A

KONKANI GRAMMAR

BY

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OF THE SOCIETY OF JESUS

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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.

J. W. D. G.
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 Bālabōdha 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 farō; 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. kēṣu=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 ą, as I write ą the nearly u.

What I said, that no Konkani word may end in a pure consonant, is true if we write Konkani according to Kanarese. 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 Kanarese alphabet, following the Kanarese 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. ķ. The best way to pronounce, at least approximately, the cerebral sound of ą and ķh is to pronounce it like the English r, viz. not full as in Latin, but half only. Yet this ķ and ķh 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), ķ soft (like c in cinis) t, t, d, ķ, p have two sounds, i.e. either as in Latin (and t, ķ, 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. ķh. 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. ķh.

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 ø (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, ç, and the hard c, k. So there is no necessity of a pure c; for its two sounds are expressed either by ç 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 ò. 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 It. sazio), the fourth a soft z (as in Zephirus 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 tz or ts or tö.

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 those 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 ù.

6. In Konkani there occurs at every step the nasal sound expressed in Kanarese by o. 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 ùm or ùn.

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, ø.g. Ig-natius. 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 lh, 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. Costho.

3. If cō 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. häs-cēm = 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:

ä, ā = short a (often very near to ó)
ä, ā = long a
a = common a
g = half a
am or an = nasal a
b = common b
bh = b aspirated
c = c soft
ch = the preceding aspirated
k = c hard, English k
kh = the preceding aspirated
d = common d
dh = d aspirated
d = d cerebral
dh = d aspirated
e, Œ = short e
e, Œ = long e
e = closed e
e = open e
em or en = nasal e
f = common f
gh = hard g, as gh in Latin
gh = g hard aspirated
j = g soft, as j in English
jh = the preceding aspirated
h = h aspirated as in English and German
i, Ĩ = short i
i, Ĩ = long i
im or in = i nasal
i = Latin common i
l = common l
l = cerebral l
m = common m
n = common n
| n  | = n cerebral          | th | = t aspirated   |
| d̄ | = short o            | t̄ | = t cerebral    |
| ò̄ | = long o             | th | = t̄ aspirated  |
| ɔ  | = closed o           | ù̄ | = short u      |
| ɔ̄ | = open o             | ù̄ | = long u       |
| o  | = common o           | ūn or un̄ = nasal u |
| ōn or ōn̄ = nasal o | v  | = v as in Latin, sometimes |
| p  | = common p           | v̄ | = y as in English |
| ph | = p aspirated, nearly f |
| q  | = as in Latin (qui)  | y  | = z as in German |
| r  | = common r           | t̄z or t̄s = very strong z, as in |
| s  | = z hard, as in saizo, or |
|    | as s in est          | k̄š = the Latin x |
| z  | = z soft, as in zio  | m̄ or m̄̄ = nasal sound |
| š  | = sh in English      | "  = sign of the accent (see below) |
| t  | = common t           |

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, sód̄ = seek, etc.

If we had to write Konkani with Kanarese letters, some other observations would be required, chiefly to show how pronunciation can agree with writing; e.g. what is written here o and ea should be written ye and ya; au 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 s or j in all other cases and genders; e.g. mozo = my; fém. moji.
   b) A word ending in z or s in the Nominative Singular changes this s or z into j or ē or š; e.g. sänz = evening, sanjer = in the evening; monis = man, monśāk = to the man.
   c) S followed by another s or t becomes ē, if the second s is changed into ē on account of Declension; e.g. has-ta = laughs, hasēčēm = to laugh.
   d) The nasal m or n becomes a pure n, if by inflexion a word loses the consonant joined to ē or ō, so that ōn be followed by a vowel, or by another n; e.g. būrengō = O children!
e) The nasal sound ñ, which is hardly heard at the end, is very distinctly heard if, by adding some letter, it becomes medial; e.g. atañ = now, atañitz = just now; saddañ = always, saddañitz = always (emphatic).

f) The half vowel ã, 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; ã is not heard, although if we write it in Kanarese, we should put the semi-vowel a. But if we add to apun the emphatic tz, that a appears = apunâtz.

g) Common people often pronounce â instead of s; e.g. aha, instead of asa; kâhâlo instead of kâsâlo.

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 ñ, z, ts, ã. 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 ts sometimes seems to be rather ð, sometimes t; hence sometimes it may be found written tx, sometimes tè or ts. The sounds ts or ts are almost the same; tè inclines a little to ð, preceded by t; may sometimes it is not clear whether it is ð or t or ts.

4. Finally, the compound vowels (as all others) ei, ai, au, oi, ou, etc., as hinted, are pronounced in the Latin way; hence, e.g. baunâ 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 ã or ñ. 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; kâñ = when; khañ = where; tâñ = 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 õn are always long in the 3rd Declension. Further e, 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 (æ), 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 Kanarese 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; nay 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 every thing 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, viz: o for 1st Declension, a for the 2nd, ea 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 mōg = love, mōg-a is the stem, a the characteristic, mōg 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 gōr. See below) in the inanimate objects, or ēr 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 mezzār, mezzā-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 aŭ, 2nd Declension aŭ, 3rd Declension eaŭ, 4th Declension ia, 5th Declension ua.

The sign ā 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 pātaḵ=saṅ, in the Dative becomes pātkāk, shortened from pātaḵāk. The same rule is to be observed in the Plural. Thus here pātkāṅ=saṅs. 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 -ān (except the Original of the 3rd Declension which is -oān), 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. These Nouns will be put in the Dictionary.

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

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

Tō, ṃ, toṁ=is, ex, id, or o, ēn=which, hac, 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 yēk. (See below.)

There occurs often a case in not according to the above rules, viz. at the nouns mādringār; at our house āṅgōr; at Coelho’s house āṅgōr. 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 ‘gōr’ is a corruption of gār=house, so that āṅgōr would be the same as āṁcē gārār, or by saying that the postposition suffix ēr is changed into gōr, 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. bāpāvorri. 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 višiānt"=about the father, instead of "bāpā višiānt". Yet use sometimes may require the one rather than the other form. Usually the shortened Postposition 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 "rukančer"=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 Postpositions.

5. Some suffixes, if added to the Plural, undergo a little change; e.g. -nt in the Plural becomes -niā, r becomes sometimes 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 sometimes 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, leū; 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. "dā" = daughter, stem: "duve"; but this is not really so, for that y 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 namaskār kār" = adore the Lord Jesus Christ; "Sargā āni sōuṇsārāso 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. "aṭeviṭe" = 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 e or Characteristic e*

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 a, 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 lo), that Noun is of the 1st Declension; e.g. kuśālai-eso = pleasant, from kuśālai, -e = pleasure.

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

The Nouns of this Declension are thus declined:

Singular.

Nominative, 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 ḍr, 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 viśkānt= about God; śārā thānn= from the town; bāpā lāgin= 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.**

**Nominaive**, add to the root a (is pronounced nearly yo sometimes).

**Original**, add to the root an (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 niŋ.

**1st Locative**, niŋ.

**2nd Locative**, ñer etc. as in the Singular.

**Examples.**

1. Animate object: Rāṇi=queen; stem: Rāṇi-e (or Rāṇiye).

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Singular: Rāṇi</th>
<th>Plural: Rāṇi-o</th>
</tr>
</thead>
<tbody>
<tr>
<td>Original</td>
<td>Rāṇi-e</td>
<td>Rāṇi-ān</td>
</tr>
<tr>
<td>Dative</td>
<td>Rāṇi-e-k</td>
<td>Rāṇi-ān-k (=Rāṇiāñk)</td>
</tr>
<tr>
<td>Accusative</td>
<td>Rāṇi-e-k</td>
<td>Rāṇi-ān-k (=Rāṇiāñk)</td>
</tr>
</tbody>
</table>

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

2) This n, which has not been put in the I. Chapter (as it is a nicety) should be pronounced as ng in “singing”. The beginner may pronounce it as n, in order not to increase the difficulties.
### Singular:  

<table>
<thead>
<tr>
<th>Vocative</th>
<th>Plural:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rāni-e</td>
<td>Rāni-ān (Rāni-ān-no, or Rāni-ānu, with the suffix)</td>
</tr>
</tbody>
</table>

### Instrumental  
Rāni-e-n

### 1st Locative  
Rāni-e-nt

### 2nd Locative  
Rāni-e-čer

Original followed by Postpositions  
Rāni-e pāsun etc. Rāni-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: vāṭe.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>vāṭ</th>
<th>vāṭ-o</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orig.</td>
<td>vāṭ-c</td>
<td>vāṭ-ān</td>
</tr>
<tr>
<td>Dat.</td>
<td>vāṭ-e-k</td>
<td>vāṭ-ān-k (=vāṭānk)</td>
</tr>
<tr>
<td>Accus.</td>
<td>vāṭ-e-nt</td>
<td>vāṭ-e-niū (=vāṭāniū)</td>
</tr>
<tr>
<td>Voc.</td>
<td>vāṭ-e</td>
<td>vāṭ-ān (or vāṭāno with the suffix)</td>
</tr>
<tr>
<td>Instrum.</td>
<td>vāṭ-e</td>
<td>vāṭ-ān-čer</td>
</tr>
<tr>
<td>1st Loc.</td>
<td>vāṭ-e-n</td>
<td>vāṭ-ān-čer</td>
</tr>
<tr>
<td>2nd Loc.</td>
<td>vāṭ-čer</td>
<td>vāṭ-ān-čer</td>
</tr>
</tbody>
</table>

Orig. followed by Postpositions  
vāṭ-e lägiū etc. vāṭ-ān lägiū 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 ēnima=thought, has the Accusative equal to the Nominative, as it is not a subsistent animate object. Ātmo=soil (of the 3rd Declension) is an animate object, but not a subsistent animate object; hence Accusative ātmo 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 "rūk or rukāk poṣaitā" = (he) sees the tree.
2. As it appears from the Declension, the nasal ⁿ is sometimes changed into a common n: exactly it should be written double; e.g. vorsänⁿ-niⁿ = vorsänniⁿ; 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.*

podvi, -ve = power
kurpa, -pe ² = grace
duv, -e = daughter
vāṭ, -e = way
sikša, -še = punishment
gārjeći = necessary (fem.)
moji = my
assāfn or zaun assāfn = am
assai = art
assā = is
zatāfn = I become
zatai = thou comest
zatā = he becomes
čintna, -ne = thought
kumok, -mke = help
māy, -e = mamma or mother
pāṭṭi, -e = list
bori = good (fem.)
sobit = necessary
sāma = right
assauñ = arc (we)
assāt = arc (you)
assāt = arc (they)
zatauñ = we become
zatāt = you become
zatāt = they become

* Singular: *

polei = see
polei-tāfn = I see
polei-tai = thou seest
polei-tā = he sees
māg = ask or pray
Pl. māgā = ask

* Plural: *

polei-tauñ = we see
polei-tāt = you see
polei-tāt = they see
gāl = put
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. “vāṭ, -e” means vāṭ, vāto; “kurpa, -pe” means karpa, kurpo; “kumok, -mke” means kumok, kumke.

²) Or krupa, as Hindū Brāhmīns 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 “kurăd” = axe. If these two Substantives are truly used as Feminine, they follow another Declension, as I think; so I heard “kurădín” (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 eñ, 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 ñ, half vowel) or i, iñ, ai, u, uñ.

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 ñ) belonging to the 5th or to the 4th Declension.
2. The Nouns in उ, पोँ, अप (which always, or almost always are Neuter). Nouns in इ of Neuter Gender follow this Declension, Nouns in इ of Feminine Gender follow mostly the 4th Declension; e.g. "dudiṅ, -n" = pumpkin, is of the 2nd Declension; whereas "buiṅ," f., is of the 4th Declension.

3. Mostly also, the Nouns in आ or आँ (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 ऑ, आँ, 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.

Nominaive, as given in the Dictionary.
Vocative and Original, as given in the Dictionary or as known by the above given rules.
Dative, add क 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.

Nominate, Masculine equal to the Nominative Singular, in the Neuter add आँ to the root.
Vocative and Original, (Masculine and Neuter), add आँ to the root.
Dative, add क 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 pút=son; stem: putr-a or pút-a.

<table>
<thead>
<tr>
<th>Singular:</th>
<th>Plural:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>putru</td>
</tr>
<tr>
<td>Orig.</td>
<td>putr-a (or pút-a)</td>
</tr>
<tr>
<td>Dat.</td>
<td>putr-á-k</td>
</tr>
<tr>
<td>Accus.</td>
<td>putr-á-k</td>
</tr>
<tr>
<td>Voc.</td>
<td>putr-á</td>
</tr>
<tr>
<td>Instrum.</td>
<td>putr-ān</td>
</tr>
<tr>
<td>1st Loc.</td>
<td>putr-ānt</td>
</tr>
<tr>
<td>2nd Loc.</td>
<td>putr-ā-čer</td>
</tr>
</tbody>
</table>

Orig. followed by Postpositions putr-ā lāgiñ etc. putr-āñ lāgiñ etc.

Example of an inanimate object of Neuter Gender

Vors=year; stem: vors-a.

| Nom. | vors | vors-áñ |
| Orig. | vors-a | vors-áñ |
| Dat. | vors-á-k | vors-áñ-k (=vorsāñk) |
| Accus. | vors | vors-áñ |
| Voc. | vors-á | vors-áñ (or vorsānu) |
| Instrum. | vors-á-n | vors-áñ-niñ (=vorsāniñ) |
| 1st Loc. | vors-ánt | vors-áñ-niñ( ) |
| 2nd Loc. | vors-á-čer (vorsā-čer) | vors-áñ-čer |

Orig. followed by Postpositions vorsā lāgiñ etc. vorsāñ lāgiñ etc.

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

Observations. 1. Kāšt=pain is Neuter in the Singular and Masculine in the Plural; consequently the Nominative Plural is “kāšt”. Yet many say that “kāšt” 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 auñ or aoñ change usually the uñ (or oñ) in a v; e.g. “sermauff” = sermon, has in the stem: “sermav-a”, and so many other Nouns like this; very few Nouns in auñ follow the 5th Declension; e.g. “kordauñ” = string. Moreover those Nouns which end in a nasal sound in the Nominative Singular lose it in the Declension, e.g. tæntiñ = egg; Original: tæntia; although in the 4th Declension the nasal sound of the Nominative is sometimes kept also in the other cases; e.g. bhuiñ = earth.

4. Some Nouns of this Declension change the closed ê of the stem of the Singular into an open è in the Plural; e.g. “kêsų” = hair; plural: “kès”.) Moreover this ù disappears in the Plural.)

5. In this Declension chiefly, (or perhaps exclusively) there occurs sometimes a kind of Ablative in ñi; it is an old form, used chiefly to show manner, place, time.... e.g. “ántăskarñin” = heartily, from “antaskärñ” = heart, instead of “antaskarñän”; “veliñ”, instead of “velār” = at the time; “St. Mark pustakiñ” = in the gospel of St. Mark, instead of “..... pustakänt”; “Băpăçe năviñ”, instead of “Băpăče năvän” = 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. băpui = father, is declined as if the stem were băpai or băpā: 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 (n.)
kaliz, -lza=heart (n.)
bägil, -glä=door (n.)
bäu, -ava=brother (m.)
äz=today
kär=do
khāiī"=where?
thāiī"=there
dis, -a=day (m.)
monis, monša=man (m.)
akmān, -a=offence (m.)
mozo=my
āmso=our
tāso=his
tānso=their
kumgär, -a=Communion (m.)
pāḍ=bad
ašīr=narrow

kiteñ=what, which?
inām, -a=prize (n.)
kūḍ, -a=room (n.)
mez, -a=table (n.)
kām, -a=business (n.)
ō (pron. uō)=this (m.)
tō=that (m.)
mārōg, mārgā=road (m.)
Deu, -eva=God
vōḍ=big
lān=small
tuzo=thy
tumso=your
dī=give
rūnd=broad
ukto=open
gi=(an interrogative particle)


It has been said above (p. 22, n. 3) that Nouns in ūn are Neuter and follow this Declension. This must be understood thus: Nouns in ūn not preceded by a or o are Neuter and follow this Declension; because if ūn is preceded by a or o (aunī, ouē), those Nouns may be Masculine or Neuter (and then they follow usually the 2nd Declension), or seldom Feminine (and then they follow
§ III. Third Declension.

_Sem in ea, or characteristic ea._

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, _ô_ for the Masculine, _ëõ_ 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 _ô_ or _ëõ_ in the Nominative, or (if the Nominative is not known) having the termination _ea_ in the oblique cases, belong to this Declension.

2) When an Adjective derived from a Noun has _ea_ before the termination of the Adjective (_lo_ or _so_), that Noun belongs to this Declension; _e.g._ "burgeãnu" = _O_ children, is known to be of this Declension by that _ea_; again, in "vãnteåso" = partial, that _ea_ before _so_ indicates that its original Noun must be of this Declension.

3) All Participles and Adjectives ending in _ô_ in the Nominative Singular, if used as Pronouns in Masculine or Neuter Gender, follow this Declension; _e.g._ kello = done, kelleänt = in doing; boro = good, boreänk = 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, i, eõ] 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),
gen general rule; viz.

**Singular.**

*Nominative,* as given in the Dictionary (o or eñ).
*Original,* ea 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 Nominative
in inanimate objects.
*Vocative,* as the Original.
*Instrumental,* add n to the stem.
1*st* Locative, add nt to the stem.
2*nd* Locative, add r or ĕr to the stem.
*Original* followed by *Postpositions,* lāgiñ, kāde etc. (as above
explained, 1st Declension).

**Plural.**

*Nominative,* add to the root e for the Masculine, iñ 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 Nominative
in inanimate objects.
*Vocative,* as the Original.
*Instrumental,* add to the stem nĩñ.
1*st* Locative, add to the stem nĩñ.
2*nd* Locative, add to the stem ĕr.
*Original* followed by *Postpositions,* lāgiñ, pāsun 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-eaŋ</td>
</tr>
<tr>
<td>Dat.</td>
<td>burg-eä-k</td>
<td>burg-eäñ-k (= burgeäňk)</td>
</tr>
<tr>
<td>Accus.</td>
<td>burg-eä-k</td>
<td>burg-eäñ-k (= burgeäňk)</td>
</tr>
<tr>
<td>Voc.</td>
<td>burg-eä</td>
<td>burg-eäñ (or Burkeano)</td>
</tr>
<tr>
<td>Instrum.</td>
<td>burg-eä-n</td>
<td>burg-eäñ-niñ</td>
</tr>
<tr>
<td>1st Loc.</td>
<td>burg-eä-nt</td>
<td>burg-eäñ-niñ</td>
</tr>
<tr>
<td>2nd Loc.</td>
<td>burg-eä-čer</td>
<td>burg-eäñ-čer</td>
</tr>
</tbody>
</table>

Orig. followed by | burg-eä lägiñ etc. burg-eäñ lägiñ etc.
Postpositions

2. Example of an inanimate object of Neuter Gender.
   "Foleñ" = plank; stem: "fol-ea."

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>fol-eñ</td>
<td>fol-iñ</td>
</tr>
<tr>
<td>Orig.</td>
<td>fol-ea</td>
<td>fol-eaŋ</td>
</tr>
<tr>
<td>Dat.</td>
<td>fol-eä-k</td>
<td>fol-eäñ-k</td>
</tr>
<tr>
<td>Accus.</td>
<td>fol-eä</td>
<td>fol-iñ</td>
</tr>
<tr>
<td>Voc.</td>
<td>fol-eä</td>
<td>fol-eäñ (or fol-eänu)</td>
</tr>
<tr>
<td>Instrum.</td>
<td>fol-eä-n</td>
<td>fol-eäñ-niñ</td>
</tr>
<tr>
<td>1st Loc.</td>
<td>fol-eä-nt</td>
<td>fol-eäñ-niñ</td>
</tr>
<tr>
<td>2nd Loc.</td>
<td>fol-eä-čer or fol-eä-r fol-eäñ-čer</td>
<td></td>
</tr>
</tbody>
</table>

Orig. followed by | fol-eä kāde etc. fol-eäñ kāde etc.
Postpositions

3. Example of an animate object of Neuter Gender.
   "Burgeñ" = child; stem: "burg-ea."

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>burgeñ</td>
<td>burg-iñ</td>
</tr>
<tr>
<td>Orig.</td>
<td>burg-ea</td>
<td>burg-eaŋ</td>
</tr>
<tr>
<td>Dat.</td>
<td>burg-eä-k</td>
<td>burg-eäñ-k (= burgeäňk)</td>
</tr>
<tr>
<td>Accus.</td>
<td>burg-eä-k</td>
<td>burg-eäñ-k</td>
</tr>
<tr>
<td>Voc.</td>
<td>burg-eä</td>
<td>burg-eäñ (or Burkeano)</td>
</tr>
<tr>
<td>Instrum.</td>
<td>burg-eä-n</td>
<td>burg-eäñ-niñ</td>
</tr>
</tbody>
</table>
Observations:

1. The termination ea, characteristic of the 3rd Declension, chiefly in speaking, is not to be confounded with ia of the 2nd Declension; that is to say, many Nouns in i follow the 2nd Declension; hence they have in the stem ia by adding the characteristic a to the Nominative; e.g. “pātki” = sinner; “pātkiāk” = to the sinner, is similar to “burgeāk” = to the boy, as regards termination. We can easily avoid this mistake of confounding the termination ia of the 2nd with the termination ea 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 ea, characteristic of the 3rd Declension, is pronounced not distinctly ea but as a sound between ea and ia, like ya. Nevertheless I prefer to write ea instead of ia, 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 ea, that Noun is of the 3rd Declension, cannot be taken exclusively, that is to say, cannot be understood thus: “whenever the desinence ea 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. „čintna = thought; čintneāniān = 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. boreān āstриānk = 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  
 bēn = fear  
 māg-ņeā = prayer  
 vānto = part, division  

nākāzāllo = nonsense  
kāido = duty  
hageṇā = hatred  
suṇeṇā = dog

1) The Gender and the Original of the following Nouns may be known by the above rules.
beleñ = crop  kätär = cut
ušär = clever  puñ = but
auñsáraso = hasty  distä = appears
ältzi = lazy  boreñ = well
mogal = dear, merciful  melñä = is found
saddantz = always  dovor = keep
sang = say  lip = be concealed


§ IV. Fourth Declension.

Stem in i, or characteristic i.

This Declension contains chiefly Nouns of the Feminine Gender. 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 Declension (as mostly), are of the 4th.

2. All Masculine Nouns ending in i, if of foreign origiu, 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 i).

3. Feminine Nouns in ĭn and ĭn (by which termination ĭn many Masculine Nouns are made Feminine) mostly follow this Declension; e.g. buiśī = earth, nāīnī = river, bāīnī = well, gārkānī = house-wife.

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

_Nominaive_, as given in the Dictionary.

_Original_ (stem ending in ĭ), 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 ĭ to the stem.

1st Locative, add nt to the stem.

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

_Original_ followed by _Postpositions_, as above.

_Plural._

_Nominaive_, add “i” to the root.

_Original_, make nasal the characteristic, i.e. ĭn.

_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 ni in to the stem.
1st Locative, add ni in to the stem.
2nd Locative, add cer to the stem.
Original followed by Postpositions, as above.

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

   Singular: Plural:
   Nom. Pādri Pādri
   Orig. Pādri Pādri-in
   Dat. Pādri-k Pādri-in-k (=Pādriṅk)
   Accus. Pādri-k Pādri-in-k (=Pādriṅk)
   Voc. Pādri Pādri-in (or Pādriṅu)
   Instrum. Pādri-n Pādri-in
   1st Loc. Pādri-nt Pādri-in
   2nd Loc. Pādri-čer Pādri-in-čer
   Orig. followed by Postpositions

   Pādri laṅiṅ etc. Pādri-in laṅiṅ etc.

2. Example of an inanimate object.
   "Vāṭ" = candle; stem: "vāṭ-i".

   Nom. vāṭ vāṭ-i
   Orig. vāṭ-i vāṭ-in
   Dat. vāṭ-i-k vāṭ-in-k
   Accus. vāṭ vāṭ-i
   Voc. vāṭ-i vāṭ-in (vātiṅu)
   Instrum. vāṭ-i-n vāṭ-i-niṅ
   1st Loc. vāṭ-i-nṭ vāṭ-i-niṅ
   2nd Loc. vāṭ-i-r (vātičer) vāṭ-in-čer
   Orig. followed by Postpositions

   vāṭ-i kāḍe etc. vāṭ-in kāḍe etc.

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, iṅ etc. in order to avoid two i.
2) The Nouns of this Declension ending in īn retain mostly the nasal sound also in the other cases, much more distinctly than the nasal sound; e.g. of “burgeān” is kept in the Dative “burgeānk”. Hence, if we wish to comprehend all cases, we must say, that the characteristic of this Declension is ī or īn.

Exercises

on the Fourth Declension. 1)

āvoi 2) = mother
boiņ 3) = sister
pādri = father
saserdot = priest
čiṭ = note
zār = fountain
kāls = chalice
kuḍ = body
ākānt 4) = distress
yēk = a, an, one
bāgivont = holy
vātz = read
āpoy = call
piđest = 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. I.

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 ṣ; but this ṣ or u 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 u or ṣ are of the 4th Declension, or sometimes, of the 1st; Masculine Nouns in u 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 u or ṣ follow sometimes the 1st, more frequently the 4th Declension; e.g. “sūrya, -re” = toddy; “sūr, -ruva” = beginning, are of the 1st, “vāstu” = thing, is of the 4th Declension.

2. Among Masculine Nouns ending in u or ṣ some follow the 4th, some the 2nd Declension; e.g. “bāppu” is of the 4th, “dūdu” is of the 2nd Declension.

Perhaps no Masculine Noun ending in “u” follows this Declension.

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

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

*Singular.*

Nominative, as given in the Dictionary (usually u or ṣ).

Original, u (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 ēr to the stem.

Original followed by Postpositions, “lägiņ” 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 niņ to the stem.

2nd Locative, add ēr to the stem.

Original followed by Postpositions, as above.

1. Example of an animate object.

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

<table>
<thead>
<tr>
<th>Singular:</th>
<th>Plural:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td>gur-u</td>
</tr>
<tr>
<td><strong>Orig.</strong></td>
<td>gur-u</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td>gur-u-k</td>
</tr>
<tr>
<td><strong>Accus.</strong></td>
<td>gur-u-k</td>
</tr>
<tr>
<td><strong>Voc.</strong></td>
<td>gur-u</td>
</tr>
<tr>
<td><strong>Instrum.</strong></td>
<td>gur-u-n</td>
</tr>
<tr>
<td><strong>1st Loc.</strong></td>
<td>gur-u-nt</td>
</tr>
<tr>
<td><strong>2nd Loc.</strong></td>
<td>gur-u-čer</td>
</tr>
<tr>
<td>Original followed by Postpositions</td>
<td>gur-u lägiņ etc.</td>
</tr>
</tbody>
</table>
1. Example of an inanimate object.

"Vāstu" = thing.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. vāstu</td>
<td>vāstu</td>
</tr>
<tr>
<td>Orig. vāst-u</td>
<td>vāst-uŋ</td>
</tr>
<tr>
<td>Dat. vāst-u-k</td>
<td>vāst-uŋ-k</td>
</tr>
<tr>
<td>Accus. vāst-u</td>
<td>vāst-u</td>
</tr>
<tr>
<td>Voc. vāst-u</td>
<td>vāst-uŋ, (vāstuno)</td>
</tr>
<tr>
<td>Instrum. vāst-u-n</td>
<td>vāst-u-niŋ</td>
</tr>
<tr>
<td>1st Loc. vāst-u-nt</td>
<td>vāst-u-niŋ</td>
</tr>
<tr>
<td>2nd Loc. vāst-u-Čer</td>
<td>vāst-uŋ-Čer</td>
</tr>
<tr>
<td>Orig. followed by Postpositions</td>
<td>vāstu kāde etc.</td>
</tr>
</tbody>
</table>

In this Declension there are many Nouns ending in "q" 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.

- guru = priest (m.)
- kāzyu = cajou (f.)
- vāstu = thing (f.)
- hostu = host (f.)
- bețai = offer
- kharo (kharots) = true
- foțkiro = deceiving
- foțai = deceive
- lôk, -a = people (m.)
- sâkât = all


§ 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:

I. 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. Lorno=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 auñ, e.g. Juàuñ=John. The others seem to follow the 2nd Declension; yet there are some, among these, which do not follow the 2nd; e.g. Mingel, Mårtin, 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 auñ seem to follow more frequently the 2nd, those in añ, 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 "Måri”=Mary, if used for a woman, is of the 1st Declension, if used for a girl, is of the 2nd; e.g. Ò Mary="Mårie” in the 1st case, "Måriå” 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 an or in or n; 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 Souzák". The same happens, if the family-name is preceded by some title, e.g. Pāḍri Pagānik= "to Fr. Pagani"; so also in other names, e.g. Šesar Augustāčen formān=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. "auñ Koḍiāl vetān=I go to Mangalore. Yet if the Proper Nouns of places do not end in u or i (perhaps āi), it seems allowed also to decline them; e.g. "auñ Koḍiālak vetān"=I go to Man-galore. But it does not seem usual to say: auñ Bombālak 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: Europānt=in Europe, Indiānt=in India, Himālayācher=on the Himalaya.

Names of places are very often followed by "molla=saíd", (so called); e.g. "Rom mollon šerānt"=in the town called Rome, instead of "Romā šerānt." If
they are followed by šer or gānā 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 porjecor, rasvožkai 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 auñ or ouñ 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 ũ are of the 2nd Declension.

g) Feminine Nouns in ũ 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 uñ, preceded by a consonant, are of the 2nd Declension. Nouns in uñ, preceded by a vowel, may be of any Gender and of the 1st, 2nd, or 5th Declension.

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

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

m) Nouns in eñ 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.
o) 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 in, this ṅ is lost; in Feminine Nouns of the 4th Declension it is kept; in Nouns ending in auṅ or ouṅ of the 2nd Declension it is changed into a v; in Nouns in auṅ or ouṅ of the 1st Declension it is changed sometimes into v, sometimes into n. Examples: goruṅ, gorua (or goruva) = cattle (m.); dudiṅ, dudia = pumpkin (m.) (but Plural Nominative, of course, dudīṅ); nāṅ, nāyṅ = river (f.); devāsauṅ, devāsāva = devotion (m.); māṭouṅ, māṭava = shed (m.); māuṅ, māve = scar; dauṅ, dāune = running, turn (f.). Many other things to be said about this ṅ will be explained more conveniently 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 (Instrumentum), 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 Postpositions which are added as a separate word, do not drop any vowel; e.g. yēkavorsā ādiṅ = 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; ādi = before; viśiānt = about, (Lat. de); mukār = in face, before (Lat. coram); sākāl = under; voir = upon; pāṭleān = 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. mālāi, 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-moṃsaṅ = women (low expression).

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

d) Some may be declined according to one or according to another Declension; e.g. “kīḍ = insect” is of the 2nd, “kīḍo” of the 3rd Declension. Some say that “kīḍ” means a smaller insect, and “kīḍo” 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 āi; e.g. "mālāi = story" and "valāi = white ant"; Original: "mālie, valie". Moreover "valāi" means one white ant or more; it has no Plural form. Bāpāi, if applied to God is changed into "bāp." It may be declined in two ways, i.e. "bāpa, bāpāk" etc. or "bāpāi, bāpaik", etc.

5. There are some Nouns which may be applied to males and females together, as in Latin homo; e.g. primi homines (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. "monšān"; although, if used in a general meaning, it has "monis" (m.) also in the Plural.

6. As regards accent, the terminations is, ea, ec, 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", rānio", boreo" etc.

What has been said above, (Observation 1), that e.g. Feminine Nouns in i 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 Konkani viz. Masculine, Feminine 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. “Päp sāib amčēň 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 “teň khäň geřeň?= 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) Ėdūň = 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.
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 ūr).

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”; “loṭṭebira = quack”; “kulā = dwarf”, and perhaps a few others are Masculine.
2. Nouns ending in ai, i, u, ū or in a consonant, with the characteristic e, are also Feminine.

Neuter

1. Nouns ending pon are always Neuter.
2. Nouns ending in ap, ēn and ūn 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 eṅ, (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 (p. 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 eñ, 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. Zoro = 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 "eñ", 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. "ṣuṃn = dog" (male or female); but sometimes the names of male or female animals have a termination not agreeing with their natural Gender; e.g. "koleṣ = bitch" (n.), 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 "dājleś" or "bāišeś".

Examples: "gōjo = horse" (m.), "gōji = mare"; "ṣuṃn = dog" (n.), "pējo = male dog" (m.), "koleṣ = female dog, bitch" (n.); "māsār = cat" (n.), "bokul = male cat" (m.); "asvel = bear" (n.), "dājleś asvel = male bear"; "bāišeś asvel = female bear". See also the following Observation:

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 "dājlo = male", and "bāilo = female" are prefixed to these Nouns, as in Italian we say oca maschile, oca femmina, with the difference that in Konkani the words dājlo and bāilo take the terminations of the Adjective and agree with the corresponding Noun; e.g. "pārvo = pigeon" has the termination of Masculine; hence "cock-pigeon = dājlo pārvo"; "hen-pigeon = bāilo pārvo". So: "girboji = sparrow", this is Feminine; hence "cock-sparrow = dājli girboji"; "hen-sparrow = bāiši girboji"; "dōk = crane", is Neuter; hence: "male crane = dājleś dōk", "female crane = bāišeś dōk." 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 "India, -die = India" is of the 1st Declension; "Ital", is of the 4th, consequently they are Feminine. So also there are some diminutives ending in "ki", or "i"; e.g. "pādki = small cow; "gujo = bull", "guši = 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, eñ for the three Genders in the Nominative Singular, viz. o, i, eñ, as in Latin us, a, um; e.g. boro, bori, boreñ = 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 ea; Plural Nominative e; oblique cases eañ, 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 e; Plural Nominative change i into eo or ye in the oblique cases eañ, namely almost according to the 1st Declension, except that instead of ie 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 an for the Plural in all Genders.

1. Sometimes people use 'ea' in the Feminine Singular instead of 'o', 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. "bhāgivāni = holy", take 'i' in the oblique case of the Feminine instead of 'o'; e.g. "bhāgivāni Mārie = 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 an, 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 "sāktān = 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.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>boro monis</td>
<td>bore monis</td>
</tr>
<tr>
<td>Orig.</td>
<td>borea&quot; monša</td>
<td>boreaň monšāň</td>
</tr>
<tr>
<td>Dat.</td>
<td>borea monšāň</td>
<td>boreaň monšāňük</td>
</tr>
<tr>
<td>Accus.</td>
<td>borea monšāň</td>
<td>boreaň monšāňük</td>
</tr>
<tr>
<td>Voc.</td>
<td>borea monšāň</td>
<td>boreaň monšāňu</td>
</tr>
<tr>
<td>Instrum.</td>
<td>borea monšāňiň</td>
<td>boreaň monšāňiňiň</td>
</tr>
<tr>
<td>1st Loc.</td>
<td>borea monšāňt</td>
<td>boreaň monšāňiňiň</td>
</tr>
<tr>
<td>2nd Loc.</td>
<td>borea monšāňčer</td>
<td>boreaň monšāňčer</td>
</tr>
</tbody>
</table>

Orig. followed by Postpositions

| Case     | borea monšā lágiń etc. boreaň monšāňiň lágiń etc. |

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

<table>
<thead>
<tr>
<th>Case</th>
<th>borea ěstri</th>
<th>borea&quot; ěstrioe&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>borea ěstrię</td>
<td>boreaň ěstreaňiň</td>
</tr>
<tr>
<td>Orig.</td>
<td>borea ěstrię</td>
<td>boreaň ěstreaňük</td>
</tr>
<tr>
<td>Dat.</td>
<td>borea ěstrięk</td>
<td>boreaň ěstreaňiňiň</td>
</tr>
<tr>
<td>Accus.</td>
<td>borea ěstrięk</td>
<td>boreaň ěstreaňiňiň</td>
</tr>
<tr>
<td>Voc.</td>
<td>borea ěstrię</td>
<td>boreaň ěstreaňu</td>
</tr>
<tr>
<td>Instrum.</td>
<td>borea ěstrięn</td>
<td>boreaň ěstreñiňiň</td>
</tr>
<tr>
<td>1st Loc.</td>
<td>borea ěstrięnt</td>
<td>boreaň ěstreñiňiň</td>
</tr>
<tr>
<td>2nd Loc.</td>
<td>borea ěstrięčer</td>
<td>boreaň ěstreñiňčer</td>
</tr>
</tbody>
</table>

Orig. followed by Postpositions

| Case     | borea ěstrię kāde etc. boreaň ěstreñiň kāde etc. |

c) boreň = bonum; boreň balseň = good baby.

<table>
<thead>
<tr>
<th>Case</th>
<th>boreaň balseň</th>
<th>boreiń balsiń</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>borea&quot; balseń&quot;</td>
<td>boreaň balsecań</td>
</tr>
<tr>
<td>Orig.</td>
<td>borea&quot; balseń&quot;</td>
<td>boreaň balsecań</td>
</tr>
<tr>
<td>Dat.</td>
<td>borea balseńk</td>
<td>boreaň balsecańuk</td>
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<tr>
<td>Accus.</td>
<td>borea balseņk</td>
<td>boreaň balsecańiň</td>
</tr>
<tr>
<td>Voc.</td>
<td>borea balseń</td>
<td>boreaň balsecańu</td>
</tr>
<tr>
<td>Instrum.</td>
<td>borea balseņn</td>
<td>boreaň balsecańiňiň</td>
</tr>
<tr>
<td>1st Loc.</td>
<td>borea balseņt</td>
<td>boreaň balsecańiňiň</td>
</tr>
<tr>
<td>2nd Loc.</td>
<td>borea balseņčer</td>
<td>boreaň balsecańčer</td>
</tr>
</tbody>
</table>

Orig. followed by Postpositions

| Case     | borea balseņ lágiń etc. boreaň balsecań lágiń etc. |

[etc.]
2. Second kind of Adjectives

Vōd=large; vōd gār=large house.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>vōd gār</td>
<td>vōd gārān or vōdān gārān</td>
</tr>
<tr>
<td>Orig.</td>
<td>vōda gāra</td>
<td>vōdañ gārān</td>
</tr>
<tr>
<td>Dat.</td>
<td>vōda gārāk</td>
<td>vōdañ gārānk</td>
</tr>
<tr>
<td>Accus.</td>
<td>vōda gār</td>
<td>vōdañ gārān or vōdañ gārān</td>
</tr>
<tr>
<td>Voc.</td>
<td>vōda gāra</td>
<td>vōdañ gārānu</td>
</tr>
<tr>
<td>Instr.</td>
<td>vōda gārañ</td>
<td>vōdañ gārāniñ</td>
</tr>
<tr>
<td>1st Loc.</td>
<td>vōda gārānt</td>
<td>vōdañ gārāniñ</td>
</tr>
<tr>
<td>2nd Loc.</td>
<td>vōda gārāčer</td>
<td>vōdañ gārāničer</td>
</tr>
</tbody>
</table>

Postpositions: vōda gārā kāde etc. vōdañ gārān kāde etc.

In this example in the Singular Accusative, I put "vōd" not "vōda", 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. sakto vāto, 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, čīn, čeñ, (us, a, um of the Latin) or lo, li, leñ; e.g. souṃsār=k world, souṃsārāso=worldly; mōg=love or charity, mōgāso=charitable (fem. mōgāči, neutr. mōgāčeñ).

§ 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, ēi, će (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 = “Devāso mōg = Divine Love”; “the stones of the house = gārāče ṭātor”; “the stones of the houses = garānče fātor”; “the master of the boys = burgeānso mēstri”; “the masters of the boy = burgeāče mēstri” etc.

Observations.

1. If the Genitive is a Noun with an Adjective, the Noun only takes the terminations so, ēi, ćeñ 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 = sūktañ boreañ monšānči dastur”; here, grammatically we should say: “bori monšānči dastur”; yet such is not the custom. For the same reason we must say “aḍvarlelea rukāčiñ foḷañ = the fruits of the prohibited tree”, instead of “aḍvarleliñ rukāčiñ foḷañ”. In this point the Genitive follows the rule of the Substantives more than the rule of the Adjectives; because if we consider “monšāfći” and “rukāći” as Nouns in the oblique case, we should say truly “boreañ” and “aḍvarlelea.” It seems to me that this rule is in some way to be observed also with Adjectives of one termination; e. g. “sāmestañ rukānčiñ 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, ēi, ćeñ, just as if they were Substantives; e. g. “the way of the wicked = koṭṭeponaño māroğ”.
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 Devāči) 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 "āuoi so 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 Kristāčen Kalzāčen fest", or "Somnia Jezu Kristā Kalzāčen fest"; or, as some people say: "Somnia Jezu Kristāča Kalzāčen 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 "Devāča Māyek" or "Devāče Māyek=to the Mother of God", "mōgāče burgeāk" or "mōgāča 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 kāpe=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 pātkāṅ kumzār zatā=he confesses his sins”, instead of “pātkāṅčēṅ kumzār zatā”.

7. This Genitive or Adjective in so, či, čēṅ 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; \( e.g. \) “dusreāṅso 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 pāriānt”;
or “dārn = taking” sometimes is used; “dhā uoraṅ dārn bārā pāriānt=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, leā 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 = “Jezu Krist amkāṅ pātkāntle soādātā”; 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=kupântleân yetâ”, from “kup, -a=cloud”.

A similar construction takes place with “voir=up”, “bitâr=within”, “lâgin=close”, “pois=far” etc.; they are changed into Adjectives “voilo, bitâarlo, lâgso, poislo” and agree with the governed Noun; e.g. “porvata voilo deuňlo=he descended from the mountain”; “Jezu Krist Saitânâk monšâvûilo sodaitâ=Jesus Christ expells the devil from man”; “kön tumče bitâarlo=who among you?” “vötz moja lâgso=go far from me”, literally: “go from my neighbourhood”; “moja poislo vötz=go far from me”.

Exercises on §§ I, II, and III.

durbaľo = poor
porno = old (of things)
mätâro = old (of person)
dusro = other
tämdo = red
dovo = white
kâlo = black
nilso = blue
pâtzuo, or tarno = green
âlduvo = yellow
ubâr = high
motvo = short
motto = fat
vöd = large or great
toče = few
sâbâr = many
ital, -tla = garden (n.)

piko = ripe
bâpui, -pâ, or-pai=father(m.)
lêsû, -a = handkerchief (m.)
râng = colour
zanel, -a = window (n.)
fol, -a = fruit (n.)
rûk, -a = tree (m.)
vâsit = evil (n.)
besteň = in vain
kâd = take away or draw
nâuň, -âva = name (n.)
sikoi = teach
mân, -a = honour (m.)
dî = give
uttar, -tra = word (n.)
aika-tâ = (he) hears
mor-tâ = dies
aḍar = commit  
sodāi = deliver
lāgtā = is attached  [m.]  
atān or atāntz = now or just
mög kār = love (make love) G.  
now
yemkaṇḍ, -a = hell (n.)  
vondautā = is inclined

plain). Tea ubār porvotār (mountain) yēk nāḍ (village) assā. Ubār porvotānĉer dov (snow) assā. Sezāriĉea (of the
neighbour) itlānt yēk sorōp (snake) dištā. Kāssâlo (which) rāṅg tukā boro dištā? Aḍâuñ aḍyarvelea (prohibited) rukāčeñ fōl khātā (eats) ani āče vorvi (hereby) pātak aḍārtā; Devāći
kurpā bāīr galtā (puts out, loses), ani nirbhāgi (wretched) zatā. Toče monis sārgār (into heaven) rīgtāt (enter), sābār monis yemkaṇḍānt rīgtāt: asseñ (thus) uleitā Somi Jezu Krist. Sāmestāṅk saimbāčēn pātak lāgtā, baptism kāneuñčea ādīn, [to all, of nature sin (original sin) is attached before receiving baptism, (of desire at least)].

