CHAPTER 7

MORPHOLOGY — INFLECTION

7.0 GENERAL

Of the word-classes available in Telangi nouns and verbs are numerically strong and so each of them forms a large class by itself. They enter into morphological construction and so are identified on purely morphological grounds. For example, a noun is distinguished for the categories of number and case. A verb is identified by the categories of tense/aspect, person, gender and number.

Adjectives and adverbs are distinguished primarily on syntactic grounds. Adjectives precede the nouns they qualify and adverbs precede the verbs they modify.

7.1 INFLECTIONS OF VARIOUS WORD CLASSES OF DIFFERENT GRAMMATICAL CATEGORIES

This section deals primarily with nouns, verbs and their inflections for grammatical categories like number, case, tense/aspect, person, and such others. Nouns include pronouns. Indeclinable word-classes are dealt with separately on the next chapter.

7.1.1 NOUNS

Nouns in Telangi are a class of words which can be followed by the post-positions and the gemitive suffix, which is sometimes represented by a zero. Nouns are distinguished for one or more of the categories of number and case.
The order of occurrence of different lexical and grammatical categories in a noun is stem (which may be simple, complex or compound) gender-number-case. The nouns in Telangi fall into sub-classes such as animate nouns, inanimate nouns, and personal pronouns on lexical grounds.

7.1.1.1 GENDER

Before dealing with the inflection of nouns let us have a look on the gender of noun stems.

Telangi noun stems have two genders, masculine and non-masculine. Most of the nouns in the dialect do not carry any gender marker. The gender of a noun is often determined semantically. Nouns denoting the male persons are of masculine gender. Those denoting female persons, non-persons such as birds and animals, and inanimate objects fall under non-masculine gender.

In the following person-nouns derivational suffixes /wáänd/, /aːnd/, and /dú/ and used to indicate the masculine and /raːl̃a/, /aːd/, and /d̃i/ are used to indicate feminine (see 6.161.)

Masculine | Non-masculine
---|---
1. m̩ndaːnd | 'widower'
2. m̩seːlaːnd | 'old man'
3. Korawadu | 'hill man'
1. m̩ndraːl̃u | 'widow'
2. m̩seːlaːd | 'old woman'
3. korawadì | 'hill woman'

In the following non-person nouns (animals) the gender is indicated by the gender word added before the generic name.
(see 6 a-4)
### Masculine

| I   | poi:ntu marka | 'male lamb' |
|     | I pey: a marka | 'female lamb' |
| II  | ko:ind le:nga  | 'male calf'  |
|     | pey:ale:nga   | 'female calf' |

In some non-person nouns (birds) the gender is indicated by a gender word following the generic name (see 6 a 5).

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Non-masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka:inki punju</td>
<td>'male crow'</td>
</tr>
<tr>
<td></td>
<td>ka:inki pe: a</td>
</tr>
<tr>
<td>a:inca punju</td>
<td>'male duck'</td>
</tr>
<tr>
<td></td>
<td>a:inca pe: a</td>
</tr>
</tbody>
</table>

The gender of a noun which does not carry gender maker is determined by the gender of the finite verb with which the noun occurs.

### 7.1.1.2. NUMBER

Telangi has two number, singular and plural. The singular is not marked. The plural suffix - lu is common to both masculine and non-masculine nouns. It assumes another shape -(l)u, as in ga:li:u 'winds' (ga:li+lu), in different phonetic environment. When the plural morpheme is added, certain morphonemic changes take place in the final syllable of the stems, which have been described in chapter 6. Other stems, such as the following ones, remain unchanged when they take the plural suffix /-lu/

| mut: e     | 'mouth'       |
| e           |                |
| wenke       | 'hair'        |
| kutke       | 'throat'      |

mut: e - lu

winke-lu

kutke-lu
misem (u) 'monastashu' misem(u) -lu
- u cey:u 'hard' cey:u -lu
rom:u 'chest' rom:u -lu
bug:a 'cheek' nuga -lu
kuka 'go dog' kuk:a -lu
sa:ya 'way' sa:ya -lu

7.1.1.3 **ADVERBIAL NOUNS**

Adverbial nouns are a such class of nouns which denote time and place. They are not inflected for the categories of number and gender. But since they are inflected for cases, they may be treated as nouns. Morphologically they fit into the definition of the noun, although syntactically and semantically they are adverbs.

The following table shows the adverbial nouns, their oblique forms (wherever they are available) and their inflections for cases along with the case endings.

<table>
<thead>
<tr>
<th>Adverbial noun</th>
<th>oblique form</th>
<th>inflected forms</th>
<th>class</th>
</tr>
</thead>
<tbody>
<tr>
<td>ne:ndu</td>
<td>'today'</td>
<td>ne:nti</td>
<td>ne:nti-ki (for) till today</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ne:nti-nundi from today</td>
</tr>
<tr>
<td>ap:nun:du</td>
<td>'then'</td>
<td>ap:ati</td>
<td>ap:ati-ki till then</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ap:ati-nundi from then</td>
</tr>
<tr>
<td>ip:un:du</td>
<td>'now'</td>
<td>ip:ati</td>
<td>ip:iti-ki till now</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ip:ati-nundi from now</td>
</tr>
<tr>
<td>re:mmu</td>
<td>'tomorrow' (time)</td>
<td>re:mmati</td>
<td>re:mmati-ki till tomorrow</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>re:mmati-nundi from tomorrow</td>
</tr>
<tr>
<td>Adverbial noun</td>
<td>Oblique form</td>
<td>Inflected form</td>
<td>gloss</td>
</tr>
<tr>
<td>-----------------</td>
<td>--------------</td>
<td>----------------</td>
<td>-------------</td>
</tr>
<tr>
<td>ma'mpu</td>
<td>'evening'</td>
<td>ma'mpati-ki</td>
<td>till evening</td>
</tr>
<tr>
<td></td>
<td>(time)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>modalu</td>
<td>(in)beginning</td>
<td>modati-ki</td>
<td>from beginning</td>
</tr>
<tr>
<td></td>
<td></td>
<td>modati-nundi</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>modati-lo</td>
<td></td>
</tr>
<tr>
<td>lo'mpati</td>
<td>'inside'</td>
<td>lo'mpati-ki</td>
<td>to inside</td>
</tr>
<tr>
<td></td>
<td></td>
<td>lo'mpati-nundi</td>
<td>from inside</td>
</tr>
<tr>
<td>bayati</td>
<td>'outside'</td>
<td>bayati-ki</td>
<td>to outside</td>
</tr>
<tr>
<td></td>
<td></td>
<td>bayati-nundi</td>
<td>from outside</td>
</tr>
<tr>
<td>mungati</td>
<td>'frontside'</td>
<td>mungati-ki</td>
<td>to frontside</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mungati-nundi</td>
<td></td>
</tr>
</tbody>
</table>

In the above forms /-ti/ is used as oblique marker.

