ಪಳೆಯರಂ.....men or women of old.
 { ಹಳವರುನ್ನು..... }
- I. ಹಳವರಿಂದ.....ಪಳೆಯರಿಂದ.....by men or women of old.
- D. ಹಳವರಿಗೆಪಳೆಯರಿಗೆ.....to men or women of old.
- Ab. ಹಳವರದೇಸೆಯಿಂದ.....ಪಳೆಯರ ತ್ರಿಗೌಂfrom men or women of old.
- G. ಹಳವರು.....ಪಳೆಯರು.....of men or women of old.
- L. ಹಳವರಲ್ಲಿಪಳೆಯರಾರ್ಯ್.....in men or women of old.
- V. { ಹಳವರಿರು.....ಪಳೆಯರಿರು..... } men or women of old !
 { ಹಳವರಿರಾ.....ಪಳೆಯರಿರಾ }
 { ಹಳವರಿ.....ಪಳೆಯರಿ..... }
 { ಹಳವರಿಃ.....ಪಳೆಯರಿಃ..... }

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

EXAMPLES.

SINGULAR NUMBER.

Modern form.

Ancient form.

- N. ಒಳ್ಳಿದನು.....ಒಳ್ಳಿದಂa good man.

- A. { ಒಳ್ಳಿದನು..... } ಒಳ್ಳಿದನಂ.....a good man.
 { ಒಳ್ಳಿದನನ್ನು..... }
 { ಒಳ್ಳಿದನು..... }
 { ಒಳ್ಳಿದನುಃ..... }
 { ಒಳ್ಳಿದನುಃ..... }

I. ಒಳ್ಳೆದನಿಂದ.....ಒಳ್ಳೆದನಿಂ..... by a good man.

D. ಒಳ್ಳೆದನಿಗೆ.....ಒಳ್ಳೆದನಿಗೆ.....to a good man.

Ab. ಒಳ್ಳೆದನದಿಸೆಯಿಂದ.....ಒಳ್ಳೆದನದಿಸೆಯಿಂದ.....from a good man.

G. ಒಳ್ಳೆದನ.....ಒಳ್ಳೆದನ.....of a good man.

L. ಒಳ್ಳೆದನಲ್ಲಿ.....ಒಳ್ಳೆದನಲ್ಲಿ.....in a good man.

V. { ಒಳ್ಳೆದ.....ಒಳ್ಳೆದ.....
ಒಳ್ಳೆದಾ.....ಒಳ್ಳೆದಾ.....
ಒಳ್ಳೆದನಿ.....ಒಳ್ಳೆದನಿ.....
ಒಳ್ಳೆದನಿ.....ಒಳ್ಳೆದನಿ..... } good man!

N. ಒಳ್ಳೆದಳು.....ಒಳ್ಳೆದಳು.....a good woman.

A. { ಒಳ್ಳೆದಳು.....ಒಳ್ಳೆದಳು.....
ಒಳ್ಳೆದಳು.....ಒಳ್ಳೆದಳು..... } a good woman.

I. ಒಳ್ಳೆದಳಿಂದ.....ಒಳ್ಳೆದಳಿಂದ.....by a good woman.

D. ಒಳ್ಳೆದಳಿಗೆ.....ಒಳ್ಳೆದಳಿಗೆ.....to a good woman.

Ab. ಒಳ್ಳೆದಳದಿಸೆಯಿಂದ.....ಒಳ್ಳೆದಳದಿಸೆಯಿಂದ.....from a good woman.

G. ಒಳ್ಳೆದಳು.....ಒಳ್ಳೆದಳು.....of a good woman.

L. ಒಳ್ಳೆದಳಲ್ಲಿ.....ಒಳ್ಳೆದಳಲ್ಲಿ.....in a good woman.

V. { ಅಳಿದಳಿ ಅಳಿದಳಿ } good woman !
 { ಅಳಿದಳಿ ಅಳಿದಳಿ }
 { ಅಳಿದಳಿ ಅಳಿದಳಿ }

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಅಳಿದರು ಅಳಿದರು good men or women.
 { ಅಳಿದರು ಅಳಿದರು }

A. { ಅಳಿದರು ಅಳಿದರು } good men or women.
 { ಅಳಿದರು ಅಳಿದರು }

I. ಅಳಿದರಿಂದ ಅಳಿದರಿಂದ by good men or women.
 { ಅಳಿದರಿಂದ ಅಳಿದರಿಂದ }

D. ಅಳಿದರಿಗೆ ಅಳಿದರಿಗೆ to good men or women.
 { ಅಳಿದರಿಗೆ ಅಳಿದರಿಗೆ }

Ab. ಅಳಿದರದೆಯಿಂದ ಅಳಿದರದೆಯಿಂದ from good men or women.
 { ಅಳಿದರದೆಯಿಂದ ಅಳಿದರದೆಯಿಂದ }

G. ಅಳಿದರು ಅಳಿದರು of good men or women.
 { ಅಳಿದರು ಅಳಿದರು }

L. ಅಳಿದರಲ್ಲಿ ಅಳಿದರಲ್ಲಿ in good men or women.
 { ಅಳಿದರಲ್ಲಿ ಅಳಿದರಲ್ಲಿ }

V. { ಅಳಿದರಿ ಅಳಿದರಿ } good men or women !
 { ಅಳಿದರಿ ಅಳಿದರಿ }
 { ಅಳಿದರಿ ಅಳಿದರಿ }
 { ಅಳಿದರಿ ಅಳಿದರಿ }

EXCEPTION.

When the noun of quality ಅನು is rendered masculine or feminine, the final syllable ಅ is changed into ಏ, and it is then inflected as usual.

EXAMPLE.

SINGULAR NUMBER.

Modern form.

Ancient form.

- N. యాసబసు..... యాసబం.....a new man.
- A. { యాసబస..... } యాసబసం.....a new man.
 { యాసబసమ్మ..... }
- I. యాసబనింద..... యాసబనిం.....by a new man.
- D. { యాసబనిగి..... } యాసబంగి'.....to a new man.
 { యాసబగి..... }
- Ab. యాసబసదీసీయింద..యాసబసత్రాచిం.....from a new man.
- G. యాసబస..... యాసబస.....of a new man.
- L. యాసబసత్రి.....యాసబసార్యన్.....in a new man.
- V. { యాసబ.....యాసబ..... }
 { యాసబా.....యాసబా..... }
 { యాసబసి.....యాసబసి..... } new man!!
 { యాసబసిః.....యాసబసిః..... }
- N. యాసబభు..... యాసబభున్.....a new woman.
- A. { యాసబభు..... } యాసబభుం.....a new woman.
 { యాసబభుమ్మ..... }
- I. యాసబభుంద..... యాసబభుం.....by a new woman.
- D. యాసబభుగి..... యాసబభుగి.....to a new woman.
- Ab. యాసబభుదీసీయింద..యాసబభుత్రాచిం.....from a new woman.
- G. యాసబభు..... యాసబభు.....of a new woman.
- L. యాసబభుత్రి.....యాసబభుార్యన్.....in a new woman.
- V. { యాసబభు.....యాసబభు..... }
 { యాసబభుః.....యాసబభుః..... } new woman!!
- N. యాసబరు..... యాసబర్.....new men or women.

PLURAL FOR BOTH MASCULINE AND FEMININE.

- A. { ಹಾಸಬರ..... } ಹಾಸಬರಂ new men or women.
 { ಹಾಸಬರಸ್ತು..... }
- I. ಹಾಸಬರಿಂದ.....ಹಾಸಬರಿಂ by new men or women.
- D. ಹಾಸಬರಿಗೆ.....ಹಾಸಬರಿಗೆ..... to new men or women.
- Ab. ಹಾಸಬರದಿಂಸೆಯಿಂದ.....ಹಾಸಬರ ಶ್ರೇಣಿಯಿಂದ..... from new men or women.
- G. ಹಾಸಬರ..... ಹಾಸಬರ..... of new men or women.
- L. ಹಾಸಬರಲ್ಲಿ.....ಹಾಸಬರಾರ್ಯ..... in new men or women.
- V. { ಹಾಸಬರಿ..... ಹಾಸಬರಿ..... }
 { ಹಾಸಬರಿರಾ..... ಹಾಸಬರಿರಾ..... }
 { ಹಾಸಬರಿ..... ಹಾಸಬರಿ..... }
 { ಹಾಸಬರಿಗೆ..... ಹಾಸಬರಿಗೆ..... } } new men or women!

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

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

EXAMPLES.

SINGULAR NUMBER.

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

- D. ಕರಿದಕ್ಕೆಕರಿದಕ್ಕೆ.....to a black thing.
 Ab. ಕರಿದರದೆಸೆಯಿಂದ....ಕರಿದರ ಶೂಲಂfrom a black thing.
 G. ಕರಿದರ.....ಕರಿದರ.....of a black thing.
 L. ಕರಿದರಲ್ಲಿಕರಿದರಾರ್ಯ.....in a black thing.
 V. { ಕರಿದಿಕರಿದಿ }
 { ಕರಿದಿಕರಿದಿ } black thing!

PLURAL NUMBER.

- N. ಕರಿಯವುಕರಿಯವು.....black things.
 A. { ಕರಿಯವ..... }
 { ಕರಿಯವಸ್ತು..... } ಕರಿಯವಂblack things.
 I. ಕರಿಯವರಿಂದ....ಕರಿಯವರಿಂby black things.
 D. ಕರಿಯವಕ್ಕೆ.....ಕರಿಯವಕ್ಕೆto black things.
 Ab. ಕರಿಯವರದೆಸೆಯಿಂದ..ಕರಿಯವರ ಶೂಲಂ ...from black things.
 G. ಕರಿಯವರ.....ಕರಿಯವರ.....of black things.
 L. ಕರಿಯವರಲ್ಲಿ.....ಕರಿಯವರಾರ್ಯ.....in black things.
 V. { ಕರಿಯವಿ..... }
 { ಕರಿಯವಿ..... } black things!

SINGULAR NUMBER.

- N. ಒಳ್ಳೆದು.....ಒಳ್ಳೆದುa good thing.
 ಏ ಏ
 A. { ಒಳ್ಳೆದು..... }
 { ಏ ಏ } ಒಳ್ಳೆದುಂ.....a good thing.
 ಏ ಏ
 I. ಒಳ್ಳೆದುರಿಂದ....ಒಳ್ಳೆದುರಿಂ.....by a good thing.
 ಏ ಏ
 D. ಒಳ್ಳೆದುಕ್ಕೆ.....ಒಳ್ಳೆದುಕ್ಕೆto a good thing.
 ಏ ಏ
 Ab. ಒಳ್ಳೆದುರದೆಸೆಯಿಂದ....ಒಳ್ಳೆದುರ ಶೂಲಂfrom a good thing.
 ಏ ಏ

G. ಒಳ್ಳೆತರ ಒಳ್ಳೆ ತರ of a good thing.

L. ಒಳ್ಳೆತರಲ್ಲಿ ಒಳ್ಳೆ ತರಾರ್ಯ in a good thing.

V. { ಒಳ್ಳೆ ಒಳ್ಳೆ } good thing!
 { ಒಳ್ಳೆ ಒಳ್ಳೆ }

PLURAL NUMBER.

N. ಒಳ್ಳೆದುಪುಗು ಒಳ್ಳೆದುಪುಗು good things.

A. { ಒಳ್ಳೆದುಪುಗು } ಒಳ್ಳೆದುಪುಗು good things.
 { ಒಳ್ಳೆದುಪುಗು }

I. ಒಳ್ಳೆದುಪುಗಿಂದ ಒಳ್ಳೆದುಪುಗಿಂದ by good things.

D. ಒಳ್ಳೆದುಪುಗಿಗೆ ಒಳ್ಳೆದುಪುಗಿಗೆ to good things.

Ab. ಒಳ್ಳೆದುಪುಗಿನಿಂದ ಒಳ್ಳೆದುಪುಗಿನಿಂದ from good things.

G. ಒಳ್ಳೆದುಪುಗು ಒಳ್ಳೆದುಪುಗು of good things.

L. ಒಳ್ಳೆದುಪುಗಲ್ಲಿ ಒಳ್ಳೆದುಪುಗಲ್ಲಿ in good things.

V. { ಒಳ್ಳೆದುಪುಗು ಒಳ್ಳೆದುಪುಗು }
 { ಒಳ್ಳೆದುಪುಗು ಒಳ್ಳೆದುಪುಗು } good things!
 { ಒಳ್ಳೆದುಪುಗು ಒಳ್ಳೆದುಪುಗು }
 { ಒಳ್ಳೆದುಪುಗು ಒಳ್ಳೆದುಪುಗು }

OF PRONOUNS.

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

PRONOUNS PERSONAL.

ನಾ. I.

SINGULAR NUMBER.

Modern form.

Ancient form.

- N. ನಾಸು..... ಲೂನ್..... I.
- A. { ನಸ್ಸು } ಎನ್ನಂ..... me.
 { ನನ್ನಸ್ಸು..... }
- I. ನನ್ನಿಂದ..... ಎನ್ನಂ..... by me.
- D. ನನಗೆ..... ಎನಗೆ..... to me.
- Ab. ನನ್ನದೆಸೆಯಿಂದ..... ಎನ್ನ ತ್ರಗಲಿಂ..... from me.
- G. ನನ್ನ..... ಎನ್ನ..... of me.
- L. ನನ್ನಲ್ಲಿ..... ಎನ್ನೊಳ್..... in me.

PLURAL NUMBER.

- N. ನಾವು..... ಲೂಮ್..... we.
- A. { ನಮ್ಮ } ಎಮ್ಮಂ..... us.
 { ನಮ್ಮಮ್ಮ }
- I. ನಮ್ಮಿಂದ..... ಎಮ್ಮಂ..... by us.
- D. ನಮಗೆ..... ಎಮಗೆ..... to us.
- Ab. ನಮ್ಮದೆಸೆಯಿಂದ..... ಎಮ್ಮ ತ್ರಗಲಿಂ..... from us.

G. ನಮ್ಮಎಮ್ಮof us.

L. ನಮ್ಮಲ್ಲಿಎಮ್ಮರ್in us.

ನಿ Thou.

SINGULAR NUMBER.

N. ನಿಷುನಿನ್thou.

A. {ನಿನ್ನ
ನಿನ್ನಮ್ಮ} ನಿನ್ನಂthee.

I. ನಿನ್ನಿಂದನಿನ್ನಂby thee.

D. ನಿನಗೆನಿನಗೆto thee.

Ab. ನಿನ್ನದೆಸೆಯಿಂದನಿನ್ನ ಶರಣಿಂfrom thee.

G. ನಿನ್ನನಿನ್ನof thee.

L. ನಿನ್ನಲ್ಲಿನಿನ್ನರ್in thee.

PLURAL NUMBER.

N. ನಿಷುನಿಮ್ಮye.

A. {ನಿಮ್ಮ
ನಿಮ್ಮಮ್ಮ} ನಿಮ್ಮಂyou.

I. ನಿಮ್ಮಿಂದನಿಮ್ಮಂby you.

D. ನಿಮಗೆನಿಮಗೆto you.

Ab. ನಿಮ್ಮದೆಸೆಯಿಂದನಿಮ್ಮ ಶರಣಿಂfrom you.

G. ನಿಮ್ಮನಿಮ್ಮof you.

L. ನಿಮ್ಮಲ್ಲಿನಿಮ್ಮರ್in you.

PRONOUNS DEMONSTRATIVE.

ಅವ He (remote.)

SINGULAR NUMBER.

N. ಅವನುಅವಂhe.

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

ಅವಳು She (remote.)

SINGULAR NUMBER.

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

ಅವರು They (remote.)

PLURAL FOR BOTH MASCULINE AND FEMININE.

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

G. ಅವರ.....ಅವರ.....of them.

L. ಅವರಲ್ಲಿ.....ಅವರಲ್ಲಿ.....in them.

ಅವನು He (remote.)

SINGULAR NUMBER.

N. ಅವನು.....ಅವನು.....he.

A. { ಅವನು.....
ಅವನನ್ನು..... } ಅವನು.....him.

I. ಅವನಿಂದ.....ಅವನಿಂದ.....by him.

D. ಅವನಿಗೆ.....ಅವನಿಗೆ.....to him.

Ab. ಅವನದೇನೆಂದ.....ಅವನದೇನೆಂದ.....from him.

G. ಅವನ.....ಅವನ.....of him.

L. ಅವನಲ್ಲಿ.....ಅವನಲ್ಲಿ.....in him.

ಅವರು They (masculine.)

PLURAL NUMBER.

N. { ಅವರು.....
ಅವರಾದರು.....
ಅವರಾದರು..... } ಅವರು.....they.

A. { ಅವರು.....
ಅವರನ್ನು..... } ಅವರು.....them.

I. ಅವರಿಂದ.....ಅವರಿಂದ.....by them.

D. ಅವರಿಗೆ.....ಅವರಿಗೆ.....to them.

Ab. ಅವರದೇನೆಂದ.....ಅವರದೇನೆಂದ.....from them.

G. ಅವರು.....ಅವರು.....of them.

L. ಅವರಲ್ಲಿ.....ಅವರಲ್ಲಿ.....in them.

ಅವಳು She (remote.)

SINGULAR NUMBER.

N. ಅವಳು.....ಅವಳು.....she.

- A. { $\left. \begin{array}{l} \text{ఱాశియ.....} \\ \text{ఱాశియస్స.....} \end{array} \right\}$ ఱాశియంher.
- I. ఱాశియం డ.....ఱాశియంby her.
- D. ఱాశిగి..... ఱాశిగి.....to her.
- Ab. ఱాశియడెసేయిం డ...ఱాశియత్రగింfrom her.
- G. ఱాశియ..... ఱాశియ.....of her.
- L. ఱాశియల్లి..... ఱాశియ్యోన్.....in her.

ఱాశియరు They (feminine.)

PLURAL NUMBER.

- N. { $\left. \begin{array}{l} \text{ఱాశియరు.....} \\ \text{ఱాశిగళు.....} \\ \text{ఱాశియందిరు.....} \\ \text{ఱాశియందిరుగళు.....} \end{array} \right\}$ ఱాశియర్.....they.
- A. { $\left. \begin{array}{l} \text{ఱాశియరు.....} \\ \text{ఱాశియరుస్స.....} \end{array} \right\}$ ఱాశియరం.....them.
- I. ఱాశియరిం డ..... ఱాశియరింby them.
- D. ఱాశియరిగి.... ఱాశియర్గి.....to them.
- Ab. ఱాశియరడెసేయిం డ...ఱాశియర త్రగిం... from them.
- G. ఱాశియర.... ఱాశియర....of them.
- L. ఱాశియరల్లి..... ఱాశియర్యోన్.....in them.

అదు It (remote.)

SINGULAR NUMBER.

- N. అదు.....అదు.....it.
- A. { $\left. \begin{array}{l} \text{అడు.....} \\ \text{అడుస్స.....} \end{array} \right\}$ అడుం.....it.
- I. అడుం డ.....అడుంby it.
- D. అడుక్కి.....అడుక్కి.....to it.

Ab. ಅದರದಿಸೆಯಿಂದ.....ಅದರ ಪ್ರಸಾರಂ.....from it.

G. ಅದರ.....ಅದರ.....of it.

L. ಅದರಲ್ಲಿ.....ಅದರಲ್ಲಿ.....in it.

ಅವು They (neuter remote.)

PLURAL NUMBER.

N. ಅವು or ಅವುಗಳ.....ಅವು.....they.

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

I. ಅವುಗಳಿಂದ.....ಅವರಿಂದ.....by them.

D. ಅವುಗಳಿಗೆ.....ಅವರಿಗೆ.....to them.

Ab. ಅವುಗಳದಿಸೆಯಿಂದ.....ಅವರ ಪ್ರಸಾರಂ.....from them.

G. ಅವುಗಳ.....ಅವರ.....of them.

L. ಅವುಗಳಲ್ಲಿ.....ಅವರಲ್ಲಿ.....in them.

ಇವ He (proximate.)

SINGULAR NUMBER.

N. ಇವನು.....ಇವನು.....he.

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

I. ಇವನಿಂದ.....ಇವನಿಂದ.....by him.

D. ಇವನಿಗೆ.....ಇವನಿಗೆ.....to him.

Ab. ಇವನದಿಸೆಯಿಂದ.....ಇವನ ಪ್ರಸಾರಂ.....from him.

G. ಇವನು.....ಇವನು.....of him.

L. ಇವನಲ್ಲಿ.....ಇವನಲ್ಲಿ.....in him.

ಇವಳು She (proximate.)

SINGULAR NUMBER.

N. ಇವಳು.....ಇವಳು.....she.

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

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

ಇವರು They (proximate.)

PLURAL FOR BOTH MASCULINE AND FEMININE.

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

ಈ He (proximate.)

SINGULAR NUMBER.

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

ಈತನು They (masculine.)

PLURAL NUMBER.

N. { ಈತನು.....
ಈತಂದಿರು.....
ಈತಂದಿರುಗಳು..... } ಈತನು.....they.

A. { ಈತನು.....
ಈತನುಗಳು..... } ಈತನು.....them.

I. ಈತನು.....ಈತನು.....by them.

D. ಈತನು.....ಈತನು.....to them.

Ab. ಈತನು.....ಈತನು.....from them.

G. ಈತನು.....ಈತನು.....of them.

L. ಈತನು.....ಈತನು.....in them.

ಈಕೆ She. (proximate.)

SINGULAR NUMBER.

N. ಈಕೆ ಯು.....ಈಕೆ.....she.

A. { ಈಕೆಯು.....
ಈಕೆಯು..... } ಈಕೆಯು.....her.

I. ಈಕೆಯು.....ಈಕೆಯು.....by her.

D. ಈಕೆಗೆ.....ಈಕೆಗೆ.....to her.

Ab. ಈಕೆಯು.....ಈಕೆಯು.....from her.

G. ಈಕೆಯು.....ಈಕೆಯು.....of her.

L. ಈಕೆಯಲ್ಲಿ.....ಈಕೆಯಲ್ಲಿ.....in her.

ಈಶಿಯರು *They (feminine.)*

PLURAL NUMBER.

N. { ಈಶಿಯರು.....
 ಈಶಿಗಳ.....
 ಈಶಿಯಂದಿರು.....
 ಈಶಿಯಂದಿರುಗಳ..... } ಈಶಿಯರ್.....they.

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

I. ಈಶಿಯರಿಂದ..... ಈಶಿಯರಿಂ.....by them.

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

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

G. ಈಶಿಯರ.....ಈಶಿಯರ.....of them.

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

ಇದು *It (proximate.)*

SINGULAR NUMBER.

N. ಇದು.....ಇದು.....it.

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

I. ಇದರಿಂದ.....ಇದರಿಂ.....by it.

D. ಇದಕ್ಕೆ.....ಇದಕ್ಕೆ.....to it.

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

G. ಇದರ.....ಇದರ.....of it.

L. ಇದರಲ್ಲಿ.....ಇದರಯಾಳ್ದ.....in it.

ಇವು *They (neuter proximate.)*

PLURAL NUMBER.

N. { ಇವು.....
 ಇವುಗಳ..... } ಇವು.....they.

- A. ಇವುಗಳಿಗಿಲ್ಲವು ಇವುಗಳಿಗಿಲ್ಲವುthem.
 I. ಇವುಗಳಿಂದby them.
 D. ಇವುಗಳಿಗೆto them.
 Ab. ಇವುಗಳಿಂದಿರುವfrom them.
 G. ಇವುಗಳof them.
 L. ಇವುಗಳಲ್ಲಿin them.

ತಾಸು He, she, or it.

SINGULAR NUMBER.

- N. ತಾಸುತಾನ್he.
 A. { ತನ್ನ } ತನ್ನಂhim.
 { ತನ್ನನ್ನು }
 I. ತನ್ನಿಂದತನ್ನಿಂದby him.
 D. ತನ್ನಿಗೆತನ್ನಿಗೆto him.
 Ab. ತನ್ನಿಂದಿರುವತನ್ನಿಂದಿರುವfrom him.
 G. ತನ್ನತನ್ನof him.
 L. ತನ್ನಲ್ಲಿತನ್ನಲ್ಲಿin him.

ತಾವು They.

PLURAL NUMBER.

- N. ತಾವುತಾವುthey.
 A. { ತಮ್ಮ } ತಮ್ಮಂthem.
 { ತಮ್ಮನ್ನು }
 I. ತಮ್ಮಿಂದತಮ್ಮಿಂದby them.
 D. ತಮ್ಮಿಗೆತಮ್ಮಿಗೆto them.
 Ab. ತಮ್ಮಿಂದಿರುವತಮ್ಮಿಂದಿರುವfrom them.

- G. తమ్మ తమ్మ of them.
 L. తమ్మల్లి తమ్మల్ని in them.

PRONOUNS INDETERMINATE.

యీర Other.

SINGULAR NUMBER.

- N. యీరను యీరం another man.
 A. { యీరను } యీరనం another man.
 I. యీరనింద యీరనిం by another man.
 D. యీరనిని యీరనిని to another man.
 Ab. యీరనుదెసేయింద యీరనుత్రగిం from another man.
 G. యీరను యీరను of another man.
 L. యీరనుల్లి యీరనుల్ని in another man.

యీరన Another woman.

SINGULAR NUMBER.

- N. యీరన యీరన another woman.
 A. { యీరన } యీరనం another woman.
 I. యీరనంద యీరనం by another woman.
 D. యీరనని యీరనని to another woman.
 Ab. యీరనదెసేయింద యీరనత్రగిం from another woman.
 G. యీరన యీరన of another woman.
 L. యీరనల్లి యీరనల్ని in another woman.

ಯಿರರು Others.

PLURAL FOR BOTH MASCULINE AND FEMININE.

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

ಯಿರತು Another thing.

SINGULAR NUMBER.

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

ಯಿರವು Other things.

PLURAL NUMBER.

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

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

శిలవరు Some persons.

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. శిలవరు..... శిలబర్ or శిలంబర్ ..some persons.
 A. { శిలవర... .. } శిలబరంsome persons.
 { శిలవరస్సు... .. }
 I. శిలవరింద.... శిలబరిం.....by some persons.
 D. శిలవరిని.....శిలబర్ణి.....to some persons.
 Ab. శిలవర ది సేయింద..శిలబర త్రగరిం....from some persons.
 G. శిలవర.....శిలబర.....of some persons.
 L. శిలవరల్లి.....శిలబర్యల్.....in some persons.

శిలవు Some things.

PLURAL NUMBER.

- N. శిలవు or శిలవుగళు....శిలవు.....some things.
 A. { శిలవుగళు... .. } శిలవంsome things.
 { శిలవుగళుస్సు... .. }
 I. శిలవుగళం.... శిలవరిం.....by some things.
 D. శిలవుగళని.....శిలవర్ణి.....to some things.
 Ab. శిలవుగళ ది సేయింద..శిలవర త్రగరిం....from some things.
 G. శిలవుగళ.....శిలవర.....of some things.
 L. శిలవుగళల్లి.....శిలవర్యల్.....in some things.

ಹಲವರು *Several persons.*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಹಲವರು ಪಲಬರ್ or ಪಲಂಬರ್ *several persons.*

A. { ಹಲವರ
ಹಲವರ ಸ್ತು } ಪಲಬರಂ *several persons.*

I. ಹಲವರಿಂದ ಪಲಬರಿಂ *by several persons.*

D. ಹಲವರಿಗೆ ಪಲಬಗೆ *to several persons.*

Ab. ಹಲವರದಿಸೆಯಿಂದ ಪಲಬರ ತ್ರೇವಿಂ *from several persons.*

G. ಹಲವರ ಪಲಬರ *of several persons.*

L. ಹಲವರಲ್ಲಿ ಪಲಬರಾರ್ಯ್ *in several persons.*

ಹಲವು *Several things.*

PLURAL NUMBER.

