

JANARDHAN

A HIGHER KONKANI GRAMMAR

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[Suitable at college level & for research purposes]

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A Labour In Love Of Konkani

This book is the outcome of six years of rigorous and incessant research and it contains many NEW THINGS not hitherto published.

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To

Sumitra Mangesh Katre,

my *maanasika Guru* who by his
encouraging letters sustained me
through critical moments of
dejection, and through blind alleys,

This Book is INSCRIBED

as a testimony of
respect and admiration

by his affectionate friend

Pandarinath Bhuvanendra Janardhan

Author's Note

Dr. S. M. Katre who has kindly written the fore-word for the book needs no introduction to the world of Indian linguologists. Nonetheless, for the benefit of non-linguologists, here-under is a sketchy biodata--sketchy because, the detailed one will run into several pages. A profound Śāraswath of Chitrapur, Katre after his schooling in Mangalore, took his M.A. (by Hons) with a merit scholarship, from the Presidency College, Madras, in 1928. Ph.D. degree was conferred on him in 1931 by the School of Oriental Studies, Lond. Univ. for his dissertation, *Early Buddhist Ballads vis-a-vis the older Upanishads*. After working as Prof. of Skt for a few years he joined the Deccan College, Poona as the Prof. of Indo-European Philology in 1939, to be elevated later in 1942 to the directorship of the Institute.

Between 1966-76, he had been a visiting professor to more than one university such as Univ. of Texas; and The Univ. of Illinois, U.S.A. Space does not permit to catalogue the number of conferences, Summer Institutes, Advisory or Academic Committees of which he was either the Chairman or Organiser or member. Suffice it to mention one specific instance, namely more than fifteen depts. of Linguistics were started in various Universities by the U.G.C. on the basis of his esteemed advice.

He has guided more than thirty scholars for their Ph.D. degree, and Published 250 papers. He was the director-editor of the Sanskrit Dictionary on Historical Principles besides being the founder editor of *monthlies* like New Indian Antiquary, Oriental Literary Digest and his departmental Bulletin. He has authored twelve books, such as Formation of Konkani, Panini's Ashtadhyayi, on Historical Linguistics, etc. A new Linguistic Survey of India organised by him, became remarkable supplement to the earlier survey by Grierson.

Katre had been a member of several professional bodies in India and abroad Great Britain, Paris and USA. He had represented India in several international conferences. Since his retirement from the Deccan College in 1971 Dr. Katre joined the University of Texas as Prof. of Oriental and African Languages, and he continues his work as Emeritus professor since 1976. In the latest letter I read, now that he is 86, he is fast turning his thoughts, as per Vedic tradition into Adhyatmic pursuits, such as writing commentaries on Śaṅkara's Vakyavṛithi.

Sri T. K. RAMACHANDRA AIYAR, M.A. ; (B.O.L.) who has kindly written the PROLOGUE to my Grammar, is the retired Principal of the Govt. Coll. of Skt., Tripunithura. An experienced teacher, he is also a prolific author who has edited with translation and comments more than 30 books dealing with Skt. poetry, prose, drama, alankaars, and vṛitha (Skt Study Made Easy Series). Two of his outstanding books are *A Short History of Skt. Literature*, and *Comparative Philology* (A handbook of Indo European Philology, a quintessence of earlier bigger books which may not be available to the students to read).

As a true repository of Sanskrit culture, Sri Aiyar is seriously engaged in the pursuit of *Mukti Marga*, by the side of his literary activities.

THE AUTHOR'S PREFACE

Can A Scientist Trespass Into Linguology ?

Deeply conscious as I am of the number of brows which would have risen on seeing a scientist trespassing into the realms of linguology, I hasten to answer this question at the outset itself so that the strain on the brows be relieved forthwith. History is replete with the record of hobby-horsical endeavours contributing to a discipline more than the professionals themselves. To cite but a few examples :

i) As early as 55 B. C. Julius Caesar, professionally a soldier, renowned for his statement 'Veni-Vidi-Vici' found time and interest to author a grammar of the 'Gaulish' language. ii) In our own century, a similar soldier-administrator par excellence, Winston Churchill could contribute to several hobbies like masonry, painting and last but not the least to literature by his inimitable *Memoires of World War II*. (iii) Pasteur who contributed immensely to the medical profession by his discoveries of antirabies vaccine, the bacillus of puerperal fever, pasturisation technique for milk preservation, the silk worm disease, etc, was not a medical man but a hobby investigator who at the age of 21 gave Biot, the greatest chemist of the time the surprise of his life by hand-picking a laevo from the dextro crystals of tartaric acid which were till then impossible to separate. iv) Faraday who is considered the father of Electro Magnetism and many other discoveries, was not a physicist but a devoted bottle-washer in Humphry Davis' lab, who, later rose higher than his master ultimately to be the president of the Royal Society of Chemistry. (v) Pregl, the originator of a new branch of Micro Analytical Chemistry was not a chemist but a medical man who was put to the necessity of assessing trace quantities of uro porphyrins. (vi) Gregory Mendel the formulator of the immortal statistical Law of Hybridisation in biology was neither a mathematician nor a botanist but an Augustinean monk who quietly pursued his hobby of controlled cross pollination of beans; because he was not a specialist, his paper communicating the Law was promptly confined to the waste paper basket by Nageli, a leading contemporary botanist.

Nevertheless Mēndel had the last laugh from his grave when his discovery was acclaimed great, thirty five years posthumously. (vii) Leonardo da Vinci was employed as an engineer but his interest transgressed into several other fields and today he is best known for his Mona Lisa which many people are of the opinion, is a matchless and immortal work of Art. (viii) Tycho Brahe, the world's first astronomer and the architect of the earliest observatory, did not have a degree or training in astronomy, but was a noble man, a self-trained astronomer.

These examples would suffice for the present to prove that no discipline is the monopoly of its specialists, and that incursion by a hobbyist more often than not harbingers surprising contributions.

Genesis Of The Endeavour

Early in 1931 when I opted for sanskrit as my second language in the lower secondary class, my father expressed surprise as there was none in the family to help me in sanskrit. This constant awareness of the lack of elders to guide, made me take extra care and interest in the classical language. My first contacts with Devanagari thrilled me to observe the close similarities between the "language of Gods" and my mother tongue which in those days was an object of jeering and ridicule by the locals. I almost vowed within myself in that impressionable age, that I should write a grammar of Konkani which now I know was a fanciful ambition. By a quirk of circumstances, my higher studies wended towards chemistry, and my career was spent in teaching and guiding research in chemistry. Nonetheless my childhood's vow lay dormant in the sub-conscious. Early in the seventies, I happened to enrol myself as a life member of the Konkani Bhasha Mandal of Goa and began to get their journal 'KONKANI' the reading of which convinced me of the wide chasm that existed in etymology and syntax between the Goan Konkani and the Konkani which I was accustomed to in Kerala and South Canara. In the early eighties I happened to read Konkani Janatha, and Saraswath Vani and felt sorry that they presented this I A. language in the Malayalam script. Panchkudayi was printed in Canarese and published from Mangalore. More disappointing was to see people speaking at home

in Malayalam or Canarese, and using ungrammatical lingoes while expressing in Konkani. The writing on the wall was clear; this noble prakrit of Vedic times, after surviving countless vicissitudes of misfortune and harassment, is at last getting ready for a suicide due to the callous neglect by her own children.

Grammar and spellings learnt from granpa's and granma's chatterings have fallen on bad days. I put the question to myself: 'Why is sanskrit the same, whether spoken during the Gupta period in the sixth century, or spoken in this 20th century, whether it is spoken in Germany or Japan, despite being separated by centuries in time and by continents in space? I felt that the credit should go to the strict and exhaustively studied grammar of sanskrit. I then felt that I could do no better service to my mother tongue than by devoting the years of my retirement and whatever little knowledge I have in sanskrit, to the task of bringing out an exhaustive descriptive grammar of Konkani. By chance a friend lent me a copy of the *Formation of Konkani* by S. M. Katre which clinched the issue of how I should tackle the subject. Grammar is the life of the language as mathematics is of science. This book is the fulfilment of a dream cherished from my childhood.

A Word About The Medium :

Konkani grammars available in the market were written in Konkani or Hindi with the exception of Fr. Maffei's *Konkani Grammar* which was written in triple languages, and the Swayam Sikshak from Kerala written in English in addition to Hindi. At present when the Konkani of one place is difficult to be understood by those of other regions, books written in Hindi or local vernaculars will serve limited groups only. After all is said and done, English continues to be the *de facto lingua Franca* of the different 'Nadu's' and 'Pradesha's' of India. Ever since the political fanaticism to curb this world language started, English education has ironically gained wider acceptance. However I have endeavoured to present the material in the common man's English eschewing metalinguistics. Nonetheless essential terms and the operations involved in word-formation have been explained. Sample tests within the circle of my friends, showed that even non-Konkani speaking people could appreciate the

development of the subject of grammar—thanks to the medium of English.

Material Hunt :

Ask any educated Konkani-speaker and he is sure to tell you that there are more than twenty grammars of Konkani. When you make a serious search to procure them, you will be lucky if you can get half a dozen of them. Most others, if at all they existed, were either out of print or never hatched out of the cocoon of manuscript : straight they made a short-cut before circulation to the archives in Portugal or Goa. Konkani Bhasha Mandal of Goa could not supply me a copy (not even a xerox copy), of Mr. Valvalekar's Baandaval despite repeated requests and a friend in Mangalore refused to lend it to me lest it should get lost in postal transit.

Books that are now available are more or less elementary, and some of them parochial too. A general comment on them would be that the authors have not made a comparative study with sanskrit, which is essential in the case of I.A. prakrits, with the result many of their assumptions and deductions have gone wide off the truth. With such dearth of adequate material, especially on etymology and syntax, the hunt by a single individual becomes not so easy nor pleasant. It was an extremely tortuous task, having got most of the time to draw blank and sometimes having got to enter into useless discussions or correspondence with people of half-baked and preconceived notions. It was for me a great experience in the study of human psychology more than of linguology which could be compared to another instance that took place a few years ago, namely, a groom-hunt for my daughter. My conclusion is that 99.9% Konkani-speaking Hindus, especially the brahmins are most indifferent to their mother tongue, nay some are even ashamed of her, yet ask them a question to ascertain their view, and their ego balloons up, and they oblige you with professorial pedantry until you run away from those 'dry cows'. A remarkable instance of "gain of knowledge" was when a middle-aged man responded to my advertisement stating that he was in

possession of all books required for my work, but he wisely withheld the titles. After some time he wrote to ask me to complete my book and submit it to him; he would then graciously make some alterations, and a few touch-ups here and there to make it acceptable. I thanked "the fox" profusely for his offer. I understand that his only qualification was that he had spent a few years in Goa. Then there were those who wished to dissuade me (for reasons best known to themselves) like the young friend whom I invited to be a co-author. He wrote to me: "Why do you want to write a grammar? There will be no takers for it. Grammar blocks the pen and hinders rapid growth of literature". As I had undertaken this endeavour not so much for making money from the 'takers' nor for encouraging rapid cumulation of grammarless trash, as for leaving behind something substantial as proof of the highly developed grammar of this much-neglected language, his dissuasions had little effect on me. Another learned gentleman to whom I made a similar offer declined it by asking 'Are you going to add one more number to the common 'also-ran' type of grammars which have mushroomed in the market? Among such friends who always pull you back, when you come across someone knowledgeable - one in a million of course - one who is willing to help you, it is like coming across an oasis in the Sahara. One such person is Sri P.G. Nayak of Katapady, south Canara. An Ayurvedic medicine manufacturer, he is a brilliant self-made scholar of Konkani. I am indebted to him for about a dozen substantial books which he readily placed at my disposal for an indefinite time during the preparation of this work. He used to burn midnight oil to answer my letters, expressing his views on many vocables, their meanings, and correct spellings and usages. But for his firm refusal, I should have been glad to put his name as the co-author of the Dhatukosh which is a supplement of the grammar. I should refer similarly to another knowledgeable friend, Sri P. G. Kamath of Trichur who devoted quite a number of his valuable hours to discuss various points at the manuscript stage, but as true scientists (Sri PGK is a physics graduate) we agreed to differ on many points.

This book embodies the most comprehensive results of nearly six years of indefatigable labour ascertaining from scant references and from the first-hand observations from my contacts with several ("uneducated") people especially of the older generation. The task of collection, classification and coordination of material with which I was accustomed during my career as a guide of research in science stood in my good stead while dabbling in linguistics. The development of the subject of this grammar has been done almost on the lines of a science thesis, and it must be studied as such. This publication is a vindication of the sage saying : क्लेशः फलेन हि पुनर्नवतां विधत्ते = pains-taking indeed refreshes with fruitful results.

The Dialect, The Grammar Is Based On :

It is a Herculean task, almost impossible, to write a grammar which will cover all the seven or so *different dialects of Konkani. So I decided to base this grammar on the pristine Konkani, which was called in the 15th century "Lingua Brahmanica Canarim" and which I feel, is today preserved only in Kerala and south Canara, especially among the 'Samyukta' Saraswat Brahmins. Jose' Pereira also means some such thing when he writes 'It (the personal misfortune arising from inquisition) extended the language's domain southward..... and also helped to keep its standard form alive to this day' (Jose, Pereira, *Literary Konkani*, (A brief History, page 5). This dialect spoken by a large section of people outside Goa, which may be designated as Southern Konkani, has preserved the pristine purity and culture and religious observances as of old. It is distinct from other dialects in being closest to sanskrit, and bearing the following other characteristics :

- i) It has still preserved the terminal vowels of its words which have almost become things of past in northern Konkani.
- ii) Its short vowels are pronounced with an accentuation, something like a 'visarjaneeya' in order to distinguish them (during dialect stage) from their long congeners. Consequently the consonant immediately following a short vowel *appears* geminated during conversation.

*Salcette, Kerali, Kodiyali, Karwari, Baradesi, Mangalori, Antruci.

- iii) Certain skt. alphabets such as ऋ, उ, ष, and also the diphthongs ऐ, and औ, are banned in this dialect.
- iv) Nasalism is so much pronounced in this dialect that a set of vowels with anuswara has to be added to the regular list of vowels.
- v) There is a preference to use the cerebral ञ and ञ in place of न and ल of skt.
- vi) Aspirates are allowed only at the head of words.
- vii) Compound letters are never used to initiate words, but they may exist intervocally.
- viii) Nouns are classified according to the desinent vowels for purpose of declension and demarcation of gender.
- ix) By and large the dialect prefers to keep a ratio of 1 syllable : : 1 alphabet and 1 word : : 1 meaning. So homonyms in this dialect are few and far between.
- x) It prefers to use participle or gerund in syntax in place of relative pronouns.
- xi) Brevity is the soul of not only wit but also of a language. The pristine Konkani of Kerala and south Canara, which is always under pressure of speed consciousness of speech, simply stands unsurpassed in its great economy of words.

A Self Assessment Of The Book :

In discharging this function, I shall eschew all bias and express impartially. I have spared no pains to make the book useful and as complete as possible.

The book has been divided into INTRODUCTION, and ten other chapters. Introduction deals with the peregrinations of sāraswaths from prehistoric times. With the route map attached, it helps to correct some misconceptions like 'Kashmir was the original home of the Sāraswaths' and also explains why old Gujarathi and Maharashtri have large number of Konkani words. The latter half of the Introduction adduces valid 'Itihaasic, and grammatical' reasons to conclude that Konkani was contemporaneous with the Vedic dialect.

Chapters I to VII deal with the Script, Numerals, Noun, Pronoun, Adjective, Adverb, and Verb which have been generally dealt in all books available in the market. Here I shall confine myself to point out a few samples of things which cannot be found in any other book. For instance none of the people whom I met knew how the skt. दश (ten), became घा in Konkani, and then again into रा as in इकरा (11), बार (12). Similarly no one could explain why the first and the second days of the ascending lunar cycle are called 'पडवो and बो' Do you know why a consonant following a short vowel is pronounced as if geminated in pristine Konkani? Western authors like Muller, Greirson and Jacobi, have said that it was the only mechanism to distinguish between long and short vowels in a dialect. Musical nasalism has necessitated the provision of anuswara on all vowels. It may be a news that Konkani does not make use of all skt. alphabets. Unlike in skt, but in common with several prakrits, it has the short as well as the long sounds for ए and ओ. Konkani does not like letter clusters in general and bans compound letters at the head of word. Every chapter thus presents new material.

The third chapter on Nouns emphasises the importance of desinential vowels, because the system of declensions and gender-number distinctions are based on end-vowels. In verbs too the end vowels are important as there is an ingenious technique for making the same verb work as transitive and intransitive by just an ablaut change in the terminal vowel. Ever since Fr. Maffei made the inept application of the Latin system of declension to this Indo Aryan language, the purpose of the end vowels has been forgotten. Advantages of the skt. system over the Latin have been discussed.

Konkani's adherence to specific vowel desinences to indicate gender, has brought about the hitherto unreported phenomenon of 'Masked Desinences'. For instance the 'a-karantha' nouns like Rama, Ghotaka, and Shunaka have become Ramu (M), Ghodo (M) and Soone (N) in Konkani, the a'kar having been masked by उ, ओ and ए respectively.

In Chapter IV, under pronouns, the use of interrogative pronouns in place of the relative is at variance with *skt*, northern Konkani, Marati and Hindi. Anaphoric pronouns are seldom used in this southern Konkani, unlike their prolific use in northern sides. A number of adjectives which function like indeclinables are pointed out in Chapter V.

In Chapter VI, on indeclinables, the derivation, orthography and semantics of the particles of negation in Konkani have been discussed. Is *कूडे* a Janus word? In pristine Konkani it means 'long ago', but in the neo northern Konkani it refers to future. In the book you will read the solution for the tangle.

The chapter on Verb is the most important in the grammar of any language. There are several new informations on Konkani Dhatus. For instance few people, the educated inclusive, know the answers for : Why Konkani past tense trans. syntax presents the subject in the instrumental case ? ;, why the passive voice is no more important than of academic interest? The grammars in the market explain the construction of the present and the past tenses by attachment of *pratyayas* like 'ta' and 'la', but no one says why those particular syllables only and why not others? The student goes with the impression that the *pratyayas* are like rabbits out of the hat of a magician. Then again many people, including the educated, could not believe that the secondary tenses and moods are constructed in Konkani with the help of the auxiliaries as in English. To my surprise many grammarians are oblivious to the existence of a present continuous tense, distinct from the present indefinite. How many people know the words like *Jaana*, *Kalta* and *Jhaayi* are fake verbs? The suppletism in the spellings of certain past tense morphologies could not be explained by anyone whom I approached. The passivity inherent in the 'Apantha and the Achanta' gerunds has not been pointed out by any grammar except one published in Canarese from Mangalore.

In the Chapter VIII on Sandhi and Samasas, 14 Rules have been delineated.

IXth Chapter on Etymology is again something which has not been dealt in other Konkani grammars. A large number of synonyms, antonyms, onomatopoeics, and a few homonyms have been examined, their geneology traced and orthography fixed. My cherished desire has been *not only to describe the material as what it is, but also as what it ought to be.*

There is an interesting section on Affixes. Last but not the least, many of the unit operations involved in word-formation are defined and described. Major part of this chapter is devoted to Word-Formation and the Rules pertaining to the same.

In the Xth chapter on Syntax, concord, governance and the sequence of words have been treated. There is an interesting section illustrating the down-to-earth ribaldry, and the hit-the nail-on-head aptness of the Konkani proverbs. The very fact that bulk-wise, the last two chapters (IX and X), have occupied 2/5th of the book, while the earlier 8 chapters together could be contained in 3/5th, testifies to the importance of Etymology and Syntax.

I now come to the last act of thanking all those who were directly or indirectly helpful to me in this endeavour. My thanks and respects are due to Prof. S. M. Katre whose continued encouragement and several letters were like timely shots in the arm during times of despair and dejection. My indebtedness to Sri T. K. Ramachandra Aiyar is irrepayable. He personally went through the book and appreciated the analytical and the integrative line adopted to build the grammar. While these two well-wishers, as linguologists have optimistically expected the book to initiate a new era in the dialect's studies by the interested younger generation by their fruitful investigation I, as a scientist do not wish to be pessimistic but at the same time not also to close my eyes on the ominous trends of corrupt speaking and writings combined with regional and personal pride blocking the way to accepting the scientifically arrived-at facts which differ from their notions, thereby hindering the formulation of a standard konkani

Last but not the least, my thanks are due to M/s. Anantheshwara Print Packs, Mylapore, where this book was printed.

In a work of this kind prepared under the circumstances narrated above, there must be several defects and also errors, both of omission and commission. If such persons as will do me the honour of using the grammar, will be so good as to point out the places needing corrections, additions or improvements, I shall be extremely happy to give their suggestions my best consideration. If the book, even in the present form, be found a useful publication, I shall deem my labours, intellectual, manual and material more than repaid. With these words, I now submit this book in all humility to the readers and writers of Konkani.

Dr. P. B. Janardhan, M.A ; PH.D.
(Retd. Prof. & Head of the Dept.
of Anal. Chemistry, Madras University)

FOREWORD

Konkani is among the earliest New Indo-Aryan languages which came to the notice of foreign missionaries and boasts of an early grammar by Father Stevens, and what literature existed during the past three centuries mostly enshrined in manuscript libraries in Goa and Portugal, thanks to the diligent activities of the Missionaries engaged in proselytizing in the west coast of India. Despite its lack of recognition as an active literary medium, primarily due to the fact it was never the official language of administration, it has survived the powerful influence of the regional languages, of literature and administration during the known history of the regions where speakers of Konkani established themselves. Most of the recent attempts at the study of some dialect or other of Konkani are primarily due to Christian scholars who provided both grammars and lexicons, and most of the published literature was related to the Christian faith. It is only during the current century that non-Christian communities speaking Konkani expressed themselves in producing some literature, while those gifted preferred to express themselves in the nearest regional languages. Thus we have original Konkani speakers becoming great writers in Kannada, Marathi or Gujarati while the mother tongue suffered neglect. What description of Konkani was available was largely coloured by a non-linguistic set up, following slavishly the western school models. The real scientific interest in modern Indo-Aryan languages began with the fundamental work of Professors (later Sir) Ralph Turner and Jules Bloch. With the publication of Jules Bloch's *Formation de la langue marathe* culminating in his *L'indo-aryen du Veda aux temps moderne* (respectively published in 1920 and 1934) and Turner's *Gujarati Phonology* (*JRAS* 1921) followed by his *Comparative Etymological Dictionary of Nepali* (1931) the scientific linguistic study of modern Indo-Aryan languages commenced. It was through my contact with them during my student days in London that I began to consider the situation regarding my own mother-tongue and on my return to

India in 1931 I began collecting materials for it, resulting in the serial publication of my *Formation of Konkani* on the model of Jules Bloch's work on Marathi and the start of a *Comparative Glossary of Konkani* (Calcutta Oriental Journal). The succeeding period has seen a fairly large number of serious efforts being made to study the different dialects by scholars trained in modern linguistics. Goa has been in the forefront in producing literature, and with the creation of a new State and the adoption of Konkani as the state language of administration, the recognition given to Konkani by the Union Government in the 8th schedule to the Constitution has been fulfilled and there is an efflorescence of fresh literature as well as grammatical and lexical activities. But despite the establishment of this new status as a regional language of administration and its development to suit the needs of this particular region, the various dialects as spoken by different communities and in regions outside Goa which are also producing new literature in these representative dialects need a larger academy to consolidate the richness of these dialects in a standardized form acceptable over the whole of the area where Konkani is spoken. It is in this spirit I welcome the production of a work which deals specifically with Konkani as it is current in the southern most part of the Konkani domain. Professor P. B. Janardhan retired as Professor and Head of the Department of Analytical Chemistry from the Madras University and has since devoted himself to the study of his mother tongue ; not only has he given considerable thought to the nature of his speech, but he also contributed to literature by writing books and translating some Sanskrit lyrical texts. Though not formally trained in modern Linguistics, his scientific background has enabled him to marshal his material and present from his view point what he considers to be the nature of his mother tongue. The material he has gathered will be useful in the over-all unification of various regional varieties of Konkani in a standardized model which can then serve the entire area where Konkani is spoken at the domestic level and help creation of a powerful literary style acceptable to all regions.

The present need in the field of Konkani studies is to build up descriptive study of various dialects and the production of lexicons and folk literature in each representative dialect. *The available lexicons barely cover this need.* Professor Janardhan's work will provide material for those interested in the further study of similar areas or community dialects of Konkani. The need for preserving as much as possible of the fast disappearing expressions found in such variant usages due to the needs of a modern society with the pressure of accommodating to the rapid growth in our technological and scientific achievements in a constantly changing world is of paramount importance, for they preserve the germs of historical evolution. Most of the recent work in Linguistics the world over is connected with theoretical importance and fewer scholars are drawn to the more laborious task of recording the actual expressions used in non-literary dialects. I am sure that Professor Janardhan himself may be able to compile a full lexicon of his mother tongue as a supplement to this work which is a welcome addition to a study of an important member of the Konkani family.

Sumitra M. Katre
San Jose, California
December 5, 1990

PROLOGUE

God's greatest gift to mankind is Language which makes the communication of thoughts possible. There are many languages spoken by men in different parts of the world, but the comparative merit and recognition of a language depend on the content of its literature and the preciseness of its expression. It is the content, vastness and the highly grammatical form and expression of the Sanskrit language that has secured it the recognition as one of the great languages of the world, though it has practically ceased to be a spoken language at present. Among the Indo-Aryan Prakrits, Maharashtri was recognised as superior even as early as the seventh century A.D. because there were some good literary works like the *Setubandha*¹ in that Language. Even a tribal dialect called Bhuthabhasha or Paisachi got recognition in those early days as a result of a wonderful story book called *Brihat-katha*² written in that dialect.

The Konkani Language, spoken by a highly civilised and cultured people belonging to the Aryan clan continuously from the Vedic period to the modern times, has one *drawback of not having a literature worth the name*. It may be due to the fact that the Saraswats, the original speakers of that dialect being traders by profession, migrated from place to place carrying on their trade and had no time or inclination for literary activities. As a result of their wanderings all over Northern India, their language influenced and got influenced by other dialects until they finally settled down in the West Coast in the Konkani region and coastal cities like Mangalore, Cochin and Alleppey. Even in the Konkani region, their language got influenced by Portuguese who ruled that part for a long time, but during their rule there was an attempt for the first time perhaps to produce some written works and grammar for the Konkani Language.

1. महागुप्ताश्रया भाषां प्रकृष्टं प्राकृतं विदुः ! सागरः सूक्तिरत्नानां सेतुबन्धादि यन्मयम् ॥
2. भूतभाषामयीं प्रादुरद्भुतार्था बृहत्कथाम् ॥ — आचार्यदण्डी in काव्यादर्श.

Those attempts were for a limited and specified purpose *without going deep into the matter*. Now, after getting independence, there is a vigorous effort to enrich the language with literary works and in this context there is a need for a good grammar book dealing with all aspects of the language in sufficient detail written with a historical, comparative and scientific approach. It is the good fortune of the lovers of Konkani that a scholar like Dr. P. B. Janardhan has laboured hard, both intellectually and physically to produce such a grammar book purely out of love and devotion to his mother tongue and a strong desire to see her pristine purity preserved.

In modern times, when Comparative Philology has been recognised as a science, it is very essential that the historical and comparative methods should be applied while writing a grammar for an ancient language. In the case of Konkani, there is neither a recorded history of the people who spoke the language nor a literature through which history can be gleaned. A few grammar books written by modern authors suffer for want of correct historical perspective and some deal only with certain aspects of the language. Under these unfavourable circumstances one has to take great pains to produce a good grammar of Konkani.

The book entitled 'A Higher Konkani Grammar' by Prof. P. B. Janardhan is a bold attempt to produce a complete grammar of the Konkani Language. Aided with his knowledge of Sanskrit, the author could read the Vedas, Puranas Sanskrit lexicons, works on Sanskrit Etymology and Grammar, and come to certain correct conclusions which made it possible for him to produce such comprehensive grammar. First of all, he has concurred with the view of some eminent philologists that there existed a spoken dialect in the Vedic period itself which was different from the literary language of the Vedas but at the same time closely related to it, and that spoken dialect is the source of Konkani and other Prakrits. While the grammatically refined literary language of the Vedas continued to develop with uninterrupted literary activity

combined with works on etymology, grammar, accent, metre etc. and came to be known as Samskrita the spoken language branched into various Prakrit dialects and some of them started producing their own literature. With great ingenuity the author has traced the origin of Konkani to the spoken dialect of the Vedic age. Any language that has the Vedic dialect as its source must necessarily be related to Sanskrit and hence any grammar of such a language not related to and based on the method of Sanskrit etymology cannot be correct and authentic. With these two bold but quite reasonable conclusions, arrived, after intense study and deliberation, the author has given a good account of the peregrinations of the Saraswats who were the original speakers of Konkani and has formulated grammatic rules and principles of declension on the pattern of Sanskrit grammar giving many illustrations to show how Konkani is more closely related to the Vedic dialect than to any other language.

From what has been said above, it is clear that no reasonable man would accept the theory that Konkani is an off-shoot of Maratti. The author has given many instances to show that Konkani had contact with many North Indian dialects and even Bengali with which Maratti had nothing to do. He has also rightly pointed out that modelling Konkani grammar after Latin or any other European language is not proper, though some earlier authors have done it

The Devanagari script is the best suited to any Indo-Aryan language but necessary modifications and additions have to be made to represent the special sounds of the respective dialects. The Konkani language has its own preference to nasal sounds and Anuswara. The author has discussed in detail how the Devanagari script can be well adapted to the phonetics of Konkani. In all aspects of grammar such as nouns and their declensions, adjectives, pronouns and their concord, Roots, derivations and inflections, formation of verbs, their conjugations and derivatives, Sandhi rules, the special features of Konkani numerals, the

construction of sentences, government and arrangement of words in proper order etc. etc. have been comprehensively dealt with giving as many illustrations as required and citing Sanskrit parallels. As already stated earlier, the whole system is modelled after the great grammar of Sanskrit and that is the most important aspect which makes this work more authentic than any of its predecessors. The supplement on Konkani roots, their meaning and usage enhances the utility of the work.

The author has informed me that his work is mainly intended for the use of college students and research scholars who specialise in Konkani, and particularly to modern authors of Konkani literature for its correct use and preservation of its pristine purity. I am sure this book will abundantly fulfil the purpose for which it is intended and will be welcomed by the lovers of Konkani with joy. It is with some delight I read this book and I feel honoured for being asked to write a foreword to this valuable contribution to Konkani grammar and language.

Calicut,
5—12—1990.

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INTRODUCTION

A. PEREGRINATIONS OF SARASWATHS

In writing this chapter, the only source materials are the PURANAS, the incidents mentioned hereunder being pre-historic. A good deal of reading between lines in the puranas had to be done to rationalise the events and eliminate biased writings which usually creep in when the writers themselves or their relations and preceptors happened to be involved. Last but not the least there is the hurdle of our purana writers indulging in ahistoricity with imagery and non-correlation of contemporaneous events.

1. Konkani :

Konkani is the language spoken initially by the SARASWATHS but now by a good number of Christians and a small number of Muslims too, the latter two communities being the converts from the first. Saraswaths derived their name being originally the inhabitants on the banks of the river SARASWATHI, more correctly spelt as SARASPATHY (सरसां पति = सरस्वती the foremost among rivers). Later, where ever the Saraswaths migrated, they named some of the nearest water lines as Saraswathi and so now the name has become a common one to mean any river.

Before we take up the grammar proper, it is worthwhile to have a look at the chequered peregrinational history of the Saraswaths which may account for the variety of lexical and grammatical influences on this language. In fact for the study of Etymology and Syntax, the search for the roots of words and their metamorphoses through middle age prakriths, have become tasks next to impossible, with the result one has to get satisfied with the synchronic derivation of vocables rather than the diachronic or historical. The latter requires knowledge of several prakriths at a literary level. Phonetics of Konkani has also undergone changes so much so, the intonations in various regions differ from one another. This is but natural, for instance when the Englishman lived on the British Isles, the

English language was a single harmonious one. When he became a globe trotter, you have now American English, Australian English, Indian English and Chinese English. Within India itself, there are Bengali Babu English, Tamilian English and Malayali variety, not to speak of Andhra and Bombay styles, all these due to the influence of the regional languages on the spoken English.

2. Saraswaths move Eastwards :

The river Saraspthy originated in the Himalayas and flowed in full stream southwards as a tributary of the mighty Sindhu river, nearabout Mohenjodaro, nearly 6000 years ago. The ruler of the Saraswath region was Swayam Bhuvu Manu, the grand father of the legendary Dhruva. (Manu is the title that a Law-Giver assumed in those days). Manu's relation with Ananda who was at one and the same time his father and the grand father, soured because of the latter's incest with his daughter, Sataroopa. Ananda therefore moved eastwards with a large retinue of Saraswaths and established the kingdom of Brahnavartha, flanked by the rivers Ganga and Yamuna. Ananda was so rich that he was literally surrounded with gold and he merited the title Hiranya Garbha. He soon elevated himself to the exalted title of BRAHMA by conducting at Symantha-Panchaka (later Kurukshetra) a Brahma Yagna lasting four years. It was the first of its kind. A Brahma Yagna was a sort of community mass procreation for the purpose of Aryan colonisation. Because of the immense service to the race and community, the Vajamaana would be given the title of Brahma, which literally means the GREAT, but by practical significance it has come to mean the PROCREATOR.

During the first Brahma Yagna, Ananda Brahma procreated four boys, Bhrigu, Angiras, Mareechi and Kavi in that order.

3. The Spread of Saraswaths from the Brahnavartha to the Vindhya :

Bhrigu, the first son of Brahma, with his horde of sons (about 15) who were reverentially called Bhrigu Devas, spread his influence, and followers over the whole Sindhu valley

Kusasthali, (modern Kathiawad) and Aanartha (Gujarat). Chyavana, the thirteenth son of Bhrigu, married through a strategem, Sukanya, the daughter of Saryathi, the king of Aanartha. He was also the Purohit of the mighty emperor Nahusha (whom he made Indra later), who ruled over the region called Sapta Sindhu being bounded by the seven tributaries of Sindhu. Chyavana influenced Nahusha to give his daughter Ruchi in marriage to his younger brother, Apnavana. By such marriage alliances with royal families systematically contrived by successive generations, Bhrigus became powerful in the whole of north west; and where ever Bhrigus prospered, Saraswaths, their *Chelas* had a hey day too.

The irascible Bhrigu Chyavana was most unethical in politics which he played between Indra and the Panchajanas, a highly disciplined community of Irano Aryans called Asuras, living near Mohenjodaro. He incurred the wrath of both by double crossing each other, with the result the powerful Panchajanas over ran the territories of Aanartas sometime about 3500 BC. Many princes of Aanartha fled to the east and established small principalities like Mithila (in Bihar), Ayodhya, and Kanyakubja (Uttar Pradesh). These princes began to style themselves as *Surya Vamsis*. Many Saraswaths too migrated to Panchala and Kosala desha, but the bulk of them stuck to their homes in the western regions.

4. Flight to Kashmir :

Three generations had passed since the saraswaths had begun to move out of their homeland. They had spread out over the valleys of the Indus, Ganges, Yamuna and Narmada. A powerful HEYHAVA dynasty of Yadavas came to rule over Aanartha with their capital at Maahishmathi. Saptadweepa (Gulf of Kutch) was their outlet to the sea and Narmada was their main waterline. Their mighty emperor was a brilliant conqueror, the munificent Kaarthaveeryarjuna of noble deeds, and the Vajamana of seven hundred Yagnas at Saptadweepa. Apnavana, the brother of Chyavana was his Purohit. Heyhayas became a maritime power because Apnavana Bhrigu, as were all his predecessor Bhrigus, was an expert in the art and technique

of boat-building. While building boats for the emperor at Saptadweepa, Bhrigus and the Saraswaths built a few for their own use. They surreptitiously carried on trade with Behrain in Arabia and with Iran from a natural port at Kusasthali, which after a few generations became the Dwaraka of Krishna. Saraswaths under the leadership of the Bhrigus reached the pinnacle of their prosperity during Kaarthaveerya's rule. Two parallel trade lines were flourishing, the royal naval line from Saptadweepa and the other the Saraswath enterprise from Kusasthali, the latter without the knowledge of the king. Those prosperous days carry a nostalgia with the Saraswaths even today, so much so a visit to Dwaraka is viewed with as much veneration as a Haj trip of a Moslem to Mecca, and the pilgrim assumes the title of Dwarko or Dorko.

It took some time for Arjuna to discover the nefarious activities of Bhrigus and the Saraswaths. He commanded them to surrender their enormous black money. On their refusal, he set ablaze their whole colony. Apnavana was dismissed from his priesthood and Atri (Dattatreya) was appointed in his place. Atri was not only a good ship builder but was also a specialist in making fast-moving chariots. Kaartaveerya came to possess the fastest and the most magnificent chariot in the whole of Aryavarttha.

Apnavana, because of an earlier friendship cultivated with Apava Vasishta, fled to the Vasishtasrama on the river Vipaasa (Kashmir). Arjuna chased him there, razed down the Vasishtasrama and killed Apnavana. Apna's wife ran inside a cave where her leg got stuck up in a crevice and got torn from the body, with the result she aborted a premature baby who came to be known as Ruchika (Ruchi's son) alias Ourva (born of the thigh).

5. Return to Narmada :

Vasishta swore to avenge the murder of his friend. He brought up the posthumous son of Apnavana and helped him to marry Satyavathi, his own daughter in the queen of the emperor Gadhi of Kanyakubja. Ruchika's son Jamadagni

sought the hand of Renu, the princess of Ayodhya. These were alliances calculated to procure armies to fight the Heyhayas. Jamadagni then migrated to Jābālīpura (Jabbalpur) and established his Asrama in that picturesque spot. He made friends with the fisherfolk, a powerful tribe who were essential for carrying on sea trade. Saraswaths now got a strong foothold from Kashmir to the Narmada river at the time when Parasu Rama was born. Because of their interim stay in Kashmir, there are some people who wrongly believe that Kashmir was the original home of the saraswaths.

6. Flight to Gowda Desa :

Jamadagni had a clash with Kaartaveerya again in respect of his smuggling activity and the enormous black money (Kamadhenu) amassed therefrom. The powerful fisherfolk and the Saraswaths put up stiff resistance but they were no match to the "thousand handed" Arjuna. Jamadagni was killed and his black money appropriated by the king. The retinue of the Rishi was put to flight. The fisherfolk under the lead of Kaali the second wife of Jamadagni reached Bangadesa where the fisherfolk raised a temple in honour of Jamadagni's fisher wife and named their colony Kaalighat (Calcutta). Saraswaths took refuge in Gowda Desa (modern-Bihar-Bengal).

7. Mithila to Gomanthak :

Jamadagni's son RAMA of the axe, the terrible massacer, who killed not only Kaartaveerya but all kings friendly to him, became the ruler of Aryavarttha. His horrible deeds were a crime against Varnaasrama Dharma. Soon there was suppuratation among the Rishis and the Brahmins who conspired to make him expiate the sin of having murdered innocent princes, and earlier his own mother. He was made to gift all his lands to Kasyapa and retire to the Mahendra mountains in Orrisa, very near to the island of Lanka in the Vindhyan range. After his confrontation with Dāsarathi Rama, Parasu Rama was forced to move out of Orrisa to Gomanthak on the west coast, lest he should prove an impediment in the blue-printed elimination of Ravana. (Parasurama was friendly with Lavana, the husband of Ravana's niece).

In Gomanthak Parasurama wanted the place to be inhabited by learned and ritualistic Brahmins. He could choose none better than the age-long associates of the Bhargavas, namely the Saraswaths. First he brought down 66 families of the Saakala Saakha of RigVeda, followers of Aswalayana, the chief priest of Janaka. The place where he settled them came to be called 'Sasseshti' (Salcetti). These were later joined by another 30 families making a total of 96, 'Shaannevi' or *Shenvi*. The surname 'Shenoi' probably stems out of it.

8. Exodus :

From 3000 BC to the 14th century AD, the Saraswaths lived peacefully trading and spiritualising on a part of the west coast which came to be called Kokanastha. During this period they had experienced rule by different dynasties, the most important had been by the Yadavas of Devgiri. Till the 13th century, Konkani language progressed, Yadavas gave it some patronage. After the Yadavas, the decline started. In the fourteenth and fifteenth centuries there were always turmoils due to the expeditions of the Bijapur Sultans and the Vijayanagar kings. In fact even today, mothers who wish to frighten their children say "हो चोय, तिम्रसु येत्ता". (Thimmarasu was the redoubtable commander of Krishnadeva Raya of Vijayanagar). Meanwhile Saraswaths had opportunity to migrate to the Tulu and Canarese regions in search of avocations.

In the early 16th century, the Portuguese captured Goa from Adil Sha of Bijapur. Harassed by their abominable inquisition, most of the Saraswath families fled Goa to escape proselytisation. Their friends who had earlier gone on pilgrimages, had reported of the existence of congenial port-towns such as Prakkat, Alleppey, Cochin, Tellichery and Mangalore. Port towns had a special fancy for the Saraswaths who used them to ply their sea trade.

Thus you see stage by stage, the Saraswaths spread over the length and breadth of Bharatvarsha. Yet there was not a single place which they could call their own (from the administrative point). They were till recently a persecuted and hunted

race like the Jews of Egypt and Europe. Strangely, nor did they have any ambition to establish a self-administered principality. They were more than satisfied if they were allowed to carry on some lucrative avocation to earn their means.

*Dr. V. P. Chavan has noticed large number of Konkani words prevalent in Gujarati but not in Maratti. A number of old Gujarati vocables which are no longer in use in neo Gujarati are preserved in Konkani. Similarly the Maharatti prakrit spoken in Berar (Vidarbha) has many Konkani words in it. Quite a number of Konkani words are found in old Maratti in which Jnaneswari was written (1215), but they are not in use in modern Maratti. Why the older Gujarathi and Maharatti resembled Konkani so closely, has been a dilemma to many linguologists, and Prof. S. M. Katre says that it would be interesting to investigate this point in greater detail. But I feel the answer lies in the pre-historic peregrinations of the Saraswaths. In those pre-historic days Saraswaths spoke a sort of prakrit, the imprint of which they left in places where they stayed and wielded influence, such as Aanartha and the Narbada banks, and Kusasthali. It will not be wrong to consider that old Gujarathi and Maratti are the saplings which grew out of the seeds left behind by the Saraswaths during the Heyhaya period. While many Saraswaths fled before the wrath of Arjuna to Kashmir, quite a sizable number ran to the forests and hills nearby. They lived hidden with their culture and language unsullied by external influence. If one wonders why the Ghatti Maharatti prakrit is more akin to Konkani than Maratti, the answer can be found here. Konkani was indeed the progenitor of the western and the north western prakrits.

Despite brushing shoulders with several eastern prakrits, Konkani managed to retain its individuality by having a well-developed grammar more advanced than that of the sisters. In the 13th century Konkani was far more popular than Maratti so much so, saint Jnanadeva (1215) preferred to give his expositions of Jnaneswari in Konkani rather than in Maratti. Then

*Rao Sahib Dr. V. P. Chavan, The Konkani and the Konkani Language-pp. 37-42.

the decline of Konkani started. Thanks to the saints Jnanadeva, Namdeva, Mukundaraj, etc., Maratti gathered literature, and as luck would have it, within a century or two, Marattas became a ruling power. Konkani was left behind and Maratti developed under royal patronage.

After the Portuguese conquests, the conquistadors first tried to kill Konkani, but later revived it as a veritable decoction to suit their missionary work. The reconstituted Konkani came to be identified with the foreigner. There had been therefore a vigorous patriotic drive in Goa in the early years of this century, backed by distinguished persons like Dr. R.G. Bhandarkar, and Kaka Kelkar and the Heads of some Mutts to make the Saraswaths give up Konkani and adopt Maratti as their mother tongue. The Swamis of Kavale and Gokarna Mutts wrote their 'Rayasas' in Maratti.* Despite all these, if the language has survived, it is in no small measure due to the vitality of this Aryan language.

During their sojourn in Kokanastha, the language of the Saraswaths came to be designated as *Konkani*, in honour of Kankana Devi, the precocious militant fisherwoman, the black beauty who was the second wife of Jamadagni. From the migrational spread of the Saraswaths, you would expect to hear Konkani spoken through the length and breadth of Bharat. But alas! it is spoken only in a few places, in Goa by the whole population, in Karnataka and Kerala by minorities. (What is called minority in Karnataka exceeds the whole population of Goa). In other places, either due to inferiority complex at having no literature, or due to other causes like economic survival, the Saraswaths became polyglots, or totally gave up their mother tongue and took to the regional languages. Nonetheless, from the report of travelling friends, it is known that vestiges of it still linger in remote and unexpected corners.

*V. N. Kudva-History of the Dakshinathya Saraswaths-- page 225.

9. The Present State :

Saraswaths brought with them to Gomanthak, the Konkani which they used to talk in Gowda desha, their ancient prakrith restructured by interaction with Pali, Magadhi, Bengali Paisachi and Apabhramsa. Flouting the OIA Sanskrit, Konkani today has ए and ओ both short and long. This is a result of its association with Behari and other eastern prakrits. The abundance of nasalism which makes it musical, is a trait which it has retained from the Vedic days. The phonetics of Konkani also underwent changes. It acquired a distinct rounding up character in imitation of Bengali. The spoken Konkani sounds different in different regions. The Goan Konkani has Maratti slant, and Maratti vocables to an extent of 50%. People of Salcette talk fast in a sing song manner, others use broad vowels and less nasalism. Christian Konkani is less affected by Maratti, but it is contaminated with Portuguese diction and syntax which give it an awkwardness and unintelligibility to the other sections.

The Karnataka and Kerala Konkani is more faithful to the pre-Portuguese pristine Konkani. If the large number of Canarese words and a few Malayalam words which have crept into it, are carefully, rather discretely eliminated, the picture would be more or less the pristine Konkani.

Any study of Konkani until the 1920's was mainly due to the efforts of the Christian missionaries. It is reported the Public Library of Braga, Portugal possessed volum.s of old Konkani literature (1300 pages) written in Romi. Evidently the credit for recorded literature in Konkani goes to the foreigners. Padres felt it profitable to learn Konkani to reach the masses. They had written or caused the writing of nearly 500 books of Christian literature in Konkani, lyrics, hymns, biographies of saints and Christian Puranas—all in Romi script. From 1920's Hindus too took to writing Konkani books - Julaves, lyrics and devotionals. While the Christians of Goa were all fond of Konkani, and they considered it their own language (except a few educated elite who were ashamed of their

mother tongue and spoke in Portuguese then and English now), the same has not been the case with the Hindus who sent their children to Maratti schools. The latter freely allowed insidious infiltration of Maratti into Konkani. The more capable among them switched over to writing Maratti literature. Despite such neglects, maltreatments, and unhealthy injections of foreign words, if Konkani has managed to survive, it is because, in Dr. Katre's words, due to the vitality of the Aryan tongue which resisted wholesale incorporation of foreign matter. Since the liberation of Goa, there has been some awakening among the Hindus, and vigorous attempts are being made to build a literature. Bhasha Mandals and Sahitya Academies have been functioning for some time

However, it should be pointed out that no literature will carry lasting value unless the medium is standardised, by clarity of grammar, and fixation of orthography, besides cleansing of vocables. Subtle nuances of semantics and style of syntax so very necessary for enjoying literature, will follow as a natural corollary. It would appear that grammar books and lexicons had been prepared in quite a number, but they are not available, by accident or preference, with the result that what Konkani appears in black and white today leaves much to be expected on the grammatical and orthographic side. The present writers use the 'Rule of the Thumb' for their spellings and are guided by their lips rather than the geneology and formation of the word. Transliterations of phonetics will end up with an illegitimate structure for the vocables. For a word of the same meaning, phonations vary from region to region. For example, the word पावटि meaning, "number of times", has been spelt differently as पटि, पाटि, फावटि. Similarly the word थावूनु = from, has different spellings with different people. viz थावन, सकून, सून, तून etc.

This fairly detailed account of the peregrinations of Saraswaths has been presented with the hope it would provide answers to the troubling questions like :

- i) What is Konkani ?
- ii) Was Kashmir the original home of Saraswaths ?
- iii) How is it that Ghati Maharatti resembles Konkani more than modern Maratti ?
- iv) How is it that Konkani has points of similarities with the eastern as well as the western Prakrits ?

In conclusion, I have to remark that there is a wide circle of writers who feel that a rigorous grammar is unwanted at this juncture as it would slowen the flow of ink from their pen. There are others who think that a little grammar that they have imibed from Maratti in their younger days, is enough to carry on in Konkani. I can do nothing better than quote Jule Bloch (Formation of Maratti Language - p. 15). "It will be necessary to prepare the grammar wherefrom will result.... the biggest normalization of the dialects".

Prolific literature sans grammar will be of transcient value and will disappear in the flowing stream of time. When a dialect turns into a written language, it is true its writers are fettered by its grammatical regulations and literary traditions. It should be the responsibility of the language-fathers to see that these traditions are good, and irreproachable by the linguologists of the world. The speed that the writers sacrifice to the grammar, will be more than compensated by the respect that their grammatically correct writings command with the readers.



A Map of a concise Review of Saraswathi's Peregrinations

LEGEND

- i) Bold line arrows indicate sudden exodus.
- ii) Thin line arrows indicate continual gradual emigration over long periods.
- iii) Territorial boundaries are indicated by dotted lines and they are very approximate as the territories changed boundaries and names in quick succession. For eg. Mithila became later Rajghar, Chedi and part of Vanga.
- iv) The dates of migrations are also very approximate and are based on the belief that the Mahabharata war took place at about 3000 B.C.

1 → 2 4000 BC

(1) **Saraswatha Desha** on the banks of the river Saraspathy was ruled by **Swayambhuva Manu** at 4000 BC. Manu's father cum grandfather, **Hiranygarbha Ananda** migrated to **Syamantha Panchaka Theertha** (later **Kurukshetra**), established the territory named **Brahmavartha** (2). He conducted a **Brahmayagna**, produced 4 **Rishis** and entrusted them with the task of colonising the eastern parts of **Jambu Dweepa**.

2 → 3, 4, 5a, 5b and 5c (3700 BC)

Within 300 years **Bhrigu's** progeny colonised **Anartha** (3), (Modern **Gujarat**, and **Maharashtra** and **M.P.**) which was under the sway of king **Saryathi**; and **Saptha Sindhu**, where ruled the redoubtable **Nahusha**.

At this period **Panchjana Asuras** overthrew the dynasty at **Anartha**, with the result several princes migrated to the east to establish the **Surya Vamsa** at **Kosala**, **Mithila** etc.

3 and 4 → 6 (3500 BC)

This was the fleeing of **Saraswaths** to **Kashmir** before a formidable enemy, the **Heyhaya Emperor**, **Arjuna**, who demanded from them all the black money earned by foreign trade.

6 → 7 (3400 BC)

Jamadagni Bhargava with his **Saraswath** followers returned to **Jabali-pur** on the **Narmada** river and revived his ancestral shipping trade.

7 → 8 (3350)

This was again a flight before the wrath of a pursuing **Arjuna**. **Saraswaths** migrated to **Gowda Desha**.

3300 → 3200 BC

Parasu Rama ruled the **Aryavartha**.

8 → 9 (3100 BC)

Parasurama invited 96 families from **Tirhut** to **Konkan** in the west coast.

9 → 10 (Between 2500 BC to 1500 AD)

Continual slow stray migrations.

9 → 11 and 12 (16th and 17th cent. AD)

Exodus from **Goa** to **Karnataka** and **Kerala** to escape proselytisation

A = **Nasik**, **B** = **Goa**, the place of penance by **Parasu Rama**, **Ravana** and **Krishna**, **C** = **Mangalore**, **D** = **Cochin**, **E** = **Jabali-pur** on **Narmada**, **F** = **Lanka** of **Ravana**, **G** = **Kapilasram**, **H** = **Sthanu Asram** of **Vasishta**, **I** = **Janastana Panchavati**, **J** = **Gokarna**

R a) River **Saraspathi**, **R b)** River **Narmada**, **R c)** River **Godavari**, **R d)** River **Mahanadi**, **R e)** River **Sindhu**.

M = **Mahendra Mountains** where **Parasu Rama** lived before he was ordered out by **Dausarathi Rama**.

B. THE HOARY ANTIQUITY OF THE SĀRASWATHS AND KONKANI

10. Konkani, not by the same name, but probably as “Sāraspathi”, the language of people residing on the banks of the legendary Saraspathi river, was the progenitor of the vedic dialect and the prompter of all Indo Aryan (IA) prākrits. This non-conformist asseveration is like a bomb shell not only to the common man of half-baked knowledge, but even to the Indian scholiasts who believe that prakrits were born of Sanskrit some time about 500 B.C. One is likely to meet with hot queries like (a) what is Konkani ? ; (b) has it any literature of its own ? and if so, what and where is the earliest literature ; (c) is it not true that Konkani is just a dialect of Maratti, having no script of its own ; and (d) do you mean to say such an undeveloped prakrit was the mother of vedic sanskrit ?

Considering the long history of comparative oblivion of Sāraswath’s language till recent times, the above questions cannot be resented at. But the doubting Thomases should remember that there had been several “impossibles” until some one showed them “possible”. None could believe Darwin when he said the mighty stallions were the descendants of an un-impressive cat-sized creature. Whether you like it or not, you have to believe on scientific evidence that the brilliant diamond crystal is born of the dark amorphous carbon. So one need not wonder if it is proved that the vedic sanskrit was an offshoot of the language of the Sāraswaths at Brahma Vartha five millenia ago.

In a controversial pre-historic topic, one has to look for evidence by and large in the customs, folklore, Itihasas and last but not the least on lexical and grammatical similarities between Konkani and the vedic dialect.

11. Evidence from customs and traditions

(a) There is no Hindu anywhere who does not traditionally and spontaneously conceive of “Saraswathi” when reference is

made to the Goddess of learning. Why does not he think of Ganga, Yamuna or Kaveri? That is the homage paid by posterity to the literature and culture which flourished for the first time among the Aryans on the banks of Saraswathi.

(b) There is a tradition which has come down through millenia, that the realized souls in India add the title of "Saraswathi" behind their names. Thus you have Sivānanda Saraswathi (Hrishikes), ChandraSekharendra Saraswathi (Kanchi), and Satchidānanda Saraswathi (Kavale Mutt, Goa). This is evidence enough for the great respect with which the Sāraswath Rishis are held even to this day. They were the first language-fathers, and were the creators and repositories of the Rg Veda.

(c) Whenever a supreme piece of poetry (Kāvya) or prose is made, it is customary to call it a Saraswathi. Jayadeva (12th century A.D.) calls his "Gita Govindam" — ऋणु तदा जयदेव सरस्वतीं sloka 3, canto 1).

(d) Yet another traditional evidence is that despite the eons of their peregrinations, Sāraswaths, whether they are in Kashmir, Orissa, Kerala or Canara, strictly adhere to Sākala Sākha of Rg Veda. This is possible if only there was something more than mere observance of rituals, a feeling of one's own or "mine-ness" in regard to Rg Veda. Indeed Rg Veda was an out-pouring of the Adhyātmic surges of the Sāraswath Rishis.

(e) The custom of 'पोरलो न्हाणवप' observed even to this day among the Saraswaths whenever a new child is born (not the first born), is a ritual as old as the Vedas. पोरलो is derived from the Vedic word पृक्त (in close contact) and it also connotes some benediction.

12. Testimony from Itihāsas :-

(a) In the Vānaparva of Mahabharatha, Chapt V, 0—80, there is an elaborate description of the habits and occupations of the Sāraswaths. Sage Bāgadalya tells Yudhishtira “You are fortunate in having the company of distinguished brahmins springing from the families of Brigu, Angiras, Vasishta and Atri (all Sāraswath Sages) who perform Agnihotra.”

(b) In Shalya parva, chapt LI, there is a special account called “Sāraswathākhyāna”, which describes the ancient heritage and the life of God-like rishis like Dadhichi who immolated himself to supply his bones for the construction of Vajrāyudha of Indra, and Dadhichi’s illegitimate son “Sāraswatha” who preserved the Vedic knowledge during a drought of 12 years which killed all Vedic Rishis, while the Sāraswatha sustained himself by eating fish: and as soon as the drought passed away, he initiated 60 disciples in Vedic lore. This incident finds mention in the “Gadā parva” also. Sāraswath Rishis lived long before the epics, and were originators, and preservers of Vedas.

(c) Aswaghosha (1st cent. AD) in Buddha Charita (Sarga 1, sl. 47) mentions that the Vedic culture was preserved mainly by the Sāraswaths. Among the ancient brahmins, Sāraswaths alone continue to be called after their ancient habitat, while ironically their language “Sāraspathi” lost her name (and identity) due to their continuous peregrinations. A language generally retains the name of the place where it flourishes. Sāraswaths had no place to claim as their own and where ever they migrated to they happened to be a minority. The language came to be *renamed* as Konkani by about 600 A.D., since a few families of Sāraswaths had at last decided to settle in Konkan.

There are innumerable other references to Saraswaths in the Puranas, but the puranas were written much later than Maha Bharatha.

13. Evidence of Folk' lore.

One cannot expect to witness the earliest writings or literature of a language which produced hymns (chandas) before the invention of alphabets. Rg. Veda was the earliest creation by the Sāraswaths, and it was transmitted from father to son, or Guru to shishya by the word of the mouth. Simply because there is no written evidence, it is not correct to imagine that there was no literary creations. One cannot say that the moon has no reverse side, because it is never visible from the earth. In fact "Sāraspathi" had developed under Adhyātmic pressure to be pre-eminently suitable for the "*Chandas* language" as K. M. Munshi calls it in his "*Gujarat and its Literature*". Sāraswaths had created several allegorical anecdotes, two of which, I had heard in my grandma-stories, are (i) killing of Vrithra and (ii) killing of Madhu and Kaitabha.

The second of these stories, I feel, is related to the invention of a script, and I shall briefly narrate it. Madhu and Kaitabha, two Asuras endowed with invincible powers by dint of their concentration on two "*Beejāksharas*" ह्रीं and क्लीं, were hunting for an adversary on whom they could try their prowess. They came across a lotus within which was the 4-headed Brahma, whom they promptly challenged. The time was when everything was under deluge; the earth had not been created as yet. The coward of a Brahma ran to Vishnu for protection. The latter gave fight to the intruders for several years, only to be vanquished ultimately. Cunning Vishnu played a ruse on the Asuras. Aware of their vanity, he begged a boon of the victors. When they gave their word, He sought for their death at His hands. After having murdered them with their permission, He utilized their flesh to construct the earth (मेदिनी).

Divested of allegory, the story narrates how two Irano Aryans, well versed in phonetics and alphabetics, offered a script, presumably खरोष्टि to Brahma [Look at the spellings of their names कैटभ — all खर letters and मधु (ओष्ट

letters. Hence presumed to be खरोष्टि). This was strongly opposed by the Indo Aryans but they found the intruders invincible in arguments. They were then absorbed into the Indo Aryan fold through the charm of sex; and with their help (flesh), Brahma invented a script (probably the Brāhmi). This is metaphorically alluded as creation of earth.

14. Linguistic Palaeontology: (Light that language throws on the history of the people)

A written record of the earliest literature available is that of the Vedas. Now there remains the onus of proving that Konkani was the same Brahnavartha prakrit, renamed during its stay in Konkanaḍesa.

In this connection It should be remembered that there is no other language which has migrated so long, so widely, so distantly as Konkani. During its peregrinations it had administered cultural shocks on local Apabhramas in the N.W., and western regions, and part of central India. Conversely, it was at the receiving end in Gowda desa where the Sāraswaths were a refugee-minority. Depending on the nature of the shock, a language can undergo a sea-change in its morphology and grammar; and then identifying it with its original form becomes as difficult as correlating an industrial heat exchanger with its simple ancestor, Leibig's condenser of laboratory. Making an attempt to correlate modern Konkani with its archaic structure in Brahnavartha, is like a wild goose chase. Nonetheless there are lexical similarities in many vocables, and vestiges of grammatical similarities between Konkani and the Vedic dialect.

Lexical Similarities

A few randomly selected Konkani words which are *Tat-samas* or *Tatbhavas* of the Vedic words, and which are scarcely found in the post Vedic sanskrit are given below .

<i>Konkani</i>	<i>Meaning</i>	<i>Vedic dialect</i>
ओल्लो (वोल्लो)	Wet	ओल्लो
चौळ (skt. क्षीर)	Hair cut	चौळ
लांच (लाशें)	Birth mark	लांछनं
शिरस्त्र	Head (crest)	शीर्षः
घस्सि	Edible curry	घस्सि
मस्सळि	Fish	मत्स्य
अठादन	Destruction	उत्सादनं
वस्सूरं	Calf	वत्सक
गन्तीत	Wreaths	ग्रन्थति
कुटके	Bits	कुट्टित
काति	(skin) Slough	कर्तः
कयं	Where	कह
चन्द्रम	Moon	चन्द्रमस्
चन्द	(beautiful) Shining	चन्द्रः (in skt moon)
चोय	See (look)	चक्ष्
तळत	Palmleaf	ताडपत्र
तेद्दो	That big	तावत्
केद्दो	How big	कियंत
नत्तु	Grandson	नप्तृ
पणत्तु	Great grandson	प्रणपात्
दायि	Ladle	दर्षी

* It is interesting to note that in the initial stages Aryans followed the Indo European languages to create the Vedas, and there are several words in the Iranian Zend Avesta which look similar to the Vedic words.

* History and Culture of Indian People, Vedic Age Ed. R.C. Mazumdar.

<i>Iranian</i>	<i>Vedic</i>	<i>Iranian</i>	<i>Vedic</i>
Haoma	Soma	Zaotar	Hotar
Atharvan	Atharvan	Manthra	Manthra
Yazata	Yajata	Yasna	Yagna
Āzūthi	Āhūti	Yuma	Yama
Gandherva	Gandharva	Vivanhant	Vivasvan
Virochana	Vrithrahana		

This is an evidence showing the I.E. and I.A. languages were interacting with each other — the Iranian influence was predominant to start with. The Vedas were not made over night. According to Max Muller, making of Vedas would have occupied a millenium. So after the 10th book of Rg Veda, there is a distinct tendency for tapering of Iranian influence and some other local I.A. dialect coming to influence the Vedic dialect.

15. *Grammatical similarities of Konkani with the Vedic Dialect.

A Phonological Evidence

(a) Among the two liquid sounds र and ल, Konkani is well-known for its fondness for ल. For example, words like मारलो, धरलो, बुर्डीलो, राकूड, वयरि etc, Konkani would love to pronounce as माल्लो, धल्लो, बुल्डीलो, लाकूड, and वयलि. In an extreme case, I heard some one in the border region between Andhra Pradesh and Orissa, pronounce पोलि मेलोगिलि for परिमळगिरि.

In the first ten books of Rg Veda (RV), there are only about half a dozen ल sounds (of the aorist of क्लृप्). On the other hand, the liquid र is frequently used, as for example मृच्, रभ्, रोम, पांशुर, रोहित. र is the favourite of Indo Iranian, wherein ल does not occur.

* The material for grammatical similarities has been culled from the Vedic Grammar, A.A. Macdonell.

In the 10th book and later in the R.V. and in the Atharva Veda (AV) ल has crept in and dominated over र. Now the words were spelt म्लच्, लभ्, लोम, पांशुल, दशांगुल, लोहित etc. This shows that after the 10th book, Indo Iranian influence waned, and the local dialect wherein ल and र were maintained separate, came to influence the Vedic dialect.

With Konkani's preference for ल the inference will be right on the target to believe that Konkani was that local language without name or with some other name.

(b) Preference for Cerebrals :

The cerebral sounds ऌ and ण are purely of Indian origin. They are not used in the Greek or Iranian. They are also not favoured by the post Vedic Sanskrit. In the Vedic dialect you find इळा (refreshment), अषळा (invincible). In Bhasha sanskrit they are written as इला, and अषला.

In the Rg Veda, whenever ड or ढ is sandwiched between two vowels, they are pronounced as ऌ or ड़. Thus अग्निमीडे is pronounced as अग्निमीळे = Praise be unto Agni. In Greek ड is pronounced by δ or at times by ρ but never by λ. The Vedic preference for ऌ is therefore due to the influence of the Brahmavartha prakrit, which Konkani bids fair to claim identity with. Look at the Konkani words carrying ऌ. Sanskrit equivalents are given in bracket.

तळें (तडाक, pond) ; दाळींब (दाडिंब, pomegranate), पिळत (पीडयति, wrings); दळिद्रि (दरिद्र, impecunious), तळता (तिलति, fries in oil) ; लोळत (लुठति wallowing), अळिळ (अलवणं, saltless), कुवाळें (कूष्मांड, ash gourd), पावसाडि, also पावसाळि (Rainy season); देवळ (देवालय); रावळार (राज कुलागार); कुळार (कुलागार) तळत (ताडपत्र palm leaf).

(c) Preference for ण :-

ण is another cerebral, an entirely indigenous product. Konkani makes preferential use of it in place of न. न्हाण (स्नान, bath); लोण (नवनीतं, butter); घाण (घन, concrete thing for mortgage); सूनो (शुन : dog); सवासिणि (सुवासिनी, bride living in father's house). व्होराण (वधूवरयानं, Procession of bride & bridegroom)

This tendency of Konkani to replace the dento palata with the cerebral is observed in R.V. प्रणमात् (great grandson), दुर्णाम् (ill named) दुर्णिहित (ill preserved—A.V.)

15. B. Etymological Similarities :**(a) Intolerance of Conjunct Mutes as Initials :—**

Konkani does not tolerate initial conjunct mutes ; in fact, there is no *genuine* Konkani word initiated with a compound letter. The Konkani word चौळ (which is also a Vedic expression) is a clear instance of this intolerance as well as Konkani's preference for ळ. The sanskrit word क्षौर becomes चौळ in Konkani.

This characteristic of Konkani, is also reflected in the Vedic dialect. Except for very rare instances like ष्ट्वि (to spit. Konk. शू), Vedas are devoid of conjunct mute initials. A stark example of how the Vedic dialect circumvents conjuncts is seen in the word तुरीय (fourth state). This word is derived from क्तुर, which was a corrupt pronunciation of चतुर.

(b) Haplology :—

In Konkani there are but few instances of two identical syllables coming in juxta position, but when it does happen, the process of haplology is applied, i.e. one of the two syllables is dropped.

धावलोलो → धावल्लो*, मारलोलो → मारिल्लो,
 चोयलोलो → चोयिल्लो ; गांतीत → गांत,

Haplology is met with more frequently in the Vedic dialect, such as मध्यय → मध्य (In the middle), वृ(त)था → वृथा (at will), इर (ध) अद्ययै (Seek to win), तुर्वार (व) वान् (Roaming).

(c) Convention of alternate long and short syllables :—

Konkani has an unwritten rule (convention) in its word-formation, that the long and short syllables should alternate, for example, look at a few random words :

अळसायि (laziness), s. l. s.**	पिळ्ळेलें (squeezed, wrung), s. l. s.
रोगोडो (grindstone), s. l. s.	थोरेल्लो (fat), l. s. l.
धूवरु (smoke), l.s.l.	पुरेतु (priest) s.l.s.
समार्गणी (hale and healthy), s. l. s. l.	कुळार (family home) s. l. s.

and similarly most other genuine Konkani words. (However this convention is at times not possible to observe in Sandhis and Samasas).

While Konkani observes this rule during word formation. the Vedic dialect attempts to achieve the same during Sandhi. In the metrical portion of the Samhitas as well as in the prose portion of Yajur Veda (Y.V.), there is a tendency during Sandhi to elongate the desinential अ, इ and उ before a single initial consonant — Eg. श्रुधि + हवं → श्रुधीहवं (hear our call). This is supposed to be due to a rhythmic tendency to pronounce *long* between two short syllables.

* The intercession of an इ as the penultimate vowel is a characteristic of many prakrits. The last syllable has a geminated letter to indicate the stress accent on it.

** s = short ; l = long.

(d) Length of Compound Words :

Konkani and the Vedic dialect are both agreed not to have compounds of more than 3 members. Three-member compounds are few and far between in both. Konkani has a few numerical words एक-ऊणे-वोस (एकुणोस = 19) ; पाव-ऊणे-आट (पावुणेयाट = quarter less to 8) ; सह-पाद-तीनि (सपाद्तीनि $\equiv$ सवायतीनि = 3 with a quarter) and similar ones.

In R.V. and A.V. there are all together only 3 examples of 3 member compounds: अदब्द-व्रत-प्रमति (Superior minded due to austerities), पूर्व-काम-कृत्वन (Fulfilling former wishes), मिथो-अवच-प (mutually warding off wants). All the rest are bimember compounds. On the other hand, classical Skt. has long compounds. Look at क्षोणी कोण शतांश पालनकला दुर्वारगवानल : (of Vedantha Desikar).

(e) Length of Vocables :—

A statistical comparison of two cognate languages, one being a derivative from the other, usually shows the derivative vocables to be longer (more number of syllables) than the source words. To put it crisply in another way, the more ancient a language, the shorter happen to be its vocables. You may examine the following random choice of Konkani words with their sanskrit counterparts in brackets.

नारलु (नारिकेल), देवळ (देवालय), सेजार (सहचर), पळचा (पलायित), व्होराण (वधूवरयानं), पडवो (प्रतिपद), पुरेतु (पुरोहित), अळिळं (अलवणं), देरु (देवर), दीसु (दिवस), सोन्नारु (सुवर्णकार), कुळार (कुलागार or कुलगृह), रावळार (राज कुल गृह), व्हरडीक (व दीक्षा)

There may be a small percentage of words of the same length like कुळागार (कुलगृह), निस्सणि (नि श्रेणि), but it is difficult to see a single genuine Konkani word *longer* than its sanskrit counterpart. This is an indication that Konkani is a प्राक् कृतं (made earlier) of sanskrit. Konkani existed before Bhasha Sanskr̥t. i.e. during the primitive Indo Aryan era (Vedic period).

On the other hand, in cognate prakrits. there is a good proportion of words longer than the skt. counterparts, a considerable proportion equal in length. and there are also some shorter than the skt. congeners. The following are a few words randomly picked up from Māgadhi, Ardhamāgadhi, Mahārashtri and Apabhramsa.

वत्ताति (वर्तते). कुप्पह (कुप्यथ), हसह (हसिथ), पुच्चिमि (पृष्ठामि), दकचिह (दक्ष्यथ), पक्कावउ (पचामि), मणुस्सेहिवो (मनुष्येभ्यो), मडळिअहि (मुकुळायन्ते), जिग्हामो (गृह्णाम), जिणांतस्स (जायत), पडिस हराइ (प्रति संहरति).

Shorter once are :—अभ्यथेमि (अभ्यर्थयामि), पाहासि (प्रार्थयसि), परिथावेटि (परितापयन्ति).

After all, there may be sense in what Pischel said, namely, Sanskrit was not the soul source for the prakrits which in fact, were nearer to the P.I.A. Vedic dialect.

(f) Iteratives :—

Konkani is noted for its iteratives and onomatopoeics. Repetition of inflected forms is very frequent in R.V. also. Such repetitions are treated in “Pada” texts as compounds, the members being separated by an “Avagraha” (hyphen). In Konkani they are treated as single words.

	<i>Vedic</i>	<i>Konkani</i>	<i>Meaning</i>
	अहर-अहर्	दिसदीस	Everyday
	गृहे-गृहे	घरघरान्तु	In every home
	दिशो-दिश	दिक्दिक्कां	To every quarter
	अंगात-अंगांत	अंगवंगाथून	From every limb
	पर्वणि-पर्वणि	संधसंधान्तु	In every joint
	मधुर-मधुर	गोडगोड	Sweetest
adverbs	मन्दं-मन्दं	सन्तसन्त	Slowly slowly
	स्मारं-स्मारं	लेकूनलेकून	Constantly thinking
	भीत-भीत	भीवूनुभीवूनु	Fearing and fearing

16. Verbal Similarities :—

(a) Konkani had lost all tenses which it had employed during pre-historic days. The present day tenses were derived during the middle age (500 BC—500 AD). Among these, Konkani's past indicative deserves examination. The so called *active* past tense of Konkani has a high proportion of passive sense. In the past tense syntax, the subject is presented in the instrumental case, but the object is not given in the nom. case, but in the objective (accusative) case. It is a strange blend of active and passive construction. रामान सीतेक हाडळि is not a direct statement, but periphrastic. The sanskrit version is रामेण सीता आहूता. आहूता is the passive past participle of आ + हृ., and so the literal meaning is "By Rama Sita happened to be brought". Why this mode of formation from the past passive participle was adopted is difficult to gauge, except it be "old memories die hard". Konkani should have been accustomed in primitive days to a past tense with a strengthened root (with a syllable of strongly accented vowel), and was chary to adopt the augment which usually goes with sanskrit past tense. Both these conditions are satisfied by adopting the passive past participle.

If so, this tendency should have influenced the Vedic dialect. There are about 60 roots of which 45 are in the R.V., which are designated* "Passive indicative of the root aorists", which contain a high passive sense. When this tense is formed with an intransitive verb like गम् (to go), the sense is identical with passive past participle. Its form is third person sing. indicative in which the augmented root takes up the end इ. The difference to be noted is that the 'Vedic' tense is not passive past participle but only conveys its sense, whereas Konkani has directly adopted the p.p.p. to construct its past tense.

* A. A. Macdonell, 501 p. 368.

<i>pass. ind</i> <i>root aorist</i> <i>(Vedic)</i>		<i>Skt</i> <i>p p p.</i>		<i>Konkani</i> <i>past tense</i>
अकारि	≡	कृतं	→	केल्लें
अधावि	≡	धावित	→	धावलो (लि) लें
अगामि	≡	गत	→	गेल्लो " "
अपादि	≡	पतित	→	पडलो (लि) (लें)
अजानि	≡	ज्ञात	→	जाणा
अदाशि	≡	दृष्टं	→	देकलें
अछेदि	≡	छिन्नं	→	शिन्दलें.

This strange construction of past tense shows that Konkani was independent of Sanskrit and it rebuilt its tense(s) based on the custom to which it was accustomed during the pre OIA period.

(b) Negative Imperative in Konkani :—

Besides the use of infinitive with the prohibitory particle नाका (करुंक नाका = Refrain to do), Konkani has a single word negative imperative of the type करशि (Don't you do), धावशि (Don't run), खाशि (Don't eat), उल्लेयशि (Talk not), निद्देशि (Sleep not). There is no negation particle in its morphology, yet it is a strong negative. This type is not to be found in Sanskrit, nor in the cognate languages, but the genesis of its mode of construction can be traced to the Vedic dialect.

Its expanded form is like मा अकार्षीः (fourth variety of augmented aorist with the prohibitory particle used as an injunctive). In the Vedas, when the meaning of a tense is indisputably clear, the augment being an independent particle can be dropped thus reducing the form अकार्षीः to कार्षीः. In injunctives, the prohibitory particle मा can also be dropped for the same reason. In the R. V., of about 3000 aorists, 2000 are without the augment. Similarly half the number of injunctives are without मा.

<i>Cl. Skt.</i>		<i>Vedic</i>		<i>Konkani</i>
[मा अ]कार्षीः	→	कार्षीः	→	करशि (Don't do)
[मा अ]भैषीः	→	भैषीः	→	मिःशि (Fear not)

The single word negative imperative shows the exclusive closeness of Konkani with the Vedic dialect.

(c) Dative Infinitive

Konkani has *two* infinitive forms. One is the regular form ending in ऊंक (करूंक) which corresponds to the skt. कर्तुं. The other is the dative case of the agent-gerund करचें. Thus करूंक ≡ करच्याक, धावूंक ≡ धावंच्याक ; खावूंक ≡ खावंच्याक, जेवूंक ≡ जेवंच्याक. Though there is a hair-splitting but distinct difference in their meanings, for most part, one is identical with the other in usage.

Sanskrit and other cognate languages do not have the dative infinitive, whereas it is very evident in the Vedic dialect (R.V. x. 14). अस्मभ्यं दृश्ये सूर्याय पुनरदातां असुं (That we may see the Sun, **may** they two grant us the life again). दृश्ये (in order to see) exactly corresponds to देक्च्याक. Similarly चक्षसे ≡ चोवंच्याक ; भोक्तवे ≡ जेवंच्याक.

This is therefore one more point exclusively common for the Vedic dialect and Konkani.

(d) Periphrastic Causal :—

Yet another grammatical peculiarity common to Konkani and the Vedic dialect, is the periphrastic causal. Konkani has two forms to express causation of action.

(1) ई-वेयतान्त type. Forms like करेयत, धावेयत, खावेयत, धूवेयत belong to this type. (Ref. to chapt. VII on Verbs. 6 B. iii) and

(2) periphrastic causals. Forms like बेसकरायत, (causes to sit) निदकरायलें, (caused to sleep) न्हेसकरायतलि (will cause to wear) belong to this category. Alternate forms of these are बेसशि

करत, निदेशि केल्लें, न्हेसशि करतलि. The Manthra portions of Atharva Veda contain periphrastic perfect (causal)—e.g. गमयां चकार (A.V. viii 2). Konkani वचशि केल्लें (caused to go). The Brahmana portions of the Samhitas also occasionally contain such forms

Sanskrit too has periphrastic forms but confined to the perfect tense, whereas Konkani manifests it in all the three main tenses. Vedic dialect, in all probability, might have borrowed it from the Brahmavartha dialect (Sāraswathi).

(c) Participles. (i) Perfect Participle

Sanskrit has two forms with endings त्वा and त्या (e.g. कृत्वा, निष्कृत्या), whereas Konkani has only one form ending—ऊ नु. (e.g. करुनु having done; धावूनु ≡ having run; पीवूनु = having drunk; खावूनु having eaten). This bears resemblance to the Vedic absolutive ending in—त्विनं. (e.g. कृत्विनं = करुनु, पीत्विनं = पीवूनु.

However other prakrits and Apabramsa also prefer the Vedic rather than Bhasha Sanskrit.—त्विनं has been absorbed by them as—प्पिणु.

पीत्विनं → पीप्पिणु ; गांत्विणं → गप्पिणु, देत्विनं → देप्पिणु.

(ii) Present Participle

Sanskrit has only one present participle whose crude form ends in अत् (कुर्वत्, धावत्, पिबत्, हसत्). The crude form inflects into one ending in अन् (कुर्वन्, धावन्, पिबन् etc.) for the purpose of declension. This latter form functions both as the indeclinable participle and the declinable verbal noun or adjective (gerund).

Acknowledging both these forms, Konkani has its two forms, ending in -अत् and -ऊन् (करत् and करुन्, धरत् and धरुन्, पिबत् and पीवून् etc.), but the peculiarity is that Konkani treats them as separate. The former ending in अत् besides finding use in

the construction of tenses and moods [करत् + आस → करतास, continuously doing (pr. continuous); करत् + आ(स)लो → करतालो (past continuous), was doing] and also iteratives indicating repeated short duration actions [हसत्-हसत् धावता; रडत्-रडत् हासता], can also function as agent-gerund for which the gender pratyayas are added to it — like करतो, धावतो, हसतो etc.

The form ending in ऊन is *exclusively* used as the *indeclinable* present participle to indicate continuously durative action.

In the Vedas too the participles (verbal nouns ending in अत् and अन्) are preserved separately. The former which are present participles, are the agent-verbs used as adjectives : ददत् (giving) दशत् (worshipping), शसत् (instructing) and as substantives : वहत् (stream), वेघत् (barren cow).

Verbal nouns ending in अन unction both as action-gerunds and agent-gerunds.

Act-ger. गंभन् (depth), महन् (greatness) राजन् (guidance)

Agent-ger. चक्षन् (eye), तक्षन् (carpenter), मूर्धन् (head), राजन् (king).

Thus, while Konkani and the Vedic dialect follow a common pattern, sanskrit has combined the two forms into a single participle.

The above evidences are proof enough to acknowledge the contemporaneity of Konkani with the Vedic dialect of Brahma-vartha.

17. There are few Indians and grammarians who acknowledged the existence of Konkani and recognized its individuality as a language. Exceptions are Grieson da Cunha, Katre, K. M. Munshi, Dr. V. P. Chavan, and Jules Bloch. Konkani's valuable influence in the development of regional prakrits like

Maharashtri, Gujarāthi, Sauraseni, Ābhiri, Māgadhi etc. is a forgotten chapter. That is why many people like Chavan and Katre wonder how old Gujarathi and Maharashtri came to have many words common with Konkani. Konkani remained a name-less language between 3000 BC and 600 A.D. It acquired this second name somewhere about 600 A.D. as evidenced by the mention of Sri Konkan by Varahamihira in his *Brahāt Samhita* (6th cent. A.D.) and by Dandin in *Dasha Kumara Charitha*. Huen Tsang (7th cent.) mentions in his travelogue the name Kong-Kon-Pulo (Konkan pura). Many hasty linguologists are under the impression that Konkani language did not exist before the 6th century (A.D.). "How could it be contemporaneous with Vedic dialect", they wonder. Sir J. J. Thomson discovered the fundamental particle of negative energy in 1895 and named it as Electron. Does it mean that electron did not exist earlier than 1895? It only points out the slowness and inadequacy of human brain and implements to discover a particle which is as old as creation. Even during the 16th century the name of Konkani was not widely known. The Portuguese called it *Lingua Brahminica*, *Lingua Canarim* or *Canarina*, *Lingua Brahmana Goana* etc. A language to develop should have firstly a permanent place of its own, which Konkani did not have till the first millenium B.C. Secondly, the incentive for the development is some sort of compulsion or pressure, political, literary or religious. In *Brahmavartha* under compulsion of self realization, this language created the *chandas* of Vedas. Ever since the Saraswaths began to migrate, they turned out to be businessmen and trade maniacs, which was against their *Varnadharma*. The language lost its excellence, lost its name. If it has survived to-day, it must be attributed to the innate strength of a typical Aryan language with a strong grammar.

To summarize

- (1) Classic Sanskrit was born from the language of *Brahma Vartha*. [Pischel, R.—A Gr. of Prakrit Lang. 1-59].
- (2) Konkani shares commonalities with Vedic dialect and in all probability was the prakrit of *Brahmavartha*.

- (3) Sāraswathi might have been the ancient name of Konkani, the language of the Saraswaths.

It is worthwhile recalling here, the significant statement made by Sri Munshi in his "Gujarāt and Its Literature" p. 16. "Perhaps the Saryatas and the Bhrigus who had come to Gujarāt spoke in a certain lingo. Konkani is perhaps descended from that dialect, which is allied to, but preceded Sauraseni".

You would at once recall that Bhrigus were Rg. Vedic sages who spoke Sāraswathi, the prakrit of Brahnavartha. It was a pre-epic language, and Munshi gives it precedence over Sauraseni, the language of Mathura of the Vrishnis (Krishna's tribe).

C. SĀRASWATHI VIS-A-VIS OTHER ANCIENT PRAKRITS

18. Vedic dialect and Zend Avesta and the languages of Mohenjodaro.

Whether the Sāraswaths who commenced their peregrinations eastwards from the banks of Saraspathi eons ago, had a script of their own, is not known. When they were in Brahnavartha, "Rg" the first of the Vedas came into existence. The language of the Vedas was primitive Indo Aryan (P.I.A.) dialect. The adjacent region of Manjudhara (Mohanjodaro) which overlaps Saraswath's ancient home, was known to have two languages. One of it was Kharoshti whose letters were written from right to left and which has been deciphered and studied in N.W. regions, Afghanistan and S.W. Russian regions. Some Asokan inscriptions are also observed in this script. The second lingo of this region, which was seen on the seals of Manjudara remains undeciphered though about 3500 seals have so far been found, and these seals are popularly supposed

to have been used for sealing cargo. The scripts on the seals are juxtaposed with figures of animals and mythical beast drawn with stylised naturalism. Both the scripts are pre-Vedic.

The language of R̥g Veda has great similarities with the language of Zend Avesta, and the language spoken on the Indo Iranian border.

Iranian :

Haoma Zaotar Athravan Manthra Yazata Yasna āzūthi

R̥g Vedic :

Soma Hotar Atharvan Manthra Yayata Yagna āhūthi

The rite of upanayana is mentioned in the Vedas as well as Avestan. Irano Aryans accepted yama as yima, Gandharva as Gandenva, and Vivaswan as Vivauhant.*

For aught that is known linguologists are of opinion that the Vedic Aryans did not have a script. Vedas were bequeathed by the word of the mouth from father to son or from Guru to shishya.** When you read in the Puranas that the cause for the "Matsyavatar" "Fish incarnation" was the theft of the Vedas by Sankhasura, don't be under the impression that some books were stolen. Sankhasura must have kidnapped the Rishis who had memorized the Vedas. Yet another highly allegorical anecdote connected with scripts namely the "Madhukaitabha Samhara" has been mentioned in chapter I, B 13. A generation or two later than the Madhukaitabha incident, the Aryans of Brahnavartha formulated the Brāhmi script. It should have taken a millenium or two for them to invent the Devanagari script. Meanwhile the Aryans moved to the east to Magadha, Gowda desa etc They took with them the Brāhmi script. All the eastern prakrits seem to have derived their scripts from the Brāhmi. A modification Brāhmi came to be called *Grantha* script and linguologists opine that the *grantha* was the source for Dravidian scripts like Tamil.

* R. C. Majumdar, History and culture of Indian people - Vedic age.

** Hence the Vedas are called Sruthis.

The Vedic prakrit of the Saraswaths generated the Bhasha sanskrit somewhere between 1100 - 500 BC. It was standardized and fortified by the grammar of Pānini (about 500 BC) and later by the work of commentators and exponents like Patanjali. But due to the rigour of grammar, and the difficulty of writing the script, sanskrit soon fell into disuse. To that extent, various prakrits became popular with the masses due to their loose grammar and the ease and speed of conversation. With the advent of Buddhism, sanskrit was thought to be dead, but in fact this immortal Aryan language only went into hibernation.

19. The Upheaval of Prakrits during post-Buddhistic Period

(a) Asoka's inscriptions do not supply a direct document regarding any definite dialect or script of India.

(b) Jaina canons were written in ArdhaMāgadhi; the Buddhist text, Mahavastu was written in a strange dialect which appears to be a mixture of Sanskrit, Pāli and some other prakrit. Sanskrit standard in them was low.

(c) Patanjali (4th cent. B.C.) and Dandin (6th cent. A.D.) looked down upon Apabhramsa as a sort of corrupt low class language. It was popular with the Buddhists (Pischel 4). Dandin considered Maharashtri (Vidarbha) as the best prākrit. There is little possibility of Konkani, the language of the Saraswaths, the prestigious authors of Ṛg Veda, to be born from "corrupt low class Apabhramsa" unlike believed by some people. On the other hand, the best prakrit, Maharashtri may be the language left behind by the Saraswaths who fled from Vidarbha due to the downfall of their leader, Jamadagni.

(d) Vararuchi (6th cent. A.D.) places Paisāchi on the same level as the 3 great prakrits Māgadhi, Saurashtri and Maharashtri.

(e) Konkani, in Gowda desha, should have undoubtedly been influenced by Paisāchi, Māgadhi and Pāli.

(f) From the 12th century AD. Brijaboli came into being but was limited to the Krishna cult. Vallabhācharya and Surdas used it and wrote in "Bāla Bhasha" (Nāgari).

A strange phenomenon about this period was that while sanskrit as such became unpopular, the prakrits which were correspondingly benefitted, vied with each other for the charisma and dignity of being proximal to sanskrit. The importance of a prakrit rose in tiers in relation to sanskrit. Every prakrit imitated sanskrit and borrowed more and more vocables. During this upheaval period of prakrits, Sāraswathi also should have undergone "sea-change", restructuration of vocables and remodelling of grammar. It was during this (M.I.A.) period that Sāraswathi imbibed phonetics peculiar to it. Common with other prakrits, Sāraswathi lost many of the original declension cases, and to compensate, it imbibed a large number of positions. In alphabets it gave up ऋ and ॠ, and practised short diphthongs ए and ओ in common with the eastern prakrits. It lost the dual number of declension of substantives and the Atmanepada of verbs of sanskrit. These changes made it look entirely different from its original Sāraswathi form.

20. The Renaissance of Sanskrit

When the initial popularity of prakrits crossed the peak and reached the plateaux, not only did sanskrit wake up but even rose to the pinnacle of glory during the period of the Guptas in Magadha (600-800 AD). Sanskrit could not have survived like that but for its being the real vehicle of Indian culture, a repository of our religious texts and scholarship.

Following the renaissance of sanskrit a new recension of Mahabharata was written in sanskrit in Gowdadesa, and 18 other Puranas were also written (900-1000 AD). Saraswaths, religious by nature, well-versed in sanskrit and erudite in Puranas, played a dominant role in the write up of the Puranas. When they were in Gowdadesa, they used Brahmi, Māgadhi and Paisachi scripts whenever they were obliged to write, *but their language had no particular name*. Their prakrit came to be known as Konkani, somewhere about 600 AD, because by that time their settlement on the west coast came to be known as Sri Konkana Pura in honour of Kankana Devi, the mother of Parasurama.

21. Script for the Sâraswath's language

It has to be admitted without reserve that the Saraswaths were never in a hurry for adopting a script for their prakrit, and were satisfied (probably were even proud) by maintaining the language as a mere dialect. However they made use of the local script, whenever they had to write. They should have imbibed this habit from the Pâli language which uses local scripts like Simhali, Burmi, Cheeni, Assamese and Nâgari. Between the 8th and the 16th century, Konkani was being written in Bâla Bhâsha (Nâgari), at times in Modi (a mixture of Maratti and Canarese) and sometimes in Maratti and often in Canarese.

22. A Myth

There is a belief among the Konkani-speaking people that the Portuguese conquistadors burnt away all the Konkani literature in the 16th century. This presumes that there was a script. By careful investigation, it has proved to be no more than a myth, because not a line of Konkani literature in a consistant script could be traced with anyone among the large number of Saraswaths who fled Goa in the 16th and the 17th centuries. For aught that is known, Konkani in Karnataka was written in Canarese, in Malabar in Malayalam and very rarely in Dev-Nagari (as in the case of a certificate given on some medical herbs by the three priests of Cochin). Some people claim that the edict in Canarese script at the foot of the Jain monument Gomateswara at Sramana Belagola, is in the Konkani language. When transcribed into Dev-Nagari, it reads श्री चावुण्डराजें करवियालें — —. Grammatically it is distinctly *NOT* Konkani. It sounds like Maratti. Thus, written Konkani was rare to be seen even in the local scripts.

Konkani came to be a written language for the first time in the Romi script in the 16th century, thanks to the Padres. But as you know, the Romi script has not more than 26 alphabets and it is impossible for it to correctly depict more than 60 phonemes (significant sounds) which Konkani is capable of. It is reported that the missionaries wrote more than 500 works

of Christian literature in Konkani, but from the phonetic point of view this literature stood aloof and incompatible with the pristine pre-Portuguese Konkani. Patriotic people of Goa identified the missionary Konkani with the foreigner, and they began to lean more and more on other languages, especially Maratti for their work-a-day business and for the education of their children.

During the 7th and 8th centuries, Gomanthak was under the sway of Kadamba Vanavāsi kings. The place was renamed as Gopaka Pattana. Being an island, Goa was also known as Lanka (a common term in Telugu and Canarese for any island). It was the capital of Jayakesi I (1050). The script of the Kadambas was called Simhali. King Rama Raja (1200) had as his minister a learned Saraswath by name Hemad Panth who was responsible for the formulation of the Modi script or the Shenvi script (a mixture of Canarese and Maratti). This script was in use in Goa during 1200-1500 A.D., mainly for trade purposes and governmental recordings and correspondence.

23. The Most Suitable Script for Konkani

There is a wide-spread erroneous notion among people everywhere that Konkani has no script. This idea stems from the ignorance of how a language chooses its script. 850 crores of people of the world today converse in about 800 languages, but there are hardly a dozen scripts of world-status. This means that more than one language uses the same script. This is possible because it was discovered that certain resemblances in structure exist among certain groups of languages. Thus there are Indo European, Indo Aryan, Semitic, and Dravidian groups of languages. All languages in one group use the same script — English, French, German, Portuguese and Spanish use the same Romi script, which originally (200 BC) belonged to the Latin language. In India Hindi, Gujarati, and Maratti have their scripts based on Dev-Nāgari, because they are supposed to have sprung from Sanskrit. By the same yardstick Konkani which is nearer to Sanskrit than any other prākṛit, has rightly adopted the Dev-Nāgari script.

DEVANĀGARĪ SCRIPT

1. Akshara

“Words” are the units of a language. A language is initially born as “Sound Words”. Man split these sound words into the constituent syllables, or unit sounds. These syllables “ultimes” came to be named as अक्षर's (not further dissectable). Aksharas are also called *varnas*.

An ideal language should exhibit a ratio of 1 : 1 between its sounds and the symbolic letters or *alphabets*. (The latter is a name of Greek origin, comprising the names of the initial two letters alpha and beta). Few languages manifest this idealism, Romi has only 26 alphabets, whereas Sanskrit has nearly 45, Malayalam more than 60, while its sister Tamil has not more than 35. When man is capable of producing more than 70 distinct sounds, it means that each language will have to practise to a lesser or greater extent, the usage of the same letter to represent more than one sound. The English “A” has about 7 phonetic values. It was Bernard Shaw who sarcastically demonstrated how the spelling-convention of English can lead to the transmutation of the word “Fish” into “ghoti”, though there are linguologists who claim that the greatest strength of the English language lies in its erratic and bizarre spellings, just as the beauty of a bull dog is in its grotesque and comical clumsiness!

2. To do proper justice to the orthography and the phonetics of Konkani, it is essential that one should have a thorough knowledge of the Devanāgarī script, now that it has been decided as the most suited script. This script has 42 “Aksharas”, 9 of which are “Swaras” (Vowels) and the other 33 are “Vyanjanas” (consonants). Of the 9 vowels, 5 are simple vowels, while the other 4 are diphthongs (fusion of 2 vowels).

Short Vowels	अ	इ	उ	ऋ	ॠ
Long Vowels	आ	ई	ऊ	ॠ	
Diphthongs	ए	ऐ	ओ	औ	
	(अ+इ)	(आ+इ)	(अ+उ)	(आ+उ)	

Thus vowels are 13 (short 5, long 4 + diphthongs 4). Though the diphthongs are fusions of two vowels, they are sounded as monosyllables and so Panini allotted them a place among the vowels. ए and ऐ are considered as palatoguttural (कण्ठतालु); the palatal effect is only half felt in ए, and fully in ऐ. Similarly ओ and औ are labioguttural (कण्ठोष्ठ), the labial effect is only half felt in ओ, but fully felt in औ. The above statements may be illustrated by a diagram.

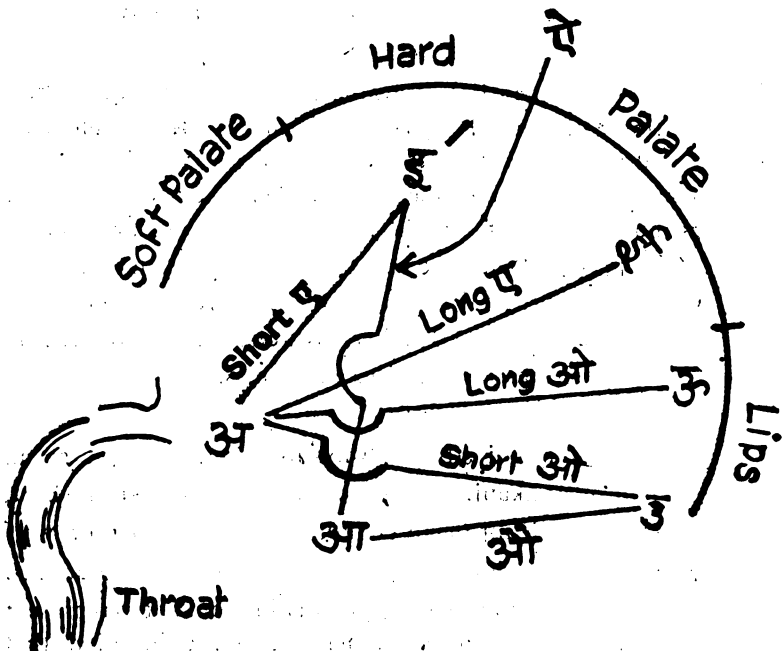


Fig. 1. The mechanism of diphthong formation

3. The shortness and the long-ness of a vowel (i.e. the "quantity" factor), are judged by the duration of its pronunciation, the arbitrary unit of which is called a *Mātra*. For a short vowel, the duration is one *Mātra*, for a long vowel it is two. Besides these, there is a prolated or protracted pronunciation called प्लुत, requiring three *Māthras*. In those days when there was no stopwatch to measure these minute intervals of time with precision, Pāṇini illustrated them by a 'Sutra', (aphorism), comparing them to the nocturnal thrice crowing of a cock. (ऊकालोज्ज्वल दीर्घ प्लुत). Notwithstanding the *Sutra*, the *Mātra* durations should be learnt under the guidance of a teacher.

While the short and long vowels are in common use in work-a-day speech and writings, the protracted vowels are seldom met with. They were used during the chanting of the Vedic hymns and *Sooktas*. They have disappeared in Sanskrit, and in Konkani they are used in the vocative singular only.

Besides this quantitative evaluation, there is the qualitative classification of vowels, which denotes their phonetic values, and is dependent on the extent of the opening of the mouth and the position of the tongue. Wide open mouth for the pronunciation of अ is taken as the standard and is termed as विवृत्त. When the mouth has only a narrow opening, and the tongue is raised within as in the process of pronouncing उ, it is termed संवृत्त. All other vowels are pronounced in intermediate positions between these extremes.

The sanskrit ए and ओ are always long, but it is not so in prākritis and in Konkani. Thus the ए in येता (comes) is short, whereas it is long in येन (shall come), ओ in ओल्लो (oar or wet) is short, whereas it is long in पोल् (seedless) and मोह (peacock). At present there are no separate symbols in Konkani to represent its short and long diphthongs. It may be borne in mind that Konkani does not have (or does not make use of) the "Vridhi"

sounds ऐ and औ. If there is general consensus, these symbols may be utilised to represent the elongated ए and औ of the prakrit.

4. “*Sandhi*” is of prime importance in sanskrit. When dissimilar vowels join with अ or आ during *Sandhi*, the resultant phonemes turn out into diphthongs which are called *Gunas* and *Vridhis*.

Table I. Vowels and their Gunas and Vridhis.

Simple Vowels	अ	इ	ई	उ	ऊ	ऋ	ॠ	लृ
<i>Gunas</i>	अ	(ए)	ए	(औ)	ओ	अर्		अल्
<i>Vridhis</i>	आ	ऐ	—	औ	—	आर		आल्

Gunas and *Vridhis* of ऋ, and लृ are not useful to Konkani as those simple vowels themselves are totally out of use. ए and औ *short* are shown in brackets in the chart, because they do not exist in sanskrit. *Gunas* and *Vridhis* come into existence as illustrated below.

उप + इन्द्र → उपेन्द्र, हित + उपदेश → हितोपदेश, गंगा + उदाक → गंगोदक, नर्मदा + इतिहास → नर्मदेतिहास.

You might have noticed that the above words are not pure Konkani vocables, but *Tatsamas* borrowed from sanskrit. Some linguologists are of opinion, that *Vridhis* do not affect Konkani morphology. They have a point here because Konkani, by and large has thrown out ऐ and औ. ऐरावत is pronounced as अयरावतु and औषध as ओषकद or ओषकद.

5. Functions of Vowels

(a) A vowel is a letter which can be pronounced without the help of any other letter. A vowel sound is never obstructed anywhere in the mouth. So they are called *Sonants*, or *Voiced*.

A consonant, on the contrary, cannot be voiced without a vowel being fused to it. So in Panini's system they are written with अ added to them to make them मुखर or voiceable. Consonants are obstructed during their passage by the tongue or lips.

(b) All vowels, diphthongs included, can initiate a word, but they cannot exist as such intervocally. Some people are seen to write like खाइना (does not eat), आपइल्यारि (if called), बाइल (woman), येअर (air) (from "Amar Konkani and Suna-pragth"). These are orthographic blunders. Intervocally, vowels can exist only in fusion with a consonant and the fused vowels are indicated by symbols as follows ;

Table II. Inter vocalic symbols for Vowels.

Whole Vowel	अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ए	ऐ	ओ	औ
Symbol of fused Vowel	—	।	ि	ी	ु	ू	ृ	ॄ	॥	॥	े	ै	ो	ौ

अ has no fusion symbol. A consonant is generally represented with a nether-dash, viz. क्. When अ is fused to it, the nether-dash is removed and the letter becomes pronounciable, क् + अ → क.

However अ has an elision sign s, called अवग्रह i.e. half अ. In sanskrit अ is usually elided after ए or ओ and the joint is represented as कालो + अस्मि → कालोऽस्मि, or as ते + अपि → तेऽपि. English language also has elision such as I'm, let's, e'en etc., the point of elision being denoted with an apostrophe. However, in Konkani, elision is not in vogue in the course of normal writings. Look at the following example :—

आहल्ये(क) + आपेयत → आहल्येऽपेयत

Under pressure of speed-consciousness, Konkani usually drops the case endings (apocope), in this case (क), and after that elision, to elide once again अ in obedience to a sanskrit convention, does not seem to be a good procedure. So in Konkani the elision of अ is seldom practised. In poems to adhere to the meter, and also for special stage-effect, it is sometimes practised.

Apart from the circumstances mentioned above, there are one or two other instances where the elision sign may be necessary. The word नन्तर (afterwards) is actually a tatsama, अनन्तर. While स्थानन्तर (after that) is correct spelling, ताजेनन्तर is not. The latter needs correction as ताजेनन्तर. Similarly, a Hindi word पेक्षा is used by some people in place of वाशि (more than). The original word is अपेक्षा (in relation to). When you write लक्षि + अपेक्षा it should be ताजेअपेक्षा.

6. Placement of Vowel Symbols :—

(i) The elision sign of अ has been discussed above.

(ii) The fusion symbols of आ, ई, ओ and औ are placed next to the consonant, on its right side, while the symbol for इ, just prior to the consonant, on its left side.

(iii) The symbols of उ, ऊ, ऋ, ॠ and लृ are placed at the foot of the consonant; the only exception has been ह where the symbol of उ is attached to the middle. As ऋ, ॠ, and लृ are discarded by Konkani, their symbols are not of consequence.

(iv) The symbols of diphthongs ए and ऐ are placed on the crest of the consonant.

(v) The above ideas have been diagrammatically represented in a compact box form.*

* P. G. Kamath (Kerala Konkani Academy) "Lipi".

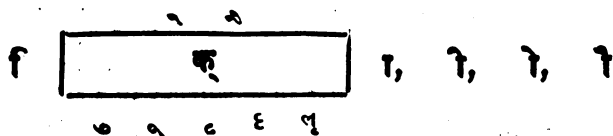


Fig. 2. The scheme of placement of vowel symbols

Thus क् + अ → क, क् + आ → का, क् + इ → कि, क् + ई → की,
 क् + उ → कु, क् + ऊ → कू, क् + ऋ → कृ, क् + ॠ → कॠ,
 क् + ए → के, क् + ऐ → कै, क् + ओ → को, क् + औ → कौ.
 Similarly for all other consonants.

It is note-worthy that in the I.A. languages, the fused vowels are represented intervocally by their symbols, *with the view to maintain the ratio of one letter to one syllable*. In the I.E. languages, viz. 'English', a monosyllabic word 'To' is represented by 2 letters, T and O, while another monosyllabic word "Through" requires 7 letters. In the I.A. language, the above two words will be represented by single letters viz. टु and तु. In the I. E. languages, a single letter has to have more than one phonetic value, and a single syllable needs more than one letter to represent it.

7. In this instance, a denunciation should be registered against the ludicrous and unauthenticated crime against alphabets perpetrated under the aegies of certain Konkani academies and "Mandals". I mean the representation of vowels as वि, भौ, भु, भू, भे etc. Fortunately for Konkani and rightly too, these monstrous innovations have not been accepted by the Central Sahitya Akademi. Objection by knowledgeable linguologists had been raised against this unauthenticated representation of vowels in local journals, for instance "Kulagar, March 1984 "सुदसेखनाचो गरव" by पोदसेखार. But those who were ignorant about precise phonetic principles were not moved by sane criticism. When you write a letter with वि, it means व + इ which goes to make the diphthong ए, and it should have palato-guttural pronunciation and never a mere palatal alone. The same criticism holds good to other such comic letters.

8. About Consonants

Table III. Classification of Consonants (as per 'Voice', aspiration and the open-ness of vocal passage).

Classification	Mutes (स्पर्श's) (Stops)				Nasals
	Surds		Sonants		
	खर	अतिखर	मृदु	धोष	
कवर्ग	क्	ख	ग	घ	ङ
चवर्ग	च्	छ	ज	झ	ञ
टवर्ग	ट्	ठ	ड	ढ	ण
तवर्ग	त्	थ	द	ध	न
पवर्ग	प्	फ	ब	भ	म
Semi Vowels	य	र	ल	व	
Sibilants	श	ष	स		
Sonant Aspirate	ह				

Legends on consonant - classification

(i) Consonants are divided into (a) Mutes or स्पर्श's which means those which need complete closure or contact, and not an approximate one of the organs of pronunciation. (b) Semi Vowels (अन्तस्थ's) and (c) Sibilants (उष्मन्).

(ii) Mutes or Stops have been classed as Ka-Varga, Cha-Varga, Ta-Varga, Tha-Varga and Pa-Varga. Each class terminates in a nasal.

(iii) According to the force of aspiration, the mutes have been further divided into non-Aspirates (अल्पप्राण's), and

Aspirates, (महाप्राणा's). The letters in the columns captioned खर, मुद्, nasals and semi vowels are non-aspirates, while the rest are aspirates.

(iv) The semi vowels or the "Intermediates" are so called because they are via media between vowels and the consonants. In fact they look like the diphthongs in the reverse. अ + इ → ए (diphthong), इ + अ → य (semi vowel), अ + उ → ओ (diphthong), उ + अ → व (semi vowel). Similarly, ऋ + अ → र and लृ + अ → ल. There is no guttural sound in any one of the semi vowels.

(v) Semi vowels have a sub-group called "Liquids" (vowel-like fluent sounds, not guttural). Liquids are र and ल. Both are classed under palatal sounds, but can be pronounced cerebrally too: Cerebral pronunciation of र is not heard in Konkani except while uttering अरे, but the cerebral ल represented as ळ is very abundant, right from the vedic times. During vedic chantings, ळ generally replaces ड sounds, ईडे becomes ईळे, मीडुषे becomes मीळुषे. "लळयोरभेदः" — Interchange between ल and ळ does not usually change meaning : इला = इळा, कालिदास = कालिदास. (but कालि = yesterday ≠ कालि = black).

(vi) Sibilants hold a hissing component in their phonation.

(vii) Besides the nasals given in the chart, there is in addition a nasal called अनुस्वार represented by ञ.

(viii) Besides the aspirates mentioned in (iii) above, there is a sonant (breathed) aspirate, ह and yet another breathed sound called visarga or Visarjanēya, represented by अः.

(ix) A consonant by itself is unvoiceable, viz. क has only a half sound simulating "ik" with i silent, but क + अ is pronounced as क. So all voiceable consonants are supposed to have fused with a vowel.

(x) Each voiceable consonant stands for a single sound or syllable (a characteristic phoneme) and so there has been no need to designate the alphabets with names, like alpha (α), beta (β), gamma (γ) etc., unlike in the Greek or the Arabic.

9. Shiva Sutras

Both in Europe and India, the origin of languages is attributed to God. The ancient seers should have deeply deliberated before they could evolve and classify the alphabetic scheme which could comprehensively cover all known articulated sounds. Since this was no single person's work, modesty bound them to ascribe the origin of the alphabets to Lord Shiva [Mahadeva was the deity of the Manjudara and Sarapa (Mohenjo daro & Harapa), as found from the excavated seals. The Aryans or the Saraswaths might have adopted the same deity]. When Mahadeva played his "Damaru" (a small percussion instrument vibrated by hand) sounds ebbed forth from it like :

अइउण् । ऋलृक् । एओङ् । ऐऔच् । ह्रस्वर्त्त । लण् भ्रमङ्गणतम् ।

झमन् । षढघष् । जवगडदश । खफछठथचटतव । कपय् । शषसर । हल् ॥

(Pāṇini). These 14 sounds called *Shiva Sutras* were analysed by the Sanakādi sages and the 42 letters or *Varnas* were isolated from them. Though the classification seems random or disorderly, none the less, it serves the purpose of clubbing together the vowels, diphthongs, aspirates, non aspirates, semi vowels and sibilants. Each *sutra* ends in an indicative letter called "इत्" which is not to be counted among the alphabets. For example अइउण् means अ, इ and उ and not ण. The purpose of the इत् is to represent all letters of its class. Thus if you say अण्, it means अ, ण and ञ.

10. Mechanism of Articulation

One has only to minutely observe the operation of the vocal mechanism to appreciate what a marvel it is, adapted to produce a symphonic orchestra.

(a) A stretched string vibrating in a uniplane is the oscillator of Veena. The pitch and quality of sound is varied by touching the string at various pre-determined "nodes". All stringed instruments produce the characteristic "twang" which will vary from one piece to another.

(b) Dhol, Bheri, and drum are percussion instruments. When you tap on the stretched leather piece, the whole surface vibrates through its length and breadth, compressing and rarefying the air in the enclosed space. Percussion sounds are therefore a muffled "Dhum Dhum", distinct from other types.

(c) In a flute, air under pressure is discharged through apertures at the nodes of the vibrating column of air. In the harmonium, the compressed air is passed through vibrating "reeds", each producing its characteristic pitch.

Our vocal mechanism is capable of producing all the above three types of sounds. With a little effort, it can even reproduce the metallic "dong" like that of bells.

The vocal cords are two in number; they are joined strongly in front to the wall of the voice box (Adam's Apple), but their ends are rather loose. These cords represent the "Veena's strings" or the harmonium's vibrating reeds. Lungs function like the bellows. During breathing, the two cords remain separate like the inverted Δ . During speech, they come closer and the rushing breath vibrates them. Their vibrations are actually audible as a distinct sound when you pronounce the letters given under the column marked षोष. So these letters are called "Voiced".

The cheeks with the floor of the month, behave like an organ pipe. The tongue simulates the finger of the left hand of the veena player, now touching the teeth, now the palate, and then the roof of the mouth, all in the span of the wink of an eye. The tongue can lower the floor of the mouth to create a muffling effect to pronounce "closed" (संवृत्त) sounds. Movements of the tongue are diverse and marvellous. Lips, tongue,

teeth, palate, cheeks, the floor and roof of the mouth—all co-operate to produce the modulations of sound, which have bestowed on man the gift of articulation, *which is a prerequisite to the formulation of a language.*

When the voice box is wide open, air from the lungs passes out without obstruction. *Vowels* are sounds which are *not at all obstructed* any where while passing through the mouth, and are hence called Sonants.

The tongue can obstruct the passing sound. Depending on the point of contact of the tongue while obstructing, the sounds have been classed as cerebral, palatal and dental. Breath passing through a narrow passage produces a hissing sound, when the obstruction is partial. Thus we get spirants or sibilants (उष्मा) or the Fricatives.

When the obstruction in the mouth is complete, the breath *stops* for a while and then “explodes” out. Thus we have the plosives. They are otherwise known as “Stops” or *mutes*, and in *sāṁskṛit* they are known as स्पर्श's. कवर्ग, तवर्ग and पवर्ग are primary plosives, and चवर्ग and टवर्ग are derivative plosives. A combination of plosive with immediately following fricative is known as affricate, eg : च, छ, ज, झ.

A convenient classification of sounds can now be tabulated as in Table IV.

Legend of the Table

a) The present day phonetists are of opinion that कवर्ग letters are not exactly guttural, but of the soft palate (slightly to the front of the throat) and they call them *Velar* (velum = soft palate). Velar sounds have less volume or body (energy content) than the guttural. Modern man is indeed energy-conservative.

b) ह is not a semi vowel, but it is guttural and so placed in the guttural period.

c) Liquids र and ल are not exactly palatal but alveolar (the region of the root of the teeth). They are also capable of being pronounced cerebrally. The rough (harsh) cerebral र is

Table IV. Phonetic classification of Alphabets

Region of Modulation	Unaspirate	Aspirate	Unaspirate	Aspirate	Nasals	Semi Vowels	Sibilants	Simple Vowels	Diphthongs
कण्ठ Guttural	क	ख	ग	घ	ङ	(ह)		अ, आ	ओ, औ ←
तालु Palatals	च	छ	ज	झ	ञ(न)	यरल	श	इ, ई — ए, ऐ	
मूर्धा Linguals (Cerebrals)	ट	ठ	ड	ढ	ण	(र)ळ	ष	ऋ, ॠ	
दन्ता: Dentals	त	थ	द	ध	न	(ल) व	स	लृ	
ओष्ठो Labials	प	फ	ब	भ	म			उ, ऊ	←

found in certain Dravidian languages but not in Konkani. On the other hand Konkani is fond of the cerebral ल sound which has a separate symbol, ळ.

d) The nasal न can be pronounced palatally as in the negative particle ना of Konkani. It can also be produced dentally as the न in नारायण. But Konkani-speaking people pronounce it indiscriminately.

e) Panini *Sutra* says बकारस्य दन्तोष्ठं, the semi vowel व is mixed dental and labial.

f) Similarly diphthongs are also mixed sounds. एदैतो: कण्ठतालु, so runs the *sutra*. ए and ऐ are mixed guttural and palatal.

ओदैतो: कण्ठोष्ठं - ओ and औ are mixed guttural and labial.

(g) The Nasals and the Anuswara are produced nasally. अमङ्गनानां नासिका ; नासिका अनुस्वारस्य are the Pānini sutras.

All that has been written above regarding vocalism during phonation of alphabets, will hold good when Devnāgarī is used as script for Konkani; but the following points have to be borne in mind.

- i. Konkani has no use with vowels ऐ, औ, ऋ, ॠ and लृ.
- ii. Among the consonants छ is thrown out; the sibilant ष is seldom used. श and स are indiscriminately used.

11. The Importance of Anuswara :

Unlike in sanskrit, the 'Anuswara' has great importance in Konkani. In common with many M.I.A. prakrits, Konkani has many words with Anuswara on the initial or the final syllable. The presence or absence of it makes a world of difference in the meaning. For instance : शेट (श्रेष्ठ) = noble man, शेंट = pubic hair ; देव = gods, देंव = get down ; नाव = ship, नावं = name ; मास = month, मांस = flesh ; ताक = butter milk, तांक = support ; वेग = speed, वेंग = half wit. Anuswara influences not only substantives, but also pronouns and verbs. viz. ते = they (III masc. plur), तें = it (III pers. neutr. sing) ; येत्ता = is coming (III. sing, pres. continuous of √या = to come), येत्तां = am coming (I. sing.) ; तें वत्तालें = it was going, ते वत्ताले = they were going ; तो शिकत = he studies, तो शिंकत = he sneezes ; हांगाथून घाट देकूयेत्ता = The hill is visible from here, देवळान्तु घांट वाजता = The bell rings in the temple.

Since every vowel can be nasalized with the Anuswara, and Konkani indulges in nasalization, a second set of vowels has to be added to the list namely, अं, इं, उं, एं, ओं.

Fr. Maffei writes in his "A Konkani Grammar" p. 181 : "My readers must know that Konkani is a nasal language. Anuswara finds use in several instances like (a) plurals of cases, (b) nominative plurals of neutrals, (c) nominative singular of एकारान्त(?) neutral, (d) in the I person singular of some tenses, and (e) in the infinitive mood form". However, ever since the Konkani-speaking people became polyglots, they tend to forget the role of this small "super dot". By continuous non-use, it often gets dropped ; viz. करुंक has now become करुक (infinitive mood form).

12. Visarga or Visarjaneeya :— अ :

The use of visarga in sanskrit is limited, at the termination of masculine nominative रामः, कविः, गुरुः. It is also used to

indicate intervocal stress accent in a few words like दुःखं, मनःपक्वं.

Konkani does not use visarga at the terminii of nom. mas. singular, for which it has chosen the vowels उ or ओ. However visarga finds wide use intervocally to distinguish the short from the long vowels. The only means to make this distinction in a dialect is by a stress accent, and when the dialect becomes a written language, the stress accent can be represented by the visarjaneeya. In fact pre-sixteenth century Konkani pronounced all short vowels with a visarjaneeya stress accent. So a third set of vowels should also be added, namely अः, इः, उः, एः, ओः. So the ultimate list of Konkani vowels is

अ, आ, इ, ई, उ, ऊ, ए (short & long), ओ (short & long)

अं, इं, उं, एं, ओं and अः, इः, उः, एः ओः (Total 20)

13. Many Konkani-speaking people pronounce the palatals with a sibilant glide. So the palatals are alternately called "Affricates" and their pronunciation is palato-alveolar. The tongue tip presses on the ridge of the teeth (alveolus).

The dentals and the labials of sanskrit are retained in Konkani without change, except that in the Konkani spoken by the christians, फ is sounded as the English "F". While फ is purely labial, F is dentolabial fricative.

14. (A) Nasals

a) ङ and ञ have no independent existence in words, save as intervocalic combinations

b) ण is widely used intervocally at the exclusion of न. A few words initiated by it are णःव (nine) and its multiples like णवि (ninety) etc.

c) न of Konkani can be dental or palatal. In the word केन्ना (when) it is palatal, whereas in ना, नक्का, नज्ज it is pronounced either dentally or palatally.

d) ण, न, and म, besides being nasals, have independent consonant status.

e) When a nasal is to be imposed on a consonant, the latter is fused with the nasal *belonging to its own class* (वर्ग), thus, गङ्गा, चञ्चल, वाण्टो, घन्द, अम्बो. That is the orthographic rule and that is why there are so many nasals. But the Konkani

writers seldom bear this in mind, and use the *Anuswara* indiscriminately where ever they please, viz. गंगा, चंचल, वांटो, धंद and अंबो. Grammatically and phonetically this procedure is wrong. Anuswara has only a मकार sound and is fit to be used on consonants coming after म. If गंगा is to be transcribed into English, it will read *gamga* and not *gaṅga*. Grammatically (orthographically also) it is wrong because in गंगा the *anuswara* is compounded with the first syllable, whereas in गङ्गा, the nasal is fused with the latter syllable.

Again the indiscriminate use of *anuswara* is wrong semantically too. हंकां ≡ हम्कां = for us, whereas हङ्कां = for these. मन्कट = wrist, whereas मङ्कट = monkey; but मंकट has no meaning though sometime it is seen in writings to represent monkey; कुण्बि = farmer, whereas कुन्बि has no sense.

14. (B) The semi vowels य and व have a peculiar use in Konkani, as *hiatus tilger* i.e., a glide or solder to fuse incompatible vowels, eg. चे:ली + अक → चे:लियेक; ल:डू + अक → ल:डुवाक. The interthesis of semi vowels started as a Jaina tradition in the middle ages. (Pischel)

15. Compound Letters

During the (P.I.A.) vedic period, more than one consonant came together during phonation. This continued till the (O.I.A) Bhasha sanskrit (about 1800 B.C). Gradual fusion of close-by consonants resulted in the long list of double consonants (simple and aspirate) or a nasal fused with a mute.

i) The fusion is carried in the same order as they existed in the vocable, but the representation technique varies.

ii) In the case of letters having a vertical line, the first letter is written partially, dropping the straight line, while the second is written fully, viz. ख + य → ख्य, ग + ल → ग्ल, घ + य → घ्य, झ + य → झ्य, त + क → त्क, म + व → म्व, श + म → श्म, etc.

iii) When the vertical line is in the middle, as in क, फ, the fusion is managed by cutting a bit of the tail on the right side of the vertical line. Thus क + त → क्त, फ + ल → फल.

iv) When there is no vertical line in the letter, viz. ड, ट, ड, ढ, ह etc., a nether-dash is used to indicate that they are to be pronounced only partially, viz. ड + ग → ड्ग, ट + य → ट्य, ड + य → ड्य. There is an alternate method, by writing the second letter below the first. ड्ग, ट्य, ड्य, ङ, ह्.

v) Fusion of र is a special case.

(a) When र is the first letter : र + क → कं, र + म → मं etc. (b) When र is the second letter : क + र → क्र, म + र → म्र. (c) When the first letter does not have a vertical stem, the procedure is ट + र → ट्र, ड + र → ड्र, ढ + र → ढ्र, ह + र → ह्र.

vi) Some letters change shape after fusion.

क्त = क्त, श्च = श्र, श्र = श्र, त + र → त्र, क + ष → क्ष, ज + ञ → ज्ञ.

vii) A consonant can geminate (combine with itself).

क + क → क्क, प + प → प्प, ट + ट → ट्ट, द + द → द्द.

viii) There are compounds of more than 2 letters.

क + ष + म → क्षम (लक्ष्म); ड + क + ष → ड्क्ष (काङ्क्षा)
ड + घ + य → ड्घ्य (लङ्घ्य); ध + द + य → ध्या (वध्या).

ix) Compound letters can be classified as below :

a) Stop + Stop.

Homorganic gemination : क + क → क्क, ग + ग → ग्ग,
न + न → न्न, ण + ण → ण्ण

Heterorganic gemination : क्त, त्क, त्प, प्त

b) Group with a nasal :

क + ण → क्ण, ग + म → ग्म, न्द, ञ्द, ण्ट, म्म.

c) Group with य :

द + य → द्य, म्य, च्य, ध्य, क्य, ग्य, ट्य, प्य etc.

d) Group with र :

क्र, ज्र, म्र, छ्र, ट्र; कं, जं, मं, छं, टं etc.

e) Group with ल :

ग्ल, क्ल, म्ल, ल्य, ल्प, प्ल, ल्व, ल्म

f) Group with व :

क्व, ग्व, त्व, श्व, ह्व, व्य, ल्व

g) Group with sibilants :

क्ष, श्म, श्च (श्च), स्प, स्फ, स्त, त्स, प्स, स्न, ण्स, स्म, स्य, स्व, स्त्र, स्ल

Thus there is a vast freedom in the formation of compound letters in sanskrit. But *Konkani* in common with other *prakrits* is shy of compound letters except the homorganic and the nasal compounds. Konkani reverts back prior to the sanskritic OIA period, and prefers to split the compound letters before voicing them. According to Pischel this is a lexical evidence to show that the *prakrits* have stemmed from the Vedic dialect rather than from sanskrit.

There is not a single Konkani word initiated with a compound letter. (This is also the case in the Vedic dialect). Compound letters are seldom found intervocally too, because the dialect splits them. Thus अपूर्व is pronounced as अपरुव, प्रभु as परभु, प्रणाम as परणाम, मुक्ति as मुकति, स्मरण, as सुमरण.

Konkani has devised certain conventions (Rules) to assimilate the compound letters. These have been described under "Word Formation" in chapter IX on Etymology. The following are a few examples of how Konkani absorbs the compound letters.

Skt.	Konkani	Mechanism of absorption
1 कृष्ण	किषणु	ऋ thro' इ, ण → ष + ण.
2 रुक्माय	लोकूम	र → लो, क्म → क + म.
3 पद्मनाभ	पद्माबु	द्म → द्, भ is de-aspirated
4 पद्मा	पम्मा	द्म → म्म
5 सत्यभामा	सद्बामि	त्य → द्, भ is de-aspirated
6 वर्ष	वरस	र्ष → र + स
7 श्रेष्ठिन्	शेटि	श्र → श; ष्ठ → ट; र and ष are dropped
8 श्रीनिवास	सिनिवासु	श्र → श, र is dropped
9 पुत्र	पूतु	त्न → त, र dropped. Initial उ is elongated in obedience to the rule of alternate long and short vowels.
10 आर्य	आज्ज	य → ज, and the latter is geminated to compensate for the dropping of र. (vide 3 & 4 above).
11 ब्राह्मण	भम्मणु	Initial ब is aspirated and र deleted; intervocalic ह् is deleted and म is geminated as a compensation.

	Skt.	Konkani	Mechanism of absorption
12	अपूर्व	अपरुव्	व → र and व ≡ ब. The उकार on पू has metathesed to र.
13	ब्रह्महत्या	भिरमति	Initial ब is aspirated, ब्र → भ + र, intervocalic ह's are deleted. त्या → ति (because य is a semivowel linked to इ; इ is the Konkani symbol for feminine gender).
14	श्मश्रु	मीसो	श्म → श + म → म + श → मीसो, (moustache). The compound letter श्र is completely deleted.

16. Phonetic Peculiarities of Konkani :-

Every language has its characteristic peculiarities. Konkani's peculiarities are reminiscent of her antiquity contemporaneous with the Vedas, and her sojourn in Gowda desha. In the Gowda desha वसु is pronounced as बोसु (Bose in English), and अरविन्द as ओरोबिन्दो. This rounded pronunciation of short अ of the Gowda desha has been imbibed by Konkani. In fact the name कोंकोणि is the Gowda style of pronouncing कङ्कणी (bangle, name of Parasurama's mother). The reason for such pronunciation lies in the multiphonetic values of अ.

a) Phonetic values of अ

This had been an intriguing point to many phonetists. Prof. Katre (p. 21) says that the P.I.A. अ is a legacy from the Indo European short *a*. However that did not correspond to the short open congener of ओ, because its pronunciation was a little "roundish and closer" as you saw in the Gowd pronunciation. It was called संवृत्त or closed अ and its pronunciation corresponded to open 'O' sound in bOy., or the 2nd 'O' in motOr. There is no separate symbol for open O in Konkani, except the short closed अ. The existing ओ represents closed pronunciation as in चोर, मोर. The use of this ओ to pronounce closed अ, by the Christian Padres, which is being followed by some even today is an orthographic and phonetic error. A few examples of correct spellings and corresponding

pronunciations are given below. The ओ given under the pronunciation column is the *Open 'O'* sound where the lips are not so close as in the case of sanskritic ओ.

Correct spelling	Meaning	Pronunciation
करत	Does	कोरतो (Open 'O')
कष्ट	Trouble	कोष्टो (, ,)
अर्थ	Meaning	ओर्थ (, ,)
कङ्कणि	Konkani (Bangle)	कोङ्कोणि (, ,)
अनन्तु	Anantha	ओनोन्तु
अशिश	Like this	ओशिश
अधीक	More	ओधीक
अहंकार	Haughtiness	ओहंकार (होंकार)
अनभव	Experience	ओनभवु
अपमानु	Insult	ओपमानु
अवस्ता	Situation	ओवस्ता
चड	More, get up	चोड
दिवसु	Day	दिवोसु

Prof. Katre further says on the authority of Patanjali that *Open short अ* is of theoretical interest only, and can be met with in grammatical discussions.

Patanjali (500 BC) had written at the beginning of the *Shiva Sutras* in his commentary on Pānini *Ashtādhyayi*: “अकारस्य विवृत्तोपदेशः कर्तव्यः; किं प्रयोजनं ? आ कारग्रहणार्थः” (अ has to be taught as *open short* sound; why? for *Savarnagrahana* only.) Later he continues :- “नैव लोके न च वेदे अकारो विवृत्तोऽस्ति । कः तर्हि ? संवृत्तो योऽस्ति सः भविष्यति ॥” (Neither in *Bhasha*, nor in the *Vedas*, अ is an *open* sound. So what? Practically अ is a *closed* pronunciation)

The same idea is resounded by Canan Jose'de S. Rita E Souza in his *Elementos Grammaticais da Lingua Concani*, namely the Skt. अ has two values, *short close*, and *short open*. *Short close* अ has nearly the sound of *open 'O'*. On page 13, foot note

—he warns against the confusion that was sure to arise by mistaking the *close short* अ sound for the diphthong ओ.

Fr Maffei (Konk Gram. p.5) mentions four phonetic values of अ. (i) ă, Ă = अ, Short *a* (often very near to Ȯ; (ii) â, Ā = आ, long *a*, (iii) ȁ = अ short, common *a* very near to the sound of *u* in *but* and (iv) Ȃ = half *a* which corresponds to a whispered sound, often at the end of words, viz. बायल, चित्ठ etc. and other अकारान्त neutral substantives and also at the terminii of Vibhaktis. While previous authors generally hint to 3 values, Fr. Maffei has been remarkable in pointing out to a 4th value which is prevalent in Konkani. However his common 'a' seems to clash with Patanjali's.

Mr. Valavlikar (more commonly known as Goembab) gives only three values अ, आ (both विवृत्त - open sounds) and ॲ. About the last, he says in his work गोंयकोराचो मुम्बयकार (1st page f.n.) that it is a short open 'O' sound.

From the above account, it will be clear that most अ sounds in Konkani are like the open 'O' sounds. विवृत्त 'अ' sounds are few and far between and whenever they occur, they can be indicated by some diacritic, say ॲ.

Besides the 4 phonetic values mentioned above, there is a fifth value, heretofore not mentioned. It is a half विवृत्त wherein the mouth is opened horizontally, but not vertically. It is like the *a* in *fan* or *ran*; and it is represented by a diacritic as ॲ. You come across this type of phonetics during the declensions of ओ-छन्न and ए-छन्न अकारान्त's. People write the spellings as घोड्याक्, घोड्यान् etc. but it should be घोड्याँक्, घोड्याँन्. There is no य in the form. When you transcribe Eng. words like 'Match' 'Gastric' you write as मॉच, गॉस्ट्रिक्.

b. Accent in Pronunciation

The purpose of accent is to give prominence to a syllable in a word, or to a word in a sentence. Accentuation is rendered by a more energetic phonation of that syllable or word. There are two types of accents (a) the pitch accent and (b) the stress accent. Pitch accent is rendered with a musical tone as with the

chanting of vedas. Sāraswathi prakrit which claims contemporaneity with vedic dialect might have had a pitch accent which probably would account for the abundance of nasalism in the Konkani of today. Whether there was an additional stress accent in the spoken dialect is the point under contention. If the grammarians have not positively commented on this point neither have they denied it.

Muller (Pāli Gram. Lond. 1854) says that the vowels were shortend before double consonants in old prakrits. Grieson and Jacobi (B D. Jain, Phonology of Punjabi, Lahore 1934) were of opinion that a stress accent was the most convenient device in a dialect to distinguish the short from the long vowels. That is how the foreigners had understood about the intervocalic stress accent. But the one fact that emerges from the report of these foreigners is that in the olden Konkani (16th century and before) there was an intervocalic stress accent at the points of short vowels which led one foreigner believe that the succeeding consonant is doubled. Since an accent is of no lexical significance, one cannot accept that the consonant has been doubled. The mystery of it can be solved if the Konkani short vowel is pronounced with a visarjaneeya. A “breathed” stress accent, like that of a visarga, will give the apparition of the succeeding consonant being doubled-viz. गेःलो ≡ गेल्लो, राम + अक → रःमाक ≡ रम्माक (accusative). With Grieson, one has to agree that this is the easiest way to distinguish between short and long vowels. In a word like गेल्लेलि, there are two diphthongs, the first one short while the second long. In the absence of separate letters for long & short diphthongs, both look alike even in script, not to speak of in written dialect. A distinction can be made by writing as गेल्लेलि (as understood by Muller) or better as गेःल्लेलि. This presumes that Konkani should possess a set of short vowels with Visarga, in addition to the set of plain vowels and the set of vowels with anuswara. Thus अः, इः, उः, एः, ओः (Ref to 12, p. 52)

c) Exceptions to the breathed stress accent :—

i) There is no ‘breathed’ accent after a short vowel if the latter carries an anuswara or if the succeeding consonant is a

compound letter, viz. विगड् (different), सिगार (bedecking), मंचो (cot), अंबो or अम्बो. (mango). The explanation is that an anuswara means that the succeeding consonant is a nasal compound-viz, सिगार ≡ सिङ्गार, मंचो ≡ मञ्चो. Similarly there is no 'breathed' accent in भक्तु, पुष्टि, मस्तक etc.

ii) There is no breathed accent when the short vowel is followed by र, viz. धरारि (quickly), करत (does).

iii) Breathed accent is not observed in Tatsamas because sanskrit has given up all types of accent. Thus there are words like सहन (patient suffering), अहंकार - egoism, बुधवन्तु etc.

"Breathed" and all types of accents have been given up in prakrits except Kashmiri, Simhalese, Sindhi and southern Konkani.

Apart from the 'breathed' accent at the short vowels, which was an exclusive speciality of olden Konkani (now southern Konkani), Konkani has also got a stress accent in every word, may be in the root, or stem or suffix. Fr. Maffei (Konk. Gram. p. 7) says "As a general rule all Konkani words have the accent on the last syllable." But the difficulty in Konkani is to decide the last syllable as there are several words where the last syllable is ineffective in conversation.

In a dialect where there are छन्नान्त words (words whose desinences are masked by उ, ओ and ए (Ref to chapt on Nouns), the last syllable is uttered feebly and the accent is carried by the penultimate syllable. To simplify the matter, the accent may be studied as per the length and nature of words as follows.

i) Monosyllabic words :— Konkani possesses a number of monosyllabic words such as ओं (pranava symbol), खा (eat), पी (drink), ऊ (louse), यो (come), गू (shit), चे (take), जा (happen), थू (spit), तो (he), ना (nil), बी (seed), भी (fear). Here there is no choice of syllable and whatever accent (energy) is put in the pronunciation, it is all on the same syllable.

ii) Disyllabic words :— These may be studied under normal vowel desinence words, and masked desinence words. कवि (poet), पाद्री (christian priest), दुद्दि (pumpkin), गुरु (preceptor), लड्डु (a sweet bolus), चण्डु (ball), चेडु (girl) - these are examples

of normal vowel desinence words. Here the final syllable carries the accent. When these words are declined the accent remains *unshifted*.

कवि → कविन ; दुहि → दुहियाक ; गुरु → गुरुचें

हंसु (swan), मूसु (fly), वागु (tiger), खीणु (ankle), मोरु (peacock), मोकु (love), सूणे (dog), घोडो (horse) - these are examples of (छन्नान्त's) masked desinences. The second syllable in these is weakly pronounced, and the accent is on the first syllable. But when they take pratyayas, the accent is shifted to the second (penultimate) syllable.

हंसु → हंसाक, मोकु → मोकान, वागु → वगाचें

सूणे → सूणाक, घोडो → घोडाक, मूसु → मुस्साक

Father Maffei in his Konkani Grammar, page 7, has stated "I do not reckon as a syllable that which ends in *a* and *u*. If the last syllable is a diphthong, usually the first vowel (?) carries the accent".