<table>
<thead>
<tr>
<th>wenka</th>
<th>'backside'</th>
<th>wenak-ku</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>wenak-nundi</td>
<td></td>
</tr>
<tr>
<td>adgu</td>
<td>'bottom'</td>
<td>aduk-ku</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>adgu-nundi</td>
<td></td>
</tr>
</tbody>
</table>

In the above forms the stem remains unchanged with some case-endings and the final two phonemes undergo metatheses with some other case-endings.

<table>
<thead>
<tr>
<th>kinda</th>
<th>'below'</th>
<th>kind-ku, kind-nundi</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>minda</td>
<td>'above'</td>
<td>minde-ku, minde-nundi</td>
<td></td>
</tr>
<tr>
<td>dag:era</td>
<td>'near'</td>
<td>dag:era-ku, dag:era-nundi-lo</td>
<td></td>
</tr>
<tr>
<td>endu</td>
<td>'when; which place'</td>
<td>endu-nundi-lo</td>
<td></td>
</tr>
<tr>
<td>endu</td>
<td>'there; that place'</td>
<td>endu-nundi-lo</td>
<td></td>
</tr>
<tr>
<td>indu</td>
<td>'here; this place'</td>
<td>indu-nundi-lo</td>
<td></td>
</tr>
</tbody>
</table>

endiku, indiku, andiku are other adverbial nouns which have no overt oblique endings but which are inflected for locative case.
7.1.1.4 PERSONAL PRONOUNS

Personal pronouns are distinguished for person lexically and are inflected for number, case and hence, may be regarded as a subclass of nouns.

There are three types of personal pronouns:

(a) 1st person pronouns:

The first person pronouns have two plurals, the inclusive plural which includes the nearer and the exclusive which the nearer is excluded. There is no gender distinction in the 1st person pronouns.

(b) 2nd person pronouns:

The second person pronouns are distinguished for number and are also inflected for case. Here also the gender distinction is not available.

(c) 3rd person pronouns:

The third person pronouns are same in form as the demonstrative and as such, are distinguished for remoteness and proximity.

Personal pronouns and their inflections are given below:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nominative</td>
<td>nesn(u)</td>
<td>mèsm(u) (excl:)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mènam(mu) (incl:)</td>
</tr>
<tr>
<td>Case</td>
<td>Singular</td>
<td></td>
</tr>
<tr>
<td>--------------------</td>
<td>----------</td>
<td>----------</td>
</tr>
<tr>
<td>Oblig/Genative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Accusative</td>
<td>nan'u</td>
<td></td>
</tr>
<tr>
<td>Dative</td>
<td>na:ku</td>
<td></td>
</tr>
<tr>
<td>2nd Person.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nominitive</td>
<td>ni:w(u)</td>
<td></td>
</tr>
<tr>
<td>Oblig/Genitive</td>
<td>ni: - /ni:</td>
<td></td>
</tr>
<tr>
<td>Dative</td>
<td>ni:ku</td>
<td></td>
</tr>
<tr>
<td>Case</td>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>--------------</td>
<td>----------</td>
<td>--------</td>
</tr>
<tr>
<td>Nominative</td>
<td>wa:i nd(u)</td>
<td>adi</td>
</tr>
<tr>
<td>Oblique/Creative</td>
<td>wa:n/</td>
<td>da:n/</td>
</tr>
</tbody>
</table>
7.1.1.5  INTERROGATIVE PRONOUNS

Interrogative pronouns in Telangi are distinguished lexically for gender and grammatically for number. Each interrogative pronoun carries a gender suffix and is inflected for number. The following table shows the picture of interrogative pronouns in the dialect.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>dow: a:ndu</td>
<td>dow: a:ndru</td>
</tr>
<tr>
<td>Feminine</td>
<td>dow: a:ti</td>
<td>dow: a:ndru</td>
</tr>
<tr>
<td>Neuter</td>
<td>e:ndi</td>
<td>e:wi</td>
</tr>
</tbody>
</table>

(See /do - / 'who' in 6.1.8 and / ei - / 'which' in 7.1.1.3)

7.1.1.6  REFLEXIVE PRONOUNS

Reflexive pronouns in the dialect function as genitives in the case of transitive verbs where the reflexive sense is conveyed by -kun added to the transitive stem.

Example:
1. ni:nu  na: pani  ce:sukuntany  I will do my work myself.
2. ni:mu  na: pani ce:sukunta/mu  we will do our work ourselves.
3. ni:nu  ni: pani ce:sukuntawu  you will do your work yourself  
           (sing)
4. ni:ru  n1: pani ce:sukuntaru  you will do your work yourselves
In the case of intransitive verbs the reflexive pronoun is made by adding -ku in first and second persons and -ki in the third person to the oblique. Example:

1. nau-ku   me:nu    I myself
2. ma-ru    me:nu    we ourselves
3. ni:ku    ni:mu    you yourself
4. mi:ku    mi:ru    you yourselves
5. wai-n-ki wai:nu   he himself
6. wai:r-ki wai:nru  they themselves
7. dad:n-ki adi     she herself.

7.1.1.7. NUMERALS

Numerals may be treated as a sub-class of nouns, since they carry gender indicators and are inflected for number and case.

Telang provides native numerals. All numerals belong to the feminine gender in their simple form. They are used as nouns in the nominative and also as attributes to a following noun or noun phrase. Cardinal numerals from 2 to 4 have found variants and they occur before certain derivative suffixes or bound items to form complex numerals as given below:
### Simple numerals

<table>
<thead>
<tr>
<th>Simple numerals</th>
<th>(nentive)</th>
<th>Complex numerals</th>
</tr>
</thead>
<tbody>
<tr>
<td>wokati</td>
<td>' one '</td>
<td>wokandu (masc.) the</td>
</tr>
<tr>
<td></td>
<td></td>
<td>woka (fem)</td>
</tr>
<tr>
<td>rendu</td>
<td>' two '</td>
<td>ir-wuru ' two' (Human)</td>
</tr>
<tr>
<td>muntu</td>
<td>' three '</td>
<td>mu-wuru ' three'</td>
</tr>
<tr>
<td>na:ldu</td>
<td>' four '</td>
<td>nall-wuru ' four'</td>
</tr>
<tr>
<td>ayidu</td>
<td>' five '</td>
<td>ayidu-wuru ' five'</td>
</tr>
<tr>
<td>a:ru</td>
<td>' six '</td>
<td>ar-wuru ' six'</td>
</tr>
<tr>
<td>entdu</td>
<td>' seven '</td>
<td>ent-wuru ' seven'</td>
</tr>
<tr>
<td>onmidid</td>
<td>' eight '</td>
<td>ent-wuru ' eight'</td>
</tr>
<tr>
<td>ton:di</td>
<td>' nine '</td>
<td>ton:andu-wuru ' nine'</td>
</tr>
<tr>
<td>padi</td>
<td>' ten '</td>
<td>padu-wuru ' ten'</td>
</tr>
</tbody>
</table>