N. ಹಲವು or ಹಲವುಗಳ್ ಪಲವು *several things.*

A. { ಹಲವುಗಳ್
ಹಲವುಗಳ್ ಸ್ತು } ಪಲವಂ *several things.*

I. ಹಲವುಗಳಿಂದ ಪಲವರಿಂ *by several things.*

D. ಹಲವುಗಳಿಗೆ ಪಲವಗೆ *to several things.*

Ab. ಹಲವುಗಳದಿಸೆಯಿಂದ ಪಲವರ ತ್ರೇವಿಂ *from several things.*

G. ಹಲವುಗಳ್ ಪಲವರ *of several things.*

L. ಹಲವುಗಳಲ್ಲಿ ಪಲವರಾರ್ಯ್ *in several things.*

ಎಲ್ಲ *All.*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಎಲ್ಲರು ಎಲ್ಲರ್ *all persons.*

A. { ಎಲ್ಲರ
ಎಲ್ಲರ ಸ್ತು } ಎಲ್ಲರಂ *all persons.*

- I. ఎల్లరింద.....ఎల్లరిం.....by all persons.
 D. ఎల్లరిశి.....ఎల్లరిశి.....to all persons.
 Ab. ఎల్లరదేశియింద.....ఎల్లర త్రోవ.....from all persons.
 G. ఎల్లర.....ఎల్లర.....of all persons.
 L. ఎల్లరల్లి.....ఎల్లరల్లి.....in all persons.
 ఎల్లవ All things.

PLURAL NUMBER.

- N. ఎల్లవ or ఎల్లవగళు.....ఎల్లవ.....all things.
 A. {ఎల్లవగళు.....
 {ఎల్లవగళున్న.....} ఎల్లవ.....all things.
 I. ఎల్లవగళింద.....ఎల్లవరిం.....by all things.
 D. ఎల్లవగళిశి.....ఎల్లవరిశి.....to all things.
 Ab. ఎల్లవగళు దేశియింద.....ఎల్లవర త్రోవ.....from all things.
 G. ఎల్లవగళు.....ఎల్లవర.....of all things.
 L. ఎల్లవగళు ల్లి.....ఎల్లవరల్లి.....in all things.

NUMERAL PRONOUNS.

ఒబ్బను One man.

- N. ఒబ్బను.....ఒబ్బను.....one man.
 A. {ఒబ్బను.....
 {ఒబ్బనున్న.....} ఒబ్బను.....one man.
 I. ఒబ్బనింద.....ఒబ్బనిం.....by one man.
 D. ఒబ్బనిశి.....ఒబ్బనిశి.....to one man.
 Ab. ఒబ్బనదేశియింద.....ఒబ్బన త్రోవ.....from one man.
 G. ఒబ్బను.....ఒబ్బను.....of one man.

L. ಒಬ್ಬನಲ್ಲಿ.....ಓರ್ವನಾರ್ಯ.....in one man.

ಒಬ್ಬರು One woman.

N. ಒಬ್ಬಳು.....ಓರ್ವಳು.....one woman.

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

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

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

Ab. ಒಬ್ಬಳದೆಸೆಯಿಂದ.....ಓರ್ವಳ ತೊರೆ.....from one woman.

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

L. ಒಬ್ಬಳಲ್ಲಿ.....ಓರ್ವಳಾರ್ಯ.....in one woman.

ಒಂದು One thing.

N. ಒಂದುಒಂದು.....one thing.

A. {ಒಂದು.....} ಒಂದಂ.....one thing.
{ಒಂದುಮೂ.....}

I. ಒಂದರಿಂದ.....ಒಂದರಿಂby one thing.

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

Ab. ಒಂದರದೆಸೆಯಿಂದ.....ಒಂದರ ತೊರೆ.....from one thing.

G. ಒಂದರಒಂದರ.....of one thing.

L. ಒಂದರಲ್ಲಿ.....ಒಂದರಾರ್ಯ.....in one thing.

ಇಬ್ಬರು Two persons.

N. ಇಬ್ಬರುಇಬ್ಬರ್two persons.

A. {ಇಬ್ಬರು.....} ಇಬ್ಬರಂtwo persons.
{ಇಬ್ಬರುಮೂ.....}

- I. ఇబ్బరింద.....ఇర్పరిం.....by two persons.
 D. ఇబ్బరిని.....ఇర్పని.....to two persons.
 Ab. ఇబ్బరచేసియింద.....ఇర్పరత్రగిం.....from two persons.
 G. ఇబ్బర.....ఇర్పర.....of two persons.
 L. ఇబ్బరల్లి.....ఇర్పర్యాళ్.....in two persons.

ఎరడు Two things.

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

మూవరు Three persons.

- N. మూవరు.....మూవర్.....three persons.
 A. { మూవరు..... } మూవరు.....three persons.
 { మూవరున్న..... }
 I. మూవరింద.....మూవరిం.....by three persons.
 D. మూవరిని.....మూవని.....to three persons.
 Ab. మూవరచేసియింద.....మూవరత్రగిం.....from three persons.
 G. మూవర.....మూవర.....of three persons.
 L. మూవరల్లి.....మూవర్యాళ్.....in three persons.

ಮೂರು *Three things.*

- N. ಮೂರು.....ಮೂರು.....*three things.*
- A. {ಮೂರು.....}
 {ಮೂರುಳ್ಳ.....} ಮೂರು.....*three things.*
- I. ಮೂರುಂದ.....ಮೂರುರಿಂದ.....*by three things.*
- D. ಮೂರುಕ್ಕಿ.....ಮೂರುಕ್ಕಿಗೆ.....*to three things.*
- Ab. ಮೂರುಂದೆ ಸೆಯಿಂದ.....ಮೂರು ರತ್ತೊಂದೆ.....*from three things.*
- G. ಮೂರುರು.....ಮೂರುರು.....*of three things.*
- L. ಮೂರುರುಲ್ಲಿ.....ಮೂರುರಾರ್ಯ.....*in three things.*

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

LOCAL PRONOUNS.

ಅತ್ತ *That side.*

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

Ab. అత్రుదీసేయింద.....అత్రునా.....from that side.

G. అత్రు.....అత్రునా.....of that side.

L. అత్రుల్లి.....అత్రుల్.....in that side.

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

యారన The outside.

N. యారన.....యారన or యారనీ... the outside.

A. యారనస్సు.....యారనం or యారనీ...the outside.

I. యారననింద.....యారననీం...by the outside.

D. యారనకి or యారనీ...యారననీ...to the outside.

Ab. యారనదీసేయిందయారననీం.....from the outside.

G. యారనన.....యారననా.....of the outside.

L. యారననల్లి or యారనీయారననల్లి or యారనీ...in the outside.

In the same manner are inflected నడువు the middle side, ఒళ్ళన the inside, కిళ్ళన the under side, మ్యన the upper side, ముందు the front side, and పిందు the hinder side.

అల్లి That place.

N. అల్లి.....అల్లి.....that place.

A. అల్లి.....అల్లి.....that place.

I. అల్లింద.....అల్లిం.....by that place.

D. అల్లిని.....అల్లిని.....to that place.

Ab. అల్లియదీసేయింద.....అల్లియనీం.....from that place.

G. అల్లియ.....అల్లియ.....of that place.

L. అల్లి.....అల్లి.....in that place.

ಇಲ್ಲಿ *This place.*

- N. ಇಲ್ಲಿಇಲ್ಲಿ *this place.*
 A. ಇಲ್ಲಿಇಲ್ಲಿ *this place.*
 I. ಇಲ್ಲಿಂದಇಲ್ಲಿಂ *by this place.*
 D. ಇಲ್ಲಿಗೆಇಲ್ಲಿಗೆ *to this place.*
 Ab. ಇಲ್ಲಿಯದೊಳಿಂದಇಲ್ಲಿಯೊಳಿಂದ *from this place.*
 G. ಇಲ್ಲಿಯಇಲ್ಲಿಯ *of this place.*
 L. ಇಲ್ಲಿಇಲ್ಲಿ *in this place.*

PRONOUNS OF TIME.

ಅಂದು *That day.*

- N. ಅಂದುಅಂದು *that day.*
 A. ಅಂದುಅಂದು *that day.*
 I. ಅಂದಿನಿಂದಅಂದಿನಿಂದ *by that day.*
 D. ಅಂದಿಗೆಅಂದಿಗೆ *to that day.*
 Ab. ಅಂದಿನದೊಳಿಂದಅಂದಿನದೊಳಿಂದ *from that day.*
 G. ಅಂದಿನಅಂದಿನ *of that day.*
 L. ಅಂದುಅಂದು *in that day.*

ಇಂದು *This day.*

- N. ಇಂದುಇಂದು *this day.*
 A. ಇಂದುಇಂದು *this day.*
 I. ಇಂದಿನಿಂದಇಂದಿನಿಂದ *by this day.*
 D. ಇಂದಿಗೆಇಂದಿಗೆ *to this day.*
 Ab. ಇಂದಿನದೊಳಿಂದಇಂದಿನದೊಳಿಂದ *from this day.*
 G. ಇಂದಿನಇಂದಿನ *of this day.*
 L. ಇಂದುಇಂದು *in this day.*

PRONOUNS OF QUANTITY.

అష్టరు So many persons (remote.)

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. అష్టరు.....అనిబర్.....so many persons.

A. { అష్టర.....
అష్టరస్సు..... } అనిబరం.....so many persons.

I. అష్టరింద.....అనిబరిం.....by so many persons.

D. అష్టరిని.....అనిబర్కి.....to so many persons.

Ab. అష్టరచేసేయింద.....అనిబర ప్రాచీం.....from so many persons.

G. అష్టర.....అనిబర.....of so many persons.

L. అష్టరన్ది.....అనిబరార్క.....in so many persons.

అష్టరు So much (remote.)

N. అష్టరు.....అనిరు.....so much.

A. అష్టరస్సు.....అనిరం.....so much.

I. అష్టరింద.....అనిరరిం.....by so much.

D. అష్టరన్ని.....అనిరన్కి.....to so much.

Ab. అష్టరచేసేయింద.....అనిర ర ప్రాచీం.....from so much.

G. అష్టర.....అనిరర.....of so much.

L. అష్టరన్ది.....అనిరరార్క.....in so much.

ఇష్టరు So many persons (proximate.)

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ఇష్టరు.....ఇనిబర్.....so many persons.

A. { ఇష్టర.....
ఇష్టరస్సు..... } ఇనిబరం.....so many persons.

- I. ಗೃಹರಿಂದ.....ಗೃಹರಿಂದ.....by so many persons.
 D. ಗೃಹರಿಗೆ.....ಗೃಹರಿಗೆ.....to so many persons.
 Ab. ಗೃಹದಿಂದ ಸೇರಿದ.....ಗೃಹದಿಂದ ಸೇರಿದ.....from so many persons.
 G. ಗೃಹ.....ಗೃಹ.....of so many persons.
 L. ಗೃಹದಲ್ಲಿ.....ಗೃಹದಲ್ಲಿ.....in so many persons.

ಗೃಹ So much (proximate.)

- N. ಗೃಹ.....ಗೃಹ.....so much.
 A. ಗೃಹಸ್ಥ.....ಗೃಹಸ್ಥ.....so much.
 I. ಗೃಹರಿಂದ.....ಗೃಹರಿಂದ.....by so much.
 D. ಗೃಹಕ್ಕೆ.....ಗೃಹಕ್ಕೆ.....to so much.
 Ab. ಗೃಹದಿಂದ ಸೇರಿದ.....ಗೃಹದಿಂದ ಸೇರಿದ.....from so much.
 G. ಗೃಹ.....ಗೃಹ.....of so much.
 L. ಗೃಹದಲ್ಲಿ.....ಗೃಹದಲ್ಲಿ.....in so much.

INTERROGATIVE PRONOUNS.

ಯಾವನು Who? (masculine.)

SINGULAR NUMBER.

- N. ಯಾವನು or ಯಾವನು, ಯಾವನು or ಯಾವನು who?
 A. {ಯಾವನು} ಯಾವನು.....whom?
 {ಯಾವನು}
 I. ಯಾವನಿಂದ.....ಯಾವನಿಂದ.....by whom?
 D. ಯಾವನಿಗೆ.....ಯಾವನಿಗೆ.....to whom?
 Ab. ಯಾವನಿಂದ ಸೇರಿದ.....ಯಾವನಿಂದ ಸೇರಿದ.....from whom?
 G. ಯಾವನು.....ಯಾವನು.....of whom?
 L. ಯಾವನಲ್ಲಿ.....ಯಾವನಲ್ಲಿ.....in whom?

చూవళ్లు Who? (feminine.)

- N. చూవళ్లు.....చూవళ్.....who?
- A. { చూవళ్..... } చూవళ్లను.....whom?
- I. చూవళ్లింద.....చూవళ్లిం.....by whom?
- D. చూవళ్లిని.....చూవళ్లి.....to whom?
- Ab. చూవళ్లెడిసియింద...చూవళ్లెత్తెడిం.....from whom?
- G. చూవళ్.....చూవళ్.....of whom?
- L. చూవళ్లొద్ది.....చూవళ్లొద్దొద్ది.....in whom?

చూవరు Who?

PLURAL FOR BOTH MASCULINE AND FEMININE.

- N. { చూవరు.....చూవర్..... } who?
- A. { చూవరు..... } చూవరును.....whom?
- I. { చూవరింద.....చూవరిం..... } by whom?
- D. { చూవరిని.....చూవర్లి..... } to whom?
- Ab. { చూవరెడిసియింద...చూవరెత్తెడిం..... } from whom?

G. {ಯಾವರ.....ಯಾವರ..... } of whom ?
 {ಯಾರ.....ಯಾರ..... }

L. {ಯಾವರಲ್ಲಿ.....ಯಾವರಾರ್ಯ..... } in whom ?
 {ಯಾರಲ್ಲಿ.....ಯಾರಾರ್ಯ..... }

ಯಾವದು Which ? (neuter.)

SINGULAR NUMBER.

N. ಯಾವದು.....ಯಾವದು.....which ?

A. {ಯಾವದ..... } ಯಾವದಂ which ?
 {ಯಾವದನ್ನು..... }

I. ಯಾವದರಿಂದ.....ಯಾವದರಿಂದ.....by which ?

D. ಯಾವದಕ್ಕೆ.....ಯಾವದಕ್ಕೆ.....to which ?

Ab. ಯಾವದರದಿಸಿಯಿಂದ.....ಯಾವದರದಿಸಿಯಿಂದ.....from which ?

G. ಯಾವದರ.....ಯಾವದರ.....of which ?

L. ಯಾವದರಲ್ಲಿ.....ಯಾವದರಾರ್ಯ.....in which ?

ಯಾವವು Which ?

PLURAL NUMBER.

N. ಯಾವವು or ಯಾವವುಗಳ.....ಯಾವವು.....which ?

A. {ಯಾವವುಗಳನ್ನು..... } ಯಾವವಂ which ?
 {ಯಾವವುಗಳ..... }

I. ಯಾವವುಗಳಿಂದ.....ಯಾವವರಿಂದ.....by which ?

D. ಯಾವವುಗಳಿಗೆ.....ಯಾವವಕ್ಕೆ.....to which ?

Ab. ಯಾವವುಗಳದಿಸಿಯಿಂದ.....ಯಾವವರದಿಸಿಯಿಂದ.....from which ?

G. ಯಾವವುಗಳ.....ಯಾವವರ.....of which ?

L. యూవను గళల్లి.....యూవవర్యాన్in which?

ఏను What?

N. ఏను.....ఏన్.....what?

A. ఏనున్న.....ఏనం.....what?

I. ఏతరింద.....ఏతరిం.....by what?

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

Ab. ఏతరడిసేయింద.....ఏతరత్తరిం.....from what?

G. ఏతర.....ఏతర.....of what?

L. ఏతరల్లి.....ఏతర్యాన్.....in what?

ఎత్తలు Which side?

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

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

I. ఎత్తలింద... ఎత్తరిం.....by which side?

D. ఎత్తలిని.....ఎత్తని.....to which side?

Ab. ఎత్తలడిసేయింద. ...ఎత్తరిత్తరిం.....from which side?

G. ఎత్తలు.....ఎత్తని.....of which side?

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

ఎల్లి Which place?

N. ఎల్లి.....ఎల్లి.....which place?

A. ఎల్లి.....ఎల్లి.....which place?

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

ಎಂದು Which day ?

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

ಎಷ್ಟರು How many persons ?

PLURAL FOR BOTH MASCULINE AND FEMININE.

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

ಎಷ್ಟು How much ?

- N. ಎಷ್ಟು.....ಎನಲು.....how much ?
 A. ಎಷ್ಟನ್ನು.....ಎನಕಂ.....how much ?
 I. ಎಷ್ಟರಿಂದಎನಕರಿಂ.....by how much ?
 D. ಎಷ್ಟಕ್ಕೆ.....ಎನಕಕ್ಕೆ.....to how much ?
 Ab. ಎಷ್ಟರದೇಸೆಯಿಂದ.....ಎನಕರ ತ್ರಣಂ.....from how much ?
 G. ಎಷ್ಟರ.....ಎನಕರ.....of how much ?
 L. ಎಷ್ಟರಲ್ಲಿ.....ಎನಕರಾರ್ಯ್.....in how much ?



CHAPTER THIRD.

OF VERBS.

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

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

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

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

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

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

Present. ಏನೆ, ಏವೆ, ಇ or ಈಯೆ, ಈರಿ, ಉನೆ, ಉಳೆ, ಉರೆ, ಅದೆ, and ಅವೆ.

Past......ಎಸ, ಎಪ, ಇ or ಎ, ಇರಿ, ಅಸ, ಅಳ, ಅರು, ಇಡು, and ಅಪ.

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

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

The conjugations are two in number.

OF THE FIRST CONJUGATION.

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

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

EXAMPLES.

Intransitive Root.....ಬಾಳು....Live.

INFINITIVE MOOD.

Modern form.

Ancient form.

ಬಾಳು.....	ಬಾಳು.....	} to live.
ಬಾಳಲು.....	ಬಾಳಲ್.....	
ಬಾಳಲಿಕ್ಕಿ.....	ಬಾಳಲ್ಗಿ.....	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

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

PLURAL.

- 1 ಬಾಳು ಶ್ರೀವಿ..... ಬಾಳು ಪೆವು.....we live.
- 2 ಬಾಳು ಶ್ರೀರಿ..... ಬಾಳು ಪಿರ್.....ye live.
- 3 { ಬಾಳು ಶ್ರೀರಿ..... ಯುಳು ಪರ್.....they (m. and f.) live.
ಬಾಳು ಶ್ರೀನಿ..... ಬಾಳು ಪುವು.....they (n.) live.

PAST TENSE.

SINGULAR.

- 1 ಬಾಳಿದಿ..... ಬಾಳಿನ್.....I lived.
- 2 ಬಾಳಿದಿ or ಬಾಳಿದಿ..... ಬಾಳುಯ್thou livedst.

3	{	బాళిదను.....బాళిన్	}	<i>he, she, or it lived.</i>
		బాళిదను.....బాళిన్		
		బాళిరు.....బాళిరు		

PLURAL.

1	బాళిదెను.....బాళిన్	<i>we lived.</i>
2	బాళిదిరి.....బాళిర్	<i>ye lived.</i>
3	{ బాళిదను.....బాళిర్	<i>they (m. and f.) lived.</i>
	{ బాళిదను.....బాళిన్	

FUTURE TENSE.

SINGULAR.

1	బాళుదెను.....బాళిన్.....	<i>I will live.</i>		
2	బాళుది or బాళుది.....బాళిన్.....	<i>thou wilt live.</i>		
3	{	}	<i>he, she or it will live.</i>	

PLURAL.

1	బాళిదెను.....బాళిన్	<i>we will live.</i>
2	బాళిదిరి.....బాళిర్	<i>ye will live.</i>
3	{ బాళిదను.....బాళిర్	<i>they (m. and f.) will live.</i>
	{ బాళిదను.....బాళిన్	

SECOND FORM OF THE FUTURE.

IN THE MODERN DIALECT.

SINGULAR.

1	బాళియెను.....	<i>I will live.</i>
2	బాళియి.....	<i>thou wilt live.</i>

- 3 { ಬಾಳಿದಾಸು
ಬಾಳಿದಾಸು
ಬಾಳಿದು } he, she, or it, will live.

PLURAL.

- 1 ಬಾಳಿಯೆವು we will live.
2 ಬಾಳಿರಿ ye will live.
3 { ಬಾಳಿದಾರು they (m. and f.) will live.
ಬಾಳಿದಾಳು they (n.) will live.

IMPERATIVE MOOD.

SINGULAR.

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

PLURAL.

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

NEGATIVE MOOD.

AORIST.

SINGULAR.

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

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

PLURAL.

- 1 బాళ్ళను.....బాళ్ళను.....we do not, did not, or will not, live.
 2 బాళ్ళరు.....బాళ్ళరు.....ye do not, did not, or will not, live.
 3 { బాళ్ళరు.....బాళ్ళరు.....they (m. and f.) do not, did not, or will not, live.
 బాళ్ళరు.....బాళ్ళరు.....they (n.) do not, did not, or will not, live.

GERUNDS.

AFFIRMATIVE.

Present...బాళ్ళు or బాళ్ళు-బాళ్ళు or బాళ్ళు-living.
 Past.....బాళ్ళు.....బాళ్ళు.....having lived.

NEGATIVE.

Aorist.....బాళ్ళు.....బాళ్ళు.....not having lived.

PARTICIPLES.

AFFIRMATIVE.

Present...బాళ్ళు.....that lives.
 Past.....బాళ్ళు.....బాళ్ళు.....that lived.
 Future.....బాళ్ళు.....బాళ్ళు.....that will live.

NEGATIVE.

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

Transitive Root.....మాడు.....Do.

INFINITIVE MOOD.

Modern form.

Ancient form.

మాడు	మాడు	} to do.
మాడులు	మాడుల్	
మాడులికి	మాడుల్కి	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

- 1 ಮಾಡು ತ್ರೀನಿ ಮಾಡಿದ ಜೆನ್ I do.
- 2 ಮಾಡು ತ್ರಿ or ಮಾಡು ತ್ರಿಯಿ ಮಾಡಿದ ಪಯ್ thou dost.
- 3 { ಮಾಡು ತ್ರಾನಿ ಮಾಡಿದ ಪಂ
ಮಾಡು ತ್ರಾಳಿ ಮಾಡಿದ ಪ್ಪ } he, she, or it, does.
ಮಾಡು ತ್ರ ದಿ ಮಾಡಿದ ಪುಡು

PLURAL.

- 1 ಮಾಡು ತ್ರೀವಿ ಮಾಡಿದ ಪೆವು we do.
- 2 ಮಾಡು ತ್ರಿರಿ ಮಾಡಿದ ಪಿರ್ ye do.
- 3 { ಮಾಡು ತ್ರಾರಿ ಮಾಡಿದ ಪರ್ they (m. and f.) do.
ಮಾಡು ತ್ರವಿ ಮಾಡಿದ ಪು ವು they (n.) do.

PAST TENSE.

SINGULAR.

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

PLURAL.

- 1 ಮಾಡಿದಿವು ಮಾಡಿದೆವು we did.
- 2 ಮಾಡಿದಿರಿ ಮಾಡಿದಿರ್ ye did.
- 3 { ಮಾಡಿದರು ಮಾಡಿದರ್ they (m. and f.) did.
ಮಾಡಿದವು ಮಾಡಿದುವು they (n.) did.

FUTURE TENSE.

SINGULAR.

- 1 ಮಾಡು ಜಿ ನು ಮಾಡುಜಿನ್ I will do.
- 2 ಮಾಡುವಿ or ಮಾಡುವಿ ಮಾಡುವಯ್ thou wilt do.

- 3 { మాడువను మాడువం
 మాడువను మాడువన్
 మాడువడు మాడువుడు } *he, she, or it, will do.*

PLURAL.

- 1 మాడునెవు మాడునెవు *we will do.*
 2 మాడువిరి మాడువిర్ *ye will do.*
 3 { మాడువరు మాడువర్ *they (m. and f.) will do.*
 మాడువవు మాడువువు *they (n.) will do.*

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

- 1 మాదియ్యెను *I will do.*
 2 మాదియై *thou wilt do.*
 3 { మాదియూను
 మాదియూను
 మాదియూను } *he, she, or it, will do.*

PLURAL.

- 1 మాదియ్యెవు *we will do.*
 2 మాదియిరి *ye will do.*
 3 { మాదియూరు *they (m. and f.) will do.*
 మాదియూవు *they (n.) will do.*

IMPERATIVE MOOD.

SINGULAR.

- 1 నానుమాడలి or మాడువె. మాడువెం *let me do.*
 2 మాడు మాడు or మాడ *do thou.*
 3 { అవను } మాడలి or మాడువడు, మాడునె
 { అవను } *let him, her, or it, do.*
 { అడు } or మాడువుడు

PLURAL.

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

NEGATIVE MOOD.

AORIST.

SINGULAR.

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

PLURAL.

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

GERUNDS.

AFFIRMATIVE.

Present....మాడుతై or మాడుత్త....మాడుత్తి or మాడురే..doing.
 Past.....మాడి.....మాడి.....having done.

NEGATIVE.

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

PARTICIPLES.

AFFIRMATIVE.

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

NEGATIVE.

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

OF THE SECOND CONJUGATION.

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

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

EXAMPLES.

Intransitive Root.....ఇళి.....*Descend.*

INFINITIVE MOOD.

Modern form.

Ancient form.

ఇళియ	ఇళియ	} to descend.
ఇళియలు	.....	ఇళియల్	.....
ఇళియలిక్కి	.....	ఇళియల్లి	.....

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

- 1 ఇళియుత్రినె.....ఇళిదపేన్.....*I descend.*
- 2 ఇళియుత్రి or ఇళియుత్రియె: ఇళిదపేమ్ ...*thou descendest.*
- 3 { ఇళియుత్రినె ... ఇళిదపం
 ఇళియుత్రిళి ఇళిదపేన్
 ఇళియుత్రిదె ఇళిదపేడు } *he, she, or it, descends.*

PLURAL.

- 1 ಇಳಿಯುತ್ತಿವೆ.....ಇಳಿದ ಪೆವು..... we descend,
- 2 ಇಳಿಯುತ್ತಿರಿ ಇಳಿದಿರಿ..... ye descend.
- 3 { ಇಳಿಯುತ್ತಾರೆ.....ಇಳಿದವರ್..... they (m. and f.) descend,
ಇಳಿಯುತ್ತವೆ.....ಇಳಿದವಳು..... they (n.) descend.

PAST TENSE.

SINGULAR.

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

PLURAL.

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

FUTURE TENSE.

SINGULAR.

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

PLURAL.

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

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

- 1 ကုမ္ပဝိသု *I will descend.*
2 ကုမ္ပဝိသု *thou wilt descend.*
3 { ကုမ္ပဝိသု
 { ကုမ္ပဝိသု } *he, she, or it, will descend.*
 { ကုမ္ပဝိသု }

FLURAL.

- 1 ကျုပ်သိမ့် we will descend.
 2 ကျုပ်သိမ့် ye will descend.
 3 { ကျုပ်သိမ့် -they (m. and f.) will de-
 { ကျုပ်သိမ့် they (n.) will descend.