Maffei's *u* and diphthongs, indicate the influence of masked desinences. His *a* indicates अकारान्त neutral and feminines, as for eg. सूव (needle), धूव (daughter), रोम (hair), घाण्ट (bell), काम् (work), दूद् (milk), रुप (shape). In these disyllables, the accent is on the first syllable. Eg. घर → घराक, रोम → रोम्मेक. When they undergo declension, the *accent* is shifted to the second syllable (which becomes penultimate in the oblique).

iii) Polysyllabic words

Here the masked desinence words carry the accent on the penultimate syllable. Eg. बोवकोडु (goat), दिव्वोडु (snake), पाकार (compound wall), खाजूर (date fruit), संतोषु (happiness), सुक्रार (Friday), माषाडु (month of mithuna). When they take pratyayas, the accent is shifted to the next syllable (which becomes penultimate in the oblique).

सुक्रार → सुक्राराचें ; संतोषु → संतोषान ; दिव्वोडु → दिवडालि

Even in feminine nouns, there are masked desinence words, such as सरपळि (chain), पेसकाति (pen knife). They start their declension as इकारान्त's, but from the accusative onwards, switch on to अकारान्त types. सरपळि — सरपळयो, पेसक.ति — पेसकात्यो सरपळेक — सरपळयांक. पेसकातेक instead of पेसकातीक. Such instances are called declension contaminations. In these cases too the accent is carried by the penultimate syllable.

On the other hand सारणि (broom), वणति (partition wall), कुंकडि (hen), आवसु (mother), तोडोपु carry the accent on the final syllable. When they take pratyaya, they do not shift the accent. तोडोपु → तोडोपूक, सारणि → सारणीन.

iv) A third characteristic of Konkani phonation is its profuse nasalism on vowels which makes it sound like a musical language.

Konkani is an ancient language, and is "priceless" like a new-found antique. The value of an antique is confined to its patina. Scrub off the patina, and the antique will not fetch more than its *material* value. The same is the case with an ancient language. If its characteristic peculiarities are preserved, its value remains "priceless". If its "angularities" are "rounded", it just becomes a commoner's prākṛit.

NUMERALS

1. Numerals are integrated with speech as adjectives, pronouns and adverbs.

- i) त्या रायान तीन चोरांक धरले
That king arrested three thieves (Adj.)
- ii) तन्तूलो एकलो निप्पून सुष्टलो
Among them one stealthily escaped (Pronoun).
- iii) धा पुतां आवसु पिपळा कटयारि
A mother of ten sons (falls) destitute (Adj.)
- iv) तूवें मागिल्य वस्तून्तु एकु पुणीय मेळ्ळोवे
Did you get even one of the things which you begged for ?
(Pronoun)
- v) चेरडूवां एकेक जावून भायर अयालि
Children came out one by one. (Adv.)
- vi) श्मशानाक तो एकलोच गेल्लो
He went alone (singly) to the crematorium. (Adv.)

They are therefore as important to a language as any of its component words. Konkani, the oldest prakrit, closest to sanskrit among all Indo Aryan languages, had in times of lore used the sanskritic numerals, the vestiges of which can be seen even to this day in the names of the days of the lunar month.

Date	Sanskrit	Konkani	Date	Sanskrit	Konkani
1st day	प्रतिपद	पडवो	8th day	अष्टमी	अष्टमि
2nd	द्वितीया	बी ^a	9th	नवमी	नमि ^c
3rd	तृतीया	तयि	10th	दशमी	दःसमि
4th	चतुर्थी	चवति ^b	11th	एकादशी	एःकादशि
5th	पञ्चमी	पञ्चमि	12th	द्वादशी	दुवादशि
6th	षष्ठी	सष्टि	13th	त्रयोदशी	तरयोदशि
7th	सप्तमी	सप्तमि	14th	चतुर्दशी	चतुरदशि
पञ्चदशी = पौर्णमी = पुन्नव			अमावासी = उम्मास ^d		

A few remarks may be made here about the above Konkani words. In Konkani which is highly speed-conscious, the aim is always to shorten the words, while absorbing the originals. This is exemplified by words like बी, तयि, नमि etc. The names for days 11th to 14th are exceptionally long because they are Tatsamas partially konkanised.

a) How द्वितीया becomes बी in a prakrit is interesting. The sanskrit word द्वि alone is taken up for this derivation. First the compound letter is split as दि + वि and secondly a meta-thesis takes place दि/वि → वि/दि. वि alone is retained, and the latter दि is dropped.* As per the rule of वयोरभेदः in eastern prakrits, वि was changed to बि. In Konkani monosyllabic words always end in long vowels. Hence बी.

b) It may be observed that while the desinential vowel of the sanskrit word is long, that of the Konkani word is short. This is again a consequence of the speed consciousness of the prakrit. But then the penultimate vowel which is short is pronounced with a drag as a sort of compensation and also in obedience to the Rule of alternate vowels being long and short. (see Word Formation, under chapter IX, Etymology).

c) नवमी has become नमि, because the intervocalic व is seldom preserved in Konkani, which you can see even in अमावासि → उम्मास्.

d) Despite the Rule of preservation of the initial syllable, Konkani often changes the initial अ into उ. (अङ्गुष्ठ → उङ्गटो ; अपहरति → उप्पीता etc. So अमावास्य becomes उम्मास्.

2) Later (600 BC → 600 AD) when prakrits became popular with the masses, Konkani fell in line with them and adopted a numeral system, more or less common to all. During the period 10th — 12th century, the sanskritic system was given up and in common with other neo Indo Aryan (NIA) group (Maratti, Gujarathi and Hindi) a persian - Arabic system was adopted. By the 14th century AD, many parts of India were

* T. K. Ramachandra Aiyar in his 'Comparative Philology', p. 139 says that the द in द्वि is lost by aphaeresis, because it was weak without carrying any accent. Such loss of 'd' occurs, for the same reason, in other places like द्विशति → विशति.

under the yoke of moslems, and hence the necessity for this adoption.

Hereunder is given a table which gives Cardinal Numbers, in (OIA) भाषा sanskrit and the corresponding present day Konkani equivalents.

CARDINALS

In Figures	← — In Words — →	
	Sanskrit	Konkani
१	एक	एक ^१
२	द्वि	दोनि ^२
३	त्रि	तीनि
४	चतुर्	चारि
५	पञ्चन्	पाञ्च
६	षष्	स
७	सप्तन्	साब
८	अष्टन्	आट
९	नवन्	णःव ^३
१०	दशन् (पङ्क्ति)	घा ^४
११	एकादशन्	इक्रा ^५
१२	द्वादशन्	बारा
१३	त्रयोदशन्	तेरा ^{७५}
१४	चतुर्दशन्	चोव्दा ^६
१५	पञ्चदशन्	पन्नरा
१६	षोडशन्	सोळा ^७
१७	सप्तदशन्	सःतरा
१८	अष्टादशन्	आटरा
१९	एकोनविंशति (ऊनविंशति)	इक्कूणीस ^८
२०	विंशति	वीस
२१	एकविंशति	वेस

In Figures	Sanskrit	Konkani
२२	द्वाविंशति	बावीस
२३	त्रयोविंशति	तेवीस
२४	चतुर्विंशति	चोवीस
२५	पञ्चविंशति	पंचेवीस
२६	षड्विंशति	सवीस
२७	सप्तविंशति	सःतावीस
२८	अष्टाविंशति	अट्टावीस
२९	नवविंशति (एकोनविंशत)	इक्कूणतीस
३०	त्रिंशत्	तीस
३१	एकत्रिंशत्	एक्तीस
३२	द्वात्रिंशत्	बातीस
३३	त्रयत्रिंशत्	तेःतीस
३४	चतुस्त्रिंशत्	चं वतीस
३५	पञ्चत्रिंशत्	पांतीस
३६	षट्त्रिंशत्	सःतीस
३७	सप्तत्रिंशत्	सातीस
३८	अष्टात्रिंशत्	आट्तीस
३९	नवत्रिंशत् (एकोनचत्वारिंशत्)	इक्कूणचाळीस
४०	चत्वारिंशत्	चाळीस
४१	एकचत्वारिंशत्	एकेःचाळीस ^१
४२	(द्वा) द्विचत्वारिंशत्	बावेःचाळीस
४३	(त्रय) त्रिचत्वारिंशत्	तैवेःचाळीस
४४	चतुश्चत्वारिंशत्	चोवेःचाळीस
४५	पञ्चचत्वारिंशत्	पंचेःचाळीस
४६	षट्चत्वारिंशत्	सवेःचाळीस
४७	सप्तचत्वारिंशत्	सतेःचाळीस
४८	(अष्टा) अष्टचत्वारिंशत्	अष्टेः चाळीस

In Figures	Sanskrit	Konkani
४९	नवचत्वारिंशत् (एकोनपञ्चाशत्)	इक्कूणपन्नास
५०	पञ्चाशत् (पञ्चाश)	पन्नास
५१	एकपञ्चाशत्	एःकावन ¹⁰
५२	(द्वा) द्विपञ्चाशत्	बावन
५३	(त्रय) त्रिपञ्चाशत्	तेप्पन
५४	चतुःपञ्चाशत्	चोव्पन
५५	पञ्चपञ्चाशत्	पंचावन
५६	षट्पञ्चाशत्	सप्पन्
५७	सप्तपञ्चाशत्	सत्तावन
५८	(अष्टा) अष्टपञ्चाशत्	अःटावन
५९	नवपञ्चाशत् (एकोनषष्टि)	इक्कूणसाट्टि
६०	षष्टि	साट्टि ¹¹
६१	एकषष्टि	एक्स्षट्टि
६२	(द्वा) द्विषष्टि	बासष्टि
६३	(त्रय) त्रिषष्टि	तेस्सष्टि
६४	चतुष्षष्टि	चोव्स्षट्टि
६५	पञ्चषष्टि	वांसष्टि
६६	षट्षष्टि	सस्सष्टि
६७	सप्तषष्टि	सत्स्षट्टि
६८	(अष्टा) अष्टषष्टि	आटसष्टि
६९	नवषष्टि (एकोनसत्पति)	इक्कूणसत्तरि
७०	सत्पति	सत्तरि ¹²
७१	एकसत्पति	एकास्तरि
७२	(द्वा) द्विसत्पति	बास्तरि
७३	(त्रय) त्रिसत्पति	तेस्तरि
७४	चतुस्सत्पति	चोवरास्तरि
७५	पञ्चसत्पति	पञ्चास्तरि

In Figures	Sanskrit	Konkani
७६	षट्सप्तति	सास्तरि
७७	सप्तसप्तति	सत्तास्तरि
७८	(अष्टा) अष्टसप्तति	अःटास्तरि
७९	नवसप्तति (एकोनाशीति)	इक्कूणाशिं
८०	अशीति	अःशिं ^{११}
८१	एकाशीति	एःकाशिं
८२	द्वयशीति	बाशिं
८३	त्रयशीति	त्याशिं
८४	चतुरशीति	ओवराशिं
८५	पञ्चाशीति	पञ्चाशिं
८६	षडशीति	साशिं
८७	सप्ताशीति	सःताशिं
८८	अष्टाशीति	अःटाशिं
८९	नवाशीति (एकोननवति)	इक्कूणवि
९०	नवति	णवि ^{११}
९१	एकनवति	एकाणवि
९२	(द्वा) द्विनवति	बाणवि
९३	(त्रयो) त्रिनवति	तेण्णवि
९४	चतुर्नवति	ओवराणवि
९५	पञ्चनवति	पञ्चाणवि
९६	षण्णवति	साणवि
९७	सप्तनवति	सःताणवि
९८	(अष्ट) अष्टानवति	अट्टाणवि
९९	नवनवति (एकोनशतं)	णव्वाणवि
१००	शतं	शें ^{१३} (neuter)

The Scheme of naming numbers above 100.

Number	Sanskrit	Neo Konkani (Northern Side)	Pristine Konkani (Southern Side)
१०१	¹⁴ एकाधिकशतं	एकानरशें	¹³ ए कशें एक
१०२	द्वयाधिकशतं	द्वानरशें	एःकशें दोनि
१०३	त्रयोधिकशतं	तिवतरशें	एःकशें तीन
१०४	चत्वारधिकशतं	चोवतरशे	एःकशें चारि
१०५	पञ्चाधिकशतं	पंचतरशें	एःकशें पांच
१०६	षट् अधिकशतं	सवतरशें	एःकशें स
१०७	सप्ताधिकशतं	सातरशें	एःकशें सात
१०८	अष्टाधिकशतं	आटतरशें	एःकशें आट
१०९	नवाधिकशतं	नवतरशे	एःकशें णःव
११०	दशाधिकशतं	घातरशें	एःकशें घा
२००	द्विशतं	दोःनोशि	दोःनोशि ⁽¹³⁾
३००	त्रिशतं	तिःनोशि	तिःनोशि
४००	चतुःशतं	चारशि	चारशि
५००	पञ्चशतं	पंय्शि	पंय्शि
६००	षट्शतं	सश्शि	सश्शि
७००	सप्तशतं	सात्शि	सात्शि
८००	अष्टशतं	आटशि	आटशि
९००	नवशतं	णवशि	णवशि
१०००	सहस्र	हजार	सासु ⁽¹³⁾

15. *Exponential Powers in Konkani

Sanskrit Names

$10^0 = 1 =$	एक	एक
$10^1 = 10 =$	घा	दश
$10^2 = 100 =$	शें	शतं
$10^3 = 1000 =$	सासु	सहस्रः
$10^4 = 10000 =$	घासासु	अयुतं

$10^5 = 100000 =$ लक्ष (लक्कु)	लक्षं
$10^6 = 1000000 =$ धालक्ष	प्रयुतं
$10^7 = 10000000 =$ कोटि	कोटि
$10^8 = 100000000 =$ धनकोटि (धा कोटि)	अर्बुदं
$10^9 = 1000000000 =$ शतकोटि	अब्ज
$10^{10} = 10000000000 =$ अर्बुद	खर्वः
$10^{11} = 100000000000 =$ निर्बुद	निखर्वः
$10^{12} = 1000000000000 =$ खर्व	महापद्मः
$10^{13} = 10000000000000 =$ महाखर्व	शंकु
$10^{14} = 100000000000000 =$ खेवणि	जलधिः
$10^{15} = 1000000000000000 =$ महाखेवणि	अत्यं
$10^{16} = 10000000000000000 =$ पद्म	मध्यं
$10^{17} = 100000000000000000 =$ महापद्म	पराधं
$10^{18} = 1000000000000000000 =$ शखु	
$10^{19} = 10000000000000000000 =$ महाशखु	
$10^{20} = 100000000000000000000 =$ खिति	

In (OIA) Sanskrit there are names for 17 powers only; In the above table, each member is ten times greater than the preceding member and the skt. names do not always tally with the northern Konkani notation.

3. Notes on the Cardinals :

Numerals from *one* to *ten* are single simple words. From eleven to hundred, they are single compound word numerals. Above hundred, words become separate.

1. Cardinals, besides indicating numbers, can also function as adjectives. In their latter function एक is always in singular number, and it assumes the gender of the substantive qualified. Thus एकु चेडो = one boy, एकि चेल्लि = one girl, एकू सूर्णे = one dog.

All other numerical *adjectives* have a fixed plural number and fixed gender. Thus you have धा ब्राह्मण्, or धा बायलो, or धा वट्टी (round plates).

2. The numbers दोनि, तीन and चारि (distinctly disyllabic) carried vowels in pristine Konkani, while many (N.I.A.) prakrits have got rid of them and pronounce as दोन, तीन, चार (1½ syllable). However, these disinential vowels can be heard in the old (Ghati) Maharashiri dialect spoken in Vidarbha and in Souraseni too.

The sanskrit द्वा or द्वि (two) has been changed into बा or बी by the M.I.A. prakrits, as already indicated on p, 64. under 1a. This strange बा or बी is present in the N.W. prakrit Sindhi too. J. Bloch (Formation of Marathi Language) wonders whether its origin is from Ved. masc “d(u)vā” and leaves it there as untraceable.

The Konkani चारि (preserved in Sindhi also) does not correspond to any sanskrit form; probably it is an abbreviation of चत्वारि deleting the intervocal व. In that case the word should be spelt as चतरि, but why चारि. If you look at the pattern of the first nine numerals, the intention of Konkani is very clear, namely to keep them all disyllabic. (स = six being an exception).

3. The numerals सात, अट and णःव have been derived from sanskrit. But in the case of नवन् the initial न (dental in pronunciation) has been changed to the cerebral in Konkani.

4. How was घा formed from the sanskrit दशन्? According to Vararuchi (Gupta period) the word दश subsisted in numeration but became दह in the proper nouns. That means, दह was formed quite early in prakrit. The word दश has become rare in all central and N.W. prakrits. Kashmiri and Sindhi have only दह (or घा). It is most probably due to the Iranian influence. Iranians pronounce the sibilant as the aspirate. They call Sindhu (river) as Hindu; Asura as Ahura. Thus दश became दह → घा.

5. But the use of घा is discontinued in the numerals which follow. It has been replaced with रा. The origin of the latter has been a puzzle for many. Pischel, in his Grammatik der Prakrit has noted that the change from घा to रा had occurred in the oldest Jaina literature, earlier to Vararuchi.

Pischel is of opinion that घा has itself changed into रा. There is not a single second instance to substantiate Pischel's theory Bloch rightly says the change is abnorm 1. Rules of formation of Konkani words, do not permit this transition.

An interesting and very probable explanation for the existence of रा in place of घा, was the one offered by Pandit N. Anantha Sarma Sastri, editor of Sphota Vidya, Cochin. According to Pandit Sastri, रा is an independent word, not derived from घा or दश; It does not even mean the number 10. It is derived from the sanskrit word रह् = to quit or to abandon or desert. '10' is the numeral at which one abandons the *units* behind. So रा came as a simple device to signify 10, though not to mean it. [Definitely it should have been a quixotic genius who invented it, but nonetheless it is popular with most of the Indo Aryan prakrits. The (S) रह् has been absorbed by Konkani as राव् - to stop. Indeed 10 is the stopping point of units.]

6. Even between 10 and 20, the formation of the names of numerals is not uniform.

While इक्करा, बारा and तेरा use symbolic रा for 10, घा is used in the case of 14. In 15 both घा and रा are used. The spelling of सोळा (16) is apparently inexplicable.

The real spelling of चौवदा might have been चौवरा but रा can at times get inflected as द (For example Orissi is pronounced as Odissi, अनाड़ि is actually spelt as Ana : ri in Hindi). Similarly चौवरा would have transformed into चौवदा. Otherwise द might be exceptionally a vestige from the word दश.

The spelling of पन्द्रा should also be wrong. In the first instance Konkani does not tolerate compound letters, except homorganic geminations. In the present case, the compound is one of 3 components न, द and र, and certainly it cannot be allowed. 2ndly if one investigates the contribution of पञ्च to the numeral formation, it is either पञ्च or पात्र or पन in पञ्चवीस or पांतीस् or पन्नास. In all probability, the original spelling should have been पन्नरा which by corruption has become पन्द्रा in certain regions.

7. सोळा is a direct Konkaniization of षोडश. The first two syllables alone are utilized in the formation. व becomes स in Konkani, while ड is pronounced as ढ, following a Vedic custom.

7a. त्र in [S] त्रय has inflected as ते or त्वा in Konkani. This is almost uniform as can be seen in तेरा, तेवास्, तेत्तीस, तेवेःचाळीस, तेप्पन, तेस्सण्टि, त्यास्तरि, त्याशि and त्याणवि.

8. Instead of directly mentioning गवरा = 19, गव्वीस् = 29, and गवतीस 39, etc., Konkani, in uniformity with other prakrits, adopts a periphrastic way of statement. 19 = one less to 20 = एक ऊणे वीस् = एककूणीस [ए has shrunk to इ during conversation]. Similarly इक्कूणतीस, इक्कूणचाळीस, इक्कूणपन्नास etc. However this series is broken when you reach 99, which is called गव्वाणवि and not इक्कूणशें.

9. The Konkani word चाळीस does not bear resemblance to the [S] चत्वारिंशत्. This word is found in Maagadhi, and probably Konkani borrowed it during her stay at Tirhut. In Pali, 40 is named चत्तारिसं or चत्तालिसं. Even today many old people in the south pronounce the forties as एकेत्ताळीस्, बावेत्ताळीस, तेवेत्ताळीस, पञ्चत्ताळीस, सवेत्ताळीस, सट्ट(त्त)त्ताळीस, अष्टत्ताळीस्. Hence these words smack of the intimate relation that Konkani had with Maagadhi and Pali languages.

10. एकावन, बावन etc. are Samāsa words, formed in obedience to the Konkani's constant effort to shorten words for speed in conversation.

एक + अधिक (आप्त) + पन्नास् → एकापन → एकावन (intervocalic व becomes व). The elongation of vowel between the units and the tens, is supposed to represent the word अधिक. The elongated vowel need not always be आ, it may also be ए as in एकेचाळीस्, एकेवीस्, पंचेवीस, and this ए is considered symbolic of अधिक increased. The insertion of these vowels is in no way compulsory, as there are numerals without them, like अट्तीस्, एकतीस etc.

11 and 12. Upto 50, there is some regularity in the nomenclature of the decades, viz. वीस्, तीस, चाळीस, पन्नास, wherein

the terminal sibilant is symbolic of the skt. शतं = ten. After 50, the names of decades end up in इकार, viz. साटि, सत्तरि, अःशि, णवि. The reason is, they are directly formed from the Sanskrit words which also end up in इकार, viz. षष्टि, सप्तति, अशीति, and नवति. In the case of 60, 80 and 90, the Konkani counter parts have been shortened by dropping the last consonant fully or partially, but in the case of 70, the word is not shortened, and the last consonant has been changed to र. The transformation, त to र was common in (MIA) prakrits, as for example वात → वारें air), but why this change only for 70 and not for 80 and 90, is not known. शें (100) is derived from शतं of skt., which itself is a mutilated form of दशशत, from which the first 2 syllables are lost by aphaeresis, leaving behind the skt., शतं.*

13. The numerals are supposed to have a fixed number and gender. Except for *one*, others have plural number. All are supposed to be neuter till 60; from 60, they are feminines. But their number or gender, seldom comes into operation. It is rarely that one uses expressions like दोनि एकां (Two ones. Give me two one rupce notes = Give me two ones). Similarly दोनि दोनां (Two Two's). In all such cases the numeral as a whole is considered as a collective unit, to which is assigned a plurality. The multiples of tens are indicated in the singular, viz. दोस, तीस, चाळीस् etc; but two twenties are expressed as दोनि दोसां, and three thirties as तीन तीसां, etc. The same is the case with 100's too. शें as a single unit is neuter singular viz. एकशें. In multiples, the unit assumes plural number दोःनीशि, तिन्नीशि, चारशि, पराशि etc.

Similarly सासु = 1000 (S—सहस्र) is masculine singular when considered as a single unit. So एकु सासु, दोनि सास्, तीन सास्.

The same comment applies to लक्षु or लक्कु = a lakh; एकु लक्कु, दोनि लक्क् (लक्ष्), तीन लक्क्.

14. For numbers above hundred, two nomenclatures have been mentioned. (a) The N.I.A. method copies the sanskrit

* T.K.R. Aiyar - Compa. Philology., P 139.

system [S] एकाधिकशतं = one more than hundred. NIA [K] एकातरशे = hundred above one - [This is a contracted form of एका(चे) + [ए] तर + शे → एकातरशे]. It may be noted that in this method the *units and decades are mentioned before the hundred*.

In contrast to the N.I.A. method, the southern Konkani preserved the M.I.A. (Middle Indo Aryan) custom.

[S] एकाधिकशतं → [K] एकशे एक = One hundred (and) one. The conjunction is understood. In this system the *hundred is mentioned earlier to the units and the decades*.

[S]	पञ्चाशदधिकशतं	}	150
N.I.A. [K]	पन्नासतरशे [or पन्नासाशे]		
M.I.A. [K]	एकाशे पन्नास		
[S]	सप्त शीत्याधिक नवशताधिक सहस्रं	}	1987
N.I.A. [K]	सत्ताशितर णवगितर सहस्र		
M.I.A. [K]	एकु सासु णवशि सत्ताशि		

From the above examples you can make your own choice, as to which of the two methods (N.I.A. or M.I.A) is easier to apply.

15. Though N.I.A. Konkani cognizes exponential powers up to ²⁰ it is doubtful whether during the (P.I.A) Vedic times, it could count beyond thousand. Parent I.E language seems to have numerals only up to hundred. A thousand was considered sufficiently big as to represent infinity, and any number beyond that was designated as अनेक, अमित, अप्रमेय etc., In the Purusha Sukta, of R̥gveda, (created by the Sarawaths) the Infinite Virat is described as सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपाद्— Thousand heads should necessarily have 2000 eyes and 2000 feet. But incomprehension beyond thousand made our ancients endow the Virat with 1000 cyclopic heads and made Him stand on half the required number of legs. The infirm picturization was not inadvertent, because it is repeated while winding up the Sukta “नमोस्त्वनन्ताय सहस्रमूर्तये सहस्र पादाक्षिशिरोर बाह्वे.....सहस्रकोटियुग-धारिणे नमः. The word कोटि is used here in the sense “End of numerals”, and evidently not knowing the exact value of it. A thousand years after the R̥gveda, Vyasa cleverly hides behind the safety of indefiniteness of the term अनेक when he describes

the Viswaroopā “अनेक बाहूदरवक्त्रनेत्रं.....” in Geetha. The word लक्ष was not there in the original Saraswath numerals. Probably it is of M.I.A. origin.

4. Declension of Cardinals

The cardinals function as pronouns and adjectives.*

एक is always singular but it has 3 genders ; एकु (M), एकि (F) and एक (N).

cases N, V, A cum D. I. Ab. G. L.

एकु (उ-छन्न M अकारान्त) N	एकु } एक }	एका,	एकाक	एकान	एकांथूनु	एकाच	एकान्तु
F	एक	एके	एकेक	एकेन	एकेंथूनु	एकेच	एकेन्तु

From 2 to 59 both inclusive, they are considered to be neutral.

	N	V	A/D	I	Abl	G	L
दोनि(इकारान्त)	दोनि	दोन्नी	दोन्नीक	दोन्नीनि	दोन्नीथूनु	दोन्नीच	दोन्नींतु
धा(आकारान्त)	धा	धा	धांक	धानि	धांथूनु	धांच	धांतु
शें(एकारान्त)	शें	शें	श्याक**	श्यानि	श्याथूनु	श्यांच	श्यान्तु

* Examples of numeral adjectives are:

- हवें धा चेलियांक पळ्येल्यो = I saw ten girls.
- हें धा ब्राह्मणानि केल्लेलें कर्म = This is work done by ten brahmins
- ताणे धा चेरडुवांक जेवण दिल्लें = H. gave food to ten children.
- तीणे दोनि बांयांथूनु उदाक कळ्ळें = She pulled water from two wells
- ताणें “पोलो चण्डु” चारि फोण्डांतु घल्लो = He put the polo ball

into 4 pits

From the above examples, one may have a deceptive notion that the numeral adjectives do not undergo declension. No. They do as otherwise they would be indeclinables. It is true they have a fixed gender, but within that gender they undergo declension. But the dialect's convention of dropping the case endings of the adjectives and retaining them only on the substantives, gives rise to this wrong notion.

In fact the spellings of numeral adj. to have concord with substantives should be as. (a) धा(क) चेलियांक, (b) धा(नि) ब्राह्मणानि, (c) धा(क) चेरडुवांक, (d) दोनीं(थून) बांयांथून, (e) चारीं(तु) फोण्डांतु. But more often than not, Anuswara has become a casuality in Konkani.

** Since compound letters are not favoured by Konkani, the spellings usually turn to be शेयांक, शेयांनि, शेयांथून, शेयांच and शेयांतु.

इकारान्त feminines from 60—99 can be declined as दोनि.

अकारान्त masculine सासु is declined as एकु above.

The following are a few instances where numerals function as pronouns.

(a) घा अम्बे हळ्ळेल्यान्तु, दोनि (अम्बे) अम्बूस (अस्सिल्ले). Of the ten mangoes brought *two* were sour. [Words in bracket are understood].

(b) हेट्टि वीवूनु स् पिल्लां जल्लीं. तन्तु एका(क) तीणे खेल्लें. The bitch brought forth six pups. Among them she ate up *one*.

(c) दोनि सरप वत्ताले, तन्तु एकान तक्का चाबीलो. Two cobras were going, he happened to be bitten *by one of them*.

(d) आलीबाबान् चाळीस भरण्यो धवरलेल्यो. पञ्चान्यून मनिसां शब्द येताले. Alibaba had kept forty jars. *From five* human sounds were heard.

(e) फिदरान्तु चारि झाडां अस्सिल्लि. तन्तु दोन्नीचे गमठे (गळे) बोकडीन मोळ्ळे. In the front yard, there were four plants. Goat broke the shoots of *two* among them.

(f) वच्या वट्टेरि मस्त फोण्ड अस्सीले. तन्तु एकान्तु तो पळ्ळो. There were many pits on the road (we were) going. *In one* of them he fell.

5. Numerals are slightly modified to function as pronouns for living beings.

(a) Thus एक is changed to एकलो, एकलि and एकलें, (M, F and N respectively). एकल is a Tatsama borrowed from Sanskrit, to mean “alone” (solitary). एकलो = single man, एकलि = single woman, एकलें चेरडुं single child. By playing on the penultimate vowel, a slight change in meaning is possible. कालि राति तो एकलो गेल्लो = yesternight he went all *alone*. (Here the penultimate vowel is pronounced with a drag.) तःका एकलो(च) चेल्लो = He has *only one* son. (Here the ultimate vowel ओ is elongated, while the penultimate pronounced very short (almost a half vowel).)

(b) ल cannot be added to दोनि etc. to construct such pronouns. दोग्, तेग्, चोवग् stand for two, three and four (men, women or children). They have a fixed gender and are always

in plural. These words have been derived from the sanskrit द्विक, त्रिक and चतुष्क = consisting of two, three and four respectively.

From Five onwards, a new system is started. Though sanskrit has the word पञ्चक, Konkani does not use the word पञ्चग. Instead, जणां is added to the numeral. पाञ्चजणां = Five people, सजणां = six people and so on. जणां is used more in the sense of head-count than to mean people. This system is not in vogue in sanskrit, and it is evidently imbibed from contacts with Dravidian languages wherein it is prevalent. In Tamil the word used is "Per" = name or Tala = head, and in Malayalam "Per" as well as "Al" are used. *Randu per*, *Munnu per* etc. means 2 heads and 3 heads. जणां can be used even with दोग, तेग and चोग to indicate 2 heads, 3 heads and 4 heads as दोगजणां, तेगजणां and चोगजणां.

6: Ordinal Numbers

While cardinals are called गणनवाचक in Konkani, the Ordinals are named क्रमवाचक. Ordinals function as adjectives and have gender differentiation.

English	Sanskrit	Konkani
First	प्रथमः	प्रथमल्लो, पैलो ¹ , आद्यचो, सुरवेचो, एक्कावो ⁵
Second	द्वितीयः	² दुसरो (M) दुसरो (F) दुसरें (N)
Third	तृतीयः	तिसरो (रि) (रें)
Fourth	चतुर्थः	³ चोवतो (ति) (तें)
Fifth	पञ्चमः	⁴ पञ्चवो (वि) (वें)
Sixth	षष्ठः	सट्टो (ट्टि) (ट्टें) सवो ⁵
Seventh	सप्तमः	सत्तवो (वि) (वें)
Eighth	अष्टमः	अट्टवो (वि) (वें)
Ninth	नवम	णःवावो (वि) (वें)
Tenth	दशम	धावो (वि) (वें)

1) पैलो, according to Bloch (p. 32) is obtained by suffixing the pkt pratyaya, इल्ल to the skt. प्रथम. So प्रथमेल्लो = पैलो, the latter being a simplicia of the former.

2. For the *second* and the *third*, patterns are identical. दुसरा and तिसरा are common to Marathi and the central pkts. These words have been derived from द्विश्रेण्यः and त्रिश्रेण्यः respectively.

3) In the *Fourth*, the pattern is once again different, because it has changed even in the Sanskrit original. On the whole, it may be remarked, that the pattern of ordinal formation is erratic from 1st to the 4th both in Sanskrit and in Konkani. चोवत्तो denotes not only the ordinal *fourth*, but also the fraction a fourth part of a whole, a quarter, चोवत्तो भागु.

4. From the *fifth* onwards, the pattern has become uniform (with the exception of the 6th), because it is uniform in the original sanskrit. The sanskrit pattern is to add म in the numeral, viz. पञ्चम, सप्तम, अष्टम, नवम, दशम, विंशतमः शतम etc. (5th, 7th, 8th, 9th, 10th,—20th, 100th etc.) As per rules of formation of Konkani words from Sanskrit, म of the skt. is usually spirantised and absorbed as वं Hence पञ्चव, सत्तव, अट्टव, णवोव etc.

5) There is no एकम or षट्म in sanskrit, yet in southern Konkani एक्कावो (First or A, or Number 1, to denote excellence) is commonly in use. Similarly in northern Konkani, सवो is in use, probably for uniformity in the series started with the fifth. But in sanskrit the word is षष्ठ and in prakrit it is सट्टा which has been verbatim adopted by Hindi. Gujarathi spells it as सट्टो similar to Konkani.

6. When ordinal numbers are represented by figures, the last letter of the written word must be added. Thus प्रथमः लो → १ लो, दुःसरो → २ रो, पंचवो → ५ वो, धावो → १० वो Not only that, the last letter added should indicate proper gender and विभक्ति. Eg. ती परीक्षेन्तु १ ल्लि आयलि = She came out 1st in the class. ताणे "क्लासांतु" २ रें स्थान् अरहेलें = He deserved the 2nd place in the class. तो मत्सरान्तु पंचवो अयलो = He came out 5th in the competition. त्या चेलियेन् १ त्या सुंवारियून् २ र्या सुंवारि उड्डिमरलि = That girl jumped from the 1st rope to the 2nd rope. Note that the word १ त्या is in the 5th case while

२ र्था is in the 7th case (Locative) so as to have concord with the substantives.

7. Distributive Numbers :—

These are used to indicate specific numbers in bunches (collectively). They are created by repeating the numerals ; and hence they are also known as Repetitive numerals.

एक + एक → एःकेक = One by one, दोनि + दानि → दोन्दोनि = Two by two, तीनि + तीनि → तित्तीनि = Three by three, चारि + चारि → चःचारि = by fours, पाञ्च + पाञ्च → पंपाञ्च = by fives, स + स → सस्स = by sixes, सात + सात → सत्सात = by sevens, आट + आट → अट्टाट = by eights, णःव + णःव → णवणःव = by nines, धा + धा → घघा = by tens

It may be noted that the doubled word has usually its penultimate vowel long, and as per the rule of alternate long and short vowel, the initial vowel is shortened.

8. Numeral Adverbs :

Numerical adverbs are got by placing suitable popositions (post positions) after the numeral.

(a) *Adverb of frequency* :—The popositions are पावटि, फन्ता हावें तःका एकफन्ता देःकीला = I have seen him *once*. तीनि फन्ता निमगिल्यारीय् चेल्लि तोण्ड् विसकळायना = The girl does not open her mouth even though I questioned her *thrice*. रीण दिल्लेलें वयल करूक धापावटि तगोले घरल्याक चमकलों = I went to his house *ten times* to recover the debt given.

(b) *Adverb of manner* :—The popositions are वाट, रीति, वग, तरप, all used in their instrumental singular or plural forms मण्के and भशेन also may be added to the list.

i. एक वाटेन तूं उल्लेयलो नासिल्लो चांग जल्लें = In *one way* it was good that you did not talk.

ii. ताणे आयिल्लें दोनि वाटेनि चांग = His having come is good in *two ways*. To change the sense of *two ways* into *both ways*, the particle अय् which represents the sanskrit अपि (also) has to be added. It can be added either to the numeral or to the poposition, viz.

दोन्नीय वाटेनि or दोनि वाटेनीय = by both ways.

- iii. तूं अःशि दोनि रीतानि उल्लेयल्यारि दोन्तोण्डो मणु नावं पडतलें. If you talk in *two manner* like this, you will be nicknamed double-talker.
- iv. शास्त्रीन् हरिकथेचो अर्थुं तीनितरपेन संगीलो. The Sastri expatiated Harikatha in *three ways*. While the poposition वाट and रीति are pure Konkani words, बग and तरप are of Canarese extracts, but are in daily use in Konkani.
- v. The word एकसानि denotes *togetherness*, It is derived from the (S) एकसः = oneness of aim or feeling. In usage, it assumes the instrumental plural form (but indeclinable).
संभ्रादनेंक सगटानीय् एकसानि जेवंचें = During the temple feast all the people eat *together*.
ताणे मूळीकूय घारीय एकसानि गिळ्ळि. He swallowed 'Mul-leck' and 'Ghari' *together*.
- vi. एक न्हंय एक कारणान = *For one or the other reason*, is another numeral adv. of manner.
एक न्हंय एक विषयानिमित्ति मःका वच्याक जायनें. I could not go due to *one reason or other*.

(c) Apart from the above there is occasionally an *adverb of place*.

एःकडे = "*In one place*" is derived from the (S) एकत्र

i. कोयर तुम्म एःकडे कराय = you gather the rubbish *in one place*

ii. फल्या पञ्चयजणां एःकडे जताय = Tomarrow all the five gather *in one place* (Panchayat Meet)

The opposite of एःकडे is सगडे. The latter is derived from the (S) सर्वत्र = Everywhere, In all places.

iii. कालि मिनसारबन्धानिमित्ति सगडे काळूकु जत्सो. Yesterday, due to electricity shutdown, it became dark *everywhere*.
सगडे (adv) should be differentiated from the adjective/pronoun सग्ट = *all*, derived from the (S) सर्वक.

iv. बरडोकेक सग्टय आयले = *All people* came for the marriage.
सग्ट is a numeral pronoun while, सग is a numeral adjective.

- (d) एकदा = "Once" is a Tatsama borrowed from sanskrit and often it is being used as an *adverb of time*. "Once upon a time" also means the same, but with a certain degree of uncertainty in it. The sanskrit word is कदाचित् (= केना कीं or केन कायं). It has not yet come into use as frequently as एकदा in Konkani. There is a pure Konkani phrase which conveys the meaning of "once upon a time and somewhere". The phrase is "एक कयि कीं", and it is generally used to commence a story for children. viz. एक खंय कीं एकु रायु अस्सिल्लो, *Once upon a time there lived a king.*

9. Fractions

Konkani language, as all other Indo Aryan languages had till recently the major fractions only, namely the quarter, $\frac{1}{4}$; half, $\frac{1}{2}$; and the three quarters, $\frac{3}{4}$. In sanskrit a quarter was known as पाद. This term was derived from the use of the same word to denote any single line of a quartet stanza. Evidently it came into use after the innovation of poetry.

(a) पाद in sanskrit originally meant a *Foot*. Thus this single word has 3 meanings* (a) any single line of a quartet, (b) one quarter ($\frac{1}{4}$), and (c) a foot.

Konkani word derived from पाद is पाव(ल्). A quarter rupee coin is called पावलि. (Since व and य sometimes are interchangeable, and intervocally य is preferred for व, the word पाव becomes पाय.) "With a quarter" or "quarter-past" is constructed as सह + पाद $\rightarrow$ सपाव which colloquially became सवाय. Even today the "Neevedya" for Satyanarayana Vrata is called सपाव नीवेदु, because all ingredients to prepare it are taken $1\frac{1}{4}$ measure each. सवाय दोनि = $2\frac{1}{4}$, सवाय पांच = $5\frac{1}{4}$, सवाय द्या = $10\frac{1}{4}$.

(b) The expression for $\frac{3}{4}$ is periphrastic, more or less similar to the expression of 19, 29, 39 etc. It expresses in

* Non-comprehension of the नानार्थ (multi meanings) of this word ended in अनर्थ्य for an emperor, and cost him his diadem and kingdom. The benevolent and *straight forward* emperor, Mahabali understood the word as *Foot*, while the crafty Vamana meant it as the line of a quartet stanza.

terms of the missing quarter to reach the next integer. $\frac{3}{4}$ is less to 1 by one $\frac{1}{4}$. Hence पाव + ऊणे + एक = पावूणे एक. Similarly पावूणे दोनि - $1\frac{3}{4}$, पावूणे पाञ्च - $4\frac{3}{4}$ etc. During conversation पावूणे is pronounced as पावुणि. पावुणि घा = $9\frac{3}{4}$.

The fraction $\frac{1}{2}$ is known in sanskrit as अर्धं which became अड in the M.I.A. prakrits. But pristine Konkani had it (even now it is so in southern Konkani) as अड्द. So now there are 3 distinct modes of expressing fractional halves of numerals.

	1	2	3
	सह + अर्धं = साड्	सह + अर्धं = साड्द	अड
$\frac{1}{2}$	अड	अड्द	अड
$1\frac{1}{2}$	साडि एक	एक साड्द	देड ¹
$2\frac{1}{2}$	साडि दोनि	दोन साड्द	अड्डेच ²
$3\frac{1}{2}$	साडि तीनि	तीन साड्द	ओवूट ³
$4\frac{1}{2}$	साडि चारि	चार साड्द	चःवड
$5\frac{1}{2}$	साडि पांच	पांच साड्द	पंचड
$6\frac{1}{2}$	साडि स्	स् साड्द	—
$7\frac{1}{2}$	साडि सात	सात साड्द	सत्तड
$8\frac{1}{2}$	साडि आट	आट साड्द	अट्टड
$9\frac{1}{2}$	साडि णःव	णःव साड्द	णःवाड
$10\frac{1}{2}$	साडि घा	घा साड्द	घस्साड्
$11\frac{1}{2}$	साडि इकरा	इकरा साड्द	—
$12\frac{1}{2}$	साडि बारा	बारा साड्द	—
$13\frac{1}{2}$	साडि तेरा	तेरा साड्द	—

Not in popular use

So on & so forth so on & so forth

The three columns which are shown above are not all in vogue in Konkani. Most of the Konkani speakers adopt column 3 upto ten and thereafter (from 11 onwards) switch on to column 2. In South Canara side, column 1 is more popular.

Numeral six is not operative as per column 3. Either साडि स् or स् साड्द has to be used.

The इकार on the second syllable, column 1 is not compulsory. There are people who pronounce it as साडे तीनि, i.e, with एकार. It may be noted that the vowel, whether it is इ or ए, is

one of the weakest, because साङ् derived from the [S] साध्द is actually अकारान्त and so the word can be pronounced even as साड तीनि etc.

देड, अड्डेच and ओवूट are Konkani Samasa words.

1) The word देड has been derived as follows :

द्वितीय becomes द्वित्या in prakrit, and अर्ध becomes अड्
द्वित्या(क्) अड → दियाड → देड = half to reach two = $1\frac{1}{2}$

2) Similarly अड्डेच is derived as follows :

तृतीया becomes in (Konkani) prakrit त्रित्या.

अड त्रित्या(क्) → अड्डेय → अड्डेच = half to reach three = $2\frac{1}{2}$.

3) अर्ध + (च)तुर्थ → अड + तुर्था(क्) → आ उ ट

Sanskrit

Prakrit

↓

half to reach four = $3\frac{1}{2}$.

ओवूट

The above Samasa words can be employed to indicate fractions of hundred and thousand too.

150 = देड्डेशें ($1\frac{1}{2}$ hundred) ; 250 = अड्डेशि ($2\frac{1}{2}$ hundred) ;

350 = ओवूटशि ($3\frac{1}{2}$ hundred).

1500 = देडु सासु ($1\frac{1}{2}$ thousand) ; 2500 = अड्डेच सासु ($2\frac{1}{2}$ thousand) ;

3500 = ओवूट सासु ($3\frac{1}{2}$ thousand).

10. Konkani was bankrupt till recently as regards other fractions. Due to the incursion of modern mathematics new diction has to be coined.

Some Elementary mathematical terminology :—

(a) Fractions are called छिन्नांश in Konkani. Numerator is named अंशु and the denominator छेडु. $\frac{9}{3} \leftarrow \frac{\text{अंश}}{\text{छेडु}}$. Orally expressed the fraction will read as

$\frac{9}{3}$ = एकाचे पंदाक तीनि or तीनि समवण्ट्यान्तुलो एकु भागु.

$\frac{2}{5}$ = दोन्नीचे पंदाक पांच or पांच समभागान्तूले दोनि वण्टे.

(b) *Decimal system* has been named as दशमान. Decimal quantum is known as दशांस.

- ०.२ is expressed as शून्य-बिन्दु-द्विदशांस
 ०.३५ is expressed as शून्य-बिन्दु-पान्तीस शतांस
 ०.३३३ is expressed as शून्य-बिन्दु-तिन्नीशितेत्तीस सहस्रांस
 (समसहस्रांसान्तूले तिन्नीशितेत्तीस् भाग = 333/1000)

(c) Addition is called गणन or मेजप. Units are called मेकळीं or स्वतन्त्र. Decades are called दशक's and 100's शतक's. The total in the addition is called सगळी संख्या, or सम्म मेळनु.

(d) Subtraction is termed कळवजि (Karnataka & Kerala) and ऊणावप or बादबाकि (in Goa). The balance in subtraction is called वरलेलें, शिष्ट or बाकि (Dravid).

e) Multiplication is called गुणाकार. Multiplier is the गुणक and Multiplicand the गुण्य. The product is called (गुणा)फल. Multiplication table is known as वाडावळ. Multiplicands are mere numerals, एक, दोन, तीन, चार, पांच, स, सात, आठ, णव etc. Multipliers are the numerals slightly modified terminally. There are two modifications.

- a) एके, दुके, तिके, चोवके, पांचे, साके, साते, आटे, णवे, धाये.
 b) एकां, बेयां, तियां, चोवकें, पांचें, साकें, सप्तं, आटें, नवकें, धं.

A sample multiplication table is given below.

Multiplicand	Multiplier		Product (गुणफल)
	a	b	
पांच	एके	एकां	पांच
पांच	दुके	बेयां	धा
पांच	तिके	तियां	पनरा
पांच	चोवके	चोवकें	वीस
पांच	पांचे	पांचें	पंचेवीस
पांच	साके	साकें	तीस
पांच	साते	सप्तं	पांतीस
पांच	आटे	आटें	चाळीस
पांच	णवे	नवकें	पंचेत्ताळीस
पांच	धाये	धं	पन्नास

Likewise other numbers.

f) *Division* is called विभजन or भागकरण in Konkani. The dividend is called the विभज्य and the divisor भागकार. Product of division is called (विभक्त)फळ.

g) A geometrical *square* is called चोवकण.

h) Length is दि:गायि or लम्बाय.

i) Breadth = रुन्दायि, j) Height = उंचायि.

k) Perimeter is called सुत्तु परिमाण or घेर (Goa)

l) Area is वट्टार, क्षेत्रफळ.

m) A triangle is called त्रिकोन and its base बसका.

11. Code Numerals

Saraswaths of Kerala who were commercially engaged, as traders, exporters and general merchants, felt the need for a code numeral system, so that they could discuss among themselves barter and bargains without the customer understanding a word of it. The following code is extant among them, ever since they emigrated to Kerala in the 16th century.

एक = केवलो, दोनि = राव, तोनि = उद्दण, चारि = पोवूण, पांच = मूळ, स = कीरांगूळ, सात = पवित्र, आठ = मगळ, ण:व = कि:मूस, धा = गाळ इक्करा = गाळारि केवलो, बारा = गाळारि राव, तेरा = गाळारि उद्दण चोवदा = गाळारि पोवूण so on → बीस = खण्डि

एकेवीस = खण्डियेर केवलो, बावीस = खण्डियेर राव... ..so on..... तीस = उद्दण दशक, चाळीस = पोवूण दशक, पन्नास = मूळ दशक.

Fractions : $\frac{1}{4}$ = पाव = प:पूडो

$\frac{1}{2}$ = अड = कु:चूको

Rupee = रुपया = दरपाचो. (This term was coined probably after the issue of paper money by the Government) It is doubtful whether this system is known outside Kerala.

1. Noun is the name of a person, place or thing. The Konkani word for noun is नांव, derived from the sanskrit नाम. Both words are in use, but the Tatsama is used only in a restricted sense, say once in a way in सहस्रनाम (Thousand names of Lord Vishnu) or as a vedic word नाम which indicates the caste emblem.*

When you ask for the name of something or some person in Konkani, you have to use the word नांव viz. तुमलें नांव कितें = What is your name?; त्या गावांचे नांव कितें = What is the name of that village?; त्या काणियेचें नांव कितें = what is the name of that story?.

2. Nouns in Konkani can be classed into two binary divisions, namely, (a) Proper nouns (व्यक्ति नांवां) Vs. (b) Common nouns (जाति नांवां) (c) Concrete nouns (वस्तु नांवां) Vs. (d) Abstract nouns (भाव नांवां). In addition to the above binaries, there is (e) Collective nouns (राशि नांवां).

There are alternative classification such as

(i) Animate Vs. Inanimate nouns. Katre (p. 112) says the idea of *genus* is primary in the Indo European languages, where as in the primitive and old Indo Aryan languages, this classification has no importance with the result that in Indo European languages, Masculine and the Feminine form a single category of declensions, where as in the Indo Aryan languages, the masculine and the neuter form a single category in opposition to the feminine.

(ii) Countable nouns and uncountable nouns. In this category, only the former can have plurals where as the latter

* The caste marks of the Saraswaths are generally imprinted on different parts of the body using Sri Mudras dipped in Gopichandan, a clay which is obtained from Brija desa, near Mathura. Even in Tamil, the V or the Y mark on the forehead of the Ayyangars, is called नामम्.

being a cohesive quantity is always in the singular. viz. राकूड (firewood), अवंगाले (clothes), उद्दाक (water), नित्तु (spittle), दूद (milk). Abstract nouns like भय्य (fear) संतोषु (satisfaction), भूक (hunger) can also be clubbed here.

(a) Examples of Proper nouns are

- i names of persons :—रामु, सीता, विठळु.
- ii names of places :—गोयां, कोच्चि, मंगळापूर.
- iii names of rivers ;—यमुना, गंगा, गोदावरो.
- iv names of mountains :—हिमवन्तु, विन्धु, अटलास.
- v names of rockets :—स्पुटनीक, अटलास.

b) Name of anything, without specification is a common name. गायि (any) cow, घर (any) house, मड्डो (any) coconut palm, पुस्तकु (any) book, are common nouns.

(c & d) Concrete nouns are the names of material objects, as for example पल्लो = (leaf); फत्तर = stone or pebble; उद्दाक (water), वारें (wind), बोट (finger), हातु (hand); दुड्डु (money coin). Concrete objects can all be touched and felt and can be described for their dimensions. Of the five senses of man, tactile sense is the ultimate to decide the concreteness of the object. **The other senses are good at the abstract feelings only.*

Abstract nouns are the names of those things which are discerned by the mind only. Examples are जावित (life), उपदेशु (advice), ज्ञान (knowledge), and बुद्धि (intellect).

Names of human emotions such as कोपु, आग्रहु, चिन्ता, मोकु (love) are abstract nouns.

You can prepare abstract nouns from the concrete, viz.

Concrete	Abstract
सारथि (driver)	सारथपण (Driver-hood) (not driving which is सारथ्यं)
रान्दपि (cook)	रान्दपण (cooking)
मनीस (man)	मनीसपण (human-ness)
मिरग (beast)	मिरगपण (bestiality)

* Modern scientific process, Holography produces pictures in 3-dimensions. Eyes discern length, breadth and depth, you can go round it, But it is not concrete because your finger or hand passes through it showing that it is unreal or abstract. So touch is the final discriminator between the concrete and the abstract.

(e) Collective Nouns : जनपद(दु) (people ; लोको (crowd) ; गोरवां (cattle) ; सभा (committee) ; घटायु (a stalk of plantain bunches) ; फोणो (plantain bunch) ; घोचो and घोसु and झोल्लो, all mean “a bunch or collection”.

The gender and number of the collective are decided by the morphology of the word. Thus जनपदु is masc, singular (जनपद is plural) notwithstanding the collection may hold women too. सभा is feminine singular. घोचो etc, are masculine, and have their plurals घोचे, घोस and झोल्ले.

3. Four Qualities of Nouns :—

Nouns are parsed for four qualities. (i) अन्तं (desinence), (ii) लिंगं (gender), (iii) विभक्ति (oblique or case) and (iv) वचनं (number). Each of these qualities demands thorough attention.

(i) अन्तं :-In pristine Konkani, all nouns ended in vowels. viz.
(M) रागु (tune) ends in उ, घोडो (horse) ends in ओ, लड्डू ends in ऊ.
(F) सभा (committee) ends in आ, राति (night) ends in इ, चेली (girl) ends in ई, while ऊ (louse) ends in ऊ.
(N) सूणें (dog) ends in ए, काम (profession) ends in अ, मोत्तीं (pearl) ends in ई, तारुं (ship) ends in ऊ.

The above examples show that nouns may take up at their ends any one of the simple vowels or diphthongs. It is regrettable that since the 16th century, Konkani began to lose its desinential vowels, not for any expedience, but to be on a par with other N.I.A. prakrits, like Maratti and Hindi, Today Northern Konkani (Bombay, Goa) pronounce मोर, बोट, काज, रीत प्रीत, बुद्द, काल, पावस, रात, वस्त for मोर (peacock), बोटि (boat) काजु (cashew), रीति (manner), प्रीति (liking), बुद्धि (intellect), कालि (yesterday). A word like काल is like a cat on the wall, which may become कालि or कालु (time). Similarly बोट is often confused for “finger”.

Despite their advocacy of “modern-ness” in using words sans their terminal vowels, Saraswaths of southern regions and most of the Konkani speaking christians prefer to retain these vowels, which are an important characteristic of Konkani nouns. Similarly the N.W. prakrits and Bengali too have preserved the terminal vowels.

4. Gender

There are languages like Bengali, Hindi, Arabi, French and Portuguese with two genders. Konkani has 3 genders similar to Sanskrit, Marathi, Latin and English. These are Masculine (पुल्लिंग), Feminine (स्त्रीलिंग), and Neuter नपुंसकलिंग). During the middle ages, most of the Indo Aryan languages lost their neuter gender except Mahrashtri, Gujarathi, Sinhalese and Konkani. It is surprising how Konkani retained the neuter gender despite its long association with Bengali.

Konkani genders are marked, each for the preference of a certain vowel for its terminal. The masculine gender is noted for its preference for उ and ओ, while the feminine gender prefers इ and अ in that order. The favourite vowels of the neuter gender are अ and ए. This does not mean that other vowels have no place in each gender ; there is a small percentage of words ending in इ and ई in the masculine, and a few words ending in उ and ऊ in the feminine. Neuter gender also has a few words ending in इ and उ.

Gender in Konkani is purely grammatical and unconnected with sex. Katre (p. 113) avers that normalization of gender has proceeded to a greater extent in Konkani than in Maratti. If the terminal उ indicates masculine in Konkani, it indicates feminine in Maratti. Similarly इ, the mark of feminine gender in Konkani, stands for the masculine in Maratti. [हस्ति (f) in (k) whereas हाति (m) in Maratti]. The ultimate short vowels of Konkani nouns are very important in gender-number determination, as also in the classification of declensions based on वागन्त.

The near total dependence of Konkani on the end vowels of words to decide the gender has resulted in common gender for a whole class irrespective of there being males and females in it. Inanimate objects have been freely classed under masculine and feminine. Thus सोस्सो is masculine for both he - and she - rabbits, हस्ति is feminine for both he - and she - elephants, माजर neuter for he - and she - cats, कोळसो, inanimate mud pot is masculine, लोणि, inanimate butter feminine. More about this later.

5. Masculine Gender :

While अकारान्त masculine nouns abound in sanskrit, konkani has none.

i) उकारान्त nouns in Konkani can be divided into two classes. (a) Genuine “Ukarantha” exemplified by words like वस्तु (substance), गुरु (teacher), भीरु (timid) and मृत्यु (death) and (b) उ-छन्न अकारान्त which are really ‘A’-kārānthas masked with terminal उकार in the nominative singular. viz. (केशः) केसु, hair ; (दन्तः) दान्तु, (tooth) ; (स्कन्दः) खान्दु, shoulder ; (हस्तः) हातु, hand ; (पादः) पायु, leg ; (कर्णः) कानु, ear. Their sanskrit parallels are all clearly अकारान्त’s. The masking with ‘U’ kārā is for the expediency of distinguishing the masculine gender in the nominative singular, after which the ‘mask’ disappears in the succeeding *Vibhaktis*, even in the nominative plural, viz. केसु → केस, दान्तु → दान्त, खान्दु → खान्द etc. Of all the desinential vowels, the Konkani ‘U’ kar is the weakest, i.e. it is pronounced almost inaudibly (Rev. Fr. Caldwell in “A Comparative Grammar of Dravidian Languages”).

Other examples of उ-छन्न अकारान्त are कोम्पोरु (elbow), खीणु (ankle), बयलु (bullock), बोकोडु (ram), वागु (tiger), सिम्मु (lion), सरपु (cobra), दिवोडु (yellow snake) ; मन्दीरु (Mandara tree). नीम्बु (neem tree), रुम्बोडु (fig tree), पिंपोळु (peepal tree), फणसु (jack tree), रुकु (tree); कोरलु (bambo sprout), नारलु (coconut), खाजूरु (dates), मूगु (greem gram), कप्पूसु (cotton), सूरणु (yam), गोवुं (wheat), तांदूळु (rice), हंसु (swan), कीरु (parrot), मोरु (peacock), मूसु (fly), संतोषु (happiness), मोगु (love), तापु (fever), खेळु (sport), कोपु (anger), जल्मु (birth), आदरु (acceptance, reverence), उपायु (a way-out), पळेरु (a plate), फळारु (fruity diet), पाकारु (wall), मुगूळु {roof}.

Names of days and months belong to this category :

Days : (आदित्यवारः) आयतारु (Sunday), (सोमवारः) सोमारु (Monday); similarly मङ्गळारु (Tuesday), बुधवारु (Wednesday) (Note : This is a rare instance where intervocalic व is retained) (ब्रह्मस्पतिवारः) बिरस्तारु (Thursday), (शुक्रवारः) सुक्रारु (Friday), (शनिवारः) शनिवारु (intervocal व retained).

Months : 1. वैशाख (मेडमासु) (April — May), 2. जेष्ठ (इडवमासु) (May — June), 3. आषाढ (मिथुनमासु) (June — July), 4. श्रावण (कर्कडमासु) (July — Aug.) 5. भद्र (सिम्ममासु) (Aug.— Sept.), 6. अश्विनु (कन्निमासु) (Sept. — Oct.) 7. कार्तिक (तुलामासु) (Oct. — Nov.) 8. अग्रायण (वृश्चिकमासु) (Nov. — Dec.), 9. पौष (धनुर्मासु) (Dec. — Jan.), 10. माघ (मकरमासु) (Jan. — Feb.), 11. फल्गु (कुम्भमासु) (Feb. — Mar.) and 12. चैत्र (मीनमासु) (Mar. — Apr.). The alternate names given in brackets are used by Konkani-speaking people in the south.

The उकार of Konkani words has a hoary past. Sage Bharata, the grand master of Bharata Nāṭya Sāstra states उकारवहुला भाषा आभीरीयभिधीयते. (Ābhiri prakrit abounds in u'-kār) - This Abhiri prakrit was closely connected with the Saraswaths and their language. Mahabharata and Harivamsa say that Ahiras were one of the Vrishni tribes in Brijadesa (Punjab). Punjab was the Brahmavartha of Vedic times, when it was the stronghold of the Saraswatha Brahmins. Manusmṛithi says that Abhiras were children of Brahmins in Ambastha won en. When Lord Krishna moved from Mathura to Dwaraka, Saraswaths had already established themselves in Sri Konkana Desa on the west coast. Abhiras who migrated with Krishna, inhabited the place in continuation of Konkandesa on the western bank of the Tapti river. From such information (disjointed though) one may guess that Abhiri prakrit was one of the dialects of konkani as the Kunbi dialect of today is.

Yet another point is that the local prakrits could have been influenced by Konkani by infusing उकार into them. In the Sidha Haima Vyakarana of Hemachandra (13th cent AD) there is this passage दहमुहु भुवणभयंकर तोसियसंकर रहवरि चडि गयउ (Ravana, the terrible of the world, having pleased Sankara, got on the chariot and went away). Note the abundance of 'U' kārā of that local dialect.

ii) इकारान्त and ईकारान्त masculine nouns are few and far between. Some examples are पति (husband, master, leader), गिरि (mountain), कवि (poet), पाद्री (christian priest). Most of these are Tatsamas. Examples of ईकारान्त are दुद्दी (pumpkin), जोगी (ascetic), पापी (sinner)).

iii) ओ-छन्न अकारान्त. Nouns like घोडो, रोड्डो which appear to be ओकारान्त, are really अकारान्त's masked with ओ at the terminus, in the nominative singular. The purpose of the mask

is to indicate the gender and number. After discharging that function in the nominative singular, the mask simply disappears. घोड़ो (nom. sing.). — घोड़े (nom. plural), घोड़ोंक (accus. sing.), घोड़ों (Instr. sing.) etc.

An important point to be borne in mind is that during the M I A. period, Konkani should have derived many words from Prākṛit, and Apabhramsa besides Pāli and Bengali. A prākṛit word ending in क, such as घोटक is absorbed by Konkani as घोड़ो, while Apabhramsa takes it as घोड़ें. For declension purpose, Konkani adopts घोड़ें as its primitive nominal base to which the pratyayas are fused.

Other examples are सोस्सो (hare), कोल्लो (fox), रोड्डो (male buffalo), वेब्बो (frog), पड्डो (bullock).

सूळो (tusk), दोळो (eye), ताळो (throat), गळो (neck). उंगटो (thumb), ताळवो (palm), कुल्लो (buttocks), खूळो (ankle), मोम्मो (breast).

लेम्बो (red ant), पाको (bat), काको (crow), कोम्बो (cock), परवो (pigeon).

गोण्डो (an unfading flower), वासो (bamboo), पल्लो (leaf), कोळो (bud), खन्दो (branch), आम्वो (mango). The words खान्दो and खान्दु (shoulder) are both derived from the skt. स्कन्धः (स्कन्धक in pkt. → खन्दो in Konk.).

अळसान्दो (string bean), अम्बाडो (a sour fruit), आबांळो (goose berry), चणो (Bengal gram), निम्बूवो (lemon), धाराम्वो (a ridged sour fruit). खोवलो (churning rod), उज्जो (fire), दीवो (lamp), माच्वो (cot), सवो (curse), चाळो (stirring), खाणो (batch), वाण्टो (share), वेण्टो (twist), थोण्टो (lame).

6. Neuter gender (नपुंसकलिंग)

Neuter gender abounds in अकारान्त and एकारान्त nouns. इकारान्त and उकारान्त nouns are comparatively very few.

i) अकारान्त :— उद्दाक (water), काम (action or job), कुंकड (a member of poultry), घर (house), तण (grass), तोण्ड (face, mouth), दूद (milk), रुप (form, shape), आयदन (vessel, any container), सुंगट (prawns), चित्तळ (spotted deer).

ii) एकारान्त :— As in the case of ओ-छन्न अकारान्त masculine, these neuter nouns are, in fact, ए-छन्न अकारान्त. These words

seem to have been imbibed from Apabhramsa, wherein their basic forms are like संतै, सणै, खण्डै etc, which inflect into Konkani as संतें (umbrella), सणें (dog), खण्डें (sword). In northern Konkani there is the word सणो, indicating that it was directly absorbed from the prakrit शुनक, without the agency of Apabhramsa. However, whether it is सणो or सणें, the declensions are identical, making use of the basic form सणें of Apabhramsa. Other examples are केळें (plantain), उष्टें (remnant after eating), अवंगलें (cloth), मत्तें (head), दांतें (grinding stone).

iii) There are a few words of ईकारान्त neuter nouns, such as मोत्तीं (pearl), बीं (seed), लोणी (butter).

iv) Similarly ऊकारान्त neuter nouns also are very few. Examples are तारुं (ship), चेरडूं (child), चेडूं (servant girl).

7. Feminine gender (स्त्रीलिंग)

i) There are quite a number of अकारान्त nouns in feminine gender, while it is a rare desinence for sanskrit feminine. Examples are जांग (thigh), रोम (bodily hair), जीब (tongue), ताळूव (crest), धूव (daughter), बायल (woman, wife), राण्ड (widow), सून (daughter-in-law), जाव (co-daughter-in-law), नणन्द (sister-in-law), आवय (mother); सूव (needle), पेज (kanji), घाण्ट (bell), कोयलूव (tile), पिरलूक (flute); चींच (tamerind fruit), जोळूव (leach), घुगूम (a bird), धार (flow, stream, milching), नीद (sleep), भास (language), भूक (appetite), तान (thirst), व्हाण = खड्डाव (foot wear).

ii) आकारान्त :— There are no Konkani Ākarantha feminine nouns. But there are “tatsamas” like चिन्ता (worry), आशा (ambition), कथा (story), माळा (garland), बाधा (nuisance). There are again proper names like सीता, गंगा, नर्मदा etc. अम्मा (mother) derived from अम्बा sounds like आकारान्त स्त्रीलिंग, but except for the nominative case, it is declined as of masculine gender.

	Singular	Plural
Nom.	अम्मा	अम्मो
Acc.	अम्माक	अम्मांक

where as it ought to have been अम्मेक in the accusative singular. Similarly singulars in other cases too अम्मान, अम्मालें, and अम्मान्तु.

एकार in the penultimate position, characteristic of feminine declension, is missing.

iii) इकारान्त :- इकार is the favourite desinence of feminine gender in Konkani, and so maximum number of feminine words are presented under this category. Example are :

सरपळि (chain), पेसकाति (knife), वावळि (jute rope), सुत्तळि (twine), अड्डळि (vegetable chopper), दायि (ladle), उरवळि (round brass bowl), वणति (wall), दण्डि (bolting rod), खीळि (wooden bolting bar), दिवलि (small lamp), कल्पंजि (lamp hanging at the tip of a long rod), गरसि (winnow), माण्डि (plate), सारणि (broom), चोरवि (brass flask), निस्सणि (ladder), पवळि (the edge of a sloping roof), चोंचि (beak), फाटि (back), रुचि (taste), राति (night), हस्ति (elephant), मुंगूसि (mongoose), म्हशि (buffalo), बोवकडि (sheep), कप्पूसि (cotton plant), साळरि (mynah), कुकडि (hen), बैंगणि (brinjal plant), पेरि (guava plant).^{*} The fruit *Vs.* plant relation is बैंगण-बैंगणि, कुवाळें-कुवाळि (ash gourd), काळींग-काळींगि (watermelon), पड्डळें-पड्डळि (snake gourd), दुद्दी (m) - दुद्दीणि (f) (pumpkin), पेर-पेरि (guava), मोग्गें-मोग्गीणि (cucumber).

iv) From the declension point of view, there are quite a few इकारान्त words, which are declined in fact as अकारान्त feminines. They are therefore इ-छन्न अकारान्त *feminines*. Examples of these are सत्तूलि (umbrella), सोकनि (lizard), बोंबूलि (naval pit), सरसि (sapling), घोस्साळि, कुवाळि, पड्डळि (all veg. plant names), आगोति (full plantain leaf), मांयि (m-in-l), मूयि (ant.), वंयि (fence), न्हयि (river), बायि (well), भूयि (land), पाकूळि (palm leaf) etc.

Viz.	Nom.	सोकनि	सोकन्यो
	Voc.	सोकनी	सोकन्यानो
	Acc.	सोकनेक ¹	सोकन्यांक
	Instru.	सोकनेन ²	सोकन्यानि

^{*} A plant and its fruit are designated by the same basic word. If the word ends in इ, it is feminine indicating the plant. If the word ends in अ, उ or ए, it is masculine or neuter indicating the fruit.

1, 2. For i-karantha, these ought to be सोकनीक, and सोकनीन respectively.

v) ईकारान्त feminine. Examples are न्हाणी (bath room), राणी (queen), दुक्की (pain), रोम्पो (sapling), मड्डी (areca palm), खोल्ली (jack leaf), घोणी (centepede or kite), दम्बी (demand), फुल्ली (nose stud.), मुद्दी (ring), तोपो (cap), चेल्ली (girl), चन्नो (squirrel), गुण्टी (hard stone inside fruits), कण्टी (bamboo twig).

vi) उकारान्त feminine : There are but a few words of this category, as for example काजु (cashew), सिन्धु (sindhu river), इन्दु (a proper name of a girl - moon), तोडोपु (women's cloth), आवसु (mother).

vii) ऊकारान्त :- ऊ (यूका) (louse) is probably the only word of this category.

8. Analysis :

An approximate statistical analysis of the trend of genderization based on desinences of Konkani words is as follows. In a total of about thousand words chosen at random, it was seen the proportion between genders was as 41 (m) : 33 (f) : 26 (n) (in percentage). The proportionality numbers are corrected whole numbers. A more authentic ratio can be had by choosing a much larger number for the sample than a thousand. A class-wise break up is given in the following tables.

Table I

Class of words	% Masculine	% Feminine	% Neuter
1 Abstract nouns	30	48	22
2 Names of parts of human body	50	30	20
3 Names of animals, Trees & parts thereof	67	23	10
4 Names of inanimate articles	16	30	54
Average	40.75	33	26.5

Table II

Genders	अकारान्त उ छन्न ओ-छन्न इकारान्त			आकारान्त ए-छन्न उकारान्त		
	अकारान्त अकारान्त			अकारान्त		
Masculine	—	54	44	1	—	1
Feminine	15	—	—	80	4	1
Neuter	68	—	—	—	32	—

A few comments

- (a) Masculine gender abounds in the names of animals-trees category and it is scarce among inanimate objects
 (b) Feminine gender favours abstract nouns, while the neuter gender is the favourite of inanimate objects.

However these remarks are *highly empirical* circumscribed by the limitation of the sample number taken for study.

9. Common Gender :

No doubt, Konkani has a fairly regularised norm of genderization of words. Nevertheless, the almost total dependence on the terminal vowels of words has resulted in (a) common gender *i.e.* a single gender common to both the male and the female of the species and (b) dual gender objects.

(a) The fixed common gender may be anyone of the three genders.

i) Common masculine gender :- सरपु (सर्पः) cobra, सोस्सो (शशः) rabbit, कीरु (कीरः) parrot, हसु (हंसः) swan, मूसु (मक्षिकः) fly, घोडो = horse.

ii. Common feminine gender :— हस्ति (हस्तिन्म) elephant, मूयि (prak. मुंगि) ant, जोळूव (जलूका) leach, मुंगूसि (mongoose). In (S) there are two genders नकुलः and नकुली).

iii. Neuter gender :— माजर (मार्जारः) cat, चित्तळ (चित्रित मृगः) spotted or painted deer, मुबूर (मशकः) mosquito, चेरडु (चारुदृश्यं)

child, गड्डव (गर्दभः) ass, (note, the skt parallels are in most cases, masculine).

b) कलशा (कलश) generally means a mud pot, and is in the masculine gender. कोप्पुरल (कुप्रततं = narrow mouthed) is also a mud pot, but in the neuter gender. बुरकूळो is another mud vessel, in masculine gender, and the word is derived by virtue of its shape from the Sanskrit उलूखलं (neuter). Thus objects of similar kinds are shunted to different genders. A stark example is the thread beans. In Karnataka side, it is known as अळसान्दा in masculine, whereas in Kerala side it is in the feminine, known as चवळि. Similarly पाकारु (from प्राकार) (wall) is in the masculine, whereas वणति (from वंटयनी = partition wall) is in the feminine. केसु (hair on head) is masculine, while रोम (hair on body) is feminine and जेण्ट (public hair) is neuter. काप्पड ((s) कार्पासक = a sarree of cotton) is neuter, while तोडांपु (probably from दुपट्टा of Hindi) is feminine. सत्ते ((s) छत्रकं umbrella) in S. Kanara is neuter whereas सत्तूली ((s) छत्रकी) is feminine in Kerala. पोंजू (a single torch) is masculine, whereas its synonym दिवटि is feminine. जेवण and भोजन (both meaning lunch) are neuter whereas नेगु (sumptuous meal) is masculine. घारो and बडो are more or less similar or the same thing, but the former is feminine while the latter masculine; म्हण and खड्डाव (foot wear) are in the feminine, while प्प्यास (portuguese) is in the neuter.

It is understandable that in the case of insects, reptiles and birds, there was difficulty in deciding their sex. The same difficulty was there in the case of certain forest animals too. So there was an opinion that in such cases a common gender was assigned; generally the wilder beings were allotted the masculine while the mild ones were given neuter or feminine gender. Thus सरपु, a highly feared being is in the masculine whereas हेवाळें (water-snake) is in the neuter.

Another opinion is that Konkani generally preserves the gender of the sanskrit root word; thus (तालु) ताळूव crest (f), (घण्टा)

घ्राण्ट bell (f), (जिहवा) जीव (tongue, f), (चिचा) चीच tamerind, (f), (सूची) सूच (needle, f), (धारा) धार (stream, f), (भुभुक्षा) भूक (appetite, f); (तृष्णा) तान (thirst, f), (मदितक) मड्डो (coconut palm, m), (शूलः) सूळु (stake, m), and सूळा (tusk-m), (फनसः) फणसु (jack fruit, m). (नालिकेरः) नारलु (coconut, m), (सतकं) सुनकल (neuter, impurity from child birth), (चर्म) चाम (leather, n), (मनः) मन्न (mind, n), (मस्तकं) मत्तें (head, n), (तृणं) तग् (grass, n).

All the above opinions are vitiated by exceptions, viz. : A timid animal सोस्सो (rabbit) is assigned masculine gender while a ferocious wild elephant (हस्ति) is in the feminine. More over हस्तिन् in skt. is in the masculine. A rationality to conform the grammatical gender to the physical sex, as is seen in the case of चेल्ला, चेल्लि; दादलो-बायल; जावय-सून्; पूतु-धूव, has not been maintained through out. In modern times, people have begun to use dual genders such as हस्तु-हस्ति; मोरु-मोरि; सोस्सो-सोस्सि, कायलो-कायळि. In Karnataka side, they use ददलो and बायल as prefix to the common gender words, viz. ददलि हस्ति = male elephant, बायलो घोडो = mare [आद्यपद लिंगवाक्य]. चेल्या चेरडुं also belongs to the same category

Fixed gender is not any speciality in Konkani alone, as it is found in all other languages. In English, a large number of words have but a common gender or they are genderless viz. : parent, driver, painter, singer, cousin, child, artist, cook, judge, rider. The prefix of *he* or *she* is used in some cases to distinguish the sex eg. *he* cook or *she* cook or *male* cook or *female* cook.

Neither in skt nor in Konkani, there exists the feminine of कवि, probably because in oiden days when women were denied education, they were not expected to produce poetess's. In English, the word "Chairman" is applicable to both sexes. Similarly it would be meet if the word "Kavi" is applicable to both sexes. If necessary a prefix may be added as बालय कवि, or वनिता कवि or महिला कवि.

The word कवयत्रि now in use has been blindly adopted from Hindi by some pundits of Konkani. This word has no authenticity of derivation. In all probability it is a colloquial corruption of the word कविस्त्री [अन्त्यपद लिंगवाक्य]; while the noble-looking word कविस्त्री can be adopted as a

Tatsama, कवयत्रि is most un-Konkani like corruption, violating the rules of derivation of Konkani words. Between "Woman-poet" and "Poet woman" the former is the correct one, and so महिला कवि or वनिता कवि is far more suitable than the कवि स्त्री or कवयत्रि.

10. Change of gender :-

Recall mentioning under 4, that Konkani genders are choosy in the selection of their desinences, and that gender-decision is taken by the ह्यभेद or morphological change in the word. This therefore gives an easy method to change the gender of a word. The उ-छन्न and the ओ-छन्न अकारान्त words in masculine can be changed into feminine in the following ways.

(a) Conversion into इकारान्त:- Examples are मनीशु (man) - मनीशि (woman), काम्बा (cock) - कांम्बि (hen), कयळा (he crow) - कयळि (she crow), सिम्मु (lion) - सिम्मि (lioness), कोल्लो (fox) - कोल्लि (vixen), चेल्लो (boy disciple) - चेल्लि (girl disciple), चेडा (boy friend) - चेडूं/[चेटि] (girl helpmate-neuter/feminine), मड्डो (coconut palm) - मड्डिड (areca palm), कण्टो (single thorn) - कण्टो (thorny twig of bamboo), पड्डो (bullock) - पड्डो (heifer).

(b) By attaching णि (ण + इ) to the masculine noun. रांदपो (रांदपो) (male cook) - रांदपोणि (female cook), सन्तु (saintly man) - सन्तोणि (saintly woman), नागु (he nāga) - नागीणि (she naaga). खावणि (glutton) - खवणीणि (gluttonness), वागु (tiger) - वगणीणि (tigress), पति (husband) - पत्नी (wife), पापि (sinner) - पापीणि (woman sinner).

(c) In many cases, the words indicating opposite genders, have unrelated morphology viz., ददलो × वायल (male × female), गायि × बयलु (cow × ox), म्हसि × रोड्डो (she and he buffalo), कोम्बो × कुंकिडि (cock × hen), बप्पा (बप्पूसू) × अम्मा (आवसु) (father × mother), शेको × शैत्य [heat (masc.) × cold (neuter)], जावय × सून (son-in-law × daughter-in-law), पूतु × धूव (son × daughter).

11. Importance of desinential vowels

Despite the vagaries and exceptions pointed out under 8, there is no gainsay that Konkani had evolved a regular system of genderization for which it mostly depended on the desinential vowels. The system was in vogue for decades of centuries. Word forms like “devo, bhevo, mharu, ritu, bholu, quoted in “Grammatica da Lingua Concani” by Padre Thomaz Estevao (1640) shows that the system was in vogue even till the middle of the 17th century. Since then Konkani has been systematically deprived of this valuable characteristic and that has caused confusion to reign in northern Konkani as regards grammatical accuracy of gender and number. Look at the usage of the following 3 pairs of words in the southern and the northern Konkani.

Word meaning	South	Gender (conventional)	North	Gender dictionary*
Skin	सालि	(feminine)	साल	(feminine)
Upper garment	साल	(neuter)	साल	(feminine)
Boat	बोटि	(feminine)	बोट	(feminine)
Finger	बोट	(neuter)	बोट	(neuter)
Guava	पेर	(neuter)	पेर	(neuter)
Guava plant	पेरि	(feminine)	पेर	(neuter)

In the pristine Konkani, the word form reveals the gender outright, where as in the Neo northern Konkani one has to hunt for it in the dictionary, or in the associated adjectival and verbal forms (साहचर्य). Everytime every one cannot do such hunting. Hence the confusion. Greater confusion prevails in respect of nouns of the उ-छन्न अकारान्त.

People who have given up terminal vowels argue that it is more convenient to write and speak without the terminal vowels like ‘u’ and ‘i’; nay, it places Konkani on an equal status with the N.I.A. prakrits like Hindi and Maratti. One cannot cut the nose and pride about that a protruding angularity has been rounded and modernised. Whatever they may say, any

* S. R. Desai - Konkani Sabdakosh.

man of reason sees only regression in the elimination of desinential vowels of Konkani.

12. How to distinguish the genders.

There is an easy way to know the gender, by looking at the inflection of the nominative singular into the plural. This inflection is characteristic of the gender and its desinence

Table III

पुल्लिंग	Nominative		Mechanism of change,	
	Singular	Plural	Singular	to Plural
उ-छन्न अकारान्त	वागु	वाग	-अ + उ	-उ + अ
इकारान्त	कवि	कवी	nil	+ इ
ईकारान्त	जोगी	जोगी	nil	nil
उकारान्त	वस्तु	वस्तू	nil	+ उ
ओ-छन्न अकारान्त	घोडो	घोडे	-अँ + ओ	-ओ + ए
स्त्रीलिंग				
अकारान्त	वायल	वयलो	nil	-अ + ओ
इकारान्त	राति	रात्यो	nil	-इ + यो
ईकारान्त	राणा	राणियो	nil	-इ + यो
उकारान्त	काजु	काजो	nil	-उ + ओ
ऊकारान्त	ऊ	उवो	nil	-उ + वो
नपुंसकलिंग				
अकारान्त	घर	घरां	nil	+ अं
इकारान्त	मोत्ति	मोत्तीं	nil	+ इ
ऊकारान्त	तारुं	तारुवां	nil	-उ + वां
ए-छन्न अकारान्त	सूर्णे	सूर्णीं	-अँ + एं	-एँ + ईं

13. Gender and Number of Collective Nouns.

In Indo European languages like English, collective nouns have no gender and they are usually treated in singular number.

Konkani in conformity with Sanskrit assigns gender to the collective nouns according to the desinential vowel.

Example :- लोक भौवन धावलो (The crowd ran away in fear).
लोकोंक समस्तांक नमस्कार (My obeisance to all peoples of the world).

(ii) सभा एकडे जल्लि (The assembly met). सभांक सगटांक एकडे करि (Call the meeting of all committees). लोक is in masculine, while सभा in feminine. Similary घटायु, a stalk of plantain fruits bunches), घोचो, घोसु and झोल्लो, all meaning "bunch" are in singular masculine. The plurals are घोचे, घोस, and झोल्ले.

iii) रायाने एवंचानीक जनपद (masc. singular) उठ्ठावलो (people stood up when the king arrived). लोकांतु कस्कमेल्या नमून्या जनपद (masc. plural) अस्साय ! what all types of peoples are there in the world !

14. Number

Number and cases (वचन and विभक्ति) are to be dealt together. Hereunder, the "number" is dealt first so that one will be thoroughly familiar with the topic when he comes to the study of the obliques.

Many ancient languages like Sanskrit, Zend and Hebrew have three numbers, singular (एकवचन) (in Sanskrit), dual (द्विवचन) and (बहुवचन) plural. But the M. I. A. Prakrits including Konkani gave up the dual number and retained the other two, एकवचन (singular) and अनेकवचन (plural). The latter term is more appropriate than बहुवचन, as it distinctly signifies that the dual number is merged with the plural.

15. Grammatically speaking, nouns of all categories (except non-countable commodities) have singular and plural forms. However in usage certain objects which function in pairs, are designated in plural, similar to scissors and spectacles in English. Thus (i) व्हाणो, खड्डावो and पापासां (all meaning footwear) are generally in the plural. Occasionally they may be designated in singular, as for example, दावि व्हाण वायट जल्लि (The left chappal went bad), or उजे खड्डावेची खुण्टि गेल्ली (The peg of the right wooden chappal was lost), एका पापासा दोरी तुण्टलि (The strand of one chappal snapped).

ii Then again there are compound words (द्वंद्व समास), which are collections of more than one object and they are also designated in *plural*. A few examples and their usage are given below.

- चेरडुवां (क) वड्डोवंचोः भारु आवसुववसूंगेलो तां. The responsibility of bringing up children is indeed of the *parents*.
- बायलबम्मूण खांय वत्ताय ? Where do the husband-wife (couple) go ?
- रुक्कारि थाकूनु पडूणु ताणे हातपाय मांळळे. He broke his hands and legs (limbs), having fallen from the tree.
- दोळेकान अस्साय रे तुक्का ? Do you have eyes and ears ?
- In contrast to the द्वंद्व समास words given above, there are त्रिभक्ति तत्पुरुष words, which are used both in the singular and the plural. The symbol of plurality is added *to the end word* only.

Singular	Plural
अंगवस्त्र	अंगवस्त्रां
रुक्मूळ	रुक्मूळां
घ.जावंय	घरजावंयां

iii) Collective nouns are being used both in singular and plural numbers (vide 13).

Uncountable entities, mostly inanimate objects like उदाक, दूद, नित्तु, (water, milk, spittle respily) are designated always in the singular. राकूड (fire wood), अवंगालें (clothes), रावंदयकाय (cooking articles), घरदार (home), अन्नउदाक (articles of elementary hospitality) also belong to the same category, viz. तन्गेलें घरल्याक अन्नउदाक मेळ्ळें ना (Did not get a modicum of hospitality in his house).

16. Conversion of Singular into Plural

Conversion of nominative singular to plural may be treated separately as the nominative is not included in the obliques formed out of pratyaya. This conversion has already been illustrated in 12 Table 3. Hereunder, the mechanism alone will be discussed.

Table IV

A Comprehensive gender-wise generalization of plural-formation
of nouns of different desinences

Desinence type	Mechanism of Singular → Plural (Nominative)	Symbolic
Masculine		S → P
उ-छन्न अकारान्त	The noun-base here is normally an अकारान्त but it is masked with उ in the singular. To convert it into plural, the उ is dropped and अ is substituted.	(-उ)(+अ)
इकारान्त and उकारान्त	Masculine nouns ending in short इ or उ, simply elongate their end-vowels. The mechanism of elongation is the addition of a vowel of the same kind, and the latter added vowel is a pratyaya.	+इ→ई +उ→ऊ
ईकारान्त and ऊकारान्त	Masculine nouns ending in elongated ई or ऊ do not undergo any change in the plural. Thus जोगी (s) → जोगी (p); so also दुद्दी (pumpkin). लड्डू (s) → लड्डू (pl). So too दुड्डू.	no change
ओ-छन्न अकारान्त	घोडें (Apabhramsa noun base) takes up ओ to give the singular form घोडो. घोडो gives up ओ and takes up ए to give the plural in Konkani.	-ओ +ए
Feminine		
अकारान्त	अ desinence of the singular is dropped and replaced with ओ.	-अ +ओ
इकारान्त	इ+ओ, is an incompatible "sandhi". So a "hiatus tilger" or a glide is required. This is achieved by the epenthesis of य. [राति → रात्यो]	[इ+ओ]→यो

Desinen- type	Mechanism of Singular → Plural (Nominative)	Symbolic
Feminine		S → P
ईकारान्त and ऊकारान्त	The long form of ई or ऊ first splits into (इ + इ) or (उ + उ). Thus words like फुल्ली (nose stud) and ऊ (louse) split up as : फुल्ली → फुल्लि + इ and ऊ → उ + उ. The latter इ or उ then combines with ओ. [इ + ओ] and [उ + ओ] combine via a semi-vowel epenthesis, इ is replaced with य and उ with व.	$\begin{array}{l} \text{ई} \rightarrow \text{इ} + \text{इ} \\ \quad \downarrow \\ \quad + \text{ओ} \rightarrow \text{यो} \\ \quad \downarrow \\ \text{इयो} \\ \text{ऊ} \rightarrow \text{उ} + \text{उ} \\ \quad \downarrow \\ \quad + \text{ओ} \rightarrow \text{वो} \\ \quad \downarrow \\ \text{उवो} \end{array}$
उकारान्त	उ is dropped and ओ is added. Thus काजु → काजो, तोडोपु → तोडोपो.	- उ + ओ
Neuter		
अकारान्त	The rule with the short vowels is to elongate to yield the plural; अ is elongated into आ with an anuswara on it. [झाड → झाडां].	+ अं → आं
ईकारान्त	As mentioned earlier, the ई splits as इ + इ. बीं → बि + इं. The pratyaya आ is incompatible with इ. So the sandhi is effected through the epenthesis of य.	$\begin{array}{l} \text{इं} + \text{आ} \rightarrow \text{यां} \\ \text{बीं} \rightarrow \text{बियां} \end{array}$
ऊकारान्त	The mechanism is similar to the above, ऊ splitting into उ + उ. चेरडूं → चेरडु + उं, [उं + आ] fusion takes place via the epenthesis of व.	$\begin{array}{l} \text{उं} + \text{आ} \rightarrow \text{वां} \\ \text{चेरडूं} \rightarrow \text{चेरडुवां} \end{array}$
ए-छन्न अकारान्त	ए is a diphthong of अ + इ. ए shrinks into इ (which is a component of itself) to present the plural form.	$\begin{array}{l} \text{ए} \rightarrow \text{इ} \\ \text{सूणें} \rightarrow \text{सूणि} \end{array}$

17. Declension of Nouns (विभक्ति रचना)

Declension means variations of form of nouns to yield their obliques or cases (विभक्ति) Vibhakti is useful to show the relation-ship between the substantive and the verb (predicate). Adjectives and pronouns also undergo declension.

The previous sections revealed that the substantives have 3 genders and 2 numbers in Konkani. So declensions of a noun have to occur for all three genders under two heads, the singular and the plural. These declensions will vary from one to another mainly from the point of their *desinences*, which form the basis of classification of declensions. In Sanskrit a full table of declension, or the paradigm of a noun (रूपावली) will consist of 24 forms, whereas in Konkani it is 16 forms.

Declension consists in adding the case terminations, (called सुप्ता in Sanskrit and “pratyaya” in Konkani to the *uninflected* form or the *primitive noun base* called प्रातिपादिक in Sanskrit, or मूल in Konkani. For this purpose the Konkani nouns have been classed under two kinds. (a) Those whose nominative singular corresponds to the noun base and (b) those whose nominative singular has a masked desinence. In the former class are the अकारान्त, इकारान्त, उकारान्त, ईकारान्त and ऊकारान्त nouns. Under the latter class are the उ-छन्न अकारान्त masculine, ओ-छन्न अकारान्त masculine and ए-छन्न अकारान्त neuter. Vibhakti pratyayas can be added directly to the nominative singular form of the former class; whereas in the latter you have to eliminate the masking vowel and expose the root base of the noun, before you proceed to fuse the pratyaya. In the उ-छन्न words, if you replace the उकार with अकार, you get the basic form. Thus मोरु (nom. sing) → मोर (noun base). In ओ-छन्न-words, replace the ओ with अँ. Thus for घोडो (nom. sing), घोडँ is the basic noun form. Similarly in ए-छन्न words, the ए is replaced with अँ. Thus for सूर्णे (nom. sing), सूर्णँ is the basic noun form.

18. Cases (Obliques), (विभक्ति)

Konkani in common with the M.I.A. prakrits, had lost many of the cases existing in Sanskrit. Sanskrit has eight “Vibhaktis” (1) Nominative, (2) Vocative, (3) Accusative,

(4) Instrumental (5) Dative, (6) Ablative (7) Genitive and (8) Locative. Of these, Konkani has totally lost the dative, the ablative and the locative. It has partially lost the accusative and the instrumental cases too. So the preserved cases are the nominative and the vocative; and the partially preserved are the accusative and the instrumental. In the case of the genitive, in addition to the preserved form which ends in च्, there is a derived genitive which ends in ल्.

A language losing cases is not uncommon. The English, the Portuguese or the French grammar has no system of cases at all, and they manage with prepositions. *Bloch (197, p. 203) quotes Bréal (*Semantique*, 3rd edn, p 14) as having formulated a law to explain how the number of cases are reduced in direct proportion to the increased usage of accessory words (prepositions or post positions) to explain the meanings otherwise left in obscurity. To convey the sense of the lost cases, Konkani uses post positions (popositions) and constructs "Derived substitutes" for the cases. The partially lost cases have the canonical forms as well as the derived forms. To illustrate the point, let us consider the instrumental and the dative cases.

In the partially preserved instrumental, the words like रामान्, सूर्णान्, हत्तान्, बड्डियेन etc, are the canonical vibhakti forms, corresponding to रामेण, शुनकेन, हस्तेन, दण्डेन, in sanskrit, the pratyaya एन having been absorbed by konkani as अन् or इन् or उन्. Among these, the instrumental of the animate nouns are generally put to use as subjects in past tense syntax of transitive verbs. Thus रामान् रुकु कत्तरलो (Rama cut the tree); सूर्णान् मनिशाक चाबीलो (Dog bit the man). Hence this canonical form is called *Denominative Instrumental*. However, it may be noted that the instrumentals of inanimate nouns can still be used in the proper sense of the case, namely करण (agency), viz : हत्तान् काडि (take by the hand), and बड्डियेन मारलो (beaten by a stick).

Derived substitute cases :- The denominative instrumental cannot function in causal verb syntax, nor in the passive voice. For this, there are forms like रामाकरण,

* The Formation of the Marathi Language.

रामाच्यान, which represent the derived Instrumental case. Dative case is completely lost. So a substitute for it is derived by placing a post positional adverb after the genitive form-e.g. चेरडाचे खातार (for the sake of the child); Other adverbs like गुणी, पाम्न, पासावत can take the place of खातार (S. कृते) without much change in the meaning

Another totally lost case is the locative. It has two derived substitutes. Locative (1) to mean (In) e.g. घरा(चे) अन्तु → घरान्तु; and Locative (2) to mean (On) e.g. घरा(चे) वयरि → घरावयरि → घरारि. Similarly, the lost ablative case is also made good with a derived substitute. The post position थाकनु or थावूनु is placed after the locative, viz : गावांतु थाकनु = from the village.

19. The eight vibhaktis are divided into कारक vibhaktis and उपपद vibhaktis. The former class shows the relations subsisting between the noun and the verb in the sentence, whereas the latter shows the relation between a noun, pronoun or adjective with another noun. The genitive and the vocative belong to the latter type, while all others are कारक vibhaktis.

Table V

Functional names of cases

Sansk. Ordinal names	English	Konkani functional names [कारक]	Functions
प्रथमा	Nominative	कर्ता	Functions as the Subject
द्वितीया	Accusative	कर्म	Functions as the Object
तृतीया	Instrumental	करण	Functions as the Agency
चतुर्थी	Dative	संप्रदान	Functions as the indirect Object
पञ्चमी	Ablative	अपादान	Indicates Motion away from.

Sansk. Ordinal names	English	Konkani functional names [कारक]	Functions
षष्ठी	Genitive	संबन्ध*	Relation between noun & noun
सप्तमी	Locative	अधिकरण	Indicates the time or place where the action takes place
संबोधना	Vocative	आह्वान*	Address / call.

20. About Individual Cases :-

i) The nominative is the naming case. Except in the case of masked-desinence nouns, *it also happens to be the basic form of the noun*. The preserved canonical cases like the vacative, the accusative, the instrumental and the genitive are formed by fusing the pratyaya with the nominative noun base.

Another feature of the konkani nominative is that it can also function as the direct object of transitive verbs in the case of inanimate nouns, viz. रामान रुकु कत्तरलो (Rama cut the tree). The object "tree" is in the nominative form and not in the accusative, रुकाक. Therefore the konkani nominative is re-named as the *Direct Case*. Such direct case facility exists in other prakrits and also Dravidian languages.

ii) The Vocative singular in Konkani is noted for its protracted (प्लुत) phonation of the terminal vowel. The Vocative plural of konkani has a distinguishing character, which is absent in the cognate prakrits. It is the addition of अनो, (नु or न्दो) to the vocative singular. Thus you have singular and plural pairs of different classes of nouns:- (रामा - रामानो) ; (जोम्या - जंग्यानो), (गुरु - गुरुनो), (लड्डुवा - लड्डुवानो), (घोडो - घोडोनो), (बयले - बयलानो), (राती - रात्यानो), (राणिये - राणियानो), (सूणो - सूणोनो).

* उपपद Vibhaktis.

Regional variations in colloquialism bring out words like घोडॉनो, घोडॉन्, and घोडॉन्दो.

Incidentally, it may be mentioned here that besides the vocative case, Konkani has some adverbial particles used for calling, without or with the proper names. These are अगा and अरे for masculine and अगे and अगो for feminine. अगा and अगे are respectful words used for superiors or equals, whereas अरे and अगो are for inferiors or very intimate people. These are operative only in the singular form.

iii. *Accusative case*:- Probably in olden days, this case used to figure frequently in the indictment or accusation of criminals in Rome and so it was called accusative. Today it will be better to call it *Objective case*.

Accusative case is partially preserved to represent animate direct objects, viz: हावें रामाक अप्पेलो (I called Rama); ताणे गायेक बन्दीलि (He tied the cow), तूं चेत्याक शिकेय (you teach the boy). Here the underlined objects (animate) are all in the कर्म विभक्ति. Now look at the following sentences:- गोपालून घर बन्दीलें (Gopal constructed a house). Here the direct object (inanimate) is in the direct case and not in the accusative. So it is said that the accusative is partially lost (to the nominative) in the case of inanimate objects. This does not mean that inanimate nouns do not have the accusative form for, read the following sentences where the inanimate nouns are shown in their accusative form. फतर रुकाक लगलो (The stone hit the tree), पायाक थोम्पत्या फतराक ताणे सबलें (He cursed the stone which pricked his foot).

The partial loss of accusative (to the direct case), is made good by its functioning partially for the dative case, viz. हावें सान्तीक पुस्तकु दिल्लो (I gave the book (direct object) to Santhi (indirect object); ताणे घराक उज्जो लायलो (He set fire (direct object) to the house (indirect object)); तूं सित्ताक मीट घालि (you add salt (direct object) to the rice (indirect object)); ताणे थावटाक थापट मरलें (He gave blow (direct object) for blow (indirect object)); मनिशाक मोल देकनाय (They) don't give respect

(direct object) to man (indirect object). The underlined indirect objects have the accusative form, but they discharge the function of the dative case (संप्रदान- indirect object).

iv) The Instrumental Case :

The preserved canonical form is called *Denominative Instrumental*, because of its peculiar function as the subject in past tense syntax of transitive verbs. In the N.I.A. prakrit Hindi too, this custom is prevalent and is covered by a law (ने विधि), the *why* of which, it seems, has so far not been questioned. This canonical form is not able to function with causal verbs and in passive voice syntax, for which the derived substitute case is necessary. The derivation makes use of the postposition करान [from (s) करेण (by the hand)] after the genitive case of the noun.

रामा (चे) करान → रामाकरान

रामाचे [कर]ान → रामाच्यान

ते काम रामाकरान करय = Have that job done *by Rama*. The predicate here is a causal verb. ते काम रामाच्यान जल्लेना. That work could not be done *by Rama*. The predicate is in the passive form [नजातं p.p of जा].

Passive voice has disappeared in Konkani. If at anytime, out of academic interest, any one uses it, the derived substitute of the instrumental has to be used. viz. सवर्णांन गयण्डाळा खल्लो (The bird ate the earthworm). The passive voice of this is सवर्णांचान गयण्डाळु खल्लोलो जल्लो. (The earth worm happened to be eaten by the bird). In the active voice, the object is in the objective case whereas in the passive, it is in the nominative. The subject is in the denominative instrumental in the active voice, and in the derived substitute instrumental in the passive voice.

It has been said earlier that the sanskrit pratyaya एन has been absorbed by Konkani as अन. But in the personal pronouns how came the pratyaya to be ए viz. हावें, तूवें. These words do not also resemble the sanskrit words मया and त्वया. There are two opinions as to how ए could have come to be used for pronouns. (a) Konkani might have preferred to retain

ए alone of the sanskrit pratyaya एन or (b) it might be due to the abridgement of the Apabhramsa pratyaya—"ahi". The former view was aired by Jules Bloch (in La langue marathe and L'indo-aryen) and was supported by R. L. Turner in his paper "Phonetic weakness of Terminational Elements" in JRAS, 1927 p. 227). The advocate of the second view was George Grierson (Katre - p. 120).

v) Dative case :—Part of the functions of this case, are discharged by the accusative form. The derived dative substitute is constructed by placing after the genitive case of the noun popositions like गुणी (from (S) गणने) = on account of, खातीर (कृते) = for the sake of, पासून ((S) प्रश्नेन) on the question of, पासावत ((S) प्रसक्त्या) in reference to. Thus गाये(चे) गुणी = For the sake of the cow; चेरडा(चे) पासावत = In reference to (on account of) the child; त्या विषया(चे) पासून = On the question of that topic; रामा(ले) निमित्ति = Because of Rama. During conversation, the phrases are pronounced without the vibhakti praty letters shown in brackets.

Sanskrit dative has the pratyaya य (viz. रामा य, सीता यै, क्व ये etc.), but Konkani does not have anything resembling, and hence the canonical dative form is totally lost in Konkani. Fr. Maffei (p. 207) points out to the existence of a peculiar syntax in Konkani. मका एकु भावु अस्स = I have a brother. ((Lit :—There is a brother *for* me): In the English sentence *I* is the subject and brother is the complement of *have*, whereas in Konkani the ownership is presented in the dative case, and the *brother* becomes the subject. This type of syntax is not strange, if you consider that Konkani follows the sanskrit system wherein the ownership is given in the genitive, eg. शिशुरस्ति ममापि = I too have a child. But in epic sanskrit, the dative form used to be substituted for the genitive. Thus in Mahabharata you come across पिता ममं. Konkani has retained the epic system and uses the dative freely in place of the genitive - eg. तुका उपकाराक पडता (It is of use *for* you). Correct expression ought to have been तुगेल्या उपकाराक पडता. It is for *your* use).

Dative also finds use where you wish to convey the sense of *per* (frequency).

वर्साक एक पावटि मुम्बायक वत्तं. I go once a year to Bombay.
दिस्साक तीन जेवणां जेवत. He eats three meals *per day*.

vi) Ablative case :—This is another completely lost case. Ablation means अपादान = taking away, removal, erosion etc. Since the language has lost the canonical Vibbakti, the sense of ablation is constructed in a periphrastic way by placing the word थाकूनु or थावूनु after the locative case of the noun, viz : गावान्तु थाकूनु = from the village. This has been simplified in conversation as गावांथून which has been colloquially corrupted as साकून and गावांसून. From the pronunciation of Gowda Saraswaths (थाकूनु) and from the writings of Fr. Stephens (16th cent. थावूनु), it is clear that the word ends in उकार in pristine Konkani. This therefore is a perfect participial form.

The origin of this word is not clear. It may be from the M.I.A. तक्का or थक्का which is derived from the Sanskrit root स्था (to stay), and this prakrit word should have come down to Konkani as थाक. It is also possible that Konkani might have directly derived from the (S) स्थप् (causal of स्था), in which case the Konkani word will be थाव. In either case, the basic root is accepted to be स्था.

But how does the word स्था (to stay) impart the meaning of *from*? In Malayalam or Tamil or Telugu, the sense of “went away from here” is conveyed surprisingly as “*Having stayed in here went away*”. Thus (Mal) “*ivide ninnu poi*”. (Tam) *inge ninru poyachu*” (Tel) “*ikkade ninchi poinavu*”. In all these instances, the phrase *having stayed in* is synonymous with *From*. Also note that the substantive in all the above cases is presented in the locative. Konkani follows the same method गावांतु (in the village) थावूनु (having stayed) गल्लो (went) = went away *from* the village. घरांतु थावूनु धावता = Runs away (having stayed in) from the house. थाकूनु has the meaning of रावूनु.

Though the Dravidian examples clinch the issue that थाकूनु is from the (S) root स्थ्, it cannot be stated that this usage is borrowed by Konkani from the Dravid languages. It was fixed by Panini - vide his aphorism : ध्रुवमपाये अपादानं (1.4.24). It means "moving away is relative to a fixed location" (ध्रुवं). So the sense of "from" is given even during Panini's time as "Staying in a fixed location," = From a fixed location. The perfect participle of the causal of स्था is स्थापयित्वा which in Maharashtra and Souraseni become थागयिदूण which then becomes the simplicia थायिदूण. It sounds very similar to the (K) थावूनु. Konkani had occasions to brush shoulder with the above prākrits. This word has been found in Āvasyaka Erzählungen-ed-by Leumann (Leipzig) 1897, 30, 4. (Pischel p. 465) 586.

That the root of थावूनु is स्था (to stay) is further confirmed by a syntactic peculiarity. "Stay" is possible only in a place like village or a house or a seat, but not inside an animate object. So when the latter is concerned, थाकूनु can not be placed immediately after the locative of the substantive. You have to interpose the word लगि meaning vicinity. Thus रामा(चे) लगि थाकूनु गेल्लो (Colloquially it is spoken as रामालिथूनु गेल्लो). गायचे लगि थाकूनु दूरा सर (Move away from near the cow). ताजेला(गि) थूनु दुड्डु धेवचे कष्ट (It is difficult to extract money from him).

Exceptions to this are कृष्णान्तु थाकूनु अनेक मायाकृष्ण भायर आयले (Many fake Krishnas came from within Krishna). हें मोरांतु थाकूनु कडळेलें तेल (This oil has been extracted from inside the peacock). However, locative (2) with the meaning of on or over enables थाकूनु to be used directly with animate objects. Thus रुक्कारि थाकूनु पडळो (Fell from the tree) ; पुत्तारि थाकूनु वोड्जें अपण्यारि घेतलें (He took on himself the load from the son). This exception is possible because the animate object in the locative case (2) is treated as a seat.

The ablative case has the following functions to discharge in syntax.

(a) *To indicate movement away from place or society :- viz.* तो गावां थाकूनु धावलो (He ran away from the village); तक्का जातीं थाकूनु भायर वल्लो (He was thrown out from the community = He was excommunicated).

(b) *To indicate far-apartness :-* मुम्बाय गोयां थाकूनु शें किलो दूरा (Bombay is 100 km. distant from Goa).

(c) *To indicate concealment :-* सुन्नेन मय्यें लगि थाकूनु दूद निप्पे-लें (The daughter-in-law concealed the milk from the mother-in-law).

(d) *To indicate liberation from :-* रीणां थाकूनु निर्वति मेळ्ळि (got recess from debts); ती बम्मणा लगि थाकूनु सोडवडेलि (she became free from the husband).

vii. Genitive case :

This is not a कारक but a संबन्ध विभक्ति. It is called genitive because it indicates the genesis (origin or source) of the object. रामालो हातु indicates the relation between the two nouns, i.e. the latter is *possessed* by the former. मेगेलो पूतु indicates that the genesis of the latter is from the former. So besides genitive, it is also called *possessive case*.

Konkani genitive has two forms, with च and ल pratyayas.

(a) The forms like रामाच have been derived from the canonical sanskrit genitive, रामस्य. The pratyaya स्य is absorbed as च or च्य.

(b) The derived substitute genitive is constructed by placing the postposition लागल (from (S) लग्न) after the *accusative case* of the substantive.

रामा(क) + लागल → रामागेल → रामाल

माका + लागल → मागेल or मेगेल

The derived substitute is preferred in the case of human substantives, while the canonical form is used for animals and inanimates. Thus रामालो पायु, गायचो पायु, रामालि व्हाण, पायाचि व्हाण, रामालें नांकूट, हत्ताचें नांकूट.

Prof. P. G. Kamath of Kerala Konkani Academy told me that the genitive ल desinence of Konkani was derived from low-class prakrit. Sudraka, the author of Mrichha Katika (200 A.D.) puts in the mouth of his low characters like चेट: and चेटी a particular word, केरक to denote possession. This corresponds to the skt. ईय suffix (pervading, intinately one's own). viz. अस्मदीयं = अहमकेरकं, आत्माया = अत्तणकेरका, वेश्या जनीयः = वेस्साजण केरको. While the skt. genitive has no gender differentiation,

the pkt. word does have, in unison with Konkani. (Sudraka was supposed to be a member of Abhira, a tribe which was closely associated with Saraswaths). It is probable that the first two letters of केरक have infiltrated into Konkani as गेल such that you get रामागेल which simplifies as रामाल.

The alternative genitive form with terminal लो, लि, लें, has been given a highly stretched explanation by J. Bloch (p. 211-212). According to him, it is derived from the skt. loc. लाभे = to the profit of. He quotes Beams* (II p. 276) who believes that the "La-kāra" is from गेलो, the past participle of the root गम् (to go). This has taken the meaning of *belonging to*. Neither of these seems to be satisfactory.

Konkani genitive case is remarkable in two respects :

i) Unlike in sanskrit, it functions as a thorough adjective having gender and number. Its pronounced adjectival character baffled Fr. Maffei, who said "There is no genitive in Konkani" (p. 10 of his Konkani Grammar). The following examples illustrate this character.

रामालो हातु - रामाले हात, सीतेलि मुद्दी, सीतेल्यो मुद्दियो, कृष्णालें बोट, कृष्णालि बोट्टां. Similarly you have the other form with words ending in चो-चे, चि-च्यो, चें-चि.

ii) The genitive has been employed to construct the substitutes of the lost cases, by attaching postposition after it.** Fr. Maffei who wrote his grammar in 1880, had the notion that the post positions are often added to his "original case". (p.14 of his book). Another foreigner Jules Bloch (p. 189, "Formation of Marathi) says "Real relations are expressed by post positions fixed to a unique oblique case". Yet in the next page (190) he gets into doubt. "It is still the genitive which is found in the oblique of

* J. Beams. A Comparative Grammar of Modern Aryan Languages 3 Volumes.

** The post position पर्यन्त seems to be exceptionally attached to the *nominative*. eg. गोयां पर्यन्त, कोच्चि पर्यन्त, मंगलोर पर्यन्त. Since the substantives are inanimate names, they are actually in the direct case, which does the function of the accusative also. Some people use the word भित्तरि as a substitute for पर्यन्त; हावं कोच्चि भित्तरि गेल्लोलें. I had been *upto* cochin. Most probably भित्तरि is a corrupt pronunciation of फिदर (frontage).

certain speeches in the N.W. prakrits". This confusion on the part of the foreigners is due to their lack of understanding the common Konkani practice of dropping the Vibhakti pratyayas during conversation. When रामा(चे) drops the pratyaya, it become रामा which is identical with their *unique oblique*.

Yet another peculiar usage of the genitive case will make one doubt whether it does not function as a कारक विभक्ति. माजर रातीचें जगराण करता, दिस्साचें निदत्ता. The underlined words are in the genitive case, but they are neither adjectives, nor do they show any संबन्ध. In fact they do the function of the locative, and in the sentence they are treated as adverbs of time.

Genitive is an extraordinary case; and the multifunctions of a single vibhakti go to show the dynamism of the Konkani grammar. Here I may draw attention to Jules Bloch p.189)(183). He quotes the Buddhist Sanskritic "Dīvyāvadhāna : तस्य तत्वारोपयिष्यामि (I will put this *on* him) (p. 510) and बहिर विहारस्य (out of monastery) (p. 490) and concludes that in Pali and other prakrits, the genitive can replace the dative and even the locative. He is of opinion that genitive alone is expected to be joined to the post positions.

viii) Locative case :—This is another of those cases which has been completely lost in Konkani. A few vestiges of the canonical locative case can be heard in some conversational words. तो मिजे हातीं अस्सा = He is *within* my hands. तां वम्पणाचे पय्यि पडलि = She fell *at the feet* of the husband. चेरडाले निमित्ति तीणे आत्महत्या केल्लिना = She did not commit suicide, (*in the cause* of) because of the child. तजे घरीं पूतु नासलो = The son was not *in* his house.

Adverbs of place and manner also appear to be in this case viz. कयि = where *in* ? थयि = there-*in*, कशि = *in* what manner, तेरिश = *in* that manner.

The derived locative has two forms, one to indicate 'in' and the other, "over" or "on". Two Konkani propositions are framed from two sanskrit indeclinables (s) अन्ते → (k) अन्तुं, (s) उपरि → (k) वयरि. These propositions are placed after the genitive case.

घरा(चे) + अन्तु → घरान्तुं Loc. (1)

घरा(चे) + वयरि → घरावयरि → घरावेरि → घरावेलि Loc. (2)

घराचे + (वय)रि → घराचेरि Loc. (2)

घरा(चे) + (वय)रि → घरारि Loc. (2)

That the pratyaya for locative (1) is अन्तु has the following support. In the Jnaneswari, which contains a few Konkani words of the 13th century, you will come across instances with the noun and the pratyaya shown separately.

गावां अन्तु (vi-311), संपंकुला अन्तु (x-242), अक्षय अन्तु (x-269), गूढा अन्तु (x-298). This split presentation has been done for the purpose of rhythm.

Some times the locative replaces the accusative. eg. : देवळान्तु वत्तां (I) am going *into* the temple. The correct expression would be देवळाक वत्तां going *to* the temple.

At times in conversation one comes across multiple cases on the same noun. viz. माजर वणतीवेल्यान उडिड मारनु गेल्लें = The cat went *by* jumping *over* the wall. The unabridged form of वणतीवेल्यान is वणती(चे) वयरोच्यान → वणतो वेल्यान (VI + III cases). The latter वेल्यान is a sort of शेषवृत्तिसमास.

Paradigms (रूपावळी)

Declensions have been given here-under in complete paradigmatic form [रूपावळी] of a *model* noun of each class, such that all other nouns belonging to the same class can be similarly declined. There are six representatives of the masculine gender, five of the feminine and four of the neuter, making a total of fifteen.

Before proceeding to paradigms proper, one must know the mode of formation of obliques, namely the *pratyaya sandhi* or the head-to-tail fusion of the pratyaya with the nominal base.

21. Fusion of the pratyaya (प्रत्यय संधि)

i) Pratyaya Sandhi is a good example of स्वरसंधि or the fusion between homogeneous vowels. It is well known that all Konkani nouns end in some definite vowel. The pratyayas of Konkani declensions have been selected not at random, but in the most rational manner, such that there shall

be least hiatus during their "Sandhi". This is possible if only the initial vowel of the pratyaya is homogeneous with the desinential vowel of the nominal base. Thus an अकारान्त noun should have an अकारंभ pratyaya, and इकारान्त noun an इकारंभ pratyaya, so on and so forth. The Rule here is "The like joins with the like".

ii) Another important point is that the addition of the pratyaya is a one-step operation. Thus if you need the accusative singular of मोर (peacock), you simply add मोर - अक → मोराक. You *do not* proceed in steps as मोर + अ → मोरा ; मोरा + क → मोराक.

iii) A consolidated chart of pratyayas apropos the types of nouns using them is given below. Pratyayas of only the preserved cases are charted below. For the nominative, ref. to Table IV under 16.

iv) Table VI shows that there are only three types of pratyayas अकारंभ, इकारंभ and उकारंभ to go round fifteen types of nouns. Another characteristic is that the pratyayas are complete syllables. They are not, unlike some people wrongly consider them, unpronounceable half syllables or consonants without vowels, क्, न्, च् etc.

22. Paradigms

For the purpose of model declensions, 15 typical nouns have been selected of different desinences and genders as shown in Table VII.

Paradigms of each model noun is given below in full, such that all other nouns belonging to that class, can be similarly declined. Pratyayas of the preserved (canonical) cases alone are shown separately as a ready reckoner, though it is a repetition of material given in Table VI. For the sake of emphasis it is once more re-iterated that (1) the propositions are added to the genitive case and *not* to the vocative case, nor to any "original stem" imagined by foreign grammarians; and 2) the rule of fusing the "pratyaya" to the "Prāthipādika" (primitive noun base) is inviolable.

Table VI. Types of Nouns Vis-a-vis Pratyayās

अकारंभ Pratyayas

Types of nouns	Pratyaya for Sing. Case	Pratyaya for Plural	Types of nouns
उ-छन्न अकारान्त - Mas. ओ-छन्न अकारान्त - Mas.	अ	Voc. अनो	अकारान्त (of all genders) including छन्न - masculine and neuter
अकारान्त & ए-छन्न अकारान्त - Neu.	अक	Acc. अंक	
ईकारान्त - Mas. ऊकारान्त - Mas.	अन	Instr. अनि	
	अच	Genit. अंच	इ, ई and ऊकारान्त feminine

इकारंभ Pratyayas

इकारान्त Masculine	इ	Voc. इनो	इकारान्त masculine
अ, इ, ई & ऊकारान्त Feminine	इक	Acc. इंक	
	इन	Instr. इनि	
	इच	Genit. इंच	

उकारंभ Pratyayas

उकारान्त - Masculine and Feminine	उ	Voc. उनो	उकारान्त masculine and feminine
	उक	Acc. उंक	
	उन	Instr. उनि	
	उच	Genit. उंच	

Table VII. Typical nouns of different desinences

अन्त	अकार	उ-छन्न अकार	ओ-छन्न अकार	ए-छन्न अकार	इकार	ईकार	उकार	ऊकार
Mas.	—	मोर	घोडो	—	कवि	जोगी	वस्तु	चड्डू
Fem.	घायल	—	—	—	रानि	राणी	काजु	ऊ
Neu.	घर	—	—	केळें	—	मोर्ती	—	तारु

Table VIII. उ-छन्न अकागन्त, मोर (Peacock)

(Here the nominative is masked by the desinence उ. When उ is removed and अ substituted, the primitive noun base is मोर to which the pratyayas are added.)

Case	SINGULAR		PRATYAYA		PLURAL	
	Preserved case	Derived Substitute case	Singular	Plural	Preserved case	Derived Substitute case
Nom.	मोर		—अ + उ	—उ + अ	मोर*	
Voc.	मोरा		अ	अनो	मोरानो	
Accus.	मोराक		अक	अक	मोरांक**	
Instr.	मोरान	मोराच्यान	अन	अनि	मोगानि	मोरांच्यान
Dative		मोरा(चे) गुणि				मोरां(चे) गुणि
Abl.		मोरांतु थाकूनु				मोरांतु थाकूनु
Gent.	मोराच	मोराळ***	अच	अंच	मोरांच	मोरांन
Loc. 1.		मोरान्तु				मोरांतु
2.		मोरारि				मोरांरि**

*The nominative plural is identical with the nominal base form.

**The difference between the singular and the plural (in the accusative, and genitive cases) is the presence of the anuswara in the plural. Infact it is present in the instrumental, and the locatives too, but not shown because it is followed by a nasal.

According to the convention of word formation, Konkani strives to preserve the penultimate vowel long where ever possible. When the pratyaya is added, the penultimate vowel of the stem becomes ante penultimate in the oblique. In obedience to the Rule of alternate short and long vowels, the ante penultimate vowels in the obliques have to be shortened. This shortening serves as a compensation for the elongation of the word consequent to the pratyaya addition, and it fits in the "pressure for speed consciousness" of the prakrit. Thus राम + अक → रःमाक is pronounced as रम्माक. However this convention is optional in disyllabic words and so both the

forms रामाक and रःमाक are in vogue. But in polysyllabic words, the convention is treated as a Rule-viz वामूनु - वामुनाक, मन्दार - मन्दिराक, खःजूह - खःजुराक, मुःगूळ -> मुःगुळाक.

Fr. Maffei expresses the same point in another way. He says (p. 13 & 14 of his book) that in Konkani (as in Greek) there are contracted nouns. In nouns of more than one syllable in the nominative singular, the vowel before the last syllable in other cases is dropped. That is to say, he goes one step beyond of the statement of shortening the ante penultimate vowel. He drops it totally so that the pronunciations of the above will be like वाम्नांक, मन्द्राक, फण्साक, खःज्राक, मुग्लाक etc.

***The genitive case of Konkani, unlike in sanskrit or the Indo European languages, functions as a veritable adjective. Therefore it takes up gender and number and is declinable. Thus you have चो, चि, चें and लां, लि, लें variation for gender. मोराचो दोळो, मोराचे दोळे ; मोराचि चोंचि, मोरांच्यो चोंच्यो, मोराचे पाक, मोराचि पक्का ; मोरालें चमकण. The genitive, as an adjective can appear in any oblique form. मोराचे(न) दिण्टोन, मोराच्या(क) पायाक.

Table IX. ओ-छन्न अकारान्त. घोडो (Horse)

This word has been derived from the prakrit घोटक, which is absorbed by Apabhramsa as घोट. This latter is used in Konkani as the nominal base and pratyayas are added to घोडें *

Case	SINGULAR		PRATYAYA		PLURAL	
	Preserved case	Derived substitute case	Sing.	Plu.	Preserved case	Derived substitute case
Nom.	घोडा	—	आ	ण	घाडे	Ref. to Table III for the mechanism to form nominative singular->plural
Voc.	घोडें		अ	अनो	घोडेंनां	
Accus.	घोडांक		अक	अक	घोडांक	
Instr.	घोडान	घोडांच्यान	अन	अनि	घोडानि	घोडांच्यान
Dative		घोडां गुणि				घोडां गुण
Ablat.		घोडां थूनु				घोडां थूनु
Gent.	घोडांच	घोडान	अच	अंच	घोडांच	घोडान
Loc. 1.		घोडांतु				घोडांतु
2.		घोडांरि				घोडांरि

* The अकार on the syllable marked °, should be pronounced as the a in fan or ran.

Table X. अकारान्त Feminine. बायल (Woman)

In this case, the nominative singular is itself the nominal base, and pratyayas are added direct to it. इकारंभ *pratyayas* are characteristic of *feminine nouns*, especially in the singular. In this particular instance, the “pratyaya sandhi” involves the *fusion of a miscible pair*, though not homogeneous, viz. अ + इ → ए.

Case	SINGULAR		PRATYAYA		PLURAL	
	Preserved Case	Derived Substitute Case	Singular	** Plural	Preserved Case	Derived Substitute Case
Nom	बायल		nīl	ओ	बायलो	
Voc	बायले		इ	अनो	बायलानो**	
Accus	बायलेक		इक	अक	बायलांक	
Instru	बायलेन	बायलेच्यान	इन	अनि	बायलानि	बायलांच्यान
Dative		*बायले(च)गुणि				बायलां(च)गुणि
Ablat		बायलेंथुनु				बायलांथुनु
Genit	बायलेच	बायलेल	इच	अंच	बायलांच	बायलांल
Loc 1		बायलेंतु				बायलान्तु
2		बायलेरि				बायलारि

* In all charts preceding and succeeding, *only* one poposition गुणि has been shown for want of space. The dative can take up any of the other relevant popositions, खातीर, निर्मिति (निमित्तान), पासून, पासावत etc

** It is strange that in the plural, the feminine nouns depart from their favourite इकारंभ *pratyayas* and adopt the अकारंभ, for all nouns except उकारान्त. Thus what ought to have had forms like बायलेक, बायलेनि, have taken the forms like बायलांक, बायलानि etc. This is called *Declensional contamination*. (T. K. R. Aiyar “Comparative philology” p. 128). Sanskrit also suffers this at times, as for example, Declension of पति. This word gives up the normal इकारान्त forms like पतिना, पतये, पते: etc. and takes up the forms of ऋकारान्त as पत्या, पत्ये, पत्युः (III, IV, V & VI cases).

Table XI. अकारान्त Neuter. घर (House)

Here the nominative singular is also the noun base, to which pratyayas can be directly added.

CASE	SINGULAR	PRATYAYA		PLURAL
		Sing.	Pl.	
Nom	घर	nil	अं	घरां
Voc	घरा	अ	अनो	घरानो

All the rest of the Vibhaktis follow the pattern of मोरु.

Table XII. ए-छन्न अकारान्त Neuter. केळें (Plantain)

The nominal base of this word is केळें in Apabhramsa, which has been Konkanised as केळें. The pratyayas are therefore attached to केळें.

CASE	SINGULAR	PRATYAYA		PLURAL
		Sing.	Plur.	
Nom.	केळें	ए	ई	केळीं
Voc.	केळां	अ	अनो	केळांनो

Rest of the Vibhaktis follow the pattern of घोडो (masculine).

Table XIII. इकारान्त Masculine. कवि (Poet)

Here the nominative singular is identical with the name base, and the pratyayas are attached to it.

Case	SINGULAR		PRATYAYA		PLURAL	
	Preserved Case	Derived Substitute Case	Singular	Plural	Preserved Case	Derived Substitute Case
Nom.	कवि		nil	इ	कवी	
Voc.	कवी		इ	इनो	कवीनो	
Accus	कवीक		इक	इंक	कवीक	
Instr.	कवीन	कवीच्यान	इन	इनि	कवीनि	कवींच्यान
Dative		कवी गुणि				कवीं गुणि
Ablat		कवीथूनु				कवींथूनु
Genit.	कवीच	कवील	इच	इंच	कवींच	कवींल
Loc. 1		कवीन्तु				कवीन्तु
2		कवीरि				कवीरि

Table XIV. इकारान्त Feminine. राति (night)

The nominative singular holds also the nominal base and so the pratyayas are attached to it.

Case	SINGULAR		PRATYAYA		PLURAL	
	Preserved Case	Derived Substitute Case	Singular	Plural**	Preserved Case	Derived Substitute Case
Nom	राति		nil	ओ	रात्यो	
Voc	राती		इ	अनो	रात्यानो	
Accus	रातीक		इक	अक	रात्यांक	
Instru	रातीन	रातीच्यान	इन	अनि	रात्यानि	रात्यांचान
Dative		राती गुणि				रात्यां गुणि
Ablat		रातींथूनु				रात्यांथूनु
Genit	रातीच*		इच	अंच	रात्यांच	
Loc 1		रातीन्तु				रात्यांतु
2		रातीरि				रात्यांरि

*The possessive case of राति and दीसु conveys the sense of "during night (or day) time" - viz रातीचें भायर वचूंनज्ज् (should not go out at nights). The VI case here renders the function of the locative case which is a कारक. It is treated as an *adverb of time*.

******It is to be noted that for the plural form, the pratyaya is इकारंभ in the इकारान्त *masculine*. But in the इकारान्त *feminine*, the plural pratyaya becomes अकारंभ. This involves the fusion of an incompatible pair of vowels इ + अ, with the help of a glide य.

Shortening of the ante penultimate vowel is optional, since the noun is disyllabic.

Table XV. ईकारान्त Masculine. जोगी (Yogi, Mendicant)

The noun base is represented by the nominative singular. The pratyayas are the अकारंभ, characteristic of the masculine gender, but the pratyaya-sandhi is interesting. In the first instance the long ई splits into 2 short इ's - viz. जोगी → जोगि + इ. Since इ + अ make an incompatible pair, इ is replaced with the semi vowel glide य. Now जोगि + य + अ → जोगिया (vocative sing)

Case	SINGULAR		PRATYAYA		PLURAL	
	Preserved case	Derived substitute case	Sing.	Plu.	Preserved case	Derived substitute case
Nom.	जोगी		nil	nil	जोगी	
Voc.	जोगिया		अ	अनो	जोगियानो	
Accus.	जोगियाक		अक	अंक	जोगियांक	
Instr.	जोगियान		अन	अनि	जोगियानि	
Dative		जोगीया गुणि				जोगियां गुणि
Ablat.		जोगियांथूनु				जोगियांथूनु
Gent.	जोगियाच	जोगियाल	अच	अंच	जोगियांच	जोगियांल
Loc. 1.		जोगियांतु				जोगियान्तु
2.		जोगियारि				जोगियांरि

Other nouns like दुही (pumpkin), पापी (sinner), संगती (associate) etc. are to be declined similarly.

Table XVI. ईकारान्त Feminine. राणी (Rāṇī or Queen)

Here also the nominative singular is the noun base, to which the pratyayas can be attached. The mechanism of the "pratyaya sandhi" is the same as described under masculine ईकारान्त जोगी, with a small difference. Here the pratyayas being इकारंभ, the fusion is between य + इ giving rise to ये. राणी → राणि + इ → [य + इक] → येक etc.

Case	SINGULAR		PRATYAYA		PLURAL	
	Preserved case	Derived Substitute case	Singular	Plural	Preserved case	Derived Substitute case
Nom.	राणी		nil	ओ	राणियो	
Voc.	राणिये		इ	अनो	राणियानो	
Accus.	राणियेक		इक	अंक	राणियांक	
Instr.	राणियेन	राणियेच्यान	इन	अनि	राणियानि	राणियांच्यान
Dative		राणिये गुणि				राणियां गुणि
Abl.		राणियांथूनु				राणियांथूनु
Gent.	राणियेच	राणियेल	इच	अंच	राणियांच	राणियांल
Loc. 1.		राणियेन्तु				राणियांतु
2.		राणियेरि				राणियांरि

Note the shortening of the ante penultimate vowel in the obliques in all ईकारान्त declensions. All other examples of ईकारान्त feminine, given under 7 (v) are to be declined as राणी. But in the case of चेल्ली (girl), corrupt pronunciations are often heard in some regions (southern Kerala) viz. चेल्लेक (Acc. sing) चेल्लेन (instr. sing), चेल्लेच (gen. sing). Strangely the corruption is only in the singular. There is no adequate explanation except the pressure of speed-consciousness during conversation. But the correct form also is in use. Thus

Acc.	चेलियेक	as well as	चेल्लेक
Instr.	चेलियेन		चेल्लेन
Genit.	चेलियेच		चेल्लेच

Such type of nouns, which, without giving up their *own* case forms, take up in addition the forms of other class of nouns, are called *Plastic systems of Declension**. Sanskrit also has such examples - viz. मति (इ and ईकारान्त).

*T.K.R. Aiyar. Comparative Philology. p. 128.

Table XVII. ईकारान्त Neuter. मोतीं (Pearl)

As in the previous cases, the nominative singular is also the noun-base and the pratyayas are added to it. The mechanism of pratyaya sandhi is as described under ईकारान्त masculine.

Case	SINGULAR		PRATYAYA		PLURAL	
	Preserved case	Derived Substitute case	Singular	Plural	Preserved case	Derived Substitute case
Nom.	मोतीं		nil	अ	मोत्तियां	
Voc.	मोत्तिया		अ	अनो	मोत्तियांनो	
Accus.	मोत्तियाक		अक	अंक	मोत्तियांक	
Instr.	मोत्तियान	मोत्तियाच्यान	अन	अनि	मोत्तियानि	मोत्तियांच्यान
Dative		मोत्तिया गुणि				मोत्तियां गुणि
Abl.		मोत्तियाथूनु				मोत्तियाथूनु
Genit.	मोत्तियाच		अच	अंच	मोत्तियांच	
Loc. 1.		मोत्तियांतु				मोत्तियांतु
2.		मोत्तियारि				मोत्तियारि

Table XVIII. उकारान्त Masculine. वस्तु* (Matter)

Nominative represents the noun base too.

Case	SINGULAR		PRATYAYA		PLURAL	
	Preserved case	Derived Substitute case	Singular	Plural	Preserved case	Derived Substitute case
Nom.	वस्तु		nil	उ	वस्तू	
Voc.	वस्तू		उ	उनो	वस्तूनो	
Accus	वस्तूक		उक	उंक	वस्तूक	
Instr.	वस्तून	वस्तूच्यान	उन	उनि	वस्तूनि	वस्तूच्यान
Dative		वस्तू खातीर				वस्तू खातीर
Ablat		वस्तूथूनु				वस्तूथूनु
Genit.	वस्तूच		उच	उंच	वस्तूच	
Loc. 1		वस्तूंतु				वस्तूंतु
2		वस्तूरि				वस्तूरि

*'Vastu' in sanskrit is neuter. But in Konkani it is masculine, when it pertains to matter because उकार is the favourite sign of masculine. So one can hear तो वस्तु (that object), ते वस्तू (those objects). When it pertains to landed property, it is feminine (ती वस्तु).

Table XIX. उकारान्त Feminine. काजू (Cashew)

CASE	SINGULAR	PRATYAYA		PLURAL
		Sing.	Pl.	
Nom	काजू	nil	-उ + ओ	काजो
Voc	काजू	उ	उनो	काजूनो

Rest of the case formations are as in Table XVIII. There do not seem to exist neuter nouns with उकारान्त just as there are no masculines in अकारान्त.*

A few उकारान्त nouns exist in the masculine [लड्डू, दुड्डू, चंडू (ball) नितू, गू], in the feminine, ऊ (louse) and in the neuter gender तारुं, चेरडू and चेडू. The mechanism of the Pratyaya Sandhi is interesting in this, as it was in इकारान्त. In the obliques, the long ऊ splits giving उ+उ. Thus चंडू becomes चंडु+उ. The latter उ takes up an अकारंभ-(masc) or इकारंभ (fem) pratyaya. उ+अ and उ+इ are incompatible pairs and so उ is changed into the soft vowel व to act as a glide (hiatus tilger). उ+अ→वा, उ+इ→वे.

Table XX. उकारान्त Masculine. चंडू (ball)

The nominative singular represents the noun base also.

Case	SINGULAR		PRATYAYA		PLURAL	
	Preserved case	Derived substitute case	Sing.	Pl.	Preserved case	Derived substitute case
Nom.	चंडू		nil	nil	चंडू	
Voc.	चंडुवा		अ	अनो	चंडुवानो	
Accus.	चंडुवाक		अक	अंक	चंडुवांक	
Instr.	चंडुवान		अन	अनि	चंडुवानि	
Dative		चंडुवा खातीर				चंडुवां खातीर
Ablat.		चंडुवांथून				चंडुवांथून
Genit.	चंडुवाच		अच	अंच		चंडुवांच
Loc. 1.		चंडुवान्तु				चंडुवान्तु
2.		चंडुवारि				चंडुवारि

*Words like बाप (father), जाब्रिय (son-in-law) are exceptionally अकारान्त masculines, but are declined similar to अकारान्त neuter.

Table XXI. ऊकारान्त Feminine. ऊ (louse)

The nominative singular is also the nominal base to which pratyayas are fused.

Case	SINGULAR		PRATYAYA		PLURAL	
	Preserved case	Derived Substitute case	Singular	Plural**	Preserved case	Derived Substitute case
Nom	ऊ		nil	ओ	उःवो*	
Voc	उःवे		इ	अनी	उःवानो	
Accus	उःवेक		इक	अंक	उःवांक	
Instru	उःवेन		इन	अनि	उःवानि	
Dative		उःवे निमित्ति				उःवां निमित्ति
Ablat		उःवेथूनु				उःवांथूनु
Genit	उःवेच		इच	अंच	उःवांच	
Loc 1		उःवेन्तु				उःवान्तु
2		उःवेरि				उःवारि

*The Visarga indicates stress accent consequent on shortening the vowel-ऊ → उ.

Table XXII. ऊकारान्त Neuter. चेडू (girl)

Nom.	चेडू	nil	अ	चेडुवां
Voc.	चेडुवा	अ	अनो	चेडुवानो
Acc.	चेडुवाक	अक	अकं	चेडुवांक

The rest of the Vibhaktis are derived as in the masculine चेडू.

23. Summary of the Theme of Declensions

(1) Indo Aryan languages follow more or less the sanskrit system of declensions.

(2) In the I.A. system, the nouns are classified according to the desinences, as those ending in अ, इ, ई, उ, and ऊ, which means there can be 5 types for each gender. In other words there are 15 model types for three genders. ओ and ए are not real desinences but are used as masks on अकारान्त's to indicate the gender.

(3) There are only 3 types of "pratyayas", namely अकारंभ, इकारंभ, and उकारंभ. Pratyayas in I.A. scheme, have been rationally chosen such that the "pratyaya sandhi" proceeds smoothly, by the dictum "the like fuses with the like." In the two cases (इकारान्त and उकारान्त), where there is a hiatus for fusion, a semivowel, य or व is epenthised to function as a glide.

(4) The I.A. pratyayas are complete syllables. The rule of fusing the pratyaya to the 'प्रातिपादिक', (undeflected noun base) is inflexible. Except in the 'masked' desinences, the nominative form represents the noun base.