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 = yēk
2 = dōn or dōg; dōni or dogi = both
3 = tīn or tēg
4 = ċār or ţōug, or tōug
5 = pānz or pānč
6 = sā
7 = sāt (pronounced quickly)
8 = āṭ
9 = nōv or nōu
10 = dūā
11 = ḫrā
12 = bārā
13 = tērā
14 = ţōuādā
15 = pondrā
16 = sōlā
17 = sotrā
18 = āṭrā
19 = yēkuñis
20 = vis
21 = vis ani yēk, or better yēkvis
22 = vis ani dōn or bāvis
23 = tēvis or vis ani tīn
24 = vis ani ċār, or ţovis
25 = vis ani pānč or pončis or pančvis
26 = vis ani sā or sovis
27 = vis ani sāt or sattāvis
28 = vis ani āṭ or āṭtāvis
29 = yēkuñtis
30 = tīs
31 = tīs ani yēk or yektis
32 = tîs ani dön or bottiš
33 = tîs ani tîn or tettîs
34 = tîs ani čúr or čoutîs
35 = tîs ani pânč or pântîs
36 = sâttîs ¹)
37 = sâttîs
38 = aṭtîs
39 = yêkuncâlîs
40 = čâlîs
41 = čâlîs ani yêk or yêk-
câlîs
42 = bâvečâlîs
43 = tečâlîs or tevečâlîs
44 = čâlîs ani čur or čove-
câlîs
⁴⁵ = pončvečâlîs or pânčve-
46 = sovečâlîs
47 = sâttečâlîs
48 = aštečâlîs
49 = yêkuncopanās
50 = ponās
51 = yēkpan or yēkâon
52 = baupan or bâon
53 = tevepan
54 = čoupan
55 = pančâvan
56 = soupan
57 = sâttâvan
58 = ātâvan
59 = yêkuncesât
60 = sât (pronounced slowly
and cerebral)
61 = yeksâst
62 = besâst or beasâst
63 = tresâst or treasâst
64 = čousâst
65 = pânssâst
66 = sousâst
67 = sâtsâst
68 = ātsâst
69 = yêkuncesâttār
70 = sâttār
71 = yēkasâttār
72 = beâstār (shortened
from bâve sâttār)
73 = treasâttār or treas-
tār
74 = čovcastār
75 = pončâstār, or, more
commonly, paunk-seâ = ¼ less hun-
dred (100 - 25)
76 = sóastār or syastār
77 = sâtte-âstār or sat-
tyâstār
78 = ātâ-te-âstār or âtay-
âstār
79 = yêkunc-âišīn
80 = âišīn
81 = yekkyâ-âišīn
82 = beâišīn or beâišīn
83 = teâišīn or treâišīn or
tcaišīn
84 = čove-aišīn
85 = pončve-aišīn
86 = sâ-aišīn

¹) The common way of forming numbers by "ani", e.g. here "tîs ani sâ" must be understood, although it is not always put.
87 = sättya-aišiĭ
88 = aţtya-aišiĭ
89 = yēkunče-nóvốd
90 = nóvốd
91 = yēkanóvốd
92 = beanóvốd or beannói
93 = treanovoi
94 = čouveanovoi
95 = pančanovoi
96 = sóvanovoi
97 = sättyanovoi
98 = aţtyanovoi
99 = yēkunčesembor or
novanói
100 = seň or sembor
101 = sembor ani yēk
102 = sembor ani dón or
dóg etc.
110 = sembor ani dhā
111 = ,, , ıkrā etc.
120 = ,, , vis
121 = sembor vis ani yēk
or sembor ani yēk-
vis
130 = sembor ani tis etc.
150 = deşseň
151 = deşseň ani yēk or
sembor ponás ani
yēk etc.
160 = deşseň ani dhā or
sembor ani sât etc.
200 = donsiň
250 = ādeňsiň
300 = tinsiň
350 = tinsiň ani ponás or
sâdetinskiň etc.
1,000 = hazār or sās
1,500 = deč hazār
2,000 = donhazār or donsās
2,500 = âchez hazār
10,000 = dhā hazār
100,000 = lâk

Observations:

1. Up to 20 there is no general rule for forming numbers, which consequently must be learnt by heart; from 20 it is enough to know the beginning of the decade; for the other numbers are formed, more usually, by putting the larger number before and the smaller one after it, separated by “ani = and”. So “26 = vis ani so”, literally: “twenty and six”. Another way is to put the smaller number before, the larger one after it without any Conjunction. So “yēkvis=26”, “pančvis=25 (vulgar: pončis)”. Moreover to say 22, 23, 32, 33, etc., the words hāve, teve (or shortened bā, te) are prefixed to the larger number. This way of forming the numbers now indicated by bā and te is commonly understood up to 33 in-
clusive. Further, probably common people would not understand this way of counting by ha 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 čar, tis ani pānē” 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 Mahrātti; 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 “yēkunīs” is shortened from “yēkuṇēn vis = one minus twenty”; but for 29, 39 etc. “yēkuṇēn” is used instead of “yēkun.”

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 + 1 1/2, and then expressed “deđseṇ” etc. (deđ = 1 1/4; ađeż = 2 1/2).

To say 100 only, “sembor” is more commonly used instead of “seṇ”. In the Plurāl “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-
ing of persons or irrational animals. Sometimes a third form occurs of these three numbers, but seldom.

3. Are the Cardinal Numbers declined? All may take an an in the oblique cases, at least if they are joined to a Substantive; but the numbers 2, 3, 4 have a peculiar Declension, i. e. Nom. Masc. "dôn, dôg, tin, têg, ċâr, ċoug"; Fem. as the Masculine, or "dôni, dogi, tîni, tegi, ċâri, ċougi"; Neuter: "dônañ, dôgañ, tînañ, tegañ, ċârañ, ċougañ". Oblique Case: all take an in all Genders, i. e. "dônañ, dôgañ", etc.

4. Common fractions are expressed in this way: "½ = yēk pāu" or "yēk kaldo", this second is used as Adjective of three terminations agreeing with its Noun; "½ = ārdo", used also as Adjective of three terminations (Lat. dimidius, a, um); "¾ = pāuño", literally: "(one) quarter less", also declinable as Adjective of three terminations. They use also "mukāl" for ¼, and "tîn vañțe = three parts". To express 1¼, 2¼ etc. the literal translation is used, viz. "yēk ani yēk kaldo" etc. Yet for 1¼ there is another form, viz. "sovai" indeclinable, or, more clearly: "sovai" alone means 1¼; "sovai" prefixed to a number means 1¼, e. g. "sovai ikrā = 11¼". To express 1½, 2½, there are peculiar forms, viz. "dēç = 1½", "ādēç = 2½". Yet the ordinary form would also be understood. From 3½ upwards the word "sâde" is prefixed to the inferior number: so "3½ = sâde tin" etc. To say 3¾, 4¼ etc. we may prefix "pâunēñ" [lit. (one) quarter less] to the whole number; e.g. "pâunēñ tin = 2¼, lit. (one) quarter less three"; "pâunēñ ċâr = 3¾ etc."; or we might also affix, as a separate word, "ani tin vañțe = and three parts" to the whole number; e.g. "dôn ani tin vañțe = two and three parts". This second way is not so exact as the first.

My present circumstances do not allow me to explain ulterior fractions.

1. As it has been already observed, "dōç" and "ādēç" are used also to express 150, 250, 1500, 2500 etc., by prefixing them to the number which re-
mainly after having taken away 50, 500, 5000 etc.; if the remainder begins
with 1, "dōy" is prefixed; if it begins with 2, "ādōs" is prefixed.

2. "Pān" means a quarter, not of this or that kind, but generally; hence
it must be joined to a Substantive; e. g. "yōk pān upāo"; yōk pāvu ser tanduŋ" etc. "yōk pāvu" without a Substantive (expressed or understood) means \( \frac{1}{4} \) absolutely.

3. "Kaldo = \( \frac{1}{4} \)" may be used for time, e. g. "kaldeo uor = \( \frac{1}{4} \) of an hour"; for money, e. g. "kaldeo Rupeo = \( \frac{1}{4} \) Rupeo" 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 \( \frac{1}{4} \) of an anna or 3 pice, (i. e. \( \frac{3}{4} \) of one "pēsō = 4 pices"); if it is used as Adjective, then it is joined to a Substantive in this
way; "pānūnē yōk mōp = \( \frac{3}{4} \) of a maund" kiz: "one quarter less one maund", "pānūnē yōk ráliy = one quarter less one pound" etc.

5. "Mukāl = \( \frac{1}{4} \)" 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. "mukāl ser tanduŋ = \( \frac{1}{2} \) seer of rice", "mukāl uor = \( \frac{1}{4} \) of an hour".

§ II. Ordinal Numbers

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

The three first numbers are irregular, "1st = poilo (-i, -eŋ)",
"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"; "dōgdōg = 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 = "dōdo" (-i, -eŋ)
or "dubāri"; "threefold = tidoōo"; "single = yejako"; from
quadruplex to higher numbers we may say “čārdoņo, pānč-
doņo” etc. or, better “čār tarāniņ (or čār jinsāniņ) vōd=large in 4 ways”.' Instead of “vōd” we have to put the Adjective required by the meaning. It is more common, instead of “čārdoņo or čār tarāniņ vōd”, to say “čār pāuṭi tząd=four times greater” etc.

§ V. Repetitive Numbers

They signify the repetition of a thing at certain intervals e.g. once every tenth year. These are formed by doubling the first syllable of the Cardinal Numbers, and consequently are declined; e.g. “dādāvea vorsa=every tenth year” or “dā-
dāveaņ vorsāniņ” in the Plural.

§ VI. Numeral Adverbs

For convenience, these Adverbs are inserted here, though their proper place would be elsewhere. These Adverbs correspond to the Latin semel, bis etc. They are formed by translating literally, “one time, two times=yēk pāuṭi, dōn pāuṭi, tīn pāuṭi” etc.

Exercises

on the Numeral Adjectives.

vār, -i = a measure nearly equal to a yard (f.)
undō, -dea=bread or loaf (m.)
dūdū, -da = milk (n.)
mās, -a = meat or flesh (n.)
molāk kāņe=buy (take for price)
zāi = is required
kitlo = how much?
kutčēņ, -ea = (a measure equal to ¼ [or sometimes ¼] secr) (n.)
tēmp, -a = time (m.)
uor, -a = hour (n.)
zālo = became
uprānt = after
sumār = about
zūz, -a = war (n.)
sollo, -lea = peace (treaty of peace) (m.)
suru zatā=begins (principi-
um fil) G. f.
isvi, -ve = year (date) (f.)
pāuṭi=time (e.g. four times)

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 to say, the Adjective has no proper Comparative form, but
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 Case.
"Quam" is expressed by "präs" or "pārās", put after the Noun
which it modifies, like the Kanarese "inta"; e.g. "grestkaie präs
żanvai bori=riches than wisdom good (is)". Instead of "präs",
some other particle may be used; e.g. "vorn" or "ki" or, some-
times "mukār". Thus "grestkaie vorn żanvai 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 präs"; "Mārieče ki" instead of "Mārie
präs". "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 "präs"
or "vorn", as before. Thus the Adjective itself becomes truly
Comparative; e.g. "Antoni präs 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 vāṭ motvi?=which
way is short?" So also "tṣāḍ=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: "tṣāḍ zāīt", 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. “Ankuär Mārī māye bāri kākulṭiči—the Virgin Mary is merciful as a mother”. 1)

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 Inferiority.

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 prās 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 nāiṇ”.

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 he=N. titlo boro nāiṇ”. 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. “un boro=less good” (instead of “ūṇo boro”).

Exercises

on the Comparatives.

bud, -i = wisdom (f.)  
sompūrn = perfect

duḍḍu, -duṇa=money (m.) (not to be confounded with duḍu, 
piḍā, -de = sickness (f.)
-da = milk u.)
durbālkai, -e = poverty (f.)
moladik = precious

grest or grestāso = rich

gūfī, -āva = country (m.)

Bombāi, Koḍiāla (Mangalore) prās rūnd assā. Bud duḍuṇā vorn moladik. Sāmestaṇ vāstu prās Deu boro ani sompūrn.

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

\textbf{§ II. Superlative}

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

First kind. This is very easy: it is obtained by prefixing \textit{“bhou or tsāḍ”} = much” to the Positive Degree of the Adjective; \textit{e.g.} “vōḍ = great”, “bhou vōḍ = very great”; “tsāḍ pīdest = very sick”. By prefixing “bhou tsāḍ”, the Superlative is still higher; \textit{e.g.} “to bhou tsāḍ pīdest = he (is) sick in the highest degree”.

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

\textit{b}) Another way is to prefix “ādiṅ = more” to the Adjective, putting then, if required, “vorn” or “bitār”; \textit{e.g.} “the Himalayas are the highest mountains = Himālaya ādiṅ ‘ubār porvot”.

There are, besides these, some other ways of forming both Superlatives; \textit{e.g.} “pois pois = far far (very far)” \textit{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, “tsāḍ” is prefixed, if the Adverb is the Instrumental of the Substantative; \textit{e.g.} “Peter walks more slowly than Simon = Pedru Simaṅa prās soukās tsāltā”; “he talks Konkani more easily = to Konkani bhās tsāḍ saārāyen ulāltā”, \textit{literally: “he speaks Konkani with greater facility”}.

\textsuperscript{1} Or “Paulu”; for this word may follow the 2nd or 5th Declension, \textit{ad libitum}.\textsuperscript{9*}
§ III. Irregular Comparatives and Superlatives

Län = little  Comp. unō (-i, -eņ).
Bhou = much  Comp. tsād.
Boro = good  Superl. bhōu bhoro (reg.)
          or uttiām or uttim: the 2nd form,  
          i.e. uttim, is more common.
Pois = far  Comp. mukār = before, or further.

§ IV. Augmentative and Diminutive¹)

They correspond to the Italian libriccino 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”; “fulān fulān=many flowers”, as in the Bible: tribus tribus; but this is rather a Superlative, as regards the Adjective; b) often the words “illo (-i, -eņ)” or “toḍo (-i, -eņ)” or “tikeň” indeclinable (which all mean “a little”), can be prefixed to make the Diminutive both of Substantives and Adjectives; e.g. “illo bhōo, or tikeň bhoro=somewhat good”; “illeň udak=a little water”.

2. Sometimes the Diminutive of Substantives has a proper form; e.g. a) the Substantives are formed diminutive by adding the termination -er or -aŋ, and then they are, mostly, of the Neuter Gender; e.g. “rāul=palace (m.)”, “rāul-er=small palace (n.)” (a part of a large palace); “kauļo=crow (m.)”, “kauļer=small crow (f.)”; “vāg=tiger (m.)”; “vāgāt=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, (-ki for the Feminine) or -geņ; e.g. “ghāti=hill (m.)”, its diminutive is “ghāti=gillock (f.)”; “pādo=little bullock,”

¹) For the sake of convenience I speak here also of Substantives.
"pāḍko = very little bullock"; "pāḍi = small she-calf", "pāḍki = very small she-calf"; "rānd = widow", "rāndgeñ = small widow (n.)"; ("rānd" and "rāndgeñ" are very low, and rather offensive words). The terminations -i and -ki mostly are a sign of Feminine Gender, -ko of Masculine Gender, -geñ 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

koṭteponāso = wicked
gārmi, -me = heat (f.)
rāz, -ja = kingdom (n.)
sāsārāi, -e = facility (f.)
sōd = leave
khāro = true
ubir, -bra = mud (m.)
dukh, -i = sorrow (f.)
yer = other
reũn, reve = sand (f.)
dhairyavont = courageous
bangār, -a = gold (n.)
sukh, -a = happiness (n.)

CHAPTER III. PRONOUNS

§ 1. Personal Pronouns

Āuñ = I

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>āuñ</td>
<td>amīñ</td>
</tr>
<tr>
<td>Dat.</td>
<td>makā</td>
<td>amkāñ</td>
</tr>
<tr>
<td>Accus.</td>
<td>makā</td>
<td>amkāñ</td>
</tr>
<tr>
<td>Instrum.</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 Postpositions</td>
<td>moje kāde etc.</td>
<td>amče kāde etc.</td>
</tr>
</tbody>
</table>

Tūñ = thou

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tūñ</td>
<td>tumīñ</td>
</tr>
<tr>
<td>Dat.</td>
<td>tukā</td>
<td>tumkāñ</td>
</tr>
<tr>
<td>Accus.</td>
<td>tukā</td>
<td>tumkāñ</td>
</tr>
<tr>
<td>Instrum.</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 Postpositions</td>
<td>tuje kāde etc.</td>
<td>tumče kāde etc.</td>
</tr>
</tbody>
</table>

To = he

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>to</td>
<td>te</td>
</tr>
<tr>
<td>Dat.</td>
<td>takā</td>
<td>tankāñ</td>
</tr>
<tr>
<td>Accus.</td>
<td>takā</td>
<td>tankāñ</td>
</tr>
<tr>
<td>Instrum.</td>
<td>taqeñ</td>
<td>tanpiñ</td>
</tr>
<tr>
<td>1st Loc.</td>
<td>tantu</td>
<td>tantu</td>
</tr>
<tr>
<td>2nd Loc.</td>
<td>tačer</td>
<td>tančer</td>
</tr>
<tr>
<td>Orig. followed by Postpositions</td>
<td>tače pasun etc.</td>
<td>tanče kāde etc.</td>
</tr>
</tbody>
</table>
Ti = she
Nom. tī teo
dat. tikā tankān
accus. tikā tankān
instrum. tineñ taniñ
1st loc. tantu tantu
tantu
2nd loc. tičer tančer
orig. followed by tiče kāde etc. tanče kāde etc.
postpositions

Teñ = it
nom. teñ tiñ
dat. takā tankān
dat. (seld. teñ) tankān
accus. takā tankān
instrum. tančē tankañ
1st loc. tantu tantu
tantu
2nd loc. tančer tančer
orig. followed by tačo kāde etc. tanče kāde etc.
postpositions

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, eñ but pronounced uo, i, yeñ. I will write it as it is pronounced in order to remove this difficulty.

Singular:  

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>uo</td>
<td>i</td>
<td>yeñ</td>
</tr>
<tr>
<td>dat.</td>
<td>akā</td>
<td>ikā</td>
<td>akā</td>
</tr>
<tr>
<td>accus.</td>
<td>akā</td>
<td>ikā</td>
<td>akā</td>
</tr>
<tr>
<td>(seld.)</td>
<td>uo</td>
<td>i</td>
<td>yeñ</td>
</tr>
<tr>
<td>instr.</td>
<td>aneñ</td>
<td>ineñ</td>
<td>aneñ</td>
</tr>
<tr>
<td>1st loc.</td>
<td>antu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd loc.</td>
<td>ačer</td>
<td>ičer</td>
<td>ačer</td>
</tr>
<tr>
<td>orig. with postp.</td>
<td>ače</td>
<td>iče</td>
<td>ače kāde etc.</td>
</tr>
</tbody>
</table>

Plural:  

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>ye</td>
<td>yeo</td>
<td>iñ</td>
</tr>
<tr>
<td>dat.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>accus.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(seld. as the nomin.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>instr.</td>
<td>anii</td>
<td>ineñ</td>
<td>aneñ</td>
</tr>
<tr>
<td>1st loc.</td>
<td>antu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd loc.</td>
<td>ančer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>orig. with postp.</td>
<td>anče</td>
<td>iče</td>
<td>anče kāde etc.</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 mogān=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, tāṅ, Devāgelea monśā!" 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=livṛu tuje lāgiṅ assā" etc. Yet, see 7th Observation.

3. The Pronoun to, tī, teṅ (as also o, i, eṅ) may be used either as a Pronoun (he, 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 livṛu takā di"; "give the book to that man=to livṛu tea monśāk di".

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

5. Chiefly the Personal Pronouns are sometimes used in the second form of the Locative (-ger instead of -er 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 "thāiṅ=in"; e.g. "moje bitār=in me", or "moje thāiṅ".

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

8. We meet sometimes another case of the Pronouns to and o; i.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 "tantlean" and "antlean"; 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. "bāpāčān 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 "thaiū", is used; e.g. "tī moji māi, tiče thaiū 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>(moji, mojēn)</th>
</tr>
</thead>
<tbody>
<tr>
<td>āuñ</td>
<td>(tužo,</td>
<td>(tuji, tujem)</td>
</tr>
<tr>
<td>&quot;</td>
<td>tūn</td>
<td></td>
</tr>
<tr>
<td></td>
<td>to or teñ</td>
<td>(tačī, tačēn)</td>
</tr>
<tr>
<td></td>
<td>tī</td>
<td>(tičī, tičēn)</td>
</tr>
<tr>
<td></td>
<td>amiñ</td>
<td>(amčī, amčēn)</td>
</tr>
<tr>
<td></td>
<td>tumīñ</td>
<td>(tumčī, tumčēn)</td>
</tr>
<tr>
<td></td>
<td>té or tiñ</td>
<td>(tančī, tančēn)</td>
</tr>
<tr>
<td></td>
<td>teo</td>
<td>(tinčī, tinčēn)</td>
</tr>
</tbody>
</table>

Here you see a change of z into j, of s into ē, i.e. the Possessive Adjectives which have z in the Masculine, change z into j; those which have s, change s into ē. Cf. Part I. Ch. I. Prope finem.
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, -en 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 bap, taci boin, tacheen ghar=his father, his sister, his house"; speaking of a woman you say: "tiso daaloo, tici duv, ticheen ghar=her husband, her daughter, her house", and so on.

I put here all these combinations.

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

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

- = f. = tacli
- = n. = tacli
- = pl. m. = tacli

- = f. = tacli
- = n. = tacli
- = m. = tanche

- = f. = tanche
- = n. = tancli

The same things are to be said about "aso, aici, acli", etc. which come from o, i, e. 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, ten, or uno, i, yen" 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.)
Adjectives derived from the Demonstrative Pronouns.

Two Adjectives are derived from to and o, i.e. "tāssālo and āssālo = such"; the first is remote, the second proximate; so "tāssālo = like that", "āssālo = like this"; perhaps "tāssālo" is shortened from "tea kāssālo = like that", and "āssālo" shortened from "ya kāssālo = like this". Moreover from to and o some other compound words are derived, but shortened; e.g. "yeu-sin = in this side", instead of "ya kusin"; "teusin" instead of "tea kusin = in that side". Finally from to and o "tāsso" and "āsso" (used more frequently in the neuter) are derived: "tāssoñ = in that way"; "āsseñ = in this way".

§ 3. Relative Pronouns

<table>
<thead>
<tr>
<th>Singular:</th>
<th>Plural:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>m.</td>
</tr>
<tr>
<td>Nom.</td>
<td>zo</td>
</tr>
<tr>
<td>Dat.</td>
<td>zakā</td>
</tr>
<tr>
<td>Accus.</td>
<td>as the Dat., sel'd. as the Nominative</td>
</tr>
<tr>
<td>Instrum.</td>
<td>zaneñ</td>
</tr>
<tr>
<td>1st Loc.</td>
<td></td>
</tr>
<tr>
<td>2nd Loc.</td>
<td>začer</td>
</tr>
<tr>
<td>Orig. follow. by Postp.</td>
<td>zače</td>
</tr>
</tbody>
</table>

Observations:

1. The Genitive is formed according to the general rule, viz. "zaso, zači, začen", if the Noun to which this Pronoun refers is Singular; "zanso, zanči, zančen", if it is Plural. The observation about "taso" made on p. 74, is to be applied also to "zaso": the table about "taso" likewise is to be applied to "zaso".

2. Though the full Declension of the Relative Pronouns has been given, yet it is seldom used. In familiar language
they use rather the participle obtained by omitting the Relative Pronoun or "taso = his". (See Syntax.)

3. "Zo, ji, jeñ" 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 monšāk tūŋ guṇāzo zači, āuŋ takā guṇāzo zatóloņ = cui homini tu propitius fueris, ei ego propitius ero"; "jea sakramentā vorviŋ = by which sacrament".

4. The Original of this Pronoun, as also of the Demonstrative Pronouns, does not exist; unless we take as Original "zea" or "jea" for the Relative and tea or ea for the Demonstrative Pronoun. Indeed zea and tea or ea 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 vorviŋ" instead of "zače vorviŋ". 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 vorviŋ = by which".

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

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 (zea) 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.
7. The observations 8 and 9 about Personal Pronouns, p. 73, *mutatis mutandis*, are to be applied also to the Relative Pronouns and will be explained in the Syntax.

*Adjective derived from "zo".*

From *zo* is derived "zässo", in Latin *qualis*, and it requires a Correlative Pronoun; because its exact meaning is "in that way, which, or that which" and the like; *e.g.* "zässo ailo, tässo yeundi=let him come, as he came, or in the very state in which he came".

§ 4. Pronoun "apuŋ"

The Latin *ipsa* as in this sentence: *ipsa faciam, or ipsae facias*, etc. is somewhat similar to this Pronoun. It may be used in all persons, and in both numbers. There is some other form of this Pronoun, but this is the most common. It is declined like a Noun of the 2nd Declension. In the oblique cases it is like the Latin *sui ipsius, sibi ipsi* etc.

**Singular:**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>apuŋ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dat.</td>
<td>apṇāk</td>
</tr>
<tr>
<td>Accus.</td>
<td>apṇāk</td>
</tr>
<tr>
<td>Instrum.</td>
<td>apṇeṇ, āpṇāpeṇi</td>
</tr>
<tr>
<td>1st Loc.</td>
<td>apṇāpent</td>
</tr>
<tr>
<td>2nd Loc.</td>
<td>apṇāčer</td>
</tr>
<tr>
<td>Orig. followed by Postpositions</td>
<td>aplea kāđe etc.</td>
</tr>
</tbody>
</table>

**Plural:**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>apuŋ</td>
<td>apuŋ</td>
</tr>
<tr>
<td>apṇānk</td>
<td>apṇānk</td>
</tr>
<tr>
<td>apṇeṇ</td>
<td>apṇeṇ</td>
</tr>
<tr>
<td>apṇāpent</td>
<td>apṇāpent</td>
</tr>
<tr>
<td>apṇāčer</td>
<td>apṇāčer</td>
</tr>
<tr>
<td>apleaṇi kāđe etc.</td>
<td>apleaṇi kāđe etc.</td>
</tr>
</tbody>
</table>

**Observations:**

1. The Genitive is formed as usually, namely "apṇāso" *Sing., "apṇānzo" Plural.*
2. Not all cases of this Pronoun are used, at least, commonly.
3. It seems to be used only for persons.
4. The pure Original or stem does not seem to be much
used; instead of it the stem of the derived Adjective "aplo" is used: yet sometimes "apña" as Original of "apuń" occurs. Examples: "to aplea kåde uleitā—he speaks with himself"; "apleā pasun to vāur kartā—he works for himself", or "apña pasun to vāur kārtā".

Adjective derived from "apuń".

This is "aplo" corresponding to the English his own, to the Canarese "tanna". It is very frequent; and is declined like an Adjective of three terminations. It is also used as Adjective of 1st and 2nd Person "apliñ pātkāñ sāngtāñ—I say my sins", although more commonly both Pronoun and Adjective are used only for the 3rd Person.

§ 5. Interrogative Pronouns

1. Kön = who? quis?

Nom. kōn kōn
Dat. kōṇāk kōṇāṅk
Accus. kōṇāk kōṇāṅk
Instrum. kōṇēṅ kōṇēṅ
1st Loc. not used not used
2nd Loc. kōṇāĉer kōṇāṅĉer
Orig. followed by kōna lägiñ etc. kōṇāṅ lägiñ etc.
Postpositions

Observations:

1. The Genitive is formed as usually; "kōṅāso" Singular, "kōṅāṅso" Plural.

2. Instead of the 1st Locative, we may use the Original followed by "bitār".

3. This Pronoun is used sometimes in the Plural when we should use the Singular; e.g. "gāra kōn natelle". [Perhaps in this example it is not Plural, but the Neuter Singular (natelleñ), as this kōn comprehends both men and women, consequently Neuter Gender]. (See p. 43, n. 5.)
4. All the above cases, chiefly in the Plural, are not common; on the contrary its Original "kōna" occurs sometimes, although not often.

2. Kiteñ = quid, what?

It is declined according to the Neuter of the 3rd Declension.

\[\text{Stem "kitea".}\]

\[
\begin{array}{lll}
\text{Nom.} & \text{kiteñ} & \text{Instrum.}\\
\text{Dat.} & \text{kitecāk} & \text{kiteān}\\
\text{Accus.} & \text{kiteñ} & \text{Postpositions}
\end{array}
\]

| kitea pasun etc. |

3. Kōn to etc. = which?

To express the English "which", Lat. *uter* or *qualis*, "kōn", above given, may be used, or "kōn to" literally = *quis iste* or *kōnso* (shortened from *kōnāzo*) which seems to be different from "khainso = of what origin", derived from "khainī = where"; it may be derived also from "khainī? = what?" and then it means *qualis*.

The Declension of "kōn" is as above; of "kōn to" the compound of the Declension of "kōn" and "to"; the others are declined as Adjectives of three terminations.

There are other Interrogative Pronouns; they may be found in the Dictionary, with their irregularity, if there be any.

§ 6. Indefinite Pronouns

1. I put first those which correspond to the Latin Adjective in *libet* or *vis*. These Adjectives may be formed

a) By doubling the first syllable of the original connected Pronoun; e.g. "yeyeklo = every one"; "yeyek = every", from "yeklo and yēk = one"; or

b) By adding "ei" or "i"; so from "kōn = quis", we get "kōnei = quilibet", or "kōni". These Pronouns compounded with "ei" or "i" are declined only in the first part; "ei" remains always the same. So "kōnākei = cuilibet" etc.

c) The word "khaiñ = something" gives also an indefinite meaning to the word to which it is added; e.g. "to khaiñ pātak
kārīnā=he does not commit any sin at all”; “tuveń titleņ
khaiń pōlęunk nā=you did not see such a thing”; “khaiń
beańa=no fear at all”; “khaiń yēk=any (qualiśiśi)”; “khaiń
illeń=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 veniś=kōn yeunk nā”, literally =aliśis veniś non.

2. Other Indefinite Pronouns are:

“Kōn=aliśis”, declined, as above; “kōn nā (‘nā’ particle
to be joined to the Verb, if expressed) =nemo (aliśis non)”;
“khaiń or kiteņ =aliqüid, something”; “khaiń nā = nothing
(aliqüid non)”; “yēklo=a man, aliśis, unus”; “kōnyēklo=
somebody”; “ariyēklo=every one”; “fālano or āmko=a cer-
tain man”, in Latin quidam.

Adjectives connected with the Indefinite Pronouns.

These are: “kōnyēk or ariyēk=aliśis”, “yēk=a, an, some”;
e.g. “yēke pauti=sometimes”. From “khaiń” are derived
the two very common Adjectives “kāsso (or khāsso)” and
“khaiņso” the first =“how” but it is used as an Adjective;
again, from “kāsso” is derived another Adjective, “kāssālo=
which, or how”. The second, “khaiņso”, corresponds to the
Latin “quiśis = 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 “yēk”,
is as the Declension of “yēk”, viz. Singular Number “yēk” in
all genders, oblique case m., n. “yēka”; fem. “yēke”, but “kōn-
yēk” and “kōnyēklo” decline also the first part, i.e. they add
a to “kōn” in the oblique cases thus: “kōnyēka, kōnyē-
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, "āuñts = myself", "makāts = to myself", "tūñts = thyself", "tukāts = to thyself".

If this -ts is to be joined to a word ending in a or ə, by the addition of -ts, this ə or ʌ appears, although perhaps the word before the addition of -ts, was written without ə, ʌ, as not necessary. Nay, this ə or ʌ seems to become sometimes a, or, at least, ə and ʌ, by the addition of -ts are heard more distinctly; e.g. "apuṇa" should be written "apuṇa", although it has been written "apuṇ", in order to avoid unnecessary niceties. By adding -ts it becomes "apuṇats" or "apuṇāts". This a or ā 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 īpśi 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 ("āuñts, 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 or tea uorāts = at the same hour"; "Devā pasuntz = for God".

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1) ə and ʌ 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., "sägro = whole", "säglöts = tutto quanto". 

Examples: "Pedru väur kartätz = Péter works truly"; "tuje pasuntz o livru = this book is just for you"; "tuveň makä āpoilo dekunatz āuň ailōn = I came just because you called me"; "tässentz = just so (Ital. proprio costi), or in the same way"; "Ankuār Māri borits = the Virgin Mary is truly good"; "uo āmbo tarmōts = this mango is truly green or perfectly green"; "ataň = now"; "atānts = just now"; "kāin nā = nothing"; "kāints nā = nothing at all"; "Jezu = Jesus"; "O Jezuts = O my Jesus".

1. Another meaning which this "-ts" gives to the original word is "only"; e.g. "tōdē = a little", "tōdens = only a little"; "gārā bitārēts = only at home"; "gārječīl vāstū = necessary thing"; "gārječīlīt vāstū = only necessary thing"; "no = this"; "notz = 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 Diminutives 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.

kōssos...tōssos = sicut...ita, as...so (more exactly "kāso, tāso, zāso")

zōsso...tōssos = qualis...talis, from "zo" = qui, and "to = is".

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

kitlo...titlo (remote)

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

kedo...tedo (remote)

zo...to = qui...is

zo kōν...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. "kitle?=quot?" "kässo?=how?", or "kässälen?".
3. Very often only the 2nd Correlative is expressed, the 1st is left out and understood; e.g. "Jezu Kristän kelañ teñ kăr=(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 kön" 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 "kön" and to use only the 1st part. Yet sometimes the Genitive is used; e.g. "Zo koñaso Deu mög kartä, takä šikšä dictä=Quem Deus diligit corripit". Moreover "zo kön" always requires a Correlative Pronoun as in Latin quisquis.
7. Sometimes they are united with another Adjective; e.g. "kedo" with "vöd"="kedo vöd?=how great?" fem."kedi vöd?" neut."kedeñ vöd?"
8. "Kässo=how" is declinable and follows the rules of concord (see Syntax); e.g. "kässo assai?=how are you?" (speaking to a man), "kässi 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
kärizäi = must do (= must be done)

šivai = except, (praeter)
kärni, -e = action (f.)
zätän kâne = take care

11*
āskāt = weak
viñe = without
jiimitive, -e = life (f.)
jie = live
sāmbāl = keep
[(m.)
upadēs, -a = commandment
pāu = reach
ādar = commit (v.)


Demonstrative Pronouns
kākult, -i = mercy (f.)
utar, -tra = word (n.)
rāk = keep
vočil, -a = superior (m.)
ṣuāt, -e = place (f.)
piso = foolish


Relative Pronouns
pāl, -a = root (n.)
yetā = comes

(Zo) ātaň vetā, to mozo bāu. (Zakā) tūñ boksitai auñ takā boksitān. Rukāk, zācĩn pālaň lamb, vādāso rūk (banyan
trees) montät. To zo atañ yetä, mozo bāu. Devāče upadēs sāmbālтолo Devāso mög kartä (or Devāče upadēs sāmbāltä, to Devāso mög kartä; or Devāče upadēs sāmbāltät, to Devāso mög kartät).

**Pronoun “apun”**

vadai = educate  
kiteāk mołēär = because  
birānt, -i = fear (f.)


**Indefinite and Interrogative Pronouns**

dōtōrn, -i = doctrine (f.)  
tank-tä = can  
zānā = knows  
āilo = came


**Reflexive and Emphatic Pronouns**

āstri, -e = woman (f.)  
bētai = offer

Kon yetä moja sangata? Āuntz, saibānu. Koña āpoität,

Correlative Pronouns

Rupoi, -a = Rupee (m.)

Kitle rupoi makā title tukā assāt. Kedeñ vōd mojeñ gār, tedeñ vōd tujeñ gār. Zo kōñ pātkānt mortā, to yemkaḍānt (hell) vetā. Zāssi tuji kuşī särgār zatā, tāssi sauヌsārānt zāun (be done). Kāsso to tāssi 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 ūñ. I say chiefly, because sometimes also Tenses ending in ñh 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 -ya, -yat, -yo) have the accent upon the last vowel (a, o), the forms ending -ai, -aũũ (or aoũ) 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) -taũ 2) -tai 3) -tā
Plur. 1) -taoũ 2) -tāt 3) -tāt

Imperfect. Sing. 1) -taloũ (m.) -taliũ (f.) -taleũ (n.)
2) -taloũ (m.) -taliĩ (f.) -taleũ (n.)
3) -talo (m.) -tali (f.) -taleũ (n.)
Plur. 1) -taleaauũ 2) -taleat
3) -tale (m.) -taleo (f.) -taliũ (n.)

1) These are the ordinary terminations; yet euphony may require some change; e.g. "ranu" does not require "unk" in the supine as other Verbs, having already "a", but only "nk" etc.; "dii" has "din" not "dlin" in the Contingent Future.
2) Or "tuaũ", and so whenever this termination "aũũ" of the 1st Person Plural occurs, and this consequently must be understood, although not written expressly.
3) This "ĩ" is pronounced nearly "ii"; we might write also "iĩ", and so whenever this termination "ĩ"; 2nd Person Feminine, occurs:
4) The three terminations of the 3rd Person are, according to the Adjectives, so "o" (m.), "iũ" (f.), "eũ" (n.) in the Singular, "o" (m.), "eo" (f.), "ĩũ" (n.) in the Plural.
Past. (in Latin: *amavi*, in Italian: *amai*)

Sing. 1) -loñ (m.), -liñ (f.), -leñ (n.)
2) -loï (m.), -li (f.), -leñ (n.)
3) -lo (m.), -li (f.), -leñ (n.)

Plur. 1) -leaun, 2) -leat
3) -le (m.), -leo (f.), -liñ (n.)

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

Sing. 1) -lañ (m.), -liañ or -leañ (f.), 1) -lañ (n.)
2) -lai (m.), -liai or -leai (f.), -laiñ (n.)
3) -la (m.), -lia or -lea (f.), -lañ (n.)

Plur. 1) -leaun or -leaoñ, 2) -leat
3) -leat (m. f.), -leant (n.)

Past Perfect. (Latin *amaeveram*). 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 1; e.g. "tsal=walk"; Past "tsalo"; Past Perfect "tsal-o-lo"; others, chiefly Brahmins, in this case instead of inserting o between the two 1, add to the root "ulloñ" or "alloñ" etc., e.g. "nid-ulloñ=I had slept". The Conjugation of "ulloñ" in the different persons is the same as the Conjugation of "-loloñ"; so we get

Sing. 1) -loloñ, -leliñ, -leleñ 3) or -ulloñ, -ylliñ, -yllñ
2) -loloï, -leli, -leleñ or -ulloï, -ylli, -yllñ
3) -lolo, -leli, -leleñ or -ullo etc.

Plur. 1) -leleaoñ, 2) -leleat, 3) -lele, -leleo, -leliñ or
-ulleñ etc.

1st Fut. Absol. Sing. 1) -toloñ, -telñ, -teleñ 1)
2) -toloï, -telii, -teleiñ
3) -tolo, -telii, -teleñ

Plur. 1) -teleaoñ, 2) -teleat, 3) tele,
-teleo, -telñ.

1) Both "liañ" and "leñ" etc. may be used; in Kanarese it should be written "lyañ", which may be rendered either by "leñ" or "liañ".

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) -či (or -ši), 3) -it (or “-at” if the 1st Person is “-an”).

**Plur.** 1) -uň, 2) -čat (or -šat), 3) -tit.

Sometimes the Future Contingent followed by “zaleăr”, may be used instead of this form; e.g. “mărit zaleăr = si percus- serit”; sometimes, though very seldom, the following form is used, namely the Past Participle of the Verb followed by the 1st Future of the Verb “assă=is”, just as in Italian in some Verbs; e.g. sare andato = gelo astoloň.

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

**B. Imperative Mood**

**Sing.** 1) -uň, or -ungi (rare)
   - 2) the pure root
   - 3) -undi, or -uň

**Plur.** 1) -yaň, (-iaň”) or -uň
   - 2) -a or -ya (-ia”)
   - 3) -undit, or -uň

**C. Optative Mood**

Present. “-uň” in all persons; e.g. “Deu boreň kårũn = Deus faciat bonum”. This very form is sometimes used as a pure Subjunctive.

Imperfect. The 1st Conditional (see below) with “puro”, or with “boreň assăleň” or sometimes only the Conditional is used; e.g. “to aileăɾ puro = utinam is veniret” or “to aileăɾ! = si veniret!”

Past. (Corresponding to the Latin utinam hoc fecisset!). The Past Conditional is used; e.g. “őh to ailo asleăɾ! = utinam venisset!”  2) “Puro” or “boreň assăleň” may be added.

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1) Some castes pronounce “-ăn” in the 1st Person, “-šti” in the 3rd Person.
2) “Ailo” is declined as an Adjective of 3 terminations, “asleăɾ” is indeclinable.
D. Subjunctive Mood

Present. "-iũ" 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 aim, Ital. affinchè).

Sing. 1) -soũ (m.), -siũ (f.), -seũ (n.)
      3) -so (m.), -si (f.), -seũ (n.)

Plur. 3) -se (m.), -seo” (f.), -siũ (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 zaleũr = si didicerũ” (See the Appendix to the Grammar.)

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

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

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 "assũ".

Instead of the given form of the Present Conditional sometimes some other form is used; e.g. instead of "sikleũr = if I learnt", the 2nd Person Plural Imperative with the Conditional of "assũ" is used: "sika zaleũr", and instead of the Past Conditional as above given, the termination "-leũr" 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 “-iyeto” 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 devāči kurbā 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. “karčėn assalleñ=faciendum erat or fuit”. 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. “kāriñīi assalleñ”; 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, -teñ”. 12\(^*\)
Absolute Indefinite. I call by this name the Infinitive which we would express in Latin saying: "to legere = il leggere" as in the sentence ridere (or risus) abundat in ore stultorum. These are the terminations: -so (m.), -či (f.), -čen (n.), or -unso, -unči, -unčen 1). 

The form in -unso 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"; "uleunčen = 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 amavem, 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 Infinitive is used, e.g. "ulounčeāk ailo = 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 "-moñ = that", as in Latin; e.g. spero eum venturum esse may be resolved into spero quod ipse veniet.

H. Participles

Present. (-ns in Latin). 1) "-tolo (m.), -teli (f.), -teleń (n.)"; 2) "-ta to, -ta ti, -ta teń". 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 "-tát te", not "-ta te". See below in the Syntax a more distinct explanation; 3) "-so, -či, -čen", the same as the Infinitive; or "-unso, -unči, -unčen," if the Infinitive

1) More exactly "-teo, -tēi, -tōčēn" and "-unteo, -untēi, -untōčēn" 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, -loñ"; 2) "-un", if the root ends in u or uñ, or if euphony requires, only n is added.

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

I. Gerunds

Present. -tanañ or -tastanañ.

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

Past. 1) -tāts.

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

Future (passive) -so, -či, -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.1) Thus we get:

Sing. 1) -nāñ, 2) -nai, 3) -nā

Plur. 1) -nāoñ, 2) -nānt, 3) -nānt (instead of -nāt).

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) -natlo, -natli, -natleiń, or -natuloi, -naṭali, -naṭaleiń; 3) -natlo, -natli, -natleiń, or -natuloi, -naṭali, -naṭaleiń;

Plur. 1) -natleauxń, or -natuleauxń (m.), -naṭaleauxń (f. n.); 2) -natleät, or -natuleät (m.), -naṭaleät (f. n.); 3) -natle, -natleoi, -natliń, or -natule (m), -naṭleoi (f.), -naṭliń (m.)

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

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

Contingent Future. Add the Contingent Future affirmative of "zatā" 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, -ti, -čeń (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 "-unsonā", "-unčinā", "-unčenā", instead of "-sona, -čina, -čena"; but if this Future means a resolution of the will, such a Verb takes "-sonā" etc. as the others; e.g. "pie=drink", "pieunsonāń=I shall not drink", "piesonāń=I will not drink", (although I was compelled to drink); "ye=come", "yeuńsonāń=I shall not come"; "yesonāń=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 "zauń" to the negative root.

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

3rd Person, as the 1st Person, or add to Negative root "zāundī" or "zauń" (Imperative of "zatā"), 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 “zatā” (zāundit or zāunā).

C. Optative Mood

Present. Not commonly used. If really required, I would
add “zāunā” 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 assāllemā”.