IMPERATIVE MOOD.

SINGULAR.

- 1 నానుగ్గళియలి or గ్గళియువిగ్గళివేంlet me descend.
- 2 గ్గళి.....గ్గళి or గ్గళివుడు.....descend thou..
- 3 $\left\{ \begin{array}{l} \text{అవను} \\ \text{అవళు} \\ \text{అడు} \end{array} \right\} \text{గ్గళియలి or గ్గళియువడు.. గ్గళిశి or గ్గళివుడు} \left. \vphantom{\begin{array}{l} \text{అవను} \\ \text{అవళు} \\ \text{అడు} \end{array}} \right\} \text{let him, her, or it, de-}$
[scend.]

PLURAL.

- 1 నామగ్గియిల or గ్గియు వడు. గ్గివంlet us descend.
 2 గ్గియి or గ్గియిరి. గ్గియిరి or గ్గివుడుdescend ye.
 3 {అవడు} గ్గియిల or గ్గియు వడు. గ్గిని or {let them (m. and f.) de-
 {అవు} గ్గివుడు } let them (n.) descend.

NEGATIVE MOOD.

AORIST.

SINGULAR.

- 1 ಇಳಿಯೆನು....ಇಳಿಯೆನ್..... *I do not, did not, or will not, descend.*
 2 ಇಳಿಯೆ.....ಇಳಿಯಯ್*thou dost not, didst not, or wilt not, descend.*
 3 { ಇಳಿಯನು....ಇಳಿಯಂ*he does not, did not, or will not, descend.*
 ಇಳಿಯಳು....ಇಳಿಯಳ್.....*she does not, did not, or will not, descend.*
 ಇಳಿಯದು....ಇಳಿಯದು.....*it does not, did not, or will not, descend.*

PLURAL.

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

GERUNDS.

AFFIRMATIVE.

Present....ಇಳಿಯುತ್ತಾ or ಇಳಿಯುತ್ತೆ. ಇಳಿಯುತ್ತಿ or ಇಳಿಯುತೆ..*descending.*
Past.....ಇಳಿದು ಇಳಿದು*having descended.*

NEGATIVE.

Aorist....ಇಳಿಯದೆ ಇಳಿಯದೆ*not having descended.*

PARTICIPLES.

AFFIRMATIVE.

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

NEGATIVE.

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

Transitive Root.....సది.....say.

INFINITIVE MOOD.

Modern form.

Ancient form.

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

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

- 1 సదియుత్రినే.....సదిదజేన్.....I say.
- 2 సదియుత్రి or సదియుత్రియే.....సదిదపయ్.....thou sayest.
- 3 { సదియురై నే.....సదిదపం.....
 సదియురైళి.....సదిదపల్.....
 సదియుత్తదే.....సదిదపుడు..... } he, she, or it, says.

PLURAL.

- 1 సదియుత్రివి.....సదిదజేన్.....we say.
- 2 సదియుత్రిరి.....సదిదపిర్.....ye say.
- 3 { సదియురైరి.....సదిదపర్.....they (m. and f.) say.
 సదియుత్తవి.....సదిదపువు.....they (n.) say.

PAST TENSE.

SINGULAR.

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

PLURAL.

- 1 సదిదేవు.....సదిదేవు.....we said.

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

FUTURE TENSE.

SINGULAR.

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

PLURAL.

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

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

- 1 ಸುಡಿದೆನು.....I will say.
- 2 ಸುಡಿದಿಯೆ.....thou wilt say.
- 3 { ಸುಡಿದಾನು.....
ಸುಡಿದಾಳು.....
ಸುಡಿದಿದು..... } he, she, or it, will say.

PLURAL.

- 1 ಸುಡಿದೆವು.....we will say.
- 2 ಸುಡಿದಿರಿ.....ye will say.
- 3 { ಸುಡಿದಾರು.....they (m. and f.) will say.
ಸುಡಿದಾವು.....they (n.) will say.

NEGATIVE.

Aorist..... సదియ ది..... సదియ ది..... *not having said.*

PARTICIPLES.

Present.... సదియు త్తి ర వ..... *that says.*

Past..... సది ద..... సది ద..... *that said.*

Future..... సదియు వ..... సది వ..... *that will say.*

NEGATIVE.

Aorist..... సదియ ద..... సదియ ద..... *that does not, did not, or will not, say.*

OF IRREGULAR VERBS.

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

The roots న న్న laugh, మి న్న exceed, యో న్న break into, లు న్న throw, and బి న్న delight, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle ; as న న్న న్న he laughed, న న్న న్న he will laugh, న న్న న్న having laughed, న న్న న్న that laughed.

The roots అొ న్న become, and యో న్న go, are irregular in their inflections in the past tense, in the second form of the future, and in the past participle ; as అొ న్న న్న he became, అొ న్న న్న il became, అొ న్న న్న he will become, అొ న్న న్న that became.

The roots కొ న్న give, బి న్న leave, అి న్న cook, ఇ న్న place, న న్న plant, ప న్న suffer, ను న్న burn, లు న్న dress, శి న్న spoil, మ న్న strengthen, తొ న్న

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

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

The roots బిసుడు and బిసాడు throw, are sometimes irregular in their inflections in the tenses and parts of the verbs abovementioned; as బిసుదిదను or బిసుటెను he threw, బిసుదియాను or బిసుటాను he will throw, బిసుది or బిసుటు having thrown, బిసుదిద or బిసుటి that threw.

The root క్షాం see, is irregular in it's inflections in the past tense and second form of the future, in the past gerund, and in the past participle; as క్షాంను he saw, క్షాంతును he will see, క్షాంతు having seen, క్షాంతు that saw.

The roots లుక్కు eat, and కొల్లు buy, are irregular in their inflections in the past tense, the second form of the future, in the past gerund, and in the past participle; as లుక్కును he ate, లుక్కుతును he will eat, లుక్కుతు having eaten, లుక్కుతు that ate.

The roots కల్లు steal, గెల్లు win, and మెల్లు chew, are irregular in their inflections in the past tense, the second form of the future, in the past gerund, and in the past participle; as కల్లును he stole, కల్లుతును he will steal, కల్లుతు having stolen, కల్లుతు that stole.

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

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

The roots *ಶಿರು* *pay*, *ಠಾರು* *bear*, *ದಿರು* *bring forth children*, *ಎಚ್ಚರು* *awake*, *ಲಾಸರು* and *ವಿಱ್ಸರು* *tire*, *ಉಘ* *plough*, and *ಅಘ* *cry*, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle ; as *ಶಿತ್ತನು* *he paid*, *ಶಿತ್ತನು* *he will pay*, *ಶಿತ್ತು* *having paid*, *ಶಿತ್ತ* *that paid*.

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

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

The root కెళ్ళు *pluck*, becomes కెత్తను *he plucked*, కెత్తెను *he will pluck*, కెత్తు *having plucked*, కెత్తె *that plucked*.

The root నిల్లు *stand*, becomes నింతను *he stood*, నింతెను *he will stand*, నింతు *having stood*, నింతె *that stood*.

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

The roots వచ్చు *come*, and తచ్చు *bring*, are irregular in their inflections in the past tense, in the second form of the future, in the second persons singular and plural of the imperative, in the negative mood, in the past and negative gerunds, and in the past and negative participles ; as వందను *he came*, వందితు or వంతు *it came*, వందాను *he will come*, వా *come thou*, వన్ని or వన్నిరి *come ye*, వారను *he will not come*, వండు *having come*, వారదే *not having come*, వంద *that came*, వారద *that does not, did not, or will not, come*.

The root ఇచ్చు *be*, is sometimes irregular in its inflections in the present tense, and always so in the past tense, in the second form of the future, in the past gerund, and in the past participle ; as ఇచ్చునానీ, ఇడ్డానీ or ఇథానీ *he is*, ఇదే or అదే *it is*, ఇడ్డను *he was*, ఇత్తు *it was*, ఇడ్డాను *he will be*, ఇడ్డు *having been*, ఇడ్డ *that was*.

The roots నేయు *weave*, దొయు *beat*, కేయు *make*, అొరుయు *search*, సొయు *breathe*, కొయు *produce fruits*, అొయు *pick up*, బయు or బొయు *abuse*, కొయు or కొయు *cut*, దొయు *cross*, బయు *carry*, and శ్చేయు *protect*, are irregular in their inflection in the second person singular of the imperative ; as నేయి *weave thou*, దొయి *beat thou*.

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

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

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

The root ಖದಿ *bruise*, is irregular in its inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle ; as ಖತ್ತನು *he bruised*, ಖತ್ತಾನು *he will bruise*, ಖತ್ತು *having bruised*, ಖತ್ತ *that bruised*.

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

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

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

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

The roots ಬ್ಯ bathe, ವೈ stew, and ನಾಞ pain, are irregular in their inflections in the past tense, in the second form of the future, in the second person singular of the imperative, in the past gerund, and in the past participle; as ಬಂದಸು he bathed, ಬಂದಾಸು he will bathe, ಬಯಿ bathe thou; ಬಂದು having bathed, ಬಂದ that bathed; in the other tenses and parts of the verb they are inflected like verbs of the second conjugation.

OF DEFECTIVE VERBS.

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

AFFIRMATIVE MOOD.

PRESENT AND FUTURE.

SINGULAR.

- 1 ಲಾಪೆಸು.....I can.
- 2 ಲಾಮಿ or ಲಾಪೆ.....thou canst.
- 3 { ಲಾಪಸು.....
ಲಾಪಸು.....
ಲಾಪದು..... } he, she, or it, can.

PLURAL.

- 1 ಲಾಪಿವ.....we can.
- 2 ಲಾಪಿರಿ.....ye can.
- 3 { ಲಾಪರು.....they (m. and f.) can.
ಲಾಪವ.....they (n.) can.

PARTICIPLE.

Present and Future....ಲಾಪವ.....that can.

NEGATIVE MOOD.

PRESENT AND FUTURE.

SINGULAR.

- 1 ಲಾರಿವ.....I cannot.
- 2 ಲಾರಿ or ಲಾರಿ.....thou canst not.
- 3 { ಲಾರವ.....
ಲಾರವ.....
ಲಾರವ..... } he, she, or it, cannot.

PLURAL.

- 1 ಲಾರಿವ.....we cannot.
- 2 ಲಾರಿರಿ.....ye cannot.
- 3 { ಲಾರರು.....they (m. and f.) cannot.
ಲಾರವ.....they (n.) cannot.

NEGATIVE GERUND.

ಲಾರದಿ.....not having been able.

NEGATIVE PARTICIPLE.

ಲಾರದ.....that cannot.

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

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

Modern form.

Ancient form.

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

3	{	బల్లిసు.....బల్లిం.....	}	<i>he, she, or it, knows.</i>
		బల్లిశు.....బల్లిర్.....		
		బల్లిదు.....బల్లిదు.....		

PLURAL.

1	బల్లివు.....బల్లివు.....	<i>we know.</i>
2	బల్లిరి .....బల్లిర్.....	<i>ye know.</i>
3	{ బల్లిరు.....బల్లిర్.....	<i>they (m. and f.) know.</i>
	{ బల్లివు.....బల్లివు.....		they (n.) know.

PARTICIPLE.

AFFIRMATIVE.

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

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

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

AFFIRMATIVE MOOD.

PRESENT AND FUTURE.

SINGULAR.

1	నానుబరియచ్యేశు.....	<i>I must write.</i>
2	న్యనుబరియచ్యేశు.....	<i>thou must write.</i>
3	{ అవనుబరియచ్యేశు.....	} <i>he, she, or it, must write.</i>
	{ అవళుబరియచ్యేశు.....	
	{ అదుబరియచ్యేశు.....	

PLURAL.

1	నావుబరియచ్యేశు.....	<i>we must write.</i>
2	న్యవుబరియచ్యేశు.....	<i>ye must write.</i>
3	{ అవరుబరియచ్యేశు.....	} <i>they (m. and f.) must write.</i>
	{ అవుబరియచ్యేశు.....		} they (n.) must write.

ಬಿಡ or ಬಿಡವು it's negative signifying *must not, or it is not necessary.*

AFFIRMATIVE MOOD.

PRESENT AND FUTURE.

SINGULAR.

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

- 3 { ಅವನು ಮಾಡಿಯಬಿಡ
ಅವಳು ಮಾಡಿಯಬಿಡ
ಅದು ಮಾಡಿಯಬಿಡ } *he, she, or it, must not beat.*

PLURAL.

- 1 ನಾನು ಮಾಡಿಯಬಿಡ *we must not beat.*
- 2 ನೀನು ಮಾಡಿಯಬಿಡ ಬಿಡಿ or ಬಿಡಿರಿ *ye must not beat.*
- 3 { ಅವರು ಮಾಡಿಯಬಿಡ *they (m. and f.) must not beat.*
ಅವಳು ಮಾಡಿಯಬಿಡ *they (n.) must not beat.*

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

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

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

AFFIRMATIVE MOOD.

FUTURE.

SINGULAR.

- | | Modern form. | Ancient form. | |
|---|--------------------|---------------|------------------------|
| 1 | ಬರಿಸು | ಬರಿಸ್ | <i>I will come.</i> |
| 2 | ಬರಿ or ಬರಿಸಿ | ಬರಿಸ್ | <i>thou will come.</i> |

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

PLURAL.

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

PARTICIPLE.

Present...బడ.....బడు.....that comes.

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

AFFIRMATIVE MOOD.

FUTURE.

SINGULAR.

	Modern form.	Ancient form.		
1	గృహిను.....	గృహిన్.....	<i>I will be.</i>	
2	గృహితి or గృహి.....	గృహియ్.....	<i>thou wilt be.</i>	
3	{	గృహిను.....గృహిం.....	}	<i>he, she, or it, will be.</i>
		గృహిగు.....గృహిగ్.....		
		గృహిదు.....గృహిదు.....		

PLURAL.

1	గృహివు.....గృహివు.....	we will be.
2	గృహిరి.....గృహిర్.....	ye will be.
	{ గృహిరు.....గృహిర్.....	they (m. and f.) will be.
3	{ గృహివు.....గృహివు.....	they (n.) will be.

PARTICIPLE.

Present...గృహి.....గృహి.....that is.

OF CAUSAL VERBS.

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

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

EXAMPLE.

ಮಾಡಿಸು Cause to do.

INFINITIVE MOOD.

Modern form.

Ancient form.

ಮಾಡಿಸು.....	ಮಾಡಿಸು.....	} to cause to do.
ಮಾಡಿಸಲು.....	ಮಾಡಿಸಲ್	
ಮಾಡಿಸಲಿಕ್ಕಿ.....	ಮಾಡಿಸಲ್ಠಿ.....	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

- 1 ಮಾಡಿಸುತ್ತೇನೆ.....ಮಾಡಿಸಿದೆನೆ.....I cause to do.
- 2 ಮಾಡಿಸುತ್ತೀರಿಮಾಡಿಸು ತ್ತೀಯೆ.ಮಾಡಿಸಿದೆಯೆ...thou causest to do.
- 3 { ಮಾಡಿಸುತ್ತಾನೆ.....ಮಾಡಿಸಿದನು.....
ಮಾಡಿಸುತ್ತಾಳೆ.....ಮಾಡಿಸಿದಳು..... } he, she, or it, causes to do.
ಮಾಡಿಸುತ್ತದೆ.....ಮಾಡಿಸಿದಳು.....

PLURAL.

- 1 ಮಾಡಿಸುತ್ತೇವೆ.....ಮಾಡಿಸಿದೆವು.....we cause to do.
- 2 ಮಾಡಿಸುತ್ತೀರಿ.....ಮಾಡಿಸಿದಿರಿ.....ye cause to do.
- 3 { ಮಾಡಿಸುತ್ತಾರೆ.....ಮಾಡಿಸಿದರು.....they (m. and f.) cause to do.
ಮಾಡಿಸುತ್ತವೆ.....ಮಾಡಿಸಿದಳು.....they (n.) cause to do. [do.]

PAST TENSE.

SINGULAR.

- 1 ಮಾಡಿಸಿದೆನು.....ಮಾಡಿಸಿದೆನು.....I caused to do.

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

PLURAL.

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

FUTURE TENSE.

SINGULAR.

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

PLURAL.

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

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

- 1 మాదిసియ్యెను I will cause to do.
- 2 మాదిసియ్యె thou wilt cause to do.

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

PLURAL.

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

IMPERATIVE MOOD.

SINGULAR.

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

PLURAL.

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

NEGATIVE MOOD.

AORIST.

SINGULAR.

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

FLURAL.

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

GERUNDS.

AFFIRMATIVE.

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

NEGATIVE.

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

PARTICIPLES.

AFFIRMATIVE.

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

NEGATIVE.

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

OF PASSIVE VERBS.

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

EXAMPLE.

INFINITIVE MOOD.

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

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

- 1 ಕರಿಯಲ್ಪಡು ತ್ರೀನೆ.....ಕರಿಯಲ್ಪಟ್ಟೆನೆ.....I am called.
- 2 ಕರಿಯಲ್ಪಡುತ್ರಿ or ಕರಿಯಲ್ಪಡುತ್ರಿಮಿ.ಕರಿಯಲ್ಪಟ್ಟೆಪಯ್ thou art called.
- 3 { ಕರಿಯಲ್ಪಡುತ್ರಾನಿ.....ಕರಿಯಲ್ಪಟ್ಟೆಪಂ.....
ಕರಿಯಲ್ಪಡುತ್ರಾಣಿ.....ಕರಿಯಲ್ಪಟ್ಟೆಪ್ಪನ್.....
ಕರಿಯಲ್ಪಡುತ್ರದಿ.....ಕರಿಯಲ್ಪಟ್ಟೆಪುಡು..... } he, she, or it, is called.

PLURAL.

- 1 ಕರಿಯಲ್ಪಡುತ್ರಿವಿ.....ಕರಿಯಲ್ಪಟ್ಟೆಪಿವು.....we are called.
- 2 ಕರಿಯಲ್ಪಡುತ್ರಿರಿ.....ಕರಿಯಲ್ಪಟ್ಟೆಪಿರ್.....ye are called.
- 3 { ಕರಿಯಲ್ಪಡುತ್ರಾರಿ.....ಕರಿಯಲ್ಪಟ್ಟೆಪರ್.....they (m. and f.) are called.
ಕರಿಯಲ್ಪಡುತ್ರವಿ.....ಕರಿಯಲ್ಪಟ್ಟೆಪುಪು.....they (n.) are called.

PAST TENSE.

SINGULAR.

- 1 ಕರಿಯಲ್ಪಟ್ಟೆನು.....ಕರಿಯಲ್ಪಟ್ಟೆನ್.....I was called.
- 2 ಕರಿಯಲ್ಪಟ್ಟೆ or ಕರಿಯಲ್ಪಟ್ಟೆಕರಿಯಲ್ಪಟ್ಟೆ ಯ್.....thou wast called.
- 3 { ಕರಿಯಲ್ಪಟ್ಟೆನು.....ಕರಿಯಲ್ಪಟ್ಟೆಂ.....
ಕರಿಯಲ್ಪಟ್ಟೆಞ್.....ಕರಿಯಲ್ಪಟ್ಟೆಫ್.....
ಕರಿಯಲ್ಪಟ್ಟೆಝ.....ಕರಿಯಲ್ಪಟ್ಟೆಡು..... } he, she, or it, was called.

PLURAL.

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

FUTURE TENSE.

SINGULAR.

- 1 కరియల్పడువెను...కరియల్పడువెన్I shall be called.
- 2 కరియల్పడువి...కరియల్పడువె...కరియల్పడువయ్...thou wilt be called.
- 3 { కరియల్పడువను...కరియల్పడువం....
కరియల్పడువగు...కరియల్పడువగ్... } he, she, or it, will be called.
కరియల్పడువడు...కరియల్పడువుడు

PLURAL.

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

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

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

PLURAL.

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

IMPERATIVE MOOD.

SINGULAR.

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

PLURAL.

- 1 ನಾವು {ಕರಿಯಲ್ಪಡಲಿ...} ಕರಿಯಲ್ಪಡುವೆಂ...let us be called.
- 2 ಕರಿಯಲ್ಪಡಿorಕರಿಯಲ್ಪಡಿರಿ.ಕರಿಯಲ್ಪಡಿಂorಕರಿಯಲ್ಪಡುವು...be ye
[called.]
- 3 {ಅವರು} ಕರಿಯಲ್ಪಡಲಿ.... {ಕರಿಯಲ್ಪಡುನಿ let them (m. and f.) be called.
{ಅವಳು} ಕರಿಯಲ್ಪಡುವದು {or ಕರಿಯಲ್ಪಡುವದು let them (n.) be called.

NEGATIVE MOOD.

AORIST.

SINGULAR.

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

PLURAL.

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

GERUNDS.

AFFIRMATIVE.

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

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

NEGATIVE.

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

PARTICIPLES.

AFFIRMATIVE.

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

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

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

NEGATIVE.

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

OF ROOTS DERIVED FROM FOREIGN LANGUAGES.

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

CLASS THE FIRST.

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

Twenty-five nouns of this class, viz. *నమన* the act of prostrating, *క్రమణ* the act of wandering, *రమణ* the act of enjoying, *శ్రమణ* the act of stepping, *గమన* the act of going, *సంక్రమణ* the act of joining, *ఁపక్రమణ* the act of beginning, *ఁశ్రమణ* the act of departing, *వరణ* the act of choosing, *ధరణ* the act of putting on, *రురణ* the act of depriving, *భరణ* the act of bearing, *స్మరణ* the act of recollecting, *త్వరణ* the act of hastening, *జ్వరణ* the act of grieving, *భ్రరణ* the act of moving about, *జనన* the act of being born, *మవన* the act of binding, *కథన* the act of relating, *కదన* the act of fighting, *మధన* the act of churning, *మ్రధన* the act of stringing pearls, &c. *తారణ* the act of crossing, *పూరణ* the act of filling up, and *జరణ* the act of digesting, take, optionally, the affixes *ఇను* or *ఇయను*; as *నమను* or *నమయను* prostrate.

And the following six nouns, viz. *ఁలొడ్డైన* the act of calling, *వ్యాఖ్యాన* and *టిప్పణ* the act of writing a commentary, *మనన* the act of contemplating, *సీకన* the act of sewing, and *సంబన* the act of stringing pearls, &c. become roots, by the addition of *ఇను*, without suffering the loss of their final syllable.

The Hindoostance verbal nouns *శర్కాన* the act of commanding, *ఁలూన* the act of plundering, *జలూన* the act of burning, *భిరూన* the act of turning, *బదలూన* the act of changing, and many others, belong also to this class; and are converted into roots by cutting off the final syllable, and adding the affix *ఇను*.

CLASS THE SECOND.

Thirty-five Sanscrit verbal nouns, of the class termed *ఘञिञ*, viz. *క్రాయ* the act of enjoying, *క్రైవ* the act of imagining, *కామ* the act of loving, *ప్రౌ* the act of exceeding, *రంగ* the act of colouring, *బామ* the act of eating, *లౌవ*

the act of cutting, *స్తాద* the act of tasting, *నాధ* the act of making a poem, *నాద*, *నినాద*, *అనారావ* and *సంరారావ* the act of sounding, *చ్యే* and *సంచ్యే* the act of hastening, *నియ్యే* and *నియూమ* the act of ordering, *వియ్యే* the act of separating, *సంయ్యే* the act of joining, *య్యే* the act of contemplating, *అభ్యే* the act of fearing, *విశ్వాస* the act of believing, *అనారావ* and *నల్లారావ* the act of speaking, *రాగ* and *అశ్రిరాష* the act of desiring, *అభ్రా* the act of increasing, *ప్రసార* and *విశాల* the act of spreading, *విచ్యే* the act of adjusting, *అదార* the act of giving, *అద్దార* and *వివార* the act of marrying, and *సంభార* and *సన్నార* the act of preparing, may be converted into Carnāṭaca roots by the addition of *ఇ* ; as *భ్రా* *ఇ* *సు* enjoy, *భ్రా* *వి* *సు* imagine. Thirteen Sanscrit verbal nouns of the class termed *క్రి* *నంత*, viz. *స్తుతి* and *మతి* the act of praising, *యతి* the act of stopping, *నతి* the act of bending, *సీధి* the act of effecting, *వృధి* the act of improving, *తుష్టి* the act of being glad, *పృష్టి* the act of becoming fat, *కృష్టి* the act of ploughing, *స్థితి* the act of being, *లభి* the act of gaining, *ఠాధి* the act of establishing, and *సమ్మతి* the act of consenting ; four verbal nouns of the class termed *అజంత*, viz. *అభ్రయ* the act of increasing, *విశద* the act of explaining, *జయ* the act of conquering, and *క్షయ* the act of decreasing ; two of the class termed *అబంత*, viz. *సంగర* the act of fighting, and *దర* the act of frightening ; two of the class termed *అంత*, viz. *స్వాభర* the act of conceiving, and *సంభర* the act of walking ; and two of the class termed *అజంత*, viz. *టీకా* the act of writing a commentary, and *ఛేద* the act of breaking ; may, in like manner, be converted into roots by the addition of *ఇ* ; as *స్తుతి* *ఇ* *సు* praise, *అభ్రా* *య* *సు* increase, &c.

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

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

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



CHAPTER FOURTH.

OF INDECLINABLE WORDS AND PARTICLES.

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

POSTPOSITIONS.

Modern form.

Ancient form.

సంగడ or సంగాత	ఒందిగి	} with.
ఒడనె	ఒడనె	
కూడ	కూడి	

ఓసర	} ఓసుగం	} for.
ఓసర		

బగ్గి	} on account of.
నిమిత్త or నిమిత్తహి	
ఋసుక	

గ్గం త్రలూ or అంత్రలూ	} గ్గం	} than.
గ్గంత or అంత		

తనక	అనక	} till, until, or as far as.
వరిగి	వరిగం	
మట్టిగి		
పర్యం త్ర or పర్యం తర		

సుత్త	.....	} about.
సుత్తలు	..... సుత్తం	
సుత్తు	.....
బళ్ళిక	.....	} బరికం or బరికి
శరువాయ	.....
దారకు or దారత్తు	.....	} without.
దారత్తు	.....
ముంబి or ముంబీశవా	.....	before.
బళ్ళయ	.....	near.

ADVERBS.

తిరిగి or తిరుగ	..... మళ్ళి	again.
బరిది	..... బరిది	in vain.
దాంగి or దాశి	..... అంతే	in that manner.
మింగి or మిగి	..... ఇంతే	in this manner.
ద్యాంగి or ద్యాగి	..... ఎంతే	in what manner.
అంగ or అంగలు	..... అంగళ్	then.
అంగనిండు	..... అంగళం	thence.
అంగి	..... అంగళంకి	for that time.
ఈగ or ఈగలు	..... ఈగళ్	now.
ఈగనిండు	..... ఈగళం	hence.
ఈగి	..... ఈగళంకి	for the present time.
యావగ or యావగలు	.....	when.
యావగనిండు	.....	whence.
యావగి	.....	for which time.

