MALAGASY GRAMMAR.
A Grammar of the Malagasy Language, in the Ankova Dialect;

By David Griffiths,
Missionary for nearly Twenty years in Madagascar.

Woodbridge: Printed by Edward Pite, Church Street, 1854.
TO

The Rev. T. W. Meller, M. A.

RECTOR

OF WOODBRIDGE, SUFFOLK,

AND

THE EDITORIAL SUPERINTENDENT OF THE

SCRIPTURES FOR THE

BRITISH AND FOREIGN BIBLE SOCIETY IN DIFFERENT

LANGUAGES,

THIS GRAMMAR IS MOST RESPECTFULLY

INSCRIBED, BY HIS

FAITHFUL AND OBEDIENT FRIEND AND SERVANT,

DAVID GRIFFITHS.
IN learning any language, a grammar and vocabulary are of the utmost importance.

Had such help been available, when the writer commenced the study of the Malagasy tongue, he would have saved much valuable time, and been spared years of painful toil. Having, through long residence in Madagascar, acquired a perfect knowledge of its language, the desirableness of undertaking the task of preparing a Grammar has often been pressed on his attention, by many friends of missions at home and abroad. Gentlemen of different christian denominations, offered pecuniary assistance towards this object; and some of the most intelligent and best educated of the natives of that important Island, have also expressed a strong wish to see it accomplished.
Being, at this present time, engaged in revising the Malagasy translation of the Holy Scriptures, with the valuable assistance of the Rev. T. W. Meller, M. A., Rector of Woodbridge, and having to give constant attention to the structure and rules of the language, it appeared to the author to be a suitable opportunity for pursuing his long-cherished purpose.

Such time as he has recently been able to command, has been steadily devoted to this object, and he indulges the hope that the following work will be of great service in aiding future Missionaries to Madagascar, in the acquirement of the language, and that it will also be of important use in the commercial intercourse of the English with that Island.

D. G.

Woodbridge,
July, 29th. 1854.
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ERRATA.

Page 17 line 10 never read near. Page 23 line 23 mama read mamo.

,, 41 ,, 13 month — mouth. ,, 56 ,, 22 manom — manon-gom.
,, 60 ,, 4 dona — doha.
,, 93 ,, 4 roanjato — zato. ,, 88 ,, 28 reinjaza — reninjaza
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,, 175 ,, 7 have — have been
,, pressed — pressed. ,, 241 ,, 1 different — the same
,, things.

Ditto line 4.
INTRODUCTION.

THE Malagasy Language, abounding with vowels, is so mellifluous and soft, that it might be called the Italian of the Southern Hemisphere. Its character is so peculiar, philosophical, and original, as to render it truly amazing that uneducated, and semi-civilized people, should have preserved it in such perfection. They have no literature; the language has therefore reached its present state of excellence merely by ordinary conversation, speeches in the public assemblies, and pleadings in the courts of justice. Though the provinces in all parts of the Island have their respective dialects, and their own peculiar modes of accentuation and pronunciation, they speak one and the same language. The Ankova dialect is by far the most regular, copious, and extensive. It has many words that have the same orthography with the other dialects, but different signification, yet they bear a
close analogy; and other words that have the same signification, have certain letters either exchanged, or added.

The following Grammar is formed out of the Ankova Dialect, as it is the only dialect of the country in which anything has been written, or printed; being more cultivated than any other. It has been greatly enriched by the Hova people, who carry on trade, and transact the affairs of government in the other provinces, at their different military stations, and at the seaports of the Island; and also by the chiefs and their people from distant parts, who either visit, or reside at the Capital, and use their own dialects in conversation, speeches, legends, and proverbs; as well as by captives, taken in the wars, and sold as slaves to the inhabitants of the interior. Such intercourse has afforded the Hova people, who have a retentive memory, an opportunity of learning the other dialects, and of introducing many words and expressions into their own dialect, while they reject the nasal sounds, and retain their own accentuation and pronunciation.

Certain European traders who had resided on the Island more than twenty years, professed to have acquired the language, and declared it to be very defective, saying "that it had no regular verbs with tenses, like other languages; but that the words, efa (done) and vita (finished) were prefixed to the words for no other purpose than to denote the past tense." But the Missionaries, who made it the principal subject of their study and research, soon had the happi-
ness to find, that it excels many languages in regular verbs with specific and definite tenses. Though it may be defective in some respects, its resources abound in primitives, or stem-words, with their derivatives, and in the number of the conjugations of the verbs with their inflections.

Every thing found in the Island has a name; such as animals, birds, reptiles, insects, trees, herbs, plants, flowers, minerals, &c. Its name and quality are expressed by words purely Malagasy; but, when any new thing is imported by foreigners, the natives give it a new name, formed out of their own language, or learn and adopt the name given by the person that imports it, but pronounce it according to the sound peculiar to their own language.

The Malagasy bears some analogy to the Malay and the Arabic in the sound and signification of many of the words, and in the inflections of certain verbs; but to say that, on this account, it is a dialect of either the Malay, or the Arabic, would be as unreasonable as to say that the Arabic is a dialect of the Hebrew, or the Hebrew a dialect of the Arabic.

The Malagasy language bears a very singular resemblance to one of the most ancient languages of Europe—The Welsh language; viz. in placing the emphasis on the same syllable, in giving a broad sound to the vowel a, and in the formation of compound words; but there is no analogy in the construction of sentences, nor in the inflections of verbs.
INTRODUCTION.

It is a general rule in both languages, to place the emphasis on the penultimate of dissyllables, and on the antepenultimate of trisyllables and polysyllables; as

Malagasy, Voninàhitra Welsh Gogôniant, glory.
Fanjàkana Breniniaeth, kingdom.
Fiakàrana. Esginiad, ascent.

The natural softness of the Malagasy language excludes harsh, or gutteral sounds. Every word terminates with a vowel, and a vowel always intervenes between two consonants, except the double and triple consonants: mb, mp, nd, nf, ng, nj, nk, nt, dr, tr, ts, ndr, ntr, which should have single characters, because they express only a single sound. The final vowel of almost every word, except when accented, is very slightly and indistinctly sounded. The roots in the Malagasy, being almost invariably nouns, adjectives and adverbs, differ from those in the Greek, and Hebrew languages. This gives it an original and philosophic cast. There must be a cause before an effect; an agent before an act.

The language having so many roots, or primitives, and such a number of derivatives from each root, renders it full and copious. Some roots will produce no less than two hundred words each, of different orthography and signification. The speaker, or writer is thereby enabled to express any form of thought, or mode of action with great facility, precision, and perspicuity.
As the roots are common terms, and the Malagasy people are in the habit of expressing their thoughts by figures and similitudes, any person that studies their language, must pay attention to both the literal and figurative signification of each word; for in their salutations, harangues, and proverbs, their words, and expressions have a literal, and a figurative meaning. It is capable of becoming a very fine and expressive language. If it be cultivated—if its sentences be precise and compact, its antithesis well formed, and its diction bold and figurative, an orator, or writer in this language, will have advantages as great as in any other.

It does not seem to have any affinity with the languages of the tribes on the Eastern coast of Africa, nor on the Comoro Islands. Though many of them have resided in Madagascar for many years, it is a well known fact, that they forgot their own language, and acquired the Malagasy, because their own could not be understood. It appears that the language of these strangers differs as much from the language of the natives, as the people themselves differ from one another in their manners, customs, and amusements. It is not intended to institute a comparison between the Malagasy, and any other language, either Western, or Eastern, but to observe the general arrangement of Western languages; not on account of any resemblance, but rather for convenience, as being on the whole the easiest and simplest method of conveying to the mind of a European, a knowledge of a language,
whose construction, and idiom are different from his own. The changes and diversities become more obvious by incidental comparison, arising from such arrangement. From the force of habit, a European, when he opens the Grammar of a new language, expects to find it arranged in the usual order of Orthography, Etymology, Syntax, and Prosody.
ORTHOGRAPHY.

PART I.

ORTHOGRAPHY.

Orthography treats of the Alphabet, Consonants, Vowels, Diphthongs, Triphongs, and Syllables.

SECTION I. THE ALPHABET.

The letters of the Malagasy Alphabet which is called Abidy, are twenty-one in number.


a, b, d, e, f, g, h, i, j, k, l, m, n, o, p, r, s, t, v, y, z.

<table>
<thead>
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<th>English Sound</th>
<th>Malagasy Sound</th>
<th>English Signification</th>
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<tr>
<td>A. a. a</td>
<td>as a in man</td>
<td>as a in afo</td>
<td>fire.</td>
</tr>
<tr>
<td>B. b. by</td>
<td>bee</td>
<td>as b in biby</td>
<td>beast.</td>
</tr>
<tr>
<td>D. d. dy</td>
<td>dee</td>
<td>as d in didy</td>
<td>command.</td>
</tr>
<tr>
<td>E. e. e</td>
<td>as e in men</td>
<td>as e in efa</td>
<td>done, effected.</td>
</tr>
<tr>
<td>F. f. ef</td>
<td>ef</td>
<td>as f in efatra</td>
<td>four.</td>
</tr>
<tr>
<td>G. g. ge</td>
<td>gay</td>
<td>as g in gegy</td>
<td>silly, foolish.</td>
</tr>
<tr>
<td>Malagasy Name</td>
<td>English Sound</td>
<td>Malagasy Sound</td>
<td>English Signification</td>
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<tr>
<td>---------------</td>
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</tr>
<tr>
<td>H. h. haitsy</td>
<td>haitch</td>
<td>as h in hay tsy, not able.</td>
<td></td>
</tr>
<tr>
<td>I. i. i</td>
<td>ee</td>
<td>as i in ity, this.</td>
<td></td>
</tr>
<tr>
<td>J. j. ja</td>
<td>dza</td>
<td>as j in jaja, screaming.</td>
<td></td>
</tr>
<tr>
<td>K. k. ka</td>
<td>kaa</td>
<td>as k in kankana, worm.</td>
<td></td>
</tr>
<tr>
<td>L. l. el</td>
<td>el</td>
<td>as l in elala, longtime.</td>
<td></td>
</tr>
<tr>
<td>M. m. em</td>
<td>em</td>
<td>asm in empaka, blistered.</td>
<td></td>
</tr>
<tr>
<td>N. n. en</td>
<td>en</td>
<td>as e in enina, six</td>
<td></td>
</tr>
<tr>
<td>ô. ô. ô</td>
<td>o</td>
<td>as ô in Tompo ô, oh Lord.</td>
<td></td>
</tr>
<tr>
<td>O. o. o</td>
<td>oo</td>
<td>as o in ody, charm, medicine.</td>
<td></td>
</tr>
<tr>
<td>P. p. py</td>
<td>pee</td>
<td>as p in py, wink.</td>
<td></td>
</tr>
<tr>
<td>R. r. ar</td>
<td>aar</td>
<td>as r in ary, and.</td>
<td></td>
</tr>
<tr>
<td>S. s. es</td>
<td>es</td>
<td>as s in eso, mocking.</td>
<td></td>
</tr>
<tr>
<td>T. t. ty</td>
<td>tee</td>
<td>as t in tifitra, shooting.</td>
<td></td>
</tr>
<tr>
<td>V. v. vy</td>
<td>vee</td>
<td>as v in vy, iron.</td>
<td></td>
</tr>
<tr>
<td>Y. y. i</td>
<td>ee</td>
<td>as y in izy, he, or she.</td>
<td></td>
</tr>
<tr>
<td>Z. z. zed</td>
<td>zad</td>
<td>as z in zehy, a span.</td>
<td></td>
</tr>
</tbody>
</table>

The following letters are not used in the Malagasy Alphabet, because they are not wanted to express sounds given them in English. Viz.

C, Q, U, W, X. c, q, u, w, x.

C hard and q, are expressed by k,—and c soft by s. u, w, and x, are rejected, as unnecessary to express any Malagasy sound.

The following double consonants express but a single sound, mb, mp, nd, nf, ng, nk, nt, dr, tr, ts. Single characters for these sounds would add to the perfection of the Malagasy Alphabet.
ORTHOGRAPHY.

SECTION II. CONSONANTS.

THERE are sixteen consonants—viz.


Each consonant has but one single sound, and the same power as in English, except g, and j. The latter has the sound and power of English dz, as in adze, but the former of the English g hard, as in get, got, godly.

The consonants are divided into mutes and semi-vowels. There are seven mutes, b, d, g, h, j, k, p, and nine semi-vowels, f, l, m, n, r, s, t, v, z; l, m, n, r, are called liquids, from the ease with which they follow other consonants in pronunciation; b, p, f, v are called Labials, because they are formed by the lips; g, and k are called Palatals; because they are formed by the tongue and the palate; and d, and t are called dentals, because they are formed by the teeth.

The double consonants are, mb, mp, nd, ng, nk, nt, dr, ts, tr; and the triple consonants are ndr, and ntr; j is used as a single consonant though it expresses the sound of the double consonant dz.

Every consonant is followed by a vowel, except the double and triple consonants.

Examples of words with the double and triple consonants.

1. mb. Momba, to accompany, to adhere.
2. mp. Manompo, to serve, to minister.
3. nd. Manda, to deny, to refuse, to reject.
4. ng. Mangataka, to ask a favor, to beg.
ORTHOGRAPHY.

5. nk. Mankato, to obey, to serve faithfully.
6. nt. Manta, raw, unripe, uncooked.
7. dr. Andro, day, time.
8. tr. Trano, house.

Triple consonants.
1. ndr. Mitandrina, to observe, to attend to.
2. ntr. Miantra, to pity, to have mercy.*

SECTION III. VOWELS.

THE vowels are six, a, e, i, o, ö, and y; a, e, and i, have the same sound as they have both in the French and Welsh languages; ö accented as o in English, and o not accented as oo in English; y is the final i, as y in the English words, county, plenty, godly.

The vowels in the Malagasy have the same sound, and power that they have in the following languages.

(1) A, a. As a in man, land, or aa in Aaron, in English.
     As a in Adala, a fool, a simpleton, in Malagasy.
     As a in la, mal, madame, in French.
     As a in bara, marw, tarw, in Welsh.

(2) E, e. As e in men, ten, and Kent in English.
     As e in teny, a word, speech, in Malagasy.
     As e in lever, pêche, lettre in French.
     As e in nef, lêf, cêg in Welsh.

* Why should not the following characters be adopted to express the sound of the above double letters, as j has been used to express the sound of the English dz? viz. u, to express the sound of mb; w, mp; x, ts; c, dr; q, tr; and the Greek letters, Delta, nd; Theta, nt; Gamma, ng; Pi, nf; and Rho, nk or any other characters.
ORTHOGRAPHY.

(3) I, i. and y, the final i.
As ee in bee, been, seen in English.
As i in mividy, to buy, in Malagasy.
As y in county, lovely, godly, in English.
As i in French and Welsh.

(4) O, o
As oo in moon, boon, book, in English.
As o in to, truth, in Malagasy.
As ou in French and w in Welsh.

