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FOREWORD
R.B. CHARI
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GENERAL SUPERVISION AND GUIDANCE
B.P. MAHAPATRA
NOTE
B. P. MAHAPATRA
INVESTIGATION AND REPORT
J. RAJATHI
A. KULSHRESHTHA

SURVEY OF KONKANI IN KARNATAKA, GOA AND MAHARASHTRA

LANGUAGE DIVISION
OFFICE OF THE REGISTRAR GENERAL, INDIA

FOREWORD

Konkani is spoken in Kerala, Karnataka, Goa and Maharashtra. The survey project on Konkani started in 1965. The first survey report on Konkani in Kerala was published in 1976. This is the second part consisting of reports on Karnataka and Goa by Kumari J. Rajathi and on Maharashtra by Dr. A. Kulshreshtha. The main feature of the survey is the thorough investigation of linguistic and sociological factors which bring to the fore the problems of Konkani as a language. Konkani seems to be in need of unification towards developing a norm. Developing linguistic communication channels between various geographical regions has been stressed. This might help Konkani in establishing itself as a homogeneous language. I take this opportunity of placing on record my appreciation of the efforts put in by Kumari Rajathi and Dr. Kulashreshtha and the guidance given by Shri R.C. Nigam and Dr. B.P. Mahapatra.

New Delhi
23rd December, 1977

R. B. CHARI
Registrar General, India.

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NOTE ON KONKANI

With 1,522,684 speakers, as per 1971 census, Konkani occupies the twenty-second place among the mother-tongues of India, area of its major concentration being Karnataka (572,828), Goa (556,223), Maharashtra (272,970) and Kerala (73,245). The main contribution of the reports lies in exposing what actually is the problem of Konkani. Varieties of Konkani or its regional differentiations are not as alarming as it was supposed. Had it had a centre to start with, varieties would have been accepted as something natural. It is the lack of this centre which is responsible for focussing one's attention on the varieties.

The reality of the situation is forcibly brought home when investigators are to be sent to remote rural areas, face the actual speakers, collect language data and submit reports which have practical worth in solving the common man's problemoflanguage. The linguist is reminded at every step that his theories are only tools to produce a practical solution. The reliability of his tools is his own problem, it is the applicability which gains paramount importance. The solution that a linguist offers, however reasonable it may be, is going to be accepted if, and only if, the language situation is thoroughly understood by the linguist in terms of feasibility.

But feasibility cannot be a criterion for deciding standardisation. Standardisation will have to be done in a productive manner so that once the codification is over, the process of elaboration is automatic. In the case of Konani, codification as well as elaboration is necessary. The main points on which standardisation hinges are (i) the universal use of a particular script, (ii) the type of standardisation, (iii) the structural frame work of the standard variety, (iv) sources of borrowing, (v) linguistic communication between zones. The criteria for standardisation are to be strictly linguistic so that change of extra-linguistic factors does not adversily affect standardisation.

When we talk about what Konkani is today we are going to delimit our enquiry strictly to the linguistic facts available to us. This excludes the literary contributions available in Konkani. That part will have to come from the speakers and their representatives who take up Konkani seriously.

Konkani is written in four different scripts—in Malayalam script in Kerala, in Kanada script in the southern parts of Karnataka, in Devanagari in the northern part of Karnataka and by the Goan Hindus and in Roman script by the Goan Christians. But textbooks for Goan students are in Devanagari.

Spoken Konkani can be broadly divided into Hindu Konkani and Christian Konkani. Both have regional variations. The main centres of Christian Konkani are Mangalore in South Kanara district and Belgaum of Karnataka and Mapuca and Margao in Goa. The Hindu variety has wider distribution with centres in Cochin and Kasargod in Kerala, Mangalore, Karwar and Belgaum in Karnataka and Panaji and its suburbs in Goa. These centres are linguistically relevant in the sense literary contributions also come out from the speakers settled in these places. Of these centres, Mangalore and Goa stand foremost in volume of literary output. The Christians use Konkani more for writing while Hindus use Konkani more for informal inter-communication. Communication between the various centres is patchy and irregular. All the speakers are bi-and tri-linguals. Mutual intelligibility between regions is not hundred per cent ; geographically contiguous places have no cummunication barrier owing to lack of intelligibility.

Mutual intelligibility, or the lack of it, to be precise, is the main problem facing Konkani speakers today and it needs urgent solution. The mutual intelligibility zones are—(i) Cochin belt, (ii) Kasargod and South Kanara, (iii) North Kanara, Belgaum and Goa. The factors affecting mutual intelligibility are lack of continuous communication and code switching to some other language if communication in Konkani is not smooth. In a way this is due to a lack of consciousness on the part of the speakers as regards the necessity to communicate in Konkani.

Coming to the linguistic side of the question, Christian Konkani differs from Hindu Konkani on two points. In Christian Konkani, the second person singular is grammatically marked in finite verbs in all tenses and the usage of Portuguese borrowings is rather profuse. Noticeably in Salcete area of Goa, the Christian Konkani of the Brahmin Christians who use Portuguese for communication between themselves abounds in Portuguese borrowings. In Mapuca and Salcete areas, there is a three-way contrast of word endings as—vowel ending, consonant ending and vowel release—all three phonemically contrasting. In Hindu Konkani, the second person singular

has no such special significance ; and word endings have only a two way contrast—vowel ending and consonant ending.

The regional differences found in Konkani in terms of the mutual intelligibility zones can be summarised as follows :—

1. Retention of final vowels in words as against their loss.
2. Phonological differences in the case of the following phonemes — / ɨ, ɔ, o / and / c, j, ts, dz, z, ph, f / -zones contrasting in terms of occurrence or non-occurrence of particular phonemes and the combinations.
3. Nasalisation playing a significant grammatical role as against the lack of it.
4. Frequency difference in the occurrence of geminated consonants.
5. Canonical form of vocables.
6. Vocabulary differences—two types—use of different native vocables—borrowings from different zonal languages.
7. Use of participial constructions as against relative clause usage.
8. Use or non-use of relative particles.

The interplay of the above features is different in different zones and overlapping is found in geographically contiguous zones, giving rise to a dialect continuum.

Language planning for Konkani will have to take into account the following factors as a preliminary step towards standardisation.

1. Decision as regards the script—only one script can be used in place of four—for the standardised variety.
2. The particular spoken variety which is least complex for the other speech groups is to be selected as a frame of reference.
3. The standard structure of Konkani to be formulated in accordance with its most predominant structural characteristics.
4. Borrowing —rules have to regularised.
5. Innovations or in other words, bulk coinage of words—source as well as rules have to be decided.

We are not forwarding any concrete suggestion as it needs a thorough feasibility study. Further a dialect dictionary and lexicon are *a priori* necessities for standardisation. A conscientious and responsible participation of at least ten representatives of the speakers is necessary to make the people

realise what amount of continuous effort goes into the project from the government's side. The part to be played by the linguist will have to be spelt out.

In Indian conditions, most of the languages are in need of standardisation so that teaching in the mother-tongue is made feasible. Though details of standardisation differ from lanugage to language, the problems are more or less universal. Pioneering efforts in the sphere of standardisation never go waste as guidelines are formed only on experimentation.

Finally, I want to express my deep gratitude to Dr. Miss. J. Rajathi, and Shri Madhu Sudan Ghosh, for the assistance they rendered in the preparation and printing of this report respectively. We also note the assistance given by S/Shri Amitava Ray, Ranjit Kumar Chakravorty and Smt. Mira Rani Roy of the Office of the Deputy Registrar General (Languages) in typing the press copy.

Language Division,
Calcutta-14,
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B. P. MAHAPATRA,
Deputy Registrar General
(Languages).

PART I

INTRODUCTION TO THE SURVEY OF KONKANI

Whether Konkani is an independent language akin to Marathi or it is only a dialect of Marathi is a question as old as records keep track of it. There have been two streams of opinion—one maintaining that Konkani is Marathi and the other maintaining that Konkani is not Marathi. To the first stream belong John Beames (1867) Rudolf Hoernle (1880), LSI and Dr. A.M. Chatage. To the latter belong William Carey (1816), Sir Erskine Perry (1853), John Wilson (1874), R.N. Cust (1878), Jerson Da Cunha (1881), Dr. S.M. Katre and lately the Sahitya Akademi.

Side by side, it is to be stated that the study of Indo-Aryan languages has been done in two ways : one way has been to treat the Indo-Aryan languages as a group and treat independent languages as a part of the whole and the other way has been to take up individual Indo-Aryan languages and try to link them up with other Indo-Aryan Languages. To those who took up the classification of Indo-Aryan languages as a group, the relative position of particular languages therein had only been a side issue and the position assigned to individual languages by these well-known authors has been often arbitrary. It so happened that the classification of the group became more important than the status of individual languages. Authors dealing with the classification were well respected and well-known. Their views, whether arbitaary or otherwise, whether accurate or not, were and are still respected and in most of the cases held as final too.

Beames and Hoernle who dealt with the classificatioin of Indo-Aryan languages stated that Konkani is a dialect of Marathi and Wlliam Carey and Jerson Da Cunha, (the latter published a monograph on 'Konkani language and literature') felt that Konkani is not a dialect of Marathi. The LSI decided to stick to Beames' classification.

It is to be remembered that LSI was mostly an attempt at identification of language names. A perusal of the LSI volumes reveals the editor's perplexity at every stage whether it is a question of Bengali-Assamese or Konkani-Marathi or Himachal Pradesh area or Bihari-Hindi or Rajasthani. The editor has in many places outright changed his criteria for deciding a language/dialect issue. In the case of Konkani, lack of literature was considered to be the reason for treating it as a dialect of Marathi.

The treatment of Konkani by LSI has been piecemeal and misleading. Grierson's Skeleton Grammar of Konkani is based upon the Christian dialect of Konkani, (which has many peculiarities), the grammar of which was written by foreign, Christian missionaries . The relevant area from which the samples are given is the border-line area of Konkani-Marathi speech where Marathi was predominantly spoken. Only one sample the Chitrapur Saraswat sample from North Kanara is a Konkani sample. All the other samples are from the mixed variety of Konkani-Marathi from a Marathi speaking area. Dr. A. M. Ghatage has stated that 'by Konkani is meant a group of Marathi dialects [2] and has accepted the LSI classification as final.

1. L. S. I. Vol. VII Reprint 1968 P : 164.

2. Ghatage A. M.—Konkani of South Kanara, Introduction—Opening lines. 1963.

As far as the Konkani-Marathi question is concerned, Konkani has an added disadvantage of not having any literature as old as Marathi literature and preserved for scrutiny. All the work available on and in Konkani has been piecemeal and has somehow failed to convince that Konkani is independent of Marathi. The main reason is that Konkani is spoken over a wide tract of four States—Kerala, Karnataka, part of Maharashtra and Goa, where four different predominant languages—Malayalam, Kannada, Marathi and Portuguese—are mainly spoken. Secondly, a standard variety of Konkani understood and also used by all the Konkani speakers themselves is yet to evolve. Thirdly, Konkani has not been the only language spoken by any appreciable majority. Every Konkani speaker is at least a bi-lingual if illiterate and trilingual if literate. Fourthly, Konkani is not used exclusively in any sphere of activity where a non-Konkani speaker would be forced to hear it continuously.

So, the problem of Konkani has always been whether it is Marathi or not. That Konkani as such has many problems independent of Marathi and that Konkani needs be looked at not from the point of Marathi but from the point of Konkani itself has been overlooked. To look at Konkani as such, a survey of Konkani spoken from Trivandrum in the South to Bardesh in the North is the only way.

Such a Survey has now been completed by the Language Division over a period of eleven years from 1965 to 1976. For the sake of convenience the survey is divided Statewise and the results of the survey are published in two parts. The first part, 'Survey of Konkani in Kerala' has come out. The second part has three sections : (i) Karnataka (ii) Goa (iii) Maharashtra.

The first part had been a very easy task of collection of data and its analysis, Konkani is localised in Kerala communitywise as well as areawise. Thers. are two main pockets of the major community- Gowd Saraswat Brahmine one centred in the Cochin-Ernakulam belt extending southwards through Alleppey, Quilon and nearby places and another pocket centred in Kasargod extending northwards through both the Kanaras of Karnataka. The only other community which speaks Konkani is 'Kuḍumbi' locally known as 'mūppammār' or 'kuḍumbi' or 'pappaḍaccetti', as per the local customs of the place in which they are found. The main concentreations are Oruvātil-Kōṭṭa near Trivandrum, Alleppey and Varāpuḷa near N. Parur, Ernakulam district.

A descriptive study of the Cochin Gowd Saraswat (CGS) dialect together with an isogloss study of all the other speech varieties in comparison with CGS solved the problem of Kerala Konkani. Malayalam being a Dravidian language, its influence upon CGS has been proved to be very meagre and on surface. Contrary to historical observations one often met with, that Konkani is Marathi but for these profuse borrowings from Malayalam, the study has proved that the structure of Konkani is least affected by Malayalam and the percentage of total number of borrowed lexical items is less than 11 per cent (185 words out of 1,685 words) and the Malayalam borrowings are less than 6 per cent (100 words out of 1,685 words). Structurally, the influence of Malayalam is practically little. Except in very few Malayalam vocables (20 Words) which have not been adapted to the gender system of Konkani the only other influences are phonologically, addition of two phonemes/ *t* / alveolar voiceless stop, / ḷ / retroflex frictionless lateral, occurrence of both is rare though one hears them very often in recurring patterns ; grammatically, particle pakṣe 'but' and a few compound verb formations which con-

tain Malayalam components. As regards its relation to Marathi, the sutdy shows that at every point structurally, Kerala Konkani differs from Marathi (ch. x)

Konkani has for long been averred to be a heterogeneous bunch of dialects and that inroads into it are very easy to make and have been made.

The second part of the Survey has therefore been to deal with every variety of Konkani spoken in Karnataka, Maharashtra and Goa. As regards Maharashtra, the author states that the speakers in Maharashtra are mostly from Mangalore and Goa settled in Greater Bombay and from Kudalpetta and found in Ratnagiri district, Malvan and Vengurla. The survey is final in Karnataka and Maharashtra and the preliminary survey of Hindu Konkani in Goa in the area panaji and suburbs is completed.

From the survey, the following points come to the fore :

1. Konkani is structurally the same from Trivandrum to Bardesh, with due concessions to regional variations.

2. Konkani in contact with Modern Marathi in the N. Kanara-Belgaum-Dharwar belt in Karnataka and the Hindu dialects of Goa show influence of Marathi, but the influence has not basically affecteed the structure of Konkani.

3. There are a group of dialects spoken in pockets in South and North Kanara districts of Karnataka which are transitional dialects between Konkani and Marathi and form the border-line between Konkani and Marathi. They are structurally midway between Konkani and Marathi. They have many peculiarities of their own—as a group and also as members of the group..

4. The influence of Malayalam, Tulu, Kannada, Marathi and Portuguese upon Konkani is meagre and surfacial.

5. The non-contiguous speech area of a single non-literary language does not materially affect its structure any more than it does that of a literary language.

6. That a non-literary language permanently spoken amidst prominent languages loses its identity and converges in structure with the respective prominent language of the area of speech is not true in the case of Konkani.

7. Permanent bi-lingualism/tri-lingualism does not affect the structure of Konkani.

"The total Indian Population of Konkani speakers according to the 1971 census is 1,522,684, of which the States and areas of major concentration are Karnataka (572,828), Goa (556,223), Maharashtra (272,970) and Kerala (73,245). Population wise, Konkani occupied the twenty-second place in 1971 among the mother-tongues of India".[1]

1 Note P : vii. Survey of Konkani in Kerala Language Division, Office of the Registrar General India, 1976.

As regards the relation between Marathi and Konkani, it is found that Konkani is an independent language related to Marathi and is not a dialect of Marathi. Only those isoglosses which are commonly shared by a majority of the Konkani speech varieties are taken here for consideration. The iso glosses are in the phonological, morphological and lexical levels. For Konkani, the data are mine and for Marathi are taken from S.G. Tulpule. In the following pages, unless otherwise specified, by Konkani is meant the cumulative whole of the speech varieties spoken from Trivandrum to Bardesh. Examples are provided from various areas/speech varieties specific reference avoided for the sake of clarity.

Phonological

1. *Phonemes* / ə / and / a /

In Konkani, length is phonemic for both the phonemes and there are four phonemes / ə / / ə: /, / a / / a: / In Marathi, length is phonemic for / ə / but not for / a / and as a result there are only three phonemes / ə / / ə: / and / a /

Ex:	Kon.	kərta:	'does'	mərta:	'dies'
		kaḍta:	'takes'	marta:	'beats'
		kə:ri	'do'	mə:rə	'die'
		ka:ḍi	'take'	ma:ri	'beat'
	Mar.	gəḷa	'throat'	pətrə	'letter'
		gaḷa	'long room'	pətrə:	'letters'
				pətra	'thin metal plate'

2. *Phoneme* / ɨ /[2]

It is a marginal phoneme occurring in a few speech varieties of Konkani. It is a full phoneme in Marathi.

Ex:	Kon.	ma:trɨba:ṣɨ	'mother-tongue'
		la:mbɨ	'long'
		sakkə:ḍɨ	'all'
		kərta:tɨ	'(they) do'
	Mar.	rita	'empty'
		rɨca	'verse in Rigved'
		ruci	'taste'
		rəca	'make a heap'

3. *Phonemes* / ɳh / and / rh /

Not found in Konkani

Found in Marathi

Ex:	kə:ɳh	'groan'	pərhya	'streamlet'

4. *Nasalisation* / ~ /

is phonemic in Konkani.

Its status is uncertain in Marathi

Kon.	aylɔ	(he) came'	aylɔ̃	'I (m) came'
	kərta:	(he) does'	kərtã:	'(I) do'
	pa:ḷə	'wave'	pa:ḷə̃	'waves'
	aylɛ	'came (m.pl.)	aylɛ̃	'came (n.sg.)'
	ayli	'came (f.sg.)'	aylĩ	'came (n.pl.)'

1 Census of India 1971, Series I Language Monograph Grammatical Sketches of Indian anguages with comparative vocabulary abd Texts (Pt. I.) pp : 131—161, 1975.

2. In those speach varities where the final vowel in words is lost /t/ occurs as a marginal phoneme for purposes of euphony, it is restricted to the karnataka area in general Christrian dialects, some kudumbi dialects, some Hindu dialects with thea exception of Brahmin dialicts.

Mar. kolhyani ~ kolhyanɜ̃ instrumental (kolha 'jackal')
kolhyana ~ kolhyãna dative.

Morphological

5. *Masculine sg. nouns.*

Those of the mas. sg. nouns which end in / ɔ/ in Konkani correspond to those which end in / a / in Marathi.

Ex:	Kon.	Mar.	
	manta:rɔ	mhatara	old man
	dɔ:ḷɔ	ḍoḷa	eye
	gə:ḷɔ	gəḷa	neck
	kɔmbɔ	kombḍa	cock
	ghɔ:ḍɔ	ghoḍa	horse

6. *Nouns (except monosyllabic ones) ending in i*

Konkani nouns ending in i correspond to Marathi nouns ending in i :

Ex:	Kon.	Mar.	
	manta:ri	mhatari:	old woman
	cha:ti	chati:	chest
	mi:si	misi:	mustache
	pəkṣi	pəkši:	bird

7. *Dative suffix*

In Konkani-kə / -ka: corresponds to -s/ -la / -na in Marathi.

Ex:	Kon.	Mar.	
	makka:	məla	to me
	tukka :	tula	to you
	pəkṣiyã:kə	pəkšyana	to birds
	takka:	tyala	to him

8. *Genitive case Sfx.*

This has [1] two sets of suffixes - (i) -1+GNP markers for human nouns and (ii) -c + GNP markers for other nouns in Konkani corresponding to-c+ GNP markers in Marathi

Ex:	Kon.	Mar.	
	tagge:lɔ	tyača	his
	pimpḷa:tsɔ tu:ku	vəḍača jhaḍ	banyan tree

9. *I person pronoun*

This has a nominative and an agentive case form in Konkani corresponding to the nominative form in Marathi.

Ex:	Kon.	Mar.	
	hã:vɜ̃	mi:	I
	hã:vɛ̃	mi:	I (agentive case)
	ã:vɛ̃ taṅge:lceliyã:k dikki:lyɔ	mi: tyanɜ̃ya muli:na bheṭlo	
	I (agent) to their daughters met	I (nom.) to their daughters met	
	ã:vɜ̃ dhara:ri vəttã:	mi: ləvkər jat ahe	
	I (nom.)go early	I (nom.) am going early	

1. In Christian speceh varieties and in Goa, only c+GNP markars in available

10. *The Neuter marker*

Those nouns / verbs which have -ɛ̃ as the neuter GNP marker in Konkani correspond to those having -ə/ẽ in Marathi.

Ex:	Kon	Mar.	
	kɛ:ɭɛ̃	kelə	plantain
	bəslɛ̃	bəslə/beslẽ	sat

11. *Present finite verb form*

There is no gender distinction in the present finite verb form in Konkani corresponding to the presence of gender distinction in Marathi.

Ex:	Kon	Mar.	
	etta: 'comes'	bəsto	sits (m)
		bəste	sits (f)
		bəstə/bəstẽ	sits (n)

12. *The paradigm of finite verbs in present tense*

In Konkani, in singular it is a two-term system of person - I person - non-I person with no gender distinction; in plural a single form occurs.

In Marathi, in both sg. and pl. it is a three-term system of person I, II and III and gender. mas. fem. and nr.

Ex: Kon. ettã: I come		Mar. (bə:s to sit)			
		per.	gen.	sg.	pl.
etta:	you/he/she/it comes	I	m	bəsto	bəsto
			f	bəste	bəsto
			n	bəsto	bəsto
etta: +pl. PT We/you (pl.)/ They come		II	m	bəstos	bəsta
			f	bəstes	bəsta
			n	bəstos	bəsta
(yɔ: to come)		III	m	bəsto	bəstat
			f	bəste	bəstat
			n	bəstə/ bəstẽ	bəstat

13. *Predicate as transitive verb in past tense*

In Konkani, when the predicate is transitive verb in past tense the concordance in gender-number is always between predicate and object even if

the object is not in nominative case. In Marathi, "If no NP ir the sentence is in nominative the VP does not agree with any NP, but may take third person neuter singular suffixes of tense and mode".

Ex:	Kon.	Mar.
	ta:ɳɛ̃ ambɔ kɬ.ɛllɔ	kaṭhi: kuṇi: ghetli:
	he ate mango	who took the stick?
	ã:vɛ̃ taɲge :1 celiyã:kə	kaṭhya kuṇi: ghetlya
	dikki:lyɔ	
		who took the sticks ?
	I met their daughters	
		mi: tyančya muli:na bheṭlo
	tɛ be:ḍa:nə kasava:k	
	pəḷəylɔ	I met their daughters
	The hunter saw the tortoise	dəttu:ni vəsəntas marlə
		Dattu hit vasanta
		šipayani: coras pəkḍlə
		the police caught the thief

14. *Verb substantive as- to be*

In Konkani the same root is used in all the three tenses past, present and future in finite verb formations.

In Marathi, two types of forms are available.

Ex:	Kon.		Mar.		
assə	is	ə:s		to be	
assi:lɛ̃	was	irregular		regular	
astə:lɛ̃	will be	ahe is	əsto		pre
		hoto was	əslo		past
			əsen		fut.

15. *The future finite verb.*

Konkani and Marathi differ in their use.

Ex:		Kon.			Mar.	
		yɔ:	'come	bə:s		sit
per.	gen.	sg.	pl.		sg.	pl.
I	M	ettɔ:lɔ̃	ettə:lɛ	I	bəsen	bəsu:
	F	ettə:lĩ	ettə:lĩ	II	bəššiːl	bəsal
II	M	ettɔ:lɔ	ettə:lɛ	III	bəsel	bəstì:l
	F	ettə:li	ettə:lĩ			
III	M	ettɔ:lɔ	ettə:lɛ			
	F	ettə:li	ettə:lyɔ			
	N	ettə:lɛ̃	ettə:lĩ			

16. *Infinitive suffix*

In Konkani kə / -ca:kə. In Marathi it is -və or is a periphrastic construction.

Ex:	Kon.	Mar.	
khaṽca:kə	to eat	thambavə	to stop
dhɔ:rũ:kə	to catch	marṇyasaṭhi:	in order to beat
pɔḷɔṽca:kə	to see		
		kərṇyas	to do
kərpa:kə	to do		

Lexical:

As the lexical items have been elaborately dealt with in Part I of the Survey (Ch. X) only a few are given here.

Ex:	Kon.	Mar.	
	hã:vɔ̃	mi:	I
	kəslɛ̃ / kitɛ̃	kay	what
	hɔ:ḍə	moṭha	big
	ba:yl mani:ṣi	bayko	woman
	masḷi	masa	fish
	su:ṇɛ̃	kutra	dog
	mattɛ̃ / takli	ḍokə	head
	cɔ:y / pəḷɛ	pəha	see
	udda:kə	paṇi:	water
	phattɔ:ru	*dəgəḍ / dhoṇḍa*	*stone*
	udzdzɔ	vistəv / ag	fire
	gɔbbɔ:ru	rakh	ashes
	hu:nə	u:ṣṇə	hot
	sɛ:ḷə / thəṇḍə	thəṇḍi:	cold

These are the features in which Konkani (in all its speech varieties) differs from Marathi. It is, howerver to be understood that these are not the only points of difference. There are many more points which were not considered for want of commonness of occurrence in all the speech varieties of Konkani. The next pertinent question is - if Konkani is not Marathi, what is Konkani and what its structure is like ?

The structure of Konkani is the same throughout the Konkani speaking area. The structure of Cochin Gowd Saraswat (CGS) dialect of Konkani is treated as the standard speech variety of Konkani as it is the most typical dialect preserving all the Konkani features. Wherever significant differences are found in other areas, they are given in appropriate places. As far as possible, cumbersome details, however relevant are avoided. The structure of CGS is given first, followed by discussion of differences in other areas from south to north-S. Kanara, N. Kanara, Belgaum, Goa.

Structure of CGS. (This is the synopsis of the descriptive portion of part I of the Survey)

Phonemic Inventory :

This dialect consists of 52 phonemes of which 50 are segmental and 2 suprasegmental. Of the 50 segmental phonemes 7 are vowel phonemes and 43 consonants. The suprasegmental phonemes occur with the vowel phonemes.

Phonemes :

Vowels : i u
e ə
ɛ ɔ
a

Suprasegmental : / ~ / nasalisation
/ : / length

Consonants :						
	p	t	[1]ṯ	ṭ	c	k
	ph	th		ṭh	[2]ch	kh
	b	d		ḍ	j	g
	bh	dh		ḍh	jh	gh
	m ṽ	n		ṇ	ñ[3]	ṅ
	mh	nh				
	[4]f	s		ṣ	ś	h
		r,l		ḷ,[1]ḻ		
		lh				
	v				y	
	vh				yh	

Vowels

All vowels occur with length as well as nasalisation. There are short and long vowels and nasalised and oral vowels. All long vowels except /a: / are slightly higher than the corresponding short vowels.

Occurrence of short vowels is free and more frequent compared to that of long vowels. Short vowels rarely occur before single consonants and the same is the case with the long vowels before consonant clusters. Except / ã: / no other nasalised vowel occurs initially.

In general, final occurrence of long vowels is limited to monosyllabic words, though there are a few instances of / a: / occurring finally in di-syllabic words. Initial occurrence of / ə: / and / e: / are rare.

As regards frequency of occurrence / ə / is the most frequent vowel ; nasalised vowels except / ĩ, ẽ, õ/ are the least frequent. Mostly / e, e: / occur before high vowels and / ɛ, ɛ: / before non-high vowels. In certain positions they contrast and in certain other positions they are in complementary distribution ; / e / does not occur finally, only / ɛ / occurs.

Consonants.

/ ṯ / alveolar voiceless stop and / ḻ / retroflex frictionless lateral are borrowings from Malayalam ; / f / is a borrowing from English. In the nasal series, dentals have uniformly swept the alveolar series. Stops except / ṯ / are voiced as well as aspirated.

Long consonants are treated as gemination of single consonants. All consonants except / ch, ṭh, ñ, ṅ, ṣ, ḷ, t and / ḻ / occur initially. The occurrence of aspirated consonants is very limited. They are fewer in number and are restricted in distribution. They occur initially, and medially as the second member of the cluster where the first member is a homorganic unaspirated consonant. Consonants do not generally occur in the final position.

Clusters.—There are no vowel clusters.

Consonant clusters : Taken within word boundary, consonant clusters occur initially and medially and rarely finally. Initial consonant cluster consists of 2 consonants while in the medial cluster the number may go up to 3. Only non-identical clusters occur initially.

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1 Phonemes borrowed from Malayalam.
2 occurrence very rare.
3 influence of Malayalam.
4 Borrowed, occurrence rare.

Syllabic structure :

The number of syllables is the same as the number of vowels present in a word. Words are mono-syllabic, di-syllabic and tri-syllabic, of which di-syllabic are the most frequent. The most frequent type of di-syllabic words has the canonical form cv : cv or cvccv, ex: a:nu 'elder brother' ka:nu 'ear' bhoṭṭu 'priest'.

Syllable type :

Syllable system is of peak type, and the peak is always a vowel. In addition to peak type, there are onset-peak type and onset-peak-coda type. When there are more than one syllable in a word, interludes are present and they vary from one to three.

Ex: u: 'louse'; gu: 'excrement' ; vi:s '20'

Onsets are simple or complex. Simple onset contains a single consonant and complex two.

Ex: yɔ: 'come' pra:yu 'old age'

Peak is always simple. The vowel may be short or long, oral or nasalised.

Ex: assə 'is', pi: 'drink', tũ: 'you', kɛ:ḷɛ̃ 'plantain'

Codas are rare, rarer still are complex codas. There is only one instance. of a complex coda. A complex coda contains two consonants.

Ex: cɔ:y 'see', ṭe:bḷ 'table'

Interludes vary from one to three.

Ex: a:bu 'grand-father', ajjɔ 'grand father'
səṅkrə 'pebble' cəytru 'name of a month'

Morphophonemics :

Morphophonemic rules are divided into two types : General and Specific. The specific rules are applicable to specific category of words, in specified; morphological environments, *viz.* Nouns before the plural or case suffixes verb roots before tense suffixes etc. These specific rules have been stated in the appropriate places.

Most of the general rules are optional and irregular too. There are a few regular alternations which are non-automatic.

Regular alternation : When the polysyllabic words ending in long vowels occur in the sentence initial or medial position, the length of the final vowel is lost.

Ex: *makka* tũ: ditta: 'you give me (makka:)
tukka vaccu:kə kə:ḷna: 'you don't know to read'

Nouns.—Nouns belong to one of the three genders masculine, feminine and neuter. Most of the nouns end in vowels, generally short vowels. The final vowel gives a clue to the gender of the particular noun. It is the distribution of a specific plural allomorph after these singular nouns, which determines the gender, in cases where the same final vowel occurs in two genders *viz.* /ə/

ending words, may be either neuter or feminine ba:ylə 'woman (f)ghə:rə 'house (n)'. These together are taken as criteria for the classification of nouns into different genders.

(i) final vowel of the singular noun.

(ii) distribution of the plural allomorph.

With the exception of 50 nouns, the nouns may be classified as follows

Gender		final vowel of the singular noun.	plural allomorph
masculine	(i)	u	ə
	ii)	ɔ	ɛ
feminine	(i)	i	yɔ
	(ii)	ə/a:/y	ɔ
neuter	(i)	ə	ə̃
	(ii)	ɛ̃	ĩ

Number

There are two numbers : singular and plural, the former denoting one, and the latter more than one.

Examples :			
	ha:tu	'hand'	ha:tə
	di:su	'day'	di:sə
	dɔ:ḷɔ	'eye'	dɔ:ḷɛ
	cɛllɔ	'boy'	cɛllɛ
	manta:ri	'oldwoman'	manta:ryɔ
	hetṭi	'female dog'	hetṭi:yɔ
	ba:ylə	'woman'	baylɔ
	ma:ḷa:	'garland'	ma:ḷɔ
	əḍugə:y	pickle'	əḍugə:yɔ
	tɔ:ṇḍə	'face'	tɔṇḍə̃
	mattɛ̃	'head'	mattĩ

Formation of plural :

All the three classes of nouns ending in vowels lose the final vowel before the plural suffix. In addition to the loss of final vowel, the noun bases undergo morphophonemic alterations before the plural suffix.

Oblique Forms :

The nouns where inflected for case, do not occur in their root form* before the case suffixes. The bases together with the new suffixes are the oblique bases and the suffix is the oblique suffix. The case suffixes occur after the oblique suffix.

Oblique Suffix :

These are of two types (i) Singular (ii) Plural. These are added after singular root forms devoid of the final vowel. The addition of nasalisation to the singular allomorph of the oblique suffix gives the plural.

*The form used in singular is taken as the root form.

Formation of Oblique Forms :

Oblique forms are obtained by adding the oblique suffix to the singular noun root devoid of the final vowel. The form of noun used before the oblique suffix can be called the base. In addition to the morphophonemic alterations of the base before the plural suffix, the bases undergo further alterations before the oblique suffix. Those bases which did not have any change before the plural suffix undergo changes before the oblique suffixes. The same base is used before the singular as well as plural oblique suffixes.

Numerals :

All numerals belong to Noun-Adjective class. Excepting 'one, 'half' and 'one-and-half which show gender distinction when used either as nouns or as adjectives, other numerals belong to neuter gender.

Formation of Fractions :

'half' has many allomorphs ərdhə, sa:ḍi: , -ə:ḍə and sa:rdə. Except with six where the morpheme for 1/2 is pre-posed, in other cases the order of morphemes is numeral + half.

The formation of numerals from eleven to ninety-nine resembles the formation in other IA languages.

Formation of Ordinals :

From one to four altogether different allomorphs of suppletive nature of the cardinal numbers are used before the ordinal suffix, from five onwards the form used before the ordinal suffix resembles the cardinal numbers with slight modifications. The ordinal number for 'first' is a borrowing from Malayalam.

The ordinal numbers show gender distinction when they occur as adjectives. Only the neuter form gives the ordinal number suffix.

Case Suffix :

Cases	Suffix
1. Agentive case	nə ~ ni
2. Instrumental	nə
3. Dative	kə
4. Genitive$_1$	l-ɔ ~ l-i ~ l-ɛ̃ ~ l-ɛ ~ l-yɔ ~ l-ĩ
Genitive$_2$	c-ɔ ~ c-i ~ c-ɛ̃ ~ c-ɛ ~ c-yɔ ~ c-ĩ
5. Locative$_1$	ri ~ ce:ri 'upon, in, on'
Locative$_2$	/ ~ / ~ /tũ/ ~ /ntũ/among, in, within
6. Vocative	ϕ ~ dɔ ~ nu

Agentive Case :

/nə ~ ni/ unlike other cases, where the same case suffix is used after the singular as well as plural oblique suffixes, in agenstive case/ nə/ is used after singular oblique stem and / ni / is used after plural oblique.

Ex:	pəkṣi:nə	the bird (agen.)
	pəkṣiyã:ni	the birds (agen.)

Genitive case :

Gen.$_1$ is used with human nouns and gen.$_2$ with non-human things. In these suffixes of gen.$_1$ and gen.$_2$ / l / denotes human beings and / c/ denotes non-human things. /ɔ ~ i ~ ɛ̃ ~ ɛ ~ yɔ ~ ĩ/ in both the suffixes denote gender and number.

/ ɔ /m.sg.; / i / f.sg. ; /ɛ̃ /n.sg.; / ɛ /m.pl.; / yɔ /f.pl ; /ĩ /n.pl.

In fast speech / ɪ / in gen.$_1$ is retained and the gender number part is dropped ; in gen.$_2$ suffix, whole of the suffix is dropped thereby only the oblique form gives the genitive meaning.

Locative Case :

There are two different sets of locative suffixes with meaning difference, loc.$_1$ gives the meaning 'in, upon, on' while loc.$_2$ gives the meaning 'among in, within'.

Examples : /ri ~ ce:ri / occur in free variation mostly with human nouns. celli 'girl' celiye:ri ~ celiye:ce:ri 'in the girl' / ri / occurs mostly with non-human beings :

ha:di 'way' haddi:ri 'on the way'

loc.$_2$ / ~ / ~ / nᵗũ / ~ / tũ /

gã:vũ 'village' gã:vã:tũ 'in the village'
ha:tu 'hand' hatta:ntũ 'in the hand'

/ ~ / used in fast speech replacing the suffixes / tũ ~ ntũ/ by nasalisation upon the final vowel of the oblique form.
gã:vã 'in the village'

Paradigm of case forms :

Examples : (1) agentive : / nə ~ ni /

	sg.	pl.		
	mha:ra:nə	mha:rã:ni	mha:ru	'harijan'
	su:ṇaya:nə	su:ṇayã:ni	su:ṇɛ̃	'dog'

(2) Instrumental / nə /

hatta:nə	hattã:nə	ha:tu	'hand'
bəḍiye:nə	bəḍiyã:nə	bəḍḍi	'stick'

(3) Dative / kə /

pəkṣe:kə	pəkṣiyã:kə	pəkṣi	'bird'
rakḍa:kə	rakḍã:kə	rakku:ḍə	'firewood'

(4) Genitive (1)/ lɔ ~ li ~ lɛ̃ ~ lɛ ~ lyɔ ~ lĩ /

putta:lɔ bu:ku	'son's book'	pu : tu 'son'
putta:li kəmbi	'son's telegram'	
putta:lɛ̃ ka:gə:tə	'son's letter'	
putta:lɛ bu:kə	'son's books'	
putta:lyɔ duvɔ	'son's daughters'	
putta:lĩ kagtã	'son's letters'	

(2) / cɔ ~ ci ~ cɛ̃ ~ cɛ ~ cyɔ ~ cĩ /

rukka:(cɔ) khandɔ	'branch of the tree'
bɔkḍi:(ci) lenḍi	'excrement of the goat'
ghə:ra:(cɛ̃) kavvə:ḍə	'door of the house'
ghə:ra (cɛ) daddu:lɛ	'male members of the house'
ghə:ra:(cyɔ) baylɔ	'female members of the house'
ghə:ra:(cĩ) cerḍũ:vã	'children members of the house'

(5) Locative : (1) / ri ~ ce : ri / 'in, upon, on'

rukka:ri	rukkã:ri	ru:ku	'tree'
hatta : ri	hattã : ri	ha : tu	'hand'
udka:ri-udka:ce:ri	'on the water'	udda:kə	'water'

(2) / ~ / ~ / ntũ ~ tũ / 'within, among, in, inside'

hattã: ~ hatta: ntũ	'inside the hand	ha:tu	
rannã: ~ ranna: ntũ	'in the forest'	ra:nə	
cɛlyã:tũ	'among the boys'	cɛllɛ	'boys'

The distribution of suffixes :

obl.	Nominal form	Case form.		
ḍukra : - 'pig'	ḍukkə:rə	ḍukra:nə	agen.	sg.
		ḍukrã:ni	agen.	pl.
peska:te: - 'knife'	peska:ti	peska:te:nə	Inst.	
rukka: - 'tree'	ru:ku	rukka:kə	dat.	
ghə:ra - 'house'	ghə:rə	ghə:ra:cɛ̃	gen.$_2$	
mənisa: - 'man'	məni:ṣu	mɛnisa:lɛ	gen.$_1$	
cɛlya: - 'boy'	cɛllə	cɛlya:ce:ri	loc.$_1$	
udka: - 'water'	udda:kə	udka:ntũ	loc.$_2$	
cɛlyã: - 'boys'	cɛllɛ	(arɛ) cɛlyã:nə	voc.	

Post-positions :

upra:ntɛ̃	after
bəge:kə	for
guṇi	for
thakun	from
laggi	near
ponda:kə	under
uñca:ri	upon, above
mukka:ri	in front of
maglaya:nə	behind
bhitṭə:ri	inside
bha:yrə	outside
pəsi	than
pɔ̃ta:ntu	beside
ə̃ta:ntu	beside
maṭṭə	like
pə:əɛ:nə ~ vərɛ:nə	up (to)

Distribution of post-positions :

All the post-positions except bəge:kə 'for' and thakun 'from' are used after the oblique form. bəge:kə is used after genitive sfx. and thakun after sociative sfx. / lya : /

Pronouns

Person		Singular	Plural
I		hã:və̃	ammi
II		tũ:	tummi

(sometimes h- of hã:və̃ is dropped in speech)

III (Remote)	M	tɔ:	tɛ:
	F	ti:	tyɔ:
	N	tɛ̃:	tĩ:
(Proximate)!		yhɔ:	yhe:
		yhi:	yhɔ:
		yhɛ̃:	yhĩ:

(in fast speech yh is de-aspirated)

Third person pronouns are also used as demonstrative ajectives, while they are so used, the pronouns lose the length of the final vowel.

Demonstrative adjectives :

These are of two types, nominal and oblique. Nominal Demonstrative Adjectives are used before nouns in their nominative case and the oblique ones are used before oblique nouns. Oblique Demonstrative adjectives have no gender number distinction. There is only one form used before all oblique nouns, singular as well as plural.

Singular	Plural	Oblique
M tɔ	tɛ	
F ti	tyɔ	tɛ
N tɛ̃	tĩ	

Interrogative pronouns :

'who, 'which', what' are the interrogative pronouns.

kɔ:ɳə	'who ?'	ittɛ̃	'what ?'
khəñcɛ̃	'which ?'	(6 forms)	

Of the above pronouns 'who' takes all case suffixes, while others take one or two case suffixes.

Pronoun	oblique	case	
kɔ:ɳɔ	kɔ:ɳa :	kɔ:ɳɛ̃ ~	gen.
		kɔ:ɳa:nə	
		kɔ:ɳa:nə	inst.
		kɔ:ɳa:kə	dat.
		kɔ:ɳa:l-	$gen._1$
		kɔ:ɳa:ce:ri	$loc._1$

Declension of pronouns :

Pronouns	Cases	
I	hã:və̃	nomi.
	hã:vɛ̃	agen.
	mijja:nə	inst.
	mijlya:~	soc.*
	mijje laggi	
	makka:	dat.
	migge:l-	gen.$_1$
	mijje:ri	loc.$_1$
We	ammi	
	ammi	
	amca:nə	
	amce laggi~amcelya:	
	amka:	
	amge:l-	
	amce:ri	
You sg.	tũ:	
	tũ:vɛ̃	
	tujja:nə	
	tujje laggi~tujlya:	
	tukka:	
	tugge:l-	
	tujje:ri	
You. pl.	tummi	
	tummi	
	tumca:nə~tuñca:nə	
	tumcelaggi~tumcelya:	
	tuṅka:~tumka:	
	tuṅge:l- ~tumge:l-	
	tuñce:ri~tumce:ri	
he / it (Remote)	tɔ:/tɛ̃:	
	ta:ɳɛ̃	
	tajja:nə	
	tajje laggi~tajlya:	
	takka:	
	tagge:l-	
	tajje:ri	
	tantũ (for tɛ̃: - additional)	

* The sociative case occurs only with the human nouns and pronouns. It gives the meaning 'along with, with' ex: ramma:laggi~ramma:lya: 'along with, or with Rama'.

she (remote)	ti:
	ti:ṇĕ
	tijja:nə
	tije laggi ~ tijlya:
	tikka:
	tigge:l-
	tijje:ri
They	tɛ:/tyɔ:/tĩ:
	tanni
	tañca:nə
	tañce laggi
	tańka
	tańge:l-
	tañce:ri

The proximate pronouns / yhɔ : / etc. have similar paradigms as the remote ones / tɔ: / etc. We get the paradigm by deleting t- in the above forms. starting from agen. case.

Except in the nominative same form is used for m / n. sg. in other cases. In the case of 3rd person plurals gender distinction is found only in the nominative case.

Adjectives :

Adjectives are divided into two categories : Declinables and Indeclinables Declinables are those which are declined for gender and number. The gender and number of the adjective is in concordance with that of the following noun.

Declinables :

The declinables are distinguished for three genders masculine, feminine and neuter and for two numbers singular and plural, thus giving rise to a six way differentiation. Sometimes they may not have a plural form at all, in which case there is only gender distincition. These adjectives contain two parts : Adjective root + gender (number) suffix.

Ex : Adjective root + gender — number suffix

thɔgḍɔ	'a little' (m. sg.)
thɔgḍi	f. sg.
thɔgḍɛ̃	n. sg.
thɔgḍɛ	m. pl.
thɔgḍyɔ	f. pl.
thɔgḍī	n. pl.

Adjective root + gender suffix

se:ḷu	'cool' (m sg.)
se:ḷi	f. sg.
se:ḷɛ̃	n. sg.

The gender — number suffixes

gender	sg.	pl.
mas.	-u	-ə
	-ɔ	-ɛ
fem.	-i	-yɔ / -i (sometimes-i is used instead of -yɔ)
neut.	-ə	-ə̃
	-ɛ̃	-ĩ

There is a correspondence between these suffixes viz. if m. sg. is u / ɔ the n. sg. is ə / ɛ̃ consistently. It is easy to find out other two forms given either masculine or neuter form.

Indeclinables :

Gender-number distinction is not to be found in these adjectives. The same form is used for all genders and all numbers.

Ex : kɔ:ḍu 'bitter' la:nə 'smooth'

Indeclinables are very few when compared to the declinables. In the declinables too adjectives showing six way differentiation are numerous.

Verb Morphology :

Roots are divided into simple and compound roots. Simple verbs are formed from simple roots and compound ones are formed from compound roots.

Simple roots :

A simple root is one which contains a monomorphemic root with or without an added suffix. A monomorphemic root without any suffix is called a basic root. Derivative roots are formed by the addition of a derivative suffix to the basic roots. Basic as well as derivative roots are called simple roots, as they contain only one root.

Basic roots :

These are monomorphemic. They may be transitive, intransitive or transitive-intransitive. Morphologically, transitive and the intransitive roots are differentiated by their respective past tense forms. Syntactically a transitive verb takes an object, direct or indirect while an intransitive verb does not take any ojbect. A transitive-intransitive root is one which is transitive or intranstive simultaneously i.e. it behaves as a transitive or an intransitive by the addition of a transitive or an intransitive suffix, when verbs are formed. A transitive-intransitive root is further differentiated from the transitive or an intransitive root in that the former in formation of a finite verb does not take a stem-formative suffix while the transitive and the intransitive roots must have a stem-formative suffix before the tense suffix.

Ex :	transitive roots :	ma:ri	'beat'	dhã:pi	'shut'
	intransitive roots :	rə:ḍə	'weep'	ha:sə	'laugh'
	transitive-intransitive roots :	la:si	'burn (tr./intr.)'		
		bhe:ti	'break (tr./intr.)'		

Derivative roots :

There are two types (1) transitive (2) causative. Transitive root is formed by the addition of transitive sufix and so on.

Transitive root ;

This is formed by the addition of a transitive sufix to a basic intransitive root. The difference between the basic transitive root, and a derivative root is that, that the former takes a stem-formative sufix before tense suffix while the latter does not; furtner, a basic transitive root undergoes much morphophonemic changes. Syntactically, there is no difference between a basic and a derivative transitive root.

There are two types of transitive suffixes {i :} and {ə:y} {i:} is added to a transitive -intransitive basic root, while {ə:y} is added to an intransitive basic root. The addition of {i:} to the root results in a stem.

Ex : ra:bə 'stand' rabbə:y 'stop'

In addition, roots of the form $C_1V_1C_2C_2$ə:y are also treated as derivative roots, because of their pattern of behaviour though corresponding intr. basic roots are not available in the data.

Causative root :

This is formed by the addition of causative suffix to any basic root. In some cases, a drivative root formed of a basic intransitive root may either be a transitive or a causative root. Morphologically it is not possible to asceitain in such cases, as to whether the resultant root is causative or transitive, as the transitive as well as causative suffix are homophonous morphemes. They are ascertained syntactically.

Causative suffixes are of two types :

(1) Causative			(2) Double causative	
Causative	ə:y	'cause to .....'		
	kha:	'eat'	kha:və:y	'feed' 'cause to eat'
Double causative	ə:və:y	'cause to ....(through a third person)		
	kha:və:və:y	'cause to eat (through a third person)		

Formation of Verbs : having the verb root as base, two types of formations are found in the language:viz. (1) Finite verb (ii) Mood

Finite Verb :

A finite verb is a complete verb and shows the complete action done, in which process, it indicates tense and person-gender-number. Syntactically it is in concordance in gender-person and number with the subject in all the tenses except in past. In past tense, the intransitive verb is in concordance in gender-number-person with the subject while all the other verbs are in concordance in gender-number with the object direct or indirect when only one object is present, and with the direct object if both the objects are present. If no object is overtly present, then the verb is in neuter singular.

A finite verb contains three components.

Verb stem + tense suffix + PT (Pronominal Termination) i.e. person-gender -number sfx.) in that order.

Verb stem :

This consists of one or two constituents. Verb root (±) stem formative suffix depending upon the nature of the root as to whether it is a basic root or a derivative one. The first constituent is a must whatever the nature of the root, while the stem formative suffix is found only with the basic roots, excluding the tr.-intr. roots. The stem-formative suffix used with the finite verb-stem is different from the suffix used with the modal stem. The phonemic shape of the suffix depends upon the syllabic pattern, final vowel and the penultimate consonant of the verb root. In the case of a transitive-intransitive root, the stem-formative suffix is the transitive or the intransitive suffix.

This suffix has three different allomorphs before the past, present and future tense suffixes respectively.

Those roots which do not take formative suffix (either stem-formative or tr.-intr. suffix) for the formation of finite verb stem undergo certain morpho-phonemic alterations before the tense suffix. The roots which take the stem-formative suffix undergo morphophonemic changes before the stem-formative suffix. Exceptions are present.

Tense Suffix :

Tense suffix is the second constituent in a finite verb. There are six types of tense suffixes used in a Konkani finite verb. They are : simple past, past continuous, past perfect, present, present continuous or perfect and future. These are morphological constructions. There are many more types of tense constructions such as present perfect, past irrealis etc. which are periphrastic constructions treated under syntax.

Simple past	:	[l]	
past continuous	:	{ta:}	'was .....ing'
past perfect	:	{le}	
present	:	{t}	
present continuous or perfect	:	{l}	

Mostly simple present form is used for present continuous. This particular tense construction is available in the case of a few verbs. The same construction is used for present perfect tense also.

future : {tə : l}

P.T. :

PT, the third and the final constituent of a finite verb indicates, the person-gender-number or the person-number or gender-number. This part of the verb indicates the person-gender-number of the subject which does the action or the gender-number of the object taken by the verb. Hence there is always concordance in constructions.

