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KONKANI GRAMMAR

BY

ANGELUS FRANCIS XAVIER MAFFEI

OF THE SOCIETY OF JESUS

MANGALORE

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PREFACE

This Grammar was at first intended for private circulation among the Missionaries of this Vicariate. Hence there are many things which will probably be unintelligible to the general reader. It was only when a great portion had already passed through the press, that at the repeated request of friends it was thought not imprudent to present it to the general public.

This book in the main has been composed, on account of urgent necessity, within a few months, without any other assistance than what could be derived from a study of the spoken language in its many varieties, choosing the forms which seemed to be more exact and forming some general rules by way of induction, and this, after a year and half's acquaintance with English and Konkani. Hence the reader cannot expect either a perfectly English style or a masterly arrangement of the various parts of the Grammar, or a thorough accuracy in the formation of rules, or faultless purity in the Konkani language itself.

One word about the second appendix. After careful consideration the author has deviated from the common way, in writing Konkani with Kanarese characters, and this for the reasons touched upon in the Parergon. If this new way does not prove suitable, the common one can be kept.
In some secondary points, however, on account of hurry, a constant manner of writing in this new way could not be preserved.

Such therefore as this work is, it is offered first to the Missionaries, in the hope of its promoting God's glory, to whose help is due whatever good there is in this Grammar, and secondly to the Konkani public, in the hope of its stimulating the further study of their long neglected language.

_Mangalore, January 1882._

_A. F. X. M._
Advertisement

In order to have a more complete or exact notion of the various points of the Grammar, the corresponding pages of the *Parergon*, p. 395, must be consulted.
PART I. ORTHOGRAPHY

CHAPTER I. ALPHABET

The Konkani language was formerly written with the alphabet called Bālabōda or Nāgar; sometimes it was written with the Mōdi Alphabet, which is the Mahrāṭṭi Alphabet. Now the Kanarese Alphabet is generally used, and although it does not express all Konkani sounds, yet it is better adapted for this than the Latin Alphabet. But as the Kanarese Alphabet is not known to the greater part of my brethren, for whom I write, I shall use the Latin Alphabet, with the required modifications, which I am going to explain.

First of all, I premise that I pronounce and read all Konkani words written with Roman characters, as Latin is pronounced and read in Italy and more or less also in England by Catholics, with some few exceptions to be explained later on.

Now let us explain the Konkani Alphabet and the modifications to be introduced in the Latin Alphabet in order to make it express the Konkani sounds.

Although I am aware that many things should be said about this point of Orthography, yet I will limit myself for the present to the most essential observations.

The vowels are the same as in Latin, but each simple vowel has two sounds and in Kanarese two different characters: one sound is long, the other is short. The long vowels are
pronounced slowly and have the stress of the voice upon them. The short vowels are pronounced quickly and have no stress of voice upon them. Thus the Konkani long and short vowels are not very different from the long and short Latin vowels. The short a is considerably different: it can be best learned from a teacher. The nearest approach to it is the short u in English, e.g. "but," or the a in farö; although even this u and a are not the Konkani short a. In words of more than one syllable, this a short is pronounced almost as a short o.

I shall mark, if required, the long vowels by this sign — placed above the vowel, the short vowels by this sign ".

Moreover some vowels may have an open or a closed sound as in Italian l'oro, loro. I shall use the sign \ to indicate the open, and the sign \ to indicate the closed sound, when it may be required.

Besides the usual full vowels a, e, i, o, u there is a half vowel; this is not an a, not an o, not an u; it is a middle sound similar to the half vowel which is added by the Romans to the words which end in a consonant. This sound is necessary, chiefly when a word ends in a double consonant; because without pronouncing this half vowel, the double consonant cannot be heard. Moreover there is a vowel, which may be called nearly u, because it sounds almost like u. It occurs in many words which have the accent upon the preceding syllable, e.g. kēṣṭa—hair. It is similar to the preceding half vowel; yet there seems to be some difference.

As in Konkani no word can end in a pure full consonant, it will not be necessary to express this in writing, if this general rule be remembered, i.e. that no word can end in a pure consonant. Hence, if a word ends in a consonant in this Grammar and in the Dictionary, this half vowel must be always understood. It is true that there are degrees in the pronunciation of it, so that sometimes it is hardly heard, sometimes it seems to be half a, etc., yet for the present these
niceties may be omitted. If it be required sometimes to indicate it, I shall write it $a$, as I write $u$ the nearly $n$.

What I said, that no Konkani word may end in a pure consonant, is true; if we write Konkani according to Kanares. But if we do not take this into consideration, we may say that in Konkani words may occur ending in a pure consonant, as in European languages. Of course at the end of each word ending in a consonant, a kind of half vowel is, I may say, naturally pronounced; but this is not a thing peculiar to the Konkani language. This is one of the reasons why the Kanares alphabet, following the Kanares rules, is not perfectly suitable to Konkani.

The consonants are the same as in Latin, except that

1. $d, dh, n, l, t, th$ may have two sounds, *i.e.* either as in Latin (about $dh, th$ see below) or a sound which is got by turning the tip of the tongue upwards, so as to touch the roof of the mouth far away from the front teeth. For this reason they may be called cerebral consonants. I shall mark these cerebral consonants with a dot under them, *e.g.* $t$. The best way to pronounce, at least approximately, the cerebral sound of $q$ and $qh$ is to pronounce it like the English $r$, viz. not full as in Latin, but half only. Yet this $q$ and $qh$ do not always take such a sound, *i.e.* of the English $r$. Use will teach you.

2. $k$ or $c$ hard, $g$ hard (as $g$ in gallus), $g$ soft (as $g$ in genus, or as the English $j$), $d$ soft (like $c$ in cinis) $t$, $d$, $q$, $p$ have two sounds, *i.e.* either as in Latin (and $t$, $q$, as explained above) or aspirated, as if there were an aspirated English or German $h$ after the consonant, to be sounded distinctly from the preceding consonant, *e.g.* $d'h$. It is nearly expressed in the Irish pronunciation of the word *which*. I shall mark these consonants with an $h$ written after them, *e.g.* $th$.

3. The Latin $c$ and $g$ may change in the same word, the soft sound into a hard sound: *e.g.* ager, agri; $g$, in the Nominative is soft, in the Genitive is hard. Not so in Konkani. If $g$ in the Nominative has a soft sound, it keeps it in all cases; and if it has a hard sound, it keeps it in all cases. The same must be said of $c$ hard or $k$ and $c$ soft. For the sake of dis-
tinction I shall write the soft $g$, $j$. But this $j$ must be pronounced sometimes rather like $\delta$ (which sound can be explained only orally) or thinner than the English $j$. The hard $g$ I shall write $g$. For the same reason I shall write the soft $c$, $\tilde{c}$, and the hard $c$, $k$. So there is no necessity of a pure $c$; for its two sounds are expressed either by $\delta$ or by $k$; yet, wherever $c$ occurs it must be pronounced according to the Latin, namely before $a$, $o$, $u$ as $k$, before $e$, $i$ as $k$. To express, if required, the Latin $j$, I shall use the English $y$.

4. In Konkani there are five similar sounds, namely the first as a hard $s$ (as in assis), the second a soft $s$ (as in rosa), the third a hard $z$ (as in Ital. sazio), the fourth a soft $z$ (as in Zephyrus or zio), the fifth a very strong $z$ (as in German Zeit). The first and second sounds very seldom occur; but the others are very frequent. In order to simplify, I will not introduce signs for the first and second sound; where they occur, I shall mark expressly their sounds. I mark the hard $z$ by $s$, the soft $z$ by $z$ only, the German $z$ by $ts$ or $tz$ or $t\delta$.

This $s$ may have many degrees, i.e., from a sharp Latin $s$ to the hard Italian $z$. For the sake of simplicity, I express all these sounds from the sharp Latin $s$ to the hard Italian $z$ by $s$, leaving these degrees to be learned by practice.

5. The Latin sound expressed by the Latin $sc$ in scientia, and in English by $sh$, I will express by $k$.

6. In Konkani there occurs at every step the nasal sound expressed in Kanarese by $\tilde{a}$. If this sound occurs in the middle of a word, it does not differ much from $m$ or $n$. So in order to simplify, in the middle of a word I shall write it by $m$ or $n$. But at the end of a word, it has also the same sound, namely, of an indistinct $m$ or $n$ pronounced through the nose; but as in Latin a final $m$ or $n$ has not such a sound, I shall mark this nasal sound at the end of a word by $\tilde{m}$ or $\tilde{n}$.

7. The Latin compound consonant $gn$ as in magnus, is usually pronounced, separating both consonants, as if it were written $g-n$ or, as they pronounce it in German, $s-g$. Ignatius. So in order to make this clearer, I write the two consonants
separately g-n. If the consonants gn are written united, then they should be pronounced as nh in Portuguese, viz. as one sound, and as in Italian is pronounced in the word mugnajo. This is chiefly the case in the Portuguese (or derived from the Portuguese) family-names, e.g. Norogna.

1. Often I write the family-names having this sound gn by nh in the Portuguese way, because this is the custom.

2. Moreover nh, occurring in the family-names is pronounced as in Portuguese, i.e. as gl followed by i in Italian, as in the word figlio; e.g. Ceilha.

3. If so occur, it cannot be pronounced as in Latin (scientia, scala), but the consonants must be pronounced separately as if it were written s-o; e.g. hás-Óam = to laugh.

4. Some other sounds should be noticed, but for the present may be omitted. But exactness would require them, as also exactness would have required me to explain the above given sounds more distinctly, with some exceptions and niceties.

The following then is the Konkani alphabet written with Roman characters, modified:

| å, Á = short a (often very near to ò) | ó = closed e |
| a = common a | è = open e |
| å, Ù = long a | ò = nasal e |
| a = common a | f = common f |
| q = half a | g = hard g, as gh in Latin |
| a mí or a ñ = nasal a | gh = g hard aspirated |
| b = common b | j = g soft, as j in English |
| bh = h aspirated | jh = the preceding aspirated |
| ḍ = c soft | h = h aspirated as in English |
| ḍh = the preceding aspirated | and German |
| k = c hard, English k | i, ï = short i |
| kh = the preceding aspirated | i, ñ = long i |
| d = common d | im or í = i nasal |
| dh = d aspirated | i = Latin common i |
| ð = d cerebral | l = common l |
| dh = d aspirated | l = cerebral l |
| e, Ë = short e | m = common m |
| e, Ë = long e | n = common n |
\[ \begin{matrix}
\eta &= n \text{ cerebral} \\
\dot{o}, \ddot{O} &= \text{short o} \\
\acute{o}, \grave{O} &= \text{long o} \\
\acute{o} &= \text{closed o} \\
\breve{o} &= \text{open o} \\
\breve{o} &= \text{common o} \\
\acute{o} \text{ or } \breve{o} &= \text{nasal o} \\
p &= \text{common p} \\
\acute{p} \text{ or } \breve{p} &= \text{aspirated, nearly f} \\
q &= \text{as in Latin (qui)} \\
r &= \text{common r} \\
s &= z \text{ hard, as in saxio, or as s in est} \\
z &= z \text{ soft, as in xio} \\
\breve{a} &= \text{sh in English} \\
t &= \text{common t} \\
\text{th} &= t \text{ aspirated} \\
\ddot{t} &= \text{t cerebral} \\
\grave{t} &= \ddot{t} \text{ aspirated} \\
\breve{u}, \breve{\ddot{u}} &= \text{short u} \\
\breve{u}, \breve{\grave{u}} &= \text{long u} \\
\breve{u} \text{ or } \breve{\ddot{u}} &= \text{nasal u} \\
\breve{u} &= \text{half u or nearly u} \\
\breve{v} &= \text{as in Latin, sometimes nearly u} \\
y &= y \text{ as in English} \\
tz \text{ or } ts &= \text{very strong z, as in German} \\
\breve{k} &= \text{the Latin x} \\
\breve{m} \text{ or } \breve{n} &= \text{nasal sound} \\
" &= \text{sign of the accent (see below)}
\end{matrix} \]

The signs of aspiration of the cerebral sound etc. will only be used when necessary. Sometimes by omitting some of these signs, the meaning is entirely changed; e.g. sód = leave, sód = seek, etc.

If we had to write Konkani with Kanaresse letters, some other observations would be required, chiefly to show how pronunciation can agree with writing; e.g. what is written here e and as should be written ye and ya; an should be written avu etc.

1. One consonant is often changed into another for the sake of euphony, e.g.
   a) All Adjectives ending in so or zo in the Nominative Singular Masculine change the s or z into o or j in all other cases and genders; e.g. moso = my; fem. moji.
   b) A word ending in s or z in the Nominative Singular changes this s or z into j or o or i; e.g. sân = evening, sanje = in the evening; mona = man, monjâ = to the man.
   c) S followed by another s or t becomes i, if the second s is changed into ê on account of Declension; e.g. has-ta = laughs, has-ê = to laugh.
   d) The nasal m or n becomes a pure n, if by inflexion a word loses the consonant joined to ê or ë, so that ë be followed by a vowel, or by another n; e.g. burseanô = O children!
e) The nasal sound \( \hat{a} \) which is hardly heard at the end, is very distinctly heard if, by adding some letter, it becomes medial; e.g. stān = now, stāntis = just now; saddān = always, saddaṅtis = always (emphatic).

f) The half vowel \( \hat{a} \), which, if final, is hardly heard in many cases, is very distinctly heard if by adding a syllable it ceases to be final; e.g. apun = himself; a is not heard, although if we write it in Kanarese, we should put the semi-vowel \( s \). But if we add to apun the emphatic \( tx \), that \( s \) appears = apunātx.

g) Common people often pronounce \( \hat{a} \) instead of \( s \); e.g. aha, instead of ase; kāhālo instead of kāsālo.

2. I said above that the Kanarese alphabet is not quite suited to the Konkani language, because there are some sounds which cannot be expressed exactly by the Kanarese alphabet. They are chiefly these: the hard Latin \( s \), the soft Latin \( s, z, tz, y \). Moreover many names have the half vowel in such a slight degree, that they seem to end in a consonant. But in Kanarese we cannot express this exactly.

3. The sound expressed by \( tz \) sometimes seems to be rather \( tō \), sometimes \( ts \); hence sometimes it may be sound written \( ts \), sometimes \( tō \) or \( ts \). The sounds \( ts \) or \( tz \) are almost the same; \( tō \) inclines a little to \( t \), preceded by \( t \); may sometimes it is not clear whether it is \( tō \) or \( ts \) or \( tz \).

4. Finally, the compound vowels (as all others) \( el, al, au, ol, eu, etc., as hinted, are pronounced in the Latin way; hence, e.g. baunt is pronounced not as in taught but as ou in house: ou is not pronounced as in house, but with the sound of \( o \) in note, followed by the sound of \( u \) in rule etc.

CHAPTER II. ACCENT

In order to enable ourselves from the very beginning to read correctly we must know something about the accent.

As a general rule all Konkani words have the accent on the last syllable.

1. I do not reckon as a syllable that which ends in \( s \) or \( y \). Hence the accent falls upon the preceding syllable, because the preceding syllable is truly the last full syllable.

2. If the last syllable is a diphthong, usually the first vowel has the accent, although there are some exceptions; e.g. ut (= yes; kai (= when; kai (= where; tāi (= there.

3. I shall mark in the Dictionary the accent in doubtful cases. If nothing is noted about diphthongs, it must be understood that the accent is on the first vowel.
Exceptions

1. The cardinal numbers from 11 to 18 inclusive, (according to low castes), and
2. Raja, sade and a few other words have the accent upon the penultimate.
3. Foreign words adopted, chiefly family-names, retain their original accent, although common people are very fond of making even these follow the general rule, especially Portuguese words; thus they say: Soz, Coel, Pint etc. instead of Suza, Coelho, Pinto.

N.B. When it is necessary the accent will be shown by this sign "" put after the vowel which has the emphasis.

APPENDIX

about long and short vowels

Great care is to be taken in pronouncing the vowels according to their quantity. The quantity is often indicated in the Dictionary. Moreover note this: a is long in the termination of the 1st Declension, o and ã are always long in the 3rd Declension. Further a, the termination of the cases in some declensions, is open. Generally speaking, I think that if a word ends in a full vowel, it is long.
PART II. ETYMOLOGY

or Parts of Speech

CHAPTER I. SUBSTANTIVES

The chief things to be considered about Substantives are Declension and Gender.

Art. I. Declension

A. General Observations

The Declensions may be arranged more or less as in Latin; thus I shall simplify this apparently hopeless task. It is true, there may be some exceptions, but what language is there without exceptions? This happens even in the most cultivated languages; much more then must this happen in Konkani, which is an assemblage of dialects rather than a formed language. Moreover consider, that I am writing the Grammar for the districts in which we are living; perhaps going further north, some difference, though not a substantial one, may be found.

How then can we arrange Konkani words in Declensions so that they may be distinguished one from the other? In Latin we distinguish five Declensions, because there are five different ways of modifying a word in the different cases. Thus any Latin word is inflected in the different cases either as rosa or as ager, or as homo, or as spiritus, or as dies. Moreover one Declension is distinguished from another by the Genitive Case which is different in each Declension; whereas some other case of one Declension may be the same as some other case of
another Declension. In a similar way in Konkani there are five different ways of modifying a word in the different cases; and as in Latin, we know the Declension of a Noun from the Genitive, so in Konkani we may know the Declension of a Noun not from the Genitive (as there is no Genitive, usually), but from the case which is different in each Declension, which consequently might be called the Characteristic. This case is the Original. Thus some Nouns have the Original ending in e or je, some in a not preceded by e, some in a preceded by e(as), some in i, some in u. I could not find another termination; hence there are five Declensions. I said now the Original in Konkani may be used as the Genitive in Latin, in order to distinguish the Declensions. But this Original in Konkani has an additional advantage over the Latin Genitive; for it is at the same time the stem from which all other cases may be formed. And what I say, must be understood also of the Original Plural, namely from the Original Plural we can form all other cases; yet the Declension is known only from the Original Singular. The Original Singular is always given in the Dictionary. The Original Plural will be given below. There are therefore five Declensions. In each Declension there are two Numbers, Singular and Plural.

In Konkani eight Cases may be distinguished; namely, Nominative, Original, Dative, Accusative, Vocative, Instrumental, 1st Locative, 2nd Locative. The cases which require an explanation are Original, Instrumental, 1st and 2nd Locative. Instrumental and Locative are used also in Kanarese and Tulu. That case which is used to indicate instrument, cause, manner, is called Instrumental from the chief meaning which it has; Locative is that which indicates chiefly place and time, and is called Locative, because it is mostly used to indicate place. I must subdivide this Locative into 1st and 2nd Locative, because there are two different ways; the first corresponds to the English Preposition in, the 2nd to on or upon.
The Original Case does not exist in Kannarese and Tulu. This case usually has the same form as the Vocative, just as in the Latin 2nd Declension, Dative and Ablative have the same form, yet the meaning is very different; hence I cannot include it in the Vocative. This case is called Original, not from the chief meaning as the other cases, but from the chief use of it; that is, this case is nothing else but the pure stem from which all other cases (which have not the same form as the Nominative) are derived by adding some terminations. Therefore, I call it Original; it might be called also stem or crude form. The use of it will be indicated in the Syntax; for the present it is enough to know, that usually this case is used with nearly all Postpositions. What I say here, must be understood also of the Adjectives; because even these have their Original Case; may sometimes the Original Case of the derived Adjective is used with some Postpositions instead of the Original Case of the corresponding Substantive.

There is no pure Genitive Case, because the Genitive Case is changed into an Adjective; e.g. the "love of God" is changed into "Divine love;" this will be explained below more distinctly. But in order to meet the objection that there is a Genitive, I answer that the Genitive in Konkani follows in everything the rules of the Adjective: it has three terminations, like the Adjective; it agrees with the governing noun in gender, number, case etc. Yet, if even this does not satisfy, let us at least suppose the Genitive to be an Adjective; because thus it becomes very easy: else, it becomes very difficult and, I may say, inexplicable. Nevertheless I grant that a pure Genitive sometimes occurs (see below). Now I explain each Declension in particular: first I will try to give a general rule for all Declensions, then I will explain the rule of each Declension or rather apply the general rule to each Declension. This general rule may render this point much easier; it should be read again after having learned the five Declensions.
1. I call stem that form of the noun from which all other cases may be derived. This form is usually found in the Original Case, and is given in the Vocabulary.

2. I call characteristic the last vowel or diphthong of the stem; e.g. ē for 1st Declension, a for the 2nd, ēa for the 3rd, i for 4th, u for the 5th.

3. I call root what remains after having taken away the characteristic from the stem; e.g. in mēg = love, mēg-ē is the stem, ē the characteristic, mēg the root. Often the root is found in the Nominative, but not always; e.g. in the 3rd Declension, the Nominative is not the root.

How are Nouns to be declined? Singular: The Nominative and Original are given in the Dictionary; the Dative is formed by adding k to the stem, the Accusative in animate objects is usually equal to the Dative; in inanimate objects, it is equal to the Nominative; Vocative is equal to the Original; the Instrumental is formed by adding n to the stem. The 1st Locative is formed by adding nt to the stem. The 2nd Locative is formed by adding r to the stem, (or sometimes ěr. See below) in the inanimate objects, or ěr with animate objects, (or we may say also by adding r to the stem of the feminine-derived Adjective). In Latin the Instrumental should be expressed by the pure Ablative or by the Preposition a, per etc., with the required case. The Locative in Latin should be expressed by the Preposition in . . . supra . . . followed by the required case. The Latin cases preceded by some Prepositions, which are not to be translated with the Instrumental or Locative, are not expressed in Konkani by a peculiar case, but by the Original followed by the Postposition required by the meaning; e.g. bāpā viśiānt = about the father, de patre. Even the Instrumental and Locative sometimes may be expressed by the Original, followed by the Postpositions required by the meaning; e.g. instead of bāpān= through the father, we may say bāpā vorvi; instead of mezār, mezā voir.

Plural: For the Nominative I could not find any general rule; because this as well as the Original differs in the different Declensions. About the Original I can only say that it
is always nasal; and this must be borne in mind, as it must be known in order to form the other cases of the Plural. Nevertheless I put here the characteristics of the Original Plural which might be called the stem of the Plural; for, from this the other cases are formed. 1st Declension aŋ, 2nd Declension aŋ, 3rd Declension aŋ, 4th Declension in, 5th Declension ūṅ.

The sign ū has to be considered as an indistinct n which at the end of a word is not so distinctly heard; but if a consonant follows, it sounds more distinctly like n.

In order to form the other cases of the Plural proceed in the same way as in the Singular, remembering that you have to take as the fundamental form the stem of the Plural, i.e. the Original Plural given above; whereas, in the formation of the Singular, we take as the fundamental form the stem of the Original Singular.

Here it must be observed about all or, at least, about some Declensions, that, as in Greek, there are in Konkani many contracted Nouns. It seems to me, that this general rule might be laid down regarding this point. In Nouns of more than one syllable in the Nominative singular, the vowel before the last syllable of the other cases is usually dropped, if the nature of the consonants allows it, or, more clearly, if the word can be easily pronounced without a vowel. (It is understood that if the Accusative is equal to the Nominative, the vowel is not dropped.) Thus pātak=sin, in the Dative becomes pātkā, shortened from pātakā. The same rule is to be observed in the Plural. Thus here pātkāṅ=sins. This contraction is generally indicated in the Dictionary; and it takes place chiefly in the 2nd Declension and also in the 1st Declension and in the 4th.

Usually the omitted vowel is a and by this omission the Noun has as many syllables as in the Nominative. Yet sometimes, this omitted vowel is also u or i; e.g. zulum=violence; Ablative: zulmen; vonad, vondi=wall.
1. I said above that in Konkani a contraction takes place as in Greek: there is some difference; for in Greek more usually the vowels are contracted; but here a vowel is simply omitted.

2. Sometimes I found inanimate objects having the Accusative in k, and animate objects having the Accusative equal to the Nominative. Nevertheless I think that the above general rule is always right, viz. in animate objects to make the Accusative equal to the Nominative.

3. Though no general rule can be given for the formation of the Original Plural, yet we may obtain its stem in the first three Declensions by changing the characteristic of the Singular into -aã (except the Original of the 3rd Declension which is -aã), and in the 4th and 5th Declensions by making the characteristic of the Singular nasal.

4. As in Latin so in Konkani there are Nouns which seem to follow one or the other Declension ad libitum. Those Nouns will be put in the Dictionary.

5. Names of measures seem to be used in the Singular with Plural meaning; e.g. 6a vâr = three yards. Yet this is not so fixed, and I have heard also 6a vāi.

6. Nouns have no determinate article like the English the.

Τὸ, τῷ, τῷ = to, ca, id, or o, i, εῦ = hic, hæc, hoc, may be used for it; yet it does not correspond exactly to the English the. The undeterminate article corresponding to the English a or an is yek. (See below.)

There occurs often a case in r not according to the above rules, viz. at the mens = mædringw; at our house = amgër; at Coelho's house = Coelhïger. This form seems to be used only to show place in a house, as in the given examples, as in English: at Robertson's. This irregularity may be explained either by saying that that 'gër' is a corruption of gër = house, so that amgër would be the same as amre garār, or by saying that the postposition suffix ėr is changed into gër, if the meaning is as given above, i.e. to live in the house of......

Now having already given the general rule for the Declensions, we may add some general observations about them.

1. I said that Postpositions are often added to the Original, e.g. bâpāvorvi. If the Postposition begins with a vowel, this is omitted to prevent two vowels coming together.

2. Some Postpositions are simply added to the affected Noun in a separate word, some are joined to it in one word: these are the Postpositions, which have been given above as terminations of the Instrumental and Locative. Probably, formerly they were true Postpositions; now they are used only as terminations, except r, which perhaps is shortened
from "voir"—upon, which voir is even now used as a true Post-
position.

3. It is allowed very often to add the Postpositions to the
stem of the derived Adjective instead of adding them to the
stem of the Substantive; e.g. "bāpāče viśiānt"—about the father,
instead of "bāpā viśiānt". Yet use sometimes may require the
one rather than the other form. Usually the shortened Post-
position r of the 2nd Locative, is added to the stem of the
Noun with inanimate objects, to the stem of the Adjective with
animate objects; but in the Plural it is always added to the
stem of the Adjective. So "rukānčer"—on the trees; "porvo-
tānčer"—on the mountains.

4. There are only a few (perhaps only one) Postpositions
which are added to the Nominative, not to the Original; this
is "paryant"—till, in Latin usque; e.g. gār paryant—till to
the house. Few others govern the Dative Singular Postposi-
tions.

5. Some suffixes, if added to the Plural, undergo a little
change; e.g. -at in the Plural becomes -niā, r becomes some-
times ri; namely, r becomes ri in the Plural, if it is added to
the stem of the Noun, and poetically sometimes ri is used
also in the Singular, added to the stem of the Noun, but this
is also poetical. So "garānt"—at the house, "garāniā"—in
the houses. Nevertheless this change of Postposition in the
Plural seems not to be so strictly demanded; for, I have some-
times heard also "garānt"—in the houses.

6. If the English Preposition "from" in the meaning of
“out of” is to be translated into Konkani, the Noun affected by
that Preposition seems to become an Adjective in lo, li, leñ;
hence this will be better explained in the paragraph on the
Adjective, e.g. "J. C. delivered us from hell". This "from
hell" is changed into an Adjective: "yemkaṇḍāntlo."

7. The Nouns in a are seldom used in the Plural form;
although the concord may be Plural, if the meaning is Plural;
I say they are not used in Plural form, but they may be used
with Plural meaning: "kurpa, or krupa" = grace and graces; "čintna" = thought and thoughts.

8. There are some Nouns in which the stem seems to be derived from the Nominative by adding a whole syllable; e.g. "dū" = daughter, stem: "duve"; but this is not really so, for that v of the stem exists in the Nominative also, but not distinctly. Yet there are Nouns in which the stem is formed by adding two letters.

9. If many Nouns, one after the other, which should be put in the Genitive, Dative or Accusative, belong to the same thing, only the last Noun receives (or may receive) the full termination; the others are put often in the Original; e.g. "Somia Jezu Kristāk namakār kār" = adore the Lord Jesus Christ; "Sargā āni souūsārāso ratznār" = Creator of Heaven and Earth.

10. As in Latin, so in Konkani, there are some Nouns used only in the Singular or only in the Plural; e.g. "aṭevite" = agony, is only Plural; "lōk" = people, is used more commonly in Singular etc.

11. There are some indeclinable Nouns; they will be given in the Dictionary.

After these general considerations, each Declension is now to be explained.

B. Declensions in particular

§ I. First Declension

*Stem in a or Characteristic a*

The Nouns of this Declension are usually feminine, as in Latin. The Nominative may have different terminations, namely i, a, u, or a consonant. Of these terminations only the 2nd is peculiar to the 1st Declension, viz. a. If you find a Noun ending in the Nominative Singular in i, you may say it is of the 1st Declension; whereas the other terminations may
be found in other Declensions also. In order to decline a Noun of this Declension, the above rule (A.) is applied. To know whether a Noun belongs to this Declension, see in the Vocabulary whether it has the stem in a. It might be known also by the meaning and termination, but not so certainly and easily by a beginner. To determine by the meaning and termination whether a Noun belongs to the 1st Declension, this rule may be laid down:

1. Nouns ending in a in the Nominative Singular are of the 1st Declension. There are only a few Nouns ending in a, which do not belong to this Declension; e.g. "kulla" = dwarf, and "loṭṭebira" = quack, which belong to the 2nd Declension.

2. Nouns ending in i or in a consonant of the Feminine Gender are mostly of the 1st Declension. Those in i of Feminine Gender, if not of the 1st, are of the 4th Declension.

3. If you find a Noun having e before the termination of the oblique cases, or if you find an Adjective derived from the Noun, having e before the termination of the Adjective (so or io), that Noun is of the 1st Declension; e.g. kuśālai-ese = pleasant, from kuśālai, -e = pleasure.

4. Nouns ending in ai of the Feminine Gender usually follow this Declension; e.g. laḍai = war.

The Nouns of this Declension are thus declined:

**Singular.**

*Nominaive,* as given in the Dictionary.

*Original,* as given in the Dictionary.

*Dative,* add to the Original k.

*Accusative,* in animate objects as the Dative, in inanimate objects as the Nominative.

*Vocative,* as the Original.

*Instrumental,* add n to the Original.

1st Locative, add nt to the Original.

2nd Locative, add r, or ñar, as it has been explained above.
For the other Latin cases which cannot be translated by one of these eight Konkani cases, use the Original, followed by the Postposition required by the meaning; e.g. Dēvā viṣiānt- about God; ārā thāun-from the town; bāpā lágiñ-with the father; Dēvā thāin”-in God; māye kāde-close to the mother, etc. The required Postpositions may be found in the Dictionary. Moreover sometimes instead of using the Instrumental, 1st and 2nd Locative, the Original may be used, followed by the required Postposition; e.g. kurpen or kurpe vorvi-by the grace. (See A. General Observations.)

The things said here about Original followed by a Postposition must be understood also of the Plural.

**Plural.**

**Nominative**, add to the root o (is pronounced nearly yo sometimes).

**Original**, add to the root aŋ (stem).

**Dative**, add to the stem k.

**Accusative**, in animate objects equal to the Dative, in inanimate objects as the Nominative.

**Vocative**, as the Original.

**Instrumental**, add niū.

1st Locative, niū.

2nd Locative, ɔr etc. as in the Singular.

**Examples.**

1. Animate object: Rāni=queen; stem: Rāni-e (or Rāniye).

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nominative</strong></td>
<td>Rāni</td>
</tr>
<tr>
<td><strong>Original</strong></td>
<td>Rāni-e</td>
</tr>
<tr>
<td><strong>Dative</strong></td>
<td>Rāni-e-k</td>
</tr>
<tr>
<td><strong>Accusative</strong></td>
<td>Rāni-e-k</td>
</tr>
</tbody>
</table>

1) Exactly Rāniye, and so in the other cases.

2) This ā, which has not been put in the 1. Chapter (as it is a nicety) should be pronounced as ay in “singing”. The beginner may pronounce it as a, in order not to increase the difficulties.
Vocative

Singular: Rāṇi-e

Plural: Rāṇi-ān (Rāṇi-ān-no, or Rāṇi-ān-u, with the suffix)

Instrumental

Rāṇi-e-n

Rāṇi-ān-niū (=Rāṇi-āniū)

1st Locative

Rāṇi-e-nt

Rāṇi-ān-niū (=Rāṇi-āniū)

2nd Locative

Rāṇi-e-čer

Rāṇi-ān-čer

Original followed by Postpositions

Rāṇi-e pāsun etc. Rāṇi-ān pāsun etc.

I write this example with the hyphens only in order to show the formation of the different cases; but usually the words are written without any hyphens.

2. Inanimate object: vāṭ=way; stem: vāṭ-e.

Nom. vāṭ vāṭ-o
Orig. vāṭ-e vāṭ-āṇ
Dat. vāṭ-e-k vāṭ-āṇ-k (=vāṭāṅk)
Accus. vāṭ vāṭ-o [suffix]
Voc. vāṭ-e vāṭ-āṇ (or vāṭāṇo with the
Instrum. vāṭ-e-n vāṭ-āṇ-niū (=vāṭāniū)
1st Loc. vāṭ-e-nt vāṭ-āniū
2nd Loc. vāṭ-e-čer vāṭ-āničer
Orig. followed by Postpositions vāṭ-o lāgiū etc. vāṭ-āṇ lāgiū etc.

1. What has been said about the Accusative equal to the Dative for animate objects, and equal to the Nominative for inanimate objects, is not so certain: Hence the above general rule must be modified according to the use. Moreover this word “animate object” must be understood of subsistent animate objects (subsistent in the philosophical meaning); hence dhīna=thought, has the Accusative equal to the Nominative, as it is not a subsistent animate object. Ātma=soul (of the 3rd Declension) is an animate object, but not a subsistent animate object; hence Accusative ātma equal to the Nominative. The names of God and of angels follow the rule of animate objects. The plants and trees have a vegetative life; hence they could have the Accusative equal to the Dative; yet as they cannot be called “animate objects” in the same way as animals and men, it seems that we may make their Accusative equal to the Dative or to the Nominative. So we say “ruk or rukāk poļėtā”=(he) sees the tree.
2. As it appears from the Declension, the nasal ŋ is sometimes changed into a common n; exactly it should be written double; e. g. versāṅ-nilā = versāṅnītā; yet, as it seems to be pronounced simple, I do not write two n. (See Part I. Ch. I.)

These two Remarks belong to the following Declensions too.

Exercises
on the First Declension.¹)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>podvi, -ve = power</td>
<td>čintna, -ne = thought</td>
</tr>
<tr>
<td>kurpa, -pe¹ = grace</td>
<td>kumok, -mke = help</td>
</tr>
<tr>
<td>duv, -e = daughter</td>
<td>māy, -e = mamma or mother</td>
</tr>
<tr>
<td>vāḥ, -e = way</td>
<td>pāṭhī, -e = list</td>
</tr>
<tr>
<td>sīkā, -še = punishment</td>
<td>bori = good (fem.)</td>
</tr>
<tr>
<td>gārjecī = necessary (fem.)</td>
<td>sobit = necessary</td>
</tr>
<tr>
<td>moji = my</td>
<td>sāma = right</td>
</tr>
<tr>
<td>assān or zaun assān = am</td>
<td>assān = are (we)</td>
</tr>
<tr>
<td>assai = art</td>
<td>assāt = are (you)</td>
</tr>
<tr>
<td>assā = is</td>
<td>assāt = are (they)</td>
</tr>
<tr>
<td>zatān = I become</td>
<td>zatān = we become</td>
</tr>
<tr>
<td>zatāi = thou becomest</td>
<td>zatāt = you become</td>
</tr>
<tr>
<td>zatā = he becomes</td>
<td>zatāt = they become</td>
</tr>
</tbody>
</table>

Singular: pojei = see  Plural: pojei-taun = we see
pojei-tai = thou seest  pojei-tat = you see
pojei-tā = he sees  pojei-tat = they see

māg = ask or pray  gāl = put
Pl. māgā = ask  motint = in the mind

¹) The following Substantives are all feminine. The vowel put after them indicates their Original Case, which is obtained by adding the vowel to the Nominative. Sometimes the vowel is not added to the pure Nominative; a little change is to be made, e. g. the last vowel of the Nominative is cut off before adding the Characteristic; in these cases, usually, I write also the last letter to which the vowel is to be added; e. g. "vāt, -e" means vāṭ, vāje; "kurpa, -pe" means kurpa, kurpe; "kumok, -mke" means kumok, kumke.

²) Or krupa, as Hindu Brahmins pronounce.

§ II. Second Declension

*Stem in a*, or *Characteristic a*

The Nouns of this Declension are very numerous. As far as I can learn, only Masculine and Neuter Nouns follow this Declension. I found only two Substantives, which, according to some persons, would follow this Declension, and are said to be Feminine. But this is not certain; for some other persons told me the contrary. These two Substantives are “kuli” = tribe, and “kurādī” = axe. If these two Substantives are truly used as Feminine, they follow another Declension, as I think; so I heard “kurādin” (of the 4th Declension) = by the axe.

The termination of the Nominative Singular varies, *i.e.* the Nominative may end in any consonant and vowel, except a, which is a sign of the 1st Declension, and o or eŋ, which is a sign of the 3rd Declension; yet it is true that a full u very often is a sign of the 5th Declension; and i is a sign of the 1st or 4th Declension in the Nouns of Feminine Gender. Consequently the chief terminations of the Nominative are a consonant (sometimes with ə, half vowel) or i, iŋ, ai, u, uŋ.

The Nouns of this Declension are known by the characteristic a given in the Vocabulary. They may be known also by the termination and by the meaning, but not so surely. Namely, the following Nouns follow this Declension, although not exclusively.

1. All Nouns of Masculine or Neuter Gender ending in the Nominative Singular in a consonant. There may be perhaps a few Nouns of Masculine Gender ending in a consonant (or in ŋ) belonging to the 5th or to the 4th Declension.
2. The Nouns in ã, pon, ap (which always, or almost always are Neuter). Nouns in ã of Neuter Gender follow this Declension, Nouns in ã of Feminine Gender follow mostly the 4th Declension; e.g. "dudiñ, -u" = pumpkin, is of the 2nd Declension; whereas "buiñ," f., is of the 4th Declension.

3. Mostly also, the Nouns in anã or anã (which usually are of foreign origin).

4. Finally a Noun having in the Oblique Cases a before the termination, or Adjectives derived from Nouns having a before the termination, belong to this Declension. Hence, no Noun ending in a, eã, and no Feminine Noun of any termination follows this Declension.

In order to decline any Noun of this Declension, the above (A) rule is applied.

_Singular._

_Nominautive_, as given in the Dictionary.
_Vocative_ and _Original_, as given in the Dictionary or as known by the above given rules.
_Dative_, add Ꜵ to the stem.
_Accusative_, in animate objects as the Dative, and in inanimate as the Nominative.
_Instrumental, Locative etc_, as in the 1st Declension.

_Plural._

_Nominautive_, Masculine equal to the Nominative Singular, in the Neuter add aã to the root.
_Vocative_ and _Original_, (Masculine and Neuter), add aã to the root.
_Dative_, add Ꜵ to the stem.
_Accusative_, in animate objects as the Dative, in inanimate objects as the Nominative.
_Instrumental, Locative etc_ as above.
Example of an animate object

Putru or pūt-son; stem: putr-a or pūt-a.

Singular:                      Plural:

Nom.             putru          putru
Orig.            putr-a (or pūt-a) putr-aū
Dat.             putr-ā-k       putr-āū-k (=putrāūk)
Accus.           putr-ā-k       putr-āū-k (=putrāūk)
Voc.             putr-ā         putr-āū (or putrāūnū)
Instrum.         putr-ān        putr-āū-niū (=putrāūniū)
1st Loc.         putr-ā-ūt      putr-āū-niū (= )
2nd Loc.         putr-ā-čer     putr-āū-čer

Orig. followed by Postpositions | putr-ā lāgiū etc. putr-āū lāgiū etc.

Example of an inanimate object of Neuter Gender

Vōrs=year; stem: vōrs-a.

Nom.             vōrs           vōrs-aū
Orig.            vōrs-a        vōrs-aū
Dat.             vōrs-ā-k      vōrs-āū-k (=vōrsāūk)
Accus.           vōrs-ā        vōrs-āū
Voc.             vōrs-ān       vōrs-āū (or vōrsāūnū)
Instrum.         vōrs-ā-n      vōrs-āū-niū (=vōrsāūniū)
1st Loc.         vōrs-ā-nt     vōrs-āū-niū ( )
2nd Loc.         vōrs-ā-r (vōrsā-čer) vōrs-āū-čer

Orig. followed by Postpositions | vōrsā lāgiū etc. vōrsāū lāgiū etc.

Remember that the Suffix in the 2nd Locative Singular can be added to the stem of the Adjective; so, instead of vōrs-ā-r, we may say vōrsā-čer. (See below Adjective, and above General Observations.)

Observations. 1. Kāṣṭ=pain is Neuter in the Singular and Masculine in the Plural; consequently the Nominative Plural is "kāṣṭ". Yet many say that "kāṣṭ" is Masculine also in the Singular.
2. Contracted Nouns (see above A.) belong chiefly to this Declension.

3. In this Declension there are many Nouns ending in \( u \) in the Nominative, which \( u \) disappears in the stem. There are other Nouns which end in \( u \) and keep this \( u \) in the stem.\(^1\) The Dictionary will show whether they keep or lose this \( u \). But Nouns in \( au \) or \( o\overline{u} \) change usually the \( u \) (or \( o\overline{u} \)) in a \( v \); e.g. “serma\( u\overline{u} \)” = sermon, has in the stem: “serma\( v\)\( v-a\)”, and so many other Nouns like this; very few Nouns in \( au \) follow the 5th Declension; e.g. “korda\( u\overline{u} \)” = string. Moreover those Nouns which end in a nasal sound in the Nominative Singular lose it in the Declension, e.g. tänti\( u \)= egg; \textit{Original:} täntia; although in the 4th Declension the nasal sound of the Nominative is sometimes kept also in the other cases; e.g. bhui\( u \)= earth.

4. Some Nouns of this Declension change the closed \( e \) of the stem of the Singular into an open \( e \) in the Plural; e.g. “kësu”= hair; \textit{plural:} “kës”.\(^1\) Moreover this \( u \) disappears in the Plural.\(^1\)

5. In this Declension chiefly, (or perhaps exclusively) there occurs sometimes a kind of Ablative in \( \dot{i} \); it is an old form, used chiefly to show manner, place, time. . . . e.g. “a\( n\)t\( a\)skark\( n\)i\( u \)” = heartly, from “antask\( a\)r\( n \)” = heart, instead of “antaskar\( n\)n”; “vel\( i\)”, instead of “vel\( a\)r” = at the time; “St. Mark pustaki\( u \)” = in the gospel of St. Mark, instead of “. . . . pustak\( a\)nt”; “B\( a\)p\( a\)c\( e \) n\( a\)vi\( u \)” , instead of “B\( a\)p\( a\)c\( e \) n\( a\)v\( a\)n” = in the name of the Father etc. Yet in these cases the common form too, might be, and is really, used sometimes.

6. There are a few irregular Nouns; e.g. b\( a\)pu\( i \)= father, is declined as if the stem were b\( a\)p\( a\)i or b\( a\)p\( a\): those Nouns will be indicated with their irregularity in the Dictionary.

\(^1\) About these points a general rule cannot at present be formed.
Exercises
on the Second Declension.

gär, -a=house (m.)
käliz, -lza=heart (m.)
bägül, -gla=door (m.)
bau, -ava=brother (m.)
äz=today
kar=do
khai^n"=where?
thai^n"=there
dis, -a=day (m.)
monis, monša=man (m.)
akmän, -a=offence (m.)
mozo=my
 ámbo=our
taso=his
tänso=their
kumgär, -a=Communion (m.)
päg=bad
asir=narrow

kitef=what, which?
inäm, -a=prize (m.)
küd, -a=room (m.)
mez, -a=table (m.)
käm, -a=business (m.)
ô (pron. uô)=this (m.)
tô=that (m.)
mårôg, märög=road (m.)
Deu, -eva=God
vôd=big
län=small
tuzo=thy
tumso=your
di=give
rûnd=broad
ukto=open
gi=(an interrogative particle)


It has been said above (p. 22, n. 3) that Nouns in uû are Neuter and follow this Declension. This must be understood thus: Nouns in uû not preceded by a or o are Neuter and follow this Declension; because if uû is preceded by a or o (auû, ouû), those Nouns may be Masculine or Neuter (and then they follow usually the 2nd Declension), or seldom Feminine (and then they follow
usually the 1st Declension); e.g. *IrmanÊ, -eva = confirier (m.); *mâtqonÊ, -ova = shed (m.); *karouÊ, -ova = crown (m.); *lounÊ, love = wool (f.); *mânÊ, mâve = scar or crust (f.).

§ III. Third Declension.

*Stem in ÊÊ, or characteristic ÊÊ.*

This is the most regular Declension and contains mostly, if not exclusively, Nouns of Konkani origin; whereas the other Declensions contain many foreign Nouns.

Only Masculine and Neuter Nouns belong to this Declension. The terminations of the Nominative Singular are only two, Ê for the Masculine, ÊÊ for the Neuter, and are peculiar to this Declension.

To determine whether a Noun belongs to this Declension, consult the Dictionary, or observe these rules:

1) Nouns having o or Ê in the Nominative, or (if the Nominative is not known) having the termination ÊÊ in the oblique cases, belong to this Declension.

2) When an Adjective derived from a Noun has Ê before the termination of the Adjective (lo or so), that Noun belongs to this Declension; e.g. "burgeÊÊnu" = O children, is known to be of this Declension by that Ê; again, in "vântÊÊso" = partial, that Ê before so indicates that its original Noun must be of this Declension.

3) All Participles and Adjectives ending in o in the Nominative Singular, if used as Pronouns in Masculine or Neuter Gender, follow this Declension; e.g. kello = done, kelleÊÊnt = in doing; boro = good, boreÊÊnk = to the good.

4) Finally, as the English Genitive is changed into an Adjective of three terminations, and as the Adjectives of three terminations follow, at least partially the 3rd Declension (see below, Adjectives), so we may say that the Konkani Genitive (as also the other Adjectives and Participles of three terminations [o, t, Ê] not used as Pronouns) follows, at least partially, the 3rd Declension.
What is here said, will be better understood below Ch. II. The Declension is formed according to the above given (A) general rule; viz.

**Singular.**

*Nominate*, as given in the Dictionary (o or ea).

*Original*, as for both genders (as given in the Dictionary), stem.

*Dative*, add k to the stem, or Original.

*Accusative*, as the Dative in animate objects, as the Nominate in inanimate objects.

*Vocative*, as the Original.

*Instrumental*, add n to the stem.

*1st Locative*, add nt to the stem.

*2nd Locative*, add r or ër to the stem.

*Original* followed by *Postpositions*, lagiñ, kade etc. (as above explained, 1st Declension).

**Plural.**

*Nominate*, add to the root e for the Masculine, in for the Neuter.

*Original*, add to the root eañ for both genders.

*Dative*, add to the stem k.

*Accusative*, as the Dative in animate objects, as the Nominate in inanimate objects.

*Vocative*, as the Original.

*Instrumental*, add to the stem niñ.

*1st Locative*, add to the stem niñ.

*2nd Locative*, add to the stem ër.

*Original* followed by *Postpositions*, lagiñ, pásun etc. (as above explained, 1st Declension).
1. Example of an animate object of Masculine Gender.

"Burgo" = boy; stem: "burgea."

<table>
<thead>
<tr>
<th></th>
<th>Singular:</th>
<th>Plural:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>burgo</td>
<td>burg-e</td>
</tr>
<tr>
<td>Orig.</td>
<td>burg-ea</td>
<td>burg-eañ</td>
</tr>
<tr>
<td>Dat.</td>
<td>burg-eañ-k</td>
<td>burg-eañ-k (= burgeañk)</td>
</tr>
<tr>
<td>Accus.</td>
<td>burg-eañ-k</td>
<td>burg-eañ-k (= burgeañk)</td>
</tr>
<tr>
<td>Voc.</td>
<td>burg-eañ</td>
<td>burg-eañ (or burgeano)</td>
</tr>
<tr>
<td>Instrum.</td>
<td>burg-eañ-n</td>
<td>burg-eañ-niñ</td>
</tr>
<tr>
<td>1st Loc.</td>
<td>burg-eañ-nt</td>
<td>burg-eañ-niñ</td>
</tr>
<tr>
<td>2nd Loc.</td>
<td>burg-eañ-ñer</td>
<td>burg-eañ-ñer</td>
</tr>
</tbody>
</table>

Orig. followed by burg-eañ lágiñ etc. burg-eañ lágiñ etc.

2. Example of an inanimate object of Neuter Gender.

"Folæñ" = plank; stem: "fol-ea."

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>folæñ</td>
<td>foliñ</td>
</tr>
<tr>
<td>Orig.</td>
<td>fol-ea</td>
<td>fol-eañ</td>
</tr>
<tr>
<td>Dat.</td>
<td>fol-eañ-k</td>
<td>fol-eañ-k</td>
</tr>
<tr>
<td>Accus.</td>
<td>fol-eañ-k</td>
<td>fol-iñ</td>
</tr>
<tr>
<td>Voc.</td>
<td>fol-eañ</td>
<td>fol-eañ (or fol-eañu)</td>
</tr>
<tr>
<td>Instrum.</td>
<td>fol-eañ-n</td>
<td>fol-eañ-niñ</td>
</tr>
<tr>
<td>1st Loc.</td>
<td>fol-eañ-nt</td>
<td>fol-eañ-niñ</td>
</tr>
<tr>
<td>2nd Loc.</td>
<td>fol-eañ-ñer</td>
<td>fol-eañ-ñer</td>
</tr>
</tbody>
</table>

Orig. followed by fol-eañ káde etc. fol-eañ káde etc.

3. Example of an animate object of Neuter Gender.

"Burgeañ" = child; stem: "burg-eañ."

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>burgeañ</td>
<td>burg-iñ</td>
</tr>
<tr>
<td>Orig.</td>
<td>burg-eañ</td>
<td>burg-eañ</td>
</tr>
<tr>
<td>Dat.</td>
<td>burg-eañ-k</td>
<td>burg-eañ-k (= burgeañk)</td>
</tr>
<tr>
<td>Accus.</td>
<td>burg-eañ-k</td>
<td>burg-eañ-k</td>
</tr>
<tr>
<td>Voc.</td>
<td>burg-eañ</td>
<td>burg-eañ (or burgeano)</td>
</tr>
<tr>
<td>Instrum.</td>
<td>burg-eañ-n</td>
<td>burg-eañ-niñ</td>
</tr>
<tr>
<td>1st Loc.</td>
<td>burg-eā-nt</td>
<td>burg-eā-niān</td>
</tr>
<tr>
<td>2nd Loc.</td>
<td>burg-eā-čer</td>
<td>burg-eā-čer</td>
</tr>
</tbody>
</table>

Observations:

1. The termination eā, characteristic of the 3rd Declension, chiefly in speaking, is not to be confounded with iā of the 2nd Declension; that is to say, many Nouns in i follow the 2nd Declension; hence they have in the stem iā by adding the characteristic a to the Nominative; e.g. "pātki" = sinner; "pātkiāk" = to the sinner, is similar to "burseāk" = to the boy, as regards termination. We can easily avoid this mistake of confounding the termination iā of the 2nd with the termination eā of the 3rd, if we recollect that all Nouns of this Declension must end either in o or in eā in the Nominative Singular. Although there is the above difference, as regards spelling in Latin letters, between Nouns in i of the 2nd Declension and Nouns of the 3rd Declension in the oblique cases, yet the pronunciation is nearly the same (and in Kanarese they would be written in the same way); because that eā, characteristic of the 3rd Declension, is pronounced not distinctly eā but as a sound between eā and iā, like ya. Nevertheless I prefer to write eā instead of iā, because thereby we distinguish it better from the 2nd Declension. At all events we must make the above difference, if not in pronunciation and writing, at least in our mind; because on it their different Declension depends.

2. The above 1st and 2nd rule (p. 26), i.e. that, if the oblique case or the derived Adjective has the termination eā, that Noun is of the 3rd Declension, cannot be taken exclusively, that is to say, cannot be understood thus: "whenever the desinence eā occurs, only and always the 3rd Declension is thereby indicated. The reasons of this limitation are three: viz.
a) The termination ia occurs also in the 2nd Declension (see Observation 1.), and in the oblique cases of the Plural of the 1st Declension, if the Noun ends in i in the Nominative Singular: but this ia can be easily confounded with ea, nay, some might perhaps write both terminations by ya.

b) The termination ea (or ya) occurs also in the oblique cases of some Nouns of the 1st Declension; e.g. “ćintna = thought; ćintneāniņ = by thoughts. (See p. 18, Declension of the Plural.)

c) The Adjectives of three terminations have ea in the oblique cases of the Plural Feminine and sometimes also of the Singular (see below, Adjectives); e.g. boreā āstriānk = to good women.

3. From this Declension chiefly, it appears that the Characteristic of the Declension is not always added to the pure Nominative. Sometimes the last vowel of the Nominative is changed before adding the Characteristic. Moreover a contraction often takes place before adding the Characteristic to the root (see p. 20, Note 1. and A. General Observations). The Dictionary shows, whether the Characteristic is to be added to the pure Nominative or whether a change is to be made. This second observation regards the other Declensions too.

4. In this Declension chiefly, attention is to be paid to the nasal sound; else the Gender is easily mistaken. Thus, if you do not pronounce the nasal sound of the Neuter Nominative Singular, they would think that it is Nominative Plural (e) etc.

Exercises

on the Third Declension.¹)

burgo = boy
bēā = fear
māg-ņeņ = prayer
vāņto = part, division

nākāzāllo = nonsense
kāido = duty
hageņ = hatred
sunēņ = dog

¹) The Gender and the Original of the following Nouns may be known by the above rules.
bele = crop
qu = clever
uñsasaro = hasty
áltz = lazy
mogá = dear, merciful
sàddántz = always
sàng = say
kàtár = cut
puñ = but
distà = appears
bore = well
meñt = is found
dovor = keep
lip = be concealed

Túzo bau uñs ar burgo; puñ mozo bau áltz. Suñeák beñ
distà. Tò monis hageñ kàrtà. Àuñsasaro burgo kàm boreñ
kartági? Áltzi monis beñ ñàrtági? Ye burge sàddántz
nàkàsàlle sàngtàt. Ò mozo vàñço, tò tuzo vàñço. Uñsár
burgeñk inâm meñtá: áltzi burgeñk ñìkà meñtà. Bore
burge monsànik mogàl; vàït burgeñçer monis hageñ dòvortàt.
Màg-ñeà vorri monsànik kurpà meñtá. Devà làgìñ màg: tukà
(to you) boro vàñço meñtol (futi). Tò burgo beñ lipta.
Burgeñû, èplo (òwou) kàido kàrà: auñ inâm ditolou.

§ IV. Fourth Declension.

Stem in i, or characteristic i.

This Declension contains chiefly Nouns of the Feminine
Gender.¹ The termination of the Nominative is i (especially in
Masculine Nouns), but it may be also a consonant. The
termination i in the Nominative is found also in the 1st and 2nd
Declension. Consequently there is no termination exclusively
belonging to this Declension, as is the case in the 3rd and
partially in the 1st Declension.

To know whether a Noun belongs to this Declension there
are two ways: 1) the Vocabulary, 2) meaning and termination.
As to the 2nd way, these rules may be laid down:

1. All Feminine Nouns ending in i, if not of the 1st De-
clension (as mostly), are of the 4th.

2. All Masculine Nouns ending in i, if of foreign origin,
seem to follow more frequently this Declension; if of Kon-

¹) Nouns of males, of occupations proper to men etc. are Masculine. I do
not recollect now any Noun of Neuter Gender belonging to this Declension.
kani origin, more frequently follow the 2nd Declension; e.g. "Pādri" = father, and "mutsudi" = treasurer (Hindustāni word), are of the 4th Declension; "pātki" = sinner, is of the 2nd Declension. (The Masculine Nouns of this Declension end, usually, in 1).

3. Feminine Nouns in ē and ā (by which termination many Masculine Nouns are made Feminine) mostly follow this Declension; e.g. buiṇ = earth, nāiṇ = river, bāiṇ = well, gārkārn = house-wife.

4. All Feminine Nouns ending in a full consonant (without a and ē), if not of the 1st, are mostly of the 4th Declension (very seldom of the 5th); e.g. ākānt = distress.

In this Declension (as in the 5th) the stem of the Singular is kept also in the Plural, except that it is made nasal.

This Declension is formed according to the general rule (A) namely:

**Singular.**

*Nomina tive*, as given in the Dictionary.

*Original* (stem ending in ē), as given in the Dictionary.

*Dative*, add k to the stem.

*Accusative*, in animate objects as the Dative, in inanimate as the Nominative.

*Vocative*, as the Original.

*Instrumental*, add n to the stem.

1st Locative, add nt to the stem.

2nd Locative, add r or ēr to the stem.

*Original* followed by *Postpositions*, as above.

**Plural.**

*Nominative*, add 'i' to the root.

*Original*, make nasal the characteristic, i.e. ēā.

*Dative*, add k to the stem of the Plural.

*Accusative*, in animate objects as the Dative, in inanimate objects as the Nominative.

*Vocative*, as the Original.
Instrumental, add nǐ to the stem.
1st Locative, add nǐ to the stem.
2nd Locative, add țer to the stem.
Original followed by Postpositions, as above.

1. Example of an animate object.
“Pādri” = father; stem, “Pādri”.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Pādri</td>
<td>Pādri</td>
</tr>
<tr>
<td>Orig. Pādri-i</td>
<td>Pādri-iū</td>
</tr>
<tr>
<td>Dat. Pādri-i-k</td>
<td>Pādri-iū-k (=Pādriūk)</td>
</tr>
<tr>
<td>Accus. Pādri-i-k</td>
<td>Pādri-iū-k (=Pādriūk)</td>
</tr>
<tr>
<td>Voc. Pādri-i</td>
<td>Pādri-iū (or Pādrinu)</td>
</tr>
<tr>
<td>Instrum. Pādri-i-n</td>
<td>Pādri-i-nū</td>
</tr>
<tr>
<td>1st Loc. Pādri-i-nt</td>
<td>Pādri-i-nū</td>
</tr>
<tr>
<td>2nd Loc. Pādri-i-čer</td>
<td>Pādri-i-čer</td>
</tr>
<tr>
<td>Orig. followed by</td>
<td>[Pādri lăgin etc. Pādri-iū lăgin etc.]</td>
</tr>
<tr>
<td>Postpositions</td>
<td></td>
</tr>
</tbody>
</table>

2. Example of an inanimate object.
“Vāt” = candle; stem: “vāt-i”.

| Nom. vāt          | vāt-i                  |
| Orig. vāt-i       | vāt-iū                 |
| Dat. vāt-i-k      | vāt-iū-k               |
| Accus. vāt        | vāt-i                  |
| Voc. vāt-i        | vāt-iū (vātinu)        |
| Instrum. vāt-i-n  | vāt-i-nū               |
| 1st Loc. vāt-i-nt | vāt-i-nū               |
| 2nd Loc. vāt-i-ć (vāticēr) | vāt-i-ćēr |
| Orig. followed by | vāt-i kăde etc. vāt-i-nū kăde etc. |
| Postpositions     |                        |

Observations: 1) In this Declension in the Nouns ending in i in the Nominative Singular, this i is to be cut off before adding the terminations i, ĭk etc. in order to avoid two i.
2) The Nouns of this Declension ending in í retaining mostly the nasal sound also in the other cases, much more distinctly than the nasal sound; e.g. of "burgeáín" is kept in the Dative "burgeáink". Hence, if we wish to comprehend all cases, we must say, that the characteristic of this Declension is í or ín.

Exercises

on the Fourth Declension. 1)

āvoi 2) = mother
boin 4) = sister
pādrí = father
saserdot = priest
čít = note
zár = fountain
káls = chalice

kuḍ = body
ākánt 4) = distress
yēk = a, an, one
bāgivont = holy
vātz = read
āpoy = call
piḍest = sick


1) All these Nouns are of the 4th Declension and their Original is formed regularly. The Gender is Feminine, unless the meaning requires Masculine Gender.
2) Āvoi follows the 1st Declension in the Plural. Pronounce v almost like u.
See P. 1.

3) Some decline it according to the 1st Declension in the Plural.
4) Some decline it according to the 2nd Declension.
§ V. Fifth Declension.

*Stem in u, or characteristic u*

A few Nouns belong to this Declension.

As far as I know, the Nouns belonging to this Declension, usually, are Feminine, unless the meaning requires the Masculine Gender; e.g. guru = priest; bāppu = paternal uncle.

The usual termination of the Nominative is u or ū; but this ū or ū may be found also in other Declensions. Moreover there may be a few Nouns ending in a consonant, of this Declension. It seems to me that Feminine Nouns ending in ū or ū are of the 4th Declension, or sometimes, of the 1st; Masculine Nouns in ū belong to the 2nd, sometimes to the 4th. I do not recollect any Neuter Noun following this Declension.

To determine whether a Noun belongs to this Declension, we may lay down these rules in addition to what is given in the Dictionary.

1. The Feminine Nouns ending in ū or ū follow sometimes the 1st, more frequently the 4th Declension; e.g. "sūrya, -re" = toddy; "suru, -ruva" = beginning, are of the 1st, "vāṣṭu" = thing, is of the 4th Declension.

2. Among Masculine Nouns ending in ū or ū some follow the 4th, some the 2nd Declension; e.g. "bāppu" is of the 4th, "dūḍḍu" is of the 2nd Declension.

Perhaps no Masculine Noun ending in "ū" follows this Declension.

3. Neuter Nouns ending in ū or ūn follow the 2nd Declension, not the 4th.

This Declension is formed according to the general rule (A), except that in Nouns ending in ū or ū before adding the characteristic ū, the ū or ū of the Nominative is cut off in order to avoid ūn or ūn, for the sake of euphony.

**Singular.**

*Nomina[tive], as given in the Dictionary (usually ū or ū).*

*Original, ū (given in the Dictionary).*
Dative, add k to the stem.

Accusative, in animate objects as the Dative, in inanimate objects as the Nominative.

Vocative, as the Original.

Instrumental, add n to the stem.

1st Locative, add nt to the stem.

2nd Locative, add r or čer to the stem.

Original followed by Postpositions, “lāgiñ” etc., as above.

Plural.

Nominative, add u to the root.

Original, make nasal the characteristic of the Singular.

Dative, add k to the stem of the Plural.

Accusative, equal to the Dative or to the Nominative, as above.

Vocative, as the Original.

Instrumental, and 1st Locative, add niñ to the stem.

2nd Locative, add čer to the stem.

Original followed by Postpositions, as above.

1. Example of an animate object.

“Guru” = priest (pagan); stcm: “guru”.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. gur-</td>
<td>gur-</td>
</tr>
<tr>
<td>Orig. gur-</td>
<td>gur-niñ</td>
</tr>
<tr>
<td>Dat. gur-č</td>
<td>gur-č-č</td>
</tr>
<tr>
<td>Accus. gur-č</td>
<td>gur-č-č</td>
</tr>
<tr>
<td>Voc. gur-č</td>
<td>gur-č, (guruno)</td>
</tr>
<tr>
<td>Instrum. gur-č</td>
<td>gur-č-čniñ</td>
</tr>
<tr>
<td>1st Loc. gur-čnt</td>
<td>gur-čniñ</td>
</tr>
<tr>
<td>2nd Loc. gur-ččer</td>
<td>gur-ččer</td>
</tr>
<tr>
<td>Orig. followed by Postpositions</td>
<td>gur-člāgiñ etc.</td>
</tr>
</tbody>
</table>
1. **Example of an inanimate object.**

   "Vāstū" = thing.

<table>
<thead>
<tr>
<th>Singular:</th>
<th>Plural:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>vāstū</td>
</tr>
<tr>
<td>Orig.</td>
<td>vāst-u</td>
</tr>
<tr>
<td>Dat.</td>
<td>vāst-u-k</td>
</tr>
<tr>
<td>Accus.</td>
<td>vāst-u</td>
</tr>
<tr>
<td>Voc.</td>
<td>vāst-u</td>
</tr>
<tr>
<td>Instrum.</td>
<td>vāst-u-n</td>
</tr>
<tr>
<td>1st Loc.</td>
<td>vāst-u-nt</td>
</tr>
<tr>
<td>2nd Loc.</td>
<td>vāst-u-čer</td>
</tr>
</tbody>
</table>

In this Declension there are many Nouns ending in "u" in the Singular and "u" in the Plural; consequently those Nouns have different accent in the Singular and in the Plural. See P. I. Ch. II.

**Exercises on the Fifth Declension.**

<table>
<thead>
<tr>
<th>Noun</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>guru</td>
<td>priest (m.)</td>
</tr>
<tr>
<td>kāzū</td>
<td>cajou (f.)</td>
</tr>
<tr>
<td>vāstū</td>
<td>thing (f.)</td>
</tr>
<tr>
<td>hostū</td>
<td>host (f.)</td>
</tr>
<tr>
<td>boṭāi</td>
<td>offer</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Noun</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>kharo (kharots)</td>
<td>true</td>
</tr>
<tr>
<td>foṭkīro</td>
<td>deceiving</td>
</tr>
<tr>
<td>foṭāi</td>
<td>deceive</td>
</tr>
<tr>
<td>lōk, -a</td>
<td>people (m.)</td>
</tr>
<tr>
<td>sākāt</td>
<td>all</td>
</tr>
</tbody>
</table>


§ VI. **Declension of Proper Nouns.**

The Declension of Proper Nouns is not different from the Declension of Common Nouns; for, all Proper Nouns are declined according to one of the given Declensions. But this is peculiar to them, that some Proper Masculine Nouns follow
the 1st Declension, whereas Common Nouns of the 1st Declension are Feminine; moreover many Masculine Proper Nouns follow the 4th or 5th Declension, and a few Feminine Proper Nouns follow the 2nd Declension; whereas no Feminine Common Noun follows the 2nd Declension.

To determine to which Declension a given Proper Noun belongs, we may say thus:

1. Baptismal Names.

1. *Names of Males.* The greatest part of them follow the 2nd Declension, or more distinctly, if they end in e, they follow the 1st Declension, *e.g.* Zoze = Joseph, if they end in o, the 3rd, *e.g.* Lors = Lawrence; if they end in i, mostly the 4th, *e.g.* Joki = Joachim; if they end in u, the 5th, *e.g.* Gabru = Gabriel; as, often, also if they end in anu, *e.g.* Juān = John. The others seem to follow the 2nd Declension; yet there are some, among these, which do not follow the 2nd; *e.g.* Mingel, Mārtin, Anton, Manuel, are of the 4th Declension.

2. *Names of Females.*

a) *Names of married or grown up females.* The greatest part of them follow the 1st Declension, or, more distinctly, those in a or e follow the 1st; of those in i some follow the 4th, some the 1st, those in u follow mostly the 5th; those in anu seem to follow more frequently the 2nd, those in aŋ, follow the 3rd Declension; of those in a consonant, some follow the 1st, some the 4th (seldom the 2nd).

b) *Names of girls.* As girls are considered in grammar as Neuter, hence also their Christian names are considered as Neuter, and mostly follow the 2nd Declension. Thus "Māri" = Mary, if used for a woman, is of the 1st Declension, if used for a girl, is of the 2nd; *e.g.* O Mary = "Mārio" in the 1st case, "Māriā" in the 2nd. There are a few names of girls not according to this rule. In the Dictionary the most common baptismal names are put with the sign of their Declension.
II. Family-Names.

1. The (Portuguese) family-names, used now among natives here, generally follow the 2nd Declension; *e.g.* Suz, -a, Brit, -a, etc. A few names are not of the 2nd Declension; *e.g.* "Koelh" (or better "Kuel") is of the 4th.

Moreover in familiar conversation family-names applied to women take the termination of the Feminine *ān* or *ān* or *ān*; *e.g.* Suzin, Kuelin *etc.*

2. Foreign family-names (not Portuguese) follow, it seems to me, more frequently, the 2nd Declension. Yet analogy with the Declension of Common Nouns and euphony may require another Declension. Thus "Pagāni" is of the 4th, according to the rule laid down in the 4th Declension.

If the Christian and family-names are joined, only the 2nd is declined; *e.g.* "Pedru Souzāk". The same happens, if the family-name is preceded by some title, *e.g.* Pādri Pagānik = "to Fr. Pagani"; so also in other names, *e.g.* Šesar Augustāčēn forman = the order of C. Augustus.

Finally in Christian and also family-names we must distinguish the full pronunciation and writing from the vulgar and shortened pronunciation, *e.g.* Bonaventur, shortened Intru.

III. Names of Towns, Villages *etc.*

These Nouns more commonly are not declined; *e.g.* "auā Kojīāl vetān = I go to Mangalore. Yet if the Proper Nouns of places do not end in *n* or *i* (perhaps *āi*), it seems allowed also to decline them; *e.g.* "auā Kojīālak vetān = I go to Mangalore. But it does not seem usual to say: auā Bombāiāk vetān or Jeppuak vetān.

IV. Names of Mountains, Rivers, Kingdoms *etc.* seem to be declined according to the general rules of Declensions; yet about this point a more particular rule cannot at present be formed. *Examples:* Europāt = in Europe, Indiānt = in India, Himālayāčēr = on the Himalaya.

Names of places are very often followed by "mollo = saīd", (so called); *e.g.* "Rom mollo īrānt" = in the town called Rome, instead of "Romā īrānt." If
they are followed by šer or gānu, and the like, it seems allowed to put the Proper Noun of place in the pure Original, e.g. "Roma šerānt," and so also in other examples, if euphony allows it; or more generally, if a Proper Noun is followed by an apposition, this only may be declined, and the Proper Noun left in the Original, or simply, in its primitive form; e.g. "Israel, moje porječer, rasveštai kār" = reign upon my people Israel.

C. Observations about Declensions.

1. Omitting the minute things said in each Declension, we may now by one general rule know which Nouns chiefly belong to each Declension.

a) Feminine Nouns ending in the Nominative Singular in a or ai are of the 1st Declension.

b) Nouns in ap and pon are of the 2nd Declension.

c) Nouns in anu or ouu are mostly of the 2nd, seldom of the 1st or 5th Declension.

d) Feminine Nouns in i are of the 1st, or of the 4th Declension.

e) Masculine Nouns in i are of the 2nd or of the 4th Declension.

f) Neuter Nouns in iū are of the 2nd Declension.

g) Feminine Nouns in iū are of the 4th Declension.

h) Feminine Nouns in u (or ū) are of the 1st or of the 5th Declension.

i) Masculine Nouns in u (or ū) are of the 2nd or of the 5th Declension.

j) Neuter Nouns in un, preceded by a consonant, are of the 2nd Declension. Nouns in u, preceded by a vowel, may be of any Gender and of the 1st, 2nd, or 5th Declension.

k) Nouns in ē are of the 3rd Declension.

l) Nouns in e (Proper Nouns) are of the 1st Declension.

m) Nouns in en are of the 3rd Declension.

n) Nouns ending in a consonant are, if Feminine, of the 1st, or of the 4th, seldom of the 5th; if Masculine, mostly of the 2nd; if Neuter, of the 2nd Declension.
0) Nouns having in the termination of the oblique cases
or in the derived Adjectives a, are of the 1st; having
a, of the 2nd (or also of the 3rd, as sometimes ea is
pronounced as a); having ea, very often of the 3rd;
having i, of the 4th; having u, of the 5th.

2. The nasal sound n which is found in many Nouns
in the Nominative (and Accusative, often), undergoes many
changes in the oblique cases; the chief changes are these: in
Neuter Nouns in un, or iñ, this ñ is lost; in Feminine Nouns of
the 4th Declension it is kept; in Nouns ending in an or on of
the 2nd Declension it is changed into a v; in Nouns in an or
on of the 1st Declension it is changed sometimes into v, some-
times into n. Examples: goruñ, gorua (or gorusa) = cattle
(n.); dudiñ, dudia = pumpkin (n.) (but Plural Nominative,
of course, dudiñ); naiñ, näyya = river (f.); devasauñ, devaś-
avu = devotion (n.); matouñ, mätañ = shed (m.); mâuñ,
mäve = scar; dâuñ, däune = running, turn (f.). Many other
things to be said about this ñ will be explained more con-
veniently elsewhere.

3. The Latin Prepositions are not all translated in the
same way: some are translated by Konkani suffixes, some by
true Postpositions. The first are per, in, super and similar
Prepositions having about the same meaning as these three.
The 1st is translated by n (Instrum.), the 2nd by nt (1st Loc.),
the 3rd by r (2nd Loc.). Probably, that n formerly was a true
Postposition “an”, that nt also was “ant”; the 3rd is shortened
perhaps from “voir = upon”. These two an and ant joined to
the Noun, lost the vowel and became n, nt (see page 14
n. 1 of the text). Only these Postpositions (which might be
better called suffixes as forming a peculiar case) drop the
initial vowel (an = n, ant = nt), if joined to the Original or
pure stem; so, “mezā-ant = mezānt etc. (See ibid.) The Post-
positions which are added as a separate word, do not drop
any vowel; e.g. yēkvarsā ádiñ = before one year.
The second kind of Prepositions are all other Prepositions different from these three. Nay, even these three may be translated by some true Konkani Postpositions to be written as a separate word. (See pp. 12 and 18.) The Postpositions of the 2nd kind are chiefly these: vorvi = by; lägi, or kāde = close, at; pāsun = on account of, for; ādīi = before; višiānt = about, (Lat. de); mukār = in face, before (Lat. coram); sākāl = under; vair = upon; pātleān = behind, etc.

4. As in Latin, there are some irregular Nouns; some used chiefly or only in the Singular, e. g. “kurpā = grace”, “lōk = people”; some used only in the Plural, e. g. “kārkār”, some heteroclite, e. g. āvoi of the 4th Declension in the Singular, of the 1st in the Plural; some declined a little irregularly, e. g. mālī, māli = story; but as I do not recollect them all at the present, they will be put in the Dictionary, as they occur. Here I put down only those which now occur to my mind besides the indicated ones.

a) Nouns of the 1st Declension ending in a are seldom used in the Plural (see p. 15, para. 7); yet some of them may be used, at least, in some cases of the Plural; e. g. “cintna = thought” is not used in the Nominative Plural, but is used in the Dative and Instrumental: “cintneānk, cintneānīn”.

b) “Monis=man (homo), if used for a woman is Neuter; then, commonly, it is joined to “bāil=woman”, bāil-mōnsaā = women (low expression).

c) Some other Nouns used only or chiefly in the Plural are “dāgd, -aān = sufferings” (m); “dāg, -aān = vaccine matter” (m) etc.

d) Some may be declined according to one or according to another Declension; e. g. “kīd = insect” is of the 2nd, “kīdō” of the 3rd Declension. Some say that “kīd” means a smaller insect, and “kīdō” a bigger one. So also “ākānt = distress” is of the 4th or of the 2nd Declension, ad libitum.

e) Some Nouns form the Original from the Nominative in a rather different from the common way: these are chiefly some
Nouns ending in ā; e.g. “mālāi = story” and “vaḷāi = white ant”; Original: “mājie, vaḷie”. Moreover “vaḷāi” means one white ant or more; it has no Plural form. Bāpuī, if applied to God is changed into “bāp.” It may be declined in two ways, i.e. “bāpa, bāpāk” etc. or “bāpai, bāpaik”, etc.

5. There are some Nouns which may be applied to males and females together, as in Latin homo; e.g. prīmi hominēs (Adam and Eve). Those Nouns, if used to signify males and females at the same time, are often put in the Neuter Gender, although generally used as Masculine. These Nouns seem to belong only or chiefly to the 2nd Declension; e.g. “monis”, pl. “monśaṅ”; although, if used in a general meaning, it has “monis” (m.) also in the Plural.

6. As regards accent, the terminations ia, ea, eo, io (or ya, yo) which occur in the Declensions have the accent upon a and o, although diphthongs: if written with Kanarese letters, they would not be diphthongs, because they should be written yo, ya; but y is not a vowel. This must be understood also of such terminations of the Adjectives. (See following Art. 2.) Thus: “burgea”, pātkia”, rāonio”, boroeo” etc.

What has been said above, (Observation 1), that e.g. Feminine Nouns in are of the 1st or of the 4th, must not be understood thus: “it is free to decline them according to the 1st or according to the 4th,” but thus: “some are of the 1st, some of the 4th Declension.”

Art. II. Gender of Nouns

There are three Genders in Kōṅkāni viz. Masculine, Féminine and Neuter.

The Gender may be known either by the termination or by the meaning.

I. From the meaning:

Masculine

1. All names (Proper or Common) of men and of offices peculiar to men are Masculine.
Exceptions: a) Small children are considered as Neuter; so also the Noun "Burgeň"—child.

b) If the Noun expressing some office of man, is used figuratively and it was originally Neuter, it remains Neuter, also if it is used figuratively; e.g. "Pāp sāib amdeň mostak"—Pontifex est nostrum caput.

2. The names of male animals are Masculine.

Exceptions: a) If sex is not taken into consideration, animals are considered as Neuter.

b) The names of some animals are always Feminine or Neuter. (See below Notes 3-4, pages 46, 47).

3. Names of hills, mountains, seas, months and days of the week are also Masculine.

4. Nouns of false gods, of devils and of heavenly bodies are Masculine.

Exception: Neketry—star, is Neuter.

Feminine

1. The names (Proper or Common) of women and of offices peculiar to women are Feminine.

Exceptions: a) Names of women in speaking to them, or of them, by those who consider themselves equal or in some way superior to them, are considered as Neuter. Thus a boy says of his small sister "ten khāiň geleň?—where did it go?"

So a man speaking of a Paria woman, uses the Neuter Gender.

b) Nouns of women before puberty or marriage, are Neuter; but if they speak of themselves in First Person, they use the Feminine Gender.

c) Čeňนa—girl, is always of Neuter Gender.

2. Nouns of female animals are also Feminine.

Exception: There are some names of animals which are always of Masculine or Neuter Gender. (See below Notes 3-4, pages 46, 47).

3. Names of rivers are also Feminine.
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Neuter
1. Names of kingdoms, cities, winds, ships, are Neuter. Also
2. The above exceptions;
3. Names of fruits (with many exceptions);
4. The diminutives (in er and it).

II. From the termination:

Masculine
1. All Nouns ending in the Nominative Singular in o are Masculine.
2. Nouns in ai or i having the characteristic a (2nd Declension), are Masculine.

Feminine
1. Nouns ending in the Nominative Singular in a, are Feminine, provided they are of Konkani origin.
   Exceptions: "vora = four Rupees"; "lotṭebira = quack"; "kulīa = dwarf?", and perhaps a few others are Masculine.
2. Nouns ending in ai, i, u, y or in a consonant, with the characteristic e, are also Feminine.

Neuter
1. Nouns ending in am are always Neuter.
2. Nouns ending in ap, in and u preceded by a consonant, are also mostly or always Neuter, at least, if they have the characteristic a, i.e. if they are of the 2nd Declension.
   Exceptions: "santap, -a = affliction"; "gusāp, -a = confusion", and perhaps a few others are Masculine.
3. Mostly also, foreign Nouns not inflected according to the idiomatic Konkani sound, chiefly if they end in a consonant, are Neuter.
4. All Common Nouns ending in sā, (which may be true Nouns or the Infinitives of Verbs used as Substantives) are Neuter.

As it appears from the above rules, the Gender of many Nouns may be known also by the characteristic alone, i.e. the
characteristics e, i, u (1st, 4th and 5th Declension) are, mostly, a sign of Feminine Gender, if meaning does not require another Gender; the characteristics a and ea (2nd and 3rd Declension) are a sign of Masculine or Neuter Gender.

If we consider the characteristics a and ea together with the termination of the Nominative, then we may say thus: as to a, if the Nominative ends as above (m. 2. Neuter), a is a sign of Neuter Gender; if it ends in ai and i, mostly is a sign of Masculine Gender; if it ends in some other vowel or in a consonant, that Noun having the characteristic a may be still Masculine or Neuter. As to ea, if the Nominative ends in o, it is a sign of Masculine Gender; if in eň, Neuter Gender is indicated.

The characteristic can be easily known considering the termination of any oblique case of the Singular, as regards 1st, 2nd and 3rd Declension, and in the 4th and 5th Declension, considering also the oblique cases of the Plural; because the characteristic of one Declension appears different from all characteristics of the other Declensions in the Singular of the 1st, 2nd and 3rd Declension; as to the Plural, it appears different only in 4th and 5th Declension; because in these two Declensions the characteristic of the Singular is kept also in the Plural.

The Accusative sometimes is equal to the Nominative; then it cannot be considered, in order to find the characteristic.

1) If the meaning requires Masculine Gender, as shown before, the termination cannot be taken into consideration; e.g. Zone = Joseph, is Masculine; although it has the characteristic "o".

2) In this matter of Gender the chief difficulty regards only the 2nd Declension. For, the first Declension has only Feminine Nouns, the 3rd only Masculine in "o", and Neuter in "eň", the 4th and 5th mostly Feminine Nouns.

3) Although the above rules about male and female animals is right, if we consider the matter generally and "in abstracto", yet in particular cases it may be exposed to many objections. Hence we might perhaps say better so: Male animals have often a name of Masculine termination, female animals have often a name of Feminine termination; e.g. "bokdo" = mutton; "bokdi" = sheep; in this case there is no difficulty. Often there is also a name used both for
male and female; such a name is often of Neuter Gender; e.g. "sůgən = dog" (male or female); but sometimes the names of male or female animals have a termination not agreeing with their natural Gender; e.g. "kolgən = bitch" (m.), and then their Grammatical Gender follows the termination, although meaning would require another Gender. Sometimes animals have a name, the termination of which does not require a certain Gender; in this case, more commonly those names are Neuter. If in this last case, you want to express male or female, I would add "dəgüln" or "bąlölən".

Examples: "gůdə = horse" (m.), "gůdí = mare"; "sůgən = dog" (m.), "pətə = male dog" (m.), "kolgən = female dog, bitch" (m.); "məzər = cat" (m.), "bokul = male cat" (m.); "asəvəl = bear" (m.), "dəgülnəvəl = male bear"; "bąlöləvəl = female bear". See also the following Observations:

4) There are some names of animals, (as stated above) which have only one termination for the different genders, as in Italian "oca" which may mean either male or female. Among these Nouns some have the termination of the Masculine Gender, and are considered as Masculine; some have the termination of the Feminine, and are considered as Feminine, and some have the termination of the Neuter Gender, and are considered as Neuter. In order to distinguish male from female the words "dəgülo = male", and "bąlölə = female" are prefixed to these Nouns, as in Italian we say "oca maschile, oca femminile", with the difference that in Konkani the words dəgülo and bąlölə take the terminations of the Adjective and agree with the corresponding Noun; e.g. "pərəvə = pigeon" has the termination of Masculine; hence "ook-pigeon = dəgülo pərəvo"; "həm-pigeon = bąlölə pərəvo". So: "girbəjɨ = sparrow", this is Feminine; hence "ook-sparrow = dəgülo girboji"; "həm-sparrow = bąlölə girboji"; "dənə = crane", is Neuter; hence: "male crane = dəgülo dənə", "female crane = bąlölə dənə." These names are called Epicene, i.e. common to both sexes.

5) There may be some exceptions more against the above rules of the text. Only here must be well remarked, that, as the meaning sometimes must be considered in order to establish the Gender, and not the termination (see Note 1); so on the other hand sometimes the termination must be considered, not the meaning. Thus, although, e.g. names of kingdoms are usually of Neuter Gender (see above), yet if the name of the kingdom has a termination and a characteristic of Feminine Gender, e.g. of the 1st or of the 4th Declension, that Noun is Feminine; thus "Indi, -dia = India" is of the 1st Declension; "Itali", is of the 4th, consequently they are Feminine. So also there are some diminutives ending in "kəl", or "l"; e.g. "pəchəli = small cow; "gəlo = ball", "gəltə = small ball (shot)"; those Nouns are not Neuter, but Feminine. With this limitation the above rules must be understood.
CHAPTER II. ADJECTIVES

I divide this chapter into three articles: 1) Adjectives in general; 2) Adjectives in particular; 3) Degrees of Adjectives.

Art. I. Adjectives in General

§ I. Common Adjectives

There are two kinds of Adjectives in Konkani.

1. Some have three terminations o, i, en for the three Genders in the Nominative Singular, viz. o, i, en, as in Latin us, a, um; e.g. boro, bori, boref = bonus, bona, bonum.

2. If the Adjective terminates with a consonant or with any other vowel than o, it has only one form in the Nominative Singular.

The first kind of Adjectives is easy and fixed; but the second kind seems to be still vague.

Let us now see how they are declined. In order to learn this, we have to distinguish the first kind from the second kind of Adjective, and again in each kind we have to distinguish the case in which they are true Adjectives from the case in which they are like Pronouns; e.g. in the sentence "God is good", good is a true Adjective. In the other sentence: "God gives reward to the good" good is like a Pronoun, namely instead of good man.

The first kind of Adjectives, if they are true Adjectives, are declined as follows: in the Masculine, they have only two cases, viz. Singular Nominative o, oblique cases eo; Plural Nominative e; oblique cases en, just according to the 3rd Declension. In the Feminine, as in the Masculine, they have only two cases, viz. Singular Nominative i, in the oblique case change that i into o; Plural Nominative change i into eo or yo in the oblique cases en, namely almost according to the 1st Declension, except that instead of is there is e, and instead of o there is eo.
This rule is to be applied whether the Adjective be attribute as "the merciful God has forgiven you" or predicate as "God is merciful".

If the Adjectives are used as Pronouns, then they are declined like Nouns of the 3rd Declension.

Usually if the Adjectives are used as Pronouns, they are used in the Masculine Gender; hence they are declined as the Masculine of the 3rd Declension. Yet if they be used, (1) in the Feminine, or (2) Neuter Gender, then they should be declined in the first case as Nouns of 1st Declension, and in the second case as Neuter Nouns of the 3rd Declension.

The second kind of Adjectives must be subdivided into Adjectives 1) ending in a consonant, or 2) ending in a vowel, except o.

The Adjectives ending in a consonant, if they are used as true Adjectives, seem to be declined only in the oblique cases, namely they take a for the Masculine and Neuter; e for the Feminine in the Singular; and a for the Plural in all Genders.

1. Sometimes people use 'ea' in the Feminine Singular instead of 'e', and 'e' instead of 'ea'.
2. It seems to be allowed to use the Adjectives ending in a consonant as indeclinables.
3. Some Adjectives, e.g. "bhāgivonti = holy", take 'i' in the oblique case of the Feminine instead of 'e'; e.g. "bhāgivonti Mārio = holy Mary".

The Adjectives ending in a vowel, except o, are not declined at all.

If these second kind of Adjectives are used as Pronouns, then the Adjectives ending in a consonant are declined like Nouns of the 2nd Declension. If they end in a vowel, except o, they are not declined at all.

Exception. The Neuter Nominative Plural, which should be a, in this last case, (viz. if the Adjectives ending in a consonant, are used as Pronouns), is often equal to the Masculine; e.g. "sākāt = omnes et omnia." Yet we could say also "sākta = omnia." Nay it seems better.

These rules are to be applied also to the Adjective, corresponding to the Genitive (see below).
Examples.

1. a) First kind of Adjective: boro = good, bonus.

   Singular:                             Plural:

   Nom.  boro monis                   bore monis

   Orig.  borea ° monsa                boreañ monsaññe

   Dat.  borea monsak                boreañ monsãänk

   Accus.  borea monsak              boreañ monsãänk

   Voc.  borea monsa                boreañ monsãanu

   Instrum.  borea monsañn          boreañ monsãáníñ

   1st Loc.  borea monsañt            boreañ monsãáníñ

   2nd Loc.  borea monsañcer          boreañ monsãáníñer

   Orig. followed by borea monsa lãgiñ etc. boreañ monsaññõ lãgiññ etc.

   Postpositions

b) Bori = bona; bori åstri = good woman.