ನಿನ್ನೆ	ನಿನ್ನೆ	yesterday.	
ನಿನ್ನೆಯಿಂದ	ನಿನ್ನೆಯಿಂ	since yesterday.	
ನಿನ್ನೆಗೆ	ನಿನ್ನೆಗೆ	for yesterday.	
ನಿನ್ನಿನ	ನಿನ್ನಿನ	of yesterday.	
ಮೊನ್ನೆ	ಮೊನ್ನೆ	the day before yesterday.	
ಮೊನ್ನೆಯಿಂದ	ಮೊನ್ನೆಯಿಂ	since the day before yesterday.	
ಮೊನ್ನೆಗೆ	ಮೊನ್ನೆಗೆ	for the day before yesterday.	
ಮೊನ್ನಿನ	ಮೊನ್ನಿನ	of the day before yesterday.	
ನಾಳೆ	ನಾಳೆ	to-morrow.	
ನಾಳೆಯಿಂದ	ನಾಳೆಯಿಂ	since to-morrow	
ನಾಳೆಗೆ	ನಾಳೆಗೆ	for to-morrow.	
ನಾಳಿನ	ನಾಳಿನ	of to-morrow.	
ನಾಳೆಪ್ಪು	ನಾಳೆಪ್ಪು	the day after to-morrow.	
ನಾಳೆಪ್ಪರಿಂದ	ನಾಳೆಪ್ಪರಿಂ	from the day after to-morrow.	
ನಾಳೆಪ್ಪಿಗೆ	ನಾಳೆಪ್ಪಿಗೆ	for the day after to-morrow.	
ನಾಳೆಪ್ಪಿನ	ನಾಳೆಪ್ಪಿನ	of the day after to-morrow.	
ಈ ವಾರಿ	ಈ ವರ್ಷ	in the present year.	
ಹಳೆಯ ವಾರಿ	ಹಳೆಯ ವರ್ಷ	in the last year.	
ದಿಂಗಳಿಗೆ	} ಸಂಜೆ	morning.	
ದಾರಾಶಿ			
ಮಂಜಾನೆ			
ಬಯಲಿಗೆ	evening.		
ಉಸು	a little.		
ಬಹಳ or ಹೆಚ್ಚು	} ಮುಖ್ಯ	much.	
ಹೆಚ್ಚು			

మర్తిన.....మర్తిన.....other.

అంతి.....అంతిరి.....
 ఓవఁదెయలి.....ఓల్ or చాల్.....} like.

అంతు or ఇంతు.....అంతు or ఇంతు.....thus.

అల్లవి.....అల్లి.....is it not ?

వింగడవింగడ.....ఇంగడింగడ.....
 చీరె.చీరె.....చీరె.చీరె.....} distinctly.

సుమ్మని or సుమ్మని ... సుమ్మని or సుమ్మని.....only ; quietly.

నిట్టని or నిట్టని.....నిట్టని or నిట్టని.....
 బయ్యని.....బయ్యని.....} straightly.

బింమని or బింమని.....బింమనిstrongly.

శిష్మని or శిష్మనిfreely.

ఊసకని.....ఊసకని.....silently.

క్రొంగని.....క్రొంగని.....
 బక్కిని.....బక్కిని.....
 క్రొంగని.....క్రొంగని.....
 క్కంగని.....
 చీగని or చీగని.....} quickly.

ఒమ్మని or ఒమ్మని.....at once.

శింపని or శింపని.....శింపని.....redly.

కమ్మని.....కమ్మని.....blackly.

శింయ్యని.....sweetly.

శ్చింయ్యని.....bitterly.

చిళ్ళని.....చిళ్ళని.....whitely.

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

ಶ್ವೇತನೆ or ಶ್ವೇತನೆ.....ಶ್ವೇತನೆ.....coldly.

ಸುಗ್ಗನೆ or ಸುಗ್ಗನೆ.....ಸುಗ್ಗನೆ.....smoothly.

ಚಿಪ್ಪನೆ or ಚಿಪ್ಪನೆ.....ಚಿಪ್ಪನೆ.....hotly.

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

CONJUNCTIONS.

ಅಥವಾ.....or, any, even, at least.

ಆದರೆ.....but.

ಅಥವಾ.....ಅಥವಾ.....or.

ಅದಾಗ್ಯೂ.....ಅದಾಗ್ಯೂ.....but, however.

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

ಸಹ.....with, even, also.

ಇನ್ನೂ.....more, yet, still.

ಅದರಿಂದ.....because, therefore.

INTERJECTIONS.

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

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

ಓ.....	} O! Oh!
ಎಲೆ.....	
ಎಲೈ.....	
ಅಗಾಸಿ.....	
ಎಲೆಸಿ.....	
ಎಲೈ.....	
ಎಲಾ.....	
ಎಲಾಸಿ.....	

PARTICLES.

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



CHAPTER FIFTH.

OF DERIVATIVE WORDS.

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

MASCULINE DERIVATIVES.

The affix వంతు is added to nouns, to denote a person in possession of any thing or quality ; as ధనవంతు a possessor of riches, రూపవంతు a possessor of beauty.

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

The affix గుడు is added to nouns, to denominate a person by his trade, work, habit, performance, study, office, or birth ; as తంబులిగుడు a betel seller, కూయగుడు a vegetable vender, మద్దళిగుడు a drummer, నూరిగుడు an oil man, దుసిగుడు a liar, అటమటగుడు a deceiver, లుపవాసిగుడు a faster, వ్రతిగుడు a performer of a vow, జ్యోతిషిగుడు an astrologer, సిద్ధాంతిగుడు an astronomer, శాస్త్రీగుడు a learned man, వాగ్దేశిగుడు a grammarian, లెక్కిగుడు an accountant, క్రొందారిగుడు a treasurer, పట్టణిగుడు a citizen.

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

sion ; as మాలిసారను a garland maker, శంబుసారను a brazier, బళ్ళిసారను a bangle maker, మణిసారను a bead maker, ఒరిసారను a scabbard maker.

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

The affix సళ్ళి is added to nouns, to denote the taker of a thing ; as లంబ్బసళ్ళియు a taker of bribes, సాలిసళ్ళియు a debtor, లూటిసళ్ళియు a player.

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

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

The affix అన is added to pronouns of locality, to denote a person being the native of a certain place ; as మూడనను a native of the eastward, రింకనను a native of the southward.

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

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

The affix సార or కార is added to nouns, to denote a person by his habits ; as డాస్యసారను or డాస్యకారను a jester, నగిసారను or నగికారను a person who always laughs, మిస్ససారను or మిస్సకారను a deceiver.

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

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

FEMININE DERIVATIVES.

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

Derivative nouns formed by the addition of the affixes ಪದ್ಧ or ಇನ್, are rendered feminine by adding the affix ಇತಿ; as ಝವಧಿಗಿತಿ a flower woman, ಹುಸಿಗಿತಿ a female liar.

Derivative words formed by the addition of the affix ಣ, are rendered feminine by adding the affix ಇ or ಇತಿ; as ಮಾತುಣಿ or ಮಾತುಣಿತಿ a talkative female.

Derivative nouns terminating in the affixes ವಂಶ, ಲೂಪ, ವರ್ಣ or ಇಚ್, are rendered feminine by the addition of the affix ಇ or ಎ; as ರೂಪವತಿ or ರೂಪವತಿ a beautiful female, ಲಾಭವಣಿ or ಲಾಭವಣಿ a female who receives bribes, ಸುಭಾಯ್ಯಮು or ಸುಭಾಯ್ಯಮು a procuress, ಅಲರಿಚಿಮು or ಅಲರಿಚಿಮು the goddess of learning.

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

Derivative nouns terminating in the affix ವಳ್ಳ, are rendered feminine by cutting off the final vowel, and adding the affix ಶಿ; as ವಡಿವಳ್ಳಮು a washerwoman.

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

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

NEUTER DERIVATIVES.

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

The affix యశి is added to some nouns, to denote quality or office; as అన్నతశియు or పన్నతశియు highness, గురువిశియు priesthood, అయతశియు length.

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

VERBAL NOUNS.

The affix తు is added to the roots of verbs, to denote a person who is constantly engaged in a certain action; as అంజతు a timid person, or one that is constantly fearing, అడుతు a gamester, చదుతు a reader.

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

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

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

Verbal nouns are formed by adding to the roots of all verbs the affixes ಉವ, ಫುಡು, or ಓಣ; as ಕೂರಿಯುವ ಡು, ಕೂರೇಫು ಡು, or ಕೂರೇಯೋಣ the act of dancing, ಕಾಯುವಡು, ಕಾಫುಡು, or ಕಾಯೋಣ the act of protecting, ಇಳಿಯುವ ಡು, ಇಳೇಫು ಡು, or ಇಳೇಯೋಣ the act of descending, ನಾಡುವಡು, ನಾಡುಫು ಡು, or ನಾಡೋಣ the act of seeing, ಬರೆಯುವಡು, ಬರೇಫು ಡು, or ಬರೇಯೋಣ the act of writing.

The roots ಮೂರೆ bend, ಕೂರೇ dance, ಬಿಡಿ tie, ಸುಡಿ fear, ಸುಡಿ say, ಅಡಿ chew, ಮುಡಿ contract, ಅಡಿ cut, ಇಡಿ stab, ಮುಡಿ break, ಬಡಿ beat, ಕಡಿ cut, ವಿಡಿ catch, ಬಿಡಿ burst, ದಾಡಿ beat, ಮೂರೆ roar, ಮೇರೆ wander, ಕಾಡಿ make hollow, ಬಸಿ wash a cloth, ನೆಸಿ leap, ಬಸಿ rub, ಕಿಲಿ abuse, and ಅಲಿ wander, become nouns by the addition of ಥ; as ಮೂರೆಥ the act of bending, ಕೂರೇಥ the act of dancing, ಬಿಡಿಥ the act of tying.

Roots terminating in the syllables ಸು, ಲು, ರು or ಣು, and the roots ಲೂಘ govern, ಬಾಘ live, ಲುಘ plough, ಅಘ cry, ಬಿಘ fall, ಮೂಘ be concealed under the ground, ವಿಘ raise, ಶಾಘ wear, ಪಿಘ throw into a holy fire, ನಾಘ precede, ಕಾಘ take, and ದಾರಘ or ಶಿಘ split, become nouns by cutting off the final vowel, and adding the affix ಕಿ, or ಇಕಿ; as ಸಿಘ್ನಿ or ಸಿಘ್ನಿಕಿ the act of sneezing, ಸೂಠ್ಠಿ or ಸೂಠಿಕಿ the act of spinning, ಶಿಘ್ಠಿ or ಶಿಘ್ಠಿಕಿ the act of thinking, ಮೂಠ್ಠಿ or ಮೂಠಿಕಿ the act of deterring, ಲೂಘ್ಠಿ or ಲೂಘ್ಠಿಕಿ the act of governing, &c.

The following are the exceptions to this rule.

ಈಸು....produce young ones.	ಈಸು.....the act of producing young [ones.]
ಶಿನ್ನು....eat.	ಶಿನಿಸು.....the act of eating.
ದಾಘಲು.resemble.	ದಾಘಲಿಕಿ or ದಾಘಲಿನಿ .the act of resembling.
ಸಾಲು ....borrow.	ಸಾಲ.....the act of borrowing.
ನಲು.....form friendship.	ನಲ್ಪಿ.....the act of forming friend- [ship.]

కొల్లు...kill.	కొలి.....the act of killing.
తారు....become lean.	తారికి.....the act of becoming lean.
మారు...sell.	మారిని or మారాటి the act of selling.
దారు...bear a burden.	దారి or దారవికి..the act of bearing a burden.
తరు.....bring.	తరువికి.....the act of bringing.
బరు.....come.	బరవు or బరువికి.....the act of coming.
గారు... ..be.	గరవు or గరువికి.....the act of being.
ఊర్లు.....eat.	ఊటి or ఊర్జికి .....the act of eating.

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

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

EXCEPTIONS.

నిడు.....plant.	నిడుని or నిడిని.....the act of planting.
లుడు ....dress.	లుడుని or లుడిని .....the act of dressing.
తొడు ..wear.	తొడుని or తొడిని ..the act of wearing.
అడు ....cook.	అడుని or అడిని..... the act of cooking.
చీడు ....beg.	చీడిని .....the act of begging.
మూడు..shut.	మూడిని .....the act of shutting.
లూడు..play.	లూడికి or లూటి..the act of playing.
నూడు..look.	నూడికి or నూటి..the act of looking.
ఓడు.....run.	ఓడికి or ఓటి.....the act of running.

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

The roots ರು ಸಿ become hungry, ನಾ die, ಮೊ pain, ಕೆ become pus, ಅಳಿ rot, ಸುಳಿ whirl, ಮೆಗ್ರaze, ಪಳಿ accuse, ಅರಿ know, and ಎಳಿ draw, become nouns by the addition of the affix ವು; as ರುಸಿವು the act of becoming hungry; ನಾವು the act of dying.

The roots ಕಳ್ಳ steal, ತೆರಿ fill up, ಮೆರಿ jest, ಶೆರಿ open, ಮೊಳ್ಳ go before, ಸೆಳಿ draw, and ಕರಿ milk, become nouns by cutting off the final vowel, and adding the affix ಅವು; as ಕಳ್ಳವು the act of stealing, ತೆರವು the act of filling up.

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

ಕೊಯ್ಯು...cut.	ಕಾಯ್.....the act of cutting.
ಒಯ್ಯು...convey.	ಒಯ್.....the act of conveying.
ಸುಯ್ಯು...sigh.	ಸುಯ್.....the act of sighing.
ಕಾಯ್...produce fruits.	ಕಾಯ್.....the act of producing fruits.
ದಾಡು...beat.	ದಾಡುಳ್ಳ.....the act of beating.
ಒಯ್ಯು...abuse.	ಒಯ್ಳ್ಳ.....the act of abusing.
ನೆಯ್ಯು...weave.	ನೆಯ್.....the act of weaving.
ಗಿಮ್ಮು...do.	ಗಿಮ್ಮಿ or ಗಿಮ್ಮಿಕೆ.....the act of doing.
ದಾಯ್...gore.	ದಾಯ್ or ದಾಯ್ಗಿ...the act of goring.

ఊయు...pick up.	ఊయేorఊయికి...the act of picking up.
ఊరయు...search.	ఊరయ్యేorఊరయికి...the act of searching.
నంబు...trust.	నంబిగి...the act of trusting.
పాడ్డు...approach.	పాడ్డిగి...the act of approaching.
ఊల్చు...dip.	ఊల్చిగి...the act of dipping.
ఠాల్చు...bear.	ఠాల్చిగి...the act of bearing.
ఠేమల్చు...gather.	ఠేమల్చిగి...the act of gathering.
మెచ్చు...approve.	మెచ్చిగి...the act of approving.
ఒందు...join.	ఒందికి...the act of joining.
నందు...}	నందికి...}
శందు...} become pale.	శందికి...} the act of becoming pale.
ఱంజు...fear.	ఱంబికి...the act of fearing.
ఠాందు...attain.	ఠాందికి...the act of attaining.
ఠాను...enter.	ఠానుఠి...the act of entering.
మిను...remain.	మినుఠి...the act of remaining.
నడి...proceed.	నడిఠి or నడివల్లిఠి...the act of proceeding.
అళి...measure.	అళిఠి...the act of measuring.
మోదు...beat.	మోదు or మోదికి...the act of beating.
ఓదు...read.	ఓదు or ఓదికి...the act of reading.
ఓ...form friendship.	ఓవు...the act of forming friendship.
ఠాళి...shine.	ఠాళివు...the act of shining.
నిని...recollect.	నినివు...the act of recollecting.
కా...protect.	కావు...the act of protecting.
ముని...}	మునిసు...}
కిని...} become angry.	కినిసు...} the act of becoming angry.
ముళి...}	ముళిసు...}

ತಿಳಿ.....know.	ತಿಳಿಕಿ or ತಿಳಿವಿಕಿ.....the act of knowing.
ಕಲಿ.. ....learn.	ಕಲಿಕಿ or ಕಲಿವಿಕಿ. ....the act of learning.
ಗುಳಿ.....descend.	ಗುಳಿವಿಕಿ.....the act of descending.
ತುಳಿ.....tread.	ತುಳಿವಿಕಿ.....the act of treading.
ಶಿಕ್ಷು .. ....correct.	ಶಿಕ್ಷು or ಶಿಕ್ಷುಪಡಿ.....the act of correcting.
ಬರೆ.. ....write.	ಬರೆವಣಿ or ಬರೆವಿಕಿ.the act of writing.
ಮ್ಯ.....bathe.	ಮ್ಯಾ or ಮ್ಯಡು.....the act of bathing.
ಕಿಳ್ಳು.....hear.	ಕಿಳ್ಳಿ or ಕಿಳ್ಳಿಕಿ....the act of hearing.
ನಿಲು .....stand.	ನಿಲುವೆ or ನಿಲುವಿಕಿ....the act of standing.
ಹರಟುprate.	ಹರಟಿ .....the act of prating.
ಗೆಲ್ಲು .....win.	ಗೆಲುವೆ or ಗೆಲುವಿಕಿ....the act of winning.
ಮರೆ.....forget.	ಮರೆವೆ or ಮರೆವಿಕಿ... the act of forgetting.
ಬಾ .....swell.	ಬಾಕು or ಬಾಡು ----the act of swelling.
ಈ.....give.	ಈಕೆ or ಈವು....the act of giving.
ಬೆಳೆ .....grow.	ಬೆಳೆವೆ or ಬೆಳೆವಿಕಿ ....the act of growing.
ಬೆಳೆ .....grow (as a crop.)	ಬೆಳೆ or ಬೆಳೆಸು....the act of growing.
ನಡೆ.....walk.	ನಡೆನಡೆನಿ or ನಡೆವಿಕಿ the act of walking.
ನಸು.....laugh.	ನಸು or ನಸಿ.....the act of laughing.
ಲಿರಿ .....wander.	ಲಿರಿವಿಕಿ or ಲಿರಿತ.....the act of wandering.
ನಾಚು.... become bashful.	ನಾಚಿಕೆ.....the act of becoming bashful.
ಉರಿ .....smart.	ಉರಿ or ಉರಿತ.....the act of smarting.
ದ್ರೋಸು.....vex.	ದ್ರೋಸಿಕಿ.....the act of being vexed.
ಸುಲಿ .....rob.	ಸುಲಿವಿಕಿ.....the act of robbing.
ಒಪ್ಪು....consent.	ಒಪ್ಪಿತ.....the act of consenting.
ತಪ್ಪು....mistake.	ತಪ್ಪು or ತಪ್ಪಿತ.. the act of mistaking.

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



CHAPTER SIXTH.

OF WORDS BORROWED FROM THE SANSKRIT.

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

OF TATSAMA WORDS.

RULE 1st.

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

EXCEPTIONS.

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

The nouns *రూప* *shape*, and *సఖ* *a friend*, become respectively *రూపు* or *రూపపు*, and *సఖసు* or *సఖయసు*.

RULE 2d.

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

RULE 3d.

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

EXCEPTIONS.

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

When the Sanscrit nouns ಕ್ರಿವಾ and ಕಂಧರಾ neck, ಫಿಷ್ಠಾ alms, ಅಪ್ಪಿಷ್ಠಾ criminal law, ಲಾಂಛ್ಯಾ or ಲಾಂಛ್ಠಾ a name, ನಾಸಿಕಾ the nose, ಕರುಣಾ favor, ಉತ್ಥಂತಾ and ಉತ್ಥಲಿಕಾ desire, and ವನ್ಯಾ a forest, are introduced into the Carnāṭaca language, the final vowel is either shortened, or changed into ಎ ; as
 ಕ್ರಿವವು or ಕ್ರಿವೆಯು, ಫಿಷ್ಠವು or ಫಿಷ್ಠೆಯು &c.

RULE 4th.

When Sanscrit nouns terminating in ಈ or ಉ are introduced into the Carnāṭaca language, the final vowel is shortened ; as
 ಗ್ರಾಮಣೀ, ಗ್ರಾಮಣಿ
 ಯು a headman, ಲಕ್ಷ್ಮಿ, ಲಕ್ಷ್ಮಿಯು the goddess of riches, ಸ್ವಯಂಭೂ, ಸ್ವಯಂ
 ಭುವು Bramha, ವಧಾ, ವಧುವು a woman.

RULE 5th.

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

language; as జబ్బ, జబ్బము a bowstring, శ్రీ, శ్రీయు the goddess of riches, ప్రసాద, ప్రసాదము the eye brow, ధన, ధనము wealth, స్థల, స్థలము the moon, గొర్రె, గొర్రెలు a cow.

RULE 6th.

Sanscrit crude nouns terminating in 'మి' are introduced into the Carnátaca language without any change, or by omitting the final ి of the nominative plural; as ప్రాశ్న, ప్రాశ్నము a brother; కర్త, కర్తము a doer.

EXCEPTIONS.

The nouns పితృ, మాతృ, మాంధాతృ, ధాతృ, విధాతృ, and దుచితృ, when introduced into the Carnátaca language, become పితృవు, పితరను or పితను a father, మాతృవు, మాతరను or మారేయు a mother, మాంధాతను a king so called, ధాతృవు, ధాతారను or ధాతను and విధాతృవు or విధాత్రను Bramha, and దుచితృవు, దుచితారను or దుచితేయు a daughter.

RULE 7th.

When Sanscrit crude nouns terminating in any consonant, with the exception of న and న్, are introduced into the Carnátaca language, the final vowel, viz. ి, of their nominative plural, whether they be of the masculine or feminine gender, is omitted; as నవాహరి, నవాహను a good speaker, శ్రీషజి, శ్రీషజను a doctor, మరాంతరి, మరాంతను a nobleman, అగ్నిమధి, అగ్నిమధను a churning of fire, బరుషపది, బరుషపదు a quadruped, కరుషి, కరుషువు a quarter of the world, ప్రశామి, ప్రశామను a quiet man, దివి, దివు the sky, రత్నముషి, రత్నముషను one who steals gems, అనడ్పాది, అనడ్పాదు an ox.

EXCEPTIONS.

అవ్	.....into అప్పు	.....water.
వియత్	.....వియత్తు	.....the sky.
సంయత్	.....సంయత్తు	.....a battle.
విద్యుత్	.....విద్యుత్తు	} lightning.
తటిత్	.....తటిత్తు	
జగత్	.....జగత్తు or జగ	.....the world.
దనుమత్	.....దనుమసు or దనుమంతసు	.....the divine monkey Hanumanta.
గ్యత్	.....గ్యత్తు or గ్య	.....speech.
త్వత్	.....త్వత్తు or త్వత్	.....the skin.
క్షద్	.....క్షద్తు or క్షద్	.....hunger.
సమిద్	.....సమిత్తు or సమిద్	.....a kind of stick used at sacrifices.
వీరుధ్	.....వీరుత్తు or వీరుధ్	.....a creeping plant.
విపద్	.....విపత్తు or విపద్	.....calamity.
ఘస్మిత్	.....ఘస్మిత్తు or ఘస్మిత్	.....a turband.
రుక్	.....రుక్తు or రుజ్	.....sickness.
మ్రుక్	.....మ్రుక్తు or మ్రుజ్	.....a garland.
దిత్	.....దిత్తు or దిత్	.....a quarter of the world.
దృక్	.....దృక్తు or దృశ్	.....an eye.
ద్విత్	.....ద్విత్తు or ద్విత్	.....an enemy.
స్మిత్	.....స్మిత్తు or స్మిత్	.....lustre.
కర్మకృత్	.....కర్మకృత్తు or కర్మకృతసు	.....the doer of an act.
నర్మకృత్	.....నర్మకృత్తు or నర్మకృతసు	.....a jester.

అగ్నిజిత్.....అగ్నిజిత్తు or అగ్నిజితసు....one who has conquered the fire.

ఇంద్రజిత్.....ఇంద్రజిత్తు or ఇంద్రజితసు...he who conquered Indra.

క్షాత్రిజిత్.....క్షాత్రిజిత్తు or క్షాత్రిజితసు...a king or mountain.

మహిషజిత్.....మహిషజిత్తు or మహిషజితసు...a king.

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

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

పయోమక..పయోమకృ or పయోమకవ...a cloud.

గుణాత్మక..గుణాత్మకృ or గుణాత్మకజసు...a man of good qualities.

ధనాత్మక..ధనాత్మకృ or ధనాత్మకజసు....a wealthy man.

పుష్పలిప్తీ.....పుష్పలిప్తీ or పుష్పలిచవు } a kind of bee.
మధులిప్తీ.....మధులిప్తీ or మధులిచవు.... }

మధుస్పృశ..మధుస్పృశృ or మధుస్పృశసు...one who touches honey.

విత్.....విత్తు or వితసు.....a man of the cometi cast. }

Besides these, the Sanscrit neuter nouns మహత్ a noble thing, బ్రహ్మ a great thing, and వాక్ speech, become మహత్తు, బ్రహ్మత్తు and వాక్కు.

RULE 8th.

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

EXCEPTIONS.

శ్చన్.....becomes...శ్చానవు.....a dog.

ఋన్.....ఋష్యేయసు.....heat.

పథిన్	పంథానవు	} a road.
అథన్	అథవు or అథానవు	
మథిన్	మంథానవు	a churn.
మిత్రుచ్చేన్	మిత్రుచ్చేను or మిత్రుచ్చానసు	} Indra.
మభవన్	మభవను or మభవానసు	
యువన్	యువను or యువానసు	a young man.

RULE 9th.

Sanscrit crude nouns terminating in the consonant *న్*, are introduced into the Carnátaca language either by cutting off their final consonant, or by the addition of the affix *సు*; as *బంధ్రుమన్*, *బంధ్రుమను* or *బంధ్రుమస్సు* the moon, *మనన్*, *మనవు* or *మనస్సు* the mind.

EXCEPTIONS.

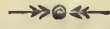
Sanscrit nouns terminating in the affix *ఈయన్*, are introduced into the Carnátaca language by cutting off the final letter *ః* of the nominative plural; by cutting off the final consonant *న్*; or by the addition of the affix *సు*; as *కనియన్*, *కనియాంసను*, *కనియను* or *కనియస్సు* a younger person.

Sanscrit crude nouns terminating in the affix *వన్*, are introduced into the Carnátaca language by cutting off the final letter *ః* of their nominative plural; as *విద్వాన్*, *విద్వాంసను* a learned man.

RULE 10th.

The Sanscrit verbal nouns termed *శత్రంతవు*; the indeclinable words, the personal pronouns termed *శ్చేదాదియు*, and the numeral pronouns from two to ten, are introduced into the Carnátaca language when they are compounded with another Sanscrit word, but not when they are alone; as *స్తనైర్దాదళవు* a sounding trumpet, *అజితే హోషాషవు* a loud noise, *యుష్మత్కిరీయ* your renown, *శ్రీశ్చేత్రసు* the deity Shiva. The verbal nouns termed *శత్రంతవు*,

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



OF TUDBHAVA WORDS.

RULE 1st.

Sanscrit words are corrupted and introduced into the Carnátaca language, by undergoing the following changes of letters, viz. *ಖ* into *ಕ*; *ಘ* into *ಕ* or *ಕ್*; *ಕ* and *ಘ* into *ಗ*; *ಛ* into *ಚ*; *ಞ*, *ಞ* and *ಯ* into *ಜ*; *ಠ* into *ಟ*; *ಠ* and *ಢ* into *ಡ*; *ಢ* and *ಢ್* into *ತ್*; *ತ್* and *ಢ* into *ದ*; *ಫ* into *ವ*; *ಫ* and *ವ* into *ವ*; *ಭ* into *ಬ*; *ವ* and *ಮ* into *ವ*; *ಶ್*, *ಷ್*, *ಶ್* and *ಸ್* into *ಸ*; and *ವ* into *ಹ*.

EXAMPLES.

