Conversational Telugu

Prepared for Development and Resources Corporation







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Table of Contents

	Page
Section A	
Cycles and Drills 1-8	1-14
Grammar Notes	15-18
nouns	15
pronouns	15
possession	16
the verb 'to be'	16
questions	18
fruit classification	18
Cycles and Drills 9-15	19-27
Grammar Notes	28-29
post-positions	28
adjectives	28
use of 'ma'	29
use of 'untundi'	29
Supplements	30-37
geography	30
Section B	
Cycles and Drills 1-12	38-62
Grammar Notes	63-65
verb stems	63
the present future tense	63
time	64
past participle	64
postposition 'gurinci'	65
present progressive tense	65
Cycles and Drills 13-15	66-72

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Section B

Page

Grammar Notes 73-75
verbal noun + 'mundu' 73
impersonal constructions 73
'want to...' 74
'should...' or 'have to...' 75
Supplements 76-92
what Rama and Sita do all day 76
addition to daily routine 80
expansion drill and questions 81-84
shaving 81
working in the field 82
going to the bazaar 83
eating lunch 84
making rice 85
on the day of a fair 87
slides of the market 89
bringing things from the bazaar 91

Section C

Cycles and Drills 1-5 93-103
Grammar Notes 104-106
past tense 104
participle + /-addudu/ 105
postpositions /-lo/, /-to/, /-mu/, /-ni/ 105
plural form of nouns 106
Cycles and Drills 6-14 107-120
Grammar Notes 121-122
'that' clause 121
postposition /-ki/ 121
'can' or 'be able to' 121
progressive forms of the verb 122

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Section C

	Page
Supplements	
washing clothes	123-130
washerman	123
slides	124
washing	126-127
buying bangles	126
laundry instructions	127
education	128
land tenure	129
	130

Section D

Cycles and Drills 1-7	131-152
Grammar Notes	153-154
impersonal construction	153
possession	153
the verbal noun	154
plural nouns	154
future continuous alternate form	154
Cycles and Drills 8-13	155-166
Grammar Notes	167-168
imparatives	167
postpositions /-ku/ and kosam (koraku)	167
compound verbs	167
Supplements	169-175
puja	169
slides	171-172
festival	171
bazaar	172
temple	173
marriage	174
vow and pilgrimage	175

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Section E

	Page
Cycles and Drills 1-9	176-192
Grammar Notes	193-195
conditional	193
'unless...'	194
subjunctive	194
reflexive pronoun	195
'in order to...'	195
Cycles and Drills 10-20	196-217
Grammar Notes	218-219
comparison	218
'from...ing' 'by...ing'	219
'without...ing'	219
verbal adjectives	219
Supplements	220-248
finding a hotel	220
hiring a servant	221
firing a servant	223
diet	225
accident	226
vaccination	227
sickness - people	228
sickness - animal	229
rice cultivation	230
irrigation	234
survey for soil conservation	235
high yielding variety paddy	237
demonstration plot - paddy variety	241
role play	245
Pronunciation Guide	249-251
Verb Chart	252-257

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Introduction

The purpose of this text is to develop elementary conversational skills in Telugu. Though the text is to be used by language instructors as a major set of lesson plans, if should be supplemented by other varied materials and teaching techniques for a richer language learning experience. Sample supplementary materials have been included at the end of each section. They are suggested as possible exercises in an intensive program to expand the student's vocabulary, to reinforce grammar patterns, and to confront the student with occasional unfamiliar grammar items. The text is to be used by students as a review to what has been learned in class and not as a teaching device.

Effective teaching of the text materials presupposes the use of language props for teaching vocabulary. Every object should be taught by association with a visual representation of that object and every verb should be taught by association with the action described by that verb. It is important that both instructor and student make consistent use of language props and never resort to English.

The organization of each unit lesson allows for rapid mastery of question and answer patterns. The units, therefore, should be used as a basis for conversation between the student and instructor and between the students themselves. Once the unit has been mastered, the students should have ample opportunity to carry out the role of instructor.

The language materials consist of four different types of language learning activities. The first, and most predominant, is the unit microwave cycle. These cycles are adapted from cycles designed by Dr. Earl Stevick of the Foreign Service Institute. They divide the learning process into two basic phases. The first of these phases involves mimicry, memorization, and manipulation and so is designated 'M'. The 'M'1 componert of the phase consists of statements related in content and structure; the 'M'2 component of the phase consists of one or more questions related in content and structure to the statements of 'M'1. The second phase involves the conversational application of 'M'1 and 'M'2 and so is designated 'C'. The question of 'M'2 is asked and is answered by one of the statements of 'M'1. Each question and answer unit is one component of the 'C' phase. If there are five possible answers to 'M'2 then there would be five components of 'C'. Before a new unit cycle is taken up in class the previous cycle should always be reviewed. Class time should be devoted entirely to using the language. Instructors should never attempt to explain grammar.

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The second type of learning activity consists of various kinds of drill exercises. Substitution drills require the student to substitute similar structural items in one sentence pattern. Repetition drills enable the student to repeat similarly patterned sentences after the instructor. Transformation drills involve changing the structure of similar sentences. Conversation and question and answer drills utilize previously learned sentence patterns to build up conversation. All these drills are used to supplement material in the unit microwaves.

The third type of learning activity is analysis of the language. Simplified explanations are included in sections of grammar notes to explain structural items of previous lessons. These grammar notes are intended for the students' individual use. The more difficult structures should be explained by the language coordinator or linguist in a separate class hour.

The fourth type of learning activity involves confrontation of a more complex linguistic reality. The task-oriented situation, model village and slide exercises, and role plays of the supplements force the student to gradually accustom himself to combinations of sounds and phrases, all of which may not be familiar to him. They are intended as a bridge between the tightly controlled class-room learning experience and the complete free communication of the field.

The text itself is divided into five sections, A, B, C, D, and E, each consisting of cycles, drills and grammar notes which concentrate upon a limited number of sentence patterns and structural items. Suggested supplements follow each section. A verb chart, listing verb stems and their inflected forms, is included at the back of the text for reference. A pronunciation guide is also appended for students' use.

These materials have been designed for Peace Corps training programs specializing in agriculture. Satisfactory completion of the text should bring the trainee to at least a 2 FSI level.

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Section A

	Page
Cycles and Drills 1-8	1 -14
Grammar Notes	15-18
nouns	15
pronouns	15
possession	16
the verb 'to be'	16
questions	18
fruit classification	18
Cycles and Drills 9-15	19-27
Grammar Notes	28-29
post-positions	28
adjectives	28
use of 'ma'	29
use of 'untundi'	29
Supplements	30-37
geography	30

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Cycle 1

M_1 idi aratipandu.
āranji
mirapakāya
bangāla dumpa
ullipāya

M_2 idi ēmiti?

C_1 idi ēmiti?
idi aratipandu.

C_2 idi ēmiti?
idi āranji.

C_3 idi ēmiti?
idi mirapakāya.

(substitute remaining nouns)

M_1 This is a banana.
orange.
chili
potato
onion

M_2 What is this?

C_1 What is this?
This is a banana.

C_2 What is this?
This is an orange.

C_3 What is this?
This is a chili.

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Cycle 2

M_1 adi araṭipandu kādu
āranji kādu
mirapakāya kādu
baṅgāla dumpa kādu
ullipāya kādu

M_1 That is not a banana
orange
chili
potato
onion

M_2 adi āranji
mirapakāya
baṅgāla dumpa
ullipāya
araṭipandu

M_2 That is an orange
chili
potato
onion
banana

M_3 adi araṭipandā?
āranji
mirapakāyā
baṅgāla dumpā
ullipāyā

M_3 Is that a banana?
orange
chili
potato
onion

C_1 adi araṭipandā?
kadu, adi araṭipandu kādu.
or
adi araṭipandā?
aunu araṭipandu

C_1 Is that a banana?
No, that is not a banana.

(substitute remaining nouns)

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Drill for Cycles 1 & 2
Substitution Drill

adi	aratipandā?	Is that a banana?
	āranji	orange
	mirapakāyā?	chili
	bangāla dumpā	potato
	ullipāyā	onion
idi	aratipandu kādā?	This is a banana isn't it?
	āranji	orange
	mirapakaya	chili
	bengāla dumpa	potato
	ullipāya	onion

Conversation Drill

idi aratipandā?	Is that a banana?
kādu, idi aratipandu kādu.	No, this isn't a banana.
idi ēmiti?	What is this?
idi āranji.	This is an orange.
adi aratipandu kādā?	That is a banana, isn't it?
kādu.	No.
adi ēmiti?	What is that?
adi āranji.	That is an orange.

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Cycle 3

M_1 adi (idi) magavādu
ādadi
pillavadu
ādapilla
bidda
Rāmudu
Sīta
Gōpāludu
Kamala

M_1 That (this) is a man
woman
boy
girl
baby
Ramudu
Sita
Gopal
Kamala

M_2 adi evaru?
idi evaru?

M_2 Who is that?
Who is this?

C_1 adi evaru?
adi ādadi.

C_1 Who is that?
That is a woman.

C_2 idi evaru?
idi magavādu.

C_2 Who is this?
This is a man.

(substitute remaining nouns)

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Drill for Cycle 3

1. itanu magavāḍā?
   atanu pillavāḍā?
   Rāmuḍā
   Gōpāluḍā

2. ivida Sītā?
   āvida āḍadā?
   idi āḍapillā?
   adi Kamalā?

3. itanu magavāḍu kādā?
   atanu pillavāḍu
   Rāmuḍu
   Gōpāluḍu

4. īvida āḍadi kādā?
   āvida āḍapilla
   īme Sīta
   ame Kamala

1. Is he (this) a man?
   (that) a boy?
   Ramudu
   Gopaludu?

2. Is she (this) a Sita?
   (that) a woman?
   (this) a girl?
   (that) a Kamala?

3. Is he (this) not a man?
   (that) boy
   Ramudu
   Gopaludu

4. Is she (this) not a woman?
   (that) girl
   (this) Sita
   (that) Kamala

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Cycle 4

M_1	itanu oka raitu	M_1 He (this) is a farmer.
	pantulu (pantulamma)	teacher.
	amerikanu	American.
	indiyanu	Indian.
	P.C. sēvakudu	P.C. trainee
	vidyārdhi	student
M_2	itanu evaru?	M_2 Who is he (this)?
M_3	itanu evaru?	M_3 Who is he (this)?
	itanu oka raitu	He is a farmer.

Substitution Drill

īvida	raitu	kādu	She (this/that) is not a farmer.
āvida	pantulamma	kādu	Teacher.
Sīta	amerikanu	kādu	American.
Kamala	indiyanu	kādu	Indian.
idi	vidyārdhi	kādu	student.

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Cycle 5

M_1 nēnu raitu(ni)
pantuluni
amerikanni
indiyanni
magavadini
ādadāni

M_2 mīru evaru?

C_1 mīru evaru?
nēnu oka raitu(ni)

(substitute remaining nouns)

M_1 I am a farmer.
teacher
American
Indian
man
woman

M_2 Who are you?

C_1 Who are you?
I am a farmer.

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Drill for Cycle 5

mīru raitulu	nuvvu raituvi
pantulu	pantuluvi
amerikanlu	amerikanvi
magavāllu	magavādivi
adavāllu	ādadānivi
vidyārdhilu	vidyardhivi

nēnu	evaru?
īvida	
āvida	
itanu	
atanu	
mēmu (ex)	
manamu (in)	
vīllu	
vāllu	
nuvvu	
mīru	

You are a farmer.
teacher
American
man
woman
student

Who am I?
she (this)
she (that)
he (this)
he (that)
we (ex)
we (in)
they (this)
they (that)
you (fam)
you (hon)

Conversation Drill

mīru pantulugārā?
kādu. nēnu pantuluni kādu
mīru evaru?
nēnu oka raituni

Are you a teacher?
No, I am not a teacher.
Who are you?
I am a farmer.

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Cycle 6

M_1 nā pēru _____
mī pēru _____
nī peru _____

M_2 mī (nī) pēru ēmiti?
nā pēru ēmiti?

C_1 mī (nī) pēru ēmiti?
nā pēru _____

C_2 nā pēru ēmiti?
mī (nī) pēru _____

(substitute your own names)

M_1 My name is _____
Your (hon) name is _____
Your (fam) name is _____

M_2 What is your name?
What is my name?

C_1 What is your name?
My name is _____

C_2 What is my name?
Your name is _____

Substitution Drill

1. itani pēru Rāmudu
   atani pēru Gōpāludu

2. īvida pēru Sīta
   āvida pēru Kamala

3. nā pēru ēmiti?
   atani " "
   itani
   āvida
   īvida
   mā (ex)
   mana (in)
   vālla
   vīlla
   mī
   nī

1. His (this) name is Rama.
   His (that) Gopal

2. She (this) name is Sita.
   She (that) Kamala

3. What is my name?
   his (that)
   his (this)
   her (that)
   her (this)
   our (ex)
   our (in)
   they (that)
   they (this)
   your (hon)
   your (fam)

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Cycle 7

M_1 idi Rāmudi kuṭumbam
illu
koḍuku
nānna
amma
kūturu
peḷḷam

M_1 This is Ramadu's family.
house
son
father
mother
daughter
wife

M_2 idi evari kuṭumbam?
" illu
koḍuku
nānna
amma
kūturu
peḷḷam

M_2 Whose family is this?
house
son
father
mother
daughter
wife

C_1 idi evari kuṭumbam?
idi Rāmudi kuṭumbam.

C_1 Whose family is this?
This is Ramadu's family.

(substitute other nouns)

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Conversation Drill for Cycle 7

itanu evari koduku? (idi; kuturu) — Whose son is this?
itanu Ramudi koduku — This is Ramudu's son.
itani peru emiti? (dini) — What's his (this) name?
itani peru Gopaludu (dini; Kamala) — His name is Gopaludu.

Completion Drill

1. Ramudi koduku Gopaludu
   kuturu Kamala
   amma Venkamma
   nanna Pullayya
   pellam Sita

1. Ramayya's son is Gopaludu
   daughter Kamala
   mother Venkamma
   father Pullayya
   wife Sita

2. Sita koduku Gopaludu
   kuturu Kamala
   amma _____
   nanna _____
   mogudu Ramudu

2. Sita's son is Gopaludu
   daughter Kamala
   mother _____
   father _____
   husband Ramudu

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Cycle 8

M_1 idi nā pensilu
mī pensilu
atani pensilu
itani pensilu
āvida pensilu
īvida pensilu

M_2 ivi annī mī pensillu
nā pensillu
atani pensillu
itani pensillu
īvida pensillu
āvida pensillu

M_3 idi evari pensilu?
ivi evari pensillu?

C_1 idi evari pensilu?
idi nā pensilu
vi evari pensillu?
ivi mī pensillu

(substitute other pronouns)

M_1 This is my pencil.
your
his (that)
his (this)
her (that)
her (this)

M_2 (All)These are your
my
his (this)
his (that)
her (this)
her (that)

M_3 Whose pencil is this?
Whose pencils are these?

C_1 Whose pencil is this?
This is my pencil.
Whose pencils are these?
These are your pencils.

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Drills for Cycle 8

Substitution Drill

ikkada oka pensilu undi	Here is one pencil.
akkada rendu pensillu unnāi	There are two pencils.
mūdu	three
nālgu	four
aidu	five
āru	six
ēdu	seven
enmīdi	eight
tommidi	nine
padi	ten
ikkada okadu unnādu	Here is one person.
akkada iddaru unnāru	There are two persons.
muggaru	three.
nalguru	four
aidguru	five
ārguru	six
ēdguru	seven
enimidi mandi	eight
tommidi mandi	nine
padimandi	ten

Repitition Drill

1 pustakam nādi	This book is mine.
pensilu midi (nīdi)	pencil is yours
uttaram āvidadi	letter is hers
kagitam tanidi	paper is his
shartu mādi	shirt is ours
gudda dīnidi (batta)	cloth is hers (its)

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Drills for Cycle 8

Transformation Drill

ī pustakālu	nāvi
ī pensillu	mīvi (nīvi)
ī uttarāllu	āviḍavi
ī kāgitāllu	atanivi
ī shartulu	māvi
ī guddalu	dīnivi (baṭṭalu)

ī pustakam	nādi
ī pensilu	mīdi (nīdi)
ī uttaram	āviḍadi
ī kāgitam	atanidi
ī shartu	mādi
ī gudda	dinidi (baṭṭa)

These books are mine.
these pencils are yours.
These letters are hers.
These papers are his.
These shirts are ours.
These clothes are its.
(the baby's)

This book is mine.
This pencil is yours.
This letter is hers.
This paper is his.
This shirt is ours.
This piece of clothing is its.

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Grammar Notes

A. Nouns

Nouns are either masculine, feminine or neuter.

eg. magavādu (m) man
ādadi (f) woman

All other nouns both animate and inanimate, are neuter.

eg. aratipandu (n) banana
pēru (n) name
āvu (n) cow

B. Pronouns

Personal pronouns 'he' 'she' 'it' and 'they' have 2 forms:

itanu
ivida
idi
vīllu
ime

refer to persons and objects close to the speaker
eg. this he, this she
(itanu) (ivida, īme)

whereas

atanu
avida
adi
vāllu
āme

refer to persons and objects at a distance from the speaker
eg. that he, that she
(atanu) (avida, āme)

The personal pronoun 'we' has 2 forms:
'mēmu' is exclusive, i.e. it doesn't include all persons spoken to.
'manamu' is inclusive, i.e. it includes all persons spoken to.

The personal pronoun 'you' has 2 forms:
'nuvvu' is used when talking to servants, children and very close friends.
'mīru' is used in addressing all other people. It is a form of respect and initially should be used even with friends. In the same way vīra/vāru are often substituted for itanu/atanu or ivida/avida (īme/āme) to show increased respect. Vādu (he) and idi/adi (she) are more familiar forms of itanu/atanu and ivida/avida (ime/ame).

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C. Possession

Possession is expressed by adding /-i/ to singular nouns and /-a/ to plural nouns.
eg. Ramudi kutumbam Ramadu's family
If a noun ends in /-a/ it is not changed.
Forms of the pronoun used to show possession are as follows:

I	nēnu	nā	my
you (fam)	nuvvu	nī	your (fam)
he	itanu/atanu	atani/atani	her
she (ime/ame)	ivida/avida	ivida/avida (īme, āme)	her
it, she	idi/adi	dīni/dāni	its, her
we (excl)	mēmu	mā	our (excl)
we (incl)	manamu	mana	our (incl)
you (resp)	mīru	mī	you (resp)
they	villu/vallu	villa/valla	their

Note - possessive pronouns end in either /-a/ or /-i/ eg. 'itani pēru' his name
'villa kutumbam' their family

In sentences of the type:

idi atanidi	This is his
idi Ramudidi	This is Ramudu's
ivi atanivi	These are his
ivi Ramudivi	These are Ramudu's

/-di/ is added to the possessive ending when the subject of the sentence is singular, and /-vi/ is added to the possessive ending when the subject of the sentence is plural.

D. The verb 'to be'

In the present tense, forms of the verb 'tobe' are not used in positive sentences of identification and description.
eg. idi aratipandu This is a banana.
However, some form of the verb 'to be' must be used in sentences of location and existence.

Here is a pencil	ikkada pensilu undi
Here are pencils	ikkada pensillu unnāi
It is hot	vēdiga undi

'undi' is the neuter singular form of the present tense of the verb 'to be'
'unnai' is the neuter plural form of the present tense of the verb 'to be'

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E. Questions

Questions are formed in 2 ways:

1. use of a question word.

eg. idi emiti? What is this?
idi evaru? Who is this?

The question word usually comes at the end of the sentence but before the verb.

2. Without a question word.

eg. idi aratipanda? Is this a banana?
aratipandu kada? This is a banana, isn't it?

Note - intonation and stress also differentiate questions from statements. Be sure to carefully mimic the stress and intonation of your instructor's voice.

F. In Andhra Pradesh, fruits and /-pandu/ when they are ripe and /-kaya/ when they are unripe and cooked as vegetables.

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In the following sentences:

Here is one person	ikkada okadu unnādu
Here are 2 people	ikkada iddaru unnāru

'unnādu' is the masculine singular form of the present tense of the verb 'to be'
'unnāru' is the masculine plural form of the present tense of the verb 'to be'
'undi' is the feminine singular form.
'unnāru' is the feminine plural form.
The verb ending must always agree with the gender (i.e. m, f, n) and number (i.e. sing., pl.) of the subject of the sentence.
The negative form of the verb 'to be' does not change for gender and number in the present tense but it is used differently in sentences of identification and in sentences of location, description and existence.

eg.	This is not a banana	idi aratipandu kādu
	This is not a man	idi magavadu kadu
	The pencil isn't here	iddada pensil lēdu
	The tomato isn't red	tometo erraga lēdu
	It isn't hot	vediga ledu

kādu is used in negative sentences of identification to negate the noun.
lēdu is used in negative sentences of location, description and existence to negate the verb.

The following are the forms of the positive present tense of the verb 'to be':

unnānu	I am
unnāvu	you are (fam)
unnādu	he is
undi	she, it is
unnāmu	we are
unnāru	you (resp), they (m & f) are
unna(y)i	they are (n)

In Telegu the verb 'to be' usually comes at the end of the sentence.

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M_1 nā pēru _____
mā amma pēr _____
mā nānna pēr _____
akka(yya) per _____
celli " _____
anna " _____
tammudu " _____

M_2 mī (nī) pēr ēmiti?
amma pēr ēmiti?
nānna
akka
celli
anna
tammudu

C_1 mī pēr ēmiti?
nā pēr _____

(substitute appropriate names)

M_1 My name is
My mother's name is
father's
elder sister's
younger sister's
elder brother's
younger brother's

M_2 What is your name?
your mother's
father's
elder sister's
younger sister's
elder brother's
younger brother's

C_1 What is your name?
My name is _____

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Cycle 10

M_1 magavādu ikkaḍa unnāḍu
akkaḍa unnāḍu
guḍiselō
guḍiselōpala
guḍisebayaṭa

M_2 magavaḍu ekkaḍa unnāḍu?

C_1 magavāḍu ekkaḍa unnāḍu?
ikkaḍa unnāḍu

(substitute other post positions)

M_1 The man is here.
there
in the hut
inside the hut
outside the hut

M_2 Where is the man?

C_1 Where is the man?
The man is here.

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Cycle 11

M_1 ādadi gudisepaina (mīda) undi
gudisekinda
gudiseeduruga
gudisevenuka

M_2 ādadi ekkada undi?

C_1 ādadi ekkada undi?
ādadi gudise mīda undi

(substitute other post positions)

M_1 Woman is on the top of the hut.
under the hut
in front of the hut
behind the hut

M_2 Where is the woman?

C_1 Where is the woman?
Woman is on the top of the hut.

Inti - house

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Drill for Cycles 10 & 11

Substitution Drill

I. āvu ikkaḍa undi
akkaḍa
guḍiselō
guḍiselōpala
guḍisebayata
guḍisemīda
guḍisekinda
guḍiseeduruga
(mundara)
guḍisevenuka

I. The cow is here.
there
in the house
inside
outside
on top of
under
in front of
behind

II. magavāḍu ikkaḍa unnāḍu
akkaḍa
guḍiselo

II. The man is here.
there
in the hut

(Substiture other post positions as above)

III. magavāllu ikkaḍa unnāru
akkaḍa
guḍiselo

III. The men are here.
there
in the hut

(Substitute other post positions)

IV. āḍadi ikkaḍa undi
akkaḍa
guḍiselō

IV. The woman is here.
there
in the hut

(Substitute other post positions)

V. āḍavāllu ikkaḍa unnāru
akkaḍa
guḍiselō

V. The women are here.
there
in the hut

(Substitute other post positions)

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Drill for Cycles 10 & 11

Substitution Drill
(cont'd)

VI.	magavāḍu	ikkaḍa	lēḍu	VI. The man is not here.
	ādaḍi		lēdu	The woman
	āvu		lēdu	The cow
VII.	magavāḍu	gudiselō	lēḍu	VII. The man is not in the hut.
	ādaḍi	bayaṭa	lēdu	The woman is not outside the hut.
	āvu	lōpala	lēdu	The cow is not inside the hut.

(Substitute other post positions)

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M_1 ī tomēto / ullipāya / mirapakāya / aratipandu — pandu / erupu / telupu / pacca / pasupu / Nalupu - BLACK

M_2 ī tomēto / ullipāya / mirapakāya / aratipandu ēn rangu?

C_1 ī tomēto ēn rangu?
ī tomēto erupu rangu.

(Substitute other nouns and adjectives)

Nielanu - Blue
Orenge - ORANGE
Brown - Kafu Rangu
Dark - Mudaen
Light - Leta (Rangu)
Pink/Rose

M_1 This tomato / onion / chili / banana is red / white / green / yellow

M_2 What color is this tomato? / onion / chili / banana

C_1 What is the color of this tomato?
The tomato is red color.

(Also use black, brown, blue, orange with other objects in room and ask "What color is this?")

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ADJ-form Cycle 13

M_1 iyyāla (ivvāla) vēdigā
cāligā
vānagā
mabbugā
undi (TSAL)

M_2 iyyāla (ellā) ettā undi?

C_1 iyyāla ettā undi?
iyyāla vēdiga undi

(Substitute other adjectives)

M_1 It's hot today.
cold
rainy
cloudy

M_2 How is it today?

C_1 How is it today?
It's hot today.

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Cycle 14

historic present

M_1 indiyālō endākālamlō vēdigā untundi
cālikālamlō cāligā
vānākālamlō vānagā
vasantakālamlō sukhanāgā

M_2 indiyālō endākālamlō ettā untundi?
cālikālamlō
vānākālamlō
vasantakālamlo

C_1 indiyālō endākālamlō ettā untundi?
vēdigā

(Substitute other adjectives and nouns)

M_1 It's hot in the summer in India.
cold winter
rainy monsoon.
pleasant spring

M_2 How is it in India in the summer?
in the winter
in the monsoon
in the spring

C_1 How is it in India in the summer?
It's hot in India in the summer.

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M_1	ī	nimmakāya	pullagā	undi
		bhōjanam	khāranga	undi
		mittāi	tīpigā	undi
		kūra	cēdugā	undi
		cēpa	uppagā	undi
			MAUCHI	
M_2	ī	nimmakāya	etta	undi? (ellā)
		bhōjanam		
		mittāi		
		kūra		
		cēpa		

FRESH

M_1	This lime	is	sour	
	food		hot, spicy	
	candy		sweet	
	vegetable		bitter	
	fish		salty	

M_2 How is this lime?
food
candy
vegetable
fish

C_1	ī	nimmakāya etta undi?
	ī	nimmakāya pullagā undi

C_1 How is this lime?
This lime is sour.

(Substitute other adjectives and nouns.)

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Grammar Notes

A. Post positions

1. In English prepositions are used to describe possession location and time, but in Telugu, postpositions are used to describe ...ie., words like 'into' 'on' 'to' follow the (pro)noun rather than precede it.
   eg. when we added /-a/ and /-i/ to pronouns and /-a/ to nouns to form the possessive, we were using one kind of postposition. 'Ramayya kutumbam' (Ramudu's family), when translated as 'the family of Ramudu' illustrates the difference in English prepositions and Telugu postpositions. 'Of' comes before Ramudu but /-a/ comes after Ramayy.

2. Postpostitions are directly added to their related nouns.
   eg.

gudiseelō	in the hut
gudiselōpala	inside the hut
gudiseeduruga	in front of the hut
gudisekinda	under the hut

3. When postpositions are added to pronouns the objective form of the pronoun is used.

nā-	me
nu-	you (fam)
atan-	him
avid-	her
dā-	it
mā-(excl), man-(incl)	us
mi-	you
vāl̤la-	them
āmi-	that
īme-	this

B. Adjectives

1. When adjectives are used in 'to be' sentences of description and existence, /-ga/ is usually added to them.
   eg. nimmakāya pūl̤lagā undi
   The lime is sour.

vediga undi
It is not.

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C. In cycle 9, note the use of mā in 'mā amma per' (my mother's name). It is the custom in Andhra Pradesh to use ma (our) instead of nā (my) to refer to members of the joint family.

D. In cycle 14, 'untundi' is used instead of 'undi' to denote a general condition. 'untundi' is an habitual and future form of the verb 'to be'.
eg. endakālamlō vēḍiga untundi
It is (unusually) hot in the summer.