(5) Pratyaya Sandhi is a single step mechanism. For example, if the vocative plural of पूतु (son) is required the pratyaya अनो is added to the noun base (पूत) to get पुःतानो. You do not split the pratyaya into अ+नो and proceed as some people do, viz.

Step (i) पूत+अ→पूता (They call this deflected vocative case as "सामान्यरूप" which they mistake for the noun base).

Step (ii) पूता+अं→पूतां (This, according to them is Sāmānya rūpa plural. Now they add नो.

Step (iii) पूतां+नो→पूतांनो (vocative plural). This procedure is ridiculous, to say the least.

24. Declension of an I.A. language in line with the I.E. theme, is irrational and unscientific and yet this has been going on for about a century.

Jose Pereira in his "Literary Konkani" p. 4, says "In the 16th century the inchoate grammars of tongues of Latin Europe were being patterned on those of their classical predecessor". Foreigners like Fr. Maffei, and Jules Bloch, who were in India, applied the I.E. theme which they practised in Latin Europe, to the I.A. languages without hesitation. The Latin

theme of declension was started in India in 1880's by the talented Fr. Angelus Francis Xavier Maffei, whose adventurous spirit to storm a foreign language single handed, is to be admired by the Konkani - speaking people. But that aside, one cannot help stating the fact that on one hand, he was oblivious of the importance of vowel desinences in the classification of Konkani nouns, while on the other, he sincerely believed that Latin was the model for all other languages. In the Latin the class differentiation between declensions is done on the basis of the genitive case. So Fr. Maffei tried the Konkani genitive case, but got puzzled by its adjectival character. Ultimately, he fixed on the vocative case, as a suitable differentiator of declensions in Konkani, and he called it as the "Original" case, which, others who came later rebaptised as "The Obligue" or the सामान्यरूप Fr. Maffei's Latin theme divided the Konkani declensions into five classes :

Table XXIII. Types of declensions as per Latin Theme.

Type	Nominative	"Obligue" (original case)	The "oblique" minus pratyaya = Root
1st (e) ie ए	बायल राणी	बायले राणिये	—ए = बायल् —ए = राणिय
2nd (a) अ	पूत वरस	पूता वरसा	—अ = पूत —अ = वरस
3rd (ea) या	घोडो फोळें	घोड्या फोळ्या	—या = घोड —या = फोळ
4th (i) इ	पाद्रि	पाद्री	—इ = पाद्रि
5th (u) उ	वस्तु	वस्तू	—उ = वस्तु

25. Infirmities of the Latin theme when applied to Konkani :

(i) The Latin system overlooks the existence of उकारान्त nouns like दुःडू, लःडू, चंडू, तारुं. Probably it will be confined to class 2 i.e. type 'a'. To assign a separate class to it will transgress number 5, which is the number of classes in the Latin.

(ii) The type 1 fails to differentiate between ए and ऐ, while type 2, does not distinguish between अ and व (पुता and चेडुवा will both be clubbed under type 2). This is an orthographic blunder, without knowing that व and व function as hiatus tilgers in pratyaya sandhi. In fact the Latin system is blissfully oblivious of pratyaya sandhi.

(iii) Latin system has no explanation as to how words with widely differing desinences, as in type 3. (viz. ए and ओ) can give obliques with the same desinence. This is because of its side - stepping the vital mechanism of pratyaya sandhi, and choosing to work out on the basis of a pre-fabricated "oblique" which is misnomered as the stem.

(iv) A student who has dabbled in the Latin theme, goes with the misunderstanding that all declensions are stereo typed - just a *single set* of pratyayas क्, न्, च्, रि to be fused with any noun irrespective of which class or gender it belongs to.

(v) Last but not the least, Latin theme violates the fundamental principle in the I.A. languages, namely, the pratyaya should be fused only with the Prātipādika (or primitive noun base). The so-called 'Original Case' or "Oblique" or Sāmānyarūpa, is a wrongly conceived "stem", and is nothing more than the vocative case.

The Latin system practically splits the pratyayas and adds the split bits in steps. This method is foreign to I.A. languages.

PRONOUNS

1. Pronouns form a part of speech, used as a substitute for a noun and hence the name pro (substitute) noun. As it is used to represent all types of nouns, it is called in sanskrit and prakrits सर्वनाम.

A chart showing eight divisions of pronouns is presented below :

1) Personal Pronouns (पुरुष सर्वनाम)	(3) Interrogative (प्रश्नी सर्व—)	(5) Reflexive (स्ववाचक—)	(7) Indefinite (अनिश्चित—)
(2) Demonstrative (दर्शक सर्व—)	(4) Distributive (वितरण सर्व—)	(6) Relative (संबन्धि—)	(8) Reciprocal (Possessive case)

1. Personal Pronouns

These pronouns are classed into three persons :—

	Sing.	Plural
(1) First Person (उत्तम पुरुष)	आवं (हव) (I)	अम्मि (हम्मि) (We)
(2) Second Person (मध्यम पुरुष)	तू (Thou)	तुम्मि (तुम्हि) (You)
(3) Third Person (अन्य पुरुष)	तो (He) (m) ती (She) (f) ते (it) (n)	ते (They) त्यो (They) तीं (They)

2. Derivations

It should be said at the outset that the phonetic weakness of Konkani vocables is most marked in the pronouns, as also is the case in sanskrit. The personal pronouns of the first and the second person in sanskrit show a variety of forms in the M. I. A. prakrits, and that has reflected to a great extent in Konkani.

(a) The nominative singular of the 1st person, आवं has been derived from the (S) अहं observing the rules of word-formation. Konkani generally prefers to have an aspirate at the head of the word and so the alternate word हाव.

The plural अम्मि cannot be similarly derived from the (S) वयं. The same is the case with respect to the 2nd person; while the singular तूं is easily related to the singular of the (S) युष्मद् शब्द, त्वं, the Konkani plural तुम्मि has no similarity to the (S) यूयं.

(b) The 1st and 2nd person pronouns are considered genderless morphologically. But their gender is easily inferred from their environments (साहचर्य), viz. हावं चोयलो. The verbal morphology exposes the 1st person pronoun as masculine. तूं गेल्लेलि वे थयिं (Had you gone there). The verb reveals the 2nd person pronoun to be feminine.

(c) 3rd person pronouns of Konkani are derived from the तद् शब्द of sanskrit, which shows the following forms.

	Masculine		Feminine		Neuter	
	S.	Pl.	S.	Pl.	S.	Pl.
Sanskrit	सः	ते	सा	ताः	तत्	तानि
Konkani	तो	ते	ती	त्यो	तें	तीं

The sanskrit inflections do not very much influence the Konkani words. Konkani gives up सः and सा of sanskrit and chooses the first letter of the neuter तत् and attaches the vowels indicative of gender to it. Thus

त(त्) + ओ (m) or ई (f) or एं (n) → तो, ती, तें. (He, She, it)

The notable difference from the other two persons, is that the 3rd person pronoun is endowed with gender distinction. Yet another difference is that the 3rd person pronouns function additionally as demonstrative adjectives. Konkani does not have the exact equivalents for the English *That* and *Those*, and तो, ते, ती, तें etc are used to serve in their stead. Egs. (i) तो तुमेलो भावु महा किडकायेचो (*That* brother of yours is very mischievous. (ii) अम्मि पळयलेलि ती चेल्लि वोडि जिब्वटि खांय. (*That* girl whom we had seen, is said to be a big nagger). (iii) तें तुमेलें “कार” केन्नाय वट्टेरि राबून सोडत) *That* car of yours always breaks down on the road). You will note that the purpose of these demonstrative adjectives is to lay emphasis on the subjects of action.

3. Personal pronouns undergo declensions similar to nouns, but with the following differences:—

(i) There is no vocative case. (ii) In the 1st and 2nd person pronouns, the nominative does not function as the Direct case. But in the 3rd person pronoun, it does, viz: ताणे तो पुस्तकु व्हेल्लो. (He took away *that* book). As in the case of nouns, the accusative and the instrumental cases are partially lost, whereas the dative, ablative and the locative are completely lost, to be made good by the use of postpositions.

Table I Declension of the 1st Person आवं (हावं)

Cases	SINGULAR		PLURAL	
	Original case	Derived substitute	Original case	Derived substitute
Nom.	आवं (हावं)		अम्मि (हम्मि)	
Acc.	माका		आमकां (हामकां)	
Instr.	आवें (हावें)	मेज्यान	अम्मि (हम्मि)	(अ)हमच्यान
Dat.	माका	मेजेगुणि	आम्कां (हामकां)	(अ)हमचेगुणि
Abl.		मेज्यांथूनु		(अ)हमच्यांथूनु
Genit.	मेजो	मेगेलो	(अ) हमचो	(अ)हमगेलो
	(जी)(जें)	(ली)(लें)	(ची)(चें)	(ली)(लें)
Loc. I.		मेज्यान्तु		(अ)हमच्यान्तु
Loc. II.		मेज्येरि		(अ)हमचेरि

From the orthographic point, it would appear that all regularity has taken leave.

(i) Though the nominative singular आवं has been stated earlier as capable of being derived from the (S) अहं, Prof. Katre is of opinion that it is derived from the word अहकं which has given the word हाणे to Magadhi with which Konkani was in association for three or four generations. [Formation of Konkani, Katre p. 136]. The word हाणे is seen in the prakrit spoken by inferior characters in Soodrakas' MrichhaKatika.

The prakrit of Sudraka was "Aabhiri" spoken by a tribe of Yadava cowherds south of Konkandesa. More than one source indicate the formation of the K. word from the prakrit word हागे; in that case, the Konkani spelling can be only हावं and not आवं. But the latter pronunciation is very much heard in the southern Konkani. It is better to stick to one spelling, namely हावं.

(ii) Konkani changes the base हावं to म or मी* and attaches the pratyayas to it to get the oblique cases. Thus the accusative case is म + अका ← माका (to me, for me). This change from अहं to म in the oblique is seen in skt. too, why! even in the dravidian languages. Thus in Tamil நான் = I, but to attach pratyayas it is changed to एன்

(iii) As in the case of nouns, there are two instrumental forms. For the denominative instrumental, once again the base is reverted to हावें, whereas in the derived substitute (using popositions), the altered base is continued, and the word is मेज्यान. The reversion to the base हावं goes to support Katre's opinion that the base used for the derivation of the nominative and the denominative instrumental, is अहकं. हावें could have been derived only from अहकेन (declined as अकारान्त entirely different from the declension of अस्मच्छब्द which gives the instrumental as मया). The sanskrit pratyaya एन in अहकेन, has been partially absorbed as एं.

(iv) Another noteworthy point is that the spellings of the nominative plural and the instrumental plural are identical, अस्मि which could have been derived from the prakrit अस्मे हि, ((S) अस्माभिः). The near-identity of the singular and the complete identity of the plurals of the nominative case and the denominative instrumental show there is similarity between the two cases in their usage. हावें and हस्मि are used only as "subject" in past tense syntax. This usage has induced at least

*Marathi adopts मी right from the nominative. वत्तां हावं of Konkani is वत्तो मी in Marathi. Thus the nom, singular of 1st person pronoun is a distinguishing characteristic between Konkani and Marathi, showing they are independent languages.

one author* to place the denominative instrumental rightly in the nominative column in the paradigms, whereas others** have placed it as usual in the column of the III case.

(v) Genitive case :- Different spellings are prevalent such as माजें, मेजें and मीजें. Some others replace ज with च. All these various pronunciations have come to stay by long use. However none of these spellings bears resemblance to the (S) मम.

Prof. Katre quotes on the authority of Dr. V. S. Suktankar that during the Vedic and the Epic times, the dative case, (S) मह्यं was frequently used in the place of the genitive***. The (S) य is absorbed by Konkani as ज, and the word मह्यं has become माजें. In the M.I prakrits मह्यं has been adapted as मज्जा. The (S) plural अस्माकं has given rise to अमचें in (K).

(vi) The alternative genitive forms मंगेल, and हमंगेल, (अमंगेल) are also prevalent as in the case of nouns. One of the important uses of the genitive is for the formation of substitutes for the lost cases, using popositions. Substitute for the instrumental is an instance :—

मेजे + करान → मेजेकरान (a)

मेजे(कर)ान → मेज्यान (b)

The form (a) is used with causal verbs. viz. ताणे मेजेकरान वज्जे व्हावेयलें (He (caused) had the load carried by me). The form (b) is used as normal causal agent; viz. तें काम मेज्यान करूंक जायना. (That work cannot be done by me).

Substitute for the lost dative case:-मेजे + गुणि → मेजगुणि

In the case of nouns, you would have observed that the last syllable of the genitive case is lost in the "Sandhi". Thus रामा चे गुणि becomes रामा गुणि. But such extinction of the terminal syllable is not made in the case of pronouns. At best a symbolic dropping of the last vowel of the case form is often observed. Thus

*Konkani Vyakarnam, (R. K. Rao) p. 34;

**Konkani Parichaya - (Indrakanth Shenoi) p. 19.

Konkani Bhasechem Vyakaran (Prof. L. A. Rodrigues) p. 34.

***यथा तेन पिता मह्यं पूर्वं दग्धो विषाग्निना Mahabharatha 1.47.5
पितास्माकं ibid. v. 1.

the word मेजे करान is pronounced as मेजकरान, मेजेगुणि as मेजगुणि
 “The intervocalic ए is very weakly pronounced.” may be the fact.

Retention of genitive pratyaya during विभक्ति सन्धि of pronouns is an additional evidence that the post positions are added to the genitive case and not to the vocative case as imagined by some foreign grammarians. (Maffei.)

Substitute for the Locative case

मेजे + अन्तु → मेज्यान्तु (In me)

मेजे + (वय)रि → मेजेरि (on me)

Substitute for the ablative

मेज्यान्तु + थाकूनु → मेज्यांथूनु

4. Table II. Second Person Pronoun (तूं)

	cases	Singular	Plural
	Nominative	तूं	तुम्मि
	Accusative	तुक्का	तुमकां
Instr	Denominative	तूवें	तुम्मि
	Substitute	तुज्यान	तुमच्यान
Dative	Substitute	तुजेगुणि	तुमच्यागुणि
Abl.	Substitute	तुज्यांयूनु	तुमच्यांयूनु
Genit.	I	तुजो (जी) जें	तुमचो (ची) (चें)
	II	तुमेलो (ली) (लें)	तुमगेलो(ली)(लें)
Locat.	Subst I.	तुज्यान्तु	तुमच्यान्तु
	Subst II.	तुजेरि	तुमचेरि

(a) तूं, the nominative singular has been derived from the sanskrit त्वं of the युष्मच्छब्द. Unlike in the first person pronoun, the nominative base तु is not changed, and is carried on into the subsequent cases.

(b) Nominative plural and the denominative instrumental plural are identical in their spellings as in the first person pronoun. The (S) युष्माभिः has been absorbed into the prakrit as तुम्मेहि from which Konkani would have formed तुम्मि. As is their spelling, so their function too is almost alike, the denominative instrumental तूवें and तुम्मि being used mostly as "subjects" in the past tense transitive verb syntax. The singular तूवें is constructed analogous to हावें (1st person).

5. Third Person Pronouns

Unlike the previous two, the III person pronoun is demarcated by three genders.

Table III तो (he), ती (she) and तें (it).

cases	Singular	Plural
Nom.	तो, ती, तें	ते, त्यो, तीं
Acc.	ताका, तिःका *	तांकां **
Instr	ताणे, तीणे	तन्नि
„ (Der)	तज्यान, तिज्यान	तांच्यान
Dat (Der)	ताजगुणि, तिजगुणि	तांचगुणि
Abl. (Der)	तज्यांथूनु, तिज्यांथूनु	तांच्यांथूनु
Genitive	ताजो(जि)(जें); तिजो(जि)(जें)	तांचो(चि)(चें)
Loc. I	ताज्यांतु, तिज्यान्तु	तांच्यान्तु
Loc. II	ताज्येरि, तिज्येरि	तांच्येरि

a) The nominative has been derived from the (S) तत्शब्द. Konkani has preserved the first syllable of तत् and attached the gender-denoting vowels ओ, इ or एं to त. Thus you get तो, ती and तें.

* Neuter forms are identical with the masculine forms in all oblique singulars.

** The plural forms are the same for all the genders, in each of the obliques.

b) Accusative case partly functions for the dative. Thus ताणे तुका अप्पेलो (accus.) = He called you. हें तुका जावूँका वे ? (dative) = Is this required for you.

c) Denominative instrumental functions invariably as the *subject* in past tense syntax, whereas the derived substitute functions as the causal agency. ताजे + करान → ताजकरान, तज्यान.

d) The substitute for the lost dative is got by placing any of the propositions गुणि, पासून, पासावत, खातीर, कारणान or निमित्ति after the *genitive* case.

e) The gender differentiation of the genitive is done on two counts ; (i) depending on the gender of the pronoun, viz : तागेलो पुस्तकु, and तिगेलो पुस्तकु. (His (her) book). (ii) depending on the gender of the substantive possessed by the genitive, viz. तागेलि सत्तूलि and तागेलो नारलु, तागेलें घर.

f) There is a change of spelling of the second syllable ज of the singulars into च of the plurals, from the instrumental to the locative cases. This appears to be the consequence of introducing an anuswara prior to the ज. When a non aspirate *soft* consonant is preceded by anuswara, Konkani is seen to change it into its non aspirate harsh (खर) congener. For example

(S)	K
मृजति	सोडत (releases)
	सुंढत (escapes)
वट्	वाडत (serves)
	वांटत (वंटीत) (partitions)

g) All N.I.A. prakrits use the third person pronouns as remote demonstrative pronouns. Moreover, by a rule of “—परोक्षे विजानीयात्” the तछद्द is used to demonstrate *in the absence* of a person, viz. कालि दे:किल्लो तो वेणबोटु न्हंय = He who was seen yesterday was not Venu Bhat.

6. Demonstrative Pronouns

a) Third person pronouns तो, ती and ते are used as *remote* and *in absentia* demonstrative pronouns.

b) Other demonstrative pronouns are

- i) यो, यी and ये derived from अयं (m), इयं (f), इदं (n), of the (S) इदं शब्दं. These demonstrate *somewhat near* objects.
- ii) हो, हो and हे are employed to indicate *very close* objects or persons. Their source of derivation is not traceable, but they are equivalent to the (S) एषः (m), एषा (f) and एतत् (n). Probably they may be a pronunciational variation of यो, यी, ये.

Some times double demonstratives such as हो तो are used to point out a specific remote person.

c) Demonstrative pronouns find use during comparisons and selection, viz.

- i) हे ताजे परस चांग = *This is better than that.*
- ii) ही सानि कुरसि, तिजेरि वेसतां. *This is a small chair, I shall sit on it.*
- iii) तो एकु अपरुब मनीशु. *That (he) is a rare person.*

Table IV Declension of हो, ही, हे

Case	Singular		Plural
Nom.	हो (m)	ही (f) हे (n)	हे (M) ह्यो (f) हीं (n)
Accusat.	हाका	हिका **	हांका *
Instr. Deno.	हाणे	हीणे	हन्नि
„ Der.	हज्यान	हिज्यान	हंच्यान
Dative Der.	हाजगुणि	हिजगुणि	हंच्यागुणि
Abl. Der.	हज्यांथूनु	हिज्यांथूनु	हंच्यांथूनु
Genit I	हाजो (जी) (जें)	हिजो (जी) (जें)	हांचो (ची) (चें)
„ II	हागेलो (ली) (लें)	हिगेलो (ली) (लें)	हांगेलो (ली) (लें)
Loc. I	हज्यान्तु	हिज्यान्तु	हांच्यान्तु
„ II	हाजेरि	हिजेरि	हांचेरि

*Plurals from accusative onwards are the same for all genders.

**Other cases of neuter are as in the masculine.

यो, यी and ये are declined in the same manner as above. But in the *masculine* and *neuter*, य is transformed into अ in the obliques. Thus the accusative will be आका (sing) and आंकां (Pl). Similarly in other cases. In the *feminine* यी changes into इ in the singular of the obliques. Thus Nom. यी (sing), य्यो (pl.); Acc. इक्का (sing), आंकां (pl); Instr. ईणे (sing) अन्नि (pl.); so on for other cases too. For *neuter*, ये (sing nom.) यीं (Pl. nom.), and the rest as in the masculine.

7. Interrogative Pronouns

कोण (who), कित्ते (what), कस्सले (of what nature), कांय (any thing, something), कयि (where), are some of the words belonging to this category of pronouns.

(a) कोण :- Normally one would expect this to have evolved from the (S) कि शब्दः, but it does not resemble the masculine कः of (S). Probably it is derived from the Apabhramsa word कोवनु. According to Beams, it is got from the sanskrit कः पुन (J. Bloch. Formation of Marathi-p.218). Since Konkani forms its words never to be longer than the source words, it is most improbable that कोण could have formed from कः or कि of (S). This view is further supported by the fact that while कि शब्द of (S) evinces all genders, the Konkani word कोण् is genderless. [Of course there are rare places where you hear कोणु, कोणि and कोण. However Prof. Katre says in his book, pp. 139. that the gender differentiation of this pronoun is very weak, and has been given up in most of the dialects of Konkani. Prof. Rodrigues in his Vyakaran (p. 38) also is opinion that the morphology of this word is fixed in all genders and numbers). Its declension has been given as कोण (nom). कोणांक (accus) कोणे, कोणांच्यान (instr), कोणांक, कोणांगुणि (dative), कोणांथूनु (abl), कोणाचो (ची) (चें), (लो) (ली) (लें) (genitive), कोणांतु (Loc I). कोणारि, कोणाचेरि (Loc. II).

Usage :— (i) कोण येत्ता ? (who comes), (ii) तो येवंचो मनीशु कोण ? (Who is that man coming?), (iii) ती धावंचि चेल्ली कोण मणु कळता वे ? (Do you know who that running girl is ?), तें चाबकर सूर्णे कोणालें ? (Whose is that ferocious (biting) dog?); हें कर्म कोणे केल्लें (Who did this work ?)

(b) If कोण is re-iterated, कोणकोण largely loses its interrogative nature and assumes the sense of a *distributive* pronoun. eg.

(i) हावें सिनिमाक वतलौं; कोणकोण येतले? I will go to cinema ; who all will come? (The sense is more proclamatory than interrogative). (ii) बम्पूण कोपता, मांवूं बोव्वाटि मारता, मांयि दम्बि करता चेरडूवां रडताय, हावें कोणकोणांक मणु पोळोवंचें? Husband scolds, F-in-L shouts, M in-L demands, children cry, who are all to be looked after by me? (The sense is one of despair and not interrogation) (iii) कोणकोण जोडणु दवरलेलें द्रव्य कीं हें। Who all had procured this wealth ! (The sense is exclamatory and not interrogative?)
Note: - The case pratyaya is added only to the latter कोण; in other words कोणकोण is treated as a *single compound word* (Samasa)

(c) कित्तें. *What* now, (here) (then).

This is another interrogative pronoun with no gender distinction and which exists only in the singular. It is believed to have been derived from the (S) किं ततः (what then?). There is no vocative case in the declensions of pronouns. The declension of कित्तें is as follows:—

कित्तें (nom. and acc. i.e. Direct case), कित्यान (instr), कित्याक कित्या खातीर, कित्या निमित्ति, (dat), कित्यां थूनु (abl.) कित्याचो (ची) (चें) (gen), कित्यांतु (Loc I), कित्यारि, कित्याचेरि (Loc II).

कित्याक is seldom accusative, and functions mostly as the dative in the sense “*what for*”, or *why?* viz. i) भगोबकान कित्याक केल्लेलें (Why did Bhaggi sister do ?). (ii) तूवें दोर व्हरनु कित्याक चळ्येलें (To what (why) did you tie the rope ?)

Examples of usage as Direct case :—Nominative frequently functions for the accusative (iii) ताणे तुका कित्तें दिल्लें (*What* did he give you?) (iv) सून्यान फाटिघेवंचानीक ताणे कित्तें केल्लें *What* did he do when the dog chased him?

(d) कस्सलो (लि) (लें) (Of what sort). The most probable source word may be कस्यचित् (Of some one). Having derived from the genitive, Konkani treats it as an adjective and attaches gender pratyayas to it unlike in the case of कोण and कित्तें. तो कस्सलो मनीशु (what sort of man is he?). कस्सलि वारडीक ही (what sort of marriage

is this ?). Meaning conveyed is not good, as in the case of किं नर = low class man, किं प्रभु = badmaster, किं पुत्र = bad son.

This pronoun is declined as कस्सलो-कस्सले, कस्सल्याक-कस्सल्लाक, कस्सल्यान्-कस्सल्यानि etc. (Masculine). Fem; कस्सलि-कस्यल्यो, कस्सलेक-कस्यल्येक, etc. in the manner of राति.

e) कांय-Something, anything?

This is supposed to exist in the singular and in a fixed gender only. There is no declension. It functions only in the Direct case. It is the Konkani equivalent of the (S) किंचित्. While the sanskrit word has a declension running into all cases, the Konkani word is indeclinable. It is shown under the pronouns because the parent word is a pronoun.

f) कयि — where? :- This is another (K) word, partly pronominal and partly an adverb. It is derived from the (S) कस्मिन् which is the loc. case of किञ्चिद्. As a pronoun it is declinable into vibhaktis.

Usage : (i) तूं कयि गेल्लेलो ? (*where* had you been ?) ; (ii) तूवें कयियूनु हंगा उड्डि मरलि (*wherefrom* did you jump over here?); (iii) तूवें हळ्ळेले अम्बे कयिचे (*Of which* place are the mangoes brought by you ?)

8. Distributive and Quantitative Pronouns (Adjectival Pronouns)

The usage of कोणकोण (who all) has been illustrated under 7 (b) iii.

a) There are quite a number of adjectival words, which are sometimes used as pronouns, as for instance : एकेकु (each), दोग (both), दोगदोगां (by two's), एकल (single) अमको (की)र्क (specific individual), जायत, चडत, मस्त (large number or quantity), थोडीं, स्वल्प (small quantity or number) साबार (all comprehensive): The following are the samples of usage of these adjectives *as pronouns* : i) अम्बे विक्कू हळ्ळेतेन्ना, एकेकु काडणु तो चिरडून चोयलो = when mangoes were brought for sale, he examined *each* one by pressing. ii) तिका तीन पूत अस्साय; तन्तु दोग तिज्याकय दोग = She has three sons; of them *Two* are taller than she. iii) आचार्यानि शिष्यांक अप्पोवूनु, दोगदोगांक उपदेशु दिल्लो = The teacher called the disciples and instructed *two at a time*. iv) बयलां हिण्डान्तु ताणे एकलेक अप्पोवनु सांगले = In the concourse of

women, he called a *single one* and said. v) पायसु जाय वे? ब्हय चडतो बाडि! = Do you need pudding? Yes. Serve *plenty*. vi) तो कांय वोडु मनीसु न्हयं, अल्पाक वच्चून भित्ता मुरे तूं = He is not a big man, alas! you go and fear a *weakling*.

(b) Cardinal and ordinals can also be employed in this category, though normally they are considered as numerical adjectives. viz. i) बप्पान लेखिन्यो हडल्यो वे? ब्हय, ताणे एक रोहिणी गुणि हडलि, = Did Father bring pencils? Yes, he brought *one* for Rohini. ii) Similarly ordinals— प्रथमल्या खेळान्तु हम्मि हरवले, किंतु, दुस्सर्यान्तु अनी तिसर्यान्तु जिक्वले = In the first (adj) game we lost, but in the *second* and the *third* (pronouns) we won.

Cardinals and ordinals exhibit gender and number while functioning as pronouns:-eg. एकु (M), एक (F) and एक (N). दुस्सरो (M), दुस्सरी (F) and दुस्सरें (N). Ordinals are subject to declensions, while functioning as pronouns. दुस्सरो, दुस्सरे (Nom), दुस्सरोंक, दुस्सरोंक, (accus), दुस्सरोंन, दुस्सरोंनि (instr.) so on and so forth.

c) अमको (कि)(कें) = *Specific One*, or *certain one*.

This word is used to refer to some one specifically but without mentioning the name. The word is a semi tatsama of the (S) अमुक (pronoun and adjective).

Usage i) पन्नां मस्त देकू येत्ताय, अमकें मणू संगल्यारि वे हावें बेसुयात. Plates (plantain leaves), many are seen; if only you point out the *specific one*, I may be able to occupy. ii) जनां भित्तिरि अमको मणु सांग, मग्गीरि हाबं तालेगि उल्लेयीन = You tell me which is the *specific one* in the crowd, I shall later speak to him. iii) अमकि तां तुग्गेलि आवसु मणु सांगिल्लें जल्यारि, अशिश वळकि - व्यत्यासु जावून्ना आसलो = If only you had told that your mother was *so and so*, this mistaken identity would not have happened.

d) Very similar to अमको is another word तेत्तो. It is a reiteration of तो + तो → तेत्तो = (oneself). तेत्तो has a reflexive sense viz. ताणताणे करुका जल्लेलें काम वेगळया लग्गि सोडूक नज्जा = The work that has to be done by *oneself*, should not be entrusted to others. (ii) तकताका लागुनातिल्या विषयान्तु मत्तें घालूनज्जा = One should not poke one's nose in matters which do not pertain to *oneself*.

तेत्तो has also the sense of "Each" viz. ताणताणे केल्लेल्या कर्मफल तेत्तो भोगितलो = *Each* one will reap the consequence of what he has done himself.

e) *Much* and *Many*:- These are adjectives but are occasionally used as quantitative pronouns. The meanings of the English words are quite distinct, the former indicates a voluminous quantity, while the latter denotes a large numerical quantity. In Konkani there are three words to express the above meanings, but however their usage is promiscuous, being applied to both voluminous and numerical quantities.

i) मस्त. This word seems to have been formed from (S) महत् = large, which is more an adjective than a pronoun. ह्या वरसा रुक्काक अम्बे जल्ले वे? व्हय, मस्त जल्ले = Did you get mangoes on the tree this year? yes, got *many*. In this instance मस्त is a pronoun. तेल्लान्तु मूयि षडळि वे मणु चोयि, मस्ति पळ्या = See whether ants have fallen in the oil. *Many* have fallen. मूयि is used as a collective singular noun, and so the pronoun मस्ति is also singular. You can as well say मस्त्यो पड्ल्याय. धुवणोक अवंगालि अस्साय वे? व्हय, मस्तां अस्साय. Are there clothes for wash? Yes, there are *many*. मस्त as a pronoun exhibits gender and number. (M. Sing), मस्तु, (pl.) मस्त; (Fem) मस्ति (Sing), मस्त्यो (pl.); (N) मस्त (Sing), मस्तां (pl.). Its legitimate number is *plural*. In the singular number it represents a collective noun.

ii) ज्ञायतो (ती) (तें) = As much as wanted.

The Konkani word ज्ञायि and the Hindi चाहि are derived from the same root (S) चक् (to be satisfied), Many people pronounce it as जायि without initial aspiration, ज्ञायितो is in fact a compound word (Samasa)

ज्ञायि + तितलो → (ज्ञायतलो) → ज्ञायतो = As much as wanted.

The literal meaning "As much as is required" has come to mean at the present day as "a large quantity".

Usage as pronoun.

फणसान्तु घोरे कितले अस्सिल्ले? ज्ञायते अस्सिल्ले. = How many pulps were there in the jack? *Very many* were there. Here ज्ञायते indicates the numerical abundance. तळ्यान्तु उद्धाक आयलें वें?

झायतें आयलें = Has water come in the pond? *Much* has come. Here झायतें indicates a voliminous quantity.

This pronoun exhibits gender and number as follows:-

(M) झायतो (लोकु) = *Huge* (crowd), झायते (pl.) (मनीस) = *Many* (people.)

(F) झायति (माति) पळ्ळि = *Much* (sand has fallen.)

झायत्यो (बोकोडयो) व्हरतालो = (He) was taking *many* (goats.)

(N) झायतें (उद्दाक) - *much* (water); झायतीं (चेरडूवां) = *many* (children).

In the above examples झायत is shown as adjective, but if you remove the substantives shown in the brackets, it will function as a pronoun. It is used indiscriminately for countable and uncountable quantities.

iii) चडतो (ती) तें. Increasing quantity

This is normally an adjective, which at times gets employed as a pronoun. The word चड “to go up” or “get up” is derived from the (S) उत + चतति (चत् = to go). The original derivation should have been उंचडत which has been simplified as चडत, one of those rare cases where Konkani has failed to preserve the first syllable. “Going up” came to mean in later days “an increase” and finally “large quantity”.*

***Semantic changes:** As time progresses, or when words are borrowed, semantic changes are likely to occur. Philologist, Tucker classifies them under three heads. (i) **Specialization** - narrowing or contraction of meaning. viz. मृग (lit) means an *animal*, but today it denotes a *deer*. काति (in Konk) means *skin* in general, but it denotes specifically the *slough* of the snake. (ii) **Generalization** - widening or expansion of meaning. viz. तैल originally meant *oil of gingilly*, but today it means *any oil*. गवेषण originally meant *searching for cow*, but by “expansion” it has come to mean *any search* or research. प्राकृत meant *rural* but today by extension of meaning it indicates an *uncultured boor*. (iii) **Transference** - shifting of meaning. viz. चड initially meant *get up* or *go up*, but today it has come to mean *increase*, or large quantity. झायतो meant *as much as wanted* but today the meaning is transferred to mean *large quantity*. The iii type of semantic change takes place due to association of ideas which gives rise to a *secondary sense*, which by efflux of time usurps the place of the primary sense - (Comparative Philology T. K. R. Aiyar, p. 101).

Usage : पायसु जायि वे ? व्हय, चडतो वाडि = Do you need pudding ? Yes. Serve *plenty*.

ह्या वर्सा "फळारान्तु" अम्बे आसले वे ? व्हय चडते आसले = Were there mangoes in this years' (Gokulashtami) gift fruits ? Yes, there were *plenty*.

f) Counter to *much* and *many*, are *a little* and *a few*, for which the Konkani words are स्वल्प (पि) (प्) and थोडो (डि) (डें). These two words have their origin in the (S) स्वल्पक (very little) and त्रुटि (a small part).

Usages : (i) मीट जावूँका वे ? व्हय, स्वल्प (थोडें) वाडि = Do you need salt ? Yes, serve *a little*.

(ii) दाक्टरां चेरडालि हुनसाणि पोळोवून, स्वल्पि अस्सा म्हणूंक लागलो = Doctor taking the temperature of the child proceeded to say there is *a little*.

g) *One another*. एक + एक → एकमेक. This can also mean *each other*.

i) धा "कारां" धावंतस्तेन्ना, चारि एकमेकां अडळूनु मोळिळं = While ten cars were racing, four broke down hitting *one another*.

ii) ते दोग भाभाव तां, जल्यारि एकमेकां मदें उत्तर ना = They two are indeed brothers, but there is no talk between *each other*.

9. Reflexive (Emphasizing) Pronouns.

The Konkani reflexive words are आपण, स्वयं and स्वता, all connoting the same meaning, namely, "*oneself*". Of these आपण alone is the pronoun, while the other two are adverbs.

(a) आपण is used to represent the first person only i.e. to say *Myself*. The other two adverbs are used *with* all the three persons, i.e. they cannot be used to represent them, but only along with them. Thus you can say आपण थांय चमकलों = *Myself* went there. But when you use स्वयं, it is हावं स्वयं थांय चमकलो.

आपण is derived from the sanskrit आत्मन्, but by what rule त्म has been absorbed via प is inexplicable. As per the convention of absorption of compound letters, त्म should have deflected into Konkani as त्त or म्म. In the prakrit spoken by low characters in Mrichha Katika (3rd cent. A D.), आत्मन् = अत्तण, and आत्मानं = अत्ताणवं.

Konkani should have derived आपण from some source other than prakrit. Prof. Katre (p. 139) has stated that the M.I.A. prakrit had the word अप्पा which has been traced to the “अभिनिधान” doctrine of the “प्रातिशाख्यस्” which enjoins the insertion of the first letter (प in this instance) of the series to which the nasal belongs. So the (S) आत्मन् came to be pronounced as आत्पमन् which later became आप्पमन्. This latter word should have generated the आपण in Konkani.

आपण has only a fixed gender, but can have two numbers. The plural is rarely in use. Paradigms are given below : (Nom.) आपण (sing.), आपणे (pl.), (Acc.) आपण्याक (s), आपण्यांक (pl.), (Inst.) आपण्यान (s) आपण्यानि (pl.), (Dat.) आपण्या गुणि (sing.), आपण्यां गुणि (pl.), (Abl.) आपण्यांथूनु (s and pl), (Gen.) आपण्याल (s) अपण्यांल (pl.), (Loc.) अपण्यान्तु (रि) (s & pl.)

Usage : (i) अपण्याल्या सामर्थ्यान तो वरडीक चमकलि. That marriage took place due to *my own* cleverness. (ii) अपण्यान जावनु निमगील or मग्लीलें. My (humble) self asked or begged. Placing the word जावनु after अपण्यान gives the latter more than a reflexive meaning, a sense of initiation, and humility.

आपण always goes with humility. You generally say “अपण्यालि चूक क्षमेवूंक” and not as मेगेलि चूक

b) There is a compound word आपापीच which is formed as आप(ण) + आप (ण्यान) → आपापि + इच → आपापीच = By one self, by himself or itself, or herself. तो आपापीच उठायलो = He got up by himself. It conveys a sense of spontaneity or automaticity.

c) The (K) pratyaya अच (इच) (उच) is the equivalent of the (S) adverb एव = only. Fusion of this with a pronoun or a noun, can impart a reflexive sense to the latter, or it may function merely as an *emphasiser*.

As a Reflexive sense impartor :

i) हावें माकाच सवलें. I reprimanded my own self.

ii) खाड कडतास्तेन्ना ताणे तक्काच कतरुन घेतलें. While shaving the beard, he cut his own self.

As an Emphasizer :

iii) ते चेरडूं तिगेलेंच = That child is her own (*only* hers)

iv) ते खाण ताजेच गुणि (or ताजे गुणीच) हडलेलें = That food was brought for him *only*.

v) हो किंवदन्ती तंतूचसूनु (or तंतुसुनूच) उत्पन्न जल्लेलि = This rumour has emanated from that *only*.

For an emphasizer, it is more accurate to use the word “*only*.” instead of himself, herself, or itself.

The criterion of the reflexive function is that the subject should perform the action on himself or herself or itself, In all other circumstances this pratyaya functions as an emphasiser.

The pratyaya can be fused intervocally or, terminally as ताजेच गुणि or ताजे गुणीच

10. Relative Pronouns :

a) The relative pronouns of Konkani are (जो), (जी), (जें) corresponding to the (S) यः (या) and (यत्) (यत्शब्द), meaning “who, what.” These are not interrogative terms. The purpose of these words is to *relate* a clause or a sentence with another. In fact its function is more or less conjunctional.

This type of pronoun has 3 genders and 2 numbers. Declension is given below:—

Table V. ज-शब्द (Relative Pronoun)

Case.	Singular			Plural		
	Masc.	Fem.	Neut.	Mas.	Fem.	Neut.
Nom.	जो	जी	जें	जे	ज्यो	जीं
Acc.	जाक	जीक	*	जांक	ज्यांक	
Instr.	जाणे	जीणे		जानि	ज्यानि	
Dat.	जाचे गुणि	जीचे गुणि		जांचे गुणि	ज्यांचे गुणि	
Abl.	जांथूनु	जींथूनु		जांथूनु	ज्यांथूनु	
Gen.	जाच	जीच		जांच	ज्यांच	
Loc. I	जान्तु	जीन्तु		जांतु	ज्यान्तु	
Loc. II	जाचेरि	जीचेरि		जांचेरि	ज्यांचेरि	

* Declension of the neuter gender, in cases other than the nominative is identical with that of the masculine.

In syntax, the relative pronoun has to be invariably accompanied by a correlative pronoun—e.g. जो-तो, जीणे-तीणे, जाक-ताका etc. There is always the gender-number concord between the relative pronoun and the accompanying correlative (demonstrative) pronoun. The case accord between the two may or may not be there. viz. i) जाणे फोण्डु खोण्डीला, ताणे तन्तु पडूक अस्सा = He, who has dug the pit, has to fall in it. (Here there is case-concord.) जाणे फोण्डु खोण्डीलो, तो तन्तु पडतलो = One, who dug the pit, will fall in it. [Here there is no case-concord—mainly due to the difference in the tenses of the verbs in the clauses.] ii) जो मीट खाता, तो उद्धाक पित्ता = One, who eats salt, drinks water. (If you change the tenses of clauses, case-concord may be disturbed—as जाणे मीट खेलें, तो उद्धाक पित्तलो.] iii) जाक राकून ती वेसली, तो आजि “रेयलारि” आयलो = He, for whom she was waiting, came today by rail. iv) बराहावतारान्तु जाचें आंग तिम्मोवुंचाक समुद्रां उद्धाक नप्पूरोजल्लें, त्या परमात्माक आजि यशोदेन कोञ्जोळे उदकान न्हाणयलो = During the Varaha incarnation, to wet whose body the water of the oceans was insufficient, that same Lord was today bathed by Yasoda with a handful of water. v) जी चेल्लेक कालि पोळ्येलि, ती महा जिब्वटि खयं = The girl, whom we saw yesterday, is a bad nagger, it is reported.

b) The use of relative pronouns in Konkani was rare before the Portuguese occupation of Goa, and it is still so with people who had migrated in an exodus from Goa during the period of inquisition (1541-1561)*. J. Bloch (p. 218) says that Miklosich (1877) XII. p. 10 opined that in common with Romany spoken by wandering gypsies, Konkani used interrogative pronoun in place of the relative.

Fr. Maffei (p. 323) says that it was a peculiarity of Konkani that participles were used by omitting relative pronouns, viz. काम करतल्लो मेल्लो instead of जो काम करतालो तो मेल्लो. This idea he repeats at several points in his book (pp. 75, 236, and 308). When participles were not used, demonstrative pronouns such as तेदो, हेदो, इतलो, तितलो were used instead of the relative.

Pre-Portuguese Konkani which has survived due to the exodus to the south, to Canara and Kerala has delegated the function of the relative pronouns to the interrogative. After all, the meanings of both divested of context, are the same : जो = who, कोण = who. Contextually the former functions as a conjunction to relate the clauses, while the latter functions as a query. When the particle कि is used after the interrogative कोण, it conveys the sense of the relative as "Whoever". कि is supposed to be a preservation of the (S) कि (nom-accu). This particle finds use in Bengali and Orissi too, probably from whom Konkani has borrowed it. कोणकि means किचित् or कश्चित् of sanskrit. [Beams III. p. 324). In the Konkani syntax it functions as a conjunction. One is not able to accept the view of J. Bloch that the use of कि is of recent origin, having imbibed it from Hindusthani, which in turn had borrowed it from Parsi. The possibility of its use is as old as the stay of Saraswaths in Tirhut (Gowda desa). The use of कोण with कि in the southern Konkani, in place of जो, is no less effective in the conveyance of the sense. The use of relative pronoun in Konkani is of recent origin (17th century).

Usage of कोण – कि

i) कोणे फोण्डु खोण्डीलो कि, तो तन्तु पडतलो = *Whoever* dug the pit, he will fall into it. ii) कोणाक राकून ती बेसली कि, तो आजि 'रेयलारि' आयलो = For *whomsoever* she was waiting, he came today by rail. iii) कोणे मीट खेल्लें कि, तो उद्धाक पित्तलो = *Whoever* consumed salt, he will drink water.

11. Indefinite Pronouns

These pronouns are used to express uncertainty. In sanskrit there are 3 pratyayas, which when fused with interrogative pronouns, produce the effect of indefiniteness. They are चित्, चन and अपि. viz. कः + चित् → कश्चित् = some one (masc); कि + चन → किञ्चन = something (neut); का + अपि → काऽपि? = some one (fem).

a) In Konkani there are only two pratyayas. i) कि viz. कोण + कि = कोण कि = some one (masc and fem); किन्तें कि = something (neut); कस्सलें कि = Some type. The pratyaya can be added to any oblique form of the interrogative noun.

ii) अय corresponding to अपि. If you fuse the अय pratyaya to the interrogative कोण, you get an indefinite pronoun, कोणय = anyone. कोणय is equivalent to the (S) कोऽपि, काऽपि, or किमपि. Unlike in Sanskrit, the word has lost its gender distinction in most of the I.A. dialects. Seldom do people say कोणु, कोणि and कोण. However gender is indicated by the associated verb and/or adjective. हावं देवळान्तु वत्तां ; मिजेवोट्टु कोणय येतलो वे ? - I am going to the temple, will anyone come with me ?

If the negative particle ना is fused to कोणय it means *No one*, कोणयना

कोण-कि has been used in the previous section as a relative noun. That usage is entirely distinct from the usage as an indefinite pronoun. In the former, the pratyaya कि is usually remote from the pronoun, and functions as a conjunction. Moreover as a relative pronoun, it is followed by a correlative (demonstrative) pronoun.

Usage as an indefinite Pronoun :-

i) कालि कोणकि एकि सायबीणि अश्लीणा वत्तालि Yesterday some European lady was passing this way. The use of कि pratyaya is prevalent in southern Konkani only. In the north, कोणकि is replaced by कोण एकि or कायं एकि. [कायं is a samasa word: कि + अय् → कायं ≡ किमपि or काऽपि]. ii) चेरडान “स्कूलान्तु” कोणांक कि (कोण एकल्याक), “पेनसिल” दिल्लें = The child gave away the pencil to *some one* in the school. iii) कोणे कि (कोण एकल्यान) एकु व्होडु फतर वट्टेरि घल्ला = *Some one* has placed a big stone on the road. iv) चेल्लो कोणाचें कि (कोण एकल्याचें) थापट घेवनु आयलो = The boy came taking a slap from (of) *some one*. From the above examples, note that कोण कि is treated as two words, though they occur close together, for when the Vibhakti pratyaya is added, it is fused with कोण only, and not with कि. On the other hand कोण एकलो is treated as a simple compound word and the Vibhakti pratyaya is added terminally to एकल.

b) The words चडतो, जायतो, थोडो, सोल्लु (स्वल्लु) shown under 8, *Distributive pronouns*, indicate indefinite quantities only and so can be included in this section too.

c) एदो (दी) दें = A few, this much, or a limited quantity:-

i) संकवावेल्यान जनां चमकतालिं; तंतूलि एदीं खाल पडळीं = People were walking on the bridge; *a few* among them fell down. ii) अम्बे घेतल्यान्तु एदे कुसले = Among the mangoes purchased, *a few* got rotten. iii) आयलेल्या जनां हिण्डान्तु एद्यो बायलो आसल्यो = Among the crowd of people who came, *a few* were women.

This word could have been derived from the (S) इयत्ता or इयत्वं (adj) of the same meanings.

12. Adjectival Pronouns

a) A phoneme similar sounding to एदो is हेद्दो = this big, तेद्दो = that big, केद्दो = how big. These belong to a category of adjectives, derived from the (S) ईदृक्, तादृक् and कीदृक् of the same meanings as the Konkani words. Under rare circumstances these adjectives can function as indefinite pronouns, as for example : जांव्यान सान एक उत्तर म्हळें, तगेल्या मांयेन एदें अस्सिल्लें हेद्दें केल्लें = The s-in-law said a small word, his m-in-law made “this small” into “this big”. The exact difference between एदें and हेद्दें can be understood and appreciated contextually if only spoken with appropriate voice-modulation and/or gesticulation. However the conventional meaning is “making a mountain of a mole.”

b) Incidentally, it should be mentioned that the sanskrit words ईदृश, तादृश and कीदृश have supplied another set of words to Konkani, namely असो (असें), तसो (तसें) and कसो (कसें) as used in northern side. Their meanings are “like this”, “like that” and “like what or how?”. In southern Konkani, the same sense is conveyed through अशिश, तशिश and कशिश respectively. All these are adjectives which may occasionally function as indefinite pronouns.

c) The interrogative pronoun कस्सल can be transformed into indefinite pronoun by fusing the pratyaya अय् (इय) or उय which is equivalent to the skt. अपि. Thus कस्सलें + अय → कस्सलेंय = *anything* whatsoever. Usage—तूं कस्सलें पित्तलो = what will you have for drink? (interrogative). माका कस्सलेंय चिन्तना = *anything* (whatsoever) will suit me. (indefinite pronoun).

This type of adjectival (indefinite) pronouns have gender and number distinctions. The pratyaya अय can be added to any oblique of the adjective. Thus कस्सलोय, कस्सल्याकय, कस्सल्यानय etc.

d) Another set of adjectival words which occasionally function as pronouns are इतलो (this much), तितलो (that much) and कितलो (how much). These words are supposed to be derived with similar meaning words of sanskrit, namely इयत्, ततियत् and कियत्. Fusion of the pratyaya अय facilitates them to function as pronouns. viz.

i) कितले अम्बे जल्लेले रुक्काक हे वरसा ! = *How many* mangoes came up on the tree this year ! Here कितले is used for expressing exclamation. (It can also be interrogative). तितलेय पडणु गेल्ले दोवान. *All those* (indefinite pronoun) fell down on account of dew.

e) To the above may be added the following group of adjectival indefinite pronouns.

i) अनीकलो (अनीक + एकलो) = next one. ii) मुक्कावेलो = the front one, पूर्वेलो = the earlier one, iii) माक्षीचो = the one behind, iv) विंगडु = different.

f) सग = *all*, is an adjective derived from the (S) सर्व. An allied word is सब्बार = comprehensively, (too extensively), which has been derived from the (S) सर्वाकार. This latter is used as an adverb only.

Usage of सग :

i) आपेयलेलि सग आयलि वे ? = Have *all* come who have been invited ? Here सग (with the substantive मनीस understood) functions as a pronoun. ii) सग म्हणताले तो चोर न्हंय मणु = *All* were saying that he was not a thief. सग is a declinable pronoun (adjective), used generally in the plural. There is the singular सगु, but rarely used. In सगु लोकु (all people), it is a collective singular form. Gender differentiation is also there, सगु, सगि, सग (sing.) and सग, सग्यो, सगां (plur. M, F and N).

g) The (S) word सर्वक = *all, every one, entire*, has been Konkaniised as सगट : सगटांक पुस्तक वरोवचाक साध्य न्हंय. *All* cannot write books.

This word should not be confused with सगळो (ळि) (ळें) which means *whole*, and is derived from the (S) सकल (adjective).

13. Possessive Pronouns

Besides being a relation-indicating case, the genitive has two additional functions : (a) as an adjective with gender-number differentiation and declension, and (b) as a pronoun at times. eg :— बप्पाण सग पुतांकय वण्टे दिल्ले, जल्यारि मेगेलो कयि ? (Father gave shares to all sons indeed ! but where is *mine*). The English word *my* is purely possessive. where as *mine* is a pronoun. In Konkani the same word serves both purposes. Sanskrit is like English, using different words for the pronoun. मम, तव, तस्य are purely genitive forms, whereas मामक, मदीय, त्वदीय, तावक, तदीय are genitive pronouns.

ADJECTIVES

1. An adjective is that part of speech which qualifies a noun, pronoun, or a phrase, (विशेषण) thereby imparting a distinction (भेदक) to the latter. The adjectives follow more or less similar classification as the pronouns.

Types of Adjectives :

- i) Adjectives of Quality : काळो (black), चाड्गु (good), थोर (fat), झड्डु (heavy), सुक्को (dry), दट्टीकु (exemplary).
- ii) Demonstrative Adjectives : तो (that), हो (this), अनीकलो (another, or next one).
- iii) Distributive Adjectives : एकेकलो (one by one), प्रत्येकु (each one), दोगदोग (two by two's), कोणकोण (who all), एकलो (one, single).
- iv) Adjectives of Quantity : स्वल्प (a few, a little), एदे (some), चडतो (much), जायतो (many, much).
- v) Interrogative Adjectives : कोण (who), कयंचो (of what, which), कस्सलो (what type), कोणालो (of whom).
- vi) Possessive Adjectives : कयंचो, कोणालो are possessive interrogatives. तुमेलो, मेमेलो, तमेलो (yours, mine, his).

2. Gender and number

Adjectives manifest three genders and two numbers and they can be declined similar to nouns and pronouns, even when they are used as complements of verbs. Thus देवु व्होडु तं (god is indeed great). Here व्होडु functions as a predicate. Grammatically the axiliary आस is understood in this sentence. देवु व्होडु आस तं). व्होड्डा(चे) देवळाकडे (In the precincts of the big temple). ते व्होड मनीस (They are big people).

Note that the adjectives hold concord with the substantives by taking up the gender and the number of the latter. This is known as the adjective-substantive *accord* in syntax. Thus you have काळो चेल्लो (dark boy), थोरि चेल्लि (fat girl), गोरें चेरडुं

(fair child). But this grammatical rule of concord is getting rarer nowadays due to corrupt pronunciations, viz. काळ्या (क) चेलोंक is pronounced as काळे चेलोंक. The terminal एकार is so feeble, it sounds like काळ चेलोंक. Examine the following expressions.

Conversational expressions Grammatically correct expressions

सान रोम्पि व्हडि जायना

सानि रोम्पि व्हडि जायना

सान रोम्पियेक उद्दाक शीम्पि

सन्नी(क) रोम्पियेक उद्दाक शीम्पि

सान रोम्पिये(चि) सावळि

सन्नी(चि) रोम्पिये(चि) सावळि

The “pressure of speed consciousness” has made the एकार extinct during conversations. People say सानि सानि कणियो. It is wrong ; the correct expression is सानसान्यो काणियो. Reiteration of an adjectival word is a way of expressing multiplicity, or augmented property. Thus सनसान very many small or very very small) and व्होड्व्होड (very many bigs or very very big). These are considered as single words and so the Vibhakti pratyaya is attached to the second word only, सनसान्यो काणियो. व्हडव्हडांक सरि जागो ना जल्लो = there was no place for big big people even. दान्त धवधवे आसाय = teeth are very white. The concord between the adjective and the qualified substantive is a sign of developed language. The compulsion of adjectival concord with its substantive is so strong that at times people attach the appropriate gender desinence to words which have only a fixed gender, viz. The words दादलो (दारलो) is fixed masculine, while बायल is always feminine. In Karnataka these are put to a very interesting usage : दादलि (दारलि) हस्ति = male elephant. बायलो घोडो = female horse.

3. Adjectives of Quality

These are known as गुणवाचकां. The following are a few examples of usage.

a) गोरो चेल्लो काळी(क) चेलियेक (चेलेक)* सज्जना. The fair boy does not suit the dark girl. (b) थोरा(क) मनशाक

*Both forms are used due to “declensional contamination”.

धवंच्याक जायना = It is not possible for the *fat* man to run.
 (c) सुकें राकूड धरारि जळता = *Dry* wood burns quickly. (d) चेरडुवांक
 चांगु अभ्यासु शिकोवंचें आवसुववसूलें करतव्य = It is the duty of the
 father and mother to teach *good* habits to children. (e) सग
 व्होड मनीस सत्यसंध न्हयं = all *big* people are not *honest*. (f) शिक्वणेन्तु
 सीता दष्टीकि = Seetha is *illustrious* in studies. (दष्टीकि is derived
 from (S) दृशीककी = conspicuous or illustrious). Watch the concord
 between the adjectives and the substantives in the above exam-
 ples. The adjectives drop their Vibhakti pratyayas in sentence.

4. Since the adjectival function, especially the demonstrative
 often overlaps the pronominal function, the adjectives of the
 types ii to vi may be considered as pronominal adjectives or
 सर्वनामिक विशेषण. For example तो, ती and तें have been given
 under pronouns. They can as well function as demonstrative
 adjectives too, viz. (a) तो चेल्लो तिकाच चोयतालो *That* boy was
 looking at *her* only (Here "her" is a pronoun, whereas '*That*'
 is an adjective). (b) ती बोक्कोडि केन्नाय हमगेलि झाडां खता - *That*
 goat always eats our plants. (c) तें झाड वत्तान सुकत *That* plant
 fades by the sun.

5. Distributive adjectives are called वितरण विशेषण in Konkani.
Examples. (a) ताणे बीस किलो नन्दरबाळें केळें घेतले He purchased *twenty*
 kilos of bananas. (b) वैद्यान प्रत्येक मनिशाक शोधना केल्लि. The
 doctor examined *every* man. (c) ताका एक न्हय एक काम खण्डित
 मेळूक अस्सा He is certain to get *one or the other* job.

Under this head may be added the numerical adjectives
 (chapter II 3). (i) There are cardinals like एकु, दोनि, तीनि
 etc. एकु has 3 genders (एकु, एकि and एक), but only the singular
 number. All other cardinals have a fixed gender and only
 the plural number: Thus बीस ददले, बीस बायलो, बीस चेरडूवां
 (ii) There are ordinals like एकावो, दूसरो, तिसरो चवत्तो etc. All
 these have 3 genders and 2 numbers. viz. रामु एकावो जल्लो =
 Rama became the *first*. त्यो चेल्लीयो परीक्षेन्तु एकाव्यो आयल्यो = Those
 girls came out the *firsts* in the exam. (iii) Numeral pronouns

have distinct forms from one to four. एकलो, दोग, तेग, चवग. Occasionally, when they function as adjectives, they take up three genders, and singular number for एकलो and plural number for others. Thus you have एकलो मनीशु, एकलि गायि, and एकलें सूर्णे, दोग जणां, दोग्यो चेल्लियो, दोगां मंकडां. The numeral adjectives are declinable (Ref. chapter II 4).

6. Quantitative Adjectives are known as परिमाणक विशेषण.

Examples of usage of quantitative adjectives : (i) तिक्का वरडीक जावुंच्याक हावें मस्त प्रयत्न कड्ले = I took *lot of* pains to conduct her marriage. (ii) तळयांतु चडतें उदाक अस्सा = There is *large quantity* of water in the pond. (iii) तुमेल्या यत्नाक कांय फल मेळ्ळें वें ? = Did you get *any* fruit for your efforts ? (iv) अधीक आशा कडत तशीच ऊणे फल देकूयेत = *Greater* the ambition, *the less* is the fruit. (v) उल्लोवुंच्याक गेल्यारि जायतें खबर अस्सा = There is *much* if I am to talk.

7. Interrogative adjectives are called प्राश्नीक विशेषण. (a) कोण मनशान केल्लेलि प्रवर्ति सांगता तूं = *Which* man's doings are you speaking about? (b) कयंचेय गावांतु निपत्यारीय, चोराक रक्षा ना = The thief has no hopes (protection) in *whichever* village he hides. (c) केन्नाचें खबार केन्ना सांगता ! *Which times'* news, *when* are you saying !

8. Possessive adjectives are called संबंध विशेषण.

(a) A possessive adjective has the form of the genitive case. The genitive has two forms viz. मिज and मेगेल, तुज and तुगेल, तज and तागेल. The first form, say तज corresponds to the (S) तस्य, while the second form तागेल corresponds to तदीय. Similarly मेगेल corresponds to मदीय and तुगेल to त्वदीय. It is the latter forms which are more appropriately used as possessive adjectives. (i) मेगेलि वारडीक गेल्ले वरसा जल्लि = (Lit) Marriage *mine* took place last year. [Grammatically, "गेल्ले" is the past perfect participial gerund गेल्लेले, which has been shortened as गेल्ले as per haplology] (ii) तुमेलें घर कयिं अस्सा ? = Where is *your* house ? (iii) तगेलो बापूसु येता = *His* father is coming.

(b) There are certain adverbs of place which by assuming a genitive structure, become possessive adjectives. These adverbs are भित्तरि (inside), लग्नि (near), भायर (outside), खाल (below), वयरि (above), दूरा (far off). When the genitive pratyaya च* is added, they become possessive adjectives viz. भित्तरचो (चि, चें) (one belonging to inside), लग्नीचो (चि, चें) (one who is by the side), भायरचो (the outside one), खालचो (चि, चें) (the lower one), वयरीचो (upper one), दुरचो (the distant one) etc. Fr. Maffei** gives the words भित्तरलो, लागसो as adjectives formed from postpositions. These are in fact variant versions of the words given before. Some times you come across a combination of locative II and genitive being used as a genitive adjective as for ex : पर्वता वयरीचो → पर्वता वयलो (one who belongs to the top of the mountain). But Fr. Maffei has another opinion. पर्वता वयलो देवलो = Descended *from* the mountain. According to him the combination of Vibhaktis serve to convey the meaning of the ablative. His opinion is debatable, because the word *descended* implies in it *from a height*. *The man belonging to the top of the mountain descended*. There is hardly any ablative in this syntax.

9. In addition to the 6 divisions of adjectives described earlier, there is a class of participial adjectives (कृदन्त विशेषण). In English, the present participle alone functions as a gerundial noun or adjective. In Konkani, the present continuous participle, perfect participle, past passive participle, can all function as *gerundial adjectives*.

i) Present Participial Gerund:

Konkani has two forms for the present participle in the fashion of Sanskrit. (a) (S) कुवंत् — (K) करत्, (b) (S) कुर्वन् — (K) करुन्. In Sanskrit the (a) form is indeclinable while the

*The actual genitive pratyaya is not च, but अच and that cannot be added to an adverb of place. It can be done only through the medium of an auxiliary. The above words are formed by Sandhi as follows : भित्तरि + [आस]चो → भित्तरचो, भायर + [आस]चो → भायरचो etc.

**Konkani Grammar, p. 54, 55 Fr. Maffei.

(b) form is declinable. In Konkani, it is the reverse, करत् is declinable gerund. Gender pratyayas are added to it and in northern Konkani करतो, करती and करतें are used to indicate *one who does*. The other form करुन is an indeclinable participle.

In southern Konkani it is another form of gerund (optionality passive participial gerund) that is used. The verbal noun ending in अप् (करप्, धावप्, खावप् = The act of doing, running, eating respectively) is used in the VI case, yielding the words like कर(पा)च, धाव(पा)च which are simplified as करच, धावच, which mean *One of the action of doing, running etc.* With gender denominations, the forms will be करचो, करचि, करचे. धावंच्या घोड्यान अट्टापुन्ना = The running horse will not be under control.

ii) Present Perfect Participle (as Gerund) :

भोंक(त्) + (आस)त + (ज) ल्लो → भोंकतल्लो (ल्लि) (ल्लें)
Barking + to be + happened → (one which has been barking).
भोंकतल्या सूणान चाबुन्ना. Barking dog (the dog which has been barking) will not bite.

iii) Past participle :

चोयत् (seeing) + असलो (was) = चोयतालो (was seeing)
कोणालेय आवसूक पिशें लागल्यारि चोयताल्याक खुशि. If some one's mother went mad, the on-looker got entertainment. चोयतालो functions here as a pronoun. If you add a noun like मनिशाक after चोयताल्या, it will function as an adjective.

iv) Past perfect participle :

खरस[त्] + [आ स]लो + [जा]लो → खरसलोलो. The word is generally used in its simplified form खरसल्लो. खरसल्या मनिशान धावुं राबेयलो = The man who had been gasping, stopped running. The word can be used without simplifying also, viz. अम्दु पडळोलो (पडिल्लो) पावसु भयंकर आसलोलो (आसिल्लो) = The rain that had been falling this year had been terrific.

9a. Adjective - Substantive Concord.

This subject has been partially dealt in an earlier para, 2. A few supplementary points are given below.

The concord between the qualifier and the qualified, which is conspicuous by its absence in English, is very much alive in Konkani, though many people, by their ignorance and corrupt pronunciations have made it appear as extinct. Konkani follows O.I.A. Sanskrit in this respect. In English you say "good boy, good girl, good conduct, or good people," where there is no change in the morphology of "good". On the other hand in Konkani, you say चांगु चेल्लो, चांगि चेल्लि, चांग दर्शन. This is invariably the case with qualitative adjectives. There may be one exception in the Interrogative adjectives namely, कोण तो (ति or तें). Others of this category such as खयंचो, कससलो show perfect accord with the substantive.

Demonstrative adjectives too follow the rule of accord; eg. हो रूकु, ती हस्ति, ये खबर. Quantitative adjectives too are no exceptions. Eg. एदे दादले, (some men), एवो वायलो (a few women) वास पड्डे and एकु पड्डो (20 bulls and one bull)

For an adjective to hold concord with the substantive, the first requisite is that it should be declinable into obliques, in the fashion of nouns. Also they should possess gender and number differentiation. However there are a few indeclinable adjectives which hold the same form in all genders and numbers viz.

कोडु (bitter) — कोडु कषायु (M), कोडु लेय (N), कोडु घशिश (F).
 मोवु (soft) — सीत मोवु (N), पेज मोवु (F), अम्बो मोवु (M).
 ऊणें (less) — तेल ऊणें (N), ऊणें पायसु (M), मात्ति ऊणें (F).
 दरिद्रि (दळिद्रि) (Impecunious) — दळिद्रि मनीशु (वायल) (जेवण)
 खाशा (direct line of relation) — खाशा भयणि (भावु)
 अक्षय (In exhaustible) — अक्षय धन (N), अक्षय कीर्ति (F),
 अक्षय वैभव (M).

10. Adjectives in Syntax :

A. As in English, the placement of adjectives is prior to the substantive. viz. (a) तो नीळ अवंगालें न्हेस्सून अस्सा = He is attired in *blue* garment. (b) हे चेल्ले चलचित्र चोवनु आयले = *These* boys came after seeing the movie. (c) ती दीगा बम्मुणारु आशेत = She desires for a *tall* husband. (d) दोनि बोक्कोडयो जगडून घेत्ताय = *Two* goats are fighting.

An adjective that comes after the noun, will usually be a complement of the predicate. Thus त्यो चेलीयो शिक्वणेंतु दष्टीको = Those girls are exemplary at studies. Here *exemplary* is a complement of the predicate “are”.

B. If there are more than one adjective qualifying the same substantive, it is customary (but not compulsory) to use a conjunction between the adjectives. Thus you will come across “the fat and cruel man”, as well as “the fat cruel man”. In Konkani the absence of conjunction is the custom, and you say “थोर दुष्टु मनीशु”. Placement of a conjunction in between the adjectives is not grammatically wrong, but there is the probability of mistaking it for a plurality of substantives, especially on account of the habit of N.I.A. prakrits abandoning the decinential vowels viz. थोर अनी दुष्ट मनीश. Absence of conjunction between adjectives is observed in other prakrits too. viz. in Hindi एक अछा बडा सुन्दर आदमि. This type of syntax is widely in vogue in Dravidian languages too.

11. Declensions of Adjectives :

This is similar to the declension of nouns.

Table I चांगु (गि) (ग) (Skt. चंग = handsome, clever, healthy)

Case	SINGULAR			PLURAL		
	Masc.	Fem.	Neu.	Masc.	Fem.	Neu.
Nom.	चांगु	चांगि	चांग	चांग	चांग्यो	चांगि
Accus.	चांगाक	चांग्येक	*	चांगांक	चांग्यांक	*
Instr.	चांगान	चांग्येन		चांगानि	चांग्यानि	
Dat.	चांगा गुणि	चांग्ये गुणि		चांगां गुणि	चांग्यां गुणि	
Abl.	चांगां थूनु	चांग्यें थूनु		चांगां थूनु	चांग्यां थूनु	
Genit.	चांगाच	चांग्येच		चांगांच	चांग्यांच	
Loc. 1	चांगांतु	चांग्येंतु		चांगांतु	चांग्यांतु	
2	चांगारि	चांग्येरि		चांगारि	चांग्यारि	

*In all cases, except the nominative, the morphology of the neutral is identical with the masculine. In the Dative, Ablative and the Locative, the derived substitutes of the lost cases have been shown.

12. Degrees of Comparison :-

(a) In English you are familiar with three degrees, the positive, the comparative and the superlative. Short words with one or two syllables take up suffixes “er” and “est” viz. big - bigger - biggest; small - smaller - smallest, to yield the comparative and the superlative. For polysyllabic words, the vocable takes the prefixes “more” and “most” to give the comparative and the superlative, viz : Intelligent - more intelligent, - most intelligent; Conspicuous - more conspicuous - most conspicuous.

(b) Sanskrit also has suffixes as in English ; viz :

लघु - लघुतर - लघुतम (light - lighter - lightest).

Konkani does not have suffixes corresponding to the English ‘er’ and ‘est’, nor corresponding to the sanskrit तर and तम.

(c) Sanskrit has yet another method to express comparisons, making use of popositions वर and वरिष्ठ after the plural genitive form of the adjective ; viz. ज्ञानी - ज्ञानीनां वरः - ज्ञानीनां वरिष्ठः — meaning *Knower - Better among knowers - Best among knowers*. The word वरिष्ठ has been borrowed and used as ‘tatsama’ in Konkani, where the adjective is presented in loc. I plural form. Thus ग्यानीयांतु वरिष्ठु (foremost among knowers), बलवन्तांतु वरिष्ठु (supreme among the mighty). Often the poposition is fused with the adjectival word and presented as a Vibhakti Tatpurusha Samasa. Thus बलवन्तांतु + वरिष्ठु → बलिष्ठु श्रीमन्तांतु + वरिष्ठु → श्रेष्ठु. The compound letter ष्ठ is disfavoured by Konkani, and is generally pronounced as स्त. Thus you have मानेस्तु (highly self-respecting), दुःखेस्तु (most sorrowful)* श्रेष्ठु (opulent) has become सेट्टु, सेट् or शेट्टि. (These three words indicate Banias, Vanijas, or merchant class). It is to be borne in mind that Konkani uses *locative* plural to convey the meaning of *among*, while sanskrit uses *genitive* plural for the same purpose.

13. In Konkani the three degrees of comparisons are called यथार्थ (positive), **तुलनार्थ (comparative) and अतिशयार्थ (super

*These words might have also been derived from the Skt. मानस्थः and दुःखस्थः which indicate only the positive degree.

* Prof. Rodrigues uses the word तुल्यार्थ which actually means समानार्थ (comparison of equality). Comparative degree involves also more and less than equality. (p. 47 Konkani Bhasechem Vyakaran).

lative). The sense of comparison is conveyed in Konkani in an indirect manner by the use of ppositions, mainly two in number.

i) अय is a pratyaya derived from the (S) अपि = even so, or even more. This pratyaya is added either to the genitive case or to the accusative of the possessive adjective. Thus रामाचे + अय → रामाचेय ; रामाच्याक + अय → रामाच्याकय In the first case, a conjunction is needed between the objects compared. रामाचेय कृष्णाचेय मद्दे (भित्तरि) कोण अधिक समर्थु = Between Rama and Krishna, who is the more clever.

In the latter case no conjunction is needed, and the comparison of one object is made straight with the other. Thus रामाच्याकय समर्थु कृष्णु = (lit) Krishna is clever even to that of Rama. In simple English : Krishna is cleverer than Rama. [Note : The adjective is in its simple positive form, and the word अधिक is not used in this case].

ii) The second pposition employed to build a comparison is पाशि, which is a compound word पार + अशि → पाशि = farther (than). This pposition is placed after the genitive case of the object compared with viz. (a) मड्डो घरा(चे) पाशि दीगु = Coconut palm is (farther tall) taller than the house. (The Vibhakti pratyaya in bracket is not pronounced during conversation. That does not mean that the pposition is attached to the vocative case as some people mistake it to be). (b) मेजें कुरसे(चे) पाशि झड = The table is (farther heavy) heavier than the chair. (c) गायि सून्या(चे) पाशि चड उपयोगाक पावंतलि = Cow will serve for greater use than the dog (cow will be more useful than a dog).

iii) A third pposition in use is पेक्षा or पेअें, which appears to have been imported from Hindi or Maratti. It is supposed to be the simplicia of अपेक्षण = "in respect of". It is being used in all places where पाशि finds use.

14. Comparisons are of three types : (i) to indicate *More*, (ii) to indicate *Less*, and (iii) to indicate equality. For (i), words such as चड, चडतो, अधिक are included before the adjective. For (ii) words such as ऊणे, and कम्मि are used before the adjective.

(i) The Konkani word चडत is derived from the (S) (उत्)चतति → उंचडता → चडा, which means *climbs up* or *gets up*. *Going up* has conventionally come to mean *increase* or *more*. अधिक is a tatsama, ऊणे is derived from the (S) ऊन (deficient, less, inferior). कम्मि is a Dravidian word which has crept into the Konkani of Madras, Goa and Karnataka.

When the above adjectives qualify other adjectives, they become truly adverbs (indeclinables). But at times people attach gender terminals चडु गोरो, चडि गोरी, चड ताम्बडें, which appear grammatically indefensible and will be tolerated only when they function as adjectives, viz : चडु कोपु, चडि मत्ति, चड घन.

Examples of usage for (ii): (a) अंव्या मोल फणसाचाकय “कम्मि” = The price of mango is *less than* that of jack fruit. (b) हण्डचांतुल्या उदकाक बालटींतुल्याचाकय हुनसाणि “ऊणे” = Water in the big vessel is *less hot* than the water in the bucket. (c) Fr. Maffei (p. 66 of his book) gives the following ways to indicate *inferiority*. (i) The easiest way is to convert into a comparison of superiority by exchanging the *compared* and the comparison. Thus if you wish to say *Paul is not as good as Peter*, you say Peter is better than Paul, पेद्रो पाळा पाशि बोरो. (ii) If you don't wish to exchange the compared and the comparison, you can construct a *comparison of equality* with negative form - eg. पाळ पेद्रोवरि (तितलो) बोरो न्हय. (Paul is *not* as good as Peter). However these are round-about constructions, when simpler direct statements are available.

iii. Equated Comparison (समानार्थ) :

When one entity is equated with another, in English you make use of *as - as*, eg. *The son is as tall as the father*. (a) In Sanskrit, the purpose is achieved by the use of the suffix वत् (like). पुत्रो पितृवत् दीर्घः = The son is tall *like* the father. Here the meaning indicates that both the father and the son are tall, but it does *not* commit that the two are of *equal* height. Konkani has absorbed (Skt.) वत् as वरि. पूतु वापा(चे) वरि दीगु. (Note that the (skt.) suffix वत् is used with the basic nominal from पितृ, whereas the (K) suffix वरि is used with the genitive form. (b) To commit that the two are of *equal* height, the suffixes

in skt. as well as Konkani are तुल्य and सम. These are placed after the genitive form of the noun with which the comparison is made. पुत्रो पितुः तुल्यदीर्घः of (skt.) is stated in Konkani as पूतु बापा(चे) तुल्य दीर्गु; also as पूतु बापा(चे) तितलो दीर्गु. (c) Another method in Konkani which is followed in northern sides is to use correlative pronouns. (Fr. Maffei's Gr. book p. 66). जसो पेद्रो तसो आन्तोणि = As Peter so Anthony).

15. Superlative degree

There is no special form for the Konkani adjectives in the superlative degree. The comparison-substantive is put in the locative plural to impart a collective comprehensiveness, to convey the meaning of *among*. The adjective is usually given in its positive form. Thus (a) बायलांतु सीता शान्ता = *Among the women, Seetha is benign*. This implies that Seetha alone is benign and others are not. To give it a genuine superlative meaning, an adverb boosting the adjective, such as बहु or अधिक has to be added : बायलांतु सीता बहु शान्ता = *Seetha is most benign among women*. (b) If you do not wish to use the combination of adverb and adjective, you can use the tatsama superlatives. अवतारांतु कृष्णावतार वरिष्ठु = *Krishna's is the greatest among Avatharas*. विद्यार्थियांतु गोपालु दष्टीकु = *Among the students, Gopal is illustrious (best)*. वनमृगांतु सिंह बलिष्ठु = *Lion is the strongest among wild animals*. सदस्सांतु अध्यक्ष मानेस्तु = *The president is the most respected in an assembly*. (c) Third is a technique of reiteration of the adjective. The first iteration is presented in the locative plural, while the second iteration is presented in the nominative. Thus अड्यराचो पिंपोळु व्होडांतु व्होडु = *Peepal tree of Adyar is big among big (biggest)*. Similarly you have बुधवन्तांतु बुधवन्तु (wisest), दुष्टांतु दुष्टु दुर्योधनु (cruellest Duryodhana), कूड्यांतु कूडो (most counterfeit, dud, most worthless), खलच्यांतु खलचो = (lowest).

16. Adjectives of Apparent Qualities :

When qualities are apparent but not identical or full-fledged, in English you add the suffix "ish" to the adjective. Thus Red → Reddish (apple), tall → tallish (man), cold →

coldish (night). In Hindi you use the suffix स. Thus कुत्ता-सा → (dog-like), गोपाल-सा → (Gopal-like). In Konkani the suffix is असो, अशें or अशिश (like); तंबीडसो (red like), कष्टशें (difficultish). These adjectives strictly follow the law of accord. Thus you say तंबीडसो अम्बो (reddish mango), तंबीडशें आप्पिळ (reddish apple), तंबीडश्यो गायो (reddish cows). The suffix अशो or अशें can be added to nouns also to indicate likeness, or similarity. तो गोपालसो चमकत = He walks like Gopal. तिज्याशि एक बायलेक हावें देकलीना = I have not seen a woman like her.

मणके(न) and भाशेन are two other post-positions to the genitive case, to convey the same meaning as असो or अशें. egs :- ताज्या मणके(न) बुधवन्तु कोण ना = There is none as intelligent as he. त्या भाशेन = In the same manner. These words are usually indeclinables unlike असो or अशें. मणके(न) is derived from (skt.) मन्यकेन, the instrumental case of मन्यक (appearing like). मन्यक is an adjective, but in its instrumental form, it is an indeclinable.

17. Adjectives used as Nouns and Pronouns :—

a) म्हालगडो means “supreme top man” (*Senior most*) and it is an adjective derived from महोत्कृष्ट. eg. हावं एकु म्हालगडो मनीशु मणु लेकि. (Remember, I am a senior most man). Here it functions as an adjective. म्हालगड्यांक मानु देवकुका (you have to show respect to the seniors). Here it is used as a noun. (b) धनवन्तु. As an adjective :- धनवन्त मनीश सग्या कांय सत्यवन्त आसनाय = All are not honest among the *rich* people. धनवन्तानि भुक्केच्यांक अन्न घालुका (The *rich* have to provide food to the *hungry*). Here both the underlined words are used as nouns. (c) अन्धाळु = blind. It is an adjective. Eg. अन्धाळ मनीश अपण्यांगेल्या अन्धत्व-निवेदना खातीर हत्तांत धवे दण्ड घेवून भोवंताय = *Blind* people carry white sticks in their hands to announce their blindness. It can also be used as a noun :- अन्धाळु मागता एकु दोळो, देवु दिता दोनि = The *blind* begs for one eye, God gives *two*. (दोनि is a pronoun). (d) दूसरो (second) is a numerical adjective in instances like त्या दुसरया (क) चेल्या (क) अप्पेय = call that

second boy. But it also functions as a noun (or pronoun) in sentences like अपण्यालें चेरडुं चन्द, दुसरयालें म्हारा पोर = Own child is beautiful, but *another's* child is a "Pariah Kid".

18. Formation of Nouns from adjectives :-

Adjectives can be made into nouns by fusion with pratyayas. (a) + आय :- दीगु → दिग्गाय (tallness), रुन्दु → रुन्दाय (bredth), दष्टीकु → दष्टिक्काय (illustriousness), थण्ड → थण्डाय (coolness), दाट → दट्टाय (thickness), थोर → थोराय (fatness), गुड्डो → गुड्डाय (shortness). One regularity may be observed. The penultimate vowel of the adjective, if long, is shortened in the derived noun form (vide दष्टीकु and दाटु). This becomes necessary to observe the Law of alternate long and short vowels in Konkani vocables.

(b) + काय :- म्हारग → म्हारगकाय (dear-ness), व्होडु → व्होडकाय (bigness), गोळ → गोळकाय (roundness), विस्कळ → विस्कळकाय (openness).

(c) + आणि :- खवण्ट → खवण्टाणि (rancidity).

(d) + बाणि :- गोरो → गोरबाणि (fairness), कोडु → कोडवाणि (bitterness).

(e) + साणि :- अम्बूस → अम्बूसाणि (sourness), गोड → गोडसाणि (sweetness), ओल्लो → ओलसाणि (wetness), तीक → तिकसाणि (pungency), पातळ → पातळसाणि (thinness or spread), मिटूस → मिटसाणि (salty-ness).

(f) + पण :- व्होड → व्होडपण (Haughtiness, Snobbishness), धाकटि → धाकटिपण (juniorship), अनवाळो → अनवळपण (cleanliness, purity), म्हन्तारो → म्हन्तारपण (elderliness).

(g) + अट :- ऊंच् → उंचट (elevation), खाल् → खल्लट (depression), साव् → सावट (shade) (lit. a pleasant place).

(h) + आवप :- Fusion of this pratyaya generates gerundial nouns (i.e. noun forms of habitual verbs), eg. गोळ → गोळावप, पातळ → पातळावप etc. Being gerunds, they would be better dealt under verbal nouns.

Specificity is lacking in the usage of pratyayas. For example व्होडु (big) can have व्होडकाय (greatness) or व्होडपण

(prepossessive-ness) Similarly खाल् = (low) can have खाल्लट = (low place or low level) and खाल्पण (state of modesty or lowliness) The change of pratyaya can bring out a change in the meaning.

19. Nominal Adjectives :-

a) These adjectives are formed from noun forms. Sanskrit has a method of elongating the penultimate vowel into its 'Vridhi' and then adding the pratyaya इक. Thus in the case of लोक (world, society), the penultimate ओ is made औ and इक added terminally. लोक → लौक + इक → लौकिक = worldly, mundane.

भूमि	→	भौम	+	इक	→	भौमिक (Earthly)
भूत	→	भौत	+	इक	→	भौतिक (Material)
संसार	→	सांसार	+	इक	→	सांसारिक (Socialological)
स्वर्ग	→	स्वाग	+	इक	→	स्वागिक (Heavenly).

Such nominal adjectives have been freely borrowed and they function as *tatsamas* in Konkani. However there may be a slight distortion in the pronunciation of औ, स्वा, anuswara etc. in the prakrit. Thus भौतिक → भोवतिक, स्वागिक → सुवागिक or सोगिक, सांसारिक → सावंसारिक etc.

Without constructing the nominal adjectives as shown above, their meanings can be conveyed by the suffix संबध after the nominative. Thus भूयीं संबध = भौमीक. लोक संबध = लौकिक. भूयींसंबध विषया खातीर लक्ष्मणु तिरुविल्ला चमकला = Lakshman has proceeded to Thiruvilla in connection with matters which pertain to land. The 'Sambanda', affixed to the nouns is treated as a "Samasa".

b) Methods indigenous to Konkani :-

i) + आलो :- मोगु → मोगाळो (affectionate), धारा → धाराळो (spendthrift) (धारा = flow, धारालो = one who allows money materials to flow). आलो pratyaya can be suffixed also to an adjective to give the latter a second independent existence. मोवु (soft) → मोवाळो (soft); both are adjectives.

ii) + एस्त (This is a remnantal derivation from (skt.) वरिष्ठ) मानु → मानेस्तु (Honourable), दुःख → दुःखेस्तु (Sorrowful), मुख्य (prominent) → मुख्येस्तु (most prominent), both are adjectives.

c) Sanskrit has a system of adding वत् :-

बल + वत् → बलवत् → बलवान् ; धन + वत् → धनवत् → धनवान्.

Konkani has adopted such words as *tatsamas*. Thus you have Konkani nominal adjectives बलवन्तु (न्ती), धनवन्तु, बुधवन्तु etc.

Fr. Maffei says that one of the methods of formation of nominal adjectives is by the attachment of — दिक to the stem of the noun. His examples are माना दिक (glorious) and फळादिक (fruitful). On p. 172 of his book, he says that at times इगु is affixed instead of दिक(ग), giving अपूलिगु as an example. Fr. Maffei has misunderstood the formation of these words. The 3 examples given by him are the direct Konkani versions of the sanskrit words, मानाढ्यक, फलाढ्यक and अमूल्यक. There is no question of any affix.

20. Verbal Adjectives :-

These are in fact participial adjectives. In English, the present participle and the past passive participle can function as adjectives. Thus in *Running* horse, *Walking* man, pr. participles, function as adjectives ; while in *fallen* woman, the *plucked* fruit, and the *transferred* man, p.p. participles function as adjectives. All p.p. participles cannot fit into this scheme; viz. You don't say "the seen man" but only "the sighted man."

In sanskrit also the present and the p.p participles can function as adjectives. The sanskrit present participle has two forms: (a) कुर्वत् (the basic indeclinable form) and (b) कुर्वन् (the declinable adjectival form). The corresponding words in Konkani are (a) करत्, धावत्, हासत् etc, and (b) करुन, धावून, हासून etc. Quite contrary to sanskrit, the (a) category is declinable in Konkani functioning as gerund, while the (b) category is indeclinable. (K) करत् (from (s) कुर्वत्) has been used as करतो(ति) (तें) attaching the gender pratyayas. Another and more widely used

verbal adjective is the genitive form of the habitual noun form of the verb (i.e. the अपन्त forms such as करप, धावप, खावप etc.). Their genitive forms would be करपाच, धावपाच, खावपाच etc. and the simplicia of these are करच, धावंच खावंच (deleting the intervocalic प). These adjectival forms take up gender denominations like करचो(चि)(चें); धावंचो(चि)(चें) etc.

The past passive participle of sanskrit, viz. कृत, धावित, हसित etc. are adjectives with gender, number and declensions. This participle of sanskrit is the source word for the formation of the *Past tense* of Konkani. धावित: → धावलो, हसिता → हासलि, पतितं → पळ्ळें. This then explains why (i) the Konkani past tense syntax is periphrastic in nature, using denominative instrumental for its subject, ii) the past tense verb takes up gender pratyayas. But, as far as Konkani is concerned, the p.p. participle of (skt.) becomes mere active voice past tense and so *cannot* function as a full-fledged adjective though it may hold accord with the subject or the object in respect of gender and number.

Konkani past perfect participial gerund functions as an adjective.

धाव(त्) + (ज)ल्लो + (आस)लो = धावलोलो → धावल्लो
 running been had = One who had been running
 कर(त्) + (ज)ल्लें + (आस)लें → (करल्लें) → करिल्लें
 The change of धावलोलो → धावल्लो and करलोलो → करिल्लो, is according to the principle of haplology. See also 9. (iv)

INDECLINABLES

(Adverbs, Ppositions, Particles and Conjunctions)

1. In the previous chapters, nouns, pronouns and adjectives have been declined into appropriate cases and number before using them in syntax. Here is a class of words which cannot be declined (hence-Indeclinables) and are used without any change in number and gender. अव्यय in sanskrit means immutable or unchangeable.

This class is comprised of (a) post positions (popositions), (b) adverbs, (c) adverbial pronouns, (d) conjunctions, (e) interjectory expressions and (f) particles.

2. **Popositions :-** The English equivalents of these are called *prepositions* because, they are placed prior to the noun governed by them. On the other hand, in Konkani, they usually *succeed* the noun (which is usually in oblique) and so they are called post positions (or popositions). Their Konkani name is संबन्द सूचकाव्यय.

The sense of *to*, *for*, and *in* is brought out by attaching "Vibhakti Pratyayas" अक, गुणि, अन्तु which give the accusative, dative and the locative cases respectively in Konkani. Thus

- | | | | | | | | | |
|------|-----------|---|---------|---|-----------|---|------------|------------|
| i) | राम | + | अक | → | रामाक | = | <i>to</i> | Rama. |
| ii) | रामां(चे) | + | गुणि | → | रामांगुणि | = | <i>for</i> | Rama. |
| iii) | घरा(चे) | + | अन्तु | → | घरांतु | = | <i>In</i> | the house. |
| iv) | घरा(चे) | + | (व्य)रि | → | घरारि | = | <i>On</i> | the house. |

In (i) it is purely a Vibhakti pratyaya fused to the *noun - base*, and cannot be included in any adverbial class. In ii, iii and iv, the addends are popositions attached to an *oblique* for deriving the meanings of certain lost cases of Konkani.

3. Some of the post positions in Konkani are shown below. Their sanskrit equivalents where ever possible have been shown in brackets.

(i) थाकूनु (past perfect participle of the (s) स्था. The colloquial variations of this are थाकूनु, थूनु, सूनु. This is employed to derive the meaning of the ablative case lost by Konkani, for which this poposition is placed after the *locative* case, eg. तो[गावां(न्तु) थाकूनु] गेल्लो. The phrase in sq. brackets is generally simplified for conversation as तो गावांथूनु गेल्लो = He went away from the village.

(ii) अंतु (अंते = Inside), is used as a poposition to derive the meaning of the lost locative case (I) in Konkani. घरा(चे) + अंतु → घरान्तु = *Inside* the house.

(iii) वयरि (from (s) उपरि) is used after the genitive case to derive locative (II) of Konkani.

घरा(चे) + वयरि → घरा(वय)रि → घरारि = *Over* the house.

└───→ घरावेलि = *Over* the house.

(iv) There are a number of post positions which are synonymous and mean *below* or *at the bottom*. Though they are being used promiscuously, there are minute semantic differences between them. The popositions are खाल, सकल, तोगु, मूळांतु, पन्दाक.

(a) खाल is a semi tatsama from the sanskrit खलं = *threshing floor*. In sanskrit it is a noun and originally in Konkani too it was a declinable noun. The correct expression to "Put down" was खल्लाक घालि, where the accusative case is used. At a later date it came to be used as an adverb : खाल घालि where खाल is in the Direct case. Though literally खाल means a *hard floor*, it has come to mean only *floor, ground, or down and below*

(b) सकल is a derivative of खाल. स + खलं = सखलं. Since intervocal aspirates are not tolerated in Konkani, the word has turned out to be सकल which means *flat with the ground*. In present day usage, it has all the meanings of खाल mentioned under (a). (c) तोगु = *below, down*, seems to be of Tulu origin, crept into Konkani during its long sojourn in Karnataka. It was not imbibed in Goa during the sway of the Yadava kings or Vijayanagar kings, because the Saraswaths who migrated to Kerala in the 16th century do not use this word.

(d) मूळान्तु (मूळाक्) literally means *near the root of* and it is

derived from मूलान्तिके. It should strictly be used with respect to trees. मड्या मूळान्तु, रुका मूळान्तु = *At the foot of* the coconut tree (or any tree). But it is misapplied even to a cot. मंचा मूळान्तु = *Below* the cot or गाडिचे मूळान्तु पळो = He fell *underneath* the cart. There is also phonetic corruption in certain regions as मूणान्तु ; but it is allowed because ल can be replaced by न and ळ by ण. (e) पन्दाक literally means *at the foot* and it is derived from पदान्तिकं. मंच्या पन्दाक is more correct than मंच्या मूळान्तु. However, the word is generally used in the sense of *Below*. eg: मड्या पन्दाक. पदान्तं = *Foot end*, has been Konkaniised as पोन्द. Thus you have पिड्या पोन्द = *Foot of* the coconut leaf.

Post positions are usually placed after the genitive case, contrary to Fr. Maffei's opinion that they are added to his *imaginary* Original case [Konk. Gr. p. 151]. The words मड्या, पिड्या appearing above are really मड्या(चे) and पिड्या(चे) after dropping the Vibhakti pratyaya or the terminal syllable in obedience to the *pressure of speed-consciousness* of a prakrit.

(v) ऊंच is a semi tatsama of उच्चै = *high, upward*. मंचा ऊंच उश्शें आस = The pillow is *above* the cot.

(vi) पेरयान (परयन्त) is another semi tatsama derived from (s) पर्यन्तं = *as far as, upto*. तो काशीथून प्रयागा(क) पेरयान चमकलो = *He walked from Kasi upto (as far as) Prayaga*. पेरयान is corruptly pronounced regionally. In Kerala side, some people say वेरॉन or वेरयान. While intervocalic प is at times changed to व, there is no sanction to do so in the case of initial प. It further transforms as वेरॉन → मेरॉन. In northern Konkani people say nothing but मेरॉन for *uptil* or *as far as*.

(vii) The post position परयान, has been used with the nominative case according to Fr. Maffei (Konkani Grammar p. 151), viz. तें खबर मुम्बायथून गोयां पर्यन्त (परयान) पावलें = That news reached from Bombay *upto* Goa. But he is not quite correct here, because Konkani does not have a nominative case for inanimate objects, but only a Direct case which functions for the accusative also. However, the proposition सयत (s. सहित) governs the nominative. रामसयत विश्वामित्रु गेल्लो = Viswamitra went along with Rama. This is not an exception, because in fact, the

nominative with सयत् is treated as a 'samasa' wherein no Vibhakti can be shown. If the samasa were to split, the substantive takes the III case, as in sanskrit. रामान सयत् (k) ≡ रामेण सहितः (s).

A *Tatsama* synonymous with सयत् is समेत. It has the meanings of *accompanied by, united with*. Thus भामासमेत कृष्ण नरकाक मारुक चमकलो = Krishna accompanied by Bhama, proceeded to destroy Naraka. सीतासमेत रामाक मेगेलें नमन = My prostration to Rama united with Sita. When fused with the nominative, it is treated as a one-word (samasa).

(viii) खातीर (skt. कृते) is synonymous with गुणीं (skt. गणने) = *on the count of, for the sake of*. viz. बाबसून धूवे (चे) खातीर (गुणि) लेखिनि हाड्ळि = Father brought a pen *for* the daughter. चेरडुवां (चे) गुणीं आवसुबापूस कष्ट कड्ताय = Parents spare no pains *for the sake of* children.

(ix) The poposition पासून (skt. प्रश्नेन) indicates *by the question of, in regard to, about*. Similary पासावत (skt. प्रसक्त्या) conveys the meaning of *by attachment to, because of, on account of*. कारणान is the tatsama of कारणेन = *by the reason of*, निमित्तान and निमित्ति correspond to the skt. निमित्तेन = *by reason of*, and निमित्ते = *under the circumstances*. The four popositions mentioned in this para are synonymous and when used with the genitive case, generate the sense of the dative case, eg: बापा ताजेरि कोपीलो, त्या पासावत् (निमित्तान, कारणान) पूतु घरकडे चड्णा = Father scolded him, *because of that, (by reason of, consequently)* the son does not enter the house. कालि देवळान्तु हस्ति भुज्जलि, ताज्या पासून काय कळ्ळें वें तुका ? Yesterday the elephant went amuck in the temple. Did you know anything *about* that ?

(x) मुखामुख = Face to face. बायलेन भय्यान बम्मणा(चे) मुखामुख उल्लवपना = The wife is afraid to talk *face to face* with the husband.

(xi) भित्तिरि = *inside* (skt. अभ्यन्तर = inside). बम्मणान बायले(चे) लागि सांगलें "खीळि घालून घरां(तु) भित्तिरि वेस गो तू" मणु = The husband instructed the wife "Putting the bolt, you sit *inside* the house". In the case of this poposition, VII case seems to be more popular than the VIth. You hear घरां भित्तिरि more often than घरा भित्तिरि.

(xii) भायर = *Outside* (skt. बहि(स)र). Bengali has the same word with identical meaning, and Konkani might have imbibed it from Bengali. लक्ष्मणान सीते लागि गेरो(चे) भायर वच्या(क) नज्जा मणु सांगलें = Lakshmana told Sita not to go *outside* (*beyond*) the line.

(xiii) उपराटें = *Opposite, reverse* (skt. विपरीत). It is corruptly colloquialized in N. Konkani as उरफाटे. व्होड्डानि सांगिल्या(चे) उपराटें सन्नानि करं(क) नज्जा = Youngsters should not practise the opposite of what the elders say. विपरीत is itself employed as a tatsama in Konkani.

(xiv) आड् = *Obstructing*, (skt. अर्द्ध् to afflict, obstruct, torment). As a proposition it is used as :- रामान कामाक अपेक्षा धाडलि, जल्यारि सभे(चो) अध्यक्ष ताका आड् राबलो = Rama applied for the job, but the chairman of the committee *stood against* him.

(xv) मद्दे = *in the middle* (skt. मध्ये). The meaning is similar to आड्. मद्दे आयलो = आड् आयलो = *Obstructed*. हावें उल्लोवंच्या मद्दे उड्डि मारूं नाका = Don't jump in the *midst* of my talk.

(xvi) फूडे. This word can function, besides being an adjective, as an adverb of time, with meanings such as *before, earlier, formerly, previously, long ago* etc. See the examples below.

(a) रामायण भारताचे फूडे जल्लोलो संभवु = Ramayana is an event that took place *earlier to* (or *before*) Bhāratha. (b) फूडे एक कालाक एकु रायु आसलो = *Long ago* there was once a king. (c) फूडे चेलियेन चेल्लेकारां पायि पडचो रिवासु नासलो = *Formerly*, the custom of the girl falling at the feet of the boy's people was not there. (d) संभ्रादने फूडे ताणे उदकाडे वोक्कद घेवून पोट खालि केल्लें = *Earlier or prior* to the feast, he cleared the stomach taking in a purgative.

Besides the above meanings, फूडे conveys also the sense of *till, latest by, as soon as*, viz. :- (e) सांजे फूडे तूं आयलिना, तुका घरा भायर घलतां = If you don't turn up *before* (*latest by*) the evening, I shall throw you out of the house.

When फूडे is attached to a verb, it conveys the sense of *as soon as, hardly, no sooner - than*. (f) ताणे येवंच्या फूडे, तोणे लडायि सुरु केल्लि = *Hardly* had he come, she started to quarrel. (g) तिजें नावं कडच्या फूडे ताका कोपु आयलो = *No sooner* was her name taken, *than* he got angry. These meanings indicating the

preterite sense of फूडे and their usages are prevalent in southern Konkani (Kerala and Karnataka).

In northern Konkani, there is the isophonic word फूडें (note the anuswara in the spelling) which is used as an adverb of time to indicate *future* - viz. : (h) बरयतन फाट्यो “फूडेचो” विचार करचें = While engaged in writing, one has to think of the past and the *future*. (i) व्हि पि आमचो “फूडल” प्रधानमन्त्रि = V. P. our *future* prime minister. (Examples are from Sunapranth Dec. 27 '88). S. R. Desai's Konkani Sabda Kosh, p. 480, gives the meanings of फुडें as मागीर (afterwards) and मुखार (in front). Usage of फूडें in this sense is unknown in Kerala and among the Konkani-speaking Hindus of Karnataka.

Fr. Maffei in his Konkani Grammar, p. 296, points out that फूडें has strangely contradictory meanings namely *before* and *after*. However, he says that the contradiction is superficial. He attributes *close to* as the older meaning of फूडें (where and on what authority he arrived at this meaning is not known), and proceeds to equate *close to (past) = before*, and *close to (future) = here after*. The distinguished fathers' arguments are dragged out and suffer from lack of convincing clarity, to say the least.

Sanskrit does not leave the meanings of words in ambiguity, nor does Konkani, the prakrit nearest to sanskrit. The confusion vanishes when you analyse the derivation of the words. The skt. पूर्व (पूर्व) having the meanings of *first, antecedent, anterior*, can function as an adjective and also as an adverb. In पूर्वजन्म it is an adjective ; in पूर्वमेव निश्चितं (decided earlier itself), it functions as an adverb. The Konkani word फूडे is derived from पूर्वे (VII case of पूर्व or पूर्व). It denotes only *the past* and is an adverb of time.

पूर्वेण (III case of पूर्व) conveys the meanings of *before* and *in front*. “पूर्वेण” निविष्ट = seated *in front*. पश्यामि “पूर्वेण” परशुं धरन्तं = I see *in front (before me)* the axe bearer. From these you can infer the word पूर्वें was used as an *adverb of place*. पूर्वें inflects into Konkani as पूर्वें → फूडेन → फूडें and as per its parent's status, it should have functioned as an adverb of

place, to start with. The confusion arose due to two reasons :
 (a) Gradually the meaning of the word got expanded to embrace the sense of *future* which is an associated secondary meaning of the word *in front* (a *transference** type of semantic change). Thereafter the word became an adverb of time. (b) People have ceased to pay proper respect to anuswara and so the difference between फूडे and फूडें became extinct confounding the confusion. Other words like फूडलें have evolved from फूडें. However फूडें and its derivatives are seldom used in southern Konkani, except probably in a publication “पृथिवै नम” of the Kerala Konkani Academy. Therein you can see sentences like हावें पेट उवाहन फूडे गेल्लों (p. 14), मत्से वेळान फूडे (p. 16), फूडले कूडीन्तु (p. 31). Ironically, these and similar sentences are hardly understandable to the locals who express those ideas as हावें मुक्कारि गेल्लों, मस्त वेळु वच्या फूडे, and मुक्कावेले कूडीन्तु.

It may not be wrong to surmise that till the 16th century, फूडे was used as an adverb of time to indicate the *past* only. Some aberration should have been suffered later leading to the use of फूडें as an adverb of time to indicate the *future*.

(xvii) फाटि = behind (skt. पृष्ठे = on the back). रक्षापालकु चोरा(चे) फाटि धावला = The police man *ran after* the thief. फाटि घेतलि means *chased*. सुणोन चोराक फाटिघेतलि = The dog *chased* the thief. One may mistake फाटि in this sentence as a noun, the object of the verb घेतलि. No ! The whole phrase is taken as one word. More over चोराक is in the dative and not possessive case which it would have been, if it were a noun. फाटि has also meanings such as *After* and *Later*. तज्या फाटि यो = You come *after* him. कायं दिसां फाटि = A few days *Later*, or *after* a few days.

(xviii) मागीरि = *Afterwards*, मागल्यान = *Behind*, मागसि (माक्षि) = *Behind*. All these three have been derived from a single skt. word, मार्ग. मार्गारि has become मागीरि = *On the way*. Figuratively it means *By and by*. मगल्यान is the shortened form of मार्गावय-रीच्यान → मागविल्यान → मागल्यान. It means *on the way, late, behind*. मागसि is derived from मार्गारि. मागीरि is an *adverb of time*,

*Comparative philol. p. 102, T. K. R. Aiyar.

while मागल्यान and मागसि are *adverbs of place*. The latter two can replace फाटि. In Karnataka, they pronounce मागसि as माक्षि, and Mr. P. G. Nayak, a Konkani scholar of Katapadi told me that the word is generated as (skt.) मा + अक्षिणा → (k) माक्षीन → माक्षि (*out of sight*). मा, the *prohibitory* particle of skt. usually associates with the imperative or aorist forms of verbs and more rarely with adverbs also, as for example (मा + चिरं). ताणे मिजे माक्षि काम केल्लें = He did the work *behind my back* or *out of my sight*.

(xix) लगि = *near, attached, by the side of* (skt. लग्ने). न्हयि दोंगरा लागि आस = The river is *near* the mountain. लागि also conveys the sense of *With, or Additional*. viz. दशरथान रामाक विश्वामित्रालागि धाडळो. Dasaratha despatched Rama *with* Viswamitra. ताका अनी एक 'कार' लागि आस = He has one another *additional* car.

The present participle of the root लग् gives rise to the Konkani word, लागून = *in close proximity, touching each other*. घराक लागून एकु मडडो आस = There is a coconut palm in *contactual proximity* of the house. Note the post-position governs the accusative case.

The instrumental case लग्नेन generates the Konkani word लग्नेन = *since then*. तीणे येत् लग्नेन घरां(तु) सन्तोपु ऊणे जल्लो = Happiness in the house dwindled *since her coming*. Note that the propositio is joined to the nominative of the present participial gerund येत्, and the whole phrase येत्लागेन is treated as one word. Literally येत् लाग्नेन means *touching the point of her coming* which is equivalent to *from the time of coming*, or *starting with the time of coming*. So the phrase येत् लाग्नेन is replaceable with येत् थावूनु and येत् धरूनु.

To summarize :- The post position लागि governs the *genitive case*, लागून governs the *accusative case* and लाग्नेन is *fused with the pr. participial gerund*.

(xx) इद्राक = *against*; this word, though found in local Dravidian languages like Tamil, Malayalam and Canarese, is believed to be derived from skt. इतर, among the many meanings of which, *opposite of* is also one. तागेलो वासु मेगेल्या घरा(चे)

इद्राक = His residence is *opposite* my house. सेनानि शत्रू(चे) इद्राक
घावलो = The soldier rushed *against* the enemy.

(xxi) मुक्कारि = *in front, forward, in the presence of*. मुखाचे
वयरि → मुक्कारि (on the face). मुक्कारि वच = Go forward (func-
tions purely as an adverb). कृष्णाचे मुक्कारि गोवाळे-गोरवां-गोवळयो
राबल्याय = *In front of* Krishna have stood the cowherds-cows
and the cowherdess'.

(xxii) सुत्तु = *around, surrounding*. It is a borrowed Dravi-
dian word. रासक्रीडेक कृष्णाचे सुत्तु गोपियो राबल्यो = For Rasakrida,
the Gopis stood surrounding Krishna. Konkani has no single
word with this exact meaning.

4. Other Popositions :

(a) आदीं (आद्ये) = at the outset.

(b) उपरान्ते is derived from अपरान्तं = *Final (extreme) end*.
But it is generally used in the sense *after that*. उपरान्तें सांग =
Tell (me) the final end.

(c) कडे = *By the side of or Beside*. It is derived from
the (s) root निकटे which is a rare instance of the first syllable
not being preserved. चेरडु अम्मा'कडे' अस्सा = The child is *beside*
the mother.

(d) As distinct from the word *beside*, there is the preposi-
tion *Besides* which means *in addition to*. The Konkani poposi-
tion for that is नान्तना which is derived from ना अन्तेन = (lit.)
not ending with ≡ *in addition to*, eg. तःकां घर नान्तना दोनि "कारां"
लागि अस्साय = *Besides* the house, he has also two cars.

(e) विना = *Without*, is a *tatsama* borrowed from sanskrit.
साकरविना पायसु आसा वे = Is there a pudding *without* sugar ?
सीता विना रामायण आसा वे = Is there Ramayana *without* Seetha ?
This is an exceptional poposition in that it is directly added to
the *nominative* and the combination treated as one word. In skt.
विना goes with the III case. विना or नान्तना if placed after the
substantive in any of its oblique forms, conveys the meanings
of *except*. viz. रामाक विना (नान्तना) धनु मोडूक कोणांक साध्य ? =
Who was there capable to break the bow *except* Rama ?

(Dative case of the substantive). सीतेन विना (नान्तना) लक्ष्मणाक सोविल्लें कोणे आसुयात ? = Who could have scolded Lakshmana *except* Sita (Instr. case).

(f) संगति = *In association, in the company of*, is a *tatsama* of (s) सगात्ये. तो रामाले संगति वेळेवरि गेल्लो - He has gone to the beach *in the company of* Rama.

(g) प्रमाणान (प्रमाणि) = *As per, According to*. This is a *tatsama* of the (s) प्रमाणेन (प्रमाणे). पट्टाभिषेकु निश्चयु केल्लेल्या प्रमाणि. रामु रायु जवंच्या(क) आसलो = Rama was to become the king *as per* the decision taken for coronation.

(h) बदलाक = *Instead*. In Dravidian Tamil and Malayalam, the word exists to mean *reply, instead, in return to*.

(i) विशि (from (s) विषये) and विशान (from विषयेन) have the meanings, *in the case of, in respect of* respectively. Added to the genitive case, they do the function of the dative case. तच्या विशि हावं प्राध्यक्षा लागि उल्लेखलों = I spoke to the principal *about* him. ताणे उश्शीणे घेतल्या विशान कांय ग्रयेयलें वे ? = Has he written anything *about* the loan he took ? Both these popositions have more or less the same meanings as पासून or पासावत.

The use of large number of popositions has some relation to the loss of several original cases to Konkani. (Use of large number of prepositions has resulted in 'no declensions' for nouns and pronouns in English). As a matter of fact post positions are one of the most favoured parts of speech of Konkani. They having thus become an important tool of grammar, have also undergone considerable change of meanings. as for example : मार्गारि, *on the way*, has become मग्गीरि to mean *after, behind*.

पृष्टं has been Konkaniised in two ways.

पृष्टं → फाटि (*back*), फाटि behind (lit on the back).

↳ पेट्टाक = *so much so, as an after effect, in consequence of, since, due to, etc.*

ताणे संगिल्या पेट्टाक मका कळ्ळें = I came to know as the *after effect* of his saying. हस्तीन मुस्तिल्या पेट्टाक तो मेल्लो - He died *since* the elephant trampled over him. वयलेन सोणु घल्लेल्या पेट्टाक तो पिस्सो जल्लो = His wife neglected him *so much so that* he became mad.

Because of their accessory positions and semantic weakness, the popositions are subject to irregular phonetic evolution. Thus people pronounce पेद्राक, पेद्रा : मागीरि → मागसि → माक्षि etc.

5. Adverb :

The Konkani name क्रियाविशेषण (modifier of verbs) is a misnomer because adverbs can qualify adjectives too. viz. तो कोपिष्टु जल्लो . He became angry. तो भारि कोपिष्टु जल्लो . He became very angry. भारि is an adverb because it qualifies the adjective कोपिष्टु.

Adverbial words can often transmigrate into other parts of speech. Take the case of ऊंच = high. (i) तो उंचारिथूनु पळ्ळो . He fell from *high* (as a *noun*). (ii) उंचो गुड्डो = *High* hill : उंच मनीशि High (class) woman. उंचें संभाषण् = High (class) speech. In these instances, it is used as an *adjective*. (iii) ताणे ऊंच उड्डि मरलि . He jumped *high* (*adverb*). Take the case of अधीक = *more* ; अधीक पक्षु majority (*adjective*) ; अधीक उब्बोवूं नक्का = Don't talk *much* (as an *adverb*).

6. Classification :

Adverbs can be studied under the following heads.

- i. Adverb of Manner, रीति वाचक —
- ii. Adverb of Place, स्थान वाचक —
- iii. Adverb of Time, काल वाचक —
- iv. Adverb of Frequency, आवर्तन वाचक —
- v. Adverb of Certainty, निश्चय वाचक —
- vi. Adverb of Interrogation, प्राश्नीक —
- vii. Adverb of Degree or measure, परिमाण वाचक —
- viii. Miscellaneous, सम्मिश्र —

i. **Adverb of Manner :** वेगि (fast), धरारि (quickly), सांमकि (straight), सन्त (slowly), सवाव (merely), वृथा (vainly), दुरा (distantly), हेळतां-पेळतां (this way and that) are some adverbs of manner.

A. The following examples will illustrate the usage. (a) घोडो वेगि (वेगान) धावंता The horse runs *fast* (*speedily*). (b) आवसुनितूनु चेऴि "सुलभ" शिकता = The girl learns *easily* from the

mother. (c) तो काञ्चीपुराक वचून “धरारि” आयलो :- He went to Kancheepuram and returned *soon* (*quickly*). (d) तूं वार्गीक (Dwaraka) पावलोचोय “समकि” मेःगेले घरल्याक यो :- As soon as you have reached Dwaraka, come *straight* to my house. सामकि can take an adjectival role also, viz. तूं “सामकि” वाटेन वच रे पुता :- My son, you go the *straight* way. It has a metaphorical meaning. *Be straight forward*. Another instance where a metaphorical or ironic meaning is implied is तें सामकि केल्लें = Literally, *it was made straight*. The implication is, *it was damaged or destroyed*. (This usage probably has its origin in the fact, that death makes a body lie straight). (e) रेयवा गाडि “सन्त (ओगूर)” चलता :- The train moves *slowly*. (f) हावं “सवाव” सन्तान्तु गेल्लोलीं :- I have been to the fair *simply* (*without any purpose*). The Konkani word सवाव is derived from the (s) सभाज = *for courtesy, to gratify, to congratulate* etc. (g) तःमेश्वर चमकणि “वृथा” जल्लि :- The trip to his place was *in vain*. वृथा is a tatsama. But it has been Konkaniised as वेदु or बिट्टि. (Thus वृथा वेला → वेदेलु : leisure ; व्यर्थकाम → बिट्टिकाम : fruitless job.) (h) खाण दिल्लेलें तीणे “दूर उड्डेयलें” = She *threw away* the food given. In this, दूर is more an adverb of *manner* than of place. It does not mean distance, unlike in ताणे दण्डु “दूरा” विण्डीलो :- He threw the stick *far away*, where दूरा is distinctly an adverb of place. (i) सूरु पिवग्याचे पाय “हेळता पेळतां (हेवटेन तेवटेन)” चलताले :- The drunkard’s legs were swagging *this way and that*. The phrase is indicative of *manner* rather than *space*.

B. Placement : Adverbs of manner are usually placed nearest and preceding the verb. However this is not a strict rule. When there are more than one tense or mood, the adverb is placed earlier to both. eg. : तो “धैर्यानि” वचून येतलो :- He will go and come *bravely*. If the adverb is placed in between the two verbs, it will imply he will not be brave while going, but will be so while coming. Another example is धाजणा अम्मा पिपळा कटचारि मणु “साधारण” संगच्या आस :- It is *usually* said that the mother of ten sons (is left) in a public place. Note, the adv. precedes both the primary and the auxiliary verbs.

C. Other adverbs of manner :

i) वरें = *Excellent*, it is the counterpart of (s) वरं of the same meaning. It is used both as adjective and adverb. चेलोंक बरो स्वभाव - The boy has good conduct (adj.). हावं "बरो" आसां - I am *excellent* (adv. complement of the verb). ताका वरें जल्लें - It happened *well* for him (adv.).

ii) पाड = *bad*, is a word that is heard in Dravidian Tamil, Malayalam and Canarese. All these languages should have imbibed it from the (s) पातं *fallen, down-cast*. चेलोंक "पेन" पाड केल्लें - The boy made the pen *bad* (spoilt). It is infact an adjective used as an adverb or complement of the verb.

iii) चुकून = *By slip or slipping*, is the present participle of the root चूक ((s) च्युत् - *to slip or deviate*). "चुकून"सरि तजे तोण्डान्तुल्यान चाड्ग उत्तर येवंच्या ना = *Even by a slip, (mistake)*, no good word will come out of his mouth.

iv) चड्-ऊणें = *more or less* is another adverbial phrase.

v) म्हारग = *costly*, is derived from (s) महान् अर्घ - *high cost*. "मारकेटान्तु" तण्टळु म्हारग जल्लो - Rice has become *costly* in the market. The opposite of this is ससरायेन. Its literal meaning is NOT *cheaply* contrary to many people's belief. It is derived from skt. सश्रीकेन (*abundantly, fortunately*). आजि वांगडे ससरायेन मेळ्ळे - Today fish was available *abundantly*.

vi) परतून and परत (*Returning, coming back*) (skt. परिवर्त् → परिवर्तन = *turning round, to and fro*). Turning upside down is called उन् + परिवर्तन = उप्परतप. पांळो उप्परतून घालि (*Turn the omelet upside down*), तो परतून आयलो = He returned.

vii) अपाणीं. and अपणाणीं = *automatically*. These are the mutations of the repetitive word अपण अपण.

viii) अशें = *Like this*, तशें = *like that*, कशें = *like what*. These are equal to the (s) इदृशं, तादृशं and कीदृशं respectively.

ix) सावकाश = *Leisurely*; सावधान = *Attentively, Carefully*. These are *tatsamas* from sanskrit. Since their meanings are

different, they cannot be used one for the other, contrary to what many people do.

D. Many adverbs of manner are constructed from *abstract* nouns, by adding instrumental case suffix. (This is similar to converting an adjective in English into adverb by attaching—*ly*. Immediate → Immediately, gay → gaily, able → ably).

Abstract noun → Adverb.

सत्य (truth) → सत्यान (truly), वेगु (speed) → वेगान (speedily), धैर्य (courage) → धैर्यान (courageously), हुस्को (anxiety) → हुस्कॉन (anxiously), मन (mind) → मःनान (heartily), दुःख (sorrow) → दुःखान (sorrowfully), कारुण्य (kindness) → कारुण्यान (kindly), दया (compassion) → दयेन (compassionately), सन्तोषु (happiness) → सन्तोषान (happily).

(i) ताणे 'सत्यान' काम केल्लें = He did the work *honestly*. (ii) ताणे 'दुःखान' वार्ता फुट्टेली = He broke the news *sadly*. (iii) सुभद्रेन 'वेगान' रथु सोळ्ळो = Subhadra drove the chariot *fast*. (iv) यजमानान 'कारुण्यान' तःका कामभ्रष्टु केल्लोना = The master *out of kindness* did not dismiss him. (v) चेल्लो 'धैर्यान' हस्तीक आपड्डो = The boy *bravely* touched the elephant. (vi) देवान 'दयेन' गजेन्द्राक राकीलो = God saved Gajendra *out of compassion*. (vii) चेरडाक सौख्य ना ; 'हुस्कॉन' मिजे मन् धावना = The child is not all right : my mind does not work *due to anxiety*. (viii) परीक्षेन्तु जयु पवलो, 'सन्तोषान' भूमीरि कयिं ना = He passed in the exam : His feet are not on earth *out of joy*. (ix) गुरुन "मन्नान (मनःपूर्व, हार्दिक)" हो पारिगोपु मेगेल्या चेल्लो दिल्लो = The teacher gave this prize *with all his heart* to my boy.

(I) Not only abstract nouns, but even common nouns in the instrumental, can function at times as adverbs. (i) ताणे सूणाक 'दण्डान' मरलो = He beat the dog *with the stick*. (ii) दायनेन पेस्कातेन भेण्डें कत्तरलें = Wife cut the ladies' fingers *with the knife*.

E. Adverb of manner can be constructed from adjectives, for which the latter are first converted into their abstract nouns, which then are put in their instrumental case.

Adjective	Abstr. noun	Instr. case Adverb
दीगु (tall, long)	दिग्गाय	दिग्गायेन (lengthwise)
रुन्द (broad)	रुन्दाय	रुन्दायेन (breadthwise)
जड (heavy)	जडाणि	जडाणीन (heavily)
लघु (लघु) (light)	लघुत्व	लघुत्वान (lightly)
पटु (clever)	पटुत्व	पटुत्वान (cleverly)
समर्थ (capable)	सामर्थ्य	सामर्थ्यान (ably)

Usage : (i) केळीं “दिग्गायेन” शीन्दि = Cut the plantains *lengthwise*. (ii) चोळको “रुन्दायेन” दवरि = Place the leaflet *breadthwise*. (iii) तयेंल्या जडाणीन तो गुस्तीतु जयु पावला = He got victory in wrestling *by his heaviness*. (iv) मेनेलो “वकीलु” पटुत्वान (सामर्थ्यान) वादांतु कोणांकय हरयेयतलो = My Vakil will defeat anyone in argument *by his cleverness (ability)*.

However, there are exceptions to the above rule, and there are adjectives which can be used directly as adverbs : eg :

(a) उंच = *high*. You do not say ताणे उंचत्वान उड्डि मारलि but only as उंच उड्डि मारलि = He jumped *high*. (b) गाढ = *deep*. ती “चोटि” गाढ वृड्डलि = That boat sank *deep*. (iii) सान = *small*, (स-श्रृङ्खण). ताजें तोण्ड जळ्ले “सान्” = His face became *small*. (d) नीट = *upright*. It is an adjective in नीट मनिशु = *upright man*. But it is an adverb in तो नीट रावला = He has stood *upright*. नीटायें = *Lengthwise*, though not wrong, is seldom used, except in measurements. नीटायें चार वांव अस्सा = *Lengthwise four arms length*. वांव is the K. equivalent of the (s) वाह = *arm*.

7. Derivative Adverbs of manner from Verbs :

Konkani is noted for its large number of onomatopoeic words whose formation is based on their effects on the senses, i.e. from the sounds you hear, or the sights you see, or the tactile tickle that you experience, or the smell that confronts your nose, or the taste on the tongue. Thus गुडगुडेत means it *thunders*, from the noise Gudu Gudu. चुरचुरेत means *frying on embers*, from the chur-chur noise that a vegetable or meat makes when thrown on embers. उळ्ळुळेत means a sense of *tickling*, that you get when some one strokes the sole of your

feet, or a cockroach gets into your shirt. फडफडेत means *in tantrum*, because one in tantrum speaks and acts *phat-phat*. थळथळेत = *dazzling*, which flashes *thal-thal* in the sight. Similarly किणकिणेत = *tinkles*, भगभगेता = *blazes (fire)*, विडविडेता (विडविडेता) = *undergoes spasm*.

The above verbs are used both as intransitive and as transitive (causal). The latter type is constructed by inserting अय in between the root and the tense 'pratyaya'. गुडगुडेता is intransitive whereas गुडगुड + अय + ता → गुडगुडायता is transitive (causal). ताणे रोग्गोडो गुडगुडायलो. He made the grindstone *rattle*.

The method of using these as adverbs is to change them into their present participial form.

Verb	Intransitive Pr. Participle	Transitive (causal) Pr. Participle
गडगड	गडगडेवून	गडगडावून
चुरचुर	चुरचुरेवून	चुरचुरावून
उळउळ	उळउळेवून	उळउळावून
फडफड	फडफडेवून	फडफडावून
किणकिण	किणकिणेवून	किणकिणावून
भगभग	भगभगेवून	भगभगावून
विडविड	विडविडेवून	विडविडावून

The penultimate intervocalic व of the participial forms is weak and is not audible during pronunciation.

Examples of usage : (i) रोग्गोडो थानारिश्चु "गडगडेवून" पळ्ळो = The grinding stone fell from its place *with a tumbling noise*. (ii) रान्दपान "गडगडावून" मस्सोळु वाटीलो = The cook ground the masāla *with rattling noise*. (iii) उज्जो "भगभगेवून" जळत = Fire *blazes with bhag-bhag noise*. (iv) ताणे राकुड् "भगभगावून" जळयले = He burnt the firewood *blazing it bhag-bhag*. (v) परीथेन्तु हारवोलो मणु तो चुरचुरेवून रड्ळो = He wept *chur-churingly* on hearing he failed in the exam. *Churchur* is not sobbing, but it is an invisible lacerating feeling of a scorched heart. (vi) पावला तळवोरि उळउळावून दम्मुणा जग्गयलो वायलेन = The wife awakened the husband *by tickling* his sole. (vii) अयलेले जनां जेवण करुनातिल्ले "फडफडेवून" गेल्ले = The guests who came, went away

in a huff without taking meals. (viii) खिळखीळो “किणकिणावून” चेरडाले रण्णे रावयलें = By *tinkling* the rattle, (the mother) stopped the cry of the child. (ix) गळो कत्तरिल्लो बोक्कोडु विडविडेवून मेल्लो = The goat with the neck cut, died in a spasm.

It is not only the onomatopoeics, for that matter *any verb in the present participial form will function as an adverb*. Thus चेन्निल्ले “हामून” उल्लेयलि = The girl spoke *smilingly*.

8. Adverbs of place :

a) Nouns and pronouns in the direct case, ablative case and locative case often function as complements of verbs, which in fact is an adverbial function. They are in fact, adverbs of place. (i) तो “गोंयां(क)” गेल्लो = He went *to Goa*. (ii) ती “हंगाथून” वतलि = She will go *from here*. (iii) धावंतालें मूणें “फोण्डान्तु” पळ्ळें = The dog which was running fell *in the pit*. (iv) चेरडाक “हण्डिथून” सकल पाडयलें = I dropped the child *from the hip*.

b) Many of the positional indeclinables mentioned under 3 can function also as adverbs of place, as for example वयरि, तोःगु, खाल, सकल, मूळान्तु, पोन्दाक, उंचारि, भायर, भित्तिर etc.

c) Other examples of Adverbs of place :

हंगा ((s) अंक : proximity) *here*, हंतु ((s) अस्मिन्) *herein*, थंगा ((s) तत्रग) *therein*, थांय, तन्तु ((s) तस्मिन्) *there*.

(i) ‘हंतु’ कस्सलो अतिशयु ? = What is the wonder *herein* ?
 (ii) ताणे सगिल्लें अयकीलें वे ? ‘तन्तु’ पळ्यां रहस्य = Did you hear what he said ? *Therein* lies the secret. *Herein* and *Therein*, (हंतु and तंतु) of the above examples are not so much adverbs of place as adverbs of circumstances. (iii) तो करण्डो ‘थयं’ अस्सो. तू ‘तंतु’ हातु घालूं नक्का = Let that tin be *there*. Don’t you put your hand *within it*. Here तंतु is exclusively an adverb of place. (iv) फाटि (behind), मिजे फाटि तें मूणें आयलें = That dog came behind me. (v) पेल्यान् (III case of पेलनं = *act of throwing*, from the skt. root पिल्, to throw). तें पेल्यान घालि = Throw it *away*. ताणे तिका पेल्यान घाल्लि = He threw her *out* (divorced or expelled). (vi) पर (*alien, distant*). पर घालि = *lose it*. Don’t say *throw*

away, which is a voluntary action. पर घालप is due to carelessness. This is a tatsama of skt. परा, a prefix to verbs and nouns in the sense of *away*. (परा तटी = पेलतडि = The distant bank (of the river)).

(vii) मुक्कारि = in front ; कडे = beside ; लागि (लग्ने) = with, attached ; परयान = upto (s. पर्यन्त) ; म्हार्यान्तु = in close contact, are some other adverbs of place. म्हार्यान्तु is derived from (s) मर्या (frontier, boundary, limit). Following are two examples of its usage. नत्तु आज्जा म्हार्यान्तु जेवत (the grandson eats from the same plate as the grandfather). Here the action is concurrent. वायल वम्मणा म्हार्यान्तु निदेलि (Wife slept on the same bed with the husband). The word कडे (beside) cannot be a substitute for म्हार्यान्तु, because the latter is one of greater intimacy. Another word of similar or greater intimacy is पोरलो (skt. पृक्त = in contact with). चेरडाक पोरलो न्हाणयलो = The child was given contact-bath. (in contact with the body of the mother). In common parlour, it is understood as the washing away of the *baby-ishness* of the child.

Some more Examples of usages of Adv. of place :—

(i) “ऊंच” बेसतल्लो ‘खाल’ पडतलो = One who sits *on top* will fall down. (ii) “पोन्दाक” खोण्डिल्यारि, संगति ‘भायर’ येतलि = The truth will come out, if you dig *underneath*. (iii) “तोगु” पोळोवून “ऊंच” वच = Look down before you climb up. (iv) माडो “पोन्दाक” दूद पिल्यारि, सूरु पित्ता म्हणतले = If you drink milk *at the foot of* the coconut palm, (the on-lookers) will say (he) drinks toddy. (v) तो “अशी तशी” चालीयो घालत = He strolls *this way and that*.

9. Adverbs of Time :

Some examples are. आर्ता = Recently (skt. आरात = *not distant, near*). The skt. word is an adverb of place, but the K. word is an adverb of time). *फूडे = before, (s. पूर्व) ; तवळीच = at once, at the same time, ((s) तद्वेळ एव) ; सःकाळि = just before dawn (s. सुकाले) ; आजून (आजि पर्यन्त), (s. अद्यतन = *extending over today*) ; फांत्यारि =

*Locative I or II has special propensity to supply adverbs of time. Almost all the above words are in the VII case, viz. सज्जे (रि), सःकाळि (तु), देनपारां (तु), फांत्या (वय) रि, मदराति (तु).

very early morning ((s) प्रातस्तरां); सञ्जे (s. सन्ध्यायां) *in the evening*; मदराति (s. मध्यरात्रौ = *at midnight*); दिनपारां = *afternoon*, (s. द्वि + प्रहर→दिपार); आजि ((s) अद्य) *today*; कालि = *yesterday* ((s) कल्यां = *dawn, tomorrow*); पयरि = *day before yesterday* ((s) पूर्वद्युः); एःवेरि = *two days before yesterday* ((s) एकापूर्वद्युः); फायि (फल्या) = *tomorrow* (indirectly from (s) प्ररोह = *new (day)*, sprouting (day), via prakrit पहल); परां = *Day after tomorrow* ((s) परेद्युः); एःवेरां = *Two days after tomorrow* ((s) एका परेद्युः); दिसदीसा (दिसपडते) = *every day* (प्रतिदिवसं); येदोळु = *Till now* ((s) इयद्वेळ); तेदोळु = *Till then* (तावद्वेळ); वोडोडोळु = *a little ago* (ऊध्वंवेळे); तवोळि = *Then, at that time* (तद्वेळे), केदाण = *When* (कदानु); तेदाण = *Then* (तदानु). The last two words are also pronounced colloquially as केन्ना and तेन्ना; अत्तां = *now* ((s) अधुना = *just now*); तोडवान = *delaying* ((s) तटस्थेन); मागीरि = *afterwards*; उपरान्ते = *final end*.

A few examples of usage of Adverbs of time :

a) (i) तुम्हि पुरातन सोड्णु, “आर्ता” जल्लेलें संगाय = *Leave out the ancient and speak of what happened recently*. (ii) “फूडे” तो हस्तीरि वेसल्लो : वोडकाय “अत्तायं” सरने = *Long ago he rode the elephant ; braggery has not ended still (yet)*. अत्तायं means *even now*, viz. तो “अत्तायं” नीद काडून अस्सा = *He is even now sleeping*. (iii) सुन्नैन आयदन खाल घल्लें, “तवळीच” आयलो कोपु मायेक = *Daughter in law dropped a vessel ; immediately the mother-in-law got angry*. (iv) “सःकाळि” चेरडाक भायर व्होरुनक्का, मत्याक दोवु लागतलो = *Don't take the child out early morning, lest it should catch cold*. (v) मेःगेलो भावु ‘आजि’ येवून “परां” वत्तलो = *My brother will come today and go day after tomorrow*. (vi) “कालि” शिकुका जल्लोलो पाठु ताणे “अत्तां परयान” आपडळो ना = *He has not upto now touched the lesson which he ought to have studied yesterday*. (vii) “केन्ना” तीणे घरान्तु पायु दवरिल्लो कीं “तेन्ना” घरान्तूलि शान्ति मेल्लि = *Domestic peace died when she stepped into the house*. केन्ना-तेन्ना is not used in interrogative sense but in the sense of *as soon as* (relative pronouns). (viii) “अवंदु” रुक्काक अम्वे जल्लेनाय = *This year there were no mangoes on the tree*. अवंदु is derived from the (s) अमुत = *upon this (year)*. (ix) “पोरुं” उत्सवु अति आघोषान आसलो = *Year before last the festival was very grand*. पोरुं is equivalent to (s) पूर्वकं. (x) तें चेरडुं “सदा” (सदांच) रोडून आसा = *That child always keeps weeping*.

b) A peculiarity of the adverbs of time and place is that many of them can be used as *nouns* with equal facility. eq. :- “आजि” सोमारु = *Today* (is) *monday*. घराचे “भित्तरि” कोणेंय वच्चा नज्ज = No one should go in *the interior* of the house. They turn into *adjectives* when the pratyaya of the VI case is attached to them. Thus लग्नीचो पर्वतु = *The nearby mountain* : भित्तरचो माजोरु = *the inmate tomcat* : भायल्चि गायि = *(outsider) stranger cow* : मद्देचो कुटको = *The middle segment*. (An adverb imbibes the VI case pratyaya via an auxiliary. Thus मद्दे + (आस)चो → मद्देचो.

10. Adverbs of Frequency :

Examples of this class are :- दुसदुसेरि = *Again and again*. एकसानि = *Together* ((s) एक समूहेन), केन्नाकेन्नाय = *When ever, (all the time)*, एकेक फन्ता = *once in a while, each time* ; एक फन्ता = *Once*. चारि (or any other numeral) फन्ता = *Four times* ; कणकणे (क्षणे क्षणे) = *at every instance, every time*. Another opinion is that the word is formed from गणने गणने = *at every count*.

Usage : (i) तू “दिसदीसा” मिजे लागि भीक मागता कित्या = *Why do you beg of me daily (every day)*. (ii) अध्यापकु “दुसदुसेरि” पाठु संगतालो = *The teacher was teaching the lesson again and again*. (iii) चेरडुबानि सगटानीय “एकसानि” जबाब दिल्लि = *Children all replied together*. (iv) त्या चेलियेन “केन्नाकेन्नाय” त्या चेल्याथयं वचप आसलें = *That girl used to visit that boys’ house every now and then*. (v) “एक फन्ता” तो मडचारि थाकूनु तोगु पडळो = *Once he fell down from the coconut palm*. (vi) मडकडान “चारि फन्ता (पाबटि)” लाक मारलि *The monkey gave sommersaults four times*. (vii) हावें गेल्लेल्या “खणकणे” तो घरल्याक ना = *He was not in the house every time I went*.

11. Adverbs of Certainty :

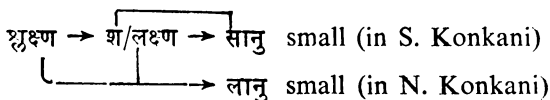
ब्रिलकुल (Hindi origin) *surely* ; खण्डित ((s) tatsama) = *certainly*; वेथा = *in vain* ((s) वृथा); बहुशा ((s) बहुशस्) = *in many ways, most probably, frequently, manifoldly*. फक्ता = *clearly* ((s) स्पष्ट); साक्षात = *in the very presence* (tatsama); सत्थान = *truly, honestly* ; वास्तवाक = *to tell the truth, genuinely, truly* (tatsama); नान्तना = *besides, more than that, not only that, excepting*. (ना अन्तेन = not ending with i.e. more than that). अःशि व्हय = *except like this* (in Hindi शिवाय).

Usage : (i) रीण घेवंच्याक बप्पान “बिलकुल” अनुमति दिवंच्याना--Father will *certainly* not permit to incur debts. (ii) फल्या “खण्डित” तुगेथांय येत्तां=I shall *surely* go to your house tomorrow. (iii) हे समयारि “बहुशा” ताणे घरल्याक वरच्याना=At this time, *mostly* he will not be in the house. (iv) “सत्याक (वास्तवाक)” ताणे तें चोरलेना = *Truly, (in fact, in reality)* he did not steal it. (v) ताणे गोड्डां उत्तरां उल्लेरलिं, “नान्तना” कस्सलें केल्लें ? = He spoke sweet words, *more than that* what did he do ? Some people use the phrase तच्या वयरि *above that*, in place of नान्तना. (vi) तूं अशिब्हयं कोण जनांक राकूक फाव = *Excepting you*, who is capable of protecting the people. (vii) थयं गेल्लेलें “वेथा” जल्लें=My going there was *in vain*. (viii) समुद्र उड्डि मारुंक हनुमन्ताक “मात्र” साध्य जल्लें=Hanuman (*only*) alone could jump over the ocean. (ix) तुण्टल्ले फळ खाल पडतलें “नान्तना” वयरि वचत् वे ? The detached fruit will fall down, *except* that (*besides* that) will it go up ? नान्तना is often used as a substitute for अशिब्हय.

12. Adverbs of Degree or Measure :

These are mostly adjectives which function as complements of verbs in syntax. Examples of these are :

(a) सान = *Small* (in S. Konkani). It is an adjective which becomes adverb by usage. It is derived from श्लक्ष्ण. As per the rule of absorption of compound letters, either component can be retained with the attached vowel elongated or either component may be geminated without elongating the vowel. The first route is adopted.