   Nom.  bori åtri                  boreo " åtriò "

   Orig.  bore åstri                boreañ åstreañf

   Dat.  bore åstrie                boreañ åstreañk

   Accus.  bore åstrique           boreañ åstreañk

   Voc.  bore åstrie               boreañ åstreañu

   Instrum.  bore åstrien            boreañ åstreaññíf

   1st Loc.  bore åstriuænt      boreañ åstreaññíf

   2nd Loc.  bore åstriuæcer        boreañ åstreaññífcer

   Orig. followed by bore åstrie kâde etc. boreañ åstreaññ kâde etc.

   Postpositions

c) boreñ = bonum; boreñ balseñ = good baby.

   Nom.  boreñ balseñ              boreññ balseñ

   Orig.  boreñ " balseñ°           boreañ balseññ

   Dat.  boreñ balseñk              boreañ balseññk

   Accus.  boreñ balseñk            boreañ balseññk

   Voc.  boreñ balseñ               boreañ balseññu

   Instrum.  boreñ balseñañ        boreañ balseñññíf

   1st Loc.  boreñ balseññt        boreañ balseñññíf

   2nd Loc.  boreñ balseññcer       boreañ balseñññífcer

   Orig. followed by boreñ balseñ lãgiñ etc. boreañ balseññ lãgiñ

   Postpositions
2. Second kind of Adjectives

Vōḍ = large; vōḍ gār = large house.

<table>
<thead>
<tr>
<th>Singular:</th>
<th>Plural:</th>
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<tbody>
<tr>
<td>Nom.</td>
<td>vōḍ gār</td>
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<tr>
<td>Orig.</td>
<td>vōḍa gārān</td>
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<tr>
<td>Dat.</td>
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<tr>
<td>Accus.</td>
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<tr>
<td>Voc.</td>
<td>vōḍa gārānāu</td>
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<tr>
<td>Instrum.</td>
<td>vōḍa gārāniņ</td>
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<tr>
<td>1st Loc.</td>
<td>vōḍa gārānt</td>
</tr>
<tr>
<td>2nd Loc.</td>
<td>vōḍa gārāčer</td>
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</tbody>
</table>

Postpositions: vōḍa gārā kāde etc. vōḍa gārān kāde etc.

In this example in the Singular Accusative, I put "vōḍ" not "vōḍa", though it is an oblique case, because, if the Accusative of the Noun is equal to the Nominative, the Adjective too must be equal to the Nominative.

In a similar way you may decline "sākāt vāt = all way," of Feminine Gender, namely: Nom. sākāt vāt; Orig. sakāto vāte, etc.

There is no need of putting an example of an Adjective ending in a vowel different from o, as it does not undergo any change, nor is there need of putting an example of the Adjective as a Pronoun, as there is no difficulty.

How to form Adjectives, will be shown in the Appendix to this II. Part; now it is enough to say that a great many Adjectives are derived from Nouns by adding to the stem so, ñiņ, ēn, (us, a, um of the Latin) or lo, li, leņ; e.g. souņsār = world, souņsārāso = worldly; mōg = love or charity, mōgāso = charitable (fem. mōgāči, neutr. mōgāčeņ).

§ II. Adjectives corresponding to the Genitive.

The most simple way of making this Adjective or Genitive is this: Make of the English Genitive an Adjective of three terminations by adding to the stem of the Singular, if the Genitive is Singular, or to the stem of the Plural, if the Geni-
tive is Plural, so, òi, ce (or seldom, lo, li, leñ), and let this new Adjective agree in gender, number, and case with the Noun governing the English Genitive; *e. g.* the Love of God = "Devīsā mög = Divine Love"; "the stones of the house = gārāĉe fātor", "the stones of the houses = garānĉe fātor"; "the master of the boys = burgeānso mēstri", "the masters of the boy = burgeāĉe mēstri" etc.

**Observations.**

1. If the Genitive is a Noun with an Adjective, the Noun only takes the terminations so, òi, ce and the accompanying Adjective is to be put in the case required by the concord (Vide Syntax). Yet, if the Noun governing the Genitive is in the Nominative, and, consequently, the Noun in the Genitive is to be changed into an Adjective of Nominative Case, the accompanying Adjective, if it is an Adjective of three terminations, must be put in the oblique case of the Singular, if the Genitive converted into Adjective was Singular; Plural, if the Genitive was Plural; of the Masculine or Neuter or Feminine Gender, according to the Gender of the Noun, Genitive converted into Adjective; *e. g.* "the custom of all good men = sāktañ boreañ mongānći dastur"; here, grammatically we should say: "bori mongānći dastur"; yet such is not the custom. For the same reason we must say "aḍvarlelaa rukāciñ foḷañ = the fruits of the prohibited tree", instead of "aḍvarleliñ rukāćiñ foḷañ". In this point the Genitive follows the rule of the Substantives more than the rule of the Adjectives; because if we consider "mongānći" and "rukāći" as Nouns in the oblique case, we should say truly "boreañ" and "aḍvarlelaa." It seems to me that this rule is in some way to be observed also with Adjectives of one termination; *e. g.* "sāmestañ rukānćiñ foḷañ = the fruits of all trees"; "sāmestañ" is an oblique case.

2. If the Adjectives are used like Pronouns, and they are put in the Genitive, then they take the terminations so, òi, ceñ, just as if they were Substantives; *e. g.* "the way of the wicked = koṭṭeponāñso mārog".
3. Sometimes the Genitive is not changed into an Adjective, but the pure stem is used; in this case, it seems, that the stem should be put before the governing Noun; e.g. “Devā (or Devāçı) kurpa=the grace of God”. This is the pure Genitive of which I said above, that it occurs sometimes.

4. If there are many Genitives, then, if they are, I may say, parallel, viz. all governed by the same name, only the last Genitive usually is changed into an Adjective, though it is no mistake if you change all into Adjectives; e.g. “the duty of the mother and father=āuoi bāpāso kāido”, instead of “āuoiiso ani bāpāso kāido”. If only the last Genitive takes the terminations of the Adjective, usually the Conjunction “ani=and” is omitted.

If the Genitives are subordinate one to the other, i.e. if the 1st Genitive is governed by a word, the 2nd Genitive is governed by the first etc., usually all are changed into Adjectives, although sometimes only the last Genitive is made Adjective; e.g. “the Feast of the Sacred Heart of Jesus=Somnia Jezu Kristāčeñ Kalząčeñ fest”, or “Somnia Jezu Kristā Kalząčeñ fest”; or, as some people say: “Somnia Jezu Kristāčeñ Kalząčeñ fest”.

5. What I said above, (p. 49) viz. that the Adjectives take sometimes ‘e’ or ‘ea’ indifferently in the oblique cases, is to be applied to these Adjectives too. So “Devāčea Māyok” or “Devāče Māyok=to the Mother of God”, “mōgāče burgeāk” or “mōgāčea burgeāk=to the dear child.”

6. Many Verbs are compounded with a Substantive and a Verb, which consequently require the Genitive; e.g. “love=mōg kār=make charity, make love”; hence “love God” is translated as if it were in English “make the love of God=Devāso mōg kār”. But not all Verbs compounded of a Verb and a Substantive require the Genitive. The meaning must be consulted, or better, translate literally in English the Konkani Verb, and then see whether it would require the Genitive; e.g. “molāk kāne=buy,” literally: “take at
price”; it does not govern the Genitive; because, we should say in English: “take at price a book”, not “take at price of a book”. In the Dictionary it is shown whether a Verb governs this Genitive, by the sign G. = Genitive, with m. or f. or n. (=masculine, feminine, neuter) joined, to show the gender of the Noun, united to the Verb; because the Genitive must agree in gender etc. with the Noun. Yet in many cases this rule, i.e. of these Compound Verbs, is not observed; e.g. “to pātkāñ zumząr zatā—he confesses his sins”, instead of “pātkāñčēñ zumząr zatā”.

7. This Genitive or Adjective in so, ē, ēnā is not only used in cases in which in English there would be a Genitive, but also in many other cases, as use will teach you; e.g. “dusreāñso rāg āilā=” “anger against others came”, literally: “anger of others came” etc. (See Syntax.)

§ III. Adjectives derived from the Postpositions tāun, voir, etc.

If the English from means distance of place or of time, it is translated regularly by tāun; e.g. “Europā tāun āilo=(he) came from Europe”; “from 10 to 12=dhā tāun bārā pārīnt”; or “dārā = taking” sometimes is used; “dhā uoraā dārā bārā pārīnt=from (lit. taking) 10 till 12”. But if it means out of, or better, if it means going out from inside, as in the sentence “Jesus Christ delivers us from sin”, then the Nouns governed by from or a similar particle, is changed into an Adjective, namely, that Noun is put in the 1st Locative nt, and to it lo (or li, leñ for Feminine and Neuter) is joined in one word. But, with which word must it agree? This is not so easily known. Yet I think, we may say that this new Adjective must agree with the Noun which is meant to go out of etc.; e.g. “Jesus Christ delivers us from sin”; “us” is the thing which goes out of “sins”, figuratively; hence = “Jēzu Krist amkāñ pātkāntle sočaitā”; as appears from this ex-
ample, the Adjective in lo does not agree in Case, but only in Number and Gender with the corresponding Noun. (See Syntax.) Sometimes, chiefly when there is no Noun with which this -ntlo should agree, it is put in the Instrumental Case; e.g. "it comes from the cloud = kuspántleán yetá", from "kup, -a = cloud".

A similar construction takes place with "voir = up", "bitár = within", "lágiñ = close", "pois = far" etc.; they are changed into Adjectives "voilo, bitárlo, lágo, poislo" and agree with the governed Noun; e.g. "porvátá voilo deuálo = he descended from the mountain"; "Jezu Krist Saitának monšávoilo soñaitá = Jesus Christ expells the devil from man"; "kön tumče bitárlo = who among you?" "vótz moja lágo = go far from me", literally: "go from my neighbourhood"; "moja poislo vótz = go far from me".

Exercises on §§ I, II, and III.

| Durbañó = poor | Piko = ripe |
| Porno = old (of things) | Bápuñ, -pá, or -pañ = father (m.) |
| Mätáro = old (of person) | Lésyñ, -a = handkerchief (m.) |
| Dusro = other | Rán = colour |
| Tamdo = red | Zanél, -a = window (m.) |
| Dovó = white | Fól, -a = fruit (m.) |
| Káló = black | Rúk, -a = tree (m.) |
| Nílsó = blue | Váñ = evil (m.) |
| Pátzuo, or tarno = green | Besñëñ = in vain |
| Álduño = yellow | Káñ = take away or draw |
| Ubár = high | Náujñ, -áva = name (m.) |
| Motvo = short | Síkoi = teach |
| Motto = fat | Mán, -a = honour (m.) |
| Vóñ = large or great | Dí = give |
| Toñ = few | Uttár, -tra = word (m.) |
| Sábár = many | Aika-tá = (he) hears |
| Ital, -tla = garden (m.) | Mor-tá = dies |
aḍar = commit
lāgtā = is attached
mōg kār = love (make love)
yemkaṇḍ, -a = hell
soḍāi = deliver
atāṅ or atāṅta = now or just
now
vondautā = is inclined

plain). Teā ubār porvotār (mountain) yēk nāḍ (village) assā. Ubaṅ porvotāṅcēr dov (snow) assā. Sezāričēa (of the
neighbour) itlānt yēk sorōp (snake) distā. Kāsālō (which) rāṅg tukā boro distā? Adāuṅ adVARlele (prohibited) rukāṅcēṅ fōl khāṅ (eats) ani āče vorvi (hereby) pāṭak adārtā; Devācī
Art. II. Adjectives in particular

Numeral Adjectives

Now I will speak of the Adjectives in particular, but not of all kinds; about the Adjectives which are derived from the Pronouns, it is better to speak in the chapter on Pronouns. In this article I speak only of Numerals.

§ I. Cardinal Numbers

First I put down the chief numbers; because they cannot be put easily in the Dictionary.

1 = yék  
2 = dön or dòg; döní or dogi = both  
3 = tin or têg  
4 = çár or çoung, or têoung  
5 = pânz or pânç  
6 = sá  
7 = sát (pronounced quickly)  
8 = ât  
9 = nôv or nôu  
10 = dhá  
11 = îkrá  
12 = bârâ  
13 = têrá  
14 = çoudâ  
15 = pondrá  
16 = sólâ  
17 = sotrá  
18 = âtrá  
19 = yékûnîs  
20 = vis  
21 = vis ani yék, or better yêkvis  
22 = vis ani dön or bâvis  
23 = tôvis or vis ani tin  
24 = vis ani çár, or çovis  
25 = vis ani pânç or ponçis or pançvis  
26 = vis ani sâ or sovis  
27 = vis ani sât or sattâvis  
28 = vis ani ât or âttâvis  
29 = yékuntîs  
30 = tis  
31 = tis ani yék or yektîs
32 = tis ani dön or bottis
33 = tis ani tın or tettis
34 = tis ani čar or čoutis
35 = tis ani pánc or pántis
36 = sättis
37 = sättis
38 = aṭtis
39 = yekuṇečālis
40 = čālis
41 = čālis ani yék or yēkečālis
42 = bāvečālis
43 = tečālis or tevečālis
44 = čālis ani čar or čovečālis
45 = pončvečālis or pāncvečālis
46 = sovečālis
47 = sattvečālis
48 = āṭtečālis
49 = yekuṇeponās
50 = ponās
51 = yēkpan or yēkāon
52 = baupan or bāon
53 = tevepan
54 = čoupan
55 = pančāvan
56 = soupan
57 = sāttāvan
58 = āṭtāvan
59 = yekuṇesāṭ
60 = sāṭ (pronounced slowly and cerebral)
61 = yekāṣṭ
62 = besāṭ or beasāṭ
63 = tresāṭ or tresāṭ
64 = čousāṭ
65 = pānsāṭ
66 = sousāṭ
67 = sātsāṭ
68 = āṭsāṭ
69 = yekuṇesāṭtār
70 = sāṭtār
71 = yekasāṭtār
72 = beaṭār (shortened from bāve sāṭtār)
73 = tresāṭtār or treaṭtār
74 = čoveaṭār
75 = pončāṭār, or, more commonly, paun-seni = ¼ less hundred (100 – 25)
76 = sōaṭār or syaṭār
77 = sātta-aṭār or sattya-aṭār
78 = aṭṭe-aṭār or aṭṭya-aṭār
79 = yekuṇe-aśiśiṇ
80 = āśiśiṇ
81 = yekkkā-āśiśiṇ
82 = beaśiṇ or beaśiṇ
83 = teāśiṇ or treaśiṇ or teaiśiṇ
84 = čove-āśiṇ
85 = ponče-āśiṇ
86 = sā-āśiṇ

¹) The common way of forming numbers by “ani”, e.g. here “tis ani sā” must be understood, although it is not always put.
clusive. Further, probably common people would not understand this way of counting by bā and te, nay many can count not only the numbers formed thus, but also all numbers higher than 33, and they count by doubling or by adding lower numbers. The numbers higher than 33 are not commonly used, nay not even perhaps understood, except the decades, i.e. 40, 50, 60, 70 etc. Or better we may say so: the numbers lower than 33 are known generally (although there are some, who know only till 25), they may be formed in any of the given ways. The numbers higher than 33 may be formed in two ways, i.e. either by adding the lower number from 1 to 9 inclusive to the decade; e.g. “tis ani ċār, tis ani pānō” etc., and this way, although not generally used, at least above 40 or 50, might perhaps be understood; or they may be formed by joining the lower number to the decade (usually prefixing the lower number) as one word; this way is not used and not even understood, at least by common people. I did not learn this 2nd way from common people, but I took it from the Mahārāṭī; yet also the numbers formed in this 2nd way are Konkani words and should be used in order to make them common, and to raise a little this neglected Konkani language.

19, 29, 39 etc. are expressed, saying “one minus twenty” etc. so “yēkuṇis” is shortened from “yēkuṇeṇi vis = one minus twenty”; but for 29, 39 etc. “yēkuṇeṇi” is used instead of “yēkuṇ.”

To say 150, 250, 1500, 2500 etc. (in this order only) there are peculiar forms as shown above, namely they are converted into mixed numbers: So 150=one hundred and a half, 100 + 1½, and then expressed “deḍseṇ” etc. (deḍ = 1½, ṝḍez = 2½).

To say 100 only, “sembor” is more commonly used instead of “seṇ”. In the Plural “sembor” cannot be used; hence the plural of “seṇ” (3rd Declension) must be used “donsiṇ = 200”, “tinsiṇ = 300” etc.

2. The second form of 2, 3, 4, is used only when speak-
mains after having taken away 50, 500, 5000 etc.; if the remainder begins with 1, "ḍeš" is prefixed; if it begins with 2, "ḍeša" is prefixed.

2. "Pau" means a quarter, not of this or that kind, but generally; hence it must be joined to a Substantive; e.g. "yēk pāu upaço; yēk pāu ser tandal" etc. "yēk pāvu" without a Substantive (expressed or understood) means ¼ absolutely.

3. "Kalde=½" may be used for time, e.g. "kalde uor=½ of an hour"; for money, e.g. "kalde Rupoi=½ Rupoe" etc.; it must be joined as an Adjective to the affected word.

4. "Pāupo" may be used either as a Noun or as an Adjective; in the 1st case, it is used commonly only for ¼ of an anna or 3 pice, (i.e. ¼ of one "pōiso = 3 pice"); if it is used as Adjective, then it is joined to a Substantive in this way; "pāupo yēk mop=¼ of a maund" lit: "one quarter less one maund", "pāupo yēk rālig=one quarter less one pound" etc.

5. "Mukāli=½" is also a general Adjective, which consequently must be joined to a Noun; this Noun (expressed or understood) often expresses time; yet it may express also some other thing; e.g. "mukāli ser tandal=½ seer of rice", "mukāli uor=½ of an hour".

§ II. Ordinal Numbers

These are formed from the Cardinal Numbers by adding vo (vi, veā), and are declined as Adjectives of three terminations; so "pāns-vo=fifth", "sovo=sixth" etc.

The three first numbers are irregular, "1st=poilo (-i, -eā)", "2nd=dusro", "3rd=tisro".

§ III. Distributive Numbers

These correspond to the Latin: *singuli, bini, etc.* They are formed by doubling the first syllable of the Cardinal Number; thus: "yēyēk=one by one"; "dōgōgō=bini" etc.

§ IV. Reduplicative or Multiple Numbers

They correspond to the Latin *duplex, triplex etc.* They are formed in the same way as the Distributive Numbers. The context must decide. Yet, more usually, these are formed also in another way, namely, *duplex* or *double*="dojo" (-i, -eā) or "dubāri"; "threefold = tidojo"; "single = yeokojo"; from
Art. III. Degrees of Adjectives

§ I. Comparative

There are three kinds of Comparative: of Superiority, of Inferiority, and of Equality.

1. Comparative of Superiority.

a) This is formed in a similar way to the Kanarese, that is, it is

it is as if we had to say in Latin: sapientia bona est quam
divitiae, or, literally: divitiae quam sapientia bona est, with
the difference that the word which follows quam, viz. divitiae,
in Konkani is to be put in the pure stem or Original Cas.
"Quam" is expressed by "prās" or "pārās", put after the Noun
which it modifies, like the Kanarese "inta"; e.g. "grestkaic prās
zaṅvai bori = riches than wisdom good (is)". Instead of "prās",
some other particle may be used; e.g. "vorn" or "ki" or, some-
times "mukār". Thus "grestkaic vorn zaṅvai bori = riches
above wisdom good". If ki is used, the affected Noun is,
more commonly, put in the Original of the derived Adjective,
Masculine or Feminine according to the Gender; e.g. "Pedručea
ki" instead of "Pedru prās"; "Mārioče ki" instead of "Mārio
prās". "Mukār", literally means: in the face; hence the sen-
tence must be changed a little sometimes.

b) Another way of making this Comparative, corresponds
to the English "more" and to the Latin magis, but it is not
often used: this 2nd kind of Comparative is formed by pre-
fixing "ādik = more" to the Adjective and then putting "prās"
or "vorn", as before. Thus the Adjective itself becomes truly
Comparative; e.g. "Antoni prās Pedru ādik boro = Peter is
better (more good) than Antony".

c) There are some other ways, less obvious, of forming
this Comparative; e.g. sometimes the pure Positive Degree is
used without any sign of comparison: only the context can
show the Comparative. So, to express: "Which is the shorter
way of these two?" we may simply say "konči vāt moṯvi?= which way is short?" So also "tsāḏ = much or more". The
context must decide about the meaning; e.g. if you ask a
penitent "Did you commit this sin about a hundred times?" if he answers: "tsāḏ zāit", the meaning is "more than a hun-
dred times".

2. Comparative of Equality.
It corresponds to the English "Peter is as good as Antony". This
Comparative may be expressed a) with "bāri =as" (Latin
*instar, sicut* put after the stem or Original of the affected Noun; *e.g.* “Ankuār Māri māye bāri kākuličē—the Virgin Mary is merciful as a mother”.

b) This Comparative may be expressed very often with the Correlative Pronouns, as *qualis talis* (see below ch. III.); *e.g.* “zāsso Pedru tāsso Anton—as Peter so Antony”.

3. Comparative of Inequality.

This does not seem to be very common, at least in this form. It is as the Latin: *Petrus minus bonus est quam Paulus*.

a) The easiest way to translate this Comparative is to change it into a Comparative of Superiority; *e.g.* “Paulus est melior quam Petrus—Paul Pedru prus boro”.

b) Another way is to change the sentence, so as to get a Comparative of Equality with negative form; *e.g.* “Peter is less good than Paul”, change it thus: “Peter is not so good as Paul=Pedru Paulā bāri boro nānā”.

c) This Comparative may be expressed also by “titlo” or “itlo”—such (Latin *talis* or *tam*) chiefly if in the sentence the Noun of comparison is understood; *e.g.* after having spoken of a good person, you say of another: “N. is not so good as be=N. titlo boro nānā”. A literal translation of the English “less good” is possible, but would not be according to the nature of the Konkani language, although it occurs sometimes, *e.g.* “uŋ boro=less good” (instead of “ūno boro”).

**Exercises**

on the Comparatives.

<table>
<thead>
<tr>
<th>bud, -i = wisdom (<em>f.</em>)</th>
<th>sompūrn = perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>duḍlu, -dua = money (<em>m.</em>) (not</td>
<td>piḍā, -deo = sickness (<em>f.</em>)</td>
</tr>
<tr>
<td>to be confounded with dūḍu,</td>
<td>durbalkai, -e = poverty (<em>f.</em>)</td>
</tr>
<tr>
<td>-da = milk (<em>n.</em>)</td>
<td>grest or grestāso = rich</td>
</tr>
<tr>
<td>moladik = precious</td>
<td>gāuṇ, -āva = country (<em>m.</em>)</td>
</tr>
</tbody>
</table>


1) Instead of “bāri” we may use “pōri”, but this is not so common as “bāri.”

§ II. Superlative

There are two kinds of Superlatives: 1) Absolute, 2) Relative Superlative.

First kind. This is very easy: it is obtained by prefixing "bhoun or tsād = much" to the Positive Degree of the Adjective; e.g. "vōḍ = great", "bhoun vōḍ = very great"; "tsād pičest = very sick". By prefixing "bhoun tsād", the Superlative is still higher; e.g. "to bhoun tsād pičest = he (is) sick in the highest degree".

Second kind. This is formed a) in a similar way to the Comparative, except that besides "prās" etc. "bitār" may be used as in Latin inter or super; e.g. "Antony is the most clever boy = Anton sāktań burgeań bitār uśār"; we may say also: "Anton sāktań burgeań prās (or vorn) uśār".

b) Another way is to prefix "ādik = more" to the Adjective, putting then, if required, "vorn" or "bitār"; e.g. "the Himalayas are the highest mountains = Himalaya ādik ubār porvōt".

There are, besides these, some other ways of forming both Superlatives; e.g. "pois pois = far far (very far)" etc.; these may be learnt by practice.

Adverbs have no proper form of the Comparative and Superlative; they follow the rule of the Adjectives, except that sometimes to form the Comparative, "tād" is prefixed, if the Adverb is the Instrumental of the Substantive; e.g. "Peter walks more slowly than Simon = Pedru Simara ādik soukās tasātā"; "he talks Konkanī more easily = to Konkanī bhās tād saaśārāyen ullaśta", literally: "he speaks Konkanī with greater facility".

1) Or "Paulu"; for this word may follow the 2nd or 5th Declension, ad libitum.
§ III. Irregular Comparatives and Superlatives

Lân = little  Comp. ano (-i, -eň).
Bhou = much  Comp. tsăd.
Boro = good  Superl. bhōu boro (reg.)

or uttám or uttim: the 2nd form,
i.e. uttim, is more common.

Pois = far  Comp. mukār = before, or further.

§ IV. Augmentative and Diminutive

They correspond to the Italian libriceino and librone as regards Substantives, to piccolino and riccone as regards Adjectives.

1. Very often there is no proper form for these degrees. Hence if it is required to use them, two or more words must be used; e.g. a) sometimes the Augmentative is made by repeating the Adjective or Substantive; so “pois pois = far far”; “fulaň fulaň = many flowers”, as in the Bible: tribus tribus; but this is rather a Superlative, as regards the Adjective; b) often the words “ilło (-i, -eň)” or “tōdō (-i, -eň)” or “tikeň” indeclinable (which all mean “a little”), can be prefixed to make the Diminutive both of Substantives and Adjectives; e.g. “ilło boro, or tikeň boro = somewhat good”; “ilšeň udak = a little water”.

2. Sometimes the Diminutive of Substantives has a proper form; b.e. a) the Substantives are formed diminutive by adding the termination -er or -eň, and then they are, mostly, of the Neuter Gender; e.g. “rāuľ = palace (m.)”, “rāuľ-er = small palace (n.)” (a part of a large palace); “kauľo = crow (m.)”, “kauľer = small crow (f.)”; “vāg = tiger (m.)”, “vāgát = small tiger (n.)”; but this form of Diminutive is used only with a few Nouns. b) With some other Nouns the Diminutive is formed by adding -i or -ko, (-k for the Feminine) or -eň; e.g. “ghāň, -a = hill (m.)”, its diminutive is “ghāši = hillock (f.)”; “pādo = little bullock,”

¹ For the sake of convenience I speak here also of Substantives.
“pāḍko=very little bullock”; “pāḍī=small she-calf”, “pāḍki=very small she-calf”; “rāṇḍ = widow”, “rāṇḍgeṇī = small widow (n.)”; (“rāṇḍ” and “rāṇḍgeṇī” are very low, and rather offensive words). The terminations -i and -ki mostly are a sign of Feminine Gender, -ko of Masculine Gender, -geṇ of Neuter Gender. Before adding these terminations, euphony may require to cut off the last vowel, as the above examples show.

Besides the above given forms of Diminutive and Augmentative, there are some others, e.g. by prefixing “dakto=little”, “sumār=moderate”; as these are very easy, I leave them to the private diligence.

**Exercises**

**on the Superlatives**

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>koṭṭeponāso</td>
<td>wicked</td>
<td>gārmi, -me = heat (f.)</td>
</tr>
<tr>
<td>rāz, -ja</td>
<td>kingdom (n.)</td>
<td>sāsārāi, -e = facility (f.)</td>
</tr>
<tr>
<td>sōḍ =</td>
<td>leave</td>
<td>khāro = true</td>
</tr>
<tr>
<td>ubir, -bra</td>
<td>mud (m.)</td>
<td>dukh, -i = sorrow (f.)</td>
</tr>
<tr>
<td>yer =</td>
<td>other</td>
<td>reuṇ, reve = sand (f.)</td>
</tr>
<tr>
<td>dhairyavont = courageous</td>
<td></td>
<td>bangār, -a = gold (n.)</td>
</tr>
<tr>
<td>sukh, -a   = happiness (n.)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

CHAPTER III. PRONOUNS

§ 1. Personal Pronouns

Āuñ = I

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Singular:</th>
<th>Plural:</th>
</tr>
</thead>
<tbody>
<tr>
<td>āuñ</td>
<td>amīñ</td>
<td></td>
</tr>
<tr>
<td>Dāt.</td>
<td>makā</td>
<td>amkāñ</td>
</tr>
<tr>
<td>Accus.</td>
<td>makā</td>
<td>amkāñ</td>
</tr>
<tr>
<td>Instrument</td>
<td>āuveñ</td>
<td>amīñ</td>
</tr>
<tr>
<td>1st Loc.</td>
<td>not used</td>
<td>not used</td>
</tr>
<tr>
<td>2nd Loc.</td>
<td>mojer</td>
<td>amčer</td>
</tr>
<tr>
<td>Orig. followed by</td>
<td>moje kāde etc.</td>
<td>amče kāde etc.</td>
</tr>
<tr>
<td>Postpositions</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Tūñ = thou

<table>
<thead>
<tr>
<th>Nom.</th>
<th>tūñ</th>
<th>tumīñ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dāt.</td>
<td>tukā</td>
<td>tumkāñ</td>
</tr>
<tr>
<td>Accus.</td>
<td>tukā</td>
<td>tumkāñ</td>
</tr>
<tr>
<td>Instrument</td>
<td>tuveñ</td>
<td>tumīñ</td>
</tr>
<tr>
<td>1st Loc.</td>
<td>not used</td>
<td>not used</td>
</tr>
<tr>
<td>2nd Loc.</td>
<td>tujer</td>
<td>tumčer</td>
</tr>
<tr>
<td>Orig. followed by</td>
<td>tuje kāde etc.</td>
<td>tumče kāde etc.</td>
</tr>
<tr>
<td>Postpositions</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

To = he

<table>
<thead>
<tr>
<th>Nom.</th>
<th>to</th>
<th>te</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dāt.</td>
<td>takā</td>
<td>tankāñ</td>
</tr>
<tr>
<td>Accus.</td>
<td>takā</td>
<td>tankāñ</td>
</tr>
<tr>
<td>Instrument</td>
<td>tañeñ</td>
<td>tañññ</td>
</tr>
<tr>
<td>1st Loc.</td>
<td>tautu</td>
<td>tanτu</td>
</tr>
<tr>
<td>2nd Loc.</td>
<td>tačer</td>
<td>tančer</td>
</tr>
<tr>
<td>Orig. followed by</td>
<td>tače pasun etc.</td>
<td>tanče kāde etc.</td>
</tr>
<tr>
<td>Postpositions</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Nom: ti 
teo
Dat: tikā 
tankān
Accus: tikā 
tankān
Instrum: tinei 
taniā
1st Loc: tantu 
tantu
2nd Loc: tičer 
tančer
Orig. followed by:
Postpositions tiče kāde etc. tanče kāde etc.

Teņ = it
Nom: teņ 
tiņ
Dat: takā 
tankān
Accus: takā (seld. teņ) 
tankān
Instrum: tančeņ 
taniā
1st Loc: tantu 
tantu
2nd Loc: tačer 
tančer
Orig. followed by:
Postpositions tače kāde etc. tanče kāde etc.

Instead of to, remote Pronoun, o (uo) may be used, which is approximate Pronoun. It is declined almost in the same way; but as there is some difficulty in the pronunciation, I put its Declension too. According to the Kanarese, it should be written o, i, e, but pronounced uo, i, yeņ. I will write it as it is pronounced in order to remove this difficulty.

Singular:  Plural:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>uo</td>
<td>i</td>
<td>yeņ</td>
<td>ye</td>
<td>yeo</td>
<td>iā</td>
</tr>
<tr>
<td>Dat.</td>
<td>akā</td>
<td>ikā</td>
<td>akā</td>
<td>ankaņ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Accus.</td>
<td>akā</td>
<td>ikā</td>
<td>akā</td>
<td>ankaņ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(seld.)</td>
<td>uo</td>
<td>i</td>
<td>yeņ</td>
<td>(seld. as the Nomin.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Instr.</td>
<td>aneņ</td>
<td>ineņ</td>
<td>aneņ</td>
<td>aniā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st Loc.</td>
<td>antu</td>
<td></td>
<td></td>
<td>antu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd Loc.</td>
<td>ačer</td>
<td>ičer</td>
<td>ačer</td>
<td>ančer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orig. with Postp.</td>
<td>ače</td>
<td>iče</td>
<td>ače kāde etc.</td>
<td>anče kāde etc.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Observations:

1. The pure Genitive does not exist; if required, the corresponding Adjective Possessive is used, just as I have shown above, of the other Genitives. So "amore tui=tujea mogän=amore tuo". Vocative and Original do not seem to be used. If the Vocative be really required, the Nominative perhaps might be used, although I have never found such an example; e.g. "O thou, man of God!=ye, tūn, Devāgolea monsā!" Instead of the Original of the Pronoun, the Original of the derived Possessive Adjective may be used.

2. If a Preposition in English be joined to the Personal Pronoun, it is translated into Konkani by the Adjective Possessive in the oblique case, followed by the Konkani Postposition; e.g. "Pray for me=moje pāsun māg"; "the book is with you=livrū tuje lāgīn assā" etc. Yet, see 7th Observation.

3. The Pronoun to, ti, teñ (as also o, i, ei) may be used either as a Pronoun (be, she, it) or as a Demonstrative Adjective (ille, illa, illud). If it is used as a Pronoun, it is declined as above; if it is used as a Demonstrative Adjective, it is declined like an Adjective of three terminations; e.g. "give that book to him=to livrū takā di"; "give the book to that man=to livrū tea monsāk di".

4. The Pronoun tūn is used in speaking with others, but to show respect in speaking to a person "tumi" is used, and the Pronouns of the 3rd Person Plural, speaking about a respectable person; i.e. te for a man, tiñ (neuter) for a woman. (See Syntax.)

5. Chiefly the Personal Pronouns are sometimes used in the second form of the Locative (-ger instead of -ơer or -jer) as has been explained (page 14).

6. Instead of the 1st Locative, which is not used, we may use the Original of the derived Adjective followed by "bitār=within" or "thāiñ=in"; e.g. "moje bitār=in me", or "moje thāiñ".

7. Instead of "tācē" followed by the Postpositions "pasun, vorviñ" etc. we may use "tea" followed by the same Postposi-
tions, if "tâçe" has reference to things; e.g. "tea pasun" instead of "tâçe pasun = therefore". The same must be said about -ya instead of -ša.

8. We meet sometimes another case of the Pronouns to and o; h. e. "tantlean = from that", "antlean = from this." This case is the Instrumental formed from the derived, but unused, Adjectives in -lo, "tantlo" and "antlo". This case will be better explained in the Syntax. Some say "tantlu" and "antlu" instead of "tantleān" and "antleān"; yet the first form is more common.

9. Instead of the given form of the Instrumental of the Pronouns we meet sometimes another form in -ān; e.g. "mojān, tujān". This form is used with "nozo=it is impossible". It is not peculiar to the Pronouns, we meet it also with the Substantives; e.g. "bāpācān nozo=it is impossible to the father". It is the Instrumental of the derived Adjective in zo or so. This form will be explained in the Syntax.

10. The Instrumentals "antu" and "tantu" are not used speaking of animate subsistent objects: instead of them, the Original of the derived Possessive Adjective, followed by "thaiñ", is used; e.g. "ti moji māi, tičē thaiñ mogāl kaliz assā=that is my mother, a good heart is in her".

Adjectives derived from the Personal Pronouns.

These are the Possessive Adjectives.

<table>
<thead>
<tr>
<th>From</th>
<th>comes</th>
<th>mozo,</th>
<th>(moji, mojeā)</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;</td>
<td>tūn</td>
<td>tuzo,</td>
<td>(tuji, tujeā)</td>
</tr>
<tr>
<td>&quot;</td>
<td>to or teñ</td>
<td>taso,</td>
<td>(tači, tačeā)</td>
</tr>
<tr>
<td>&quot;</td>
<td>ti</td>
<td>tiso,</td>
<td>(tiči, tičeā)</td>
</tr>
<tr>
<td>&quot;</td>
<td>amīn</td>
<td>amso,</td>
<td>(amči, amčeā)</td>
</tr>
<tr>
<td>&quot;</td>
<td>tumiñ</td>
<td>tumso,</td>
<td>(tumči, tumčeā)</td>
</tr>
<tr>
<td>&quot;</td>
<td>té or tiñ</td>
<td>tanso,</td>
<td>(tanči, tančeā)</td>
</tr>
<tr>
<td>&quot;</td>
<td>teo</td>
<td>tinso,</td>
<td>(tinči, tinčeā)</td>
</tr>
</tbody>
</table>

Here you see a change of s into j, of s into č, i.e. the Possessive Adjectives which have s in the Masculine, change s into j; those which have s, change s into č. Cf. Part I. Ch. I. Prope fæcem.
There is some difficulty about the use of the Possessive of the 3rd Person. In English the Pronoun changes according to the Gender of the possessor, so we have his, her, its; the same in Konkani, "taso=his", "tiso=her", "taso=its". But besides this, in Konkani this Pronoun must agree in Number and Case with the thing possessed, in Gender with the possessor, or, more clearly, the terminations (-o,-i,-eũ etc.) of these Possessive Adjective must agree with the thing possessed; the vowel of the stem (e.g. a in taso) must agree with the possessor. So, e.g. speaking of a boy, you say: "taso bāp, tāči bóin, tācēũ gār=his father, his sister, his house"; speaking of a woman you say: "tiso daļlo, tīči duv, tīcēũ gār=her husband, her daughter, her house", and so on.

I put here all these combinations.

[Abbreviations: Pe. = possessor; pd. = thing possessed; sn. = singular; pl. = plural.]

If ps. sn. m., pd. sn. m. = taso

* * * * * *  f. = tāči

* * * * * n. = tācēũ

* * * * * * * * pl. m. = tāče

* * * * * * * * f. = tāčeo"

* * * * * * * * n. = tācīn

* * * * * * * * m. = tanče

* * * * * * * * f. = tančeo"

* * * * * * * * n. = tančīn

The same things are to be said about "sao, ači, ačeũ", etc. which come from o, i, eũ. The difference between "to" and "o" is as in Latin between ille and hic.

§ 2. Demonstrative Pronouns

As in Latin hic and ille, so in Konkani "to, ti, teũ, or uo, i, yeũ" may be 1) Personal Pronouns, or 2) Demonstrative Pronouns, or 3) Demonstrative Adjectives. In the 1st and 2nd case they are declined just as given above, in the 3rd case they are declined as Adjectives of three terminations. (See p. 72, n. 3.)
they use rather the participle obtained by omitting the Relative Pronoun or "taso=his". (See Syntax.)

3. "Zo, ji, jeň" may sometimes be used as Adjective, namely if it is joined with a Noun; and then it is declined as an Adjective of three terminations; e.g. "jea mouräk tüň gunäzo zači, änni takä gunäzo zatoloän=cui homini tu propitius fueris, ci ego propitius ero"; "jea sakramontä vorviän=by which sacrament".

4. The Original of this Pronoun, as also of the Demonstrative Pronouns, does not exist; unless we take as Original "sea" or "jea" for the Relative and tea or eä for the Demonstrative Pronoun. Indeed sea and tea or eä are sometimes found as Pronouns after Postpositions in the same way as we have seen in the Nouns; e.g. "tea pasun" instead of "tače pasun"; "jea vorviän" instead of "zače vorviän". It seems to me, that "tea pasun, jea pasun" etc. are used only for things; whereas "zače pasun, tače pasun" etc. are used for persons and for things. Instead of the Original of the Pronoun, the Original of the derived Adjective may be used; e.g. "zače vorviän=by which".

5. Instead of "zantu" the Original of the Adjective, "zače" followed by "bitär" may be used as has been said about the Personal Pronouns. We might say also "jea" or "sea bitär."

6. If a Preposition be joined to the Relative Pronoun, it is translated by the Original of the derived Adjective followed by the Konkani Postposition; e.g. "for which = zače pasun"; sometimes the Original of the primitive Adjective (sea) is used, instead of the Original of the derived Adjective. This 6th observation, of course, supposes that the Konkani Postposition governs the Original; if the Postposition governs the Dative or the Nominative, then the Dative or the Nominative of the Pronoun is used. This limitation is to be applied also to the 2nd observation, p. 72.
4. The forms of adjectives are very common; or, for instance, although
It is always in question.

A

To

The

1. Comparative in

a) Pronouns, "yekloki" or "kongi";

b) "ei" or "ekki";
c) "eit" meaning
kārinā—he does not commit any sin at all”; “tuvef titleň
khaiñ poľeunľ nā—you did not see such a thing”; “khaiñ
beaňa—no fear at all”; “khaiñ yěk=any (qualsiasi)”; “khaiñ
illeň—any little thing”.

There is no real negative Pronoun as in Latin nemo etc.,
but if required, the affirmative Pronouns are used with the
negative particle joined to the Verb; so instead of making
the Pronouns negative, they make the Verb negative; e.g.
“nemo venit=kōŋ yeunľ nā”, literally=aliquis venit non.

2. Other Indefinite Pronouns are:
“Kōŋ=aliquis”, declined, as above; “kōŋ nā (nā’ particle
to be joined to the Verb, if expressed)=nemo (aliquis non)”; “khaiñ or kiteň =aliquid, something”; “khaiñ nā = nothing
(aliquid non)”; “yěklo=a man, aliquis, unus”; “kōnyēkle=a
somebody”; “ariyēkle=every one”; “fālanlo or āmko=a cer-
tain man”, in Latin quidam.

Adjectives connected with the Indefinite Pronouns.

These are: “kōnyēk or ariyēk=aliquis”, “yěk=a, an, some”;
e.g. “yēke pauťi=sometimes”. From “khaiñ” are derived
the two very common Adjectives “kāsso (or khasso)” and
“khaiňso” the first=“how”, but it is used as an Adjective;
again, from “kāsso” is derived another Adjective, “kāsšalo=
which, or how”. The second, “khaiňso”, corresponds to the
Latin “qualis = of what quality or of what origin”. They
are used as Adjectives of three terminations. (Cf. p. 75.)

The Declension of the Adjectives, compounded with “yěk”,
is as the Declension of “yěk”, viz. Singular Number “yěk” in
all genders, oblique case m., n. “yēka”; fem. “yēka”, but “kōn-
yēk” and “kōnyēkle” decline also the first part, i.e. they add
a to “kōŋ” in the oblique cases thus: “kōňayēka, kōňayē-
kleak”, etc. The Pronouns in o are declined as Nouns of the
3rd Declension; the others have been given above. The Ad-
jectives in o are regular.
§ 7. Reflexive Pronouns

They are like the English "myself" etc.

These Pronouns are formed by adding to the original Pronoun in each case the compound letter -ts or -tz. So, "äuṅts = myself", "makāts = to myself", "tūṅts = thyself", "tukāts = to thyself".

If this -ts is to be joined to a word ending in ꧓ or ꧔, by the addition of -ts, this ꧓ or ꧔ appears, although perhaps the word before the addition of -ts, was written without ꧓, ꧔, as not necessary. Nay, this ꧓ or ꧔ seems to become sometimes ꧓, or, at least, ꧓ and ꧔, by the addition of -ts are heard more distinctly; e.g. "apuṅ" should be written "apunⱢ", although it has been written "apunⱢ", in order to avoid unnecessary niceties. By adding -ts it becomes "apuṅts" or "apuṅtats". This ꧓ or ꧔ might perhaps be inserted before adding -ts, also in words ending in a pure consonant (see p. 3, note), if euphony requires it. This -ts is nothing else than the emphatic -ts I am going to speak of.

§ 8. Emphatic Pronouns

I call Emphatic Pronouns those which add a peculiar strength or emphasis to the original Pronoun. Thus nos ɪpʃ would be emphatic of nos. This emphasis seems to be a Konkanism, because it is used very often, and gives sometimes to the affected word a meaning which can scarcely be rendered in English. So "to = he" by -ts becomes "tōts = he truly", or the same (Latin idem). This -ts is added in all cases ("auṅts, makāts" etc.) to the above given terminations of the Pronouns without making any other change. This -ts is added to the affected word: if this word is compounded of two words, e.g. of a Substantive and an Adjective, it may be added to either of them; e.g. "teāts uora ər tea uorāts = at the same hour"; "Devā pasunț = for God".

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1) ꧓ and ꧔ are not always written by me, but only or chiefly, if by not writing them some ambiguity might arise. (See Part I. ch. I.)
This -ts, emphatic, is added not only to Pronouns, but also to all other parts of speech, except perhaps Interjections. The right use of this -ts is to be learnt only by great practice. In Italian it corresponds to giusto, propriamente, esattamente etc., "saglo = whole", "saglot = tutto quanto". Examples: "Pedru vaur kartätz = Peter works truly"; "tuje pasuntz o livrų = this book is just for you"; "tuveñ makä āpoo dekunätz šuñ ailoñ = I came just because you called me"; "tässentz = just so (Ital. proprio cosi), or in the same way"; "Ankuår Måri borits = the Virgin Mary is truly good"; "uo āmbo tarmôts = this mango is truly green or perfectly green"; "atañ = now"; "atants = just now"; "käñ nä = nothing"; "käints nä = nothing at all"; "Jesu = Jesus"; "O Jezuts = O my Jesus".

1. Another meaning which this "-ts" gives to the original word is "only"; e.g. "tödëš = a little", "tödents = only a little"; "gärä bitäräts = only at home"; "gärjëñ väsţ = necessary thing"; "gärjëcits vāstq = only necessary thing"; "ne = this"; "nots = only this". Even common people use this "-ts" in cases in which it seems to be out of place.

2. Now I should speak of Pronouns quite contrary to the Emphatic Pronouns, i.e. of the quasi Diminutive Pronouns; it will be better to speak about them later on.

§ 9. Correlative Pronouns

These are like the Latin talis... qualis, tantus... quantus, and also sicut... ita and the like, because these sicut ita etc. are translated by Pronouns or Adjectives. The following are the chief Correlative Pronouns.

kòsso... tòsso = sìcùt... ita, as... so (more exactly "kàsso, tàsso, zàsso")

zòsso... tòsso = qualis... talis, from "zo = gui, and "to = is"

kitlo... itlo = quot... tot (proximate)

kitlo... itilo (remote)

kedo... yedo = quantus... tantus (proximate)

kedo... tedo (remote)

zo... to = gui... is

zo kòp... to = quicumque... is, or quisquis... is.
Observations:

1. "Kedo...yedo" and "kedo...tedo" are seldom used.
2. Some of these Pronouns may be used also absolutely; e.g. "k̓il̕te?=quot?" "k̓asso?=how?", or "k̓aššaš̓eš?".
3. Very often only the 2nd Correlative is expressed, the 1st is left out and understood; e.g. "Jezu Kristān keλ̓aš̓ teš̓ k̓a̱r=what Jesus Christ has done, do it". Nay, this is the more common way of using "zo...to" i.e. to leave out "zo".
4. All except the last, are used as Adjectives of three terminations, usually in the Nominative; but sometimes also in the oblique cases.
5. If they are used absolutely and as Pronouns, they are declined as Nouns of the 3rd Declension.
6. Of "zo kōⁿ" only the first part "zo" is declined as the Relative "zo"; it can be used in the Plural also. But in the oblique cases, it seems better to omit "kōⁿ" and to use only the 1st part. Yet sometimes the Genitive is used; e.g. "Zo koš̓aso Deu mōg kartā, takā šikš̓a ditā=Quem Deus diligit corripit". Moreover "zo kōⁿ" always requires a Correlative Pronoun as in Latin quisquis.
7. Sometimes they are united with another Adjective; e.g. "kedo" with "vō̱?"="kedo vō̱?=how great?" fem. "kedi vō̱?" neut. "kedeš̓ vō̱?"
8. "K̓asso=how" is declinable and follows the rules of concord (see Syntax); e.g. "k̓asso assai?=how are you?" (speaking to a man), "k̓asai assai?=how are you?" (speaking to a woman).
9. The difference between the proximate and remote Pronouns is the same, servata proportione, as the difference between o and to.

Exercises on Pronouns

Personal Pronouns.

nozo = is impossible
kārišā = must do (= must be done)
šivai = except, (praeter)
kārni, -e = action (f.)
zātān kāše = take care
Askät = weak  Sambal = keep [(m.)
Vine = without  Upades, -a = commandment
Jini, -e = life (f.)
Pau = reach
Jie = live  Adar = commit (v.)


Demonstrative Pronouns

Kākult, -i = mercy (f.)  Vođil, -a = superior (m.)
Utar, -tra = word (n.)  Suät, -e = place (f.)
Rāk = keep  Piso = foolish


Relative Pronouns

Pāl, -a = root (n.)  Yetā = comos
(Zo) atañ vetā, to mozo bäu. (Zakā) tūñ boksitai auñ takā boksitän. Rukāk, zāčiñ pālān lāmb, vādāso rūk (banyan

1) This form in "an" is found in all or in nearly all Pronouns: it is declined; consequently we have "tančēän" instead of "tačeñ".
tree) monštät. To zo ataň yetä, mozo bän. Deväče upadës sämbälñolo Deväso mög kartä (or Deväče upadës sämbälñä, to Deväso mög kartä; or Deväče upadës sämbälñätä, te Deväso mög kartä).

Pronoun "apun"

vaðai = educate  
kiteök moşëär = because
biränt, -i = fear (f.)


Indefinite and Interrogative Pronouns

dötörn, -i = doctrine (f.)  
tank-tä = can
zañä = knows  
aílo = came


Reflexive and Emphatic Pronouns

ästri, -e = woman (f.)  
betäi = offer

Kön yetä moja sangata? Äuntz, saibänu. Könäk äpoität,

Correlative Pronouns
Rupoi, -a = Rupee (m.)

Kite rupe nok title tuka assat. Kedan vod mojen gär, tede vod tujen gär. Zo kon patkant morta, to yemkaandant (hct) vetä. Zassi tuji kuji sargar zata, tassi sauasartant zaun (be done). Kasso to tassi ti

CHAPTER IV. VERBS

Art. I. Verbs in general and their Conjugation

§ 1. Preliminary Observations

1. We may reduce all Conjugations to one; because we may find a paradigm, according to which all the different kinds of Verbs are modified, except a few irregular Verbs.

2. The different Tenses and Moods will appear from the Conjugation itself. I was obliged to introduce or rather to give a name to Tenses or Moods, which do not exist in English and Latin.

3. Some Tenses have in some persons three terminations according to the gender. These Tenses are chiefly those which end in the 1st Person Singular in a. I say chiefly, because sometimes also Tenses ending in a have three terminations for one person.

4. There is not a perfectly passive form; but, on the contrary, there are two forms, one for the affirmative, the other for the negative Verb; e.g. I say, I do not say.
5. The First Person Singular, if it ends in a vowel, is nasal. The Neuter is nasal in all persons ending in a vowel.
6. The forms ending in -ea, -eat, -eo, (or -ye, -yat, -yo) have the accent upon the last vowel (a, o), the forms ending -ai, -anä (or aoä) have the accent upon a, i.e. upon the penultimate vowel. If there be any exception, it will be indicated.

§ 2. Formation of Tenses

First find the root, namely that part of the Verb from which all Tenses may be derived by addition, and which, consequently, remains in all Tenses. This root usually is found pure in the 2nd Person Singular Imperative. The root is given in the Dictionary; to it add the following terminations:

I. Affirmative form

A. Indicative Mood

| Present. Sing. | 1) tañ | 2) tai | 3) tañ |
| Plur. 1) taoñ | 2) tät | 3) tät |
| Imperfect. Sing. | 1) taloñ (m.) | -taliñ (f.) | -teleñ (n.) |
| " | 2) taloi (m.) | -taliñ (f.) | -teleñ (n.) |
| " | 3) talo (m.) | -taliñ (f.) | -teleñ (n.) |
| Plur. 1) taleoñ 2) taleat |
| " | 3) tale (m.) | -taleo (f.) | -taliñ (n.) |

1) These are the ordinary terminations; yet euphony may require some change; e.g. "ran" does not require "an"k" in the supine as other Verbs, having already "u", but only "nk", etc.; "di" has "dina" not "din" in the Contingent Future.

3) Or "täu", and so whenever this termination "aoñ" of the 1st Person Plural occurs, and this consequently must be understood, although not written expressly.

4) This "ñ" is pronounced nearly "i"; we might write also "ii", and so whenever this termination "ñ", 2nd Person Feminine, occurs.

4) The three terminations of the 3rd Person are, according to the Adjectives, so "o" (m.), "øi" (f.), "ær" (n.) in the Singular, "oe" (m.), "œ" (f.), "ær" (n.) in the Plural.
Past. (in Latin: amavi, in Italian: amai)

Sing. 1) -loā (m.), -liē (f.), -leē (n.)
   2) -loi (m.), -li (f.), -leīn (n.)
   3) -lo (m.), -li (f.), -leē (n.)

Plur. 1) -leauān, 2) -leat
   3) -lo (m.), -leo (f.), -liēn (n.)

Perfect. ("I have loved" in English, ho amato in Ital.)

Sing. 1) -laā (m.), -liaā or -leān (f.), 1) -laān (n.)
   2) -lai (m.), -liai or -leai (f.), -liaiēn (n.)
   3) -la (m.), -lia or -lea (f.), -laān (n.)

Plur. 1) -leauān or -leaoān 2) -leat
   3) -leat (m. f.), -leate (n.)

Past Perfect. (Latin amaveram). Usually this Tense is made by doubling the 1 of the Past; e.g. "zalo, zallo; kelo, kello"; and then it is conjugated just as the Past. If this cannot be done on account of the nature of the consonants, o is inserted between the two l; e.g. "tsāl=walk"; Past "tsalo-"; Past Perfect "tsal-o-lo"; others, chiefly Brahmins, in this case instead of inserting o between the two l, add to the root "ulloā" or "ulloān" etc., e.g. "nīd-ulloān-I had slept".

The Conjugation of "ulloān" in the different persons is the same as the Conjugation of "loloān"; so we get

Sing. 1) -loloā, -leliē, -leleē 1) or -ulloā, -ullīn, -ullēn
   2) -loloī, -lelii, -lelēn or -ulloi, -ullī, -ullēn
   3) -lolo, -leli, -leleē or -ullo etc.

Plur. 1) -teleaoān, 2) -teleat, 3) -tele, -teleo, -leliē or -uleauān etc.

1st Fut. Absol. Sing. 1) -toloā, -telēi, -teleē 1)
   2) -toloī, -telē, -teleiēn
   3) -tolo, -telē, -teleēn

Plur. 1) -teleaoān, 2) -teleat, 3) teleo, -teleēn.

1) Both "liēn" and "leēn" etc. may be used; in Kanarose it should be written "leyān", which may be rendered either by "leēn" or "liēn".
2) The first "o" is changed into "e" in the Feminine and Neuter Singular, and in the Plural for all three Genders.
2nd Fut. Seldom used, yet if required, is thus:

Sing. 1) -an 1) (sometimes "-in"), 2) -ći (or -ści), 3) -it (or "-at" if the 1st Person is "-an").

-Plur. 1) -uə, 2) -čat (or -şat), 3) -tit.

Sometimes the Future Contingent followed by "zaleär", may be used instead of this form; e.g. "mārit zaleär = sī percusserei"; sometimes, though very seldom, the following form is used, namely the Past Participle of the Verb followed by the 1st Future of the Verb "assā =is", just as in Italian in some Verbs; e.g. sard andato = gulo astolōn.

Contingent Future, very frequently used, has the same form as the 2nd Future in an.

B. Imperative Mood

Sing. 1) -uə, or -ungi (rare)

" 2) the pure root

" 3) -undi, or -uə

-Plur. 1) -yaš, (-iaš) or -uə

" 2) -a or -ya (-iaš)

" 3) -undit, or -uə

C. Optative Mood

Present."-uə" in all persons; e.g. "Deu boren kāruə = Deus faciat bonam". This very form is sometimes used as a pure Subjunctive.

Imperfect. The 1st Conditional (see below) with "puro", or with "boren assāleñ" or sometimes only the Conditional is used; e.g. "to aileär puro = utinam is venireti" or "to aileär! = sī venireti!"

Past. (Corresponding to the Latin utinam hoc fecissem?). The Past Conditional is used; e.g. "ōh to ailo aileär! = utinam venisset!" 1) "Puro" or "boren assāleñ" may be added.

1) Some castes pronounce "-iņ" in the 1st Person, "-iņ" in the 3rd Person.

2) "Ailo" is declined as an Adjective of 3 terminations, "aileär" is indeclinable.
D. Subjunctive Mood

Present. "-uñ" in all persons. It is very seldom used as a pure Subjunctive; instead of it the Indicative Present is used, or the Gerund, or some other Tense.

Imperfect. Corresponding to the Latin ut amarem (ut expressing aım, Ital. affinché).

Sing. 1) -soñ (m.), -siñ (f.), -señ (n.)
   3) -so (m.), -si (f.), -señ (n.)

Plur. 3) -se (m.), -secś (f.), -siñ (n.)

The 2nd Person Singular and 1st and 2nd Plural are not used. An euphonical a or i is usually inserted between the root and these terminations.

Past and Perfect. I do not remember to have ever heard it. It is expressed by the Indicative or by the Past Participle etc.; yet for this Perfect sometimes the Future Contingent may be used, followed by the Conditional Tense; e.g. "sikat zaleśär = si didicrèt". (See the Appendix to the Grammar.)

First or Present Conditional, "-leär" in all persons.

Second or Past Conditional is formed by the Past Participle in lo, followed by the First Conditional of "assā" or of "zatā".

First Conditionatum, (as the 2nd part in the sentence "if you studied, you would learn") the form of the 2nd Future in -an, -di etc. is used.

Second or Past Conditionatum, (as the 2nd part in the sentence "if you had studied, you would have learnt") is formed by the Present Participle in -tolo (or, shortened, in -to) and the Past of "assā".

Instead of the given form of the Present Conditional sometimes some other form is used; e.g. instead of "sikleär=if I learn!", the 2nd Person Plural Imperative with the Conditional of "assā" is used: "sika zaleśär", and instead of the Past Conditional as above given, the termination "-leśär" is used, etc. but the above given forms are the most common.

E. Potential Mood

It expresses possibility, probability etc.

Present. There are three forms: 1) "-iye", or "-iyet", or
2) “tank-tā = is possibile” added to the Supine, or 3) “puro” added to the Supine.

Past. Add to “iye” or “-iyet” 1) the Past of “assā” i.e. “assolloñ”, or we may also add the Past of “tanktā” to the Supine.

Future. 1) the Present is used also for the Future, or 2) the same terminations as in the 2nd Future in “am”, or 3) add to the Present (-iyet) the Future of “zatā” or of “assā”, or 4) add the Future of “tanktā” to the Supine.

F. Necessary Mood

It expresses the necessity of doing something.

To express necessity zāi is used: zāi alone means “is necessary”; e.g. “I am in need of the grace of God = makā devāci kurpā zāi”.

To show a particular necessity, this zāi is added to the root of the required Verb after having inserted sometimes, on account of euphony, an a or i between the root and zāi. This is for the Present and Future. For the Past it seems that the Past of the Potential Mood, which should have also the meaning of necessity, is used by some. Yet I doubt about it. I would rather use the Future Gerund Passive, given above, called in Latin Gerundivus with the Past of “assā”; e.g. “karčēn assaffleñ = factendum erat or fiat”. See below the Periphrastic Conjugation. This periphrastic form, to express necessity, can be used also in the Present and Future. Or we may express the Past by adding the Past of “zatā” or of “assā” to the Present; e.g. “kārizāi assaffleñ”; the Future may be expressed also by adding the Future or “zatā” or of “assā” to the Present of this Mood.

G. Indefinite or Infinitive Mood

About this Mood it is difficult to speak, if we keep the denominations of the Latin or English Grammar, as there is a great difference between the English and Konkani Indefinite; nevertheless, for the present, I think we may say thus:

1) We might say also “-iyeto, -ti, -ieñ”.

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Absolute Indefinite. I call by this name the Infinitive which we would express in Latin saying: "to legere = il legere" as in the sentence ridere (or risus) abundat in ore stultorum. These are the terminations: -so (m.), -ti (f.), -teñ (n.), or -usso, -unti, -unçeñ 1).

The form in -usso is used chiefly for Causative Verbs and for those which, although not Causative, have a similar form in ai or ei; e.g. "ulei = speak"; "uleunçeñ = to speak," or end in a vowel.

Supine. I call Supine the Infinitive preceded by the Italian per (to show aim) or the Latin ad amandum, ut amarem, or the true Supine, (eo ambulatum), though sometimes it has the same meaning as the Absolute Indefinite. The termination of the Supine is -unk, and is not declined. Sometimes instead of the Supine in "-unk", the Dative of the Absolute Indefinite is used, e.g. "ulounçeük āilo = he came to speak".

All these are Present Infinitives: there is no Past Indefinite Mood, nor a pure and simple Future Infinitive Mood, though this can be expressed by some periphrasis, chiefly by resolving the Infinitive into a Finite Mood by "-mon = that", as in Latin; e.g. spero cum venturum esse may be resolved into spero quod ēps veniet.

H. Participles

Present. (-ns in Latin). 1) "tolo (m.), -teli (f.), -teleñ (n.)"; 2) "ta(to, -ta ti, -ta teñ". This is not a true Participle, but the 2nd part of a correlative sentence in which the Relative Pronoun is simply omitted, without changing the construction: hence that -ta of "ta(to) is the termination of the 3rd Person Singular Present Indicative; hence in the Plural 2nd and 3rd Person it becomes "-ta te", not "-ta te". See below in the Syntax a more distinct explanation; 3) "so, -çi, -çeñ", the same as the Infinitive; or "usso, -unti, -unçeñ," if the Infinitive

1) More exactly "-so, -çi, -çeñ" and "-usso, -unti, -unçeñ" in order not to confound this termination with "-so" quasi Diminutive.
has this termination; 4) "-ta" used chiefly in composition with "astanañ = being", to form the Gerund.

Past. 1) "-lo, -li, -leñ"; 2) "-un", if the root ends in u or uñ, or if euphony requires, only u is added.

Future. "-so, -ći, -čeñ" (or "-unso, -ći, -čeñ", for the Verbs which have the Infinitive in "unso").

I. Gerunds

Present. -tanañ or -tastanañ.

Imperfect. -un (or u, see above).

Past. 1) -tãtis.

2) -un (or u, see above).

Future (passive) -so, -ći, -čeñ in Latin amandus, -a, -um (or -unso as before).

II. Negative form

There are many ways of expressing a Verb in the negative form. I give that which is more common here in Mangalore and the neighbourhood.

A. Indicative Mood

Present. It is formed by adding to the root [after having inserted sometimes (see below) a or i] the negative particle na, giving to it the termination of the affirmative form of the Present. Thus we get:

Sing. 1) -nãñ, 2) -nai, 3) -nã

Plur. 1) -nñoñ, 2) -nãnt, 3) -nãnt (instead of -nãt).

Imperfect. Insert na between the root (with the euphonical a or i, if required) and the terminations of the affirmative form, with some modifications which will appear from the paradigm of the Imperfect to be given now.

Sing. 1) -natloñ, -natliñ, -natleñ; or -natuloñ, -natliñ, -natleñ.

1) For the sake of brevity I call negative root, the root of the affirmative form followed by "na" with the insertion, often, of the euphonical "a" or "i".
Sing. 2) -natloï, -natli, -natleïn, or -natuloi, -natli, -natleïn; 3) -natlo, -natli, -natleïn, or -natulo, -natli, -natleïn;
Plur. 1) -natleauñ, or -natuleauñ (m.), -natâleauñ (f. n.); 2) -natleâst, or -natuleâst (m.), -natâleâst (f. n.);
3) -natle, -natleô, -natliñ, or -natule (m.), -natleô (f.), -natliñ (n.)

Past and Perfect. Add na to the Supine giving to it the terminations of the affirmative form (but Plural 2nd and 3rd Person "-nânt").

Past Perfect. Add "-natullo", or "-natlo" or, better, "-natlulo" (conjugated as the Imperfect) to the Supine.

Contingent Future. Add the Contingent Future affirmative of "zatâ" to the negative root. Sometimes the negative form of the Absolute Future is used also for the Contingent Future negative.

1st and 2nd Future. Add to the root -so, -nio, -oñ (according to the gender), and after it the negative "-na" giving to it the terminations of the Present. If a Verb has the root ending in a vowel, then in the Negative Future it takes "-unsonâ", "-unçinâ", "-unçenâ", instead of "-sona, -çina, -çena"; but if this Future means a resolution of the will, such a Verb takes "-sonâ" etc. as the others; e.g. "pie=drink", "pieunsonâñ=I shall not drink", "pisonâñ=I will not drink", (although I were compelled to drink); "ye=come", "yeuñsonâñ=I shall not come"; "yesonâñ=I will not come".

B. Imperative Mood

Sing. 1st Person may be expressed by the negative form of the Potential or Necessary Mood (see below), or add "zauñ" to the negative root.

2nd Person, add "naka" to the root.

3rd Person, as the 1st Person, or add to Negative root "zândîñ" or "zâunñ" (Imperative of "zatâ"), inserting, if required, a or i.
Plur. 1st, As the 1st Person Singular.

2nd, Add "nakāt" to the root.

3rd, As the 1st Person, or add to the negative root the Imperative of "zātā" (zāundit or zāuā).

C. Optative Mood

Présent. Not commonly used. If really required, I would add "zāuā" to the negative root in all persons; i.e. as one of the forms of the Negative Imperative. Also the Imperfect Optative might be used for the Present.

Imperfect. The same as the 1st Conditional Negative (see below) followed by "puro" or "boreṅ assālleān".

Past. The same as the Past Conditional Negative (see below), followed by "boreṅ assālleān", or "puro", or only the Past Conditional Negative.

D. Subjunctive Mood

Present seems not to be used; if it occurs in English, some other Tense is used in Konkani. Perhaps "zāun" added to the negative root may be used.

Imperfect is formed by adding the terminations of the affirmative form to the negative root.

1st Conditional. Add the 1st Conditional of "zatā" to the negative root.

2nd Conditional. Add to the Present Participle Negative the Conditional of "zatā" (zaleār).

1st Conditionatum, as the 1st Future Negative or as the Contingent Future Negative.

2nd Conditionatum, add to the root "tonā" (in one word), and, if you like, besides "tonā" add the Past of "assā".

Perfect. Sometimes it may be expressed by the negative root, followed by "zaleār"; yet this is rather a particular case than a Perfect, corresponding generally to the Latin Subjunctive Perfect: hence, if required, some other tense must be used. (See Appendix.)
E. Potential Mood

Pres. There are three forms: 1) "naye" (with the euphonic ā or ī); 2) "tankanā" added to the Supine affirmative; 3) "nozo" added to the Supine.

Future. 1) Add to the negative root the Potential Future of "zātā (zāin)," or 2) add "nozo zateleā" to the Supine, or 3) add the Future of "tankanā" to the Supine.

Past. 1) Add the Past of "assā" to the first form of the Present Potential Mood, or 2) use the Past "nozo" (nozo zateleā) added to the Supine, or 3) add the Past of "tankanā" to the Supine.

F. Necessary Mood

This Mood is not exactly Necessary Mood, in the negative form, but the contrary or quite opposite to the Necessary, i.e. Impossible; hence it should be called Impossible Mood, yet in order not to multiply Moods, I retain the same word "Necessary."

Pres. "Nozo" added to the Supine, or sometimes to the pure root. For the other tenses, I think, we might use the "gerundivus" with the required tense of "assā"; or also we may add the required Tense (Past or Future) of "assā" or of "zatā" to the Present Negative of this Mood.

G. Indefinite Mood

Absolute Indefinite is not commonly used; if required, the Negative Present Conditional might be used; sometimes the Negative form of the Supine (see hereafter) may be also used. Very often a periphrasis may be used; e.g. "not to sleep = nidanāstanaā rāunčēā", lit. "to remain without sleeping."

Supine. 1) Add na to the Affirmative Supine, or 2) add "zāunka" to the negative root.

1) The negative form of the Potential coincides mostly with the negative form of the Necessary Mood, as will appear from the paradigm.
H. Participles

Pres. -natlo, -natli, -natleñ, or -natulo, -natåli, -natåleñ.
Past. -natullo, -nållli, -nålleñ.
Fut. -sonå, -cinå, -ceñå, or -uñsonå etc. (see above).

I. Gerunds

Present "nastanañ (after having inserted the euphonical a or i, if required).

Imperfect. There is no proper form; if required, resolve it into the Past Participle or some other form, chiefly into the Negative Present Gerund in "nastanañ".

Past. Add "zatåts (Affirmative Past Gerund of "zatå") to the negative root.

Future. -sonå, -cinå, -ceñå, or -uñso etc. as above, declined as the Affirmative Gerund: ("ñå" indeclinable).

1) Besides the given Tenses or forms of Tenses there are some other, not so important Tenses or forms: they may be indicated, some at least, in the examples of the Conjugation or in the following observations.

2) Under certain Tenses or Moods I have put some forms, which seem not to belong properly to that Tense or Mood; e.g. "tankåi" preceded by the Sapine is called Potential. I did so, in order not to multiply Moods and Tenses without an urgent necessity.

§ 3. Conjugation of the Auxiliary Verbs "zatå" and "asså"

As in the Conjugation, the two Verbs "zatå" and "asså" are required, I put first these two Verbs, though they are irregular: "zatan=I become"; "assan=I am".

"Zatå"

I. Affirmative form

A. Indicative Mood

Present. Sing. 1) zatan, 2) zatai, 3) zatå;
       Plur. 1) zataun, 2) zatåt, 3) zatåt.
Imperf. Sing. 1) zataloñ, zatalåñ, zataleñ;
       " 2) zataloi, zatali, zataleñiñ;
       " 3) zatalo, zatali, zataleñ.
Plur. 1) zataleaō, 2) zataleāt, 3) zate, zateleo, zati." 

Past. Sing. 1) zaloō, zali," zaleē; 2) zaloii, zali, zaleiē; 3) zalo, zali, zaleē.
Plur. 1) zaleaōn, 2) zaleēt, 3) zale, zaleo, zaliē.

Perfect. Sing. 1) zalān, zaleān, zalei; 2) zalai, zaleai, zaleaiē; 3) zala, zalea, zaleā.
Plur. 1) zaleaon, 2) zaleēt, 3) zaleēt (m. f.), zaleēnt (n.)

Past. Perfect. zaloō (conjugated as "zaloē").

1st Fut. Absol. Sing. 1) zatoloō, zateliē, zateleē; 2) zatoloi, zateli, zateleiē; 3) zatolo, zateli, zateleē.
Plur. 1) zateleaoō, 2) zateleēt, 3) zatele, zateleo, zateliē.

2nd Future and Conting. Future:

Sing. 1) zāin, 2) zāī, 3) zāit;
Plur. 1) zauū, 2) zašēt, 3) zatit.

Another 2nd Absol. Future is this: zato, (-i, -ē) assolofi (-i, -ē) etc. as the Past of "assī", and "zato" as an Adjective of three terminations.

B. Imperative Mood

Sing. 1) zauū, 2) zā, 3) zauū or zaundi;
Plur. 1) zauū, 2) zayā, 3) zauū or zaundit.

O. Optative Mood

Pres. zauū! or zata zauū, in all persons.

Imperf. zaleār puro!
Past. zalo zaleār! or zalo zaleār puro!
D. Subjunctive Mood

Pres. zauñ, or zata zauñ, in all persons.

Imperf. Sing. 1) zaisoñ, zaisiñ, zaisseñ; 3) zaisso, zaisi, zaisseñ.

Plur. 3) zaises, zaisseo, zaisseñ.

1st Conditional. zaleär.

2nd " zalo azleär, or zalo zaleär, zali azleär etc.

1st Conditionatum. Sing. 1) zain, 2) zañ, 3) zat.

Plur. 1) zauñ, 2) zaçat, 3) zatit.

2nd " Sing. 1) zatoñ, zatiñ, zateñ;

2) zatoi, zati, zateñ;

3) zato, zati, zateñ.

Plur. 1) zateaoñ, 2) zateät,

3) zate, zateo, zatiñ.

E. Potential Mood

Pres. 1) zaviet, or 2) zaunik puro (=it may be), or 3) zaunik tanktä.

Past. 1) zaunik puro assäleñ, or 2) zaunik tank assäli, or 3) zaviet assäleñ.

Future. 1) zaviet, or 2) zain, zaçi etc. (as the Cont. Fut.) or 3) zaviet asteleñ, or 4) zaunik tank asteli.

F. Necessary Mood

Pres. zäizäi (compound of “za” root of “zatä” the euphonic “i” and “zäi = it is necessary”).

Past. zäizäi zaleñ.

Future. zäizäi zateleñ.

G. Infinitive Mood

Absolute. zäiso, zäisi, zäiseñ or better, zuñso, zuñçi, zuñçeñ.

Supine. zaunk.

H. Participles

Pres. zatolo, zateli, zateleñ, or zuñso, zuñçi, zuñçeñ.

Future. zatalo, zatali, zateleñ.

Imperf. zatañ, zateli, zateleñ.
Past. zalo, zali, zaleń.

" Perfect (or also emphatic). zallo, zalli, zaleń.

I. Gerunds


II. Negative form

A. Indicative Mood

Present. Sing. 1) zainañ, 2) zainai, 3) zainā.

" Plur. 1) zainaoñ, 2) zainánt, 3) zainánt.

Imperf. zainatuloñ etc., as the Imperfect Negative of "assā".

Past & Perfect. zaunknāñ, zaunknai etc. (as the Present).

Past Perfect. zaunknatulloñ etc. (as the Imperfect.)

1st & 2nd Future Sing. 1) zasonāñ, začināñ, začeņnāñ;

2) zasonāi, začināi, začeņnāi;

3) zasonā, začinā, začeņnā.

Plur. 1) začenāuñ, začeņonuñ, začiņnauñ;

2) začenánt, začeņonánt, začiņnánt;

3) or zaunononāñ, zaunonānāñ zaunčenān, etc. as explained above.

Another 2nd Future is this: "zatonā (začinā, začenā) assoluoñ" etc. as the Past of "assā", added to "zato" declinable.

Fut. Cont. 1) zainā zain; 2) zainā zači, etc. only the 2nd part is conjugated, h.e. as the Affirm. Cont. Future.

B. Imperative Mood

Sing. zaunnakā, Plur. zaunnakāt, or zainā zaunī, in all persons, (or zainā zaundi, zainā zaundit, in the 3rd person).

C. Optative Mood

Pres. zainā zaunī, in all persons.

Imperf. nāzaleär puro!

Past. zainatullo zaleär! zainatälli zaleär, etc.
D. Subjunctive Mood

Pres. zauñā, or zainā zauñ.
Imperf. zairobni, zairobni, zairobni etc. (as the Affirm. Imperfect with the addition of "na").
1st Conditional. nāsareār.
2nd " zainātullo zaleār.
1st Conditionatum. zauñso nā (as the Future).
2nd " Sing. 1) zatonān, zatinān, zatenān,
 2) zatonai, zatinai, zatenai etc. (as the Affirm. 2nd Condit. with the addition of "na").

E. Potential Mood

Pres. 1) "nozo" (the same as the Necessary Negative), or 2) the Present Indicative Negative "zainā", or 3) zaunaye, or 4) zaunk tankanā, or 5) zaunk nozo.
Past. 1) zaunaye assaleñ, 2) zaunk nozo assaleñ,
 3) zaunk tank natāli.
Future. 1) as the Conting. Fut. or 2) zaunaye zateleñ, or 3) zaunk tank aśinā.

F. Necessary Mood

Pres. nozo, or zaunk nozo.
Past. nozo zaleñ, or zaunk nozo zaleñ.
Future. nozo zateleñ, or zaunk nozo zateleñ.

G. Infinitive Mood

Absolute. zauñsonā, zaunčinā etc.
Supine. zaunknā.

H. Participles

Pres. zaunknatulō or zauñso nā, zaunknatulē etc.
Past. zaunknātulō or zaunknātulō etc.
Future

I. Gerunds

Pres. zainastanānā.
Past. nā zatațā.¹)

¹) There are three other Auxiliary Verbs, viz. "zāi, nozo, tankāi". "Zāi" and "nozo" have no proper Conjugation; the required Tense of "assā" or "zāi" is added to them (see § 7 of the 2nd Art); "tankāi" is regular, except that it is often resolved chiefly in the Past and Future into "tank assā etc. = power is etc."
I. Affirmative form

A. Indicative Mood

Present. Sing. 1) assaṁ, 2) assai, 3) assa̓.

Plur. 1) assauṁ, 2) assāt, 3) assāt.

Imperfect Sing. 1) astaloṁ, astaliṁ, astaḷaṁ;
" 2) astaloī, astali, astaleiṁ;
" 3) astalo, astali, astaleiṇ.

Plur. 1) astaleauṁ, 2) astaleāt,
3) astale, astaleo, astaliṇ.

Past Sing. 1) assoloṁ, assaliṁ, assaleiṇ;
" 2) assoloi, assali, assaleiṇ;
" 3) assolo, assali, assaleiṇ.

Plur. 1) assaleauṁ, 2) assaleāt,
3) assale, assaleo, assaliṇ.

Perfect: not used.

Past Perfect. astoloṁ or assolloi, assolliiṁ, assalleiṇ etc. as the Past.

1st Absol. Future Sing. 1) astoloṁ, asteliṇ, astaleiṇ;
" 2) astoloī, asteli, astaleiṇ;
" 3) astolo, asteli, astaleiṇ.

Plur. 1) astaleauṁ, 2) astaleāt,
3) astale, astaleo, asteliiṇ.

2nd Absol. Future and Conting. Future

Sing. 1) assau, 2) aśči, 3) assat;
Plur. 1) assauṁ, 2) aśčāt, 3) astit.

1) According to the Kannarese we should write "assa"; in order to prevent a wrong pronunciation of the a, I prefer to write "assai".

2) This Tense is not often used; instead of it, the Past is used.

3) or assało. The pronunciation of the 2nd vowel (also in the other persons) is not settled: we might perhaps write "ā or a" instead of "a". The most simple way would be to write the 2nd vowel of Perfect Past and Simple Past, always "a".
Another 2nd Future is this:

**Sing.** 1) asto (-i, -eũ), assoloũ (-iũ, -eũ),
       2) " " assooi (-i, -eũ),
       3) " " assolo (-i, -eũ);

**Plur.** 1) aste (-eo, -iũ) assale (-eo, -iũ),
       2) " " assaleã,
       3) " " assale (-eo, -iũ).

**B. Imperative Mood**

**Sing.** 1) assuũ, 2) ãs, 3) assundi;

**Plur.** 1) assuũ, 2) assa (*not often used*),
       3) assundit,
       *or asteũ zuã, in all persons.*

**C. Optative Mood**

**Pres.** assuũ, *or asteũ zuã.*

**Imperf.** asleãr puro.

**Past.** assolo (*assaãli, assaleã*) zaleãr puro.

**D. Subjunctive Mood**

**Pres.** assuũ, *or asteũ zuã in all persons.*

**Imperf. Sing.** 1) assassoũ assassiũ, assasẽã, 3) assasso, assassi, assasẽã,

**Plur.** 3) assasse, assasseeo, assassiũ.

1st Conditional. asleãr.

2nd " assolo (*assaãli, assaleã*) zaleãr.

1st Conditionatum. assan etc. (*as the 2nd Future*).

2nd " Sing. 1) astoũ, astiũ, astẽã,
       2) astoi, asti, asteiũ, etc. (*as zaũ*).

**III. Potential Mood**

**Pres.** 1) assayet, *or assuyet 2) assunk tanktã, 3) assunk puro.

**Past.** 1) assunk tank assãli, 2) assunk puro assaleã.

**Fut.** 1) assayet, 2) assan (*as the Cont. Fut.*)
       3) assayet astaleã, 4) assunk tank asteli.
F. Necessary Mood

Pres. assazäi.
Past. assazäi assälleän.
Fut. assazäi, or assazäi asteleän.

G. Infinitive Mood

Absolute Infinitive. asso, aš-či, aš-čen.
Supine. assunk.

H. Participles

Pres. 1) astolo, asteli, asteleän, 2) astañ.
Imperf. astalo, astali, astaleän.
Past. assolo, assqli, assaleän.
Past Perfect. assollo, assqli, assaleän.
Fut. as-so aš-či, aš-čen, or astolo, asteli, asteleän.

I. Gerunds

Pres. astanaän or astañ.
Imperf. assun.
Past. aståts.

II. Negative form

A. Indicative Mood

Present. There are two forms, i.e. if it means
1) to be in a place, or 2) simple existence, the form is thus:

Sing. 1) nāñ, 2) nāi, 3) nā.
Plur. 1) nāuñ, 2) nānt, 3) nānt.

If it means quality, e.g. "Peter is not good", the form is thus:

Sing. & Plur. nāiĩu” or nìañ.

Imperf. Sing. 1) natuloñ, natliĩñ, natleañ, or
natloñ, natliĩñ, natleĩñ;
" 2) natulox, natliĩ, natleĩñ, or
natloĩ, natliĩñ, natleĩñ;
" 3) natulo, natliĩ, natleañ, or
natlo, natliĩ, natleĩñ.
Plur. 1) nat'leaoñ, 2) nat'leát, 3) nat'le, nat'leo, nat'liñ; or 1) natleaoñ, 2) natleát, 3) natle, natleo, natliñ.

Past & Perfect. asunknāñ or assoonñāñ, assunknai etc. (as the Present).

Past Perfect. assunknat'loñ etc. (as the Imperfect).

1st Absol. Fut. Sing. 1) assoññañ (m.), aśčiūnāñ (f.), aśčeññañ (n.)1)
   " 2) assonai (m.), aśčinaí (f.), aśčeñmaí
   " 3) assonāñ (m.), aśčināñ (f.), aśčeñmañ (n.),

Plur. 1) aśčenañoñ, (m.), aśčenâoñ (f.), aśčiūnñoñ (n.)
   " 2) aśčenânt (m.), aśčenânt (f.), aśčiūnânt (n.)
   " 3) aśčenânt (m.), aśčenânt (f.), aśčiūnânt (n.).2)

2nd Fut. astonāñ (astināñ, astenāñ) assoloñ etc. as the 2nd Future Affirmative, except that you add-nañ to the first part.

Conting. Future. assanāñ zāín, assanāñ zāći etc. (as the Conting. Future of "zatā").

B. Imperative Mood

Sing. 1) assanāñ zāuñ, 2) assanakā, 3) assanāñ zāunđi.

Plur. 1) assanāñ zāuñ, 2) assanakāt, 3) assanāñ zāundit, or aśčeñ nañ, in all persons;

or Sing. 1) asuñ nakā,
   " 2) assa nakā,
   " 3) asuñ nakā, or assundi nakā.

Plur. 1) asuñ nakā,
   " 2) assa nakāt,
   " 3) asuñ nakā, or assundit nakā.

1) This "ā" followed by "ā" is pronounced like a Latin hard ē as in assīs; I use "ā", because this letter "ā" renders this hard "ē" better than a, or any other letter. (See p. 4.)

2) This form is used sometimes also as 2nd Future.
C. Optative Mood

Pres. assanāā zāuñ, in all persons and numbers.

Imperf. nāā asleār or assanāā zaleār.

Past. natullo (-i, -eñ) zaleār.

D. Subjunctive Mood

Pres. assanāā zāuñ, or "assuñ nāñ" in all persons.

Imperf. Sing. 1) assanāsoñ, assanāsiñ, assanāseñ;

" 3) assanāso, assanāsi, assanāseñ.

Plur. 3) assanāse, assanāseo, assanāsiñ.

1st Conditional. nāā asleār, or assanāā asleār.

2nd " natullo (-i, -eñ) zaleār.

1st Conditionatum. Sing. 1) assoññññ, aščiññññ, aščeiñññ

etc. (as the Future).

2nd " Sing. 1) astoññññ, aštiññññ, asteññññ.

" 2) astonai, aštinai, asteññai,

" 3) astonññ, aštiñññ, asteññññ.

Plur. 1) aštenñoñ, ašteñoñ, aštiññoñ,

" 2) aštenññ, ašteñoñ, aštiñññ.

" 3) aštenññ, ašteñoñ, aštiñññ.

E. Potential Mood

Pres. 1) asunaye, 2) assunk tankanāñ, 3) assunk nozo.

Past. 1) assunaye asseñññ,

" 2) assunk nozo zaleññ,

" 3) assunk tank natñññ.

Fut. 1) assanāñ zāiñ, assanāñ zaññ etc. (see Cont. Future

of "zatñ"), or

2) assunk nozo zateññ, or 3) assunk tank aščiñññ.

F. Necessary Mood

Pres. nozo, or assunk nozo.

Past. nozo asseñññ, or assunk nozo asseñññ.

Fut. nozo zateññ, or assunk nozo zateññ.
§ 4. Conjugation of a Regular Intransitive Verb

"Nid=sleep".\(^1\)

I. Affirmative form

A. Indicative Mood

Present. Sing. 1) nid-taĩ,\(^2\) 2) nid-tai, nid-taĩ = I sleep etc.

Plur. 1) nid-taõn (or nid-taũf), 2) nid-tat, 3) nid-tat.

Imperf. Sing. 1) nid-taloũ (m.), nid-taliũ (f.), nid-taleũ(n.)\(^4\)

= I was sleeping etc., Lat. dormebam.

2) nid-taloĩ, nid-tali, nid-taleif. 3) nid-talo, nid-tali nid-taleif.

Plur. 1) nid-taleaũ, 2) nid-taleat, 3) nid-tale, nid-taleo, nid-taleiũ.

Past. Sing. 1) nid-loũ, nid-liũ, nid-leũ = I slept etc.,

Lat. dormivi.

2) nid-loĩ, nid-li, nid-leif;

3) nid-lo, nid-li, nid-leif;

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\(^1\) This "a" is pronounced nearly "ga".

\(^2\) I write these hyphens only to show more distinctly the formation of the tenses. In other cases they are omitted.

\(^4\) And so whenever three terminations occur in one person, they are for the three genders, although m., f., n. are not written.
Plur. 1) nid-leaonā, 2) nid-leāt, 3) nid-le, nid-leo, nid-liān.

Perfect. Sing. 1) nid-laān, nid-leaān, nid-laān = I have slept etc.
   " 2) nid-laī, nid-leai, nid-laiaā;
   " 3) nid-lā, nid-leā, nid-laān.

Plur. 1) nid-leaonā, 2) nid-leāt, 3) nid-leāt (m.f.),
   nid-leānt (n.).

Past Perfect. Sing. 1) nid-ullōnā, nid-ullīnā, nid-ullēnā = I had slept etc.;
   " 2) nid-ullōi, nid-ullī, nid-ullēnī;
   " 3) nid-ullō, nid-ullī, nid-ullēnnī.

Plur. 1) nid-ullennā, 2) nid-ullēnt, 3) nid-ullī, nid-ullē, nid-ullīnā,
   or the form nid-loloānā, nid-leelīnā,
   nid-leelēnā etc. p. 88.

1st Future Sing. 1) nid-tolōnā, nid-telīnā, nid-telēnā = I shall
   sleep etc.;
   " 2) nid-tolōi, nid-telī, nid-telēnī;
   " 3) nid-tolō, nid-telī, nid-telēnnī.

Plur. 1) nid-telennā, 2) nid-telēnt, 3) nid-tele,
   nid-teleo, nid-telīnā.

Conting. Future Sing. 1) nid-an = I may sleep, I shall
   perhaps sleep etc. 2) nid-ći, 3) nid-at.

Plur. 1) nid-uān, 2) nid-ći, 3) nid-tit.

2nd Future. 1) as the Contingent Future, or
   2) Sing. nid-lo astoloān etc., (as the Future
   of assā and nidlo as an Adjective of three
   terminations) the meaning is: I might
   have slept, as in Ital. "avè dormito;
   or, pud essere che abbia dormito";
   or 3) Sing. 1) nid-to assoloān etc. (as the Past of
   assā and nidto as an Adjective of three
   terminations) the meaning is: I shall
   have slept.
or 4) *Sing.* níduñ astolóñ etc. (only astolóñ is declined, as the Future of assá) the meaning is I shall have slept, as the preceding one, for which it can be used.

**B. Imperative Mood**

*Sing.* 1) níd-ungi=let me sleep, Lat. dormiam.
  2) níd,
  3) níd-undi.