When the vowel i, precedes the letters g, ng, h and k, they should be followed by another i, as q requires u to follow it in the English. As kasa, intention, and Mikasa, becomes mikiasa, to intend; Haingo becomes haingio, decoration, embellishment; Mhaingo, becomes mihaiyngio, to dress one's self smartly, to decorate one's self, &c. Maro, many. Mhamaro becomes mihiamaro, to increase in number, to become many. Komy, rebellion, insurrection. Mikomy, becomes mikiomy, to rebel, to raise an insurrection.

SECTION IV. DIPHTHONGS AND TRIPHTHONGS.

DIPHTHONGS are pronounced as forming two syllables in rapid succession, and are easily learnt by paying due attention to the correct pronunciation of the vowels.

The Diphthongs in general use are,
ai, ay, ao; ea, ei, ey, eo; ia, ie, io; oa, oe, oi.

1. The Diphthongs that are formed by the vowel a, are ai or ay, and ao.
Ai, or ay are pronounced as i in the English words mine, wine; in Malagasy words, maina, dry, ray, father, taitra, startled.

Ao as cow, now, in English.

Ao as lao, desolate, uninhabited place, in Malagasy, and alao fetch it, take it, let it be fetched.

2. Diphthongs that are formed by the vowel e, are ea, ei, and eo.

Ei as ei in height, or as i in bite, night.
Ei as ei in Malagasy, eikia, indigo; eingia, Oh that!

Eo as aoo in English.
Eo as eo in Malagasy, omeo, give, let it be given, eo there about.

3. Diphthongs that are formed by the vowel i, are ia, ie, io.

Ia as eeaa in English, or ia in Welsh.
As ia in Malagasy, mamalia, answer, mamilia, to turn one out of the way. Mania to go out of the way.

Ie as eea in English.
As ie in the Malagasy word, anie, oh that!

Io as eeeo in English.
As io in Malagasy, valio, answer, or let an answer be given; vidio, buy, let the thing be bought; io, that.

4. Diphthongs that are formed by the vowel o, are oa, oe, oi.

Oa as ooa in English.
As oa in Malagasy, mandoa, to vomit, to eject, to pay money.

Oe as ooa in English.
As oe in Malagasy, hoc, *saying.*  
Oi as ooe in English.  
As oi in Malagasy, manoitra, *to raise by a lever.*  
Triphthongs are mostly used to pronounce and write foreign names of persons, towns and countries; as Emanioela, *Immanuel, Iodaia, Judea.*  

**Section V. Syllables.**

SOME syllables are formed by vowels, and diphthongs, as I-va, *low,* a-vo, *high:* eo, *here about,* there near; io, *that, but near.*  
All other syllables are formed by the combination of vowels and consonants, or of a consonant and a vowel; except when there are two or more consonants, or vowels in the word; as a-la, *forest,* a-le-ha, *way,* course; ta-ny, *earth,* te-ny, *word,* man-ka-to, *to obey,* an-dro, *day,* ma-nia, *to go astray,* Io-dai-a Judea.  

Syllables are divided into Monosyllables, Dissyllables, Trisyllables and Polysyllables.  
(1) Monosyllables are words of one syllable, as ra, *blood,* vy, *iron.*  
(2) Dissyllables are words of two syllables, as ma-ro, *many,* ma-ty, *dead,* is *dead.*  
(3) Trisyllables are words of three syllables, as la-ni-tra, *heaven,* sky, ta-nà-na, *town.*  
(4) Polysyllables are words of many syllables, as fan-ja-ka-na, *kingdom,* fi-re-ne-na, *nation,* tribe.
ORTHOGRAHY.

The vowel or diphthong makes the first syllable, when the word begins with a vowel or diphthong, the consonant and the following vowel makes the succeeding syllable, as a-lo-na, waves, or billows, ai-na, life, a-ve-lao, let it alone, let it be left.

When the word has double or triple consonants, the first consonant joins the preceding vowel and the latter, the succeeding, as om-by, cattle, on-dry, sheep, fan-dra-ka, chisel.
Part II.

Etymology.

Etymology treats of the derivations of words and the different parts of speech.

Section I. Roots, or Stem-words.

The roots of Malagasy words are monosyllables, dissyllables, and trisyllables; as lo, rotten, corrupt, sotro, drink, spoon, Hataka, a request, petition, begging a favour.

Roots in general are either nouns, adjectives, or adverbs; as asa, work, tsara, good, ela, long time; but when the root is obsolete, it is a verb, as, mitondra, to carry, to bear; mililotra to stick to, to adhere; tondra, and lilotra are nearly obsolete roots.

The roots, when they are common substantives or adjectives, become verbs in the imperative mood of the passive voice, by adding a vowel, or a syllable, or by changing the last syllable. As sotro, drink, sotroy,
drink, let it be drunk: loa, a vomit, an ejection, a payment, loavy, eject it, let it be paid; hanina, food, hano, eat it, let it be eaten; fantatra, known, or a thing known: fantaro, know it, let it be known.

Strict attention must be paid to the following Rules, in order to find out the roots of derivative words.

RULES.

1. All words which are preceded by voa, and tafa, are roots, as soratra, writing, a thing written, words written; voa soratra, is written; haona, meeting, tafahaona, are met together.

2. The prefixes and suffixes added to the roots of derivative nouns, such as the prefixes fi, faha, fana, fanka, and the suffixes ana, na, ena, ina, avana, vana, azana, ezana, izana, must be rejected: as fisotroana, a cup, a goblet, a thing to drink out of, reject the prefix fi, and the suffix ana, and the root, sotro, drink remains; fahatsarana, goodness, kindness, reject faha, and na, and the root tsara, good, remains; fanasarotana, hardness, means used for hardening; reject fana, and na, and restore the radical letter r, and the root sarotra, hard, difficult, remains; fankatoavana, duty, obligation, reject fanka, and avana, and the root to, truth, remains.

3. Ma prefixed to Adjectives, and t to adverbs, must be rejected: as, malaza, famous, clever, famed,
reject ma, and the root, laza, *fame*, remains; and tany, *was there*, reject t, and the root, any, *is there*, remains.


5. The prefixes which form the verbs of different conjugations, in the active voice; as mi, maha, miha, mana, mampi, mampa, mampaha, mifan, misana, misampi, misampa, and mifampaha; and the prefixes and suffixes of the passive voice, must be rejected, as i, aha, iha, an, ana, ampi, ampa, ampaha, ifan, ifana, ifampi, ifampa, ifampaha; and the suffixes, na, ana, ena, ava, vana, azana, ezana, izana, and zana; as maneky, *to consent, to submit*, reject man, and the root eky, *submission, consent*, remains; mankato, *to obey*, reject manka and the root to, *truth*, remains.

6. Mam, man, mand, mang, manka, and manka, prefixed to transitive verbs, must be rejected; and the first radical letter which they reject must be restored, before the root can be found out; as mamaly, *to answer*, reject mam, and restore the first radical letter v that is rejected, and the root valy, an *answer*, remains.
7. The first Radical letters of the roots which the prefixes of Transitive verbs reject, are ten, viz. f, h, k, l, p, s, t, tr, v, and z. Strict attention must be paid to the examples given under each rejected letter.

WHEN F, is the first radical letter, it is rejected by transitive verbs; as

root. ENGLISH.
FADITRA, s. an offering to avert an evil, piaculum, offscouring.
MAMADITRA, v. a. to offer any thing to avert an evil, to pay a fine for an accidental injury done.
FAFA, s. cleansing, sweeping a house, or a place swept.
MAMAFHA, v. a. to sweep, to cleanse by sweeping.
FAFY, s. dispersion, any thing sown or scattered.
MAMAFY, v. a. to sow, to scatter, to disperse.
FAHANA, s. any thing presented to entertain strangers, a cannon, or musket loaded.
MAMAHANA, v. a. to give money, or provisions, to entertain friends or strangers, to load a cannon, or a musket; fig. to feed cattle, to feed the loom.
FAHY, s. stalls, a bullock fatted in a fold, confinement.
MAMAHY, v. a. to feed in a fold, to stall, to fatten, to confine.
FAKA, s. root, or roots.
MAMAKA, v. a. to root, to radicate, fig. to examine minutely.
FANA, s. food warmed, a thing warmed a second time.
MAMAHANA, v. a. to warm, to make hot. See fahana, two different roots for the same transitive verb.
FANDRAKA, s. chisel.
Mamandraka, v. a. to chisel, to mortise, to work with a chisel.
FANDRIKIA, s. snare, gin, trap.
Mamandrikia, v. a. to ensnare, to entrap, to entangle.
FANGITRA, s. mark, line, boundary.
Mamangitra, v. a. to mark out, to set a line, or a boundary.
FANTATRA, a thing known, adj. known, recognized.
Mamantatra, v. a. to try, to test, to prove, to examine, to make a thing known.
FANTOKA, s. nails, pins, brads.
Mamantoka, v. a. to nail, to fasten with small nails.
FANTSIKIA, s. a fixed employment, or occupation, adj. fixed, immovable like an anchor.
Vato-fantsikia, s. an anchor, a person fixed to any thing.
Mamantsikia, v. a. to nail, to fasten, fig. to burst its shell like a bird.
FAOKA, s. clearing off, sweeping away, taking a prey like a bird, raising up the earth like a bull with his horns.
Mamaoka, v. a. to clear off, to take a prey like a bird, to tear up the earth like a bull.
FARA, s. any thing rubbed, scraped, fixed.
Mamara, v. a. to rub, to scrape, to file, to make smooth.
FARAFARA, s. bedstead, fig. stipulation, compact agreement.
MAMARAFARA, v. a. to make a bedstead, fig. to foretell, to declare before hand, to warn, to caution.

FARAINGIO, s. a hook, a curve, any thing bent, curved like a hook.

MAMARAINGIO, v. a. to hook, to curve, to bend like a hook, to catch, or to hold any thing.

FARANA, ad. level, flat, even, smooth.

MAMARANA, v. a. to level, to make an even surface.

FARANGO, s. hook.

MAMARANGO, v. a. to hook, to put any thing on a hook.

FARITRA, s. boundary line, mark, extent.

MAMARITRA, v. a. to mark out, to set a boundary line, to point out the extent.

FATO-BAVA, s. (from FATOTRA, chains, fetters, and VAVA, mouth) confinement, custody, but not in chains, or fetters.

MAMATO-BAVA, v. a. to confine, to imprison, to keep in custody, but not in chains or fetters.

FATOTRA, s. chains, fetters, ad. chained, bound.

MAMATOTRA, v. a. to chain, to bind, to fetter.

FEFY, s. wall, embankment, fence, hedge.

MAMEFY, v. a. to hedge, to enclose, to build a wall, to raise an embankment.

FEHY, s. a tie, a knot, fig. superintendence, ad. governed, ruled, controlled.

MAMEHY, v. a. to tie, to bind, to knot, fig. to govern, to command, to control.
<table>
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<tr>
<th>ROOT.</th>
<th>ENGLISH.</th>
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<tbody>
<tr>
<td>FEHI-VAVA, s. (from FEHY, tie, and VAVA, mouth)</td>
<td>white streaks around the mouth of cattle, a silver chain which ties up the mouth of a deceased person. Money given for the use of a piece of rice ground for a given time, when the money and the rice ground return to their former owners.</td>
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<tr>
<td>MAMEHI-VAVA, v. a. to stop one's mouth, to silence, to advance money for the use of a piece of rice ground.</td>
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<td>FEJA, s. a person well-formed, a good figure, ad. compact, compressed, squeezed.</td>
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<td>MAMEJA, v. a. to compress, to squeeze, to grapple.</td>
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<td>FELIKIA, s.</td>
<td>a person, or an animal stopped,</td>
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<td>FELIPELIKIA s.</td>
<td>ad. enlarged, enclosed, stopped.</td>
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<tr>
<td>MAMELIKIA, v. a. to impede, to stop, to enclose by making a circuitous way.</td>
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<tr>
<td>MAMELPELIKIA, v. a. to make a circuitous course, to stop a person.</td>
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<td>FENJA, s.</td>
<td>a thing held fast, a firm grasp.</td>
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<td>FENJAFENJA, s.</td>
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<tr>
<td>MAMENJAFENJA, v. a. to hold fast, to take firm hold of, to squeeze, to press hard.</td>
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<td>FENO, ad. full, replete, filled up.</td>
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<tr>
<td>MAMENO, v. a. to fill, to fill up, to complete the number.</td>
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<td>FETA, s. clay, mud, mortar.</td>
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<tr>
<td>MAMETA, v. a. to plaster with mud, or mortar, to make mortar.</td>
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<td>Root</td>
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<td>FETAKA, s.</td>
<td>wet, moisture, ad. muddy, besmeared with mud.</td>
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<td>Mametaka, v.</td>
<td>a. to plaster, to make to stick, to seal a</td>
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<td>letter, to fasten with glue or wax.</td>
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<td>FETRA, s.</td>
<td>a fixed point, limit, restriction.</td>
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<td>FETR’ANDRO,</td>
<td>s. an appointed time, a day fixed.</td>
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<tr>
<td>Mametra, v.</td>
<td>a. to fix, to limit, to confine to a fixed</td>
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<td></td>
<td>time, or point.</td>
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<tr>
<td>Mametr’andro,</td>
<td>v. a. to appoint a time, confine to a time.</td>
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<tr>
<td>Mametsaka, v.</td>
<td>a. to wet, to damp; fig. to beat.</td>
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<tr>
<td>Menetsaka v.</td>
<td>a. to throw down, to strike, to beat.</td>
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<tr>
<td>FIA, s.</td>
<td>pressing, squeezing, compression.</td>
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<tr>
<td>Mamia, v. a.</td>
<td>to squeeze, to press, to compress.</td>
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<tr>
<td>FIAKA, s.</td>
<td>pressing the juice out of any thing with the</td>
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<td>teeth, and sucking it as that of a sugar cane.</td>
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<tr>
<td>Mamiaka, v.</td>
<td>a. to press with the teeth and suck the</td>
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<td>juice of a sugar cane, &amp;c.</td>
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<td>FINA, s.</td>
<td>the space between the thumb and the fore-</td>
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<td>finger when both ends meet; a small bundle,</td>
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<td>a skein of thread.</td>
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<td>Mamina, v. a.</td>
<td>to make a bundle of sticks, rushes, &amp;c.</td>
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<td>as large as could be compressed between the</td>
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<td>end of the thumb and the fore-finger, to</td>
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<td>measure by the fina.</td>
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<td>FINDRA, s.</td>
<td>removal, translation; ad. removed,</td>
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<td></td>
<td>translated, transplanted.</td>
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<tr>
<td>Mamindra, v.</td>
<td>a. to step, to remove; fig. to translate,</td>
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<tr>
<td></td>
<td>to transcribe.</td>
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</tbody>
</table>
FITO, ad. seven.
MAMITO, v. a. to make into sevens, to make seven parts, to seven.
FITSAKA, s. a thing growing pressed down, as corn by wind and rain; ad. levelled, laid flat on the ground, pressed down.
MAMITSKA, v. a. to press down; fig. to couch, to hide one's self, to lie in wait.
FITSOKA, s. beating, striking; ad. beaten, struck, smitten.
MAMITSOKA, v. a. to beat, to strike, to smite.
FOANA, ad. void, empty, vain.
ZAVA-POANA, s. vanity, a thing good for nothing.
MAMOANA, v. a. to make void, to nullify, to annihilate.
FODY, s. the mode of returning home, returning home; the name of a bird.
MAMODY, v. a. to return home, to send back a thing bought or borrowed, to retaliate.
FOFOKA, s. cough, cold, ; ad. beaten, cast down.
MAMOFOKA, v. a. to beat, to cast, or throw down.
FOFONA, s. smell, scent, odour, vapour, steam.
MAMOFONA, v. a. and v. n. to smell, to stink; fig. v. a. to bespeak, to betroth.
FOHA v. n. imp. awake, arise; the same as FOHASY, awake.
MAMOHA, v. a. to awake one out of sleep. MAMOHA, to open, is from the root VOHA, an opening.
FOHATRA, s. renewal, agitation; ad. withered, faded, applied to vegetables; renewed, agitated.
ETYMOLOGY.