Compound numerals beyond 10 compounded of ten + one, and so on:
- Padi wokiti padokiti
- Padi rendu pad-rendu

The complex forms of the compound numerals are followed in the same manner as those of simple numerals. For example, the compound form of 11 takes the plural morpheme and has the following form:
- Pad - (w)okiru ' eleven (human)

The compound form of 12 is pad-ir-wuru ' twelve (human).

### 7.1.1.7.1 Plurals of cardinals

Plural of cardinal numbers in Telanghi is formed by the plural suffix - lu added to the stem.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>wokiti</td>
<td>wokat-lu</td>
</tr>
<tr>
<td>rendu</td>
<td>rend-lu</td>
</tr>
</tbody>
</table>
Ordinal numbers are formed by adding a suffix -ti to the cardinals. The morpho-phonemic change that occurs in the formation of ordinals is that the final vowel (i or u) is changed to /o/. Examples are:

- wokiti 'one'
- rendu 'two'
- mundu 'three'

7-1.1.8 CASE - FORMATION IN TELANGI

Case is a category which shows the kind of relationship between nouns - pronouns and verbs. In Telangi the case makers consist of suffixes and post positions. There are seven cases in the dialect: nominative, genitive (oblique), accusative, instrumental, dative, ablative and locative. The nominative does not carry case markers.

7.1.1.9 NOMINATIVE CASE

All noun-pronoun stems in the singular and plural, with or without the gender suffix, which occur without any overt case termination, are said to be in the nominative. A noun-pronoun in the nominative is the subject of the sentence. Noncountable nouns such as adverbial nouns (7.1.1.3) do not occur as subject.
7.1.1.10. **OB LiQUE FORM / GENITIVE CASE**

While the nominative occurs in free uninflected form, the oblique base in formed by means of an oblique ending case-endings are generally bound morphemes. Sometimes they are also post-positions. An oblique form is treated as a morphological construction. For example:

<table>
<thead>
<tr>
<th>Nominative form</th>
<th>Oblique form</th>
</tr>
</thead>
<tbody>
<tr>
<td>1luu</td>
<td>inti</td>
</tr>
</tbody>
</table>

To such morphological constructions are added case-endings.

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Oblique</th>
<th>Locative</th>
</tr>
</thead>
<tbody>
<tr>
<td>iluu</td>
<td>inti</td>
<td>inti-lo</td>
</tr>
</tbody>
</table>

Since the oblique form and the genitive form are identical in form, they may be referred to as oblique/genitive. Examples:

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Oblique</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>iluu</td>
<td>inti</td>
<td>inti go:nda 'wall of house'</td>
</tr>
<tr>
<td>wa:nda</td>
<td>wa:ndi</td>
<td>wa:ndital:i 'his mother'</td>
</tr>
</tbody>
</table>

As mentioned above, the case-terminations in Talangi are of two types: (a) inflectional suffixes and (b) post-positions. These two types of case-terminations have a characteristic distribution in the dialect, i.e., inflectional endings are found in the accusative and dative cases and occasionally in the locative case. The post-positions on the other hand are used in instrumental and ablative cases.
Nominative + Oblique ending → Oblique/Genitive

Oblique/Genitive + Inflectional termination | -\textit{ni} | Accusative
| -\textit{ki} | Dative
| -\textit{ta} | Locative

Oblique/Genitive + Post-position | lo | Abl.
| ce:ta | Instt;

The oblique is formed by the endings \textit{nti, ti, i}. Examples:

\begin{tabular}{ccc}
Nominative & Oblique \\
1) \textit{iliu} (inlu) & 'house' & inti \\
2) \textit{tandu} & 'rope' & tanti \\
3) \textit{kanti} & 'eye' & kanti \\
4) \textit{mampu} & 'hump' & mampi \\
5) \textit{u:ru} & 'village' & uru \\
6) \textit{pugu} & 'worm' & \\
7) \textit{kukia} & 'dog' & kukia \\
8) \textit{an:a} & 'elder brother' & an:a \\
9) \textit{tal:i} & 'mother' & tal:i \\
10) \textit{te:me:l} & 'tortoise' & \\
\end{tabular}

7.1.1.11 ACCUSATIVE CASE

- \textit{nu} and \textit{ni} are the inflectional terminations added to the oblique stem found in one of the ways mentioned above. These case markers are used for all nouns irrespective of gender and number.\(^2\)

2. It may be noted here that this is a remarkable departure from the Telugu of Andhra Pradesh. In spoken Telugu accusative case suffixes -\textit{nu} and \textit{ni} are used only for masculine and feminine nouns. Noun types in Telugu have a zero allomorph.
1 - ending and e - ending stems take the case marker / ni /. Examples:

- pil:i - ni ' cat (obj)
- puli - ni ' tiger (obj)
- gundi - ni ' scorpion (obj)
- sug:e - ni ' grass-hopper (obj)
- but:e - ni ' bed-bag (obj)

Further, all consonant - ending stems take - ni to make the accusative case. Examples:

- te:me:l - ni ' totěña (obj)
- cel:e:l - ni ' sister (obj)

u - ending stems in the dialect take - nu as the case marker. This may be explained in terms of vowel harmony, which is an important characteristic of Telugu. Example:

- pug:u - mu ' worm (obj)
- boc:u - mu ' fur (obj)
- edu - mu ' bull (obj)
- kandu - mu ' infant (obj)

In the case of a - ending stems, however, there is a free variation between - ni and - nu.

Example:
- ana - mu - ni ' elder brother (obj)
- av: a - mu - ni ' mother (obj)
- manda - mu - ni ' cattle (obj)
- ramba - mu - ni ' parrot (obj)
7.1.1.12 DATIVE CASE

The dative case is formed by the addition of -ki and -ku to the oblique base. Of these two/-ki/ has a greater frequency and -ku comes in free variation with -ki in most of the environments. The semantic range of this suffix is English 'to' 'for' 'till'. Examples:

ak:ia - ki 'to elder sister'
nela - ki 'for month'
mat:mat - ki 'till evening'

In the above examples -ku is in free variation with -ki.