Past. The same as the Past Conditional Negative (see
below), followed by “boreṅ assāllemā”, 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 af-
firmative 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” (zāleār).

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 “zāleār”; yet this is rather a particular case
than a Perfect, corresponding generally to the Latin Sub-
junctive Perfect: hence, if required, some other tense must be
used. (See Appendix.)
E. Potential Mood

Pres. There are three forms: 1) “naye” (with the euphonical a or i); 2) “tankanā” added to the Supine affirmative; 3) “nozo” added to the Supine.

Future. 1) Add to the negative root the Potential Future of “zatā (zāin),” or 2) add “nozo zateleň” 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 zateleň) 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 = nidanāstanañ rāunčēñ”, lit. “to remain without sleeping.”

Supine. 1) Add na to the Affirmative Supine, or 2) add “zāunk” 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, -natałi, -nataleñi.
Past. -natullo, -natatli, -nataleñi.
Fut. -sona, -cinä, -ceñna, or -uñsona 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 "zatats (Affirmative Past Gerund of "zata") to the negative root.

Future. -sona, -cinä, -ceñna, or -uñso etc. as above, declined as the Affirmative Gerund: ("nä" indeclivable).

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. "tanaktä" 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 "zata" and "assä"

As in the Conjugation, the two Verbs "zata" and "assä" are required, I put first these two Verbs, though they are irregular: "zatañ=I become"; "assañ=I am".

"Zata"

I. Affirmative form

A. Indicative Mood

Present. Sing. 1) zatañ, 2) zatai, 3) zata;

Plur. 1) zatauñ, 2) zatañt, 3) zatañt.

Imperf. Sing. 1) zataloñ, zataliñ, zataleñ;

,, 2) zataloi, zatali, zatalieñ;

,, 3) zatalo, zatali, zataleñ.
Plur. 1) zataleaoń, 2) zataleāt,
    3) zatale, zataleo, zataliń.

Past. Sing. 1) zalоń, zaliń, zaleń;
    2) zaloį, zali, zaleiń;
    3) zalo, zali, zaleń.

Plur. 1) zaleaoń, 2) zaleāt, 3) zale, zaleo, zalń.

Perfect. Sing. 1) zalań, zaleań, zalań;
    2) zalai, zaleai, zalaiń;
    3) zala, zalea, zalań.

Plur. 1) zaleaoń, 2) zaleāt,
    3) zaleāt (m. f.), zaleānt (n.)

Past. Perfect. zalоń (conjugated as "zalоń").

1st Fut. Absol. Sing. 1) zatoloń, zateliń, zateleń;
    2) zatoloi, zateli, zateleiń;
    3) zatolo, zateli, zateleń.

Plur. 1) zateleaoń, 2) zateleāt,
    3) zatele, zateleo, zateliń.

2nd Future and Conting. Future:

Sing. 1) zāin, 2) zāči, 3) zāit;

Plur. 1) zauń, 2) zašāt, 3) zatit.

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

B. Imperative Mood

Sing. 1) zauń,
    2) zā,
    3) zauń or zaundi;

Plur. 1) zauń,
    2) zayā,
    3) zauń or zaundit.

C. Optative Mood

Pres. zauń! or zata zauń, 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) zaissoñ, zaising, zaisseñ; 3) zaisso, zaii, zaisseñ.

Plur. 3) zaisse, zaiisso, zaiissiñ.

1st Conditional. zaleär.

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

1st Conditionatum. Sing. 1) zain, 2) zači, 3) zait.

Plur. 1) zauñ, 2) začat, 3) zatit.

2nd " Sing. 1) zatoñ, zatiñ, zateñ;

2) zatoi, zati, zateiñ;

3) zato, zati, zateñ.

Plur. 1) zateaon, 2) zateát,

3) zate, zateo, zatiñ.

E. Potential Mood

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

Past. 1) zaunk puro assaleñ, or 2) zaunk tank assali, or 3) zavies assaleñ.

Future. 1) zaviet, or 2) zain, zači etc. (as the Cont. Fut.)
or 3) zaviet asteleñ, or 4) zaunk 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, zäisieñ or better, zaunso, zaunçi, zaunčeñ.

Supine. zaunk.

H. Participles

Pres. zatolo, zateli, zateleñ, or zauñso, zaunçi, zaunčeñ.

Future. zatalo, zatali, zataleñ.

Imperf. zatalo, zatali, zataleñ.
Past. zalo, zali, zaleñ.
" Perfect (or also emphatic), zallo, zalli, zaleñ.

I. Gerunds

II. Negative form

A. Indicative Mood

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

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

Imperf. zainatuloñ etc., as the Imperfect Negative of "assä".
Past & Perfect. zaunknäñ, zaunknai etc. (as the Present).

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

1st & 2nd Future Sing. 1) zasonäñ, zaçinäñ, zaçëänäñ;
2) zasonäi, zaçinäi, zaçëänäi;
3) zasonä, zaçinä, zaçëänä.

Plur. 1) zaçenäuñ, zaçeonäuñ, zaçëiñäuñ;
2) zaçenänt, zaçeonänt, zaçëiñänt;
3) " or zaunñsonäñ, zaunçinäñ zaunçenäñ,
    etc. as explained above.

Another 2nd Future is this: "zatonä (zatinä, zatenä) assonäñ" etc. as the Past of "assä", added to "zato" declinable.

Fut. Cont. 1) zainä zain; 2) zainä zaçi, etc. only the 2nd part is conjugated, k.e. as the Affirm. Cont. Future.

B. Imperative Mood

Sing. zauñnakä, Plur. zauñnakät, or zainä zauñ, in all persons, (or zainä zaundi, zainä zaundit, in the 3rd person).

C. Optative Mood

Pres. zainä zauñ, in all persons.
Imperf. näzaleär puro!
Past. zainätullo zaleär! zainätalli zaleär, etc.
D. Subjunctive Mood

Pres. zaunānā, or zainā zauń.
Imperf. zaisionānā, zaisinānā, zaisenānā etc. (as the Affirm.
Imperfect with the addition of “na”).

1st Conditional. nāzaleār.
2nd " zainātullo zaleār.

1st Conditionatum. zaunīso nā (as the Future).
2nd " Sing. 1) zatonānā, zatinānā, zatenānā,
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 tankānā, or 5) zaunk nozo.
Past. 1) zaunaye assāleń, 2) zaunk nozo assāleń,
3) zaunk tank natāli.
Future. 1) as the Conting. Fut. or 2) zaunaye zateleń, or
3) zaunk tank aščinā.

F. Necessary Mood

Pres. nozo, or zaunk nozo.
Past. nozo zaleń, or zaunk nozo zaleń.
Future. nozo zateleń, or zaunk nozo zateleń.

G. Infinitive Mood

Absolute. zaunīsonā, zaunčinā etc.
Supine. zaunknā.

H. Participles

Pres. 
Past. zaunknātulo or zaunīso nā, zaunknātali etc.
Future

I. Gerunds

Pres. zainastanānā.
Past. nā zatāts.

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

I. Affirmative form

A. Indicative Mood

Present Sing. 1) assaⁿ, 2) assai, 3) assā;
Plur. 1) assauⁿ, 2) assāt, 3) assāt.

Imperfect 2) Sing. 1) astaloⁿ, astaliⁿ, astaleⁿ;
     2) astaloí, astalí, astaleíⁿ;
     3) astalo, astalí, astaleñ.
Plur. 1) astaleauⁿ, 2) astaleát,
     3) astale, astaleo, astaliñ.

Past Sing. 1) assoloⁿ 3), assaľiⁿ, assałeñ;
     2) assoloí, assaľí, assałeiñ;
     3) assolo, assaľi, assałañ.
Plur. 1) assałeauⁿ, 2) assałeát,
     3) assałe, assałeо, assaľiñ.

Perfect: not used.

Past Perfect. astoloñ or assolloñ, assolliñ, assałleñ etc. as the Past.

1st Absol. Future Sing. 1) astoloⁿ, asteliⁿ, astaleñ;
     2) astaloí, astelí, astaleíñ;
     3) astalo, astelí, astaleñ.
Plur. 1) asteleaoñ, 2) asteleát,
     3) astele, asteleo, asteliñ.

2nd Absol. Future and Conting. Future

Sing. 1) assan, 2) ašći, 3) assat;
Plur. 1) assauⁿ, 2) aščät, 3) astit.

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

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

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

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

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

B. Imperative Mood

Sing. 1) assũñ, 2) ās, 3) assundi;
Plur. 1) assũñ, 2) assa (*not often used),
       3) assundit,

or astaũ zauũ, in all persons.

C. Optative Mood

Pres. assũñ, or astaũ zauũ.
Imperf. asleãr puro.
Past. assolo (assãli, assaleũ) zaleãr puro.

D. Subjunctive Mood

Pres. assũñ, or astaũ zauũ in all persons.
Imperf. Sing. 1) assassoũ assasũñ, assasseũñ,
        3) assasso, assasũ, assasseũñ,
Plur. 3) assasse, assasco, assasũñ.

1st Conditional. asleãr.
2nd " assolo, (assãli, assaleũ) zaleãr.
1st Conditionatum. assan etc. (as the 2nd Future).
2nd " Sing. 1) astoũ, astiũ, asteũñ,
        2) astoi, asti, asteiũñ, etc. (as zatoũ).

E. Potential Mood

Pres. 1) assayet, or asuyet 2) assunk tanktã, 3) assunk puro.
Past. 1) assunk tank assãli, 2) assunk puro assaleũ.
Fut. 1) assayet, 2) assan (*as the Cont. Fut.)
    3) assayet asteleũñ, 4) assunk tank asteli.
F. Necessary Mood

Pres. assazāi.
Past. assazāi asqālēnī.
Fut. assazāi, or assazāi asteleṇ.

G. Infinitive Mood

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

H. Participles

Pres. 1) astolo, asteli, asteleņ, 2) astaņ.
Imperf. astalo, astali, astaleņ.
Past. assolo, assali, assaleņ.
Past Perfect. assollo, assalli, assalleņ.
Fut. as-so aš-či, aš-čen, or astolo, asteli, asteleņ.

I. Gerunds

Pres. astanaņ or astaņ.
Imperf. assun.
Past. astāts.

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) nān, 2) nāi, 3) nā.
Plur. 1) nānu, 2) nānt, 3) nānt.

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

Sing. & Plur. nāiņ or nīn.

Imperf. Sing. 1) natuloņ, nataliņ, nataleņ, or
natloņ, natliņ, natleņ;
” 2) natuloi, natali, nataleiņ, or
natloi, natli, natleiņ;
” 3) natulo, natali, nataleņ, or
natlo, natli, natleņ.
Plur. 1) natâleaoû, 2) natâleât, 3) natâle, natâleo, natâlnû; or 1) natâleaoû, 2) natâleât, 3) natâle, natâleo, natâlnû.

Past & Perfect. assunkâû or assoûnâû, assunknai etc. (as the Present).

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

1st Absol. Fut. Sing. 1) assoûnâû (m.), aščiûnâû (f.), aščeînâû (n.)
   " 2) assonai (m.), aščinai (f.), aščeînai
   " 3) assonâû (m.), aščinâû (f.), aščeînâû (n.),
Plur. 1) aščênâoû, (m.), aščeonâoû, (f.), aščiûnâoû (n.)
   " 2) aščénânt (m.), aščeonânt (f.), aščiûnânt (n.)
   " 3) aščênânt (m.), aščeonânt (f.), aščiûnânt (n.).

2nd Fut. astonâû (astinâû, astenâû) assoloû etc. as the 2nd Future Affirmative, except that you add naâ to the first part.

Conting. Future. assanâû zâin, assanâû zâči etc. (as the Conting. Future of "zatâ").

B. Imperative Mood

Sing. 1) assanâû zâuû, 2) assanakâû, 3) assanâû zâundî.
Plur. 1) assanâû zâuû, 2) assanakât, 3) assanâû zâundit,
or aščen nă, in all persons;

or Sing. 1) assuû nakâ,
   " 2) assa nakâ,
   " 3) assuû nakâ, or assundi nakâ.
Plur. 1) assuû nakâ,
   " 2) assa nakât,
   " 3) assuû nakâ, or assundit nakâ.

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

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

Pres. assanān zauñ, in all persons and numbers.
Imperf. nān asleār or assanān zaleār.
Past. natullo (-i, -eñ) zaleār.

D. Subjunctive Mood

Pres. assanān zauñ, or “assuñ nān” in all persons.
Imperfect. Sing. 1) assanāsoñ, assanāsiñ, assanāseñ;
   " 3) assanāso, assanāsi, assanāseñ.
Plur. 3) assanāse, assanāseo, assanāsiñ.
1st Conditional. nān asleār, or assanān asleār.
2nd " natullo (-i, -eñ) zaleār.
1st Conditionatum. Sing. 1) assoññān, aščiññān, aščelññān etc. (as the Future).
2nd " Sing. 1) astoññān, astiññān, asteññān.
   " 2) astonai, astinai, asteñai,
   " 3) astonān, astinān, asteñān.
Plur. 1) astenāoñ, asteonāoñ, astiññāoñ,
   " 2) asteñānt, asteonānt, astiññānt.
   " 3) asteñānt, asteonānt, astiññānt.

E. Potential Mood

Pres. 1) asunaye, 2) assunk tankanāñ, 3) assunk nozo.
Past. 1) assunaye asałëñ,
   " 2) assunk nozo zaleñ,
   " 3) assunk tank natali.
Fut. 1) assanāñ zäin, assanāñ zači etc. (see Cont. Future of “zatā”), or
   2) assunk nozo zateleñ, or 3) assunk tank aščināñ.

F. Necessary Mood

Pres. nozo, or assunk nozo.
Past. nozo asałëñ, or assunk nozo asałëñ.
Fut. nozo zateleñ, or assunk nozo zateleñ.
G. Infinitive Mood

Absolute. assunknāñ, or assonāñ, ašcināñ, aščēnāñ.
Sūpine. assunknāñ.

H. Participles

Pres. natlo or natulo, natāli, natāleñ.
Past. natlo or natullo, natālli, natālleñ.
Fut. assonāñ, ašcināñ, aščēnāñ.

I. Gerunds

Pres. nastanāñ.
Past. nāñ astāts.
Fut. assonāñ, ašcināñ, aščēnāñ (if used).

§ 4. Conjugation of a Regular Intransitive Verb

"Nid=sleep".¹

L. Affirmative form

A. Indicative Mood

Present. Sing. 1) nid-tañ,² 2) nid-tai, nid-tā=I sleep etc.
   Plur. 1) nid-taon (or nid-taun), 2) nid-tāt,
       3) nid-tāt.
Imperf. Sing. 1) nid-taloñ (m.), nid-taliñ (f.), nid-taleñ (n.)³
       = I was sleeping etc., Lat. dormiebam.
       2) nid-taloi, nid-tali, nid-taleñ.
       3) nid-talo, nid-tali nid-taleñ.
Plur. 1) nid-taleaun, 2) nid-taleat, 3) nid-tale,
      nid-taleo, nid-taliñ.
Past. Sing. 1) nid-loñ, nid-liñ, nid-leñ = I slept etc.,
      Lat. dormivi.
      2) nid-loi, nid-li; nid-leñ;
      3) nid-lo, nid-li, nid-leñ;

¹) This "n" is pronounced nearly "gn".
²) I write these hyphens only to show more distinctly the formation of the tenses. In other cases they are omitted.
³) 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-leaon, 2) nid-leat, 3) nid-le, nid-leo, nid-lien.

Perfect. Sing. 1) nid-laen, nid-leaen, nid-laen = I have slept etc.
   " 2) nid-lai, nid-leai, nid-laien;
   " 3) nid-lae, nid-lea, nid-laei.

Plur. 1) nid-leaon, 2) nid-leat, 3) nid-leat (m.f.), nid-leant (n.).

Past Perfect. Sing. 1) nid-yolloen, nid-ylliien, nid-ylleen = I had slept etc.;
   " 2) nid-yolloi, nid-ylli, nid-yllein;
   " 3) nid-yollo, nid-ylli, nid-ylleen.

Plur. 1) nid-ylleaon, 2) nid-ylleat,
   3) nid-ylle, nid-ylleo, nid-ylliien,
   or the form nid-loloen, nid-lelien,
   nid-lelein etc. p. 88.

1st Future Sing. 1) nid-toloon, nid-telii, nid-teleen = I shall sleep etc.
   " 2) nid-toloi, nid-teli, nid-teleine.
   " 3) nid-tolo, nid-teli, nid-teleine.

Plur. 1) nid-telleaon, 2) nid-telleat, 3) nid-tele, nid-teleo, nid-teliien.

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

Plur. 1) nid-uon, 2) nid-caat, 3) nid-tit.

2nd Future. 1) as the Contingent Future, or

2) Sing. nid-lo astoloen etc., (as the Future of assai and nidlo as an Adjective of three terminations) the meaning is: I might have slept, as in Ital. "avrò dormito; or, pud essere che abbia dormito";

or 3) Sing. 1) nid-to assoloen etc. (as the Past of assai and nidto as an Adjective of three terminations) the meaning is: I shall have slept.
or 4) Sing. nidun astolōn etc. (only astolōn is declined, as the Future of assū) the meaning is I shall have slept, as the preceding one, for which it can be used.

B. Imperative Mood

_Sing._ 1) nid-ungi=let me sleep, Lat. dormiam.
2) nid,
3) nid-undi.

_Plur._ 1) nid-iañ,
2) nid-ā or sometimes nidiā,
3) nidundi;
    _or_ niduñ _in all persons, in_ Lat. dormiam,
    _or_ nid-tañ zuauñ _in all persons_ = get sleeping, Lat. _fiam dormiens,
    _or_ nida-zāi (_in all persons) = I must sleep etc.

C. Optative Mood

_Pres._ nid-ūñ! or nid-tañ zuauñ! = Lat. _utinam dormiam!_  
 _Imperf._ nid-leār puro! = Oh if I could sleep.
 _Past._ _Sing._ nid-lo, (nidli, nidleñ) asleār! (boreñ or purol)
 _Plur._ nid-le, (nidleo, nidleñ) asleār
        "    "    "    
    = Oh if I had slept! (it would be good).

D. Subjunctive Mood

_Pres._ nid-uī (rare), or nid-tañ zuauñ = that I sleep.
 _Imperf._ _Sing._ 1) nid-a-soñ, nid-a-siñ, nid-a-señ = that I may sleep.
              3) nid-a-so, nid-a-si, nid-a-señ.
 _1st Conditional (present)._ nid-leār = if I slept.
 _2nd    _    _ _ (past)._ nid-lo asleār, nid-li asleār, nid-leñ asleār etc. as above = if I had slept.

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1) Vulgar people use also this form: "nidundē-gā, Devā! vīz. "-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-toā etc. (as zātoā page 99) = I would have slept; or this form Sing. 1) nid-toā assoloā, nid-tiā assāliā, nid-teā assaleā; 2) nid-to assoleā etc. conjugating “nid-to” as an Adjective of three terminations and assoloā as the Past of assā.

E. Potential Mood

Present. 1) nid-iyet = it is possible or allowed to sleep.
              2) nid-unk tankā or nid-unk tank assā = there is power to sleep.
              3) nid-uā (or nid-unk) puro = may sleep, perhaps he sleeps.

Past. 1) nid-iyet assaleā = it was possible or allowed to sleep.
              2) nid-unk tank assali = there was power to sleep.

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

              or nid-iyet asteleā = 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 assaleā = it was necessary to sleep; or

             2) nid-čeā assaleā, or 3) nida-zāi assaleā.

Fut. 1) nid-a-zāi, 2) nid-a-zāi asteleā,

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

G. Infinitive Mood

Absolute. nid-so, nid-ći, nid-čeā = to sleep;

            some say: nid-uņso, nid-unći, nid-unčeā.

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 tī, nid-tā teñ = (who) was sleep-
   ing, that; 4) nid-tañ.

Imperf. nid-talo, nid-tali, nid-taleñ = he who was sleeping).

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-nāññ = I do not sleep. 2) nid-a-nāi,
   3) nid-a-nāññ.

Plur. 1) nid-a-naoñ, 2) nid-a-nānt, 3) nid-a-nānt.

Imperf. Sing. 1) nid-a-nātuloñ, nid-a-natāliñ, nid-a-natāleñ =
   I did not sleep, Lat. nondormiebam.
   2) nid-a-natuloñ, nid-a-natāliñ, nid-a-natāleñ;
   3) nid-a-natuloñ, nid-a-natāliñ, nid-a-natāleñ.

Plur. 1) nid-a-natuleaoñ (m.), nid-a-natuleañ (f. n.),
   2) nid-a-natuleæt (m.), nid-a-natuleæt (f. n.)
   3) nid-a-natuleñ, nidanatuleñ, 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 "natloñ" etc. (See page 93.)

Past. Sing. 1) nid-unk-nāñ, 2) nid-unk-nāi, 3) nid-unk-nāñ = I did not sleep, Lat. non dormivi.

Plur. 1) nid-unk-nāoñ, 2) nid-unk-nānt, 3) nid-unk-nānt.

Perfect: as the Past.

Past Perfect Sing. 1) nid-unk-natulloñ (-iñ, -eñ) = I had not slept 1).
   " 2) nid-unk-natulloi (-i, eiñ),
   " 3) nid-unk-natullo (-i, eiñ);

Plur. 1) nid-unk-natuleaoñ, 2) nid-unk-natuleát, 3) nid-unk-natule (eọ, eiñ).

1st & 2nd Fut. Sing. 1) nid-soñ-nāñ, nid-čiñ-nāñ, nid-čeñ nāñ = I shall not sleep, I shall not have slept.
   " 2) nid-soñai (-či-nai, -čeñ-nai),
   " 3) nid-soññ (-či-ññ, -čeñ-ññ).

Plur. 1) nid-če-nāoñ (-če-oññ, -čiñ-nāoñ), 2) nid-če-nānt (-če-oññt, -čiñ-nānt), 3) as the 2nd Person.

Conting. Future. Sing. 1) nidanāñ zāin, 2) nidanāñ zaçi, 3) nidanāñ zāit;

Plur. 1) nidanāñ zāuñ, 2) nidanāñ zašat, 3) nidanāñ zatit.

Another 2nd Future is this: nid-tonañ assoloñ
(conjugated as zatonañassoloñ, p. 100.)

B. Imperative Mood

Sing. 1) äuveñ nidanaye, or mojān nidunk nozo or nidanañ zauñ; the 1st form means "it is not allowed to me to sleep," the second about the same, the 3rd "get not sleeping".

1) "a" of "natullo" becomes "a" in the Feminine and Neuter, in all persons.
2) nid-a-nakā, 3) tāneñ-, tineñ nid-a-naye, 
or tačān-, tičān nidunk nozo, orto-, tā-, teñ nidanān zāundi or nidanān zāuñ.

Plur. 1) amīn nid-a-naye, or amēeñ nidunk nozo, 2) nid-a-nakāt, 3) tańiñ nid-a-naye, or te-, teo-, tiñ nidanān zāundit, or tančān nidunk nozo.

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

In the 3rd Person Sing. and Plur. we may say "zāuñdi" (Sing.) and "zāundit" (Plur.), instead of "zāuñ".

C. Optative Mood

Pres. nidanāñ zāuñ! = may I become not sleeping, in all persons 1).

Imperf. nidanān zaleār (purō) = Oh if I could get not sleeping (enough)!

Past. nidanatullo zaleār! or nidanatullo zaleār boreñ! =
   Oh if I had been not sleeping (it would be good)!

D. Subjunctive Mood

Pres. nidanān zāuñ! = that I may not sleep, in all persons.

Imperf. Sing. 1) nidanān-soñ, nidanān-siñ, nidanān-señ = that I might not sleep.
   3) nidanān-so, nidanān-si, nidanān-señ;
   Plur. 3) nidanān-se, nidanān-seo, nidanān-siñ.

1st Conditional. nidanāñ zaleār = if I became not sleeping.
2nd " nidanatullo (-i, -cñ) zaleār = if I had become not sleeping.

1) Or "tačeñ"; and so whenever this form occurs in any Gender, Number, Case or Person.

2) Vulgar people say "nidanāñ zāundi-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-nān etc. I would not sleep (as the 1st Fut. Absol.), or nidanān zāin, etc. = I might become not sleeping, (as the Conting. Future of zatā added to nidanān).

2nd " nid-toñnān, nid-tīñnān, nid-teñnān etc. (as zatoñnān, p. 101) = I would not have slept; or nid-toñnān assolloñ etc. (conjugating nid-toñnān as an Adjective of three terminations with the addition of nān and assoloñ as the Past of assā.)

E. Potential Mood

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

Past. 1) nidanaye assaleñ = it was not allowed to sleep;
2) nidunk nozo assaleñ = it was impossible to sleep;
3) nidunk tank natāli = 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-činān = there will be no power to sleep;
4) nidanān zāin etc. = perhaps I shall get not sleeping.

F. Necessary Mood

Pres. nidunk nozo = it is impossible to sleep.

Past. 1) " " assalleñ = it was impossible to sleep;
2) nid-čeñ natalleñ = Lat. dormiendum non crat (or non fuìt).

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

G. Infinitive Mood

Absol. nidanastanān raunčen = to remain without sleeping.

Supine. nidanān zāunk = in order not to sleep.
H. Participles

Pres. 1) nid-a-natulo, nid-a-nateli, nid-a-natalen = not sleeping, he who does not sleep;
2) nidanañ = not sleeping (used with an Auxiliary Verb);
3) nid-so-nañ, -ci-nañ, -ceñañ (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, -ci-nañ, -ceñañ (seldom used),
3) nid-to-nañ, -ti-nañ, -teñañ (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 Participles; hence I put it as a Participle.

I. Gerunds

Pres. nida-nastanañ or nidanañ āstanañ = without sleeping etc.

Past. nidanañ zatätz = not having slept.
Futur. nid-sonañ (-čińañ, -čenañ), or nidanañ zāuńso

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 ə and the termination begins with n, euphony does not require any insertion of vowel; e.g. "mōn=say", "mōnānt=(they) do not say", but "mōnazāi"; so also if it ends in l, it does not require any a or i; e.g. "kāntālnā=he does not hate", from "kāntāl", 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; "khānā=(he) does not eat".

If the root ends in u, or uñ, or au, or aũ, this u 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", "khāviyet", "zā", "zāviyet". ¹ Moreover, if

¹) The same happens, often at least, with the above said Verbs in "u", "uñ" etc.; e.g. "rāviyet", from "rāu"; or better we may say so: they change the "u" into "v".
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: "po-le=see", Plur. "po-leiā"; "kā=eat", Plur. "kāiā"; "zā=become", Plur. "zāiā". Finally, the Verbs ending with a in the root lose this a in the Infinitive, and sometimes also in the 2nd Person Singular Imperative: "aikatān=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 "voḷkatān=I know" should make "voḷk". Yet this is used commonly with the affix, e.g. "voḷk-re", "voḷk-ago". The gist of this 2nd observation is this: a or i or v 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 "tzālain=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. "mār-in=I may beat"; "kār-in=I may do".

c) The Neuter Verbs, whether they have a corresponding Causative one or not, have an; e.g. "pa-ān=I may fall"; "tzāl-ān=I may walk".

d) Verbs having the root ending in e or i, and mostly also in a, add only n; e.g. "gē=receive", Sing. "gēn, geši, gēt"; Plur. "geuñ, gešāt, getit".

4. The 1st Person Singular of the Absolute Future, if interrogative, is uñ, 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 "-lelär" 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 ʊ. 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. "kär-do", Past "ke-lo", Perfect "ke-lā", Past Perfect "ke-llo", 1st Conditional "ke-lelär", Participle "ke-lo". Hence also the 2nd Conditional is "kelo aslelär". 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 "assoloñ". The form given as another 2nd Future, viz. "nidlo astoloñ" 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. "nidtonāñ assoloñ". As 2nd Future of the 1st Contingent Future I would use the form "nidtonāñ assolo zāin, nidtināñ assālī zāin, nidteñnāñ assāleñ zāin" etc. conjugating "nidtonāñ" as given on p. 112, and "zāin" as the Contingent Future of "zatā", and "assolo" as an Adjective of three terminations.

10. The Participles 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, &c. "nidtolo, nidteli, nidteñn", or "nidtolo, nidtoli, nidtoleñ". 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 "toñ"
in the affirmative, and "tonān" in the negative form (nidtoũ, nidtonān). The Participle Present in "-taũ" (nidtaũ) is used with the Gerund in "tanaũ", shortened; "kārtanaũ=kārtaũ astanaũ"; it is used moreover in the Periphrastic Conjugation: many Tenses have been formed by this Participle and an Auxiliary Verb. What is "nidtaũ" for the affirmative form, "nidanaũ" 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. "mortanaĩ 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 ylo, 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 to". 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. "yetaĩ to monis mozo bāu=the man who comes is my brother"; "faleĩ 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 "nidtonān", if no doubt is implied, "nidanān zāin", if doubt is implied; the 2nd Absolute Conditionatum should be "nidtonān", or better, "nidtonān assoloñ"; the doubtful 2nd Conditionatum exactly is this "nidtonān assolo zāin"; yet "nidtonān 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, nay, 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 "assunknāñ" 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 "niduño", the 2nd has "nidouño", 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 "-tzo, -tëi, -tën, rather than "-so, -ëi, -ën"; consequently this s or ë must be pronounced somewhat sharp; we might have written also "-tzo, -tëi, -tën." This 16th observation regards not only the termination of the Infinitives, but also all other terminations ending in "-so, -ëi, -ën," or "-so, -ëi, -ën" as e.g. the Imperfect Subjunctive; nay, it regards also the Adjectives in "-so, -ëi, -ën", as I shall say later on.

16. The Gerund in "-tastanañ" is as much used as the Gerund in "-tanañ". 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 ön are conjugated, i.e. they take i in the Feminine, ön 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 "aĩ", 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: "polëiyest assolo-const-pici potui"; the 1st part indeclinable, (but if we give to it the terminations in o, declinable), the 2nd part declinable: "kärtolo assolo=facturus erit", 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 asleäär" the first part "zalo" is not only declined according to the genders, (-i, -eĩ, -e, -eo, -iũ) but can be also conjugated; so in the 2nd Person you may say: "zaloí (-i, -eiũ) asleäär", 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 unk but in ũũ; and zài of the Necessary Mood is pronounced by many as je.

21. The different forms put under one Tense are not all equal, i. e. 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) "nidanãũ zãi=perhaps I shall be not sleeping".
22. nān is changed into nakā 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 a or ā or e; 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 natullo". 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: "kārtāgi? = do you do....?" "kār-re = do" (or "kār-go" speaking to a girl); "kārt-ko = he seems to do", "kārtā-tz = he truly does" etc. These particles will be explained later on. But as to "nān", it appears 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 aside these secondary forms and keep in view only one form, the 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 are compounds 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, i. e. modifying the termination according to the Gender, and indeclinable. The indeclinable Tenses are these: in the Indicative, Present, 2nd Future (in "am"), Contingent Future; moreover the Imperative; in the Optative, Present, Imperfect (-leär puro), one part of the Past (-leär); in the Subjunctive, Present, 1st Conditional, one part of the 2nd Conditional (-leär), the 1st Conditionatum; in the Potential the forms in yet, in an and with puro; and if these two forms are joined to another declinable part, they remain indeclinable; in the Necessary Mood the forms with "zäi", if joined to a declinable part, they remain indeclinable; in the Infinitive, the Supine; in the Participles, only those in taň and in un1); all Gerunds except the Gerundivus, which, properly speaking, is the Future Participle Passive. As to the Negative form, the reader himself can easily find out the declinable and not declinable Tenses. All other Tenses are declinable; some even have a full declension also in the oblique cases, as the Participles in o; some have only different terminations according to the Gender, as the Imperfect, Past, Perfect, Past Perfect etc.; moreover all or nearly all simple finite Tenses have the first Person nasal, if it ends in a vowel. Further, in the declinable Tenses the 1st Person Singular usually ends in oň, iň, eň, or aň, yaň, aň; the 2nd Person ends in i (oi, i, eĩ etc.); the 3rd Person ends in o, i, eň or a, ya, aň. The 1st Person Plural ends in uň or aň, the 2nd mostly in at; the Plural is not declined (at least fully). Finally the termi-

1) About this Participle in "un", not put down, § 4, see observation 16.
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 "marlò, marlè, marlòñ, marlèñ" etc. not "marlò, marlè, etc."

28. As regards the formation of the Past Perfect, I said that o is inserted between the two l (see p. 88); because the most common case in which this o is inserted is when we have a Verb ending in l, as the example given (p. 88) shows; yet if we have a Verb ending in another consonant, which cannot be pronounced easily with l, of course then also o is inserted, not between the two l, but between l 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 assáleñ". 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 “pôleiyet = it may be seen”, “pôleiyet 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. “pôleiyet astolo = which will be to be seen”. In a similar way we may form the Negative Participle “pôleiyet 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 assaleñ kām = the business which is or was to be done” and “kārizāi astaleñ kām = the business which will have to be done”. The Negative Participle would be “kārizāi natullō”; 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 Mahrātti characters, which are the proper characters of the Konkani language.

**Exercises on Verbs**

- kial = play
- sod = seek
- tuk = weigh
- mar = beat
- obolsi = praise
- funk = blow
- sār = start
- ghe = receive
- ub = fly
- gāme = sweat
- rād = weep
- pōs = feed
- tzör = steal
- ik = sell
- jik = gain
- ulei = speak
- bānd = bind or tie
- formai = command
- pōl = flee
- lačil, -a = meadow (n.)
- rāgat, -gta = blood (n.)
- saukār, -a = merchant (m.)
- fāleē = to-morrow
- usko, -kea = lap (m.)
- āsro, -rea = refuge (m.)
- suknēn, -ea = bird (n.)
- vāreē, -ea = air or wind (n.)
- uzo, -jea = fire (m.)

**Present, Imperfect**


**Past, Perfect**

Alexandrān sauṁsārāso voḍlo vāṅtō jiklo. To kitiṅ uleilo? To nakāzalle uleilo. Judevāniṅ Somia Jezu Kristāk bāndlo
ani mǎrlo. Pilātān Jezu Kristāk mārunk ništurāyen formaileUniversità
(or only māreilo=caused to be beaten). Somia Jezu Kristāchea paisavānt Apostolāni̊n takā sāndlo.

1st Future Absolute

bōs = sit, seat  borei = write
mōd = break  dākei = show
bouā = walk  fūt = crack, break
pie = drink  nitidar, -a = judge (m).
khā = eat  aidān, -a = vessel (n.) [n.
pōd = fall  siāsan, -a = seat (of a bishop etc.)


Imperative Mood

tzukoī = avoid  pāṭlauñ, -ava = following (m.)
dēk, -i = example (f.)  pelo, -lea = neighbour (m.)


Optative Mood

Deu boreñ kāruñ. Devāci kuʃi zauñ. Tūñ sāgār pauleār boreñ! Tūñ sābār pauti vago raulo asleār (boreñ): (vago rau=

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

Subjunctive Mood

Makā kurpā melazāi zaleār1) kiteit āueva kārizāi? Māg-ñeñ kārizāi. Amōeñ voñilāniñ amkāñ uleileār, amīñ kaltepoñān (humbly) aikazāi. Tuveñ lešoñ sikeleār, āuñ tuka yēk inām din. Āстrie, tuveñ tujā dañleāk mān dillo zaleār, tujī duv tujī kuši kārti assallī. Devāso ādhār amkāñ melasso kiteit kāruñ?

Infinitive Mood

bōg = enjoy
cintna, -ne = thought (f.)
bōl, -a = violence (m.)
niceu, -eva = resolution (m.)
rig = enter
dosmānkāy, -e = enmity (f.)

Suk bogunk Devāči kuši kārizāi. Sārgārajānt rigonk2) amiñ amkāntz bōl kārizāi. Tzād češtāi kārči bori nāiñ. Cintna sämestañ vāstuñ thāiñ Devāči kuši kārunk Devāgeli cintna. (The thought of doing in everything the will of God, is a divine thought.) Ničeuv dosmānkāy dorči, saitānnāci (or ničeuv dosmānkāy dorso saitānāso).

Participles

mosor, -sra = hatred (m.)
imāno = last
kanṭāl = abhor
zārti, -e = judgment (f.)
tān, -i = moment (f.)


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1) About this Tense, see the Appendix. It means: "If you wish to receive the grace."
2) Some pronounce "unk" instead of "unk".
zāun āsāliñ. Yeñ gär bāndlo monis uśār ani zanto monis. To tzallo mārog boro nāin, āuin gello mārog bhōu boro. To burgo zaso bāpui glea vorsānt mello, vo. (*This is the boy, whose father died last year.*)

**Gerundis**

argañ = thanksgiving

tčað = ascend


**Potential Mood**

pāus; -a = rain (m.)

bāipāt = by heart

pēnṭ, -e = market (f.)
borei = write

rasim, -smi = silk (f.)


**Necessary Mood**

Mestri, iskulnatallea disāniñ amiñ kāsseleñ kām kārizāi? Rajā’ assāleñ disāniñ āvēñ tumkāñ dileñ lesaoñ bāipāt kārizāi, lek kārizāi ani vātzizāi. Āvēñ yeo vāstu moja burgeapoţaun keleäṭ; ani kiteñ karčēñ? Sompurñ zaizaleär, votzun ani sāmest vāstu ikun, moje paṭlauñ kār ani tukā sārgār yēk bāndār melṭeleñ.

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1) Nominative Plural Neuter, used only in the Plural.
Art. II. Different kinds of Verbs

§ 1. Causative Verbs

In Konkani, as in Kanaresc and Tulu, almost all Verbs, Neuter and Transitive, can be made Causative. Some examples will explain what I mean by Causative Verbs. "Tzäl = walk", "tzälai = cause another to walk"; "häs = laugh", "häsai = cause to laugh"; "päu = reach", "päuoi or pävai = cause to reach"; "kär = do", "kärai = 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 ai to the root of the Verb. Sometimes ai or i or oi, or ei is added; e. g.: "por-tañ = I turn, go around"; Causat. "portitañ = I move around".
Exceptions: 1) Verbs ending in ū, before adding ai, mostly change ū into v; e.g. “rāu = remain”, “rāvai = cause to remain”; yet some of those Verbs might be made Causative also by adding oi; e.g. “rāu” has also “rāuoī”.

2) Of the Verbs ending in ā some are made Causative by adding -dai and changing the ā into ū (which in Kanarese would be written nasal as before); e.g. “dāuñ = run”, “dāuñdai = cause to run”; yet some say also “dāvoī”. 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. “deuñ = descend”, “devoi = 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: “guspā”; Causative Verb: “guspādai”. 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 keštāt = 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"; "tān tuje itleāk mārtai = thou beatest thyself", etc.

2. By adding "apun = i̯se (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. "palai = 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. "sōḍlo = has been left"; "sūḍlo = he got rid of, he left himself"; "fōḍlo = has been broken"; "fūḍlo = broke"; "sōḍtā = he leaves"; "sūḍtā = he gets rid of"; "fōḍtā = he breaks"; "fūḍtā = 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. "āuṇ yeṇ kām moje itleāk kārtān = I do this work by me alone"; "tān yeṇ kām tuje itleāk kārtai = thou dost this work by thee"; "to yeṇ 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.* "āuṇī takā mārleṇ", they say: "āuṇ takā mārun gелоṇ = I went to beat him"; viz. they add the corresponding tense of "vetaṇ = 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 "thāiṇ=there" and "assā" in the required finite Tense to the Participle in -taṇ of the principal Verb; *e.g.* "āuṇ mārtaṇ thāiṇ assaṇ = I am beating, *lit.*
(where) beating there I am”; “märtäñ thain astoloñ—I shall be beating”; “märtäñ 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. “kärin zaleär—si fecero”; “kärinäñ zain—non fecero or non faciam” (Future Potential Negative); here the Conjunction “moñ—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 “kärin zaleär” may be literally translated thus by supplying the omitted “moñ—si fiat (ut) ego faciam (-si fecero) “kärinäñ zain=potest 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 “assä” and “zatä”, 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 “assä” or “zatä” is added to “nozo”; e.g. “nozo zaleñ, nozo assälleñ, nozo zateleñ” etc. Perhaps this “nozo” is shortened from “nä za(tä)=does not become, does not suit”.

4. Another Auxiliary Verb is “zäi”, for the Affirmative Necessary Mood; “zäi” 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 zateleñ, zāi zaleñ, zāi zateleñ, zāi zāit etc.

5. Finally "tanktā", 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 "tanklenāñ", and the Imperfect "tank nālī" is used also for the Past.

8. ye = come. Past. ai-lo. Supine. iun (vulg.), or yeunk (reg.).


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 "votzuñso"; 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 -uñso 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. vetāñ etc. Imperf. vetāloñ etc. Past. gelōñ etc. Perf. gelāñ etc. Past Perf. golloñ etc. Fut. Abs. vetoloñ etc. 2nd and Contingent Fut. votzan etc.
B. Imperative Mood
   vôtz, etc.

C. Optative Mood
   Pres. vottūnā! * Imperf. geleār puro! Past. gelo asleār puro!

D. Subjunctive Mood
   Pres. vottūn. Imperf. votzasoā. 1st Condit. geleār.
   2nd Conditional. gelo asleār. 1st Conditionatum. votzan.
   2nd Conditionatum. vetroloā assoloā.

E. Potential Mood
   vottāyet.

F. Necessary Mood
   votzazāi.

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

H. Participles
   Past Perf. gelolo. Fut. vetzo.

I. Gerunds
   Pres. vetanaā. Imperf. vottun. Past. 1) vottun, 2) vetatz.

   Negative form.
   "vottanāā etc." from the root "vôtz" except "vetzonaā" and "vetonaā".

   After the Conjugation of "vetā" 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

   Kār = do

   Affirmative form

   A. Indicative Mood
      Pres. kārtūn etc. Imperf. kārtaloā etc. Past. kelono etc.
      Perfect. kelaā etc. Past Perfect: kelloā or keloloā etc.
1st Fut. Absol. kārtolōn etc. 2nd and Conting. Fut. kārin etc. Three other 2nd Futures: 1) kārun astoloñ etc., 2) kārtoñ assoloñ etc., 3) keloñ astoloñ etc.

B. Imperative Mood
kāruigi etc.

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

D. Subjunctive Mood
Pres. kārun etc. Imperf. kārisoñ etc.
1st Conditional. keleār, 2nd Conditional. kelo asleār.
1st Conditionat. kārin etc. 2nd Conditionat. kārtoñ etc., or kārtoñ assoloñ or kārtolōn assoloñ.¹)

E. Potential Mood
Pres. 1) kāriyet, 2) kārunk tanktā, 3) kārunk puro. Past. 1) kāriyet assaleñ, 2) kārunk tank assali, 3) kārunk puro assaleñ. Future. 1) kāriyet, 2) kārin etc., 3) kariyet asteleñ, 4) kārunk tank asteli.

F. Necessary Mood
Pres. 1) kārizai, 2) kārčen assā. Past. 1) karizai asaleñ, 2) kārčen assaleñ. Future. 1) kārizai, 2) kārčen asteleñ. 3) kārizai asteleñ.

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

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

I. Gerunds
Pres. kārtanañ. Imperf. kārun or kārn. Past. kārtätz.

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 "-to" with "assolo". (See 2nd Conditionatum §§ 2 and 4.)
Irregular Verbs (continued)

10. Mór = die, Past. melo (different from mello and mhēlo, and mór different from mód).

11. Vād or vār = carry. Past. velo.


13. Ubza = proceed. Participle. ubzono.¹

14. Bos = seat. The regular Past. “boslā” seems to be used also for the Present (vulg. boholā).

15. Ge = receive. Past. getlo; but the compound “kāṅga” has “kāngelo or kāṅgetlo”.

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. aikatān etc., but Imperat. “aik, aikā”, Subj. “aikuñ” etc., as there is no cacophony in saying “aikā” 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 uň change in the Contingent (and Potential, equal to the Contingent) Future u and uň into v 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 “zāi” is to be added to them; thus “rāu=remain”, has “rāvan, rāwśi, rāvat, rāvūn (rāvo), rāwśūt, rāwśit, rāwazāi (some castes say “rābazāi”): “dāuñ = run”, “dāvan” etc., “dāvazāi”; “deuñ=descend”, “devan”, “devazāi”.

b) The Verbs having the root ending in a vowel except a, take in the Absolute Infinitive and equal Participle and Gerundive, “-uño (or-untzo)” instead of “-so(-tzo)”. But if the root ends in āi, ai, oī, i, ei, 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 i, as if the root ended in a, or e, or o; e.g. “polei, poleunk, poleuũso”; “kärai, kärauũso, kärunk’ or kärounk”. 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 “-ũso.” as also in the Future Negative Absolute.

d) If the root ends in u or uũ, 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

“Pien = drink”

Fut. Cont. Sing. 1) pien, 2) pieši, 3) piet.