The transitive roots (which take an object) show the gender-number concondance with the object in past and past perfect tense, while intr. roots concord with the gender-number-person of the subject. A transitive and an intransitive verb, differ in the use of a particular PT. PT consists of three parts : person-gender and number. **Person :** of the three persons, 1st, 2nd and 3rd, only 1st person (singular number) is overtly indicated by a supraseg-mental morpheme {~}. This suffix occurs in all tenses, in the case of all verbs, with the exception of the past and past perfect form of a transitive verb, with m. sg. and f. sg. suffixes.

Gender and number :

There are three genders, masculine, feminine and neuter and two numbers singular and plural. Except in present tense where no gender distinction is

found, in all the other tenses gender and number are inseparable. These are used in all tenses except present and present perfect or continuous.

(i) { ɔ̃ } m. sg. { ɛ } m. pl.
{ ĩ } f. sg. { yɔ } f. pl.
{ ɛ̃ } n. sg. { ĩ } n. pl.

(ii) present tense : { a: } sg. { a:y } pl.

present continuous : { a: } m. sg. { yɛ:y } m. pl.
{ ya: } f. sg. { yɛ:ỹ } n. pl.

The PT can be tabulated as follows :

PT	gender	number	person
ə̃ ɜ̃ + ~ /	m	sg.	I
ɛ	m	pl.	all persons
Ĩ / i + ~ /	f	sg.	I
yɔ	f	pl.	III
ɔ	m	sg.	II, III
i	f	sg.	II, III
ɛ̃	n	sg.	III
Ĩ	n	pl.	III

Sample paradigm.

		intr.	'stand'
		sg.	pl.
Simple past		ra:bə	
I	M	rabbi:lɔ̃	rabbi:lɛ
	F	rabbi:lĩ	rabbi:lĩ
II	M	rabbi:lɔ	rabbi:lɛ
	F	rabbi:li	rabbi:lĩ
III	M	rabbi:lɔ	rabbi:lɛ
	F	rabbi:li	rabbi:lyɔ
	N	rabbi:lɛ̃	rabbi:lĩ
Past continuous :			
I	M	rabta:lɔ̃	rabta:lɛ
	F	rabta:lĩ	rabta:lĩ
II	M	rabta:lɔ	rabta:lɛ
	F	rabta:li	rabta:lĩ
III	M	rabta:lɔ	rabta:lɛ
	F	rabta:li	rabta:lyɔ
	N	rabta:lɛ̃	rabta:lĩ
Past perfect			
I	M	rabbilɔ:lɔ̃	rabbile:lɛ
	F	rabbile:lĩ	rabbile:lĩ
II	M	rabbilɔ:lɔ	rabbile:lɛ
	F	rabbile:li	rabbile:lĩ
III	M	rabbilɔ:lɔ	rabbile:lɛ
	F	rabbile:li	rabbile:lyɔ
	N	rabbile:lɛ̃	rabbile:lĩ
Present			
I	M,F.	rabbə:tã:	rabbə:ta:y
II, III	all genders	rabbə:ta	rabbə:ta:y

Present continuous			
I	M	rabbi:lã:	ɪablyɛ:y
	F	rabbi:lyã:	rablyɛ:ỹ
II	M	rabbi:la:	rablyɛ:y
	F	rabbi:lya:	rablyɛ:ỹ
III	M	rabbi:la:	rablyɛ:y
	F	rabbi:lya:	@
	N	@	rablyɛ:ỹ
Future			
I	M	rabtɔ:lõ	rabtə:lɛ
	F	rabtə:lĩ	rabtə:lĩ
II	M	rabtɔ:lᵏ	rabtə:lɛ
	F	rabtə:li	rabtə:lĩ
III	M	rabtɔ:lɔ	rabtə:lɛ
..	F	rabtə:li	rabtə:ly
	N	rabtə:lɛ̃	rabtə:lĩ
		tr. di: 'give'	
Simple past	M	dillɔ	dillɛ
	F	dilli	dilyɔ
	N	dillɛ̃	dillĩ
Past Perfect!	M	dillɔ:lɔ	dille:lɛ
	F	dille:li	dille:lyɔ
	N	dille:lɛ̃	dille:lĩ

All the other tenses same as intransitive

tr.—intr. bhe:ti 'break'

Tr. bhe:ti behaves like di: 'give' and intr. bhe:ti behaves like ra:bə 'stand' The difference in forms is in the use of differing stem-formative suffixes viz. tr. bhetti:-~bheti-and intr. bhettə:-~bhetə-

The verb substantive as- to be has only two forms in present tense assə 'is' and assə:y 'are' used in all persons and genders. In certain syntactie constructions the root as- has an allomorph tə̃. It is dealt with under syntax.

Irregular verbs :

There are three verb forms kəḷta : 'know' and 'ja:ṇə' know and ja:y 'want'. These three verbs do not have any tense gender number person distinction. These are used in present tense. Syntactically, ja:y and kəḷta: occur after a dative form and ja:ṇə after a nominative form.

Compound verbs :

Compound verbs consist of two constituents. The second constituent is one among the verbs kə:ri 'do', ma:ri 'beat' di: 'give' və:cə 'go' gha:li 'put', ja:y 'happən' and *la:g-'hit'. The first constituent may be a noun, a verb, an adverb, or an adjective. Ofthe 31 compound verbs available in the data, 14 verbs have Malayalam words as their first constituents and

@ Forms not available

*la:g– 'to hit' in root form is used only in the compound bhu:k la:g'to be hungry.'

1 verb English word. Of the remaining compound verbs, one verb has an adjective as the first constituent ; four verbs have adverbs as the first constituent.

Ex:	tɔrnə kə:ri	'to open'	Ma. tuṟakka	'to open'
	cã: kə:ri	'to repair'	ca:ṅgə	'good'
	ɔḍḍa:n ullə:y	'to shout'	ɔḍḍa:nə	'loudly'
	uttə:rə di	'to answer'	uttə:rə	'answer'

The finite verb formation of these compound verbs is that of the second component, the auxiliary verb. The first constituent remains unchanged.

Moods :

This is the second type of formation with a verb root as basis. This formation is differentiated from the finite verb formation, by (i) the formative suffix taken by the modal stem, (ii) further morphophonemic changes. Further, all the moods do not indicate tense, gender, person and number, though a few show person-number distinction, a few indicate tense and a few indicate just the number. A mood may be finite or non-finite.

There are eleven types of moods available in the data. They are (1) Honorific imperative (2) Negative imperative (3) Optative, (4) Conditional (5) Gerund (6) Verbal participial (7) Infinitive of purpose (8) Potential (9) Adverb of concomitant action (10) Gerundive and (11) Indefinite-future.

Of these, conditional, verbal participial, infinitive of purpose and adverb of concomitant action are non-finite moods. The remaining are finite moods, which can occur in isolation and give a complete sense.

Formation of moods :

A mood consists of two constitutents :
verb stem + modal suffix

Verb **stem** :

This consists of a verb root, simple or compound and a stem formative suffix. This suffix differs in phonemic shape from the one occurring before the tense suffix. The occurrence of a particular suffix depends upon the syllabic pattern, penultimate consonant, and the final vowel of the verb root. The verb root loses the final vowel before the formative suffix.

Modal suffixes :

(i) Honorific imperative sfx. or plural imperative sfx. { a:y }

(ii) non-hon/hon. imp. sfx. /rɛ:ɔgɔ:ɔgɛ:ɔga:/./rɛ:ɔgɔ:/non-hon. imp.
(affectionate) / rɛ: / m.sg.: / gɔ: / f.sg.

These are used with all words when the person addressed is one's equal or intimate or inferiors.

/ gɛ:ɔga: / hon. sg. imp. sfx.
/ gɛ: / f.hon. sg. / ga: / m.hon. sg.

These suffixes are used with all types of words when a person is addressed and the matter is conveyed in person. These suffixes are used after pl. indicators too.

2. Negative imperative {si}

3. Optative : optative has four types of suffixes.

(i) {ũ}I per sg. and excl. pl. optative

(ii) {ã:}I per incl. pl.

(iii) {ɔ}III per. sg

{c:y} III pl.

4. Conditional sfx. . {yɛ:ri} 'if'

5. Gerund . . . {ɔ:pə} '. . . . ing'

6. Verbal participial . {nu} 'having . . . . '

7. Infinitive of purpose : {kə} 'to'

8. Potential : {yat} 'may'

9. Adverb of concomitant action :

(i) continuous {tə:} '. . . . ing continuously'

(ii) / tə:na: / 'while . . . ing'

(iii) / ni:kə / 'when . . . . .'

10. Gerundive {ka:} 'must'

11. Indefinite future {nə} 'will'

Sample paradigm: sa:ŋgə 'say'

1. (i) Hon. Imp. saŋga:y
   (ii) non.hon./hon. sa:ŋgə rɛ:ɔgɔ:ɔgɛ:ɔgə:
2. Negative Imp. saŋgə:si ~ saŋgə:sibi
3. Optative : (i) saŋgũ
   (ii) saŋguyã:
   (iii) saŋgɔ
   (iv) saŋgɔ:y
4. Conditional : saŋgilyɛ:ri
5. Gerund : saŋgə:pə
6. Verbal participial : saŋgu:nu
7. Infinitive of purpo : saŋgu:kə
8. Potential : saŋgu:yat
9. Adverb of concomitant action
   (i) saŋgtə:
   (ii) saŋgtə:na:
   (iii) saŋgu:ni:kə
10. Gerundive : saŋguka:
11. Indefinite future : saŋgə:nə

Negatives :

Though Negatives are verbs and are also inflected for gender and number, they are treated under a separate head, due to their non-conformity with the other verbs. As regards tense, the negative word is added to either finite verbs in a particular tense or to a particular verb stem which occurs only before the negative verb. Negative mood has been treated under Verb Morphology. However, the negative is not inflected for tense.

There are two types of negatives.

(i) Negation of existence,

(ii) Negation of identity

(i) Negation of existence : na: 'no'

Having / na: / as basis many formations are found. These formations may be divided into two parts viz. (i) / na: / with or without inflection for gender and number used as a finite verb,

(ii) various types of negative forms.

(i) / na: / used as a finite verb : This may either be used in isolation or with an affirmative finite verb or verb stem. In both the cases, it is inflected for number and in plural for gender. In plural too, the gender difference is neuter vs. non-neuter. When it is used in isolation it gives the meaning 'no', while used with finite verb or verb stem it gives the meaning 'did not . . . .' do(es) not . . ' and 'will not . . . .' depending upon the nature of the verb stem to which it is added.

There are three forms, / na: / / na:y / and / na:ỹ / viz. epicene plural, / ỹ / neuter plural.

Used with a finite verb or a verb stem :

In past tense { na: } is used after the past finite verb. Sometimes in fast speech the PT of the finite verb is dropped before the negative. They are, however, retained in slow speech.

Sometimes the past form of the verb used before the negative slightly differs from that used as an affirmative past finite verb. In present and future, the negative is stem+na : The stems are different in the two tenses and further in future, no person-gender-number difference is found.

Ex :	tɔ: / ti: / tɛ̃: aŋga na:	he/she/it is not here
	tɛ: / tyɔ: / aŋga na:y	They (m/f) are not here
	tĩ: aŋga na:ỹ	They (n) are not here
	ti: ayl(i) na:	She did not come
	tɛ: gɛllɛna:y	They did not go
	ammi aylɛ̃ na:y	We(f) did not come
	tɔ: / ti: / tɛ̃: e:na:	He/she/it does not come
	tɛ: / tyɔ: / e:na:y	They (m/f) do not come
	tĩ: e:na:ỹ	They (n) do not come
	saŋgunna:	will not tell
	emna:	will not come

In future the subject is in agentive case.

(ii) **Various types of negative forms :**

These are formed from the verb { na: } The resultant forms may either be treated as separate words or as a combination of / na: / and some other suffix. In those cases where dissection serves no purpose they are treated as separate words, otherwise the suffixes are treated separately.

Separate words :

(i) najjə 'should / must not' (prohibitive)

(ii) nakka: 'need not ; must not'

(iii) pa:ṇa: 'cannot'

(iv) jamna: 'not possible'

These words are added to the verb stems used before the adverb of concomitant action mood ni:kə. Before nakka: the gerundive form of any verb can also occur, without any meaning difference.

Ex:	kɔ:ru najjə	'must not do'
	saŋgu: nakka:	'need not say'
	vɔcca: pa:ṇa:	'canot go'
	kɔ:ru: jamna:	'is not possible to do'

before nakka: the forms may also be

kɔ:rka: saŋguka: vɔccuka: etc.

Further nakka:, najjə, and jamna: can be used in isolation.

nakka:	not wanted; not necessary
najjə	don't
jamna:	not possible

Suffixes used with na;

(i) Negative conditional—(i) negative stem + conditional suffix yɛ:ri added with the stem na:l-na:lyɛ:ri 'if not'

(ii) added with the stem nattil- nattilyɛ:ri if not; if not available'
ja:ṽka: jalyɛ:ri ra:bə na:lyɛ:ri və:cə
'if (you) want stay if not go'
tɛ̃: nattilyɛ:ri yɛ̃: ka:ḍi
If not that, take this or *if* that is *not available* take this.

me:ḷnattilyɛ:ri	'if not available'
saṅgə nattilyɛ:ri	'if not said'

(2) Negative contingent :

	nassi:ṇa:	without.....ing'
Ex:	kərnassi:ṇa:	without doing
	emnassi:ṇa:	without coming
	saṅgənassi:ṇa:	without telling

2. Negation of Identity : nə:ỹ 'not so and so'
'not such and such'

This is an indeclinable—does not show gender-number-person-tense distinction

yɔ: ra:mu nə:ỹ	'he is not Ramu'
ti: guḍḍi nə:ỹ	'she is not short'
ã:və̃ rabbunnə:ỹ assə	I am not standing'
tɔ: aṅganə:ỹ assə	'he is not here'
(thaṅg assə)	(is there)

Irregular verb :

Corresponding to the irregular verb ja:ṇə 'know' the negative verb is nɛ:ṇə 'don't know'. This is an indeclinable and is used in isolation.

Indeclinables :

Adverbs, particles and certain other suffixes come under this category.

Adverbs :

Adverbs are indeclinables morphologically and modifiers of verbs syntactically. They sometimes occur as postpositions too. Adverbs are divisible into various categories—viz. adverbs of place, manner and time. In each category there are ordinary as well as interrogative adverbs.

(1) Adverbs of place

aṅga:	'here'	thaṅga:	'there'
kʰnəntə:ỹ	'where ?'	bhittə:ri	'in'
bha:yrə	'out'	laggi	'near'
dhu:rə	'distant'	əḷta:ntu	'this side'
peḷta:ntu	'that side'	mukka:ri	'in front of'
maglaya:nə	'in the back'	pɔnda:kə	'under'
uñca:ri	'up'		

(2) Adverbs of manner

əssi	'thus, like this'	təssi	'like that'
kəssi	'how ?'	dhara:ri	'fast'
vɔggi	'fast'	santə	'slowly'

(3) Adverbs of time

attə̃	'now'	tavvə:ḷi	'then'
maggi:ri	'afterwards'	jatte:ri	'after'
murthə:mə	'previously'	a:ji	'today
ka:li	'yesterday'	pha:y	'tomorrow'
pəyri	'day before yesterday'	əvve:ri	'two days previous to yesterday'
pərã:	'day after tomorrow'	əvve:rã:	'two days after tomorrow'
sakka:ṇi	'morning'	kɛdda:ṇa:	'when ?'

2. Particles : These are of three types.

(i) interjectons—A few are available in the data.
hã: 'yes'; e:y 'particle expressing negation' etc.

The remaining particles are divided into two types on the basis of their occurrence. The second type consists of particles which are suffixed to words and are bound-forms while the third type consists of particles which are post-posed to words and are free forms.

Second type : There are five particles belonging to this type.

(i) Emphatic particle : -ci '.....self': 'very'

This particle is used with all types of words such as nouns in all cases, pronouns, adjectives and adverbs. This conveys an emphasis to the word uttered. In fast speech or in sentence constructions either the whole suffix or the final vowel/i/of the suffix is lost leaving behind the stem to convey the meaning.

Examples:

tũ:ci	'you, yourself'
tukka:ci	'to you, yourself'
ra:mu:ci	'Ramu himself'
digu:ci	'very tall'
əssi:ci	'like this itself'
aṅga:ci	'here itself'
kəssi:ci	'somehow'
digu:c assə	'he is very tall'
lanə: assə	'is very smooth'

(ii) Conjunctive particle: { y } 'and', 'too'. This particle is added with each word or a group of words to give the meaning 'and'.

Examples :

tũ:və:ỹ	'you and'	kayḷɔ:y	'crow and'
tukka:y	'to you and'	aṅga:y	'here too'
kaḷḷɔ:y	'was taken and'		

(iii) Concessive particle : { yi } 'even.....

This particle is added only with the conditional form of the verb. The final vowel of the form is lengthened.

Examples ;

gɛlyɛ:ri:yi	even if gone'
dilyɛ:ri:yi	'even if given'

(iv) Affirmative particle : { y }

This is only added to interrogative words to give an affirmative meaning The final vowel of the word is lengthened before the suffix.

kɔ:ɳə	'who ?'	kɔ:ɳə:y	someone; whoever'
khɔñcɔ	'which ?'	khɔñcɔ:y	'whichever; some of the species' etc.

(v) Additive particle : { y } 'all'

This is used with numerals and with one noun to give the meaning 'all

Examples ;

dɔ:ni	'two'	dɔnni:y	'both'
ti:ni	'three'	tinni:y	'all the three'
səggə:ɭə	'all'	səggəɭə:y	'all together'

Third type : Particles belonging to this type are postposed to various words. Not all particles are capable of being added with all types of words.

Examples ;

guɳi	'for'	dikku:n	'because'
muɳ, si	'that'	ka:y	'anything' (sg.)
ki	or	ka:ỹ	'anything' (pl.) (only used with negatives)
tə̃	only	səggə:ɭə	'all'
məɭɭə ~ maɭɭə	'like'		
cə̃:	'very'	pasun	'about'
ani	'and'	pəsi	'than'
ani:kə	'somemore'	saba:rə	'thorough'
bəge:kə ~ bəgɛ:kə	'for'	dusse:ri	'again'
		dusdusse:ri	'again and again'
kərɛ:nə	'for'	səba:və	'just like that'
vərɛ:nə	'until, upto'	pəsa:vat	'on behalf of'
puɳi	'at least'	vɛ ~ vɛ̃	'interrogative'
nantə:na:	'except'	və:y	'yes'
lagge:nə	'more'	ja:ɳə̃ ~ jaɳyɔ	'persons'
		khə:ỹ	'quotative particle'

Derivatives ;

A derivative consists of two parts, stem + derivative suffix. This suffix changes the category of the resulting word either completely or partially, from the category of the stem. A complete change is one where the stem and the resulting word belong to two different categories, viz. a noun stem + derivative suffix results in a verb, an adjective, or an adverb and vice versa. A partial change is one in which the stem and the resulting word belong to the same major category but with a slight change within the category. viz. masculine noun resulting in a feminine noun, substantive or abstract as the case may be.

Formation of Nouns :

1. Formation of Nouns from nouns.

1.a. Personal nouns are formed from substantives by the addition of suffixes such as-ka:ri, -cɔ, -i, -e:li, -a:ɳi, -a:ru etc.

Examples :

du:də	'milk'	dudda:cɔ	'milkman'
ca:mə	'leather'	camma:ru	'cobbler'

1.b. Feminine nouns formed from masculine nouns.

(i) derivative suffix -i, (ii) ɳi

Examples :

ma:ɖa:	'dhobi'	ma:ɖi	'dhobi woman'
simhu	'lion'	simhi:ɳi	'lioness'

1.c. Abstract nouns formed from personal nouns.

Dervative sfx. -pə:ɳə, -i:kə

Examples :

bhəʈʈu	'priest'	bhatpə:ɳə	'priesthood'
sɔyrɔ	'relative'	sɔyri:kə	'relationship'

1.d. Abstact nouns formed from substantives : suffix -sa:ɳi

mi:ʈə	'salt'	miʈsa:ɳi	'saltishness'

2. Formation of nouns from verbs.

Derivative suffix : -ɳi, -ɳə, -i, -nə, -pi, -və:ɳə, -ɳɛ̃, -və:ɳi

Examples :

rə:ɖə	'to weep'	rəɳɳi	'lamentation'
kha:	'to eat'	kha:ɳə	'tiffin'
nhə:sə	'to wear'	nhesvə:ɳə	'dress' etc.

3. Formation of nouns from adjectives.

Derivative suffixes : -(s)a:ɳi, -va:ɳi,-pə:ɳə, -a:y, -vu.

Examples :

ti:kə	'pungent'	tiksa:ɳi	'pungency'
di:gə	'long'	diga:y	'length' etc.
se:ɭə	'cold'	se:ɭɔ:vu	'coolness'

4. Formation of nouns from adverbs :

There is however, only one example available in the data, where a noun is derived from an adverb.

Examples ;

khalla:(kə)	'down'	khalpə:ɳə	'obedience'

Formation of Adjectives :

In the data we get only one example where adjective is formed from noun

Examples :

gɔ:ɖə	'jaggery'	gɔ:ɖu	'sweet'

Formation of Adverbs :

Advarbs are mostly formed from nouns.

Derivative suffixes-an:ə,-e,-ã:,-u:s

Examples :

le:kə	'manner'	lekka:nə	'in (this) manner'
sa:ñjə	'evening'	sañje	'in the evening'
denpa:rə	'noon'	denpa:rã:	'in the noon'
mi:ṭə	'salt'	miṭṭu:s	'saltish'

There is another type of construction where the same noun is repeated twice, and the suffix -a:n is used with the first noun. The resulting form is an adverb syntactically.

ghə:rə	'house'	ghə:ra:n ghə:rə	'from house to house'
a:ḷə	'person'	a:ḷa:n a:ḷə	'every person or each person'
gã:vũ	'village'	gã:vã:n	'each village'

There is one example where adverb is formed from an adjective :

ɔ:ḍə	'loud'	ɔḍḍa:nə	'loudly'

Adjectivals :

These are adjectives as well as nouns morphologically, as also syntactically. Many words such as piśśɔ 'mad' kəppɔ 'deaf' thɔṇṭi 'lame' etc. which are although treated as adjectives are actually adjectivals. In addition to such adjectives described under Noun Morphology which are adjectivals, we come across some more by way of derivation.

Formation of Adjectivals :

1. From adverbs :

Derivative suffix :

(i) /-cɔ ~ -ci ~ -cɛ̃ ~ -cɛ ~ -cyɔ ~ -cĩ/ (ii)/-vɔ ~ -vi ~ -vɛ̃ ~ -vɛ ~ -vyɔ ~ -vĩ/
(iii) / -ɔ ~ -i ~ -ɛ̃ ~ -ɛ ~ -yɔ ~ -ĩ/

(i)	(ii)	(iii)	
-cɔ	-vɔ	-ɔ	m.sg.
-ci	-vi	-i	f.sg.
-cɛ̃	-vɛ̃	-ɛ̃	n.sg.
-cɛ	-vɛ	-ɛ	m.pl.
-cyɔ	-vyɔ	-yɔ	f.pl.
-cĩ	-vĩ	-ĩ	n.pl.

(iii) is used after past stems; (ii) is used after numerals and (i) elsewhere

Examples :

bha:yrə	'outside'	bharcɔ	'outsider'
aṅga:	'here'	aṅga:ci	'local person(f)'
laggi	'near'	laggi:cɛ̃	'next thing'
ittu:lɛ̃	'how many ?'	itlya:vɔ	'how manyth man?

2. **From verbs** :

There are two types of forms available from every single verb, the one is the past finite verb stem plus the gender-number suffix and the other is got by adding derivative suffix to the verb stem.

I type	sa:ṅgə	'say'	saṅgi:li	'she about whom was said'
			saṅgi:lɔ	'he about whom was said'
			saṅgi:lɛ̃	'that about which was said'

Six forms are available by adding the gender-number suffixes to the past stem of the verb, one at a time.

II type : These are got by adding -cɔ, -ci, -cɛ̃, -cɛ, cyɔ, -cĩ to the * verb stem

Examples :

sa:ŋgə	'say'	saŋgu:cɔ	'he about whom it is said'
		saŋgu:ci	'she about whom it is said'
		saŋgu:cɛ̃	'that about which it is said'

The special characteristic of these verbal adjectivals derived from the verbs is that, they show the tense distinction past vs. non-past or present. Adjectivals derived from adverbs do not show such distinction. However, syntactically there is no difference between adjectivals and verbal adjectivals.

Certain words in the data are verbs as well as nouns—either they are homo phonous or differ as regards the final vowel. Nouns are taken to be basic forms from which the verbal forms are taken to be derived.

Derivative suffix : -ə, ɸ, -i

Examples :

kɔ:pu	'anger'	kɔ:pə	'to scold'
khã:ki	'cough'	khã:ki	'to cough'
mu:tə	'urine'	mu:ti	'to urinate'

Formation of Diminutives :

Derivative Suffix : -u:lə$_{\infty}$ -u:li

Examples :

giṇḍi	'a vessel with a snout'	giṇḍu:lə	'a small vessel with a snout'
ambɔ	'mango'	ambu:li	'tender mango'

Syntax :

A sentence in Konkani is a unit occurring in absolute isolation, and which gives a complete sense by itself. The intonational characteristics are not described. The constituents of a sentence are described on the basis of their IC structure.

Konkani sentences are of two types : Major and minor. A Major type of sentence is a predicative type. A predicate has verb as nucleus.

Predicative type :

This again is divided into three sub-types : (i) Affirmative (ii) Negative, (iii) Interrogative.

*non-past stems. The stems occuring before these suffixes are different from those occuring befote tense or mood suffixes. No detailed analysis was made.

(i) *Affirmative.*—This type has a finite verb or a verb phrase, a finite mood or the verb tə̃, as predicate.

(ii) *Negative.*—This type has a negative verb na:, or the indeclinable negative verb nə:ỹ or other negative formations as predicate.

(iii) *Interrogative.*—In this type nf sentences, interrogative particle—vɛ/ -vɛ̃ is postposed to the previous two types of sentences, or interrogative words of adverbial nature precede the predicate.

Examples :

tɔ: aṅg*etta*:	'he comes here'
tɔ:aṅga *na*:	'he is not here'
tũ: attə̃ *ettavɛ*	'are you coming now?'
tũ: *khəntə*:ỹ *vətta*:	'where are you going?'

Minor type :

Any sentence which is not a member of the predicative type is said to be a member of the minor type. A minor type of sentence can be any ofthe following : (1) Nominal, (2) Interrogative (3) Interjectional.

1. *Nominal.*—A nominal sentence is one which has a noun or noun phrase as nucleus in the place of the predicate. It is invariably of an interrogative nature, interrogation in the form of interrogative suffix affixed to the noun nucleus or an interrogative word in the nature of an adjective occurring in the sentence. The final noun component of such o sentence is taken as the noun nucleus, as, the preceding components also happen to be either a noun or a noun phrase in soms cases.

2. *Interrogative.*—These have an interrogative word of a nominal nature as the nucleus. After a few interrogatives of adjecttval type, the particle ki 'interrogative' is added.

3. *Interjections.*—Single word or word sequence utterances giving the interjectional sense belong to this category.

Examples :

tɔ: tuggɛ:l *bappavɛ*	'(Is) he your father ?
tɔ: *kɔ*:ṇə	'who (is) he ?'
vəyvɛ	'is it ? (lit. yes ?)

Conversational bits are not taken for consideration under Syntax. In thə following pages, a sentence is meant to be only a Major type of sentence.

Nouns, pronouns, adjectives, adverbs and verbs are dealt with as regards their syntactic function.

Nouns	:	Nouns of all types (basic, derivative) and pronouns
Adverbs	:	Those that modify the predicate of the sentence viz. an adverb, a verbal participial form, locative, instrumental or sociative form of nouns.
Adjectives	:	Those that occur as attributes to nouns and syntactic adjectives. viz. Adjectives of all types, genitive form of a noun or a pronoun.

Verbs : Simple and compound verbs and syntactic compound verbs.

Adjectivals : As specified in Morphology.

Phrases : A phrase is a larger construction in which there is a head-word. Depending upon the morphological category of the head:word. the nature or the type of the phrase is decided. The constitutents preceding the head-word decide the sub-type of such a phrase.

There are five types of phrases made use of in Konkani. They are, noun phrase, adjective phrase, adjectival phrase, adverb phrase and verb phrase.

Noun phrase : This is of three types : (i) Attributive (ii) Co-ordinate (iii) Appositional.

(i) *Attributive* : This type consists of two constitutents one the head and the preceding one attributive to the head. The attribute may be an adjective, an adjective phrase, an adjectival, or an adjectival phrase or a noun. An adjective phrase has an adjective as head preceded by an adjective or an adjectival.

An adjectival phrase is a phrase substitutable for an adjectival, and has an adjectival as head and adjectives or adjectivals as attributes.

Examples :

e:ku mha:ru	'one harijan'
e:k sanə: ra:nə	'one very small forest'
sikvə:ṇ nattilə mha:ru	'illiterate harijan'
e:ku sikvə:ṇə ***nattilə*** mha:ru	'one illiterate harijan'

(ii) *Co-ordinate.*—This consists of two or more nouns or nounphrases co-ordinate in nature. The nouns are co-ordinated either by (a) the use of the conjunctive particle ani 'and' (b) additive suffix V:y (where V is the final vowel of the noun) or is (c) an echo word construction. Of these (b) is the most frequent in constructions.

Examples :

kayḷə ani tagge:l ku:ṭṭuka:rə̃	'(the) crow and his friends'
kayḷo:y ka:sɔ:vu:y	'(the) crow and (the) tortoise
ghə:rə bi:rə	house, etc.'

(iii) *Appositional.*—A phrase in which two or more nouns, noun phrases, adjectivals or adjectival phrases stand in apposition to each other.

Examples :

tange:l sanga:ti e:ku vindu:ru	'their friend, one rat'
putta:li kəmbi dusse:ri	**'son's telegram, second'**

Adverb phrase :

This has an adverb as head and adverb(s) or adverbial phrase, an adjective or a noun as sttribute.

Examples :

vɔggi vɔggi	'very fast'
cã: ma:rə:g	'very costly'
səvɳiyã : laggi	'near the sparrows'

Verb phrase :

This has a finite verb, a negative verb, a finite mood or a compound verb as head, preceded by *non-finite mood construction*, which in turn has a non-finite mood as head. This head is either in verbal participial or infinitive of purpose mood. When the nead is in prohibitive mood, the attribute may be in obligatory mood.

Examples :

bessu:n jevta:	'having sit, eats'
emca: sa:ṅgə	'ask to come'

Compound verb :

A compound verb consists of two constituents. The first constituent is a (non)-finite verb/mood form followed by an auxiliary verb formation, the verb bases being any one of the following :

və:cə 'to go'; ja:y 'to happen'; ja: 'to be possible'; pu:rɔ'to be enough and as-'to be'. The meaning is idiomatic. All periphrastic tense constructions are treated as compound verbs, as the second constituent is an auxiliary verb-formation of the verb phrase as-'to be'.

(1) Infinitive form of any verb + finite verb formation of the verb və:cə 'to go' 'about to.....(was) going to'

Examples :	kɔ:ru: vəṭṭa:	'(he) is about to do; going to do'
	mə:ru: gɛllɔ	'(he) was about to beat; was going to beat'

(2) Infinitive form of any verb + jamna: 'won't be possible to.....

Examples :	kɔ:ru: jamna:	'won't be possible to do'
	mə:ru: jamna:	'won't be possible to beat'

(3) Infinitive form of a verb + jattə:lẽ 'will be possible to.....'

Examples :	kɔ:ru: jattə:lẽ	'will be possible to do'
	mə:ru: jattə:lẽ	'will be possible to beat'

(4) Infinitive form of a verb + pu:rɔ 'might or may.....'

Examples :	kɔ:ru: pu:rɔ	'might or may do'
	mə:ru: pu:rɔ	'might or may beat'

(5) Habitual present tense gerund form of a verb + assə 'be in the habit of....ing'

Examples :	kə:nə:p (ə) assə	'Is/are in the habit of doing'
	mə:rə:p(ə) assə	'Is/are in the habit of beating'

(6) Habitual past tense :
gerund form of a verb + past form of the root as 'to be'

Examples : kə:rə:p (ə) assi:lɛ̃ 'used to do'
e:və:pə assi:lɛ̃ 'I (m) used to come'

(7) Habitual present nagative:
gerund form of a verb + na : 'be not in the habit of..ing'

Examples : kə:rə:pə na: 'Is/are not in the habit of doing'
ma:rə:pə na: 'Is/are not in the habit of beating'

(8) Habitual past negative—This is formed by adding na: 'no' in between the two constituent of the habitual past, thus : Gerund form of a verb + na: + assi:l-

Examples :
kə:rə:pə na: assi:lɛ̃ 'was not in the habit of doing'
vəccə:pə na: assi:lɔ 'he was not in the habit of going'

Concordance in phrases *:*

In the case of noun phrases (except the co-ordinate type), adjective phrase and adjectival phrase, there is concordance in gender and number between all the constituents present.

Simple Sentence *:*

Depending upon the nature and complexity of the constituents other than the predicate, Major Type of sentences are divided into two sections : Basic and Expanded constructions. A simple sentence is of the basic construction type, and has only one predicate.

A simple sentence in Konkani has six constituents. Subject, Direct Object Indirect Object, Complement, Attribute and Predicate. Of these, excepting the Predicate (with the exception of tə̃ or ne:ỹ as a predicate) all the others may or may not occur. When tə̃ or nə:ỹ is the predicate two more constituents, subject and the attribute must also occur.

Subject.—This can be filled by a noun or a noun phrase or an adjectival

Dir. Object.—This may be a noun or a noun phrase or an adjectival.

Indir. Object.—A noun or a noun phrase in dative case serves as Indir, Object.

Complement.—This modifies the predicate. There can be more than one complement. A complement may be an adverb or an adverb phrase.

Attribute.—This occurs in sentences of equational type, where the predicate tə̃ or nə:ỹ functions as a connecting link between the subject and the attribute. The main difference between an attribute and a complement is that, the former is an obligatory constituent whenever the predicate is tə̃ or nə:ỹ while the latter is an optional one. An attribute may be a noun or a noun phrase, an adjective, an adjectival, an adverb or an adverb phrase.

Predicate.—This being the nucleus of the sentence construction is always a verb or a verb phrase.

Word Order.—The predicate is the closing constituent of the sentence, and it is mostly found in the final position. All the other constituents precede. the predicate and are interchangeable as regards their mutual placement. In, general it may be said that the order is subject, Indir. Object, Dir. Object Complement(s) and Predicate.

Concordance between the constituents:

Depending upon the nature of the predicate (i.e. the category of the verb) there is or is not concordance between the constituents in gender-number (person).

There are altogether five types of Concordance :

Type 1 : Concordance in gender-number (person) between subject and predicate.

Type 2 : Concordance in gender-number between Indirect/Direct objcet and predicate.

Type 3-4 : No concordance as regards gender-number (person).

Type 3 : The predicate is in obligatory mood.

Type 4 : The predicate is tə̃ or is in indefinite future mood.

Type 5 : The predicate is a negative finite verb (in some cases their is concordance and in other cases not).

tũ : vətta : 'You are going'

Explanation :

Type 1 : dɔ:g ja:ṇə̃ vətta :y 'two persons are going'

Type 2 : tanni dikki:lɔ yɔ vərɔ:vu 'they saw (m. sg.) this rice (m. sg.)

ti :ṇɛ̃ takka kəmbi vaccu:n aykəyli 'she read (f. sg.) him the telegram (f. sg.)'

ta:ṇɛ̃ makka dikki:li 'he saw (f. sg.) me (f. sg.)'

ta:ṇɛ̃ tɛ səvṇiyã: laggi saṅgi:lɛ̃ 'he said to the sparrows'

In type 2 the predicate is a transitive verb in past tense. The subject is in the agentive case. The concordance in gender-number is between.

(i) Dir. object and predicate, if both Dir. and Indir. objects are present or only the Dir. obj. is found.

(ii) Indirect object and predicate if only the Indir. obj. is present.

The predicate is in neuter singular if both the objects are absent.

Type 3 : tummi makka:y ka:ḍka: 'you should take me too.

ammi səgṭa:ni ubbuka: 'we should all fly'

No concordance between any of the constituents—subject is in agentive case.

Type 4 : migge:l dhu:və thoṇṭi tə̃ 'my daughter (f.sg.) is lamə (f. sg.)'

ã:və̃ tɛ̃: pha:y kəri:nə 'I shall do it tomorrow'

No concordance between constitutents. subject is in nominative cas

Type 5 : tɔ: aylna : 'he did not come'

majra:n tɛ̃: aykilna : 'The cat did not hear that'

tɔ: ra:mu nə:ỹ 'he is not Ramu'

When the predicate is a present negative verb or a past negative intransitive verb, the subject is in nominative case and there is concordance in gender-

number between the subject and the predicate. When the predicate is nɔ:ỹ subject is in nominative case, and there is no concordance between predicate and other constitutents. In other cases, the subject is in agentive case and there is no concordance between predicate and other constitutents.

Expanded Constructions : Complex and Compound sentences are treated as expanded constructions.

Complex Sentence :

This contains two or more clauses where one is a main clause and the other(s) is/are subordinate clause (s). While the main clause is independent, the subordinate clause(s) is/are dependent upon the main clause.

A clause is a part of the main sentence, and which has a predicate of its own.

A subordinate clause may be 1. Noun clause 2. Adverbial clause.

1. *Noun clause.*—This is substitutable for a noun and acts as the object/subject of the predicate of the main clause depending upon whether the predicate is a transitive/intransitive verb or verb phrase.

Occurrence :

(a) It is generally followed by the subordinating particles muṇ 'that', si : 'that', V :y and (where-V is the final vowel of the constituent with which it occurs.)

(b) If no such particle is to be found, then , this clause is interspersed within the main clause.

(c) Juxtaposed to the main clause, if the subordinate clause happens to be the utterance of the subject of the main clause, and is in direct speech or is a quotation.

Explanation.—

mha:ra:n a:ṭhəylɛ̃ tagge:l pu:tu khalpaṇe:n bərəylɛ̃ muṇ.	'The harijan thought that his son wrote obediently'
mukka:ri bɛssallɛ̃ kayḷaya:n parvɛ ubbu:n vətta:y dikki :lɛ tɛ kayḷaya:n tañcila: saṅgi:nɛ makka:ytuṅge:l ku:ṭṭukka: ri ja:vnu ka:dka:	'The crow saw the pigeons flying away'
	'The crow said to them "(you) should take me too as your friend".

2. *Adverb Clause.*—Substitutable for an adverb, this occurs as a complement to the predicate of the main clause. This is of three types, depending upon the type of the particle used.

(a) Contitional, (b) purposive, (c) modal.

(a) The particle jalyɛ:ri 'if' occurs after the adverb clause.

(b) The particle dikku:n 'because' occurs after the adverb clause.

(c) Connectors such as kəssi.....jalyɛ: təssi 'how....thus' ; kɔ:ṇɛ̃.. jalyɛ: ta:ṇɛ̃ 'who .....he'

are used to connect the adverb clause of modal type with the main clause.

Explanation.—

tukka ja:ṽka jalyɛ:ri tũ: yɔ:	'If you want, you come
tũ:vɛ̃ sɔ:villɛ̃ dikku:n mak kɔ: paylɔ	'Because you colded, I became angry'
kəssi ka:ṇgetti:lɛ̃ jalyɛ:təssi di:mka:	'How (you) got thus (you) should give (back)'

Compound Sentence .—

This contains more than one main clause, the clauses being connected by connectors. Depending upon the nature of the connector, compound sentences are divided into three sub-types :

(i) Conjunctive, (ii) Alternative, (iii) Adversative.

(i) A conjunctive particle ani 'and' or ani:kə 'some more' is used as the connector.

(ii) Particle ki 'or' is used.

(iii) Particles nantə:na: 'except', jalyɛ : ri 'but' are used.

Explanation .—

tanni tə pu:ɭu dusse:ri assilkaḍe dəvvə:rnu marlə *ani* tɛ̃ maṅkəḍa: bə:lə kʰaṅci: thakun ka:ṇ səḷḷɛ̃ 'They, having kept the wedge where it was earlier struck it *and* released the tail of the monkey from the gap'

tə:etta: *ki* vətta:	'(Does) he come or go ?'
tə: pa:ñcma:s murthə:m	'Five months back he was
buḍḍə:s jallə:lə tə̃ jalyɛ:ri	almost drowned *but* some-
kə:ṇki: uñca:ri ka:ṇ səḷḷə	body rescued him'.

Classification of Konkani dialects

With the help of isoglosses the following is the classification of Konkain into Group of Dialects and Major Dialects of the respective Groups.

Konkani Language

Southern Group *Central Group Northern Group

Areawise.— Southern Group is spoken in Kerala and Karnataka.

Central Group in Maharashtra and Northern Group in Goa.

The main isogosses separating the Southern Group from the Northern Group are as follows :

Southern Goup	Northern Group
1. Total Retention of final vowels in nouns.	1. Haphazard retention of final vowels.

Explnation.—

cɛllə	'boy'	tsələ
phattə:ru	'stone'	fatər
rannə:ṇi	'oven'	ra:nə:ṇ
ba:ylə	'wife'	ba:yl
pɛ:rə	'guava'	pɛ:r
nəṇcɛ̃	'pickle'	ləṇcɛ̃
ha:tu	'hand'	ha:t
va:ṭə	'way'	va:ṭ
phu:lə	'flower'	fu:l

*not discussed.

2. Only /ɔ / is phonemic out of the phones (O) and (ɔ)		2. Both / ɔ / and / o / are phonemes	
ambɔ	'mango'	a:mɔ	
ujjɔ	'fire'	uzɔ	
vɔ:ḍi	'to pull'	o:ḍ	
vɔ:ṅkə	'to vomit'	ɔ̃:k	'to vomit'
vɔ:ṅki	'vomit (N)'	õ:k	'vomit (N)'
vɔ:ṇṭu	'lip'	koli	'vixen'
		koytɔ	sickle'
		ɔ:ṭh	'lip'
		po:r	'child'
		pɔ:r	'young of animal'
3. Occurrence of homorganic clusters.		3. Simplified to the nasal in the same words.	
NC in words			
tandu:ḷu	''rice'	ta:nu:ḷ	
ambɔ	'mango'	a:mɔ	
bikkəṇḍə	'nut'	bikəṇ	
bikku:ṇḍu	'bed bug'	bikuṇ	
ma:ndi	'to tie'	ba:n	
ambu:li	'tender mango'	a:mli	
iṅga:ḷɔ	'charcoal'	iṅḷɔ	'ember'
uṅgɔ:ṭɔ	'thumb'	a:ṅṭɔ	
uṇḍi	'morsel'	uṇi	
khandɔ	'branch'	kha:ni	
4. Occurrence of / ph /		4. Occurrence of / f /	
Phattɔ:ru	'stone'	fatər	
pha:ṭi	'back	fa:ṭ	
phɔ:ḍ	'hood of a serpant'	fəḍa:	
phu:lə	'flower'	fu:l	
phə:ḷə	'fruit'	fə:l	
phuggə:y	'to soak'	fug	
phu:di	'pudendem muliebre'	fu:d	
Phəṇṇə	'seasoning'	fəṇṇã	
*phɔ:vu	'beaten rice'	**fɔ:v	
phɔ:ṇḍu	'pit'	fo:ṇ	
5. Occurrence of / dz /		5. Occurrence of / z /	
dzə:ḷa:r	'mosquito'	zəḷa:r	
madzdzə:rə	'cat'	mã:zə:r	
radzdzu	'rope (for drawing water)'	ra:zzu	
udzdzɔ	'fire'	uzɔ	
dza:ṅgə	'thigh'	za:ṅ	

In addition some of the salient features of the Northern Group which are not shared by the Southern Group are as follows :

1. The fricative (groove) series have such members/z, zh, ž /

* Singular form
**Plural form

Explanation.-

zu : n 'become mature' zhũ : j 'war' žu:n 'month of june'

2. Neuter personal endings are used in 1st, 2nd and 3rd person to indicate feminine gender.

Explanation.—

ha:ṽ aylɛ̃ 'I came (f) tũ: aylɛ̃ 'you came (f)
tɛ̃: aylɛ̃ 'she came (f)

3. Only -c- type gentitive is found (as against -c- and 1- type genitive in S. Group).

4. *Various derivatives from verbs are found.*

Examples :

kər	'do'	kərpi	'doer'	kərəp	'doing'
kərcɛ̃	'doing'	kərpa:cɛ̃	'past irrealis		'would have done etc.

5. *In syntax, clauses are preferred to use of phrases.*

Examples :

jɛnna: tujɛ̃ viśi:n cinṭã: tɛnna:.....
'when I think about you then.....
jɛnna:.....tɛnna: ta:ka: mɛḷṭa: ti: śa:nti
'When .....then, the peace that he gets'
tũ: za:ṇa: aśillɛ̃ ki ha:ṽ ɛṭlɛ̃ 'you knew that I will come'.

6. *Relative pronouns are used.*

Examples :

saima:c citr jɛ̃: 'that, picture of the scenery'
.....a:sa: jɛ̃: səglyā:k a:plɛkəḍɛ o:ḍu:n ghɛta:
'.....that which is, draws all towards it (self)'

7. *Internal change as a process for pluralisation of some nouns.*

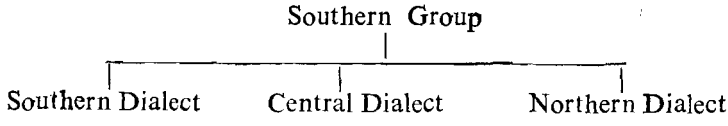
Examples :

do:r	'rope'	dɔ:r	'ropes'
khe:ḷ	'play'	khɛ:ḷ	'plays'

8. *Vocables borrowed from portuguese.*

Examples :

fɔ:rrə	'ceiling'	fəka:ṇa:	'hoax'
friyo:s	'irritation'	kɛsta:ṽ	'fight'
zhũ:j	'war'		



Southern Dialect covers the area Trivandrum to Calicut.

Central Dialect, Calicut to Coondapur and Northern Dialect Bhatkal to

Karwar.

Salient features of Southern Dialect.

1. In the dento-palatal region, only palatal affricates (treated as stops) /c/ /ch/ /j/ /jh/ are found

Examples :

a:ca:ri	'Hindu Seer	a:ji	'to day'
camma:ru	'cobbler'	ca:bə	'bite'
cə:rə	'to crawl'	ci:ñcə	'tamarind'
cə:y	'see'	ja:ṅgə	'thigh'
jərlə	'cockroach'	cɛllə	'boy'
vacchə	'name of a gotra'	jhə :du	'storm'

2. Honorific sg. imperative pl. suffix : { y }

Examples :

etta:y	'they come'	eyya:y	'please come!'
vətta:y	'they go'	cəyyɛ:y	'please see!'

3. Gerund suffix : { ə:pə }

Examples :

kə:rə:pə	'doing'	ka:ḍə:pə	'taking'
saṅgə:pə	'telling'		

4. Some of the vocables unshared by other Dialects.

Examples :

balla:və	'bad'	purtɛ	'all'
thaṅga:	'there'	khalla:kə	'below'
maglaya:nə	'in the back'	dhara:ri	'fast'
murthə:mə	'previously'	cə:y	'see'
vərə:vu	'rice'	mumbu:rə	'mosquito'

Central dialect :

1. In the dento-palatal region the following affricates are found : /ts/, /dz/, /dzh/, /c/, j .

Examples :

cɛllə	'boy'	ji:vu	'soul'
dza:ṅgə	'thigh'	dzhə:r va:rɾ	'strom'
tsanni:ṇɛ	'moon light'	ghəntsə	'bunch'
ghəñcɛ	'bunches'	ca:ri	'four'
dzhəlkɛ	'fish'	radzdzu	'rope'
ci:pə	'wooden ladle'	udzdzə	'fire'
tsa:ṅgə	'good'		

2. Honorific imp sg./pl. suffix : {ci}

Examples :

etta:ci	'they come'	eyya:ci	'please come
vətta:ci	'they go'	vəca:ci	'please go !'

3. Gerund Suffix : {cɛ̃}

Examples :

kərcɛ̃	'doing';	pɔḷovcɛ̃	'seeing'
eṽcɛ̃	'coming'		

4. Some of the vocables unshared by other Dialects.

Examples :

tɔggu	'down'	dimbi	'knee'
gaddɔ	'field'	ṣi:la:	'rock'
guḍgu:ḍu	'thunder'		

Northern dialect :

1. Occurrence of the marginal phoneme * ɨ/ high central unrounded vowel as the euphonic component.

Examples :

ghə:rɨ	'house'	e:kɨ	'one'
bayle:kɨ	'to the wife'	khə:ṇɨ	'dig'

2. Occurrence of /ph/ as well as /f/.

Examples :

phugə:y	'bloat'	phəṇṇə	'seasoning'
pho:ṇḍ	'ditch'	fo:ḍ	'boil'
ɔ:fi:s	'office'	fərək	'difference'

3. Occurrence of /dz/ as well as /z/.

Examples :

puj	'zero'	dza:le:r	'musquito'
a:dz	'today'	mazə:r	'cat'
ka:zu:ḷ	'ear wax'		

4. Honorific sg. /pl. suffix : / {t}

Examples :

eta:t	'they come'	vəta:t	'they go'
eya:t	'please come!'	kəra:t	'please do!'

5. Some vocables unshared by the other Dialects.

Examples :

səṇḍa:s	'lavatory'	khatspən	'betel leaf'
lha:npəṇ	'childhood'	kulu:p	'lock'
hərkət	'objections'		

The Konkani dialect situation is of a 'dialect continuum' type and a lot of overlapping is found between Major Dialect areas.

The phonological and morphological features are very much mixed up in Karnataka area. The Southern dialect area is very sharply distinguished from all other Konkani speaking areas in their preservation of many conservative features such as (i) /~/ having much grammatical significance (ii) final vowel in nouns being retained through out (iii) words in general having longer canonical forms etc. But then the Central Dialect shares these features with the Southern Dialect and there is a dichotomy of the Southern-Central Dialects against the Northern Dialect in the above features. But in the case of features like having /ts/ /dz/ distinguished from /c/ /j/ and the gerund suffix being /cɛ̃/ the dichotomy is Southern against Central-Northern dialects. In the case of loss of final vowel again, some of the rural speech varieties in the Central Dialect area share the Northern Dialect area feature of loss of final vowel and occurrence of */ɨ/.

Influence of Modern Marathi in the Karwar-Dharwar-Belgaum- Panaji area is seen in the features (i) loss of final vowel other than -ɔ (ii) occurrence of relative pronouns and reflexive pronouns and (iii) preference of clauses over relative participial constructions.