In -i ending stems, however -ki above occurs to the exclusion of -ku. Examples:

mardi - ki 'to maternal uncle's son'
nela pindi - ki 'to / for floor'
giri - ki 'to / for pulley'

7.1.1.13 LOCATIVE CASE

(a) The locative case suffixes are two: -n and -na. Of these the former is less frequent than the latter. Semantically the locative suffix ranges from English 'in' 'on' 'along' 'toward' and so on.

(b) This is possibly derived from Middle e Telugu - kun. According to Mehadeva Sastry, "-kun is one of the few case signs which appears in substantially the same form in a number of Dravidian languages".

Tamil - ku; - kku;
kannad - kke/-ge;
Tulu - ku/-gu;
Toda -k/-g;
Kurukh -ge; Brahvi - ki

Historical Grammar of Telugu, p.165.
The case morpheme is added only to inanimate nouns. The distribution pattern is not available in the present data.

Example:

<table>
<thead>
<tr>
<th>morpheme</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bonda-n</td>
<td>'in pond'</td>
</tr>
<tr>
<td>sadgu-na</td>
<td>'on'</td>
</tr>
<tr>
<td>gudse-na</td>
<td>'in hut'</td>
</tr>
<tr>
<td>and:ki-u-na</td>
<td>'towards'</td>
</tr>
<tr>
<td>sa:ya-na</td>
<td>'along path'</td>
</tr>
</tbody>
</table>

Since the inflection for locative case takes place on the zero-ending oblique forms, there are no morphophonemic changes which deserve attention.

(b) There is yet another type of locative case, in which a post-position is added to the oblique base. For example

<table>
<thead>
<tr>
<th>morpheme</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>inti-lo</td>
<td>'in house'</td>
</tr>
<tr>
<td>inti-lo:mpale</td>
<td>'inside of house'</td>
</tr>
<tr>
<td>kanti-minda</td>
<td>'on eye'</td>
</tr>
<tr>
<td>kai:ndi - pak:u</td>
<td>'beside forest'</td>
</tr>
</tbody>
</table>

As has been mentioned earlier (7.1.1.10) case-endings are of two types: inflexional suffixes and post-positions. When inflexional endings form the case naturally, it is a morphological construction and when postpositions are added to mark the case it is treated as a syntactic construction, because postpositions are basically lexical items and free morphemes with their semantic identity. According to Mahadev Sastry, "the post positions are thus originally independent words and have been used as such in the older texts; and they are reduced to mere case markers in course of time by the force of usage in the meanings of the respective cases"
Further, Mahadeva Sastry adds, "One must remember that grammars only give an indication of the more common post-positions and there may be more of them in usage at any time, unlike the inflectional terminations!-------- the locative post-positions lon, lonlan are words denoting place, and there is no reason why similar words (with shades of meaning like Krindan, midan, Velupalan, bavatan, dazariyan, rakkam, pain, oddur) should not be regarded as locative post-positions. Cat's dwell has rightly pointed out that the imitation of Sanskrit in this particular was certainly an error, for whilst in Sanskrit there are eight cases only, the number of cases in Tamil, Telugu etc., is almost indefinite. Every post-position annexed to a noun constitutes properly speaking, a new case, and therefore the number of cases depends upon the requirements of the speaker and the different shades of meaning he wishes to express."

While the locative case is marked partly by inflectional endings and partly by post-positions, the instrumental and ablative cases are marked entirely by post-positions.

1. Mahadeva Sastry, p.158.
7.1.1.3 Instrumental case.

The is formed by the post positions `venia` `ceinta` and `to` added to the noun stems. `venia` is akin to Modern Telugu valana, and `ceinta` to `ceinta` and `to` is a dialectal variation of `to` of Modern Telugu. The general meaning of the these post position are 'by means of' or 'through' 'by' and 'with' respectively.

na: wan:ia 'through me'
mi: ce:inta 'by you'
wala to 'with trap'

7.1.1.4 Ablative case.

Ablative case in the dialect is formed by the post position `nidci` `ninci` which means 'from'. This is a Telangi variation of classical and Modern Standard Telugu `nundi` 'from or since'. It may be observed here that `ninci` (but not `nidci`) is commonly heard even in Andhra districts among the uneducated folk.

gongla nidci/ninci 'from gongla'
andu nidci/ninci 'from there'
ap:adi nidci/ninci 'since then'
pun:mai nidu/ninci 'since full moon day'
7.1.2 VERB

There are two types of verbs in Telangi, the finite and the non-finite. The finite verb carries the tense and mode suffixes and person number-gender-suffix (gender is available only in third person). But non-finite verb takes only the tense-mode suffix. On the syntactic level the finite verb has the potential of a sentence. But the non-finite verb is always bound to the finite verb and therefore may be described as its satellite.

Structurally, the finite verb in Telangi are either simple or compound. The simple finite verb is generally of native origin and it directly enters the inflection with the tense-mode and person-number-gender-suffixes. So the simple finite verb has three elements in it, the not a stem, tense-mode suffix, and person-number-gender suffix.

A compound finite verb, on the contrary consists of a bound non-finite verb the finite forms of the verb meaning 'to happen' or the finite forms of the verb meaning 'to be'.

This is evident in the constructions such as ra: (come) -ng (progressive) - ayina: (happen) - mu (Ip. sing) ' I am coming',

wac: (come) i (past) unta: (be) mu (Ip. sing) I have come.

7.1.2.1 Transitive suffixes:

There are six transitive suffixes in the dialect: -pu -mpu, -cu -ncu, -incu and -di: su, which are added to intransitive stems. There are also some transitive stems such as te: tu 'bring' ic: u 'give' me: su 'graze' which have no corresponding intransitive forms. But a good number of transitive stems are derived
morphologically by adding suffixes to intransitive stems.

Of the six transitivity suffixes mentioned above - cu is added to the intransitive bases ending in ru, lu and mu which lose their final u or gu before taking the suffix.

<table>
<thead>
<tr>
<th>Intransitive</th>
<th>Transitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ra:ru</td>
<td>leak</td>
</tr>
<tr>
<td>ce:ru</td>
<td>reach</td>
</tr>
<tr>
<td>ka:lu</td>
<td>burn</td>
</tr>
<tr>
<td>mungu</td>
<td>sink</td>
</tr>
<tr>
<td>da:ngu</td>
<td>hide</td>
</tr>
</tbody>
</table>

- incu is added to trisyllabic intransitive forms ending in -du, as in du magudu ' turn ' magud-incu ' turn a thing
- incu is added to trisyllabic substituted for the final ru of the intransitive bases, as in

pergu ' grow' pe-incu ' bring up'
kargu ' dissolve' ka-incu ' dissolve something'

The word irgu (break) however, does not fall in this group. The transitive suffix -pu is substituted for the final vowel of the cu - ending intransitive stems as in

nadcu ' walk' nadpu ' drive'.