Plu. 1) pieuũ, 2) piešāt, 3) pietit.

Imperat. Sing. pie, Plur. pieyā.

Supine. pieunk (vulg. piunk).

Infin. Absol. 

Particip.
pieũũso (vulg. piuũso).

Gerundive

Fut. Neg. Abs. 1) pieuũsonāũ etc. = I shall not drink;
2) piešonāũ = I will not drink.

“Dāuũ = run”

Future Cont. Sing. 1) dāvan, 2) dāuũ, 3) dāvat;

Plu. 1) dāvuũ, 2) dāuũšāt, 3) dāuntit.

Imperat. Sing. dāuũ,

Plu. dāuũā or dāvā,

Caus. dāuũdāi.

1) The Tenses not put down here are regular throughout.
Conjugation of a Causative Verb and of its corresponding Non-Causative Neuter Verb

"Paloăi = quench"

**Fut. Cont.** paloăin etc.

**Supine.** paloăunk (vulg. palounk).

**Infin. Abs.**

**Particip.** paloăunso (vulg. palou̱nso).

**Gerundive**

**Pres. Neg.** paloăinăñ etc.

**Fut. Neg. 1)** paloăunsonăñ (vulg. palou̱nsonăñ) = I shall not quench.

2) paloăisonăñ = I will not quench.

"Paloa-tă = is quenched"

**Fut. Cont. Sing. 1)** paloan, 2) paloaşi, 3) paloat;

**Plu. 1)** paloanũñ, 2) paloašat 3) paloašit.

**Supine.** paloaunk.

**Infin. Abs.**

**Participle** paloănsö.

**Gerundive**

**Pres. Neg.** paloanăñ.

**Fut. Neg.** paloăunsonăñ.

In a similar way to the above Causative Verb are conjugated also those Verbs, which although not Causative, have a similar termination; e. g. "polći = see"; "boroi = write"; "kārtći = expend"; so "kārtzonk, kārtzonso" 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 a insert v in the form “-iyet!” of the Potential; ending in a and e insert y in the 2nd Person Plural Imperative.

2. Verbs ending in u or uţ change u or uţ into v 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 “zăi” is added.

3. Verbs ending in a, e, i, mostly omit the initial vowel of the termination in the Contingent Future, and those in a omit also the vowel a of the termination -uňso, and those in u or uţ omit u of the termination -uňso and -unk, or, we may say, omit u and uţ before adding -uňso and -unk.

4. Verbs ending in any vowel usually take -uňso (and -uňsonaň in the Negative Future, see p. 94) instead of -so (and -sonaň the Negative Future. See ēděd a limitation); but if the last vowel of the root is i (āi, ai, ei, oi, i preceded by a consonant), they add the terminations -uňso and -unk to the root, either omitting this i, if it is preceded by a, e or o, or changing it into ā or o, 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 “a”, drop the initial vowel of the termination of the Contingent Future, if this is “-an”, as this is usually the case; because mostly this “a” is a sign of a Neuter Verb derived from its corresponding Causative Verb in “āi”, by omitting “i”; consequently it takes “an” not “in” (see p. 117, n. 3, d.); but sometimes Verbs ending in “a” are transitive; e. g., “khä-eat” has “khä-in”. For this reason I say (p. 117, l. c.) mostly, not always, Verbs ending in “a” take only “in”.

What to say if the Verb ends not in “a, o, i,” but in “an” and “o”? If this “u” is preceded by “e” or “a”, e. g., “rāu, ēu, see,,” then see above n. 2. If this “u” 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 “u” into “v”, or add to “u” the terminations without the initial vowel; e. g. suppose that “māru-tā” be a Konkani Verb: then I would say “mārvan or mārun”. 
If the Verb ends in "o", if such Verbs exist and this "o" be not a short "a (ä)"; 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 'ä'," because these two letters can be exchanged very easily; so "mänua-a=pleases" seems to be pronounced by many "mänua-dä". This Verb has "mänuan" 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. Zānañ=I know. Present. zānañ, zānaî etc. (regularly). The other Tenses which can be used are formed by adding to "zāna" the required Tense of "assä". Thus "zānañ assoloñ=I knew", or "zānañ zāun assoloñ".

2. "Neñañ"=I do not know may be considered as the negative form of "zānañ"; its Tenses are formed just as the Tenses of "zānañ".

Moreover "nozo" and "zäi" may be considered as defective (see above).

Exercises on Verbs (Continued)

Causative Verbs

häs=laugh

Burgeä, kiteäk iskul karçea veļär hästai? To makä hä-saitä. Áuveñ sängloñ, käläingï? Áuveñ kärunknän. Pedrun

1) Pronounce nearly "neañañ", passing over "nea" very quickly.

**Reciprocal Verbs**

Bāvānu, yēkamekāso mög kārā; yeñ Sōmiya Jezu Kristāčeñ formān dekun. Burge lačilänt yēkamekā kēltāt. Monis peleāso mög kārčea swāter sābār pāuṭi yēkamekā zagaḍtāt ani läjāi kārtāt. Bāp ani āuoi khāin assāt? Yēkamekā gazāli mārtāt *(have a chat)*.

**Reflexive Verbs**

Sañ Luis aplea itleāk mārtālo, zāritār tāñeñ vôd pātkañ kedintz āḍarunknatullīn. Tuje itleāk boreñ ćintun niśēsī. Sañ Franċis Zaver Meliapurant astanañ, vigārācēa ērā läjīn assāllea itlānt aplea itleāk ratir *(or ratzo)* bāuntālo ani niñl kārtālo.

**Verbs excluding Companionship**


\(^1\) Causative Verb from "khā"; it is formed irregularly.

\(^2\) Causative Verb from "Mānuś-tā = pleases"; as the primitive Verb ends in "tā", only "t" is added; so also in other similar cases; i.e., if the Verb (primitive) ends in a consonant, the Causative Verb is formed by adding "tā" (sometimes "nī, ői, őt"); if it ends in a vowel chiefly in "nā", then very often only "t" is added, or "a" is changed into "tā" ("portatān, portatān") or, seldom, "nī" or other irregular termination is added. See moreover the exceptions § 1.

\(^3\) By "lāi = apply", many Verbs which cannot be formed Causative by "tā" etc., take a causative meaning.
Verbs compounded of the Gerund in un


Irregular Verbs

kēleñ, -ca = plantain (n.)


Periphrastic Conjugation


Verbs ending in a Vowel

Zōkōñ Devāče kurpe bitār rāvanāñ2) to apnāk luksān,

1) This “m” which neither in Kanarose, nor in Marāthi is reckoned among the aspirated letters, becomes aspirated by adding “h” just as in Kanarose, by adding “c” or rather there are two different letters “m” and “h”.

2) “y” of “rān” becomes “v” not only when “zāñ” is added, but also in the Negative form when “nāñ” is added. See Art. I. § 5 n. 2, p. 116.) The above rule (p. 143) in order to be complete must be compared also with § 5 l. c. chiefly sn. 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)
“thāīn” = there, thither”—thāīndo
“khāīn” = where, whither”—khāindo
“sāgleon” = everywhere”—Instr. of sāglo
“sārvūthāīn” = everywhere” used chiefly in religious matters
“lāgiin = close”—lāgšilo
“sārsi = close”—sārsilo
“pois” = far”—poisilo or poisilo
“voir = above, up stairs”—voilo
“sākāl = down, below”—sāklo
“pāti (or paṭleān) = 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”—bitārlō
“bhāir = outside”—bhāiilo

b) Principal Adverbs of Time with the derived Adjectives

“āz = to-day”, —āiso
“fāleā, or phāleā = to-morrow”—fāleāso
“kāl = yesterday”—kālso
“poir = the day before yesterday” or pūr—porso
“porvān = after to-morrow”—porvānso
"poruñ = last year"—poruñso
"disādis = every day"—disādisāso
"sakāliñ = early"—sakāliñso
"phanteār = at daybreak"—phanteāparāso
"sakāliñe = in the morning"
"sānejor or sānejne = in the evening"—sājensoso
"bhōu sakāliñ = early in the morning"
"todōu = late"
"vegiñ = early, in time"—vegiñso
"ādiñ = before"—ādlo
"māgir = afterwards"—māgirlo or māgirso
"atāñ = now"—atāñso
"purviñ or ādiñ purviñ = in ancient times"—purviñlo
"vōdōl = lately"—vōdolso
"yedōl pāriant = up to this"—yedolso
"sāddāñ (emp. saddants) = always"—sāddantso
"kedints. . . nāñ = never"—kedintso. . . nāñ
"tovol or teavelār = then, at that time"—tovolso
"khāñ = when (low castes say khoñ)"—khāñso
"sēki = finally"—sēkisoso
"kāñek = finally"—kāñekso
"yea fāde = 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

"bhōu = much"
"sābār = much"
"illo (-i, -eñ) = a little"
"tōdō (-i, -eñ) = a little"
"tikōñ (or čikōñ) = moderately, neither very much nor very little"
"sumārso" = moderately, neither very much nor very little"
"unto (-i, -eñ) = less"
"tsáď = much, more, too much"
"ani = still, more", e.g. ani dön = two more
"puro = enough"

d) Principal Adverbs of Manner with the derived Adjectives
"boreň = well" (or boro, -i, -en)
"pāď = badly"
"tzukon = wrongly"
"sompeň
"sompepoňān | = easily"—sampo, sasārāyeso
"sasārāyen
"kāštān = with difficulty"—kāštāno
"tzāď ūneň = nearly, about" (Latin circiter)
"lāgiň lāgiň = almost" (Lat. paene), e.g. "lāgiň lāgiň tīs = almost 30 (less than 30)"
"tzāďavotzāun = generally, usually"
"kapas! = very well! perfectly!" (used often ironically)
"aŭōīt
"yekāťe pharā | = suddenly"
"cintinastanāň
"portun = again"
"neanārpoňān = ignorantly"—neanārpoňāso
"bestōff = in vain"—bestō
"asen = in this way"—asso
"tasseň = in that way"—tasso
"viņgāď = separately"
"saņgata = together"
"vōţťu = altogether"
"kāsso (-i, -en) = how"
"kāssālo (-i, -en) = how"
"vegiň = fast"—vegiňso
"soukās = slowly"—soukāsāyeso or soukāsaiso
"nizzāun
"dubāunāstanaň | = certainly"
"drādzāun
"yekādevēlā = perhaps"
"zāit = well (yes)"
"ūt̪ = yes"

niṅ
"nāiff̪ = no"

"pūṇi or puṇ = at least”.

Besides these, which I may call primitive or original Adverbs, (except very few, which are not primitive, e.g. kāśṭān) 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 “kāssō, kāssalo, poiltz” etc. These Adjectives may be recognized by the termination “ō (otz) or sā”. 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-čēn = through here”, Instrumental from “angāso”; “modēn = in the middle”, “modleān = through the middle”, Instrumental from “modlo”.

If “-so, -ū, -teff” were to be taken as signs of the Genitive, we should say also that the Adverbs of time etc. are declined; so “āiso = of to-day”; “angāso = of here”. But, as I consider “-so, -ū, -teff” 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:—

   pàrian[t] | = till
   mo[nasor] | = in

Postpositions which govern the Dative:

   âd | = against
   porte | = in
   virôdh | = on

Postpositions which govern the Original:

   âdîn | = before
   mukôr | = in face, at the presence of
   hujîr | = in face, at the presence of
   phâdên | = before, after (see Dictionary)
   uprânt | = after
   magîr | = after
   paṭleân | = behind, Lat. *retro*
   voi[r] | = above, upon
sākāl
khāl/= under
talā
pois=far
lāgīñ
kāde/= close
sārsī
thāiñ"= in, as regards, towards, e.g. "Devā thāiñ = in God"
bitār = in, within
bhāir = out, without, beyond
viñe or vin = without (Lat. sine)
sangatā = with
vingāñ = separately from
pasun or pasvot/= for, on account of
khatīr
pārmanē = according to
bāuntāñē = around
veslean or dikān = in the direction of
thāun = from, e.g. from Calicut to Mangalore, from 3–4
polтоdi = beyond (ultra)
āltādi = on this side (citra)
vorviñ = through
śivāi/= beside (Lat. praeter)
kariñ/= instead of
bādlāk = instead of
suater = in the place of.

From some Postpositions are derived some Adjectives; these 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=emkan-ḍāntlo": "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 "gäránt = in the houses", though not so well as "gärāniṅ".

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, lāgiṅ", (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; "Kantikleo avesvārā bitārlo vo tisro avesvār"; we might translate it literally into bad 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 cujus pede fossa vivus emanat"; e.g. "sārgār thāun = from heaven"; "sārgārán = 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. "adiṅ = 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 renders 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 "bej = 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—tosso"; 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 mōlēār = why — because
dekun = because, therefore
tēr = therefore
puṇ, puṇi = but
bogār = but (*in opposition,* *e.g.* not only . . . but also)
tāri, zaltēāri = nevertheless, yet
1 = although, also
zāritār or zāritāri = although
zārtār = if
ki, mon = that
vo or uo, yā = or
muncēū or muncēu = that is to say
sāit”, legun = also, even
tache 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 aileāri”.

20*
4. Some Conjunctions are put after the affected word, as in Lat. *enim*. So “puṇ”, if it means “at least”, is placed after the affected word—“vorsāk yēk pāuṭi puṇ 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. “kleāri=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.

“āā? = what?”; some use it also for “yes”.

Our “o” of the Vocative is expressed by “ye”; e.g. ye Fraskā = O Francis!

“o 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 Synetymology. 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!” “khāiā 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 “babā” (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, “Sāibîn” for a woman; although this last, “Sāibîn” 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, are 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 bāl 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”; “Heleï māmie, Igārjent yetāigī?=O Helena, do you come to the church?”; “age Māриe, kossi assāi”, or “Māриe, kossi assāige?=O Mary, how are you?” “Māриe bāye, makā apoitāigī?=Mary, do you call me?” or “age Māриe bāye, makā apoitāgi?” or “Māриe bāye, makā apoitāige?” “ye Forsā babā, makā yēk Rupoi dī=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-re”; “votz-re, lutzā=go, O rascal”; “Māriā-go, lānkudād=ā=O Mary (girl), bring firewood”, or “ago Māria”; “Mojea burgehā, yē amā =O my dear child, come”; “moja burgehā, khā bālā =O dear child, eat”; “Amā” and “bālā” 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”, 
“Emmānueli, yē-re=come O Emmanuel”; Māria-go = O Mary”,
“Māriā, yē-go = come O Mary”.

b) Are and ago are immediately prefixed to the affected Noun; this may be alone or in a sentence; “are Emmānueli = O Emmanuel”, “are Emmānueli, vāur kār = O Emmanuel work”.

c) Mā, māmi, bābā, bāye are put after the affected Noun.

d) Agā and age are put either immediately before the affected Noun, or afterwards, but joined to the Verb and losing the initial a.

e) Sāiba, Suāmiā,”, addressing a person, are generally used without the proper Noun.

f) Amā and bālā are separated, usually, from the affected Noun; but “burgīn bālān” is used.

As to speaking not to, but about superior persons, the corresponding titles “mām (shortened ‘ām’), māmi, bāb, bāy, sāib, suāmi, sāibin” are put after the affected Noun; (“agā and age”, “ago and are”, “re, go” have no Nominative). Examples: “Anton mām Bombay gelo=Antony went to Bombay”; “Serpin māmi gārā nāī=Seraphina is not at home”; “Nern bāb piđent podlo=Mr. Nern fell sick”; “Reicklin bāy vilāyet geli=Mrs. Reichlin went to Europe”; “Hohenlohe sāib mantri zālo=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, e.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 “yei” and “yei” (father or mother of bride and of wife’s bridegroom) and the “sādu” (husbands of two sisters) among themselves. Remark moreover that “bāy” may mean also elder sister and child; in both these cases “bāy” is neuter, although declined according to the first declension. “Bāb” 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"; "kärtä=he does", "kärtäso=he seems to do"; "gär=house", "gärseñ=a thing which seems to be a house"; "bukasa=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; "täp=fever", "täpasaso=feverish"; "lonkä=iron", "lonkdäso=of iron", "lonkdässaso=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, señ). 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: "aññ márleñseñ kärtäñ, täñ rädleñseñ kär=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 -sen for the Neuter; Plur. -se, -seo, -siñ etc., just as the Adjectives of three terminations; so if added to a Neuter Noun, it is -sen; 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. kärtān-so, kärtañ-si, kärtā-señ;
2. kärtaï-so, kärtaï-si, kärtaï-señ;
3. kärtā-so, kartā-si, kartā-señ.

Plur. 1. kärtāoñ-se, kärtāoñ-seo, kärtāoñ-siñ;
2. kärtāt-se, kärtāt-seo, kärtāt-siñ;
3. kärtāt-se, kärtāt-seo, kärtāt-siñ.

Past. äuveñ 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. "kunkaç ubtaseñ = the hen flickers", or "kunkaç 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. I or ai. I spoke of this i, 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. "kassoloi = any", "konakái = to any one." The
particle “-kāi” has also a similar meaning. (See l.c.) I said i or ai; 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. “teōyīi = that also” (or “teōyī”), a compound of “teō = that”, and “ui”; so “zāritār Deu amkān šikšā ditā, amso mōguī 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. “Tuzo 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. “keda santōsān āuñ ēlōgī moñ tumān 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”.
2. This particle is commonly used only in asking; yet sometimes I have heard it also in non-interrogative sentences; e.g. "tukā kitleṇ assāgi, makā titleṇ assā = as much is to you, so much is to me".

3. This particle is not used with words, which of themselves, I may say, are interrogative; e.g. "kōn = who?" "kiteś = what?" in a similar way as in Latin, though in Latin we may say sometimes quidnam? This particle "-gi" is exactly the Latin nam or num. So we cannot say "kiteṇgi? or kōngi?" only "kiteṇ or kōn" etc. is used. But if these words ("kiteṇ etc.) are used as Indefinite Pronouns, then they can take "-gi." This "-gi" is used in the common and vulgar sentence "assāgi nāñ = is it (or) not?" used as intercalar at every step. Besides in interrogations this "-gi" is used in the sentence: "kāsseṇgi molleār" as if you say="e.g". Finally, distinguish this "-gi" from "-ge" shortened from "age". (See Ch. I.)

CHAPTER IV. NEGATIVE FORM

Art. I. Substantives

Substantives are formed negative by prefixing ā, (like the Greek alpha privatives), if the Noun begins with a consonant, or ān, 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" "ānmāriād = dishonesty, impoliteness"; "upkār = benefit", "ānupkār or better "ānupkārpon = ingratitude"; "kāpāt = simulation", "niśkāpāt = sincerity"; "bāruāso = hope", "āpābāruāso = despair"; "dhāir = courage", "āpādhāir = fear, despair"; "mān = honour", "āpāmān (vulg. ākmān) = offence"; "bāg = happiness", "nirbāg" or better "nirbāgipōn = 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 = yeni sarkei kārunknān”. Finally some Nouns are made negative by prefixing “nān”; e.g. “pāsaṇd = approval”, “nānpāsaṇd = disapproval”; “bolaiki = health”, nānbolaiki = 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 “tana” or by the Negative Participles; e.g. “pik = ripeness” cannot be made Negative; but the non-negative “tarnepoṇ” exists, which has the same meaning. We might also resolve it thus: “unripeness causes harm = piknatālleo vāstu lukšān kārtā = 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”, sarko natullo”. 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”; “jīv-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 “nāiṇi” or “niṇ”; e.g. “nāin zallo = not becoming”.

d) By affixing “nāiṇi assolo”, another Negative Participle of “assā”, we may change the Adjective from Affirmative into Negative; e.g. “favo-nāiṇi assolo = not being worthy, unworthy”.

e) The above prefixes of the Nouns (ani-, nir- etc.) may be used also for Adjectives; e.g. “nirbāgi = unhappy”, “anupkāri = ungrateful”; “niśkāṇi = sincere”.
Usage does not allow us to use all these particles promiscuously or in any case; then the above indicated plan for the Nouns must be employed also for the Adjectives.

Art. III. Pronouns

(See page 80.)

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 kāiñ kālnāñ"; "I know nothing at all = makā kāintz kālnāñ". "Nobody came = kōn yeunknāñ". 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? = thāiñ kōñ assā?" "Nobody = kōñnāñ"; "What have you = tukā kiteñ assā?" "Nothing = kāiññāñ". 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 "khāiñnāñ" (see above), that "nāñ" 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 primitive Pronoun and the Negative Particle are used; e.g. "no impure soul can enter into heaven = yēkui nitālnatullo ātmo sārgār riganāñ".

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 "keleñ-nāñ" instead of "kārunknāñ", "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 we have 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 niṅ = 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 niṅ". 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 šerāntināṅ nādāntināṅ = īī. he in the town also not, in the village also not"; "he is neither good nor bad, he is a middle thing = to boroī niṅ, pādi niṅ, sumārso zāun vortavatā".
CHAPTER V. DERIVATION OF WORDS

Art. I. Nouns

Nouns are derived by adding chiefly the following terminations, -pōṇ, -ai, -kai, -ap, -gār or -kār, -dār, -an, -sāṇ, -neñ, -ni, -sareñ, -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. "mōg = 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 -pōṇ many Neuter Abstract Nouns are formed; e.g. "kōṭto = wicked", "kōṭtepon = wickedness"; "boro = good", "borepon = prosperity"; "nitāl = pure", "nitalpon = purity"; "kuḍḍo = blind", "kuḍḍepoṇ = blindness". It seems that -pōṇ is more commonly added to Adjectives, which themselves may be derived; e.g. from "mōg" you get "mogāl = dear", from it "mogālpoṇ = amiability"; yet we find -pōṇ added also to Nouns; e.g. "monis = man", "monśapoṇ = humanity", "Deu = God", "Deuṇoṇ = Deity".

By -kai and -ai are also usually formed Abstract Nouns; e.g. "niśkal = chaste", "niśkalai = chastity"; "neṇto = humble, innocent", "neṇtoai = humility"; "āskāt = weak", "āskātkai = 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"; "sīk = learn", "sikāp = instruction". These derived
Nouns in -ąp are mostly Neuter; but Nouns in -ąp or -op, or -ąb may be often of another gender.

By -går or -kår are formed concrete Masculine Nouns, as in Latin by -tor; e.g. "går = house", "gärkăr = householder"; "motzo = shoe", "motcegăr = shoemaker"; "gādi = carriage", "gādiegăr = bandyman".

By -dăr are formed concrete Nouns about in the same way as by -går and -kår; e.g. "nit, -i = justice", "nitidār = judge"; "monsup = judgment", "monsubdār = judge".

The terminations -går or -kår are often used to indicate origin from a place; e.g. "Goĩkār = a Goanese"; "Tōinkār = a Chinese". Yet some Nouns of this kind are formed differently e.g. "Roman = Romanso".

Yet this -kår 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. emptor = molāk kāneitolo"; "seller, Lat. vendītor, or better vendens = iktolo". This termination can generally be used.

By -sān are formed some Nouns (usually Feminine) chiefly from qualitative Adjectives; e.g. "koçu = bitter", "koçsān = bitterness"; "gōçu = sweet"; "gōcsān = sweetness".

By -neān are derived many Abstract Nouns which correspond to our Verbal Nouns; e.g. bāir-gāl = put out", "bāir-gālneān = expulsion"; rāḏ = weep", rāḍneān = weeping". Remark that the Verbal Nouns can be expressed not only by -neān, but also by -ąp, (see above) and -ęn (which last is the termination of the Absolute Infinitive), or, seldom, by -ni or -an; e.g. "sōd = leave", "sodni = abandonment"; mör = die", "moraṇ = death"; "kār = do", "kāran = cause". By the above terminations can be formed not only Verbal Nouns, but others too; e.g. "jie = live", "jiņi = life", "kār = do", "kārni = action" (although these two Nouns might be considered in some way as Verbal Nouns).
Särkeñ corresponds to the English -ility or Latin -bilitas; i. e. it expresses suitableness etc. for any thing; e. g. "docility = sika-särkeñ"; "vaññi-särkeñ = divisibility".

By i many Nouns are derived which have about the same meaning as the word from which they are taken, except that they are concrete; e. g. "śastrā = religion", "śastri = 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. "bezāri = tired", as also sometimes by i Abstract Nouns are formed from Concrete Nouns; e. g. "döst = favourite", "dōsti = favour, grace".

-ist or -st is employed to form Concrete Nouns almost in the same way as -kār or -tolo; e. g. "sermaunā = preaching", "sermavist = preacher"; "mukhia = principal", "mukhliest = head"; "buiñmāp = geometry", "buiñmāpist = 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. "gārkār = householder", "gārkārn = house-wife", sāib = lord", "sāibin = lady"; "Goīnkār = Goanese (man)", "Goīnkārn = 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", "bānu = brother", "boñ = sister", "burgo = boy", "čeđuñ = girl", "peto = dog", "kolgeñ = bitch"; "pāḍo = steer", "pādī = cow" etc.

**Corollary:** If we compare the above terminations with the Latin terminations, -poç and -ai or -kai correspond to -tas or -us of the Abstract Nouns; e. g. sanctitas, servitus, -ap, -nī, -neñ, -šeñ correspond mostly to -tio or -ctio; e. g. scriptio, elatio, actio, ambulatio; -gār, -kār, -dār, -ist, -i correspond very often to -tor or similar termination of the Concrete Nouns; e. g. scriptor, emptor, 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, -ői, -őėn or sometimes -lo, -li, -leėn. 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. "sauņsārāntlo 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", "sārgiņso" 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, -ői, -őėn" of derived Adjectives, we must now expressly observe, what has been already cursorily remarked in Part II. Chapter IV. page 122, viz. that the exact spelling (i.e. according to the pronunciation of high castes) of these terminations would be "-tsɔ, -ti, -tőėn". Up to this I wrote "-so, -ői, -őėn"; 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 "-tsɔ"; e.g. "pilo". Moreover the quasi-diminutive "-so" is exactly "-so", not "-tsɔ".

2. All Adjectives in "o, i, őėn", if used for the 1st Person Singular, according to the best pronunciation have a nasal termination; e.g. "šuņ boreņ niņ=I am not good".

2. Another rather bold manner of forming Adjectives is to add the terminations -lo, -li, -leėn to the 2nd Locative in
-ger (see p. 14), omitting r of -ger on account of euphony; so we get "gelo, geli, geleñ" instead of "gerlo, gerli, gerleñ"; e.g. here in Mangalore the Adjective "Mādringelo" is common; it is derived from "Mādringer", 2nd Locative Plural of "Mādri =nun", meaning "at the nuns or being at the nuns"; hence "Mādringelo" has the meaning as "at the Nuns"; e.g. "Mādringeli rivāz=custom as the nuns, or coming from the house of the nuns". So they form from "Deu =God", the Adjective "Devāgelo", which exactly means "as at the house of God or devout"; e.g. "Devāgelo monis =devout man"; from "to =that", they form "teāgelo = he who, or that which, is there, or at that place"; from "mārañ = Parias", the Adjective "mārañgelo" is formed. We might say also that these Adjectives are formed by adding -gelo to the original; yet I prefer to say that they are formed by adding -lo to the 2nd Locative in -ger, because this seems to be the origin of that -gelo; moreover the meaning of these Adjectives suggests this explanation; consequently it is easier to be retained and more reasonable. In a similar way many other Adjectives might be formed, for which we have no corresponding Adjectives of one word in our European languages, Italian, English, German etc.

3. Some Adjectives are derived from Nouns by adding to the root of the Noun the termination -ēst; e.g. "piḍa =sickness", "piḍēst=sick"; "cintna =thought" has "cintēst=gloomy".

4. Another rather difficult way of deriving Adjectives is to add "-śilo or -velo". The meaning which the Adjective receives thereby is strange; I explain it by examples; "lāgiñ =near", "lāgśilo =he who is near or that which is near"; "pōis=far", "pōiśilo=he who is far or that which is far"; "mukār=before", "mukāvelo=he who is before or that which is before"; "pāus=rain", "pāuśilo=rainy". Now some sentences:—Seeing two boys, one far, the other near, I say: "lāgśilo yeundi =he who is near shall come", "pōiśilo yeundi =he who is far, shall come near (or come near)"; "moja
lāgšilo vōtz = go far", or literally: "you who are near, go from me (far), or go from being near to me"; "pōišilo 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 "-šilo" and "-velo" which have no relation to place, e.g. "pāušilo" 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 predicate; 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. "mānadig = 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"; "vōir = above", "voiolo = of above"; "lāgiū = near", "lāgso", and "lāgšilo (see above 4.); "ādīn = before", "ādlo"; "māgir = after", "māgirlo"; "modēn = 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
of "fāvozallo", the termination -so added to the stem may suffice; e. g. "kaṇṭālo fāvozallo, or "kaṇṭālaso = abominable"; this 2nd termination is more vulgar. In the above case the termination -bēis 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 = čudāyet 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" 1).

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", "nīt = justice", nītivānt = just".

11. Some others are derived by adding i; e. g. "mosor = envy", "mosri = envious"; "souňsār = world", "souňsāri = 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 1, as it contains some emphasis.

There are some other difficult Adjectives; of these we will speak when treating of Participles, in the Syntax.

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 Mōbd; or we may say that it is the same as the Past Tense (see page 114).
Corollary: The termination -tsō 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 -tz 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, gāme”; 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 āi (sometimes āi, ei, oi or only i), if it ends in a consonant; or only i or uoi or some other irregular termination, if it ends in a vowel; or dai or voi (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. “kārāi = cause to do”, “kār = do”; khāuoi = cause to eat”, “khā = eat”; “mānuāi = cause to please”, “mānuā = please”. Yet we must remark that many Verbs by losing only the Vowel i 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 -ai and making the a of the root long, “kātār = cut”; as in Sanskrit “nāhyāte = he binds”, “nāhyāte = 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 i, 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 aliibi. 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. "kāštān= with difficulty".

2. Sometimes the Neuter of the Adjective is used as an Adverb; e.g. "boreṇ=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=čit diun=giving attention"; "boreṇ kārn kārun knān= (he) did not perform it well". In this example we have, I may say, a double Adverb; for, "boreṇ" is one Adverb, to it the Gerund in -un (contracted into -n) is added; or perhaps we may say, that "kārn" is added to "boreṇ" 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 "-sseṇ"; e.g. "tāss-seṇ=in that manner", "asseṇ=in this way", "kāsseṇ or zās-seṇ=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 -neṇ; e.g. "teṇeṇ=through that way, in that side"; "yeneṇ=in this side"; or also by adding "-siīṇ", e.g. "issīṇ, tissiī=here and there". This "yeneṇ" and "teṇeṇ" are the Instrumental of -o and -to of Feminine Gender, and "issīṇ, tissiī" are shortened from "yēa kusin, teā kusin".

6. If the Adjectives have only one termination, Adverbs of manner are formed from them by adding "zāun" or some other Gerund; "kānditzāun=positively" from "kāndit=positive", "mukhiāzāun=chiefly" from "mukhiā=principal". This last method, i.e. by adding "zāun" is very often used,

1) What I say here, cannot always be called properly Derivation; for the sake of convenience I put things together which should be separated.
and whenever we cannot use another way, let us try this last form; this “zāun” 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 “sobitāi = nicety” and this from “sobit = nice”.

7. Finally the negative form, the emphatic -ts and the quasi-diminutive -so 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 "kāṛ = do", by which perhaps half the Konkani Verbs are formed; then "gāḷ = put"; "dī = give"; "ghē = receive"; "zā = become"; e.g. "mōg kāṛ = love, lit. make love"; "bautism dī = baptize, lit. give baptism"; "badlām gāḷ = calumniate, lit. put calumnia"; "jīvānt 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 = kāḍn or kāḍun gāḷ, 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 = lāgīṇ pāu, 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 Canarese or Mahrātī 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 "sāṅgāt-vāsiṁ-māṭ (n.)" from "sāṅgāt-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) = koṇikaṁ-mēḷ"
(m.) *lit. = reunion of - canons*, from "koṇik = canon" and "mēl = 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: "Igārje-muniāri, *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 tzād kārtā = God loves us much". So also the other compositions considered above (Art. I. *nn*. 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-poḍnaē = harmony"; "sārvupodvi = almighty"; of a Noun and a Postposition, *e.g.* "sākālpoḍnaē = downfall"; of two Adjectives, *e.g.* "sārvu-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"; "āmkā-n-i = to us too"; "kōnāki = to any one"; "āuveṇ kārunk-nān = I have not done" *etc.* To this point we cannot reduce it, 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 iĉḥāḍhipāti = despot”, shortened from “aple iĉhe-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-kāṭto = lighthouse”, which is declined in both parts.

CHAPTER VII. NASAL SOUND

This and the following Chapters may be considered as a πάρεργον to the Part I, as the preceding Chapters are like a πάρεργον 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 κατ’ ἀκτήν. 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 ŋ 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 uŋ seem also to keep this ŋ 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. "aŋ boroŋ nĩŋ = I am not good";

e) In the Nouns ending in au; e.g. "Juauŋ = John"; "guni-auŋ = fault".

f) As to 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 -tə and -to (nidtəŋ nidoŋ). As it is too difficult to remember all forms with ŋ, let us proceed per exclusionem: In the Verbs this ŋ is not used, of course, if the form ends in a consonant. Then, generally a form of the Verb ending in a vowel has ŋ, 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 ŋ. The Participles in ŋ, i, eŋ 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 ã; chiefly all words compounded with the final negative particle nãñ or niñ are nasal; for nãñ or niñ are nasal.

3. What change does this ã undergo? The following rule, if not general, contains at least many cases.

a) If to a word ending in ã 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 ṭ, or as -ng in singing (see p. 18, Note 2); if it is followed by a palatal, it seems to become a little palatal like n, 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 ã is found also before vowels.

da) The ã 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).

d) About other changes of ã 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 "ã" has many degrees, in some cases it is difficult even to native learned men to ascertain whether there is "ã" 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 ã, you would get a wrong composition, e.g. "þãñ = I", "ãntz = myself". If you do not pay attention to that ã, you would get "ãntz" 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 s, z, o, ñ, é, i, u, ạ, y, ạ, ạ; about ñ a peculiar chapter has been put. As regards s, z, as a general rule we may say that whenever a declinable part of speech ends in the Nominative Singular in s, z, or so, zo, this s is changed into ç and z, 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. “ručik or rutčik”; “dóbazo=pomp”, “dóbabše”; “râz=kingdom”, “râja”; “mozo=mine”, “mojeň, moja”. Consequently the words ending in -tso following the third declension change this s into ç. Many Adjectives and Participles are formed with the termination -tso; hence “kârtso, kârtčeň”; moreover the English Genitive is usually changed into the Adjective in -tso. Yet this change does not always take place in the Nouns; e.g. “kuris=cross”, “kursa”, because it is “kris” not “krites”. Chiefly as to the termination -so of the Adjectives, we must distinguish the true termination -so from -tso or -tso; we have seen that the true terminations of the Adjectives in -so corresponding to the Genitive would be -tso; whereas -so 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 -ts in Kanarese and in Maharâtti is written with a letter which in Kanarese usually, in Maharâtti often sounds like ç; consequently if this letter -ts before some letters does not sound so euphonical, it is changed into its cognate ç; so this -tz does not sound so well before ea, a, e, as before o; therefore before a, ea, e is changed into ç. The same is to be said of z and j. This z
is written with a letter, which in Kanarese usually, in Mahārāṭṭi 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 (-tso). 2) All Adjectives corresponding to the Genitive (see Part II. Ch. II. Art. I. § 2, p. 51)\(^1\). 3) All forms of the Verbs ending with a sharp so; these are the Participles in -tso of the affirmative form, e.g. "nid-tso", the Gerundive, the Future of the Negative form, the Infinitive, the Negative Participle in "-tsonān" 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. "nidanān-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. Examples of 1. "kaṇṭālatso"); of 2. "Devātso"); of 3. "kārtso").

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 (tz) as in "Devaṭso", č as in "čar", tō as in "kārtći"; and so also z, as in "mozo", j as in "moji". Ts, tz and tō are written in Kanarese and Mahārāṭṭi with one letter, yet tō 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, zo in the Nominative Singular, or in the first Person Singular Masculine, change ts into tē, and z into j, in the cases in which the termination of the Nominative or of the first Person Singular Masculine is changed. Examples: “motso = shoe”, Plural: “motē”; “mār = beat”, Future Participle and Gerundive: “mār-tsō, mār-tōi, mār-tōen”; Future Negative: “mār-tsō-nān, mār-tōi-nān”, etc. Future Negative Participle and Negative Gerundive: “mār-tsō-nān, mār-tōi-nān” etc., but “mārinān-so, mārinān-si etc. = which cannot be beaten”; and so also “māri-so, māri-si” (Imperfect Subjunctive): “khārts = expense”; “khārtō-tān = I expend”; “khārtsountso = expending”; (here ts is not changed into tē, because ō follows). “Bātsō = nephew”, “bātíeāk = to the nephew”.

From these examples it appears that if the termination of the Nominative is changed, and an ō follows, ts or z may remain.

If some words have ts or z followed, not by ō, 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 ś, i.e. into a cerebral ś. But the reason of this change seems to be quite peculiar to this word; in Kanarese it is written in the Nominative sānasā, viz. with a cerebral ś1). Very probably there may be some other words changing a simple s into ē or into a cerebral ē, or into a simple ē. I have a faint remembrance of such words. Remark that tē seems to sound very often like a simple ē on account of euphony.

1) This “ś” is used by the Authors of some books printed at the Basel Mission Press, as the sign of a cerebral “ś”, for which I have no sign pp. 5, 6. (See Chapter IX.)
When a word has the root ending in s, then the following ts cannot sound distinctly ts; and when this ts is changed into ç, the first sibilant s cannot remain sibilant according to the rules of euphony; but it is changed into a somewhat thick s, similar to the Latin s in assis (see p. 105, n. 1); e.g. “häs-laugh”, “häs-tso (hässo), häs-tœi (häs-œi). 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 š, because this š is the nearest letter to the thick s. Moreover a sibilant s becomes thick almost naturally before ç; consequently there is not an urgent necessity to find out a sign for it. Perhaps the above change of s 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 -lolo (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 ș; e.g. “assolo, assalli” 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 ș but into another letter; e.g. some say “assollo, assilli, assilleû”, and “kassolo, kässeli, kässeleû”. 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 ą, chiefly in the Feminine and Neuter (see Part II. Ch. IV. §§ 2, 3, 4, 5). Moreover it is changed often into v, e.g. in many Nouns ending in “äuû”, in Verbs ending in au etc. (See Part II. Ch. IV. Art. I. § 5, Art. II. § 1 etc.)

About e I have only to remark the change of this ź into ź (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. "sobitāi" not "sobitāy = 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. "sobitāi-en", according to the Latin pronunciation we get nearly the same sound as by writing "sobitāyen" (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 ꞏ, as has been observed in P. I., 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 ꞏ 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 Ꞑ ꞁ, hence I do not write it. Yet it is true that in some words this ꞏ is somewhat more, distinct; in those cases I write, though not always, ꞑ. If some consonant is added, to such a word, e.g. ts, then this ꞑ, written or understood, appears and seems to be changed almost into an ā; e.g. "āpuṇāts" from "āpuṇ" or more exactly "āpuṇa". Yet in this point we must make a very fine distinction. I say that if some consonant is added, the ꞏ is very often changed into ā, or at least ă is pronounced much more distinctly; sometimes it becomes not ꞑ but ā or perhaps i. Of the change of ꞏ 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 ꞏ becomes "gurtütz" by adding tz, and so in some other cases. When is the final ꞏ 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 ṛ, more often change ॆ (or उ) into ा, and those written by me with ṣ, change it more often into Ḃ. Whether this be quite certain or not, the fact is that the Kana-
rese े is pronounced in Konkani words not always in the same way; e. g. more commonly े of 'vāṣṭ', is pronounced dif-
ferently from the े of "ṛṣ- fertility"; the े of the first is nearly ṛ; the other is scarcely heard, or approaches a.
The change or resolution of े sometimes into ा, sometimes into ṛ, was one of the reasons why I put down in the Alp)
abet two signs for the Kanarese े; 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 ा and ṛ only by one letter, as in the Italian words oro and molto the ो has two different sounds,
viz. Ṽ, ो; moreover the difference between ा and ṛ sometimes cannot be exactly perceived.
Somebody might write my ṛ by ṛ; 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 compi-
cated should be laid down; because if you write "vāṣṭu", then
the accent is upon the penultimate, and you should establish
a rule to know which words have the accent upon the pen-
ultimate.

A, ṛ and ṛ of the Nominative of some Nouns disappear in
the Plural (see p. 24), ा and ṟ mostly also in the Singular;
e. g. "dūd-ṛ, dūd-an = milk, by milk".

Finally ṛ in the Nouns of the 5th Declension is changed
into ṛ 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 ṛ into ṛ (see p. 175).
The cerebral letters ṃ, Ṇh, ṭ, ṭh, if a vowel follows, are
pronounced cerebral, yet keeping the nature of ṃ and ṭ; but
if another dental letter follows, they seem to sound like ṛ, not
fully but nearly. Although ज, ठ, etc. be before dental letters, or be final, some pronounce them almost \( r \); and I hear that in Goa usually this ज 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. \( l \) which is the initial letter of the termination of some tenses, becomes \( l \), if preceded by \( l \).

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\( = \)day" can be written, nay must be written, according to the Latin, with one s; but if you write in the oblique cases "diss\( a \)" 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 å, 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 ö. The second is å which is about equal to aa. The third is a (see Part I. Alphabet) which is pronounced as a common Latin ã, not too long nor too short. Examples: "kāḍ" is nearly "kaaḍ", "mar" is as in Latin the a of are; "kār" is like the a substituted in some dialects, to the e of "legno (lägu)". Moreover I remember to have found some words in which å is pronounced slowly, almost ā; consequently if we had to express the sounds with as many signs, we should say that there are two å and two ā, i.e. one å pronounced quickly, one å pronounced slowly, one å pronounced not very slowly, one å pronounced very slowly; å might be called closed å, ä might be called open å, just as I said of ö and ø which can be moreover ö and ò. Yet for the sake of simplicity, let us keep only two a (å, ä) as in Kanarese, Mahrāṭṭi and Sanskrit; moreover a common a for the common cases; nevertheless haec meminisse jussit.

I have put only one ñ, yet there are some words which have a cerebral ñ e.g. "śēl=cold"; this ñ corresponds to the Kanarese ś, whereas the simple ñ corresponds to ś. We could express such a sound by ű, 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 ś; in the Mahrāṭṭi Grammar sh, in the Kanarese
Grammar by Hodson šh, as he uses šh instead of š. Yet I must acknowledge that the cerebral sound of this š 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 Kanarese ṃ, 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 ŋ; in the Kanarese Grammar by gn; yet I must acknowledge that I have heard some words pronounced so guttural that their ŋ seems to be remarkably different from ŋ of “sing” which is the example given in the Mahrāṭṭi Grammar for this ŋ. (See p. 18, n. 2.)

Finally another sound is ẅ and ṅ, represented in the above mentioned books by ṛi, ṛi (but in the Polyglot Vocabulary ṛ, ṛ, in the Tulu Grammar by ṛi, ṛi); this sound is approximately represented by ṛi and ṛi, 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 Kanarese represented by ṃ, and in the above quoted Vocabulary by ŋ, in the Grammar of Max Müller and in the Mahrāṭṭi Grammar by ŋ; as for me, I prefer gn, because the Latin gn is pronounced nearly in the same way; because I was compelled to choose ŋ 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 Kanarese by joining the two consonants ṛ and ẅ or ṅ. 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 ṙ, ṙ, ŋ 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 å very often there is a necessity, not so for í, ö, ü.