(i) खब्वर अयकून तःजे तोण्ड “सान” जल्लें=On hearing the news his face became *small* (adv. by use).

(b) चड=Very, much, more etc. The word in the initial stage meant *climb up* or *going up*, having been formed from (s) उत्+चत्. The word was absorbed as चड = *going up* $\equiv$ *increasing*. (ii) जेवण चड् जल्लें=meal was *heavy*; चड उल्लोवूनका=don't talk *much*. तापु चडु जल्लो=fever became *more*. चड is an adjective that functions as a complement of the verb.

(c) ऊर्णे is a tatsama of (s) ऊन = *deficient*; In Konkani it means *less, deficient*. (iii) ताणे जेवण “ऊणे” केल्लें = He eats *less*. तूवें दिल्लेले दुडड् ऊणे जल्ले = The money which you gave was *not enough*.

(d) वरि = *like, similar*. This poposition is derived from the (s) pratyaya वत्. तद्वत् = like him. कृष्णवत् = similar to Krishna. (iv) कृष्णावरि = Krishna-like, तिजेवरि = she-like, वप्पावरि = father-like. तिजे चम्कण सीतेवरि = Her walk is *Sitha-like*. The phrase *Sitha-like* is a complement of the verb and hence an adverb. The [s] वत् is fused with the basic form of the noun or pronoun, whereas the [k] वरि is fused with the VI case.

(e) सरि is another pratyaya which means *even* ((s) equivalent of अपि). (v) दामु अस्सिल्याक पूतु “सरि” शत्रु = To the wealthy, *even* the son is an enemy. (vi) चारि वरसां “म्हण सरि”, तो आंग्रेजीन उल्लेयतालो = *By the time (even when)* he was 4 years, he was speaking English. (vii) दुड्डु नातिल्या मनिशाश्रयं माजरान “सरि” “म्यावु” म्हणच्या ना = *Even* a cat will not mew in the house of a destitute.

(f) पूरो, *enough, capable*, is another adverbial word expressing a subjunctive mood. It is derived from (s) पूर्त = *liberally filled, satisfied*. (viii) सांगिल्लें काम केल्यारि “पूरो” तूवें = It is *enough* if you do the work allotted to you. (ix) बप्पाल्या घराक उज्जो दवरुंक हि एकि चेल्लि “पूरो” = This one girl *will do (is enough)* to spoil the name of the family.

(g) अन्तादेक = *by a rough estimate, approximately, by the rule of the thumb*. The word is coined from अन्त and आदि i.e. a rough survey from beginning to end, approximation from top to bottom [Hindi अंदाज़]. (ix) राम्दयेक मीट् एक अन्तादेक घालि = Add the salt by a rough estimate to the curry. सुमार also means *approximate*.

(h) बहु = *much*, भारि = *much*, भोरुन = *filling, full of*. (कृष्णान कुचेलाक भोरुन घन दिल्लें = Krishna gave Kuchela wealth to his fill).

(i) सवार = *too much, comprehensively*. It is formed from the (s) सर्वाकार.

(j) चिक्क (from (s) च्युतं spilt) a spec, *very little, split second*. चिक्क राब = wait a bit; थोडो (Tulu origin) *a little*; चिम्टि = *a pinch* [(s) चुण्ट् = a cut bit, p.p. of चुण्]. स्वल्प = *a little*, is a tatsama. तूवें उल्लेयलेलें “खल्प्” जल्लें = what you spoke became *little*.

(k) तितलेंच = *as much as, that much only*. The 'end syllable अच्' represents the (s) एव (*only*). मिज्या "तितलेंच" तुमका (तुमज्यान) धावंच्याक जवंचें ना = you cannot run *as much as* I. ताका मेळ्ळेंचें "तितलेंच" He got *only that much*.

13. Adverbs of Interrogation :

Some examples of the adverbs in use are given below.

(i) तूं कामाक तोडोवु करनु आयलो "कित्या" = *What* for did you come late for work? कित्या is the shortened form of कित्याक = *What for*. It is the dative case of the interrogative pronoun कितें which is derived from (s) किं तत्. (ii) कितलें किं = *How much*. तीणे वेंचिल्ले आम्वे 'कितले किं'! = Mangoes picked by her are *how many*! (iii) तूं "केन्ना" उठायलो आजि? = *When* did you get up today? (iv) तूं "कशिन" हुंगा पावलो = *How* did you arrive here? (v) तूं आजि कर दिता "तरी" अपराधु बन्दुका नक्का = *If* you remit the tax today, you need not pay fine. तरी = *if*, is a conditional adverb having an interrogative meaning.

14. Miscellaneous Adverbs :

Pronouns used as Adverbs :-

(a) Reciprocal Pronouns : अन्योन्य, (one another) ; this is a tatsama. इद्रा इद्राक, (in the face of each other) (skt. इतरेतर = (one another, against each other). परस्पर (each other); it is a tatsama. The above words are used in the singular as adverbs :- viz. (i) स्पर्धा वाडून अण्णान अनी भावान "परस्पर" मन्त्रवादु केल्लो With increasing jealousy, the elder and the younger brother practised witchcraft *against each other*. (ii) "अन्योन्य" मारनु घेवूनु यादव प्रभासतीर्थाकडे मेल्ले. The yadavas died at Prabhas Tirtha fighting *one another*. (iii) गुरुन अनी शिष्यान "इद्राइद्राक" रावून वादु केल्लो = The teacher and the student argued *face to face*. (iv) सवत्यां भित्तिरि परस्पर स्पर्धा केन्नायि आसचि तं = Among the co-wives it is usual to have jealousy *against each other*.

(b) Indefinite pronouns and phrases : केन्ना किं (at some time); कयि किं (somewhere); कोण किं (some one). These are some examples of indefinite pronouns which at times can function as adverbs. While the use of the particle किं is prevalent in the

south, the northern Konkani uses कांय in its place. कांय represents the sanskrit pronouns कश्चित्, काचित्, and किंचित्. It has also the sense of सुमार (approximate) viz. (v) हावं “कांय दोनि” वरां भित्तिरि परतून येत्तां (I shall return in *about two* hours). (vi) त्या पुस्तकाक “कांय” शें पृष्ठां(पन्नां) आसुयात (That book may have *approximately* a hundred pages). (vii) हमगेल्या पाठशाळेंतु “कांय” एकु हाजार विद्यार्थी शिकताय (In our school, *roughly* a thousand students are studying). From these examples it may be observed that कांय is an indeclinable adverb.

Other examples : (viii) तें “केन्ना कि” जावून गेल्लेलें खब्बर (That is news which has passed *quite some time ago*). (ix) शकुन्तळान मुद्दि “कयं कि” शेण्डीलि (Sakunthala lost the ring *somewhere*). (x) वारडि-केक कोण कांय (N.K), (कोणेंय S.K) आयजे नायि(नाति) (no body came for the marriage). (xi) “कितलें कि” = *ever so much*. हावं “कितलें कि” संगून चोयलों, फल ना= I tried talking *ever so much*, but to no avail.

(c) Some adverbs are constructed from third person demonstrative and interrogative pronouns. Thus हें (*This*) (demonstrative) gives rise to the adverbs. अत्ता, *now* (skt. अधुना); अशिश, अशें = *Thus* (skt. ईदृशं); and हंगा or अंगा = *Here* (skt. अंक, proximal). (s) तत् → तें = *That* → तेदाण, तेदना, तेन्ना (तदा नु) = *Then*

Skt. कि शब्दः gives rise to : कित्तें = *What* ((s) कि तत्); केदाण, केदना, केन्ना ((s) कदानु) *When oh!*; कयि = *Where* ((s) कस्मिन्); केदना + अय = केदनाय ((s) कदा नु अपि) = *When ever, always, every now and then*; कशिश (कशें) ((s) कीदृशं) = *How*.

(s) सर्व → (k) सग = *all (everything)* → सगकडेय = *everywhere*. (s) सदा → (k) सदां = *always*. (s) बहुशस् → (k) बहुशा = *most probably*, (lit) *looking from several angles*; (s) भूरि → (k) भारि = *great, large, abundant* (adjective, at times used as adverb).

Usage : (i) “बहुशा” ताणे घरां वरच्या ना *Most probably* he may not be in the house; (ii) “केन्ना” पिड्डो पळ्ळो कीं, “तेन्ना” सोस्सो मेल्लो = *When the palm leaf fell, then the hare died*. (iii) तें खबर “अत्ता” संगुका तूवें = *You have to tell that news immediately*. (iv) तीणे दिल्लेलि कापि “कशिश”? = *How* was the coffee given by her? (v) हावं मारलेंशें करतां, तूं रडलेंशें करि = *I shall act as if beating, you act as if weeping*. (vi) ह्या कालाक अम्बो कयि मेळतलो = *Where* will

you get mango in this season! (vii) “केन्नाय” खेळून आसिलो विद्यार्थि, परीक्षेन्तु मागसि पळ्ळो=The student who was *always* playful, fell behind in the exam.

(d) Reflexive Adverbs : Three examples of reflexive adverbs are स्वता, स्वयं, (tatsama) and आपापीच. (i) “स्वता” तो एकु भीरु तं = *By nature*, he is a coward. (ii) पै मास्टर “खयं” हांगा आयलो=Pai master *himself* came here. (iii) आपापीच is a samasa.

आप (ण्) + आप (ण) + इच → आपापीच = *by oneself, spontaneously*. (इच pratyaya ≡ skt. एव). तोगु पडळेलें चेरडुं आपापीच उट्टायलें = The child which had fallen down, got up *by itself*.

15. Conjunctions :

In Konkani, they are called वटकाव्यय. The following categories can be met with in Konkani.

(a) *Copulative* : Examples are अनी=and, उपरान्ते=final end, मागीर=later, after wards, there after. *Usage* : (i) बोंब्यान ‘अनि’ सान्तून ‘करनु’ कूराडेन रुकु कत्तरलो=Bombo and Santhu together cut the tree with the axe. (ii) अम्मान चेरडुवां करोन सञ्जवेळा नामसंकीर्तन करेयलें, “उपरान्ते (मागीर)” तंकां जेवण दिल्लें=Mother made the children say prayers in the evening ; *afterwards (in the end)* she gave them food. (iii) मणून is the semi tatsama of the (s) मनन्, the present participle of मन्=to think, believe, suppose or imagine. It is used in the sense of “that” as a conjunction between the principle clause and the objective clause.

परां तो मद्रसाक वतलो मणू(न) कालि ताणे मिजे लागि सांगलें=He told me yesterday *that* he would go to Madras day after tomorrow. During conversation the pratyaya (न) is very feeble or not pronounced at all. In Konkani, there is almost no indirect speech, mostly it is direct speech in quotation, succeeded by मणू(न). (iv) The conjunction अनी illustrated in (i), is sometimes by-passed by the use of अय which is the Konkani equivalent of अपि=also. Thus रामूय कृष्णूय [(s) रामोऽपि कृष्णोऽपि]=Rama also Krishna also. In English, and for that matter in sanskrit, such usage is not common, but Konkani has it. Generally this phrase is followed with a word like करुन or जावून which conveys the meaning of *together*. रामानय कृष्णानय जावून रुकु कत्तरलो. Rama and Krishna *together* cut the tree.

(b) Adversative indeclinables :—

The examples of this class are : (i) अथवा=Or, otherwise. फायि हांव मद्रसाक “अथवा” बोंबोयक वतलों=tomorrow I will go to Madras or Bombay. (ii) किन्तु=But, is a sanskrit tatsama. (iii) पुण =Yet, is a semi tatsama of (s) पुनः. (iv) जल्यारीय=Even if (it be) so. It is a compound word from जल्या+(त)रि+इय→जल्यारीय. [जल्यारि=If so], (s) जातः+तर्हि+अपि. It should be noted that Konkani does not possess a single-word equivalent to the English “But”. तो खाल पळ्ळो, “किन्तु (पुण, जल्यारीय)” तो सांगता “मीशियेक चिक्कलु लागलो ना मू” मणु=He fell down, but, (yet, even so) he says that his moustache was not soiled. पुण is rarely used in the southern Konkani, but it is widely used in the north, because of proximity with Maratti in which it is a favourite. In the south, they use पुणीय which is derived from पुनः अपि (even then). But the Konkani sense is *at least*. वरसाक एक पावटि पुणीय तिरुपति वच्चुका=Every year, *at least* once, a trip should be made to Tirupathi.

(c) Disjunctive adverbs :—

कीं is an example of this type. It can be best illustrated as. तुगेलें जेवण जल्लें ? कीं जेवणाक करुका=Did you have your food or shall I prepare the food.

(d) Conditional Adverbs : (i) जरि-तरि is the Konkani parallel of the (s) यदि-तर्हि = *if so-then*. These are *illative* or *inferential* particles used as conjunction between clauses. In the south, they prefer to use तरि alone, leaving जरि understood. viz. संवसारु अमकां फट्टेयत तरि, अम्मि कितें करचें=What shall we do, *if* life deceives us? Many a time तरि is fused with the past tense or the p.p. of the auxiliary जा=to happen. Thus you have the words जलतरि, जल्लेतरि, जल्यारि. In fact तरि can be fused with the tenses and moods of any verb. Thus you can have म्हणत तरि, म्हळ्ळेतारि, म्हळ्यारि, म्हणुयाततरि etc. म्हळ्यारि is distinct from म्हळ्यावरि or म्हळ्ळेल्यावरि. The former means *if said so, that is to say*, whereas the latter means *as said, like what is said*. (ii) Other conditional adverbs are केन्ना-तेन्ना and कयि-ययि. These are also employed as conjunctions between clauses. केन्ना सून येत कि तेन्ना मायेंलो

कालु अस्तमेत=*When the daughter-in-law comes, then the mother-in-law is eclipsed.* (iii) कयिं थूनु कळ्ळो कीं, थयिं व्हरुन दःवरि तो पुस्तकु = *Where did you take that book from, there you replace it.* This type of syntax is only for elocutionary effect. There is much simpler way of expressing it as कळ्ळेल्याकडे दःवरि तो पुस्तकु = *Keep that book where you took it from.* The latter syntax is terse (4 words against 9) and forceful.

(e) Causal Adverbs : This type is exemplified by कारणान=*because*, पासावत=*in reference to*, निमित्ति=*by reason of*, देकून (lit : *seeing* (it to be so) or *knowing* (it to be so)) = *because of*.

(i) आजि रजा “देकून” तो कामाक गेल्लो ना=He did not go for work, *because* it was a holiday. (ii) बापसून कोःपिल्या कारणान पूतु घर सोडून चमकलो=The son left the house, *for the reason* that the father scolded him. (iii) तःका एक सूतक (सुतकल) आस, त्या “निमित्ति” तो देवळान्तु आयलो ना=He is having days of pollution, *so* he did not turn up in the temple. (Days of pollution— first 10 days after the death of a relative or 3 days after a new birth in one’s own or a relative’s family).

16. Interjections and Vocatives :

Interjection is not strictly a part of speech as it seldom enters the construction of a sentence. It is an expression of a sudden upsurge of an emotion. Often they are single letters or single syllables. (i) हा=indicates *dejection* or *surprise* or anything of *unexpected distress*. viz. हा ! धावून पावांय, माका सर्पानि चबीलो=Alas ! Come and help, I am bitten by a snake. (ii) हा हा =Just as two negatives make an affirmative, this double Ha ! indicates *jubilant* viz. हा हा ! सोःदिलि चेल्लि पायांकडे आयलि != Hai Hai ! the girl whom I sought is now at my feet. आहा is an exclamation to express a sarcasm. आहा ! तूवें सांगिल्या रीतीन केल्यारि, मागीरि केळशःचाक सोदुका नाका=Aha ! if I do the way you said, I need not any more seek a barber. (iii) हो or अहो indicates wonder. हो ! उत्सवाक धारुवे दन्द प्रमाद आसलें=Oh ! the firework of the festival was grand. [धारुव=*gun powder* derived from द्रव्यकं=*chemical materials*]. (iv) अय्यो indicates *terror*, *fright* or *sorrow*. अय्यो, चेरडुं बायंतु पडलें ; धावून पावांय=Ayyo, the child fell into the

well, please run up to help. (v) छि, and थु indicate *contempt*. (vi) Any announcement or proclamation is followed by the call होयणां. This word is a corruption of भो: जणां. It is to call attention of the people. Meaning is *To whom so ever it may concern* or *Hark-ye-people*. It has more of a vocative function than exclamation. फायि देवळांतु सभ्रादणा ना, होयणां=Tomorrow there is no public feast in the temple, *Oh people*. (vii) रे रे is an expression of warning. रे रे धावांय, हस्ति सुण्टलि=Run, ye run ! the elephant is on rampage. (viii) आष्टि दिष्टि *mental vision* or *imagination* is a phrase with which the riddles are generally started by the children or women. It functions to give a mystical effect. आष्टि दिष्टि, एकु खजोलो, भरति अयल्यार जीवेत, सुक्तेरि मरता =In mental vision! there lives a firefly which grows during high tide but dies at the ebb tide. (Ans. दीव्या वाति—Wick of a lamp). आष्टि दिष्टि, एक नीळ साल, रायाक न्हेसूक जायना, मडवळाक उम्बळूक तगना=In mental vision! there exists a blue shawl which the king cannot wear, nor the dhobi can wash. [मळब-Sky]. The phrase has no special meaning, except to impart a mystic effect to the statement of the riddle. (ix) जावो-जावो is a usage to mean *either/or, whether/or, be it/or*. रायु जावो भिक्कु जावो, मेग्लें धन मेळूनातिल्लें हावें सोडचें ना=Be it a king or be it a beggar, I shall not let go without recovering my money. (x) सायबा (European master), स्वाम्या (preceptor), बाळा (चेल्या) (child or boy), बप्पा, बप्पो, अना (father), are words used to address a person without name, assuming a complex of mock humility, or superiority and a tinge of reproach too. They are vocative in function rather than exclamatory. (a) सायबा, तूं अंगाथूनु गेल्यार पुरो=I say, master! it is enough if you go away from here. (b) स्वाम्या, तुज्या वटे नमस्कार, बाधा दीवुनातिल्लें सोडि=Master! prostrations unto your path, leave us without torturing. "Prostrations unto your path" is a phrase to sarcastically ask some one to quit. (c) बाळा, तूवें करचें चांग मणु दिस्त वे?=Child, do you think what you do, is right? (xi) अगे (f), and आगा (m), these vocatives can also be included here.

17. Adverbial Particles :

Particles are used as *expletives* (superfluous words used for euphony) or as *intensives*. (strengthening the meanings). (i) वे

as an expletive. तूवें कित्याक वे लोणिया बुरकुळ्यान्तु हातु गल्लो ? =Why indeed did you put your hand in the butter pot. It has a meaning like *indeed, truly*. (Its sanskrit equivalent is किमर्थं वा = *Indeed what for*). वे as an intensifier. In sanskrit the phrase वा नवा means *yes or no or did or did not*. In Konkani only the first वा of the phrase is absorbed as वे, while नावे is understood. तूवें ते केल्लें वे = Did you do it ? (or not). वे has become the *symbol of a query* in southern Konkani, whereas in the north, the sense of query is indicated by the tone, and elongation of the desinent vowel of the verb. Phonetic or tonal query is all right for a dialect, but it is lifeless when you take to writing. अगे (f) and अगा (m) besides being vocatives, are at times fused with the verb in a sentence to serve as symbols of interrogation. This custom prevails both in the southern and the northern Konkani. Thus : तूवें तें काम केल्लेंगा = I say, did you do that work ? तूं थयिं गेल्लेलिगे ? = I say, had you been there ? (ii) मु is an intensifying particle. It is used both while gloating and repenting, in the former with an elongated vowel, viz. माका बापान मिटाय दिल्लि मू ! See ! father has given me sweets, (gloating). अशिश नाशु हळ्ळो मुरे तूवें Lo ! you have brought about such a loss. (pity-remorse). (iii) पुणीय is an intensifying particle. (Derived from पुनरपि). पूतु पुणीय लागि आसल्यारि तिका रक्षा आसलि = She had a protection, if *at least* the son was by her side. बरडिकेक एक पेंपें पुणीय नाका वे ? = Is it not necessary to have *at least* a piper for the marriage ? (iv) अय = *also*, is a particle derived from the (s) अपि. You have seen its use in several cases earlier. The initial letter अ has the freedom to change over to other vowels, depending on the desinence of the word with which it joins.

अ → इ, ओ गायीय घोडोय एकच गोट्ट्यान्तु आसाय = The cow and the horse are in the same shed.

अ → उ रामूंय कृष्णूंय = Rama and Krishna also.

अ → अ and ए माजरय सूर्णेय करनु लडायि मारताय Cat and the dog are quarelling together.

(v) The particle **अच** functions for (s) **एव**=*only, the same*. Here also, as in the case of **अय**, the initial **अ** has the liberty to inflect into other vowels on the same condition stated earlier. **तो एकलोच**=He (is) single *only*; **ती एकलीच**=She is single *only*. **हावें दे:किल्लो रामूच**=It was Rama *only* whom I saw. **कालि आयिल्लोय आजि दे:किल्लोय मनीशु एकूच**=The man who came yesterday, and the one who was seen today are *one and the same*. (vi) The particle **अच** appears also to be equivalent to the skt. **अथ**, which has been notorious for multimeanings and is said to be next only to the syllable **ओं** in literary importance. The Konkani particle has imbibed some part of that versatility of **अथ**, and shows different meanings in different contexts. (a) **तूवें “वचुनूच” जायि**=(lit) It will be satisfactory *only after* you go=It is imperative that you must go. (b) **“आयलोलोच” हावें ताका आपेयलो**=*Soon after arrival (or as soon as arrived)* I sent for him. (c) **तूं थयि “पावलोलोच” बरप् धाडि**=*As soon as* you have *reached* there, write to me. (d) **विषयु “तश्शीच” आस**=The matter stands *still* like that only. In northern Konkani, the particle **कुच** is used in place of **अच**. The derivation and the source of this particle are unknown. You come across words like **म्हण्टकुच**=as soon as said; **दिसताकुच**=as soon as you feel (see). (vii) **तं**=Indeed. The Konkani particle **तं** is the equivalent of the sanskrit **तु**=*indeed*. **देवु वोडु “तं”**=God (is) *indeed* great. But at times the use of **तं** gives the sense of a relative clause. viz. **रामान तं हो विषयु सांगिल्लो**=It was Rama who told this news. [Using relative pronouns, it will read **जाणे हो विषयु सांगिलो, तो रामु**]. **रामान सांगिल्लो विषयु हो तं**=What Rama said was this news. [जो विषयु रामान् सांगिलो, तो हो]. The construction in the bracket using relative pronouns is rather pompous, but the adv. particle **तं** delivers the same meaning in a simple style none the less emphatic. (viii) The particle **भर**, derived from the K. word **भर्ति** (full-ness), when fused with the nominative of a noun, the compound word functions as an adverb of measure. Thus **तो पोटभर जेवलो**=He ate *stomachful*; **ताणे दोळेभर देवा पळेयलो**=He gazed at the Lord *eyeful*. Many people use this particle as a post position as **पोट भरि** and **दोळे भरि** or as **पोट भरन** and **दोळे भरन**.

18. Adverbial Particles of Affirmation and Negation

A. *Affirmation* :— The particle of affirmation in Konkani is व्हयि(है) (वयि) which corresponds to the Hindi है, and the English “yes”, (the Americanish “yah”). The Konkani word is derived from two (s) particles ह+हि. ह means *verily, indeed, or certainly*. हि is an intensifier of the preceding particle. As per rules of formation of Konkani words, (s) ह can be absorbed via व or य. In this instance the former ह becomes व and the latter य giving the word वयि. Since Konkani is fond of aspirates initially, and since the terminal vowel is weak, the word is pronounced as व्हय. This particle is not so popular in sanskrit which uses the auxiliary verb अस्ति or a single particle ह.

B. *Negation* :— Sanskrit has negative particles such as न=no, not; नहि=indeed not; नास्ति=not existent, not available; मा=don't (neg. injunction, equivalent to Hindi मत्). Similarly English has “no, not, nil, neither”. Besides, English has other words not appearing negative, but conveying negative meanings in syntax, viz. *Few* (without indefinite article in front), *hardly*, *seldom*, *sans*.

In Konkani there are *four* negative particles, ना, नक्का, न्हयं and नज्जा. These four particles have different derivations.

I) ना :— This mono syllabic particle is the ‘tatsama’ of (नञ्)न of sanskrit. It is employed to give negative meaning to verbal functions in different tenses. (i) It functions as a tense pratyaya in the present indefinite tense to convey negative meaning. Thus करत=does (affirmative); करना=does not do (negative). ना has totally displaced त, and it functions as the negative pratyaya. (ii) In the past indefinite tense, न does *NOT* replace the tense pratyaya, but takes its place after the verbal form. viz. आयलो=came (affirmative); आयलो ना=did not come (negative). In this respect Konkani is distinct from Maratti which uses the negative particle mostly before the verb. (iii) Negative sense in future tense is conveyed in a periphrastic manner, in which the future tense-form does not find a place. वतलो=will

go (affirmative), वचूँ(क)ना → (वचूँना) → वचुन्ना = *will not go** (lit : To go not). The method is to fuse the ना with the infinitive form of the verb. The periphrastic neg. form was of earlier origin than the affirmative future form. The latter is of recent origin ; in the begining, present indefinite was discharging the functions of the future also, viz. हावँ फल्या वत्तां = I am going tomorrow, (will go tomorrow).

Alternatively, ना can be fused with the dative of the gerundial form of the verb.** वच्या(क) + ना → वच्याना (वच्चेना corrupt form) = To go not ≡ will not go. धावूँ(क) + ना → धावुन्ना or धवंच्या(क)ना → धवंच्याना = *will not run* (Lit : *To run not*). (iv) When ना is placed *before* the verbal form, it can convey the meaning of *non* or *without*. सत्तें 'नातलें' (नातिल्लें) वोत्तां वच्यानज्जा = don't go in the sun *without* an umbrella. नातलें is a joint word from ना + (आस)तलें → नातलें = *without*. The word is also pronounced as नातिल्लें which appears to have been derived as नाति + (ज)ल्लें → नातिल्लें = *without* (नाति is from नास्ति). (v) When used before the auxiliary verbs करता or जत्ता, it denotes a sense of destruction in Gowda Saraswath Konkani. viz. ना करता = *Destroys* (*makes non existent*), ना जत्ता = *gets destroyed* or *gets damaged* (*becomes nil*). May be these are phrases with specific meaning, derived from ना(शु) करता, ना(शु) जत्ता. (vi) When ना precedes

*In several grammar texts from the north this negative verbal form is represented as पूर्णवर्तमान or Present perfect : Prof. L. A. R. "Konkani Bhasechem Vyakaran" p. 65 ; S. J. Borkar 'Konkani Vyakaran' p. 53 ; Dr. Almeida, T. S. K. Kendr 'A Description of Konkani' p. 195. "A Konkani Grammar" by Fr. Maffei states on pp. 100, 104 and 112, that this form of the verb represents both the 'past and the perfect'.

The literal meaning of करूँक + न = करूँना is "To do not" = (Is) not to do ≡ will not do. How this can be construed as equivalent to "has not done" is beyond comprehension.

According to these northern books and also according to Fr. Maffei, the negative future has forms like करचो ना, धावंचो ना, तापचो ना etc. The literal meanings of these are "Doer not, Runner not, and Heater not". It is not known how such a sense can be stretched to mean "will not do, will not run and will not heat".

**This is called 'dative infinitive', a legacy of Konkani from the vedic times.

the word पूरो (derived from (s) पूर्त, to satisfy), it conveys the meaning of *not enough*, and *unsatisfactory*. ना + पूरो → नापूरो, (नुपूरो a colloquialism with euphony). तुगेलो प्रयत्नु नापूरो=your effort is not enough (unsatisfactory). तूवें आयदन शुध्द केल्लेलें नापूरो=your cleaning of the vessel is not satisfactory. (vii) Mere ना cannot convey the sense of *neither-nor*. It has to be combined with another pratyaya अय or जावो. अय् is derived from (s) अपि, (also), (and) viz : ताका तेवेंय मेळ्ळेना हेवेंय मेळ्ळेना=He got *neither* that *nor* this. रेयला गडीरि तीवेंय नासलि तोवोय नासलो=In the train *neither* she *nor* he was present. Note the verb is repeated after each-अय्. Alternative method uses जावो wherein the verb need be used only once. ताका तें जावो हें जावो मेळ्ळेंना and रेयला गडीरि ती जावो तो जावो नासलो. Here the expectation is only for one individual and not both, as testified by the singular number of the verb.

II) नक्का :— This word is derived from the (s) निग्रह, the II person imperative mood of निग्रह = *to refrain, restrain, curb, hold back* etc. In effect, it indicates dislike, detestation, contempt and prohibition. माका जीवु नक्का जल्लो=to me life has been strained. (In effect - I detest life). तो नक्का जल्लेलें करता=He does the prohibited or the condemned (act). (i) नक्का, being an indeclinable particle, needs the help of an auxiliary verb, for grammatical completeness. For example माका लोणचें नक्का is grammatically incomplete, unless you place the auxiliary आस, or जाता after it. Of course during conversation, the prakrit drops the auxiliary. (ii) The exact meaning of नक्का in syntax is one of restrictive imperative mood. It is not correct to translate a sentence, माका पायसु नक्का as *I don't want (or like) payasam*. The correct translation is *for me, the pudding be held back*, which is equivalent to *Don't serve the pudding for me*. (iii) For issuing a command, नक्का is fused to the end of the infinitive form of the verb. करं(क) + नक्का → करंनक्का → करुनक्का = *don't do*. Colloquially it is pronounced as करनाका. वाचूं(क) + नक्का → वाचुनक्का → वाचनाका = *don't read*. ताणे वाचुका नक्का → *He has no need to read*. Here वाचुका is derived from वाचुक + आ(स) → वाचुका = *has to read*. So the literal meaning of the above sentence is *He does not have to read*.

III) न्हयि = *Indeed NOT* (usually pronounced as न्हयं). This word is derived from the sanskrit word नहि. The particle हि intensifies the meaning of ना. नहि रक्षति=certainly does not protect ; नहि वितथं=never goes to waste ; नहि रे शङ्का=there never is a doubt. In Konkani, the ह has been absorbed as य. The initial न has been aspirated by fusion with ह. तें तश्शि ना=It is *not* like that ; तें तश्शि न्हय=It is *never* like that. ताजेरि संशयु ना=there is *no* suspicion on him ; तो संशयार्हु न्हयं=he is *never* to be suspected ; ताणे तश्शि संगलेना=He did *not* say so ; ताणे सांगिल्लें तश्शि न्हयं=what he said was *never* like that. Thus न्हय is an *emphatic* negation compared with ना.

IV) नज्जा = *Don't*. This corresponds to the (s) मा. This has the sense of a prohibitive order or command. The word is derived from the (s) नजित, pp. of नज (नजते) = *to feel shame, shun away, keep clear or eschew*. eg : तूवें वायटि बुद्धि काडू(क) नज्जा=you eschew bad thoughts. तीणे चेरडा(क) व्हर(क) नज्जा=Let her desist from taking away the child. Thus it is used as an indeclinable particle often fused with the infinitive of the primary verb. For grammatic completion, the use of auxiliary verbs becomes necessary.

1. Verb is the mirror of sophistication of a language. Its ingenious inflections and conjugations and affixes should build up maximum felicity to express the nicest shades of doubts, surmises, hopes and suppositions. In this respect Konkani can claim equality with Sanskrit or English. Konkani has built an ingenious system of composite verbs.

In Konkani, the verb has undergone far greater loss than the noun. Of the 10 “Lakārās” which comprise the tenses and moods in Skt., only one is retained, namely the present indefinite (लट्=वर्तमानकाल) thus losing several original conjugations. Even the future tense is constructed from the present-stem. The sense of the lost conjugations is conveyed through a system of using auxiliary verbs, participles and gerunds. To illustrate,

कर्त् (Doing) + आ[स] (is) → [कर्तास] → कर्ता (is doing)
(Pr. participle), (auxiliary), (Pr. continuous tense)

This type of mechanism of tense-construction of the I.A. pkts, exists in modern times in English¹ and Greek only. This has led to the modelling of descriptive grammars of pkts like Marathi, on that of English. This habitude has been opposed by Joshi² but has been rightly encouraged by Navalkar³. There is no gainsay of the fact that the composite verb formation is common to a majority of I.A. pkts.⁴

2. Loss of Number and Voice

The dual number is lost. There are only the singular and the plural in paradigms.

The passive voice is in complete decay ; in truth, it does not exist in Konkani, except for academic interest. Passive

1. J. Bloch, Formation of the Marathi Language, p. 253.
2. Joshi, Comparative Marathi Grammar - English Edn. - Poona 1902.
3. G. N. Navalkar, Students' Marathi Grammar, 3rd Edn. Bombay 1894.
4. J. Beams, Comparative Grammar of Mod. Aryan Languages Vol. III, chapter IV, p. 170.

sense is expressed by periphrasis using past passive participle, viz. गोपालून कृष्णाक मारलो cannot be translated as "Gopalu beat Krishna". Strictly speaking, it corresponds literally to the skt. गोपालेन कृष्णः मर्चयितः=Krishna (happened) beaten by Gopalu. Strangely this periphrastic construction is passed on as past indefinite of Konkani in the *active voice*. The virtual loss of passive voice is in no small measure due to the overwhelming presence of the passive sense in the "active" past tense and its derivatives. In fact, the past tense in Konkani, Marathi, Gujarathi and Hindi is both "passive" and "active" in structure, because the subject (कर्ता) is presented in the instrumental case as in passive voice, where as the object (कर्म) is presented in the accusative case as in the active voice.

A remarkable consequence of using the adjectival (gerundial) p.p. participle in the construction of the past tense, is the gender differentiation as लो, लि and लें, which is not there in sanskrit. The reasons why such a construction was favoured are lost in the hoary past ; however about 60 roots are found in the vedic texts, which Macdonnel* calls as passive indicative root aorists, which almost correspond to the Konkani past tense.

Konkani forms its future tense, as in Marathi, from the present stem with the suffix of ल which makes it an adjective to be flexioned gender-wise as - लो, लि, लें. This gender differentiation is not there in sanskrit future tense लृट्. The origin of the suffix ल added to the present stem is obscure. करत+लो → करतलो (लि)(लें).

3. Loss of Division into Atmanai Pada and Parasmai Pada

Early sanskrit grammarians wished to make a difference between verbs whose fruit of action accrued for the self, and those whose fruits went to others. Thus पचति, they explained as "cooking for others", while पचते, they said as "cooking for oneself". The first form was called परस्मेपद and the latter आत्मनेपद. In course of time the two divisions developed into huge classes with the result, it became a problem for the

*Macdonnel, A.A. Vedic Grammar, Indological Book House, p. 368.

sanskrit-student to keep track of which root belongs to what class. Because of this difficulty, modern writers have become lax in the distinction between the two.

Konkani has completely given up this distinction. But in certain other prakrits, vestiges of this division still linger here and there, viz. (Skt. वर्तते Atm) is conjugated as वट्टति(दि) (Paras-mai pada) and as वट्टई in atmanai pada, in Paisachi and Dhaki.*

4. Auxiliaries in the formation of composite tenses

Composite verbs are formed with the help of auxiliary verbs as in English - viz.

करत् (Doing) (pr. participle)	+	आ[स]लो (was) (p.t. of आस)	→	करतालो (was doing) (Past continuous tense)
गेल्लो (went) (p. tense)	+	[जा]लो (had) (p.t. of जा)	→	गेल्लोलो (had gone) (Past perfect tense)

In Skt. and pkts. like Konkani, auxiliary verbs are dispensable (i.e. they are kept understood) either partly or wholly, whenever possible. In the above two cases of tense formation-Sandhis, the auxiliary verbs are partially dropped (letter in bracket). Likewise auxiliaries are left understood in poetry, proverbs and in general statements like देवु व्होडु तं (आस) = God indeed (is) great, कोल्याक दराक्षि आम्बूसि(जल्लि) = Grapes (were) sour to the fox, माका पायसु जायि (आस or जात) = Pudding (is) desirable to me.

Auxiliaries at times play the role of primaries, and then, they cannot be dropped. At times you may come across an auxiliary retained in juxtaposition to a participial tense, which already contains the same auxiliary, by conferring on it a nuance of special sense. viz. हावं वेसलोलीं जालों- (lit) I happened to have been seated. The primary verb already contains the auxiliary, वेसलो + [जा]लों → बसलोलीं

*R. Pischel - Comparative Grammar of Pkts. 1981. p. 378.

5. Primary Root Forms (धातुरूपां)

The “root of verbs” has been given by different people in different forms. A grammar from Kerala (R. K. Rao), presents the verbal roots in infinitive forms as करुंक = to do, धावूंक = to run etc. In a well-known dictionary from Goa (S. R. Desai), and in the “Konkani Vyakaran” by S. J. Borkar (Konkani Bhasha Mandal) Goa, verbs are presented in their gerundial form like करप, आवप, उकळप, काडप, चाबप etc. But the correct way of representing the roots has been indicated by Fr. Maffei who, in his Konkani Grammar, p. 87 says the *root* will be seen in *pure form* in the imperative 2nd person singular. This is corroborated by another grammar from Goa (Prof. L. A. Rodrigues), and it is also in conformity with the sanskritic system. Jule Bloch (p. 263) also gives the roots in the same manner, like ओंक = to vomit, ओंचोद = to rinse the mouth, चड = to climb, खेळ = to play etc.

6. Classification

Konkani verbs may be studied under two heads, (A) Primary roots, and (B) Secondary or Derived verbs.

A. Primary Roots : Depending on their formational similarity with Sanskrit roots, they may be called तत्सम or तत्भव. Examples of Tatsama roots :- आस (अस् = to be), चाळ (चल् = to stir), धाव (धाव् = to run), etc. Tatbhavas are actually semi tatsamas. viz. दकय (दर्शय = to show), आपड (आस्पृश् = to touch), दल (दुल् = to rock), नीप (निह् = to hide), थापि (स्थाप् = to fix), पंगूरि (पर्यूर्णु = to cover), पी (पिब् = to drink), पोवं (प्लब् = to swim or to float), पेशय (पिष् = to rub), निमंगि (निमन्त् = to ask or to consult). Apart from the above two classes, there may be देगी (local) roots imbibed from the regional vernaculars.

B. Derived (secondary) Verbs : These can be further classified as (i) Denominative Verbs, derived from nouns (नमधातु), (ii) Adjectival Verbs, derived from adjectives (विशेषणधातु), (iii) Causal Verbs, (Skt. णिजन्त, Konkani प्रेरणक्रिया), (iv) Reduplicative Verbs (द्विरुक्तिधातु).

(i) *Denominative Verbs** : One method of constructing verbs from nouns is to exchange the desinent vowel of the noun for अ in the case of disyllabic words. If the desinent vowel is already अ, such words might function both as verbs and nouns.

Table I. Denominative Roots

Nouns	Denominative verbal root	Pr. tense III. Singular
कोपु (Anger)	कोप	कोपत gets angry
खांकि (Cough)	खांक	खांकत coughs
चाळो (Agitation)	चाळ	चाळत Stirs
चूकि (Error)	चूक	चुकत Errs.
लासु (Burn)	लास	लासत Burns
वाण्टो (Share)	वाण्ट	वाण्टत Divides
फूकि (Blow of air)	फूक	फूकत Blows air
दुःकि (Pain)	दूक	दुकत Pains
खेलु (Play)	खेळ	खेळत Plays, Sports
लेक (Arithmetic)	लेक	लेकत Counts.

The last word लेक functions both as noun and verb without any change in spelling. viz. तें लेक भारि कष्ट आस=That *arithmetic* is tough ; तो तें लेकत=He *counts* (considers) that.

The above rule of exchanging the desinence for अ, is not without exception. The 'tatsama' words borrowed from skt., and the poly syllabic words usually exchange their desinence for ए

Table II. Tatsama Denominative Roots

Noun	Denom. verb	Present tense III singular
क्षमा (Patience)	क्षमे	क्षमेत (Keeps patient)
नाशु (destruction)	नाशे	नाशेत (K. नासत=putrifies)

*Sanskrit has denom. verbs, formed *without* any particular suffix, viz. अंकुर → अंकुरति, कृष्ण → कृष्णति, दर्पण → दर्पणति (Pischel, p. 407, 491). While this sort of formation is not frequent in Skt., it is common in Konkani, as it is in other prakrits.

श्रमु (Effort)	श्रमे (सर्मे)	श्रमेत (सरमेत) (Strives hard)
दुःख (Sorrow)	दुःखे	दुःखेत (Feels sorry)
अमर्षण (K. अवंसरु)	अवंसरे	अवंसरेत (Hurries)
जन्मु	जन्मे	जन्मेत (Comes into being).

There are other Konkani nouns, which exchange their desinence with आयि or एयि to become verbs.

फट्टि (false hood)	फट्टेयि	फट्टेयत (cheats)
लेपु (ointment)	लेपायि	लेपायत (anoints)
गण्टो (knot)	गण्टायि	गण्टायत (knotting)
गादो (corn field)	गादायि	गादायत (putting pellmell)
घोपु (proclamation)	घोषायि	घोषायत (proclaims)
रंगु (colour)	रंगायि	रंगायत (applies colour).

(ii) *Adjectival Verbs* : These verbs are got by suffixing the adjectival word with आयि.

Table III. Derived Roots from adjectives

हून (hot)	हुन्नायि	हुन्नायत (makes hot)
दीगु (long)	दिःगायि	दिग्गायत (elongates)
लानु (smooth)	लानायि	लानायत (smoothens)
पातळ (thin)	पातळायि	पातळायत (spreads)
निःब्रर (hard)	निःब्ररायि	निःब्ररायत (hardens, tightens)

These verbs derived from (i) nouns and (ii) from adjectives by suffixing the nouns or adjectives with आयि or एयि have the morphology of causal verbs. The desinential इकार of these verbs is weak and is hardly discerned during conversations, and is also lost during conjugation.

In certain cases, as for example दिःगायि, the verbal form may be mistaken for the abstract noun form which has the same spelling. In such cases, an optional distinction may be made by pronouncing the abstract noun as दिगायपण.

(iii) *Causal Verbs* : The Causal of a prime root implies that a person or a thing causes another person or thing to perform the action. There are two types : (a) ई-वेय्तान्त causal verbs and (b) periphrastic causal verbs.

(a) ई-वेयतान्त* : This type is constructed by inserting ईय् between the root and the tense pratyaya if the root ends in a consonant. If the root ends in a vowel, then व has to be open-thesised, and वेय् will replace ईय्. Tatsama roots construct their causals by replacing the desinent ए with अय्. निदे → निदाय ; अवंसरे → अवंसराय.

Table IV. Causal Verbs

Primary		(ई-वेय्तान्त)		Causal	
Kon.	Skt.			Kon.	Skt.
करत	करोति	कर+ईयत	करेयत	कारयति	(causes to do)
धावत	धावति	धाव+ईयत	धावैयत	धावयति	(causes to run)
चमूकत	स्रकति	चमूक+ईयत	चमूकेयत	स्रकयति	(causes to walk)
पिःत	पिबति	पी+वेयत	पीवेयत	पाययति	(causes to drink)
खात	खादति	खा+वेयत	खावेयत	खादयति	(causes to eat)
धूत	धुवति	धू+वेयत	धूवेयत	धुवयति	(causes to wash)
जात	जायते	जा+वेयत	जावेयत	जनयति	(causes to happen)

Close similarity between Konkani roots and sanskrit verbs is striking in the above examples.

*Prof. Rodrigues, Konkani Bhaseche Vyakaran on p. 68, says that causal verbs, which are named प्रायोजक क्रिया, are constructed like भाजूक → भाजवूक, निदूक → निदावूक, उलवूक → उलवूक लावूक, etc. (all making use of the infinitive form of the roots). These seem to be peculiar to the region and not in vogue outside Goa. In Karnataka and Kerala, it is like भाज → भाजेय, निदे → निदाय, उल्लेय → उलवेय ; वाचि → वाचेय.

Prof. Rodrigues says on p. 60 that the basic verbal root has the imperative II person singular form, but strangely on p. 68, he uses the infinitive to construct his causal verbs.

Dr. Almeida of the Thomas Stephens Konkani Kendr in his "A Description of Konkani" says that certain verbs exhibit 2 causals, a primary and a secondary causal verbs. On p. 197 he gives examples such as रीग (to enter), रीगेय (pass) (causal i) and रीगवेय (cause to pass) (causal ii). Similarly पद्मा कळो फुलता = The lotus bud blossoms ; रामु पद्माकळो फुल्लेयत = Rama opens (causes to blossom) the lotus bud ; रामु ताजे भयणीकेरान पद्माकळो फुलवेयत = Rama makes his sister open the lotus bud. This therefore is in line with Prof. L.A.R.'s statement, and is not prevalent in olden original Konkani spoken in Karnataka and Kerala.

(b) *Periphrastic causals* are so called because they function with the aid of another verb. They are constructed by popositioning “कराय” (II person imperative plural of root कर, to do) between the primary verb root and the tense pratyaya. Periphrastic perfect causal verbs are popular in Karnataka. It is indeed an inheritance from the vedic times. In fact this type of periphrastic perfect is met with in the Manthra portion of the Atharva Veda (viii 2) viz. गमयांचकार=caused to go. In Konkani it becomes वच्चशि केल्लें. The Brahmana portions of the Sāphitas also occasionally contain periphrastic causals. Some examples in Konkani are

Present tense

बेसकरायत (बेसशि करत)

निदकरायत (निदेशि करत)

न्हेसकरायत (न्हेसशि करत)

Past tense

बेसकरायलो (बेसशि केल्लो)

निदकरायलो (निदेशि केल्लो)

न्हेसकरायलि (न्हेसशि केल्लि)

हावं स्वययांक बेसकरायतालों = I was making the guests sit.

अम्मान चेरडाक निदकरायलें = Mother caused the child to sleep.

नणन्द व्होकलेक नवें कापड न्हेसकरायत = The sister-in-law makes the bride wear the new Kāpad.

(iv) *Reiteratives* : Konkani uses reiterative verbs to indicate durativity, and excitement :

Durativity : राबून राबून पाय वोळ्ळे=Legs sagged by standing and standing (continued standing). बेसून बेसून कुल्यारि बोक्के आयले=Boils rose on the buttocks by continued sitting. चम्कून चम्कून गाण्डि पिञ्जलि=Continued walking caused sores in the anus. All these are the present participial forms of the reiterated verb.

Excitement : यो यो मिजे राया, खयं असलो येदोळ=Come, come your Highness, where were you till now?. राब, राब चेल्लेक वरच्याफूडे मका जवाब दी=Wait, wait, answer me before you take away the girl. तूवें दिल्लेलि बाधा पूरो, तूं उस्सोळनु उस्सळ=Enough with the trouble you had given ; you get lost for ever. All these are imperative II person forms of the reiterated verbs.

A Reduplicative Verb makes use of two words, which may be equimeaningful (समानार्थ), or they may be isophonic (समानध्वनि), the end member adding no more than euphony.

Examples of समानार्थ :

(a) माय्येन सांगिल्ले तशिश सून “करत्-धरत्” आस=The daughter-in-law acts and does as the mother-in-law instructs. (b) हावंचेलेकारां पासून सगय “कळनु-मेळनु” जायलों=I returned after knowing-seeing everything about the groom's party. (c) चीनि चेटि हालून धोल्लून आयलि=The chinese girl came swinging and rocking.

Examples of Isophonics :

(a) तो “घडवडेवून” सर्वय सोडून चमकलो=He went away leaving everything in a huff and hurry. (b) सर्वाणि “चिलपिलेताय” = Birds are chirping. (c) वयांवृद्धालि उत्तरां “गळबुळेताय”=The aged man's words are faltering (making gallu bullu sounds).

Examples of Onomatopoeics :

Here the same word is reiterated. The word is formed from sound effect or from appearance. (a) मिजें हर्दे “धडधडेत”=My heart is making thud-thud noise. (b) रोगडो “गुडुगुडायत”=He is making gudu-gudu noise on the grinder. (c) समुद्रातीरारि रेवं “भुसभुसेत”=Sand on seashore gives a bus-bus feeling (loose sand). (d) वोकलेलें जायें “थळथळेत”=The bride's ornaments are dazzling thal-thal. (e) कत्तरलेलि बोककडि “विडविडेत”=The slaughtered goat is in a spasm (vid-vid).

There can be no end to the formation of onomatopoeic verbs. Child language of Konkani is mostly onomatopoeics. In fact they are not meaningful words, but just sounds which by their phonetic effect convey the sense very effectively. For example you can imagine the meaning even before it is explained, of a sentence like उद्दाक खोत्खोतेत. खोत्खोत is the sound made by boiling water. Similarly सरसरत (rustles), गडगडेत (tumbles), खिळखिळेत (rattles), भगभगेत (blazes), उळउळेत (tickles) are all self-explanatory.

7. There is yet another classification of verbs into Transitive (मकमक) and Intransitive (अकमक). Transitive verbs govern the objects, while the Intransitive verbs have no objects but may or may not carry a complement of the verb to complete the function of the predicate. Thus रामु पुस्तकु वाचीत=Rama (sub) reads the book (obj.). So वाचि is a transitive verb. रामु वावंत=

Rama runs. There is no object here and so धाव् is an intransitive verb. रामु उड्डून धावलो=Rama ran hoppingly. Here उड्डून is a complement of the intransitive verb.

The subject governs the transitive verb in the *present* tense, in the future tense which is formed from the *present* stem, and in the past continuous tense which is formed from the *present* participle. In the past tense and its derivatives, the object governs the verb.

रामु गायक हाडत (pr. tense), रामु गायक हाडतालो (past imperfect or continuous), रामु गायक हाडतलो (future tense). In all these the verb holds concord with the subject. रामान गायक हाडलि (past indefinite), रामान गायक हाड्ल्या (present perfect), रामान गायि हड्लेलि (past perfect). In all these cases the transitive verb holds accord with the object; in other words, the object governs the verb. Watch how in a single tense the verbal gender changes with the change in gender of the object. रामान गायक हाडलि (fem.), रामान पुस्तकु हाडलो (masc.), रामान सून्यांक हाडलें (neuter).

8. Auxiliary Verbs (सहायक धातू)

Primary verbs depict a definite complete action, as for example. तो रूकु कत्तरत=He cuts the tree; हावं जेवतां=I am taking my lunch. In contrast to such primary verbs, the auxiliaries are the helpers of the primaries to give a grammatical fulfilment to the predication. The prominent auxiliaries are (a) आस=*to be, is and has*, (tatsama of Skt. अस्), (b) जा=*to be, has, to happen* (semi tatsama of Skt. जन्). At times कर=*to do*, can also function as a helping verb. A few centuries ago, the secondary denominative and adjectival verbs were not there, and the predication was achieved by placing कर after the noun, eg.,

Sanskrit	Konkani
आरभते (starts)	आरंभु करत (makes a start)
संतुष्यति (enjoys)	संतोषु जात (has happiness)
जानाति (knows)	जाणा जात (becomes the knower)
युध्यते (fights)	जूज करत (gives fight)
तपते (heats onself)	तापु आस (has fever) or
„ (does penance)	तपस करत (does penance).

9. Paradigma

(a) Present tense

Singular	Plural
III (m. f. n.)* आस, आसूत	आसाय ¹ , (असात) ² , (असाति) ³ आसूताय, (आसूतात), (अस्ताति)
II (m. f. n.) ,, ,,	,, ,, ,,
I (m. f. n.) आसं, आसूतं	,, ,, ,,

The morphology of the present tense form is identical for all persons and genders.

(b) Past tense

Singular	Plural
III (m. f. n.) आसलो (लि) (लें)	III } (m. f. n.) आसले (ल्यो) (लि) II } I }
II ,, ,, ,, ,,	
I ,, आसलों (लि) (लें)	

(c) Future tense

Singular	Plural
III (m. f. n.) आसतलो (लि) (लें)	III } (m. f. n.) आसतले (ल्यो) (लि) II } I }
II ,, ,, ,, ,,	
I ,, आसतलों (लि) (लें)	

Similarly the paradigm of जा

(d) Present tense

Singular	Plural
III (m. f. n.) जात	III } (m.f.n) जाताय alternatives II } (जातात) (जाताति) I }
II ,, ,,	
I ,, जातं	

The desinence of the present indefinite singular is short closed अ, and the words have to be pronounced with an open "O" sound to end with (आसतो, जातो).

*आस is the root of the verb with zero inflexion. It would appear optional to use the zero inflexion root, or the flexioned आसत of this auxiliary in the case of the present tense. In the past tense, the zero inflexion root only is used, whereas in the future tense, the flexioned आसत alone is used for construction. Sri Almeida, S. J. (Thomas Stephens Konkani Kendr.) has in his book "A Description of Konkani" (p. 200) designated the zero inflexion form as the *Existential* form, and आसत as the *Habitual* form. I agree that there is an isomorphic form derived as आस + (जा)त → आसत = happens to be, which as you see is homonymous with the present the present tense form (आसत to be). Eg. तें तशिश आसत = It happens to be like that.

(e) Past tense

Singular				Plural			
III (m. f. n.)	जल्लो	(ल्लि)	(ल्लें)	III	} (m. f. n.) जल्ले (ल्यो) (ल्लि)		
II	„	„	„	II			
I	„	जल्लों	(ल्लि) (ल्लें)	I			

(f) Future tense

Singular				Plural			
III (m. f. n.)	जातलो	(लि)	(लें)	III	} (m. f. n.) जातले (ल्यो) (लि)		
II	„	„	„	II			
I	„	जातलों	(लि) (लें)	I			

(g) Attention is drawn to the 1st person, where the verbal form is the same as for the other two persons, *except for the presence of the nasal anuswara on the last syllable*. In sanskrit, the 1st person singular of these would be अस्मि (pr. tense) and आसम् (p. tense), and जायामि and अजायं (if it were not आत्मनेपदि). So the anuswara of Konkani I person, is *in memory* of the मकार in sanskrit.

10. Some examples of usage of auxiliaries as primary verbs :

(a) तो थंय आस=He is there, (b) तुम्हि हांगा आसाय मणु ताका कळ्ळेना=He did not know that you are here; (c) तू कालि घरल्याक आसलि, गो?=Girl, were you at home yesterday?; (d) तें चेडुं फल्या त्या खोम्पयांतु आस्तलें=That maid girl will be in that hut, tomorrow. (e) आजि चेरडुंवालि पाठशाळ बन्धि जात=Today the childrens' school becomes closed; (f) कालि उत्सवु कयदु जल्लो =Yesterday the festival happened to end; (g) फायि ह्या वेळारि चेल्लि व्हकल जातलि= Tomorrow by this time, the girl will become a bride.

11. Rule of Dispensability

In a dialect like Konkani, which is under pressure of speed consciousness of conversation, auxiliaries are dispensed with in statement of general nature, poetry, proverbs and often in Sandhis. देवु व्होडु तं (आस)=God indeed (is) great. मड्डो दीगु (आस) रे =Hai, Coconut palm (is) tall. तोय् तीक (आस) =Dhall soup (is) pungent. घरकडेचे मोगरेक पलमोळु (आस) ना = There (is) no fragrance for the household jasmine (≡familiarity breeds contempt or A philosopher is seldom honoured in his own place).

Though grammatically incomplete, their sense will not be diminished by dropping the auxiliary. Konkani *as a dialect*, did not care so much for grammar as for the effective and rapid conveyance of sense. However when specificity or emphasis is required, the auxiliary may be retained, *viz*, तुजे दान्त हळदूवे is not as forceful as तुजे दान्त हळदूवे आसाय or जल्ले. Similarly तुगेलिं चेरडूवां बुधवन्तां has a casual nature in it, whereas तुगेलिं चेरडूवां बुधवन्तां आसाय is emphatic.

12. Negative of the auxiliary verbs

Negative sense is conveyed by placing ना after the auxiliary root. eg. तें तशिश (आस) ना=It (is) not like that ; कषायु कोडु (आस) ना=The decoction (is) not bitter. Here again the root of the auxiliary is optionally dispensable without depleting the force of sense.

In sanskrit, ना precedes the auxiliary verb. In the Konkani present tense it is the other way. However in other tenses of Konkani, it can be optionally before or after the verb. eg. ताका चेरडुं ना आसलें (आसलें ना) (past tense)=He had no child ; तो मद्रसाक आसलोलो ना or ना आसलोलो=He had not been in Madras. (The desinential vowel on the last ल is so weak, that it disappears during conversation, and sounds like आसल ना, or आसलोलना). However with respect to primary verbs, the optionality disappears and Konkani prefers to place ना *after* the primary verb, whereas in Marathi, it is the other way.

When ना is fused with जा, य is epenthised. जा+ना→जायना= does not happen. Intercession of य is there for roots ending in आ and उ (eg. खायना, धूयना), but it is not there when the ending vowel is इ. दी→दीना ; पी→पीना. मनिशान लेक्किल्ले तशिश जायना= Things don't happen as man expects. चेरडुं दूद पीना=The child does not drink milk.

13. Role of auxiliaries in the formation of tenses & moods

Auxiliaries are used in the construction of (a) Continuous present, (b) Present perfect, (c) Past imperfect, (d) Past perfect, (e) Future imperfect and (f) Conditional past.

In Sanskrit, III person singular of all tenses have त as the terminal letter, whereas in Konkani, except for the present tense, the terminal letter is ल for all tenses. eg. Sanskrit कृ=to do, करोति (pr. t.), अकरोत् (p. t.), करिष्यति (f. t.); Konkani कर=to do, करत (pr. t.), केल्लें (p. t.), करतलो (f. t.).

It is therefore evident that Konkani adopts a method different from Sanskrit, to construct its tenses.

(a) *Present continuous* (तात्कालिक वर्तमान)

This tense conveys the sense of "is doing". (In Skt. कुर्वन् अस्ति). Similarly in Konkani, you fuse the present indefinite of the auxiliary with the *present participle* of the primary verb ; करत्+आ[स]→करतास→करता. The auxiliary is partially dropped in the Sandhi. The structural difference between present indefinite and the continuous, is the long आ desinence on the latter. करत (pronounced as करतो)=does, करता=Is doing. Since in conversation, this ablaut difference is difficult to observe, *it is advisable to use the form करतास*, eg. (i) तगेलि चेरडूवां अत्तंय शिकतासाय=His children *are still studying*. (ii) दासि नांचतास=The nautch girl *goes on dancing*. (iii) रामु अनीकृष्णु झगडतासाय=Rama and Krishna *keep on fighting*.

(b) *Present perfect* (आसन्न भूत)

This tense conveys the sense of "has done". It is constructed by fusing the present tense of the auxiliary with the past indefinite of the primary.

Singular : आयलो (came) (p. t.) + आस (has) (pr. t.) → आयलास (has come) → आयला (masc.) (pr. perfect).

The auxiliary is only partially dropped.

Plural : आयले+[आस]ाय→आयल्याय---Have come. Here the aux. root is totally dropped as indicated by the bracket.

आयलि + आस → आयल्यास → आयल्या (fem.) The plural of fem. is the same as in the masculine, आयल्याय (त) (ति).

(c) *Past imperfect* (अपूर्ण भूत)

This is "continuing past tense" which conveys the durative sense of "was doing". Construction is by fusing the past tense

of the auxiliary with the *present participle* of the primary. These constructions are as in English.

करत् + आसलो → करता[स]लो → करतालो was doing.
(Pr. participle) (p. t.)

हसत् + आ[स]लि → हासतालि was laughing. (f)

धावन् + आ[स]लो → धावतालो was running. (m)

खात् + आ[स]ले → खाताले was eating. (n)

(i) हावें चोयतन ती हासतालि = *When I was looking, she was smiling.* The durative nature and the sense of the past are supplied by the auxiliary verb. चोयतन=while looking, and हसतालि=was laughing, are two different forms of the Past continuous tense, which vary but slightly in their meanings. The former is derived as चोयत् + आसलों + तेन्न → चोयतास्तेन्न → चोयतसन → चोयतन. This form has a “supervisory” durativity over the continuity, expressed by the other form. While the latter is a pure participial tense, the former has in addition an adverb of time (तेद्न or तेन्न=then) fused with it. The former may therefore be termed as *adverbial past imperfect* to distinguish it from pure past imperfect. (ii) तूं थयं गेलतवळि [गेल्लो तवळि] तो कितें करतालो?=What was he doing when you went there ?

(d) *Past perfect tense* (पूर्ण भूत)

This conveys the sense of *had done*. The tense is constructed by fusing the past tense of the primary with the past tense of the auxiliary, गेल्लो + [आस]लो → गेल्लोलो = had gone (he). उल्लेयलि + [आस]लि → उल्लेयलीलि = had talked (she). (i) ती उल्लेयलीलि तं = She had indeed talked. (ii) हावं बयले चावंच्याक गेल्लालो = I had gone to see the wife. (iii) त्या सभेर ताणे कांय उल्लेयलेलेना = In that meeting, he had not spoken anything.

(e) *Future Imperfect*

As all imperfect continuous tenses are participial, future imperfect is also constructed from present participle. करत् + आसतलो → करतासतलो = will be doing. This is an instance where the auxiliary is fully preserved during sandhi. The mechanism is to fuse the present participle of the primary with the future form of the auxiliary.

(f) Conditional tenses are also constructed in a similar way. *Conditional Past* (हेतुमत् भूतकाल): This tense conveys the sense of "would have done". It is constructed by fusing the past tense of the auxiliary to the future tense of the primary; येतलो + आसलो → येतलासलो = would have come (he). करतलि + आसलि → करतलासलि = would have done (she). This is a case where the auxiliary is preserved during Sandhi.

(g) *Subjunctive Mood* (use of auxiliary in)

जायत्, the doubtful present tense of the auxiliary जा is placed after the different tense forms of the primary, to get the subjunctive moods in the respective tenses. Eg. तो अत्तां येत्ता जायत् = May be, he is coming now (pr. continuous doubtful). तो अत्तां आयला जायत = May be, he has come now (pr. perf. doubtful). तो फायि येतलो जायत = May be, he will come tomorrow (fut. doubtful).

(h) *Potential Mood* : If you use जावुंयात instead of जायत, you get the potential mood (संभाव्य) of verbs in their respective tenses. जावुंयात is a compound word.

जावूंक + आसुयात् → जावुंयात = possible to happen. तो येत्ता जाव्यात → It is possible, he is coming. ये[त्ता] + [जा] व्यात can be combined and written as येव्यात. तो आयला जाव्यात = Possible, he has come. तो येतलो जाव्यात = Possible, he will come. It has been observed that some people (especially in Kerala) express the potential mood by combining the different tenses of the primary verb with the future tense of the auxiliary जा. Egs. तो येत्ता जातलो = May be, (probably) he is coming. तो आयला जातलो = May be, he has come. तो येतलो जातलो = May be, he will come. Colloquially though it conveys the mood, combining two primary tenses to construct a mood is rather uncommon.

(i) *Conditional Mood* :

This mood is constructed by attaching the post positions जरि/तरि to the past tense form of the auxiliary जा. Generally Konkani uses only one जरि or तरि. जल्ले + तरि → (जल् तरि) = even if. जल्ले + जरि → जल्ल्यारि = had if. जरि/तरि is the Konkani equivalent of the Skt. यदि/तर्हि.

14. Fake Verbs (फलगु धातु)

The present tense in Konkani has a direct-statement-making syntax like (i) ती उडाक गाळत=she filters the water ; (ii) तो अवंगालें उम्बळत=He washes clothes ; (iii) हावं चूकि करनां=I don't commit mistakes ; तूं कोणालागि उल्लेयत=Whom do you talk to ? . When you fail to see a direct-statement-syntax in the present indefinite, you have to suspect the verb to be fake, eg. माका पायसु झायि. Here the subject is presented in the dative case (for me) and the translation is not as simple as "I want pudding". The literal translation is something like "For me pudding is delectable or satisfactory". So झायि is a participial adjective and not a verb.

Fake verbal words	Mistranslation	Correct Translation
(a) जाणा	Knows	Knower
(b) कळता	Knows, notes	is noted (कळित is the correct spelling)
(c) झायि	Wants	delectable/satisfactory
(d) संजीत	Understands	Enquires (transitive)
संजत	,,	understands (intransitive)

A peep into the formation of these words becomes necessary to understand why they are not real verbs.

(a) जाणा : This is the equivalent of the Skt. ज्ञातृ (ज्ञाता)=the knower or the knowledgeable. It is a p.p. participial adjective. The Hindi word जानता is a regular verb derived from the Skt. root ज्ञा(जानाति), but Konkani prefers to have it in adjectival form. It is therefore clear that a sentence like हावं जाणा cannot be grammatically complete without an auxiliary verb. हावं जाणा (आस)=I (am) the knower. This auxiliary, as usual suffers deletion during conversation. But it is not so in the case of जा=to happen ; हावं जाणा जत्तां=I become the knower (Let me know). हावं जाणा जल्लो=I came to be the knower (I knew). As per Sandhi rules, the root of the auxiliary, जा is deletable, and then there can be expressions like जाणा+[ज]त्तां=जणतां and जाणा+[ज]ल्लो=जाणलो. जाणतां and जाणलो are in use in northern Konkani, but they are unconventional in the south.

The negative meaning of जाणा is given by the word नेण which is formed as ना + जाणा → [ना + याणा] → नेणा. ज is transformed into its “alter ego” य and the latter by *samprasārana* provides the ए to make the Sandhi. नेण also needs the help of an auxiliary to be grammatically complete, eg. तो नेणा जल्लो=He became unaware ; ती नेणा (आसलि)=she (was) unaware.

From the manner of derivation, from ज्ञाता, both जाणा and नेणा are pronouns or adjectives, but strangely they do not take up gender distinction. Gender is indicated by the auxiliary verb attached to it in tenses other than the present indefinite.

(b) कळत (correct sp : कळित) is the tatsama of the Skt. कलितं अस्ति which is Konkaniised as कळि[त्+आस]त→कळित=*is known, is noted*. But the morphology of the word is deceptively that of the present tense. If it were a verb, “I note” should read as हावं कळतं, but the actual syntax is माका कळत=To me (it) is known. The verbal roots present themselves as imperative II person singular, and you should expect a form like तूं कळ, which is not there, and in its place you say तुका कळुका=To you it has to be known. So from these points, one has to conclude, it is not a primary root.

Here again the auxiliary plays the role of completing the grammatical sense, कळित being a compound derived using an auxiliary (shown above). The past tense is given as

कळित् + जल्लें → [कळिल्लें] → कळळें [by haplology]*

This word has to be distinguished from the p. tense form of the root काड्=to take. काडळें is liable to the pronounced काळळें. Usage: ताका तो संभवु कळळो=That event became known to him. रायाक शत्रूलि शक्ति कळळना=To the king, the might of the enemy was not known.

(c) जायि is another word which is mistaken for a verb. It is derived from चकितं, the p.p. participle of the Skt. root चक्=to satisfy. The Hindi चाहति comes from Skt. चकति. In a typical Konkani syntax माका पायसु जायि, watch, the subject is given in the dative case and hence it is a periphrastic statement, whose

*Haplology :- When two consecutive syllables are similar, one is dropped.

skt. equivalent is मह्यं पायसो चकितः (अस्ति)=For me, the pudding is delectable. Here again the *auxiliary verb* is necessary for grammatical completion.

The negative sense of झायि is conveyed in two ways : (i) placing ना behind झायि and (ii) by the use of the word नक्का. माका होवो झायि (आस) ना=This climate is not pleasing (suitable) to me. Because of the phonetic similarity, many people have come to mistake झायिना for the neg. of the present stem of जा=to happen. You hear statements like माका कापि जायना. They mean it in the sense "I don't like coffee", but actually it means, "for me coffee does not happen (or coffee is not to be)." They have extrapolated the use of जा to the positive sense also. Instead of saying माका कापि झायि, they say माका कापि जाता="I like coffee", but the actual translation is "For me coffee happens (coffee is to be)". By long usage, this mistake has come to stay especially in the Karnataka region.

(ii) नक्का used to indicate "displeasure, or unwantedness", has nothing to do with झायि. It is the Konkani parallel of the Skt. निग्रह (imperative of नि+गृह्)=to withhold, to refrain etc.

As in the case of जाणा, झायि is used as an indeclinable. Tense change and gender distinction are indicated by the auxiliary, viz. पायसु झायि जल्लो, जायें झायि जल्लें, चेल्लि झायि आसलि etc.

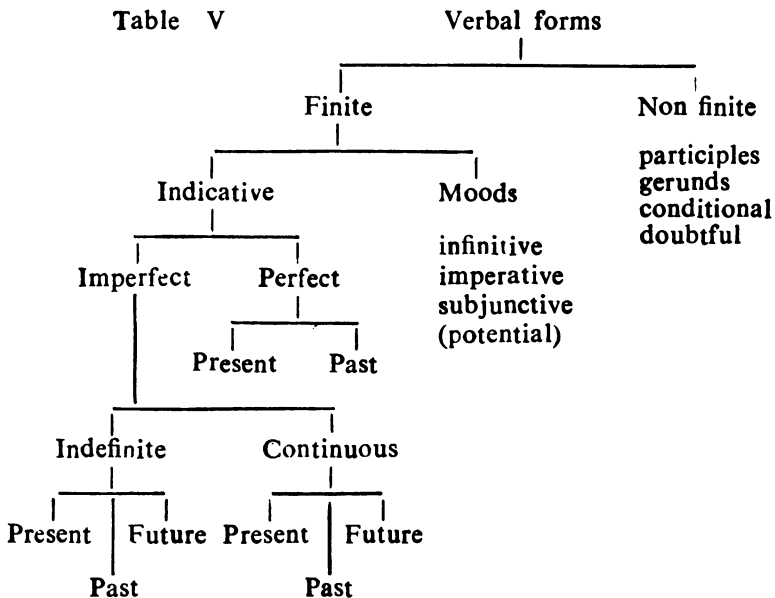
(d) The verb समज् has a transitive form समजि, and an intransitive form समज्. As a transitive verb, it makes direct statements eg. तो तिजे पासून समजीत=He enquires about her. हावं विषयु समजीतां=Let me enquire about the event. In the above sentences, the subject is in the nominative case, which is a sign of direct statement. The transitive संजीत is equivalent to the Skt. सं+ज्ञा→संजानाति. माका तें समजता, this is wrongly translated as "I understand that", whereas the literal translation would be "To me it is known". समजत is the past passive participle of सं + ज्ञा → संज्ञातं. समजत् + आ(स) → समजता = is known. In the preceding sentence the subject is in the dative case, which is a sign of periphrasis.

As in the case of कळिता, this verb has the deceptive morphology of the present continuous form. The past tenes

समज(त्) + (जा)लें → समजलें = “became understood”, is infact past perfect participle. Presenting the subject in the dative case in syntax using words having the meaning *to know*, is a common feature of Dravidian languages-eg: Malayalam : Enikke Ariyām; Tamil : Enakku Theriyum ; Kannadam : Naṁage Gurtu Āyidu ; Telugu : Nāku Thelisundi. Probably Dravidian influence (under the Yadava and Vijayanagar rule) might have induced Konkani to adopt periphrastic syntax.

15. Tenses (काल)

Table V



A Verb denotes action ; the action takes place in the present past, or the future. So a verb must suitably change its form to denote the time of action. Again it should assume forms capable of expressing the moods of the doer, moods like doubts, potential expectations, conditions, commands etc.

There are *three* main tenses, (a) the present tense, (वर्तमान कालु), (b) the past tense (भूत कालु) and (c) future tense (भावि कालु). These have been further sub-divided as below :

(a) *Present tense*

- i) Present indefinite (अनिश्चित्) करत does.
 ii) — Imperfect (अपूर्ण) करतास, (करता), करुनसा= is doing.
 iii) — Doubtful (संदिग्ध) करत जाव्यात== may be, he does.

(b) *Past tense*

- i) Past indefinite (अनिश्चित) केल्लें Did
 ii) — Imperfect (अपूर्ण-) करतऱलो was doing
 iii) Present perfect (आसन्न-) केल्यां has done
 iv) Past Perfect (पूर्ण-) केल्लेलें had done
 v) — Conditional (हेतुमत-) करतलासलो would have done.
 vi) — Doubtful (संदिग्ध-) केल्लें अस्मुयात== might have done.
 (जावुयात)

(c) *Future tense*

- i) Future indefinite (अनिश्चित-) करतलो will do.
 ii) — Continuous करतास्तलो will be doing.
 iii) — Doubtful (संदिग्ध) करीत may do.

Besides करीत, there are alternate forms for the II and I persons. Future continuous, करतस्तलो or करुनस्तलो= will be doing, is constructed by fusing the future tense form of the auxiliary to the participial form करुन or करत्.

16. Tense Pratyayas

Of all Prākritis, Konkani is nearest to Sanskrit; Nonetheless, often it charts an independent course deviating from Sanskrit. The reason for this may be its existence prior to Sanskrit as the Sāraswathi prākrit in Brahnavārtha during the Vedic days, during which it was in contact with the I.E. group of languages esp. the Greek, in which the tenses are formed with the help of the auxiliaries and the participles. The choice of tense pratyayas is one such instance of deviation from Sanskrit. The latter abounds in त् pratyaya viz. III singular भवति (pr.t.), अभवत् (p.t.), भविष्यति (f.t.), भवतु (imperative) and भवेत् (potential). Except in the case of the present tense, Konkani conjugation

abounds in the ल pratyaya. It is therefore evident that Konkani adopts a different mode of tense formation, using auxiliary verbs and participles.

17. Present Indefinite :

The tense is named *Indefinite*, because it does not specify the exact time of action. It is constructed by the attachment of त to the root. Thus

वाचि + त → वाचीत (वाचत) = Reads

शीक + त → शिकत = studies.

शिकेय + त → शिकेयत = teaches.

An examination of a gamut of verbs, shows that there are two classes, the transitive and the intransitive ; and the verbal roots can further be distinguished by their desinences अ, इ or ए. These desinences do not carry the same importance as in the nouns, because during the long years of neglect of desinences, many of them have disappeared. Some इकार's are so weak that they behave like अकार's during conjugation. Thus the verb चोयि (Skt. चक्ष्) should normally inflect as चोयित (looks), but actually sounds like चोयत. In fact all the i'kārānth roots under the "Transitive", except those marked with an asterisk, behave like this. The following is a tabulation of randomly picked verbs classed as transitive and intransitive. The transitive group abounds in "i-kar", while the intransitives end mostly in "a-kar".

Table VI

Transitive		Intransitive	
Root	Meaning	Root	Meaning
आळायि	to knead	आवं	to wash mouth
उजरायि	to brush	उगळ	to get away
उप्सि	to splash	ऊड	to jump, fly
उम्बळि	to wash	उल्लेय	to speak
उव्हाळि	to exorcise	कुर्व	to drowse
* कान्ति	to scrape	सांग	to say

Root	Meaning	Root	Meaning
कसयि	to plough	खेळ	to play
* खरपि	to scratch	धूवं	to revolve
खा	to eat	जळ	to blaze
चोयि	to look	झर	to wear away
* गान्ति	to wreath	जिक्व	to win
गाळि	to filter	जेव	to lunch
गीळि	to swallow	तीम्ब	to drench
चीर्वि	to suck	तूण्ट	to snap
* चिरडि	to press	देवं	to get down
जोडि	to earn	धावं	to run
तळि	to fry	न्हा	to bathe
दी	to give	नांच	to dance
द्वरि	to place down	निस्सर	to get loose
धरि	to hold	व्हाड	to grow
धूयि	to wash	वी	to deliver
* निमणि	to enquire	ताप	to get hot
* बुरडि	to gore	चमक	to walk
हाडि	to bring	आयक	to listen
* शीन्दि	to cut	शींक	to sneeze
* काण्डि	to pound	हाल	to shiver
* पीन्दि	to tear		
* करडि	to grind		
कःवळि	to roll up		
घालि	to drop		
वाडि	to distribute		
* हिंसि	to torture		

From the above table, it is inferred that i-kar is fairly well symbolic of transitive verbs, just as a-kar is of intransitive verbs. But there are bisyllabic roots which fit in both categories of inflexion, *without change of meaning*, despite being mostly transitive verbs.

Table VII — *a*'kārānth cum *i*'kārānth transitive roots.

Root	III Singular	Meaning
कोप (पि)	कोपत, कोपीत	scolds in anger
हूंग (गि)	हूंगत, हूंगीत	smells
हुम्माट (टि)	हुम्माटत, हुम्माटीत	uproots
बांद (दि)	बांदत, बांदीत	binds
ऊप (पि)	उपत, उप्पीत	snatches
थाप (पि)	थापत, थापीत	fixes, sticks
दम्माट (टि)	दम्माटत, दम्माटीत	presses
वीक (कि)	विकत, वि:कीत	sells
वोंक (कि)	वोंकत, वोंकीत	vomits
पोस (सि)	पोसत, पो:सीत	nourishes
फप्पूड (डि)	फापुडत, फापडीत	sprinkles, tosses
फूंक (कि)	फूंकत, फुंकीत	blows air
रच (चि)	रचत, र:चीत	creates, concocts
रांद (दि)	रांदत, रांदीत	cooks
लाट (टि)	लाटत, लाटीत	kneads
वाण्ट (टि)	वाण्टत, वाण्टीत	apportions.

There are other roots which function as transitive verbs when used as *i*-kārānth, and intransitive when used as *a*-kārānth. A few examples and their usage are given in Table VIII. Due to continued neglect of desinential vowels, this ablaut differentiation between the transitive and the intransitive is being observed in the negative, especially in the northern Konkani.*

*Prof. Rodrigues in his grammar (p. 70, 71) calls such behaviour of roots as अस्वाधीन मुखरचना though it is very common in prakrits. तो उंडो भाजीत (trans.) = He fries the bolus. उंडो भाजत (intrans.) = bolus gets fried. The object of the first sentence becomes the subject of the latter,

Table VIII — Transitive cum Intransitive roots.

Root

आरंभ	{ आरंभत उत्सवु फायि आरंभत. The festival <i>starts</i> tomorrow. (intr.) आरंभीत तो गायन आरंभीत. He <i>starts</i> the music (song). (tr.)
उपस	{ उपसत मिजे आंगारि उदाक उपसत. Water <i>splashes</i> on me. (intr.) उपसीत तें हून उदाक बालटींतु उपसि. <i>Transfer</i> that hot water into the bucket. (tr.)
उमत	{ उमतत दूद खतखतेवन उमतत. Milk boils and <i>flows out</i> . (intr.) उमतीत तो तेल उमतीत. He <i>pours out</i> the oil. (tr.)
गुपस	{ गुपसत लेक गुपसत. The account <i>goes wrong</i> . (intr.) गुपसीत तो तुरुपां कागतां गुपसीत. He <i>shuffles</i> the playing cards. (tr.)
तास	{ तासत मोल आयकल्यार, बोड तासत. If you hear the price, the crest <i>gets descalped</i> . (intr.) तासीत तो आम्बो तासीत. He <i>de-skins</i> the mango. (tr.)
परत	{ परतत गावांथून परतलो. <i>Returned</i> from the native place. (intr.) परतीत उत्तर परतीत. Changes or <i>withdraws</i> the word. (tr.)
भाज	{ भाजत रानणीरि कोम्बो भाजत. Cock is <i>getting roasted</i> on the fire. (intr.) भाजीत हावं हापोळु भाजीत. I <i>roast</i> the Happal. (tr.)
भेत	{ भेतत हुनसाणीन फटकि भेतत. Glass <i>breaks</i> by heat. (intr.) भे:तीत तो नारलु भे:तीत. He <i>breaks</i> the coconut. (tr.)
राक	{ राकत तो “स्टेषणांतु” राकत. He <i>awaits</i> in the station. (intr.) राकीत देवु भक्तांक केन्नाय राकीत. God ever <i>protects</i> his devotees. (tr.)
लास	{ लासत हून रेवांतु पाय् लासताय. Feet <i>get roasted</i> in the hot sands. (intr.) लासीत तो लाकूट लासीत. He <i>burns</i> the fire wood. (tr.)
वाज	{ वाजत घाण्ट वाजत देवळांतु. Bell <i>rings</i> in the temple. (intr.) वाजीत तां पिरलूक वाजीत. He <i>plays</i> the flute. (tr.)
समज्	{ समजत माका संजत. <i>I understand</i> . (intransitive) समजीत हावं कारण संजीतां. Let me <i>enquire</i> the reason. (transitive)

and the English translation looks like passive voice; but in Konkani, it is merely an intransitive verb syntax which does not need an actor in the instrumental case. It is not passive voice.

18. *Denominative Verbs* abound in Konkani, as they do in other prakrits. Their desinence is more often than not, the diphthong ए. The custom of using denominative verbs is of recent origin, because in olden 16th century Konkani, the purpose was achieved with the use of supporting verbs with the noun. (Ref. to 8).

Table IX

Noun	Verbal root	Pr. tense III Sing.	Olden Konkani	Meaning
क्षमा	क्षमे	क्षमेत	क्षमा पावंत	pardons, keeps patient
नाशु	नाशे	नाशेत*	नाशु जात	gets destroyed
जन्मु	जन्मे	जन्मेत	जन्मु घे:त	gets born
इत्सा	इत्से	इत्सेत	इछा काडत	yearns
नीद	नि:दे	नि:देत	नीद काडत	sleeps.

Most of the nouns are either tatsamas or semitatsamas, having अ, आ and उ as desinences, which are replaced with ए to convert them into verbs. If the desinence is इ, the semi vowel य is interposed. viz. फट्टि → फट्टेय → फट्टेयत, cheats; दुकि → दु:केय → दु:केयत, gives pain.

In passing, it may be mentioned that all causal verbs are transitive (Ref. 6. B. iii). For the present indefinite of Reduplicative verbs, Ref. to 6. B. iv.

19. Paradigma (रूपान्तर)

Root करि (to do)

III person (अन्यपुरुष) तो, ती, तें	Singular करत	Plural (ते, त्यो, तीं) करताय (करतात) करताति
II person (मध्यमपुरुष) तूं	„	(तुम्हि) „ „
I person (उत्तमपुरुष) हावं	करतं	(हम्हि) „ „

*नाशेत is usually pronounced as नासत, goes bad (generally applied to soured milk).

Gender and person do not alter the morphology of the verb in the present indefinite, except that the I person singular carries a terminal anuswara. This has been explained under 9 (g).

20. A peculiarity of verbal conjugation in Konkani is that it is possible to have a negative inflexion paradigm for verbs. The negative sense of the present indefinite is conveyed by replacing the “pratyaya” त with ना. (Skt. नञ(न)).

Person	Affirmative verb		Negative verb	
	Singular	Singular	Plural	
III तो, ती, तें	करत	करना	करनांय (करनांत)	करनाति
II तूं	”	”	”	”
I हावं	करतं	करनां	करनांय (करनांत)	करनाति

The inflexion of ना of the singular into नांय (नांत) in the plural, apparently shows that ना functions as a regular “pratyaya” in the negative pres. indefinite. It is not true, नांय is a Sandhi word. ना + (आसा)य → नाय ; ना + (आसा)त → नात. The paradigm given above apply to the derived roots also.

21. Direct Statement of present tense syntax :

The symptoms of direct statements are (a) the subject be presented in the nominative case and (b) the object (if the verb is transitive) be presented in the accusative case, (c) the verb be in accord with the subject of action. Look at the sentence (i) कृष्णु गायक हाडत=Krishna brings the cows. All three condition's mentioned above are satisfied. The subject, Krishna, is in singular, the verb also is in singular. (ii) ते पुस्तकु वाचिनांय=They do not read the book. This sentence satisfies 2 of the 3 conditions for direct statement. Now compare the sentences (i) and (ii). While in (i) the object “गायक” is presented in the accusative case, in (ii) the object पुस्तकु is presented *apparently* in the nominative case. This is because for inanimate objects, the nominative case of Konkani, renamed *Direct case*, functions also for the accusative. So the third condition is also satisfied by the sentence (ii).

22. Usage of Present Indefinite

(a) Apart from indicating the happenings or events in the present, this tense is also employed to express the desire of the I person singular. हाव नित्तं (नित्तं). Normally this sentence would mean "I sleep", but depending on the tone and circumstance, it can also mean "Let me sleep". This expression of desire is not implied in the plural. हम्हि निदेताय means only "we go to sleep". To convey the sense of "Let us sleep" one uses the expression हम्हि निदेव्या. The verb here is derived from नित्त + जाव्या → निदेव्या (I person plural of the potential mood of नित्त = to sleep).

(b) With a tinge of querying tone or entreating tone, the same sentence हाव नित्तं? or हाव नित्तं वे would mean *May I sleep*. Though colloquially it is accepted, the grammatically correct form is हावें निदेव्यात वे?. However it is accepted that the present indefinite is used as a short cut potential mood colloquially.

(c) At times, the present indicative has a preterite sense. Famous, historic or epic events, reconstructed during conversations are expressed in the present indefinite, viz. गोकुळांतु आस बाळु, कंसाक तो काळु = The boy is in Gokula, he happens to be Kamsa's *kala*. कृष्णु आस मद्दे, ताजे सुत्तु आसाय सहस्र कन्यो मण्डळ जावून = Krishna is in the middle; around him stand forming a circle a thousand belles.

(d) Besides the above uses, the present indefinite is used to indicate a *near future* viz. (i) हाव परां दुसरीय येत्तं = I (shall) come again day after tomorrow. (ii) to indicate a certainty of future action, viz. for a question like तूं करशि वे? = Will you do?, the answer with assurance is हाव करत्तं = I do (gr. correct-करीन = I shall do). (iii) Laymen are in the habit of quoting this tense in direct speech, viz. "येत्तं" मणु ताणें सागलें. (I) "will come" so said he. (gr. correct is to use येत्तलों or येन). For further uses, refer to the chapter on syntax. (iv) It is now believed that the Konkani future tense is constructed with the present indefinite as the base. Pr. indefinite + Past tense pratyaya. घावंत + लो → घावंतलो = will run. हासत + लि → हासतलि = will smile.

23. Spellings of certain verbs in the present indefinite :

Correct spellings of verbs, or for that matter any word in Konkani, can be ensured if only one can trace the root of its derivation. Generally the parallel root in sanskrit is a standard to go by. One or two verbs require investigation.

(a) वच=to go, is the counter part of the skt. root व्रज्=to go. The mode of Konkaniization of व्रज्, follows certain principles. What is noteworthy is that ज is absorbed as च, a rare thing in Konkani which generally does not favour च. (phonetised as affricate).

In Kunbi (farmers) prakrit, ज has been absorbed as ह and the word, *to go*=वह (वहत=pronounced as वोहत).

वच + त → (वचत) → वत्त = goes (Konkani)

वह + त → वहत (Kunbi prakrit)

In the Kunbi prakrit, the past tense of this verb is वहलो which is the normal form ; but in Konkani, the past tense form, “went” =गेल्लो and *NOT* वचलो. This deviation from the normal is due to the fact that Konkani has chosen for its past tense another root, (गम्) गछ. The reason for this change is not known.

p. p. participle of गम् → गत → [गलो] → गे:लो

Probably for euphony in pronunciation, गलो is pronounced as गे:लो. It is not uncommon in Konkani and other prakrits, that often the vowel इ precedes ल. गइ + लो → गे:लो.

(b) या=to come (pronounced as यो). Konkani is undecided on the spelling of the disyllabic word meaning “comes”. Different people spell it differently as येत्त, and एत्त. The sanskrit equivalent of this verb is (आ+या) → आयाति and accordingly the Konkaniized version should read आयत. In an unaccented syllable, य undergoes **“Samprasāraṇa”* and becomes इ. आ + इ yields ऐ which is disfavoured by Konkani; and so the word becomes एत्त.** Since the skt. root is या, it is only proper to use the dialectical spelling येत्त.

*Pischel - A gram. of the Prakrit Languages, p. 138 (I)

**Idem - Ibid 157, p. 142

The indecision of Konkani is most patent when you come to the past tense form, which is आयलो (from skt. आयात्) and not एलो or येलो. Here the whole skt. word is preserved, as there is accentuation on the syllable containg य.

(c) कळत is known. Recall 14 (b) where this *fake* verb has been dealt with. Since it is not a present tense form, but the p. p. participial form, कलितं (root कल्), borrowed as a tatsama, its correct spelling should be कळित. It is often found correctly spelt in Goan papers, and invariably spelt wrongly in Kerala, while it is seldom used in Kanara, where they manage with a Tulu word गुर्तु or गोत्तु. (गोत्तु आस, they say in Kanara side).

Its past tense morphology is generally given wrongly as कळलें. The correct spelling should be कळिल्लें.

कळित् + जल्लें → कळिल्लें (ल्लि) (ल्लो)

(d) Yet another fake verb is झायि, (vide 14, (c)), whose spelling has to be fixed, for the reason that it is usually mistaken for the root जा (to happen). It may be recalled that it is derived from चकित = *satisfactory* or *delectable*. It has every right to be spelt as जायि. The antonym of जायि is जायिना which is usually mistaken for the negative pr. tense जायना (root जा = to happen). The intervocalic इ which differentiates the two words is not discernible during conversation. So to make the distinction clear, it is advisable to spell the fake verb with an aspirate initial as झायि. (In fact an aspirate at the head of a word is a rule in Konkani).

झायिना *does not suit, is not liked*; जायना = *does not happen*. But the two have come to be confused and the latter gets used in the place of the former. From the negative present tense, the mistake has been extended to the affirmative present tense, and जत्ता is being used in place of झायि (mostly in the Karnataka side).

Correct

- i) तिका नरलेल झायिना
Coconut oil does not
suit her.

Wrong

- तिका नरलेल तेल जायना
Coconut oil does not *happen*
to her.

- ii) लोणचें खेल्लेले ताका झायिना जल्लें —जायना जल्लें
The pickles that he ate did —happened *not to happen*.
not suit him.
झायिना जल्लें is a phrare to mean *He fell sick.*
- iii) रामाक शेळ शीत झायि (जत्त) रामाक शेळ गीत जत्त, or जायत
Cold rice is *suited* to Rama. Cold rice *happens* or *may*
happen to Rama.
- iv) तुका पायसु झायि वे ? तुका पायसु जावुंका वे ?
Is pudding *desirable* to you ? Does the pudding *have to*
happen to you ?

ज्ञायि belongs to the part of speech which gives the word of necessity, अवश्यबोधक कृदन्त, and as a कृदन्त, it is an indeclinable, but the auxiliary verb denotes the gender-number of the object. माका पायसु ज्ञायि आसलो, or पेसकाति ज्ञायि आसलि or जायें ज्ञायि आसलें.

Incidentally, meanings of compound words with झायि as the leading component may be noted. (a) झायितें (तो) (तो) = Enough to be satisfied (plenty). (b) झायि + तितलें → झायितितलें = As much as *required*. This is not to be mistaken for जत्तितलें, as much as *possible*. This latter is a compound of जत्त + तितलें. The more correct expression for the latter is जावंचितलें (जावंचे + तितलें). (c) झायि + जल्लेलें → झायजल्लेलें = However much has been required.

(e) The Verb घे=to hold or take, having been derived from गृह्, ought to have had the form घेयि for its root. But Konkani word (monosyllabic) is formed from the 1st syllable गृ, giving up the second letter ह्. In Kunbi prakrit and in Marathi, it is घेयि because they have absorbed the whole word गृह्, where in ह् has devolved into य. [A Maratti Abhang reads - घेयि घेयि माजे वाचे गोड नावां राघोबाचें].

24. Present Continuous or Imperfect Tense (अपूर्ण वर्तमान)

Writers of Konkani grammar give the form of the present tense as करता, वत्ता, धावता, बेसता etc. i.e. with विवृत्त आ as desinence ; but strangely they do not know whether to call it “present indefinite and give the meanings as *does, goes, runs, sits* etc.” or designate it as present imperfect (or continuous)

tense and give the meaning as “(is) doing, going, running and sitting etc.” On examination of a few school-level Konkani grammars, the observations made are given below.

i) A grammar from Kerala (R. K. Rao, M.A. (p. 6)), designates the forms such as given above as Present indefinite and he has no form to represent the Present imperfect. He mentioned that there is an idea to represent the latter something like करत, बेसत etc.

ii) Another book from Goa (Sri S. J. Borkar) calls forms such as given above, वर्तमान अपूर्ण or Present imperfect. तापता= is heating, धावता= is running. The author is silent over Present indefinite. (p. 8 of his book, “Konkani Vyakaran”).

iii) A second book from Goa, Konkani Bhasechem Vyakaran, (Prof. L. A. Rodrigues), calls this form as mere Present tense (p. 63), but skips over the present imperfect.

iv) A pamphlet “The Origin of Sanskrit” from Kerala (P. Ramananda Nayak M.A.) (p. 20) gives several examples of present indefinite forms with short संवृत्त अ as desinence viz. करत, वत्त, धावत, बेसत etc.

v) Maratti speakers pronounce the present indefinite as मी वत्तो, I go, मी येत्तो, I come, भोगतो enjoy, स्तवितो praises. The open ‘O’ sound at the end of the word shows that the end vowel is संवृत्त short अ, and the spelling should be वत्त, येत्त, भोगत and स्तवित. Konkani, a close relative of Maratti should have similar spelling for its present indefinite.

vi) In sanskrit, the conjugational pratyayas always end in short vowels, viz. भव् + अति → भवति, अ + भव् + अत् → अभवत्, बभूव etc. It is most unlikely that Konkani will have a long विवृत्त vowel for its present indefinite only, while having short vowels for its other two primary tenses (past & future). On the other hand, long vowel is possible at the end of a participial tense, such as present imperfect.

vii) On p. 249 of “Formation of Maratti Language”, Jules Bloch says “The future, a tense of modern creation, but found in the oldest texts, is formed from the *Present*, to which is

added the suffix /." This should clinch the issue of the present tense.

करता + लो → करतालो (past imperfect tense)

करत + लो → करतलो (future tense)

So this fixes, the latter करत to be the correct spelling, for the present indefinite.

Rao's grammar (p. 8) says that the ल pratyaya is attached to the present participle. This is not right because future tense is a primary tense and not a participial. More over it will not yield the correct spelling. करत् + लो → करत्लो. For the true spelling, in the penultimate position between त and ल there should be a संवृत्त अ, which is not there in the form got from the participle.

To summarise, the above evidences establish the spelling for the pr. indefinite as of the types करत, वत्त, बेसत, and for present imperfect as करता, वत्ता, बेसता.

25. The Pr. imperfect tense conveys the durative nature or the continuity of action, and conveys the sense "Is Doing".

करत् + आस → करता[स] → करता.

doing is —————→ is doing.

In this case, it will be a problem to differentiate the pr. indefinite from the pr. continuous, as there is only an ablaut difference and that too only in the singular. Hence it is advisable to retain the full form करतास in syntax. Though करतास is the form recommended here, the fact cannot be by-passed that the popular form is करता, i.e. people put the pr. imperfect to common use so much so the present indefinite is forgotten in Konkani.

An alternative present continuous is करुन् + आस → करुनास, धावून् + आस → धावूनास. Skt. equivalents are कुर्वन् अस्ति, धावन् अस्ति. The plural forms are indicated by the inflexion of the auxiliary. करुनासाय, करतासाय, and धावूनासाय, धावूनासाय. When the verbal root itself has a long desinent आ, as in खा, जा, न्हा, the semi vowel व is interposed between the primary root and the participial pratyaya (ऊन), viz. खावूनास, जावूनास, or न्हावूनासाय etc.

To place emphasis on the “continuity” of action, one uses the word “still” in English, viz : He is *still* doing. In Konkani, emphasis is placed with a similar particle अच (which is the equivalent of the skt. एव = *only*) in between the primary participle and the auxiliary. करत् (करन्) + अच + आस → करतचास, करनूचास = is still doing.

26. Doubtful Present Tense (d. pr. t.) (संदिग्ध वर्तमान)

This tense conveys the sense of a probability, *May or May not*. The construction of this tense consists in popositioning the *potential form* of the auxiliary जा (to happen) after the *present form* of the primary verb. Thus करत + जायत् (जावुयात्) = may be doing. येत्त जायत् = may be coming, (गीत) म्हणत जायत् = may be singing.

There are at times regional variations of form. Some use sandhi words like करुयात् and येवुयात्, म्हणुयात्. In Kerala, many people are accustomed to use two primary tenses, the present and the future, to convey the sense of this secondary tense, viz. करत जातलो, येत्त जातलो, म्हणत जातलो etc.

27. Past Tense

Past Indefinite : Herein, Konkani breaks away from sanskrit whose past tense pratyaya is त्, and adopts ल for its past tense pratyaya. More than that, Konkani past tense differentiates between genders, which is not the case in sanskrit. Thus the word गेल = *went*, takes 3 forms गेलो, गेलि, गेलें, for the masc., fem., and neutr. genders respectively. The plurals of these take the pratyayas ले, ल्यो and लि.

Mode of Construction : In sanskrit, the past tense syntax is of direct statement. eg. रामः सीतां आहरत् = Rama brought Sita. The same sense in Konkani is expressed as रामान सीतेक हाडळि. Here the subject is presented in the instrumental case. The literal translation is “*By Rama Sita (happened) to be brought.*” This is not designated as passive voice, because the *object* is presented in the accusative as in active voice. So the past tense of Konkani is virtually a hybrid of active and the passive

voices. All other tenses and moods built on the past stem, would also show this peculiarity. The load of passive sense in the active past tense verb is in no small measure responsible for the near disappearance of the passive voice in Konkani.

The sanskrit equivalent of the previous Konkani sentence is रामेण सीता आहता. आहता is the past passive participle of आ + ह, and when this word is Konkaniised आहता → [हाडिता] → हाडिलि (हाडळि) or (हळिळ). Since the original p. p. participle is a gerund, Konkani past tense form takes up the symbols of genders लो, लि and लें (sing.).

This mode of formation applies both to the transitive and the intransitive verbs. रुकु पडळो, when translated into sanskrit is वृक्षः पतितः=The tree became fallen.

This custom of building a periphrastic type of active past tense is a legacy from the vedic times. [Ref. to Introduction B. 16]. Whether Konkani (Sāraswathi) derived it from the vedic dialect or vice versa, one thing is hinted; that Konkani could have been a contemporary of the vedic dialect.

28. Past tense Conjugation :

	Root	धाव्=to run	Plural
III तो, ती, तें	धावलो (ली) (लें)	(ते, त्यो, ति)	धावले (ल्यो) (लि)
II तूं *	„	„	„
I (हाव् m.f.*)	धावलों (लीं) (लें)	(हम्हि)	धावले (ल्यो) (लि)

29. Characteristics of Past indefinite tense :

a) Past tense predicates of Konkani make periphrastic statements, irrespective of being transitive or intransitive. Thus रामु आयलो (skt. रामः आयातः) Rama happened to come; सीता धावलि (skt. सीता धाविता Sita happened to run). Note that in the case of intransitives, the subject is presented in the nominative case, and the verb holds accord with the subject viz. सूनो भोंकलें

*Neuter gender in the I and II persons is rare except under quotation.

*Conjugation forms are common for all persons, except that I sing. carries a terminal anuswara, as in the present tense.

=The dog barked; गायो हाम्बेल्यो=Cows bellowed ; चेल्ले चमकले=Boys walked away; सवणि किल्लिल्लेलि=Birds chirped.

b) In the case of transitives, the subject takes up the III case and the object the II case (if a living being) or the direct case (if inanimate). Transitive past tense verbs hold accord with the object eg. हातु कत्तरलो=Hand was cut, बोकडीक कत्तरल्यो=goats were butchered.

In populist conversations, quite a number of exceptions are observed with regard to tr. verb accord with the object.

Populist version

Grammatical version

i) तूं खाण खेल्लें वे ?

तूवें खाण खेल्लें वे ?

ii) तूं कापि पिल्लो वे

तूवें कापि पिल्लि वे

iii) चेल्लो हस्तीक आपडळो

चेल्यान हस्तीक आपडळि

iv) प्र + आप् = प्राप्. This sanskrit word has been Konkaniised as पाव. In sanskrit it is a transitive verb, eg. ऋषिः आश्रमं प्राप्नोत् (the sage reached the Asrama), but ऋषिणा आश्रमं प्राप्तं which has been the correct grammatical form for the Konkani past tense is wrongly Konkaniised as रिषि आश्रम पावलो. Note, पावलो agrees with the subject and *NOT the object*. Similarly other instances : गोपीयो स्वर्गु पावल्यो=Gopis reached the heavens or ती आनन्दु पावलि=She attained happiness. These can be grammatically passed, if only the verb पाव is fixed as intransitive *in Konkani*, irrespective of its being transitive in sanskrit.

v) People think the two roots जेवं and खा are synonymous ? No ! They are not, as is clear from the examples below. चेल्लो सीत जेवलो (The boy ate rice), चेल्लि सीत जेवलि (The girl ate the rice). In both instances, the verb behaves as if intransitive, holding concord with the subject. But the case of खा is the opposite ; it is purely a transitive verb. चेल्ल्यान सीत खेल्लें, चेल्लियेन सीत खेल्लें. जेवं has the meaning of “Lunch”, or “Sup” or dine which is intransitive. तो “चोळा होटेलान्तु” जेवलो=“He lunched in the Chola Hotel”, Lunch or Sup or dine mean having a *composite meal*, and *not* something specific. For any specific purpose, the verb खा is used.

vi) The Konkani verb वळक्क=to recognise, is the semi-tatsama of the sanskrit विलक्ष=to distinguish. In Skt. it is transitive, but in Konkani it is used intransitively. ती रामाक वळकीलि ; रामु तिका वळकीलो. Note that the inflexions of the verb follow the gender of the subject.

Other similar suppletion verbs are :

vii) खेळु=Play. तो मिजे लगि एकु खेळु खेळलो (transitive)=He played a game with me. जागराणाक ति गुल्लो-घुरपाळचान खेळिळ (Intr.)=She played with cowry and plank to keep wakeful.

viii) विस्सर=to forget, is a semi tatsama of वि+स्मृ. रायु ती खाबरि विस्सरलो=The king forgot that news. राणि तो विषयु विस्सरलि=The queen forgot that matter.

ix) ती कापड न्हेसलि=She wore the kapad ; तो वेष्टि न्हेसलो=He wore the veshti. न्हस is the Konkani counter part of the skt. निषेव्=to wear, wrap.

x) तो पाठु शिक्कीलो, ती पाठु शिवकीलि=He (she) studied the lesson.

xi) तो तिका चोयलो=He looked at her ; ती ताका चोयलि=She looked at him. Konkani चोय is the counterpart of the Skt. चक्ष = to eye, to look.

xii) अम्मा धुवेक कोपलि ; बापा धुवेक कोपलो=(Mother), Father chided the daughter. All such ungrammatical usages have come to stay, by the habit of long usage.

30. Suppletism in the spellings

There are some verbs which show abnormalities of spelling in their past tense forms. Look at the present and past tense morphologies of उडत (pr.) → उडल (p.t.); धावत (pr.) → धावल (p.t.); चमकत (pr.) → चमकल (p.t.), चोयत (pr.) → चोयल (p.t.). The normal spelling of the past tense form is the same as the spelling of the present tense where the terminal त is replaced with ल in its proper gender delineations.

There are a few verbs which deviate from this normal behaviour.

Table X

Root	Pr. t.	Meaning	P.t. as per convention	Actual form in use
i) करि	करत	does	करलो (लि) (लें)	केल्लो (ल्लि) (ल्लें)
ii) व्हर	व्हरत	takes away	व्हरलो (लि) (लें)	व्हेल्लो (ल्लि) (ल्लें)
iii) मर	मरत	dies	मरलो (लि) (लें)	मेल्लो (ल्लि) (ल्लें)
iv) घे	घेत	takes	घेल्लो (ल्लि) (ल्लें)	घेतलो (लि) (लें)
v) वच	वत्त	goes	वचलो (लि) (लें)	गेल्लो (ल्लि) (ल्लें)
vi) खा	खात	eats	खालो (लि) (लें)	खेलो (लि) (लें)

The past tense forms of i, ii and (iii) are derived from the skt. p.p. participles कृत, हृत and मृत. The ऋ of skt. is not favoured by Konkani, and it is absorbed via other vowels, in this case इ. Thus कृ → [क + ऋ], क + इ → के (Remember क = क् + अ). [ऋ changing into इ is common - viz. ऋण = रीण, ऋषि = रीषि]. In the case of धृ (धर्) and भृ (भर्), the normal convention is restored, because though the roots are धृ and भृ, the working stem is धर् and भर्.

धरि धरत holds धरलो (लि) (लें) धरलो (लि) लें (Skt. धृत)
 भरि भरत fills भरलो (लि) (लें) भरलो (लि) लें (Skt. भृत)

iv) Root घे, derived from Skt. गृह् has been dealt partially in 23 e. Konkani treatment of this root is simply irregular. For this word, the first letter of the root गृह् alone is used. As per the pr.t. form घेत, the normal p.t. form घेल्लो is not followed, but घेतलो is used. The origin of the intervocalic त is obscure. On the other hand treatment is regular in Kunbi pkt. घेयत → घेयलो.

v) वच, the irregularity of this has been explained in 23 a. Here again the past tense is derived from गत which will yield a word like गलो. How गलो became गेलो or गेल्लो is inexplicable, except probably for the sake of euphony.

vi) खा to eat, has two forms of past tense खालो as well as खेल्लो, the former being the normal, while the latter is probably for euphony. Both are in use but it should be remarked that both are unauthentic with respect to derivation. The Skt. word खादित can yield only a word like खायिल. In fact these authentic forms can be heard in the Kunbi prakrit. (Skt.) खादति → (Kunbi) खायत ; (Skt.) खादित → (Kunbi) खायिलो.

vii) Another root in the treatment of which Konkani has shown indecision is (आ + या skt.) which has been Konkaniised as या (pronounced as यो - open 'O' sound). The pr.t. form is येत्त while the p.t. form is आयल. The change of forms has been explained in 23 (b).

31. Negation in Past tense :

i) The usual easy method is to fuse the negative particle ना to the tail of the verb. egs :

Affirmative	Negative
तो गेल्लो (He went)	(He did not go) तो गेल्लोना
ते गेल्ले (They went)	(They did not go) ते गेल्लेनाय

The negative particle behaves as if it is a pratyaya and inflects into नाय (नांत) (नांति) in the plural. But the real fact is, that it does so with the help of an auxiliary.

तो गेल्लोना (आस)=The auxiliary is understood.

ते गेल्लेना (आस)य=Dropping the auxiliary root in the sandhi, the residual word is गेल्लेनाय. Hence नाय is not an inflexion but a sandhi product.

ii) There is a second method to construct the p.t. negative. This is done by attaching ने (singular) and नयें (plural) to the verbal root.

(ताणे, तीणे, तूवें, हावें) — कर+ने=करने did not do. (singular)

(तन्नि, तुम्हि, हम्हि) — कर+नयें=करनयें did not do. (plural)

ताणे केळि कत्तरने=He did not chop the plantain tree.

तीणे कापड न्हसिने=She did not wear sarece.

There is no change of form with gender and person, and the given form indicates p.t. only. This form is common in Karnataka,

but rare (or absent) in Kerala. The source of such forms seems to be obscure, but they are suspected to be related to न्ह्य् (skt. नहि). न्ह्य in fast speech can appear as नै.

In some prakrits like Maratti and Goan Konkani, it is the practice to place ना before the p.t. verb. ना गेल्लो, ना पवलो, ना करि etc. In Konkani placing ना before the verb करि has the meaning of "destruction". नाकेल्लें = destroyed, नाकरि (you) destroy. ना[शु] + केल्लें → नाकेल्लें is probably the derivation.

32. Present Perfect tense (आसन्न भूतकालु)

This conveys the sense of "has done" i.e. immediate past. The sense of 'has' is provided by attaching the auxiliary आस to the tail of the past tense form.

आयलो + आ[स] → आयला[स] → आयला
came + has → has come.

The auxiliary is only partially dropped. Having past tense as one of the components, this tense takes up gender denominations.

Masc. जेवलो + आस → जेवला, has supped.
Neut. केल्लें + आस → केल्यां, has done.
,, वरलें + आस → वरल्यां, has survived.
fem. चोयलि + आस → चोयल्या, has seen.

Paradigm

Singular	Plural
III तो, ती, तें आयला (ल्या) (ल्यां)	III ते, त्यो अयल्याय (आयल्यात) (ति) ति (अयल्यांति)
II तूं (m.f.n) ,,	II तुम्हि (m.f.n) ,,
I हांव (m.f.n) आयलां (ल्यां)	I हम्हि (m.f.n) आयल्यांय (आयल्यांत) (आयल्यांति)

33. Past Perfect Tense (पूर्णभूत)

This conveys the sense of *Had Done*. The sense of *had* is supplied by the p.t. of the auxiliary आस or जा which is attached to the p.t. form of the primary verb.

गेल्लो		आस लो	or	[जा]लो	→	गेल्लोलो
गेल्लि		आस लि	or	[जा]लि	→	गेल्लेलि
went		had			→	had gone.

Paradigm, Primary verb-गेल्लो

	Singular		Plural
III तो, ती, तें	गेल्लोलो, गेल्लेलि, गेल्लेलें	(ते, त्यो, ति)	गेल्लेले(त्यो)(लि)
II तूं (m.f.n)	„	(तुम्हि)	(m.f.n.) „
I हावं (m.f.n)	गेल्लोलों, (गेल्लेलिं) गेल्लेलें	(हम्हि)	(m.f.n.) „

Usage

a) पुरस्कार (घेतलेलि) घेतिल्लि* चेल्लि हांगा “आयलेलि” = The girl who had received the prize *had come* here.

b) हावं तगेल्या घरल्याक ‘गेल्लोलों’ = I *had been* to his house.

Negative Past Perfect : This form is constructed by placing ना behind the verb. viz. तो उल्लेयलोलो ना = He had not spoken (intrans.). ताणे सांगलेले ना तें = He had not said that (trans.). हावें उद्दाक पिल्लेलें ना = I had not drunk water (trans.).

34. Past imperfect tense (अपूर्ण भूत)

अपूर्ण means *incomplete, continuing*. It conveys a durative sense of action. Mode of construction of this tense is to fuse the past tense of the auxiliary आस, with the present participle of the primary verb.

Pr. participle of the primary	P.tense of the auxiliary	Past imperfect
करत् (doing)	आ[स]लो (was) (m-s)	करतालो (was doing)
उल्लेयित् (speaking)	आ[स]ल्यो (were) (f-pl)	उल्लेयिताल्यो (were speaking)
धावंत् (running)	आ[स]लें (was) (n-s)	धावंतालें (was running)

*When two similar syllables occur consecutively, haplology operates, and one of them is dropped. Thus घेतलोलो becomes घेतल्लो, गेल्लोलो becomes गेल्लो. This latter is identical with its past indefinite form as pronounced with accent in Southern Konkani. But in Northern Konkani, the p.t. form is गेलो (without accent) and so no confusion will arise.

Similarly in speedy talk उल्लेयलोलो ना becomes उल्लेयल ना, सांगलेले ना → सांगले ना, and पिल्लेले ना → पिल्ले ना. But in writing, the full form has to be shown to conform to gram. correctness or at least to avoid confusing with the past tense forms.

The tense form has a morphology as if a mere ल is added to the present tense or more correctly to the present continuous tense form. But the actual mode of formation is as shown above.

Paradigm, Verb कर=to do.

	Singular	Plural
III तो, ती, तें	करतालो (ली) (लें)	(ते, त्यो, ति) करताले (ल्यो) (लिं)
II तूं (m.f.n)	„	तुम्हि „ „ „
I हावं (m.f.n)	करतालों (लीं) (लें)	(हम्हि) „ „ „

Usage

a) तो घर करतालो=He was building a house. b) ती चेरडाक आळालें दितालि=She was feeding porridge to the child. c) बायलो कापडां न्हेसताल्यो=Women were wearing “Kapadas”. d) चेरडुं रडतालें=The child was weeping.

Unlike in the past indefinite, herein even transitive verbs hold concord with the *subject* which is always in the nominative case (eg. a, b, c above), and make direct statements. This is the consequence of making use of the *present* participle in the construction. Another characteristic is that the gender - number inflections take place on the auxiliary verbal part and not on the primary verb. The latter being in the participial form, is indeclinable.

35. Negative past imperfect :

Attachment of ना is special to this tense. It is interposed between the primary and the auxiliary to replace the त् of the primary verbal participle. Thus कर[त्]+ना+आसलो → करनासलो = was not doing.

a) तूं आयलेल्या वेळारि हावं रान्दनासलि=I was not cooking when you came. आयक[त्] + ना+आसलि→आयकनासलि=was not listening. b) कर्मेलि बायि हम्हि उल्लोवंचें आयकनासलि = The maid servant was not listening to our talk. c) गुरुचे मुक्कारि शिष्य हासनासले = The students were not laughing in front of the teacher.

With the interpolation of ना between the primary and the auxiliary, the custom of dropping the auxiliary root during “Sandhi” is given up. The verb holds concord with the subject in syntax.

36. Conditional Past tense (हेतुमत भूत)

This tense conveys the sense “would have been”. A specific action would have taken place, if only a condition was fulfilled.

The mode of construction of this tense is to fuse the past tense of the auxiliary, आसलो (had), with the future tense of the primary

येतलो (f.t)	+	आसलो (p.t)	येतलासलो
will come	+	had	would have come

This is a rare case where neither the pratyaya nor the auxiliary is dropped during Sandhi. The conditional clause is generally indicated by the presence of the word “जल्यारि”=if only. हावं थयं गेल्लोलो “जल्यारि” तो हांगा येतलासलो=He would have come here, *if only* I had gone there. The sense of conditionality is imparted by the particle तरि which corresponds to तर्हि in the skt. यदि-तर्हि=“If-then”. In sanskrit both the particles have to be used in the same sentence, whereas Konkani uses only तर्हि, the sense of the other being understood or implied. The custom is to fuse this particle with the past tense of the primary or the auxiliary. Thus

जल्लें + तरि → [जल्लेंतरि] → जलतरि (even if) → जल्यारि (if)
 केल्लें + तरि → [केल्लेंतरि] → केलतरि (even if done) → केल्यारि (if done)

i) ताणे माका द्रोहु केलतरि, ताका हावें वच् म्हणूंक ना = *Even if* he did me harm, I shall not ask him to go.

ii) ताणे माका द्रोहु केल्यारि हावें नुलो राबच्याना = I shall not remain silent *if* he does me harm. So there is a small difference in the exact sense of the two forms ending in अरि and तरि.

While it is possible that the form ending in अरि might have evolved as a phonetic vagary from the form ending in तरि, Prof. Katre (Formation of Konkani, p. 156) is definite that the form ending in अरि is produced by fusing the locative pratyaya

to the past passive participle. (which in Konkani functions both as a verb and a noun). Thus केल्लेल्या(चे) + (वय)रि = केल्लेल्यारि (on having 'done'). धावलेल्या(चे) + (वय)रि = धावलेल्यारि (upon having run). During Sandhi, the Vibhakti pratyaya and part of the poposition get deleted. Then by the process of haplology केल्लेल्यारि changes to केल्यारि, and धावलेल्यारि to धावल्यारि, the forms in actual use. "Upon having done" is more or less equivalent to "if done", viz : तें काम केल्यारि मेगेलो हुस्को ऊणे जातलो = My worries will lessen if that work is done (after having done that work).

37. a) जल्यारि, the conditional auxiliary has different meanings in different contexts. (i) हांव थयं गेल्लो जल्यारि = Had I gone there. When a clause or sentence commences with जल्यारि, it conveys the sense of "but then", "May it be so", or "be it so". (ii) ताणे तश्शि सांगलें; जल्यारि तूवें कोपुयात वे ? = He said like that, but then, can you afford to get angry ?

b) जलतरि means "Even if (though) (Nevertheless)." Thus हांव कष्टान्तु आस, जलतरि चेरडुवांक कांय ऊणे करना. I am in poverty, even then, I never lessen anything to the children. Instead of splitting into two, the above sentences may be re-written as हांव कष्टान्तु आसतरि..... = Even though I am in poverty.....

c) Some times, the indeclinable particle "अय", (इय) (उय) the equivalent of the skt. अपि = even, is added to-अरि or तरि. तरीय is equivalent to तहंचपि = even if, even then. जल्यारीय is equivalent to यद्यपि जातं = "even if it had".

d) The conditional clause can also be constructed, with the pratyaya तरि isolated from the verb. eg. हांव तरि थयं गेल्लोलों... .. Note that in this case, the exact past perfect tense गेल्लो + [ज]ल्लो → गेल्लोलो has to be used instead of the mere past tense गेल्लों(तरि). i. e. गेल्लों जलतरि ≡ तरि (हांव) गेल्लो जल्लों (गेल्लोलों). (i) तूवें मिजेलागि निमगीलें जल्यारि, हांव सांगतासलों ≡ तूवें तरि मिजेलागि निमगिलें = If only you had asked me, I would have told you. There is a bit of emphasis (if only) on the conditional, when तरि is used in isolation. (ii) मांबान तरि अभ्यर्थना केल्लेलि, चेडु रावतासलें = The girl would have stayed back, if only the father-in-law had requested.

38. The negative of the conditional tense is got by inserting ना in between the *infinitive* of the primary verb and the past tense of the auxiliary. जावूँ[क] + ना → [जावूँना] → जावुना (negative future form, ref. p. 207). जावुना + आसले → जावुनासले = would not have happened.

(a) ती थयंतून गेल्लि जल्यारि, ही लडायि जावुनासलि = This quarrel would not have taken place, if she had departed from there. (b) बापान गेरो ताण्डिल्यारि, पुतान तो दाण्टवुनासलो = If the father had drawn a line, the son would not have transgressed it. (c) तो साबार लागि गेल्लोना आसल्यारि, 'पडक' तोण्डारि फुट्टुनासलें = Had he not gone very near, the cracker would not have exploded on the face.

The subject of the non conditional clause, if animate, is given in the instrumental case (eg. b), and if inanimate, the subject is in the Direct case (eg. (a) and (c)). The subject being given in the III case, indicates periphrasis in the statement of meanings. This is usual with secondary tenses formed out of the past indefinite, and also from the infinitive.

39. Doubtful Past Tense (संदिग्ध भूत)

This tense conveys the sense of "Might have". The probability form of the auxiliary आसुयात् (आस्यात्) or जायत्, conveys the sense of 'may have' and when placed after the past tense of a primary verb, it becomes "might have". आस्यात् and जायत् are the doubtful present participial forms of आस and जा.

(i) ताणे हिंसा दिल्लि आस्यात् = He might have given torture. (ii) तीणे ताका दोळ्यानि आपेयलो जायत् = She might have beckoned him with the eyes. The above examples have used transitive verbs which hold accord with the objects, the subject being in the III case. (iii) घोडो धावलो आस्यात् = The horse might have run. Here, the intransitive verb holds accord with the subject which is in the nominative case. The auxiliary in this compound verb, being in participial form, does not undergo any change with gender and number which are reflected by the primary only. Thus घोडे धावले आस्यात् : बायलो आयल्यो आस्यात्.

40. Habitual Tenses (present and past)

Prof. Rao's grammar p. 69 (Kerala) calls this tense as भाववाचक कृदन्त, while Prof. Rodrigues' grammar (p. 65) (Goa) mentions the same as रीतिभूत.

a) भाववाचक कृदन्त : This is a compound verb composed from the अपन्त gerund of the type करप्, and the appropriate tense of the auxiliary आम्. This type of gerund (धातु+अप्) is specially indicative of the *mode of action*. It is equivalent to the skt. verbal noun produced by the addition of क्यप् to the धातु, कृ + क्यप् = कृत्यं, *work to be done*, habitual work. तीणे (सदंच) "बालकणीरि" वेसून वाटेरि चोवप् आस. She is in the *habit of looking* on the road (daily), sitting on the balcony. रातीचें (केन्नाय) तीणे बामणालगि लडायि मारप आमलि = At night she (always) *used to quarrel* with her brahmin (husband).

The subject is presented in the III case, not only in the past habitual, but even in the present habitual, because अपन्त gerund has a great degree of passive nature as can be seen from the skt. equivalent करप् = कृत्यं. An act becomes habitual, only after repeating it several times. Therefore all habituals have a preterite sense in them.

b) रीति भूत : As the name indicates, habitual work is always preterite. Unlike the Bhāva Vāchaka kridanth which is a compound verb, the Reethibhutha is a *single verb* like करीं (used to do), शिकीं (used to learn). They have the deceptive appearance of the imperative of transitive verbs. For example करि (imp.) may be mistaken for करीं (hab. past), the difference being in the anuswara and the length of the desinent vowel. Two forms are claimed for this verb, depending on whether the infinitive of the verb ends in ऊंक or अंक. Thus करूंक → करीं, and वसूंक → वसं (pronounced as 'Bosom'). Such a differentiation of the infinitive is unfamiliar in the south which has zealously preserved the pre-portuguese Konkani. Moreover etymological origin of this form is obscure.

Sanskrit also prefers to express the habitual tense through compound verbs formed from gerund and auxiliary. कुर्वन् वर्तते =

is in the habit of doing (keeps doing). कुर्वन् अवर्तत=was in the habit of doing.

41. Future Tense (भावि—)

a) *Future indefinite* (सामान्य भावि—) : This tense conveys the sense of “Will Do”, and it is constructed by attaching the pratyaya ल to the present tense form. करत + ल → [करतल] → करतलो(लि)(लें). The conjugation-pratyaya ‘ल’ is the symbol of an adjective, a past passive participle with gender differentiation.

Jules Bloch* says that in the Sindhi prakrit and the Sinhalese, the future tense is constituted of the pr. participle to which are added personal terminations, and that the Konkani future tense may be a variant of the same. Though the vowel on the suffix varies from prakrit to prakrit (लो, ल in Bhili and Marwari, लो in Jaipuri etc.) ल is the fundamental suffix of the past tense. Bloch argues that ल is the vestige of some post position, and he supposes it to be गत → गेलो (लि) लें. He quotes Hindi करुंगा = *I am gone to do* ≡ *I have departed to do*, which in effect means *will do*. So the Konkani future tense is a compound of the present stem with the postposition गेलो. करत + [गे]लो → करतलो = gone doing (will do). However Bloch’s argument, with its periphrastic conveyance of sense is dragged out, but has to be retained in the absence of a better alternative. Prof. Rao’s grammar (Kerala) corroborates with Bloch’s view, namely ल is added to the present participial form. If it were so, orthographically, the future form should read as करत् + लो → करत्लो, the last syllable being a compound letter. The actual spelling is करतलो which is obtained if only the pratyaya is added to the *present indefinite form*.

It is possible the innovation of a future tense is rather recent, because many people even now use mere present tense in the sense of future tense. ह्वां करतं=I (shall) do ; तो वरडिकेक येत्ता=He is coming for the marriage. This latter has even a sense of certainty. (He will certainly come for the marriage).

*Jules Bloch. Formation of Maratti Language (M. Banarasi Das) pp. 249, 240.

फल्या हम्हि वत्ताय (or वत्ताति)=We are going tomorrow. This is a common instance of the present tense conveying future meaning.

Usage :

- i) तो फायि मद्रसाक 'वत्तलो'=He *will go* to Madras tomorrow.
- ii) ती सांजे देवळांतु 'वत्तलि'=She *will go* to the temple in the evening
- iii) माजर राति भायर 'वत्तलें'=The cat *will go* out at night.

The future tense form should be carefully differentiated from the past imperfect form, by looking at the penultimate vowel which is long in the latter.

(f.t.) करतलो (penult. vowel short) ; (p. imp.) करतालो=was doing.

Paradigm, Root = करि

	Singular	Plural
III	(तो, ती, तें) करतलो (लि) (लें)	(ते, त्यो, ति) करतले (ल्यो) (लिं)
II	(m.f.n) तुं „ „ „	(तुम्हि) „ „ „
I	(m.f.n) हावं करतलों (लिं) (लें)	(हम्हि) „ „ „

Since the future tense is derived from the present stem, the verb keeps concord with the subject irrespective of being transitive or intransitive. Eg. तो आम्बो खातलो=He will eat the mango; ते मस्सळे घस्सि खातले=They will eat fish curry ; ती आम्बो खातलि=She will eat the mango ; त्यो बायलो झळवया घस्सि खातल्यो=Those women will eat fish curry.

Konkani has a *second* future tense of limited use for special purposes, and this corresponds to the 2nd future tense लृट् of skt. The skt. forms are like करिष्यति, धाविष्यति, विस्मरिष्यति, etc., and the corresponding Konkani forms are करीशि = will do, धावीशि=will run and विःसरीशि=will forget. The plural of these are करिश्याय (त) (ति), धाविश्याय and विःसरीश्याय.

Eg. of usage : (1) तो तें करीशि ना=He will not do it. (2) तूं उम्बळीशि वे=Will you wash (or not) and (3) वोरला गाण्टि घालि, ना जल्यारि तूं विसरीशि=Put a knot on the pallav, otherwise you will forget.

It is clear from the examples that this form is not for common use, but is applied to negative future expressions (eg. 1) or doubtful future tense (eg. 2 and 3). Also ref. to 46

below. The morphology of the 2nd future tense should not be confused with the II person negative imperative (single word command such as करशि. (Its pronunciation is like कर्शि=don't you do, धाव्शि=don't you run, विस्सर्शि=don't you forget.) There is enough orthographic and phonetic difference between the two. (Ref. to Introduction B. 16b, p. 27).

42. Negative future tense form is constructed by fusing ना to the infinitive form of the verb, वचू[क] + ना → [वचूना] → वच्चुन्ना [Not to go≡will not go]. During sandhi, the terminal consonant of the infinitive is dropped. The Anuswara on the penultimate consonant combines with the nasal ना to geminate the latter. While the final consonant doubles, the vowel ऊ on the penultimate consonant shortens, viz. खावू[क] + ना → खावुन्ना, दीवूक + ना → दीवुन्ना.

Because of the construction via the infinitive, the statements of negative future (unlike the affirmative) become indirect. *The subject enters the III case.* eg. (i) तो फल्या बायलेक व्हरतलो=He will take away the wife tomorrow. (ii) ताणे फल्या बायलेक व्हरुन्ना=He will not take the wife tomorrow. (lit. Tomorrow by him not to take the wife). (iii) स्वयराण फायि वच्चुन्ना =(lit. By the guest tomorrow not to go)=The guest will not go tomorrow.

When the subject is inanimate, it is presented in the direct case as (iv) आंगारि वोत लागुन्ना = Sun will not strike on the body. (v) आजि पावसु पडुन्ना = Today the rain will not fall (it will not rain).

43. The alternative dative form of the infinitive will fit in as well as the ऊंक form infinitive. viz. ताणें फल्या बायलेक व्हरच्याना. or आंगारि वोत लागच्याना. Spellings such as करचिना and करना¹ are corrupt pronunciations of करच्याना and करुन्ना. In speedy conversation करच्याना and करुन्ना become करचेना and करन्ना.

In northern Konkani² the infinitive combined with the negative particle, such as तापूंकना, is designated as negative present

1. Konkani Vyakaran, p. 9-10 R. K. Rao, Kerala.

2. Konkani Vyakaran, p. 53 item 124, by Suresh Borkar, K.B.M. Publication, Goa.

perfect. Literally it is tantamount to (I) to heat not = I am not to heat or I don't have to heat; and it is not known by what reasoning it can be treated as neg. perfect, to mean I have not heated. More over a speed conscious dialect that the Konkani is, always tries to join the words. तापूंक ना will become तापुन्ना in common parlour. The negative future in northern Konkani is given as हावं तापचो ना³. This follows the pattern given by Fr. Maffei⁴ & ⁵ as "nidson-nān. In both these, the subject is in the nominative and the अचन्त gerund तपचो or निदचो are genitive adjectives. The literal meanings therefore happen to be (I) the heater not (I am not the heater) and (I) the sleeper not (I am not the sleeper). It is not clear how this syntax can mean "I shall not heat, or I shall not sleep.

It is well known that the अचन्त participle तापचें and निदचें have a good deal of passive sense. It would have been more appropriate to give the subject in the instrumental. Again in the absence of a regular predicate, it was necessary to use the participle as a participle and not as adjective. In all probability, the correct form was हावें तपच्या ना or निदच्या ना. (neg. dative infinitive). On the layman's lips, and more due to the common proclivity of foreigners to mis-pronounce the Indian words these should have got corrupted as तापचो ना and निदचो ना.

44. Future Continuous :

As all continuous tenses, this also is a participial tense formed by fusing the future form of the auxiliary, आस to the present participle of the primary. As there are two forms for the Konkani pr. participle, there can be two forms for the future continuous. करत् + आस्तलो → करतास्तलो; करुन + आस्तलो → करुनास्तलो = will be doing. Fr. Maffei* calls it as the second contingent future, a term from Latin grammar. तो निदून आस्तलो = He will be sleeping (fut. cont.).

3. Idem, Ibid, p. 53 item 123.

4. A Konkani grammar, Fr. Maffei - p. 112.

5. Konkani Bhasechem Vyakaran, Prof. Rodrigues, p. 66.

*Konkani grammar, Fr. Maffei, p. 247.

45. Doubtful future tense (DFT), (संदिग्ध भावि) has a potential sense. अत् or इत् is added to the root depending on whether it is intransitive or transitive. करि + इत् → करीत्, may do, धाव् + अत् → धावन्त्, may run away.

The plurals are formed by the addition of ईय to the singular of both types. करीत् + ईय(त्) → करितीय(त्), धावन्त् + ईय → धावन्तीय(त्). Under the pressure for speed in conversation करितीय becomes करतीय.

तो अत्तं मड्डो कत्तरीत् = He may cut the palm now.

तो फायि मड्डो कत्तरीत् = He may cut the palm tomorrow.

सूणें गाण्टि मेकळून धावन्त् = The dog may run away untying the knot.

Paradigm — Roots कर and धाव

	Singular	Plural
III तो, ती, तें	करीत्, धावन्त्	करितीय(त्), धावन्तीय(त्)
II तूं (m.f.n)	„ „	„ „
I हावं (m.f.n)	„ „	„ „

Other egs. तूं चेलिये मारीत म्हळेल्या भय्यान हावं धावून धावून आयलों = I came running fearing that you may beat the girl. हम्हि गांव सोडणु धावन्तीत म्हळेल्या भय्यान आस तूं ? = Are you afraid that we may flee from the village.

There are alternative D.F.T. forms for the I and the II persons.

46. Alternate D.F.T. for II person :

Forms like करीश्शि (वें), धावीश्शि (वे) are used, implying a doubtful query, such as “will you do (or not), will you run (or not)”. The mode of construction is to place the probability pratyaya वे after the *second future form* of the primary. वे of Konkani is the parallel of the skt. वा in वानवा (yes or no). It is an *optionality particle* both in Konkani and skt. viz. ताणें केल्लें वे तें = Did he do it (or not). Since both probabilities are involved, it is not purely a question mark unlike कि, but a probability (doubtfulness) mark.

Usage :

1. तूं तिका आपेयिश्चि वे=Will you call her or not.
2. तुम्ह आम्वूस आम्वे खायिश्चि वे=Will you eat sour mangoes or not.

In northern Konkani, the particle वे is not used, but the tone is modulated to indicate query. Tone modulation has no use in writing. With a sarcastic elevated tone, the doubtful future tense form, can function as a “challenge”. तूं चेलियेक आपडीश्चि वे ?=Would you dare touch the girl.

The Alternate future form is likely to be mistaken for the periphrastic causal form of Konkani. (6 B. iii. कर+अशि=करशि, pronounced as करोशि i.e., with elongation of the penultimate vowel.

D. F. T.	periphrastic causal
करीशि = will do.	करशि = about to do.
खायीशि = will eat.	खावशि = about to eat.
उम्वळीशि = will wash.	उम्वळशि = about to wash.

D.F.T. terms are regular *tense* forms while the periphrastic causals are adverbial terms. The Konkani pratyaya अशि is equivalent to the skt. आशु (quickly, immediately) i.e. आसन्न (imminent, impending). Examples of usage are given below.

(i) मीत् जायशि आस=Rice is about to be ready. If जल्लें is used in place of आस in the above sentence, the sense will be “the rice became almost ready”. (ii) वोटि सोडशि जल्लि = The boat became almost ready to be launched, i.e., the launching has become imminent. (iii) उःदाक तापशि जल्लां=The water has become almost hot. (skt. equivalent is उदकं आसन्नतप्तं अस्ति). (iv) नारलु पडशि जातन, ताणे पोन्दा वचून बोड् दाकोव्यात् वे=When the coconut is about to fall, how can he go beneath and expose his bald pate ? अशि has been employed in the construction of alternate causal syntax (6 B. iii), indicating some one making another amenable for the action. viz.

- (v) हावें ताका उम्वळशि केल्लें = I made him amenable to wash.
- (vi) हावें तिका आम्वूसु आम्वो खावशि केल्लो = I made her amenable to eat sour mango.
- (vii) ताणे माका खीरि पीवशि केल्लि = He coaxed me or compelled me to drink the milk porridge.

The normal causal syntax (like (viii) ताणे माका खोरि पीवेयलि) is not exactly equivalent to the alternate causal, using अशि. In the latter, there is an implied "unwillingness" which is overcome by coaxing or compulsion. Note that the subjects in v—viii are presented in the instrumental case.

47. Alternative D.F.T. (I person)

This is constructed by attaching अन् to the intransitive roots and ईन् to the transitive roots.

Sing. : i) हावं वचन=I shall go. (ii) हावं खायीन=I shall eat.

Plu. : हामि वचूं=We shall go. हामि खावूं=We shall eat.

ई and ऊ, by epenthesis, introduce the glides य and व to facilitate the vowel sandhi. Thus खा + ईन् → खायीन, खा + ऊं → खावूं.

iii) हावं दीन=I shall give (Sing.); हामि दीवूं=We shall give. (Plu.)

In all the above examples, there is an element of uncertainty in the future action. There is no certainty as when you say दितलों, वत्तलों or खातलों.

These first person forms are possibly the Konkaniised versions of the I person imperative of Sanskrit.

Skt. करवाणि → करीन	Skt. करवाम → कर्हं
ब्रजानि → वचन	ब्रजाम → वचूं
हरानि → व्हरीन	हराम → व्हरं

Imperative is the mood for command. In the I person, it becomes a self command. Giver of command can also break it at his convenience. So in a self command, there is always an element of uncertainty, and hence its choice to discharge the function of doubtful future.

Paradigms of D.F.T.