ROOT.  ENGLISH.
Mamohatra, v. a. to renew, to agitate, to revive a contest.
Fohetra, s. disaster, calamity; ad. disastrous, unlucky, unfortunate, spoiled.
Mamohetra, v. a. to spoil, to deprive, to injure, to hurt.
Fohy, ad. short, dwarfish, not long, not tall
Mamohy, v. a. to shorten, to abridge, to curtail.
Foy, ad. hatched, suppured, evacuated.
Mamoy, v. a. to suppurate, to evacuate, to break as a boil.
Foy, fig. ad. forsaken, abandoned, given up.
Mamoy, Mahafoy v. a. to abandon, to forsake, to give up.
Mamoi-fo, v. n. to despair, to despond, one's heart failing him.
Fokatra, s. exhibitions, things exhibited, as goods for sale, taken out of a box or chest.
Mamokatra, v. a. to show, to own, to confess, as applied to persons tried by the ordeal, tangena.
Fola-barotra, s. the price of things reduced to the lowest point, price reduced.
Mamala-barotra, v. a. to reduce the price, to cause the seller to reduce the price to the lowest point.
Folaka, ad. bent, folded, tamed, subdued, dislocated, broken.
Mamolaka, v. a. to bend, to break in, to tame, to subdue, to make docile.
Foly, s. silk thread, any thing spun.
Mamoly, v. a. to spin,
Fongotra, s. extermination; ad. destroyed, fallen into ruins, a tree rotten at the stump.
Mamongotra, v. a. to exterminate, to extirpate, to eradicate, to consume.
Mamongotra, v. a. to take hold of the feet, is derived from Tongotra, feet.
Fono, s. a cover, a wrapper; ad. wrapped, shrouded like a corpse.
Mamono, v. a. to wrap, to swathe, to cover, to shroud like a corpse.
Mamono, v. a. to kill, is derived from Vono, s. the act of killing.
Forona, s. any thing produced, created or formed, a name of grass; ad. created, fashioned, produced.
Mamorona, v. a. to create, to fashion, to form, to produce.
Fositra, s. an insect of the moth kind, a stick used to produce fire by friction.
Mamositra, v. a. to produce fire with sticks by friction, to get fire.
Fotitra, s. inversion, reversion, abuse; ad. inverted, reversed, vilified, abused.
Mamotitra, v. a. to reverse, to invert, to vilify, to curse.
Fotsy, ad. white.
Mamotsy, v. a. to whiten, to make any thing to shine, or bright.
Foza, s. crab, crawfish, rough usage; ad. Fozafoza, s. treated roughly, squeezed, crumbled.
### ETYMOLGY

<table>
<thead>
<tr>
<th>Root</th>
<th>English</th>
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<tbody>
<tr>
<td>Mamozafoza, v. a.</td>
<td>to use roughly, to crush, to squeeze, to crumble.</td>
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</tbody>
</table>

**WHEN H is the first radical letter, it is rejected by transitive verbs; as**

| HADINO, ad. | oblivious, forgotten, neglected, unmindful, negligent. |
| Manadino, v. a. | to forget, to neglect. |
| Hafatra, s. | a message, a request, an order, a will, a testament; ad. bequeathed, willed, requested, ordered. |
| Manafatra, v. a. | to send a message by another, to order, to bequeath, to request. |
| Hafitra, s. | the inner bark of a tree used for making cords and ropes. |
| Manafotra, v. a. | to take the inner bark of a tree, and to prepare it for making cords or ropes. |
| Haha, s. | a thing, or person loosed, untied; ad. loosed, unknotted, untied. |
| Mamaha, or Manaha, v. a. | to loose, to untie, to unknot. |
| HaHy, s. | exsiccation; ad. any thing dried by the fire, or exposed to the sun, or to the wind, exsiccated, dried. |
| Manahy, v. a. | to dry, to spread, to dry by the fire, or by exposure to the sun, wind, or air. |
| Manahy, v. a. | to fear, to be anxious, is derived from ahya, anxiety, fear. |
| HAY, s. | knowledge, ability, capability; ad. able, capable, possible, known. |
MAHAY, v. a. to know a thing, to be able to do a thing, to possess the knowledge and ability of doing a thing.

HAJA, s. paying respect, obesiance, giving honour.

MANAJA, v. a. to pay respect, to show regard, to salute a person respectfully.

HALADY, s. apology, requesting respectfully a person to withdraw.

MALADY, ad. quick, quick of hearing, making haste.

MANALADY, v. a. to request a person to withdraw, to make an apology to a person for withdrawing himself.

HALATRA, s. theft, robbery.

MANGALATRA, v. a. to steal, to rob, to defraud.

HANA, s. money borrowed on interest, paying interest on money.

MANÅNA, v. a. to borrow money on interest.

Manana, v. a. to have, to possess, is derived from an obsolete root; ANA, possession.

HANITRA, s. fragrance, agreeable odour, sweet savour, pleasant scent.

MANITRA, ad. fragrant, odoriferous, sweet scent.

MAHAMANITRA, v. a. to yield a sweet odour, to give an agreeable odour, or pleasant scent.

HANTA, s. submissive and affectionate entreaty, requesting, or begging as a child.

MAHANTA, v. a. to indulge, to humour, to gratify a child, or friend.

HANTONA, s. hanging, suspending; ad. hanged, suspended.
ETYMOLOGY.

**ROOT.**

**ENGLISH.**

**MANANTONA, v. a.** to hang, to suspend.

**HANTSIKIA, s.** a hollowness of the back, a hollow back; **ad.** struck, beaten hollow, bent.

**MANANTSIKIA, v. a.** to make to bend backwards, to beat, to strike, to withdraw from one's bargain.

**HARABY, s.** ridicule, jeer, gibe, scoffing.

**MANARABY, v. a.** to ridicule, to jeer, to scoff.

**HARAKA, ad.** dried up, scorched, parched; **fig. s.** searching for property confiscated in an unfair way.

**MANARAKA, v. a.** to dry up, to tire, to fatigue.

**Manaraka, v. a.** to follow, to act according to, to obey, is derived from **ARAKA, s.** acting according to, following.

**HARARAOOTRA, s.** ulceration, sores; **fig. s.** sorrow added to sorrow, trouble upon trouble.

**MANARARAOOTRA, v. a.** to ulcerate, to produce sores; **fig. s.** to wound one's feelings, to aggravate one's sorrow, to increase one's trouble.

**HARARO, s.** impediment, obstruction, prevention, discouragement.

**MANARARO, v. a.** to prevent, to impede, to dishearten, to discourage.

**HARATRA, s.** shaving, shaving of the head.

**MANARATRA, v. a.** to shave.

**HARATSAKA, s.** cutting off even, paring a thing even and smooth.

**MANARATSAKA, v. a.** to cut off even, to pare off even and smooth, to shave.
ROOT. ENGLISH.

HARIVA, s. evening, eve, even.
MANARIVA, v. n. to draw towards the evening.

HARO, s. mixture; v. a. MANGARO, to mix, to mingle.
HAROHARO, ad. mixed, mingled.
MANGAROHARO, v. a. to mix, to mingle.

HASINA, s. an offering being a piece of silver or gold, presented to the sovereign to acknowledge his, or her sovereignty; name of a tree.

MANASINA, v. a. to present, to offer a piece of silver or gold to the sovereign.

HARONA, s. basket, a small basket.
MANGARONA, v. a. to grope with the hand in a basket, to feel.

HATAKA, s. a petition, a request, begging.
MANGATAKA, v. a. to beg, to request, to ask a favour.
HATAKA, s. separation; ad. seperated, scattered, dispersed.

MAMPIHIATAKA, v. a. to cause to separate, to scatter, to disperse.

HATONOA, s. approach, drawing near, an advance towards a person; ad. approached.

MANATONOA, v. a. to approach, to advance towards, to draw towards.

HATSIAKA, s. coldness, frigidity, chilliness.
MANGATSIKA, v. n. to be cold, frigid, chilly.

HATSIKIA, s. beckoning; trigger of a gun; ad. beckoned, trigger pulled back.

MANATSKA, v. n. to beckon, to touch a person, to call him one side, to pull back a trigger:
ETYMOLOGY.

HAVANGANA, ad. stirred up, arranged, declared before hand, foretold.

Manavangana, v. a. to stir up the fire, to arrange before hand, to foretell.

HAVIA, ad. left, left hand, or foot, or side.

Manavia, v. n. to use the left hand, &c., to do anything awkwardly.

HAVOKAVOKA, s. beating, flogging.

Manavokavoka, v. a. to beat, to flog, to strike.

HELAKA, s. a peeling off, a skinning off; ad. exfoliative, peeled, skinned off.

Manelaka, v. a. to peel off, to skin off, to shell off, to exfoliate.

HELATRA, s. lightnings, fulgurations, flash of lightning.

Manelatra, v. n. to flash as lightning; fig. to be hasty in temper, to be angry.

HELIHELY, s. hovering about, going about.

Maneliheley, v. n. to hover about, to go backward and forward; fig. to annoy, to interrupt, to disturb.

HELIKIA, s. armpit.

Manelikia, v. n. to be up to the armpit, to reach the armpit.

HELINA, ad. passing by swiftly, gliding rapidly.

Manelina, v. n. to pass by swiftly, to glide rapidly.

HELO, s.

HELOLELO, s. } hovering, wavering.

Manelo, v. a. to move like a shade, to pass backwards and forwards like a shade; fig. to hinder, to interrupt.
HELOKA, s. crookedness, perversity, crime, guilt, offence, iniquity, sin.
MELOKA, ad. crooked, wrong, guilty, unjust, unrighteous, sinful.
MANAMELOKA, v. a. to make guilty, to condemn, to charge with a crime.
HEMOTRA, s. backsliding, relapse, drawing back.
MIHEMOTRA, v. n. to backslide, to relapse.
MANEMOTRA, v. a. to keep back, to withdraw, to retain as a cow retaining her milk.
HENAHENA, ad. stubborn, obstinate, unwilling to go forward, or backward, unwilling to move.
MANENAHENA, v. a. to act stubbornly, to be obstinate.
HERAHERA, ad. presumptuous, adventurous, bold, daring.
MANERAHERA, v. n. to presume, to be daring, adventurous, presumptuous.
HEROHERO, s. indecision, doubt; ad. wavering, halting between two opinions, perplexed.
MANEROHERO, v. a. to perplex, to stupify, to confound, to confuse.
HEROTRA, s. cream, scum.
MANEROTRA, v. a. to produce cream as milk, to scum.
HEVITRA, s. thought, idea, opinion.
MIHEVITRA, v. a. to think, to cogitate, to meditate.
MANEVI TRA, v. a. to agitate, to cause to tremble.
HEVITREVITRA, ad. trembling, shaking, agitated.
MANEVI TREVITRA, v. n. to tremble, to agitate, to shake.
ETYMOLOGY.

ROOT. ENGLISH.

HY, s. gums.
HIDY, s. a lock, bolt, bar.
MANIDY, v. a. to lock, to bolt, to bar.
HIHY, s. the act of scraping, or taking the flesh from the bones of a dead body.
MANIHY, v. a. to scrape, or to take the flesh from the bones of a dead body.

HINAKA, s. pomelling, cudgelling, beating;
HINAKINAKA, s. ad. pomelled, cudjelled, beaten.

MANINAKA, v. a.
MANINAHINAKA, v. a. to beat, to cudgel.

HINDRAHINDRA, ad. childish, boyish, acting as a child.
MANINDRAHINDRA, v. n. to toss a child up and down, to act childishly, playfully.
HITRIKIA, ad. stiff, fixed erect, walking upright and brisk.
MANITRIKIA, v. a. to fix a thing upright as a post, to fix a thing firm.
HITSAKA, s. treading, trampling; ad. trodden, trampled, despised.
MANITSAKA, v. a. to tread upon, to trample upon, to spurn at, to despise.
HITSY, s. straitness, rectitude, uprightness, equity.
MANHTSY, ad. strait, upright, just, equitable, right; v. a. to be just, upright, strait.
MANITSY, v. a. to straiten, to rectify, to correct, to adjust, to justify.
HOATRA, ad. equal, alike, surpassed, exceeded.
<table>
<thead>
<tr>
<th>ROOT.</th>
<th>ENGLISH.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manoatra, v. a.</td>
<td>to surpass, to excel.</td>
</tr>
<tr>
<td>Mihoatra, v. n.</td>
<td>to surpass, to excel, to go beyond.</td>
</tr>
<tr>
<td>Hodidina, s.</td>
<td>circle, circumference, encircling, surrounding; ad. encircled, surrounded.</td>
</tr>
<tr>
<td>Manodidina, v. a.</td>
<td>to surround, to encircle, to encompass.</td>
</tr>
<tr>
<td>Hodina, s.</td>
<td>a turn, a revolving, turning; ad. turned round, revolved.</td>
</tr>
<tr>
<td>Manodina, v. a.</td>
<td>to turn a thing round.</td>
</tr>
<tr>
<td>Hoditra, s.</td>
<td>skin, hide, bark.</td>
</tr>
<tr>
<td>Manoditra, v. a.</td>
<td>to skin, to flay, to peel, to take off the bark.</td>
</tr>
<tr>
<td>HOFA, s.</td>
<td>rent, or money paid for the use of rice ground; ad. sifted winnowed, cleansed by a sieve.</td>
</tr>
<tr>
<td>Manofa, v. a.</td>
<td>to pay the rent, to advance money for the use of a piece of rice ground, to sift, to winnow, to clean by a sieve.</td>
</tr>
<tr>
<td>HOHOKA, s.</td>
<td>subversion, infanticide, the act of placing the face down in putting a child to death born on an unlucky day.</td>
</tr>
<tr>
<td>Manohoka, v. a.</td>
<td>to subvert, to stifle, to put an infant to death.</td>
</tr>
<tr>
<td>Hombo, s.</td>
<td>nail, or nails, pins, spikes.</td>
</tr>
<tr>
<td>Manombo, v. a.</td>
<td>to nail, to fasten with nails, or pins.</td>
</tr>
<tr>
<td>Manombo, v. a.</td>
<td>to increase, to cause to grow, is derived from Tombo, s. increase, gain, profit.</td>
</tr>
<tr>
<td>Hontsana, s.</td>
<td>rinsing; ad. rinsed, washed.</td>
</tr>
<tr>
<td>Manontsana, v. a.</td>
<td>to rinse any thing washed.</td>
</tr>
<tr>
<td>Horaka, s.</td>
<td>a moor, a fen, a marsh; noise.</td>
</tr>
</tbody>
</table>
ETYMOLOGY.