Those who know Kanarese and Mahrâtti might have remarked that for the Kanarese ɔɔ and Mahrâtti ऋ, I put two letters (ı, ɔ); the reason is because this letter ɔɔ 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 ɔɔ, Mahrâtti ऋ, for which I put ɛ, tɛ, ts, tz; ts and tz may be considered as equal; ɛ is not so sharp as tɛ, yet sometimes it does not differ much from tɛ; moreover euphony does not allow us to write tɛ in all cases in which tɛ should be written; hence you find sometimes ɛ instead of tɛ; but ts or tz differ somewhat more from tɛ 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 ɔɔ and ɔɔ 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”, “phâlea”, not “foṭ” “fâlea”; 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 o 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. yeleison, yergo instead of eleison and ergo, nay some seem to add this y even in the middle; e.g. meyam instead of mean; and some seem to say vordo or uordo 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; *e.g.* m of “melo” 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 h after that letter, just as with the other aspirated letters; if we write with Canarese characters, we can use the Canarese letter ओ joined to the letter which is to be pronounced aspirated. This must be understood if the aspiration belongs to the consonant, *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 h as above, in Canarese characters we should use the medial ग; here we could not use the above ओ, because ओ is a consonant, whereas that aspiration after a vowel is a vocalized h. We have a proof of this in the union of all vowels with ओ, so as to become ha, hi, hu, he, hei, ho, hou, which union does not take place with ग. So, *e.g.* “dūkū = pain, sorrow”, exactly should be written “dukhū”.

There are some Nouns which end in a kind of half-vowel, *e.g.* “jin = life”; this half vowel seems to be changed into i in the stem, “jinie”; consequently this would be an example of a new letter different from ग and ग, namely it would be घ; 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, n. 8). The stem, however, is not always formed from the Nominative (see p. 30, n. 3).

Here let us remark that by writing y instead of i, *e.g.* ya instead of ea or ia, 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 y instead of 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 au or ao, ou, eu, ei, ou or oi. Ai commonly has the accent upon a, if this is long; e.g. "khāin = something"; upon the 2nd vowel, if a is short; e.g. "khāin = where", "kāin = when". On the contrary eo, ie, ui, io, ea, ia etc. which in Kanarese would not be diphthongs, have the accent upon the last vowel. The terminations ae, ua, ie 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 ă 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 ă the mouth is more opened and the voice deeper than in pronouncing o. The difference between o and ă appears especially when ă has the accent; in other cases we would not lose much exactness by pronouncing o instead of ă. Europeans must pay attention not to pronounce this ă, especially accented ă, like the German ō or French eu; this pronunciation is entirely wrong.

About this ă remark further that in the same word it may become ā, modifying thereby the meaning; e.g. "isār or vīsār = forgetfulness", "isār or visār = forget"; "kātār = cut", "kātār = 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 Mahrātti letters, many things will be settled by themselves, i.e. only by writing in a more suitable Alphabet, especially if we prefer the Mahrātti or Sanskrit; because with Kanarese something would remain still doubtful, e.g. the final ē 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. "tīn geliñ = 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 (α) to or (δ) about a respectable person, chiefly Priests, the Plural is
used, viz. the Verb is put in the Plural, in the 2nd Person in the (a) case, in the 3rd in the (b) 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 a, 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. "soũśārāçı čintna yetāt".

5. A Noun in apposition agrees with its name; e.g. "the town of Mangalore = kodyāl śār". 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.)

1) I heard sometimes Feminine Nouns of the 1st Declension having the Verb in the Neuter Plural, e.g. "mośānā wāt ċintna ċintloānt = 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 pātkānte sodeitā=God delivers us from sins"; "Deu amkān bōre kārtā=God makes us good"; "pēlāsso mōg 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: "tān tuka kōn moṇtai=thou whom dost 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 monšānic sōvōi=the custom of good men"; yēka borea monšācī sōvōi=the custom of a good man;" "yēka tarācī nessoṇ=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 burgācē bāpācēi nānuṇ". This rule seems to hold good for all kinds of declinable Adjectives.

7. The Adjectives or Pronouns "kāsso, tāsso etc. must also agree with their Substantive; although in English we have an Adverb, e.g. "how do you do=kāsso 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 "kāsso" must agree; e.g. "how did you succeed in that affair?=tukā teṇ kām kāsseāi zālēn, lit. what did that affair turn out?" "How did God create the world?=Devān kāsso souūsār 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 = sauñasarantle monis”; “by the men of the world = sauñasarantleáñ monšániñ”; 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 bitárleán köñeñ Sòmia Jezu Kristá bárites tassilo kăšt søslá?” 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. “mukháveleán 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 = Dévān molábā voir assāliñ = adkaffi molábā khāl assāliñ udkántliñ vingāñ keleáñ”. 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 = Altārir ukto kārn dovørleñ Soñiák mān diñ”. 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 māriàdógār”; here we should
say grammatically "novō māriadēgār"; but this Noun "māriādegār", derived from "mariād=habit, custom", means a man making customs; in order to get the meaning of "innovator", we must add "of new things"; hence, omitting thing, we get "nove" in the oblique case; exactly we should say "noveaṅ". In the same we may explain "dispoṅto vordi=journalist". If we say "dispoṅto 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 = boro kārn tśāl, or boreṅ kārn tśāl".

The Adverbs in -eṅ (Neuter of the Adjective) may be declined, or not declined ad libitum; e.g. "to boro vāṭstā, or to boreṅ vāṭstā = 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. "tāneṅ apliṅ pāṭkaṅ sāṅglāṅ = 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. "āuveṅ poise kaneiḷāṅ = 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. "dusreṅtsō rāṅ=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.* "niĉeu dosmänkai dorĉi saitänätso"; or some say also: "niĉeu dosmänkai dortso 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 "uño, titleo, kedo, tedo"; but in Konkani are declinable, and if joined to another Adjective, they agree with it; *e.g.* "kedi voðli = how big?" (Feminine), in Latin *quam magna*, "uṇi ajapāĉi = 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**


¹⁴ In Kanarese they say *wol* viz. "ārāmbha", yet the Konkani Christians seem to pronounce "ārāmb"; this remark holds good for some other words.
²² "Agatha" in Konkani should be "Agdu"; but as "sāibīṅ" is not commonly used for Native ladies, it is better to keep the Latin word Agatha.
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 -leər (see Conjugation); e.g. "learning is useful": though we might say: "sikče ň upkăräm poḍţa", yet it is better to say: "sikleər = 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 -poṇ and -kai or -ai. 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 -nea; 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 "-särken" (v. l. c.). This "särken" means equality, hence, e.g. "vāṇti-särken" 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 morānāṇī". 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 ā, occurs also. But the other terminations are not frequent. Besides the terminations given l.c. there are some others, such as "be-"; e.g. "ābbru = character", "beābbru = want of character"; "ād- = against", e.g. "ālōcēn = judgment", "ādālōcēn = a judgment against . . ."; "cintna = thought", "ādācintna = against thought (distraction)"; "-nāstanāṇī = lit. not being", e.g. "kāranānāṇī = 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 -nāṇ, e.g. "nāṇ-vāṇṭi-sārkeṇī". The second is to insert -nāṇ in the middle before "sārkeṇī"; e.g. "sika-sārkeṇī = docility"; "sikanāṇ-sārkeṇī" or "nāṇ-sikā-sārkeṇī = indocility". Not only the Nouns in "-sārkeṇ" but also some other words may be made negative in many ways, as some Nouns 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-pōdneṇ
inroad, assault". The reason is, because the Verbal sentence is "angār poḍ=lit. fall on body"; hence the Noun is 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. "limbeātsorūk", 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. "nārl=cocoanut", "māḍ=cocoanut-tree (palm-tree)"; "keṭeñ=plantain"; "keḷambo=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 ādhipāti nemsilā"; "Jacob took Rebecca as his wife = Jākobān Rebekāk āpli āstri mōn kāncileā". In these examples the first direct object is put in the Accusative, the 2nd object, indirect and explanatory, is put in the Nominative with "mōn", which "mōn" 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 kāñetāñ—I receive God (H. Communion)".

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**

Rāñien N. Sāibāk mēlnītidār nemsilā. Somia Jezu Kristān Sant Pedruk Apostolānčēn mostāk kārn dovorlā. Burgeānu, vāiţ burgeānk išt vintzun kādnakāt; kiteǎk moļeār tanće vorviň tumĩn pād zāsāt. Deu āple kurpen amkāñ āple išt kārtā ani sārginče daįji. Frask yea dākťea burgeāk aplo posko pūt kārtā. Sāmestań monsānku tuzo sezāri moį čint (consider all men as your neighbour), ani sāmestańkum kumok dį; tukā sārgār tzaď inām meleleń.

§ 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 Nominative, but Accusative, as in Latin bēllum; or again that in the example: "bāpāk āpoī = call the father", the Dative "bāpāk" is used instead of the Accusative; but all these are questions de verbis.

Now I see that the Author of the Mahrāṭī Grammar really calls Dative what I call Accusative. I have said that the Accusative is equal to the Nominative 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 conclusion 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?" "javanāk āiloň = I came for dinner". The second form of the Infinitive in -unčēāk is just this Dative, formed from the Nominative -untso; e.g. "to boreuńčeāk āilo = he came to write". Instead of it we might use also the Original with "pasun"; e.g. "fārikpoņāk, or fārikpoņa 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 lagin" 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 lagin yēk pustak assā".

3. In some Konkani phrases; *e.g.* "dotorn makā yetā =
I know the Catechism, *lit.* to me the Catechism comes"; "makā
uglās yēnān = 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.* "Igārjek vetān =I go
to the Church" or "Igārjent vetān". 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.* "auñ Jeppu vetān" =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 =yeñ tukā upkārāk
poḍtā, *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=yeñ makā
zālenn", *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.* "voršāk yēk pāuti puṇ Bombay
vetān=at least once a year I go to Bombay"; in these cases
it might be used also in the Original with "modeñ=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 "kādē or lagīn" 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 kitēn mhoŋtāt?=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 kitleān Rupoiānk kāŋgelai = for how many Rupees did you take (or buy) this article?" But if you use "poūta =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 podle". 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 "lagīn" or "kādē"; e.g. "āuŋ tumēcē lagīn uleitān =I speak to you", "mestri burgeān kādē. vitzārtā =the master questions the boys".

12. Sometimes Dative is used to show place as in the sentence: "tēn disāče vātēk 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

Devân amkân kiteâk râtzeât? Takâ volkuncâk (or vol-
pustak: takâ kîtle Rupoi lagleât? Yêh bhou märûg pustak; sumâr pânz Rupoi pôleåt takâ. Tasseên asleêr, makâ kuî
nûn yêh pustak molâk kâneûnk.

§ 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 di-
rect 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 παραέξογγυφ, 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 vorsan urleñ".

4. To express space or measure to the question "how high", "how broad";  
  *e.g.* "this field is twenty feet long—vo gådo vìs fuñi lämb".

**Exercise**

Burgeñ, kiteāk āz titlo todoù kārn ailāi? Bāpā, āz iskul⁴ sañt tin noran urlāñ. Phoñ mārtai; keļļuloi. Niñ, bābā:  
āuñ phoñ mārināñ, mēstri kāde vitzārā. Vāgo rāu, nakāzāllē  
sāngnakā: phoñ tuja toñdār distā. Antoni, makā yēk pēt  
zāi. Sāibānu, kedi vôd lāmbar, anī ründai? Tin vāri lāmb  
ani dēd vār ründ. Kālleñ, Sāibānu; poise diā, foliñ, kile  
ani yer sāmān ādunk. Fādpoñi vāur kārnakā; sārkeñ kā-  
ринāńzaleñr, āuñ tukā sambal kāiñ disoñāñ. Zāit, Sāibānu;  
Anton kedintz fādpoñi vāur kārināñ. Folīñ aḍleānt, puñ tanči  
lāmbai pāvānāñ; anī sā Rupoi diā, kuñi asleār. Ah, lutčeñ,  
tūñ nadiñ kārtai, dillo duñtu tzañ zatā.

§ 4. Instrumental ¹)

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.* "Devān amkāñ rātzleát—God has created  
   us"; "Burgeān tañtê keleát— the boy has done mischief".

2. In some tenses of the Neuter Verbs (see those tenses  
   below);  
   *e.g.* "āuveñ votzāzāi—I must go", "āuveñ votzunk  
   gärz assā,—lit. by me to go is required; in Latin—*a me  
   iri necessitas est*"; "tāneñ votzayet— he may go".

¹) The Konkani word would be "vidyā-sāl" or "vidyā-sāl", used also in Mah-
   ratti; "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.

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3. To express cause or instrument; *e.g.* “to takā tālvārin mārtā = he kills him with the sword”, “to monis ariče piđen melō = 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 amčī kuḍ mātien 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 tēnēn gelō = he went in that direction”, “to yēnēn gelō = he went in this direction”; (these two words “tēnēn, yēnēn” are irregular Instrumentals); “tea margān gelō = he went through that way”. In this case sometimes the 2nd Locative or the Dative are used; *e.g.* “Bādgāk = at the North”, we may say also “Bādgān”.

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 šerāntečān gelō = he passed through the town”; “rāy angāčēn vetā = the king goes through here”; “to mukhāvečān vetā = he goes before (i.e. through a place which is before)”; “poislečān vetā = goes through a distant place”; “tāntečān votz = go through that place”, “āntečān votz = go through here” etc.; “tēnēn, yēnēn 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 -tsō 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. “šerān” instead of “šerāntleān”, 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 votz = go behind.”

8. The Instrumental is used also to express how much one thing is superior to another; e.g. “yeñ lugat tea lugtā prāstā tin vāriniā lāmb t 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 -tsō; e.g. “bāvāčān nozo = it is impossible to the brother”; “mojeān (or mojān) 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. “thāiān = thither”. These Adverbs may be used without any change, although we might also say “tāntleān” instead of “thāiān”

**Exercise**

Moja Dēvā, ŋuven sārgāčer ani tuje mukār pātak kelān, bōgōs, Somia; tuzo pūt moñunck makā favo niñ. Paṭie, Devān tujeñ pātak bogālān; yea mukār pātak suko. Monšān kiteñ kārīzāi sompūrń zāunk? Sānest vāstu ikun, Jezu Kristātso paṭlāu kārīzāi. Tumiā sāngā-nakāt; amēān nozo; kiteāgāi moļeār, Devān amkañ ādhār dileār, săkāṭ vāstu tanktāt. Sā-
CHAPTER V

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 as 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 kuđant assā—he is in the room”. Yet, this is not always expressed by the Locative; for this may be also expressed by “thāiṇ” and “bitār”. Though I cannot yet explain the exact difference between these three particles, I think we

1) Strictly speaking, we should write “naiṇt”. Cf. p. 82. para. 3.

2) Although “mostak” grammatically is Nentor, 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; "thāīn" means more commonly a metaphorical place; e.g. "Dēvā thāīn kītīle zōn assāt? = in God how many persons are there?" "ātmeā thāīn—in the soul" etc. "Bitār" is as the Latin intra; e.g. within two years the building will be finished = don vorsāṅ 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 -ni in the Plural (see Part II. Ch. I.). I think, this -nt is just as in Kanarese ने 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 piṇ dent 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

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1) Some say "शर" or "शार" instead of "शर".
"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. "gāḍiālmezār assā = the watch is on the table".

2. To show time in answer to the question "when"; e.g. "sānjer = 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 vots = 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"; "kōnāger 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. "Dēvācher patie = trust in God"; "Dēvācher 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. "sūriār = in the sun" (Latin in sole); yet in this case, sometimes the 1st Locative may be also used; e.g. "souānsārānt = in the world".

6. To show manner; e.g. "tea tārār kār = do it in that way" or "tea jinsār kār".

7. In many Konkani expressions; e.g. "porječer rasvot-kāi kār = reign over the people".

8. To express "to be present at... or during..."; e.g. "misār aščen = 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 "āḍ = against"; e.g. "to mojer āḍ-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: the question "when", time is expressed a) by the pure stem, e.g. "aitārā = on Sunday";
§ 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 Mahrātī Grammar 1)

1) These five names: “Porbē (or Probo), Kāmot, Šeṭ, Nālk, Šeṇāi” 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. "mönšāũ präs Dē-vātso mōg kārizāi=we must love God more than men".

3. Instead of the Genitive when this is not converted into an Adjective; e.g. "Dēvā kurpā=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. "Loreňsa (or Loreňs) Sāibāk", or, seldom, "Sāibā (or Sāib) Loreňsāk"; "Ankuāri (or Ankuār) Māriek"; "Koňiškāla (or Koňiškāl) šerānt"; but in the Nominative only "Loreňs Sāib Koňiškāl šer" etc. (see p. 39, note).

7. In some Konkani expressions, e.g. "gārā votz = go home", "gārā assā=(he) is at home" etc.

8. With the Nouns which imply a repetitive notion, e.g. "every month=moineā moineāk", "every year=vorsā vorsāk". 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 moineätso- monthly, of every month".

Exercise

Romā šerānt adiān purviā Čičero anī Čezår nāvādle zāle. Dēvātso mōg sāmestañ västu prās molādīg: duļuā prās, gresktāye prās, bolāike prās, santōsā prās, nāzuk khānā prās (above delicate food') boro. Dēvā kurpā sāmestānk zāi. Ań-
kuār Māri sārga ani sauśārāći rāni zāun vortautā. Kōn gārā assāgi? Kōn nān. Dēvā Putrāk sāmestāniā dimbio gāli-
zāi, sārgān, souśārān, yemkāndān. Ankuāri Mārieğ Gā-
brielā boďveān kābar ādlyā, tīce kusin Dēvā Putrā sāmbāu-
tolo moñ. Arkanj 1) St. Mingelik Saitānā kāde yek zūz
assēlleñ, povitrū pustākānt sangleā pārmāne.

§ 8. Original Case, with "lagiā or kādeñ"

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 lagiā or kāde, 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 "meł-boďvo" or "āresṭ-boďvo".

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cases the person, whom you ask etc. is put in the Communicative Case; yet sometimes the Dative might also be used. Examples "Dēvā lagīn māg = pray God"; "moje kādeñ duđu nānī = I have no money"; "Mojeñ mon tāče thāiñ boren nānī = my heart is not good towards him".

Exercise

Dēvā lagīn māg, ani to tukā tujā monāčeo kušco daños kārtolo. Khāiñ khārentz suk meñta mon souñsārāčcañ monšān kāde itzār nakā, tankañ kālnān dekun. Sāŋg nakā "mojeñ mon tea monšā kāde vaiṭ niñ; mātrū āuñ tače kāde uleinān; tujeñ mon tukā phoṭšitā; motint āḍ kiten Somi Jozu Krist amče lagīñ moñtā moñun: "tuje thāiñ tuja bāvā kāde kāiñ asleär, tuji kānik altārīr soñ, votzun bāvā kāde samādhān kār; māgir pāṭi yeun, tuji kānik Dēvāk beṭāitoloi". Amiñ Pādri lagīñ sāktañ amčiñ pātkañ sāngleär, amkāñ Dēvā thāun tančeñ bōgsāneñ meñteñ; ače sīvāi, pātkāncēñ bōgsāneñ meñnañ.

§ 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; e.g. "Pātkiāñ pasun māg = pray for sinners"; "Dēvā viśiānt ulei = 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, "thāiñ" is one of the most difficult; hence I shall say a few words about the Original followed by "thāiñ."
The chief meanings of "thāín" are there and in, as explained above (§ 5). Hence the Original with "thāín" is used

1. Chiefly to show the relation of one thing to another. But the Postpositions "kāde" and "lagiṅ" 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 "thāín" is used; when we could express that relation more properly with the Dative or with the Latin apud, then more frequently "kāde or lagiṅ" is used. Yet these three words are used sometimes promiscuously. Examples: "we have many duties towards God = Dēvā thāín amkāṁ sābār kāide assā"; "the children must show to their parents love, reverence, obedience = burgeānī apleān āuvoi bāpāṁ thāṅmīōg, mān ani khaltepoṛ dākeizāï".

2. It is used to show place, not material in the common meaning; e.g. "Dēvā thāín guṇānčī sompūrṇāi 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 Maharāṭṭī and in Kanarese.

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 Maharāṭṭī and Kanarese. 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 Kanarese and in Maharāṭṭī has been omitted, i.e. the Ablative, which should express the source whence any thing proceeds, and would correspond to the Kanarese termination देवन (desyindā) and to the Maharāṭṭī अन, हन.

I answer that we have no necessity to introduce this case in Konkani; because the Kanarese and Maharāṭṭī 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 "thāṅnī = 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 “-nilo” as a peculiar case: first, it follows the rules of the Adjectives, mostly at least; moreover considering that “-nilo” 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 lagtät; puñ poinačeä velär sábär pauti tărün ráutä, dräštäntäk (e. g.): Aden ani Portesaid moļleañ bänderañ kåde (maritime towns). Pätkän vorviñ Dëväk äkmän zatä, ätmeäk šiřg antartä; ani sábär yër dägd yetät. Pätkä ädarn soukäsai meļćea bådläk (or suäter) txurtzure ani käšt ani khänt meļtä. Gärje šiväi aitärä vaur kärunk nozo. Amëcer äd yeunchea kärít (or šiväi) Somiä Jezu Kristätso paṭläu kärunk nozo.

(Here I add a few examples of Postpositions which govern the Nominative or Dative. See Chapter on Postpositions.) Kärt (master) gärä assägi? Yedoł moñäsär yeunk-näñ. Tuzo kha-
nakä: ani apleä peleäk viródh tsäl nakä.

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 -tso, -töl, -tšeñ, or -lo, -li, -leñ, though in our European languages another part of speech is used. Hence the Adjective is used.

1. To express the Genitive; för, the Genitive expresses something of the governing Noun; e. g. “bäpäčeñ gär = 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 hangatso”; 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, -ti, -teñ, or -lo, -li, -leñ, 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 “aitaratso vaur = work on Sunday, servile work”; “dusreantso rag = anger against others”. In both examples the Nouns with the Preposition are like Adjectives, though not grammatically. Yet we could say also: “aitarä vaur kär = work on Sunday”.

4. Adjectives are used in many elliptical sentences; for, they qualify a Noun not expressed. Thus “rātće = during night”, here “velăr = in time” is understood; “sonoarache = on Saturday”, here too “velăr or dis = day” is understood.

5. The Adjectives in -tso, -tēi, -teñ, (usually the Neuter Singular) are used in sentences corresponding to the Latin *consulis est providere reipublicae, hominis est errare*; e.g. “tzukoeñ monśačen, puñ pātkānt rāuncen koṭeponųчен = 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. “mātietso = 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 sāng, lit. say explanation”;

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hence we should say: "I say the explanation of the doctrine= dotornitso vivor sangtān"; 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 "bāri=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 bāri = as before"; "amče bāri=as to us".

9. Instead of the corresponding Noun, see p.15, para. 3.

10. With the Adjective "sārkō" and the like; e.g. "tàče sārkō=similar to that". Yet we may also say "takā sārkō", especially if it means "similar to him"; but "Dēvā-sārkō" is more common than "Dēvāče sārkō".

In all these cases more commonly the Adjective in -tāo is used, seldom the Adjective in -lō. Yet properly speaking, there is some difference between these two Adjectives. The 1st has the meaning of the above explained cases, the 2nd in -lō seems to express, we may say, a local quality or, more clearly, the Adjective in -lō 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 "men", showing the place in which they are. Hence the whole phrase may be expressed with one Adjective in -lō added to the 1st Locative. Thus we get "sauńsārāntlē mānis." Yet sometimes this could also be expressed, although seldom, by the Adjective in -tāo or by translating 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 Adjectives; but they are not in common use.

Remarks:  a) We have seen that often our Adverbs are expressed 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 = tirzāun rāu = lit. 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 memoravi Testamenti sui Sancti quod juravit (Luc. i. 73) = ani pārmāṇṭso ugdās kārunk jeṅ tāṅeṅ ...keleṅ". The 2nd sign can be found on page 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 = mogāṭso yēk gurtu, lit. charitable a sign"; whereas we would say "a charitable sign". So also "Dēvācīṅ bhou vortiṅ dēṅiṅ = the very sublime gifts of God, lit. 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 bitärleän kóneň moji gädiäl tзорлиňä?" 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 tumōe bitārlo sasnāče kašt sosit? I 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 = sukniu rukañ voir gāyān kārtāt"; "let the man come down from the tree = to mānis rukā voilo deundi"; "the men in this place are frugal = yeā gāvānte mānis hāltān kātāt"; "in this place there are many learned men = yeā gāvānt sābār sikpī mānis assāt"; "put a hurdle before the window = zanelā mukār yēk izāi gāl"; "that hurdle before the window prevents light = zanelā mukāveli izāi uzuād kātāt"; "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 voilo deuñlo (he who was upon the mountain)"; "go away, O devil, from that man = teā monšā voilo votz, būtā".

When the Adjective in -ntlo, instead of the Adjective in -lo or -tsō, must be used, can be known from § III. p. 54 etc. Again, when the form -ntlēn (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 "riganān-sārko=impenetrable", we may say "riganān-so". This Participle has not been given in Part II; yet it is also used, and has nearly the same meaning as "riganān-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 "-tsōnā" (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"; "kārizāi assolo = which is to be done"; "sātmandunk nozo assolo = incredible" etc. Yet sometimes it is better to resolve such long Adjectives into Verbs 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 "sätmändunk nozoso"; "sätmänd = believe", "sätmändunk nozo = is incredible", "sätmändunk 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 "bäri = instar", preceded by the governed word; yet I have heard also Adjectives formed from "bäri", i.e. "bäriso". So they say "sivā bäriso mānis = a man like a lion". I need not say that such Adjectives are not popular. Distinguish this "bäriso" from "bärit" which is used to form some other Adjectives of different meaning; e.g. "fälabärit = fertile", from "fäl = fruit" and "bärit": "bäriso" comes from "bäri" 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. "iṭ = fertility", "iṭāl = 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: "Tañīñ kāiñ 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 “aʃi” in the oblique cases, if joined to a Noun (see p. 61, para. 3); yet they can take sometimes also “i”. So we find “dɔniŋ, tiŋiŋ, čariŋ” etc.; e.g. “čariŋ vareānte’n = 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 “dʰa = ten” is often taken in an indefinite meaning; hence “dʰa-ゾŋ = committee, *lit.* ten persons”.

c) Distinguish between “sāt” and “sāt”, the first is not cerebral; moreover it seems to be pronounced not so slowly as “sāt”.

d) The vowel a of sā (b) is short, but pronounced slowly. This and the preceding example show that there are really two a 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 eŋ after uŋ for 29, 39, etc. The full form would be really “yekunəŋ tis” etc., and seems also to be better, as hinted on page 60, although in the list of the numerals that eŋ 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: “zaņteā prās bhāgivont”, or “zaņteāčekī 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 zaņtogi, tačekā bhāgivont = lit. how much he is learned, above that holy”; or “to zaņtoi, puņ tsāđ bhāgivont = lit. 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 “kitlo—titlo = as much— as much”; e.g. “he is as much learned as holy = kitlo zaņto titlo bhāgivont”.

The English “too much” is expressed with “tzād” (pronounce nearly “tzād”); e.g. “that is too much = yeņ tzād”: 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 tzād”. I heard, as far as I remember, this “tzād” 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 “tzād” is used to express the English “too long, too short, too bad etc. = tzād lāmb, tzād moņvo, tzād vāiņ”.

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, lit. = there is also something”. It corresponds to the Latin et which in some
cases means *étiam* 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 utrafi mon=say some words more”. We might render it in Latin thus: *adhuc supra* (ea 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) “sārīvin=without comparison”, *e.g.* “sārīvin boro=incomparably good”; b) “voir=above”, *e.g.* “deki voir=lit. above example”, or “so high that he cannot be imitated, or inimitable”; c) “tāḍ=tacht=much”, *e.g.* “tāḍ prāś tāḍ budhivānt=he is much wiser than he”; and d) “jīv soḍn=lit. giving up life”, *e.g.* “jīv soḍn khūntso=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 a 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 "-iso" of the Genitive or Adjective as a Noun; this takes place although the Adjective itself be derived by the addition of "-iso", then it takes this termination twice; e.g. "kārčēkiso vivor = programme".
are the subject of a sentence, except in some peculiar cases, e.g. in some interrogative sentences, etc.

b) Among the Pronouns only "āuḥn" 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 māteṅ 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 zāćeṅ gār lāsloṅo, 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. "āuḥn vortautāṅ to khāro 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, tanči, tančeṅ" 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 "titso" which is put on the same page 73. Further from the Proximate Pronoun o, i, yeṅ, are derived "atso, aći, ačeṅ" (from o, yeṅ) and "itso, ići, ičeṅ" (from i); each of these two derived Adjectives has the same combinations as "tatso"; 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—ī moji māi, itsō mōg bhου vōd"; "this is my father, his name is Peter—uo mozo bāpui, ačēn nāuṅ Pedru"; "this is my brother, his age is 20 years—uo mozo bāu, ačī pirāi vīs vorsaṅ"; "those men are my friends, their house is far—te moje išt, tančeṅ gār 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—vāiṭ kārtso mānis aplo ātmo kaṇṭaltā"—in Latin "Faciens malum odit animam suam"; or according to the third way we may say: "vāiṭ kārtā, to aplo ātmo kaṇṭaltā—liṭ. (he who) commits evil, that (man) hates his own soul". This "kārtā 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 tačīṅ pālaṅ lāmb, bhōu vōd". 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. “pātāk kārtolo apṇāk 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 pātāk kārtā, to apṇāk 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 moṇtai, khāreṇ”; 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 yeuṅtso assā, zāun vortautāi? = 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 mārog boro=the road on which he went, is good”. “Buddhi prākāśāk pāule gādie appāk Dēvāk beṭailo=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 zo the Adverb “zāin” is formed, which means “where, in the place in which”; “zāin āuñ vetān, thāin tumīn yeunk nozo= non potestis venire quo ego vado=you cannot come where I am going”. This “zāin” may be used also instead of the 1st Locative “zantu”; e.g. “poleyā to zāgo zāin takā gāllo=see the place in which they have put him”. Again from zo 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, servata proportione, to the Adjective derived from zo; 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; "titlo=as much", i.e. when the term of comparison is close by, hence "as much (as this)", "titlo=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 itliī nāniī assāt"; if another has the coins, with which I compare those of a third person, I should say: "takā titliī nāniī assāt". This distinction is well-grounded and certain; yet common people often do not observe it, and we hear "titlots ugdās assā = that is all what I remember". The same thing must be said of "asso—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 tāssentz zālēn= it happened just as he says"; the full sentence would be: "kāssetā to sangtā tāssentz zālēn". Nay sometimes both Pronouns are omitted; e.g. "ānu zanaa sangleē = 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) "Kosson—tasso" correspond to the Latin talis qualis, or quemadmodum 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 Kamarose we should write "koso, taso". Further, some people pronounce "kāsi, kāseē" 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 "kāsi, kāseē". Finally "o" is changed into "ē"; "kāsi, kāseē", etc. (See Part III. Ch. VIII.)
showing some quality etc., they are often changed into "kässo—tässolo, i. e. into the derived Adjective, but used in the same way; e. g. "as life so death = kässäli jiini tässäleń 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 "tasseń = in that way". The Proximate Pronoun of "tasso", is "asse"; and the Proximate Adverb is "ässeń".

b) "Zosso (zässi, zässeń)—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, qualis—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 ailoı, tasso vötz = lit. in which way you came on that go"; "kosso ailoı, tasso vötz = 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 "zässeń bärän makä dhaçaľă, tässeń àuń tumkäń dhāçtāń = as the Father sent me, so I send you"; "zässeń zäglaneń bär sırtă udienti thāun ani dišti pođța ěastamti păriant, tässents zateleń yeńeń mängāčėa putrāčeń = 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—itlo" (remote) correspond 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 “titlo” can be used also absolutely; _e.g._ “kitleñ = 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 “vod = great”, or some other Adjective, declining this “kedo” according to the Gender; so they say: “kedo vod, kedivod, kedeñ vod = quantus, quanta, quantum; “kedo sobiñ = how nice”. This manner is similar to the Latin _quam magnus_. From “kedo” the Adverbs “kedol = how long time (perhaps shortened from “kedo vel”), “kedavel, or kedal = when”; from “tedo” the Adverb “teda velila” or shortened “tedala = then, at that time” are derived. To all these Adverbs the Indefinite _i_ can be added (or _ai_); _e.g._ “keda velial = at any time”, _etc._

e) “Zo...to” has been already explained.

In the first member or _πρώτος_ of correlative sentences the Particle “_gi_” can be used. (See p. 163, para. 2.)

4. Pronoun “Apun”

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 “āpāpint” or emphatic “āpāpints”; _e.g._ “Dēu āpāpints 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 moñtai, khāroñ 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 moñtai teñ (or yeñ) khāroñ niñ”. This “kiteñ” is used sometimes instead of “kaintso = which”; e.g. “tujen 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 “khāiñtso, kontso, kōnto”: “khāiñtso” may mean either “of what quality” (from ‘khāiñ = what’) or “of what origin” (from ‘khāiñ= where’), the context must decide; “kontso” is derived from “kōñ”; hence it means which almost in the same meaning as “kōñ”. More frequently this “kontso” is used when the question is about few things, e.g. “in which hand do you feel pain?=kontso hāt duktā?” 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?=khāiñtso uŋlo tukā rutztā?” “what kind of man is he (good or bad)?=khāiñtso mānis to?” “which person of the most Holy Trinity became man=kontso zoñ mānis zālo?” “which man (who) is he who came?=āilo 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. “yeýêk mânis yeündi = let each man come”; “kossoloi mânis yeündi = let any man come”. Again, both seem to differ from “kaiň”; “kaiň” means “something”; this fundamental meaning is kept also when it is used as an indeterminate Pronoun; e.g. “Dêvâk kaiň pâtak lagätgi? = may perhaps something of sin be attached to God?” “Dêvâk kaiň pâtak laganâñ = to God no sin is attached”. Perhaps the Particle “kaiň” 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. “yeýclo” Pronoun; “yeý” Adjectives; yet I have heard “yeýclo” used as Adjective also.

Exercise


1) “Khâñ and thâñ” are two Correlative Adverbs which follow the rules of the Correlative Pronouns.
ani te takā bepārveān hasle. Vāurādi zo piuṇeāk lāglo zāun assā, grestātso zāināī. Yēk pāuli Ruupiātso kedo vāṇto? Yēk pāuli Ruupiātso āṭvo vāṇto\(^1\). Māi sōneānt,\(^2\) vis\(^3\) tarker Koṭīāl aili; mojea bāvān tikā pāuoili.

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 \(a\) to show a very near future thing, \(b\) to show the certainty of a future action, \(c\) 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 “kārtān—I do”. Moreover it is used in the oratio obliqua instead of the Imperfect or other tense; \(e.g.\) “yetān moṇ taṇeṇ sāṅgaleś—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 anābān or as the English “I was loving”, yet not so often, as

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\(^1\) This is the easiest way of expressing the fractions, \(i.e.\) to join the required Numeral Adjective to “vāṇto=portion”; so we get “śiṇo vāṇto=\(\frac{1}{2}\)”, “dāṇo vāṇto=\(\frac{1}{3}\)”, “ṣeṣăṇo vāṇto=\(\frac{1}{6}\)” 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 "velār=in time", or the Gerund in "anañ", although it can be also in the Imperfect with "kāīn=when"; e.g. "when Tippu-Sultan was reigning = Tipu-Sultān rāsvot kārtanāfi", or "Tipu-Sultān rāsvot kārčeā velār", or "kāīn 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 ghāṭ zāuñ assolo=he was (erat) strong".

4. Perfect. It is expressed by the Latin "amaveri", 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 āuñ Bombāi gelāī".

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. "tāneñ apēḷā kām kārunk natullesā=he has not performed his work". Again, sometimes it is used for the Imperfect, "to nidullo=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 āuveṅ kāgad boreileṅ". If we say: "boreilāṅ", 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 khāīṅ assā?" "he is gone to Bombay (and is still there) = to Bombāṅi gelā"; "Antony died three years ago=Anton tīn vorṣaṅ adīṅ melā"; "yesterday I walked three hours, to-day two hours=āuṅ kāl tīṅ uoraṅ tsalūlloṅ, āz dōṅ uoraṅ tsalūlloṅ".

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 kṣaṅa amkāṅ bēṅ distaleṅ to moruṅ mon or mortolo mon=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.  c) It is used also in this and similar sentences: "Why should he run?=kiteṅk dāuntolo?" although such sentences might be expressed also by the Necessary Mood; e.g. "kiteṅk dāvazāi?" or also by the Infinitive as in Italian "perche correre?=kiteṅk dāunćeṅ?"  d) 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 nāṅt, kōsso 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. "zârtâr âuñ favote jinsiñ sângtoñoni ani tumîñ bâktien aikateleât, devâçi kurpâ amkâñ zâi— 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. vocaverò. 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 -ám or -ín) is used by many; yet see p. 119, para. 9, from which we can understand that "nidtoñ assoloñ" can be considered as the 2nd Absolute Future, "nidlo astolo or nidun astolo" as the 2nd Contingent Future; whereas "nidán" 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 præcepta, sunt vitam vivet = to upadê sambaḷât zaḷeâr, jîñ ji- etolo": i.e. the Future Potential joined to the Conditional of "zatâ", 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. "amiñ kiteñ kàriâñ?—what can we do?" 2) to exhort, e.g. "râzâr kàriâñ—let us pray".

Pay attention to the difference between the 1st and 2nd Person Plural, i.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 “-uñ” 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. “makā nidunk khuśi assā = 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 “boreñ” or “puro” 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; “assālleñ” 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 gāluññ = he may put the book on the table"; b) to consult or to ask "āũñ kiteñ kāruñ = 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 possuum scire = how can I know it", may be expressed by the Absolute Infinitive, sometimes, "āũveñ kāseñ zāña zāuñeñ?"

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 "-soñ" etc. "-särkoñ" is added, modifying this "-särkoñ" in the same way as "-soñ".

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 Kristän Spirita Säntäk daqllä Apostolänk Ewanjel säglea souñsäräant pärğaç karisso"; "I give you a prize in order to encourage you to learn = äuñ tukä yëck inän ditän, sikunk tukä dhäärivont kärisso"; "the father gives a punishment to the daughter in order that she may become good = bápui duvek šikšä ditä, tikä bori kärissi".

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. "ääuñ tukä šikšä ditän pätkänt portun pôdanän zäunk = 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 härinya dīs Igārjent geleär bhou boreñ = 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) “ząrtär = if”, with the Contingent Future, e.g. “zęrtär to sikat = if he learnt” (see the distinct explanation of “zęrtär” in Art. VII.); 3) “pokšek = in case that...”; it is used like a Postposition, i.e. joined to the Participle; e.g. “pātak ačarle-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, “ząritär” may be used with the Contingent Future.

c) The first part of the Negative form should be conjugated as the Negative Present Indicative: “nidanāñ zaleär, nidanāiñ 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 “zęrtär” with the Past Perfect; to express “although”, i is added to the 2nd part, or “zęritär” (zęritāri) is used with the Past Perfect; e.g. “śirūp tukā, Korozāim, ši-
rāp tukā, Bethsaida; kiteāk zārtār tumče thāinī zallyo-tāssālyo podvedig kārnyo Tyrus ani Sidon mul'lea šerānt zallyo, te bhou tempa adin prācitačen vastur ani gobar gāln prācit adārunk pāute assalle = 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 ἀποδοείς. I call it Conditionatum, because it expresses what would happen, if a condition be fulfilled (as in Theology Conditionatum). 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 πρόεκτας 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 kušie pārmāne tsāltai, tukā santōs melṭā=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 Mahrāṭti language which should have, as some think, great similarity with Konkani. The fact is that Mahrāṭti 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 Mahrāṭti the things are not so. I must however add that in Mahrāṭti there are Potential Verbs, derived from a simple Verb by the addition of आ 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 "assaleṇa". 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 "tankanāṇ". As regards the Future Potential a distinct explanation is required; for it is of very frequent use. This Future 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 bazār"? If there is some probability of finding it, they answer: "mēlat=it will be probably found". On the contrary, if they are certain to find such a thing, they
answer: "meštā" or "mešteleñ". 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". 6) This future is used also to express these and similar English phrases: "I should like to ask you =āuñ tujeñ lagiñ itsāran", you might perhaps say: "tumiñ sangšāt".

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. "poleiyet 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 -bilis; e. g. "poleyet assalleo västul = 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 Kanarese, Tulu and Mahrātti 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 Kanarese and Mahrātti. 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 necesse 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 nimis, 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.

6) 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: *non sunt multiplicanda entia sine necessitate*. In this matter a great utility can be considered as *quaedam necessitas*; moreover, although this could not be called *necessitas*, why must be prohibited *multiplicare modos cum magna utilitate*? All philosophers say that *ex duobus bonis melius est eligendum vel eligi potest*. At all events, *in dubiis 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, *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 *debeo, necesse est, convenit, expedit*, and to many other similar expressions. It is used moreover, joined to the Conditional of "zatā", to express sentences like this: "if you wish to go to heaven, keep the commandments = sārgār votsazāi zaleār, sambal upadēs". 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 "zata" to "zāi"; e.g. "makā zāi zateleŋ = 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 Participles, presents many difficulties.

1. **Absolute.** This mood has two forms, viz. either "-tso, (-či, -čεn)" or "-untso, -unči, -unčεn" (see pp. 92, 121, para. 14). It is used ① absolutely to express the meaning of the Verb: we would say in Latin to legere, to scribere; ② like the Gerund in ði of the Latin: voluntas discendi; ③ for the Future (see p. 246, para. 6); ④ for the Subjunctive (see p. 249, para. 1). In the ① case it agrees with its object; e.g. "to read a book = yēk pustak vātčεn"; "to beat a beast = yēk monzāt mārči"; "to do a work = yēk kām kārčεn". In the ② 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 khuši = the desire of going to heaven"; "yeŋ kām kārčεn khuši = the wish of doing this work", or "yeŋ kām kārči khuši". 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. “taneñ sakâlinceñ ani sanjceñ râzar kârcen bhou aprup; taneñ sakrament kângeunceñ bhou ucen=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. “khâinchea-i mânšân tuje lagiñ màgçì tukâ gârz nàañ món, yca vorviñ amìñ sàtmantánñ tuñ ñilài món Dévâ lagtso=thou needest not that any man should ask thee, by this we believe that thou camest forth from God”. Remark that “màgçì” agrees with “gârz”, 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: “Dévàn amkâñ rûtsleût åmtso âtmo baçan kârunçëåk=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 “pâsvot”.

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.* "boreunčeák lái = lit. apply to write (cause to write). Remark *b*) that in some cases it may used promiscuously with the Supine, even in some of the cases stated above; *e.g.* "morunk makā khuši assā, or morči makā khuši assā = I wish to die". Remark finally *c*) that the *a*) case comprehends also the Verbal Nouns as stated at page 168, 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.* *a*) The chief meaning of the Supine is to show purpose or aim and corresponds to the Latin Supine in *sum* and to the forms with "*ut* = in order that". *b*) 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 khušigī?" *c*) Finally it may be used sometimes for the Absolute Infinitive, although no aim seems to be expressed; *e.g.* "peleštso mosor kārunk patakgi? = 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.* "pāsvot = for"; "khātir = for"; so we may say: "sākašt vāstū moje motin pojeleišt bud sīkunk = I have considered all things with my mind in order to learn wisdom", or "... bud sīkčea pāsvot"; "magā ani tumkān meltelegram, tumtso santos bhorpur zāunčea 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, *e*).
In some Verbs the termination -unk 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. "vāiṭ kārtolo sikšā bōgtolo=evil-doer will suffer pain"; we could not say correctly: "vāiṭ kārtso....."; we should say: "vāiṭ kārtso 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, tankāṁ Deu 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 to as a Correlative Pronoun of zo 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 = yētā 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, -teleṅ, 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, -teleṅ (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, -tāleū” (s. l. c.) is often used as a Future Participle, but following the rules of the common Participles.