ಖಂಡ	ಕಂಡವು	a piece.
ನಖ	ನಕವು	a nail.
ಅಕ್ಷರ	ಅಕ್ಕರವು	a letter.
ಕ್ಷೀರ	ಕೀರವು	milk.
ವಾಸುಕಿ	ವಾಸುಯು	a snake.
ಮಲ್ಲಿಕಾ	ಮಲ್ಲಿಯು	a flower so called.
ಘಂಟಾ	ಗಂಟಿಯು	a bell.
ಸಂಘ	ಸಂಗವು	a crowd.
ಭವಿ	ಬವಿಯು	lustre.
ಲಾಂಛನ	ಲಚನವು	a mark.
ಸೂಚಿ	ಸುಜಿಯು	a needle.
ರೂಷ	ರುಸವು	a fish.
ಯುದ್ಧ	ಬುದ್ಧವು	a battle.
ಶುಂಠಿ	ಸುಂಟಿಯು	dry ginger.
ಕಂಠ	ಕಂಟವು	the neck.

కటక	కడగవు	a bangle.
అటవి	అడవియు	a wood.
ఢక్కా	డక్కియు	a kind of drum.
కథా	కథియు	a history.
పథ	పఠవు	a road.
చతుర	చదుర	a clever man.
బంధన	బంధనవు	the act of tying.
కషారి	కషారియు	a snake.
పాల	పాల్వ	the forehead.
శంఖ	సంకువు	the deity so called.
వ్యస	వ్యసపు	a habit.
విగ్గరి	విగ్గరియు	a kind of lyre.
అంబు	అంబుయు	a row.
దివికా	దివిగియు	a lamp.
శివకా	శివిగియు	a palanquin.
గ్రామ	గ్రామపు	a village.
శశి	సశియు	the moon.
దోష	దోషు	sin.
ఉత్తర	ఉత్తర	the deity so called.
పరిష్కం	పరిష్కంపు	the act of embracing.
స్వర్గ	స్వర్గపు	heaven.
విషయ	విషయి	a kind of medical drug.
ఫలక	ఫలకి	a plank.

RULE 2d.

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

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

RULE 3d.

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

RULE 4th.

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

RULE 5th.

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

RULE 6th.

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

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

ಸಂಧ್ಯೆ.....ಸಂಜೆಯು.....*evening*.
 ಧ್ಯಾನ.....ಜಾನವು.....*contemplation*.
 ವಂಧ್ಯೆ.....ಬಂಜೆ.....*a barren woman*.
 ವಿಂಧ್ಯ.....ಬಿಂಜ.....*a mountain so called*.

శదంబ.....	శరంబ.....	a mob.
అష్టరస్సు.....	అష్టరే or అష్టరే.....	an angel.
గదన.....	గానవు.....	a forest.
పుగ్రద.....	రుగ్గవు.....	a rope.
తుళిస్య.....	తులసి.....	a kind of plant.
కంస్య.....	కంబు.....	gong metal.
నర్తక.....	నర్తకియ.....	a dancing girl.
వత్సలే.....	బభ్రళి.....	an affectionate woman.
నిత్య.....	నిత్య.....	daily.
కూడక.....	కూయకవు.....	craftiness.
సింహు.....	సింగవు.....	a lion.
సన్నాద.....	సన్నాధావు.....	the act of preparing.
నౌ.....	నావియ.....	a boat.
శ్రీ.....	హావు.....	wealth.
ఋక్తి.....	ఋక్తియ.....	a shell in which pearls are [generated.]
ఋత్ర.....	ఋత్రవు.....	excess.
యుక్తి.....	యుక్తియ.....	stratagem.
శంకర.....	శంకరియ.....	musk.
పుస్తక.....	పాత్రిగియ.....	a book.
కుంబు.....	కొత్తంబరియ.....	coriander seed.
గుప్త.....	గుప్త.....	secrecy.
జిహ్వా.....	జిహ్వ.....	a tongue.
పుష్కరగరి.....	పాక్షరగియ.....	a tank.
మన్మథి.....	మన్మథి.....	a recluse.

రత్న	రత్న	a gem.
కనాటక	కన్నడపు	carnátaca.
అన్యాయ	అన్యాయపు	injustice.
కన్యకా	కన్యశియు	a maid.
పల్కయగ	పల్కెగాపు	a saddle.
కావ్య	కబ్బపు	a poem.
అగ్ని	అగ్నియు	fire.
పాదకా	దాపుగియు	a wooden shoe.
దంత్ర	జంత్రపు	ivory.
గదె	గజేయ	a bludgeon.
హృదయ	దేదయ	a heart.
శృంఖలా	సంకళి or సంకళి	iron chains.
సంస్కృత	సంకృత	sanscrit.
అమృత	అమృద్	nectar.
మృద్విక	మిద్దిగి	grapes.
విజ్ఞాపన	విన్నరుపు	a request.
సంజ్ఞ	సన్నెయు	a wink.
యజ్ఞ	జన్నపు	a kind of holy sacrifice.
జ్యోతిష్	జొన్న	moonlight.
అజ్ఞ	అగ్నియు	an order.
కుక్కుట	కుక్కళియు	a fowl.
కుమార	కువర or కుర	a son.
మయూర	మిర	a peacock.

ವ್ಯಕ್ತ	ಬಗ್ಗವು	a tyger.
ಶಾಕ	ಶಂಕೆಯು	a father.
ಪೀಲಾ	ಶೀಲೆಯು	a cloth.
ಶಿಲಾ	ಸಿಲೆಯು	a stone.
ಜಟಾ	ಜಡೆಯು	tresses of hair.
ಉಕ್ಕಾಶ	ಉಗನವು	the sky.
ವೃಥಾ	ವೃಥೆಯು	sorrow.
ಪ್ರಯಾಣ	ಪಯನ	a journey.
ಲಕ್ಷ್ಮಿ	ಲಬ್ಧಿಯು	the goddess of riches.



CHAPTER SEVENTH.

OF COMPOUND WORDS.

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

RULE 1st.

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

EXCEPTION.

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

RULE 2d.

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

EXAMPLES.

ಉರಾಡಯಸ the master of a village, ಮರಗಾಂಞ the branch of a tree, ಶಿಶಿಳಿಗಾಡಿಯ the flood-gate of a tank, ವೆಳ್ಳಿಬಳ್ಳಿಯ a silver bangle, ಹಕ್ಕಿ ನಾಡು the nest of a bird.

RULE 3d.

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

EXAMPLES.

సంఘాదుడు *a little boy*, దప్పుచులగియు *a thick plank*, చాంచుకాంబు *a crooked branch*.

EXCEPTION.

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

	In the modern dialect.	In the ancient dialect.
విరిడు .. <i>a great thing</i>.	..... విరి or విరియ .....	..... పేర్ or ప్యేర్
కిరిడు .. <i>a small thing</i>.	..... కిరి or కిరియ .....	..... కిర్, కిత్, or కుడు
శరిడు .. <i>a black thing</i>.	..... శరి or శరియ .....	..... శర్ or శార్
బిళిడు .. <i>a white thing</i>.	..... బిళి or బిళియ .....	..... చిళి
నానటు .. <i>a new thing</i>.	..... నాన .....	..... నానబ or నాన
దళిడు .. <i>an old thing</i>.	..... దళి or దళియ .....	..... దళబ or దళ
ఎళిడు .. <i>a tender thing</i>	..... ఎళి or ఎళియ .....	..... ఎళ
ఒళిడు .. <i>a good thing</i>	..... ఒళి or ఒళి .....	..... ఒళిడ or ఒళి
బిళ్ళడు .. <i>a small thing</i>.	..... బిళ్ళ .....	..... బిళ్ళ
దాడ్డుడు .. <i>a great thing</i>.	..... దాడ్డు .....	..... దాడ్డిడ or దాడ్డు
బట్టిడు .. <i>a round thing</i>.	..... బట్టి .....	..... బట్టిడ, బట్టి, or బడు
నిడిడు .. <i>a long thing</i>.	..... నిడియ or నిడు .....	..... నిట్, నిడియ, or నిడు
గొనిడు .. <i>a tasteful thing</i>.	..... గొనియ or గొం .....	..... గొనియ or గొం
తిళిడు .. <i>a thin thing</i>.	..... తిళి or తిళి .....	..... తిళిడ or తిళి

స్మృతి...a smooth thing.....స్మృతిని.....స్మృతిద or స్మృత్
 కూరితు...a sharp thing.....కూరిద.....కూర్ or కూరిద

RULE 4th.

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

RULE 5th.

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

EXAMPLES.

చతురనాదమనుష్యును or చతురనాదంధామనుష్యును a clever man,
 చతురియాదయింగను or చతురియాదంధాయింగను a clever woman,
 బలవాదపేట్టిగియు or బలవాదంధాపేట్టిగియు a strong box.

RULE 6th.

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

అదు.....అూ.....అూమనెయు.....that house.

ఇదుఈ.....ఈకూను.....this child.

యావదు.యావ.....యావమరపు.....which tree?

ఎల్లు.....ఎల్లు or ఎల్లూ..ఎల్లు or ఎల్లూకు దురిగళు all the horses.

ఒందు....ఒర్ or ఒ....ఒత్తెలియు.....one head, ఒక్కణ్ణును a one-eyed man.

ఎరదు....ఇర్ or ఇ....ఇద్దుదురియు,.....two horses, ఇప్పైతై twenty. .

మూడు..మూ or ము..మూనావుద వు three leagues; ముక్కిరాటి three castles.
 నాలు..నాల్.....నాల్గైయను.....one that has four hands, i. e. Vishnoo.
 ఐదు.....ఐ.....ఐమీగ.....one that has five faces, i. e. Sheva.
 టూరు...టూరు.....టూరుమీళ్ళు.....six cubits.
 ఏడు.....ఏళ్.....ఏడూవుదవు.....seven leagues.
 ఎండు.....ఎగ్.....ఎగ్గుజను.....Vishnoo.
 ఒంకైరు..తొం.....తొంకైరు.....ninety.
 చతు.....చన్, చది or చదన్, చన్నాండు eleven..... చదివూరు thirteen.....
 నడువు..నట్.....నట్టిరుగు.....midnight. [చదివేండు eighteen.
 మ్మెను....మ్మెం or మ్మె.మ్మెంనాలు or మ్మెనాలు..the instep.
 శిళ్ళను....శిళ్ళ.....శిళ్ళటిము.....the under lip.
 దూరగు.దూర.....దూరలిది.....an outstep.
 ముండు..మం.....మండలియు.....the forehead.
 ఒళ్ళను...ఒళ్ళ.....ఒళ్ళలట్టవు.....the inner ceiling of a house.
 చిందు...చిం.....చిందలియు.....the hinder part of the head.

The word చాడు, signifying a wilderness, when compounded with another, becomes చార్; as చారెమ్మో a wild buffaloe.

RULE 7th.

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

RULE 8th.

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

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

EXCEPTIONS.

If the subsequent word terminate in the syllables ಯು, ರು, ಲು, ಣು, ಸು, ಳು, or ಳು, the affix ಇ must be added to denote the feminine gender; as ಲಲರು ಹಂಸಿ a female that has eyes like the lotus flower.

The nouns ಶ್ಯಾಫ, ಕೆಲಸ, ವೈದಾರ, ಉಜ್ಜಾಫ, and ಕಾಫ, when forming the second member of a compound word, take the affix ಇ to denote both the masculine and feminine gender; as ಕಡುಶ್ಯಾಯ one that is excessively bountiful; ಕಡುಕೆಲಸಿಯು a person that is much occupied with business; ದಾಡ್ಡವೈದಾರಿಯು a great merchant; ಬೆಕ್ಕುಉಜ್ಜಾಯ an inferior officer; ಕಡುಕಾಫಿಯು a person that is much given to anger.

RULE 9th.

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



CHAPTER EIGHTH.

OF SYNTAX.

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

OF NOUNS.

The nominative stands as an agent before neuter or active verbs, and as an object before passive verbs; as దేవదత్తను మలినదను Davadatta laid down; అరసు రాజ్యవన్నాళిదను the king governed the country; అరసుని దరాజ్యవాళిల్పట్టిరు the country is governed by the king; అవను నూడలూ చు దురింటు when he was looking, that horse arrived; అవను బందరినాను కొడుపెను if he come I shall give.

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

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

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

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

The instrumental case is used as the agent of a passive verb, and also to explain the efficient, material, or instrumental, cause; as *కొట్టినవరింద* *లూపాజ్యపువిబారిసల్పట్టిరు* that suit was tried by the court; *జ్ఞానదింద* *మోక్షపు* salvation is to be attained by knowledge; *బీన్నదిందమాదిదవి* *గ్రురువు* an idol made of gold; *చీత్రదిందదాడిదను* he flogged with a rattan.

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

distance between *seringapatam* and *madras* is thirty *gavadas*; ರಾಮನಿಲಕ್ಕನಾ
 ಸುತಮ್ನು *Lacshmana* is the younger brother of *Rāma*; ಲಾಮದುಕನುನ
 ಸಿನಾಗಚ್ಚೆಕು *what relation is that old man to you?* ನನಗಿಲಾರಸು ಸ್ನೇಹಿತ
 ಸು *he is my friend*; ಅವನು ಕ್ಯಾಟಿಗೆಯೊಡಮ *he went to the fort*; ನಾನು
 ನನ್ನಮನೆಗೆಬಂದ್ವಿ *I came to my house*; ಅವನಿಗಿನಾಸುಬೆಕ್ಕವನು *I am younger*
than he; ಅವರಿಲ್ಲರಿಗೂ ಸಿಬ್ಬದ್ಧಿವಂರಸು *you are the wisest of them all*;
 ಕಪಿಗಿಚ್ಚ ಪಲಶಿ ಸ್ವಭಾವವು *capriciousness is natural to an ape*; ಲೀನಿಗಿಸಿಂ
 ದ್ಧು ಪುಪೈರಿ *the lion is the enemy of the elephant*; ಅರಸನಿಗಿನಾಲ್ಕುಮಂದಿಮಕ್ಕ
 ಳು *the king has four sons*; ಕೆಲೆ-ಲೂಜಿ-ಸುವದಕ್ಕಿ ಸ್ವಧುಗಾವುಲಾವಶ್ಯಕವು
 to gain renown, good qualities are necessary; ಒಂಚಿಹೂಪಾಯಿಗಳಿಗೆಫಿಂವರ
 ದಾಕಾಟ್ಟು *he gave thirty pagodas for one hundred and five rupees*; ಶ್ರೀ
 ರಂಗ ಪಟ್ಟಣಕ್ಕಿಮೂಡೂದಿಕ್ಕಿನಲ್ಲಿವಿಂಗಳೂರಿಂಬವು *ರದೆ bangalore is situ-*
ated to the eastward of seringapatam; ನಾನುನಾಳೆಗೆಬರುವೆ *I will come*
to-morrow; ಯಂದಿಗಿನಾಲ್ಕುವರ್ಷವು *this day four years*.

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

EXAMPLES.

ಮರದದಿಸೆಯಿಂದ or ಮರದಿಂದ ಹಂಗಳು ಶ್ರು *the fruit fell from the tree*; ಊರಿನದಿಸೆಯಿಂದ or ಊರಿನಿಂದ ಬಂದನು *he came from the country*; ಕೃಷ್ಣನದಿಸೆಯಿಂದ or ಕೃಷ್ಣನಿಂದ ಬಲಿಹರ ಪ್ರಸವಿರಿಯನು *Balabhadra is elder than Crishna*; ಕಿಚ್ಚಿನದಿಸೆಯಿಂದ or ಕಿಚ್ಚಿನಿಂದ ಹಾಸಿಯು *smoke proceeds from fire*.

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

the owner of the village; నన్నకు దురియు my horse; లూసియచిండు a herd of elephants; మరదళంబు the branch of a tree; బిన్నదలుండువు a gold ring.

The locative case is used to point out the place where any thing is; to denote the superlative degree; to express descent on any object; to point out the superiority or inferiority of a thing; and to denote instrumentality; as గడ్డునియల్లికూరిడ్డును he was sitting upon the throne; మృగగళిల్లిసింధువు శ్రీ స్తవాదద్దు the lion is the greatest amongst the animals; భూమియల్లి బిళ్ళవ వర్షపు the rain that falls upon the earth; అవసువిద్యేయల్లి శ్రీ స్త్వను he is superior in learning; కత్రియల్లి or కత్రియింద ఘాయామాదిదను he wounded with a sword. The affix ఇంద is sometimes added to this case, to denote motion out of any thing or place; as అవసుమనీయల్లిందబందను he came out of the house; పేట్టినియల్లింద రూపన్నురేగ దు కొట్టెను he took money out of the box and gave it.

The vocative always precedes the verb; as రామస్యేనన్నరక్షిసు O Rama! protect me. Nouns denoting animals and inanimate objects, are sometimes used in the vocative case by way of personification; as గొరియిహారనాడు O parrot! speak; ఓమర వ్యకిళ్ళు O tree! hear.

In nouns of all the declensions, the vocative singular may be formed either by using the crude noun, by lengthening the final vowel of the crude noun, or by adding the particles ఎ or ఏ to the nominative. Feminine nouns of the singular number terminating in the syllable ల్లు, are, however, rendered vocative by adding only the affixes ఎ or ఏ to the nominative; as రామ, రామా, రామనె or రామస్యే O Ráma! బడగనాళి or బడగనాళిస్యే O northern woman!

The vocative plural is formed by adding the affixes ఎ or ఏ, ఇర or ఇరా, to the nominative plural; but such nouns of the plural number as terminate

in the syllable ರ, admit the affixes ಎ or ಏ only; as ರಾಮರೆ, ರಾಮರೈ, ರಾಮರಿ ರ, ರಾಮರಿರಾ, ರಾಮರುಗಳೆ, ರಾಮರುಗಳೈ, ರಾಮರುಗಳಿರ, or ರಾಮರುಗಳಿರಾ O Ramas ! ಇನಿಯವೆ or ಇನಿಯವೈ O sweet things !

Besides these forms, vocative particles are also placed before the vocative case. Of these ಓ, ಎಲೆ, and ಎಲೈ, are generally prefixed to nouns without any distinction of sex or rank; ಅಗೌ or ಎಲೆಗಿ in calling a female; ಎಲೈ in addressing a person of rank and respectability; and ಎಲೆ, ಎಲಾ, and ಎಲಾಱ, in speaking to a person of the lowest order; as ಓ, ಎಲೆ, or ಎಲೈರಿಸಿಗಳೆ, ಬ್ರಾಹ್ಮಣನಿ, ದಿಂಸಸೆ O ! rushees ! O ! bramin ! O ! woman ! ಅಗೌ or ಎಲೆಗಿದಿಂಸಸೆ O ! woman ! ಎಲೈರಿಸಿಯೆ O ! rushee ! ಎಲಾ or ಎಲಾಱದ್ವನಿ O ! wretch.

OF NUMBER.

In the Carnátaca language there are collective nouns, as in the English ; and they may either be used in the singular number, or in the plural ; as ಸಾಸಿಧಿ or ಸಾಸಿಧಿಗಳೆ the wheat spoiled ; ಫಾನ್ಯವು or ಫಾನ್ಯಗಳೆ the grain has increased (in price) ; ದನವು or ದನಗಳೆ the cattle arrived.

The nouns or numeral pronouns which immediately follow a numeral adjective in an uncompounded state, may be used either in the singular or plural number ; as ನಾಲ್ಕದಿಕ್ಕು or ನಾಲ್ಕದಿಕ್ಕುಗಳು the four quarters ; ಎರಡೈದು or ಎರಡೈದುಗಳು two fives, or two times five.

When a person of respectability is spoken of, or when speaking to an inferior with contempt or in a reproachful manner, the plural is sometimes used for the singular ; as ನನ್ನವರು or ನನ್ನವರುಗಳು my priest ; ಇವರುಬಹಳವಿಧ್ವಾಂಸರು this person is very learned ; meaning that he is very illiterate.

OF GENDER.

Nouns denoting infants and animals of the male and female kind, are distin-

guished by prefixing the words గండు and యింజు, which are derived from the words గండును a man and యింజును a woman : as గండుమీను a male child ; యింజుమీను a female child ; గండుతులియు a tyger ; యింజుతులియు a tygress ; గండానియు a he elephant ; యింజుడానియు a she elephant, &c. The following words are exceptions to this rule.

ఎత్తు or దొర్యరి.....a bullock, and బసవ an ox....లూకళ్ళ.....a cow.

టెగరు or ఎళ్ళగ.- a ram.....కురియు.....a sheep.

కొగ్గ.....a he buffaloe.....ఎమ్మెయు.....a she buffaloe.

రుంజు.....a cock.....య్యింటియు.....a hen.

దొర్యరి.....a he goat.....లూడు.....a she goat.

Infants of the human race are understood by the words బిబు, మీను, కూను, and పసుళి ; and when the young ones of quadrupeds and of other animals, such as birds, fish, insects, &c. are expressed, the word మరి is added to the noun ; as లూనిమరి a young elephant ; కుడురిమరి a colt ; కొళ్ళిమరి a chicken ; ఇలిమరి a young rat ; మినుమరి a young fish ; దావుమరి a young serpent. The term కరు is added, to denote the young of cows and buffaloes only ; as లూకళ్ళకరు a calf ; ఎమ్మెకరు a young buffaloe.

NOUNS OF QUALITY.

When a noun of quality is compounded with a noun or pronoun, it always precedes the noun or pronoun, as explained in the chapter of compound words ; as దప్పు, దప్పువాడు, or దప్పువాడంభా, కాగదపు thick paper ; చిరియమ సుష్మసు or చిరియవసు a great man ; బతురనాడవసు or బతురనాడంభావసు a clever man.

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

ing strength, or strong; ದೂವಳು possessing money, or wealthy; ದೂವಳು
ಮನುಷ್ಯನು or ದೂವಳು ವನು a wealthy man.

In the Carnátaca language, when a noun of quality is used after a noun or pronoun, to express some quality, the substantive verb is omitted; and the noun of quality may either be formed into a compound word, or not; as ಅವನಾಳವನು he is a good man; ಅವನು ಬುದ್ಧಿಮಾನ್ವಿತನು he is clever.

If a noun of quality is used after a noun or pronoun, it must agree in gender and number with the nominative to which it is added; or it must be compounded with another noun or pronoun agreeing in gender and number with the nominative first placed; as ಅವನು ದಿಢ್ಢನು he is stupid; ಅವಳು ಜ್ಞಾನಿ she is clever; ಯಾವುದು ಹೊಂಕು which is crooked? ಲೂವನು ಮನುಷ್ಯನು ಉಂಟನು that man is wicked; ಅವನು ಕರಿಯನು he is a black man; ಅವನು ಶ್ರೇಷ್ಠನು he is a great man; ಅವಳು ಶ್ರೇಷ್ಠಿ she is a great woman; ಅದು ಶ್ರೇಷ್ಠವು it is a great thing; ಯಾರು ನಿಪುಣರು who is skilful? ಲೂಬ್ರಾಹ್ಮಣನು ದಾಡ್ಡಕವಿ that bramin is a great poet; ಸಂಪತ್ತು ಅಸ್ಥಿರವು riches are fleeting.

When a noun follows another noun or pronoun to describe some circumstance regarding it, it must agree in number and gender; as ಅವನು ಬ್ರಾಹ್ಮಣನು he is a bramin; ಈ ಮನುಷ್ಯನು ಕವಿ this man is a poet; ಯಾರು ಅರಸರು who are kings? ಅವಳು ರಾಜಿನಿ she is a queen.

The comparative and superlative degrees are not, as in the English language, denoted by adding an-affix to the adjective, but they are expressed by the assistance of the dative, ablative, and locative cases, in the mode already mentioned.

OF PRONOUNS.

The crude pronouns ನಾ, ನೀ, ತಾ, ಅವ, ಲೂತ, ಲೂಕಿ, ಇವ, ಈತ, ಈಕಿ, ಏತ, ಒಬ್ಬ, and ಯಾವ are, in the same manner as nouns, used for the nomina-

tive singular, without any impropriety; as నాబందెను or నానుబందెను *I came*; నీబంది or నీనుబంది *thou camest*.

Nouns and pronouns, properly speaking, have no possessive case, as in English. This defect is supplied by adding to the genitive case the pronouns of the third person, to denote relation or possession, and the substantive verb is omitted; as అందుడుగను నన్నవను *that boy is mine*; ఇవ్వనిమ్మ వ్వ *this female is your's*; ఈగురు రెయవనదు *this horse is his*; అవర్తిపనియ వరు *they belong to this house*.

The pronouns have no vocative case.

నాను, the pronoun of the first person singular, ought with propriety to be used by every person when speaking of himself, and the plural నావు when two or more persons speak. When a man of rank, however, speaks of himself, he always uses the plural; and the same is generally done by persons of an inferior class, either through ignorance or presumption.

నీను serves to address another, either respectfully, disrespectfully, or with familiarity; thus, in addressing God, or one much superior, or inferior in rank, to the speaker, it is proper to say నీయ్యిళ్ళు, నీకయ్యిళ్ళు &c.; and the same when relations and intimate friends are speaking to each other. To use నీ, however, when addressing a person of the same rank with the speaker, unless they be upon terms of the greatest intimacy, is considered as highly disrespectful and insulting.

నీవు, the plural, is used in addressing an equal, or a person who is not much inferior in rank, with politeness; or when speaking contemptuously or reproachfully to a man or woman of inferior rank.

The pronoun అందు is the same for all the genders, and is always used with reference to some nominative of the third person preceeding it; as అవనుతన్న విద్యమానవను దయ్యిళ్ళికొండను *he stated his case*; అవనుతన్నమగనను

ದಾಡಿವಳು *she flogged her son*; ಅಮೃತ ನ್ನದುರ್ಗದಿಂದ ಕಿಟ್ಟಿದವನು *it was corrupted by its bad quality*; ಲೂಕು ಮರಿತ ನ್ನಲಾಯಕಿಬಂಧು *that horse came to its stable*; ಅವರು ತಮ್ಮ ಮನೆಗೆಯ್ಯಾದರು *they went to their house*.

The plural ತಾವು is always used for the pronoun of the second person plural, when speaking to a person of superior rank; as ತಾವು ನನ್ನಲ್ಲಿ ದಯೆಮಾಡಿರಬೇಕು *you must have a favorable regard for me, and protect me*.

The pronouns ಅವನು and ಅವಳು are used when speaking of inferiors or equals; but when a person of high rank, or superior to the speaker, is spoken of, the plural ಅವರು is used. The plural also is sometimes used when speaking of an inferior reproachfully or with contempt.

When a man or woman, to whom a small degree of respect is due, is spoken of, the pronouns ಲೂತ and ಈತ, or ಲೂಕಿ and ಈಕಿ are used; and when persons of respectability and rank are spoken of, the use of the plural ಲೂಕಂದಿರು and ಈಕಂದಿರು; or ಲೂಕಿಯಂದಿರು and ಈಕಿಯಂದಿರು is absolutely necessary. These plurals are also used to denote a single person of rank.

When a man or woman of rank and respectability is spoken of, the plural of the numeral pronoun of the masculine and feminine gender, viz. ಒಬ್ಬರು is properly used for the singular number; as ಅರಸುಗಳಮಾರಾಡು ಶ್ರೀಧರವರಲ್ಲಿ ಯೊಬ್ಬರು ತಂಪಪಂ ಶ್ರೀಯ ಸ್ವಕಕೇಡುಯ್ಯೆಳೆದರು *the kings were speaking together, when one of them called his minister and said*.

The plural interrogative pronoun ಯಾರು is generally used for the singular number, and for all the genders; as ಲೂಯರ ಸುಯಾರು *who is that king?* ಲೂ ಸ್ತ್ರೀಯಾರು *who is that female?* ಅದುಯಾರು *who is it?* ಲೂಮ ಮಕ್ಕರುಯಾರು *who are those people?* It would, however, be more proper to use pronouns agreeing in number and gender with the nouns and pronouns to which

they refer; as అవనుయావను *who is he?* అవళుయావళు *who is she?* అవరుయావరు *who are they?* అదుయావదు *which is it?* అవుయావవు *which are they?*

OF VERBS.