The word irgu (break) given above possibly for analogical reasons taken -pu in place of final mu.

irgu ' break' irpu ' break a thing'
Intransitive forms of the type V:C:CV take the suffix -mpu in place of final CCV Example:

aingu 'stop' ampu 'stop something'
uingu 'swing' ilmpu 'swing something'

su ending forms also take -mpu in place of final syllable as leigu 'get up' leinmu 'raise something'. mpu is also found as substituted for -ndo in nindo 'fill' nimmu 'fill something'

disu

This transitive making suffix is used in one form in the data.
nulu 'stand' nildisu 'to make something stand'

7.1.2.2 CAUSATIVE FORMATION

Causatives are transitives in function, since they carry the object overtly covertly with them. While the not all transitive forms have their corresponding intransitive forms, all transitive forms have their corresponding causative forms in Telangi, irrespective of the fact whether the transitives are roots or derivatives. The difference among the transitive roots, transitive derivatives (made from intransitive) and causatives observed in the dialect may be made this clear from the following examples.

i) tinu 'eat' is a transitive root

ii) ingu 'beak' is an intransitive form and its corresponding transitive form is irpu 'break' (something).

iii) irpincu 'get (it) broken' 'get similarly
taingu 'drink' is an inherently a transitive base.

ta: mpu - transitive
ta:mpincu - causative
For making a causative one requires to put two transitivizing suffixes, that is, first a transitive form is made and then another transitivizing suffix is added.

The causative is made in Telangi mostly by - incu-

<table>
<thead>
<tr>
<th>Transitive</th>
<th>Causative</th>
</tr>
</thead>
<tbody>
<tr>
<td>le:mpu</td>
<td>le:mp-incu</td>
</tr>
<tr>
<td>sumpu</td>
<td>sum-p-incu</td>
</tr>
<tr>
<td>asndu</td>
<td>asnd-incu</td>
</tr>
<tr>
<td>a:mpu</td>
<td>a:mp-incu</td>
</tr>
<tr>
<td>na:mpu</td>
<td>na:mp-incu</td>
</tr>
<tr>
<td>nimpu</td>
<td>nimp-incu</td>
</tr>
<tr>
<td>ta:mpu</td>
<td>ta:mp-incu</td>
</tr>
</tbody>
</table>

-cu - ending transitive roots take - pincu for making causative

Example:

<table>
<thead>
<tr>
<th>Transitive</th>
<th>Causative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka:rcu</td>
<td>ka:te-p:incu</td>
</tr>
<tr>
<td>noc:u</td>
<td>no-p:incu</td>
</tr>
<tr>
<td>ic:u</td>
<td>i-p:incu</td>
</tr>
<tr>
<td>gu:ciu</td>
<td>gu-p:incu</td>
</tr>
</tbody>
</table>

Sometimes the transitive forms from the intransitive and causative forms from the transitive forms are made with the help of an auxiliary verb ce: su - ce: yu 'do or make' added to the verb. This is more in the form of compound verbs. Examples:

<table>
<thead>
<tr>
<th>Intransitive</th>
<th>Transitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>wel:u</td>
<td>wel:ace:yu</td>
</tr>
<tr>
<td>guk:udu</td>
<td>guk:uda je:yu</td>
</tr>
<tr>
<td>urku</td>
<td>urka je:yu</td>
</tr>
<tr>
<td></td>
<td>'make one go'</td>
</tr>
<tr>
<td></td>
<td>'make one sit'</td>
</tr>
<tr>
<td></td>
<td>'make one run'</td>
</tr>
</tbody>
</table>
For making the transitive form the final -\textit{u} of the intransitive is
the process of making causatives from the transitives.

\begin{tabular}{ll}
Transitive & causative \\
tim & 'eat' & tina-ce\textit{yu} \\
\end{tabular}

ce:su or ce:yu 'do make' ce: - ce:yu

The above causative making word ce:su is transitive making by itself
But it is also made, causative by repetition. In the process, loses
the final syllable of the stem.

ce: su + ce:yu = ce: ce:su

7-1-2-3

\textbf{II. PAST ADVERBS}

As in old Modern Telugu, the past adverb is formed in
Telangi by suffixing \textit{-i} to the verb base.

- ay-\textit{i} 'having happened'
- wand-\textit{i} 'having cooked'
- tin-\textit{i} 'having eaten'
- wac: -\textit{i} 'having come'
- ad: -\textit{i} 'having uttered'

\textbf{II. Past Adjective:}

This is formed by adding the suffix \textit{-na} to the past
adverb base. Example:

- cep: - i-na 'that (which is) done'
- ad-\textit{i-na} 'that (which is) said'
- win - i - na 'that " heard'
- ic: -\textit{i-na} 'that " given'
III. PAST TENSE:

Simple past: In Telangi simple past form is made by adding -ina to the root. This -ina can be explained on purely structural basis as having -i of the past adverb and -na of the past adjective. The affix -na in lengthened in the medial position. In simple past, the -na must be followed by person-number-gender marker. It would be relevant to mention here that in old Telugu the past tense morpheme is \( /\tilde{e} - i - \infty - \text{iti} / \) in Modern Telugu the past tense morpheme is \( / - \tilde{e} - (\sim \tilde{a} - ) - \text{in} - (\sim - \emptyset) / \). The Telangi dialect evidently shows resemblance with the / in -/ and / - a -/ of Modern Telugu. The following paradigm of a simple finite verb 'cook' illustrates the past tense making process in the dialect.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person.</td>
<td>1st person.</td>
</tr>
<tr>
<td>wand-ina: -mu</td>
<td>wand-ina: -mu</td>
</tr>
<tr>
<td>2nd person</td>
<td>2nd person</td>
</tr>
<tr>
<td>wand-ina: -ru</td>
<td>wand-ina: -ru</td>
</tr>
<tr>
<td>3rd person (mas)</td>
<td>3rd person (mas)</td>
</tr>
<tr>
<td>wand-ina: -ndu</td>
<td>wand-ina: -ndu</td>
</tr>
<tr>
<td>Fem:</td>
<td>Fem:</td>
</tr>
<tr>
<td>wand-ina: -ndi</td>
<td>wand-ina: -ndi</td>
</tr>
<tr>
<td>Net:</td>
<td>Net:</td>
</tr>
<tr>
<td>wand - ina: - ndi</td>
<td>wand - ina: - ndi</td>
</tr>
</tbody>
</table>

IV. PAST CONCESSIONAL SUFFIX:

The concessional suffix in Telugu is -n added to the past adjective base. Example:

cap: - in - an though (subject) told
ic: - in- an though (subject) gave
wac: - iren though (" ) came

1. Subrahmanyam P.S., Dravidian Verb Morphology, p. 120
V. PAST DURATIVE:

Action at progress at a given moment in the past is expressed by a compound construction consisting of the non-finite verb the durative suffix past verb form of the verb 'to happen' the past adverb form of the finite verb 'to be' followed by person-number-gender marker. This is an aspect of the tense which the dialect has retained from some old form. In classical Telugu literary works we come across forms like raiganciytitini meaning 'I was coming'. The following paradigms show this aspect of the past.