The Participle in -tān 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 “nidtañ zāuñ = let him be sleeping”;  
(c) in the periphrastic conjugation: “āuñ kārtāñ thāifi 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 “mōr = 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 -ns, i.e. the contraction of a relative sentence; e.g. “nidtolo or nidsa mānis = the man who sleeps” etc.

The Participle in -un, or shortened, -n, is, I may say, everything, 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 sometimes also a passive meaning, e.g. “boreun assā = it is written”.

Besides the given forms, another occurs compounded of “tāsolo = such”, added to the Participle in -tolo etc.; this “tāsolo” is added also to the other Participles; e.g. “kārtalo tāsolo, kello tāsolo” 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 Genitive, which is almost inexplicable, if it is considered as a Noun. If we consider that “tāsolo” 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, “tāsolo” is correlative of “kāsolo”; the first correlative is often omitted; hence it remains only “tāsolo”.

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 vorviṅ mortā, dekun takā portun ghāt kārunk, vo mahā pātkāṅcea gratsarāṅ jīv kāḍlolo tāsā-leāk portun jivont kārunk thōḍeāṅ voktāṅci 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 "jīv (kāḍlolo)", the other agrees with "takā"; 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; euphony and use must be consulted; e. g. "kāseun" 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" proceeds, 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 "quī 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* = yeuñtso". 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 "yeuñtso 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; "äilo 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; *e.g.* "kākult keleānk 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 meļlo mānis mozo bāu = 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; *e.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\(^1\) (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 mean-
ing 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 = nāmāskār fāvozallo" 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 "lo" 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. "yōk pākti prācit keloānt Anjena thūnā santos assū=ḥīt.
in having a sinner done penance, angels rejoice". Here "keloānt" is 1st
Locative from "keloūn".

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 "kāḍto voḍto tāp = 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 "-tān". Hence "tsāltas-
tana" means "be walking".

This Gerund is used chiefly to show time, as in this and
similar sentences: "When God invites you, follow him = Deu
tumkānī apoitanañ, tačēñ 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 makeshift 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 = ānā yetanañ, dus-
reō vāstū sāma kārtolōn". 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 rasvot kārtanañ, Rom moliñ šär ghit zaleñ".

Instead of using this Gerund, the Participle with "vēl =
time", put in the 2nd Locative can be used; *e.g.* in the above
example "Servius Tullius rasvot kārtēva vēlār = lit. at the
time (in which) Servius Tullius reigned...". This second way of
expressing time is also very frequent (later on I put its con-
struction). 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 mean-
ing 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 = vāt kārā, apleā ātmeāk lukān kārtāi = malum
agendo, damnīnum infers animae tuae"; "to bōb mān gēlo = he
went away crying". Probably in the 2nd example it is not a
Gerund, but the Participle Present; in Latin we could trans-
late it thus: *ipse clamans abiit*; in Italian we should use the
Gerund: *se ne andò 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 itsār". 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 com-
ound Verbs (see hereafter these Verbs); *e.g.* "ukoln-dor =
keep raised"; "Jezun sāmzon te čintāt mōn appā lägiĩ vitsār
runk sāngleĩ = Jesus having known that they intended to ask
him, he said"; this 3rd case, *quo ad 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 speak-
ing, in this case it is Past Gerund, *b. e.* it has the meaning
of the Past Gerund, although materially it is the same; e.g. "kumzär zäun kitlo tēmp zālo? = after you have confessed, how much time passed?" "garā votzun kiteñ kāruñ? = 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 -nimtiñ= on account of", or "vorviñ=by"; e.g. "to burgo sikleā vorviñ 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 iñ utrañ sangtāts gelo=after Jesus Christ spoke these words went away=cum Jesus 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. "iñ utrañ sangleā uprānt gelo = lit. these words said after, went".

As appears from the given examples, this Gerund is not declined; because, generally speaking of Gerunds and Participles, 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: "kumzär zäun 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 Present 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 pāvon
tin vorsanžāliń". 3) It is used sometimes instead of the Condi-
tional, 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
pāulca uprānt tin vorsanžāliń".
4. Future Gerund. Properly speaking, this is not a Ge-
rund, 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 neces-
sity; 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 Kon-
kani; e. g. "you should have done it=yeā tuveñ kārčēñ assāleñ=
hoc a te faciendum erat or fuisset." Although properly speak-
ing, 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=yeuščēñ assā". Sometimes
it seems to have the meaning also of possibility; e. g. "kārtso=
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 y; e.g. "nidullo" instead of "nidullo".

_Past Conditionatum._ The form "nidtoñ assoloñ" is as common as "nidtoñ 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. "voñ-to" and "dis-to" instead of "voñ-tso" and "diñ-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 "-toloñ", 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. "dina-tullo" instead of "diunatullo", the Participle of the Potential; e.g. "kärunk-nozo assolloñ"; and the Conditional "nidanāñ teleñar" instead of "nidanāñ zaleñar". Recollect moreover the Imperfect in "särko", the Participle in "tässolo", 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 "assā".

First instead of "assāñ" etc. some say "astāñ, astai" etc.; then the Verb would be regular. Some say that there is a small difference between the two forms: "astāñ" should mean
"I am and shall still be" etc. Moreover in the Past Tenses many say "assulo, assullo" etc. instead of "assolo", and change u into i, or e, instead of changing into ʝ; e.g. "ässilli, ässellean". This form seems to be not very rare. Further some say "natulleär" instead of "nāñ nisleär".

Some other forms both of "assā" and "zatāñ", 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 "dusro apoilo assayet = it may be that another be called". This form seems to be Past Potential, which according to the paradigm, should be "apoyet assollo". 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: "apoilo assayet". Perhaps we might explain this example more satisfactorily, by saying that this "apoilo 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 =
kuvoräger seuši zaleår, tuje mukär gäleleä višyänt tsätrai
känge" (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 = yēk tzurk mänis assä zaleår, to
räyä 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 fiat
(or) 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 supplying in our
mind the Conjunction "mōn = that"; e. g. "ani te dīs mōţe
zāinān zatit zaleår, kossolo jīv vānčasonān = and unless those
days had been shortened, no flesh should be saved" (Matt.
xxiv, 22); consequently the construction of such Verbs is as
if "mōn" had been put. The Conditional Negative (nidanān
zaleår) seems to be of this kind; for this reason I said in § 1,
that it should be conjugated in the first part; so "nidanai
zaleår = 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 Antoniĉea angār podle pāsun, Antonin takā jivsi mārlo = lit. 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 Post-
position, because this form is more according to Konkani;
*e.g.* “having heard his words, he went away = हिन उत्रान
अिकालेन उप्रांत गेलो or हिन उत्रान अिकुन गेलो”.

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 “कितेेक कोळेर”
or “dekun”; 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: “कितेेक
कोळेर मार्क आंतोनिचेा अंगार पोड़ा” 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 = तानिंत्ते ते अालेर बोरेा”. Yet to express this
“should do” and the like which imply the notion of a duty,
but not rigorously, we could well employ “distा = appears”;
*e.g.* “I should visit my friend = मोजाा इशताक बेट कारुङक distा”.
We could use also the quasi-diminutive -सो (see below).

4. A fourth way is to employ the periphrastic conjugation,
joining the Participle required by the meaning to that tense
of “ससा or zatा”, which is required by the context. This peri-
phrastic conjugation in some cases is very easy; yet some-
times it is made in such a way, that it presupposes a certain
knowledge of the language. This more difficult kind of peri-
phrastic conjugation is formed, as I said in § 2, not only by
joining the Participle to “ससा or zatा”, but also by joining two
tenses of finite mood; *e.g.* *si hoc fecerit, punitur*. Although
this “fecerit” could be translated by the Conditional “केलाेर”,
yet it is much better to use this periphrastic conjugation
“ये इते इतेर, सिक्ता गोटोलो = lit. *si fiat (ut) hoc faciat*”. 
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; "vātz = read, lege".

1. Vāts-unk (Supine) = 1) ad legendum,  2) ut legam,
   3) ut legerem,  4) lection (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. Vāts-so (Infinitive Absolute).
   1) vō legere (Neut. "vāts-čeĩ") = reading;
   2) legendi (voluntas) = of reading;
   3) legens = reading;
   4) lecturus = (he) who will read;
   5) legendus = to be read.

3. Vāts-tolo = legens (qui legit) = he who reads, —is reading.
4. Vāts-tā to (qui) legit, is (e.g. "vāts-tā to ušār burgo=qui legit, is laudabilis puer est") = (he who) reads, that...
5. Vāts-talo=legens (qui legebatur); or, better, "vātstalo to=he who was' reading".
6. Vāts-lo=lectus (=seldom qui legit, he who read)=read (not often used).
7. Vāts-lā to=lectus, which has been read, that......
   (qui') lectus, is......
8. Vāts-lolo or vāts-ullo = 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. Vāts-tanañ=1) cum legeret, 2) cum legebatur, 3) inter legendum =while reading.
10. Vāts-un 1) legens (not meaning "qui legit" but "legens est") = reading;
     2) lectus (as "vātsun assā=it is read");
     3) legendo (manner and cause)=in or by reading;
     4) cum legisset =having read.
11. Vāts-tásts 1) cum legisset or lectus esset, 2) lecto (libro), 3) postquam legerat =having read.
12. Vāts-an 1) polet esse quod legam =I may read;
     2) vellem legere =I would like to read;
     3) legero = (whatever) I shall have read.1)
13. Vāts-iyet 1) licet legere, 2) nihil obstat quominus legatur, 3) possum legere (physice)=I may or can read.
14. Vāts-unk tanktā 1) possum legere (physice), 2) licet (mihi) legere, 3) nihil obstat quominus legam =I can read.
15. Vāts-an zaleār 1) si fiat (ut) legam=if I should read;
     2) si legero = if I should (have) read.

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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", nimitiñ= on account (not often used; "pāsun" is used instead of it), "vorviñ= by, through", "uprānt= after", "adiñ= before", "velār= in time, while, during" (this "velār" is the 2nd Locative of "vēl.= time"). Among these Postpositions "uprānt" usually governs the Past Participle 1), "Adiñ" is not joined, usually, to the Past Participle, but to the Participle in -tso; the others govern the Participle in -tso 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 adiñ 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 velār = dum lego = while reading.

19. Vāts-ūlleā velār = 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. "ānā gollōn nisleār = if I had gone". Yet euphony may require sometimes the Past instead of the Past Perfect Participle; e.g. "apollo".
22. Vāts-čeā vorviñ—per lectionem, 2) legendo—by reading.
23. Vāts-ūlleā vorviñ—by having read etc.

I said, there is no Past Infinitive as in Latin “amavisse”. But this Infinitive is resolved by “mōṇ = quod, that”, or by some other particle into a finite mood. The construction of “mōṇ” will be explained below. The Future Infinitive, as in Latin amaturum esse, is resolved in a similar way into a finite mood by “mōṇ” 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: “taṇeṇ večeṇ āuveṇ čiṇtān—I think that he will go, puto cum 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 “zatā = I became”, which is inserted after Nouns followed by a Postposition, when we do not use it; e.g. “after mass = mis zatā uprānt, 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 zāi of the Necessary Mood, the Participle derived from the Past, Perfect, Past Perfect, Gerundive: Moreover sometimes the following tenses: Supine and Absolute Infinitive, the Participle in -n 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. "yeuñčen assā = veniendum est"; and always in the Necessary Mood with "zāi" 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, Participle in -lo); b) Potential (-iyet) and Necessary Mood (-zāi, -tso); c) sometimes the forms in -tats, -un and -tso (ši, čēn) 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 "mārlo" from "mār = 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.

b) 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 yeuñœñ assã = tibi veniendum est (lit. a te...)".

Remark, however, that we might perhaps exclude from those tenses the Gerund in -tāmañ. 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 -tâts can be considered as passive or active indifferently, at least often. The same seems to hold good for the other tenses of this b) class. In one word, if we have in English passive sentence in the tenses of this b) 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.

c) 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 Substantative, or some other part of speech as in Latin "commonefacio = lit. 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 “za-tā”; e.g. “soru kār = begin, lit. make beginning”; “I begin my work = mojua kāmācī soru kārtān”; Passive: “mojua kāmācī soru za-tā”; in the Past: “mojua kāmācī soru zali or mojua kāmācī soru 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 (āi, or ei, or ei, or i), or sometimes only i, the remainder will be the passive voice; e.g. “tsādai = increase”, taking away āi it remains “tsād = it is increased” (superabundat); “paloāi = quench”, “paloa = 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 “āi 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 āi, 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. "kār = do", "kārāi = cause to do" (by another); "ād = 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, iple tutur"; or b) add the Past Participle in -lo of the principal Verb to "zatā or assā"; e.g. "omnis collis humiliabitur = sāry guḍo khālto astolo = 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 Mopis, 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, kār" 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? 1) 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. “tās = 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 kātā = the knife cuts”, “rūk kātā = 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”, “fūṭ = be broken”; “sōd = leave”, “tūṭ = be left, get rid”. But as these Verbs change also the consonant (ā into ū), somebody might think that “fōd” and “fūṭ” 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 fēō; 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=khaltō zāun"; "after mass=mīs 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 “uṭ=riṣe”. 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, *h. c.* 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.* “borāi = write”, “lāi = apply”, “ulāi = speāk” *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 “lāi=apply” (see p. 145, note 3) which expresses a really causative meaning as the form in -āi. Some-
times "dī = give" is also used; e.g. "sāmzāun dī = 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 alibi.

§ 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 pāuti = many times"; "sovoi 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. "ānā poließats = 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
may be expressed in many ways, yet a thoroughly Konkani mode is to use the Verb "lāg = lit. be attached"; e. g. "moṇunk lāglo = he began to speak"; "uzuāl zāunk lagtā = it begins to get light"; "porzālik zāun lagtā = it begins to become shining". We might use, although not always so elegantly, "sura zatā = 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 perveniit 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 vōl pātak aḍarunk 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 = remain", "tžāl = 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. "kātār = cut", "kātār = get cut", "kātrailo = 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: "dīvo pāloatā = the light gets extinguished"; we may even say "funkia dīvo pāloatā = the light is extinguished by a blow"; but it does not seem the general use to say, e. g., "teā mānsān dīvo 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 āi, by taking away āi you get the original; and as the Verbs ending in a vowel, more frequently become Causative by adding only i, by taking away i 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 a 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 a or e. 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 a; e.g. "kātār = cut", "kātrāi = cause to cut", "kātār = cut", e.g. the knife cuts; "tās = hew", "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 = hew, 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 pāloalo = the lamp ceased to burn”; “divo funkīn pāloalo = 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 funkīn pāloala or mānūn divo pāloailā”.

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: “bāpūi ani pūt yekāmekā kuṭ kārtele”.

§ 8. Reflective Verbs

The form “-itēāk” 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. “āikalleñ tumōc itēāk čintā=think over, ruminate what you have heard”. Yet this meaning could be expressed also in some other way; e.g. by “portūn=again”, which is derived from “portī=turn” (transitive) or “portā=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 “āuṇ́ ċintāṅ-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 ċintā-so= he seems to think”.

As stated above, the affix -so gives not only a dubitative meaning, but also a diminutive one and the like; thus “to āpleṅ kāṅ kārtāso distā” means not only “he seems to do his business”, but also “he performs it perfunctorily”; “to ċintā-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, “yeṅ, teṅ kārizāi-seṅ 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 -seṅ not -so; because the subject of that “kārizāi” is “yeṅ teṅ”; 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 = kāḍn 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 "kād", but the Preposition "down" changes somewhat the meaning, i.e. "by pulling, put it down"; hence we may translate "kādīn gāl". 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 "dākei"; yet Konkani prefers to say "dākon dī=by showing give or having shown give, or give shown"; so also "offer" is translated by "beṭoun dī" instead of the simple "beṭei"; "disen yetā" instead of "distā=appears". This shows that this kind of Verbs is not used only on account of poetry, but as an elegance of Konkani. Here let us put down only a few examples: "apoun ād = call, lit. having called bring"; "kāneun ye (or shortened 'kān ye') = having taken come"; "dān dī (exactly 'dāna dī') = send, lit. having sent give"; "ukoln dōr=raising keep, lit. keep raised"; "ādī 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 kārn 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 -um 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 "pāṭleān", 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 adjicitur. 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 boreñ 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 ᶇчки (āgi), Participial Gerund of “č獴 (āgu)=become”, and to the Tuḷu mode in ṣा (ādu), Participial Gerund of “č獴 (āpinī)=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 lagĩn 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", *etc.*

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, mukār, 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.* "zāĩñ—thāĩñ=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=āũ vetaĩ thāĩñ tumĩñ yeunk nozo". In English too, one of the Correlative Adverbs could be omit-
ted, but, usually, the second of them, or better (as there is no fixed place for them) the "ἀπόδοσις"; whereas in Konkani the "प्रेतासिः" 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 "thaun" 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 "hāngāĉēan=through here"; "tāntleān=through there"; "poisileān=through a distant place"; "hāngā thaun=from here"; "āz legun=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 -eăn, 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 pāti 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 "pāti"; then the meaning would be "he comes back, returns". This "pāti" therefore seems to be used only as Adverb.

3. Some of the given derived Adjectives are seldom used; e.g. "vegiṁtso".

4. To some Adverbs the Particle -gi gives an indefinite
meaning; e.g. “khāṅgi gelo = (he) has gone somewhere, (he) has gone I do not know where”; “kosseṅgī kelāṅ = in some way or other has been done (somehow or other)”. To express such a meaning it seems to be necessary to add this -gil. 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. “santispoṅāṅk 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. 153, para. 6; e.g. “from the carriage = gāḍiṅer thāun”, here we want to
express descending from a high place. Perhaps some Postpositions 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 Locative, (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 notions, 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 Postpositions or Postposition-Adjectives is “thāun”; e.g. “moje lagīn 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 kāḍle thāun sārvu ailān = lit. everything came from near to God”. As to the example given i.e. “sārgārānt”, in which not two pure Postpositions, but two cases are conflamed, 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 somewhere, but this must be considered as an incorrect form. To express such an idea this expression is more common “uṇts sārgār = aloft in heaven”, “uṇts 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 Postposition; 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. “viśyānt=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 “porrī” instead of “bāri”, chiefly in religious matters.

2. “Mōnasār, pāriant = until”. “Mōnasār”, if used with Verbs, is often shortened into “sār” (see Appendix to the Grammar). Both “pāriant” and “mōnasār” seem to be used indifferently. Both can be used also with Verbs, although with Verbs more frequently “mōnasār” is used.

3. “Porteṇ” 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 = pūtā bāpāk porto astolo, ani bāpai putāk”. If we say “porteṇ” or “portun”, the meaning is “again”.

4. “Āḍḍ” and “virōdh” are, very often, used indifferently with “porteṇ”.

5. “Phuḍeṇ” 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 phuḍeṇ pātak kārnakā = in the time which is be-
fore thee or before thy face (in future) do not commit sin". "Phuđeśī" seems to come from "phuđa = future time".

From it the Adjective "phuđlo = future", or that which is immediately after the present, or before another thing, e.g. "Paskā phuđlo 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 Postposition, and joined as far as possible with the Participles of Verbs; "magir" is more common as Adverb; e.g. "kām keleā uprānt = after having performed the business"; "āuṇ magir yetān = 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 "pāṭi = 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 "pāṭi"; so "to pāṭi yetā = he comes back"; "to paṭleān yetā = he comes behind (after us)". The reason of such difference may be this: "pāṭi = 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 poḍlān = 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, khālto, pondlo".

10. "Kāḍe" has been explained elsewhere. About it remark only the Adjective "kāḍtso" which is used in a strange manner, to express "from" instead of "thāun"; the reason has been given elsewhere, i. e. "kāḍtso = that which is or was near"; "Somi Jezu Krist Bāpā kāḍtso āilo = our Lord Jesus Christ came from the Father, lit. came being near to the Father". Some say "gâḍe" instead of "kāḍe".

11. "Bhāir = out" is used not only to express place, but also figuratively; i. e. "gārje bhāir = without necessity"; "more than I am obliged = kāideā bhāir"; "beyond your power = podvie bhāir" etc.

12. "Vin, or vinē" is not often used, because the English "without" is better expressed by the Negative Gerund in "-tanaŋ" or by the Conditional Negative, or by "-śivāi". Nevertheless it occurs in this and similar meanings: "without necessity = gārje vinē", "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; i. e. "without communion man cannot live a supernatural life = kumār kāneināstanaŋ sāimba-vorto jīv jieunk nozo." We have seen already that "bhāir" can be used also in the meaning of "without".

The derived Adjective "bhāilo" means "exterior", i. e. "bhāileō 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 "kāḍa", if our "with" expresses directly the term of an action; i. e. "to have to do something with"; consequently "saṅgata" seems to express directly "company". Notwithstanding in
some cases “sāṅgata” and “kāde” or “lagiṅ” might be used indifferently; e.g. “Dēvā kāde” or “Dēvā sāṅgata mēlon mānis ajapāṅ kārtā = man united with God makes wonders”. In this example however “sāṅgata” 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. “Somi Jezu Kristān apostolāṅk viṅgād dovorleāt = 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. “Pārmāṅe” seems to be an old Original, from “pārmāṅ=manner”, not used except in the Original. We have a sign of its origin from a Substantive in the sentence; “fāvotēa pārmāṅe=in a proper way”. Notwithstanding it follows the rules of the Postpositions; so we say “kāideā pārmāṅe=lawfully”; “śastrā pārmāṅe=according to or in conformity with religion”; “povitrā pustakāṅt sānglea pārmāṅe khāṅ mhēleṅ 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. “Bhountaṅiṅ” (not “bāuntaṅeṅ”, as on p. 152). It is derived from “bhouṅ = 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
pārzā yenn Jeruzaleā bhountaṃiṇ ṣe do mārteli = 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 "issiṇ = in this way"; "issilo = which is in this side", "issileān = through this side"; the initial ṣ is prefixed as this is often the case with words beginning with ṣ.

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 "vesleaṇ" we can learn that "dikān" and "issileān" 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", "issileān" 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 khāinčea dikān assā?" Here we could not use so properly "issileān". "Europe is in this side = Vilāyet issileān assā"; "the country called Gnosis is in the direction of the place called Ener-gēia = Gnosis moḷlogāuṛi Energeyā moḷlea gauṇčea dikān assā."

22. "Thāun", 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 = borea ničevā thāun sovoi pāriant bhou pois assā; teā pasun povitṛa pustak moṇṭā ki khuśeo alsi mānṣāk jivsi mārtāt món". This Postposition has been explained elsewhere also.

23. "Poltoḍi" 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 "Poltoḍi the Adjective "pelo = ulterior" is derived; it means exactly "that which is beyond..."; e.g. "pelo burgo yeundi = let the boy come who is beyond the....".
24. “Altādi” is the opposite of “poltoḍi”: the derived Adjective is “āilo”.

25. “Vorviṅ” means “through”, in German “durch” as in the sentence: “through continual prayer we shall save our soul, and obtain from God every thing—khālinastanañaḥ magčēa vorviṅ amiṅ atmśo atmśo bačau kārteleaun ani Dēvā thāun sārvu kurpā zoḍteleaun”. It means therefore “means, instrument, cause”.

26. “Śivāi and karit” correspond to praeter; e. g. “tače śivāi=beside this”. They are used also to express the English “except”; e. g. “except sin nothing is a true evil = pātkā śivāi vāiṭ kāṅ nāṅ”. 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 Kristā saṅgata amiṅ atāṅ sosanāṅ zaleår, tače saṅgata sasnačēṅ sukh bhogunk nozo”. The meaning itself of “śivāi” 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 “badāl—to exchange” hence literally it means “at or in the substitution of”; thereby its meaning and use are already known.

28. “Suāter” is the 2nd Locative of “saṅt=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 fāvonāiṅ astanaṅ seutā to, ani Somia kals pietā to kurpā zoḍče suāter apṇākats zdāti seutā ani pietā mon Sāṅ Paul sangtā”.

29. “Viṣyānt” is like the Latin de or the English “about”, e. g. “if we love God, we shall speak of Him willingly = amiṅ Dēvātso mōg keleār, tače viṣyānt kuśālāyen uleizāi”.

From “viṣyānt” I found somewhere derived the Adjective “viṣyātso—which is about, relative”, e. g. “Dēvā viṣyātso niāl—
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 = māṇeṇ kārṇatullea pasun pātkānt podtai”. We could use also the true Conjunction “kiteāk moḷleār”; b) sometimes the Pronouns are used instead of Conjunctions, e.g. “as—as=kosso—tasso, or zosso—toso; c) sometimes the English Conjunction is omitted in Konkani, e.g. “in one or in the other way = kossogi”; “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 mānšānki mānuānān = lit. 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? lit. to what?” Dative of “kiteṇī”. Instead of “kiteāk” we may use “kitea pasun? = for what?” as in Latin *propter quid*, instead of “cur”. Its construction is regular, e.g. “kiteāk poḷetai tuḷ tei kukṣuṭ tujea bāvācea doḷeānt ani ĉintinai to tōl zo assa tujea doḷeānt? = 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. "Kiteāk moĉeār = 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
"kiteāk" 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. "Dēu lekāvorto boro dekun amiṅ
tatso mög kārizāi = we must love God, because he is infinitely
good." Sometimes "dekun" and "kiteāk" are joined together
thus: "... kiteāk Dēu 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. "Dēu amtso rātsnār, dekun
amiṅ taći sevā sākri kārizāi = God is our Creator, therefore we
must serve Him". "Dekun" is used also as Postposition, in-
stead of "pasun", but seldom; e. g. "mānis bhou āskāt, tea
dekun takā Dēvācī kumok zāi = man is very weak, on this
account he is in need of God's help".

4. "Thār" is commonly used as an illative particle in the
beginning of a sentence: "souṅsār amkāṅ phoṭaitā, thār amiṅ
kiteṅ kārizāi? = the world deceives us, then what to do?" It
is joined to "zār" and "zāri" (see below).

5. "Puṅ-but", Latin sed, German aber. If "but" corre-
responds to the German sondern, i. e. in oppositions, more
frequently "bogār" 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 -ts; e. g.
"God is not only good but also just = Dēu nāints boro, bogār
nitivānt".

It seems that the English "but" is very often omitted in
Konkani, unless there be a peculiar emphasis upon "but".

6. "Thāri" is compounded of "thār" 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 = āuñ čālīs vɔrsān ye kuli lagīn assullo, thāri tineñ moi j vɔłkunk-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. “yeñ vojēn bhāradik 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 -lēār”; e. g. “zārtār tuveñ yeñ 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, môn”. 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 “młōn”.

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. “Muṇĉeṇ” is the Infinitive Absolute of “muṇ=say”; it corresponds exactly to the English, except that Konkani leaves out “that is”.

12. “Nān, nāiṇ, niṇ = no”. The English no is translated by “niṇ or nāiṇ”, if some quality is denied and the Verb “to be” is understood; in other cases “nān” is used. Very often the whole sentence is repeated, in the negative form, as in Latin; e.g. “ālogī to? = did he come?” “yeun-k-nāiṇ=no, he did not come” see p. 104. “Niṇ” probably is “nāiṇ”, but pronounced quickly.

13. “Sāit” 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 sāit sārgār vetāt, or ātmeā ani kuḍi sāit sārgār vetāt”. 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 Mahrāṭti Grammarians distinguish in this point three “Prayōgas” or Constructions, i.e. “Kartari” or Subjective, “Karmani” or Objective, “Bhävi” or Neuter construction. As the “Kartari Prayōga” does not differ from our construction, and the “Bhävi 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 Mahrāṭti, 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. “äuveñ mojen 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 substantive 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 (Karmanį 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 āpōileñ = he called the father”, instead of “tañeñ bāpāk āpilo”. (Bhāvi Prayōga).

c) In the Potential Mood, the Noun 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 khāviæ”, or “takā khāviæ”, or “taceān khāviæ”, 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?=tuveña moižā
utraņ aikālāigī?” (some seem to use the Masculine “aikā-
loigī”). In non-interrogative sentences it seems allowed to
have the Verb agreeing with its object; e.g. “tuveña moižā
utraņ aikāleānt, or aikalāin = 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. “tuveña moježā utraņ aikāleāigī?”

f) There are a few Transitive Verbs which have the
same construction as the Intransitive Verbs. These are the
following: “sik = learn”, “visār = forget”, “jeu = eat” (rice),
“pie = drink”, “nes = dress”, “pānğuru or pānğru = cover
oneself”, “tsuk = be missing or mistake”, “hās = laugh”,
“bhēt = visit”, “volkā = know”, “ulei = speak”, “somza = under-
stand” and a few others which use will teach you; e.g. “to
uloilo iin utraņ = he spoke these words”.

2. Neuter Verbs. These, as also those few Transitive
Verbs now excepted, have the above construction, i.e. the
Nomina:tive goes in the Instrumental in the following cases:
a) If they are joined to “zāi”, e.g. “āveža votsazāi = I must
go”; and also more commonly in the Potential Mood in “-yet”,
e.g. taneža votsayet = he may go”.

b) In the Past Gerund in “-tāts”, e.g. “mānižiņi tsād piet-
tāts sāma uleinānt = 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 construc-
tion; e.g. “mānis pietāts......”

c) In the Infinitive corresponding to the Latin Accusatives
with Infinitive; e.g. “tumkañ gārz assā āveža večež = expedit
vobis me ire”. Yet here too we may follow the “Kartari Pra-
yōga”: “āuža vetsa tumkañ gārz assā”.

d) With “nozo” the Instrumental in “-čežā or -ježā” 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 mélo”. 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 tsāllo mārog, pād 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 poñeilo mārog pād 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 zalleā pasun sārgār gelā=he went to heaven, because he had become good”. “Zallea” 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: “dāntu zaņeņi vāgān bāilāk sāḅullo uo”; now a participial sentence according to the first corollary: “vāgān bāilāk sāḅullo dāntu uo”. 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 “-tā to”. (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 Particiles of Neuter Verbs have no Accusative, except in a few cases similar to the Latin vitam vivere etc. Particiles 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.
“lugaṭ siuṭolɔ=he who stitches a cloth”; but “lugṭa siuṇkār”. Consequently no change of case takes place by changing the Verb into the corresponding Participle; e.g. “he went home=to garā gelo”; “to the house to which he went=to geleā garāk”; “he cut a tree=taṇeṇ yēk ruk kāṭar̥lo”; “the tree which he cut is very large=taṇeṇ kāṭar̥lo ruk bhon vōd”.

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=āuveṇ mojeṇ pustak mojea iṣṭācaē bāvāceē putāk dileṇ”; 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 = Dēvān apleā särkeatso tsād mōgān rātsullo mānis mōga vorvīn 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, “aplea särkeatso” 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 ištāeia bāpaitso bāu yeā gāvānt ailleā dusrea vorsā Arsućitsēa rāyā ani Kadimerica mahā-rāyā bitār zalleā zuzā vorvīn sostā”. At the end the Verb, in the beginning the subject-preceded by the governed Nouns; 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 extrinsic 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 hāt 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 gāuntso yēk mānis”; if we say “yēk gāuntso 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 Participles (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 āuñ cintān = I think that he will come tomorrow”. 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 apeē gārant āuñ cintān = 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. “āuñ cintān 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. “āuñ cintān ki to yetolo mōn”.

4. Omit altogether the Conjunction; “āuñ cintān 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 = Dévā lagiā māg bogos món". Therefore if in Latin or English we have an oratio indirecta governed by "món", in Konkani the oratio directa is often used, retaining, however "món" as in Hebrew; e. g. "he requested him to lend him a book = tače lagiā māglān yēk pustak dī món"; "cum responsum acceptissent ne redirent = having received the answer not to go back = zāb melṭāts, portun votsanaye món". Gi or gāi seems also to be used to connect sentences both co-ordinate and subordinate; it may be joined also to "món"; e. g. "kāiā, khāiā ani kōnā pasun mag-ṇeṇ mōṇazāīgai món poleyā = let us see when, where, for whom we have to pray".

Remarks. 1. Using "món" 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 fāleā yēuṅk puro = he might come to-morrow", which has nearly the same meaning as "to fāleā yetolo món āuṅ ċinta"; the exact meaning of the 1st sentence is: "it may be that he comes to-morrow".

2. Instead of "món", we can use also "moṇun", namely if an oratio indirecta is reported. It is just like the Hebrew dicendo dicit and the Tulu ęcōṛ = andū or ęcōṛcṛ = āndūḍy.  

3. "Mōn" is sometimes changed into "mōlleṇ = said", nay sometimes it is declined like an Adjective; e. g. "by thinking that I have offended God, I am very much displeased= āuvenī Dévāk akmān kelā mōlli ċintnā makā zālāitā". When is this "mōlleṇ" 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: "tikeṇ rāu, āuṅ yetāṅ món = wait (that) I come" (see above l. 3). It is used, although another word of a similar meaning is there;
"to somzunknāh käseñ gadlec móñ = he did not understand how it happened". To use the *oratio directa* with "móñ" is usual. Nay it seems that this "móñ" 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, "móñ" 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, Mahrāṭti; this shows that most probably Konkani is derived
from Mahrāṭti, as French, Spanish, Portuguese etc. are said
to be derived from the Latin. Indeed many Konkani words
and some rules too agree with the Mahrāṭti, yet not to such
an extent as to enable us to make much use of Mahrāṭti.
Those who know Mahrāṭti are well aware of this; for those
who do not know Mahrāṭti, out of many proofs I choose these
few:

1. For the Mahrāṭti termination अन, which has no gen-
ders, Konkani has -ntlo (-i, -eə).

2. The multiplicative numbers in Mahrāṭti are formed
by पट, in Konkani by “doḍo”.

3. Adverbial numbers of frequency are formed in Mah-
rāṭti by द्र; this mode is no longer common in Konkani.

4. आपण is used for.“your honour” etc.; not so in Kon-
kanı.

5. The Causal Verbs are formed by श्र, in Konkani by ai,

6. There are moreover the terminations of the cases and
of the conjugation, which, although sometimes similar, are
however often quite different.

Although Mahrāṭti seems to be the chief stock, Kanarese,
Tulu, Malayālām 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 lan-
guages; 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 Mahrāṭti. 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 Mahrāṭti words have been abandoned, and on the
other hand it has taken up some words from its new neigh-
bours. 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, Malayálam 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 Mahrátti, 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 Mahratti, because it is a dialect of Mahratti, 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. g. 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 Mahrāṭti 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 Mahrāṭti 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 Mahrāṭti 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 Mahrāṭti, would be wrong: this could be done perhaps if Konkani were a dialect of Mahrāṭti. 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 vigentque.

Multa renascentur quae jam cecidere, cadentque
Quae nunc sunt in honore, vocabula, si volet usus,
Quem penes arbitrium est et jus et norma loquendi.

(Horace, De Arte poëtica, 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 l.c. 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 circumlocutions. But although foreign Mahratti 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 = ἐρασιστής, 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, e.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, e.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 “kāḍ” 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 circumlocution, whereas we may use the same “pāṭi kāḍ” 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 “cint”. 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 circumlocution; 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 figurative 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 "-gār 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 connexion 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 -ts 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 “-tanañ” (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 Causative Verbs (see p. 281).

10. Konkani loves to express the different stages through which something must pass (see i. 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 “mōñ” 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. 288).

14. Konkani often expresses the comparative degree 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. "Mär = 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. "Meḷ = be found, or perhaps be attached"; but it is still more used than "mär", 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. "Póḍ = 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: "ząrtär yēk mānis sāit tedea vortea santipoṇāče talnient pōdle ani tedeo vōḍ tsuki adarunk pāule, dekun amiṅ je zāun vortautāuṅ mānis bhōu pois tančēa santipoṇāk ani bhōu askat, kītelṅ biyeunk favonāiṅ?"

Now let us translate with the Konkani idiom: "ząrtār tedea vortea santipoṇāče mānis legun talnient podon tedeo vōḍlyo tsuki adarunk pāule, tār tančēa santipoṇāk bhōu pois ani āskāt zāun assālleaṅ vorviṅ amiṅ kītelṅ biyeunk favonāiṅ?" 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: "dusro upāi itlo ghāṭ
rāgāčeē, niskusarāčeē ani mostičeē boē moďunk zosso kumgār nān". The same in a manner more according to Konkāni: "krodhāčeē, niskusarāčeē ani mostičeē boē moďunk kumgār kāneunčeē bāri tząt 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 viderem = I came to see you = tukā poḷeunk āiloṅ“; or b) by the Participle followed by “pasun (or passot) or nintiṅ = propter, on account of”, as: “āuṅī tukā poḷeunceā pasun āiloṅ“.

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 aseṅ jinsiṅ = 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 aseṅ jinsiṅ boro) zāun assā ki voḍā pātkiṅk legun bōsītā”.

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, tamen est laudanda voluntas = tankanāṅ zaleāri, bore khuśiek mān dizāi = although strength be wanting, yet the good will is to be praised”; b) by “zāritār or zāritāri = although”, e.g. “zāritār tankanāṅ, bore khuśiek mān dizāi”.

4. Ut, meaning “time”, is expressed by the Gerund in “-tātas”, or in “-tanaṅ”, or in “-un”, or by the Participle followed by “uprāṅt=after”, e.g. “ut S. Franciscus X. venit in Indias, apostolicos labores exantlavit = Sāṅ Francīs Zaver Indient aileṅ uprāṅt bhou tsūḍ vāur keło, or S. Francīs Zaver Indient yetāts, etc. or S. Francīs Zaver Indient yeun....”. 
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 = pātkānt podanān zāunk māg-ñeñ kārizāi or pātkānt podanatūlleā pasun etc."

2. Ne, after the Verbs of "fearing" is expressed: a) by "mōn" with the Future Potential; e.g. "I fear that he may fall sick = timeo ne...āunā beatā to pident podat mōn"; b) by the Future Indicative "podtolo mōn"; 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 laganān zāunk".

Quominus = that not

This may be expressed by the Supino or by some circumlocation; e.g. "Religio non impedir quominus officia urbane-tatis impendamus = religion does not prevent us from observing politeness = monsān thāinā māriādīn tsālunk šastir aḍva-riānān".

Quin = that not, or without

Quin, after the Verbs of doubt, may be expressed a) by the simple "ki or mōn = that": "Non dubito quin veniat = I do not doubt that he will come = to yetolo mōn āunā dubā-vanān"; or b) by some change of the sentence: "dubāunastanañī 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 "-tanañ", e.g. "Si abierit quin faciat hoc... = if he will start without doing this = yeñ kārinastanañī 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 = tukā bōl karinastanañī sārgār riganāi"; or d) by the Conditional.
Quia may be expressed a) either by “kiteāk or kiteāk moļeār = because”, with the Verb in the required tense of the Indicative, or b) by “pasun = on account of”, or c) by “vorviņ = through”, preceded by the Participle; e.g. “Quia credidit sanatus est = because he believed he has been cured = kiteāk moļeār pātielā to boro zālo, or pātielā pasun to boro zālo”; “quia studiusti, doctus factus est = because you studied you became learned = sikulleā vorviņ sikpi zāloī or kiteāk moļeār sikpāk laglōi, sikpi zāloī”.

Quipe qui = since

“Animus fortuna non eget, quippe quae probitatem. neque dare neque cripera potest = the soul needs no fortune, since goodness she can neither give nor take away (Sall.) = atmeāk gratsārāči gārz nān, akā segun diunki kādunki tank- natālleā pasun”.

Ac si = as if

“Lacrimatur ac si vapulasset = he weeps as if he had been beaten = to rādā mārn paullē 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 “quia = because” (see above b): “Cum J. C. sīt exemplar nostrum cum imitari debemus = as J. C. is our exemplar, we must imitate Him = Somi J. K. āmtso nāmuno assalēa pasun amiņ tači dēk kāņeizāi”.

b) If it means “when”, it may be translated as ut, meaning “time” (see above) or also literally by “kāiņ or yedvān = “when”, followed by the required tense; e.g. “kāiņ ruk fōl ditā, tumkāi inātā gim lāiņ pāulo món = when you see that the tree gives fruit, you know that the dry season has approached”; “kāiņ košepoņ ūmplānt poļišāt = cum videritis abominationem = when you will see the abomination in the temple”;
"cum venerit filius hominis, putas quia fidem inveniet? =
when the Son of Man will come, will he find faithful?
= mānšātso putru yetanān, bāvāḍti melititgī?"

Postquam = after

It is expressed a) by the Gerund in -tāts, b) by the
Gerund in -un, c) by the Participle followed by “uprānt”;
E.g. “Postquam autem abierō mittam vōbis Spiritūm veri-
tatis = āuṇ sārlea uprānt, tumkān sātāčea Spiritāk daṛtolōn =
after I shall have gone, I will send you the Spirit of truth”;
“postquam adimpleveritis omnia praecepta, dicite: servi in-
uitiles sumus = after having fulfilled all commandments, say:
we are useless servants = sākāt upades sambāṇ, sangā: up-
kārāk podanātulle sākār1) amin”. Yet the Gerund in -tāts
seems to be better in this meaning.

Antequam, Priusquam = before

It is expressed by “adiṇ = before”, preceded by the Parti-
ciple; E.g. Priusquam ipse veniat, ego abido = to yeuṇčea
adiṇ āuṇ vetolo = before he come, I shall go”.

Si = if

It is expressed a) either by the Conditional in -leār or
b) by “zārṭār = 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 = mānšāniṇ boreṇ rāzar keleār, sākāt sārgār vetit = if
men would pray well, all would go to heaven”; “si hoc feceris,
praemium dabo = tuven yeṇ keleār, āuṇ tukā inām ditān, or
zārṭār tuṇ yeṇ kārtai, āuṇ tukā inām ditān = if you do this, I
shall give you a prize;” c) by “pokṣek”, but this last mode
corresponds rather to the English “in case that” (see p. 251).

1) Many Masculine Nouns ending in “ō” change “ō” into “ā”, sometimes
into “ō” in the Plural; see glossing parergon, below.
It is expressed  

\( a \) by the Negative form of the Conditional, or  

\( b \) by the Participle followed by “śivāi or kārit = praeter,” or  

\( c \) very often by the Gerund Negative in “-tanañ”; e.g. “ nisi pœnentiam feceritis, omnes peribitis = prājit kārinān zaleār, sākāt yemkañdānt veteleāt, or zārtār tumin prājit kārinānt etc. or tumin prājit kellea śivāi (or kārit) etc. or tumin prājit kārinastanañ etc.”

\( Dum \) = while

It may be expressed  

\( a \) either by the Gerund in “-tanañ”, or  

\( b \) by the Participle followed by “velār (or veļa) = in time”, or  

\( c \) by “kāin or yedvāñ = when”, with a tense of the Indicative; e.g. “ dum regnaret Canutus rex Angliæ, scientiae floreñt = Kanuñ Inglez rāi, raspot kārtanañ, lok sikpāk tsāñ lagtālo, or Kanuñ raspot kārēca velār, or kāin Kanuñ raspot kartālo 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 “-tanañ”, or with Negative Conditional as has been said of quin. Often this Negative Gerund in “-tanañ” is joined to the Verb “rāu”; e.g. “vāur kārinastanañ rautāñ = I remain without working, I do not work”.

If “without” is joined to a Substantive, it may be translated by “vīne”, e.g. “without doubt=dubāva vīne”; or by a Compound Negative word, e.g. “without fault=guniāuñ-natiłlo”.

“Unless”, see Ne after the Verbs of fearing.

\( Dummodo, \) or \( modo = \) provided

It may be translated  

\( a \) by the Conditional, e.g. “dummo”

\( do tu facias quid in te est, Deus te adiuvarit = provided you \)
do what is on your part, God will help you = tuje hâtânt assâ tuveñ teñ keleär, Đeu tuñ Kumok kârtolo"; b) sometimes by the Gerund in "-tanañ", although not so exactly.

Donec, usquedum = until

It may be expressed a) by "moñasâr" (or also "pârient") placed at the end of the sentence, and leaving the Verb in the required person with its regular and full termination, or b) by -sâr added to the pure root (with the euphonical a or i inserted before "-sâr", if required); e.g. "non praecribit generatio hace donec omnia siant = yeñ monñakul sârseñ-nañ, sârvu vâstu gâdâtât moñasâr, or gâdâsâr = 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 "uprânt" preceded by the Participle joined to "far or kšañ = moment", thus: "statim ac Petrus exivit flevit amare = Pedru bâir geleá uprânt, teâts farâ tsâd râdlo = (literally) after Peter went out, in that very moment he wept bitterly"; or also b) by the Gerund in -un and "far" or "kšañ", as before, e.g. "Pedru bâir votzun teâtx farâ tsâd râdlo"; or c) only by the Past Perfect Participle followed by "farâk", e.g. "tuñ utûlleñ farâk = as soon as you get up".