*Plur.* 1) níd-iañ,
  2) níd-ā or sometimes nídiñ,
  3) nídundi;

*or níduñ in all persons, in Lat. dormiam, or níd-iañ zauñ in all persons = get sleeping, Lat. fiam dormiens, or níd-āñ (in all persons) = I must sleep etc.*

**C. Optative Mood**

*Pres.* níd-uñ! or níd-iañ zauñ! = Lat. utinam dormiam!  
*Imperf.* níd-leär puro! = Oh if I could sleep.

*Past. Sing.* níd-lo, (nídli, nídlen) asleär! (boreñ or puro!)
  *Plur.* níd-le, (nídleo, nídlen) asleär

= Oh if I had slept! (it would be good).

**D. Subjunctive Mood**

*Pres.* níd-uññ (rare), or níd-iañ zauñ = that I sleep.

*Imperf. Sing.* 1) níd-a-soñ, níd-a-siñ, níd-a-señ = that I may sleep.
  3) níd-a-so, níd-a-si, níd-a-señ.

1st Conditional (present), níd-leär = if I slept.

2nd " (past). níd-lo asleär, níd-li asleär, níd-leñ asleär etc. as above = if I had slept.

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1) Vulgar people use also this form: "nítundil-gā, Devā! vin. "-gā Devā (O God!)" is added to the 3rd Person of the Imperative: but this form seems to be too low.
1st Conditionatum (present). *nid-an, etc.* (as the Cont.

Fut.) = I would sleep.

2nd " (past). Sing. 1) *nid-tōn etc.* (as *zāto* page 99) = I would have slept; or this

form Sing. 1) *nid-tōn* *assoloṅ,* *nid-tiā* *as-

sāliā,* *nid-teṅ* *assāleṅ,* 2) *nid-to* *assoloī*

etc. conjugating "*nid-to*" as an Adjective

of three terminations and *assoloṅ* as the

Past of *assā.*

E. Potential Mood

**Present.** 1) *nid-iyet* = it is possible or allowed to sleep.

2) *nid-unk* tanktā or *nid-unk* tank *assā =* there is power to sleep.

3) *nid-ūṅ* (or *nid-unk*) puro = may sleep, perhaps he sleeps.

**Past.** 1) *nid-iyet* *assāleṅ* = it was possible or allowed to sleep.

2) *nid-unk* tank *assāli =* there was power to sleep.

**Future.** 1) *nid-an* etc. (as the Contingent Future) = perhaps I shall sleep.

2) *nid-iyet,*

or *nid-iyet* *astelėṅ* = it will be possible or allowed to sleep.

3) *nid-unk* tank *asteli =* there will be power to sleep.

F. Necessary Mood

**Pres.** 1) *nid-a-zāi =* I must sleep etc.

2) *nid-čeā* *assā =* Lat. dormiendum est.

**Past.** 1) *nid-unk* zāi *assāleṅ =* it was necessary to sleep; or

2) *nid-čeā* *assāleṅ, or 3) nida-zāi* *assāleṅ.*

**Fut.** 1) *nid-a-zāi,* 2) *nid-a-zāi* *astelėṅ,*

3) *nid-čeā* *astelėṅ* = it will be necessary to sleep.

G. Infinitive Mood

**Absolute.** *nid-so,* *nid-či,* *nid-čeā* = to sleep;

some say: *nid-uṅso,* *nid-unći,* *nid-unčeān.*

**Supine.** *nid-unk* (sometimes *nid-unčeāk*) = in order to sleep.
H. Participles

Pres. 1) nid-tolo, nid-toli, nid-toleñ—he who is sleeping,  
(or nid-toli, nid-teli, nid-teleñ);  
2) nid-so, nid-či, nid-čeñ;  
3) nid-tā to, nid-tā ti, nid-tā teñ—(who) was sleep-
ing, that;  4) nid-tañ.
Imperf. nid-talo, nid-tali, nid-taleñ—he who was sleeping1).  
Past. nid-lo, nid-li, nid-leñ—he who slept.  
Past Perfect. nid-ullo (or nid-lolo, nid-leli, nid-leleñ) = he  
who had slept.  
Fut. nid-so, nid-či, nid-čeñ—he who will sleep.

I. Gerunds

Pres. nid-tānañ, or nid-tastānañ, or nid-tañ astānañ—while  
sleeping.
Imperf. nid-un.
Past. 1) nid-tāts,  2) nidun—having slept.  
Fut. nid-so, nid-či, nid-čeñ—to be slept.
Lat. dormiendum (est).

II. Negative form

A. Indicative Mood

Pres. Sing. 1) nid-a-nāñ—I do not sleep.  2) nid-a-nāi,  
3) nid-a-nāñ.  
Plur. 1) nid-a-naoñ,  2) nid-a-nānt,  3) nid-a-nānt.
Imperf. Sing. 1) nid-a-nātuloñ, nid-a-nateliñ, nid-a-natleñ—  
I did not sleep, Lat. nondormiebam.  
2) nid-a-natuloi, nid-a-nateli, nid-a-natleñi;  
3) nid-a-natulo, nid-a-natli, nid-a-natleñ.
Plur. 1) nid-a-natuleaoñ (m.), nid-a-natuleaoñ (f. n.),  
2) nid-a-natuleát (m.), nid-a-natuleát (f. n.)  
3) nid-a-natule, nidanatuleo, nidanatuliñ.

1) This Participle, not given § 2, is formed by adding the terminations of  
the Imperfect to the root.
Instead of "natullo" etc. we may use the other form "nat-loň" etc. (See page 93.)

*Past. Sing.* 1) nid-unk-náň, 2) nid-unk-nái, 3) nid-unk-náň = I did not sleep, Lat. *non dormivi.*

*Plur.* 1) nid-unk-náoň, 2) nid-unk-nánt, 3) nid-unk-nánt.

*Perfect: as the Past.*

*Past Perfect Sing.* 1) nid-unk-natulloň (-iň, -eň) = I had not slept 1).

" 2) nid-unk-natulloi (-i, eĩi),

" 3) nid-unk-natullo (-i, eũi); .

*Plur.* 1) nid-unk-natuleaoň,

" 2) nid-unk-natuleat,

" 3) nid-unk-natule (-eô, -iĩ).

*1st & 2nd Fut. Sing.* 1) nid-soň-náň, nid-čiň-náň, nid-čeň náň = I shall not sleep, I shall not have slept.

" 2) nid-soň-nai (-či-nai, -čeň-nai),

" 3) nid-soň-náň (-či-náň, -čeň-náň).

*Plur.* 1) nid-če-náoň (-če-oňoň, -ciň-noň),

" 2) nid-če-nánt (-če-oňat, -ciň-nánt),

" 3) as the 2nd Person.

*Conting. Future. Sing.* 1) nidanáň zaiň, 2) nidanáň zači, 3) nidanáň zált;

*Plur.* 1) nidanáň zauň, 2) nidanáň zañat, 3) nidanáň zatit.

**Another 2nd Future is this:** nid-tonaň assóloň

(conjugated as zatonaňassoloň, p. 100.)

B. Imperative Mood

*Sing.* 1) ţuvenň nidanaye, or moján nidunk nozo or nidanãń zauň; the 1st form means "it is not allowed to me to sleep," the second about the same, the 3rd "get not sleeping".

1) "ă" of "natullo" becomes "ę" in the Feminine and Neuter, in all persons.
2) nid-a-nakā, 3) tāñeñ-, tinoñ nid-a-naye,
or tačān-1), tīčān nidunk nozo, or to-, ti-, teñ nidanāñ zāundi or nidanāñ zāuñ.

Plur. 1) amīn nid-a-naye, or amēsān nidunk nozo,
2) nid-a-nakāt, 3) tañāq nid-a-naye, or te-, teo-, tiā
nidanāñ zāundit, or tančān nidunk nozo.

More simple forms of the Imperative are these:
1) nid-čeñ nakā, in all persons.
2) nidanāñ zāuñ = get not sleeping, in all persons.
3) Sing. 1) nidanāñ zāuñ, 2) nid-ā-nakā, 3) nidanāñ zāuñ;
Plur. 1) nidanāñ zāuñ, 2) nid-a-nakāt, 3) nidanāñ zāuñ.

In the 3rd Person Sing. and Plur. we may say “zānādī” (Sing.) and “zāundit” (Plur.), instead of “zāuñ”.

C. Optative Mood
Pres. nidanāñ zāuñ! = may I become not sleeping, in all
persons3).
Imperf. nidanāñ zaleār (purō) = Oh if I could get not
sleeping (enough)!
Past. nidanatullo zaleār! or nidanatullo zaleār boreāñ! =
Oh if I had been not sleeping (it would be good)!

D. Subjunctive Mood
Pres. nidanāñ zāuñ = that I may not sleep, in all
persons.
Imperf. Sing. 1) nidanāñ-soā, nidanāñ-siā, nidanāñ-seā =
that I might not sleep.
3) nidanāñ-so, nidanāñ-si, nidanāñ-se;
Plur. 3) nidanāñ-se, nidanāñ-seo, nidanāñ-siā.
1st Conditional. nidanāñ zaleār = if I became not sleeping.
2nd nidanatullo (-i, -eñ) zaleār = if I had be-

1) Or “tačān”; and so whenever this form occurs in any Gender, Number,
Case or Person.
2) Vulgar people say “nidanāñ zāundī-gā Devā”; viz. they add “gā, Devā” to
the negative root; but this form seems to be too low, as I said of the similar
affirmative form.
1st Conditionatum. nid-soñ-nañ etc. I would not sleep (as the 1st Fut. Absol.), or nidanañ zäin, etc. = I might become not sleeping, (as the Conting. Future of zatä added to nidanañ).

2nd " nid-toñnañ, nid-tiñnañ, nid-teñnañ etc. (as zatoñnañ, p. 101) = I would not have slept; or nid-toññañ assolloñ etc. (conjugating nid-toñnañ as an Adjective of three terminations with the addition of nän and assoloñ as the Past of assä.)

E. Potential Mood

Pres. 1) nid-a-naye = is not allowed to sleep,
2) nidunk nozo = it is not possible to sleep,
3) nidunk tankanän = there is no power to sleep.

Past. 1) nidanaye assałeñ = it was not allowed to sleep;
2) nidunk nozo assałeñ = it was impossible to sleep;
3) nidunk tank nañ = there was no power to sleep.

Fut. 1) nidanaye-, or nidanayet asteleñ = it will not be allowed to sleep;
2) nidunk nozo zateleñ = it will be impossible to sleep;
3) nidunk tank aš-činäñ = there will be no power to sleep;
4) nidanän zäin etc. = perhaps I shall get not sleeping.

F. Necessary Mood

Pres. nidunk nozo = it is impossible to sleep.

Past. 1) " " assałeñ = it was impossible to sleep;
2) nid-čeñ natèleñ = Lat. dormiendum non erat (or non fuit).

Future as Pres. or nidunk nozo zateleñ = it will be impossible to sleep.

G. Infinitive Mood

Absol. nidanastanän raunčen = to remain without sleeping.

Supine. nidanän zäunk = in order not to sleep.
H. Particles

Pres. 1) nid-a-natulo, nid-a-natæli, nid-a-natæleñ = not sleeping, he who does not sleep;
2) nidanæñ = not sleeping (used with an Auxiliary Verb);
3) nid-so-nañ, -çi-nañ, -çeññañ (seldom used).

Past. nidunk-natullo or nid-a-natullo = he who did not sleep.

Fut. 1) nid-a-natulo = he who will not sleep,
2) nid-so-nañ, -çi-nañ, -çeññañ (seldom used),
3) nid-to-nañ, -tı-nañ, -teññañ (used with an Auxiliary Verb.) Some might consider this last Participle as a finite Mood: yet the construction and form of it is similar to the form and construction of other Particiles; hence I put it as a Participle.

I. Gerunds

Pres. nida-nästanañ or nidanañ ästanañ = without sleeping etc.

Past. nidanæñ zatätz = not having slept.

Futur. nid-sonañ (-çiñañ, -çeñañ), or nidanæñ zänñso

Lat. non dormiendum.

Although the Verbs having the root ending in a vowel follow mostly the above given paradigm, yet, as in some small things, they have some peculiarity, an example of these Verbs also should be given: but it will be more convenient to insert it when I speak of the Irregular Verbs.

§ 5. Observations on Verbs.

Before explaining the different kinds of Verbs, let us make some important observations, reserving others for the Syntax. I put them down as they come in my mind without order.

1. In the paradigm I have put all the persons, and, as far as possible, also the most common Tenses. Yet, in particular cases, certain Persons and Tenses are often either not used or only seldom; e.g. the 1st Person Neuter never or almost never occurs; for the ordinary case in which it should
be employed is if a girl (Neuter) speaks; but although nouns of girls are Neuter, yet when girls speak, they use the Feminine Gender for themselves. For this reason, I think, some told me, when I asked about the 1st Person Neuter, that it was like the 1st Person Feminine. I have tried also to supply the deficiency of some Tenses by other forms, chiefly by Periphrastic Conjugation.

2. As hinted at in the paradigm, an a or i, for the sake of euphony, is often inserted between the root and the terminations. This happens chiefly in the negative form and in the Necessary Mood with "zāi". This a or i is usually inserted if the root ends in a consonant, and the termination to be added begins with a consonant. Yet, if the root end in n or ṇ and the termination begins with n, euphony does not require any insertion of vowel; e.g. "mōṇ = say", "mōṇānt = (they) do not say", but "mōṇāzāi"; so also if it ends in l, it does not require any a or i; e.g. "kāṇṭālā = he does not hate", from "kāṇṭāl"; and so perhaps some other termination may not require any insertion. If the root ends in i, u, e, o, mostly no euphonic vowel is inserted; because then euphony does not require it. If it ends in a, it seems to be more common not to insert any vowel; yet there are exceptions. I say a or i, but not indifferently: in certain cases a is more euphonic; in certain other cases i is more euphonic,—practice will teach you. So "khā = eat" requires i, because two a are not euphonic; "khāinā = (he) does not eat".

If the root ends in u, or ū, or au, or auū, this ū is changed (in the above said cases, in which a or i must be inserted) into v, and then the euphonic vowel is inserted: "rāu = remain", "rāvāzāi = it is required to remain"; "rāvanā = does not remain". Again, if the root ends in a, one v is inserted in the Potential Mood: "khā = eat", "khāviyēt"; "zā", "zāviyēt". Moreover, if 1) The same happens, often at least, with the above said Verbs in "u", "ū" etc.; e.g. "rāviyēt", from "rāu"; or better we may say so; they change the "u" into "v".

1)
the root ends in a or e, for the sake of euphony i is inserted between the root and the termination of the 2nd Person Plural Imperative: “poře=see”, Plur. “pořeiš”; “khă = eat”, Plur. “khăiš”; “ză=become”, Plur. “zăiš”. Finally, the Verbs ending with a in the root lose this a in the Infinitive, and sometimes also in the 2nd Person Singular Imperative: “aikatăň=I hear”, “aik=hear”. Yet the pure form “aik” is not often used: some affix is added; e.g. “aik-re” speaking to a boy; so also “volkmatăň=I know” should make “volk”. Yet this is used commonly with the affix, e.g. “volk-re”, “volk-ago”. The gist of this 2nd observation is this: a or i or ñ is inserted, as euphony requires.

3. The Future Potential, as also the Contingent and 2nd Future, end sometimes in an, sometimes in in. Perhaps the following may stand in the place of a rule.

a) All Causative Verbs have in, although the original Verb, from which the Causative is derived, was neuter; thus “tzălain=I may rule (cause to walk)”; but of the two i, one of the termination, the other of the root, only one is kept. (See below d.)

b) Generally, the Transitive Verbs, whether Causative or not Causative, have in; e.g. “măr-in=I may beat”; “kăr-in=I may do”.

c) The Neuter Verbs, whether they have a corresponding Causative one or not, have an; e.g. “poc-an=I may fall”; “tzăl-an=I may walk”.

d) Verbs having the root ending in a or e, and mostly also in or e, add only ñ; e.g. “gē=receive”, Sing. “gēn, geši, gēt”; Plur. “geńi, gešit, getit”.

4. The 1st Person Singular of the Absolute Future, if interrogative, is nĩ, as in the Present Subjunctive; the reason may be, because if the Future is interrogative, it becomes doubtful.

5. The use of the different Tenses, except perhaps the Present, Imperfect and Past, is very different from the use of
Tenses in our languages, as will be explained in the Syntax; e.g. some Tenses have a passive meaning: what has been put as 1st Person, is often 3rd Person etc.

6. There is no passive form, at least not such as in our languages. In the Syntax I will say how the passive meaning may be expressed. For the present, if the passive meaning occurs chiefly in the Past Tense, or in Tenses derived from the Past (see 7), make the construction as if the above given forms of those Tenses were truly Passive; and in the other Tenses change the English Passive sentence into the Active and then translate it.

7. In the formation of Tenses some are derived from the Present, some from the Past. In the regular Verbs this scarcely appears; but it appears clearly in the irregular Verbs. The Tenses derived from the Past, I say from the root of the Past (which is found by cutting off the above terminations of the Past) are the Perfect, Past Perfect, 1st Conditional (and 2nd Conditional, if the form “-lelēr” is used. See p. 90), Past Participles in lo, and the Tenses formed with these Participles, or, shorter, the Tenses formed by a termination which begins with 1 or 31. The others are formed from the root of the Present, (viz. from the Imperative 2nd Person Singular, in which the pure root is found); e.g. “kār-do”, Past “ke-lo”, Perfect “ke-lā”, Past Perfect “ke-llo”, 1st Conditional “ke-leār”, Participle “ke-lo”. Hence also the 2nd Conditional is “kelo aslēr”. What I say must be understood of the affirmative form.

8. Now in order to say something more in particular, the Absolute Future differs from the Contingent Future in this, that the first expresses, as the word absolute shows, that a thing will happen without fail; the second shows that a thing may happen. Exactness would have required me to put the Contingent Future only in the Potential Mood: yet by putting it close to the Absolute Future their difference may
appear more distinctly. What I call 2nd Future might be called Past Future.

9. As 2nd Future I have put down the form of the Contingent Future, because many use truly the Contingent Future also as a 2nd Future. Yet I think that this is not quite correct. I think that the real 2nd Absolute Future of the affirmative form is that which is compounded of the Participle in "tolo" and "assoloň". The form given as another 2nd Future, viz. "nidlo astoloň" might be considered as 2nd or Past Future of the 1st Contingent Future. Again, I have put down the form of the 1st Absolute Negative Future, as 2nd Future for the same above-said reason; yet here too, I think that the exact form of the 2nd Absolute Future (or Past Absolute Future) is the other, viz. "nidtonañ assoloň". As 2nd Future of the 1st Contingent Future I would use the form "nidtonañ assolo zāin, nidtinañ asséli zāin, nidteññañ assłeñi zāin" etc. conjugating "nidtonañ" as given on p. 112, and "zāin" as the Contingent Future of "zatā", and "assolo" as an Adjective of three terminations.

10. The Participes are a difficult part of the Verbs; even their spelling is complicated. As to the spelling, it seems first that whenever they are used for the first Person Singular, if they end in a vowel, they are nasal, although in the paradigm this has not always been observed, as this point as yet is not quite settled. Now, in order to say something more in particular about them, two forms have been given for the Present Participle, *n. e.* "nidtolo, nidteli, nidteñeň", or "nidtolo, nidtoli, nidtoleň". Perhaps the first of these two forms might be better used as Future Participle, for it has the terminations of the Future; at any rate it can be used as Future Participle, although not given on page 111 and § 2. But I say besides this, that it is perhaps more exact to use the first of the now given forms only as Future. Another Participle has not been given, as it occurs only in composition with another part of the Verb; this is the Participle in "toň"
in the affirmative, and “tōnān” in the negative form (nīdtoā, nīdtonān). The Participle Present in “-taū” (nīdtaū) is used with the Gerund in “tanaū”, shortened; “kārtanaū=kārtaū astanaū”; it is used moreover in the Periphrastic Conjugation; many Tenses have been formed by this Participle and an Auxiliary Verb. What is “nīdtān” for the affirmative form, “nīdanān” is for the negative form; this Negative Participle likewise has not been put down in § 2, for it occurs very seldom out of the Conjugation; e.g. “mortān monis = decrepit man”. In the paradigm only one Past Participle has been put (-lo); but we may subdivide this into two, i.e. into a simple Past Participle which would correspond to the Past Tense; and this has been put down in the § 2; another would correspond to the Past Perfect, and has the same form as the simple Past, except that it doubles the l, or if this is not possible, by inserting one o, or by adding to the root ūlo, just as we have seen in the Past Perfect. A Participle corresponding to the Perfect seems not to be used, at least as a real Participle, although it might be used as second part of a correlative sentence, as I said of “-ta tu”. About this last Participle in “-ta to” it must be observed, that as it is not a real Participle, it may become “-talo to”, “-tolo to”, “-lo to” etc. according to the Tense of the Verb of the corresponding relative sentence; e.g. “yetā to monis mozo bāu = the man who comes is my brother”; “fāleā yetolo to monis mozo bāu = the man who will come to-morrow is my brother”; “kāl ailo to monis mozo bāu = the man who came yesterday is my brother” etc.

11. Another difficult point is the Conditionatum. As the 1st Conditionatum (§ 2, p. 90) I have put down the form of the Contingent Future; because this is really used in many cases. Yet I think that this form is neither general nor the most exact one. As this Contingent Future always includes some doubt, it may be used as 1st Conditionatum only or chiefly when the Conditionatum includes some doubt: if no doubt is
expressed or understood, the form of the 1st Conditionatum, is, as far as I can judge, the form in “toñ” (“nidtoñ”), given § 4, as 2nd Conditionatum. Then, what remains for the 2nd Conditionatum? This very form (“nidtoñ”) or better, “nidtoñ assoloñ”, which 2nd form is, it seems to me, the exact form of the 2nd Conditionatum, although the first is also used sometimes. If the 2nd Conditionatum implies some doubt, we might use the 2nd Contingent Future (“nidlo astoloñ”). The same, servata proportione, is to be said of the negative form, i.e. the real 1st Conditionatum should be “nidtonañ”, if no doubt is implied, “nidanañ zāin”, if doubt is implied; the 2nd Absolute Conditionatum should be “nidtonañ”, or better, “nidtonañ assoloñ”; the doubtful 2nd Conditionatum exactly is this “nidtonañ assolo zāin”; yet “nidtonañ assoloñ” seems to be often used also as doubtful 2nd Conditionatum. As to the 2nd Conditional Negative, besides the given form (“nidanatullo zaleār”), we might use, may, we should use the other form “nidunknatullo zaleār”; yet as “nidanatullo” is commonly used also for the Past Participle, the form given in § 3 and § 4 may pass. As these things as yet are not quite settled, I prefer to put them in the observations rather than in the paradigm.

12. Some Tenses or some forms of Tenses have been formed by borrowing the forms of some other Tense; e.g. in the Imperative, besides the proper forms, I have put also some forms of the Potential; because the meaning allows it; of course in this case the borrowed forms follow the rules of the Tenses from which they have been borrowed.

13. In the formation of Tenses the reader might have remarked that the Imperfect Negative of “assā” is used also as Perfect, and Past: yet we could use also “assunknāñi” and “assunknatulloñ” instead of “natulo” if the meaning requires it. The same must be said of “tanktā” if resolved into “tank assā”; e.g. “tank natāli”, used for the Past.

14. As to the Infinitive, I said that some use “niduñso”
instead of "nidso, (and so also in the Participles of the same form): but although we may use it, we must not confound it with the almost equal Infinitive of the corresponding Causative Verb; e.g. "nid=sleep", "nidai=cause to sleep"; the first has or may have "nidunso", the 2nd has "nidounso", although in the pronunciation these two forms can be scarcely distinguished. (See below Art. II., Causative Verbs).

15. As regards the spelling of the preceding -so or -uño, it has been observed already that its exact pronunciation seems to be "-tso, -tői, -tően", rather than "-so, -či, -čeň"; consequently this s or č must be pronounced somewhat sharp; we might have written also "-tso, -tői, -tően." This 16th observation regards not only the termination of the Infinitives, but also all other terminations ending in "-so, -či, -čeň," or "-so, -či, -čeň" as e.g. the Imperfect Subjunctive; nay, it regards also the Adjectives in "-so, -či, -čeň", as I shall say later on.

16. The Gerund in "-tastanaň" is as much used as the Gerund in "-tanaň". As to the Gerund in "un", we shall see in the Syntax that our Present Gerund is often translated by this Gerund, although it is used chiefly as Imperfect and Past Gerund, for which reason I did not put it also among the Present Gerunds. Moreover the Gerund in "un" is used sometimes as a Participle, although for the reason just now indicated, I do not put it among the Participles.

17. In the Compound Tenses the meaning may require "zatá" instead of "assá" and vice versa, although in the paradigm usually only one of these two Verbs has been put. About this point I shall speak hereafter.

18. As to the modifications of the above forms, generally speaking only the forms ending in o or řa are conjugated, i.e. they take i in the Feminine, sů in the Neuter; if they happen to be used in the oblique cases, the rule of the Adjectives of three terminations is applied to them. Ordinarily only the Participles are sometimes to be used also in the oblique cases
(see Syntax). As to the forms in "a" or "ān", the paradigm itself indicates the changes to be made.

This observation regards chiefly the compound Tenses and the periphrastic Conjugation, which will be explained more distinctly hereafter. Examples: "po[ei]yet assolo=cons-pici potuii"; the 1st part indeclinable, (but if we give to it the terminations in o, declinable), the 2nd part declinable: "kārtolo assolo=facturus eris", both parts declinable; "nidun=having slept, or sleeping", indeclinable, etc.

19. As regards the declension of the parts of which the Verb is compounded, we must consider separately and distinctly another point. In some Tenses there is a double conjugation; e. g. in the Conditional Past, "zalo asleār" the first part "zalo" is not only declined according to the genders, (-i, -eā, -e, -eō, -iā) but can be also conjugated; so in the 2nd Person you may say: "zaloi (-i, -eā) asleār", and a similar form may be used, I think, whenever we have a compound form, the first part of which ends in o in the Masculine Singular.

Moreover in the Future Absolute Negative we have another kind of Conjugation, because the first part takes the terminations of the Adjectives according to gender and number, and the second part, i. e. the negative particle, takes the terminations of the Verb.

20. The Potential, formed with "puro", is pronounced by some in such a way that it seems to end not in un but in uñ; and zāi of the Necessary Mood is pronounced by many as je.

21. The different forms put under one Tense are not all equal, h. c. we must not think it allowable to use them indifferently; they will be explained in the Syntax. Moreover if of some form in § 4 no translation is given, we must apply to it the translation of the form which is in the same sentence; one form has not been translated at all (p. 112) "nidanāñ zāin=perhaps I shall be not sleeping".
22. nān is changed into nakē in the Imperative, as in Latin non facis, ne facias. This nān is always nasal.

23. As hinted in the paradigm, if a form is to be changed from the Masculine into the Feminine or Neuter, some euphonical changes take place: the principal changes are of o or u into ē or ā or ē; these changes take place not exclusively but chiefly in the Participles in lo.

24. As regards the double consonants, although exactness in this point was not so necessary throughout the Grammar, yet in the matter of Verbs more exactness is required: thus in some Verbs or Tenses, if you write a Participle with one l, it is Present; if with two l, it is Past Perfect; e.g. "natulo, natullo or natūllo". About this double l it must be well observed, that it has very often an emphatic meaning; nay, this is the chief meaning of the double l in the Conjugation. (See Syntax).

25. Sometimes to the given forms chiefly in the Imperative, an Interrogative or other particles are added as one word to the termination, so that it seems to have another termination, as we have seen in the Vocative of the Substantives, to which no or nu is added. This change of termination is only apparent; just as the change of the termination by the addition of the particle "nān" in the negative form is only apparent and not real. Examples: “kārtāigī = do you do...?” "kār-re = do" (or "kār-go" speaking to a girl); "kārta-so = he seems to do", "kārtā-tz = he truly does" etc.

These particles will be explained later on. But as to "nān", it apppears from the paradigm, that in some way the termination of the affirmative form goes over to "nān", with some little changes.

26. In order to make still easier to remember and to learn the above apparently difficult Conjugation, let us make the following remarks: In the above paradigm in some Tenses two or more forms are given; one is, very often, simple, another or the others are, mostly, compounds, chiefly of the
periphrastic Conjugation. For the present let us put these secondary forms and keep in view only one form, principal and more common one. Then, after having made this separation, we may again distinguish the Tenses into Simple and Compound; but the Compound Tenses usually consist of the compounding of Simple Tenses; consequently we may limit our attention only to Simple Tenses. Now these Simple Tenses may be divided into two classes, viz., into declinable or indeclinable, modifying the termination according to the Gender, or not. The indeclinable Tenses are these: in the Nominative, Present, 2nd Future (in "an"), Contingent Future; in the Optative, Present, Imperative (-leär puro), one part of the Past (-leär); in the Subjunctive, Present, 1st Conditional, one part of the 2nd Consecutive, -leär), the 1st Conditionatum; in the Potential the forms yaña, yañu, yet, in an and with puro; and if these two forms are joined to another declinable part, they remain indeclinable; in the Negative Mood the forms with "zāl", if joined to an indeclinable part, they remain indeclinable; in the Infinitive, Supine; in the Participles, only those in tan and in an; in the Gerunds except the Gerundivus, which, properly speaking, is the Future Participle Passive. As to the Negatives the reader himself can easily find out the declinable and indeclinable Tenses. All other Tenses are declinable; some have a full declension also in the oblique cases, as the Present Participles in o; some have only different terminations rising to the Gender, as the Imperfect, Past, Perfect, Perfect etc.; moreover all or nearly all simple finite verbs have the first Person nasal, if it ends in a vowel. Finally in the declinable Tenses the 1st Person Singular and Plural ends in o, i, e, or a, ya, ai; the 2nd Person in i (oi, i, ei, etc.); the 3rd Person ends in o, i, e or a, a. The 1st Person Plural ends in u or au, the 2nd mostly, the Plural is not declined (at least fully). Finally the

1) About this Participle in "un", not put down, § 4, see Observation...
nation of the Neuter Gender is commonly nasal, if it ends in a vowel, in any declinable Tense (i.e. having different terminations for the different Genders).

27. As to the quantity of o and e, viz. whether closed or open (see Part I. Art. I.), the final o and e in the Verbs are open according to the rule laid down in the Appendix to the Part I.; so "marło, marlè, marlòñ, marlèñ" etc. not "marló, marlè, etc.

28. As regards the formation of the Past Perfect, I said that o is inserted between the two I (see p. 88); because the most common case in which this o is inserted is when we have a Verb ending in I, as the example given (p. 88) shows; yet if we have a Verb ending in another consonant, which cannot be pronounced easily with I, of course then also o is inserted, not between the two I, but between I and the last consonant of the root.

29. Although the use of each Tense will be explained later on, yet for the present we may say that the first form, if more than one form is given in one Tense, is more common; hence the beginner had better to take the first, although in some cases it may not be the most suitable.

30. A peculiar explanation is required for the Potential and Necessary Moods, as they do not exist in our European languages. First about their Conjugation. As the paradigm shows, there are not two full Numbers, and three Persons unless the Tense takes the form of another Tense, e.g. of the Contingent Future. Sometimes the whole form is not conjugated at all, e.g. the form in "-iyet"; sometimes only one part is conjugated, e.g. "kariyet assaleñ". Although one part is conjugated, the conjugation consists mostly in changing the terminations according to Gender and Number, unless, as I said, a conjugated form of another Mood be used for the Potential, e.g. the Contingent Future. Which are those forms to be partially conjugated? It appears from the above observation 26, and from the paradigm. Finally in these two Moods many
forms given in the other Tenses do not exist, e.g. the Gerund of the Potential. Yet some Participles exist, which have not been put in the paradigm in order not to terrify my readers with so many forms; but I must put them here.

Potential. The first Participle of this Mood is formed by adding "assollo" to the Present in "-iyet"; thus we get, e.g. from "poleşiyet=it may be seen", "poleşiyet assollo=which can be seen, worthy to be seen". The second Participle is formed by adding the Future Participle of "assā" or of "zatā" to the same form in "-iyet"; so we get, e.g. "poleşiyet astolo=which will be to be seen". In a similar way we may form the Negative Participle "poleşiyet natullo=not to be seen".

Necessary. By analogy with the Potential, we may form a Participle by adding "assolo" to the form in "zāi", e.g. "kārizāi assaleň kām=the business which is or was to be done" and "kārizāi asteleň kām=the business which will have to be done". The Negative Participle would be "kārizāi natul-lo"; but it seems not to be used. Some other forms might be formed in these two Moods; they may be indicated, some at least, in the Syntax, if it be found necessary. As to the termination "-iyet", given in the paradigm, I must say that although I do not recollect now any Verb taking "-ayet" instead of "-iyet", for which reason I have put down "-iyet"; nevertheless I think safer to say that the termination is "-yet" with the euphonical vowel inserted before "-yet" which vowel is mostly i.

31. Chiefly in this point of Verbs, the reader may remark some inconsistencies, more than in other parts. The reason is (besides the great hurry, which does not allow me to go again and again through the MS.) the state of this uncultivated language; there is nothing completely settled. Consequently the same thing may be written in many ways, or one way seems sometimes the right one; at other times another way seems to be the right one. Little by little these things may
be settled, chiefly if we begin to write Konkani with Kanarese or, still better, with Mahratta characters, which are the proper characters of the Konkani language.

**Exercises on Verbs**

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<thead>
<tr>
<th>Konkani</th>
<th>English</th>
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<tr>
<td>kiǎl</td>
<td>play</td>
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<td>seek</td>
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<td>formai</td>
<td>command</td>
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<td>pōl</td>
<td>flee</td>
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<tr>
<td>lačil</td>
<td>-a = meadow (m.)</td>
</tr>
<tr>
<td>rāgat</td>
<td>-gta = blood (m.)</td>
</tr>
<tr>
<td>saukār</td>
<td>-a = merchant (m.)</td>
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<tr>
<td>fāleśa</td>
<td>to-morrow</td>
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<tr>
<td>usko</td>
<td>-kea = lap (m.)</td>
</tr>
<tr>
<td>āsro</td>
<td>-rea = refuge (m.)</td>
</tr>
<tr>
<td>sukneň</td>
<td>-ea = bird (m.)</td>
</tr>
<tr>
<td>vāreň</td>
<td>-ea = air or wind (m.)</td>
</tr>
<tr>
<td>uzo</td>
<td>-jea = fire (m.)</td>
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**Present, Imperfect**


**Past, Perfect**

Alexandrān sauńsārāso voɗilo vānto jiklo. To kiten uleilo? To nakāzalle uleilo. Judevāniān Somia Jezu Kristāk bāndlo
ani märlo. Pilâtân Jezu Kristâk märunk nişțurâyen formâleâ (or only märilo = caused to be beaten). Somia Jezu Kristâchea paisâvânt Apostolâni thâk sândlo.

1st Future Absolute

bós = sit, seat  boraî = write
môd = break  dâkei = show
bouâ = walk  fût = crack, break
pie = drink  nitidar, -a, -a = judge (m.)
khà = eat  aidân, -a = vessel (m.)
pôd = fall  siâsan, -a = seat (of a bishop etc.)


Imperative Mood

tzukoi = avoid  pâtlauñ, -ava = following (m.)
dék, -i = example (f.)  pelo, -lea = neighbour (m.)


Optative Mood

Deu boreâ kâruñ. Devâçî kuşî zâunî. Tûñ sârgâr pauleâr boreâ! Tûñ sâbâr pautî vago raulo aseî (boreî): (vago râu=

1) Or kâneîsâl.
2) About this hypen see p. 4, n. 7.
be silent.) Ye, Somi Jezu Krist moje kâde aileâr! (utinam veniret Dominus J. C. ad me!)

Subjunctive Mood

Makâ kurpâ melazâi zaleâr¹, kiteâ âuveâî kârizâi? Mâg-ñeî kârizâi. Amâcîn voûlânînîn amkâîn uleîlêr, amîn kaltêpoân (humbly) aikazâî. Tuveî lesaîf sikeîlêr, ûnû tukâ yêk inâm din. Astrîe, tuveî tujâ daîleîk mân diîlî zaleîl, tuji duv tuji kuîi kârti assâlli. Devâso âdhâr amkâî melâssî kiteâî kârûn?

Infinitive Mood

bôg = enjoy
bôl -e = violence (m.)
rig = enter
cîntna, -ne = thought (f.)
nîcêu, -eva = resolution (m.)
dosmânkäy, -e = enmity (f.)

dosmänkäy dorćî, saîtânäcî (or nîcêu
dosmänkäy dorso saîtânaso).

Participles

mosor, -era = hatred (m.)
kańţal = abhor
nimâño = last
zârti, -e = judgment (f.)
	-î = moment (f.)


¹) About this Tense, see the Appendix. It means: “If you wish to receive the grace.”
²) Some pronounces “onk” instead of “unk”.

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zāun assalliā. Yeñ gār bāndlo monis uśār ani zaŋto monis. To tzallo mārog boro nāiā, āuŋ gello mārog bhōu boro. To burgo zaso bāpui gelea vorsānt mello, vo. (This is the boy, whose father died last year.)

Gerunds

argaŋ = thanksgiving ¹)  tčaŋ = ascend


Potential Mood

pāus, -a = rain (m.)  bāipāt = by heart
pēŋt, -e = market (f.)  borei = write
rasim, -semi = silk (f.)


Necessary Mood

Mestri, iskulnātlea disāniŋ amiŋ kāsseleŋ kām kārizāi? Rajā* asšleaŋ disāniŋ āveŋ tumkāŋ dileŋ lesaŋ bāipāt kārizāi, lek kārizāi ani vātzizāi. Āveŋ yeo vāstu moja burgeaponeņatāun kelešt; ani kiteŋ karčēŋ? Sompur Žaizaleār, votsun ani sānest vāstu ikun, moje paṭlauŋ kār ani tuķā sārgār yēk bāndār meşteleŋ.

¹) Nominative Plural Neuter, used only in the Plural.
Negative form.
Sānganakāt: mojān nozo; kitesāk mołeār, Devān tumkaṅ
kunok dileār, sāryā västu tanktāt. Amīā amkaṅ bōl karināṅ
zaleār ani amkāṅ āḷ yenāṅ zaleār (if we do not deny ourselves),
sārgarājānt rigunk nozo. Amīā pātkaṅ nizzāṁn kantāḷeār,
yē mukār itleān sompeāṅ pātkaṅ kāṛcēnaū. Tāneā aplo kāido
kello zaleār, ānū takaṅ sikāṅ ditonāṅ (or ditaṅn assoloṅ).
Pātak kārināseā pātkeā būd sāngizāī. Mestri sikoitanaṅ
tāneā aikunk natyeṅṅ: ače pasun to ataṅ neṅār. Ānū sāng-
taloṅ: tumīā sikkaleṅṅi?—Amīā teo västu aikunk natyeṅṅo.
Tumīā yemkaṅḍānt podnāṅ zāun Deu tumkaṅ kāṣṭ dīṅā.
Boreṅ sikeṅār, DEVā ani monsāṅ mukār tukā āṅānd melātā.
Sikanāṅ zaleār tukats ākmāṅ zatā. Advarleōa disāṅṅī mās
khāinaye (or mās khānnk nozo). Zārtār tūṅ ataṅ veḷ pād
kārtai, māgīr luksāṅ sāmā kārunk nozo zāṅt. Zōṅṅ pātkeānt
dhārunt mortā, takaṅ benjerkarnatulle suṅtėr purtāt (in not
consecrated place bury). Dōhāṅ lāḍāi kārsōṅāṅ to sojēr kāṣṭ
bogtolo. Sipoyāṅūṅ mostāṅ beāṅ aplo kāido kārinastanaṅ
sipoi beāṅ dānutāt. To apli suṅt soṅt zaleār, tākā inām
dinaye.

Art. II. Different kinds of Verbs
§ 1. Causative Verbs
In Konkani, as in Kanarese and Tulu, almost all Verbs,
Neuter and Transitive, can be made Causative. Some examples
will explain what I mean by Causative Verbs. "Tzāl = walk",
"tzāḷai = cause another to walk"; "hās = laugh", "hāsai = cause
to laugh"; "pāṅ = reach", "pāṅoī or pāvai = cause to reach";
"kār = do", "kārai = cause to do". Yet, use does not allow us
to make all Verbs Causative, although in itself it might
seem right.

How are the Causative Verbs formed? Generally speaking
they are made Causative by adding āt to the root of the Verb.
Sometimes at or āt or at, or āt is added; e.g. "por-taṅ = I turn,
go around"; Causat. "por-taṅ = I move around".
Exceptions: 1) Verbs ending in u, before adding ai, mostly change u into v; e.g. "rāñ = remain", "rāvai = cause to remain"; yet some of those Verbs might be made Causative also by adding oi; e.g. "rāu" has also "rāuoi".

2) Of the Verbs ending in ā some are made Causativo by adding -dai and changing the ā into u (which in Kanarese would be written nasal as before); e.g. "dāuñ = run", "dāuñdai = cause to run"; yet some say also "dāvoi". Some others are made Causative by adding oi, or ai and changing uā into v, or rather by omitting ā and changing u into v; e.g. "dēuñ = descend", "dēvoi = cause to descend".

Their Conjugation is regular, although the original Verb be irregular; e.g. "kārai" has in the Past "kārailo", although "kār" has "kelo". They have few irregularities or rather euphonical changes, which will be shown in § 6.

If we consider not the root of the not Causative Verb but the root of the primitive word, we must say that not only those words which end in ā but others also are made Causative by adding "dai"; e.g. "gusap = confusion", root: "guspa"; Causative Verb: "guspadai". Moreover some other Verbs take "dai" instead of "ai".

§ 2 Reciprocal Verbs

These are like the English "love each other". These Verbs are formed by "yēkameka (= one another)" joined to all persons of the Verb; e.g. "yēkameka keältät = they play among themselves". But if the Verb governs the Genitive (as the Verbs compound with "kār" and a Noun), then this "yēkameka" takes the termination of the Genitive or Adjective which must agree with the governing Substantive; e.g. "yēka mekāso mōg kārā = love (make love) each other".

§ 3 Reflexive Verbs

They are like the English "he beats himself". These Verbs may be formed in three ways:

1. By adding "itleāk" to the stem of the Feminine Possessive Pronoun corresponding to the person of the Verb; e.g. "āuñ
moje itleāk mārtān = I beat myself”; “tūn tuje itleāk mārtai = thou beatest thyself”, etc.

2. By adding “apūn = īpse (put in the required case) to the different persons; e.g. “to apnāk mārtā = he beats himself”.

3. There is also a 3rd way, viz. by taking away from the Causative Verbs the Causative sign (ai or i); this way is not suited to all Verbs, but only to some, chiefly to those which from Neuter have been formed Causative; e.g. “paloai = quench”, “paloa-tā = is quenched or quenches itself”. These Verbs should rather be called “Neuter”. Their Conjugation is regular or irregular according to the primitive Verb.

4. There is another way but suited only to a few Verbs; this way is to change the o into u; e.g. “so̱llo = has been left”, “su̱llo = he got rid of, he left himself”; “fo̱llo = has been broken”, “fu̱llo = broke”; “so̱tā = he leaves”, “su̱tā = he gets rid of”; “fo̱tā = he breaks”, “fu̱tā = he gets broken.” These also are rather Neuter Verbs than Reflexive.

§ 4. Verbs excluding Companionship (perhaps Solitary Verbs)\(^1\)

There is another kind of Verbs which imply exclusion of companionship or assistance; e.g. “I do this work by myself, alone, without being assisted or helped by any one; I live alone”. These Verbs are formed by adding “itleāk” to the oblique case of the Feminine Possessive of the corresponding person of the Verb; e.g. “ānu ye̱n kām moje itleāk kārtān = I do this work by me alone”; “tūn ye̱n kām tuje itleāk kārtai = thou dost this work by thee”; “to ye̱n kām aplea itleāk kārtā”, etc. Their Conjugation appears to be regular or irregular according to the Verb to which “itleāk” is joined. If the Verb is irregular, you may find its Conjugation hereafter.

\(^1\) This expression “solitary” is not quite suited; but I cannot find a better one for the present.
§ 5. Compound Verbs

The Konkani Compound Verbs do not present such difficulties as other languages; for the sake of brevity I shall speak of them in the Part III. Only the Verbs compounded of the Gerund in un are a little difficult; about these I speak in Part III. and in the Syntax; yet their construction is not difficult. Here I mention a vulgar manner in which some Verbs are used which seem to be Compound Verbs. Instead of saying: e.g. "āuveñ takā mārtleñ", they say: "āuñ takā mārun gelonñ=I went to beat him"; viz. they add the corresponding tense of "vetañ=I go" to the Participle in un of the principal Verb; but the meaning is the same as if I said "I have beaten him", except that this manner of speaking implies a resolution of not doing it any more.

§ 6. Periphrastic Conjugation

This is just like the English "I am writing, I was writing" etc., or like the Latin "amaturus sum, amandus sum" etc.; by its aid we may supply the apparent deficiency of many Tenses. This Conjugation is formed in a similar way to the Latin, viz. by joining the Verb "assā or zatā" to the Participle or Gerund Present, or Past, or Future, according to the meaning; this Verb "assā or zatā" is put in the Tense required by the meaning. So "mārun assā=he is beating"; for venturus est, you must use the Future Participle, for faciendum erat you must use the Passive Future Participle (Gerundive). "He is beating" could be translated by the Present Participle in "-tolo", yet the Participle in un seems to be more in use for this Periphrastic Conjugation, if the meaning requires the Present Participle.

Another more common way of making this Periphrastic Conjugation is to add "thāif=there" and "assā" in the required finite Tense to the Participle in -tañ of the principal Verb; e.g. "āuñ mārtāñ thāif assāñ=I am beating, iti."
(where) beating there I am”; “mārtān thain astoloñ—I shall be beating”; “mārtān thain assoloñ—I was beating” etc.

To this paragraph of the Periphrastic Conjugation some Tenses can be reduced, which are compounded of the principal Verb in a finite Mood, and of the Auxiliary Verb also in a finite Mood; e.g. “kārin zaleār—si fecero”; “kārināñ zāin—non fecero or non faciam” (Future Potential Negative); here the Conjunction “mōn—that” is omitted, yet the whole construction is as if it had been put. So it is not difficult to understand the above examples. Thus “kārin zaleār” may be literally translated thus by supplying the omitted “mōn”—si fiat (ut) ego faciam (-si fecero) “kārināñ zāin—polest fieri (ut) ego non faciam”.

§ 7. Irregular Verbs

They are very few in number, and even these few are not entirely irregular; for, usually only the Past and the Tenses derived from the Past are irregular. Hence we may say that only the Past, for the most part, is irregular; for, the other Tenses are derived from the Past regularly (see above). Hence I will not write the whole Conjugation of these Verbs, but only what is required. But remark that the irregularity is only in the affirmative form for the greatest part; if there be irregularity also in the negative form, it will be indicated.

The two first Irregular Verbs are the Auxiliary Verbs “assā” and “zatā”, given above.

3. “nozo” which may be considered as another Auxiliary Verb for the Negative Necessary Mood, means “it is impossible”. This form in itself has no Conjugation; if other Tenses are required, the corresponding Tense of “assā” or “zatā” is added to “nozo”; e.g. “nozo zaleñ, nozo asallēñ, nozo zateleñ” etc. Perhaps this “nozo” is shortened from “nā za(tā) = does not become, does not suit”.

4. Another Auxiliary Verb is “zāi”, for the Affirmative Necessary Mood; “zāi” means “it is necessary”; it has no Con-
jugation in itself, but the required Tense of "assā" or, better, of "zatā" is added to "zāi", just as with "nozo"; e.g. "zāi zatelaŋ, zāi zaleŋ, zāi zatelan, zāi zait etc.

5. Finally "tankā", another Auxiliary Verb, is regular, except that it governs the Dative of the person, and is often resolved into the Noun "tank=power" and the Verb "assā"; the Past Negative has also "tanklenān", and the Imperfect "tank natāli" is used also for the Past.

8. ye = come. Past. ai-lo. Supine. iunck (vulg.), or yeunck (reg.)
   Past. gelo. Imperative. vōt (2nd pers. Sing.).
   Supine. votzunk, but Abs. Inf. vọtzo or veso.
   Neg. Imperf. votzanātlo. Pres. Neg. votzanān etc.

Hence of this Verb there are three roots or fundamental forms ve, ge, votz; the 1st is for the Present, Imperfect, Absolute Future, Absolute Infinitive, Participles (except "votzun", and "votzunso"; see p. 121, observation 14), Gerunds; the 2nd is for the Past and for the Tenses derived from the Past, (see above Art. I. §5); the 3rd is for the Negative Form, and for the Imperative, Optative Present, Subjunctive Present, Supine, Potential and Necessary Mood, Contingent Future, Participle in -un and -ūso of the Affirmative Form. As perhaps some might think this too difficult to be retained, I put the full Conjugation.

**Affirmative form**

**A. Indicative Mood**

Pres. vetān etc. Imperf. vetālōn etc. Past. gelon etc.
Perf. gelān etc. Past Perf. gellon etc. Fut. Abs. vətolo etc. 2nd and Contingent Fut. votzan etc.
B. Imperative Mood
votz, etc.

C. Optative Mood
Pres. votzuñ! Imperf. gelear puro! Past. gelo aslear puro!

D. Subjunctive Mood

E. Potential Mood
votzyet.

F. Necessary Mood
votzai.

G. Infinitive Mood
Absol. veso or vetzo. Sup. votzunk.

H. Participles

I. Gerunds
Pres. vetanañ. Imperf. votzun. Past. 1) votzun, 2) vetatz.

Negative form.
"votzanññ etc." from the root "votz" except "votzunññ" and "vetonññ".

After the Conjugation of "vetñ" I put also an example of the full Conjugation of another Irregular Verb, to show more distinctly how the Tenses of the Irregular Verbs are either derived regularly from the Past or Regular

Kár = do

Affirmative form

A. Indicative Mood
Pres. kārtañ etc. Imperf. kārtaññ etc. Past. keloñ etc. Perfect. kelañ etc. Past Perfect. kelloñ or keloloñ etc.
1st Fut. Absol. kārtoloē etc. 2nd and Conting. Fut. kārin etc. Three other 2nd Futures: 1) kārun astoloē etc., 2) kārtōn assoloē etc., 3) keloē astoloē etc.

B. Imperative Mood
kārunīgī etc.

C. Optative Mood
Pres. kāruṇā or karundīgā, Devā! etc. Imperf. keleār puro! Past. kelo asleār puro!

D. Subjunctive Mood
Pres. kāruṇā etc. Imperf. kārisoē etc.
1st Conditional. keleār. 2nd Conditional. kelo asleār.
1st Conditional. kārin etc. 2nd Conditional. kārtoē etc., or kārtoē assoloē or kārtoloē assoloē.1)

E. Potential Mood
Pres. 1) kāriyet, 2) kārunk tankē, 3) kārunk puro. Past. 1) kāriyet assaleē, 2) kārunk tank assali, 3) kārun puro assaleē. Future. 1) kāriyet, 2) kārin etc., 3) kariyet asteleē, 4) kārun tank asteli.

F. Necessary Mood
Pres. 1) kārīzāi, 2) kārēn assē. Past. 1) kārīzāi asseleē, 2) kārēn assaleē. Future. 1) kārīzāi. 2) kārēn asteleē. 3) kārīzāi asteleē.

G. Infinitive Mood
Absol. kārso etc. Sup. kārunk.

H. Participles
Pres. 1) kārtolo. 2) kārso. 3) kārtā to. 4) kārtōn. Imperf. kārtalo. Past. kelo. Past Perf. kello, or kelolo. Fut. kārso, or kārtolo.

I. Gerunds
Pres. kārtanaē. Imperf. kārun or kārn. Past. kārtātāz.

1) This form, i.e. to use the Participle in "-tolo" instead of the Participle in "-to", with "assolo", is as common as the other form put in the Paradigm, i.e. as "-to" or "-tō" with "assolo". (See 2nd Conditionatum §§ 3 and 4.)
Irregular Verbs (continued)

10. Mór = dio, Past. melo (different from mello and mbâlo, and mór different from mód).


13. Ubza = proceed. Participle. ubzono.¹

14. Bos = seat. The regular Past. "boslâ" seems to be used also for the Present (vulg. boholâ).

15. Ge = receive. Past. getlo; but the compound "kângge" has "kângelo or kângelto".

16. "Aik = hear" forms the Tenses regularly, but as if the root were "aika", when it would be too hard to pronounce the Tense formed from "aik"; so we have Pres. aikataân etc., but Imperat. "aik, aika", Subj. "aikuaâ" etc., as there is no cacophony in saying "aikaâ" etc.

Besides these single Verbs, there is a whole class of Verbs which properly are not irregular, yet require some euphonical changes, I mean the Verbs having the root ending in a vowel. But here again we have to remark:

a) The Verbs ending in u or uâ change in the Contingent (and Potential, equal to the Contingent) Future u and uâ into y whenever the termination to be added to the root begins with a or u (which u sometimes is pronounced by some o). The same change takes place if "zaï" is to be added to them; thus "râun = remain", has "ravan, rauši, râvât, râvuñ (râvo), raušât, raušit, râvâzâi (some castes say "râvâzâi"): "dauñ = run", "dâvan" etc., "dâvâzâi"; "douñ = descend", "devan", "devâzâi".

b) The Verbs having the root ending in a vowel except a, take in the Absolute Infinitive and equal Participle and Gerundive, "-uño (or -untze)" instead of "-so (-tzo)". But if the root ends in ál, al, ol, e1, as all Causative and some other Verbs, the terminations "-uño" and "-unk" are added to the root omitting

¹ Some do not admit as Konkani this "ubzono", they always say "ubzalo"
the ı, as if the root ended in a, or e, or o; e. g. “poleı, poleunk, poleunıso”; “karai, karaunıso, karaunk or karounk”. As I see that there is some difficulty about these Verbs ending in a vowel, I shall put hereafter an example.

c) Verbs ending in a, add in the Absolute Infinitive only “-ıso.” as also in the Future Negative Absolute.

d) If the root ends in u or un, then euphony requires us to add nk, instead of unk in the Supine, n instead of un in the Gerund in un.

Some other changes, which are not put down here, may be required by euphony. See also p. 94, Future Tense.

Conjugation of Verbs ending in a vowel

“Pie=drink” 1)

Fut. Cont. Sing 1) pien, 2) piešı, 3) piet.
Plu. 1) pieunı, 2) piešat, 3) pieitin.
Imperat. Sing. pie, Plur. pieyıa.
Supine. pieunı (vulg. pieunk).
Infin. Absol.
Particip. pieunıso (vulg. pıunıso).
Gerundive

Fut. Neg. Abs. 1) pieunısonaıı etc. = I shall not drink;
2) pieunısaıı = I will not drink.

“Dauıı=run”

Future Cont. Sing. 1) davaıı, 2) dauıısi, 3) davaııat;
Plu. 1) davaunıı, 2) dauıııat, 3) dauıııit.
Imperat. Sing. dauıı,
Plu. dauıııa or dauıı,
Caus. dauıııdıı.

1) The Tenses not put down here are regular throughout.
Conjugation of a Causative Verb and of its corresponding Non-Causative Neuter Verb

"Paloaī = quench"

**Fut. Cont.** paloāin etc.

**Supine.** paloāunk (vulg. palounk).

**Infin. Abs.**

**Particip.** paloāuñoso (vulg. palounso).

**Gerundive**

**Pres. Neg.** paloāinān etc.

**Fut. Neg.** 1) paloāuñosonān (vulg. palouñosonān) = I shall not quench.

2) paloāisonān = I will not quench.

"Paloa-tā = is quenched"

**Fut. Cont. Sing.** 1) paloan, 2) paloaši, 3) paloat;

**Plu.** 1) paloaun, 2) paloašat 3) paloašit.

**Supine.** paloaunk.

**Infin. Abs.**

**Participle** paloānso.

**Gerundive**

**Pres. Neg.** paloanān.

**Fut. Neg.** paloāuñosonān.

In a similar way to the above Causative Verb are conjugated also those Verbs, which although not Causative, have a similar termination; e.g. "pojeli=see"; "borei=write"; "kǎrtći = expend"; so "kǎrτzounk, kǎrτzounso" etc.

From the given examples we may see the difference between the Causative and the Non-Causative (Neuter) corresponding Verb. I say "Neuter", because if it is not Neuter, per se it has no peculiarity.

In order to make still easier the Conjugation of these Verbs, let us put together all different things said in different places about Verbs ending in a vowel, and frame a rudimental rule. The general rule can be expressed thus: The Verbs ending
in a vowel either insert some consonant, or change some letter or do not take the full termination whenever euphony requires that; or, more distinctly,

1. Verbs ending in य in the form "-iyet" of the Potential; ending in a and e insert y in the 2nd Person Plural Imperative.

2. Verbs ending in न or थ change न or थ into य in the form "-iyet" of the Potential; the same happens also in the Contingent Future whenever the termination to be added to the root begins with a vowel, and when "ज" is added.

3. Verbs ending in ए, आ, इ, mostly omit the initial vowel of the termination in the Contingent Future, and those in ए omit also the vowel ए of the termination -नें, and those in न or थ omit न of the termination -नें and -क, or, we may say, omit न and थ before adding -नें and -क.

4. Verbs ending in any vowel usually take -नें (and -नोनें in the Negative Future, see p. 94) instead of -स (and -सोनें the Negative Future. See *sibid* a limitation); but if the last vowel of the root is ए (ए, ए, ए, ए preceded by a consonant), they add the terminations -नें and -क to the root, either omitting this ए, if it is preceded by ए, ए or ओ, or changing it into ए or ओ, if it is preceded by a consonant. There may be a few exceptions, which practice will teach you.

What has been said (n. 3) must be limited thus: Verbs ending in "ए", drop the initial vowel of the termination of the Contingent Future, if this is "नें", as this is usually the case; because mostly this "ए" is a sign of a Nuetor Verb derived from its corresponding Causative Verb in "ई", by omitting "ई"; consequently it takes "नें" not "न" (see p. 117, n. 3, d.); but sometimes Verbs ending in "ए" are transitive; e. g. "कामनें" has "कामने-िन". For this reason I say (p. 117, l. c) mostly, not always, Verbs ending in "ए" take only "नें".

What to say if the Verb ends not in "ए, ओ, इ, in "ए" and "ो"? If this "ए" is preceded by "ए" or "ो", e. g. "राघु, जूग, श्रेय," then see above n. 2. If this "ए" is preceded by a consonant, first I say that I do not recollect now any Verb ending in such a way; yet with analogy to other cases, if such a case happens, I would change this "ए" into "य", or add to "ए" the terminations without the initial vowel; e. g. suppose that "मारु-ि" be a Konkani Verb: then I would say "मारवन or मारुन".
If the Verb ends in "o", if such Verbs exist and this "o" be not a short "a (ā)"; then if it is transitive, it seems more euphonical to add the full terminations "-in" etc.; if it is Neuter, it does not seem prohibited per se to add the full terminations "an" etc., chiefly if this "o" be preceded by a consonant; yet, as in this matter, use is the rule, practice will teach you what is the best way. I said above, "unless this ‘o’ be not ‘ā’," because these two letters can be exchanged very easily; so "mānuhā=ta=pleases" seems to be pronounced by many "mānuh-tē". This Verb has "mānuhān" in the Contingent Future.

What I said in this matter about Verbs ending in a vowel, (as also in many other cases) supposes that we write Konkani with Roman letters; because some of these rules would be useless, if we had to write it with Kannarese letters.

These little irregularities might perhaps induce some to put at least two Conjugations, i.e. one of the Verbs ending in a consonant, the other of the Verbs ending in a vowel. Yet, as both Conjugations are mostly the same and the small differences between them are euphonical rather than grammatical, so for the sake of simplicity I thought it better to put only one Conjugation.

§ 8. Defective Verb

The following Verbs, though a little irregular, may be called Defective Verbs, because all the Tenses are not used.

1. Zāṇaḥ—I know. Present. zāṇaḥ, zāṇai etc. (regularly). The other Tenses which can be used are formed by adding to "zāṇa" the required Tense of "assā". Thus "zāṇaḥ assolōn=I knew", or "zāṇaḥ zāun assolōn".

2. "Neṇaḥ")=I do not know" may be considered as the negative form of "zāṇaḥ"; its Tenses are formed just as the Tenses of "zāṇaḥ".

Moreover "nozo" and "zāi" may be considered as defective (see above).

Exercises on Verbs (Continued)

Causative Verbs

hās=laugh

Burgeā, kiteāk iskul karča velār hástai? To makā há-
saitā. Āuveā sāngleü, kēlaingī? Āuveā kārunknān. Pedrun

1) Pronounce nearly "nepañā", passing over "nea" very quickly.

Reciprocals


Reflexive Verbs

Sañ Luis apleā itleāk mårēlo, zāritār tāñeñ vôd pūtkāñ kedint açarunkatūlliā. Tuje itleāk boreñ čintun nišcēi. Sañ Francisc Zaver Meliapurānt astanañ, vigārēcēa gārā lāgiñ asaļeñ itlānt aplea itleāk ratir (or ratzo) bāuntālo ani niñl kārtālo.

Verbs excluding Companionship

Āuñ moje itleāk čintāñ; moleñ uprānt dusri jini meñnā-
zaļēr aniñ sāmestañ monśāñ prās nirbhāgi. Monis aplea
itleāk sābār pāuti Devān kēliñ upkārañ niñcēar, dubañ nas-
tanañ Devāso tząt mōg karit. Tūñ koŋaŋer rāutai? Āungī?
Āuñ aplea itleāk jietāñ. Āuñ kāl tādi moje itleāk bāunta-
añ ani utzbom dāriño poleitanañ, Devāeça rāgācēñ sarkeñ
makā distāleñ.

1) Causative Verb from "khā"; it is formed irregularly.
2) Causative Verb from "Mānuā-tā=pleases"; as the primitive Verb ends in "ā", only "i" is added; so also in other similar cases; i.e. if the Verb (pri-
mitive) ends in a consonant, the Causative Verb is formed by adding "āi" (some-
times "ai, ei, ol"); if it ends in a vowel chiefly in "a", then very often only "i" is added, or "a" is changed into "i" ("portatā, portitā") or, seldom, "uoi" or other irregular termination is added. See moreover the exceptions § 1.
3) By "āl=apply", many Verbs which cannot be formed Causative by "āi" etc., take a causative meaning.
Verbs compounded of the Gerund in un


Irregular Verbs

kèleñ, -ea = plantain (n.)


Periphrastic Conjugation


Verbs ending in a Vowel

Zökön Devâçe kurpe bitâr râvanâñ1 to appâk luksâñ.

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1) This “m” which neither in Kannarese, nor in Marathi is reckoned among the aspirated letters, becomes aspirated by adding “h” just as in Kannarese, by adding “ç” or rather there are two different letters “m” and “h”.

2) “U” of “rûn” becomes “v” not only when “sâl” is added, but also in the Negative form when “nâl” is added. See Art. I, § 5 n. 2, p. 116.) The above rule (p. 145) in order to be complete must be compared also with § 5 l. c. chiefly nn. 2, 3.

CHAPTER V. ADVERBS

About the Adverbs many questions might be put. The chief ones are these: 1) Which are the principal Adverbs? 2) How are they formed? 3) How are they used?

1. a) Principal Adverbs of Place with the derived Adjectives

“angā = here”—angāso (angāsār = here above)
“thāṅṅ = there, thither”—thāṅṅo
“khaṅṅ = where, whither”—khaṅṅo
“sāṅglean = everywhere”—Instr. of sāṅglo
“sāṅvuthāṅṅ = everywhere” used chiefly in religious matters
“lāṅṅ = close”—lāṅṅo
“sārsi = close”—sārsi
“pois = far” — poislo or poisilo
“voir = above, up stairs”—voilo
“sākāl = down, below”—sāklo
“pāti (or pāṭeān) = behind”—pāṭlo
“mukār = before, in face”—mukāvelo
“teusin = in that side”, shortened from tea kusin—teakusilo
“yeusin = in this side,” shortened from yea kusin—yeakusilo
“bitār = inside”—bitārollo
“bhāir = outside”—bhāilo

b) Principal Adverbs of Time with the derived Adjectives

“āz = to-day”, —āso
“fāleā, or phāleā = to-morrow”—fāleāso
“kāl = yesterday”—kālso
“poir = the day before yesterday” or pōr—porso
“porvāṅ = after to-morrow”—porvāṅso
"poruñ = last year"—poruñso
"disâ"dis = every day"—disâdisâso
"sakâliñ = early"—sakâliñso
"phanteâr = at daybreak"—phanteâparâso
"sakâliçe = in the morning"
"sânjer or sânjece = in the evening"—sânjeso
"bhou sakâliñ = early in the morning"
"toñlo = late"
"vegiñ = early, in time"—vegiñso
"âdiñ = before"—âdlo
"mâgîr = afterwards"—mâgîrlo or mâgîrso
"atâñ = now"—atâñso
"purviñ or âdiñ purviñ = in ancient times"—purviñlo
"vôdôl = lately"—vôdolso
"yedôl pârian = up to this"—yedolso
"sâddañ (cmph. saddants) = always"—sâddantso
"kedints...nâñ = never"—kedintsso...nâñ
"tovol or teaveljâr = then, at that time"—tovolso
"khaiñ" = when (low castes say khoiñ)"—khaiñso
"seki
"kañek = finally"—kañeso
"yea fâde = afterwards (in future)"
"poilentz = already (first)"
"sove = at the same time"
"aprup = seldom"—aprupso, or aprupaso

c) Principal Adverbs of Quantity with the derived Adjectives

"bhou
"sâbâr = much"
"illo (-i, -eñ)
"todo (-i, -eñ) = a little"
"tikeñ (or tikeñ) =
"sumâr = moderately, neither very much nor very little"—sumârso
"uno (-i, -eñ) = less"
"tsād = much, more, too much"
"ani = still, more", e.g. ani dōn = two more
"puro = enough"

d) Principal Adverbs of Manner with the derived Adjectives

"boreni = well" (or boro, -i, -eň)
"pād = badly"
"tzukan = wrongly"

"sompeň
"sompepoňan = easily"—sampo, sasāryesō
"sasāryen
"kāstān = with difficulty"—kāstānso
"tzād unen = nearly, about" (Latin circiter)
"lāgni lāgni = almost" (Lat. paene), e.g. "lāgni lāgni tīs = almost 30 (less than 30)"
"tzādāvotzaun = generally, usually"

"kapas! = very well! perfectly!" (used often ironically)

"aučit
"yekāts pharā = suddenly"
"čintinastanaň

"portun = again"
"neanārpoňan = ignorantly"—neanārpoňasō
"besteň = in vain"—besto
"asseň = in this way"—asso
"tasseň = in that way"—tasso
"viṅgād = separately"
"saṅgatā = together"
"voṭṭu = altogether"

"kāso (-i, -eň) = how"
"kāsālo (-i, -eň) = how"

"vegiň = fast"—vegiňso

"soukās = slowly"—soukāsęsō or soukāsaiśo

"nizzāun

"dubānastanaň = certainly"

"drādsāun
“yekādevēlā = perhaps”
“zāīt = well (yes)”
“ui” = yes”
“niā”
“nāīn” = no
“nān”
“puṇi or puṇ = at least”.

Besides these, which I may call primitive or original Adverbs, (except very few, which are not primitive, e.g. kāśān) there are many derived Adverbs; of these I shall speak in the III. Part, about Derivations.

2. See Part III.

3. I answer for the present (reserving the more exact explanation for the Syntax) that they are not declined, except the Adverbs of Place; and even these are not declined when used absolutely. We must except the Adjectives which are used also as Adverbs, as we shall see in the Syntax; those Adjectives agree with the corresponding Noun; e.g. among the above Adverbs “kāsō, kāssalo, poilotz” etc. These Adjectives may be recognized by the termination “o (etz) or sān”. But if they are used to show some peculiar relation of place, they are declined according to meaning, after being changed into Adjectives, viz. after having given to them a form of Adjective in so or lo; e.g. “angā = here”, “angā-čeān = through here”, Instrumental from “angāsō”; “modān = in the middle”, “modleān = through the middle”, Instrumental from “modlo”.

If “so, -dī, -čeān” were to be taken as signs of the Genitive, we should say also that the Adverbs of time etc. are declined; so “āso = of to-day”; “angāsō = of here”. But, as I consider “so, -dī, -čeān” to be signs of the Adjective, or at least I am allowed to suppose it, I will speak of them in the Chapter on Adjectives in the Syntax, if possible.

**Exercises on Adverbs**

CHAPTER VI. POSTPOSITIONS

1. Under this name are included what we call in our languages *Prepositions*, because in Konkani all such words are put after the affected part of the speech.

2. Postpositions which govern the Nominative:-

| pàriant | = till       |
| monasor |             |

Postpositions which govern the Dative:

| âd      | = against   |
| porte   |             |
| virôdh  |             |

Postpositions which govern the Original:

| âdiâ = before |
| mukâr = in face, at the presence of |
| hujir = |
| phûdeââ = before, after (see Dictionary) |
| uprânt = after |
| magir = |
| paṭleân = behind, Lat. *retro* |
| voir = above, upon |
sākāl
khāl | = under
talā
pois = far
lāgiñ
kāde | = close
sārāi

thāin" = in, as regards, towards, e.g. "Devā thāin = in God"
bītār = in, within
bhāśir = out, without, beyond
vīne or vin = without (Lat. sine)
sangatā = with
vingāḍ = separately from
pasun or pasvot | = for, on account of
khatir
pārmane = according to
bāuntañeñ = around
veslean or dikāñ = in the direction of
thāun = from, e.g. from Calicut to Mangalore, from 3-4
poltdi = beyond (ultra)
āltādi = on this side (citra)
vorviñ = through
śivāi
karit | = beside (Lat. praeter)
bādlāk = instead of
suater = in the place of.

From some Postpositions are derived some Adjectives; those mostly have been given in Ch. V., because those Postpositions are also Adverbs.

3. Are the Postpositions declined? If we consider the true Postpositions, not the derived Adjectives, I answer, no; yet in some cases they seem to be declined, for they change according to the Number and Gender; e.g. "from hell = emkañ-dāntlo"; "gārānt = in the house"; "gārāniñ = in the houses". Yet this is only an appearance, because in the first case, as we
have seen above, the Substantive with the Postposition is changed into an Adjective. The 2nd example would show only that -nt is not used in Plural; yet we have seen that we can say also "gärānt = in the houses", though not so well as "gärāniān".

4. What case do they govern? This appears from the given list.

5. The change of Postpositions into Adjectives is very remarkable, chiefly of the Postpositions "bitār, voir, lägiā", (see above Chapter II. Art. I. § 3); e.g. Among the Chapters of the Canticle, this is the 3rd." That "Among...Canticle" is considered as an Adjective of "Chapter"; hence it takes the terminations of the Adjective; "Kantikle avesvāra bitārlo vo tisro avesvār"; we might translate it literally into had Latin, thus: existens intra capita Cantici hoc Caput tertium. So also: "St. Paul is one of the Apostles = Apostalāntlo St. Paul yeklo".

It seems that if there is in the sentence, besides the word governed by the Postposition, a Substantive or Pronoun with which the Postposition has some connexion, the Postposition is changed into an Adjective. About this later on.

6. Sometimes two Postpositions are joined in a similar way as in the Latin sentence: "De sub cuius pede fons virus emanat"; e.g. "sārgār thāun = from heaven"; "sārgārant= above in heaven"; i.e. they wish to express at the same time two ideas: 1, that heaven is above, 2, that in this high place, e.g. happiness is found.

7. Some Postpositions, if joined to Participles, prefer to be joined to the Past rather than to the Present Participle, e.g. "uprānt=after"; others on the contrary prefer to be joined to the Present or Future Participle; e.g. "adiāñ=before". There are some which seem to be joined indifferently to the Past or Present Participle according to the meaning.

8. The use of the Postposition in Konkani is much more frequent than in our languages; many Tenses, which in English or Latin are not preceded by any Preposition, are trans-
lated by a Postposition with the Participle, as will be shown in the Syntax.

9. But on the other hand, some English or Latin Prepositions are not translated at all in Konkani. This is the case chiefly with so many Verbs compounded with Prepositions; often the English Preposition is omitted, because the simple Konkani Verb reorders the meaning of the English compound Verb; yet sometimes the English Preposition gives quite a different meaning to the Verb; then, of course, either a Konkani Postposition or Adverb must be used, or a simple Verb which corresponds to that changed meaning; e.g. “call on” is not translated by “voir apoi”, but by “beť = visit”. Moreover although the English Preposition (or Adverb) does not change much the meaning, sometimes we may use in Konkani the corresponding Postposition (or Adverb).

Exercises on Postpositions


CHAPTER VII. CONJUNCTIONS

1. In Konkani there are not so many true Conjunctions as in English, because many English Conjunctions are translated by Correlative Pronouns; e.g. “as = zosso—tesso”; sometimes they are translated by an Adjective, e.g. quam magnus, which
quam is translated by an Adjective (kitlo or kedo), though we may say also that they are Conjunctions, but declined. Some others are translated by Postpositions, e.g. “because = pasun”; some others are omitted, e.g. “either or” are translated by one Conjunction.

2. Principal Conjunctions:
   kiteāk — kiteāk mojeār = why — because
   dekun = because, therefore
   tār = therefore
   pun, puni = but
   bogār = but (in opposition, e.g. not only . . . but also)
   tāri, zaleāri = nevertheless, yet
   i = although, also
   zāritār or zāritāri = although
   zārtār = if
   ki, mon = that
   vo or uo, yā = or
   mūnēān or mūnjeān = that is to say
   sāit", legun = also, even
   tāče šivai = besides, moreover
   ani = and

   Negative Conjunctions, e.g. “neither nor”, are formed by adding the negative particle to the affirmative. (See Part III. Chapter IV.)

3. Among them there are some which may be divided, e.g. “zārtār = if”, which can be divided in such a way that zār is put in the beginning of the conditional sentence, and tār in the beginning of the 2nd part, e.g. “zārtār te bhāgevānt, sārgār vetāt = if they are holy, they go to heaven”, or we may say also “zār te bhāgevānt, tār sārgār vetāt”; so also “zāritār = though”, compound with “zārtār = if”, and “i = also” may be separated so as to put this i joined to the Verb, e.g. “zāritār yēk ānj aileār = though an angel would come”, or “zārtār yēk ānj aileār.”
4. Some Conjunctions are put after the affected word, as in Lat. enim. So "puñ", if it means "at least", is placed after the affected word—"vorsāk yēk pāuṭi puñ kumzār zāizāi = once a year at least we must confess". Moreover "legun, sait, i", which all mean "also", are placed after the affected word, as in Latin quoque: i is not only placed after, but also joined to the word, e.g. "keleāri = though you did".

5. Many English Conjunctions cannot be translated literally, but by some circumlocution, as the Syntax and use will teach. Something more about Conjunctions will be said in the Syntax.

CHAPTER VIII. INTERJECTIONS

About these here I have nothing to say, but to put a list of the most common of them.
"ayo, kaṭā, yē" expressive of sorrow, pain.
"ah, āh, ahaha" expressive of surprise, pleasure, jest, reproach.
"ān? = what?"; some use it also for "yes".
Our "o" of the Vocative is expressed by "ye"; e.g. ye Fraskā=O Francis!
"o or vo?=what?" in asking to repeat words not understood.
"čhi!" expressive of disgust.
PART III. SYNETYMOLGY

In this part I treat of certain points, which belonging to some, if not to all, the Parts of Speech, may very appropriately be classed under the head of Syntymology. They are distinct both from Etymology properly so called, and from Syntax.

CHAPTER I.

Words used in speaking to or about persons

This chapter is almost a continuation of the Chapter VIII. of the II. Part; for, these words I speak of, are in some way Interjections, although not in the common meaning: and so this chapter may be the link between II. and III. Part.

1. We have already seen that no or nu is the Interjection added to the Vocative Plural; e.g. “bāvāno! = O brethren!”

2. To show respect to a person the Plural is used not only in addressing, but also in speaking of a person; e.g. “Sāibānu! = Oh lord!” “kāiīn gele? = where is he (the lord) gone?”

3. The second degree of honour is, when a man addresses another superior in age or in some other respect, to affix to the proper name the word or syllable “mā” for a man, and “māmie” for a woman; e.g. “Antoni mā! = Oh Antony!” “Mārie māmie! = Oh Mary!” This “mā” seems to be an abbreviation of “mamā, vocative of “mām = uncle”, and “māmie” is the vocative of “māmi = aunt”. If a more than common superiority is to be expressed, instead of “mā” they use “agā” for a man, “age” for a woman; if a still higher superiority is meant, they use “bābā” (vocative of “bāb”) for a man, “bāye” (vocative of “bāy”) for a woman; finally the highest degree is “Sāib
or Somi or Suāmi” for a man, “Sāibin” for a woman; although this last, “Sāibin” among Christians is used almost exclusively for the blessed Virgin Mary. Note that by joining “age” and “bāye” you have a smaller degree than by using only “bāye=O lady”.

4. Speaking to a boy, ars is prefixed or re is added not only to their proper name, but also to the Verb, to the Pronoun etc.; speaking to girls and figuratively also to women, ago is prefixed or go placed afterwards.

5. As a term of endearment towards children or young persons amā or bīl is used.

6. If they have not to address but to speak of other superior persons, the above words, in the Nominative, are used; but mā is often changed into am or m; e.g. “Anton-ām”. It is almost like our Mr.

Some examples will show the use of the above words.

“Pedru mā, Sāib tukā apoitāt=O Peter, the master calls you”; “Heleni māmie, Igārjent yetāiri?=O Helena, do you come to the church?”; “age Mārie, kossi assāi”, or “Mārie, kossi assāige?=O Mary, how are you?” “Mārie bāye, makā apoitāgi?=Mary, do you call me?” or “age Mārie bāye, makā apoitāgi?” or “Mārie bāye, makā apoitāige?” “ye Forsa babā, makā yēk Rupoi die=O Mr. Francis, give me one Rupee”;

“Sāibā, hukum diā=O lord, give order”; “Silā-re=Oh Silvester (boy)”, “are Silā, yē = come, O Silvester”, or “Silā, yē=reo”;

“votz-re, lutzā=go, O rascal”; “Māria-go, lānkud ād=O Mary (girl), bring firewood”, or “ago Māria”; “Mojea burgeā, yē amā = O my dear child, come”; “moja burgeā, khā balā = O dear child, eat”; “Amā” and “balā” must be separated from the affected Noun.

From these examples we may form a rudimental rule about the use of these particles.

a) Re and go are placed after the affected word; if this is alone, immediately after it; if there is a sentence, joined, often at least, to the Verb. “Emmānueli-re = O Emmanuel”,

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[Image 233x24 to 304x38]
"Emmânueli, yê-re = come O Emmanuel"; Mâria-go = O Mary”,
“Mâriâ, yê-go = come O Mary”.

b) Are and ago are immediately prefixed to the affected Noun; this may be alone or in a sentence; “are Emmânueli = O Emmanuel”, “are Emmanueli, vâur kâr = O Emmanuel work”.
c) Mâ, mâmî, babâ, bâye are put after the affected Noun.
d) Agâ and age are put either immediately before the affected Noun, or afterwards, but joined to the Verb and losing the initial a.
e) Sâiba, Suâmî,”, addressing a person, are generally used without the proper Noun.
f) Amâ and bajâ are separated, usually, from the affected Noun; but “burgiâ baľââ” is used.

As to speaking not to, but about superior persons, the corresponding titles “mâm (shortened ‘âm’), mâmî, bâb, bây, sâib, suâmî, sâibîn” are put after the affected Noun; (“agâ and age”, “ago and are”, “re, go” have no Nominative). Examples: “Anton mâm Bombay gelo = Antony went to Bombay”; “Serpîn mâmî gârâ nân = Seraphina is not at home”; “Nern bâb pidînt poîlo = Mr. Nern fell sick”; “Reicklin bây vilîyet geli = Mrs. Reichlin went to Europe”; “Hohenlohe sâib mantri zâlo = Lord Hohenlohe became minister” etc. As for girls and boys, no title is given when speaking about them, as also to others, when no honour is intended. Remark that the Plural is used very seldom to show respect; generally they use the Plural speaking to Priests, or to very high persons; out of these cases, very seldom, except some customary cases, c. g. a daughter-in-law uses the Plural to the mother-in-law; the son-in-law to the father-in-law, the father-in-law to the son-in-law; the “ysei” and “yefî” (father or mother of bride and of wife’s bridegroom) and the “sâdu” (husbands of two sisters) among themselves. Remark moreover that “bây” may mean also elder sister and child; in both these cases “bây” is neuter, although declined according to the first declension. “Bîb” may mean also elder brother.
CHAPTER II.

Suffixes modifying the meaning of Words

1. Emphatic tz or ts: (see page 81.) It is used moreover for many other purposes, e.g. to make a Verb frequentative. (See Syntax.)

2. Quasi diminutive so. This termination gives such a meaning to the affected word that now I do not find a more suitable word for it than "quasi diminutive". Some examples will show what I mean to say thereby. "Boro=good", "boroso=apparently good, or which seems to be good"; "piso=foolish", "pisoso=giving some signs, although not certain of foolishness"; "kārtā=he does", "kārtāso=he seems to do"; "gār=house", "gārsena=thing which seems to be a house"; "bukaso=some papers which seem to be a book".

Yet sometimes this termination has a really diminutive meaning; e.g. "boroso" may mean also "a little good", not perfectly good; "tarnoso=a little green", not perfectly green; "tāp=fever", "tāpasaso=feverish"; "lonkā=iron", "lonkdāso=of iron", "lonkdāsas= ferruginous, containing particles of iron", and so in many other cases.

There is a common sentence which shows clearly the meaning of this so, (si, seā). If a person complains to me against another, and I do not like to offend neither this second nor the first, I say to this second: "āunā mārleñēnā kārtān, tūn rūdleñēnā kār=I will do as if I had beaten, you do as if you weep", viz. by saying something, not serious, but having the appearance of a serious reproach against the accused person. Hence it appears that this -so is just the contrary of the emphatic -tz. (See p. 82.)

Which is the use of this -so? a) First it is joined as one word to the affected word. In order to make it known to the readers, I will separate it at least sometimes by a hyphen.

b) It is joined to any part of the speech, as I said of the emphatic -tz, except perhaps Interjections.
c) It is changed into -si for the Feminine and -señ for the Neuter; Plur. -se, -seo, -siñ etc., just as the Adjectives of three terminations; so if added to a Neuter Noun, it is -señ; if to a Feminine Noun, -si etc.

d) The word to which it is joined does not undergo any change; e.g. "kär = do", becomes

Pres. Sing. 1. kārtāñ-so, kārtāñ-si, kārtā-señ;
2. kārtai-so, kārtai-si, kārtai-señ;
3. kārtā-so, kartā-si, kartā-señ.

Plur. 1. kārtāoñ-se, kārtāoñ-seo, kārtāoñ-siñ;
2. kārtāt-se, kārtāt-seo, kārtāt-siñ;
3. kārtāt-se, kārtāt-seo, kārtāt-siñ.

Past. āuveñ keleñ-señ etc.

Although this -so can be used without adding any other word, yet the Verb "distā = appears" is very often added; and the word to which -so is added, is considered as an Adjective; e.g. "kunkaḍ ubtaseñ = the hen flickers", or "kunkaḍ ubtaseñ distā".

This -so is a beauty of Konkani. Other such niceties doubtless are to be found which would show that Konkani, if cultivated, may surpass even some European languages.

3. The terminations of the diminutive may be also reckoned here (see Chapter II. Art. III. § iv.); yet those terminations are not common to many parts of speech; hence they are better put in the 2nd Part.

4. The words ago, are, -ge, -re, etc. in addressing may be also considered as changing the meaning a little; but they may be written in two words, whereas I speak of joined particles; secondly, they are not peculiar to Konkani and present no difficulty.

5. 1 or ai. I spoke of this in Part II. Ch. II. § 6. p. 79; but it is added also to other words; hence we must speak of it again here; i, added to Pronouns or Adjectives, gives to them an indefinite or general meaning, as the Latin libet, in Italian siasi; e.g. "kāssoloï = any", "kōnākai = to any one." The
particle “kāi” has also a similar meaning. (See l. c.) I said i or ni; yet this second is seldom used.

This i is added also to Verbs and Nouns, and gives them a permissive meaning (“although” etc.). This particle is put at the end of the Verb (“keleāri = though you did”), but with Pronouns, Adjectives and Conjunctions, it may be put also in the middle of them; e.g. “zārtār = if”, “zāritār = although (if also)”; “kōniyēk = any”. Instead of i, sometimes “ui=also” is used, almost in the same sense as i; e.g. “teūi=that also” (or “teūi”), a compound of “teū=that”, and “ui”; so “zāritār Deu amkăā śikšā ditā, amso mōgūi kārtā=though God punishes us, yet He loves us”. The same i is used in the very common phrase “zāleāri = yet”, compounded with “zāleār = if it happened”, and “i=though”.

This i sometimes added to a word, has only the meaning of also, chiefly if added to Nouns. The context must decide which meaning must be preferred; perhaps the permissive meaning is not different from the meaning of also; this particle in certain context naturally takes a permissive meaning.

CHAPTER III.

Interrogative Particle

1. To ask, “gi” is used, joined to the word which it affects in one word; e.g. “did you perform your duty?” Here the word affected by the interrogation is “perform”; hence this must have the interrogative particle. “Tuzu kāido kelāingi?” Remark that this “-gi” can be used not only in direct, I may say, interrogative sentences, but also in sentences which expressed directly would be interrogative, e.g. “kede aantošān āniñ ālogi mon tumiñ saumzayet = you may understand with what pleasure I came”. Here a direct interrogation may be supposed “Did you come with great pleasure?” and in a similar way this “-gi” can be used whenever a similar oratio obliqua occurs. Some use “-gai” instead of “-gi”.
CHAPTER IV. NEGATIVE FORM

Art. I. Substantives

Substantives are formed negative by prefixing ā, (like the Greek alpha privativus), if the Noun begins with a consonant, or an, if the word begins with a vowel, "āpā (vulg. ak-), uis-, nir-" etc. But these prefixes cannot be used promiscuously, nay, use does not allow us to make certain Nouns negative by any particle. Examples: "māriād = honesty" "āśmāriād = dishonesty, impoliteness"; "upkār = benefit", "ānupkār" or better "ānupkārpon = ingratitude"; "kāpūt = simulation", "niśkāpūt = sincerity"; "bāruāso = hope", "āpābāruāso = despair"; "dhāir = courage", "āpādhāir = fear, despair"; "mān = honour", "āpāmān (vulg. ākmān) = offence"; "bāg = happiness", "nīrbāg" or better "nīrbāgipōn = unhappiness". Sometimes, as in English so in Konkani some Nouns can be made negative, by changing the sentence into
the negative; e.g. “this has not been done nicely = yeñ sarkeñ kärunknāñ”. Finally some Nouns are made negative by prefixing “nāñ”; e.g. “pāsānd = approval”, “nāµpāsānd = disapproval”; “bolaiki = health”, nāñbolaiki = unhealthiness”.

If we have an English or Latin Negative Noun, which cannot be rendered by any of the above prefixes, then let us see whether there be some other word, although not in the Negative form, which corresponds to that word; if no word exists, then we must resolve it, chiefly by the Gerund Negative in “tanañ” or by the Negative Participles; e.g. “pik = ripeness” cannot be made Negative; but the non-negative “tarnañ” exists, which has the same meaning. We might also resolve it thus: “unripeness causes harm = piknatálleo vástu lükšān kārōt = unripe things cause harm”.

Art. II. Adjectives

These are made Negative a) by affixing “natullo”, Negative Participle of “assā” to the Positive Adjective; e.g. “sarko = exact”, sarkonatullo”. By this termination we can not only change some Adjectives into the Negative, but we can also form new Negative Adjectives, i.e. by adding this “natullo” to Nouns; e.g. “morn-natullo = immortal”; “jiv-natullo = lifeless”.

b) Negative Adjectives are formed by adding “vin = without” to a Noun; e.g. “mornā-vin = immortal”.

c) Adjectives are made Negative by prefixing “nāñ” or “niñ”; e.g. “nāñzallo = not becoming”.

d) By affixing “nāñ affsoño”, another Negative Participle of “assā”, we may change the Adjective from Affirmative into Negative; e.g. “fāño-nāñ affsoño = not being worthy, unworthy”.

e) The above prefixes of the Nouns (an-, mir- etc.) may be used also for Adjectives; e.g. “nirbāgi = unhappy”, “anupkāri = ungrateful”; “niśkāpti = sincere”.