HORAKORAKA, ad. noisy, tumultuous.
Manorakoraka, v. n. to make a noise, to shout, to halloo at.

HORIRANA, ad. turned on the side, placed sideways, looking sideways.
Manorirana, v. n. to place a thing on its side; v. n. to look sideways.

HORONA, s. a roll, a fold; ad. rolled, folded.
Mangorona, v. a. to fold, to roll; fig. to gather confiscated property.

HOSY, s. rice ground trodden by bullocks for planting the rice plants, confiscations, property confiscated.
Manosy, v. a. to turn bullocks to tread, or trample the rice ground, to confiscate.

HOSOTRA, s.unction, anointing; ad. anointed, besmeared.
Monosotra, v. a. to anoint, to besmear, to wash, to cleanse.

HOTIKOTIKA, ad. tearing in pieces, torn, ripped.
Manotikotikia, v. a. to tear, to rip, to cut in pieces, to abuse.

HOTO, s. pushing, or tearing with the horns.
Hotohoto ad. torn by the horns of a bull, ripped.
Manoto, v. a. to butt, to push with the horns.
Manotohoto, v. a. to tear in pieces, to rip.

HOVOTRA, s. { tremor, tremblings.
HOVOTROVOTRA, s. }
Mangovotra, v. n. to tremble, to be agitated.
ROOTS.

HOZONA, s. shaking, agitation.
HOZONGOZONA, ad. shaken, loose, not fast.
MANOZONGOZONA, v. a. to shake, to stir a thing backwards, and forwards.

WHEN K is the first radical letter, it is rejected by transitive verbs; as

KAMBANA, s. twins; fig. a resemblance; ad. joined, united.
MANAMBANA, v. a. to join, to unite, to add.
KANINA, s. a roast, roasting; ad. roasted.
MANANINA, v. a. MANAKANINA, v. a. to roast.

KARAMA, s. wages, hire.
MANARAMA, v. a. to hire, to engage for wages.
KEKITRA, s. a bite, biting.
MANEKITRA, v. a. to bite.
KENDA, ad. choking, strangling, choked, strangled.
MANENDA, v. a. to choke, to strangle, to throttle.
KENINKENINA, ad. making ready, preparing, arranging, made ready, prepared, arranged.
MANENINKENINA, v. a. to prepare, to make ready, to arrange.
KEOKA, s. small waist, a thing small in the middle.
KEOKEOKA, s. a noisy masticulation, champing.
MANEOKA, v. a. to be small in the middle.
MANEKEOEOKA, v. a. to champ, to chew champingly.
KEPOKA, s. KEPOKEPOKA, s. noise made with teeth.
Manepokepoka, v. n. to chew, to champ with chattering.
KETRAKA, ad. feeble, weak, disheartened, want of energy.
Manetra, v. a. to dishearten, to discourage.
KETRONA, s. a wrinkle, wrinkles, rumples, creases.
Manetrona, v. n. to wrinkle, to crease, to rumple.
KETSA, s. rice plants.
Manetsa, v. a. to set the rice plants, to plant rice.
KETSIKIA, s. motion, moving, stirring.
Manetsikia, v. a. to move, to stir.
KIBO, s. belly.
Manibo, v. a. to tickle, to titillate.
KIFAKIFA, ad. clearing away, sent away.
Manifikifa, v. a. to clear away, to send away.
KIFIKIA, s. wagging of the head, refusal; KIFIKIFIKIA, s. ad. rejected.
Manifikifikia, v. a. to wag, to shake the head at any thing, to refuse, to reject.
KILEMA, s. deformity, a blemish, cripple, scar; ad. deformed, crippled, deform, disfigured.
Manilema, v. a. to disfigure, to deform; fig. to dishonor, to degrade.
KIPIKIPY, s. a foot boy, a piece of wood hurled at birds, chasing birds.
Manikipy, v. a. to throw, to hurl at.
KIRAKIRA, s. fingering, handling with the finger.
ROOTS.

**MANIRAKIRA, v. a.** to finger, to handle with the finger, to play with.

**KISAKA, s.** creeping, crawling.

**MANISAKA, v. a.** to cause to creep, to make to crawl, to make a thin board or plank, see **FISAKA**, thin.

**KIVAKIVAKA, s.** making one's way through a crowd.

**MANIVAKIVAKA, v. a.** to make one's way through a crowd, to make a bustle.

**KIZAKIZA, s.** a disregard, a depreciation.

**MANIZAKIZA, v. a.** to depreciate, to disregard.

**KOLIKOLY, s.** coaxing, wheedling.

**MANOLIKOLY, v. a.** to coax, to wheedle.

**KOLOKOLO, s.** latter month, care, attention; **ad.** cultivated.

**MANOLOKOLO, v. a.** to cultivate, to keep a plantation in good order, to fondle, to cherish.

**KOTROKOTROKA, s.** rumbling in the bowels, thunder.

**MANOTROKOTROKA, v. a.** to rumble, to thunder.

**WHEN L** is the first radical letter, it is rejected by transitive verbs; as

**LA, s.** denial, refusal, rejection.

**MANDA, v. a.** to deny, to refuse, to reject.

**LADY, ad.** creeping, crawling, prowling.

**MALADY, ad.** quick of hearing, quick in motion.

**MANDADY, v. n.** to creep, to crawl, to prowl.

**LADINA, s.** creeping plants, like ivy.

**MANDADINA, v. a.** to wreathe, to entwine, to entangle.
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<tr>
<td>LAFATRA</td>
<td>s. obstructions, impediments; ad. obstructed, impeded, hindered.</td>
</tr>
<tr>
<td>Mandafatra</td>
<td>v. a. to hinder, to hem in, to prevent, to impede.</td>
</tr>
<tr>
<td>LAFIKIA</td>
<td>s. bed of straw, or grass for man or beast to lay on.</td>
</tr>
<tr>
<td>Mandafikia</td>
<td>v. a. to make a bed of straw, or of grass to lay on.</td>
</tr>
<tr>
<td>LAHATRA</td>
<td>s. an order, an arrangement, words or things set in regular order.</td>
</tr>
<tr>
<td>Mandahatra</td>
<td>v. a. to arrange regularly, to set in rows, in ranks, in order,—to state a case, to defend one's cause, to represent by a regular statement.</td>
</tr>
<tr>
<td>LAINGIA</td>
<td>s. a lie, falsehood, untruth.</td>
</tr>
<tr>
<td>Mandaingia</td>
<td>v. a. to lie, to tell a falsehood.</td>
</tr>
<tr>
<td>LAITRA</td>
<td>ad. penetrable, possible of being done, effective, acted upon, adhesive, effected.</td>
</tr>
<tr>
<td>Mandaitra</td>
<td>v. a. to adhere, to stick as wax.</td>
</tr>
<tr>
<td>LALO</td>
<td>s. a passing by; ad. passed by.</td>
</tr>
<tr>
<td>Mandalo</td>
<td>v. a. to pass by, to go by.</td>
</tr>
<tr>
<td>LALOTRA</td>
<td>s. the smoothing of a thing; ad. polished, smoothed, varnished.</td>
</tr>
<tr>
<td>Mandalotra</td>
<td>v. a. to smooth, to polish, to varnish.</td>
</tr>
<tr>
<td>LAMA</td>
<td>s. slipperiness, glibness.</td>
</tr>
<tr>
<td>Malama</td>
<td>ad. slippy, slippery, smooth, glib.</td>
</tr>
<tr>
<td>Mandama</td>
<td>v. a. to make smooth, to lubricate.</td>
</tr>
<tr>
<td>LAMAKA</td>
<td>s. flatness, level, compressed flat with the ground by wind and rain, being unable to move like a fat animal.</td>
</tr>
</tbody>
</table>
MANDAMAKA, v. a. to press down, to level, to make even, to be unable to move like a fat, or lean animal.

LAMBOLAMBO, s. smoothness, glibness.
MALAMBOLAMBO, ad. smoothing, glibing like an eel.
MANDAMBOLAMBO, v. a. to smooth, to make to be slippery.

LAMINA, ad. arranged, set in order.
MANDAMINA, v. a. to arrange, to set in order.
LANY, ad. consumed, exhausted, spent.
MANDANY, v. a. to spend, to consume, to exhaust.
LANJA, s. weights, the act of weighing, or of carrying on the shoulders; ad. weighed, carried on the shoulders.

MANDANJA, v. a. to weigh, to carry on the shoulders.
LANONA, s. the act of collecting, or gathering together; ad. collected, gathered together.
MANDANONA, v. a. to collect, to gather.
LANTO, s. the act of arranging, of setting in order; ad. arranged, set in order.
MANDANTO, v. a. to arrange, to set in order.
LAO, s. a deserted place, desolation; ad. deserted, uninhabited, desolate.
MANDAO, v. a. to desert, to leave a place, to depart.
LATSA, s. a reproach, an upbraiding.
MANDATSA, v. a. to upbraid, to reproach.
LATSA-BATO, s. (from LATSARKA, dropping, and VATO, stone) a recounting of public services for the bestowment of honour.
**Mandatsa-bato**, v. a. to recount public services in order to bestow honour, to register public service.

**Latasa**, s. the act of dropping, of falling; ad. dropped, fallen.

**Mandatsaka**, v. a. to drop, to let fall, to cast into, to throw down.

**Lavaka**, s. hole, cave, den, in the earth, or in a rock.

**Mandavaka**, v. a. to make a hole, to make holes in the ground or rocks, to excavate.

**Lavo**, s. the act of falling; ad. fallen.

**Mandavo**, v. a. to cause to fall, to throw down, to strike down.

**Lavorary**, s. the act of doing a thing well; ad. prosperous, successful, well done.

**Mandavorary**, v. a. to do a thing well, to finish any thing well.

**Laza**, s. fame, name, renown.

**Malaza**, v. a. to be famous, to be renowned.

**Mandaza**, v. a. 

**Mankalaza**, v. a. 

**Lazo**, s. a fading, a withering; ad. withered, faded.

**Malazo**, v. n. to fade, to wither.

**Mandazo**, v. a. to cause to fade, to make to wither.

**Lefa**, s. the act of setting at liberty; ad. set at liberty, freedom given.

**Mandefa**, v. a. to set at liberty, to give freedom to a slave, to release, to send off, to fire a gun, or cannon.
LEFITRA, s. the act of enduring, of forbearing, of folding; ad. folded, endured, or borne.
Mandefitra, v. a. to endure, to forbear, to suffer patiently, to bend, to fold.
LEFONA s. spear, lance, javelin.
Mandefona, v. a. to spear, to pierce through.
LEMY, s. softness, meekness, gentleness.
Malemey, v. n. to be soft, tender, gentle, meek.
Mandemey, v. a. to make soft, tender, to cause to be gentle, meek.
LEPONA, s. hollowness, concave.
Mandempona, v. a. to hollow, to scope, to excavate.
LENA, ad. wet, humid, moist.
Mandena, v. a. to wet, to moisten, to humectate.
LENTIKIA, s. any thing sinking in the water; ad. sunk.
Mandentikia, v. a. to sink, to put under water, to submerge, to immerse; fig. to convince, to make aggravating accusations.
LETRA, s. a thing pushed; ad. pushed in, forced in.
Mandetra, v. a. to push in, to force in, to drive in.
LETSY, s. a lowering, extenuation, degradation; ad. lowered, humbled, extenuated.
Mandetsy, v. a. to lower, to humble, to lessen.
LEVILEVY, s. the act of rising in bubbles, fearfulness, a tender heart; ad. rising in bubbles; fig. fearful, contrite.
Mandevilevy, v. a. to boil, to make to rise in bubbles; fig. to cause the heart to melt, to have a tender heart.
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<tr>
<td>Levina, s.</td>
<td>the act of burying, of interring; &lt;br&gt;ad. buried, interred.</td>
</tr>
<tr>
<td>Mandevina, v. a.</td>
<td>to bury, to inter.</td>
</tr>
<tr>
<td>Levona, s.</td>
<td>the act of dissolving, of wasting away, of vanishing; ad. dissolved, wasted, vanished.</td>
</tr>
<tr>
<td>Mandevona, v. a.</td>
<td>to dissolve, to consume, to cause to vanish, to disappear as dew.</td>
</tr>
<tr>
<td>Lo, s.</td>
<td>corruption, rottenness, putrefaction; ad. rotten, putrid, carious, putrescent.</td>
</tr>
<tr>
<td>Mandò, v. a.</td>
<td>to rot, to putrify, to produce rottenness or putrefaction.</td>
</tr>
<tr>
<td>Loa, s.</td>
<td>a vomit, ejection; fig. money paid, a debt discharged.</td>
</tr>
<tr>
<td>Mandoa, v. a.</td>
<td>to vomit, to eject; fig. to pay money, to pay off a debt.</td>
</tr>
<tr>
<td>Loaka, s.</td>
<td>a hole, an aperture.</td>
</tr>
<tr>
<td>Mandoaka, v. a.</td>
<td>to bore a hole, to make an aperture.</td>
</tr>
<tr>
<td>Loatra, s.</td>
<td>the act of serving out food cooked, or rice boiled; ad. serving out, placed before people to eat.</td>
</tr>
<tr>
<td>Mandoatra, v. a.</td>
<td>to serve out food cooked, and place it on the table; fig. to serve, to attend to.</td>
</tr>
<tr>
<td>Lohalikia, s.</td>
<td>knee.</td>
</tr>
<tr>
<td>Mandohalikia, v. a.</td>
<td>to kneel, to bend the knee.</td>
</tr>
<tr>
<td>Loka, s.</td>
<td>wager, a bet, stake, casting lots.</td>
</tr>
<tr>
<td>Miloka, v. a.</td>
<td>to lay a wager, to bet.</td>
</tr>
<tr>
<td>Mandoka, v. a.</td>
<td>to strike a wager, to take the oath of allegiance, to boast, to brag.</td>
</tr>
<tr>
<td>Lokō, s.</td>
<td>paint, sealing wax.</td>
</tr>
</tbody>
</table>
Mandoko, v. a. to paint, to seal a letter; fig. to fasten.
LOMY, s. the act of an animal copulating.
MANDOMY, v. a. to copulate.
LONA, s. the act of steeping corn in the water; ad. steeped, soaked, wetted.
MANDONA, v. a. to steep, to soak, as corn.
LOSITRA, s. the act of escaping, of running away, an escape, a flight; ad. escaping, running away, escaped.
MANDOSITRA, v. a. to escape, to flee away, to avoid.
LOTO, s. uncleanness, filth, dirtiness, abomination; ad. soiled, made dirty.
MALOTO, v. n. to be dirty, filthy, unclean.
MANDOTO, v. a. to make dirty, to soil, to defile, to pollute.
LOVA, s. inheritance, patrimony.
MANDOVA, v. a. to inherit, to possess.
LOZA, s. woe, calamity, danger, distress; ad. fig. wonderful, surprising.
MANDOZA, v. n. to act cruelly, to be mischievous, to signify a bad omen.
LOZOZOTA, s. the act of half cooking a thing; fig. pursuit; ad. half cooked; fig. pursued.
MANDOZOTA, v. a. to prepare food half cooked; fig. to pursue, to follow.