**Singular**

1st Per: Masc: Fem: 
ne:nu ha:n+ng + ayi unt^i + ni 'I was coming'
2nd " " " 
ni:nu ra:n+ng + ayi unt^i + wi 'you were coming'
3rd " " " 
wandu ra:n+ng + ayi und + enu 'he was coming'

Feminine: 
adi ra:n+ng + ayi und + enu 'she was coming'

**Plural**

1st Per: 
(excl) 
me:nu ra:n+ng + ayi untimi 'we were coming'
(incl) 
manami ra:n+ng + ayi untimi 'we were coming'

2nd Per: 
(Masc & Fem) 
mi:ru ra:n+ng + ayi untimi 'you were coming'.

3rd Per: 
wa:nl/ wainlu ra:n+ ayi + untimi 'they were coming'
(w) 
wa:n/ wainlu ta:n+ ayi + untimi 'they (next) were coming'
VI. FAST CONDITIONAL SUFFIX

The conditional suffix in Telangi is -te added to the past adverb base.

cip: -i-te 'if (subject) asked'
wand -i-te 'if (""") cooked'

After the su and cu - ending forms -i is dropped before -te as in:

ci: s -Ø-te 'if (subject) did'
cuis -Ø-te 'if (subject) saw'
was -Ø-te 'if (""") came'
tes -Ø-te 'if (subject) brought'

2nd old Telugu /-i/ is available in place of Ø.

After nu ending verbs it assumes the allomorphic shape -te. Ex: 

win -Ø-te 'if (subject) heard'
kon -Ø-te 'if (subject) brought'

It may be noted that the same conditional and concessional suffixes are used for non-past verbs as well.

7.1.2.4 NON-PAST TENSE

The following description of the non-past suffixes includes present adverb, non-past adjective, present and future durative, habitual tense and horitative tense.
I. PRESENT ADVERB:

The present adverbial suffixes in old and Modern Telugu are -cum and -tu respectively. But in Telangi a present adverb is formed with the help of the durative suffix (see V) past adverb form of the verb 'to happen' (see I).

wanda - ng - ayi 'cooking'
ra:-ng - ayi 'coming'
tina - ng - ayi 'eating'

II. NON-PAST ADJECTIVE

The non-past adjective suffix in Telangi is -eit(i) added to the verb. This may be compared with the suffixes in Old and Modern Telugu.

<table>
<thead>
<tr>
<th>Old Telugu</th>
<th>Telangi</th>
<th>Modern Telugu</th>
</tr>
</thead>
<tbody>
<tr>
<td>The- wand - edu</td>
<td>wand - eit(i)</td>
<td>wand - e;</td>
</tr>
<tr>
<td>wand - edí</td>
<td>wand - eit(i)</td>
<td>wand - e;</td>
</tr>
<tr>
<td>wandu - ø</td>
<td></td>
<td></td>
</tr>
<tr>
<td>wac: - edu</td>
<td>wac: - eit(i)</td>
<td>wac: - e;</td>
</tr>
<tr>
<td>wac: - edí</td>
<td>wac: - eit(i)</td>
<td>wac: - e;</td>
</tr>
<tr>
<td>wac:u - ø</td>
<td></td>
<td>(verb) - eit</td>
</tr>
</tbody>
</table>

From this it is evident that the Telangi suffix historically stands midway between Old Telugu and Modern Telugu.

1. Subrahmanyan, P.S. Dravidian Verb Morphology, p.266.
2. In Old Telugu the suffix is -edu / -edí / ø (all the three are free variants) The suffix in Modern Telugu is -e; is has a variant -eit before aadu 'then, at the time of' and optionally before anta 'that much' and anduku 'for that purpose'
III. HABITUAL TENSE (Simple present and Simple Future)

This is used to denote present and future meanings. The suffix alternates indicating the tense are shown in the following paradigm.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Per: waci:u- du-nu was-ta:i-nu</td>
<td>waci:u-du - mu</td>
<td></td>
</tr>
<tr>
<td>2nd Per: waci:u -du-wu was - ta:i -wu</td>
<td>waci - du - ru</td>
<td></td>
</tr>
<tr>
<td>3rd Per: waci:u - φ -nu was - ta:i - ndu</td>
<td>waci:u - du - ru</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>was - ta : -ru</td>
</tr>
</tbody>
</table>

IV. PRESENT DURATIVE

Present tense in the dialect is a periphrastic or compound construction consisting of the non-finite verb durative suffix the past adverbial form of the verb followed by the meaning 'to happen' suffix for present followed by the person number gender markers. This type of construction is one of the many that make the dialect conspicuous by the derivation from the Telugu spoken in Andhra Pradesh. In old Telugu the present durative "consists of the present adverb followed by the participal noun (inflected for person, number and gender of undu 'to be'......... The Modern Telugu present tense is also historically a periphrastic construction consisting of the present adverb and the past-present finite forms of undu 'to be'.

The following paradigm of the verb waci:u 'cook' the present derivative constructions in the dialect.

The sentences in the above paradigm indicate the durative action in the present.

**V. FUTURE DURATIVE:**

Like the present and past, future has developed in the dialect a durative aspect denoting the progress of action at any given point in the future. The following paradigm represents this aspect of the tense in the dialect. The sense of future is conveyed by -ta added to the past adverb form of the verb 'to happen'.