While the loss of final vowel necessitated the innovation of a marginal phoneme */ɨ/ in Karwar area no change is found in Belgaum area and the internal change as a process of pluralisation occurs in Goa area. The occurrence of this one feature - retention against loss of final vowel cuts very deep into the structure of Konkani language as its results are varied in varied areas. As an illustration, /ɔ/ has two allophones [o] and [ɔ], the higher variety, occurring before high vowels and the lower variety occurring before non-high vowels in the Southern Dialect. The same is the case with the Central Dialect. But in the Marathi influenced area the two allophones [o] and [ɔ] have attained phonemic status due to the loss of final vowel in nouns, the final vowels being /i/, /u/ and /ə/. In Goa area a further development takes place where the remnants Co:C- and Cɔ:C—allowing internal changes for pluralisation or derivation as follows :

Examples :

po:r	'child'	pɔ:r	'young of animals,
pe:r	'guava fruit"	pɛ:r	'guava tree'
do:r	'rope'	dɔ:r	'ropes' etc.

Further in Goa, /ɔ/ is the m.sg. ending while /o/ is the f. pl. ending as follows.

a:mya:tsɔ pa:rə	'the harvest time of mango'
ta:jo tsəṭyo	'her descents'
ta:zɔ a:mɔ	'fresh mango'

This is only to illustrate that how one single feature has given rise to various changes differing within themselves from area to area. So unless we take up feature by feature and observe it in the continuous stratum from south to north, the picture is likely to be bizarre rather than uniform. The whole of Konkani area can be divided into areas on the basis of some twenty to twenty five features giving rise to various degrees of changes in various regions.

Three factors which complicate the dialect situation are the dichotomy of Christian Dialect as against the Hindu Dialect everywhere except in Kerala and predominantly in Mangalore and Goa area. The most important features which distinguish the Christian Dialect from the Hindu Dialect are as follows :

(i) Phonologically occurrence of */ɨ/ in Mangalore area (a) Central Dialect area) and the vowel release of words in Salcete area.

Examples :

ma:trɨba:ʂɨ	'mother tongue (f)'
me:z ɨ	'table (n)'
məstɨ	'many (indeclinable)'

and

ta:ŋki	'tank (F)'
ta:ŋk	'financial capacity'
va:vra:ḍi	'worker (m/f)'

This feature affects the explicit presentation of the gender system of Konkani which can easily be stated as the final vowel gender indicator system.

(ii) Second person sg. being distinguished from other two persons in all constructions.

Examples :

a:ṽ piya:tã :	drink
a:mi piya:ta:ṽ	we drink
tũ: piya:ta:y	you (s.g.) drink
tumi/te piya:ta:t	you(pl.)/they drink
tɔ/ti/tẽ piya:ta:	he/she/it drinks

in other tenses gender difference is additionally indicated in all the persons. Even in a past construction with a transitive verb as predicate, second person is indicated.

ãyẽ	a:mbɔ	khalɔ	I ate mango
tũyẽ	a:mbɔ	khalɔy	You ate mango
teṇe	a:mbɔ	khalɔ	he ate mango

Other features such as occurrence of only one set of genitive case suffixes and occurrence of /f/ and /z/ are features occurring in Christian Dialect, irrespective of the area in which it is spoken. The above two features are shared by Hindu as well as Christian Dialects of Goa.

In Belgaum area, the influence of modern Marathi on the Hindu Dialect was mentioned earlier. In Christian Dialect, the Christian as well as Marathi features are to be found-loss of final vowel and as a consequence, occurrence of consonant ending words, /~/ losing its significance, and being replaced by full nasals, second singular distinguished from other persons.

Examples :

ha:t	'hand (M)'	ke:s	'hair (N)'
ba:yl	'wife (f)'	tue:n	'you (agentive)'
ha:yn	'I (agentive)'		
tu: me:ɭte:lo:ỹ	'you will meet (m)'		
tu: me:ɭte:le:y	'you will meet(f)'		

There are still more distinctions mainly in Belgaum area Christian Dialect such as, forms such as 'bayłyɔ̃ 'women (f. pl.)'; ʁɔkhɔ̃ 'nails (n. pl.)': bo:ṭā: 'fingers (n. pl.)'; ḍolaya:tso asko:ṭ 'eye brow (m. sg.)'; ḍolaya:ntso askoṭõ 'eye brows (m. pl.)'; which complicate the systemic presentation of gender.

Second factor is the continuing influence of Modern Marathi in Karwar-Belgaum-Goa belt.

Third factor is the continuous borrowing of elements from various languages in various areas-from Malayalam in Kerala, from Kannada in Kasargod (Kerala) areas, from Kannada and Tulu in Mangalore area, from Marathi in Karwar-Dharwar-Belgaum area and from portuguese in Goa area. English borrowings are found everywhere.

The situation of Konkani is the composite result of inherent regional features mentioned above together with the influence of various historical and contact features which are different in different regions. So, unless Konkani is looked at as a whole without splitting it into parts depending upon the foreign influences and elaborating it, the true compact nature of Konkani as a uniform homogeneous language is very easily missed and one reaches at conclusions which are at variance with the facts.

Marathi being a sister language, its influence upon Konkani is noticeable due to the sphere of influence being phonemic. The most important influence is the loss of final vowel and the occurrence of certain particles. It does not affect the morphological structure of Konkani. In this area too, Konkani maintains its main differences from Marathi. Nothing much need be stated in this regard as the influence is predictable and minor.

There are a bunch of dialects, nearly fifteen in number, which are spoken in pockets, isolated from each other, in the southern parts of S. Kanara and mainly in the northern parts of N. Kanara. Between themselves they do not claim any ethnic relationship. They are karāḍi (S. K.), kuḍāldeśasth (S.K.), tsāmgār, rājāpuri (S. K.), Nawāyti (together with jamāyti and dālji) hulsvār (N. K.), christian siddhi (N. K.) Gābīt (N.K.) and Bhaṇḍāri (N. K.) kumri Marāṭhi and kulvāḍi kuḍumbi, tsāmgār are found in both Kanaras and Nawāyti is found in the meeting point of Kanaras. The structure of these dialects is exactly in between Konkani and Marathi. These are found only in the Kanaras and hence are treated under Karnataka Konkani.

This is the main point of contact between Konkani and Marathi where the affiliation of these dialects to either Marathi or Konkani is arbitrary. They are more like Marathi than like Konkani and the only point that is of interest here, is the existence of a group where each member shows a different degree of resemblance to Konkani as well as Marathi. Once this bunch is disposed of, the Konkani-Marathi controversy loses its significance and nothing more need be mentioned about either the Konkani-Marathi question or the historical residue present in this bunch of dialects. LSI had taken some of this group of dialects and discussed some under Konkani and some under Konkani Standard. These speech varieties are discussed in this report only as a means of clarification as regards the Konkani-Marathi issue being centred over them for long. If we remove these mixed varieties from Konkani study of LSI, then what actually is left under Konkani is very little in LSI. The whole treatment of Konkani under LSI is based upon the precarious borderline dialects of Konkani Marathi and hence the treatment of Konkani in LSI needs no elaboration excepting that it has been haphazard, irrelevant and highly confusing to say the least.

Taking Konkani as a whole, the influence of every other language always centres upon the vocabulary. Invariably these borrowed vocables, whatever their source are always adapted to the gender system of Konkani everywhere. They have become part and parcel of Konkani and what all remains is to link them up by way of constant communication between various areas.

The main difficulty with the treatment of Konkani has been the non-availability of data on Konkani as a whole and the elaborate piecemeal treatment of a particular speechvariety or speechvarieties of Konkani by various people. A non-literary language like Konkani with lack of resources for communication due to historical reasons, with a powerful literary neighbour like Marathi being unfairly clubbed with it again due to mere historical reasons, is really paying a very heavy price of being called a heterogeneous group of dialects.

This survey has been more in the nature of fact finding than it is thorough. Methodology for data collection had to be changed as circumstances warranted. History of Konkani people is as important as the study of their varities at present. Until 1962, parts of Konkani speaking areas were just pockets and only now one is able to reach the Konkani speaking area in one stretch. For the amount of disturbances faced by the Konkani speakers, for the amount of foreign influences knocking them constantly at various points, one is amazed at the basic strength of Konkani language structure which is very little impaired by such influences.

After working upon Konkani for the past twelve years, I am aware how little has been done on Konkani and how much remains to be done. Until the whole of Konkani speaking area came under my purview, I was surprised by the variety that I came across and the more variety I met with the more clear the picture began to emerge.

For the first time Konkani has been looked at as a whole, concentration being centred upon the links rather than the factors disrupting them. This is only a humble beginning and the gigantic task of building up a Konkani from a particular centre remains. Much depends upon the enthusiasm of the speakers. A lot of linguistic work remains to be done.

Konkani needs be looked at as a whole and not in parts.

PART-II

THE SURVEY OF KONKANI : KARNATAKA

The Survey of Konkani in Karnataka was undertaken between July 1969 and May 1970 for the specific purpose of identifying the Konkani speakers and their speech. As per 1961 Census the total Konkani population in Karnataka was returned under four mother tongue names-Daldi, Goanese, Konkani and Nawait. Under mother tongue Konkani was returned 491,535 speakers, out of 492,339 speakers covering all the four mother tongues.

Of the total population nearly 86 per cent was found concentrated in the two Kanara districts, South and North Kanara. Investigations were conducted in the following eight districts where Konkani speakers were above 5000.

1. South Kanara	258,676	2. North Kanara	162.661
3. Shimoga	16,446	4. Chikmagalur	12,927
5. Dharwar	10,800	6. Belgaum	9,277
7. Bangalore	7,220	8. Coorg	6,236

Hassan (2,035) and Mysore (1,715) were visited.

Prior to the reorganisation of States in 1956, the Konkani area came under the following political units—South Kanara and Coorg under the Madras Presidency, North Kanara, Dharwar and Belgaum under Bombay State and the remaining under the princely state of Mysore.

As regards any prior work done upon Konkani in this area, LSI had covered N. Kanara and Belgaum and one book "Konkani of South Kanara' by Dr. A.M. Ghatage as a part of Survey of Marathi dialects.

As both these works treat Konkani as a dialect of Marathi, they were of very limited use. Emphasis being upon Marathi, the samples presented in LSI were found inadequate for providing tangible information regarding Konkani as such.

Konkani being a non-literary language the only way was to approach the speakers. The speakers had to be identified through their caste appellations. The Gowd Saraswats are usually referred to as Konkanis by other language speakers as well as other Konkani speakers and only the gazetteers of Bombay State and Thurston's volumes could give a description of various castes and tribes speaking Konkani. On the basis of the gazetteer information and local information available through the Karnataka Census Director, Deputy Commissioners of districts and tahsildars the investigations were conducted.

In South Kanara samples were mainly collected from Mangalore, Udipi and Coondapur. All the taluks were visited. In North Kanara samples were mainly collected from Bhatkal, Honnavar, Kumta, Sirsi, Ankola and Karwar.

The Survey aimed mainly at finding out the structural links between the various speech varieties of Konkani available in Karnataka ; the samples, majority of them, anyhow, were of necessity small. The optimum sample

contained hundred sentences in which the hundred items of the basic vocabulary were embedded. As the basic vocabulary items belonging to the thirteen semantic groups were very easily understood by all the informants, elicitation was easy and the time taken was reduced to the minimum. This was a natural selection as the investigation proceeded. When informants were co-operative and knowledgeable, the sample was enlarged with verb paradigms, running text and an enlarged vocabulary.

In South Kanara where the Konkani population is dense and the area is contiguous, same speechvariety was found spread over large areas. Two major criteria followed for sample collection were-(i) density of the population (ii) the variety due to the caste appellation. In the case of minorities, whatever their number, sample was collected. In every place, the major community speech was collected so that the samples would be representative of the larger percentage of the Population.

In North Kanara the Konkani population is sparse, the area non-contiguous due to the hilly nature and the varieties are more and isolated, more samples were collected. Majority being illiterate, sample elicitation was difficult and time consuming and as a result small. Running text was altogether abandoned.

On the basis of the linguistic data available, the following are some of the preliminary findings which are essential to understand the linguistic situation of Konkani in Karnataka.

Structurally Konkani of Karnataka is the same as the Cochin speech which is treated as Standard Konkani. Main characteristics shared by all the speech varieties are as follows :

1. Nouns belonging to three genders masculine, feminine and neuter and two numbers singular and plural.
2. Dative case suffix :—kə
3. Genitive case suffix : two sets (i)-1-set (ii)-c-set.
4. Agentive case has two suffixes-nə in singular and-ni in plural.
5. Masculine Sg. nouns (corresponding a nouns in Marathi) end in-ə
6. 1st person Sg. pronoun hã:və̃ and having an agentive case form hã:vɛ̃
7. No gender distinction is found in the present finite verbs.
8. The concordance in gender and number is always between object and predicate if the predicate is a transitive verb in past tense.
9. The verb substantive as-'to be' has the same base as-in all the three tenses present, past and future (as against Marathi as-and ho)

There are many facets to the Karnataka Konkani situation which need a brief mention here :

1. *Geographical :* The Konkani spread in Karnataka is fan shaped—Kanaras forming the core and the remaining six districts circumscribing the Kanaras, the periphery. The Core Area contains many varieties while the periphery contains specific speech groups. The samples collected from Bangalore, Shimoga, Dharwar and Belgaum corraborate the first hand information available about the speakers from the field. The periphery has mostly urban settlers. Bangalore and Shimoga contain Gowd Saraswats as a major group from S. Kanara ; Shimoga population has settlers from N. Kanara too. In Dharwar, Saraswats and Christians from Goa are found and

in Belgaum Christians and Sonars form the bulk. Though Christians, Saraswats and Gowd Saraswats are found everywhere in urban centres, emphasis is laid upon only the major group. Except Balgaum, all the other five peripheral districts need no specific discussion as the speakers are only from the Core Area. Belgaum will be discussed elsewhere in the chapter.

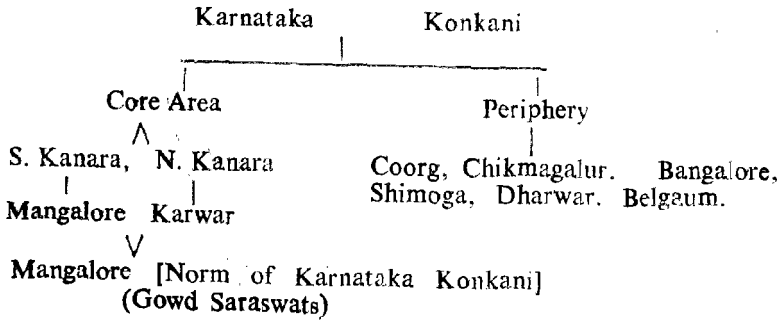
The Core Area has more than 11,500 sq. km. (S. Kanara 5200 sq. km. N. Kanara 6,344 sq. km.). Number of speakers and density of population is more in S. Kanara. N. Kanara has more rural areas compared to S. Kanaras Linguistically however, Gowd Saraswats (and Saraswats), Konkan Maratha, Sonars and Christians are the major speech groups again falling into Hindu and Christian speech groups. All the other speech varieties are minor, irrespective of the number of speakers of a particular speech variety. Kharvi of Coondapur (S.K.) and Honnavar (N.K.) Sherugar of Manki and Honnavar (N.K.) though numerous speak the rural variety which can easily be explained from the reference speech variety of Gowd Saraswat.

Coastal taluks Mangalore (S.K.) Udipi (S.K.) , Coondapur (S.K.) Bhatkal (N.K.), Honnavar (N.K.), Kumta (N.K.), Ankola (N.K.)and Karwar (N.K.) have the major concentration of population. Gowd Saraswats form the bulk of the Hindu population in and around Mangalore and Udipi. Major Christian population is also in and around Mangalore, Udipi and Coondapur. Karwar Hindu population has the major group—Konkan Maratha.

For study of Konkani in Karnataka, three reference points are selected—Mangalore, Karwar and Belgaum. The Christian variety of Konkani is not discussed as it is felt that sum of the salient features of the Christian speech variety discussed in Introduction sufficiently indicates the dialect situation. The caste as such is not treated as important excepting that the major speech group is different in different places—viz. Gowd Sarawswat in Mangalore, Konkan Maratha in Karwar and Sonar in Belgaum. These three reference points are treated as representing S. Kanara, N. Kanara and Belgaum respectively. On the whole S. Kanara speech (Mangalore Gowd Saraswat) with Mangalore as its reference point is considered as the Norm of the Konkani of Karnataka as it retains all the salient features of Konkani as follows :

1. All nouns ending in vowels so that an explicit gender number system of Konkani nouns is preserved.
2. Genitive case has both the sets of suffixes.
3. No gender distinction in present finite verb.
4. Concordance in gender and number always between object and predicate when the predicate is a transitive verb in past tense.

The format of the Survey can be represented as follows :



2. *Vertical.*—No attempt was made to find out the ethnicity of the speech groups speaking Konkani . However, information regarding the ancestors was collected so that some sort of an extra-linguistic link connecting the groups could be obtained. The linguistic data invariably corraborates the information available from the field.

Majority of the speech groups are localised in a particular place in the Core Area. The concentration of the minor speech groups is mainly in the southern part of S. Kanara and the northern part of N. Kanara. Between the speech groups there may or may not be linguistic contact. In the rural areas, every speech group sticks to its own speech variety when there is contact. Each speech group understands the speech variety of the other group(s).

However, there are nearly fifteen speech groups localised in various places of the Core Area which differs from their neighbouring speech groups and not understood by them. As a Group these fifteen differ from all the other speech groups. Between themselves the fifteen have not even the knowledge of the existence of each other except where they are in the same place.

These speech varieties do not share the main structural characteristics of all the other Konkani speech varieties. As a group their structure is midway between Konkani and Marathi and each has a few salient features of its own unshared by any other member even inside the Group. Extra linguistically, the group excepting the Muslims severally claim to have connection with Maharashtra. The Muslims do not claim any relation with non-Muslims.

The speciality of this Group lies in the fact that they retain residues in various degrees in its various members. They are all uniform in their structure being midway between Konkani and Marathi. They are heterogeneous due to the difference in the degree of residue by way of salient features of each member. They also show the geographical characteristics such as borrowings commonly shared with other Konkani speech varieties.

As the Survey is mainly concerned with the Konkani speech varieties, the Group of fifteen is discussed only from their structural view point. Kuḍāl deshasth (Kud. de) speech is taken as the Norm of this Group. This Group will be referred to as Transitional Group (Tr.) as against the Pure Group (P) to which all the other speech varieties belong.

Observations are made with reference to the Norms. The salient features of karāḍi (Kar.) Rājāpuri (raj.) Nawāyti (naw.) Christian Siddhi (Chr. sid. Bhaṇḍāri (bhan.) and Gābīt (gab.) are discussed with regard to some of the features.

P	Tr
1. -ɔ ending m. sg. nouns and adjectives.	1. -ɔ ending m. sg. nouns and adjectives.
Examples :—	*Examples* :—
cɛllɔ 'boy' darlɔ 'man'	dzhilgɔ 'boy ḍa:dyɔ
dɔ:lɔ 'eye' guḍḍɔ 'short'	'man' da:ṇḍɔ 'stick'
ka:lɔ 'black'	thorlɔ 'big' daklɔ 'small'

2. Short final- i in nouns.

Examples :—

celli 'girl' manta:ri
'old woman' pha:ṭi 'back'

3. No gender difference is present finite verb.

Examples :—

etta:	'comes'
vətta :	'goes'
pəḷəyta :	'sees'
ubta :	'flies'

4. Number difference in I person, person -number sfx.

Examples :—

hã : və̃ ettã : 'I come'
ammi etta: ci 'we come'
hã: və̃ vəttã: 'I go'
ammi vətta: ci 'we go'

5. Dative suffix: kə-ka :

Examples :—

makka:'to me'
tukka: 'to you'
amka: 'to us'
kayḷaya:kə 'to the crow'
pəkṣiyã:kə 'to the birds'
matya:kə 'to the head'
ga:ykə 'to the cow'

6. Genitive suffix : two sets -l-set and-c- set

Examples :—

tagge:lɔ 'his'
taṅge:lɔ 'their
amge:lɔ 'our'
ramma:lɔ 'ram's'
rukka:cɛ̃ 'of the tree'
ghəra:cɛ̃ 'of the house'
thəñcɛ̃ 'of that place'

2. Short final-i in nouns.

Examples :—

pa : ṇi 'water' a: mi 'we'
tumi 'you. pl.' kiḍki
'window'

3. Gender difference in present finite verb.

Examples :—

dukte 'aches (f sg).'
uga : vto '(sun) rises (m. sg.)'
etto 'comes (m. sg.)'
uba: vta 'flies (n. sg.)'
bho:ṅkto 'barks (m. sg).'
bho:ṅkte 'barks (f. sg.)'

4. No number difference in I person -number sfx.

Examples -:—

mi:/ami bo : ḷtõ 'I /we speak
mi:/ami dza: tõ 'I/we go'
mi:/ami kha: tõ 'I/we eat'

5. Dative suffix :-le-si

Examples :—

male ~ ma: le 'to me'
tule 'to you'
tele 'to him/her/it'
tuma:si 'to you (pl.)'
ama:si 'to us'
Phakrã: si 'to the birds'
ma:te:si 'to the head'
ga: ysi 'to the cow'

6. Genitive Suffix : 1 set c-Set only.

Examples :—

ma:dzẽ 'my'
amtsa: 'our'
phula:ñcɔ 'of the flower
ruṅka: cĩ 'of the tree'

7. Past stem as-of verb substantive as-'to be'	7. Past stem ho-of the verb substantive as-'to be'
Examples :—	*Examples* :—
aṣṣillɛ̃ 'was (n. sg.)	hottɛ̃ 'was (n. sg.)'
aṣṣilɔ 'was (m. sg.)	hotto 'was (m. sg.)'
aṣṣilyɔ:ci 'were' (f. pl)	hotti 'was (f. sg.)'
	hottĩ 'were (n. pl.)'
8. Infinitive suffix -kə/-ca : kə	8. Infinitive sfx : —ve
Examples :—	*Examples* :—
eṽca:kə 'to come'	kha:ve 'to eat'
kɔ: ru: kə 'to do'	dharve 'to catch'
	pe : ve 'to swim'
9. Agentive case has two suffixes -nə singular-ni plural	9. Agentive case one suffix-ni~-nɨ
Examples :—	*Examples* :—
kayḷaya:nə 'to crow' (agent')	kavlɛ:ni 'the crow (agent)
parvayã:ni 'the birds' (agent)	pa:rve:ni 'the pigeons' (agent)
	ra:ya:nɨ 'the king (agent)
	ciccundre:nɨ 'the mouse (agent)
10. I person pronoun hã :vɔ̃ 'I' and ha an agentive case from hã :vɛ̃ 'I'	10 I person pronoun mi : 'I and has no agentive case form.
Examples :—	*Examples* :—
hã:vɔ̃ vəttã: 'I go'	mi:sa:ṅgattallɛ̃ '(that which I said'
hã:vɛ̃ saṅglɛ̃ 'I said'	mi:bo:ḷtõ 'I speak'
11. Construction consistently passive when the predicate is a transitive verb in past tense ; the concordance in gender-number always between the predicate and the object and the subject is in agentive case.	11. The construction is passive/ active when the predicate i a transitive verb in pas tense, no consistence in concordance between predicate and object and the subject is either in nominative or in agentive case.
Ex : kayḷɛ:nə tɛ̃: pəḷeylɛ̃	*Ex :* ma:ji ji:b mi: tsa:vli
'The crow saw it'	'I bit my tongue (passive)
tanni vhɔ̃ tandu:ḷu pəḷəylɔ̃	tɔ kutrɔ ma:le tsa:vlo
'They saw the rice'	'The dog bit me (activɔ)
be:ḍa:nə bə:lɛ̃ ghallɛ̃	te: pa:rve:ni bəgətle:n
'The hunter put the net'	'The pigeons saw'
tanni tɛ kayḷaya:kə:y	tɔ be:ḍa:ntsɔ bəgətlã:
taṅge:l ɔṭṭu ghɛtle	'The hunter saw'
'They took the crow too along with them'	ra:ya:nɨ sa:ṅgatlã:
	'The king said'
	ciccundre:nɨ bəlɛ̃ kəttərisu:n pa:rvɛ̃:sɨ bha:yr soḍlã:
	'having cut the net, the mouse let the pigeons out'

12. Vocabulary difference.

Ex :	hã:vɔ̃	'I'
	dhu:vɐ	'daughter'
	celli	'girl'
	cɐllɔ	'boy'
	bayl mani:ʂi	'woman'
	pəkʂi	'bird'
	su:ɳɛ̃	'dog'
	məṭṭɛ̃	'egg'
	gə:l̥ɔ	'neck'
	uddaʔ:kə	'water'
	phatfɔ:ru	'stone'
	ʊdzdzɔ	'fire'
	di:gə	'long'
	hɔ:ɖə	'big'
	sa:nə	'small'
	ullə:y	'speak'
	vɔ:cɔ	'go'
	tsɔmkə	'walk'
	gha:li	'to lay egg'
	la:ʂi	'to burn'
	haṅga:	'here'
	dza:vka:	'wanted'
	kɔslɛ̃	'what'
	itlɛ̃	'this much'
	pɔrnɛ̃	'old'

12. Vocabulary difference.

Ex :	mi:	'I'
	le:ṅkɨ	'daughter'
	ce:ɖũ	'girl'
	dzhilgɔ	'boy'
	ba:ykɔ	'woman'
	pha:krũ	'bird'
	kutrɔ	'dog'
	khava:ɳṭɨ	'egg'
	ma:ɳɨ	'neck'
	pa:ɳi	'water'
	dho:ɳɖo	'stone'
	a:gɨ	'fire'
	la:mb	'long'
	thɔrlɔ	'big'
	nha:ɳɨ	'small'
	bo:l̥	'speak'
	dza:	'go'
	tsə:lɨ	'walt'
	ṭhe:v	'to lay egg'
	pe:ṭo:v	'to burn'
	itte	'here'
	havẽ	'is wanted'
	ka:y	'what'
	itkẽ	'this much'
	dzuɳɛ̃	'old'

Each feature is discussed with reference to six more of the Tr. speech varieties : kar ; raj. ; naw ; chr. sid.; bhan.; and gab. Together with the norm kud.de., three are selected from S. Kanara *viz.* kud.de ; kar.. and raj. and four are selected from N. Kanara. Vartically naw. is Muslim. Chr. sid is Christian and all the others Hindu.

(i) *The structural characteristics :*

1. -ɔ/ -o ending m.sg. nouns and adjectives.

All the speech varieties are uniform in sharing this feature.

Ex :	dɔ:l̥ɔ	'eye'	hɔl̥lɔ	'big' (kar.)
	dɔ:l̥ɔ	'eye'	thɔrlɔ	'big' (raj.)
	kɔskɔ	'boy'	dhaklɔ	'small' (naw.)
	ceɖo	'boy'	giḍḍɔ	'short' (chr. sid.)
	to:ɳɔ	'stick'	hoḍlɔ	'big' (bhan.)
	a:mbɔ	'mango'	ta:dzɔ	'fresh' (gab.)

2. Short final -i in nouns

All the speech varietities are uniform in sharing this feature.

Ex :	boḍi	'stick';	ce:ḍi	'girl' (kar.)
	kha:ṭi	'stick';	masli	'fish' (raj.)
	koski	'girl';	baḍi	'stick' (naw.)
	ka:ṭi	stick';	ma:ʂli	'fish' (chr. sid.)
	tsa:mbḍi	'skin';	masl̥i	'fish' (bhan.)
	ka:ṭi	'stick';	nədi	'river' (gab.)

3. Gender difference in present finite verb.

There is no gender difference in the speech varieties. But in bhan., gab. the forms used in I and II person differ from the forms used in III person. In chr. sid. II person sg. forms differ from other two person forms. In kar. the forms are totally different from other speech varieties. The speech varieties are diverse as regards this feature.

kar.

Ex : ã:vɔ̃ ulle:rã:	'I speak'
pakki ubbare	'bird flies'
mukka kaḍra:	'I know (lit : to me known)'
mukka kannaḍa e:rə	'I know kannada' (lit. to me kannada comes)
tɔ: ambɔ kha:rə	'he eats mango'
tɔ:/ti: haṅgaca: e:rə	'he/she comes here'
tũ: haṅgaca: e:rə	'you come here'
ha:ṽ teñca: e:rã	'I come there'

raj

kombḍi kaṽṭã: thevta:	'the hen lays eggs'
ma:dzẽ ma:tẽ puḍta:	'my head aches'
mi: } pa:ṇi piyattã:	'I/we drink water'
ami ⌋	
tẽ:/tɔ: pa:ṇi pivta:	'it/he drinks water'
ami dza:ntã:	'we go'

(The /~/ upon -a: indicates I person)

naw

tɔ: paṽta:	'he swims'
ami nava:yti za:pta:ṽ	'we speak Nawayti'
tɔ: za:pta:	'he speaks'
me: pəltã:	'I see'
tsa:nni: camakta:	'the star twinkles'
me: teka: volḥa:ta:	'I remember him'
tũ: ma:ka: volḥa:ta:	'you remember me'

chr. sid.

tɔ: nidzta:	'he lies (down)'
ha:ṽ saṅgta: tu: aykte	'Do you hear what I say ?'
tuka: iṅgli:ṣ eta:	'Do you know English ?' (Lit. to-you English comes ?)
a:mi ma:s kha:ta:t	'we eat meat'
komḍi kaṽṭa: ghalta:	'The hen lays eggs'
phakra: uḍu:n dza:ta:t	'The birds go flying'
maje ṭakle usɔ:ḷta:	'my head aches'
a:gi:n ka:gət dzəḷta:	'The paper burns by fire'
tu: kanna: ete:	'when do you come ?'
tumi kha:yam khəy rahta:t	'where do you stay permanently ?'

bhan

ta:ɭɔ dukta:	'throat aches'
su:ry purve:k udya:ta:	'sun rises in the east'
a:g peṭṭa :	'the fire burns'
mi: dza:te	'I go (m/f)'
ami dza:ta:t	'we go'
səvṇĩ huḍtə:ts	'birds fly'
kutri bhogtə:ts	'the bitch barks'
ami ma:s kha:tə:t	'we eat meat'
komḍi kaṽṭa: ghalta:	'the hen lays eggs'
da:t duktə:t	'the teeth ache'
tu:~tũ: khə:ỹ bəgte	'where do you see (m/f) ?'
tũ: ayka:te	'you hear (m/f)'
tu:~tũ: kəśe ete	'how do you come (m/f) ?'

gab.

mi: dza:tə:y	'I go'
tũ: dza:tə:y	'you go'
ami: dza:tə:ṽ	'we go'
tɔ: dza:ta:	'he goes'
ti: dza:ta:	'she goes'
te: dza:tə:t	'they (m) go'
tũ: ma:sḷi kha:tə:y	do you eat fish ?'
pa:krã: uḍtə:t	'birds fly'
kutrɔ bhokta:	'the dog barks (m.sg.)'
komḍi kaṽṭã: ghalta:	'the hen lays eggs'
ma:ji pha:ṭ dukta:	'my back aches (f. sg.)'
pɔ:ṭ dukta:	'belly (n. sg.) aches'

4. No number difference in I per.. person-number suffix. Except in r.aj there is number difference in all the other speech varieties.

kar.

ha:ỹ teñca: e:rə̃	'I come there'
ammi teñca: e:rĩ	'we come there'

raj.

mi:/ami pa:ṇi piyattã:	'I/we drink water'
mi: pe:vtã:	'I swim'
ami dza:ntã:	'we go'

naw

me: pa:ni pitã:	'I drink water'
ami pa:ni pita:ṽ	'we drink water'
me: jeṽtã:	'I take meals'
ami jeṽta:ṽ	'we take meals'

Chr. sid.

ha:ỹ saṅgta:	'I say'
ami ma:s kha:ta:t	'we eat meat'

bhan.

mi: ghəra: dza:te	'I go home'
ami ghəra: dza:ta:t	'we go home'

gab.

mi: ghəra:kaḍe dza:tə:y	'I go home'
ami ghəra:kaḍe dza:tə:ṽ	'we go home'

5. Dative suffix : -le~-si

Except raj. which has -le ~ -sɨ all the other speech varietirs have-ka: ~ kə

kar.

mukka:	'to me'	pakkiyã:kə	'to the birds'
takka:	'to him'	kayḷaya:kə	'to the crow'
tukka:	'to you'	kavḍayã:kə	'to the pigeons'

raj.

ma:le	'to me'	ama:sɨ	'to us'
tule	'to you'	gɔ:rva:sɨ	'to the cattle'
		pha:krã:sɨ	'to the birds'

naw.

-ka: ~ ka:k ~ -k

maka: ~ ma:ka: ~ ma:ka:k	'to me'	tuka: ~ tuka:k	'to you'
ciḍiya:k	'to the bird(s)'	amka: ~ amka:k	'to us'
ja:nvara:k	'to the animal(s)'		
mansa:k	'to the human being(s)'		

The -k in the dative forms of pronouns is a redundancy, analogically formed.

chr. sid.

maka:	'to me'	tuka:	'to you'
teka: ~ teka:k	'to him/her'	ga:ykɨ	'to the cow'
dika:k	'to the direction'		

bhan.

ma:ka:	'to me'	tuka:	'to you'
teka:	'to him/her/it'	dzha:ḍa:k	to the tree'
gəruva:k	'to the animal(s)'	śevṇya:k	'to the bird(s)'

gab.

səgḷyã:k	'to all'	amkã:	'to us'
temka:	'to them'	tukã:	'to you'
teka:	'to him'	ḍokya:k	'to the head'
ma:kã:	'to me'	kapḍya:k	'to the clothes'

6. genitive suffi- only one set -c- set.

In kar. two sets are available, but the forms are different from all the other speech varieties In chr. sid. two sets are used in free variation. In all the other speech varieties only -c- set is used.

kar.

mathalɔ ~ mathli ~ mathalã:	'my'		
tadza:	'his'	madzɔ	'my'
me:lu:sa:ca:	'of the woman'	matta	'my'
teñca:	'their'		

raj.

amci	'our'	ghɔ:ḍe:ci	'of the horse'
ma:dzɔ ~ ma: ji ~ ma:dzē	'my'	pimpḷa:ntsɔ ru:k	'the bunyan three' (lit. tree of the bunyan)
pa:rve:ntsɔ	'of pigeons'		

naw.

amcə ~ amci/amtsə	'our'	mozɔ ~ moji ~ moje	'my'
zha:ḍa:ci	'of the tree'	tsa:ma:ci	'of leather'

chr. sid.

amge:le ~ amce	'our'	tegele ~ tece	'his'
mage:le ~ maje	'my'	dzha:ḍa:ci	'of the tree'
		gho:ḍa:ci	'of the horse'

bhan.

maji ~ ma:dzə	'my'	amci ~ amtsa:	'our'
gərva:ts	'of the animals'	gho:ḍaya:ci	'of the horse'

gab.

tetsa:	'his'	temce	'their'
tice	'her'	dza:ti:ce	'of the community'
fula:cĭ	'of the flower'		

7. Past stem ho- of the verb substantive as - 'to be' In kar. and bhan.as-forms are available. In all the other speech varieties (except in chr. sid. where no data are available) ho- forms are found . In kar. the forms are acc- instead of ass.

kar.

accilã: ~ accilo	'was'	accilĭ	'were'

raj.

hontẽ ~ honto	'was'	hontĭ	'were'

naw.

hoto	'was (I. m. sg.)'	hotyẽ	1. f. sg.
hoto	'3. m. sg.'	hoti	3. f. sg.
hota:ṽ	I. pl.	hote	2. 3. pl.

bhan.

asɨllã:	'(I) was'

gab.

ho:yɔ hotɔ	'would have been necessary'
tũ:ilə hə:y	'you have come'
tɔ:ilɔ:ha:	'he has come'
ti:iliho:	'she has come'
mi:ilə hə:y	'I have come'
te:ilehə:t	'They have come'
tumi ila:ha:s	'You have come'
tũ: ilə:y	'you came'
tumi ila:s	'you came'

[I am not quite sure of the root form. It may even be the depletive of a:he and a:he:t ; however, this is presented to show the Transitional nature of the speech variety].

8. **Infinitive suffix :** -ve

Except raj. -lɛ. in all the other speech varieties it is -k.

kar.

dharya:kə	'to catch'	kha:ya:kə	'to eat'

raj.

dharle	'to catch'	kha:vle	'to eat'

naw

ayku:k	'to hear'	paṽk	'to swim'
ta:ñgaṽk	'to withstand'	raṽk	'to stay'
pi:ṽk	'to drink'		

chr. sid.

kəru:k	'to do'	sangu:k	'to say'

bhan

kəru:k	'to do'	evk	'to come'
poṽa:k	'to swim'		

gab.

dza:ṽk	'to go'	pe:ṽk	'to swim'
eṽk	'to come'	kərũ:k	'to do'

These are more or less similar to the norm in the remaining features and hence not discussed.

This being the area where Konkani and Marathi meet it was necessary to go into the structural characteristics. This transitional group can as well be treated as Marathi as the speakers seem to have emotional links with Maharashtra rather than with the Konkani speech groups.

Majority of the samples of the LSI under Konkan Standard and Konkani fall under the Transitional group and Ghatage's "Konkani of South Kanara" is a descriptive study of a Konkani speech group which has absolutely nothing to do with Marathi.

Konkani as a language retains all the structural characteristics in all its speech varieties, major or minor, rural or urban whether the speech group is isolated or spread over large areas. Vertical differences are not discussed.

Konkani has the most important task of standardisation facting it. The survey results are pruned to serve that specific purpose by the way of enlarging the horizon to include the whole speech area into one whole. All other details however relevant in a fact finding survey are avoided. Of the three centres

Mangalore, Karwar and Belgaum, Mangalore offers the best scope for developing the norm. The following discussion aims at bringing the areas closer by way of comparing the specific features giving rise to differences.

The main problem of Konkani of Karnataka is the disruption of intelligibility between the speech varieties and the (Cochin) Standard on the one hand and the Goa standard on the other. There are a handful of features which are mainly responsible for the general lack of mutual intelligibility. Once these features are sorted out and comparative material built up, the process of standardisation of Konkani will be quickened.

The features can be listed as follows :

1. / ~ / nasalisation.

This has varied grammatical functions to perform in the Standard—In nouns, pronouns and adjectives it is the only feature distinguishing genders and or numbers when phonemic differences are not found ; likewise in verbs too, the person-gender-number differences are mainly distinguished solely with the help of / ~ /. When there are phonemic differences too, the presence of nasalisation on the final vowel is always grammatically significant in that in nouns, pronouns and adjectives the presence of / ~ / indicates neuter gender. In verbs, it indicates either first person singular or neuter gender as the case may be.

Example

Standard (S)

dvi:pə	'island (n.sg.)'	matti	'soil (f.sg.)'
dvi:pə̃	'islands (n.pl)'	mattĩ	'heads (n.pl.)'
mattɛ̃	'head (n.sg.)'	pəkṣiya:kə	'to the bird'
kɛ:ḷɛ̃	'plaintain (n.sg.)	pəkṣiyã:kə	'to the birds'
allɛ̃	'ginger (n.sg.)'	thɔgḍi	'a little (f.sg.)'
thɔgḍɛ	'a little (m.pl.)'	thɔgḍĩ	'a little (n.pl.)'
thɔgḍɛ̃	'a little (n.sg.)'	ti:	'she (f.sg.)'
tɛ:	'They (m.pl.)'	tĩ:	'Those (n.pl.)'
tɛ̃:	'it (n.sg.)'		
ettã:	'(I) come'	etta:	'come(s) (non I.per.)'
aylõ	'(I) came(m)'	aylɔ	'came(m) (non I.per.)'
		ettɔ:lɔ	'will come(m) (non I. per.)'
ettɔ:lõ	'(I) will come(m)		
aylɛ	'(They) came (m.pl.)'	ayli	'(she) came (f.sg.)'
aylɛ̃	'(it) came (n.sg.)'	aylĩ	'(They) came (n.pl.)'

Mangalore

It is similar to the standard.

Karwar—Belgaum (K.—B.)

/ ~ / has lost its significance. Its usage is haphazard. Sometimes it is used and mostly it is not used.

Karwar

Example

ha:ṽ tya: dalya:k veḷkə:ta:	'I recognise that man'
pha:ṭi khu:p corḍa: marta:li	'Previously many children used to die'
he: vastu mha:r lo:k kərta:t	'These things the harijans prepare.'
tange:l gharã:	'Their houses'
te:ts tə:ṇ	'The same grass (n.sg.)'
pora: ~ porã:	'Children (n.pl.)'
te: ~ tẽ:	'that'
hanci lo:kɨ	'People of this place (lit. here-of people)'
ka:kṇa:	'bangles'
ha:ṽ aylã: ~ ha:ṽ ayla:	'I came (m/f)'

Belgaum

nakṭa:	'nails (n.pl.)'	ba:ḷśe	'child (n.sg.)'
ma:tə̃	'head (n.sg.)'	ma: ti	'heads (n.pl.)'
nisti	'fish (n.pl.)'	aśśi:lẽ	'was (n.sg.)'
ka:ḷe	'black (n.sg.)'	bəre	'good (n.sg.)'

2. Various phonemic permutations and combinations.

In the standard and Mangalore area the various consonant clusters are preserved whereas in Karwar—Belgaum area assimilation of medial consonants or reduction of nasal—homorganic stop or cluster into single consonant takes place.

The process is only partial in Karwar—Belgaum area but has become complete in Goa area.

Karwar

koṅkṇi ~ kokṇi	'Konkani	(kɔṅkɔ:ṇi 'Standard)' (kɔṅkaṇi 'Manglore')
meḷta:	'is available'	(mɛḷta: —S.M)
meḷta:le	'was available	(mɛḷta:lɛ̃ —S.M)
ullɔ	'was	(ur — 'to be')
dallɔ	'man	(darlɔ S.M.)
hañci	'of - here'	(haṅga:ci S.M.)
pa:ḷta:	'keeps'	
va:ḍta:t	'grow (They)'	
dhaḍta:	'sends'	
happuḍn	'having touched'	
a:vaḍta:t	'like (we)'	
hatuḷḷẽ	'mattress	(hantu:ṇə—S)'
kukum	'vermillion	(kuṅku:mə—S)
naku:ṭ	'nail	(naṅku:ṭə—S.M.)'
kulli	'crab	(kurlɔ—S.M.)'
dzəllɔ	'cockroach	(dzərlɔ—M.)'
bikəṇ	'bed bug	(bikku:ṇḍu—S.)'
na:l	'coconut	(na:rlu—S.M.)'
mhəṇta:	'says'	(mhəṇta:—S.M.)'

Belgaum

kulli	'crab'	
tɛnna:	'then'	(tɛdna:—S)
uṭṭa:le	'were flying'	
kənn	'having done	(kɔ:rnu—S.M.)'
dhənnə	*'having caught*	*(dhɔ:rnu—S.M.)'*
mha:ta:rɔ	'oldman	(manta:rɔ—S.M.)'
na:k	'nose	(na:ṅkə—S.M.)'
co:tsyo	beaks	(tšɔñcyɔ—M)'
rəḍta:	'cries'	
mɛlṭə:lo	'will meet'	

3. The general cononical forms of words.

In Standard, nouns are longer even in plural formation.

In Mangalore plural forms are shorter than singular nouns.

Otherwise both in Standard and Mangalore the general syllable type is VCC-and the final syllable is-CV, whatever the grammatical form of the word. In Karwar-Belgaum area, words are in-general shorter, the initial syllable is V (:) C—final syllable—C.

Standard—Mangalore (S) (M)

EXample :—

celli:yɔ	'girls (celyɔ-M)'
dɪddɪ:lɔ	'mɪn (darlɔ—M)
niḍḍə:lə̃	'foreheads (niḍlə̃—M)'
ḍukkə:rə̃	'pigs' (ḍukrə̃—M)
mattɛ	'head' (S) (M)
khatta:	'eats' (S) (M)
celli	'girl' (S) (M)
rukka:ri	'on the tree' (S) (M)
tə:ḷaya:ntũ	'in the tank' (S) (M)

karwar

tsəli	'girl'	tsəlyɔ	'girls'
ma:tẽ	'head'	kha:ta:	'eats'
dza:ta:	'happens (dzatta:—M)		
eta:t	'(theɔ come' (etta:ci—M)		
dəvərta:t	'(they) keep' (dəvvərta:ci—M)		

Belgaum

be:bo	'frog' (bɛbbɔ—S.M.)
re:ḍo	'male buffalo (rəḍḍɔ—M)
divəḍ	'snake' (divvɔ:ḍu—S ; divɔ:ḍu—M)
eta:t	'come'
ra:ba:t	'please stay (rabba:ci—M)

4. The loss of final vowel in nouns.

In Standard and Mangalore all the nouns end in vowels. The final vowel preserves a systematic gender—number system of nouns as follows :

Sg.	Pl.	
-u	-ə	m
-ɔ	-ɛ	m
-i	-yɔ	f
-ə	-ɔ	f
-ə	-ə̃	n
-ɛ̃	-ĩ	n

The loss of final vowels -u, -ə, -i and / ~ / in the Karwar—Belgaum area completely disrupts the system of nouns and thereby gives rise to confusion in gender-number system—concordance in gender—number between thes various components of the sentence gets affected and the number of syllable in words becomes less in the process.

Standard—Mangalore

Example :—

ha:tu	'hand'	hɑ:tə	'hands'
ba:ylə	'wife'	baylɔ	'wives'
bɔ:ṭə	'finger'	bɔṭṭə̃	'fingers'
tɛ̃ su:ṇɛ̃	'that dog'	ti pəkṣi	'that bird'
tĩ su:ṇĩ	'those dogs'	tyɔ pəkṣyɔ	'those birds'

karwar

ha:t	'hand(s)' (m.sg.pl.)
pɔ:ṭ	'belly (n.sg.)'
va:l	'creeper' (f.sg.)
te: ambe	'these mangoes (m.pl.)'
te: ka:m	'that work (n.sg.)'
corḍa: marta:li	'children used to die'
vəṇṭi matta:ce:urta:	'The walls are of mud'
səgeḷe pəkṣi	'all birds' (f.pl.)'
te pəkṣi	'those birds (f. pl.)'
khup po:r	'many children (n.pl.)'
unts dzha:ḍa:ci mu:ḷã:	'The roots of tall trees'

Belgaum

ba:yl	'woman (f.sg.)'
a:ṅg	'body (n.sg.)'
ha:t	'hand (m.sg.)'
te: sappaḍtə:le	'they will get caught' ('they' refer to pokṣyo)'
thoṇṇi pokṣyo	'many birds'
te kavḷaya:n pəḷəylẽ	'the crow saw that'
ṣika:ri:lĩ yukti	'the trick of the hunter'
te pokṣyo	'those birds'
te gelna:	'They did not go'
ta:ṇe hərəṇa:k dza:ḷe:t aśśi:le pəḷəylẽ	'he saw the deer int he net (hərəṇ.) msg.

5. In sentence construction usage of participials and adverbs is predominant n Standard—Mangalore area as against various clause constructions in Karwar- Belgaum area.

Example :—

1. vɔrɔ:vu khamca: e:na:phuḍe bɔlyã: pəḍtə:lĩ	'when they come to eat the rice, they will fall in the net' (S)'
pekṣyɔ tandu:ḷu khavca:k ayltavə:ḷi bəlɛ:ntũ peḍta:ci	'when the birds come to eat the rice, they fall in the net (M)'
jenṇi te: mha:ta:r dzata:t tenna: taṅge:l ke:si pikta:t	'when they become old, then their hair become grey (K)'
te jenna: khavca:k ayle tenna: dza:le:t sappaḍtə:le	'when they come to eat, then they will fall in the net (B)'
2. ã:vitlẽ: cɔylyɛ:ri mak kṣamijjamca: ja:yna:	'However much I try I am not able to be patient (S)'
ha:ỹ kitl prəyetn kɛllɛ:ri:yi mak sama: dha:ne:ri aṣca:kə dza:yna:	Do. (M)
dzəri səmudrə la:gi ullo təri uda:k go:ḍ urta:	'Even though the sea is near, (then too) the water is sweet (K)'
kitl ha:ỹ prəytn kertã: ha:ỹ sama: dha:n dza:vt:na	'How much I try, I am not able to be patient (B)'

6. In the lexical level, usage of different adjectives, adverbs and particles in different areas makes intelligibility suffer.

Example :

jhaytɛ̃	'many' (S)	məstə	'many' (M)
khu:p	'many' (K)	thoṇṇi ~ puṣkaḷ ~ khu:p	'many' (B)
sa:nə	'small' (S,M)	lha:n	'small' (K,B)
ca:ṅgə	'good' (S)	tsa:ṅgə	'good' (M)
bəre	'good' (K,B)	–	—
ba:ri:k	'slim' (K,B)	səpu:rə	'slim' (S)
thə:ỹ	'there' (M)	thaṅga:	'there' (S)
thə:ỹ ~ thiṅga:	'there' (K)	thə:ỹ	'there' (B)
pəsi	'than' (S.M)	pekṣa:n	'than' (K,B)
səkəl	'down' (M)	khalla:kə	'down' (S)
—	—	bi:	'also' (K.B)

7. Borrowings.

This is one feature where the predominant language of the area plays a significant part as a source for borrowings. In Standard area the predominant language is Malayalam, in Mangalore it is Tulu in rural areas and Kannada in Urban areas and Marathi in Karwar and Belgaum areas.

Standard

aṅgə:ḍi	'shop'	mukka:l	'3/4'	a:ɻca:	'week'
iḍḍe:ṭə	'thunder'	teṭṭə	'mistake'	ta:ɻcə	'depth'

Mangalore

dimbl	'knee'	gaddɔ	'field'
guḍḍɔ	'hill'	nɛ:lə	'ground'
guḍgu:ḍu	'thunder'	ka:manbillu	'rainbow'
bavh	'bat (animal)'	ba:gi:lə	'door'
guḍsə:le	'hut'	gurbanji	'sparrow'

Karwar

kimmat	'price'	gərdi	'crowd'
nira:ḷ	'different'	farak	'difference'
va:fər	'use'	duka:ni	'shop'
pəṇɨ	'but'	kholi	'room'
bəhute:k	'mostly'	ka:yəm	'permanent'
phakat ~ phakt	'only'		
dzno:pḍi	'hut'	nəvrɔ	'bridegroom'
darva:dzo	'threshold'		

Belgam

cha:ti	'chest'	ka:li:dz	'heart'
vadə:l	'storm'	khədəp	'rock'
ra:mba:ṇ	'rainbow'	dellə	'door'
kho:pu:ṭ	'hut'	kheḍi	'villages'

Borrowings are not always uniform—Konkani vocables are in use in some area for the borrowings in some other area. Voccabulary difference is also there.

Part III

THE SURVEY OF KONKANI : GOA

The preliminary survey of Konkani in Goa was undertaken during March-May 1973 with the specific purpose of obtaining data of the major speech group. The two major speech groups in Goa are Hindu and Christian. As per 1971 census the Goa Konkani speaking population is 556,223[1].