WHEN P, is the first radical letter, it is rejected by transitive verbs; as
PEPETRA, s. charge, injunction, order.
MAMEPETRA, v. a. to charge, to dictate, to show how to do a thing.
ROOTS.

PETAKA, S. the act of adhering, adhesion; AD. stuck, adhered.

MAMETAKA, V. A. to cause to adhere, to seal, to adhere, to fix with paste or gum.

POKA, S. the act of striking against any thing; AD. struck against.

MAMOKA, V. A. to strike, to knock against.

PONDIPONDYPY, S. a crush, pressure.

MAMONDIPONDYPY, V. A. to crush, to press, to squeeze.

PORITRA, S. the act of crushing or dashing in pieces; AD. dashed, smashed, crushed.

MAMORITRA, V. A. to dash, to smash, to crush, to break in pieces.

POTIPOTIKA, AD. taken in small portions, or bits.

MANOTIPOTIKA, V. A. to make small portions, to take by bits.

POTRAKA, S. the act of falling; AD. fallen.

MAMOTRAKA, V. A. to throw down, to cause a person to fall.

WHEN S, is the first radical letter, it is rejected by transitive verbs; as

SAFO, S. the act of caressing, or coaxing:
SAFOSAFO, AD. caressed, coaxed.

MANAFO, V. A. to caress, to coax.
MANAFOSAFO, V. A. to thatch, is derived from TAFO, a thatch.

SAFOTRA, S. deluge, flood, an overflow of water.
MANAFOTRA, V. A. to overflow, to deluge.
SAHANA, s. prevention, obstruction; *ad.* prevented, obstructed, stopped.

Manahana, *v. a.* to stop, to prevent, to hinder.

SAIKIA, s. the act of dipping a vessel in the water to be filled; *ad.* dipped, soaked, wetted.

Manaiikia, *v. a.* to dip, to plunge in the water, to wet, to soak.

SAKAMBINA, s. the act of embracing, caressing, folding in the arms; *ad.* caressed, embraced.

Manakambina, *v. a.* to embrace, to caress.

SAKELIKIA, s. the act of carrying any thing under the armpit; *ad.* carried under the armpit.

Manakelikia, *v. a.* to carry under the armpit.

SAKOBONA, s. the act of covering, or concealing any thing; *ad.* covered, concealed, hidden.

Manakobona, *v. a.* to cover, to hide, to conceal.

SAMAKA, s. the act of separating, as branches from a tree; *ad.* separated, disunited, dislocated.

Manamaka, *v. a.* to separate, to sever, to rive, to abuse a thing by handling it roughly.

SAMPANA, s. separation, a branch, or branches; *ad.* branching, branched, separated.

Manampana, *v. a.* to produce branches, to divide into branches, to separate.

SAMPONA, s. a new thing, a specimen of any new article, deformity; *ad.* maimed, deformed, defective, imperfect; hindered, prevented.

Manampona, *v. a.* to hinder, to prevent.

SANATRY, s. the name of a tree used as a medicine,
ETYMOLOGY.

ROOT.  ENGLISH.

potsherd with white, red and black streaks, a charm.

MANANATRY, v. a. to carry the charm sanatry to the place where the disease commenced.

SANDA, s. agio, a premium given for whole dollars in exchange of cut money. The agio varies from five to fifteen per cent.

MANANDA, v. a. to charge or demand an agio for whole dollars, to pay the agio required.

SANDOKA, s. imposition, fraudulence, false name, forgery; ad. imposed upon.

MANANDOKA, v. a. to assume a false name, to impose upon, to defraud, to commit forgery.

SANDRATRA, s. exaltation, elevation to power, or dignity; ad. exalted, elevated.

MANANDRATRA, v. a. to exalt, to elevate, to raise to power, or dignity.

SANTATRA, s. commencement of works, the laying of a foundation stone, the bringing of the first fruits, first work, first fruit; fig. an earnest.

MANANTATRA, v. a. to commence a thing, to bring the first fruits, to see a place; fig. to taste, try, to examine, to give an earnest.

SARA, s. fare of a canoe, pirogue, boat, or a ship's freight.

MANARA, v. a. to hire a conveyance to cross the water, as a canoe, pirogue, boat, or a ship, to freight a vessel. Manara, v. a. to be cold, chilly, is derived from the root NARA, s. cold, chilliness.
SAROTRA, s. high price, difficulty; ad. dear, costly, difficult, hard; fig. greedy, selfish.
MANASAROTRA, v. a. to raise the price, to harden, to make any thing difficult.
SASAKA, s. the act of making two equal parts, the half of a thing; ad. half, equal part; fig. open, frank, plain.
MANASAKA, v. a. to halve, to divide into two equal parts, to cut any thing in the middle; fig. to be half a fool.
SASA, s. the act of washing, a wash; ad. washed, cleaned, cleansed.
MANASA, v. a. to wash, to lave; fig. to entertain a person, to give a dinner, to invite to a feast.
SAROMPATRA, s. the act of keeping back a part of the truth, concealment.
MANAROMPATRA, v. a. to keep back a part of the truth, to hide, to conceal, not to tell the whole truth.
SAZY, s. fine, forfeit, mulch, penalty.
MANAZY, v. a. to fine, to cause to pay a fine.
SEHO, s. the act of coming into sight, appearance, show, manifestation; ad. manifest, seen, appearing.
MANEHO, s. to show, to manifest, to demonstrate, to point out,
SARONA, s. a cover, covering, a veil; ad. covered, veiled.
MANARONA, v. a. to cover, to veil, to hide, to conceal.
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<td>SASATRA, s.</td>
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<tr>
<td>MANASATRA, <em>v. a.</em></td>
</tr>
<tr>
<td>SERANA, s.</td>
</tr>
<tr>
<td>MANERANA, <em>v. a.</em></td>
</tr>
<tr>
<td>SESY, s.</td>
</tr>
<tr>
<td>MANESY, <em>v. a.</em></td>
</tr>
<tr>
<td>SESIKIA, s.</td>
</tr>
<tr>
<td>MANESIKIA, <em>v. a.</em></td>
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<tr>
<td>SETRA, s.</td>
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<tr>
<td>MANETRA, <em>v. a.</em></td>
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<tr>
<td>SETRY, s.</td>
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<tr>
<td>MANETRY, <em>v. a.</em></td>
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<tr>
<td>Manetry, <em>v. a.</em></td>
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<tr>
<td>SETROKA, s.</td>
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</tbody>
</table>
**ROOTS.**

**ENGLISH.**

MANETROKA, v. a. to smoke, to fume, to produce smoke, to fumigate.

SIA, s. the act of going out of the way, turning out of the right path.

MANIA, v. n. to go out of the way, to turn aside, to err, to go wrong.

SIASIA, ad. wandering, going astray, wandered.

MINIASIA, v. a. to wander, to lose the way, to go often out of the way, to err often.

SIKINA, s. a girdle, the act of girding; ad. girded, put around the waist.

MANIKINA, v. a. to gird, to encompass, to encircle.

SILAKA, s. the act of peeling off, or of taking off the bark of a tree; ad. peeled, barked, skinned.

MANILAKA, v. a. to peel off, to take off the bark of a tree, to flay, to skin.

SIMAKA, s. a splinter, a chip; ad. splintered, defaced.

MANIMAKA, v. a. to splint, to chip off, to pare off.

SIMBA, s. the act of spoiling any thing, spoliation; ad. spoiled, destroyed, injured.

MANIMBA, v. a. to spoil, to stain, to deface, to injure, to destroy.

SINDA, s. the act of moving a thing out of its place; ad. removed, taken out of its place.

MANINDA, v. a. to misplace, to remove out of its place; fig. to fail, to miss.

SINGOTRA, s. entanglement, the act of entangling with cords or ropes; ad. entangled, bound, fettered.
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<tr>
<th>Root</th>
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<tr>
<td>Maningotra, v. a.</td>
<td>to entangle, to fetter with cords, or ropes, to seize, to bind, to catch.</td>
</tr>
<tr>
<td>Sinta, s.</td>
<td>a pain in any part of the body arising from over fatigue.</td>
</tr>
<tr>
<td>Maninta, v. a.</td>
<td>to feel shooting pains by over fatigue.</td>
</tr>
<tr>
<td>Sintaka, s.</td>
<td>the act of leaving one's husband and of going to another man, unchastity, lewdness, incontinence.</td>
</tr>
<tr>
<td>Manintaka, v. a.</td>
<td>to seduce another man's wife, to commit adultery.</td>
</tr>
<tr>
<td>Sisa, s.</td>
<td>residue, remainder, remnant.</td>
</tr>
<tr>
<td>Manisa, v. a.</td>
<td>to leave a residue, to leave some; Manisa, to count, to reckon, is derived from isa, a number, a reckoning, counting.</td>
</tr>
<tr>
<td>Sisikia, s.</td>
<td>the act of pushing forward; ad. encouraged to go, bribed.</td>
</tr>
<tr>
<td>Manisikia, v. a.</td>
<td>to push on, to force, to encourage, to bribe, to fee.</td>
</tr>
<tr>
<td>Sitraka, s.</td>
<td>the act of acknowledging a favor; ad. pleased, acceptable, grateful, thankful.</td>
</tr>
<tr>
<td>Sitra-po, s.</td>
<td>from sitraka, and fo, heart, pleasure, will, gratification.</td>
</tr>
<tr>
<td>Mankasitraka, v. a.</td>
<td>to thank, to express satisfaction with what was done, to be pleased.</td>
</tr>
<tr>
<td>Sitrifikia, s.</td>
<td>the act of diving in the water, immersion, plunging; ad. made to dive, plunged, immersed, dipped.</td>
</tr>
<tr>
<td>Manitrikia, v. a.</td>
<td>to plunge, to immerse, to dip, to cause to dive.</td>
</tr>
</tbody>
</table>
SOFINA, s. ear.
Manofina, v. a. to seize by the ears, to take hold of the ears, to pull by the ears.
SOKA, s. black silk; ad. soaked.
Manoka, v. a. to dye black.
SOKANA, s. separation, retirement; ad. separated, apart, retired.
Manokana, v. a. to cause to retire, to make a separation, to place in another place.
Manokana, to set apart, to consecrate is derived from tokana, being alone, apart.
SOKATRA, s. the act of opening; ad. opened, uncovered.
Manokotra, v. a. to open, to uncover.
SOLATRA, s. rock, slate, shooting at; ad. shot at; fig. touched, grazed by a knife.
Manolatra, v. a. to shoot at.
SOLO, s. substitution, the act of placing a person, or thing in the room of another, a substitute.
Manolo, v. a. to substitute, to place in the room or stead of another.
SOLOKY, s. imposition, fraud, deceit.
Manoloky, v. a. to impose upon, to defraud, to cheat.
SOMBA, s. spoliation, see simba.
Manomba, v. a. to spoil, to injure, to mar.
SOMBINA, s. crumb, or crumbs, bits; ad. chipped, mutilated, broken.
SOMBIN'AINA, s. crumb of life; fig. a beloved child, darling, beloved.
Manombina, v. a. to make crumbs, to chip, to mutilate.

Somininda, s. decapitation, beheading; ad. decapitated, beheaded.

Manominda, v. a. to behead, to decapitate.

Sompatra, ad. churlish, selfish, ill-natured.

Manompatra, v. a. to make one's self disagreeable, to show a bad temper, to become churlish.

Sompirana, ad. oblique, sloping, turning sideways.

Manompirana, v. n. to slope, to turn on one side, to go on the side of a hill.

Sondrottra, s. exaltation, elevation, the act of elevating to honour, see Sandratra; ad. exalted, lifted up, elevated.

Manondrottra, v. a. to raise up, exalt, to elevate to honour.

Songa, s. the upper lip turned upwards; ad. uncovered, making naked.

Manonga, v. a. to uncover, to strip, to take away one's clothes.

Songona, s. the act of raising a thing higher.

Songona-barotra, s. the act of offering a higher price, a higher price.

Manom-barotra, v. a. to offer a higher price, to raise the price of any thing.

Soratra, s. writing, or a thing written, colours, marks; ad. coloured, written, marked.

Manoratra, v. a. to write, to colour, to mark, to arrange silk threads for weaving.
SORITRA. s. an engraving, sculpture; ad. engraved, sculptured.

MANORITRA, v. a. to engrave, to sculpture, to mark out.

SOSOKA, s. the act of adding a thing to another, appendage; ad. appended.

MANOSOKA, v. a. to add, to append, to adjoin.

SOSOTRA, s. the state of being vexed, or annoyed; ad. annoyed, angry, displeased.

MANOSOTRA, v. a. to vex, to annoy, to provoke, to anger, to tease.

Manosotra, v. a. to anoint, is derived from hosotra, unction.

WHEN T, is the first radical letter, it is rejected by transitive verbs; as

TABOROAKA, s. the act of penetrating through a hole; ad. bored through, pierced through.

MANABOROAKA, v. a. to bore, to pierce, to thrust through, to make a hole.

TADY, s. a cord, a rope, search, a thing sought, the act of seeking; mitady, to seek.

MANADY, v. a. to twist, to cord, to make a cord, or rope.

TAFY, s. wearing apparel, clothes, covering, garments; ad. clothed, covered, dressed.

MANAFY. v. a. to clothe, to dress, to cover.

TAFIKIA, s. war, expedition, invasion.

MANAFIKIA, v. a. to go to war, to make war, to send an expedition, to invade.
ETYMOLGY.

ROOT. ENGLISH.