Usage does not allow us to use all these particles pro-
cuously or in any case; then the above indicated plan fo-
ni. Nouns must be employed also for the Adjectives.

Art. III. Pronouns

(See page 86.)

These have no proper Negative form, but the Affirmative
Pronoun is used with the Negative Particle joined to the Verb;
*e.g.* "I know nothing = makā kāiī kājnān"; "I know nothing
at all = makā kāintz kājnān". "Nobody came = kōn yeun
knān". Sometimes it seems that the Negative Particle is joined
to the Pronoun itself and thus an apparent Negative Pronoun
is formed; *e.g.* "Who is there?= thāīn kōn assā?" "Nobody=
kōnān"; "What have you= tukā kiteñ assā?" "Nothing=
kiānān". But this is only an appearance; because if no Verb
is there, the Negative Particle must, of course, be joined to
some word; hence it happens that sometimes the Negative
Particle must be joined to the Pronoun. Or we may say,
that in the sentence "kāiīnān" (see above), that "nān" is
itself the Verb, *i.e.* the negative form of "assā" (see p. 104).
And so also for the, I may call, Emphatic Negative Pronouns;
*e.g.* "none"; the particle "i (or u)=also" affixed to the pri-
mitive Pronoun and the Negative Particle are used; *e.g.* "no
impure soul can enter into heaven" "yēkui nīlānntulō ātmo
sāgār riganān".

Art. IV. Verbs

The negative form of the Verbs has been given in Part II.,
as it is an important and a great part of the conjugation. Yet
remark that the given negative form is not the only one used
even in Mangalore, as I hinted (p. 99). So, *e.g.* some say
"kelañ-nān" instead of "kārunknān", "kārtāt-nānt" instead of
"kārinānt", although this second example is not so common.
Art. V. Adverbs

The Adverbs usually follow the rules of the Adjectives, as pre have been seen when speaking of their Comparative and Superlative (p. 67). Yet we must distinguish the true Adverbs, I mean, true in form and meaning, from the apparent Adverbs, which are really Substantives. (See below Chapter on Derivation). The true Adverbs may be either original (see Part II. Ch. V.) or derived; the original Adverbs have no proper form, just as in English; the common way of using them is to use a negative sentence; e.g. “āz = to-day”, “āz niñ = not to-day”. The same can be said of the Adverbs which are only the Instrumental of the Substantive; e.g. “sāsārāyen = easily”, “not easily = sāsārāyen niñ”. The derived Adverbs follow mostly the rules of the Adjectives.

Yet, as to Adverbs, we must consider which form they take in each case; because often the negative form is suggested naturally by the Adverb itself, considered in concreto; whereas a general rule might seem obscuring rather than clearing up this point.

Art. VI. Conjunctions

What has been said of Pronouns, can more or less be said of Conjunctions, i.e. the Affirmative Conjunction is used with the Negative Particle joined to the Verb, if there be any; and so the Conjunctions formed by adding “ī = also” (Indefinite or Emphatic Conjunctions) are made negative in the same way; e.g. “he is neither in the town nor in the village = to śerāntināñ nādāntināñ = īīñ. he in the town also not, in the village also not”; “he is neither good nor bad, he is a middle thing = to boroī niñ, pādi niñ, sumārso zāun vortavatā”.
CHAPTER V. DERIVATION OF WORDS

Art. I. Nouns

Nouns are derived by adding chiefly the following terminations, -poś, -ai, -kai, -ap, -gar or -kar, -dir, -an, -ša, -neś, -ni, -sarkeś, -i, -ist or -st.

To what are these terminations to be added? They are often added to the stem of the original word, which frequently is found in the concrete Noun or simple Adjective; e.g. "mög = love", "boro = good"; stem "moga, borea"; but euphony requires us very often to add these terminations not to the stem, but to the root or to the pure form of the primitive word, as the examples will show.

Now to explain each terminations. With -poś many Neuter Abstract Nouns are formed; e.g. "koṭṭo = wicked", "koṭṭepoś = wickedness"; "boro = good", "borepoś = prosperity"; "nitāl = pure", "nitalpoś = purity"; "kuḍḍo = blind", "kuḍḍepoś = blindness". It seems that -poś is more commonly added to Adjectives, which themselves may be derived; e.g. from "mög" you get "mogāl = dear", from it "mogālpoś = amiability"; yet we find -poś added also to Nouns; e.g. "monis = man", "monšapoś = humanity", "Deu = God", "Deupoś = Deity".

By -kai and -ai are also usually formed Abstract Nouns; e.g. "niśkal = chaste", "niśkalai = chastity"; "nepto = humble, innocent", "neṇtuai = humility"; "āskāt = weak", "āskāṭkai = weakness".

These derived Nouns in -ai and -kai are for the most part, if not always, Feminine. I say "derived", because non-derived Nouns in -ai may be of another Gender; e.g. "upāi = means".

By -ap, not to be confounded with -āp or -āp, are formed many Nouns which mostly express either action as in Latin -io or -tio or something abstract; e.g. "bārei = write", "bārap = writing"; "sik = learn", "sikap = instruction". These derived
Nouns in -ap are mostly Neuter; but Nouns in -ap or -op, or -ab may be often of another gender.

By -går or -kăr are formed concrete Masculine Nouns, as in Latin by -tor; e.g. “går = house”, “gärkăr = household”; “motzo = shoe”, “motčegär = shoemaker”; “gădi = carriage”, “gădiegär = bandyman”.

By -dăr are formed concrete Nouns about in the same way as by -går and -kăr; e.g. “nit, -i = justice”, “nitidăr = judge”; “monsub = judgment”, “monsundăr = judge”.

The terminations -går or -kăr are often used to indicate origin from a place; e.g. “Goînkăr = a Goanese”; “Tčinkăr = a Chinese”. Yet some Nouns of this kind are formed differently e.g. “Roman = Romanso”.

Yet this -kăr cannot be used so often as the Latin tor; use does not allow us to form such Nouns except in certain cases. Then we may use the Participle in -tolo, although this termination seems to express in a transitory way what is expressed by -kăr; e.g. “buyer, Lat. emplor = molak kașeitolo”; “seller, Lat. venditor, or better vendens = iktolo”. This termination can generally be used.

By -săp are formed some Nouns (usually Feminine) chiefly from qualifying Adjectives; e.g. “kođu = bitter”, “kođsăp = bitterness”; “gođu = sweet”; “gođsăp = sweetness”.

By -neă are derived many Abstract Nouns which correspond to our Verbal Nouns; e.g. băir-găl = put out”, “băir-gălnenă = expulsion”; rădă = weep”, “răđneă = weeping”. Remark that the Verbal Nouns can be expressed not only by -neă, but also by -ap, (see above) and -săp (which last is the termination of the Absolute Infinitive), or, seldom, by -ni or -an; e.g. “săđă = leave”, “sojni = abandonment”; mór = die”, “morăp = death”, “kăr = do”, “kărăp = cause”. By the above terminations can be formed not only Verbal Nouns, but others too; e.g. “jie = live”, “jini = life”, “kăr = do”, “kărpi = action” (although these two Nouns might be considered in some way as Verbal Nouns).
Särkeśa corresponds to the English -*ility* or Latin -*bility*; i.e., it expresses suitableness etc. for any thing; e.g. "docility = sīka-särkeśa"; "vānti-särkoś = divisibility".

By i many Nouns are derived which have about the same meaning as the word from which they are derived, except that they are concrete; e.g., "śāstra = religion", "śāstri = religious man, or doctor, chiefly of a sacred science (D. D.)"; yet it seems that such Nouns can be used, often at least, also as Adjectives; e.g. "bezâri = tired", as also sometimes by i Abstract Nouns are formed from Concrete Nouns; e.g. "dōsti = favourite", "dōsti = favour, grace".

-ist or -et is employed to form Concrete Nouns almost in the same way as -kār or -telo; e.g. "śermaṇ = preaching", "śermavist = preacher"; "mukhia = principal", "mukhiest = head"; "buiṇ-māp = geometry", "buiṇ-māpist = geometer" etc.

To this point of derivation we may reduce the derivation of the Feminine from the Masculine. The Feminine is derived from the Masculine very often by adding n or in; e.g. "gārkat = householder", "gārkān = housewife"; sāib = lord", "sābin = lady"; "Goiṅkār = Goanese (man)", "Goiṅkān = Goanese (woman)"; sometimes by changing o of the Masculine into i; e.g. "pādko = small bullock", "pādki = small cow"; "bogdo = mutton", "bogdi = sheep". Yet many are formed irregularly; e.g. "dāḍlo = man", "bāil, or āstri = woman"; "bāu = brother", "boiṇ = sister"; "burgo = boy", "čeṇuṇ = girl"; "peṭo = dog", "kolgeṇ = bitch"; "pado = steer", "padi = cow" etc.

**Corollary:** If we compare the above terminations with the Latin terminations, -po and -ai or -kai correspond to -as or -us of the Abstract Nouns; e.g. sanctitas, servitus, -sp, -ni, -na, -tēn, -tēṇ correspond mostly to -tio or -cio; e.g. scriptio, clatio, actio, ambulatio; -gār, -kār, -dār, -ist, -i correspond very often to -tor or similar termination of the Concrete Nouns; e.g. scriptor, empor, Mangalorensis, Goanus, Bombayensis; -san corresponds to -do or -udo of qualitative Nouns; e.g.
Art. II. Adjectives

1. The most common form of derivation is by adding -so, -ti, -te̱n or sometimes -lo, -ti, -te̱n. The first termination is usually added to the stem of the corresponding Noun; the second termination is added more frequently to the 1st Locative of the Noun; consequently these Adjectives in -lo seem to imply some locative meaning; e.g. "saušsärāntlo monis=man (living) in the world". The Adjectives in -ntlo (-lo added to the 1st Locative) are used moreover to indicate coming out of ...; e.g. "mātientlo = coming out of the earth"; sometimes the termination -lo is the termination of the Past Participle; e.g. "koṇḍ-lo = fossil", from "koṇḍ = dig"; then it is not added to the 1st Locative. The Adjectives in -so usually mean quality, taking the word "quality" not in a rigorous sense.

Some Adjectives are formed irregularly, e.g. from "sārg= heaven", "sārgi̱nso" instead of "sārgāso"; from "gār=house", "gārso" instead of "gārāso" or better, "gārso" means "domestic, a member of, or living in, the family"; "gārāso" means "of the house", e.g. "the roof of the house".

1. As regards the above terminations "-so, -ti, -te̱n" of derived Adjectives, we must now expressly observe, what has been already cursorily remarked in Part II. Chapter IV. page 123, viz. that the exact spelling (i.e. according to the pronunciation of high castes) of these terminations would be "-tso, -tți, -tce̱n". Up to this I wrote "-so, -ti, -te̱n"; for this spelling is more simple and more usual, yet it is not so exact. But if an Adjective in "-so" is not derived, it may have "-so" not "-tso"; e.g. "plasə". Moreover the quasi-diminutive "-so" is exactly "-so", not "tso".

2. All Adjectives in "o, i, e̱n", if used for the 1st Person Singular, according to the best pronunciation have a nasal termination; e.g. "ānā boreṇ niṇ = I am not good".

2. Another rather bold manner of forming Adjectives is to add the terminations -lo, -ti, -te̱n to the 2nd Locative in
-ger (see p. 14), omitting r of -ger on account of sound, we get "gelo, geli, geleñ" instead of "gerlo, gerli, gerleni", e.g., here in Mangalore the Adjective "Mädringe" is derived from "Mädringer", 2nd Locative P. = nun", meaning "at the nuns or being at the nuns", "Mädringelo" has the meaning as "at the Nuns", "Mädringeli riväz = custom as the nuns, or coming into the nuns". So they form from "Deu = God", "Devägelo", which exactly means "as at the holy place"; e.g., "Devägelo monis = devout man"; from "teägelo = he who, or that which, is at that place"; from "märañ = Parias", the Adjective is formed. We might say also that these Adjectives are formed by adding -gelo to the original; yet I prefer to explain them by adding -lo to the 2nd Locative in -lo, this seems to be the origin of that -gelo; more correctly it is easier to be retained and more readily to know how they are formed.  

3. Some Adjectives are derived from Nouns, with the termination -est, which is "sickness", "píñest = sick", "čintna = thought", "čintna = gloom".

4. Another rather difficult way of deriving Adjectives is by adding "-šilo or -velo". The meaning which the Adjective receives thereby is strange; I explain it by saying: "lägiñ = near", "lägšilo = he who is near or near at", "poïs = far", "poïšilo = he who is far or far at"; "mukär = before", "mukävelo = he who is there which is before"; "päs = rain", "päsšilo = rainy". For example, in a sentence: -Seeing two boys, one far, the other near, "lägšilo yeundi = he who is near shall come", undi = he who is far, shall come near (or come as).
lāgāilo vōtz = go far", or literally: “you who are near, go from me (far), or go from being near to me”; “pōiśilo yē = come near, or come from being far (to me), or come thou being far (to me)”. We may explain the use of these Adjectives with philosophical terms, thus: In Konkani the terminus ad quem is omitted and only the terminus a quo is expressed; in our languages the terminus ad quem is expressed, and the terminus a quo is omitted. This is an easy way, I think, to explain these Adjectives which seem to imply a contradiction. The Adjectives in “-śilo” and “-velo” which have no relation to place, e.g. “pāuśilo” do not present such a difficulty.

5. Some Adjectives are derived, or rather formed, as in Kanarese and Tulu, viz. by adding to the Nominative of the Noun the Past Participle of “assā = is”, which almost corresponds to the Latin habens; e.g. “podvi assollo = being powerful (having power)”. But this kind of Adjectives is more frequently used joined immediately to a Substantive or at least not used as predicato; e.g. “podvi assollo monis = a powerful man”. We could not say: “to monis podvi assollo zāun assā = this man is powerful”.

6. Some Adjectives are formed by adding to the stem of Noun “dig”; e.g. “mānādig = glorious”; “fol-a-dig = fruitful”. Sometimes only -ig is added; e.g. “amolig = of infinite price”, or some other letter is put before “-dig”.

7. Many Adjectives are derived from Postpositions and Adverbs, chiefly by adding -so or -lo, i.e. as Adjectives are derived from Nouns (see above 1); so from “hangā = here”, comes “hangāso = of here”; “bitār = within”, “bitārlo = interior”; “voir = above”, “voilo = of above”; “lāgiṇ = near”, “lāg-so”, and “lāgāilo (see above 4); “ādiṇ = before”, “ādlo”; “mā-gir = after”, “māgirlo”; “modeṇ = in the middle”, “modlo” etc. (See Part II. Chapter V.)

8. The Adjectives which in Latin end in -bilis are formed by adding to the Nominative of the Substantive “fāvozallo = due”; e.g. “nāmāskār fāvozallo = adorabilis”. Sometimes instead
ef "fâvozallo", the termination -so added to the stem may suffice; e. g. "kańţālo fâvozallo, or "kańţālaso=abominable"; this 2nd termination is more vulgar. In the above case the termination -bilis means "due". If it means possibility of doing something, then the Adjective is formed by adding the Participle "assollo" to the Potential Mood in -yet; e. g. "accessible place = votsayet assollo zāgo"; "accessible mountain = čađāyet assollo porvot". In the negative form the Participle is added to the Necessary Mood of negative form; e. g. "votsun nozo assollo zāgo = inaccessible place".  

9. By -sārko some Adjectives are formed, which mean "fit to do. . ."; e. g. "saumzāisārko=fit to persuade"; "movālai-sārko=fit to move"; sometimes before adding "-sārko" another intermedial word is inserted; e. g. "fār=explosion", "fārazāi sārko = explosive".

10. Some Adjectives are derived by adding to the stem of the Noun the particle -vānt, which seems to denote possession; e. g. "bud = wisdom", "bud-i-vānt = wise"; "nit = justice", niti-vānt = just".

11. Some others are derived by adding i; e. g. "meor = envy", "meori = envious"; "souņsār = world", "souņsāri = wordly, laic". See on page 169 the meaning of this i.

12. The Participles derived from the Verbs and the quasi-diminutive so and the emphatic -ts (see Ch. I.) may also be reckoned here. 

Chiefly pay attention to the Participles of the Potential and Necessary Mood explained in § 5. If a Past Participle is used as an Adjective, then it doubles the i, as it contains some emphasis.

There are some other difficult Adjectives; of these we will speak when treating of Participles, in the Syntax.

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1) This is a Negative Participle of the Necessary Mood not given in the Part II.; it is formed by adding the Past Participle of "assā" to the Present Negative of the Necessary Mood; or we may say that it is the same as the Past Tense (see page 114).
Corollary: The termination -tso shows quality or also what is due, -lo place, the Participle "assollo" possession (of quality), -dig also quality, (sometimes it has a causative meaning, e.g. "mānadig = causing honour, or glorious"); "fāvozallo" means something due, "assollo" with the Potential means possibility, with "nozo" impossibility, "vānt" possession, "sārko" fit to; -so (quasi-diminutive) corresponds to the termination -neous (ferrugineous); -ts has an emphatic or also exclusive meaning.

Art. III. Verbs

If we distinguish Derivation from Composition, as we really do, it seems that a very few Verbs can be called derived; because the derived word of course must be not so simple as the word from which it is derived; but many Verbs not compounded seem to be themselves the primitive and most simple form of the word, from which other forms are derived; or at least often the root of the Verb (2nd Person Singular Imperative) is as simple as the corresponding Noun or as other corresponding part of speech; e.g. "mār = beat", Substantive and Verb. Notwithstanding there are some Verbs not compounded which seem to be really derived from a more simple form. Of these I intend to speak.

1. The most simple mode of derivation is to add some vowel to the primitive or at least approaching to the primitive form, e.g. "kārtz = expense", "kārtōi = expend"; about the change of -t into -tō (see below Chapter VIII.); "gām = perspiration", "gāme = perspire". Thereby it seems that the Verb expresses the act of that thing which is expressed by the original word, so that if the original word implies a Neuter meaning, the derived Verb is Neuter; e.g. "gām, gāmo"; if the original word implies a transitive meaning, the derived Verb is transitive; e.g. "kārtz, kārtōi".

Yet sometimes by the addition of i we have a Causative Verb, and by the addition of a we have a Neuter Verb. (See here below, and Part II. Chapter IV. Art. II. § 1. 3.)
2. Another mode of derivation is to add to the simple or approximately simple form ā (sometimes ā, ē, ɵi or only ē), if it ends in a consonant; or only ē or ɵi or some other irregular termination, if it ends in a vowel; or ēai or ɵoi (with some little change in spelling), if it ends in ā. Thereby we have Causative Verbs (see l. c. and p. 145, 2nd footnote).

3. A third mode of derivation is to cut off from the Causative Verb the termination by which they become Causative. Thereby we have the original non-causative Verb, Neuter or Transitive as it was before being made Causative; e.g. "kærāi = cause to do", "kār = do"; "khāuoi = cause to eat", "khā = eat"; "mãnuāi = cause to please", "mānuā = please". Yet we must remark that many Verbs by losing only the Vowel ā of the Causative termination, become Neuter; this is the case not with all but with some Verbs, having the root ending in a vowel; provided the meaning allows it, and provided they have not become doubly transitive by the causative termination; e.g. "khā = eat", "khāuoi = cause to eat". So from "paloāi = extinguish" we get "paloā = get extinguished, be extinguished by itself". Of the Transitive Verbs ending in a consonant, now I recollect only one "kātār = cut", "kātārāi or kātrāi = cause to cut", which becomes Neuter or in some way passive by taking away -āi and making the a of the root long, "kātār = cut"; as in Sanskrit "nāhyāta = he binds", "nāhyāta = he is bound". (See Max Müller's Sanskrit Grammar Chapter xv. § 398.) There may be some other Transitive Causative Verb which becomes Neuter by taking away only ē, or by producing the vowel of the root. See another mode l. c. § 3 n. 4, and some explanation of this 3rd way l. c. § 1 and alibi. Art. II.

This 3rd mode, as the reader sees, is not properly a derivation; because the non-causative Verbs are not derived from the Causative, but rather the Causative are derived from the non-causative Verbs; yet I put them here for the sake of convenience.
Art. IV. Adverbs

1. Very often the Instrumental of the Substantive is used as an Adverb; this happens chiefly in Adverbs of manner, because the Instrumental has also this meaning; e.g. "kāstān=with difficulty".

2. Sometimes the Neuter of the Adjective is used as an Adverb; e.g. "boreñ=good or well". This happens with Adjectives of three terminations.

3. Many Adverbs are formed by using the Gerund in -un of the required Verb added to the Substantive; e.g. "attentively=āt diun=giving attention"; "boreñ kārn kārunknān=(he) did not perform it well". In this example we have, I may say, a double Adverb; for, "boreñ" is one Adverb, to it the Gerund in -un (contracted into -a) is added; or perhaps we may say, that "kārn" is added to "boreñ" considered as a Substantive. This way is rather a composition.

4. From Pronouns (Relative and Demonstrative) Adverbs of manner are derived by adding to the stem "-señ"; e.g. "tūseñ=in that manner", "asseñ=in this way", "kāsseñ or zūseñ=in that way in which (=as)"; though, properly speaking, these are Adjectives in the Neuter Gender used as Adverbs.

5. From the same Pronouns are derived Adverbs of place by adding -ñā; e.g. "teneñ=through that way, in that side"; "yeñeñ=in this side"; or also by adding "-ssiñ", e.g. "issiñ, tissiñ=here and there". This "yeñeñ" and "teneñ" are the Instrumental of -o and -to of Feminine Gender, and "issiñ, tissiñ" are shortened from "yeñ kusin, teñ kusin".

6. If the Adjectives have only one termination, Adverbs of manner are formed from them by adding "zāun" or some other Gerund; "khañditzāun = positively" from "khañdit = positive", "mukhiāzāun = chiefly" from "mukhiā = principal". This last method, i.e. by adding "zāun" is very often used,
and whenever we cannot use another way, let us try this last form; this "zūun" can be added not only to Adjectives but also to Nouns. Sometimes the Instrumental of the corresponding Substantive may be used as an Adverb; e. g. "sobitāyen = nicely", from "sobitaī = nicety" and this from "sobit = nice".

7. Finally the negative form, the emphatic -tā and the quasi-diminutive -sa are other modes of derivation belonging not only to the Adverbs but also to the other parts of speech. (See above Chapters II. & IV.)

CHAPTER VI. COMPOSITION OF WORDS

Following the order observed in the former chapters of this Third Part, I should speak first of all about the composition of Nouns; but as this is not completely settled as yet, let us speak first of the more common composition, I mean the composition of Verbs.

I must remark from the very beginning that under the name of composition I include not only those words which must be written as one word, originating from two or more words, but also those words which are written or at least might be written separately and those words, about which there is some doubt whether they are better written as one or more words. About this see below.

Art. I. Verbs

1. As the first mode of composition of Verbs, let us put the mode in which foreign Verbs are Konkanized.

Many foreign Verbs are Konkanized by affixing to their foreign Infinitive the Verb "kār = do", if transitive, or "zā" if intransitive; e. g. "kanonizār kār = canonize", "kanonizār zā = get canonized". But this should be, as far as possible, carefully avoided, as there is such an inclination to Konkanize foreign words in this way, that Konkani would become very
soon half Konkani, half English or Latin. Although it is difficult to translate literally many foreign words, yet accommodating ourselves to the nature of Konkani, we can find the Konkani corresponding word.

2. Another mode of composition is to join a Substantive or an Adjective to a Verb. The Substantive may be of any kind, but the Verbs more commonly used in this composition are "kär=do", by which perhaps half the Konkani Verbs are formed; then "gāl=put"; "di=give"; "ghē=receive"; "zā=become"; e.g. "mōg kār=love, lit. make love"; "bautism di=baptize, lit. give baptism"; "badlām gāl=calumniate, lit. put calumniation"; "jivānt zā=rise from death, lit. get alive etc."

3. Another thoroughly Konkani mode of composition is to join the Gerund in -un of the principal Verb to another Verb in a finite Mood, i.e. in the Mood and Tense required by the meaning. Remark that this other Verb is not an Auxiliary Verb; both Verbs might be called principal, although that -un seems to prevail, e.g. "abolish=kādni or kādun gāl, lit. having taken away, put or put down". This way of composition is common to Kanarese and Tulu, and, as I have heard, also to the Malayālam language. I will speak more distinctly in the Syntax about it, as this point is not so easy.

4. A fourth form of composition is to prefix some Adverb to a Verb; but this perhaps is not exactly a composition, because the Adverb does not make one word with the Verb; e.g. "approach=lāgni pau, lit. reach near". Postpositions are not prefixed, as in Latin perficio, conficio etc., because all Postpositions are joined with Substantives (at least understood, if not expressed), Pronouns and Participles. (See page 154 n. 9.)

Art. II. Nouns and other Parts

As to the composition of Substantives, if we do not consider the matter thoroughly, we might think that there are no Compound Substantives, and I myself was of this opinion some time ago. Yet I hold now as certain that there are many
Compound Nouns. But here we must distinguish; for, there are two modes of composition: the first is to change the governed Noun into an Adjective and then there is no composition, but a mere apposition; e.g. “clergyman”, we may express it by “Igārjeso muniāri=minister of the church”; another way is to join immediately the two Nouns into one word. In this case there is a true composition. How is this composition to be made? I do not know a perfectly fixed rule, as I have no example to go by. I propose the way which is certain as to the pronunciation; but as to writing, it should be introduced now. The most common way therefore to make this composition is to put first the governed Noun in the Original case, Singular or Plural according to the meaning, and then to join to it the governing Noun in one word and give to the compounded Noun the Gender of the second or governing Noun as in German. But how to join the two Nouns, by hyphens or without hyphens? Following the analogy of other languages I would suggest a hyphen between the 1st and 2nd word, to show more distinctly the composition. Yet, if we write Konkani with Kanarese or Mahrāṭṭi letters, we should omit the hyphens. You find many compound words in the Dictionary, some of which are used, some are not commonly used, because in many cases the idea itself does not commonly exist in this country; yet they are Konkani words, formed according to the nature of Konkani language. Examples: for “convent” here many say “koṇvent”, and in familiar conversation we may use it; but if we want to speak correctly and a pure language, we might say “sāṅgūt-vāsiṁ-māṭ (n.)” from “sāṅgūt-vāsi=cenobite”, and “māṭ=convent”, or shorter, only “māṭ”; this word is not used at all; yet all elementary words are used, except “māṭ” which is used only for pagan convents; why could we not use also the compounded word? Either we must follow this way or use foreign words; which is better? As we see from this example, there may be a composition even of more than two words. “Chapter (of Canons)=koṇiikaṁ-mēḷ
(m.) *lit.* = reunion of canons", from "kɔŋik = canon" and "mɛl = reunion". In both cases the governed Noun has been put in the Original Plural, because the meaning required it; in the following the Singular is used: "Igärje-muniārī, *lit.* minister of the church".

As to the Verbs, we might write them with a hyphen, if they are joined to an Adverb, though not true compounds. But if they are joined to a Noun, *e.g.* "mōg kār = love", it seems better not to join them at all, and really sometimes the Noun is separated from its Verb; *e.g.* "Deu amso mōg tzaḍ kārtā = God loves us much". So also the other compositions considered above (Art. I. *n.n.* 1, 3.) are not true compositions; consequently the two words are written separately. As to the composition, chiefly of Nouns, we must remark that the above rule of joining the governing Noun to the Original of the governed Noun, cannot be used in every case; the prevailing custom is to be observed, which in some cases requires a true composition, sometimes only an apposition of a Noun and an Adjective.

Besides the composition of two or more Nouns, there may be a composition of other parts of speech, *e.g.* of a Noun and an Adjective, as "sāma-pōndno = harmony"; "sārvy-podvi = almighty"; of a Noun and a Postposition, *e.g.* "sākāl-pōndne = downfall"; of two Adjectives, *e.g.* "sārvy-boro = infinitely good"; of a Pronoun and an Adjective or of two Pronouns, *e.g.* "kōn-yēk = some", "kōn-yēklo = somebody" (see pp. 79-80); of a Conjunction and another part of speech, *e.g.* "sāngleār-i = although you said"; "amkān-i = to us too"; "kōn-āk-i = to any one"; "sūveā kārunk-nān = I have not done" etc. To this point we cannot reduce, it seems, the emphatic -ts and the quasi-diminutive -so (see above Ch. II.); because -ts and -so are not words used also separately, but only suffixes.

As to the way of joining; if Nouns are joined, the second is joined more commonly to the Original of the preceding Nouns, as I said; yet in some cases this rule is not observed;
because the Nominative instead of the Original is used, or some change is made; e.g. "aple ičhādhipāti = despot", shortened from "aple ičhe-adhipāti"; if not two Nouns, but a Noun and an Adjective or some other parts are joined, either they are simply joined in their primitive form, or the changes indicated throughout the Grammar are made, or some other way is followed which can be fixed later; for, these rules about composition are very rudimental, and consequently must be completed and perfected after having carefully considered this branch of the Grammar. Even in the composition of this second kind I would, for the sake of distinction, suggest a hyphen, unless there be evidently a mere apposition.

As to the declension of these compound words, if one Noun is joined to the Original Case of another Noun, the first part is not declined at all; the declension takes place only in the governing or second Noun. I say "if...joined to the Original", because I remember now one word apparently compounded, "bāuto-kāṭṭo = lighthouse", which is declined in both parts.

CHAPTER VII. NASAL SOUND

This and the following Chapters may be considered as a πάρεγγα to the Part I., as the preceding Chapters are like a πάρεγγα to the Part II. Yet the things treated of in these Chapters are in some way also etymological; and as they are common to all or at least to many parts of speech, we can consider these points as belonging to the Synetymology.

My readers might have been surprised in seeing the nasal sound ā so often used; but they must know that Konkani is a nasal language ḷār̥ēolō. For this reason it is required to form some rudimental rules about this ā.

1. First of all, in the beginning I thought it unnecessary to use ā also in the middle of the word; yet afterwards I was aware that sometimes we cannot avoid it without losing much
exactness; hence you find ā also in the middle, contrary to what I said in Part I. Chapter I.

2. When is it used? A complete rule cannot be given; we can give some cases in which it is used. It is used:

a) In all oblique cases of the Plural of all declensions, and in the Nominative Plural of Neuter Nouns;

b) In the Nominative Singular of the Neuter Nouns ending in e and, very often, in i and u;

c) In all cases of some Feminine Nouns ending in i of the 4th Declension (see pp. 32, 34); some Nouns in uū seem also to keep this ā in all cases of the Singular;

d) In the Neuter Nominative Singular of the Adjectives and Participles of three terminations; and also in the Masculine and Feminine Nominative Singular of all Adjectives and Participles of three terminations, if used for the 1st Person, e.g. "āuū boroā niā=I am not good";

e) In the Nouns ending in au; e.g. "Juāuū = John"; "guni-āuū = fault".

For Verbs, in all Neuter Persons of declinable tenses, and also the 1st Person Singular and Plural of any Gender, if ending in a vowel, (except -ungi of the Imperative); the forms in u (Subjunctive, Imperative etc.); the Gerunds in -tana and true Participles in -tā and -to (nidtāi nidtoā). As it is too difficult to remember all forms with ā, let us proceed per exclusionem: In the Verbs this ā is not used, of course, if the form ends in a consonant. Then, generally a form of the Verb ending in a vowel has ā, but with these limitations: 1) the 2nd and 3rd Person Singular and Plural Masculine and Feminine of declinable tenses, 2) 2nd and 3rd Person in indeclinable tenses are not nasal; the forms neither conjugable nor declinable (not modifying terminations in any person) ending in a vowel (as the Subjunctive and Optative), follow the general rule, i.e. take ā. The Participles in o, i, eō follow the rules of the Adjectives (see
above). A few exceptions to this rule can be found out by the reader himself.

The above rules about Nouns and Adjectives can be applied to Pronouns. As to the other parts of speech, I cannot for the present frame a certain particular rule. Generally I can say, that if a word ends in a vowel, it ends more frequently in a; chiefly all words compounded with the final negative particle nā or niā are nasal; for nā or niā are nasal.

3. What change does this ā undergo? The following rule, if not general, contains at least many cases.

d) If to a word ending in ā some consonant is added, e.g. the emphatic tz, it becomes more similar to n, but not always in the same way; euphony is the rule; so if a guttural consonant is added, it becomes similar to the Canarese letter xx, or as -gg in singing (see p. 18, Note 2); if it is followed by a palatal, it seems to become a little palatal like ū, and so on. I do not always mark these differences in the Grammar, as they are too subtle.

c) If it is followed by a vowel, frequently it seems to become a pure n. I have a faint remembrance of words in which this ā is found also before vowels.

d) The ā of the Nominative is usually left out in the oblique cases, chiefly if the termination to be added begins with a consonant; in some rare cases it is kept (see p. 34).

e) About other changes of ā see pp. 41, 116 and Art II. of Chapter IV. Part II. and alibi.

Some might think it unnecessary to pay attention to these niceties. I answer: In some cases it may be true; for this "ā" has many degrees, in some cases it is difficult even to native learned men to ascertain whether there is "ā" or not; yet in some cases it is so clear that by omitting it, the meaning would be changed; chiefly if another consonant, e.g. "tz," is added, if you do not take into consideration this ā, you would get a wrong composition, e.g. "āuā = 1"; "āusūm = myself". If you do not pay attention to that ā, you would get "āūtsū" which is not understood at all, and so in many other cases. (See also pp. 6, 7.)
CHAPTER VIII. CHANGES OF LETTERS

Although something has been said about this in Part I., yet only now are we enabled to understand these things better.

The letters which not exclusively, but chiefly undergo some changes, are ą, ę, ź, ś, ń, ń, ę, ę, ę, ę; about a a peculiar chapter has been put. As regards ą, ę, as a general rule we may say that whenever a declinable part of speech ends in the Nominative Singular in ą, ę, or ę, ę, this ą is changed into ę and ę, into j in the cases in which the termination of the Nominative Masculine is changed; e.g. in the Neuter Nominative and in the oblique cases: so “rus” or more exactly “ruts = taste”, Orig. “ručk or rutčik”; “dobazo = pomp”, “dobajea”; “rąz = kingdom”, “rąja”; “mozo = mine”, “mojeň, moja”. Consequently the words ending in tęo following the third declension change this ą into ę. Many Adjectives and Participles are formed with the termination -tıo; hence “kırtso, kırtćeři”; moreover the English Genitive is usually changed into the Adjective in -tıo. Yet this change does not always take place in the Nouns; e.g. “kuriš = cross”, “kursa”, because it is “kris” not “kırt”. Chiefly as to the termination -tıo of the Adjectives, we must distinguish the true termination -tıo from -tıo or -tıo; we have seen that the true terminations of the Adjectives in -tıo corresponding to the Genitive would be -tıo; whereas -tıo is the termination of the quasi-diminutive and of some other Adjectives. The first mostly undergoes the above change, not the second; because (as I think) this -tı in Kanaresc and in Maharătti is written with a letter which in Kanaresc usually, in Maharătti often sounds like ę; consequently if this letter -tı before some letters does not sound so euphonical, it is changed into its cognate ę; so this -tı does not sound so well before ęa, ę, ę, as before ę; therefore before ę, ę, ę is changed into ę. The same is to be said of ę and j. This ę
is written with a letter, which in Kanaresca usually, in Maha-
ratthi often, sounds like j. If this last reason of harmony does
not satisfy, as it does not fully satisfy me, let us keep the
rule without the given reason.

Now I am aware that the above rule is not very suitable,
if we do not distinguish the s which sounds ts or tz from the
s which sounds simply s. Up to this I have very seldom made
this distinction in writing, and this for the sake of simplicity;
but simplicity must not prevail over exactness or be a source
of confusion. Consequently in the Dictionary I will try to
distinguish these two letters; moreover, as not all words can
be put in the Dictionary, chiefly derived words, this rule may
throw some light. The following words must be written with
ts instead of s: 1) The derived Adjectives in -so (-tsö). 2) All
Adjectives corresponding to the Genitive (see Part II. Ch. II.
Art. I. § 2, p. 51). 3) All forms of the Verbs ending with
a sharp so; these are the Participles in -tsö of the affirmative
form, e. g. "nid-tsö", the Gerundive, the Future of the Negative
form, the Infinitive, the Negative Participle in "-tsönäi"
and so on; but the Negative Participle formed by adding
so to the Negative root, of which I will speak in the Syntax,
e. g. "nidanäi-so", and the Imperfect Subjunctive are written
with a pure s. Generally speaking, the sharp s is equal to ts,
a simple, not sharp, s is written s. Paying attention to the
pronunciation, we can distinguish these two s very easily.

As to Nouns, not so many are written with ts.

Therefore we have to distinguish these similar sounds:
simple s as in "piso", sharp s or ts (ts) as in "Devâtsö",
ð as in "čar", tê as in "kärtöi"; and so also s, as in "mozo",
j as in "moji". Ts, tz and tê are written in Kanaresca and
Mahrätti with one letter; yet tê is somewhat different from
ts or tz. After these distinctions we may lay down the above

1) The Adjectives of this second kind are not entirely distinct from the
Adjectives under n. 1.
rule more clearly, thus: The words ending in ts or z, so, so in the Nominative Singular, or in the first Person Singular Masculine, change ts into tō, and z into j, in the cases in which the termination of the Nominative or of the first Person Singular Masculine is changed. Examples: “motsō = shoe”, Plural: “motē”; “mār = beat”, Future Participle and Gerundive: “mār-tsō, mār-tōi, mār-tōeā”, Future Negative: “mār-tsō-nān, mār-tōi-nān”, etc. Future Negative Participle and Negative Gerundive: “mār-tso-nān, mār-tōi-nān” etc., but “mārinān-so, mārinān-ei etc. = which cannot be beaten”; and so also “mārisō, mārisēi”; (Imperfect Subjunctive): “khārts = expense”; “khārtoī-tān = I expend”; “khārtountsō = expending”; (here ts is not changed into tō, because o follows). “Bātsō = nephew”, “bātōeāk = to the nephew”.

From these examples it appears that if the termination of the Nominative is changed, and o follows, ts or z may remain.

If some words have ts or z followed, not by o, but by another vowel in their original form, more frequently they do not change ts or z. Yet there may be some exceptions against this point, as also there may be some words not changing ts or z, according to the above rule.

Words ending in a simple s, or in a simple so, usually do not undergo such a change; now I recollect only “mānis= man”, which changes s into s, i.e. into a cerebral ā. But the reason of this change seems to be quite peculiar to this word; in Kanarese it is written in the Nominative ṭūnārs, viz. with a cerebral ā). Very probably there may be some other words changing a simple s into ë or into a cerebral ū, or into a simple š. I have a faint remembrance of such words. Remark that tō seems to sound very often like a simple o on account of euphony.

1) This “ū” is used by the Authors of some books printed at the Basel Mission Press, as the sign of a cerebral “ū”, for which I have no sign pp. 5, 6. (See Chapter IX.)
When a word has the root ending in \(a\), then the following \(ts\) cannot sound distinctly \(ta\); and when this \(ts\) is changed into \(c\), the first sibilant \(a\) cannot remain sibilant according to the rules of euphony; but it is changed into a somewhat thick \(s\), similar to the Latin \(s\) in *assidus* (see p. 105, n. 1); *c.g.* "hās- laugh", "hās-tso (hāssu), hās-tōi (hāss-ūi). For this thick \(s\) I did not put any sign in the Alphabet; this can be done in future time; for the present we may use \(ś\), because this \(ś\) is the nearest letter to the thick \(s\). Moreover a sibilant \(a\) becomes thick almost naturally before \(ē\); consequently there is not an urgent necessity to find out a sign for it. Perhaps the above change of \(a\) into a thick \(s\) may take place in some other cases. I have indicated the most common case.

As to \(o\), we have hinted in the Paradigm that \(o\) is changed into \(e\) in the Future and Past Perfect -olo (see p. 88, n. 2) viz. when \(o\) of the penultimate syllable is not followed by another \(o\) in the last syllable. The same change takes place in other words of a similar form. In some other words \(o\) of the penultimate seems to be changed into \(a\); *c.g.* "assolo, assimili" *etc.* I say "seems", because it is not so easy to distinguish what kind of vowel is such substituted vowel. Further some change this \(o\) not in \(a\) but into another letter; *c.g.* some say "assollo, assilli, assilleñ", and "kāssolo, kāsseli, kāsscloñ". The forms laid down in Part II. seem to be more common and more correct; therefore they should be used in order to have some uniformity and to elevate the language.

As regards \(u\), we may say almost the same as of \(o\); namely it is changed in some tenses into \(a\), chiefly in the Feminine and Neuter (see Part II. Ch. IV. §§ 2, 3, 4, 5). Moreover it is changed often into \(v\), *c.g.* in many Nouns ending in "āuñ", in Verbs ending in \(auñ\) etc. (See Part II. Ch. IV. Art. I. § 5, Art. II. § 1 *etc.*

About \(a\) I have only to remark the change of this \(a\) into \(ē\) (see p. 24, n. 4). About this point perhaps some rule may be found later.
About i only one change is here to be remarked. As I write Konkani with Roman characters following the Latin pronunciation, consequently I write, e.g. "sobitài" not "sobitày = beauty"; but in the oblique cases this last i sounds like y, consequently it should be written also y, although I have not always done it, because by writing, e.g. "sobitài-en", according to the Latin pronunciation we get nearly the same sound as by writing "sobitàyen" (see page 18, n. 1). The best way of getting rid of many niceties would be to write Konkani with Kanarese characters.

A, corresponding to the Kanarese ā, as has been observed in P. L., should be written at the end of all words which do not end in a vowel, if we write according to the Kanarese. But this would not be the case, if we had an Alphabet in which we could have words ending in a pure consonant; because this kind of ā is so small in many words that it is not different from the half vowel which is naturally pronounced at the end of a word ending in a consonant, in all languages, which consequently can be omitted; and as I write in the Roman Alphabet, which has no ā, hence I do not write it. Yet it is true that in some words this ā is somewhat more distinct; in those cases I write, though not always, ą. If some consonant is added, to such a word, e.g. ts, then this ā, written or understood, appears and seems to be changed almost into an ā; e.g. "āpūnāta" from "āpūn" or more exactly "āpuṇa". Yet in this point we must make a very fine distinction. I say that if some consonant is added, the ā is very often changed into ā, or at least, ā is pronounced much more distinctly; sometimes it becomes not ā but ā or perhaps i. Of the change of ā into i I do not now recollect any example; but this is a fact that, e.g. "livr=book", which is pronounced with a kind of half vowel at the end, becomes "livrütz", and "gurt" also pronounced with ā becomes "gurtütz" by adding ts, and so in some other cases. When is the final ā changed into ā by the addition of a consonant, and when into u or perhaps i? I have
no general rule; yet it seems that those Nouns which are written by me with a final क, more often change े (or े) into उ, and those written by me with ऐ, change it more often into ऑ.

Whether this be quite certain or not, the fact is that the Kanares े is pronounced in Konkani words not always in the same way; e.g. more commonly े of ‘vāst’, is pronounced differently from the े of “it = fertility”; the े of the first is nearly उ; the other is scarcely heard, or approaches ऑ.

The change or resolution of े sometimes into अ, sometimes into उ, was one of the reasons why I put down in the Alphabet two signs for the Kanares े; because although I was not well aware of this change, yet I had some suspicion, and I was well aware of the two different sounds of this े if used in Konkani. Yet I acknowledge that we could express these two Konkani sounds अ and उ only by one letter, as in the Italian words oro and molto the o has two different sounds, viz. ऑ, ऑ; moreover the difference between ण and उ sometimes cannot be exactly perceived.

Somebody might write my उ by उ; this perhaps could be done; but then the simple rule about accent (P. I. Ch. II.) should be changed and another, if there be any, more complicated should be laid down; because if you write “vāstu”, then the accent is upon the penultimate, and you should establish a rule to know which words have the accent upon the penultimate.

अ, उ and ऑ of the Nominative of some Nouns disappear in the Plural (see p. 24), उ and ऑ mostly also in the Singular; e.g. “dūd-उ, dūd-an = milk, by milk”.

Finally उ in the Nouns of the 5th Declension is changed into ऑ in the Plural. (See p. 37, note.)

To this point we may reduce also the omission of some vowels (see page 13.), and the change of अ into ऑ (see p. 175).

The cerebral letters ऐ, ऐ, ट, ऐ, if a vowel follows, are pronounced cerebral, yet keeping the nature of ए and ए; but if another dental letter follows, they seem to sound like ए, not
fully but nearly. Although ṛ, ṭḥ etc. be before dental letters, or be final, some pronounce them almost r; and I hear that in Goa usually this ṭ is pronounced like r.

Finally the rule of assimilation seems to hold good, i.e. that for the sake of euphony, if a letter comes together with another of a different kind with which it does not perfectly agree, the first letter changes the following letter into another cognate letter with which it can better agree. But what is this, other letter? We might say that cerebral agrees with cerebral, palatal with palatal etc. Consequently if two letters of different kind do not agree, the above principle is applied. I say if they do not agree, because in some cases different letters agree very well; practice is required; e.g. ı which is the initial letter of the termination of some tenses, becomes ı, if preceded by ı.

Here we may remark also, that the aspirated letters commonly cannot be used, if another consonant, at least of the same kind, follows; the reason is, because the aspiration supposes a kind of half a vowel after the aspirated letter; else it is not possible to pronounce it, but such half vowel is not there, if an aspirated letter is followed by another aspirated, at least of the same kind.

About double letters remark that in some cases it is altogether required to pronounce them; and then I write them; in some cases it is doubtful; then I omit them, because this point requires a long practice. I omit chiefly the double consonant when it would cause some obscurity; e.g. “dis-se-day” can be written, nay must be written, according to the Latin, with one s; but if you write in the oblique cases “dissä” etc. what reason can you give of one s added? Especially as people seem to pronounce one s and according to the Alphabet laid down in Part I., it renders also one s satisfactory enough. Many other things should be said about this point, which for the present must be omitted.
CHAPTER IX. ON CERTAIN LETTERS

At the end of this Part III., for the sake of convenience, let us make some remarks which properly do not belong to this part. I said in Part I. that I omit some signs which exactness would require. I say a few things here about them.

First, I think that in Konkani there are three or four $a$, or better, that $a$ has at least three sounds; the first is $a$, pronounced approximately as $u$ in the English but, or as $a$ in the Italian word farò, passing over $a$ very quickly and approaching somewhat to $o$. The second is $a$ which is about equal to $aa$. The third is $a$ (see Part I. Alphabet) which is pronounced as a common Latin $a$, not too long nor too short. Examples: "kađ" is nearly "kađ", "mar" is as in Latin the $a$ of arco; "kär" is like the $a$ substituted in some dialects, to the $a$ of "legno (lägn)". Moreover I remember to have found some words in which $a$ is pronounced slowly, almost $ā$; consequently if we had to express the sounds with as many signs, we should say that there are two $a$ and two $ā$, i.e. one $a$ pronounced quickly, one $ā$ pronounced slowly, one $ā$ pronounced not very slowly, one $ā$ pronounced very slowly; $a$ might be called closed $a$, $ā$ might be called open $a$, just as I said of $o$ and $ā$ which can be moreover $ā$ and $ā$. Yet for the sake of simplicity, let us keep only two $a$ (ā, ā) as in Kanarese, Mahraṭṭi and Sanskrit; moreover a common $a$ for the common cases; nevertheless haec meminisse juvat.

I have put only one ā, yet there are some words which have a cerebral ā e.g. "ēl = cold"; this ā corresponds to the Kanarese Ā, whereas the simple ā corresponds to ā. We could express such a sound by ā, as we use the dot underneath also for the other cerebral letters; so we simplify these things. Max Müller expresses it with sh; in the Tulu Grammar and in the Polyglot Vocabulary printed at the Basel Mission Press, I find ā; in the Mahraṭṭi Grammar Šh, in the Kanarese
Grammar by Hodson əh, as he uses əh instead of ā. Yet I must acknowledge that the cerebral sound of this ī is somewhat different from the cerebral sound of the other cerebral letters.

I remember moreover to have heard some words with a kind of very guttural sound expressed by the Kanaresse əi, which sound can be explained only orally; it is pronounced almost entirely with the throat. It is expressed by Max Müller in his "Sanskrit Grammar", by the Author of the "Student's Manual of the Mahrāṭṭi Grammar", by the Author of the "Tulu Grammar" and by the Author of the "Polyglot Vocabulary" printed at the Basel Mission Press in Mangalore, by ū; in the Kanaresse Grammar by gn; yet I must acknowledge that I have heard some words pronounced so guttural that their ā seems to be remarkably different from ā of "sing" which is the example given in the Mahrāṭṭi Grammar for this ū. (See p. 18, n. 2.)

Finally another sound is əi and əi, represented in the above mentioned books by ri, ri (but in the Polyglot Vocabulary r, ī, in the Tulu Grammar by r, rī); this sound is approximately represented by ri and rī, or better by r with a kind of vowel, which seems to be nearly e or half vowel (see p. 20, n. 2.)

What I write gn (not g-n) is in Kanaresse represented by ə, and in the above quoted Vocabulary by ū, in the Grammar of Max Müller and in the Mahrāṭṭi Grammar by ū; as for me, I prefer gn, because the Latin gn is pronounced nearly in the same way; because I was compelled to choose ū as the sign of the nasal n, and because it is, perhaps far easier to distinguish so many different n, if we write gn. (See p. 5.) What I write g-n would be expressed in Kanaresse by joining the two consonants r and ə or ə. Also by writing jn we would get almost the same sound, as the Konkani j is thinner than the English j.

The reader might have observed that very seldom or never are ı, ɔ, ū used, although put in the Alphabet. The reason is, because, as I said in Part I., I use these signs only when there
is any necessity; but for a very often there is a necessity, not so for i, ã, ū.

Those who know Kanarese and Mahrâtti might have remarked that for the Kanarese ð and Mahrâtti व, I put two letters (j, z); the reason is because this letter ṭ has two sounds in Konkani; and as I do not know a rule to distinguish the two sounds, so I write two letters. The same must be said of ṭz, Mahrâtti व, for which I put ḍ, tā, ts, tz; ts and tz may be considered as equal; ē is not so sharp as ṭā, yet sometimes it does not differ much from ṭā; moreover euphony does not allow us to write ṭā in all cases in which ṭā should be written; hence you find sometimes ē instead of ṭā; but ts or tz differ somewhat more from ṭā and still more from s. The same must be said of ts, i.e. if euphony requires us to write s instead of ts contrary to the above rules, I write henceforth s not ts. Perhaps if we write Konkani with Kanarese letters, we could put some sign, e.g. a dot above ṭ and z to distinguish these sounds; as we could put the Sanskrit and Mahrâtti "virāma" to express the absence of any vowel or half-vowel at the end of a word, the "virāma" is marked by an oblique line placed at the foot of a consonant (\). About f. Properly speaking, no f should occur in Konkani, but only aspirated p (ph), and really in the villages this f does not usually occur; e.g. they say "phoṭ", "phāleā", not "foṭ" "fāleā"; yet in the town this f is used, so let it pass.

About v. This letter is very often indistinct, so that it is not easily perceived whether it is u or v. One of the reasons may be, because the Konkani words beginning with a take a kind of v or u before them, as the words beginning with e take y. We have a proof of this in the way in which some Natives pronounce Latin: some say, e.g. yekeison, yergo instead of alcison and ergo, nay some seem to add this y even in the middle; e.g. meyam instead of meam: and some seem to say vordo oruerdo instead of ordo. This depends, I think, on the Kanarese pronunciation.
About aspirated letters. Besides the aspirated letters given in the Alphabet some others may occur; \textit{e.g.} \textit{m} of \textit{mélô} is pronounced somewhat aspirated. What to do in such cases? If we write Konkani with Roman characters, the easiest and most simple plan is to write \textit{h} after that letter, just as with the other aspirated letters; if we write with Kanarese characters, we can use the Kanarese letter \textit{z} joined to the letter which is to be pronounced aspirated. This must be understood if the aspiration belongs to the consonant, \textit{i.e.} if the aspiration must sound between the consonant and the following vowel; if the aspiration must sound after the vowel of the consonant, then in Roman characters we may use \textit{h} as above, in Kanarese characters we should use the medial \textit{s}; here we could not use the above \textit{z}, because \textit{z} is a consonant, whereas that aspiration after a vowel is a vocalized \textit{h}. We have a proof of this in the union of all vowels with \textit{z}, so as to become \textit{hs}, \textit{hi}, \textit{hu}, \textit{hs}, \textit{he}, \textit{ho}, \textit{hou}, which union does not take place with \textit{s}. So, \textit{e.g.} \textit{dúky} = pain, sorrow, exactly should be written \textit{dukhý}.

There are some Nouns which end in a kind of half-vowel, \textit{e.g.} \textit{jin} = life; this half vowel seems to be changed into \textit{i} in the stem, \textit{jinie}; consequently this would be an example of a new letter different from \textit{s} and \textit{u}, namely it would be \textit{i}; yet it is better and more simple to explain this change by saying that in some Nouns the stem is formed from the Nominative by adding not only one vowel as usually, but two vowels (see p. 16, \textit{n}. 8). The stem, however, is not always formed from the Nominative (see p. 30, \textit{n}. 3).

Here let us remark that by writing \textit{y} instead of \textit{i}, \textit{e.g.} \textit{ya} instead of \textit{a} or \textit{a}, we would simplify very much the rules about accentuation of diphthongs. I said (page 7) that many diphthongs have the accent upon the second vowel, many upon the first, or, shorter, no suitable rule has been given. By writing \textit{y} instead of \textit{i}, whenever it is possible, many apparent diphthongs would disappear; consequently their accent would
become known at once. The final diphthongs which usually have the accent upon the first vowel are chiefly an or ao, ou, eu, ei, ou or oi. Ai commonly has the accent upon a, if this is long; e.g. “khaiñ—something”; upon the 2nd vowel, if a is short; e.g. “khain—where”, “kaiñ—when”. On the contrary ao, io, ui, io, ae, ia etc. which in Kanarese would not be diphthongs, have the accent upon the last vowel. The terminations ai, ou, iæ and the like which occur in some Declensions, have the accent upon the last vowel; i.e. the termination has the accent.

Finally we must pay attention not to confound ä with o; in many words they seem to be very similar; yet exactness does not allow us to change these two similar sounds. In pronouncing ä the mouth is more opened and the voice deeper than in pronouncing ö. The difference between ö and ä appears especially when ä has the accent; in other cases we would not lose much exactness by pronouncing ö instead of ä. Europeans must pay attention not to pronounce this ä, especially accented ä, like the German ö or French eu; this pronunciation is entirely wrong.

About this ä remark further that in the same word it may become æ, modifying thereby the meaning; e.g. “isär or vi-
säñ—forgetfulness”, “isär or visär—forget”; “kätär—cut”; “kätär—be cut” (see p. 175); the same may happen with other vowels.

These things may be settled in future times, as in this first attempt many niceties were to be omitted. If we write Konkani with Kanarese or Mahrätte letters, many things will be settled by themselves, i.e. only by writing in a more suitable Alphabet, especially if we prefer the Mahrätte or Sanskrit; because with Kanarese something would remain still doubtful, e.g. the final ö which cannot be omitted in Kanarese, if no vowel is there, and which must be often omitted in Konkani, unless we introduce some new signs to modify the Kanarese letters and make them suitable to Konkani.
PART IV. SYNTAX

CHAPTER I. AGREEMENT OR CONCORD

For the reader, for whom I write, many particular rules are not required, for they are the same as in our languages. Between the different parts of speech there must be concord in Gender, Number and Case.

This rule contains a great many particular cases. But the following restrictions are to be made:

1. If a word is to agree with many others of different Genders, that word is put in the Neuter Gender; yet sometimes it might agree with the nearest one, at least in Gender, and often also in Number. So if an Adjective has reference to men and women, it is put in the Neuter Gender. Nay, this happens not only with Adjectives, but sometimes also with Substantives; e.g. "mānis = man". If it is used for a man and a woman, as in the example: "the first men were Adam and Eve", "monis" becomes Neuter and is declined according to the Neuter of the 2nd Declension; whereas absolutely it is Masculine and follows the Masculine form of the 2nd Declension; so also "gārtso = domestic" etc. The same rule holds for the Verbs; e.g. "tiṅ geliṅ = they went", speaking of a man and of a woman.

2. The Participle and some tenses of Transitive Verbs have quite a peculiar concord, which will be explained later on. For the present read page 118, n. 6, and consider that if a Verb has no subject or the subject is a sentence, the Neuter Gender of the Verb is used.

3. It has been mentioned already that speaking (a) to or (b) about a respectable person, chiefly Priests, the Plural is
used, viz. the Verb is put in the Plural, in the 2nd Person in the (α) case, in the 3rd in the (δ) case; in the Masculine Gender, if the person is a man; in the Neuter, if a woman. Yet this rule is not always observed, so that the rule expresses rather what is allowed to do (to use the Plural) than what is commanded to do. Especially the part of the rule about women is not certain; doubtless I heard some examples according to the above rule; for this reason I have put the observation 4th (page 72); yet I heard also many examples contrary to it. Consequently the part of the rule to use the Plural when we speak to a woman of high rank, is certain; the part of the rule to use the Plural when we speak about a respectable woman and even in the Neuter Gender, is uncertain; and, omnibus consideratis, it seems safer to use the Singular. Not only the Verb, but also the Adjective and the Pronoun which have reference to a respectable person seem to be put in the Plural

4. The Nouns of the 1st Declension ending in α, not used in the Plural, require the Verb in the Plural, if the meaning is Plural (at least I have found some examples according to this rule; I cannot ascertain whether this is the common case). But the Adjective in such a case may remain in the Singular; *e.g.* "sounāśāči cintna yetāt".

5. A Noun in apposition agrees with its name; *e.g.* "the town of Mangalore = kōḍyāl šār". Here read the note page 39, to which we may add that if a Substantive (especially or only Proper Noun) is followed by a title or by a similar word, the first Substantive either is not declined or put only in the Original; *e.g.* "Dāvid-rāyān = by king David". (See also page 16, n. 9.)

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1) I heard sometimes Feminine Nouns of the 1st Declension having the Verb in the Neuter Plural, *e.g.* "monāśāča vālūc cintna čintlēśānt = bad thoughts have been thought by men". I cannot tell whether it was a mistake or not.
6. If an Adjective of three terminations is a predicate, as in the example "God makes us good", or if an Adjective takes the place of the Genitive in the Compound Verbs, it is left in the Nominative, Singular or Plural; according to the Number of its Substantive; e.g. "Deu amkān pātkāntle sóleitā = God delivers us from sins"; "Deu amkān bore kārtā = God makes us good"; "peleāso môg kār = love thy neighbour". The same happens sometimes with Substantives, viz. if they are used as predicate or as indirect object of a Transitive Verb, they are placed in the Nominative: "tūn tukā kōn moțtai = thou whom doest say?" Moreover, if an Adjective in Nominative Case, corresponding to the Genitive (see Part II. Chap. II. Art. 2), has another Adjective before itself, this preceding Adjective is put in the oblique case Masculine or Feminine or Neuter, Singular or Plural, according to the Gender and Number which the Genitive converted into Adjective had before being changed into an Adjective; e.g. "boreān monšānći sóvói = the custom of good men"; yēka borea monšāći sóvói = the custom of a good man;" "yēka tarāći nesso = dress of one kind". The same rule is observed, if two Genitives are changed into Adjectives; the subordinate Genitive is not put in the Nominative; e.g. "the name of this boy's father = yea burgāčeē bāpāčeē nānu =. This rule seems to hold good for all kinds of declinable Adjectives.

7. The Adjectives or Pronouns "kāso, tāsso etc. must also agree with their Substantive; although in English we have an Adverb, e.g. "how do you do=kāso assāi?" But what is this Substantive with which they must agree? Sometimes it is difficult to know it. This rule may make easier this point; translate the English sentence into Latin using qualis for "how" and see which word is qualified by this qualis; that is the word with which "kāso" must agree; e.g. "how did you succeed in that affair?=tukā teā kām kāsēn žāleē, lit. what did that affair turn out?" "How did God create the world? = Devān kāso souñsār rātzlo?"
8. The Adjectives in -ntlo (see p. 84) agree regularly with their Substantive, if they are used as attribute; e.g. "the men of the world = saũsărântle monis"; "by the men of the world = saũsărântleaũ monšâniũ"; but if they are used in some other way, it does not appear with which word they should agree; then they are put in the Instrumental of the Singular; e.g. "who among you has ever suffered such a pain as our Lord Jesus Christ? = tumčer bitârleân kîpêc Sômia Jezu Kristâ bârîts tassâlo kâšt sosâlâ?" The same may happen with other Adjectives, chiefly with Adjectives derived from Postpositions or Adverbs. Generally speaking it seems that such Adjectives, if their agreement is not evident, are put in the Instrumental Singular; e.g. "mukhârleãn votz = go before"; yet here too, cases occur in which these Adjectives agree with a Noun with which, it seems, they should not agree; e.g. "God separated the waters above the sky from the waters under the sky = Dêvân mojâbâ voir assâliũ udkaũ mojâbâ kâhî assâliũ udkântliûn vingâlâ keleânt". Here we could use also the Instrumental.

9. If an Adjective is used as a Predicate in a Participial sentence contracted from a Relative sentence in which it was used as a Predicate in the Nominative or Accusative, this case is kept also in the contracted sentence although, perhaps the Noun with which it should agree be not in the Nominative; e.g. "honour Our Lord, exposed on the Altar = Altârîr ukto kûrn dovorleãa Somiâk mâns diâ". We might perhaps generalize the rule by saying that in such sentences the Adjective is left in the case in which it was in the full sentence.

I explain by two examples, in order to be shorter and clearer what I mean to say by Predicate and Attribute. "God is good; God makes us happy in heaven" etc.; here the Adjective is Predicate; "the good God" "the happy man"; here the Adjective is Attribute.

10. Sometimes the Adjective agrees with its Noun not grammatically, but according to the meaning; e.g. "innovator" can be translated by "nove mâriâdegâr"; here we should
say grammatically "novo māriādegā"; but this Noun "māriādegā", derived from "mariād=habit, custom", means a man making customs; in order to get the meaning of "innovator", we must add "of now things"; hence, omitting thing, we get "nove" in the oblique case; exactly we should say "noveaŋ". In the same we may explain "dispođte vordi=journalist". If we say "dispođto vordi", the meaning would be "daily man of news", whereas the meaning requires "man of daily news". Not all speak so; yet this mode seems to be more correct and used by more learned men.

11. The Adverbs formed with an Adverbial Declinable Adjective joined to the Gerund in -un (see p. 176), either may be declined and follow the general rule of concord (as far as regards the Adjective united with the Gerund), or may be not declined, ad libitum; e. g. "behave yourself well = borq kārn tsāl, or boreŋ kārn tsāl".

The Adverbs in -aŋ (Neuter of the Adjective) may be declined, or not declined ad libitum; e. g. "to boro vāstā, or to boreŋ vāstā = he reads well".

12. If the subject of the sentence is 3rd Person Plural of Neuter Gender, the Verb may be put in the Singular; e. g. "tāneŋ apliŋ pātkaŋ sānglaŋ=he has confessed his sins". Nay, sometimes the Singular of the Verb is used, although the subject (real, though perhaps not grammatical subject) is Masculine; e. g. "āuveŋ poise kancilāŋ=I have taken money". Very probably this second manner is a mistake: the first manner is not certain.

13. We must remark that in Konkani some words are considered as connected which in Latin and English would not agree (see below about Adjectives); consequently those words must follow the rule of concord; e. g. "dusreāntso rāg=anger of others"; whereas we would say "anger against others". This point cannot be taught by rules: practice is required. Further some words may have a double relation, i. e. to two or more words of different Genders etc.; then often it is
allowed to choose among those words as terms of agreement, that which we like whether it be the nearest one or not. So also the Absolute Infinitive in some cases may agree either with the word governing it or with its object; e.g. "ničeu dosmänkai dorći saitänäto"; or some say also: "ničeu dosmänkai dortsø saitänätso". The first expression is better.

14. Finally we must pay attention to those Adjectives which correspond to the Latin indeclinable quantum, minus, and the like, as "unö, titlo, kedo, todo"; but in Konkani are declinable, and if joined to another Adjective, they agree with it; e.g. "kedi voqli = how big?" (Feminine), in Latin quam magna, "uṇi ajapäci = less admirable"; "tedo boro=so good" etc.

Many other things should be said about this point; but, in order not to overwhelm the mind and not to make this chapter too difficult, I will speak of them in other places, as they occur.

**Exercises**


Ritan pāṭān Kadra pāṭnā prās voḍleṅ. Thāiṅ kitlo lōk astit? Āuṅ sārkeṅ nēnāṅ: moje āloćiṅi pārmāne tśād-uneṅ ponās hāzār lōk assāt (may be). Āuoi bāpānu, tumcēa burgeāṅk

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1) In Kanaresō they say wḍuṅśi vīś. "ārāmbha", yet the Konkanī Christians seem to pronounce "ārāmb"; this remark holds good for some other words.

2) "Agatha" in Konkani should be "Agdu"; but as "sāibīp" is not commonly used for Native ladies, it is better to keep the Latin word Agatha.
bore kārā; kiteāk mojeār tumīn tanče viśiānt lek dizāi. Burgeā, boro tzāl ani āuoi bāpāk mān dī; yea vorvīn tukā kurpā ani suk meṭtelēn. Yea gārāchea dhāniātso iṣṭ kāl melo: teā pasun dhāni āz gārā nāā; to mornāk gelo.

CHAPTER II. USE OF EACH PART OF SPEECH

Art. I. Nouns

A. General Observations

The Nouns, except the names of common things, are rather seldom used in Konkani, particularly Abstract Nouns. Though there are some Abstract Nouns, and Verbal Nouns also, yet, except in a few cases, it is better to avoid those Nouns and change the sentence so as to get a finite Mood of the Verb. I say “finite Mood”, because Verbal Nouns are the same as the Infinitive of the Verb in the Neuter Gender. The Tense of finite Mood, which may be substituted, is, very often, the Conditional in -leār (see Conjugation); e.g. “learning is useful”: though we might say: “sikōē upkārāk podṭā”, yet it is better to say: “sikleār = if you learn”. The Conditional is, we may say, the favourite Tense in Konkani; for, it is like a panacea to supply the pretended poverty of this language. For this reason too, I do not put down in the Dictionary all Verbal Nouns. What I say must be understood of the common and vulgar language, not of the high and cultivated language or rather of the language to be cultivated; because there is no cultivated language.

After these general considerations let us say something in particular about the more difficult Nouns.

The fundamental difficulty regarding the use of the Nouns, may be this, viz. many Nouns do not exist in Konkani. How to express, e.g. hypostasis, hyphen, hydrostatics, hypothesis, abstraction?
To this difficulty I answer: look in the Dictionary and you will find the translation, without circumlocution, of the above and other similar words, although such words cannot be popular, as they are not popular even in our cultivated languages.

The second difficulty is about the use of Abstract Nouns. We have already seen (Part III. Chapter V.) that Abstract Nouns are formed chiefly by the terminations -pap and -kai or -sai. This kind of Abstract Nouns is usually rightly employed, and the greatest part of them are of this kind; yet there are also some primitive Abstract Nouns; e.g. "kārt = improvement, especially material"; "guṇ = improvement, especially immaterial."

The third difficulty is about Verbal Nouns corresponding to the Latin Nouns ending in -ctio or in a similar termination. The easiest way of getting rid of this difficulty would be to use the Infinitive of the Verb which is at the same time a Verbal Noun; yet this is not elegant and according to the nature of Konkani. Another way would be to change the Verbal Noun into a Verb; and though this is not against the nature of Konkani, it is too low, at least often. Yet sometimes this way may be well employed. The third and best way is to use the termination given in Part III. Chapter V. The more common termination is -nai; yet the termination -ap is not so rare, the other terminations given l.c. are rather rare, at least for real Verbal Nouns.

The fourth difficulty is found in the Nouns which end in -ility or in a similar termination. The way of translating these Nouns is to add "sārkeṇ" (v. l. c.). This "sārkeṇ" means equality, hence, e.g. "vāṇṭi-sārkeṇ" means "a thing which is equal to parts or a thing which in potentia is equal to its parts". This is the only or, at least, the chief termination, as far as I remember, by which we can form this kind of Nouns. This mode although very philosophical, more perhaps than the Latin, English, German, French, Italian
modes, is not popular. The negative form of this kind of Nouns is somewhat difficult; I speak of it here below.

The fifth, quite a peculiar difficulty, is about some Negative Nouns. You find many of these Nouns in the Dictionary under In-. First remark that common people often change the sentence into the Negative, i.e. instead of making the Noun Negative they make the Verb Negative; e.g. instead of saying "āmorāṇ = immortality", they say "ātmo morāṇāṇ". This popular mode may be employed with advantage in some cases in which the Negative Noun would not sound well; yet generally speaking the best mode is to use the Negative form of the Noun, as has been explained in Part III. Chapt. IV. Among those terminations, the most common is "-nāṇ" prefixed to the Noun. The termination -āṇ, or sometimes only āṇ, occurs also. But the other terminations are not frequent. Besides the terminations given i.e. there are some others, such as "be-"; e.g. "ābru = character", "beābru = want of character"; "ād- = against", e.g. "ālōčen = judgment", "ādālōčen = a judgment against . . ."; "čintna = thought", "ādčintna = against thought (distraction)"; "nāstanāṇ = lit. not being", e.g. "kāran- nāstanāṇ = no cause (unreasonably)"; as the reader sees, some of these modes are not simply negative, but rather contrary. Compare this with the Propositiones contradictoriae and contrariae of the philosophers.

The Nouns in -sārkeṇ may be made Negative in many forms; the first is to prefix -nā, e.g. "nāṇ-vāṇṭi-sārkeṇ". The second is to insert -nā in the middle before "sārkeṇ"; e.g. "sikasārkeṇ = docility"; "sikanāṇ-sārkeṇ" or "nāṇ-sikā-sārkeṇ = indocility". Not only the Nouns in "-sārkeṇ" but also some other words may be made negative in many ways, as some Noun are derived from the primitive form in many ways.

In Konkani we must remark the use of Nouns compounded with two or more Nouns, one of which is accompanied by some Postpositions, or at least not put in the Original Case, as it should be, according to the general rule; e.g. "angār-poḍneṇ
inroad, assault”. The reason is, because the Verb sentence is “angār poq = lit. fall on body”; hence the Noun used keeping the original form; else the meaning would not be the same.

In Latin and in some other languages different words must be used for the fruit and for the tree bearing the fruit, so malum, malus, pirum, pirus. In Konkani usually the same word may express both fruit and tree, *e.g.* “limbo, nāring,” although we may add the word “rūk = tree” to express more distinctly the tree, *e.g.* “limbeātso rūk”, if from the context the meaning is not clear. Yet there are some Nouns which are used only for fruits, and some only for trees; *e.g.* “nāl = cocoanut”, “māq = cocoanut-tree (palm-tree)”; “keleū = plantain”; “kēlambo = plantain-tree” *etc.*

**B. Cases.**

§ 1. Nominative.

Omitting things well known to those who have some knowledge of Grammar, as I always suppose those to be for whom I write, I make these few remarks about the Nominative.

1. The Nominative is used when a Noun is used as an explanation of another word; *e.g.* “he has been appointed Governor *or* as Governor = takā ādhīpāti nemsilā”; “Jacob took Rebecca as his wife = Jākobān Rebekāk āplī āstrio mon kāncēlēā”. In these examples the first direct object is put in the Accusative, the 2nd object, indirect and explanatory, is put in the Nominative with “mon”, which “mon” will be explained later on.

2. The Nominative is used, instead of the Accusative, *a*) with inanimate objects (see pp. 12, 19); *b*) sometimes also with animate objects, chiefly if they are Proper Nouns. This second case is rather an exception than a rule, whereas the first is ordinary. “Deu = God” is often put in the Nominative.
when it should be put in the Accusative; *e.g.* "Deu kāpē- 

3. In Verbs having in some Tenses passive meaning, the 
word which in Latin would be put (in Passive Verbs) in the 
Nominative, is put sometimes in the Accusative, as I explain 
later on.

**Exercise**

Rānien N. Sāibāk mēlinitidār nemsīlā. Somias Jezu Kristān 
Sant Pedruk Apostolānčēn mostāk kārn dovorlā. Burgeānu, 
vāšt burgeānk išt vintzun kādnakāt; kiteāk mošēr tanče 
vorvīn tumīn pād zāsāt. Deu āple kurpēn amkān āple išt 
kārtā ani sārīnē dājī. Frask yea dāktēa burgeāk aplo 
posko pūt kārtā. Sāmēstān monšānk tuzo sezārī mop čint 
*(consider all men as your neighbour)*, ani sāmēstān kumok 
dī; tukā sārgār tzād inām mežtēloā.

§ 2. Dative

About this Case as also about other Cases there may be different opinions; 
for somebody might perhaps say that what I call Nominative is not Nomi-
native, but Accusative, as in Latin *bellum*; or again that in the example: 
"bāpāk āpol = call the father", the Dative "bāpāk" is used instead of the Ac-
cusative; but all these are questions de verbi.

Now I see that the Author of the Mahrātī Grammar really calls Dative 
what I call Accusative. I have said that the Accusative is equal to the Nomi-
native in inanimate objects, equal to the Dative in animate objects. He says 
on the contrary that animate objects are put in the Dative. The final conclu-
sion is the same in both ways; yet I prefer the first manner; because thereby 
the things seem to be more simple, and because the first manner seems to be 
more satisfactory to the mind; at all events in dubiis libertas.

The Dative is used 1) to show purpose or aim; *e.g.* "kiteāk 
āiloī? =to what (why) did you come?" "javaņāk āiloā =I came 
for dinner". The second form of the Infinitive in -untēāk 
is just this Dative, formed from the Nominative -untē; *e.g.* 
"to boreuničēāk āilo = he came to write". Instead of it we 
might use also the Original with "pasun"; *e.g.* "fārīkpoṇāk, 
or fārikpoṇa pasun = for reparation".
2. It is used with many Verbs, with which the use of the Dative is quite natural; yet in our languages we have a different construction. So, as there is no word meaning exactly "have" in Konkani, the Dative is used as in Latin *mihi liber est* = *makā yēk pustak assā*. About this Dative it must be observed that, if the thing possessed, is such a thing of which instead of "I have..." we could not say: *apud me est*, then the Dative is used; if we could say *apud me est*, then very often the Original with "kāde or laghi" is used. Hence we can say: "makā yēk gār assā = *mihi est domus*"; on the contrary "moje kāde yēk pustak assā = *apud me (mihi) est liber*", or "moje laghi yēk pustak assā".

3. In some Konkani phrases; *e.g.* "dotorn makā yetā = I know the Catechism, *lit.* to me the Catechism comes"; "makā ugdās yēnāf = I cannot remember, *lit.* remembrance does not come to me" etc.

4. To show motion to a place, the Dative may be used, though the 1st Locative is also used; *e.g.* "Igārjeq vetān = I go to the Church" or "Igārjeq vetāf". In the meaning there may be a little difference between Dative and Locative. Some Proper Names are used without any change, to show motion; *e.g.* "ānuñ Jeppu vetāf" = I go to Jeppoo (see above Declension of Proper Nouns.)

5. To show advantage or disadvantage two Datives are used, as in Latin "*hoc tibi commodo est* = yeṇ tukā upkārāk poṭtā, *lit.* it falls to thee to benefit".

6. To show for whom a thing is done, and the like, the Dative is used; *e.g.* "this has been done for me = yeṇ makā zālef", etc. This case might be reduced to the preceding.

7. To show time in answering the question: "how many times a day, a week, a year?" the words day, week etc. are put in the Dative; *e.g.* "vorśāk yēk pāuṭi puṇ Bombay vetān = at least once a year I go to Bombay"; in these cases it might be used also in the Original with "modeṇ = in the middle, during"; but this is not so exact.
8. To say: "I give something to . . ." the Dative may be used; yet very often the Original with "kāde or lagiñ" is used just as I said in the second case.

9. The Dative seems to be used also with the Verb "mon say", if it has the meaning of "call", namely "call by name". The thing which is called by name is put in the Dative, the name itself in the Accusative; e.g. "tumiñ yea fatrāk kiteñ mhoñtāt? = how do you call this stone?" and the same in similar sentences.

10. Price is frequently expressed by the Dative, provided the Verb allows it; e.g. "vo sāmān kītleañ Rupoiānā kāngalai = for how many Rupees did you take (or buy) this article?" But if you use "poñtā = falls", or "lāgtā = is applied", you must use not the Dative, but the Nominative, because the meaning of the Verb does not allow the use of the Dative. So, "takā dhā Rupoi lāgle = it cost ten Rupees", or "takā dhā Rupoi poñle". With these two last Verbs, the thing itself should be put in the Dative; for, translating literally, in our languages too, the Dative of the thing and the Nominative of the price would be used, "to it ten Rupees fell or have been applied".

11. The Verbs meaning "to speak, to say" and the like, may be used with the Dative of the person to whom we speak; yet very often the Original is also used with "lagiñ" or "kāde"; e.g. "suñ tumche lagiñ uletāñ = I speak to you", "mestri burgeañ kāde vitzārtā = the master questions the boys".

12. Sometimes Dative is used to show place as in the sentence: "tin disāche vātek gelo = lit. he went to a way of three days, he walked three days".

13. Finally, we may perhaps call Dative that which (p. 19) has been called Accusative, e.g. "rukāk mār=beat to the tree", and similar examples; yet this may be explained also in some other way. (See ibid.)
Exercise

Devān amkān kitesāk rāţleāt? Takā vōlkunčēāk (or vōl-
kunk) ani meleā uprānt sārginčēā suk bogunčēāk (or bogunk).
Somi Jezu Kristāčēa kālṣāk ākmān kelēā pasun fārikpoŋ diunčēāk amīṅ kiteŋ kāriţāi? Amīṅ disā modēā sābār pāuţi
tācēnt kālīz ani tačēa kālīczē seguŋ takā bētāizāi, sārva
vāstū thāīā tāče kuśā pārmāne tzcālzā: ani amčēā kirkoli
kālīz takā dīzāi: tovoľ amkān tačēa āśirvād melṭelēā ani bhou
vegiā amīṅ seguŋ thāīā (in virtue) sompurŋ zateleāuṅ;
mukhiāznūn tāčī tzcād ājāpāci sālgi melṭelī (familiāritas
stupenda nimis invenietur). Kālīkuṭāk votzunk kitiľā uoran
lāgtit? Pāivāṭen tzālleār, sābār dis zāi; āgbōtuīn sumār dōn
dis zāi. Ani Bombāi votzunk kitleū nāi? Sumār čār dis
Kōnā iyē vāstū kēlāiň? Makātż. Pātak ātmeāk amī kučik
lukšānāk počtā. Koṭeponāče mānis, sāngtā povitrīp pustāk,
ärdejīnent mortele. Disā kīte pāuţi amī Dēvāsto ātou
kāriţāi? Tanktā titleū (as much as you can). Dēvāk melon
ātme gādžie gādžien aplēṅ kālīz Dēvāk betāitāt, amī yaś saun-
sārant astānāi, sārgār tančēā mōn assā. Burgeā, moje
kāde (or maka) tujeṅ kālīz dī: assēn uleitā Somi Jezu Krist.
Pedru mamā, yea rukāk tumčē bašēn kiteṅ moţtāt? Akāiʔ
Amīṅ voqātso ruk moţtāuṅ. Ani teā rukāk kiteṅ moţtāt?
Sāibānu, makā gottunā (I do not know). Yēn bhō sobit
pustāk: takā kīte Rupoi lagleāt? Yēn bhō mārāg pustāk;
saṁār pānzs Rupoi podleāt takā. Taseṅ asleār, makā kuśi
nāṅ yēṅ pustāk molāk kāneunk.

§ 3. Accusative

First of all, as the Accusative is very often (especially in
animate objects) equal to the Dative, sometimes (especially in
inanimate objects) to the Nominative, we require some rule
to know when the same form is a sign of one case and when
of another. This principle may be laid down: According to the
philosophy of the grammar, Accusative indicates the
direct object of the action expressed by the Verb (from accu-
sare); the Dative denotes the indirect object of the action of the Verb, or the object cui accidit, or to whom really or metaphorically the action of the Verb (which directly aims at the word put in the Accusative) is indirectly given (from dare); e.g. "God has given His Son to the world"; Son denotes the direct object of has given; to the world denotes the thing cui accidit or cui datur, to which is given the direct object of has given. Of course I do not speak of any kind of Accusative and Dative, but of that Accusative and of that Dative which are simpliciter and, I may say ἄξιον, Accusative and Dative. Hence I do not consider here the Accusative and Dative governed by Postpositions etc. Moreover this fundamental principle may be somewhat modified according to the nature of the different languages, e.g. in English we say "I study the Latin Grammar", whereas in Latin they say "Studeo Grammaticae Latinae."

Hence we may draw a corollary, i.e. that it is more agreeing to the above principle to say, "Accusative of animate objects has a termination equal to the termination of the Dative," than to say "animate objects are put in the Dative, although they are the direct object of the Verb". For this reason I said (p. 206) that the first manner is more satisfactory to the mind.

After these preliminary remarks, let us see when the Accusative is used. This case is used

1. In all cases in which the direct object of the action of the Verb is denoted, unless there be some peculiar exception. This first point is the same as in other languages; consequently it does not require further explanation. This first point includes, we may say, all ordinary cases in which the Accusative is to be used.

2. According to the above principle we should also consider as Accusative the two first cases considered on p. 205 as Nominative; because although their form is equal to the Nominative, yet the meaning does not allow us to call them Nominative.
3. To express time in answering the question how long; e.g. "the war lasted three years = zuz tin vorsañ urlëñ".
4. To express space or measure to the question "how high", "how broad"; e.g. "this field is twenty feet long = vo gâdo vis fuñi lâmb".

**Exercise**


§ 4. **Instrumental** ²)

This case is used:

1. To show the *agent* in the tenses of passive meaning (or of passive construction) of the Transitive Verbs (see below those tenses); e.g. "Devân amkän ràtsleàt = God has created us"; "Burgeàñ tançë keleàt = the boy has done mischief".

2. In some tenses of the Neuter Verbs (see those tenses below); e.g. "åuven votzazäi = I must go", "åuven votzunk gärz assä, = lit. by me to go is required; in Latin = a me iri necessitas est?"; "tâññ votzayet = he may go".

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¹) The Konkani word would be "vidyà-säl" or "vidyà-sâl!", used also in Marathi; "iskul" is entirely foreign and not a good word. I use for the present this and also some other foreign words only because they are often used; but they are a corruption of the language.

²) For the sake of convenience, I speak in this paragraph not exclusively of Nouns, but also of other parts of speech. This remark must be applied to other paragraphs too.
3. To express cause or instrument; *e.g.* "to takā tālvārin mārtā=he kills him with the sword", "to monis ariče pičen melā=that man died of palsy".

4. To express the material out of which a thing is made, although in this case the Adjective may also be used; *e.g.* "Dēvān amāī kuḍ mātiēn keleā=God made our body out of earth".

5. To express manner; *e.g.* "mānān ulei=speak reverently", "mānān kānge=receive with honour".

6. To express direction; *e.g.* "to ōtēneĩ gelo=he went in that direction", "to yeņeĩ gelo=he went in this direction"; (these two words "ōtēneĩ gelo=he went in that direction"; "te āmargān gelo=he went through that way". In this case sometimes the 2nd Locative or the Dative are used; *e.g.* "Bāḍgāk=at the North", we may say also "Bāḍgān".

7. To express the relation through a place; *e.g.* "go through the town". Yet here we must use the Instrumental, not of the Substantive, but of the derived Adjective in -lo or in -tso. With the Substantives usually the Adjective in -ntlo is employed, with the Adverbs sometimes the derived Adjective in -lo is used, sometimes the derived Adjective in -tso. The Pronouns of the 3rd Person (to, o) have an irregular Instrumental to express going through a place (see above para. 6). Examples for all these cases: "to šerānteĩ gelo=he passed through the town"; "rāy angāčeĩ vetā=the king goes through here"; "to mukhāveleĩ vetā=he goes before (i.e. through a place which is before)"; "poisleĩ vetā=goes through a distant place"; "tānteĩ votz=go through that place", "ānteĩn votz=go through here" *etc.*; "ōtēneĩ, yeņeĩ votz=go through that, this (place)". See about the Adjective in -ntlo, p. 54.

As regards Adverbs, when is the derived Adjective in -lo to be used, when the derived Adjective in -tso? Some Adverbs have the corresponding Adjective in -tso, some in -lo; hence if the Adverb has the Adjective in -tso, this Adjective is to be used; if the Adverb has the Adjective in -lo, this second
Adjective is to be used. Very seldom or never an Adverb has two different corresponding Adjectives, i.e. in -tso and -lo. In the Chapter V. Part II. the derived Adjectives are given; the Adjectives in -lo are more frequent: I mean to say Adjectives derived from Adverbs of place.

With the Substantives, we might use, I think, also the pure Instrumental; e.g. "šerän" instead of "šerántleān", although perhaps not so correctly. I think also that as to Adverbs, the rule given here should be observed also to express direction put under para. 6; e.g. "paṭleān vọtz = go behind."

8. The Instrumental is used also to express how much one thing is superior to another; e.g. "yañ lugaṭ tea lugja prās tin vāriniā lāmb = this cloth is three yards longer than that cloth." In this case we might use also the Dative or, still better, the Accusative.

9. If a Verb is in the Negative Necessary Mood with "nozo", then the agent or the person to whom something is impossible, must be put not in the pure Instrumental, but in the Instrumental of the derived Adjective in -tso; e.g. "bāvaṭān nozo = it is impossible to the brother"; "mojeān (or mojāñ) nozo = it is impossible to me".

This and the form under para. 7 are the forms of which I spoke in Part II. Ch. III. § 1. Observations 8, 9.

There are some Adverbs which express direction by themselves; e.g. "thāiā = thither". These Adverbs may be used without any change, although we might also say "tāntleān" instead of "thāiā"

Exercise

Moja Dēvā, ŋuveā nargāčer ani tuje mukār patak kēlān, bōgos, Somia; tuzo put moŋunk makā fāvo niā. Pāṭie, Devān tujeā patak bogśiḷāñ; yea mukār patak suko. Monśān kitoī kārizāi sōmpūrṇ zāunk? Sāmesṭ vāstu ikun, Jēzu Kristātso paṭlāu kārizāi. Tumiā sāngā-nakāt; amśeān nozo; kīteāgi mojeār, Devān amkaṅ ādhār dileār, sākāṭ vāstu tanktāt. Sā-

§ 5. First Locative

Usually the Grammarians of Indian languages do not distinguish between 1st and 2nd Locative; yet I was obliged, for the sake of distinction, to distinguish them, 1) because the termination is different, as every one knows, 2) because the meaning is different. As to the 2nd point, we may say that the fundamental meaning of the 1st Locative is in (not considering whether this in means on the surface) and inside; whereas the fundamental meaning of the 2nd Locative is upon. Yet it is true that in some cases, as to the meaning both cases can be used indifferently, because extrema se tangunt, or also sometimes the fundamental meaning does not appear clearly, as it happens also with some other cases.

The first Locative is used:

1. To show that a thing is in a place, as I said above; e.g. "to kuďänt assä—he is in the room". Yet, this is not always expressed by the Locative; for this may be also expressed by "thäiñ" and "bitär". Though I cannot yet explain the exact difference between these three particles, I think we

1) Strictly speaking, we should write "naiñt". Cf. p. 92. para. 6.