Goa forms the core of Konkani speaking area. Goa, as per legends is the original place of settlement of Konkani speakers. As it had been under portuguese control for more than four centuries, virtually cut off from other Konkani areas, it was felt that the descriptive sketch of the major speech groups of Goa was essential to complete the Survey of Konkani.

Hindus form more than twice the size of the Christian population[2]. Panaji, the capital of Goa was selected for data collection. The most numerous speech-group, the Kshatriya-Bhandari was then selected. This particular speech variety is said to be spoken all over Goa by this major speech group, with the exception of border taluks—Cancon, Pednem and Satari. This speech variety is for the purposes of our Survey treated as Goa Hindu Standard Colloquial—GHSC.

Sufficient material was collected for a descriptive study of GHSC. For the sake of uniformity, only one informant, an educated lady belonging to the speech group was selected as informant.

The grammatical sketch of GHSC

GHSC consists of 53 phonemes of which 51 are segmental and 2 suprasegmental. Of the 51 segmental phonemes 9 are vowels and 42 are consonants Of the 9 vowels, 8 are full phonemes and 1 is a marginal phoneme. Of the 42 consonants 40 are full phonemes and 2 are marginal phonemes. The suprasegmental phonemes occur with vowels.

Vowels.—Phonemic inventory

i		u
e		o
	ə	
ɛ		ɔ
	a	(ɤ)

1. Note P:vii Census of India, 1971, Langnage Monograph, No.4, Survey of konkan in Kerala.

2. P :114, Goa, Daman Diu. A protrait of Population Census of India, 1971.

Suprasegmental : / : / length /~/ nasalisation

Consonants.	bi. lab.	lab. den.	dent.	alv.	retro.	pal.	vel. glot.
	p		t		ṭ	c	k
			th		ṭh	ch	kh
	b		d		ḍ	j	g
	bh		dh		ḍh		gh
	m	ṽ	n		ṇ	(ñ)	ṅ
	mh		nh				
		f		s		ś	h
		v		z		(ź)	
		vh		zh			
			ts				
				r, l	ḷ		
				lh			
						y	
						ỹ	

Vowels contrast in terms of tongue-height and position. There are five degrees of tongue-height, viz. high, higher-mid, mean-mid, lower-mid and low and three positions—front, central and back. Three are front vowels, two are central and four are back vowels. The high, higher-mid and lower-mid vowels have the position contrast-front, back ; the mean-mid is central ; and the low vowels—central, back. The back vowels are rounded and the front and central ones unrounded.

Marginal phoneme.—This occurs in the corpus only in 7 borrowings from English, viz ; kɤḍ, kɤleːj, kɤlbel, rɛkɤḍ, bɤbkəṭ, bɤl, lɤkɛṭ. It occurs only medially. But it contrasts with / ə, əː, a, aː / in that position. As it is a productive phoneme likely to occur in many more English borrowings, it is set up as a marginal phoneme. This phoneme is not discussed elsewhere.

Vowels are short, long, short nasalised and long nasalised. Nasalisation does not occur with short vowels / a, ə, e / and there is only one instance of / ɔ̃ː / in the corpus. All the long vowels except / aː/ are slightly higher than the corresponding short vowels.

Distribution of vowels.—All the short vowels occur initially and medially. / o, a / do not occur finally. / e / occurs finally in one portuguese borrowing kurre 'post'. All the long vowels except /iː / occur in all the three positions—initially, medially and finally ; medial occurrences are by far the most in number ; initial occurrences exceed final occurrences. Most of the final occurrences are in monosyllabic words, / iː / does not occur initially.

Nasalised short vowels do not occur initially. Their final occurrences by far exceed their medial occurrences. The most frequenst ones are / ĩ, ɛ̃, ɔ̃/. Excepting / ãː /, nasalised long vowels do not occur finally except in monosyllabic words.

On the basis of distribution, vowels may be grouped as follows :

Group I : Occurrence—initial, medial and final
/ i, u, uː, ũː, e, oː, ɐ, ɛː, ə, ɔ, ɔː, aː, ãː /

Group II : Occurrence—inital and medial
/ o, õː, ɔ̃ː, a /

Group III : Occurrence—medial and final
/ iː, ĩː, eː, ɛ̃ː /

Group IV : Occurrence—medial
/ ũ, ẽ., ə:, ɜ̃: /
Group V : Occurrence—final
/ Ĭ, ŏ, ɛ̃, ɔ̃, /

As regards frequency of occurrence, at a glance, the most frequent vowels are / ə, a: / ; the least frequent are long nasalised vowels except / ã: /

Description of vowels :

/ i / has two allophones [ɨ] high, central, unrounded short vowel and [i] high, front, unrounded short vowel. / ɨ / occurs medially in five sanskrit borrowings as / rɨ / in the place of sanskrit vowel phoneme / ṛ /.

Ex :	[krɨtika:]	[kritika : /	name of a star
	[krɨṣṇa :]	/ kriśṇa: /	a proper name (m)
	[krɨṣṇə pəkṣə]	/ kriśṇə pəkṣə /	waning fortnight
	[vrɨśəbh]	/ vriśəbh /	Taurus
	[vrɨścik]	/ vriścik /	Scorpion
	[i]	occurs elsewhere.	

/ ikra: / 'eleven' / ifirme:r / 'nurse' / uṇi / 'morsel'
/e/ and /e: / occur finally in one/ instance each viz. / kurre / 'post' /ude:/ '(sun) rise' / e: / occurs mostly medially. / ɛ, ɛ: / occur in all positions. In general, / e, e: / occur before high vowels / i, u / and / ɛ, ɛ: / occur before other vowels. But / e, e: / can also occur before low vowels ; / e, e: / contrast before consonants, / e: / , / ɛ: / contrast are more in number compared to minimal occurrences of / e/ and / ɛ /.

Examples :	/ ekli /		one woman	
	/ ekku:ts /		only one	
	/ eka:vən /		51	
	/ kevḍɔ /		a kind of vegetable	
	/ kurre /		post	
	/ te:ra: /		13	
	/ ke:ṇi /		a surname	
	/ ke:ndrə /		centre	
	/ ɛklɛ̃ /		one girl	
	/ ɛklɔ /		one man	
	/ pe:r /		guava tree	
	/ pɛ:r /		guava fruit	
	/ khe:ḷ /	play	/ khɛ:ḷ /	plays
	/ ke:s /	hair	/ kɛ̃:s /	hair (pl.)

The above statements regarding the occurrence restrictions hold good for / o, o: / and / ɔ, ɔ: /

Example :	/ hoḷḷi /	great woman	/ goru /	cattle
	/ hoḷḷɔ /	great man	/ koytɔ /	sickle
	/ kɔmɔ /!	cock	/ kɔmi /	hen
	/ po:r /	child	/ pɔ:r /	young of animal

Consonants.—The consonants contrast in terms of positions—labial, labio-dental, dental, alveolar, retroflex, palatal, velar and glottal and manners—stop, nasal, fricative, affricate, liquid and semivowel.

All stops contrast in terms of voice and aspiration giving rise to voiceless unaspirated, voiceless aspirated, voiced unaspirated and voiced aspirated stops, and have five position contrasts—labial, dental, retroflex, *palatal and velar. There are gaps in two places—bilabial voiceless aspirated and the palatal voiced aspirated. There are eighteen stops.

Nasals contrast in terms of aspiration and have six position contrasts—bilabial, labio-dental, dental, retroflex, palatal and velar. Only in the bilabial and dental position there is contrast between aspirated and unaspirated nasals ; in all other positions only unaspirated nasals occur.

The palatal nasal (ñ) is a marignal phoneme. [ñ] occurs in two environments—(i) preceding a homorganic stop, (ii) intervocal. [ñ] is in complementation with some of the nasals in the nasal-homorganic stop environment but contrasts with all the nasals in the intervocal position in the portuguese loans. Though such loans are not many in the corpus, it is a likely productive phoneme. Hence [ñ] in the intervocal position is given marginal phonemic status as (ñ) and [ñ] in the nasal—homorganic stop environment is treated as allophone of / n /.

Examples : [tsəñci] / tsənci / money bag
[siño:r] / siño:r / Mr., Sir

Including (ñ) there are eight nasals.

The fricatives contrast for voice and aspiration. The voiceless, voiced unaspirated and voiced aspirated are the three series and the fricatives have four position contrasts—labio-dental, alveolar, palatal and glottal. There is only one fricative in the glottal series.

In the palatal series (ž) palatal voiced fricative is a marginal phoneme occurring in the portuguese borrowings.

Examples : žu:n June

Including (ž) there are nine fricatives.

There is one affricate—dental, voiceless.

There are four liquids—one alveolar trill, one retroflex lateral and two alveolar laterals—one unaspirated, one aspirated.

There are two semivowels—in palatal position — one nasalised and one non-nasalised.

The aspirated phonemes are treated as unit phonemes. Long consonants are treated as gemination of single consonants.

Distribution of consonants.—All the consonants occur initially. All the consonants occur singly in all the three positions—initial, medial, final. Aspirated consonants have limited distribution, they occur mostly initially and medially in a few cases and finally in still fewer cases. They always occur singly, though instances of aspirated stops preceded by homorganic unaspirated stops in the medial position are found.

Geminated consonants are fewer in number compared to the non-identica clusters.

On the basis of distribution, consonants are grouped as follows :

Group I : Occurrence—initial, medial, and final / k, kh, g, ts, j, ṭ, ṭh ḍ, ṇ, t, th, d, dh, n, p, b, bh, m, v, r, l, f, ṿ, s, z, ś, h /

Group II Occurrence—initial and medial / gh, c, ch /

Group III Occurrence—medial and final / ṅ, ṽ, l, ỹ /

Group VI Occurrence—initial / ḍh, nh, mh, lh, vh, zh /

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* Phonetically affricates—treated as stops for the sake of neatness of pattern,

Description of consonants.—/ḍ/ retroflex, voiced, unaspirated stop has two allophones [ɽ] the retroflex flap occurring in V-V position, word-final position and as a second member of a consonant cluster where the first member is not /ɳ/.

Ex :	[aṭhəvɽɔ]	/aṭhəvḍɔ/	week
	[əɽi:z]	/əḍi:z/	2½
	[a:vəɽ]	/a:vəḍ/	to like

[ḍ] retroflex, voiced unaspirated stop occurs eleswhere.

Ex :	ḍukḷɔ	'A surname'	əḍḍɛ̃	'female breast'
	a:ḍna:ṽ	Surname	a:ḍpə:ḍə	lie down
	a:ḍvɛ̃	across	thəɳḍi	cold

There are a few distributional restrictions between / c / the palatal, voiceless unaspirated affricate and / ts / the dental voiceless affricate. /ts/ does not occur before front vowels / i, e, ɛ / and / c/ does not occur in word final position (English borrowings excepted). In other positions /ts / contrasts with / c /

/ v/ labio-dental, voiced, unaspirated fricative has two allophones [w] bilabial semi-vowel occuring before /a, a:/ and [v] labio-dental voiced frictionless continuant occuring elsewhere.

Es :	[wa:ɽ]	/va:ḍ/	increase
	[waṭku:ḷɛ̃]	/vaṭku:ḷɛ̃/	round
	/vɔ:t/	sunshine	/tsa:vi/ key
	/ma:v/	scar	

/ś/ palatal voiceless fricative has two allophones [ʂ] retroflex voiceless fricative occurring as the first member of a cluster where the second member is a retroflex phoneme. [ś] occurs elsewhere.

[krɨʂṇa:]	/kriśṇa : /	a proper name
/śo : /	show	/vã:śɛ/ cocoa-palm reeds
/na:ge:ś /	a name for Lord Shiva	

Clusters. : There are nine vowel clusters in the corpus. They do not reveal any pattern. They are / ie, ia:, ɛe:, ue:, uɛ̃, ua:, ũe:, ũɛ:, ũɔ/

Example :	/ opinien /	opinion	/ aydia: /	idea
	/ sɛe:ns /	science	/ grɛ:jue:ṭ /	graduate
	/ zuɛ̃ /	small island	/ zua:ri /	River Zuari
	/ dũe:s /	disease	/ dũɛ:t /	sick person
	/ zũɔ /	large island		

Consonant clusters.—Clusters found within the word boundary are considered here. A word is a minimum free from bounded by successive points at which pausing is possible. Pauses may be potential or actual.

Clusters occur initially, medially and finally in words. They can be two consonantal, three consonantal and four consonantal.. There are altogether 375 clusters available in the data of which 342 are two consonantal, 31 are three consonantal and 2 are four consonantal. Initially, 21 two consonantal and 1 three consonantal clusters occur. Finally, 45 two consonantal and 1 three consonantal clusters occur. All other clusters occur medially. The number of clusters occurring in the data is very large and phenomenal in its variety. The two consonantal clusters belong to six major groups on the basis of the occurrence of the first member in combination with various consonants, the first members being stop, nasal, fricative, affricate, liquid and semivowel respectively.

Medial clusters. : The 276 two consonantal clusters can be divided as follows : stop + = 120, nasal + = 56, Fricative + = 45, Affricate + = 3, liquid + = 48 and semivowel + = 20.

The following are a few observations regarding the general nature of the clusters.

1. Geminates always occur medially.

2. A voiced stop never precedes a voiceless stop of the same series.

3. Excepting / g, ḍ, d / no voiced stop follows a voiceless stop.

4. No two aspirates occur conjuctly.

5. In clusters with aspirates—voiceless aspirates follow voiceless non-aspirates while voiced aspirates follow voiced non-aspirates.

6. All unaspirated nasals except / ṽ, ṅ / follow unaspirated stops.

7. All unaspirated fricatives except / z / occur after stops of different series. The most frequent fricatives are / s, ś /.

8. Almost all stops precede a trill.

9. All stops (mostly unaspirated) except the palatal series precede /l/;/ḷ/ is preceded only by velar stops / k, g /.

10. Only / y / occurs after all the stops. / ỹ / does not occur.

11. No aspirated nasal occurs in the clusters.

12. All stops occur after all the unaspirated nasals.

13. All the fricatives except / h / occur as first member of a cluster. Occurrence of / h /as second member is also rare.

14. Occurrence of / l, ḷ / before stops far exceeds its occurrence before other series.

Initial clusters. Of the 21 initial two consonantal clusters 11 have stop as the first member followed by a liquid or a semivowel; 6 have fricative as the first member followed by trill or a semivowel.

Final clusters. Of the 45 two consonantal clusters 8 are nasal + homorganic stop clusters; 5 are fricative + stop clusters. 8 are liquid + stop and 5 are liquid + fricative. Remaining are scattered.

Three consonantal clusters. Of the 31 three consonantal clusters 13 have nasal + homorganic stop as the first two members and others are scattered.

Syllables : Structure and type :

Words are divisible into syllables. Three are as many syllables as there are vowels in a word. Vowels form the peak of the syllable. The words may be monosyllabic, di-syllabic, tri-syllabic, quadri-syllabic, five-syllabic or six-syllabic. Five and six syllabic words are quite rare. Quadri-syllabic words are comparatively very few. Out of 2000 words taken, more than 50 per cent are di-dyllabic, 30 per cent are monosyllabic, 16 per cent are tri-syllabic and 2 per cent are quadrisyllabic.

As in the case of clusters the syllables are of varied canenical forms. The major type of mono-syllabic words are of the following canonical forms 5 CV:, CVC, CV:C, CVCC, CV:CC. of wihch CV:C are the most numerous. The vowels may also be nasalised.

Ex :	CV	kha :	eat
		tɛ̃ :	that
	CV:C	ka:p	cut
		ka:m	job
		thũ:k	to spit
	CVC	kud	to limp
		kul	dynasty
		pil	pill
	CVCC	kumb	800 standard measures of paddy
		pavṡ	name of a month
	CV:CC	tɔ:ṅk	pointed edge
		da:vl	ladle

Di-syllabic. There are more than 80 types of di-syllabic words of which the major types have the following canonical forms-VCV:C VCCV:C VCCV,CVCV, CVCVC, CVCV:C, CVCCV, CV:CV, CVCCVC, CVCCV:C.

In some cases the vowels are also nasalised.

Ex :	VCV:C	afə:y	'to call'
		əja:p	'surprise'
	VCCV:C	aydə:n	'vessel'
		apśi:ts	'by self'
	VCCV	arsɔ	'mirror'
		akyə	'to hear'
	CVCV	khəli	'drain'
		khərɛ̃	'true'
	CVCVC	kəthin	'difficult'
		kəvịt	'poem'
	CVCV:C	pipə:ḷ	'banyan tree'
		pitu:ḷ	'brass'
	CVCCV	dadlɔ	'man'
		daklɛ̃	'small'
	CV:CV	ma:mi	'maternal uncle's wife'
		ma:ḷi	'storey'
	CVCCVC	biskiṭ	'biscuit'
		bɒbkəṭ	'bobcut'
	CVCCV:C	khɔbrɛ:l	'coconut oil'
		vɛdda:ḷ	'name of a deity'

majority of the words come under CVCCV, CVCV:C, CVCV, CV:CV, CVCCV:C types.

Tri-syllabic words.—There are altogether 325 trisyllabic words which fall nto more than 80 syllabic types and not a single type has more than 10 words to its credit. The major types are reduced CVC(C)VCV pattern.

Ex :	aṭhəvḍɔ	'week'
	a:rədra:	'name of a star'
	əji:rṇə	'indigestion'
	treya:ỹśi	'83'

Quadri-syllabic.—Quadri-syllabic words are not many in number. A few are given as examples.

Ex :	dhu:vəta:rɔ	'polestar'
	kirista:ṽi:ṇ	'Christian woman'
	opinien	'opinion'
	kuḍḍɛpəṇa:	'shortness'

Morphophonemics:

Majority of the morphophonemic changes are applicable to specific category of words in specified morphological environments. There are very few general morphophonemic statements which are made here.

1. In general, the penultimate vowels are raised in tongue height when the following vowel is high.

Example :

kɔ:lɔ	'fox'	kɔmɔ	'cock'
koli	'wixen'	komi	'hen'
kɛlɛ̃	'did'	ɛklɔ	'one (m)'
keli	'did'	ekli	'one (f)'

2. In reverse, the penultimate vowels are lowered in tongue-height when the following vowel is low.

Example :

kho:l	'deep'	khəla:y	'depth'
dogu:y bha:v	'both brothers'	dogi:y bhəyṇi	'both sisters'
dɔga:ỹ burgi	'both children'		

but exceptions like kɛ:ḷɛ̃ 'banana' kɛ:ḷɛ:ci sa:l 'banana' skin' are also to be found.

3. The final vowels get lost before a vowel beginning suffix.

Example :

kullə	'curl'	kullã:	'curls'
kɔ:lɔ	'fox'	kɔ:lɛ	'fox (pl.)'

4. The alveolar fricative before a back vowel becomes palatal before a front vowel.

Example :

kɔḷsɔ	'charcoal'	kɔḷśɛ	'charcoal (pl.)
vã:sɔ	'cocoa-palm reed'	vã:śɛ	'reeds'

5. Change in vowel quality before the following vowel occurs unpredictably in some cases.

Example :

dɛ:g	'border'	de:go	'borders'
vəst	'thing'	vɔstu	'things'

6. The voiced stops lose their voice before voiceless stop beginning suffixes or vowel beginning suffixes.

Example :

tsə:də	'climb'	tsəṭṭi	'ascent'
tsuḍi:t	'coco leaf'	tsuṭṭã	'cocoa leaves'
vekhə:d	'medicine'	vəkhtã:	'medicines'

Noun morphology :

As majority of the nouns end in consonants, the gender of a particular noun is not predictable from its phonemic shape. There are three genders and two numbers. The vowel ending nouns have the pattern as follows :

	Sg.	pl.				
masculine	-ɔ	-ɛ	tsəlɔ	'boy'	tselɛ	'boys'
feminine	-i	-yo	tsəli	'girl'	tsəlyo	
neuter	-ɛ̃	-ĩ	burgɛ̃	child''	burgĩ	

The -i ending nouns are not always feminine nouns.

The consonant ending nouns have the following pattern.

	Sg.	Pl.			
masculine	-C	ϕ	bha:v	'brother'	bha:v
feminine	-C	-i, -o	bhəyn̩	'sister'	bhəyn̩i
			li:k	'nit'	liko
neuter	-C	-ã:	zəl̩a:r	'mosquito'	
			zəl̩a:rã:	pl.	

Nouns ending in other vowels such as -*i*, -u, -a, ə have mostly zero as the plural allomorph and they can be of any one of the three genders to be inferred syntactically. The plural suffix allomorphs can be presented as follows :

		Sg.	Pl.
Masculine noun	(i)	-ɔ	-ɛ
	(ii)	-i, -u, -ə, -a:	no change
	(iii)	-C	no change
Feminine noun	(i)	-i	-yo
	(ii)	-u, -ə, -a:	-vo, zero, i,o respectively
	(iii)	-C	i/o
Neuter noun	(i)	-ɛ̃	-ĩ
	(ii)	-C	ã:
	(iii)	-u / -ũ	-vã:
		-i	-yã:
		-a:	no change
		-ə	-ã:

Masculine -C nouns sometimes undergo internal changes by changing the quality of the vowel.

Example :

fo:v	'beaten rice'	fɔ:v	'Pl.'
dẽ:t̩	'stalk'	dɛ̃:t̩	'stalks'

Before the plural suffixes the noun bases undergo morphophonemic changes. But majority of the morphophonemic rules are weak rules.

Rule 1 :

roots of the form CV:CC lose the vowel length before the plural allomorph. There are as many exceptions to the rule as there are examples complying with it.

Example :

ba:yl	'woman'	baylo	'women'
li:k	'nit'	liko	'nits'
fu:l	'flower'	fulã:	'flowers'

exception :

da:vl	'ladle'	da:vlã	'ladles'
pi:l	'young bird'	pi:lã	'young birds'
kɔ:p	'cup'	kɔ:pã:	'cups'

There are five more rules which are not given here. The rules are invariably weak.

Oblique forms :

The oblique forms are obtained by adding the oblique suffix to the noun bases. The noun bases undergo morphophonemic changes before the oblique suffix.

Oblique suffix :

The phonemic shape of the oblique suffix shows variations. The most general occurrences are taken here for discussion. All the allomorphs are phonologically conditioned.

/ ya:~ɛ: / ~a:~ɸ~ / i:~e: /

/ ya:~ɛ: / occurs after vowel ending nouns, the vowels not being -i / -u.
/ a :~ɸ / occur after consonant ending nouns.

/ i:~e: / occur after -i ending nouns or those nouns having -i:- in the final syllable or consonant ending feminine nouns.

The plural oblique suffix is yã:~ã: . Sometimes / ~ / is also dropped.

Example :

		Sg.	Pl.
rastɔ	'road'	rastɛ:- ~ rastya:-	
burgɛ̃	'child'	burgya:-	burgyã:-
a:mɔ	'mango'	a:mya:-	
zha:ḍ	'tree'	zha:ḍa:-	zha:ḍã:-
ga:y	'cow'	ga:y-	
zəmi:n	'floor'	zəmni:-	
tsəli	'girl'	tsəli:-	tsəlyã:-

Case suffixes :

agentive	n ~ ni
Instrumental	n
dative	k
genitive	tsɔ ~ ci ~ cɛ̃ ~ cɛ ~ co ~ cĩ
	obl. ca:
loc.$_1$	/ ~ / ~ n ~ nt
loc.$_2$	r

In agentive case /n/ occurs after singular and /ni/ occurs after pl.

Case forms

Examples :

pɛ:r	'guava tree'	pɛ:ra:n	Agen. Sg.
		pɛ:rã:ni	Agen. pl.
bhəỹ	'fear'	bhəya:n	instr.
ba:pa:y	'father'	ba:pa:yk	dat.
pɛ:r	'guava'	pɛ:rã:ts	sg. gen.
na:l	'cocoanut'	nalla:ci	f.sg.
gɔ:ỹ	'Goa'	gɔỹcɛ̃	n.sg.
na:l	'cocoanut'	nalla:cɛ	m.pl.
ḍɔ:ṅər	'mountain'	ḍɔṅgra:co	f.pl.
		nalla:cl̃	n.pl.
obl.: rastɔ	'road'	rastya:ca:	
pa:vs	'rain'	pavsã:	loc_1 'in rain'
ka:ḷi:z	'heart'	ka:ḷza:n~ka:ḷza:nt	'in heart'
zəmi:n	'floor'	zəmni:r	loc_2 'on the floor'

Post positions :

kəḍɛ	'near'	la:gi	'near'
mə[…]rya:n	'near'	pəsu:n	'from (away)'
bəro:bər	'along with'	vã:gḍa:	'along with'
kha:ti:r	'for'	legi:t	'even'
velya:n	'from ; from up'	viśl̃:~viśi:n	'about'
məḍl̃	'among'	mukha:r	'in front of'
sa:vn	'from'	nəntə:r	'after'
pərəs	'than'	a:ḍvɛ̃	'across (decl.)'
upra:nt	'after'	śiva:y	'except'
bəgər	'without'	ma:gi:r	'later'
pəyl̃	'first'	mhəṇu:n	'so, because'
mhəḷya:r	'if, that'	bhitə:r	'inside'
pəys	'far'	bhaylɛ̃	'outside (decl.)'

Pronouns :

Persons		Sg	Pl			
I		ha:ṽ	ami~a:mi			
II		tũ:	tumi			
III	m.	tɔ:	tɛ:	prox.	hɔ:	hɛ:
	f.	ti:	tyo		hi:	hyo
	n.	tɛ̃:	tl̃:		hɛ̃:	hl̃:
	obl.		tya:—tɛ			hya:~hɛ

Third person feminine usage is very limited. Neuter is used to indicate unmarried girls.

The third person pronoun without the final vowel length are used as demonstrative adjectives. In oblique, the same form is used for all genders

and numbers. The same case suffixes are used after pronouns too. In the case of accusative different forms are used and so the paradigm is given.

Relative pronoun :

	Sg.		Pl.
m.	zɔ:	'which'	jɛ:
f.	ji:		jyo
n.	jɛ̃:		jĩ:
obl.	jya:~jɛ		
	ja:cɛ̃	'whose'	

Reflexive pronoun :

	a:plɛ̃	
obl.	a:plɛ	

Interrogative pronouns :

ko:ṇ	'who?'	kɔ:ṇɛ-	Agen.
kitɛ̃	'what?'	khəncɛ̃	'which?'

(kɔ:ṇa:n inst. kɔ:ṇa:k dative sg. kɔ:ṇã:k dative pl. kɔ:ṇa:tsɔ etc. gen. kɔ:ṇə:ce:r loc.)

(khəncya: - oblique)

I
ha:ṽ nomi.
avɛ̃ Agent.
məja:n instru.
ma:ka:~ma:kã: dative
məj kəḍɛ sociative
məzɔ, məji, məjɛ̃, məjɛ, məjyo, məjĩ genitive
~
məzɔ
obl. məja:~məjɛ
məje:r loc.

We
ami
ami
amca:n
amkã:
amc kəḍɛ
amtsɔ, amci, amcɛ̃, amcɛ, amcyo, amcĩ
obl. amca:
amce:r

You (Sg.)
tũ:
tuvɛ̃
tuja:n
tuka:~tukã:
tuj kəḍɛ
tuzɔ, tuji, tujɛ̃, tujɛ, tujyo, tujĩ
obl. tujɛ~tuja:~tujya:
tuje:r

You (Pl.)
tumi
tumi
tumca:n
tumkã:
tunc kəḍɛ
tumtsɔ, tumci, tumcɛ̃, tumcɛ, tumcyo, tumcĩ
obl. tumca:
tunce:r

He/It	tõ: / tẽ: ta:ɳẽ ~ taɳẽ ~ taɳɛ taja:n ta:ka: ~ ta:kã: taj kəɖɛ tazɔ, taji, tajẽ, tajɛ, tajyo, tajĩ (-c- is also used in the place of -j-) obl. : tajɛ ~ taj ~ ta:je taje:r
She	ti: ti:ɳẽ ~ tiɳẽ ~ tiɳɛ tija:n tika: tij kəɖɛ tizɔ, tiji, tijẽ, tijɛ, tijyo, tijĩ (-c- is also used in the place of -j-) tije:r
They	tɛ: / tyo / tĩ: taɳi ~ ta:ɳi tanca:ni tã:kã: tanc kəɖɛ tantsɔ, tanci, tancẽ, tancɛ, tancyo, tancĩ obl. tancɛ ~ tance tance:r

(for proximate forms t- is substituted with h-)

Adjectives :

Declinable adjectives are declined for three genders and two numbers. Indeclinable adjectives have the same form before nouns of all genders and numbers.

Example :

dɛ:vɔ ha:t	'left hand (m.sg.) ; da:vɛ ha:t (m.pl.)
da:vi va:ṭ	'the left (side) (f.sg.)' ; da:vyo va:ṭo' (f.pl.)' way
da:vẽ ghə:r	'left (side) house (n.sg.)' da:vĩ ghərã: '(n.pl.)'
oblique : da:ve ~ da:vya:	

(In feminine mostly singular adjective is used for both singular and plural viz. hyo baylo ~ hi baylã: 'these women') səslẽ 'whole (used with objects of definable shape)'

akhẽ 'all'			
hɔḷḷẽ 'big'	illɛ:śẽ	'small ; a little'	
mɔ:ṭẽ 'fat'			
bərẽ 'good'	ma:tśẽ	'a little'	
da:vkhurẽ 'left handed'			
jitẽ 'living (person)'	ta:mɖẽ	'red'	
pã:tsvẽ 'green'	həḷɖuvẽ	'yellow'	

Indeclinables :

la:n ~ lha:n	'small'	ũ:ts	'tall, high'
la:m	'tall'	kho:l	'deep'
vordinar	'worthless'	tsə:ɖ	'much'
thəɳɖ	'cold'		

Verb Morphology :

Two types of formations are available (1) Finite verb, (2) Mood formation.

Finite verb :

This consists of three components—verb stem, tense suffix, (person)—gender—number suffix. Verb stem is formed from the verb root. The verb root may be transitive, intransitive or causative. The causative is formed by adding $\left\{ \text{ə:y} \right\}$ to the intransitive or transitive root.

Example :

yɔ: 'come' (intr.) ; kha: eat (tr) ; tha:mə:y 'stop' (caus.) ; kha:və:y 'feed' (tr. caus.)

Their significance is syntactic.

Tense :

Simple past, present, future, past perfect, past continuous and present perfect are the simple morphological constructions. Past irrealis and various types of negative formations are periphrastic constructions.

Tense suffixes :

Simple past	/ l /
Present	/ t /
Future	/ tl ~ təl /
Past perfect	/ ll /
Past continuous	/ ta:l /

The present perfect though a morphological construction is distinguished from the past only in the person-gender-number suffix used in each case.

Person-gender-number suffix :

(Pronominal Termination : PT)

I person is indicated by / ~ /. Other two person forms are the same The gender-number suffix used in present and present perfect are different from that used in past and future. In present tense no gender difference is found.

Present PT :

a: sg. a:t Pl.
/ ~ / I person

Present perfect :

/ a: /.m. / ya: / f.
/ ~ / I person

In past and future :

	sg.	pl.
m	-ɔ	-ɛ
f	-i	-yo
n	-ɛ̃	-ĩ

/ ~ / I person

Example :

yet come

			sg.	pl.
past	I	m.	aylɔ̃	ayle
			eylɔ̃	
		f.	aylɛ̃	ayll
	II, III	m.	aylɔ	ayle
		f.	ayli	aylyo
		n.	aylɛ̃	ayll
present	I		etã:	eta:t
	II, III		eta:	eta:t
future	I	m.	etlɔ̃	etla
		f.	etlɛ̃	etll
	II, III	m.	etlɔ	etle
		f.	etli	etlyo
		n.	etlɛ̃	etll
past perfect	I	m.	aylɔ̃	aylle
		f.	aylɛ̃	aylli
	II, III	m.	aylɔ	aylle
		f.	aylli	aylyo
		n.	aylɛ̃	aylli
past continuous	I	m.	eta:lɔ̃	eta:le
		f.	eta:lɛ̃	eta:ll
	II, III	m.	eta:lɔ	eta:le
		f.	eta:li	eta:lyo
		n.	eta:lɛ̃	eta:ll
present perfect	I	m.	aylã:	
		f.	aylyã:	
	II, III	m.	ayla:	
		f.	aylya:	

Mood formations :

Moods are either finite or non-finite. Some of the finite moods show person differences and some show number differences.

Finite mood

1. Imperative : Imperative shows number difference. In sg. only the root form is used and in pl. / a:t / is added to the root.
2. habitual : / pi / this gives the meaning 'one who.....'
3. Gerund (1) / ə:p / (2) / cɛ̃ / (3) / pa:cɛ̃ /
4. Potential : / t / meaning 'may.....'
5. Optative / ũ / I person sg. / ya: / I person pl. / ũ:di /III person.
6. Indefinite future / nə /.

non-finite moods

7. Conditional : / ya:r /

8. Verbal participial : / u:n/

9. Infinitive : / ũ:k~pa:k /

10. Continuous : / tə /

11. Adverbial : / təki:t /

12. Adverbial of concomitant action : / təna: /

Examples :

1. Imperative :	ya:t	'come (pl.)'
2. Habitual :	evpi	'one who comes habitually'
3. Gerund :	e:vɔ:p	(1) 'coming'
	evcɛ̃	(2)
	evpa:cɛ̃	(3)

(There is slight meaning difference between the three)

4. Potential :	ɛ:t	'may come'
5. Optative :	kərũ	(used in I per . sg. used as a benediction too)
	kərya :	I pl. 'let us do'
	kərũ:di :	'let him do'
6. Indefinite future	ɛ:nə	'shall come (sometimes)'

Non-finite :

7. Conditional :	kɛlya:r	'if done'
8. Verbal participial :	kəru:n	'having done'
9. Infinitive :	kərũ:k~kərpa:k	'to do'
10. Continuous :	kərtə	'doing'
11. Adverbial :	pəḷəytəki:t	'on seeing'
12. Adverb of concomitant action :	tsəltəna :	'while walking'

Periphrastic constructions :

These have two components. The first component is the mood and the second is any one of the auxiliary verbs : yɔ: come ; uḍə:y 'throw' ; za:y 'wanted' ; sod 'to seek' ; as—'to be' ; śək 'to be able to' ; za : 'to happen' ; pəḷɛ 'see'. Various formations are used for subtle meaning

differences. Nagatives also come under the periphrastic constructions. All the periphrastic constructions are treated as verb phrases under syntax.

Example :

ma:kã: e:ṽ za:y	I want to come
ha:ṽ evna :	I did not come
ha :ṽ evkuts na :	I did not at all come
ha:ṽ evpa:tsɔ na :	I was not to have come (m)
ha:ṽ ɛtlɔ̃ aslɔ̃	I thought of coming (m)
ha:ṽ ɛvtsɔ-evpa:tsɔ na:slɔ̃	I would not have come (m)
tũ: ɛṽ na:kã :	you don't come
tuja:n ɛṽnəzɔ	you should not come
maja:n ɛṽk za:ta :	I can come
ma:kã : ɛṽk mɛḷta :	I can come
tuja:n ɛ:ṽ eta :	you can come
tɔ : eṽk sotta:lɔ	he wanted to come
a:mi eṽk sodi na:t	We do not / will not come
ha:ṽ eṽk sodi na:slɛ̃	I did not want to come (f)
tɛ̃: ka:m kərũ:k sa:ṅgillɛ̃	(I) had told to do the work
ta:ṇɛ kɛlã: za:tlɛ̃	he might have done
ta:ṇɛ kɛlya:r za:ta :	he can do it
tu:vɛ̃:ts kərũ:k za:y	you (yourself) must do it
tiṇɛ kɛlya:r purɔ	It is enough if she does it
tuvɛ̃ tɛ̃: kərpa:k za:y	you must do it
ha:ṽ tɛ̃: kəru:n ɛtã:	I shall do it and come
tɛ̃: kəru:n uḍovpa:cɛ̃	do it and finish it
tɛ̃: kəru:n pəḷovcɛ̃	try to do it
tɔ: eṽtsɔ asa:	he is to come
tɔ: evpa:tsɔ a:slɔ	he was to come
ha:ṽ pəḷoṽk śəkɔ na:	I cannot (bear to) see it

Indeclinables :

Adverbs, particles and some suffixes.

1. Adverbs of place :	ha:ṅa:	here
	thɔ:ỹ	there
	khɔ:ỹ	where ?
2. of manner	ɔśɛ̃	like this
	ɔslɔ	this type
	kɔśɛ̃	how ?
3. of time	a:tã :	now
	po:rũ:	day before yesterday
	ɛnna:	by now
	ka:l	yesterday
	a:z	to day
	fa:lyã:	to morrow
	kɛnna:	when ?

Particles : /ts/ emphatic. This can be added to any word.

tũ:ts	you yourself
yɔ:ts	(you) must come
za:yts	is wanted (certainly)
evk̃u:ts	must come
ko:ṇu:ts	no one
kɛnna:ts	never
ma:ka:ts	to me (myself)
thəỹi:ts	there itself

/ y / additive particle

bha:vu:y	brother too	hã:vũ:y	I too
dɔga:ỹ	both	ti:y	she too
bhəyṇi:y	sister too	tũ:y	you too

some of the particles are used as adverbs :

ghəḍiye:	'perhaps'	purɔ	'enough'
səḍã:ts	'always'	upra:t	'after'
fəṭu:fəṭ	'just behind'	puṇi	'at least'
təri	'at least'	ɛka:drɔ	'perhaps'
so	'likely'		

Derivatives :

Adjectivals- which are used as nouns as well as adjectives, derived from verbs are the only category treated here. From verbal nouns and from verb roots adjectivals are formed by adding the adjectival suffix.

/ tsɔ / m.sg. / cɛ / m.pl. / ci / f.sg.
/ cyo / f.pl. / cɛ̃ / n.sg. and / cĩ / n.pl.

Ex. : evtsɔ~evpa:tsɔ '(he) who comes'

By adding the suffixes /lɔ / m.sg./lɛ/m.pl. /li/f.sg./lyo/f.pl./lɛ̃/n.sg./ /lĩ/n.pl. to some adverbs gives rise to adjectivals.

Ex :	bhitər	'inside'	bhitallɔ	'insider'
	bha:yr	'outside'	bhaylɛ̃	'outsider'

Syntax :

Sentences are divided into major type and minor type. The major type of sentence has a verb in the predicate slot. In the minor type, a noun, an adjective can also form the predicate.

Minor type :

tɔ: ko:ṇ	'who is he ?
tɛ̃: bhaylɛ̃	'she is an outsider'
hɛ̃: məjɛ̃ ghə:r	'this is my house'
ti bəḍi la:m	'that stick is long'
tujɛ̃ na:ỹ kitɛ̃	What is your name ?
hɔ: e:k vhə:ḍ məni:s	'he is a bigshot'

Major type : A major type of sentence can be simple complex or compound. A simple sentence has the following constituents-subject, predicate, object , complement. Predicate is the final component in a sentence. It can be a simple verb or a verb phrase. In a sentence there is person-gender-number concordance between the predicate and the subject or the object depending upon the nature of the verb. The concordance is between

object and predicate, if the predicate is a transitive verb in past tense ; in such a sentence the subject is in agentive case. In all other cases the concordance is between subject and predicate, complements are adverbs or adverb phrases modifying the predicate. Subject and object slots can be filled with nouns or noun phrases.

Examples :

1.	ɛklɔ subject noun	haɲa: complement adverb	ɛta: predicate verb		one comes here
2.	khub dadlɛ̃ subject noun phrase	thɔ:ỹ complement adverb	gɛlɛ predicate verb		many men went there
3.	a:z complement adverb	thɔḍɛ lo:k subject noun phrase	ɛ:t predicate verb		today some people may come
4.	ha:ỹ subject noun	khərẽ:t complement	ɛtlɔ̃ aslɔ̃ predicate verb phrase		I would have come certainly
5.	ta:ɳɛ subject noun	tɔsɔ vica:r objective noun phrase	kɛlɔ predicate (tr. verb in past tense)		he thought so (lit. he did such thought)
6.	avɛ̃ subject noun	ta:ka: indirect obj.	ka:m direct obj.	kərũ:k sa:ŋgillɛ̃ predicate	I had told him to do work
7.	təslɛ̃ ka:m object noun phrase	ha:ỹ subject	kɛnna:ts complement	kərpi ni predicate verb phrase	I am never in the habit of doing such work.

In the case of predicate which is a verb phrase the concordance in gender-number between the components is absent excepting that depending upon the kind of verb phrase the subject is either in agentive or instrumental case. The object is inferred but not present.

Examples :

8.	ta:ɳɛ̃ sub. agentive case	kɛla: za:tlɛ̃ pred. verb phrase	he might have done it
9.	tuja:n sub. instru.	korũ ɛta pred. verb. phrase	you can do it
10.	ta:ɳɛ sub. agent	kɛlya:r za:ta : pred. verb phrase	he can do it (i.e. it is o.k. if he does it)

When the predicate is a transitive verb in past tense the gender-number suffix of the predicate varies as per the person of the subject even though the construction is passive and the subject is in agentive case as follows :

11. avɛ̃ sa:ṅglɛ̃ — I said

12. tuvɛ̃ / ta:ṇɛ̃ } saṅglã : — you / he said

13. tũ:vɛ̃ ma:ka: tuja:mo:ga:n bã:du:n dhəllã: — You tied me with your love (lit. you having tied caught me with your love)

	sub. obj.	comple	predicate	
	agent	adv. phrase	verb phrase	

Concordance in phrases :

Concordance in gender-number is present between constituents of the noun phrase when the head is in nominative case. If the head is inflected for case, all the preceding constituents are in oblique case.

Ex. :

goỹtsɔ itiha:s	history of Goa
səgḷɛ məni:s	all people
səgḷya : mənśã:k	to all people
ta:jo tsəṭyo	his ascents
hanca : pərməḷa:n	with their smell
tuzɔ mo:g	your love
məja: ka:ḷza:n	in my heart
tuja: sundərka:ye:n	with your beauty
tuja: burgyã: viśi:n	about your children
tujɛ ta:mḍɛ ma:tyɛ vəlya:n	over your red soil
hi: məji kəsli piśɛ̃pəṇə	what a madness of mine is this!
tuzɔ itlɔ mo:g	so much of your love

Complex sentences :

Complex sentences contain two or more clauses, one of them the main clause is independent and the other clause (s) is/are dependent upon the main clause. The subordinate clause can be a noun clause or an adverbial clause. The clauses preceded by particles such as mhuṇ 'that' ; śɛ̃~so 'that' or jɛnna : .....tɛnna : 'when.....then' ; za:lya:r 'if ; dekun 'because' ; əśɛ̃-əzɔ 'that' are the adverbial clauses modifying the predicate of the main clause.

Examples :

14. tuvɛ̃:ts kərũ:k za:y mhuṇ na :
It is not necessary that you yourself should do it.

15. ha:v (ɛ̃) ta:ka : tɛnna:ts sa:ṅglɛ̃ ha:ṽ ɛ:na : mhuṇ
I told him then itself that I won't come

16. havɛ̃ jɛnna : ta:ka : sa:ṅglɛ̃ tɛnna : ta:ka : tɛ̃: khərɛ̃ dislɛ̃
when I said (it) to him, he thought it true

17. tɔ: kɛnna: ɛtlɔ so dista: tuka:
when will he come do you think ?

18. tukã: za:y za:lya:r yɔ:
If you want, (you) come.

19. ərbi səmudrə tã:kã: ga:vn nidəyta: dekun goỹka:r burgyã: ca: ka:ḷza:cɛ za:ḷya :

Because the Arabian sea puts them to sleep Goans are like children

The clauses juxtaposed without the particles or preceded by the partlcle ki 'that' are nounclauses occurring as subject or object of the predicate of the main clause.

20. goỹã: ɛvpa:cɛ̃ məja: mɔna: na:śillɛ̃
I did not want to come to Goa.

21. tũ: pəylĩ:ts za:ṇa aśillɛ̃ ki ha:ṽ ha:ṅa: ɛtlɛ̃
you knew (it) already that I shall come here.

Compound Sentence :

This consists of more than one main clause connected by ani 'and' ; puṇ 'but'.

22. ta:ṇi ma:ka: sa:ṅgu:n pəḷelɛ̃ puṇ ha:vɛ̃ aykilɛ̃ na :
They tried to tell me but I did not hear

23. ɛka: va:ṭe:n ma:ka: khuśi bhogta:li ani dusrɛ va:ṭe:n va:yṭ dista:lɛ̃.
On one hand I was feeling happy and on the other hand I felt bad.

PART IV

ACKNOWLEDGEMENTS

During the scrutiny of mother-tongues and classification of languages of India, in Census of India 1961, it was observed that Konkani has a vast speaking area in the western littoral beginning from Maharashtra in the north and ending in Kerala in the south, having contacts with different other languages. A scientific study of this language was visualized by this organisation and a project to this effect was taken up by Language unit of the Census Organization. The Konkani survey in Maharashtra was entrusted to this investigator. This study is done on purposive sample bases for which 300 samples are collected from different parts of Maharashtra state representing a sizeable population of Konkani speakers. They are drawn from all the strata of society.

Here it is my first duty to thank all of my informants. It is due to their help I could bring out this report. I would not forget to show my gratitude to Shri D.V. Rangnekar, the Deputy Superintendent of Census Operations of Maharashtra, who had taken a keen interest in this report. He has helped this investigator in collecting the samples ; arranged and guided me in contacting different informants not only in Bombay but also outside Bombay. I thank Sarvashri N.Y. Gore, A.W. Mahatme, R. N. Pongurlekar, S. Gandhi, S. S. Dandekar, Abhyankar and others for their cooperation during my investigations.

I would like to thank Shri G. S. Gokarn who had helped me very much before and after my leaving the census organization. Mr. R. C. Nigam, the architect of this project, has directed this work by giving valuable suggestions from time to time. I thank my colleagues Dr. M. R. Ranganatha, Mr. R.A. Singh and Mrs. K. Chaudhuri with whom I have discussed my problems, whenever required and got full cooperations from them.

My thanks to Mr. S. P. Datta who has helped me in collection of data on shorter schedules from Bombay and Poona.

INTRODUCTION

Konkani is a language of the Southern-group of the outer sub-branch of Indo-Aryan family with a total of 1,352,363 speakers, according to the Census of India 1961, having main concentration in south of Maharashtra, Mysore, Goa, Kerala and a part of Madras. In 1961 Census 16 names of mother-tongues have been grouped under Konkani. They are as follows :—

Konkani ;

Bhatkal	2
Chettibhasha Konkani	1,346
Daldi	31
Firangi	5
Goanese	4,320
Gaudasciraswata	29
Gaudapra Krutha	23
Kargoni	6
Karwari	286
Khokili	13
Konkani	1,337,134
Korlani	108
Kudubi	7,840
Kumki	2
Moopan	473
Nawait	749

Originally Konkani was the language of Goa and, Konkan (the western littoral). In early days some of its speakers moved out from Goa toward North and South in pursuit of their employment, trade and commerce and got themselves settled wherever they could earn their bread. This movement was for the sake of earning the bread. Muslim conquest was also effective in causing the emigration of Konkani speakers[1]. But this emigration was more extensive and effective when Portuguese captured Goa and started the inquisition there, which was followed by the royal proclamation of 1684, forbidding the use of Konkani among the natives[2]. The reign of terror let loose by the Portuguese drove out a large number of people from Goa.[3] The people settled in the neighbouring territories and acquainted themselves with the language of the settling place. The language of settling place was adopted by them for the literary and official use preserving Konkani within their home. Apparently, Portuguese destroyed all early records and literature that were available in Konkani[4]. Even in the absence of a script but being the speech of a well organised group of people it has survived to this day as a living language of domestic use of more than one million of speakers most of whom are billingual or trillingual[5]. Having a wide spread from Maharashtra to Kerala, the language shows possible dialectal varations which go hand in hand with social and religious stratification of the society. These various dialects of this language would be described at a later stage.

Grierson, G. A.—Linguistic Survey of India., Vol. VII, page 163 "The Original seat of the Language was Gomantak or Goa"

1. The Chitrapur Saraswata, 1956 Census Report and Directory Compiled by the Census Working Committee of the Kanara Saraswata Associtaion (Regd.) Bombay.
2. Ibid
3. Katre, S. M.—The Formation of Konkani, page 174.
4. Grierson, G. A.—Linguistic Survey of India—Vol. VII, page—166.
5. Katre, S. M.—The Formation of Konkani, page 174.

Grierson in his Linguistic Survey of India treated Konkani as a dialect of Marathi. But subsequent works like Dr. S.M. Katre's research on "Formation of Konkani"[5] have tried to show that Konkani can be treated as a separate language and not a dialect of Marathi. Before Census of India 1961 also Konkani was regarded as a separate language. In Census of Indiaf 1891, Konkani was treated as an independent language, its total number o speakers 1,565,391 were shown separately [6]. But during his classification Grierson grouped this language as a dialect of marathi and stated..... "The dialectic difference within Marathi area are comparatively small and there is one dialect that is Konkani" [7]. Again in Census of India 1931, it was given a status of separate language. In this connection the remark of J. H. Hutton on Census of India 1931 Vol. I Part I report may be quoted..... "a few alterations of minor importance have been made in the classification of the languages as compared with that of 1921.....of one to the southern group of Indo-Aryan Branch Konkani be treated as a separate language and not as a dialect of Marathi" [8]. His remark is based on the report of Sorley on Census of India 1931., Bombay Vol. VIII, Part I where he mentions as follows....." Konkani is properly the language spoken in Goa and in parts of the western littoral. It is considered by scholars to be derived not from Marathi but separately and earlier from another Prakrit" [8]. Dr. Katre also favours it. Since then it was again taken as a separate language in subsequent Censuses of India reports.

History of Konkani language

It would be interesting at this stage to look into the history of Konkani Konkani and Marathi were the offshoots of a common Prakrit, from which they branched off in early days. Regarding this Grierson states..... "Konkani is a Marathi dialect having branched off from common Prakrit at a relatively early period" [9]. Since then both the languages were in use. Marathi was the language of Maharashtra and Konkani was the language of Konkan, *i.e.* Goa and the region between Western Ghat and Arabian sea[10]. Maharashtra was the empire of Maratha Kings therefore they acquired the native language. Being accepted as a favoured speech by Maratha kings and also by the local people, it was given all possible chances and protections to develop its own literature. It adopted Devanagri script for its use. But on the other hand Konkani was altogether neglected. With the capture of Goa, Portuguese became the rulers of that state. Therefore it was natural for them to enforce their speech as much as possible. So it was not given any protection and was not allowed to develop its script. All its old literature was destroyed[11] and no new literature in this language was allowed to develop. But being used persistently by its speakers it could remain alive to this day as the spoken medium of the people in their home as well as in the market etc. Though it could not develop any written literature, it has a vast widely popular indegenous folk literature, it was attested in the Linguistic Survey of India[12] also. Some scholars like Raibahadur Talmaki have tried to collect and compile

6. Grierson, G. A.—*Linguistic Survey of India*—Vol. VII, page—165.
7. Hutton, J. H.—Census of India 1931, Vol. I Pt-I report.
8. Hutton, J. H.—Census of India 1931, Vol. I Pt.-I report, page 350.
9. Grierson, G.A.—Linguistic survey of India — Vol. VII page 164.
10. Ibid—'Konkani means the language of konkan i.e. the strip of country between the ghats and sea'. p. 163.
11. Katre, S.M. — The formaton of konkani — page 174.
12. Grierson, G.A.—Linguistic survey of India, Vol. VII, page 167

them. This investigator himself has collected some folk songs and proverbs which would be given along with the text Poems and songs, idioms and phrases comprising a rich vocabulary are well in use in this language.