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Geography

Country

1. idi dēsa patam
   idi oka dēsam
   dīni pēru indiyā (Bhārata Dēsamu)

   indiyāku uttaranna 'Himālayā parvatam' undi
   dashinānna 'Hindu Mahā samudram' undi
   turpuna 'Bangālā khātam' undi
   padamarana 'arēbiā samudram' undi

   indiyāku mukhya pattanam 'New Delhi'

   indiyālō mukhyamaina nadulu, Ganga, Yamuna, Brahmaputra, Krisana Gōdāvari kāvēr

State

2. idi oka Rāshtram (State)
   dīni pēru Andhra Rāshtram (Pradesh)

   Andhra Rāshtraniki mukhya pattanam 'Hydarābadu'

   Andhra Rāshtramlō mukhyamaina nadulu Krishna, Gōdāvari

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District

3. idi oka jillā (District)
dīni pēru Guntur jilla

Guntūru jillāku uttarāna Krishna jillā undi
Guntūruku dashivanna nellūru jillā undi
Guntūruku tūrpuna bangāla Khātam undi
Guntūruku padamara Karnūlu Mahabūbnagar, nalgonda jillālu unnāyi

Guntūru jillā hedkwārtarsu Guntūru (Patnam) lō undi
Guntūru jillālō mukhyamaina nadi Krisna

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Geography

Country

1. This is a map (of the country).
This is a country.
It's name is India.

The Himalayan range is to the north of India.
The Indian Ocean is to the south of India.
The Bay of Bengal is to the east of India.
The Arabian Sea is to the west of India.

New Delhi is the capital of India.

Ganga, Yamuna, Brahmaputra, Krishna, Godavari and Kaveri are important rivers of India.

State

2. This is a state.
It's name is Andhra Pradesh.

Hydarabad is the capital of Andhra Pradesh.

Krishna and Godavari are the important rivers of Andhra Pradesh.

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District

3. This is a district.
It's name is Guntur district.

Krishna district is to the north of Guntur district.
Nellore district is to the south of Guntur district.
Bay of Bengal district is to the east of Guntur district.
Kurnool, Nalgonda, Mahburnagar districts are to the west of Guntur.

Guntur is the headquarters of Guntur district.

Krishnâ is the important river of Guntur district.

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Geography

Mountains, Hills and Waterfalls

indiyālō uttarana himālaya parvatālu unnāi

madhya pradēshō vindhyaparvatālu unnāi

indiyālō padamara padamaṭa kanumalu (ghats) unnāi

madrasilō nīlagiri parvatālu unnāi

indiyālō tūrpuna tūrpukanumalu unnāi

maysūrulo jōg jalapātam (waterfall) undi

guntūru jillālō ettipōtala jalapātam undi

Crops

1. indiyālō mukhyamayna pantalu

vari (paddy)
pogāku (tobacco)
sajju (milleṭs)
kandi (red-gram)
senaga (bengal-gram)
gōdhuma (wheat)
patti (cotton)
mirapa (chili)
pesara (green-gram)
ceraku (sugarcane)
jonna (sorghum)
mokkajanna (corn)
minumu (black-gram)

2. āndhra pradēshō mukhyamayha pantalu

vari
jonna
kandi
pogāku
sajja
minumu
mirapa
āmudālu (castor seeds)
pesare
ceruku
pasupu (turmeric)
verusenaga (peanuts)

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Crops

3. nagār junnasāgar ēriyālō mukhyamayna paṇṭalu

vari, jonna, sajja variga, mirapa

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Geography

Mountains, Hills and Waterfalls

Himalaya ranges are to the north of India.

Vindhya mountains are in Madhya Pradesh.

In western India, there are Western Ghats.

Nilgiri mountains are in Madras.

In the east there are Eastern Ghats.

'Joog' waterfalls is in Mysore.

'Ettipotala' waterfalls is in Guntur.

Crops

1. Important crops in India:

paddy	wheat	sugarcane
tobacco	cotton	sorghum
millets	chili	corn
red-gram	green-gram	black-gram
bengal-gram		

2. Important crops in India:

paddy	tobacco	chili	sugarcane
sorghum	millets	castor seeds	turmeric
red-gram	black-gram	green-gram	peanuts

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Crops

3. Important crops in Nagarjuna Sagar area:
paddy, sorghum, millets, tobacco, chili

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Section B

	Page
Cycles and Drills 1-12	38-62
Grammar Notes	
verb stems	63-65
the present future tense	63
time	63
past participle	64
postposition 'gurinci'	64
present progressive tense	65
Cycles and Drills 13-15	66-72
Grammar Notes	
verbal noun + 'm[illegible]u'	73-75
impersonal constructions	73
'want to . . .'	73
'should . . .' or 'have to . . .'	74
	75
Supplements	76-92
what Rama and Sita do all day	76
addition to daily routine	80
expansion drill and questions	81-84
shaving	81
working in the field	82
going to the bazaar	83
eating lunch	84
making rice	85
on the day of a fair	87
slides of the market	89
bringing things from the bazaar	91

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to you atanu miko avidako valluko

Cycle 1

M_1 poddunnē Rāmudu lēstādu.
atanū kafi tāgutādu
snānam cēstādu
bhojnam cēstādu
pani cēstādu

M_2 poddunnē Rāmudu ēm cēstādu?

C_1 poddunnē Rāmudu ēm cēstādu?
poddunnē Rāmudu lēstādu

(go over in the negative)

M_1 In the morning Ramudu gets up.
he drinks coffee
takes a bath
eats breakfast
works

M_2 What does Ramudu do in the morning?

C_1 What does Ramudu do in the morning?
In the morning Ramudu gets up.

levadu
Tagudu
ceyadu

pūvula unnayi - Flowers are

levagane - after getting up

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Cycle 2

M_1 madhyānam Rāmudu bhōjnam cēstādu
taruvāte atanu vishrānti tīsukuntādu (Tis Kodu)
pani cēstādu
sāyantram bhōjnam cēstādu
taruvata snēhitulatō mātlādtādu matlādadu
taruvata nidra pōtādu pōdu

M_2 madhyānam Rāmudu ēm cēstādu?
sāyantram

C_1 madhyānam Rāmudu ēm cēstādu?
bhōjnam cēstādu

C_2 taruvāta atanu ēm cēstādu?
visrānti tīsukuntādu

(finish responses as above)

C_3 sāyantram Rāmudu ēm cēstādu?
bhōjnam cēstādu
taruvāta atanu snēhitulatō matlādtādu

(go over lesson in negative)

M_1 In the afternoon Rama eats dinner.
Then he takes rest
works
In the evening eats dinner
Then talks with friend
Then goes to sleep

M_2 What does Rama do in the afternoon?
evening

C_1 What does Rama do in the afternoon?
In the afternoon Rama eats dinner.

C_2 Then what does he do?
Then he takes rest.

C_3 What does Rama do in the evening?
In the evening Rama eats dinner.
Then he talks with friends

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Drills for Cycles 1 & 2

Substitution Drill

I.	atanu	poddunnē	lēvadu
	āvida	madhyānam	'tea' tāgadu
	mīru	sāyamkālam	snānam cēyaru
	nēnu	rātri	tiffin tinanu
	mēmu		pani cēyamu
	vāḷlu		cadavaru

Expansion Drill

I.	He	doesn't	get up	in the morning.
	She		drink tea	afternoon
	You		take a bath	evening
	I		eat breakfast	night
	We		work	
	They		study	

II.	modalu nēnu (or modaṭa)	lēstānu	
	taruvāta	snānam cēstānu	
		bhōjnam cēstānu	
	civara	'klēsuku' veḷtānu	

(after the students have mastered the four responses, they may substitute other activities in answering the following question.)

II.	First	I	get up.
	Then	I	take a bath
	Then	I	eat breakfast
	Finally	I	go to class

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M_1	onti ganta	okatinnara
	rendu gantalu	rendunnara
	mudu gantalu	mūdunnara
	nalgu	nālgunnara
	aidu	āidunnara
	āru	ārunnara
	ēdu	ēdunnara
	enimidi	enimidinnara
	tommidi	tommidinnara
	padi	padinnara
	padakondu	padakondnara
	pannendu	pannendunnara
	okatimpāv	okatimppāv
	rendumpāv	rendumppāv
	mydumpāv	mūdumppāv
	nālgumpāv	nālgumppāv
	aidumpāv	aidumppāv
	ārumpāv	ārumuppāv
	ēdumpāv	ēdumppāv
	enimidimpāv	emimidimuppāv
	tommidimpāv	tommimuppāv
	padimpāv	padimuppāv
	padakondupāv	padakondmuppāv
	pannendupāv	pannendumppāv
M_2	enni gantalu?	
C_1	enni gantalu?	
	/rendu gantalu	

M_1	It is 1 o'clock	1:30
	2	2:30
	3	3:30
	4	4:30
	5	5:30
	6	6:30
	7	7:30
	8	8:30
	9	9:30
	10	10:30
	11	11:30
	12	12:30
	1:15	1:45
	2:15	2:45
	3:15	3:45
	4:15	4:45
	5:15	5:45
	6:15	6:45
	7:15	7:45
	8:15	8:45
	9:15	9:45
	10:15	10:45
	11:15	11:45
	12:15	12:45

M_2 What time is it?

C_1 What time is it?
It is 2 o'clock.

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Cycle 4

M_1	poddunne	āru gantalki	Sita ginnelu tomutundi
		edu	tiffinu cestundi
		enimidi	illu subhram cestundi
		tommidi	battal utuktundi
		padi	snanam cestundi
		padkondu	vanta cestundi
	madhyānam	okati	puja cestundi
		rendu	bhojnam cestundi
		mudu	pani modalu pedtundi
	sayantram	aidu	pani purti cestundi
		āru	totaku nillu pedtundi
	ratri	padi	nidra potundi

M_2 Sita eppudu ginnelu tomutundi

C Sita eppudu ginnelu tomtundi?
1 Sita poddunne āru gantalki ginnelu tomutundi

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M_1 In the morning at 6 o'clock Sita cleans vessels.
7 makes breakfast
8 cleans the house
9 washes clothes
10 takes bath
11 cooks
In the afternoon at 1 o'clock Sita does puja
2 eats lunch
3 starts work
5 finishes work
6 waters the garden
10 goes to sleep

M_2 When does Sita clean vessels?

C_1 When does Sita clean vessels?
In the morning at 6 o'clock Sita cleans vessels.

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Drill for Cycles 3 & 4

Substitution Drill

āyana	ginnelu kaḍagaḍu		He	doesn't	clean vessels.
avida	tiffin cēyaḍu		She		make breakfast
mīru	illu subhram cēyaru		You		clean the house
nēnu	baṭṭalu utakanu		I		wash clothes
mēmu	snānam cēyamu		We		take bath
vāḷlu	vanṭa cēyaru		They		cook
	pūja cēyaru				do puja
	bhōjnam cēyaru				eat lunch
	pani modalu peṭṭaru				start work
	pani pūrti cēyaru				finish work
	tōṭaku nīḷḷu pōyare (peṭṭaru)				water the garden
	nidra pōru				go to sleep

I.	nēnu	ginnelu kaḍgutānu	I.	I	clean	vessels
		baṭṭalu utukutānu			wash	clothes
		snānam cēstānu			take	bath
		illu subhram cēstānu			clean	the house
		vanṭa cēstānu			cook	
		pūja cēstānu			do	puja
		bhōjnam cēstānu			eat	lunch
		pani modalu peḍtānu			start	work
		pani pūrti cēstānu			finish	work
		tōṭaku nīḷḷu peḍtānu			water	the garden
		nidra pōtānu			go	to sleep
II.	mīru	pātralu kaḍgutāru	II.	You	clean	vessels
		baṭṭalu utukutāru			wash	clothes
		snānam cēstāru			take	bath

(repeat others)

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Cycle 5

M 1	poddunnē	Rāmuḍu		polamku veltāḍu
	appuḍappuḍu	Gōpāl		polamku veltaḍu
		Rāmuḍu, Gōpāl	kalasi	polamku veltāru
	poddunnē	Sīta		bajārku veltundi
	appuḍappuḍu	Kamala		bajārku veltundi
		Sīta, Kamala	kalasi	veltāru
	madhyānam	Rāmuḍu		polam nuṇḍi vastaḍu
		Gōpāl	atanito	polam nuṇḍi vastaḍu
		Rāmuḍu Gōpāl	kalasi	polam nuṇḍi vastāru
	madhyānam	Sīta		bajār nuṇḍi vastundi
		Kamala		āviḍatō bajār nuṇḍi vastundi
		Sīta, Kamala	kalasi	bajār nuṇḍi vestāru
M 2	poddunnē	Rāmuḍu	ekkaḍiki	veltāḍu?
		Sīta		veltundi?
C 1	poddunnē	Rāmuḍu	ekkaḍiki	veltāḍu?
		polamku		

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Cycle 5

M_1	In the morning	Ramudu	goes to the field.
	Sometimes	Gopal	goes to the field.
		Rama and Gopal	go to the field together.
	In the morning	Sita	goes to the bazaar.
	Sometimes	Kamala	goes to the bazaar.
		Sita and Kamala	go to the bazaar together.
	In the afternoon	Rama	comes from the field.
	In the afternoon	Gopal	comes from the fields with him.
		Ramudu and Gopal	come from the field together.
	In the afternoon	Sita	comes from the bazaar.
		Kamala	comes from the bazaar with her.
		Sita and Kamala	come from the bazaar together.

M_2 Where does Rama go in the morning?
Sita

C_1 Where does Rama go in the morning?
In the morning Rama goes to the field.

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M_1	poddunnē		nēnu	klēsku	veltānu
	taruvāta		nēnu	polāniki	veltānu
	madhyānam		nēnu	polam nundi intiki	vastānu
	taruvatā	bhōjanam cēsi;	nēnu	klēsku malli	veltānu.

M_2	mīru	eppudu	klēsuku	veltāru?
			polānki	veltāru
			polam nundi	vastāru
			klēsuku malli	veltāru

C_1	mīru	eppudu	klēsuku	veltāru?
	poddunnē	nēnu	klēsuku	veltānu

(complete answere to 'eppudu' as above)

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M_1 In the morning I go to class
Afterwards, I go to the field.
In the afternoon I come home from the field.
Later, having finished lunch, I go to class again.

M_2 When do you go to class?
go to the field?
come from the field?
go to class?

C_1 When do you go to class?
In the morning I go to class.

(complete answers to 'when' as above)

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Drill for Cycle 6

nēnu	klēsku VELANU	I	don't	go to class.
mīru	intiki VELARU	You		go home.
atanu	polamnundi RADU NU, RU, MU	He		come from the field
āvida	klēs nundi RADU	She		come from the class

nēnu	snānam cēyanu	I	don't	take a bath.
mīru	'ti' tāgaru	You		drink tea
atanu	tiffin tinadu	He		eat breakfast
āvida	illu subhram cēyadu	She		clean the house
vāllu	pani cēyaru	They		do work
nēmu	battal utakamu	We		wash clothes

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Cycle 7

M_1	Rāmudu	polamki	velltunnādu	
	Sita	bajārki	velltunnundi	
		gudiki		
		ceruvuki		
		santaki		
		jataraki		
		patnānki		
		uruki		

M_1 Ramudu is going to the field.
bazaar
temple
lake
fair
festival
city
town (village)

M_2	Rāmudu	ekkadiki (v)elltunnādu?	
	Sita	ekkadiki (v)elltunnundi?	

M_2 Where is Ramudu going?
Where is Sita going?

C_1	Rāmudu	ekkadiki (v)elltunnadu?	
	Rāmudu	polamki (v)elltunnādu	

C_1 Where is Ramudu going?
Ramudu is going to the field.

(substitute other nouns)

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Cycle 8

M_1 nēnu B.D. āfīsuki vellutunnānu
post. āpisuki
bankuki
polis stēshanki
railu stēshanki

M_2 mīru ippudu ekkadiki vellutannāru?

C_1 mīru ippudu ekkadiki velltunnāru?
nēnu B.D. āfīsuki velltunnanu

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Cycle 8

M_1 I am going to the Block Development headquarters.
post office
bank
police station
train station

M_2 Where are you going now?

C_1 Where are you going now?
I am going to the block development headquarters.

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Cycle 9

M_1 nēnu B.D. āfiski vellatam lēdu
post
polis stēshanku

M_1 I am not going to the B.D. office.
post
police station

M_2 mīru B.D. āfiski vellutunnara lēdā?

M_2 Are you going to the B.D. office?

C_1 mīru vellutunnara?
nēnu B.D. āfiski vellatam lēdu

C_1 Are you going to the B.D. office?
I am not going to the B.D. office.

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Repetition Drill

1.	nēnu	ippudu	vellutunnānu
	mēmu		vellutunnāmu
	manamu		vellutunnāmu
	mīru		vellutunnāru
	vāḷlu		vellutunnāru
	atanu		vellutunnāḍu (Hon-ru)
	āvida		vellutundi (Hon-ru)
	Rāmuḍu		vellutunnāḍu
	Sīta		vellutundi

1. I am going now
   We (ex)
   We (in)
   You
   They
   He
   She
   Rama
   Sita

(substitute other verbs: eat, drink, work, come, study, cook, etc.)

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Repetition Drill

In Negative

1.	nēnu	ippudu velladam lēdu	
	mēmu		
	mīru (nīvu)		
	vāḷḷu		
	atanu		
	āvida		
	Rāmuḍu		
	Sītā		

1.	I	am not going now.	
	We	are	
	You		
	They		
	He		
	She		
	Rama		
	Sita.		

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repu		Rāmudu	polānki veltādu
āyantō		Gōpāl	polānki veltādu
polāniki vacci		Rāmudu	pani arambhistādu
		Gōpāl	pani arambhistadu
		vāllu	pani ārambhistāru
pani pūrti cēsi		āyana	intiki veltādu
		vāllu	intiki veltāru
intiki vacci		āyana	bhōjnam cēstādu
		vāllu	bhōjnam cestāru
bhōjnam cēsi		āyana	visrānti tīsukuntādu
		vāllu	visrānti tisukuntāru
visrānti tīsukoni		āyana	bajārku veltādu
		vāllu	bajārku veltāru
bajārku velli		āyana	konni vastuvulu kontādu
		vāllu	konni vastuvulu kontāru
konni vastuvulu koni		āyana	snēhitulatō matlādtādu
		vāllu	snēhitulatō matlādtāru

M_2 Rāmudu eppudu polānki veltādu?
pani ārambhistādu
intiki veltādu
bhōjnam cestādu
visrānti tīsukuntādu
bajārki veltādu
snēhitulatō matlādtādu

C_1 Rāmudu eppudu polānki veltādu?
repu Rāmudu polānki veltādu

C_2 eppudu pani ārambhistādu?
polānki vacci, āyana pani ārambhistādu

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Cycle 10

M_1 Tomorrow

Ramudu will go to the field
Gopal will go with him to the field
Ramudu will start the work.

Having arrived at the field
Gopal
they

Having finished work
he will go home
they

Having arrived home
he will eat dinner
they

Having eaten dinner
he will take rest
they

Having rested
he will go to the bazaar
they

Having gone to the bazaar
he will buy some things
they

Having bought some things
he will talk with friends
they

M_2 When will Ramudu go to the field?
start work
go home
eat dinner
take rest
go to the bazaar
talk with friends

C_1 When will Ramudu go to the field?
Tomorrow Ramudu will go to the field.

C_2 When will he start work?
Having arrived at the field he will start work.

(continue for "when" - go over in the negative)

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Drill for Cycle 10

Expansion Drill

repu	Sita	malli	illu subhram cestundi
avidato	Kamala		illu subhram cestundi
illu subhram cesi	avida		battal utuktundi
	vallu		utuktaru
battal utiki	avida		totakunillu pedtundi
	vallu		pedtaru
totaku nillu petti	avida		vanta cestundi
	vallu		vanta cestaru

repu Sita em cestundi?

Tomorrow	Sita will clean the house again.
	Kamala will clean the house with her
Having cleaned the house	she will wash clothes
	they
Having washed clothes	she will water the garden
	they
Having watered the garden	she will cook
	they

What will Sita do tomorrow?

After the students have mastered the above responses, they may substitute over other activities in answering the above question.

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M_1 rēpu poddunnē āru gantalki nēnu lēstānu
lēci nēnu snānam cēstānu
snānam cēsi nēnu illu subhram cēstānu
subhram cēsi palahāram tisukuntānu
palahāram tiskoni 'klēsku' yeltānu
klēsku velli telugu mātlādtanu
klēsu pūrti cēsi polamlō pani cēstānu
pani pūrti cēsi bhōjanam cēstānu

M_2 rēpu mīru eppudu lēstāru?
snānam cēstāru
palahāram tisukuntāru
klēsku veltāru
telugu mātlādtāru
polamlo pani cēstāru
bhōjanam cēstāru

C_1 rēpu mīru eppudu lēstāru?
rēpu poddunnē āru gantalki nēnu lēstānu

C_2 rēpu mīru eppudu snānam cēstāru?
nidra lēci snānam cēstānu

Path nōju - boy every day

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M_1 Tomorrow morning at 6 o'clock I will get up.
Having gotten up, I will take a bath.
Having bathed, I will clean the house.
Having cleaned the house, I will take breakfast.
Having eaten breakfast, I will go to class.
Having gone to class, I will speak Telugu.
Having finished class, I will work in the field.
Having finished work, I will have lunch.

M_2 When will you get up tomorrow?
take a bath
eat breakfast
go to class
speak Telugu
work in the field
have lunch

C_1 When will you get up tomorrow?
I will get up tomorrow at 6 o'clock.

C_2 When will you take a bath tomorrow?
Having gotten up, I will take a bath.

(continue answers to 'eppudu' and to 'when')

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M_1 klēsulō mēmu antā indiyā 'kalcar' gurinci nērcukutam
vyāvasāyam
caritra
rājakiyālu
kutumba jīvitam
bhāsha

M_2 klēslō mīru antā dēnni gurinci nērcukutāru?

M_3 klēslō mīru antā dēnni gurinci nērcukuntāru?
klēslō mīru antā indiyā kalcar gurinci nērcukantām

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M_1 In class we all will learn about Indian culture.
agriculture
history
politics
home life
language

M_2 What will you all learn about in class?

M_3 What will you all learn about in class?
In class we all will learn about Indian culture.

(continue responses for 'about what')

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A. Verb Stems

To form the various verb tenses of Telugu a tense ending is added to the stem of the verb and is followed by a personal ending.
The verb chart lists verb stems for most of the verbs we will be using. Where past and present stems differ they are listed separately.

Note - verb stems are sometimes slightly modified in sound when suffixes are added to them; however, verb stems usually do not change and can easily be recognized.

B. The Present-future Tense

1. formation:

positive

present verb + /-ta/ + personal endings

/-nu/	I
/-vu/	you (fam)
/-du/	he
/-undi/	she
/-mu/	we
/-ru/	you (resp) they
/-yi/	they (n.pl)

/-a/ is dropped for this form

negative

infinitive form + personal endings

/-nu/
/-vu/ etc

2. agreement:

Personal endings of both positive and negative forms must agree in gender and number with the subject of the sentence.

3. use:

To express:

habitual action
future action

eg. 'nenu snanam cestanu' could mean
I take a bath
I will take a bath

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The context of the sentence and/or conversation will determine whether the verb implies present or future action.

eg. 'nēnu eppudu ikkada pani cēstānu' I always work here
'nēnu rēpu ikkada pani cēstānu' I will work here tomorrow

In the first sentence, 'eppudu' denotes habitual action
In the second sentence, 'rēpu' denotes future action

C. Time

In answer to the question, 'enni gantalu?' (What time is it - how many hours are there?) we can answer, eg. 'rendu gantalu' (It's 2 o'clock - the hour is 2)
If however, we want to answer the question 'enni gantalki?' (At what time - at how many hours) we must use a postposition to express 'at' and so must answer eg. 'rendu gantalki' (At 2 o'clock - at 2 hours)

D. Past Participle

1. formation:

past verb stem + /-i/

2. agreement:

one form

3. use:

To express an action completed before the main action of the sentence.
eg. 'intiki vacci āyana bhōjnam cēstādu'
Having arrived home, he will eat dinner.

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E. Postposition 'gurinci'

1. formation:

noun + guinci 'about...'
object pronoun + gurinci
eg. 'nēnu indiya gurinci matladtānu'
I will talk about India
'nēnu vallagurinci matladtānu'
I will talk about them

F. The Present Progressive Tense

1. formation:

positive
present + verb stem + /-tunn/ + personal endings

negative
infinitive + /-dam/ + [illegible]u

2. agreement:
Personal endings must agree in gender and number with the subject of the sentence.

3. use:
To express action presently going on;
eg. Ramudu polamki (v)elltunnadu
Ramudu is going to the field.

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M_1 nidra pōdāniki mundu nāku — caritra cadavālani undi
vyāvasāyam
bhāsha
kāni cadavadāniki mundu nāku — bhōjnam cēyalani undi
"tea" tāgālani undi
snēditulatō mātlādālani undi

M_2 nidra pōdāniki mundu miku ēm cadavālani undi?
kāni, cadavadaniki mundu, miku ēm cēyālāni undi?

C_1 nidra pōdāniki mundu, miku ēm cadavālani undi?
nāku caritra cadavālani undi

C_2 kāni cadavadāniki mundu, miku ēm cēyālani undi?
nāku bhōjnam cēyālani undi

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M_1 Before going to sleep, I want to study history.
agriculture
language

But before studying, I want to eat dinner.
drink tea
talk with friends

M_2 What do you want to study before going to sleep?
But before studying, what do you want to do?

C_1 What do you want to study before going to sleep?
Before going to sleep I want to study history.

C_2 But before studying, what do you want to do?
But before studying, I want to eat dinner.

(go over in negative)

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Substitution Drill

I. nenu caritra cadavali
bhasha cadavali
bhojnam ceyali
'tennis' adali
'tea' tagali
snehitulato matladali

II. naku caritra cadavalani undi
miku
ayanku
avidku
vallaku
maku

III. nenu caritra cadava nakkara ledu
miru
ayana
avida
vallu
memu

IV. naku caritra cadavalani ledu
miku
ayanku
avidku
vallaku
maku

I. I have to study history.
language
eat dinner
play tennis
drink tea
talk with friends

II. I want to study history.
You
He
She
They
We

III. I have not to study history.
You (need not)
He
She
They
We

IV. I don't want to study history
You
He
She
They
We

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M_1 : taunuku velle mundu, Rāmuduku 'tiffin' tinālani undi
ayanku
Sitaku
avidaku
vāllaku

taunu nundi tirigi vacce mundu, Rāmudku sōpu konālani undi
kūrlu
pallu
pālu
Gōdhum pindi
biyyam

M_2 taunuku velle mundu, evarki 'tiffin' tinālani undi?
taun nundi tirigi vacce mundu, Ramudku em konālani undi?

C_1 taunuku velle mundu, evarki 'tiffin' tinālani undi?
Ramudku

C_2 raunuku velle mundu, inka evarki 'tiffin' tinālani undi?
Sitaku 'tiffin' tinālani undi

C_3 taunu nundi tirgi vacee mundu, Rāmudku em konālani undi?
Rāmudku sōpu konālani undi

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Cycle 14

M_1 Before going to town, Ramudu wants to eat breakfast.
he
Sita
she
they

Before returning from town, Ramudu wants to buy soap.
vegetables
fruits
milk
wheat flour
rice

M_2 Who wants to eat breakfast before going to town?
What does Ramudu want to buy, before returning from town?

C_1 Who wants to eat breakfast before going to town?
Before going to town, Ramudu wants to eat breakfast.

C_2 Who else wants to eat breakfast before going to town?
Before going to town, Sita wants to eat breakfast.

C_3 What does Ramudu want to buy before returning from town?
Before returning from town, Ramudu wants to buy soap.

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M_1 Ramudku bajarlo cala samanlu dorukutai
ti kottulo vadki ti biscatlu
kurla bajarlo kurlu
patrasaman kottulo patralu
general storlo sabbu migata samanlu

M_2 Ramudku ti kottulo em dorukutai?
kurla bajarlo
patrasaman kottulo

C_1 Ramudku ti kottu (dukanam) lo em dorukutai?
Ramudku ti kottu ti biscatlu dorukutai

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M 1 Ramudu can get many things at the bazaar.
can get tea and biscuits at the tea stall
can get vegetables at the vegetable stand
can get utensils at the utensil shop
can get soap and other things at the general store

M 2 What can Ramudu get at the tea stall?
vegetable stand
utensil shop

C What can Ramudu get at the tea stall?
At the tea stall, he can get tea and biscuits.

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A. Verbal Noun + mundu

1. Formation:
   infinitive form + /-dāniki/ + mundu 'before...:ing'
2. Agreement:
   one form
3. Use:
   To express an action to be completed after the main action of the sentence.
   eg. 'nidra pōdaniki mundu nēnu caduvutānu'
   Before going to sleep I read.

Note - the same idea...i.e. 'before...ing' may be expressed by the construction
past tense stem + /-e/ + mundu

eg. 'nidra poye mundu nēnu caduvutānu'
Before going to sleep, I read.