	Singular		Plural	
Person	I	II alternative	I	II alternative
III (m.f.n)	करीत्		करितीय (त्) (ति)	
II (m.f.n)	करीत्	करीशिश (वे)	करितीय	करिश्याय (वे)
I (m.f.n)	करीत्	करीन	करितीय	कर्हं

48. Doubtful Future Perfect, having the sense *would have*, is constructed with the perfect participle of the primary with the future form of the auxiliary.

haplology

निदल्लो —————> निःदेल्लो (p. perf. participle)

तो निःदेल्लो आसतलो = He would have slept. Alternate form is तो निद्वेवु आसतलो = He would have gone to sleep.

49. Verbal Moods

A Verbal Mood (क्रिया प्रकार) is any one of the groups or forms in the conjugation of a verb which serves to indicate the mood of mind, fine sentiments, intention, hopes, benediction, commands, doubts and suspicion, under which the verb is employed. These functions or sentiments can be broadly classed as (a) Infinitive mood, (b) Imperative mood and (c) the subjunctive mood.

(a) The Infinitive Mood

The name indicates it has no finiteness, no limitation of gender and number and person, virtually an indeclinable. There are four subdivisions of this mood. (i) The present infinitive, (ii) The present continuous infinitive, (iii) Perfect infinitive, (iv) Continuous perfect infinitive.

50. The present infinitive (Typical करंक = to do)

Prof. Katre* opines that the infinitive is formed by fusing dative post position "ka" and he gives the morphology as करुका (to do), मारुका (to beat). I beg to differ. The OIA (skt.) infinitive can be represented by कर्तुं = to do. Similarly in the M.I.A. pkts. also the forms end up in "um". Thus Ardhamāgadhi काउम = कर्तुं (skt.), Souraseni भोट्टुम ≡ भोक्तुं (skt.), Jain Māgadhi पावेउम ≡ प्राप्तुं, Māgadhi पण्टिदुं ≡ प्रार्थयितुं (skt.). What the learned professor has given is a perfect infinitive form.

करंक + आ[स] → करंका → करुका = *Has to do*.

The nasal anuswara on the penultimate consonant was dropped in the middle ages due to pressure of speed in conversations.

*Prof. Katre, Formation of Konkani, p. 157

- i) दी + ऊंक → दीवूंक → दीवूक = to give.
 ii) खा + ऊंक → खावूंक → खावूक = to eat.
 iii) धावं + ऊंक → धावूंक → धावूक = to run.

When the verb ends in a vowel, to effect the “Sandhi” with ऊंक, ‘व’ (semi vowel) is interposed as a glide. पी + ऊंक → पीवूंक = to drink. In the example iii, the nasal is retained because, that is not the nasal from ऊंक, but the one already present on the root.

In the examples given below, the infinitive is un-influenced by gender and number of the subject and the object. It is an indeclinable. (i) वीगातु दीवूंक तो विसरलो = He forgot *to give* the key. (ii) ती कोण मणु निमंगूक जल्ले नावें तुका = Did it not occur to you *to ask* who she was ? (iii) तुका देःकूक बहु कष्ट आस = It is very difficult *to see* you. (iv) मेळचें धन जेवूंक पावना = Money earned, is not enough *to eat*. (v) करूक समयुना = No time *to do*. (vi) तिका न्हेःसूक कांयना = She has nothing *to wear*. (vii) असें उद्यान देःकूक तूवें तपस करुका = *To see* such a garden, you *have to do* penance. (viii) मझां करूक तूं बहु सानु = You are two young *to understand*. (ix) पीवूंक पुरोशिश कापि निवलि = Coffee has just enough cooled, *to drink*.

In Kerala some authors erroneously think that the infinitive form can function as a denominative gerund. They quote “हावं करूंक विसरलों = I forgot *to do*” and in support cite the English syntax “*To see* is to believe”, “*To err* is human”. But no English grammar book has committed the fallacy of mentioning the infinitive as a gerund. The snag in the Konkani sentence is that the real object is left understood, (तें) or (कर्म) करूंक विःसरलो is the complete phrase. It is a case compound-verb, infinitive compounded with the past tense.

In English syntax, the infinitive follows the main verb and precedes the object, if transitive. But in I.A. languages, esp. Konkani, it follows the object (if trans.) and usually precedes the main verb. But this is *not* a Rule. For example v and vi above can be re-arranged as “समयुना करूक तें and तिका कांय ना न्हेःसूक”. In fact there is lot of freedom of arrangement of words in Konkani.

51. Continuous infinitive (Present and past)

This mood should convey the sense of “continues or continued to do”. Such a simple straight forward phrase as in English is not possible in Konkani. Konkani makes use of periphrasis expressing the sense in equivalent phrases. Continues to do means “is doing”, and so Konkani continuous infinitive is not different from the present continuous. It is a compound verb constructed from the present participle such as करुन, fused to the auxiliary आस in the appropriate tense.

करुन् + आस = करुनास = (is doing) ≡ continues to do.

करुन् + आसलो = करुनासलो = (was doing) ≡ continued to do.

So the present or past nature of continuity is expressed by the auxiliary mood.

There are expressions like तो घावूंक राकून राबत = He stays waiting to run away. तो “ओफीसांतून” घरल्या वच्चूंक घडियालु पळोवून राबलो = He kept looking at the clock to go home from the office. These convey the sense of continuous infinitive, but the continuity role is played by the present participle of some other verb, egs. राकून, and पळोवून in the above sentences. In a sentence like तो “फुटबाल” मॉच चोवूंक आशेन राबला = he awaits eagerly to witness the football match. Though राबला is present perfect, here it conveys the sense of राबून आस.

52. Perfect Infinitive (Sense : Has to do)

*करुंक + आसा → [करुंकासा] → करुंका (करुंका)

To do has has to do.

“Has to do” is a direct statement as it is, but in Konkani, verbs involving infinitive are periphrastic in syntax (i) हावें तें करुंका = By me, it has to be done. (I have to do it). (ii) ताणे गावां वचुंका = By him to the village to be gone. (He has to go to the village). (iii) अनी तूवें नयवे घावूंका ? = Now, is it not you who have to run ? In all the above examples the subjects are presented in the III case indicating periphrasis in syntax. This is the case in Sanskrit too eg. मया किं घावितुं अस्ति ? = Have I to run ?

*Dative infinitive cannot be used in this construction.

(lit : By me is there to run ?) करुका, वःचुका etc. are equivalent to कर्तव्यं, गन्तव्यं of Skt.

Negative sense is conveyed by using the word नाका after the infinitive or the perfect infinitive. (i) तूवें तें रान्दूक नाका (आस) = You don't have to cook that. (ii) उल्लोवुंका नाका मणु माका दिस्ता = I feel I don't have to speak. (iii) माका उल्लोवूंक (कांय) ना = I don't have (anything) to say.

53. Perfect continuous infinitive :

This mood conveys the sense "*Has to be doing*". As all 'continuous' tenses & moods, this mood also is a compound verb in which present participle plays an important role. (i) ताणे रेयलाक राकून राबुका = He *has to stand awaiting* the train. (ii) आजि दीसु सगळोञ्च रोगड्यारि वाटून बेसुका मणु मेगेलो योगु = My fate today is that I *have to sit grinding* all day long.

This mood is thus constructed by placing the perfect infinitive of the primary verb after the present participle of the secondary verb. The secondary and primary can exchange roles, viz. रेयलाक राबून राकुका = has to await standing or रोगड्यारि बेसून वाटुका = Has to grind sitting on the 'rogodo'.

Dative infinitive : Unlike classical skt. and prakrits, Konkani has, besides the infinitive ending in ऊंक, an alternative one in the dative case of the अचन्त gerund or the genitive gerund. It can be used in all places where the other infinitive is used. Thus करूंक ≡ करच्याक, धावूंक ≡ धावंच्याक, खावूंक ≡ खावंच्याक, जेवूंक ≡ जेवंच्याक. Here is one more evidence to show that Konkani was earlier to classical sanskrit, and contemporaneous with Vedic dialect, because Vedas too evince more than one infinitive, in fact as many as there are vibhaktis. (Rig veda XI 14. अस्मभ्यं दृश्ये सूर्याय.....That we may *be enabled to see* the sun.....).

54. Imperative Mood [आज्ञार्थ प्रकार]

The verbal forms of this mood change with person. The real command can be delivered to the II person only. When the

command is to oneself, it is a self-imposition, and when it is to a III person, it takes the nature of a mandatory or a permissive statement.

(a) *The First Person imperative* is a sort of self-imposed duty (कर्तव्यार्थ प्रकार), having the meaning "I have to do" i.e. *perfect infinitive*.

Usage : (i) माका (हावें) फल्या परीक्षेक वच्चुका = Tomorrow I have to go to the examination. (ii) आजि माका (हावें) मड्यांक शिपुका = Today I have to water the coconut palms. Note that the subject is given in the III or the IV case. So the conveyance of meaning is periphrastic.

(b) The negative of I person imperative is constructed by placing नाका after the imperative. माका (हावें) शिकुका नाका = I don't have to study (I need not study).

Expressions indicating *Capability* (दक्षता बोधक) and *Desire* (आग्रहार्थ), can also be included in the I person imperative. Capability is expressed by using the word जःता (pr. tense of जा) or using the phrase साध्य आस, after the infinitive of the primary verb. माका आंग्रेजीन उल्लोवूंक जःता (साध्य आस) = I *can* talk in English. (It is possible for me to talk in English). The negative sense is expressed by using the word जायना or साध्य आसना or mere साध्य ना.

Some examples of expressions starting with "Let me" or "Let us" or "shall we" are given below.

(i) हम्कां (हम्हि) हांगां राबुयां = Let us stay here. राबुया is an extension of the plural form of I person doubtful future tense described earlier. This cannot be used in the singular number. To get the sense of "Let me stay", mere present indefinite with appropriate tonal modification will do. हावं हांगा राबतां = Let me stay here. (ii) हावं निदतां = Let me sleep. If you add the query-factor or the probability symbol, वे, as (iii) हावं हांगा राबतां वे = May I stay here? it changes a statement of desirability (Let me) into a polite request "may I". The same is the case with the plural

subject. (iv) हम्हि “टाक्सीरि” वःचुयां वे=Shall (may) we go by taxi? In (v) हावं वःचुं वे=Shall I go, वचुं is not to be mistaken for the plural of वचन्, doubtful future tense 1st person. The full statement is हावं वचूंक वे ?=Am I to go ≡ Shall I go ?

55. III Person Imperative (Sense - Let (him) do).

The morphology of this mood is constructed by fusing ओ (sing.), and ओय (pl.) with the verbal root. कर + ओ → करी= Let him do. Gender does not affect the mood. (ता, ती, तें) करो ; (ते, त्यो, ति) करोय.

	Sing.	Pl.		Sing.	Pl.
(Run)	घावों	घावोंय	(give)	दीवो	दीवोय
(Eat)	खावो	खावोय	(drink)	पीवो	पीवोय
(Be)	जावो	जावोय	(sit)	बेसो	बेसोय

Usage : गायक सोडिरे, ती घावों=Hey, let loose the cow, *let her run*. कामांचे वोज्जे बावोंय=Let the workers carry the load. सोयरे आयिल्ले बेसोय=Let the guests who have arrived, *sit*.

56. II Person Imperative :

It was earlier stated that the primary roots and their II person singular imperatives have in most cases, the same morphology. The imperative proper is to command the II person into doing something.

Singular		Plural
तू वच	Go thou	तुम्हि वच्चाय(ति)
तू घावं	Run thou	तुम्हि घावाय(ति)
तू रायु जा	Be thou king	तुम्हि राय जायाय(ति)
तू वाचि	Read thou	तुम्हि वाच्याय(ति)
तू खा	Eat thou	तुम्हि खायाय(ति)

Table XI — Imperative II person singular forms of a few verbs.
(Random Selection)

Transitive		Intransitive		Causal	
करि	Do	माग्	Beg	ऊणायि	make less
कत्तरि	Chop	घूव्	Turn	निप्पेयि	make to hide
धूयि	Wash	देव्	get down	थापेयि	get it stuck
उम्बळि	Launder	चड्	get up	चाबेयि	cause to bite
वीकि	Sell	भोव्	wander	सारेयि	smear
भेति	Break	बेस	sit	दुकेयि	cause pain
चोयि	Look	खेळ	play	खावेयि	cause to eat
वाण्टि	Apportion	जेव	lunch	निव्ळायि	cause to cool
लासि	Burn	हास	laugh	भीवेयि	cause to fear
तळि	Oil fry	रड्	weep	शीर्वेयि	cause to stitch
वाणायि	Separate	घाव्	run	धूवेयि	cause to wash
	by flotation	वच	go	उम्बळायि	cause to launder
मीळि	Swallow	चमक्	walk	चोवेय	cause to look
गाळि	Filter	निदे	sleep	वण्टायि	cause to apportion
दी	Give	खांक	cough	दीवेयि	cause to give
पी	Drink	शींक	sneeze	पीवेयि	cause to drink
माग्	Request	जोड	to earn	मानेयि	make to beg
वाचि	Read			वाचेयि	make to read.

Notes :

(a) Transitive roots are marked mostly by the desinence इ. There are exceptions, as for example, माग् to beg, सांग (to speak) चाब् to bite. (These verbs can be both transitive and intransitive as per context).

(b) Intransitive roots usually end in अकार. Exceptions are verbs formed from borrowed nouns. Eg. नीद् → निदे, क्षमा → क्षमे.

(c) Causal verbs usually end up in इकार, all of them being transitive in effect. The desinence is so weakly pronounced, that you hear as निप्पेय, ऊणाय, चाबेय etc.

Roots भोव्, धाव्, घूव् have two causal verbs each. It has happened like this. First causals, भोवेंयि, are produced from the root. धावेंयि, घूवेंयि. Then a verbal noun is produced like भोवडि and धावडि, घुवडि. The second set of causals consists of denominative verbs produced from these nouns, as भोवडायि and धावडायि, घुवडायि. These are exceptional as we don't find similarly in other roots ending in Anuswara such as पोव्, and लेव्, which have only one causal each पोवेंयि and लेवेंयि. It would appear that the double causals are given by "monosyllabic" roots where the anuswara is preceded by an aspirate खर letter.

(d) People pronounce the vocative II person imperative, as यो=come. The spelling of this monosyllabic is या to be pronounced with a little rounding of lips, (as open long 'O' in Motor). It should not be pronounced as the closed ओ as in चोर, मोर. The pronunciation is almost correct in Canara side, while it is most corrupt in Kerala side.

57. Negative Imperative :

(a) Negative command can be given by joining नक्का to the infinitive form of the verb, viz. वचूक नक्का=Refrain from going. Don't (you) go. वच्चू[क] + नक्का → वच्चूनक्का → वचुन्नक्का → वचुनक्का. The terminal क of the infinitive is dropped in the "Sandhi". The anuswara followed by a nasal न, goes to geminate the latter, but the ultimate simplicia is वचनाका=Don't go. बेसनाका=Don't sit, करनाका=Don't do.

(b) There is a second method, without using नक्का, nor any other negative pratyaya. It is a single word negative imperative, such as कारशि, खाशि, धावशि, निदेशि etc. This type of negative imperative is not there in sanskrit and other cognate languages. The genesis of its mode of construction can be traced to the vedic dialect कारशि (Don't do) is derived from कार्षीः of Rig veda. कार्षीः is a simplicia produced from मा अकार्षीः, an augmented aorist with the prohibitory particle मा. In the vedas, when the meaning of a tense is indisputably clear, the augment, being an independent particle, was dropped. For the same reason, in injunctives, the prohibitory मा also used to be deleted. Thus

मा अकार्षीः becomes कार्षीः, which when Konkaniised, is pronounced as कारशि.

[मा अ]कार्षी → कार्षीः → कारशि, don't do.

[मा अ]भैषीः → भैषीः → भिःशि, fear not.

This alternative imperative form is one more proof to show the closeness of Konkani with the vedic dialect.

58. Strong Commands

(a) Autocratic commands take the form of emphatic injunctions. One method makes use of a pratyaya ऊनु and the desire-indicating word ज्ञायि. The steps are illustrated below.

वच् + ऊनु → वचूनु (perfect participle of वच् which means *having gone*). वचूनु + अच् → वचूनुच् = After having gone *only*. [अच् ≡ (skt.) एव = only]. वचूनुच् ज्ञायि = necessarily have to go. (lit : After having gone only, satisfactory). (i) तूवें आजि वचनूच् ज्ञायि = you have to necessarily go today. (ii) तूवें वचनाशि ज्ञायिना = you shall not be without going. [a double negative is used]. (iii) कायेंदर्शिक प्रतिवरस् नवो वेंचनूच् ज्ञायि = The secretary has to be necessarily elected afresh every year.

(b) There is a conversational technique of laying emphasis on the imperative. It makes use of the perfect infinitive (करुका) and elongates the intervocalic उकार.

करुक् + आ[स] → करुका → करुका. The elongation of the vowel is indicated by a horizontal dash on the top, the elongation to be of the III degree, प्लुत, i.e. longer than the दीर्घ. [Examples in Konkani उल्लो (ह्रस्व), ऊंच (दीर्घ), करुका (प्लुत)]. करुका means "There is no escape but to do", i.e. करुनातिल्लें ज्ञायना = Not possible without doing. This imperative (tonal in character) can be used with all the three persons.

(c) A strong prohibitory command can be issued, by adding नज्ज to the infinitive of the verb. (i) हावें दूद पीवूनज्ज = I should not drink milk. (ii) तूवें तिका वरडोक करुनज्ज = you should not marry her. (iii) हमगेल्या चेलियेन सेजार धरल्यांक वचूनज्ज = Our girl should not visit the neighbouring houses.

59. Requests (Precatory mood)

(a) A respectful request can be made by using the *I person imperative* (perfect infinitive) to address the *II person*. (i) तुम्हि बेसुका = (lit : you have to sit) Please be seated. This usage is equivalent to the skt. भवान् निषीदतु. (ii) तुम्हि खावुंका = Be pleased to eat. (skt. भवान् खादतु). Note, in skt. *III person imperative* is used with the *II person* to show respect.

(b) A more respectful request can be framed by the use of *gerundial verb*. (eg. करचें = skt. कर्तव्यं) तुम्हि बेसचें, is difficult to be translated into English, where there is no greater respectful entreaty than indicated in (a). In sanskrit भवता निषीदव्यं approaches the Konkani meaning. Similary तुम्हि खावंचें = भवता खादव्यं. (Deserves to be eaten). Probably the English word "condescend to eat" may fit in here. This sort of humble address is practised by orthodox Saraswath housewives while addressing their brahmin husbands.

60 Miscellaneous Requests

(a) By making enquiry using the doubtful present tense जायत with वे. जायत् वे = Would you mind. (i) माका पयशें रुपया उश्शीणें दीवूंक जायत् वे ? = Would you mind to lend me five hundred rupees ? (ii) हे दळारि एक हस्ताक्षर घालच्याक जायत् वे ? = Do you mind placing a signature on this page.

(b) Sometimes a request is couched in the subjunctive mood (i.e. a potential wishful sense). This makes use of the word तरि or जल्यारि (which are equivalent of the skt. चेत् = if or conditional). तरि is placed immediately after the infinitive of a verb, while the other primary verb is given in the appropriate number of the future tense. The conditional primary verb is given in the past tense, or the present. (i) रावूंक तरि घर दिल्लें, हावें केन्नायं तुम्गेलो कामेलि वरतलें = If only you gave a house to live in, I shall ever be your servant. (ii) The same can be re-stated as रावूंक घर दिल्लें जल्यारि (दिल्यारि).....

(c) The sense of *If need be* is conveyed by the phrase जायि जल्यारि = If desired. जायि जल्यारि "टाक्सीर" वचूं = If need be (if desired), we shall go by taxi.

61. Subjunctive Mood

This mood denotes an *imagination*, or a *wish*, or a *possibility* such as : *if it were, God save, Long live* (benediction and wish), *suffice it to say, or be that as it may*. The words employed to bring out such expressions are, तर्गि, जल्यारि, आसल्यारि, जावो, जा, जांगूगेल्यारि, इतलेंच सांगचें etc.

62. Present Conditional :

The sense conveyed by the mood is *In case*, indicating the possibility of an action in the present. (i) ती शिकता जल्यारि, आपोवुन्नाका = In case she is studying, don't call (her). जल्यारि or आसल्यारि functions as adverbial conjunction between two primary sentences ; (a) ती शिकता and (b) आपोवुन्नाका(तिका). (ii) तरि can be used in place of जल्यारि. ती शिकता तरि, परीक्षेन्तु प्रथमस्थान घेतलि=If only she studies, she will procure the 1st rank in the exam. तरि has greater emphasis on the conditional than जल्यारि has. कोण उल्लेयना तरि, सर्वसम्मत मणु अर्थु=If no one ever opens the mouth, it means it is unanimous. The past conditional is constructed by placing जल्यारि after the past tense form of the verb. viz. शिकलो जल्यारि, उल्लेयलो जल्यारि etc.

63. Potential Mood (Skt. विधिलिङ् eg. कुर्यात्)

The skt. कुर्यात् becomes कर्यात् in Konkani. The mood conveys the sense of *possibility, may be*, viz. तो जेवत जाव्यात्=Possible, he takes his food (He may be probably taking his food). जायत् (the doubtful present tense of जा) and जावुयात् (the potential form) have more or less close meanings namely "may be" "probable". जावुयात् is a compound verb constructed as

जावू[न् + आसु]यात् → जावुयात्

Pr. participle d.pr.t. of आस→ Potential

जावुयात् has an implied durativity (continued action) while जायत does not have.

The correct mode of forming the potential mood in all the three tenses, is to place the word जावुयात् after the appropriate tense of the primary verb.

तो जेवत जाव्यात्, जेवलो जाव्यात्, or जेवतलो जाव्यात्.
 = May be, he takes, may be, he took or may be will take
 his food.

64. Past Subjunctive (Sense - *Might have*)

As stated in the previous section, the mood can be constructed by placing जायत् after the past tense of the primary verb. viz. (i) तो कालि गावां 'गेल्लो जायत' = He *might have gone* to his native place yesterday. (ii) ती किंवदन्ति 'भरलि जायत' = That rumour *might have spread*. (iii) तें सूर्णे 'मेल्लें जायत' = That dog *might have died*.

(a) Note that the primary verb alone undergoes inflexions with gender and number, but the auxiliary 'जायत्' is untouched.

(b) The converse method is also possible where the auxiliary takes up tense inflexions, and the primary is presented in the subjunctive.

(i) तीणे बम्मणांक बरप् बरोव्यात आसलें = She *could have written* to her husband. (ii) बम्मण न तिजेलागि क्षमा मागुयात आसलि = The husband *could have begged* her pardon. (iii) मायेंन जायें सुन्नक दीवुयात आसलें = The mother-in-law *could have given* the ornaments to the daughter-in-law.

By this converse method, the meaning of the mood is changed from *might have* to *could have*.

Similarly the sense changes from *could have* to *was possible to* if the past perfect tense of the auxiliary आस is used in i-iii.

(i) बरोव्यात आसलेलें = It was possible to have written, (ii) क्षमा मागुयात आसलेलि = It was possible to have begged pardon, (iii) दीवुयात आसलेलें = It was possible to have given. Note that the auxiliary holds accord with the objects, the subjects being presented in the III case. The literal statements are periphrastic having passive sense.

(c) An *emphasis* on the conditional sense, *if only*, can be conveyed by the use of the adverbial particle. बि. This particle is the "tatbhava" of the skt. हि = *indeed, surely, only, alone* etc.

जल्यारि is equivalent to (skt.) चेत् = *if*. ताणे तेदूस उल्लेखलें बि जल्यारि, वोडि लडायि जातलि आसलि (जतासलि) = *If only* he had spoken on that day, big quarrel would have ensued.

(d) If आमुयात् (D.pr.t. of आस) is used in the subjunctive mood, instead of जाव्यात्, the meaning changes to *perhaps* viz : फूडे

कान्ताक भासेन्तु विकार सन्त जल्ले आसुयात = Perhaps in olden times, linguistic changes took long to happen :

(c) The sense of *As if* can be conveyed by the use of one of the two words. (i) लेःकान (by that count) and (ii) मण्केन (skt. मन्यकेन—Thinking oneself to be). One of these is placed after the perfect tense of the verb. मळव् मत्यारि पळ्ळेले “लेःकान” बोव मरतालो=He was shouting as if the skies have descended on his head. “लोटरिन्तु” लक्ष् मेळ्ळेले “मण्केन” नांचत=(He) dances *as though* a lakh has fallen to him in the lottery.

65. Future Subjunctive

This mood has several subdivisions : (a) purposeful (अवश्यकता संभाव्य), (b) conditional (निर्वन्धना संभाव्य), (c) wishful benedictory (आग्रहाणिस—), (d) permissive (अनुमति—), (e) Interrogatory (प्राश्नोक्त—), (f) advisory (उपदेशार्थ—), capability index (प्राप्ति बोधक—).

(a) Future Subjunctive (F.S.) of Purpose :

A few examples will illustrate the sense of this mood. (i) चेरडाक आरोग्य “जावंचें तश्शि” (जावंचश्शि) खाण खावेय=Feed the child *so as to make it* healthy. (ii) मद्रसाक “वचनाशि” रावेय ताका =you stop him *so as not to make him* go to Madras. [जावंचें तश्शि जावो is a phrase which means “Let it happen as it ought to” i.e. Leave it to fate.

(b) F.S. Conditional

(iii) हावं मद्रसाक वत्तां जल्यारि तुका कळेयीन = I shall let you know in case I am going to Madras. (iv) ते आयलेलेच (तानि आयिल्लें) माका जाणये=Let me know as soon as they have arrived.

(c) F.S. Wishful (Benedictory Optative)

Verbs like भेत्तुयात (भिद्यात्), कोरुयात् (कुर्यात्), पिन्दुयात (प्रदरीयात्) belong to this category. (v) तू समर्गणि जा = Be thou hale and healthy. [समर्गणि is the semi tatsama of समारोग्येण). (vi) दुष्टांक नाशु येवो=Doom befall the wicked. (vii) चेरडाक देवु राको = God save the child. (viii) रायु दीर्घकालु वांचो = Long live the king. vi-viii express benedictory wishes and so this mood is called in skt. आशीर्लिङ. In Konkani however the verbal form is mostly III person and at times II person imperative. Benediction is a generalised wish, addressed as though to a III person.

(d) *F.S. Permissive*

(ix) हावं वच्चूंक वे → हावं वच्चू वे = May I go (shall I go). (It means "Do I have your permission to go"? (x) It can also be expressed as हावें वचुयात् (वच्यात्) वे. (xi) तूवें वचुयात् (वच्यात्) = you may go. (xii) रामान वच्यात् वे? = Has Rama the permission to go? On the other hand रामु वचो वे would mean "Can Rama go?". In x-xii the verbal form is in the potential mood of वच. The subjects are expressed in the III case, as is usually the case with verbs formed from the *infinitive*. (वचूंक + असुयात् → वचुयात्). The sense in syntax is periphrastic. "May I go" would literally read "By me, may be to go". (हावें वचूंक आसुयात्).

(e) *F. S. Interrogative :*

Illustrations : (xiii) हावें कशिश तें करूंक = How am I to do it. Dative infinitive करच्याक may be used in place of करूंक. हावें तें कशिश करच्याक? = How am I to do it. हावे तें कशिश करचें = How is it to be done by me. (xiv) ताका कशिश एकलोच सोडूक (मोडचें) (or सोडच्याक) = How can he be left alone.

(f) *F.S. Advisory :*

(xv) सकाळीं चमकूचें देहाक चांगू = Walking in the morning is good for the body. (xvi) मद्दें उल्लोवंचें मर्याद् जायना = It is not manners to interrupt in the middle.

(g) *F. S. Indicating Ability :*

(xviii) हें घर लागूक ती चेलि पूरो = That girl will do to set fire to this house. (mataphorically-That girl will tarnish this family). (xix) सोयरे फायि वच्याक पूरोय = Guests are likely to depart tomorrow. (xx) तें सूर्णें चावूक पूरो = That dog may possibly bite.

पूरो is an indeclinable equivalent to the skt. पूर्णित, the p.p. of पूर्वं = to fill. In Konkani it means *enough, possible, capable*.

(xxi) तूवें दिल्लेलि बाधा पूरो = Enough with the trouble given by you. (xxii) यजमानु तुका कामाक दवरूक पूरो = The master will possibly employ you. The previous sentence can be grammatically complete with the help of auxiliary verbs only. Suitable tense forms of आस or जा have to be employed. xix does not need a separate auxiliary, because the auxiliary is combined with पूरो to give पूरोय.

पूरो + [आम]य → पूरोय

पूरो जल्मोलो (लि) is a phrase which metaphorically means disobedient, over confident and disregardful towards elders, viz. चेल्या, इतलो पूरो जल्मो रे तू? Hai boy, how became you so self-confident.

66. PARTICIPLE

A verbal participle (कृदन्त) is that part of speech which behaves like (a) noun, (b) adjective, or (c) an adverb. The categories (a) and (b) belong to the class, Declinables (विकारि वृदन्त); while (c) comprises Indeclinables (अविकारि). Declinables manifest gender and number, while indeclinable, do not.

Present Participle :

Sanskrit has two forms (a) the undeflected form such as कुर्वत्, which is an indeclinable and (b) the declinable form derived from कुर्वत् → कुर्वन्. The latter functions more as a gerund than as a participial verb. Similar to Sanskrit, Konkani has inherited two forms, such as करत् which takes part in derived tense-formation and also functions to some extent as a gerund by taking gender pratyayas. The other form is one which ends in ऊन eg. करून, धावून, हासून etc. corresponding to skt. कुर्वन्, धावन्, हसन् etc. This latter form can function only as a participial verb. It is not declinable and hence cannot function for a gerund.

The pr. participial form, ending in अत् has only special uses such as (i) in the construction of secondary tenses, and (ii) to indicate repeated actions of short durations, viz.

(i) चेल्लि हासत् हासत् धावत = The girl is running smiling repeatedly.

(ii) तो तोण्ड लासत् लासत् हून दूद पिल्लो = He drank hot milk often scalding his mouth. (iii) तागेलि बायल रडत् रडत् हामत = His wife weeps while laughing intermittently. The re-iterative use of the word is to emphasise on the *intermittance of action*. When you use the inflected form of the participle, such as करून, हासून, लासून it indicates *long continuing durations*. (iii) A *third use* is for construction of a causal-adverbial clause as illustrated below :-

(iv) स्वतंत्र “मेळत् लागून” (धरून), अष्टाचार सूरु जल्ले = Since getting the independence, corruption has started. (v) तीणे “येत् लागून” (धरून) घरांतु शान्ति ना = Since her coming, there is no peace in the

house. लागून or धरून means, *starting from*, or *beckoning from*. Another peculiarity in this usage is that *both forms*, ending with अत् and ऊन, go together. (iv and v)

Present participle is purely an indeclinable, viz. चेल्लि वाट सगळी धावून (धावत् धावन्त्) आयलि=The girl came all the way running (oft and often running). The pr. participle acts as a complement of the verb आयलि, and hence is an adverb.

धावन्त-धावन्तां गायि पडलि. The cow fell *while* running. “*While*”, is an adverb of time. Re-iteration of pr. participle can be avoided, using a single word धावन्तस्तेन्ना (धावन्तसना, धावन्तना), which is a compound constructed as धावत् + आस + तेदणा (तेन्ना) → धावतस्तेन्ना. Here the auxiliary survives the Sandhi. But the simplicia form, with the auxiliary dropped (धवन्तना) is more popular in usage. धावतस्तेन्ना has been mentioned by at least two grammarians* as present participle. It is not correct, because the meaning is not mere *running* but *while running*. धावत्+आस will entitle it to be called *present continuous* but the inclusion of the adverb of time तेदन or तेन्ना has complicated the meaning. This adverb has a preterite sense. तेन्ना = at that time. ताणे धावन्तस्तेन्ना हावें देकीलो=I saw (him) while he (was) running. Here the word indicates a *past* imperfect sense. A compromise title would be “Imperfect participle”.

67. The present participial forms of the monosyllabic roots ending in long vowels need the epenthesis of the semi vowel व to take up the pratyaya ऊन. Egs. : जा + ऊन → जावून, happening; खा + ऊन → खायून, eating; पो + ऊन → पीवून, drinking; धू + ऊन → धूवून, cleansing; न्हा + ऊन → न्हावून, bathing; दी + ऊन → दीवून, giving. चेल्लो एकु धण्टो जल्लो न्हावून आस=The boy has been bathing for the last one hour.

67a. Perfect Participle (पूर्ण कालिक कृदन्त)

(a) Sense - “Having Done”. Perfect participial form can be exemplified with करुनु. Its sanskrit equivalent is कृत्वा. Accidentally the spellings of the present participle करुन् and perfect

*Prof. Rodrigues, Konkani Vyakaran - Goa, p. 65 and 66.
Fr. Maffei, A Grammar of Konkani, p. 263.

participle करुनु differ but by an ablaut change : and with the lay men pronouncing wrongly as करनु, कहनु, करन etc, many people, learned men among them, believe that Konkani has but one participle (पूर्व कालिक कृदन्त) and not the present participle. In both the participles, the intervocalic उकार is weak, and the words are often pronounced करन and करनु. But in the perfect participle, the terminal उकार is strong *and it is the finger print of this participle.*

The participle is got by suffixing ऊनु to the verbal root-
कर + ऊनु → करुनु having done ; पी + ऊनु → पीवूनु having drunk ;
धाव् + ऊनु → धावूनु having run ; जा + ऊनु → जावूनु having happened ;
खा + ऊनु → ख़ावूनु having eaten ; धूय + ऊनु → धूवूनु having cleaned.
When the pratyaya ऊनु is fused with monosyllabic roots ending in आ, इ or उ or in य, the semi vowel व is usually epenthised as a glide.

(b) The distinction that sanskrit makes in the formation of perf. participle, by त्वा and त्या (viz : कृत्वा, निष्कृत्या) is not maintained in Konkani, and for that matter in most other prakrits too. This is because a genuine Konkani word has seldom got a proclitic prefix. The adoption of ऊनु pratyaya is traced to the Vedic use of त्वि and त्विनं (Pischel. Gr. of Prakrits, p. 465-7) (इष्ट्विनं इति, Panini 7-1. 48). The Vedic - त्वि has become - ppi and - त्विनं, ppinu in Apabramsa ; eg., Vedic देत्विनं (Apa.) देप्पिणु ; Vedic गत्विनं → गंप्पिणु ; पीत्विनं → पीप्पिणु.

In many prakrits, as for example, Ardhamagadhi, Jain Sauraseni, Maharashtri, Jain Maharashtri, the Vedic-त्विनं has inflected as-ऊण, where as in Konkani, it has become ऊनु.

Prakrit	पाऊण	गंतुण	हसेऊण	समप्पेऊण	नियम्मेऊण
Konkani	पावूनु	वच्चूनु	हासूनु	समर्पूनु	नेमूनु

(c) *Function* : This participle functions as an *adverbial* conjunction. (i) तुगेलो गींतु आयकूनु मका भारि सन्तोषु जल्लो = I was very happy after *having listened* to your song. (ii) कोंकणि शिकूनु कःसलें करुव वत्त ? = What do you propose to do *after having learnt* Konkani? Being an indeclinable, it cannot function as a gerund.

(d) The *negative sense of the perfect participle* is conveyed by fusing the word नातिल्लें (not having) to the infinitive form of the verb.

करं(क) + नातिल्लें → करंनातिल्लें

नातिल्लें itself is a Sandhi compound नाति + (ज)ल्लें → नातिल्लें.
(नाति ≡ skt. नास्ति). The negative sense is conveyed rather periphrastically.

करं(क) + नाति + (ज)ल्लें → करंनातिल्लें

To do + nothing + happened → (Happened to do nothing)
≡ Having not done.

The same morphology can be acquired in the following manner.

कर(नु) + नाति + (ज)ल्लें → करंनातिल्लें

having done + nothing + happened → Happened having
done nothing.

Mere word नातिल्लो has the significance of “Have-not” or *impecunious*. The antonym is आस्तिल्लो or (s) आस्तिक = Prosperous.

67b. (a) A special case of perfect participle deserving mention here is म्हणूनु = *Having said* (skt. equivalent भणित्वा). The pronunciation has got simplified as म्हणूनु → म्हणुनु → म्हणु.

(b) म्हणु is usually mistaken with the isophonetic मणु which is the equivalent of the skt. मत्वा. It is derived as मन्नु → मन्नु → मणु. मणु has the meaning of “like this” (skt. इति), and it functions like the conjunction “that” in English. हावं फल्या येत्तां “मणु” सांगून् तो गेल्लो = “I shall come tomorrow” *so* saying he went away.

(c) The sanskrit word मानये (First person singular pr. tense of मन् (to respect) has been Konkaniised as मणे. It is generally used as a respectful mode of address without using proper name mutually between husband and wife or even between strangers.

चोय्याय मणे — Please look, respectfully yours.

आयकाय मणे — Please listen yours respectfully.

किर्ते मणे — Yours respectfully, what is it ?

(d) *Usage of म्हणु and मणु :*

(i) हावं परकीष्टु “मणु” ले:कू(क) नजा = Don’t think *that* I am a stranger. (ii) तो मद्रसाक वसलो ‘मणु’ म्हणतालो = He was saying *that* he would go to Madras. (iii) तशिश् ‘म्हणु’ तो चमकलो = *Having said*

so, he departed. मणु is used as a conjunction between two sentences (see (i) above) or between two clauses, (see (ii)) or at the end of a quotation (see (b) above). It changes meanings to suit the context. It may vary as *considered so, believed so, in regard to such and because of*, as can be seen from the following illustrations. (iv) ताणे तश्शि म्हळ्ळें “मणु” तूवें कोपु काड्यात वे ? = *Because* he said so, can you (afford to) get angry ? (v) अपण्याले म्हलगडे हस्ती फाटीर बेसल्ले “मणु” अत्तां बोडकायो उल्लोवून प्रयोजनु इत्तें ? = What is the use of boasting now *that* one's elders rode on elephants. (vi) फूडे जल्लोलो संभवु तो, “मणु” अत्तां कित्या बोड् हून करत ? = That is a long-gone affair, *but* why do you rake your brain now ? (vii) तो बोडु मणु तग्गेल्या घरकडे = *That* he is great, (must be) within his house. (viii) तूं त्या चेलियेपासून कितें लेकता ? साधु मणु = What do you think of that girl ? As very good.

68. Though it is not relevant to the chapter on verbs, the word खयं is very similar in usage and in meaning to मणु. Its meanings are (a) *reported* (b) *rumoured* (c) *it is said*. It is generally used at the end of a quotation or statement. Its sanskrit equivalent is ख्यातं. (i) रायु दिल्लीक गेल्लो ‘खयं’ = It is *reported that* the King has gone to Delhi. (ii) तीणे बम्मणांक सवलें ‘खयं’ = It is *reported that* she abused her husband. मणु is used when you report a *First hand knowledge* ; खयं is used when you report a *Second hand knowledge*. Now this word खयं is usually mistaken for कयिं = *where* ? (pronounced as कयं) (skt. कस्मिन्). The latter is distinct, without having the aspirate initially. (iii) तू कयं गेल्लोलो = *Where* had you been ? (iv) पुस्तकु कयं आस = *Where* is the book ? (v) अस्सलो वस्तु कयं ना = Such a thing is nowhere. If you add the particle अच (skt. अपि) to कयं, it adds emphasis to the negation. कयं न = (skt) न कुत्र = not any where. कयंच ना = (skt) न कुत्रापि = no where.

69. Gerund, Present Participle

A participial form functioning as a noun or adjective may be called a gerund. Present participles of sanskrit and English, function as gerunds. However in Konkani, the participial form ending in ऊन does not function as a gerund. A grammar book

from Kerala* states to the contrary and gives examples like (i) ती आमकां नांचून दाकत=She shows us dancing. (ii) ते उदकांत पोवून शिकताय = They learn in water swimming. (iii) तांगेलें खावून जल्लें = Their eating (is) finished. It is not difficult to disprove they are gerunds. Fr. Maffei in his grammar p. 288, gives the most correct opinion about such expressions. He includes them under "compound verbs" i.e. two verbs, each a complement of the other. Both together express one idea. A gerund should be amenable for declension into *all* vibhaktis, which the present participial form is not capable of. Accepting the claim of the Kerala author will lead to the ridiculous situation of having to accept as gerund the participial forms in sentences like ताणे "चावून" खेल्लें, (He ate by munching), तो "चमकून" आयलो (He came by walking), तो "उडून" पड्ळो (He fell by jumping). Here the participial form is purely a complement of the predicate. The examples in the Kerala book are modelled on the Malayalam syntax, "Aval vāyiche kâṇikunnu" "Aval vellathil neendi paṭhikkunnu".

On the other hand, the alternate form of the present participle ending in अत् such as करत्, धावत्, हासत् etc. are declinable and can function as a gerund. In fact in northern Konkani, the gender pratyayas are added to this form, viz. करतो (doer 'm') हासती (smiling 'f') and धावतें (running 'n'), which are then used as adjectival gerund. काम करतो मनीशु=The man who is doing the work ; हासती चेल्ली धावत् वत्त=The smiling girl goes running ; धावतें सूणें पायु कुण्टत=The running dog limps the leg.

70. Gerund from optionality passive participle :

In sanskrit the optionality passive participle is कृत्यं (what should or ought to be done). Panini defines it in III.1.120 as कृ + क्यप् → कृत्य from which Konkani has framed a very interesting and puzzling gerund with an अपन्त morphology, viz. करप् (the manner of doing), धावप् (the mode of running), घेवप् (the way of getting), चमक्प् (the style of walking). It is interesting because as an action gerund it indicates not only the mode of

action, but also a habitual action. It is puzzling because many have not understood that it has an inherent passive sense, on account of which the agent of action is presented in the III case. To convert the denominative action-gerund into adjectival agent-gerund, the gender denominations are attached, viz. करप् → करपि (doer), धावप् → धावपि (the runner), घेवप् → घेवपि (the receiver).

(a) As a denominative action gerund, it can be declined into all vibhaktis (which is an acid-test to be satisfied by any gerund). (i) तागेलें चमकप् सम् ना=His mode of walking is not alright (nom). (ii) तिगेलें चमकप पळोवून हावं वळकीलों=I recognised her by looking *at* her walk (direct case). (iii) तुगेल्या चमकपान आयचो दीसु वत्तलो=The whole day will expire, *by* the way you walk (III case). (iv) साकाळीचें चमकपा खातीर तो एक विजनवाट सोदत = He seeks a solitary road for his morning walk (dative). (v) चमकांथून मनिशा शेषि मनां कर्यात = One can infer the energy of a person from the way he walks. (vi) चमकपाचो गुणु दावतारु सांगतलो = The doctor will explain the benefits *of* a walk. (vii) तिगेल्या चमकपान्तु एकु विशेणु आस=There is a peculiarity *in* her walk.

(b) When this participle functions as a verb, its passive nature becomes clear from the fact the agent of the action is presented in the III case. ताणे दिसदीसा हे वटेन वच्चप आस. (By this road, it used to be gone *by* him everyday). Despite this involved passivity, it is treated in syntax as an active voice and translated as “He used to pass by this way everyday”. This is similar to the Konkani past tense which is considered active voice despite having passive nature.

71. Genitive or अचन्त gerund :

This is a potential passive participial gerund which equates with the skt. participles such as कर्तव्यं, धाव्यं, गाह्यं, etc. The Konkani morphology is अचन्त viz. करच, धावच, घेवच etc. It is called a genitive gerund, because in all probability, it is formed from the genitive case of the अपन्त gerund. The VI case mor-

phology, in fact shrinks into a simplicia†, such as करपाच → करच, धावपाच → धावच, घेवपाच → घेवच.

(a) The genitive gerund, besides functioning as noun and adjective, is also capable of functioning as a participle. Prof. Katre†† calls this participle as future and obligatory participle on the strength of the respectful manner in which the Sāraswath women address their husbands, viz. (तुम्हि) वेसचें (Please be seated) (The skt. equivalent (भवता) निषीदव्यं). (तुम्हि) खावचें (Please, have it eaten). (Skt. भवता खादव्यं). Here the word तुम्हि is not the II person nom. plural, but it is the III case plural.

(b) Fr. Nazereth* has dealt with the inherent passive nature of this genitive gerund.** He has been harping on this point in his articles in Amar Konkani*** giving examples of its usage as adjective (विकचे आम्वे = saleable mangoes) and as a potential passive participle (आम्वे विकचे = mangoes to be sold). He also quotes from Desai's Konkani Sabda Kosh, vol. 1, p. 34 : आचार्य.... मान दिवंचे योग्य मनीश.....". Contextually it means : Teacher - A deserving person *to be given* honour. The participial verb दिवचे is used in the passive sense, the agent of action शिष्यानि in the III case, is understood.

There is no gainsay of the fact that the genitive gerund, when used as an adjective manifests a good deal of passivity. Eg. : (i) (हावें) वच्चि वाट = The road being walked over (by me) ; (ii) (ताणे) भोवंचो गांव = The village being toured over (by him) ; (iii) (चेलॉन) वाचचो पुस्तकु = The book being read (by the boy) ; (iv) (एंजिनीयरान) बांदचो सांकवु = The bridge being built (by the engineer) ; (v) (बायलेन्) रांदचे आयदन = Vessel being used for

†The intervocalic प in Knonkani usually gets dropped, viz. दीपावळी → दीवाळि, निर्वापयति → नोवाळत (cools), सप्तार्ध → सत्तड् (7½), नप्तृ → नत्तु (grandson). In northern Konkani, they use the full words without simplicia.

††Formation of Konkani, p. 156

*Bethany convent, Mangalore.

**P 207 of his Konkani Vyakaran (in Canarese).

***Amar Konkani, vol. 8, no. 1, Jan. 1989, pp. 41 41.

cooking (by the wife) ; (vi) (चेरडान) खावंचे खाण्=The food being eaten (by the child). (vii) हम्हि पिवंचे उदाक निर्मल आसुका=Water consumed *by us* should be clear.

(c) Denominative अचन्त gerund can be declined into all Vibhaktis, but they are not of any greater consequence than the Vibhaktis of the अपन्त gerund. However the IV case of the अचन्त gerund is of special significance to Konkani, being an alternate form of the infinitive. करच्याक ≡ करुंक, to do ; धावंच्याक ≡ धावूंक, to run, etc. The Konkani infinitive has its subject in the III case. (i) तुच्यान हें काम करुंक साध्य वे ?=Is that work possible *to be done* by you ? Other examples are : (ii) हावें (III case) तें करुंक ना (करुन्ना)=By me it is not to be done. (iii) तीणे (III case) रोड्च्याक ना=By her it is not to be wept. But Konkani treats them all as active voice syntax and gives the translation as (i) Is it possible for you to do ?, (ii) I will not do it, and (iii) She will not weep.

More than one infinitive is a speciality of Konkani, shared with the vedic dialect which has more than 5 infinitives, but it is not so in sanskrit.

Konkani has an affinity to choose *passive* participle for the construction of its tenses and gerunds. For example the *passive* indicative of the root aorist of the vedic dialect, which was equivalent to the skt. past *passive* participle, was chosen for constructing the Konkani past tense. Notwithstanding its strong passive nature, it is considered as *Active* past tense in Konkani. Similar is the case in regard to gerunds करप् and करचें. In southern Konkani, the genitive gerund is accepted as *equivalent* to the present (active) participial gerund and this should have been the case in preportuguese Konkani too.

Southern Konkani	Meaning	Northern Konkani
करचो (मनीशु)	The man who is doing	करतो मनीशु
हामची (चेल्लीं)	The girl who is smiling	हामती चेल्ली
धावंचें (सूणें)	The dog that is running	धावतें सूणें

(d) The difference in meanings between the अपन्त and the अचन्त gerunds is as follows. The former indicates the कर्मस्य रीति, or the nature of action, and the latter, the potential obligation in performance. An illustration will clarify the difference.

(i) ताणे उल्लोवंचें आयकून माका अतिशयु जल्लो = I was surprised to hear him talk (or to hear the talk by him). Surprise here may be at the manner, or the subject of the talk or the talker himself.

(ii) तागेलें उल्लोवप आयकून माका अतिशयु जल्लो = Here the surprise is exclusively at the manner of his talk.

The agent of action in (i) is given in the instrumental case which indicates the periphrastic nature (due to the passive nature) of the participial verb, whereas in (ii) the agent of action is presented in the VI case, bestowing an outright denominative status on the participle उल्लोवप्. अपन्त is an abstract noun, while the अचन्त is mostly adjectival and to some extent participial in function.

72. Present perfect participial gerund :

This gerund is constructed by fusing the *present participle* of the primary verb with the *present perfect* of आस i.e. आस्त + [ज]ल्लो → आस्तल्लो = happened to be. धाव[त्+आस्]तल्लो → धावंतल्लो = one who has been running. कर[त्+आस्]तल्लो → करतल्लो = one who has been doing.

Usage :

(i) मुःकारि धावंतल्लो घोडो जिक्वतलो = The horse which has been running in front, will win. (ii) वेःगि जेवत्तल्लि जनां, वेःगि काम करतल्लि = People given to eating fast will work fast. (iii) श्रमु पावंतल्लो केन्नाय ऊंच वत्तलो = He who has been making efforts will always rise up. (iv) हास्तल्या धादल्याकय, रडतल्ले बायलेकय नमूक नजा = Trust not the man who has been laughing and the woman who has been weeping. (v) धावंतल्या चेलॉन माका दोळे दाकेयले = The boy who has been running ogled at me. (vi) उल्लेयतल्या मनिशाचें “पोकेट” मारलें = Pocket was picked of the man who has been talking.

In i, ii and iii, the participial gerund is in the nominative. In IV, the gerund is in the accusative case, and in V, it is in the instrumental, while in the VI, it manifests in the VI case. Possibility of being declined thus, proves its claim to the gerundial title.

72. A) A third participial gerund is the past imperfect tense, which is participial in nature, having been constructed from the present participle. करत्+आ(स)लो → करतालो, was doing. The participial gerund has the same morphology as the tense of the same name.

Usage : कालि धावतालो मनीशु आजि तुका चोवंच्याक आयला. The man who *was sprinting* yesterday has come today to see you.

73. Past perfect participial gerund (sense = had been)

This has a morphology ending in इल्लो. It is constructed by fusing the past perfect tense of the auxiliary ज or आस with the present participle of the main verb.

haplology

कर[त्+ज]ल्लोलो → करल्लोलो —————→ करिल्लो

haplology*

धाव[त्+आस]ल्लोलो → धावल्लोलो —————→ धाविल्लो

haplology

देक[त्+आस]ल्लोलो → देकल्लोलो —————→ देकिल्लो

(i) कालि देकिल्लो मनीशु आजि ना = The man who *had been seen* yesterday, is not there today. (ii) हस्तीरि वेमिल्याक नेलारि पाडोवंचें, नेलारि लांळल्याक हस्तीरि चडोवंचें - हो देवालो एकु विनोदु = Pushing to the ground the one who *had been sitting* on the elephant, and lifting the one who *had been wallowing* on the ground to the elephant back, - this is a hobby of the Lord. (iii) गावां भोविल्ले बायलेक ताणे स्वीकार केल्लो ना = He did not accept the woman who *had been touring* places.

*The application of haplology at the last stage of derivation of the participle is necessary to distinguish the participle which otherwise would have the same morphology as the past perfect tense.

74. Verbal Nouns

The verbal nouns formed from the Konkani root कर= "to do", and their sanskrit equivalents are given below.

Konkani कर	(a) करप (भाववाक्य कृदन्त) Habitual action gerund	कृत्यं Optionality passive participle	(Skt.) कृ (कर)
	(b) करचें genitive agent gerund	कर्तव्यं pot. passive participle	
	(c) कयरे (matter, substance)	कार्यं pot. passive participle	
	(d) करणि-action gerunds --- करणं		

Similarly other roots of Konkani can also manifest their gerundial forms.

75. Formation of nouns from verbs :

In English there is a method of converting verbs into nouns, eg. : Act → Action ; Deduct → Deduction ; Construct → Construction ; etc. Similarly sanskrit also has a method by suffixing अन् to the root : कर् + अन् → करणं : धाव् + अन् → धावनं & so on.

(a) Konkani has imbibed a similar system and it produces a set of abstract nouns by affixing अण् or अणि to the root which indicate *mere action*. चमक् → चमकण्, ((s) सडकणं); न्हेस → न्हेसवण, ((s) निषजंनं); Konkani always prefers to provide a distinct desinential vowel, which helps to indicate the gender of the noun. कर → करणि (work); पी → पीवण् and पीवणि (act of drinking); धूय → धूवण् and धूवणि (act of washing, washed clothes).

(b) In addition to अण् and अणि, in certain cases अण्डि is used भोवं* → भोवण and भोवण्डि : घावं* → घावण and घावण्डि ; घूवं* → घूवणि (rotation), घुवण्डि* ; खा → खावण and खावण्डि. (खाण means

*Each of the roots marked here with an asterisk, has two causal forms भोवं → भोवेंय and भोवण्डायि, घावं → घावेंय and घावण्डायि, घूवं → घूवेंय and घूवण्डायि.

'food' a material noun), खावण्डि=act of eating. If the nasal is deleted from this word, you get खावडि which has an entirely different meaning, namely *suffering*, significantly a nemesis which one reaps as a consequence of one's action, eg. (i) ताणे मरच्या फुडे मस्त खावडि खेल्लि = Before he died, he suffered a lot. (ii) साकार्ळि आरंभीलि खावण्डि, अत्तं सरि रावेयने चेल्यान = Eating that was started in the morning, has not yet been stopped by the boy.

(c) Sometimes an abstract noun may be used to represent concrete objects, the resultants from that action. Thus धूवणि means *act of washing*, and also *washed clothes* (laundry).

मडवळान धूवणि हाडूक वेळु केल्लो = The washerman took time to return the *laundry*.

(d) Another variety of verbal nouns, भाववाचक कृदन्त or habit-indicative participial noun, is produced by fusing a suffix अप् to the root. कर् + अप → करप, धाव् + अप → धावप. Generally these words indicate the mode of action. They correspond to the skt. कर्तव्यं, धाव्यं etc. Using an auxiliary verb in the appropriate tense, one can indicate present or the past habitual. (Ref. to 40 a & b).

(i) ताणे सज्जवेळारि भजन करप आस = He is accustomed to do Bhajan in the evening. (ii) हावें संदणा ओट्टु दूद पीवप आसलें = I was used to drinking milk with 'Sandhan'.

The nouns formed by the use of suffix अप् to the roots are always neutral and abstract, unlike the genitive gerund करचें or the participial करतलें etc. The abstract verbal nouns formed by addition of the suffix अप, can be inflected into any of the cases, viz. (iii) पीवपा(चे) कारणान ताका 'कारारि' अपघातु जल्लो = He had an accident on the car by reason of *drinking* (genitive case). (iv) वाचपान ती दीसु सगळो कडता = She occupies the whole day by *reading* (instrumental case).

(e) Verbal roots ending in आ, इ, उ and य take up वप instead of अप, i.e. there is an epenthesis of व during "sandhi". Thus : जा + अप → जावप (mode of happening); खा + अप → खावप (the mode of eating); दी + अप → दीवप (the mode of gifting); पी + अप → पीवप (the mode of drinking); धू + अप → धूवप (the mode of washing); वय + अप → ववप (the mode of sowing); कसय + अप →

कसवप (mode of ploughing) ; गाळाय + अप → गाळावप (the mode scolding).

76. Yet another type of noun from कर् is कयरें(s), कयरि (pl.) which is a semi tatsama of the (skt.) कार्य, potential passive participle. It is a “necessity-indicator” (अवश्यबोधक), something which *has to be* done. In Konkani, the meanings of कयरि are different from that in skt. The following examples are illustrative. (i) तुं धावता, कयरें कितें ? = You are running, what is *the matter* (or the purpose) ? (ii) तो भयणीक देकुका म्हणतालो ; तन्तु पड्ळ्यांय कयरि = He was telling that he should see the sister ; therein lie the *reasons (secrets)*. (iii) कयरें कळूनातिल्लें उल्लोवूनाका = Don’t talk without knowing the *matter* (without knowing what to do). (iv) तुका तिगेथंय वःचून कायरें इतें ? = What *have you got to do* by going to her place ? What is your *business (purpose)* in going to her place.

77. (a) कर्तृवाचक कृदन्त. This means a verbal noun designating the *Doer* of the action. In sanskrit, the method of construction is to add कार to a substantive which happens to be the product of his action. Eg. : ग्रन्थकार, कुम्भकार, सुवर्णकार etc. Konkani adopts the same system and you have words like ग्रन्थकार (author), कुम्भकार (कुम्बोर) (potter), सुवर्णकार (सोन्नार) (gold smith) etc. All these are common nouns.

(b) A second method of getting agent-indicative nouns, is to impose ओ or इ on the last syllable of the abstract (भाववाचक) nouns. (i) रांदप + ओ → रांदपो (रांदपि) = Cook. (ii) खावप + ओ (इ) → खावपि(पो) = Eater (consumer). (iii) रडप + ओ(इ) → रडपो(पि) = The one who cries. [The more popular forms for ii and iii are खावगो(गि) and रडगो]. Likewise you can have धावपि, उल्लोवपि, चोवपि, पीवपि etc. Though it appears to be a universal method in northern Konkani, there are regions (like Kerala) where it is used on a limited number of verbs only. In other case the participial gerund or the genitive gerund is used.

(c) (i) करपि is not used in southern Konkani, but करचो (चि) (चें) or करतल्लो(ल्लि) (ल्लें) are used. (ii) चमकपि is seldom used but चमकूचो(चि) (चें) or चमकतल्लो(ल्लि) (ल्लें) are used.

(d) Certain people create yet another type of कर्तृवाचक from the verbal noun such as कर्मेलि=Worker, बिकपेलि=Seller; This smacks of the Hindi fashion of suffixing वाला(लि) to the noun (मुरलीवाला, or खानावाली).

78. There are certain verbal roots which serve as nouns without alteration, as for example.

खांकि = to cough (v), cough (n)

शीकि = to sneeze (v), a sneeze (n)

वोंकि = to vomit (v), a vomit (n).

There are other verbal roots which require slight alteration, viz.

नांच = to dance, नांचु = a dance

खेळ = to play, खेळु = a play

धावुं = to run, धावुं = a run (race)

कत्तर = to cut कत्तरि = scissors

कत्तरो = a cut bit

(फडिपाना कत्तरो = a slice of betel pan).

79. Imperfect Participle (अपूर्णक्रिया कृदन्त)

(a) The sense conveyed by this participle is *While Doing*. It is a compound of three words: The present participle of the primary verb + pr. tense of the auxiliary + an adverb of time. (See 66).

कर्त् + आस + तेन्ना → करतास्तेन्ना

Doing + has + then → while has been doing

This polysyllabic word has undergone simplifications under the pressure for speed of conversation.

कर्तास्तेन्ना → करतासना → करतना

The whole compound word करतास्तेन्ना or धावतास्तेन्ना etc. is treated as an adverb of time. तेन्ना is the simplified form of the word तेदाण (skt. तदानीं). Though both the primary and secondary verbs are in the present tense, the adv. तेन्ना gives it a past sense (preterite sense). However the tense of this adverbial phrase of time is decided by the tense of the main verb. viz. बाळान्तीरो जातास्तेन्ना बारा वोरां जातलि = It will be twelve of clock by the time the delivery takes places. Here it is of future signi-

fiance. The simplicia word करतना is liable to be confused with another word of the same spelling, but which is derived from skt. कृतेन. Eg. तापान करतन दोळे कुर्वन्ताय = Eyes are drooping *on account* of fever. So it is advisable to stop the simplification at करतामना.

This is called an imperfect participle, because its sense, *while has been doing*, indicates the continuity or incompleteness of action. Generally in such cases one action is accompanied by another. That action which is incomplete is presented in the participial form. (i) हवे उल्लेयतास्तेन्ना ती निदेलि = She slept while I have been talking. The act of talking was incomplete while the other action (slept) took place. (ii) खातास्तेन्ना उल्लोवंच्याक नज्ज् = You should not talk while eating. (iii) घराक पावतास्तेन्ना कितलि वरां जातलि = What will be the time while reaching home.

The negative imperfect participle is got by replacing the participial pratyaya त with ना within the affirmative word करतास्तेन्ना → (negative) करनास्तेन्ना. आवसून करनास्तेन्ना वागु अशिश कोपु येत्तालो पुत्ताक, बायलेन करनास्तेन्ना मूसु अशिश मुंगो रावता = While the mother was not doing, the son used to get wild like a tiger ; while the wife was not doing, he remains mum like a fly.

80. The sense of imperfect participle can be alternately conveyed by the repetitive utterance of the present imperfect tense, करत् + आस → करता. (i) तो उल्लेयत उल्लेयता निदेलो = He went to sleep *while speaking*. (ii) चमकत चमकता ताजो पायु निससरलो = He missed his step *while walking*. It may be noted that during re-iteration, the first word shortens its terminal vowel. चमकता + चमकता → चमकतचमकता. (iii) पोळे जात जात खवच्या नज्ज् = Shouldn't eat Dosai *while they are being made*. (iv) खात खात नक्सूर् अयलें = *While eating*, got asphyxiation. (v) पित्त पित्त चेरडु निदेलें = *While suckling* on and on the child went to sleep. (vi) न्हातन्हात कडकडो चडु जल्लो = As I went on bathing, the shiver increased.

81. Re-iteratives (पुनरुक्ति)

The previous section, showed how re-iteration of present imperfect tense, laid emphasis on the durativity or the incompleteness of an action.

Adjectives, nouns, and adverbs can also be re-iterated to intensify the sense. While re-iteration of nouns and adjectives is not quite relevant to the chapter on verbs, that of adverbs is. Fig. : (i) तू वेगि वेगि चमक=(you) Walk faster and faster. (ii) ती मन्त मन्त खात=She eats slowly slowly (very slowly). (iii) तू शिकून शिकून कित्ते करं वत्ता ? =What are you going to do after studying and studying ? (iv) वेसून वेसून कुल्ले दुकताय=By sitting and sitting, the buttocks are paining.

82. Similar to पुनरुक्ति, is द्विरुक्ति or Twin words, which function as complements of predicates. Twin partners are generally not identical. They may hold numerals, adjectives and participial verbs, and they belong to this chapter in as much as they function as complements of verbs. They are generally formed out of isophonic words and the new coinage is self-expressive. While re-iteration is done to intensify the meaning, twinning is done mostly for sound effect.

The twin components may have similar meanings (समानार्थ) or they may have similar sound (समानध्वनि). In either case, the second term does NOT add much to the meaning of the first member. Only those which are participial verbs are pertinent to this chapter.

Isophonetics

भाजूक बिजूक (fry etc.); निदूक बिदूक (to sleep and so on); न्हेसून वेसून (dressing and sitting).

It is interesting to note that the soft labial व is a favourite in the coinage of the latter member, which in fact is meaningless, but serves to alliterate with the first member.

समानार्थ (Similar meanings)

करनु धरनु=Having achieved and preserved. उल्लोवूनु करनु=Having discussed and acted. हाल्लून धल्लून=Swaying and swinging. नांचून कुंदून=Dancing and strutting. घासून धूवून=Scrubbing and washing. खावनु जेवनु=Having eaten and lunched.

These are generally in the present or perfect participial form and function as adverbial complement of the verb.

तो खावून जेवून सुखान आस=He leads a happy life supping and dining. सूरू पिल्लोलो हालून धल्लून वत्त=The drunkard goes swaying and swinging. तो वाङ्गडे तेङ्गडे उल्लेयत=He speaks crookedly and obliquely.

83. Onomatopoeics, Frequentatives or Reduplicatives (आवर्तनोक्ति)

Re-duplicatives discharge several functions in syntax. Their deservation to be treated in this chapter is that many of them function as adverbial phrases, complements of the predicate. Reduplication of numbers like एक + एक → एकेक, दोनदोन etc., indicate distribution; Periodicity is denoted by reduplicating दीसा + दीसा → दिसदीसा, मास + मास → मसमास, (also वारानवार and वरसानवरस); plentifulness or intensity is denoted by पावसान पावसु, (heavy rain); कळकळ (intense darkness); mutuality is indicated as भाव + भाव → भव्भाव, भयणि + भयणि → भव्भयण्यो, एकं + एक → एकमेक each other; continuity of action is brought out like काम करुन करुन गाण्डि पिन्दलि=Loins are aching by continued working; Increase and decrease can be indicated as 'चड चड' सलगि दिल्यारि मत्यारि चडत=If (you) make more and more indulgence, (he) will climb on (your) head. दीस वत्तां वत्तां मानु ऊणे ऊणे जता = As days go by, respect is becoming less and less (similarly वोड वोड, सान-सान, वेगि वेगि, धरारि + धरारि → धरधरारि, तीक तीक, गोड गोड etc. can be coined and used).

Onomatopoeic verbs are formed by reduplicating expressions of sounds, sights or feelings. This type of verbs can be seen *more in Konkani* than in any other language. In fact there is no limit to the number of such verbal formations.

Origin from sound

खत् खत् (Boiling)
पच पच (Sticky wet)
फुर फुर (Exhilaration, grain fry)
मुर मुर (Murmur)
सिर सिर (Drizzle)

Origin from appearance

बेज बेज (Sticky like porridge)
भग भग (Blazing)
थळ थळ (Glitter) (skt. तरळ तरळ)
जग जग (dazzling)
बुस बुस (Loose sandy)
विस विस (Eye-blinding)

Origin from feelings

चुरचुर (Frying pan feeling of sorrow at heart), सण सण (Hair standing, Horripilation); खुर खुर (itching of mischievous hands); निडनिड (Excited movements of children); कणकण (splitting head ache); धड धड (palpitation), विडविड (spasm). The above are just the reiterated sounds; they have not yet become verbs. To convert them into direct verbs, they are suffixed by ईत, and to get causal verbs, they are suffixed by अयत.

खतखत + ईत → खतखतेत = Boils.

खत खत + अयत → खतखतायत = Causes to boil.

चुर चुर + ईत → चुरचुरेत = Undergoes agony.

चुर चुर + अयत → चुरचुरायत = Causes agony.

तिगेलि सर्पळि उज्वडांतु थळथळेत = Her chain glitters in the light.

अल्लावुदीनान परणो दीवो घासून थळथळायलो = Alladin scrubbed the old lamp and caused it to glitter. (Also ref. to Chapter VI, 7).

84. Imminent Participle (आसन्न कृदन्त)

This participle conveys the meaning of *As soon as* or *Soon after*, *No sooner than*, and it can embrace both present and the past tense. It is constructed by fusing the pratyaya अच (skt. अय) (Ref. Chapt. VI 17 v) to the participial form of the verb.

(a) When अच is fused with present participle, it gives the present imminent participle.

येत् + अच → येतच = *as soon as* (he) comes.

हासत् + अच → हासतच = *As soon as* (he) smiles.

(b) When अच is fused with past perfect of the verb, it conveys the sense *Soon after*.

आयलोलो + अच → आयलोलोञ्च = *As soon as* he had arrived.

Certain people, especially of Kerala pronounce the particle अच as अय and they speak as आयलोलोञ्च. Both are right because थ of skt. can be absorbed into Konkani as ट, च or य.

(i) तो आयलोलोञ्च हावं वच्चुका मणु आस = I have decided to go *as soon as* he had arrived. (ii) घा बरां जल्लेलीय माका नीद येत्त = I get sleep *as soon as* it had become 10 O'clock. (iii) पावसु राबलोलोञ्च

सत्ते मडचुया--Let us fold the umbrella *as soon as* it has stopped raining.

The above type of sentences, widely current among the people, suffer from the grammatical error of mixing tenses, as for example past perfect with pres. perf. in (i), past perfect with pres. indefinite in (ii). They have to be corrected by replacing आयलोलोऽय with येत्तय(च), जल्लेलीय(च) with जात(च)य, and राबलोलोऽय with राबतय.

(b) When अच is fused to the infinitive or to the dative case of the gerund, it conveys the meaning of *soon after*. (i) ताणे येवंच्याकच (येवूंकच) हावें निमगीलें = I asked him soon after his coming. (ii) तें आयकूकच (आयकुच्याकच) अखान्तु लागून तो तोगु पळ्ळो = Soon after hearing that he fell down shocked.

(c) The mood of "No sooner than" is conveyed as follows. (i) पावूंच्या फूडेच ताणे गौजि मारुंक सूरु केल्लें = No sooner than he arrived, he started shouting. पावना can replace पवूंच्या in the above example. When the sense conveyed would be "Hardly has he arrived" (lit. even before he arrived). ताणे पावना फूडे बायलेन खबर सवय सांगलें : Hardly has he arrived, than the wife told every news to him.

85. Use of आनीक

You have seen in the previous para how the particle अच or अय suffixed to the appropriate tense form of the verb, yielded the *imminent tense participles*. अच (K) ≡ अय (S) means *immediately following*. Any other word with the same meaning must also achieve the same end. The skt. word अंतिमक is one such and the Konkani equivalent of it is आनीक which is fused to the infinitive.

(i) ताणे येवंच्या[क + आ]नीक हावें निमगीलें } Immediately after his
 ,, येवू[क + आ]नीक ,, ,, } coming, I asked him.

During conversation, you hear only the 'sandhi words. येवंच्यानीक, or येवूनीक. Certain people further add अच to then येवंच्यानीकच, येवूनीकच, which is absolutely unnecessary.

86. Nouns cum Verbs (Ref. to 18 also)

These are words which function as nouns and verbs as per context. In English there are many such words as for example, start, run, walk, talk, dance etc. Konkani too has quite a few of these bi-functional words.

	Noun	Verb		Noun	Verb
(Laugh)	हासु	हास	(Anger)	कोपु	कोप
(Dance)	नांचु	नाच	(Curse)	सवो	सव
(Error)	चूकि	चूक	(Blow air)	फूकि	फूक
(Beating)	मारु	मारि	(Run)	धावुं	धावं
(Flower)	*फूल	फूल	(Fight)	*झूज	झूज
(Pain)	दूकि	दूक	(Stir)	चाळो	चाळ
(Slit)	फाळि	फाळ	(Sleep)	*नीद	नीद

In some cases (marked with asterisk) there is not even an ablaut difference between the noun form and the verbal form.

Usage

(i) त्या चेलियेचो हासु भारि आकर्षणीयु आसा=That girl's smile is very attractive. (ii) तो कसल्याक गडवाचे मणकेन हासत ?=Why does he laugh like an ass ? (iii) तूवें राम्दयेक चाळो घल्लो ? = Did you apply a *stir* to the curry dish ? (iv) ती वस्सि चाळत=She stirs the *ghassi*. (v) दोसुणेचें फूल फुलत=The hibiscus flower blossoms.

87. Periphrastic Predicates (Ref. to 8 also)

Periphrastic verbs are compound predicates in which an auxiliary or helper verb is combined with a noun or adjective to discharge predication. This becomes necessary when it is not possible to change the noun or adjective directly into verb.

उडगासु = memory (n) can be changed into verb उडगासेत=memorizes. But in Konkani pkt. of short vocables, such long words look clumsy. Hence the convention was to say उडगासु करत or काडत. The latter are helpers (उपधातु).

Skt. नश्यते has been Konkaniized as नासत. This word has now come to be specifically applied to milk getting curdled. So, for other instances, some people say नाशेत. But नाशु जात certainly

sounds better. At times, a noun or adjective is amenable to be treated either way. Eg. ताक आम्बसेत is as popular as आम्बूस जात.

88. Compound Verbs

In Konkani syntax, one often finds two verbs being used together as predicate. One of the verbs is used in an appropriate tense form as post script to the perfect participle of another verb. Neither of these is an auxiliary; both are primary verbs in their own right. Examples of the verbs used in tenses are सोड (release) (skt. सृज्); उऽडेय (throw away) (skt. उज्झ्); घाल (to drop) (skt. गल्). These buttressing verbs (in proper tenses) are placed *after* the perfect participle of the other verb.

<i>Perf. participle of the 1st verb</i>	<i>Follow up verb and its tense or mood</i>	<i>Meaning</i>
करुनु	सोडि (imperative)	Leave it after having done.
पिन्दूनु	उऽडेयलें (p. indef.)	Threw away after having torn.
सुस्तावूनु	सोडतलों (fut.)	I shall leave you after having killed.
सोडूनु	सोडीत (d.f.t.)	May totally desert.
मोडूनु	सोडतां (pr. indef.)	Let me totally break.
निःदावूनु	घल्लें (p. tense)	Perfectly sent to sleep.

The compoundness of these predicates serves to denote perfection and completeness of action. सोडूनु सोडि means "Leave after having left", but the practical sense is "totally desert". Similarly करुनु सोडि is a veiled command "Don't leave before finishing". (i) He went *away*=ताणे वच्चूनु सोडळें. (ii) Dog killed the snake *outright*=सूण्यान दिवडाक सुस्तवूनु सोडळो. (iii) He threw *down* the mirror=ताणे आदर्श उऽडोवूनु सोडळें. (iv) He sat *up*=तो उट्टावूनु वेसलो. Other examples are दकोवूनु दी (show it), पेटोवूनु दी (despatch it), आपोवूनु हाडि (call and bring him), उकलोनु धरि (hold it up), काडूनु यो (take it and come), ताण्डूनु घालि (pull it down), धावूनु वच (run and go), नांचूनु दाकेय, (dance and show him). Compound verbs are a common feature of Dravidian languages with which Konkani was associated for ages.

SANDHI AND SAMĀSA

1. सन्धि (Joint Words) :

Literally a Sandhi means a joint or a junction or a union. The Konkani prakrit which had hitherto continued as a dialect, is noted for the “pressure of speed consciousness” in speech, in obedience to which it contrives to join words in different fashions to facilitate speed and euphony during conversation. In a joint word there are two parts, the first half (पूर्वाङ्ग), and the latter half (उत्तराङ्ग). The joint is made by the “tail to head” fusion, i.e. by fusing the tail letter of the former half with the head letter of the latter half. A fusion of single letters, which do not form part or whole of a word, is called a compound letter, distinct from the Sandhi of words. न् + द → न्द, क् + त → क्त. These are mere compound letters. On the other hand, दोनि + दोनि → दोन्दोनि (two’s) is a joint word.

2. The member letters which undergo fusion, may be vowels and/or consonants. When the fusion takes place, there always happens a change in morphology at the junction and that forms the theme of this chapter.

A preliminary understanding can be had by surveying the joints between identical numerals or reiterative distributive numerals.

(a) एकु + एकु → एकेकु, one by one. Apparently this is a joint between two vowels उ and ए, and if it were so, the actual word would have been एक्वेकु, with the semi vowel व epenthised as a *hiatus tilger* between two incompatible vowels. But in practice the spelling is एकेकु, showing that the उकार is very weak, and dropped during Sandhi. Konkani prakrit is unique among most of its M.I.A. compeers in that it has preferred to retain the desinential vowels of vocables. This independent nature might be an indication of its much earlier existence, during the PIA, vedic period. However these terminal vowels are weak,

and they seldom survive a Sandhi. Thus in the re-iterative Sandhi, एक, दोन, तीन, चारि etc. become एक, दोन, तीन and चार before participating in the joint. This point may be generalised as :

Rule I : Weak desinential vowels are to be dropped at the Sandhi. एक → एक + एक → एकेकु. Initial ए is shortened and so the correct spelling is एःकेकु. This point gives rise to two other important generalizations.

Rule II : The ante penultimate vowel is shortened to compensate for the lengthening of the word consequent on Sandhi. [Understand that this is at the behest of the speed consciousness].

Rule III : Konkani prefers to have vowels alternately long and short in its vocables, without affecting the euphony of pronunciation. A characteristic of this euphony is to have *the penultimate vowel invariably long*.

(b) आट + आट → अःटाट (Eight's). In (a) and (b) you witness a consonant joining with a vowel.

(c) दोनि + दोनि → दोन्दोनि. Here is an illustration of one consonant fusing with another. न + द → न्द. The antepenultimate diphthong ओ is to be pronounced short, a peculiarity which is absent in Sanskrit which has no short 'O'. The shortening of 'O' is not indicated with a Visarga, because as per rules of orthography, visarga is not necessary, if the succeeding consonant is a compound letter.

(d) तीनि + तीनि → तिन्तीनि (or तिन्तीनि) (Three's). This is similar to (c).

(e) चारि + चारि → चर्चारि (i), चःचारि (ii) (Four's). The union in this case takes place by two routes. In (i) it is normal union between two consonants. In (ii), the liquid र is dropped without compensation. The usual compensation is to elongate the preceding vowel and pronounce as चाचारि but then it violates rule III.

(f) पांच + पांच → पंपांच (Five's). Konkani's fondness for bisyllabic words, has made it drop the च of the first member. Otherwise the morphology would have been पांचपांच. When a

letter is dropped without compensation during the Sandhi, it is called an *Extinction Joint* (लुप्त संधि).

(g) स + स → सस्स (Six's). This is a vowel-consonant (अ + स) joint. The Visarga indicating the stress accent after a short vowel (सः → स्स) has disappeared to geminate the latter sibilant. (Ref. to visarga sandhi 10C ii). When a Sandhi results in doubling a letter, it is called "Gemination Joint" or द्वित्व संधि.

Notwithstanding Rule III, the shortening of the initial vowel is optional in a *disyllabic* word. So the Sandhi words in the above cases are also pronounced as एकेक, आटाट, चाचार, पांपांच, (esp. in the Northern Konkani).

3. Depending on the nature of members participating, Sandhis have been classified under three heads : (a) The Swara Sandhi (vowel-vowel joint), (b) The Vyanjana Sandhi (consonant-consonant joint), (c) The Swara-Vyanjana Sandhi (vowel-consonant joint). (a) and (b) can be further studied under two categories. (i) homogeneous (joints between identical vowels or identical consonants) and (ii) heterogeneous (joints between dissimilar vowels or dissimilar consonants). (c) is a hybrid class.

Depending on the morphological changes at the joint, the above broad classes can be further subdivided as extinction (लुप्त) sandhi, substitutional (आदेश) sandhi, gemination (द्वित्व) sandhi, and the Interstitial (आगम) sandhi.

4 Swara Sandhi (Joint via vowels).

Joints may be constructed by fusion of two vowels.

Former half	Latter half	Vowel I	Vowel II	Resultant	Joint word
दिव्य	अस्तर	अ	अ	→ आ	दिव्यास्तर (Super weapon)
कवि	इन्दर	इ	इ	→ ई	कविन्दर (King of poets)
गुरु	उपदेशु	उ	उ	→ ऊ	गुरुपदेशु (Valuable advice)

Rule IV : The fusion of *two short homogeneous vowels* results in the elongation of the vowel.

हास्य + आस्पद	अ + आ → आ	हास्यास्पद (Object of ridicule)
अवस्था + अनुसार	आ + अ → आ	अवस्थानुसार (According to circumstance)
काजू + ऊंच	उ + ऊ → ऊ	काजूंच (Cashew at a height)
दुदळि + ईश्वरीक	इ + ई → ई	दुदळीश्वरीक (Duddali for the Lordess)

Rule V : If a short and a long form of the same vowel fuse together, they invariably yield the elongated congener.

उप + इन्दर	अ + इ → ए	उपेन्दर (Brother of Indra)
हित + उपदेश	अ + उ → ओ	हितोपदेश (Congenial advice)
गंगा + उदाक	आ + उ → ओ	गंगोदाक (Ganges water)

Rule VI : When अ or आ fuses with a dissimilar vowel, इ or उ, the resultant is a diphthong ए or ओ respectively.

सोकनि उल्लेयता	इ + उ → इवु	सोकनिवुल्लेयता (Lizard speaks)
दुद्दि उड्डेयलो	इ + उ → इवु	दुद्दिवुड्डेयलो (Dropped the pumpkin)
लड्डु इत्सेता	उ + इ → उयि	लड्डुयित्सेता (Desires for Laddu)
हनु अम्बो	उ + अ → उव	हनुवम्बो (हून्वम्बो) (Hot mango)
तिर अनन्तपरत	उ + अ → उव	तिरुवनन्तपरत (Trivandrum) pronounced as तिरुवन्तपरत
प्रति उपकार	इ + उ → इयु इवु	प्रतियुपकार (good turn) प्रतिवुपकार (प्रत्युपकार)

केल्ये	उपरान्ते	ए + उ → यु	केल्युपरान्ते (after having done).
काणि	अनन्तर	इ + अ → या	काणियानन्तर (after the story).

Rule VII : If two incompatible vowels attempt to fuse, a glide (a hiatus tilger) is intersticed at the Sandhi, as follows. य or व for इ+उ, य for उ+इ, व for उ+अ, and य for इ+अ or ए+उ.

Since a semi vowel is intersticed between two incompatible vowels, it may be named an *Interstitial joint* (आगम संधि).

- (a) सिध्द औषध् अ + औ सिध्दौषध् (Sidha medicine)
 (b) जन ऐक्य अ + ऐ जनैक्य (Unity of people)

When short अ joins with the diphthongs ऐ or औ, the former dissolves in the latter. (a) and (b) are pure sanskrit words, borrowed into Konkani. Pure Konkani speakers never make use of these diphthongs. Konkani pronounces (S) ऐश्वर्य as आयस्वरय and (S) ऐरावत as अयरावतु, कौस्तुभ as कोस्तुब, and गौतम as गोतमु. *If ever these diphthongs exist in Konkani, the rule will be.*

Rule VIII : When अ fuses with diphthongs ऐ or औ, the former is merged in the latter.

5. Sandhi in the Derivation of Obliques (Vibhakti-Sandhi)

Vibhakti Sandhis are good examples of Swara Sandhis.

(A) Obliques of nouns, pronouns and adjectives are derived by fusing an appropriate pratyaya to the basic form, prāteepā-dika of the word. As a rule, the Konkani vocables end in a vowel. Depending on the desinence, the words are classified in अकारान्त, इकारान्त, उकारान्त etc. The pratyayas are classified according to their initial letter and so you have अकारंभ, इकारंभ and उकारंभ pratyayas. As per the rule of “the like fuses with the like, an अकारान्त noun will take up अकारंभ pratyaya, इकारान्त will take up इकारंभ pratyaya, and so on. Oblique derivations afford practical examples of homogeneous swara Sandhi.

*Pratyaya Oblique**Name of Vibhakti*

Basic form,	अ	रामा	Hai Rama	Vocative case
प्रातिपादिक	अक्	रामाक्	To (for Rama)	Accus or dat
	अन्	रामान्	By Rama	Instrumental
राम	{ अच् अल्	{ रामाच् रामाल् }	Of Rama	Genitive
	{ अन्तु अरि	{ रामान्तु रामारि }	{ In Rama On Rama }	Locative

Rules observed in the above are I and IV. Similarly इकारान्त (say राति=night), उकारान्त (say गुरु) and ऊकारान्त (say लड्डू=Sweet bolus) can also be formulated.

Prātipādika Pratyaya Oblique

राति	{ इ इक् इन्	{ राती रातीक् रातीन् }	{ (Hey night) (to or for night) (by night)	{ Vocative case Accus or Dative Instrumental
गुरु (उकारान्त)	{ उ उक् उन्	{ गुरु गुरुक् गुरुन् }	{ लड्डू (ऊकारान्त)	{ अ अक् अन् }
				{ लड्डुवा लड्डुवाक् लड्डुवान् }

इकारान्त and उकारान्त follow the Rule I while the ऊकारान्त follows Rule VII.

(B) You may recall that many *original* cases have been lost in Konkani, and *derived* substitutes are discharging the functions of the lost ones. Let us see the role played by *Sandhi* in the formation of substitute cases.

(i) *Derived substitute instrumental* : Recall that while the original (denominative) instrumental is used mostly as subject in past tense syntax, the derived substitute instrumental finds special use in the occasional passive voice and in the causal verbs of Konkani. Derivation is carried out by a Sandhi of the genitive case with a post position.

रामा(चे) + करान → रामाकरान = By the hand or through the medium of Rama. (In this case the vibhakti pratyaya is dropped).

रामाचे + (कर)ान → रामाच्यान (Note the Sandhi here between ए + आ → या (Rule VII). A part of the post position is dropped, but the vibhakti pratyaya is retained).

(ii) *Derived substitute locative*

घरा(चे) + अन्तु = घरान्तु (or occasionally घराच्यान्तु), Rule VII. This is Locative I. घराचे + (वय)रि = घराचेरि, घरा(चे) + (वय)रि = घरारि, घराचे + वयरि = (घरावयरि) = घरावयलि [corruption घरावेलि]. All these are examples of लुप्त Sandhi. (Locative II).

(iii) *Derived Ablative* : Konkani has totally lost the original V case. The ablative is derived by the fusion of the locative I with the poposition थावूनु. गावां(तु) + थावूनु → गावांथा(वू)नु → गावांथून, → गावांसून. A line of simplification of pronunciation is seen. थावूनु is the Konkani equivalent of the perfect participle of the (s) root स्था, to mean "Having stayed" स्थित्वा. थावूनु becomes थूनु by dropping the intervocalic व and shifting the vowel to the initial syllable. सूनु is an alternative to थूनु. Since Konkani does not tolerate aspirates intervocally, the correct spelling is गावांतून and NOT गावांथून. In certain regions, the Gowda Saraswath Konkani pronounces this postposition as थाकूनु, which also is correct. Fr. Stephens has stated that in the 16th century Konkani (i.e. before the Portuguese tampered with Konkani) this word was pronounced as ठावूनु. Bengali and Oriya prakrits which in olden days were associates of Konkani, use for parallel purpose, words like थारे or थारु.

(iv) A common thing to be observed in the case of all derived obliques is that they all belong to the Extinction type of Sandhi. Either the pratyaya of the parent oblique and/or part of the addend poposition are lost during the fusion.

6. (i) पाविःलो + तावळ → पाविल्तावळ
Had reached Then as soon as (one) had reached.
- (ii) पेःले + तांतु → पेळतांतु
The other or farther Side The farther side.

Here the first member is a *gerundial adjective* and it loses its desinential vowel in the Sandhi, as if to obey Rule I. As a compensation, the penultimate vowel in the fused word is lengthened. It will be observed, that in doing so, the Sandhi words attempt to conform to Rule III of alternate long and short vowels though it is not always possible, as for example :

(iii) रामा(चो) + हातु → रामाहातु = Rama's hand.

(iv) चेरडा(क) + दी → चेरडादी = Give to the child.

(v) घरा(न्तु) + भित्तिरि → घरांभित्तिरि = Inside of the house.

In these examples, the former members are in the obliques. As a regular feature, Konkani drops the vibhakti pratyaya during conversation, thereby generating extinction type Sandhi. These Sandhi-words *have to be presented as single words as shown above*, and NOT as रामा हातु, or घरां भित्तिरि.

Rule IX : The terminal vowels of gerunds, adjectives, and the vibhakti pratyayas are usually dropped in Sandhi.

7. Sandhi in the Re-iteratives :

मुरु + मुरु → मुरमूर Murmur.

गुडु + गुडु → गुडगूडु Thunder.

किरि + किरि → किंकीरि Nuisance.

दिसा + दिसा → दिसदीसा Every day.

तुणु + तुणु → तुणतूणु Severe pain.

कणे + कणे → कणकणे Every time (क्षणक्षणे)

खोतो + खोतो → खोतकोतो Boiling.

A certain regularity in the formation of these re-iteratives can be generalised as :

Rule X : In the formation of the reiteratives, the desinential vowel of the first member is invariably dropped, while the penultimate vowel of the joint word is elongated as a compensation. Incidentally, this procedure obeys Rule I and Rule III.

An Exception : पर्यानि + पर्यानि should, as per Rule X yield पर्यपर्यानि = Every alternate day (very often). But the actual word in use, is पःपर्यानि. This is an Extinction Sandhi and this exception is an example of the *shyness* of the prakrit to tolerate words longer than 3 syllables. (Recall पांपांच 2f).

8. Consonant Joints (व्यंजन संधि)

A	First member	2nd member	c	c/v	c	Joint word
i)	घर्	आयलें	र्	+	आ	घरायलें=Home reached.
ii)	वच्याक् + अच्	अनीक	क् + अ,	च् + अ		वच्याकचनीक = Immediately after going.
iii)	एक् +	कडे	क् + क			एक्कडे=in one place.
iv)	करत् + आस + तेन्ना		त् + अ,	स + ते		करतस्तेन्ना=while doing.

Rule XI : A basic consonant or a vowel at the end of the first member can straight away fuse with a vowel or a consonant at the head of the second member. It should be noted that when more than one word join as in ii and iv above, the Rule III of alternate long and short vowels is difficult to adhere to.

B	i)	चित् + आकाश	त् + आ	चिदाकाश (mental firmanent)
	ii)	दिक् + विजयु	क् + वि	दिग्विजयु (Extensive tour)
	iii)	वच् + उट्टावून	च् + उ	वजुट्टावून (get up and go)
	iv)	मोट् + वालो	ट + व	मोड् वाळो (The word in use is मोडवळ) (Washerman)
	v)	उत् + घाटन	त् + घ	उद्घाटन् (accomplishment)
	vi)	षट् + रिपु	ट + र	षड्रिपु (six enemies).

Rule XII : If the end consonant of the first member is hard (खर), and if the initial letter of the second member is a vowel or semi vowel, or even a consonant, the hard consonant is changed into a soft (मृदु) sound i.e., क → ग, च → ज, त → द, and ट → ड.

C चिन्ता + ना → चिन्तना. This is actually a fusion between आ + न, but exceptionally, the penultimate आ has been shortened for purpose of euphony probably. However, during conversation a simplicia of this word चिन्ना is used, with meanings such as (a) *Not bad*, (b) *Never mind*, (c) *No problem* etc. It is fit to be classed under Extinction joints because the intervocalic त flanged between two nasals has been dropped.

D चम्त् + कार → चमत्कार Expertise.

सत् + कार → सत्कार (सत्कार) Hospitality.

त has a tendency to metamorphose into ल during Sandhi or even in normal circumstances as for example इतलो → इल्लो *a little* (in northern Christian jargon).

9. "Sandhi" in the Conjugation of Verbs (Pratyaya Sandhi)

Verbal inflexions derived by fusing tense "pratyayas" to the roots are typical examples of consonant 'Sandhis'. (i) धाव् + त → धाव्त् runs; (ii) कर् + त → कर्त् does; (iii) पड् + त → पड्त् falls, lies down; (iv) वच् + त → (वच्त्) → वत्त goes. त, the pratyaya carries the short अ as its desinence, and as per rules of phonation, has to be pronounced like open 'O' (तो). Examples i, ii and iii are straight forward fusions of consonants as per Rule XI. In iii, while पडत् (normal consonant sandhi) is quite popular, there is another version among northern Konkani influenced by Maratti, which is पडटा → पट्टा. त is the age-old 'pratyaya' for the present indefinite tense, and those who replace it with ट should remember that they contribute to confusion besides sonorosity which is against the grain of this soft-spoken prakrit. At that rate, this musical language is liable to be turned into a modern "Kharoshti" which was given up by our vedic ancestors as unfit to be the medium for vedas. In example iv, च is transformed into त, indicating a substitutional "Sandhi".

10. Joints with Nasals :

- A i) वाक् + मय क् + म → ङ्म वाङ्मय = of the nature of words
- ii) दिक् + नागु क् + न → ङ्न दिङ्नागु = serpent of quarters
- iii) सहज् + मन ज् + म → ञ्म सहज्मन = congenital mind
- iv) चित् + मय त् + म → न्म चिन्मय = of the nature of wisdom
- v) पड + ना ड + न → ण पडना → पणा = does not lie down
- vi) सुलभ + म्हळ्ळे भ् + म → म्म सुलम्मळ्ळे = spoken easily.

Rule XIII : During the union of a consonant with a nasal, the former is changed into the nasal of the series to which it belongs i.e. क → ङ, च → ञ, त → न, ड → ण, ब → म. Examples i, ii and iv are sanskrit words, in use in Konkani. Example v, and vi are pure Konkani words. Example iii is only academically possible. The above are all examples of substitutional joints (आदेश संधि).

B अनुस्वार संधि : (vii) (माका) मात्रं + इत्याक → मात्रमित्याक (why (for me) alone), ॠ + इ → मि. (viii) एकं + एकाक → एकमेकाक (one another), ॠ + ए → मे. (ix) (माका) मात्रं + कळता → (पाका) मात्रङ्कळता (known only to me), ॠ + क → ड्क. (x) (तो) मात्रं + न्हयं → (तो) मात्रन्नयं (Not he alone), ॠ + न → न्न. (xi) (तें) मात्रं + चलता → मात्रञ्चलता (That alone is solvent), ॠ + च → च्व.

Rule XIV : If an Anuswara is to be united with a vowel, it is changed into मकार; examples (B) vii, and viii. If it is to be united with a consonant, it is changed into the nasal of the series to which the consonant belongs. Example ix to xi.

C Visarga Sandhi :

i) Visarga is retained without change when it joins with the labial p,

अधः + पतन → अधः पतन = downfall

मनः + पक्व → मनः पक्व = maturity of mind

ii) When Visarga fuses with a sibilant, either it can be retained, or it can be dropped by geminating the sibilant as a compensation.

निः + संशयु → निःसंशयु or निस्संशयु = Doubtless

दुः + शासनु → दुश्शासनु or दुःशासनु = Tough commander.

iii) The Visarga turns into र when it joins with a vowel, semi vowel or liquid.

निः + लज्जावन्ति → निर्लज्जावन्ति = shameless

निः + वातः → निर्वात = without wind

निः + अर्थु → निरर्थु = meaningless

निः + ईशपण → निरीशपण (निर्देवत्व) = godlessness

आशीः + वादु → आशीर्वादु = benediction

दुः + उक्ति → दुरुक्ति = bad advice.

Visarga is an alternate representation of the dental sibilant स. Thus निः→निस्, निर्; दुः→दुस्, आशीः→आशीस्, and so the examples given above can equally well fit into the categories shown under sibilant सन्धि. However Visarga Sandhi has been shown as a separate section as a formality to go in line with its compeer “anuswara” which has been shown as a separate section.

11. Joints with Sibilants

- A i) फणसु + शिन्दीत स+श→श्श फणश्शिन्दीत = Cuts the jack
 ii) मनस् + शक्ति स+श→श्श मनश्शक्ति = Mental strength, will power
 iii) मनस् + साक्षि स+स→स्स मनस्साक्षि = Conscience
 iv) कःशि + संगर्चे श+स→स्स कस्संगर्चे = How to tell
 v) निस् + शस्त्र स+श→श्श निश्शस्त्र = Disarmed.
- B i) मनस् + हर मनोहर = Mind enchanter.
 ii) मनस + दुःख मनोदुःख = Mental anguish. Similarly मनोरथ = Castles in air.
 iii) अधस + गति अधोगति = Downward slide.
 iv) तमस + गुण तमोगुण = Inertia.
 v) अहस + रात्रं अहोरात्रं = Day and night.
 vi) शिरस + रत्न शिरोरात्र = Crest jewel.

It may be noted that in these examples, the sibilant changes over into a visarga before uniting with the consonant. For eg. मनस becomes मनः and in Sandhi मनो; अहस becomes अहः and in sandhi अहो etc.

- C i) पुरस् + कार् →पुरस्कार Award.
 ii) मनस् + चञ्चलत्व→मनस्चञ्चलत्व Mental way-wardness.
 iii) मनस् + तापु →मनस्तापु Mental injury, (inhibition), worry.
 iv) आयुस्+कालु →आयुस्कालु Life-time. Similarly आयुस्बल.

The above examples can be generalized as.

Rule XV :

- A. If a sibilant unites with another sibilant, the latter one is doubled.

B. When a sibilant *representing a visarga* unites with a *SOFT* consonant, including semi vowels and liquids, (but not another sibilant), the sibilant turns into ओकार.

C. When a sibilant *representing a visarga* unites with a *HARD* consonant (क, च, ट, त etc.), it becomes a normal Sandhi as between one consonant and another (Rule XI).

There are exceptions to Rule XV, such as :-

- i) विद्वांस् + जणा → विद्वांज्जणा. This is a sort of extinction or transformational type of sandhi. The sibilant has been dropped, with compensatory gemination of ज. (ii) मनस + पक्व → मनःपक्व - Mental maturity. (iii) अधस + पतन → अधःपतन = Down fall. (iv) शिरस + प्रतिमा → शिरःप्रतिमा = Bust statuette. (v) जोतिस + प्रसार → जोतिःप्रसार = Dissemination of light. Before प, the sibilant assumes the form of Visarga, to give a stress accent on प.

Examples given under 11 are all sanskrit loan words in Konkani, with the exception of (A) i and iv and (C) iv.

12. Influence of Speed Consciousness of Konkani

Apart from Swara sandhi and Vyanjana Sandhi, there are other joint words which manifest extinction Sandhi. This type of Sandhi considerably lessens the length of the word, to cater to the speed consciousness of Konkani. Words are shortened by : (i) Dropping of the desinential syllable of the obliques during sandhi with other vocables. (ii) Dropping of the basic root of the auxiliary verb either fully or partially. [Ref. to chapter on verbs - Role of auxiliaries in tense formations]. (iii) Shortening of the ante penultimate vowel where ever possible, to compensate for the lengthening of the word consequent on Sandhi. Of these i and ii are important in this section, because they give rise to a sort of extinction joints (लुप्त संधि).

13. Sandhi between obliques and other vocables such as post-positions and substantives :

Recall 5 and 6 wherein postpositions are united to the obliques to produce derived substitute cases - eg.

रामाचे + करान	$\left\{ \begin{array}{l} \text{रामाकरान} \\ \text{रामाच्यान} \end{array} \right.$	Instrumental case
रामान्तु + थावूनु	$\equiv$ रामांथावूनु	Ablative
रामाक + [लाग]लें	$\equiv$ रामालें	Derived genitive
घराचे + अन्तु	$\equiv$ घरान्तु	} Locative case.
घराचे + वयरि	$\equiv$ घरारि	

All these derived cases, *have to be shown as single words* because they are joint words.

Now we shall proceed to see how extinction joints are produced between the obliques and other vocables.

Dative रामाक + दिल्लें $\equiv$ रामादिल्लें = Given for Rama.

Accusative बापाक + जल्लोलो $\equiv$ बापाजल्लोलो = Chip of the old block. (Born to the father - lit)

Genitive रुकाचो + खन्दो $\equiv$ रुकाखन्दो = Tree-branch.

रामालो + हातु $\equiv$ रामाहातु = Rama's hand.

चेलियेलि + आवसु $\equiv$ चेलियेयावसु = Girl's mother.

Locative गावांन्तु + थावूनु $\equiv$ गावांथावूनु = Away from the village.

Rule XVI : The terminal syllable (the consonant with the vowel, if any attached, as a whole) of the oblique is dropped to give a joint word with a propositon. In fact this Rule forms part of the Rule IX already mentioned under 6.

However, denominative instrumentals which do not submit to this rule, viz. रामान केल्लेलें, चेरडुवानि खेल्लेलें, etc. cannot be joined; they are pronounced as two words. On the other hand, adjectival instrumentals obey this rule. The reason is that the adjectives are gerundial in nature and a gerund smacks of the genitive case with च attached to it.

धावंच्या(न) + घोड्यान $\equiv$ धावंच्याघोड्यान = By the running horse.

भोंकूच्या(न) + सून्यान $\equiv$ भोंकूच्यासून्यान = By the barking dog.

खावंच्या(नि) + चेरडुवानि $\equiv$ खावंच्याचेरडुवानि = By the eating children.

It is to be noted from the examples given above, that by dropping the desinential syllable, morphology of the adjectival instrumental becomes identical for the singular and the plural

irrespective of genders being masculine or neuter. However for the feminine there will be a change, as for eg.

सोवतल्ये(न) + बयलेन $\equiv$ सोवतल्येबयलेन

सोवतल्या(नि) + बयलानि $\equiv$ सोवतल्याबयलानि

This dropping of the terminal syllable of vibhaktis during Sandhi with the popositions was responsible to misguide a foreigner grammarian of Konkani to postulate the existence of an (imaginary) original case, *oblique* which takes up the pratyayas and popositions during declensions and which has been adopted in greater or lesser degree by those who followed him.

Just as the denominative instrumental pratyaya cannot be dropped during Sandhi, there is another vibhakti also, derived genitive, whose pratyaya cannot be dropped - eg. रामानि सत्तूलि = Rama's umbrella, रामालें 'पेन' (-pen), रामालो ताळो (-throat). Though the whole terminal syllable is not dropped, the terminal vowel gets discarded. The above words are then pronounced as रामालसत्तूलि, रामालपेन, and रामालताळो.

14. Sandhi of multiple vibhaktis :

Despite the use of a vast number of popositions by Konkani, one often feels stranded for want of adequate ones to express the meanings of certain prepositions or prepositional phrases such as (a) Through, (b) Among, (c) Along, (d) On account of, (e) More than (comparison). But the ingenuity of Konkani has manipulated to produce these meanings by superimposing or interlocking more than one case on the same noun. A few examples are given here-under.

(a) Through : The sense of this preposition is brought out by the use of an equation signifying, *By* (iii) + *inside* (vii) + *of* (vi) $\equiv$ Through. Three cases conveying the sense of the 3 prepositions shown on the left-hand side of the equation, are imposed on the same noun. However the order of the cases is as

घरान्तु (vii) + लें (vi) + अन (iii) $\rightarrow$ घरान्तुल्यान : Through the house.

Since the pratyayas alone are added, there is nothing to drop during the Sandhi. It is straight forward Swara-Vyanjana,

Sandhi without morphological change. Similarly गावांतुल्यान = Through the village.

(b) **Along** : वःटेन वत्ता = Goes *by* the road.

वःटेवेल्यान वत्ता = Goes *along* the road.

The derivation is illustrated below.

वःटे(चे) + वयरि → वःटेव(य)रि → वःटेवरि → वःटेवेलि (VII (2) case). वःटेवेलि + अन (III case pratyaya) → वःटेवेल्यान. Literally this rather periphrastic equation is “By the top of ≡ Along”. The order of the cases as per equation is III+VII+VI, but in actuality it is VI+VII+III. Though in (a) and (b) the same three cases are used, their sequence in usage differs, and hence the *meanings*. Again in (a), Locative I is used whereas in (b) it is the locative II. However the usage of the VII case in (b) is superfluous, because without it, the word वःटेच्यान (VI+III) conveys the same meaning. वःटेच्यान is identical with the causal instrumental dealt with earlier under 5 B(i).

(c) **Belonging to** : The following illustrations will exemplify. घरान्तु (VII case) + ले (pratyaya for VI) (आयदन) → घरान्तूले (vessel) belonging to the house. आयदनान्तु + लि → आयदनांतूलि (रामदण) = (curry) belonging to the vessel. रानान्तु + ले → रानान्तूले (मृग) = (animal) belonging to the forest. The equation is, Of+Inside ≡ Belonging to, but the sequence of cases in actual use is VII case followed by VI case.

Another probability of formation of these words, has been pointed out as by the use of auxiliary verb : घरान्तु + (अस)ले → घरान्तूले. But this suffers from a hitch, namely असले indicates past tense. Thus रानान्तूले मृग would mean “the animal which *was* in the forest. But the phrase “Belonging to” comprehends the *present* as well as the *past*.

(d) The English preposition *Among* has no exact equivalent in Konkani. Locative I gives the sense of *IN*. Sanskrit manages it by the use of the VI case plural, e.g. मासानां मार्गशीर्षाहं (Gita 10. 35). But Mr. B. V. Baliga (Ed. Panchakadayi, Mangalore) in his Konkani translation of Gita has shown an easy way by combining the VI and the VII cases : सर्पाह्यान्तु वामुकि हांव (Konk.

Gita. B.V.B. 10. 28) = Vasuki am I *among* the cobras. स्त्रीयांल्यान्तु हांव लक्ष्मी (idem 10. 34) = Lakshmi am I *among* the women. The real sense is contrived as स्त्रीयांले (कुल)ान्तु = *In the (category) of* women. कुल or category is understood. In case कुल, or संघ or भित्तरि is used, VII case alone is enough to give the sense of *among*. viz. सर्वकुलान्तु, स्त्रीसमूहान्तु, वयलांतु भित्तरि (वयलांभित्तरि).

(e) A union of the genitive and the accusative is used to make comparative statements in Konkani. A common mode of making comparisons in Konkani, is by the use of the word पाशि as a proposition of the genitive case. It then gives the sense of "More than", "farther than". पाशि is a compound word constructed as पा[र+अ:]शि→पाशि. पार=farther side : अ:शि like this → more than, greater than etc. This is an example of (आद्यन्त) शेषवृत्ति समाम. (i) घरा(चे) पाशि मड्डो दीगु The coconut palm is taller than the house. (ii) भिक्कू(चे) पाशि वाण्ट More depraved than a beggar. The case-ending is dropped in the syntax and therefore, घरापाशि and भिक्कूपाशि are eligible to be presented as single joint words.

There is an alternate method for comparison-making, and there-in the genitive and the accusative cases are joined - viz. राम (nom.) + अच (VI pratyaya) + अक् (II pratyaya) + अय (5) अपि adv. → रामाचाकय = Even more than of Rama. Nominative + of + to + Even → Even to (that) of = More than (that) of.

कृष्णालें घर रामाल्याकय वांड Krishna's house is bigger than that of Rama.

गायचें शींग बोकडोचाकय दीग = Cow's horn is longer than that of the sheep.

This alternative mode is employed to make comparison between *possessions* and seldom directly between subjects. To say कृष्णु रामाल्याकय (or रामाचाकय) दीगु looks an *odd* construction. Here पाशि is more appropriate. However people have come to use both modes indiscriminately, as for example, हांव तच्याकय (तागेल्याकय) बलवन्तु = I am stronger than (that) of him, *instead of* हांव तज्या पाशि बलवन्तु = I am stronger than he.

(f) The adverbial phrases “*Consequent to*”, “*By the action of*” or “*As a consequence of*” are expressed in Konkani by double instrumental cases. The *agent* of action is put in the instrumental and the *action* proper is also put in the III case. The following illustrations will clarify the point. (i) वतान करतन माका हूम आयनि = I perspired as a consequence of the sun ; (ii) कोपान करतन ताजे दोळे तम्बडेल्ले = His eyes reddened as a consequence of anger (by the action of anger). (iii) तापान करतन चेरडा आंग कडकडेत = The child’s body shivers by the action of fever. करतन is not any inflexion of the root कर=to do, as it does not fit in any paradigm of its tenses. It is a semi-tatsama derived from (s) कृतेन, the instrumental of the past passive participle of कृ=to do. In Konkani, the (s) कृ becomes कर and कृतेन becomes करतन. Though it has the instrumental morphology, it functions merely as an indeclinable. Literally it conveys the meaning of “*By what has been done*” (by the agent) ≡ As a consequence of. It cannot be interpreted as “on account of” for which there is the word “पासावत”, nor can it be translated as “by the reason of” for which the apt word is कारणान. This word is not an example of a Sandhi. Its placement here is justified because of the category of special prepositions given before.

15. Sandhi during the use of auxiliary verbs

Auxiliary verbs find wide use in the formulation of tenses (except pr. and past indefinites) and participles, in a manner more or less similar to the system followed in English. Unlike in Sanskrit where there are single pratyayas for each tense and mood (लकार’s), Konkani prakrit lacks single particles for the purpose.

(a) **Present tense** : [Does]. The formation of this involves a simple consonant Sandhi as per Rule XI.

कर् + त → कर्त्त The desinence here is short close अ, to be pronounced somewhat as open ‘O’. Many people write the spelling of present indefinite form with terminal long open आ sound as करता. This is not quite correct, because the latter spelling represents present continuous tense.

(b) **Present continuous tense** : [Is Doing]. This tense is produced by a system similar to English, i.e. by adding the auxiliary *is* to the present participial form.

The present participle of कर is करत् similar to the sanskrit कृवंत्. Note that the word ends in a consonant त् to distinguish it from the present indefinite form.

करत् (doing)	+	आ[स] (is)	→	करता (is doing)
pr. participle		auxiliary		pr. cont. tense

The terminal long open आ distinguishes it from the present indefinite. This is an *extinction sandhi* during which the auxiliary verb is partially deleted. Dropping of auxiliary verbal root is a common feature in Konkani syntax and word formation.

The subtle ablaut difference between the present indefinite करत and the present continuous करता is hardly observable in the dialect, so much so many people think that Konkani has no present continuous tense, separate from the present indefinite.

(c) Future tense again is a simple vowel-consonant sandhi as per Rule XI. The formation is by adding ल to the present indefinite form. करत + लो (लि) (ले) → करतलो (लि) (लें). The penultimate vowel (closed अ) is to be pronounced as open 'O'.

Prof. Rao's grammar (p. 8) published from Kerala, instructs to form the future tense by adding ल to the present participle (वर्तमान कालिक कृदन्त). The present participle ends in a basic consonant as करत्. If ल is to be added to it, the result will be a compound letter by consonant-consonant sandhi, त्त्ल or त्ल, and it will not produce the correct morphology of the future tense.

(d) **Present perfect tense** (Has done)

(i) केल्लें (Did) + आ[सा] (has) → केल्यां (Has done). The auxiliary verb is only partially extinct. Its initial vowel आ has joined with the past tense verbal form. It is a case of joining two incompatible vowels ए+अ, with the epenthesis of a semi vowel (य) - (Rule VII).

(ii) आयलो (came) + आ[मा] → आयला (has come). Here the hiatus tilger (व) is not interposed. The terminal ओ of the past

tense is simply replaced with आ, as otherwise the ultimate word would have had the form आयन्वा which is far from being euphonic. Even in the previous case (i), there are people who pronounce केल्लों instead of केल्यां.

(e) Past imperfect (Was Doing)

This may otherwise be called past continuous tense. It is formed by adding past tense of the auxiliary, आसलो (लि) (ले) to the participial form of the verb.

कर्त् (doing) + आ[स]लो (was) → करतालो (was doing)

The penultimate vowel is open long आ to distinguish it from the future tense which has closed short अ in that place. It is a swara-vyanjana cum Lupta Sandhi.

(f) Past perfect tense (Had Done)

केल्लें (Did) + [आम]लें or [जा]लें (had) → केल्लेलें (had done)

गेल्लो (Went) + [आम]लो or [जा]लो (had) → गेल्लोलो (had gone).

Here again it is an extinction Sandhi with the deletion of the basic auxiliary root.

(g) Conditional past tense (Would Have Done)

कर्त्[लो] (will do) + आसलो (Had) → करतासलो (would have done)

This is a case of स्वरसंघि between अ+आ, as per Rule V. It is also one of the few instances where the auxiliary verb is retained totally during Sandhi.

16. Miscellaneous Extinction Joins in the formation of moods and Negative verbal forms.

(a) Negative Future [Will not do]

कर्ह[क] (To do) + ना (Not) → कर्हना → कर्हना (Not to do ≡ will not do)

The anuswara over 'r' inflects into न as per Rule XIV and the terminal न becomes thus geminated.

(b) Negative Imperative :

कर्ह[क] (To do) + नज्ज (Must not) → कर्हनज्ज → कर्हन्नज्ज (Must not do). Similarly कर्हन्नक्का.

(c) **Concessive Imperative :**

निःदे[त्+जा]व्या → निःदेव्या

[Pr. participle] sleeping + Let be [subjunctive of जा] → Let (us) be sleeping.

(d) **नेणा (Not the knower)**

This is the negative of जाणा (knower).

ना (Not) + जा णा (Knower) → [ना | या णा | → नेणा (Not the knower)

During Sandhi ज changes over to य which gets absorbed via इ.* (न याणा) → (न ईणा) → नेणा. This may be considered as a type of substitutional Sandhi.

(e) **Negative present indefinite :**

कर[त्] + ना → करना. ना displaces the त and itself functions as a pratyaya. (A substitutional Sandhi).

ना + अस्ति → नास्ति (Sanskrit) → नाति (Konkani).

नाति + [जा]लेने → नाति(ले)ने (by haplology) → नातिलेने : Non existent (negative past perfect participial gerund of auxiliary).
Eg. : नातिलेने लेकून मत्ते हून करुन्नक्का. Don't boil your head thinking of non-existing things.

17.

समास (Compounds)

When simple words—substantives, adjectives, verbs or indeclinables—enter into combination, (without the help of vibhaktis) the aggregate word is called a Samasa or a Compound. Each Samasa is treated as a single concise word, and when it has to be deflected into vibhaktis, the “pratyaya” is attached to the last moiety only.

रायदूत when resolved, becomes रायाने दूत (King's messengers). When deflected, say into the instrumental, the vibhakti pratyaya is attached to the latter word only, रायदूतानि. The Sandhi Rule III of alternate long and short vowels cannot be strictly observed, because the penultimate vowel is preferred to be long.

*The change of a semi vowel य, or व into simple vowel इ or उ is known as संप्रसारणः इयण संप्रसारणं Panini I. 1.45.

Exposition of a Samasa requires resolution into members to show inter relation. Thus दोरवाट (door way) is derived from the (s) द्वारवीथी. The latter is resolved as द्वार एव वीथी. Similarly the Konkani word can also be resolved दोरो जल्लेलि वाट → दोरवाट. हस्तीचे दान्त == हस्तद (Elephant tooth, ivory); विद्वांस जनां → विद्वज्जनां (Wise men).

18 When it is not possible to split a compound or when its members do not form part of what it means, it is known as नित्यसमास. A few examples are shown below.

(a) कडियातु. This is the Konkani term used in the southern sides for a *lock*. Olden custom was to keep the key of the lock tucked in the cloth at the hip (कटि). Whenever one wished to operate the lock, the hand (हातु) moved automatically to the hip to pick the key. Hence the lock came to be nick named कटि हातु → कडियातु → कडियातु. At any rate the word has the sense of a बहुव्रीहि समास.

(b) बीगातु. Saraswaths in Karnataka designate a lock by the term बीगु, probably borrowed from canarese. It literally means “tight”. The key looks like a hand(le) of the lock and so it is called बीगा(चो)(हा)तु → बीगातु (key).

(c) किंवदंती = Rumour. When people sought for news from others, they probably used to ask किं (जनाः) वदन्ति. So rumour came to be designated by this word.

Other examples of words whose origins are not clear and whose resolution into components is also unknown are :

(a) खोडुकोप्पु : This means obstinacy (skt. हट्), bad temper. The word is often heard in Kerala, in such usages as : खोडुकोप्पु करुण (घेवून) मेगेले पुत्तान मिजें भांगार घेतले = My son took away my gold obstinately, or behaving in a bad temper. Sri P. G. Nayak of Katpadi says the word is a simple combination of कटु + कोप == कटुकोप (of canarese) which was Konkaniised as खोडुकोप्पु.

(b) कांकाडो : This word indicates certain immature fruits like guava. पेरा कांकाडो = a very immature, distasteful guava. If it is not a samasa, it is probably derived from कंकर = bad, despicable.

(c) कुसकूट् = Titbit, a minute spec. Also pronounced as कुसपट्. कूस् = sting, a pin point; and कूट् is कुटको. So one suggestion is that it is a Vibhakti Tatpuruṣa. कुसाचें कूट् → कुसकूट् = a spec of a pin point. However it is advisable to treat it as a permanent Samasa.

(d) द्विपार (also pronounced as देनपार), indicates the time of the day. It is the equivalent of the skt. द्विप्रहर, a “prahara” being 1/4th part of a day or 3 hours. So two “prahars” indicate 12 noon. If at all one attempts to resolve it, it may be done as for a Bahuvrihi. द्वि प्रहरो यातो यस्य सः = The day at 12 noon. But in Konkani दोन प्रहार → दोन पार (देनपार) will do as a numerical appositional determinative compound - द्विगु कर्मधारय तत्पुरुष. But usually it is treated as a permanent Samasa.

(e) एकसूरु (also एकसोरु). The latter half - सूरु or सोरु is derived from स्वर (tune). The word indicates a selfish or self centered individual, an obstinate fellow who harps the same tune again and again.

(f) आडसरो, out of line. The latter half - सरो is equivalent to the skt. सर (a stringed row; arrangement in a line). The former half आड is the Konkani term for (S) अर्द = to afflict, to move. आडसरो therefore means “not straight” (deviated from the row). eg. अडसरो दान्तु = Deviated tooth. This word has nothing to do with अडसर (neuter) meaning “half mature coconut” derived from अर्धश्रितं.

(g) पलकडि is a pose similar to Padmāsana. This might have been formed from (s) पद्माकृति - or it might have formed from (s) पाद+घटि. Of the several meanings of घटि, “bring together to touch” is one. However sitting with folded legs crossing each other is called पलकडि घालून बेसप = sitting cross-legged.

(h) पक्कडि = Clasping on the side (generally out of fear). This might have been generated from the skt. पक्षति = root of the wing or side, or from पक्षश्रित. However an unambiguous break of word (if it is a samasa) has not been possible. Another opinion is that it is not a samasa word but is the equivalent of पृक्ति = in

close bodily contact. The masculine of this, पृक्तः has given rise to पोरलो in Konkani.

(i) काकुल्टि (काकुलूट in n.k.), more commonly pronounced as काकुल्लि is probably the (K) parallel of the (Skt.) compound word कृपाविलष्टि = Service with pity. Evidently प and ष sounds are given up and र्कार is absorbed via आ. A metathesis at the third letter is possible but has not been applied.

This list is not exhaustive and there may be many more old Konkani words which are fast getting out of use and/or left forgotten by the newer generation.

19. Difference Between a Samasa and a Sandhi

(a) The union between words to form a samasa (compound) is always *without the help of obliques*. While रामराज is a samasa, कुवळचातोरो (little one of ashgourd), दुःदियाफळ (pumpkin fruit) and पेराककाडो (the immature guava) cannot be, because in the latter words oblique signs are distinctly visible - कुवळचा ≡ कुवळचा(चो); पेरा ≡ पेरा(चो). They are mere joint words or Sandhis. If they are to be Samasas their morphology has to be something like तोरोकुवालें, फळदुःदि, ककाडपेर. This point has been misrepresented in a Konkani grammar* from Kerala.

(b) Often a samasa carries the meaning beyond that indicated by the member words, viz. रामराज connotes a sense, much more than merely a country belonging to an individual, Rama. It brings to your mind the Dharmic Rule of Rama. On the other hand, a sandhi word cannot extrapolate itself beyond the meanings of the member words. For example.

घराचो जावंय → घरा जावंय = The son-in-law of this house.

घर + जावंय → घरजावंय = The son-in-law *resident* in this house.

घराजावंय is a Sandhi word, whereas घरजावंय is a Samasa.

(c) Samasa as well as Sandhi have two parts, the first word (पूर्वपद) and the second word (उत्तरपद). In a Sandhi, the contribution of each member to the total sense is just what its mean-

*Konkani Vyakaran, R. K. Rao, p. 109.

ing is. But in a Samasa, the contribution of each member to the total sense of the compound can vary, depending on which half is more important, or whether both halves are of equal importance or both together may indicate something beyond their individual meanings.

20.

Classification of Samasas

Based on the statement under 19c, Samasas have been classified as तत्पुरुष, द्वन्द्व, बहुव्रीहि and अव्ययीभाव. Sanskrit nomenclature is retained, as Konkani coinage of words would hardly improve on these original names. In the last 2½ millennia, no one has been able to improve much on Panini's grammar and so his classification is worthy of adoption into Konkani Prakrit.

Determinative Compounds (तत्पुरुष)

This is called "Determinative" because the first member of the compound determines the meaning of the second member. That is to say the first member is an attributive member, an adjective for the second member, and it is present in some one oblique. This may therefore be called विभक्ति तत्पुरुष. (Inflectional Determinative Compounds).

<i>Vibhakti</i>	M_1	M_2	<i>Samasa</i>	<i>Meaning</i>
प्रथमा	नवी	कान्ति	नवकान्ति	New splendour.
	हृतः	कण्ठः	हरकटो	Destroyed or spilt throat. Parched throat.
	पचूवि	साणि	पचुवसाणि	Green-ness.
	वेरलो	मड्डो	वेरलमड्डो	Thin palm.
	प्रकृष्ट	अध्यापकु	प्राध्यापकु	Excellent teacher.
	व्होडु	जल्लोलोः	व्होडल्लो → व्होळ्ळो	(grown big).

Note that the first member loses its terminal vowel during compound formation. An example of usage is फुल्लेवंचानीक झाडाक एक नवकान्ति उःटायलि = A new splendour descended on the plant after blossom.

द्वितीया	चेलियेक	चोवप	चेल्लिचोवप	Bride seeking
„	दुःखाक	दण्टवल्लो	दुःखदण्टवल्लो	Gone beyond sorrow
तृतीया	अदुरष्टान	लभ्द	अदुरष्टलभ्द	Chance gain
चतुर्थि	संभ्रादनेक	साळा	संभ्रादनसाळा	Hall for feast
	होमाक	शमी	होमशमी	Shami for the “homa”
पंचमि	गावांथूनु	धवंडायिल्लो	गावंधवण्डायिल्लो	Exiled from the village
	गावांथूनु	गावांक	गावंगावांक	From village to village
षष्टि	दोळयांचे	मुक्कारि	दोळेमुक्कारि	In the presence of
	कृष्णालि	लीला	कृष्णलीला	Sports of Krishna
	सत्याचो	संधु	सत्यसंधु	Meeting place of truth
	रुकाचे	मूळांतु	रुक्मूळांतु	At the root of the tree
	दंतांचि	फणी	दन्तफणी	Comb.

दन्तफणि evolves as दन्तणि (pronounced as दन्तोणि), by dropping the intervocalic aspirate फ.

रक्ताचे भंबाळ रक्तभंबाळ Profusion of blood.
भंबाळ is derived from the (s) बहुलत्व = profusion.

षष्टि + सप्तमि: अंगावेलें वस्त्र अंगवस्त्र Second cloth.
मनान्तूलि व्यथा मनोव्यथा Mental anguish.
घरान्तूलो जावंय घरजावंय Resident son-in-law.

Thus the Vibhakti Tatpurusha has seven sub-divisions, depending on which Vibhakti the first member belongs to.

21. नञ तत्पुरुष (Negative Determinative Compounds)

These are compounds to express the negative sense of words.

M_1	M_2	<i>Samasa</i>	<i>Meaning</i>
न्हयं	ब्राह्मणु	अब्राह्मणु	Non-brahmin.
ना	जाणा	नेणा (unaware)	Not the knower.
ना	पुंसकु	नपुंसकु	Hermaphrodite - Not masculine.
ना	जाप	अजाप	Stunned, Speechless.
निस्	अपराधि	निरपराधि	Without Blame.
ना	,,	अनपराधि	Blameless.
निस्	संग	निस्सङ्ग	Detachment.

22. कर्मधारय तत्पुरुष (Appositional Compounds) :

In these compounds the first member which may be a noun or adjective, is in *apposition*, i.e. syntactically parallel having the same case-relation, to the second member. Panini describes Karmadharaya as समानाधिकरण i.e., where both members of the compound have equal importance.

Karmadharaya may be further sub-divided into

- उपमा पूर्वपद कर्मधारय [Qualifying adjective is the first member]
- रूपक कर्मधारय [Metaphorical]
- विशेषणोभयपद [Where both members are adjectives]
- द्विगु कर्मधारय [The first member indicates a number].

i) उपमा पूर्वपद :

M_1	M_2	<i>Samasa</i>	<i>Meaning</i>
चन्द्रु (अशिश)	वदन	चन्द्रवदन	Moon (like) face.
घरशि (अशिश)	कान	घरश्येकान*	Winnow (like) ears.
कण्डण (अशिश)	हात	कण्डणाहात*	Pestle (like) hands.

* In these two instances, you note that the terminal vowels of the first members, इ and अ change into ये and आ. This is because the initial अ of अशिश, joins with it. This does not apply to the first example, because the word चन्द्रवदन is a tatsama borrowed from sanskrit. If you use the Konkani word चन्द्रमु and तोण्ड् then the samasa will be चन्द्रमातोण्ड. Since a conjunctio-
nal word “अशिश” which ought to have been deleted completely,

has not completely disappeared, these form examples of अनुक् समास viz. युद्धीष्टिर.

ii) रूपक कर्मधारय :

a) पादां (जल्लेलिं)	पद्मां	पादपद्मां	Lotus feet.
b) नर (जल्लोलो)	सिम्मु	नरसिम्मु	Lion man.
c) मुख (जल्लेलें)	कमल	मुखकमळ	Lily face.
d) विद्या (जल्लेलें)	धन	विद्याधन	Wealth of knowledge.
e) पोट (जल्लेलें)	भण्डार	पोटभण्डार	Pot belly.
f) दोरो (जल्लेलिं)	वाट	दोरवाट	Passage way.

In all the above examples, the first member is a noun. If the first member is an adjective, the construction is as follows.

M_1	M_2	<i>Samasa</i>	<i>Meaning</i>
g) कोडु	वीक (अशिश)	कोडुवीक	Bitter (like) poison.
h) अळसो	खोडो (अशिश)	अळसोखोडो	Lazy (like) lump.
i) तीकु	उज्जो (अशिश)	तीकुउज्जो	Pungent (like) fire.

In these cases, the words जल्लेलें=itself and अशिश=like, are understood, giving the bivocable samasa a metaphorical meaning.

iii) विशेषणोभयपद कर्मधारय :

In this type, both members are adjectives and are in apposition.

a) तम्बडचारि	हळदूवें	→ तम्बडहळदूवें	Reddish yellow.
b) दीगीय	थोरीय	→ दीगीथोरि	Tall fat.
c) वागर्तें (अनी)	सडळें	→ वागर्तेंसडळें	Openly loose.
d) तरणि (जल्यारीय)	म्हन्तारि	→ तरणिम्हन्तारि	Youngish old woman.

iv) द्विगु कर्मधारय are numerical apposition compounds. Panini has described them as संख्यापूर्वा द्विगुरेकवचनं. These compounds have a numeral as the first member, and the compound itself is presented in singular.

a) तीन	लोक	तिरलोकु	Three worlds.
b) चारि	अंगां	चतुरंग	Four divisions (Chess, or army division)

c) चारि	मास	चातुरमासु	Four (wintry) months.
d) पांच	पक्वां	पंचपक्वं	Five-course-meal.
e) पांच	गव्यां	पंचगव्य	A purifying potion made of 5 materials from the cow.
f) स	इन्द्रियां	षडेन्द्रिय	Six senses.
g) सात	रिषियो	सप्तरिषि	Seven sages.
h) सात	दीस (अहस)	सप्ताहु	A course of 7 days.
i) आट	दिशां	अष्टदिक	8 quarters.
j) नःत्र	रत्नां	नवरत्न	Nine gems.
k) धा	मूळां	दशमूल	10 roots. (collection of 10 roots for Ayurvedic potion).

23.**Prepositional Tatpurusha :**

This is called प्रदि. In this type, the first term, usually in the instrumental case, functions like a prepositional yardstick to measure the second term.

a) दिसान	दीस	(दिसदीसा) प्रतिदीसु	Day after day.
b) वारान	वारु	प्रतिवारु	Week after week.
c) वरसान	वरस	प्रतिवरस्	Year after year.

Apart from the above three examples, there are several others with a preposition for their first member.

d) सम्यक	शुद्धि	संशुद्धि	Extreme cleanliness.
e) सम्यक	कल्पु	संकल्पु	Good decision.
f) परि	अन्त	परियन्त	Upto.
g) पुरः	गमन	पुरोगमन	Forward march.
h) अध्रम	पतन	अध्रःपतन	Downfall.

Some of these have also been presented under Sandhi.

24.**उपपद तत्पुरुष :**

In this the second member happens to be a *derived* noun. Some examples of nouns which are derived from verbal roots and find use in this type of Samasa, are

<i>Verb</i>	<i>Noun</i>	<i>Verb</i>	<i>Noun</i>	
(कृ) कर	कार, कारि (doer)	गन्ध	गन्धी	Fragrant one.
खा	खावगि (eater)	पी	पिवगी	Drinker.
		द्रुह्	द्रोहि	Tormentor.

Examples of उपपद compounds are :

गावंकारि = native, कुम्भकार (कुम्भर) = potter, सुवर्णकार (सोत्रार) = goldsmith, कीर्तनकारि = singer of devotionals, सीतखावगि = glutton, सूरपिवगि = drunkard, पुष्पगन्धी = one who has floral fragrance, गुरुद्रोहि = sinner against the preceptor.

All Tatpurush compounds take the gender of the final noun.

25. Attributive Compounds (बहुव्रीहि)

A Bahuvrihi compound consists of two or more nouns in apposition to each other, the attributive member being placed first, and the compound denotes or refers to something other than what is expressed by its individual members. Generally it attributes that which is expressed by its second member, determined or modified by what is denoted by its first member, to something outside denoted by neither of the two. For example हळदूवंगालो, as a Bahuvrihi, can be dissolved as हळदूवें अवंगालें जाक आस (जाचें) तो — He who wears the yellow cloth. This is the Konkani version of पीतं अम्बरं यस्यास्ति सः— पीताम्बरः (Vishnu). The meaning does not stop with yellow garment, but it refers to the *one* who wears it.

The difference between Karmadharaya and Bahuvrihi compounds is this : (1) In the former, one of the members alone is in apposition to the substantive it qualifies, while in the latter, the compound as a whole is an adjective. (2) In the former the sense is complete within the compound itself, while in the latter it extends beyond the compound.

Thus दशकण्ठु can be treated both as Tatpurusha and as Bahuvrihi. घा कण्ठ् = दश कण्ठ्, 10 heads (द्विगु). It is singular, because it is considered as a *single* group. As a Bahuvrihi, the split up will be घा कण्ठ् जाक आसाय तो दशकण्ठु — One who possesses 10 heads (Ravana).

Bahuvrihi, when resolved must have the relative pronoun जो (जी) (जें) in one of its obliques. धा गळे जाक अस्साय तो धागळो (Ravana). Southern Konkani substitutes interrogative pronoun for relative pronoun and says धा गळे कोणाक अस्साय तो (दशग्रीवु). Konkani speaking people are mischievously experts in coining alias for others, such as भेत्तलवट्टें (Broken plate), मिट्टांखुण्टि (A closed fist in salt), मर्कटमुण्टि (monkey grip). All these are Bahuvriti Samasas which can be split something like भेत्तल्लें वट्टें अग्नि विक्रायता जो, तो — This denotes one who cannot keep secrets. Just as a broken plate scatters away the materials in it, so this person will continuously spit out the secrets. खुण्टि is a *closed* fist. मिट्टान्तु खुण्टि मारता जो, तो — The term denotes an extreme miser, who closes his fist even in regard to a cheap material, salt. मंकडा मुण्टि वरि घट्टि धरता कोण, तो — The term indicates an obstinate fellow who holds fast to his guns.

A Bahuvrihi compound assumes the gender and number of the substantive it qualifies. Some more examples can be given as follows.

उदार मन जाक अस्सा, तो	उदारमनस्कु = Generous minded (God).
कमला मण्के कोमळु जो, तो	कमलकोमळु = One who is pretty like a lotus.
अल्पु जल्लोलो प्राणु जाचो, तो	अल्पप्राणि = Short-lived or feeble bodied one.

Without using the relative or interrogative pronouns, the resolution of Bahuvrihi can be done gerundially too - viz.

सासु हात जाक अस्साय, तो ≡ सासु हात अस्चो (असतल्लो) = सासुहातु (सहस्रहस्तु — सहस्रकरार्जुन — Kārtaveerya).

सिसरी वरि दान्त कोणाक अस्साय, तो ≡ सिसरी दान्त अस्चो (असतल्लो) = सिसरीदान्तु = Crocodile toothed one.

निरमाल = Leaf of the holy basil is an example of बहुव्रीहि (skt. निर्मलं यदस्ति तत्). In Konkani जें (कोण्) निर्मल आस तें. निर्मल is an adjective which thro' Bahuvrihi becomes a noun. It has 3 genders निर्मलु (m), (निर्मला skt., निर्मली (k), (f) and निर्मल (n). Konkani is in the habit pronouncing the penultimate short vowel (अ) as long open ओ and the word is phonetised as निरमोल

and finally got corrupted as निरमाल. After placing on the deity, it attains sanctity and is distributed as निरमाल्य (abstr. noun) = पुनीतत्व = sacred or spotless.

26. Bahuvrihi can be sub divided into (a) समानाधिकरण = Where both members are in apposition to each other when resolved. Examples, हळदूववंगालो, उदारमनस्कु, अल्पप्राणि, and सासुहानु.

(b) व्यधिकरण :— Here the two members are not in apposition ; Examples : कमलकोमळु, मर्कटमुष्टि, मिसरीदान्तु. In this category can be included नञ Bahuvrihi also, employed to indicate negation or absence of something in somebody.

- i) पूतु कोणाक (जाक) ना, तो = अपुतु = Progenyless.
- ii) वणु (स्वाधीन) कोणाक (जाक) ना, तो = अवणु = Helpless.
- iii) आशा कोणालि (जाचि) मेल्लि, तो = निराणु = Dejected, Hopeless.
- iv) धन कोणाक (जाक) ना, तो = निर्धनु = Destitute. Similarly निर्दयु = Merciless.
- v) जाचो आश्रयु निस्सरलो, तो = निराश्रयु = Supportless, Having no backing.
- vi) जाक नाथु ना, तो = आनाथु = Leaderless.

(c) There are Bahuvrihi Samasas with numerals. These are distinct from द्विगु तत्पुरुष in which there is only one numeral adjective, the first member. In the present case, both members are numerals, and the compound as a whole is adjective.

- i) दोनि जावो तीन जावो → दोनतीनि = Either two or three.
- ii) एक ऊणे वीस → एकूणीस = One less to twenty.
- iii) सात कीं आट → साताट = Seven or eight.
- iv) पाव ऊणे आट → पावुणेयाट = Quarter less eight.
- v) द्वित्या अर्ध → (दियाड) → देड = half to complete two (1½).
- vi) अर्ध त्रित्या → अड्डेच = half less to three (2½).
- vii) अर्ध चौत्या → ओवूट = half to reach four (3½).

27. द्वन्द्व समास, Copulative Compounds

(a) A Dvandva Samasa consists of two or more nouns, which if not compounded, would be connected by the copulative

particles अनि (and) or sometimes अय ((s) अपि=also). Panini defines the purpose of this Samasa as चार्थे द्वन्द्व (Dwandva for the sense of *And*). Eg. (i) हात अनि पाय=हातपाय, (ii) रामु अनि कृष्ण

रामकृष्ण, (iii) चेल्लि अनि चेल्लो=चेल्लिचेल्ले, (iv) सालि अनि बालि=सल्लिवल्लो, (v) ताळ अनि मूळ=ताळमूळां, (vi) आवसु अनि बपूसू=अवसबपूस. In the above examples ii and iv contain members of the same category. This type is called समानार्थ द्वन्द्व. Other examples contain members of opposite meanings, and belong to विरोधार्थ द्वन्द्व. In all the examples above, both members have equal importance and are viewed separately, thereby imparting *plural* number to the compound. So this variety is called इतरेतर द्वन्द्व.