2) Although "mostak" grammatically is Neuter, the Verb is put in the Masculine Gender, because the meaning is Masculine.
might say perhaps thus: The first Locative means to be really in a true physical place, not considering expressly that the place is surrounded; it expresses also inside; “thāin” means more commonly a metaphorical place; e.g. “Dēvā thāin kītle zon assāt? = in God how many persons are there?” “ātmeā thāin—in the soul” etc. “Bitār” is as the Latin intra; e.g. within two years the building will be finished = don vorsā bitār bāndāp tirsat”; “gārā bitār sāmādān assāgī? = at home is there peace?” Yet in many cases “bitār” and the 1st Locative can be used indifferently; hence it is impossible to establish a complete difference between these three manners. As already mentioned, -nt becomes -nā in the Plural (see Part II. Ch. I.). I think, this -nt is just as in Kanarese u which is not a word having a certain meaning by itself, but a pure termination to show place; this is one of the reasons, why I made of it a peculiar case.

2. The 1st Locative is used to show motion to a place; e.g. “to nādānt vetā= he goes to the village”. Better, use the Dative.

3. It is used to show cause; e.g. “to monis tea piṭent mélo = that man died of that illness”. The Instrumental is better.

4. It shows time; e.g. “tea disānt = on that day”.

Exercise


§ 6. Second Locative

The 2nd Locative seems to be the abbreviation of a longer expression, viz. of “voir=upon”. If this “voir” is shortened into r, this r is joined in one word with the Noun. Though

1) Some say “ār” or “ēyr” instead of “hor”.
“voir” means chiefly upon, yet it is used in many cases in which the Original meaning disappears. This 2nd Locative is used:

1. To show relation of place (upon); *e.g.* “gādiāl mezār assā = the watch is on the table”.

2. To show time in answer to the question “when”; *e.g.* “sānjēr = in the evening (Ital. *sulla sera*)”.

3. To show place, as in English *to* or *at*, the 2nd form of this Locative given in the Declension, is used; *e.g.* “mādringer vot = go to the nuns”; “dhu āvoiger assā = the daughter is in the house of the mother”; “amger = in our house”; “Tolager = in the house of Tola”; “kōŋāger assā to? = in whose house is he?”

4. With the Verbs “believe, trust, hope” and similar others, the person in whom you believe etc. is put in the 2nd Locative; *e.g.* “Dēvačer patie = trust in God”; “Dēvačer sātmānd = believe in God”.

5. To show place, when we should use *in*, if a high place is meant, or the surface of a thing; *e.g.* “sūríār = in the sun” (Latin *in sole*); yet in this case, sometimes the 1st Locative may be also used; *e.g.* “souĪsārānt = in the world”.

6. To show manner; *e.g.* “tea tārār kār = do it in that way” or “tea jūnsār kār”.

7. In many Konkani expressions; *e.g.* “porječer rasvotkāi kār = reign over the people”.

8. To express “to be present at...or during...”; *e.g.* “misār aščeņ = to be at mass”, “misār = during mass”; “kāmār assā = he is on duty”.

9. This case seems to be used sometimes also in the meaning of “against”; *e.g.* “to mojer uleitā = he speaks against, me”; yet more frequently it is joined with “ād = against”; *e.g.* “to mojer ād-uleitā”.

This 2nd Locative is used, I said, under 2, to show time; yet this is not the general way of expressing time, because the general rule is this: to the question “when”, time is expressed a) by the pure stem, *e.g.* “sītārā = on Sunday”;
b) by the Accusative, e. g. "altār"; c) by the stem of the Feminine Adjective Singular derived from the Noun, e. g. "altārāche"; d) by the 1st Locative. To the question "during what time", we use a) the stem with the Postposition "mo-deⁿ=în the mîdle", e. g. "diša mo-deⁿ=în the day"; b) the Adverbial phrase compounded of the Adjective and the Substantive "vēî=time" in the 2nd Locative, e. g. "rāîce vēîar =în the night". To the question "within what time", a) the stem with the Postposition "bitâr" =în the 3rd within three years"; b) or the 1st Locative.

Sometimes the time is expressed by the Adjective, which agrees with a Substantive with which it seems not to have a strict relation of agreement; e. g. "tāpeⁿ altārāto vāur kelā=he worked on Sunday, i. e. he made work of Sunday".

Exercise


§ 7. Original

This, as I said on p. 11, is a new Case quoad vocem, not entirely quoad rem; because it is what is called in Kanarese crude state, although the Konkani Original seems to be more extended and used much more than the Kanarese crude state (which is not a peculiar case); hence we can make of it a particular case. I see now that in the Mahrâtî Grammar

1) These five names: "Porbî (or Probî), Kâmôî, Šêt, Nâîl, Šeṇaî" are the names of five classes of persons; their original meaning seems to have been "lord, cultivator, merchant, warrior, writer". Even now the families are often called by these names.
the Original or crude state is included in the Vocative. As for me, I prefer to make a peculiar case; because the meaning is quite different from the meaning of the Vocative. If the same termination were a sufficient reason for making of two different cases only one case, then in Latin too we should make, e.g. of the Dative and Ablative Plural one case, because in all Latin Declensions the Dative and Ablative Plural have the same termination.

This case is used:

1. We may say with nearly all Postpositions, because, a few excepted, these are added to the stem, i.e. to the Original.

2. With the Comparatives, i.e. the Noun preceded by "präs, vorn" etc. is put in the Original; e.g. "mönšäŋ präs Dé-vätsə mög kärizäi—we must love God more than men".

3. Instead of the Genitive when this is not converted into an Adjective; e.g. "Dévä kurpä—divine grace".

4. With compound words, i.e. if two Nouns are joined as one word, the governed Noun is usually put in the Original. See Part III, Chapter VI.

5. If many Nouns, which should be put in a certain case, come together, only the last is put in that case, the preceding Nouns are put or may be put in the Original (see p. 16, para. 9).

6. If a Proper Noun in an oblique case has an apposition, the first Noun is put in the Original (sometimes in the Nominative); e.g. "Lorenšä (or Lorenšä) Säibäk", or, seldom, "Säibä (or Säib) Lorenšäk"; "Ankuäri (or Ankuär) Märiek"; "Kodišäla (or Kojišäl) šeränt"; but in the Nominative only "Lorenšä Säib Kojišäl šer" etc. (see p. 39, note).

7. In some Konkani expressions, e.g. "gārā votz = go home", "gārā assä = (he) is at home" etc.

8. With the Nouns which imply a repetitive notion, e.g. "every month = moineä moineäk", "every year = vorsä vorsäk". In such cases the Noun is repeated just as with repetitive numerals, except that here the whole Noun is repeated and
the first time it is put in the Original, the second time in the Dative. If from these Nouns Adjectives are derived, the first Noun remains in the Original e.g. "moineā moineātso-
monthly, of every month".

Exercise

Romā šerānt adān purviē Čičero ani Čezār nāvādē zālo. Dēvātso mōg sāmestān vāstu prās molādig: duJuā prās, grestkāye prās, bolāike prās, santosā prās, nāzuk khānā prās (above delicate food) boro. Dēvā kurpā sāmestānān zāi. An-
kuār Māri sārgā ani sauāsārācī rāni zāun vortautā. Kōn gārā asāgāñ? Kōn nān. Dēvā Putrāk sāmestānānān dīmbio gāli-
zāi, sārgān, sauāsārān, yemkāndān. Ankuār Māriēk Ga-
brīolā bodveān kābar aḍlyā, tīče kusin Dēvā Putrāk sāmbāu-
tolo moṣ. Arkanj1) St. Mingelk Saitānā kāḍē yek zūz
assāllēn, povitri pustākānt sangleē pārmānē.

§ 8. Original Case, with "lagiē or kāḍēn"

This is called in Tulu, Communicative Case; because it is
chiefly used when we communicate with others. In Tulu it
has a peculiar termination, joined in one word with the
Noun. Hence, in that language it may be called a peculiar
case, but in Konkani it is not so. It is formed like the other
kinds of Original (with Postpositions), of which I will speak
hereafter, namely, by adding (not in one word) to the stem
the above named Postpositions. Yet as it is very frequently
used, I will say a few words about it separately. This Original
followed by lagiē or kāḍē, which, for the sake of brevity,
we may call Communicative, is used with Verbs meaning
1) to talk or to speak, 2) to ask, 3) to beseech, 4) to in-
quire, 5) to show relation to another, e.g. "my heart is not
good with him", 6) to show possession of a thing, where we
could substitute in Latin apud (see above). In all these

1) The pure Konkani word would be "mel-boṛu" or "āres-boṛu".
cases the person, whom you ask etc. is put in the Communicative Case; yet sometimes the Dative might also be used. Examples "Dēvā laginā māg=pray God"; "moje kādēn ēdu nāi=I have no money"; "Moje mān tāče thāiān boriā nāi= my heart is not good towards him".

**Exercise**

Dēvā laginā māg, ani to tukā tujā monāće kušco dādos kārtolo. Khāiā khārentz suk mēsā moş souńsārāčeān monšān kūde itzār nakā, tankān kālnān dekun. Sāng nakā "mojeēn mon tea monšā kūde vaiṭ niā; mātrū āuń tāče kūde ulcinān; tujeēn mon tukā phōtāi.tā; motint ād kiteē Somī Jezu Krist amčē laginā mōntā moşun: "tuje thāiān tuja bāvā kūde kāiān asleār, tuji kāńīk altāir isdōn, votzun bāvā kūde samādhān ēr; mā-gir ṭāi yeun, tuji kāńīk Dēvā beṭāitoloi". Amiā Pādri laginā sāktān amčēā pātēān sāngleār, amkān Dēvā thāun tanēn bogsāņe bogsāņe meļtelēā; ače śivāi, pātkāńeā bogsāńe meļnān.

§ 9. **Original Case followed by other Postpositions**

This is just as the Communicative Case, namely, it is formed by adding, in a separate word, to the stem of the Noun, the Postposition required by the meaning; *c.g.* "Pātkiān pasun māg = pray for sinners"; "Dēvā viśiānt ulci = speak about God" etc.

Here a large field would be open to explain the use of the Original followed by the different Postpositions; but this cannot be done for the present. Only I shall say in general, that the use of the different Originals with Postpositions is suggested, *quoad substantiam*, by the chief meaning of the Konkani Postpositions, although sometimes the knowledge of this chief meaning is not sufficient to know all the uses of the Postpositions; among these Postpositions, "thāiān" is one of the most difficult; hence I shall say a few words about the Original followed by "thāiān."
The chief meanings of "thāin" are there and in, as explained above (§ 5). Hence the Original with "thāin" is used

1. Chiefly to show the relation of one thing to another. But the Postpositions "kāde" and "lagiṇ" are also used in this meaning; how can we then distinguish which Postposition is to be used? Perhaps in this way: When we could express in English that relation also by in or a similar word, then more frequently "thāin" is used; when we could express that relation more properly with the Dative or with the Latin apud, then more frequently "kāde or lagiṇ" is used. Yet these three words are used sometimes promiscuously. Examples: "we have many duties towards God = Dēvā thāin aṃkān sābār kāde assāt"; "the children must show to their parents love, reverence, obedience = burgeśṇini apleañ āuvoi bāpāñ thāin mōg, mān ani khaltepon dākeizāi".

2. It is used to show place, not material in the common meaning; e.g. "Dēvā thāin guṇānći sompūṇāi assā = in God there is fulness of perfections".

Now I should speak of the Vocative and Genitive: As to the Vocative, it does not present any serious difficulty; about the Genitive I speak in the article on Adjectives, for the reason explained more than once.

Somebody might think it not well done to have eliminated the Genitive, which exists also in Mahrāṭi and in Kanaresā. But what use is there in keeping this case, if we can eliminate it? Perhaps the reasons which we have for Konkani do not hold good for Mahrāṭi and Kanarēsā. Are perhaps the cases which remain too few? That we can eliminate the Genitive, nobody who considers the matter, will deny (see p. 11). Moreover I had a peculiar reason to eliminate, i.e. the great number of the other cases.

Again, somebody might think that one case which exists also in Kanarēsā and in Mahrāṭi has been omitted, i.e. the Ablative, which should express the source whence any thing proceeds, and would correspond to the Kanarēsā termination ṭāḷo (daseyinda) and to the Mahrāṭi अभिरत (abhirat).

I answer that we have no necessity to introduce this case in Konkani; because the Kanarēsā and Mahrāṭi Ablative can be expressed either by some case of the derived Adjective in "-ntlo or -lo" (see pp. 54, 199 etc.), or by the Original followed by "thāun = from", or by a similar Postposition.

But somebody might insist by saying: Just what you have put as Instrumental of the Adjective in "-ntlo" should be considered as Ablative.
I answer: If you wish to have it as Ablative, you may keep it; as for me, I see three good reasons for not considering "-mlo" as a peculiar case: first, it follows the rules of the Adjectives, mostly at least; moreover considering that "-mlo" as an Adjective, its construction is not so difficult; whereas in the other case it is almost inexplicable; finally, also without this Ablative, we have cases more than enough, if not to overwhelm the mind, at least to make the Konkani Declensions somewhat difficult; so let us avoid at least the cases which are not absolutely necessary.

Exercise

vis dis lagtât; puñ poinâchea velâr sâbâr pâutî târuñ rautâ, 
dràştantâk (e.g.): Aden ani Portesaid moljeañ bândrañ kîde 
(maritime towns). Pâtkâñ vorviñ Dêvâk âkmân zatâ, âtmeâk 
sârg antartâ; ani sâbâr yêr dâdç yetât. Pâtak adarn soukásai 
mejsea bâdlak (or suâter) tzurtzure ani kâññ ani khânt melê. 
Gârje sivâi aitârâ vaur kârunk nozo. Amçer âd younûnda kàrit 
(or sivâi) Somiñ Jezu Kristatso pâtlâu kârunk nozo.

(Here I add a few examples of Postpositions which govern 
the Nominative or Dative. See Chapter on Postpositions.) Kûrt 
(master) gâra assâgi? Yedoñ moñasûr yeunk-nâñ. Tuzo khâ-
vûnd (lord, master) dhâ uorañ thauñ tin uorañ pâriânt kiteñ 
kârtâ? Makâ gottunâñ. Ani tin uorañ dårñ pânz pâriânt 
kiteñ kârtâ moñ tukañ kaîtâgi? Àuñ kaiñ neñâñ. Hangâ 
thauñ gur pâriânt ani kîtleñ tàit? Yêk ulo, Sâbânu (a call, 
i.e. as far as the voice reaches). Sârañan (by carriage) Igârx 
moñasûr votzayetgi? Naiñ, babâ: pâiwûñ tzûlazâñ. Bâpâi 
putrâk virâdh asolo, putrû bâpâk porto. Zo-kôn apleâ bâvâk 
porto tzaltañ, to Dêvâtso sårkeñ mög kârinâñ. Sastrâç âç ulê-
nakâñ; ani apleâ peleâk virâdh tzâl nakâ.

Art. II. Adjectives
§ 1. Adjectives in General

Generally speaking we may say that the Adjective is very 
frequently used, though there are not many original Ad-
jectives. A general rule might be perhaps as follows:
Whenever a word does not express a substance, but affirms 
or denies only a quality or a similar thing of another, the 
Konkani language prefers to use the Adjective in -tsô, -tî, -tôñ, 
or -lo, -li, -lêñ, though in our European languages another 
part of speech is used. Hence the Adjective is used.

1. To express the Genitivo; for, the Genitive expresses 
something of the governing Noun; e.g. “bâpâcheñ gâr = the 
house of the father”, the words “of the father” answer to the 
question “what father?”
2. To show origin; hence usually the Adverbs of place or time are converted into Adjectives, if they are used to explain in some way the Nouns; e.g. "this man is of here"; in this example the Adverb "of here" is like an Adjective of "this man" hence the Adverb is changed into Adjective "vo monis hangātso"; or, to speak more simply, if we have in English the Adverb preceded by "of", in Konkani we make an Adjective of it, adding -tso, -tā, -tēn, or -lā, -li, -leō, which, of course, must agree with its Noun, according to the general rule. There may be some exceptions to this rule.

3. Some other Adverbs or adverbial phrases, or a Noun with a Preposition are often translated in Konkani by an Adjective, if they are an explanation of some Nouns. Thus "aṅtātā tso vāur = work on Sunday, servile work"; "dusreāntso rāg = anger against others". In both examples the Nouns with the Preposition are like Adjectives, though not grammatically. Yet we could say also: "aṅtārā vāur kār = work on Sunday".

4. Adjectives are used in many elliptical sentences; for, they qualify a Noun not expressed. Thus "rātāne = during night", here "velār = in time" is understood; "sonoāraēz = on Saturday", here too "velār or dis = day" is understood.

5. The Adjectives in -tso, -tā, -tēn, (usually the Neuter Singular) are used in sentences corresponding to the Latin consulis est providere reipublicae, hominis est errare; e.g. "tukēn monāēn, pūp pāktān rāunāēn koṭeponāēn = to fail is human, to persevere in sin is wicked".

6. The Adjective (or Genitive) is used also often to show the material out of which a thing is made; e.g. "mātiētso = of earth, earthen".

7. The Genitive or Adjective is used when in Konkani the Verb is compounded of a Verb and a Substantive and, translating it literally, we should put the Substantive, which is the direct object of the Verb, in the Genitive; e.g. "I explain the doctrine", "explain = vivor sāṅg, lit. say explanation";
hence we should say: "I say the explanation of the doctrine =
dotornitso vivor sangtāā"; yet this rule is often not observed
by common people.

8. The Adjective is used when some Pronoun or Adverb
is followed by the Particle "bārī=as", Latin instar; as this
Konkani Particle usually is not joined to Adverbs or Pronouns,
the Adverb and Pronoun are changed into an Adjective; e.g.
"ādlea bārī = as before"; "amče bārī=as to us".

9. Instead of the corresponding Noun, see p. 15, para. 3.

10. With the Adjective "sārko" and the like; e.g. "tāče
sārko=similar to that". Yet we may also say "takā sārko",
especially if it means "similar to him"; but "Dēvā-sārko" is
more common than "Dēvāče sārko".

In all these cases more commonly the Adjective in -tso
is used, seldom the Adjective in -lo. Yet properly speaking,
there is some difference between these two Adjectives. The
1st has the meaning of the above explained cases, the 2nd
in -lo seems to express, we may say, a local quality or, more
clearly, the Adjective in -lo seems to be a contraction of a
whole sentence which shows the place of a thing; e.g. "the
men who are in the world"; the whole sentence "who are in
the world" is like an Adjective of "mon", showing the place in
which they are. Hence the whole phrase may be expressed
with one Adjective in -lo added to the 1st Locative. Thus we
get "saufsārāntle mānis." Yet sometimes this could also be
expressed, although seldom, by the Adjective in -tso or by trans-
lating literally the whole phrase. Nay, sometimes we meet
still bolder contractions; as we have seen two Postpositions
joined together (see p. 153, n. 6), so we might form similar Ad-
jectives; but they are not in common use.

Remarks: a) We have seen that often our Adverbs are ex-
pressed in Konkani by Adjectives. Sometimes just the contrary
happens, viz. our Adjectives are expressed by Adverbs. This
is the case, when our Adjective is a predicate as in "homo est
mortalis" and we might change it into an Adverb without any detriment to the meaning, then, I say, in Konkani the Adverb with the Gerund in un may be used; e.g. "be firm = tirz̄un rān = liit. remain constantly".

b) The Genitive follows the rules of the Adjectives, keeping, however, some signs of a Noun especially in some points of the concord. The first sign is this: a Pronoun which refers to a preceding Noun converted into the Adjective, follows the Gender of that Noun, although regularly it should follow the Gender of the Noun with which that Adjectival Genitive agrees; e.g. "...et memorari Testamenti sui Sancti quod juravit (Luc. i. 73) = ani pārmanāṭso ugdās kārunk jēn tānēṅa ....keleṅa". The 2nd sign can be found on p ago 52, para: 1. The 3rd sign is to be found in the construction or collocatio verborum; because the Genitive converted into an Adjective is indeed placed before its Noun, at least usually and in the common cases; yet if there are other Adjectives belonging to the same Noun, more frequently it is put before them, as if it were a Noun; e.g. "a sign of charity = mogāsio yēk gurtu, liit. charitable a sign"; whereas we would say "a charitable sign". So also "Dévāćiṅ bhou vortiṅ dēṅiṅ = the very sublime gifts of God, liit. the Divine very sublime gifts". I need not say that although the Konkani Genitive grammatically can be considered for the sake of facilitating its construction as an Adjective, as to the meaning it may differ from common Adjectives, as in the above first example, there is some difference in English between "a charitable sign" and "a sign of charity"; yet in Konkani the same word and the same construction can be used in both cases. This little difference as to the meaning may be a reason for distinguishing the Genitive-Adjectives or Adjectival Genitives from the other Adjectives, but cannot be a reason for making of it a peculiar case with the only advantage of making, I may say, an inexplicable and imaginary case.
§ 2. Adjectives in Particular

In the first place we should speak of the Genitive-Adjectives; but as they have nearly the same construction as the common Adjectives and are in some way general, so we have put them in the preceding paragraph. Those which I am going to speak of in para. 1, are also in some way general, yet they present some peculiar difficulty; hence we can speak of them here.

1. Adjectives derived from Postposition

This point which has been touched upon (pp. 54, 153, n. 5) must be now particularly explained, although it is contained in the above general rule. An easy, although not very scientific, rule may be this: A Postposition is changed into the corresponding Adjective wherever the Adjective can be substituted without detriment to the meaning; e.g. "who among you has stolen my watch?" Here we may change, not in English but in our mind, that among into an Adjective of who; hence we say "tumče bitărleän könež moji gåđiål tzořyä?" See their construction on page 199, para. 8.

More scientifically we may express the same thing as follows: When a Postposition with its governed word explains like an Adjective, some Noun etc., this Postposition with the governed word is converted into an Adjective.

When is the Postposition with its governed Noun to be considered as such an Adjective? This is the difficult and practical point. From many examples which I considered, I think we can draw this rule, which alone is sufficient for the right use of this kind of Adjectives in the common cases: the Postposition can be changed into the corresponding Adjective, whenever this Adjective could be resolved into a relative sentence. This relative sentence would consist usually as follows: the Relative Pronoun which refers to the Noun affected by that Postposition-Adjective, the Verb "to be" in the tense required by the meaning, the Noun governed by the
Postposition, finally the Postposition itself. Examples will explain what I now said. There are some cases which seem not to be explained enough by this rule; yet I think it holds good for all cases, although not always very clearly. Examples: "go before me"; here we must say "mukār", not "mukāvelo", because we cannot resolve "mukāvelo" into a relative sentence. If we said "mukāvelo votz" the meaning would be: "you who are before me (lo the relative sentence!) go"; "who among you can suffer everlasting pains?" Here we can use "bitārlo", because we can resolve that "bitārlo" into a relative sentence, i.e. "which man, who is among you, can" etc. = kōn tumče bitārlo sasnāče kašt sosit?" Now I put some other examples to show the application of the rule; the reader himself will make the application. "The birds are singing upon the trees = sukniā rukañ voir gāyān kārtāt"; "let the man come down from the tree = to mānis ruka boiolo deundi"; "the men in this place are frugal = yeā gāvante mānis hāl-tān khātāt"; "in this place there are many learned men = yeā gāvant sābār sikpi mānis assāt"; "put a hurdle before the window = zanelā mukār yēk izāi gāl"; "that hurdle before the window prevents light = zanelā mukāvali izāi uzuād kādtā"; "come after me = moje pāti ye"; "he who comes after me shall come before = moje pātlo mukār yeundi"; "he came down from the mountain = porvotā boiolo deunilo (he who was upon the mountain)"; "go away, O devil, from that man = teā monāsa boiolo votz, būtā".

When the Adjective in -ntlo, instead of the Adjective in -lo or -tso, must be used, can be known from § III. p. 54 etc. Again, when the form -ntleā (Instrumental) must be used, can be known from § 4, para. 7, p. 212 etc. By the above explanation also the construction of these Adjectives has been facilitated.

For further understanding of this rule see page 171, para. 4. Something more about this point will be said perhaps in Art. VI.
Remark that not all Postpositions, *e.g.* "thāun", have a corresponding Adjective commonly used; then necessarily the pure Postpositions must be used. A similar thing happens with the Adverb. See derived Adjectives in Part II. Chapter V.

Remark finally that the use of the pure Postposition instead of the Adjective seems also allowed, although perhaps not so correctly and so elegantly.

2. *Adjectives corresponding to the Latin Adjectives in...bilis*

The touchstone, we may say, of a Konkani scholar is the right use of the Adjectives corresponding to the English *divisible, impermeable, inflammatory* and the like, and to the Latin Adjectives in...*bilis*. In Part III. Ch. V. their derivation has been explained, *i.e.* by "sārko". Yet sometimes this "sārko" does not suit, or we get too long words especially in the negative form. Then we may use other forms, *i.e.* the Participial Adjectives in -so; *e.g.* instead of "riganāṣ-sārko = impenetrable", we may say "riganāṣ-so". This Participle has not been given in Part II.; yet it is also used, and has nearly the same meaning as "riganāṣ-sārko". We must not confound this -so with the quasi-diminutive -so, although the spelling is the same. Moreover we may use the Gerundive in -tso (affirmative) and "-tsonāḥ" (negative); but the meaning is not entirely the same; the meaning of these Adjectives is best rendered by the Latin Gerundives; *e.g.* amandus, *non amandus* = to be loved, not to be loved". Another way, which, although very elegant, is rather long and not so easy, is to use the Participial Adjectives of the Potential or Necessary Mood. They are formed as I have indicated on pp. 127, 173, *note*. Their meaning corresponds to the tense to which they belong; *e.g.* "kāriyet assolo = which might be done"; "kāriṣāi assolo = which is to be done"; "sātmandunk nozo assolo = incredible" *etc*. Yet sometimes it is better to resolve such long Adjectives into Verbes in a finite mood as common people usually do.
3. **Quasi-diminutive Adjectives**

Another kind of difficult Adjectives are the dubitative, the diminutive and the like. These have sometimes a proper word; yet mostly the quasi-diminutive -so must be added to them (see Part III. Ch. II); e.g. “improbable” may be expressed in many cases by “sätmandunk nozoso”: “sätmand=believe”, “sätmandunk nozo= is incredible”, “sätmandunk nozo-so = approaching to be incredible”; “dovo=white”, “dovoso = appearing to be white (gray)” etc.; “boro=good”, “boroso = somewhat good, or apparently good”.

4. **Adjectives corresponding to the Latin instar.**

Another kind of Adjectives difficult to translate are those which correspond to the English as or to the Latin *instar*; e.g. “he is as a lion”. The best way is to use the Particle “bāri=instar”, preceded by the governed word; yet I have heard also Adjectives formed from “bāri”, i.e. “bāriso”. So they say “sivā bāriso mānis= a man like a lion”. I need not say that such Adjectives are not popular. Distinguish this “bāriso” from “bārit” which is used to form some other Adjectives of different meaning; e.g. “fālabārit = fertile”, from “fāl=fruit” and “bārit”: “bāriso” comes from “bāri” and the *quasi-diminutive* “so”. We may remark here what has been omitted in Chapter V. that some Adjectives are formed also by adding -al; e.g. “īt=fertility”, “ītāl=fertile”; and not only by -est (see p. 171, n. 3) but also by -ist or only -st, and by some other termination.

5. **Verbal Adjectives**

Rather strange Adjectives are those which etymologically are Verbs, but are used as Adjectives. I mention here these two Adjectives: “yēnāñ zalo = he refused (to come), lit. he became ‘I do not come’.” Here “yenañ” is used according to the meaning as an Adjective. So also: “Taṇiñ kāññ zāp diunk-
nozo zali = they could not answer any thing, *lit.* they became incapable of giving any answer*. Both Adjectives seem to be indeclinable.

6. Complex Adjectives

Sometimes a whole sentence takes the place of an Adjective; this happens chiefly with the Participial sentences. About this later on.

7. Participial Adjectives

Here the Participial Adjectives can be mentioned; but we must be very careful in the use of them, because out of the Participial sentences, they can be seldom used properly.

8. Numeral Adjectives

Although about the Numeral Adjectives many things should be said, I must limit myself to say these few things.

a) As to the declension, it is true that all may take "aṅ" in the oblique cases, if joined to a Noun (see p. 61, para. 3); yet they can take sometimes also "i". So we find "dōniṅ, tīniṅ, čāriṅ" etc.; *e.g.* "čāriṅ vāreānteāu = from the four winds" etc. Sometimes they seem to prefer i instead of a in the oblique cases; this happens especially if they are not joined to Nouns.

b) The number "dḥā = ten" is often taken in an indefinite meaning; hence "dḥā-zon = committee, *lit.* ten persons*.

c) Distinguish between "sāṭ" and "sāṭ", the first is not cerebral; moreover it seems to be pronounced not so slowly as "sāṭ".

d) The vowel ā of sā (6) is short, but pronounced slowly. This and the preceding example show that there are really two ā and two ā, as stated on page 191. If perhaps these two examples are not sufficient to persuade my reader, he must know that there are many other examples, clearer than these two.

e) Some pronounce the vowel sā after uṇ for 29, 39, etc. The full form would be really "yokuneā tis" etc., and seems also to be better, as hinted on page 60, although in the list of the numerals that sā by chance has been omitted in 29.
9. Comparative and Superlative

Here I will put some difficult cases. If two Adjectives are compared, the common rule is not suitable; e.g. "he is more holy than learned", we should say according to the common rule: "zaṃtēā prās bhāgivont", or "zaṃtēāčēākī prās bhāgivont"; but this is not used; we must change the sentence in some way: I say "some" because there are many ways; so the above example may be rendered thus: "kitlo zaṃtōgī, tačēākī bhāgivont = li. how much he is learned, above that holy"; or "to zaṃtō, puŋ tsaḍ bhāgivont = li. he is learned indeed, but more holy". In a similar way, if we have the comparative of inferiority of Adjectives, we may translate it, changing the sentence somewhat. The comparative of equality is best rendered by "kitō—titō = as much—as much"; e.g. "he is as much learned as holy = kitō zaṃtō titō bhāgivont".

The English "too much" is expressed with "tāḍ" (pronounce nearly "tāāḍ"); e.g. "that is too much = yeṅ tāḍ". This word is used especially with the comparatives of a form somewhat different from the ordinary one, when, namely the thing in which one term is compared with the other is not expressed but understood; e.g. "A. is more than B. = A. B. vorn tāḍ". I heard, as far as I remember, this "tāḍ" used, although the comparative has a common form, just as we would use "more", and as "ādik" is sometimes used (see p. 65, 6). The same word "tāḍ" is used to express the English "too long, too short, too bad etc. = tāḍ lämb, tāḍ moṭvo, tāḍ vāi".

Another not easy mode of forming the comparative is to use "ani". The first meaning of "ani" is "and"; yet in some sentences it seems to mean "more"; or we may suppose its meaning to be this; because its construction is as if its meaning were "more". It is used especially when the terms of comparison are not distinctly expressed; e.g. "there is something more (than you believe) etc.="ani kāi assā, tit. = there is also something". It corresponds to the Latin et which in some
cases means etiam or adhuc and may be used in a similar way to the Konkani “ani”. In one word, the construction of “ani” is similar to the Latin construction of et when it has the above meaning.

Another form of the comparative compounded of this “ani” is “aniki”. Etymologically it seems to be derived from “ani” and “-ki” used sometimes instead of “vorn” or “präs” (see p. 65). Its meaning seems to be that of an Adjective, which in itself is comparative and corresponds to the English “some more”; e.g. “aniki utrauí mon = say some words more”. We might render it in Latin thus: adhuc supra (ca quae dixisti) verba dic. It is indeclinable.

As to the Superlative I mention here the mode of expressing such a degree by repeating the same Adjective; e.g. “boro boro = very good”, (the first Adjective is pronounced with pathos), which mode is used also with Nouns, as in Hebrew.

Among the modes of strengthening the superlative and comparative, I mention here only a) “särivin = without comparison”, e.g. “särivin boro = incomparably good”; b) “voir = above”, e.g. “deki voir = lit. above example”, or “so high that he cannot be imitated, or inimitable”; c) “tzād = much”, e.g. “tače präs tzād budhivānt = he is much wiser than he”; and d) “jīv soñ = lit. giving up life”, e.g. “jīv soñ khāuātsō = eating very much”. This last mode is often used, but rather with Verbs and Verbal Adjectives, for animate objects, and in certain sentences only.

Exercise


Art. III. Pronouns

§1. Pronouns in General

1. All Personal and Relative Pronouns add one to the k by which the Dative and Accusative of Nouns are formed.

2. In the Pronouns the Accusative is more frequently equal to the Dative, although used sometimes for inanimate things. (Cf. pp. 12, 17, etc.)

3. The Original does not exist pure; what has been put in Part II, Ch. III. as Original followed by Postpositions, is not the pure but the derived Original, i.e. of the corresponding Adjectives. Yet in the Pronouns of the 3rd Person and in the Relative Pronouns and in some others too a kind of pure Original occurs; but it is not commonly used except when followed by some Postpositions; hence we can say that the pure Original does not exist; the Original followed by Postpositions exists in some Pronouns; in some others the derived Original is used.

§2. Pronouns in Particular

1. Personal Pronouns

a) The Personal Pronouns usually are not omitted, if they

1) If the Adjective or Participle is used as a Pronoun, it takes the termination “-tsa” of the Genitive or Adjective as a Noun; this takes place although the Adjective itself be derived by the addition of “-tsa”, then it takes this termination twice; e.g. “kārētsa vīvōr = programme”.

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are the subject of a sentence, except in some peculiar cases, e.g. in some interrogative sentences, ctc.

b) Among the Pronouns only "āuñ" seems to have two roots, one in the Nominative, Instrumental and perhaps Vocative, the other in the other cases. Compare its declension.

c) The Personal Pronouns are used when in English the derived Adjectives would be used as in this and similar sentences: "my head is turning = makā māteñ guvntā = to me head is turning". Yet we may use also the Adjective.

d) The Pronoun o of the third person, or Demonstrative Pronoun, if you like to call it so, must be used besides, to fix the attention chiefly when it is joined to the Relative Pronoun, as in this and similar sentences: this is the man whose house is burnt = to mānis zāčēn gār lasleñō, lit. that man whose house burnt, is this". Here that "to" seems to be only a kind of article; hence we could translate also thus "the man whose house burnt, is this". About this "to" remark that it seems to be used sometimes really as determinate article; e.g. "āuñ vortautāñ to kḥāro goulī = I am the good shepherd".

The Adjectives derived from the Personal Pronouns, chiefly those of the 3rd Person, have been explained in Part II. Ch. III. Here only remark that the table on p. 74 gives the combinations only of one or mostly of two (as Masculine and Neuter are equal), derived Possessive Adjectives, and even these are incomplete, because by chance the Singular "tantso, tančī, tančēn" have been omitted, as you may see from p. 73 in which "tantso" is given. Besides those combinations of the Masculine (and Neuter, equal to the Masculine) Gender there are as many combinations of the Feminine "tītsō" which is put on the same page 73. Further from the Proximate Pronoun o, i, yeñ, are derived "atso, ačī, ačēn" (from o, yeñ) and "itso, ičī, ičēn" (from i); each of these two derived Adjectives has the same combinations as "tatsō"; consequently altogether we have 48 (if not 60) combinations, and these are not only theoretical but also practical. Yet if we keep in our mind the rule given
on p. 74, the great number of combinations will not over-
whelm our mind, but only show the fulness of the Konkani
language, called by some, poor and good for nothing.

Now I give some examples to show the application of this
rule: "This is my mother; her love towards me is very great—moji mai, ita mo bhou vəd"; "this is my father, his name
is Peter—mo mozo bapui, ašən nau Pedru"; "this is my
brother, his age is 20 years—mo mozo bau, aći pirai vi von sau";
"those men are my friends, their house is far—te moje ıst,
tan ən gar pois" etc.

2. Relative Pronouns

A peculiar and distinct explanation would be required for
the Relative Pronouns; yet the most difficult things about
them are connected with the Participles; hence for the sake
of brevity we will speak of them more distinctly later on.
For the present let us say only a few words. First, instead
of the Relative Pronoun 1) the corresponding Participle, as
in Latin, or 2) the Demonstrative "tātso" is used, or 3) the
Relative Pronoun is simply omitted; this last case takes
place especially in correlative sentences. Examples: "he
who commits evil, hates his own soul = vəit kərtso mašni
aplo ašmo kəntəltə" = in Latin "Faciens malum odit animam
suam"; or according to the third way we may say: "vəit
kərtə, to aplo ašmo kəntəltə=lii, (he who) commits evil, that
(man) hates his own soul". This "kərtə to" is that Participle
of which I said (Part II., Ch. III., Art I. § 2.) that it is not a
true Participle. The second manner cannot be used in the
above example, but only in this and similar sentences: "the
tree, the roots of which are long, is very large—ruk tačən pəšən
ləmb, bhou vəd". In the 3rd case, the construction is as if
the Relative Pronoun had not been omitted: this is the most
simple and exact rule for using the 3rd mode.

As for me I think that this substitution of the Demonstrative to the Relative
is only a popular way in order to avoid a less obvious construction, as
happens in our languages, when common people speak. Hence it seems more correct to avoid this mode of substitution.

In order to explain more distinctly this difficult point, let us add a few observations.

a) If in sentences in which Demonstrative and Relative Pronouns occur connected, we use the true Participle, then, in the second part it is not required to use "to"; e.g. "pāṭāk kārtolo appāk kaṇṭaltā = he who commits sin hates himself"; yet, I think, we might also use it. With "zo-kōṇ = whosoever", we must use the corresponding "to"; e.g. "zo-kōṇ pāṭāk kārtā, to appāk kaṇṭaltā".

b) Though it is quite according to the nature of the Konkani language to omit the Relative Pronoun, yet the sentences are sometimes so complicated that we do not know how to change them into participial expressions; then it is better to keep the Relative Pronoun. On the contrary, sometimes the Demonstrative Pronoun is omitted and not the Relative Pronoun, as in this and similar sentences: "That which you say is true = jeṇ moṇtaī, khāreṇa", as in Latin "quod dicis (id) verum est". Again, we may use the Relative Pronoun, but then in the correlative sentences, the Latin construction is preferred (qui-is), viz. put first the Relative, then the Demonstrative Pronoun. But here too, sometimes the sentences are so complicated or so arranged, that it is difficult to put the Relative Pronoun first. In such a case, keep that construction which is more natural and clearer; e.g. "tūṇ to zo yeúṇea assā, zānn vortautāṇī? = an es tu is qui venturus est? are you he who is to come?" Remark also that the Demonstrative Pronoun can be put at the end, although its Verb be put in the beginning and separated from it; e.g. "jeṇ tuveṇ deveṇ assā, teṇ dī"; or "dī tuveṇ deveṇ assā teṇ = give what you owe".

c) In such connected sentences the two connected Pronouns may be in different cases, i.e. the Relative may be in one case, and the Demonstrative Pronoun in another case; and even in this case the Relative Pronoun may be omitted,
though it be accompanied by a Preposition; *e.g.* "to gelo märog boro=the road on which he went, is good". "Buddhi präkäšak päule gädie apña k Déväk betailo=the moment in which he came to the use of reason, he offered himself to God".

About these Relative Pronouns remark that they are to be found in many other forms, although somewhat modified; but the fundamental form and meaning always remain; *e.g.* from so the Adverb "zäin" is formed, which means "where, in the place in which"; "zäin āuñ vetāñ, thäif tumïñ yeunk nozo= non potestis venire quo ego vado= you cannot come where I am going". This "zäin" may be used also instead of the 1st Locative "zantu"; *e.g.* "pojeyä to zägo zäin takä gällo=see the place in which they have put him". Again from so is formed "zosso", Correlative Pronoun, meaning "as", Lat. *qualis*, which Pronoun has a suspensive meaning, *i.e.* it requires a Correlative Pronoun. Hence it appears that the sentence in which the Relative Pronoun in its original or derived form occurs, must be a secondary or dependent one; this is the principle which may guide us in the use of this Relative Pronoun.

What has been said about the Adjectives derived from the Personal Pronouns, must be applied, *cervala proportione*, to the Adjective derived from so; here we have at least 24 combinations.

3. Correlative Pronouns

As some of these Pronouns are intimately connected with the Relative Pronouns, a few things about them necessarily have been said in the preceding para.; here they must be explained more distinctly.

First of all let us explain the distinction of these Pronouns into Proximate and Remote Pronouns, which distinction is to be applied also to some other Pronouns. This distinction springs from the difference between o and to hinted at
on p. 74, *n.*: "o" means "this, close by"; "to" means "that, far", absolutely or relatively; so also the derived Pronouns or Adjectives. An application of this rule is to be found on page 82; "tillo = as much", *i.e.* when the term of comparison is close by, hence "as much (as this)"; "tillo = as much"; *i.e.* when the term of comparison is far, hence "as much (as that)"; of course, the term of comparison is not always expressed, then we must consider the meaning; *e.g.* keeping in my hand some coins, if I say of another, that he has as many coins, I must say: "takā iti tiññā nāniñ assā"; if another has the coins, with which I compare those of a third person, I should say: "takā titiññā nāniñ assā". This distinction is well-grounded and certain; yet common people often do not observe it, and we hear "titlots ugās assā = that is all what I remember". The same thing must be said of "assō—tasso, yedo—tedo" *etc.*

As the word itself shows, these Pronouns are connected each other, so that where one is, the other too must be. But this must be understood thus, *i.e.* when they are used as Correlative, because some at least of these Pronouns can be used also absolutely (see p. 83, *n.* 2). Moreover one of the Pronouns can be understood, *e.g.* "to sangtā tassentz zālen = it happened just as he says"; the full sentence would be: "kāsēn to sangtā tassentz zālen". Nay sometimes both Pronouns are omitted; *e.g.* "ānā zañānā sanglēn = I have said what I know". Generally, only the first of the Correlative Pronouns can be omitted, or both are used; the omission of both Pronouns is wrong.

a) "Kosso—tasso"1 correspond to the Latin *talis qualis*, or *quamadmodum ita*, or *sicut...ita*; *e.g.* "as he came so he went=kosso ailo, tasso gelo". If "kosso—tasso" refer to a Noun,

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1) According to the Kanarese we should write "koso, taso". Further, some people pronounce "kai, kase" in the Feminine and Neuter. This pronunciation is not common even among educated people; moreover according to the general rule (see Part III. Ch. VIII.) it seems better "kai, kase". Finally "o" is changed int "ā"; "kai, kase", *etc.* (See Part III. Ch. VIII.)
showing some quality etc., they are often changed into "käs-
solo—tässolo, i.e. into the derived Adjective, but used in the
same way; e.g. "as life so death—kassäli iji tääsää ön mörn".

Both "kosso" and "tasso" can be used also absolutely; then
"kosso" corresponds often to "how", (see its concord above in
Ch.I.) and "tasso" means "such or in that way". They can be
used in the Neuter Gender too and then they are a kind of
Adverbs; so "tasseän—in that way". The Proximate Pronoun
of "tasso", is "asso"; and the Proximate Adverb is "ätseän".

b) "Zosso (zäßi, zässeän)—tasso". The 2nd is the same as the
Correlative of "kosso" (v. supra); the first is derived from "zo";
consequently the meaning is: "in which way... in that way".
Here properly we should say: "in that way... in which"; but in
Konkani the Latin construction is preferred, viz. to put first the
Relative Pronoun qui—is, qualiis—talis. This "zosso" can be
replaced by "kosso" with nearly the same meaning, except that
"kosso" seems to indicate more expressly some quality or a
similar thing, whereas "zosso" expresses directly the connexion
between two things; e.g. "zosso ailo, tasso vätz = lität in
which way you came on that go"; "kosso ailo, tasso vÖZ =
as you came in the very state go". Moreover "zosso" cannot
be used absolutely (see above).

As to the construction of "zosso—tasso", the same things
said about the construction of "kosso—tasso", p. 198, must be
applied to these Pronouns too. This construction cannot be
fully understood before explaining the construction of the
Verbs. Here let us put only some examples "zäseên bábban
makän dhädlä, tässeän äuß tumkän dhädtään = as the Father sent
me, so I send you"; "zässeän zägäñen bair särtä udienti
thän ani dëtti pödtä æstamti päriant, tässents zatelañ yênen
mänäçëañ puträčëän = as lightning cometh out of the east, and
appeareth even into the west, so shall also the coming of the
Son of Man be.

c) "Kitlo—itlo" (proximate), or "kitlo—title" (remote) cor-
respond to "how much... how many", not in quantity but in
number, as in Latin _quot tot_; but it differs from the Latin, because it can be used also in the Singular. Yet some use this "kitlo" also in the meaning of "how much", of quantity, in Latin _quantum_. Both "kitlo" and "itlo" or "itlo" can be used also absolutely; _e.g._ "kitleu = how much?" Further they may be joined to a Noun; _e.g._ "kitli pirai = how great age?"

_d) The Pronouns which express the Latin _quantus tantus_ are "kedo...yedo", (proximate), and "kedo...tedo" (remote) = "as great...as great". Yet some express the same meaning also by adding "voŋ = great", or some other Adjective, declining this "kedo" according to the Gender; so they say: "kedo voŋ, kedi voŋ, kedoŋ voŋ = quantus, quanta, quantum; "kedo sobit = how nice". This manner is similar to the Latin _quam magnus_. From "kedo" the Adverbs "kedoŋ = how long time (perhaps shortened from "kedo vėl"), "kedo vėla, or kedoja = when"; from "tedo" the Adverb "teda vėla" or shortened "tedaŋa = then, at that time" are derived. To all these Adverbs the Indefinite _i_ can be added (_or ai_); _e.g._ "kedo vėlaŋ = at any time", _etc._

c) "Zo...to" has been already explained.

In the first member or _πρῶτος_ of correlative sentences the Participle "gi" can be used. (See p. 168, para. 2.)

4. _Pronoun "Apuŋ"_

This Pronoun refers to the person who speaks _etc_. Properly it is a Pronoun of the 3rd Person, although sometimes used also for the 2nd and 1st Person. The derived Adjective "aplo" should be used as in Latin _suus_, in English "own"; yet not seldom "tasso" is used instead of "aplo". I think that this is not quite correct; at least I do not see any reason to justify this use.

Among the forms hinted at, but not given, on p. 77, here I mention "apāpint" or emphatic "apāpints"; _e.g._ "Dėu apāpints assolo = God was in Himself", as we see in the common catechism.
5. Interrogative Pronouns

a) "Kiteñ". This Pronoun besides the meanings given in Part II. has also the meaning "that which", as in Latin quod; e.g. "kiteñ moñañ, khāren niñ = what you say is not true". It is used in the same way as the Latin quod; the demonstrative Pronoun -teñ correlative to "kiteñ", is not absolutely required, but it is better to use it (see p. 239); e.g. "kiteñ moñtañ teñ (or yeñ) khāren niñ". This "kiteñ" is used sometimes instead of "kaintso = which"; e.g. "tujeñ nāuñ kiteñ = what is your name?" "akā kiteñ moñtāt = how do you call this?" But vice versa the Adjectives are used instead of Interrogative Pronouns sometimes; e.g. "kāssāleñ = how, lit. which?"

b) There are two or three Interrogative Pronouns or Adjectives which are very similar; these are "khāinṣo, kontso, kōnto": "khāinṣo" may mean either "of what quality" (from 'khāin = what') or "of what origin" (from 'khāin' = where), the context must decide; "kontso" is derived from "kōnto"; hence it means which almost in the same meaning as "kōnto". More frequently this "kontso" is used when the question is about few things, e.g. "in which hand do you feel pain? = kontso hāt dukā?" If the question is about many, "kōnto" could be used; yet this difference is not strictly observed. This "kōnto" literally means "who that?"

Examples to show the difference between these Adjectives: "What kind of bread do you like? that coming from A or that coming from B? = khāinṣo uṇḍo tukā rutzāt?" "what kind of man is he (good or bad)? = khāinṣo mānis to?" "which person of the most Holy Trinity became man = kontso zoñ mānis zālo?" "which man (who) is he who came? = ailo mānis kōnto?"

6. Indefinite Pronouns

First, there seems to be some difference between the Indefinite Nouns formed by doubling the first syllable and
those formed by i. The first are rather distributive, the others are indeterminate; e.g. "yeyēk mānis yēundi=let each man como"; "kossoloi mānis yēundi=let any man come". Again, both seem to differ from "kaih"; "kaih" means "something"; this fundamental meaning is kept also when it is used as an indeterminate Pronoun; e.g. "Dēvak kaih pātak lagātī?=may perhaps something of sin be attached to God?" "Dēvak kaih pātak laganān=to God no sin is attached". Perhaps the Particle "kaih" might be called dubitative in questioning, emphatic in answering. It corresponds to the Latin num or an and to prorsus; to the English "any" and "at all" ("not, nothing"), to the German "irgend" and "gar". If we keep in view the derivation and original meaning of these Pronouns and Adjectives, we may succeed in using them correctly.

From the examples given, it appears that these Pronouns can be joined also to Nouns, and thus be used as Adjectives. Strictly speaking, some Pronouns, if used as Adjectives, should change their form somewhat; e.g. "yēklo" Pronoun; "yēk" Adjectives; yet I have heard "yēklo" used as Adjective also.

**Exercise**


1) "Khānī and thānī" are two Correlative Adverbs which follow the rules of the Correlative Pronouns.

Art. IV. Verbs

A. Verbs in General

§ 1. Tenses and Moods

I. Indicative Mood

It is in most frequent use, even in many cases in which in Latin the Subjunctive is used, as we shall see in the explanation of the tenses.

1. Present. It is used and has the same meaning as in our languages, except that it is very often used for the Future c) to show a very near future thing, d) to show the certainty of a future action, e) to show a future thing connected with our present resolution, e.g. instead of saying “I am resolved to do so”, they say, “I do...”; again, to the question “will he come?” they answer “yetā—he comes”; to the question: “will you do it?” they answer “kārtāṅ—I do”. Moreover it is used in the oratio obliqua instead of the Imperfect or other tense; e.g. “yetāṅ moṣ taṃṇāṅ sāṅgleṅ—he said that he would come”. This point will be explained more distinctly later on. Other cases in which the Present may be used for the Future, e.g. the historical present are as in Latin.

2. Imperfect. This tense is used generally as the Latin amābām or as the English “I was loving”, yet not so often, as

1) This is the easiest way of expressing the fractions, i.e. to join the required Numeral Adjective to “vāṅto=portion”; so we get “āṭvo vāṅto=½”, “āṭvo vāṅto=¼”, “sōṅāvo vāṅto=¼” etc.

2) A month corresponding nearly to our September. See Appendix to the Dictionary.

3) To express the date the cardinal numbers are used.
in Latin; for, sometimes, the Past is substituted. Besides, while we use in Latin very often the Imperfect to show time, e.g. *cum regnaret Servius Tullius... quando ipse ambulabat...*; in these and similar examples, the Konkani language prefers to use the Participle with "vejär—in time", or the Gerund in "-anañ", although it can be used also in the Imperfect with "kāîś—when"; e.g. "when Tippu-Sultan was reigning = Tipu-Sultān rāsvot kārtanañ", or "Tipu-Sultān rāsvot kārchea vejär", or "kāîś Tipu-Sultān rāsvot kārtālo".

3. *Past.* This tense is used like the Latin *amavi*, as this "*amavi*" is translated by the English Past (for, *amavi* is expressed by: "I loved, and I have loved"); moreover it is used in some cases in which we should use the Imperfect; e.g. "to ghāt zāŭn assolo—he was (erat) strong".

4. *Perfect.* It is expressed by the Latin "*amavi*", as this is expressed by the English "I have loved". It seems to be used, especially when it expresses a time entirely passed; e.g. "last year I went to Bombay = gelea vorsānt ūnfi Bombāī gelāń".

5. *Past Perfect.* In Latin *amaveram*. This tense properly expresses a time past, compared to another past time. As such it is rare; because *a*) when this tense is governed by a Conjunction (when, after...), it is translated by the Participle; *b*) sometimes the simple Perfect is used; but, on the other hand, sometimes this tense, perhaps not quite correctly, seems to be used instead of the Perfect; e.g. "tañē śapēn kām kārunk natūlleń—he has not performed his work". Again, sometimes it is used for the Imperfect, "to nidyllo—he was sleeping". As emphatic, viz. as an Emphatic Perfect, it is often used; and this seems the most common meaning of this tense.

Let us try to give a better explanation of the three last tenses. Although Past, Perfect and Past Perfect are very near as to their meaning, for which reason sometimes they are used promiscuously, yet in some cases we must distin-
guish them, and use them not promiscuously. As far as I could learn from many examples considered in this minute and difficult point, this difference is made in Konkani: Past is used to show a past thing which does not any more continue; Perfect shows a past thing which in some way still continues, or at least, it is unknown whether it ended; if two past things are considered, expressly or implicitly, of which one is anterior to the other, the Past Perfect is used, although in English the Perfect or Past perhaps would be used. Examples: "Yesterday I wrote a letter—kāl śuveṇ kāgad boreilēn". If we say: "boreilān", it would implicitly show something which still continues; e.g. "up to this I did not get any answer". "Where is your brother?=tuzo bāu khāin assā?" "he is gone to Bombay (and is still there) = to Bombāi gelā"; "Antony died three years ago=Anton ūn vorsonā adīn melā"; "yesterday I walked three hours, to-day two hours—āuṇ kāl ūn uoraṇ tsalulloṇ, āz dōn uoraṇ tsalloṇ".

Although this seems to be the difference between these tenses, we cannot pretend to explain all cases according to this rule or to have it observed by all.

6. 1st Future Absolute. It is used a) to show a future thing, without any doubt; b) yet sometimes it seems to be used also for an uncertain future event, chiefly if it was considered at a particular past time about to happen; e.g. "hariyekā kāṣāna amkān bēṇ distaleṇ to moṛuṇ moṇ or mortolo moṇ—we were every moment afraid that he would die". Yet to show a doubtful future the Contingent or the Potential Future (see below) is commonly used, viz. the Future in an or in.

It is used also in this and similar sentences: "Why should he run?=kitek dāntolō?" although such sentences might be expressed also by the Necessary Mood; e.g. "kitek dāvazā?" or also by the Infinitive as in Italian "perche correre?=kitek dāntolēn?" c) It may be used also to show not a future thing, but a potentiality; e.g. “he has no teeth, how can he bite?=takā dānt nānt, kosso sābtolo?” yet, here, it would be better
to use the Potential Mood. e) Finally it is used to express aim or purpose instead of the Supine; e.g. "zārtār āuñ favote jinsiā sāngtoloā ani tumīā bāktni aikateleāt, devācī kurpa amkān zāi = for me to speak properly and for you to hear with devotion, is required the grace of God". This last mode is not very common, although it seems to be elegant.

7. 2nd Future or Past Future: in Latin, e.g. *vocavero*. This tense is seldom used; for, if the Latin 2nd Future is preceded by some particle, the Participle is used; moreover the 1st Future is often used instead of the 2nd. If, however, it is required, the Potential Future (in -ān or -in) is used by many; yet see p. 119, para. 9, from which we can understand that "nidtoā assoloā" can be considered as the 2nd Absolute Future, "nidō astolo or nidun astolo" as the 2nd Contingent Future; whereas "nidān" seems to be an incorrect form of the 2nd Future. Moreover a periphrastic 2nd Future often occurs, corresponding to the Latin; e.g. *si fecerit omnia quae praecipit, sunt vilam vivet = to upadēs sambajāt zaḷēār, jīn ji-etolo*": i.e. the Future Potential joined to the Conditional of "zatā", lit. "if it happens (that) he will keep the commandments" etc. Hereby its construction is also known. It seems chiefly used with a Future preceded by "if;" about this later on.

II. Imperative Mood

This Mood is used not only to command, but also 1) to inquire, to consult, e.g. "amiā kiteā kāriān? = what can we do?" 2) to exhort, e.g. "rāzār kāriān = let us pray".

Pay attention to the difference between the 1st and 2nd Person Plural, *h. e.* the 1st Person is "nasal!", as usual, the 2nd is not "nasal". The 2nd form of the 2nd Person Plural is used only in some cases. The form in a may be always used.

Many forms of Imperative have been given in Part II. The first form is more common in the really imperative meaning, except the 1st Person "-ungi" which does not often occur.
The 2nd form in "-uṇa" is rather permissive, optative and benedictive, or rather it expresses also Imperative, but mixed with the Benedictive, Permissive and Optative Mood (the Benedictive which is put by Max Müller in Sanskrit, may be considered as contained in the Optative); if nothing of Imperative is expressed by the Verb, then it is only Optative or Subjunctive which has the same form. The 3rd form, periphrastic, cannot be used promiscuously, because it seems to express some permanent thing; we may see whether in English or Latin we could use that periphrastic form; then we may, usually, employ it also in Konkani; so we cannot say: "fias transiens = become crossing (e.g. the river)". The last form expresses not only command but necessity: therefore it cannot used indifferently, we may employ the plan just now suggested.

III. Optative Mood

As hinted above, the meaning of this mood implies not only desire, but also blessing etc. Consequently in Konkani there is no necessity to distinguish Optative from Benedictive with Max Müller. By this we do not mean that whenever desire or blessing is expressed, the Optative Mood must always be used; often the Indicative or some other Mood may used; e.g. "maka nidunk khuṣi assa = I am willing to sleep".

Only three tenses have been given, because usually those tenses are sufficient. If some other tense be required, it will be not difficult to find out from the given forms of the paradigm, a suitable one to express this other tense. The Future Optative may be expressed by the Imperfect; yet in our European languages also a pure Future Optative is not commonly found. That "boreṇa" or "pura" put in the paradigm, is not necessarily to be used, but can be used in the Imperfect and Past, as strengthening the meaning; or rather, it expresses explicitly what by omitting those words, would be implicit; "assāllei" can be omitted as usually.
IV. Subjunctive Mood

As in this Mood many tenses are contained, which differ considerably one from the other, and on the other hand I do not wish to introduce new moods, without necessity, so it is somewhat difficult to speak of this Mood generally. Hence I will speak of each tense in particular.

1. Present. It is very seldom used as a pure Subjunctive (often as Optative), yet sometimes it occurs a) like a permissive Verb; e.g. "buk mezär gahūn = he may put the book on the table"; b) to consult or to ask "ānuñ kiteñ käruñ? = what can I do? = quid faciam?" It coincides almost with the Imperative, or we may say that what has been given as Imperative is, strictly speaking, rather Subjunctive. The Latin Subjunctive, as in the sentence "qui possum scire = how can I know it", may be expressed by the Absolute Infinitive, sometimes, "ānuñ kāseñ zāñā zāuñcoñ?"

2. Pure Imperfect, as in Latin indigebamus gratia Dei ut faceremus bonum. First remark that on p. 109 the 3rd Person Plural has been omitted which however has been put at p. 90. Remark moreover that the s of the termination, is to be pronounced not as ts, but as a pure s. It occurs very seldom, and only in this meaning, as in the above example, viz. to show aim. In reading, I remember to have found it about three times. It seems to have only two persons in the Singular and one in the Plural, but three terminations for the three genders. What is to be done, if another Person occurs? Another Person can very seldom occur, because this tense, in Transitive Verbs, has a passive meaning. Yet, if it occurs at least in Neuter Verbs, I heard the given terminations of the 3rd Person are suitable also for the 2nd Person; at all events we can use another tense, e.g. the Supine. I have not heard the other persons used, i.e. 2nd Singular and 1st and 2nd Plural; hence I could not put them down, in order not to invent a language; by seeking more exactly, we may perhaps find them. I must, however, add that I
tried, by asking, to find whether the other Persons in of etc. could be used; but from the answers which I received, it seems that they are not used. Common people do not use this form; books do not exist, at least in such quantity as to throw sufficient light; hence it is not so easy to determine this point. If we find a difficulty in this tense, we may use some other tense for it, e.g. the Supine.

Besides the given form of this tense, another occurs sometimes; i.e. instead of adding "son" etc. "särkoñ" is added, modifying this "särkoñ" in the same way as "son".

Let us now give some examples to explain this tense: "Jesus Christ sent the Holy Ghost in order to enable the Apostles to preach the Gospel all over the world = Jezu Kristān Spiritā Sāntāk daślā Apostolānκ Evanjel sāglea soušārānt pārgāt karisso"; "I give you a prize in order to encourage you to learn = āunā tukā yēk inām ditān, sikunk tukā dhāirivont kārisso"; "the father gives a punishment to the daughter in order that she may become good = bāpui duvek šikāa ditā, tikā bori kārissi".

Though I have used this tense also in the negative form, yet, I think, this is not so often used, and instead of it, the Supine Negative might be used; e.g. "āunā tukā šikāa ditān pātkānt portun poḏānā zāunk = I give you punishment in order that you may not fall again".

3. Past, Perfect, Past Perfect. A special form for them does not exist. I will show in the Appendix how they can be expressed. For the present it is enough to know, that very often the Indicative or the Participle or the Gerund are used in their place.

4. 1st Conditional. Latin si facerem. In general, the Conditional form is most largely used; because it is used not only when we should use the conditional, but in many other cases too, provided the meaning does not forbid it. This tense does not only express the Latin si facerem, si fecisset, but also any tense preceded by "si = si vis" etc., though on the
other hand not always is a tense preceded by si to be translated by the Conditional in "-leär." Hence as many English tenses have not their corresponding tenses in Konkani, the Conditional is one means of supplying the apparent deficiency in some way; e.g. "you should go to the church every day"; this "should go" has no exactly corresponding tense in Konkani; hence we may express it by the Conditional thus: "tuveñ háriyék dis Igárjent geleär bhou boresh = li'. if you were to go every day to the Church, this would be very good". Yet there are other modes of translating such sentences. This 1st Conditional therefore is used, a) as I have just now said; b) sometimes to show time (though perhaps not quite correctly), instead of the Gerund in "-anañ"; c) sometimes it expresses desire, but then it is Optative; d) common people use sometimes the 1st Conditional instead of the 2nd Conditional; but this is wrong.

Remarks. a) There are at least three forms for expressing this Conditional, viz. 1) the termination "-leär"; 2) "zārtär = if", with the Contingent Future, e.g. "zārtär to sikat = if he learnt" (see the distinct explanation of "zārtär" in Art. VII.); 3) "pokšek = in case that..."; it is used like a Postposition, i.e. joined to the Participle; e.g. "patak aðarle- lea pokšek = in case that sin should be committed". "Pokšek" is the Dative of "pokša = side".

b) Sometimes the termination "-leär" takes an i at the end: then the meaning is "although". Instead of this i, "zāritär" may be used with the Contingent Future.

c) The first part of the Negative form should be conjugated as the Negative Present Indicative: "nidanañ zaleär, nidanañ zaleär" etc., although common people do not conjugate it. See below § 2.

5. 2nd Conditional. Many things said about the 1st Conditional can be applied to the 2nd Conditional. Instead of it we may use "zārtär" with the Past Perfect; to express "although", i is added to the 2nd part, or "zāritär" (zāritäri) is used with the Past Perfect; e.g. "śirāp tukā, Korosāim, śi-
rāp tukā, Bethsaida; kitesāk zārtār tumē thāiīn zallyo-tāssālyo podvedig kārnyo Tyrus ani Sidon mulīa šerānt zallyo, te bhōu tēmpa adīā prācītačē vāstur ani gobor gāln prācīt aḍa-runk pāute assēlle = woe to thee, Chorazim, woe to thee, Bethsaida, for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes". (Matthew xi. 21.)

6. *1st Conditionatum*, in Latin the 2nd part of this sentence, *si diligeres Deum, servares ejus mandata*. In Greek it is called ἀποταξίας. I call it *Conditionatum*, because it expresses what would happen, if a condition be fulfilled (as in Theology *Conditionata*). See page 120, para. 11, about the exact form of the 1st Conditionatum, and its meaning.

Though the regular and usual Conditionatum is as given in the paradigm, yet sometimes it is allowed by the meaning, to use also the Present or the Future in its place; in such a case it seems that in the πρότασις the form in "-leār" is not properly used; the Present or some other tense, as the meaning requires, should be used instead of "-leār"; e.g. "zārtār tuñ Dēvāče kuśie pārmāne tzāltai, tukā santōs melē = if you walk according to the will of God, you will find joy".

7. *Past or 2nd Conditionatum*. First observe that by accident the more common form of it in "-tolo" given in § 2, has been omitted in § 4. Then see page 120 for the exact form and different meanings.

The tenses of the Conditional and Conditionatum, strictly speaking, should form a peculiar Mood.

V. *Potential Mood*

This Mood, as distinct from other Moods, does not exist in many languages; its meaning is expressed by some other Mood or with circumlocutions. In Konkani we must distinguish this Mood, because it has peculiar terminations, at least in the principal form ("-iyet"). I find this Mood also in the Kanarese Grammar by Hodson, although this author compre-
hends under such a name also what I call Necessary Mood. I do not see this Mood in the Tulu Grammar or in the Grammar of the Mahrätti language which should have, as some think, great similarity with Konkani. The fact is that Mahrätti might have had great similarity in former times; now many things are different, and we cannot make objections against some rules of this Grammar by saying that in Mahrätti the things are not so. I must however add that in Mahrätti there are Potential Verbs, derived from a simple Verb by the addition of दें to denote possibility.

After these introductory remarks, consider, that although in the paradigm (p. 110 etc.) in some forms the neuter of "assā" has been given, sometimes the context may require another Gender; e.g. "assolo" instead of "assāleṇ". Remark further, that this Mood is varied in many different ways, which can be hardly reduced to rules. The given forms are only the most common and even these are formed by some in a different way.

1. This Mood is used to indicate a) whether a thing is allowed, b) whether there is probability that a thing will be done, c) whether there is power (potentia physica) to do something. To indicate the first meaning, more commonly the first form in "-iyet" is used; to indicate the second meaning, the same first form in "-iyet" is used, or often also the third form; to indicate the third meaning, more commonly the second form with "tanktā or tank assā" is used. This must be understood of the affirmative form. For the negative, in the first meaning, "-naye" is used, or often also "nozo"; in the second "nozo", in the third "tankanaṇ". As regards the Future Potential a distinct explanation is required; for it is of very frequent use. This Futuro in an (or in) is used a) to show a future thing, but with some doubt, e.g. If I ask, "is such a thing found in the bajār"? If there is some probability of finding it, they answer: "meṣat it will be probably found". On the contrary, if they are certain to find such a thing, they
answer: "mełtā" or "mełteleñ". So, if seeing a sick man we say: "to mortolo" we mean to say: all signs of approaching death are there. If we say: "morat", we mean to say: "I do not see certain signs of approaching death, yet he may die". b) This future is used also to express these and similar English phrases: "I should like to ask you = āuñ tujeñ lagin itsāran", you might perhaps say: "tumiñ sangāt".

2. With the Potential Mood a kind of periphrastic conjugation takes place by adding the Verb "assā" in the required tenses to the form in "-iyet"; e. g. "pojeiyet assalleñ = it was to be seen". And again the same form of Potential prefixed to some Participles, becomes an Adjective corresponding to the Latin Adjectives in -ēlis; e. g. "pojeiyet assalleo vāstu = res visibles", i. e. exposed to the sight of all, or which are worthy to be seen. About this see below.

VI. Necessary Mood

This Mood is not put in the Kanaresæ, Tuḷu and Mahrāṭi Grammars, which I have seen; yet its meaning occurs in all languages; why, therefore, introduce this new Mood? I answer: because it seemed to be as necessary, as I thought the Original and the 2nd Locative are, which are not to be found in Kanaresæ and Mahrāṭi. I must, however, acknowledge that, strictly speaking, we might perhaps have avoided this new Mood by saying that its meaning is expressed by adding "zāi" to some other tense of the Verb, or by using the periphrastic conjugation, as in Latin necessæ est ut faciam, faciendum est etc. I preferred to make a special tense; because a) the union of "zāi" with the Verb seems to be not only an apposition, but a real composition. It is true that the termination "zāi" does not change, and another peculiar termination does not occur; yet the first reason probat nims, because it would prove also that the Potential Mood is not a peculiar Mood, which nobody will grant; the second reason proves only that not all tenses or forms of this Mood are
peculiar to this Mood; and I grant that if no peculiar termination would occur, I would not have introduced this new Mood.

\[ b) \] The Necessary Mood renders this part of Grammar much easier and clearer. This reason must be joined to the first reason in order to have its strength. You will perhaps say: \textit{non sunt multiplicanda entia sine necessitate.} In this matter a great utility can be considered as \textit{quaedam necessitas}; moreover, although this could not be called \textit{necessitas}, why must be prohibited \textit{multiplicare modos cum magna utilitate?} All philosophers say that \textit{ex duobus bonis melius est. eligendum vel eligi potest.} At all events, \textit{in dubii libertas}, you are allowed, as for you, to eliminate this Mood, which is not absolutely required.

After these introductory remarks, a few words about its use.

1. The necessity expressed by this Mood may be of any kind, \textit{i.e.} moral (obligation), or physical, or of every day life, not regarding obligation; consequently it can be used whenever some kind of necessity is to be expressed, although such a necessity be concealed by different expressions of other languages; it corresponds to the Latin \textit{debo, necessa est, convenit, expedit}, and to many other similar expressions. It is used moreover, joined to the Conditional of \textit{“zatā”}, to express sentences like this: \textit{“if you wish to go to heaven, keep the commandments — sārgār votsazāi zaleār, sambaḻ upadēśa”}. Here two notions are expressed at the same time: first, the conditional notion, then the necessity of doing this and that, in order to obtain what is expressed by the Conditional.

2. The use of the different forms of Necessary Mood is understood by the translation of each form given in the paradigm. Only you must remark that this Mood is managed in so many various and elegant ways as to render it impossible to give all the different combinations or to reduce them to certain rules; practice will teach you; yet something will be said hereafter. The given forms are the fundamental forms only.
3. "Zāi", which expresses necessity in general, has no conjugation not only when it is used alone, but also when it is joined to another Verb. If this "zāi" is used to express necessity in general, the other tenses may be formed by adding the corresponding tenses of "zatā" to "zāi"; e.g. "makā zāi zatolēn = I shall be in need of..." (see p. 136, § 7, para. 4). Its construction is regular, viz. the thing which is necessary is put in the Nominative, the person to whom it is necessary in the Dative, just as if the literal meaning were: "it is necessary". In the Negative form the root is different, for the reason shown in the conjugation. This "zāi" is often pronounced "jāi"; some say also "jē"; but this pronunciation seems to be vulgar.

4. Not all tenses of this Mood are used. Hence what is to be done if we require such tenses? I think, that the periphrastic conjugation may help us to supply those deficient tenses.

VII. Infinitive Mood

This Mood, along with the Gerunds and Participle, presents many difficulties.

1. Absolute. This mood has two forms, viz. either "-tsō, (-či, -češi)" or "-untso, -unči, -unčeši" (see pp. 92, 121, para. 14). It is used a) absolutely to express the meaning of the Verb: we would say in Latin co legere, co scribere; b) like the Gerund in di of the Latin: voluntas discendi; c) for the Future (see p. 246, para. 6); d) for the Subjunctive (see p. 249, para. 1). In the a) case it agrees with its object; e.g. "to read a book = yēk pustak vātčeši"; "to beat a beast = yēk monzāt márči"; "to do a work = yēk kām kārčēsi". In the b) case it agrees with the Noun governing this Genitive. If this Infinitive has moreover an object, the Infinitive may agree with the object or with the Noun governing the Genitive, e.g. "sārgār vetči khusi = the desire of going to heaven"; "yeši kām kārčē khusi = the wish of doing this work", or "yeši kām kārči khusi". Yet see p. 201, para. 13. The four pre-
ceding cases are easy and more or less used also by common people. The two following cases are somewhat high and elegant. e) The Absolute Infinitive is used for the Present in descriptions, as in Latin the Historical Infinitive; e.g. “ta=}e<ā sakālin{eʃən ani sānje<eʃən rūzār kār{e<ən bhou aprup; ta=}e<ən sakrament kāngeun{eʃən bhou u{e<ən—he recites (recite) his morning and evening prayers very seldom; he receives (receive) the sacraments very little (seldom)”. Yet we could explain this example literally also in this way: his reciting prayers (is) very rare” etc.; then this Infinitive would not be used for the Present: the former explanation however is more natural; f) it is used, as in Latin the Accusative with Infinitive, e.g. “khāin{e<ə-i mān{ān tuje lagin{ə māg{çi tuka gārz nān mōn, yea vorvīn amin{ə sātmāndtāu{ə tu{n a{lāi mōn Dēvā la{tso= thou needest not that any man should ask thee, by this we believe that thou camest forth from God”. Remark that “māg{çi” agrees with “gārz”, although it is in a different sentence. In these cases, the subject of the Infinitive is more frequently put in the Instrumental, although the Verb be Neuter. In the cases e) and f) it seems to be not only more frequent, but also usual to put the subject in the Instrumental; this point will be explained more distinctly below. As regards the construction of the Instrumental with the Infinitive, the rule is the same as in Latin, i.e. the subject is put in the Instrumental, the Verb in the Absolute Infinitive; if there be some Noun by which this Infinitive is governed, as in the above example, it agrees with that Noun; else it is put in the Neuter. No Past Infinitive is in use, as we shall see below.

g) It is used in the Dative instead of the Supine; because the Dative is used also to express purpose; but then as to the meaning it is rather the Supine: “Dēvān amkān rātsestāt āmtso ātmo ba<çαu kārun{eʃə{k=God has created us to save our soul”. Yet in similar sentences, generally speaking, it is better to use the Supine, or the Participle with “pāsvot”.

Remark a) that the Absolute Infinitive having a declina-
ble form can be not only conjugated but also declined; *i.e.* put *e.g.* in the Dative just as Nouns, if according to the general rules one or the other case is required (see p. 123, para. 10 and *alibi*); *e.g.* "boreumčesāk lāï = *lit.* apply to write (cause to write). Remark 2) that in some cases it may used promiscuously with the Supine, even in some of the cases stated above; *e.g.* "morunā makā khusī assā, or morči makā khusī assā = I wish to die". Remark finally 3) that the 4) case comprehends also the Verbal Nouns as stated at page 163, l. 8, *a fine*.

The Absolute Infinitive, as regards the form, is the same as the Participle *Future*, the Gerundive etc.; hence the context must decide. Somebody might perhaps reduce all forms in "-tso" to one; for the sake of distinction we are allowed to keep them separate.

2. **Supine.** 1) The chief meaning of the Supine is to show purpose or aim and corresponds to the Latin Supine in *un* and to the forms with "*ut* = in order that". 2) Yet sometimes it is used also to show an implicit aim, *i.e.* when in Latin we should use neither the Supine nor *ut*, there being however the notion of some aim implied in the sentence; *e.g.* "do you like to go? = votzunk tukā khusīgi?" 3) Finally it may be used sometimes for the Absolute Infinitive, although no aim seems to be expressed; *e.g.* "peleatso motso kārunī pətakgi? = is it sin to hate the neighbour?"

Remark that to express aim very often instead of the Supine we may use the Participle, especially that in -tso with some Postposition having a meaning agreeing with the fundamental meaning of the Supine; *e.g.* "pāsvos =for"; "khātir =for"; so we may say: "sākač vāstu moje motin polčileāt bud sikunk = I have considered all things with my mind in order to learn wisdom", or "... bud sikča pāsvot"; "magā ani tunkā meļteleā, tumtso santos bhōpur zāunča pāsvot = ask and you shall receive: that your joy may be full". The use of "pāsvot..." with the Participle is perhaps more common than the Supine, especially when the Verb has an object. The Future can also be used for the Supine (see p. 247, 4).
In some Verbs the termination -onk seems to be used instead of -unk.

VIII. Participles

1. Present. There are many forms; almost all may be used as Adjectives or as Pronouns; e.g. “vātstolo mānis = a reading man”, or only “vātstolo = he who reads”.

The form in -tso is the same as the Future Participle. It seems that, strictly speaking, the Participle in -tso cannot be used also as a Pronoun, whereas the Participle in -tolo can be so used; e.g. “vāit kärtolo sikšā bogtolo = evil-doer will suffer pain”; we could not say correctly: “vāit kärtso......”; we should say: “vāit kärtso mānis...”

The form in -tā to is not a true Participle, and does not follow the rules of the Participle, but the rules of the correlative sentences (see passim Part II. Chapter III. and Part IV. Chapter III.); e.g. “God will give a reward to those who walk uprightly = (je) sāma tsāltāt, tankāā Dou inām ditolo”. The most simple rule for the right use of such a Participle in -tā to is not to consider it at all as a Participle, but to consider it as a Correlative Pronoun of tō understood. This kind of Participle is, however, often used even in cases in which we should not use a correlative sentence; e.g. “the man, who is coming, is my brother = yetā to mānis mozo bāu”. It seems that it is used instead of the forms in -tolo or -tso, when we want to give some emphasis or to point out some thing.

As regards the Participle in -tolo, -teli, -telañ, although I have heard it also used as a Future Participle, yet as it cannot be used promiscuously, it will be safer, especially for beginners, to use for the Future Participle only the form in -tso, and to use the form in -tolo only as a Present Participle. The rule, however, seems to be this: the form in -tolo, -teli, -telañ (see p. 119, para. 10) is used as a Future Participle, but following the rules of the Correlative Pronouns, as we have said of the Participle in -tā to; the form in -tolo,
-tāli, -tālsā" (s. l.c.) is often used as a Future Participle, but following the rules of the common Particles.

The Participle in -tā is used in composition, chiefly

a) with "astanañ" in the Present Gerund "kārtastanañ", or shortened, "kartanañ = doing, or been doing, or while doing";

b) with "zāuñ" in the compound form of the Imperative "niḍtañ zāuñ = let him be sleeping";

c) in the periphrastic conjugation: "āuñ kārtāñ thāiñ assāñ". Now I remember only "mortāñ mānis = decrepit man", in which sentence "mortāñ" is used out of composition, (if it is really a Participle, from "mor = die" and not another original word). The chief meaning of all these forms of the Present Participle, except that in -tā to, and perhaps the Participle in -tān, is, mostly, like the meaning of the Latin Present Participle in -nus, i.e. the contraction of a relative sentence; e.g. "nidtolo or nidtsō mānis = the man who sleeps" etc.

The Participle in -mn, or shortened, -m, is, I may say, every thing, viz. Participle Present and Past Gerund etc.; for this reason you find this form among Participles and Gerunds. As a Participle it is used but seldom in the periphrastic conjugation, e.g. "nidun assā = he is sleeping"; it has some times also a passive meaning, e.g. "boreun assā = it is written".

Besides the given forms, another occurs compounded of "tāssolo = such", added to the Participle in -tolo etc.; this "tāssolo" is added also to the other Participles; e.g. "kārtalo tāssolo, kello tāssolo" etc. What is the construction of this Participle? If we consider it as a real Participle, its construction cannot be satisfactorily explained; just as I said of the Genti- tive, which is almost inexplicable, if it is considered as a Noun. If we consider that "tāssolo" as the Pronoun which means "such," added as a Konkanism to the Participle, its construction is easy; because it is the same as the construction of such a Pronoun if it were used to strengthen the Participle; i.e. as we have seen, "tāssolo" is correlative of "kāssolo"; the first correlative is often omitted; hence it remains only "tāssolo".
In the common cases it has no peculiar difficulty, yet there are some sentences in which it cannot be easily explained otherwise than by making the supposition stated above; e.g. "ātmo āskāt zatā, yā pātkā vorvīn mortā, dekun takā portun ghāt kārunk, vo mahā pātkānċea gratsarān jiv kāḍlolo tāssā-loāk portun jivont kūrunk thōdevāni voktānċi gārz assā—the soul becomes weak or dies by sin; therefore in order to give her new strength or to give her a new life, if she unfortunately should have been deprived of her life, some medicines are required". Here the Participle "kāḍlolo tāssolo" is divided into two parts, one of which agrees with "jiv (kāḍlolo)", the other agrees with "takah"; why such a division? No reason can be given if this Participle is like the others; on the contrary if we consider "tāssolo" as I said, then it is very easy, because we can translate so: "...or to strengthen such (a soul) deprived of her life..." etc.; or, more literally: "...she (who has been) deprived of her life by mortal sin, to such to give...". This literal translation explains in the most simple and natural way the construction of "tāssolo".

I said that "-un" is sometimes contracted into "n"; this contraction cannot always be made; onphony and use must be consulted; e.g. "kāpeun" cannot be contracted. It seems that the Verbs having the root ending in a consonant take only "n" whenever it is not too hard to pronounce it. The Verbs having the root ending in a vowel, more frequently, if not always, take "un". Moreover I have often heard "on" instead of "un"; this may be a variety; yet it seems rather convenient to use "on", if "v" precedes, as is the case with the Verbs in "au" which change "u" into "v" when the termination to be added begins with a vowel. (See p. 143, para. 2.)

2. Imperfect. This is the contraction of the Relative Pronoun with the Imperfect Tense "quis faciebat kārtalo". It may be used also in the correlative sentences; e.g. "the man who was yesterday laughing, died to-day kāl hastālo mānis āz melo". This Participle is better used, adding to, i.e. as the Participle in -tā to (see above). It may be used also as a Pronoun.

Though really this Participle seems to differ from the Present Participle, yet common people are not aware, I think, of such a difference.
3. **Future.** This is, as the Latin *venturus*, a short expression of the Relative Pronoun with the Verb in a Future Tense “ille qui venturus est = yeuñtsö”. Besides the form in -tso we may use also the form in -tolo (see above, Present Participle).

This Participle is used *a*) to contract sentences with the Verb in a Future Tense; *b*) in the periphrastic conjugation with future meaning “yeuñtsö assā = is venturus est.”

4. **Past.** This is the contraction of a relative sentence with the Verb in a Past Tense: *qui venit*. In Latin we have no Past Participle corresponding to this *qui venit*, except the deponent and a few other Verbs; in Konkani, we have it, if the Verb is Neuter; “āilo mānis = homo qui venit”.

But in the Transitive Verbs, the Participle has a passive meaning, because the Participle has the same nature as the tense, of which it is a contraction; hence, as the Past of the Transitive Verbs has a passive meaning, the Participle too has a passive meaning; yet sometimes I have found it used in an active meaning; *c.g.* “kākult kolecān kākult meṭteli=lit. those who have done mercy will find mercy”. Yet there is a way of explaining this example without saying that the Participle has an active meaning.

Although this Participle exists, yet it is very seldom used; generally they use the Past Perfect Participle; so “āz tukā mello mānis mozo bān = the man whom you met to-day (is) my brother.” This Past Perfect Participle is used especially in contracted relative sentences.

5. **Perfect.** This should be “kelā”; but it is not used, except by a few, it seems. Yet the form “kelā to” might be used in the same way in which “kartā to” is used; *c.g.* “to those who have performed their duty I give a price = aplo kāido kelā, tankaṅ yēk inām ditāṅ”.

6. **Past Perfect.** It differs from the preceding Participle, only because the 1 is doubled, or, if this is not allowed by
the nature of the consonant, o or u is inserted) (see Part II. Ch. IV.); e.g. "kelo" is Past Participle, "kello" Past Perfect. The chief meaning of this Participle is the same as the meaning of the Past, as I said just now; moreover it is emphatic. Hence in the formation of the Adjectives called Participial Adjectives, as there is a certain emphasis, this Participle is used; e.g. "adorable = nambahār favozallo" etc.

1. What I said about the Past Participle, viz. of its passive meaning, must be said, of this Participle too and of the Perfect Past.

2. The Participles in "io" are declined as Adjectives of three terminations if they are used as Adjectives, as Nouns of the 3rd Declension if they are used as Pronouns; e.g. "yēk pākt prācit kekešī Anjea thērī santos assā = tit. in having a sinner done penance, angels rejoice". Here "kekešī" is 1st Locative from "kekešī".

3. Here the Participle in "to" must be also mentioned. This, as I said on p. 119, para. 10, occurs only or chiefly in composition with a Verb. I have found it also joined to a Noun, just as the other Participles, but very seldom, and used only by some, as in the sentence "kādīt vočto ĭāp = intermittent fever."

IX. Gerunds

1. Present. As appears from the paradigm, it has two forms, or rather only one form written in two ways, long or short. The 2nd form is a compound of the Present Gerund of "assā", and of the Participle in "-tānā". Hence "tsaltastaṇa" means "be walking".

This Gerund is used chiefly to show time, as in this and similar sentences: "When God invites you, follow him = Deu tumkān apiotanaṇ, tačeṇ utar aikā". It is used by preference by these people, even in cases in which it seems out of place. This Gerund with the Conditional is a makoshift to supply the deficiency of some tenses. This Gerund is Present, yet used sometimes for the Imperfect, Past, and Future; e.g. "Cetera autem, cum venero, disponam = auṇ āyetanaṇ, dus-reo vāstu sāma kārtoloṇ". By this Gerund we may translate many cases of the Latin Absolute Ablative, with this difference that in Konkani the subject is not to be put in the Ablative.

1) At Goa, so I have heard, they always put this "o" between the two "i".
as in Latin, although the subject of the principal sentence were not the same as the subject of the secondary sentence; e.g. “Regnante Servio Tullio, Roma munita est = Servius Tullius ravstot kärčes velār = liit. at the time (in which) Servius Tullius reigned . . .”. This second way of expressing time is also very frequent (later on I put its construction). Yet this 2nd form can be properly used when translating literally the Konkani into English, as in the above example, the meaning is not altered.

2. Imperfect. In form it is the same as the Participle Imperfect given above; but that Participle has also the meaning of a Gerund. It is used a) as in Latin the Gerund in do, meaning manner and cause; e.g. “by doing evil you cause loss to your soul = vāišt kār̄n, aplea ātmēak lukšān kārtai = malum agendo, damnum infers animae tue”; “to bōb mār̄n gelo = he went away crying”. Probably in the 2nd example it is not a Gerund, but the Participle Present; in Latin we could translate it thus: īpse clamans ahiī; in Italian we should use the Gerund: se me andō gridando. b) It is chiefly used when the Conjunction “and” between two Verbs is omitted as in this and similar examples: “go and ask”; omitting “and” we get “going ask = votsun ītsār”. This way of speaking is almost universal; it is a true Konkanism; if we put “and”, they would understand it; but it would not be, often, according to the character of Konkani. c) It is used to form many compound Verbs (see hereafter these Verbs); e.g. “ukoln-dor = keep raised”; “Jezun sāmazon te čiuntāt mōn appā lägān vitsā-runk sāngleī = Jesus having known that they intended to ask him, he said”; this 3rd case, quoad substantiam, is not different from the second. d) It is used also to denote time in cases in which we should use in Latin postquam etc.; strictly speaking, in this case it is Past Gerund, h.e. it has the meaning
of the Past Gerund, although materially it is the same; *e.g.*
"kumzār zāun kitlo tēmp zālo? = after you have confessed,
how much time passed?" "garā votzun kiteā kāruā? = after
having gone home, what can I do?" In some of the examples
given above it appears rather as a Present Gerund.

Instead of the Gerund in -un to express manner, cause *etc.*
we may use also the Past Participle with "-pasun or -nimtiā =
on account of", or "vorviā = by"; *e.g.* "to burgo sikelā vorviā
ušār zālo = that boy having studied became clever".

3. Past. There are two Past Gerunds very different in
their use.

a) The first in "tāts" is used like an Ablative Absolute of
the Past Tense. Generally it could be translated by *cum* and
the Past Perfect of the Subjunctive; yet the subject is not to
be put in the Ablative, as in Latin. An example will make it
clear: "Somi Jezu Krist iā utraņ sangtātās gelō = after Jesus
Christ spoke these words went away = *cum* Jesu Christus haec
dixisset, abiit, or *his* dictis abiit". In some cases the subject
is put in the Instrumental, as I say later on. Instead of this
Gerund we might use the Past Participle with "uprānt"; *e.g.*
"iā utraņ sangleā uprānt gelō = lit. these words said after,
went".

As appears from the given examples, this Gerund is not
declined; because, generally speaking of Gerunds and Parti-
ciples, only the forms ending in *o* are declined.

b) The 2nd Gerund (in -un) is the same, materially, as
we have seen, as the Participle and as the Imperfect Gerund.
Sometimes its meaning is of a Past Gerund as in the above
examples: "kumzār zāun kitlo tēmp zālo? = after you
confessed, how long time is it?" It is somewhat similar, *e.g.*
to the Latin sentence: *eo* profecto multa mala nobis acciderunt.