B. Impersonal Constructions

Impersonal constructions are formed by interchanging the subject and object of a sentence so that the object becomes the subject and the subject becomes the agent of the verb.

eg. In English,
'I want to read'
may also be expressed as,
'Reading (to read) is wanted by me'
In the first sentence, 'I' is the subject and 'to read' is the object. But in the second sentence 'Reading (to read)' is the subject and '(by) me' is the agent.

In Telugu,
'nāku cadavālani undi'
is the way Andhras say, 'I want to read'
The construction is impersonal.
'nāku' (by me), the objective form of the pronoun 'nēnu' (I), is the agent.
'cadavālani' is the subject of the verb 'to be' 'undi'. The literal translation is,
'Reading (to read) is wanted by me'.

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Impersonal constructions are used frequently in Telugu. The most important things to remember about them are;

1) Where a verb with a personal ending is used, eg. 'undi', the ending will always be 3rd person singular or plural, depending on whether the subject is singular or plural.
2) The noun + /-ku/ is used for a noun agent. The objective form of the pronoun + /-ku/ is used for a pronoun agent.

Note the following forms of the pronoun.

Subject Pronoun (personal expression)	Object Pronoun + /-ku/ - agent (impersonal expression)
nēnu	nāku
nuvvu	nīku
atanu	atanku
āyana	āyanku
āvida	āvidku
mēmu	māka
manamu	manaku
mīru	miku
vāllu	vallaku

Note - 'Rāmudku bajārlō cālā sāmānlu dorukutāi' is another impersonal construction.

C. 'want to...'

1. Formation:

Positive	Negative
infinitive + /-lani/	infinitive + akkara lēdu

2. Agreement: one form

3. Use: in impersonal constructions

eg. 'nāku caritra cadavālani undi'	'nāku caritra cadava akkara lēdu'
I want to study history	I don't want to study history

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D. 'should:..' or 'have to:...'

1. Formation:

Positive

infinitive + /-ali/

Negative

infinitive + akkara lēdu

2. Agreement:
one form

3. Use:
eg. nenu caritra cadavali
I should (have to) study history.
nēnu caritra cadava akkara lēdu
I shouldn't (haven't got to) study history.

Note - 'should (have to)...' is not an impersonal construction

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What Rama and Sita Do All Day

1. Sīta poddunnē nālgu gantalki lēstundi
2. vākiṭlō nīllu jalli, muggu pedtundi
3. illu antā pēda nillatō alukutundi

4. Rāmudu poddunnē āru gantalku lēstādu
5. ceruvuku pōi pallu tōmukuntādu

6. Sīta, Rāmuduku 'saddi (caddi) annam' pedtundi
7. Rāmudu tintādu

8. Sīta, Rāmuduku bhojanam muṭagaṭṭi istundi
9. Rāmudu polāniki velltādu (or pōtādu)
10. akkada pani cēstādu

11. Sīta Lakshmi tala duvvutundi
12. pillaku nīllu pōstundi
13. pillaku pālu pedtundi

14. Lakshmiki 'caddi annam' pedtundi
15. Lakshmi badiki velltundi

16. Sīta bhōjanam cēstundi
17. taruvāta, Sīta ginnelu tōmutundi (kadugutundi)

18. pillanu paḍukkō pedtundi
19. ceruvuku velltundi

20. battalu utukutundi
21. ceruvulō snānam cēstundi
22. kundalō nīllu tisuku velltundi
23. intiki tirigi vastundi

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What Rama and Sita Do All Day

24. pillani ettukoni, bazārki velltundi
25. biyyam, kūralu, koni tīsuku vastundi

26. kūralu kadigi, tarugutundi (kōstundi)
27. vanta cēstundi (vandutundi)

28. taruvāta inti pani cēstundi
29. illu tudustundi
30. cirigina battalu kudtundi
31. pidakalu cēstundi (tattutundi)

32. Lakshmi badinundi vastundi
33. snēhitulatō ādukuntundi

34. Rāmudu sāyamkālam tirigi vastādu
35. snānam cēstādu

36. Sīta, Rāmudu pillalatō gudiki velltāru
37. tirigi intiki vastāru
38. Lakshmi pātam caduvutundi

39. Rāmudu bhōjanam cēstādu
40. taruvāta, Sīta, Lakshmi tintāru
41. Sīta pillaku pālu istundi (padtundi)
42. rātiri padi gantalku andaru padukuntāru

all

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What Rama and Sita Do All Day

24. Carrying the child, she goes to the bazaar.
25. Brings home rice and vegetables.

26. Washes the vegetables and cuts them.
27. Does cooking.

28. Then does house-hold work.
29. Sweeps the house.

30. Stitches torn clothes.
31. Makes cow-dung cakes.

32. Lakmi returns from school.
33. Plays with her friends.

34. Rama returns home in the evening.
35. Bathes at the tank.

36. Sita, Rama go to the temple with their children.
37. They come home.
38. Lakshmi reads her lessons.

39. Rama eats.
40. Then Sita and Lakshmi eat.
41. Sita gives milk to the baby.
42. All of them go to sleep at 10 o'clock in the night.

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Addition to Daily Routine Supplement

Amerikālō mēmu paddunnē ēdu gantalki lēstāmu	Kāni Indiyālō vāllu poddunnē nālgu gantalki lēstāru
Nidra lēci Amerikālō mēmu shānam cēstāmu, pallu tōmukuntāmu, gaddam shavaram cēsukuntāmu Taruvāta bhōjanam cēstāmu Taruvāta paniki pōtāmu	Kāni nidra lēci Indiyālō vāllu pallu tōmukuntāru kāfi tāgutāru Taruvāta tiffin tintāru Taruvāta gaddam shavaran cesur kuntāru, snānam cēstāru Taruvāta paniki pōtāru
Amerikālō mēmu madhyānam lunch tīsukuntāmu Taruvāta maḷlī pani cēstāmu Taruvāta intiki pōtāmu	Kāni Indiyālō vāllu madhyānam bhrōjanam cēstāru Taruvāta vishrānti tīsukuntāru Taruvāta kāfi tāgutāru Taruvāta tiffin tintaru
Amerikālō mēmu āru gantalki bhōjanam cēstāmu Bhōjanam cēsi appudapudu mēmu T.V. cūstāmu Mēmu rātri pannendu gantalki nidra pōtāmu	Kāni Indiyālō vāllu rātri enimimi gantalki bhōjanam cēstāru Taruvāta mātlāḍtāru Taruvāta padi gantalki nidra pōtāru

M_2 Amerikālō pratidinam cēsē paniki, Indiyālō pratidinam cēsē paniki bhēdam (teda) emiti?

Answer the question of M_2 with as many comparative statements from M_1 as possible. Substitute other answers as well.

****

When the class has mastered the daily routine of Rama and Sita, teach the above cycle, then let the students substitute as many of their own answers as possible.

Then split the class in two, letting one half be Indian, the other half American. The American side can begin the questioning; One person makes a statement and asks a question as follows:

Amerikālō mēmu poddunnē ēdu gantalki lēstāmu
Andhra Pradeshlō mīru eppudu lēstāru?

The person on the Indian side who answers the question should make another statement and ask a related question for someone on the American side to answer...etc.

and use as many daily actions as possible.

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Expansion Drill

I. nēnu shavaram cēsukuṇṭānu
nēnu nīḷḷa gadilō shavaram cēsukuṇṭānu
nēnu rēgartō nīḷḷagadilō shavaram cēsukuṇṭānu
nēnu pratirōju rējartō nīḷḷagadilō shavaram cēsukuṇṭānu
nēnu bhōjanāniki mundu, pratirōju rējartō nīḷḷagadilō shavaram cēsukuṇṭānu

I shave.
I shave in the bathroom.
I shave with a razor in the bathroom.
Every day I shave with a razor in the bathroom.
Every day I shave with a razor in the bathroom before breakfast.

Questions

bhojanāniki mundu, pratirōju mīru ēm cēstāru?
pratirōju mīru ekkada shavaram cēsukuṇṭāru?
pratirōju mīru dēnitō shavaram cēsukuṇṭāru?
pratirōju mīru eppudu shavaram cēsukuṇṭāru?
bhojanāniki mundu, pratirōju mīru shavaram cēsukuṇṭārā?

What do you do every day before breakfast?
Where do you shave every day?
With what do you shave in the morning?
When do you shave every day?
Do you shave every day before breakfast?

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NAKu Nachiyi - like

Expansion Drill

II. nēnu pani cēstānu
nēnu polamlō pani cēstānu
nēnu vyavasāyapu panimuṭlatō pani cēstānu
nēnu vāraniki aidu rōjulu, vyavasāyapu panimuṭlatō polamlō pani cēstānu
nēnu klēsu taruvāta, vāraniki aidu rōjulu vyavasāyapu pani muṭlatō polamlō pani cēstānu

I work.
I work in the field.
I work with agricultural implements in the fields.
Five days/week I work with agricultural implements in the fields.
Five days/week I work with agricultural implements in the fields after class.

Questions

klēsu taruvāta, vāraniki aidu rōjulu mīru ēm cēstāru?
mīru klēsu taruvāta ekkaḍa pani cēstāru?
mīru klēsu taruvāta dēnitō pani cēstāru?
mīru klēsu taruvāta eppuḍu pani cēstāru?
vāraniki aidu rōjulu, klesu taruvāta polomlō pani cēstāru?

What do you do 5 days/week after class?
Where do you work after class?
With what do you work after class?
When do you work after class?
Do you work five days/week after class in the fields?

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Expansion Drill

III. vāḷḷu veḷḷetāru
vāḷḷu bajārku veḷḷtāru
vāḷḷu bajārku poddunnē veḷḷtāru
vāḷḷu bajārku poddunnē panimanishitō veḷḷtāru
Indiyālō, vāḷḷu bajārku poddunnē ~~panimanishitō~~ veḷḷtāru.
~~Sanchitsukao~~
Sanchilato

They go.
They go to the bazaar.
They go to the bazaar early in the morning.
They go to the bazaar with a servant early in the morning.
In India they go to the bazaar with shopping bags early in the morning.

Questions

Indiyālō poddunnē ēm cēstāru?
Indiyālō poddunnē ekkaḍiki veḷḷtāru?
Indiyālō bajarku eppuḍu veḷḷtāru?
Indiyālō bajarku evaritō veḷḷtāru?
Indiyālō bajarku poddunnē veḷḷtāra?

What do they do early in the morning in India?
Where do they go early in the morning in India?
When do they go to the bazaar in India?
With whom do they go to the bazaar in India?
Do they go to the bazaar early in the morning in India?

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Expansion Drill

IV. mēmu tintāmu
mēmu bhōjanāmiki 'sandwiches' tintāmu
mēmu bhōjanāniki 'sandwiches' snēhitulatō tintāmu
mēmu madhyaṇam bhojanāniki 'sandwiches' snēhitulatō tintamu
mēmu madhyanam snēhitulatō bhōjaṇam polamlō cēstāmu

We eat.
We eat sandwiches for lunch.
We eat sandwiches for lunch with friends.
We eat sandwiches for lunch with friends in the afternoon.
We eat lunch with friends in the afternoon in the field.

Questions

mīru polamlō madhyāṇam bhōjanāniki ēm cēstāru?
mīru polamlō evaritō bhōjanam cēstāru?
mīru polamlō eppuḍu bhōjanam cēstāru?
mīru madhyāṇam ekkaḍa bhōjanam cēstāru?
mīru polamlō snēhitulatō bhōjanam cēstāra?

What do they do?
What do they eat for lunch?
With whom do they eat sandwiches?
When do they eat lunch?
Where do they eat lunch?

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Making Rice

1. nēnu, biyyam ginnelō vēsi, nīllu pōstānu
2. biyyam bāga kaḍugutānu
3. ginnelō sagam nīllu pōsi, poyyimīda peḍtānu
4. nīllu kāgēka, biyyam ginnelo vēstānu
5. aḍugu antakunḍa tarucu kaluputānu
6. biyyam uḍikindēmo cūstānu
7. bāga uḍikāka, annam ginne poyyimīda nunci tīstānu
8. gañji vārsutānu
9. antē, annam tayār

Imperative (Hon. You-miru)

1.	pōyyandi	put (postanu)
2.	kaḍagandi	wash
3.	peṭṭandi	put, give
4.	veyyandi	put
5.	kalapandi	stir
6.	cūḍandi	see
7.	tīyyandi	remove
8.	vārcandi	drain
9.		

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Making Rice

1. Then I put the rice in a dish and pour water.
2. I clean the rice with water.
3. Place on the stove the rice-cooking pot with half-full water.
4. When the water boils, put the rice in the pot.
5. Keep stirring the rice without sticking to the bottom.
6. See if the rice is cooked right.
7. After the rice is cooked well, take the pot off the stove.
8. Drain the starch.
9. That's all, cooked rice is ready.

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On the Day of a Fair

1. ī vēḷa pakka ūrlō santa jarugutundi (ī rōju pakka grāmamlō santa jarugutōndi)
2. Rāmuḍu, Sīta poddunnē lēcāru
3. Lakmini, canṭi pillani tvaraga lēpāru?
4. andaru poddunnē snānam cēsāru
5. manci baṭṭalu kaṭṭukunnāru
6. caddi annam tinnāru
7. Sīta annam mūlākaṭṭindi
8. illu tāḷam vēsindi
9. Rāmuḍu Sītanu, Lakmini tīsukoni santaku velltāḍu
10. cālāmandi pakka ūrlanuṇḍi vastāru (cālā janam cuttupakkala nundi vastāru)
11. santa lō, miṭṭāi koṭṭu, baṭṭalkoṭṭu, gajula koṭṭu, bommal koṭṭu, ginnela koṭṭu, baṭāni koṭṭu, cāpala koṭṭu, buṭṭala koṭṭu, puvvula koṭṭu, māmsam koṭṭu - annī unnāi
12. Rāmuḍu, Sīta santa anta cūstāru
13. koncem (konni) kōḍi guḍlu, baṭṭalu, gājulu, ginnelu, pōlu, miṭṭāi konnāru
14. andaru cettukinda tindi tintāru
15. sāyamkālam Rāmuḍu kuṭumbamtō intiki tirigi vastāḍu

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On the Day of a Fair

1. Today a fair takes place in the neighboring village.
2. Rama and Sita get up early in the morning.
3. They wake up Lakmi and the baby early.
4. They all take their bath early.
5. Put on good clothes.
6. Eat 'cold rice'.
7. Sita packs food.
8. Locks the house.
9. Rama goes to the fair taking Sita and Lakmi.
10. Many people from neighboring areas come.
11. Candy shop, cloth shop, bangle shop, toy shop, utensil shop, nut shop, mat shop, basket shop, flower shop, meat shop - all of them are there at the fair.
12. Rama, Sita go around the fair.
13. They buy some eggs, cloth, bangles, utensils, flower and candy.
14. They all eat food under the tree.
15. Rama returns home with the family in the evening.

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Instructions - Bringing Things from Bazaar

a. Basavayya, bazārku velli rā (por rā)
b. sarēandi (cittambābu)

a. intlō vastuvulu ēmī lēvu. tīsukurā nāyanā
b. ēm sāmāna kāvāli? ceppandi

a. modalu kottuku po (vellu)
b. allāgēnandi

a. koncem biyyam, kandipappu, pancadāra, kāpi podi koni tīsukurā
b. kūragāyalu kūdā kāvālā?

a. avunu. koncem vankāyalu, bendakāyalu, ullipāyalu konu
b. āku kūra kāvālā? (leafy vegetable)

a. vaddu nāku āku kūra ishtam lēdu. anducētā konavaddu
b. inkā ēm kāvālandi?

a. vidhi mula kottulō mamsam ammutāru, telusē?
b. telusu

a. koncem kōdi mamsam, mēka māmsam, endu cēpalu kāvāli ā kottulō konu
b. dabbu istāra?

a. enta dabbu kāvāli? aidu rūpāyalu cālā?
b. calandi

a. migilina cillara sāyantram tīsukuntānu
b. sare andi

a. ventanē vellu. ālasyam antundi

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Instructions - Bringing Things from Bazaar

a. Basayayya, go to the bazaar.
b. Yes (Sir).

a. There are no things at home; (Please) get some.
b. What do you need? Tell me.

a. First go to the grocery store.
b. Okay. (with respect)

a. 'Buy and get' some rice, 'toordhal', sugar, and coffee powder.
b. Do you need vegetables also?

a. Yes, buy some eggplant, okra, onions.
b. Do you need 'spinach'?

a. No, I don't like 'spinach'. So don't buy.
b. What else do you need?

a. They sell meat at the shop in the corner of the street.
b. I know.

a. I need some chicken, lamb (meat), dried fish. Buy them in that shop.
b. Will you give money?

a. How much money do you need? 5 Rs enough?
b. Enough.

a. I take the balance in the evening.
b. All right.

a. Go right away. Time is up.

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Section C

	Page
Cycles and Drills 1-5	93-103
Grammar Notes	104-106
past tense	104
participle + /-addudu/	105
postpositions /-lo/, /-to/, /-mu/, /-ni/	105
plural form of nouns	106
Cycles and Drills 6-14	107-120
Grammar Notes	121-122
'that' clause	121
postposition /-ki/	121
'can' or 'be able to'	121
progressive forms of the verb	122
Supplements	123-130
washing clothes	123
washerman	124
slides	126-127
washing	126
buying bangles	127
laundry instructions	128
education	129
land tenure	130

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Cycle 1

M_1 P.C. lō cēradaniki mundu, pantulu pani cēsēvādni
yavasāyam
vyāpāram
vadrangam
mangali

M_2 P.C. lō cēradaniki mundu, mīru ēm cēsēvāru?

C_1 P.C. lō cēradaniki mundu, mīru ēm cēsēvāru?
P.C. lō cēradaniki mundu, pantulu pani cēsēvādni

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Cycle 1

M_1 Before joining the P.C., I used to be a teacher.
I used to be a farmer
I used to be a merchant
I used to be a carpenter
I used to be a barber

M_2 What did you do before joining the P.C.?

C_1 What did you do before joining the Peace Corps?
Before joining the P.C., I used to be a teacher.

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Drill for Cycle 1

atanu	pantulu pani	cēsēvādu	He used to work as a teacher.
āme		cēsēdi.	She
nēnu		cēsēvādni	I
mīru		cēsēvāru	You
mēmu		cēsēvāḷlamu	We
vāḷlu		cēsēvāḷlu	They

cēstu undedi

cēstū undedi

or

cēsedi

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Cycle 2

pareqa-pellani

M_1 nēnu ninna anta { pani cēsēnu / cadivēnu / vishrānti tīsukunnānu / āta ādēnu / padukunnānu / (nidra poyēnu) / pādēnu }

M_2 ninna rōjantā ēm cēsāru?

C_1 ninna rōjantā ēm cēsāru?

C_1 nēnu ninna rōjantā pani cēsēnu

M_1 I { worked / read (and studied) / rested / played / slept / sang } all day yesterday.

M_1 What did you do all day yesterday?

C_1 What did you do all day yesterday?

C_1 I worked all day yesterday.

Jondudi

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Cycle 3

M_1 ninna nēnu mi snēhitulanu kalusukunnānu
monnā
(pōina) kindaṭi varam
kindaṭi nela
kindaṭi ēdādi or/
samvatsaram

M_2 nā snēhitulanu mīru eppudu kalusukunnāru?

C_1 nā snēhitulanu mīru eppudu kalusukunnāru?
ninna nēnu mi snēhitulanu kalusukannānu

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Cycle 3

M_1 Yesterday
The day before yesterday
Last week
Last month
Last year
I met your friends.

M_2 When did you meet my friends?

C_1 When did you meet my friends?
Yesterday, I met your friends.

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Cycle 4

M_1 ninna nēnu vālla tō bazārku vellēnu :
polāniki
gudiki
hōṭaluku
kondaki
cerúvuku
(sarássuku)

M_1 I went with them to the bazaar yesterday
field
temple
restaurant
mountain
tank
(lake)

M_2 ninna mīru nā snēhitulatō ekkadiki vellāru?

M_2 Where did you go with my friends yesterday

C_1 ninna mīru nā snēhitulatō ekkadiki vellāru?
ninna nēnu vālla tō bazārku vellānu

C_1 Where did you go with my friends yesterday
I went with them to the bazaar yesterday.

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Drill for Cycles 2, 3, 4

Build-up Drill

I. ninna nēnu lēcānu
tondaragā snānam cēsēnu
taruvāta tiffinu (tīsukunnānu) tinnanu
tiffin tinna taruvāta pani cēyadam modalu pettenu

(after all 4 sentences are mastered, ask the following question:)

I. ninna poddunnē mīru ēm cēsēru?

I. Yesterday, I got up.
Then I took a bath
Then I ate breakfast
After eating breakfast, I started work

(ask the following question:)

I. What did you do yesterday morning?

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Drill for Cycles 2, 3, 4

āyana	atanu (or vādu)	pustakāl uttaral kūralu battalu polam dhānyam pani	anni anta 	cadivēdu rāsēdu vandēdu utikēdu dunnēdu pandincēdu cēsēdu	He (that)	read wrote cooked washed ploughed grew did	all the	books letters vegetables clothes field grain work
āme	āvida (or adi)	pustakāl uttarāl kūralu battalu polam dhānyam pani	anni anta 	cadivindi rāsindi vandini utikindi dunnindi pandincindi cēsindi	She (that)	read wrote cooked washed ploughed grew did	all the	books letters vegetables clothes field grain work
	mēmu	pustakālu uttarālu kūralu guddalu polam dhānyam pani	anni antā 	cadivēmu rāsēmu vandēmu utikēmu dunnēmu pandicāmu cēsēmu	We (ex)	read wrote cooked washed ploughed grew did	all the	books letters vegetables clothes field grain work
	vāllu (or vāru)	pustakāl uttarāl kūralu guddalu polam dhānyam pani	anni anta 	cadivēru rāsēru vandēru utikēru dunnēru pandicēru cēsēru	They (that)	read wrote cooked washed ploughed grew did	all the	books letters vegetables clothes field grain work

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Cycle 5

M_1 iyyela nenu intiki tirigi vaccinappudu _____

M_2 i vela miru intiki tirigi vaccinappudu, em ceseru?

C_1 i vela miru intiki tirigi vaccinappudu, em ceseru?
i vela menu intiki tirigi vaccinappudu _____

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Cycle 5

M_1 When I returned home today I _____.

M_2 What did you do when you returned home today?

C_1 What did you do when you returned home today?
When I returned home today, I _____.

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Grammar Notes

A. Past Tense

1. Formation:

	Positive			
past verb stem	+	/-e/	+	personal endings

	Negative	
infinitive	+	lēdu

2. Agreement:

Personal endings of the positive past tense must agree in gender and number with the subject of the sentence.

3. Use:

To express action completed in the past:

eg. 'nēnu ninna pani cēsēnu' I worked yesterday
'nēnu ninna pani ceya lēdu' I didn't work yesterday

Note - past verb stems may differ from present verb stems in two ways:

1) final consonant change

eg.	vas	vacc	(come)
	is	icc	(give)
	tēs	tecc	(bring)

2) internal vowel change

eg.	aḍug	aḍig	(ask)
	caḍuv	caḍiv	
	tirug	tirig	

3) irregular verbs

verb chart lists past stems that are different from present stems.

eg. vas/vacc (come)

The past tense marker /-ē/ is dropped for third person singular feminine endings.

eg. 'āvida pustakāl anni cadivindi'
She read all the books
'āvida baṭṭalu anni utikindi'
She washed all the clothes

Verb stems ending in single /-n/ and /-a/ instead of /-e/

eg. /-dunn/ takes /-e/

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B. Participle + /-appudu/

The past participle (i.e. the past verb stem + /-ina/) with /-appudu/ may be used to express the idea 'when...then...'

eg. i vēla nēnu intiki tirigi vaccinappudu nēnu battalu-utikēnu
When I returned home today (then) I washed clothes

Note - the clause with the participle comes first.

In the sentence,
'nadustunnappudu nenu matlādtunnanu'
While walking I was talking (When I was walking I was talking)
The progressive suffix /-tunna/ is added to the verb stem to make the present participle, 'walking' The present participle with /-appudu/ is used to express the idea 'while ...ing'

C. Postpostitions /-lō/ /-tō/ and /-nu/ /-ni/

1. Noun or object pronoun + /-lo/ 'in...' or 'by...'
eg. 'Peace Corps' lo cēradāniki mundu nēnu vidyardhini unnānu
Before joining (in) the Peace Corps I was a student
'nēnu indiyaku eroplēnlō velltānu'
I will go to India by plane

2. Noun or object pronoun + /-to/ 'with...'
eg. 'nēnu snēhitulatō bazārku vellēnu'
I went with friends to the bazaar
'nēnu vallatō bazārku vellēnu'
I went with them to the bazaar

3. Noun or object pronoun + /-nu/ or /-ni/
/-nu/ or /-ni/ is added to nouns and object pronouns to denote them as objects of sentences.
eg. 'nēnu mi snēhitulanu kalusukunnānu'
I met your friends
'nēnu vallanu kalusukunnānu'
I met them

Note - the verb 'meet' (kalusukō) is irregular in the past tense, /-ā/ replaces the past tense marker /-ē/. Addition of /-nu/ or /-ni/ is optional for neuter objects.

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D. Plural Form of Nouns

Plurals of masculine, feminine and neuter nouns are formed by adding /-lu/ or /-llu/ to the noun. /-llu/ is added when the singular form ends in /-lu/ or /-du/

eg. 'mēmu uttarālu anni rāsēmu'
We wrote all the letters

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Cycle 6

M_1 _____ ani, nēnu ataniki ceppēnu

M_2 miru ataniki ēm cepperu?

C_1 mīru ataniki ēm capperu?

M_1 _____ ani, nēnu ataniki ceppēnu

M_1 I (just) told him that _____

M_2 What did you tell him?

C_1 What did you tell him?

M_1 I told him that _____

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Cycle 7

M_1 nēnu ī polam kindati endakālamlō dunnēnu
calikālamlō nāṭenu
vēsamkālamlo sarvē cēsēnu
vānā kālamlō nillu peṭṭēnu.

M_2 mīru ī polam eppudu dunnēru?
nāṭēru.
sarvē cēsēru
nillu peṭṭēru

C_1 mīru ī polam eppudu dunnēru?
nēnu ī polam endakālamlō dunnēnu

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Cycle 7

M_1 I ploughed / planted / surveyed / irrigated this field last spring. / winter / summer / monsoon

M_2 When did you plough / plant / survey / irrigate this field?

C_1 When did you plough this field?
I ploughed this field last spring.

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M_1 nāku ākali vēsindi
dāham
bhayam
santō sham
alasata kaligindi

M_1 I felt hungry.
thirsty
frightened
fine
tired

M_2 ninna allā unnāvu ēm or/
ninna adō mādirigā unnāvu ēm

M_2 What was wrong with you yesterday?

C_1 ninna ēm allā unnāvu?
C_1 nāku ākali vēsindi

C_1 What was wrong with you yesterday?
C_1 I felt hungry.

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Cycle 9

M_1 nadustunnappudu nēnu mātlāḍtunnānu
padutunnānu
ālōcistunnānu
caduvutunnānu
tintunnānu

M_1 While walking, I was talking.
singing.
thinking
reading
eating

M_2 mīru nadstunnappudu ēm cēstunnāru?

M_2 What were you doing while walking?

C_1 mīru nadstunnappudu ēm cēstunnāru?
C_1 nēnu nadstunnappudu, mātlāḍtunnānu

C_1 What were you doing while walking?
C_1 While walking, I was talking.

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M_1	nēnu 'survey'	cēstunnānu	
		tavvutunnānu	
	nīllu	pedtunnānu	
	eruvu	vēstunnānu (pedtunnānu)	
	purugula mandu	callutunnānu	
	bāvi (nuyi)	tavvutunnānu	

M_1	I was	surveying.	
		digging	
		irrigating	
		applying fertilizer	
		spraying pesticides	
		digging a well	

M_2 ninna mīru polamlō ēm cēstunnāru?

M_2 What were you doing in the field yesterday?

C_1 ninna mīru polamlō ēm cēstunnāru?
nēnu 'survey' cēstunnānu

C_1 What were you doing in the field yesterday?
I was surveying.

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Cycle 11

M_1 nēnu polāniki velltunnānu
tāunnundi vastunnānu
tōta cuttū tirigutunnānu
pōstu āfisku saykilu mida velltunnānu
'klās' nu vidcipedtunnānu

M_2 ninna nēnu cūsinappudu mīru ekkadki velltunnāru?

C_1 ninna nēnu cūsinappudu mīru ekkadki velltunnāru?
nēnu polānki velltunnānu

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Cycle 11

M_1 I was going to the field.
returning from the town
walking around the garden
riding by cycle to the Post Office
leaving the class

M_2 Where were you going when I saw you yesterday?

C_1 Where were you going when I saw you yesterday?
I was going to the field.