Many informants whom the investigator contacted, are of the opinion that prior to the Portuguese invasion this speech was having Devanagri script. Linguistic Survey of India also agrees to it[13]. But after the conquest of Goa no further use of Devanagri was allowed, so a Roman character was adopted and in other states the speakers switched over to the provincial scripts.

The earliest available record of Konkani is "Sprachmeister" the selection of Lord's prayer in a comparative form in Indian languages by Johann Friedrich, published in 1748, where Konkani is recorded in Nagri script[14]. In "symphona symphona' of Iwaris Abel which was published in the yerin 1782 Konkani was taken for the comparative study of the vocabulary of Indian language including "parts of body, Heaven, Sun, Certain animals, water, trees the personal pronouns the numerals and so on [15]".

In the year 1816 William Carry had an inquiry about Indian languages. He collected 34 speech specimens of 33 languages of India. Konkani was one of them[16]. Later in the year 1853 Sir Eerskine Parry, the then chief justice of Bombay High Court published a paper on 'Geographical distribution of principal languages of India', where he included Konkani as one of the principal languages[17]. Next comes the Census of India 1891 where Konkani was returned with a total of 18,011,948 speakers. Since then it is being returned in all the following censuses. It is thus clear that throughout in history Konkani has had individual recognition as an important form of speech spoken by a considerably large number of speakers. During his classification Grierson grouped Konkani as a dialect of Marathi. But from 1931 Census it was again taken as a separate language. In the year 1942 Dr. Katre in his 'The formation of Konkani' gave a detailed account of the historical development of this speech. Recently Dr. A. M. Ghatage—under the scheme 'A survey of Marathi dialects' has published, books on this speech like, Konkani of South Kanara and Konkani of Kudali. These works are the descriptive study of this speech and are more recent. Regarding these works Dr. Katre's opinion, in the preface to the second edition of his book—The Formation of Konkani is more significant, which is as follows—"A great deal of descriptive work remains to be done with regards to the dialects of Konkani ; a beginning has been made by Dr. A. M. Ghatage but there are certain inherent defects in the information elicited and much

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13. Grierson, G.A.—Linguistic survey of India, Vol.VII, page 167
14. Ibid—Vol. I, pt, pages 4 & 5.

    "We may anticipate chronological order by mentioning last attempt at comparing languages solely by collecting versions of Lord's prayer. This was the sprachmeister of Johann Friedrich Fritz....it contains 172 pages of various alphabets including many coming from India. 56 pages of tables showing the first ten numerals and 128 pages with numerous plates of versions of Lord's prayer. The Indian alphabets explained are Bengali, Tamil,Burmese,Grantha,Telgu,Singhalese and Nagari. Indian versions are Latin (in Nagari character) Sanskrit Hindostani, Gujarati,Marathi,Konkani Singhalese, Malay in Bengali character".

15 Ibid———page 9.

16 Grierson, G. A.—Linguistic Scrvey of Iudia, Vol. 1, Pt—1, P : 12

17 Parry, Sir Eerskine — Geographical distribution of principal language India—1953.

more needs to be done in the field of dialectology". It seems Dr. Ghatage agreeing with Grierson took for granted that this speech is the dialect of Marathi[18]. That is probably why he has not mentioned anything about its geneological relationship anywhere, in his works and started his work taking for granted Konkani as a dialect of Marathi. Here it would be worthwhile to note that Grierson got much of his informations on Konkani from Christian Missionaries of Mangalore and Goa. For this he acknowledges them as— "The missionaries of Goa and Mangalore to whom we are largely indebted for our knowledge of Knokani are of similar opinion and contend that Konkani is not a dialect of Marathi." [19]. Native writers of that time were also of the same opinion as of the missionaries of Goa and Mangalore. But considering the absence of literature, Grierson grouped this language in Marathi. But it is a fact, whether language or dialect, both the speeches are quite old and are being spoken by a large number of people.

Geographical spread

As already stated the main spread of this language is in Goa, Maharashtra Kerala and a part of Madras. This wide spread of the speech experiences different language contacts. In north it in comes in contact with Marathi in south it is in contact with Malayalam and in centre it is in contact with Kannada. This contact has also its share in producing dialectal variations in the speech. According to the Census of India 1961, the number of speakers of this speech in each state is as follows :—

Goa, Daman & Diu	556,557
Mysore	492,339
Maharashtra	214,686
Kerala	77,594

Field study of Konkani Maharashtra state

Our present study is the field study of Konkani language as spoken on Maharasntra state which has been undertaken from the following points of view.

(i) Descriptive study

(ii) Study of dialects distinguished in respect of topological difference and socio religious ratification of the speakers.

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18. Ghatage, Dr. A. M. — A Survey of Marathi dialects — 1. Konkani of South Kanara—page 111. Introduction : " By name Konkani is meant A number of Marathi dialects spoken along the west coast of Maharastra, Goa and apart of Mysore with small pockets reaching the west of Kerala ".

19. Linguistic survey of India, vol. v11, page 164.

Geographical area ;

As per Census of India 1961, 214,686 speakers of Konkani have been returned from Maharashtra state with the following numbers in each district

District	No. of speakers
Greater Bombay	192,773
Poona	6,170
Ratnagiri	3,834
Thana	3,786
Kolhapur	641
Nasik	587
Kolaba	456
Sholapur	390
Sangli	377
Ahmadnagar	375
Satara	419
Nagpur	509
Amarawati	124
Jalgaun	125
Aurangabad	85
Wardha	43
Yeotmal	31
Akola	21
Osmanabad	20
Bhandara	13
Nand De	13
Chanda	11
Parbhani	6

It shows that most of the Konkani speaking population in Maharashtra is concentrated in Greater Bombay (91.4%), Poona (2.7%) and in southern talukas of Ratnagiri districts. It was also found on the examination of language tables that out of 214,686 speakers in Maharashtra 4,164 speakers are returned from rural areas and the remaining population of Konkani speakers are spread in urban areas. It was decided that a complete survey of Konkani area in Maharashtra including urban and rural areas, should be done, which should also cover variations of speech due to social-stratification of the speakers. This would present the dialect situation of Kankani in Maharastra state

Speakers of Konkani

Konkani is not the language of a single homogenous community but of different heterogenous social and religious groups including mainly Brahmins and Christians and others.

Brahmins—As already mentioned, prior to Portuguese conquest Goa was the main centre of Brahmins, praticularly of Saraswati—the goddess of learning and believe that their remote ancestors had their home in Kashmir from where they travelled to south and settled themselves on the bank of river Saraswati. Afterwards from here they have travelled to south and east. In Goa the immigration of Brahmins took place in two stages. At one stage the Brahmins came directly from Kashmir and in other stage they came *via* Gaud Pradesh (Bengal). The earlier were Chitrapur Saraswate. They are mostly vegetarian. Later immigrants came *via* Gaud Pradesh and are called a Gaud-Saraswatas, they are mostly non-vegetarians. Both of them follow vedic religion and subscribe to Aswalyana system of Grihyasutras which lay down household rituals for Brahmins from birth to death[20]. They built their temples there.

As population increased they came out of Goa in pursuit of the employment and trade and moved towards south and north. This movement was more rapid after the conquest of Goa by Portuguese. Brahmins fled away from Goa and settled in the neighbouring territories. Most of them came to Maharashtra. These saraswatas still have certain family deity in Goa, which is linked with Gotra of their family. The following family deities were recorded from our informants during the investigation. They are, Mangesh, Shanta Durga, Nava Durga, Mahalaxmi, Mahalasa, Nagesh, Ganpata. Still these people whenever they get chance, go to worship their deity in Goa. They perform the ceremonies like the practice of the family "Devakarya". It is a ceremony celebrated at their home in honour of their family deity on certain prescribed days. The ceremony includes the worship of the family deity followed by a feast to which a few ladies and gentlemen of neighbourhood are invited. It is held thrice in a year on special days, in the month of Shravan, Ashvin and Magh. Names and surnames are linked with the family God and he original village.

Hindu cummunities other than Brahmins—Some communities other than. Brahmins like Sonars, Shrigars etc. also have Konkani as their mother tongue. But their number is small.

Christians—Christian community constitutes a major part among the Konkani speakers. They are mostly converted christians. As already mentioned earlier that original seat of Konkani was Goa, its original speakers were Hindus. But soon after capturing Goa, Portuguese started Holy institution of Goa, resulting the emigration of Goan people towards the neighbouring territories. Those who remained were forced to convert themselves to Christianity. Brahmins were also affected. Some of them also got converted to Christinity. Some of the Goan christians call themselves as Brahmin-Christian.

Dialects of Konkani in Maharashtra, basis for distinction

According to the folk-history and informations supplied by our informants, the persons who have returned their mother-tongue as Konkani in Maharashtra

20. Based on the book "The chitrapur saraswata—I956 Census report and Directory—Chapter—1"

state have come and settled in this state from Goa in different stages such as :

(*i*) At the time of occupation of Goa by Portuguese.
(*ii*) After the occupation of Goa by Portuguese.

(i) *At the time of occupation of Goa by Portuguese*—As Portuguese invaded Goa the people went out of Goa towards North and South Kanara and Maharashtra. They moved out of Goa to save their religion as Portuguese were compelling them to be converted into Christianity. These people were Brahmins, mainly of Gaud and Chitrapur Saraswata communities. Besides these Sonars also came with them. Those who came to Maharashtra adopted the local dialect known as Kudali dialect. The others who went to South and North Kanara adopted Kanada language for their official use and Konkani as the means of communication at home enriching itself by Kanarese words. After sometime these people again migrated to Maharashtra for earning their bread. Therefore this first migration in Maharashtra was also done in two stages (i) directly from Goa, (ii) indirect *viz.* via Mysore, giving definite variations in the speech.

The people directly migrated to Maharashtra settled in Ratnagiri district and their language is named after the place—the Kudalpaeta as Kudali Konkani.

The speech of people who migrated to Maharashtra *via* Mysore is having Kanarese words and other local language effects like euphonisation etc. These people were mostly Brahmins. A few other communities like Sonars have also came with them, but there speech is not having much differences with that of Brahmins therefore this type of speech is termed henceforth as Brahmin dialect.

After the occupation of Goa by Portuguese the major population of Goa was converted into Christianity. After sometime these people also moved out to Kanaras and Maharashtra for their bread. Many of the Christians who came to Kanara again migrated to Maharashtra. As now there are two groups of Christians speaking Konkani in Maharashtra State as Goan Christian and Manglorian Christians having variations in the speech.

This traditional belief seems to be supported by the linguistic peculiarities and characteristics of each group. A brief sketch of the individual peculiarities of each of the dialects is given below :—

Brahmin dialect

This dialect contains more Kanarese words.

For example :

Brahmin dialect	*Other dialect*	
kanəṛi:	arsɔ	'mirror'
ərbi	dhəbdhəba	'waterfall'
guṛśilə	jhɔ̃pəṛi:	'hut'
khɔ̃ṛi:	dəri:	'valley'
bigatu	cabi:	'key'

Generally the words ending in consonants in other dialects are euphonised [made to end in vowel] by adding the vowels [ə] [u] and [i]

For example :

Brahmin dialect	*Other dialect*	
[hatu]	[hat]	hand
[bɔṭə]	[bɔṭ]	finger
[cari]	[car]	four
[kapusu]	[kapus]	cotton

Affricates [c], [ch], [j], [jh], are more frequently used in this dialect.

[w] bilabial semi-vowel is met in this dialect. Specially after [s].

[swərgə]	Heaven
[swətəh]	self
[swəcch]	clear
[swəpnə]	dream

Gender

Feminine suffix—ika and itri : is only met in this dialect in the following words.

[lekhika]	authoress
[kəviitri]	poetess
[siksika]	tutoress

Case-suffix

[gelə], [geli], [gele], [lə], [li], [le], [ljə], [geljo] the possessive case suffix are found in this dialect—

[ramalə ghərə]	Ram's horse
[ramali gaj]	Ram's cow
[məgelə jhilgɔ]	my son
[tumgeli dhuvo]	your daughter
[tigeli pustəkɔ]	her book
[yamale ghoṛe]	Ram's horses

Numerals—

Phonemic differentiation as mentioned above is noted in Numerals which can be observed from the comparative chart of numerals given in the following pages.

Verbs

[cɛ̃] suffix is added to the verb root to make its infinite form.

For example :—

vəcucɛ̃	to go
kərcɛ̃	to do
dhaucɛ̃	to run
marcɛ̃	to beat

This Brahmin dialect is mainly spoken by Gaud-Saraswata and Chritapur-Saraswata communities. Considering these different communities it was presumed that there may be dialectal variations on the basis of these speech communities. But on the analysis of the data from both of these communities no notable linguistic peculiarity has been observed to keep Chitrapur-Saraswata and Gaud Saraswata speeches as the separate dialects except a few words in use.

For Example :—

Gaud Saraswata	*Chitrapur Saraswata*	
amɛ̃	kasəv	tortoise
mãsəli	jələki	fish
iṅgələ	kələsə	charcoal
jɔti	hi:li	flame
pərvət	guḍḍə	mountain

Christian dialect

Words end in both consonants and vowels—

The frequency of occurrence of [ə] is relatively greater in these dialects than the other dialects. [ə] in christian dialect sometimes corresponds to [ɔ], [ə], [a] of other dialects.

Other dialect	*Christian dialect*	
mə̃ntri:	mə̃ntri	minister
gərəj	gərəz	reason
jəmin	zəmin	land
majha	mɔzə	my

e is more open in these dialects and sound like [eə]

[ɛk]	one
[gheə]	take

p'i] alternates with labio dental fricative [f]

[jəkət]	only
[bərəf]	tie
[fəl]	fruit

The palatal affricates [c] [ch] and [jh] are more frequently used in this dialect. [z] the palato-dental unaspirated voiced fricative is more frequently used.

[zɔmi:n]	land
[zɔr]	if
[gərɔz]	reason
[fərɔz]	duty

[jh] is palatal voiced aspirated affricate like Hindi and not as [jh] of Marathi

[jhəgəɽa]	fight
]jhaɽa]	broom
[jhəɳɖa]	flag

[v] is pronounced with aspiration in this dialect.

[vhɔkkɔt]	bride
[nəvhərɔ]	bridegroom

[h] is dropped in the initial position and the following vowel is pronounced with aspiration.

har	~	[ɔhɽ]	bone
hat	~	[ɔht]	hand
həttəri	~	[ɔhtiɔri]	hammer

Case suffix

-zo, zi, ze, zj, zi possessive case suffixes are met in this dialect.

[ramazɔ ghoɽə]	Ram's horse
[ramazi gay]	Ramas cow
[mɔze ceɽe]	my sons
[tumzi dhu:v]	your daughter
[tizi pustək]	her book

Reflexive Pronoun

[apəṅ] is used as the reflexive pronouns and not [swəʰəh].

Verb :

Infinite verb is made by adding + /ṇa/ to the root

[kərṇa]	to do
[dhauṇa]	to run
[ghɛṇa]	to take
[marṇa]	to beat
[diṇa]	to dina

This christian dialect is spoken by two christian communities *i.e.*, Goan Christians and Manglorian Christians. As regards Phonology and Morphology no variation is noted. But in sentence structure the difference is significant in the speech of these two christian communities, which is as follows—

The word arrangement in the sentence of Manglorian Christian dialect is on the Indo-Aryan pattern but Goanese Christian dialect word order follows english word order. In Manglorian Christian dialect the word order is as follows :

Subject	+ Object	+ Verb	
ɔ̃hv tãnce	dhuvak	bhɛṭlɔ̃	I met their daughter

But in Goanese Christian dialect the word order would be

čhu bhɛṭlɔ̃ tãncɛ dhuvak.

In the same manner in Goanese dialect the subordinate clause follows the verb where as in Manglorian Christian dialect subordinate clause preceeds the verb.

Goanese Christian dialect :

[sət dədle dorlele asat hja rupja khətiv]
Seven men were caught for this money
[sri: alvaris aṇi kiḍ goa guileleasat aplja thjetəranei bəndobəsti kərũ:k]
Mr. Alvaris and Kid had gone to Goa for makind the arrangement of their theatre.

Manglorian Christian dialect :

sat munis hja rupja khətir dorlele asat
sri alvaris ani kid aplja thje ɹranzi bəndobəst kərũk goa guilele asat
A more detailed treatment will be found under Syntax.

Kudali dialect :

Word ends both in consonants and vowels. /ph/ is bilabial aspirated voiceless stop. /c/ /ch/ /j/ and /jh/ dental affricate are more frequently used in this dialect.

Case suffix :

cə, ci, ce, cjə, are possessive case snffixes in this dialect.

rama cɔ ghoṛɔ	Rama's horse
ramaci gay	Rama's cow
tumcɔjhilgɔ	Your son
tici pustɔk	her book
ramace ghoṛe	Rama's horses

[ṇa] is used as infinite case suffix and is suffixed to the verb root.

Sentence

Sentence structure is the same as in other dialects (except Goan christian dialect) but intonation is met in sentences which is from high to low.

High
tumi
khui
gelle low

High
tu
kaj
kərtasa low

This intonation pattern in sentences is absent in other dialects.

Near this Kudalpeta, there is another peta known as Malwan peta. The speech of this peta is known as Malwani Konkani the name of speech goes after the local place. Except to that of past perfect suffix-it has got all the peculiarities of Kudali Konkani.

The suffix for past perfect is + ḷs

gelləs — had gone

Northern speech :

As mentioned earlier the Konkani speaker moved towards north for their earnings and finally settled in those places. Their main concentration in the north is in Nasik Amarawati Bhusawal and Nagpur. For their speech was affected by local language and appears to have a varied, now a distinct form which can be called as Northern speech variety of Konkani. Its peculiarities are as follows :—

Words end both in consonants and vowels—

/ph/ is a bilabial aspirated voiceless consonant.
/c/ is a voiceless unaspirated palatal affricate.

/car/	four
/cɔrc/	chruch
/euk/	mistake

/ch/ is a voiceless aspirated palatal affricate

/chati :/	chest
/chata/	umbrella
/əccha/	good

/j/ is a palatal voiced unaspirated stop

/jadugər/	magician
/jal/	net
/gərəj/	reason

/jh/ is a palatal voiced aspirated stop

/jhənda/	flag
/jhaṛu/	broomstick

Lateral retroflex /l/ looses its retroflection and pronounced as /l/ dental lateral.

/sərəl/ ~ /sərɔl/	straight
/goḷi/ ~ /goli/	bullet

Retroflex nasal /ɳ/ also looses its retroflection and pronounced as /n/ the dental nasal.

/karəɳ/ /karən/ reason

cɔ, ci, cc, cɨə are possessive case suffixes.

Sentence structure is the same as of the other dialects.

It is thus clear from the above mentioned comparisons that the Konkani spoken in Maharashtra state can be distinguished into four dialects extra linguistic factors as expalined earlier also lend support to their dialectal divisions.

Method of Sample collection

As already mentioned this study has been done to prsent the dialeet situation of Konkani in Maharashtra state. For this, investigations were done in two stages. In the first stage, the data was collected from the filed to have a preliminary idea of the structural system of the speech with its possible variations. Therefore Greater Bombay, the area of maximum concentration of Konkani speakers in Maharashtra state was selected as the first study area. In course of study it was noticed that in Greater Bombay, those, who returned, their mother tongue as Konkani, are either from Goa, South or North Kanara or Ratnagiri district. Most of them belong to Saraswata community or Catholic community. Few of them belong to other communities of Hindus. It was also noted that the dialectal variations are mainly due to caste. So some data was collected from Saraswata Brahmin informant and Goan Christian informants on the basis of a bigger schedule as contained in the field word book of Language Division consisting of 1100 words 574 sentences and some connected text. It was also learnt that there is another type of dialect known as Kudali Konkani spoken in kudal peta of Ratnagiri district. Therefore, data for this dialect was collected from an informant from Sawantwadi of Ratnagiri district.

After the collection of the data from the field the material was examined and short of schedule comprising of 300 words and 88 sentences covering all important patterns of speech and also dialectal variations was prepared. This schedule was ready to be applied at the village level to give a complete picture of dialectal situation of Konkani in Maharashtra state. This was to be done in the second spell of investigation. After giving due consideration to the problem of method of selecting a suitable sample list of informants.

Basis of the selection of informants

On the examination of language tables of Maharshtra state, it was found that in 1961 census maximum number of speakers of Konkani were returned from Greater Bombay. Further leaving Greater Bombzy there were 26 talukas in 13 districts which had 100 or more speakers of Konkani. Therefore, it was decided to cover all these 26 talukas for preparing the list of informants. It was also decided to keep 300 speech specimens of Konkani as the maximum target for this study. As greater Bombay had the maximum speakers (91.7 per cent), 200 samples was kept target from this place, Rest 100 samples were kept to be taken from other talukas. Efforts were also made to include in the sample adequate number of informants representing caste economic and areal differences.

Accordingly a statement showing the number of specimens of samples to be collected from each taluka, during survey was prepared which is as follows :

Sample for survey of Konkani Language

District	Centre				Konkani speakers	Sample No. of persons
	Rural		Urban			
Greater Bombay	—			200	192,773	200
Thana	—		Bassein 3		682	15
			Kalyan 4		738	
			Dombivali 1	15	103	
			Ambarnath 2		432	
			Thana 3		1,133	
Kolaba			Panvel	2	109	2
Ratnagiri	Kankavali 2		Chiplun 1		101	25
	Malwan 2		Ratnagiri 2		324	
	Kudal 4	18	Malwan 3	7	324	
	Vengurla 5		Vengurla 1		413	
	Swantwadi 5				98	
Nasik	—		Nasik 2		111	6
			Deolali Cant. 2	6	236	
			Igatpuri 2		110	
Jalgaon	—		Bhuswal	2	95	2
Ahmadnagar	Newasa	2	Ahmadnagar	2	144	4
Poona	—		Poona City 11		2,605	25
			Kirkee Cant. 1	25	217	
			Poona Cant. 13		2,823	
Satara	—		Panchgani	2	116	2
Sangli	Miraj	2	Miraj	2	113	4
Sholapur	—		Sholapur	2	323	2
Kolhapur	Ajra 2	4	Kolhapur	2	243	6
	Chandga 2					
Amaravati	—		Amaravati	2	99	2
Nagpur	—		Nagpur	2	411	2
Total		26		271		297

After deciding the number of samples to be collected from each district or taluka, the question of selection of informant came up. As far as Greater Bombay was concerned 200 informants were to be selected from different strata of the society. After a careful examination of different social strata of Konkani speakers it was decided to have samples in the following manner :

Goan Christians	75
Gauda Saraswat	20
Chitrapur Saraswat	20
Goan Hindu	30
Vaishya Vani (Ratnagiri District)	10
Others	45
Total—	200

In the office of the S.C.O. of Maharashtra the detailed lists of Konkani families from different christian and non-christian organizations of Greater Bombay were collected for this purpose. In the urban areas of other districts from where 100 or more speakers were found, the municipal authorities were requested to do the same. After collecting these informations the second spell of work was started. The collection was done here on the basis of short schedule as was referred to earlier. But the progress was slow as it took long time, and the informant was not willing to spare so much time. Then after a comparative study of a few samples, it was found that his schedule could further be shortened without loss of quantity in data. Therefore another smaller schedule consisting of 150 words and 30 sentences was prepared and was applied speedily to finish. 347 speech specimens were collected from different types of informants from different places. The details of survey are as follows :

Greater Bombay		230 (all urban)
Goan Christian	75	
Manglorian Christian	25	
Gaud Saraswata	30	
Chitrapur Saraswata	20	
Kudali	25	
Maiwani	25	
Others	30	
Thana district		10 (all urban)
Vascind		
Kudali	1	
Malwani	2	
Kalyam		
Goan Christian	2	
Kudali	2	
Bassein		
Gaud Saraswata	3	
Kolaba district		4
Panvel Gaud Saraswata	2	
Others	2	

Poona district		28 (all urban)
Gaud Saraswata	6	
Chitrapur Saraswata	3	
Christian	13	
Others	6	
Nasik		12 (all urban)
Deolali		
Christian	2	
Kudali	1	
Others	1	
Goan Christian	4	
Igatpuri		
Goan Christian	4	
Jalgaon		2 (all urban)
Bhusawal		
Christian	2	
Sangli		4 (2-urban, 2-rural)
Miraj	2 Malwani (urban)	
	2 Malwani (rural)	
Sholapur district		5 (all urban)
Christian	2	
Kudali	1	
Others	2	
Kolahpur district		10 (4-urban, 6- rural)
Kolhapur		
Malwani	2	
Others	2	
Ajra		
Christian	2	
Kudali	1	rural
Chandgarh		
Christian	2	all rural
Kudali	1	
Amarawati district		4 (all urban)
Christian	4	

Nagpur district		3 (all urban)
Christian	3	
Ratnagiri district		35
Sawantwadi		
Kudali	4	(2-urban, 2-rural)
Kanakavile		
Goan Christian	2	(all rural)
Malwani	3	
Malwan		
Malwani	4	(3-urban, 1-rural)
Goan Christian	3	(1-urban, 2-rural)
Vengurla		
Malwani	3	urban
Christian	4	(1-urban, 3-rural)
Kudali	2	rural
Kudal		
Kudali	4	rural
Ratnagiri		
Goan Christian	4	urban
Chiplu		
Christian	2	rural

PHONOLOGY

On the basis of the analytic study of various speech specimens of Konkani from different places in Maharashtra state, the overall pattern of the phonemic system of this speech is charted below :

VOWELS	Front	Central	Back	Nasalization
Close	i i :		u u :	/~/
Half Close	e [e :]		o	
Half open	ɛ	[ə]	ɔ	
Open		a		

CONSONANTS

	Bilabial	Labio-dental	Dental	Retroflex	Palatal	Velar	Glottal
Stop	p b		t d	ṭ ḍ	k g		
	ph bh		th dh	ṭh	kh gh		
Affricate			[c] [j]		c j		
			[jh]		ch jh		
Nasal	m		n	ṇ			
	mh		nh		ñ		
Lateral			l	ɭ			
			lh				
Rolled			r	rh			
Flap				[ṛ] [ṛh]			
Fricative		[f]	s[z]	[zh] [ś]			
		v [vh]					h
Semi-vowel	[w]				y		

On the basis of analytic study of various speech specimens *of Konkani from different places in Maharashtra state, Konkani speech may be divided into 4 major dialects. Out of these four dialects two are based on castes and two are based on geographical distribution. The dialects which are distinguished or the basis of castes are Saraswata or Brahmin dialect (including speech of Gaud Saraswata and Chitrapur Saraswata) and Christan dialects which includes Goanese christian and Manglorian christian speech. The other dialects which are based on geographical distribution are kudali dialect which is the speech of Ratnagiri district and the other dialect as Northern speech which is spoken in Nasik, Bhusawal, Amarawati and Nagpur. A comparative Phonological study of these dialects has been presented below :—

10 Vowels and 32 consonants including two semi-vowels phonemes are found in overall phonemic system of konkani speech of Maharashtra.

Vowels ;

Vowels are distinguished as short and long vowels. There are two long vowels and 8 short vowels.

The vowels show a three-fold contrast in position as to front, central and back vowels. Front and Back vowels show a three-fold contrast in height as to high, mid and low. The central vowels show only two-fold contrast as to mid and low.

Phonetically the low front and low back vowels [ɛ] and [ɔ] are higher than the low central vowel [a]. Mid central vowel [ə] is phonetically lower than the other two mid vowels.

Frequency of ocurrences of the long vowels is relatively less than that of short vowels in general.

Nasalization of vowels is quite prevalent.

Euphonization of the final consonant by [i] [u] [ə], of the words ending in consonants is the peculiarity of the Brahmin or Saraswata dialects. Vowel [ɔ] has more functional load in Christian dialects and is also substituted for [ə] and [a] of other dialects in initial and medial positions.

The vowels are described in detail in the follwoing lines—

[i] a high, front, unrounded short vowel occuring the all the positions. Some words occuring with a final consonant in other dialects are euphonised in Brahmin dialects by the addition of [i] in the final position.

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/iccha/	/iccha/	/iccha/	/iccha/	wish
/mi : śi/	/mi : śi/	/mi : śi/	/mi : si/	moustache
/gilecẽ/	/gilṇa/	/giḷṇa/	/gilna/	to swallow
/cari/	/car/	/car/	/car/	four
/cəci/	/cɔ̃c/	/cɔ̃c/	/cɔ̃c/	beak
/haṛi/	/ɔhṛ/	/ɔhṛ/	/haṛ/	bring

*300 Samples were collected on the basis of short Questionnaire. Details of the samples given in the Introduction.

/i :/ a high front unrounded long vowel occuring all the positions.

Brahmin dialect	*Chrission dialect*	*Kudali dialect*	*Northern speech*	
/i : swər/	/i : śu/	/i : swər/	/i : swər/	God
/i : tə/	/i : ṭ/	/i : ṭ/	/i : ṭ/	fertilizer
/vi : ṭə/	/vi : ṭ/	/vi : ṭ/	/vi : ṭ/	brick
/moti/	/moti/	/moti/	/moti/	pearl

/e] Phoneme /e/ has two allophones [e] and [ê]

[ê] is a half long mid front unrounded vowel occuring in words having two syllables—C V_1 V_2 where C is any consonant V_2 is a vowel or a euphonic vowel in Brahmin dialect then V_1 will be [ê]. It is met in Brahmin dialect only.

Examples.—

Brahmin dialect	
/ke· su/	hair
/ve· ḷi/	covering sheet
/de· su/	country

[e] is a front unrounded short vowel occuring in all the positions other than that of [ê] environment in Brahmin dialect and in all the positions in other dialects.

Examples .—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern Speech*	
/ekvi:s/	/ekvi:s/	/ekvi:s/	/ekvi:s/	twenty one
/setkəri/	/setkamptı/	/setkərı/	/setkəri :/	farmer
/devəḷə/	/devəḷ/	/devəḷ/	/devəḷ/	temple
/ghoṛe/	/ghoṛe/	/ghoṛe/	/ghoṛe/	horses

[E] is a low front unrounded long vowel occuring in all the dialects and in all the positions.

Brahmin-dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/ɛtıhasık/	/ɛtıhasık/	/ɛtıhasik/	/ɛtihasik/	historical
/ɛkləci/	/ɛkiəci/	/ɛkloci/	/ɛkloci/	alone
/kɛdna/	/kɛdna/	/kɛdna/	/kɛdna/	when
/allɛ̃/	/əllɛ̃/	/allɛ̃	/allɛ̃/	ginger

[ə] Phoneme/ə/ has got two allophones /ə/ and /ə̂/

[ə̂] is a half long low central unrounded vowel occuring in the penultimate syllable when the final syllable has an euphonic vowel in Brahmin dialect.

Examples.—

/tɪə'ɳə/	grass
/kə'ʂtə/	trouble

[ə] is a low central unrounded short vowel occuring in all the positions except with environment of [ə'] of Brahmin dialect and in christian dialects it is articulated as [ə] in the initial position.

Examples.—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/əmasə/	/əmas/	/əmas/	/əmavəs/	new moon
/əbjasə/	/əbjas/	/əbjas/	/əbhjas/	habit
/əśə'ktə/	/əśəkt/	/əśəkt/	/əsəkt/	weak
/kə'ʂtə/	/kəʂt/	/kəʂt/	/kəʂt/	trouble

/a/ is a low central unrounded long vowel occuring in all the position.

Examples.—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/aḷəsi:/	/aḷsi:/	/aḷɔsi:/	/aḷɔsi/	lazy
/əbjasə/	/əbjasə/	/əbjas/	/əbjhas/	habit
/maṇus/	/maṇus/	/maṇus/	/maṇus/	man
/soḷa/	/soḷa/	/soḷa/	/soḷa/	sixteen

/u/ is a high back rounded short vowel in all the positions. Some words occuring with a final consonant in other dialects are euphonised in Brahmin dialect by the addition of [u] in the final position.

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/uddəkə/	/uddək/	/uddək ~ paṇi/	/paṇi ~ udduk/	Water
/ujjə/	/ujjə/	/ujjə/	/ujj) ~ ag/	fire
/uttərə/	/uttər/	/uttər/	/uttər/	north
/kapusu/	/kapus/	/kapus/	/kapus/	cotton

/u:/ is a back rounded long vowel occuring in all the positions in all the dialects.

Examples.—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/bhau:/	/bhau:/	/bhau:/	/bhau:/	brother
/u:nə/	/u:n/	/u:n/	/u:n/	heat
/du:dh/	/du:dh/	/du:dh/	/du:dh/	milk
/pu:t/	/pu:t/	/pu:t/	/pu-:t/	son

/o/ is a mid back rounded short vowel occuring in all the dialects.

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/okɛcɛ/	/okṇa/	/okṇa/	/okṇa/	vomit
/loṇi:/	/loṇi/	/loṇi/	/loṇi/	butter
/ghoṛi:/	/ghoṛi/	/ghoṛi/	/gnoṛi/	mare

/ɔ/ is a low back rounded short vowel occuring in all the positions. [ɔ] has more function load in Christian dialect. It frequently occurs in place of [ə] in Christian dialect in the initial and medial position.

Examples .—

Bhahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/osədhə/	/ɔsədh/	/əsədh/	/əsədu/	medicine
/ədjəgik/	/ədjɔgiĸ/	/ədjəgik/	/ədjəgik/	industrial
/gnoṛə/	/ghoṛɔ/	/ghoṛə/	/ghoṛə/	horse
/phəketə/	/fɔsɔt/	/phəkt/	/pnəkt/	only
/gərəjə/	/gɔrɔj/	/gərəj/	/gərəj/	reason

Nasalization.—

Nasalization as a significant feature occurs with all the vowels. Nasalization in the medial position of the word causes the emergence of homoiganic nasal of the following consonant which may phonemically be shown as follows :

/ə̃gə/	/ə̃ŋgə/	part of the body
/ã̃gəṇə/	/ã̃ŋgəṇə/	courtyard
/iglis/	/iŋglis/	english
/ũc/	/ũnc/	tall
/ũ:t/	/ũ:ṇṭə/	camel
/məntri/	/məntri/	minister
/kõbri:/	/kəmbəri/	hen

Consonants .—

There are in all 32 consonantal phonemes in the overall pattern of Konkani of Maharashtra. On the basis of the manner of articulation these consonants may be distinguished as :—

(a) Aspirated and Unaspirated
(b) Voiced and Voiceless
(c) Stops, Affricates, Nasals, Laterals, Trill, Fricative etc.

These consonants may further be grouped as Velars, Glottals, Palatals, Retroflex, Dentals, Labio-dentals and Bilabials.

Almost all the consonants except [ṇ and ɭ] occur in all the environments in all the dialects. [ṇ and ɭ] never occur in the initial position. Bilabial aspirated consonant [Ph] alternates with labio-dental fricatvie [f] in Christian dialects.

[ṛ and ṛh] occur in phonologically conditioned environments with [ḍ] in Kudali Brahmin and Northern speech and carry a very low functional load. But in Christian dialects these have negligible occurrences and are articulated as [ḍ] and [ḍh] respectively.

Affricates occur in the phonologically conditioned environments as Dental and Palatal affricates. Before front vowels these affricates are articulated as palatals and before back vowels as dentals. Palatal affricates have more functional load in all the positions in Christian dialect and in the speech of Nasik Bhusawal Amarawati and Nagpur. Voiced dental fricative alernates with voiced dental affricate in the Christian dialects.

Nasal phoneme /n/ has [n] and [nh] phonemes alternating freely It has another phoneme [ṅ] occuring before veler consonants.

/l/ /r/ /v/ phonemes have [l] [r] [v] and their aspirated phones [lh] [rh] and [vh] respectively alternating freely, aspirated forms occurs more frequently in Christian dialects. [l̥] and [ɳ] looses their retroflexion in the northern speech of Nasik, Bhusawal, Amarawa ti and Nagpur. /s/ phoneme has another allophone [ṣ] occuring before retroflex consonants.

In Christian dialects particularly in Goanese dialect phoneme /h/ is dropped and the following vowel is aspirated. The description of each consonantal phoneme with its distribution in each dialect is given below.

/p/ is a bilabial unaspirated voiceless stop resembling that of phoneme /p/ of other Indic languages. The articulation of this phoneme is uniform throughout Maharashtra. It occurs in all the positions.

Examples.—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/papə/	/pap/	/pap/	/pap/	sin
/pu:tə/	/pu:t/	/pu:t/	/pu:t/	son
/kapusu/	/kapus/	/kapus/	/kapus/	cotton
/pi/	/pi:/	/pi:/	/pɪ:/	drink

/ph/ The phoneme /ph/ has got two allophones [f] and [ph]. The allophonic occurrences presents one of the distinguishing factor of Christian dialects from Non-Christian dialects. [f] is a labio-dental fricative. Occuring in christian dialect in all the positions. [ph] is a bilabial voiceless aspirated stop occuring in all the positions, found in all the dialects except in Christian dialects.

Examples.—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/phəḷə/	/fɔl/	/phəl/	/phəl/	fruit
/phu:lə/	/fu:l/	/phu:l/	/phu:l/	flower
/bərəphə/	/bərəf/	/bərəph/	/bərəph/	ice

/b/ is a bilabial viocd unaspirated stop, resembling phoneme /b/ of other Indic languages occuring in all the dialects and in all the positions.

Examples.—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/beṭə/	/bəṭ/	/bəṭ/	/bəṭ/	finger
/bi:/	/bi:/	/bi:/	/bi:/	seed
/cabi:/	/čabi:/	/cabi/	/čabi/	key
/gulab/	/gulab/	/gulab/	/gulab/	rose

/bh/ is a bilabial voiced aspirated stop resembling that of phoneme /bh/ of other Indic languages occuring in the dialects and in all the positions.

Examples.—

Bhahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/bhau:/	/bhau:/	/bhau:/	/bhau:/	brother
/bhu:/kə	/bhu:k/	/bhu:k/	/bhu:k/	hunger
/loksəbha/	/loksəbha/	/loksəbha/	/loksəbha/	parliament
/gərbhə/	/gərbh/	/gərbh/	/gərbh/	pregnency

/t/ is a voiceless unaspirated dental stop resembling that of phoneme /t/ of other Indic languages occuring in the dialects and in all the positions.

Examples.—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Norther speech*	
/tari:khə/	/tari:kh/	/tari:kh/	/tarikh/	date
/tuka/	/tuka/	/tuka/	/tuka/	to you
/prantə/	/prənt/	/prant/	/prant/	state or province
/cha:ti:/	/čhati:/	/chati:/	/chati:/	chest

/th/ is a voiceless aspirated dental stop resembling /th/ phoneme of other Indic languages, occuring in all the dialects and in all the positions.

Examples.—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/thoṛɛ̃/	/thoḍə/	/thoṛɛ/	/thoṛa/	little
/tirthə/	/ti:rth/	/ti:rth/	/ti:rth/	pilgrimage
/hathi:/	/əthi:/	/hathi:/	/hathi:/	elephant
/thiɛtrə/	/thiɛtr/	/thiɛtr/	/thiɛtr/	theatre

/d/ is a voiced unaspirated dental stop resembling /d/ phoneme of other Indic languages occuring in all the dialect and in all the positions.

Examples.–

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/doni/	/don/	/doni/	/don/	two
/śəbdə/	/śəbd/	/śəbd/	/śədb/	word
/uddəkə/	/uddək/	/uddək/	/uddək/	water
/pəriśədə/	/pəriśəd/	/pəriśəd/	/pəriśəd/	committee

/dh/ is a voiced aspirated dental stop resembling /dh/ phoneme of other Indic languages occuring in all the dialects and in all the positions.

Examples.–

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/dhuvə/	/dhu:/	/dhu:v/	/dhuv/	daughter
/adharə/	/adhar/	/adhar/	/adhar/	base
/prədhanə/	/prədhan/	/prədhan/	/prədhan/	chief of prime

/ṭ/ is a unaspirated voiceless retroflex stop resembling /ṭ/ phoneme of other Indic languages occuring in all the dialects and in all the positions.

Examples.—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/ṭopi:/	/ṭopi:/	/ṭopi:/	/ṭopi:/	cap
/ṭekəṛi:/	/ṭekṛi:/	/ṭekṛi:/	/ṭekṛi:/	hill
/khoṭə/	/khoṭə/	/khoṭə/	/khoṭə/	wrong
/vaiṭə/	/vaiṭ/	/vaiṭ/	/vaiṭ/	bad

/ṭh/ is a voiceless aspirated retroflex stop resembling with /th/ phoneme of other Indic languages occuring in all the dialects and in all the positions.

Examples.—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/ṭhakurə/	/ṭhakur/	/ṭhakur/	/ṭhakur/	deity
/paṭha/	/paṭh/	/paṭh/	/paṭh/	lesson
/mũ:ṭhə‘	/mũṭh/	/mũ:ṭh/	/mũ:ṭh/	fist
/uṭhəcɛ̃/	/uṭhəṇa/	/uṭhəṇa/	/uṭhəṇa/	to get up

/ḍ/ phoneme /ḍ/ has got two allophones /ḍ/ and ‘ṛ’ occuring in Phonological conditionally environments. /ḍ/ is an unaspirated voiced retroflex stop. Occuring in initial position and in consonantal clusters. /ṛ/ is voiced unaspirated retroflex flap. Phone /ṛ/ carries a very low funtional load in Christian dialects and is substituted by phone /ḍ/.

Examples .—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/ḍoḷə/	/ḍoḷə/	/ḍoḷ/	/ḍoḷə/	eye
/phəṇḍa/	/fəṇḍa/	/phəṇḍa/	/phəṇḍa/	name of the mountain
/voḍḷə/	/voḍḷɔ/	/voḍḷə/	/vəḍḷə/	big
/ghoṛə/	/ghoṛə/	/ghoṛə/	/ghoṛə/	horse
/jhaṛə/	jhaḍ/	/jhaṛ/	/jhaṛ/	

/ḍh/ Phoneme/ḍh/ has got two allophones [ḍh] and [ṛh] occuring in phonologically conditioned environments. [ḍh] is an aspirated voiced retroflex stop occuring in initial position and in consonantal clusters. [ṛh] occurs elsewhere. Phone [ṛh] carries a very low functional load in Christian dialect and substituted by phone [ḍh].

Examples .—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/ḍholə/	/ḍhol/	/ḍhol/	/ḍhol/	drum
//ḍhəkəṇa	/ḍhəkṇa/	/ḍhəkṇa/	/ḍhəkṇa/	cover
/əṛchicə/	/əḍhi:c/ ṛhic/	/əṛhi:c/	/əṛhi:c/	two and half
/ḍaṛhi:/	/ḍaḍhi/	/ḍaṛhi/	/ḍaṛhi/	beard
/kaṛhə/	/kaḍh/	/kaṛh/	/kaṛh/	bring out.

/k/ is a velar unaspirated voiceless stop. Occuring in all the dialects and in all positions. It resembles phoneme /k/ of other Indic languages.

Examples .—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/kanə/	/kan/	/kan/	/kan/	ear
/kapəṛu/	/kapəṛ/	/kapəṛ/	/kapəṛ/	clothe
/uddəkə/	/uddək/	/uddək/	/uddək/	water
/phəkətə/	/fəkət/	/phəkt/	/phəkt/	only

/kh/ is a voiceless aspirated velar stop resembling the phoneme /kh/ of other Indic languages, occuring in all the dialects and in all the positions.

Examples .—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/khəbərə/	/khəbər/	/khəbər/	/khəbər/	news
/dukhə/	/dukh/	/dukh/	/dukh/	sorrow
/khurči:/	/khurči:/	/khurci:/	/khurci:/	chair

/g/ is a voiced unaspirated velar stop resembling the phoneme /g/ of other Indic languages, occuring in all the dialects and in all the positions.

Examples .—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/ghərə/	/ghər/	/ghər/	/ghər/	house
/ghorə/	/ghoṛə/	/ghoṛə/	/ghoṛa/	horse
/vaghu/	/vagh/	/vagh/	/vagh/	tiger

/c/ phoneme /c/ has got two allophones occuring in Phonologically conditioned environments. [c] is a voiceless unaspirated dental affricate occuring before back vowels. [c] is a unaspirated voiceless dental affricate occuring before front vowels. Before central vowels and in final positions /c/ and /c/ both occur alternates freely.

[c] has got more functional load in Christian dialect and Northern speech and generally occur in all the positions.,

Examples .—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/cori/	/cori:/	/cori:/	/cori:/	theft
/bhaccə/	/bhaccə/	/bhaccə/	/bhaccə/	nephew
/cu:kə/	/cu:k/	/cu:k/	/cu:k/	fault
ci:tə/	/ci:ṭ/	/ci:ṭ/	/ci:ṭ/	letter
/cəllə/ } /cəllə/ }	/cerə/	{ /cəllə/ } { /cəllə/ }	/cəllə/	son
/ruci/	/rucı/	/ruci/	/ruci/	taste
/cimṭi:/	/cimṭi:/	/cimṭi:/	/cimṭi:/	long
/cərcə ~ cərcə/	/cərcə/	/cərcə ~ cərcə/	/cərcə/	church
/ũncə ~ ũncə/	/ũnc/	/ũnc ~ ũnc/	/ũnc/	tall
/pãcə ~ panc/	/pə̃nc/	/pãc pãc/	/panc/	five

/ch/ is a palatal voiceless aspirated affricate. It is more less frequent in Kudali and Brahmin dialects.

Examples .—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/chati:/	/chati:/	/chati:/	/chati:/	chest
/chəppərə/	/chəppər/	/chəppər/	/chəppər/	roof
/iccha/	/iccha/	/iccha/	/iccha/	wisn
/sətrpəti/	/chətrəpəti/	/chotrəpəti/	/chətrəpəti/	a title

/j/ Phoneme /j/ has got three allophones [j] [j] and [z]

[z] is unaspirated voiced dental fricative, occuring in christian and alternates freely with [j].

[j] is unaspirated voiced dental affricate it occurs before back vowels in dialects other than Christian and Northern speech.

[j] is unaspirated voiced palatal affricate occuring before front vowels occuring in all the dialects more frequent in Northern speech.

Before central vowels /j/ alternates freely with /j/

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/jorə/	/zor/	/jor/	/jor/	force
/gərəjə/	/gərəz/	/gərəj/	/gərəj/	reason
/jəminə/	/zəmi:n/	/jəmi:n/	/jəmi:n/	land
/jaṅgə/	/jaṅg/	/jaṅg/	/jajṅg/	
/jɛvaṇə/	/jɛvaṇ/	/jɛvaṇ/	/jɛvaṇ/	meal
/jele/	/jel/	/jel/	/jel/	prison
/ji:va/	/ji:v/	/ji:v/	/ji:v/	life
/jaḷə/	/zaḷ/	/jaḷ/	/jaḷ/	net
/majərə/	/mazər/	/majər/	/majər/	cat
/ujjə/	/uzzə/	/ujja/	/ujjə/	fire

/jh/ phoneme /jh/ has got three allophones /jh/ /jh/ and /zh/

/zh/ is aspirateed voiced dental fricative occuring mainly in Christian dialect alternating freely with /jh/.

/jh/ is aspirated voiced dental affricate, occuring before back vowels in the dialects other than Christian and Northern speech.

/jh/ is aspirated voiced palatal affricate occuring before front vowels occuring in all the dialects more frequent in Northern speech, and the aspirated voiced palatal affricate occuring before front vowels occuring in all the dialects and more frequent in Northern speech.

Before central vowels /y/ /y/ are met in free alternation

Examples .—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/jhəpṛi/	/zhəpṛi/	/jhəpṛi	/jəpṛi/	hut
/jhilgə/	/burge/	/jhilgə/	/porga/	boy
/jhəṇḍa/	/jhəṇḍa/	/jhəṇḍa/	/jhəṇḍa/	flag
/jhəgṛa /jhəgṛa/	/jhəgṛa/	/jhəgṛa/ /jhəgṛa/	/jhəgṛa/	quarrel

/m/ is an unaspirated bilabial nasal occuring in all the positions and in all the dialects resembling phoneme /m/ of other Indic languages.

Examples.—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/moru/	/mor/	/mor/	/mor/	peacock
/moti/	/moti/	/moti/	/moti/	pearl
/kəmələ/	/kəməl/	/kəməl/	/kəməl/	lotus
/mama/	/mama/	/mama/	/mama/	maternal uncle
/kamə/	/kam/	/kam/	/kam/	work
/jənmə/	/jənm/	/jənm/	/jənm/	birth

/mh/ is an aspirated bilabial nasal. It has a low functional load.

Examples.—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/mhəsi:/	/mhəs/	/mhəs/	/mhəs/	she buffalo
/simha/	/śivhũ/	/simhu/	/śih/	lion
/mhəjinə/	/mhəjenə/	/mhəjino/	/mhəjino/	month

/n/ phoneme /n/ has got three allophones /n/ /ṅ/ and /nh/. /n/ and /ṅ/ occur in phonologically conditioned environment and /nh/ in free variation with /n/.

/ṅ/ is a velar nasal occuring before velar stops.
/n/ is a dental unaspirated nasal occuring in all the position except before velar stops.
/nh/ is a dental aspirated nasal occuring freely alternating with /n/

Examples.—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/nãku/	/nãk/	/nãk/	/nãk/	mose
/sonaru/	/sonar/	/sonar/	/sonar/	goldsmith
/prəjətnə/	/prəjəth/	/prənətn/	/prəjətn/	attempt
/mãṅgələ/	/mãṅgəl/	/mãṅgəl/	/məṅgəl/	tuesday
/səṅkhə/	/śəṅkh/	/śəṅkh/	/śəṅkhə/	conch
/əṅgoli:/	/ /	/əṅgəḷi:/		bath

/nəhaṇ/ ~ /nhaṇ/ /nhaṇ ~ nəhaṇ/ /nhaṇ/ ~ /nehaṇ/ /nehaṇ/

/ṇ/ is an unaspirated retroflex nasal occuring in all the positions except in the initial position. Generally retroflexion it looses its retroflexion in Northern speech and articulated as dental nasal.