A verb must always agree with it's nominative in person, number, and gender; as రామసురావణునమ్మజయిసీదను *Rāma conquered Ravana*; అరసీతన్నమగనమ్మనూ్యాదిదళు *the queen saw her son*; అరసురుశత్రుగళమ్మకొందరు *the kings killed their enemies*; లూపేబంతు *the elephant came*; శుదీరిగళుసీరమ్మశుడిదవు *the horses drank water*; రామనిందవా *అయుకొల్లుప్పట్టెను* *Vāli was killed by Rāma*; కృష్ణనిందద్రౌపదిరక్షేసల్పట్టిళు *Drowpadi was protected by Crishna*; అరసనిందజనరురక్షేసల్పట్టరు *the people were protected by the king*; నిన్నింద్యపుస్తకపుబరియల్పట్టితు *this book was written by you*; అవనింద్యకాగదగళ్యాదల్పట్టవు *these papers were read by him*.

The active verb always governs an accusative case which comes before it, but neuters do not require an accusative; as అరసుమంత్రియమ్మనూ్యాదిదను *the king saw the minister*. A few of the active verbs carry transition upon two different objects, which are put in the accusative case; as బ్రాహ్మణానరసమ్మభూమియమ్మచీడిదను *the bramin begged the king for a piece of land*; గొల్లనుగూవమ్మదాలమ్మకశేదను *the cowherd milked the cow*.

Causal verbs are formed both from neuter and active verbs. When neuter verbs are rendered causal, they become active verbs, and govern an accusative case; as యజ్ఞదత్తనుద్యేవదత్తనమ్మపలిగిసీదను *Yagnadatta caused Dévadatta to lie down*. If Yagnadatta is prevailed upon by another to cause Dévadatta to lie down, then the nominative of the verb in the active form must be put in the instrumental case; as విష్ణుమిత్రనుయజ్ఞదత్తనిందద్యేవదత్త

ನಸ್ತುಮಲೃ ಸಿದಮು Vishnumitra caused Dérádatta to lie down through the means of Yagnadatta.

When active verbs are rendered causal, the person whom the principal agent causes to act, is put in the instrumental case ; as ದೇವದ ಶ್ರಮವಿಷ್ಟುಮ ಶ್ರಮದ ಮನೆಯಸ್ತುಕಟ್ಟಿಸಿದಮು Dérádatta caused Vishnumitra to build a house.

A very few of the active verbs, when rendered causal, require the nominative of the verb in the active form to be used in the accusative case ; and a few other verbs of the same kind, require the nominative of the verb in the active form to be changed either into the accusative or instrumental case ; as ಸ್ತುತು ಶುರುಗಲ್ಮಸ್ತುಮನೆಯನ್ನಿವಿಸಿದಮು the cowherd caused the cattle to arrive at the house ; ಉಪಾಧ್ಯಾಯನುಶಿಷ್ಯನಸ್ತು or ಶಿಷ್ಯನಿಂದವ್ಯಾಕರಣವಸ್ತುಪಠಿಸಿದಮು the tutor caused his scholar to read grammar ; ಜನನಿಕುಸುನ್ಮನ್ಮವಸ್ತುಣ್ಣಿಸಿದಳು the mother caused her child to eat victuals.

All active and causal verbs may be rendered passive. When the active verbs, and neuter causal verbs that have become active, are used in the passive sense, the agent is put in the instrumental case, and the object acted upon by the verb is put in the nominative, with which the verb must agree in number, person, and gender ; as ಕೃಷ್ಣನಿಂದಕಂಸನುಸಂಹರಿಸಲ್ಪಟ್ಟನು Camsa was killed by Crishna ; ಕುಲಿಯಿಂದಕುದುರೆಬಿಡರಿಸಲ್ಪಟ್ಟಿತು the horse was frightened by a tyger. In exception to this rule it is to be remarked, that when the active verbs which carry transition upon two different objects are rendered passive, the principal object of the verb is put in the nominative, and the other must be in the accusative case ; as ಬ್ರಾಹ್ಮಣನಿಂದರಸನುಪ್ರಾಮವಸ್ತುಚೈಡಲ್ಪಟ್ಟನು the king was asked by the bramin for a village.

If causal verbs formed from active and neuter verbs, are used in a passive sense, both the principal agent who causes, and the person by whom the action is done, are put in the instrumental case ; as ಕೃಷ್ಣನಿಂದಜ್ಞಾನನಿಂದಕನ್ನಡನುಕಾಲಿಸಲ್ಪಟ್ಟನು

క్రిష్ణుడు Crishna caused Carna to be killed by Arjuna; కృష్ణునిండు జూనునిండు
కొరవశ్యిని నగ్గూర్చి నల్పుట్టెను Crishna caused the army of Cowrava to be
driven away by Arjuna. In exception to this rule when a few verbs are
rendered causal and used in a passive sense, the principal agent of the verb must
be in the instrumental case, the subordinate agent in the nominative, and the
object acted upon by the verb, in the accusative; as గొల్లనిండు తురుగ్గూ-
రన్నది నల్పుట్టెను the cattle were caused by the shepherd to arrive at the
village.

A verb in the infinitive mood expresses some end or purpose, and is governed
by another verb which follows it; as బరియలిక్కిబండును he came to write;
అవన సంగదమారాడలిక్కియ్యాదను he went to speak with him.

The formation of the simple tenses having already been explained in the
chapter of verbs, it is unnecessary to say any thing further here regarding it.
The present tense of the affirmative mood in this language, is very frequently
used for the future; thus నాశేనాను కబ్బెరిగియ్యాను శ్రేయేనే I will go to-mor-
row to the cutcherry; బరువనార శ్చినిమగినిమ్మ సంబళ్ళవ స్సుకూడు శ్రేయేనే
I will give you your wages next week. This, however, in some instances is
common to the English language; for example, it is nearly the same whether
we say, to-morrow I am going to the cutcherry, or to-morrow I will go to the
cutcherry. The first and second forms of the future should always denote
futurity; but the first form is also frequently used as an aorist; thus పూర్వ
దల్లిమధురా పురిమెంబువ పట్టణం దల్లి త్రివిక్రమనెంబర ననిరువను for-
merly there was a king called Trivierama in the city called madhurapuri;
ఈ గక్కాట్టె నల్లిజడ్డగ ల్లరువరు now the judges are in the court; నీవ వ
నమసిగియ్యాద రినాళిదూకాడువను if you go to his house he will give
you money to-morrow; మీన్నియిల్లిండుర ట్టియ్యాదమను మృనునిన్ని
కంటిగిల్లిరువ నల్లిండ్రియ్యా త్తూరారుడు వను, నాళియిల్లిగిబండుల్లిరువ

ಸ the man that left this the day before yesterday, arrived at conjeveram yesterday, sets out thence to-day, and will arrive here to-morrow.

By the assistance of the substantive verb ಇರು be, which is added to the present and past gerunds of all verbs as an auxiliary, a compound preterit, a pluperfect, and a compound future may be formed; thus ಅವನುಮಾಡುತ್ತಾ ಯಿದ್ದಾನೆ he is doing; ಅವನುಮಾಡಿಯಿದ್ದಾನೆ he has done; ಅವನುಮಾಡುತ್ತಾ ಯಿದ್ದನು he was doing; ಅವನುಮಾಡಿಯಿದ್ದನು he had done; ಅವನು ಮಾಡುತ್ತಾರವನು he will be doing; ಅವನುಮಾಡಿಯಿರುವನು he will have done, &c.

The negative mood has only one tense, which is an aorist, and according to the context, expresses the present, past, or future; thus ಅವನಿಗಾಗದವನ್ನಿಗ ಬರೆಯನು he does not write this paper now; ನಿನಗಿಲ್ಲಾಸಂಗ ರಿಯಸ್ಸುನಾನ ರಿಯೆನು I did not know this circumstance yesterday; ನಾಳೆಯವನು ವ್ಯಕ್ತಿದ ಪ್ರಕಾರನಾನು ಮಾಡೆನು I will not act to-morrow in the manner mentioned by him.

The imperative mood does not require any further explanation, than what had been already given in the chapter upon verbs. In using the second person singular of this mood in the common dialect, if the person addressed be an inferior, the particles ಐ or ಏ are added to the verb, to denote the sex; as ವಿಷ್ಣು ಮಿತ್ರ-ನಿಗೆ ಈಕೆಲಸಮಾಡ್ಯಾ O! Vishnumitra, do this business; ಎಲೆದೆಂಗು ಸ್ತ್ರೀಗ್ಲಾಗಿಬಾರ್ಯೆ O! female, come here. The negative of the imperative mood is formed by the addition of the defective verb చ్చెడ to an infinitive; as ನಿನಗ್ಯಾದ చ್ಚెడ read not thou; ನಿವು ಮಾರಾದ చ್ಚెడ speak not ye.

GERUNDS.

The gerunds are used when any minor action or actions of the person who performs the main action are expressed, and they are always placed first in the

sentence, and are governed by the verb denoting the main action. The gerunds always refer to some subordinate action performed by that particular agent only which is the nominative to the final governing verb. If the minor actions be simultaneous with the main action, the present gerund is used ; but if they be antecedent in point of time, the past gerund is required ; and if they be of a negative nature, the negative gerund is used ; thus విక్రమాంకశః పుష్పర
 స్సశీష్యశ్చ సుత్రాశీష్టరస్సశరీరశ్చ సుత్రా రాజ్యవన్నాళదశః Vicramārca reigned
 over the kingdom, punishing the wicked, and protecting the righteous ; కృష్ణశ్చ
 మధురా పురవస్సత్రువ్యశీ సీశంసనస్సకాండుః స్రీ సీననిశీపట్టవ
 స్సకట్టి బలిరామనాదశీద్ధారశీగీతిరిః బంధశః Crishna having entered
 madhura, having killed Camsa, and having placed Ugrasēna upon the throne,
 returned to dxāraka with Balarāma ; చురిజ్ఞం ద్రునింబర సునీలిమాంశవ
 స్సబిడదేన త్యవన్నతి త్రుమినదేత్ర జేగళస్సబాధినదేబరుకాలరాజ్యవ
 న్నాళశ్చిద్దశః the king Harish Chandra, without deviating from the path of
 justice, without exceeding the bounds of truth, and without oppressing his
 subjects, governed his kingdom during a very long period.

In exception to the foregoing rule, it is to be observed that the past gerund has sometimes it's own nominative, independent of that of the final governing verb ; thus వాసునిమ్మ స్సన్యాదిర త్నవర్ష వాయుతు it is ten years since
 I saw you ; అవర్యయూరిగి బండుబరుగ్గదివనవాయుతు they arrived here
 many days ago.

The past and negative gerunds are also sometimes used to denote a cause ;
 as నీపారద గృహమ్న ప్రకటనీమాద్యశీలన శీట్టియాయుతు from your
 having disclosed that secret, this business has terminated badly ; నీవాసమయ
 శ్చిదగా కాదదేమ దుషినింతుయాయుతు from your not having given
 money at that time, the marriage was postponed.

PARTICIPLES.

The affirmative and negative participles in this language, always perform the office of adjectives before nouns or pronouns. The participles have also the power of relative pronouns inherent in them, with reference to the noun or pronoun which immediately follows; and the use of separate relative pronouns is, therefore, unnecessary.

If an active participle be used after a nominative, the noun which follows the participle, in whatever case it may be, is the object affected by the action denoted by the participle; as నామకాట్టివస్త్రపు *the cloth that I gave.*

If an active participle be used after an accusative case, the noun which immediately follows the participle, in whatever case it may be, is the agent to the action denoted by the participle; as నిన్నున్ననాదిదమనుష్యుడు *the man that saw you.*

If an active participle be used in a passive sense, the agent of the action precedes the participle in the instrumental case, and then the object which is affected by the action follows, and is considered as the nominative, in whatever case it may be; as నన్నిందమాదల్పట్టికెలినపు *the business that was done by me.*

If the action denoted by the active participle refer to some instrument, place, or to some other subordinate correlative, the agent is placed first in the nominative, then the object in the accusative case, then the participle, and finally the instrument, place, or the other correlative, to which the action refers; as రామనురావణునిన్నకొండబాణపు *the arrow with which Ráma killed Ravana.*

If a neuter or active participle that is not preceded by a noun, be followed by a noun, the noun which follows the participle, in whatever case it may be, is the agent to the action denoted by the participle; but the noun which follows the active participle, sometimes also becomes the object affected by the action denoted by such participle; thus ఓడిదకుదురి *the horse that ran*; వారద

మనుష్యును *the man that did not come*; నాచదిదమనుష్యును *the man that saw*; ఓదిదపుస్తకపు *the book that was read*.

If a neuter or active participle preceded by a noun, in whatever case it may be, be followed by a noun in the nominative case, that case must sometimes in English be translated by the instrumental, locative, or other cases, according to the meaning of the sentence; as అంశస్యకాట్టె బ్రాహ్మణామ *the bramin to whom the cow was given*; or, *the bramin who gave the cow*; చూవన్న శేరిదపెట్టినియు *the box from which the money was taken*; రావణానన్న కౌందవాణువు *the arrow with which Ravana was killed*; నానిరువమనియు *the house in which I live*.

It is here to be observed, that in adding the pronoun అడు to the past and negative participles, some changes are made which require particularly to be noticed. When the pronoun అడు is added to the past participles of regular verbs, and also to the negative participles derived from regular and irregular verbs, both the final syllable ద of the participle, and the pronoun అడు, are changed into డు; but if it be added to an affirmative past participle derived from an irregular verb, the penultimate letter డ్ of the pronoun అడు is doubled; thus నానుక్కిళ్లన్నయ్యిడిను *I said what I heard*; నానుక్కిళ్లన్నయ్యిళ్లు *tell me that which I have not heard*; అదరల్లికిదడ్డన్నరేగడుకొందుబా *bring to me that which is not spoiled amongst them*.

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

A mood corresponding with the subjunctive mood in English, is formed by the addition of the particles శి, హా, or అంశ్చ, to the past participle, without

any distinction in respect to tense, number, or gender. This mood expresses condition, and has a present, past, or future meaning. A corresponding negative mood cannot be formed without the assistance of the past participles ಯಿದ್ದ or ವ್ಯಾಧ.

EXAMPLE.

SINGULAR.

- 1 ನಾನುಮಾಡಿಹರಿ.....if I do.
- 2 ನೀನುಮಾಡಿಹರಿ.....if thou do.
- 3 { ಅವನುಮಾಡಿಹರಿ.....if he do.
ಅವಳುಮಾಡಿಹರಿ.....if she do.
ಅದುಮಾಡಿಹರಿ.....if it do.

PLURAL.

- 1 ನಾವುಮಾಡಿಹರಿ.....if we do.
- 2 ನೀವುಮಾಡಿಹರಿ.....if ye do.
- 3 { ಅವರುಮಾಡಿಹರಿ.....if they (m. and f.) do.
ಅವುಮಾಡಿಹರಿ.....if they (n.) do.

SINGULAR.

- 1 ನಾನುಕೊಟ್ಟಿಹಾ or ಕೊಟ್ಟಾಸ್ಕ.....although I give.
- 2 ನೀನುಕೊಟ್ಟಿಹಾ or ಕೊಟ್ಟಾಸ್ಕ.....although thou give.
- 3 { ಅವನುಕೊಟ್ಟಿಹಾ or ಕೊಟ್ಟಾಸ್ಕ.....although he give.
ಅವಳುಕೊಟ್ಟಿಹಾ or ಕೊಟ್ಟಾಸ್ಕ.....although she give.
ಅದುಕೊಟ್ಟಿಹಾ or ಕೊಟ್ಟಾಸ್ಕ.....although it give.

PLURAL.

- 1 ನಾವುಕೊಟ್ಟಿಹಾ or ಕೊಟ್ಟಾಸ್ಕ.....although we give.
- 2 ನೀವುಕೊಟ್ಟಿಹಾ or ಕೊಟ್ಟಾಸ್ಕ.....although ye give.
- 3 { ಅವರುಕೊಟ್ಟಿಹಾ or ಕೊಟ್ಟಾಸ್ಕ.....although they (m. and f.) give.
ಅವುಕೊಟ್ಟಿಹಾ or ಕೊಟ್ಟಾಸ್ಕ.....although they (n.) give.

Besides this, when the subjunctive mood is used in an affirmative sense, either in the present or past tense, the word ఇద్దరి which is composed of the past participle ఇద్ద, from the root ఇరు, and the subjunctive particle రి, is added to a present or past gerund; as నానుమాడుచున్నది ఇద్దరి if I am doing; నిన్ను మాదియిద్దరి if ye had done; &c. And if the tense be required to be particularly restricted, it may be easily done by mentioning the particular time; as నీనునిన్నెకరిదరియవనుబరువను if thou didst call him yesterday, he will come; నానిగకాట్టిరియవనుతిన్నువను if I give him now, he will eat; నానినిన్నెకరిదరియవనుకొనియను if thou wilt tell him to-morrow, he will hear it.

If a subjunctive mood be required of a negative signification, the word ఇద్దరి or యొదరి, which is composed of the past participle యొద, from the root యొసు, and the subjunctive particle రి, is added to a negative gerund, and is indefinite with respect to time; thus నీనునిన్నెకరియిరియొదరిదరి if thou hadst not gone yesterday to the cutcherry; అవనిగకాట్టిరి if she do not come now; అవరునానికొదరిదరి if they do not give to-morrow.

Moods corresponding with the potential mood in English, are formed by the addition of certain defective verbs as auxiliaries to the infinitive of another verb terminating in లి. The defective verbs లూప and లూర are, however, always added to the infinitive terminating in లు.

The defective verbs లూప and లుల్లి, and their negatives లూర and లరియ, are used to denote ability and inability. They have the personal affixes only, and are the same for all the tenses; but when the verb లుల్లి is used after a noun, it then signifies knowledge; as నానానమాబారవన్నులల్లిను I know that news; నానవనన్నులల్లి I know him; నానదన్నరియే I do not know that.

AFFIRMATIVE.

SINGULAR.

- 1 నానుమాడలారాజేను or మాడబల్లిను *I can do.*
- 2 { నీనుమాడలారాజే or మాడలారావి..... } *thou canst do.*
 { న్రినుమాడబల్లి or మాడబల్లి... }
 3 { అవనుమాడలారాపేను or మాడబల్లిను ... *he can do.*
 { అవళుమాడలారాపేళు or మాడబల్లిళు..... *she can do.*
 { అదుమాడలారాపేదు or మాడబల్లిదు..... *it can do.*

PLURAL.

- 1 నావుమాడలారాజేవు or మాడబల్లివు..... *we can do.*
- 2 నివుమాడలారాపిరి or మాడబల్లిరి..... *ye can do.*
- 3 { అవరుమాడలారాపేరు or మాడబల్లిరు *they (m. and f.) can do.*
 { అవుమాడలారాపేవు or మాడబల్లివు..... *they (n.) can do.*

NEGATIVE.

SINGULAR.

- 1 నానుమాడలారాజేను or మాడలరియేను.. *I cannot do.*
- 2 { న్రినుమాడలారాజే or మాడలారి } *thou canst not do.*
 { న్రినుమాడలరియే or మాడలరియి }
 3 { అవనుమాడలారాపేను or మాడలరియను.. *he cannot do.*
 { అవళుమాడలారాపేళు or మాడలరియళు... *she cannot do.*
 { అదుమాడలారాపేదు or మాడలరియదు.... *it cannot do.*

PLURAL.

- 1 నావుమాడలారాజేవు or మాడలరియేవు.... *we cannot do.*
- 2 నీవుమాడలారిరి or మాడలరియరి..... *ye cannot do.*
- 3 { అవరుమాడలారాపేరు or మాడలరియరు .. *they (m. and f.) cannot do.*
 { అవుమాడలారాపేవు or మాడలరియవు .. *they (n.) cannot do.*

The defective verb చ్చీరు, and it's negative చ్చీడ, when used as auxiliaries, correspond in signification with the English verbs must and must not; but when used simply after a noun, they denote want or requisition; as న నన్నపుస్తకముల చ్చీరు *I want these books*, న నగిరునాచీరు *I require money*. These verbs are the same for all the tenses; the negative verb only takes the personal affixes for the second person plural.

AFFIRMATIVE.

SINGULAR.

- 1 నానుమాడచ్చీరు..... *I must do.*
- 2 నీనుమాడచ్చీరు..... *thou must do.*
- 3 { అవనుమాడచ్చీరు..... *he must do.*
అవ్వనుమాడచ్చీరు..... *she must do.*
అదుమాడచ్చీరు..... *it must do.*

PLURAL.

- 1 నావుమాడచ్చీరు..... *we must do.*
- 2 నీవుమాడచ్చీరు..... *ye must do.*
- 3 { అవరుమాడచ్చీరు..... *they (m. and f.) must do.*
అవుమాడచ్చీరు..... *they (n.) must do.*

NEGATIVE.

SINGULAR.

- 1 నానుమాడచ్చీడ..... *I must not do.*
- 2 నీనుమాడచ్చీడ..... *thou must not do.*
- 3 { అవనుమాడచ్చీడ..... *he must not do.*
అవ్వనుమాడచ్చీడ..... *she must not do.*
అదుమాడచ్చీడ..... *it must not do.*

PLURAL.

- 1 ನಾವುಮಾಡಬೇಡ.....we must not do.
- 2 ನೀವುಮಾಡಬೇಡ, ಮಾಡಬೇಡಿ or ಮಾಡಬೇಡಿರಿ....ye must not do.
- 3 { ಅವರುಮಾಡಬೇಡ.....they (m. and f.) must not do.
ಅವುಮಾಡಬೇಡ or ಮಾಡಬೇಡವು..... they (n.) must not do.

The defective verb of the third person, neuter ಬರುದು, and its negative ಬಾರದು, which are derived from the root ಬರು come, when used as auxiliary verbs, express liberty or possibility; and must be translated by the words may and may not. These verbs are the same for all the tenses and genders; but in some places they denote the act of coming only; thus :

AFFIRMATIVE.

SINGULAR.

- 1 ನಾನುಮಾಡಬರುದು.....I may do.
- 2 ನೀನುಮಾಡಬರುದು.....thou mayest do.
- 3 { ಅವನು ಮಾಡಬರುದು.....he may do.
ಅವಳು ಮಾಡಬರುದು.....she may do.
ಅದು ಮಾಡಬರುದು.....it may do.

PLURAL.

- 1 ನಾವುಮಾಡಬರುದು.....we may do.
- 2 ನೀವುಮಾಡಬರುದು.....ye may do.
- 3 { ಅವರುಮಾಡಬರುದು.....they (m. and f.) may do.
ಅವುಮಾಡಬರುದು.....they (n.) may do.

NEGATIVE.

SINGULAR.

- 1 ನಾನುಮಾಡಬಾರದು.....I may not do.
- 2 ನೀನುಮಾಡಬಾರದು.....thou mayest not do.

- 3 { అవనుమాడవారదు.....he may not do.
అవళుమాడవారదు.....she may not do.
అదుమాడవారదు.....it may not do.

PLURAL.

- 1 నావుమాడవారదు.....we may not do.
2 నీవుమాడవారదు.....ye may not do.
3 { అవరుమాడవారదు.....they (m. and f.) may not do.
అవుమాడవారదు.....they (n.) may not do.

The verb కూడువడు being the third person neuter, and it's negative కూడదు, which are derived from the root కూడు join, when used as auxiliaries, express possibility or liberty, and impossibility; and must be translated by the words may and may not. In other situations they denote the act of joining only; as అవనల్లికూడిదను he joined there.

AFFIRMATIVE.

SINGULAR.

- 1 నానుయ్యోగ కూడువదు.....I may go.
2 నీనుయ్యోగ కూడువదు.....thou mayest go.
3 { అవనుయ్యోగ కూడువదు.....he may go.
అవళుయ్యోగ కూడువదు.....she may go.
అదుయ్యోగ కూడువదు.....it may go.

PLURAL.

- 1 నావుయ్యోగ కూడువదు.....we may go.
2 నీవుయ్యోగ కూడువదు.....ye may go.
3 { అవరుయ్యోగ కూడువదు.....they (m. and f.) may go.
అవుయ్యోగ కూడువదు.....they (n.) may go.

NEGATIVE.

SINGULAR.

- 1 ನಾನುಯ್ಯಾಗ ಕೂಡದು.....*I may not go.*
- 2 ನೀನುಯ್ಯಾಗ ಕೂಡದು.....*thou mayest not go.*
- 3 { ಅವನುಯ್ಯಾಗ ಕೂಡದು.....*he may not go.*
 { ಅವಳುಯ್ಯಾಗ ಕೂಡದು.....*she may not go.*
 { ಅದುಯ್ಯಾಗ ಕೂಡದು.....*it may not go.*

PLURAL.

- 1 ನಾವುಯ್ಯಾಗ ಕೂಡದು.....*we may not go.*
- 2 ನೀವುಯ್ಯಾಗ ಕೂಡದು.....*ye may not go.*
- 3 { ಅವರುಯ್ಯಾಗ ಕೂಡದು.....*they (m. and f.) may not go.*
 { ಅವುಯ್ಯಾಗ ಕೂಡದು.....*they (n.) may not go.*

The defective verb ತಕ್ಕಡು is used as an auxiliary to denote fitness or propriety, and is equivalent to the English auxiliary verb *ought*. This verb has no restriction as to time; nor has it a negative form. 'This defect is supplied by the defective verb ಕೂಡದು; thus:

AFFIRMATIVE.

SINGULAR.

- 1 ನಾನುಬರಿಯ ತಕ್ಕಡು.....*I ought to write.*
- 2 ನೀನುಬರಿಯ ತಕ್ಕಡು.....*thou oughtest to write.*
- 3 { ಅವನುಬರಿಯ ತಕ್ಕಡು.....*he ought to write.*
 { ಅವಳುಬರಿಯ ತಕ್ಕಡು.....*she ought to write.*
 { ಅದುಬರಿಯ ತಕ್ಕಡು.....*it ought to write.*

PLURAL.

- 1 ನಾವುಬರಿಯ ತಕ್ಕಡು.....*we ought to write.*
- 2 ನೀವುಬರಿಯ ತಕ್ಕಡು.....*ye ought to write.*

- 3 { అవసరమయితే క్కడు.....they (m. & f.) ought to write.
అవసరమయితే క్కడు.....they (n.) ought to write.

NEGATIVE.

నానుబరియకొడదు.....I ought not to write, &c.

Besides the verbs that have already been mentioned as corresponding with the potential mood, there are several others, the use of which it is necessary to explain, as they might otherwise embarrass, or even mislead, the student.

The present and aorist tenses of the root యోగ్యు go, when added to an infinitive terminating in అి, denote futurity; as నానుబరియకొడదు శ్రీనివాస I am going to read; నానునార్యదయోగ్యు శ్రీనివాస I will see, &c.

The verbs కొడు, కొదిను, or ఇను, signifying give or allow, when added to an infinitive as auxiliaries, denote the act of allowing or permitting a thing to be done; thus కొడు and కొదిను are added to the infinitive terminating in అి, and ఇను to that terminating in అిలు; as అవనన్నుబరియ కొడు allow him to write; నన్నన్నునడియ కొదిను let me or allow me to walk; అవనన్నుమండలిను allow him to do.