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Cycle 12

M_1	nēnu bassulō vellēvādni	M_1	I used to go by bus.
	kārlōlō		car
	saykilmīda		cycle
	rayillō		train
	vimānamlō		plane
M_2	mīru ellā vellēvāru?	M_2	How did you use to go?
C_1	mīru ellā vellēvāru?	C_1	How did you use to go?
C_1	nēnu bassulō vellēvādni		I used to go by bus.

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Drill for Cycles 10, 11, 12

Substitution Drill

'California' lō	āvida	utundēdi	She used to live in	California.
'Pennsylvania'		pani cēstundēdi	work	Pennsylvania
'Wisconsin'		caduvutundēdi	study	Wisconsin
'Texas'		prayānam cēstundēdi	travel	Texas

āyana rojanta	'survey'	cēstunnādu	He was surveying	all day.
	bhūmi	tavvutunnādu	digging the soil	
	pani	cēstunnādu	working	
	nidra	potunnādu	sleeping	
	eruvu	pedtunnādu	applying fertilizer	
	purgula mandu	callutunnādu	spraying pesticides	

Conversion Drill

atanu kindaṭi nela ikkaḍa pani cēsēdu	He worked here last month.
atanu ninna ikkaḍa pani cēstunnāḍu	He was working here yesterday.
āviḍa kindaṭi nela ikkaḍa snānam cēsindi	She bathed here last month.
āviḍa ninna ikkaḍa snānam cēstunnadi	She was bathing here yesterday.
mēmu kindaṭi nela ikkaḍa cadvēmu	We studied here last month.
mēmu ninna ikkaḍa caduvutunnāmu	We were studying here yesterday.
nēnu kindaṭi nela ikkaḍa bhojnam cesenu	I ate here last month.
nēnu ninna ikkaḍa bhojnam cēstunnānu	I was eating here yesterday.

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M_1 nēnu rendu rūpāylo mātram ivvagalānu
padi
aidu

M_1 I can give only 2 Rs.
10 Rs
5 Rs

M_2 ī pustakālki enta ivvagalāru (ivvagalāvu)?
kōllaki
vittanālki
kūrlaki

M_2 How much can you give for these books?
chickens
seeds
vegetables

C_1 ī pustakālki mīru enta ivvagalāru?
nēnu rendu rūpayalu ivvagalānu

C_1 How much can you give for these books?
I can give only 2 Rs.

Nenu Rendu Rupayalu Koda Iuva lenu - I can't give even 2 Rs

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M_1 nēnu īroju paniceyadam purticēyagalānu.
panicadavadam
panidunnadam
panihillu pettádam

M_1 I can finish working today.
reading
ploughing
irrigating

M_2 mīru īroju paniceyadam purticēyagalāra?
panicadavadam
panidunnadam
panihillu pettadam

M_2 Can you finish working today?
reading
ploughing
irrigating

C_1 mīru ī roju cadavadam purticēyagalāra?
nēnu ī roju cadavadam purticēyagalānu

C_1 Can you finish reading today?
I can finish reading today.

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Drill for Cycle 14

Substitution Drill

āvida rendu gaṇṭallō vaṇḍa galadu
oka gaṇṭalo baṭṭalu utakagaladu
illu ūḍavagaladu
'tiffin' tayār cēyagaladu
biyyam kaḍaggaladu

atanu 'train'lō vellagaladu
saykilmida rāgaladu

vāllu rēpu rāgalāru
vaccēnela vellagalāru
cālā rojlu uṇḍagalāru

mēmu rēpu rāgalāmu
vaccēnela vellagalāmu
cālā rojlu uṇḍagalāmu

nēnu	ivvda	ida	lēnu
mīru		pani ceya	lēru
atanu		vanta ceya	lēdu
āvida		puja ceya	lēdu
vāllu		bhojnam ceya	lēru

mīku īdadam vaccā (telusē) or/ mīru ida galarā?
pādadām
rayadam

Conversation Drill

mīru ḍencu cēya galarā? or/ mīku ḍencu cēyadam vaccā
nāku ḍencu cēyadam rādu kāni pāḍa galānu or/
nēnu ḍencu cēya lēnu kāni pāḍa galānu

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Drill for Cycle 14

Substitution Drill

She can	cook dinner		in 2 hours.
	wash clothes		in 1 hour.
	clean the house		
	prepare tiffin		
	clean the rice		
He can	go	by train.	
	come	cycle	
They can	come	tomorrow.	
	go	next month	
	stay	for a long time	
I	can't	swim	today.
You		work	
He		cook	
She		pray	
They		eat	

Do you know how to swim?
sing
write

Conversation Drill

Do you know how to dance?
I can't dance but I can sing.

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Grammar Notes

A. 'that' Clause

In sentences of the type,

eg. 'naku vellalani undi ani nenu ataniki ceppenu'
I must told him that I want to go.

the clause introduced by 'ani' (that) comes first in Telugu and the introductory clause, in this case 'nenu ataniki ceppenu' comes last.

Similar sentences would be;

_____ ani naku teluse I know (understand) that _____.

_____ ani nenu vinnanu I hear that _____.

B. Postposition /-ki/

/-ki/ is added to nouns and object pronouns when they are indirect objects.... i.e. when they are used with verbs like 'is' (give) and 'cepp' (tell), where 'to' or 'for' might be placed before the (pro)noun to convey the meaning of the English sentence.

eg. ani nenu ataniki ceppenu I told (to) him that _____.

C. 'can' or 'be able to'

1. Formation:

Positive

infinitive + gala + personal endings

Negative

infinitive + le personal endings

2. Agreement:

Personal endings must agree in gender and number with the subject.

3. Use:

eg. 'nenu rundu rupaylo matram ivvagalanu'
I can give only 2 rupees

'miru iyyela pani ceya levu'
You can't work today.

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D. Progressive Forms of the Verb

1. Formation:

Positive

present verb stem + /-tunn/ + personal endings

Negative

infinitive + /-dam/ + lēdu

2. Agreement:

Personal endings of postitive progressive forms must agree in gender and number with the subject: There is only one negative form.

3. Use:

In colloquial Telugu the same positive progressive forms of the verb are used in the positive present-future and past tenses and the same negative progressive forms of the verb are used in the negative present-future and past tenses.

eg. 'nēnu velltunnānu' can mean,

I am going
I will be going
I was going

The context of what the speaker is saying determines the tense of the verb.

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Washing Clothes - Battalu Utakatam

1. baṭṭalu ceruvu oḍḍuku tīsukuveḷtānu
2. nīḷḷalō bāgā nānapeṭṭi, utikē rātimīda peḍtānu
3. taruvāta, baṭṭalki sōpu peḍtānu
4. koncem sēpu baṭṭalu urapeḍtānu
5. taruvāta, rātimīda bāgā koṭṭi ūtukutānu
6. muriki pōyāka, baṭṭalu nīḷḷalō bāgā jhādinci, pidustānu
7. taruvāta baṭṭalu eṇḍalō āravēstanu

Imperative (You - hon)

1. tīsuku veḷḷandi
2. peṭṭandi
3. peṭṭandi
4. ūrapeṭṭandi
5. ūtukandi

Washing Clothes

1. I am taking the clothes to the back of the tank.
2. Soak it good in water and place it on the washing stone.
3. Then I add soap to the clothes.
4. I let the clothes lay for a while (for the soap to seep in).
5. Then I wash the clothes by beating them hard on the washing stone.
6. After the dirt goes away, rinse the cloth in water and squeeze the water out.
7. Then I dry them in the sun

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Washerman

1. cākalivāḍu poddunnē, vāḍuka illāku velltāḍu
2. muriki baṭṭalu lekka peḍtāḍu
3. baṭṭalu intiki tīsuku vastāḍu
4. baṭṭala mīda 'cākali gurtu' vēstāḍu
5. baṭṭalu muṭa kaḍtāḍu
6. muṭa gaḍida mīda peṭṭi, ceruvu oḍḍuku tisuku velltāḍu
7. baṭṭalu nillalō taḍipi, sabbu peḍtāḍu
8. koncem sēpu ārapeḍtāḍu
9. rātimīda koṭṭi, baṭṭal utukutāḍu
10. nīllu pindi (pidici), baṭṭalu enda lō āravēstāḍu
11. taruvata, baṭṭalu muṭa kaḍtāḍu
12. gāḍida mīda peṭṭi, intiki tīsuku vastāḍu
13. istrī peṭṭilō nippu vēstāḍu
14. taruvatā, baṭṭalu istrī cēstāḍu
15. baṭṭalu maḍatā peḍtāḍu
16. vāḍuka illāku tīsuku pōi istāḍu

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Washerman

1. Washerman goes to customer's houses in the morning.
2. Counts the soiled clothes.
3. Brings home the clothes.
4. Puts 'Dhobi marks' on the clothes.
5. Ties them up into bundle.
6. Loading the bundle on the donkey, takes it to the bank of the tank.
7. Wets the clothes in the water and applies soap.
8. Keeps the clothes soaked for sometime.
9. Beating on the 'washing stone', he washes the clothes.
10. Squeezes the water out, and lets them dry in the sun.
11. Then, he bundles the clothes.
12. Loading it on the donkey, brings it home.
13. Makes fire inside his 'ironing box'.
14. Then, irons the clothes.
15. Folds the clothes.
16. Takes them (back) to customers' houses.

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Laundry Instructions

1. Rāmudū illā rā
2. nā muriki baṭṭalu tīsuku vā
3. ī baṭṭalū cākalivadi daggaraku pōvāli
4. ī vāḷa (ī roju) cākalivādu vastādu
5. baṭṭala bāgā utakamani ceppu.
6. rangu shartulu aidu; tella shartulu mūdu; pantlamulu nālugu; tuvvāllu āru, ceṭi rumāl rendu-mottam iravai baṭṭalu
7. baṭṭalu eppuḍu tirigi istādo aḍugu
8. maracipō vaddu, bāgā utakamani ceppu
9. cāḷa ganji peṭṭa vaddani ceppu.

Laundry Instructions

1. Ram, come here.
2. Bring my soiled clothes.
3. These clothes should go to 'Dhoby'.
4. 'Dhoby' will come today.
5. Tell him to wash them good.
6. Color shirts 5, white shirts 3, pants 4, towels 6, handkerchief 2, total 20 clothes.
7. Ask him when he will give the clothes back.
8. Don't forget, tell him to wash them good.
9. Tell him not to use too much starch.

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Education

a. mī pedda abbāyiki (koḍuku) enni ellu? (or) enta vayassu?
b. pannendu ellu

a. ēm 'class' caduvutunnāḍu?
b. nālugō taragati caduvutunnāḍu

a. intiki baḍi (skūlu) cālā dūramā?
b. lēdandi. pakkanē undi (or) daggiralonē undi

a. ī grāmamlō entamandi pillalu unnāru?
b. sumāru, yābhaimandi pillalu unnaru

a. andaru (vallantā) baḍiki velltārā?
b. ippudu ippudu cālāmandi pillalu caduvukonduku velltāru

Education

a. How old is your eldest son?
b. Twelve years old.

a. In what 'class' is he (studying)?
b. He is studying fourth class.

a. Is the school far from home?
b. No. It is closeby.

a. How many children are there in this village?
b. About 50 children.

a. Do all of them go to school?
b. Of late, lot of them go to school.

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Land Tenure

a. mī kutumbamlō entamandi (or endaru) unnāru?
b. nā bhārya, naluguru pillalu, vayassu aina talli, tammudu unnāru

a. jīvanāniki ēm cēstāru? (not common), or mīru ēm pani cēstāru?
b. mēmu bhūmi mīda ādhārapadtāmu

a. mī sonta bhūmā?
b. lēdandi, kauluku puccukoni sāgubadi cēstunnānu

a. enn nāllanundi, ī bhūmi (polam) cūstunnāru
b. mā nāyana kālamnundi, kanipettukoni unnāmu

Land Tenure

a. How many members are there in your family?
b. My wife, 4 children, aging mother, younger brother.

a. What do you do for livelihood?
b. We depend on land (to live).

a. Your own land?
b. No. I am a cultivating tenant.

a. How long have been looking after this land?
b. Since my father's days, we have been looking after the land.

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Section D

	Page
Cycles and Drills 1-7	131-152
Grammar Notes	
impersonal construction	153-154
possession	153
the verbal noun	153
plural nouns	154
future continuous alternate form	154
Cycles and Drills 8-13	155-166
Grammar Notes	
imparatives	167-168
postpositions /-ku/ and kosam (koraku)	167
compound verbs	167
Supplements	169-175
puja	169
slides	
festival	171-172
bazaar	171
temple	172
marriage	173
vow and pilgrimage	174
	175

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Cycle 1

M_1 _____ kābatti nāku dāhamgā undi
ākaligā
santōshamgā
vicāramgā

M_1 I am thirsty because _____
hungry
happy
sad

M_2 mīku kābatti dāhamgā undi?
ākaligā
santōshamgā
vicāramgā

M_2 Why are you thirsty?
hungry
happy
sad

C_1 mīku kābatti dāhamgā undi?
_____ kābatti dāhamgā undi

C_1 Why are you thirsty?
I am thirsty because _____

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Repetition Drill

nēnu	rōjanta bhōjnam cēyalēdu,	kābaṭṭi nāku	ākaliga undi.
mīru		mīku	
mēmu		māku	
manamu		manaku	
Rāmudu		ataniki	
Sīta		āviḍaki	
Pilla		dāniki	

Substitution Drill

nāku	dahamgā	lēdu
mīku	dāhamgā	
	ākaliga	
	santōshamgā	
	vicāranga	
	ontlō sarigga	

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Repetition Drill

I	am	hungry because	I	haven't eaten all day.
You	are		you	
We (ex)	are		we	
We (in)	are		we	
Ramudu	is		he	
Sita	is		she	
The baby	is		it	

Substitution Drill

I	am	not	thirsty.
You	are	not	thirsty
			hungry
			happy
			sad
			well

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Cycle 2

M_1 karuvu
pantala
kōlla
antu vyādhi
purugula
samasya,

gurinci nāku vicāramgā (cintagā) undi
digulugā
vicāramgā
bayangā
vicāramgā
vicāramgā

M_2 dēnni gurinci, mīku vicāramgā undi? (impersonal)

C_1 dēnni gurinci mīku vicāramgā undi?
karuvu gurinci nāku vicāramgā undi

M_1 I am worried about the famine.
crops
chickens
epidemic
insects
problem

M_2 What are you worried about?

C_1 What are you worried about?
I am worried about the drought.

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Repetition Drill

ippudu	naku	ekkuva vicaramga ledu	I	am not very worried now.
	maku		We (ex)	
	manaku		We (in)	
	miku		You	
	atanku		He	
	avidaku		She	
	vallaku		They	

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Cycle 3

M_1 naku _____ ellu
(or nā vayassu _____) (formal)

M_1 I am _____ years old.
(or my age is _____)

M_2 miku enni ellu?
(or mī vayassu enta?
miku enta vayassu?)

M_2 How old are you?

C_1 miku enta vayassu?
naku _____ ellu.

or

mī vayassu enta?
nā vayassu _____

C_1 How old are you?
I am _____ years old.

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Drill Question & Answers

Q. mī amma vayassu enta?
A. mā amma vayassu _____ ellu (or samvatsaralu)

Q. mī nannagāri vayassu enta?
A. mī nannagāri vayassu _____ samvatsaralu

Q. mī akka cellelu vayassu enta?
A. mā akka cellelu vayassu _____
A. mā cellelu vayassu _____

Q. mī annā tammudi vayassu enta?
A. mā annā vayassu _____
A. mā tammudi vayassu _____

Q. How old is your mother?
A. My mother is _____

Q. How old is your father?
A. My father is _____

Q. How old are your sisters?
A. My older sister is _____
A. My younger sister is _____

Q. How old are your brothers?
A. My older brother is _____
A. My younger brother is _____

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Cycle 4

M 1 nāku pandu (pandina) tomētō kāvāli
pacci
kotta (taja)
kulli poina
pedda
cinna
manci
cedipoina

M 2 miku ēm tomētō kāvāli, pandindā paccidā?
or kottadā kulli poinadā
etlānti peddadā cinnadā
mancidā cedipoinadā

C 1 miku ēm tomētō kāvāli, pandindā paccidā?
nāku pandina tomētō kāvāli

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Cycle 4

M 1 I want the ripe tomato.
unripe
fresh
rotten
large
small
good
bad

M 2 Which tomato do you want, the ripe or unripe?
fresh rotten
large small
good bad

C 1 Which tomato do you want, ripe or unripe?
I want the ripe tomato.

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Cycle 5

M_1	nā daggira	banganapalli	māmiḍipaḷḷu	unnāyi
		kotta	baṭaṇiḷḷu	
		manci	vankāyalu	
		pedda	jāmpaḷḷu	
		pacci, endu	mirapakāyalu	

M_2	mī daggira	pandina	māmiḍipaḷḷu	unnāyā
		kotta	baṭaṇiḷḷu	
		manci	vankāyalu	
		pedda	jāmpaḷḷu	
		pacci, endu	mirupakāyalu	

C_1 mī daggira bangarapalli māmiḍipaḷḷu unnāyā?
nā daggira bangarapalli māmiḍipaḷḷu unnāyi

(substitute other nouns)

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Cycle 5

M_1	I have	banganapalli	mangoes.
		fresh	peas
		good	brinjals
		large	guavas
		fresh, dry	chilis
		(green) (red)	

M_2	Do you have	ripe	mangoes?
		fresh	peas
		good	brinjals
		large	guavas
		hot	chilis

C_1 Do you have ripe mangoes?
I have ripe mangoes.

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Transformation Drill

mī daggira	banganapalli	māmiḍi paḷḷu	unnāyā	Do you have banganapalli mangoes?
	boṭṭa	baṭāṇīlu		fresh
	manci	vaṅkāyalu		good
	pedda	jāmpaḷḷu		large
	khāramgina	mirapakāyalu		hot

māmiḍi paḷḷu	banganapallivā?		Are your mangoes banganapalli?
baṭāṇīlu	koṭṭavā		peas
vaṅkāyalu	mancivā		brinjals
jāmpaḷḷu	peddavā		guavas
mirapakāylu	khāramanavā		chilis

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Cycle 6

M_1 rendu pounla mēta mivilindi
padi eruvu
mūddunnara purugula mandu
nālgunnara vittanālu
pannendu vērusenagapappu migilai

M_2 enta mēta migilindi
enni pounla eruvu migilingi
purugula mandu
vittanālu
vērusenagapappu migitai

C_1 enta mēta migilindi?
rendu pounla mēta migilindi

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Cycle 6

M_1 2 pounds of feed are left.
10 pounds fertilizer
3½ insecticide
4½ hybrid seed
12 groundnuts

M_2 How much feed is left?
How many pounds of fertilizer are left?
insecticide
hybrid seed
groundnuts

C_1 How much feed is left?
2 pounds of feed is left.

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Problem Drill

1. nā daggira aidu vērusenagkāyal undi, rendu tintē enni migulutāi?

   (substitute other numbers)

2. nā daggira iravaiaidu pounla eruvu undi, padihēnu pounla eruvu vāditē (upayōgistē) enta migultundi?

   (substitute other numbers)

3. nā daggira muphai mōpula mēta undi, enimidinnara mōpulu iccēstē, enta migultundi?

(after the instructor has asked questions, trainees should make up theirs.)

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Problem Drill

1. If I have 5 peanuts and eat 2, how many will be left?

   (substitute other numbers)

2. If I have 25 pounds of fertilizer and use 15, how many will be left?

   (substitute other numbers)

3. If I have 30 bundles of hay and give out $8\frac{1}{2}$, how many will be left?

   (substitute other numbers)

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Transformation Drill

Sīta	vanṭa cēyaḍam nēn cūstānu	Sīta vanṭa cēstundi
Rāmuḍu	dunnḍam	Rāmuḍu dunnutunnāḍu
Gōpāluḍu	tavvāḍam	Gōpāluḍu tavvutunnāḍu
vāḷḷu	dānsu cēyaḍam	vāḷḷu dānsu cēstunnāru
mīru	vinaḍam	mīru vintunnāru

Problem Drill: use kūrco, ninco, naḍu, gentu, parigettu, rāi, caḍuvu, tāgu (poga tāgu)

mīru ēm cūstāru?
nēnu _____ dam cūstānu

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Transformation Drill

I see	Sita	cooking	Sita	is	cooking.
	Rama	ploughing	Rama	is	ploughing.
	Gopal	digging	Gopal	is	digging.
	them	dancing	They	are	dancing.
	you	listening	You	are	listening.

Problem Drill: use sit, stand, walk, etc. to ask the question.

What do you see?

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M_1 ninna ī samáyamlō nēnu caduvutunnānu pani cēstunnānu vanta cēstunnānu dunnutunnānu tavvutunnānu snānam cēstunnānu	M_1 This time yesterday, I was studying. working cooking ploughing digging bathing
M_2 ninna ī samayamlō mīru ēm cēstunnāru?	M_2 What were you doing yesterday this time?
C_1 ninna ī samayamlō mīru ēm cēstunnāru? ninna ī samayamlō nēnu caduvutunnānu	C_1 What were you doing yesterday this time? This time yesterday, I was studying.
have students substitute answere for questions like:)	(stustitute answers for questions like:)
inna poddunna padi gantalki ēm cēstunnāru? madyānam okatinnarku sayantram nālgu gantalki	What were you doing at 10:00 A.M.? 1:30 P.M. 4:00 P.M.

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In Negative

M_1 ninna ī paṭiki, nēnu cadavadam lēdu
pani cēyadam
vanṭa cēyadam
dunnadam
tavvadam
snānam cēyadam

M_2 ninna ī paṭiki mīru ēm cestunnāru?

M_1 This time yesterday I was not studying.
working
cooking.
ploughing
digging
bathing

M_2 What were you doing this time yesterday?

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Repetition Drill

ninnan tā	nēnu	pani	cēstūnnānu	I	was	working all day yesterday.
	atanu		cēstūnnādu	He		
	āvida		cēstūndi	She		
	Rāmuḍu		cēstūnnādu	Ramudu		
	Sīta		cēstūndi	Sita		
	mēmu		cēstūnnāmu	We	were	
	miru		cēstūnnāru	You	were	
	vallu		cēstūnnāru	They	were	

vaccē nela	nēnu	'sarvey' cēstu	uṇṭānu	Next month I	will (still)	be	surveying.
	atanu	pani cēstu	uṇṭādu	we	will (still)	be	working:
	āvide	caduvutu	uṇṭundi	she			studying
	vāḷḷu	dunnutu	uṇṭāru	they			ploughing
	mīru	pani cēstu	uṇṭāru	you			working
	mēmu	caduvutu	uṇṭāmu	we			studying

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Question & Answer Drill

Vaccē nela, mīru ekkada	untāru?	Where will you be (living) next month?
	pani cēstu untāru	working
	prayāṇam cēstu untāru	traveling
	caduvutu untāru	studying
mīru indiyalō	untārā? (untu untāru)	Will you be (living) in India?
amerikālō	pani cēstu untārā	working America
nēpāllō		Nepal
silōnlō		Ceylon

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Grammar Notes

A. Impersonal Construction

We have already used impersonal constructions in sentences of the type,

'nāku cadavalāni undi'
I want to read

'Rāmudu bajārlo cāla samānlu dorukutāi'
Ramudu can get many things in the bazaar

Where the objective form of the (pro)noun + /-ku/ was used as agent of the sentence, where the third personal form of the verb agreed in number with the subject of the sentence.

eg.	Subject	Verb
	cadavalāni	undi (sing)
	cāla samānlu	dorukutāi (pl)

Similar impersonal constructions are as follows:

'nāku dāhamgā undi/ledu' I am (not) thirsty
ākaligā hungry
santoshamgā happy
vicāramgā sad
cintagā worried

B. Possession

'to have...' is expressed by the objective form of the (pro)noun + daggira + the verb 'to be'

eg. 'na daggira mamidipallu unnayi'
I have mangoes - mangoes are in my possession

'mi daggira kotta batanilu unnayi'
You have fresh peas - fresh peas are (in the possession) of you

Note - in both sentences, 'unnayi' the third person neuter plural form of the verb 'to be' is used in agreement with 'mamidipallu' and 'batanilu' both plural forms of neuter nouns.

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C. The Verbal Noun

We have already used the verbal noun in the construction,
'nidra podaniki mundi' before going to sleep
Verbal nouns may also be formed by adding /-dam/ to the infinitive form of the verb.
eg. 'Sita vanta ceyadam nen custanu' I see Sita cooking
Verbal nouns of this type have only one form and are used to describe what the object of the sentence is doing.

Note - the English order of the sentence is reversed in Telugu.
i.e. Sita cooking, I see.

D. Plural Nouns

Plural nouns used in the objective position end in /-a/.

E. Future Continuous Alternate Form -

1. Formation:

Positive

Present stem + future positive form verb 'to be'

Negative

Use negative of present future tense

2. Agreement:

Personal agreement with gender and number of subject

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Cycle 8

M_1	ā kunḍa nāku ivvandi	M_1	Give that pot to me.
	āviḍaku		her (that)
	iviḍaku		her (this)
	āyanku		him (that)
	iyanku		him (this)
	vāḷḷaku		them (that)
	vīḷḷaku		them (this)
	Rāmuḍiki		Ramudu
	Sītaku		Sita
M_2	ā kunḍa nēnu evariki ivvāli?	M_2	To whom should I give that pot?
C_1	ā kunḍa nēnu evariki ivvāli?	C_1	To whom should I give that pot?
	ā kunḍa nāku ivvandi		Give that pot to me.

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Completion Drill for Cycle 8

rēpu ūribayaṭa oka santa jargutundi
Rāmudu, Gōpālтō vellāli
vaccē varam, bajarlo oka natakam jargutundi
Sīta Rāmuḍitō vellāli
vaccē nela, paṭṭanamlō utsavam jargutundi
Sīta Rāmuḍū, Kamala, Gōpālтō vellāli
vaccē edadi (samvatsaram) Tirupatilō oka mukhyamaina utsavam jargutundi
Rāmuḍi uru nunci konta mandi vellāli

Tomorrow there will be a fair outside village.
Ramudu should go with Gopal.
Next week there will be a play in the bazaar.
Sita should go with Ramudu.
Next month there will be (religious) festival in the city.
Sita and Ramudu should go with Kamala and Gopal.
Next year there will be an important festival at Tirupati.
Some people from Ramudu's village should go.

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Cycle 9

M_1 ī eruvu mēta purgula mandu nīllu 'trēktaru' mā polam kōlla pantala tōta polam kōsam (koraku) teccēnu

M_2 ī eruvu mēta purgula manda nīllu 'trēktaru' endu kōsam? (enduku) teccēru?

C_1 ī eruvu endu kōsam teccēru?
ī eruvu mā polam kōsam teccēnu

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Cycle 9

M_1 This fertilizer / feed / pesticide / water / tractor is for our fields. / chickens / crops / garden / farm

M_2 What is this fertilizer / feed / pesticide / water / tractor for (why) ?

C_1 What is this fertilizer for?
This fertilizer is for our fields.

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M_1 mē nellō nēnu caduvu pūrticēssēnu
pōina ēḍādi
rendu ēḷḷa mundu (kritam)

M_2 mīru eppuḍu caduvu pūrticēssēru?

C_1 mīru eppuḍu caduvu pūrticēsēru?
mē nellō nēnu caduvu pūrticēsēnu

M_1 I finished studying in May.
last year
2 years ago

M_2 When did you finish studying?

C_1 When did you finish studying?
I finished studying in May.

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Cycle 11

M_1 Ī vēla madhyānam oka gaṇṭaki, nēnu pani cēyadam ārambhistānu
rēpu poddunna enimidi gaṇṭalki,
ī vēla poddunna padi gaṇṭalki,

M_2 mīru eppuḍu pani cēyadam ārambhistāru?

C_1 mīru eppuḍu pani cēyadam ārambhistāru?
ī vēla oka gaṇṭaki, pani cēyadam ārambhistānu.

M_1 I will start working at 1 o'clock this afternoon.
8 o'clock tomorrow morning
10 o'clock this morning

M_2 When will you start working?

C_1 When will you start working?
I will start working at 1 o'clock this afternoon.

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Drill for Cycle 11

nēnu tvaragā	cadavadam	ārambhistānu or/ modalu pedtanu	I will start	reading	soon.
	tinadam			eating	
	pani cēyadam			working	
	vanṭa cēyadam			cooking	
	nāṭadam			planting	
	nillu peṭṭadam			irrigating	
nēnu tvaragā	cadavadam	pūrticēstānu	I will finish	reading	soon.
	tinadam			eating	
	pani cēyadam			working	
	vanṭa cēyadam			cooking	
	nāṭadam			planting	
	nillu peṭṭadam			irrigating	

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Cycle 12

M_1 nēnu dēnsu cēya galanu
pāda galanu
ida galanu
pani cēya galanu
vanta cēya galanu

M_1 I am able to dance.
sing
swim
work
cook

M_2 mīru pāda galarā?