(b) When the two members of a Dwandva signify a single collective idea, irrespective of difference in the meanings, the compound is presented in the *singular*, and it is classed under समाहार. For example भूकनीद भय do not merely represent appetite, sleep and fear, but signify three of the fundamental characteristics of animal life. They can be clubbed together into a singular word. Similarly limbs of the body (दोळकानु), musical instrument (ताळमृदंग), divisions of army (रथगजतुरग), names of rivers (कृष्णा कावेरि); insects, birds can also be included in this category. Examples given under इतरेतर, (except ii), can also be treated under समाहार. Some more examples are

(i) खांकिशीकि (both mean ill health), (ii) चांगवल्लाव (a single idea namely, ethos), (iii) देकिवळकि (acquaintance), (iv) वट्टेवट्टूळि (eating plate & appurtenance), (v) ताकदूद (dairy products) and (vi) उम्मासपुन्नाव (cycle of lunar month), (vii) झोडुवारें (cyclone), (viii) नोदन्हाण (daily routine), (ix) जेवणखाण (daily sustenance), (x) घरदार (home), (xi) दामुदुडु (wealth), (xii) मूयिमूसु (insects). An example of usage मूयिमुस्सान सरि घूवून चोवंचिना = Not even (worthless triflings) flies and ants will turn to your side (usually after retirement). (xiii) अम्बोपणसु (fruits), (xiv) रातिदीसु (day & night = incessantly).

(c) एकशेष द्वन्द्व :

Among the several members, only a single one is retained. Hence एकशेष. Nevertheless, the retained single word gives the collective idea of all the members.

(i) भाव अनी भयण्यो → भावण्डां (brethern), (ii) गायि, बोक्कोडि, म्हसि → गोख्वां (cattle), (iii) रुक झाडां वाल्यो → रुकावळि (flora).

28 अव्ययीभाव समास (Adverbial Compounds)

An adverbial compound consists of two members, one of which is generally an indeclinable (a preposition or adverb) and the other one is a noun and rarely an adjective, the whole compound being treated as nom. singular neuter. The compound as such is indeclinable. Thus,

- (i) शक्ति तकीत → यथाशक्ति (as per mite),
- (ii) संशयु नातिल्लें → निस्संशयं (unhesitatingly),
- (iii) जाप दीवुनातिल्लें → अजाप (speechless),
- (iv) बालांकय वृद्धांकय मेळनु → आबालवृद्धं (young & old inclusive),
- (v) सूर्याय चन्द्राय आसाय पर्यन्त → आसूर्यचन्द्रं (till the Sun and Moon last).

The other examples are : (vi) हृदय सयत → सहृदयं (heartily), (vii) एक एक → प्रत्येक (each one), (viii) अक्षणः परं → परोक्षं (unseen), (ix) इत्सा तकीत → यथेष्टं (as you like), (x) अक्षणां सन्निधौ → साक्षात् or दोळमुक्कारि (in the presence of), (xi) पक्षपातु नातिल्लें → निष्पक्षपातं (without bias), (xii) सहायु विना → निस्सहाय (without any aid).

To the above may be added the following with the latter member as adverb.

- (xiii) भोजनानन्तर (after food), (xiv) देशान्तर (to other lands), (xv) हातभित्तिर (under one's control), (xvi) पयमूळि (at the feet), (xvii) करंभित्तिर (before completion). This word is derived as कर(न) (जावंच्या) भित्तिर → करंभित्तिर. (xviii) नांकभर (full to the nose, gluttonous), (xix) दीस्सगळु (whole day), (xx) समर्गणी ((s) समारोग्येण) (hale and healthy), (xxi) सबसूड ((s) सर्वशुद्ध) (perfectly clean).

Many of these (i, ii, iv, v, vi, vii, viii, ix, x, xi, xii, xiii, xiv) are Tatsamas borrowed from Sanskrit.

In conclusion, the reader is reminded that the length of Konkani samasas seldom exceeds 2 members. This is as per the custom in the vedic dialect (Ref. to Introduction) whereas in the Bhasha sanskrit there is no limitation on the length of samasas, with some examples running into 19 or 20 words.

CHAPTER IX

ETYMOLOGY

1. Introduction :

Linguistics can be studied under four headings : Phonology, Morphology, Syntax and Semantics. Of these, morphology (word - structure) deals with (a) the derivation of stems (प्रकृति), (b) inflexion (i.e. declensions by addition of सुप् प्रत्यया's) (c) conjugation (by addition of तिङ् प्रत्यया's) and (d) orthographic compositions such as synonyms, homonyms, antonyms etc. This chapter will be concerned mainly with the stem-derivation study (usually known as Etymology) and orthography.

At the outset, one has to bear in mind that Konkani, as a dialect, had been always under pressure of speed-consciousness, and it has adjusted itself to the behest of this pressure in different ways, viz :

(a) Konkani tries, as far as possible, to confine the length of the stems to bisyllables. Trisyllables are considerably fewer than the bisyllables. Words of four or more syllables are almost prohibited. I may cite two skt. words दर्शनं and प्रदर्शनं. The former has taken the form देर्ल् (देरल्) (face of the house), and accordingly the latter should have the form फिदेरल्, but the actual word is फिदर in order to confine it in 2 syllables. पुरोहितु (4 syll.) becomes पुरेतु (3 syll.). This convention has resulted in the Konkani word being *always shorter* than its skt. counter part.

(b) Konkani's anxiety to lessen the number of syllables has resulted in the last syllable (usually the 3rd syllable) being left grotesque. Even for the same vibhakti, sometimes the last syllable appears differently viz. बतान् करतन चेरडुं समर्गणी ना. There are 3 words in the instrumental case, the first ends in आन, the second in अन and the third in अणि. The skt. translation of this will run as आतपेन कृतेन चारुदृश्यं (शिशुः) समारोग्येन नहि=The child is not in good health due to the sun. Here all the 3 words in the instrumental case have a definite pratyaya एन. Again look at उश्शीर्णे (loan) which is the Konkani version of (skt.) अवश्येन.

(c) A third technique adopted widely in Konkani to shorten the words, is to assimilate the letters beyond the 2nd syllable, by dumping them in what I propose to call "Letter Sinks". These are usually the soft sounds such as ग, ड, व and ळ. viz. (Skt) अनवस्कर (5 syllables) is in Konkani अन्वाळो (3 syllables). Skt. प्रतिपद → पडवो, यज्ञोपवीत → जन्नूवें, पर्युण् → पांगूर (to cover), चारुदृश्यं → चेरडुं = (child).

(d) Konkani disfavours compound letters intervocally, and prohibit them in initial positions. That is why the word क्षौर has become चौळ in Konkani. आमन्त्रयति becomes आवगयत, निमन्त्रयति = निवंगीत.

(f) Konkani has discarded छ and ष whose functions are discharged by श and स. Items (d) and (f), besides catering to phonetic euphony also obey the pressure of speed in conversations.

To get a clarity in respect of semantic, phonetic and orthographic characteristics, a comparative study of the Konkani words with their counterparts in a well developed and closely related language, has to be carried out. There can be no two opinions in that this standard can only be Sanskrit. Elsewhere it has been stated that evidences persistently point to the possibility of Konkani having existed prior to sanskrit, during the vedic times and contributed to the evolution of the vedic metric dialect, from which the classical sanskrit has evolved. On that account, to attempt a direct study of the process of evolution of the Konkani words into the Skt : stems will be an impossible Herculean task, mainly because of the orthographic vagaries and grammatical indefiniteness in Konkani. A reverse study, starting with the evolved skt : word to arrive at the involved Konkani word is sure to yield more fruitful results. Similar inverse studies are common and are permitted in scientific investigation of sub-micro phenomena. For example, the interference pattern of x-ray waves diffracted at the crystal lattices, is measured and calculated *back* to arrive at the lattice - distance within the crystal. Moreover, there is a second important reason to make sanskrit the reference standard. During the

post-Paninian M.I.A. period, somewhere between 500 BC and 500 A.D., there had been a great upsurge of all prakrits, not excluding Konkani. During that period, sanskrit was relegated to the pooja rooms and the yaga-halls. But the funny irony had been, that during this renaissance of prakrits, each prakrit vied for the prestige of being closer to sanskrit than others. There should, therefore, have been *a good deal of patterning of prakrits on the model of sanskrit*.

It is therefore easier to use the skt. words* as the standards and work back to arrive at the Konkani words for purposes of Etymology.

2. Word

Before we take up the formation of words in Konkani, it is worth - while to digress a little to examine what a "word" in general means.

A written word is a collection of letters, just as a spoken word is a collection of sounds. As exception to a collection, there are monosyllabic words made of single letters. viz. ना = nil ; ओं = the symbol for Pranava ; यो=come ; हा=an exclamation ; पी = to drink ; न्हा = to bathe ; खा = eat ; कीं = What/or ; जा = to happen ; गू = faeces ; पू = pus ; बी = seed ; भी = to fear ; दी=give ; धे=to take. Sound was the predecessor of script and words were learnt by making different sounds in a *specific sequence*. During the pre-historic vedic age when script had not been invented, words of the hymns were preserved by transmittance from mouth to ear. Sometime around 4000 years ago†, script was invented whence it became possible to preserve the thoughts by inscribing them on stones or clay plaques, leather scrolls and palm leaves.

*A well-known grammarian Pischel, in his "A grammar of the Prakrit. Languages (p. 59) resounds the same idea, "... Although sanskrit is not the only source of prakrits, a complete description of the latter has to be independently based upon it".

†There are authors like Prof. Muller who hold that the art of writing was not known during the time of Panini, but Theodor Goldsticker refutes it in his book "Pānini", 1965.

Sequence of Syllables :

Any conglomeration of sounds can make a *word* provided that cluster conveys a meaning to the listener or the reader. A cluster of sounds or letters which does not convey a sense, is an "abragadabra". A *written* word is monitored by the eyes, while the *phonated* word by the ears. Decipherment in the brain, involves breaking up of the word into syllables and cognizing their *specific sequence*. Two syllables in the sequence रा जा means a king; when you reverse the sequence, जारा means libertines; मन mean minds, नम means prostration; नदी = river, दीन = meek. Thus decipherment of the meanings of words in the brain is one of *closely following their sequence*.

3. Sphota (Mental Impression of a Sound)

Some time in the 5th century A.D., a few thinkers like Bhartrhari, Kumarila Bhatta and his "meemamsaka" disciple Mandana Misra were seized with the problem of resolving the mechanism of decipherment of words in human brain. They have written volumes on the subject such as "Vakya Padeeya" of Bhartrhari, 'Sloka Vartika' of Kumarila Bhatta, and "Sphota Sidhi" of Mandana. By their hair-splitting didacticism they achieved not more than a nebulous idea about the functions of the sensory organs, eyes and ears. They invoked an entity called "स्फोट or a शब्दतत्त्वं" (immortal sound) which they imagined to be a sort of "fitness" or of the form of seeds. Theirs were subjective inferences. According to the protagonists of 'Sphota', the sounds should first transform into this imaginary commodity 'Sphota' before they can be cognised by the brain; but they were mystified by the role played by the sequence of syllables.

Sphota was like the "phlogiston" of the chemists of the 15th century, or like the "Ether" of the wave theorists in physics (19th century), both of which were disproved later. The functions of the brain in deciphering the words (sound or script), pigeon-hole-ing the meanings thereof, and recalling them to memory, continue to be mysterious even for the modern science. No break-through has been so far possible though a model has

been hypothesised like that of an assembly of millions of computers. The sound or the light signals (captured by the ears or the eyes) agitate the brain cells which consequently get oriented in a definite pattern, which constitutes the "pigeon-holing" or preservation of memory which is another term for "Experience". A subsequent confrontation with the same or a similar "experience" is checked against the existing orientation. One who is conversant with more than one language has to have more than one nerve-cell orientation. That it is so can be verified from the fact that when a polyglot speaks or writes in one language, for the time being he becomes oblivious of all other languages. It is as if a curtain has been drawn on your knowledge of other languages.

Understanding of a word is a function of the "association" or experience and anticipation. "Anticipation" is so powerful a sentiment that it often makes you read the negative or the opposite of an unexpected news conveyed to you.

Word and its Meaning are Inseparables :

The universe is made of names and forms, *Naama* and *Roopa* as are designated in philosophy. If the word (spoken or written) is the *Naama*, its sense is the *Roopa*. The two are inseparables as Kalidas puts it in *Raghu Vamsa* 1.1 : वागर्थविव
संपृक्तौ, जगत पितरो वन्दे पार्वतीपरमेश्वरी. *Parvathi* and *Parameswara* are said to be as inseparable as a word and its meaning. The brain recognizes and/or memorises a shape by the sound (name) associated with it. Even a deaf and dumb person, coins his or her own sounds to designate shapes. So, the sound (word) *Cow* is able to rouse the memory of the form and characteristics of a cow, and the sight of the object (sense) cow does the reverse, namely brings up the *word into memory*.

4. 16th century Konkani as seen by the foreigners :

The christian missionaries of the 16th century remarked that Konkani was a musical language. This was mostly due to the prevalence of nasalism (through "anuswara") and Konkani's preference for soft sounds at the cost of harsh aspirates.

Difficult phonations like ऋ and ॠ were given up as also the tongue-twisting consonant clusters and compound letters.

The vocabulary of this dialect "Brahminica Canarim" is smaller than that of the classical sanskrit, and its "stems" correspond to the archaic less popular roots of sanskrit. To give one example, आकर्ण् and श्रु are the widely used skt. roots for "To hear"; but Konkani has the stem आयक् which corresponds to the less-used आ+युज्. These two facts give the impression that Konkani was *NOT* formed from the post Paninian M.I.A. sanskrit, contrary to the belief of some linguologists. Musical accent indicates that its period of formation may be contemporaneous with that of Ṛg and Sama Vedas. This assumption derives further support from the similarity of many vocables and some grammatical peculiarities common to Konkani and the vedic dialect. (See "Introduction" at the beginning of the book).

5. Preservation of desinential vowels, a notable characteristic :

From the oldest period, the M.I.A. prakrits had all their stems ending in vowels, because sanskrit (which was held as the model) had lost its final consonants. (R. Pischel - Grammatika der Prak. 350).^{*} However, the weakness of the end vowels of prakrit words contributed in modern times to their disappearance except in the Kashmiri, Sinhalese, Bengali, Sindhi and the southern Konkani. The loss of desinential vowels in modern times was not due to Dravidian influence, contrary to the belief of J. Bloch. (Formation of Marathi. 37).

All desinential vowels in the southern Konkani are short except in monosyllabic words like ऊ (louse), पू (pus), खा (to eat), यो (to come), तू (you), बी (seed or 2nd day of lunar month), द्या (ten). Terminal vowels have a definite function, to indicate the gender and number of nouns, pronouns and adjectives. After discharging this function by the nom. singular, the end vowels quietly disappear in all other obliques (विभक्ती's). On

^{*}Dravidian Languages like Malayalam, Tamil and Telugu use desinential consonants - viz. Malayalam, iL, iN, iL, iN, iR respectively.

going through the lexicographic work written for the first time and left behind by the Fransiscans and the Jesuites (preserved in the central library, Panjim, Goa) it becomes clear that the desinent vowels were preserved in the 16th century Konkani. Fr. Ribeiro (1625-1680) had spared no pains to indicate the phonation by diacritics; and his work shows words with the desinential vowels intact. However neo Konkani of the north (Bombay, Goa, Maharashtra) has dropped the terminal vowels, probably in imitation of Hindi & Maratti. Definitely this is not due to Dravidian influence, because neither the Dravidian dynasties, Chalukyas, Yadavas and Hoysalas, nor the rulers of Kerala ever used their authority to alter Konkani. Padre Thomaz Estervao (author of *Grammatica da Lingua Concani*) says that even during the 16th century Konkani had preserved the terminal vowels. The real culprits of this change had been (a) the Portuguese rule over goa, and (b) the cheap adaptability of the fortune-seeking migrant Konkani to the local languages to the extent of mutilating their own mother tongue, and in some cases completely disowning their mother tongue as happened in Punjab and U.P.

In the novo Konkani without the terminal vowels, the gender and number of the substantives have to be inferred from the inflexions of the predicate.

Pristine Konkani (Southern region)		Novo Konkani (Northern Side)	
1)	कालु	Time	काल
2)	कालि	Yesterday	„
3)	पेर	Guava fruit	पेर
4)	पेरि	Guava tree	„
5)	माल (सल्लो)	Upper cloth	साल
6)	सालि	Skin	„
7)	देबु	God	देब
8)	देव् (verb)	Descend	„
9)	पाव	¼ (quarter)	पाव
10)	पान् (verb)	To reach	„

6. Another important characteristic of pre-Portuguese Konkani is the stress accent on the consonant that immediately follows a *short* vowel. Linguologists have opined that the only purpose of this accent was to distinguish the short from the long vowels. For eg. Konkahi has both short and long diphthongs ए and ओ, but only one 'letter' for each. Then the stress accent can distinguish between long & short phonation.

7. Compactness of Konkani Words :

A third characteristic of Konkani words is that they are always shorter than their sanskrit equivalents. As mentioned earlier, this language does not tolerate words longer than three syllables, disyllabic being its favourites. During word-formation, the 1st syllable and often the second syllable are preserved. Syllables beyond the second are either ignored and dropped, or dumped into a "Letter sink", which process the semantist calls as assimilation. Intervocal semi vowels य and व are usually dropped to shorten the word, viz. skt. अग्रवलय becomes अगोळु (single hair) in Konkani. Shortening is also effected by compounding the letters, viz. skt. अग्निस्थिक् becomes आगटें (a fire tray) in Konkani. In both cases, the initial and the second letters are preserved, and the others are dumped into ल or ट. This shortening tendency is universally prevalent in Konkani, and you can hardly claim a genuine Konkani word longer than its sanskrit equivalent. The following are some examples ; the skt. equivalent is given in bracket :

(नारिकेल) नारळु, coconut ; (देवालय) देवळ, temple ; (इङ्गारक) इङ्गाळो, burning ember ; (सहचारः) सेजार, companion ; (पलायित) पळ्चार, routed ; (अवतरणं or वधूवरयानं) व्होराण, (marriage) procession , (प्रतिपद) पडवो, the first day of the lunar bright half ; (पुरोहित) पुरेतुः, priest ; (अलवणं) अळिळ, saltless ; (मध्यरात्रि) मद्राति, midnight ; (देवर) देरु, husband's younger brother ; (दिवस) दीसु, day ; (दीपावली) दीवाळि or दीपाळि, festival of lights ; (वलयकार) वळार, bangle man ; (कुम्भकार) कुम्भर, potter ; (सुवर्णकार) सोन्नार, goldsmith ; (वद्धिष्ट) वाङ्कडो, crooked ; (कुलगृह) कुळार, family house ; (वरदीक्षा) वरडीक, marriage (ceremony dedicated to the (lionization of) the groom :

(ननश्रेणी) निस्सणि, ladder : (पल्लव) पल्लो, tender leaf ; (द्विप्रहर) द्विपरा or देनपार, noon ; (सकलक) सगळो, whole ; (राज + कुल + आगार) गवळार, fort-like palace. (Note that ज become य and य is replaceable with व ; राजा → रायु (रावु. This habit was imbibed from Paali). (सेनापति) शेणवि, commander of army, a surname, just as रावु is a surname. (वधूनी) व्होन्नि, elder brother's wife. Lit. the best (leader) among women, वधूनायकि ; (पूगफल) फण्णळ, areca nut ; (पण्यशाला) पाण्डेल, business shop ; (नीयातृकः) नयतो, Arab, one who goes by ship ; (चन्द्रनीक) चन्दीणे, moon shine ; (हरीतकी) हरडि myrabolan ; (किसलक) केस्सम्बो, young plantain tree ; (दग्धतैलं) दड्डेल, burnt oil ; (बुभुक्षा) भूक, appetite ; (शिखण्डि) शेण्डि, tuft ; (हुतवाह) उज्वाडु, light ; (काक) कक्को, crow.

Intervocalic व is dropped in the names of days of the week (आदित्यवार) आयतारु, Sunday. Note that द and व are dropped. The compound letter त्य splits and undergoes metathesis.

The above examples enable us to formulate the first Law of word formation in Konkani, namely.

*Rule I - Law of Contraction :

Konkani words are short, shorter than their Skt. counterparts. Their lengths are confined within two or three syllables. This law is the first step to decide whether the Konkani word and the skt. word are counterparts. For example the K. word सदांच, "everyday" cannot be the counterpart of skt. सदा. The real equivalent is सदाऽपि "always". Similarly दरवटो cannot be the parallel of द्वार ; the actual skt. equivalent is द्वारस्थ. In the face of Rule I of word-formation, when you come across in *novo* Konkani literature, words such as षोळटिकेंत, सोबिनकाय, बृहणशीळ सदांच, ओखेतो खेवंक, जाणविकाय, भोळंभटाभशेन, सवंगडचाक, आखांताळि, पिकावळीचेर, सुन्दरताय, जापसालदारकेचि, फुगात्यांव, शिटकायत, etc. they appear as most unkonkani-like monstrosities. The above examples were picked from कुळागार monthly 1986, a Margao publication.

*Rules mentioned in this chapter are not of infallible Absolute type. They are but the conventionally accepted greatest probabilities.

8. Apparent exceptions to Rule I :

(अ+म्ले→अम्लायते) उम्बळत, cleanses ; (उज्जरति) उज्जरायत, benifies ; (रक्तं) रगत, blood ; (छाया) सवळि, shade : (काक) कायळो,* crow ; (जम्भा) जंबय, yawn. These are exceptions only in appearance, because the syllabic length of the word is adjusted during phonation. For example उज्जरति is a 4 syllabic word. The pronunciation of the Konkani word is something like उज्जाय्त (3 syllabic). About छाया and काक, I presume the Konkani words have been influenced by Telugu which was prevalent in the southern parts of Gowda Desa. The Telugu words are छायालि and काकलु. This presumption is further supported by the presence of common words like निश्शणि (ladder), दोर (rope), वदनो (व्होन्नि) elder brother's wife, etc, in both languages. Konkani pronunciation keeps the length of the vocables under strict control, and the Rule I can be said to be almost without exception. (आयुध) आयदूव sounds during pronunciation as आय्दूव and hence conforms to the rule.

9. Preservation of Vowels of Initial Syllables :

A prominent feature of Konkani words is that their initial syllable, and more often than not, even the second syllable are preserved as they are in their sanskrit equivalents. Countless number of examples can be offered to illustrate this behaviour. Preservation of vowels may be examined first. Skt. equivalents are given in brackets.

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(कलश) कलमु or कळसो, pot ; (गड्) कडय, to distil ; (ज्वल्) जोळय, to brighten (व becomes ओ by संप्रसारण) ; (जलौक) जळूव, leech ; (जरति) झरत, wears away ; (तरुण) तरणो, young ; (त्रपूस्) तवसें, cucumber ; (ननांदू) नणंद, husband's sister ; (फणस्) पणसु, jack fruit ; (नप्तृ) नत्तु, grandson ; (प्रलोक्) पळोय, to look ; (पलायित) पळचा, routed ; (भगिनी) भयणि, sister ; (भ्रष्ट) भष्टु, polluted ; (नपत्नी) सबति, co-wife ; (सपाद) सवाय, one and quarter ; (कक्षः) खक्के arm pit ; (स्कम्भ) खंबो,

*This derivation is via the prakrit wherein the second syllable is dropped and later filled up with य and ळ.

pillar; (चन्द्रनीक) चन्दीणे, moon shine; (घर्ष्) घट्टि, rub with a rotatory motion; (नग्न) नगडो, naked; (मस्तकं) मत्तें, head; (छत्र) घना, umbrella; (प्रतिपद) पडवो, first day after the new moon; (गन्धक) गळो, neck; (फलकं) फळें, plank; (चनक) चणो, Bengal gram; (वलय) वळें ($\frac{1}{2}$ coconut) बळें loop or circle; (प्रावृष) पावसु, monsoon, heavy rain.

There are also exceptions like (अद्य) आज=today, (अरण्य)रान forest.

आ

(काश्यं) काशें bronze, (क्षार) खार salt, (ग्राम) गांवु village, (घ्राणा) घाणि foul smell, (घात) घायु wound, (जामातृ) जावंय son-in-law, (प्राकार) पागार fortified wall, (पाद) पायु leg, (प्राप्) पाव् reach, (भ्राता) भावु brother, (भ्रातुर्जाया) भावज brother's wife, (राज्ञी) राणी queen, (राजा) गयू, राबु king, chieftain, (लाला) लाळ saliva, (वाट) वाडो habitation, (वाजि) वारें wind, (भार्या) बायल wife.

इ

(परियति) रिगत penetrates, oozes, (विमृज्) बिस्साट् to get free, (निमृज्) निम्सर to loosen, (पिबति) पित्ता drinks, (निर्वीति) निवेय्त् cools, (निमन्व्) निवंगि to consult, (तिमति) तिम्त् wets oneself, (गिरति) गिळत swallows, (इच्छा) इस्सा desire, (निहनोति) निषत hides, (मिध्यति) मिजत cooks, (विद्युत्) (विजु) (मिजु) lightning, electricity (In northern Konk. it is वीज. The initial vowel is quantitatively changed, against the rule).

ई

(पीड्) पीळ to squeeze, (कीरः) कोरु parrot, (कौटः) कौडा worm, (कौल) कौळो nail, or wedge, (गीतं) गींतु song, (दीप) दीवा lamp, (दीर्घं) दीगु long, (बीजल) बीयाळ granary of seeds.

उ

(उड्डयते) उडत flies up, jumps up, (वृटति) तुटत snaps, (उल्लपति) उल्लयत speaks, (उद्बुर) वृंबुर thresh hold, (उद्योत) उज्जो fire, (मुद्रिका)

मुद्दि ring, (उदक) उदाक water, (उद्गार) उद्काडे to eject, to defecate, (पुञ्जा) पुञ्जि heap.

ऊ

(घूर्ण्) घूर्व् revolve, (ध्) धूय् to wash, (ऊनं) ऊणें or वूणें (by prothesis) less, (कूट) कूडो counterfeit (coin), (चूडा) चूडो a crest of wicks, viz. वत्ती चूडो, (धूलि) धूळि dust, (मूत्रं) मूत urine, (सूत्रं) सूत thread, (मूल) मूळ root, (रुप्यं) रुप्यें silver, (लूना) लूत winter cracks on feet. (यूका) ऊ=louse (by the †apocope of य and क and retention of the initial vowel only).

ए

(देवर) देर husband's brother, (चेट) चेडो helper, son, (चेल) चेलो* disciple, son; (एकादशि) *एकादशि 11th day of lunar half month. (खेल्) खेळ to play, (पेशी) पेशि slice, (वेला) वेळि sea shore, (वेष्टनं) वेष्टण* encirclement.

ओ

(ओष्ट) ओंष्ट, or वोष्ट (by prothesis) lips, (कोकिला) कोगूळ female cuckoo, (कोट्टो) कोट्टो fort, (कोट्टार) कोट्टार strong hold, (कोशः) कोशे treasury, penis, (गोष्ट) गोटो* cowpen, (तोय) तोय dhal water, (दोरः) दोर rope, (शोकः) सोकु sorrow, (चोरः) चोर thief.

Rule II - The Law of conservation of vowels on initial syllable :

The vowels of the initial syllables of the Konkani words and their skt. equivalents tally qualitatively and quantitatively.

This rule does not apply to ऋ. The Skt. ऋ is assimilated into Konkani via रि, रु, अ, इ, उ and ओ.

†Apocope = Removal of a letter or syllable at the terminal of a word.

*In southern Konkani the initial vowel has been shortened and the words pronounced as चे:लो, ए:कादशि, वेष्टण, गो:टो.

10. Assimilation of ऋ :

Konkani has rejected ऋ. It assimilates ऋ through other vowels.

- a) ऋ assimilated via अ :— (वृत्तकुल्यं) वडकूळें, roundish circle-like. (वृद्धः) वटु senile ; (शृंखला) संकाळ, chain ; (मृत्तिका) मत्ति mud ; (तृण) तण्, grass ; (कृषति) कसयत, ploughs ; (मृदु) मवु soft.
- b) ऋ assimilated via आ :— (जृम्भिका) जाम्बय yawn, (तृष्णा) तान्, thirst, (पृष्ठ) फाटि backside, (मृग्) माग seek, (वृद्धि) वाडि growth, interest, (नृत्यं) नांचु dance, (दृढय) ताराटि to tighten (ऋ has undergone वृद्धि as अर).
- c) ऋ assimilated via इ :— (दृश्यते) दिसत appears, (दृष्टि) दिष्टि sight, (कृणाति) किरडीत pulverizes, (मृष्टा) मिट्टाय sweets, (वृश्चिक) बिच्चु scorpion, (शृंगार) शिंगारु decoration.
- d) ऋ via ई :— (शृंग) शींग horn, (शृतं) सीत् cooked rice, (कृष्ण) कीष्णु krishna.
- e) ऋ absorbed as रि or रु :— (ऋणं) रीण् debt, (ऋषि) रिषि or रुषि sage, (सुहृत्) सोयरि friend, (वृक्ष) रुकु tree, (अमृत) अम्बहत nectar.
- f) ऋ assimilated via ए :— (वृथा) वेट्ट, free from work.
- g) ऋ absorbed via ओ :— (सृज्) सोडि to give up. (मृश) मोसु deception.

11. Non conservation of vowels on initial syllable :

Notwithstanding the examples given above, Rule II has several exceptions which will be dealt hereunder :-

- a) Short अ often changes into its long congener. This is both a qualitative and quantitative change. (अद्य) आज today, (बहिर) भायर outside, (कछप) कासवु tortoise, (कर्ण) कानु ear, (स्कन्द) खान्दु shoulder, (तक्र) ताक buttermilk, (नश्यति) नासत putrefies, (पक्वः) पांकु semisolid, (वंशि) वासो bamboo, (संध्या) सांज evening. This elongation of the vowel is a compensation for having replaced the consonant cluster in the word with a single consonant.

b) आ → अ :- This is the shortening of the initial आ. (जागरण) जगरण wakefulness, (ताम्र) तम्ब copper, (ब्राह्मण) बम्भूण husband, (मार्जार) मज्जर cat, (मातुल) मवळो maternal uncle, (काक) कक्को crow, (अस्पर्श) अस्पड् to touch, (आर्य) अज्ज grandpa.

c) अ → ओ :- This is where the initial अ is dropped. Complete deletion is a qualitative and quantitative change. (i) (अभ्यञ्जते) भिज्जत soaks, (ii) (अरण्य) रान forest, (iii) (अभ्यन्तरे) भित्तर inside, (iv) (आहरति) हाडत brings, (v) In the borrowed words अहकार, अहमति, the initial अ is not audible during conversation and the word becomes हंकार and हंमति.

d) आ → ह :- Konkani has a preference to pronounce the initial letter with aspiration, eg. (आलोडति) हालत shakes, stirs. There is nothing wrong if one pronounces as आलत. (आहरति) हाडत (आडत)=brings; (आश्लोक) हळशोक (अळसोक)=dirty, abusive.

e) आ → व :- The skt. word आतप becomes अत in Konkani. But it is pronounced with the prothesis of व as वत (hot sun).

f) अ → उ :- There is a more than usual tendency for the initial अ to change into उ. eg. (अपहरति) छप्पित plunders, (अपमित्यति) उमतीत pours out, (अंगुष्ठ) उंगटो thumb, (अस्नान) उम्बळत washes, (अपह्वलति) उव्हाळत exorcises, (अपक्षिपति) उपसीत throws away or down, (अवमूर्धन) उमति lying face down, (अवकुर्वन्) उन्नकणि on the haunches, (अमावास्य) उम्मासा new moon, (अवपण्यता) उबगणि boredom, (अनुभूत) उतभूत for अनुभूत, is likely to be mistaken for उतभूत sprung from. In Goa उक्ति is used for वागति (Sunapranth Feb. 89). The former word is the Sanskrit tatsama (borrowed) while the latter is the derivation of it into Konkani, see 12 iv, below.

12. Non-conservation of other vowels in initial position :

i) इ and ई → अ (आ) :- (तिलति) तळत fries in oil, (स्त्रीयते) मरत dies, (विनयते) वाणायत decants, separates, (वीथी) वाट path way.

ii) इ → ए :- This is a Vridhi into a diphthong. (मिलति) मेळत meets, joins; (मिमीते) मेजत counts, measures, (भिद्) भेति to break; (नियम) नेमु law, (शिन्दूरः) सेन्दूर calcined powder, (जीवन) जेवण meals, (दौर्भाग्य) दोण distress, (शीत) शेत्य cold, (विश्व) वस् to sit.

iii) उ → ऊ :- Long and short forms are usually interchanged, (च्युत्) चूक् to go wrong, commit fault, (ऊर्जयति) उज्रायत beneficiares. In (कुवळति) कवळत curls, the initial उ is totally dropped, (धूम्र) धुवर (smoke).

iv) उ → ओ or व :- It is a case of a vowel undergoing Vridhi, (लुठ) लोळ to wallow, (रुद) रोड to cry, (बुक) भोक bark, (दुल) दोल to oscillate to and fro, (जुष्) जोड to possess, earn, (कुप) कोफ to get angry, (उपसरति) ओवसत suits, matches, kotoes, (पूगफल) फोप्पळ areca nut, (सुवर्ण) सोन gold, (कुष) खीच to tear, to pull or draw out, (कुल्व) कोळव bald, bare, the fond of coconut palm, उक्त = वागते = open. Its real meaning is *spoken*. Its extended meanings in Konkani are *expanded, disclosed, open*. कवाड वागते = door (is) open, खबर वागते करि = Disclose the news वागती वासर = expansive (kitchen) hall.

v) उ, (for that matter any vowel) can be aspirated by combining with ह. (उष्ण) हुन hot, (उष्मा) हूम sweat. (It is not a mistake if people pronounce these words as ऊन or वन, ऊम or वम) (उद्वतः) हुःवार = upsurged, overflowing, flood. Similarly अ can be aspirated (अश्लीलक) अळसीक or हळसीक = vulgar, ugly, rustic, abusive. From the above observations,

Rule III may be propounded as "when the initial vowels of the skt. equivalents are not preserved in the Konkani words, they are assimilated via two channels : (a) total deletion and (b) by conversion as अ (आ) → उ इ (ई) → अ (आ) or ए; उ (ऊ) → ओ or व.

13. Length of the penultimate vowel :

When the stems are disyllabic, the penultimate vowel happens to be also the vowel on the initial syllable and as per

Rule II, it is preserved without change, viz. (जीव) जीव life; (दूर) दूर distant; (पीड्) पीळ to squeeze; (रोग) रोग illness. However if the vowel on the initial syllable of the skt. root (disyllabic) is short, Konkani makes it long (शिक्ष्) शीक to learn; (कण्ड्) काण्डि to thresh, (कर्ष्) काडि take, (गल्) घालि drop etc.

But in the case of longer than disyllabic words, Konkani reshuffles the vowels so as to result in the penultimate being long viz. (मानुष) मनीशु man, (लसुण) लसूण garlic, (लकुट) रकूड् fire wood, (सत्यभामा) सद्भामि; (रुक्मणि) लोकूम; (मध्यरात्रि) मद्राति mid-night, (वलयकार) बळारु bangle man, (सुवर्णकार) सोन्नारु goldsmith; (आदित्यवारु) आयतारु.

In certain cases the penultimate vowel of the K.word is short eg. (हरिद्रा) हळदि turmeric, (कवाट) कवड door; (पूगफल) फोप्पळ areca nut. In such cases the pronunciation of closed (samvritha) अ in the penultimate position has a *long* open O' intonation, so much so these words sound like हळोदि, कोवोड, फोप्पोळ, करतोलो (will do), मड्कोड (monkey), आयदोन (receptacle) etc.

Konkani tries to retain the same gender for its words, as the skt. equivalent has. But then the terminal vowels indicating the genders are different for the two languages. Hence the ultimate vowels of the K.word and the skt. equivalent often vary viz. (रामः) रामु (masculine), (हरिद्रा) हळदि (feminine), (श्वः) सूणो (m) or सूणें (neutral), (आयतनं) आयदन receptacle (neutral).

14. Alternation of Short and Long vowels :

Polysyllabic Konkani words seem to have a regularity of alternation of long and short vowels.

अळ् सा यि laziness ; S. L. S.	पि ळ्ळे लें squeezed ; S. L. S.
गे ल्ले लें gone ; S. L. S.	धुवरु (धु वो रु) smoke ; S. L. S.
थो रे लो fat ; S. L. S.	रो ग्गो डो grind stone ; S. L. S.

उष्णीत snatches ;
S. L. S.

हुवाळ्न् exorcsises ;
S.L. S.

दुगीत smells ;
S. L. S.

पुरेतु priest ;
S.L.S.

उम्मास new moon
S. L. S.

वर्डीक marriage ;
S. L. S.

कुळार family house.
S. L. S.

ममर्गणि pronounced as सा म र्गो णि, in good health.
L. S. L. S.

S = short, L = long vowel.

Rule IV : There is a conventional Law of Alternation of short and long vowels in Konkani vocables.

15. Diphthongs ऐ and औ are not popular in Konkani. They are met with in the Tatsama-words only. They have been assimilated by splitting them ऐ → अ + ई and replacing ई with य, viz ऐश्वर्य → अय्सुवर्य. Similarly औ → अ + ऊ and replacing ऊ with ओ and व, viz. औषध → ओक्कद. Then the prothesis of व is done and the word becomes वोक्कद. औदार्य → अबुदारय.

16. Stress Accent after a short vowel :

A consonant immediately following a short vowel is usually pronounced with a stress accent in Konkani. This was the convention in the 16th century prior to the Portuguese murder of Konkani, and even now the custom is continued among the people who fled Goa and settled in Karnataka and Kerala.

Classical sanskrit has given up such stress accents on the heels of short vowels. But many a prakrit, especially the scriptless ones, under pressure of speed consciousness indulged in short vowels, to indicate which they had to employ this stress, accent. Now that Konkani is fast becoming a scripted languages she has got two choices, (i) either give up the accent by making the vowels long, or (ii) honour an ancient singularity, a distinguishing angularity at that, and preserve it. In the latter event,

stress accent can be indicated by a *Visarga* after a short vowel and write the following consonant in the normal way. Many people now write a geminated consonant, which does not represent an accent. Even in Sanskrit there are words like दुःख, मनःपूर्व wherein visarga indicates the stress accent.

Sanskrit has only the long form of ए and ओ, whereas Konkani has short and long. Without having separate symbols for long and short, stress accent (represented by Visarga) is the only way to make the distinction. In the word गेलेलि, no indication is given of the fact that the initial ए is short while the 2nd ए is long. But if you write like गेलेलि, the distinction between short and long ए's is clear.

Rule V : Pristine Konkani manifests a stress accent on the consonant which follows a short vowel.

Rule V does not apply when (a) there is an anuswara on the short vowel, (b) when the succeeding consonant is र or ह or a compound letter. Ref. to chapter I, 16, p. 59.

ASSIMILATION OF CONSONANTS

There is a fairly good constancy in the retention of the first two consonants of the Skt. word in the Konkani word.

17. Fate of the Nasals during word-formation :

A. Anuswara : Anuswara is used profusely in Konkani so much so the language presents a musical tone. The placement of the Anuswara is unrelated to the Skt. equivalent.

(i) When there is an anuswara in the skt. word, it is usually preserved in the Konkani word, viz. (चक्रम्) चक (चमक) to walk ; (काश्य) काशे bronze ; (शत भरित) शभरि, one full hundred. (विभञ्ज्) भुंज, to be at large, (वत्सरूप) वासुर, calf.

(ii) Absence of anuswara on the skt. equivalent does not prevent Konkani from placing anuswara on its own words, viz. (पिप्पली) पिपळि, (प्रदरति) पिदीत tears ; (वृट्) तुट् to snap ; (बुक) भोक

bark; (कास्) खांक to cough; (मंकड्) मंकड् monkey; (नख्) नांकूट nail.

(iii) Notwithstanding item (i), Konkani has taken wide liberty not to conserve the anuswara of the skt. words several times, viz. (अशति) बुरसेत, ruins, (अभ्यतर) भित्तरि, inside; (वंशी) वासो, bamboo; (मांस) मास, flesh; (तक्षति) तासत, de-skins, (कर्तुं) करु to do.

(iv) When the terminal letter (in K. word) is a nasal, the anuswara is not conserved; viz. पानीयं → पानी, मक्नीतं = साणि. Despite all that has been said, the over all picture of anuswara nasalism is unpredictable in Konkani.

B. इ and ञ are the terminal nasals of the guttural and the palatal series respectively. They do not have full status of consonants, and so they do not initiate vocables in Sanskrit. However, in Konkani these are two or three initiated by ञ viz. (न्याय) ञायु justice, (ज्ञानी) ञानि knowledgeable; ञजामूजा (onomatopoeitic slang) = nonsensical prattle (abragadabra).

C. न. In the original Konkani, it was a dental sound, but today several people pronounce it as alveolar.

(i) Konkani preserves the initial न viz. (नदी) न्हयि river, (नहि) नयँ certainly not, (नख्) नांकूट nail, (नख्) नगडो baked, (निद्रा) नीद् sleep, (नृत्य) नांचु dance, (नैयातृक) नायतो Arab.

(ii) Intervocal न also is largely preserved, viz. (छिन्दति) शिन्दीत cuts; (कुन्तति) कान्तीत scrapes; (राध्नाति) रान्दीत cooks.

(iii) When न is not conserved, the following modes of assimilation are adopted,

i) Total deletion of न :- (निचोळ) चोळि blouse, jacket, (निविशति) वेसत, sits.

ii) न is replaced with Anuswara :- (पिन्) पेंव् (पब्) to leak, to discharge. (प्राप्नोति) पावंत reaches, attains.

iii) न is changed into मकार or णकार :- (उन्मूल) हुम्माट, uproot : नव=णःव. (एको न विंशति) एकुणवीस, nineteen. Strictly speaking न does not change here into ण because the word is composed as एक ऊणे वीस.

D. ण-कार. This is a cerebral sound. There are few words initiated by ण in sanskrit, and Konkani. In the latter the only words are णःव nine, णवि ninety, and other numbers related to them.

ण is generally not preserved, though absorption of न via ण is a favourite procedure. (कृणोते) किरडोत rubs, and pulverises ; (पर्युण्) पांगूर to cover all over. In (पर्ण) → पान, the ण is absorbed via न, as in (कर्ण) कानु, ear ; (चूर्ण) चून, mash.

E. म-कार

(i) Initial म of the skt. word is preserved in Konkani, viz. (अ्रीयते) मरत dies ; (मर्चयति vedic) मारत* beats ; (मुटति) मोडत breaks ; (मर्कट) मंकड monkey ; (मत्स्य) मासळि fish ; (माजार) माजर cat ; (मञ्च) मञ्चो cot ; (माण्डते) माण्डत sediments ; (मल) माळि to wear on head ; (मंडलं) मंडळ circle ; (मद) मदु elephant's rut ; (मधु) म्हवु honey ; (मृदु) मवु soft ; (मर्दयति) मडुयत tramples ; (मनस) मन mind ; (मन्त्र) मन्तु incantation ; (मयूर) मोरु peacock ; (महिषि) म्हशि buffalo ; (मातुल) मावळो maternal uncle ; (मातुलिङ्ग) मवळिङ्ग sweet lemon ; (मुद्रिका) मुद्दि ring ; (मूत्र) मूत urine ; (मोह) म कु love ; (मौजी) मंजी a string made of Darbha grass.

ii) Non-conserved म is assimilated through spirantization into व्. (Spirantization is a continuous expulsion of breath with some constriction of the nose).

(निमन्त्र) निवंगि consult ; (ग्राम) गांवु village, (नाम) नांव name, (जिम्) जेव् to eat, (पञ्चम) पञ्चवों fifth, (सप्तम) सत्तवों seventh, (मठति) वट्टीत grinds (no anuswara over व), (कूष्मांड) कुवाळें ash gourd. Similar spirantization is seen even in the case of absorption of 'desi' words. "Kollam" is the Malayalam name for Quilone, but

*Prof. Katre says that this verb also is derived from अ्रीयते.

Kerala Konkani pronounces it as कोल्हांव्. Similarly मंगळ became वंगळ (Bengal) in the local prakrit.

Interchange between म and भ is interesting. The skt. word भणति has been Konkaniised as म्हणत. Conversely skt. मंगळ has been adapted via persian into (K) भंगर (gold). The following are other interesting variations in the absorption of मकार into Konkani : (क्लाम्) कुर्व् to droop (ल् → र्, and म् → व्); (अ+म्लै) (उवळ) → उम्बळ to wash. It is a custom to introduce a plosive sound between मकार and a liquid sound, and hence the introduction of व्र between म and ल ; (कस्मिन्) कयिं where ; (तस्मिन्) थयिं there ; (म → anuswara) (वम्) वड्ड् vomit (म → ड).

Rule VI. Law of conservation and assimilation of Nasals :

“Nasals including Anuswara are customarily conserved especially when they happen to be in the 1st syllable. Assimilation of non conserved nasals is done through : (a) deletion or dumping into “letter sinks”. (b) changing them into any other nasal appropriate to the consonant series. (c) मकार is generally assimilated via spirantization into व्.

18. Conservation and assimilation of regular consonants :

Consonants of the initial syllables, and often of the 2nd syllables too, are preserved. Intervocalic consonants, especially those beyond the 2nd syllable are assimilated through definite modes. In Konkani, no sooner do you arrive at a certain regularity than you are confronted with exceptions that baffle all attempts at the formation of hard and fast rules. As an illustration : the intervocal dentals are usually dropped viz. (मातुल) मावळो uncle, (मृदु) मवु soft, (दधि) धयि curd, (उदुंबर) हुंबर thresh hold. This fairly consistent observation can not be made into a law, because you come across words in which intervocalic dentals are fully preserved, viz. (उदकं) उदाक water, (उन्दुर) विन्दूर rat. Again there are wild formations which *apparently* bear no relation between the K.word and the skt. word, viz. नवनीतं becomes लोणि in Konkani. Though it is a wild derivation on the face of it, it fully conforms to rules. It is a “शेषवृत्ति” word built from the 1st and the 3rd syllable नव → नो → लो ; नी → णि

and thus लोणि [Ref. last section of the previous chapter]. Another instance of wild derivation is mentioned by Prof. Katre in his "Formation of Konkani, p. 51) वोल्लों (wet) is derived according to him from the skt. आर्द्र. It seems to be improbable, more so because there is a Tatsama *vedic* word, ओल्ल (wet).

क्षी (क्षीयते) *decays*, has been Konkaniised as कूस (कूसत). The first syllable क्ष alone is used in this construction. क्ष→क/ष→कुस. In contrast क्ष has been absorbed as च when क्षीर becomes चौळ in Konkani. Then there is क्षीरकि → खीर Milk pudding.

When one experiences a plethora of such eccentricities, it becomes an unsurmountable task to formulate any hard and fast rule. There have been vain attempts by semantists and phonologists, by Bloch, Turner etc. to explain to what age-group of Indo Aryan languages and to what associations does an aberration owe its allegiance. With William Cooper one may say humorously how philologists have chased a panting syllable through time and space starting from Goa, Bombay or Gujarat and hunted it in Bihar, Bengal or Orissa. Their findings are indeed academically rewarding and intellectually ennobling with the exhibition of a detective skill. But, for our present understanding of this yet-untitled language, it will suffice to set up the lemma of derivation with ratiocinated most probable mechanism. Despite the bewildering and unpredictable whims (as they seem to be), there is a silver line for consolation, namely, each consonant has only a certain limited number of "vehicles" via which Konkani assimilates them. Within this limited group, it is probably not wise to waste time to analyze "Why only that vehicle? and not another". This much is certain, it is not entirely disorderly; there is an order within an apparent disorder.

The treatment given to each consonant may now be examined. You may recall that consonants are classified as (i) Gutturals, (ii) Palatals, (iii) Cerebrals, (iv) Dentals, (v) Labials, (vi) Liquids, (vii) Breathed, (viii) Sibilants and (ix) Nasals. (i) to (v) consonants are further subdivided into aspirates and non-aspirates (vide Chapt. I, Table III).

Rule II of conservation of vowels applies to the consonants as well, with a few exceptions, viz : (कपोल) पोल्लो cheek, (अर्भक) भुरगो boy, (निविश्) बेस to sit, (निकटे) कडे by the side, (निचोळा) चोळि jacket, (जीमूत) मोड cloud.

19. Conservation of :

क (guttural (g), non aspirate (nas), hard (h))
(कृषति) कसयत ploughs, (कर्षति) काडत pulls, takes, (कादृशं) कश्शि like what, how ?, (काक) कक्को crow.

Very often क of the second syllable is also preserved.
(चक्रम) चम्क to walk, (उत्कट) अक्काडो a hurdle gate, (तक्र) ताक butter milk.

ख (g. as. h.)
(खट्वा) खटलो cot ; (खनति) खणत or खण्डीत digs ; (खर्जू) खर्जु itch ; (खर्जूर) खजूर date fruit ; (ख्यातं) खंयं reported, rumoured.

ग (g, nas, soft (s))
(गणितं) गुणित, calculation ; (गल्ल) गाल cheek ; (गन्ध) गांद् sandal paste ; (ग्राम) गांवु village ; (गल) गळो neck ; (ग्रहण) गिरण eclipse ; (ग्रीष्म) गीमु summer ; (गिलति) गिल्लत swallows ; (गलयति) गाळत filters. (गोधेर=protector, guardian) गोवु (घोवु), husband, probably derived via Dhaki, wherein घोह=husband.

Being a soft non-aspirate, ग is a favourite with Konkani to be used as a "letter sink" to dump superfluous aspirates and non-aspirates during word construction. An interesting preservation of ग even in the second position is witnessed in the skt. word गु, to defecate. आ + गु → (आगुवति) → हागत (Konk.). Since Konkani is fond of aspirates at the head of the words, अ is replaced with ह.

घ (g. a. s.)
(घटीकार) घडियाळु clock, [घटी is an interval of 24 min. The word is derived from घट, a mud pot. In ancient days a mudpot of a specified weight and a hole of a standard size at the bottom, was floated over water in a tub. The time taken to fill the pot was about 24 min. on the modern scale]. (घंटा) घांट bell ; (घर्म)

घर्म pungent ; (घस्सि) घस्सि a curry (vedic) ; (घूर्ण्) घूर्ण् to revolve (also घूर्णः=घाणो oil chuck) ; (घृष्) घष्टि to rub.

Palatals

च (p. na. h.)

(चक्र) (a) चक्र wheel, (b) चर्का spinning wheel, (c) चाक circular segment of a preparation called पुट्ट, (d) चक्कि circular sample wedge scooped out of a jack fruit. (चक्रकुली) = A family of circles, → चाकूलि.* A fried vadai which has the form of flat concentric coils ; (चंचलं) चंचल flickering, unsteady ; (चण्डाल) चण्डालु wicked ; (चत्वारि) चारि four ; (चम्पक) चंपे champak flower ; (चर्म) (a) चाम animal hide, (b) चारि thorny outer rind of jack fruit ; (चन्द्रनीका) चन्दीणे moonshine ; (चामरं) चवरां fly flap ; (चिह्नं) (a) चिन् symbolic mark, (b) चित्रणे young one of a mouse ; (चूचुक) चीवों breast pap ; (चेलः) चेल्लो disciple (son) ; (चेटः) चेटो helpmate (son) ; (चित्तमृग) चित्तल spotted deer.

छ (p. a. h.)

This letter as such is discarded by Konkani but its functions are carried through sibilants.

(छत्रं) मत्तें umbrella, (छगणा) शोणि dried cowdung, (छाया) साय scent (over milk), (photo) semblance. (चेरडाक बवमूचि साय आस् = The child bears the semblance of the sire) ; (छिदति) सिन्दोत cuts (vegetables), (छिद्रं) शिद्रं cleavage, dissension, (छिवका) शीकि sneeze. (छायालिका) सावळि = shade or shadow.

ज (p. na. s.)

This letter is quite popular in Konkani, but it is often replaced by य.

(जड dull) जड heavy, (जटा) जट्टा matted hair, (जंघा) जांग thigh, (जनाः) जनां people. (जननं) जनन birth, (जप) जप्पु incantation, meditation ; (ज्वलति) जोळत blazes, shines ; (जीवः) जीवु life, soul, living being ; (जिह्वा) जीव् tongue, (जीर्यते) जिरत digests, (जानपद) जनपद natives, (जामातृ) जावय son-in-law, (जीवनं) जेवण livelihood, (जृम्भिका)

*Learned Prof. Katre says that the word is derived from शङ्कुनी which means a baked cake. Probably by extended meaning it also embraces चाकूलि.

जवण yawn, (जिल्ल) जूनु crooked, चेल्लि जूनि आस्, and जूनु mature, माय्नु जूनु जल्लो.

३ (p. a. s.)

Though it is not as popular as its non-aspirate congener, it is not totally discarded, unlike छ.

(जिल्लिका) झळकि fish. Nowadays it is used in the neutral as झळकें; (झरी) झरि stream, spring or cascade, thin water fall; (झळरोति) झंकत, blabbers in dream or drunkenness; (झगझगेत) (onomatopoetic) flashes; (झल्लरा) झलरा (झिंगळि) hand drum; (झाड) झाड a shrub; (झिल्लि) झेल्लि Rhinoceros beetle (infecting the coconut palms).

Cerebrals (Linguals)

४ (c. na. h.), ४ (c. a. h.)

There are few words initiated by these two letters in Konkani. झराणि comment, and टीका *commentary* are tatsama words. ट is preserved *intervocally*, viz. (वृट्) वूण्ट to snap, (सु+वृट्) सूण्ट् to get free, slip away; (भर्त्सयति) भिण्टायत, scolds. Of late, Konkani-speaking people in the north, following the foot steps of Maratti, have begun to replace the dental त with the cerebral ट, especially the present tense symbol त. The verbal morphology changes as पडत → पडट, हाडत → हाडट. Such hard sonorosity has not been accepted by those who speak Konkani in Karnataka and Kerala. It is a colloquial patois which serves no special expedience but to spoil the tone of a "musical soft dialect".

५ (c. na. s.)

This is widely used as a "letter sink" in the formation of Konkani words, especially in the assimilation of त and द. Words initiated by ड are few, because Konkani wants the initial letter to be hard and/or aspirate. ड is therefore prolific only *intervocally*. (डंबर) डंब् pomp; (उड्डयते) उडन flies or jumps. (पत्राढ्यः) पिड्डो coconut leaf. डिक्करि young woman (This word is not common, and is heard only once in a satirical couplet. "हमरा नारी पतिव्रताचि, तुमरा नारी डिक्करि भिक्करि".

ढ (c. a. s.)

Initial ढ is *not* preserved; (ढील) घोळु a type of drum, ढोंक = stork, is an exception.

ण (as a cerebral consonant).

There are few words starting with ण, rare examples as stated elsewhere are णव् nine, णवि ninety and other numbers related to the two. Intervocally it is at times conserved. (मण्डते) माण्डत sediments (on teeth, body or bottom of vessels containing liquids); (दण्डः) (a) दण्डु, pole, (b) देण्टु, stalk, (दण्डाकार) दण्डारो plantain leaf stalk. (फणः) फणो bunch of plantains (केळ्यां फणो); Row of teeth=दन्तां फणो, denture, (फणि) a row. दन्तां फणि→दन्तोणि.

More often, the intervocal ण is not preserved. Then it is assimilated thro' anuswara. (पृष्णोति) फुंकत blows air. Here the compound letter ण्ण splits into ष and ण, the latter undergoes metathesis. ण is made into anuswara while ष is assimilated as क. For other examples ref. to ण as a nasal.

Dentals

त (d. na. h.)

त in the initial position is mostly preserved, viz. (तक्र) ताक butter milk, (तक्षति) तस्सीत peals, scalps, chisels, (तक्षकार) तच्चारि carpenter, (तट) तडि bank, slope, (तडाक) तळें pond, (तंडुल) तन्दूळु rice, (तालीपत्र) तळत palm leaf, (ताम्र) ताम्रें copper, (तृष्णा) तान thirst, (तृण) तण grass, (तालव्या) ताळ्व third eye, roof of the head, (तिक्तं) तीक pungent, (तिलकः) तीळो spot on forehead, (तुण्डं) तोण्ड face or mouth, (त्रीणि) तीनि three, (तारकं) तारं ship.

थ (d. a. h.)

There are but few K. words initiated by this letter. There is an indeclinable, perfect participle of root स्था (to stay). The K. word थावूनु (having stayed) is used as a pratyaya with the 7th case, to express the ablative sense गावांतु थावूनु → गावांथूनु from the village. (स्थूल) थोर fat, (स्थालि) थळि plate, (स्थान) थान place, (स्तनः) थन mammary, (स्थाप्) थापि stick, are other examples. Intervocally too, थ is not generally preserved. It is assimilated via ट, viz. (वीथी) वाट् road, (वृथावेल्) वेट्टेलु leisure time, (प्रथमा) पटवों, the first day after the new moon, (दृथुक) फोव् beaten rice.

द (d. na. s.)

All soft consonants, द is a favourite letter, and it is preserved in the initial position as per Rule II. Intervocally, it is usually assimilated via ड (cerebral), but at times it is preserved as such.

Initial द : (दण्ड) दण्डु pole, (दन्तः) दान्तु tooth, (दर्शय) दक्कय show, (दशकं) देरल frontage, (दिवस) दीसु day, (दीपः) दीवो lamp, (दोहदं) दोहालो desire during pregnancy, (दग्धतैलं) दड्डेल fried oil.

Intervocalic द : (मुद्रिका) मुद्दि ring, (उदकं) उदाक water, (प्रदर्शकं) प्रदर frontage, (ननांटु) नणंद husband's sister.

ध (d. a. s.)

(धाव्) धावं to run, (धनुस्) धन्नु bow, (धृ) धरि to hold, (धनिक) धन्नि rich master (owner), (धूम्न) धुवंरु smoke.

न (as a dental consonant)

This consonant cum nasal has two phonetic values. When vocalized alveolarly it sounds like the *n* in *no*, *man*, or *pen*. The alveolar sound of न is rare in Konkani.

It functions more or less as a pure dental, and its preservation is fairly wide, viz. (नदी) न्हयि river, backwater; (नृत्यं) नांचु dance, (निर्व्) नीवं to cool, (निह्नोति) निपत hides, (नियम) नेमु rule, law; (निमंत्र्) निवंग to consult, (नखरं) नंकूट nail of fingers, (निस्तरयति) निस्तायत decants, separates; (महानवमि) मन्नमि (an in intervocalic preservation), (निरस्त्यः) नित्तु spit.

Labials

प (l. na. h.)

Initial प is widely preserved, viz: (पत्र) पत्ति small leaf, (पक्षपाळि) पक्कळि eye lash, coconut rib leaves, (पिष्ट) पीट dough, (पाद)— (a) पादं foot, (b) पावल foot, (c) पाव a quarter, (d) पायु leg; (पर्यन्तं) परयान uptil, (परिमळ) परमळु fragrance, (पर्ण) पान leaf, (पौर्णमी) पुन्नव full moon, (पतति) पडत falls, (पिबति) पित्त drinks, (पिगा) पीक red spit after using “tambulam”, (पल्लव) पल्लो tender shoot, (पाश) पासु rope.

फ (labial - aspirate - hard)

This letter in initial position has been fairly well preserved. (फट) फडो (cobra) hood, (फेणः) फेणु froth, (फल) फळ fruit, (फलक) फडें plank, (फुल) फुल flower.

In skt., words initiated by फ are very few, but in Konkani there are many, the reason being, the initial प्र and स्त of skt. are absorbed into Konkani as फ viz : (प्रस्तार) फतर stone, (स्फुटिका) फडि, also फोडो in masculine=pieces, eg. घस्सेचि फडि, वयंगणाचो फ डो; (प्रातः) फरलें morning, (पृष्ठ) फाटि back, (प्रस्फुटति) फण्डित sprinkles. (स्फटिका) (a) फट्टि false, (b) फटक glass.

व (l. na. s.)

This letter is a popular "letter sink" and is preserved in initial position to a great extent. (बन्ध्) बान्दि tie; (बलाहक) बल्लाव very bad omen (lit : a cloud appearing before deluge); (ब्रह्महत्या) बिरमति sin of murdering a brahmin, considered to be the biggest sin in ancient days; (बालकवती) बाळांति woman who has given birth. (बुल्) बूड् to sink, बुस्तं—बुल् fibrous shell of jack seed. (बिलक) बिलको a hole.

There is another reason to experience the enlarged presence of व in Konkani. Many a time व is replaced with व. This is the case even when new *desi* words are Konkaniized eg. in Kerala there are two place names Vaikom and Varāpuzha, and these are pronounced in Konkani as वैकत and वारांपळे. Similarly बंगल has become बंगळ and मंगळ → बंगळ → मंगर or बंगार gold (auspicious).

भ (l. a. s.)

This letter also is preserved in the initial position, viz : (भक्त) भग्तु devotee, (भगिनी) भयणि sister, (भग्ना) भगलि emaciated, famished, (भज्) भजि to resort to, to worship, (भयं) भय्य fear, (भट्ट) भट्टु learned brahmin, (भारः) भारु burden, load, (भाजनं) भाण् (भाण्ड) big vessel, (भ्राता) भावु brother, (भुजः) भूज् shoulder, (भ्रमरः) भवंरु beetle, (भूमी) भूयि earth, compound, (भेद) भेदु split, differentiation, (भ्रुकुटी) भोवरि eye brow, (भ्रमति) भवंत wanders, (भञ्ज-भनक्ति) भुंजत breaks free, to be at large, to devastate, eg. हस्ति भुंजलि elephant at large, (भ्रष्टित) भट्टलो polluted, proselytised.

य (labial nasal) as a consonant :

Conservation is the rule for the initial य, viz. (मतकरं) मच्छट् a type of Barotta, (मर्कटं) मांकड monkey, (मञ्चक) मञ्चो cot, bedstead; (मधु) म्हुवु honey, (मध्ये) म्हुँ in the middle, (मनस्) मन्न् mind, (मयूर) मोरु peacock, (मर्या) म्हारें frontier, by the side, in close contact; (मर्यादा) मर्याद limit, (मस्तकं) मत्तें head, (महानीलाभं) मळब the great blue lustre (sky), (म्हिपी) म्हसि she-buffalo, (मान्धातृ) म्हान्तारो elderly wise man. This word does not mean a वयोवृद्ध. Contrary to common concept, this is a respectable term. (महोत्कृष्ट) म्हुलगडो, head of a family, eldest in a group. While there can be many म्हान्तारे in a group, there can be only one म्हुलगडो.

20. Fate of semi vowels in word formation :

य and व : These letters are interchangeable in Konkani.

a) Thus रायु $\equiv$ रावु (skt. राजा), (छायालिका) सावळि.

b) Again य and व are substitutes through which other hard letters have been assimilated. Thus मैथुन becomes मेवणो (wife's brother), सुहृत् becomes सोयरो friendly guest, (मातुल) मवळो, maternal uncle.

c) Semi vowel य is interchangeable with ज in Konkani. (यात्रा) जात्रा journey, (यो) जो relative pronoun, (याम) जामु a fourth part of a night, (युक्तः) जुक्तु fit, appropriate; (योगिन) जो:गि ascetic, (योवनं) जो:वन youthfulness, (युगळं) जवळ twin, (यंत्रं) जंतर; (युगान्तर) जुगान्तर in one eon.

Similar to य $\rightleftharpoons$ ज interchangeability, there is the व $\rightleftharpoons$ ब interchangeability. In fact there is a convention "वबयोरभेदः". Nonetheless, the initial व is preserved in several instances, viz. (वंशी) वासो bamboo, (व्याघ्र) बागु tiger, (वाल्मीका) वळति termite, (वलयकारः) वळारु bangle man, (व्राजिः) वारें air, (व्राजिवोढा) वाजवोडि wind wafted, (rain spray), (विनयति) वाणायत separates, (वाटः) वाडो inhabitation, (विरलं) विरलें a fenced enclosure. (विसृजन्ती) वस्सरति (oozing woman-in mensus), (वापी) बायि well, (वलयं) बळें circle, (वलयकं) (a) बळगें loop, (b) बाळूक banana chip.

बळें means "circle", while वळें means "one half of a broken coconut. बस्ती in northern Konk. means "Jain temple", where

as in southern Konk. it means "Enema". वस्ती means "increase" in the north. These examples show that व and व at times create differences in meanings, and the rule ववयोरभेदः is not infallible.

d) The word येसवडि=*vilification*, has an interesting formation. The skt. equivalent is अयशसवर्द्धि, (augments of ill-reputation) → अयसवडि → अइसवडि by "Samprasāranam" → एसवडि. The initial "अय" in pronunciation becomes ऐ which is not favoured and hence the Samprasāram. येसवडि is a mis-spelling.

बयलेन बम्मुणांचि एस्वडि सांगलि. Wife talked degradingly of the husband.

तूं मेगेलि एसवडि उल्लेयत रे ? I say, do you speak denigrating me ?

21. Liquids, preservation and assimilation of :

Liquids are clear-flowing phonemes, not discordant, nor guttural ; र and ल are the examples. These are interchangeable in the vocables.

a) **Initial र preservation** : (रसः) रस्मु sap. juice ; (रसाल) रस्सालो juicy, (name of a mango) ; (रंग) रंगु colour, (रथ) रथु chariot, (रुद्) रोड् cry, (राजा) रायु chieftain, रायु → रावु a surname among Saras-waths, Andhras, Maharashtras, (रागः) रागु tune, angry sentiment, (रुची) रुचि taste, (रत्नं) रत्तन gem, (रश्मि) रंमि ray, (रात्री) राति night, (राशी) रासि heap, (रिगति) रिगत penetrates, creeps in, (रौक्मं) रोक्कं cash transaction, gold.

b) **Initial ल preservation** : (लक्षण) लक्कण distinguishing marks, (usage : चांग लक्कणवन्ति गायि cow with auspicious marks), (लाज) ल्हायि pop rice, (लेप) लेपु ointment to be smeared, (लुठति) लोलत wallows, (S) लोटनं अगेन = (K) लोटाङ्गणि, Rolling bodily, a sort of vow in temples ; (लोटनी) लाटोणि=wooden pestle to roll over the dough to make chappathi or pappadam (appalam), (लल्लति) लल्लेत cringes, (लवणकं) लोणचें pickle, (लोहखण्ड) लोक्कण्ड iron (lit. piece of metal).

Intervocalic ल, esp. of the second syllable, is also preserved viz. (अलवणं) अल्लिळ saltless, (उल्लपति) उल्लेयत speaks, (कुल्यः) कुल्लो buttocks, (वधूकूल्या) व्हक्कल bride, (लक्ष्ये) लक्काड on target, (लक्काड करत means destroys or disintegrates).

र was a favourite letter of the Indo European languages like the Iranian, but Konkani, as the prakrit of Brahma varta, favoured ल especially after the Aryans moved towards the east & mingled with the mongoloid Gandharvas, (Tibetans, Chinese, Nepalese etc.). So words like रोम, राकूट are very often pronounced as लोम and लाकूट.

c) Sibilants :

श (palatal)

More often than not, श is absorbed through its dental congener स.

(शकुन) सकूनु omen, (शूनः) (a) सूळु pike, stake : (b) सूळो tusk, (शकुनि) मवुणें bird, (शनकं) सन्त slowly, (शपते) सवत abuses, reviles; (शपथः) सपूतु oath, swearing; (शब्द) सब्दु noise, (शर्करा) मक्करे* sugar, (शशः) सम्मो rabbit, (शुनः) सूनो dog, (शाणि) साणि touch stone, grind stone; (शल्मरी) सवरी silk cotton tree, (शासना) सासन command, (शिथिल) सडिल loose, (शिरा) सीर nerve, (शुष्ठि) सूष्ठि dry ginger, (शुष्कं) सूक्कें dry, (शृङ्खला) संकाळ chain, (शृंगार) सिंगार decorations, (श्रवण) सिरवणु name of a star, (शाला) साळ hall, school.

Nonetheless, there has been conservation of initial श to a limited extent, viz. (शीतळ) शेळ cool, (शमलं) शेण wet cowdung, (शरट) शिरलो garden lizard, (शिक्यं) शिके a rope hanger to keep vessels, (शिक्ष्) शीक् study, (शिखण्डि) शेण्डि tuft, (शृङ्ग) शीङ्ग horn, (शीर्णपत्रं) शेणावत withered (tattered) dry plantain leaf, (शीर्णा) शीर half plantain leaf cleaved longitudinally at the central rib (पन्नाशीर). (शीतळकं) शियाळें tender coconut, (श्रेष्ठः) शेट्टु a vanija, (श्रेयस) शेपि merit, felicity, welfare.

Words like शक्ति energy, शण्डु impotent, शमनं termination, शरण refuge, शांति peace, शास्त्र canonical code, शिबि a pod resembling rice & hence used to adulterate the latter, शिला granite stone, शील conduct, श्रुश्रूषा service - are all "tatsamas".

ष, the cerebral sibilant is not conserved initially nor intervocally.

*In Kerala, Saraswaths refer to sugar as पयन्दार which is the Konkani-
sed version of the malayalam word, पंचसारा or पन्सारा.

स, **dental sibilant** : This letter is widely preserved in Konkani, viz. (संध्या) सांज evening, (संलीना) सालि skin, (lit : closely adherent), (संवत्सर) संस्सार the year. The intervocalic व is deleted. संस्सार पडवो the first day or the break of the new year, (ससार) सवसार mundane life. The anuswara is treated as मकार and spirantized into वं, (शुद्ध) सूड clear, (सर्वशुद्ध) सब्सूड totally clear, (सकल) सगळो whole, (संज्ञा) सम्ज्ञ to understand well, (सन्नक) सानु small, (सपत्नी) सवति co-wife, (सप्त) सात seven, (सभाज्) सवाच or सवाव for courtesy, no special purpose, (सम) सम normal, (सहचार) सेज्जारि neighbour, (सहज) साज्ज natural (साज्जच तो एकु भिज्जूडु. By nature he is a coward), (सहस्र) सासु thousand, (सहित) सयत along with, (सिंह) सिम्मु lion, (सिवतक) सित्तडो sprinkle, (सिरा) सीर blood vessel, tube ; (सुवर्णकारः) सोन्नारु goldsmith, (सूचि) सूव् needle, (सूत्र) सूत thread, (सूतक काल) सुत्कल period of impurity due to a child birth. [सूतकं is known as जननाशौचं and so सुत्कल can be applied only to child birth. By convention, it has come to mean "impure period due to a death in the family. This is a corrupt usage, though it may be categorised as an *extended meaning*.

स in compound letters, is usually dropped and the other half of the compound is geminated or aspirated, viz. (स्कन्द) खान्दु shoulder or खन्दो branch, (स्थूल) थोर corpulent, (स्थालि) थाळि plate (corruptly pronounced as तळि, वरडिकेचि तळि) (स्फटिका) फटक glass.

ह — This letter is tolerated only at the head of a word. आहरति becomes हाडत in Konkani, by the simple device of metathesis between the 1st and 2nd letters. आ ह → ह आ = हा. When there are initial letters which have no aspirate congeners of their own class, ह is fused to give aspiration to them, eg. न्हाण् bath, व्हळत flows. (हास) हासु laughter, (हट) हट् obstinacy, violence ; (हरति) व्हरत takes away, robs ; (हरिद्रा) हळदि turmeric, (हरीद्रक) हळदूवो yellowish, (हरीतक) हरबो greenish, (हरीतकी) हरडि myrabolan, (हस्त) हातु hand, (हस्तिनी) हस्ति cow-elephant.

Intervocally ह is not preserved, and is assimilated via व or य eg. : (सहित) सयत together, with ; (कलह) कलवु quarrel, (महंतः) मान्तु or म्हांतु, father's elder brother.

22. A Summary of Formulations Re : Consonant Conservation :

Rule VII : Law of Intolerance of aspirates intervocally :

Aspirates and the breathed (ह) are not allowed anywhere except at the head of the word. To satisfy this rule, the following changes take place.

a) An initial non-aspirate may be conserved without change, provided there is no aspirate among the succeeding letters, viz. (अम्नायति) उम्बळत cleanses, (ताम्रं) ताँबें copper, [पत्रं (त्रि)] पत्तें (त्ति) sheath, leaf ; (नारिकेल) नारखु coconut.

b) If the initial letter is non-aspirate, and if it is followed by an aspirate, or a sibilant, any of the following *four* methods may be adopted.

i) The initial non-aspirate may be replaced with its own aspirate congener (viz. क with ख, ग with घ etc.). Thus गृह becomes घर in Konkani ; वुस्त becomes भुस्त shell of a fruit, thin strands which wrap unit jack seed ; पृथुक becomes फोवु beaten rice ; (दधि) धयं curd ; (प्रातः) फलें morning ; (कक्ष) खक्को arm pit ; (वहिस) भायिर outside.

Side by side with the aspiration of the initial letter, the succeeding aspirates, if any, are de-aspirated.

ii) If the initial letter has no aspirate of its own series, as in the case of म, न, it may be amalgamated with ह, viz. (महिषी) म्हसी buffalo, (स्ना) न्हा to bathe, (उद्ग्रा) हूंग् to smell, (आलोढति) हालत shakes, (उष्मा) हूम sweat ; (उन्मूलते) हुम्माटत uproots, आ + गु → हागु to defecate.

iii) The initial non-aspirate can exchange position with the succeeding aspirate, eg. (आहरति) हाडत brings, (अहंकार) हांकार egotism, (अहमति) हाम्मति self-centred.

iv) The initial non-aspirate may be preserved after de-aspirating the succeeding aspirate, viz. (व्याघ्र) वागु tiger, (दुग्धं) दूद milk, (गर्भः) गाबु pregnancy, (वह्) बाव् to carry, (वाह्यं) वज्जें load, (सभाज्) सबाच (व्) nothing particular, by courtesy, to pay respects ; (शृङ्खला) संकाळ chain.

Alternately the initial non-aspirate or the intervocalic aspirate may be totally dropped. (अभ्यन्तरे) भित्तिरि inside, (अभ्यजते) भिजत soaks, (संध्या) सांज evening, (सहस्र) सासु thousand, (सहचर) सेजारु companion, (सिंहः) सिम्मु lion, (गोधुम) गोवुं wheat.

About intervocalic (i.e. non-initial) de-aspiration. Prof. Katre has to say as follows*. “—It is universal without exception. Orthographically the aspirates are still shown (*Konkani Dictionary* of Dalgado and Mr. Valavlikar’s writings), but they do not represent the actual state of affairs and thus sacrifice accuracy by a slavish imitation of the orthography of other N. I. A. languages—”. Even to this day, Goan spellings persist in such inaccuracies as उम्थि (head down), चवथो (fourth), मिठाय (sweet meet), मुखार (in the face of), नखुळप (sheening the hair), निखळप (shaking & separating), निढळ (forehead), पंखि (bird), पर्थून (reverse) बोंथो (bag), माथें (head), मुठको (fisticuff) etc.

23. Exceptions to Rule VII :

At times the aspirate initial letter has been de-aspirated for no other reason than euphonia, the dialect’s love for soft syllables. Eg. : (हुतवह) उज्वाडु light, (भार्या) बायल wife, woman, (श्रीयते) कुसत decays (compound letter is not allowed to initiate a word), (झाट) जाड् shrub), (फनस) पणसु jack fruit.

Having studied the above rules, try to Konkaniise the skt. word इच्छा *desire*. You will first aspirate the initial syllable by amalgamating इ with ह → हि. Then you will de-aspirate the second syllable by replacing it with its non-aspirate soft congener ज, thus producing हिजा, which is the most probable by rules. Unfortunately no convention has been either studied or observed in the formulation of the word इत्सा which is used in northern Konkani; But this word is not current in the south, where the tatsama is used (इच्छा).

*The formation of Konkani - Sri Katre, p. 56.

24. Non Conservation and Assimilation of the Intervocalic Consonants

When an intervocalic consonant is not conserved, it is either dropped totally or absorbed via soft non-aspirate congeners, or it is dumped into one or the other of the letter sinks, ग, ड, ब ≡ ब्र, and ङ. Each consonant is dealt with individually.

In the following examples, the arrow indicates the letter through which the assimilation is achieved. An arrow indicating a cipher means complete deletion.

क

→ O (कपोल) पोल्लो cheek. (सिक्तक) सित्तडो sprinkling ; (अहकेन) हावें by me.

→ ख (कृते) खातीर for the sake of. (कक्षः) खक्को = armpit. (कक्चः) खर्वतु = saw. कायिक = खाशा own, करकपात्र = खळगपात्र water pot.

→ ग (भक्तः) भग्तु devotee, (रक्तं) रगत blood, (कुटिल) गुड्डुलो curled, (कण्ठ) गम्टो neck, (कुचहति) गजवत takes the blame. You may note that the last three cases are exception to Rule II.

→ प (धक्कयति) धप्पायत beats.

ख

→ ग (रिख) रीग to creep in.

ग

→ O (पूगफलं) फोप्पळ areca nut, (दुग्ध) दूद milk ; these are rare instances, because ग is seldom unpreserved.

घ

→ ग (जंघा) जांग thigh, (निघसः) नेगु sumptuous meal, (मंघक) मगो partition line of hair.

→ व (लघु) लवु light, it is also pronounced as वलु, light (by metathesis).

च

This letter is assimilated via a sibilant, or semi vowel and at times via ज.

- ज (सहचर) सेज्जारि companion.
- व (सूचि) सूव needle.
- स (चुषति) सोस्सीत forcibly sucks.

छ

This letter has disappeared in Konkani. It is replaced with sibilants like श or स.

- O (उछिष्टं) उष्टें.
- श (छगणा) शेणि dried cowdung, (छिन्दति) शिन्दीत cuts, (छिद्रति) शिद्रायत scatters, disunites.
- स (छत्रं) सत्तें umbrella, (कछप) कासवु tortoise, (छायालिका) सावळि shade.

ज

- क (आ+युज्) आयक to listen.
- ग (ज्ञान) ग्यान (जान) (Some people of north clumsily pronounce it as गिन्यान). (ज्ञाता) जाणा Here the ज is conserved, unlike in the previous example.
- ड (मृजति) सोडत lets off, (विमृजति) विसाडत struggles and gets off.
- ष (खर्ज्) खर्प् to scratch.
- य (राजा) रायु chieftain, (लाज) ल्हायि puffed grain. (भो, जना) होयणा Hey people; This is a phrase used during proclamations.
- स (जुषति) सुस्तीत kills, (लजते) लोसता burns, roasts.
- O (भाजनं) भाण big vessel.

झ

Assimilated generally through ज.

(झटा) जट्ट matted hair, (झम्) जमाय eat, enjoy, make gay, (झाटिका) जादि jasmine, it is pronounced as जायचे कोळे jasmine buds.

Cerebrals

ह

- ड (कुटित) कूडो counterfeit, (रट्) रड् shout, blabber ; (फटः) फडो hood of a cobra, (पुटं) पूड nostril.
- त (टंक) तंक a gold coin.
- र (वाढ) (a) वाडो exclusive inhabitation, (b) वारो dust bin.

व

- () खण्ड segment { खाणो batch, (pronounced as घाणो)
खाण् (खण्ण) compartment.
- ळ Konkani has this in common with Rg. Veda, namely assimilation of ड via ळ, (तडाकं) तळें pond, (पीडयति) पिळत squeezes, (दाडिब) दाळीब pomegranate.

ण

- ग (पर्युणु) पांगूर to cover oneself, (प्रुष्णाति) फुगत swells.
- ड (कृणोति) किरडीत pulverises.

Dentals

Intervocal dentals are seldom preserved. They are usually absorbed via the cerebrals.

त

- क (च्युनि) चूकि mistake.
- च (नृत्यं) नांचु dance, (मतकर) मचकट parotta, (क्षति) खांचि cleft.
- द (ताडयति) दडुयत (धडुयत) pounds.
- ध (त्वरया) धरारि quickly.
- ट (भर्त्सं) भिष्टाय to scold, frighten, (वितरणं) वट्टण urination (lit. abandonment, evacuation).
- ण (ज्ञाता) जाणा knowledgeable, knower.
- प (आत्मन्) आपण self (Ref. also to p. 151).
- य (ख्यातं) खंय so reported, (पति) पय or पै a surname, (शीतळकं) शीयाळें tender coconut.
- र (वात) वारें wind, (सप्तति) सत्तरि seventy, (मांधाता) म्हन्तारो elderly wise man.
- ल (ळ) (प्रततं) पत्तळ thin, (मस्त्य) → (म स्य त) → मस्सळि fish, (पृक्त) पोरलो dependence on mother (lit. intimate contact).

- O (वर्तते) वर्त exists, remains; (सुत्रुट्) सूण्ट् to get liberation.
 (शतं) शें a hundred, (गीतं) गीं cold.
- ड (पत्) पड् to fall, (प्रतिपद) or (प्रथमा) पडवों 1st day after new moon, (दग्धतैल) दड्डेल burnt oil.
- व (भ्राता) भावु brother, (मातुल) मवळो, uncle.
- ज (हुतवह) उजवाड् brightness, (हुताश) उज्जो, fire.
- थ (तापितं) थापट slap, (कणसलारि तापेयलें==थापट् मारलें)*.

थ

- च (अथ) अच् (a pratyaya or particle) afterwards, (usage पावत्+अच==पावंच. As soon as you reach, गेल्लोचोच, As soon as (you) had gone.
- ट (वीथी) वाट path, (वृथा) बेट्ट free of work. There is also a tatsama व्यर्थ. As in skt., वृथा can function as an adjective or an adverb in Konkani. (वृथावेलः) बेट्टेलु leisure, (here it is an adjective). चेरडुवां खातीर काळेंले प्रयास व्यर्थ जल्ले==the difficulties undergone for the sake of children were in vain. (Here it is an adverb). (ग्रन्थी) गाण्ट knot.
- व (मैथुन) मेवणो wife's brother, (पृथुक) फोवु flat rice.
- O (कथानीका) काणि fable.

द

- O (विद्युत) विज्जु (मिज्जु) (बीज in Goa) lightning, (सिद्यति) सिज्जत, cooks, (अद्य) आजि today, (वाद्यति) वाजीत plays (on instrument). In these द of the compound letter द्य is dropped, and य of the compound letter द्य generates the ज. (कदलि) केलि plantain tree, (हस्ति[नः द]न्तः) हस्तन्द ivory, (आदित्यवार) आयतारु sunday, (कीदृशं) कश्शि how, (तादृशं) तश्शि like that.
- ड (रुदति) रोडत weeps, cries; (वरदीक्षा) वरहीक marriage, (मर्द) मड्डेय trample.

*It is named so, because the man rubs his palms together to acquire heat before he delivers the slap. By extended meaning, the word has come to mean the *palm of the hand*. A flat palm shaped ladle used to handle cooked rice is also known as थापट.

- ▶ व (मृदु) मवु soft, (पादं) पाव one quarter, (eg. सपाव one and quarter.
- य (नदी) न्हयि river.

ध

- O (संध्या) सांज evening, (वंध्या) वाञ्छि barren.
- ड (दग्धतैल) दड्डेल used oil, (वृद्धि) (a) वाडि growth, (b) व्हड्डि interest.
- य (दधि) धयं curds.
- व (मधु) म्हवु honey.

Dentals in intervocal compound letters are absorbed in three ways. (i) They survive their co-partners and are preserved, viz. (रिक्तं) रिक्ते empty, (पंक्ति) फांति a long row, or फंति plait of hairdo, (पुत्र) पूतु son, (मस्तक) मत्ते head, (मुद्रिका) मुद्दि ring, (बुद्धिमान) बुदवन्तु endowed with wisdom. (ii) They are converted into a soft cerebral ड eg. दग्धतैल or वृद्धि and (iii) When the co-partner is य the dental is *dropped* and the य turns into ज. When the co-partner is ऋ, the whole compound letter is dropped, eg. तादृशं, कीदृशं.

Dento Palatal न :

- न्ह (स्ना) न्हा to bathe.
- ड (नग्न) नग्डो naked.
- ल (नवनीतं) लोणि butter, (निम्बू) लिम्बियो lemon, (जन्मु) जल्मु life, (निभा) निःब् or लिःब् pretext, (निहोति) लिपेयत hides.

Labials

प

- O (निर्वापयति) निवळायत cools, (ळ is generated by the र on व), (दीपावळि) दीवाळि a festival, (व्यापारः) व्यारु business, (सप्तार्ध) सत्तड् seven and a half, (नप्तृ) नत्तु grandson, (प्रणाप्तृ) पोण्तु great grandson.
- फ (प्रपर्षति) फप्पुडत sprinkles, tosses ; (प्रुष्णोति) फुंकत blows, (प्रातः or प्रभाळ्ळा) फल्लें dawn, पहाय (māgadhi) → फायि, tomorrow, (प्रातस्तरां) फांत्यारि very early morning, (पूगफल) फोप्पळ arecanut.

- म (प्रथमं) पुर्यम्, मुर्यम् (only in Kerala) at first.
 → य (वपति) वयत sows, (उपरि) वयरि, वयलि above.
 → व (प्राप्) पाव् arrive, attain, reach ; (दीपः) दीवो lamp, (सपाद) सबाय one and quarter, (त्रपूस) तवसें cucumber, (सपत्नी) सवति co-wife, (एका पन्नास) एकावन fifty one, (पांच् + अ (धिक) + पन्नास) पंचावन fifty one.

- फ
 → O (दन्त + फणी) दन्तोणि comb.
 → प (फणसः) पणसु jack fruit.

- ब
 → भ (ब्राह्मण) बम्मूणु or भम्मूणु husband, brahmin; (बहिम) भायर् outside, (ब्रह्महत्या) भिरमति sin of murdering a brahmin, बुभुक्षा → भूक (Haplology also plays part).
 → म (बन्धते) बन्दीत, मन्दीत (in Kerala) ties, constructs (घर मन्दीत constructs a house).
 → व (आंबा) (a) (आवंवा) → आवय, (b) अम्मा mother. Intervocalic ब is dropped, eg. (पिव्) पी.

- भ
 → ग (शुंभते) सांगत speaks.
 → म (भणति) म्हणत says.
 → व (भरत) व्होरेतु bride groom (lit. self-controlled through Brahmacharya).

- म
 → • (रुक्म) रोकं cash, (पद्मा) पंमा (proper name).
 → O (वाल्मीका) वळति termite, (चर्म) चारि rind of jack fruit.
 → ज (मिमीते) मेजीत counts.
 → प (आत्मन) आपण self.

Insertion of plosive between the nasal and the liquid :

- म्ब (आम्ब) आम्बो mango, (अमृत) अम्ब्रुत nectar, (ताम्ब) ताम्बे copper, (उत्क्लामं) उक्कम्बळ hanging due to distress. (अम्लायति) उम्बळत cleanses, (समाराधना) सम्बादन felicitation, feasting.

Spirantization

व (सक्रम) संकवुं bridge, (धूम्र) धुवंह smoke, (भ्रमति) भवंत wanders, (भ्रमर) भवरो beetle, (अम्बरं) अवंगालें cloth, (चामरं) चवरं fly flap, (जामाता) जावय son-in-law, (पंचम) पांचवों fifth, (सप्तम) सतवों seventh, (अमलक) आवांळो goose berry, (माह) बावु the length of the right hand from the shoulder to the finger tip, (निमन्त्) निवंगि consult, ask; (मठति) वाटीत grinds (in this case there is no anuswara on व. If anuswara is used, it will be mistaken for वाण्टीत (वंटीत) = distributes. Anuswara has been lost through dissimilation in certain other cases also like धुवर, भवरो). (क्लामति) कुर्वंत drowns, (स्लायति) वळत gets fatigued, (विस्लायते) बावटेत gets very much fatigued.

Spirantization of म is universal in I.A. prakrits (Bloch 137) and also in Apabhramsa. But it does not undergo spirantization when in contact with labial consonants, viz. उदुम्बर (हुम्बर, thresh hold, (कुम्भ) कुम्ब mud pot, (कुस्तुम्बरा) कोतुम्बर coriander, (निम्बु) निम्बि lemon, but अम्बरं is an exception giving the word अवंगालें.

There are very interesting consequences of म spirantizing into वं. (a) मङ्गळ becomes वंगळ. Using वयोरभेद rule, this latter is pronounced as बंगळ which the British people called Bengal.

(b) Another interesting case is given below. The father-in-law is designated as मावुं in Konkani. In skt. it is आर्य for which the Konkani word is आज. It is evident that Konkani has by-passed this term, and has preferred 'महान' "Eminent" and derived the word मावुं, ह being absorbed via व and the nasal न through the anuswara. The feminine of this word is मावीं and by an interchange of व by य, the feminine word becomes मायि.

But the other, and more probable opinion is that मावुं is of Dravidian origin. Among the Tamilians, there is the custom of marriage between first cousins, in which case the uncle becomes the father-in-law. In fact in Tamil both are called माम (uncle). If माम is Konkaniized, by the rule of spirantization of latter म, the resultant word is मावुं. The feminine of माम is मामि, which becomes मायि in Konkani. In olden days Sarawaths observed a

good deal of मावळू भच्चि सोयरीक (marriage between the first cousins).

Another example is the assimilation of the skt. word मिश्रयति as भरसीत=mixes. Here the nasal consonant spirantizes into वं; व transforms into ब by the ववयोरभेद rule. व, being in the initial position is aspirated into भ.

25. Assimilation of Semi vowels, य and व :

य

- च (व्यय) वेचु squandering, wasting.
- ज (आर्यक) आजो grandpa, (यज्ञोपवीतं) जन्नूवें sacred thread, (यमळ) जवंळ twins, (योगि) जोगि ascetic and so on a host of others.
- र (अये) अरे Hai.
- व (छायालिका) सावळि shade, राजा → रायु → रावु chieftain.
- श (धारयति) धरशीत wears.
- O (मयूर) मोरु peacock, (क्षीयते) कुसत putrefies.

व is the other semi vowel which is phonetically dento labial.

- O (संवत्सर) संस्सार year, (वृक्ष) रुकु tree, (दिवस) दीसु day, (गोविन्द) गोइन्द, (आदित्यवारः) आयतारु, (सोमवारः) सोमारु etc. (अमावास्य) उम्मास, (उपवासु) उप्पासु hunger strike, starvation.
- व्ह (वधूनी) व्हन्नि elder brothers' wife (वधूनां नायकी → वधुनी just like सेनाान or अग्रणी).
- ओ पल्लव (पल्लो) leaf (by Samprasāraṇa).
- ब (वेतं) बेत cane, (विमृज) विस्साट struggles to get free (वंगळ) बंगळ.

व changing into ब is a characteristic of eastern prakrits, Bengali and Magadhi. Konkani imbibed this during her sojourn in Tirhut (Bihar).

- म (विद्युत) विञ्जु → मिञ्जु lightning, (विगलति) मेकळत unties.
- स (अनुभव्) अनवसि suffer, to put up, to enjoy.

26. Assimilation of Liquids र and ल :

र

- ड (आहरति) हाडत brings.
- ल (रोम) लोम hair, (उपरि) वेरि → वेलि over, on, above.
- ङ (हरिद्रा) हळदि turmeric, (दरिद्रः) दळिद्रि impecunious, (चात्वारिंशति) चाळीस forty, (गिरति) गिळत swallows.
- ओ (निरस्स्त्यः) नित्तु spit. Terminal र esp. in compound letters is often a casualty. पुत्रः → पूतु=son, सूत्रं → सूत्=thread, मूत्रं → मूत्=urine.

ल

- ओ (प्लवते) पवंत swims, (कल्पनं) कप्पणि barbering.
- ट (जिह्वालु) जिबटु talkative, long tongued. (कोमळ) गोमटो beautiful.
- र (लक्ष्यते) राकत awaits, (क्लमति) कुरवंत droops or falls drowsy.
- ङ (तिलति) तळता fries in oil, (मिलति) मेळत meets, obtains; (तालीपत्र) तळत palm leaf.
- न (लवणकं) नोण्चें pickle; (लिम्बियो) निम्बुबो lemon.

In certain regional patois (in Kerala) the past tense and future tense pratyaya ल is pronounced as न. It happens only for the 1st person verbs, wherein the verbal morphology carries an anuswara, viz. (हावं) वत्तलों, (हम्मि) गेल्लेलि (neutral). These are pronounced as वत्तनो, गेल्लेनि. The first person *masculine* plural (हम्मि) गेल्लेले does not carry anuswara and so it is pronounced as such and NOT as गेल्लेने. So the peculiarity is dependent on the presence of anuswara only. It may be generalised that ल turns into न when associated with nasal or anuswara.

27. Sibilant assimilation :

श (Palatal)

- ओ (अंशधन) आंदण (usage : बयलेन वापाथयंतून आंदण हाडळें) family share.
- ट (कर्कश) खरकटो Hard material *Anything* hard sticking to vessels. आयदन धासीलें; खरकटो तशीच बरला. The vessel was cleaned, the hard remnants have been left sticking

as before. यत्ते सुजातचरणाम्बुरुहं स्तनेषु, भीताः शनैः प्रिय दधीमहि कर्कशेषु - *Gopika geetham*.

→ ड (आस्पृश) आपङ् touch.

→ स Change of the palatal into the dental is very common : (शकुन्) सकूनु omen, (शूल) सूळो, सूळु tusk, spike ; (शुषते) सुकत dries, (शापु) सवो scolding, reprimand ; (शृंगला) संकाळ chain, (शुद्ध) सूड् clear, (शृंग) सींग horn, (विशाल) विस्कळ expansive.

ष

Cerebral sibilant is not commonly met with in Konkani. It is assimilated through स or श, व or क, or completely deleted.* (वृषभ) वसव ox, (कष्ट) कष्ट trouble, (भाषा) भास language, (वर्षः) वरस् year, (षष्ट) सट्टो* the sixth, (षष्टि) साटि* sixty, (षोडश) सोळ sixteen, (अमर्षणः) अमसरु haste, (कूष्माण्ड) कुवाळें* ash gourd, (शुषति) सुकत dries, (स्पष्ट) फक्ता truly.

स, Dental Sibilant is retained mostly as such.

→ ड (ब्रूसयति) वुरडीत scratches.

→ ह In early vedic days, when Iramian influence was strong, स used to be absorbed via ह. Thus सिन्धु → हिंदु, दश → दह → धा. Even today kunbi prakrit pronounces आस as आह.

→ ओ (नासिक) नांक

When स is in a compound letter as the former component, it is usually dropped, accompanied by the gemination or aspiration of the latter component, viz. (स्तिम) थेंबो drop, (स्पष्ट) फक्ता clearly, (स्कंब) खंबो pillar, (स्तन) यन् breast, (स्कन्द) खंदो branch, खांदु shoulder, (स्थाप्) थापि stick up, (स्थिरं) थिरं ; (स्थलं) थल् place, (स्थान) थान status, position. [When the latter component is an aspirate, it is used as such, vide the last 4 examples.

(स्मशान) म्हषण, also म्हशण, cremation ground.

ह a "breathed" consonant.

→ ओ (पुरोहितः) पुरेतु chief priest, (विरहित) विरेत abandoned, (मूर्त) मूर्तु the auspicious moment, (गृहस्तः) गिरेस्तु house holder, (ग्रहणं) गिरण eclipse, (उद्ग्रह) उडगीरो memento,

(बृहत्कं) बरकत prosperity, rising up, expansion. (Usage : बरकत जवंच्या ना means "will never prosper").

- अ (महन्तः) मान्तु superior, (सहस्र) सासु a thousand.
- क (माह) मोकु love.
- ज (वाह्यं) वज्जें load.
- न (चिह्नं) चिन् symbol.
- प (निह्नीति) निपत hides.
- य (सहित) सयत along with, (नहि) न्हंयः not at all, (सुहृत्) सोयरो friend.
- म (उद्ग्राह) उडगासु memory.
- म (सिम्हः) सिम्मु lion, (ब्राह्मण) बम्मूणु husband.
- व This is the commonest assimilant for ह; viz. (हरति) व्हरत takes away, robs; (दोहद) दुवाळो prenatal desires, (लिह्) लेव् to lick, (वह्) वांव carry, (कचहति) गजवत takes blame, (चित्रावहति) चित्रावळि offerings to दिक्पालक's at the time of food.

28. Assimilation of Compound Letters :

This topic is a very interesting one, but absolute uniformity cannot be expected. The usual mode of assimilation consists in (1) splitting the compound into components, and (2) either one of the components is qualitatively absorbed, very often after undergoing metathesis.

(a) **Metathesis** :— (वर्णविपर्यय) This is a characteristic of all M.I.A. prakrits, Paali, Maagadhi, Odissi, including Konkani. To cite an example, skt. रश्मि becomes रम्शि in Paali. लघु of skt. becomes लवु (not heavy) and by metathesis वलु in Konkani. How द्वि becomes बि is a stark example of what metathesis can do. द्वि first splits into द/वि, and their places are interchanged to make बि the *first* letter. The first letter has the right to be preserved as per Rule II. By the rule "वयोरभेदः" बि becomes बि = two.

Take the case of skt श्मश्रु moustache. The initial compound letter is split into श/म, then metathesed to rearrange as म/श. This gives the word मीसो. The second syllable श्रु in श्मश्रु is deleted.

In Konkani द्वि becomes बि=2nd, इमंशु becomes मीसो, only to avoid compound letters at the head. क्षौरं becomes चौळ, गृहस्थ becomes गिरेस्तु (house holder), प्राय becomes पिरायि (age), ज्ञान → गियान, क्षमा → रवेम (patience), प्रावर्ष → पावसु (rain), स्तन → थन (breast), स्फोटा → फूटि (crack), स्वामिन → सुवामि (preceptor), स्नान → न्हाण (bath), स्वर → सोरु (voice). Sometimes Konkani avoids the compound letter at the head by the prothesis of a simple vowel. स्कूळ → इस्कूळ. The original purpose of metathesis is to avoid hiatus of vowels and clusters of consonants. Konkani prefers to have consonants in alternation with vowels.

Often it is considered that metathesis is the outcome of uncultured caprice, but it is not always the case.

Rule VIII : Konkani does not tolerate compound letters to initiate vocables.

This is common with the vedic sanskrit and holds good with other prakrits too. For example in Hindi they say हरि सुमरण करो and परणाम करो, the underlined words mean स्मरण and प्रणाम.

The Konkani word नंतां or more correctly नंतन is the Konkani counter part of the skt. word अन्तरेण which conveys the meaning of बिना or except, or without and it is used as an adverbial position. This is an example of the compound letters undergoing metathesis. The second letter न्त splits into न/त. न and the first letter अ exchange places giving a meso word नातरेण which is then assimilated as नंतन.

(b) Absorption of compound letters into Konkani shows a fairly good, if not absolute regularity. Before generalization, let us examine a few instances. Just as a special consideration was given to the absorption of ऋ among the vowels, the compound letters containing र as one of the components may be considered first. This consideration can be divided into two (a) where र is the former component as in र्क, र्म and (b) where र is the latter component as in ऋ and अ.

Skt. चर्म has generated three Konkani words. (i) चर्म (tatsama) skin, (ii) चाम leather, (iii) चारि. The thorny rind of the jack fruit. As can be seen, the compound letter is split into र/म.

In ii म is retained while र is deleted, and it is the reverse in (iii). The dropping of either component has been compensated by the elongation of the initial vowel. There is a ivth mode of assimilation i.e. to geminate the assimilated component without elongating the initial vowel, viz. (वर्ण) वण्णु colour, (सर्व) सग्ग all, (सर्वाकार) सब्बार by all means, universally. Category iv is abundantly seen, eg. (गर्दभ) गड्डव ass, (अर्दन) अड्डे obstacle, destruction; (मर्दय) मड्डेय trample, (मर्दितक) मड्डो coconut palm, (वर्धय) वड्डेय grow, enlarge. Absorption of compound letters containing र as the former component, may be generalized as follows :-

Rule IX : Compound letter containing र as the former component is absorbed by the following modes.

(i) Either component of the compound letter is qualitatively preserved with the elongation of the initial vowel.

(ii) Preservation of the latter component seems to be more frequent, and it follows two conventions (a) qualitative retention accompanied by elongation of the initial vowel and (b) gemination of the preserved component with *no* elongation of the initial vowel, eg. गर्भ (a) गावु pregnancy, (b) गब्बो inner stem of the plantain tree.

(iii) There are words which follow only the path (a) eg. (गुर्व) गारो individual fruit of jack, (कर्म) काम् job, (कर्ण) कानु ear.

When you feel you have discovered some perfect regularity, you stumble upon exception like दर्दर → तट्टर (leaky or cracked). What is peculiar here is that a soft letter द has been replaced with a hard geminated ट्ट of the cerebral series. This is rather exceptional in Konkani which has a leaning towards soft characters. But the same deviation does not occur in मर्दल → मदाळें = a type of drum. The elongation of the penultimate vowel is in obedience to Rule IV of alternation of short and long vowels. This rule is not obeyed in the case of तट्टर, but quite well preserved in phonation (तट्टोर open O sound).

Assimilation of compound letters where र is the latter component

A. The skt. word चक्र is the genesis of nearly *four* words in Konkani. (i) चकर (tatsama) wheel, (ii) चरका (by metathesis) spinning wheel, (iii) चाक (संदणाचें, पुट्टाचें) circular segment,

(iv) चक्कि A wedge shaped *sample* with *circular* cross section, generally scooped out of a jack fruit or water melon. Therefore र as the latter component of the compound letter has 4 modes of assimilation. (a) as tatsama, (b) metathesed tatsama, (c) dropping out र with compensatory elongation of the initial vowel; (d) gemination of the former component without elongation of the vowel. चक्र is a special case where all the 4 modes are manifest. Others may not exhibit all four, viz. तक्र → ताक, butter milk, has only one mode; similarly (छत्रं) सत्ते umbrella; (अत्र) अत्तां = here now, have only a single mode.

If the initial vowel is already long in the skt. word then र is simply dropped, *without* geminating the partner. मूत्र → मूत urine, रात्रि → राति night, वेत्र → बेत cane, सूत्र → सूत thread.

B. There are other modes which apply to both categories, र as former component as well as to र as latter component.

(i) By *Anaptyx*, the insertion of a semivowel or a liquid between two consonants, viz आदर्श → आदरस ideal, धूम्र → धुवंर smoke, वर्ष → वरस year, the function of the anaptyx is to break a compound consonant.

Similar to anaptyx is the insertion of *plosive* between two consonants, one a nasal and the other a liquid. A plosive is a phoneme whose pronunciation involves sudden release of breath. Commonly used plosive is ब, viz. आम्र → आम्बो mango, अमृत → आंबरुत nectar, आम्लक → आम्बट a special dish of sweet mangoes.

Rule X : To generalize the foregoing observations

र as the *latter* component of a compound letter is assimilated : (a) by elongation of the initial vowel and retaining the former component qualitatively, (b) if the initial vowel is already long, र is simply dropped and the former component is retained qualitatively, (c) geminating the former component, without elongating the initial vowel, (d) by splitting the compound letter, and retaining both components with or without metathesis (वक्र) वकर razor, (e) When the former component is a nasal (म) or a sibilant, the assimilation takes place via anaptyx or by insertion of a plosive.

29. Assimilation of क्ष.

a) The compound letter may be assumed to split as क/ष before assimilation. It is common to assimilate ष via क, single or geminated viz. (i) हर्षा (हर्क) jubilant. (ii) पक्षि → पक्कि bird or flying insect. (iii) (क्षीणित) रिवन्नटु. Here instead of geminating क, it has been aspirated, because it occupies the initial position. Similarly (क्षमा) रवेम (patience), (क्षीरकी) खीरि (milk pudding), (लक्ष्मी) लोकूम are other examples. (iv) पक्षं. This has given rise to two words : पक्के side of a thatched roof ; and पाक wing or feather ; (पक्षकः) पक्को bat ; (लक्ष्यते) लाकत or राकत awaits. This गकत should be discriminated from रक्कत (रक्षति) protects. (v) (लक्ष्माय) लक्काड on the target ; लक्काड् करत means *aims to destroy*, “takes on target” means “goes to shoot, or kill”. (vi) (पक्षपाळि) पक्कूळि individual coconut rib leaf.

b) Then, there are instances where क्ष has been completely eliminated with consequent elongation of the preceding vowel, viz. (पक्षावलि) पावळि=The bottom edge of a thatched roof.

c) There are instances where क component has been deleted, and ष assimilated via स viz. (मक्षि) becomes मूसु (housefly). Similarly (तक्षति) तासत scrapes.

d) Assimilations of initial क्ष are shown below. Konkani does not tolerate compound letters to initiate a word.

क्ष → ग : (क्षाळ्) गाळि wash, cleanse ; (मांक्ष्) माग to beg.

क्ष → च : (क्षौर) चोळ to shave.

(क्षेत्र) खेति field. (But usually many people use the Canarese word गद्दो).

क्षीयते → कुसत is an instance where both components of the compound letter are assimilated. (क is preserved, ष is assimilated via स).

Rule XI : To generalize : क्ष is assimilated :

(a) by doubling the component क, (b) by elongating the initial vowel, to compensate for the deletion of ष, and retaining क qualitatively, (c) by dropping क and assimilating ष via स, (d) by total dropping of क्ष, (e) by retaining both components of क्ष (in rare cases).

30. The Rule of lengthening the preceding vowel or doubling of one of the components of the compound letter can be applied widely to several other compound letters, viz. (i) (नग्न) नग्नडो naked, (ii) (भग्न) भग्नलो famished, (iii) (पद्मा) पद्मा a proper name, (iv) पक्व has generated 3 words पांकु, a semisolid melt, (case of elongation of preceding vowel) पिक्को ripened, (case of doubling one component) पकुवां (tatsama) menu items. (v) खण्ड (cut bit) has given four words. खणां compartments (gemination of one component); खाणो a batch (ख has been replaced by its softer congener घ and pronounced as घाणो. एकु घाणो केळया बाळूक तळून जल्लें = One batch of plantain chips has been completed frying]. खण्डें sword, that which cuts; खडि (fem.) or खडो (masc.) = bit (मैसूरपाका खडि. मिट्टाचो खडो. Masculine or feminine gender is assigned depending on the size, the former usually for the bigger size. (vi) पंक्ति generated two words फान्ति long line (vowel elongated), फंति hair braid (gemination of त). (vii) रिक्तं. (Only one mode of assimilation.) रिक्तें empty. (viii) रौक्मं → रौक्कं cash, gold. (ix) उद्योत → उज्जो fire (lit. "Rising", gemination of य (ज). (x) अद्य → आज today (elongated vowel). (xi) द्वारका — बारीकि (द of द/व is deleted, व → बा), द्वारका — दोरकि (व of द/व is deleted). One who takes a pilgrimage to Dwaraka is called दोरको (like Haji among muslims).

31. Assimilation of क of the intervocalic compound letters.

a) क is usually assimilated via its soft congener ग, viz. (भक्त) भग्तु devotee, (रक्तं) रगत् blood.

b) क component can be deleted, with the other component doubled. (रिक्तं) रिक्तें empty; (पंक्ति) फंति long braid.

c) Formation of कुरुव्, to drowse from the skt. क्लाम् is an interesting example of assimilation of क्ल. It involves two or three conventional operations as below :

(i) क्लाम is first split as क/ला म. (ii) The *initial* letter क is preserved as per Rule II. (iii) ल is assimilated via र. (iv) म is spirantized into वं. (v) The उकार on क is as a compensation for the shortening of the vowel.

32. Assimilation of compound letters containing स.

a) The rule of gemination of the “other” component holds good here too, *when स happens to be the former constituent, eg.* (मस्तक) मस्ते, head; (प्रस्तार) फस्तर, pebble; (प्रस्फुटति) फप्पुडत, tosses; (आस्पृश्) अप्पड to touch (also pronounced as आपड).

b) *When स is the latter component, it gets doubled (वत्सक) वस्मूर calf.*

(c) When the component to be doubled happens to be in the initial syllable, instead of gemination, it is aspirated. (स्नानं) न्हाण् bath, (स्पष्ट) फक्क clearly, (स्कम्बः) खम्बो pillar, (स्तन) थन breast, (स्कन्धः) खन्धो branch and खान्धु shoulder, (स्पटिका) फटकि glass, also फट्टि lie; [The latter meaning comes from the olden practice of falsely substituting glass for diamonds].

(d) If the compound letter has the “other” component already an aspirate, and if it also happens to be in the initial syllable, it is preserved without change. (स्थान) थान specific place, (स्थल) थल् plot or place, (थानावेलो दीवो=sacred lamp fixed in an *auspicious place*), (स्थूलक) थोर fat, (स्फुटति) फुटत explodes, (स्फायति) फुगत swells, (स्फुटि) फूटि crack.

(e) There are rare cases where the compound letter is totally preserved, eg. (निस्तारयति) निस्तायत separates, also नितळायत decants.

(f) The compound letter स्व is assimilated via सुव or सो :- viz. (स्वभावः) सोभावु conduct, (स्वप्नं) सोपन dream, (स्वर्गः) सोरगु heaven, (स्वरः) सोर tune, (स्वादः) सुवादु taste, (स्वामिः) सुवामि preceptor. When someone illegally appropriates another’s property, one says “ताण् अनोक्क्याल्ले धन् “स्वाहा” केल्ले. स्वाहा is a corruption or misfit, because the correct word should be सुव from स्व one’s own). स्वाह is the mantra uttered when you offer an oblation into fire.

(g) When the ‘other’ partner in the compound letter is the nasal letter न, especially if it is in the initial position, it has to be aspirated.

स्नेह → न्हेवु love,

स्नान → न्हाण bath.

But the assimilation in स्नुषा is peculiar. Here the ष is dropped and स्नु alone is utilized. स्नु —→ स/नु and you get the word सून, daughter-in-law. (metathesis of *ukar*).

Rule XII a : Assimilation of 2-member compound letters with स as a component.

2-member compound letters with स as the *former* member are assimilated by

- i) Conservation of both members with or without metathesis eg. निस्तत and सून.
- ii) by doubling the companion letter (intervocally) or by replacing it with its own aspirate congener (in the initial position).
- iii) preserving the companion letter qualitatively, if it happens to be already an aspirate in initial position.
- iv) by changing the companion व into ओ if the vowel on व is short; if the vowel is long (वा), the assimilation is through सुवा.
- v) by aspirating न as न्ह in the case of स्न.
- vi) by doubling स, when it happens to be the latter component of the compound letter.

(h) सृजति → सोडत lets off; विमृजते → बिस्साडत struggles to escape. These two are examples of assimilation of compound letters of स+ऋ. But assimilation of विस्मृ (विस्मरति) विस्सरत *forgets*, stands aloof from the above two examples, (pl. note that स the former component is doubled and preserved, whereas the latter component म is deleted which goes against Rule XII (i) (ii).

(i) Just as स्मृ, there are other compound letters of स composed of more than 2 letters, viz. भर्त्स → भिश्ट् to scold, to reprimand. Assimilation of मत्स्य involves a metathesis :

m.thesis

म (त्स्य) → म त/स/य —→ म स/त/य → मस्सळि,

त supplies the ङ sound, and the intervocal य the desinent *ikar*.

(j) Take the two skt. words संसार and संवत्सर and search out the correct Konkani words. You may recall that the Anuswara behaves like मकार and enters Konkani as the spirantised व् form. So the parallel for संसार is संवसार = mundane work-a-day

life. Similarly संवत्सर → [संवत्सर] → सव्वत्सर. By deleting the intervocalic व and elongating the penultimate vowel, the extant word is संस्सार. (संवत्सर प्रथमा) संस्सार पडवो = New year day.

Again take the skt. word अनवस्कर. As per the rules given before, this word should give a Konkani word like अनक्कर (after deleting intervocalic व and doubling क). But the current word is अन्वाळो (pure in body) flouting the laws given before.

33. Assimilation of ज्ञ.

It follows the Rule IX (ii) (a) and (b) namely, doubling of the companion letter or by elongating the initial vowel. Usually द is deleted and य absorbed via ज.

- (i) (उद्योत) उज्जो. It may be noted, the letter geminated is य of the compound द्य. य is replaced, as usual with ज in Konkani.
 (ii) (खद्योत) कज्जोलो fire fly. (iii) (अद्य) आजि today. (Initial vowel is elongated). (iv) विद्युत् → विज्जु electricity. In the northern Konkani it is pronounced as बीज.

Gemination convention holds good in the case of several other words as for example :

- (v) (आर्य) अज्ज grandpa ; (vi) (पत्राड्य) पिड्डो coconut leaf ;
 (vii) (वप्ता) बप्पा father ; (viii) भ्य and ह्य are also absorbed via geminated ज. तुभ्यं → तुज्जे (your), बाह्यं → वज्जे (burden), मह्यं → मिज्जे (mine).

34. Other Miscellaneous Compound Letters, Absorption of :—

(a) Compound letters having ण as one component :

- (i) (कण्ठ) गम्टो. (ण is absorbed via मकार.) (ii) खण्ड has already been dealt earlier under 30 (v).

(b) Compound letters of ष :

ष is usually deleted when it is the 1st component of the compound letter, accompanied with the elongation of the preceding vowel or by gemination of the latter component of the compound letter, viz.

- (i) Skt. word पृष्ठं has given rise to two words in Konkani.
 (skt.) पृष्ठं (neutral) — फाटि (fem.) the back, behind.

पृष्ठतस (indecl.) → पाष्ट (indecl.) = very low, very backward.

(ii) (उष्ण) हून hot, (iii) (उष्मा) हूम् sweat, (iv) (मृष्ट) मीट, salt, savoury, (v) (अष्ट) आट् eight.

The elongation of the preceding vowel is reversed when the compound letter itself carries a long vowel, viz. (कूष्माण्डं) कुवाळें. This reversal is in obedience to Rule IV, the law of alternation of long and short vowels.

(iv) (मिष्ट) मिट्टाय sweat meat, (पिष्ट) पिट्टि (also पीट्) powder. These two are examples of assimilation by gemination of latter component.

(c) **Compound letters with य** (as latter component) :

(i) (शिक्यं) शिकें, a rope basket to hang vessels ; (ii) (वृट्यति) तुंटत, snaps ; (iii) (नृत्यं) नांचु, dance ; (iv) बिद्युत् → (विचु) → मिन्चु, lightning ; (v) (दृश्यते) दिसत appears ; (vi) (व्याख्यान) वक्काण, expatiation ; (vii) (नश्यति) नासत, goes bad.

Rule XII b : As a rule, the letter य as the latter component of a compound letter, is treated like an intervocalic semi vowel, which by convention, is dropped.

(d) **Compound Letters of व :**

(बालत्वं) बळतूवो (Note - the initial vowel is shortened to follow the rule of alternation of long & short vowels). (स्वभावः) सोभावु conduct, (स्वामिन) सुवामि preceptor. The compound letter द्व is generally absorbed via व deleting द. Thus द्वि → बी two, or second. द्वारका → बारीकि. At other times व is dropped and द is absorbed, द्वीप → दीयु (दीवा) island.

The assimilation of the word ऊर्ध्व into उर्बि, *straight up*, is interesting. The compound letter is split as ध्व → र/घ/व. The first two components are deleted and व is geminated and retained.

Rule XIII : व as the latter component of compound letters is assimilated via उव or ओ. It also follows the law of gemination.

(e) The compound letter प्त also follows the law of gemination of the latter component. (नप्त) नत्तु grandson, (सप्तार्ध) सत्तड् seven and a half, (सप्तति) सत्तरि seventy.

(f) त्म is assimilated via प्प ; (आत्मन) अप्पण self.

(g) ण is assimilated 'via न, and deleting the रकार, eg. (चूर्ण) चूर्णो slaked lime. (पूर्ण) पुन्न (in पुन्नव).

(h) ल्प is assimilated by geminating the प. (कल्पनं) कप्पणि, shaving the head; (कल्पता) कप्पट्टि chips of wood.

35. Conservation of geminated letters in Tatsamas :

- क्क : (चिक्कण) चिक्कलु slippery, slushy, sticky.
 ग्ग : (गुग्गळ) गुग्गुळ incense.
 ल्ल : (उल्लार) उल्लार pronunciation.
 ज्ज : (लज्जा) लज्जा shame.
 (कज्जल) कज्जल collyrium.
 ट्ट : (पट्ट) पट्टो silk, belt; (भट्ट) भट्टु learned man.
 ड्ड : (अड्डनं) shield अड्डावण obstacle.
 त्त : (उत्तरं) उत्तर word.

From a review of the above, it is clear that Konkani adopts various and multi routes to assimilate compound letters. This is a speciality so very essential for Konkani which by and large disfavours homonyms and prefers to have a *one word for one meaning* ratio. Metathesis, anaptyxis, elision and prothesis, all help towards the same aim. Thus "memory" and "memento" are designated by उडगासु and उडगीरो which are derived from the same root उद्ग्राह. They are indeed given different morphologies, though a single homonym could have sufficed for both.

ORTHOGRAPHY

36. As long as a language continues to exist as an unwritten dialect, there is no possibility for insisting on definiteness of spelling. A dialect is liable to get corrupt by phonetic variations, regional vagaries, incursions of external vocables. Linguologists call this process as the "growth" of the language. Such growth is welcome to a certain extent but should not be allowed to the extent of obliterating the inherent characteristics of phonation, morphology of vocables and the grammatical angularities. A world language like "English" has not been averse for imbibing words from others, but the words thus

imbibed are made to bear a definite anglicised look. For example, the Malayalam word "Tek" is "teak" in English the Konkani word "Mungoosi" is "mangoose"; the Tamil word "Molagā thanni" is "mulligo tawny".

The unregulated type of growth is retarded when a dialect becomes a written language with a stable grammar and a definite orthography which obeys the rules of etymology. While qualitative changes are governed, quantitative changes by way of artistry, poetry, stage performances etc. are unrestricted in a written language. All along its chequered career through cons, this unfortunat language, Konkani never enjoyed at any time a royal patronage which is so essential for the qualitative stabilization and quantitative growth. All through, it had to satisfy itself with a subordinate position to some dominant local language. This has resulted in corrupt spellings thro' whimsical phonetization, so much so Konkani of one region cannot be understood by another region. "Word" is the unit of a language and it deserves to be protected from corruption and contamination, with a well-developed strict grammar. Look at sanskrit; This language had its origin soon after the vedic ages. The Pratisakhya attached to the vedas are a testimony to the establishment of a good grammar, and sanskrit, whether it is spoken in the north or south or in Germany or America has the same form, and equal understandability every where. The following paragraph gives a few examples of confused spellings in Konkani.

37. *Metathesis*, described earlier (28 (a)), and in which all prakrits indulge, has been responsible for reshuffle of intervocalic letters, but this is not a bizarre function. Metathesis usually associates with compound letters which are not usually tolerated by Konkani. In recent years, one comes across more and more of words wherein the spelling has been tampered with, and intervocalic members reshuffled unwarrantedly. Thus :

Pre-Portuguese Spellings	Neo Konkani Spelling	Meaning
a) वाजवोडि	वावजोडि	Storm-carried spray.
b) उडगासु	उगडास	Memory.
c) अषगालें	आंगवालें	Cloth.
d) मस्त	मत्स	Abundant, plenty.
e) आवंगण	आंगवण	Vow.
f) अवळा मण्डें	आळवा मण्डें	Colocasias.
g) गुप्सीत	गुस्पीत	Confuses.
h) बिडार	बिराड	Pleasure cottage.
i) उपराटें	उर्फाटें	Reverse

To find the authenticity of a spelling, the easiest way is to go to the sanskrit root and apply the etymological rules of word-formation.

a) वाजवोडि Vs वावजोडि :- The skt. root of this word is वाजिवोढा; वाजि=strong wind, वोढा=carried. The second syllable of the Konkani word should necessarily be ज and not व.

Padre Ribeiro* (1628) has given the spelling as वावझोडि which is at cross with the conventional rules of word-formation. Moreover he says it means 3 things (i) वाव=wind, where as the correct Konkani word for wind is वायु (tatsama) or वारें (from वाज), (ii) वावझोड spray carried by wind, and (iii) झोड=wind and also palm leaf over coat. It should be remembered that Fr. Ribeiro's writings are in the re-constituted Konkani and not in the pristine Konkani which was destroyed or expelled by the Portuguese.

b) उडगासु Vs उगडासु :- Memory. The sanskrit parallel is उद्ग्राह=pulling up, memorizing. द is assimilated into Konkani as ड, and so the second syllable should be ड and not ग. This is further supported by the fact that the Konkani word for "Memento" (an article of remembrance or commemoration) is उडगीरो and nobody calls it उगडीरो.

*"A vocabulary of Konkani language compiled by the Priests of the Society of Jesus. Supplemented by Fr. Diogo Ribeiro". "Central Library" Panjim.

c) अवंगालें *Vs* आंगवालें - Cloth or garment :- The parallel in sanskrit for this Konkani term, is undoubtedly अम्बरं. The compound letter म्ब splits into म/ब. म spirantizes as व् to get assimilated into Konkani. As per the convention of preserving the first two syllables, the Konkani word should start with अ and वं. The word ought to have been अवंबरें. But to avoid close proximity of व and ब which may result in gemination or haplology, ब has been assimilated via ग, and र via ल. Thus the word अवंगालें. Contrary to some people's belief, the word has nothnig to do with अंग=body.

d) मस्त *Vs* मत्स - Much, Abundant :- The skt. equivalent of this word is महत् and Konkani assimilates intervocalic ह via स or य/व. So as per the sequence of words in the skt. counterpart, the Konkani word ought to be मस्त. More over मत्स will be confused with मत्स्य=fish.

e) आवंगण *Vs* आंगवण - A vow :- The source word is आमन्त्रणं. The second syllable is म which spirantizes into व् in Konkani. Hence the first two syllables ought to be आ and वं. The correct spelling is आवंगण.

f) आवळा मण्डें *Vs* आळवा मण्डें - Colocasia tuber :- The first half of this word is formed from अवलम्बितं="supported". The latter half मण्डें means a circular collection. The significance is that these tubers cluster together and appear to be supporting one another. As per the rule of preservation of the 1st and also the 2nd syllable, the first half of the word should be आवळा and not आळवा.

g) गुपसीत *Vs* गुसपीत - Confuses :- This corresponds to a vedic root गुष्पते="intertwines". The compound letter ष्य undergoes split as ष/प. There is possibility that the pair undergoes metathesis and then the Konkani word would be गुपसीत. Without metathesis it will be गुसपीत. Both are passable.

h) The Konkani word बिडार is the counterpart of बिहार or बिहार used by the jains during the M.I.A. period. It means a pleasure park or pleasure cottage. From the spelling of the skt. word, it is clear that the Konkani spelling ought to be

बिडार. As there is no possibility of metathesis which usually accompanies compound letters, to pronounce it as बिराड (Sunapranth, Dec. 30th '88, p. 2 column 5) sounds too uncouth.

i) उपराटें V_s उफटें :- उपराटें is closely related to the sanskrit word विपरीतं, and the two words bear to each other a good deal of similarity. This Konkani word is widely used in the southern parts. In the light of this, to pronounce it as उफटें looks a little crudish.

38. A very interesting but vast field in which a certain definiteness of spellings has to be arrived, is the realm of synonyms, homonyms, antonyms, and isophonemes.

a) Synonyms are known in Konkani as पर्याय or समानार्थी's. In English there are words like "sufficient" and "enough" having apparently the same meaning. Thus you come across sentences like : "The money which you gave was sufficient (or enough) to purchase the material". Here the two synonyms can substitute each other, but not always. Each synonym may have its own appropriate context, wherein others cannot properly fit in. Eg. :- "Enough with your blabber". Here "enough" is in effect a command "to stop". The word "sufficient" cannot be substituted in this context.

b) Homonyms are called अनेकार्थी's, i.e. words having multiple meanings. To cite from English, the word *Lie* = false hood, recline; again *Down* = feather, lower place.

c) Isophonemes : This is a class of accoustically identical words. They are isophonic during pronunciation, but they can have different spellings and different meanings. To illustrate, in English *SON* = one's male progency, while *SUN* = the fiery astral globe. Similarly "Might" = strength, while "Mite" = an insect, or a modest contribution.

d) Antonyms :- These are words with opposing meanings. In English there are certain set principles by which antonyms are coined.

Word	Antonym
Effective	<i>In-effective</i>
Historic	<i>A-historic</i>
Expressive	<i>In-expressive ; Expression-less</i>
Introvert	<i>Extro-vert.</i>

Prefixing or suffixing with the italicized morphemes will yield the antonyms. Besides these, there are independent antonymic pairs such as Eternal $\times$ transcient, Light $\times$ dark, Day $\times$ night, Heavy $\times$ light etc.

39. Synonyms in Konkani :

A good deal of semantic importance is attached to the synonyms. A few examples are discussed below.

i) वागर्ते=open, विस्कळ=widely open. Both have apparently the same meaning, but not quite so contextually. We may say आयदन वागर्ते (the vessel is open); कवाड वागर्ते (the door is open), तो तोण्ड् वागर्ते सोड्णु निद्रेत (He sleeps with the mouth open). The word therefore applies to the *open-ness of some cavity*, may be a vessel, or a room or mouth.

We may say घर विस्कळ आस्, (House is expansive), विस्कळेल्या न्हयींतु मस्सळे धरुक कष्ट (It is difficult to catch fish in wide-spread river). विस्कळ therefore is appropriate to the “*spread of an area*”. But there are phrases “ताजे तोण्ड् विस्कळेल्लें” = He is too talkative a man, गुलाब सेमर्ते विस्कळेले=The rose flower blossomed. It is appropriate to say “सर्ते विस्कळायन” (He opens i.e. actually spreads out the umbrella). वागर्ते is formed from the skt. word उक्तं (Ref. 12 iv), and विस्कळ from विस्तृ.

ii) There are three verbal roots, पेटेय, बळय, and धाडि, all apparently having the same meaning “to send”. Their sanskrit equivalents are प्रेष् (to send, despatch), बल् (to send) and द् (to give) respectively. They are used promiscuously irrespective of the object to be sent being animate, inanimate or human. (Ref. under Dhatu Kosha).

iii) आयण्डो and नित्तु. The idea revolves in the mind that both are related to saliva; but contrary to common belief, the two have different meanings. When you say आयण्डो गीळि, you

mean "swallow the saliva", नित्तु थूकरि spit out the saliva. But when you say आयण्डो गुस्पलो, you realize that आयण्डो does not mean saliva, but the peristaltic movement of the gullet. Actually this word has been coined from the skt. अयन्त्रित (uncontrolled or involuntary). This certainly redounds to the credit of our ancient language fathers who distinguished between voluntary and involuntary functions of the body. नित्तु is the Konkani parallel of the skt. निरस्त्यः=to be discarded, to spit out. There is no proper word in Konkani to specifically denote saliva. Some call it लाळ, others तोण्डा उदाक.

iv) सानु and लानु. In Southern Konkani सानु means *small* and लानु, *smooth*. In the northern side, लानु is understood to mean *small*. Both words have the same sanskrit root for the origin, namely श्लक्ष्ण=small, smooth, thin. Here in both syllables are compound letters.

श्लक्ष्ण : सानु (wherein the ल component of श्ल is dropped).
लानु (wherein the श component of श्ल is dropped).

क्ष्ण has been assimilated through the nasal न. (Ref. to p. 196).

v) Examine the following three words, two of which are synonyms and the last an isophoneme.

a) खुण्टि (f) the handle of grind stone (दन्त्याचि or रोगड्या फत्तराचि).

b) खूण्टु (m) fence post.

c) खूण्टि (verb) to pluck fistful (of grass, leaves or flowers).

These three are almost isophonic, each having different meaning. The words (a) and (b) are derived from the same root, skt. कुण्ठ (fat blunt rod). When small, it is assigned feminine gender, and when big, the masculine.

The verb (c) is the parallel of the skt. खण्ड=to break, to disturb. When you pluck a fistful of grass from the ground, you hold your fist in the same way as you hold the handle of the grind stone खुण्टि. खुण्टित is a denominative verb. पुरड्या तण् खुण्टीत = plucks pertusin grass or पडकळे फूल खुण्टीत = plucks flowers of ixora fistful.

vi) मुम्बूरि and मुम्बूर. मुम्बूरि means hot ashes with some sparkle, generally of husk fire. Its skt. parallel is मुर्मुर=husk

fire. The insertion of the plossive ब between the nasal म and the liquid र is common in Konkani and hence the Konkani spelling मुम्बूर = mosquito (in Kerala). (Mosquito is झळार in Karnataka side). From times immemorial husk fire was used to fumigate and drive away mosquitoes. So the mosquito came to be associated with the husk fire.

Skt. मुर्मुर — मुम्बुरि (f) husk fire — Konkani
मुम्बुर (n) mosquito — Konkani

vii) व्हाणो and जोड्. Both these words individually indicate foot wear of some kind or other. व्हाणो has the significance of skt. वाहनं, and probably corresponds to वाहिन् = bearing, or carrying. जोड् on the other hand corresponds to युगळ = pair, जबळ्. Initially the two words व्हाण्या जोड् i.e. the pair of foot wear, were used *together*. But under the pressure of speed consciousness, later the two words were split and came to individually represent the foot wear. जोड् has nothing in it to mean foot wear and lexically it is a blunder. Yet it is an instance of victory of convention over lexicology.

viii) फटः and फणः are two words which in sanskrit mean the same thing, namely the hood of a cobra. Both these words have been adopted as “tatsama” in Konkani, but they mean different things. फडो in Konkani means hood of a cobra ; and its isophonic पडो (skt. प्रदरः) means big slices (वयङ्गणा पडो). फणो or फणि in Konkani has come to mean a bunch of something arranged in a row. (केळ्यां फणो, दन्तां फणो denture, दन्तां फणि → दन्तोणि comb).

ix) Read the following statements :-

हावं सुखान वांचतां, I am pulling on (*prospering*) happily.

तो अपघातांतून वांचलो, He *survived* that accident.

सेजार मनिशान ताका व्यारांतु वंचना केल्लि, He *was cheated* in business by the neighbour.

The sanskrit root वञ्च् means *to cheat* and वंचना means *deceit*. Both the verbal and noun forms have been adopted as ‘tatsamas’ in Konkani, but the verbal form is used to mean *surviving*, and

prospering, while the noun form alone means “deceit”. The semantic difference of the verbal form throws light on the ever-present consciousness of the ancient language-fathers about the ever-lurking nature of death, “जातस्य हि ध्रुवो मृत्यु” as Githa says. Konkani therefore views that every second is deadly, and *survival* means “cheating the death”.

x) सकाळि, फल्लें, and फांत्यारि are three words used indiscriminately to mean the same thing, Morning. सकाळि is a simplicia of the sanskrit word सहकल्यां (कल्यां ≡ कालि yesterday) which literally means in continuity of yesterday i.e. *just before dawn*. फल्लें is derived from प्रभाल्ला which means *ushas*, the goddess of lusture (Dawn). It means “Arunodaya” or *ushas time* (Dawn). फांत्यारि is the Konkani equivalent of प्रातस्तरां=very early morning i.e. *soon after dawn*.

Some people use phrases like फांत्यावेले राति which seem to be mutual contradiction.

xi) मागीरि, मागल्यान्, मागसि or माक्षि are adverbial “*prat-yayas*” all of which indicate “*Lateness of action*” in some respect or other. They mean “*afterwards*” or “*way behind*” and all of them have their origin in the same root, मार्ग = route. मार्गोपरि → मार्गारि → मागीरि; मार्गोपरिणा → मागविल्यान् → मागल्यान्; मार्गवासिन् → मागसि → माक्षि = *On the route, Late, not having reached the destination*.

xii) There are a number of words, each one naming the young plant of a species, viz. नेम्मो, the sprout of a plantain tuber; सरसि, coconut sapling; रोम्प्, young sapling of any tree; कीरलु, the sprout of a bamboo grass; दीरु, the sprout of grains, grass or beans. Instead of satisfying with one common nomenclature such as sprout or sapling in English, the variety in nomenclature testifies to the astute imagination at drawing comparison and providing meaningful names.

a) नेम्मो, the small thick protrusion on the plantain tuber, gives the appearance to an imaginative observer, of the mammary nipples of a grown-up girl. The origin of this name can be traced to the skt. root निर्मट (breast paps).

b) When the नेम्मो becomes bigger into a semi adult plant, it is named केस्सम्बो. This word is the adaptation of the skt. word किशोरक=boy, lad. The habit of inserting a plosive between मकार (Anuswara) and the liquid र, makes the last syllable म्ब.

c) सरसि is applied specially to the coconut sapling. Since the sprout comes out through the apex of the coconut, the name signifies in skt. शीर्षकि=pertaining to or having an apex or head. Or the name may be due to the fact that a palm has a trunk with a tuft on the top looking like a head. This word is improperly used for branched tree saplings. Many people say अम्या सरसि, पणसा सरसि, and पिपळा सरसि, which are malapropisms.

d) रोम्प is the Konkani parallel of the skt. रोपणक = newly cultivated. It is applicable to small saplings of a few days growth, *of any plant or tree*.

e) कीरलु = Bamboo shoot. The long straight pointed shoots around the foot of bamboo grass, reminds one of "Rays" किरण: which is the source word for कीरलु. From this the denom. verb किरलेत = sprouts up.

f) दीरु is a concealed bud, the source word being तिरोहित = concealed. Generally at the leaf nodes, a protrusion makes its appearance even before the sprout becomes clearly visible. This is called दीरु.

xiii) Similar to the names of saplings, there is a cluster of names to denote varieties of seeds, viz. बी (बीं), बियाळ, गुण्टि, पारि, बिक्कण्ट, गज्जारो etc. Here also imaginative comparisons have been utilized to frame the words.

a) बी (बीं) is formed from बीज → बीय → बी. The word denotes small and big seeds such as भज्जे बीं, seeds of amaranthus; पड्डुळ्या बी, seed of snake gourd; or गोस्सळ्या बी, seed of ridge gourd; काजू बी, cashew seed. [Children play hitting one another's cashew seeds. The hitting seed is chosen big, scooped and loaded with molten lead. The big heavy seed will split other children's seeds and so it is called घेण्णा बी. This game ought to be a very old one, because घेण्णा is derived from दीर्ण p.p. of the root टृ, to split, which is a very old root].

b) बियाळ is formed from the skt. बीजल=furnished with seeds. Gourds are dried with all seeds inside; it is called बियाळ because it supplies the seeds for the next cultivation.

c) गुण्टि denotes a seed surrounded by pulp. Thus you have परा गुण्टि (guava seed), जांबा गुण्टि (jamboo seed), सोन्नारलिम्बिया गुण्टि (orange seed) etc. The name originates from the skt. root गुण्टित=surrounded.

d) The hard stone inside the mango is called पारि which is derived from skt. पुरी=stronghold, tough.

e) A multitude of seeds is bundled up within a single jack fruit so much so, each one is called a *piece of a seed*. The word for it is बिक्कण्ड which is formed from the root बीजकण = bit of a seed.

f) The hard seed of tamarind is called in Konkani गज्जारो which is an unprincipled derivation from the root कर्कर = hard solid.

xiv) Examine the following three statements which indicate one way or other, *Leisure time*.

a) माका उबगणि दिस्ता = I feel time hanging.

b) माका बेट्टेलु ना = I have no free time (no leisure).

c) माका फुरसति ना = I have no time (to progress).