The defective verb ఓల్లు is used as an auxiliary to denote want of consent, and is always added to an infinitive terminating in అి. It has the personal affixes only, and always expresses negation; as :

SINGULAR.

- 1 నానుమాడరాల్లిను.....I will not do.
2 నీనుమాడరాల్లి.....thou wilt not do.
3 { అవనుమాడరాల్లిను.....he will not do.
అవళుమాడరాల్లి.....she will not do.
అదుమాడరాల్లిదు.....it will not do.

PLURAL.

- 1 నావుమాడరాల్లివు.....we will not do.

2 ನೀವು ಮಾಡಲಾರಿರಿ.....ye will not do.

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

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

The verb ಕೊಳ್ಳು, implying the act of buying or taking, when added to a past gerund, restricts the action denoted by the gerund exclusively to the agent; as *ಲಾತ ನಾಮನಿಗ್ಯಾಸ್ತ ರಾಂದು ರಹಾ ಮಾಡಿಕೊಂಡನು* *he has made an agreement (for himself) about that house*; *ಲಾಕಾಗ ದ ವನ್ನವ ನ್ಯಾದಿ ಕೊಂಡನು* *he read the paper (for his own benefit)*.

The verbs ಹಾಕು and ಬಿಡು, when added to a gerund, give a meaning directly contrary to the above, and denote that the agent has no benefit in the action; as *ಅವನಾಂದು ಕಾಗ ದಾ ಬರೆದು ಹಾಕಿದನು* *he wrote a paper (for some other person)*; *ಅವನಿಗೆ ಹಣವನ್ನು ಕೊಟ್ಟು ಬಿಡು* *give him the money*.

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

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

SINGULAR.

1. నానుకొడలుల్లవను or కొడలుల్లవెను....*I am to pay.*
 2. నీనుకొడలుల్లవను or కొడలుల్లవి.....*thou art to pay.*
 3. { అవనుకొడలుల్లవను.....*he is to pay.*
 అవనుకొడలుల్లవను.....*she is to pay.*
 అదుకొడలుల్లదు.....*it is to pay.*

PLURAL.

1. నావుకొడలుల్లవరు or కొడలుల్లవెవు.....*we are to pay.*
 2. నీవుకొడలుల్లవరు or కొడలుల్లవిరి*ye are to pay.*
 3. { అవరుకొడలుల్లవరు.....*they (m. and f.) are to pay.*
 అవుకొడలుల్లవు.....*they (n.) are to pay.*

The neuter defective verbs లుండు and లుల్లవు, signifying *there is*, or *there are*, denote the existence of a thing, and have neither the personal affixes nor those of time, but are used for all the tenses without any reference to time, sex, or number; as ఒబ్బప్రాధ్మణాసుండు *there was a bramin*; అరసదుండు *there are kings*; స్త్రీయరుండు *there are females*; అూనెగళుండు or లుల్లవు *there are elephants*; అూద్యేలదల్లిబలువను దురిగళుల్లవు *there are good horses in that country*. Their negative ఇల్లు, when added to a noun denotes the non-existence of a thing; and when it follows an infinitive terminating in లు, it denotes the negation of the action implied by the infinitive. It is also used as a negative answer to a question; thus ఈపెట్టినియల్లిదుంవిల్లు *there is no money in this chest*; అవనల్లియిల్లు *he is not there*; నీవ్యాదలిల్లు *ye did not read*; అవనుశిల్లిల్లు *he did not hear*; అూవూరినల్లియూనెగళుంటి

are there elephants in that country? ಇಲ್ಲಿ no. ಈಕೆಲಸವೆಷ್ಟುಮಾಡಿದ್ದುಂಟೆ
did you do this business? ಇಲ್ಲಿ no. This word defines neither time, gender,
person, nor number.

The defective verb *ಹವದು*, signifies *it is*, or *yes*. This verb is used as an
answer to a question, and denotes the affirmation of the action and of the genus;
thus *ನಿನ್ನವಸುನಾರಾದಿದನೆ* did he see thee? *ಹವದು* yes; *ಲಾಘುಸ್ತಕವವನ*
ದೇ is that his book? *ಹವದು* yes; *ಇದುಬೆನ್ನವೇ* is this gold? *ಹವದು* yes;
ಇದುಕಲ್ಲಿ is this stone? *ಹವದು* yes. Its negative *ಅಲ್ಲಿ*, signifying *no*, is
used to deny the genus, but not the existence of the object; as *ಅದುಪರ್ವತವೇ*
is it a mountain? *ಅಲ್ಲಿ* no; *ಅದುಮೋಡವು* it is a cloud; *ಅದುವಜ್ರವೇ* is
that a diamond? *ಅಲ್ಲಿ* no; *ಅದುಸಾಜಿನಶಕಲವು* it is a piece of glass.

The defective verb *ನಾಕು*, signifies *enough*, or *it suffices*, but is not deter-
minate in respect to tense, person, gender, or number; thus *ನಿನಗಿರಾಸಾನಾಕು*
this money is enough for thee; *ಅವನಸಂಗಡಮುಢ್ಢಾಮಾಡಲಕ್ಕಿಯಾಸ್ತಿನೆ*
ಗುನಾಕು these forces are sufficient to give him battle.

When two or more nominatives are used in a sentence, the verb must be of
the plural number, agreeing in person and gender with the noun last placed;
as *ರಾಮಮಂತ್ರಿಗೂಮಾಹುಮಂತ್ರಸೂಜಯಸಿದರು* *Rāma, Lacshmana, and*
Hanumanta, conquered; *ಅರಸುಗಳೂಅರಸಿಯೂಲೋನಿಯೂಬಂದವು*
the kings, queen, and the elephant, are come; *ಶಂಭೆಯೂಶಾಯೂಕುಸುಗ*
ಳೂಸುಖವಾಯಿದ್ದವು *the father, mother, and the children, lived happily*;
ಕೃಷ್ಣನಿಂದಕಂಸಮಾಲವನಾನಿಯೂಕೊಲ್ಲುತ್ತಿದ್ದವು *Camasa and his elephant*
were killed by Crishna. If the nominative, however, be a collective noun, the
verb may be either of the singular or plural number; as *ಕುದುರೆಬಂತು* or
ಕುದುರೆಬಂದವು *the horses came*.

When two or more nominatives of different genders, are used together in a

sentence, the verb and the pronoun that refer to them must be of the plural number; and must agree in gender with the nominative last placed; thus *అంకశునిం న సూ అల్లిశియోదరవరస్య నామ న్యాదిదేను* the cows and the female are gonethither, and I saw them; *అంమనుష్యమానివ నదేందరియూగిరేయూబరుక్రవేయపృథ్విశిబండుశ్శిరిదాగనానునిమగిరిభసు క్రి;* *నే* that man, his wife, and the parrot, are coming; and, when they arrive, I will let you know.

When two or more personal pronouns of the singular or plural number are used together in a sentence, if one of them be of the first person, the verb or pronoun which refers to them, must be of the first person plural; as *అవసూనీసూనామమ్యే సూరిశియోదేవనావల్లిరువాగ సుఖవాగ్జైవ* he, thou, and I, went to Mysoor; and, whilst we resided there, we lived very happily. But, if one of them be of the second person, and there be no first person in the sentence, the verb or the pronoun which refers to them must be of the second person plural; thus *నీసూమి వసూబుద్ధివక్త్రాగద్ధీరియదరిం దనిమగ్నిపస్తకవస్సుకౌడుపి* thou and he are sensible; and I, therefore, will give you this book.

The first and third persons singular of verbs in the past tense, and in the first form of the future in the affirmative and negative moods, are frequently, without impropriety, deprived of the final syllable *ను* of the personal affix; thus *నాను బందేను* or *బందే* I came; *అవను ఘాదిదను* or *ఘాదిద* he did; *నాను మాడుచెను* or *మాడుచె* I will do; *అవను శూరియవను* or *శూరియవ* he will dance; *నాను డాదేను* or *డాదే* I will not sing; *అవను బళియను* or *బళియ* he will not write.

The first, second, and third personal pronouns are frequently omitted when nominatives to a verb, without any impropriety, and are understood by the termination of the verb; thus *బందేను* or *బందే* I came; *సూర్యాదిది* thou sawest; *ఓదిదను* or *ఓదిద* he read; *డాదిదను* she sang; *ద్యేదరు* they told; *ఓదితు* it ran; *శ్శిరిద* they (n.) arrived.

When the present gerund is twice repeated, it denotes the gradual progress of an action, or the continuance of it; thus ಅವಸುಮೆಲ್ಲುಗಿಡ್ಯಾಸುಶ್ಚಾಡ್ಯಾಸು ಶ್ರೂರಾಶ್ರಿಯಾಪಟ್ಟಣಾಕ್ಕೆಮಟ್ಟುವಮು by continuing to go slowly, he will reach that city to-night; ಈಶ್ವಾಷಿನಿಮಗ್ನಿಗಬಹಳ್ಳಪ್ರಯಾಸವಾಗಿ ಕಾಣುತ್ತೆ ಧಿಯಾದ ರೆಹಿದುಶ್ರಾಯೊಡುತ್ತೆಸುಲಕ್ಷವಾದಿದು this language appears to you very difficult now, but by your continuing to read, it will become easy; ಇರುಶ್ರಯಿರುಶ್ರಯವನನಜೆನೆನಿಮಗಿಲ್ಲಿದ್ದಿದು you will learn his conduct by degrees.

When various minor actions of others are represented as contemporaneous with the chief action performed by the principal person mentioned in the sentence, a number of infinitives terminating in ಉ are placed before the verb denoting the main action, and sometimes the past gerund ಉಂಱಿ is also added to the infinitives; as ಉಂಕಾಪಟ್ಟಣಾದಲ್ಲಿರಾಕ್ಷಸಸೈನಿಗಘನದುಃಖಸಲುಪಾನರ ಸೈನಿಗಘನಸಂತಾಪಿಸಲು ದೈವಶಿಗಘನರಾಮಜಯವಸ್ತುಪ್ರಾರ್ಥಿಸಲು ಶ್ರೀರಾಮನು ದುರ್ಜನನಾದರಾವೂನನ್ನಸಂಹರಿಸಿದನು or ಉಂಕಾಪಟ್ಟಣಾದಲ್ಲಿರಾಕ್ಷಸಸೈನಿಗಘನದುಃಖಸಲಾಗಿವಾನರಸೈನಿಗಘನಸಂತಾಪಿಸಲಾಗಿ ದೈವಶಿಗಘನರಾಮಜಯವಸ್ತುಪ್ರಾರ್ಥಿಸಲಾಗಿ ಶ್ರೀರಾಮನು ದುರ್ಜನನಾದರಾವೂನನ್ನಸಂಹರಿಸಿದನು whilst the forces of the Ráacshasas were grieving in the city of lanca, whilst the forces of the Vánarás were rejoicing, and whilst the Dévás were praying for the victory of Ráma, Ráma killed the wicked Rávana.

In some places the repetition of the same word gives a peculiar meaning, according to the mode in which it is used; and this often occurs both in speaking and writing; thus the repetition of a noun, and sometimes with the addition of ಉಂಱಿ, expresses excess in degree, quality, and quantity, and abundance, and also sometimes denotes each; the repetition of an adjective expresses excess in degree and quality; of a verb of the affirmative mood, contempt and ironical

ಬಳ್ಳಿ, ನಿಮಿತ್ತ, ತುಸುಕ, ತುಸುಕಾಗಿ on account of.

ಲೂಮನೆ ಯಬಳ್ಳಿಮಾ ಶಾಡು ಶ್ರಿಡ್ವಿಮ I was speaking regarding that house; ಈಕಿಲಿಸ ದನಿಮಿ ತ್ರೆವಾಗಿನಿಪುಫಯ ಪಡಬ್ಬೆಡಿರಿ fear not on account of this business; ಈದೂವನ್ನುಕೊಡುವದರತುಸುಕವನನ್ನುಕಳಿಬೆಮ I called him in order to give him this money. These postpositions are also sometimes added to participles; as ನಾನಾಕುಡುಕಿಯನ್ನುಕೊಳ್ಳುವನಿಮಿ ತ್ರವಾಗಿಯೊಬ್ಬಮನುಷ್ಯನನ್ನುಕಳುವಿಸಿದೆಮ I sent a man in order to purchase that horse.

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

ನಾಸು ಶ್ರೀರಂಗ ಮಟ್ಟಿಗಾದತನಕ, ವರಿಗೆ, ಪರ್ಯಂತ, ಮಟ್ಟಿಗೆ, ನ್ಯಾಡಿಯಿದ್ದೆನೆ I have seen (the country) as far as Seringapatam; ಲೂಮತಿಂಗಲಗಲ; ತನಕ, ವರಿಗೆ, ಪರ್ಯಂತ, or ಮಟ್ಟಿಗೆಯ ವನಿಗೆ ಸಂಬಳಕೊಡುತ್ತಯಿದ್ದರು they continued to give him wages till six months ago. These postpositions are also sometimes added to participles; as ಅರಸರಮನೆಯಿಂದಹೊರಡುವತನಕ, ವರಿಗೆ, ಪರ್ಯಂತ, or ಮಟ್ಟಿಗೆನಾಸು ಪ್ರಧಾನಿಯ ಸಂಗಡಮಾಶಾಡು ಶ್ರಿಡ್ವಿಮ I was speaking to the minister till the king set out from his palace. When the last of these postpositions ಮಟ್ಟಿಗೆ is added to certain pronouns, it must be translated into English in the following manner; ನಿನ್ನಮಟ್ಟಿಗೆನಿಮಾಶಾಡು speak thou for thyself only; ಅವನಮಟ್ಟಿಗೆಯವನುಜಾಸ್ತರೆಯಾಗಿರಬೇಕು he himself must be careful.

ಸುತ್ತ, ಸುತ್ತು, ಸುತ್ತಲು about, or around.

ಅವನಸುತ್ತ, ಸುತ್ತು, or ಸುತ್ತಲಿರುವವನು ವ್ಯುಬದ್ಧ ಯೋಗ್ಯರು the persons about him are very respectable; ಲೂಚಾರಿಯಸುತ್ತ, ಸುತ್ತು, or ಸುತ್ತಲಾರಂದು ಗ್ಯಾಡೆಡಾಕಬೇಕುಅಲ್ಲದಿದ್ದರೆಬದ್ಧಪಡುವವಾಗಿದ್ದೀರು a wall must be raised around that well, or it will prove dangerous.

బళిక, తరువాయ *after*.

అదరబళిక or తరువాయాశిలస పినాయితు *what became of that business after that?* అంకాగద గళ స్సన్యాదిదబళిక or తరువాయాసంగ తినిమసి విశదవాదిళిదితు *you will become acquainted with this subject after perusing those papers.* These postpositions are also sometimes added to the past participles; as నీనూరిగియాదబళిక or తరువాయ ననిగుత్త రాబరియలిల్లు *you have not written to me since you proceeded to your village*; నీవుయ్యిళిదబళిక or తరువాయ న న్యసమాచార పుడిళియితు *after you had stated this news, I became acquainted with it.*

బళియ, బళియల్లి *near*.

నీనవ నబళియయాగ చ్చిడ *do not go near him*; అవ నబళియల్లిద్దజనరు బరళుబద్ధివంతరు *the persons that were near him are very sensible.* The word బళి takes also the affixes of the instrumental and dative cases; as అర స నబళియిందబందమను శ్యమ *the man that came from the king*; అవ నరమ నీయబళిగియాదను *he went towards the palace.*

ఓస్తర, ఓసర *for, in order, or regarding*.

ఈనామానుగళమనియన్న కట్టివదక్కాస్తర తరల్పట్టివే *these materials were brought for the purpose of building a house*; అవనురానుతప్పి సీకాళు వదక్కాస్తరవింగిమాతాడుత్రాని *he speaks in this manner in order that he may escape*; నినక్కాస్తర వనసంగ డనిన్నిమాతాడు త్రిద్దిను *I was speaking to him yesterday regarding you.* These postpositions are added to the participles also; but they are not used in places where the English word *for* is used to signify *instead of*.

గం త, గంతలు, అంత, అంతలు *than*.

అవనింతలుసి సుబుద్ధివంతను *thou art wiser than he*; నన్నకు దురిగం తనినకు దురిదాడ్డు *your horse is greater than mine*; అంపట్టణాక్షంత

or ಉಪಟ್ಟಿಗಾಕ್ಕಂತಲಿಗಿಪಟ್ಟಿಗಾ ಬರುಳಿವಶಾಲವಾದ್ದು this city is more spacious than that.

ಮುಂಚೆ, ಮುಂಚೆರೆವಾಗಿ before.

ನನಗಿಮುಂಚೆಯವನುಮಾರಾಡುತ್ತಿದ್ದನು he was speaking before me ; ನಿಪು ಮುಂಚೆರೆವಾಗಿನನಗಿಯೈಯಿದ್ದರಿನಾನವನಸಂಗಡಮಾರಾಡುವೆ if you had told me before, I would have spoken to him. They are added to the present and negative participles also ; as ನಾನುಯೈಳುವಮುಂಚೆನಿಸು ಮಾರಾಡರ್ಯೆಡ speak not before I tell you ; but they are not used to express the word before, when signifying presence. In such places the word ಮುಂದೆ or ಎದುರಿಗೆ is used ; as ಉಂಕಪ್ಪುಮಾಡಿವನುಮೀಜಿ ಸ್ತ್ರೀಟಿನವರಮುಂದೆ or ಎದುರಿಗೆಕರಲ್ಪಟ್ಟನು the offender was brought before the magistrate.

ಮೈಲಿ upon or above, ಕೆಳಗೆ down, under, or below, are also used as postpositions, and added to genitives ; and ಮೈಲಿ is sometimes added to the past and negative participles also ; as ಈಕಾಗದಗಳನ್ನಮೈಜಿಯಮೈಲಿವು leave these papers upon the table ; ನಿಪುಬಂದಮೈಲಿನನಗಿನೆನಿಪು ಮಾಡಿರಿ remind me on your coming ; ಉಮೈಲಿನಾಸುನನ್ನಮನೆಗಿಹೋದನು upon that I went to my house ; ಮೈಲಿನಾಡಿದರಿನಕ್ಷತ್ರಗಳಕಾಣುತ್ತವೆ if you look above, the stars appear ; ಉಮರದಕೆಳಗಾಬ್ಬವನುಷ್ಠಿಸುಕೂರಿಡ್ಡನು a man was sitting under that tree ; ಭೂಮಿಯಕೆಳಗೆ under or below the ground.

ಹಾರ್ತು, ಹಾರಲು, or ಹಾರಾರು without, except, but, or unless.

When these postpositions are added to an accusative, they signify without or except ; and, if added to any word terminating with the emphatic ಏ, they signify but ; and when joined to a verb of the subjunctive mood terminating in ರಿ, and the emphatic ಏ, they signify unless ; as ನಿಮ್ಮನ್ನುಹಾರ್ತುಗಿನಾನಿಕೆ ಲಸವನ್ನುಮಾಡಲಾರಿ I cannot do this business without you ; ಅವನಹಾರ್ತು ನಿಜಿಲ್ಲವುಬಂದಿರಿ come all of you except him ; ನಾನವನನ್ನುನಾಡಿದ್ದೀಯಾ

త్రేవనసంగడమారాడల్లి I saw him, but did not speak to him ; నీవు, శివభద్రయారతవనకొడవదిల్లి he will not give it, unless you ask for it.

ADVERBS.

An adverb in this language is not, as in English, used at the end of a sentence, but always precedes a noun of quality, a verb, a participle, or a gerund, and sometimes also another adverb, to express some circumstance regarding it ; as అవనుబరుళదాడ్డమనుష్యును he is very great man ; అవనుమెల్లిగిమారాడుత్రావే he speaks slowly ; అవనునెట్టిగియ్యాడను he went straightly ; అల్లిండుతిరిగిబందమనుష్యును the man that returned thence ; నీనుల్కిఘోవా య్యాగియల్లికాడుకొందిరచీరు you must go soon, and remain in attendance there ; అవనుబరుళజాగ్రశీయూనడిదుకొండను he behaved very diligently.

The adverbs దాని or దానికి in that manner, ద్వారాని or ద్వారానికి in which manner? are sometimes used simply as in English ; thus నీవుదాని or దానికిమారాడచీడిరి speak not ye in that manner ; నానవనసంగడద్వారాని or ద్వారానికిమారాడచీరు in what manner must I speak to him? When దాని or దానికి is added to a noun in the genitive case, or to a participle, it signifies like, so that, and as if ; thus ఈకల్లువబ్రదదానికాణుత్రదే this stone appears like a diamond ; నానుశివపదదానికిఘోష్టియూగియ్యోడు read loudly that I may hear ; అవనదస్సురానునూదిదదానిమారాడుత్రావే he speaks as if he had seen it. When the emphatic ఏ is added, it then signifies in the same manner ; as అవనునీయ్యేళిదదానికిమదిడను he acted in the same manner as you told him. When the word లూదరు is added to దానికి it signifies or, at least, and even ; as దాంకాదరుబ్బింకాదరుమూడచీరు you must do in that or this manner ; దాంకాదరుమూడు దాంకాదరుమూడల్లి he did not act even in that manner. When

the word ಲೂದರು or the particle ಉ is added to ಹ್ಯಾಂಗೆ, it signifies at any rate ; as ಹ್ಯಾಂಗಾದರು or ಹ್ಯಾಂಗಾ ಈ ಸಂಜೆನಿಕಾದವೈರು at any rate you must give it this evening.

The adverb ಲೂನ then, is always added to participles instead of when, but ಯಾವಾಗ is used interrogatively ; as ವಾಸುಯ್ಯಳಿದಾಗ ನನ್ನ ಸುತ ಸ್ವನಿಸುಳಿ ಫಲಿಲ್ಲ thou didst not listen to me when I told thee ; ಅವ ನಮ ನಿನಿಯಾವಾಗ ಹ್ಯಾದಿ when didst thou go to his house ? When the word ಲೂದರು is added to ಯಾವಾಗ, it signifies at any time, or ever ; and when the conjunctive particle ಉ is added, it signifies always, or at all times ; as ನಿಸುಯಾ ವಾಗಾದ ರೂ ಅವ ನಮ ನಿನಿಯಾದ ಝಂಟ್ರಿ didst thou at any time go to his house ? ಅವನು ಯಾವಾಗ ಲೂಬರಿಯುರೈಯರುರೈನೆ he is always writing.

ಅಂತೆ or ಓಪಾದಿಯಲಿ like.

These adverbs are always added to genitives ; as ರಾಮನಂತೆಯರ ಸಿಲ್ಲ there is no king like Rāma ; ಸಿಕ್ಕ ದ್ರಾಪಾದಿಯಲಿ ಜಿಸಿದ ಸು he roared like a lion. When ಅಂತೆ is added to a participle, it signifies so that ; as ವಾವಲ್ಲಿಬಂದು ಶೈರು ವದಕ್ಕಿಮುಂಪೆನೊಡ ರೂಶಾನಟ್ಟಾಗ ರೂಸಿ ಧವಾರು ವಂತೆಯ ಪ್ಪೂರಿ ಮಂಡವೈರು you must give orders so that the ryots and curnums may be present before we arrive there. When ಅಂತೆ is used at the end of a sentence, it signifies that the person who speaks does not know the thing himself, but only heard from others ; as ಅವ ಸುಬರಳು ಒದ್ದಿವಂ ತನಂತೆ he is said to be very wise.

ಅಂತ, ಅಂತು, or ಎಂತ, ಎಂತು.

ನಿವಿರೂವನ್ನು ನನಗಿಕಾದವೈ ಕಂತ or ವೈ ಕಿಂತ ವಸುಯ್ಯಳಿ ದನು he said, you must pay me this money ; ಮಳೆಬಂದಿತಂತು or ಬಂದಿತೆಂತು ನನಗಿ ಕಾಗು ತ್ರದೆ it appears to me that there will be rain. Sometimes the conjunctive particle ಉ is added to these words when two or more sentences of the

description here undermentioned are joined together to complete a period ; thus
 ಉತ್ತರಾಸುಮಂಗಲೂರಿನಿಹಾಸು ತ್ರೈನಿಂತಲೂಅಲ್ಲಿಗಿಹಟ್ಟಿದ ಮೈಲಿನ ನನಿ
 ಸುರುವರರಾಗ ಘಕಳುಮಿಸುತೈನಿಂತಲೂದೈಳಿದ ಸು he said that he was going
 to mangalore ; and that when he arrived there, he would send me a hundred pa-
 godas ; ಉಪಟ್ಟಿಂಬಕಳದಾಡ್ಡ ದಿಂತಲೂಅಲ್ಲಿಬಕಳವರ್ತಕರಿರುತ್ತಾಕಿಂ
 ತಲೂನಾನಲ್ಲಿಗಿಹಾಡರಿಬಕಳಪ್ರಾಪ್ತಿಯಾದೈನಿಂತಲೂದೈಳಿದ ಸು he said
 that that city was very large ; that there were a great many merchants there ;
 and that if I went there, it might be very advantageous to me. It may further
 be remarked, that the verbal noun ಎಂಬುವು the act of saying, and the past
 gerund ಉಗಿ having become, are sometimes used in place of ಎಂತ ; thus ತ
 ನನಿಬಕಳುಪಟ್ಟವಮಾಡಿಡರಿಂಬದಾಡೈಳಿದ ಸು he said that he had been
 very much oppressed ; ರಾಸುಮೈಸೂರಿನಿಹಾಸು ತ್ರೈನಿಂಬದಾಯುತನ್ನಂ
 ಗದನಾಸುಬರವೈಕಿಂಬದಾಯುಡೈಳಿದ ಸು he said that he was going to
 mysoor, and that I must follow him.

ಅಲ್ಲಿವೆ

This word when used interrogatively, signifies is it not ? and sometimes it
 signifies or, as ಈ ಕಾಗದವವಸುಬರೆದ್ದಲ್ಲಿವೆ is not this paper his writing ?
 ಅವಸುರಾಮನಲ್ಲಿವೆ is not he Rāma ? ಅವಸುಮನೆಯಲ್ಲಿಯಿದ್ದಾನಾಅಲ್ಲಿವೆ
 ಊರನಿಹಾಡನಾ is he in the house, or has he gone out ?

ಅಲ್ಲದೆ

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

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

people there ; ಅವನು ಬಹಳ ಹಣವನ್ನು ಸಂಪಾದಿಸಿದನು *he procured much money.*

The words ಅಂಥಾ of that kind, ಇಂಥಾ of this kind, and ಎಂಥಾ of what kind ? are used as follows ; ಅಂಥಾಮನು ಸ್ವಸುಯಾರಾ ಇಲ್ಲ there is not any person of that kind ; ನಾನಿಂಥಾ ಹುಡುಗಿಯೊಂದು ಕಾಳ್ಕೊಳ್ಳಬೇಕಾಯಿದೆ I want to buy a horse of this kind ; ಅವನಿಂಥಾಮನು ಸ್ವನ್ಯಾನಾನ ರಿಯೆ I know not what kind of man he is.

CONJUNCTIONS.

ಉಂಡರು

This word sometimes signifies or, and at others any, even, at least ; thus ರಾಮ ನಾಡರು ಲಕ್ಷ್ಮಣನಾಡರು ಕರತನಾಡರು *Rāma, Laeshmana, or Bharatu* ; ಯಾರಾದರು ಬಂದರೆ if any person come ; ಎಲ್ಲಿಯಾದರು at any place ; ಯಾವಮನುಷ್ಯನನ್ನಾದರು ಕಳುಹಿಸು send any man ; ಅವನಿಗೊಂದು ಕಾಸಾ ದರು ಕೊಡವೇಡ do not give him even a single cash ; ನಾಳೆಯಾದರು ಕಾಡು ಶ್ರೀಯ್ಯೆ wilt thou at least give it to-morrow ?