M_2 Are you able to sing?

C_1 mīru pāda galarā?
ān, nēnu pāda galanu

C_1 Are you able to sing?
Yes, I am able to sing.

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Repetition Drill for Cycle 12

1.	mīru vaccinappuḍu	atanu	panicēyaḍam	ārambhistāḍu
		āviḍa		ārambhistundi
		vāḷḷu		ārambhistāru
		mēmu		ārambhistāmu
		mīru		ārambhistāru
2.	mīru vaccinappuḍu	atanu	panicēyaḍam	pūrticēstaḍu
		āviḍa		pūrticēstundi
		vāḷḷu		pūrticēstāru
		mēmu		pūrticēstāmu
		mīru		pūrticēstāru
3.	mīru vaccinappuḍu	atanu	panicēyḍam	āpēstāḍu
		āviḍa		āpēstundi
		vāḷḷu		āpēstāru
		mēmu		āpēstāmu
		mīru		āpēstāru
4.	vāḷḷu	ē bhāshalu or/		māṭlāḍgalaru?
	mīru	ēm bhāshalu		māṭlāḍgalaru
	atanu			galaḍu
	āviḍa			galaḍu

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Repetition Drill for Cycle 12

1. When you come he will start working.
   she
   they
   we
   you

2. When you come he will finish working.
   she
   they
   we
   you

3. When you come he will stop working.
   she
   they
   we
   you

4. Which languages are they able to speak?
   you
   is he
   she

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Cycle 13

M 1 nāgali 'skrēperu' ellā upayōgincālō nāku telusu
'seeddrill' leveller
eruvu purugula mandu
sutti rampam
'survey' cēsē pani mutlu

M 2 mīku nāgali ellā upayōgincālō telusā?
eruvu
sutti
'survey' cēsē pani mutlu

C 1 mīku nāgali ellā upayōgincālō telusā?
telusu nāgali ellā upoyōgincālō nāku telusu

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Cycle 13

M_1 I know how to use a plow and scrapper.
seeddrill and leveller
fertilizer and pesticides
hammer and saw
surveying equipment

M_2 Do you know how to use a plow?
fertilizer
hammer
surveying equipment

C_1 Do you know how to use a plow?
I know how to use a plow.

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Grammar Notes

A. Imperatives

1. Formation:

Imperative forms of verbs are listed in the verb chart. The familiar imperative is the simplest form of the verb and is similar to the verb stem. The respect imperative is formed as follows:

Positive

infinitive + /-ndi/

Negative

infinitive + oddu

2. Use:

In commands,

eg.	vellandi	(go!)	vella oddu andi	(don't go!)
	ivvandi	(give!)	ivva oddu andi	(don't give!)

B. Postpositions /-ku/ and kosam (koraku)

1. Noun or object pronoun + /-ku/ 'to or for...'

eg.	nāku ivvandi!	give	(to) me!
	Sītāku ivvandi!	give	(to) Sita!

2. Noun or object pronoun + kōsam (or koraku) 'for the purpose of...'

eg.	ī eruvu polam kōsam	This fertilizer is for (the purpose of) the fields
	ī nillu tōta kōsam	This water is for the garden

C. Compound Verbs

1. Formation:

a. verbal noun + verb

eg.	nēnu cadavadam ārambhistānu	I will start reading
	nēnu cadavadam pūrticēstānu	I will finish reading
	nēnu cadavadam āpēstānu	I will stop reading

b. infinitive + verb

eg.	nēnu cadava galanu	I can (am able to) read

Note - compound verbs of type 'a' use the verbal noun.
compound verbs of type 'b' use the infinitive.

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C. Compound Verbs

2. Agreement:
The second verb is formed as any other simple Telugu verb i.e. it will have a tense marker and personal endings which agree in gender and number with the subject of the sentence.

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First Person	Imperative - you - Hon
1. modata snānam cēstānu	cēyyandi
2. (male only) vibhūti pūsukontānu	pūsukondi
3. kumkum bottu pettukuntānu	pettkondi
4. pūga piṭa mīda kūrchuntānu	kūrcōndi
5. dipam veligistānu	veligincandi
6. agaru vattulu veligistānu	veligincandi
7. pūja mantrālu ceptānu	ceppandi
8. gaṇṭa koḍtānu	koṭṭandi
9. kobbari kāya kodtānu	koṭṭandi
10. pindi vaṇṭalu nivēdyam peḍtanu	peṭṭandi
11. dīpam kaḷḷaki addukuntānu	addukōndi
12. taruvāta, prasādam istānu	iyyandi

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Puja

1. First take a bath.
2. Apply ashes to my forehead.
3. Put a mark on my forehead with 'kumkum'.
4. Sit on the puja seat.
5. Light up the lamp.
6. Light up the incense sticks.
7. Chant puja chantings.
8. Ring the bell.
9. Break coconut.
10. Offer 'food and other preparations' to God.
11. Feel the heat and place my hand on my eyes.
12. Then give Prasadam (offerings).

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Temple - Pōlamma Guḍi

a. ekkaḍiki veḷḷutunnāru?
b. Pōlamma guḍiki veḷḷtunnānu

a. ivvāḷa emiṭi viśēsham?
b. Pōlamma utsavam jarugutundi

a. utsavamlō ēm cēstāru?
b. ammavāriki alaṅkāram cēstāru gudi antā alaṅkāram cēstāru tōraṇālu kaḍtāru, ammavārini ūrēgimpuki tīsuku veḷḷtāru

a. Ī utsavam eppuḍū jarugutuṇḍā?
b. lēdaṇḍi, ēḍaḍiki oka sari (saṃvatsaraniki)

a. Where are you going?
b. I am going to 'Polamma' temple.

a. What is special today?
b. Polamma festival takes place.

a. What will they do in the festival?
b. They will dress up the deity; they will decorate the whole temple; they will tie up 'decorative buntings'; they will take the deity in procession.

a. Will this festival take place always?
b. No, only once a year.

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Marriage - Pelli Vivaham

a. mī ammāyiki sambandham niscayam cēsārā?
b. aindi, tāmbūlālu kūdā puccukunnām

a. muhūrtam eppudu pettāru?
b. srāvana māsamlō pelli cēstāmu

a. pelli kodukudi ē ūru? ēn cēstunnādu
b. atanidi pakka ūru. cinna kottu pettukunnādu

a. ā abbaini mīku mundarē telusā?
b. mā cuttame. (mēnarikam) mā akka koduku

a. muhūrtāniki cālā mandi vastārā?
b. ramārami nūrumandi vastārani anukuntam

a. Have you finalized the alliance for your daughter?
b. Yes (to take place) we have even exchanged 'coconut and betels'.

a. When have you set the date for the ceremony?
b. We are going to celebrate in the month of 'Sravanam'.

a. Where does your bridegroom come from? What is he doing?
b. He belongs to the neighboring village. He runs a small stall.

a. Do you know the boy even before?
b. He is our relative. My sister's son.

a. Will many people attend the ceremony?
b. We expect, at least 100 people will come.

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Vow and Pilgrimage

1. Rāmuḍu, Sīta Tirupati yātraki sidham ayyāru
2. peṭṭe, pakka cutta kadtunnāru
3. eddu bandilō railu stēshanuku velltāru
4. tikkatlu kontāru
5. railu bandi ekkutāru
6. railu bandi Tirupatilō āgutundi
7. Rāmuḍu, Sīta digutāru
8. hotellō palahāram (tiffin) tintāru
9. Tirupati konḍa midaki naḍici pōtāru
10. ēdu mailllu naḍustāru
11. konḍa paina Tirupati guḍi u ti
12. taruvāta iddarū ceruvulō snānam cēstāru
13. kottulō kobbarikāya, paḷḷu, cekka; tamalapākulu; pōvulu konṭāru
14. dēmuḍiki pūja cēstāru
15. hungilō dabbu vēstāru
16. guḍi cuṭṭū tirugutāru (pradashinam cēstāru)
17. taruvāta Rāmuḍu, Sīta konḍa kindaki digutātu.

1. Rama and Sita get ready to go pilgrimage to Tirupathi.
2. They are packing their 'box and bedding'.
3. Go to the railroad station by bullock cart.
4. Buy tickets.
5. Board the train.
6. The train stops at Tirupathi.
7. Rama and Sita get down.
8. Eat 'breakfast' in a hotel.
9. Hike up Tirupathi Hill.
10. They walk seven miles.
11. Tirupathi temple is one the top of the hill.
12. Both of them bathe in the tank.
13. At the shop, they buy coconut, fruits, nuts and betel leaves, flowers.
14. Offer puja to the God.
15. They drop money in the 'Hundi'.
16. They go around the temple.
17. Then Rama and Sita come down to the foot of the hill.

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Section E

	Page
Cycles and Drills 1-9	176-192
Grammar Notes	193-195
conditional	193
'unless...'	194
subjunctive	194
reflexive pronoun	195
'in order to...'	195
Cycles and Drills 10-20	196-217
Grammar Notes	218-219
comparison	218
'from...ing' 'by...ing'	219
'without...ing'	219
verbal adjectives	219
Supplements	220-248
finding a hotel	220
hiring a servant	221
firing a servant	223
diet	225
accident	226
vaccination	227
sickness - people	228
sickness - animal	229
rice cultivation	230
irrigation	234
survey for soil conservation	235
high yielding variety paddy	237
demonstration plot - paddy variety	241
role play	245

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Cycle 1

M_1. Gōpāluḍu Kamala ivvāḷa pani pūrti ceyakapōtē,
vāḷḷu rēpu pūrti cēstāru
Gōpāluḍu Kamala ivvāḷa paḷḷu konakapōtē,
rēpu koṇṭāru
Gōpāluḍu Kamala ivvāḷa uttarālu rāyakapōtē,
rēpu rāstāru
Gōpāluḍu Kamala ivvāḷa nūti nīḷḷu tīsukurākapōtē (tēvaka pōtē),
rēpu tīsuku vastāru
Gōpāluḍu Kamala ivvāḷa vāḷḷa gaḍulu subhram ceyakapōtē,
rēpu subhram cēstāru.

M_2. Gōpāluḍu Kamala ivvāḷa pani pūrti cēyakapōtē,
rēpu pūrti cēstārā?
Gōpāḷāḍu Kamala ivvāḷa paḷḷu konakapōtē,
rēpu koṇṭārā?
Gōpāluḍu Kamala ivvāḷa uttarālu rāyakapōtē,
rēpu rāstārā?
Gōpāluḍu Kamala ivvāḷa nūti nīḷḷu tīsukurākapōtē,
rēpu tīsuku vastāra?
Gōpāluḍu Kamala ivvāḷa vāḷḷa gaḍulu subhram cēyakapōtē,
rēpu subhram cēstārā?

C_1. Gōpāluḍu Kamala ivvāḷa pani pūrti ceyakapōtē,
rēpu pūrti cēstārā?
Gōpāluḍu Kamala ivvāḷa pani pūrti ceyakapōtē
vāḷḷu rēpu pūrti cēstārū.

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Cycle 1

M_1 If Gopal and Kamala don't finish the work today,
they will finish it tomorrow.
If Gopal and Kamala don't buy the fruits today,
they will buy them tomorrow.
If Gopal and Kamala don't write letters today,
they will write them tomorrow.
If Gopal and Kamala don't bring well water today,
they will bring it tomorrow.
If Gopal and Kamala don't clean their rooms today,
they will clean them tomorrow.

M_2 If Gopal and Kamala don't finish the work today,
will they finish it tomorrow?
If Gopal and Kamala don't buy the fruits today,
will they buy them tomorrow?
If Gopal and Kamala don't write letters today,
will they write them tomorrow?
If Gopal and Kamala don't bring well water today,
will they bring it tomorrow?
If Gopal and Kamala don't clean their rooms today,
will they clean them tomorrow?

C_1 If Gopal and Kamala don't finish the work today,
will they finish it tomorrow?
If Gopal and Kamala don't finish the work today,
they will finish it tomorrow.

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Cycle 2

M_1 mīru nērugā (tinnagā) mūdu maillu velltē, Reddigāri polam cērukuntāru
mūdu mailla taruvāta kudi vaipu tirugutē,
mūdu mailla taruvāta edam vaipu tirugutē,
nadi dāṭitē,
'cycle' mida velltē,
pakka ūru mūdu āgitē,

M_2 nēnu Reddigāri polāniki ellā cēragalanu?
(Reddigāri polāniki velladam ella?)

C_1 nēnu Reddigāri polāniki ellā cēragalanu?
C_1 miru nērugā mūdu maillu velltē, Reddigāri polam cērukuntāru

M_1 If you go straight 3 miles you will reach Reddi's farm.
turn right after 3 miles
turn left after 3 miles
cross the river
go by cycle
stop before the next town

M_2 How do I get to Reddi's farm?

C_1 How do I get to Reddi's farm?
C_1 If you go straight 3 miles you will come to Reddi's farm.

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Drills for Cycles 1 and 2

Transformation Drill

mīru rēpu 'town'ki velltē (nunci vastē),
nāku konni māmidipaḷḷu tīsukurandi
mīru rēpu 'town'ki velltē (nunci vastē),
nāku konni māmidipaḷḷu tīsukuvastārā?

(substitute: Hyderābād, bajār, pakka grāmam, ūru)

dukāṇamlō mēkulu dorukutē, konni konandi (kharīdu adagandi)
dukāṇamlō mēkulu dorukutē, konni kohṭara (kyarīdu adugutārā)?

(substitute: buckets, knives, hammers, saws, etc.)

Repetition Drill

nēnu poddunnē lēvakapōtē, koṭṭu ellā terustānu?
nēnu ḍabbu tīsukōpōtē, ēdainā ellā kontānu?
nēnu bassulō veḷḷakapōtē, 'time'ki ellā cērtānu?
nēnu 'taxi' tīsukōpōtē, mī illu ellā kanukunṭānu (telusukunṭānu)?

mīru okkarū koṭṭu kanukkōlēkapōtē, evarinainā sahāyam adagandi
mīru okkarū nagali ettalēkapōtē,
mīru okkarū 'demonstration' cēyalēkapōtē,
mīru bandini lāgalēkapōtē,
mīru polām kolata tīsukōlēkapōtē,
mīru polāniki nillu peṭṭakapōtē,

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Drills for Cycles 1 and 2

Transformation Drill

If you go to (come from) town tomorrow,
bring me some mangoes.
If you go to (come from) town tomorrow,
will you bring me some mangoes?

If you can find nails in the shop, buy some (ask price).
If you can find nails in the shop, will you buy some (ask price)?

Repetition Drill

If I don't get up early, how can I open the shop?
If I don't take money, how can I buy anything?
If I don't go by bus, how can I get there on time?
If I don't take a taxi, how can I find your house?

If you can't find the shop alone, ask someone for help.
lift the plow
do the demonstration
pull the cart
measure the field
irrigate the land

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M_1 mīru nēruga mūḍu maillu velltē, Reḍḍigāri pōlāniki cērukuṇṭāru
mūḍu mailla taruvāta kuḍi vaipu tirugutēgāni, mīru Reḍḍigāri polāniki cērukōru
mūḍu mailla taruvāta eḍam vaipu tirugutēgāni,
andi dāṭitēgani,
'cycle' lu mīda velltēgāni,
pakka ūru muḍu āgutēgani,

M_2 nēnu Reḍḍigāri polāniki velḷaḍam ellā?

C_1 nēnu Reḍḍigari polāniki velḷaḍam ellā?
mīru nēruga mūḍu maillu velltē, Reḍḍigāri polāniki cērukuṇṭāru
kāni mūḍu mailla taruvāta kuḍi vaipu tirugutēgāni, mīru Reḍḍigāri polāniki cērukōru

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Cycle 3

M 1 If you go straight 3 miles you will reach Reddi's farm.
Unless you turn right after 3 miles you will not reach Reddi's farm.
turn left after 3 miles
cross the river
go by cycle
stop before the next town

M 2 How do I get to Reddi's farm?

C 1 How do I get to Reddi's farm?
If you go straight 3 miles you will reach Reddi's farm.
But unless you turn right after 3 miles you will not reach Reddi's farm.

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tana pani pūrti cēstē,
Kamala Hyderābād vellavaccu (galadu)
tana pani pūrti cēstē,
Kamala snēhitulatō ādukō vaccu
tana pani pūrti cēstē,
Kamala mithāi tina vaccu
tana pani pūrti cēste,
Kamala sikilu tokkoccu
tana pani pūrti cēste,
snēhitula kalusukō vaccu
modata edlaku mēta pedtē,
Gōpāludu ti kottuku vellacaccu
modata edlaku mēta pedtē,
Gōpāludu phutbāl (bantiāta) ādavaccu
modata edlaku mēta pedtē,
Gōpāludu tiffin tinavaccu
modata edlaku mēta pedtē,
Gōpāludu trektaru nadapavaccu

Kamala Hyderābādu vellavaccā?
Kamala snēkitalato adukōvaccā
Kamala mithāi tinayaccā
Kamala sikilu tokkavaccā
Kamala snēhitulanu kalusukōvaccā

Gōpāludu ti kottuku vellavacca?
Gōpāludu 'phut bāl' (bantiata) ādavaccā
Gōpāludu tiffin tinavaccā
Gōpāludu trektaru nadapavaccā

Kamala Hyderābad vellavaccā?
tana pani pūrti cēstē Kamala Hyderābad vellavaccu

M1
Kamala can go to Hyderbad,
if she finishes her work.
Kamala can play with her friends,
if she finishes her work.
Kamala can eat sweets,
if she finishes her work.
Kamala can ride her cycle,
if she finishes her work.
Kamala can meet her friends,
if she finishes her work.
Gopal can go to the tea shop,
if he feeds the bullock first.
Gopal can go play football,
if he feeds the bullock first.
Gopal can eat snacks,
if he feeds the bullock first.
Gopal can ride the tractor,
if he feeds the bullock first.

M2
Can Kamala go to Hyderabad?
play with her friends
eat sweets
ride her cycle
meet her friends

Can Gopal go to the tea shop?
play football
eat snacks
ride the tractor

C1
Can Kamala go to Hyderabad?
Kamala can go to Hyderabad if she finishes her work.

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M_1	nucō (nilcō)	nunco vaddu	M_1	(Of course)	stand up.
	kūrcō	kūrco vaddu			sit down
	kudi vaipu tirugu	tiragavaddu			turn right
	(kudi pakka)				
	eḍam vaipu tirugu	tiragavaddu			turn left
	(eḍam pakkā)				
	talupu teru	teravvadu			open the door
	talupu mūyi	mūyoddu			close the door
	sahāyam ceyyi	ceyyavaddu			help me
	sutti upayōgincu	upayōgincoddu			use the hammer
	sāmānu mōyi	mūyoddu			carry the baggage
	ippuḍu vellu	velloddu			leave now
	(inkā vellu)				

M_2	nēnu nilcō vaccā (nilcona)?		M_2	May I	stand up?
	kūrcō vaccā				sit down
	kudi vaipu tiraga vaccā				turn left
	eḍaru vaipu tiraga vaccā				turn right
	talupu teravvacca				open the door
	talupu mūyoccā				close the door
	sahāyam ceyyoccā				help
	sūlti upayōginca vaccā				use the hammer
	sāmānu mōyavaccā				carry the baggage
	ippuḍu vellavaccā				leave now

C_1	nēnu nilcō vaccā?	C_1	May I stand up?	
	tappakuṇḍā nilcōṇḍi vaddu, vilcōvaddu		Of course, stand up ... or/ No, don't stand up.	

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Drill for Cycles 4 & 5

1. mēmu īrātri ikkaḍa nidra pōvaccā?
   mēmu īrātri ikkaḍa nidra pōgalamā?

2. mēmu ceruvulō īdavaccā?
   mēmu ceruvulō īdagalamā?

3. mēmu sinimāku velloccā?
   mēmu sinimāku velḷagalamā?

4. mēmu pālu pinḍa vaccā?
   mēmu pālu pinḍa galamā?

5. mēmu ippuḍē bhojnam ceyyoccā?
   mēmu ippuḍē bhojnam ceyyagalamā?

6. mēmu pani pūrti cēyyocca?
   mēmu pani pūrti cēyagalamā?

1. May we sleep here tonight?
   Are we able to sleep here tonight?

2. May we swim in the lake?
   Are we able to swim in the lake?

3. May we go to the cinema?
   Are we able to go to the cinema?

4. May we milk the cow?
   Are we able to milk the cow?

5. May we eat dinner now?
   Are we able to eat dinner now?

6. May we stop work?
   Are we able to stop work?

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Cycle 6

M_1 Rāmudu oppukuntē, Sītā tana anna pelliki oka kotta cīra konavaccu (konēdi)
Sītaku tīrika untē, pelliki mithai ceyyoccu
Rāmudiki tīrika untē, pelliki sangitam ērpātu ceyyoccu
Sītaku dabbu untē, āme pelliki bahumānam konavaccu
Rāmudiki dabbu untē, kotta panca pelliki konavaccu

M_2 Rāmudu oppukuntē, Sīta tana anna pelliki kotta cīra konatundā?
Sītaku tīrika untē, pelliki mithai cēstundā?
Rāmudiki tīrika untē, pelliki sangitam erpatu cestada?
Sītaku dabbu untē, pelliki bahumanam kontundā?
Rāmudiki dabbu untē, pelliki kotta panca kontada?

C_1 Rāmudu oppukuntē, Sīta tana anna pelliki kotta cīra kontundā?
Rāmudu oppukuntē, Sīta tana anna pelliki oka kotta cīra konavaccu

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Cycle 6

M_1 If Ramudu agrees, Sita might buy a new sari for her older brother's wedding.
If Sita has time, she might make sweets for the wedding.
If Ramudu has time, he might arrange music for the wedding.
If Sita has money, she might buy a gift for the wedding.
If Ramudu has money, he might buy a new dhoti for the wedding.

M_2 If Ramudu agrees, will Stia buy a new sari for her older brother's wedding?
If Sita has time, will she make sweets for the wedding?
If Ramudu has time, will he arrange music for the wedding?
If Sita has money, will she buy a gift for the wedding?
If Ramudu has money, will he buy a new dhoti for the wedding?

C_1 If Ramudu agrees will Sita buy a new sari for her older brother's wedding?
If Ramudu agrees Sita might buy a new sari for her older brother's wedding.

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M Rāmuḍu pani pūrti cēsi uṇṭē, ūruku veḷḷēvāḍu
Rāmuḍu ūruku veḷḷi uṇṭe, tana snēhituḷanu kalusukonēvāḍū
Rāmuḍu tana snēhituḷanu kalusukoni uṇṭe, kabuṭlu ceppevadu
Rāmuḍu tana snēhituḷatō kaburlu ceppi uṇṭē (cepte), ālasyamgā paḍukkunēvāḍū
Rāmuḍu ālasyamgā paḍukuṇṭē, marnāḍu (marucaṭi rōju) alasipōyēvaḍu
Rāmuḍu alasipōyi uṇṭē, bāgā pani cēsēvāḍu kāḍu

M Rāmuḍu pani pūrti cēsi uṇṭē ēm jarigēḍi?
2 ūruku veḷḷi uṇṭē
snēhituḷani kalusukoṇṭē
snēhituḷatō kaburlu ceppi uṇṭē
ālasyamgē paḍukuṇṭē
ālasipoyi uṇṭē

C1 Rāmuḍu pani pūrti cēsi uṇṭē, ēm jarigēḍi?
Rāmuḍu pani pūrti cēsi uṇṭē, ūruku veḷḷēvāḍu

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M_1 If Ramudu had finished his work, he would have gone to town.
If Ramudu had gone to town, he would have met his friends.
If Ramudu had met his friends, he would have gossiped.
If Ramudu had gossiped with his friends, he would have slept late.
If Ramudu had stept late, he would have been tired the next morning.
If Ramudu had been tired the next morning, he wouldn't have worked well.

M_2 What would have happened had Ramudu finished his work?
gone to town
met his friends
gossiped with his friends
been tired the next morning

C_1 What would have happened had Ramudu finished his work?
Had Ramudu finished his work, he would have gone to town.

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1 Peace Corps-lō cērakapōyi untē (cērakapōtē), nēnu _____
America-lō undi untē, nēnu _____

2 mīru Peace Corps-lō cērakapōyi untē, ēm cēsēvāru?
mīru America-lō undi untē, ēm cēsēvāru?

1 mīru Peace Corps-lō cērakapōyi untē, ēm cēsēvāru?
Peace Corps-lō cērakapōyi untē, nēnu _____

M_1 If I hadn't joined the Peace Corps, I _____
If I had stayed in America I _____.

M_2 If you hadn't joined the Peace Corps, what would you have done?
If you had stayed in America, what would you have done?

C_1 If you hadn't joined the Peace Corps, what would you have done?
If I hadn't joined the Peace Corps, I _____.

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Cycle 9

M_1 nēnu tikattu konaḍāniki railu steshanku vellutunnānu
nēnu Hyderābād velladāniki tikattu kontunnānu
nēnu selava tīsukōṇḍāniki (konduku) Hyderābādku vellutunnānu
nēnu koncem vishrānti tisukodaniki selava tisukuntunnanu
vaccē varam indā kashṭabaḍi pani cēyaḍāniki nāku koncem vishrānti tīsukōvālni undi

M_2 mīru railu stēshanku enduku vellutunnāru?
mīru tikattu enduku kontunnaru?
mīru Hyderābād enduku vellutunnaru?
mīru selava enduku tīsukuntunnāru?
mīku vishrānti enduku tīsukōvalvi undi?

C_1 mīru railu steshanku enduku vellutunnāru?
nēnu tikattu konāḍāniki railu stēshanku vellutunnānu

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Cycle 9

M1
I am going to the railroad station to buy a ticket.
I am going to buy a ticket to go to Hyderabad.
I am going to go to Hyderabad to take a vacation.
I am going to take a vacation to get some rest.
I want to get some rest to work harder next week.

M2
Why are you going to the railroad station?
Why are you going to buy a ticket?
Why are you going to go to Hyderabad?
Why are you going to take a vacation?
Why do you want to get some rest?

C1
Why are you going to the railroad station?
I am going to the railroad station to buy a ticket.

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Grammar Notes

A. Conditional

1. Formation: Present

Positive

present verb stem + /-tē/

Negative

infinitive + /-ka/ + /-pōtē/

2. Agreement: one form

3. Use:

To express a condition for action in the present or future.

eg. mīru nērugā mūḍu maillu velltē, Reddigari polam cerukuntaru
If you go straight 3 miles you will reach Reddigaru's farm.
Gōpāludu Kamala ivvāla pani pūrti cēyakapōtē vallu rēpu pūrti cēstāru
If Gopaludu and Kamala don't finish the work today they will finish it tomorrow

Past

1. Formation:

Positive

past participle + untē

Negative

infinitive + /-ka/ + /-poyi/ + untē

Note - colloquially the present negative conditional is also used in the past tense

2. Agreement: one form

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3. Use:
To express a condition for action in the past.
eg.
Rāmuḍu pani pūrti cēsi uṇṭē, ūruku veḷḷēvāḍu
If Ramudu had finished his work he would have gone to town.
Miru 'Peace Corps' lō cērakapōyi uṇṭē, ēm cēsēvāru?
If you hadn't joined the Peace Corps what would you have done?

B. 'unless...'
The present positive conditional + /gani/ is used to state a condition without which action or existence cannot occur.
eg.
nadi dāṭitēgāni, mīru Reḍḍigāri poḷāniki cērukōru
Unless you cross the river, you will not reach Reddigaru's farm.

C. Subjunctive
1. Formation:

Positive
infinitive + vaccu

Negative
infinitive + /-ka/ + pōvaccu

2. Agreement:
one form
3. Use:
To express probability
To ask permission
eg.
Gōpāḷuḍu ṭī koṭṭuku veḷḷavaccu
Gopaludu might go to the tea stall.
Gōpāḷuḍu ṭī koṭṭuku veḷḷakapōvaccu
Gopaludu might not go to the tea stall.
Gōpāḷuḍu ṭī koṭṭuku veḷḷavacca?
May Gopaludu go to the tea stall?

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D. Reflexive Pronoun

If a pronoun is used in a sentence to refer to the subject of the sentence then it must take one of the following forms.

tanu	he, she
tana	his, her
atanaku	him, her

eg.

āme tanu pōsina pappu caru ruci custundi.
She tastes the pappu caru she poured.
bavinundi teccina nillatō āme tana cētulu kaḍugkontundi.
She washes her hands with the water (she) brought from the well.
atanu tanaku ishtamaina pani cestādu
He will do whatever he likes (is liked by him).

E. 'in order to .....' ('for the purpose of ....ing')

The verbal noun + the postposition /-ki/ is used to explain why the main action of a sentence occurs.

eg.

nēnu tikattu konaḍāniki, railu steshanku velltunnānu
I am going to the railroad station (in order) to buy a ticket.