**Singular.**

1st Per: ne:nu po:ng - ayi-ta-nu 'I will be going'
2nd Per: ni:wu po:ng-ayi-ta-wu 'You will be going'
3rd Per: (Masc) wa:ndu po:ng-ayi-ta-du 'He will be going'

" (non-Masc) adi po:ng-ayi-ta-di 'She/it will be going'
Plural

1st Per. (excl) me:mu po:-ng-ayi-ta-mu  ' we (excl) will be going'
1st Per. (incl) manamu po:-ng-ayi-ta-mu  ' we (incl) will be going'
2nd Per. mi:ru po:-ng-ai-tya-ru  ' you will be going'
3rd person: wa:nu po:-ng-ayi-ta-ru  ' they will be going'

VI. HORTATIVE:

Hortative is formed in the dialect by adding the suffix 
- ta, - da ----- to the verbal bases. The suffix is followed by the
person-number suffix - mu. This is used only when the subject is in
the first person (inclusive) plural.

manamu po:-ta/da-mu  ' let us go'
manamu ce:-ta/da-mu  ' let us go'
manamu tin:-da-mu  ' let us eat'
manamu wandu-ta/da-mu  ' let us cook'

Hortative suffix may be treated as the shortened form of
the habitual tense suffix - ta. In fact, hortative implies the sense
of the present as well as the future.

7.1.2.5 PERFECT ASPECT:

Another aspect of the tense which-perfect-aspect-available
in Modern Telugu, is the perfect aspect available in Telangi. This
is more or less like perfect aspect in English and Hindi. It is formed
by the past adverb the respective tense form of the verb ma:-mu, 'be'
followed by person-number-gender markers as the case may be.

**I PAST PERFECT**

1st pers. sing: wa:ci untini  '(I) had come'
1st pers. pl. (incl.& excl.) wa:ci untinini  '(we) had come'

2nd sing: waa:i wa:ci untini  '(you) had come'
2nd pl.: wa:ci untivi  '(you) had come'

3rd sing:
(Masc & Fem) wa:ci undenu  '(he,she) had come'
3rd pl.: wa:ci undri  '(they) had come'
3rd pl. (non-Masc) wa:ci untai:wi  'they had come'

**II. PRESENT PERFECT**

wa:ci - untai:nu  '(I) have come'
wa:ci - untai:mu  '(we) have come'
wa:ci - untai:wu  '(you) have come'
wa:ci - untai:ru  '(you) have come'

3rd sing:
(Masc) wa:ci - untai:du  '(he) have come'
(Fem, Non-Masc) wa:ci - untai:di  '(she) has come'

wa:ci - untai:ri  '(they) have come'

Non, Masc: wa:ci - untai:wa  '(they) have come'
III. FUTURE PERFECT.

Sing:  
waːc:i - uṇṭanu  (I) shall have come

pl:  
waːc:i - uṇṭamu  (we) shall have come

Sing:  
wac:i - uṇṭawu  (you) will have come

pl:  
wac:i - uṇṭaru  (you) will have come

wac:i - uṇṭadu  (he) will have come

wac:i - uṇṭadi  (she, it) will have come

wac:i - uṇṭaru  (they) will have come

wac:i - uṇṭawi  (they) will have come

7-1-2-6 IMPERATIVE Moods

The imperative forms in the Telangi dialect are closer to old and middle Telugu forms - ni and - du, whereas in Modern Telugu the imperative suffix is almost lost in singular except in some constructions such as ra-mi-anu 'tell (him) to come (literally: come imperative tell),' Telangi has preserved the old imperative suffix in a slightly modified form.

I. IMPERATIVE SINGULAR:

The imperative singular suffix in the dialect is -mi added to the verb stem.

Examples:--

Subrahmanya, P.S. p.471
Krishna murthy, Bh, p.191
Mahadeva Sastry K.p.237
The imperative suffix \(-\text{mi}\) has its alternant \(-\text{mi}\), which comes after monosyllabic vowel-ending verb alternants, as in

\begin{align*}
\text{cu\-du - mi} & \quad ' (\text{you}) \text{ see' } \\
\text{ce\-pu - mi} & \quad ' (\text{you}) \text{ tell' } \\
\text{wan\-du - mi} & \quad ' (\text{you}) \text{ cook' } \\
\text{ti\-nu - mi} & \quad ' (\text{you}) \text{ eat' }
\end{align*}

\textbf{II. IMPERATIVE PLURAL}

The imperative plural suffix is \(-\text{di}\) with its alternant \(-\text{ndi}\) which comes after monosyllabic vowel-ending verbs \(-\text{di}\).

\begin{align*}
\text{cu\-du - di} & \quad ' (\text{you}) \text{ see' } \\
\text{ce\-pu - di} & \quad ' (\text{you}) \text{ say' } \\
\text{wan\-du - di} & \quad ' (\text{you}) \text{ cook' } \\
\text{wi\-nu - di} & \quad ' (\text{you}) \text{ listen' }
\end{align*}

\text{- ndi}

\begin{align*}
\text{ra - ndi} & \quad ' (\text{you}) \text{ come' } \\
\text{i - ndi} & \quad ' (\text{you}) \text{ give' } \\
\text{te - ndi} & \quad ' (\text{you}) \text{ get' } \\
\text{po - ndi} & \quad ' (\text{you}) \text{ go' }
\end{align*}
Telangi shares its negative making processes with most of the Dravidian languages like most Dravidian languages. Telangi can express negation in the morphological structure of the verb itself. But, at the same time, a characteristic of the Telangi verb system which it shares with the central Dravidian languages is its capability of expressing negation through the combination of morphological and syntactic devices at least in certain aspects of the tense.

I. NEGATIVE ADVERB

Negative adverb in both the past and the non-past is formed in the dialect by the negative marker - a followed by - ka (-k before vowels) added to the verbal stems. It serves two functions depending on the verb that follows it. In one case it shows the relation with the following verb at the clause level and in the other case at the phrase level. At the clause level it conveys the sense "because the subject did not verb, it experienced another action". In the following example, the negative adverb is the cause of the verb that follows:

ku:ndu tin-a-ka git:inandu (he) died because he did not eat food.

Similarly, the following negative adverbs have causal meanings: ta:ng - a-ka 'because (subject) did/does not drink'

wand - a-ka 'because (subject) did/does not cook'
If the negative adverb and the following verb are not related in the causal sense, then the negative verb means "subject without verbing," and the relation between the two is that of the modifier and the modified. Example:

ku'ndu tin - a - ka poiyina'ndu ' (he) went without eating food'
wand - a - ka gukiudina'ndu ' (he) sat without cooking'
cu:nd - a - ka konina'r u ' (they) bought without seeing'

The negative marker - a disappears and - ka has its alternate -nka after the verb stems of the type GV, as in

po: - nka 'without going'
ra: - nka 'without coming'
ta: - nka 'without bringing'

II. NEGATIVE ADJECTIVE

Both in the past and in the non-past, the negative adjective is formed by the verb stem followed by the negative marker -a which takes the suffix -ni. When the negative adjective is made of the intransitive verb, it qualifies the subject. But when it is made of the transitive verb, it qualifies the subject in the active meaning and if the object follows it qualifies the object in the passive meaning.