Examples :

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/raṇi:/	/raṇi:/	/raṇi:/	/raṇi/	queen
/trəṇə/	/trəṇ/	/trəṇ/	/trən/	grass
/maṇus/	/maṇəs/	/maṇus/	/mənus/	man
/loṇi/	/loṇi:/	/loṇi/	/ləni:/	butter
/vaṇə/	/vaṇ/	/vaṇ/	/van—vaṇ/	arrow

/l/ phoneme /l/ has got two allophones /l/ and /lh/ freely alternating each other.
/l/ is an unaspirated dental lateral occuring in all the positions in all the dialects resembling phoneme /l/ of other Indic languages.

/lh/ is an aspirated dental lateral occuring in free alternation with [l]. It has a very low frequency of occurrence.

Examples.—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/loṇi:/	/loṇi:/	/loṇi:/	/loni/	butter
/lobhi:/	/lobhi:/	/lobhi:/	/lobhi:/	greedy
/galə/	/gal/	/gal/	/gal/	cheak
/alɛ̃/	/alɛ̃/	/alɛ̃/	/alɛ̃/	ginger
/jilha~jila/	/jilha~jila/	/jilha/	/jila/	district

/l/ is a retroflex lateral occuring in all the positions except in the initial position. It loses its retroflexion in the Northern dialect and is articulated as dental lateral.

Examples.—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/veḷə/	/veḷ/	/veḷ/		delay
/goḷi:/	/goḷi:/	/goḷi:/	/goli/	bullet
/həḷədi:/	/əhḷdi/	/həḷdi/	/həḷdi:/	turmeric
/sərəḷə/	/sərəḷ/	/sərəḷ/	/sərəl/	straight easy

Here it would be interesting or rather useful to show contrast between /ḷ/, /l/ and /ɾ/

Contrast in /ḷ/ and /ɾ/

/golḷ/	bullet	/ghoṛi/	mare
/veḷ/	delay	/deṛ/	one and a half

Contrast in /ḷ/ and /l/

/kaḷi:/	black	/kali·/	yesterdary
/baḷ/	child	/bal/	hair
/kuḷḷɔ/	dwarf	/kullə/	buttock

/r/ phoneme /r/ has two allphones [ɾ] and [rh] freely alternating each other.

/r/ is unaspirated trill occuring in all the positions

This resembles the phoneme /ɾ/ of other Indic languages. /rh/ is aspirated trill freely alternating with [r].

Examples.—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/ruci/	/ruci/	/ruci/	/ruci/	taste
/rati/	/rati/	/rat/	/rat/	night
/moru/	/mor/	/mor/	/mor/	peacock
/kuraɾ/	/kuraḍ~kurhaḍ/	/kuraɾ/	/kuraɾ/	axe

/s/ phoneme /s/ has got two allophones [ṣ] and [ʂ] occuring in phono logically conditioned environments. [ʂ] is voiceless retroflex fricative occuring before retroflex stops.

[S] is voiceless retroflex fricative occuring before retroflex stops.

[ṣ] is voiceless dental fricative occuring in all the positions except before retroflex stops.

Examples -

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/sərpu/	/sərp/	/sɔrp/	/sãp/	snake
//səsɔ/	/səsɔ/	/sɔsɔ/	/səsɔ/	hare
/bi:sə/	/bi:s/	/bi:s/	/bi:s/	twenty
[kəṣṭə]	[kəṣṭ]	[kəṣṭ]	[kəṣṭ]	trouble
[muṣṭi]	[muṣṭi]	[muṣṭi]	[muṣṭi]	fist

/ś/ is a voiceless palatal fricative occuring in all the positions and in all the dialects.

Examples—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/Śivajə/	/Śivaj/	/Śivaj/	/Śivaj/	only
/Śənka/	/səṅka/	/sənka/	/Śəṅka/	doubt
/pəscim/	/pəscim/	/pəscim/	/pəscim/	west
/desu /	/des/	/des/	/des/	country

/h/ is a glottal fricative occuring in all the position in all the dialects except in Christian dialect where /h/ is dropped in the initial position instead the following consonants is aspirated.

Examples

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/hathi:/	/ɔhthi:/	/hathi/	/hathi/	elephant
/hatu/	/ɔhtu/	/hat/	/hat/	hand
/aharu/	/ahar/	/ahar/	/ahar/	food
/jəhajɔ/	/jɔhaj/	/jɔhaj/	/jɔhaj/	ship
/hɔttɔṛi/	/əhttəṛi:/	/hɔttɔṛi:/	/hətəṛi:/	hammer

/v/ phoneme /v/ has three allophones [v] [w] and [vh] /w/ is a bilabial semi-vowel occuring in consonant clusters.

/v/ is a labio dental unaspirated fricative occuring in all positions except with consonant clusters.

/vh/ is a labio dental aspirated fricative freely alternating with [v].

Examples.—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/ swərgə /	/ swərg /	/ swərg /	/ swərg /	heaven
/ vagh ~ vhag/	/ vhag ~ vagh/	/ vagh /	/ vagh /	tiger
/ gãvu /	/ gãvh /	/ gãv /	/ gãv /	country
/ dev /	/ dev /	/ dev /	/ dev /	goddess
/ nɔvərə /	/ nɔvhər/ə	/ nɔvhrɔ / ~	/ nɔvrə	bridegroom
/ nɔvhrə /	/ nhɔvər/ɔ	/ nɔvr/ɔ		
/ sivaj /	/ sivaj /	/ sivaj/	/ sivaj /	only

/ y / is a palatal semivowel occuring in all the positions and in all the dialects resembling / y / phoneme of other Indic languages.

Examples.—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
/yɔ/	/yɔ/	/yɔ/	/yɔ/	come
/sivayɔ/	/sivay/	/sivay/	/sivay/	only
/prɔyɔtnɔ/	/prɔyɔtn/	/prɔyɔtn/	/prɔyɔtn/	attempt
/mukhyɔ/	/mukhy/	/mukhy/	/mukhy/	important

Phonemic Correspondences :

Abbreviations.—

Kudali Dialect	K
Gaud Saraswata	Gs
Chitrapur Saraswata	Cs
Monglorian Christians	Mc
Goanese Christians	Gc
Northern Speech (speech of Nasik, Amarawate, Bhusawal, Nagpur)	N.S.

Vocalic Correspondences :

K	*Gs*	*Cs*	*Mc*	*Gc*	*N.S.*
i	i	i	i	i	i
i :	i :	i :	i :	i :	i :

Euphonisation of final consonant by [i]

—	+[i]	+[i]	—	—	—
e	e	e	e	e	e

Euphonisation of final consonant by [ə] In the initial and medial position

—	+[ə]	[ə]	—	—	—
a	a	a	a~[ə]	a~[ɔ]	a

In medial position | In initial and medial position

K	*Gs*	*Cs*	*Mc*	*Gc*	*N.S.*
u	u	u	u	u	u

Euphonisation of final consonant by [u]

—	+[u]	+[u]	—	—	—
u:	u:	u:	u:	u:	u:
o	o	o	o	o	o
ɔ	ɔ	ɔ	ɔ	ɔ	ɔ

Consonantal correspondence

K	*Gs*	*Cs*	*Mc*	*Gc*	*N.S.*
p	p	p	p	p	p
b	b	b	b	b	b
ph	ph	ph	f	f	p~f
bh	bh	bh	bh	bh	bh
t	t	t	t	t	t
th	th	th	th	th	th
d	d	d	d	d	d
d^h	d^h	d^h	d^h	d^h	d^h
ṭ	ṭ	ṭ	ṭ	ṭ	ṭ
ṭh	ṭh	ṭh	ṭh	ṭh	ṭh
ḍ~ṛ	ḍ~ṛ	ḍ~ṛ	ḍ	ḍ	ḍ~ṛ
$ḍ^h$~ṛh	$ḍ^h$ ṛh	$ḍ^h$ ṛh	$ḍ^h$	$ḍ^h$	$ḍ^h$ ṛh
k	k	k	k	k	k
kh	kh	kh	kh	kh	kh
g	g	g	g	g	g
gh	gh	gh	gh	gh	gh
c~c	c~c	c~c	c	c	c~c
—	ch	ch	ch	ch	ch
j~j	j~j	j~j	j~z	j~z	j
jh~jh	jh~jh	jh~jh	zh~jh	zh~jh	jh
m	m	m	m	m	m
mh	mh	mh	mh	mh	mh~m
n~n^h	n~n^h	n~n^h	n~n^h	n~n^h	n~n^h
ṇ	ṇ	ṇ	ṇ	ṇ	ṇ
l~lh	l~lh	l~lh	l~lh	l~lh	l~lh
r~rh	r~rh	r~rh	r~rh	r~rh	r~rh
v	v	v	v~vh	v~vh	v~vh
s	s	s	s	s	s
ś	ś	ś	ś	ś	ś
h	h	h	h	h	h

MORPHOLOGY

According to the present analytic study of various samples* collected from different parts of Maharashtra State, two types of morphemes occur in all its dialects, which are as follows :—

(i) Free morpheme — The morpheme which has a distinct meaning of its own when used alone.

(ii) Bound morpheme — The morpheme which has a distinct meaning only when used with other morpheme or morphemes. For the indication of Gender, Number, Case, Tense etc. these types of morphemes are affixed to the other morpheme or morphemes.

* 300 samples were collected on the basis of short questionnaire, details given in Introduction.

The construction of both the types of morphemes is done either by one or by more than one morphemes.

According to the morphological or grammatical or syntactic functional values, these morphemes may be grouped in the following categories.

1. Nouns
2. Pronouns
3. Adjectives
4. Verbs
5. Adverbs
6. Conjunctions
7. Particles
8. Interjections.

The first four are declinables i.e. for the indication of gender, number, case, tense etc. they are capable of being inflected. The last four are indeclinables i.e. They are incapable of being inflected.

In the following pages the morphological study of each category is dealt with.

Nouns :

Nouns occur with a termination in vowel or consonant in all the dialects except in Brahmin dialects. In Brahmin dialects the nouns do not occur with a final consonant. The nouns which are occuring with a final consonant in other dialects are made a vocalic termination by euphonizing the final consonant with [ə] and [u]. The nouns which are ending [ə] are made ending in [ɔ] in Christian dialects. On the basis of termination, nouns can be grouped in two groups as follows :—

Group—I includes the nouns which are ending in vowels, for example ending in [ɪ] and [i:]

Brahmin dialect	*Christian dialect*	*Kuaali dialect*	*Northern speech*	
mi : si	mi : si	mi : si	mi : sɪ	mustache
mi : ri	mi : ri	mi : ri	mi : ri	wrinkles
bəkɾi :	bɔkɾi:	bɔkɾi:	bəkri:	goat
kəmɾi:	kɔmbɾi:	kɔmbɾi:	kɔmbri:	hen
ṭopi:	ṭopi:	ṭopi:	ṭopi:	cap
moti:	moti:	moti:	moti:	pearl
cɔli	coli	coli	coli	
bərci:	bərch	bərci	bərchi:	spear
muddi:	muddi:	muddi:	muddi:	ring
sari:	sari:	sari:	sari:	sari
bhuvi:	bhui	bhui	bhui	eyebrow
ending in [a] [ɔ] ə				
ghoɾɔ	ghoɾə	ghoɾɔ	ghoɾa	
bãsɔ	bãsɔ	bãsɔ	bãsɔ̃	
bhaccɔ	bhaccɔ	bhaccɔ	bhaccɔ	nephew
cəllə	ceɾɔ	cəllɔ ~	ceɾɔ	boy
	porgɔ	jhilgɔ		
reɾɔ	reɾɔ	reɾɔ	reɾɔ	he buffallow
kɔmɾɔ	kɔmbɾɔ	kɔmbɾɔ	kombɾɔ	cock
maḷa	məḷɔ	maḷa	maḷa	
mama	mɔmɔ	mama	mama	

Noun ending in [u] and [u:]

bhau:	bhau:	bhau:	bhau:
bapusu	bapu	bapu	bap ~ bapu
ũ:	ũ:	ũ:	ũ:
tũ:	tũ:	tũ:	tũ:

Euphonization of final consonant in some words is the peculiarity of Brahmin dialect.

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*
[hatu]	ɔht	hat	hat
[cəndru]	cɔndrɔ	cəndr	cəndrə
Nouns ending in [e] [ɛ] [ɛ̃]			
[hərdɛ̃]	ɔhrdɛ̃	hərdɛ	hrədɛ̃
[kɔrɛ̃]	kɔrɛ̃	[kɔrɛ̃]	kɔrɛ̃
ghoṛe	ghoṛe	ghoṛe	ghoṛe
təḷɛ̃	təḷɛ̃	təṛɛ̃	təḷɛ̃

Group—II. Includes the nouns ending in consonants in all dialects Other than Brahmin dialects. In Brahmin dialects the final consonant is euphonised by [i] or [u] or [ə].

Brahmin pialect	*Christian dialect*	*Kudali dialect*	*Northern speech*
bɔṭɔ	bɔṭ	bɔṭ	bɔṭ ~ uñli
pɔṭə	pɔt	pɔṭ	pɔt
di:su	di:s	di:s	di:s
dantu	dɔnt	dant	dant
ji:bə	ji:b	ji:b	ji:b
gulabə	guləb	gulab	gulab
hatu	ɔht	hat	hat
kapəṛu	kapəṛ	kapəṛ	kapəṛ
rəgələ	khu:n	rəgɔt	rəkt
galə	gal	gal	gal
keśu	keś	kes	kes
kanu	kan	kan	kan

Konkani nouns are inflected for gender number and case.

Gender

After tne careful analysis of tne data collected for the present study, from the field it was found that the Konkani has got two genders Masculine and feminine in usage. In tne case of living beings the nouns that denote a male is said to belong to the msculine gender and the other indicating female is said to belong to the feminine gender. Regarding inanimates the distinction in gender is ambiguous and is mostly determined by popular usage.

Gender of Konkani substantives often seems to be irregular yet they follow some principles as regards to their terminations. These principles are

generally uniform in all the dialects of Konkani of Maharashtra. These principles may be described as follows :—

For Masculine—The masculine gender generally includes the nouns ending with the following types of terminations.

Type I

Nouns terminating in [a] and [ɔ]

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*
ghoṛɔ	ghoṛɔ	ghoṛɔ	ghaṛɔ ~ ghoṛa
arsɔ	ɔrsɔ	arsɔ	arsa
mama	mɔmɔ	mama	mama
nəvhərɔ	nəvhərɔ	nəvərɔ	nəvəra
rajɔ	rajɔ	rajɔ	rajɔ ~ raja

Type II

Nouns terminating in +ar

loharu	lohɔr	lohar	lohar
sonaru	sɔnɔr	sonar	sonar

Feminine Gener—The feminine nouns includes the nouns with the following types of terminations.

Type I

Nouns terminating in [i] and [i:]

ghoṛi:	ghoṛi:	ghoṛi:	ghoṛi:
buddhi	buddhi	buddhi	buddhi
raṇi:	raṇi:	raṇi:	raṇi:
nəvhəri:	nɔvhɔri:	nəvhəri:	nəvhəri:
kniṛki	khiṛɔki:	khiṛəki	khiṛəki

Type II

Nouns terminating in [ĩn] and [i:n]

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern Speech*
vaghi:ṇ	vɔghi:ṇ	vagi:ṇ	vaghi:ṇ
dhobi:ṇ	dhobi:ṇ	dhobi:ṇ	dhobi:ṇ

Generally the rules mentioned above are followed by Konkani nouns for genders. But there are some exceptions in these rules, therefore ge nder can only be decided by the popular usage. A few examples of these exceptions are given below.

mali, dhobi, kəvi etc. terminating in [i:] are masculine in gender where as lekhika, sunɔnda terminating in [a] are feminine in gender. In such case the factor for significance in popular usage is taken into considerations.

According to which the names of all males, Alloys, materials, months, days, heavenly bodies and the inanimates representing firmness, strength, energy, sublimity and violence belong to masculine gender and the names for females, rivers, luner days and the inanimates denoting beauty, weakness and gentleness etc. belong to feminine gender.

Masculine nouns can be changed to the feminine nouns by affixing a bound morpheme to it. This type of alternation is uniform in all the dialects. The rules for which are given below.

Rule I

The masculine noun ending in /a/ or /ɔ/ can be alternated in its feminine form by the substitution of [a] or [ɔ] by [i:] in the final position. This rule is uniform in all the dialects.

Example :

Masculine form	*Feminine form*			
	Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*
ghoɽɔ	ghoɽi:	ghoɽi:	ghoɽi:	ghoɽi:
ajjɔ	ajji	ajji	ajji:	ajji:
mama	mami:	mɔmi:	mama:	mami:
nəvərɔ	nəvəri:	nɔvhəri:	nevhəri:	nəvəri:
bhaccɔ	bhacci	bhacci:	bhacci	bhacci
bɔkrɔ	bɔkri	bɔri	śeḷi:	bɔkɪi:

Exception

In Brahmin dialect ebhineta gives its feminine form by substitution of final [+a] by [+ri]

Masculine	Feminine
ɔbhineta	ɔbhinetri:

Rule II

The masculine nouns ending in [i] [u] or [i:] can be alternated by substitution of final vowel by [iṇ] or [i:ṇ] in its feminine form. This rule is uniform in all the dialects.

Masculine Noun	*Feminine Noun*			
	Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*
dhobi:	dhobiṇ	dhobiṇ	dhobiṇ	dhobin
maḷi:	maḷi:ṇ	maḷi:ṇ	maḷi:ṇ	malin
śĩhũ	śĩhi:ṇ	śĩhi:ṇ	śĩhi:ṇ	śĩhi:ṇ
dhɔni	ḍhɔni:ṇ	dhɔni:ṇ	dhɔni:ṇ	dhɔni:ṇ

Exception

In Brahmin dialect kɔvi has got its feminine form got by substituting final vowel by ɔtri.

Masculine	*Feminine*
kəvi	kəvjtri poetess

Rule III

Nouns ending in consonants except those which denotes profession can be alternated to its feminine form by adding [i:] in the final position. This rule is uniform in all the dialects of Konkani.

Masculine form	*Feminine form*			
	Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*
dev	devi:	devi:	devi:	devi:
rajkumar	rajkumari:	rajkumari:	rajkumari:	rajkumari:
hərin̩	hərin̩i:	hərin̩i:	hərin̩i:	hərin̩i:

Rule IV

Masculine Nouns denoting profession ending in consonant may be alternated in its feminine form by suffixing [in̩], [i:n], [ari] or [ika] in the final ternated in its feminine form by suffixing [in̩], [i:n], [ari] or [ika] in the final position. This rule is uniform in all the dialects.

Masculine form	*Feminine form*			
	Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*
lohar	lohari:n̩	lohɔri:n̩	lohari:n̩	lohari:n̩
məd̩vəl	məd̩vəli:n	məd̩vəli:n̩	məd̩vəli:n	məd̩vəli:n
mastər	mastəri:n	məstəri:n̩	mastərin	mastərin
bərəjn̩ai	bərəjnari:	bərəjnari:	bərəjnari:	bərəjnari:
śiksək	śiksika	—	śiksika	śiksika
lekhək	lekhika	—	lekhika	lekhika

Rule V

Few masculine nouns can be alternated by prefixing [bail] — + to them getting their feminine form. This rule is followed by all the dialect.

manus	bail man̩us	bailmən̩us	bailman̩us	bailman̩us
kəllə	bailkollə	bail kəllc	bail kollə	bail kəllə
popət̩	bail popət	bail popət	bail popət	bail popət

Some masculine nouns cannot be alternated by any affix for their feminine form but they have another form as feminine.

Example :

reɽɔ	mhɔsi	mhɔs	mhsi	mhɔs
bɛl	gaj	gaj	gaj	gaj
suɳɛ̃	kolgɛ̃	bailsuɳɛ̃	kutri	kutɽi

As already noted that the rules of alternation in gender is more or less uniform in all the dialects of Konkani of Maharashtra which can be given in the form of a chart as below :

	Masculine termination	*Affix*
Nouns except those Which denoted profession Nouns denoting profession ending in consonant	Terminating in [a], [ɔ]	+[i:]+[ri]
	Terminating in [i:], [i]	+[in]+[i:ɳ]
	Terminating in consonant	+[ɔtri]
		+[i:]
		+[iɳ]+[i:ɳ]
		+[ika]
	Free form	[bail]+
	One type of free form	another type of free form

Number

Two types of categories are available in nouns as regards to their number viz. singular and plural number. These two types are met in all the dialects of Konkani.

Singular number— The nouns denoting one person, object, idea etc. belong to Singular number.

Plural number— The nouns denoting more than one person, object, idea, etc. belong to Plural number.

The nouns having singular number can be alternated in the plural number by affixation of a bound morpheme. The rules of alternation of singular into plural is given in the following lines. These rules are the same in all the dialects of Konkani.

Rule I

Singular nuons ending in [ɔ] [o] can be alternated into plural number by substituting the final vowel by [e].

Singular	*Plural*			
	Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*
ghoɽɔ	ghoɽe	ghoɽe	ghoɽe	ghoɽe
ambo	ambe	ambe	ambe	ambe
kapəɽɔ	kapəɽe	kopəɽe	kapəɽe	kapəɽe
mheino	mhəine	mhəjne	mhəine	mhəine

Rule-II

Singular nouns ending in [i]and [i :] can be alternated in its plural form by by adding / / ɲ the final position. There become a morphophonemic change giving abound morpheme as j.

Singular	*Plural*			
	Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*
khurci	khurcj	khurcj	khurcj	khurcj
śuri	śurjɔ	śurjɔ	śurjɔ	śurjɔ
kurhari	kuɽharjɔ	kurhɽjɔ	kuɽaɽjɔ	kuraɽjɔ

Rule-III

Singular nouns ending in [ɛ̃] can be alternated in its plural form by substituting /ɛ̃/ by + (ĩ).

suɳɛ̃	suɳĩ :	sunĩ :	sunĩ :	sunĩ :
tɔ̃ḷɛ̃	tɔ̃ḷĩ :	tɔ̃ḷĩ :	tɔ̃ḷĩ :	tɔ̃ḷĩ :

Rule-IV

Sinuglar nouns ending in [i :] + consonant can be alternated in their plural form by suffixing + o.

tari:k	tarkho	tarkho	tarkho	tarkho
bail	bailo	bailo	bailo	bailo

Rule-V

Singular nouns ending in consonants can be alternated in their Plural forms by adding + 1 a and bound morphemes in the final positions :

gaj	gaji :	gaji :	gaji :	gaji :
bəhəɳ	bəhɛɳi :	bɔhɔɳi :	bəhɛɳi :	bəhɛɳi :
pakh	pakhã	pɔkhã	pakhã	pakhã
ghɔr	ghɔrã	ghɔrã	ghɔrã	ghɔrã
jhar	jharã	jhaɽã	jhaɽã	jhaɽã
maɳus	maɳsã	maɳsã	maɳsã	maɳsã

Rule-VI

Some singular nouns can be alternated in their plural forms by adding Zero morpheme i.e. they retain the same form in both the numbers. This is followed by all the dialects of Konkani.

Examples

Singular	*Plural*			
	Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*
mama	mama	mama	mama	mama
maḷi :	maḷi :	maḷi :	maḷi :	maḷi :
dev	devu		dev	dev
śətru	śətru	śətru	śətru	śətru
undir	undira	ɔndir	nndir	unddr

In a few christian dialects + s is also suffixed in the final position for altering a singular noun in plural nouns.

buk buks

As already noted that the alteration rules are the same in all the dialects of Konkani these can be charted as follows :—

Singular Nouns ending in	Can be alterated in plural
[ɔ], [o]	by substituting final vowel by +[e]
[i] [i:]	adding finally (o) change~(jɔ)
[ɛ̃]	substituting [ɛ̃] by [ĩ]
1 + consonant	by adding [o] in final position
consonant	by adding finally +[i:] +[a] [ə̃]

Case

Konkani nouns have seven distinguishable case form. The case form can be acquired by the affixation of different inflections to a noun base. The following cases occur in a noun.

1. Nominative Case
2. Objective—Accusative or Dative Case
3. Instrumental Case
4. Ablative Case.
5. Possessive Case
6. Locative Case
7. Vocative Case

Vocative case is used only for animates. Nominative, Possessive, Accusative/Detive are more frequent in use, while others are less frequent.

Formation of Noun case form

The noun case form are formed by affixing the case inflection to a noun base, in the following manner.

Nominative Case—In this case form the noun is used as a grammatical subject of a sentence. There is no separate case suffix for it therefore zero can be said as the case inflection for this form of case. Here noun base is used as the functional nominative case form. This case inflection -o zerp.

Barahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
ram dhavta	ram dhavta	ram dhavta	ram dhavta	{Ram runs
celle śiktat	cere śiktat	celle śiktat mulgẽ śiktat	celle śiktat	

Objective Case—This case form denotes object of the verb and includes accusative i.e. direct object and the dative the indirect object, of the verb.

The case inflection is the same in all the dialects of Konkani of Maharashtra and are

+ (ak) for singular and + (ani) for plural

Examples

Accusative Case

śetkəri bəilak bandhta	śetkompti bandhta bəilak	śetkari bɛlak bandhta	śetkəri bɛlak bandhta	The farmer ties the bullock
śetkeri bəilani bandhta	śetkampte bandhta bəilani	śetkəri bɛlani bandhta	śetkəri bɛlani bandhta	The farmer ties the bullocks

Dative

cəlljak ambədi	cerjak di ambə	porgak ambə di	cəlljak ambə di	give the mango to the boy
cəlljani ambə di	cerjani di ambə	porgani ambo di	cəlljani ambo di	give the mango to the boys.

Instrumental case form

The noun case form denoting the agency means through or by which the action has been performed. Its inflections case suffixes.

+an an + (en) for singular + [ani] for plural

śikśək pɛnan bərəjta	mɔstər bərəjta pɛnan	śikśək pɛnan bərəjta	śikśək pɛnan bərəjta~ lihita	The teacher writes with the pen
ram surjan ambə kapta	ram cakuan katorta ambə	ram śurjan ambə kapta	ram śurjan ambə katorta	Ram cuts the mango with the knife
manus kattani kam kərta	kərta badlə ohattani kam	manus hattani kam kərta	manus hattani kam kərta	The man works with the hands.

Sometimes postpositions + [bərobər] [pasi] and [lagi] are also ueds as Instrumental case suffixes.

Ablative Case

The case form denoting the source of an act or occurrence comes under this case. The inflectional suffix is the same in all the dialects. The case inflection is + [un] + [hun]

ami tuggɛl ghərahun nighətəv	amhi nightəv ghɔrun	ami ghərun nighətəv	ami ghərun nighətəv	We will start from your house

The post positions —+[posun], [pekśa], [lagi] [kərsu:n] [koɾɛ] can also function as case suffix for this case form.

Possessive Case form

The noun case form denoting possession comes in this category. The] following case suffixes are suffixed to noun base for getting this case form in a particular dialect.

Brahmin dialect + [gəlɔ] [gəli] [gelɛ̃] [le] [ljɔ] + [lɔ] + [li] + [lɛ]

Christian dialect + [zɔ], [zi] [ze] [ze] [zjo] [zi]

Kudali dialect [cɔ] [ci] [ce] [ce] [cj] [ci]

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern Speech*	
hɔ ramalɔ ghoɾɔ	ɔh ramzɔ ghɾɔ	ho ramacɔ ghoɾɔ	ho ramacɔ ghoɾɔ	This is Ram's horse
hi ramali gaj	jh: ramazi gaj	hi ramaci gaj	hi:ramaci gaj	This is Ram's cow
he ramale ghɔr	e ramale ghɔr	he ramaco ghɔr	he ramace ghɔr	These are Rama's house

Locative Case

The case form which denotes the location or place in, from or to which the action takes place. Its inflection are generally the same in all the dialect of konkani.

The case inflections are—+[i:] + [tə̃] + [ã] [ã]

hãv ghɔrã vɔtta	ɔhv vɔita ghɔrā	hãv ghɔrã vɔita	hav ghɔrã vɔita	I go home
śihũ rɔnnat raɣata	śihũ rauta raɳant	śihũ rɔnant raɣta	śihũ rənant raɣta	A lion lives in the forest.

Vocative Case

This case form is used for direct address to an animate, oblique form of a singular noun base functions in vocative case. But in plural + [no] suffix is added to its plural oblique form.

ram'ɔnəka pustək di	ram di: məkɔ buk	ram məka pustək di	ram məka pustək di	Ram gives me the book

Case suffix table of Konkani

No.	*Case*	*Singular*	*Plural*
1.	Nominative	Zero	Zero
2.	Objective	+[ak]	+[ani]
3.	Instrumental	+[an], [en]	+[ani]
4.	Ablative	+[un] + [huṅ]	[huṅ] [un]
5.	Possessive	[gelɔ] [lɔ] [gɔli] [li] [gele] [le]	[gele] [le] [geljɔ] [ljɔ] [zjɔ] [ze]
		[zo] [zi] [ze] [cɔ] [ci] [ce]	[ce] [cjɔ]
6.	Locative	[ĩ] [tɔ̃] [mtɔ̃] [ã]	[ĩ] [tɔ̃] [ntɔ̃] [ã]
7.	Vocative	Oblique form	[n]

Dialectal peculiarities are notable in the possessive case inflections.

Viz.—

Brahmin dialect have	[gəlɔ] [lɔ] [gɔle] [le] [gəli] [gele] [geljɔ]	as possessive case suffix
Christian dialect have	[zɔ] [ze] [zi] [zjə]	as possessive case suffixes
Kudali dialect have	[cɔ] [ce] [ci] [cjɔ]	as possessive case suffixes
Northern speech have	[cɔ] [ce] [ci] [cjɔ]	as possessive case suffixes

Pronouns

Five distinguishable categories of pronouns are in function in all the dialects of Konkani, which are as follows :—

1. Personal pronouns
2. Demonstrative pronouns
3. Relative pronouns
4. Interrogative pronouns
5. Reflexive pronouns.

Like Nouns, Pronouns are also affected by number gender and case· vocative case is absent in all the pronouns.

Personal Pronouns

A Pronoun functional to indicate or refer to speaker or speakers, person or person addressed and the person or persons spoken or referred to comes in personal pronoun category. The personal pronouns may further by divided in three categories, as per person referred, spoken, addressed or indicated. These may be as follows :—

First Person—Personal pronouns used to indicate speaker or speakers are categorized in this category. Pronominal forms put forward the dialecta peculiarities of Konkani, examples.

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*
hãv	ɔhv	mi	mi hãv
məka	məka	məka	məka
ami	ɔmi	amhi	ami

Second Person—Personal pronouns used or referred to the person or persons addressed are grouped in this category.

tu:	tu:	tũ:	tũ ti
tumi	tumi	tumi	tumi

Third person—Personal pronouns used to indicate the person or persons spoken of are grouped in this category.

tɔ	to	tɵ	tɵ
ti:	ti:	ti:	ti:

Gender Number and case inffections modify a personal pronoun giving different forms which are given below in the form of tables. Gender does not affect first and second personal pronoun *i.e.* it can be said to have zero morphemes.

First person—Gender does not affect the first personal pronoun. The same form is used in both the genders.

Singular

Case	*Brahmin dialect*	*Christian dialect*	*Kudali dialect*	*Northern speech*
Nominative	hãv	ɔhv	mi	mi
Objective	məka	məka	məka	məka
Instrumental	hãv	ɔhv	mi	mi ~ ɔhv
Ablative	məgɛlhun	məzɛhu:n	majɛhun	majhahun
Possessive	məggələ	məzo	maja	majha
	məggeli	məzi	maji	majhi
	məggɛlɛ	məzɛ	majɛ	majhɛ
Locative	məggɛljant	majhjant	majjant	majhjant

Plural

	Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*
Nominative	ami:	ɔhmi:	amhi:	amhi
Objective	amka	ɔmhka	amhka	amhka
Instrumental	ami:	ɔhmi:	amhi:	amhi:
Ablative	amahu:n	ɔhmɛhun	amahum	amahu:n
Possessive	amgɛlɔ	ɔhmzɔ	ahmhcɔ	amhcɔ
	amgɛl	ɔhmzi	amhci	amhci
	amgɛl	ɔhmzɛ	amhɛ	amhce
Locative	am ljant	ɔmjjant	amcjant	amcjant

Second person—Gender has no affect on second personal pronoun.

Singular

Case	*Brahmin dialect*	*Christian dialect*	*Kudali dialect*	*Northern speech*
Nominative	tũ:	tũ:	tũ:	tũ: tu:
Objective	tuka	tuka	tuka	tuka
Instrumental	tũ:	tũ:	tũ:	tũ~tu
Ablative	tugɛlhu:n	tuzɛhu:n	tujahu:n	tujahun
Possessive	tuggɛlɔ	tuzɔ	tuja~ɔ	tujha
	tuggɛli	tuzi	tuji	tujhe
	tuggɛlɛ	tuze	tuje	tujha
Locative	tuggɛljant	tuzant	tujant	tujhant

Plural

Nominative	tumi:	tumi:	tumi:	tumi:
Objective	tumka	tumka	tumka	tumka
Instrumental	tumi	tumi	tumi:	tumi:
Ablative	tumgɛlhun	tumzɔhu:n	tumcju:n	tumcjaun
Possessive	tumgɛlɔ	tumzɔ	tumcɔ	tumcɔ
	tumgɛli	tumzi	tumci	tumci
	tumgɛlɛ	tumze	tumcɛ	tumce

Third person singular number :

Case	*Brahmin Dialect*		*Christian Dialect*	
	Masculine	*Feminine*	*Masculine*	*Feminine*
Nominative	to	ti	to	ti:
Objective	tɔka	tika	tɔka	tika
Instrumental	tannɛ	tinnɛ	tonnɛ	tinnɛ
Ablative	tahu:n	tjahun	tɔhu:n	tɔhu:n
	takore	tikore	tɔlagi:	tilagi:
Possessive	tɔggɛl	tiggɛlɔ	tɔzɔ	tize
	tɔggɛli	tiggɛli	tɔzi	tizɔ
	tɔggɛlɛ	tiggɛlɔ	tɔze	tize
Locative	tɔlagi	tilagi	tɔzelagi	tizelagi

	Kudali Dialect		*Northern Speech*	
	Masculine	*Feminine*	*Masculine*	*Feminine*
Nominative	to	ti:	to	ti:
Objective	təka	tika	təka	tika
Instrumental	tannɛ	tinnɛ	tannɛ	tinnɛ
Ablative	tahu:n	tjahu:n	tahu:n	tjahu:n
Possessive	tacɔ taci tace	tyce tycɔ tyce	tacɔ taci tace	ticɔ tici tice
Locative	tənt	tyant	tant	tyant

Third person Plural number

Case	*Brahmin Dialect*		*Christian Dialect*	
	Masculine	*Feminine*	*Masculine*	*Feminine*
Nominative	tɛ	tyɔ	tɛ	tyo ~ tĺt
Objective	təyka	təyk	təyk	təyka
Instrumental Ablative	tənni:	tənni:	tənni:	tənni:
Possessive	taŋgɛlɔ taŋgɛli: taŋgɛle	taŋɛlɔ taŋgɛli taŋgɛle	tanzɔ tanzi tanze	tãnzɔ tãnzi tãtaze
Locative	tãlagi:	tãlagi:	tãlagi:	tãlagi:

Case	*Kudali Dialect*		*Northern Dialect*	
	Masculine	*Feminine*	*Masculine*	*Feminine*
Nominative	tɛ	tjɔ	te	tjɔ
Objective	təŋka	təŋka	təŋka	təŋka
Instrumental Ablative	tənni:	tənni:	tənni:	tənni:
Possessive	tancɔ tanci tance	tancɔ tanci tance	tancɔ tanci tance	tancɔ tanci tance
Locative	tãlagi:	tãlagi:	tãlagi:	tãlagi:

Demonstrative Pronouns—

Demonstrative pronoun is a pronoun referrs to one or more specific persons objects etc. The different forms of demonstrative pronouns as regards to gender number and case are tabularized below :—

Singular Number

Case	*Brahmin Dialect*		*Christian Dialect*	
	Masculine	*Feminine*	*Masculine*	*Feminine*
Nominative	hɔ	hi	hɔ	hi
Objective	hɔka	hika	hɔka	hika
Instrumental	hjnɛ	hinɛ	hjcnɛ	hinɛ
Ablative		hisun		hisu:n
Possessive	hɔgelɔ	hizɔ	hɔzɔ	hizɔ
	hɔgeli	hizi	hɔzi	hizi
	hɔgele	hize	hɔze	hize
Locative	'lagi' is mostly used for Locative			

	Kudali Dialect		*Northern speech*	
	Masculine	*Feminine*	*Masculine*	*Feminine*
Nominative	hɔ	hi	hɔ	hi
Objective	hɔka	hika	hɔka	hika
Instrumental	hjanɛ	hinɛ	hjanɛ	hinɛ
Ablative		hisu:n		hisu:n
Possessive	hɔcɔ	hicɔ	hɔcɔ	hicɔ
	hɔci	hici	hɔcɔ	hɔci
	hɔze	hice	hɔci	hice

Plural Number

Case	*Brahmin Dialect*		*Christian Dialect*	
	Masculine	*Feminine*	*Masculine*	*Feminine*
Nominative	he	hĭ: hyɔ	he	hi: hyɔ
Objective	hɔka	hĭka	heka	hĭ:ka
		hjɔka		hjɔka
Instrumental	hene	hjani	henɛ	hjani
Ablative	hesun	hĭsun	hesu:n	hisu:n
Possessive	hegelɔ	higelɔ	hezɔ	hizɔ
	hegeli	higeli	hezi	hizi
	hegelɛ	higelɛ	heze	hize
Locative	'lagi' is used as Locative case suffix.			

Case	Kudali Dialect		Northern Speech	
	Masculine	*Feminine*	*Masculine*	*Feminine*
Nominative	he	hĩ hjɔ	he	hĩ: hjɔ
Objective	heka	hĩka	huka	hĩ:ka
		hjɔka		hjəka
Insturmental	hene	hjani:	henɛ̃	hjani:
Ablative	hesu:n	hisun	hesun	hisun
Possessive	hecɔ	hjɔcɔ	hecɔ	hjɔci
	heci	hjɔcɔ	həci	hjɔce
	heze	hjɔcɔ	hece	hjɔcɔ

Relative Pronouns

Relative pronouns are the pronouns which refer to the relation with another pronoun. Gender and number do not effect this type of pronoun. The following are the Relative Pronouns occurred in our Konkani data.

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
joɳə	zɔɳ	jəɳ	jɔɳ ~ jɔɳ	who
jɔ	jɔ	jɔ	jɔ	which
jevha	jevhã	jehã	jevhã	when
jethe	jethe	jethe	jthe	where

Interrogative Pronouns.

Pronouns expressing direct questions are included in this category.

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
kəsi	kɔsi	kəsi	kəsi	how
kəslɛ̃	kɔslɛ̃	kəslɛ̃	kɔsle	what
Kɛdna	kɛdna	kɛdna	kɛdna	when
khəĩ:	khuĩ:	khəĩ :	khɔ̃i:	where
khənci:	khunzi:	khənci:	khənci	which
kɔɳɔ	kɔɳ	kɔɳ	kɔɳ	who
kɔnakə	kɔɳak	kɔɳaka	kɔnak	whose
Kitjak	kitjak	kitjak	kitjak	why

Reflexive Pronoun.

Pronouns indicating that the object of action is indentical with agent comes in this category. [apəɳ] and [swətɔh] are two form occur in Konkani, swtɔh is more frequent in Brahmin dialect and apəɳ is more frequent in other dialects.

Adjectives.

Konkani adjectives can be grouped in two groups. These adjectives do not show any peculiar difference of dialectal formation.

GROUP-I

Adjectives which terminate in vowels are grouped in this group.

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
Kaḷɔ	kaḷɔ	kaḷɔ	kaḷɔ	black
caṅlɔ	caṅlɔ	caṅlɔ	caṅlɔ	good
ãdhəṛi:	ɔndhəṛi:	andhəṛi:	andhəṛi:	blind
mhətarə	pɔrnɔ	mhətarɔ	puranɔ	old
səgḷɔ	səgḷɔ	səgḷɔ	səgḷɔ	whole
kɐppɔ	kɐppɔ	kɐppɔ	kɐppɔ	
gɔrɔ	gɔrɔ	gɔrɔ	gorɔ	fair (colour)
thoṛɔ	thɔṛɔ	thoṛɔ	thoṛɔ	small

The adjectives are alternable in their other forms, by receiving or substituting inflexional affixes of gender, number and case. This alternation takes place in the following manner.

Generally the adjective ending in [a] and [ɔ] are masculine forms and ending in [i] are faminine forms.

Rule-I

Adjectives ending in [a] or [ɔ] can be alternated in its feminine form by substituting final vowel by [i] . This rule is followed by all the dialects.

Ordinals	*Brahmin dialect*	*Christian dialect*	*Kudali dialect*	*Northern speech*
kaḷɔ	kaḷi:	kaḷi:	kaḷi:	kaḷi:
gorɔ	gori:	gori:	gori:	gori:
mhətarɔ	mhətari:	pɔrni:	mhətarɔ	purani:
du:srɔ	du:sri:	du:sri	du:sri:	du:sri:

Rule-II

Adjectives terminating in [ɔ] and [a] can be alternated in its feminine plural form by substituting the final vowel by [jɔ].

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
kaḷjɔ	kaḷjɔ	kaḷjɔ	kaḷjɔ	black (pl.)
paṇdhrjɔ	paṇdrjɔ	paṇdhrjɔ	pandrjɔ	while (pl.)

Rule-III

Adjectives terminating in [a] or [ɔ] can bd alternated in their masculine singular objective case by substituting the final vowel by ⊣ [e]

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*
kaḷe	kaḷe	kaḷe	klaḷe
gore	gore	gore	gore

Noun or pronoun in possessive case syntactically acts as adjectives. They follow the same rules as regards to number and gender, as given earlier while dealing with nouns and pronouns.

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
amgɛlɔ ambɔ	anzɔ ambɔ	amcɔ ambɔ	amcɔ ambo	our mango
tumgɛli cəlli	*tumzi cerũ*	*tum dhu:v*	*tumci dhuv*	your daughter
tegɛlɔ ghɔr	tiz ghɔr	tizɔ ghɔr	ticɔ ghor	her house
ramali: gay	ramazi gay	ramaci gay	ramaci gay	Ram's cow

All ordinals sysntactically act as adjectives, no dialectal difference is observed in ordinals [pɔilɔ] [dusrɔ] [tisrɔ] [cəuthɔ] are masculine. [poili:] dusri:] [tisri:] [cəuthi] are feminine ordinals for first to four numbers respectively. For rest [vɔ] or [vi] inflection is suffixed to the numerals giving masculine and feminine ordinals to the respective numerals.

Ordinals	*Brahmin dialect*	*Ordinals*	*Christian dialect*
pɔilɔ	pɔili:	pɔilɔ	pɔili:
dusrɔ	dusri:	dusrɔ	dusri:
tisrɔ	tisri:	tisrɔ	tisri:
cəuth	cəuthi:	cɔthɔ	cɔthi:
pãncəvɔ	pãcəvi:	põcvɔ	põcvi:
səvɔ	səvi:	sɔvɔ	sɔvi:
satəvɔ	satɔvi:	sɔtvɔ	sɔtvi:
aṭhəvɔ	aṭhəvi:	ɔṭhvɔ	ɔṭhvi:
nɔvɔ	nɔvi:	nɔvɔ	nɔvi:
dhavɔ	dhavi:	dhɔvɔ	dhɔvi:

	Kudali dialect		*Northern speech*	
pɔilɔ	pɔili:	pɔilɔ	pɔili:	first
dusrɔ	dusri:	dusrɔ	dusri:	second
tisrɔ	tisri:	tisrɔ	tisri:	third
cəuthɔ	cəuthi:	cɔthɔ	cɔthi:	fourth
pãncvɔ	pãncvi:	pãčvɔ	pãnci:	fifth
səvɔ	səvi:	sɔvɔ	sɔvi:	sixth
satvɔ	satvi:	satvɔ	satvi:	seventh
aṭhvɔ	aṭhvi:	aṭhvɔ	aṭhvi:	eighth
nɔvɔ	nɔvi:	nɔvɔ	nɔvi:	ninth
dhɔvɔ	dhɔvi:	dhavɔ	dhavi:	tenth

Group-II

The other type of adjectives found in Konkani are those which are ending in consonants. These adjectives usually do not receive any inflection due to gender number and case. They remain the same in all the environments.

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
kuśələ	kuśəl	kuśəl	kuśəl	expert
huśarə	uhśar	huśar	huśar	clever
gɔɽɔ	gɔɽ	gɔɽ	gɔɽ	sweet
cikkəṭə	cikkəṭ	cikkəṭ	cikkəṭ	sticky
sundərə	sundər	sundər	sundər	beautiful
Kholə	khol	khol	khol	deep
uncə	unc	unc	unc	high
təruṇə	təruṇ	təruṇ	təruṇ	young
gəri:bə	gəri:b	gəri:b	gəri:b	poor
lambə	lamb	lamb	lamb	long
u:nə	u:n	u:n	u:n	hot
puskəḷ	jast	məst	puskəḷ	much

All the numerals fall under this group. The comparative list of numerals has been given in appendix.

VERBS

Konkani verbs generally occur freely in their infinite form which are made by adding + [cɛ̃] in Brahmin, + [ṇa] in other dialects, in final position of the verb roots. Some of these infinite forms are given below.

Brahmin dialect	Christian dialect	Kudali dialect	Northern speech	
jagucɛ̃	jɔgṇa	jagṇa	jagṇa	to awake
miḷəcɛ̃	miḷṇa	miḷṇa	milṇa	to meet
Kərəcɛ̃	Kɔrṇa	Kərṇa	Kərṇa	to do
bəisəcɛ̃	bɔisṇa	bəisṇa	bəisṇa	to sit
jecɛ̃	jeṇa	jeṇa	jena	to come
marucɛ̃	mɔrṇa	marṇa	marna	to beat
dhorucɛ̃	dhɔrṇa	dhərṇa	dhorṇa	to catch
buɽucɛ̃	buɽna	buɽṇa	buɽṇa	to sink
Pəḷəjəcɛ̃	pɔḷɔjṇa	pəḷəjṇa	pəḷəjṇa	to see
dhaucɛ̃	dhɔuṇa	dhauṇa	dhauṇa	to catch

Verb root

Verb root is that element of a verb which remains after the removal of all flexional endings or bound morphemes.

Konkani verb roots may be divided into groups as per their termination

Group I

The verb roots terminating in vowels, for example

Brahmin dialect	Christian dialect	Kudali dialect	Northern speech	
uṛki :	uṛki :	uṛki :	uṛki :	jump
pəũ	pəũ	pəũ	pəũ	leak
dhaũ	dhɔu	dhaũ	dhaũ	run
zai	zɔi	zaiɔ	zai	want
melɔ	melɔ	melɔ	melɔ	die
nha	nha	nha~əṅoḷi :	nha :	bath
ghɛ	ghɛ	ghɛ	ghɛ	lake
kha	kha	kha	kha	eat
di :	di :	di	di :	give
pi :	pi :	pi :	pi :	drink

Group II

Includes the verb roots which ends in consonants in all the dialects other than Brahmin dialects where the final vowel is euphonized by vowels [ə] [u] [i].

Brahmin dialect	Christian dialect	Kudali dialect	Northern speech	
giḷɔ	giḷ	giḷ	giḷ	swallow
saṅə	*saṅ*	*saṅ*	*saṅ*	*tell*
alocənə	alocən	alocən	alocən	think
hãsɔ	ɔhs	has	has	laugh
prjətnɔ	prəjɔtn	prəjetn	prəjtn	try
visərə	visər	visər	visər	forget
kərə	kər	kər	kər	do
śĺvə	*śĺv*	*śĺv*	*śĺv*	sew

These Konkani verb roots in their syntactic use receives different inflections giving different verbal paradigms.

Konkani verbs can be classified as follows :

1. Transitive verbs—The verbs which require direct object are transitive verbs, as

ramə ambɔ	ram khɔtta	ram ambɔ	ram ambɔ	Ram eats
khatta	ambɔ	khatta	khatta	mango
to dudhə	to ditta	to du:dh	to du:dh	He gives
dita	dudh	dita	dita	milk

Here/khatta/and/ditta/are transitive verbs having their direct objects /ambɔ/and/du:dh/respectively.

2. Intransitive verbs—are the verbs which do not require any direct object.

to dhauta	to dhavta	to dhauta	to dhauta	he runs
ram ḥastasa	ram ɔhstasa	ram həsətasa	ram həstasa	ram laughs

here/dhauta/and/həsətasa/does not require any object, therefore, these are termed as intransitive verbs.

3. Auxilary verbs—A verb which is used to help the other verb to express tense etc. are known as auxiliary verbs for example.

/asa/ is
/hoṇa/ to be

By adding different inflections to the root of the verb, the verbal forms in different tense and mood etc. are obtained, which are given below in the form of paradigm.