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Cycle 10

M_1 'Rocky' parvatālu nīlagiri parvatāla kanna (kantē) eṭṭu ainavi
Amerikālō āvālu Indiyālō āvula kanna lāvu ainavi
Indiyālō kōllu Amerikālō kōlla kanna cinavi
enḍākālamlō Amerikālō kanna Indiyālō enḍa ekkuva
calikālamlō Indiyālō kanna Amerikālō cali ekkuva

M_2 'Rocky' parvatālu nīlagiri parvatāla lāga unṭāyā (lāṇṭivā)?
Amerikālō āvulu Indiyālō āvula lāga unṭāyā?
Amerikālō kōllu Indiyālō kōlla lāga unṭāyā?
Amerikālō enḍa Indiyālō lāga (lāgē) unṭundā?
Amerikālō cali Indiyālō lāga unṭundā?

C_1 'Rocky' parvatālu nīlagiri parvatāla lāga unṭāyā?
'Rocky' parvatālu nīlagiri parvatāla kanna eṭṭu ainavi

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Cycle 10

M_1 The Rocky Mountains are higher than the Nilgiris.
American cows are fatter than Indian cows.
Indian chickens are smaller than American chickens.
Summer is hotter in India than in America.
Winter is colder in America than in India.

M_2 Are the Rocky Mountains like the Nilgiris?
Are American cows like Indian cows?
Are American chickens like Indian chickens?
Is it as hot in America as in India?
Is it as cold in India as in America?

C_1 Are the Rocky Mountains like the Nilgiris?
The Rocky mountains are higher than the Nilgiris.

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Repetition Drill

nēnu nī kantē podugu; nuvvu nā kantē potti	I am taller than you; you are shorter than me.
nēnu nī kantē pedda (vādini); nuvvu nā kantē cinna (vādivi)	I am older than you; you are younger than me.
nēnu nī kantē goppā vadni; nuvvu nā kantē bida vādivi	I am wealthier than you; you are poorer than me.
nēnu nī kantē jāgrattaina vādini; nuvvu nā kantē jāgratta lēni vādivi	I am more careful than you; you are more careless than me.
Rāmēsh kantē Rāmuḍu manci vidyārdhi Rāmēsh Rāmuḍu anta manci vidyārdhi kādu	Ramudu is a better student than Ramesh. Ramesh is not as good a student as Ramudu.
Rāmuḍu Rāmēsh anta adrushṭavantudu kādu Rāmuḍi kantē Rāmēsh adrushṭavantuḍu	Ramudu isn't as fortunate as Ramesh. Ramesh is more fortunate than Ramudu.
Rāmuḍu Rāmēsh anta alasipō lēdu Rāmuḍi kantē Rāmēsh ekkuva alasi pōyādu	Ramudu isn't as tired as Ramesh. Ramesh is more tired than Ramudu.
Rāmuḍu Rāmēsh anta allarivādu kādu Rāmuḍi kantē Rāmēsh ekkuva allari vādu	Ramudu isn't as mischievous as Ramesh. Ramesh is more mischievous than Ramudu.
Rāmuḍu Ramesh anta santōsham ainavādu kādu Rāmuḍi kantē Rāmēsh baga santosham ainavādu	Ramudu isn't as cheerful as Ramesh. Ramesh is more cheerful than Ramudu.

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Cycle 11

M_1 Rāmuḍi gōdhumalu grāmamloki (antalōki) mancivi
atanu ekkuva khariduku (dharaku) ammutāḍu
Puḷḷayya gōdhumalo Rāmuḍi gōdhumalanta mancivi kāvu
atanu ammaḍaniki prayatnam ceyaḍu
Sīta kōḍiguḍḷu grāmamlōki peddavi
āme ekkuva khariduku ammutundi
Venkamma kōḍiguḍḷu Sīta guḍḷanta peddavi kāvu
āme ammaḍāniki prayatnam cēyaḍu
Pōlamma buṭṭalu grāmamlōki gaṭṭivi
āme ekkuva khariduku ammutundi
Mangamma buṭṭalu Pōlamma buṭṭalanta gaṭṭivi kāvu
āme ammaḍāniki prayatnam cēyaḍu

M_2 Rāmuḍu tana gōdhumalu ekkuva khariduku enduku ammutāḍu?
Puḷḷayya ammaḍaniki enduku prayatnam ceyaḍu?
Sīta tana kōḍiguḍḷu ekkuva khariduku enduku ammutundi?
Venkamma enduku ammaḍāniki prayatnam cēyaḍu?
Pōlamma tana buṭṭalu ekkuva khariduku enduku ammutundi?
Mangamma ammaḍaniki enduku proyatnam cēyaḍu?

C_1 Rāmuḍu tana gōdhumalu ekkuva khariduku enduku ammutāḍu?
Rāmuḍi gōdhumalu grāmamlōki mancivi

C_2 Puḷḷayya enduku ammaḍāniki prayatham ceyaḍu?
Puḷḷayya gōdhumalu Ramuḍi gōdhumalanta mancivi kāvu

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Cycle 11

M_1 Ramudu's wheat is the best in the village.
He will sell it for a high price.
Pullayya's wheat isn't as good as Ramudu's.
He will not try to sell it.
Sita's eggs are the largest in the village.
She will sell them for a high price.
Venkamma's eggs aren't as large as Sita's.
She will not try to sell them.
Polamma's baskets are the strongest in the village.
She will sell them for a high price.
Mangamma's baskets aren't as strong as Polamma's.
She will not try to sell them.

M_2 Why will Ramudu sell his wheat for a high price?
Why will Pullayya not try to sell his wheat?
Why will Sita sell her eggs for a high price?
Why will Venkamma not try to sell her eggs?
Why will Polamma sell her baskets for a high price?
Why will Mangamma not try to sell her baskets?

C_1 Why will Ramudu sell his wheat for a high price?
Ramudu's wheat is the best in the village.

C_2 Why will Pullayya not try to sell his wheat?
Pullayya's wheat isn't as good as Ramudu's.

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M_1 cālā khāram tinaḍam valla (tinaḍam cēta) nāku jabbu cēsindi
cālā pani cēyaḍam valla
, cālā endalō naḍavaḍam valla
cālā kallu tāgaḍam valla
cālā 'cigarette'lu kālcaḍam (tagaḍam) valla
cālā ūragāya tisukōaḍam valla

M_2 mīku enduku jabbu cēsindi?

C_1 mīku enduku jabbu cēsindi?
cālā khāram tinaḍam valla, nāku jabbu cēsindi

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Cycle 12

M_1 I got sick from eating too many chilies.
working too much
walking too much in the sun
drinking too much toddy
smoking too many cigarettes
taking too much pickle

M_2 Why did you get sick?

C_1 Why did you get sick?
I got sick from eating too many chilies.

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Cycle 13

M_1 vishrānti tīsukōvadam valla
mandu tīsukōvadam valla
patyam modalu pettadam valla
pratirōju 'exercise' cēyadam valla
yōgā āsanālu vēyadam (ceyadam) valla
Gōpāludu ārōgyam bāgupadindi (paddadi)

M_2 vaidyudu (dāktaru) lēkundā, Gōpāludi ārōgyam ellā bāgupadindi?

C_1 vaidyudu lēkundā, Gōpāludi ārōgyam ellā bāgupadindi?
vishrānti tīsukōvadam valla, Gōpāludu ārōgyam bāgupadindi

M_1 Gopal became well by resting in bed.
taking medicine
following a diet
exercising every day
doing yoga

M_2 Without a doctor how did Gopal become well?

C_1 Without a doctor how did Gopal become well?
Gopal became well by resting in bed.

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M_1 ekkuva mātlāḍakuṇḍā (mātlāḍi)
ekkuva vādiṁcakuṇḍā (vadiṁci)
ekkuva aḍagakuṇḍā (aḍagi)
vishrānti tīsukōkuṇḍā (tīsukoni)
ālasyma cēyakuṇḍā (cēsi)
caḍavaṁkuṇḍā (caḍavi)
cūḍakuṇḍā (cūsi)

nēnu ā samasya parishkāram cēyagalanu (tīrcagalanu)

M_2 mīru ekkuva mātlāḍakuṇḍā
ekkuva vādiṁcakuṇḍā
ekkuva aḍagakuṇḍā
vishrānti tīsukōkuṇḍā
ālasyam cēyakuṇḍā
caḍavakuṇḍā
cūḍakuṇḍā

ā samasya parishkāram cēyagalarā?

ā samasya mīru ellā parishkāram cēstāru (cēyagalaru)?

C_1 mīru ekkuva mātlāḍakuṇḍā, ā samasya parishkāram cēyagalarā?
ekkuva mātlāḍakuṇḍā, nēnu ā samasya parishkāram cēyagalanu

C_2 ā samasya mīru ellā parishkāram cēstāru?
nēnu mātlāḍi ā samasya parishkāram cēstānu

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Cycle 14

M_1 I can solve that problem without (by) too much talking.
too much arguing
too much asking
resting
delaying
reading
looking

M_2 Can you solve that problem without (by) too much talking?
too much arguing
too much asking
resting
delaying
reading
looking

How can you solve that problem?

C_1 Can you solve that problem without too much talking?
I can solve that problem without too much talking.

C_2 How can you solve that problem?
I can solve that problem by too much talking.

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1 Indiyālō manam taracu, jandhyam vēsukunna,
manu shyulanu cūstāmu
Indiyālō manam taracu, bottu pettukkunna
āḍavāḷlanu cūstāmu
Indiyālō manam taracu, ceruku mukka
namulutunna pillalanu cūstāmu
Indiyālō manam taracu, eḍlanu tōltunna
rytulanu cūstāmu
Indiyālō manam taracu, bidilu tagutunna
(kālustunna) magavāllanu cūstāmu
Indiyālō manam taracu, ūragayalu peḍtunna
āḍavāḷlanu cūstāmu
Indiyālō manam taracu, kabāḍi (ceḍugudu)
āḍutunna pillalnu cūstāmu

2 Indiyālō manam taracu ēm cūstāmu?

M_1 In India we often see,
men wearing the sacred thread.
In India we often see,
women wearing a buttu.
In India we often see,
farmers driving bullocks.
In India we often see,
children chewing sugar cane.
In India we often see,
men smoking beedis.
In India we often see,
women making pickles.
In India we often see,
children playing Kabadi.

M_2 What do we often see in India?

3 Indiyālō manam taracu, ēm cūstāmu?
Indiyālō manam taracu, jandhyam vēsukkunna
manushyulanu cūstāmu

C_1 What does one often see in India?
In India, one often sees men wearing
a sacred thread.

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Rāmēsh badulu iccina nāgali,
ninna Rāmudu upayōgincādu
badulu teccina arakāku,
atanu eḍlanu kaṭṭēdu
monna dunnina polāniki,
atanu eḍlanu tōlēdu
tanu badulu teccina nāgalitō,
dunnaḍam pūrti cēsēdu
appuḍu tanu teccina 'levlaruto' bhūmi
caḍunu cēsēdu
Sīta tanaku iccina bhojnanni tinnādu
bhojnam taruvāta, cettu kinda vēsina mancam
mīda paḍukunnādu
vishrānti tisukunnāku, atanu poddunna
moḍalu pettina pani malli ārambhi cādu
Sīta vandina bhōjnānni, Rāmuḍu tinnāḍu

Rāmuḍu ninna ē nāgali upayōgincāḍu?
ē arakāku eḍlanu kaṭṭēḍu
ē polaniki eḍlanu tōleḍu
ē nāgalitō polani dunnaḍam
pūrticēsēḍu
ē 'levlerto' caḍunu cesedu
ē mancam mīda paḍukunnāḍu
vishranti tisukunnāku Rāmuḍu ēm pani moḍalu
pettēḍu
vishranti tisukunnāku Rāmuḍu ēm bhojnam cēsēḍu

Rāmuḍu ninna ē nāgali upayōguicā ḍu?
Ramēsh baḍulu vicina nāgali, ninna Rāmaḍu
upayōgincāḍu

M_1 Yesterday Ramudu used the plow Ramesh lent him.
He tied the bullocks to the araka he borrowed.
He drove the bullocks to the field he plowed the day before yesterday.
He finished plowing the field with the plow he borrowed.
Then he leveled the land with the leveller he brought.
He ate the lunch Sita gave him.
After lunch he lay down on the charpoi he put under a tree.
After resting he continued the work he started in the morning.
Then Ramudu ate the dinner Sita had prepared.

M_2 What plow did Ramudu use yesterday?
araka tie to the bullocks?
To what field did Ramudu drive the bullocks?
With what plow did Ramudu finish plowing the land?
With what leveller did Ramudu level the land?
On what charpoi did Ramudu lay down?
On what work did Ramudu continue after rest?
What dinner did Ramudu eat?

C_1 What plow did Ramudu use yesterday?
Yesterday Ramudu used the plow Ramesh lent him.

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1 tana snēhiturālu cēsina pappu caru Sītaku — M_1 Sita wants to taste the pappu caru her friend made.
vuci cūdālani undi
bavinuṇḍi teccina nillatō āme tana — She washes her hands with the water she brought from the well.
cētalanu kaḍugkontundi
pappu cāru unna, ginne mīda mūta tīstundi — She removes the cover from the dish the pappu caru was put in.
ballamīda unna, ginnelō āme pappu cāru — She pours the pappu into the dish she put on the table.
pōstundi
tanu pōsina pappu caru ruci cēstundi — She tastes the pappu caru she poured.
ān - cālā khāram! — Ah, too much chili!
bāvinunci teccina villanu, āme cālātāgutundi — She drinks a lot of the water she brought from the well.

2 Sītaku ē pappu cāru ruci cūdālani undi? — M_2 What pappu caru does Sita want to taste?
āme ēn nillatō tana cētulu kaḍugukondi? — With what water does she wash her hands?
āme ēn ginnè mīde mūta tistundi? — From what dish does she remove the cover?
āme èn ginnelō pappu cāru pōsindi? — Into what dish does she pour the pappu caru?
āme ēm pappu cāru ruci cūsindi? — What pappu caru does she taste?

1 Sītaku ē pappu cāru ruci cūdālani undi? — C_1 What pappu caru does Sita want to taste?
tana sehiturālu cēsina pappu cāru Sītaku, — Sita wants to taste the pappu caru her friend made.
ruci cūdālni undi

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M_1 ivvāla cēyani pani Gōpālundu,
Kamala rēpu pūrti cēstāru
ivvāla pūrti cēyani pāṭālanu
vāḷḷu rēpu caduvutāru
ivvāla konani paḷḷanu
vāḷḷu rēpu koṇṭāru
ivvāla rāyani uttarālanu
vāḷḷu rēpu rāstāru
ivvāla tisukurāni bāviniḷḷani
vāḷḷu rēpu testāru
ivvāla subhram cēyani gadulanu
vāḷḷu rēpu subhram cēstāru
ivvāla modalu pettani pani
vāḷḷu rēpu modalu peḍtāru

M_1 Tomorrow Gopal and Kamala will finish the work they didn't do today.
They will study the lessons they couldn't finish.
They will buy the fruits they didn't buy.
They will write the letters they didn't write.
They will bring the well water they didn't bring.
They will clean the rooms they didn't clean.
They will start the work they didn't start.

M_2 Gōpāludu, Kamala rēpu ēm pani cēstāru
vāḷḷu rēpu ēm pāṭhālu caduvutāru
vāḷḷu rēpu ēm paḷḷu koṇṭāru
uttarālu rastāru
bāvi nīḷḷu testāru
gadulu subhram cēstaru
pani modalu peḍtāru

M_2 What work will Gopal and Kamala do tomorrow?

lessons	study
fruits	buy
letters	write
well water	bring
rooms	clean
work	start

C_1 Gōpāludu, Kamala rēpu ēm pani cēstāru?
rēpu Gopāludu, Kamala ivvāla pūrti cēyani pani, pūrti cēstāru

C_1 What work will Gopal and Kamala do tomorrow?
Tomorrow Gopal and Kamala will finish the work they didn't do today.

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M_1 mīru ninna nērpina Telugu paṭalu
nēnu nercu kunnānu (nerkoledu)
mīru ninna iccina upanyāsam,
nēnu vinnānu (vinalēdu)
mīru ninna nērpina pātham,
nēnu maracipōyānu
mīru ninna iccina salahālu
naku gyāpakam unnāyi
mīru ninna mātlāḍina rytutō
nēnu mātlāḍenu,
mīru ninna tisukunna kolatalu
nēnu mārcēnu

M_2 nēnu ninna nērpina Telugu pātalu
mīru nērcukunnārā?
nēnu ninna iccina upanyāsam
mīru vinnārā?
nēnu ninna nērpina pātham
mīru maracipōyārā?
nēnu ninna iccina salahālu
mīku gyāpakam unnāyā?
nēnu ninna mātlāḍina rytulatō
mīru mātlāḍēra?
nēnu ninna tisukunna kolatalu
mīru mārcērā?

C_1 nēnu ninna nērpina Telugu pātalu,
mīru nērcukunnārā?
aunu mīru ninna vērpina Telugu
pāṭalu nercukunnanu
lēdu, mīru ninna nērpina Telugu
pāṭalu inkā nērcukōlēdu

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Cycle 19

M_1 I have (not) learned the Telugu songs you taught me.

heard lecture gave

forgotten lesson taught

remembered suggestions gave

talked to farmers talked to

changed measurements took

M_2 Have you learned yet the Telugu songs I taught you yesterday?

Have you heard yet the lecture I gave yesterday?

Have you forgotten yet the lesson I taught you yesterday?

Have you remembered yet the directions I gave you yesterday?

Have you talked to yet the farmer I talked to yesterday?

Have you changed yet the measurements I made yesterday?

C_1 Have you learned yet the Telugu songs I taught you yesterday?

Yes, I have learned the Telugu songs you taught me yesterday.

No, I haven't yet learned the Telugu songs you taught me yesterday.

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Drill for Cyles 16, 17, 18, 19

Question and Answer Drill

Q. mīru cadivina pustakam ēdi?
A. nēnu cadivina puṣtakam adi

Q. mīru rāsina uttarālu ekkaḍa unnāyi?
A. nēnu rāsina uttarālu akkaḍa unnāyi

Q. mīru konna eddu enta peddadi?
A. nēnu konna eddu into peddadi

Q. mīru vellina bajār enta dūram?
A. nēnu veḷḷina bajār oka milu dūram

Q. mīru badulu teccina panimutlu evarivi?
A. nēnu badulu teccina panimutlu mīvi

Q. mīru māṭlāḍina rytu evaru?
A. nēnu māṭlāḍina rytu Rāmuḍu

Q. mīru ruci cūsina pappu cāru ellā undi?
A. nēnu ruci cūsina pappu cāru khāram - gā undi

Q. mīru ceppina sāmela emiṭi?
A. nēnu cappina sāmela emitante 'callaku vacci munta dācanēla'

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Drill for Cycles 16, 17, 18, 19

Question and Answer Drill

Q. Which is the book you read?
A. That is the book I read.

Q. Where are the letters you wrote?
A. There are the letters I wrote.

Q. How large is the bullock you bought?
A. The bullock I bought is this large.

Q. How far is the bazaar you went to?
A. The bazaar I went to is one mile away.

Q. Whose implements are the ones that you borrowed?
A. Your implements are the ones that I borrowed.

Q. Who is the farmer you talked to?
A. Ramudu is the farmer I talked to.

Q. How is the pappu caru you tasted?
A. The pappu caru I tasted is hot.

Q. What is the proverb you quoted?
A. The proverb I quoted is 'if you're going to say something then say it'.

(if she's come for buttermilk shy has she hidden the pot?)

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Drill for Cycles 16, 17, 18, 19

Transformation Drill

1. mēmu ivvāla cēyani pani rēpu pūrti cēstāmu
   mēmu ivvāla pani pūrti cēyalēdu;
   mēmu dānni rēpu pūrti cēstamu

2. mēmu ivvāla dunnani polam, rēpu dunnutāmu
   mēmu ivvāla polam dunna lēdu;
   mēmu rēpu polam dunnutāmu

3. mēmu ivvāla veyyani eruvu, repu vēstāmu
   mēmu ivvāla eruvu veyyalēdu;
   mēmu rēpu eruvu vēstāmu

4. mēmu ivvāla nīru pettani polāniki, rēpu peṭtāmu.
   mēmu ivvāla polāniki nīllu pettalēdu;
   mēmu rēpu peṭtāmu

5. mēmu ivvāla bāgu ceyyani nāgali, rēpu bāgu cēstāmu
   mēmu ivvāla nāgali bāgucēyyalēdu;
   mēmu rēpu bāgucēstāmu

6. mēmu ivvāla nērcukōni 'sikilu' rēpu nērcukuntāmu
   mēmu ivvāla 'sikilu' nerçukoledu;
   mēmu rēpu nercukuntāmu

7. mēmu ivvāla utakani baṭṭalanu rēpu utukutānu
   mēmu ivvāla baṭṭalu utakalēdu;
   mēmu rēpu utukutānu

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Drill for Cycles 16, 17, 18, 19

Transformation Drill

1. We will finish the work tomorrow we didn't do today.
   We didn't finish the work today;
   we will finish it tomorrow.

2. We will plow the field tomorrow we didn't plow today.
   We didn't plow the field today;
   we will plow it tomorrow.

3. We will spread the fertilizer tomorrow we didn't spread today.
   We didn't spread the fertilizer today;
   we will spread it tomorrow.

4. We will irrigate the land tomorrow we didn't irrigate today.
   We didn't irrigate the land today;
   we will irrigate it tomorrow.

5. We will fix the plow tomorrow we didn't fix today.
   We didn't fix the plow today;
   we will fix it tomorrow.

6. We will learn the cycle tomorrow we didn't learn today.
   We didn't learn the cycle today;
   we will learn it tomorrow.

7. We will wash the clothes tomorrow we didn't wash today.
   We didn't wash the clothes today;
   we will wash them tomorrow.

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M_1 tirika unnappudallā (eppudu tirika unte appudu), Sita bajarku vellţundi
bajarku vacci, āme ekkada manci kuralu dorukute akkadaki vellţundi
āme tanaku ishţamaina rakatu konţundi (tanaku e rakam ishţamaite ā rakam konţundi)

tirika unnappudallā, Rāmudu bajarku vellţādu
bajarku vacci, atanu ekkada gatti panimuţlu dorukute akkadaki vellţādu
tanaku erakam panimuţlu ishţamaite ā rakalu konţādu (ishţamaina rakam konţādu)

tirika unnappudallā, Gopāludu bajarku vellţādu
bijarku vacci, atanu ekkada bantulu, golilu galipatalu dorukute akkadaki vellţādu
tanaku e rakam ishţamaite, ā rakalu konţādu

tirika unnappudallā, Kamala bajarku vellţundi
bajarku vacci, āme ekkada manci gavvalu dorukute akkadaki vellţundi
tanaku ishţamaina rakalu konţundi

M_2 Sita bajarku eppudu vellţundi?
Rāmudu bajarku eppudu vellţādu?
Gopāludu bajarku eppudu vellţādu?
Kamala bagarku eppudu vellţundi?

bajarku vacci, Sita ekkadaki vellţundi?
bajarku vacci, Rāmudu ekkadaki vellţādu?
bajarku vacci, Gopāludu ekkadaki vellţādu?
bajarku vacci, Kamala ekkadaki vellţundi?

Sita en rakalu kuralu konţundi?
Rāmudu en rakalu panimuţlu konţādu?
Gopāludu en rakalu bantalu golilu, galipatalu konţādu?
Kamala en rakalu gavvalu konţundi?

C_1 Sita bajarku eppudu vellţundi?
tirika unnappudallā, Sita bajarku vellţundi

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M_1 Sita will go to the bazaar whenever she has time.
Having come to the bazaar, she will go wherever she can find good vegetables.
She will buy whatever kinds she likes.

Ramudu will go to the bazaar whenever he has time.
Having come to the bazaar, he will go wherever he can find strong tools.
He will buy whatever kinds of tools he likes.

Gopaludu will go to the bazaar whenever he has time.
Having come to the bazaar, he will go wherever he can find balls, marbles and kites.
He will buy whatever kinds he likes.

Kamala will go to the bazaar whenever she has time.
Having come to the bazaar, she will go wherever she can find good sea shells.
She will buy whatever kinds she likes.

M_2 When will Stia go to the bazaar?
When will Ramudu go to the bazaar?
When will Gopaludu go to the bazaar?
When will Kamala go to the bazaar?

Having come to the bazaar, where will Sita go?
Having come to the bazaar, where will Ramudu go?
Having come to the bazaar, where will Gopaludu go?
Having come to the bazaar, where will Kamala go?

What kinds of vegetables will Sita buy?
What kinds of tools will Ramudu buy?
What kinds of balls, marbles and kites will Gopal buy?
What kinds of sea shells will Kamala buy?

C_1 When will Sita go to the bazaar?
Sita will go to the bazaar whenever she has time.

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Grammar Notes

A. Comparison

1. postposition kante (kanna) 'than'-
object form of (pro)noun + kante (kanna)
eg.

'Rocky' parvatālu nilagiri parvatala kanna ettu ainavi
The Rocky Mountains are higher than the Nilgiri Mountains

Note - in the phrase, ettu ainavi (happen to be high), aina (happen) is used instead of unnāi(are). '-vi' is added to the verb in the same way -vi and -di are added in constructions of the type,

ivi nāvi — these are mine
idi nādi — this is mine

2. postposition lāgā (lāgē) 'like(similar to)'
object form of (pro)noun + laga (lage)
eg.

Amerikālō āvulu Indiyālō āvula lāgā untāya?
Are the cows in America like the cows in India?

Note - the adjective 'lanti' may be substituted for laga untaya

3. postposition anta/ 'as...as...'
object from (pro)noun + anta
eg.

Rāmudu Ramesh antā allarivādu kādu
Ramudu isn't as mischievous as Ramesh

4. postposition /-loki/ (antaloki) 'in all'
object form of (pro)noun + /-loki/
Used to express a superlative
eg.

Rāmudi gōdhumalu gramamlōki mancivi
Ramudu's wheat is the best in the village
(in all the village is good)

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B. 'from...ing' 'by...ing'

The verbal noun + valla (ceta) is used to explain the asuse of a situation or action. It answers the question ella (how) or enduku (why).

eg.

mīku enduku (ella) jabbu cēsindi?
Why did you get sick?
cāla khaṟam tinaḍam valla nāku jabbu cēsindi
I got sick from eating too much hot food.

C. 'without...ing'

The infinitive + /-kuṇḍā/ expresses a condition without which action can(not) occur. eg.

ālasyam cēyakuṇḍā nēnu ā samasya parishkāram cēyagalanu
Without delaying I can solve that problem

D. Verbal Adjectives (participles)

1. Formation:

present verb stem + /-t(k)unna/	present participle
past verb stem + /-ina/	past participle
infinitive + /-ni/	past participle (neg)

2. Agreement:
one form

3. Use:
Used as adjectives to describe (pro)nouns
eg.

erra cīra kaṭṭukunna adamanishi Sīta akka
The woman wearing a red sari is Sita akka
miru vellina bajār enta dūram?
How far is the bazaar you went to?
mēmu ivvāla utakani baṭṭalanu rēpu utukutāmu
Tomorrow we will wash the clothes we didn't wash today

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7 : Finding a Hotel

PCV: Namaskāram(andi)! Bāgunnārā!
I: Namaskāram
PCV: Ī ūrlō manci hoṭēlu ēdaina undā?
I: lēkēm! illā tinnagā vellī, kudi vaipu tirugutē, 'Udipi Hoṭēlu' undi. akkaḍa bhojanam, migata saḍupāyālu bāguntāi.
PCV: sarē, ā hoṭēlu ikkaḍiki enta dūram?
I: ento dūram lēdu. naḍici velltē iravai nimishāl paḍtundi. kāvālantē saikil riksha mīde velloccu
PCV: nēnu ī ūruki kotta. mīru nāku koncem sahayam cēyagalārā?
I: ō, tappakunḍā!
PCV: nāku oka manci vanṭamanishi kāvāli. cūḍagalārā?
I: manci vanṭamanishi dorakaḍam cālā kashṭam. ainā prayatnam cēstānu
PCV: vanṭamanishiki jītam enta ivvāli?
I: sumāru muphai rupāyalu ivvāli

****

PCV: Namaskaram! How are you.
I: Namaskaram.
PCV: Is there a good hotel in this town?
I: Of course (why not)! If you go straight and turn right, there is the Udipi Hotel. You can get good food and other facilities there.
PCV: Okay. How far is that hotel from here?
I: It is not too far. If you walk it takes 20 minutes. If you want you can go by cycle rickshaw.
PCV: I am new to this place. Can you help me a little?
I: Definitely!
PCV: I want a good cook. Can you look for me?
I: It is very difficult to find a good cook. Anyway, I will try.
PCV: How much salary should I give the cook?
I: About 30 rupees.