1. Modern Telugu has -a - k - unda added to the verb to convey this sense. Examples: - tin - a - k - unda 'without eating'
Examples:-

urk - a - ni wa:ndu 'he who did/does not run'  
  intransitive
guk:ud - a-ni wa:ndu 'he who did/does not sit'  
  intransitive
chun - a - ni wa:ndu 'he who did/does not see'  
  Active meaning intransitive
nimp - a - ni wa:ndu 'he who did/does not fill'  
  intransitive

chun - a-ni uru 'village (which) was/is not seen' Passive meaning
nimp - a-ni gula 'basket (which) was/is not filled' intransitive

The negative marker disappears in the case of verb stems of the

The simple past negative is formed in the dialect

by the verb stem negative marker - a le:ndu. Since le:ndu
may be treated as negative defective verb occurring in all
persons, genders, and numbers, the simple past negative may be

treated as a combination of morphological and syntactic expression.

cip - m le:ndu 'did not say'

taing - a le:ndu 'did not drink'
wand - a le:ndu 'did not cook'

1. Subrahmanyam, P.3, p. 350
The negative marker -a is replaced by / in the verb stems of the type CV:

ra: -/ loveu ' did not come '  
po : - / loveu ' did not go '

IV. PAST CONCESSIONAL NEGATIVE

The past concessional negative is formed by the negative adverb of the 'non-finite verb the finite verb 'to be' concessional suffix -a.

wand - a - k-un:a - n(u) ' though not cooked '  
cep: - a - k-un: a-n(u) ' though not told '  
win - a-k-un:a - n(u) ' though not heard '

V. NEGATIVE CONDITIONAL (Past and non-past.)

This is formed by the Negative adverb of the non-finite verb finite verb 'to be' conditional suffix -ta. This has no gender-number person distinction.

Examples:

wanda-k-un-te ' if (subject) did/does not cook'
win-a-k-un-te ' if (subject) did/does not hear'
ra: -k-un-te ' if (subject) did/does not come'

VI. DURATIVE NEGATIVE (past and present)

This is formed in the dialect by the non-finite verb durative suffix negative of the verb 'to happen' loveu.
This has no gender-number person distinction. Examples:

- wand ang -awa le:ndu ' (subject) is/was not cooking'
- ra: ng -awa le:ndu ' (subject) is/was not coming'

**VII. NEGATIVE HABITUAL (Aorist)**

In construction of this negative the negative suffix -a is added to the verb stem and it is followed by the person-gender-number suffix.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st per: (all gender)</td>
<td>wand-a-nu</td>
</tr>
<tr>
<td>2nd per:</td>
<td>wand-a-wu</td>
</tr>
<tr>
<td>3rd per: (Masculine)</td>
<td>wand-a-du</td>
</tr>
<tr>
<td>3rd per: (non-masculine)</td>
<td>wand-a-du</td>
</tr>
</tbody>
</table>

The negative suffix -a has Ø as its alternant in the case of the following verbs.

- ra: Ø - nu/ wu/ du/ /du/ ru
- pc: Ø - /nu/wu/du/du/ru

**VIII. FUTURE DURATIVE NEGATIVE.**

This is formed by the non-finite verb durative suffix negative of the verb to happen person-gender number suffix.
IX. NEGATIVE PERFECT (Past and Present)

This is formed by the past adverb verb 'to be' negative marker - a le:ndu. This does not carry person-gender-number suffixes.

wand a le:ndu 'have/had not eaten'
copei a le:ndu 'have/had not told'
wac:1i a le:ndu 'have/had not come'

X. NEGATIVE PERFECT (Future)

This is formed by the past adverb of the non-finite verb verb 'to be' negative appropriate person-gender-number suffix.

wand a nu/ru/du/ru/ '(subject) will not have cooked'.

XI. NEGATIVE IMPERATIVE (prohibitive)

In forming this, the negative suffix -ma comes in between the non-finite verb stem and the prohibitive suffix -ku (both in singular, plural), which is followed by the imperative suffix -mi in the singular and -di in the plural! Examples:

taing a ku mi ' (you)(sing) do not drink'
wand a ku di ' (you)(plu) do not cook'

This negative imperative construction, as a whole is in free variation with another type of prohibitive in which the non-finite verb stem is followed by the negative word / wad:u/ meaning 'do not'. Example:

wanda = wad:u 'do not cook'
ra: wad:u 'do not come'

This construction which is syntactical is widely used in standard Telugu, spoken and written.

1. This construction has an air of sophistication and is used only by the well educated among the speakers of Standard Telugu in A.F
7.1.3. **PRONOMINAL SUFFIXES**

The use of person-number - gender terminations in Telangi is not unlike the one prevailing in Standard Telugu. In Telangi, as in Telugu, syntactical negative constructions, which take negative words le:ndu (Telugu le:ndu) and wadiu, do not have person-number-gender terminations. Morphologically negative constructions such as wari-a-ru have personal terminations. In positive expressions, however, personal terminations are commonly found in the dialect. Wherever a pronominal suffix is added, it is always used in one of the two shapes. Hence, for the sake of brevity, only one example is given in each case.

1st Per: Sing:  - nu

ne:nu mo:k:ina: nu    'I prayed'

1st per:Plural(excl and incl):  - mu

ne:mi urkina: mu      'we ran'

2nd per: Sing:    - mu

ni:wu nimina: wu     'You (sing) filled'

2nd per:plural     - ru

mi:ru ta:inki-airu    'you (plural) attacked'

3rd per: sing:Masc:  - ndu

wai:ndu ta:n:ina: ndu 'he drank'

3rd per: sing:Non-masc:  - ndi

adi da:k:ina: - (n) di  'She/it escaped'
3rd person plural Masculine and Feminine: -ru

Wat:ru/ wiri:ru Konina: ru 'they bought'

3rd person plural non-human: -wi

awiyi:wi gukudina wi 'they (non-human) sat'

Except the suffixes -ndi and -wi all other have their alternates -ni, -mi, and -ri when they are preceded by /1/.

Examples:
ra: ng ayi unti ni
ra - ng ayi unti mi
ra - ng ayi unti wi
ra: ng ayi unti ri

Suffices -ndi and -wi of 3rd person have -nu as their alternate when they are preceded by -unda, as in
ra: ng -ayi unde -nu 'he was coming'
ra: -ng -ayi -unde -nu 'they (non-human) were coming'

1. This is explained in terms of vowel harmony.