This Gerund is used 1) if "and" is omitted, viz. the preceding
Verb is put in this Gerund, it may be in a Present or in a
Past Tense. Although the Verb preceding "and" were in a Pre-
sent Tense, yet the resulting Gerund is Past; because if we
translate it literally, we get in English also a Past Gerund; e.g. "votsun itsär=go and ask, or after having gone ask". 2) It is used to show time, elapsed, as in this and similar examples: "after he died, three years elapsed=to morn pävon tin vorsaŋ zāliā". 3) It is used sometimes instead of the Conditional, as in Latin quum or postquam are used sometimes, although perhaps not quite correctly, instead of si. The 2nd case may be reduced to the first; in the second case too, we might use the Participle Past with "uprānt"; e.g. "to morn pāulea uprānt tin vorsaŋ zāliā".

4. Future Gerund. Properly speaking, this is not a Gerund, but the Future Passive Participle; in Latin it is called Gerundivus; e.g. "faciendus, amandus." It has the same use as the Latin Gerundivus, and it includes the meaning of necessity; hence it may be used instead of the Necessary Mood, chiefly in the periphrastic conjugation. Thereby we may express many English tenses which seem not to exist in Konkani; e.g. "you should have done it=yeñ tuveñ kāṛcēn assqaleñ= hoc a te faciendum erat or fuisset." Although properly speaking, it can be used only with Transitive Verbs, as it is passive, yet, as in Latin, so in Konkani, even Neuter Verbs may take this form; e.g. "veniendum est=yeunqen assā". Sometimes it seems to have the meaning also of possibility; e.g. "kāṛtso=which must be done, or which can be done"; it can be used sometimes instead of the Adjectives in "sārko". I would almost say that this Gerund expresses also the effect of., as in the example "pōdaso kārtā=causes to fall"; yet it is more natural to say that here "pōdaso" is Imperfect Subjunctive (which can have also this meaning), as its termination shows.

Materially it has the same form as the Participle Future Active; hence the context must decide whether it is Active, Passive or Neuter.

What has been said in this paragraph about the use of tenses must be understood only of the obvious cases and of the more common and more correct way of speaking; it is therefore neither exclusive, nor applicable to less obvious cases.
§ 2. Some other forms of Tenses

1. First I will mention some other forms of Verbs not expressly noted in Part II. §§ 2, 4; some of these have been hinted at in several places. I will put them here together.

Imperfect Indicative. Although commonly the vowel a is not changed into e in the Plural, yet sometimes I found this change. It does not seem to be very exact; hence, to have uniformity, we should not use the form in e.

Past Perfect Indicative. Some seem to use a full u, instead of η; e.g. “nidullo” instead of “nidyllo”.

Past Conditionatum. The form “nîdtoloñ assoloñ” is as common as “nîdtoñ assoloñ”.

Participles. The Participle in “-to”, i.e. formed by adding only “-to” (-to, -teñ) to the root, seems to be used very seldom; yet I think that this form, if really used, has been used to avoid a more difficult pronunciation; e.g. “vod-to” and “dis-to” instead of “vod-tso” and “dië-tso”. Hence this form does not seem to be correct and common. The Participle, or whatever the form in “-toñ” may be, which seems to be shortened from “-tloñ”, is the same as the above Participle, but used only joined to the Verb, not as a true Participle.

Among the Negative forms, remark the form, e.g. “dinatullo” instead of “diunatullo”, the Participle of the Potential; e.g. “kârunk-nozo assollo”; and the Conditional “nidanâñteçloñ” instead of “nidanâñ zaleär”. Recollect moreover the Imperfect in “särko”, the Participle in “tåssolo”, the Negative Participle in -so meaning possibility and some other forms, if there be any more omitted in Part II but explained in Part IV.

For the sake of convenience, I add a few words about “assâ”.

First instead of “assâñ” etc. some say “astâñ, astai” etc.; then the Verb would be regular. Some say that there is a small difference between the two forms: “astâñ” should mean
"I am and shall still be" etc. Moreover in the Past Tenses many say "āssulo, āssullo" etc. instead of "assolo", and change ū into ī, or ē, instead of changing into ā; e.g. "āssilli, āsselleā". This form seems to be not very rare. Further some say "nāñ asleā" instead of "nāñ asleār".

Some other forms both of "assā" and "zatān", as also of the Regular Verbs, may occur, which cannot be explained, else there will be no end; practice will teach you.

2. Besides these easy forms, there are some others more difficult, which depend on the modified meaning; e.g. we meet also the form "dusaro apollo assayet = it may be that another be called". This form seems to be Past Potential, which according to the paradigm, should be "apoyet assolo". Yet this would not render the meaning of the above English sentence, because the Konkani means "it was possible to call another, or it may be that another has been invited". Hence according to the English meaning we must invert the order, and instead of saying "apoyet assolo" we must say: "apollo assayet". Perhaps we might explain this example more satisfactorily, by saying that this "apollo assayet" is Present Passive of the Potential, as I explain below.

Some other forms similar to this may occur.

3. The most difficult and important forms are those which result from the different combinations of the simple, or also of the compound tenses in a finite mood. Hence it is rather a difficult task to enumerate all of them, on account of the different combinations. Therefore I will limit myself to laying down the fundamental principle, with some deductions or examples.

This principle may be expressed, in the most general form, thus: The forms given in the 2nd and 4th Part, are joined together according to the meaning; e.g. in some cases the meaning of a Future Tense is joined to the meaning of the Conditional Tense; then we must use the Contingent Future joined to the Conditional; e.g. "when thou shalt sit to eat with
a prince, consider diligently what is set before thy face—kúvoráger seuí zaleár, tuje mukár gáelelá višyánt tsátrai kânge” (Prov. xxiii, 1). The Holy Bible expresses here not only, what would happen, if a certain condition is verified, but also that you may perhaps find yourself invited to take dinner with a prince.

At other times the meaning of a Conditional is joined to the Present; e.g. “if there is a man swift in his work, he shall stand before kings = yék tuzur mánis asá zaleár, to râyá döstint rigtolo” (Prov. xxii, 29). A similar explanation is to be given here as above. And so many other similar combinations many occur, the knowledge of which can show a good Konkani scholar. As the reader sees, here we have a kind of periphrastic conjugation, but different from the Latin and English, because in Konkani both tenses are put, or may be put in a Finite Mood, whereas in Latin we have the Auxiliary Verb “esse = to be”, joined to some Participle of the principal Verb. We may better understand this kind of conjugation, if we remember that in Latin we have also a similar construction, except that in Latin the Conjunction should be expressed; e.g. the last sentence could be translated into Latin thus: si iát (ut) adsit vir velox in opere suo, is coram regibus stabit. Sometimes we meet very complicated forms of this kind, which, however, can be easily explained by suppling in our mind the Conjunction “móñ = that”; e.g. “ani te dis motve záináñ zatit zaleár, kossolo jív vánçasonáñ = and unless those days had been shortened, no flesh should be saved” (Matt. xxiv, 22); consequently the construction of such Verbs is as if “móñ” had been put. The Conditional Negative ( nidanáñ zaleár) seems to be of this kind; for this reason I said in § 1, that it should be conjugated in the first part; so “nidanai zaleár = if you do not sleep”, or better “if it happens (that) you do not sleep”. See another example p. 255, para. 1.

Remark that in this way we can not only translate sentences of the above kind, but also more simple sentences,
and use it also for expressing the passive meaning; e.g. "he is bound"; no passive occurs in the Present; hence we can do so by employing the above plan; "bound = bāndlo", "is = assā"; hence "bāndlo assā" or perhaps also "bāndun assā". Of course such a proceeding is not indifferently allowed in all cases, we must consult also the use, for this is the key.

§ 3. Deficient and corresponding Tenses

In English and much more in Latin there are certain forms, besides the given regular ones, which you could hardly translate into Konkani, looking only to the paradigm. Therefore I will give here some general principles, reserving a more distinct explanation of each difficult form in particular, to the Appendix; you will find a great help for this purpose in the preceding paragraph, if you know it thoroughly; besides that, we may lay down these rules:

1. If you find in Latin or in English some form, for which you cannot find the corresponding one in Konkani, look whether that form is preceded and governed by some particle. If so, use the Participle Present or Future or Past, as the meaning requires, followed by the Postposition which corresponds to the Latin or English particle; e.g. "Cum Marcus Antonium aggressus sit, ab Antonio occisus est". Here we have the Perfect Subjunctive, which in Konkani does not exist. This aggressus sit is governed by cum = because", in Konkani "pāsun = on account of". Hence we may translate it with the Past Participle followed by the Postposition "pāsun". Thus we get "Mārk Antoniās angār poḍlea pāsun, Antonin takā jivsi mārlo = ili. Marcus on account of having assaulted Antony, has been killed by Antony".

This way is nearly always possible, if the Verb is governed by some Preposition or other Particle. I say "Preposition or other Particle", because although it is not a Preposition in English, we can employ usually the Postposition in Konkani, provided the meaning does not reject it altogether. Moreover,
although the Verb is not expressly preceded by a Particle, yet we should try, if possible, to translate it by a Konkani Postposition, because this form is more according to Konkani; e.g. "having heard his words, he went away = hiŋ utraŋ aikaleāŋ uprānt gelo or hiŋ utraŋ aikun gelo".

2. Another way of translating the above given and similar examples is, to look whether there is a Particle or Conjunction corresponding to the English or Latin Particle. In the above example "cum=because" can be translated by "kiteāk mojeār" or "dekuń"; we can therefore use this Particle and employ the Indicative Past, instead of the Perfect Subjunctive. This is therefore the second way, useful in some cases only, to employ the corresponding tense of the Indicative, if we have not the tense of the Subjunctive exactly corresponding: "kiteāk mojeār Märk Antonicēēa angār poślā" etc.

3. The third way is to see, whether the Conditional might be used instead of the defective tense, because this is another of the favourite tenses of Konkani; e.g. "themselves should do this work = taniāt teē keleār boreō". Yet to express this "should do" and the like which imply the notion of a duty, but not rigorously, we could well employ "distā = appears"; e.g. "I should visit my friend = mojeā ēştāk bēţ kūrunk distā". We could use also the quasi-diminutive -so (see below).

4. A fourth way is to employ the periphrastic conjugation, joining the Participle required by the meaning to that tense of "assā or zata", which is required by the context. This periphrastic conjugation in some cases is very easy; yet sometimes it is made in such a way, that it presupposes a certain knowledge of the language. This more difficult kind of periphrastic conjugation is formed, as I said in § 2, not only by joining the Participle to "assā or zata", but also by joining two tenses of finite mood; e.g. si hoc fecerit, puniētur. Although this "fecerit" could be translated by the Conditional "keleār", yet it is much better to use this periphrastic conjugation "yeē kārit zaleār, sikā bogtolo = lit. si ĵat (ut) hoc facial".
5. If you cannot find at all, by the above rules, a tense corresponding to our tense, then, keeping in your mind the meaning, see whether one of the given tenses might in some way render the meaning of the English or Latin Verb; if not, we must change the sentence, keeping however the substance of the meaning.

This change is often to be made, because the nature of Konkani is very different from that of our languages; hence by not changing the sentence, we could not get an expression agreeing with Konkani. This is the way of translating into Konkani, English or Latin sentences, viz. to accommodate ourselves to the nature of the language, not to accommodate the language to our European grammars. This is the key to the Konkani language. If this is not taken into consideration, Konkani may seem very poor and deficient, whereas the poverty is only about English-Konkani sentences, not about true Konkani ones.

As I see that these observations are rather general, I will show in a table the correspondence of Latin and Konkani difficult tenses; "vâtz = read, lege".

1. Vâts-unk (Supine) = 1) ad legendum, 2) ut legam,
   3) ut legerem, 4) lectum (Supine) = in order to read;
   5) legendi (e.g. voluntas) = of reading;
   6) legendo (e.g. paratus) = to read.

The first four meanings are about the same. The two last are very nearly the same.

2. Vâts-so (Infinitive Absolute).
   1) vâts legere (Neut. "vâts-čeﬁ") = reading;
   2) legendi (voluntas) = of reading;
   3) legens = reading;
   4) lecturus = (he) who will read;
   5) legendus = to be read.

3. Vâts-tol=legens (qui legit)=he who reads,—is reading.
4. Väts-tä to (qui) legit, is (e.g. "väts-tä to uśär burgo = qui legit, is laudabilis puer est") = (he who) reads, that...
5. Väts-talo = legens (qui legebat); or, better, "vätstalo to = he who was reading".
6. Väts-lo = lectus (= seldom qui legit, he who read) = read (not often used).
7. Väts-lä to = lectus, which has been read, that...... (qui) lectus, is....
8. Väts-lolo or vätz-ylo = lectus (qui fuit or fuerat lectus) = read. It means also "it had been read, or it has been read, or it has been truly read".
9. Väts-tanañ = 1) cum legeret, 2) cum legebat,
   3) inter legendum = while reading.
10. Väts-un 1) legens (not meaning "qui legit" but "legens est") = reading;
    2) lectus (as "vätzun assä = it is read");
    3) legendo (manner and cause) = in or by reading;
    4) cum legisset = having read.
11. Väts-täts 1) cum legisset or lectus esset, 2) lecto (libro),
    3) postquam legerat = having read.
12. Väts-an 1) polesi esse quod legam = I may read;
    2) vellem legere = I would like to read;
    3) legero = (whatever) I shall have read.¹
13. Väts-iyet 1) licet legere, 2) nihil obstat quominus legatur, 3) possum legere (physice) = I may or can read.
14. Väts-unk tanktä 1) possum legere (physice), 2) licel (nihi) legere, 3) nihil obstat quominus legam = I can read.
15. Väts-an zaleär 1) si fial (ut) legam = if I should read;
    2) si legero = if I should (have) read.

¹ In this and similar sentences it seems that the Future in "-an" can be used correctly as 2nd Future.
Now let us give some examples of the tenses, with Postpositions. The Principal Postpositions are “pāsun or pāsvot = on account of or for”, nimtiə = on account (not often used; “pāsun” is used instead of it), “vorvīn = by, through”, “uprānt = after”, “adiə = before”, “veḷār = in time, while, during” (this “veḷār” is the 2nd Locative of “veḷ = time”). Among these Postpositions “uprānt” usually governs the Past Participle\(^1\), “Adiə” is not joined, usually, to the Past Participle, but to the Participle in -təo; the others govern the Participle in -təo or the Past Perfect Participle, as the meaning requires. It is not quite correct, it seems, to use the Past Participle with the above mentioned Postpositions. “Uprānt” might be used with the Past Perfect Participle, when the meaning of the Past Perfect Tense occurs, although also in such a meaning the Past Participle is more common. Therefore

16. Vāts-čēa adiə
1) lectum ante, or antequam legam,
2) antequam legerem,
3) “ legerim,
4) “ legissem = before I read, before I had read.

17. Vāts-leā uprānt = lectum post, or
1) postquam legerim,
2) “ legissem = after having read.

18. Vāts-čēa veḷār = dum lego = while reading.
19. Vāts-üləs veḷār = dum legerem = while reading.
20. Vāts-čēa pāsvot 1) ut legam, 2) ut legerem,
3) ad legendum, 4) lectum (Supine)
5) quia lego = in order to read, on account of reading.

\(^1\) What has been said above that the Past Participle is not commonly used, must be understood with some limitations; we might perhaps say that, if the Past Participle is used as an Adjective or in a similar way, in such a case, more frequently, it is changed into the Past Perfect Participle; so in the compound tenses formed with the Past Participle, the Past Perfect Participle is used; e.g. “saə gelloō saleār = if I had gone”. Yet euphony may require sometimes the Past instead of the Past Perfect Participle; e.g. “apollo”.
21. Vāts-ūlle ā pāsvot = quia legi = on account of having read.
22. Vāts-ēcā vorviñ = per lectionem, 2) legendo = by reading.
23. Vāts-ūlle ā vorviñ = by having read etc.

I said, there is no Past Infinitive as in Latin "amavisse". But this Infinitive is resolved by "mōn = quod, that", or by some other particle into a finite mood. The construction of "mōn" will be explained below. The Future Infinitive, as in Latin amaturum esse, is resolved in a similar way into a finite mood by "mōn" or some other particle. Yet sometimes there occurs a kind of construction similar to the Latin construction of the Accusative with the Infinitive, except that in Konkani the Instrumental is used instead of the Accusative, as the Infinitive has often a passive meaning; such Future Infinitive is the Absolute Infinitive, the termination of which is the same as the termination of the Future Participle. So we can say: "tānē vēcēñ āuven āntāñ = I think that he will go, puto eum iturum esse". (Cf. p. 257, para. f.)

1. As in English, there are some tenses which seem not to exist in Konkani, on the other hand in Konkani there are some forms which are not used in English. One of these is the Past Participle, chiefly of the Verb "vātā = I become", which is inserted after Noun followed by a Postposition, when we do not use it; e.g. "after mass = maṃ saleā uṇānt, lit. after mass done".

2. About the Participle governed by other Postpositions see Art. VI.

§ 4. Passive Voice

There is no regular passive form, how then can we express passive meaning?

First of all, let us distinguish passive meaning from passive construction; the second may be used, although there be no passive meaning; and again, passive meaning may occur without a passive construction. In this paragraph I speak especially of passive meaning; passive construction will be taken into consideration as far it is required for the explanation of the passive meaning, or, sometimes, although not absolutely required here, it will be touched upon only; the passive construction will be fully explained in Chapter III.
Now in order to answer this question, I say that there are many modes to express the passive meaning; the following modes are more in use.

1. There are some tenses which in Transitive Verbs have only or chiefly passive meaning. Those tenses are Past, Perfect, Past Perfect, both Conditionals, the pure Imperfect Subjunctive, the tenses with the form -iyet of the Potential, and with the form zii of the Necessary Mood, the Participles derived from the Past, Perfect, Past Perfect, Gerundive. Moreover sometimes the following tenses: Supine and Absolute Infinitive, the Participle in -a or -un, and the Gerund in -tats, and, seldom, also that in -tana. The Intransitive Verbs also take a kind of passive form (as in Latin ventum est, veniendum est) in the Gerundive and also in the Infinitive and in the Gerund in -tats; e.g. "yeuãčeñ assā = veniendum est"; and always in the Necessary Mood with "zai" and in the Negative form with "nozo". About this see Chapter III. In order to help our memory to retain all these tenses, we may say: a) the Past and the tenses derived from it (Perfect, Past Perfect, Conditional, Participles in -lo); b) Potential (-iyet) and Necessary Mood (-zai, -tsa); c) sometimes the forms in -tats, -un and -tsa (ści, čeñ) have passive meaning in the Transitive Verbs.

a) If the passive meaning occurs in the above tenses which usually are passive, nothing is to be done; for they are already passive. Their construction consequently is as if they were passive, although not entirely. Thus "mârlo" from "mâr = beat", does not mean "I beat", but "I was beaten". Hence it appears that the different persons of Transitive Verbs in the Past Tenses, have not the same meaning as in Latin or English. For this reason, I did not put a Transitive Verb as an example of a conjugation. Yet the passive meaning is not so attached to those tenses as to exclude entirely the active meaning. Though seldom, yet sometimes active meaning occurs in those tenses.

If somebody thinks this is not a passive meaning, I say that we may at least suppose it as passive; because thus
their construction is more easily understood; moreover these Verbs in their concord follow mostly such rules as if they were passive.

Consequently if we have to translate English sentences in which those tenses occur in active meaning, we have to do with them, what we should do in Latin with sentences of active meaning in which the Verbs "vapulo = I am beaten" or "veneo = I am exposed to be sold", should be used in Past Tenses, namely change the sentence into passive and then translate it into Konkani.

δ) The tenses of which I said that they often have a passive meaning, are employed as passive, if the context requires it; and then it is clear, the Nominative is put in the Instrumental, although the Verbs were Intransitive which, as I said, sometimes, are used as passive; e.g. "tuveñ yeuñeñ assä = tibī veniendum est (lit. a te...)".

Remark, however, that we might perhaps exclude from those tenses the Gerund in -tānā. I certainly found it used also in passive meaning or form; yet this is not quite correct, at least I am inclined to think so. Moreover it seems that the Gerunds in -un and -tās can be considered as passive or active indifferently, at least often. The same seems to hold good for the other tenses of this δ) class. In one word, if we have in English passive sentence in the tenses of this δ) class, these tenses can be considered as passive, although we might consider them also as active. Such is not the case with the tenses of the a) class.

ζ) For the tenses which have no passive meaning, the easiest way is to change our passive voice into active and then translate it into Konkani, as we do in Latin, when we have to translate a passive sentence with a deponent Verb.

2. Another way, not always possible, is to use the Verb "zatā". A great many Konkani Verbs are compound with "kār = do" and a Substantive, or some other part of speech as in Latin "commonefacio = itī. I make admonition, admoni-
tionem facio”. As in Latin the Verbs in facio are made passive by substituting fio for facio, so in Konkani Verbs compounded with “kār”, are made passive by substituting “za-tā” = fio for “kār-tān”. This way of making the passive voice can be used not only in the tenses which have no passive meaning, but also in tenses which have a passive meaning. Hence it appears that in Verbs compounded with “kār”, the passive meaning in the above mentioned tenses can be expressed in two ways, viz. \( a \) by employing “kār” put in one of those tenses, \( b \) by employing “zatā”; \( e.g. \) “suru kār = begin, \( lit. \) make beginning”; “I begin my work = mojea kāmāchī suru kārtān”; Passive: “mojea kāmāchī suru zatā”; in the Past: “mojea kāmāchī suru zali or mojea kāmāchī suru keli”.

Somebody might say: this is not a true passive form, but a neuter Verb. I answer: grammatically speaking, this is true; yet it expresses in some way the passive meaning; and if we have no better forms, we must be satisfied with what we have.

3. Another way, suitable for some Causative Verbs, is this: Take away from the Causative Verb the causative sign (\( ai \), or \( ei \), or \( ol \), or \( i \)), or sometimes only \( i \), the remainder will be the passive voice; \( e.g. \) “tsādāi = increase”, taking away \( ai \) it remains “tsād = it is increased” (superabundat); “paloāi = quench”, “paloā = get quenched”. The Verbs made causative by adding only \( i \), very often (if not always) are made passive or Neuter, substituting \( a \) for \( i \); \( e.g. \) “porti = turn”, “portā = be turned”. It is true this is rather a Neuter Verb; yet this too expresses in some way the passive meaning.

I said above “some Causative Verbs”, because only the Intransitive Verbs made causative by adding “\( ai \) or \( ei \)”, can usually be made passive in such a way. And even the Intransitive Verbs are not always made passive by taking away the causative sign; \( e.g. \) “tsālai = cause to walk”, taking away \( ai \), you get “tsāl = walk”. It depends, therefore, on the nature
of the Verb. The Transitive Causative Verbs, by taking away the causative sign, become simply Transitive, whereas with the causative sign, they were double Transitive, e.g. "kăr = do", "kărā = cause to do" (by another); "ādh = bring", "ādāi = cause to bring". About this point see Neuter Verbs, below, B., § 6.

4. The preceding ways might be called rather a supplement of the passive voice than the passive voice. The following can be called passive, although not general, viz. a) add the participle in -un to the Verb "zatā or assā"; e.g. "boroun assā = it is written"; "born zatā = it is filled, impletur"; or b) add the Past Participle in -lo of the principal Verb to "zatā or assā"; e.g. "omnis colitis humiliabitur = sāvū gudo khalto astolale = every hill shall be brought low". Yet, in the 1st example there is not a pure passive meaning; "boroun assā" is corresponding to the Latin scriptum est; e.g. in libro Mōysis to the Italian sta scritto. Moreover such a mode is not in common use.

5. Another mode is to substitute for the Active Verb some Verb which in itself implies a passive meaning, although it has no passive form. This mode is used especially with Verbs compounded with "dī, gāl, kăr" etc.; e.g. "bāptizār kār = baptize", "bāptism gē = receive baptism"; "badlām gāl = put calumnies", "badlām gē = receive calumnies or be calumniated".

6. This, which I am going to speak of, is the most perfect mode of expressing the passive meaning, although this too is not general. On page 175, l. 26, I expressed the suspicion that there may be other Verbs besides "kātār", which become passive by producing the vowel of the last syllable of the root. That suspicion has been changed into certainty, and although I have not as yet examples enough to establish a general rule, I can however say that there are many Transitive Verbs, which can express the passive meaning by producing or making the vowel of the last syllable of the root open, and this in all tenses; e.g. "tōp = prick", "tōp = be pricked"; "badāl =
change”, “badāl = be changed”; “bōr = fill”, “bōr = be filled”; “gād = found”, “gād = be found” (or happen); “mōd = break”, “mōd = be broken”; “vōd = pull”, “vōd = be pulled” etc.

This rule supposes that that syllable has a closed vowel; what is to be done, if the syllable has a long or open vowel? Then the rule does not hold good. There are, however, some Verbs ending in a long or open vowel, which can have both meanings, i.e. active and passive; e.g. “tāś = hew” and “be hewn”; “pind = tear” and “be torn”. Later, perhaps it may be found that there are many such Verbs; for the present this rule must be left incomplete, because longer consideration is required. Remark that by the above mentioned change of vowel, those Verbs can become either neuter or passive as the meaning requires; e.g. “suri katārā = the knife cuts”, “ruk katārā = the tree is cut”. This rule is in conformity with Sanskrit (see Max Müller, l.c. on p. 175).

7. Finally there is one way, yet doubtful, hinted at in Part II, page 134, § 4; i.e. some Verbs express the passive meaning by changing the o of the last syllable of the root into u; e.g. “fōd = break”, “fūt = be broken”; “sōd = leave”, “tuṭ = be left, get rid”. But as these Verbs change also the consonant (q into ṭ), somebody might think that “fōd” and “fūt” etc. are two different original Verbs. See another mode B., § 6.

B. Verbs in particular

§ 1. Zatā and assā

In many cases, especially in the conjugation, we must use sometimes “zatā”, sometimes “assā”, even in the same tense. When is the former to be used, and when the latter? This depends on their fundamental meaning. “Zatā” originally means “become”, in Latin fār; it expresses therefore some act, some passage, real and metaphorical, from one state to another:

1) About the difference between long and open, short and closed vowels, see page 2, l. 13.
“assā” means “to be”, not any being, but existence either absolute, i.e. opposition to nothing, or relative, e.g. existence of prudence in a man; moreover it means to be in a place. Consequently “zatā” and “assā” correspond partially to the philosophical expressions in fieri and in facto esse. If the English “to be” is used to say, e.g. that “a man is good, bad...”, then the Verb “zāun assā or zāun vortautā or vortautā” must be used. Yet if some, I may say, exterior quality is denoted, “assā” is used; e.g. “bāgil uktēn assā=the door is open”. Nay, we find some examples in which “assā” is used also for true qualities: whether this be wrong or not, I cannot tell with certainty; doubtless such is not the general rule. It seems that “assā” used as Auxiliary Verb, can express also some quality. The Verb “to be” in Konkani is usually omitted in the Present, if it expresses quality; e.g. “Deu bhou boro = God (is) very good.”

Therefore in the conjugation we must keep in view this fundamental meaning of the two Verbs, in order to know which Verb must be preferred; yet much practice is required for it. Nevertheless in some cases “assā” or “zatā” can be used indifferently.

The fundamental meaning of “zatā” can explain many cases in which this Verb is used when we should omit it altogether; e.g. “he came as governor = ādhipāti zāun ailo”; “obediently = khalto zāun”; “after mass = mis zalea uprānt”. The Konkani language loves to express by “zatā” the different stages through which a thing must pass, which in other languages are either understood or expressed simply by particles, affixes etc. The Verb “zāun assā” will be better understood by comparing the compound Verbs in -un (see below).

§ 2. Causative Verbs

We must carefully remark that the Causative Verbs are used not only when the causative meaning occurs in the usual form, e.g. do, cause to do; laugh, cause to laugh;
but also in many other cases in which the causative meaning is concealed by different expressions; e.g. "excite" may be considered as causative of "rise", hence we may express it by the causative form of "unt=rise". And so almost innumerable other English expressions, which cannot be rendered literally, can be expressed in a truly Konkani mode by some causative form, concealed in the English expression. You find many examples in the Dictionary. This is the proper way of getting at the nature of Konkani; some might try to translate English into Konkani, keeping the same form; and as this very form often does not exist, he will say that Konkani has no expressions for many English sentences. But first I could say the same of the English, k.e. that English has no expression for many Konkani expressions; because trying to translate literally Konkani into English, certainly often you will not find the corresponding English sentence. Secondly, I say that in Konkani very beautiful expressions are to be found, but unknown to those who complain about the poverty of Konkani.

Yet, as I remarked in Part II., not all Verbs have a causative form, especially those which have in their original non-causative form a causative termination; e.g. "borâi = write", "lái = apply", "ulâi = speak" etc. How can we distinguish those which can be made causative? Mostly the more commonly used causative forms are given in the Dictionary; but I could not put them all. Moreover some causative forms might be used, though they are not popular, (provided they be not against the nature of Konkani) because in this uncultivated language we cannot limit ourselves to the popular forms and words; of many things the common people everywhere have not even the idea. What is to be done with those Verbs which have not the causative form we are in need of? We must betake ourselves to some circumlocution. The most common Verb used for it is "lái=apply" (see p. 145, note 3) which expresses a really causative meaning as the form in -âi. Some-
times "di = give" is also used; e.g. "sämzāun di = give to understand, or cause to understand".

As regards the rule given in Part II. for making Causative Verbs, I need not say that there may be some other rare forms. The same rule could be laid down more clearly, distinguishing Verbs having the root ending in a pure consonant, Verbs ending in a vowel, and Verbs ending in ā. The Verbs ending in a vowel may again be subdivided into Verbs ending in a diphthong (au...) and Verbs ending in a pure vowel. For each case the rules are somewhat different; you may find them by comparing with §1, p.145, notes 2, 3 and alībī.

§ 3. Frequentative Verbs

They correspond to the Latin dormito, cursito etc. Sometimes the frequentative meaning can be expressed by the emphatic ts (see Part III., Ch. II.); e.g. "he goes often to that house = to tea gārāk vetats". Sometimes although seldom, the repetition of the same Verb expresses in some way the same idea, or "portun portun" is added to the principal Verb, yet, strictly speaking, this mode is emphatic rather than frequentative, or frequentative and emphatic mixed. Both ways cannot be used in every case; use is the master. The third way is to use some circumlocution; e.g. "tovol tovol = from time to time"; "sābār pāuṭi = many times"; "sovol assā = custom is".

§ 4. Emphatic and exclusive Verbs

These are formed by -ts, as stated on p. 82. As to the exclusive meaning, I must say that -ts is not used commonly with the exclusive meaning with Verbs, but with Nouns etc. (see p. 82, note). Yet it sounds Konkani also with Verbs; hence if there be necessity, we might use it; e.g. "āuīn poḷeitats = I only look". These Verbs differ from Solitary Verbs.

§ 5. Inceptive Verbs

They correspond to the Latin splendescere, lucescere etc. and to the English: "begin to say, to speak" etc. This meaning

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may be expressed in many ways, yet a thoroughly Konkani mode is to use the Verb "-läg = lit. be attached"; e.g. "moṇunk läglo = he began to speak"; "uzuṇḍ zäunk lagtä = it begins to get light"; "porzālik zāun lagtä = it begins to become shining". We might use, although not always so elegantly, "surn zatä = lit. beginning becomes".

For the sake of convenience, I mention here another mode somewhat similar to the preceding one; our English: "come so far as, to...", and the Latin eo pervenit ut can be rendered with the very form, i.e. "pāu = reach"; e.g. "by not avoiding idleness, he came so far as to commit a great sin — ālsai kārn vōḍ pāṭak ādarunk pāulo." This Verb "pāu" is used in some other elegant expressions, as practice will teach you.

§ 6. Neuter Verbs

There are many original Neuter Verbs; e.g. "rāu = re-main", "tāl = walk" etc. I do not mean to speak about these, as they have no peculiar difficulty, but about those which are connected with the Causative Verbs, as hinted at on p. 134, para. 3, and touched upon again in A., § 4; here they must be explained more distinctly. These Verbs are sometimes a mean, both as to meaning and form, between active and passive form; e.g. "kāṭār = cut", "kāṭār = get cut", "kāṭrailo = has been cut". They can indeed, as I said above, be used also to express the passive voice; yet strictly speaking, their first meaning is Neuter, partaking somewhat of the passive meaning too. At any rate their construction is not the construction of Passive Verbs, i.e. requiring the agent (if this is an animate subsistent agent) in the Instrumental, in the same way as the really Transitive Verbs, of which I spoke above. So we may say: "divo pāloatā = the light gets extinguished"; we may even say "funkin divo pāloatā = the light is extinguished by a blow"; but it does not seem the general use to say, e.g., "teā māṅīăn divo pāloatā or pāloalā = the light is or has been extinguished by that man".
In order to simplify matters about Neuter Verbs connected with Causative Verbs, keep this simple rule: "by taking away from the Causative Verb those letters by which it became Causative, the Verb becomes what it was originally, i.e. Neuter or Transitive. Hence, as the Verbs ending in a pure consonant more frequently become Causative by adding ȃ, by taking away ȃ you get the original; and as the Verbs ending in a vowel, more frequently become Causative by adding only ȃ, by taking away ȃ you get the original Verb; and if the original Verb, in both cases, was a Neuter Verb, that is the Neuter Verb which we aim at". We might express this rule more simply thus: Many Verbs can be made neuter by adding one ȃ to the root or by producing the vowel of the last syllable of the root. These two modes cannot be used indifferently; the first mode especially cannot be used if the Verb ends already in ȃ or ȃ. To this simple rule we must add these remarks or limitations.

1. Some Verbs seem to have a middle form between the causative and the original active form, i.e. a neuter form. This 3rd middle form is obtained, either by producing the last short vowel of the root of the original, or by adding to that root one ȃ; e.g. "kāṭār = cut", "kāṭrāi = cause to cut", "kāṭār = cut", e.g. the knife cuts; "tās = hewn", "tāsāi = cause to hew", "tāsā = be hewn". Sometimes, instead of adding anything, the original form itself is used both in active and neuter meaning: "tās = hewn, get hewn".

2. Some Verbs are used only or chiefly in the causative form; e.g. "goḷāi = chew"; some others are used only or chiefly in a neuter form and meaning.

3. We cannot from all Causative Verbs form a derived Neuter Verb, although in itself it would seem possible; use must be also considered.

4. The same Verb may sometimes have a merely neuter meaning, sometimes it may almost coincide with a Passive Verb; the context and the different combinations must decide;
e.g. "divo pâloalo = the lamp ceased to burn"; "divo funkin pâloalo = the lamp has been extinguished by a blow".

5. Consequently these Verbs too, sometimes, can be made passive in certain tenses in two ways, i.e. by using either the Neuter Passive Verb, or the Causative Verb in a tense of passive meaning; the first mode is not thoroughly passive and cannot be used when the agent is animate and subsistent; e.g. "divo funkin pâloala or mânśān divo pâloailā".

6. More frequently Verbs ending in a are neuter connected with a Causative Verb.

§ 7. Reciprocal Verbs

About this point I only remark, that the reciprocal form and meaning can be concealed, by some different expressions and way of thinking; then also we can use the reciprocal form, after having tried to give to the foreign expression a Konkani dress; e.g. "the father will betray the son, the son will betray the father"; although we can translate this as in English, yet we can use this shorter form: "bâpui ani pût yekâmekâ kuṭ kârtêle".

§ 8. Reflective Verbs

The form "-itleâk" can be used not only in the meaning explained in Part II., but if it is applied to mental operations, can express a really logical reflexion; e.g. "âikalleñ tumçë itleâk âintâ = think over, ruminate what you have heard". Yet this meaning could be expressed also in some other way; e.g. by "portun = again", which is derived from "porti = turn" (transitive) or "porta = turn" (intransitive), corresponding exactly to the Latin reflecto.

§ 9. Dubitative and Quasi-diminutive Verbs

By the often mentioned -so we can express very elegantly and shortly these dubitative and quasi-diminutive Verbs. Some examples have been given in Part III., some in the Dic-
tionary. Here only I remark that this -so cannot be used indifferently; e.g. it would not sound well "aun čintā-so= it seems that I think"; because it would almost show that I do not know certainly whether I think or not. But of another I can say "to čintā-so= he seems to think".

As stated above, the suffix -so gives not only a dubitative meaning, but also a diminutive one and the like; thus "to aploñ kām kārtāso distā" means not only "he seems to do his business", but also "he performs it perfunctorily"; "to čintā-so" means not only "he seems to think", but also "he shows inclination to think so and so" etc. Yet the original meaning from which the others are derived is dubitative. Further, remark that use sometimes does not allow us to employ this -so, although in itself it would seem right. Finally, many English sentences which cannot be rendered literally, can be rendered by this -so, which is a nice Konkanism; this happens especially in some dubitative or diminutive sentences; so, e.g., we might express the English sentence: "I should do this and that" by this -so, "yeñ, teñ kārizāi-señ distā". In this last quasi-diminutive meaning it is not commonly used with Verbs; yet it does not seem to be against the nature of Konkani; consequently we might use it, if there be any urgent necessity.

As to its construction, it must be joined to the word which is affected by the dubitative or quasi-diminutive meaning; as above, the affected word is "kārizāi". It does not change the construction, just as if there were no -so; hence in the above example we must say -señ not -so; because the subject of that "kārizāi" is "yeñ teñ"; hence it must be put in the Neuter.

§ 10. Compound Verbs

1. Compound Verbs in -un

This kind of Verbs is compounded of the form -un or -n of one Verb and of another Verb in a finite mood; e.g. "pull down=kāṅ gāl=lit. drawing put". Here really there are two
Verbs, which, however, express one idea which in Latin and in some other languages, may be expressed by one Verb.

The way of understanding these Verbs is this: as this language sometimes has no Verbs in sufficient number to express a certain notion, what means does it employ? It divides, I may say, the idea into two parts, one of which is as genus, determinabile, materia, i.e. element to be determined, the other is like differentia, determinans, forma, i.e. determining element; both together give the whole notion; e.g. "choose = vintsun kād = lit. seeking take out". The idea of choosing is divided into the first part, which is required in order to choose viz. to seek; and into the second part which follows the act of seeking, viz. to take out or to take up. Consequently the Verb in -un expresses the genus, the materia, the determinabile, and the means by which something is obtained; the other Verb expresses the differentia, the forma, the determinans and that which is obtained. This manner, although it seems to be a sign of poverty, is, however, a great nicety and elegance of Konkani, and far superior to our European manner of expressing the same thing. Many of our simple Verbs must be translated in this way. This is another means of getting at the nature of Konkani. Which are those Verbs? You find many in the Dictionary; here I can only say that such Verbs are especially those, which explicitly or implicitly involve the above mentioned compound notion of means and end, determining element and element to be determined; yet the right use of them is not so easy. Moreover there are some consecrated by universal usage, others which, although right in themselves, are not in use. Many Verbs compounded with an Adverb or with a Preposition, are also translated often by this kind of Verbs. The English Preposition sometimes can be omitted; e.g. "go away = votz"; sometimes it can be rendered by a Konkani Postposition or Adverb, e.g. "go before = mukār votz"; sometimes it can be translated by this kind of Verbs, e.g. "pull down". "Pull"
could be rendered by "kăd", but the Preposition "down" changes somewhat the meaning, i.e. "by pulling, put it down"; hence we may translate "kădn găl". This kind of Verbs is so peculiar to Konkani, that it is used also when there is no strict necessity; e.g. "show" could be translated by "dăkei"; yet Konkani prefers to say "dăkon dī=by showing give or having shown give, or give shown"; so also "offer" is translated by "beţoun dī" instead of the simple "beţei"; "dison yētā" instead of "distā=appears". This shows that this kind of Verbs is not used only on account of poverty, but as an elegance of Konkani. Here let us put down only a few examples: "apoun ād = call, lit. having called bring"; "kănenn ye (or shortened 'kăn ye')=having taken come"; "dān dī (exactly 'dădn dī')=send, lit. having sent give"; "ukōln dōr=raising keep, lit. keep raised"; "ād dī (vulgar 'ān dī')=purchase"; "rāun ulei=stammer, lit. speak stopping". Many such Verbs are used also by common people very elegantly. Such Verbs are used also in cases in which they seem out of place, yet well considered they add much beauty. So, to say "receive the Blessed Virgin as a Mother" can be translated "Ankuāri Māriek āuoi kām kānge=lit. having made the Virgin Mary (as) your mother, take her". And so in many other similar examples which cannot be taught but by practice. We shall see below that many of our Adverbs are expressed in this way.

2. Other Compound Verbs

In Latin, in English and in German especially, the Verbs compounded with Postpositions are often difficult; not so in Konkani. I have already said elsewhere that the composition of Postpositions (or Adverbs) with Verbs, seems to be a mere apposition, viz. so many Latin and English Verbs compounded with Prepositions (or Adverbs) are translated, if the Adverb or Postposition is to be expressed, by simply joining the Adverb to the Verb; more frequently the Latin Prepositions
in compound Verbs must be translated by an Adverb; *e.g.* "proceed = mukār vots"; sometimes the compound Verbs in -un must be used. Moreover there are other kinds of compound Verbs (see p. 177).

What case do they govern? This depends on the word which is united to the simple Verb. Generally speaking to know what case is to be used, try to make a literal translation of the Konkani word into English or Latin, and the case which would be required in using this literal regular translation, is the case which is to be used in Konkani. There are some exceptions, but very few; *e.g.* "saitānāk pāṭi-kār = send back Satan", although the simple Postposition "pāṭi" seems to govern the Original (or better "pāṭileśān", because "pāṭi" seems not to be used as Postposition). Probably "saitānāk" is here governed by "kār", not by "pāṭi".

**Art V. Adverbs**

§ 1. Adverbs in General

If we consider as Adverbs only those parts of speech, which have a form grammatically distinct from the form of the other parts, then we could almost eliminate the Adverb from the Konkani Grammar, because except the original Adverbs given almost all in Part II., the others usually called Adverbs, have either the form of a Noun in the Instrumental Case, or of an Adjective, or of a Gerund etc. Further the original Adverbs themselves are changed into Adjectives, we may say for the slightest reason. Nevertheless, if we consider this question from a higher point, *i.e.* from the regions of philosophy, we are not allowed to eliminate so many Adverbs. I explain my meaning. Adverb in its essential notion expresses some determination of the Verb, whereas the Adjective expresses something of the Noun *cui adiectitur*. Hence it follows that those parts of speech which determine the Verb are to be considered as Adverbs, although they may have a form of
Adjective or Gerund etc. After this fundamental observation, let us go to say something about their use.

1. There are not many original Adverbs, i.e. parts which determine the Verb, grammatically distinct from the other parts of speech, as stated above. How does Konkani express so many other Adverbs? It uses other parts of speech, especially Adjectives, Gerunds, Nouns.

a) As to Nouns, this happens also in our European languages; e.g. the Ablative of the Noun is used to express manner just as the Instrumental in Konkani; e.g. “with difficulty = kāśṭān”; hence there is no need of further explanation.

b) As to Adjectives, Konkani not only uses them for Adverbs, but, which is peculiar to Konkani, also lets them agree with a word, with which they have no strictly logical connexion of agreement; e.g. “to boro vhaztā=he plays well.” Here the word “boro” determines “vhaztā”; yet it agrees with “to”, with which it has some remote relation. Yet we might use also the Neuter: “to boreān vhaztā”. The first mode, although perhaps apparently not so logical, seems to agree better with Konkani.

c) As to Gerunds, Konkani is particularly fond of expressing Adverbs, chiefly of manner, in a way similar to the compound Verbs in -un (see above § 10), because the Gerund in -un expresses also manner; so instead of using, e.g. “čitin=attentively”, the Noun with the Gerund in -un of the required Verb is used. This required Verb is often “zatā”; hence we find so many Gerunds with “zāun”. The meaning of such Adverbs is similar to the meaning of the compound Verbs in -un. Nay we might perhaps consider this kind of Adverbs not different from that kind of Verbs in -un. Such a mode of using the Adverbs is similar to the Kanarese mode in ṣa (āgi), Participial Gerund of “ṣa (āgu)=become”, and to the Tulu mode in ṣa (ādu), Participial Gerund of “ṣa (āpi)=to become”; “zāun” is exactly the Participial Gerund of “zatān=I become”. The construction of such a kind of Gerundial
Adverbs is not different from the construction of Gerunds (see above).

2. Many of our Adverbs are translated by Adjectives; namely, if the Adverbs are in a sentence which is explicitly or implicitly a relative sentence, then the relative sentence is changed into a participial sentence: but such a sentence is somewhat different from the common participial sentences; because here instead of changing the Verb into a Participle, the Adverb (or Postposition) is changed into an Adjective; e.g. "you, who are far come near = tuñ poislo laginā ye". In such a case sometimes a strange thing happens, viz. the English Adverb is translated by a Konkani Adverb which seems to have the contrary meaning; e.g. "go far = lagšilo votz"; "come near = poislo ye". The reason of this paradox has been given at p. 172, para. 4. Some derived Adjectives have not been given on pp. 147-150; e.g. "purto" from "puro", ctc.

3. Finally remark that the same words may be used either as Adverbs or as Postpositions according to the different combinations to which they are liable; e.g. "adiñ, mukär, uprānt".

§ 2. Adverbs in Particular

Now each Adverb given in Part II. Ch. V. should be carefully explained, and this would be, no doubt, worth while; but as this would require too long a time, I shall limit myself to the most necessary observations, leaving some more peculiar ones to the Dictionary. Some Adverbs, however, will be explained in Art. VI., because many Adverbs are also Postpositions.

1. Correlative Adverbs. As we have found Correlative Pronouns, so we find also Correlative Adverbs; e.g. "zāin = thāiñ = where — there, or whither — thither"; and as the first of the Correlative Pronouns can be omitted, so also the first of the Correlative Adverbs can be omitted; e.g. "whither I go, thither you cannot come = āuñ vetāñ thāiñ tumīñ yeunk nozo". In English too, one of the Correlative Adverbs could be omi-
ted, but, usually, the second of them, or better (as there is no fixed place for them) the "ἀξοδῶς"; whereas in Konkani the "प्रोकोक" is omitted. This is the best way, it seems to me, to understand some elliptical sentences, which are very different from the English or Latin forms of speech. Interrogative, Relative etc. Adverbs need no explanation, or will be learnt by practice.

2. **Adverbs of place.** If used absolutely, they are as given in Part II. Ch. V.; if the notion "through..." is expressed, then they are changed into an Adjective and put in the Instrumental according to the rule (see pp. 212, 213, para. 7). If the notion "from..." is expressed, they can be used followed by "thāūn" or some other word without making any change; this must be understood also of other Adverbs. Sometimes the original Adverb is used also in this meaning. So we say "हङ्गाचैन=through here"; "तङ्गलैन=through there"; "पोइसीलैन=through a distant place"; "हङ्गाथाँन=from here"; "अङ्गङुन=from to-day". About this point we must remark, that not only can the same word be used both as an Adverb and as a Postposition as stated above, but also the Instrumental of the derived Adjective can be used as Postposition. So we can say: "to moje mukāveleān vetā", instead of "to moje mukār vetā=he goes before me".

According to the above explanation we could not use the form in -sān, if the Adverb is used absolutely; yet sometimes we meet such a form: I doubt about its correctness. Consequently we say "to mukār assā, to pāṭi assā" (some also say "mukāveleān, paṭleān assā"); "to mukāveleān vetā or mukār vetā"; "to moje mukār vetā" (Postp.); "to moje paṭleān vetā". In the last example we cannot use "pāṭi"; then the meaning would be "he comes back, returns". This "pāṭi" therefore seems to be used only as Adverb.

3. Some of the given derived Adjectives are seldom used; e.g. "vēgiṅtso".

4. To some Adverbs the Particle -gi gives an indefinite
meaning; *e.g.* "khaṅgi gelo = (he) has gone somewhere, (he) has gone I do not know where"; "kossaṅgi kelaṅ = in some way or other has been done (somehow or other)". To express such a meaning it seems to be necessary to add this -gi. Moreover it can be added as a pleonasm to the Correlative Adverbs. (As to the correlative pronominal sentences see p. 241.)

**Art. VI. Postpositions**

§ 1. Postpositions in General

These are just the opposite of the Adverbs, because the Konkani Postpositions are as frequent as the Adverbs are rare, I mean grammatically. Many English or Latin tenses are expressed by Postpositions (see above); some Conjunctions too can be rendered by a Postposition; *e.g.* "because = pāsun", Latin *propter*. The Postpositions are, I may say, the favourite part of speech of Konkani. But on the other hand they are not so frequent as in English; because so many Verbs compounded with Prepositions can be rendered by a simple Verb. Moreover we have seen (see pp. 5, 227) that sometimes they are changed into Adjectives. This use of Postpositions renders the sentences more simple; because out of two or more sentences only one sentence is formed, which, however, is so long and complicated that we do not gain much perspicuity.

1. About the case governed by Postpositions you have the list in Part II. Ch. VI. If some other Postposition should occur, what case does it govern? As far as my knowledge goes, the Original: I do not remember now to have ever found (except "pois" which can be joined to the Dative, *e.g.* "santi-poṣāk pois=far from sanctity") any Postposition, which governs the Dative or Nominative besides the given ones. Yet remark that it is not prohibited to join them, if the meaning requires it, also to the 2nd Locative as hinted at on p. 158, para. 6; *e.g.* "from the carriage = gādier thāun", here we want to
express descending from a high place. Perhaps some Post-
positions might be joined also to some other case.

2. The Postpositions can be joined to Nouns, Pronouns
(sometimes to Adjectives too), Verbs, i.e. Participles, Adverbs.

3. As regards the union of two Postpositions (see p. 153,
para. 6) this must be understood not only of the 2nd Loca-
tive, (for I said that the termination r of the Locative can be
considered as a contraction of "voir"), i.e. not only can a
Postposition follow the 2nd Locative, but also two 'real'
Postpositions can be joined. This takes place when two no-
tions, as stated at p. 153, are to be expressed, which are not
sufficiently expressed by one Postposition. The Postposition
which more frequently is joined to other preceding real Post-
positions or Postposition-Adjectives is "thāun"; e.g. "moje
lagiā thāun pois votsā = lit. go from near to me far"; if we
consider that "pois" as a Postposition, we would have three
Postpositions together. Yet here "pois" seems to be rather an
Adverb. "Dēvā kāde thāun sārvy ailān = lit. everything came
from near to God". As to the example given l.c. "sārgarānt",
in which not two pure Postpositions, but two cases are con-
founded, i.e. the terminations of the 1st and 2nd Locative
together are added, this, I say, is not in common use. I
have put it down, because I have heard or read it some-
where, but this must be considered as an incorrect form. To
express such an idea this expression is more common "ānts
sārgār = aloft in heaven", "ānts mezār = aloft on the table";
or the 1st Locative only will suffice.

4. About the change of Postpositions into Adjectives see
p. 227. Further what is said in Art. V. about the change
of Adverbs into Adjectives servata proportione holds good also
for Postpositions.

About the construction of Postpositions, chiefly about the
long sentences which they govern, see Ch. III., below.
§ 2. Postpositions in Particular

Here too, it would be worth while to explain each Post-position; I must limit myself to these few points.

1. First, there are some Adjectives derived from Postpositions not laid down in pp. 147-150; e.g. “phuḍlo” from “phuḍe”; “uprāntlo” from “uprānt” etc. Moreover some other Postposition not given there may occur; e.g. “viṣyānt = about”, Latin de; “bāri = Latin instar”; this last, “bāri”, although perhaps strictly not a Postposition, has, however, nearly the same construction: (see also p. 225 para. 8). About this “bāri” remark further, that some use “porri” instead of “bāri”, chiefly in religious matters.

2. “Moṇasār, pāriant = until”. “Moṇasār”, if used with Verbs, is often shortened into “sār” (see Appendix to the Grammar). Both “pāriant” and “moṇasār” seem to be used indifferently. Both can be used also with Verbs, although with Verbs more frequently “moṇsār” is used.

3. “Porteān” is derived from “porti = turn”; hence it means “turning” and is like a Participle, which must be declined as I said of “kosso” etc.; as to the meaning, it is a Postposition, yet grammatically it is an Adjective; e.g. “the father will be against the son, and the son against the father = pūṭā bāpāk porto astolo, ani bāpāi putāk”. If we say “portēān” or “porteān”, the meaning is “again”.

4. “Āḍ” and “virōdh” are, very often, used indifferently with “porteān”.

5. “Phuḍēn” is a strange Postposition, because it seems to have two contrary meanings, i.e. after and before. Yet this is only in appearance; its original meaning is close to, but still in future; hence according to the way of conceiving such a meaning, it can be expressed either by “before” (close to, in future) or “after” (after this time, in future). So we can say: “yea phuḍēn pātak kārnakā = in the time which is be-
fore thee or before thy face (in future) do not commit sin". “Phuḍen” seems to come from “phuḍa = future time”.

From it the Adjective “phuḍlo = future”, or that which is immediately after the present, or before another thing, e.g. “Paskā phuḍlo upās=Lent, or fasting which is before Easter”.

6. “Uprānt, magir”. Both have the same meaning “after” as in Latin post; “uprānt” seems to be more used as Post-position, and joined as far as possible with the Participles of Verbs; “magir” is more common as Adverb; e.g. “kām kela uprānt=after having performed the business”; “aun magir yetā-I come afterwards”. Yet sometimes they can be used indifferently. “Uprānt” and “magir” are usually joined to the Pure Past Participle.

7. “Paṭleān” is the Instrumental of “paṭlo” derived from “paṭī= back”. It may be used also as Adverb, e.g. “to paṭleān yetā = he comes behind”. Yet, although it be used as Adverb, as to the meaning it may differ from “paṭī”; so “to paṭī yetā = he comes back”; “to paṭleān yetā = he comes behind (after us)”. The reason of such difference may be this: “paṭī= back”, “paṭleān = through that way which is measured in going back, or behind” (see above).

8. “Voir” properly means “upon”; yet figuratively it can be used also to express “in”, but with a certain emphasis; e.g. “saitān teā mānśā voir assā= the devil is in that man”. Instead of “voir” we may use the 2nd Locative, but not in every case; use must be consulted.

9. “Sākāl, khāl, tala, ponda = under”. Sometimes they can be used indifferently; in many cases however they must be distinguished: “sākāl” seems to be used rather of material things and of a non-contiguous inferiority, and, more frequently as Adverb, e.g. “sākāl poḍān = it fell down; “khāl” more commonly is used in figurative meaning, e.g. “to mojea khāl assā = he is under my jurisdiction”. The Goanese use “khāl” also for material things. “Tala” and “ponda” are used more
frequently for contiguous inferiority; “ponda” is the most common Postposition to express “under” and “below”.

From these Postpositions we have the derived Adjectives: “sākāilo, kālto, pondo”.

10. “Kāde” has been explained elsewhere. About it remark only the Adjective “kātso” which is used in a strange manner, to express “from” instead of “thāun”; the reason has been given elsewhere, i.e. “kātso = that which is or was near”; “Somi Jezu Krist Bāpā kātso ail = our Lord Jesus Christ came from the Father, lit. came being near to the Father”. Some say “gāde” instead of “kāde”.

11. “Bhāir = out” is used not only to express place, but also figuratively; e.g. “gārje bhāir = without necessity”; “more than I am obliged = kāideā bhāir”; “beyond your power = podvī bhāir” etc.

12. “Vin, or viñe” is not often used, because the English “without” is better expressed by the Negative Gerund in “-tana” or by the Conditional Negative, or by “ṣivāi”. Nevertheless it occurs in this and similar meanings: “without necessity = gārje viñe”, “without comparison = sāri vin” etc. If “without” occurs with a Verb, it is expressed by the Negative Gerund, as I said; if it occurs with a Noun, then it is translated sometimes by the negative form of the Verb, if such a Verb is understood; e.g. “without communion man cannot live a supernatural life = kungār kāpeināstanaṇā sāmba-vorto jiv jieunk nozo.” We have seen already that “bhāir” can be used also in the meaning of “without”.

The derived Adjective “bāilo” means “exterior”, e.g. “bāileō mādri = exterior Nuns” (Tertiaries), as they say here in Mangalore.

13. “Saṅgata = with” properly means “society”; and even in this meaning of “society”, it is replaced sometimes by “kāde”, if our “with” expresses directly the term of an action; e.g. “to have to do something with”; consequently “saṅgata” seems to express directly “company”. Notwithstanding in
some cases "saṅgata" and "kāde" or "lagiṅ" might be used indifferently; e.g. "Dēvā kāde" or "Dēvā saṅgata melon mānis ajapaṅ kārtā = man united with God makes wonders". In this example however "saṅgata" is better used.

14. "Viṅgād", strictly speaking, seems to be an Adjective, meaning "separated"; yet its use corresponds to the English "apart, aside"; e.g. "Somì Jezu Kristān apostolāünkü viṅgād dovoriešt = Our Lord Jesus Christ took apart the Apostles." Instead of "viṅgād" we can use "veglo = separated". Some say that "veglo" is used for persons, "viṅgād" for things, yet such difference is somewhat doubtful.

15. "Pasun, pasvot". Commonly these two Postpositions can be used indifferently in the meaning of "on account of" and "in order to" or also "for", Latin pro. Yet if I were to judge from the use made by some of these Postpositions, I would say that "pasun" means "on account of", "pasvot = in order to or for". Future considerations may determine this point.

16. "Khātir" seems to be more commonly used in the meaning of "for", e.g. "moje khātir māg = pray for me."

17. "Nimtiṅ" can be used in the same meaning of "pasun", i.e. "on account of"; it is rather rare.

18. "Pārmāne" seems to be an old Original, from "pārmāṇ=manner", not used except in the Original. We have a sign of its origin from a Substantive in the sentence; "fāvoteā pārmāne=in a proper way". Notwithstanding it follows the rules of the Postpositions; so we say "kāideā pārmāne=lawfully"; "sastrā pārmāne=according to or in conformity with religion"; "povitṛa pustakānt sānglea pārmāne khāiṅ mhēleā sārgār rigānāṅ =as it is said (according to the said) in the Holy Bible, no unclean thing enters into heaven". This Postposition can be joined also to the Past Participle.

19. "Bhountanīṅ" (not "bāuntaneṅ", as on p. 152). It is derived from "bhounā = go round"; it seems to be the Instrumental (see p. 24, para. 5) of some old Substantive, no more in use. It is used in this and similar sentences; "Roman
párzā yeun Jērūžaľa bhoundānīn veďo mārtēli—the Roman people will come and put a siege around Jerusalem."

20. "Veslean" seems to be the Instrumental of the obsolete Substantive "veslo"; yet it is more natural to say that it comes from "issîn=in this way"; "issîlo=which is in this side", "issîleān=through this side"; the initial v is prefixed as this is often the case with words beginning with i.

21. "Dikān" is the Instrumental of "dik=side, direction": hence it may require sometimes the Original of the Adjective instead of the Original of the Noun. From the explanation given of "vesleān" we can learn that "dikān" and "issîleān" are synonyms indeed, yet not to be used always in the same way. In order to know which must be used, recollect that "dikān" means "in the direction of", "issîleān" means "in this side or through this side"; in a particular case consider which of these two literal translations is more suitable. Examples: "In what direction is Europe?=Vilāyet kāinčēa dikān assā?" Here we could not use so properly "issîleān". "Europe is in this side=Vilāyet issîleān assā"; "the country called Gnosis is in the direction of the place called Enerģēia=Gnosis moļlo gāūn Enerģēya moļle ēānčēa dikān assā."

22. "Thānn", as hinted at, means "from", as in the sentences which express distance, real or metaphorical; e.g. "from good resolutions to execution there is a great distance; therefore the Holy Bible says: desires kill the lazy man=boreā ničēvā thān sovoi āriant bhōu pois assā; teā pasun povitrā pustak mońţa ki kūšēo ālsī mānsāk jivēi mārtēt móń". This Postposition has been explained elsewhere also.

23. "Poltōdi" originally means "on that side"; e.g. "of the river or beyond"; in the metaphorical meaning of "beyond" it seems not to be often used; "bhāir" is rather employed in such a meaning.

From "Poltōdi the Adjective "pelo=ulterior" is derived; it means exactly "that which is beyond...."; e.g. "pelo burgo yeundī=let the boy come who is beyond the...."
24. "Altäği" is the opposite of "poltođi": the derived Adjective is "aïlo".

25. "Vorviň" means "through", in German "durch" as in the sentence: "through continual prayer we shall save our soul, and obtain from God every thing=kälinastanañ magčeä vorviň amiñ amsgòtmo bačau kärtaleaun ani Dévâ thāun sārvu kurpā zođteleaun". It means therefore "means, instrument, cause".

26. "Śivaï and karit" correspond to praeter; e.g. "taçi śivai = beside this". They are used also to express the English "except"; e.g. "except sin nothing is a true evil = pātkā śivai vāišt kāïn nāïn". By this Postposition we can also translate elegantly many negative conditional sentences; e.g. "if we do not suffer now with Jesus Christ, we shall not enjoy with him everlasting joy=Jezu Krista saŋgata amiñ atān sosanañ zaleär, taçi saŋgata ssañnaçca sukh bhogūn nozo". The meaning of "śivai" seems to exact, if joined to a Verb, the Participle in -tso; yet there may be some rare case in which some Past Participle might perhaps be used.

27. "Badlāk" comes from "badäl=to exchange" hence literally it means "at or in the substitution of"; thereby its meaning and use are already known.

28. "Suätör" is the 2nd Locative of "suät=place"; yet its construction is as if it were a Postposition. I must however acknowledge that its use is rather complicated, and connected with the construction of Participial sentences; e.g. "by unworthy communions, instead of receiving God's grace, you drink your own judgment=uo uṇḍo fāvonaiñ astanañ suetā to, ani Somia kals pietā to kurpā zođće suätër aparñakats zadi suetā ani pietā mōn Sāñ Paul sangtā".

29. "Viśyant" is like the Latin de or the English "about", e.g. "if we love God, we shall speak of Him willingly = amiñ Dévațsome mōg keleăr, taçi viśyant kuššalayen uleizāi".

From "viśyant" I found somewhere derived the Adjective "viśyatsē=which is about, relative", e.g. "Déva viśyatsē nisāl=
meditation about God"; many do not acknowledge it as a Konkani word; yet it seems to sound well.

Art. VII. Conjunctions

§ 1. Conjunctions in General

We can say of the Conjunctions what we said of the Adverbs, viz. that if we understand by this name any word which performs the office of the English or Latin Conjunctions, there may be many Conjunctions; if we understand words which formaliter and grammatically also may be Conjunctions, distinct from all other parts of speech, we must say that there are few; because a) many of our Conjunctions are expressed by Postpositions, as Konkani is very fond of them, e.g. "because" is often expressed by "pasun" with the Participle: "you commit sin, because you do not pray- māṇe hānātullea pasun pātkānt poḍtai". We could use also the true Conjunction "kiteāk moljeār"; b) sometimes the Pronouns are used instead of Conjunctions, e.g. "as—as kosso— tasso, or zosso—tosso; c) sometimes the English Conjunction is omitted in Konkani, e.g. "in one or in the other way = kossōgi"; "is it right or wrong? = tsuk sāmagī?" d) The Negative Conjunctions are expressed by the Affirmative Conjunctions, with the Negative Particle joined to the Verb, e.g. "a proud man does not please either God or man = gārvi mānis Dēvāki māṇēnki mānuṇānāi = lī. to God also to men also does not please".

§ 2. Conjunctions in Particular

A few words about the most common Conjunctions:

1. "Kiteāk" means "why? lī. to what?" Dative of "kiteān". Instead of "kiteāk" we may use "kiteā pasun? = for what?" as in Latin propter quid, instead of "curs". Its construction is regular, e.g. "kiteāk pojetai tuñ teṅ kuskuṭ tujea bāvācea doleānt ani ċintinai to töl zo assā tujea doleānt? = and why
seest thou the mote in thy brother's eye; but the beam that is in thy own eye thou considerest not?" (Luk. vi. 41.)

2. "Kiteäk moeäär = lit. to what if you say", used for "because". The construction is regular. Both are put in the beginning of the sentence, as in English. Sometimes only "kiteäk" is used. Instead of it very often a corresponding Postposition (pasun....) with the Participle, is used, or

3. "Dekun". If this is used as a Postposition, it is put at the end of the sentence, e.g. "Dëu lekävorto boro dekun amëi tatso mëg kärizäi = we must love God, because he is infinitely good." Sometimes "dekun" and "kiteäk" are joined together thus: ".....kiteäk Dëu boro dekun". The first mode seems to be better. "Dekun" can be used also as an illative particle; then it is put in the beginning; e.g. "Dëu amteso rätänär, dekun amëi taäci sevë sëkri kärizäi = God is our Creator, therefore we must serve Him". "Dekun" is used also as Postposition, instead of "pasun", but seldom; e.g. "mëniis bhou ëskät, te dekun takä Dëväcëi kumok zäi = man is very weak, on this account he is in need of God's help".

4. "Thär" is commonly used as an illative particle in the beginning of a sentence: "souësär amkääf photoaitä, thär amëi kiteit kärizäi? = the world deceives us, then what to do?" It is joined to "zar" and "zári" (see below).

5. "Puñ=but", Latin sed, German aber. If "but" corresponds to the German sondern, i.e. in oppositions, more frequently "bogäÄr" is used. When this but is in connexion with "not only" and the like, the preceding "not only..." is translated by the Negative particle and the emphatic -ta; e.g. "God is not only good but also just = Dëu näints boro, bogäÄr nitiveänt".

It seems that the English "but" is very often omitted in Konkani, unless there be a peculiar emphasis upon "but".

6. "Thäri" is compounded of "thär" and "i=also, although". It may be used absolutely as in this sentence: "forty years long I was near to this generation, yet it did not know my
way = aūn čalīs vorsān ye kulīa lagūn assulī, thāri tinēn mojī vāṭ volkunk-nān (Ps. xcvi. 10, 11). It can be used also joined to "zari" (see below).

7. "Zaleāri" is compounded of "zaleār" and "i", hence the literal meaning is "although it happened". It can be used however also absolutely, i.e. as the English "yet or notwithstanding"; e.g. "yeā vojēn bāradik khārentz; zaleāri sosazāi = this burden is heavy indeed, nevertheless (we) must suffer it".

8. "Zārtār, zāritār" (see p. 155). Here only about its construction. The first can be used to express the conditional (if) and the second for the permissive (although). If the meaning is merely conditional or permissive, then they govern more frequently, the tenses indicated at p. 251. Yet sometimes the conditional or permissive notion is mixed with some other notion (see p. 268, para. 3); then we might use that tense which comes nearer to the notion which is to be expressed. I cannot say more here in general; for the particular cases may be very many and different. Remark however that common people may use some forms which do not agree with the philosophy of grammar, considered together with the use of more learned people; hence those forms can be eliminated as wrong. Among these wrong forms we might perhaps reckon the compound form of "zārtār or zāritār and -leār"; e.g. "zārtār tuveān yeā keleār, tukā yēk inām melat = if you did this, you would receive a prize". This form is not acknowledged as right by some natives themselves. "Zāritār and zāritāri" can be used indifferently; the only difference is that "zāritāri" has twice the permissive particle i.

9. "Ki, món". Many things should be said about these; but as they are intimately connected with the construction, I shall speak of them in Ch. III. More exactly we should write "mhōn".

10. "Vo, uo, yā". Such Conjunctions are not often used, they are not seldom omitted especially in interrogative sentences (see § 1). All three mean "or".
11. "Muṅqeā" is the Infinitive Absolute of "muṅ = say"; it corresponds exactly to the English, except that Konkani leaves out "that is".

12. "Nāṅ, nāiṅ, niṅ = no". The English no is translated by "niṅ or nāiṅ"; if some quality is denied and the Verb "to be" is understood; in other cases "nāṅ" is used. Very often the whole sentence is repeated, in the negative form, as in Latin; e.g. "ālōgī to = did he come?" "yeunk-nāṅ = no, he did not come" see p. 104. "Niṅ" probably is "nāiṅ", but pronounced quickly.

13. "Śāiṭ" means "also, together"; its construction is thus: either it is placed after the affected word without modifying its case, or it may govern the Original of the affected word; e.g. "soul and body together will go to heaven = ātmo ani kuḍ śāiṭ sāgār vetā, or ātmea ani kuḍi sāiṭ sāgār vetā". I cannot ascertain whether this 2nd form is quite correct, although it occurs.

Some other Conjunctions and Particles can be found, with their use in the Dictionary.

CHAPTER III. CONSTRUCTION

Art I. Partial Construction

§ 1. Verbs of Finite Mood

The Mahrātī Grammarians distinguish in this point three "Prayōgas" or Constructions, i.e. "Kartari" or Subjective, "Karmanī" or Objective, "Bhāvi" or Neuter construction. As the "Kartari Prayōga" does not differ from our construction, and the "Bhāvi Prayōga" is seldom used, so I do not follow this rather difficult mode of explanation, but I explain this point according to the rules of Passive Voice especially, which exists in our languages; so it will be easier, for there is a transition a noto ad ignotum. This point proves once more that Konkani has not always the same rules as Mahrātī, as some think.
The "Kartari" Construction is the same as the construction in Latin or English in similar sentences, therefore it can be omitted; generally, in the points which are not indicated as irregular, we may follow nearly the same construction as in English or Latin. For the other points we must distinguish Transitive and Intransitive Verbs.

1. Transitive Verbs. The Transitive Verbs in the tenses of passive meaning (see page 276) have a construction, as if they were passive. Hence the subject is put in the Instrumental, the Accusative in the Nominative, and the Verb agrees with this new Nominative; e.g. "āuveñ mojëñ kām keleñ - I performed my business, or by me was performed..." To this general rule we must add these limitations:

a) If the direct object of the Transitive Verb is an animate subsistent object, it remains in the Accusative also in the tenses of passive meaning, although the Verb agrees with this Accusative in gender, number and person (Karmanī Prayōga).

b) If the direct object of the Transitive Verb is a person, and sometimes also if the subject is not a person, it seems allowed (although not often used) to put the Verb, if it is in the above named tenses, in the neuter; so "tañeñ bāpāk āpoileñ = he called the father", instead of "tañeñ bāpāk āpoilo". (Bhāvi Prayōga).

c) In the Potential Mood, the Nouu which should be put in the Instrumental, can be put in the Dative, or if it is a Pronoun, in the Instrumental of the derived Adjective. So: "he may eat = tañeñ khāviñ", or "takā khāviñ", or "taceān khāviñ", from "khā = eat".

d) As to the Potential and Necessary Mood, the Transitive Verbs have the above construction only, if the forms in "-iyet", or in "-zāi" occurs; as to the Negative Necessary, the agent is put in the Instrumental in "-čeān" or "jeān" (see p. 213, para. 9).

e) If the agent is the 2nd Person Singular, in the Past, Perfect, Past Perfect, the Verb remains in the 2nd Person
Singular Neuter; e.g. “did you hear my words? = tuveñ mojiñ utrañ aikälâiñgî?” (some seem to use the Masculine “aikâ-loigî”). In non-interrogative sentences it seems allowed to have the Verb agreeing with its object; e.g. “tuveñ mojiñ utrañ aikâlâmânt, or aikalâiñ = you have heard my words”. So in confessions, when asking we must use the 2nd Person Singular Neuter. Instead of the Neuter 2nd Person Singular, some use the Feminine; e.g. “tuveñ mojeñ utrañ aikâlæigî?”

/) There are a few Transitive Verbs which have the same construction as the Intransitive Verbs. These are the following: “sik = learn”, “visâr = forget”, “jen = eat” (rice), “pie = drink”, “neo = dress”, “pañgrû or pañgru = cover oneself”, “tsuk = be missing or mistake”, “häs = laugh”, “bhêt = visit”, “volkâ = know”, “ulei = speak”, “somza = understand” and a few others which use will teach you; e.g. “to uloiio iñ utrañ = he spoke these words”.

2. Neuter Verbs. These, as also those few Transitive Verbs now excepted, have the above construction, i.e. the Nominative goes in the Instrumental in the following cases:

a) If they are joined to “zûi”, e.g. “âveñ votsaazâñ = I must go”; and also more commonly in the Potential Mood in “-yet”, e.g. tâneñ votsayet = he may go”.

b) In the Past Gerund in “-tâs”, e.g. “mânñiñiñ tsâd pietâs sama uleînânt = if men have drunk much, (they) do not speak rightly”. Yet with this Past Gerund the Neuter (as also the Transitive) Verbs may follow the common construction; e.g. “mânis pietâs. . . . .”

c) In the Infinitive corresponding to the Latin Accusatives with Infinitive; e.g. “tumkañ gärz assâ äveñ veçeñ = expedît voûis me ire”. Yet here too we may follow the “Kartari Prayîga”: “âuñ vetso tumkañ gärz assâ”.

d) With “nozo” the Instrumental in “-çeän or -jeän” is used. (See p. 213, para. 9.)

In other cases the Intransitive Verbs have a regular construction.
§ 2. Participles

Though the Participles follow the general rule, yet they require a particular explanation, because the application of the general rule is difficult. First, about their construction in relative sentences.

1. Omission of the Relative Pronoun. If we have a sentence governed by the Relative Pronoun, this is omitted and the Verb is changed into its corresponding Participle; e.g. "the man who was working died = vāur kārtālo mānis melō". The omission can take place, although the Relative Pronoun is accompanied by some Postposition; e.g. "the road on which you walked yesterday, has been spoiled = tūn kāl tsallo mārog, pāḍ zālo".

The omission of the Relative Pronoun, which naturally precedes its Noun and can have, as we shall see, before itself some other word either as Subject or as Object, gives rise to very long and rather difficult sentences, which will be more conveniently explained below. (Art. II. § 1.)

2. Concord. With which Noun must this Participle agree? The following is the answer and general rule:

The Participle agrees in Gender, Number and Case, not with any word which may be a part of the relative sentence, but with that word, of which the relative sentence is like an explanation or like an Adjective.

In the example, given above, the words "on which you walked" are an explanation and used as an Adjective of "road"; therefore the Participle agrees with road. "Tūn" before "tzallo" is the Nominative of the relative sentence; hence it must not be taken into consideration in this point.

If we had had above a Transitive Verb in a Past Tense, then we should have said "tuveñ"; because the Participle has the same construction as the Original Verb; e.g. "the road, which you have seen, has been spoiled = tuveñ poṣeilo mārog pāḍ zalā".
Corollary 1. In order to change a relative sentence into a participial sentence  
 a) omit the Relative Pronoun, 
 b) change the Verb into the corresponding Participle, 
 c) let this Participle agree in Gender, Number and Case with the word, of which the relative sentence is an explanation, 
 d) leave the words of the relative sentences in the same order, 
 e) place the participial sentence before the affected Noun, (see an example here below).

Corollary 2. In a participial sentence there may be a Nominative or other Case before the Participle; *e.g.* “to boro zalleâ pasun sârgâr gelâ = he went to heaven, because he had become good”. “Zalleâ” is Original, “boro” Nominative, because we should say: “to boro zallo”; hence the Participle, although in the Original keeps the same construction. Moreover there may be an object governed by the Participle, *e.g.* “the tooth with which the tiger bit the ox, is this”. First literally: “dântu zaâqâ vâgân bâilâk sâbyllu no”; now a participial sentence according to the first corollary: “vâgân bâilâk sâbyllu dântu no”. There are numberless examples like this. This last corollary must be well remembered in order to understand some long participial sentences, in which the Participle is accompanied by many Nouns.

The above rule is not to be applied to the so-called Participle in “-â te”. (See pp. 236, 259.)

Although this participial construction is very frequent, the use of the Relative Pronoun is not prohibited. (See its construction, p. 236).

3. Case governed by Participle. From the given examples we learn that the Participles of Neuter Verbs have no Accusative, except in a few cases similar to the Latin *vitam vivere etc.* Participles of Transitive Verbs govern the same case as the Verbs from which they are derived and have the same construction and meaning. Hence if we have a compound Noun of a Transitive Participle, and of another Noun governed by this, the first Noun is not put in the Original (see p. 179); *e.g.*
"lugat siunqelo = he who stitches a cloth"; but "lugta siunqkar". Consequently no change of case takes place by changing the Verb into the corresponding Participle; e.g. "he went home = to garagel"; "to the house to which he went = to gelaggarak"; "he cut a tree = tanen yek ruk katarlo"; "the tree which he cut is very large = tanen katarlo ruk bhoul vodi".

Art. II. Complexive Construction

§ 1. Collocation of words

The following principle may throw some light: "The less important words precede the more important ones"; hence a) the secondary sentence precedes the principal; b) in each sentence the Adjective, if taken as an attribute (see p. 199, note) precedes the Noun; c) a whole sentence which takes the place of an Adjective precedes the affected Noun; d) the Verb is put at the end; e) if many subordinate Nouns occur, the governed Noun precedes the governing one; e.g. "I gave my book to the son of the brother of my friend = suvei mojei pustak mojei istachea bavachea putak dilei"; f) if there be two words or cases independent of each other, there is no fixed rule; yet here too the above mentioned principle might be applied.

We may say also thus: the various parts of a sentence are very often so connected that some are like genus, materia, determinabile; some are like differentia, forma, determinans: genus etc. precedes differentia etc. Yet we cannot explain all examples by these two ways; use is the master. Hence a) in preaching and religious matters a somewhat different construction is used, as b) often also in familiar conversation; c) in some cases the complication of words requires some other arrangement.

This most general rule will be explained for the sake of brevity, with some examples. "The man who has been created by God to His own image with great love, becomes
Dear to God by Divine love = Děvān apleā sārkeātso tsād mōgān rātsullo mānis mōga vorviṇ Dēvāk mōgāl zatā". The sentence beginning with "who" is like an Adjective of "man"; hence omitting the Relative Pronoun, "mānis" is put after it. Further in the same relative sentence the Participle is put at the end, immediately before "mānis", as Verb; "by God" precedes "to his...", as the second part has more emphasis; and again, "apleā sārkeātso" precedes 'tsād mōgān", because this second part determines "rātsullo". The following words need no explanation.

"The brother of the father of my friend, has to suffer 1) on account of the war, 2) which took place 3) between the King of Arsuzia and the Emperor of Kadimeri 4) in the 2nd year 5) after his arrival 6) in this country = moje ištāce bāgaitso bāu yeā gāvānt ailleā dursēa vorsā Arsuśitea rāyā ani Kadimerīce mahū-rāyā bitār zallcā zuza vorviṇ sostā". At the end the Verb, in the beginning the subject preceded by the governed Nouus; and among these, that which is governed and governs, precedes; of the remaining words this is the order of determination: "1) on account of the war, 2) which took place, 3) between ..., 4) in the 2nd ..., 5) after his arrival, 6) in this country". The 2nd determines the 1st, the 3rd determines the 2nd and so on; consequently we must put them in this order: 6), then 5), then 4), then 3), then 2), then 1). In this example you see also how the Participial sentences must be constructed.

Although this is the nature of Konkani as to construction, yet if such long sentences occur, it will be better to resolve them into smaller sentences. Yet even in smaller sentences the same rules which have been laid down above, and shown in the above two examples must be observed. Many other things about this important point should be said, which however for extrinsical reasons must be omitted. At any rate the gist of them has been touched upon.
Remark further 1) that titles are usually put after the affected word, seldom before; e.g. "pādri sāib". 2) The interrogative words are put as close as possible to the Verb; if this is not expressed, at the end; e.g. "why does your hand tremble? = tuzo hât kiteāk kamptā?" "who is that man? = to mānis kōn?" If we say "kōn to mānis:" it means "what kind of man is that?" 3) The article "yēk" prefers to be joined immediately to its Noun, if there are other Adjectival Genitives; e.g. "a man of this country = yeā gāuāsō yēk mānis"; if we say "yēk gāuāsō mānis", some understand "a man of a country". Some more examples about construction will be given perhaps in the I. Appendix.

§ 2. Connexion of Sentences

There are co-ordinate and subordinate sentences; each kind can be subdivided: here I speak only of some subordinate sentences; the others are either easy or are explained in the Dictionary. Secondary sentences are connected with principal ones by Postpositions and Participples (see p. 274 et alibi), very often by "mōn and ki = that". Their construction is this:

1. Put first the secondary sentence, then "mōn", then the principal one; e.g. "to phaleā yetolo mōn āuū čintān = I think that he will come to-morrow". Yet if the Verb is not put at the end as often happens, "mōn" also is not put at the end; e.g. "to assā mōn apleā gārānt āuū čintān = I think that he is in his house". Yet it is better to put the Verb at the end.  
2. Put first the principal sentence, then "ki", then the secondary sentence; e.g. "āuū čintān ki to yetolo = I think that he will come".
3. Put first the principal sentence, then "ki", then the secondary sentence, then "mōn"; e.g. "āuū čintān ki to yetolo mōn".
4. Omit altogether the Conjunction; "āuū čintān to yetolo". Among these modes, the first seems to be more correct. In such sentences the Verb is put in the mood required by
the meaning; if the meaning is imperative, exhorting and the like, then the Imperative is used; e.g. "request God to forgive you = Dēvā lagīn māg bogos món". Therefore if in Latin or English we have an oratio indirecta governed by "mōn", in Konkani the oratio directa is often used, retaining, however "mōn" as in Hebrew; e.g. "he requested him to lend him a book = tače lagīn māglān yēk pustak di món"; "cum responsum accipissent ne redirent = having received the answer not to go back = zāb meṯtās, portun votsanaye món". Gī or gai seems also to be used to connect sentences both co-ordinate and subordinate; it may be joined also to "mōn"; e.g. "kāĩn, khāĩn ani kōn ā pasun mag-ṇeĩ mōṇazāigai món poḷeyā = let us see when, where, for whom we have to pray".

Remarks. 1. Using "mōn" is the easiest way of expressing in Konkani the Latin Past or Future Infinitive. I say "the easiest way", not the "only way", because the construction of Instrumental with Infinitive, can also be used (see p. 257). Even the above examples might be expressed in some other way; e.g. "to ṛāleā yēũk puro = he might come to-morrow", which has nearly the same meaning as "to ṛāleā yetolo món āũn ċinta?"; the exact meaning of the 1st sentence is: "it may be that he comes to-morrow".

2. Instead of "mōn", we can use also "moṇun", namely if an oratio indirecta is reported. It is just like the Hebrew dicendo dicit and the Tulu ṭō = andū or ṭō = ūndūdū.

3. "Mōn" is sometimes changed into "moḷḷ[e]n = said", nay sometimes it is declined like an Adjective; e.g. "by thinking that I have offended God, I am very much displeased = āuveṅ Dēvāk akmāṅ kalā moḷḷi čintnā makā zāḷaitā". When is this "moḷḷ[e]n" to be used? when we could substitute in a literal translation "said" for "saying".

4. "Mōn" is used also in the oratio directa, as in the Holy Bible: dixit quod ego veniam; so also: "tikeṅ rāu, āũn yetāṅ món = wait (that) I come" (see above l. 3). It is used, although another word of a similar meaning is there;
e. g. "to somzunknā käseñ gađleñ móŋ = he did not understand how it happened". To use the oratio directa with "móŋ" is usual. Nay it seems that this "móŋ" is used as a general means of connexion, although there is no "that" or similar particle in English: to learn such a use great practice is required. Here I can only say in general that Konkani prefers to join secondary sentences with principal ones expressly; hence if no other joining particle is there, "móŋ" is used.

5. Some English secondary sentences do not require a peculiar connexion in Konkani, because they are embodied in the principal sentence so as to form one sentence. This is the case especially with the participial sentences governed by Postpositions (see above).

CHAPTER IV. CONSIDERATIONS ABOUT KONKANI

Art I. Origin of Konkani

Konkani is derived from Konkan, a province along the Western Coast of India, approximately between 16° and 20° of latitude. Hence Konkani language etymologically should mean the language originally spoken in Konkan. Yet now Konkani is spoken in provinces far away from Konkan, i.e. in South Kanara by almost all Christians, by many thousand pagans, and also somewhat in Malabar and, so they say, still more South. We must however distinguish two branches of Konkani: the Goanese branch spoken in Goa and, as I heard, elsewhere also, and the Konkani of South Kanara; of this only I speak both in the Grammar and the Dictionary.

This language, formerly called Kanarine language, is so called, because the Konkani speaking people are said to have come from Konkan in ancient times.

The language of Konkan was and is, mostly at least, Mahrāṭṭi; this shows that most probably Konkani is derived
from Mahrätti, as French, Spanish, Portuguese etc. are said to be derived from the Latin. Indeed many Konkani words and some rules too agree with the Mahrätti, yet not to such an extent as to enable us to make much use of Mahrätti. Those who know Mahrätti are well aware of this; for those who do not know Mahrätti, out of many proofs I choose these few:

1. For the Mahrätti termination अन्, which has no genders, Konkani has -ntlo (-l, -n).
2. The multiplicative numbers in Mahrätti are formed by पट, in Konkani by "doḍo".
3. Adverbial numbers of frequency are formed in Mahrätti by द्रृ; this mode is no longer common in Konkani.
4. आपण is used for "your honour" etc.; not so in Konkani.

5. The Causal Verbs are formed by कि, in Konkani by आ, 6. There are moreover the terminations of the cases and of the conjugation, which, although sometimes similar, are however often quite different.

Although Mahrätti seems to be the chief stock, Kanarese, Tulu, Malayālam etc. seem to have also contributed to form Konkani. The fact is that there are in Konkani many words which occur also in Tulu, Kanarese etc. I cannot ascertain whether these have been adopted into Konkani on account of their vicinity, or were common to Konkani and those languages; the first supposition is more probable, because there occur in Konkani some words used also in some of the above-mentioned languages, and as far as I could learn, not used in Mahrätti. The most probable reason of it seems to be this: as Konkani for a long time has been neglected, especially or also on account of its having abandoned the seat of the mother-tongue, many Mahrätti words have been abandoned, and on the other hand it has taken up some words from its new neighbours. Consequently, although Konkani in the main seems to be a Gaurian languages (for it seems to be the niece of Sanskrit),
yet it partakes of some of the qualities of Dravidian languages, as Kanarese, Tulu, Malayalam etc. are reckoned by Caldwell (Comparative Grammar, page 9) as Dravidian languages.

Art II. Present state of Konkani

Konkani is a rich and beautiful language, although at present in an ignoble state, because it is far more perfect than many European languages; yet it is altogether uncultivated and appears to be the most imperfect. But as to this point the Konkani spoken by Hindus, as far as I can gather, is in a somewhat different condition from the Konkani spoken by Christians. The Hindus, besides some little varieties in pronunciation and also in some words, have not adopted into their language so many Portuguese words as the Christians.

What are the reasons for saying that Konkani is in an ignoble state? The reasons are: a) the total neglect of this language; hence no common written language, no uniformity, and therefore, what is worse, many Natives themselves despise it as a good-for-nothing language; b) it is corrupted, particularly in the town of Mangalore, by very many foreign words, especially Portuguese and, latterly, also English. We might say that certainly a great part of religious words, especially the more elevated, are foreign. The reason of so many foreign words in religious matters is to be found, most probably, in the history of the conversion of their ancestors. c) Above the varieties of Konkani according to the castes, which thing cannot be avoided in familiar conversation, there is no really cultivated language common to all castes, as there is in our European languages, which have a form above all the dialects of the same language.

Notwithstanding the present miserable state of Konkani, I will never call Konkani a corruption of Mahāṛatti, in its derivation; for, if the derivation, under any form, of one language from another is to be called corruption, then many
European languages should be called a corruption of another language. If people mean to say that Konkani is a corruption of Mahrāṭti, because it is a dialect of Mahrāṭti, without proper forms or rules, I certainly deny it. For a) the similarity of forms of one language with the forms of the mother-tongue cannot be called corruption; b) there is no want of ruling principles and of common forms at least on the way of perfection; because notwithstanding some varieties, common forms and ruling principles exist, as the whole Grammar shows. Corruption of a language is the introduction of extraneous elements which are a beginning of resolution into elements (see S. Thomas, III. q. 50, a. 5, c.). Consequently a dialect, without common forms and rules can be called a corruption of the stock-tongue. But this is by no means the case with the language of which we speak, as we have already said in this article, and study will show, although we can say that it has, as it is spoken by many, some elements of corruption, which in the long run would bring on a true corruption or rather destruction. The reason of the first part of my assertion, i.e. that Konkani is a rich and beautiful language, is partly given in this Grammar, partly in the Dictionary, but cannot be fully understood but by careful study and future cultivation of this language.