Quamvis (and synonyms) = although

(see above uè)

Utrum—an, ne—an

"Utrum—an, or Ne—an = gi—yâ, or only -gi". "Ubi est? in ecclesia an in cubiculo = to khâiñ assâ? Igârjentgi yâ kudânt? = is he in the church or in the room?" "Nescio utrum bene an male fecerit = tañañ boreñgi váiñ kelâñ auñ neñañ = I do not know whether he has done well or wrong"; "nescio utrum hoc sit rectum an pravum = yeñ tsukâgí sâmâ auñ neñañ = I do not know whether this is right or wrong".
Sive—sive

"Sive—sive=zāuñ—zāuñ", literally corresponding to the Italian sia—sia; for this "zāuñ" is Subjunctive of "zatā", e.g. "sive sit ex urbe, sive sit ex pago, vectigalia solvat = šerāntlo zāuñ, gāvāntlo zāuñ kāppo dīzāi". This "zāuñ" 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 1) literally by "kušivartāñ = I desire" put in the required tense; 2) 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 viam ingredi, serva mandata = 1) zārtār zārgār votosunk khuśi assā, sambāl upades, or 2) sārgār votasa-zāi 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 fuissent dies illī = te dis moṭve zāināñ zatit zaleār = if those days had not been shortened".

This Verb is compounded of the Adjective "moṭve=short"; "zāināñ = 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); "zāināñ zatit zaleār", the same tense but Negative.

2. Rogače ne fuga vestra fiat in sabbato = magā tumčeñ poľāp sonvārā gādanāñ zāundi = līt. pray (that) your flight may not happen on Saturday".
This Verb is compounded of the Imperative Negative of “gaḍāḥ = happens”. It is a peculiar kind of Negative Imperative (see the Paradigm of Conjugation).

3. “Manducate quae apponuntur vobis = khāyā jeo vāstu tanče laginā astit”.

Here the Past Future is used, because “apponuntur” has this meaning in this context; in Latin we might say: quae apposita fuerint or also it may be considered as Contingent Future.

4. “Vis, emus, et eradicemus ea? = vortautā tuji khuši amiā votsun teā lāuńći? = lit. is thy will, we to go (having gone) to eradicate it?”

Here, “lāuńći” is the Infinitive Absolute governed by voluntas, and agrees with it.

5. “Conventi quod darem unum denarium = yēk poiso ditāā móñ kārār kelā= I made the agreement that I give a half-penny (l. 4 pies).

Here it is used quod (móñ), although we have the oratio directa as in Hebrew; dixi quod vobis dabo.

6. “Promittis ne te hoc non amplius facturum= yeñ tūñ eā mukār kārsonāi móñ utar ditāigī?”

Here the Infinitive Future Active is resolved by the Conjunction “móñ=that”, in the Future Indicative.

7. “Spero, cum tibi probatum iri = to tukā mānuotolo móñ āuñ pātietāā = I trust that you will approve this, lit. Ille tibi placebit 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 Magi = ani kön Peršiāntso rāi zāināā, zotišāńći vidyā nepañńāśit zaleāā.”

You see the Perfect Subjunctive rendered by the compound tense of Conditional and Contingent Future.
9. "O fortunate adolescens, qui tuae virtutis imitatores inveneris=E O fortunate youth, who hast found (i.e. in that thou hast found) imitators of thy virtue! =ō sukhi burgeā, zakā pāṭlaugār melle!...pāṭlaugār melleā pasun!" Here the Perfect is rendered by the Indicative or by "pasun".

10. "Sunt qui dicant M. Crassum non ignorant esse consilii ejus=they say M. Crassus to be no stranger to his scheme=M. Krassusāk tatso nāmuno kāłtā móŋ moštāt".

Remark the omission of "they" in this and similar sentences.

11. "Pātak nāiñ-zalleā sārvu vāstunt voḍilāṅćeēa utrāk pa.lu dīzái=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 sārvu" which is like an Adjective of "vāstunt".

12. "Tuje tābent aśćeēa nāmeśtānči favoti zātān kār=take care of all who are under your care".

Remark, again, the collocation of words; then "nāmeśtānči" double Adjective.

13. "Peleāk taćeēa boreā nāuñ meḷaseēa kārizāi=we must cause our neighbour to have his good name restored."

Remark the use of the Imperfect Subjunctive.

14. "Peleātso mōg kār kāso tuo=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: qualcum amorem tui facis, (talem) amorem proximi feci. Hence "kāso" agrees with "mōg".

15. "Māg-ṇeāñ bāir amiṇ prājit kārizāi=besides prayer we must make penance".

Remark the use of "bāir".

16. "Sākrāṃnetāncheēa guṇātso amkāñ vivor somzoun-cheēk, Jezu Krishān yēk dištī poḍći bhāili kunā nemsilyā=
Jesus Christ instituted an exterior visible sign to give us to understand the effect of the Sacraments.

"Somzounčeák" Dative of "somzoun toppr Absolute Infinitive, from "somzai", Causative Verb; it is Dative to show aim. "Gunatso" Adjectival Genitive governed by "vivor". "Nemisilea" agrees with "khuña", as it has a passive meaning.

17. "Bautism ghetoleače takler udak ghäl = 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 "ghetolo" converted into an Adjective in -tsa, because it is Genitive.

18. "Sakrament diunčea velar amiu Jezu Kristan formailceant tin utrañ monazai = 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; "formailceant" agrees with "utrañ"; it is 3rd Person Plural Perfect.

19. "Kumgär knceizai zaleär, madhe rati thaan an udak gēnaye = if you want to receive holy communion, you cannot take any food or water from midnight".

Remark the form "knceizai zaleär".

20. If it is the duty of a good king to help the state, it is also the duty of good citizens etc. = zartar borea rayatso kaido assā stitik kumok kärunk, boreañ raitantso-i kaido 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, Aristoṭlup porneañ kālāntlo poilo gināna-sodnār mollo sāma-señ 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 "-señ" 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 "pōilo" 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 "mollo" which moreover agrees with "gināna-sodnār".

22. "Multi in parandis equis adhibent curam, in amicis eligendis negligentes sunt=" many take pains in getting horses, but are careless in choosing friends (Cic.) = sābār mānis goče (or go.operator) kāneuñe cànt proyetān kārtāt, istānk vintsun kāde cànt fādposi zānn 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 kākułt dovorunk ani amkān kumok kārun khuši ani tank assellea lāgiš amiš sānest amči duk sāngunk khuši vartān."  

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 kākułt.....", 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 Ďēu zānn assellea moje lāgiš yeč, mōn sangtā Somi Jezu Krist".

Remark here too the use of the Participle.

25. "Yeke bāilmānešeck assollo titso yekāts pūtu morn pāulleā velār Somia Jezu Kristān tičen rādne ni po len tiče putāk portun jivont kellea pori, to tuje ni rādne ni po len, tujea vistatso
ātmo zo tāneñ apleñ amolik rāgtāçeа nimāño thembo vikraun soḍāılılo to, dūbāu nastanāñ portun jivont kārtolo = as our Lord Jesus Christ having seen the weeping of a woman, when her only son had died, resuscitated him; so he seeing thy weeping, will, no doubt, resuscitate the soul of thy friend, whom he redeemed by having shed even the last drop of His precious blood".

Remark 1) the long sentence governed by the Postposition "pōri = as". All words governed by 'pōri" 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. "tiśe putāk", because the object precedes the Verb, then "Somia połeun," 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 (Somia Jesu Kristān połeilāñ), then the Accusative, then the Verb; finally, in the first place the sentence "yeke...velār", 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...putu") is put in the first place, then the Verb, ("morn...velār") which here has an adverbial form. Or more exactly "velār" 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. "Altārir assellea amčea sodvondarāče 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 Menechii 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 $\mathfrak{v}=z$, $\mathfrak{z}=ts$; $\mathfrak{c}$ above the consonant to express $u$ or $a$ (half vowel). This $\mathfrak{c}$ has been used already in such a way by the Basel Mission Press of Mangalore; see Polyglot Vocabulary, p.xv. The simple $\mathfrak{v}=j$, $\mathfrak{j}=\check{c}$. I use $\check{c}$ for the Sanskrit "virāma", i.e. as a sign of the absence of any vowel or half vowel, as in Kanarese too this $\check{c}$ has such a meaning.

4. For the sake of convenience I put first the Kanarese alphabet.
## A. Vowels

<table>
<thead>
<tr>
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<th>Medial and final forms</th>
<th>Corresponding Roman Characters</th>
<th>Approximate Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>e</td>
<td>a</td>
<td>ā</td>
<td>like a in 'about' or in adoro</td>
</tr>
<tr>
<td>o</td>
<td>ō</td>
<td>ō</td>
<td>a in 'far' or in aro</td>
</tr>
<tr>
<td>ə</td>
<td>ə</td>
<td>I</td>
<td>i in 'thin' or in aridus</td>
</tr>
<tr>
<td>ə</td>
<td>ə</td>
<td>I</td>
<td>i in 'police' or in marinus</td>
</tr>
<tr>
<td>ō</td>
<td>ō</td>
<td>ō</td>
<td>u in 'full' or in coluber</td>
</tr>
</tbody>
</table>
| ə             | ə                      | ū                              | u in 'rule' or in rubor ['centre'
|               |                        | (vocalized short r, nearly as r in) |
| ō             | ō                      | ū                              | long r |
| ē             | ē                      | ē                              | like e in 'effort' or in comedo |
| ē             | ē                      | ei                             | ea in 'swear' or as e in terra |
| ə             | ə                      | ei                             | e in 'height' |
| ö             | ö                      | o                              | o in 'not' or in operari |
| ö             | ö                      | o                              | o in 'vote' or in ordine |
| ō             | ō                      | ou                             | ou in 'house' or in laudo |

- ŋ or ŋ, viz. half vowel.
- ə sign of the absence of a vowel (Sanskrit virāma).
- ŋ a nasal sound, an indistinct n.
- ə vocalized h.
B. Consonants

<table>
<thead>
<tr>
<th>Consonants with the inherent vowel ए a</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>ब b</td>
<td>ka</td>
<td>like ka in ‘kalender’</td>
<td></td>
</tr>
<tr>
<td>ड d</td>
<td>kha</td>
<td>the same aspirated</td>
<td></td>
</tr>
<tr>
<td>ढ d</td>
<td>ga</td>
<td>as ga in ‘gallon’</td>
<td></td>
</tr>
<tr>
<td>ण n</td>
<td>gha</td>
<td>, aspirated</td>
<td></td>
</tr>
<tr>
<td>त t</td>
<td>ṭga</td>
<td>a very guttural and nasal ga</td>
<td></td>
</tr>
<tr>
<td>थ ṭ</td>
<td>ča</td>
<td>as cha in ‘chapter’ or e in cinis</td>
<td></td>
</tr>
<tr>
<td>द d</td>
<td>čha</td>
<td>ča aspirated</td>
<td>[t and s combined</td>
</tr>
<tr>
<td>ध Dh</td>
<td>tsa</td>
<td>as z in German, viz. the sounds of</td>
<td></td>
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<tr>
<td>न n</td>
<td>tsha</td>
<td>, aspirated</td>
<td></td>
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<tr>
<td>ष ṣ</td>
<td>ja</td>
<td>as ja in ‘Japan’ but thinner</td>
<td></td>
</tr>
<tr>
<td>ध ḍ</td>
<td>jha</td>
<td>, aspirated</td>
<td></td>
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<tr>
<td>ङ ṇ</td>
<td>za</td>
<td>as sa in ‘nasal’ or in rosa</td>
<td></td>
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<tr>
<td>श s</td>
<td>zha</td>
<td>, aspirated</td>
<td></td>
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<tr>
<td>ञ ṇ</td>
<td>gna</td>
<td>as nya in ‘banyan’ or gn in agnus</td>
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<tr>
<td>ट ṃ</td>
<td>ṭa</td>
<td>the cerebral ta</td>
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<td>ठ ṃ</td>
<td>ṭha</td>
<td>ṭa aspirated</td>
<td></td>
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<tr>
<td>ड ḍ</td>
<td>da</td>
<td>the cerebral ḍa</td>
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<tr>
<td>ढ ḍ</td>
<td>dha</td>
<td>ḍa aspirated</td>
<td></td>
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<tr>
<td>ण ḍ</td>
<td>ṇa</td>
<td>the cerebral ṇa</td>
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<tr>
<td>त ṇ</td>
<td>ta</td>
<td>common ta</td>
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<tr>
<td>ठ ठ</td>
<td>tha</td>
<td>ta aspirated</td>
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<tr>
<td>ड ड</td>
<td>da</td>
<td>common da</td>
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<tr>
<td>ढ ढ</td>
<td>dha</td>
<td>da aspirated</td>
<td></td>
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<tr>
<td>ण ण</td>
<td>ua</td>
<td>common na</td>
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<tr>
<td>Consonants with the inherent vowel as a</td>
<td>Form and position when combined with other Consonants</td>
<td>Corresponding Roman Characters</td>
<td>Approximate Pronunciation</td>
</tr>
<tr>
<td>----------------------------------------</td>
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<tr>
<td>पा</td>
<td>pa</td>
<td>common pa</td>
<td></td>
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<tr>
<td>pha</td>
<td>pa aspirated</td>
<td>pa aspirated</td>
<td></td>
</tr>
<tr>
<td>ba</td>
<td>ba aspirated</td>
<td>common ba</td>
<td></td>
</tr>
<tr>
<td>bha</td>
<td>ba aspirated</td>
<td>common ba</td>
<td></td>
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<tr>
<td>ma</td>
<td>ma</td>
<td>as ya in ‘yam’ or as j in ajo</td>
<td></td>
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<tr>
<td>ya</td>
<td>ya</td>
<td>common ra</td>
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<td>ra</td>
<td>ra</td>
<td>common ra</td>
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<td>la</td>
<td>la</td>
<td>common la</td>
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<tr>
<td>va</td>
<td>va</td>
<td>common va</td>
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<tr>
<td>ṣa</td>
<td>ṣa</td>
<td>palatal English sha</td>
<td></td>
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<tr>
<td>ṣa</td>
<td>ṣa</td>
<td>cerebral ša</td>
<td></td>
</tr>
<tr>
<td>sa</td>
<td>sa</td>
<td>cerebral ša</td>
<td></td>
</tr>
<tr>
<td>ha</td>
<td>ha</td>
<td>as sa in ‘salute’</td>
<td></td>
</tr>
<tr>
<td>ḷa</td>
<td>ḷa</td>
<td>as ha in ‘harangue’</td>
<td></td>
</tr>
<tr>
<td>kṣa</td>
<td>kṣa</td>
<td>combination of ka and ṣa, Latin ḫ</td>
<td></td>
</tr>
</tbody>
</table>

N.B. In the approximate pronunciation, and in the corresponding Roman characters I have written ka, ṣa etc., because each of the given consonants contains a short a.
1 In the beginning God created heaven and earth.
2 And the earth was void and empty, and darkness 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 darkness 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.
7 And God made a firmament, and divided the waters that were under

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1) "Uzuād" munpeṇi: uzuād zo udeun ani poçun sān-z ani sākāliñi zāunk kārāñi zāun asolo.— "Light", viz: light which by its rising and setting make morning and evening.
2) "Molab" munpeṇi: buñi ani bhou ubār nokotrāñi moodiñi assollo zāgo.— "Firmament", viz: the space between the earth and the highest stars.

---
asālleā udkāntliān viṅgāḍ keliān; ani aseñ zalēn.
8 Ani Dēvān moḷbāk sāṛg molēn; ani sānz ani sākāliān dusro dis zālo.
9 Ani Dēvān saṅgleēn: sāṛgā khāl asāliān ud-
kaṅ yeke suater me-
lundit; ani suko zāgo 
disundit. Ani aseñ zalēn.
10 Ani Dēvān sukeā zaṅgēk buīṅ mōṅ moli, 
anī udkānçēa zomeēk 
dārio. Anī yeṅ boreṅ 
zaun asā mōṅ Dēvān 
pōleileē.
11 Anī saṅgleēn: buīṅ 
ubzoundi tārneē tāṅ 
anī bīṅ kāṛēṅ aplea 
tārā pārmāṅe, ani (ub-
zoundi) foḷādik ruk 
aplea tārā pārmāṅe foɍ 
diuṅtso, začēṅ bīṅ ta-
če bitār asuṅ buīṅ-
čer. Anī aseṅ zalēn.
12 Anī buīṅn ubzailēn 
tāṅ tārneē, ani foɍ diuṅ-
čeṅ aplea tārā pārmāṅe, 
anī ruk foɍādik, hāryekleēk asun bīṅ 
aplea tārā pārmāṅe. 
Anī yeṅ boreṅ mōṅ 
Dēvān pōleileē.

the firmament, from those 
that were above the fir-
mament; and it was so.
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 to-
gether 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
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
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 image
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 creep-
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 multiply3) 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) "Amāeā sārkeātsō": Dēvāche sārkeā āteānt aśī; kiteāk ātmo, morn nattole ani spirit
zāun aśī dekum.—"To our image": This image of God is in the soul, which is immortal and
spiritual.

2) "Vādā ani tādā": I hukum nai, bogār fōl ubsounceā šāirvād.—"Increase and
multiply": This is not a precept, but a blessing rendering them fruitful.
diünčèn buinčèr, ani sämest ruk apea bitar bìn asun tumkän khänak zaisef:
30 Ani (a season yen di-lān) sämestān buinčèaän monzātink, ani sämestaän sukneänk molbā-čea, ani sämestaän buinčēr hālteleänk, zānkän jiv āsā, tankän khāunk āsāsen. Ani aseñ zaleñ.

31 Ani Ćevān sämest āpñēn kellio vāstu pō-łeileo, ani bhou borōc asālleo; ani sānñ ani sākāliñ sovo dis zālo.

Avasvār II.

1 Tār sārg ani buin ani sārvus tāntso surūn-gār sāmpūrṇ zālo.

2 Ani Ćevān sātvo dis āpñēn kello vāur purto tirsilo; ani sātvo dis sārvus vāur mānna kārn soukasāi kāpēlećā. 4)

3 Ani sātvea disāk āśirvād dileñ ani takā pāvitrā kelo: tea disā upon the earth, and all trees that have in themselves seed of their own kind, to be your meat:

30 And to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done.

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) “Soukasāi kāpēlećā”, muñčēñ: ani dusroāñ tārāñāco vāstu kārunkṃānt.—“Rested”, viz: He ceased to make new kinds of things.
sārvu apleo vāstu rātu sun ani kārn rāulo da-
kun.
4 Vo sārgiıntso ani bu-
ıntso ārāmb: aseñ Dē-
vān tankāñ rātsleānt.¹)

5 Ani aseñ Dēvān rāts-
liṅ sākād setaṅ gādeān-
čin ubzounčē ādiṅ, ani sākād tānañ gāunčīṅ
kirlouńčē ādiṅ²): kite-
āk moleār Somia Dēvān
pāus dādunk natullo
buińčer, ani buiń besāi
kārtso mānis natullo.

6 Puń yēk zār māti-
entli bāir sārtālī sāgīa
buińčē ā melbbāgāk u-
dāk simpčī.

7 Tār Dēvān mānsāk
kelo mātiečē ībrān: a-
ni tačē točānt jivātso
usuās funklo, ani aseñ
mānis ātmeān jivo zālo.

8 Ani Somia Dēvān
khušālāyečē āvāṅkuṭ
suruvent gādülleñ, ani
thāiṅ apñeñ kellea mān-
śāk gālo.

had rested from all His
work which God created
and made.

4 These are the gene-
rations 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 begin-
ing, 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 Ani Dēvān ubzāile mātientleān sārvu tārānce ruk, dišāk suobit anis rutāk saādik, ani vaiūkuṭā modeū jiṇietso ruk\(^1\) ani bore ani vaiṭ zānvāiyetsō ruk.\(^2\)

10 Ani yēk nāīnh khuśāulīyeče suātentli bāir sārtāli vaiūkuṭāk udik simpunk, zača, thāinn thāun, čār vānte zatāt.

11 Yēkāche nāuṅ Phison: ti sāglea Hevilāth moļlea gāvān bounțiṇi váutā, thāin bangār zatā.

12 Teā gāunčēn bangār bhōu boreān: thāinn bdell ani onikin fātor metā.

13 Ani dusre nāinnēn nāuṅ Gehon: ti sāglea Etiopīa moļlea gāvān bounțiṇi váutā.

14 Tīsre nāinnēn nāuṅ Tigrīs: ti Assirīa

10 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\(^1\) also in the midst of paradise, and the tree of knowledge\(^2\) 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 one is Phison: that is it which compasseth all the land of Hevilath, where gold growtheth.

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

1\) "Jiṇietso ruk", mānīe: tači soļān bōlākki diṭālin.—"Tree of life", i. e. its fruits had the power of preserving in a constant state of health.

2\) "Zānvāiyetsō ruk" = tači soļān zānvāl diṭālin, sōrpān sōt saŋglea pārmāpe.—"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.
15 Tār, Dēvān mānāk kāneun takā khušālāyečā váinukūntānt galo, teēn besāi kārunk ani rāknuuk.
16 Ani takā¹) hukum dili sāngun: sārvu váin-kutāčēañ rukānčēañ folāntiñ khāuyet:
17 Puñ bore ani vāiţ zānvāyečēañ rukānčēañ folāntiñ khāinakā. Khā ši zaleār, teēts disā morn mortoloi.
18 Somia Dēvān ani sangleñ: Mān is yeklāț azo boro nāiñ: ami nāiñ takā yēk kumok kāri sangātiñ taēe sarki kāriññ.
19 Tār, sākād mātientleññ monzātīnk ani sākād mōjbāčeañ sukneññk Dēvān ubrān kārtātz, tankāñ Adāuñ mu-kār galiñ, poleunk kāso tankāñ ulo kārtā móp: kiteāgi mojeār, kāsāleñ Adāuñ jīużātīn ulo kelo-tāsāleñ tançeñ nā-uñ.

¹) "Takā" mūnēčā: tankāñ.—"He commanded him", i.e. the singular is used for the plural; for the precept has been given to both, Adam and Eve.

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 him¹) 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 daysoever 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.
20 And Adam called all the beasts by their names, and all the fowls of the air, and all the cattle of the field: but for Adam there was not found a helper like himself.

21 Then the Lord God cast a deep sleep upon Adam: and when he was fast asleep, he took one of his ribs, and filled up flesh for it.

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 now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man.

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: to wit, Adam and his wife: and were not ashamed.
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 hath 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

Avasvar III.

1 Puṇ sopāpāmestaṁ Dēvān kelleaṁ monzātīṁ prāś nādgo. Tañēṁ āstrie kāde sangleṁ: kīteāk Dēvān tumkāṁ advarlāṁ, kāśāleṁ vāin-kūṭācea rukācea folāntleṁ khāunk?

2 Takā āstrien zāb diun sangleṁ: vāinkuṭānt asalleanī folāntliṁ amīṁ khātāuṁ:

3 Puṇ vāinkuṭā mo-deṁ asallean rukācea folāntleṁ khāunk ani hāt gālunk, morana zāunk Dēvān advarlāṁ.

4 Tovöl sorpān āstrie kāde sangleā: dubānastanaṁ tumīṁ morn morcīnānt.

5 Kīteāk mošeār Dēu zaṅā ki khellea disā tumče dole ukte zaṭeṭe ani Dēvā bāri zaṭeṭeāt, boreṅ ani vāiṭ zaṅā-zāun.

6 Dekun, fōl boreṅ khāunčeāk, ani sobit diṣṭik, ani khusālāye-čeṛi poḷeuṇčēk asā mōṅ
7 And they saw the pure light of the Lord God:

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?

1 And she took of the fruit thereof and did eat, and gave to her husband who did eat.

1) "Ukte zale", muneem: tiin vojkalii apli tsuk.—"And the eyes etc," viz. they got 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 com-
panion, 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 ser-
pent 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 con-
ceptions: 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 hearkened 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 herbs 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 thou 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 evil: and now he may also eat of the tree of knowledge of good and evil.

1) "Pole, Adāuī": in utra Īdāvān sangleānt bestānāīcāk. — "Behold Adam": This was spoken by way of reproaching.
ANI VAIṬ ZAŅAΖŪN: TĀR, ATĀN (ĀMIŅ TAKĀ AḌKĀL KĀRIZĀI), HĀT GĀLN JIŅIEĈEN FOĻ KĀDĒĈÉNTLO ANI KHAUN SĀĐANTS JIŅECÉNTLO.

23 ANI SOMIA DEVĀN TAKĀ KHUṢĀLĀYEĈA VĀIŅKUṬANTLO BĀIR GĀLO TAKĀ KĀḌLELI BUIṆ BESĀI KĀRUNK.

24 ANI ADĀUNK BĀIR GĀLO ANI KHUṢĀLĀYEĈA VĀIŅKUTA MUKAR KERUBIMĀNK ANI UJEĀĈI ANI HĀRYEKE KUSIN HĀLĈI TALVĀR JIŅIEĈA RUKĀTSON MĀROG RĀKUNK DOVORLI.

EVIĻ: NOW, THEREFORE, LEST PERHAPS HE PUT FORTH HIS HAND, AND TAKE ALSO OF THE TREE OF LIFE, AND EAT, AND LIVE FOR EVER.

23 AND THE LORD GOD SENT HIM OUT OF THE PARADISE OF PLEASURE, TO TILL THE EARTH FROM WHICH HE WAS TAKEN.

24 AND HE CAST OUT ADAM; AND PLACED BEFORE THE PARADISE OF PLEASURE CHERUBIMS, AND A FLAMING SWORD, TURNING EVERY WAY TO KEEP THE WAY OF THE TREE OF LIFE.

GĀDI
AVASVĀR I.

1 GĀDI SĀLMĀUCĖO, ZO DĀVIDĀTSO PUT, IRZAYELĀTSO RĀI.

2 (YE KĀIDE ASĀT) BUD ANI ZÄŅVĀI SIKUNK:

3 TANĈE VORVĪN MĀNŠĀK BUDIĈĪN UTRAĈ SOMZATĀT, ANI ZÄŅVAYEĈEȇN SIKAP, NĪT ANI SOMZIKĀY ANI NĀY MEĻTĀ.

4 SĀDEĈĀNK BUD, TĀRNAŢEĈĀNK ZÄŅVĀY ANI GINEĀN LABTĀ.

PROVERBS
CHAPTER I.

1 THE PARABLES OF SOLOMON, 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 SUBTILTY TO LITTLE ONES, TO THE YOUNG MAN KNOWLEDGE AND UNDERSTANDING.
5 A wise man shall hear and shall be wiser:
and he that understandeth, shall possess governments.

6 He shall understand a parable, and the interpretation, the words of the wise, and their mysterious sayings.

7 The fear of the Lord is the beginning of wisdom. Fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 That grace may be added to thy head, and a chain of gold to thy neck.

10 My son, if sinners shall entice thee, consent not to them.

11 If they shall say:
Come with us, let us lie in wait for blood, let us hide snares for the innocent without cause:

12 Let us swallow him up alive like hell, and whole as one that goeth down into the pit.
13 Amkān (tači) sāgli moladik āst melṭeli, amčin gāraṇ luṭin bhorelaun.
14 Amče sangata vea-pār kār, yekeṭs poti amkān asundi.
15 Mojea putā, tanče sangata tsāl nakā, tuzo pāi tančē pāiyāntelo pois kād.
16 Kiteākmoḷār, tānče pāi vaiṭāk tsāltāt; ani rāgat vāvounk au-sārtāt.
17 Puṇ beštēn sukne-ānī mukār zaḷāṇ galtāt.
18 Te aplea jivāki nādi kārta, ani apleaṇ āṭmeānī mōs kārtāt.
19 Asents sāmestānī surātiānčeo vāṭo bhog-tolēānčē āṭme bāsmi-tāt.
20 Buḍ bāir bōb mārn ulāiṭā; bidint aplo tā-lo aikāso kārta.
21 Ti porjānčea sa-bhān modeā apṇāk par-gāṭ kārta, pāṭnānčea bāglaṇ kāḍe aplīṇ utraṇ utsārtā sangun:

13 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 preacheth 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 Kedol pariant, burgeanu, nenarponatso mog kartat, ani nenar luksanak podtat, teo vastu asa kartele, ani bud-natylle zanvai ka-ntalte?

23 Au nu tumkañ beštaitanañ, bore zaya: poleya, au moje mo-tint cintañ teñ tumkañ ugteñ karteliñ ani mojiñ utrañ tumkañ dákeitelín.

24 Kiteak mojeñ, aveñ (tumkañ) apoileat ani tumini inkär kelán, aveñ mozo hät vistárla ani konen poñunkañ.

25 (Aveñ tumkañ dile) sägłe buditso tumini béparvo kelá ani mojea beştauñeñak lakñía kärunkañ.

26 Auñiñ tumeca bosmaçeá veljar hastoliñ, ani tumći čestai karte-ñiñ tumini bhietat teñ tumcer poñceá veljar.

27 Ancit akant kástaitanañ ani nás vadala bari lagiñ páutanañ, tumcer dágd ani vign 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 shew 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 calamity shall fall on you, and destruction, as a tempest, shall be at hand, when tribulation and distress shall come upon you:
28 Then shall they call upon me, and I will not hear: they shall rise in the morning and shall not find me:

29 Because they have hated instruction, and received not the fear of the Lord,

30 Nor consented to my counsel, but despised all my reproof.

31 Therefore they shall eat the fruit of their own way, and shall be filled with their own devices.

32 The turning away of little ones shall kill them, and the prosperity of fools shall destroy them.

33 But he that shall hear me, shall rest without terror, and shall enjoy abundance, without fear of evils.

Chapter II.

1 My son, if thou wilt receive my words, and...
leñ) tūn mojiñ utrañ kâñëši zaleår, ani moje upâdës tuje kâde sâmbâṅ dovorši zaleår,

2 (Ašeñ) tuje kân bud aikatele: tujeñ kâliz vondai bud sikñëk.

3 Kiteāk moḷeår tuveñ bud mâgleär ani tujeñ kâliz zâñvâyek vondailèär:

4 Tuveñ tika duñu bâri sodleär, ani bângûrâ bâri tika kondleär,

5 Tovol Dëvâëi bhiññânt somzotoloi, ani Dëvâëi zâñvâi tukâ mel-teli.

6 Kiteāk moḷeär Dëu bud ditā, ani tačcâ tondântli bud ani zâñvâi (yeta).

7 Sâma tsâl telânçi bolâiki râktolo, ani sâdepoñân tsâl telânk sambâltolo,

8 Nitiñceo vâto ani bâgevontântso mâroğ râkun.

9 Tovol nît ani somzikâi ani nãi ani sârvu bori vât somzotoloi.

wilt hide my command-
ments with thee,

2 That thy ear may hearken 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 monänt
rigleär, ani zänvai tu-
jea ëtmëk mänuoleär:

11 Bud aní zänvai
tukä räkteli,

12 Väit väntentlo ani
väit ulounchea mänsän-
tlo tukä soðounk:

13 Te (väit mänis)
niît märoq tsuktät ani
täloküčeä márgär tsäl-
tät:

14 Te, väit ädärn, san-
tos bhogtät, ani bhou
väit västuñ thäiñ uläs
bhogtät.

15 Tänčeö väto kho-
teo, täncen nädteñ lä-
jist.

16 (Budin) dusre ani
näinüälle ästriek, tsu-
kon gheloloi, ti (ästri)
apleän uträniñfuslaitä;

17 Ani däkte piräyer
tika mêleä dädleäk
soðtä;

18 Ani Dëvûčisomorth
visärtä; tüĈën (väit äs-
trièčen) gär mornäk bâ-

10 If wisdom shall en-
ter 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 per-
verse 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 inclineth
gotā, āni tīcīn meṭān
yemkōndā isileān vor-
tāt.

19 Tīče kāde vetele,
pāti yeunčenānt ani ji-
niecheān vātāniā rigche-
enānt.

20 Tār, bore vāter
tsāl ani nittyāntāntso
mārog sōdinākā.

21 Kiteāk mojeār zo-
kōn nittyānt zāun vor-
tautā, to souṁsārānt
sukh bhogtolo, ani sāde
thaiṅ tāktele.

22 Puṅ khoṭe souṁ-
sārānte nāpāintz zā-
tele, ani zokoṅ khoṭepo-
ṇānt rāutā, souṁsārānt
urtsonāṅ.

Avasvār III.

1 Mojeā burgeā, moje
upādēs ani mojiṅ for-
mānaṅ tujeā kālīz sām-
bālundi.

2 Kiteāk moлеār, āče
vorviṅ sābār pirāi ani
jińiečīṅ vārsaṅ, ani sou-
kāsāi tukā meḻteli.

3 Kākuṅt ani sāt ke-
dints sōdinaṅ; tankāṅ
gāleānt gāl ani tujeā
kajžānt borāi:

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 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
kā to śikṣā ditā: ani bāpā bāri apleā burgeā thāin sāntos pautā.
13 Bhāgevont to mānīs, zākā zānvāi māltā ani budin bōrtā:
14 Ti bhogāi rupiāniṅ veāpār kārceā prās bo-
ri, ani tićeā fōl bhou
nitāl ani poileā bāngā-
rā prās (boreñ).
15 Sāmeśtān āstiān
prās molādik ani sārvū
khuśēceo vāstu tikā sār
karunk nozo.
16 Tićeā uzveā hā-
tānt lām jini, ani tićeā
dāveā hātānt grestkāi
ani ānānd.
17 Tiće mārāg sundār
ani sākād tićeavātō
soukāśeāceo.
18 Zo kōn tikā bhogit
zaleār, (bud) takā jini-
ečea ruka bāri zatā, ani
zo kōn tiće sangāta rā-
vat zaleār, bhāgevānt.
19 Dēvān zānvāyen
souśār gādlo, budin
mōlāb gāt keleñ.
20 Tiće zānvāyen
guṇḍāyo zāleār ani ku-
paṅ 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 des-
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 beau-
tiful 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 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 sleep, 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 be 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 Yeka mânsâ kâde kûran næstanâñ zëgðà naka, kiteâk moësâr täññâ tukâ kàin vâñt kàrunknañ.

31 Nit nâtulle män-sâtso mosor kàrnaka, ani tâcëá márgâr tsâl-nakañ.

32 Kiteâk moësâr harr-yejâ yëddaitoleâk Dëu kântalâ, ani Dëvâçî sâlgi sádeâñ kâde.

33 Dëvâ thâun kote-ânçeâ garân bitâr durbâlkâi rigteli; puñ bo-reânçeâñ gârânk äsir-vâd lábhtelen.

34 Dusreânk ëcstâi kârtelâñità, (Dëu) kebdai kârtolo, ani boleânk (Dëu) kûrpa ñitolo.

35 Budivántbudbhog-tele: nêñrarântso mân láz.

Avasvâr IV.

1 Putrâño, bâpâçeo sikoneo aikâ, ani môn diâ búd sikonk.

2 Âûñi boreñ deññâ tumkâñ ditoloñ, moje upadës sëdinakât.

3 Kiteâk moësâr, âûñi mojea bâpâço put zâun

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 meek 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
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.

asulloon, zagrutayan makā vāḍāilloṁ as an only son in the sight of my mother.

4 Ani to makā sikātālo ani sangtālo: tujeiśi kāliz mojīn utraṅ kāneundi, mojīn formanaṅ sambāl ani jini jietoloi.

5 Zānvāi bhōg, bud bhōg: mojea tondācin utraṅ visār nakā, ani tiṅ tsukāi nakā.

6 Tikā (bud) sōdina-kā, ani ti tukā rākteli: titso mōg kār, ani ti tukā sambāṅ dovorteli.

7 Zānvāyeći suru (i), zānvāi bhōg, ani sāgle asti prās bud zōd.

8 Tikā dhār ani ti tukā vorniteli: ani tikā poṭlun geši zaleār, tiče thāun tukā āṇāṅ ye-tolo.

9 Ti tujea mostakāk tsād kurpā diteli, pārzālik mukutān tukā sambālteli.

10 Āik, mojea burgeā, ani mojīn utraṅ kāṅge tukā jiniecīn vārsāṅ tzāṅāsīn.

1) Lit. I have been educated with care.
11 I will shew thee the way of wisdom, I will lead thee by the paths of equity:
12 Which when thou shalt have entered, thy steps shall not be straitened, and when thou runnest thou shalt not meet a stumbling block.
13 Take hold on instruction, leave it not: keep it, because it is thy life.
14 Be 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 increaseth even to perfect day.
19 The way of the wicked is darksome: they know not where they fall.

11 Auñ tumä zänväye-či vät dákäitoloñ: niti-čeä märgär tukä tsä-läitoloñ:
12 Teä märgär pài gälñ, tuje pài käsñän tsälčenänt ani daunñañ ädkäl méçinäñ.
13 Sikäp sambäl, teä södänäkä: teä räk, tuji jiñi zäun asä dekun.
14 Kho-teänčëa märgä thäiñ säntos pävänäkä, ani kho-teänčëi vät tukä manuonañ zäundi.
15 Ti (vät) tsukäí; teñëñ votsanänäkä: poisi-leän vot, ani ti söd.
16 Kiteäk močær vät kelleä śiväi te niñänänt ani tankäñ nïd poda-nän môs kella śiväi.
17 Kho-teponätso undo khatät ani vätponätso soro piyetät.
18 Puñ boreänčëi vät pärzälíc uzuädä büri mukär tsälta ani tsäd-tä sämpûrn dis pärint.
20 Mojea burgea, moji na uloŋeak kën di.
21 Tujeaŋ doleaŋ thsun poi votsänän zëun
dit; tujeaŋ kalza mødeñ tiŋ sambal:
22 Kiteaŋ mojeaŋ tiŋ möleleänk jëiniek ani
sämestaŋ mänšänk vóktäk pòltät.
23 Tsad zëgrutäyen tujeaŋ kaliz sambal, tan
tleän jin ubzaä dekun.
24 Tuje säsriññ vait
toañ käd: peleäto män
kädçe von tuje poiskär.
25 Tuje dole sama po
leundit, ani tsältanäs
mükär diñt gäl.
26 Tujeaŋ pâyänkniñ
märog kär, ani sákäd
tujeo väto gät zäteleo.
27 Ujvea hätäki dävea
hätäki tsukon vots na
kä: tujiŋ metaŋ vätä
thsun poi sär. Kiteaŋ
mojeaŋ ujveaŋ hätäkasäl
leo vätö Dëu zänä, ani
dävea hätäk asäleleo vät
to vät. To tujeo vätö

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 feet, 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
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 deceit 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
from her, and come not nigh the doors of her house.

9 Give 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:

pois asundi, ani tičea garāčeä bāglä, lagin votsanakä.

9 Tuzo män dusreänk ani tuzo jiv ništureäk dinakä.

10 Tuji boläiki dusreäni päd kārīnaä zaunačea pasvoț ani tuji āst dusreänčeä gäräk podanäni zaunačea pasvoțı³,

11 Tuzo män dusreänk dileär kadek räddä, jedvaŋ tujeŋ mäs ani tuji kuŋ näs zäit ani sängä:

12 Kiteäk även si-kon käntälli, ani besťauņei mojeä kalzän aikunknaä,

13 Ani makä sikitelećänčeä utär äikunknaä, ani upadesink kän diunknä?

14 Lägiä lägiä sārvä vāićäŋ pōlläŋ; įgärječe ani sabhečč modeñ astanaäši³.

15 Tuje bāintleñ ani tuje zāričeä väüncüčen udäk piye.

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 Tuji zär bāir disazăi, ani tujiñ udkañ bidiñ vant.

17 Tiñ tunts bhog, ani dusreñ manšānk tānçe vanñe melanañ zündit.

18 Tuje zārik aśīrvād melundi, ani tujeñ tārnāṭeāpirāyer (tukā melle) aśtrye kāle soukāsāi bhog.

19 Ti merañ bāri mogāl ani merañcēa pilā bāri pritići zāun asundi: tiçeñ fōl soukaṣaicy bhog ani tītso mög kārn sadānts sūntōs pāun.

20 Kiteāk, mojca burgea, dusre aśtrīe vorviñfoṭuotāi ani dusreñcēa uskeñnt soukāsāi kāṅgetāi?

21 Deu manṣāceo vāto poḷāitā, ani tāciñ sānest meṭañ mezza.

22 Khoṭo manis aplea khoṭepoñan sāmpoḍtā, aplea pātkāncēa bāndpāṣānt poḍtā.

23 To mortolo, bud takā nāṭulli dekun; ani

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-

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1) Whom you married.
Avasvār VI.

1 Mojega burgea, tujea istā bādlāk utar diśi zaleār, pārkīā kaḍē hāt dilāi; tujea tonḍāčeān utrāniś sāmpāḍlāi.

2 Tujea tonḍāčeā utrāniś sāmpāḍlōi, ani tujeaṁ sābdāniś bāndullo zāun vortautaloi.

3 Tār, mojega burgea, aŭn sāngtān teń kār, ani tukāts tsukon ghe: tujeā peleāčeā hātānt podūlo dekun. Dāuṅ, aŭnāsār, tujeaiṭāk utāi:

4 Doḷe dāṃpinaṅkā, nīd poḍānāṅ zāundi.

5 Čitālā bāri pōḷ, ani sukṛṇa bāri sikāregārāče āhāntlo tsukon ghe.

6 Muyē kaḍē vots, ālīsī mānśā, ani tačeō vāṭo poḷe ani bud sik:

7 Ti, mostak ani upādēsi ani rāi nastanaṅ, received instruction, and in the multitude of his folly, he shall be deceived.

Chapter VI.

1 My son, if thou be surety for thy friend, thou hast engaged fast thy hand to a stranger.

2 Thou art ensnared with the words of thy mouth, and caught with thy own words.

3 Do therefore, my son, what I say, and deliver thyself: because thou art fallen into the hand of thy neighbour. Run about, make haste, stir up thy friend:

4 Give not sleep to thy eyes, neither let thy eyes lids slumber.

5 Deliver thyself as a doe from the hand, and as a bird from the hand of the fowler.

6 Go to the ant, O sluggard, and consider her ways, and learn wisdom:

7 Which, although she hath no guide, nor master, nor captain,
8 Gimaće velar apнак khān tāyar kārtā, ani bejaleće velar ahar rūs kārtā.

9 Kedol pārient, alsiā, nidtai? Kāin nidentlō uṭšī?

10 Illeś nidtolo, illi nid pōdteli, illeś hāt zodtolo soukāsai kāneunk:

11 Ani durbālkai, poipnāriā bāri ani aṅānt hatiāraṇ asalēcā mānsā bāri pāuteli. Pun turk zāun asleār, zāri bāri tuječā bēlep yeteleā, ani durbālkai tuje lāgsili veteli.

12 Dēvāk soqtolo, upkārāk poqanātollo mānis, kāpāṭān tsāltā.

13 Dołe moḍn hīśāre ditā, pāy boḍāitā, boṭān ulāitā.

14 Vāīt monān vāīt cīntā ani sådānts nyāi kārāitā.

15 To yeķats farā nāś zātolo, yeķats farā bhos-

8 Provideth her meat for herself in the summer, 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 armed. But if thou be diligent, thy harvest shall come as a fountain, and want shall flee far from thee.