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x. nī pēr ēmiṭi?
y. nā pēr nāganna

x. nī vayassu enta? or/ nīku enni ēḷḷu?
y. ēravai aidu ēḷḷu

x. nīku piḷḷalu unnārā?
y. nāku inkā pelli kālēdaudi

x. dīniki mundu ekkada pani cēsavu? nāganna!
y. pakka ūrlō, hotēllō vanṭa vāḍigā pani cēsānu

x. nīku 'military' bhōjanam vanḍaṭam telusunā?
y. cēyagalanu

x. sarē, nīku enta jītam kāvāli?
y. mi dayandi. mīku tōcinattu ivvaudi

x. moḍaṭa nela muphai rūpāyalu instānu; nuvvu bāgā pani cēstē, taruvātā ekkuva cēstānu sarēna?
y. cittamandi. nēnu eppaṭinundi paniki rāvāli?

x. rēpu poddunna ēḍu gaṭalki rā
y. mancidandi

* The reply 'yes sir' is said so many ways (1) sareandi (2) cittamandi (3) mancidandi

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Hiring a Servant

x. What is your name?
y. My name is Naganna.

x. What is your age?
y. 25 years old.

x. Do you have children?
y. I am not married yet.

x. Where did you work before?
y. I worked as a cook in a hotel in the neighboring town.

x. Do you know how to cook 'military food'?
y. I can do.

x. Okay. What pay do you want?
y. I leave it to you, Sir. (Give whatever you think best)

x. I will give 3 Rs first month. If you work well, I will increase. Agreeable?
y. Okay. From when should I come to work?

x. Come tomorrow morning at seven.
y. Yes (Sir).

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Firing a Servant

x. Naganna, Come here. I have to talk to you about a matter.
y. What is it? (Sir)

x. You don't have to come to work from tomorrow.
y. Why what mistake have I done?

x. You don't work with interest, as before you don't come to work on time. You don't work clean. I tolerate so long, I can't anymore.
y. Please pardon me this time. (Sir)

x. No, I can't. I have engaged another person. He comes to work from tomorrow.
y. Alright. As you wish.

x. How much balance do I owe you?
y. 15 Rs.

x. Here it is, 15 Rs. You may go.

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x. oka nelanundi nāku ollu bāgā lēdu
y. miru ēm tintunnāru? (tisukuntunnāru).

x. ēmi rucigā lēdu daktaru pattyam mīda uncāru
y. ēm pattyam?

x. uppu, khāram, cintapandu, nūne tinakūdadani ceppāru
y. uppu lēkundā, ellā tinagalaru?

x. kashtamē, pancadāra, annam kūda taggimcamani ceppāru
y. aitē ēm tintāru?

x. uppu lēkunda, rāgi (cōllu) ganji rōjuki mūdu sārlu tāgutānu
y. pālu ārōgyāniki mancidi. tāgutunnāra?

x. pālu tāgitē vānti vastundi. nā ontaki padadu

****

x. I am not well for (the last) one month.
y. What do you eat?

x. Nothing tastes good. The doctor has put me on a diet.
y. What diet?

x. He has told me not to take salt, chili, tamarind, and oil.
y. How can one eat without salt?

x. It is difficult, he has told me to reduce sugar, salt and rice, too.
y. What then will you eat?

x. I drink 'maize ganji' without salt, three times a day.
y. Milk is good for health. Are you drinking?

x. I get nausia (vomiting) if I drink milk. It does not agree with me.

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Accident

x. ā vīdhi mūlalō oka pramādam
y. ēm jarigindi?

x. oka cinna pillani eddu tokkēsindi
y. ā pillaku ēm jarigindi? tvaraga ceppu

x. talaki pedda gāyam tagilindi kani, pilla batikindi
y. āsupatriki tīsuku vellarā?

x. annandi, eddubandilō vēsi tīsuku vellāru
y. sarē, ippudu pilla ellā undi?

x. paravalēdu, tvaragā nayam antundani dāktaru ceppāru

****

x. An accident at the street corner.
y. What happened?

x. A bullock ran over a little child.
y. What happened to the child? Say quick!

x. Severe injury on head, but life saved.
y. Did they take to the hospital?

x. Yes, they took (it) to the hospital by a bullock cart.
y. Okay, how is the child now?

x. Not so bad! Doctor says the child will be okay soon.

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Doctor and Nurse - Vaccination

1. ḍakkarugāru, narsu grāmāniki vastāru
2. grāmāmlōm manushyulu oka cōta cērtāru
3. pillalu, peddavallu -- antā unnāru
4. ḍaktaru, narsu injukshanu, mandu tisuku vaccāru
5. andārū varasaga nilcunnāru
6. narsu sūdi vēdi nillalō vēsi, subhram cēstundi
7. andaruku ḍaktaru sudi vēstāḍu (not so common)
8. okalla taruvāta okallu injekshanu cēincukuntāru

****

1. The doctor and nurse come to the village.
2. The people of the village assemble at one place.
3. Children, grown ups -- all are there.
4. The doctor and the nurse bring with them 'vaccination medicine'.
5. The people stand in a row.
6. The nurse cleans the needle by dropping it in boiling water.
7. The doctor vaccinates all the people.
8. One by one, they get vaccinated.

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x. adi evarandi? (hon you)
y. āyana mā nānnagāru

x. āyana ontlo bāgā ledā?
y. nālugu rōjula nuṇḍi cālā jvaramgā undi

x. āsupatriki tīsuku vellārā?
y. annaṇḍi, ninna tīsuku velḷanu

x. dāktarugāru ēm annāru?
y. cāli jvaram annāru?

x. māndu ēmainā iccārā?
y. annu, iccāru

x. antā tvaragā sari paḍtundi khangāru paḍkandi
y. bhagavantuḍē kāpāḍali

****

x. Who is that?
y. That is my father.

x. Is he not well?
y. He has been having high fever for the last four days.

x. Did you take him to the hospital?
y. Yes, yesterday I took him to the hospital.

x. What did the doctor say?
y. He said it was 'cold fever'.

x. Did he give any medicine?
y. Yes, he did.

x. Everything will be alright soon. Don't worry.
y. Oh, God help us.

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Sickness - Animal

x. mī āvuku ēm vyādhi (jabbu)?
y. mī āvuku ēm antāru (cow disease)

x. jantuvula āsupatriki tīsuku vellārā?
y. lēdandi, āspatri cālā dūram

x. nēnu mī āvuni cūḍanā?
y. mīku āvula gurinci telusā?

x. koncem telusu. jantu vaidyam jurinci koncen cadivēnu
y. ēdō lāgā upakāram ceyyandi

x. nēnu ceyagaligindi cēstānu
y. dēvuḍu mimalni kāpaḍtāḍu. ī āvu caccipōtē mā bratukuteruvu pōtundi

x. bādha paḍakandi. āvuki oka injukshanu istē saripōtundi

****

x. What is your cow suffering from?
y. They say it is suffering from a (cattle disease).

x. Did you take it to the veterinary hospital?
y. No, the hospital is very far away.

x. Shall I take a look at the cow?
y. Do you know about cows?

x. I know a little. I have studied about veterinary science.
y. Somehow help us.

x. I will do whatever I can.
y. God bless you. If this cow dies, we will lose our livelihood.

x. Don't worry. It will be alright if the cow is inoculated.

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Rice Cultivation

I. nāru mallu

1. mañci rakam vittanālu tīsukoccī nārlu pōstām.

2. vittanālu caḷlaṭā niki mundu cakkagā nalugu aydu sārlu dunnutām. taruvāta toḍugu tōlatāmu

3. ekarāniki nālugu seṇṭla madi tayāru cēsukoni andulō muphay nēlabhay kējila ammōniyam salfētu callutām

4. taruvāta nīḷḷu peḍtām vāram rōjulaku moleka vastundi. tarvāta avasasara mayite padi kējila ammoniyam salfētu callutām

5. taruvāta purugu ēdaynā paṭṭē tegulla mandu callutām, malli nāru lāgabōyē mundu endrin callutām

6. enni nella panta ayite anni vāralu nāru pencāli taycung nētiv variki mātram iravay okka rōyula nunci iravay nālugu rōjula vareku nāru pencāli

II. polam bagu cēyadam

1. nāru perigē sariki manam cēnu bāgu cēyāli.

2. nālugu aydu sārlu dunni nīḷḷu peṭṭi dammu ceyyāli. gaṭlanni subram cēsukōvāli ipudu bhūmi reḍī go undi

Nurseries

1. We bring the best variety of seeds and raise the nurseries.

2. We plough the land four or five times before sowing the seeds. Then we draw the heavy branch of tree.

3. We pick up a seed bed of 4 cents per an acre and apply ammonium phosphate of 30 or 40 Kgs.

4. Then we water it. The seeds will germinate in about a week. Then we apply ammonium sulphate of 10 Kgs if necessary.

5. If there is any incidence of pests we will apply insecticides. We sprinkle endrin before pulling out the seedlings.

6. We must grow the seedlings for the same number of weeks as the number of months the crop takes. Usually Taichung Native needs to be raised for 21 to 24 days.

Preparing the Land

1. By the time the nurseries grow up we must prepare the field.

2. We must plough the land four or five times and then water it and then plough it with water. The bundus must be chopped off cleanly. Now the field is ready.

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III. eruvulu

1. nāṭaṭāniki mundu bāsvaraputeruvulu poṭāsiyam eruvulu veyyāli. avasaram ayitē natrajani eruvulu gūḍa kalipi veyyāli

2. mukyaṅgā, nāṭaṭāniki mundu ekarāniki vanda kējila sūpar posphēt, nalabhay kējila poṭāsiyam salfētu yābhay kējila ammōniyam salfēṭu kalipi veyyāli

IV nāṭlu

1. ekarāniki padi mandi kūlīlu avasaram avutāru.

2. nāru madi nunci nāru piki pill cēsi cēlō vēsukōvāli

3. mokkaku mokkaku āru angulālanundi enimidi angulāla dūram undettu cūdāli

4. iravay rōjula tarvata ḳalupu tiyyāli. appuḍu malli eruvu veyyelsi untundi. oka yābhay kējila ammoniyam ṣalfētu veyyāli

V. tegulla mandulu

1. nāṭinaka padihēnu rōjulaku tegullu vaccina rakapōyina mundu jāgratta kōsam ekarāniki āru avunsula endrin nilla lō kalipi cellāli

Fertilizers

1. We have to apply phosphatic and potassic fertilizers before transplantation. We may also add nitrogenous fertilizers if necessary.

2. You must apply 100 Kgs super phosphate 40 Kgs potassium sulfate and 50 Kgs ammonium sulfate before plantation.

Planting

1. Ten labourers are necessary for each acre.

2. You must pull out the seedlings from the seed bed and make them into bundle. Then spread them in the field.

3. You must see to it that the distance between one plant and the other is between 6" to 8".

4. Weeding should take place after twenty days. Then it needs fertilizers a second time. Some 50 Kgs of ammonium sulfate will do.

Pesticides

1. You must apply six ounces of endrin, mixed with water fifteen days after planting as a precautionary measure, whether or not there is incidence of pests.

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2. taycung nētiv ayite blaytu vastundi. mundu jāgretta kōsam marō iravay rōjula tarvāta malli endrin cellali endrintō pātu mūdu grāmula streptō sayklin iravay ayidu gēlanla nillalō kalipi cellāli.

2. Tai Cung native is susceptible to blight. So, as a precautionary measure you must apply endrin again after another 20 days. Along with it you must also apply 3 grams of Strepto cyelin mixed in 25 gallons of water.

3. taruvāta potta midiki vaccetappudu sādhāranangā vūca tegullu vastundi

3. When the crop comes to shoot blade stage Stem Borer may attack.

4. vūca tegullu vinārana nimittam septembaru akharu lō gāni aktōbaru modatlō gāni ekarāniki enimidi ā avunsula endrin callāli

4. To prevent it you must spread eight ounces of endrin per acre whether at the end of September or beginning of October.

5. pottamidaki vaccinappudu ī tegulla mandu callatam cālā avasaram

5. It is very essential to spray endrin at the shoot blade stage.

6. endukantē ī tegulla mandu callakā pōte kanki antā tappagā māripōtū untundi

6. Because if you don't spray these pesticides the crop will become a waste.

VI. panta

Harvesting

1. taycung nētiv ayite nālugu nellaki gutti akkullu ayite ayidu nelleku payru pantaku vastundi

1. Tai Chung native takes four months to be ready for harvesting but the local 'gutti akkall' takes five months.

2. koncem kanki muggina tarvāta kōta prarambincāli

2. When hardening of the grain takes place you must cut the crop.

3. kōta kōsi kuppa vēsi māsulu ceyyali

3. After cutting the crop you must stack them in bundles and then thresh it.

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VII. ammakam

1. māsūlu cēsina dānyānni māmūlugā iṇṭiki tōluku veiṭṭiṇṭāru. lēdā avasaram ayite kallāllōne ammuṭāru

2. raytu dānyam amma dalcukoutē konni sadu pāyālu gūdā unnāy. kōvāparēṭivu sosayṭila dvāra ammoccu lēdā bēnkullō nilava beṭṭi dabbu tēsukonavoccu

3. nanci dara vaccē varaku nilavacēsu koni ammavaccu

4. kāni ā vidangā nilava cēsinappudu danyaniki purugu paṭṭa kundā tagu jāgretta tisukōvali

5. gōtāmula cuṭṭū gāni purula mīda gāni bihecsi mandu callāli

6. ī yavasāyam cēyaṭāniki kāvalsina eruvulu tegulla mandulu gavarnamentu dipōllō dorukutāyi. vīṭiki appulu gūdā istāru

Marketing

1. Usually the paddy will be moved to the house. Or they may sell it on the threshing ground if necessary.

2. There are some conveniences for the farmers to sell the produce. He can sell through the cooperative societies or may pledge it in a bank and take money.

3. The farmer can stock his produce until he gets a better price.

4. When the produce is stored the farmer should take the necessary precautions against insects.

5. You must spray BHC either on the bags or on the storage places.

6. All the pesticides and fertilizers needed for this crop are available in the Government depots. Loans also can be obtained for these:

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PCV: ō Raghu gāru! bāgunnāra?
Ragha: randi, randi, nū kōsam cūstunnānu. eppudoccēru? bāgunnēra? sarēgānu, cēnuku mīru pārincaṭāniki ēm ceyyāli?
PCV: ā. ēmlēdu. kāluvalu eppudū cēnuku eguvana pārutū untai. ante kāluvala nundi cēlaku nīru pāratāniki bāgā vilugā untundannamaṭa
Ragha: atlāgā(ā)ndi? aitē, bāgundi. dīnni gurinci appudē ērpātu cēsērannamāta
PCV: ippudu kālavalanundi cēluku nīru pettatāniki, cēla madhya panta bōdelu cēsukōvāli
Ragha: ā tarvāta ēm ceyyāli?
PCV: tarvāta ī panta bōdela nundi sayfanu gottam davārā cēlaku nīru pampucukōvoccu

Irrigation

PCV: Hello, Raghu! How are you?
Ragha: Come on. Come on please. I am looking for you. When did you come. How do you do? What should I do to see that water flows into the field?
PCV: Oh! That's easy. Canals will be always flowing at a higher level than the fields. That means, there is (even) possibility to the water to flow into the field.
Ragha: Is that so? Then, it is fine. So you have already made arrangements.
PCV: Irrigation channels must be made between field to get the water flowed into them.
Ragha: What should be done afterwards?
PCV: Then, from these irrigation channels, let the water flow into the field with (the help of) syphons.

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PCV: ēmandī kōtēshgāru! bāgunnārā?
Raytu: ō! eppudō voccērē
PCV: ā. poddunē voccēnandi. mīru idivaraku mī bhūmi gurinci adgāru. veldām mā polāniki. randi
Raytu: veldāmandi. mī cēlilō undi, ēmiti?
PCV: idi levelar. idi ettupallālu telusu āniki paniki vostundi
Raytu: atlāgā(a)ndi?
PCV: mī polam daggiraki veldām, padandi
Raytu: ā
PCV: ī polam nalla bhumandi. cāla vompulu unnāi
Raytu: avnu. ēm cēyāli?
PCV: ītu cūdandi. cālā vompulu unnāi. dīniki kaṭṭalu kaṭṭataru cālā avasaram
Raytu: avnu
PCV: kaṭṭalu kaṭṭaka pōtē ī maṭṭi antā koṭṭuku pōtundi pantulu sarigā pandavu. taruvāta konni samvaccarālatō pūrtigā moram migili pōtundi
Raytu: avnu. ēm ceyyamantāru
PCV: dūniki nā daggira oka pani muṭṭu undi. dānitō kotatalu tīsukoni kattalu elā poyālō nēnu ceptānu. ā gurtulu pedtānu. ā vidhamgā kaṭṭalu pōyincandi
Raytu: cālā mancidandi
PCV: alā cēstē maṭṭi koṭṭuku pōdu. manci panta pandu tindi
Raytu: atlāgā(a)ndi?
PCV: antēkāka; enta vāna paddā, saripada nillu nilustai
Raytu: ū. aitē dīniki enta dabbu avtundi?
PCV: ahā. ekkuvēm kādandi. ekarāniki ēbhayaydu mincadu
Raytu: intēnā?
PCV: antē. anta kantē ekkuva kādu.
Raytu: nāku padi ekarālu undi. kānī inta dabbu lēdu. ēm ceyyāli?
PCV: ō! alāgā? aitē nēnu sahākāre sanghāla davārā gāni, vyavasāya sēkha munci gāni, blāk āfisu nunci gāni mīku ippincē prayatnam cēstānu
Raytu: sare. mancidandi, ceyyandi

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PCV: Hello, Kotesh, how are you?
Raytu: Oh! You have come.
PCV: Yes, I came in the morning. You asked me about your field sometime ago. Let us go to your field. Come on.
Raytu: We shall go. What is it in your hand?
PCV: This is leveller (a levelling instrument). This is used to measure the ups and downs.
Raytu: Is that so?
PCV: Let us go to your field. Come (along).
Raytu: Yes.
PCV: This is black soil. There are many bends.
Raytu: Yes What to do? (What should I do?)
PCV: Look here. There are many bends. It is necessary to form contour bunds.
Raytu: Yes.
PCV: If no bunds are formed, the soil will get eroded. The crops won't grow well. After some years (only) gravel remains (without any soil).
Raytu: What should I do?
PCV: I have an implement for the purpose. I explain how to measure with it and how to lay the bunds. I make those marks. Let the bunds be laid in that manner.
Raytu: Very good. Okay, please.
PCV: If you do like that the soil won't... There will be good crop (also).
Raytu: Is that so?
PCV: Apart from that, however, heavy the rains are, only water needful remains.
Raytu: Okay. Then how much money I have to spend?
PCV: Not much. It won't cost you over Rs 55/ per acre.
Raytu: Only this much?
PCV: That much (only). If won't be more (than that).
Raytu: I have 10 acres. But I don't have this much money. What should I do?
PCV: Oh! Is that so? If it so, I will try to get you a loan either from cooperatives, or agriculture department or block (development) office.
Raytu: Okay. Good. Do it.

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ekkuva pantanicce vari rakamulu

PCV: bāgunnārā raghugārū!
Farmer: bājunnanandi. eppudoccāru?
PCV: ippudē bassu mīda voccānu. pantalu elā unnāi? vyavasāyam elā undi?
Farmer: bāgunnāyandi. metta (kuski) pantalu bāgunnāyi. vari panta nāru pōyalēdandi
PCV: vari panta annāru cūdandi. mauci kotta rakālu voccināyandi, ekkuva pandēvi
Farmer: ē rakam adi?
PCV: tī en van
Farmer: taycungā?
PCV: avnu, taycung okati rakam, ayār enimidi ani rendu rakālu voccinai avi pettandi.
cālā panta pandutundi, mīku
Farmer: aha?
PCV: ekarāniki mupphay aidu, nalabhay bastālu tappaku pandutāyandi
Farmer: abbā! anta pandutundi?
PCV: mīku ekarāku enta pandutundandi?
Farmer: ēdō; enimidi, padi bastālu pandutundandi
PCV: kotta rakāla tō anumānam lēkandā muppai aidu, nalabhai bastālu pandutundandi
Farmer: atlaytē, nē(nu) pedtānandi
PCV: pettandi
Farmer: mīru vittanālu saplay cēstāra?
PCV: tappakundānu, mīku ēmātram kāvalari untundi reddigārū?
Farmer: ēdē! okati, rendu ekarālu pedtānandi
PCV: pettandi. adoka ekaram, idoka ekaram pettandi pōtē; mī grāmamlō vāllani
kanukkoni, enta kāvālō ceppandi. nēnu andariki pōgn cēsi mī gramāniki saplay cēstānu.
Farmer: vitiki eruvutū, mandutū ēmaynā suplay cēstārā?
PCV: tappakundanandi. eruvula dipārtumentununci kāvalsinanta ekkuva eruvuvlu saplay
cēstunnārandi mīku pettubadi lēdanukunte, appu rūpamlō ippincē ērpātu cēstānu
Farmer: mancidi. antē
PCV: anduvalla mīru pettubadiki sandhincakandi reddigārū!
Farmer: mancidi. mancidi
PCV: mīku panta ekkuva pandutundi nūru rūpāyala nundi nūtayābhay rūpāyalu ekarāniki
ekkuva avtundi mīru sandēhinca voddu
Farmer: nāku sandēham ēmī lēdu
PCV: mūdu retlu panta pandutū untē mīku cālā gittubātugā untundi
Farmer: tappaka pandincalāni undi. pandistā
PCV: mībōti vāllu munduku vostē, māku santōsam reddigārū! mancidi

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Farmer: nūru vittanālu mātram ivvālandi
PCV: tappakundā
Farmer: yāram rōjullō mīru tecci iccētatlu undāli
PCV: yāram rōjullō mi grāmāniki cērustā gadā?
Farmer: mancidi
PCV: nēnu hāmī istunnām
Farmer: mancidi. nēnu tappaka pedtānandi
PCV: velli nostānandi. namaskāram

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High Yielding Variety Paddy
(TN_1 - IR_8)

PCV: Raghu! How are you?
Farmer: Fine. When did you come?
PCV: Just now I came by bus. How are the crops? How about your work in the fields?
Farmer: They are alright. Rain fed crops are good. Paddy nurseries are not yet sown.
PCV: Oh! You talked about paddy crop. There are good high yielding varieties of paddy available.
Farmer: What variety is it?
PCV: TN_1 (Taichung Native)
Farmer: Taichung?
PCV: Yes. TN_1 and IR_8 are the two varieties available. Try them. You get high yield.
Farmer: Is that so?
PCV: You are sure to get 35-40 bags per acre.
Farmer: Oh! Will it yield so much?
PCV: (By the way) how much yield do you get (with your local varieties)?
Farmer: A little, (I get) 8-10 bags of yield per acre.
PCV: You will surely get a yield of 35-40 bags (per acre) with the new varieties.
Farmer: If it is so, I will try.
PCV: Please try.
Farmer: Do you supply the seeds?
PCV: Sure, how much of seed do you require, Mr. Reddy?
Farmer: I'll try one or two acres.
PCV: Please try. Try one variety in one acre and the other in another acre. More over please talk to your villagers and tell (me) how much you (all) need, I'll supply to (all) your village.
Farmer: Do you supply any fertilizers and pesticides to these (the new variety seeds)?
PCV: Surely (without fail) they (the government) are supplying as much fertilizer as required from the (Agriculture) department. If you feel you don't have enough money, I will arrange to issue on credit (basis).
Farmer: Good, that's all.
PCV: So you need not worry about money.
Farmer: Okay. Good.
PCV: You will get more yield. It will cost (you) 100-150 Rs extra. Do not hesitate.
Farmer: I don't (am not) hesitate(ing).
PCV: It will be more profitable when you get three times of the yield.
Farmer: I would like to grow more, I do (grow).
PCV: I feel happy if people like you come forward (or are interested).

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Farmer: You should supply (us) the seed, that's all.
PCV: Sure, sure.
Farmer: You must be able to supply in about a week.
PCV: I'll see that they are supplied within a week.
Farmer: Okay.
PCV: I assure you.
Farmer: (that's) good. I'll try.
PCV: See you again. Thank you.

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Demonstration Plot

Paddy Variety

Farmer: ēmandī jānāru bāgunnārā?
PCV: bāgunnānandi, rāghava reddigāru
Farmer: randi. randi. idē rāvaṭamā?
PCV: idē rāyaṭamandi
Farmer: kūrcōndi
PCV: oka pani mīde voccānandi
Farmer: ceppandi
PCV: nēnu mī bāta pakka polamlō oka pradarsana kṣētram peṭṭālanukannānu. mā daggaraku kotta viltanālu voccāyi. ā viltanālaku, mi vittanālaku bhēdam cūsi raytulaku ceppālani anukunnānu. mari mīru sarēnatiārā?
Farmer: tappakunda. cūdandi aṭuvantadē nāku oka ekaram nēla unnadi. manci nēla, aytē mīru cēyincandi.
PCV: aṭuvanti dānilō cēyāli plātu cūsānandi bāgundi levelgā aytē dānṭlō ṭiyanvan vittanam
Farmer: ṭiyanvanna?
PCV: ṭiyanvan anē kotta viltanam peḍtānu mīru māmūluga petṭe vittanam peḍtāru bhēdam enta panta vostundō cupistānu
Farmer: tappakunda cūpincandi
PCV: mari, mīru dāniki cēyavalasina vidhulanni. nēnu cappinaṭla ceyyāli
Farmer: tappakunda cēstānandi ceppand
PCV: ā panṭanu pandincē vidhānam ceptānu. vinandi cudandi bhūmini bāgā dunnāli
Farmer: uhū?
PCV: mīru ī varam lōpalu eppudaynā nāru poyyāli. oka padi kilōlu ṭiyanvan istānu. mīru padi kilōla eccār padhommidi lika esselrō padahāru - i rendinṭitō nāru poyyandi. taruvāta iravayyokato rōjuna manam māru ṭiyavalsi unṭundi. venṭanē nātu peṭṭavalasi unṭundi. aytē manam nātu peṭṭaṭarriki bhūmini bāgā ṭayāru ceyyāli. nāru bāgā ṭayāru ceyyālantē rendu sārlu mandu kottali
Farmer: em mandandi
PCV: endrinu streptōcayklin, anē mandulu mēm istāmu. kottali bāgā bhūmini atū itū dunnāli padi, padinhinu bandla eruvu veyyāli. rendu mūdu ballu pacci āku vēsi malli bāgā dunnāli. taruvālā akharn sāri, yonda kilōla sūparu yonda kilōla ammōniyā mupphay kilōla potāsu kalipi dammulō vēsi alukuḍu ceyyāli ā taruvāta japānu paddheti assarincāli.