ಉಡರೆ

This word signifies but ; thus ನಾನು ಹೇಳಿದನಾದರೂ ಕೇಳಿದನು ಕೇಳಲಿಲ್ಲ I told him, but he did not listen to me.

ಉಗಲಿ

This word signifies or ; thus ಅರಸಾಗಲಿ ಪ್ರಧಾನಿಯಾಗಲಿ ಬಂದರೆ if the king or the minister come hither.

ಉದಾಸ್ಯ

This word signifies however ; thus ಯೂರೋಪದೇಶವಿಲ್ಲದಿರುವುದು ಹೊರವಾಡರಿಂದಾದರೆ ತಿಂಗಳಲ್ಲಿ ಒಂದೊಮ್ಮೆ ಬರುವುದು ಕಷ್ಟವಾದಾಸ್ಯದೂ ಏಷ್ಯಾದೇಶವಿಲ್ಲದಿರುವುದು ಹೊರವಾಡರಿಂದಾದರೆ ತಿಂಗಳಲ್ಲಿ ಒಂದೊಮ್ಮೆ ಬರುವುದು ಕಷ್ಟವಾದಾಸ್ಯದೂ Europe is very far

from this place ; it will be difficult to arrive there in six months ; however, if the wind be favorable, we may arrive there earlier.

ಮತ್ತು or ಮತ್ತೆ

These words sometimes signify *and* ; at other times *more* and *else* ; thus ಲಾಸಿಗ ಘಾಕು ದುರಿಗ ಘಾಮ ಶ್ರಾಂತಿಗ ಘಾಬಂದವು elephants, horses, and camels, arrived ; ಮತ್ತೆಕಿಲವಕಾಗದ ಗಳವೆ there are some more papers ; ನನಗವನಸಂಗದಮತ್ತುಸ್ವಲ್ಪ ಮಾತಾಡಬೇಕಾಯಿದೆ I have something more to say to him ; ಮತ್ತೇನು what else ? ಮತ್ತೆಯಾರು who else ? &c.

ಸಹ

This word sometimes signifies *with*, and at others *even* and *also* ; thus ರಾಮ ನಸಹಲಕ್ಷ್ಮಣಾನುಯಾಡಸು Lacshmana went with Rāma ; ಒಂದುಝಾಸ ಹಕಾಡಲಿಲ್ಲ he did not give even a fanam ; ನಾವುಮಿಗ ಘಾರಿನಿಯಾದಾಗ ವರು ಸಹಬಂದರು when we went to bangalore, they also followed us.

ಇನ್ನೂ

This word sometimes signifies *more*, and at others *yet*, *still* ; thus ನಾನುನಿಮಿ ಇನ್ನೂಕಿಲವದೂವಸ್ತುಕಾಡುವೆ I will give you some more money ; ಊರಿಗೆ ಹೋದಮನುಷ್ಯನಿನ್ನೂಬರಲಿಲ್ಲ the man who went to the country has not yet returned ; ಅವನಿನ್ನೂನನಗಿನೂರುಪರಹಾಕಾಡಬೇಕು he is still indebted to me one hundred pagodas.

ಉದ್ದರಿಂದ

This word signifies *because*, *therefore* ; thus ಅವನುಬುದ್ಧಿಶಾಲಿಉದ್ದರಿಂದ ಪುರಾಪದ್ಧಿಯಾದವನು because he is wise he will be promoted ; ಅವನುನನ್ನ ಸಂಗಡಬೇಕೆಂದಿಲ್ಲವಾದ್ದರಿಂದದನ್ನುನಾನರಿಯೆ he did not tell me ; and, therefore, I do not know it.

The interjections are used as follows :

ಅಹಹ.. }
ಅಕಟ... } sorrow and pain..... }
ಅಯ್ಯೋ.. } ಅಹಹ &c. ಅವರಿಗೆಂಥಾವಿಪತ್ತುಸಂಭವಿಸಿತು
ವಿನಿತು alas ! what a misfortune has befallen
them !

ಅಃ } pleasure, admirati-
ಲೂಕಿ.... } on, jest, or reproach. } ಅಃ or ಲೂಕಿ ಈ ಕಥೆಯೆಷ್ಟು ಮನೋಹರವಾಗಿದೆ
ಹಾ ! how pleasant is this story ! ಅಃ
or ಲೂಕಿ ಇವನದಾಂಗೆಯುಧಿವಂಶನಿಪ್ರಪಂಚದಲ್ಲಿಯೇಯಲ್ಲ
ah ! there is no man so wise as he in this world !

ಬೆಕ್ಕಿ..... }
ಇನ್..... } disgust..... } ಬೆಕ್ಕಿ or ಇನ್ ದುಷ್ಟನೇಮಾತಾಡಬೇಡ fy !
wretch do not speak !

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

PARTICLES.

ಇ..... }
ಓ..... } doubt or question.... } ಈ ಪುಸ್ತಕವು ರಾಮನದೆಯಲ್ಲಿದೆಶಿಷ್ಯನದೆಯೆ
does this book belong to Rāma, or to Shésha?
ಅ..... } ಈತನು ಏನುಮಾಡಿದನು did he commit
this offence ? ಅವನು ಯಾರಾಗಾನೆನು I
know not who he is ; ಅವನು ಓದಿದನಾ
is he a learned person ? ಅವನು ಬಂದನಾ
he come ?

೨.....affirmation..... { ಈಕೆಲಸವನ್ನವನಿಮಾಡಬೇಕು he must
do this business.

ಉ

This particle sometimes signifies *and*, and serves to connect words and sentences; at others it signifies *also*, *even*; thus ಕೃಷ್ಣನು ಶಿಷ್ಯನು ಬ್ರಹ್ಮನು ಬಂದರು
Crishṇa, Shésha, and Lacshmana, have come; ಲೂಗಲೂ, ಈಗಲೂ now and
then; ವಿದ್ಯೆಯಿಂದಲೂ ಬುದ್ಧಿಯಿಂದಲೂ ಅವನು ಶಿಷ್ಯನಾದನು by learning and
prudence he became a great man; ಅವನು ನಾಡುತ್ತಲೂ ದೈವತಲೂ ಇದ್ದನು
he was looking and telling; ನನ್ನ ಸಂಗಡವನು ಬರಿಯು ಶಿಷ್ಯನು he was
also writing with me; ಅಲ್ಲಿಯೊಬ್ಬನೂ ಇಲ್ಲ there is not even a single person
there. When the words ಇಲ್ಲ or ಅಲ್ಲ are added to the conjunctive particles,
and joined to two different words, they signify *neither* and *nor*; as ಅಲ್ಲಿನಿಮ
ಇಲ್ಲವನೂ ಇಲ್ಲ neither you nor he were there; ಲೂಶಿಶುವಿಶಂದೆಮೂ ಇ
ಲ್ಲಕಾಮೂ ಇಲ್ಲ that infant has neither father nor mother; ಇದುವಿಶ್ರಾಫಿ
ಯೂ ಅಲ್ಲವನ್ನೂ ಅಲ್ಲ this is neither brass nor gold.



APPENDIX.

OF NUMBERS.

1st. CARDINAL NUMBERS.

THE cardinal numbers in Carnátaca, are as follows:

೧	ಒಂದು	1
೨	ಎರಡು	2
೩	ಮೂರು	3
೪	ನಾಲ್ಕು	4
೫	ಐದು	5
೬	ಛಾರು	6
೭	ಏಳು	7
೮	ಎಂಟು	8
೯	ಒಂಕೈತ್ತು	9
೧೦	ಕೊಂಕೈತ್ತು	10
೧೧	ಒಂಕೊಂಕೈತ್ತು	11
೧೨	ಎರಡೊಂಕೈತ್ತು	12
೧೩	ಮೂರೊಂಕೈತ್ತು	13
೧೪	ನಾಲ್ಕೊಂಕೈತ್ತು	14
೧೫	ಐದೊಂಕೈತ್ತು	15
೧೬	ಛಾರೊಂಕೈತ್ತು	16

౧౭	.....చుదినీళ్లు.....	17
౧౮	.....చుదినీంటు.....	18
౧౯	.....శత్రు శత్రు.....	19
౨౦	.....ఇప్పేరు.....	20
౨౧	.....ఇప్పేరుద.....	21
౨౨	.....ఇప్పేరుద.....	22
౨౩	.....ఇప్పేరుద.....	23
౨౪	.....ఇప్పేరునాల్లు.....	24
౨౫	.....ఇప్పేరుద.....	25
౨౬	.....ఇప్పేరుద.....	26
౨౭	.....ఇప్పేరుద.....	27
౨౮	.....ఇప్పేరుద.....	28
౨౯	.....ఇప్పేరుద.....	29
౩౦	.....చూవరు.....	30
౪౦	.....నాల్లురు.....	40
౫౦	.....చివరు.....	50
౬౦	.....అరవరు.....	60
౭౦	.....ఎప్పరు.....	70
౮౦	.....ఎంబరు.....	80
౯౦	.....శాంబరు.....	90
౧౦౦	.....నూరు.....	100
౧౦౧	.....నూరాంబు.....	101
౧౧౦	.....నూరదరు.....	110

౨౦౦.....	అనునాదు	200
౩౦౦.....	అనునాదు	300
౪౦౦.....	నానునాదు	400
౫౦౦.....	వినునాదు	500
౬౦౦.....	అనునాదు	600
౭౦౦.....	వినునాదు	700
౮౦౦.....	అనునాదు	800
౯౦౦.....	అనునాదు	900
౧౦౦౦.....	నానునాదు	1000
౧౦౦౧.....	నానునాదు	1001
౧౦౧౦.....	నానునాదు	1010
౧౧౦౦.....	నానునాదు	1100
౧౦౦౦౦.....	నానునాదు	10,000
౧౦౦౦౦౦.....	అనునాదు	100,000
౧౦౦౦౦౦౦౦.....	నానునాదు	100,00,000

2d. FRACTIONS.

An unit is divided into fractions, in the following manner :

౧.....	అనునాదు	1
III	మూడునాదు	$\frac{3}{4}$
II	అనునాదు	$\frac{1}{2}$
I	అనునాదు	$\frac{1}{4}$
III	మూడునాదు	$\frac{3}{8}$
II	అనునాదు	$\frac{2}{8}$
I	అనునాదు	$\frac{1}{8}$
III	మూడునాదు	$\frac{3}{8}$

॥	అశివిశ్	.....	$\frac{1}{4}$
I	కాగరి	.....	$\frac{1}{4}$
≡	మూరుగిడ్డగారి	.....	$\frac{3}{4}$
=	అశికాగరి	.....	$\frac{3}{4}$
-	గిడ్డగారి	.....	$\frac{3}{4}$

The fractional parts of a pagoda, rupee, or fanam, are expressed by the marks above exhibited; but the terms vary with the coin. Pagodas are marked by prefixing స, rupees by prefixing రు, and fanams are distinguished by prefixing the mark ఁ, called macára.

Fractional parts of a pagoda.

స॥	వరస	.....	a pagoda.
స॥	మధరస	.....	$\frac{3}{4}$ of a pagoda.
స॥	దొరస or ప్రరావ	.....	$\frac{1}{2}$ of a pagoda.
స॥	ధరస	.....	$\frac{1}{4}$ of a pagoda.
స॥	మద్దుస	.....	$\frac{1}{8}$ of a pagoda.
స॥	బవల	.....	$\frac{1}{8}$ of a pagoda.
స॥	దస	.....	$\frac{1}{8}$ of a pagoda.
స॥	మారుచాట్టి	.....	$\frac{3}{8}$ of a pagoda.
స॥	ఎరదచాట్టి	.....	$\frac{1}{8}$ of a pagoda.
స॥	చాట్టి	.....	$\frac{1}{8}$ of a pagoda.

Fractional parts of a rupee.

రు॥	హవాయి	.....	a rupee.
రు॥	మప్పవలి, మారుపావలి	.....	$\frac{3}{4}$ of a rupee.
రు॥	అధిలి	.....	$\frac{1}{2}$ of a rupee.
రు॥	పావలి	.....	$\frac{1}{4}$ of a rupee.

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

Fractional parts of a fanam,

రె	.....ఒంధగా or ఒప్పగా	.....a fanam.
రె|||	.....మప్పగ	.....$\frac{3}{4}$ of a fanam.
రె||	.....అడ్డ	.....$\frac{1}{2}$ of a fanam.
రె|	.....ఊగ	.....$\frac{1}{4}$ of a fanam.
రెం॥	.....మూరువిన్	.....$\frac{3}{16}$ of a fanam.
రెం=	.....చీక	.....$\frac{1}{16}$ of a fanam.
రెం-	.....విన్	.....$\frac{1}{16}$ of a fanam.
రెంం॥	.....మక్తగాలి	.....$\frac{3}{64}$ of a fanam.
రెంం=	.....అశివిన్	.....$\frac{1}{64}$ of a fanam.
రెంం-	.....కాగలి	.....$\frac{1}{64}$ of a fanam.
రెంంం॥	.....మూరుగిద్దగాలి	.....$\frac{3}{128}$ of a fanam.
రెంంం=	.....అశికాగలి	.....$\frac{1}{128}$ of a fanam.
రెంంం-	.....గిద్దగాలి	.....$\frac{1}{128}$ of a fanam.

In the western countries the mode of writing accounts in the Carnáṭaca language, differs materially from that adopted by Telugu and Tamil accountants. Pagodas are expressed, as already stated, by prefixing to the integers the letter ప, and then the sign ర termed *macára*, is placed to mark the fanams, which are ten to a pagoda. In filling up the places of fanams, the integers from one to four are used; but if the number be five, the fractional mark “ || ” half, is placed instead of it, denoting half a pagoda. If the number of fanams be greater than five, and less than ten, figures denoting fanams are placed after the fractional parts of the pagoda; and the sign *macára* is omitted. If there be no fanams, a cipher is placed after the mark ర, to shew that there are none. Ciphers are also used to denote the relative value of the fractions.

	<i>Ps.</i>	<i>Ft.</i>
ಸೂಂ.....	1	1
ಸೂಂ೨.....	1	2
ಸೂಂ೩.....	1	3
ಸೂಂ೪.....	1	4
ಸೂಂ೫.....	1	5
ಸೂಂ೬.....	1	6
ಸೂಂ೭.....	1	7
ಸೂಂ೮.....	1	8
ಸೂಂ೯.....	1	9
ಸೂಂ೧೦.....	3	0
ಸೂಂ೧೦೧-೧-.....	2	4 and $\frac{1}{4}$, $\frac{1}{16}$, $\frac{1}{64}$ and $\frac{1}{256}$ of a fanam.
ಸೂಂ೧೦೧-೧-೧-.....	3	and $\frac{1}{4}$, $\frac{1}{16}$ and $\frac{1}{64}$ of a fanam..
ಸೂಂ೧೦೦-೧-.....	4	and $\frac{1}{16}$ and $\frac{1}{64}$ of a fanam.
ಸೂಂ೧೦೦೦-೧-.....	5	and $\frac{1}{64}$ of a fanam.
ಸೂಂ೧೦೦೦೦-.....	6	and $\frac{1}{256}$ of a fanam.
ಸೂಂ೧೦೦೦೧-.....	7	and $\frac{1}{4}$, $\frac{1}{64}$ and $\frac{1}{256}$ of a fanam.
ಸೂಂ೧೦೦೦೦೦-.....	8	and $\frac{1}{2}$, and $\frac{1}{256}$ of a fanam.

3d. ORDINAL NUMBERS.

The ordinal numbers in Carnátaca are formed by adding the affix ಲನಿಗೆ to the cardinal numbers, as follows:

ಒಂ ಡನಿಗೆ.....	೧ನಿಗೆ.....	1st.
ಎರಡನಿಗೆ.....	೨ನಿಗೆ.....	2d.
ಮೂರನಿಗೆ.....	೩ನಿಗೆ.....	3d.
ನಾಲ್ಕನಿಗೆ.....	೪ನಿಗೆ.....	4th.
ಐದನಿಗೆ.....	೫ನಿಗೆ.....	5th.

అూరన్యే.....	౬న్యే.....	6th.
ఏళ్న్యే.....	౭న్యే.....	7th.
ఎంట్టన్యే.....	౮న్యే.....	8th.
ఒంశత్రన్యే.....	౯న్యే.....	9th.
దశన్యే.....	౧౦న్యే.....	10th.
మూరన్యే.....	౧౦౦న్యే.....	100th.
సావిరన్యే.....	౧౦౦౦న్యే.....	1000th.

When the cardinal numbers are used to denote a number of persons, the word జన or మంది may be added to all of them, with the exception of ఒండు, which takes జన only; as ఒండుజన *one person*, ఏరడుజన or మంది *two persons*, మూరుజన or మంది *three persons*.

Multiplicative numbers are formed by the addition of the words అష్ట, వంశిశి, or పాలు, to the cardinal numbers, from four to any given number; as ఇమ్మడి *double*; మమ్మడి *treble*; నాల్గష్ట, నాల్గువంశిశి, or పాలు *quadruple*, &c.

The words బారి, సారి, సరి, సరా, అూవత్రి, or దఫా, are added to the cardinal numbers to denote times, as follows:

ఒమ్మి or ఒండుబారి, సారి, సరి, సరా, అూవత్రి,	} once.
or దఫా.....	
ఇమ్మి or ఏరడుబారి &c.....	twice.
మూరుబారి.....	thrice.
నాల్గుబారి.....	four times.
ఐదుబారి.....	five times.
అూరుబారి.....	six times.
ఏళ్లుబారి.....	seven times.

OF MEASURES.

The greatest measure by which the quantity of grain is determined in the western countries, is called ఖండగ *chandaga*, which is divided into four పంచక *panchacás*, or into twenty smaller measures termed కొల్లగ *colaga*.

	<i>Chandagas.</i>	<i>Panchacás.</i>	<i>Colagas.</i>
౧౦.....ఒండుకొల్లగ.....	0	0	1
౧౧.....ఏరడుకొల్లగ.....	0	0	2
౧౨.....మూడుకొల్లగ.....	0	0	3
౧౩.....నాలుకొల్లగ.....	0	0	4
౧౦౧౦.....పంచక.....	0	1	0
౧౦౧౧.....ఐదుకొల్లగ.....	0	0	5
౧౦౧౨.....షెరుకొల్లగ.....	0	0	6
౧౦౧౩.....ఏల్యుకొల్లగ.....	0	0	7
౧౦౧౪.....ఒండుపంచక.....	0	0	8
౧౦౧౫.....రెండుపంచక.....	0	0	9
౧౦౧౬.....మూడుపంచక.....	0	2	0
౧౦౧౭.....ఐదుపంచక.....	0	0	10
౧౦౧౮.....షెరుపంచక.....	0	0	11
౧౦౧౯.....ఏల్యుపంచక.....	0	0	12
౧౦౨౦.....ఒండుఖండగ.....	0	0	13
౧౦౨౧.....రెండుఖండగ.....	0	0	14
౧౦౨౨.....మూడుఖండగ.....	0	0	15
౧౦౨౩.....ఐదుఖండగ.....	0	0	16
౧౦౨౪.....షెరుఖండగ.....	0	0	17
౧౦౨౫.....ఏల్యుఖండగ.....	0	0	18
౧౦౨౬.....ఒండుపంచక.....	0	0	19
౧౦౨౭.....రెండుపంచక.....	0	0	20
౧౦౨౮.....మూడుపంచక.....	0	0	21
౧౦౨౯.....ఐదుపంచక.....	0	0	22
౧౦౩౦.....షెరుపంచక.....	0	0	23
౧౦౩౧.....ఏల్యుపంచక.....	0	0	24
౧౦౩౨.....ఒండుఖండగ.....	1	0	0

The measure ६०४ is subdivided into smaller measures by fours, and marked as follows:

ಕಾಂಕ್ಷೆinto four.....ಬಳಿ
ಬಳಿinto four.....ಮಾನ್
ಮಾನ್into four.....ಸಾಲಿಗೆ
ಸಾಲಿಗೆinto four.....ಗಿಡ್ಡ or ಬೆಟ್ಟಿ

It is here to be observed that in Carnāṭaca accounts of grain, the c,haṇḍagas, co,lagas, mānas, and gidnas, are expressed by placing the integers; and the paṇchacās, baḷlas, and so,ligas, by perpendicular lines, as hereunder exhibited. The letter ∞ denotes c,haṇḍaga; and the mark ∞ is prefixed to express co,lagas. The blank places are marked by ciphers, as in other accounts.

	C.	P.	C.	B.	M.	S.	G.
චෛත්‍යය.....	1	1	1	1	1	1	1
චෛත්‍යය.....	2	2	2	2	2	2	2
චෛත්‍යය.....	3	3	3	3	3	3	3
චෛත්‍යය.....	4	0	0	0	0	0	0
චෛත්‍යය.....	5	1	0	0	0	0	0
චෛත්‍යය.....	5	1	1	0	0	0	0
චෛත්‍යය.....	5	1	1	1	0	0	0
චෛත්‍යය.....	5	1	1	1	1	0	0
චෛත්‍යය.....	5	1	1	1	1	1	0
චෛත්‍යය.....	6	2	2	2	2	2	2
චෛත්‍යය.....	0	0	0	0	0	0	2
චෛත්‍යය.....	0	0	0	0	0	2	2
චෛත්‍යය.....	0	0	0	0	3	3	3
චෛත්‍යය.....	0	0	0	3	3	3	3
චෛත්‍යය.....	0	0	1	1	1	1	1
චෛත්‍යය.....	0	1	2	2	2	2	2
චෛත්‍යය.....	3	3	3	3	3	3	3

The greatest weight in Carnátaca is the ಖಂಡಿ, or ಖಾರ, which contains 20 maunds, termed ಮೌ.

A ಮೌ.....contains.....four ದಡಿಯ or 40 ಸೆರು scers.

A ದಡಿಯ.....ten ಸೆರು

A ಸೆರು.....four ಪಾವುಗಳ

A ಪಾವು.....two ಚಟಾಕುಗಳ, ನವಟಾಕುಗಳ, or ದಲಗಳ.

In writing accounts, weights are marked and expressed in the same way as other measures, by integers and perpendicular lines; as ಮೌ || 1 || 1 four maunds, two dadayas, two scers, two pávus, and one chatácu.

The greatest measurement of extent is called ಸಾವದ, which contains four ರರದಾರಿ .

A ರರದಾರಿ.....contains.....2000 ಮಾರ..... fathoms.

A ಮಾರ.....2 ಗಜಗಳ.....yards.

A ಗಜ.....2 ಮಿರ್ಚ.....cubits.

A ಮಿರ್ಚ.....1½ ದಿಜೆ.....feet.

A ಮಿರ್ಚ.....2 ಸಿಗಾವಗಳ.....spans.

A ದಿಜೆ.....12 ಅಂಗುಲಗಳ.....inches.

A ಸಿಗಾವ.....9 ಅಂಗುಲಗಳ.....inches.

ಅಂಗುಲ.....one inch.

OF TIME.

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

1st. ಕೃತಯುಗವು.....consisting of.....1728000 years.

2d. ತ್ರೈತಾಯುಗವು.....1296000 years.

3d. ಧ್ವಾಪರಯುಗವು.....864000 years.

4th. శతాబ్దము (which is said to be the present age,) 432000 years, and of which a period of 4920 years has already elapsed. Besides these grand divisions, the Hindus in Carnátaca have another era, which takes it's name from an ancient king called Sháliváhana, and commences about the year of Christ 78. The present year of this era is 1742, corresponding with A. D. 1820. The years of this era are counted in cycles of sixty; each of which has an appropriate name, as follows:

ప్రథమ

తారక

ద్వితీయ

పాధిన్

తృతీయ

వృషభ

చతుర్థ

నర్మజితు

పంచమ

నర్మధారి

షష్ఠ

విర్యాధి

సప్తమ

విశ్వతి

అష్టమ

అర

నవమ

నందన

దశమ

విజయ

త్రయోదశ

జయ

చతుర్దశ

మన్మథ

పంచమ

మన్మథ

షష్ఠ

యోవనంబ

సప్తమ

విశంబ

అష్టమ

వికారి

నవమ

శారద

శ్లేష
 చుళుకృతు
 చాళుకృతు
 క్రౌఢి
 విశ్వావసు
 పరాశరా
 శ్లేషంగ
 కిలక
 సామ్య
 నాథారా
 విరాళి
 పరిధావి
 ప్రమాది

అనంద
 రాజేన
 నళ
 పింగళ
 కాలయక్తి
 సిద్ధాధి
 రౌద్ర
 దుర్వతి
 ముందుత్తి
 రుద్రారాధి
 రక్తజ్ఞ
 క్రౌఢన
 ప్లేయ

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

జ్యేష్ఠ
 శ్రావణ
 జ్యేష్ఠ
 అశ్విని
 శ్రావణ
 శ్రావణ
 శ్రావణ

అశ్విని
 శ్రావణ
 మాగధి
 పుష్య
 మాగధి
 శ్రావణ

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

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

శుక్లపక్షము.....the bright half. చంద్రపక్షము.....the dark half.

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

బిదిగి.....2d lunar day.

బిదిగి.....2d

తదిగి.....3d

తదిగి.....3d

చోతి.....4th

చోతి.....4th

పంచమి.....5th

పంచమి.....5th

చ ట్టి.....6th

చ ట్టి.....6th

సప్తమి.....7th

సప్తమి.....7th

అష్టమి.....8th

అష్టమి.....8th

నవమి.....9th

నవమి.....9th

దశమి.....10th

దశమి.....10th

ఏకాదశి.....11th

ఏకాదశి.....11th

ద్వాదశి.....12th

ద్వాదశి.....12th

త్రయోదశి.....13th

త్రయోదశి.....13th

చతుర్దశి.....14th

చతుర్దశి.....14th

యంగుమి.....full moon.

అమావాస్యే.....lunar day of the
[moon's change.]

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

బిత్రి	అర్విశి
చైయాశి	కార్తికి
లూని	మంగళ
లూది	శ్రీ
లూవగి	మూశి
పెరస్టాశి	పంసని

A day of 24 English hours is, by the Hindus, divided into 60 Indian hours, each of which is equal to 24 minutes; and $7\frac{1}{2}$ ఘ ధిశి, or three English hours, make one జామవు.

The days of the week take their names from the planets, as follows :

లూదిత్యవార, శ్రాసువార, or రవివార.....	Sunday.
సూర్యవార, ఇందువార, or బంధ్రవార.....	Monday.
మంగళవార, శుజవార, అంగారకవార, or శ్రామవార.....	Tuesday.
బుధవార, or సామ్యవార.....	Wednesday.
గురువార, or బృహస్పతివార.....	Thursday.
శుక్రవార, శ్రుగవార, or శ్రాంగవార.....	Friday.
శనివార, స్థిరవార, or మండవార.....	Saturday.

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

బడగ.....	North.	శుచ్యిర.....	The genius of riches.
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శింశ.....South.	యమ.....The regent of death and judge of [departed souls.
మూడ.....East.	ఇంద్ర.....The ruler of the sky.
పడవ.....West.	వరుణ.....The deity presiding over water.
వాయువ్య.....N. West.	వాయు.....The god of wind.
ఈశాన్య.....N. East.	ఈశాన.....The destroyer and reproducer.
స్వయంత్రి.....S. West.	స్వయంత్రి.....The chief of the rācshasas.
అగ్నియ.....S. East.	అగ్ని.....The god of fire.