12 A man that is an apostate, an unprofitable man walketh with a perverse mouth.

13 He winketh with the eyes, presseth with the foot, speaketh with the finger.

14 With a wicked heart he deviseth evil, and at all times he soweth discord.

15 To such a one his destruction shall present-
motolo ani tāče mukār takā vokāt asčēnānī.

16 Deu kaņṭaltā teo vāstu så ani sāti vāstu ālśiketā.

17 Garviśṭ dole, foti mārcī jib, guniānī nātylleň ragat vāuoitolo hāt,
18 Vāiṭ ċiṅṭna bandčen mōn, vāiṭāk sompeň tśāltele pāy,

19 Foti utsārtolo, fotkiro sākṣīgār, ani bāvāi bitār bebānāu kārtolo.

20 Mojea burgeā, bāpāče upādēs sāmbājn dovor, ani tujea māyeći somort sōdinakā.

21 Te monā bitār dāmp, ani gāleānt gāl.

22 Tuñ tsāltanañ te tuje sāngata tsālundit, tuñ niātanañ, te tuka rākundit, ani zāgo zātanañ tānće kāde ulāi.

23 Kiteāk mojeār formān yēk divo, ani upā-

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 detesteth:

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 mischief,

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 commandment is a lamp,
dēs yēk uzuād, ani ji-
pieči vāṭ bestaunči si-
koň:

24 Tukā vāṭ āstrien-
tlo, pārkiā fuslāunče
jibentlo rakçeā pāsun.

25 Tujeň mōn tiči so-
bitāicī āśā kārīnān zā-
undi, ani tičē hīsārūn-
če nādint poḍanakā:

26 Kiteāk mošeār vāi-
āstrīcēn mol kāstān
yēk undo: puṇ āstri
mānātso molādik ātmo
sāmpaḍāita.

27 Uzo apleā hārd-
ānt, nesōn lāsanāsta-
nān, mānān līpāyēti?

28 Yā keṇḍānēr pāi
lāsanāstanaṅ tsāliyē-
ɡi?

29 Tāsents apleā pe-
leācēa āstrī kāde tsāl-
tolo, tikā apōdileā ve-
lār nitāl nāiū.

30 Tsorčeā bhou vāi-
pātak nāiā 1); kiteāk
mošeār bhukello jiv dā-
dos kārunk tsortā.

31 Ani to sāmpdat
zalcār, sāt pāuṭi tzaḑ
vāpasditolo 2): ani apleā
gārācī sāgli āst ditolo.

the law a light, and re-
proofs of instruction are
the way of life:

24 That they may keep
thee 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-
mments 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 stealeth to
fill his hungry soul:

31 And if he be taken,
he shall restore sevenfold,
and shall give up all the
substance of his house.

1) “Bhou vāiṭ pātak nāiā” munēōn: produśra mukār. — “The fault is not so great” viz.
compared with adultery.

2) Cf. Exodus, Ch. 22.
32 Puṇ provuva ap-
leā maṇeā piseapo-
nān aploātmohogdāitā:

33 To appāk akmān
ani lāz rās kārta, ani
tātso beābru urtoło.

34 Kiteāk mojēār dād-
leātso mosor ani krōdh
fārikpōnāceā disā māf
kārtsonān.

35 Ani kōne ni māg-
leār aiṅuntsonān, ani
fārikpōnāk ābār kaṅ-
keoi kāṅeuntsonān.

32 But he that is an
adulterer, for the folly of
his heart, shall destroy
his own soul:

33 He gathered to him-
self 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 satis-
faction ever so many gifts.

St. LUKE

Chapter I.

1 Forasmuch as many
have taken in hand to
set forth in order a narra-
tion of the things that
have been accomplished
among us;

2 According as they
have delivered them unto
us, who from the begin-
ing were eye-witneses
and ministers of the word:

3 It seemed good to me
also, having diligently
attained to all things
bhou boreā Theophilā, makāi boreā disleēn,
4 Tuñ sikūlleā sāt khāreē mōn somzaseēn.

5 Herod molleē Jude-
yācheē rāyācheē disānēē
āmko sāserdot asullo,
začēē nānā Zakāriās,
Abiācheē kuṭmāteē: tači
āstri Aaronācheēē du-
vēntli, ani tičēē nānā
Elizēbēt.

6 Dogānī Dēvā mu-
kār nītvāṃt zāun vor-
tantāliiē, ani Dēvācheē sā-
kād upādēēs ani Dēvāčī
somort tsukanāstanaā
sambātāliiē.

7 Puñ tankān burgiīn
nātyllīiē, Elizēbēt vān
ani dogaṇī mātāriī zā-
un asālīiī dekun.

8 Anī to šāstrāčeē kāi-
de takā nemsileē velār
pāltanaān,

9 Sāserdotiē dāsturi
pärmaṇe, sārtīn bāiūr
sārn dēvāčeē ēgānt
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 Zachary, Abiācheē
āstri Aaronācheēē du-
vēntli, ani tičēē nānā
Elizēbēt.

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
were well advanced in
years.

8 And it came to pass,
when he executed the
priestly function in the
order of his course before
God,
10 And all the multitude of the people was praying without at the hour of incense.

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.
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 Dēu tuje thāittı̄ aśā; āṣṭreākk bitār tuff südeuñ.
29 Ti āikun, tea sang-ṇeū pasun bhiyeli; ani ċintāli kasalo namaskār mōn.
30 Ani Boḍveān tikā sangleū: Bhiyenakā, Māriye, tukā Dēvā mukār kurpā melleā dukun.
31 Poḷe: gārbest zāteli, ani yekā burgeāk porsut zāteli, ani takā Jezu mōn nāuñ dovorteli.
32 Uo vōd zāun vortautolo, ani takā bhou vōd Dēvātso put mōn montele, ani Dēu takā ditolo taĉeā mālgādeā Davīdāĉeē siāsan ani tojakobāĉeē gārāpēnāt sādāukāl rāzvoṭkāi kārtolo.
33 Ani taĉe rāzvoṭkāyek sevoṭ assonāa.
34 Tovōl Mārien Boḍveāk sangleū: Yeū kāseñ zāviēt? Kiteāk mo-łeār āuñ dādleāk volkanāa.
35 Ani Boḍveān zābdīun sangleū: Spiritu Lord is with thee: blessed art thou among women.
29 Who having heard, was troubled at his saying, 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 shalt 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 barren;

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:

Sānty tujer deuntolo ani bhου voḍāći (Dēvāći) podvi tukā sambālteli, ani teā pasun tuje bitār gārb sambautolo bhāgevont, takā Dēvātso put mōn monotele.

36 Ani pole: Elizābet, tuji māusi boiñ, aple mātāre pirāyer gārb sambauleā sā moi-neān thāun;

37 Kiteāk moćeār Dēvāk kāifs utar augād nāinī.

38 Ani Māriyen sang-leñ: pole, āu̲n Dēvācī tsūkārn; moje thāiĩ tujeaĩ utraĩ pārmaŋe zāuñ. Ani tiče lāgsilo Bodvo gelo.

39 Ani Māri utuñ teaĩ disāĩĩ pārvātān-čeā gāvānt ausārān geli, Judeāčeā ŝerānt.

40 Ani Zakāriāsāčeā gārānt rigon Elizābetik mān keło.

41 Ani Elizābet Mārietso namaskār āikun, burgeāntiće kusint ulās bhoglo, ani Elizābet Spiritā Santān bhorli:
42 Ani bómb märnsang-leñ: ästreñ bitär tuñ sädeuñ, ani sädeuñ fól tuje kusijeñ Jezu.

43 Ani kási mojea Dé-väči mäi moje kade yeunči?
44 Kiteäk mojeär, po-le, tuzo tålo mojeä kääñt podon, burgeän mojekusint uläs bhoglä.

45 Ani bhägevont tuñ sátmandülleñ pasvot; kiteäk mojeär Somiän tukä sangülleñ, teñtuje thäiñ gäđun yeteleñ.

46 Ani Märiyen sang-leñ: Mozo ätmo Déväk vorñità:
47 Ani mojeñ män sántös päuleñ, Dévä, mojea Soñvondära, thäiñ.

48 Kiteäk mojeär, aple tsäkärniçi kirkoläi täññeñ pojeleä: kiteak mojeär, polö, yea mukär säädø sosti makä vorñiteleñ.

49 Kiteäk mojeär sär-vu podvedäñ moje thäiñ vöd västu keleät, ani tačeñ nàuñ bhägevont.

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 salutation 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
66 And all they that had heard them laid them up in their heart, saying: What an one, think ye, shall this child be? For the hand of the Lord was with him.

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 băšen: "sodvoyon" Sing. munci: "podvdar sodvon". According to the Latin: "horn of salvation", i.e. "powerful salvation".
72 To perform mercy to our fathers, and to remember His holy testament.

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 enemies, 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 bowels of the mercy of our God, in which the Orient, from on high, hath visited us,
79 (Tuñ mukār vetoloi) morṇāćeā kālokaṇt ani sāuḷent nidūlleāuk uzvāḍ diunk, ani amče pāi soukāsāyećeā mārgār tsālounk.

80 Ani burgo vāḍtālo ani gāt zatālo ātmeā thāiñ ani rānānt asāllo to apṇāk Izrāēlāk dākāīta moṇāsār.

79 To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

80 And the child grew, and was strengthened in spirit: and was in the deserts until the day of his manifestation to Israel.
GLEANING AND CLEANING, ΠΑΡΕΠΙΟΝ.

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 Tułu 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 Mahrattti 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 Mahrattti, which would be ridiculous, but to the common pronunciation, which pronunciation and not the Mahrattti 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 ə, 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 ā or ə. As regards ā and ə, omnibus consideratis, it seems better to use only ə 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. ā. This half vowel occurs often in the middle of words.

Page 3, para. 1. Add to these cerebral letters also ı, ı, as on p. 5, 6, and ā, as on p. 191. The difference between ā and ā is this: ā is palatal, ā 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 Mahratti छ. Hence ts and tō could be put aside, for the sake of simplicity also. This ts can be aspirated as in Kanarese and in Mahratti; then it should be written tsh, as the aspirated z becomes zh.

About the hard s see, however, p. 105, note 1. This hard s is not so rare. The soft z is like s in misery.

Para. 6. Also in the middle I write often ā. The nasal sound by itself sounds sometimes n, 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 kš 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. uzvāḍ=uzuāḍ".

Para. 1, of the note, is premature.

Page 7. g) "Aha" perhaps is, in its origin, not vulgar, but correct, because it comes from the Mahratti "आहे=I am".

2. Ts is expressed by त which sounds also č.

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. "gāli."

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, ayu etc.). The other true or apparent (as, "ia=ya" etc.) diphthongs have more commonly the accent upon the second vowel (as ea, eo, ie, io, iu, ua, ui, ue, uo). 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 o r v between the two vowels, thus eye, iya, avu 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, iu; 4) oa, oe, oi, ou; 5) ua, ue, ui, uo. 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.; "rājā=king"; "rājā=leave."

Para. 2. "sade = i" 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: "sade-tin = 3½."

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 un-exceptional, 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 nu or no must be added. Perhaps somebody might consider nu 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, teā 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 "antu". See p. 41, para. 3.

Para. 2. "antu" is still really used in Mahrātti as a Postposition (अंत).
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 Mahrâtti 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 सा may follow this Declension; e.g. "कोडसा=bitterness", or the 4th; as also 6) the Feminine Nouns and Diminutive Nouns derived both from the Masculine by changing ओ into ऐ; e.g. "बोक्दी, गोडी, गुली" etc.

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. "कृषि,-े", "कुशि,-े, or -े"; in the Plural "कृषि, खुशि". In such cases य is kept also in the oblique cases. Some of such Nouns can have -े, or -े in the Original.

Page 19, line 2. "Râniâno". 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. "sikśa or šikśa".

Page 21, line 1. et seq. It is better to omit the Verb "assā".

Line 10, et seq. After further inquiring it seems that
"kurāḍ" is of the 4th Declension: kul, -a, is n., kuli, -e is f.: both ways can be used.

Page 22, para. 3. Also Masculine or Neuter Nouns in au or ou usually are of the 2nd Declension: the spelling "āuṅ or āu" is better than "ao or āoū".

Page 23, line 4, a fine. "Kāśī" 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 ā change it into ā, or, seldom, into ò, in the Plural; e.g. "poṅós = jack-fruit", "kolós = cupola (?)", "soróp = snake", "mārōg = way", "korōḍ = 100 lakhs", "fātōr = stone", "pormōl = smell", "hātōr = bamboo-mat", "dārvōnd = door-frame", "korvōnt = saw", "dōngōr = mountain", "rākkōs = monster", "voṅōk = coconut-shell", "bikōṅ = bug", "ḍukōr = pig", "rōṅg = colour"; all these have ā in the Plural. "Fōḍ = boil", "dōr = rope of plantain-tree", "sōr = necklace", "kāsōu = small tortoise", "fōṅḍ = grave", "rōs = juice", ... have ā in the Plural. Hence instead of ā we cannot write o.

Masculine Nouns ending in ē change it into ē; but I cannot say as yet, that this change of ē into ē is so extended as the change of o. Of many Masculine Nouns having ē in the last syllable, up to this I could not find any one against this rule.

Line 3, a fine. "Bāpái or pāpā", strictly "pāpā"; "bāpái" is another form.

Page 25, line 2. "Kāliz" strictly means "liver"; yet usually it is taken for "heart".

Page 26, para. 2. "Burgeānu" belongs to para. 1.

Page 29, para. 1. There are some Nouns which take iā not ia; e.g. "bheṅ, bhiā = fear". If a Noun ends in io or yo or uo, euphony requires only a not ia to be added; e.g. "surīo or suryo = sun", "surīāk = to the sun". If we write yo and vo, we might say yea, vea etc.

Page 32, para. 4. "Ākānt" does not suit well, because more commonly it is declined according to the 2nd Declension.
Page 34, note 3. More commonly "boin" 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 "burgeän-k", pronounced however as "burgeänk"; but ñ of such Nouns must sound distinctly a pure ñ.

Page 36, Ex. 1. "Guru" is used by some also for priests of the Old Testament.

Page 37, line 10, a fine. "Sákät", some say "sákâd" oblique cases "sägdä".

Page 38, 6. Names of girls take a Neuter termination also in the Nominative, if possible; hence "Märíeha = Mary" (girl): Mári (woman).


Page 41, para. 2. Premature.

Page 42, para. 4. "Lók" can be used in the Plural as in Latin populus.

§: "Mánis", used for a woman, follows the 1st Declension in the Singular, the 2nd Neuter in the Plural.

c): "Dág" is often used also in the Singular.

Page 43, line 5. The form "båpaï" 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 "sän" are Feminine; e.g. "koçsän = 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 ù or õ, are mostly or always Masculine (see
p. 400, note on p. 24); Nouns of the 2nd Declension having š or š in the Nominative Singular are mostly Neuter; e.g. "mōn, pōt, lēk".

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. "favo=due", is not declinable; some Adjectives ending in a consonant can sometimes take the terminations o, i, eũ. 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. "gavrī=proud", "gavrēnān mānšān or gavrēnān=to proud men".

Page 50, b): "boreo āstrio", better "boreo āstreeo", as in the oblique cases too, e is used: still better "āstryo".

Page 51, line 17. "sākṭe" is derived from "sākāṭ" 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: "bore jiņiečin vārsaṁ=years of good life".

Line 5, a fine. "sāmestañ" can also be Nominative Neuter; better put this example: "sāktañ gārānč ēfār=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 Kristāčea kālžāčeň fest” is right. By way of composition, we might say: “...Krista-kālžāčeň fest.” People say: “Somia Jezu kālžāčeň 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. “bangārāčiņ ani rupeănčiņ gāraņ=houses of gold and silver”.

Para. 5. The use of ea for e, of e for ea, seems to be not very correct theoretically; yet in some cases, e.g. “bāpāče nāviņ”, 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. “Foļ” for “fruit,” properly is n., and ő, if figuratively, more commonly, is m., and ő.

Line 5, a fine. “moṣṭo=very fat” ; “moṣṭo=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 ı; hence “dogaņ-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. “tečalis or tevečalis”; the 2nd form is more correct.

Page 59, No. 100. “Seņ”; some pronounce “šeņ, šembor”; this 2nd form agrees with the Mahrātti.
Page 59, No. 160. Some say also "yekšēn ani sāṭ":
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 1/4, but is a general particle, in Mahrāṭṭī "sāvā", meaning "having a fourth more, or more by a fourth"; hence it is the proper form to express 14, 24, 34, etc.; in this way "sāvāi dön=24", "sāvāi tīn=34" etc. To say 14, "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:

\[
\frac{1}{4}=\text{pāu, } \text{ārdho}, \frac{1}{3}=\text{pāuṇo, or mukāl}; \\
\frac{1}{4}=\text{sāvāi}, \frac{1}{2}=\text{dēd}, \frac{1}{4}=\text{pāuṇeśṭ dön}; \frac{2}{4}=\text{sāvāi dön} \\
\text{(and so } \frac{3}{4}, \frac{4}{4}, \ldots \text{)}; \frac{2}{4}=\text{edets or edex}; \frac{2}{4}=\text{pāuṇeśṭ tīn} \\
\text{(in a similar way } \frac{3}{4}, \text{ etc.)}; \frac{3}{4}=\text{sāče tīn}, \frac{4}{4}=\text{sāče-čār} \text{ etc.}
\]
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. "yekuṇisāvo, 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. "cāčār rupoi dovor=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: "dön pāuṭi tsāḍ di", because this would mean 8 more (12). Instead of "dön pāuṭi tsāḍ" sometimes it would be better to repeat the number; e. g. "dön pāuṭi čār=twice four".

Page 63, § VI. Few persons use "dāś" (Mahrāṭṭī दास) instead of "pāuṭi": Add moreover: to say "first, secondly...", they say "poile suātōr, dusre suātēr", lit. "in the first place, in
the second place". The form "poileañ, dusreañ" etc. as in Marathi, can be also used, yet it would rather mean: "by the first, by the second."

Page 64, line 4. "šeær": more commonly "šer"; in any case it must be pronounced quickly with the accent upon a.


Line 14. "Deṣeṇa" 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 "zāun 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, Marathi, and Sanskrit.

These comparative and superlatives, except "tsāḍ", might perhaps be considered as independent words, which can express also the comparative and superlative meaning of these Adjectives.

Line 18. "tikefn": "čikefn" is more common.

Add the termination -so. (See Part III. Ch. II.) In some cases by -leñ some diminutives can be formed; e.g. "ghāntleñ = 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
“sukhū 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 “āveñ or āneñ.
“Amāñ” is an old Original of “amiñ”, e.g. “amāñ pasun vināti kār=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, “tانتso” is used.

Page 74. In the table, before “tanče”, insert:
“.: .pl. m. pd. sn. tantso, tanči, tančeñ.”

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 “konf” 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. “yeyeklo or yēkyeklo”.

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. "rāk = keep, i.e. guard".
Line 11, a fine. "sārgār", better "sārg"; or if you put "sārgār", add "assā".
Line 7, a fine. "tinčiăn": more common "tančiăn".

Page 85, line 8. "apuṇ", better "apuṇaṭs". "Apuṇ" in the 2nd person usually does not sound well.
Line 15. "Kontso īṣṭ": better use the Accusative.
Line 13, a fine. Some say and pronounce "dāṭārn"; yet more common and more philological is "dōṭōrn".
Line 10, a fine. "Kāssāloi" 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., "geleāuṇi asleāuṇi", "veteāleuṇ asleāuṇi", 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 (-lā) is the fundamental termination of the Past Tenses ("-lolo or -yllo" 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) -so is the fundamental termination of the Imperfect Subjunctive.
6) -tso is the fundamental termination of the Infinitive Absolute, Gerundive and Participle.
7) -ūn is the fundamental termination of the Subjunctive and Optative Present.
8) -lār is the fundamental termination of the Imperfect Conditional and Optative.
9) -iyet (-yet) is the fundamental termination of the Potential.
10) -zāi is the fundamental termination of the Necessary Mood.
11) -an (-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 -tso 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 (o or a); the 2nd ends in i (oi, ai...); the 1st Plural in un (aun...); the 2nd in -at (-eat...). 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. ēi, ēat are more correct than ōi, ēat.

Line 2. a of an is a mean between a and ā.
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; ı is commonly inserted, not a. Sometimes the Verb kär must be added.

Line 6, *a fine.* “sika záleár?; probably it must be “sikat záleár” (see p. 89, l. 5 *et seq.*)


Page 91. If you add the Past Perfect *etc.* of “zątā” or “assā” to the Present Potential and Necessary, you would get the Past Perfect Tense *etc.*

Page 92, *note.* Tēi is too hard; hence či, čeň 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 “natullo”: 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. “Ẓątā” is irregular as the Verbs ending in a vowel, not as kār, *etc.* (See § 7.)

To “zątā” and “assā” must be applied the remarks to be made on the 1st and 2nd Future Negative, Conditional and Conditionatum Negative of mid (see notes on pp. 112, 113, 114).

Page 100, *line 12, et seq.* Some say “zaisonāñ” *etc.*

Line 19. “As explained above”, *i. e.* on p. 94.

Page 101, D. The full conjugation of “zatonāñ” is this: *Singular:* 1. 2. as given; 3) zatonāñ, zatināñ, zatenāñ.*Plural:* 1) zatenāuñ, 2) zatinānt, 3) zatenānt, zateonānt, zatinānt.
H. Better "zàunknatullo (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 "assā".

Page 104, G. "aś-ci...." the hyphen is used only to show the reader the change of sound of s.

II. "niñ", better "nāniñ". The full form "assanāñ" 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. nidullo) must be conjugated as the Past Perfect.

Page 110, line 3, "nidtoñ" is used also absolutely in the meaning of "I would sleep"; so, e.g. "igārjent vetoñ: puņ vēl nāñ=I would go to the church, but I have no time".

E. 3) "nīduñ" is vulgar.

Page 111, line 5, a fine, "nidanatuleañ, nidanatuleañūñ". 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 (nīdenañuñ), and in 2nd Person the 3rd form (nīdenāñt) or the 1st (nīdenāñt). The other Persons are used, as given in the Grammar.

Page 113. C. Imperfect. "Nidanāñ" 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. "Nidtonāñ" must be conjugated as "zatonāñ". (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 y that it seems to be an u; consequently for the Verbs in u or uā 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 "zāin". "Sik" is one of the excepted Verbs from the "ikārmanī" 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 zāin" 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, -si, or -sen 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 thāiñ assolo".

Line 18. "... in o", add: "also if o is followed by naā". This double conjugation takes place also in other tenses (see the preceding observations).

Para. 20. The termination je is often used, but vulgar: ze for zāi seems also, although frequently used, too dialectical,
Page 124, line 1. "nāñ" is not very nasal; in Mahrāṭṭi 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 e."

Page 128, line 5. "Khial" perhaps "khēl": There is a varying pronunciation.

Page 130, line 4. "Kiteñ āuveñ kārizāi" better: "āuveñ kiteñ kārizāi".

Page 132, § 1. Generally only ā or ā is the right mood; ai or oi or ei generally is not quite correct; yet in some rare cases it may occur. Or we may say that āi seems to sound ai or ei, if we do not consider it carefully.

§ 2. "Yekameka" can be put also in other cases; e.g. "yekamekāčer kuṭ kārtāt".

Page 134, § 4. These Verbs are to be used with great circumspection.

Page 135, § 5. More exactly thus: "mārn geleñ=lit. the having beaten went, i.e. finished"; the Gerund in -un is the subject of "geleñ".

§ 6. Except the form in "-tās, thāiñ 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. "mōn", better: "mhōn" according to the Mahrāṭṭi; 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 "paloānk", or better "palvonk". Yet this point is not settled as yet.
Page 142. Add the Participle "paloaunk natullo" (Caus.) and "palvanatullo" (Neuter).

Page 143, para. 3. This is not clear, say simply: they make -antso instead of -auntso. 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. "ubzāundi", from "ubzāi".

Page 144, last line. "Pedrun", right grammatically, but not common; they would say: "Pedru vorviā kārtān = I do through Peter".

Page 145, line 13. More common "aplea itleāk mārn ghētālo".

Line 3, a fine of the text. "aplea...jietān"—more common: "yeklāts jietān".

Page 146, lines 3, 4. "kān"; as correct form use "kānēuā".

Line 14. Better "melāgī?"

Line 4, a fine of the text. "siktolōn astoloōn"; more common: "siktān thāiān astoloōn".

Line 3, a fine of the text. "kānēuāso assā", more common: "kānēizāi".

Page 147. 1. a) "poisilo" better than "poislo".

"sāklo", say better "sākāilo".

"tea kusilo", better "tea kušītso", and so the other compounds.

Page 148. b) "disā" dis...or disāndis, disāndisātso".

"vegiāso": seldom used.

"māgirso" better than "māgirol".

"yedōl pāriant", Adjective "yedōl pāriantlo".

Add: "yedōl = up to this", "yedōlī = even up to this".

"sekiān": "sekiantso".

"phuđe", Adj. "phuđlo".

"āprupātso" better than "āpruptso".

C) "čikēān" more common than "tikeān".

"sumārso", better: "sumārātso".
Page 149. d) "säsäräyetsö" or "säsär".
   "kapäs or kapäz".
   "soukäsäyetsö" is more correct.

Page 150. "niñ", better say: "näñ".

Page 152. "vesleän", better: "issileän".

Para. 3. "-nt" now is not a Postposition.

Page 153, para. 6. "särgärän", see about it Part. IV.

Page 154, line 7, a fine. "maldisäöñ", 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. "Mön", some say "muñ"; better: "mhoñ or mhuñ".

   Line 2, a fine. Not correct, the form "-leär" with "zärär".
   (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 -ṣi, -ṣeū; it is better -ṣi, -seū.

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 au or similar forms are used.

Page 164, line 3. This is the common mode of making a Substantive negative.

a): This is the common mode of making an Adjective negative.

b): “nāin assalo” can be changed, e.g., into “nāin astanañ”.

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 o or a); but this is not quite certain, although it is certain of some Participial Adjectives; e.g. “dukountso, 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. “Bāir-gālneñ” does not sound well.

Last line. Add: Instead of -ni or -neñ, they use sometimes -na; e.g. “sōd = seek”, “sodna = inquisition”.

Page 169, line 1. “Sārkeñ” is an elegant but not much used termination. Sometimes the termination -pọp, -ap etc. have the same meaning.

Line 14. “Sermāvist”, not a common word.

Line 11, a fine. “čeđuñ” 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. "pādi" 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.) asallesh molāb".

Para. 6. Better "dik".

Page 176, para. 2. In some cases to the Adverb in -ēn the Gerund of -kār (-kārn) is added.

Page 177, line 1, et seq. "zāuñ = 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 ā could be simplified, especially in compounds; viz. ā might be omitted in some of the indicated cases, although strictly speaking there should be ā.

Page 182, c) There are some exceptions; e.g. "paṭlāu".

Page 183, line 4. But Pronouns have ā 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, ū, leaving the other shades to practice.
Page 186, line 3. "... into tō", in order to simplify, let us say "into ō".

Line 9. राणा is a Kanarese word, ("mānuša = man") not a Konkani word written with Kanarese letters.

Line 20. e.g. "porza, porze = people": yet some say "porje".

Line 22. e.g. "māz, mazā = centre".

Page 188, line 11. "... to the Canarese", 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 ŋ as a sign of half vowel.

Line 4. a fine. Add the change of ō into ā or ō. (See notes on 2nd Declension.)

The sound of ā or ŋ 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. "šēl", some pronounce "šel".

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 ē for the "virāma", ō for ŋ.

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 Mahrāṭṭi 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. "nās 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".


*Exercises, line* 7. "ismāl", perhaps better: "ismāl or ismōl": at any rate it is a foreign word.

*Exercises, line* 10. "astit" better: "assāt".

Page 203, *line* 12, *a fine.* The termination -neā, is not in common use, except for 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 "móŋ" (or "mollo" etc.)
Page 206, Exerc., line 1. "mēlnītidār", better add "kārn".
§ 2, line 6. "Author of the..." i.e. of the Grammar which
has the title "The Student's Manual of the Mahrātti Grammar".
Whenever I mention Mahrātti Grammar, I intend to quote
this Grammar.
Line 5, a fine. "unčeāk", add: "or only -čeāk".
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 şikşek tārtārtān=I tremble at that
punishment".
Page 209, line 7. "kirkoli": compound of "kirkol" and 'i.'
Line 9. "segunā thāiī": seems to be better than "segun-
āniī"; this second form does not express exactly the meaning
of "thāiī"; yet "segunāniī" is more common.
Line 10. "sālgi": some think that "sālgi" cannot be used
in a good meaning as here; such opinion comes from the abuse
of "sālgi" for bad things; yet in itself it is a good word and
used also in a good meaning; see in the Mahrātti Dictionary
of Bābā Padmānji, its meaning agreeing with the Konkani mean-
ing. What is the good thing of which no abuse can be made?
Page 211, note 1. Perhaps better "vidye-sāl, or pāṭa-sāl".
Page 212, line 9, a fine. "poisleān", better "poisileān".
Para. 7. Adjectives in -ntlo and -lo are different; e.g.
"šerāntlo....voilo".
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. “thāiñ” 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 Mahrāṭti -nt, still used in that language as a special word, but not in Konkani.

Page 216, line 10. “dhu”. In Mahrāṭti 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 “thāiñ”, not “kāde”.


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. “dusreānceo ċestāio 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. "tirzăun" is not a real Adverb.

5) "... et memorari ... = and to remember his Holy Testament the oath which he swore". Remark that "ugdās" is masculine; yet -jeē 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 5) 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. d) Better say that "to is like an article"; then we could say: "o to mānis=this is the man", or "manis...... o=(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. 5 Some say "khāintosh" instead of "kontso"; I think however that "khāintosh" and "kontso" are two different Pronouns. We may add "kāintosh" derived from "kāin=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 -toŋ can also be used in this meaning; e.g. "äuŋ itsärtoŋ=I should like to ask".

Line 15, "see below". This has been explained already.

Page 263, line 5, a fine. "yetanaŋ", better: "yeun or aileŋ uprænt." The Latin means: "and the rest I will set in order when I come".

Page 268, line 1. "astāŋ etc.=I am habitually".

Page 273, para. 12. 2) In this meaning it is not often used.

Para. 14. "Vātsunk tanktā" 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 276, line 21, to “-un” 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 pāu in the I: Appendix, p. 331, which however is low. It corresponds nearly to the Hindustāni “jānā”, and Mahrāṭṭi “jāneñ = to go”, whereby the passive voice is expressed sometimes in those languages.

Page 286, § 7, line last. Better: “yekamekāčer”; 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 ād or tzālun vetā”. 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. “moṇsär”, variety of “moṇāsār”.

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 “kaḍtso” is used for “thāun” viz. if for “from” we could substitute literally “being near or
from being near”; yet an exact literal translation of “kaḍtso” is not easy. (See p. 298, para. 10.)

Page 301, para. 25. “Magčeā vorviñ”, better “māg-ṇeṅ ᱷāṛceā vorviñ”, or “Dēviā lāgiṅ māgčeā vorviñ”.

“Khālinastanaṅ,” better: “khālanastanaṅ” or “khālnastanaṅ”.

Para. 26. By accident “ṣivai” has not been put in the example: it should be “...sosullea ᵇivai”.

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 vāḍāṅlā”.

b) Some do not say “takā khāviect”; yet it is not wrong.

c) This remark holds good also for the Negative form.

Very few persons do not follow this rule; they say: e.g. “tuveṅ mojīṅ utraṅ āīkaliṅgi?”: 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. f) If these Verbs are made Causative, they follow the “kārmāṅi” 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 zañu assaleñ món
taneñ poleilän". Yet sometimes Konkani uses the Present
instead of the Imperfect or Past; e.g. "to Igarjent todon
cartä món poleun ajap zale = 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 "mön": "he prays God to forgive = bogos
mön ..."; 2) by putting only the Verb in the tense required
by the oratio directa: "Let us pray God to extend His hand
over us = Devä lägiä mägiään, to äplo hät lambäi mön amce
voir"; 3) by putting the Verb in the Mood or Tense, but not
in the Person, required by the oratio indirecta: "Saserdot
mägtä Spirita Santä lägiä to tumçe voir yeundi mön = the
priest prays the Holy Ghost to come in you".

Page 314, Art I. In North Kanara many speak also Kon-
kani, 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 Hindusthani.

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-
vrian, 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 actu 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 Mahrâtti 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. "böl karinastana", better say "āḍ-aileā śivāī".

Page 331, ac si ... "paullea bāri", is too vulgar; better: "... mārleleā bāri".

*Quippe qui*. "gratsār" means "fortune, i.e. fate".

Page 332, line 8. "sarlea", better "bāir-sārleā", or "geleā".

Page 334, Donoc. 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 (tuñ, āmiñ) yetā moṇāsār".

Page 334, line 18. "tsād!", better "zaḻān = lit. with burning (sorrow)".

**APPENDIX II.**

1. In writing Konkani with Kanarese 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. āi is expressed not by ë, but by āi; because ā is rendered by æ not by ë. Hence I have deviated somewhat from the common way, and also from the Kanarese rules regarding writing; e.g. I write वृह (zāun), not वृह (zāvun), तृष, not तृष 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 Mahrātti, which is the proper alphabet of Konkani, I found a similar manner of writing; so I found written "पाउस = pāus", not "pāvus", as some write1);

---

1) The same remark holds good for other deviations; e.g. about ë joined to æ, æ etc. Yet I did not keep Mahrātti 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, Mahrätti, 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, čť alidi. “somzikāy”, better “somzon”.
Page 369, v. 19, “gāṭ”, better “tir”.
Page 370, v. 28, “ištā kāḍe”, better “ištāk”.
Page 376, v. 13. Some decline “upādēsi”, 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. ja, ča, termination of some words of the 3rd Declension, should be written jea, čea (see p. 26, et seq.).

3. 2nd person singular of Contingent Future ści for či, and 2nd person plural šät for čät.

4. Past Participle in compound tenses with two i ("-lolo -ullo, -llo"), and so also all Past Participle in 1o used as Adjectives (see p. 262).
5. Tz, always ts (see pp. 193, 397).
   To either ts or pure ā.
6. Sometimes the euphonical vowel has been omitted.
7. Imperfect Subjunctive should be written with one s.
8. Causative Verbs in āi or ī 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 -āt; and so often ā has been written n, when there was no necessity to write ā.
11. The Past Tenses should have ū instead of ā.
12. Whenever an Adjective or Participle has o in the penultimate, it is changed into ë (sometimes ū) when the last syllable has not the vowel o (see p. 187).

2. Single words which often occur.

Errata—Corrige.

<table>
<thead>
<tr>
<th>Original Form</th>
<th>Corrected Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>æd...hæd ¹</td>
<td>bógår...bágår (var. bágår, bógår)</td>
</tr>
<tr>
<td>adār...adār</td>
<td>bor...bhor (var. bor)</td>
</tr>
<tr>
<td>aṣtsi...alsi; some make it cerebral, in Mahrāṭti it is not cerebral.</td>
<td>čo (in compounds)...čou</td>
</tr>
<tr>
<td>ārdo...ārdho (var. ārdo)</td>
<td>daḍlo...dadlo</td>
</tr>
<tr>
<td>āriyeklo...hāryeklo</td>
<td>dik (direction)...dikku</td>
</tr>
<tr>
<td>ātmo...ātmo (although in Kanarese ā-)</td>
<td>dosmānkai...dusmānkāi</td>
</tr>
<tr>
<td>bāgivont...bhāgivont</td>
<td>duḍāu...duḍu</td>
</tr>
<tr>
<td>bair...bhāir (var. bāir)</td>
<td>duv...du</td>
</tr>
<tr>
<td>bās...bhās (var. bās) [bāu]</td>
<td>gāl...ghāl (var. gāl)</td>
</tr>
<tr>
<td>bau...bhāu (brother) (var. bēn...bheñ, bhya</td>
<td>gār...ghār (many say also “gār”)</td>
</tr>
<tr>
<td>benjer...benjar</td>
<td>ge...ghe (var. ge)</td>
</tr>
<tr>
<td>beṭ...bheṭ (var. beṭ)</td>
<td>hanga...anga</td>
</tr>
<tr>
<td>beṭai...bheṭai (var. beṭāi)</td>
<td>kālto...khālto</td>
</tr>
<tr>
<td>bitor...bitār</td>
<td>kāi...kāi (if it means “where”: kāiā)</td>
</tr>
</tbody>
</table>

¹) What is said of the original form, must be said of its derivations.
Errata—Corrige.

kakult...kākulṭ
kassolo (kossō)
tassolo (tassō)
assolo (assō) i.e. "kasso-
zasso
keḷ...kheḷ
koṭṭo...khoṭo
kumzār...kumsār
kuśi...kuṭi (var. kuśi)
lukṣān...luksān
matouā...māṭou
māuā...māu (=scar; father-
in-law=māuā)
moḷaba...moḷa
moḷeār...moḷeār
monis...mānis
nilso...nīltso
pāṇz...pānts
pāriānt...pāriānt
paṭlauā...paṭlau
phaḍe...phaḍeṇ
-pon (termination of Abstract
    Nouns)...-pon

Errata—Corrige.
rāṅg (sing.)...rōṅg (sing.)
rāṅg (plur.)
sarti...sāḍti
soḷḷo...sollo
sotrai...tsātra
tāmḍo...tāmḍo
taniā, taneṇ etc....taniā,
taneṇ 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...vorviā
yemkaṇḍ...yemkāṇḍ 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-čeṇī
" l. 6. tāi
" 10, l. 8. je

Corrige

farō.
closed.
this half vowel
m. n
hās-čeṇī
thāiṇ
ye
Errata

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. bāpāvorvi
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. kourouf
 " 31, l. 6. sāddāntz
 " 35, throughout, 4th
 " 37, ll. 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. balseṇ
 " 51, l. 11, a f. Appendix etc.
 " 52, last l. koṭṭepoṇāṇso
 " 53, l. 19. Kristāčeṇ
 " 54, § 3. tāun

Corrige

vonāt (or vonōt), vonēti
inanimate
hacc
7. There
that "ger" is an abbreviation
bāpā vorviān
Few others govern the Dative. See Postpositions

omit these words

sobit = nice
zāun assā
dudiā, n.
dis zāun asā
confrière
kurou
sādānts (and so elsewhere)
read 5th
vāstu
Sezār
Indient
on the Himalayas

yēka vārsā
karkar
mālić
men
bālṣeṇ
Part III.
koṭṭeṇāntso
Kristāčeā
omit it
Errata

P. 54, l. 19. täun

" 55, l. 10, a.f. nilso
" 58, last l. yekašt

" 59, l. 7, a.f. so
" 59, l. 5, " 26

" 60, l. 2. can count

" 64, l. 5. bokši

" 67, l. 3, a.f. bhās

" 68, l. 9. lihriceino

" 76, l. 6. gunāzo

" 77, l. 5, a.f. apannzo

" 79, l. 22. irregularity

" 84, l. 4. adar=commit(v.)

" 85, l. 6, a.f. assă?

Corrige.

thatün (and so elsewhere)
(var. täun)
niltsō (in Mar. not cerebral)
ālduvo’
Mojeņ
Sēzāryāče
sātra
sāvis
sattāvis
better: yēkunestis
“uņeņ” should be always nasal.
yeksašt (and so in the following numbers)
sā
21
cannot count
bogsi (and so elsewhere)
kītliņ
zāun assullo
Ponpončisvea
bhās
lihriccino
rāul (m.)
gunātso
apnantso
irregularities
ai
adar=commit
better: khaintsa-nāņ
bāpui: tātso
assā.
sārgār thāun
Imperfect
Errata

P. 90, l. 6, a f. assā
  93, l. 1. -ta
  95, l. 17. zāun
  111, II. nondormiebam
  " l. 5, a f. nid-natāleaon
  119, l. 9, a f. nidental
  122, l. 12. This 16th
  123, l. 8. erit
  " last l. be
  126, l. 5. Art.
  128, l. 10. laćil
  " l. 11. sār
  " l. 14. game
  129, l. 3. paisavānt
  " l. 13. Koinča
  " l. 8-9, a f. Sākor
  130, l. 11. bog
  " l. 3, a f. vago
  131, l. 6, a f. assaleaon
  " " " dileon
  " l. 3, " moje
  132, l. 2. mojān
  " l. 11. podnaon
  " l. 3, a f. ai
  " l. 2. por-taon
  133, l. 15. § 6.
  " l. 16. not Causative
  134, l. 14. sudlo
  " l. 15. fudlo
  " " sudta
  " l. 16. fudta
  135, l. 10. to beat him
  144, § 8. Defective Verb
  146, l. 6. adli

Corrige

zatā
-tañ
zāunī
non dormiebam
nid-a-natāleaon
nidteleon
This 15th
erat
become
Chapt.
laćil
bāir sār
ghame (var. game)
paiśavānt
Kāinča
Sākār
bhog (var. bog)
vāgo or vōgo
assaleaon
dilleon
mozo
amčeān
podnaan
āi
portatān
§ 7.
non-causative
suṭlo
futlo
suṭtā
futtā
after having beaten him
Defective Verbs
adli
Errata

P. 148, l. 20. kadieso
' 150, l. 2, a f. tjarlo
' 151, l. 1. tintz
' ' l. 9. kaneitoleänk
' ' ' čit
' 152, l. 18. bautaneän
' ' l. 3, a f. emkañdántlo
' 154, l. 12, a f. vitzärnakät
' 167, l. 10, a f. niškál
' 170, l. 4, a f. boreän
' 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. č and z, into
' 194, l. 19. dukhu
' 198, l. 13, a f. burgæeän
' 200, l. 4. thing
' 206, l. 6, a f. javanäk
' 209, l. 2, a f. of the gram-
mar
' 211, Exerc. l. 4. sängnakä
' 213, ' l. 3. sukoi
' 214, l. 4. Kristäči
' ' l. 5. papsilä
' ' § 5, l. 3. distinction
' 217, Exerc. l. 3. Dänparä
' 220, l. 10. matriu äuñ...
uleinän
' ' l. 14. betäitoloi
' 222, Exercise, l. 5. säkor
' 223, last l. father

Corrige

kadetso
särlo
tinät
tääñäñ
čit
bäuntäñäñ
yemkändántlo
visarnakät
niskal
boroi
“as at
as at the
“fit to...”
kätär
Substantive or Adjective
that in -un
č, and z into
dukhu or dukhhu
burgeæeän
things
jëñäk
of Grammar
sänganakä
tskä
Kristäčëän
papsilän
perspicuity
Danparä
äuñ...uleinän mätrü
better: bhețai
säkär
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. lāsleñò

" 240, l. 8, a f. dhaqlā

" 244, l. 2, a f. correspond

" 244, last line. "the date"

" 251, l. 7. tuveñ

" 263, l. 13, a f. be

" 269, l. 5. is

" 275, l. 16. āuveñ

" 279, l. 4, a f. as far it

" 279, l. 13. khālto astolo

" 280, l. 14, a f. "tuṭ

" 283, l. 5, a f. polecitats

" 284, l. 11. ālsai

" 286, l. 22. kātār

" 294, l. 6. (As....)

" 297, l. 3-4. is immediate-ly after

" 304, l. 1. tiñeñ

" 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. boreantli

" 358, v. 13, l. 3. kelāiñ

Corrigé

dis-a

Postpositions

screen

tsālto

lasleñò

dhaqlāñ

corresponds

add "of months"

tuñ

being

were

vāntsatsonāñ

āuñ

as far as it

khālto kello astolo

"suṭ

poleitāñts

ālsai

kātār

by blowing

" 294, l. 6. (As....)

(As to the insertion of "gi"

see p. 241.)
is after

ti

is

beatāñ

cum

omít 1

ratsleo

sāvo

borintli

keleiñ
Errata

P. 358, v. 13, l. 5. foteil[n]
,, 364, v. 28, ll. 3. 5. -ts[u-
,, 369, v. 15, l. 1. astin
,, 369, v. 19. g[nt
,, 377, v. 20, l. 3. dusre[n]e[n
,, 378, v. 1. tujea...sampa-
dlai
,, v. 2, l. 4. vortauloi
,, 385, v. 20, l. 3. zata
,, 396, l. 16. this closed
,, 409, l. 20. the
,, 415, l. 10, a.f. had

Corrige

foteilen
-či-
astin
ghat (var. gat)
dusrene
omit it
vortauloi
zata
this nearly closed
a
has

N. B. 1. On page 432, line 2, a.f. instead of ,, ,, l. 6, read: ,, 7, 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 Mahrāṭṭi 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 Mahrāṭti. Accordingly, some words, especially those which deviate from the Mahrāṭti 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 book that is shut is but a block"

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