Art. III. What Konkani can become

As Konkani in itself is a beautiful language, but is reduced to servitude, it can become, or rather can be shown to be a beautiful language, if taking pity on it, we deliver it from slavery. To such a work first of all the natives themselves should contribute; for after religion, one of the most important elements of civilization in a nation is its language. It is truly a pity to see a people endowed by God with so many gifts, without a language. To gain this end what should be done?
Some might think we should borrow from Mahrāṭṭī or Sanskrit, both words and rules, or at least words.

This would not perfect but destroy Konkani, or make of it either a phantom of Sanskrit and Mahrāṭṭī or an aerial language. Whatsoever may be the origin of Konkani, we must now take it as it is and try to elevate it. I grant, however, that we may borrow from the Mahrāṭṭī or rather resuscitate some Konkani words which, as all probability shows, must have been used in former times and even now are more or less understood by more learned people, and I have done so in the Dictionary. But whenever we do not find a Konkani word for some idea, to take it from the Mahrāṭṭī, would be wrong: this could be done perhaps if Konkani were a dialect of Mahrāṭṭī. A fortiori I would call it wrong to borrow in such cases, the words from Dravidian languages, although some words can be borrowed also from them, as is the case with all languages. What is therefore to be done? Out of many things which I could propose, I choose only the following ones which, I hope, will meet the common approbation.

1. We must avoid so many foreign words and expressions. Foreign words are well employed, if there are no proper words; but using foreign words when there are proper words, and even without a grave reason, is against Philology. I make one exception for religious words. A great part of them are Portuguese, yet Konkanized, as they have been used since centuries; moreover it would not be without some risk to use the true Konkani words, used only by Konkani-Hindus. Perhaps we might use the Konkani word for secondary religious matters. I said "Portuguese", because the English words used also by some are not lawfully Konkanized as yet.

2. But on the other hand we must avoid eliminating those words, which although Kanarese or Tulu originally, are in common use. Let us hear what a great master says on this point.
Ut silvae foliis pronos mutantur in annos
Prima cadunt; ita verborum vetus interit aetas;
Et juvenum ritu florent modo nata vigentique.

Multa renascentur quae jam cecidere, cadentique
Quae nunc sunt in honore, vocabula, si volet usus,
Quem penes arbitrium est et jus et norma loquendi.

(Horace, De Arte poetica, v. 60-73.)

If there be any extravagant Purists, let them well meditate these verses of one of the greatest Latin Poets; especially the last verse is always to be kept in view in order not to go astray both in rules and words. Consider however that one thing is usus, another abusus; Horace speaks of usus; e.g. employing so many foreign words, although in use, must be called abusus.

3. You will say: For many things there are no Konkani words.

I answer: There are many Konkani words, not in common use, yet good; moreover many words are said not to exist, because Konkani is not studied, or because some try to find a literally corresponding word or expression, which way is often wrong. Moreover (and this is the third thing which we should do) we must employ new words, not in common use. How? Especially by way of composition (see P. III., Ch. V.). This way cannot be used indifferently or by every one; the rules laid down i. e. and especially harmony and usage must be taken into consideration. By "usage" I mean to say whether a word, though new in form, sounds as Konkani to Konkani people. You find very many such words in the Dictionary marked also as new words, which, however, have been tried to a Konkani ear. This way is necessarily to be followed, else two other ways only or chiefly would remain, i. e. either to use foreign words or to use circumlocations. But although foreign Marhatti or Kanarese words are not entirely in discord with Konkani, yet this way is against the philosophy
of languages; words of Latin origin, e.g. English or Portuguese, or also of Greek origin, except a few, are thoroughly foreign to Konkani and require translation; the 2nd way, viz. to use some circumlocution or some words which approximately express a certain notion; but this evidently is childish and a sign of ignorance.

But on this point of the composition of words I am in a somewhat difficult position. I will explain my position candidly to the reasonable and interested reader. In other formed languages the words have already a fixed meaning: but before reaching that fixed meaning, many years have elapsed; many events have sometimes contributed to the meaning of a word; sometimes a chance was the origin of some words, which events and chance however through many years have been forgotten and the meaning of the word became, we might say, independent of the first etymological meaning; e.g. philosopher = φιλόσοφος, originally means "friend of wisdom", which meaning afterwards became a less obvious meaning. Hence although the etymology of many words can lead us to find the corresponding Konkani compound words, yet in many cases especially with words of the above mentioned kind as "philosophy", the etymology cannot be kept in view. Then what remains? There remains to be considered the essential notion of the thing to be termed, and to find a fit expression. But without speaking of the long time which would be required, it is almost impossible to find a new expression which now may have the same much extended and commonly accepted meaning as the similar Latin or Greek word; for the Latin word itself underwent many vicissitudes before receiving such a fixed meaning. Consequently there remains only to try now to choose the most suitable word, as far as this can be done within the short limit of time, which is at my disposal, leaving the perfection and settlement of the things to Divine providence which ludit in orbe terrarum. I do not give any examples, for the Dictionary is almost a continued example. Here only
I mention the words *harmonium, organ, diameter etc.*, the general etymological meaning of which has been restricted by long usage to the present meaning. So "diameter" etymologically means "measure through", but now it means "a line passing through the centre...". If we translate "diameter" literally, *c.g.* "ād-mezap", such a word would not be taken in the same limited meaning, as "diameter", except after a long use. In the beginning, it would be taken in its general etymological meaning. Such words are many: hence the difficulty. I remark finally that this mode of composition is not entirely new; for many compound words in common use exist already; moreover this is used also in other Indian languages, *c.g.* in Kanarese, much more is this used in many European languages, especially in German and English. It is however true that Konkani is perhaps not in need of so many compound words as some other languages are; for, one simple Konkani word is used to express many other connected meanings, for which other languages have different words; and what seems to be a sign of poverty, is a sign of perfection; for the fewer the means required to obtain an effect, the more perfect, *ceteris paribus*, is the cause; in a similar way to God, who in His infinite simplicity obtains the most varied effects. Many proofs of this assertion are to be found in the Dictionary; some have been given throughout Grammar.

Art. IV. Some rules for beginners
in speaking Konkani, especially with common people

1. Avoid carefully abstract terms, because such terms are few in common use; there are many others, but their use requires some practice and often are not understood. If therefore you have to translate into Konkani abstract terms, resolve them.

2. Express metaphysical and abstract notions by words taken from material things, which have some similarity with
that notion. Although this is the case in all languages, particular attention is to be paid to it; because in other languages the material origin of many words has almost disappeared; hence in our languages we do not think about the first material origin, whereas if we hear the Konkani word, the first notion which we get usually is the first original meaning, e.g. hearing "to retract" (one's word), we do not think of its origin from *trahere*; and when we hear the Konkani "kāḏ" we do not think of the meaning "retract", but only "draw" (*trahere*) etc.; hence without considering this rule, we might perhaps go far to seek a corresponding word for "retract", and as perhaps we could not find it, we would say there is no Konkani expression for "retract", and we would use a circumlocation, whereas we may use the same "pāṭi kāḏ" which in the main is the same as "retract". From this example judge of many others.

3. If there are many synonyms which slightly differ, do not seek as many Konkani corresponding words; be satisfied with one or few; so, e.g., "think" and "imagine" differ, no doubt, yet be satisfied with "cinti". So generally the most common term is used for the various English synonyms, and the general term is used also for the particular one.

4. The numerous compound Verbs of European languages are either translated by the simple Verb or by the Verb and the required Adverb. Yet sometimes a different Verb is required.

5. Often, in order to be understood, the English word must be expressed by a circumlocation; and the English sentence must be expressed by a different Konkani sentence, keeping however the meaning. This is the case especially with figurative sentences; because many figures of European languages differ from Konkani figures. If you do not know whether an European figure can be used in Konkani, substitute for the figurativo expression the proper one and then translate.
6. Resolve complex sentences into simple sentences; else you would not be understood, or you would not be able to finish the sentence.

7. Peculiar attention must be paid to the construction, (see Ch. III.) even when speaking with common people who use also Participles; yet if the beginner finds any difficulty, he may use the full relative sentence.

8. Not only Abstract but also some Concrete Nouns are not used by vulgar people; e.g. not many Nouns in "gär or kār" are used.

9. The parts of speech more to be used are Verbs, original Nouns, concrete original Adjectives, original Adverbs and Postpositions.

Yet if we write, then we should use Abstract Nouns, derived words etc.

Art. V. Peculiarities of Konkani

In this Article I explain some general peculiarities, if I may be allowed to say so, which may show in some way the different manner of conceiving many things. A more distinct knowledge of this point, as far as I could learn, (because a full knowledge requires many years' practice) can be got by a collection of Konkani phrases and sentences which will form one of the Appendixes to the Dictionary. Some of the following remarks have been touched upon throughout the Grammar. I thought it useful to collect the principal of them.

1. Konkani makes a great use of Postpositions, and, when possible, prefers to substitute them for Conjunctions and sometimes for Adverbs too (see p. 294). These are at the same time the most common connexions of sentences, changing thereby two or more sentences (English) into one (Konkani) without changing however the cases; this is done by joining certain Postpositions to Participles (see p. 274).

2. The Participles are also frequently used, especially by omitting the Relative Pronoun; this may be united to a Pre-
position (in English). The Participles are inserted also without any real necessity (see p. 308).

3. The Compound Verbs in -un are very often used; by them many Latin Compound Verbs are expressed. The same form in -un, sometimes accompanied by a Noun, is also often used instead of our Adverbs (see p. 291).

4. The Conjunctions are often omitted or replaced by Postpositions (see p. 302).

5. The Present is often used for the Future, and even rather long time is expressed by words meaning short time.

6. A great number of notions for which English or Latin has different expressions, are expressed by -ta and -so (see *passim*).

7. Negative notions very often are expressed by the Affirmative form and by the Negative joined to the Verb: (Compare Part III. Ch. IV.) Among common people the Negative form is expressed by "-rān" and the Negative Gerund in "-tana" (see p. 114).

8. The more important or emphatic words are very often put quite at the end (tuñ kōn?).

9. A large use is made of Causativo Verbs (see p. 281).

10. Konkani loves to express the different stages through which something must pass (see *l.c.*).

11. Even long sentences, explanatory of some word, are considered as Adjectives; hence so many long sentences sometimes precede the Noun, in which sentences many cases may occur.

12. A use almost continual, of "mōn" is made not only to express our "that", but also, I might say, like a comma, or to breathe a little: the nearest word to it, besides "that", is perhaps "as", although in many cases we cannot translate it at all. It is used also as a particle connecting sentences. Nevertheless I do not see a great nicety in its too frequent use, at least I doubt of its correctness. Our common people
in Europe also use some particles out of place (see pp. 312, 313, 314).

13. Konkani prefers to conceive things, very often, in a way similar to genus and differentia or to materia and forma (p. 388).

14. Konkani often expresses the comparative degrees without a proper form (p. 65, c.).

15. Konkani is bold in concord (Part IV. Ch. I.).

16. Konkani likes harmony; hence so many euphonic vowels (p. 116).

17. Konkani is a nasal language (p. 181).

18. The ruling principles in arranging sentences are chiefly 1) importance of words (p. 310), 2) order of dependance (p. 311), 3) strict connexion (p. 314), 4) unity (p. 323).

After these general considerations or recapitulations, let us consider the use of some Verbs peculiar to Konkani.

1. "Mār = beat", yet on account of analogy it is used in innumerable other cases; e.g. to express beating with sound, to apply pressure, to ring, to sew a piece to a cloth, to pitch a tent etc.

2. "Mē = be found, or perhaps be attached"; but it is still more used than "mār", to express that some thing reaches in possession of, or is received from; so it is used for "to meet, to receive, to be united, to find" and the like.

3. "Pōḍ = fall", but it is used also very often when some sudden thing appears, in any way, e.g. the rainbow, folds, etc.

4. "Kāḍ = pull", but it is used to express the notion of drawing, or taking out, or of doing something with some application, e.g. to make the sign of the holy cross, to put liniment etc.

5. "Lāg = to be attached", is used in many cases in which the original meaning seems almost to disappear; yet if we consider well, still remains figuratively; e.g. make impression as a sermon, begin to..., etc.
6. "Lāi" perhaps is the Causative Verb of "lāg"; it is used especially to express the action by which some thing becomes attached, really or figuratively; hence it means "apply, plant, induce, ascribe, give (food)".

7. "Zatā" is used not only for "become", but also for many other connected meanings; e.g. happen, be fit, agree etc.

The original meaning of the above-mentioned Verbs does not render the notion which we, Europeans, have in mind, when we wish to express the other connected meanings, that is to say, the way of conceiving itself is different, and the figures are different.

These are some of the most used peculiar Konkani Verbs; a great part of the Konkani sentences or figures are expressed by these Verbs; but only few hints have been given, more will be said in the Dictionary, and still more you will learn by practice. Let us conclude with an example in which we show the different way of Konkani construction.

"If also men of such a sublime holiness fell into temptation and went so far as to commit such faults, then we who are men very far from their holiness and who are weak, how much have we to fear?"

First let us translate into Konkani literally: "zārtār yēk mānis sāït tedea vortea santipōṇāče talnient poḍle ani tedeo vōd tsuki adarunk pāule, dekun amiā jē zāun vortautāũn mānis bhō pois tančēa santipōṇāk ani bhō askat, kitlen biyeunk favonāĩ?"

Now let us translate with the Konkani idiom: "zārtār tedea vortea santipōṇāče mānis legun talnient poḍon tedeo vodlyo tsuki adarunk pāule, tār tančēa santipōṇāk bhō pois ani āskāt zāun asallēaũn vorviā amiā kitlen biyeunk favonāĩ?" The reader himself may consider the difference, especially the use of Participles.

Another example: "There is no other means so strong to resist the violence of anger, of envy, of luxury as to receive often holy communion". Literally: "dušro upāi itlo ghāt;
rāgačēn, niskusaračēn ani mostičēn boḷ moḍunk zosso kumgār nān". The same in a manner more according to Konkani: "krodhāčeṇ, niskusaračēn ani mostičēn boḷ moḍunk kumgār kāneuncēa bāri tząl boro upāi yekui nān".

From all these observations we may perceive a little the nature of Konkani, very different from the nature of European languages; hence we cannot, usually, translate literally English into Konkani or vice versa: to this point especially we must pay attention. In order to know a little more of the nature of Konkani, the reader should go through the whole Grammar, from which here only a few points have been collected; Chapter III. of Part IV. especially contains many peculiarities of Konkani.
APPENDIX I.

Explanation of some difficult modes of speaking

A. Some Particles and Tenses connected with them

Ut = in order that

1. Ut meaning "aim" is expressed a) by the Supine, e.g. "veni ut te vidcrem = I came to see you = tukā poļeunāk ailōn"; or b) by the Participle followed by "pasun (or pasvot) or nimitā = propter, on account of", as: "āunā tukā poļeunjēa pasun ailōn".

In some cases it may be expressed by the pure Imperfect Subjunctive.

2. Ut, called "consecutive", is expressed by "ki", Indicative Mood preceded by "itlo or aseñ jinsīa = so", e.g. "God is so good as to forgive also great sinners = Deus est tam bonus ut parcat etiam magnis peccatoribus = Dēu itlo boro (or aseñ jinsīa boro) zāun assā ki vočā pātkiānā legun bogšitā".

This "tam" is expressed in Konkani by an Adjective which must agree with the affected word, as appears from the given example.

3. Ut, meaning "although", is expressed a) by the Conditional in -leār, followed by i; e.g. ut desint vires, tamcu est laudanda voluntas = tankanān zaleāri, boro khušieā mān dizāi = although strength be wanting, yet the good will is to be praised"; b) by "zāritār or zāritāri = although", e.g. "zāritār tankanān, boro khušieā mān dizāi".

4. Ut, meaning "time", is expressed by the Gerund in "-tās", or in "-tanā", or in "-uń", or by the Participle followed by "uprānt = after", e.g. "ut S. Franciscus X. venit in Indias, apostolicos labores exanilavit = Sān Francisin Zaver Indient aileā uprānt bhou tsād vāur keelo, or S. Francisin Zaver Indient yetās, etc. or S. Francisin Zaver Indient yeun . . . ."

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Ne = that not

1. Ne, meaning "aim", is expressed a) by the Negative Supine, or b) by the Participle Negative followed by the Post-position "pasun"; c) by the Negative Imperfect Subjunctive; e.g. "in order that we may not fall into sin, we must pray = Ne incidamus in peccatum, orandum est = pātkaņt poḍanāṅ zāunk māg-ṇeṅ kārizā or pātkaņt poḍanatulleṅ pasun etc."

2. Ne, after the Verbs of "fearing" is expressed a) by "mōṅ" with the Future Potential; e.g. "I fear that he may fall sick = timeo ne... = āuṅ besta to piḍent poḍat mōṅ"; b) by the Future Indicative "poḍtolo mōṅ"; c) by the Negative Supine; e.g. "ne... offendas ad lapidem pedem tuum = lest thou dash thy foot against a stone = yēk fātor tujea pāyāk laganāṅ zāunk".

Quominus = that not

This may be expressed by the Supine or by some circumlocution; e.g. "Religio non impedit quominus officia urbi... tatis impedemus = religion does not prevent us from observing politeness = monsāṅ thāiā māriādīn tsālunk ḫastir advar... rināṅ".

Quin = that not, or without

Quin, after the Verbs of doubt, may be expressed a) by the simple "ki or mōṅ = that": "Non dubito quin veniat = I do not doubt that he will come = to yetolo mōṅ āuṅ dubāvanāṅ"; or b) by some change of the sentence: "dubānastanaṅ to yetolo = no doubt he will come"; c) if it corresponds to the English "without", followed by the Gerund, it may be expressed also by the Negative Gerund in "-tanaṅ", e.g. "Si... abierit quin faciat hoc... = if he will start without doing this = yeṅ kārinastanaṅ to geleār"; or by "śivāi" with the Participle: "Non intras in coelum quin tibi vim inferas = you do not enter into heaven without doing violence to yourself = tuṅkā bōḷ kārinastanaṅ sārgār riganāṅ"; or d) by the Conditional.
Quiæ = because

Quiæ may be expressed a) either by "kiteāk or kiteāk mojeār = because", with the Verb in the required tense of the Indicative, or b) by "pasun = on account of", or c) by "voriñ = through", preceded by the Participle; e.g. "Quiæ credidit sanatus est = because he believed he has been cured = kiteāk mojeār pātiēlā to boro zālo, or pātiēlā pasun to boro zālo"; "quiæ studuisti, doctus factus est = because you studied you became learned = sikulēlā voriñ sikpi zāloī or kiteāk mojeār sikpāk lagloī, sikpi zāloī".

Quippes qui = since

"Animus fortuna non eget, quippe quae probitatem... neque dare neque eripere potest = the soul needs no fortune, since goodness she can neither give nor take away (Sall.) = atmeāk grantsārāći gārz nān, akā segun diunki kādunki tank-natālēlā pasun".

As si = as if

"Lacrimatur ac si vapulasset = he weeps as if he had been beaten = to rāñtā mārn pāulēlā bari".

Remark: a) "bāri" in Lat. instar, joined to the Participle.

b) An elegant use of "pāu" to express the passive voice, lit. "as one who reached beaten."

Quum, or cum = when, as

a) If it means "quiæ = because" (see above b): "Cum J. C. sit exemplar nostrum cum imitari debemus = as J. C. is our exemplar, we must imitate Him = Somi J. K. āmtso nāmuno assalēlā pasun amiñ tāçī dēk kāñeizāi".

b) If it means "when", it may be translated as ut, meaning "time" (see above) or also literally by "kāiñ or yedvān = "when", followed by the required tense; e.g. "kāiñ ruk fōl dītā, tumkāñ kāltā gīm lāgiñ pāulo môn = when you see that the tree gives fruit, you know that the dry season has approached"; "kāiñ kōtepoñ templāt polēisat = cum videritis abominationem = when you will see the abomination in the temple";
" cum reverit filius hominis, putas quia fidei inveniet? =
when the Son of Man will come, will he find faithful? =
mansato putr yetana, bavadi meliti? ?"

Postquam = after

It is expressed  a) by the Gerund in -taks, b) by the Gerund in -an, c) by the Participle followed by "uprant";
e.g. "Postquam abierum mittam vobis Spiritum veritatis= au= sarlia uprant, tumkaa sat=cha Spiritak daatolaa =
after I shall have gone, I will send you the Spirit of truth";
"postquam adimpleveritis omnia praecepta, dicite: servi
utiles sumus = after having fulfilled all commandments, say:
we are useless servants = sakak upades samban, sangaa: upkaraa podanatuulaa sakar1 amaa". Yet the Gerund in -taks
seems to be better in this meaning.

Antequam, Priusquam = before

It is expressed by "adi= before", preceded by the Parti-
ciple; e.g. Priusquam ipse veniat, ego abibo = to yeu=cha
adi= auu vetolo = before he come, I shall go".

Si = if

It is expressed  a) either by the Conditional in -is= or
b) by "zartar = if", followed by the Future Contingent, or by
the Past Perfect (see p. 251), if it is a pure Conditional; or
by another tense, as the meaning requires, if it is not a pure
Conditional (see p. 304); or also followed by a tense of the
Indicative Mood; e.g. "si homines bene orarent, salvarentur
omnes = mansani= borea razar kelear, sakati sargar vetit = if
men would pray well, all would go to heaven"; "si hoc feceris,
praemium dado = tuven ye= kelear, auu tuka inam dit=, or
zartar tuu ye= kartai, auu tuka inam ditaa = if you do this, I
shall give you a prize;" c) by "poksek", but this last mode
corresponds rather to the English "in case that" (see p. 251).

1) Many Masculine Nouns ending in "=e" change "=e" into "=a", sometimes
into "=e" in the Plural; see gleaning parergon, below.
Nisi

It is expressed \( a \) either by the Negative form of the Conditional, or \( b \) by the Participle followed by "šivái or kārit = praeter," or \( c \) very often by the Gerund Negative in "-tanaň"; e.g. "Nisi poenilentiam feceritis, omnes peribitis = prajit kārinăn zaleăr, sãkät yemkanďânt veteleat, or zãrtar tumiň prajit kārinăn etc. or tumiň prajit kellea šivái (or kārit) etc. or tumiň prajit kārinastanaň etc."

**Dum = while**

It may be expressed \( a \) either by the Gerund in "-tanaň", or \( b \) by the Participle followed by "velâr (or velâ) = in time", or \( c \) by "kâiň or yedvâň = when", with a tense of the Indicative; e.g. "dum regnaret Canutus rex Angliae, scientiae florebat = Kanût Inglez râi, raspat kârtanaň, lok sikpâk tsâl lagtâlo, or Kanût raspat kârčea velâr, or kâiň Kanût raspat kartâlo etc. = when Canute was reigning, the sciences were flourishing".

"Without"

The English "without" joined to the Participle corresponding to the Italian senza, to the Latin quin, e.g. "without doing this, you cannot get what you wish"; this "without", I say, is translated by the Negative Gerund in "-tanaň", or with Negative Conditional as has been said of quin. Often this Negative Gerund in "-tanaň" is joined to the Verb "râu"; e.g. "vāur kārinastanaň râutâň = I remain without working, I do not work".

If "without" is joined to a Substantive, it may be translated by "vine", e.g. "without doubt = dubâva viñe"; or by a Compound Negative word, e.g. "without fault = guniăuň-natułlo".

"Unless", see Ne after the Verbs of fearing.

**Dummodo, or modo = provided**

It may be translated \( a \) by the Conditional, e.g. "dummo do tu facias quod in te est, Deus te adiuvabit = provided you
do what is on your part, God will help you = tuje hātānt assā tuveñ teñ keleär, Dēu tukā kumok kärtolo"; b) sometimes by the Gerund in "-tana", although not so exactly.

Donec, usquedum = until

It may be expressed a) by "moñasār" (or also "pāriant") placed at the end of the sentence, and leaving the Verb in the required person with its regular and full termination, or b) by -sār added to the pure root (with the euphonical a or i inserted before "-sār", if required); e.g. "non praeteribit generalio haec donec omnia fiunt = yeñ monšākul sārseñ-nān, sārrv vāstu gādtat moñasār, or gādasār = this generation will not pass until all these things have happened". The first form seems to be more used.

Statim ac = as soon as

It may be expressed a) by "uprānt" preceded by the Participle joined to "far or kšān = moment", thus: "statim ac Petrus exivit flevit amare = Pedru bāir geleā uprānt, teāts farā tsād ráldo = (literally) after Peter went out, in that very moment he wept bitterly"; or also b) by the Gerund in -un and "far" or "kšān"; as before, e.g. "Pedru bāir votzun teāts farā tsād ráldo; or c) only by the Past Perfect Participle followed by "farāk", e.g. "tuñ utylleñ farāk = as soon as you get up".

Quamvis (and synonyms) = although

(see above u?)

Utrum—an, ne—an

"Utrum—an, or Ne—an = gi—yah, or only -gi". "Ubi est? in ecclesia an in cubiculo = to khāiñ assā? Igārjentgi yā kuđānt? = is he in the church or in the room?" "Nescio utrum bene an malò fecerit = tāneñ boreñgi wāt keleñi aun neñañ = I do not know whether he has done well or wrong"; "nescio utrum hoc sit rectum an pravum = yeñ tzukgi sāmā aun neñañ = I do not know whether this is right or wrong". 
Sive—sive

“Sive—sive=zauñ—zauñ”, literally corresponding to the Italian sia—sia; for this “zauñ” is Subjunctive of “zatā”, e.g. “sive sit ex urbe, sive sit ex pago, vectigalia solvat—šerantušta zauñ, gavantušta zauñ kappo dizāi”. This “zauñ” is put after, as it is a Verb; yet sometimes it is put also before the affected word.

Si vis—si vultis (joined to some other Verb)

This may be translated a) literally by “kuśivartān—I desire” put in the required tense; b) yet it is more common to use another form, i.e. “zatā” put in the Conditional Present, and preceded by the root of the principal Verb and “zāi” (inserting, if required, the usual euphonical a or i; e.g. “si vis ad vitam ingredi, serva mandata = 1) zārtār zārgār votunku khusī assā, sambāl upades, or 2) sārgār votsazāi zaleār, sambāl upades”; literally it may be translated thus: “if it happens (that) you must go to heaven, keep the commandments” (see page 255).

B. Some difficult tenses in some sentences

1. “Si breviati non fuissest dies illi—te dis motve zāinān zatit zaleār—if those days had not been shortened”.

This Verb is compounded of the Adjective “motve=short”; “zāinān = does not become”, Present Negative; “zatit” Future Past; “zaleār” Conditional. Literally we may translate: “if it did not happen (that) those days would have become, not to become short”, or better we may say: here we have the Conditional joined with Future Contingent Negative (see p. 269); or still better: “zatit zaleār” is the affirmative mixed Future Conditional (p. 269); “zāinān zatit zaleār”, the same tense but Negative.

2. Rogate ne fuga vestra fiat in sabbato = magā tumčēn poļāp sonvārā gadanān zāundi = lit. pray (that) your flight may not happen on Saturday.”
This Verb is compounded of the Imperative Negative of “gañtā = happens”. It is a peculiar kind of Negative Imperative (see the Paradigm of Conjugation).

3. “Manducate quae aponuntur vobis = khāyā jēo vāstu tančē lagiā astit”.

Here the Past Future is used, because “aponuntur” has this meaning in this context; in Latin we might say: quae aposita fuerint or also it may be considered as Contingent Future.

4. “Vis, cāmus, el eradicemus ea? = vortautā tuji kluśī amīn votsun tek lāunçi? = līt. is thy will, we to go (having gone) to eradicate it?”

Here, “lāunći” is the Infinitive Absolute governed by voluntas, and agrees with it.

5. “Conveni quod darem unum denarium = yēk poiso ditān mōn kārār kēlā = I made the agreement that I give a half-penny (l. 4 pies).

Here it is used quod (mōn), although we have the oratio directa as in Hebrew; dīxi quod vobīs dabo.

6. “Promittis ne te hoc non amplius facturum = yeū tūnī eā mukār kārsonāi mōn utar dītaigī?”

Here the Infinitive Future Active is resolved by the Conjunction “mōn = that”, in the Future Indicative.

7. “Spero, cum tibi probatum irī = to tukā mānuotolo mōn ānū pātietān = I trust that you will approve this, līt. ille tībi placēhī: quod, ego confido.” The Infinitive Future Passive is resolved as the Active Infinitive Future.

8. “Nec quisquam rex Persarum potest esse, qui non ante Magorum disciplinam perceperit (Cic.) = nor can any one be king of the Persians who has not first learnt the discipline of the Magī = ani kōṇ Perśiāntso rāī zāinānā, zōtīšānōi vidyā nēpānāzīt zaleīr.”

You see the Perfect Subjunctive rendered by the compound tense of Conditional and Contingent Future.
9. “O fortunate adolescens, qui tuae virtutis imitatores inveneris—O fortunate youth, who hast found (i.e. in that thou hast found) imitators of thy virtue!—ō sukhi burgeā, zakā pāṭlaugār meļle!...pāṭlaugār meļļeā pasun!” Here the Perfect is rendered by the Indicative or by “pasun”.

10. “Sunt qui dicant M. Crassum non ignarum esse consilii ejus—they say M. Crassus to be no stranger to his scheme=M. Krassusāk tato nāmuno kāltā mōn mōntāt”.

Remark the omission of “they” in this and similar sentences.

11. “Pātak nāiñ-zalleā sārvy vāstunt vōdilānčēa utrāk pālo dizāi—we must obey the word of the superiors in all not sinful things”.

Remark the construction according to the above rules, especially of “pātak nāiñ-zalleā sārvy” which is like an Adjective of “vāstunt”.

12. “Tuje tābent aščēaṁ sāmeštānčī favoti zātān kār=take care of all who are under your care”.

Remark, again, the collocation of words; then “sāmeštānčī” double Adjective.

13. “Peleāk tāčeān boreā nāuñ melāseā kārizāi—we must cause our neighbour to have his good name restored.”

Remark the use of the Imperfect Subjunctive.

14. “Peleātso mōg kār kāso tūzo=love your neighbour as yourself”.

“Pelo” becomes “peleātso”, because it depends on “mōg” as Genitive; “kāso” is declined and agrees with “mōg” understood. Literally in Latin we should say: quaenum amorém tui facis, (talem) amorém proximi fac. Hence “kāso” agrees with “mōg”.

15. “Māg-ñeāā bāir amiṇ prājit kārizāi=besides prayer we must make penance”.

Remark the use of “bāir”.

16. “Sākrāmentānčeaṁ guṇātso amkāṁ vivor somzoun-čēaṁ, Jezu Kristān yēk dišṭi poḍāi bhāili khuṅṅā nemālyā=...
Jesus Christ instituted an exterior visible sign to give us to understand the effect of the Sacraments”.

“Somzounčēak” Dative of “somzonūtnso” Absolute Infinitive, from “somzāi”, Causative Verb; it is Dative to show aim. “Gupūtnso” Adjectival Genitive governed by “vivor”. “Nemsi-leā” agrees with “khuna”, as it has a passive meaning.

17. “Bautism ghetoleāčē takler udāk ghāl = pour out water upon the head of him who receives baptism”.

Remark 1) the participial construction; “bautism”, governed by the Participle, precedes it; 2) the Participle “ghetole” converted into an Adjective in -teo, because it is Genitive.

18. “Sākrāment diuncēā velār amiṇ Jezu Kristān formailant tiā utraṇ moṇazāi=while giving the Sacrament we must say those words (which) have been commanded by Jesus Christ”.

Remark 1) the omission of the Relative Pronoun without participial construction; “formailant” agrees with “utraṇ”; it is 3rd Person Plural Perfect.

19. “Kumgār kāņeizāi zaleār, mādhē rāti thāun ān udāk gēnaye=if you want to receive holy communion, you cannot take any food or water from midnight”.

Remark the form “kāņeizāi zaleār”.

20. If it is the duty of a good king to help the state, it is also the duty of good citizens etc.=zārtā boreā rāyātso kāido assā stitik kumok kārunk, boreān rāitāntso-i kāido assā” etc.

21. “With the exception of Plato, I am inclined to think I should be right in calling Aristotle the first philosopher of antiquity = Plato śivāi, Arioṣṭōṭių porneān kālāntlo poilo gināna-sōdnār moḷḷo sāma-seṇ makā distā”.

Remark 1) the Konkani manner to express the quasi-diminutive notion “I am inclined to think”; here two modes are employed, i.e. “distā=seems”, and as “distā” does not suffice, because it means “it seems or I think, I have the opinion”, hence “-seṇ” is added, whereby we get the full mean-
ing; *lit. “it seems to be somewhat right.” 2) Remark “kā-
lāntlo” which agrees with “gināna-sodnār”, because it is the
Adjectival Genitive (see p. 52); here the Genitive is converted
into an Adjective in -lo, because it means in. Remark 3) that
“poilo” agrees also with “gināna-sodnār”, because it belongs
directly to this word, not to “kāl”; if it belonged to “kāl”,
it should be put in the oblique case (see p. 52). Remark
4) the change of “mōn” into “mōlo” which moreover agrees
with “gināna-sodnār”.

22. “Multi in paradis equis adhibent curam, in amicis
elegendis negligentes sunt”—many take pains in getting horses,
but are careless in choosing friends (Cic.)—sābār mānis gode
(or godeānk) kāņeučėant preyetān kārtāt, ištānk vintsun
cāčėant fāposi zāun assāt”.

Now a few examples about Participial sentences governed
by Postpositions.

23. “We all like to tell our sorrow to one who after having
heard, will be willing and able to have mercy on us and to
help us—amkān āikon amčer kākuṭ dovorunk ani amkān
kumok kārunk khuśi ani tank assellea lāgīn amiān sămest amčī
duk sāngunk khuši vartāun.”

Remark 1) the use of the Participle “assellea” followed by
a Postposition; it is preceded by “khuši ani tank”, because
these two words are the subject of “assellea”; they are left in
the Nominative as if the Verb were in a finite mood.
2) These two words are preceded by “amčer kākuṭ....”,
because these words are governed and determined by “khuši
ani tank”. The other words are clear.

24. “Come to me, who am your God, says our L. J. C. =
tumtso Dēu zāun assellea moje lāgīn yeā, mōn sangtā Somi
Jezu Krist”.

Remark here too the use of the Participle.

25. “Yeke bāīlmānēk assollo titso yekās pūtū morn pāul-
leā yejār Somia Jezu Kristān tīčēn rūḍnēn poeun tīčēa putāk
portun jivont kellea pori, to tujēn rūḍnēn poeun, tujēa vistatso
Remark 1) the long sentence governed by the Postposition "póri=as". All words governed by 'póri' precede it according to the order of dependence; hence first the Participle "kellea", then "jivont", because it is immediately governed by "kellea" and determines "kellea" (what done?), then "portun", because it determines "jivont" (which time has he given life?), then the object of "kellea", viz. "tiĉe putâk", because the object precedes the Verb, then "Somnia pôleun," because this sentence is adverbial explaining "when Jesus Christ resuscitated", hence it must precede; and in this sentence first the Instrumental, because also in a sentence of finite mood, the Instrumental should precede (Somnia Jesu Kristān pôleilââ), then the Accusative, then the Verb; finally, in the first place the sentence "yeke...velâr", because it is another adverbial sentence explaining the following; consequently it must precede it; in this sentence itself the subject preceded by the governed words ("yeke...putû") is put in the first place, then the Verb, ("morn...velâr") which here has an adverbial form. Or more exactly "velâr" might be considered as Postposition; hence, it is preceded first by the Participle, then by the subject of the Participle, with all words belonging to the subject.

Hence we see that the general rule (as said in Ch. III.) for arranging sentences is to put the explaining parts before the explained ones; if in an explaining sentence there are words or parts explaining and explained (or determining and determined), the explaining are put before the explained parts. As to the others, Postpositions are put at the end of the governed
sentence, joined to the Participle; in a participial sentence the words are left nearly in the same order as in the full pronominal sentence.

26. "Altārīr assellea amčea sodvodarače hāt kurpe bārit zāun assāt—the hands of our Saviour who is on the altar are full of graces".

Remark here too the Participial sentence.

If we wish to insert all the difficult sentences, we should never come to an end, so let us finish the first Appendix here, leaving something also to private diligence and to practice.
APPENDIX II.

Translation of some chapters of the Holy Bible

1. The following translation was intended for beginners; wherefore it is very literal, and here and there not well agreeing with the nature of Konkani; if it had been somewhat free, as it should be apart from such necessity, the beginners could not have found in the English translation the Konkani sentence. This aim must be kept in view in order to judge about this translation. I grant that a freer translation would have been more Konkani.

2. The words between brackets are not words of the Holy Bible but explanations inserted by me when the literal translation was not sufficient to convey a clear notion. Such explanations, together with the footnotes, have been taken either from Menochio or from the English Douay Version.

3. In the translation with Kanarese letters I introduce three new signs in order the better to express thereby the Konkani sounds. These are $\approx = z, \overset{\sim}{z} = ts; \overset{\circ}{v}$ above the consonant to express $u$ or $a$ (half vowel). This $\overset{\circ}{v}$ has been used already in such a way by the Basel Mission Press of Mangalore; see Polyglot Vocabulary, p. xv. The simple $\overset{\approx}{v} = j, \overset{\approx}{s} = s$. I use $\overset{\circ}{e}$ for the Sanskrit “virāma”, i.e. as a sign of the absence of any vowel or half vowel, as in Kanarese too this $\overset{\circ}{e}$ has such a meaning.

4. For the sake of convenience I put first the Kanarese alphabet.
## A. Vowels

<table>
<thead>
<tr>
<th>Initial forms</th>
<th>Medial and final forms</th>
<th>Corresponding Roman Characters</th>
<th>Approximate Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td></td>
<td>ã</td>
<td>like a in 'about' or in <em>adoro</em></td>
</tr>
<tr>
<td>å</td>
<td></td>
<td>a</td>
<td>&quot; a in 'far' or in <em>aro</em></td>
</tr>
<tr>
<td>ï</td>
<td></td>
<td>i</td>
<td>&quot; i in 'thin' or in <em>aridus</em></td>
</tr>
<tr>
<td>ê</td>
<td></td>
<td>i</td>
<td>&quot; i in 'police' or in <em>marinus</em></td>
</tr>
<tr>
<td>û</td>
<td></td>
<td>u</td>
<td>&quot; u in 'full' or in <em>coluber</em></td>
</tr>
<tr>
<td>û</td>
<td></td>
<td>u</td>
<td>&quot; u in 'rule' or in *rubor' [centre]</td>
</tr>
<tr>
<td>ë</td>
<td></td>
<td>i</td>
<td>vocalized short r, nearly as r in <em>in</em></td>
</tr>
<tr>
<td>ð</td>
<td></td>
<td>ð</td>
<td>&quot; long r</td>
</tr>
<tr>
<td>ë</td>
<td></td>
<td>é</td>
<td>like e in 'effort' or in <em>comedo</em></td>
</tr>
<tr>
<td>ê</td>
<td></td>
<td>ë</td>
<td>&quot; ea in 'swear' or as e in <em>terra</em></td>
</tr>
<tr>
<td>í</td>
<td></td>
<td>ei</td>
<td>&quot; ei in 'height'</td>
</tr>
<tr>
<td>ò</td>
<td></td>
<td>o</td>
<td>&quot; o in 'not' or in <em>operari</em></td>
</tr>
<tr>
<td>ò</td>
<td></td>
<td>ò</td>
<td>&quot; o in 'vote' or in <em>ordine</em></td>
</tr>
<tr>
<td>û</td>
<td></td>
<td>ou</td>
<td>&quot; ou in 'house' or in <em>laudo</em></td>
</tr>
</tbody>
</table>

- û or ò, viz. half vowel.
- ' sign of the absence of a vowel (Sanskrit virāma).
- ñ nasal sound, an indistinct n.
- ꝃ vocalized h.
### B. Consonants

<table>
<thead>
<tr>
<th>Consonants with the inherent vowel ə</th>
<th>Form and position when combined with other Consonants</th>
<th>Corresponding Roman Characters</th>
<th>Approximate Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>s</td>
<td>ka</td>
<td>like ka in ‘kalendar’</td>
<td></td>
</tr>
<tr>
<td>a</td>
<td>kha</td>
<td>the same aspirated</td>
<td></td>
</tr>
<tr>
<td>a</td>
<td>ga</td>
<td>as ga in ‘gallon’</td>
<td></td>
</tr>
<tr>
<td>n</td>
<td>gha</td>
<td>“ aspirated</td>
<td></td>
</tr>
<tr>
<td>a</td>
<td>ŋa</td>
<td>a very guttural and nasal ga</td>
<td></td>
</tr>
<tr>
<td>a</td>
<td>ča</td>
<td>as cha in ‘chapter’ or c in cinis</td>
<td></td>
</tr>
<tr>
<td>a</td>
<td>čha</td>
<td>ča aspirated [t and s combined</td>
<td></td>
</tr>
<tr>
<td>s</td>
<td>tsa</td>
<td>as s in German, viz. the sounds of</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>tsha</td>
<td>“ aspirated</td>
<td></td>
</tr>
<tr>
<td>a</td>
<td>ja</td>
<td>as ja in ‘Japan’ but thinner</td>
<td></td>
</tr>
<tr>
<td>s</td>
<td>jha</td>
<td>“ aspirated</td>
<td></td>
</tr>
<tr>
<td>a</td>
<td>za</td>
<td>as sa in ‘nasal’ or in rosa</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>zha</td>
<td>“ aspirated</td>
<td></td>
</tr>
<tr>
<td>a</td>
<td>gna</td>
<td>as nya in ‘banyan’ or gn in agnus</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>ta</td>
<td>the cerebral ta</td>
<td></td>
</tr>
<tr>
<td>a</td>
<td>tha</td>
<td>ta aspirated</td>
<td></td>
</tr>
<tr>
<td>a</td>
<td>da</td>
<td>the cerebral qa</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>dha</td>
<td>da aspirated</td>
<td></td>
</tr>
<tr>
<td>a</td>
<td>na</td>
<td>the cerebral pa</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>ta</td>
<td>common ta</td>
<td></td>
</tr>
<tr>
<td>a</td>
<td>tha</td>
<td>ta aspirated</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>da</td>
<td>common da</td>
<td></td>
</tr>
<tr>
<td>a</td>
<td>dha</td>
<td>da aspirated</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>na</td>
<td>common na</td>
<td></td>
</tr>
<tr>
<td>Consonant with the inherent vowel a</td>
<td>Form and position when combined with other Consonants</td>
<td>Corresponding Roman Characters</td>
<td>Approximate Pronunciation</td>
</tr>
<tr>
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<td>---</td>
</tr>
<tr>
<td>( \text{a} )</td>
<td>( \text{pa} )</td>
<td>common ( \text{pa} )</td>
<td></td>
</tr>
<tr>
<td>( \text{ta} )</td>
<td>( \text{pha} )</td>
<td>pa aspirated</td>
<td></td>
</tr>
<tr>
<td>( \text{ba} )</td>
<td>( \text{ba} )</td>
<td>common ( \text{ba} )</td>
<td></td>
</tr>
<tr>
<td>( \text{bha} )</td>
<td>( \text{bha} )</td>
<td>ba aspirated</td>
<td></td>
</tr>
<tr>
<td>( \text{ma} )</td>
<td>( \text{ma} )</td>
<td>a common ( \text{ma} )</td>
<td></td>
</tr>
<tr>
<td>( \text{ya} )</td>
<td>( \text{ya} )</td>
<td>as ( \text{ya} ) in ‘yam’ or as ( j ) in ( \text{ajo} )</td>
<td></td>
</tr>
<tr>
<td>( \text{ra} )</td>
<td>( \text{ra} )</td>
<td>common ( \text{ra} )</td>
<td></td>
</tr>
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<td>( \text{la} )</td>
<td>( \text{la} )</td>
<td>common ( \text{la} )</td>
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</tr>
<tr>
<td>( \text{va} )</td>
<td>( \text{va} )</td>
<td>common ( \text{va} )</td>
<td></td>
</tr>
<tr>
<td>( \text{ša} )</td>
<td>( \text{ša} )</td>
<td>palatal English ( \text{sha} )</td>
<td></td>
</tr>
<tr>
<td>( \text{ša} )</td>
<td>( \text{ša} )</td>
<td>cerebral ( , ) ( \text{sha} )</td>
<td></td>
</tr>
<tr>
<td>( \text{sa} )</td>
<td>( \text{sa} )</td>
<td>as ( \text{sa} ) in ‘salute’</td>
<td></td>
</tr>
<tr>
<td>( \text{ha} )</td>
<td>( \text{ha} )</td>
<td>as ( \text{ha} ) in ‘harangue’</td>
<td></td>
</tr>
<tr>
<td>( \text{la} )</td>
<td>( \text{la} )</td>
<td>cerebral ( \text{la} )</td>
<td></td>
</tr>
<tr>
<td>( \text{kša} )</td>
<td>( \text{kša} )</td>
<td>combination of ( \text{ka} ) and ( \text{ša} ), Latin ( \text{x} )</td>
<td></td>
</tr>
</tbody>
</table>

**N.B.** In the approximate pronunciation, and in the corresponding Roman characters I have written \( \text{ka}, \text{ga etc.} \), because each of the given consonants contains a short a.
ARĀMB
Avasvār I.

1. Suɾuɾev Dēvān sārg
ani souṁsār rātalo.
2. Puṇ souṁsārāk rup
ani jivio vāstu nātāllo,
anī kālōk asolo guṇ-
dāye vōir; anī Dēvātso
Spirit udkānēcē tsāl-
tālo.
3. Anī Dēvān moļēn:
uzuād2) zāundi. Anī
uzuād zālo.
4. Anī uzuād boro zāun
asā mōn Dēvān pośei-
leē; anī uzuād kālo-
kāntlo viṅgād kelo.
5. Anī uzuādāk diśmōn
moļo, anī kālōkāk rāt
moļi; anī sānζ anī sā-
kālīn yēk dis zālo.
6. Dēvān tače šīvai
sangleē: udkān moodē
moļab3) zāundi; anī udk-
kān udkāntiιī viṅgād
kārundi.
7. Anī Dēvān moļab
keleē, anī moļbā khal
asgliiιī udkān moļbār

GENESIS
Chapter I.

1. In the beginning God
created heaven and earth.
2. And the earth was
void and empty, and dark-
ness was upon the face of
the deep; and the Spirit
of God moved over the
waters.
3. And God said: Be
light made. And light
was made.
4. And God saw the
light that it was good;
and he divided the light
from the darkness.
5. And he called the
light Day, and the dark-
ness Night; and there
was evening and morning
one day.
6. And God said: Let
there be a firmament
made amidst the waters;
and let it divide the
waters from the waters.

1) "Uzuād" mupieē: uzuād so udouan ani počan sānζ ani, sākālīn sānζ kārāp sānζ
asolo.—"Light", viz: light which by its rising and setting makes morning and evening.
2) "Moļab" mupieē: buii ani bhou ubār nekstrān moodē asello sāgo.—"Firmament",
viz: the space between the earth and the highest stars.
8 And God called the firmament, heaven; and the evening and morning were the second day.

9 God also said: let the waters that are under the heaven, be gathered together into one place; and let the dry land appear. And it was so done.

10 And God called the dry land, earth, and the gathering together of the waters, he called seas. And God saw that it was good.

11 And he said: let the earth bring forth the green herb, and such as may have seed, and the fruit-tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done.

12 And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit having seed each one according to its kind. And God saw that it was good.
13 And the evening and the morning were the third day.

14 And God said: let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years:

15 To shine in the firmament of heaven, and to give light upon the earth. And it was so done.

16 And God made two great lights; a greater light to rule the day, and a lesser light to rule the night, and the stars.

17 And he set them in the firmament of heaven to shine upon the earth,

18 And to rule the day and the night, and to divide the light and the darkness. And God saw that it was good.

19 And the evening and morning were the fourth day.

20 God also said: let the waters bring forth the creeping creature
having life, and the fowl that may fly over the earth under the firmament of heaven.

21 And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good.

22 And He blessed them saying: Increase and multiply, and fill the waters of the sea, and let the birds be multiplied upon the earth.

23 And the evening and the morning were the fifth day.

24 And God said: let the earth bring forth the living creature in its kind, cattle and creeping things and beasts of the earth, according to their kinds. And it was so done.

25 And God made the beasts of the earth according to their kinds, and cattle, and every
sārvu jiujādik buiūče
tače tāra pārmāne.
Ani te ni boren mōn
Dēvān pojeilei.
26 Ani sangleē: mān-
šāk kāriān amē bāri
ani amēē sārkeāsó;
ani to māsliānčer dāriā-
čeē, ani sukeāsčer ani
monzātīnčer ani sāglea
buiūče ani sārvu buint
taştele jivāiċer rāzvo tē
kārundī.
27 Ani Dēvān mānšāk
kelo aplea sārkeāsō;
Dēvēcēa sārkeās tākā
rātzo, dādlo ani āstri
tankān rātsliā.
28 Ani Dēvān tankān
āsīrvād diun sangleē:
vādā, ani taśdā, ani
buiū bhōra ani tikā
khalīt kārā, ani dāriā-
če māsliānčer ani sā-
mestaē buiūčer hālte-
leān monzātīnčer rā-
zvo kārā.
29 Ani Dēvān sangleē:
poleyā, suveē tumkān
sārvu tān dilān, bīn
thing that creepeth on the
earth after its kind. And
God saw that it was good.
26 And he said: let us
make man to our image1)
and likeness; and let him
have dominion over the
fishes of the sea, and the
fowls of the air, and the
beasts, and the whole
earth, and every creeps-
ing creature that moveth
upon the earth.
27 And God created
man to his own image: to
the image of God he
created him, male and
female he created them.
28 And God blessed
them, saying: Increase
and multiply2) and fill the
earth, and subdue it, and
rule over the fishes of the
sea, and the fowls of the
air, and all living crea-
tures that move upon
the earth.
29 And God said: Be-
hold I have given you
every herb bearing seed

1) "Amēē sārkeāsō": Dēvēcēa sārkeās āmeāst sāk; kītsēk āme mōn nātiēlo ani spirit
nāmu sāk dekum.—"To our image": This image of God is in the soul, which is immortal
and spiritual.
2) "Vādā ani taśdā": I hukum nāfā, bōgar fēj absuńmeē āsīrvād.—"Increase and
multiply": This is not a precept, but a blessing rendering them fruitful.
30 Ani (āveṇ yēa di-lān) sāmeṣtaṁ būīṇĉeṁ monzāṁtink, ani sāmeṣtaṁ sukṣeṁāṅk molbā-cēa, ani sāmeṣtaṁ būīń-ĉeṁ hālteleāṅk, zanḵān jiv asā, tankāṅ khā-unk asāsen. Ani aṣēn zāleṁ.

31 Ani Dēvān sāmeṣt appēṇ kellō ānāv pō-leleō, ani bhōu bọeō aṣāleō; ani sānž ani sākāliṅ sovo dis zālo.

Avasvār II.

1 Tār sārg ani būiṁ ani sārṽ tānte sruṇ-gār sāmpūrṇ zālo.

2 Ani Dēvān sāto dis appēṅ kello vāur purto tirsilo; ani sāto dis sārṽ vāur māṇā kārn soukāsāi kāṅēleā.4)

3 Ani sāṅvaṁ disāk āśirvād dileṅ ani taka-pāvitrā keleō. tea disā kūn upon the earth, and all trees that have in themselves seed of their own kind, to be your meat:

31 And God saw all the things that He had made, and they were very good. And the evening and morning were the sixth day.

Chapter II.

1 So the heavens and the earth were finished, and all the furniture of them.

2 And on the seventh day God ended His work which He had made: and He rested on the seventh day from all His work which He had done.

3 And He blessed the seventh day, and sanctified it; because in it He

4) "Soukāsāi kāṅēleā", muṇēṅ: ani duṛāṅ tārāṅeō ānāv kārunkāṅ.-"Rested", vis: He ceased to make new kinds of things.
sârvâ apleô vastu râtsun ani kârn râulo dekun.
4 Vo sârgîntso ani buiîntso ârâmb: aseñ Dévân tankân râtsleânt.¹)

5 Ani aseñ Dévân râtsiliân sâkâd setaî gâdeân-ôîn ubzounceâ adîn, ani sâkâd tânâ gâunôiîn kir louînceâ adîn: kite-âk mojear Somia Dévân pâus dâlînk natullo buîîçer, ani buînîn besâi kârtso mânis natullo.
6 Pûn yêk zâr mâti-entîl bîîr sârtâli såglea buiîncêa melbhaîgâk u-dâk simpî.
7 Tàr Dévân mânîsak kelo mâtîcêeâ ubrán: a-ni tâcêa tônînt jîvâtso usuâs funkîo, ani aseñ mânis àtmeân jîvo zâlo.
8 Ani Somia Dévân khusâlîyeçeîn vânîkût suruvent gâdülîn, ani thâtîn âpneñ kellea mânîsak gâlo.

had rested from all His work which God created and made.
4 These are the generations of the heaven and the earth, when they were created, in the day that the Lord God made the heaven and the earth:
5 And every plant of the field before it sprung up in the earth, and every herb of the ground before it grew; for the Lord God had not rained upon the earth; and there was not a man to till the earth.
6 But a spring rose out of the earth, watering all the surface of the earth.
7 And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul.
8 And the Lord God had planted a paradise of pleasure from the beginning, wherein He placed man whom He had formed.

¹) Lit. In this way God has created them.
²) Lit. Thus God created all plants of the field before they germinated, and all herbs of the country before the germination.
9 And the Lord God brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of: the tree of life also in the midst of paradise, and the tree of knowledge of good and evil.

10 And a river went out of the place of pleasure to water paradise, which from thence is divided into four heads.

11 The name of the ono is Phison: that is it which compasseth all the land of Hevilath, where gold groweth.

12 And the gold of that land is very good: there is found bdellium and the onyx stone.

13 And the name of the second river is Gehon: the same is it that compasseth all the land of Ethiopia.

14 And the name of the third river is Tigris: the

9 Ani Dēvān ubzāllo mātientleān sārvu tā- rānce ruk, distīk sobit ani rutsik suādik, ani vaiṅkuṭā modaṅ jiṅietso ruk\(^1\) ani bore ani vāṣiṅ zāṅvāiyetso ruk\(^3\).

10 Ani yēk nāiṅ khul- sālāyēče suātentli bāhör sārtāli vaiṅkuṭāk udāk simpunk; zače, thāṅṅ thāṅṅ thāun, čār vāṇte zatāt.

11 Yēkāčān nāuṅ Phison: ti sāṅḷea Hevilāth molḷea gāvāṅ boun- tāṇiṅ vāutā, thāṅṅ bangār zatā.

12 Teā gāuṅčēn bangār bhōu boreṅ: thāṅṅ bdell ani onikin fātōr melṭā.

13 Ani duare nāiṅčēn nāuṅ Gehon: ti sāṅḷea Etiopīā molḷea gāvāṅ boun tāṇiṅ vāutā.

14 Tisre nāiṅčēn nā- uṅ Tigris: ti Assirīā

\(^1\) “Jiṅietso ruk”, munčēṅ: tačīṅ foḷāṅ bolāṅki dītāṅī. — “Tree of life”, i.e. its fruits had the power of preserving in a constant state of health.

\(^2\) “Zāṅvāiyetso ruk” = tačīṅ foḷāṅ zāṅvālī dītāṅī, sarpāṅ fōt sangālā pārmāṅī. — “Tree of knowledge”, i.e. its fruits had the power of giving a superior kind of knowledge, beyond that which God was pleased to give, as the deceitful serpent had said.
same passeth along by the Assyrians. And the fourth river is Euphrates.

15 And the Lord God took man, and put him into the paradise of pleasure, to dress it and to keep it.

16 And he commanded him saying: of every tree of paradise thou shalt eat:

17 But of the tree of knowledge of good and evil thou shalt not eat. For in what daysover thou shalt eat of it, thou shalt die the death.

18 And the Lord God said: It is not good for man to be alone: let us make him a help like unto himself.

19 And the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to Adam to see what he would call them: for whatsoever Adam called any living creature the same is its name.

1) "Takā" muşeō; tankē. — "He commanded him", i.e. the singular is used for the plural; for the precept has been given to both, Adam and Eve.
20. And Adam said unto the Lord God, 'What sin is this?'

21. Then the Lord God took a deep sleep upon

22. And the Lord God built the rib which he took from Adam into a woman: and brought her to Adam.

23. And Adam said: 'This bone is bone of my bones, and flesh is flesh of my flesh: she shall be called Woman, because she was taken out of me.'

24. Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh.

25. And they were both naked, both of them, Adam and his wife: and were not ashamed.

26. And they heard the Voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden.

27. And the Lord God said unto Adam: 'Where art thou?'

28. And he said: 'I heard thy Voice in the garden, and was afraid, because I was naked; and I hid myself.'

29. And he said: 'Who told thee that thou wast naked? Hast thou eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it?'

30. And Adam said: 'The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.'

31. And the Lord God said unto the woman: 'What is this?'

32. And she said: 'The serpent beguiled me, and I did eat.'

33. And the Lord God said unto the serpent: 'Because thou hast done this, thou art cursed above all cattle, and above every fowl that is in the heaven; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.'

34. And to Adam he said: 'Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat thereof: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herbs of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.'

35. And Adam called his wife's name Eve; because she was the mother of all living.
Chapter III.

1 Now the serpent was more subtle than any of the beasts of the earth which the Lord God had made. And he said to the woman: Why hast God commanded you, that you should not eat of every tree of paradise?

2 And the woman answered him saying: Of the fruit of the trees that are in paradise we do eat:

3 But of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat, and that we should not touch it, lest perhaps we die.

4 And the serpent said to the woman: No, you shall not die the death.

5 For God doth know that in what day soever you shall eat thereof, your eyes shall be opened, and you shall be as gods, knowing good and evil.

6 And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to
7 And eyes of them both were opened, and when they perceived themselves to be naked, they sewed together fig-leaves, and made themselves aprons.

8 And when they heard the voice of the Lord God walking in the paradise at the afternoon air, Adam and his wife hid themselves from the face of the Lord God, amidst the trees of paradise.

9 And the Lord God called Adam, and said to him: Where art thou?
10 And he said: I heard thy voice in paradise; and I was afraid, because I was naked, and I hid myself.

11 And he said to him: Who hath told thee that thou wast naked, unless thou hast eaten of the fruit of the forbidden tree?

"Ukte zâle", mupšeë: tîh volkalîn apîî tskx. — "And the eyes etc." viz. they get aware of the committed sin; i.e. they made the unhappy experience of having lost the good of original grace etc.
12 And Adam said: The woman, whom thou gavest me to be my companion, gave me of the tree, and I did eat.

13 And the Lord God said to the woman: Why hast thou done this? and she answered: The serpent deceived me, and I did eat.

14 And the Lord God said to the serpent: Because thou hast done this thing, thou art cursed among all cattle and beasts of the earth: upon thy breast shalt thou go, and earth shalt thou eat all the days of thy life. 15 I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.

16 To the woman also he said: I will multiply thy sorrows, and thy conceptions: in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee.
17 And to Adam he said: Because thou hast harkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee, that thou shouldst not eat, cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life.

18 Thorns and thistles shall it bring forth to thee; and thou shalt eat the herds of the earth.

19 In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust shalt return.

20 And Adam called the name of his wife Eve: because she was the mother of all the living.

21 And the Lord God made for Adam and his wife garments of skins, and clothed them.

22 And he said: Behold Adam, is become as one of us, knowing good and
GĀDI
Avāśvār I.
1 Gādi Sālmāučeo, zo Dāvidātso put, Izrāyē-
lātso rāi.
2 (Ye kāide asā) bud ani zānvāi sikūn:
3 Tanče vorvīn mān-
šāk budičiā utrafi som-
zatāt, ani zānvāyečēn sikap, nīt ani somzikāy
ani nāy meļtā.
4 Sādēnk bud, tār-
nātečān zānvāy ani
gineān labtcā.

PROVERBS
Chapter I.
1 The parables of Solo-
mon, the son of David
king of Israel.
2 To know wisdom, and
instruction:
3 To understand the
words of prudence: and
to receive the instruction
of doctrine, justice, and
judgment, and equity.
4 To give subtlety to
little ones, to the young
man knowledge and un-
derstanding.
5 Budivont aikun, 
śadhik budivont zātolo; 
ani somzoni tālounći 
sāmārthi bhogtolo.

6 Vopār ani titso ārth, 
budivontāčiṅ utraṅ ani 
tāṅće guṅ somzatolo.

7 Dēvāci bhirānt budiṅ so ārmbh. Nēnār 
bud ani sikap bēpārvo 
kārtāt.

8 Āik, mojea burgeā, 
tujea bāpāčo sikoono, 
ani tuje āvoīče upadēs 
sōdinakā:

9 Melonk sobitāi tujea 
mostākāk, ani neton tu- 
jea gāleāk.

10 Mojea putā, pātkiā- 
niṅ tukā fūsāleār, 
tankā aikānakā.

11 Taṅiṅ sangleār: 
amō sangata yē, rāgat 
vāvounk nādi kāriān, 
guniāūn-natūlleāk bes- 
teā mōs kāriān:

12 Takā jīvo gīliāṅ; 
yekkōṅdā bāri, ani (ta- 
kā) sāgo (gīliāṅ) yekā 
tāleānt budćeā bāri.
13 Amkān (tači) sāgli molādik āst mēltelī, amūi gārañ lutīn bhorte ālūīn.
14 Amče sangatā yeā-par kār, yekāts poti amkān asundi.
15 Mojea putā, tanče sangatā tśāl nakā, tuzo pāi tančeē pāivātěntlo poīs kād.
16 Kitek mojeār, tānče pāi vāitāk tsāltēt; ani rāgat vāvounk au-sārtēt.
17 Puṇ bēstēn sukneān mukār zalañ galtēt.
18 Te aplea jivāki nādī kārtēt, ani apleaē ātmeān mōs kārtēt.
19 Asetē sāmeštañ surātiānčeō vātō bhog-tolēnče ātme bāsmi-tēt.
20 Bud bāir bōb mārn ulāitē; bidint aplo tā-lo āikāso kārtē.
21 Ti pōrijēcea sābhañ modeņ appāk pārgāt kārtē, pātānčēa baglañ kādē apliō utrañ utsārtē sangun:
22 We shall find all precious substance, we shall fill our houses with spoils.
14 Cast in thy lot with us: let us all have one purse.
15 My son, walk not thou with them, restrain thy foot from their paths.
16 For their feet run to evil, and make haste to shed blood.
17 But a net is spread in vain before the eyes of them that have wings.
18 And they themselves lie in wait for their own blood, and practise deceits against their own souls.
19 So the ways of every covetous man destroy the souls of the possessors.
20 Wisdom proseth abroad, she uttereth her voice in the streets.
21 At the head of multitudes she crieth out, in the entrance of the gates of the city she uttereth her words, saying:
22 Kedöl pārant, burgeānu, nepārpanētoś mög kārtāt, ani nepār luksānēk požtāt, teo vāstu aśa kārtēle, ani bud-nātyle zāņvai kaņ- tātele?

23 Āuin tumkān bēštaitanañ, bore zayā: poleya, āuin moje mo- tint cintāñ teñ tumkān uglerēn kārtēlii ani mo- jiñ utrañ tumkān dē- keitēlii.

24 Kiteāk mojeār, ā- veñ (tumkān) apoileāt ani tumīñ inkār kelān, āven mozo hāt vistārlā ani koñeñ polejunkān.

25 (Āveñ tumkān dī- le) sägle buditso tumiñ bepāvvo kelā ani mo- jea bestauņēk lakšā kārunkān.

26 Āuíñ tumčēa bosa- mačeā velār hastelīn, ani tumīñ čeśtai kārtē- liī tumīñ bhiever tēñ tumčer pođēa velār.

27 Āuš ākānt kā- taitanañ ani nāś vādālā bāri lagīñ pāutanañ, tumčer dāgd ani vīgn yetanañ:

22 O children, how long will you love childishness, and fools covet those things which are hurtful to themselves, and the unwise hate knowledge?

23 Turn ye at my re- proof: behold I will utter my spirit to you, and will show you my words.

24 Because I called, and you refused: I stretched out my hand, and there was none that regarded.

25 You have despised all my counsel, and have neglected my reprehen- sions.

26 I also will laugh in your destruction, and will mock when that shall come to you which you feared.

27 When sudden cala- mity shall fall on you, and destruction, as a tempest, shall be at hand, when tribulation and distress shall come upon you:
28 Tovōl te māka apoitele ani ūn aik-untsonān: phanteār ut-tele ani ūn tankān meļtsonān:
29 Sikap kāntālleola pasun ani Dévācī bhīrānt kaṇenātullea pas-vot,
30 Ani moji bud in-kār kellea pasvot ani sāmestān āveā dillea budinče višānt vāiū lāllea pasvot.
31 Dekun, te apleā vātečān folān khaṭele, ani aple hikmatiniini dādos zātele.
32 Būgeānceo tsuki tankāā jivini mārtelo, ani nepārānceen borepo tankāā naē kārtele.
33 Pūn zo kōp māka aikat zaleār, bheī naṣ- tanān soukāsāi kāneito-lo ani sumpurṇāi bhog-tolo, vāițānceē bheī naṣtanaī.

Avasvār II.
1 Mojea būreā (tukā titleā borepo mel-te-

Chapter II.
1 My son, if thou wilt receive my words, and
2 That thy ear may hearkon to wisdom: incline thy heart to know prudence.

3 For if thou shalt call for wisdom, and incline thy heart to prudence:

4 If thou shalt seek her as money, and shall dig for her as for a treasure:

5 Then shalt thou understand the fear of the Lord and shalt find the knowledge of God:

6 Because the Lord giveth wisdom: and out of His mouth cometh prudence and knowledge.

7 He will keep the salvation of the righteous, and protect them that walk in simplicity,

8 Keeping the paths of justice, and guarding the ways of saints.

9 Then shalt thou understand justice, and judgment and equity, and every good path.
10 Bud tujea monánt rigleár, ani zänväi tujeá atmek manuoleár:

11 Bud ani zänväi tuká räkteli,

12 Väit väštentlo ani väit ulounčea manšántlo tuká soudounk:

13 Te (väit mânis) niț márög tsuktät ani kálokčea márgár tsál-tät:

14 Te, väit âdårñ, santos bhogtät, ani bhou väit vástuñ thâin ulás bhogtät.

15 Tândevo väto kho-țeo, tâncen näţen lä-jist.

16 (Budin) dusre ani näinžałe âstriek, tsu-kon ghetoloi, ti (âstri) aplea(149,616),(742,658) autraññ fuslaita;

17 Ani dákte pirayer tika meļeá dádleak soltä;

18 Ani Dévaçisomorth visârtä; tičen (väit âs-triečen) gür morñak bá-

10 If wisdom shall enter into thy heart, and knowledge please thy soul:

11 Counsel shall keep thee, and prudence shall preserve thee,

12 That thou mayest be delivered from the evil way, and from the man that speaketh perverse things:

13 Who leave the right way, and walk by dark ways:

14 Who are glad when they have done evil, and rejoice in most wicked things:

15 Whose ways are perverse, and their steps infamous.

16 That thou mayest be delivered from the strange woman, and from the stranger, who softeneth her words;

17 And forsaketh the guide of her youth;

18 And hath forgotten the covenant of her God; for her house inolneth
gotā, anī tichīn metān yemkōnda isileān vortāt.
19 Tiē kādē vele, pāṭi yeunčēnānt ani ji-
niecēnān vāțānīi rigcē-
nānt.
20 Tār, bore vāṭer
tsāl ani nittivāntāntso mārog sođinākā.
21 Kiteāk mojeār zo-
kōn nittivān sān vort-
tautā, to souṃsārānt sukh bhogtolo, ani sāde
thaiṁ tāktele.
22 Puṇ khot e souṃ-
sārānt nāpānt zā-
tele, ani zokōn khoṭepo-
ṇānt rāutā, souṃsārānt
urtsōnānān.

Avāsvār III.
1 Mojeā burgeā, moje
upādēs ani mojiṁ for-
mānān tujeā kāliz sām-
baļundī.
2 Kiteāk mojeār, āče
vorviṁ sābār pirāi ani
jiniečīnān vārsānān, ani sou-
kāsāi tūkā meltī.
3 Kākult ani sāt ke-
dīnts sođinākā; tankān
gājeānt gāl ani tujeā
kālzānt borāī:

unto death, and her paths
to hell.
19 None that go in unto
her, shall return again,
neither shall they take
hold of the paths of life.
20 That thou mayest
walk in a good way: and
mayest keep the paths of
the just.
21 For they that are
upright, shall dwell in the
earth: and the simple
shall continue in it.
22 But the wicked shall
be destroyed from the
earth: and they that do
unjustly shall be taken
away from it.

Chapter III.
1 My son, forget not my
law, and let thy heart
keep my commandments.
2 For they shall add to
thee length of days, and
years of life and peace.
3 Let not mercy and
truth leave thee, put them
about thy neck, and write
them in the tables of thy
heart:
4 Ani Dēvā ani mān-śān mukār tukā kurpā ani somzikāi meṭjeli.

5 Sāgleā kalzān Dē-vācer pātie: ani tuje budičer pātienākā.

6 Sāmeṣtañ västuñ thāin takā (Dēvāk) cint; ani to tuji jini tsalāitolō.

7 Tuje motint budi-vānt zāun asai mop cintun rāvanākā: Dē-vāk bhiye, ani vāiṭ tsukāi;

8 Kiteāk mojeār, tuje kuḍik bolāiki āsteli, ani tujeān hāḍān bitār yēk bolāikitso rōs rīgtolo.

9 Dēvāk mān di tuje āstīn, ani takā (di) sāmeṣtañ poiliñ folānā:

10 Ani tujiñ tupiñ born zateliñ, ani tuje gāne soreñ sāmpīrñ zātele.

11 Dēvān daḍleli sīk-śā inkār kārnākā, ani to tukā sāma kārčēa velār takā sōdinākā:

12 Kiteāk mojeār, Dēu konātso mōg kārtā, ta-

4 And thou shalt find grace and good understanding before God and men.

5 Have confidence in the Lord with all thy heart, and lean not upon thy own prudence.

6 In all thy ways think on Him, and He will direct thy steps.

7 Be not wise in thy own conceit: fear God, and depart from evil:

8 For it shall be health to thy navel, and moistening to thy bones.

9 Honour the Lord with thy substance, and give Him of the first of all thy fruits:

10 And thy barns shall be filled with abundance, and thy presses shall run over with wine.

11 My son, reject not the correction of the Lord: and do not faint when thou art chastised by Him:

12 For whom the Lord loveth, He chastiseth: and
13 Bhāgevont to mānis, zakā zāρvai meļta ani budin bōrtā:
14 Ti bhogī rupīani veāpār kārēa prās bo-
ri, ani tićeē fōl bhou nitāl ani poileā bāngā-
rā prās (boreī).
15 Sāmētaā āstiaā prās molādik ānī sārvu
khuśeēo vāstū tikā sār
karunk nozo.
16 Tićeē uzveā hā-
tānt lāmb jīni, ani tićeē
dāveā hāntānt grestkāi
ani ānānd.
17 Tiće mārāg sundār
ani sākād tićeē vātō
soukāśyeēo.
18 Zo kōn tikā bhogit
zaleār, (bud) taka jini-
eēa ruka bāri zatā, ani
zo kōn tićeē sangātā rā-
vat zaleār, bhāgevānt.
19 Dēvān zānāvēn
sounār gādlo, budin
mōlāb gāt keleā.
20 Tāče zānāvēn
guṇāyō zāleō ani ku-
pān uben bōrtāt.

as a Father in the son He
pleaseth himself.

13 Blessed is the man
that findeth wisdom and
is rich in prudence:
14 The purchasing
thereof is better than the
merchandise of silver,
and her fruit than the
chiepest and purest gold:
15 She is more precious
than all riches: and all
the things that are de-
sired, are not to be com-
pared with her.
16 Length of days is in
her right hand, and in
her left hand riches and
glory.
17 Her ways are beauti-
ful ways, and all her
paths are peaceable.
18 She is a tree of life
to them that lay hold on
her: and he that shall
retain her is blessed.
19 The Lord by wisdom
hath founded the earth,
hath established the
heavens by prudence.
20 By His wisdom the
depths have broken out,
and the clouds grow
thick with dew.
21 Mojea burgea, yin (utraia) visarnaka, upadia ani bud sambal:
22 Ani tujea atmeak ini ani tujea galieak yek neton meli.
23 Tovol dhairan tsal-toloi, ani tujea payak fatar lagtsonan.
24 Nidtanauihiyetsonai, soukasai bhogtolo ani tuji nidi bori zateli.
25 Auclit bhiauki ani tujer poqcheau khoiteaunu chea podvieq bhienaka.
26 Kiteak mojear, Deu tuje kade astolo ani tuje pai sambaltolo, naqint podanaa saun.
27 Upkar kairunkhu-i vontaeak adai nakai: tanka aslear, tujni upkar kar.
29 Tujea istaecer nadi karnaka, kiteagai mojea to tujer patiyeta.

21 My son, let not these things depart from thy eyes: keep the law and counsel:
22 And there shall be life to thy soul, and grace to thy mouth.
23 Then shalt thou walk confidently in thy way, and thy foot shall not stumble.
24 If thou sleepe, thou shalt not fear: thou shalt rest, and thy sleep shall be sweet.
25 Be not afraid of sudden fear, nor of the power of the wicked falling upon thee.
26 For the Lord will bo at thy side, and will keep thy foot that thou be not taken.
27 Do not withhold him from doing good, who is able: if thou art able, do good thyself also.
28 Say not to thy friend: Go, and come again: and to-morrow I will give to thee: when thou canst give at present.
29 Practise not evil against thy friend, when he hath confidence in thee.
30 Strive not against a man without cause, when he hath done thee no evil.

31 Envy not the unjust man, and do not follow his ways:

32 For every mocker is an abomination to the Lord, and his communication is with the simple. 33 Want is from the Lord in the house of the wicked: but the habitations of the just shall be blessed.

34 He shall scorn the scorners, and to the mock He will give grace.

35 The wise shall possess glory: the promotion of fools is disgrace.

Chapter IV.

1 Hear, ye children, the instruction of a father, and attend that you may know prudence.

2 I will give you a good gift, forsake not my law.

3 For I also was my father's son, tender and
as an only son in the sight of my mother.

4 And he taught me, and said: Let thy heart receive my words keep my commandments, and thou shalt live.

5 Get wisdom, get prudence: forget not, neither decline from the words of my mouth.

6 Forsake her not, and she shall keep thee: love her, and she shall preserve thee.

7 The beginning of wisdom, get wisdom, and with all thy possessions purchase prudence.

8 Take hold on her, and she shall exalt thee: thou shalt be glorified by her, when thou shalt embrace her.

9 She shall give to thy head increase of graces, and protect thee with a noble crown.

10 Hear, O my son, and receive my words, that years of life may be multiplied to thee.

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1) Lit. I have been educated with care.
11 Aui tukā zānvāyeči vāt dākāitoloṅ: nitičea mārgār tukā tsālāitolōṅ:
12 Teā mārgār pāi gūln, tuje pāi kisētn tsālēnānt ani daunta
naṅ āḷkāl meḻōnāṅ.

13 Sikāp sambāl, teṅ soṅinākā: teṅ rāk, tuji jini zāun asā dekuṅ.
14 Khoṭeāṅča mārgā thēṅ sāntos pāvāṅkā, ani khoṭeāṅči vāt tukā manuonāṅ zānudi.
15 Ti (vāt) tsukāi; teneṅ votsonāṅ: poiselleān vota, ani ti soṅ.
16 Kiteāk moḷēar vāt, kelcē śivāi te nidanānt ani tankāṅ nid poḍā
naṅ mēs kelcē śivāi.

17 Khoṭepopāṅso undo khātāt ani vāitpōṅtsso soro piyētāt.
18 Puṅ boreāṅči vāt pārzāliṅ uzuḍā bāri mukār tsāltā ani tsā-
tā sāmpūṅr diē pārīnt.
19 Khoṭeāṅče vāt kājokānt: khāṅ poḍtāt mōṅ tankāṅ kājanāṅ.

11 I will shew thee the way of wisdom, I will
lead thee by the paths of
equity:
12 Which when thou
shall have entered, thy
steps shall not be straiten-
ed, and when thou runnest
thou shalt not meet a
stumbling block.
13 Take hold on instruc-
tion, leave it not: keep it,
because it is thy life.
14 Bo not delighted in
the paths of the wicked,
neither let the way of evil
men please thee.
15 Flee from it, pass
not by it: go aside, and
forsake it.
16 For they sleep not
except they have done
evil: and their sleep is
taken away unless they
have made some to fall.
17 They eat the bread
of wickedness, and drink
the wine of iniquity.
18 But the path of the
just, as a shining light,
goeth forwards and in-
creaseth even to perfect
day.
19 The way of the
wicked is darksome: they
know not where they fall.
20 My son, hearken to my words, and incline thy ear to my saying.

21 Let them not depart from thy eyes, keep them in the midst of thy heart:

22 For they are life to those that find them, and health to all flesh.

23 With all watchfulness keep thy heart, because life issueth out from it.

24 Remove from thee a froward mouth, and let detracting lips be far from thee.

25 Let thy eyes look straight on, and let eyelids go before thy steps.

26 Make straight the path for thy foot, and all thy ways shall be established.

27 Decline not to the right hand nor to the left: turn away thy foot from evil. For the Lord knoweth the ways that are on the right hand: but those are perverse which are on the left hand. But He

20 Mojea burgea, mojiut urana aik, ani mojea ulouneak kan di.

21 Tujea doleai tham un pois voitsainai zahundit; tujea kajza modeli tin sambal:

22 Kiteak moeai tian molestelank jiniek ani samestaai mansank voktak pochtat.

23 Tsad zagrutaeyen tujea kajiz sambal, tanteaai jin ubzatadekun.

24 Tuje sarsilei vaii tong kadi: peleaitso man kadi voitui poiskar.

25 Tuje dole sama poleundit, ani tsaitanaa mukair diist gal.

26 Tujeain piaiink nit marog kair, ani sakiad tujeo voato giat zateleo.

27 Ujvea hatake daiwea hataki saukon voits naika: tujiin metai vaiita thain pois kair. Kiteak moeai ujveahatakasilevo voato Dauzan, ani daiwea hatak asilevo vai to vaiit. To tujeo voato
sāma kārtolo, ani tukā poinānt soukāsūyon tsālātolo.

Avasvār V.

1 Mojea burgeā, moji sikoṇ āik, ani moje budik kān dī.
2 (Tuji) cintna rūkunk, ani tujeaṇ voṇṭāniṇā aplē kāide sambājunk. Astriečēa mōsaik kān dī naka.
3 Kiteāk mojeār vājit āstrīēcē voṇṭ movā bāri suūdik, ani tīčiṇ utrānā telā prās movāl;
4 Puṇ tičīo nimānēo vāstu kazreā bāri koṇu, ani dōn dhari asālle tālvāri bāri domsācēo.
5 Tīče pāi mornā thūjēa tālēt; ani tīčiṇ meṭaṇ yomkōnḍānt rīgtāt.
6 Ti jiṇiečēa mārgār tsālānān; tičēo vāto dubāvācēo ani sāṅgunk nozo asālleo.
7 Tār ataṇ makā āik, burgeā, ani mojea toṇḍācīṇ utrānā sōlinaka.
8 Tuji vāt tičē thāun will make thy courses straight, He will bring forward thy ways in peace.

Chapter V.

1 My son, attend to my wisdom, and incline thy ear to my prudence.
2 That thou mayest keep thoughts, and thy lips may preserve instruction. Mind not the decoit of a woman.
3 For the lips of a harlot are like a honeycomb dropping, and her throat is smoother than oil.
4 But her end is bitter as wormwood, and sharp as a two-edged sword.
5 Her feet go down into death, and her steps go in as far as hell.
6 They walk not by the path of life, her steps are wandering, and unaccountable.
7 Now therefore, my son, hear me, and depart not from the words of my mouth.
8 Remove thy way far
pois aşundi, ani tičca 
garācēa bagā lagīn 
votsanakā.

9 Tuzo mān dusreānk 
ani tuzo jiv ništurēk 
dinakā.

10 Tuji bolāiki dus-
reānīn pāḍ kārinān zā-
unčea pasvot ani tuji āst 
dusreānčēa gārēk poda-
nān zāunčea pasvot1)

11 Tuzo mān dusre-
ānk dileār kaḍek rādsī, 
jedvā tujeń mās ani 
tuji kuḍ nāz zāit ani 
sāngī:

12 Kiteāk āveń si-
koń kāntallī, ani bes-
taunē mojeā kalṣān 
aiṅunknān,

13 Ani makā sikāte-
leānčēa utār aiṅunk-
nān, ani upadesīnk kān 
diṅnkā?

14 Lāginī lāginī sārvu 
vāitānt podlāń; igār-
ječē ani sābheče modeń 
astanānī2).

15 Tuje bāintleń ani 
tuje zāričēa vāunčēn 
udāk piye.

from her, and come not 
nigh the doors of her 
house.

9 Givo not thy honour 
to strangers, and thy 
years to the cruel.

10 Lest strangers be 
filled with thy strength, 
and thy labours be in 
another man's house,

11 And thou mourn at 
the last, when thou shalt 
have spent thy flesh and 
thy body, and say:

12 Why have I hated 
instruction, and my heart 
consented not to reproof,

13 And have not heard 
the voice of them that 
taught me, and have 
not inclined my ear to 
masters?

14 I have almost been 
in all evil, in the midst 
of the church and of the 
congregation.

15 Drink water of thy 
own cistern, and the 
streams of thy own well:

1) Lit. In order that your 
health may not be spoiled 
by others, and your property 
may not fall to another.

2) In the middle of so many 
good men I was so ashamed to 
commit so many sins.
16 Let thy fountains be conveyed abroad, and in the streets divide thy waters.

17 Keep them to thyself alone, neither let strangers be partakers with thee.

18 Let thy vein be blessed, and rejoice with the wife of thy youth:

19 Let her be thy dearest hind, and most agreeable fawn: let her breasts inebriate thee at all times, be thou delighted continually with her love.

20 Why art thou seduced, my son, by a strange woman, and art cherished in the bosom of another?

21 The Lord beholdeth the ways of man, and considereth all his steps.

22 His own iniquities catch the wicked, and he is fast bound with the ropes of his own sins.

23 He shall die, because he hath not re-

1) Whom you married.
8 Gimače vájár ap-
úk khán tàyár kártá,
aní bejeácée vájár ahár
rúns kártá.

9 Kedoł pàrian, ál-
siá, nidkái? Káin niden-
tlo utši?

10 Illeš nidtolo, illi
nid podteli, illeš hát
zodtolo soukásái ká-
ñeun:

11 Aní durbálkái, poi-
ńària bári ani skánt
hatiärán aspèlea mánšá
bári pautoli. Pun tsurk
záun asleár, zári bíri
tujeñ bejeñ yoteleñ, ani
durbálkái tuje lágsili
veteli.

12 Dévak soñtolo, up-
kárak podanátullo má-
nis, kápatán tsálta.

13 Dojé moñ hišáre
dítá, páy bojáitá, boñán
uláitá.

14 Váit monán váit
čintá ani sádánts nyái
kárñtá.

15 To yekáts fará náš
zátolo, yekáts fará bhos-

8 Provideth her meat
for herself in the sum-
mer, and gathereth her
food in the harvest.

9 How long wilt thou
sleep, O sluggard? when
wilt thou rise out of thy
sleep?

10 Thou wilt sleep a
little, thou wilt slumber
a little, thou wilt fold thy
hands a little to sleep:

11 And want shall come
upon thee as a traveller,
and poverty as a man
armod. But if thou be
diligent, thy harvest shall
come as a fountain, and
want shall flow far from
thee.

12 A man that is an
apostate, an unprofitable
man walketh with a per-
verse mouth.

13 Ho winketh with
the eyes, presseth with
the foot, speaketh with
the finger.

14 With a wicked heart
ho deviseth evil, and at
all times ho soweth dis-
cord.

15 To such a one his
destruction shall present
motolo-aní tãče muká taká vokát asçeánáñ.

16 Dëu kańáltá teo vástu sá ani satvi vás-
tu álšiketá.

17 Garviš dole, foți märći jib, guniauñ nát-
tulleñ ragat váuoiñoló hát,

18 Váiš čińtna band-
čeñ món, váńak som péñ
tsáltele pây,

19 Foți utsÁrtolo, fo-
kíro săkśigáär, ani bá-
ván bitáñ bebáñáu kár-
tolo.

20 Mojea burgeáá, bá-
páče upáñeh sámbāñ
dovor, ani tujeá máy-čí somört sóśínáká.

21 To moná bitáñ
dámp, ani gáleánt gál.

22 Tuñ tsáltanáñ te
tuje sängáá tsálundít,
tuñ nítanáñ, te tuká
rakündít, ani zágo zá-
tanáñ tânçé kåde ulái.

23 Kiteák moľešr for-
mán yék divo, ani upá-
ly come, and he shall
suddenly be destroyed,
and shall no longer have
any remedy.

16 Six things there are
which the Lord hateth,
and the seventh His soul
dotesteth:

17 Haughty eyes, a
lying tongue, hands that
shed innocent blood,

18 A heart that deviseth
wicked plots, feet that
are swift to run into mis-
chief,

19 A deceitful witness
that uttereth lies, and
him that soweth discord
among brethren.

20 My son, keep the
commandments of thy
father, and forsake not
the law of thy mother.

21 Bind them in thy
heart continually, and
put them about thy neck.

22 When thou walkest,
let them go with thee:
when thou sleepest, let
them keep thee, and
when thou awakest talk
with them.

23 Because the com-
mandment is a lamp, and
dās yēk uzuād, ani ji-nieči vāt bestaunči si-koń:
24 Tukā vāiṭ āstrień-tlo, pārkiā fuslāunče jibentlo rakčea pāsun.
25 Tujeń mōn tīci so-
bitāiecī āśā kārinān zā-
undī, ani tićeā hīśārān-
če nādint pōdanakā:
26 Kiteāk moļeār vāiṭ
āstriečę moł kāstān
yēk ūndō: puṅ āstri
mānūtse mōlādik ātmo
sāmpādātā.
27 Uō apleā hārdē-
āṅt, nesoṅ lāśānāt-
nāṅ, māṅān līpāyetgi?
28 Yā kēṇānčer pāī
lāśānātanaṅ āṭliyet-
gi?
29 Tāsents apleăn pe-
leāčea āstrī kāde tsāl-
tolo, tīkā apōďleća ve-
lār nītā] nāiīn.
30 Tsrēća bhōu vāiṭ
pātak nāiī 1); kiteāk
moļeār bhukeļo jiv dā-
dos kārunk tsortā.
31 Ani to sāmpāt
zaleār, sāt pātui tzaď
vāpasdītolo 2); ani apleā
gārāči sågli āst dītolo.
the law a light, and ro-
proofs of instruction are
the way of life:
24 That they may keep
thẹo from the evil woman,
and from the flattering
tongue of the stranger.
25 Let not thy heart
covet her beauty, be not
cought with her winks:
26 For the price of a
harlot is scarce one leaf:
but the woman catcheth
the precious soul of a
man.
27 Can a man hide fire
in his bosom, and his gar-
ments not burn?
28 Or can he walk up-
on hot coals, and his feet
not be burnt?
29 So he that goeth un-
to his neighbour's wife,
shall not be clean when
he shall touch her.
30 The fault is not so
great when a man hath
stolen; for he stealthoth
to fill his hungry soul:
31 And if he be taken,
hē shall restore sevenfold,
and shall give up all the
substance of his house.

1) "Bhōu vāiṭ pātak nāiī" mūpćeā: prodūša mukār. — "The fault is not so great" viz.
compared with adultery.
2) Cf. Exodus, Ch. 22.
32 But he that is an adulterer, for the folly of his heart, shall destroy his own soul:
33 He gathered to himself shame and dishonour, and his reproach shall not be blotted out.
34 Because the jealousy and rage of the husband will not spare in the day of revenge.
35 Nor will he yield to any man's prayers, nor will he accept for satisfaction ever so many gifts.