Sample Paradigm

Present Tense

	Bahmin Dialect		*Christian Dialect*	
	Singular	*Plural*	*Singular*	*Plural*
I M & F	vətta	vəttati	vɔita	vɔitati
II M & F	vətta	vəttati	vɔita	vɔitati
III M & F	vətta	vəttati	vɔita	vɔitati

Kudali Dialect		*Northern Speech*	
jatta	jatati	jatta	jattai
jatta	jattati	jatta	jattati
jatta	jatati	jatta	jattati

Past Tense

	Brahmin Dialect		*Christian Dialect*	
I M & F	gellɔ	gelle	guilɔ ~ gellɔ	guile ~ gelle
II M & F	gellɔ	gelle	guilɔ ~ gellɔ	guile gulɔ
M	gellɔ	gelle	guilɔ ~ gellɔ	gelle
F	gelli	gelljɔ	gelli	gelljɔ

Kudali Dialect		*Northern Speech*	
gellɔ	gelle'	gellɔ	gelle
gellɔ	gellɔ	gellɔ	gellɔ
gellɔ	gelle	gellɔ	gelle
gelli	gelljɔ	gelli	gelljɔ

Future Tense

	Brahmin Dialect		*Christian Dialect*	
I M	vəttətələ	vəttətəle	vɔiṭətələ	vɔiṭətəle
F	vəttələ	vəttəle	vɔiṭṭələ	vɔiṭṭəle
II M	vəttətələ	vəttətəle	vɔiṭətələ	vɔiṭətəle
F	vəṭṭələ	vəttəle	vɔiṭṭələ	vɔiṭṭəle
M	vəttətələ / ~ vəttələ	vəttətəle / vəttəle	vɔiṭətələ / vɔiṭṭələ	vɔiṭətəle / vɔiṭṭəle
F	vəttətəii / ~ vəttəli	vəttətəljɔ / vəttəljɔ	vɔiṭətəli / vɔiṭṭəli	vɔiṭətəljɔ / vɔiṭṭəljɔ

Future Tense

	Kudali Dialect		*Nothern Speech*	
	Singular	*Plural*	*Singular*	*Plural*
I M	yatətələ	yatətəle	jatətələ	jatətəle
F	yattələ	yattəle	jattələ	jattəle
II M	yatətələ	yatətəle	jatətətɔ	jatətəle
F	yattələ	yatətəle	jattələ	jattəle
M	yatətələ / yattələ	yatətəle / yattəle	jatətələ / jattələ	jatətəle / jattəle
F	yatətəli / yattəli	yatətəlj / yattəljɔ	jatətəli / jattəli	jatətəljɔ / jttəljɔ

Habitual Present

	Brahmin Dialect		*Christian Dialect*	
I M	vəttasa	vəttasat	vɔiṭasa	vɔitasat
F	vəcasa	vəcasat	vɔicasa	vɔitasat
II	vəttasa	vəttasat	vɔiṭasa	vɔitasat
	vəcasa	vəcasat	vɔicasa	vɔicasat
M	vəttasa	vəttasat	vɔitasa	vɔitasat
	vəcasa	vəcasat	vɔicasa	vɔicasat
III	vəttasi :	vəttasjɔ	vɔitasi :	vɔitajɔ
F	vəcasi:	vəcasjɔ	vɔicasi:	vɔicajɔ

	Kudaḷi Dialect		*Northern Speech*	
	yattasa	yattasat	jattasa	jattasat
	yacasa	yacasat	jacasa	jacasat
	yattasa	yattasat	jattasa	jattasat
	yacasa	yacasat	jacasa	jacasat
	yattasa	yattasat	jattasa	jattasat
	yacasa	yacasat	jacasa	jacasat
	yattasi:	yattasatjɔ ~ yattasat	jattasi:	jattastjɔ ~ jattasat
	yacasi:	yacasat ~ yacasatjɔ	jacasi:	jacasi: ~ jacastjɔ

Habitual Past

	Brahmin Dialect		*Christian Dialect*	
I M & F	vəttaśilə ~	vəttaśile ~	vəitasilɔ	vəitsaile
	vəcalɔ	vəcale	vəcalɔ	vəcale
IIM&	vəttasilɔ ~	vəttasile ~	vəttasilɔ ~	vəitasile
F	vəcalɔ	vəcale	vəcalɔ	vəcale
IIIM &	vəttasilɔ	vəttasilɔ	vəitasilɔ ~	vəitasile
	vəcalɔ	vəcalɔ	vəicali	vəicale
F	vəttasili ~	vəttasjɔ ~	vəitasili	vəitasiljɔ ~
	vəcali	vəcaljɔ	vəicali:	vəicaljɔ

	Kudali Dialect		*Northern speech*	
	Singular	Plural	Singular	Plural
I M and M F	jattasilɔ jacilɔ	jattasile jacile	jattasilɔ jacilɔ	jattasile jacile
II M and F	jattasilɔ jacilɔ	jattasile jacile	jattasilɔ jacilɔ	jattasile jacile
III M	jattasilɔ jacilɔ	jattasile jacale	jattasilɔ jacilɔ	jattasile jacile
F	jattasili: jacili:	jattasilj jaciljɔ	jattasili jacili :	jattasili: jacili:

Perfect—The same as in past tense.

Plue Perfect	Brahmin Dialect		Christian Dialect	
I M and F	gellelɔ	gellele	gɔilele	gɔilele
II M and F	gellelɔ	gellele	gɔilelɔ gellēlɔ	gɔilele gellel
III M	gellelɔ	gellele	gɔilelɔ	gɔilele
F	gelleli :	gelleljɔ	gɔileli :	gəllelijɔ

	Kudali Dialect		Northern Speech	
I	gellelɔ	gellele	gellelɔ	gellele
	gellelɔ	gellele	gellelɔ	gellele
	gellelɔ	gellele	gellelɔ	gellele
	gelleli:	gelleljɔ	gelleli	gelleljɔ

	Brahmin	Christian	Kudali	Northern
Imperative	vəcə	vəc	ja	ja
Negative	vəcna	vəcna ~ vəcnəko	janako	janako
Infinitive	vəttəcɛ̃ vəceɛ̃ vecũk	vəcũk vəcṇa	jaṇa	jaṇa
Subjunctive	vəccɛ̃ vəcũk	vəcṇa	jaṇa	jaṇa

Paradigm for verb root kha=to eat

Present tense	Brahmin Dialect		Christian Dialect	
	Singular	Plural	Singular	Plural
I M and F	khata	khattati	khɔtɔ	khɔttati
II M and F	khata	khattati	khɔtɔ	khɔttati
III M and F	khata	khattati	khɔtɔ	khɔttati
	Kudali Dialect		Northern Speech	
	khatta	khattati	khatta	khattati
	khatta	khattati	khatta	khattati
	khatta	khattati	khatta	khattati

Past tense	Brahmin Dialect		Christian Dialect	
I&IIM and F	khallɔ	khalle	khɔllɔ	khalle
III M	khallɔ	khallə	khallɔ	khalle
F	khalli :	khalljɔ	khallɔ	khalljɔ
	Kudali Dialect		Northern Speech	
	khallɔ	khalle	khallɔ	khalle
	khallɔ	khalle	khallɔ	khalle
	khallɔ	khallɔ	khallɔ	khaljɔ

Future tense	Brahmin Dialect		Christian Dialect	
I&IIM and F	khattɔlɔ	khattɔle	khattɔlɔ	khɔttɔle
III M	khattɔlɔ	khattɔle	khattɔlɔ	khɔttɔle
F	khattɔli:	khattɔljɔ	khattɔli:	khattɔljɔ
	Kudali Dialect		Northern Speech	
	khattɔlɔ	khattɔle	khattɔlɔ	khatɔle
	khattɔlɔ	khattɔle	khattɔlɔ	khattɔle
	khattɔli:	khattɔljɔ	khattɔli:	khattɔljɔ

Habitual Present	Brahmin Dialect		Christian Dialect	
I, II and III M and F	khattasa	khattəsət	khattasa	khɔttəasɔt
	Kudali Dialect		Northern Speech	
	khattasal	khattɔsɔt	khattasa	khattasɔt

Perfect—The same as in past tense.

Plu Perfect

	Brahmin Dialect		*Christian Dialect*	
	Singular	*Plural*	*Singular*	*Plural*
I&II M&F	khallelɔ	khallele	khallelɔ	khallele
III M&F	khalleli :	khalleljɔ	khalleli :	khalleljɔ

	Kkudali Dialect		*Northern Speech*	
	khallelɔ khalleli:	khaliele khalleljɔ	khallelɔ khalleli:	khallele khalleljɔ
	kha	kha	kha	kha

Imperative

I&II M&F III M&F	kha	kha	kha	kha

Negatiive	*Brahmin Dialect*		*Christian Dialect*	
I,II&III M&F	khanəkɔ	khanəkɔ	khənəkɔ	khɔnakə

	Kudali Dialect		*Northern Speech*	
	khanəkɔ	khanəkə	khanəko	khanəko

Infinitive	*Brahmin*	*Christian*	*Kudali*	*Northern S.*
I,II&III M&F	khacɛ̃ ~ khaũk	khaṅa khaũk	khaũk khaṇa	khaũk khaṇa

Subjunctive

	Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*
I, II and III M and F	khacɛ̃	khaṇa	khaṇa	khaṇa

Paradigm for verb root assə = to be

Present tense

	Brahmin Dialect		*Christian Dialect*	
	Singular	*plural*	*Singular*	*plural*
I M and F	assa	assati	ɔsa	ɔssɔti
II M and F	assa	assati:	ɔsɔ	ɔśśɔti
III M and F	assa	assati:	ɔsɔ	ɔssɔti

	Kudali Dialect		*Northern Speech*	
	asa	assati	asa	assati:
	asa	assati	asa	assati
	asa	assati	asa	assati

Past tense

	Brahmin Dialect		*Christian Dialect*	
	Singular	*Plural*	*Singular*	*Plural*
I and II M and F	asilɔ	asile	ɔsilɔ	ɔsile
III M	asilɔ	asile	ɔsilɔ	ɔsile
F	asili:	asiljɔ	ɔsili	ɔsiljɔ

	Kudali Dialect		*Northern Speech*	
	asilɔ	asile	asilɔ	asile
	asilɔ	asile	asilɔ	asile
	asili	asiljɔ	asili	asilyɔ

Future tense

	Brahmin Dialect		*Christian Dialect*	
I and II M and F	assətəlɔ	assətəle	ɔssɔtəlɔ	ɔssətəle
III M	assətəlɔ	assətəle	ɔssɔtəlɔ	ɔssətəle
F	assətəli	assətəljɔ	ɔssɔtəlɔ	ɔssɔtəljɔ

	Kudali Dialect		*Northern Speech*	
	assətəlɔ	assɔtəle	assətəlɔ	assətəli
	assətəlɔ	assɔtəle	assələtɔ	assətəle
	assətəlɔ	assətəljɔ	assətəlɔ	assɔtəlyɔ

Habitual Present

	Brahmin Dialect		*Christian Dialect*	
I, II and III M F	assətasa	assɔtasat	ɔssɔtasa	ɔssɔtast

	Kudali Dialect		*Northern Speech*	
	assətasa	assətasa	assətasa	assətasa

Habituated past

	Brahmin Dialect		*Christian Dialect*	
I and II M F	assətaslɔ	assɔtaslɔ	ɔssətaslɔ	ɔssɔtasle
III M	assətasli	assətasljɔ	ɔssɔtasli	ɔsstaslyɔ

	Kudali Dialect		*Northern Speech*	
	asstasli:	assətasle	assetasl	asstasle
	asstasli:	asstaslɔ	assətaslj	assətaslyɔ

Perfect—The same as in past tense.

Plu Perfect

	Brahmin Dialect		*Christian Dialect*	
	Singular	*Plural*	*Singular*	*Plural*
I and II M F	assilelɔ	assilele	ɔssilelɔ	ɔssilele
III F	assileli:	assileljɔ	ɔssileli:	ɔssilelyɔ
	Kudali Dialect		*Northern Speech*	
	assilelɔ	assilelɔ	assilelɔ	assilele
	assileli:	ɔssileljɔ	assileli	ssilelyɔ

Imperative

	Brahmin Dialect		*Christian Dialect*	
I, II and III M F	assə	assə	assə	assə
	Kudali Dialect		*Northern Speech*	
	assə	assə	assə	assə

Negative

Brahmin Dialect		*Christian Dialect*	
assənəko	assnəko	assənəko	assənəko
Kudali Dialect		*Northern Speech*	
assənəko	assənəko	assənəko	assənəko

Infinite

Brahmin Dialect	*Christian Dialect*	*Kudali Dialect*	*Northern Speech*
I, II and III M F	assəcɛ̃	ɔssəna	assṇa	assəṇa
	assũk	assũk	assũk	

Subjunctive

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*
I, II and III M F	assəcɛ̃	ɔssəṇo	assəṇa	assəṇa

Verbal Inflections

Different inflections are suffixed to a verb root for getting different verb forms due to gender, number, tense mood which are given below :

Present tense

+[a] +[ta] inflections are suffixed for singular and +[ta ti] for plural number to the verb root to get Present tense verbal form.

V.R.	+a =VRa	ass +a	=assa
V.R.	+ta =VRta	kha +ta	=khatta(due to morphophonemic change+come in between)
V.R.	+tati =VR tati	kha +tati	=khatati

Past tense

f +[lɔ] inflection is suffixed for 1st, 2nd person masculine singular and feminine singular and for 3rd person masculine singular and I, II person eminine singular.

+[le] for I II III person masculine plural and I II person feminine plural, +[li] inflection is suffixed for III person feminine singular, and +[ljɔ] inflections is suffixed for III person feminine plural, to the verb root for getting the past tense verbal form.

V.R.	+lɔ	= VR lɔ	kha	+lɔ	=khallɔ
			/l/ comes due to morphophonemic change		
V.R.	+li	= VR li:	kha	+li	= khalli:
V.R.	+ljɔ	= VR ljɔ,	kha	+ljɔ	= khalj

Future tense

+[təlɔ] inflection is suffixed for Ist, II and III person on masculine singular and I II person feminine singular+[təle] inflection is suffixed for I II III person masculine plural and I II person feminine plural+[təli:] inflection is suffixed for III person feminine singular and [təljɔ] inflection is suffixed for III person feminine plural, to the verb root to get the future tense verbal form.

V.R.	+təlɔ	= V.R. təlɔ	khat+təlɔ	=	khattəlɔ
V.R.	+təle	= V.R. təle	kha+tələ	=	khattəlɔ
V.R.	+təli:	= V.R. təli:	khattəli:	=	khattəli
V.R.	+təljɔ	= V.R. təljɔ	khattəljɔ	=	khatəljɔ

Habitual Present

+[tasa] inflection is suffixed for I II III person singular (in both genders) +[tast] for I II III person plural (in both the genders) to the V.R. for getting Habitual present verbal form.

V.R.	+tasa	= VRtasa	kha	+	tasa	= khattasa
V.R.	+tasət	= VR tatət	kha	+	ttasət	= khattasət

Habitual Past

+[taslɔ] inflection is suffixed for I II III person masculine and I II person feminine singular, +[tasle] for I II III person masculine I II person feminine plural, +[tasli:] for III person feminine +[tasljɔ] for III person feminine plural, to the verb root for getting habitual past tense.

V.R.	+taslɔ	= VR taslɔ	kha	+	taslɔ	=	khataslɔ
V.R.	+tasle	= VR tasle	kha	+	tasle	=	khatasle
V.R.	+tasli:	= VR tasli:	kha	+	tasli:	=	khataslj:
V.R.	+tasljɔ	= VR tasljɔ	kha	+	tasljɔ	=	khatasljɔ

Perfect

Inflection is the same as in past tense.

Plu Perfect

+[lelɔ] inflection is suffixed for I II III person masculine singular and for I II person feminine singular +[lele] for I II III person masculine plural and I II person feminine plural +[leli] for III person feminine singular +[leljɔ] III person feminine plural, the verb root for getting plu Perfect verbal form.

V.R.	+ lelɔ	= VR lelɔ	kha	+	lel	=	khallelɔ
V.R.	+ lele	= VR lele	kha	+	lele	=	khallele
V.R.	+ leli:	= VR leli:	kha	+	leli:	=	khalleli:
V.R.	+ leljɔ	= VR leljɔ	kha	+	lelj	=	khaleljɔ

Imperative

For imperative no inflection is added to the verb root. Verb root as such is used for imperative mood.

V.R.	= Imperative	kha	= Imperative

Negative

+nəka and +[naj] are suffix to verbal form for negative.

V.F.	+nəko	= VF nəko	vəc	+nəko	=	vəc nəko
			asa	+naj	=	asa naj

Infinitive

+[ũk]	and [cɛ̃]	suffixed to verb root in Brahmin dialect.
ũk	and [ɳa]	are suffixed in all the dialects other than Brahmin dialect for getting infinitive form of a verb.

Brahmin dialect

V.R.	+ ũk	= VR ũk	kha	+	ũk	=	khaũk
V.R.	+ cɛ̃	= VR cɛ̃	kha		cɛ̃	=	khacɛ̃

Other dialects

V.R. + ṇa + VR ṇa kha + ṇa = khaṇa

Subjunctive

cɛ̃ in Brahmin dialect +[na] in all dialects other than Brahmin dialect is suffixed for subjunctive mood.

All other dialects except Brahmin dialect

V.R. + ṇa = VR ṇa kha + ṇa = khaṇa

Brahmin dialect

V.R. + cɛ̃ = VR cɛ̃ kha + cɛ̃ = khacɛ̃

INDECLINABLES

Konkani words which do not receive any inflection are termed as indeclinables, which may be classified in the following categories on the basis of their syntactic use.

1. Adverb.
2. Conjunction
3. Particles
4. Interjections

In these indeclinables, no dialectal variation has been noted. These are described below.

Adverb.

Adverbs qualify a verb, adjective or another adverb semantically they may be classified as follows :—

(*a*) Adverb of time—The adverbs which show time and duration are included in this category, which are as follows :—

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
aji	əz	aj	aj	today
kali	kəl	kal	kal	yesterday
phalya	phay	phalya-udja	phalya	tomorrow
səkaḷi	səkaḷ	səkaḷ	səkaḷ	morning
məggiri	məggir	məggir ~ pheri	məggir	afterward
kɛdna	kɛdna	kɛdna	kɛdna	always
pərã	pəra	pəra	pərã	day after tomorrow
Pyyri	pəyri	pɛyri:	pəiri	day before yesterday
pəyile	pɛyle	pəyəle	peyəle	before
nitye	ḍeli:	nityə	niytjə	daily
pərətə	pərət	pərət	pərət	again
ətta	ətta	ətta	ətta	now
turət	turət	turət	turət	immediately
puṇəh	punle	puṇəh	puṇəh	again

Adverb of place—Adverbs which denote place are grouped in this category.

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
laggi	koṛe	bərobər	lagi	near
bittər	bittəri	bittər	bittər	inside
du:ri	du:r	du:r	du:r	far
puṛhe	puṛhe	puṛhe	puṛhe	next
bahirə	bəhir	bahir	bahir	outside
həṅa	əhəṅa	həṅə	həṅa	here
thəĩ:	thəĩ:	thəĩ:	thəĩ:	there

Adverb of manner—Adverbs which denote the manner or the way of act are grouped in this category.

vəggi	vəggi	vegi	vegi	quickly
həggur ~ həḷu	əhḷu	həggur	həggur	slowly
ekdə̃mə	ɛkdəm	ekdəm	ekdəm	at once
bilkulə	bilkul	bilkul	bilkul	exactly
nirəntərə	nirəntər	nirəntər	nirtənter	contiruous
phəktə	fəkət	phəkt	phəkt	only

Adverb of Affirmative or Negative—Adverbs denoting affirmation or negation of an act are grouped in this category.

hə	hə	hə	ho	yes
bərobərə	borobər	bərobər	bərobər	right
bərɛ̃	bərɛ̃	bərɛ̃	bərɛ̃	quite right
nəko	nəko ~ nə	nəkə	nəkə ~ nə	not or no

Particles

The following particles are available in Konkani of Maharashtra.

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
lagi	koṛe	bərober	lagi	neat
khatirə	khətir	khatir	khatir	for
sarkhə	sərkhə	sarkha	sarkha	like
visəjəkə	viśəjək	visəjək	visəjək	in respect of
kərəəṇə	kərəṇ	karəṇ	karəṇ	because
məddɛ̃	məddɛ̃	məddɛ̃	məddɛ̃	amoung
phaṭi	phaṭi	phəṭi	phaṭi	behind
vəjərı:	vəjəṛi:	vəjəri:	vəjəri:	over

Interjections

The expression which denotes / /, sorrow, surprise.

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northaern speech*
ərɛ	ərɛ	ərɛ	ərə
hekajə	həkaj	hekaj	hekaj
chɛ	chɛ	chɛ	chɛ
śabasə	śəbəs	śabas	śabas

Many adjectives like /məst/ /thoɾɔ/ /jast/ /kəɾ̩/ /kɛ̃dna/ /kəsi/ /kittɛ̃ etc. are used as adverbs. Their dialectal forms are same as described in adjectives.

Conjunction

Conjuctions are used to connect two words or two phrases or two sentences. They do not receive any inflection. Followingconjuctions were met in our data

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
aṇi:	əṇi:	aṇi:	aṇi:—aṇi:	and
pəṇə	pəṇ	pəṇ	pəṇ	but
śivajə	śivɔy	śivay	śivay	again or only
jalliari	zɛr	jalliari	jər	if
kitjakə	kitjak	kitjak	kitjak	become
tərə	tɔi	tər	təi	so

SYNTAX

A sentence is an unit of Language formed by the systematic arrangements of the words, which gives a grammatically complete sense unit. The arrangement of words in the syntactic system of a language give a sentence structure. Slight change in the system of arrangement will make the sentence as wrong sentence. Therefore for the sentence structure it is very necessary to know the rules of the syntactice arrangement of word order.

The sentence of Konkani may be divided into two classes.

Class I—Formal or Major sentence-this type of sentence contains, all their constitutent etements in them.

Class II Informal or Minor sentences—In conversational speech sometimes a few words are dropped from the sentence without hurting the sense of the sentence. The sense of the dropped words is fulfilled by the context of the speech.

A Konkani sentence has got two essential parts as follows :—

1. Actor or Subject
2. Action or Predicate

Generally a simple sentence in Konkani begins with the subject and terminates in a predicate.

Subject or Actor—Actor or Subject of a sentence is the agent performing the action expressed by verb in the sentence.

The subject of the sentence may be simple or may have its enlargements.

Simple Subject—When a subject is without its enlargements it is known as simple subject. Generally Nouns and pronoun and in nominative case acts as the simple subject.

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
mohənə	mohən	məhən	məhən	
ambə	khətta	ambə	ambə	Mohan eat mango
khatta	ambə	khatta	khatta	
tũ: ghərã	tũ: guilə	tũ ghər	tu ghər	
gellə	ghəra	gellə	gellə	You went to home

Here/mohən/ and /tũ/ are subject and /ambə khatta/ ~ /khatta ambə/ and /ghərã gellə/ ~ /guilə ghər/ are predicates of the subjects respectively.

Enlargement of the Subject—

This simple subject can be enlarged by its enlargements. To show the qualiites and quantity of a subject some attributes are used with the subject enlarging the subject proper. These attributes are termed as attribute adjuncts of the subject for examples :

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*
kaḷə ghoṛə	kaḷo ghəṛə	kaḷə ghoṛə	kaḷə ghoṛə
cañləasa	cañləəsa	cañlə asa	cañlə asa
əmgələcəllə	əmzə purgə	amcə pərg	amcə cəllə
ambəkhatta	ambə khatta	ambə khatta	ambə khatta

Predicate or action

Predicate is the word or group of words which states or negates a property condition etc. of the subject in a subject.

When a predicate is without its enlargement it is known as simple predicate generally verb is used as the predicate. This predicate can be enlerged by its enlargements or attributes.

Generally subject can be explanied as :

(1) A Noun used in a nominative case :

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
ram gellə	rəm guilə	ram gellə	ram gellə	ram went

(ii) A pronoun used in nominative case :

tũ khatta	tũ khətta	tu khatta	tu khatta	you eat

(iii) An Adjective used in nominative case :

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
ti:ṇi gellə	ti:n gulle	ti:ni gelle	ti:ni gelle	three went

(iv) An infinitive used in nominative case :

gaũk upjəgi asa	gəṇa upjugi asa	gaṇa upjogi asa	gaṇa upjogi asa	To sing is useful

(v) A phrase in nominative case :

jo manusə kopkərta vaiṭ asa	zo dadlə kopkərta vəiṭ asa	jo manus kopkərka vəiṭ asa	jomanus kopkərta vaiṭ asa	The man who becomes angry is bad.

Here/ ram/, /tũ/, /ti:ni/ gaũk/ /jomaṇus/ zodadlə/ are subjects.

Enlargement of Subject

(i) by an adjective qualifying the subject

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
kaḷɔ ghoṛə	kaḷə ghoṛə	kaḷɔ ghorə	kaḷə ghoṛɔ	black horse is good
cañlɔ asa	cañlɔ asa	cañl asa	cañlɔ asa	

(ii) A noun or pronoun used in possessive case qualifying the subject.

əmgɛlə cəllə ambə khatta	əmzə purgə khatta ambə	əmcə porgə ambə khatta	əmcə cəllə ambə khạtta	our son eats mango
ramalə cəllə ambə khatta	ramazə purgo khətta ambə	ramacə porgə ambə khatta	ramaçə cəllə ambə khatta	Ram's son eats mango

(iii) Numerals or ordinals qualifying the subject

eke cəllə asa	ɛk purgə asa	ɛk porgɔ asa	ek cəllə asa	one boy is
pəilə cəllə gellə	pəilə purgə gellə	pəilə porgɔ gellə	pəilə cəllə gellɔ	first boy went

In the above sentences /kaḷə/ /əmgelə/ ~ /əmzə/ ~ /əmcə/, /ramalə/ ~ /ramazə/ ~ /ramacə/, /ek/ ~ /ɛk/ and /pəilə/ ~ /pəilə/ are attribute adjuncts to /ghoṛɔ/, /cəllə/ ~ /purgə/ ~ /porgə/.

Predicate can be explained as :—

(i) A Verb of a subject

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
tũ: vətta	tu vəita	tu jatta	tu jatta	you go

(ii) A noun or pronoun in nominative case used predicatively.

tiggɛl nãv sunənda asa	ti zə nãv asa sunənda	ticə nãv sunənda asa	ticə nãv sunənda asa	her name is sunenda

Here /sunənda/ although in nominative case used predicatively forms the part of predicate.

(iii) An adjective or numeral used predicatively.

ram cəṅl asa	ram asa cəṅlc	ram cəṅl asa	ram cəṅlo asa	Ram is good

Enlargement of Predicate

(i) By a noun or pronoun or any other word or phrase used objectively.

hãv məggɛlɔ ambɔ khatta	ɔhṽ khatta mɔzɔ ɔmbɔ	mi majhɔ ambɔ khatta	mi majhɔ ambɔ khatta	I eat mango.

Here /ambɔ/ is the object of the verb.

(ii) By an adjective, numeral or a noun or pronoun in possessive case qualifying the object.

hãv məggɛlɔ ambɔ khatta	ɔhṽ khalla mazɔ ambɔ	mi majha ambɔ khatta	mi majha ambɔ khatta	I eat my mango
hãv cəṅglɔ ambɔ khatta	ɔhṽ khatta cəṅlɔ	mi: ambɔ canglo khatta	mi: cəṅglo ambo khatta	I eat good mango
hãv doni ambe khatta	ɔhṽ khatta don ambe	mi: don ambe khatta	mi: doni ambe khatta	I eat two mangoes.

(iii) An adverb qualifying the verb

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
ti: hɔggurɔ hɔggurɔ khatta	ti: ɔhggur ɔhggur khata ti: khatta ɔhggur ɔhggur	ti həlu: hə!u: khatta	ti: həggur həggur khatta	she eats slowly

Adjectives and verbs agrees with the nearest noun in number gender.

Word order

Except the Goanese christian dialect the word order is uniform in other dialects. Both the word-orders are described below :

Q.s+s.	+Q.o+o	+Q.v+v	.....Konkani sentence except G. C. dialect
Q.s+s.	v+Q.v	+Q.o+o	.....Goanese christian dialect

Q.s .....qualifier of subject Q.v .....qulifier of verb.
s .....subject v ..... verb
Q.o ...qulifier of object o .....object

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
tiggelɔ	tizɔ	tecɔ	ticə	
cəllɔ	cerɔ	porgɔ	cəllə	
ram	ram	ram	ram	
taggelɔ	khatta	tazɔ	tajha	
ambɔ	ɔhəggur	ambɔ	ambɔ	her son ram
həggur			həggur	eats his
hɔggur	tazo	həlu	heggur	mango slowly
khatta	ambo	həlu	khatta	
		khatta		

The adjectival adjunct gennerally precedes and agrees in gender and number to the noun or pronoun they qualify attributively.

The object comes in between the verb and subject in all the dialects except in Goanese christian dialect where it follows the verb.

Adverb precedes verb in all the dialects except in Goanese dialect where it sometimes precedes verb or sometimes follows the verb.

Conjunctions are used to connect two words wherever it is necessary.

The above mentioned order is generally followed by a single sentence These sentences can be grouped in following groups according to the manner of action.

Group I

Indicative—This type of sentences indicates the action.

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
məhənə	məhən	məhən	məhən	Mohan eat
ambɔ	khɔttasa	ambɔ	ambɔ	mango,
khatasa	ambɔ	khattasa	khattasa	

Group II

Affirmative and Negative—In affirmative sentences—the sentence begins with affirmative word/hɔ/ and in Negative sentences the negative word /nəko/ or/naj/ is added after the verbal form.

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
hɔhãv vɔtta	ɔh ɔhv̄ vətta	hɔmi jatta	hɔmi jatta	yes I go
tu vɔc nəkɔ	tũvɔc nəko	tu jatt nəko	tu jaunəko	you do not go.

Group III

Imperative—In imperative type of sentences, the root of the verb is used for imperative use.

tumi vɔc	tumi vɔc	tumi ja	tumi ja	you go.

Group IV

Interrogation—The word of interrogation are put after the subject for converting a simple sentence into Interrogative sentence.

tu kaj kərta	tũ kɔj kərta	tu kaj kərta	tũ kaj kərta	what are you doing.

Group V

Exclamatory sentence—This type of sentence denotes exclamation for which the word denoting exclamation is used before the sentence to exclamation.

hajə to	ɔ to	haj to	haj to	Oh! he is
mellɔ	mellɔ	mellɔ	mellɔ	dead !
həcəllɔ tu kajəkərta	ago cerɔtũ kaj kɔrta	ho porgɔ tu kaj kərta	ho cəllɔ tu kaj kərta	Oh! boy what are you doing

Phrase—

When a group of two or more words act or can act syntactically as the syntactic constitutents of the sentence—c.c. Noun, pronoun, adjective, adverb or verb, is known as phrase. The phrase according to the syntactic use can be classified as follows :—

1. Noun Phrase
2. Adjective Phrase
3. Adverbiable Phrase
4. Verbal Phrase

1. *Noun Phrase*—When a group of two or more words act syntactically as a noun in the sentence.

It is known as noun phrase—As subject.

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
məggglɔ	məzɔ	məjhɔ	majhɔ	my younger
ləhanə	dhaktɔ	ləhɔn	ləhan	son Ram
cəllɔ	burgɔ	porg	cəllɔ	went.
ram gell	rəm gellɔ	ram gell	ram gell	

As object—

tũ əmgele	tu di	tũ majhe	tũ majhe	you give the
ləhan	ɔmbɔɔmze	lohan	ləhan	mango to the
cəlljak	dhakte	porgak	cəlljak	younger son.
amb di	purgak	amb di	ambə di	

2. *Adjective Phrase*—When a group of two or more than two words acts syntactically as an adjective—(qualifying the noun) in a sentence—is known as adjectival phrase.

hɔkaḷɔ	o kaḷɔ	hɔ kaḷɔ	hɔ kaḷɔ	that black
aṇi ləhan	ɔṇi ɔhan	aṇi ləhan	aṇi ləhan	and small
ghorɔ	ghɔrɔ	ghorə	ghorɔ	horse is mine.
məggəlɔ	mozɔ ɔsa	majhɔ	majhɔ	
asa		asa	asa	
tũ pikəlelɔ	tũ ɔhr	tũ pikəlel	tu pikəlel	you bring
aṇi caṇlɔ	aṇi caṇlɔ	aṇi caṇlɔ	aṇi caṇlɔ	ripe and
ambɔ haṛ	ambɔ	ambɔ haṛ	ambɔ haṛ	good mango.

3. *Adverb Phrase*—When a group of two or more than two words acts syntactically as an advarb (qualifying the verb) in a sentence is known as adverbial phrase.

məggəlɔ	mozɔ	majhɔ	majha	my horse
ghorɔ	ghoṛɔ	ghorɔ	ghorɔ	sometimes
kevhã	vɔitasa	kevhã	kevha	slow and
teri	kevhã tərĩ	təri	təri	sometimes
həggur	ɔhggur	həlu	həggur	fast goes
kevhã	kevhã	kevhã	kevhã	
təri	təri	təri	təri	
veggi	veggi	vegi	vegi	
vəttasɛ		jattasa	jattasa	

4. *Verb Phrase*—When a group of two or more than two words syntactically acts as the verb in the sentence is known as verbal phrase.

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
to calət	to calət	to calət	tc calət	while walk-
calət	cələt	calət	calət	ing he stopped.
thamb	thamb	thamb	thamb	
gellɔ	guilɔ	gellɔ	gellɔ	

Clause—A phrase can further be replaced by a simple sentence—known as clause, giving a compound sentence of two or more sentences. The clause which replaces the phrase, being dependant in nature on the rest part of the sentence is known as subordinate clause and on which it depends is known as main or principal clause. These subordinate clauses may act syntactically as noun or pronoun, adjective or adverb. According to their syntactic use in the sentence they may be classified as Noun clause, Adjective clause or Adverb clause. Their syntactic description is just like that of phrases described earlier.

Concluding Remarks—According to the language classification of 1961 Census of India, Konkani belongs to outer sub-branch of Indo-Aryan subfamily. Geographically the speech area of Konkani is the southern most area of Indo Aryan languages. As already described Konkani covers a vast speech area beginning from Maharashtra in the North to Kerala in the South. Having contact with different other languages it has developed various shades of its own but at the some time preserving its own identity. It is spoken by more than one million speakers most of them are billingual or trilingual. Even in absence of any script of its own it has kept itself living for a long time. Being the southern most language Konkani preserves many of the qualities of outer circle, as been mentioned by Hoernle, but at the same it shows some similarities with the languages of Inner circle disagreeing with the languages of outer circle. In the following lines, a concise comparative study will be given :—

The nominative singular of strong masculine base ends in [C] or [O] like that of Bengali.

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
cəllɔ	burgɔ	pɔrgɔ	cəllɔ	boy
ghoṛɔ	ghɔṛɔ	ghɔṛɔ	ghəṛɔ	horse
kambɔ	kɔmṛɔ	kɔmbṛɔ	kambṛɔ	cock

But here it would interesting to mention that Gujarati and Brajbhasha also show this tendency.

Gujarati	*Brajabhasha*	
chɔkrɔ	chɔrc ~ moṛɔ	boy
bɔkrɔ	bokrɔ	he goat.

[ə] and [a] are more open like Bengali and this tendency is more in use in christian dialect. The openness of [ə] and [ɔ] becomes more in south than North.

Brahmin dialect	*Christian dialect*	*Kudali dialect*	*Northern speech*	
ghɔrə	ghɔr	ghɔr	ghɔr	house
nəvhɔrɔ	nɔvhɔrɔ	nɔvhɔrɔ	nəvərɔ	bridegroom

The articulation of affricates of Kudali and Brahmin dialects, is dental in some environments and is palatal in some environments like that of Assamese, Marathi and Eastern Bengal *.

But the articulation of affricate in christian and Northern speech is mostly palatal as of Hindi, Gujarati and other languages*.

Retroflex / ɭ / occurs in Konkani like that of Marathi but this / ɭ / looses its retroflextion in the Northern speech like that of Hindi.

Past tense suffix + [lə] occurs in this language like that of Marathi and other languages of the outer circle.

Occurrence of (cɔ) ~ (co), (ci:) ~ (ci), (cɛ ~ cɛ) in Kudali and Northern speech like that of Marathi language.

Thus in the above mentioned linguistic items Konkani agrees with the languages of the outer circle. On the other hand it shows some similarities with the languafges of Inner circle.

Occurrence of Palatal affricates in christian as well as in Northern speech like that of the languages of the inner circle.

/ ɭ / looses its retroflexion in the northern speech and is pronounced as / l / like that of Hindi Bengali / l /.

Occurrence of + [ka] the objective case suffix like that of Hindi ko and not like that [la] of Marathi.

Causative verbal suffix + [əjta] like Hindi [vata] ~ [ata].

First Personal singular nominative pronoun of Brahmin and Christian dialects of Konkani / hav̰ / and / ɔhv / respectively corresponds to Braj ana Gujarati / hɔ̃ / and / hũ /.

These above mentioned linguistic items of Konkani show that this language resembles the languages of outer circle in some cases and in some other cases it resembles the languages of inner circles.

As already mentioned Konkani is the southern most language of Indic family. Among languages of Indic languages it is much adjacent to marathi. Therefore, it resembles Marathi in many respects but at the same time it disagrees in a few linguistic patterns with Marathi. As regards Konkani of Maharashtra is concerned, as already mentioned, it has four major dialects *viz.* Kudali, Northern Speech, Christian dialect and Brahmin dialect. on the basis of our present analysis it can be said that Kudali and Northern Speech are much more nearer to Marathi than the other two dialects. These dialects have more or less the same phonemic system as of Marathi. These dialects have more Marathi words in their vocabulary. But objective case suffix is +[ka] unlike Marathi +[la], the auxiliary verb is asa and not / aha / like that of Marathi General sentence structure is the same as of Marathi but Kudali speech has got a tone at the sentence leve/which is not met in Marathi.

* *See* Phonology.

As regards other two dialects, they show more deviation than Kudali and Northern speech. Brahmin dialect has got the same phonemic system as of Marathi. Brahmin dialect have more Sanskrit and Kannada words. First person singular nominative pronoun is / hãv / unlike Marathi / mi:/. Objective case suffix is ┼[ka] and possessive case suffix is [gəlɔ] [gəli] [gələ] Unlike Marathi [la] and [cɔ] [ci] [ce] respectively. The auxiliary verb is / asa / unlike / aha /. The sentence pattern is more or less the same as of Marathi. But Goan Christian dialect show much more deviation even in Phonology. Vowel [ə] and [a] are more open and sounds like that of [ɔ]. / ph / of other dialects and of Marathi corresponds to / f / in this dialect. / h / does not occur in the initial position. Affricate are palatal. Portuguese and English words are more in this dialect. ┼[ka]— is the objective suffix. / ɔhṽ / is the first personal pronoun (sing.) sentence structure is quite different from other dialects and Marathi. Therefore viewing all the linguistic patterns Konkani of Maharashtra is a different language from Marathi., having Kudali and Northern speech much more nearest to it. Here it would not be out of point that this investigator observed that for an ordinary Konkani speaker it is difficult to understand Marathi language and the same case is with the ordinary Marathi speaker towards Konkani. But as Konkani speakers are living in Maharashtra state they are mostly bi-lingual or tri-lingual and are able to pull on their work smoothly. During the investigation on the querry about their speech, almost all the informants were of the opinion that their speech is different from Marathi. But it is much nearer to it than to any other Indic language. Informants from Kudali and Northern speech area living here for a number of years are mostly bi-lingual having Marathi as the other language. Therefore they were of the opinion that they can do with state language for official purpose and medium of instruction and want to avoid any linguistic controversy. Whereas the informants of Goan Christian dialect and Brahmin dialect though bi-lingual or tri-lingual were much more cautious towards their mother tongue. Their view was that their language should be developed and protected and it should be made the medium of instruction. For the development of their speech they have organized some language development organizations like Konkani Bhasa Mandal, to carry out the programmes for the development of their mother tongue. Here they stage some acts and plays in their mother tongue. They are trying to produce good literature also. They are also trying to overcome the difficulty of the common script of the speech. Although Goan Christians are using Roman script for their literature and Newspaper. But now all of them are trying to reach on a common script, so that script may not have any hindrance in its development.

Konkani has a long traditional history of its own. It has kept its identity to this day inspite of several hits and pulls even in absence of a script of its own. On the basis of this analysis it can be said that this language has got a perfect and well organized Grammatical system and if protected and developed it has got all the qualities to give flourishing literature of its own.

APPENDIX-DATA

Sl. No.	WORD	CHRISTIAN		SARASWATA BRAHMIN		Kudali	Northern Speech
		Goan Christian	Manglorian Christian	Gaud Saraswata	Chitrapur Saraswata		
1	2	3	4	5	6	7	8
1.	All	sɔglɔ	sɔgl	sɔgl	sɔglɛ̃	sɔgle	sɔgle
2.	And	aṇi	aṇi	aṇi	aṇi	aṇi	aṇi
3.	Animal	janəvər	janəvər	praṇi:	praṇi	jənavər	janəvər
4.	Ashes	rakh	rakh	bhəsmə	bhəsmə	rakh	rakh
5.	At	thuĩ	thɔĩ	thəi	thəi	thəi	theĩ
6.	Author	lekhək, borəjṇarɔ	borejṇarɔ	lekhəkə	lekhəkə	liniṇarɔ	lekhək
7.	Authoress	lekhika, borɔjṇari:	borəjṇarĩ:	lekhika	lekhika	lihiṇari:	lekhika
8.	Axe	kuraṛi	kuraṛɔ	kuraṛi	kuraṛi	kuraṛɔ	kuraṛ
9.	Axes	kuraṛjɔ	kuraṛjɔ	kuraṛjɔ	kuraṛjɔ	kuraṛjɔ	kuraṛi ~ kuraṛjɔ
10.	Back	phəṭi	phɔṭi	phaṭi	phaṭi	phaṭi	phaṭi
11.	Bad	vaiṭ	vaiṭ	vaiṭe	vaiṭ	vaiṭ	vaiṭ
12.	Bark	bhɔṅkɔṇa	bhɔṅkəna	bhɔṇkəɔɛ̃	bhɔṅkəcɛ̃	bhɔṅkəṇa	bhəṅkəṅa
13.	Bathe	nɔhuk	nɔhũk	nəhaṇə	nəhaṇə	nahũk	nhaṇə
14.	Because	kitjak, karən	karən	karəṇə	karən	karəṇ	karən
15.	Belly	pɔṭ	pɔṭ	pɔṭə	pɔtə	pɔt	pɔṭ
16.	Big	whɔḍlɔ	vəɔḍlɔ	hɔḍlɔ	hɔṛ	mɔṭhɔ	mɔṭhɔ
17.	Bird	sukəṇe	pəkkhi	pəkśi	pəkśi	pəkśi	pəkśi
18.	Birds	sukəṇi	pəkkhi	pəkśi	pəkśi	pekśi	pəkśi
19.	Bitch	kolgɛ̃	kolgɛ̃	bail suṅɛ̃	bail suṇɛ̃	kutri suṇɛ̃	kutri:
20	Bite	cɔbəṇa	cɔbəṇa	cabcɛ̃	cabcɛ̃	cabcṇa	cabṇa

21.	Black	kalɔ	kalɔ	kalɔ	kalɔ	kalɔ	kaḷɔ
22.	Blood	khu:n	khun	reketə	rəkt	rəkt	khu:n
23.	Blow	phu:kṇa	phu:kṇa	phu:kəcɛ	phu:kɛ	phu:keṇa	phu:kəṇa
24.	Book	Pustək, buk buka, bukas	pustək	pustəkə	pustəkə	pustək	pustək
25	Books	pustəka, bukã, buks	Pustəkã	pustəkã	pustəkã	pustəks	pustəkã
26.	Bone	həɾ-ahy	haɾ	haɾɔ	haɾə	haɾ	haɾ
27.	Boy	burgɔ	ceɾɔ	cəllɔ	cəllɔ	jhilgɔ	cəllɔ
28.	Boys	burge	ceɾe	cəlle	cəlle	jhilge	cəlle
29.	Break	toɾɔṇa	toɾəṇa	morəcɛ	moɾecɛ	toɾəṇa	torṇa
30.	Bride	nəvhɔri:	nəvɔri:	nəvəri:	ṇəvəri	nəvəri:	nəvhəri:
31.	Bridegroom	nəvhərɔ	nəvhərɔ	nəvərɔ	nəverɔ	nəvərɔ	nəvhərɔ
32.	Brother	bhau:	bhau:	bhau:	bhau:	bhau:	bhau:
33.	Brother's daughter	bhávaci dhuv	bhavaci dhu:v	bhaci	bhaci	bhaci	bhaci:
34.	Brother's son	bhavacɔ pu:t	bhavacɔ put	bhacɔ	bhacɔ	bhacɔ	bhacɔ
35.	Brother's wife	roṇi	vɔṇi	bhavəz	bhavəz	bhavəjəj	bhavəjəj
36.	Buffalo (he)	reɾɔ	reɾɔ	ɾeɾɔ	reɾɔ	reɾɔ	reɾɔ
37.	Buffalo (she)	mhɔs	mhɔs	mhəsi	mhəsi	mhəs	mhəsi
38.	Burn	zoləṇa	zoləṇa	jəlcɛ	jəlcɛ	jəlṇa	jəlna
39.	Butter	mɔskɔ	loṇi	loṇi	loṇi	loṇi:	loṇi:
40.	Chair	kɔdɛl	kɔdɛl	khurci	khurci	khurci:	khurci:
41.	Chairs	kɔdɛla	kɔdɛlã	khurejɔ	khurcjɔ	khucjɔ	khurcjɔ
42.	Child	ceɾɔ	cəɾɔ	cəllɔ	cəllɔ	mu:l	mu:l ~ cəllo
43.	Children	ceɾe	ceɾe	cəlle	cəlle	mu:l	mu:l ~ cəlle
44.	Cloth	kapɔɾ	kapɔɾ	kapəɾə	kapəɾə	kapəɾ	kapoɾ
45.	Clothes	kapɔɾã	kapɔɾã	kapoɾã	kapɾa	kapoɾa	kapɔra
46.	Cloud	moɾə	moɾɔ	moɾə	moɾə	moɾə	moɾ
47.	Cock	kɔmɾɔ	kɔmbɔ	kɔmbɔ	kɔmbɔ	kɔmɾi	kɔmɾɔ
48.	Cold	thəṇḍi	thəṇḍi	thəṇḍi	thəṇḍi	thəṇḍi	thəṇḍi:
49.	Come	jɔ	jɔ	jɔ	jɔ	jɔ	jɔ

Sl. No.	WORD	CHRISTIAN		SARASWATA BRAWMIN		Kudali	Northern Speech
		Goan Christian	Manglorian Christian	Gaud Saraswata	Chitrapur Saraswata		
1	2	3	4	5	6	7	8
50.	Count	ginṇa	ginṇa	gincɛ̃ ~ lɛ̃kkercɛ̃	gincɛ̃ lekkercɛ̃	ginṇa	ginṇa
51.	Cut	katturṇa	katturṇa	katturcɛ̃ ~ kapcɛ̃	katturcɛ̃ ~ kapcɛ̃	ḳaturṇa	katurṇa
52.	Date	tari:kh	tari:kh	tari:kh	tari:kh	tari:kh	tari:kh
53.	Dates	tarkho	tarkho	tarkho	tarkho	tarkho	tarkho
54.	Day	di:sɔ	di:s	di:su	di:su	di:sə	di:ṣ
55.	Die	mɔrṇa	mɔrṇa	mɔreɛ̃	mərcɛ̃	mərṇa	mərṇə
56.	Dig	khodṇa	khodṇa	khodcɛ̃ khunducɛ̃	khodcɛ̃ khunducɛ̃	khodna ~ khənna	
57.	Dirty	məlka	məlka	kussilɛ̃	kussilɛ̃	məlka	məḷka
58.	Doctor (man)	voiz ~ dotor	voiz ~ dotor	voiz	voiz	voiz ~ dotor	veiz ḍokṭɔr
59.	Doctor (fem)	voiziṇ dotor	voizi:ṇ bail dotor	voizi:ṇ	voizi:n	voi:zi:n bail dotor	
60.	Dog	suṇɛ̃	suṇɛ̃	suṇɛ̃	suṇɛ̃	suṇɛ̃	suṇɛ̃ ~ kutra
61.	Dry	sukkə	sukkɔ	sukkɛ	sukkɛ	suka	suka
62.	Dull	sustə	sustɔ	pissɔ	pissɔ	mənd buddhi	sust
63.	Dust	dhu:li:	dhu:li	dhu:li	dhu:li	dhu:li	dhu:ḷ
64.	Ear	kan	kan	kanə	kanə	kan	kaṇ
65.	Earth	bhu:l	bhu:i	bhu:i	bhu:i	bhu:i	bhu:i
66.	Eat	khaṇa	khaṇa	khacɛ̃	khacɛ̃	khaṇa	khaṇa
67.	Egg	əṇḍa	cṇḍa	tanlɛ̃	tantɛ̃	tantɛ̃	əṇḍa
68.	Eye	dolɔ	dolɔ	dolɔ	dolɔ	dola	ḍoḷa

69.	Fall	pɔɽəṇa	pəɽəṇa	pɔɽcɛ	pɔɽcɛ	pɔɽṇa	pɔɽṇa
70.	Far	du:r	dur	du:r	du:r	du:r	du:r
71.	Farmer	śet kampti	śet kəri	śet kəri	śet kəri	śet kəri	śet kəri
72.	Fat	cərbi:	cərbi:	cərbi:	cərbi:	cərbi:	cərbi:
73.	Father	bapu	bapusu	bappusu	pappusu	bapu	bapu
74.	Father's brother	ti:u	ti:u	bapu (younger brother) mantu	bapu mantu (elder brother)	culto	culto
75.	Father's brother's daughter	tiu ci dhuv bhɛn	ti:u ci bhuv bhɛn	bapul bhɛn	bapul bhaṇ	culət bhɛṇ	culət bhɛṇ
76.	Father-in-law	sasrɔ	sasrɔ	mavũ	mavũ	sasra	sasra
77.	Father's sister	ɔtja	ɔtja	atja	atja	atja	atja
78.	Father's sister's daughter	ɔtje bhɛṇ	ɔtje bhɛṇ	atje bhɛṇ	atje bhɛn	atje bhɛṇ	atje bhɛṇ
79.	Fear	bhɔj	bjɔj	bhəjə	bjəjə	bjəj	bjəj
80.	Feather	pi:s, pɔr	pi:sɔ	pi:su	pi:su	pi:s	pi:s
81.	Few	thoɽɔ	thoɽɔ	thoɽɔ	thoɽɔ ~ əlp	thoɽɔ	thoɽɔ
82.	Fight	lɔɽai:	lɔɽai: jhɔgɽa	lɔɽai:	ləɽai:	ləɽai:	ləɽai
83.	Fire	ag	agə	ujjɔ	ujjɔ	agə	agə
84.	Fist	musṭi	musṭi	musṭi	musṭi	musṭi	musṭi
85.	Fish	nistɛ̃	masɔ, niste	masəɽi, masɔ	jəlkɛ̃ ~ masli	masɔ	masɔ
86.	First	pɔjlɔ	pɔjlɔ	pəilɔ	pəilɔ	peilɔ	pəilɔ
87.	Five	pɔcə	pɔ̃cə	pãncə	pãcə	pãcə	pãcə
88.	Flow	vəhəna, oghə	prəvah oghə	oghu, prəvah	pravah	vəhəṇa	vəhəṇa
89.	Float	tərəṇṇa	—	—	paunta	tɔreṇṇa	tərənɽṇa
90.	Flower	phu:l	phu:l	phu:l	phu:l	phu:l	pu:l
91.	Fog	dhukɔt	dhukɔt	duhkət, dhuka	dhukɔf	dhukɔt	duhkɔṭ
92.	Foot	pãvɔ	pãi	paul	paul	paj lat	paj