उबगणि is derived from अवगणन=neglect, consequence being solitude wherein time hangs on. बेट्टेलु means वृथा वेला = free time, vacant time. फुरसति corresponds to the skt. प्रसृति (पुरः सृति) = going forward i.e. the facility to go ahead. It means lack of progress and NOT lack of time.

xv) You should have certainly heard statements like

a) देवु हाम्कां रक्कत = God *protects* us.

b) तो हाम्कां “स्टेषणान्तु” राकतालो खंयं = It is said he was *waiting* for us in the station. During pronunciation both words appear identical, and one wonders whether it is not a homonym. रक्कत is derived from रक्षते. The compound letter क्ष can be assimilated via the gemination route as रक्कत or by elongation of the initial vowel as राकत.

राकत = awaits, is derived from लक्ष्यते. Regular assimilation will yield two words लाकत and लक्कत. It is an admitted fact that Konkani favours ल over र, yet for reasons unknown, ल has been changed to र in this case. To distinguish between the two, it is advisable to write different spellings as राकत and लाकत or as रक्कत and राकत.

xvi) The following words indicate a stalk of some kind or other :- देण्टो, देण्टु, दण्डो, दण्डारो, दण्डु, and वेण्टि.

a) All these terms except the last have been derived from a single root, दण्ड = pole. दण्डु is the tatsama in Konkani, which means a *stick*, or a sceptre of command (in the hand of the preceptor or king).

b) दण्डो means a *handle* (दायचो दण्डो, a ladle's hand, or कूराडेचो दण्डो, the handle of an axe).

c) देण्टो indicates stalks of fruits or plants, भज्जे देण्टो, the stalk of amaranthus, मस्सिगा देण्टो, Moringa pod.

d) देण्टु indicates fibrous stalks, नारला देण्टु, वयंगणा देण्टु, कमळी देण्टु (lotus stalk). This word is used to denote also short stalks of leaves. फडिपाना देण्टु, stalk of betel leaf.

e) दण्डारो means the thick stalk of the plantain leaf. A probable derivation is from दण्डाकारः → दण्डारो pole-like.

f) वेण्टि is the stalk of colocasia leaf. Being a feeble one, it usually stoops or droops within a day or two. Hence the name is derived from विनती → वेण्टि = stooping. Thus though there are many synonyms for *stalk*, each has a specific context.

xvii) देरल् and फिदर are synonyms indicating "the frontage" of the house. Both are derived from the skt. root दृश्. देरल् corresponds to दृश्यकं while फिदर corresponds to प्रदर्शकं. (Usage देरलान्तु सित्तडो घालो वे = Did you sprinkle cow dung water in the front? फिदरान्तु दीवो लायलो = The lamp was lit in front). देरल् is an ordinary frontage, while फिदर is little more ornamented or showy.

xviii) There are a number of synonyms to denote "rope" such as दोर, दोरु, दोरि, रज्जु, पासु, सूम्बु, हांजो, and वेण्टो.

a) दोर (neutral), दोरु (masculine) and दोरि (feminine) are tatsama's of the skt. दोरः=rope. In Konkani दोरु indicates a stout twine, and दोरि a thinner version of the same. (Often both are used to be tied on arms or neck, sanctified with mantras and unguents as antidote against evil spirits and diseases).

b) रज्जु is also a tatsama, but not widely used.

c) सूम्बु corresponds to the skt. शुल्बं=strong rope. It finds limited use in Konkani. Rope dancer's rope is called सूम्बु, as also of the rope-trickster.

d) हांजो is derived from skt. अंजस्=strong. This word does not mean rope. Originally ropes used to tie cattle or elephants were designated as हांजा दोर. Later दोर got dropped, as in the case of जोड being used to denote foot wear.

e) पाशु or पासु is the tatsama of पाश = rope. In Konkani it means the rope for hanging. (गळ्या पासु घालि=Put the noose round the neck). गळपासु घेतलो=(he) hanged himself. Yama is supposed to put a rope noose round the neck of the jeeva and drag him away at the time of death. It is called yama pasu.

f) वेण्टो is derived from वेष्टितं=twisted. The twist of a rope is called वेण्टो. A twisted cloth is called अवंगल्या वेण्टो. (There is a children's play using a twisted cloth. दोरा वेण्टो तराटि = Tighten the twist of the rope).

xix) Similarly there are a host of synonyms to designate a variety of leaves, viz. पल्लो, पान्, पत्ति, पक्कूळि, खोल्लि, and निर्माल.

a) पल्लो is the equivalent of skt. पल्लव=tender leaf, and is applicable generally. Eg. अम्ब्या पल्लो, mango leaf, भज्जे पल्लो leaves of amaranthus.

b) पान is the Konkani counterpart of the skt. पर्ण. It is of general use, but denotes bigger size leaves. पिपळा पन्नारि बालकृष्णु, Balkrishna on the peepal leaf, केळी पन्नारि बाडि, serve on plantain leaf. तेर्या पान, leaf of colocassia. जीवित पन्ना पन्नारि एकु उद्का थेंबो, Life is like a water drop on lotus leaf.

c) पत्ति is the parallel of the skt. पत्र(की), and the feminine gender of the Konkani word indicates small leaves or leaflets, viz. मर्सिंगा पत्ति, morniga leaves, चिंचे पत्ति, tamarind leaves. The

same word is often used for *petals* too. फुल्ला पत्ति, flower petal. पत्ते (neutral gender) corresponding to पत्रं, is used to denote eye lid (दोळ्या पत्ते), plantain flower sheath (बोण्डी पत्ते).

d) The emerging new leaf of a coconut palm looks like a pointed *needle* and so it is called (मडद्या) सूव्, and so also (कासाळे) सूव्, the new leaf of colocassia.

e) खोल्लि denotes jack tree leaf. These tough and supple leaves are made into a cone, stitched with a coconut rib-pin, and used as spoons by the brahmins. The process of stitching is called खोवप्, (skt. खच्, to fasten, to bind). The stitched cone spoon got the name खो(यले)लि → खोल्लि (participial gerund). Later the name of the finished cone spoon got stuck to the raw leaf also.

f) पक्कूळि is the exclusive name given to coconut rib leaves, which are arranged in *two rows* on either side of a central ridge. In skt. the word is पक्ष (side) + पाळि (row), पक्षपाळि → पक्षावळी → पक्कूळि. This term is used to indicate also कवस्या पक्कूळि i.e. the sweet smelling yellow long petals with thorns in two side rows of कवामो, a plant belonging to the pineapple family (Kedaki). Eye lashes are also called पक्कूळि after the skt. term पक्षमल.

g) The leaves of the holy basil (Tulasi) are called निर्मल, blemishless, pure, sacred. The word is a tatsama of the skt. निर्मलं with identical meaning.

xx) To indicate the sense of “Down” or “at the foot of”, there are a number of synonyms like खाल्, सकल, मूळान्तु, तोगु, पंदाक. Similarly to indicate “up” there are the terms ऊंच्, वयरि, एत्तर. ऊंच is a tatsama. वयरि is the Konkani counterpart of the skt. उपरि. एत्तर seems to be of Canarese extract.

a) खलं in skt. means a threshing floor. Konkani has adopted it as a tatsama. Being a noun it has all declensional obliques, खल्लाक, खल्च्यान, (खल्लातून) खलचें, whereas in meaning, it does not depict *the floor* necessarily, except in खल्लाक (to the floor). खल्च्यान=by below, खलचें of the lower, inferior etc. खलचो वस्तु=*inferior* material (adj.). It is also used adverbially as खाल घालि Put (it) down.

b) सकल is derived from स + खलं → सकल which conveys the sense of "Below". This word is popular in Karnataka and north, but less so in Kerala. In Kerala a line of rhyme is prevalent as हम्गेल्या धूवेक बोंबुलि सकल पिपळ पान. (It was a custom to adorn little girl babes with a golden peepal leaf below the navel both as an ornament and as a cover for nudity).

c) मूळांतु, at the root. मड्या मूळान्तु राबल्यारि नारलु मात्यारि पडतलो = If you stand at the root of the coconut palm, the fruit will fall on the head. ल is often pronounced by the rustics as ण and often you hear some one pronouncing it as मूणांतु.

d) तोंगु seems to be a gift from Tulu, as it is heard mostly in Karnataka side.

e) पन्दाक, though used in the general sense of "Below", it literally means "at the foot of", skt. पदान्तिके. So it means the same as मूळाक. मञ्चा पन्दाक is as correct as मञ्चा मूळाक. But when you refer to trees, मड्या मूळाक is more correct, but conventionally पन्दाक is also used in the general sense of 'below', viz. आयदना पन्दाक इङ्गारो लागता = There is soot attached to the *bottom* of the vessel (a vessel has neither root nor foot). पीड्या पन्द्, The foot end of the coconut leaf (पदान्त्यं = पन्द्). तो पन्द् खण्डीत, he digs at the bottom; (figuratively) he is too nose-y.

xxi) वाडो (वाटि) and वारो, all these have been derived from the skt. वाटः (fem. वाटी) meaning an *enclosure*, or a *place of exclusive inhabitation*, eg. गोप वाडो exclusive inhabitation of cow-herds. वारो is a rare instance where the cerebral ट has been assimilated via the cerebral liquid र. The word is used in Konkani in an unclean sense. उष्टो वारो, a place where the remnants after eating are confined. वस्सर्ते वारो, an enclosure meant for use by women in mensus. वाराँरि पळ्ळेलि चेरडूवां urchins living on waste-bins (Roadbums, tramps).

xxii) शापु, सवो, सीरापु are synonyms for "cursing".

a) शापु is a tatsama of skt. शापः, curse. ताका म्हाल्गइयां शापु आस He has the curse of the elders on him.

b) सवो is an alternate version of the same word शापु, but its meaning is now different. It means *blaming*, *reprimanding* or *scolding*. अम्मा पुत्ताक सबत = Mother blames the son.

c) सिरापीत or स्रापीत also means cursing, not openly expressed but mentally (i.e. cultivating mental ill-will). The skt. equivalent is शप्, but Konkani inserts a liquid sound र while pronouncing. तीणे मन्नान्तु भम्मुणा सिरापीलो=She mentally cursed the husband.

xxiii) There are quite a number of synonyms to indicate the young ones of different species, such as वस्सूरं, पील्, चिवणें, चेरडुं, पेट्टो, कुत्तीरो, etc.

a) वस्सूरं = Calf, is identical in meaning to the skt. वत्सक = the darling child. Human child in skt. is also called वत्सक, (Hindi, बच्चा). In Konkani the word means a calf only.

b) पील् is derived from पेलवं, tender one, delicate thing. It can be used to indicate young ones of all species, mammals, birds, reptiles, pisces. मस्सळेंचें—, दिवडाचें—, सवण्यांचें—, सोस्याचें—, etc. But the word is not used for human babe by convention.

c) कुत्तीरो indicates a pup only. Saraswaths in their early days in Aanartha (modern Gujarat) were great lovers of hunting dogs and they used to name their children शुनः पुठ (dog's tail), शुनःशेप (dog's testicle). They used to take good care of pups in kennels called कुटी and so the pups were designated as कुटीचर which gives rise to the Konkani word कुत्तीरो.

d) चिवणें applies only to the young one of mice, rats, squirrels and rabbits. The rodent's young ones are tiny blobs of flesh which are *symbolic* (चिह्न) of the parents. चिवणें is the Konkani-ised version of चिह्न. In fact any tiny new born which symbolically represents the adult can be called so. When a woman brings forth a very tiny baby, you hear some one saying चेरडुं चिवणें अशिश आस.

e) पेट्टो is used to designate rotund young ones of carnivores, which are *complete miniature version* of the adult. The Konkani word comes from skt. पिण्डः, a compact epitome (of the adult). Herbivores are not like that, because the young one lacks something of the adult, a horn, or a tusk or hair. It is correct to say सून्या—, माजरा—, सिम्मा—, वागा पेट्टो, but it is not correct to say हस्ती—, चितळा—, or गायचो पेट्टो. Nor the human babes, because they lack teeth, moustache etc. But sometimes fondling

mothers call the child बुब्बा पेट्टो in the sense *dear little man* (child symbolising adulthood).

f) चेरडुं is derived from the skt. चारुदृश्यं=lovely looking. It indicates only human babes. Konkani's love of bisyllabic words is patent in the word.

xxiv) जोळ्यत and लासीत apparently mean the same thing, "Burns".

a) जोळ्यत is the Konkani parallel of the skt. word ज्वलयति = sets ablaze, viz. तो कोयर जोळ्यत=He burns away debris. तो वाति जोळ्यत = He blazes the wick. The word is applicable when the fire is blazing with flame.

b) लासीत is formed from the skt. लाजते=burns or chars. The process may or may not be accompanied with flame. तो तुस्सु लासीत = He burns husk. ताणे पप्पोडु लासीलो = He charred the 'papad'. (In both these cases there may be no flame). लाकूड लासीलें = burnt away fire wood (might or might not have produced flame) and so you can also say लाकूड जोळ्यलें.

xxv) व्हिरता, व्हिरजता, and बारडेटा are words usually heard in the kitchen; they are almost similar sounding, but it is doubtful whether people, especially menfolk know exactly what they mean.

a) सीत् व्हिरलें=the rice was over-cooked and became soft. भाजि मिजून व्हिरलि=spinach is over-cooked to liquid state. व्हिरत therefore means *over-cooking to semisolid or liquid* soft. The word is the parallel of the skt. विलयते=*melts*.

b) व्हिरजत is used when the *action* is interrupted and the resultant becomes coarse, rough, or *discoloured*. The word is formed from the skt. वि + रज्यते. When a bath is interrupted, one says न्हाण व्हिरजलें. Similarly चेरडा न्हीद् व्हिरजलि = child's sleep was disturbed. सीत् व्हिरजलें=the rice became discoloured.

c) बारडेट is formed from skt. विरुणधि (root विरुध्=to be inconsistent). पोळ्या पोट् बारडेलें = The dough for rice omelet is of wrong consistency.

xxvi) फुगत, फावर्त, and सुजत indicate more or less the same thing, namely, "Swelling".

a) फुगत has its roots in the skt. word प्रुष् (प्रुष्णाति), "to enlarge" by wetting, eg. पोळयाक तंदूळु फुगता = The rice is getting soaked (and enlarged) for making rice omelet. दाळि फुगलि = Dhall has swollen (by soaking). Inflation by blowing-in air is also designated by the same word. "बेल्लूण" फुगेयत, He is bloating the balloon. Swelling of the skin (without breaking) due to a blow is also described by the same word, viz. मत्तें अड्डल्लेकडे फुगलें = The head is swollen at the spot of the hit.

b) फावर्त means *expands*, or *enlarges* or *augments*. This word is formed from the skt. root प्र + वर्धते = *increases*, eg. नवो तंदूळु सिजेयल्यारि फावर्ता = The new rice does not enlarge on cooking. उत्तरां फावरावूं नाका = Don't multiply words.

c) सुजायते in sanskrit, is a well-meaning term to indicate "growing fat", or "growing well". But the corresponding Konkani word सुजत means *swelling* (due to gout, or boils, or any other injury). फत्तरु पडून पायु सुजलो = The leg is *swollen* by a rock falling.

xxvii) Synonyms, pertinent to human head and parts thereof, may now be examined, मत्तें, कपाल, निडळ, लोकटो, शिरस्व, बोड् (shaven head), and ताळव.

a) मत्तें is the Konkani version of मस्तकं (skt.). It means the crest, the head without including face. मत्तें तिमलें = The head (hair) got wet. मत्तें वयरि करि = pull your head up (Look up); मत्तें तोगु केल्लें ताणें = He put his head down (he got ashamed).

b) कपाल in skt. indicates "skull". But in Konkani, it means "forehead" and "head", viz. कपला गेरो = Line on the forehead, (luck or fortune). कपलांतु नातिल्याक कोड्कून घल्यारि वोंकून वत्त = For him who has *no luck*, even if you bore and pour, it will be lost by vomit. कपला उस्सळि = *Head ache*. हातारि हागून कपलारि मारत = Self-made trouble. (lit. shits on the palm and sticks it on the forehead).

c) निडल is a tatsama of the skt. word निटिलं = Forehead. निडलारि तीळो करि = Make a *spot* on the forehead (Tilaka).

d) लोकटो is occasionally used to designate head, mainly as brain or thinking mechanism, viz. ताका लोकटो ना = He has no brains. When some one says a foolish thing, he is put down तुका लोकटो आस रे = Have you any brains? The profile of the

emperor's head on a coin, is often referred to as लोकट्या रुपया (the rupee with the head, a bold head at that). The word has been formed from skt. मुकुटं = crest, crown. Here is an unusual assimilation of म via ल.

e) शिरस is derived from शीर्ष. "वायु शिरसा गेल्लो" is a phrase to indicate "His worries went to his head".

f) The skt. word मुण्डकं has been Konkaniised as बोंड → बोड् = shaven head. In Konkani it is used to refer to the head in a contemptuous way, such as a numskull. When some one asks a foolish question, "तुजे बोंड्" (your numskull) is given as the reply. The word also indicates widows' and mendicants' shaven heads. बांड तासीलें, closely shaven, is a figurative phrase to say "made a pauper". When some one does a stupid act, he is reprimanded "बोडाक निन्तोनि नावें = Haven't you sanity in the head" (सिन्तीति ≡ चित्ति: = wisdom).

g) ताळूव in Konkani means the "third eye" at the crest of the cranium. The skt. parallel is तालव्यं, pertaining to the roof of the mouth i.e. palate. There is a proverb "ताळूव बिसरुन तेल दवरुनज्ज्" in literal obedience to which, smearing of oil for bath commenses with ताळूव् first. Nothing will happen if you disobey the proverb, because the purpose of the proverb is to tell the youngster "consult the elders before you do a thing".

xxviii) वरडीक्, विवाहु, संबन्दु and स्वयंवह: Why should there be 4 words to designate the same thing "marriage", will be the first reaction. But one should know these words are based on the customs and rituals of the ceremony; so each has a different significance.

a) विवाहु (m) is a tatsama word and means "carrying away (the bride) successfully". It means mostly forcible abduction which was the custom among the tribals, and is called राक्षस रीति. Carrying away the bride with her consent (elopement, was common to the Gandharvas) was also called Vivaaha. For example Rukmini's marriage with Krishna was a typical "Two in One" ceremony, being a Gāndharva and at the same time Rākshasa type. This word cannot be applied to the G.S.B. marriage custom.

b) वरडीक (fem.). This word is formed from the skt. वरदीक्षा, a ceremony wherein the groom is lionized and he struts like a hero-peacock. These are G.S.B-type arranged marriages, wherein the groom would be given a girl loaded with gold and wealth as a voluntary gift. When the dowry system vanishes, (high time it should), the word "vardeek" can be erased.

c) संबन्धु indicates marriages of convenience. Royal families used to cultivate this in olden days. A victor king used to marry the daughter of the vanquished. That is what Indrajit did, as also Chandragupta Maurya who married the daughter of the greek invader Saleukus. In recent times there is the account of how the daughter of the defeated king of Puri, made an attempt on the life of Krishnadeva Raya of Vidyanagar who married her. This word, *sambandum* is widely used by the Malayalis for their marriage.

d) In northern Konkani people call marriage as Lagna. लग्न was used in olden days to denote the auspicious moment of betrothal or the tying of the "Mangala Soothra". लग्न means "joint", "union" not of man and woman, but the union of a particular asterism with the moon. Thus the marriage invitation tells you "tying of the Thali" on the "Simha Lagna" or "Kanni Lagna" etc. Lagnas have the names of the 12 zodiac signs. To employ the word to mean the comprehensive marriage ceremony, is a malapropism. But then conventions expand the meanings of words, and the grammarians have to look on helplessly.

e) स्वयंवर indicates "self choice" by the girl of the groom. Many educated princesses of repute who supplied the "grist to the mill" of the Purāṇa-makers adopted this procedure, which ultimately ended in untold miseries to them, as for example, Swayamvaras of Ahalya, Damayanthi, Seetha, Draupadi etc. Swayamvara of Indumathi (mother of Dasaratha) resulted in a tough skirmish between Aja and the other assembled princes (Kalidasa's Raghuvamsa).

xxix) बावंत, बावटेत, and बळत are three words used, without knowing their correct sense, to mean the same thing - *withering*.

बावंत is derived from म्लायते, ($\sqrt{\text{म्ल}}$) to be weary, faded, and बावंटेत from म्लेच्छति to fade, to make confused talk. The initial ब of the two Konkani words is due to the custom of insertion of a plosive between a nasal and a liquid. वळत has been formed from the skt. word वल्, to roll, to tremble. झडाणीन हातु वळत, The hand is shaking (trembling) with the load. आयदनां घस्सून घस्सून हात् बावंटेले, The hands are extremely fatigued by continous scrubbing of vessel. फूल बांवता, The flower withers.

xxx) फुट्टेयत, तुण्टेयत and भेत्तीत are three words which come close in their meanings.

a) पडक फुट्टेयत, (bursts the cracker). Figuratively गल्लारि फुट्टेयले = slapped. नाळि फुटत (cannon bursts), बोक्को फुटलो (the skin-boil bursts). From these examples, the meaning of फुटत is "Bursts".

b) तुण्ट् to snap, is the Konkani version of the skt. तृट् = to snap. देण्टु तुण्टेयलो, The peduncle was snapped; पिरडुके फान्ति तुण्टलि, the wreath of "Pirdook" snapped; माया तुण्टलि, Affection snapped.

c) कळसो भेत्तीलो, Broke the mud pot; बोड् भेत्तीलें, smashed the head; फोप्पळ भेत्तीलें, cracked the arecanut. From these it is clear, the meaning of भेत्ति, is to break or smash, and its skt. parallel is भिद् = to break.

xxxi) कूस् and सूक both mean something prickly. म्होवा मूसाक कूस् आस = The honey bee has a sting. कीडियेक सूकां आसाय = Caterpillar has prickly hairs. कूस् is the parallel of the skt. कुष् = sting. Stings are generally kept concealed in pouches or bushy hair, and taken out only for use. Pratyayas added to the Substantives during conjugation or declension are called कुसां in northern Konkani, definitely "horrible" in the face of the original word प्रत्यय. सूक is derived from the skt. सूक = arrow. A protruding straight long appendage to prick, gives the semblance of an arrow, and hence called सूक.

40. HOMONYMS (अनेकार्थी)

Every language possesses words, which may have or appear to have more than one meaning. In English you have *kid* which means a young goat or a wooden tub or a hoax.

Similarly *Point* can mean *an indication*, or a '*mark*'. *Guide* means an *advisor* or it may be one who shows the way.

By and large Konkani seems to be shy of proliferating homonyms. It generally prefers a state of one word to one meaning within itself. Even when two words are derived from a single root, Konkani does not make them homonymous, but modifies them in such a way as to appear of different morphology. As for example :

a) Skt. गर्भ can represent both "pregnancy", and "the inner stem" of the plantain tree. But they are structured as two different words गाबु and गब्बो.

b) Hand cuff and ankle bandage are derived from the same word खट्वा, but they are morphologically different as खडो, and खड्डु.

c) Same is the case in respect of फेंवें (elbo) (skt. प्रफर्व) and फेंवारो the fibrous stalk of the jack seed (skt. प्रफर्वाकार). In fact most of the homonyms are pseudo type which survived all through due to the non-clarity of orthography in a fast-speaking dialect. Genuine homonyms in Konkani can be counted on one's finger's tips.

i) Examine the following sentences : (a) ती दीवो "लायत" she *lights* the lamp. (b) ती चेरडाक "लायत" she *feeds* the child. (c) ताणे वणतीक चिक्कलु "लायलो" He *smear*ed dirt on the wall. So a single word लायत seems to have 3 different meanings; but actually it is not so. There are 3 different words लयत, लायत and लेयत, the ablaut differences between which were not discernible during fast speech in a dialect. लयत, lights up, is formed from the skt. लसति, shines, flashes. The root for *smearing* in skt. is लिप्; लिप्यते will yield लेयत (smears) in Konkani. लायत (feeds) is formed from a vedic word (लङ्) लाडयति=fondles or caresses. Hence the initial vowel is long आ.

ii) There is a rule, वयोरभेद and accordingly वावंटेत and बावंटेत should be treated as identical. These two words flout the rule and show that the two letters do make a difference in meanings. बावंटेत a denom. verb has been formed from म्लिष्ट

pp. of म्लेच्छ = to talk confusedly or to wither (fade). The Konk. word carries the latter meaning only. On the other hand वावटेत is formed from वांछति = desires, yearns. In fact the Konkani word is a denominative verb, the line of derivation being

वांछितं	→	वावंट्	——→	वावटेत (yearns)
The Desire		Desire		den.
p.p. of वांछ		noun		verb

ती एक चेरडा खातीर वावंट कडत or (वावटेत) = She earnestly desires to have a child. चेरडाक हल्लडि धरुन धरुन हाव् वावंटेले = By continuously holding the child on the hip, hands have withered (fatigued).

iii) अत्यन्त in Konkani is a tatsama word derived from the skt. अतिक्रान्तं अन्त = crossed the limit. It means endless, terrific, serious etc. as can be seen below. (a) ताका अत्यन्त कोपु आयलो = He got angry beyond limit. (b) अभिमन्यू पासून धर्मपुत्राक अत्यन्त हुस्को जल्लो = Dharmaputra developed endless anxiety on account of Abhimanyu. (c) गेल्लेलेकडे चेरडाक अत्यन्त जल्लें = Child became serious, (seriously ill) where they went. This is a *true* example of a *homonym* in Konkani.

Yet another case of a true homonym is the pres. indefinite आसत = is, has (existential). Similarly आस + (जा)त → आसत = happens to be, (habitual). Both the existential and the habitual are orthographically identical. So to distinguish between the two, for the existential the mere root आस without the pratyaya is used.

iv) Examine the following statements :- (a) घरल्या वच्चून माका बरप् धाडि = Send me a letter after reaching home. (b) तो हागा येवंच्याक धाडि करता = He is too *haughty* to go over here. (c) चेलियेक संगीतांतु चांगि धाटि आस = The girl has good *stability* in music. (d) ती पूरणबोळि मेगेल्याचाकय धाटि आस = That Poorna Boli is *thicker* than mine.

It would appear that the same word धाडि(टि) has four different meanings. In (a) it is a verb, in (b) and (c) a noun, while in (d) it is an adjective. Let us search for the roots. (i) धाडि to send, is derived from the skt. root दद् (ददते) to give. Giving *indirectly* (thro' post or messenger) is *sending*. Its correct

spelling can be दाडि or better धाडि. (ii) धाडि, haughtiness. is the Konkaniised version of घाष्ट्यकी = haughtiness. The correct spelling ought to be धाट्टि. (iii) धाटि, *steadiness* (stability), is derived from दाढ्यकी (fem), the noun form of दृढ. So its spelling can be दाटि, or better धाटि. (iv) धाटि, thick is derived from दृढकी and so the spelling can be दाटि.

It is clear that Konkani has only a few genuine homonyms. What appeared during dialectic stage as the same word having multi meanings, was really a group of isophonetic words having different roots. Hence, their spellings may be written differently to acknowledge their different roots. Thus धाडि = to send, धाट्टि = haughtiness, धाटि = steadiness, दाटि = thick.

v) The verbal forms like करता, वत्ता have come to represent *two tenses* in Konkani, namely the *present indefinite* (does, goes), and also the *present continuous*, (is doing, is going). There are some grammars which pose as if there is no separate present indefinite tense in Konkani. This point has been discussed in the chapter on verbs. Present indefinite of Konkani should end in short vowel अ. (करत, वत्त to be vocalised as करतो, वत्तो = does, goes respectively). Present continuous has the spelling करता, वत्ता with long आ desinence. These are derived by compounding the auxiliary अस with the participial forms, करत् and वचत्.

[करत् + आ]स	→	करता,	[वचत् + आ]स	→	वत्ता
doing		is	is doing		going
		is	going		is going

vi) कज्जोलो is *truly a homonyms* which means (a) firefly and (b) the spot glow on a burnt-out wick. The word is derived from skt. खद्योत = firefly. The additional meaning is by comparison, due to the similarity of the spot glow to the firefly.

vii) Watch the following two statements. (a) तीळांतुलें तेल काडूक घाणो आवश्य् = A *chuck* is essential to extract oil from sesamum. (b) हावें एकु घाणो बाळूक तोळ्नु कडळें = I completed frying one *batch* of plantain chips. Does the same word घाणो mean two unrelated things, *oil chuck*, and a *batch*? The rotating oil chuck घाणो is related to the skt. root घूर्ण, to rotate. घाणो, a

batch, is derived from the skt. word खण्ड, a division or a batch. Strictly it ought to be pronounced as खाणो or खण्णो. The word खाणो is being conventionally pronounced as घाणो.

viii) The word पत्तें, derived from skt. पत्रकं (leaf), is used to indicate 3 things (a) (दोळ्या) पत्तें, eye lid; (b) (केळी) पत्तें, the sheath of a plantain tree; (c) बोण्डी पत्तें, sheath of the plantain inflorescence. The meanings have multiplied by comparison and similarity among the three objects; and the word is therefore a true homonym.

ix) Another word which has come to mean more than one object due to similarity among the objects is पक्कूळि. This indicates (मड्या) पक्कूळि (rib leaves of coconut palm), कवस्या पक्कूळि (a leaf of the flower of "kavaso"), दोळ्या पक्कूळि eye lashes.

x) Examine the following sentences : (a) हाव्ं आजि संभ्राद-नेन्तु वाडतलों = Today I will *serve* (food) during the temple feast. (b) चेल्लेलि व्हाडि चोयलो वे ? = Did you notice the *growth* of the girl. (c) रुपयाक कित्ति वड्डी लेक्कान दित्त तूं उश्शीणें = What *interest* do you charge per rupee when you give loans ? (d) तूं तें दोर धरून वडि = you catch that rope and *pull*.

In a dialect, therefore, it would appear that a word which sounds more or less like व्हाडि has meanings like growth, serve, interest and pull. But each one of them has a different root of origin. वाडि to serve, is derived from the skt. वट्, to divide, apportion. The sanskrit word वृद्धि, growth, has given rise to two words in Konkani व्हाडि = growth (This can as well be written वाडि); वड्डि interest (on loan). वडि, to pull, is formed from the skt. word वद्, to exert.

In (b) the first syllable has been aspirated as व्ह in order to distinguish it from the वाडि of (a). The above four words can hardly be true homonyms, as there are 3 different roots behind them.

(xi) (a) मस्सळि उदकान्तु पवंत = Fish *floats* (swims) in water. (b) पवसाडीक घर पवंत = The (roof of) house *leaks* during rainy season. (c) आयदन पवंत मु गो ! = The vessel *leaks*, I say !

पवंत, to swim or float, in (a) is formed from (प्लु), प्लव्, to float. As per the rules of derivation, this word should be spelt as पवंत. पवंत, leaks, of (b) and (c) is related to the skt. पिन्व् to sprinkle. The spelling should strictly be पेवंत, but by convention it has become पोवंत. Prof. Katre is of opinion that पवंत = leaks, is an extended meaning of the skt. प्लव=to fly, to swim.

xii) (a) चोराचे हत्ताक खोडो घटलो = The thief's hands are *cuffed* (tied together). (b) तूं एकु मिट्टा खडो हाडि = You get me a *lump* (crystal) of salt. (c) मड्यारि चड्तल्यान पय्याक खड्डु घट्ला = The coconut climber has worn a rope *bandage* (round the ankle).

The sanskrit word खट्वा (bandage, cot) has given rise to 3 words खोडो, खड्डु and खटलो in Konkani. Of them, the last खटलो is *cot* and is distinct from the other two, both of which mean "bandage". खोडो is *the bandage on the hand* of a criminal. In olden days, before the invention of the modern hand cuffs with lock and key, some type of rope bandage was applied. The modern hand cuffs, कय्यांव has been derived from कर विलघं (Restriction on hand) खड्डु is a rope band used around their ankle by the coconut climbers. खडो a lump (घेटो or घटो in Canara side) is derived from the skt. खण्ड, a piece.

xiii) करतन seems to be a homonym with two meanings ; (a) on account of or by dint of and (b) while doing. Actually the two meanings have different derivations and the homonymic appearance is due to the unjustifiable simplicia of one of the derivations. करतन = *by dint of* is formed from the word कृतेन of skt. वत्तान करतन हूम येत्त. (skt. आतपेन कृतेन श्रमकणानि उद्भवन्ति) = By the work of hot sun, perspiration happens. करतन = *while doing* is derived : कर्त् + आस् + तेन्ना → कर्तास्तेन्ना → करतसन → करतन. Simplicia should stop with करतसन to avoid confusion.

In winding up, it is to be remarked that many words which appear homonymous in Konkani, are truly isophonemes with independent roots of origin.

41. Isophonemes (समान ध्वनि)

This term indicates similar sounding vocables whose spellings and meanings can vary. In English, for example, you have "suite" = a furnished room; suit = compatible, petition to a court.

i) In Konkani, look at the three words (a) शिकि, a pot hanger made of rope net; (b) शीकि, to sneeze and (c) सिंगि a type of seed resembling rice, used to adulterate the latter. शिकि is the Konkani version of शिक्यं or शिक्या of the same meaning. It is a tatsama. शीकि is derived from छिक्, to sneeze. सिंगि (or सांग) represents the skt. संघ = a collection (of seeds) i.e. a pod of beans. All pods are called सांग् in Konkani, viz. मासंगा—, मिटके—, चवळे—; A single bean from a सांग is called सिंगि.

ii) The sanskrit word विरलं, (wild, sparse, uncommon) has given two words to Konkani. (a) बेरल to mean 'wild' viz. बेरलो मड्डो = wild palm) and (b) विरलें, isolated enclosure, viz. वस्सरतेलें विरलें, an exclusive enclosure for a woman in mensus.

iii) Similarly the skt. word प्रफर्ब=excellent loins, or elbo has given two words to Konkani, (a) फेंपे=elbo, and फेंपारी=the fibrous foot that connects the jack seed to the central spongy stalk. Since the root is the same, the same word could have been used to indicate both things, but then Konkani's aversion to homonyms is witnessed by forming independent words.

iv) खोलि=room, खोल्लि=jack leaf, and खोल्लि=hair pin, all the three sound alike during conversation. All these are derived from the same skt. root खच् (Konkani खोय) to fasten, to bind.

(खचिता) खो(यले)लि (pp. of खोय) : खोल्लि jack leaf (short 'O').
: खोलि room (long 'O').
: खोल्लि hair pin.

v) There are two isophonemes, one indicating *neck*, and the other indicating *beautiful*. The former is a noun and the latter an adjective. Both sound alike, as गमट. In fact they have different spellings. That which depicts neck is derived from skt. कण्ठः → गमटो (neck-noun). The adjectival word is the

parallel of the skt. कोमल → गोमटो(टी)टें = charming. Strictly speaking the derivation should have been गोंडो.

vi) पुरसति (leisure), परशीत (massage or fondles), and परसत (sticks behind, delays), are three similar sounding words, which have widely different meanings as indicated in the bracket. Watch the following examples. (a) माका तें काम करुंक पुरसति ना = I have no time to go ahead with that work. (b) पूतु बवसूचे पाय परशीत = Son does service to the feet of the father. (c) भायर सरच्या वेळारि भित्तिर कसल्या परसत ? = Why do you delay inside at the time of outing ? (Lit : What are you attached to so much, inside). पुरसति is the Konkani version of the skt. पुरःसृति, (going forward). परशीत is derived from the skt. परि+श्रि, परिश्रयते (does allround service). परसत (delays) is related to the skt. root प्रसज् → प्रसज्यते, (attaches excessively).

vii) What is the relation between the two isophonemes गाबु and गब्बो. The former means 'pregnancy' and is the Konkani counter part of the skt. गर्भ. The latter गब्बो also is derived from the same गर्भ, but means the *inner stem* of the plantain tree.

गर्भ — गाबु Pregnancy (by elongation of the initial vowel).
गब्बो Inner stem of plantain tree (by gemination of the latter component of the compound letter भ, followed by de-aspiration).

viii) गोरो (fair, adjective) and घोरो (pulp of the jack fruit, noun) are two isophonemes, with far apart meanings. The former is the parallel of the skt. गौर (fair), while the latter is derived from गुर्व (stuffed, bloated, impregnated).

ix) (मड्या) पोयि is the sheath of the coconut inflorescence and its isophoneme (मडिये) पोयं is the areca palm leaf's sheath-like stalk. पोयि is derived from the skt. प्ररोह, the scion, sprout, or new shoot. Originally the word meant the whole inflorescence, but gradually it has come to mean at present, the *dried sheath* only of the inflorescence. पोयं is Konkani counterpart of the skt. प्रावार, over-coverage. पोयं, in fact serves to wrap or over-cover the neck of the palm which is testimony to the astute observation of the language-fathers in the coinage of Konkani words.

x) In Konkani, वायु is the tatsama of the skt. word, meaning 'air'. However the Konkani वायु connotes not the *atmosphere*, but rheumatism, and fart. The terminal उकार is *not* weak and is pronounced without fail. There is another word of the same spelling, but the terminal vowel weak (not discernible during conversation) वाय, thread made of dried plantain tree sheath. This was in ancient days used to spin and weave, and वाय; in skt. means sewing and weaving.

xi) वावळि, hempen thread, and ववळि, (pronounced वोवोळि) a tree known as वल्कलोद्घ are isophonic. One cannot fail complimenting the imagination and accuracy of Konkani word-coiners, for example look at the aptness of वावळि which in skt. shows as वाल्कली, pertaining to tree bark. Valkalodhra tree (ववळि) yields a multitude of white tiny fragrant flowers. The difference in spellings in these isophonemes, is just ablaut one, but has to be borne in mind.

xii) सीपि to water, to sprinkle, sounds similar to सिपि clam. The former is derived from the skt. root सिञ्च्, to sprinkle, while the latter from शिपिका=array of rays, or pervaded with rays. Imagination has worked in the latter nomenclature. There are a number of ridges radiating from the hinge of the clam to its edges on both flaps, giving the appearance of "pervaded by rays". In the first syllable, the palatal श can be used in place of the dental स, in both words. Here again the spelling difference is mere ablaut one.

xiii) The adjective उज्जो (on right side), sounds akin to उजो, fire. The former is formed from the skt. ऊर्जित, strong. (Probably the word-coiner had no experience of the left-handed people).*

*Whether the right side is really stronger than the left or not, people all over the world are biased on that point as witness the meanings of "right" in world languages. In Celtic language the word for left means weak, and 'right' means strong or straight. In Latin 'dextro' is the word for right and from it dexterity is coined, while sinistra denotes left hand and from it the word sinister is coined. The french word for 'left' is gauche which means gawky, while the word for right is droit which means law. ("Hindu" saturday 28th Oct. 1989 magazine).

उःजो, fire is derived from a vedic word. The yagna fire was designated by two words हुताश, and हुतवह. हुताश has been Konkaniised as उःजो, while हुतवह has been assimilated as उज्वाडु. light or brightness. Konkani meanings differ from the vedic sense namely consumer or carrier of oblations.

Katre, "The formation of Konkani", p. 43 says that 'ujyo' (2 syllable word) has been formed from Udyota. Comparing how खद्योत has been assimilated as 3 syllable word कज्जलो, Udyota should be absorbed as उज्जलो.

xiv) पाताळ, nether world, is a tatsama word; it rhymes with पत्तळ, thin, diffused, spread over. The latter is derived from the skt. प्रतत, *spread over*.

xv) Another pair of Konkani words which sound alike are हाड (bone) and आड् (obstacle). The former corresponds to the skt. अस्थिन्, while the latter to अर्द, to torment, destroy, hurt. (अर्दयति) अड्डळत, अड्डळायत or अड्डायत, the last two forms being causal.

xvi) The Konkani word उपरान्ते, *afterwards*, has to be differentiated from a similar sounding word उपराट्टे, opposite. The former is a compound formed from अपर+अन्त final end. The latter is derived from the word विपरीत, opposed.

xvii) Another isophonic pair, is उदार, generous, munificent; and उद्दारि, lying with face up. The first one is a tatsama word, while the latter is derived from उत् + दृश्यन् → उद्दारि (Incidentally the opposite of उद्दारि is उम्ति, *with face down*, derived from अवमूर्धन्).

xviii) तुं रजे समयारि कयि चम्कलि = *Where* did you go during the time of vacation. मन्त्रि मुंबायेक चम्कलो खयं = *It is said*, the minister went to Bombay. कयि, *where*, and खयं (*it is reported*), sound alike. The former is derived from कस्मिन्, and so you have the non aspirate क at the head of the Konkani word. The latter is the parallel of the skt. ख्यातं and so the aspirate letter at the head of खयं.

xix) (a) भाजि, to *fry, roast*, will sound like भजि, to *pray, to resort to*. The former is derived from the skt. भ्रज् which therefore has to be assimilated as भाज (or भज्ज). भजि is the tatsama of भज्.

(b) Similarly the pair उत्तर, *reply* and उत्रं, the beam or *raft of the roof*, sound alike. Both are tatsamas. उद्वायत इति उत्रं=One which lifts and holds up. Eg. घरा मुगूळु उत्रारि वेसला=The house roof rests on the rafts.

(c) हजार, *a thousand*, and हाजर, *be present*, are likely to be confused with each other. Both seem to be of Arabic origin.

(d) सरशि (शीर्षकी), coconut sapling is isophonic with सरसी (सह + र्ग → सरसं), *solid along with fluid*. The former is a noun, while the latter an adverb. हमगेल्या गाद्यान्तु चारि मड्या सरशीयो आमाय=In our field there are four coconut saplings. तो पेज सरमी पिल्लो=He took the gruel, *solid and liquid all together*.

(e) तडि, a bank (of a river) and तोडि, the stalk of a vegetable, are isophonic. The former is the Konkani counterpart of the skt. word तट, bank, while the latter represents ऋटि=a cut piece. तां न्हयंच्या पेल्मडि गेल्लो=He went to the other bank of the river. वयंगण्, मोग्गे, तवस्सें इत्यादींचि तोडि काडुका=The stalks of brinjal, cucumber etc. have to be removed.

(f) हर्वा, green, unripe (adjective), sounds alike with हावो, *let fail* (verb, imperative mood). The former is a derivation from हरित (s), *green*, while the latter has for its origin the root ह्री, *to be abashed or ashamed*.

(g) Look at the following sentences : ताणे पीक् थूकेल्लि He spat out the *pink saliva* (after chewing). तुगेल्या बोव्याचि पीकि कशिश आस=How is the *ripening* of your skin-boil ? अम्ब्यांक तीनदिसां पीकि लगि आस = Mangoes need three days more of *ripening*. पीक् (fem.) *red saliva*, is derived from the skt. root पिग=tawny ; पीकि (fem.) *ripening*, is derived from पक्वता, *state of ripening*.

(h) लग्, to *attach*, and लाग्, to *be a match, to be equal*, are being used indiscriminately. In a dialect, ablaut differences in spelling can fare no better. लग् is a tatsama word, whereas लाग् is derived from (s) लाघ्, to *be able or equal*. आवसु भित्तरि

चळीना, चेरडु तिका लग्ने == Hardly did the mother step in, the child *clung* to her. ताका लागल्लि बायल तं ती == Indeed, that wife is a match to him (an equal of him).

(i) धन्द (धनदं) a job that ekes your livelihood, or gives you wealth, and तन्द (दन्तं) ivory, and दोन्तु (दुंदुमार) worms, are isophonic. Their correct spellings and the skt. root words given in bracket may be noted. दान्तु (tooth) is a semitatsama of दन्तः

(j) Do you know the difference between आयदन and आयतें? The former means a vessel, or receptacle, and corresponds to the skt. आयतनं. आयतें is derived from आ + युक्तं - *conveniently ready*. माका पूजा करुंक आस, ती कूडि आयति जायत वे? == I have to perform a pooja, will that room be readily available?

(k) ताळु, ताळो, ताळूव and तळवो. These sound almost alike. Their meanings are different from one another. ताळु is the Konkani parallel of skt. तालः, cymbal. ताळो is the Konkani parallel of the skt. तालुक = *palate*. But the meanings of the Konkani word are *throat*, and *voice* and *shout*. उल्लोवून उल्लोवून ताळो भेतलो = The *voice* went broke (hoarse) by talking and talking. ताळो दुकता = The *throat* is sore. ताळो करुनाका रे, I say, don't *shout*.

ताळूव in Konkani means the "third eye" on the crest. The word is coined from तालव्या, "pertaining to the palate". Rhyming with ताळूव, there is ताळवो, palm of the hand or foot's underneath. ताळवो and incidently another word, ताळियो (claps) are both derived from the same word तालिक = open *palm of the hand*.

xx) विःकरत, *scatters*, and विरकीत, *expends, gives away in portions*, are two isophonemes, which even learned people confuse between. The former is formed from विकिरति (Root वि + कृ), *scatters*. The latter is derived from विक्रिणाति (Root वि + क्रि) *sells*.

विक्री — (a) वीकि to sell (र on क is dropped). (b) विरकि to expend (क → क/र by metathesis र/क). In fact the meaning of विरकि is the same as व्यययति from व्यथ् to waste.

xxi) The skt. words वेलः time, and वेला, seashore, have come down as tatsamas, with the same meanings. वेळु = time,

वेळि=seashore. There is an isophonic word वेळ, the strand of a woven mat. This has been derived from the skt. word वेत्त.

वेत्त — वेत cane ; वेळ a cane strand of a woven mat. वेलावाटिका gives the Konkani word वेळूव्, a seashore park which is often used as alternative for वेळि. ताका उपकार कोरचेंय वेळुवेरि मुत्तूचेंय लेक समाच. Doing good to him and pissing on seashore are the same (to indicate an ingrate).

xxii) सोना and सोन्न are similar sounding words having entirely different meanings. सोन is derived from skt. सुवर्ण, gold, whereas सोन्न is the Konkani version of शून्य=cipher. Kerala Konkani uses this word to designate the male genital organ, (unspeakable in common parlour and hence cipher).

xxiii) अट्टेयत, concentrates, evaporates, is derived from the skt. root अट् to diminish, lesson ; and this is isophonetic with आट्टेयत, thinks, broods. This latter is a tatsama of आष्टीयते.

xxiv) फरकत, gets stuck up, is isophonic with परकीत, cuts off, boycotts. The former is a derivative from प्र + कृषते, gets drawn in, while the latter is formed from परिकरोति isolates, insulates, cuts off or boycotts. (Egs. पायु चिकलांतु फरकलो, the leg got drawn in, (stuck up) in clay. चांग् वस्त्र आभरण घालूनातिल्यान वरडिके गेल्लेलेकडे तिका परकीलि=since she did not wear proper garments and gold, she was boycotted in the marriage place).

xxv) The वोळेयत has apparently two meanings, (a) combing of hair, and (b) washing out in a stream. Actually they are two words derived from two roots. ओळेयत, to comb is derived from उल्लिखति, rips up, or scarifies. By prothesis of व, the spelling will be वोळेयत. व्होळेयत stream-wash, is derived from the skt. root वल्ग, to go in leaps and bounds (वल्गयति). (Eg. ती केस वोळेयत, she combs the hair, चेरडालो पोरलो व्होळेयलो. The child-mother intimacy has been washed away (the child has been weaned away from mother. It is an ancient custom to bathe the earlier child and the mother together to symbolize the meaning).

xxvi) फडदो in Konkani means a curtain, and it sounds somewhat similar to फद्दे, dancing effigy. The former seems to

be of Arabic extract, probably the Konkani version of पुद्गल (veil). फट्फो is of skt. origin from स्पंदित= something moving with a flutter, shake and tremour. फट्फो नांचन is a proverbial phrase to denote a wobbling walker. The above list of isophonemes is far from being exhaustive. There are a host of similar-sounding words, as for example.

(a) नितळत (निदलति), pressurise down; निताळत, separates by sedimentation (निस्तरनि), निस्तायत, separates by decantation (निस्तरति). उत्तळत (उत्तलति) rises up.

(b) लोळ (लुठ) to wallow, लाळ (लाल्) saliva.

(c) फूट् (स्फुट) clear (by distillation), फट्टेय (स्फोटय) to split or break, फूटि=crack, फकत (स्फट) (really, infact, clearly).

(d) सांग् (शुम्भ्) to say (verb), साग (संघ) pod of beans (noun).

(e) मणू(न) (मनन्) like *that, thinking*, म्हणू(न) (भणन) so saying.

(f) सन्त (शनक) slowly, सन्तु (शान्तः) man of peace; सम्तु (शमित) extinguished; सान्त (चन्दा) fair, सन्तगदायि (शान्तगति) state of patient work.

(g) पल्कडि (cross legged), and पक्कडि (clinging out of fear) sound similar to each other, but widely differ in their senses. The first is generated probably from पाद+घटि=Bringing together the legs to touch, while the latter probably from पृक्ति=close contact, clasping, clinging (Recall ved पृक्त is पोरलो in Konkani).

(h) आम्बो (mango) derived from आम्र. आम्बट (आम्रकृतं) is a *sweet* curry made of mangoes. आम्बूस=sour. This has nothing to do with आम्बो, and is the equivalent of the skt. अम्लरस=sour taste.

(i) हुम्माण (उम्माण)=analogical *riddle*, derived from (s) उपमानकं. वुम्ण् = a side dish, generally vegetables with plenty of *watery* sauce. The name is derived from अंबुमत्=watery, fluid. Initial अ has undergone elision.

(j) वीन्दि and वीण्डि :- In S.Canara you hear expressions like : फत्तर विण्डीत = *throws* stone, फान्ति विण्डीलि=the pigtail (hair do) is *spun*, कानु विण्डीलो=ear (pinna) is *pierced*. In Kerala, the same expressions are made replacing विण्डीत with विन्दीत. Are these words synonymous and do they have more than one meaning?

वीन्दि is the Konkani equivalent of the skt. वि + नुद् = to throw, to pierce = विनुदति. वीण्डि is related to the skt. root वेष्ट्, to twine, to spin, to weave. So they are not synonyms though isophonic. While वीन्दि is appropriate for *throwing* and *piercing*, वीण्डि is used in such circumstances as, मड्डळ विण्डीलें = coconut leaf is woven; कानु विण्डितलों = (I) will screw (your) ears, चिम्टो विण्डीत = screws a pinch etc.

42. Antonyms

Formation of antonyms in Konkani has definite patterns which are illustrated below.

(a) By prefixing निर् or निस viz. संगु association × निस्संगु dissociation; प्रवर्तु engaged × निर्वर्तु retired; निष्प्रवर्तु disengaged.

(b) By prefixing अ. मितभाषि calculated talker × अमितभाषि endless talker. साधारण common × असाधारण uncommon.

(c) The prefix वि can be the abbreviation of “विशेष” or “विगत” i.e. it can be an intensifier as well as negator, viz. लक्षणवन्तु, of auspicious marks × विलक्षणवन्तु, of *excellent* auspicious marks (intensifies). श्रमु, Effort × विश्रमु (Effortless) leisure (negator). रूप good form × विरूप ugly form (negator).

(d) Use of सु × कु or दुर् as prefixes. सुयोधन good fighter × दुर्योधन a foul committing (offensive) fighter, or one who is difficult to fight with. सु बुद्धि of good heart × कु बुद्धि crooked mind, or दुरबुद्धि. सुचेतु well attired × कुचेतु scantily attired, ill attired. सुवेरु perfect bodied × कुवेरु deformed body. प्रयासु full of effort or difficulty × (निष्प्रयासु) without effort or difficulty. Here निस् prefix represents निर्गत (vanished).

Similarly there are other antithetic prefixes, viz : अनुकूल (favour) × प्रति कूल (disfavour). बहुमानु (honour) × अब मानु (dishonour). विजयु (victory) × परा जयु (defeat).

(e) By the use of suffixes. बलवन्तु strong (powerful) × बलहीनु powerless. चेरहु सयत् along with child × चेरहु विना without child.

Apart from construction using suffixes and prefixes, there are *natural* antithetic pairs viz. (महान अर्घः) म्हारग (high price) × मोवेंरग (skt. सु+अर्घ) = good (legitimate) price. The other pairs are फल्लें (morning) × सांज (evening); दीसु (day) × राति (night);

हनु (hot) × शेळु (cold); तरणो (young) × वयोधिकु (aged); सानु (small) × व्हडु (big); सुख् (pleasure) × दुःख् (sorrow); हासु (laughter) × रोण्णे (weeping), मिट्टूस (too salty) × अळिळ (saltless); थोर (fat) × सपूर (lean) [सफरः=small fry]; उज्वाडु (light) × कळूक (darkness); गीमु (summer) × वर्ष (rainy season); धनवन्तु (wealthy) × दळिद्रि (impecunious), फिदर house frontage × मयदर (माया द्वारः) hind quarters of the house, बावु (boy) × बायि (girl), भावु (brother) × भायणि (sister), बापूलो (paternal uncle) × मौसि (aunt), देह (brother-in-law) × भावज (sister-in-law), बयलु (ox) × गायि (cow), बायल (woman) × घादलो (घारलो) (man).

बायल is derived from भार्या, the second (compound) letter य् undergoing metathesis. The literal meaning of भार्या is "One to be governed". The opposite word घादलो should have been derived from भर्ता (governor) but it is not. The source word for घादलो is धातृक which combines the meaning of the *governor and the provider*.

43. Re-Iteratives

Before closing this chapter, the reader has to be reminded of the endless possibility of framing what are called re-iterative vocables which serve aptly to convey the description of an appearance, or a sound, in a compact realistic way. But the following points have to be borne in mind :

(a) The re-iteratives have no orthographic consistency. Much depends on personal predilections. What one may say as कुटकुटायत, may be सुटसुटायत on another's lips.

(b) They lack geneological legitimacy, which accounts for their orthographic inconstancy. They are spontaneous creations, which, nonetheless, are functionally effective, though etymologically of secondary importance. Any one, literate or illiterate can coin re-iteratives, being prompted by the sight and the sound, and such words are known as onomatopoeics. They are self expressive. They are called re-iteratives or reduplicatives because they repeat all or part of a radical word.

(c) Those prompted by sound :- चिलपील, किलबीळ, कळकळ, चुरचूर, किट्कीट्, किरकीर, घडघड, गडगड, गुडगुड, गळबूळ, सोळसोळो, सरसर, खिलखिलो.

(d) Those prompted by appearance :- थळथळ (skt. तरळ तरळ), गातखोतो, फुरफूर, वळवळे, जगजगु, बडबडि, खुटखूटि, सुडसूटि (skt. शुद्ध-शुद्ध) फटफटि, भगभगि, बसबूसि, भगभगु, विडवीडु. Please note that the penultimate vowel is almost always long or at best pronounced long. The words given under (c) and (d) are substantives or some adjectives but they can be converted into denominative verbal forms by fusing the pratyaya ए (as in the case of tatsama nouns, viz. गुडगुडु → गुडगुडेत, (thunders); खुतखुतु → खुतखुतेत (exuberates); गळबुळु → गळबुळेत = falters, फुरफुर → फुरफुरेत (pops up).

(e) There is a third category which is coined for alliteration and sound effect. Often the latter half of the word may be meaningless, viz. गणमणप्, सरभरस, तळमळ, मारफार, आयदन-पयदन्, बम्मूणु-बिम्मूणु, चेरडुं-बाळ, The latter term in these words is often merely expletive, having the sense of etcetra.

(f) Sometimes both halves of the reiteratives may possess genealogical meanings, viz. पाळ मूळ (Main and stray roots ≡ lock, stock and barrel); चांग बल्लाव = good and bad, कळा कळि (knowledge of pros and cons); पुरत्यापुरतें = slip shod, incomplete, सोडघरि (give and take), देवुदेवति (god & goddess ≡ all deities); उस्सळा उस्सळि (dare devilry), हलून धोलून = rocking and rolling (participial verb), दीगु रुन्दु = tall and broad (adj.), हतपाय=hands and legs;

(g) Reiteratives are very important in Konkani, because right from the age of one, the बालभाषा (nursery language) in Konkani starts with onomatopoeics. Thus the child understands the words मां मां=eating, ता ता=sleep, नु नु=water, दु दु=milk, गा गा=clap, जि: जि=dirt, faeces, मि: मि=pungent, चिण् चाण=walking, भो: भो=eatables, को: को = rice, बु: बू = illness, मो: मो=mother's breast, मे: मे=fish, के: कें=plantain.

From the functional point of view, the re-iteratives can be treated under :

(A) for indicating distribution :

(i) एक+एक=एकेक one by one. गुरुन शिष्यांक एक एक जावून आपेयलो = The teacher called the students one at a time.

(ii) ताणे आम्बे पांपांच करून मेजीले = He counted the mangoes by fives. The underlined words are distributive pronouns, which with the succeeding word जावून or करून function as an adverbial phrase.

(B) to indicate periodicity :

(iii) दिसान + दीसा → दिसदीस = every day. तो ते चेलियेथयं दिसदीस वक्त = He goes to the place of that girl every day.

(iv) देवळान्तु वरसवरस उत्सवु चलत = The festival is conducted in the temple year by year (every year).

(C) to indicate plentifulness and intensity :

(v) ह्या वरसा रुकारि अम्बे रे अम्बे = I say, this year the tree was full of mangoes and mangoes.

(vi) अम्दुं गिम्मारि वोतरे वोत = This year summer, the sun was terrific.

(vii) कालि उम्मासे राती कळकान काळूक = Yesternight new-moon was pitch dark. In fact this type of construction is used by many to express the superlative, viz. बोडान्तु बोडु = Big among big (biggest), चोरान्तु चोरु = thief among thieves. Note that in indicating the superlative, the former word is in inflected form, while the latter is in the nominative.

गोड गोड रामनाम = very sweet is Ramnam, चड् चड् उल्लोबुनाक = Don't talk too much, तूं सानु सानु चेल्लो = you are a very little boy. Sometimes intensity is indicated by joining two synonyms, eg : बंद पासु = an intense sense of relationship, हालून घोळून = with a rocking to and fro and side ways (elephant walk), लांबु दीगु = very tall. This is a redundant usage of words, but it is a way of talk in Konkani.

(D) to indicate prolonged persistence :

(viii) बेसून बेसून कुल्याक बोक्के उट्टायले = Boils arose on the bottom by sitting and sitting.

(ix) खावनु खावनु पोट भेतले = The stomach burst open by eating and eating.

Note that the reiterated verb is presented in participial form.

(E) to indicate mutual relation :

भयणि + भयणि = भःभ्रयण्यो = sisters, भावु + भावु = भःभाव = brothers,
एकं + एक = एकमेक = mutually, परः + परः = परस्पर = one another,
अन्य + अन्य = अन्योन्य = each other collectively.

The reiterated words are in the plural.

(h) In such word formation, sometimes you combine the opposites to get *contra-sense words* (विरोधात्थि). साकाळीं सांजेचें (mornings & evenings), सुखीदुःखि (happy and the suffering), हातपाय (hands & legs), जाण्तो-नेण्तो (knower and the ignorant), राति दीसु (night & day) (24 hours ≡ always), चांग-बल्लाब (good and bad), मान-बोड (small and big or young and elderly), भायिर भित्तरि (in & out), रवाल-ऊंच (up and down), सृण-माजर (cats and dogs). Bringing together contra sense words is known in English as MERISM (pronounced as Merizam-Webster III, International Dict.). Other examples are बाबु-बायि, भावु-भयणि, मौसि-बापुलो, पति-पत्नि, भावज-देह etc.

44. Acronym-like Words. शेषवृत्ति-Words :

English had a few acronyms, a small number such as U.S.S.R. and UNESCO which could be counted on fingers in olden days. But today every body coins an acronym, so much so it has become difficult to understand what they mean at the first sight. STD may mean "Subscriber Trunk Dialling" or it may be Sex-Transmitted Disease.

Konkani has no acronyms of the English type, but has something akin to it. By an inherent compulsion to coin short words, it often picks letters at regular intervals within a word or phrase, to coin its own words. Thus नवनीतं (4 syllable word) has been contracted by opting for the 1st and III letters नोनी. The first न is absorbed via ल and the word in use is नोणि. The second syllable व in नवनीतं, has generated the ओ-कार in the 1st syllable of the Konkani word, by samprasāraṇa. Though this is not a samasa, yet the process adopted is शेषवृत्ति, similar to the one adopted in एकशेषवृत्ति समास.

Other examples are नारायणु → नाणु (नन्नु), कोदण्डरामु → कोमु, कथानीका → काणि story, यज्ञोपवीतं → जानूवें sacred thread, पक्कि

स्वरूप → पक्कर (bird shape), अवतरण → व्होराण् (getting down for procession), वधूनायिका → व्होन्नि (elder brothers' wife), शेळिमेल्लेले → शेमाळें (tepid), ब्रह्मपतिवार → ब्रिस्तार (thursday), वधूकुल्या → व्हकल् = bride, महानीलाभं → म्हळब = sky (the great blue radiance). This construction is similar to महानवमि → मन्नमि. व्होडु जल्लो → व्होडेल्लो → (व्हाड्लो) व्होळ्ळो. ज gives rise to य → इ. The इ deflects as ए on होडेल्लो.

45. Affixes

No chapter on morphological etymology is considered complete without dwelling on affixes (उपसर्ग). Affixes include proclitic prefixes attached to the *head of the succeeding* words, and enclitic suffixes attached to the *tail of the preceding* words. Generally they are mono or di-syllabic. They have no independent existence and when they are fused with other words, they bring about morphological and incidently semantic changes.

Suffixes used to produce obliques of nouns, adjectives and pronouns, to indicate their relationship in syntax are called pratyayas and are excluded from this category of upasargas. The same is the case in respect of pratyayas employed to conjugate verbs. Post positions employed to bring out the meanings of the lost cases, are also outside this category.

Upasargas are useful to produce primary and secondary nominal bases. They are divided into two classes, (a) कृत or the primary suffixes, and (b) तद्धित or secondary suffixes. The suffixes added to the verbal bases are considered primary. Those which are added to the substantives (primary or secondary) are the Tadhita or secondary affixes. Thus the fusion of suffixes to the *Dhatu* कृ (to do) yields primary nominal bases such as करणं (action), कर्ता (doer), कर्तव्यं (duty), कृत्यं (manner of action), कार्यं (purpose), whereas addition of affixes to the nominal bases, yields secondary nominal bases, such as अनुकरणं (imitation), सत्कार्यं (good deed), दुष्कार्यं (evil deed).

46. Prefixes

Konkani has virtually no prefixes for its *native* words. The reason for this is the old custom which generally incorporated the prefix in the word structure. In sanskrit prefixed words belong to one or the other of the samasas and therefore they can be split into components for analytical study. Such a dissection is not possible with the corresponding Konkani words, viz.

Skt. word	Split (samasa)	Meaning	Kkni word (unsplittable)
प्र वर्षः	प्रकृष्ट वर्ष	heavy rain	पावसु
आ हरति	*आ+हरति	brings	हाडत
आ युक्तं	*आ+युक्तं	conveniently handy	आयतें
अनवस्कर	अन्+अवस्कर	pure (without filth)	अन्वाळो
अटसर	अटात सरात् इति	displaced from the row	अडसरो (दांतु)
वितरणं	वि+तरण	casting away	वटण
मुहुत्	सु+हृद्	having kind heart	सोयरो (guest)
प्रलाक्यात	प्र+लोकयति	looks on	पळेयत
प्राकार	प्र+आकार	surrounding wall	पाकार
निष्कलनि	निः+कलति	dismantles	निकळत
अर्दनाम	अर्दितं नाम	contemptuous name	आडनावं
अर्धवीथि	अर्धा वीथि	short (half) road	आडवाट
प्राध्यापक	प्रकृष्ट अध्यापकः	professor	प्राध्यापकु

Nevertheless, Konkani, especially of northern side abounds in prefixed words, which are not native, but borrowed in recent centuries from Maratti, Hindi and local dialects. There are a large number of tatsama words from skt. which had been extant for several centuries. The following is a brief enumeration without being exhaustive.

*आ does not form a sandhi; it is used as a प्राप्, a meaningless expletive. Nonetheless, it can be split from the latter half which is not possible in the case of the Konkani word.

47. Prefixed Words (Tatsamas)

The main prefixes (of tatsamas) functioning in Konkani are : अ, अनु, अप, अभि, अव, आ, उ, उप, दुस्, निः, परा, परि, प्र, प्रति, वि, स, सं, and सु.

(i) अ :— अजाप, speechless ; अकाल, untimely ; अभाव, absence ; अज्ञान (Konkani अय्यान) ignorance ; अनीति injustice ; अशक्तु powerless, incapable, अकंपितु unshaken, firm ; अकस्मात् (नकस्मात् कारणात्) accidentally ; अकुलीनु, of low birth ; अक्रमु, irregular, improper, indecent ; अक्षर alphabet or syllable which cannot be further split ; अतुल, unigue, incomparable ; अखण्ड, unbroken, complete whole ; अगण्य worthless, not cared for, not worth counting. अगोचर imperceptible, beyond words and senses ; अचल immobile, mountain ; अचेतन insentient ; अजीर्ण, indigestion ; अतिथि (अनित्यं स्थितः) temporary guest. अनाथु, helpless ; अदृढु, unsteady ; अशिक्षितु illiterate ; अभव्य, improbable ; अदुरष्ट, luck, illuck, fate or chance ; अप्रेरित, voluntary ; अमर, deathless, immortal (in actual use, अमर जल्लो means *dead*), अशान्ति, peaceless ; अबद्ध, nonsense, falsehood ; अस्पर्शता, untouchability.

All these tatsama words belong to the नञ type of compound.

(ii) अन् :— This particle serves the same purpose as अ, but it is joined with words initiated by vowels, viz अन्+अक्षर dumb, अनादि beginningless, अनंग bodyless, cupid, अनवधि limitless, countless, large number, अनन endless, infinity, eternity, अनंतर without discontinuity, consequently, अनसूया free from malice, Atri Rishis' wife, अनाकार shapeless, अनादर disrespect, अनामिका anonymous, nameless, अनामय diseaseless, अनारंभ non commencement, अनार्य vulgar, contemptuous, अनायास, effortless, अनशन, अनाहार fasting.

The above tatsamas also belong to the नञ tatpurusha-samasa.

(iii) अति :— This is a prefix used with adjectives and adverbs to indicate *intensity*, *very* or *excessively*. It stands for the skt. अतिक्रान्त (*overstepping*) or अतीव (*very much*), अतिक्रम *overstepping* the normal, excessive, अतिकूर very cruel, अतिथि (अतति न तिष्ठन्नि), traveller not staying अतिरथि *super charioteer* (tank soldier of

modern warfare), अतिशय wonder, preeminence, अतिकाय big bodied, name of the 2nd son of Ravana, अस्थायिह, अतिमोह greed, avarice. अतिरूपा exceedingly beautiful, अत्यन्त excessive (generally in reference to serious ailments or illness).

(iv) अनु :— This particle means *after, behind, follow up, along*. अनुकंपा pity, compassion; अनुकूल favourable, अनुक्रम as per table, index; अनुगामि, अनुचर follower; अनुज्ञा (k. अनुम्ङ्या) permission, consent; अनुमति approval; अनुतापु repentance, remorse; अनुनय conciliation, pacification, civility; अनुपम incomparable, अनुबोध after-thought, अनुभव (k. अन्भवु) experience, enjoyment, अनुसरण obedience, अनुयायि attender, follower. अनुरागु emotion, अनुदिन day after day, अनुरूप resembling, matching, अनुवादु translation, अनुवर्ति associate, अनुस्मरण recollection, अनुमान inference, conclusion, अनुस्वार nasal sound belonging to the preceding vowel, अनुकरण imitation, mimicry, अन्वर्थ as per meaning, अनुज born after, younger brother.

(v) अप :— This particle stands for the skt. अपगतं (*deprived*) or (*deleted*). अपकार disservice, (opp. of उपकार). अपजय defeat, अपशब्द wrong tune, mispronunciation, अपभ्रंश incorrect, a low class ungrammatical dialect, अपमान dishonour, अपराध wrong, offence, अपशकुनं bad omen, अपहार (k. उप्पप्) robbing, अपघातु treachery, villainy.

(vi) अभि :— As a prefix to verbs and nouns, it means *towards, against*. It also indicates *intensity*. अभिचार magic spell for evil, अभिनन्दन rejoice, congratulation, अभिनयु acting, gesticulation, अभिप्राय opinion, अभिभाषण speaking to or against, अभिमानु pride, prestige, अभिमुख face to face, turning towards, अभ्युदयु prosperity, uplift, अभिलाष wish, अभिरामु pleasing, graceful, अभिवादन salutation, अभिवृद्धि prosperity (shows *intensity*), अभिवेकु pouring water, anointing, coronation, अभिसारु proceeding to the rendezvous. अभ्यन्तरे (K. भित्तिरि) interior, अभ्यञ्जनं (K. भिजप) soaked, smeared all over. (In these two cases the initial vowel is weak and unaccentuated. Hence dropped in the prakrit). अभीष्ट coveted thing, अभ्यासु practice, अभ्यर्चना prayer.

(vii) अवः— This is more or less an alternative to अप. It conveys the meaning of *away, off* or *down*. अवलंबनं hanging down, dependence, support, अवगणन (K. उबगणि) solitariness, loneliness, अवगुण bad traits, अवतार incarnation, descent, अवस्था situation, predicament, अवलक्षण inauspices, अवधान attention, अवसान the end, अवमान, अपमान dishonour, अवतंस garland, अवधि limit, boundary, अवनम्र bowed down, अवमति dislike, aversion, अवमर्षण (K. अवसर) haste, impatience, intolerance, अवरोहण descending, the latter half of the saptaswaras, (सा नी धा पा मा etc. i.e. the descending scale of notes), अवलोकनं beholding.

(viii) आः— This prefix conveys the meaning of *verily*. But at times it reverses the meaning viz. गम् *to go*, आगम् *to come*, आकर्षण attraction, आछादनं destruction, आहार sustenance, आक्षेप complaint, dissent, आलोचना comprehension, आरम्भ beginning, inauguration, आचन्द्रतारं till the moon and stars last, (eternally), आमन्त्रण (K. आवंगण) vow, consultation.

(ix) उत्ः— This stands for *up*. उत्पत्ति origin, source. The word has been Konkaniized as उब्जप *springing up*, (उत्पाद्यते ≡ उब्जत). उत्साह enterprise, interest, उत्सव festival, celebration, उदाहरण example, उद्योग profession, industry, उन्नति elevation, उसवासु is the Konkani version of उत्स्वास exhalation, sigh. उत्कण्ठा anxiety, उत्थापनं standing up (corresponding to the K. word उट्टावप), उद्देशु estimate, approximate, उत्संग (K. उत्संगो) lap, उत्सुक, interested, anxiously desirous, उदासीन indifferent, उद्बोध awakening, उद्बेग swiftness, tranquillity.

(x) उपः— This particle imparts the sense of *next to* as in उपेन्द्र=next to Indra, *secondary* as in उपमूर्ति=secondary idol, or उपभाग subdivision. उपकार help, good deed. Skt. word उपकारि has been Konkaniised as ओगरि *useful, helpful*. उपचार hospitality, उपद्रव irritation, nuisance, उपदेश counsel, *manthra* given during initiation, उपवास (K. उपासु) abstinence from food, उपयोग (K. उपेगु) usefulness.

(xi) दुः— This particle evolves from दुर् or दुस् and it always indicates *badness* or *adversities*. दुरुक्ति evil statement, दुर्गुण evil

character, दुर्घट hurdle, difficulty, दुर्दशा evil times, दुर्भाग्य misfortune, दुर्भिक्ष scarcity, dearth, famine, दुर्लभ not available easily, दुस्सह insufferable, दुर्योधन difficult to fight with, tough fighter, दुस्तार difficult to cross, दुर्बल weak, inpecunious.

(xii) निः— This particle indicates *intensity of restraint, confinement, cessation*. निग्रह obstruction, assassination; This has evolved into Konkani as the word of strong negative command, नक्का=with hold, restrain. निर्बन्ध a binding condition, निर्देश command, निमग्न deeply immersed, निरूपण clarification, picturisation, निरीक्षण inspection, supervision. निवृत्त retired, निलय dissolved. In these last two examples, नि has the sense of cessation.

(xiii) निः from निर् or निस् :— The particle stands for निर्गत= *devoid of*, viz. निरर्थक meaningless, निस्सार inconsequential, निरन्तर continuous without gaps, eternal, निष्कलनं (K. निकलण) detaching, निर्भागि unfortunate, निर्धनु impecunious, निर्मल spotless, निष्कल्य innocent, spotless.

(xiv) परा :— पराजय (पराभव) defeat, insult at another's hand, पराक्रम militancy, attacking enemies.

(xv) परि — परिहार remedy, rectification, परिमित limited. परिवार retinue, followers, परिणाम transformation.

(xvi) प्र :— This particle is the shortened form of प्रकुष्ट = *big, well drawn*. प्रवर्ष heavy rain has been Konkaniised as पावसु. प्रकार modality. प्राकार has evolved into Konkani as पाकार = *surrounding wall*. प्रख्यात very famous, प्रभाव dignity, splendour, प्रसार diffusion, प्रबन्ध literary composition, प्रमुख chieftain, प्रस्थान migration, going, प्रस्तावना introduction, प्रलय deluge. प्रयोग application, प्रचण्ड furious, immensely hot, प्रताप valour, radiant heat, प्रबल mighty, प्रवाह strong flow, प्रवेश grand entry, प्रदेश grand place, प्रसन्न pleased, प्रदक्षणा circumambulation from right to left, प्रसाद favour, propitiousness, प्रवाद argumentation, प्रवास long, distant sojourn, प्रदर्व high arrogance, प्रदोष great fault, night fall, प्रदर्शन exhibition. (The Konkani word फिदर = *the face of the house* seems to have been formed from this).

(xvii) प्रति :— This upasarga conveys the meaning of *against*, among a host of other meanings, viz. प्रतिकूल unfavourable,

प्रतिनिधि representative (from प्रतिनिधा to substitute), प्रतिपक्ष opposition, प्रीतिक्रिया retaliation, प्रतिवचन reply, retort, प्रतिदिन every day, प्रतिपूजन homage, प्रतिफल reward, reflection, प्रतिमा statue, likeness, प्रतिभा splendour, प्रतिवासी neighbour, प्रतिष्ठा firm fixture, प्रतिष्ठान foundation, basis, प्रतिसंधान union, a period connecting two eras.

(xviii) वि :— The upasarga can represent the skt. word विशेष = *extraordinary*, or विगत = *deprived of*. In the former case it is an intensifier, while in the latter it behaves like an antonym, viz. विकार less of form, transformation; विधवा widow, विदेश foreign country; विस्मर (from the skt. विस्मार) forgetfulness, loss of memory, वियोग separation, विरक्ति disaffection, detachment, विराम cessation, विदूत open, विश्रम leisure, rest.

As an intensifier :— विलक्षण extraordinary, विराज् to shine, to adorn, विलयं perfect dissolution, विगारद very accomplished, विमाल expansive, विसर्गः blowing out air, विनाशु utter destruction, ruin, विपत् calamity, विपरीत opposite, reverse. This tatsama has been Konkaniised as उपराटें. विभिन्न shattered, विभूति prosperity, splendour, exaltedness; विमिश्र well mixed, विमुक्त fully liberated, विमोचन total liberation. विमर्श deliberation, reasoning. विलासु dalliance.

(xix) सं :— This upasarga stands for the skt. word सम्यक् = *well done or perfect*. संकोच hesitation, संपादन earnings, accomplishment, संपत्ति prosperity, संपन्न accomplished, संपर्क admixture, संसर्ग association, संप्रदाय tradition, संप्राप्ति attainment, संप्रोक्षण sprinkling all over, संबोधना address, explanation. संभाषण speech, संभिन्न completely broken, सम्मत consent by consensus, सन्नम confusion, perplexity, सम्मेलन meeting.

(xx) सु :— This particle represents the word सुष्ठु - *excellent, rightly, beautifully*. When prefixed to nouns it usually gives Karmadharaya or Bahuvrihi samasa in skt. सुगंध fragrance, सुकृत virtuous deeds, सुभाषित witty and pithy sayings, सु + उक्तं → सूक्तं vedic hymn, सुकुमार beautiful youth, सुग्रीव of beautiful neck, सुयोधन righteous fighter, 1st son of Dhritarashtra. सुचरिता woman of spec-pure life, सुतीक्ष्णा very sharp, pungent, सुदक्षिणा upright

pure woman, (Dileepa's wife and Raghu's mother), सुदर्शनं showing the right (path), सुदाम one who gives liberally (Kuchela's real name). सुदिनं auspicious day, सुप्रतिष्ठा consecration, सुप्रभातं auspicious dawn (good morning), सुप्रसन्न gracious, propitious, सुबाहु handsome handed (Mareecha's brother). सुभग illustrious, charming, सुभद्रा fortunate (Balarama's sister), सुमित्रा highly sociable or friendly (Dasaratha's III wife), सुलभ easily available, सुलोचना woman of splendid eyes (wife of Indrajit). सुवर्ण gold, सुवासिनी (K. सवासीणि) woman married or otherwise, living in the father's house, सुशिक्षिता well-taught, सुशीला amiable, well behaved, सुश्रुत reputed, learned in vedas (a famous medical surgeon of ancient India BC 400), सुहृत् (K. सोयरो) a friend, guest.

(xxi) स :— This upasarga represents the skt. सह = *with, by the side*. सहचारि (K. सेजारि) neighbour, companion. सहित (K. सयत्) along with, सफल fruitful, सार्थ meaningful, सभार्यापुत्र with wife and son, सोदर (सह + उदर) brother. At times स stands for सम *equal, the same*, viz. सगोत्र same family, सदृश same looking, सवर्ण same caste, सपक्ष same party.

An account of these prefixes (tatsamas) has been presented by Bakibab Borkar in his *Konkanechi Uttarāval* published by Konkani Bhasha Mandal, Goa, in 1973.

48. Suffixes

Primary suffixes are those which when fused with verbal bases yield noun bases. The resultant noun bases are considered primary bases.

(i) अप् : Suffixing this particle to the verbal base yield अपन्त type gerunds. कर् + अप → करप *the manner of doing* घाव् + अप → घावप *the manner of running*. These are action-denoting *abstract* nouns. From the अपन्त gerund's sixth case, a secondary gerund (अचन्त, mostly adjectival, and sometimes nominal) can be derived. करप + अच → करपाच → करपाचो (चि) चें = one who is doing (adj.). बेसचें, घावचें (neutral forms) function also as abstract action nouns. They are all secondary bases.

(ii) a) The gender pratyayas are suffixed to the present participle to give *agent-indicating nouns* which are also secondary bases. *करत् + ओ (ई) (ए) → करतो, करती, करतें. The doer (m, f, n).

(ii) b) When the gender pratyayas are suffixed to the अपन्त gerund, they yield *agent-nouns* which are secondary bases. रान्दप् + ओ → रान्दपो the cook; खावप् + ओ → खावपो, the eater. The popular form is खावगो, the glutton; रडप् + ओ → रडपो the weeper, but the popular form is रडगो, one who always weeps.

(iii) —अण, This suffix fused to the verbal base yield *action-nouns*, which are primary bases. खा + अण → खाण food, चमक् + अण → चमकण mode of walking, मर → मरण death, न्हेस → न्हेसण, but the popularly used form is न्हेसवण mode of attire.

At times —अण will flexion as —अणि and this happens more often than not, with transitive verbal roots ending in इ, viz. करि → करणि, पी → पिवणि, मोडि → मोडणि, सोडि → सोडणि, धूयि → धूवणि etc.

In some cases the end letter ण is fused with the soft non aspirate congener ड. Thus are produced घूवं → घूवणि (घूवळि) घूवण्डि (whirling), भोवं → भोवणि → भोवण्डि (wandering), धावं → धावणि → धावण्डि (running).

(iv) Prof. Katre (formation of Konkani, p. 161) gives an upasarga, ति which is added to verbal roots to yield *action-nouns*. Thus सूक (to dry) + ति → सूकृति (low tide), भर (to fill) + ति → भरति (high tide). I feel it is not ति but इ that is added to the present participle (not to the verbal root). सुकृत् + इ → सुकृति. Note the initial उ-कार is short and that is how it is pronounced and not as सूकृति. Similarly, भरत् + इ → भरति. The custom of adding इ is prevalent even in the case of the अपन्त gerund, by which an *action-gerund* is turned into *agent-gerund*: वरवप् + इ → वरवपि writer, रान्दप् → रान्दपि, हासप् → हासपि, खावप् → खावपि (खावगि), पीवप् → पीवपि (पीवगि).

*In Goan Konkani, जाणतो is used to mean *the knower*. This is not quite correct. The word जाणा which originates from ज्ञाता itself means *knower*. There is no verb like जाणत् in Konkani (unlike in Hindi, and so जाणतो is not a pristine Konkani word.

49. Secondary bases :

A. Material nouns yield *agent nouns*, when the upasarga कार is added. This particle corresponds to the skt. कर्ता (doer, agent). Eg. कुम्भ, *pot* (common material noun) → कुम्भकार (K. कुम्भर) potter. Similarly सुवर्णकार (K. सोनार) = goldsmith, बल्लयकार (K. बल्लार) = bangleman.

The same technique is adopted to indicate *nativity*. गोयांकार goan, कोचीकार = cochinite, मंगळूरकार = mangalorean. The feminine of these will be गोयांकारणि, कोचीकारणि etc.

B. Conversion of a noun into adjectives :

(i) Genitive form of any substantive is adjectival in character.

(ii) —वन्तु. This corresponds to the skt. वत्. The upasarga is fused to an abstract or material noun to yield an adjective, viz. धन + वन्तु → धनवन्तु (wealthy). बुद्धि + वन्तु → बुद्धिमन्तु → बुदवन्तु = wise. ग्यानवन्तु = knowledgeable.

(iii) —आलो (लि) लें. This suffix is added to an abstract noun to indicate the *possessor* or *effuser*, viz : धारा + आलो → धाराळो spendthrift or prodigal. रस + आलो → रसाळो juicy. दया + आलु → दयाळु compassionate, मोगु + आलो → मोगाळो effusing affection. Skt. आल = *effusing, discharging*.

(iv) —अट (टि) is sometimes used to get an adjectival form of a noun. Thus जीब (tongue) + अटि → जिवटि = long tongued, talkative.

(v) —इस्त (from skt. स्था) is suffixed to nouns to yield adjective. कोप + इस्तु → कोपेस्तु (angry, irritable— generally this upasarga indicates habit). Similarly रोगेस्तु habitually indisposed; रोगेस्तु habitually passionate.

Several times mere इ alone is fused to the noun to get an adjective. Thus रोगेस्तु = रोगि, योगेस्तु = योगि.

(vi) —ईक is fused to the noun and the penultimate vowel of the noun is enlarged into its vridhi. Skt. has this technique and Konkani has borrowed many such tatsamas.

भूमि + ईक → भौमीक earthy, mars.

भूत + ईक → भौतीक pertaining to material.

लोक + ईक → लोकीक mundane.

लिंग + ईक → लैंगीक sexual.

(vii) —आदिक derived from skt. आढ्यक is yet another suffix.
eg : घनादीक = *roaring in wealth*, फळादीक = *teaming with fruits*.
मानादीक = *very honourable*. The skt. equivalent of these are
घनाढ्यक, फळाढ्यक, and मानाढ्यक.

c) Conversion of adjectives into nouns :

(i) —आय (यि), when this upasarga is fused with an adjective, it yields abstract nouns, viz. दीगु = लाम्बु → दिगाय, लाम्बाय = *lengthiness, tallness*. दाष्टीकु → दाष्टीकाय = *cleverness, exemplariness*, थण्ड → थण्डाय coldness, ऊंच (high) → उंचाय elevation [If अट is fused to ऊंच you get उंचट (*elevation*) which is an alternate noun with a new lease]. गुःडो short, → गुःडाय shortness; दाटु (thick) → दट्टाय thickness. थोरु → थोराय corpulence, जूनु → जुन्नाय maturity. [Since न is usually replaced with the cerebral ण in Konkani, and as ण is usually associated with ट or ड the popular word is जुण्टाय]. आळसो (lazy) → आळसाय laziness.

A variation of -आय is -काय, that is to say the prakrit adds a क to the adjectival word, viz. व्होडु → व्होडक + आय → व्होडकाय = *bigness, magnitude*. Similarly दुबंळु → दुबंळक + आय → दुबंळकाय = *state of penury*. म्हारग → म्हारगक → म्हारगकाय = *costliness*.

(ii) —अणि. This suffix is applicable to tastes and colours, viz. खवण्टो → खवण्टाणि rancid smell; It is a usual practice to add the letter स to the adjectival word of flavour before attaching the upasarga. Eg. आम्बूस → आम्बसाणि sourness. गोड → गोडस → गाडसाणि sweetness, तीक → तिकस → तिकसाणि pungency. घं → घंस → घंसाणि foul smell, ताम्बड → ताम्बडस → ताम्बडसाणि coppery redness, धव → धवस → धवसाणि whiteness. Likewise दाटसाणि thickness, पातळसाणि thinness, हुनसाणि hotness (temperature), निःबरसाणि state of hardness; ओलसाणि state of wetness; पिकसाणि state of ripeness.

At times ब is inserted (instead of स) between the adjectival word, and the upasarga. गोर → गोरब → गोरबाणि = fairness. काळ → काळब → काळबाणि = blackness.

There are a few instances where this upasarga is put to primary use as in the case of फूग (to swell), कर्प (to roast). फगसाणि = state of swelling, and कर्पसाणि = the state of roasting, which are primary nouns.

(iii) —पण् is another suffix which transforms an adjective into a noun, viz. व्होडपण, *greatness, haughtiness*. This differs semantically from व्होडकाय. The latter indicates a *physical state* while व्होडपण pertains to an *attitude*. म्हलगडपण, attitude of being the eldest, म्हान्तरपण, state of being wise and old, अनवाळपण, the state of being pure, खालपण, humility, lowness, modesty, धाकटेपण juniorship, state of being second (धाकलो and धाकटि are the Konkani counterparts of द्वितीयक and द्वितीयकी of skt.).

(iv) —अट is at times suffixed to adjectival words usually denoting levels. ऊंच + अट → उंचट high level, elevation, खाल → खालट low level, depression. —अट is the equivalent of the skt. —त्विनं as for example उच्चत्वं, मञ्जुत्वं. In Konkani मांचट means beautiful, (flowery, shady), bumper foliage. सावट shady place.

(v) In 48.i suffix —अप has been added to the verbal base, to yield the primary noun base (अपंत gerund). The same अप is suffixed to a causal verb to yield a secondary base. For example skt. गोळ = round, → गोलयति = rolls into balls. The corresponding causal in Konkani is गोळाय + अप → गोळावप = the manner of rolling into balls. Similarly पातळ thin (adj) → पातळावप thinning.

D) To convert nouns into adverbs :

The III and the VII cases of nouns can function as adverbs or indeclinables.

III case : पासून (skt. प्रश्नेन) by the reason of, पासावत (प्रसवत्या) by attachment, with or on account of; करतन (कृतेन) by dint of; फूडां (पूर्वेण) by the front, in future; मागल्यान (मार्गेण) ≡ मार्गावेल्यान (मार्गोपरिणा) on the way behind, लागेन (लग्नेन) inclusive, from the point.

VII case : भित्तिरि (skt. अभ्यन्तरे) inside, उपराटे (विपरीते) in opposition, contrary. आदीं (आद्ये) at the outset, (borrowed from Maratti), फूडे (पूर्वे) in olden times, way back, मद्दे (मध्ये) in the middle, गुणि (गणने) in counting, for the sake of; प्रमाणि (प्रमाणे) on the principle; विशि (विषये) in the matter of.

E) Suffixes used in changing the gender :

(i) In Konkani the masculine desinences are उ and ओ, while the feminine gender is distinguished by the desinence इ. So by replacing उ or ओ with इ or (ई) a change of gender is possible.

Masculine	Des. change	Feminine	Meaning
चेल्लो (boy)	—ओ + इ	चेल्लि	girl
कोम्बो (cock)	—ओ + इ	कोम्बि	hen
सिम्मु (lion)	—उ + इ	सिम्मि	lioness
माडो (ccnt. palm)	—ओ + इ	माडि	areca palm
मनीशु (man)	—उ + इ	मनीशि	woman
राणो king)	—ओ + इ	राणि	queen

(ii) —ईणि is another particle which serves the same purpose as इ (ई).

Masc.	Fem.	Meaning	Masc.	Fem.	Meaning
रांदपि	रांदपीणि	cook	सन्तु	सन्तीणि	saint
वागु	वागीणि	tiger	पति	पत्नि	spouse
पापि	पापीणि	sinner	खावगि	खावगीणि	glutton

50. Other miscellaneous particles

(a) Particles used in expressing comparisons : पाशि, परस, पेक्षां (पेक्षें) —अय (skt. अपि), तितलो, —वरि. These have been dealt on pp. 167-170 of chapter V.

(b) Conjunctive suffixes :— Words like अनी and, पुण् (किन्तु), but, and अथवा, or, are independent words and not suffixes that are to be fused with other words. However, अय, (also), कीं (or), जावो — जावो (either or) are suffixes to be fused with any verbal tense and with substantives in any one of the cases. Thus

रामूय कृष्णूय = Rama and also Krishna. तूं जेवलिकीं ना = Did you take food *or* not. रामानजावो किष्णानजावो गेल्यारि परो = It is enough if *either* Rama *or* Krishna goes. ताणे केल्लेंजावो नाजावो, ताका सोडि = *whether* he did it *or* not, leave him away.

(c) Negative suffixes :— Of the four negation denoting words, three operate as independent words, and only one is enclitic, namely ना (न्हयं is an intensified version of the same).

ना is used as a tense pratyaya in neg. pres. indefinite. कर + ना → करना *does not do*. In the past tense, ना is fused to the tail end of the past tense form. केल्लें + ना → केल्लेंना = *did not do*. In northern Konkani, esp. the Christian version, the negative particle is placed before the tense form. ना गेल्ले, ना केल्लें etc. In the negative future tense, ना is fused to the end of the infinitive form. करूं (क) + ना → [करूंना] → करुन्ना = *will not do* or करच्या (क) + ना → करच्याना (by samprasarana) → करचिना.

Unlike ना, न्हयं cannot function enclitically. However in Karnataka side, people use a negative past tense form of the morphology करनें, धावनें, वेसनें etc. which is supposed to be from the fusion of न्हयं to the verbal root.

(d) Suffixes for interrogation :— The particles वें (वे), —अगो, and —अरे, if fused with the verbal tense form, will make a query. Thus केल्लें + वें → केल्लेंवें = Did you do. (skt. अकरोः वानवा ?). When the particles अगो or अरे is fused to verbal tense form, the initial letter अ should be indicated with the elision (अवग्रह) sign. eg : तूवें तें केल्लेंऽरे ? = I say, did you do that ? तूं थयं गोल्लिऽगो = I say, did you go there ? Without elision, these particles cannot function enclitically.

(e) Vocative particles :— वो, व्हो, correspond to भो of skt. भो जनाः is Konkaniised as व्होयणा (one word).

अगो, अगे, अरे, अगा of Konkani have all emanated from the skt. अये and are used independently as a gentle address, as an expression of surprise, grief, dejection, anger, agitation, recollection, shyness, and fatigue. But when they are fused enclitically to the verbs, they indicate an interrogation. Vocative अगो, अगे etc. precede the name. But when they follow the names, they

indicate love and affection, as for examples मिजा पुतारे ! Hai, my son dear, मिजे धूवेऽगो ! Oh, my daughter dear ! [Exclamation].

(f) Particles indicating smallness :—

(i) —कुट (को) = a cut bit (skt. कुटित) is used to denote smallness. झोरलो = cockroach, झोरलेकूट = small cockroach. कूस = a sharp point (like a pin point), कुसकूट = means *fraction of a point*, or micro quantity.

(ii) —ऊल is another particle for the same purpose, viz. कळसो (mud pot) → कळसूलो (small mud pot). खोटो (basket) → खोटूळ (small basket). कोपोगे (a big copper vessel) → कोपूरल or कोपरल (a small version of कोपोरो).

(iii) Changing the gender from masculine to feminine is also employed to indicate smallness. Thus माडो is a tall and stout palm, while माडि is a thinner version of the same. खूण्टु is a tall fence post whereas खुण्टि is a short stumpy handle (of the grind stone). बड्डो is a stout club-like stick, whereas बड्डि is a thin stick. गूळो is a cannon ball, while गूळि is a small *pill, pellet or bullet*. Similarly दोरु is a stouter thread, while दोरि is a thinner version.

(g) Suffixes influencing verbal morphology :—

(i) करतास = is doing, करतसन (करतन) = while doing. Both these words indicate continuous present tense, but in the latter there is an adverbial moiety. The unabridged word is करतास्तेन्ना which has been simplified as करतसन → करतना.

(ii) The Konkani suffix —अच is the equivalent for two skt. words अथ (*afterwards*) and एव (*only*). When it is fused to the tail of a *verbal form*, it gives the former word's meaning namely *immediately afterwards* or *as soon as*. But when it is fused to the end of a *noun*, it gives the sense of the latter word namely *only*.

तू वतच तो एतलो = He will come *as soon as* you go. हावं पाविल्लोंच लेखन धाडतां = I shall send a letter *as soon as* I have reached.

कालि हावें देकलोलो रामूच = The one whom I met yesterday was Rama *only*. तें किष्णानच केल्लें = That was done by Krishna *only*.

(iii) Other verbal modifications are येवंच्याफूडे (pronounced as गवंचे फूडे) = hardly has (he) come; and येवंचेभित्तरि = no sooner than (he) came.

(iv) —सर is a particle which is at times combined with verbal forms. When fused with the *infinitive*, it conveys the sense of *until*, eg. हावें कसंसर तो नुलो राबलो = He stood silent *until* I finished doing. When —सर is fused with the *present tense*, it means *by the time*. राब म्हण(त)सर तो चम्कलो = By the time I could say “stay”, he walked away. चार वरसां जातासर, चेल्लो आग्नेजीन उल्लेखतालो = By the time he was 4 years (old), the boy was speaking in English.

51. Pressure of speed consciousness in the Dialect.

This is a topic which is least understood, but which plays a constant subtle role in changing the morphology of words during conversation. The urge for speed is so intense that often simplisms of words have been framed without justification from grammatical rules, viz. करतन in place of करतास्तेन्ना.

Speed in conversation is achieved by (A) shortening of words, and (B) shortening of sentences. Shortening of *words* is effected during (i) the formation of words, (ii) by applying sandhi to the words and (iii) by compounding the words into samasas. Shortening of *sentences* is done by (i) dropping of auxiliaries and the Vibhakti pratyayas, wholly or partially, and (ii) by using participles in place of relative pronouns and by using proper ‘Vibhakti’ instead of the anaphoric pronouns.

(A) Shortening of words :

(i) Rule I, Law of contraction. This topic has been dealt in section 7. By a device of dumping letters beyond the 2nd syllable into a sort of letter sink, the dialect manages to contract morphologies with smaller number of syllables than the skt. equivalents, viz. skt. अनवस्कर (5 syll.) becomes अन्वाळो (3 syll.) in Konkani i.e. —स्कर has been dumped into ळ. It is regrettable that this Rule is least appreciated by the northern Konkani-speakers who coin most unkonkani-like sesquipedalian words

such as फळाफळावळि (6 syll.), क्षमतायेकडळो (7 syll.), न्यायदण्डाधिकारि (7 syll.), जाण्टचेपण and तरनाटेपण (Kullagar, Feb.-Mar. '89, p. 2, 4, 14, 16 etc.). There should certainly be some means to confine the length of words within 3 syllables to preserve the traits of this beautiful dialect.

(ii) Sandhi as a means to shorten words :-

It is an age-long custom of pristine Konkani to shorten the initial vowel when the word is elongated by fusion of pratyayas during declension, viz. राम (nom). राम + अक → रःमाक. While in bisyllabic words this Rule is optional, in polysyllabics it is meticulously observed by shortening the antepenultimate vowel. Eg : वामन (nom.) (3 syll.) वामन + अक → वमनाक (pronounced as वम्नाक (3 syll.), देवळ + अन्तु → देव्ळान्तु (pronounced as देव्ळान्तु (3 syll.).

During the sandhi of an oblique with a post position, the latter part of the vibhakti pratyaya is invariably dropped.

Thus रामा(चे) + गुणि → रामागुणि = for Rama.

गावां(तु) + थाकूनु → गावांताकूनु = from the village.

घरा(चे) + अंतु → घरांतु = inside the house.

घरा(चे) + (वय)रि → घरारि = over the house.

The resultant morphology of the sandhi word misled the foreigners into thinking that all the post positions are attached to the vocative case singular, which Fr. Maffei called the "Distinguishing Oblique" of the noun.

(iii) During the formation of the secondary tenses, the auxiliary root is wholly or partially dropped, thereby shortening the length of the tense morphology. Thus करत् + आस → [करतास] → करता = *is doing*, (pres. continuous tense). गेलो (past tense) + (जा) लो → गेःलोलो = *had gone* (past perf. tense). These are "Lupta" Sandhis or Extinction joints.

When a Sandhi word is longer than 3 syllables, the device of simplicia-making is adopted, viz. करतास्तेन्ना (5 syll.) → करतसन (4 syll.) → करतना (3 syll.). गावांताकूनु (5 syll.) → गावांतूनु (गावांसूनु) (4 syll.).

(iv) **Samasas to shorten words :**

Konkani never allows a samasa to have more than two components, an age-old custom common with the vedic dialect. In this respect it keeps a wide berth with sanskrit in which compounds can be elongated without limit (25 or 30 components). Samasas shorten the word length as witness : रायाले + दूत → रायदूत (*kings messengers*) (तत्पुंष). जें निर्मल आस तें निर्मल (pronounced as निर्मोल), holy basil leaf (बहुव्रीहि).

Of special importance is the शेषवृत्ति type of samasas which approach acronyms of English, viz.

नवनीतं → (नोनि) → लोणि butter.

महानीलाभं → मळब् great blue lustre.

शेळि मेल्लेलें → शेमाळें tepid, lukewarm.

The unit operation of *aphaeresis*, described a little later is also a device to shorten the words. Eg : Skt. निकटे - becomes कडे (*beside*) in Konkani.

(B) Shortening of sentences

(i) Auxiliary root (shown in brackets below) are left understood wherever possible, as for example देवु व्होडु तां (आस) = God (is) great indeed. घरकडे(चे) मोगरेक पलमळु (आस) ना (There is) no fragrance for household jasmine [corresponds to — A philosopher is seldom respected in his native place — Or — A husband is seldom a hero to his wife].

(ii) Use of participles in place of the relative pronouns :— जाणे पाप केल्ले कीं, तो खावडि खातलो can be expressed using participial adjective as पाप केल्लो खावडि खातलो = The sin-committor will suffer (contraction from 7 words to 4). Thus a good deal of speed can be got in conversation.

(iii) Speed can also be gained by using actual vibhakti in place of anaphoric pronouns, as for example : रामु — हांचो पुस्तकु प्रसिद्धि पावलो (using anaphoric); रामालो पुस्तकु प्रसिद्धि पावलो (using vibhakti).

52. Unit Operations

Unit operations during word formation include (a) Metathesis, (b) simplicia formation, (c) epenthesis, (d) anaptyxis, (e) insertion of plosives, prothesis and elision, (f) spirantization of म into वं.

(a) Metathesis - (Ref. to 37) : Why do people in the south say उडगासु (*memory*), while the northerners pronounce the same as उगडास ? The Konkani word for *memento* is उडगीरो and not उगडीरो. On this evidence, the correct spelling of the previous word ought to be उडगास.

Padre Ribeiro (17th cent) wrote the spelling as वावझोडि (wind-wafted spray), whereas the pre-Portuguese Konkani had it as वाजवोडि. There are ever so many words with displaced spellings and they are attributed to the operation called metathesis. The intension of this operation was to break the intervocalic consonant clusters or letter-compounds, but while doing so, the letters interchange positions (not always). When there are no consonant clusters, metathesis is rarely applied, and so the exchange of places in those cases is only due to the slip of the tongue by ineptitude. The skt. word ब्राजवोढा becomes वाजवोडि, and उद्ग्राह becomes उडगासु in Konkani. There is no chance nor necessity to apply metathesis to these words. On the other hand, a skt. word like गुष्प (intertwines) can give in Konkani गुप्सीत and also गुस्पीत, both being allowed.

भार्या of skt. becoming बायल in Konkani is a simple and explicit case of metathesis :- भार्या → भा र/य → भा य/र → बायल. It could have stopped with the last but one step, but भायर is already there is Konkani (equivalent of the skt. बहिर *outside*). So the initial consonant is *unusually* de-aspirated and the last letter र is changed into ल. Since the 2nd and third letters are not aspirates, the de-aspiration of the initial is quite within the Rule VII (See p. 365-366).

(b) Simplicia formation :— This is an operation to simplify the word for felicity in pronunciation, but often it does not obey any Rule of word formation. Some of the acronym type of words (शेषवृत्ति समास) may be considered in this category.

(c) Epenthesis :- This consists in the intervocalic insertion of semi vowels for purposes of glides in vibhakti sandhis, as for examples :

राणी + (य) + इक → राणियेक = to (for) the Rani. दुदी + (य) + अचे → दुदियाचे = of the pumpkin. लड्डू + (व) + अन → लड्डुवान = by the laddu.

Epenthesis is applied in the case of verbs also. Verbs ending in आ and ऊ take a glide during the formation of negative present indefinite.

जा + (य) + ना → जायना (does not happen). खा + (य) + ना → खायना (does not eat), धू + (य) + ना → धूयना (does not wash). But no epenthesis is applied in the case of bases ending in ई ; eg : दी + ना → दीना (does not give), पी + ना → पीना (does not drink).

(d) Anaptyxis :- Konkani's aversion towards compound letters has made it devise more than one technique to break a compound cluster. Insertion of a vowel between members of a consonant cluster is called anaptyxis or स्वरभक्ति. eg. वर्ष → वरस, दर्शन → दरसन, प्रणाम → परणाम, स्मरण → सुमरण, धूम्र → धुवंर, विकृति → विकुरति, पृक्तः → पोरलो, पृक्ति → पकडि (in close clasp). Likewise there are innumerable applications of anaptyxis in word formation.

(e) Insertion of liquids :- Prof. Katre (p. 105 Formation of Konk.) quotes Hemachandra of the 12th century, who has said that व्यास of skt. becomes वरास (वास) in Apabhramsa. Generally र is inserted as a second member in Konkani words. Two examples are, skt. शाप becomes सिराप (स्नापु) in Konkani. दुष्ट becomes दुरष्टु (दुरष्टु) *cruel*.

(f) Prothesis :- Insertion of य and व *initially* can be seen in the following. (i) एत → येत (comes), (ii) आतप → (ओत) → वोत (hot sun), (iii) औषध → (ओकद) → वोकद (medicine), उष्मा → (ऊम) → वूम (हूम) (perspiration), उष्ण → (ऊन) → वून (हून) (hot). The skt. एक is pronounced by Konkani pundits as येक.

The skt. word आधि: (आ + धा कि Panini III, 3, 92)* meaning mental anguish has been borrowed by the learned among the Saraswaths who pronounce it as आदि. But northern Konkani has it as यादि or याद.

(g) Elision :- Initial letter of some words are dropped in some rustic pronunciations, as for instance : वीक → डीक (sell), विस्कळाय → इस्कळाय (open, spread). In Karnataka and Kerala हावं is mostly pronounced as आवं, हाडि as आडि, हो as ओ. Some people pronounced व्यापार as एपार. Such initial elisions are called *aphaeresis*. This elision is practised widely during word formation, viz. (skt. मुकुळ) → (K) कोळो (bud), (अभ्यंजते) → भिजत (soaks), (अरण्य) → रान (forest), (अभ्यन्तरे) → भित्तिरि (inside), (अहंकार) → हंकार (egoism), (अहंमति) → हम्मति (conceit), (विपरीत) → इपरीत (opposite), (वचुका) → ओचुका (has to go), (किंते) → इत्ते (what). आयाति of skt. becomes येत in Konkani.

In contrast to the elision of the initial vowel, there is the dropping of the terminal vowel or syllable. For example skt. यूका becomes ऊ (louse) in Konkani by dropping य and का while retaining only the initial ऊ. This is known as *apocope*.

The dropping of a vowel intervocally is known as *syncope*. Konkani adopts this technique very often to shorten the word and quicken speech, especially when the length of the word is more than two syllables. For eg. the word दीवी is fully pronounced, whereas दिवलि is pronounced by dropping the penultimate vowel, as दिवलि = small lamp ; बावलि as बावलि = small doll ; चोरवि as चोर्वि = a vessel in which चोरु, vedic oblation, is made ; उबगणि is pronounced as उबगणि = boredom. Syncope is practised only with words ending in strong vowels.

While on Elision, a related process may also be considered, namely *haplogy*. Dictionary meaning is "a mistake of uttering only once what should be uttered twice". In Etymology it is a

*S. M. Katre, Ashtadhyayi of Panini, Univ. Texas. Press, Austin p. 297.

purposeful mistake. Prof. T. K. R. Aiyar* “defines it as when 2 consecutive syllables are similar, one is dropped (thus shortening the word).” There are innumerable examples (a) पडलोलो → पडिल्लो ; (b) देकलोलो → देकिल्लो ; (c) घेतलोलो → घेतिल्लो ; (d) गेल्लोलो → गेल्लो (northern Konkani). Often prakrits are accustomed to epenthize the vowel इ as a compensation in the penultimate position (a, b, c). A very interesting case of haplology which had serious consequences is of Valmiki calling वननर’s, the aboriginals living in the Vindhyan forests, as वानर’s. Grammatically he is right, but his followers and the readers of Ramayana have attached long tails, monkey faces and hairy bodies to those human beings, a reward for having helped Rama in killing Ravana.

All the above operations influence the Konkani’s morphology.

*Comparative Philology, p. 85.

CHAPTER X

SYNTAX

1. Languages have been classified as Inorganic and Organic. In the former the relationship between words in a sentence is expressed solely by their relative positions. Chinese language is the best example. The same word can be a noun, verb, adjective or an adverb depending on its position. Organic languages are those in which the syntactic relations are indicated by internal modifications of the word and/or by external prefixes and suffixes. Konkani belongs to this latter type.

Syntax is the analysis of the grammatical (not the sequential) arrangement of words during the construction of a sentence in order to bring about their inter-relationship. Of the THREE divisions of syntax, namely (a) concord, (b) governance, and (c) order, the Indo Aryan group to which Konkani belongs is concerned more with the first two, while the Indo European languages bestow greater importance to the third. In Konkani and the cognate languages which have inflexions, the relation of one word with another in a sentence is determined by the grammatical form, whereas the order of words is kept flexible and it does not usually bring about any considerable change in the meanings. Thus you write (i) रामु आयला अत्ता, (ii) अत्ता रामु आयला, (iii) आयला अत्ता रामु. All these permutations are possible and all of them mean only one thing namely. "Rama has come now", which is the only one *Order* possible in English. If you write "Now, Rama has come" as in case ii above, the word *Now* assumes importance to mean "at this opportune or inopportune moment". "Rama has now come" is grammatically unpopular being a "split verb".

However, one has to be warned against presuming that *Order* has absolutely no influence on the meaning of sentences in Konkani.

Important characteristics of Konkani syntax are : (i) Fondness of *samāsās* and sandhis guided mainly by speed consciousness of speech, (ii) Ablaut differences in tenses, (iii) Use of

double obliques where exactitude of prepositional meanings is aimed at, (iv) Virtual absence of passive voice and (v) last but not the least, the use of denominative instrumental case for the subject in past tense syntax, and also the use of post positions and participial gerunds in preference to relative pronouns.

2. Let us now examine a few Konkani sentences :

Adj.	Sub.	Adj.	Obj.	Adv.	Pred.	Meaning
	रामु				उल्लेयत	Rama speaks
	रामु			बोडान	उल्लेयत	Rama speaks loudly
	रामन		गायक		मारलि	Rama beat (the) cow
	रामान धवे*(क)	गायक			मारलि	Rama beat (the) white cow
	रामान धवे	गायक	बेतान		मारलि	Rama beat (the) white cow with (a) cane
ओढ्या(न)	रामान धवे	गायक	बेतान		मारलि	Lame Rama beat (the) white cow with (a) cane

(a) The above examples show that the minimum requirement of a Konkani sentence is a *subject* which starts and a *predicate* which ends the sentence. However there are sentences which contain only the predicate without the subject : viz. गुडगुडेत, thunders; शिरशिरेत, drizzles; हुम्मेत, perspires. These are in fact not without subjects; the subjects are understood. Thus (मोड) गुडगुडेत, (गावसु) शिरशिरेत, (आंग) हुम्मेत. In English these verbs take up the demonstrative III person neutral pronoun, *it* for the subject. Thus *it* rains, *it* thunders, *it* drizzles etc. Prof. L. A. Rodrigues (Konkani Bhasechem Vyakaran, p. 68) calls these verbs as अकर्तृक क्रिया and gives examples like उज्वाडूंक, फांतोडूंक, फांतोडूंक etc.

*The इकारास्त word धवि should present the accusative as धवी(क) but some people present it as धवे(क). This is termed as *declensional contamination*. (Ref. to chapter IV, Table 9, foot note).

Imperative verbs do not carry their subjects, eg. यो=come ; करि = do, each being a sentence of one word. The subject *you* is understood. Also in general statements, the auxiliary verb is understood ; eg. देवु वोडु तां (आस)=God (is) indeed great.

(b) Though there is great flexibility as regards the order of words, the convention is to place the subject before the object, and the latter prior to the predicate.

(c) An adjective usually finds its place immediately before the noun it qualifies. (see examples in the above table).

(d) The adjective should normally bear concord with the qualified noun in respect of *case* and *number*. Due to the pressure of speed consciousness in speech, the terminal syllables of the adjectives are usually dropped. Thus धवे(क) and थोण्टया(न्) are pronounced without the case pratyayas क् and न्.

(e) An adverb or a complement of the verb usually precedes the predicate. In the examples above, the adverbs are in the instrumental case.

(f) *Order* is NOT entirely without influence on the meaning, as can be seen from the following examples. (i) मारलो ताणे फेर घोडचारि बेसून=Speeded he sitting on the horse ; (ii) ताणे घोडचारि बेसून फेर मारलो=He got on the horse and speeded away. The former sentence lays emphasis on the extraordinary speed ; to lay emphasis on the *action*, the sentence is started with the predicate. (iii) दाक्तोरान सूव चडोवंचानीक, चेरडान बोब मारलि = when the doctor poked the needle, the child cried. (iv) मारलि कि बोब चेरडान, दाक्तोरान सूव तोपचानीक = what a wail the child sent up ! when the doctor poked the needle. (v) कोयतेन जालो घायु = By the sickle, there happened a cut. (vi) जालो कि घायु कोयतेन = what a cut befell with the sickle !! The latter form of syntax exaggerates the action or the object of the action. (The symbol of query कि in iv and v conveys the sense, *do you know*, which is represented by the exclamatory expression *what a wail* — ! and *what a cut* — !).

(g) In the past tense syntax, the subject is presented in the denominative instrumental. In the last but one example of the

table, there are two words in the instrumental case; while the first one functions as the subject, the second one functions as a regular instrumental, a complement of the predicate.

(h) As in other languages, Konkani also often indulges in substituting the real *object* with the product of the action, viz :

Popular Expression	Correct Expression
i) तो पीट वाटीत (He grinds the dough)	तो (पिट्टाक) तांदूळ वाटीत (He grinds rice (for the dough)).
ii) ती दन्त्यारि पिट्टि दळत (She grinds powder on the mill)	ती दन्त्यारि (पिट्टियेक) ऊडोद दळत She grinds on the mill the black-gram (to get the powder).
iii) फोण्डु खण्डीत = Digs a pit.	(फोण्डाक) माति खण्डीत = Digs the sand (to make the pit).
iv) ताक घांटीत = Churns buttermilk.	(ताकाक) धयि घण्टीत = Churns the curd (to make buttermilk).
v) पेज सिजेयत = Cooks the gruel.	(पेजेक) तांदूळ सिजेयत = Cooks the rice (to make the gruel).
vi) सोयि कान्तीत = Scrapes the gratings.	(सोयेक) नारलु कांतीत = Scrapes the coconut (to produce gratings).

(i) Sentences in Konkani, as in any other language, can be classed into (i) simple sentences, (ii) compound sentences, and (iii) complex sentences. A *simple sentence* is one which is not joined with another; nor does it contain subsidiary clauses. A *compound sentence* contains more than one simple sentence joined through suitable conjunction.* viz : कार्ल रामान गेण परतून दिल्लें अनी तो कोच्चि गेल्लो = yesterday Rama repaid the debts and he went to cochin. A *complex sentence* is one which holds a primary sentence to which is connected a subsidiary (dependent) clause(s), viz. रामु आयलोलो जल्यारि, ती लडायि जावच्या(क) ना बासनि. If only Rama had come, that quarrel would not have ensued. The 1st half of the sentence is a conditional clause and the latter is the primary clause.

*Conjunctions, co-ordinators and disjunctors in Konkani are :

अच, तरी, भित्तरि, पुण, क्रितु, जल्यारि, जावो-जावो, अनी(क).

3. Articles in Konkani : If you look at the English translation of the examples in the table under 2, you will find the definite article *the* and the indefinite article *a* have been shown in brackets, for the reason that there are no such articles in Konkani. At times the numeral एक is used as an equivalent of the indefinite article. For example :

- (i) एक कयीं एकु रायु आसलो ; ताका एक राणि. एक कयीं is a phrase for “In some place” or “somewhere”. एकु रायु means *a* King and *not one* King. So the translation becomes “*In a certain place there was a King. He (had) a queen (and Not one queen).*”
- (ii) एकु कायळो घरा वयरि देवलो. Here एकु can mean either *a* or *one*. (A crow or one crow descended on the roof).

There is nothing in Konkani equivalent to the definite article of English. III person pronoun तो = that, and हो = this, (in their different genders and numbers) are being used for want of better equivalents.

4. Desinence and gender-number : Pre-Portuguese pristine Konkani had retained desinential vowels indicative of gender and number.

(a) Masculine gender nouns, pronouns and adjectives ended in उ, or ओ, as for example रामु, रुकु (tree), फत्तर (stone). There are exceptions here and there like जोगि (ascetic), दुदी (pumpkin) having इ-कार and ई-कार respectively. Masculine ending in ओ may be illustrated by पःडो (ox), घोडो (horse), खन्दो (branch).

Certain words had only a fixed masculine gender ; viz : मूसु (housefly), कोळसा (mud pot). Certain अकारान्त nouns have only one (neuter) gender, eg : ढोंक (stock), चित्तळ (spotted deer), आयदन (receptacle). मूयि (ant), घोणि (eagle), मुंगूसि (mongoose) have a fixed feminine gender.

(b) Desinential vowel इ was the mark of the *feminine* gender. Thus लोणि (butter), चेःलि (girl), हस्ति (elephant) are all in feminine gender. The sanskrit हस्तिन् (masculine) has been Konkani-ised as हस्ति (feminine, because the desinence is इ). When the

same gender applies to both sexes, it is called *Epicene* nomenclature. Though हस्ति is an epicene name, people also use the word हस्तु. But this latter word is seldom used for ordinary male elephants; it is reserved to designate mythical elephants like ऐरावत or कुवलयपीडः (Indra's and Kamsa's elephants).

बायल (wife) and जांग (thigh) are two examples from among several exceptionally अकारान्त feminine nouns.

(c) अकारान्त is usually the mark of *neuter* gender; eg. नांक (nose), बोट (finger), घर (house). There are exceptions like शीं (cold) which is an इ-कारान्त neuter noun, कुवाळें (ash gourd), मोग्गें (cucumber), कारातें (bitter gourd) are ए-छन्न अकारान्त neuter nouns.

(d) Carnivorous animals (not the domestic cat and dog) of forest are assigned masculine gender. Thus बागु (tiger), सिम्मु (lion), कोल्लो (fox) etc. had a fixed masculine gender. (But now people have begun to use words like बागीणि, सिम्मि and कोल्लि). As against this, the herbivorous wild animals were assigned neuter gender, eg. चित्तळ (spotted deer), मांकड (monkey).

Size factor also seem to weigh in the matter of assigning the gender. For example गूळो (cannon ball) is masculine, while गूळि (bullet or a pellet) is feminine. नळो (m) means a *broad* pipe, while नळि (f) is a *narrow* tube. Like-wise a *thick* thread is called दोर and a *thin* thread दोरि. The (bigger size) coconut palm is called मड्डो while the thinner areca palm मड्डि.

5. (a) Gender-indicative desinences have to be attached to adjectives also so that there will be concord between the qualifier and the qualified: Thus, चांगु चें:लो (good boy), बुधबन्ति चें:लि (intelligent girl), घवें सूर्णें (white dog), काळिं गायि (black cow) etc. In plural form these will be चांग चें:ले, बुधबंत्यो चेलीयो, घवीं सूर्णि, काळ्यो गायो. Modern Konkani speech and writings seem not to care for this adj-noun concord.

(b) Pratyayas of obliques are also attached to the adjectives to be in apposition with the qualified noun. (i) काळे(क) गायक बान्दि = Tie the black cow. (ii) चांगा(न) चेल्यान सत्य सांगलें = The good boy told the truth. (iii) घव्या(चो) सूर्याचो पायु मोळ्ळो = The

white dog's leg broke. (iv) दिःगल्या(चो) नांकटाचो बण्णु = The colour of the long nail.

It may be noted that though the pratyayas are added both to the noun and the qualifying adjective, those on the noun are fully pronounced while those on the adjectives are only partially pronounced in the dialect. But when the adjective functions as the subject, the pratyaya is fully retained, viz. म्हान्तारे (लि) मनिशेलि बुद्धि becomes म्हान्तारेलि बुद्धि when the substantive मनीश is not used.

(c) When there are more substantives than one, the adjective usually holds accord with the one nearest to it. viz : घोडे अनी गायो काळचो आसल्यो, will change as गायो अनी घोडे काळे आसले.

(d) For a collective noun which holds members of more than one gender, generally *neuter* gender is assigned, thus. जनां गेल्लि = people went away.

6. Number : Konkani has singular and plural numbers, but no dual number, unlike in sanskrit. Examine the following sentences.

Sub.	Obj.	Pred.	
घोडो		धावंत	(The) horse runs
घोडे		धावंताय	(The) horses run
चेडान	बोकडीक	हळिळ	(The) boy brought (the) goat
चेडानि	बोकडींक	हाळचो	(The) boys brought (the) goats

The number is clearly indicated by the desinence of the words. Konkani (in the south) has preserved the desinential vowels to differentiate gender and the number. In northern Konkani, the end vowel is dropped. This is a retrogression as the words become "genderless" so to say, in imitation of "hippie-dom" in which it is difficult to differentiate a boy from a girl due to similarity in external appearance. One is forced to fix the gender and number by looking at the predicate, or by referring to a dictionary.

(b) An examination of the examples given above, shows that the predicate holds accord with the subject in the present tense

syntax, whereas in the past tense, the transitive verb shows concord with the object (egs. iii and iv). Intransitive verbs hold accord with the subject even in the past tense, like घोड़े घाबलो, or घोड़े घाबले (horse (s) ran away).

(c) It is of interest to note that there are certain adjectives which behave like adverbs. They do not change gender or number to hold concord with the noun which they qualify. For example कोडु हरडो (हरडि or हरडे) bitter myrabolans ; मोबु (आम्बो) आम्बे (soft mango(es)); दळिद्रि मनीशु (मनीश) (destitute man or men), दळिद्रि बायल (destitute woman).

7. Special use of plural : (a) Plural predicate or adjective is used with singular substantive *for the purpose of showing respect*. The king and the preceptor are objects of such respect. One usually says स्वामि येत्ताति (the preceptor comes). भट्टमामु आयले (The priest has come). These respectable persons, while referring to themselves, are licensed to use I person plural, thus स्वामि : “हम्वि शिष्यांकडे स्वल्प उल्लोवचाक आशेताति = we desire to have a small talk with the disciples.

(b) Authors and poets are also eligible for such license.

(c) Compound and collective nouns are often used with plural verbs. Egs : आवसु वापूस (comp. noun) कसले करताति = what do the parents do? जनां भरलि = people thronged. बक्षतां उड्येलि = unbroken rice was showered.

8. Concord : Concord indicates agreement of words in a sentence in respect of gender, number, person and tense. In a sentence there should be concord between (A) verb and the subject (or object), (B) the adjective and the substantive and (C) the relative and the antecedent.

A. Verbal concord

(a) The predicate should agree with the subject in gender, number and person.

Number concord :- सुणें सोत खात = The dog eats rice. सुणिं सोत खाताति = The dogs eat rice.

Gender concord :- घोडो धावलो = The horse ran. गायि धावली =
The cow ran.

In the present tense, transitive as well as intransitive verbs agree with the subject in number.

(b) When there are more than one singular substantives, the verb becomes plural, eg, रामु अनी कृष्णु येताति. Rama and Krishna are coming. But when the substantives are inanimate especially belonging to a common category, the verb is retained in the singular, viz : (i) त्या चेल्याक एक सत्तें अनी एकु घडियाळु मात्र तां आस = That boy has only one umbrella and one time-piece. (ii) ताणे चोरवि अनी उरवळि काडनु व्हेल्लि = He took away the brass pot and the brass bowl. (iii) तिगेले वरडिके वेळारि माका दुःख सन्तोषूय एक सानि उट्टायलो = I experienced sorrow and happiness together at the time of her marriage.

(c) When the substantives are more than one, and when they belong to different genders, the verb holds concord with the substantive nearest to it. viz. b iii. Also रामान मस्त घेयं अनी शक्ति दाकेयलि = Rama exhibited plenty of bravery and prowess.

(d) If more than one substantive are linked by अथवा or any equivalent conjunction like जावो-जावो, the verb is retained in the singular. eg. (i) रामु अथवा कीष्णु वचो = Let Rama or Krishna go. (ii) रामु जावो कीष्णु जावो वचो = has the same meaning as the previous example, but the post position जावो has to be inserted after every substantive. (iii) A third synonymous conjunction is ना (or न्हयं) जल्यारि, which means if not, eg. रामु ना जल्यारि कृष्णु वचो = Rama, if not, Krishna may go. In question form, the particle कि means or (iv) रामु आयलो कि कीष्णु ? = Rama came or Krishna ? (Who came, Rama or Krishna ?) (v) फल्या मत्सरान्तु धवो अथवा (ना जल्यारि or जावो) काळो (जावो) घोडो धावतलो = In tomorrow's race, the white or the black horse will run.

(e) If the various substantives differ in number, the verb holds concord with the proximal substantive, eg : (i) ताणे घोडो कि गाडीयो घेतल्यो ? = Did he get the horse or the carriages ? (ii) पड्डे ना जाल्यारि ती धवि गायि फल्या धावतलि = If not the bullocks,

that white cow will run (the race) tomorrow. (iii) आम्बाडे अनी धारि मिदूस जालि = Bondas and vada became salty.

9. Past tense syntax : (a) The Konkani past tense syntax is peculiar in being neither the active voice nor the passive voice, but a mixed “periphrastic” statement. The past tense verbs of Konkani are derived from the *past passive participle of sanskrit roots*. There is therefore a good percentage of passive voice, because of which the subject is presented in the instrumental case. But it is not strictly a passive voice because the object is all the same, presented in the objective case instead of the nominative as is the case with passive voice.

In the past tense syntax, the transitive verbs show concord with the object, while the intransitive verbs follow the subject (in the nom. case) for its concordance. The Konkani sentence रामान रुक कातरले, will read in sanskrit as रामेण वृक्षाः कत्रिताः = By Rama the trees (happened to be) cut. In Konkani the translation has to be *Rama cut the trees*. Note the Konkani verb कातरले is in masculine plural to be in apposition with the object रुक. The following are two other examples :

Konkani, रामान पुस्तकु हळ्ळो = Rama brought the book. Sanskrit, रामेण पुस्तको आहृतः = By Rama the book (happened to be) brought. Konkani, रामान सीतेक कुळाराक व्हेल्लि = Rama took Sita to parental home. Sanskrit, रामेण सीता पितृगृहं ऊढा = By Rama Sita (happened to be) taken to the parental house.

In the above cases, the verbs are transitive and they bear concord with the object.

(b) When you come across a statement like “ते म्हणाले” (Geetha Ramayan p. 1 of B. V. Baliga), it may appear that the verb म्हण (skt. भण), though transitive, bears accord unusually with the subject. It is not a violation of the Rule. Firstly म्हणालो is a Maratti expression, the orthodox Konkani expression being म्हणूलो or म्हणोलो. This has a deceptive past tense morphology but in fact it is a compound word (Samasa) — म्हणू (क+लाग) लो → म्हणूलो. In rapid conversation म्हणूलो is pronounced by many as म्हळोलो or म्हळूलो.

(c) Intransitive verbs are concordant with the subject presented in the nominative in past tense syntax, eg : रामु कालि हंगा आयलो = Rama came here yesterday. पड्डे कालि निसरुनु धावले = The bullocks got loose yesterday and ran away.

(d) In the past tense syntax with transitive verbs, when there are more than one object, the verb seeks concord with the one nearest to it, eg : त्या रिषीन विन्दुराक माजर केल्ले = That Rishi made the mouse into a cat. If the objects are now interposed, it will be त्या रिषीन माजराक विन्दूरु केल्लो = That Rishi made the cat into a mouse. Note how the verb keeps concord with the nearest object.

10. Auxiliary verbs in syntax : (a) The auxiliary verbs deserve a special mention. The commonly used auxiliary verbs are आस (skt. अस्) = *to be, is, has* ; and the other जा = *to happen*. Konkani which was hitherto a dialect, preferred to construct sentences dropping out the auxiliary where-ever possible, all due to the pressure of speed consciousness. The following sentences will illustrate the point :

(i) तुगेलि बुद्धि तुगेलि राकि (जावो) = Thine intelligence (be) thy protection. (ii) ती चेःलि बुदवन्ति (आस) = That girl (is) very intelligent. (iii) दान्त दुहावरि घवे (आस ति) = Teeth (are) white like milk. (iv) मनःसाक्षि आसचो कामेलि दुर्लभु (आस) = A worker with conscience (is) rare. (v) अध्यक्षु सदस्सांगेलें बहुमानपात्र (आस) = The presiding officer is the object of respect of the assembly. (vi) सौन्दर्याधिक्य बायलांक गर्वास्पद (जात) = Excess beauty (becomes) the seat of pride of women. (vii) भामूणु* बायलेलि अभिमानभूमि (आसुका) = The brahmin (husband) (ought to be) the seat of self respect of the wife.

In sanskrit too, such a system of omitting the auxiliary verbs exists. For example : (i) वृक्षः पतितः (अभवत्) = The tree

*भामूणु the Konkaniised version of the skt. ब्राह्मण, started with a common meaning designating the caste; but later it turned out to mean specially the brahmin husband. Conversely, बायल derived from skt. भार्या started with the specific meaning of wife, but later turned out to mean commonly any woman.

(became) fallen. The auxiliary is understood, the past passive participle, पतितः *discharging the double function* of the adjective and the predicate. (ii) रामु थयं गेल्लोपरान्तें तां हो संभवू (जल्लोलो) = This event (had happened) only after Rama had gone there.

(b) Auxiliaries in the formation of participles and tenses :

(i) Present perfect tense (has run) :-

धावलो + आस → धावला
ran + has → has run.

(ii) Present perfect participle (has been running) :-

धाव (त् + आस) त → धावंत (धावंतो (m), धावंति (f))
running + has has been running

Here the pr. perfect participle has the same morphology as the present indefinite. To avoid confusion, this morphology has been slightly altered in southern Konkani.

धावं(त्+आस)त + (जो)लो → धावंतल्लो = one who has been running
running be had

धावंतल्लो (m), धावंतल्लि (f), धावंतल्लें (n).

(iii) Past perfect tense (had run) :-

धावलो + आसलो → धावलोलो (haplology) → धावल्लो
ran had had run

(iv) Past perfect participle (had been running) :-

धावं (त् + आस) लो + (जा) लो → धावल्लो
running been had had been running

Morphology of iii and iv is the same.

Thus the formation of participles and all tenses other than the present indefinite affords good examples where the auxiliary verbs come into operation and get partially and at times fully dropped out of the final compound word.

(c) Auxiliaries are fully retained in syntax when they have to discharge the function of primaries ; for egs :- माजर घरंतु आस = The cat is in the house. कालि चेरडु जालें = yesterday the child was born.

11. Adjectival concord : A qualitative or participial adjective must bear concord with the substantive in gender, number and case.

(a) Examples of *qualitative* adjectives are रुपवन्ति चेःलि=charming girl, शोभवन्तु व्होरेतु = brilliant bride groom, भाग्यवन्त चेरडूवां = lucky children, प्रेमवन्ति बायल = loving wife, सत्यवन्तु रायु = honest king.

(b) Examples of *demonstrative* adjectives :- हें मोर = these peacocks, त्यो घोणियो = those kites. The need for concord between the adjective and the substantive is so compulsive among the Karnataka Saraswaths, that they do not hesitate to convert permanently masculine or feminine words into the opposite gender in order to satisfy the law of concord. One can hear phrases like धादलि हस्ति = male elephant, बायलो घोडो = mare.

(c) Examples of *participial* adjective :- चम्कतल्लि गायि = the cow which has been walking, धावतल्लो घोडो = the horse which has been running, रडतल्लें चेरडुं = the child that has been weeping.

(d) *Numerical* adjectives have fixed gender and number and so they remain unchanged in syntax. Thus you have शें बिरामण = a hundred brahmins (m), शें बायलो = a hundred women (f), शें चेरडूवां = a hundred children. (i) ताणे बीस गायो दान जावून दिल्यो = He gave twenty cows as gift. (ii) बीस गायोंक बीस वासुरां जालिं = Twenty calves were born to twenty cows. Note that the numerical adjective does not change for a change in gender and case of the substantive.

(e) When the sentence holds more than one substantive differing in gender, the adjective, which qualifies them all, is given in neutral plural. egs :- (i) रायु अनी राणी प्रजांक स्तुत्यार्हा (आसाति) = the King and Queen (are) praise-worthy of the people. (ii) नीति अनी सुख दोनीय धर्मानुसारां (आसाति) = Law and peace both (are) followers of virtue. (iii) निराशा, झगडें अनी खोरजु आदर दित्त तशीच वाडचिं तां = Dejection, quarrels, and itch grow more, the more you give quarters to them. (वाडचिं is a gerundial adjective in neuter-plural). (iv) म्हान्तारिं आवसुबापूस, साध्वि बायल, अनी सान चेरडुं, दुष्कर्म करुनु पुणाय, रक्षितव्यां = Old parents, good-natured wife

and a small child (are) protectable even if it be by crooked means.

12 Concord of the Relative with the antecedent :- (a) The relative agrees with its antecedent in gender, number and person. Their cases are decided by their relations, eg :- (i) मीट खेल्लो उदाक पितलो = One who has consumed salt will drink water (moral—one has to reap the consequences of one's action). Here the antecedent is the "action of eating salt", and the related consequence is the "act of drinking water". (ii) कोणे पोक्काळि बोयलि कि, ताणे बिरिप्प लुवुन्ना = one who sowed pokkali, would not reap Birippu grains (Pokkali and Birippu are names of two varieties of paddy).

(b) The example given under (a) ii can be simplified by the use of participial adjectives, when the interrogative pronoun कोण can be eliminated; thus पोक्काळि बोयलेल्यान बिरिप्प लुवुन्ना. For normal conversation, this type of tense simplicia is very effective and is welcomed. The vegetative construction making use of the interrogative pronoun कोण—कि—तो, or the relative pronoun जो—तो, serve only for the purpose of emphasis or for elocutionary stage-effect. A few more examples are given below.

Using participial adjective :

- i) तू ऊंच चळ्ळे(ले) तशी(च) खाल देवं (You get down as you had got up).
- ii) लकुमि आसिल्यकडे सर्वय समरिधि (It is all prosperity where Lakshmi resides).
- iii) सून घरां(तु) चळ्ळे(ल्या) लागून शिद्रं आरंभोलें (Bickerings started consequent to the entry of the d-in-L in the house).

Using int. rrogative pronoun :

- कशिश तू ऊंच चळ्ळो कि तशी(च) खाल देवं (How did you go up, so you get down).
- कयं लकुमि आस कि, थयं सर्वय समरिधि (Where Lakshmi resides, there it is all prosperity).
- केन्न सून घरां(तु) चळ्ळि कि, तेन्ना लागून शिद्रं आरंभोलें (When the d-in-L entered the house, thence the bickerings started).

The symbols of the antecedant and the relative clauses can be seen to be कोण—तो (ती, तें), कयं—थयं, कशिश—तशिश, and केन्न—तेन्न,

the former member of each set being an interrogative pronoun. In northern Konkani, Goa, Bombay, Maharashtra, people make use of the relative pronouns, जो—तो (ती, तें), जयं—थयं, जशे—तशें, जेन्—तेन्. Sanskrit, Maratti, and Hindi also make use of the relative pronouns.

*Use of gerundial adjective
(15th century)*

iv) पाप केल्लो खोवडि खातलो
(4 words). He who has sinned, will suffer.

v) ताणताणे केल्लें तेत्तो भोगतलो
(4 words). Each one will reap the consequences of his own deeds).