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Farmer: japam paddhati ante emitandi?
PCV: mokkaku mokkaku madhya aru leka enimidi angulala duram undali
Farmer: oho! salla paddhata?
PCV: avnu. dinito kalupu tiyatam sulabhamga untundi. kalupu etla tistara miku telusa? vidaru ani untundi. dinne 'millallo dunne guntaka' antaru
Farmer: aha! aha! dante
PCV: dante. a dantito dunnite, nellu kadili, pilakalu petti, ekkuva panta ivvataniki vilu untundi. endrinu, sayklin ane mandu memu sapy cestamu ayi kanisam mudhsarlu padihem rojulaku oka sari picikaru ceyyali.
Farmer: toppakundanu
PCV: oka sari ammoniya kuda vonda kilolu veyyali. baga vidaru kotti koncem polam arabettali
Farmer: sare
PCV: taruvata, niru matram oka nela varelin takkuva, takkuva uncali. a nelo rojula tarvata baga mudu angulala mandam uncutundali
Farmer: vuhu
PCV: ide vidhamga mi rendo madilo kuda saripoyinante eruvu veyyali. rendu mallallo payru kosi, veruveruga nurci pantalo teda cuddam
Farmer: alagenandi
PCV: na ancana prakaram mi rakan sumam ekaraniki iravay bastalu pandutundi. nenu iccina rakam valla ekaraniki sumaru mupphuyaydu bastalu padi tirali. padihemi bastalu ekkuva pandhtundi annamета. mirakam dhanyam bastā kharidu nalabhay rupaylo ekaraniki 800 Rs vostundi
Farmer: alagandi
PCV: nenu iccine dhanyam dhene bastaku 35 Rx appudu 35 bastalaku 1225 Rs vostundi teda 425 Rs undi
Farmer: sarenandi
PCV: kanisam miku 425 Rs adayam vostundi annamata. eruvulaku, mandultin 200 Rs adanamga kharcu avtundi. appudu kuda 225 Rs labhem vostundi ani khaccitaingo ceptanu
Farmer: bagundi
PCV: pettubadiki miku avakshram ayte appuge ippincedaniki kuda nenu erpatu cestamu
Farmer: sare, mancidi
PCV: tappaka prayatnahu cesi unclandi. appudu nenu viltanalutisukocci, naru poyinci anni ceppi potanu
Farmer: mancidi. sarenandi namaskaram

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Demonstration Plot

Paddy Variety

Farmer: Hello, ~~Mr.~~ John! How are you?
PCV: Fine, thank you Mr. Rajhava Reddy.
Farmer: Please come in. Are you coming just now?
PCV: Yes, I am coming just now.
Farmer: Take your seat please.
PCV: I have come with a purpose (I have some things to tell you).
Farmer: (Please) say.
PCV: I thought of opening (starting) a demonstration center in your road side field. We got a new (variety) of seeds. I thought of explaining to the farmers the difference between the new variety and the variety you have. Do you accept this? (Do you like it?)
Farmer: Surely. (I do) (Look here) listen please. I have an acre of land of the same type. If it is a fertile land please try (on that) your demonstration.
PCV: (The demonstration) should be done on such (a land). I have seen the plot. It is (really) good. If it is levelled, IN_1 seed...
Farmer: IN_1?
PCV: I sow the IN_1 seed. You sow your usual (local) variety. I'll show you the difference in the yields.
Farmer: Surely. Show (me).
PCV: Then, you should adopt all the methods I tell you (suggest).
Farmer: I am sure to do. Please say.
PCV: I tell (you) how to grow that crop. Please watch. Look here. You must plough the land well.
Farmer: Is that so?
PCV: You have to sow the nursery anytime during this week. I give you 10 kilos of IN_1. You sow the nursery of either HR_{19} or SLO_{16} along with TN_1. We have to pull the nursery after 21 days. (We have to) plant them soon. But, we have to prepare the fields properly. (very well). To prepare the seedlings well, (we) have to spray pesticides.
Farmer: What pesticide(s)?
PCV: We supply you pesticides called Endrin Streptomycin. (You) have to spray (them). The field should be well ploughed 10 to 15 cart loads of farm-yard manure should be applied. The field should be ploughed well again after applying 2 to 3 cart-loads of beaf manure. Afterwards, lastly 100 Kgs of super phosphate, 100 Kgs of ammonium sulphate, and 30 Kgs of muriate of potash should be applied together in the final puddle. After this, Japanese method should be followed (adapted).

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Farmer: What is meant by Japanese method (of cultivation)?
PCV: There should be a space of 6" to 8" left between the plants.
Farmer: Oh! (It is) the line planting method?
PCV: Yes. In this (method) weeding is easy. Do you know how to weed? There is (an implement called) 'weeder'. This is (also) called 'push-hoe'.
Farmer: Oh! Is it 'danti'?
PCV: Yes, it is 'danti' (a push-hoe). If this implement (danti) is used the roots prune and there will be scope for increasing the tillering and the yield of the crop. We supply (you) Endrine, and Cyelin. Those you have to spray at best thrice in every fortnight.
Farmer: Surely.
PCV: You have to apply 100 Kgs of Ammonia also one (in a fortnight). Dry up the field after using the push-hoe to a certain extent.
Farmer: Okay.
PCV: Then, again allow only irrigation water in small quantities for a month. After that month keep the water up to a depth of 3" (in the field). Is it so?
Farmer: Is it so?
PCV: In the same manner apply fertilizers to the extent necessary in other plots. Let us see the difference after harvesting the crops in the two plots separately.
Farmer: Okay. Please.
PCV: As to my estimation approximately 20 bags of grain you get per acre using your local variety of seed. (But) with the seed I supply, you will surely get 35 bags per acre. It means that there is a difference of 15 bags in the yield. Your variety of grain fetches Rs 60/ a bag (so) you get 800 Rs per an acre.
Farmer: Is that so?
PCV: The new variety of grain suppose fetches Rs 35/ per bag. You get 1225 Rs for 35 bags. The difference in Rs 425.
Farmer: Okay.
PCV: It means that you get an income of Rs 425/ at least. You have to spend 200 Rs. extra on fertilizers and pesticides. I will say that even then you are getting an income of Rs 225.
Farmer: That is very good.
PCV: If you require financial help to meet the cost, I will arrange so that you can get money on credit.
Farmer: It is very good. Okay.
PCV: You must prepare the land well and keep it. Then I bring the seed for you and demonstrate and explain everything.
Farmer: That is fine. Thank you.

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PCV: ēmandī raghu gārū bāgunnārā
R: ān. bāgunnā, mīru eppudu rāvaṭam?
PCV: idē rāvaṭamandī nēnu mītō oka kotta rakam jonna gurinci ceppalami vaccēnu
R: ohō, alāgā cālā bāgundi. randi ikkada arugu mīda kūrcundām
PCV: alāgē, cūsērū vyavasāya sākha vāru CSHI anē kotta rakam jonna vittanālu teppincēru
R: ēmitā pēru koncem telugulō ceppu bābū
PCV: ohō, atlāgē, CSHI sankara jāti okaṭi nembaru jonna antē saripōṭundi. idi kottagā mana jillātō vēyaḍāniki teppincēru
R: aytē nāku kūḍā konni vittanālu ippincutāra
PCV: andukēgā nēnu mī daggaraku rāvadam. ī sankara jāti jonnā mana māmūllu jonna kantē ekkuva pandutundi. mana jonna mettana vēstē 7-8 bastālu kāni kottarakam manam nīti sāgu kinda vēsē cūddām. alā vēstē ekarāku sumāru 20 bastālu pandu tundani vyanasāya sekha vāru ceptunnāru
R: ān! ekarāki 20 bastālu pandutundanṭara?
PCV: oh, tappakundā 20 bastālu pandi tīrāli mana vyavsāya sakha vāru ī rakam jonna cēlā cōtla vēyince cūsēru. cālā mandiki 20-22 bastālu pandindi konta mandiki 25. bastālu kūḍā pandindāta. ā visayāhmu nēnu bāgā vicārincē mī daggaraku vaccānu. mana vūllō gūḍa ī kotta rakam vēyincālani cālā utsāhangā undi
R: aytē sarē ī vittananlu nāku eppudu istāru? nēnu oka vāram rōjullō payru veyyāli.
PCV: ān. marice pōyānu. ā payru ellā veyyāli. vittanālu emi kāvāli. antā ceppandi
cēnu bāgā mettagā dunnāli. ekarāku 4 kilōlu kāvāli. idi bāgā mandutō suddi cēsi cakkani sancullō mīku anda cēstāru. nēnē svayangā tecci mīku istānu. sanēnā?
R: alā aytē marī mancidi
PCV: celō cālinamta tēma lēkapōte koncem nīru petti tarvāta vittanālu veyyāli
R: sarē bāgundi. mari eruvula sangati ceptāra?
PCV: adē ceppālanu konṭunnānu. ī kottarakam jonnaku ekarāku mūdu vandela paunla supar phosphētu āravay pavnla potasu eruvu ākam dukkilō veyyāli. vētitō pāli rendu vandela pavnla ammoniyam salfetu kuda veyyali. payru vesina taruvata meroka rendu vandala pavunlu ammōmiyam salfētu veyyali.
R: abbā cālā eruvulu veyyālē! vittanniṭiki dabbu enta avtundō
PCV: an, entangi anniṭaki kalipi sumaru nuta āravay rupayalu avtundi vittanalu nalgu kilō laku nalabhay rūpāyalu
R: ī eruvulanni maku ekkada dorukutāy bābū?

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PCV: ivannī vyavasāya sakha dipōlōgāni sahakāra saṅgālalō gāni dorukutāy. ā erpāṭlannī vyavasāya sākha vāru custannāru inkokka visayam. mīru mukhyanga gamanincāli.

R: ī payruku cīdalu tegulu koncom ekkuvagā vastāyi vāṭini mandulu vādi nivārincāli alagayte ā cīdala gurinci ā mandule gurinci kāsta vipulangā ceppandi bābū. ī cēdalu tegullu antē nāku cālā bhayam

PCV: ōhō, tappakuṇḍā ceptānu. ī payruku modaṭi nundi purugula mandulu gāgrettaga upayōsincāli. ī visayāl anni nēnu cūsukontanu appudappudu vācce ā mandulu yāde paddati miku cupistuṇṭānu. danni gurinci mīrēmī bhaya pada vaddu, ān!

R: ālāgayte cālā mancidi. ī mandulaku enta kercu avtundi

PCV: ān ento kādu. ekaraku nalafay rūpā yelo kāvaccu. ī adanapu karcul annī pōnū miku ekaraku nammakanga rendu vandala yābhay migultundandi vittanālu nenugu aydu rōjullō tecci istānu. mari velli rana?

R: sarē mancidi velli randi namastē

PCV: namastē.

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Role Play

PCV: How are you? Mr. Raghu.
R: Oh, fine. When did you come?
PCV: I came a while ago. I want to talk to you about a new variety of jonna.
R: Oh! Is that right. It is time. Please come on in, let us sit on this arugu. (raised mound)
PCV: Okay. You see, the agriculture department has brought a new variety of jonna seeds called CSHI.
R: What is that name? Please tell me in Telugu.
PCV: Okay. CSHI can simply be called a hybrid seed. This has been brought recently to be planted in our district.
R: If it so, will you please get me some seeds?
PCV: It is only for that purpose I came here. This hybrid variety yields more than the ordinary (local) one. Your local jonna gives 7 or 8 bags under dry conditions. Let us try this variety under irrigated conditions. The agriculture department says it gives an yield of twenty bags per an acre.
R: Oh! Do you say it yields twenty bags?
PCV: Oh sure. It should yield 20 bags. Government agriculture department has tried this variety of jonna at several places. Many people have got an yield of 20-22 bags. For some people it yielded 25 bags. I came to you only after considering all the matters.
R: I am very much interested in trying this variety in our village. Then, when do you give me these seeds? I have to sow the seeds in a week. Oh, I forgot. How should I sow that crop. How many seeds do I need? Please explain to me everything.
PCV: Oh, sure, I will tell you everything. You must water the crop at least four times. This is very important. The field must be ploughed well. An acre needs four kilos. These will be supplied to you in clean sealed bags. I will give them to you personally. Okay?
R: Then it is wonderful.
PCV: If the field is not wet enough we must water it before sowing the seeds.
R: That's very good. Will you tell me about fertilizers?
PCV: I am about to tell you the same thing. This variety needs 300 pounds of super phosphate variety and 60 pounds of potassium phosphate per acre. Along with these you must also apply 200 pounds of ammonium sulphate and the same must be repeated after germination.
R: Oh, my goodness I need so many fertilizers! How much money do I need?
PCV: Oh, not much. Altogether it costs Rs 160/ per acre. The seeds cost 40 Rs per ton KGr.
R: Where can we get all these fertilizers?

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PCV: All these are available either in the agriculture depots or in the corporation societies. The Agriculture Department is looking after all these arrangements. Another important factor you have to notice is that this variety is more susceptible for pests and diseases, and you must use all insecticides to eradicate them.

R: In that case please explain to me in detail all about the pests and the insecticides. I am really afraid of these things.

PCV: Sure. You must carefully apply pesticides from the beginning. I will take eare of all these things. I will come here now and then and show you how to use these. So please don't get scared about them.

R: Then it is okay. How much does it cost for all these pesticides?

PCV: Not much. Only around Rs 40 per acre. You will get net profit of Rs 250 per acre inspite of all the additional expenditure. I will get those seeds for you in about four or five days. Okay, I take leave.

R: Fine. Thanks.

PCV: Thanks.

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Pronunciation Guide

The following symbols represent the sounds of colloquial Telugu. Most of them are similar to sounds we use in English and are therefore easy to use. You should take special note of the two diagrammed sets of sounds in Telugu which are either used differently in English or not used at all.

Vowel Sounds

Telugu Sound	English Equivalent
a	but
ā	father
i	bit
ī	seat
u	put
ū	boot
e	pet
ē	fate
o	fold
ō	token

Consonant Sounds

k	ticker
kh	camel
g	game
gh	tag her (pronounce together quickly)
c	stitcher
ch	church
j	jump
jh	large house (pronounce together quickly)

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Consonant Sounds (cont'd)

t	wrote
th	taught
d	daunt
dh	scole her
t	feet
th	teach
d	deat
dh	lead her
n	neat
n	lawn
y	year
r	see diagram
l	lead
v	see diagram
b	midway between 'v' and 'w'
bh	bag
p	drab hill
f	lap
s	fore
sh	search
h	shiver
	head

Be sure to differentiate sounds with and without an 'h' after them. Strike a match and hold it in front of your mouth. When you say 'th', 'dh', 'th', 'dh', 'gh', 'kh', 'bh', the flame should go out or almost go out. When you say 't' 'd', 't', 'd', 'g', 'k', 'b', 'p' the flame should hardly waver at all. When you say 'hear' you blow out a puff of air; try to avoid that puff of air when you pronounce 't', 'd', 'k', 'p', etc.

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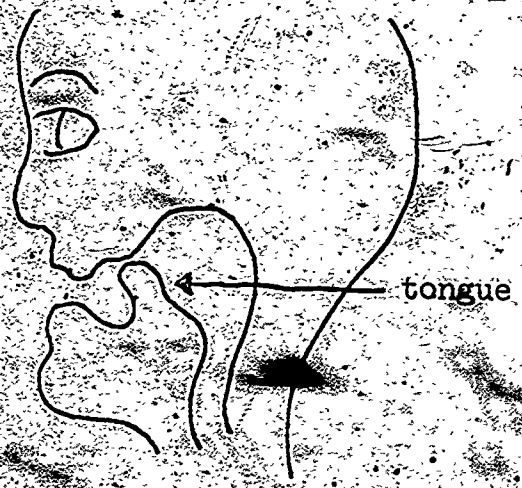
Pronunciation Guide Diagram

l, n, t, (th), d, (dh)

Sounds pronounced with tongue back



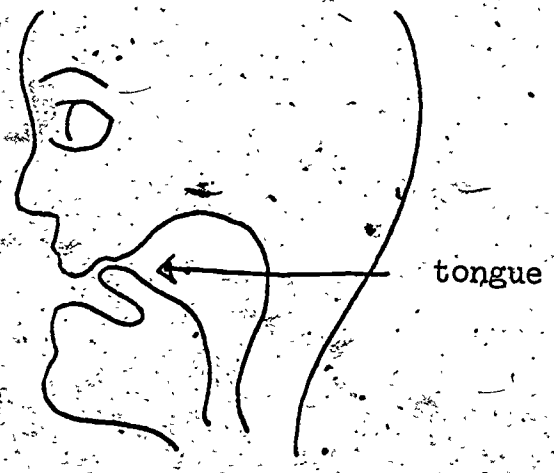
l Fold your tongue back so that the tip of the tongue almost touches the back part of the roof of your mouth. Then flap your tongue forward while saying 'law'.

n This time, touch the back of the roof of your mouth with the tip of your tongue and say 'naught'

t (th) and d (dh) Pronounce these as already described in the pronunciation guide but be sure that your tongue is in the same place as for 'n'.

t, (th), d, (dh), r

Sounds pronounced with tongue forward



t (th) and d(dh) Put your tongue directly behind your teeth (as when you say then) and pronounce tear and dear with and without a puff of air.

r With your tongue a little further back flap it up against the roof of your mouth. It is a rolled 'r'.

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TELUGU VERB CHART

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Present and Past Participles

English verb	Verb stem	Infinitive	Present	Past
go	vell	vella	vellutunna	vellina
do	cēs	cēya	cēstunna	cēsina
read	cāduvu	cadava	caduvutunna	cadivina
see	cūs	cūda	cūstunna	cūsina
sell	ammu	amma	ammutunna	ammina
give	is/icc	ivva	istunna	iccina
eat	tin	tina	tintunna	tinna
(I) be	un	unda	(unna)untunna	unna, undina
hear	vin	vina	(vinna)vintunna	vinna, vinina
tell	cepp	ceppa	cepputunna	ceppina
buy	kon	kona	kontunna	konna
plough	dunn	dunna	dunnutunna	dunnina
speak	māṭlāḍ	māṭlāḍa	māṭlāḍtunna	māṭlāḍina
bring	tes/tecc	tē	testunna	teccina
wash	kaḍug	kaḍaga	kaḍugutunna	kaḍigina
arise	lēs/lēc	lēva	lēstunna	lēcina
sew	kuṭṭ (kud)	kuṭṭa	kuṭṭutunna	kuṭṭina
burn	kālus/kālcu	kālca	kālustunna	kālcina
close	mūs	mūya	mustunna	musina
fight	pōṭlāḍ	pōṭlaḍa	pōṭlāḍtunna	pōṭlāḍina
drink	tāg	tāga	tāgutunna	tagina
ask	aḍug	aḍaga	aḍugutunna	aḍigina
say	cepp	ceppa	cepptunna	ceppina
call	pilus/pilc	pilava	pilustunna	pilcina
go	pō	pō	pōtunna	pōyina
(I) come	vas/vacc	rā	vastunna	vaccina
open	terus/teric	terava	terustunna	tercina
walk	naḍus/naḍic	naḍava	naḍustunna	naḍcina
take	puccukon	puccukona	puccukontunna	puccukonna (konia)
serve	vaḍḍis/vaḍḍinc	vaḍḍinca	vaḍḍistunna	vaḍḍincina
write	rās	rāya	rāstunna	rāsina

(I) - irregular verb

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English verb	Present-Future Tense: 1st person sing.	2nd person sing	Past Tense: 1st person sing	2nd plu and 3rd person
go	velltānu	velltāru	vellēnu*	vellēru
do	cēstānu	cēstāru	cēsēnu	cēsēru
read	cadvutānu	caduvutāru	cadivēnu	cadivēru
see	cūstānu	cūstāru	cūsēnu	cūsēru
sell	ammutānu	ammutāru	ammēnu	ammēru
give	istānu	istāru	iccēnu	iccēru
eat	tinṭānu	tinṭāru	tinnānu	tinnāru
(I) be	untānu	unṭāru	unnānu,undinānu	unnāru
hear	vintānu	vinṭāru	vinnānu	vinnāru
tell	cepptānu	cepptāru	ceppēnu	ceppēru
buy	koṇṭānu	koṇṭāru	konnānu	konnāru
plough	dunntānu	dunntāru	dunnēnu	dunnēru
speak	māṭlāḍtanu	māṭlāḍtāru	māṭlāḍēnu	māṭlāḍēru
bring	testānu	testāru	teccēnu	teccēru
wash	kaḍugtānu	kaḍugutāru	kaḍgēnu	kaḍgēru
arise	lēstānu	lēstāru	lēcēnu	lēcēru
sew	kuṭṭutānu	kuṭṭutāru	kuttēnu	kuṭṭēru
burn	kālustānu	kālustāru	kālcēnu	kālcēru
close	mūstānu	mūstāru	mūsēnu	mūsēru
fight	pōṭlāḍtānu	pōṭlāḍtāru	pōṭlāḍēnu	pōṭlāḍēru
drink	tāguānu	tagtāru	tāgēnu	tāgēru
ask	aḍugtānu	aḍugtāru	aḍigēnu	aḍigēru
say	cepptānu	cepptāru	ceppēnu	ceppēru
call	pilustānu	pilustāru	pilcēnu	pilcēru
go	pōtānu	pōtāru	pōyēnu	pōyēru
(I) come	vastānu	vastāru	vaccēnu	vaccēru
open	terustānu	terustāru	tericēnu	tericēru
walk	naḍustānu	naḍustāru	naḍicēnu	naḍicēru
take	puccukoṇṭānu	puccukoṇṭāru	puccukonnānu	puccukonnāru
serve	vaḍḍistānu	vaḍḍistāru	vaḍḍincēnu	vaḍḍincēru
write	rāstānu	rāstāru	rāsēnu	rāsēru

3rd sing. masc: 'du' ending
2nd sing : 'vu' ending
1st plu : 'mu' ending

*sound inbetween 'a' 'e'

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English verb	Continuous 1st person sing.	(Informal)	Imperative	(Formal)
go	vellutunnānu	vellu		vellandi
do	cēstunnānu	cēyi		cēyandi
read	caduvutunnānu	caduvu		cadavandi
see	cūstunnānu	cūḍu		cūḍandi
sell	ammutunnānu	ammu		ammandi
give	istunnānu	iyyi,ivvu		ivvandi,iyyandi
eat	tiṇṭunnānu	tinu		tinandi
(I) be	uṇṭunnānu, unnānu	uṇḍu		uṇḍandi
hear	viṇṭunnānu	vinu		vinandi
tell	cepputunnānu	ceppu		ceppandi
buy	koṇṭunnānu	konu		konandi
plough	dunnutunnānu	dunnu		dunnandi
speak	māṭlāḍtunnānu	māṭlāḍu		māṭlāḍandi
bring	testunnānu	tē		tēndi
wash	kaḍugutunnānu	kaḍugu		kaḍagandi
arise	lēstunnānu	lē		lēvandi
sew	kuṭṭutunnānu	kuṭṭu		kuṭṭandi
burn	kālustunnānu	kālcu		kālcandi
close	mūstunnānu	mūyi		mūyandi
fight	pōṭlāḍtunnānu	pōṭlāḍu		pōṭlāḍandi
drink	tāgutunnānu	tāgu		tāgandi
ask	aḍugutunnānu	aḍugu		aḍagandi
say	cepptunnānu	ceppu		ceppandi
call	pilustunnānu	pilu		pilavandi
go	pōtunnānu	pō		pondi
(I) come	vastunnānu	rā (Rā)		randi
open	terustunnānu	teru		teravandi
walk	naḍustunnānu	naḍu		naḍavandi
take	puccukoṇṭunnānu	puccukō		puccukonandi
serve	vaḍḍistunnānu	vaḍḍincu		vāḍḍincandi
write	rāstunnānu	rāyi		rāyandi

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English verb	Verb stem	Infinitive	Participles: Present	Participles: Past
meet	kaḷus	kaḷava	kaḷustunna	kaḷisina
learn	nērcukon	nērcukona	nērcukoṇṭunna	nērcukonna(konina
wait	kācukon	kācukona	kāvukoṇṭunna	kācukonna
cry	ēḍus/ēḍic	ēḍava	ēḍustunna	ēḍicina
join/enroll	cērus/cēric	cēruca	cērustunna	cēricina
fall	paḍ	paḍḍa	paḍṭunna	paḍina(paṭṭa)
sneeze	tummu	tumma	tummutunna	tummina
scold	tiḍ/tiṭṭ	tiṭṭa	tiḍṭunna	tiṭṭina
laugh	navvu	navva	navvutunna	navvina
put/keep	paḍ/peṭṭ	peṭṭa	peḍṭunna	peṭṭina
sit	kūrcun	kūrcuna(kurcō)	kūrcuṭunna	kūrcunna(cunina)
stand	nūncun	nuncuna(nuncō)	nuncuṇṭunna	nuncunna(cunina)
climb	ekku	ekka	ekkutunna	ekkina
take	tīskon	tīskona	tīsukoṇṭunna	tīsukonna(konina)
think	ālōcis/ālōcinc	ālōcinca	ālōcistunna	ālōcincina
sweep	tuḍus/tuḍuc	tuḍava	tuḍustunna	tuḍicina
wash	utuk	utaka	utukutunna	utikina
strike	koḍ/koṭṭ	koṭṭa	koḍṭunna	koṭṭina
tie	kaḍ/kaṭṭ	kaṭṭa	kaḍṭunna	kaṭṭina
sleep	paḍukon	paḍukona	paḍkoṇṭunna	paḍukonna
excuse	mannis/mannic	mannica	mannistunna	mannicina
yawn	āvalis/āvalinc	āvalinca	āvalistunna	āvalincina
hide	dās/dāc	dāca, dāya	dāstunna	dācina
pour	pōs/pōc	pōya	pōstunna	pōsina
get wet	taḍus	taḍava	taḍustunna	taḍisina
get down	digu	diga	digutunna	digina
wipe	tuḍus/tuḍuc	tuḍava	tuḍustunna	tuḍicina
put	vēs	vēya	vēstunna	vēsina
pull	lāgu	lāga	lāgutunna	lāgina
untie	vippu	vippa	vipputunna	vippina
carry	mōs	mōya	mōstunna	mōsina

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English verb	Present - Future Tense		Past Tense	
	1st Person Sing.	2nd Plu & 3rd Person	1st Person Sing	2nd Plu. & 3rd Person
meet	kalustānu	kalustāru	kalisēnu	kalisēru
learn	nērcukoṇṭānu	nērcukoṇṭāru	nērcukonnānu	nērcukonnāru
wait	kācukoṇṭānu	kācukoṇṭāru	kācukonnānu	kācukonnāru
cry	ēdustānu	ēḍustāru	ēḍicēnu	ēḍcēru
join/enroll	cērustānu	cērustāru	cēricēnu	cērcēru
fall	paḍtānu	paḍtāru	paḍḍanu	paḍḍaru
sneeze	tummutānu	tummuṭāru	tummēnu	tummēru
scold	tiḍtānu	tiḍtāru	tiṭṭēnu	tiṭṭēru
laugh	navvutānu	navvutāru	navvēnu	navvēru
put/keep	peṭtānu	peṭtāru	peṭṭēnu	peṭṭēru
sit	kūrcuntānu	kūrcuṇṭāru	kūrcunnānu	kūrcunnāru
stand	nuncuntānu	nenceṇṭāru	nuncunnānu	nencunnāru
climb	ekkutānu	ekkutāru	ekkēnu	ekkēru
take	tīskoṇṭānu	tīskoṇṭāru	tīsukonnānu	tīsukonnāru
think	ālōcistānu	ālōcistāru	ālōcincēnu	ālōcincēru
sweep	tudustānu	tudustāru	tudicēnu	tudicēru
wash	utuktānu	utuktāru	utikēnu	utikēru
strike	koṭtānu	koṭtāru	koṭṭēnu	koṭṭēru
tie	kaḍtānu	kaḍtāru	kaṭṭēnu	kaṭṭēru
sleep	paḍukoṇṭānu	paḍukoṇṭāru	paḍukonnānu	paḍukonnāru
excuse	mannistānu	mannistāru	mannicēnu	mannicēru
yawn	āvalistānu	āvalistāru	āvalincēnu	āvalincēru
hide	dāstānu	dāstāru	dācēnu	dācēru
pour	pōstānu	pōstāru	pōsēnu	pōsēru
get wet	taḍustānu	taḍustāru	taḍisēnu	taḍisēru
get down	digutānu	digutāru	digēnu	digēru
wipe	tuḍustānu	tuḍustāru	tuḍicenu	tuḍicēru
put	vēstānu	vēstāru	vēsēnu	vēsēru
pull	lāgutānu	lāgutāru	lāgēnu	lāgēru
untie	vipputānu	vipputāru	vippēnu	vippēru
carry	mōstānu	mōstāru	mōsēnu	mōsēru

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English verb	Continuous 1st Person Sing	Imperative	
		Informal	Formal
meet	kālustunnānu	kalusukō	kalukondi
learn	nērcukoṇṭunnānu	nērcukō	nērcukondi
wait	kācukontunnānu	kācukō	kācukondi
cry	ēḍustunnānu	ēḍu	eḍavandi
join/enroll	cērustunnānu	cērcu	cērcandi
fall	paḍtunnānu	paḍu	paḍandi
sneeze	tummutunnānu	tummu	tummandi
scold	tiṭtunnānu	tiṭṭu	tiṭṭandi
laugh	navvutunnānu	navvu	navvandi
put/keep	peṭtunnānu	peṭṭu	peṭṭandi
sit	kūrcuṭunnānu	kūrcō	kūrcōndi
stand	nuncuṇṭunnānu	nuncō	nuncōndi
climb	ekkutunnānu	ekku	ekkandi
take	tīsukontunnānu	tīsukō	tīssukondi
think	ālōcistunnānu	ālōcincu	ālōcincandi
sweep	tuḍustunnānu	tuḍu	tuḍavandi
wash	utukutunnānu	utuku	utakandi
strike	koṭtunnānu	koṭṭu	koṭṭandi
tie	kaṭtunnānu	kaṭṭu	kaṭṭandi
sleep	paḍukontunnānu	paḍukō	paḍukōndi
excuse	mannistunnānu	mannincu	mannicandi
yawn	āvalistunnānu	āvalincu	āvalincandi
hide	dāstunnānu	dācu	dācandi
pour	pōstunnānu	pōyi	pōyandi
get wet	taḍustunnānu	taḍu	taḍavandi
get down	digutunnānu	digu	digandi
wipe	tuḍustunnānu	tuḍu	tuḍavandi
put	vēstunnānu	vēyi	vēyandi
pull	lāgutunnānu	lāgu	lāgandi
untie	vippuṭunnānu	vippu	vippandi
carry	mōstunnānu	mōyi	mōyandi

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