TAFINTOHINA, s. the act of stumbling; ad. stumbled, offended.
MANAFINTOHINA, v. a. to cause to stumble, to trip, to offend. Mahatafintohina, to offend.
TAFO, s. roof, thatch, covering; ad. thatched, covered.
TAFON-TRANO, s. roof of a house.
TAFON-KENA, s. a bullock hump.
MANAFO, v. a. to thatch, to cover.
TAHA, s. money, or presents given by the husband to the first wife, for giving her consent to him, to take a second wife; a fine for libel, or false accusation.
MANAHA, v. a. to give property to the first wife for her consent to take another wife in addition to her; to fine for libel, or false accusation.
TAINGINA, s. riding, the act of mounting, raising any thing up; ad. mounted on, riding.
MANAINGINA, v. a. to raise up, to cause to ride, to place on the back of a horse.
TAITRA, s. an agitation of mind; ad. startling, shocked, moved.
MANAITRA, v. a. to startle, to stir, to start, to purge, to have frequent motions.
TAITAITRA, ad. startling often.
MANAITAITRA, v. a. to startle often, to purge often.
TAKALO, s. barter, exchange.
MANAKALO, v. a. to barter, to exchange.
TAKATRA, s. the act of reaching to a thing, the name of a bird; ad. reached to, extended to.
MANAKATRA, v. a. to reach, to extend to, to attain to.
TAKONA, s. out of sight, the state of being out of sight, obstructing the sight; ad. concealed, hidden by any thing.
MANAKONA, v. a. to hide a thing by standing between the spectator and the object, as a house, a tree, or mountain hinders one from seeing another object.
TAMANA, ad. accustomed, acquainted, habituated.
MANAMANA, v. a. to accustom, to habituate, to familiarize.
TAMBATRA, s. a heap, collection of any thing, total amount.
MANAMBATRA, v. a. to heap together, to add together, to join, or unite together, to totalize.
TAMBY, s. wages, reward, remuneration.
MANAMBY, v. a. to hire, to engage for wages.
TAMBITAMBY, s. a bribe, wheedling, coaxing.
MANAMBITAMBY, v. a. to bribe, to wheedle, to coax, to caress.
TAMI-TRANO, s. a burglary, a house breaking.
MANAMI-TRANO, v. a. to rob a house by night, to break into a house with intent to rob.
TAMPINA, s. the act of covering or stopping a hole; ad. covered, stopped.
MANAMPINA, v. a. to cover a hole, to stop, to cork, to fill up, to hinder.
TAMPOKA, s. suddenness; ad. sudden, unexpected; fig. cooled by adding cold water.
Manampoka, v. n. to come upon one unawares, unexpectedly, suddenly.

Tampona, s. \{ the top of any thing, \} the Tampon-Doha, s. \} crown of the head.

Manampona, v. a. to reach the top, to stand on the top, to place one's self on the top.

Manampona, v. a. to hinder, to prevent, is derived from tsampona, s. prevention, hinderance.

Tandindona, s. shade, umbrage, shadow.

Manandindona, v. a. to shade, to shadow.

Tandra, s. tongs, pincers, a mole on the skin, property set apart for a child before he is born.

Manandra, v. a. to take hold of with pliars, pincers, or tongs, to have moles on the skin, to set apart property for a child before he is born.

Tandry, s. the act of observing, observation; ad. observed, noticed, impeached, charged.

Mitandrina, v. a. to observe, to notice, to attend to, to guard, to watch.

Manandry, v. a. to impeach, to accuse, to charge.

Tandrify, ad. opposite to, capable of, able to do, proper, right to do.

Tangy, s. the hire of a harlot, a harlot's wages.

Manangy, v. a. to hire a harlot.

Tanteraka, s. the act of accomplishing any thing; ad. accomplished, fulfilled, finished, completed.

Mananteraka, v. a. \} to accomplish, to fulfil, to

Mahatanteraka, v. a. \} finish, to complete.
TANTY, s. a basket, a small mat basket to carry meat, endurance; *ad.* enduring, sustained, falling in the way, intercepted.

MANANTY, *v. a.* to present the hand to receive any thing, to hold out any thing in the hand as receiver, to sustain, to endure.

TAPAKA, s. the act of breaking, or snapping any thing, a piece cut off; *fig.* the act of governing, or ruling, or managing; *ad.* broken, snapped, governed, managed.

MANAPAKA, *v. a.* to break, to snap; *fig.* to rule, to govern, to manage.

TAPITRA, s. end of any thing, completion, exhaustion; *ad.* ended, completed, expended.

MANAPITRA, *v. a.* to end, to finish, to complete.

TARANAKA, s. generation, posterity; *ad.* hereditary, entailed.

MANARANAKA, *v. a.* to produce the same species, to inherit the same disposition, or maladies.

TATAKA, s. the act of breaking open as a bank, letting out water, sewing getting loose.

MANATAKA, *v. a.* to unstitch, to loose, to open, to let out water by breaking a bank, to break a bank by an overflow of water.

TAVONA, s. the act of besmearing, unction; *ad.* bedaubed, besmeared, anointed.

MANAVONA, *v. a.* to besmear, to bedaub.

TEBAKA, s. contempt, contemptuousness; *ad.* contemned, despised, slighted.
ETYMOLOGY.

ROOT. ENGLISH.

Manebaka, v. a. to contemn, to slight, to despise.
TEFY, s. the act of working in iron or clay; ad. formed, modelled, forged, malleated.
Manefy, v. a. to malleate, to forge, to work in iron, to make earthen vessels; fig. to arrange, to rectify.
Temitra, s. tapestry, a house, or room embellished with mats, paper, or cloth; ad. covered, or embellished with mats, paper, or cloth.
Manemitra, v. a. to mat, to paper a house, or room.
TENATENA, s. half way, the middle of any thing, centre; ad. intervened, coming to the middle point, or half way.
Manenatena, s. to reach the centre, to reach half the length of any thing.
TENDA, s. neck.
Manenda, s. to seize a person by the neck.
Manenda, v. a. to strangle, is derived from Kenda, strangling.
TENDRY. s. appointment, order, direction; ad. appointed, ordered, arranged.
Manendry, v. a. to appoint, to order, to direct.
TENDRO, s. top, peak, beacon, summit.
Manendro, v. a. to touch the top, or the summit, to touch with the point, or end of any thing.
TENITRA, s. despicableness, vileness; ad. despicable, contemptible, vile, mean, despised.
Manenitra, v. a. to despise, to treat with contempt.
TENONA, s. warpt, a thing woven; ad. woven, weft.
Manenona, v. a. to weave.
Manenona, v. a. to sound, to make a noise, or to crow as a cock, is derived from neno, sound, noise.

TENTINA, s. a stain, spot, or spots; ad. marked with spots; fig. filled up, stopped up.

Manentina, v. a. to spot, to taint, to mark with spots; fig. to fill up, to stop up.

TERY, s. pressure, milking, compression; fig. constraint, compulsion; ad. pressed, compressed, milked; fig. constrained, compelled.

MANERY, v. a. to press, to compress, to urge.

TETIKIA, s. ornamental marks cut in the skin; fig. consultation.

MANETIKIA, v. a. to cut ornamental marks in the skin; fig. to consult.

MANETITETIKIA, v. a. to cut in pieces.

TEVATEVA, s. disrespect, disregard, the act of lowering a person, degradation; ad. disregarded, lowered, degraded.

Manevateva, v. a. to disregard, to degrade, to despise.

TEVIKIA, s. stitches, spasms, cramp, a hole bored through the lobe of the ear; ad. pierced, bored through.

Manevikia, v. a. to have stitches, spasms, or a cramp, to pierce, to bore, to prick.

TIA, v. a. to love, to esteem.

MANKATIA, v. a. to love, MIFANKATIA, v. a. to love one another, to love reciprocally.
ETYMOLOGY.

ROOT. ENGLISH.
TIFITRA, s. shooting, firing a gun; ad. shot, fired at.
MANIFITRA, v. a. to shoot, to fire; mitifitry, to shoot.
TO, s. truth, verity, reality.
MANKATO, v. a. to obey, to follow the truth.
TODY, s. retaliation, retribution; ad. retaliated, requited.
MANODY, v. a. to retaliate, to requite; v. n. to become requited, to return upon him.
TOHY, s. junction, a joint, a knot; ad. joined, tied.
MANOHY, v. a. to join, to tie.
TOHITRA, s. opposition, contradiction; ad. opposed, contradicted, spoken against.
MANOHITRA, v. a. to oppose, to resist, to contradict, to speak against.
TOKANA, s. individual, individuality, single one; ad. single, only one, placed apart; fig. set apart, consecrated.
MANOKANA, v. a. to individualize, to set apart; fig. to consecrate.
TOKO, s. a trivet, a company, a band, a chapter, section.
MANOKO, v. a. to divide into companies, or sections, to make separate lots, or sections.
TOLAKA, s. the name of a small fish; ad. prevented by some supernatural power, produced by the influence of witchcraft.
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<tbody>
<tr>
<td>Manolaka, v. a.</td>
<td>to hinder, to blame another, to prevent one to prove his innocence by the ordeal, through the influence of witchcraft.</td>
</tr>
<tr>
<td>Manolaka, v. a.</td>
<td>to tame, is derived from folaka, s. the act of taming.</td>
</tr>
<tr>
<td>TOLOTRA, s.</td>
<td>a small piece of bamboo used as a reel; fig. a present, a presentation, an exhibition; ad. presented, given.</td>
</tr>
<tr>
<td>Manolotra, v. a.</td>
<td>to give, to present, to present with the hand.</td>
</tr>
<tr>
<td>Manolotra, v. a.</td>
<td>to stick to, to cleave to, is derived from olotra, s. nearness.</td>
</tr>
<tr>
<td>TOMBO, s.</td>
<td>growth, gain, increase, profit; ad. increased, grown, profits gained.</td>
</tr>
<tr>
<td>Manatombo v. a.</td>
<td>to exceed, to surpass.</td>
</tr>
<tr>
<td>Manombo, v. a.</td>
<td>to gain, to profit, to prosper, to succeed.</td>
</tr>
<tr>
<td>Manombo, v. a.</td>
<td>to nail, is derived from hombo, s. nail.</td>
</tr>
<tr>
<td>TOMPO, s.</td>
<td>lord, master, owner, proprietor.</td>
</tr>
<tr>
<td>Manompo, v. a.</td>
<td>to serve, to minister.</td>
</tr>
<tr>
<td>TONDRAKA, s.</td>
<td>flood, an overflowing of rivers, or brooks; fig. cattle trespassing, or breaking into another's field, or plantation.</td>
</tr>
<tr>
<td>Manondraka, v. a.</td>
<td>to flood, to overflow, to pour water on, to moisten food with gravy, or broth; fig. to break through fences.</td>
</tr>
<tr>
<td>TONDRO, s.</td>
<td>an index, finger, pointer; ad. pointed with the finger.</td>
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<tr>
<td>ROOT</td>
<td>ENGLISH</td>
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<tr>
<td>Manondro, v. a.</td>
<td>to point with the finger.</td>
</tr>
<tr>
<td>Tondro-Maso, s.</td>
<td>a confronting, dishonour, disgrace.</td>
</tr>
<tr>
<td>Manondro-maso, v. a.</td>
<td>to confront, to bring face to face, to oppose, to shame.</td>
</tr>
<tr>
<td>Tongilana, s.</td>
<td>a leaning to one side; ad. leaned to one side.</td>
</tr>
<tr>
<td>Manongilana, v. a.</td>
<td>to incline, to make to lean to one side, to incline sideways.</td>
</tr>
<tr>
<td>Tony, ad.</td>
<td>calm, serene, quiet, calmed, pacified.</td>
</tr>
<tr>
<td>Manony, v. a.</td>
<td>to calm, to pacify, to appease.</td>
</tr>
<tr>
<td>Tonitony, s.</td>
<td>the mode of washing clothes by pressing and beating on stones; ad. beaten, pressed.</td>
</tr>
<tr>
<td>Manonitony, v. a.</td>
<td>to beat, to press, to wash clothes by pressing and beating them on stones; fig. to beat, to pommel.</td>
</tr>
<tr>
<td>Tonona, s.</td>
<td>a knot, joint; fig. utterance, dictation, declaration; ad. uttered, dictated, mentioned.</td>
</tr>
<tr>
<td>Manonona, v. a.</td>
<td>to knot, to tie; fig. to utter, to dictate, to mention.</td>
</tr>
<tr>
<td>Tontoło, s.</td>
<td>the whole, all things, universe; ad. whole, all, total.</td>
</tr>
<tr>
<td>Manontoło, v. a.</td>
<td>to embrace all, to have all, to possess all.</td>
</tr>
<tr>
<td>Tontona, s.</td>
<td>refuse, dregs; ad. cleared of the refuse, or of the dregs.</td>
</tr>
<tr>
<td>Manontona, v. a.</td>
<td>to clear out the refuse, to shake in a sieve, or basket.</td>
</tr>
<tr>
<td>Topy, s.</td>
<td>the act of sprinkling with water.</td>
</tr>
</tbody>
</table>
ROOTS.

MANOPY, v. a. to sprinkle, to bespatter any liquid; *fig.* to cast the eye upon any thing, to turn the eye to any object.

TORAKA, s. the act of throwing stones; *ad.* struck with a stone, or any thing thrown.

MANORAKA, v. a. to throw, to cast, to pelt, to stone.

TORANA, s. the act of falling into fits, a fainting; *ad.* faint, fallen into a fit.

MANORANA, v. a. to cause fits, to produce faintings, faintness, or langour.

TORO, s. index, pointing out a thing; *fig.* a bruise; *ad.* pointed out, shown; *fig.* bruised.

MANORO, v. a. to point out; *fig.* to bruise.

MANORO, v. a. to burn, is derived from oro, s. the act of burning.

TOROTORO, s. a bruise, or bruises, contrition; *ad.* bruised, broken, contrite.

MANOROTORO, v. a. to bruise, to break any thing brittle in pieces, *fig.* to produce contrition.

TOSIKIA, s. a push, a thrust, the act of pushing; *ad.* pushed, thrust.

MANOSIKIA, v. a. to push, to thrust; *fig.* to urge, to encourage.

TOTO, s. the act of pounding; *ad.* pounded, bruised, pushed with the horns, butted.