Sl. No.	WORD	CHRISTIAN		SARASWATA BRAHMIN		Kudali	Northern Speech
		Goan Christian	Manglorian Cnristian	Gaud Saraswata	Chitrapur Saraswata		
1	2	3	4	5	6	7	8
93.	Four	car	car	cari	cari	cari	car
94.	Freeze	zɔməɳɛ	thijəɳe	thənd kellele	thəndak elele	—	
95.	Fruit	phɔl̤	phɔl,	phəl̤	phəl̤	phəl̤	phəl̤
96.	Gardener	mal̤i	mal̤i	mal̤i	mail̤	mal̤i:	mali :
97.	Gardeners	mal̤i	məli	mal̤i	mal̤i	mal̤i	mali:
98.	Gril	ceɽũ	cerd~ɔelli porgi	cəlli	cəlli	porgi, mulgi	cəlli
99.	Give	di:	di:	di:	di:	di:	di:
100.	Goat (he)	bokɽɔ	bokɽɔ	bokɽɔ	bokɽɔ	bokɽɔ	bokrɔ
101.	Goat (she)	bokɽi	bokɽi	bokɽi	bokɽi	śeli	bokri:
102.	Grass	trɔɳ	trɔɳ	trəɳɔ	trənɔ	tɽɔn	trəɳ
103.	Green	pacəvɔ, hirva	paccəc	pacəvɛ	pəcəvɛ	hirva	hirva
104.	Guts	antɽi	antɽi	antɽı	antɽı	antɽı	antɽı:
105.	Hair	kɛs	kɛs	kɛsu	kɛsu	keś	keś
106.	Hand	ɔht	hat	hatu	hatu	hat	hat
107.	He	to	to	to	to	to	to
108.	Head	toklɔ	dokɛ	mattɛ	mattɛ	kəpal	kəpal~mattɛ
109.	Hear	ɔjkə	ɔjkə	ajəkə	ajək	ajəkə	ajəkəɳa
110.	Heart	kal̤iz	kal̤iz	hərdɛ	hərdɛ	hərdɛ	hərdɛ
111.	Heavy	bhɔri	bhɔri	bhari	bhari	bhari	bhari:
112.	Heir	varəs	varəs	varəsə	varəsə	varəs	varəs
113.	Heiress	varəsi:ɳ	varəsi:ɳ	vaɪəsi:ɳə	varəsi:ɳə	varəsi:nə	varəsi:ɳ
114.	Hen	komɽi:	kunkuɽɔ kɔmɽi:	kunkəɽə, kɔmɽi	kɔmɽi	kɔmbi	kombi:
115.	Her	tizɔ	tizɔ	ticɔ	ticɔ	ticɔ	ticɔ

116.	Here	ɔhṇa	həṇa	həṇa	həṇa	həṇa	həṇga
117.	High hill	une ṭekəṛi	une tekəṛi	une ṭekəṛi	une tekəṛi	unc tekəṛi	unč ṭekəṛi:
118.	High mountain	unc pɔrvɔt	unc pɔrvət	unc dɔṇɔr	unc ḍɔnɔr	unc ḍɔnɔr	unč ḍɔṇgɔr
119.	His	tazɔ	tazc	tacɔ	tacɔ	tacɔ	tacɔ
120.	Hold	gheṇa	gheṇa	ghɛcɛ	ghɛce	gheṇa	gheṇa
121.	Horse	ghoṛɔ	ghoṛɔ	ghoṛɔ	ghoṛɔ	ghoṛɔ	ghoṛɔ
122.	Horses	ghoṛe	ghoṛe	ghoṛe	ghoṛe	ghoṛe	ghoṛe
123.	House	ghɔr	ghɔr	ghorə	ghorə	ghɔr	ghoṛ
124.	Houses	ghɔrã	ghorã	ghorã	ghorã	ghorã	ghorã
125.	Hunt	śikar kərṇɛ	śikar kərṇe	śikar kərɛ̃	śikar kərčɛ	śikar kərṇe	śikar kərṇa
126.	Husband	ghɔv, nɔvhrɔ	ghɔv	bammuṇu	bammunuṇu	nəvəɪo	nɔvhərɔ
127.	Husband's sister	nəṇɔd	ncnɔd	nənədə	nəṇədə	nəṇəd	nəṇəd
128.	I	ɔhm ~ hãv	hãv	hãv	hãv	mi:	mi:
129.	Ice	bɔrɔf	bɔrəf	bərɔph	bərɔph	bərəfh	bərəfh
130.	If	zɔr	zɔr	zər, zalɛri	jar	jər	jɔr
131.	In	bittɔr	bittɔr	ãte	ãte	ãt	ãnt
132.	Jump	uṛi marṇa	uṛi marṇa	uṛki	urki	uṛki	uṛki:
133.	Knife	śuri, caku	śuri, caku	peskati	peśkati	śuri	peskati:
134.	Knives	surjɔcaku	surjɔ ~ caku	peskati	peskati	śurjɔ	peskati
135.	King	raza	raja	raja	raja	raja	raja
136.	Know	jaṇoṇa	jaṇəna	jancɛ̃ kullɔcɛ	kullɔcɛ̃	jaṇəna	jaṇəna
137.	Lake	tɔḷe	tɔḷɛ̃	təlɛ̃	təlɛ̃	təlɛ̃	təlɛ̃
138.	Land	zomin	zomin	bhui, jəmin	bhui, zomin	bhui	bhu:i
139.	Laugh	ɔhsṇa ~ hãsṇa	hɔ̃sṇa	hãscɛ̃	hãscɛ̃	hãsna	hasṇa
140.	Leaf	pan	pan	panə	panə	pan	pan
141.	Leaves	pannã	panna	pannã	pannã	pannã	panna
142.	Left side	ḍavhɔ	ḍavhɔ	ḍava	ḍava	ḍava	ḍava
143.	Leg	pau	pau	paj	paj	pãv	pãv
144.	Lie	fɔt	fɔt	phaṭi	phaṭi	phəṭṭi	phaṭi
145.	Lion	śĩvhu	śĩvhu	śĩhu	śĩhu	śihu	śĩvh
146.	Lioness	śivhi:ṇ	śivhiṇ	śĩhi:ṇ	śihi:ṇ	śihi:ṇ	śĩvhi:n
147.	Little	thoṛɔ	thoṛɔ	thoṛɔ	thoṛɔ	thoṛɔ	thoṛɔ

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1	2	3	4	5	6	7	8
148.	Live	vəuna	vəuṇ	vancɛ̃ ıaucɛ̃	vancɛ̃ ıaucɛ̃	bəsəti kərənɛ̃	vəuṇa
149.	Liver	kaḷiz	kaḷiz	kaḷij	kaḷiz	kaḷiz	kaḷiz
150.	Long	lamb	lamb	lamb	lamb	lamb	ɬamb
151.	Louse	ũ:	ũ:	ũ:	ũ:	ũ:	ũ:
152.	Man	dadlɔ	dadlɔ	maṇus	maṇus	maṇus	maṇus
153.	Manager	mənejər karbhaıi	karbhari mənejər	mənejəı vjvəsthapək	mənejər	mənəjər	mənejər
154.	Manageress	—	—	vjəvəsthapika	—	—	mənejər
155.	Many	*zaile*	*zaite*	*məstu*	məstu	puskəḷ, məstu	puskəḷ
156.	Mare	ghoṛi:	ghoṛi:	ghoṛi:	ghoṛi:	ghoṛi:	ghoṛi:
157.	Master	məsṭər	məsṭɔor malik	masṭəṛ malik	masṭɔ malik	masṭər	masṭər
158.	Meat	mənsɔ	mənsɔ	mansə	mansə	mansɔ	mansɔ
159.	Men	dədle	*dadle*	*maṇɛ̃*	maṇsã	maṇsã	maṇsa
160.	Milkman	du:dhvalɔ	du:dhvalɔ	du:dhvalɔ gəvəḷɔ	dudh valɔ gəvəḷɔ	dudhvalɔ	dudhvalɔ
161.	Milkwoman	du:dhvaḷiṇ	du:dhvaḷin	du:dh vaḷin gəvəḷiṇ	dudh vaḷin gəvəḷiṇ	dudhvəlin	dudhvali:
162.	Mirror	arsɔ	arsɔ	*kanəṛi, arsɔ*	*kanəṛi*, arsɔ	arsɔ	arsɔ
163.	Mother	mai	mai	əmma	ausu	ausu	ausu
164.	*Month*	muino	*mhɔinɔ*	məhinɔ	məhinɔ	məhinɔ	məhinɔ
165.	Months	muine	mhəine	məhine	məhine	*məhine*	*məhine*
166.	Mother's brother's daughter	mamɛbhɛn	mamɛbhɛn	mamɛbhɛn	mamɛbhɛn	mamɛbhɛn	mamɛbhɛṇ

167.	Mother's brother's wife	mami	mami	mami	mami	mami	mami:
168.	Mother-in-law	sasumai	sasumai	sasu	sasu	sasu	sasu
169.	Mouth	tɔḍə	tõḍə	tõḍə	tõḍə	tõḍe	tõḍə
170.	My	məzo	mozo	məggel	məggel	majha	majhɔ
171.	Name	nãv	nav	nãv	nãv	nãv	nãv
172.	Narrow	ɔrund ɔśi:r	ɔrund	səpuru	sɔpuru	ɔrund	ɔrund
173.	Near	lagi, kəya	lagi	lagi	lagi	lagi	lagi
174.	Neck	gəlɔ, ~ gəmṭi	gəmṭi	gəlɔ	gəlɔ	man, gəlɔ	gəḷɔ
175.	Neighbour	śezari	śezari	śejari	śejavi	śejari	śejari
176.	Net	zaḷ	zaḷ	jaḷ	jaḷ	jaḷ	jaḷ
177.	News	khɔbɔ́r	khɔbɔr	khɔbɔr	khəbɔr	khəbər	khəbər
178.	Night	rãt	rat	ratə	ratə	rat	ɪat
179.	Nose	nãk	nãk	nãkə	nãkə	nãk	nãk
180.	Not	nãi	nahĩ	na	na	na	nãkɔ, ~ nə
181.	Old	mhətarɔ	mhətarɔ	mhətaɪɔ	mhətaɪ	mhətarɔ	mhetarɔ
182.	One	euk	ɛk	ɛkə	ɛkə	ek	ek
183.	Other	du:srɔ	du:srɔ	du:srɔ	du:srə	du:srə	du:srɔ
184.	Person	dadle	dadlẽ	maṇus	maṇus	maṇus	maṇus
185.	Play	kheḷ	kheḷ	kheḷɔ	kheḷɔ	kheḷ	kheḷ
186.	Poet	kəvi	kɔvi	kəvi	kəvi	kəvi	kəvi
187.	Poetess	—	—	—	kəvijtri	—	kəvijətri:
188.	Priest	padri	padri	bhette	bhett	bhett	bhett
189.	Priestess	—	—	bhettin	bhettin	—	—
190.	Pray	prarthna	vinəti	pai purɛ̃	paj purɛ̃	prarthna	praɪthṇa
191.	Pull	khɛ̃cuna	khɛ̃ɔuna	tanḍucɛ̃	tanḍucɛ̃	khɛcuna	khɛ̃cuṇa
192.	Push	ḍhəkəlna	ḍhəkəlna	lokucɛ̃	lokuc	ḍhəkəlna	ḍhekelṇa
193.	Queen	raṇi	raṇi	raṇi	raṇi	raṇi	raṇi:
194.	Rain	paus	paus	pausə	pausə	paus	paus
195.	Red	tambṛɔ, lal	tambṛɔ	tambṛɔ	tambṛɔ	tambṛɔ	tamṛɔ
196.	Rightside	ujvɔ	ujva	ujva	ujəva	ujeva	ujeva
197.	Right	khərɔ, bəɪobər	khəra, bərobər	khəra, berober	bərobər	bərobər	bərobər

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1	2	3	4	5	6	7	8
198.	River	nəi	nəi	nəi	nəi	nəi	nəi:, nədi:
199.	Road	margɔ	margɔ	margu	margu	margə	marg
200.	Roof	paḷas, chəppər	chəppəı, maṛɔ	maṛɔ, chəppəı	chəppər	gəcchi	gəcci
201.	Root	mu:ḷ	mu:ḷ	mu:ḷ, paḷ	mu:ḷ, paḷ	mu:ḷ	mu:ḷ
202.	Rose	gulab	gulab	gulabɔ	gulabə	gulab	gulab
203.	Rotten	vait, səṛɔ	vaitɔ, səṛɔ	kusḷɛ̃	kusḷe	səṛka	səṛka
204.	Rub	ghɔsna	ghɔsna	regɔḷcɛ̃	ɪəgɔḷcɛ̃	ghəsṇa	ghəsṇa
205.	Run	dhauṇa	dhauṇa	dhaucɛ̃	dhaucɛ̃	dhauṇa	dhauṇa
206.	Sad	dukhi	dukhi	dukhi	dukhi	dukhi	dukhi:
207.	Sand	baḷu:	baḷu:	baḷu: dhuḷi	baḷu	baḷu:	baḷu:
208.	Say	mhəṇṇa	mhəṇṇa	saṇla, mhəncɛ	mhəṇcɛ—śancɛ̃	mhəṇṇə	mhəṇṇa
209.	Scratch	orveṛa	orveṛa	khəḍi	orvəṛa	orvəṛa	orvəṛa
210.	Sea	dərija	dərija	semudru	səmudru	səmudru	səmudrə
211.	See	pəḷəjita	pəḷəjita	pəḷəjita	pəḷəjita	pəḷəita	pəḷəjna
212.	Seed	bi:	bi:	bi:	bi:	bi:	bi:
213.	Sharp	dhar	dhar	dhar	dhar	dhar	dhar
214.	Shoe	zuta, bu:t	zuta	juta, cəppəl	juta, cəppəl	juta	juta
215.	Short	lhən	lhan	lhan	lhan	lhan	lhaṇ
216.	Sing	gaṇa	gana	gankercɛ̃	gankəɾcɛ̃	gana	gaṇa
217.	Sister	bhEn	bhen	bəhiṇɔ	behiṇə	bheṇ	bheṇ
218.	Sister's husband	kuṇijad	bhavoji	bhavoji meuṇɔ	bhavoji mehuṇɔ	bhovoji ~ mehuṇc	bhavoji
219.	Sit	bəis	bɔis	bəis	bəis	bəis	bəis
220.	Skin	camərі	cərm	cərmu	cərmu	cərm	cərm
221.	Sky	akaśɔ	akas	aksśu	akaśu	akaśɔ	akaś

222.	Sleep	niːz	niːd	niːd	niːd	niːd	niːd, jhɔ̃p
223.	Small	lhan	lhan	lhan	lhan	lhan	lhan
224.	Smell	Vəs	Voś	pər məl (sweet) ghoṇi (bad)	vasu	vas	vas
225.	Smoke	dhuvrɔ	dhuvrə	dhuvoru	dhuvəru	dhuːr	dhur
226.	Smooth	sɔpaṭ	śəpat	nəjə	nəjə	śɔpat	śɔpat
227.	Snake	sərɔp	sərpə	sərpu	sərpu	sərpə	sərp ~ sap
228.	Snow	bərɔf	bərɔf	bərph	bərph	bərph	bərph
229.	Some	thoṛɔ	thoṛɔ	thoṛɔ	thoṛɔ	thoṛɔ	thoṛɔ
230.	Spit	thukṇa	thukṇa	thukcɛ̃	thukcɛ̃	thukṇa	thukṇa
231.	Split	phuṭṇa	phuṭna	phuṭcɛ̃	phuṭcɛ̃	phuṭṇa	phuṭṇa
232.	Squeeze	dabṇa	dabṇa	dabcɛ̃	dabcɛ̃	dabṇa	dabṇa
233.	Stab (pierce)	kapṇa kattərṇa	kattərṇa	kottorṇa	kattorṇa	kattorṇa	kattorṇa
234.	Stand	ubha rahəṇa	ubha rahəṇa	ubha raucɛ̃	ubharaucɛ̃	ubharahuṇa	ubharahuna
235.	This	ɔh		hɔ	hɔ	hɔ	ho
236.	These	eh		hɛ	hɛ	hɛ	hɛ
237.	Thou	tũ	tũ	tũ	tũ	tũ	tũ
238.	Those	te	tɛ̃	tɛ̃	tɛ̃	tɛ̃	te
239.	Three	tiːni	tiːni	tiːnə	tiːnə	tiːn	tiːn
240.	Throw	fɛ̃kṇa	fɛkṇa	uḍḍɔcɛ̃	uddɔcɛ̃	phɛ̃kṇa	phɛ̃kṇa
241.	Tie	bãndhṇa	bãndhṇa	bãndhcɛ̃	bãndhcɛ̃	bãndṇa	bandhṇa
242.	Tigeress	vaghːṇ	vaghiːṇ	vaghiːṇ	vaghiːṇ	vaghiːṇ	vaghiːṇ
243.	Tiger	vagh	vagh	vagh	vagh	vagh	vagh
244.	Tongue	jibh	jibh	jibh	jibh	jibh	jibh
245.	Tooth	dãnt	dãnt	dãntu	dãtu	dãt	dãt
246.	Teeth	dãnt	dãnt	dãnt	dãt	dãt	dãt
247.	Tree	zhaṛ	jhaṛ	jhaṛ,rukku	rukku	jhaṛ	jhaṛ
248.	Trees	zhaṛã	jhaṛã	jhaṛã, rukkã	rukkã	jhaṛã	jharã
249.	Turn	ghumṇa	ghumṇa	ghumcɛ̃	ghumcɛ̃	ghumṇa	ghumṇa
250.	Tutor	mastər	mastər	Śiksək	śikśək	mastər	śikśək
251.	Tutoress	—	mistress	Śiksika	śikśika	—	śikśika
252.	Two	doni	doni	doni	doni	doni	don

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1	2	3	4	5	6	7	8
253.	Twenty	vi : s	vi : s	vi : s	vi : s	vi : s	vi : s
254.	Vomit	ɔkəṇɛ	okəṇɛ̃	okucɛ̃	okucɛ̃	okṇa	okṇa
255.	Walk	calṇa	calṇa	cəmpucɛ̃	cəmpucɛ̃	calṇa	calṇa
256.	Wash	dhuṇɛ	dhuṇɛ	dhuvəcɛ̃	dhuvəcɛ̃	dhuṇɛ̃	dhuṇa
257.	Washerman	dhobi :	dhobi	məḍvəḷ	məḍvəḷ, dhobi	məḍvəḷ	məḍəvəḷ ~ dhobi :
258.	Washerwoman	dhobi :ṇ	dhobi : ṇ	məḍvəḷi : n	muḍvəḷi : ṇ ~dhobiṇ	məḍvəḷi : ṇ	məḍəvəḷi : ṇ dhobĩ : ṇ
259.	Water	uddɔk	uddɔk	uddɔk	uddɔk	uddɔk, paṇi	paṇi
260.	We	amĩ	amĩ	ami	aṃĩ	amĩ	amĩ
261.	What	kaj, kəslɛ	kaj, kəslɛ̃	kaj, kəslɛ̃	kaj, keslɛ̃	kaj, keslɛ̃	kaj
262.	When	kɛdna	kɛdna	kɛdna	kɛdna	kɛdna	kɛdna
263.	Where	khuĩ	kuĩ	kheĩ	khəĩ	khəĩ	khəĩ
264.	White	səfɛd	səfɛd, pãḍhra	dhəvɛ̃	dhevɛ̃	pãṇḍhra	pãḍhəra
265.	Who	kɔṇ	kɔṇ	kɔṇ	kɔṇ	kɔṇ	kɔṇ
266.	Wide	rund	rund	rund	rund	rund	rund
267.	Wife	ɔstri	bajəl	bajəl	bajəl	bajəl	bajel
268.	Wizard	jadugari:ṇ	jadugɔri:ṇ	ceṭəki:ṇ	ceṭəki:ṅ	ceṭəki:ṇ	ceṭki:ṇ
269.	Witch	jadugɔr	jadugɔr	ceṭəkɔ	cəṭəkɔ	ceṭəkɔ	ceṭkɔ
270.	Woman	ɔstri	Ɔstri, bajəl	bajəl maṇus	bajəl maṇus	bajəl maṇus	bai
271.	Women	Ɔstri	Ɔstri, bajəl	bajlə maṇsa	bajəl maṇsa	bajəl	bai :
272.	Widow	rãṇḍ, vidhəwa	rãḍ	vidhəwa, rãṇḍ	vidhəva, rãṇḍ	rãṇḍ	rãṇḍ

273.	Widower	—	—	vidhuru	vidhuru	vidhur	vidhur
274.	Wing	pakhə	pakhə	pakhə	pakhə	pakhə	pakh
275.	Wings	pakkã	pakhã	pakhã	pakhã	pakhã	pakhã
276.	Wood	kaṭh	kaṭh	kaṭhu	kaṭhu	kaṭh	kaṭh
277.	Woods	ranə	jəṇgle	ranə	ranə	ranə	rən
278.	Worm	kiɽɔ	kiɽɔ	kiɽɔ	kiɽɔ	kiɽɔ	ki:ɽɔ
279.	Yes	ɔh	hɔ	hɔ	hɔ	hɔ	hɔ
280.	Star	nəkɛtrə	nəkɛtrə	nəkśətrə	nəkśətrə	nəkśətrə	nəkśətr
281.	Stick	kaṭhi	kaṭhi	kaṭhi	kaṭhi :	kaṭhi :	kaṭhi :
282.	Straight	sərələ	sərɔḷ	səru:tə	səru:tə	śərələ	sərəl
283.	Suck	piṇa, coś̃ɔṇa	coś̃ɔṇa	cɔsəcɛ̃	cɔsəcɛ̃	coś̃əna	cosəṇa
284.	Swell	su:ji	su:ji	suji	su:ji	suji	suji :
285.	Swim	põhɔṇɛ	põhəṇɛ	põhəcɛ	põhəcɛ	põhəṇɛ	pohəna
286.	Tail	śɛ̃pṭi	śɛpṭi	bal	śɛ̃pṭi	śɛ̃pṭi	śepti:
287.	That	tɔ	tɔ	tɔ	tɔ	tɔ	tə
288.	There	thũ	thãi	thãi	thãi	thãi	thãi:
289.	Their (mas.)	tanzõ	tanzɔ	tancɔ	tancɔ	tancɔ	tancɔ
290.	Their (fem).	tjanzo	tjanzɔ	tjancɔ	tjancɔ	tjancɔ	tjancɔ
291.	They (mas.)	te	te	te	te	te	te
	(fem).	ti;	ti:	ti:	ti:	ti:	ti:
292.	Thick	ḍaṭɔ	ḍaṭ	ḍaṭɔ	ḍaṭə	ḍaṭ	ḍaṭ
293.	Thin	patəḷ	patəḷ	səppəru	səppəru	patəl	patəl
294.	Think	alocɔn	alocən	alocəna	aloc nu	alocən	alocən
295.	Year	saḷi vɔrsə	saḷi, vɔrsɔ	saḷi, vərsə	saḷi, vərsə	saḷi, vərsɔ	vərś
296.	Yet	pərjənt, tɔri	pərjənt, tɔri	təri	təri	təri	təri
297.	You	tũ, ~tumi	tũ ~ tumi	tũ ~ tumi	tũ ~ tumi	tũ ~ tumi	tu ~ tumi
298.	Your	tuzo, tumzo	tuzo, tumzo	tujo, tumcɔ	tumcɔ, tujo	tuja, tumca	tumcɔ
299.	Youngman	tərɔṇ	tɔrɔṇ	təruna	tərunu	təruṇ	təruṇ
300.	Village	gãv	gãv	həḷi	həḷi	gãv	gãv
301.	Yellow	pivəḷa	həḷduvɛ̃	həḷduvɛ̃	həḷduvɛ̃	pivəḷa, həḷduvɛ̃	həḷduvɛ̃

Numerals	Gaud Saraswata Brahmin	Chitrapur Saraswata Brahmin	Goanese Christian	Manglorian Christian	Kudali	Northern Speech
1	2	3	4	5	6	7
One	ek	ek	eɔk	eɔk	ek	ek
Two	doni	doni	don	don	doni	don
Three	ti:ni	ti:ni	ti:n	ti:ni	tin	ti:n
Four	cari	cari	cɔr	car	cari	car
Five	pãnc	pãnc	pãnz	pãnc	pãnc	pãnc
Six	sa	sa	sɔ	sɔ	sa	sa
Seven	sat	sat	sat	sat	sat	sat
Eight	aṭə	aṭ	aṭ~ɔṭ	aṭh	aṭh	aṭh
Nine	nəvvə	nəvvə	nɔv	nəv	nəv	nəv
Ten	dəha	dəha	dha	dha	dəhə	dəha
Eleven	ikra	ikra	ikra	ɛkra	ikra	ikra
Twelve	bara	bara	barɔ	barɔ	bara	bara
Thirteen	tera	tera	tɛra	tɛra	tera	tera
Fourteen	cɔda	cɔda	couda	couda	cəuda	cəuda
Fifteen	pəndra	pəndra	pəndhra	panra	pəndra	pəndra
Sixteen	soḷa	soḷa	soḷu	soḷa	soḷa	soḷa
Seventeen	sətra	sətra	sɔtra	sətra	sətra	sətra
Eighteen	əṭhra	əṭhra	ɔṭra	ɔṭhra	əṭhra	əṭhra
Nineteen	ikuṇi:s	i:kuṇi:s	ɛkuṇi:s	ekuni:s	ikuni:s	ikuni:s
Twenty	vi:sə	vi:sə	vi:sə	vi:sə	vi:s	vi:s
Twenty -one	ekvi:s	ekvi:s	eɔkvi:s	eɔkvi:s	ekvi:s	ekvi:s
Twenty-two	bavi:s	bavi:s	bɔvi:s	bɔvi:s	bavi:s	bavi:s
Twenty-three	tevi:s	tevi:s	tevi:s	tevi:s	tevi:s	tevi:s
Twenty-four	cɔvi:s	cɔvi:s	cɔvi:s	cɔvi:s	cɔvi:s	cɔvi:s
Twenty-five	põncvi:s	põncvi:s	põncvi:s~	põncvi:s	põncvi:s	põcvi:s

Twenty-six	səvvi:s	səvi:s	sɔvi:s	səvi:s	səvvi:s	sɔvi:s
Twenty-seven	səttavi:s	səttavi:s	sɔttavi:s	sɔttavi:s	səttavi:s	səttavi:s
Twenty-eight	ə̱ṭṭhavi:s	əṭṭhavi:s	ɔṭṭhavi:s	ɔṭṭhavi:s	əṭṭhavi:s	əṭṭhavi:s
Twenty-nine	ekụṇti:s	ekụṇti:s	ɛɔkụṇti:s	ekɔṇti:s	ekụṇti:s	ekɔṇti:s
Thirty	ti:sə	ti:sə	ti:s	ti:s	ti:s	ti:s
Thirty-one	ekti:s	ekti:s	ɛɔkti:s	ɛɔkti:s	ekti:s	ekti:s
Thirty-two	batti:s	batti:s	bɔtti:s	bɔtti:s	batti:s	bɔtti:s
Thirty-three	tetti:s	tetti:s	tetti:s	tetti:s	tetti:s	tetti:s
Thirty-four	cəuti:s	cəuti:s	cɔuti:s	cɔuti:s	cəti:s	cɔuti:s
Thirty-five	panti:s	panti:s	pɔunti:s	pɔncti:s	panti:s	pɔiti:s
Thirty-six	sattis	sɛttis	sɔtti:s	sɛtti:s	sɛttis	sətṭis
Thirty-seven	sattai:s	sattais	sattai:s	sattais	sattais	satti:s
Thirty-eight	aṭṭhti:s	aṭṭhti:s	aṭṭi:s	aṭṭi:s	aṭhti:s	aṭhti:s
Thirty-nine	ekụṇcaḷi:s	ekụṇcaḷi:s	ekụṇcaḷi:s	ekụṇcaḷi:	ekụṇcaḷi:s	ekụṇcaḷis
Fotry	caḷis	caḷi:s	caḷi:s	caḷi:s	caḷi:s	caḷi:s
Forty-one	ekcaḷis	ekcaḷi:s	ɛɔkcaḷi:s	cɔkcaḷi:s	ekcaḷi:s	ekcaḷis
Forty-two	bavecaḷi:s	bavecaḷi:s	vavecaḷi:s	bavecaḷi:s	bavecaḷi:s	
Forty-three	trecaḷi:s	trecaḷis	tecaḷis	tere caḷi:s	trecaḷi:s	
Forty-four	ɛɔvecaḷi:s	cɔvecaḷi:s	cɔvecaḷi:s	cɔvecaḷi:s	cɔvecaḷi:s	
Forty-five	pãnc vecaḷi:s	pañcvecaḷi:s	pɔncvecaḷi:s	pancvecaḷi:s	pancvecaḷi:s	
Forty-six	səvvecaḷi:s	səvvɛcaḷi:s	sɔvɛcaḷi:s	sɔvɛcaḷi:s	səvecaḷi:s	
Forty-seven	sɛttecaḷi:s	sɛttecaḷi:s	sɔttecaḷi:s	sɛttecaḷi:s	settecaḷi:s	
Forty-eight	əsṭe caḷi:s	esṭecaḷi:s	ɔsṭecaḷi:s	ɔsṭecaḷi:s	əsṭe cali:s	
Forty-nine	ekụṇ pənnas	ekụṇ pənnas	ɛckunpənãs	ɛkun ponas	ekụṇ pənnas	
Fifty	pənnas	pənnas	ponas	ponas	ponnas	
Fifty-one	ekkavənn	ekkavənnə	cɔkpon	ɛɔkvɔn	ekkavənnə	
Fifty-two	bavənnə	bavənnə	baon	bavɔn	bəvənnə	
Fifty-three	trepənn	trepənn	terɛpɔn	tɔepɔn	trepeən	
Fifty-four	cəupən	cəupən	cəupən	ccupɔn	cəupən	
Fifty-five	põncpɔn	pəncpən	pãccvɔn	pɔccpɔn	pĕncpɔn	
Fifty-six	sɔppɔn, chəppɔn	chəcppən	sɔppɔn	sɔppɔn	chəppɔn	
Fifty-seven	sattavənnə	sɛttavənnə	ɛcttavɛn	sɔttavɔn	sɔttavən	
Fifty-eight	ə̱ṭṭhavənə	ɔṭṭhavənə	ɛṭṭhavɔnnə	ɔṭṭhavɔnnc	ɔṭṭhavɔn	

Numerals	Gaud Saraswata Brahmin	Chitrapur Saraswata Brahmin	Goanese Christian	Manglorian Christian	Kudali	Northern Speech
1	2	3	4	5	6	7
Fifty-nine	eɔkunsaṭ	eɔkuṇsaṭ	ekunsaṭ	ekunsaṭ	ekunsaṭh	
Sixty	saṭ	saṭ	sɔt	sɔt	saṭh	
Sixty-one	eɔksɔṭ	eɔksɔṭ	ekəsəsṭi	ekəsəsṭi	ekəsəsṭi	
Sixty-two	basəsṭi	basɔsṭi	basasṭ	basɔṭ	basəsṭi	
Sixty-three	tresəsṭi	ṭresɔsṭi	tresəsṭi	treśəsṭi	tresəsṭ	
Sixty-four	cəusəsṭi	cəusəsṭi	cousɔsṭi	cousɔṭ	cəusəsti	
Sixty-five	põncsəsṭi	põncsəsṭi	põncsesṭ	põncsɔsṭ	pəncsəsṭi	
Sixty-six	sɔsəsṭi	sasəsṭi	səusəsṭi	sɔsɔṭ	səhasəsṭi	
Sixty-seven	sɔttasɔsṭi	səttasəsṭi	satsɔt	satsɔṭ	sattasəsṭi	
Sixty-eight	aṭsəsṭi	aṭhsəsṭi	aṭhsɔsṭ	aṭhsɔst	əṛus sṭi	
Sixty-nine	ekuṇsəttəri	ekuṇsəttəri	eɔkuṇsəttər	ekuṇsətter	ekunsəttəri	
Seventy	səttəri	səttəri	sɔttɔr	sɔttɔr	sɔttəri	
Seventy-one	eksattər	eksəttər	eɔksɔttər	eɔksɔttɔr	ekɔhɔtər	
Seventy-two	basəttər	basəttər	basətter	basɔttɔr	bəhattər	
Seventy-three	trasəttər	trasəttər	trasəttər	trasɔtɔr	trjahattər	
Seventy-four	cɔrasəttri	cɔrasɔttɔri	cərjasɔttɔr	cɔrasɔttɔr	cərjahəttər	
Seventy-five	pãncstəri	pãncstəri	pɔncɔsɔttɔr	pãcsttər	pɔncəhattər	
Seventy-six	sjastəri	sjasətri	sɔhasɔttɔr	sɔhastɔr	səhattər	
Seventy-seven	sɔttɔstari	sɔttɔstari	sɔttɔstɔr	sɔttɔstɔr	səttahettəɪ	
Seventy-eight	aṭhəstəri	aṭhɔstɔri	əṭṭhɔstɔr	aṭhɔstɔr	əṭṭhahəttər	
Seventy-nine	ekuṇaisi	ekuṇaisi	ekuneoisi	ekunoisi	ekəṛesi	
Eighty	aiśi	asi	oisi	aiśśi	esĩ	
Eighty-one	ekasi	ekasi	eɔkoisi	eɔkaiśśi	ekjãśi	
Eighty-two	bjaśi	bjaśi	byaśi	byaśi	bjaśi	
Eighty-three	trjaśi	trjaśi	tryośi	tryaśi	tryaśi	
Eighty-four	courjaśı	courjaśı	coveośi	couveśi	cəryayəśi	

Eighty-five	pãncjaśi	pancjaśi	poncoiśi	põncàśi	pancyaśi
Eighty-six	seaiśi ~ səjasi	seasi	sooisi	sassi	sassi
Eighty-seven	səttjasi	səttjasi	səttjoisi	səttjasi	sattyasi
Eighty-eight	əṭṭhasi	eṭṭhasi	oṭṭyoisi	oṭhasi	əṭṭhasi
Eighty-nine	ekuṇnevvi	ekuṇnəvi	eɔkoṇeɒovɔid	ekuṇnəvɔd	ekuṇnəvvi
Ninety	nɔvvi	nɔvvi	novɔd	novod	nɔvvi
Ninety-one	ekanɔvvi	ekaṇɔvvi	eɔknɔvod	euknɔvɔd	ekaṇəvi
Ninety-two	bjanəvvi	bjanəvi	byaṇəvoi	baṇoi	bjaṇəvi
Ninety-three	trjuṇəvvi	trjaṇəvvi	tranɔvoi	tryanoi	trjanəvi
Ninety-four	cəuraṇəvvi	cəuranəvvi	coranɔvoi	cɔranoi	cəuraṇəvi
Ninety-five	pãncaṇəvvi	pãncanəvvi	põncanvoi	põncanoi	põncaṇəvi
Ninety-six	seṇṇəvvi	səṇṇəvvi	sɔvancv ɔi	saṇai	səṇavi
Ninety Seven	sətt anəvvi	səttjanəvvi	sɔttanovoi	sətanoi	səttyanəvi
Ninety-Eight	əthaṇəvvi	əthaṇəvvi	ɔttjanɔvoi	əthaṇoi	əthaṇəvi
Ninety-nine	nəvaṇəvvi	nəvaṇəvvi	novaṇoi	novaṇoi	nəuṇəvi
Hundred	śəbhər	səmbhər	śombɔr	śombɔr	səmbɔr
Hundred one	eksɨekə	eksɨekə	eɔksɨəɔk	eɔkɨ eɔk	eksɨ ək
Hundred two	eksɨ doni	eksɨ doni	eɔksɨ don	eɔksɨ don	eksɨ don
Hundred three	eksɨ tini	eksɨ tini	eɔksɨ tini	eɔksɨ tini	eksī tin
Hundred four	eksɨ cari	eksi cari	eɔksi cɔr	eɔksi cɔr	eksɨ car
Hundred five	eksɨ panc	eksɨ pañc	eɔksɨ pãnc	eɔksipānc	eksɨ pãñc
Hundred Ten	eksɨ da	eksida	eɔksɨ dəha	eɔksɨdha	eksī dəha
chakraborty/					

Sl. No.	Sentence	Brahmin Dialect	Christian Dialect	Kudali Dialect	Northern Speech
1.	The boy learns from her	cəllətiggɛl Kəre śikta	burgɔ śĭkta tize Kore	cəllɔ ~ Porgɔ ticja kəṛe śikta	cəllɔ tica lagi śikta
2.	The farmer ties my bullock	śetkəri: məggɛl bəil bandhta	śɛt kamṭi bandhta mozɔ bəil	Kulvaṛi:-śetkəri mayhɔ paṛɔ bəil bãndhta	śetkəri majhɔ bəil bandhta
3.	That farmer ties your bullocks	to śetkəri məggɛle boil bandhta	to śet kamti bandha mɔze bəil	Kulvaṛi :~śetkəri: majhe bəil ~ Paṛe bandhta	śet kəri majhe bəil bandhta
4.	My girl eats her mango	məggɛli cəlli tiggɛlɔ ambɔ khata	mozi: cerũ khata tizɔ ambɔ	majhi cerũ ticɔ ambɔ khatta	majhi cəlli : ticɔ ambɔ khatta
5.	Our girls eats their mango	əmgɛlljɔ cəlljɔ taṇgɛle ambe khattati	əmzi ceṛusã khattati tenze ambe	əmci: ceṛvã tjece ambe khattau :	əmci: ceṛ̃va tencɔ ambe khattati:
6.	Mother feeds us	avəj əmka bhərəjta	maĭ: jevoita əmka	avəs amka khavək ghalta	avəj əmka jevoita
7.	Ram cuts our mango with his knife	ram tagɛli śurjan əmgɛlɔ ambɔ kapta	ram katorta əmzɔ ambɔ taze śurjan	ram tece cakuan emcc ambɔ kapta	ram teci śurjan əmčɔ ambɔ kapta
8.	Our boys gave their mango to you	əmgɛle cəlle tangɛlɔ ambɔ tuka dilɔ	əmze burgjani: dilɔ tencə ambɔ tuka	əmcɔ porgani tuka aplɔ ambɔ dilo	əmcɔ cəllɔ tuka aplɔ ambɔ dilɔ
9.	She runs with that boy	ti tya cəllya bərobər dhavta	ti dhauta te burgjza bərobər	ti tya cəllɔ bərobər dhauta	ti: tya cəllɔ bərobər dhavta
10.	He eats this with spoon	to hɛ̃ cəmejanə khatta	to khatta hɛ̃ cəmcyan	to cəmcjan hja khatta	to hɛ̃ cəmcjan khatta
11.	We (fem.) write with pen	ami lekhəni : ne bərtači:	ami bəroita pɛnan	ami lekhnin bəroita	ami lekhnin bəroita
12.	This boy is taller than Hari	ho cəllɔ həripekśa lambu asa	oh caṛɔ lamb asa ɔhri pərɔs	ho cəllɔ həri śeksa lamb asa	ho cəllɔ həripeksa lamb asa
13.	You came to me after two hours	tu doni ghəntya nəntər assilo	tu mɔze bəglik eila donorã uprant	tu majhahar don-tasani eil	tu don ghəntanən tər majha kore eil

14.	We will start from your house	amhi tumgɛlya ghərurɑ̃ vəccan vətətole	ɔmhi sura kɔrtəlɛ̃ tumzɛ ghɔrɛsu:n	amhi tujhja ghɔr su:n nighətəlɔ	amhi tujha ghər su:n nighətəlɔ.
15.	This is Rama's cow's grass	hɛ ramaci gajacɛ̃ trəṇə assa	ɛh ramazi gajaze trɔn	he ramaci gayace trən ~ carɔ	he ramaci gajace trən asa
16.	This is Rama's horse's grass	hɛ ramacɔ ghoṛa cɛ̃ trəṇ assa	ɛh ramazɔ ghoṛa ze trɔṇ	he ramacɔ ghoracɔ trən ~ carɔ ~ asa	he ramacɔ ghora cɔ trən asa
17.	These are Rama's houses bricks	hyɔ ramace ghɔracjɔ vi:tyɔ	ɛh ramaze ghɔrazyɔ i:t	hyɔ ramace ghɔr-vi:t sas	hyɔ ramacya ɛ ghora cjɔvitɔ asət
18.	These are Ram's houses	he ramace ghər	ɛh ramaze ghɔr	hi ramci ghərə	hi rama cə ghɔr
19.	These are Ram's horses	he ramce ghoṛe	ɛh ramaze ghoṛe	he rəmace ghoṛe	he ramce ghoṛe
20.	Those are Rama's cow	hjɔ ramacyɔ ghyi	tjɔ ramazjo gəyi	tjɔ rameyɔ gaji asət	tyɔ ramacyɔ gəyi asət
21.	I go home	hãv ghɔrɑ̃ vətta	ɔhũ vɔita ghɔrɑ̃	mi: ghɔrahar jatɑ̃j	hãv ghɔra vəttɑ̃-jatɑ̃j
22.	A lion lives in a forest	vaghu rannatɔ rəuta	śiũ rauta rannat	śiṽ rannant ravta	śiṽ raṇnant ravta
23.	What will you do in the holidays ?	tũ rəjentu kəslɛ̃ kərtəlɔ	tũ kitɛ̃ kɔr təlɔ-śutti diśani	rəjentu tũ kəj kərtəlɔ	tũ rəjentu kaj kər təlɔ
24.	Give, her, his book	taggɛlɛ̃ pustɔkɔ tika di:	di: tezi pustək tika	teci pustək tikadi:	teci pustək tika di:
25.	Boys, listen to them	cəlle tancɛ ayektalə	burge jektat tenze	cəlle tencə ektat	cəlle tence ektat
26.	Oh ! girl what do you do ?	o cəlli kittɛ kərtɑ̃ ?	agɔ ceṛuɑ̃ tũ kitɛ̃ kərta	ceṛvanu tũ kaj karta ?	cəlli tũ kaj karta
27.	Take the book from her and keep it for them	tiggɛl kəren pustək ghɛ anik tangɛlə khat-tir devɑ̃rə	ghɛ buk tize kɔrzɛ aṇi dɔvɔr tɛ̃ khattir tanze	ticahar ca pustək ghɛ aṇi tɑ̃ tancɛ̃ saṭhi ṭhev	tice kərcen pustək ghɛ aṇi : tance khattir dəvər
28.	I bought it from you for me	hãv məggɛl khattir tɛ̃ tugɛl khəccj ane haṛəlɛ̃	ɔhũ ɔhḍla mɔze khattir tɛ̃ tuze korze	mi: majhasthi: tɛ̃ tujha kəṛsu:n haṛəla	mi: majha khattir tɛ̃ tujha kəṛsu:n haḍla

Sl. No.	Sentence	Brahmin-Dialect	Christian dialect	Kudali-Dialect	Northern Speech
	1	2	3	4	5
29.	You can take that from us for you	tũ amgəl kər janətɛ̃ tuggəl khattir ghɐv sarkhɛ̃ assa	tɛ̃ gheun ʂəkta tu:zja khatir amze kəṛze	tɛ̃əmce kəṛsu:n tujhja saṭhi: ghevək səktəj	tɛ̃ mce kəṛsu:n tujha khattir gheun səktəj
30.	Go and bring those from him	vəccə yaṇikə taggelə khə ccyanə tɛ̃ ghɐvən yə	vəss aṇi ɔhr tɛ̃ tize koṛchɛ̃	ja aṇi tecja kəṛəsu:n te ghevənhu:n	ja aṇi teca kərə su:n tɛ̃ ghɐvənjə
31.	Go to her and bring them	tiggəl kəren vəcə ani tɛ̃ harə	vocetize bɔgleko aṇi tenɛ̃ ɔhr	tice kəṛəsun ja aṇi tɛ̃ ghɐun je	tice kəṛəsu:n ja aṇi: tɛ̃ haṛə
32.	I go myself	hãv swətəhə vətta	ɔhũ apnic vətta	mi swətəh jatta~yat yatəj	mi swətəh jatəsɔj
33.	We go ourselves	amhi swətəhə vəttati:	amhi apnic vəttati	amhi: swətəh jattit	amhi swətəh jattiti
34.	She goes herself	ti: swətəhə vəlle	ti: apni:c vətta	ti: swətəh jatta	ti: swətəh jatta
35.	They go themselves	tɛ̃ swətəhə vəttati:	te apni:c vəttati	tɛ̃ swətəh jattati	tɛ̃ swətəh jattati:
36.	You go yourselves	tũ swətəh vatta-tũ swətəh vəcə	tũ apni:c vəcə	tũ swətəh jatta~tũ swətəh ja	tu swətəh ja~jatta
37.	You are going	tũ vəttə asa	tũ vəttasa	tũ jatasaj	tũ jatəsəj
38.	Are you going ?	tũ vəcəvɐ	tũ vəcvɛ̃	tũ jat səj kaj	tũ jatəsəj kaj
39.	We are going tomorrow	amhi pp alja vəttati	amhi jalja vəttati	amhi phalj jatəv	amhi udja jatəsəj
40.	She is going	ti: vətta	ti: vətta	ti: yatasa	ti: jat asa
41.	She has gone already	ti vəcun jalli:	ti: vəcun cjelli	ti gelli sudã	ti: sudã gelli
42.	I have been going there for last two three days	hãv thɛ̃ tini cari divəs pasu:s vəttə	ɔhũ thɔi don ti:n di:s zale vəc asslɔ	mi: donti:n di:s thɔ̃j jat assəlɔ	mi: don ti:n divəs thəĩ jat assilɔ
43.	We have gone there	hãv thɛ̃ gellele	ɔhũ thɔi guille	mi: thəĩ gelleli	asəv
44.	She has been going	ti: vəttassili:	ti: vəc assəli	ti: jat assəli	ti: jan assili

45.	We have been going (fem.)	amhi vəttat assili	amhi vɔc assəle	amhi jat assəle	amhi jat assile
46.	They (fem.) have been going	tani vəttat assili	tani vɔc assle	tani jat assli	tani jat assile
47.	I went	hãv gellɔ	ɔhũ guilɔ	mi gellɔ	mi gellɔ
48.	I had gone	hãv gellelo	ɔhũ guillele	mi gellelo	mi gellelo
49.	She went	ti gelli	ti gelli	ti: gelli	ti: gelli
50.	She had gone already	ti: gellele	te gelleli	ti: gelleli	ti: gelleli
51.	Tney had gone	tani gellele	tani guile	tani gellele	tani gellele
52.	They went	tani gelle	tani guilli	tani gelli	tani gelli
53.	I was going	hav vacgelo	ɔhũ vɔc gellɔ	mi vɔc gellɔ	mi vɔc gellɔ
54.	She was going	ti vəə geli	ti: vɔc guili	ti: jaj astəli ti jat hotəj	ti: jaj assili
55.	They were going	tani vəcətgelle	tani vɔcəc guile	te jajet hote te jajət assele	te jajət assile
56.	I had been going	hãv vəcgelo	ɔhũ vɔc guilɔ	mi: jajət hutəj-mi: jaj assəle	mi jajət assile
57.	He had been going	to vəc gelo	to vɔc guile	to jajət huto~to jaj assəlo	tejaj assile
58.	They had been going	tani vəcətgelle	te vɔcc guillɔ	te jajət huts tə jaj assile	tejaj assile
59.	I (fem). shall go	hãv vətətəlo	ɔhũ vəttɔ təlɔ	mi jatələj	mi: jatələj
60.	She will go	ti vətətəte	ti vəttətəlli:	ti: jatətəli:	ti jatətəli
61.	They (fem.) will go	tani vətətəle	tani vəttətəle	te jatətələ	te jatətəle
62.	I shall be going	hãv vəcətastələj	ɔhũ vɔcət astəjɔ	mi: jatələləj	mi jatətələj
63.	He will be going	to vəcət astələj	to vɔcət astələj	to jat jəlo	to jatləlo
64.	She will be going	ti vəcət astələj	ti vɔcət astəli:	ti: jat təli	ti: jat təli
65.	She will have gone	ti geli astəli	ti: gelli astəli	ti: jat təli	ti: jat təli :
66.	They will have gone	tani gele astəle	tani gele asstəle	tani: jattəle	tani: jat təle
67.	I shall have been going tomorrow	hãv phalja vɔcət astələj	ɔhũ falijã vɔit astəlɔ	mi phalja javtoc - astəljɔ	mi: udja javtəc astəlɔj
68.	They will have been going	tani vəcət astələj	tani vɔcət astəlɔ̃	tani jaj təc astəljɔ	tani jajtəc astəljɔ

Sl. No.	Sentence	Brahmin-Dialect	Christian-Dialect	Kudali-Dialect	Northern-Speech
69.	She will have been going	ti vəcət astələj	'ti vocũk asteli:	ti jajtjəc astəli	ti jajtəc asa/asləjli
70.	He writes a letter	to ci: t bəroita	to bərəi ta ci:t	to pətrəlivita	to ci:t bərəita
71.	A letter is being written by him	ci: t tanc boroita	ci: t boroita tjəče kərę	tjaca kərun pətrə livila jat asa	tjaca lagi pətrə bərəilajata
72.	He is not known to me	hãv taka voṇkouna	t ci: vəl	to maka mhajət na	hãv taka jani: na
73.	She was not dismissed by her officer from the services.	ti tigelja ophisi rjani ligel kamanci dismis korukna	tize of dismis kərina, kamanci	tice sabban lika nəkə revərsun kruk na	tice malik tika nəkərivərsun karuk na
74.	Please do not go	upkar karun vocu nako	updkər karun ṇako	upkar kərũ jaũ mako	upkar kərũ jau na
75.	The work will not be finished in this short period	he kam itlja thore velantu śamplajəna	kera zaina thor vo	he kamitlja thore velantu sampla jai na	he kam itle thoree velantu sample jai na
76.	Having killed a big tiger he sat down	vodlo vagmarunuto bəsle	to bəslo vag marun	moto vag marun to khali bəslo	vodlə vag maru:n to bəslo
77.	I may not come	hãv jeu śəktona	hu sju sotənaj	mi jevənre as a naj	hãv jeu śəkto naj
78.	You must come surely	tũ ni ścit jə	tu kekto lune zaho	tu ni cit jevk e	tu ni cit jə
79.	He cannot work so quickly	taka vegi vacək zai na	tazijan ca itk veg	taka itkjajəlod colak jev ca naj	taka vegi vacək zai naj
80.	I could not eat that big bread	hãv tohodlopavroti: khauk jai na	hv həv ti khauk	maka ti: jari: bhakər khavək jhəpəli: naj	hãv ti hodli roṭi: khavət zai na

81.	She has no money	tigɛlagi duruna	tic lagui duruna	ticahar pɛso naj	ticɔ kore pɛso naj
82.	I have no friends here	həna məgɛl kɔnə dostna	mɔka mitra	həñna majɔ səvgəri nãj	maji həñna mitro naj
83.	Has he no hopes	kaj taka aja na	tika asa na	tikə aśa naj	tika aśa naj
84.	What is your name please	kripa kərun tugɛl nãv kilɛ̃ ?	tuz nav kil	tuja nãv kaj	tumca nãv kitɛ̃
85.	Where do you live	tu khəi rəvta	tu khui ula,	tu khei ravətəj	tũ khəi rəvətaj
86.	Where had been so long	tu itlɛ divəs khəĩ assilo	khui assilo itl vəl	itkɛvel tũ khəĩ assilo	tũ itlɛ̃ vəl khəi assilo

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