*Use of relative pronouns
(post 16th century)*

जाणे पाप केल्लें, तो खोवडि खातलो
(6 words)

जाणे कशेंकशें केल्लें, तो तशेंतशें
भोगतलो (6 words).

(c) Use of gerundial adjectives therefore reduce the verbosity, and makes the expression terse or compact. In agriculture it is said "one who grows two blades of grass where there was only one, is a better cultivator". But in literature, especially the syntax, it is the other way : "One who expresses in 6 words where 4 words would suffice, is definitely an inferior writer and speaker". Bacon, Ruskin, Pānini, and Patanjali were masters of brevity, authors of aphorisms, and proverbs, terse prose packed with profundity. Colourless expansive expressions can only serve as a soporific. Compare the following pairs.

Using participial adj./pronoun

i) हावें घरल्याक येतस्तेन्न एक
बागाक देकीलो

ii) हांगा रावतल्ले मनीश भारि
गरीब

iii) पुस्तक वाचलोलो कयं गेल्लो ?

Using Rel. pronouns

जेन्न हाव घरल्याक येतालो तेन्न एक
बागाक देकं लो. When I was coming home I saw a tiger.

जे मनीश हांगा रावताति ते भो गरीब.
People who live here are very poor.

जाणे पुस्तक वाचलो, तो कयं गेल्लो.
Where did he go, who read the book ?

- iv) तूवें बरोवंचे पेन कोणालें जाणे पेनान तूं बरेयत, तें कोणालें. Whose pen is that you are writing with ?
- v) पुरस्कार दिल्लेल्याक आपेय जाक पुरस्कार दिल्लो, ताका आपेय. Call him to whom the prize was given.
- vi) मन चांग आसिल्यालि जाचे मन चन्द आस, ताचे कर्म चन्द. करणि चांगि. One who has good thoughts, does good deeds.

13. Popositions in Syntax : Prepositions of English are simulated by the post positions (popositions) of Konkani. Though a list of popositions has been presented in earlier chapters, some more examples are given here-under :

a) आदीं (at the outset), पॅले (first), उपरान्ते (afterwards), उपर (over), ऊच (above), कडे(न) (terminal, by a side), बगलेक (instead, in exchange), संगतीं (in the company of), सयत (along with), मद्दें (in the middle), सम्कें (straight), प्रमाणें (on the basis of, accordingly), मणके(न) (like that), पाशि (more than), आड (half way, middle, obstructively), आयल्यान (this way, approaching way), पे(य)ल्यान (that way, farther way), हेळत-पेळतां (this side-that side), खातीर (skt. कृते) for the sake of.

(b) A peculiarity of many popositions is that they can be made into adjectives by attaching the pratyaya of the sixth case (चो, चि, चें) or (लो, लि, लें). Thus आदींचो means *one who was in the beginning*, पॅलेचि = *one who is the first*, कडेचें = *one which is at the terminus*. In usage, the poposition is placed after the appropriate oblique, viz : घराक लागून (in contact *with* or attached *to* the house). घराचे लागि (in the vicinity *of* the house), घरान्तु थावून (away from inside the house), घरान करतन (by dint of the house).

(c) Popositions, by becoming grammatical tools, have undergone considerable change in meanings beyond the realm of conjecture. An example is that of मार्ग (road) which has become मार्गीर (skt. मार्गोपरि) which connotes a sense of *behind*, or *afterwards*. Another is फाटीर (skt. पृष्ठोपरि). Because of the accessory position and the semantic weakness, this word has been the subject of an irregular phonetic evolution as पेट्टाक = *since*,

for the reason of. (usage) ताणे हातु उब्बारलेल्य पेद्राक, हावें लेकलें मारु फार पळ्ळो मणु = By the way he raised his hand, I thought the fight had started.

14. Government : कारक प्रकरण :- Kāraka is the name given to the relation subsisting between a *noun* and a *verb* in a sentence. Kārakās correspond to the *cases* or obliques, except the genitive. There are thus the following Kārakās : कर्ता, कर्म, करण, संप्रदान, असादान and अधिकरण.

(a) कर्ता (Nominative case) :- This is the naming case, an expression of the primary form of the word, its gender and number. When used with a verb, it becomes the *subject*.

(b) कर्म (Accusative case). This indicates a person, place or thing which has been the *object* of an action. For inanimate direct object in Konkani, the nominative itself acts as the accusative and so the Konkani nominative is also called the *Direct case*.

Transitive verbs govern the nouns in the accusative.

Sub.	Obj.	Pred.	Meaning
i) बाबु	स तूक	सवत	= Babu abuses Santhu.
ii) सीता	गायक	बादीत	= Seetha ties the cow.
iii) गोपालु	पुस्तकु	वाचीत	= Gopal reads the book.
iv) सुन्दरि	फुल्लां	गान्तीत	= Sundari wreaths the flowers.

In iii and iv the inanimate objects are given in the Direct case and not in the accusative unlike in i and ii.

15. (a) The Direct case is so called because it is used to present the *direct objects*. There are transitive verbs which can take two objects, the direct and the indirect. In the sentence सुशीला राधेक पुस्तकु दित्त (Suseela gives the book to Radha), the *book* is the direct object while *Radha* is the indirect object. The direct object is presented in the *direct case*. Indirect objects are mostly animate and are presented in the dative case.

(b) When the direct and the indirect objects, both are animate, the direct object is presented in the accusative case,

while the indirect object is distinguished with a *proposition*. दशरथान रामलक्ष्मणांक विमुवामित्रालागि दिल्ले = Dasaratha entrusted Rama and Lakshmana (d. obj.) with Viswamitra (ind. obj.). लागि is interpreted as *in the custody of* or *with*.

दी, *to give* takes two objects. Another similar verb is निम्ग, *to ask*. A sentence like "he asked (of) the boy the route leading to the temple" is translated into Konkani as ताणे चेल्या लागि देवळां वचि वाट निम्गीलि. वाट, the route is the direct object, and चेलो, the boy is the indirect object.

To generalize the above observations, when there are two objects for a predicate, *the direct object is given in the accusative case or in the direct case, while the indirect object is linked with a proposition*.

(c) Certain causal verbs also govern two objects, eg :
 (i) तीणे चेरडाक दूद पीवेयलें (she made the child drink the milk).
 (ii) गुरुनाथु चेरडुवांक गणित शिकेयत (the teacher teaches the children arithmetic). (iii) आंध्रदेशा प्रधानमन्त्रीन कृष्णानदी मदराक हाडयलि (the chief minister of Andhra had Krishna river brought to Madras).

The direct object is generally spotted if you put the question *what ?* to the predicate, while the indirect object by asking *whom or where ?* to the predicate.

(d) There are some other causal verbs which govern their direct object by the accusative or the direct case, and the indirect object by the derived instrumental case. The indirect object here indicates the agency of action, eg :- (i) रामान लक्ष्मणाकरान धनु हाडयलो (Rama had the bow brought by Lakshmana. (ii) कृष्णान शिखण्डीकरान भीष्माक मारेयलो (Krishna had Bhishma killed by Shikhandi). Subjects here are in the denominative instrumental as is the custom in past tense syntax of Konkani ; the indirect object is presented in the derived instrumental.

An alternate and *more appropriate* way of dealing with causal verbs is to attribute them with *two subjects, direct subject and indirect (or causal) subject*. In the above two examples, Lakshmana and Shikhandi respectively are the two *direct*

subjects, while Rama and Krishna respectively are the *indirect* subjects. As a rule therefore, it may be stated that in the case of causal verbs the *direct subject* is always presented in the *derived instrumental* case, while the *indirect subject* is presented in the *nominative for the present tense* syntax, and in the *denominative instrumental* for the past tense syntax.

(e) There is an alternate way to express a causal action without using the causal form of the verb. It makes use of the formula : Verbal pres. participle + अःशि followed by the appropriate tense of the primary verb, कर (to do). Thus : हाडी (त्) + (अः) शि → हाडीशि, पीव (त्) + (अः) शि → पीवशि. हाडीशि केल्लें = made like bringing ≡ made to bring. पीवशि केल्लें = made like drinking ≡ made to drink.

Usage : (i) तीणे चेरडाक दूद पीवशि केल्लें = She caused the child drink the milk. (ii) गुरुनाथु चेरडुवांक गणित शिक्कशि करत = The teacher makes the children learn arithmetics. (iii) यजमानु कामेल्याक रोगडो उब्बारिःशि करतलो = The master *will make* the worker lift the grind stone. (iv) भम्मणान बायलेक रडशि केल्लि = Husband caused the wife to weep.

It is to be noted that the subject is presented in the *nominative for the present and future tense* syntax, whereas it is given in *denominative instrumental* for the *past tense* syntax. There is only one object चेरडाक in (i), चेरडुवांक (ii), कामेल्याक (iii) and बायलेक (iv), all of which are presented in the *accusative* case. The phrases like दूद पीवशि, गणित शिक्कशि etc. are treated as complements of the verb. Verb holds concord with the subject in the present and the future tenses, while it does so with the object in the past tense syntax.

16. Intransitive verbs are not supposed to govern *objects*, but they do govern substantives in the *accusative* or *dative* case denoting *space* and *time*.

Examples : (i) रामु मिथिलेक गेल्लो = Rama went to Mithila. (ii) एदे दिसांक हावं थयं राबलों = I stayed there for some days. To be strict, the underlined words are not the objects but only

complements of the predicate. However, an interesting extension of this behaviour of intransitive verbs can be seen in the following examples. (iii) तां चेडो दुःदाक वेसला = That boy is waiting for the milk. दुःदाक is in the IV case conveying the sense दुदा खातीर. (iv) चेल्लि दोन घडियांक चम्कलि = The girl walked for two miles (roughly equal to a mile is a घडि 24 minutes. It is a case of expressing distance in terms of time, similar to *light year*. The word घडि appears in dative plural).

To generalize, it may be stated that the intransitive verbs can govern nouns having a durative or spatial significance, in the accusative or dative case.

17. The Instrumental case : There are two instrumental forms, (a) Denominative and (b) the derived. Examples of the 1st category are रामान (skt. रामेण), हाबें = by me, तूबें = by you, ताणें = तेन (skt.) = by him, तीणें = तया (skt.) = by her; कोणें = केन = by whom, हाणें = skt. अनेन, by this man, हीणें = skt. अनया, by this woman. The main function of this category is to serve as the subject in past tense syntax.

Usage : (i) रामान रुकु कातरलो = Rama cut the tree. (ii) तुणेलि महिमा कळूनातिलयान हाबें तुका अवमति केल्लि = Without knowing your greatness, I showed you disrespect. Literal translations are periphrastic and not so straight forward. For instance, the translation of ii will run as "without knowing your greatness, by me you (happened) to be shown disrespect". There is considerable degree of passive nature in the predicate.

The second category of the instrumental is the *derived* case, constructed as follows : रामा(चे) + करान → रामाकरान (I), रामाचे + (कर)ान → रामाच्यान (II) → Both these forms are in use.

The derived instrumental is used as regular causal agency in the active, and in the passive voices in syntax.

Usage : रामाच्यान तें साध्य न्हय (It is not possible by Rama). Here it genuinely discharges the function of the Karana Vibhakti.

Active voice

Passive voice

iii) रामान गायक मारलि

रामाच्यान गायि मारलेलि जालि

iv) रामु रुकु कातरतलो

रामाच्यान रुकु कातरलो जातलो

v) रामु सीतेक हाडत

रामाच्यान सीता हाडलेलि जात

In the past tense active voice, the subject is given in the *denominative* instrumental, whereas in the passive voice, in all tenses the subject is presented in the *derived* instrumental case, as can be seen in the above examples.

18. (a) The denominative instrumental has two morphological variations. (i) with the pratyaya 'अन्', viz. रामान, हातान, दण्डान, where the desinential vowel of the substantive is अ and (ii) a rarer variety where the pratyaya is इ, viz. सामरगि (skt. समारोग्येण), निर्मिति (skt. निमित्तेन). This form is probably a result of association with Maratti. This type of इकारान्त instrumentals are never used as Karana, and they serve *only* as adverbs in syntax. Many words in normal instrumental (ending in अन्) can also function as adverbs, as for instance आयल्यान (by the nearer side) and पेल्यान (by the father side). आयल्यात is the Konkani equivalent of the sanskrit अवत्येन = belonging to this (near) place. The skt. word पर gives rise to the Konkani पेल्लो (ल्लि, ल्लें). The III case of पेल्ले is पेल्यान = the father side.

(b) The denominative instrumental is used in the following cases also : When the present participial (अचन्त) gerund is used, such as करचें, वच्चें etc, the subject is presented in the III case. (i) रामु रहित मांकडानि कसलें करचें (or करच्याक) = Sans Rama, what are the monkeys to do ? (ii) रजे दिमांतु हावें गावांतु वच्चें मणु केल्यां = I have decided to go to the native place during vacation. (iii) भाड्याक घर मेळनातिल्लें कशिन हावें तिका बोबोयक हाडचें ? = Without getting a house on rent, how can she be brought to Bombay by me ?

(c) Denominative instrumental is used to indicate a nature, a reason, or a count. (iv) प्रकृतीन तो एकु सौम्यु = *By nature*, he is soft. (v) गोत्रान तो कौशिकु = *By Gotra*, he is a Kousika. (vi) त्या कारणान (ते निर्मिति) तो आज आयलना = *By that reason*, he did not

turn up today. (vii) जुजान्तु ताणे सासानि जिवंशि मारलेले आसाति = In war, he has killed *by thousands*. (viii) आंबे रुपयाक पांचानि विकताय = Mangoes are sold *by fives* per rupee.

(d) While expressing any defect, the defective limb is presented in the instrumental case. For example : (ix) तो दोळयानि काणसो = He is squint *by eyes*. (x) चेलि पयान थोंटि = The girl is lame *by (one) leg*.

(e) Similarly an attribute indicative of the existence of a particular state, is presented in the instrumental. But these words function more as adverbs than as nouns. For example : (xi) मन्नान योगि, अंगान भोगि = an ascetic *by mind*, a reveller *by body*. (xii) उत्तरानि माधु, करणेन मूर्कु = Soft *by words*, cruel *by deeds*.

(f) Instrumental case finds use to indicate a motive, agency, cause, by virtue of, etc. Examples are : (xiii) पुण्यान चेरडाक देकून* मेळ्ळें = *By luck* the child was spotted. (xiv) सान एका अपराधान, धर्मपुत्राक स्वल्पवेळ् नरकु देकुका जालो = On account of a small sin, Dharmaputra had to experience hell for a short while. (xv) वतान हूम येत = Perspiration oozes because of the hot sun.

(g) The instrumental case is used to denote material of construction. (xvi) कळसो मातियेन केल्लो = The pot is made with sand.

The III case is used to express direction also, viz. दक्षिणान (III case) = by the south; घराच्यान (VI & III cases) by the side of the house; गावांतुल्यान (VII & III cases), by (through) the village. At times III case finds use in expressing a degree of comparison, viz. वरसानि व्हडु = elder by years; कर्मानि निकुष्टु = mean by deeds.

(h) The examples xiii - xv are often expressed by adding one more word, करतन after the substantive given in the III case. करतन is itself in the instrumental case, and is a semi tatsama of the skt. कृतेन. (xvii) वतान करतन हूम येत = Perspires on account

*देकून has a second meaning, namely *because of* or *on account of*. To avoid clashing with this second meaning, in Canara side, they use देकू(क) in place of देकून [informed by Sri P. G. Nayak, Katapadi].

of the action of the hot sun. (xviii) तापान करतन चेरडुं कडकडेत = *By the action of the fever the child is shivering.*

करतन functions as an adverb. In fact Konkani words derived from the skt. instrumental are usually adverbs, as for example : पासून (प्रश्नन) = in respect of ; पासावत (प्रसवत्या) = In connection with ; गुणि (गणनेन) = by counting ; विशान (विषयेन) = on account of. All these are prepositions used to get the effect of the IV case.

(i) Likeness, resemblance and equality — words expressing these, are also given in the instrumental : (xix) स्वरान सुब्बुलक्ष्मीक जिव्वल्लि = *Surpassing Subbulakshmi by voice.* (xx) रुपान आवसू मण्के = *Like the mother by appearance.* (xxi) शिव्वणेन गुरुसमान जालो शिष्यु = *by learning the disciple became equal to the preceptor.*

19. (a) Konkani has *lost* the original dative case. Many a time the accusative discharges the function of the dative, because of which the former is sometimes designated as the *dual case*. For example :

(i) हीं मधुरपदार्थां आजेक हाळ्यांति = These sweetmeats have been brought *for* the grandma. (ii) चेल्याक वेगि शिव्वणेक घालका = has to put the boy quickly *for* studies. In the above example, मधुरपदार्थां and चेल्याक are direct objects and are presented in the direct case and the accusative case respectively. आजेक and शिव्वणेक are the indirect objects presented in the dative case. Since the pratyayas of the accusative and the dative are identical, to avoid confusion, it is better to give the indirect object in the *derived* dative case, like आजे (चे) गुणि → आजेगुणि.

(b) Dative case is called संप्रदान विभक्ति in skt. संप्रदान is the designation of the indirect object. (i) रामान ब्राह्मणांक गायो दान केल्यो = Rama made a gift of cows to the brahmins. (ii) गर्विष्टांक शिव्वण दिव्व्याक नजा = should not give education to the haughty. (iii) प्रमेह बहुसूत्राक कारण = diabetes is the cause for excess urine.

(c) The following are some interesting cases wherein the dative case figures. (i) When possession of concrete or abstract

materials is indicated using auxiliary verbs, the possessor is presented in the dative case. हरीक भक्तांचेरि प्रीति आस = *For Hari* there is affection on the devotees (Hari loves His devotees). (ii) पद्मनाभाक कालि चेल्लो जालो = A boy was born for Padmanabha yesterday (Padmanabha got a son) (iii) तुका सत्तें आस वे ? = Is there an umbrella *for* you (Have you an umbrella ?). (iv) ती फुल्लां आशेत = She wants flowers (direct case). (v) ती फुल्लांक आशेत = She yearns *for* flowers (IV case). Using the direct case for the object, conveys a normal desire, while using dative case for the object, a strong and long-standing yearning is expressed.

20. (a) The derived dative case of Konkani is formed by placing a poposition after the genitive case of the substantive. The popositions applicable are गुणि, खातीर, पासावत, पामून, विगाक. Usage of derived dative :- (i) तूं मिजें पामून कित्या येचन कडत ? = Why do you worry *in regard to* me. (ii) सानसान चेरडुवां पासावत हावें कडळले कष्ट देवाक एकल्याक कळनाति = God alone knows the troubles I had undergone *on account of* the children when young. (iii) बायले गुणि (खातीर) कापाड हळ्ळें = I brought the cloth for wife's sake. (iv) चेरडाक चोवंचे खातीर "आयाक" धवरलि = Employed an 'Aaya' *for the purpose* of looking after the child.

(b) The poposition लागि (with, in the company of, in the custody of, proximal, etc.) after the genitive case makes yet another derived dative form. (v) गणपलून चेरडाक बायले लागि दिल्लें = Gopal entrusted the child with the wife.

(c) An evil foreboding is expressed in the dative case : (vi) नाशाक शिद्रं कारण = Disunion was the cause *for the downfall*. (vii) झोडाक काळेंमोड कारण = Black clouds are the cause for the storm.

(d) Objects of compatibility, obeisance, and benediction are also expressed in the dative case : (viii) बामणाक सरनल्लेलि बायल = A wife who is a match *for* the husband. (Here the *match* means, compatibility in good or bad abilities). (ix) देवाक कोटीन कोटि नमस्कार = Crores and Crores of prostrations *unto the Lord*. (x) जनपदांक सुवस्ति जावो = Let prosperity dawn *for the people*.

21. Ablative Case :

(a) The principle sense of the ablative case is अपादनं, i.e. "motion away from". During the middle ages, Konkani lost its ablative case. It now conveys the sense of *from* by a derived case, constructed by placing the indeclinable थाकूनु or थावूनु after the locative I of the substantive. गावां(तु) + थावूनु → गावांथावूनु, (from inside the village) Since aspirates are not permissible intervocally, the word becomes गावांतावूनु. थावूनु is derived from the past perfect participle of the skt. root स्था. स्थित्वा → थावूनु or सावूनु. Since intervocal व is dropped, the word is pronounced as गावांतूनु or गावांमूनु. When थावूनु is attached to proper names, then again it means *from inside*; thus रासक्रीडेवेळारि कृष्णांतूनु अनेक मायाकृष्ण भायर आयले = At the time of Rasakreeda several fake krishnas emanated *from inside* Krishna.

If you wish to say merely *away from*, the construction is :
(ii) रामा(चे) लागितूनु कृष्ण दूरा गेलो = Krishna went *away from* Rama. रामाचे लागितूनु is generally pronounced in its simplicia form रामालितूनु. (Note that in the construction of (ii), the VI case is employed and not the locative I). (iii) धावंच्या घोडचारितूनु* रायु तोम्गु पळ्ळो = The King fell down *from over* the running horse.

(b) Words having the sense of 'cessation', 'pause' or 'swerving from' are governed by the ablative. (iv) ती पापातून मोचन आशेत = She yearns for liberation *from sin*. (v) कामनैष्टिकु रायु फलप्राप्ति पेरान श्रमांतून निवर्तलोना = The work-steady king retired *not from efforts* till the realization of fruits. (vi) वाडीकेंजंतर तो शिकवणेंतून विरमु पावला = He retired *from* studies after the marriage. (vii) जालेल्या चेरडाक आवसूलितूनु दूरा काडूक नजा = The new born child should not be taken away *from* the mother. (viii) भत्तालितूनु गायक दूरा काडि = Keep off the cow *from* the paddy (grass).

(c) The person from whom a concealment is made, is presented in the ablative case. (ix) यशोदेलितूनु बालक्रीष्णु निप्लीलो = Child Krishna hid away *from* the mother (Yasoda).

*घोड्या(चे) + (वय)रि + था(वू)नु → घोड्यारितून. (Loc. II is used).

(d) A person from whom something is learnt, has to be presented in the V case. (x) हावं वायलेलितूनु तां रान्दप शिकनोलें = Indeed I had learnt cooking *from* my wife. (xi) तूं हिं सूत्रां काणालितूनु शिकलो = Whom did you learn these tricks *from* ?

(e) The cause of an effect is generally shown in the ablative. (xii) बीयांतूनु रोम्यां किरलेताति = *From* seeds the saplings sprout. (xiii) कामांतूनु कोपु जन्मेत = Anger is born *from* (out of) desire or lust.

(f) A place or time in respect of another reference point in place or time, is expressed in the ablative : (xiv) कोच्चितूनु अञ्जकैमळ पांच 'मैलस' दूरा = Anjukaimal is five miles away *from* Kochi. (xv) आजतूनु पुन्नवेक तेरा दीस आमात = *From* today there are thirteen days for full moon. (xvi) कालितूनु दूद घेवंचे रावेयलें = Stopped getting milk *since* yesterday.

A more popular way of expressing the sense of a starting time is to use घरनु (starting from) instead of थावूनु. आज घरनु and कालि घरनु are more frequently heard than आजतूनु and कालितूनु. This corresponds to the skt. phrase अद्य प्रभृति and कल्यां प्रभृति.

(g) Questions regarding time and place also can be put in the ablative : eg. कयंतूनु येत्ता तूं = Wherefrom do you come ? केन्नातूनु तूवें कोलेजां बघ्याक शुरू केल्लें = *From* when did you commence going to the college ?

22. Genitive Case :

(a) This is not a Kāraka vibhakti denoting relation between a noun and a verb. It simply relates the relation between one noun and another and is therefore named संबन्ध vibhakti, viz : रायालो भृत्यु (king's servant), व्हक्कजेलि आवसु (bride's mother), सूप्यालें बाल (dog's tail).

(b) A notable peculiarity of the Konkani genitive is, besides showing internominal relationship, it behaves as an adjective, taking up the gender and number of the related noun. In the 3 examples given in (a), there is concord between the possessive adjective and the substantive.

Sometimes, in Karnataka, you come across a sentence like देवु हाम्कां कष्टांतुले सोड्यत. Fr. Maffei in his Konkani grammar p. 54-55 says that a word like पातकांतले ($\equiv$ कष्टांतुले), is an adjective which does not agree in *case* but only in gender and number with the substantive. Evidently he is in error having mistaken it for the VII case with the genitive post position ले attached to it. कष्टांतुले is a samasa word, of the locative case and the past perfect participle of the auxiliary.

कष्टांतु (आस्ले) ल्यां (क) हाम्कां = कष्टांतुल्यां हामकां. कष्टांतुल्यां is corruptly pronounced as कष्टांतुले, आसलेल्या is the real adjectival part in it. गावांतुले माका धावण्डायलो cannot be translated as "I was driven from the village. There is no ablative sense in the original. The actual translation is "I who had been living in the village is driven out". गावांतु + (आमि)ल्या $\rightarrow$ गावांतुल्या wrongly pronounced as गावांतुले.

(c) When the words खातीर, निमित्त, हेतून, or कारणान, are used in a sentence, that which is the object of the cause is given in the genitive. Examples are : (i) वयोवृद्धु बापा(चे) निमित्त, तो तोडोवु जावनु आयलो = He came late because of his aged father. (ii) कोणा(चे) खातार ती रडन ? = For whose sake does she weep ?

(d) Genitive case is useful for the formation of derived cases in Konkani, such as the instrumental case, dative, and the locative.

Instrumental : रामाच्यान, मिज्यान, तुज्यान, ताज्यान.

Derived Dative : रामा(चे) गुणि, (खातीर, पासावत, पासून).

Locative I : घरा(चे) + अंतु $\rightarrow$ घरान्तु, similarly गावांतु etc.

Locative II : घरा(चे) + वयरि $\rightarrow$ घरारि — also घरावेलि

(e) Being an inter-nominal relation-indicating case, the genitive takes with it a legion of indeclinable post-positions, examples of which have been given in the earlier chapters, and also in 13 in this chapter.

(f) It may be recalled that in the case of verbs carrying two objects, the indirect object is usually given in the genitive

with a poposition : eg. ताणे दायजे(चे) लागि खबर सांगले = He told the news *to the wife*.

(g) Adverbs of time sometimes make their appearance in the genitive case. In English we say "he sleeps *by day* and works *by night* : In Konkani it takes the form" तो दिसा(चें) निदत, राती(चें) काम करत. The literal translations of the Konkani sentence is. "He sleeps *of day time* and works *of night time*". Here the genitive has the appearance of a *Kāraka Vibhakti*, doing the function of the locative.

An alternate opinion is that दिसाचें and रातीचें are most probably corrupt pronunciations of दिसाच्या(न) and रातीच्या(न) (ill case and not the genitive).

23. Locative Case :

(a) There are two locative cases :- (i) Locative I is got by fusing the particle अन्तु to the genitive case घरा(चे) + अन्तु → घरान्तु, रान्दणी(चे) + (अ)न्तु → रान्दणीअन्तु (in the hearth). The Konkani post position अन्तु has its origin in the अन्तर of sanskrit meaning "inside". To say घरान्तु भित्तिरि is wrong as the word भित्तिरि becomes redundant in the face of अन्तु

(b) Locative I has two morphological variations, 1a and 1b. Locative 1a is what is described in the above para.

Fr. Maffei in his book, on page 214 says that the sense of locative 1a is brought out by the poposition थय. Thus देवाथय - in the place of God. In the south (Kerala) people say आमगेथय (in our place) whereas in the north (Goa) they say आमगेरि (loc. II). eg. धूव आवयगेरि गेल्लि daughter went to the mother's house. Words with थय or गेरि are treated as *adverbs of place*.

Locative 1b ends in इं eg. घरि in the house, परग्यावि in foreign place, पुस्तकि in the book, हाति within the hand. It is believed by some that Loc. 1b represents the original sanskritic locative such as गृहे, ग्रामे, पुस्तके, हस्ते etc. Words like उदरि (in the belly), तोंडि (in the mouth), अन्तस्करणि (in the conscience), पूर्वि (in the old), सकळि (early morning), आदीं (at the outset) are common in Konkani.

Usage : माजा हातीं आस तो = He is in my hand. तो सोरगि गेला = He has gone to Swarga. माजा आगि ताप आय = I have fever in my body. Loc. Ib seems to be a product of Maratti influence, as it is prevalent more in northern Konkani.

(c) Locative II is derived from the fusion of the postposition वयरि with the genitive of the substantive. K वयरि is the counterpart of the skt. उपरि = above.

Locative case indicates the place where an action takes place with reference to the subject or the object of the syntax. It is called the अधिकरण विभक्ति.

Usage : (i) समुद्रान्तु ताचें चलत = Ship plies *in* the ocean. (ii) शेषारि निदेला विष्णु = Vishnu has slept *on* the Sesha. (iii) थाळीन्तु सत सजत = Rice cooks *in* the utensil.

(d) When words like इत्सा (desire), तान (thirst or yearning) or उमेदि (enthusiasm) are used, the object of the desire is given in the locative. (iv) म्हान्तरालि इत्सा मोक्षान्तु = The old man's desire (is) in Moksha. (v) चेल्याक शिक्वणेरि तान = The boy's thirst (is) over learning. (vi) ताका कामारि उमेदि आस = He has enthusiasm over his work.

(e) Objects of sentiments are also given in the locative. (vii) चेरडुं बावसूरि मोगालें = the child (is) affectionate *over* the father (the child is father-loving). (viii) रायु जनाचेरि क्रूह = The king (is) cruel *over* the people. (ix) ती उत्तरान्तु सज्जनि = She (is) a 'gentleman' in speech. (x) केशवु बायलेरि अनुरक्तु = Kesava (is) much attached *over* his wife.

(f) To distinguish any individual as प्रमुख, मुख्यस्त, or as राणो or राणि, the environments are presented in the locative case. (xi) तो एकु मुल्यांतु राणो = He (is) a king *in the corner*. (xii) गोपालु गावांतु प्रमुखु = Gopal (is) prominent *in the village*. (xiii) मल्लो सभेन्तु मुख्यस्तु = Mallya (is) the chief man in the assembly. (xiv) न णु चेरडुवान्तु साधु = Nannu (is) the quietest *among children*. (xv) कैलासु क्लासान्तु निपुणु = Kailas (is) clever *in the class*.

(g) Locative I is used to show :

(i) the time of the day : सांजे (in the evening), साकाळि = in the morning, देनपारां(तु) = at noon. All these words are treated as adverbs, complements of the predicate.

(ii) to show cause : दु खान्तु मेल्लो = died *in sorrow*, कष्टांतु, (रोगांतु) (पीडेंतु) कालु काडत = He lives *in troubles* (ailments) (tortures).

(iii) to indicate a person on whom faith is placed : देवारि विश्वासु = Faith on God.

(iv) to indicate an engagement : कामारि आस = *On duty*, चिन्तनेरि आस = *On contemplation*.

(v) to mean the blamed person : ताजेरि चूकि = blame *on* him मिजेरि अपराधु = Sin on me.

(h) It may be recalled that the locative case is used to derive the ablative case. Examples are :

(i) तो गावां(तु) थावूनु धावलो = He ran away *from* (inside) the village.

(ii) तो रुकारितून तोगु पडळो = He fell down from over the tree.

If may be noted that during the proposition sandhi, the locative I pratyaya (in fact pratyayas of most of the cases) are dropped. But Locative II pratyaya seems to be an exception. (vide example ii above).

24. Pronouns in Syntax

Basic forms have been given under the pertinent chapter.

Personal Pronouns*

	I		II		III	
	Sing.	Pl.	Sing.	Pl.	Sing.	Pl.
M	हावं	हामि	तू	तुम्ह	तो	ते
F	„	„	„	„	ती	त्यो
N	„	„	„	„	तें	तीं

*Personal pronouns have two forms of genitive.

	I	II	III
(i)	मिःज	तुःज	ताज
(ii)	मेगेल	तुगेल	तागेल

The form ii is the commonly used one, viz. मेगेलो पूतु (my son), तुगेलि गायि (your cow), तागेलें घर (his house).

The form (i) is used generally in emotional conversations, viz : मिजे पूता,

The morphology of the I & II indicates the number, but not the gender. Gender has to be sought in the past tense predicate in the syntax or from corcordant adjectives.

III Person Pronouns

*Proximate Demonstrative

Interrogative Pronouns

	Sing.	Plural	
M	हो	हे	(a) कोण (who), कितें (what). These have no gender-number differences.
F	ही	ह्यो	
N	हें	हीं	(b) कितल (how much) or how many. This has gender difference, कितलो (लि) (लें) and number differences. लो → ले, लि → ल्यो and लें → लि.
			(c) खंयचो (चि) (चें) (wherefrom) is another interrogative III person pronoun showing gender-number differentiations.

(a) When the I person and II person pronouns are jointly the substantives, the *verb* prefers to be *in the I person plural* हावेंय तूवेंय फाल्या वचूं (you and I shall go tomorrow). The verbal form here is the I person plural imper. of वच = to go.

(b) When the second and III person pronouns jointly become substantives, the verb takes the II person plural form. तूवेंय तोवोय फाल्या वचाय (you and he shall go tomorrow). The verbal form is II p. plu. imper. of वच = to go. Note the spelling correctly, as the corresponding III p. verb differs by an ablaut change only, वचोय.

(c) When the multiple substantives are connected by *Or*, the verb agrees in gender and number with the one nearest to itself, viz. (i) हावं जावो ती जावो वत्तलि (I or She will go). (ii) तूं अथवा तो वचो (you or he shall go) (verb is III p. sing. imper.). By changing places of the pronouns : तो अथवा तूं वच. (Now the verb is II p. sing. imp.).

*Proximate demonstrative pronouns find use as anaphoric pronouns too.

(d) A respectable person is addressed indirectly in the III person. When a king is addressed in person, you say रायान आगड्या दीवुंका (the king has to issue the order). You shall NOT say तूं आगड्या करि, हे राया (you command, O! King.)

Similarly the preceptor is not addressed in the II person but only indirectly in the III person. “सुवाम्यान रायसु दीवुंका (Let the Swami give the commandment). This corresponds to the sktic. usage of भवान which is accompanied with the III person singular predicate; भवान आगछतु and not आगछ. A greater respect than addressing as भवान, is to address as तत्रभवान, अत्रभवान. eg. अत्रभवान अलंकरोत्विदमासनं (Let your venerable self adorn this seat).

(e) There is a similar usage in Konkani also. While addressing a king or a preceptor you may say : (i) हांगाचि ख्षि कित्ति वो, ती करतां हावं (whatever be the pleasure of your good self, I shall do that). (ii) हांगतून ह्या दळिद्रियाल्या खोमटांतु दया केल्लेनिमिति, आपण आनन्द सागरान्तु बुडळो. (This humble self swims in the ocean of happiness because your venerable self so kindly condescended into this poor one's hut)—indeed high class sycophancy !

(f) III person pronouns are often used in the sense of “well-known”, egs : लागी(चे) घरल्या(चें) तें माजर, केन्नाय ह्यामगेले घरल्याक चोरत = *That* cat of the neighbouring house always steals in our house.

(g) When a III person pronoun is re-iterated, it takes up the sense of “each-respectively”. eg. (i) तेतें कर्म तेत्या वेळारि करुका = *Each* work has to be done in its *respective* time. (ii) ताणताणे केल्लेल्या कर्माफल तेत्तो अनभसितलो = *Each* will reap the fruit of his *respective* deeds. (iii) यजमानान भृत्यांक तेत्या (ताणताणेल्या) थानारि बेसोवुंका = *Master* should keep each servant in his *respective* place.

(h) When the numerical pronoun एक is re-iterated it has the meaning of *each, one by one or one at random*. (i) गुरुनाथान एकेक (adj.) चेरडाक आपोवून नावं निवंगीलें = The teacher called each child and asked the name. Alternately (ii) गुरुनाथान चेरडुवांक एकेक जावनु (adv.) आपोवून नावं निवंगीलें = The teacher called the

children one by one and asked the name. Watch how the number of the substantive (चेरडू) changes, when the word एकेक is used as an adjective or an adverb. (iii) एकेकु भाजे पल्लो किडियानि खेल्लोलो आस = A leaf at random has been eaten by worms. (iv) एका(क) + एक → एकायेक (one thing for another). This is used in contexts which mean "Expectation was one thing, but the happening was some other thing! This idiom has at times a sinister significance "something untoward", viz. (v) चेलियेन एकायेक केल्ले = The girl did the untoward (generally moral turpitude). (vi) व्हेल्लेलेकडे चेरडाक एकायेक जालें = The child had an untoward happening (death or accident) where it was taken. (vii) ताणे आपीसान्तु एकायेक केल्ले = He committed a nasty offence (defalcation or some mischief) in the office). Thus the meaning of एकायेक varies with person, gender and context.

(i) Similarly re-iteration of pronouns अन्य (another) and परः, will convey the sense of each other, one against the other. one another. अन्योन्य is a tatsama (skt. अन्यो + अन्यः → अन्योऽन्यः), परः + परः → परस्परः. Both the words are used in the neutral as adverbs.

(j) An interesting method of conveying the sense of a reflexive pronoun is by the combined use of the personal pronoun and the adjectival pronoun इतल. If the dative form इतल्याक is combined with the genitive form of the personal pronoun, the phrase conveys the sense of "alone by oneself". eg. मजे इतल्याक = alone by myself. This sense is different from आपण. The new phrase implies a sort of isolation, or solitariness, or unmixing aloofness from others. eg. (i) चेरडुवां सगळ गोन्दोळ करताति, जल्यारि मिनपूतु ताजे इतल्या बेसला = Children are all shouting, but Minputhu is sitting alone by himself.

Instead of the dative, some people use the instrumental इतल्यान, but no other oblique of इतल is in use.*

25. Degrees of Comparison

How the comparative sense is conveyed in Konkani syntax by the combined application of the genitive and the accusative

*Fr. Maffei - A Konkani Grammar, p. 145.

cases on the object of comparison, has been described under 14(e) of chapter VIII on Sandhi. An alternative method is by the use of the post position पाशि (greater, farther, or higher than) along with the object of comparison presented in the genitive case. (i) घरा(चे) पाशि माडो दीगु = The palm is taller than the house. पाशि is a samāsa word. पा(र) + (अः)शि → पाशि.

The construction of the superlative is by presenting a collective noun in the locative case along with the adjective. (i) बायलान्तु (coll. noun) शान्ता (adj.) सीता = Seetha (is) the gentlest among women. Certain authors impose the genitive and the locative cases together on the collective noun to convey the sense of *among*, egs : (ii) स्त्रीयाल्यांतु हावं लक्ष्मी = Lakshmi am I among women. (iii) हावं प्रह्लादु दैत्याल्यांतु = Prahlāda am I among Daityas. Examples ii and iii convey the sense of "best among" and are picked from "Geetha in Konkani" (p 25) by B.V. Baliga, ed.: Panchakadayi. (iv) सर्वान्तु तो मुक्कारि (मुकदम्बु) = He is in the forefront in everything. मुकदम्बु is derived from मुख + स्तम्भ → मुकदम्बु = frontal pillar. It is the collective noun in the locative that gives the superlative sense to an otherwise positive degree syntax.

26. Participles

(a) Gerund :- Declinable participles such as present participle, present perfect participle, of Konkani function as gerunds. Gerunds function as nouns or adjectives in Konkani. As adjectives they have to have concord with the substantive which they qualify. अचन्त gerund can at times function as a verb, eg. तुम्मि बेमचें (please be seated). It is used like this as a mark of respect, generally by a wife to the husband.

(b) Indeclinable participles :- The usage of these has been illustrated under respective heads in chap. VII on verbs. What is given below is only a supplementary.

(c) Indeclinable Present participle :- The function of this participle is to denote the manner in which an action is being done or it may denote the cause for an action. Examples are :

The manner of the action : (i) तो निद्देवून खाता = He eats lying down. (ii) ती रोडून धावलि = She ran away crying. (iii) तो राबून मुतितलो = He will pass urine standing.

Cause for an action : (iv) बामूण येतालो देकून बायल भित्तरि धावलि = The wife ran inside on *seeing* the husband coming.

(d) The auxiliary अस or a primary verb is placed after a present participle to give the idea of continuing action. Example :- मळब पडतलें मणु लेकून आस तो = He waits *expecting* the skies to fall down. (ii) घरर म्हळ्यारि धारि जातलि मणु आष्टोवून आस = He is contemplating that Grr sound will make a Ghari (Vadai). (iii) रायु जनांक उपद्रव दीवून आसलो = The King was given to harassing the subjects. (iv) ती जेवून तिल्लें बामणाक राकून रावलि = She kept *waiting* for the husband, without eating.

(e) Past participle :- This indicates a continuity of action in the past. It is used in a gerundial sense as an adjective. धावंत् + आ(स)लो → धावतालो = one who was running. This has the same morphology as the past imperfect tense. (i) खातालो मनीशु उट्ट वून चम्कलो = The man *who was eating* got up and went away. (ii) भोंकताले सूर्णे निद्देलें = The dog which was barking, went to sleep.

(f) **Perfect Participle :** This participle conveying the sense of *having done*, looks very similar to the present participle except for the displacement of the u-kar. For example, the present participle of कर (to do) is करुन (doing) corresponding to the skt. कुर्वन्. The perfect participle of कर is करुनु or करनु (having done). When Konkani was a dialect, people could hardly distinguish the ablaut difference between the two and so even learned people thought that Konkani has only one participle. करुनु is got by fusing ऊनु to the root. This pratyaya has been traced to त्विनं used in the vedic dialect (viz. कृत्विनं, पीत्विनं etc.). Since the intervocalic उकार is weak, generally करुनु is pronounced as करनु.

This participle conveys the sense of completion or perfection of an action, prior to commencing another. (i) तो न्हावून आपीसाक गेल्लो = He went to the office after having taken the bath. This is *distinct from*. (ii) तो न्हावून आस = He is taking his bath.

(g) **An alternate Perfect Participle :** There is an alternate way for expressing perfect participial sense by fusing तरि with the root of the verb. Thus करतरि (after doing), जातरि (after happening), धावंतरि (after running), चोयतरि (after seeing).

करतरि is *not* exactly equivalent to करुनु. The alternate form has a degree of conditionality, and the meaning it conveys is *when he would do*, or *if and when he would do*. It would appear that the terminal तरि is the equivalent of the skt. conditional particle तर्हि. There is another opinion that it is not related to तर्हि and the word is derived like :

करु(न) + (जा)त + (वय)रि $\equiv$ After completion of doing. ऊनु type participle has but one meaning, but the alternate participle has the following :- having done, when done, when would be done. It conveys more the sense of an adverb of time. Usage :
 (i) उत्सवु जातरि तो आयलो = He came after the festival was over.
 जातरि $\equiv$ जात + (ताजे) + (वय)रि. (ii) तूवें तें करतरि, ताजे कष्ट कळतले = you will realize the difficulties when you would do it.
 (iii) आमाले सवे आयकतरि ताका नीद पडतलि = he will get sleep *after receiving* the scoldings from the mother. The subordinate clause in all these cases is an adverbial time clause (past and future).

(h) Past perfect *tense* forms of the Konkani verbs can also function as gerundial adjectives or pronouns. For example :
 (i) मीट खेल्लो (adj.) उदाक पितलो = One who had gulped salt will drink water. (ii) कुंकट खेल्लेल्या मात्यारि पाक् आम खय . One who had (stolen and) eaten the chicken, has its feather stuck to his top so it is said. (A guilty conscience always pricks).

27. Tenses

Reference may be made to the chapter on verbs, for the formation and usage of tenses. A few supplementary points are mentioned hereunder.

(a) **Present tense :** A verb in this tense shows that the action takes place in the present. eg. चांय, रामु येत. Look there ! Rama comes.

The present indefinite forms end in अ and so they are to be pronounced with a rounded *open* 'O' sound as instance, येतो, वतो etc. Pr. indefinite form differs from the morphology of the present continuous tense which has आ as its desinence. कर + त → करत (pronounced as करतो). कर्त् (pr. participle) + आ(स) auxiliary → [करतास] → करता. कर्त् corresponds to the skt. कुर्वत् (basic pr. participial form).

(b) It is a peculiarity of Konkani, that the present indefinite is very often employed to indicate immediate futurity. (In fact the Konkani future tense was invented much later). (i) तूं मेगेले घरल्याक केन्ना येत = When do you come to my house. येत is used in the sense of येतलो. (ii) हावें फाल्या बोंबोयक वत = I go to Bombay tomorrow. वत is used in the sense of वतलों.

(c) The present indefinite is employed to indicate a habitual function. egs : (iii) तो भोक मागून वाञ्चत = He thrives on begging (iv) ती चक्रि करून जीवन कडत = She lives by doing menial work.

(d) At times the present indefinite functions for the imperative, to issue a command, as for example. फल्या तूं घरांतून भायर वत = Tomorrow you do get out of the house. To sound like a command, it requires a change of tone on the part of the speaker.

28. The present indefinite as the Universal Tense :

(a) The principal use of the present tense is to express universal truths or things true at all times. (i) सूर्य प्रकाशु दित = Sun gives light ; (ii) उज्जो लासत = Fire burns ; (iii) मळब नीळ आसत = Sky is always blue.

So the present tense of Konkani is also called the universal tense (शाश्वत काल). Habits and propensities of all living things, elements of nature, and whatever shows regularity and constancy and uniformity, can be presented in the universal tense.

(b) When you visualize a mental picture, though of a past incident, it is customary to present it in the present tense. eg.

कीष्णु पिरलूक वाजत गोपीयां मद्दे, Krishna plays the flute in the midst of Gopies; सुत्तु राबून आयकताति गायोगोरुवां=Cows and cattle listen standing around.

(c) Present tense is sometimes seen in place of future conditional, probably due to corrupt usage. For example : कयं अन्न मेळत कि थयं वत. I go to where ever food is available. मेळत therefore discharges the function of the future conditional मेळत् or the future tense मेळतलें.

(d) The present tense is used with pairs of adverbs denoting time and space; as for example केन्ना—तेन्ना, खयं—थयं. केन्ना तो कुळाराक दामु दीना कि, तेन्ना ताका हांगा जेवण मेळना, When he does not give money to the family, then he does not get food here. Again the usage of the present indefinite seems to be a corrupt convention stemming from the morphological similarity between मेळना and मेळूं(क) ना → मेळूंना. The latter is a negative future tense form.

29. (a) Present perfect tense (sense, has done)

This brings a past action into connection with the present tense. Thus केल्लें (did) + आ(स) → केल्लां = has done. (i) रामु आयला = Rama has come. (ii) ताणे 'स्कूळाक' धन दिल्यां = He has donated money to the school.

(b) Negative past tense (alternate expression) :

The regular neg. past tense form is formed by simply placing the negative particle न after the positive past tense.

Past tense	Neg. past tense	alternate neg. form
केल्लें	केल्लेंना	करने == did not do.
गेल्लो	गेल्लोना	वचने == did not go.
मेल्लि	मेल्लिना	मरने == did not die.
व्हेल्लो	व्हेल्लोना	व्हरने == did not rob.

The alternate form which is popular in Karnataka, but rarely used in Kerala is constructed by fusing the pratyaya ने to the root of the verb. One has to particularly note that while the regular past tense form has gender distinction, the alternate form does

not have. But there is singular - plural distinction, ने—नयें. Examples : ताणे पुस्तकु वाचने : तानि पुस्तकु वाचनयें. In sanskrit too there is a similar but not identical form of past tense, which places the particle स्म after the present tense, eg. वर्तते स्म = existed.

30. Future indefinite

(a) This indicates proximal future action, or when there is an implication of hope, or a conditional sense. (i) फाल्या हामि वत्तले = Tomorrow we will depart. (ii) पावसु पळ्यारि फाल्या बीं ववुं = We shall sow the seeds tomorrow if it rains.

(b) Future indefinite is also used in the conveyance of speech with intention of future action (conveyance of direct speech). (iii) मद्रसाक वत्तलों मणु कालि तो म्हणतालो = He was telling yesterday "I will go to Madras".

(c) Similarly future tense is used while making a statement of belief (faith) or non belief. (iv) तूं सांकवा फळें ताणतलो मणु माका बुद्धि ना जालि = I could never believe that you *would pull* the carpet (plank) under the foot.

A word about the Konkani II future tense which has been stated on p. 257, as representing the skt. लृट्. While in skt. this tense is applicable to all the three persons, in Konkani, by and large, it is confined to second person doubtful future, as for example, तूं करीशि वे ? = *will you do ?*, उम्वळीशि वे ? = *will (you) wash it ?* Rarely do you hear someone saying "तो तें करीशि ना = He will not do it. Konkani negative future tense syntax mostly uses the instrumental case to present the subject, *viz.* ताणें तें करुन्ना or करचिना. करुन्ना is a simplicia of करुं(क)ना, and करचिना is the contracted form of the second infinitive करच्या (क) + ना → करच्याना. This then undergoes Samprasāraṇa and becomes करचिना. Since the palatal च is often pronounced alveolar, the word appears as करशिना which is distinct from करीशिना. Konkani often manipulates its different tenses and moods with just ablaut changes in the morphology.

31. Moods in syntax

(a) **Infinitive mood** : This mood indicates indetermination in time, and incompleteness of action. Egs. करंक *to do*, धावूंक *to run*, खावूंक *to eat*. At times the infinitive form can function as a verbal substantive (complement of the verb, and sometimes as an object), viz : (i) थयं वचूक कष्ट असाति = To go there, there are difficulties. "To go there" functions as a complement substantive. (ii) चेरडुं रोडूक सूरु करत = The child begins *to weep* (object). (iii) सिम्मा दांत निकळावूंक कोण मुकारसत = Who will step forward *to knock out* the teeth of the lion. (complement substantive). (iv) रामायण आयकूक इत्तेतां = I desire *to hear* Ramayana (object).

(b) The infinitive is used with verbs which mean *to wish*, *to desire*. Egs. iii and iv above. Another example is (v) सरपा फोड्यावेलें रत्न उप्पूक कोण हातु काडीत् = Who may extend the hand *to pluck* the gem on the cobra's hood.

(c) Infinitive is also used with verbs meaning *to be able*, *to make bold*, *to know*, *to be wearied*, *to strive*, *to begin*, *to set about*, *to bear* and *to be pleased*. Following are examples. (i) मार्तें उब्बाक गळ्या(क) शेषि ना = The neck is not strong *to raise* the head. (ii) कोपु निवाळूक कळत वे तुका = Do you know how *to cool* your anger. (iii) अक्षकुमार हनुमन्ता लागि जुजूक थमेलो = Aksha Kumara strove *to fight* with Hanuman. (iv) चेरडान उल्लोवूक सूरु केल्लें = The child started *to speak*. (v) चाणूरा लागि गुस्ति धरूक धयं आमवे = Have you the courage *to wrestle* with Chānura. (vi) ताजे उपरान्ते चमूक ती क्षीणपादलि = She got wearied *to walk* after that.

(d) An infinitive is associated with words like पूरो, (sufficient), दक्षु (capable), दाष्टीकु (proficient exemplar) and फाव (competent). (i) कीष्णु कुवलयापीडाक माक फाव आसलो = Krishna was *competent* to kill Kuvalayapeeda. (ii) फाल्या तो मद्रसाक वचूंक(क)*

*Thus while indicating a future possibility, the infinitive uses the nominative case for the subject. But the same infinitive presents the subject in the instrumental case, while indicating a negative future; viz. फाल्या ताणे मद्रसाक वचूंक(क) ना. This is so because in the latter case the infinitive functions as the predicate, while in the former, the real predicate is पूरो (आस). Rearranged sentence will testify फाल्या तो पूरो (आस) मद्रसाक वचूंक.

पूरो = It is possible *he will go* to Madras tomorrow.
 (iii) माडचारि चडूंक तो दाष्टीकु = He is skilled *to climb* coconut palm.
 (iv) लाक मारुक तो दक्षु = He is very capable *to give* somersaults.
 (v) विधि परतूक कोण शक्तु = Who has the power *to change* the destiny.

(e) To indicate a time for doing a thing, the infinitive finds use, viz. जेवूंक वेळु जालो ; निदेवूंक समयु आयलो (it is time *to take* food ; the time has come *to sleep*).

32. Perfect Infinitive (conveys the sense of *has to be*) :

This mood has been illustrated in the chapter on verbs 52. It conveys the sense of deservation, viz. (i) उज्जो वडवावुका = Fire *has to be* put off. (ii) रहस्य न्हय जल्यारि मिजेलागि सांगुका = If not a secret, it *has to be* told to me. (iii) तूवें शोकु पावूंक नजा (न त्वं शोचितुं अर्हसि = Geetha) you don't *have to be* sorry.

33. Imperative Mood :

(a) This verbal form conveys command, entreaty, benediction, enquiry, ability and advice. It is generally directed to the II person. (i) शकू, घोवाले रावळराक वचून म्हलगड्यांलि शुश्रूषा करि. Saku, after going to the palace of your husband, *do the service* of the elders. (ii) सपत्नां लागि मोगान राब = Be affectionate to the co-wives. (Advice given by Kanva to Sakunthala, while parting). (iii) सुन्दरा, राघवालागि वच, मेगेलि ही चूडामणि दी. Sundara (Hanumantha), *go thou* to Raghava, and *present* this Choodamani (Seetha's command to Hanuman). (iv) तूं षोडशपुत्रवती जा = *Be thou* the mother of sixteen sons (a benediction used to be given in ancient times to the newly wedded bride. Population was considered the wealth of the nation, whereas it is a liability to the modern governments).

(b) Imperative, when used with III person :-

तो आरोग्यवन्तु जावो = Let him be hale and healthy. ते विंगड घर सोदून वचोय = Let them go in search of another house.

34. Potential Mood (Ref. chapter VII, 63) :

(a) This mood conveys the sense of direction, invitation, (निमन्त्रण), permission (आमन्त्रण), courageous query (संप्रश्न) etc.

(i) आज हांगा तुम्हि जेव्यात = Today you may take your food here, (a direction). (ii) गुरो, सिम्मासनारि बेसुयात = Master, be thou seated on the throne (entreaty). (iii) मेगेले पुताक संध्यावन्दन शिकोव्यात तुम्हि = You may teach my son *sandhya vandana* (permission). (iv) हावें विज्ञान शिकुयात किं वायशास्त्र मणु संगाय = Please tell me whether to study science or logic (courteous query).

(b) Potential mood also finds place with कालु, वेळु, समयु (all indicative of time). (i) आजि घरनु तूवें दूद पीव्यात = You may drink milk commencing from today. (ii) एक घटियेज्जन्तर तूवें माका येवनु पळोव्यात = You may come and see me an hour hence.

(c) Potential is also used to imply *possibility* and *capability*. (i) सज्जे वेळारि 'मारिना' वेळेरि वच्यात = We may go to the Marina beach in the evening. (ii) हें वज्जें तूवें वाव्यात जन्नेले तां After all this load is bearable by you. (iii) विष्णूनि चूकि संगुयात जालोळो काण रे तो ? = Who is he who is capable of talking ill of Vishnu ?

(d) In a *conditional* syntax, with cause and effect clauses, potential verb is used. (i) कृष्णकर्णामृता व्रत केल्यारि, दारिद्र तुगेले दूरा वचुयात = Your impecuniosity may disappear if you observe Krishna Karnamritha Vrata. (ii) उदकमण्डळ मेळ्यारि अंगाक सोदय मेळुयात = You may regain health if you go to Oothakamand.

(c) Sometimes "precepts and advice" are put down in the potential. दारिद्रांतुनि निवारण मेळूक धन राकुयात, वायले रक्षा करुक धन उपेक्षा करुयात = You may save wealth to rise above poverty, you may sacrifice your wealth to protect your wife.

35. Conjunction

(a) The *And* in English is represented in Konkani by अनी (क). *Even if* is represented by जल्यारीय or जल्यारि. These generally appear at the end of a *conditional* clause. Occasionally, when जल्यारि is used to initiate a sentence, it produces

rather a “disjunction” effect ; viz : जल्यारि तूं अनी वच = Now, you may vacate from here. जल्यारि — अनी combination conveys the sense “now that you have finished, next — ”.

(b) There is an alternative way of conveying the sense of the conjunction *And*, that is by the use of the proposition अय which is the Konkani counterpart of the skt. अपि = also

(i) रामूय कृष्णूय गोपाळूय आयले = Rama, Krishna and Gopala came. Note that the pratyaya is attached to each noun. On the other hand if अनी is used, it is placed only once, with the ultimate noun, similar to the use of *and* in English, viz. रामु, कृष्णु, अनी गोपाळु आयले.

The desinential vowel gets elongated when the word is fused with अय. Thus रामु + अय → रामूय, हस्ति + अय → हस्तीय, सूर्णे + अय → सूर्णैय, घोडो + अय → घोडोय. This is as if the initial अ in अय is liable to deflect into इ, उ or ए or ओ to facilitate smooth sandhi between the noun and the pratyaya.

The past perfect participles जावूनु, मेळूनु and करुनु convey the sense of togetherness when they follow अय, viz. (i) बामणूय बायलेय जावूनु लडायि मारताय = Husband and the wife are *together* quarrelling. (iii) तूवेंय तोवोय करुनु ती फातरि उब्बारण्याय वे ? = Will you and he *together* lift that rock. (iv) भीमूय, कृष्णूय, अर्जुनूय मेळनु जरासन्धाले राजगराक गेल्ले = Bheema, Krishna and Arjuna *together* went to the Rajghar of Jarasandha.

In fact when you do not wish to use अनी, you can use the perfect participle. Thus “go and ask” can be translated into Konkani as वच अनी निवंगि or वचूनु निवंगि = Ask after having gone.

36. Adjectives and Adverbs

For the use of these parts of speech in syntax, reference may be made to the respective chapters. As supplementary information, a few indeclinables and propositions are mentioned here-under.

Some Indeclinable particles

Konkani	Skt. equivalent	Meaning
अच्	अथ and एव	afterwards, only
अय	अपि	also, even so, too
कश्शि, तश्शि, अश्शि	कोदृशं, तादृशं, ईदृशं	like what (that, this)
तकीत्	तद्वत्	like that
अनी (क)	अंतिक or अंतिमक	and, next, proximate
नन्तना	अन्तरेण (excepting)	immediately following, final
(अ)नन्तर	अनन्तर	after
वे	वा (न वा)	yes (or no), symbol of query
तरि	(यदि) तर्हि	conditional, (if)-then
बि	हि	indeed, surely, for instance
तां	तु	an intensifier of the meaning
तेदना, तेदाण, तेन्ना	तदानीं, तदानु	then, at that time
केदाण, केन्ना	कदानु	when, at what time
येदाण	इदानीं	by this time
खातीर	कृते	for the sake of
करतन	कृतेन	by the action of
आतां (आर्तां)	अधुना (आर्द्रं)	now, (still wet)
वरि	वत्	like, resembling
मु, मू	—	an intensifier
वो	हो, अहो, भो	expectant exclamation
जावो - जावो	वा - वा	either-or
शि	छि	mark of contempt
देकूनु	दृष्ट्वा (actually this tallies more with तस्मात्)	(on seeing) because of (inference)

(i) अच् :- As stated earlier, it conveys the meaning of skt. अथ (afterwards) and एव (only), individually or together. एव is an intensifier of the meaning (emphasizer). Usage :- हावें देकलोना रामूच = One whom I saw (was) Rama himself. (K. रामूच = skt. राम एव). तुजेलें तोण्डिच एकु चन्द्रमु गो = I say, your face itself (is) a moon. तळ्याचे लागीच माडी आस = Near to the tank itself, there is a coconut palm. (लागीच = near itself ≡ very near). In this

example लागि is an adverb of *place*. तो येवूनु बेसलो, लगीच ताणें निवंगू (क) आरंभीलें = He came and sat ; *immediately* he started questioning. (Here लागि is an adverb of *time*). In all the above examples where it is fused with a noun or adjective or adverb, अच evinces the sense of the skt. एव.

तो आयलोलोच घरान्तु कळ्कळु सूरु जालो = *As soon as* he came, hullabaloo started in the house. ताणें वत्तच हावं येन = I shall come *after* he has gone. In these two examples अच exemplifies the sense of skt. अथ = *immediately after*. [These meanings happen when अच is fused with the predicate].

The particle अच is being used in northern Konkani, as कुच which seems to have no derivational authenticity. Examples are दिस्तकुच, म्हण्टकुच, विचारतकुच (from B. B. Borkar's मूळावें कोंकणि व्याकरण, vol. 2). ही तीनूय वाक्यां सोंपतकूच (S. J. Borkar, कोंकणि व्याकरण, 7th no). Sometimes you hear mispronunciations too, such as वटेरुच, instead of वाटेरीच, and जाग्यारुच instead of जाग्यारीच.

(ii) अय (यि) is the Konkani equivalent of skt. अपि = *also, even so, too*. रामूय सीताय = Rama and Sita. ब्रूटसा ! तूवेंय वे रे ? you too, Brutus (J. Caesar - Shakespeare).

अय has also the sense of *more than*, when fused with the II or VI case of an adjective or a noun. Thus रामाच्याकय = *more than even of* Rama. This is a way of constructing the comparative syntax.

If अय is added to the present indefinite singular, the resultant form may be mistaken for the indefinite plural. करत + अय → करताय. To avoid confusion, इय instead of अय is added when the word ends in अ. करत + इय → करतयीय, viz. चेरडुं खत्तयीय नांचतयीय = The child eats and also dances.

In southern Konkani, अय and अच are used promiscuously. For instance you hear during conversation गेल्लोलोय instead of गेल्लोलोच ; आयकिल्लेंय instead आयकिल्लेंच. This habit must be dissuaded.

(iii) कःशि is an interrogative adverb and तःशि and अःशि are demonstrative adverbs in answer to the interrogative. (a) कःशि ताणे रगोडो उब्बारलो ? = How did he lift the grinder ? (b) ताणे कःशि सोवलें कि तःशीच तीणयें सोवलें = She abused him *even in the same manner as* he abused her. This is an example of combined usage of कःशि - तःशि = same - as, and अच - अय = even - so.

अःशि (derived from skt. ईदृश) indicates the manner in which an act was performed, viz. (c) “आयो, आय्यो, आयो” अःशि वोब मारुनु ती शूर्पनखा रावणां(चे) पायि पळ्ळिळ = “Ayo, Ayyayo, Ayo” wailing *like this*, that Soorpanakha fell at the feet of Ravana. [A scene after the Nāsikacheda].

अःशि has several peculiar uses in syntax.

(A) When अःशि is directly joined to a verbal root, it implies a sense of inducement and conveys a causal sense. ताणे माका वज्जे व्हांवशि केल्लें = He made me bear the load. This is an alternate causal verb. बामणान बायलेक हासशि केल्लि The brahmin made the wife laugh. However Konkani experts know that this is not exactly equal to a full-fledged causal verb, because these verbs do not mean full-fledged action, but “almost the action” i.e. made *almost bear* the load, made the wife *almost laugh*, etc.

(B) When अःशि is joined with the *negative* present tense of a verb, it conveys the meaning of *without*, viz. तूं जेवनाशि वचूनाका = you don't go *without* eating. लेका करनाशि शाळेन्तु वशिण Don't you go to school *without* doing the sums (home-work).

Apropos, when अःशि is joined to the present indefinite of the verb, it conveys the sense of past perfect participle, i.e. *having done*. eg : तूं जेवताशि वच = you go after having lunched. This type of syntax is prevalent among Christian Konkani speakers, esp. in Karnataka.

(C) When अःशि is compounded with व्हय (= yes), you get the compound word अःशिंवय which means *Like this-yes*. This word, when associated with the negative particle न or न्हय, would mean *Nothing, except like this*, viz. पायसु चड गोडु अःशिंवय ऊणे न्हय = Except it is extra sweet, the pudding is not less sweet. The

Hindi version of अःशिवय is शिवाय and many Konkani writers have borrowed the latter, and *left the real Konkani word in disuse*.

(iv) The Konkani word तकीत (adv.) has the sense of the combined phrase कःशि—तःशि. Eg : बामणालि इछा तकीत बायल चलत = The wife moves *according to* the wishes of the husband. This is the brevity-form of the syntax कःशि बामणालि इत्सा कीं, तःशि बायल चलत = Whatever be the wish of the husband, so the wife accommodates. तिगेलो ताळु तकीत तो नांचत = he dances to the beats of her cymbals. तकीत has been derived from the skt. तद्वत = *similar, in identical manner*.

(v) अनीं(क) is derived from the skt. अन्ति(म)क् = *and, next, proximate, immediately following and finally*. Usage :- (a) रामु अनीं सीता = Rama and Seetha. (b) अनीं कसलें जालें = What happened next. (c) राजकुमारान कुमारीक वारडीक केल्लि, अनीं तीं सुखान राबलि = The prince married the princess and they lived happily thereafter. Here अनीं has the combined sense of *and* and *thereafter*.

When अनीं(क) precedes the numerical adjective एकु / एकलो, it has the sense of another/next one. Eg : (a) तिका अनीं एकु घोवु आसलो = She had *another* husband. (b) सुशीला(चि) अनीं एकलि सुचित्रा = The one *next to* Suseela (is) Suchitra.

(vi) नन्तना derived from skt. अन्तरेण (*excepting, unless*). Usage : (a) चेल्यान चेल्लेक समंच पळोवुंका, नन्तना वेगळ्यां लागि निवंगून भोवंचा नजा = The boy should look at the girl well; *excepting* that, he should not go about enquiring others. (b) तूवें जेव्ल्यार नन्तना तुजे पोट भरत वे ? = Unless you (yourself) eat, will your stomach fill ? नन्तना has the combined sense of अःशि व्हय—तःशि न्हयं. (c) गायेन नन्तना झाड कोणे खेलेलें आसुयात = Who would have eaten the shrub but the cow ? (d) रामाक नन्तना कोणांक त्या पुरस्काराक अर्हता ना = No one deserves the award *except* Rama. (e) देवु नन्तना कोण बन्धु = Who is the support *except* the god ?

(vii) नन्तर (afterwards). The actual word is a tatsama of the skt. अनन्तरं. Often it is fused with the VI case of the demonstrative pronoun. (ताजे + अनन्तर → ताजेनन्तर = *after that*. During

the sandhi, the initial अ undergoes elision and is represented by the elision sign during writing. But in a dialect it came to be accepted for नन्तर. Usage :- बापणान बायलेक थापट मारलें, ताजेनन्तर ती दिकू(क) ना. Husband gave a slap to the wife, *after that* she was not seen.

(viii) वे is the symbol for a query in southern Konkani. It is derived from the skt. वा---नवा = (K) व्हय कि न्हय (yes or no). (a) तूं तें करतलो वे (किना) = Will you do it (or not). According to the strict skt. custom, you have to add the words की ना, but they are dropped under the pressure of *speed consciousness* in a dialect.

In northern Konkani, वे is not used. The dialect makes out a query by a difference in the tone. But this is not possible when the dialect becomes a written language. तूवें ते आयकलें वें? of southern Konkani is pronounced as आयकलां तूवें तें? in northern Konkani. In English also you have "Does any man breath?" rearranged in poetry as "Breaths there the man" ?

(ix) आं was of old, a vocative particle. It would appear that the method of accosting friends (कुशल प्रश्न) was to enquire श्रेम मये?, which was Konkaniized as श्रेमु आं and made into a simplicia as खिमां. Even to this day, when some one asserts that he never spoke to a person, he says "खिमां मण सारि उल्लेखने = Never even spoke *Khima* to him". Some people expand this expression खिमा म्हळेंले उत्तर निवेरि काडलेना.

(x) तरि :- This indicates a 'conditional sense'. It is derived from the skt. तर्हि. In actual use, it is fused with the verbal form; viz : जःले + तरि → जल्तरि (even then or even if) → जल्यारि = if. (a) ताणे त्या घरांतुन भायर देवल्यारि, हावं थय वतां I shall go there, if he gets out of that house. (b) पिड्डो पळयारि केन्नाय सोस्सो मरतलो वे? = If the palm leaf falls, will a rabbit always die? (c) तूवें पाठु वाचल्यारि, तुका सिनिमांक वरतां = I shall take you to a picture, if you learn your lessons. देवल्यारि, पळयारि and वाचल्यारि have all been formed in the same manner as देव(लो) + [जा]ल्यारि → देवल्यारि, प[ळ्ळो] + [जा]ल्यारि → पळयारि and वाच[लो + जा]ल्यारि → वाचल्यारि.

You would have noticed that जाल्तरि differs in meaning from जल्यारि, viz. (d) ताका दुर्वलत्व आयल्यारीय, आवसुबावसूक सोडणु घालिनाय = *Though* he fell on bad days, he did not neglect his parents. (e) ताका दुर्वलत्व आयलें, जल्लतरि आवसुबावसू सोणु घालिनाय = He fell on bad days, *even then* he did not neglect his parents. (xi) बि :- This particle is derived from the skt. indeclinable, हि meaning *indeed, surely, for instance*. It is an intensifier of the meaning. Usage : (a) तूं बि बायंचे देग्वेरि वःशि, चेःडा = Child, you *for instance* don't go to the edge of the well. (b) कालि वाटेरि मेळ्ळोलो मनीशु बि वे हमगेलो नवो अधिकारि ? = Can it be *indeed* the man whom we met on the road yesterday, our new manager. (c) हावें बि तिका आपोवंच्याक वःचुन्ना = *Surely* I will not go to fetch her. [I, for one, will not go to fetch her]. (d) तूवेंय बि रे मेगेलो विरोधि ? = Can you too *indeed* be my opponent ? It is important to note that बि can never initiate a sentence. Many a time, it is next to the substantive or the personal pronoun. (e) हे मारा, तूं बि मेगेले मनान्तु वासु धरशि = Hai Satan, don't you *ever* make your abode in my mind. (f) मेगेलो बामूणु बि आसल्यारि पूतु इतली बाधा दितलो आसलो ? = Would my son dare to harass me so much if *only* my husband was alive ? In these instances बि is an intensifier of meanings.

(xii) तां :- This is the Konkani counterpart of the skt. तु. It is an intensifier of the sense of a general predication. (a) देवु वोडु = god (is) great. देवु वोडु तां = god (is) *indeed* great. (b) तें तशि तां = It is *indeed* (habitually) like that. As in the case of बि, तां also cannot start a sentence.

(xiii) केदाण, तेदाण, येदाण. These are the tatbhavās of कदानु, तदानीं, and इदानीं, which mean respectively *when*, *by then*, *by now*. केन्ना, तेन्ना and येन्ना are simplicias of the above words. (a) तो केदाण (केन्ना) मद्रसातून आयलो = When did he come from Madras ? (b) येदाण तो 'बोटजट्टीरि' पावलो आसतलो = *By this time*, he would have reached the boat jutty. (c) रामान दुसरे फन्ता सीतेक उपेक्षा केल्लि, तेदाण एक भूकम्प जालें = Rama deserted Sita a second time, *at that time*, the earth quaked. You see unlike बि and तां, these indeclinables, केदाण etc. can be at the head of a sentence or a clause.

36. (a) If you add अय to केद्वाण → केद्वाणय, the meaning is changed to *always, at all times*, whereas अय retains its original meaning, *also*, when fused with the other too. (i) तो माका केद्वाणय वाटेरि मेळत = I *always* meet him on the road. (ii) तुका हें केद्वाणय दिवंच्या ना = This is *never* to be given to you. (iii) स्वामि देवळांतून वचनयें कालि. आज साकाळि हावें देवळां गेल्लो, तेद्वाणय (तेन्नाय) ते थय आसलेले = Swami has not left the temple yesterday. This morning I went to the temple. *At that time also*, they were there. (iv) साकाळि मारकेटान्तु गेल्लेलि, येद्वाणय (येन्नाय) परतलीना (She) had gone to the market in the morning. (*Even now*) *now also* she has not returned.

(b) If the query symbol कि is placed after केद्वाण, it conveys a sense of rarity. (i) केन्नाकि एक फन्ता तिका देखिल्लि आस = I have seen her once in a way or very rarely once.

(c) Combination of केन्ना—तेन्ना means *when—then*. It is employed to give an emphasis on strictness. For example : केन्ना तुजो सोभावु चांगु जाताकि, तेन्ना घरावन्टो मेळतलो = *When* you improve your conduct, *then* you shall receive your share of the house.

In northern Konkani the relative adverb जेन्ना is used in place of the interrogative केन्ना.

37. (a) आतां is an adverb of time denoting immediate presence and is derived from the skt. अभूना at once. (i) तुव आतां हांगातून वच्चुका = you have to leave this place immediately (ii) उश्शीणें* दिल्लें धन आतां वापास करुका = you have to at once return the money loaned to you. (iii) आतांचे मागीरक वचरीण Don't postpone for future, what has to be done in the present

(b) आर्ता is a similar-sounding word, which means *fresh, new*. It is derived from आर्त (wet) with extended meanings such as *fresh* and *new*. आरात = *near* may also be considered as a source word. ते आर्ता जल्लेले खबर That news is of recent origin. आर्ता हावें तागेथयं चमकलेलि = Lately, (recently) I had been to his place.

*उश्शीणें (K) ≡ (skt.) अवश्येन. It is phrased as उश्शीण्याक दी, and उश्शीण्यान दी.

38. वरि is the Konkani counterpart of the skt. वत् which indicates similarity or likeness. (i) बापा(चे) वरि आसा चेरडा(चें) तोण्ड = The child's face is like that of the father. (ii) कमळावरि दोळे कृष्णाले = Like the lotus (are) the eyes of Krishna.

This poposition goes with the genitive case of the object compared, whereas in skt., the corresponding particle वत् is added straight to the *root* word (not the nominative). पितृवत् father-like, (not पितावत्). कुमुदवत् lily-like (not कुमुदवत्).

An alternate method of expressing likeness is by the use of अःशि (इदृशं). Examples :- (iii) बापालें तोण्ड अःशि चेरडालें = As the father's face, so the child's. (iv) कमळ अःशि दोळे = Lily-like eyes.

39. मु, (मू). This particle of Konkani has no structural or semantic equivalent in sanskrit. The particles खलु and किल approach it in meaning. It is used in the sense of *verily*, the context being jubilation (long मू) or disappointment (short मु). (i) हावं परीक्षेन्तु 'पास' जालो मू = I have verily passed the exam. (note the मू with long ऊकार indicative of jubilation). (ii) हावं फाय तिरपति वत्तलो मू = Tomorrow I will indeed go to Thirupathi. (iii) व्यापारान्तु तूवें नाशु हाळ्ळो मुऱे = Alas! you have verily brought loss in the business (Dejection, short उ-कार on म). (iv) तूवें नीद कळ्ळेलि पूरो मु = Enough, I say, with your sleep (in disgust).

40. (a) वो is a vocative or proclamatory device which is derived from the skt. भो. eg. आयकाय वां (listen O!). केन्ना वो अनीं देक्यात = When O! may we meet again? During a proclamation, after the announcement, the word वोयणा is added. This phrase is the Konkani version of भो जनाः. The temple peon proclaims "फल्या धा वरारि धायीय जणां एक्कडे जाताय, वोयणां (होयणां). Tomorrow, at 10 O' clock, there is a meeting of all the ten (members of the committee), listen Oh! people.

(b) जावो—जावो (Either-or, Be it). This is an adaptation from the skt. वा—वा (रामो वा कृष्णो वा = रामु जावो कृष्णु जावो = Rama or Krishna. (Lit trans : Be it Rama, Be it Krishna).

(c) देकूनु, an indeclinable past participle, used in the sense of an inferential (because). eg. आवंगाले वोल्लें जालें देकूनु चेरडु मुत्तिलें

मग्न कळें = Because the cloth was wet, (having seen the cloth wet), it was inferred that the child made water.

(d) In English there are certain words which convey opposite meanings. For example *Fast* and *Before*. Thus - He moved fast (speedily) and He stuck fast (immovably or steadily). Similarly this event happened *before* he was born (*earlier to* as an adv. of time), and The girl is seated *before* the boy (*in front of* - as an adv. of place). By extended meaning *in front of* can mean future, as for example, an extrovert always looks *before* and not behind. Such words are called *janus* words in honour of the Roman god Janus who has two faces sticking in opposite directions. Konkani does not have such janus words. Some people may point out फूडे, which is supposed by some as meaning *past* and *future*. It is not so. The orthography of the word meaning *past* is फूडे (VII case पूर्व skt.) and the spelling of the word meaning *in front* or *future* is फूडे (III case पूर्वेण of skt). Strictly speaking it should be pronounced as फूडेन. It is unfortunate that modern Konkani pays scant regard for anuswara.

41. Interjection

Some of the interjectory particles are :

Surprise — आहा, अब्बा, अब्बारे, वापरे, अम्माम्मा,

Congrats (Acclamation) — मबाण, होय, व्हा-व्हा, जय-जय,

Decline (Refuse) — नि, ने, नेणे, ऊं (protracted with anger).

Contempt — थू, छि.

Vocative — अरे, अगा, अगे, अगो.

Proclamation — होयणां,

Distress, (Dejection) — देवा, आवयजे, कम (fate).

(a) हा, आ, आय, these monosyllables and अम्मा, आवयजे indicate pain, or ignorance and distress, whereas आहा. (हाहा) indicate jubilation and/or surprise. (i) आहा, दिल्लि ताणे जाप थोंपचि = Wonderful, he retorted prickingly. (ii) आ, माका कळना = No ! I don't know. (iii) हा ! दान्त दुकताति = Ha ! the teeth are aching.

(b) कष्ट — indicates pity. (iv) कष्ट, हे सून्यालागि पुरो जालें माका = Pity ! I have had enough with this dog.

(c) हूं is used to indicate assent, rejection and sarcasm depending on the tone. A हुं-कार at the end of each sentence in a narration, indicates *assent, yes or yah*. If means the listener is closely following.

A reiteration of हुंकार generally pronounced as ऊहुं is a sign of rejection. ऊहुं ! तूवें सांगचें माका सम्मा दिसना = No, No, what you say does not appear allright to me. पुत्र, पौत्र, कोणेय सांगिल्लें आयकनाति, हूं ! कुञ्जिरामालो कालु जालो हो = Sons, grandsons - no one listens to what is advised, Hum ! it has become the day of minors (a statement of self pity by an elder). हु, कश्श आसऽरे चीनिचेडो ?* = Hum, How do you do, china boy ? (don Juan) (sarcasm).

(d) अम्मा - is expressed in *surprise*, or *self-sympathy*. अम्माम्मा ! पूरो जालो रे हो दीसु = Ho, ma ! Let me call it a day.

(e) देवा — This word is uttered in dire distress or accident, or mishaps, eg. देवा कस्सले जालें मेगेल्या चेरडाक = God ! what has happened to my child.

(f) छि — is used in contempt. eg. (i) छि, नांकाचो तो पिणसो पुसून उड्डेय = Fie, wipe off that slime of the nose. (ii) छि, तूवें तस्सलें दुष्कर्म कर्यात् रे ? = Fie on you, how could you commit such an evil deed ? The above list is in no way exhaustive.

42. Punctuation in Konkani :

Konkani had hitherto no need for punctuation marks, simply because it was not more than a dialect. Writings came into Konkani during the 16th and 17th centuries. Christian Padres initiated writings in Romi script with diacritics and punctuations available in that language. In stray writings in devnagari (few and far between), single and double vertical lines were used in imitation of sanskrit. In modern times, Konkani would do well to adopt all those punctuation marks in vogue in the advanced languages.

*This word means a stylish don Juan, or a Casanova.

Punctuations needed by Konkani are : commas, semi colon, colon, full stop, query mark, interjection mark, hyphen, parenthesis, brackets, and inverted commas.

Usage :

(a) Comma — This is placed after each individual name, or after a clause. eg. (i) रामु, कृष्णु अनी गोयन्दु, तेगय कालि आयले = Rama, Krishna and Govinda, all the three came yesterday. (ii) रामान आंगसो न्हेसूनोक, बायलेन न्हाणांक तेल हाडून दिल्लें = When Rama wore the small cloth, wife brought him the oil for bath.

(b) Semi colon — In a sentence expressing several actions in natural sequence, a semi colon is placed after each action is completed. eg. रामु आंगसो न्हेसलो ; आंगाक तेल लायल्लें ; ताणे माथ्यारि उदाक रःकेयल्लें = Rama wore the small cloth ; applied oil to the body ; he poured water on head. (ii) शास्त्रि कालि आयलो ; तावळीच ताणे प्रवचन आरभील्लें = Sastri came yesterday ; immediately he started the sermon.

(c) Colon — This is placed before starting a quotation. हें मेगेलें उत्तर आयकाति : “मेगेले भक्तांक केन्नाय नाशु ना” = Hark ye to my words : “My devotees never go to doom” (geetha).

(d) Full stop — कोंकणि हाम्गेलि आवय भास. = Konkani is our mother tongue. Placement of a dot for a full stop is the Indo European custom, whereas the Indo Aryan had a custom of using a single and a double vertical line. The single vertical line is seen after the 2nd quarter of a stanza in a poem, or the end of a sentence in prose. The double line is generally placed after the 4th quarter of a stanza. Thus you can write

आगो पवना,

तुका देकुनातिल्यान मका नीद ना ।

तान ना, भूकना,

जीवा एक मुख ना ॥

Lipi of the vedic times is unknown ; probably there was none, and there was only a Sāraswathi dialect. The full stop in a dialect has to be denoted with a sound and that is ओं.

Unlike the Indo European full stop which is placed at the end of a sentence, the vedic full stop was placed at the head of a sentence : in other words, it was not a stop at all, it was a *New Start*. प्र + नव = प्रणव. A later Māndukyopanishad strives through excessive stretch of imagination and didacticism, to give a meaning to ओं, which the original inventors might not have dreamt of. For this they got conveniently a synonym of god, namely प्रणव (because god is ever fresh and young). Mandooka Rishi paints the vedic *New Start* ओं as identical with the ever fresh प्रणव ब्रह्म. This is as right and as wrong as identifying the dot of a full stop with the point-energy, the enigmatic electron of the scientist.

(e) Query mark — In the O.I.A. skt. there was no such mark, but the query was understood by the presence of words such as कि, का, कः, कुत्र, कीदृश etc. Konkani would do well to adopt the prevalent mark, ? *Usage* : तू फाय बैकत वत्तलो वे ? Will you go to vypin tomorrow ? कीं without वे can also make a query, eg. आज उम्मास कीं पुन्नव = Is it the new moon or full moon today ?

(f) Interjectory mark — Eg. हे देवा ! कसलें अरभुत ! = Oh god ! what a wonder !

(g) Paranthetic dash — Eg. किष्णान कंसाक—कंसु किष्णालो मावलो — शेण्डकुळा धरुनु ताण्डीलो = Krishna pulled Kamsa—Kamsa was the uncle of Krishna — by the tuft.

(h) Bracket — This can substitute the paranthetic dashes in the above example. But brackets find more use in isolating the alternative, as for example : शौरेन (किष्णान) भक्ताक दर्शन दिल्लें. Souri (Krishna) appeared before the devotee. Here Krishna is a synonym, alternate name for Souri.

(i) Hyphen — This is used to connect two words, eg. गों-पलिनाक = for cow-protection. आवसु-बापूस = Mother-father etc.

(j) Inverted commas — These are used to contain 'quotes'. Single quote is quite enough, though some people use double inverted commas.

Usage : ताणे सांगले “हावं गावूं सोड्णु वत्तां” = He said “I am leaving this place for the good”. मास्तरान म्हळें ‘कान दीवूनु आयकाय रे चेरडुवानो’ = Master said ‘Lend thine ears and hark ye children’.

The dialectic Konkani transforming into a full-fledged written language, has the advantage of adopting so many punctuation marks which are in use in other languages.

43. Direct and Indirect speeches :

(A) The Direct speech repeats the original speaker's exact words. The repeated statement is given in quotation or in inverted commas, eg : *ताणे सांगलें : “हावें मेगेलि सातूलि शेण्डीलि” = He said “I lost my umbrella”.

(B) Indirect speech gives the purport or meaning of a remark or speech, wherein the words need not necessarily be the same as used by the original speaker, eg. : (i) ताणे नागेलि सातूलि शेण्डीलि मणु सांगलें = He said *that* he lost his umbrella.

You may note that the 1st person under quotation has to be changed into III person in the indirect speech. As in English, the change of tense of the verb is also necessary.

Direct Speech

Indirect Speech

ii) “हावं मद्रसाक वत्तां” म्हळें ताणे तो मद्रसाक वत्तलो मणु म्हळें ताणे कालि = “I am going to कालि. He said yesterday *that* Madras” said he yesterday. he would go to Madras.

Note the change of person and tense in the indirect speech.

When the past and the future tenses are in quotation, they are preserved without change.

iii) “हावं मद्रसाक वत्तलो” म्हळें तो मद्रसाक वत्तलो मणु म्हळें ताणे ताणे कालि = ‘I will go to कालि. He said yesterday that Madras’ said he yesterday. he would go to Madras.

*This way of placing the main and the subordinate clauses without a link, is a sort of ‘parataxis’ and is often seen in Konkani direct voice. The two parts of the sentence on either side of the colon, are almost independent joined without a conjunction, unless you add मणु (*that*) at the end, after the inverted commas. The objective clause in parataxis, is also called an *embedded clause*.

44. Changes of tenses*Direct speech**Indirect speech***i) Present indefinite**

“हावं बायले लाकून राबतं” मणु
ताणे रेयलास्टेबणान्तु सांगलें =
“I wait for my wife”, said
he at the railway station.

Past indefinite

तो बायले राकून राबलो मणु रेयला-
स्टेबणान्तु सांगलें. He said at the
railway station that he waited
for his wife.

ii) Present continuous

लाकता (लाकून आसां)

Past continuous

लाकतालों

iii) Present perfect

सीतेन सांगलें “रामु कालि आयला”
= Seetha said : “Rama has
come yesterday”.

Past perfect

रामु कालि आयलोलो मणु सीतेन
सांगलें. Seetha said that Rama
had come yesterday.

iv) Past tense

धूवेन सांगलें : “आवसु कालि
आयलि” = The daughter
said : “Mother came yester-
day”.

Past tense or past perfect

आवसु कालि आयलि (आयलेलि) मणु
धूवेन सांगलें = The daughter said
that the mother came (had
come) yesterday.

v) Past continuous tense

हावें एक सोपन देकलें “हावं
उदका वयरि चमकतालों”

No. change

तो उदकावेरि चमकतालो मणु ताणे
एक सोपन देकलें

vi) Conditional moods of direct speech also remain unchanged.

“चेरडूवां वोड जाल्यार, परगावां
वतं आसलो” म्हळ्ळें सान्तून

चेरडूवां वोड जाल्यार, तो परगावां
वत आसलो मणु म्हळ्ळें सान्तून

Santhu said that if the children were grown, he would have
gone to distant place.

vii) Proximate demonstrative pronouns हो, ही, हें, हांगा will change into distal demonstrative तो, ती, ते, चांगा (थयं).

“हावं हे वारा वत्तां” म्हळ्ळें
भागेन = ‘I am going this
week’ said Bhagi.

ती त्या वारा वत्तलि मणु म्हळ्ळें
भागेन. Bhagi said that she
would go that week.

45. Adverbs and adverbial phrases of direct speech change as follows in the indirect speech.

*Direct**Indirect*

आज (today)	तेददूस (on that day)
कालि (yesterday)	फडेदिसा (previous day)
पयरि (day before yesterday)	दोन दीसफूडे (two days earlier)
फल्या (tomorrow)	हेरदूस (next day)
परा (day after tomorrow)	दोन दीस उपरान्ते (two days later)
येतले वारा (coming week)	हेर वारा (the week next)
गेले वारा (week gone)	फुळ्ळे वारा (the week earlier)
एक वरस पुरथम (one year before)	फुळ्ळे वरसा (the previous year)

Usage :

“तिका पयरि देकीलि” गोपाळु म्हणतालो will change as तिका दोन दीस फूडे देकलेलि मणु गोपाळु म्हणतालो. “Saw her day before yesterday” Gopalu was saying (direct voice). Gopalu was saying that he saw her two days earlier (indirect).

ती रोडतालि “मेगेलो बापूस गेल्ले वरसा मेल्लो”. She was crying “my father passed away last year” (direct).

बापूस फुळ्ळे वरसा मेल्लो मणु ती रोडतालि = She was crying that her father died the previous year (indirect).

मणु is the conversational form of मणून, the present participle of the root मण् - (skt. मन) = *to consider, like that*. It is the Konkani equivalent of the English conjunctive, *that* which joins the objective clause with the primary sentence. Whereas the English *that* is at the head of the objective clause, the Konkani मणु is at the tail end of the clause, viz. He said *that* he would go to a hotel. तो होटलान्तु वत्तलो मणु ताणे सांगलें.

46. Exclamations and commands should become *statements* in the indirect speech.

(a) (i) कसलि अमानुष कान्ति तिगेलि ! तो अतिशयेलो = What superhuman radiance hers ! admired he (direct). तिगेलि कान्ति अमानुष मणु तो अतिशयेलो = He admired that her radiance was

superhuman (indirect). (ii) ताणे सांगले "तुका धन्यवादु" = He said "thank you" (direct). ताणे माका धन्यवादु सांगलो = He thanked me (indirect). (iii) "गोब्वोर उब्वो" ताणे सिरापीले = "Let the ashes fly" cursed he. गोब्वोर उबतलो मणु ताणे सीरापीले = He cursed that the ashes will fly.

(b) Command : (iv) 'कोण कांय येत्त, तू फोड्या माक्षि सर' ताणे आगुड्या केल्लि = "Some one is coming, go behind the curtain" commanded he (direct). कोण कांय येत्ताले देकून तिका फोड्या माक्षि सरुक ताणे आगुड्या केल्लि = Seeing some one coming, he commanded her to go behind the curtain.

(c) Reasoning and deductions of direct speech, make use of an inferential *must* or *has to be* in the indirect speech. (v) तीणे सांगले "तो माका वाटेर केन्नाय मेळत, तो हांगाच कय कीं तां आस" = She said "I meet him on the road everyday; he is somewhere here only" (direct). तो तिका केन्नाय वाटेर मेळतालो देकून तो थंय कंय कीं तां आसुका मणु तीणे सांगले. She said that because she was meeting him daily on the road, he *has to be* somewhere in the neighbourhood (indirect).

The person, verb (tense or mood), proximal demonstrative adjectives - all these change in the indirect voice; the inferential term देकून = *because of*, has been added.

47. Clauses in Syntax :

Clause of Purpose :— (i) तो वोडि शिक्वण शिकूक कॅनडाक गेल्लो = He went to Canada to do his higher studies. The underlined words with the infinitive शिकूक is the clause of purpose. It forms actually a complement of the verb, गेल्लो. (ii) बामणान येवंच्या वेळारि आसचे खातीर, तो "आपीसांतूनु" वेगि घरल्याक आयलि = In order to be present at the time of arrival of her husband, she came home early from the office. (iii) घरान्तु शान्तता जावुका. मणु, ताणे चेरडुवांक होस्टलांतु सोड्लि = He left the children in the hostel so as to have peace at home. (iv) हावे वच्यानजा मणु, तीणे मेगेलि पापासां निपेयलि = She concealed my shoes so that I should not go. This is a clause of negative purpose. (v) कोणेंय ताका वळकत

म्हळेले भय्यान, चोर दिसाचे घरा भायर देवना = Lest some one should recognise him, the thief does not go out of the house during day time. बळक (Doubtful future tense) is used to bring out the sense of "lest-should". Mere future indefinite is passable in this instance. (vi) कोणेंय सोयरे येतले जल्यारि, हावें "केयक" करीन = I shall make a cake, in case any relatives would turn up. The underlined is a combined conditional cum purpose clause. (vii) भेतीत देकून, चेरडालागि "बाच" दीवूनाका = Don't give the watch to the child, as he may break it.

Doubtful future tense finds use in many such instances.

48. Comparison clause :

This includes all comparison degrees and statements.

(a) (i) कलचो भयंकर पावसु प्रळया मणकेन आसलो = Yesterday's torrential rain was like a deluge. This is a comparison statement. In Northern Konkani भशेन is used instead of the Southern मणकेन. (ii) ताजे लागि कासु घेवंचेय, फाव्रीतून बाय विण्डचेंय लेक समच = Getting money from him, and spinning rope from a rock are both similar. The underlined clause of comparison aptly brings out the impossibility of realizing money from him. (iii) ताणे धावंचें तितलें वेगि मिजान जावुन्ना = It is not possible for me to run *as fast as* he. Here the comparison is made by the use of तितलें as much as, instead of पाशि = *more than*.

(b) The regular pattern of comparison-making is as follows : (iv) तो मिजाकय or मिजे पाशि वेगि धावत = He runs faster than I. (v) कलच्याकय चडु कळूक आयचो = It is darker today than yesterday. (vi) बायले शिकोवच्या पाशि जापय्यान रागूचें सुलभ दिसलें ताका = It appeared easier to him to cook by himself than to teach his wife (to cook).

(c) Comparison of time or moment is made in an interesting way. (i) हावें घरां पायुं धवरलोना, पावसु आरंभलो = Hardly had I stepped into the house, it began to rain. In place of धवरलो ना, if you write धवरच्या फूडे (or भितरि), the translation would

read as *No sooner* did I step into the house, *than* it began to rain. Similarly, if you prefer to write धवरलोलोऽच, it will read as *As soon as* (immediately after) I stepped into the house etc, etc. So (i) Past tense + ना → Hardly had — — (ii) Genitive of the अचन्त gerund + फडे (or भित्तिरि) = No sooner — — than (iii) Past perfect tense + अच = As soon as ; (immediately after).

(d) Making a statement in the superlative is easy. Superlative is possible if only there are more than 2 things or objects, eg. : तेग्गांतु तो अतिबुधवंतु = Of the three, he is the most intelligent. You cannot say दोग्गांतु अतिबुधवंतु ; the correct phrase is अधिक बुधवंतु.

When the collective number is big, you may write सगटां पाशि (more than all) or better use सगटांतु (among all) and follow it up with the adjective अधिक, चड् or व्होड etc. eg. : सव मृगां पाशि (—or—सर्व मृगांतु—or—मृगां(तु)—or—सगटांचे पाशि—) सिम्मु बलवन्तु.

49. Clauses of Reason (in consequence of)

(a) The words indicating *reason* or *cause* in English are *because*, *since*, *on account of*, *as* and *for*. In Konkani the equivalent words are कारणान *by reason of*, निर्मिति *because*, *circumstantially*, देकून (lit-on seeing) *as*, *since*, पासावत (skt. प्रसवत्या) *on account of* or *due to*, eg. : चडु कळूक जालो देकून हम्मि थयींच राबले = We stayed there itself *as* it became too dark.

(b) Gerundial instrumental case can give the sense of *due to*, as for example : हातांतु दाम नातल्यान खाण घेवंचाक जल्लेना = Food could not be purchased *due to shortage* of money. नातल्यान is a compound word derived as नाति (skt. नास्ति) + [जा] लेलें → नातिलेलें (haplology) → नातिल्लें. III case of नातिल्लें → नातिल्यान. This word can as well be substituted by ना जालेल्यान.

(c) (i) तूं अनुसार करना पासावत, हाव तुका उपदेशु करनां = I don't give you advice *because* you don't follow any. (ii) गोयांतुलो प्रतिनिधि गेबुनातिल्या (or आयलोना) निर्मिति, सम्पेलनां दीसु परतुका जालो. The day of the conference had to be changed *because* the representative from Goa did not arrive.

50. Time Clause :

The following will serve as examples . (i) तीणे येवूं परयान (मेरें in goa) हावें हांगा रावतं = I shall stay here, *until* she arrives. (ii) हावें येवुंभित्तिर* तूं चमकलो मुरे = Alas ! you went away before I could come. येवुं भित्तिर means *within* (less than) the completion of the arrival. An incomplete arrival means *Before* the arrival. (iii) तो आयला तवळीच सग्न विवरुय सांगतलो = Just when he has come, he will give you all information. Instead of अयला तवळीच, a single phrase आयलोलोच is more commonly used. This phrase means *immediately after he has come* or *as soon as* he has come. Another term used for the same purpose is आयलुपरान्ते (corr sp. आयिले-या(चे) उपरान्त) : *after coming*. But unlike the previous two phrases, this last phrase does not imply any *imminent urgency* for action. The second action can be discharged *at any time* after coming. (iv) An event that has taken place during *a continued action* is indicated thus : हावें खेळतास्तेन्ना तोगु पळ्ळों = I fell down *while* playing. (v) The sense of “hardly—when” is conveyed thus : घोवु भित्तिर चळ्ळोना, कुणत्रिणीन सवंच्या आरंभीलें = Hardly had the husband entered, when the Kuṇṭriṇi began to abuse him. The sense of ‘No sooner—than’ is expressed as : घोवान भित्तिर चडच्या फूडे ... etc. These have been dealt earlier in 48? (vi) A pratyaya with multi meanings of adverbs of time, such as *by the time, until the time, upto this place* (adv. of place) is found prolifically used in the goan Konkani syntax, viz. (a) चार वरसां म्हणसर चेरडुं कारडूँविग शिकले = *By the time* of 4 years, the child learnt car-driving. (b) इतलें म्हणसर ... मनीस बाल्टराक जागेयत = *Meanwhile*, ... people wake up Walter (21-12-88). (c) हांगासर कित्याक आयला तूं = *Why* did you come *upto this place* (18-12-88). (d) ते हिडिम्बेकडेन लग्न जायसर, तुका दूसरि खंभीय बायल मेळनासलि ? = *Until your marriage* to that Hidimbi was conducted, could you not get another woman ? (b, c and d were culled

*भित्तिर when joined to an infinitive conveys the sense of “before the completion of the action”. On the other hand if it is combined with a place-name it means *uptil*. हावें आलपळेभित्तिर गेल्लोलों = I had been *upto* Alleppy. However it is a crude expression, and more people make use of words like पेरेन, मेरें or पर्यन्त.

from Sunapranth 1988). The derivation of this word has not been traced. Irani language has a word सर which means *equal*. Fr. Maffei mentions म्हणसर as a post position which governs the nominative (A Konkani grammer, p. 151).

51. Clause of Result :

In English the phrase used for this purpose is 'so—that' or 'such—that'. (i) कोणें आकड्या लागि येनाय तःशि (येनाशि), एक भयंकर सूर्णें त्या घरल्याक आस = There is *such* a fierce dog in that house *that* no one approaches the gate. (ii) सभांगांक (सभिकांक) नीद पडत् तःशि (पडशि) दीर्घकालु प्रवचन केल्लें ताणें = He continued his speech *so long as* to send the members of the assembly to sleep (iii) कस्सलें चलतालें मणु कळूक ना तःशि (नाशि) कूडान्तु धूवंर भरलो = Smoke spread in the room *such that* one could not know what was going on.

52. Clause of Concession :

In English the conciliatory words are *though, although, even if, no matter, and however*. The Konkani equivalents are जल्यारीय (even if, although), व्होड ना (does not matter), जल्यारि (if). (i) कितलेय जाग्रतेन कार घवंडाल्यारीय, खंचेय एक फन्ता एकु अपघातु येव्यात = However carefully you may drive the car, once in a way, an accident can occur. (ii) तूवें कसलें केल्यारीय व्होड ना, ताजे लागि मात सांगशि = *Whatever* you do, *does not matter*, but never tell him. (iii) भित्तरि कितुलेंय भय्य आसल्यारीय, भायर अचंचलु मणु दाकोवुंका = *However much* you are afraid inwardly, you have to show as unruffled outwardly. (iv) अथवा ताणे चोरणि देकून धरलि मणु लेकि, ताणे ताजे पासून कांय करचें ना = *Or, be it that* he discovered the theft, he would do nothing about it.

53. Noun Clauses :

These clauses discharge the functions of subjects and objects.

As Subjects :

(i) मोल्लां चडूक वत्ताय म्हळेलें खबर जनानि "मारकेटांतु" धावंचाक कारण जालें = The rumour *that the prices are going to soar up*, was the

reason for the people to rush to the market. (ii) मेल्लोलो मनीशु व्रीमाक एक्कडे जायनें म्हळेलें एक शोचनीय वर्तमान = *That the deceased person had not insured himself is a regrettable news.*

As Objects :

(iii) ती मंचा पन्दाक निदेलि जावून ताणे देकीलें = *He saw that she was sleeping under the cot.* (iv) तो फट्टि मारतालो मणु मऱ्का दिसलें = *It appeared to me that he was uttering false hood.* (v) मागीर कळ्ळें विलासु कोणांक कळनासलो मणु = *Later it was known that the address was not known to anybody.*

54. Order of Words :

In English and other European languages, the order of words count very much in syntax. It makes a difference if the predicate is before or after the subject.

(i) He is vociferous (a statement); Is he vociferous? (a question)
(ii) Breaths there the man with soul so dead? (Scots "Patriotism" (this is a query). (iii) He is *even* with him $\equiv$ he has *patched up* with him. (iv) *Even* he is with him $\equiv$ He *also* is on his side. (Note the semantic difference).

In Konkani too, there is a convention of the order of words but it is not so hide-bound as in the European languages. Take for example तो भारि उल्लेयत; उल्लेयत तो भारि; भारि तो उल्लेयत; तो उल्लेयत भारि — all these permutations in the order of words make no difference in the fundamental meaning. This should not lead to the conclusion that the order of words has absolutely no effect on meanings. In fact the order of words play an important role in the *placement of emphasis* in syntax.

Examine the following sentences :— (v) (a) हावें ताजेरि विश्वासु दवरला = I have placed confidence on him. (b) ताजेरि हावें विश्वासु दवरला = On him, I have placed confidence. (c) दवरला विश्वासु हावें ताजेरि = Placed I my confidence on him. (v a) is a bland statement; (v b) the emphasis is *on him*; while in (v c) the emphasis is on the act of placement of confidence.

(vi) (a) हावें तां आमबो हाळोलो = It was I who had brought the mango. (b) आमबो तां हाळोलो हावें = It was a mango that I had

brought. (c) हळ्ळोलो तां हावें आम्बो = I had indeed brought a mango. In (a) the emphasis is on the self (subject); in (b) the emphasis is on the object, the mango; while in (c) the emphasis is on the act of bringing.

(vii) At times the change of place of ना can bring about change of the entire meaning, viz. ताणे सोदलें जाल्यार, तें ना पुरो = If he had searched, it is not enough. ताणे सोदलें ना जाल्यार, तें पुरो = If he had not searched, that will do. The Christian Konkani custom ना सोदल्यार पुरो (Fr. Stevens) can hardly be fitted in either of the above cases.

Most of the times, the change in the order of words does not alter the fundamental meanings, but at time it is possible slight variations in the total sense of the sentence can take place. This does not mean all clumsy constructions are to be encouraged or appreciated. A syntax in imitation of any foreign language is unbecoming of this Indo Aryan Prākṛit, but lo ! this imitation was practised galore in the early parts of this century in certain journals published from Bombay and Goa, such as "Konkan and Konkani Language", Goa Mail, Bombay and others. Read the following examples :—

"Vortouta tumcho chodd gorjecho anim bari caido diuncheak bori dek tumcheam burgeanc astanam tim lanam. Avoi Baplli sobar palltim khens cortat aplim burguim aiconant vo bexearmi cortat mun aplea sangneane" (30 words).

The above monstrosity is culled from the Goa Mail, Bombay, 8th July 1923. It is doubtful whether all words therein belong to Konkani. In the modern northern Konkani, the above sentence can be recast as

तुमगेलि चेरडुवां लान आस्तेन्ना तांकां बरो शिक्षण दिवंचें तुमगेल्या बारि गरजेचो अनी महत्वाचो नियमु आसा. आपलि चेरडुवां आयकनात अनी आपल्या सांगण्याचो अपमान करतात मणु आवय बापूस तांगेले आंगांरि वतात (29 words).

This can be further shortened and expressed more effectively via pristine pre-Portuguese Konkani now prevalent in the

south only :— तुमगेले चेरडुवांक सानस्तेन्ना चांगि शिक्वण दिवच्यांतु तुमकां व्होड तात्पर्य आसुंका. आपण्यांगेले उत्तरांक बहुमान दाकेयनाति मणु आवसु बापूस तांकां कोपतानि (19 words).

Though the modern northern Konkani syntax is far improved from what it was at the beginning of the century, its prolixity and verbosity and its preference for sesquipedalian words, often appear un-Konkani-like. Pristine Konkani was noted for its brevity and effectiveness of style.

55. (a) Another moot point to be touched while we are on Syntax, is the construction of sentences with anaphoric pronouns and adjectives in the northern Konkani. This custom leads to parenthesis, or break of continuity in the flow of words, and so they should be used sparingly. Anaphora is the technique of arranging substantives in respective order, and then summarize using a pronoun or adjective. Thus : (i) रामु, कृष्णु, गापालु, शंकरु—हे विद्यार्थ्यांक कालि परीक्षा आसलि = Rama, Krishna, Gopala, Sankara—*these* students had their exams yesterday. (ii) हस्ति, घोडो, बयलु—हांकां तेगांक तण दी = Elephant, Horse, Ox—give grass to *these* three. (iii) त्या चेलिये आम्मा फट्टि सांगना—हें (अशिश) तुमकां सांगू जायत् वे ? = That girl's mother does not utter falsehood—*this* (like this) can you affirm ?

In the case of repetitive substantives, anaphoric pronouns do serve a purpose. But they serve as a blocking parenthesis in the following sentences picked from books and magazines : (i) भौ, गोकुल प्रभु—हांचे “पृथिवै नमः”—ही नवलिका पुस्तकरुपान उज्वडा येता— — The underlined anaphoric pronouns are unwarranted in the absence of serialized substantives. The style in pristine Konkani is भौ, गोकुल प्रभूलि नवलिका, “पृथिवै नमः” पुस्तकरुपेण उज्वडा येता— —. (ii) आंबो—हो एक चांग फळ— —. The meaning will be as clear without the anaphoric. (iii) कोंकणि भासा—हो एक विषय मणु घेन्न शिकच्या भुरग्यांचि संख्या— — चह जायीत गेल्या. The absence of the anaphoric would make no difference in the sense of this sentence ; but as it is, it clumsily breaks the continuity of flow of speech. जायीत गेल्या = *gone happening*, can be replaced

for crispness-sake with जाल्या = *has happened* (pres. perf. tense). (iv) हे नेम सगळ्यानि पाळचें, अनी भास वाडत वचि— असो प्रयत्न जालो. I feel पालवप् or पालोवंचें are the correct words. वाडत वचि is another instance of prolixity of words. A single word वाडोवचि (चो) would have sufficed. In pristine Konkani this sentence would read as. हे नेम सगळ्यानि पालोवचें अनी भास वाडोवंचो प्रयत्नु करचो (9 words against 11).

Anaphoric adjective असो or अशें has definite function in the following sentences :— (i) “हावं तुगेलें काम करीन” अशें तो म्हणतालो = “I shall do your work” so he was saying. (ii) “मन्त्रि दिल्लीक चमकलो” अशें हावें आयकलें = “The minister went to Delhi” so I heard. In this sentence the principal clause starting with अशें can be completely eliminated by the use of ख्याय (skt. ख्यातं = reported). मन्त्रि दिल्लीक चमकलो खय = It is reported that the minister has gone to Delhi. Without the anaphoric, the style becomes terse and more effective.

(b) Sesquipedalian vocables and prolixity of style is a bane of northern Konkani. A few examples are shown below : (i) हो तुमचो म्हूरति बी करपाचो धंदो काय ? (Konkan Times, Goa 1987). This could have been elegantly expressed as हो तुमगेलो शिल्पि काय ? धंद (skt. धनदं = profession, bread-winning avocation) is an abstract noun, and it is strange that it is converted into a common noun by attaching a gender-pratyaya. धंदेलि or धंदकार is the grammatically correct expression. Though करपाचो is not wrong, the conversationally popular word is a simplicia (कर (पा) चो → करचो).

Often one comes across unauthentic grammatical oddities in northern Konkani. eg. : तांचो बापूय मागीर सांगि— (Konkan Times 1987). पत्रिका दीर्घकाल वाचि कशिश— (Amar Konkani, Mangalore 1989). There is no verbal tense or mood to authenticate forms like सांगि, वाचि etc. Christian Konkani designates this form as रीतिभूत (habitual past tense). Geneology of this tense form is not known, nor there seems to be a corresponding habitual present tense.

Fr. Maffei (A Konkani Grammer, p. 335) makes mention of a difficult tense. “te dis motve zainān zatit zalear” = If those days had not been shortened. I feel it is a simple negative past perfect tense, which has been mismanaged through a vegetative style of prolixity. In pristine Konkani, it will be expressed as ते दीस मोटवे जल्लेलना असल्यार. In the same book (p. 91) there are expressions like (a) करिजाय असलें, the clumsiness of which can be realized when compared with genuine pristine Konkani expression, कर्क असलें; (b) ना जायत वता, (Sunapranth Feb. '89). These three words can be compressed into one, जायना (is not happening). (c) घोव मारतालो म्हण ताका आपणे सोडळे (Sunapranth) is yet another sentence which has taken leave of grammatical and orthographic rules. The correct version should be घोव मारतालो मणु ताका सोडळो आपण्यान.

56. PROVERBS, IDIOMS AND SIMILES :

When one takes to writing, practice leads to the development of individual styles. Brevity like that of Bacon, Byron, Landor, and Ruskin enhances the prestige of the writer. Arriving at a point to demand the attention and engrossment of a reader in as short an introduction as possible, is a rare trait and an art with business-like authors. Elaborate diversions before coming to the point, besides being an index of pedantry, may be to the liking of the lazy old people whose tribe has fast dwindled after the industrial revolution.

One of the effective tricks to make a writing profound is the discrete use of apt proverbs, idioms and metaphors, similes and parables in appropriate places. While the force of metaphors and parables to bring home the truth even to the not-so-educated mind, is uncontested, the proverbs and idioms go to pack it with profundity. They simply hit the nail on the head.

(i) Sheer earthiness of some Konkani proverbs may be mistaken as plebeian; but if you attempt to cover what appears to be vulgar, they become useless chaff. For instance “बेटो वेसल्लो अच्चारि चेलियो गाण्डि तासीत” (The idle carpenter fashions the girls' vitals) is considered vulgar. The parallel in English is ‘Satan finds some mischief still for idle hands to do’, and this

is lifeless compared to the Konkani proverb which vividly picturizes the demeaning pursuits during idleness. The proverb is full of force and humour.

(ii) “खांकूडि काङ्गु पादु निप्पेयन” humorously exposes the diversionist tactics of some foul-doers.

(iii) गोट्टे कपलाक व्हन रोऽत (The boy screams sucking up his scrotums) — In the first instance, the proverb is a testimony of the astute observation of the idiom maker. It generally applies to those who discharge their functions most sonorously putting all their energies in the effort. The phenomenon mentioned in the idiom is cent percent correct and aptly hits the nail on the head of any vociferous efforts putting in all energy. Those who conjure up obscenity in it, engage the shell and miss the pulp.

(iv) “एकच कुरुपेऽया हरद्यारि अथवा कळरीचे भायर” = Either at the chest of the Kurup (the teacher) or wide off away from the Kallari (the archery school). Kurup is a Malayali surname, and evidently the proverb was coined after the migration from Goa to Malabar. It would appear that there was a student in the archery class who would never shoot correctly even by mistake. Either he aimed at the teacher’s chest or beyond the bounds of the Kallari but never at the target. A constant fumbler, never doing a right thing even by mistake is highlighted by the proverb.

(v) जांगो दाकोवून फल्लें केल्लें :— A man went to a prostitute with expectations of night-long enjoyment. The woman was clever, and began to leisurely undress from feet upwards centimeter by centimeter. Before the operation could reach the vitals, even when the thighs were exposed, it became dawn and she drove away the paramour. It indicates clever cheats who attract by exciting hopes, but waste away the time through diversionist tactics.

(vi) गोट्टे पडतले मणु बोकडा मांशि भोंबत : Pursuing the ram with the hope that his scrotum will fall. Though scurrilous-looking, there is nothing to beat it in its jestful humour which aptly picturizes a situation in which the crafty clever tire out the gullible naives.

The story goes : A fox met a ram of big horns. Afraid to confront him frontally, he shadowed the ram with the hope his mighty scrotum suspended with a thin skin was imminent to fall. Days and days he pursued, miles and miles he walked only to be disappointed.

There are Trusts, and Nidhis and philanthropists who proclaim themselves as Do-gooders. A coterie of sycophants gather round them and sing their glory as Chandras and Indras. Soon the flatterers get wiser and realize that it is easier to spin ropes out of beach sand than extract money from the Do-gooders.

(vii) There are certain type of people who act in a way to bring calamity, shame or bad name for themselves. They are designated by the proverb : ताणें हातारि हागून कपलारि थापलें (shitted on the palm and stuck to the forehead). They can hardly evoke sympathy.

57. The following idioms are noted for their crispness.

- (i) शीं खात = cold bites (biting cold). (ii) कप (ल) न घेत = beats the head (generally in extreme despair to evoke sympathy or end the life). कपान् घेवो is the parallel of "Let him go to dogs". (iii) हरवारि मारनु घेवो is equivalent to saying "let him repent himself". (iv) कानांक खीळि पळिळ is equal to saying, jarring note, deafening noise, tympanum broke. (v) ताजे तोण्डां पळ्ळो = fell in the trap of the exploiter. (vi) रोण्टि तुप्पान्तु पळिळ = a welcome accident. (vii) दोळ्यान्तु गोळ्बो उःबो = Let ashes fall in the eyes. This a curse on the evil eyes of some one or it is a curse on a jealous competitor. (viii) पोट करपलें = (lit) stomach charred (with extreme hunger). (ix) हाण्टि विण्टे आयले = stomach curled up with hunger. (x) एक झोडु-बारें गेल्लें = One storm has cleared. It is said in jubilation of crossing over a hazardous event. (xi) तो चिलवाणु न्हय = He is not *small change*. He is quite mature, not to be left uncounted. He is tough and capable etc. (xii) मारनु जांग सोल्लीलि = beaten so much so to peel the skin off the thigh. (xiii) काम करुन गाण्डि पिजलि = so hard a work that made him shit. (xiv) दोळ्यांतु कळूक आयलो = the eyes went dark. Shocking to send one into stupor ; got

frightened in despair. Vision got blurred. (xv) हांतु वयरि कळ्ळो = got ready to fight. (xvi) हातपाय पांगरुन बेसला = is sitting with hands and feet rolled in blanket. Sitting idly as in winter, covered with blanket in front of a fire. (xvii) कुल्यावेलि रेवां फाप्पुळ्ळि = getting ready to go for ever. People used to sit on floor or sand, and when they get up to leave, they toss off the sand from their buttocks. (xviii) मागल्यान सित्तडो रकेयलो = Sprinkling cow-dung water is a custom when a deadbody is removed. When an unwanted individual leaves, one sends a sigh of relief, and utters the above words, equating the man who left to a despicable cadaver. (xix) माड्यारितूनु पळ्ळेले वरि जालो = got the shock of life. This expression is made when one hears a shocking news, or witnesses the most unexpected happening.

The following are a few more pithy sayings.

(a) वारें घसन मोट बान्दीलि = This denotes exaggerating bluffers.
 (b) माका केन्नाय सुकोवून दःवरतले वे ? = Will you mummify and preserve me for ever? This is expressed whenever you wish your progeny or followers not to depend too much on you, but learn to stand on their own legs.

(c) उङ्गोटो दाकेयल्यारि रावणु बरेयतलि = If you show the thumb, she will complete the picture of Ravana. This indicates precocious fellows who fish out some small information here and there and then correctly weave out the whole story. [The story goes that one day Kaikeyi asked Sita whether she had seen Ravana. The latter said she had seen nothing of Ravana above his toe. At Kaikeyi's request she drew the picture of the toe correct to the size, on a wooden plank. When Sita moved away, Kaikeyi extrapolated the toe into the whole Ravana. Rama got angry on seeing the picture on the plank which he used to sit on. Kaikeyi put the blame on Sita. (This is an improbable story, interpellated to vilify noble Kaikeyi).]

(d) कुंकड खेल्लेल्या मात्यारि पाक उडत = This describes the prick of conscience. (A 'Skakespeare' once poached the hen of a neighbour, and consumed it. His conscience pricked him and he

asked every wayfarer, "Do you see any down or fluff of a chicken on my head" ?).

(e) पूर्वीक धन कडि केल्लें = Squandered the ancestral wealth. (कडि—when solid curd is diluted and spiced, you call it कडि = melt.

(f) करुका जल्लेलें, सीत सिजून पेज जावंचे फूडे करुका = What you have got to do, do it before it is too late.

(g) हून उदका घोटु = denotes anyone, anything which is an unavoidable evil. [A man was very thirsty. He could see a little water in a tumbler, which he quickly sipped into the mouth. It was too hot to swallow, but he was too thirsty to spill it out.

(h) भिक्के सित्तारि, कायळो हागलो = Misfortune deprives one of the last possessions even. (A well-to-do man by the quirk of fate became impecunious. He went abegging and procured a little rice. No sooner did he sit under a tree to partake of the rice, than a crow dumped his dung from above on to the rice).

(i) पिवंचे निश्शांतु गोम्बोरु उपसीलो = Deprived even of the last means of livelihood. Unlike in the previous case where misfortune operates, herein it is jealousy or sadism that deprives the livelihood.

(j) गळचारि पेस्का दःवरलि = Treacherous cut-throat act.

(k) ताणे फण्ण घल्लें = He spoilt, or terminated the affair. (फण्ण is the *last rite* of spicing a curry).

(l) उम्ति पळचारीय नांक ऊंच = Though the fall was on the belly, the nose is still up! This denotes people who make the best of a bad bargain. (cover a discomfiture)

(m) When different members of the same family, though of different generations, bear similar unlaudable or reproachful traits, you say एका लेण्डा कुटके (bits of the same faecal cylinder)

(n) There are people who are insensitive to the calamity of others, but only wish to turn others' adversities to their advan-

tage. This is tersely brought home by. “खाडाक उज्जो घेतल्यागि, रात्र, रात्र, हावं एकि बीडि लायतां. The man whose beard was on fire (seeks help): (Another calls out)” wait, wait, let me light one beedi.

(o) There are other type of narcissists who mind only their own pleasure without caring for the feelings of pangs of their partners. This is described by a very apt proverb “गायेक प्रसन्न वेदना ; पाड्याक कामवेदना”. A heifer got delivery pangs, and she was in tantrums. An ox going that way saw the hind parts of the heifer and approached the heifer to accept his carnal attentions.

Books on Konkani proverbs have been published by the Kerala Konkani Academy. Amar Konkani published by the Konkani Institute, Mangalore often publishes valuable proverbs. Some small Konkani grammars have also given several proverbs and idioms. A mastery over them will go a long way to cultivate a good style.

58. Extraneous Words and Modern Konkani

Extraneous words have assumed abominable magnitude, without mentioning a few words about which, a modern grammar on Konkani will be incomplete. While the southern Konkani is admixed with Canarese and Tulu in S. Canara, and with Malayalam in Kerala, the quantum of extraneous words is not more than a small percentage in the speech of learned people. On the other hand the northern Konkani (Goa and Bombay and Poone) has an overwhelming percentage of Marathi (50% & more). Pristine Konkani words are not more than 35%, whereas the last 5-10% is made of Portuguese, Arabic and Hindi. Morphology of the words has also transformed by the deletion of the desinential vowels. Much is wanting by way of grammatical accuracy. The irony is that while the Goans and the Maharashtrians can understand each other's language, Goan Konkani and the Konkani spoken in the south cannot be understood by each other.

Indeed modern Konkani is being spoken and written with several oddities in pronunciation and spellings and with happy

(and sometimes proud) abandon about the grammatical rules, so much so what is designated as 'Konkani' in one region is Greek and Latin in other regions. The travails that this language underwent at the hands of Portuguese inquisitionists is in no small measure responsible for this deplorable state. Between 1450 and 1550, the conquistadors successfully carried out the murder of original Konkani either by penalizing people who dared to openly converse in the language or by causing the expulsion of the orthodox sections of the Konkani-speaking people. It was then that they felt the need for reconstruction of Konkani for the purpose of proselytization of the not-so-learned natives with whom they found there was no easier way of communication than through Konkani.

The re-constituted Konkani bore the Portuguese syntax. Padres were guided by the lay-men in the absence of the blue bloods, the learned pundits of Konkani; and they freely mixed Marathi vocables with Konkani. To illustrate, let me quote a few lines from "Porosporu Rushi Anni Mochhe gandha"* which is reported to be preserved in the Braga Library, Goa. [Parāsorū pronounced as Porosporu is simply boorish].

(a) तंव भिस्मान अपुल्या मनांतु म्हळें "हावं राज्य सर्वथा नकरि, अनी स्त्री न जोडि." The underlined words are nearer to Maratti than Konkani. Konkani generally places the negation particle after the tense form like करना, केल्लेना etc. Again there is no authenticity to the verbal form of the type करि, जोडि which looks like, but is not, the imperative mood. The correct requirement in the context is the negative future tense करुंक + ना → कदना and similarly जोडुना.

(b) अशें म्हणोन थें ठावन दुसरि आपुल्या आस्तनापुरा आयलो. This sentence is an example for orthographic travesty. Konkani does not use the diphthong ऐ and so अै and थै are unwarranted. म्हणून is the correct spelling for the pres. participle and not म्हणोन; ठावन is a Maratti word, the Konkani word being थाकून.

*Transcription by Fr. J. C. Alphonso, director, Heras Institute of Ind History and Culture.

Correctly written it will read as अशिश रहणून थयंताकूनु दुसरीय आपण्याल्या हस्तिनापुराक आयलो.

(c) A stark example of modelling Konkani syntax on the pattern of European languages, can be “enjoyed” in the following.*

“If also men of such sublime holiness fell into temptation and went so far as to commit such faults, then we who are men far from their holiness and who are weak, how much have we to fear ?”

The Konkani translation given in the book is “Zārtār tedeā vortea santiponācea manis legun talnient poḍon tedeo voḍlyo tsuki adarunk pāule, tār tancea sāntiponāk bhou pois ani āskāt zāun assallean vorvin amin kitlan biyeunk fāvonāin ?”

If the above strange looking sentence were to be expressed in Purāna Konkani, it will read as :

तेदे व्होड शान्तपणा मनीश सरि कामान्तु पडळे अनी भश्टाचार करूंक लागले जाल्यार, तांचाकय कितले कीं उणें शान्तपण अनी मनो धेर्य आसल्या हार्मि कितलें भीवूंक जाय ?

The people who had fled Goa to escape inquisition are still speaking pristine Konkani in S. Canara and Kerala. Those who stayed back or returned to Goa by the invitation of the Portuguese, identified the re-constituted Konkani with the foreigners. Their patriotism induced them to converse in and educate their children in Maratti; some people even went to the extent of disclaiming the resurrected Konkani as their mother tongue, and preferred to be enlisted in national census, as sons of the Maratti language. It was till recently considered infra dig to converse in Konkani publicly. This was the reason for the intrusion of many Maratti words, and some Maratti slants in vibhaktis of Konkani, with the result the Marāthvādis claim Konkani as an off shoot of Maratti.

*Fr. Maffei, A Konkani Grammar, p. 326.

The only hope to revive pristine Konkani is to establish the grammar of the language on a firm footing, the lack of which has driven this ancient language to the brink of "losing her identity, nay-brought her to the pitiable state of being un-understandable in regions other than where it is spoken. Contrast this with sanskrit. Kalidasa in India, and Max Muller in Germany thousands of miles apart in space, and separated by more than a millenium in time, spoke one and the same sanskrit. Why is there no factionalism in sanskrit, whereas even in a small place like Goa, there are at least three different dialects of Konkani? That is because of the clear-cut crystallised grammar of sanskrit.

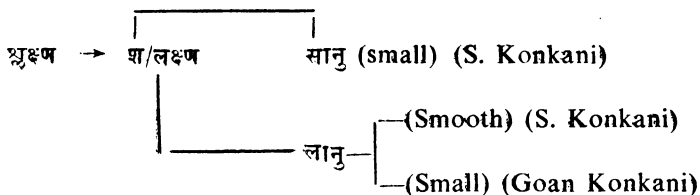
Incursion of large number of extraneous words into Konkani is a matter to be seriously considered by those who wish to revive the pristine Konkani. Only those extraneous words which are more expressive than the native words need be preserved. A limited number of imported words will really improve a language as evinced by experience. For instance, the Konkani for *corner* is कोणशो (skt. कोणक). But the Konkani in Canara and Kerala has imbibed the local word मुल्लो, and this word being effective and shorter has come to stay. Other external words can be similarly considered for retention or expulsion using discretion of the learned members of society. However, in certain quarters, there exists an opinion that once a foreign word enters, it should not be removed. The advocate of this view is not a linguologist, but a political saint. Vinobhaji as quoted by Bakibab Borkar "मॅड (mad) ह्या इंग्लेज उतराचो मराठी लोकान जेन्ना मॅडाबा (madoba) केल्लें, तेन्ना तो विनोबाचो भावू जालो".

In the 16th century, Maratti was in a state similiar to that of northern Konkani today, but then Shivaji Maharaj came to power and *one of the first things* he did was to purge Maratti of its Arabic content. The growth of Maratti into the powerful organ that she is today, is in no small measure due to this far-sighted policy of a benevolent nation-builder. Otherwise, today

Hindustani people would have claimed Maratti as a dialect of their mother tongue. Learned pandits of the Konkani language would do well to follow the foot steps the great Shivaji rather than Vinobaji. After all the original Konkani is not bankrupt in vocables to express any idea or sentiment effectively without the help of imported stuff ; and this consciousness will speed up the growth of this ancient language to its pristine glory.

Postscript

P. 196. The corrected equation is :



There is also the other possibility, namely सानु is a semi tatsama of the skt. सूत्रक = (adj.) *dwarfish*.

P. 338. Contrary to the opinion mentioned in the page that the K. root आयक, to hear is derived from the skt. आ + युज्, a distinguished linguologist apprised me that when a skt. vocable passes through Apabhramsa, it takes a semi vowel य or व as its second syllable (viz. काक → कायळो or कावळो). Skt. root आकर्ण् might have passed on to Konkani via Apabhramsa. आकर्ण् → (आयकर्ण्) → आयक (after rejecting the last syllable ण्, so as not to make the K. word longer than the source word).

P. 355. Read the first para as :

Elision of the vowel/consonant of the initial syllable

The Rule II of conservation of vowel of the initial syllable applies also to the consonants of the initial syllable. However, there are quite a number of exceptions, viz., (कपोल) पोल्लो, *cheek*, (अर्भक) भुर्गो, *boy*, (निविष्) वेस, *sit*, (निषट्) फडे, *by the side*, (निचोळा) चोळि, *jacket*, (जीमूत) मोड्, *cloud*, (आयाति) येत, *comes*, (अभ्यन्तरे) भित्तिरि, *inside*, (अभ्यञ्जते) भिजत, *soaks*, (अहकार) हकार, *haughtiness*, (आहरति) हाडत, *brings*, (अनन्तर) नन्तर, *afterwards*, (अरण्य) रान, *forest*, (मुकुळ) कोळो, *bud*. The initial letter is elided because the first syllable happens to be unaccentuated.

P. 405. The K. word शिरस्, (pronounced by certain rustics as शिरस्व is in fact a tatsama word.

P. 425. 43. REITERATION, under the subdivisions add on :

i) A very interesting instance is the reiteration of the past perfect participle of Konkani to produce the sense of *excessively*, viz. पीवूनु पीवूनु पोट भेतलें = Stomach burst by excessive drinking. खावूनु खावूनु पोट चेण्डे केल्लें = By excessive eating, the stomach has bulged like a drum. धावूनु धावूनु घूवळि आयलि = Felt giddy by excessive running.

I have come across such reiteration in Dravidian languages like Malayalam and Tamil to express the same meaning, but I do not think Konkani has derived it from them, because what the Dravidian languages reiterate is the past tense morphology and not the participial. On the other hand Sanskrit has exactly the same custom namely reiterating the 'thvantha' past perfect participle. Sanskrit has in fact invented a new type of 'Amantha' indeclinable participle exclusively for the purpose. Thus स्मरं स्मरं = स्मृत्वा स्मृत्वा = सुमरणूनु सुमरणूनु (K) (meditating and meditating). पायं पायं = पीत्वा पीत्वा = पीवूनु पीवूनु (K) (drinking and drinking). धावं धावं = धावित्वा धावित्वा = धावूनु धावूनु (K) (running and running).

P. 475. Last but one para.

It has been stated on page 475, that in Goan Konkani, the sense of the locative II is sometimes conveyed through a post position गेरि attached to the nominative (?). Thus आवय + गेरि → आवयगेरि = to or in the mother's house. The derivation, or the source word for this post position, or whether it is attached to the nominative at all is not clear. A derivation like आवयगे (ल्याचे) + (क्य)रि → आवयगेरि = *on the mother's* appears to be ridiculously periphrastic, against the straight forward expression आवय(चें) घरि. Nearer Maharashtra side, loc. II is usually expressed as घरीं, पायिं, हातीं etc. (ref. para viii, page 118). Whether आवयगेरि is not a corrupt pronunciation of आवयघरि is to be investigated.

P. 495. Continue the last para on तरि as follows :

During the sandhi, the past tense pratyaya, लो and the auxiliary root, जा are dropped to effect the fusion. Such a fusion has not been possible in the case of the present and the future tenses. Thus with the present tense देवंत + जाल्यारि, देवंत जाल्यारि, and similarly the others पडत जाल्यारि and बाचत जाल्यारि. Nonetheless I have heard several people pronounce देवंतल्यारि, पडतल्यारि, बचतल्यारि wherein the tense pratyaya is retained and the auxiliary root dropped as per a conventional Rule (vide pp. 212, 221, and 442). In the case of future tense, even this is not possible. But my experience in Kerala had been that many people prefer the use of perfect infinitive to convey the sense of future-conditional. Thus देवुंका जाल्यारि (not देवंतलो जाल्यारि) = if you *have to get down*, खावुंका जाल्यारि (instead of खातलो जाल्यारि) = if you *have to eat*.

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There are quite a number of mistakes due to the worn-out types and dropping of types. Mistakes whose meanings are obvious are not listed here-under. For example sanskr̥t (24 lbo), language (36 last para), abnorm *l* (p. 72. 3rd *l*) withou (284 foot note) — these and similar such are not included in this list.

Page	Para	Line	Error	Correction
30	4	1	unction	function
36	2	7	o	of
44	2	7	single letters	single syllables
59	2	2	Grieson	Grierson
61	2	5	shift the line “Eg. घर→घराक, रोम→रोम्मेक” to the end of the para.	
84		18 & 19	सासु	सास
99	f.n.	6	बालयकवि	बायल कवि
111	<i>l</i>	2	partially →	additionally
121	T VI col.	5	add to the 3rd line “ईकारान्त and ऊकारान्त <i>masculine</i> ”	
128	f.n.		philoyogi	Philology
133	<i>l</i>	3	it →	they
139	f.n.	<i>l</i>	add “Katre, Formation of Konk. p. 136”	
146	1	1	converged	conveyed
165	4	lbo	(In exhaustible)	(Inexhaustible)
169	<i>l</i>	lbt	from	form

The first number denotes page, the second number the para and the third number the line of the para. lbo = last but one, lbt = last but two etc. The arrow indicates *to read as*. f.n. = foot note, T = Table, col = column, and *l* = last.

188	v	2	तण्डूळ	तन्दूळ
197	1	1	ऊ	ऊर्णे
200	2	4	अपाप च	आपापीच
200	5	lbt	world	word
208	1	9	गडीरि	गाडीरि
215	lbo	1	दि गयि	दिःगायि
215	1	1	pr me	prime
218	2	1	ता	तो
228	1	2	tenes	tense
234	—	14	roated	roasted
237	3	1	indicative →	indefinite
254	1	5	आसगात	आस्यात
261	lbo	6	उदक	उदकं
262	paradigm		II alternative →	II (alternative)
264	lbo	lbo	case compound-verb	case of compound-verb
269	T XI	3	घयि	धूयि
275	2	1	Future abjunctive	Future Subjunctive
286	1	4	clarity	clarify
295	1	8	खतखतेन	खतखतेत
296	4	6	Hardly..... than →	Hardly.....when
296	1	lbo	to then	to get
305	3	6	after स्थित्वा add, स्थात्विनं (ved) → थावूण (prakr) → थावूनु (Konk).	
328	1	2	दश कण्ठ →	दशकण्ठ
336	1	9	mean minds	means mind
336	1	1	add the words	of syllables
338	f.n.	1	delete the word “Telugu”	
352	4	lbo	माकु	मोकु

353	2	6	(उवळ)	(उंबळ)
356	4	4	शोणि	शेणि
359	5	5	(an in	(an
362	2	5	Samprasāraṇa	Samprasāraṇa
363	c	10	(श्र वण)	(श्रावण)
365	7	3	(बाह्य)	(बाह्य)
377	1	4	(मोह)	(मोह)
378	4	1	vedic sanskrit →	vedic dialect
380	3	4/5	anaptyx	anaptyxis
383	e	2	निस्तारयति	निस्तारयति
386	d	1	बळतूवा	बळतूवा
393	lbo	lbt	खुण्टित	खुण्टीत
395	xii	3	सारसि	सरसि
396	c	7	अभ्या	अभ्या
396	xiii a	1	हृ	हृ
411	x	2	ser e	serve
422	1	8	भयणि	भयणि
425	1	2	भःभयण्यो	भःभयण्यो
426	1	6	(गहाडली)	(गहाडली)
427	T	col. 1	प्रलोकयति	प्रलोकयति
428	1	lbo	peaceless →	peacelessness
432	1	2	प्रीतिक्रिया	प्रतिक्रिया
439	1	2	पूरो	पूरो
439	4	lbo	गोल्लिंगो	गोल्लिंगो
456	d	4	delete the equal sign	
458	i	3		वान्त दुदाबरि धवे जासाति
461	b	4	tense	terse
464	T	col. 2	सतूक	सातूक
467	1	5	—दान घडियांक	दान घडियांक

468	2	10/13	father	farther
470	2	3	(प्रश्नन)	(प्रश्नेन)
472	3	6	पावला	पावलो
472	4	2	निष्पीला	निष्पीलो
476	4	2	सात	सीत
476	7	6	न णु	नाणु
477	g ii	1	दुःखांतु	दुःखांतु
482	e	5	उट्ट वून	उट्टावून
498	4	4	context being jubilation	→ context being <i>unexpected</i> jubilation
505		5	फडेदिसा	फूडेदिसा
508	5	2	नातल्यान	नातिल्यान
508	3	3	सब	सर्व
512	3	2	meagings	meanings
524	1	3	steps the	steps of the