MANORO, v. a. to pound, to bruise, to butt, to push with the horns.
TOTOTRA, s. the act of filling up a hole, or cavity; ad. filled up, covered.
MANOTOTRA, v. a. to fill up, to cover with earth, stones, or rubbish, a hole or cavity.
TOVANA, s. an appendage, an augmentation, an addition; ad. appended, added to, augmented.
MANOVANA, v. a. to add to, to append, to add to the length of any thing.
TOVANTOVANA, s. at random, a guess work.
MANOVANTOVANA, v. a. to guess, to act at random.
TOVO, s. a drawing of water, the act of drawing water with a vessel plunged in the water.
MANOVO, v. a. to draw water.
TRAINGIO, s. the act of houghing, hamstringing; ad. hamstrung, houghed.
MANATRAINGIO, v. a. to hough, to hamstring.
TRETRIKIA, ad. happy, fortunate, comfortable.
MANETRIKIA, v. a. to make happy and comfortable, to make one's self happy.
TRIATRA, s. the act of tearing, a thing torn, as cloth, or papers; ad. torn.
MANDRIATRA, v. a. to tear, to rip, to rend.
TROTRAKA, s. the state of being fatigued, tired, weary; ad. tired, fatigued.
MANATROTRAKA, Mahatrotraka, v. a. to tire, to fatigue.
TSAINGIOKA, s. an aptitude, or a habit of touching with the finger, light fingered.
MANAINGIOKA, v. a. to finger, to snap.
<table>
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<tbody>
<tr>
<td>Tsangana, s. a figure, shape, a pillar, any thing set up erect; ad. raised, erected, set up.</td>
<td>Manangana, v. a. to raise up, to erect, to build.</td>
</tr>
<tr>
<td>Tsatoka, s. the act of fixing any thing fast in any place; ad. fixed, stuck fast; fig. an appointment, a time appointed.</td>
<td>Manatoka, v. a. to fix, to stick.</td>
</tr>
<tr>
<td>Tsentsina, s. a cork, a plug; ad. corked, plugged.</td>
<td>Manentsina, v. a. to cork, to plug, to check.</td>
</tr>
<tr>
<td>Tsilo, s. thorns, any prickly things; ad. prickled pierced with thorns.</td>
<td>Manilo, v. a. to prick, to pierce with thorns, to be pricked with thorns.</td>
</tr>
<tr>
<td>Tsimina, s. rushes arranged, and prepared for thatching a house; ad. rushes prepared for thatching.</td>
<td>Manimina, v. a. to arrange and prepare rushes for a thatch.</td>
</tr>
<tr>
<td>Tsindy, s. the act of pressing, impression; ad. pressed, squeezed.</td>
<td>Manindry, v. a. to press, to squeeze; fig. to assist.</td>
</tr>
<tr>
<td>Tsindrika, s. a particular mode of thatching.</td>
<td>Manindrika, v. a. to thatch.</td>
</tr>
<tr>
<td>Tsindrona, s. the act of pricking, or piercing with a sharp point; ad. pricked, pierced.</td>
<td>Manindrona, v. a. to pierce, to prick, to goad.</td>
</tr>
<tr>
<td>Tsinny, s. blame, fault, censure, imperfection.</td>
<td>Maniny, v. a. to blame, to censure.</td>
</tr>
<tr>
<td>Tshipaka, s. a kick, kicking; ad. kicked.</td>
<td>Manipaka v. a. to kick.</td>
</tr>
</tbody>
</table>
ETYMOLOGY.

ROOT. ENGLISH.

TSIPY, s. the act of throwing, or casting away; 
ad. thrown, cast away.
MANIPY, v. a. to throw away, to cast away.
TSOBOKA, s. the state of being drenched, soaked; 
ad. drenched, soaked, dipped, plunged, accidental, 
unexpected; fig. deluged.
MANOBOKA, v. a. to drench; fig. to deluge, to entice, 
to impose upon.
TSOFA, s. a saw, a file.
MANOFA, v. a. to saw, to file.

WHEN V, is the first radical letter, it is rejected by 
transitive verbs; as

VAHA, s. the act of loosing any thing, relaxation, 
slacking; ad. loosened, slackened, untied.
MAMAHAVAHA, v. a. to untie, to loosen, to slacken, to 
unbind.
VAHAVAHA, s. an announcement before hand, a pre-
vious declaration; ad. declared previously, foretold.
MAMAHAVAHAVAHA, v. a. to declare previously, to tell 
before hand.
VAHOAKA, s. the people, subjects, the inhabitants.
MAMAHOAKA, v. a. to borrow the people of a district 
to work on a particular occasion, to ask the assis-
tance of the people to do any work.
VAHOTRA, ad. confounded, perplexed, benumbed; 
fig. bound, fettered.
MAMAHOTRA, v. a. to perplex, to confound; fig. to 
bond, to fetter, to tie.
VAINGIA, s. a lump, mass.

MAMAIINGIAVAINGIA, v. a. to produce lumps, to raise up lumps, to carry in a mass, or in lumps.

VAKY, s. the act of breaking any thing brittle; fig. reading; ad. broken, smashed as an earthen vessel; fig. read, perused, passed through.

MAMAKY, v. a. to break, to smash; fig. to read, to peruse, to go through, or to pass through.

VAKI-LOHA, s. the act of breaking the clods of the rice ground.

MAMAKI-LOHA, v. a. to break the clods of the rice ground.

VAKI-SERANA, s. a commencement, a beginning.

MAMAKI-SERANA, v. a. to begin, to commence.

VAKI-TRATRA, s. being a burden to a person; ad. burdensome, troublesome.

MAMAKI-TRATRA, v. a. to give trouble, to annoy, to be troublesome, or burdensome to any one.

VALA, s. a small bank raised as a border round a piece of rice ground, wooden fence, partition, separation, a fold, a pen; ad. enclosed, fenced.

MAMALA, v. a. to make a fence, or partition.

VALY, s. an answer, reply, response; ad. answered, responded, replied.

MAMALY, v. a. to answer, to respond, to reply.

VANGY, s. visit, visitation, prominent teeth.

MAMANGY, v. a. to visit, to enquire after a person's welfare either by word of mouth, or by a letter.

VANGO, s. the act of beating; ad. beaten, struck.
ETYMOLOGY.

**ROOT.**

MAMANGO, *v. a.* to beat, to strike.

VANKONA, *s.* a plane.

MAMANKONA, *v. a.* to plane, to make smooth, to work with a plane.

VANTANA, *ad.* frank, open, candid, undisguised.

MAMANTANA, *v. a.* to have a particular place to go to, to accustom, or to habituate one's self to a place.

VARINA, *s.* the act of throwing over a steep place, precipitation; *ad.* precipitated over a rock.

MAMARINA, *v. a.* to throw over precipices, or a steep place, to precipitate over a rock.

VATSY, *s.* victuals, provisions for a journey; *ad.* provided with food, or money to buy food for a journey.

MAMATSY, *v. a.* to give provisions, to provide food, or to give money to buy food.

VAVA, *s.* mouth; VAVANA, *ad.* loquacious, talkative, abusive language.

MAMAVA, *v. a.* to open the mouth, to open.

VAZANA, *s.* the double teeth; VAZAN-TANY, *s.* the ends of the earth, boundaries of a country.

MAMAZANA, *v. a.* to strike with a spade, to open, to sever.

VELA, *s.* offals, residue, dung, any thing left; *ad.* left, forgiven, pardoned.

MAMELA, *v. a.* to leave, to permit, to allow; *fig.* to forgive, to pardon, to remit sins.

VELATRA, *s.* the act of spreading, or of opening, expansion; *ad.* spread, opened.
MAMELATRA, v. a. to open, to spread, to expand.
VELY, s. the act of beating, or striking, thrashing; ad. beaten, thrashed, malleated.
MAMELY, v. a. to beat, to strike, to thrash, to malleate.
VELONA, ad. living, alive.
MAMELONA, v. a. to revive, to quicken, to sustain, to maintain life, to support life as with food.
VENDRY, s. } wandering thoughts, wild
VENDRIVENDRY, s. } notions, silliness; ad. bewildered, lost in thought.
MAMENDRIVENDRY, v. n. to have foolish thoughts, to bewilder, to wander in thought.
VERAKA, s. the act of opening as packages, or bundles, getting loose, earth opening, or cracking; ad. opened, got loose.
MAMERAKA, v. a. to open, to untie, to loosen; fig. to disclose, to explain, to open one's mind.
VERY, s. the state of being lost and reduced to slavery; ad. reduced to slavery, lost, not found.
MAMERY, v. a. to lose any thing, to forfeit one's liberty, to reduce to slavery, to make one a slave.
VERINA, s. a return, the act of going back; ad. returned, sent back.
MAMERINA, v. a. to return, to send back.
VETA, s. } obscenity, abomination; ad. obscene
VETATEVA, s. } scene, abominable, detestable.
MAMETAVETA, v. a. to vilify, to abuse, to defame, to use obscene language.
ETYMOLOGY.

ROOT. ENGLISH.
VEZATRA, s. weight, the act of opening (in a vulgar sense), uncovering.
MAVEZATRA, ad. heavy, weighty, burdensome.
MAMEZATRA, v. a. to press heavily, to make any thing weighty or heavy, to open, to disclose, to uncover.
VEZAVEZA, ad. open, exposed.
MAMEZAVEZA, v. a. to open, to expose.
VILY, s. the act of going out of the way, a deviation, a turning out of the way; ad. gone out of the way, erred, deviated.
MAMILY, v. a. to turn a person out of his right course, to lead one astray, to cause one to err.
VILINA, s. hem, border, edge.
MAMILINA, v. a. to hem, to make a border.
VINANY, s. a prophecy, prediction; ad. foretold, guessed, surmised.
MAMINANY, v. a. to prophesy, to predict, to foretell, to guess, to conjecture.
VINGY, s. the act of carrying any thing between the fingers; ad. carried; fig. abuse, contempt.
MAMINGY, v. a. to carry any thing between the fingers; fig. to slight a person, to despise, to abuse.
VINTSITRA, s. the act of sucking; ad. sucked.
MAMINTSITRA, v. a. to suck.
VIRAVIRA, s. the act of tearing like a dog, or a lion; ad. torn, pulled in pieces.
MAMIRAVIRA, v. a. to tear in pieces.
ROOT.

VITA, s. the act of finishing, or completing any thing; ad. done, finished, completed.

MAMITA, v. a. to finish, to complete.

VITRANA, s. a seam; ad. a border made, or a seam made.

MAMITRANA, v. a. to make a seam, to sew, or to weave a border to a cloth.

VOA, s. kidneys, seed, fruit; ad. struck, shot, wounded; v. Mahavoa, to hit, to strike.

MAMOA, v. a. to yield seed, to bear fruit.

VOA-FADY, s. a desecration; ad. spoiled, injured, stained.

MAMOA-FADY, v. a. to desecrate, to spoil, to injure, to stain.

VOAKA, s. the act of going out; ad. gone out, sent out.

MAMOAKA, v. a. to send out, to compel to go out; fig. to explain, to disclose.

VOANJO, s. the act of returning to a former residence.

MAMOANJO, v. a. to send, or to order to return to a former residence.

VOIVAVA, s. a fine decided by the ordeal to be paid by the accuser to the accused.

MAMOIVAVA, v. a. to pay a fine for false accusation.

VOKY, s. the state of being satiated; ad. filled, satiated, satisfied as to food; fig. satiated with tales or stories, accusations of a person.
ETYMOLGY.

ROOT. ENGLISH.

MAMOKY, v. a. to satiate, to satisfy with food; fig. to make many accusations against a person, to encourage opposition.

VOKOKA, s. a hump, a crooked back.

MAMOKOKA, v. n. to have a hump on the back, to be deformed.

VALOVOLA, s. a ball of cooked rice.

MAMOLAVOLA, v. a. to make a ball of cooked rice; fig. to fondle, to foster.

VONY, s. blossoms, flowers.

MAMONY, v. n. to blossom.

VONJY, s. the act of saving, rescuing, delivering, helping; ad. saved, delivered, rescued.

MAMONJY, v. a. to save, to deliver, to rescue, to help.

VONKINA, s. contractedness; ad. contracted, drawn up.

MAMONKINA, v. a. to become contracted, to draw up, to contract.

VONO, s. the act of killing; ad. killed, murdered, beaten; fig. effaced, or blotted out as writing.

MAMONO, v. a. to kill, to murder, to destroy, to beat; fig. to efface, to destroy a writing.

Mamono, v. a. to cover, to swathe, is derived from FONO, the act of swathing.

VONOSOTRY, s. the act of testing the quality of the ordeal (tangena), by giving it to a chicken.

MAMONOSOTRY, v. a. to try, to test the ordeal by giving it to a chicken.
VORY, s. the act of collecting together; ad. collected, assembled, gathered.

MAMORY, v. a. to collect, to gather.

VORIVORY, ad. round, globular, circular.

MAMORIVORY, v. a. to make any thing round, or circular.

VOROVORO, s. entanglement, confusion, disorder.

MAMOROVORO, v. a. to entangle, to confuse.

VOSITRA, s. a bullock, a castrated animal; ad. castrated, gelded.

MAMOSITRA, v. a. to castrate, to geld.

VOSOTRA, s.

VOSOBOSOTRA, s. } a joke, a jest.

MAMOSOTRA, v. a.

MAMOSOBOSOTRA, v. a. } to joke, to jest.

VOTSOTRA, s. the act of animals casting their young; ad. free, ejected, cast.

MAMOTSOTRA, v. a. to cast their young; fig. to release, to set at liberty.

VOVO, s. net, a kind of hand net.

MAMOVO, v. a. to fish, to catch fish with a net.

VOVOKA, s. dust; ad. filled with dust.

MAMOVOKA, v. a. to cover with dust, to dust, to make dust.

VOZONA, s. neck.

MAMOZONA, v. a. to seize a person by the neck; fig. to force, to compel.
WHEN Z is the first radical letter, it is rejected by transitive verbs; as,

ZAITRA, s. needle work; ad. sewed.

MANJAITRA, v. a. to sew.

ZAKA, s. ability, capacity, strength; ad. able, strong enough to bear a burden.

MANJAKA, v. a. to reign, to rule, to sway a sceptre.

ZEHY, s. a span; ad. spanned.

MANJEHY, v. a. to span.

ZERA, s. the act of falling; ad. fallen, tumbled.

MANJERA, v. a. to cause to tumble, to fall.

ZEZIKIA, s. dung, manure; ad. dunged, manured. 
fig. many, numerous, beaten.

MANJEZIKIA, v. a. to produce manure, to dung, to manure, to beat, to strike; fig. to make a great number.

ZINGIA, s. a ladle made of horn with a handle, to lade water from the pitcher.

MANJINGIA, v. a. to lade water out of the pitcher, or any vessel.

The preceding Roots are made verbal adjectives, by prefixing voa, or tafa to them; as vory, s. collection, a gathering; voavory, or tafavory, collected together.
Section II. Compound Words.

Compound words are composed of two or more words.

1. A COMPOUND word is formed either by repeating the same word, or by uniting two, or more words together; as kely, small, little, kelikeley, rather small; Sain’olona, human mind, from Saina, mind, and olona, man.

2. The succeeding word, or words in a compound, express the quality of the preceding; as, zanakalahy, son, or sons; from Zanaka, child, offspring, and Lahy, male; tanan’ankavanana, right hand; from tanana hand, and ankavanana, right; zava-tsarobidy, things dearly bought, from Zavatra, things, sarotra, dear, difficult and vidy bought.

3. When there is an elision of a vowel, it is specified by an apostrophe, and when there is an elision of a syllable, and a substitution of the rejected radical letter in the succeeding word, they are signified by a hyphen; but neither is used, when the compound word denotes the name of an object which expresses one single idea. Tanan’olona, human hand, from tanana, hand, and olona, man; zava-tsaro-pantarina, mystery, from Zavatra, thing, sarotra, difficult, and pantarina, known, comprehended; masoandro, sun, from maso, eye, andandro, day; vavolombelona, witness, from vava, mouth, olona, man, and velona, living.
4. A compound word is composed of words either of the same, or different parts of speech, viz.