St. LUKEN

Chapter I.

1 Forasmuch as many have taken in hand to set forth in order a narration of the things that have been accomplished among us;
2 According as they have delivered them unto us, who from the beginning wore eye-witnesses and ministers of the word:
3 It seemed good to me also, having diligently attained to all things
bhou boreā Theophila, makāi boreā disloā,

4 Tūn sikulleā sāth khārōn mōn somzasei.

5 Herod molleā Judeyačē rāyačē disānīā
āmko sāserdot asullo, začēn nāuā Zakāriās,
Abīačē kuṭmātso: tācī āstri Aaronācēcu du-
vŚntli, ani tiče nāuā Elīzabēt.

6 Dogāni Dēvā mu-
kār nītivānt zāun vor-
tautāliā, ani Dēvāče sā-
kūd upādēs ani Dēvāči
somort tsukanāstanaū
sambāltaliā.

7 Pun tankān burgiū
nātuulliā, Elīzabēt vān-
zi dogauni mātāriū zā-
un asālliā dekun.

8 Ani to sāstrācē kā-
de takā nemsileā velār
pāltanaū.

9 Sāserdotie dāsturi
pārmāne, sārtin bāir
sārn dēvēcē gārānt
riglo dhumpounk;

from the beginning, to
write to thee in order,
most excellent Theophilus
4 That thou mayest
know the verity of those
words in which thou hast
been instructed.

5 There was in the days
of Herod, the king of
Judea, a certain priest
named Zachary, of the
course of Abia: and his
wife was of the daughters
of Aaron, and her name
Elizabeth.

6 And they were both
just before God, walking
in all the commandments
and justifications of the
Lord without blame.

7 And they had no son,
for that Elizabeth was
barren, and they both
wore well advanced in
years.

8 And it came to pass,
when he executed the
priestly function in the
order of his course before
God,

9 According to the
custom of the priestly
office, it was his lot to
offer incense, going into
the temple of the Lord;
10 Ani sāglo zomo dhumpounčaveļārmānīne kārn bāir asullo.

11 Ani Dēvātso bodvo dhumpāče-alārīče-u-zeva dikkān takā diši poджlo.

12 Zakāriās poļeun bhiyelo ani kāmplo.

13 Ani bodveān takā sangleān. Bhiyenakā, Zakāriāsā, kīteāk mošeār (Dēva) tujeā māg-

14 Ani to tukā san-

15 Kīteāk mošeār to vō’d Dēva mukār, ani sōro ani amalāci vāstū pīyeuntsonānā, ani Spi-

16 Ani sābār Izraye-

17 Ani sābār bodveān taneā Dēva thāiūn portitolo.

18 Ani sābār bodveān taneā Dēva thāiūn portitolo.

10 And all the multi-

11 And there appeared
to him an Angel of the
Lord, standing on the
right side of the altar of
incense.

12 And Zachary seeing
him was troubled, and
fear fell upon him.

13 But the Angel said
to him: Fear not Zachary,
for thy prayer is heard;
and thy wife Elizabeth
shall bear thee a son, and
thou shalt call his name
John:

14 And thou shalt have
joy and gladness, and
many shall rejoice in his
nativity.

15 For he shall be
great before the Lord:
and shall drink no wine
nor strong drink, and he
shall be filled with the
Holy Ghost even from his
mother’s womb.

16 And he shall convert
many of the children of
Israel to the Lord their
God.
17 And he shall go before him in the spirit and power of Elias; that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people.

18 And Zachary said to the Angel: Whereby shall I know this? for I am an old man, and my wife is advanced in years.

19 And the Angel answering, said to him: I am Gabriel who stand before God; and am sent to speak to thee, and to bring thee these good tidings.

20 And behold thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass; because thou hast not believed my words, which shall be fulfilled in their time.

21 And the people were waiting for Zachary, and they wondered that he tarried so long in the temple.

17 Ani to Eliä bari taće mukär vetolo; bâ-pânčiši kälzaŋ putrañ thâin ani anbāvâdiñk nênitvontânce budik portounk, Somiäk sämpûn zomo tâyar kärunk.


19 Ani Bohvêää zäb diun sângleñ: âun Dévâ mukär râuntsö Gâbrîel; ani (Dévän) maka dhañlâñ tuje gâde ulounk ani yen tukâ pârgat kärunk.

20 Ani polë: monoas-toloi, ani ulounk tânk aścïni, yeo vâstu za-tät moñsañ; âven tu-ka sângulleo vâstu, jeo gañun yeteleo fâvotëa velâr, sâtmandunknâñ dekun.

21 Ani zomo Zakâriäšän-säk râkun aßullo, ani ajâp zâtålo to igârjent tôdou Kârtà móñ.
22 Ani bair sarn tache gade ulounek tank natali ani tekka (zomeik) kalit zaleñ ki saserdotik igarjent yek diist podyl li mon. Ani to lokak gurtaniñi ulaitalo ani mono raulo.
23 Ani aplea stastrereñ kám zalea upranta gará golo.
24 Te dis zalea upranta Elizabet, tañi astri, garbest zalí, ani pânts moine liptali sangun:
25 Dévan moje than yeñ keññ, jeañ disaññi tanñañ maká polleli máñsa bitar moje voilo akman kadunk.
26 Ani savéa moineñ Dévan Gabriel mollea Bodveñak dháñlo Galileññéa Nazaret mollea sërannt, Dávidññéa garáññéa.
27 Zoze mollea dadleñ kade kázærzálle ankuari lagiñ; ani ankuariññi nauñ Mâri.
28 Ani Boðveññ tiche kade votsun sangleññ: Naman, kurpen holorlele,
22 And when he came out he could not speak to them, and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb.
23 And it came to pass, after the days of his office were accomplished, he departed to his own house.
24 And after those days Elisabeth, his wife, conceived, and hid herself five months, saying:
25 Thus hath the Lord dealt with me in the days wherein He hath had regard to take away my reproach among men.
26 And in the sixth month, the Angel Gabriel was sent from God into a city of Galilee, called Nazareth,
27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.
28 And the Angel being come in, said unto her: Hail, full of grace, the
Somi Déu tuje thāiṁ asā; ā Astreāṁ bitār tuṁ, sādenū.
29 Ti āikun, teṇ sang- neā pasun bhīyeli; ani āntālī kasalo namaskār mōn.
30 Ani Bōdveān tikā sangleṅ: Bhiyenakā, Māriye, tukā Dēvā mu-kār kurpā meḷēa de-kun.
31 Pole: gārtest zātēlī, ani yekā burgeāk porsut zātestī, ani taka Jezu mōn nāuṁ dovor-teli.
32 Uo vōd zāun vor-tautolo, ani taka bhout vōd Dēvātso put mōn moṭele, ani Déu taka ditolo tache mālgāeda Dāvidāčō siāsan ani toJakobāčō gārānae ant sādaṅkāl rāzvoykāi kārtolo.
33 Ani tache rāzvoykā-yek sevoṭ assimānā.
35 Ani Bōdveān zāb diun sangleṅ: Spiritū Lord is with thee: bless-
ed art thou among
women.
29 Who having heard, was troubled at his say-
ing, and thought within herself what manner of salutation this should be.
30 And the Angel said to her: Fear not, Mary, for thou hast found grace
with God.
31 Behold thou shalt conceive in thy womb, and
shall bring forth a son; and thou shalt call his
name Jesus.
32 He shall be great, and shall be called the Son of the most High,
and the Lord God shall give unto him the throne of
David his father: and
he shall reign in the
house of Jacob for ever,
33 And of his kingdom
there shall be no end.
34 And Mary said to
the Angel: How shall
this be done? because I
know not man.
35 And the Angel
answering, said to her:
36 And behold thy cousin Elizabeth, she also hath conceived a son in her old age: and this is the sixth month with her, that is called bairon;

37 Because no word shall be impossible with God.

38 And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word. And the Angel departed from her.

39 And Mary rising up in those days, went into the hill country with haste into a city of Juda.

40 And she entered into the house of Zachary, and saluted Elizabeth.

41 And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elisabeth was filled with the Holy Ghost: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God.
42 And she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For, behold, as soon as the voice of thy salvation sounded in my ears, the infant in my womb leaped for joy.

45 And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.

46 And Mary said: My soul doth magnify the Lord:

47 And my spirit hath rejoiced in God my Saviour.

48 Because He hath regarded the humility of His handmaid: for, behold, from henceforth all generations shall call me blessed.

49 Because He that is mighty hath done great things to me: and Holy is His name.
50 And His mercy is from generation to generations, to them that fear Him.

51 He hath shewed might in His arm: He hath scattered the proud in the conceit of their heart.

52 He hath put down the mighty from their seat, and hath exalted the humble.

53 He hath filled the hungry with good things: and the rich He hath sent empty away.

54 He hath received Israel His servant, being mindful of His mercy.

55 As He spoke to our fathers, to Abraham and to his seed for ever.

56 And Mary abode with her about three months: and she returned to her own house.

57 Now Elisabeth's full time of being delivered was come, and she brought forth a son.

58 And her neighbours and kinsfolks heard that
59 And it came to pass that on the eighth day they came to circumcise the child, and they called him by his father’s name Zachary.

60 And his mother answering, said: Not so, but he shall be called John.

61 And they said to her: There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And demanding a writing-table, he wrote, saying: John is his name. And they all wondered.

64 And immediately his mouth was opened, and his tongue loosed, and he spoke, blessing God.

65 And fear came upon all their neighbours; and all these things were

67 Ani Zakāriās, tātso bāpui, Spiritā Santān bhōrlo, anī mukār gaḻcēo vāstu sāngleo, sāngun:

68 Izrāelātso Dēn sādeūn, kiteāk mojeār to betlā, anī tāneñ soqvoñ kelea aple pārjeći.

69 Ani tāneñ amkān yekā podvedār soqvon-dārāk dilā, Dāvīdā aplea tsākrēcā gārānt,

70 Zatso to ulāilo bhāgevontaṅ prophe-tān vorvīn, je gelleā kālānt asālle.

71 Amkān amcēaṅ dusmānāntle ani amtso mosor kārtelēṅtle sojāileāt:

noised abroad over all the hill-country of Judea:

66 And all they that had heard them laid them up in their heart, saying:

67 And Zachary his father was filled with the Holy Ghost: and he prophesied saying:

68 Blessed be the Lord God of Israel: because He hath visited and wrought the redemption of His people:

69 And hath raised up an horn of salvation to us, in the house of David His servant.

70 As He spoke by the mouth of His holy prophets, who are from the beginning.

71 Salvation from our enemies, and from the hand of all that hate us:

1) Latin bāden: "soqvonā" Sing. muqcēañ: "podvedār soqvon".—According to the Latin: "horn of salvation", i.e. "powerful salvation".
72 (Tāneṅ Soḍvondārkā dilā) amoceān bāpančī kākult kārunk
ani (tanče kāde kelleā) kārārātso ugdās kārunk.
73 Pārmāṅatso (ugdās kārunk) jēṅ tāneṅ amceā bāpā Abrahāmā kāde kelleā (moṅcān) kī to amkāñ (titli kurpā) ditolo món,
74 Aseṅ kī amiṅ amceā duamānāntle soḍlātāts, bheṅ nastanaṅ
taṅi tsākri kārūṅ,
75 Bhāgevontponān
ani nītīn taṅe mukār
amce āmstaṁ jinjye-
ćeān disāniṅ.
76 Anī tukā, burgeā, bhou vōḍ Dēvātso pro-
phet món nāuṅ zate-
leṅ, kitekā moḷeār Dē-
va mukār vētolo vāt
tāyār kārunk.
77 Soḍvoniči zūṅvāi
sikounk taṅe pārjek
pātkānčēṅ bogsāneā
meḷāseṅ:
78 (Yeṅ bogsāneā me-
lā) amceā Dēvaṅe kā-
kultin, je kākultin unts
ṭhāun udeuntso suryo
amkāṅ beḷā,
72 To perform mercy
to our fathers, and to
remember His holy testa-
ment.
73 The oath which He
swore to Abraham our
father, that He would
grant to us,
74 That being delivered
from the hand of our en-
mies, we may serve Him
without fear,
75 In holiness and
justice before Him, all
our days.
76 And thou, child, shalt
be called the prophet of
the Highest: for thou
shalt go before the face
of the Lord to prepare
His ways.
77 To give knowledge
of salvation to His people,
unto the remission of
their sins:
78 Through the bowls
of the mercy of our God,
in which the Orient, from
on high, hath visited us,
79 (Tuṣ mukār veto-loi) mornačē kālokānt ani sāuent nīdulleānk uzuḑ diunk, ani amčē pāi soukāsāyečē mār-gār tālounk.

80 Ani burgo vāḍtālo ani gāṭ zatālo ātmeā thāiū ani rānānt asāllo to appāk Izrāēlāk dā-kāiṭā monāsār.

80 And the child grew, and was strengthened in spirit: and was in the deserts until the day of his manifestation to Israel.

79 To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.
GLEANING AND CLEANING, ΠΑΡΕΠΤΩΝ.

PART I.

I premise as the foundation of this Chapter, that from the very beginning of this Grammar, I intended 1) to write a Grammar to be circulated privately only among my brethren of the Society who know Latin, other Grammars etc.; 2) to omit all niceties, although required by exactness, especially as regards spelling, in which point I did not follow the Kanarese but the Roman alphabet. Hence many things are to be found, which are not exact, if we judge of them according to the full science of Grammar. But there is a rule of common sense to judge of such works, not bad in themselves, according to the intention of the author. In order to judge about other things, e.g., order, style etc., consider that this Grammar has been composed within a few months. As to Gleaning, I must limit myself to the most necessary things, leaving many other things to the Dictionary, and omitting others in order not to increase too much the size of this book. As to Cleaning, I do not correct things which depend on the extraordinary circumstances, in which this book has been composed, e.g. order, style, exercises, foreign words etc. Some Cleaning will be left to the Dictionary, for the above reason.

PART I. Chapt. I. 1) The explanation of the vowels and consonants is only approximate; strictly we should distinguish four a (see p. 191); hence short vowels too can have the stress of the voice as “tzād=much” (see l.c. and p. 231, para. 8, d.). 2) What I say of the Kanarese manner of writing etc. must be understood not of the Kanarese language, but of the Kanarese letters, used also for Tuļu by the Basel Mission Press in Mangalore. This regards especially the ‘ which in Kanarese very seldom occurs and even then shows absence of a vowel; in
Tulu it occurs at every step as a sign of a half vowel. 3) Some principles laid down in this Chapter are not strictly adhered to, first on account of having changed my plan, then on account of great hurry, finally on account of the state of Konkani still quite unsettled: I myself became aware of a more correct mode only after a great part of the Grammar had been printed; many things have been omitted purposely, in order to make the matters easier. 4) According to the Mahrāṭṭi I should have written ā in many cases in which it has been omitted, and so other similar things. The reason is because I do not adapt Konkani to Mahrāṭṭi, which would be ridiculous, but to the common pronunciation, which pronunciation and not the Mahrāṭṭi is to be considered as the rule.—For the same reason I have written some words not as the Kanarese words of a similar root.

Page 2, line 10. "A short o" viz. closed o, if the accent does not fall upon ā. In Kanarese this closed o (a) is written ɔ, viz. short a which has some gradations to be learnt by practice.

Line 8, et seq. a fine. These words are said only on the supposition that a kind of half vowel be pronounced at the end of every word ending in a consonant; but as this is not the case, as I say in the note, hence whenever a word is written with a pure consonant at the end, pronounce it without the half vowel, keeping this sound for ə or u. As regards ə, and u, omnibus consideratis, it seems better to use only u for both sounds, although between them there is some difference which can be left to be learnt by practice. The reason of this is, because the things are more simple in this way, and for the Kanarese alphabet I introduced only one sign for both viz. ū. This half vowel occurs often in the middle of words.

Page 3, para. 1. Add to these cerebral letters also ʃ, ʋ, as on p. 5, 6, and ʃ, as on p. 191. The difference between ā and ə is this: ā is palatal, ə is cerebral.

Para. 2. Add b to the letters which can be aspirated. In Kanarese only the above letters have a peculiar sign: yet
the aspirated h can occur also after other consonants (see p. 194). The Konkani aspiration is less strong than the English one.

Page 4, para. 4. Ts would better render the sharp s, expressed by the Kanarese त and Mahrâtì ठ. Hence ts and tå could be put aside, for the sake of simplicity also. This ts can be aspirated as in Kanarese and in Mahrâtì; then it should be written tåh, as the aspirated s becomes sh.

About the hard s see, however, p. 105, note 1. This hard s is not so rare. The soft s is like s in misery.

Para. 6. Also in the middle I write often ā. The nasal sound by itself sounds sometimes u, sometimes m; yet ā might express, by convention, both sounds.

Page 5. The common a is pronounced somewhat open, not very slowly, or very quickly. In Kanarese we have no proper sign for it. See p. 191.

Page 6. Closed o is as o in note, open o is as o in not. No need to say that ki differs from ks.

Both u and v are called nearly u, but they differ: u is nearly u, because it is half vowel; v is nearly u, because often it is pronounced between v and u or also like an u; e.g. "uzvād = uzuād".

Para. 1, of the note, is premature.

Page 7. (a) "Aha" perhaps is, in its origin, not vulgar, but correct, because it comes from the Mahrâtì "आहै = I am".

2. Ts is expressed by ß which sounds also Ș.

Chapter II. In many words the accent upon the last syllable is so slight that you cannot perceive distinctly whether it is upon the last or upon the penultimate; e.g. "gâli."

Besides the principal accent there is a secondary accent upon a preceding syllable, especially in compound words which have a secondary accent upon the last syllable of the first word.

As to the diphthongs see some completion of this rule on p. 195. Perhaps we can make it clearer and more complete by
saying that mostly the true (i.e. pronounced as one sound) final diphthongs formed: 1) by a as first vowel and another true vowel, and 2) by e combined with i and u, 3) by o combined with i and u, have the accent upon the first vowel (ai, ao, au, ei, eu, oi, ou, not ayo, ayi, avu etc.). The other true or apparent (as, "ia=ya" etc.) diphthongs have more commonly the accent upon the second vowel (as ae, eo, ie, io, in, ua, ui, ua, no). The combinations ae, ao, ie, etc. which result from the addition of the termination of the Declension to the Original, have the accent upon the last vowel (see p. 195). In Kanarese they would be written, usually, with y or v between the two vowels, thus iye, iyae, avue etc., and so they would not even appear as diphthongs. The most usual combinations of two vowels are these (omitting the combination of a vowel with itself): 1) ae, ai, ao, au; 2) ea, ei, eo, eu; 3) ia, ie, io, in; 4) ea, oe, oi, ou; 5) ua, ue, ui, us. The diphthongs in Italics have usually the accent upon the first. Compare, however, the rule of the text.

Pronounce y (or the corresponding i) distinctly as a consonant: hence make the pause of the voice before y: "vidya=vid-ya".

Page 8, para. 1. .....not only low but also some of high castes pronounce "bā'ra" etc.; "rā'ja=king"; "rājā'=leave."

Para. 2. "sāde=sā" used with numerals, properly has only half accent, because the second word has the principal accent; yet it seems to differ from other compounds, because it has the secondary accent not upon the last but upon the penultimate syllable: "sāde-tin=māi."

Appendix. Many things could be said here, if time would allow, about the change of quantity.

PART II. Chapter I. Page 9, line 13. Assemblage of dialects, viz. apparently: see p. 317. A common language in potentia at least is there; dialects almost actu.

Page*10, line 7. Characteristic, i.e. distinguishing; I do not mean to say that we will call this case characteristic, although it could be called so.
Page 11, line 13, et seq. Strictly, the pure Adjectives used as Adjectives have no proper form for the Original; yet they have it, if used as Pronouns.

Page 12, line 17, et seq. This rule does not hold good for all cases.

Page 12, line 24, et seq. This must not be taken as unexceptional, because few Postpositions do not govern the Original, as I say in Chapter VI.

Line 3, a fine. What is said hereafter on p. 13, compared with p. 14, n. 3, can be considered as a general rule on this point.

Page 13, line 12. "In the same way", i.e. the same terminations of the singular; but in the Vocative usually the affix mn or no must be added. Perhaps somebody might consider mn not as affix but as an essential part of the termination of the Vocative.

Line 20, et seq. There are some exceptions to this rule; see Dictionary.

Page 13, line 17, et seq. This construction usually does not take place, if the Noun, not contracted, would have as many syllables in the oblique cases, as in the Nominative; hence no contraction in the 3rd declension. A similar contraction takes place also in Verbs; e.g. "utrun", instead of "utarun—having crossed".

Page 14, n. 1. In Greek, Grammarians call a contraction not only the fusion of two vowels into one, but also the omission of one vowel; hence we can call this omission simply and properly contraction.

Note 6. To, ti, teh are sometimes used really and properly as Articles. (See p. 235.)

Line 29, et seq. Some of these rules are premature.

Line 8, a fine. This must be understood only of the obsolete Postposition "antyu". See p. 41, para. 3.

Para. 2. "antyu" is still really used in Mahratti as a Postposition (अंत्य).
Page 15, para. 4. Cf. Ch. VI. and Part IV. Ch. II. Art. 6. At least two Postpositions govern the Nominative.

Para. 7. It should be put in the 1st Declension. Moreover some at least of such Nouns in a can have a Plural form in some cases, e.g. in the Dative.

Page 16, line 1. “krupa”, see page 20, n. 2, its approximately right spelling.

Para. 8. More simply say that the Nominative is du. Yet in Mahārāṭti it is “dhuv”.

Para. 9. In some rare cases the preceding Nouns are left in the Nominative.

B. In the following five paragraphs only Common Nouns are treated of.

Page 17, para. 1. Besides these two Nouns there are some others which, usually, are not of Feminine Gender.

Add as 5) Abstract Nouns in sān may follow this Declension; e.g. “koḍsāṇ=bitterness”, or the 4th; as also 6) the Feminine Nouns and Diminutive Nouns derived both from the Masculine by changing o into i; e.g. “bokḍi, goḍi, guḷi” cit.

Page 18, line 2. To “use the Original” add “or sometimes the Nominative or Dative”.

Line 13. “Nominative yo”. This happens especially with some Nouns in a used also in the Plural, and also with some other Nouns; e.g. “kārn,-e”, “khuśi,-e, or -še”; in the Plural “kārneo, khuśeo”. In such cases y is kept also in the oblique cases. Some of such Nouns can have -e, or -e in the Original.

Page 19, line 2. “Rāṇiāno”. The suffix must be always added. This must be applied to the following Declensions too.

Page 20, note 2. This note is useless, if we write with Kanarese letters or also with Roman letters, but adhering strictly to the Kanarese.

Page 20, line 12. “sikša or šikša”.

Page 21, line 1. et seq. It is better to omit the Verb “assā”.

Line 10, et seq. After further inquiring it seems that
"kurād" is of the 4th Declension: kul, -a, is n., kuli, -e is s.: both ways can be used.

Page 22, para. 3. Also Masculine or Neuter Nouns in an or on usually are of the 2nd Declension: the spelling "āun or āu" is better than "ao or āoñ".

Page 23, line 4, a fine. "Kāṣṭ" is better used as Masculine.

Page 24, para. 4. This rule only hinted at, can be perfected by saying that all or nearly all Masculine Nouns of this Declension ending in ē change it into ā or, seldom, into ē, in the Plural; e.g. "poñós = jack-fruit", "kolós = cupola (?)", "soróp = snake", "mārōg = way", "korōd = 100 lakhs", "fātōr = stone", "pormōl = smell", "hātōr = bamboo-mat", "dārvōnd = door-frame", "korvōnt = saw", "dōngōr = mountain", "rākkōs = monster", "vōnōk = cocoanut-shell", "bikōn = bug", "dūkōr = pig", "rōng = colour"; all these have ā in the Plural. "Fōl = boil", "dōr = rope of plantain-tree", "sōr = necklace", "kāsōu = small tortoise", "fōnd = grave", "rōs = juice"; ... have ē in the Plural. Hence instead of ā we cannot write o.

Masculine Nouns ending in ē change it into ā; but I cannot say as yet, that this change of ē into ā is so extended as the change of o. Of many Masculine Nouns having ē in the last syllable, up to this, we could not find any one against this rule.

Line 3, a fine. "Bāpai or pāpā", strictly "pāpā"; "bāpai" is another form.

Page 25, line 2. "Kāliz" strictly means "liver"; yet usually it is taken for "heart".

Page 26, para. 2. "Burgeñu" belongs to para. 1.

Page 29, para. 1. There are some Nouns which take is not sa; e.g. "bheñ, bhiñ = fear". If a Noun ends in io or yo or no, euphony requires only a not sa to be added; e.g. "surio or suryo = sun", "suriñk = to the sun". If we write yo and vo, we might say ysa, vsa etc.

Page 32, para. 4. "Ākānt" does not suit well, because more commonly it is declined according to the 2nd Declension.
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Page 34, note 3. More commonly "boiŋ" is of the 4th Declension also in the Plural.

Line 3. Viz. this nasal sound sounds more distinctly than the nasal sound of the Plural; e.g. "burgeänk": exactly "burgeänk", pronounced however as "burgeänk": but ā of such Nouns must sound distinctly a pure ā.

Page 36, Ex. 1. "Guru" is used by some also for priests of the Old Testament.

Page 37, line 10, a fine. "Sākāṭ", some say "sākāḍ" oblique cases "sāgdā".

Page 38, b. Names of girls take a Neuter termination also in the Nominative, if possible; hence "Mārieñ=Mary" (girl): Māri (woman).


Page 41, para. 2. Premature.

Page 42, para. 4. "Lōk" can be used in the Plural as in Latin populus.

b: "Mānis", used for a woman, follows the 1st Declension in the Singular, the 2nd Neuter in the Plural.

c: "Dāg" is often used also in the Singular.

Page 43, line 5. The form "bāpsai" is more used in addressing.

Page 44, line 1. Only few consider small children as Neuter.

Feminine: a) This exception is to be limited to certain fixed cases; usually younger female relatives (not the wife by the husband), and women in much lower condition are considered as Neuter both in speaking to and about them; in other cases the Neuter Gender seldom occurs; hence the beginner will better employ the Feminine Gender.

Page 45. Add to Feminine: Abstract Nouns in "sāŋ" are Feminine; e.g. "koďāsāŋ=bitterness".

Page 46, lines 6-7, a fine. This difficulty can be considerably diminished so: Nouns of the 2nd Declension ending in a syllable with ō or ē, are mostly or always Masculine (see
p. 400, note on p. 24); Nouns of the 2nd Declension having o or å in the Nominative Singular are mostly Neuter; e.g. “mõn, põt, lõk”.

Page 47. The names of male animals ending in o, have often, the Feminine ending in i.

Page 48, line 10, a fine. There are some exceptions; e.g. “fâvo=due”, is not declinable; some Adjectives ending in a consonant can sometimes take the terminations o, i, eñ. But these two exceptions are very rare.

Page 49, lines 1, 2. If the Adjective is predicate, it does not occur, usually, in the oblique cases.

Line 16. Some Adjectives ending in a consonant take a in the oblique cases for all Genders.

Note 1. Such use is not very extended.

Lines 13, 9, a fine. Yet Adjectives having a termination which is found also in Substantives, e.g. i, can be declined especially if used as Nouns; e.g. “gârvi=proud”, “gârveän=mânšänk or gârveänk=to proud men”.

Page 50, b): “boreo âstrio”, better “boreo âstroo”, as in the oblique cases too, e is used: still better “âstroo”.

Page 51, line 17. “sâkâţ” is derived from “sâkâţ” by dropping the vowel a, because often in the Adjectives too happens what has been remarked on p. 13.

§ 2. Perhaps this and the following paragraphs might have been put more properly under Art. II.

Page 52, para. 1. Premature. Remark however that the rule here hinted at, holds good also when there are many subordinate Adjectives. (See an example in para. 5, page 53.) Moreover the Adjective accompanying the Adjectival Genitive, follows, in concord, this Adjective, not the principal Noun: “boreo jiñečii vârsaän=years of good life”.

Line 5, a fine. “sâmestañ” can also be Nominative Neuter; better put this example: “sâktañ gârânce fâtâr=stones of all the houses”. Here it appears as an oblique case. At any rate the last part of this first observation is not obligatory.
Page 53, Para. 3. In such a case there would be a composition; hence it would be better to put a hyphen: “Dēvā-kurpa.”

Para. 4. According to para 1, p. 52, only “Somia Jezu Kristāĉea kālzāĉeñ fest” is right. By way of composition, we might say: “...Krista-kālzāĉeñ fest.” People say: “Somia Jezu kālzāĉeñ fest”.

To these subordinate Adjectives the rule of para. 1 is to be applied. The parallel Adjectives seem to agree directly with their Noun; e.g. “bangārāĉiñ ani rupeānčiñ gārañ = houses of gold and silver”.

Para. 5. The use of ea for e, of a for ea, seems to be not very correct theoretically; yet in some cases, e.g. “bāpāĉe nāviñ”, there is universal use which has the force of a rule; those cases must be kept.

Page 54, § III. Premature.

Page 55. An is the termination of the Instrumental; hence it implies the meaning “through”. (See Syntax.)

Line 5. The example is not very suitable.

Line 14. In conformity with the explanation it means “you who are far, go”. “Poisilo” is better.

Line 12, a fine. “Fol” for “fruit,” properly is n., and &
if figuratively, more commonly, is m., and ó.

Line 5, a fine. “moṭo = very fat”; “moṭo = fat”.

Page 57, line 4. The last sentence is to be understood in conformity with the definition of the Church.

Art. II. As only numerals have been put, another title might have been better.

No. 2. “doni, dogi,” they are declined just as “dōn, dōg”, to which you add i; hence “dogañ-i” etc.

No. 7. “Sāt (pronounced quickly);” as there are two long a, as I said in Ch. IX. P. III., this a seems to be the less long one.

Page 58, No. 43. “tečālis or tevečālis”; the 2nd form is more correct.

Page 59, No. 100. “Señ”; some pronounce “šeñ, šembor”: this 2nd form agrees with the Mahrūti.
Page 59, No. 160. Some say also "yekšēn ani sāt".

Para. 1. The first manner of counting is vulgar.

Page 61, line 1. Some do not use the second form for irrational animals; yet this form seems to be more common.

Para. 3. Cf. 231, para. 8.

Para. 4. Strictly speaking "sāvāi" does not mean $1\frac{1}{4}$, but is a general particle, in Mahrātī "sāvā", meaning "having a fourth more, or more by a fourth"; hence it is the proper form to express $1\frac{1}{4}$, $2\frac{1}{4}$, $3\frac{1}{4}$, etc.; in this way "sāvāi dōn = 2\frac{1}{4}", "sāvāi tin = 3\frac{1}{2}" etc. To say $1\frac{1}{2}$, "yēk" is understood, and can reasonably be understood according to the above meaning. For facilitating this point, I put together these fractional or mixed numbers:

"$\frac{1}{4}$=pāu, or kāldo"; "$\frac{1}{4}$=ārdho"; "$\frac{2}{4}$=pāuṇo, or mukāl"; "$1\frac{1}{4}$=sāvāi"; "$1\frac{1}{4}$=dād"; "$1\frac{1}{4}$=pāuṇēn dōn"; "$2\frac{1}{4}$=sāvāi dōn" (and so $3\frac{1}{4}$, $4\frac{1}{4}$...); "$2\frac{1}{4}$=edets or edez"; "$2\frac{1}{4}$=pāuṇēn tin" (in a similar way $3\frac{1}{4}$ etc.); "$3\frac{1}{4}$=sāde tin, "$4\frac{1}{4}$=sāde-čār" etc. For fractions lower than $\frac{1}{4}$ see p. 244 n. 1.

Page 62. § II. Add also "čouto=fourth" as irregular; moreover from 19 upwards insert a before adding vo; e.g. "yekuniśavo, visāvo, yēk-visāvo, tisāvo" etc.

§ IV. The distributive numbers can be used for the multiple numbers, because the distributive notion contains also a multiple notion; e.g. "čācār rupoi dōvor=put the Rupees four by four"; hence you must have either 8 or 12 etc.; but the prevailing notion is distributive, and properly it cannot be used for multiple numbers. The last mode in some contexts cannot be used exactly; e.g. having received four rupees and desiring to have four more, I cannot say: "dōn pāuṭi tsād di", because this would mean 8 more (12). Instead of "dōn pāuṭi tsād" sometimes it would be better to repeat the number; e.g. "dōn pāuṭi čār=twice four".

Page 63. § VI. Few persons use "dān" (Mahrātī दि) instead of "pāuṭi": Add moreover: to say "first, secondly...", they say "poile suater, dusre suater", līt. "in the first place, in
the second place”. The form “poileañ, dusreiañ” etc. as in Mahrātti, can be also used, yet it would rather mean: “by the first, by the second.”

Page 64, line 4. “šeär”: more commonly “šer”; in any case it must be pronounced quickly with the accent upon a.


Line 14. “Deḍsea” is better.

Page 66, line 4. “Sāma” can also be used, e.g. “Pedru Paulāk sāma assā—Peter is equal to Paul”. If the comparison is in particular, then “sāma” does not seem very suitable.

Line 3, a fine. “assā” better “zūn assā”.

Page 67, line 4. “bhāgivānt”: some say “bhāgevont”.

Page 68, line 4. Perhaps “uttim” has the same origin as the Italian “ottimo” and the Latin “optimus”. It is used also in Kanarese, Mahrātti, and Sanskrit.

These comparative and superlatives, except “tsād”, might perhaps be considered as independent words, which can express also the comparative and superlative meaning of these Adjectives.

Line 18. “tikeñ”: “čikeñ” is more common.

Add the termination -so. (See Part III. Ch. II.) In some cases by -leñ some diminutives can be formed; e.g. “ghāṇṭleñ = small bell”.

Page 69, line 8-10. Among these modes I mention here another, viz. the doubling of the consonant, by which augmentative or superlative meaning is produced; e.g. “voḍol = lately, just now”; “voḍḍol = some time ago”; “moṭo = fat”, “moṭṭo = very fat”. I cannot say how far this last mode can be used.

Exercise: “dhāiryavont”, some say “dhāiravont or dhāirivont”.

“Sukh”. According to Max Müller (Sanskrit Grammar for Beginners, ch. II. § 116), final aspirate letters lose their aspiration, in Sanskrit; it seems that in the niece of Sanskrit, we should follow the same rule; hence either we should write
“sukhû or suk”. This remark regards other words too. Yet throughout the Grammar I did not observe strictly this point, nor is it, perhaps, to be taken into consideration.

Page 70. § 1. Better “âveñ or âueñ.
“Amãñ” is an old Original of “amiñ”, e.g. “amãñ pasun vinâti kâr=pray for us”.

Page 72, para. 1. “amore tui=out of love to you”.
Para. 2. viz. if the Postpositions govern the Original; for if it governs the Dative or Nominative, then the pure Dative or Nominative is used.
Para. 4. Cf. Part IV. Chapter I.
Para. 5. “Chiefly”; this kind of Instrumental is as well used for the Nouns etc.

Page 73, line 4, a fine. “tintso”: this by analogy with “titso” is right, but used by very few; instead of it, “tântso” is used.

Page 74. In the table, before “tançe”, insert:
“... pl. m. pd. sn. tantso, tançi, tançeñ.”

Page 75, lines 4-6. Such derivation is not probable.

Line 10. They can be used as well also as masculine or feminine.

Page 78, para. 3. In this example “kon” is not an Interrogative Pronoun.

Page 79, line 18. “Kon to” is not used commonly as a Pronoun in the oblique cases; as an Adjective, it becomes “kon-tea”.
§ 6. 1. These can be called Pronouns also in Latin.

b) “quilibet=any one”.

Line 8, a. f. “yeysklo or yeysklo”.

Page 80, line 11. “aliquis=somebody”; “nemo=nobody”.

Line 18. “aliquis=somebody”.

Page 82, line 19. “...seems to be out of place” viz. to Europeans, but in itself it is elegant. The exclusive meaning (“only”) probably is the emphatic meaning which in some contexts takes naturally an exclusive meaning. Whatever it may be, this -te can be translated often by “only”.
Page 82. § 9. *qualis...talis = as...as, quot...tot = as many...as many, quantus...tantus = how great...as great, qui...is = who...he, quicumque...is = whosoever...he.*

Page 83, *para. 9,* see Syntax Ch. II. Art. III.

Page 84, *line 20.* "řák = keep, s. e. guard".

*Line 11, a fine.* "sārgār", better "sārg"; or if you put "sārgūr", add "assā".

*Line 7, a fine.* "tinčūn": more common "tančūn".

Page 85, *line 8.* "apuṅ", better "apuṇṭa". "Apuṅ" in the 2nd person usually does not sound well.

*Line 15.* "Kontse išt": better use the Accusative.

*Line 13, a fine.* Some say and pronounce "dātārn"; yet more common and more philological is "dōtōrn".

*Line 10, a fine.* "Kāssāloī" means here "of any quality", not only any.

Page 86, *line 8.* Some say "Rupoi, rupia": this is more correct.

Page 87. The beginners can read observation 7, p. 118, and the last part of observation 26, p. 125, from line 7, *a fine,* before reading the Paradigm.

As a general rule all compound forms can be conjugated fully also in their elements, if the elementary forms are liable to conjugation; so, e.g., "geleāuī asleāuī", "veteāleuī asleāuī", etc.; this must be kept in view, in order to be dispensed with repeating it many times. (See p. 123, l. 17.)

The conjugation of the Regular Verbs can be simplified, as regards the more common tenses of the affirmative form in this way (root: 2nd Person Imperative):

1) -tā is the fundamental termination of the Present Indicative.

2) -lo (-tā) is the fundamental termination of the Past Tenses ("-lolo or -ullo" in the Past Perfect).

3) -tālo (Present and Past joined) is the fundamental termination of the Imperfect.
4) -tolo is the fundamental termination of the Future, i.e. nearly as the Imperfect.

5) -sō is the fundamental termination of the Imperfect Subjunctive.

6) -tsō is the fundamental termination of the Infinitive Absolute, Gerundive and Participle.

7) -nā is the fundamental termination of the Subjunctive and Optative Present.

8) -lār is the fundamental termination of the Imperfect Conditional and Optative.

9) -iṣṭ (-yṣt) is the fundamental termination of the Potential.

10) -zāi is the fundamental termination of the Necessary Mood.

11) -ān (-in) is the fundamental termination of the Contingent Future.

1. The Participles usually have the termination of the corresponding tense, except that -tolo is also Present, and -tsō is Present and Future.

2. The Compound Tenses are formed by adding "zatā or assā" to the simple form.

3. The fundamental termination moreover must be modified a little, sometimes, in the different Persons: usually the 1st and 3rd Persons Singular are equal (s or a); the 2nd ends in i (oi, ai ...); the 1st Plural in nā (anā ...); the 2nd in -at (-eṣat ...). Sometimes this fundamental termination is not only modified in the different Persons but also in the same Person, according to the different Genders (terminations of the Adjectives).

For the sake of simplicity the periphrastic conjugation should be eliminated from the paradigm, and explained wholly separately.

Page 88, Perfect. The spelling -ia, instead of ea, is understood also for the Plural.

Page 89, l. 2 and 4. ī, ēt are more correct than ī, ēt.

Line 2, a of an is a mean between ī and ē.
Line 8, a fine. “utinam is veniret = oh if he would come!”
“Deus faciat bonum = God bless you!” “utinam venisset =
oh if he would have come!”

Page 90. Imperfect. “Corresponding” etc. this is its chief
not its only meaning; i is commonly inserted, not a. Some-
times the Verb kār must be added.

Line 6, a fine. “sīka zāleār”; probably it must be “sīkat
zāleār” (see p. 89, l. 5 et seq.)


Page 91. If you add the Past Perfect etc. of “zatā” or
“assā” to the Present Potential and Necessary, you would
get the Past Perfect Tense etc.

Page 92, note: Tāi is too hard; hence ēi, ēn will do, and
so in other similar cases.

Page 93, line 4, a fine. Some prefer the form “natlo” etc.
to “natullo” etc.

Page 94, line 11. Better “natallo”: I would prefer to say
“natullo, natulli” etc. as in the Imperfect.

Line 19, et seq. Not all make this distinction.

Line last. The insertion of the euphonical vowel is to be
understood also of the 2nd Person Singular and Plural.

Page 95, C. “Not commonly used”; it is not rare.

Line 6, a fine. “If you like”, i.e. if you like exactness.
(See § 5.)

Page 97. “Zatā” is irregular as the Verbs ending in a
vowel, not as ḫār, etc. (See § 7.)

To “zatā” and “assā” must be applied the remarks to be
made on the 1st and 2nd Future Negative, Conditional and
Conditionatum Negative of nid (see notes on pp. 112, 113, 114).

Page 100, line 12, et seq. Some say “zaisonān” etc.

Line 19. “As explained above”, i.e. on p. 94.

Page 101, D. The full conjugation of “zatonān” is this:
Singular: 1. 2. as given; 3) zatonān, zatinān, zatenān.
Plural: 1) zatenān, 2) zatinānt, 3) zatenānt, zateonānt,
zatinānt.
H. Better "zāunkatullo (two I).

Note 1. This note is to be put after "assā", p. 107.

Page 102, Note 1. Notwithstanding this reason, now I would write "asā".

Page 104, G. "ā-ći...." the hyphen is used only to show the reader the change of sound of s.

II. "niā", better "nāiā". The full form "assanān" etc. occurs also.

Page 109, line 1. This seems to be the common form of 2nd Future; e.g. "when you will come I shall have finished".

D. The 2nd Conditional "nidlo" (ex. niduļlo) must be conjugated as the Past Perfect.

Page 110, line 3, "nidtoā" is used also absolutely in the meaning of "I would sleep"; so, e.g. "igārjent vētoā: puņ vēl nānā-I would go to the church, but I have no time".

E. 3) "niduā" is vulgar.

Page 111, line 5, a fine. "nidanatulesāuā, nidanaṯlesāuā". Although it seems to be right, yet such a delicate shade is not common, nor, perhaps, quite certain.

Page 112. 1st and 2nd Future. The exact form is as given there; yet very few use the full form; more commonly in the Plural 1st Person they use only the first form (nidēnāuā), and in 2nd Person the 3rd form (nidēnānt) or the 1st (nidēnānt). The other Persons are used, as given in the Grammar.

Page 113. C. Imperfect. "Nidanān" must be conjugated as the Present Negative Indicative.

Past. "Nidanatullo" must be conjugated as the Imperfect Negative Indicative. This remark holds good also for the Conditional.

Page 114, line 7, a fine. The Latin means "it was not to sleep".

2nd Conditionatum. "Nidtonān" must be conjugated as "zatonān". (See note for p. 101.)
Page 115. "Nidtonān" could be used only in correlative sentences (as "-tā to"); better use "nidanaye asollo".

Page 116, para. 2. I is much more frequently inserted than a.

Line 9, a fine. Some pronounce in such a way this v that it seems to be an u; consequently for the Verbs in u or mā no change would take place.

Page 117, para. 3. b) There may be some exception required, especially by euphony; e.g. "sik" has "sikan", "zā" has "zān". "Sik" is one of the excepted Verbs from the "kārmanī" construction. Perhaps these two irregularities are connected; time will clear up this point.

Page 119, line 8. The Future in -un (see p. 109) seems to be simply the 2nd Future. Whereas the other forms (p. 108) can be used only in some cases. (See note for p. 109.)

Para. 9. "Nidtonān asollo" is used commonly only as 2nd Conditionatum; "nidtonān asollo zān" is not often used; hence, for practice, the 1st Negative Future can be used also as 2nd Negative Future.

Page 121, line 10. For practice, keep only "nidtonān" as 1st Negative Conditional, and "nidtonān asollo" as Past Negative Conditional.

Page 122, line 15. The Imperfect Subjunctive has a pure s; hence the termination -so, -st, or -sā is not included.

Page 123, line 5. "Conspici potuit could be seen".

Line 8. "Facturus erat was doing", yet in such a meaning it is not common; it is used, commonly, for fecerit. In the above periphrastic meaning people say rather "kārun assolo" or "kārtañ thāñ assolo".

Line 18. "...in o", add: "also if o is followed by nān". This double conjugation takes place also in other tenses (see the preceding observations).

Para. 20. The termination je is often used, but vulgar: se for sī seems also, although frequently used, too dialectical.
Page 124, line 1. "nāṁ" is not very nasal; in Mahrāṭī it is not nasal, so that we might be entitled, perhaps, to write nā.

Para. 23. Add "also the Masculine in the Plural changes o into a."

Page 128, line 5. "Khial" perhaps "khēl": There is a varying pronunciation.

Page 130, line 4. "Kiteṅ āuveṅ kārīzāṅ" better: "āuveṅ kiteṅ kārīzāṅ".

Page 132, § 1. Generally only ā or i is the right mood; ai or i or ei generally is not quite correct; yet in some rare cases it may occur. Or we may say that āī seems to sound ai or ei, if we do not consider it carefully.

§ 2. "Yekameka" can be put also in other cases; e.g. "yekamekācher kuṭ kārtāt".

Page 134, § 4. These Verbs are to be used with great circumspection.

Page 135, § 5. More exactly thus: "mārn geleṅ=liṅ. the having beaten went, i.e. finished"; the Gerund in -un is the subject of "geleṅ".

§ 6. Except the form in "tāṅ, thāṅ assā", the others are not commonly used, except in some peculiar cases.

Page 137, para. 8. Only "yeunk" can be considered as grammatical.

Para. 9. "Vetso or veso"—the first form is right.

Page 140, para. 12. "móṅ", better: "mhōṅ" according to the Mahrāṭī; some say "mhuṅ".

Para. 13. "ubzono"; as it is doubtful, so better avoid it.

Para. 14. "bosta" seems to be used for the Present, because the Perfect is used for a thing which still continues (see Syntax), yet in itself it is not Present.

Page 141. c) The same happens in the Supine; hence p. 142 "paloṅṅk", or better "palvonk". Yet this point is not settled as yet.
Page 142. Add the Participle "paloaunk natullo" (Caus.) and "palvanaţullo" (Neuter).

Page 143, para. 3. This is not clear, say simply: they make -antsæ instead of -antsæ. The initial vowel of the termination (a or i of an in...) is omitted, if it is the same as the last vowel of the root.

Para. 4. Add: This i is omitted also in the Imperative, e.g. "ubzændi", from "ubzäi".

Page 144, last line. "Pedrun", right grammatically, but not common; they would say: "Pedru vorvĩn kãrtãñ = I do through Peter".

Page 145, line 13. More common "aplea itleạk mærn ghetâlo".

Line 3, a fine of the text. "aplea... jietãñ"—more common: "yeklûts jietãñ".

Page 146, lines 3, 4. "kãñ"; as correct form use "kãpẽun".

Line 14. Better "melãi?"

Line 4, a fine of the text. "sïktolõñ astolõñ"; more common: "siktãñ thāiñ astoloñ".

Line 3, a fine of the text. "kãpẽũšo assã", more common: "kãpẽizãi".

Page 147. 1. a) "poisilo" better than "poislo".

"sãklo", say better "sãkãilo".

"tea kuilo", better "tea kušísio", and so the other compounds.

Page 148. b) "disãdís... or disãdís, disãndisãtso".

"vegiũso": seldom used.

"mãgirtso" better than "mãgirlko".

"yedõl pãriant", Adjective "yedõl pãriantlo".

Add: "yedõl = up to this", "yedõli = even up to this".

"sekiĩ": "sekintso".

"phuďe", Adj. "phudlo".

"ąprupûtsso" better than "ąpruptso".

co) "țiķeım" more common than "tikeĩ".

"sumârso", better: "sumârâtsio".
Page 149. d) "säsärayetso" or "säsär".
"kapäs or kapáz".
"soukäsäyetso" is more correct.

Page 150. "niñ", better say: "näiñ".

Page 152. "vesleän", better: "issileän".

Para. 8. "-nt" now is not a Postposition.

Page 153, para. 6. "särgränt", see about it Part. IV. Ch. II. Art VI.

Page 154, line 7, a fine. "maldisäon", better put it in the beginning of the sentence.

Page 155. The English or in sentences like "does he come or not" is omitted, and the negative particle only suffices: "to yetägi näñ?"

Line 16. "Möñ", some say "muñ"; better: "mhöñ or mhuñ".

Line 2, a fine. Not correct, the form "-leär" with "zártär".
(See p. 251.)

Page 157. "Synetymology": Some might not approve of this new word. I could not find a better single word. In two words we could have said "General Etymology". See, however the new words used by Max Müller, and you will either blame, together with me, also Max Müller, or let such a title pass. I grant, however, that the things spoken of here, I would have put in Part I., II., IV., if I could have done so; but this part had arisen while printing, when it was too late to insert these things in Part I. and II.; after all, this division is the same quoad substantiam, as the division of Etymology in particular and general, which division is no doubt right. Moreover it seems to contribute to clearness to collect into one place things distinct from Syntax and Etymology. I grant also that I have anticipated some things of Part III. in Parts I. and II., because from the very beginning of printing I thought to put in Part I. and II., the most necessary things treated of here.
Page 158, para. 4. -re is used sometimes also for men, and -go also for women, especially by elder relatives towards younger ones.

Page 161, c) Some pronounce nearly -đi, -đeň; it is better -di, -deň.

Para 5. "I" has sometimes an emphatic meaning when joined to the negative particle, similar to the Latin ne quidem, nullus omnino etc.; see an example p. 165, l. 9, a fine.

Page 162, Chapter III. The last example can be better explained in another way. (See p. 241, note).

Page 163, Art 1. Instead of a, sometimes an or similar forms are used.

Page 164, line 3. This is the common mode of making a Substantive negative.

d) This is the common mode of making an Adjective negative.

Page 167, Ch. V. It seems that as we have Causative Verbs, so we can have derived Causative Nouns; viz. if the Noun has a causative meaning, it must insert some letters (especially 0 or ă); but this is not quite certain, although it is certain of some Participial Adjectives; e.g. "doukountso, dukitso". Hence from Causative Verbs are derived, in this supposition, Causative Nouns, from non-causative Verbs non-causative Nouns.

Page 168, line 11, a fine. "Bair-gălneň" does not sound well.

Last line. Add: Instead of -ni or -nă, they use sometimes -na; e.g. "sod=seek", "sodna=inquisition".

Page 169, line 1. "Sărkeň" is an elegant but not much used termination. Sometimes the termination -pop, -ap etc. have the same meaning.


Line 11, a fine. "čeďuň" is rather derived from "čeđo", etymologically, although, as to the meaning, it is used for girls, as "burgo" for boys.
Page 169, line 10, a fine. "pāḍi" is formed regularly.

The termination in or n is used especially with Nouns ending in a consonant, (in ar, in the first place) i is used with Nouns ending in o.

Page 170, para. 1. -lo is added also to Adverbs or Postpositions; e.g. "voir, voilo; "mukār, mukāvelo". Moreover its meaning is, sometimes, not exactly, "coming out". Strictly it is the 1st Locative adjectivized; the meaning "out of" must be rendered by some other word, e.g. "bāir", or by the context.

Page 172, para. 5. This holds good also for the Negative Adjectives. The Noun prefixed is Singular or Plural as the meaning requires; e.g. "cloudy sky = kupañ (pl.) asālleñ moḷāb".

Para. 6. Better "dik".

Page 176, para. 2. In some cases to the Adverb in -eñ the Gerund of -kār (-kārn) is added.

Page 177, line 1, et seq. "zānñi=lit. by being or becoming or by having been or become"; hence to know whether this form can be used, substitute this literal translation, and see whether then it is suitable.

Page 180, line 1. "reunion", say better: "college".

Page 181, Ch. VII. Perhaps the rules about ŋ could be simplified, especially in compounds; viz. ŋ might be omitted in some of the indicated cases, although strictly speaking there should be ŋ.

Page 182, c) There are some exceptions; e.g. "paṭlān".

Page 183, line 4. But Pronouns have ŋ also in the Instrumental, and the Pronouns of 1st and 2nd Person also in the Nominative Singular and Plural.

c) This never or almost never happens.

Page 185, line 8, a fine, et seq. Although this is true, yet for the sake of simplicity, let us distinguish only what is absolutely required, i.e. s, ts, ŋ, leaving the other shades to practice.
Page 186, line 3. "... into tū", in order to simplify, let us say "into ū".

Line 9. टू is a Kanarese word, ("मानुषां=man") not a Konkani word written with Kanarese letters.

Line 20. e.g. "porza, porze=people": yet some say "porje".

Line 22. e.g. "माझ, माझ=centre".

Page 188, line 11. "... to the Canarese ś," i.e. this sign of the Kanarese Alphabet is used as a sign of half vowel in some languages, e.g. in Tulu; in Kanarese it is a sign of an absent vowel. (See note on Part I.)

Page 189, line 1. As I did not pay great attention to this point, especially to its spelling, so this rule has not much value.

At all events, as I said, let us keep only ę as a sign of half vowel.

Line 4. a fine. Add the change of ो into ा or ो. (See notes on 2nd Declension.)

The sound of ा or ę can be approximately perceived in pronouncing, e.g. "et", by removing suddenly the tongue from the roof of the mouth after having pronounced t.

Page 190, line 4, et seq. This rule requires further consideration: it is however true that euphony seems to require the indicated changes.

Page 191, line 7, a fine. "शै", some pronounce "शेल".

Page 192, line 7. "throat", add "and nose".

Line 17, et seq. This letter is called vocalized r by the author of the Polyglot Vocabulary, most appropriately, as far as I can judge in this delicate matter, which is rather foreign to my subject: it never or very seldom occurs in Konkani.

Page 193, line 15, a fine. It seems better to use ę for the "virāma", ै for ु.

Page 194, line 15. Hodson says that it is a vowel or a consonant according to the position.
Page 196, line 12, 13. It is more common to let the word agree with the Masculine in preference to the Feminine (as I remarked in line 10-12) instead of using the Neuter. The same holds good for Verbs.

Page 197, line 6. In Mahrātti the Neuter Plural in such case is used: but after having written this page, I came to know, that commonly the daughter-in-law, speaking about the mother-in-law, and the wife of a younger brother, speaking about the wife of an elder brother, use the Plural Neuter; in other cases such a use is not common.

The Verbs compounded of a Noun and an Adjective sometimes are considered, as to concord, as simple Verbs; e.g. "nāś kār, inkār kār", which consequently govern the Accusative, although etymologically they should govern other cases.

Note 1. Probably it is a mistake; at any rate it seems better to avoid such a use.

Page 198, para. 6. Not seldom the adjectival Genitive seems to follow, as to concord, the rules of Nouns rather than the rules of Adjectives.

Line 7, a fine. Cf. note to p. 240.

Page 199, para 9. It can be reduced to para. 6; because in the full sentence we should say "zakā ukto kelā".

Para. 10. Time will clear this point: some say that "vord" means only "news", and even in a meaning of contempt: the Noun should be "vordegār".

Page 200, line 17. If the Neuter is used, in some cases it is better to add "kārn".

Page 201, Exercises, line 1. "Koṇ" better "koṇ-i (Indefinite).

Exercises, line 7. "ismāl", perhaps better: "ismāl or ismōl": at any rate it is a foreign word.

Exercises, line 10. "āstīt", better: "assāt".

Page 203, line 12, a fine. The termination -nā is not in common use, except for a few Nouns.
Page 205, line 14. "keḷambo", some say "keḷambo".
B. "Omitting" etc. this remark regards not only the Nominative but also the other cases and other parts of speech. The things clear by themselves or common also to Latin or English are often omitted.

§ 1. 1. Materially is Nominative, but philosophically is Accusative in a different form and so also 2. When the English Noun is or can be preceded by "as", that Noun is put in the Nominative followed by "móν" (or "móļo" etc.)

Page 206, Exerc., line 1. "má-nilitídár", better add "kárn".
§ 2, line 6. "Author of the..." i.e. of the Grammar which has the title "The Student's Manual of the Mahrátti Grammar". Whenever I mention Mahrátti Grammar, I intend to quote this Grammar.

Line 5, a fine. "-uncěak", add: "or only -ćeak".

Page 207, line last. "but....", viz. etymologically; yet use can prevail over etymology.

Remark about Dative as also about Accusative etc. that there are other cases in which Dative (or Accusative etc.) must be used; e.g. "te šikšek tārtārān=I tremble at that punishment".

Page 209, line 7. "kirkol": compound of "kirkol" and 'l'

Line 9. "seguná tháin" seems to be better than "segunáni̯n"; this second form does not express exactly the meaning of "tháin"; yet "segunáni̯n" is more common.

Line 10. "sálgí": some think that "sálgí" cannot be used in a good meaning as here; such opinion comes from the abuse of "sálgí" for bad things; yet in itself it is a good word and used also in a good meaning; see in the Mahrátti Dictionary of Bābā Padmānji, its meaning agreeing with the Konkani meaning. What is the good thing of which no abuse can be made?

Page 211, note 1. Perhaps better "vidye-sāl, or pāta-sāl".

Page 212, line 9, a fine. "poisileán", better "poisileán".

Para. 7. Adjectives in -ntlo and -lo are different; e.g. "šerántlo.....voillo".
Page 213, para. 9. Such form in -čān or -jeān is sometimes used also with the Potential. (See P. IV. Ch. III.)

Para. 9, last line. “thāi” and “tanteān” probably have a different root; moreover the meaning differs somewhat.

Page 214, line 10. The meaning is: “It is not required to go through the town of Goa, although you pass near to Goa”.

Line 11. Some say “Rupiā” etc. in the oblique cases, instead of “Rupoiā”.

Page 215, para. 1. I said elsewhere that this -nt comes from the Mahrātti -nt, still used in that language as a special word, but not in Konkani.

Page 216, line 10. “dhu”. In Mahrātti it is aspirated; yet in Konkani it seems to sound not aspirated.

Para 4. We can say also “Devāk satmand” etc.

Page 217, line last of the text. viz. That author says (p. 17) that the Vocative is the crude form.

Page 218, para. 3. In such case there would be a composition; hence hyphen, and would coincide with para. 4.

Page 220, line 2. There seems to be a slight difference of meaning between using the Dative and the Communicative.

Exercises, line 4. In this example it is better to use “thāi”, not “kāde”.

Page 223, line 2. “Drāštāntāk” perhaps not in common use.

Page 224, para. 7. Sometimes such a Substantive must be put in the Plural, and then the Noun converted into an Adjective (Genitive) should agree with it also in number, (although we find examples in which that Adjective does not agree in Number); e.g. “dusreān śeṣṭāio kār = mock others”. Moreover there are some Verbs of this kind which cannot govern the Genitive, although etymologically the Genitive should be used, e.g. “nāś kār”.

Page 225, line 14. What is said about -lo, must be understood of the Adjectives in -ntlo; for the others may not be according to this explanation. Sometimes the Adjective in -ntlo means “...out of...”
Page 226, line 4. "tirzāun" is not a real Adverb.
  b) "....et memorari ......=and to remember his Holy
  Testament the oath which he swore". Remark that "ugdās"
  is masculine; yet -jeāi agreeing with "pārmān".

Page 229, line 2. The Postposition must be used, but
with the required changes, e. g. with a full relative sentence or
with a participial sentence.

Page 231, line 1. Better "an answer to be given by them
became impossible".

Para. 7. You find many of these Adjectives in the Dictionary.
Usually it is better to resolve them into a Finite Mood,
or at least not to use them as a predicate (p. 199, l. 7-4, a.f.)

Para. 8, a) "....short but slowly", viz: closed and
slowly.

Page 233. a) and b) are elegant but not common modes.

Page 234. § 1. This is a gleaning of Part II.

§ 2, a. "....usually are not", say "not often are....".

Page 235. a) Better say that "to is like an article"; then
we could say: "o to mānis=this is the man", or "manis.......
=the man.....this".

Line 2, a fine. If we do not consider "tintso" (as I noted
when gleaning the Pronouns), then we must take away 12
combinations, 6 of "tintso", 6 of "-intso".

Page 237. a) In such sentences "tasolo" is often used
in the second part.

Page 238, line 13, a fine, et seq. Yet instead of "jintso"
people use "zantso"; hence only 18 combinations.

Page 240, line 13, et seq. It seems that if there is no
word in the Nominative with which they should agree, they
are put in the Neuter Singular. Perhaps the rule of the
Mahrātī Grammar can be useful here, viz.: These declinable
Adverbs are put in the Neuter Singular, a) when the subject
of the Intransitive Verb is omitted: b) when such a subject
is inflected: c) when both subject and object of the Transitive
Verb are inflected.
Page 242. b) Some say “khaintosh” instead of “kontso”; I think however that “khaintosh” and “kontso” are two different Pronouns. We may add “kaintso” derived from “kain—when”. These Pronouns can be also non-interrogative.

Page 245, para. 3, 4. About Past and Perfect we might perhaps follow this simple rule: Use the Perfect to express that an action has been very recently completed or that an action has been completed in past time, yet the state of things brought about continues up to the present, for other past actions use the Past or the Past Perfect.

Para. 5. I doubt about the correctness of using the Past Perfect for the Imperfect.

Page 247, para. 7. In some cases the form in an (or in) can be properly used as 2nd Future. (See p. 273, note.)

See the note on this point, in the 2nd Part, viz. on page 109.

Add: This mood is used for the Future when this contains something Imperative; e.g. “make peace, then you will offer your offering to God”.

Page 249, para. 2, line 6. “Only” is not exact, if we take “only” rigorously, (see page 266, line 9, a fine.)

Page 250, line 8, et seq. The form in “sarko” probably means also suitableness, as I said of the Adjectives compounded with “sarko”.

Page 254, line 6. The form in -toñ can also be used in this meaning; e.g. “auñ itsartoñ—I should like to ask”.

Line 15, “see below”. This has been explained already.

Page 263, line 5, a fine. “yetanañ”, better: “yeun or aileñ uprant.” The Latin means: “and the rest I will set in order when I come”.

Page 268, line 1. “astañ etc. —I am habitually”.

Page 273, para. 12. 2) In this meaning it is not often used.

Para. 14. “Vatsunk tankta” seems to be improperly used for “licet legere”.
Page 273-274, and alibi. Some of the Latin sentences are rather Konkani-Latin than pure Latin, in order to show more distinctly the things.

Page 274, line 12. "above mentioned", "uprānt" excepted.

Page 276, line 21, to "-nn" add "and -unk".

Page 279, para. 6. Some take these Verbs as Neuter; yet after careful inquiry, I can say that many take them also really as passive, if the vowel is open; much more, that this is in conformity with Sanskrit, the grandmother of Konkani.

Page 280. See another mode by pān in the I. Appendix, p. 331, which however is low. It corresponds nearly to the Hindustāni "jānā", and Mahārāṭṭi "jāneñ = to go", whereby the passive voice is expressed sometimes in those languages.

Page 286, § 7, line last. Better: "yeñmekāčer"; else it is doubtful.

Page 288, line 3, et seq. The given example does not suit the Latin expression well; we should take a compound Verb, one element of which expresses something more vague and undetermined; e. g. "āpoun āḍ or tžāλu n νetā". Notwithstanding, the given example can be made suitable by modifying somewhat the explanation. I need not say that I do not intend to find in this kind of Verbs a perfect similarity to the famous materia and forma, as the particle "as" of the text shows; I intend only to imprint in the mind this unknown point by a known similar point.

Page 296, para. 2. "monṣār", variety of "monṣāsar".

Page 297, line 2. "phudā", some say: "phudār," probably they are two Nouns.

Para 9. "Khāl" occurs also in a proper meaning, and for material things: "taḷa", properly, according to the Mahrāṭṭi, should mean "at the bottom of".

Page 298, line 8, 7, 6, a fine, belong to para. 11.

Page 300, para. 22. Often "kautse" is used for "thāun" viz. if for "from" we could substitute literally "being near or
from being near”; yet an exact literal translation of “kañṭaso” is not easy. (See p. 298, para. 10.)

Para. 25. “Magçeā vorviā”, better “māg-ṇeā kārčeā vorviā”, or “Dēvā lāgiā māgçeā vorviā”.

“Khālinastanaṁ,” better: “khālanastanaṁ” or “khālnastanaṁ”.

Para. 26. By accident “āvāi” has not been put in the example: it should be “...sosylea śivāi”.

Page 306. 〈a〉 In such cases the Accusative usually is not omitted, as it can be omitted in Latin; e.g. “I have been educated = educatus sum, makā vādālā”.

〈c〉 Some do not say “takā khāviet”; yet it is not wrong.

〈e〉 This remark holds good also for the Negative form.

Very few persons do not follow this rule; they say: e.g. “tuveṅ mojiā utraṅ ākaliṅgi?”: yet the almost universal use must prevail over the use of a few persons. They will say: the Verb must agree with the object. I answer: universal use is a stronger rule on this point, than the rule of concord. At any rate time will clear up this point.

Page 307. 〈a〉 If these Verbs are made Causative, they follow the “kārmāṇi” construction.

Page 308, line 1. The same participial sentences are used also when an English secondary sentence is translated by a Konkani Postposition; because this governs the Participle. The only change to be made is of the Verb into the Participle. (See some examples p. 339.)

Page 310, § 1. In interrogative sentences it is not required, as a general rule, to put the subject after the Verb.

Page 311. If there are two or more subordinate sentences, that which governs follows the governed one.

Page 312. As regards the sequence of tenses, nearly the same rule of the English holds good, except that very often the Indicative is used for the Subjunctive.

When the secondary sentence does not imply any oratio indirecta, then it cannot be resolved into a directa oratio, but
the rule of the sequence of tenses is observed; e.g. “he saw that the bear was excited” asvel utsambol zāun assaḷeṇ mōṇ tāṇeṇ poḷeilāṇ”. Yet sometimes Konkani uses the Present instead of the Imperfect or Past; e.g. “to īgāreṇ tōḍou kārtā mōṇ poḷeun ajap zāle—having seen that he remained long time in the church, they were astonished”.

Page 313. From this change of the oratio obliqua into oratio directa derives the frequent use of Present Tense instead of Past Tense. Yet this change is not obligatory.

An English oratio indirecta (at least in potentia), can be translated 1) by changing it entirely into an oratio directa, retaining however “mōṇ”: “he prays God to forgive=bogos mōṇ . . .”; 2) by putting only the Verb in the tense required by the oratio directa: “Let us pray God to extend His hand over us=Dēvā lāgiṇ māgiāṇ, to āplo hāt lambāi mōṇ amē voir”; 3) by putting the Verb in the Mood or Tense, but not in the Person, required by the oratio indirecta: “Saserdot māgṭā Spirita Santā lāgiṇ to tūmĉe voir yeundi mōṇ=the priest prays the Holy Ghost to come in you”.

Page 314, Art I. In North Kanara many speak also Konkani, but as I am informed, so different in some places from the Konkani of South Kanara, that it approaches to the Goanese branch, if it is not the really Goanese branch, which is considerably different from our branch both in rules and words, as I have seen by comparing some words and sentences of that country with ours.

Page 315, line 21. “etc.” Among these other languages hinted at, I mention especially Hindustānī.

Line 2, a fine. If this book should happen to fall into the hands of learned philologists, I admonish them beforehand that I do not insist much upon the words Dravidian, Gau-rīan, Turenian etc.

Page 317. b) In order not to contradict what I said on p. 316, we must understand these things thus: actu Konkani is almost a collection of dialects; in potentia there are common
forms, which although apparently different, however by diligent consideration may appear in the main also actus common. Hence we can say that Konkani is on the way to become a formed language.

Page 318. The purists of Konkani, instead of begging at every step from Maharatti or Sanskrit, should try to express the notions with Konkani words, avoiding however too vulgar modes of speaking; this is certainly a very difficult but useful task. I do not however deny that in some cases we may borrow some words from those languages.

Page 319, para. 3. Not only composition, but derivation also should be employed, and what is more important, inquiring which existing words in Konkani could render properly or metaphorically, the Latin or English word, although the words are not commonly used in such a way.

One of the many things to be done, not mentioned there, would be to try to have some uniformity both in rules and words, in order to make a cultivated language above so many varieties. If some of the rules of this Grammar and some words of the Dictionary are found not well founded or not suitable, others should be substituted as more fit; but we should stop then at some.

Page 324, para. 7, line 4. “Negative form”, add “of Verbs”; yet such mode is perhaps not vulgar.

Page 325, para. 1, et seq. Only a small number of the different senses of these Verbs has been given.

We may add out of many other things, as a peculiarity of Konkani, the frequent use of converting into Adjectives, Adverbs or Postpositions.

APPENDIX I.

As the title shows, it is not my intention to put down all the difficult modes of speaking, nor do I intend to put down only really difficult modes; but to gather out of a number some
modes of speaking, which *passim* have been hinted at throughout Grammar, or have not been put at all.

Page 330, last line. "bōḷ karinastana", better say "āḍ-āileā śivāi".

Page 331, *ac si*..."paulleā bārī", is too vulgar; better: "...mārleleā bārī".

*Quipe qui*. "gratsār" means "fortune, *i.e.* fate".

Page 332, line 8. "sarleā", better "bāir-sārleā", or "geleā".

Page 334, *Donec*. a) With "moṇāsār" it is more common to put the Verb in the 3rd Person Singular of the Present Indicative (also for Past Tenses); *e.g.* "te (tuṅ, āmiṅ) yetā moṇāsār".

Page 334, line 18. "tsāṅ", better "zaḷāṅ="lit. with burning (sorrow)."

APPENDIX II.

1. In writing Konkani with Kanaarese letters I have followed the principle of similarity, *i.e.* I have written in such a way that only those letters which are pronounced and their pronunciation should be written; *e.g.* ā is expressed not by ā, but by a, because ā is rendered by e not by a. Hence I have deviated somewhat from the common way, and also from the Kanaarese rules regarding writing; *e.g.* I write जूँ (zāun), not जूँ (zāvun), जूँ, not जूँ etc. The reasons of this deviation are: a) because the beginners, not versed in the vernaculars, would have taken up, in doing else, a wrong pronunciation, unless I had given some other rules about this point; b) because in Mahrāṭṭi, which is the proper alphabet of Konkani, I found a similar manner of writing; so I found written "पाउस = pāus", not "pāvus", as some write:1)

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1) The same remark holds good for other deviations; *e.g.* about ā joined to e, e etc. Yet I did not keep Mahrāṭṭi as ruling principle in every case: the ruling principle is the common usage in speaking and conformity of pronunciation with reading according to the Roman way of reading, which way more or less prevails at least as to the sound of the vowels, and has been laid down as the foundation on p. 1.
c) this manner is more simple, easier and also more scientific. This reason especially prevails when we have to settle the manner of writing. This I could do the more readily, as Kanarese is not the proper alphabet of Konkani, and nothing is settled. d) The rule about accent should have been changed, if I had followed the Kanarese common manner.

2. As regards the translation, I have used some foreign or less exact words, although there is the pure or exact Konkani word, for the reason stated in P. IV. Ch. III.; so, e.g., to say "Gospel" there is a beautiful Konkani word used also in Sanskrit, Mahrâtti, Kanarese and Tulu.

3. Although I tried to adhere to the Latin text, for the reasons stated above, yet in some cases it was rather difficult without losing too much of Konkani propriety; hence in some rare cases the translation is not quite literal. Moreover while translating into Konkani I had under my eyes, not the English, but the Latin Vulgate with the Notes of Menochio and the French paraphrase of Carrières; hence some sentences literally agree with the Latin, not with the English translation.

4. We need not remark on some imperfections owing partly to the literal translation, partly to the great hurry with which this has been done. Hence, no doubt, a better translation could have been made in other circumstances; consequently I limit myself to remark on only these more striking points.

Page 360, v. 3, et alihi. "somzikây", better "somzou".
Page 369, v. 19, "gâś", better "tir".
Page 370, v. 28, "iṣṭa kâḍe", better "iṣṭâk".
Page 376, v. 13. Some decline "upâdēśi", according to the 2nd Declension; yet this is not so correct.
PART II.

This 2nd part is at the same time a kind of "Errata-Corrige" and reduction to uniformity. Nobody can be surprised at the following list; for 1) a perfectly correct mode of writing throughout, was beyond my aim (see pp. 2, 6, 295); 2) many things can be written and are pronounced in many ways; hence sometimes I have written the same word in one way, sometimes in another way: here, for the sake of simplicity, I choose one of these modes, viz., what I judge to be more correct; 3) nothing is settled in this language; hence although I established the signs to be used from the very beginning, yet, owing to the state of Konkani, on the way I saw that something could have been better put in another way; hence also, the variety in writing the same word. Therefore the many corrections often are rather only a reduction to uniformity. However I do not intend to correct every thing which perhaps could be mentioned, because about some points I am not sure, especially as regards the aspirated and cerebral sound. Many of these correct modes of writing have been hinted at in Grammar. Here I put them together.

A. General Corrections.

1. Complexive Corrections.

1. "So", termination of the Adjectival Genitive and of some Participles should always be written -tso (see p. 122, para. 15).

2. jə, čə, termination of some words of the 3rd Declension, should be written jəə, čəə (see p. 26, et seq.).

3. 2nd person singular of Contingent Future ċi for či, and 2nd person plural šät for šät.

4. Past Participle in compound tenses with two l ("-lolo -ullo, -llo"), and so also all Past Participle in lo used as Adjectives (see p. 262).
5. *Tz*, always *tz* (see pp. 193, 397).
   To either *tz* or pure *a*.
6. Sometimes the euphonical vowel has been omitted.
7. Imperfect Subjunctive should be written with one *a*.
8. Causative Verbs in *āi* or *i* only.
9. *Na* should be always nasal, although in Mahrāṭṭi is not nasal, and in Konkani too it is not very much nasal.
10. -nt of the Locative is -ūt; and so often *ā* has been written *n*, when there was no necessity to write *ā*.
11. The Past Tenses should have *ṇ* instead of *ā*.
12. Whenever an Adjective or Participle has *o* in the penultimate, it is changed into *e* (sometimes *ṇ*) when the last syllable has not the vowel *o* (see p. 187).

2. Single words which often occur.

<table>
<thead>
<tr>
<th>Errora—Corriga.</th>
<th>Errora—Corriga.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ād...hād<em>¹</em> (var. ād)</td>
<td>bōgār...bāgār (var. bāgār,</td>
</tr>
<tr>
<td>adār...adār</td>
<td>bōgār)</td>
</tr>
<tr>
<td>āltsi...alsi; some make it</td>
<td>bor...bhor (var. bor)</td>
</tr>
<tr>
<td>cerebral, in Mahrāṭti</td>
<td>čo (in compounds)...čou</td>
</tr>
<tr>
<td>it is not cerebral.</td>
<td>daļlo...daļlo</td>
</tr>
<tr>
<td>ārdo...ārdo (var. ārdo)</td>
<td>dik (direction)...dikku</td>
</tr>
<tr>
<td>āriyeklo...āriyeklo</td>
<td>dosmāṅkai...dusmāṅkai</td>
</tr>
<tr>
<td>ātmo...ātmo (although in</td>
<td>duḍḍu...duḍḍu</td>
</tr>
<tr>
<td>Kanarese ā—)</td>
<td>duv...du</td>
</tr>
<tr>
<td>bāgivont...bāgivont</td>
<td>gāl...gāl (var. gāl)</td>
</tr>
<tr>
<td>bair...bhāir (var. bāir)</td>
<td>gār...ghār (many say also</td>
</tr>
<tr>
<td>bāś...bhāś (var. bāś) [bāu]</td>
<td>&quot;gār&quot;)</td>
</tr>
<tr>
<td>baun...bhau (brother) (var.</td>
<td>ge...ghe (var. ge)</td>
</tr>
<tr>
<td>bheṇ...bheṇ, bhyā</td>
<td>hanga...ånga</td>
</tr>
<tr>
<td>benjer...benjar</td>
<td>kālto... khālto</td>
</tr>
<tr>
<td>beṭ...bheṭ (var. beṭ)</td>
<td>kāi... kaiṅ</td>
</tr>
<tr>
<td>boṭai...boṭai (var. boṭāi)</td>
<td>kai... kaiṅ (if it means</td>
</tr>
<tr>
<td>bitor...bitār</td>
<td>&quot;where&quot;: khāiṅ</td>
</tr>
</tbody>
</table>

*¹* What is said of the original form, must be said of its derivations.
Errata—Corrige.

kakult...kakult
kassolo (kosso) with one s
tassolo (tasso) i.e. "kasso-
asso (assos)
zasso
ke...khe
koṭto...khoṭo
kumzār...kumsār
duśi...khuśi (var. kuśi)
lukšān...luxšān
māṭou...māṭou
māu...māu (=scar; father-
in-law=māuān)
molāba...molā
moleār...moleār
monis...manis
nilso...nītso
pānā...pānts
pāriānt...pāriānt
paṭlaun...paṭlaun
phāde...phādeān
pon (termination of Abstract Nouns)...pon

Errata—Corrige.

rāṅg (sing.)...rōng (sing.)
rāṅg (plur.)
sarti...sārti
sollō...sollo
sotrai...tsātraī
tāmḍo...tāmbḍo
taniā, taneī etc. ...taṇīā,
taneī etc. (and so similar terminations)
tala...tala
tār (kind)...thār (although not aspirated in Kanarese)
thār (therefore)...tār
ui...voi
uttar...utar
upkār n...upkār m. (hence Pl. Nom. upkār, not upkāraṇ)
vors...vārs
vorvi...vorviān
yekkāṇḍ...yekkāṇḍ or yem-
kōṇḍ

B. Particular Corrections

Errata

P. 2, l. 7. farō
" l. 10. short
" l. 7, a.f. this
" 4, l. 9, a.f. m. n.
" 5, l. 12. hās-čēn
" l. 6. tāi
" 10, l. 8. je

Corrige

farō.
closed.
this half vowel
m. n
hās-čēn
thāiān
ye
Errata

P. 13, l. last. vonad, vondi
" 14, l. 6. animate
"  " Para. 6. hac
"  " l. 22. There
"  " l. 26. that that “gér” is a corruption
"  " l. 8. a f. bāpāvori
" 15, para. 4, l. 4. Few others govern the Dative Singular Postpositions.
" 15, l. 2, a f. if the meaning is Plural
" 20, l. 13. sobit = necessary
" 21, l. 1. assā
" 22, l. 4. dudiā, -n
" 25, l. 13, a f. dis assā
" 26, l. 1. confrier
"  " l. 2. kurouñ
" 31, l. 6. sāddāntz
" 35, throughout, 4th
" 37; u. 7, 8. vāstu
" 39, l. 17. Šesar
"  " l. 4, a f. Indiānt
"  " l. 3, a f. on the Himalaya
" 41, last l. yēkavorsā
" 42, para. 4. kārkār
"  " māli
" 48, l. 11, a f. man
" 50, c. balseñ
" 51, l. 11, a f. Appendix etc.
" 52, last l. koṭṭeponāño
" 53, l. 19. Kristāčeñ
" 54, § 3. tāun

Corrige
vonāt (or vonōt), voni
inanimate
haec
7. There
that “ger” is an abbreviation
bāpā vorviā
Few others govern the Dative.
See Postpositions
omit these words
sobit = nice
zāun assā
dudiā, n.
dis zāun assā
confrière
kurou
sādāntz (and so elsewhere)
read 5th
vāstu
Sezār
Indient
on the Himalayas
yēka vārsā
karkar
mālē
men
balseñ
Part III.
khoṭeantso
Kristāčeña
omit it
Errata

P. 54, l. 19. tāun

" 55, l. 10, a.f. nilso
" " l. 8, " Aúduvo
" 56, l. 9. Moje
" " l. 4, a.f. Sezáričea
" 57, No. 17. sotra
" " 26. sovis
" " 27. sattavis
" " 29. yēkuṇtis

" 58, last l. yeksāṣṭ

" 59, l. 7, a.f. so
" " l. 5, " 26
" 60, l. 2. can count
" 64, l. 5. bokši
" " l. 9. kitleň
" " l. 12, a.f. assullo
" " l. 10, " Pončisvea
" 67, l. 3, a.f. bhāṣ
" 68, l. 9. ībrīcino
" " l. 8, a.f. rāul (m.)
" 76, l. 6. guṇāzo
" 77, l. 5, a.f. appāńzo
" 79, l. 22. irregularity
" " l. 6, a.f. eį
" 84, l. 4. adar=commit(v.)
" " l. 15. kāints nā
" " l. 21. bāpui. Tāso
" 85, l. 6, a.f. assał
" 86, l. 2. sārgārtāun
" 87. Imperfecte

Corrige

thāun (and so elsewhere) (var. tāun)
nīlso (in Mar. not cerebral)
Aúduvo
Mojea
Sezáryāčea
sātra
sāvis
sātāvis
better: yēkunčetis
"uneņ" should be always nasal.
yeksāṣṭ (and so in the following numbers)
sā
21
cannot count
bogsi (and so elsewhere)
kitliņ
zāun assullo
Ponpončisvea
bhāṣ
libricino
rāul (m.)
guṇāto
appāntso
irregularities
ai
adar=commit
better: khaintsa-nān
bāpui: tātso
assā
sārgār thāun
Imperfect
Errata                      Corrige
P. 90, l. 6, a.f. assā         zatā
" 93, l. 1. -ta               -tañ
" 95, l. 17. zāun            zāuñ
" 111, II. nondormiebam      non dormiebam
" 119, l. 9, a.f. nidteleañ   nid-aleañ
" 122, l. 12. This 16th       This 15th
" 123, l. 8. erit             erat
" 128, l. 5. Art.             become
" 128, l. 10. lačil          Chapt.
"  l. 11. sār               lačil
"  l. 14. game               bāir sār
" 129, l. 3. paisavānt       ghame (var. game)
"  l. 13. Koinča           paisavānt
"  l. 8-9, a.f. Sākor        Kāinča
" 130, l. 11. bog            Sākār
"  l. 3, a.f. vago           bhog (var. bog)
" 131, l. 6, a.f. assleañ    vāgo or vögo
"  "  "  dileñ                assleañ
"  l. 3, "  moje            dilleñ
" 132, l. 2. mojān           mozo
"  l. 11. podnañ             amčeän
"  "  l. 3, a.f. ai           podanañ
"  l. 2. por-tañ             "aż
" 133, l. 15. § 6.           portatañ
"  l. 16. not Causative      § 7.
" 134, l. 14. suðlo          non-causative
"  l. 15. fuðlo              suðlo
"  "  suðtā                 fuðlo
"  l. 16. fuðtā              suţtā
" 135, l. 10. to beat him    fuţtā
" 144, § 8. Defective Verb   after having beaten him
" 146, l. 6. adli           Defective Verbs
                       adli
Errata

P. 148, l. 20. kadėsos
    " 150, l. 2, a.f. tžärlo
    " 151, l. 1. tintz
    "  l. 9. käneitoleänk
    "  "  čit
    " 152, l. 18. bəuntañeñ
    "  l. 3, a.f. emkañdäntlo
    " 154, l. 12, a.f. vitzärnakät
    " 167, l. 10, a.f. niškäl
    " 170, l. 4, a.f. boreñ
    " 171, l. 6. as "at
    "  l. 7. as the
    " 173, para. 9. "fit to do."
    " 175, l. 12, a.f. kätär
    " 176, l. 10. Substantive
    " 178, l. 17, 18. that -un.
    " 184, l. 9. ė and s, into
    " 194, l. 19. dukhär
    " 198, l. 13, a.f. burgäčeä
    " 200, l. 4. thing
    " 206, l. 6, a.f. javanäk
    " 209, l. 2, a.f. of the gram-

Corrige

mar
    " 211, Exerc. l. 4. sänegnakä
    " 213, "  l. 3. sukoi
    " 214, l. 4. Kristäči
    "  l. 5. papsilä
    "  "  § 5, l. 3. distinction
    " 217, Exerc. l. 3. Dänparä
    " 220, l. 10. mätṛy anä...
        uleinää
    "  l. 14. beňšitoloi
    " 222, Exercise, l. 5. säkor
    " 223, last l. father

särolo
tinäts
käneiteleänk
čit
bəuntañeñ
yemkañdäntlo
visarnakät
niškäl
borno
"as at
as at the
"fit to..."
kätär
Substantive or Adjective
that in -un
ē, and s into
dukhär or duhkhy
burgeäčeä
things
jeunäk
of Grammar
sänegnakä
tukäi
Kristäči
papsilä
perspicuity
Danpär
än...uleinää mätṛy
better: bheňai
sákär
house
Errata

P. 224, l. 14, a.f. dis

227, l. 9. Postposition

228, l. 19, 20. hurdle

233, Exercise. l. 2. tzälti

235, l. 14. lāslaño

240, l. 8, a.f. dhaqlā

l. 2, a.f. correspond

244, last line. “the date”

251, l. 7. tuveñ

263, l. 13, a.f. be

269, l. 5. is

l. 10, a.f. vānčasonān

275, l. 16. auveñ

l. 4, a.f. as far as it

279, l. 13. khālto astolo

280, l. 14, a.f. “tut

283, l. 5, a.f. pojeitats

284, l. 11. álsai

l. 22. kātār

l. 3, a.f. by a blow

286, l. 2.

294, l. 6. (As...)

297, l. 3-4. is immediately after

304, l. 1. tīneñ

320, l. 4. viz.

330, l. 10. beatā

336, para. 7. cum

348, v. 16. 1)

349, v. 21, l. 1. ratslo

351, v. 31, l. 5. sovo

355, v. 21, l. 3. borsantli

358, v. 13, l. 3. kelāiñ

Corriges

dis-a

Postpositions

screen

tsālo

laslaño

dhaqlāñ

corresponds

add "of months"

tuñ

being

were

vāntsasonān

auñ

as far as it

khālto kello astolo

"sūt

pojeitānts

álsai

kātār

by blowing

(As to the insertion of "gi"

see p. 241.)
is after

ti

is

beatāñ

cum

omit 1)
ratslo

sāvo

borintli

kelañ
Errata

P. 358, v. 13, l. 5. foțeiliñ
" 364, v. 28, ll. 3. 5. -tso-
" 369, v. 15, l. 1. astiañ
" 369, v. 19. gäť
" 377, v. 20, l. 3. dusreăčeă
" 378, v. 1. tujea...sâmpa-
qlâi
" " v. 2, l. 4. vortauloi
" 385, v. 20, l. 3. zatâ
" 396, l. 16. this closed
" 409, l. 20. the
" 415, l. 10, a f. had

Corrige

foțeileñ
-či-
astiañ
ghât (var. gât)
dusrețea
omit it
vortauloi
zatâ
this nearly closed
a
has

N. B. 1. On page 432, line 2, a f. instead of " , l. 6, read: " , l. 4, a f.
2. a f. means that the pages must be counted from the bottom to the top.
3. "var." means variety (of pronunciation). The pronunciation within brackets seems to be less correct, although perhaps more common than the other.

The kind reader can make by himself some other little corrections, if there be any more, either with the aid of the rules laid down in Grammar, or with his own good judgment. The Kanarese text of the Bible has not been corrected at all; for, the middle column is mostly, a sufficient help for what little mistakes there may be: see however what is said about this point in the Preface. Generally, the manner of writing in the fourth part is more correct than that of the other parts; because then I had made up my mind to pay some attention also to spelling. In making the above corrections I tried to follow the common pronunciation; consequently I have written some words differently from the similar Mahrätti words (see
p. 396); yet as I do not pretend to know perfectly the common pronunciation, it may be that some corrections are the expression of a peculiar pronunciation, not of the common one, notwithstanding my efforts to distinguish one from the other. In this case, i.e. if there is a variety among the natives themselves, I would rather follow the manner which agrees more with Mahratti. Accordingly, some words, especially those which deviate from the Mahratti may be found later on as needful of correction. But the reader in his good sense will understand that in the present state of Konkani it is thoroughly impossible to be perfectly accurate in these niceties, if it is difficult, not to say impossible, to be quite accurate in the most essential points. Hence I omit, out of many, some other more prominent remarks which I had to make about some points; we must be content with what we have until the Konkani language has reached a more settled state.
A FINE IS INCURRED IF THIS BOOK IS NOT RETURNED TO THE LIBRARY ON OR BEFORE THE LAST DATE STAMPED BELOW.