(1). Of Substantives joined to Substantives, with a pronominal affix; as, tranon'olona, a man's house, from TRANO, house, NY of him, and OLONA, man.

(2). Of Adjectives joined to Substantives; as, zavatsara, a good thing, from ZAVATRA, thing, and TSARA, good.

(3). Of Adjectives joined to Adjectives, or Participles; as, saro-pantarina, mysterious, difficult of comprehension, from SAROTRA, difficult, FANTARINA, known, comprehended.

(4). Of Verbs joined to Verbs; as, mitsaha-miasa, to cease working, from MITSAHATRA, to cease, and MIASA, to work.

(5). Of Substantives and Adjectives joined to Articles; as, Itrano, or Ratrano, Itsara, or Ratsara; the Articles I, and Ra, signify that the words, TRANO, a house, and TSARA, good, are proper names, or names given to individuals.

(6). Of Adverbs joined to Substantives, and to Adjectives; as, rava-ela, long time in ruins; from RAVA, ruins, ELA, long time; lavitr'indrindra, very far, from LAVITRA, far, INDRINDRA, very, exceedingly.

5. The first Radical letters of words beginning with Z, V, S, R, L, H, and F, are changed into J, B, TS, DR, D, K, and P in the formation of compound words, viz.

(1). Z, is changed into B, as, manan-javatra mare.
izy, he has many things; from manana, to have, and zavatra, things, and maro, many.

(2). V into b, manam-bady, to have a husband, or wife, to be married; from manana, to have, and vady, a husband, wife, or partner.

(3). S into ts, as, làlan-tsarotra, a difficult road; from làlana, road, and sarotra, difficult.

(4). R into dr, as, manan-draharaha izy, he has some business; from manana, to have, and raharaha, business.

(5). L into d, as, làlan-dava, long way, from làlana, way, and lava, long.

(6). H into k, as, olon-kafa, another man: from olona, man, and hafa, another.

(7). F into p, as, saro-pantarina, mysterious, from sarotra, difficult, and fantarina, known.

Section III. The Classification of Words.

All the words of the Malagasy language, have been arranged into ten divisions, or classes, which are commonly called "parts of speech."—Articles, Nouns, Adjectives, Pronouns, Verbs, Adverbs, Conjunctions, Prepositions, Interjections, and Repletives.

Definitions.

1. Articles. The Articles are the three little words, I, ra, and ny.

2. Nouns. A Noun is the name of any thing, as, amboa, dog, trano, house, omby, cattle.
3. **Adjectives.** Adjectives tell the kind, or quality of the Noun, as, lehibe, *great.*

4. **Pronouns.** The Pronouns stand instead of Nouns, as, olona miasa, *man works*; mamboly hazo izy, *he plants trees*; manetsa izy, *he plants the rice plants.* Tandrok’omby, *a bullock’s horns,* ny lohany, *his head,* ny tongony, *his feet.*

5. **Verbs.** Verbs tell of something being done, as, manoratra, to *write,* mandeha, to *walk,* mihira, to *sing.*

6. **Adverbs.** The Adverbs tell how things are done; as, faingiana, *quickly,* miadanadana, *slowly.*

7. **Conjunctions.** Conjunctions join Nouns or Sentences together, as, ny olona, *na ny ankizy,* *men or children;* tany sy lanitra, *earth and heaven;* Mandeha ny olona, *ary manidina ny vorona,* *the people walk,* and *the birds fly.*

8. **Prepositions.** Prepositions stand before Nouns and Pronouns, as, *amy ny varavarana,* *by the door;* amiko, *with me.*

9. **Interjections.** The Interjections show surprise, as, *Endry mahagaga izany!* *Oh it is wonderful.*

10. **Repletives.** The Repletives enhance the signification of words, as *Ho tahin’ Andriamanitra anie hianao,* *May God bless you. May you be blessed of God.*

**Section. iv.** **ARTICLES.**

1. An **Article** is a word put before a **Noun,** to point out the extent of its meaning. There are three
Nouns.

Definite Articles in the Malagasy, i, ra, and ny, and sometimes ilehy and izy.

2. The Articles i, and ra are prefixed to the names of persons, to distinguish them from common terms. The Article i, denotes familiarity, and inferiority, and ra, respect and superiority; as, Ioana, John, Raioana, Mr. John.

3. The Article I only is prefixed to the proper names of places; as, Ifenoarivo, the name of a town, Itoamasina, Tamatave, Imahavevelona, Foule Pointe.

4. The Article Ny, the, is applied to Nouns, either singular, or plural, and has the same power of defining a thing as the in English; as, ny vorona izay manidina, the birds that fly; ny lehilahy izay manoratra, the man that writes; ny omby izay lafo, the cattle that are sold.

Section V. Nouns.

A Noun is the name of whatever exists, or may be supposed to exist.

There are six kinds of Nouns;—Proper, Common, Abstract, Collective, Compound, Verbal, or Participial.

1. Proper Nouns. Proper Nouns are the peculiar names of persons, things, and places; as, i Adama nanome anarana ny biby rehetra, Adam gave names to all cattle; Radama nanjaka roa-polo taona, Radama reigned twenty years; ony lehibe any an-Tsakalava Imania, Imania is a large river in the Sakalava Country.
2. **Common Nouns.** Common Nouns denote individuals of a class, or kind; as, bipy, *animals*; olona, *human beings*; hazo, *trees*; ahitra, *grass*; but they become **Proper Names** by prefixing I, or ra to them.

3. **Abstract Nouns.** Abstract Nouns are the names of qualities, or properties apart from substances and also of acts, and states, as, *fotsy ny taratasy, the paper is white*; hafotsy, whiteness, hafotsiana, *the means or ways of making a thing white*; saina, *mind*, hery, *strength*, tany, *word*. Most of the roots are Abstract Nouns.

4. **Collective Nouns.** Collective Nouns express in a singular form, a plural idea. Most of the Malagasy Nouns, may be called Collective Nouns, because they represent the collection of many particular notions into one comprehensive term without any immediate reference to the individuals included; as, olona, *man*, or *mankind*, omby, *cattle*, bipy, *animal*, rano, *water*, tany, *earth*, tany, *word*.

5. **Compound Nouns.** Compound Nouns are formed by the union of two, or more words, and by the placing of the Article *Ny* before Adjectives, Pronouns, Verbs, Participles, Adverbs and Prepositions; as, tanim-boly, *a garden, a plantation*; from tany, *earth*, ny, *it*, and voly, *plantation*; *ny tsara, the good, ny ratsy, the bad*; *ny ahy, the thing, or things that are mine*; *ny mividy, buyer, or he that buys*; *ny amidy, the thing or things for sale*.
ny ankehitriny, the now, or the present moment; ny amy ny fanjakana, the things respecting, or concerning the kingdom, the affairs of the kingdom.

6. Verbal Nouns. Verbal Nouns are Nouns derived from Verbs, and are formed by changing m, into mp, and f; as, manoratra, to write, mpanoratra, writer, fanoratra, mode of writing, fanoratana, things used for writing; mamono, to kill, mpamono, killer, murderer, famono, mode of killing, famonoana, the place, or things used for killing; misotro, to drink, mpisotro, drinker, fisotro, mode of drinking, fisotroana, a cup a tumbler, or a thing used for drinking.

Section VI. NUMBER, GENDER, AND CASE.

To Nouns belong Number, Gender, and Case.
1. Number is the distinction of one from many; as, lehilahy iray, a man, lehilahy maro, men.
2. Gender is the distinction of sex; as, lehilahy, man, vehivavy, woman.
3. Case is the relation which one Noun bears to another; as, tranon'olona, people's house.

NUMBER.

Malagasy Nouns have three numbers, Singular, Dual, and Plural.
1. Singular. The Singular number is used, when Nouns refer to one person, or thing, and is specified by an Adjective of the Singular number; as, omby iray, a bullock, or one bullock, ity trano ity, this house.
2. Dual. The Dual number signifies that the Noun denotes two persons, or things; as,

Mirahalahy \{ two brothers, they are two brothers.
Mpirahalahy \{ two sisters, they are two sisters.
Mirahavavy \{ a sister and a brother, they are a sister and a brother.
Mpirahavavy \{ a brother and sister, they are a brother and a sister.
Anadahy \{ twins, they are twins; they are a couple, or coupled.
Mianadahy \{ father and child, or mother and child; the dam, and its young one.
Mbianadahy \{ husband and wife, or wife and husband, a couple, two persons united together.

Olona mandeha tsirora, *men walk two by two*; izy roa lahy, *the two men, izy roa vavy, the two women.*

3. The Dual number becomes plural by adding \textit{avv}; as, mirahalahy avv, *they that are brothers.*

Mirahavavy avv \{ they that are sisters.
Mpirahavavy avv \{ all the family, parents and children.

4. When the number of persons is more than two, it is expressed by the Numeral Adjectives, three, four, five, \&c.; as telo mianaka, *father and mother.*
and child, or father and two children, or the mother
and two children, or three in the family; telo mirahala-
hy, three brothers, telo mirahavavy, three sisters,
izy telo mirahalaly, the three brothers, izy telo mira-
hayvavy, the three sisters, &c.

5. Plural. The Plural number is used, when the
Noun refers to more persons or things than two, and
is specified by an Adjective of the Plural number;
as, olona maro, many people, ireo omby ireo, these
cattle, ireny ondry ireny, those sheep.

6. The first person plural of Nouns, is specified
by a Pronominal Affix, which is both exclusive and
inclusive; tranonay, our house (exclusively),
tranontsikia, our house (inclusively), i. e. mine and
yours; the house of the speaker, and the person
spoken to.

GENDER.

The masculine and feminine Genders are dis-
tinguished by different words, or by adding the words
lahy, male, and vavy, female. The word Gender
denotes sex. There are four Genders:—the Masculi-
line, the Feminine, the Common, and the Neuter.

(1). By different words; as,

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ray, father</td>
<td>Reny, mother</td>
</tr>
</tbody>
</table>
| Ikiahy, father as address- | Ineny, mother as ad-
ed by a child.      |ressed by a child.    |
| Lahy, husband. | Vavy, wife.    |
| Lehilahy, man.  | Vehivavy, woman. |
MASCULINE. FEMININE.
Rahalahy, brother. Rahavavvy, sister.
Anadahy, brother addressed by a sister.
Andriandahy, prince.
Tsiandranoala, male royal attendants.

(2). By adding the words lahy, male, vavy, female.
MASCULINE. FEMININE.
Tompokolahy, my lord, Tompokovavvy, my mistress.
Mpanompolahy, male servants.
Mpanompoavvy, female servants.
Andevolahy, male slaves.
Andevovavvy, female slaves.

Lahinonomby, bull.
Ombelahy, Ombivelahy, cow.
Ondrilahy, ram.
Ondrivavvy, ewe.
Osilahy, he goat.
Osivavvy, she goat.
Akoholahy, cock.
Akohovavvy, hen.
Kisoalahy, boar.
Kisoavvy, sow.
Amboalahy, dog.
Amboavvy, bitch.
Zanakalahy, son.
Zanakavavvy, daughter.
Zazalahy, boy.
Zazavavvy, girl.
Ankizilahy, male children.
Ankizivavvy, female children.
Rainjaza, father of a child, father.
Reinjaza, mother of a child, mother.
(3). The Common Gender denotes Nouns that are either Masculine or Feminine; as, omby, cattle, ondry, sheep, kisoa, pigs, osy, goats, soavaly, horses, amboa, dogs, zanaka, offspring, descendents, zaza, child, ankizy, children, domestics.

Nouns of the Common Gender, are rendered masculine by adding lahy, male, and vavy, female, ray, father, and reny, mother; as, Zanaka-lahy, son, Zanaka-vavy, daughter.

Rain'omby
Lahin'omby } bull, Renin'omby, cow.

(4). The Neuter Gender is neither Masculine nor Feminine; as, lanitra, heaven, tany, earth, hazo, trees, vato, stones, vary, rice, ahitra, grass, ony, river.

5. The Neuter Nouns become Masculine or Feminine. Gender, when used figuratively. When the Noun denotes firmness, strength, or power, it is often expressed in the Masculine Gender; as, vatolahy, a large, heavy, or hard stone; but when it denotes softness, or productiveness, it is expressed in the Feminine Gender; as, renirano, river, mother of waters.

CASE.

CASE shows the relation in which Nouns stand to each other, and to the words with which they are associated. There are three Cases,—Nominative, Possessive, and Objective.
1. **NOMINATIVE Case.** Nouns spoken of as being, or doing are in the Nominative Case; as, miasa ny olona, *the people work*, mitoetra any an-tsaha ny omby, *the cattle stay in the field*, matory ny zaza, *the child sleeps*.

2. The Nominative precedes the Verb, when the agent is the most emphatic word in the sentence; but it follows its Verb, when the act is more emphatic than the agent; as, Izaho miteny, *I speak*, miteny aho. *I speak*; Izaho mitoetra, *I stay*, mitoetra aho, *I stay*.

3. Nouns spoken of as having or possessing are in the Possessive Case, or in apposition; as, tana'olona, *a man's hand*, i. e. the hand of him, the man, tendrok'omby, *a bullock's horn*, i. e. the horn of him, the bullock, ny lalany ny tany, *the law of the land*, i. e. the law of it, the land.

4. The final vowel a of the preceding Noun, if the last syllable be ka, na, or tra, is changed into y; and if the succeeding Noun begins with a vowel, the elision of the vowel y, is specified by an apostrophe, and the last syllable ky, ny, or try, or rather k', n', or tr', substitutes the pronominal affix ny; as, ny zanak'anabaviko, *my sister's child*, i. e. the child of her, my sister, ny taratasiny ny mpanoratra, *the scholars' copies*, i. e. the copies of them, the scholars.

5. **OBJECTIVE Case.** Nouns spoken of as acted upon, are in the Objective Case; as, mihia'dy ny tany ny olona, *the people dig the ground*; manoratry ny taratasy ny zazalahy, *the boys write the copies*. 
Nominative, Ray, father.
Possessive, An-dray, of, or belonging to a father.
Objective, Ray, or An-dray, father.

Nominative, Rahalahy, brother, or brothers.
Possessive, And-rahalahy, of or belonging to brother, or brothers.
Objective, Rahalahy, brother, or brothers.

Section vii. ADJECTIVES.

1. THE ADJECTIVE expresses the quality of the Noun to which it is joined; as, trano lehibe, large house; olona maro, many people.

2. The Adjective follows the Noun, when the Noun is the most emphatic word in the sentence; as, lehilahy hendry, wise man, lamba tsara, good cloth.

3. But when the Adjective is the emphatic word, it precedes the Noun; as, lehibe ny trano, large is the house; hendry ny lehilahy, wise is the man; tsara ny lamba, good is the cloth.

4. The Adjective, though it has no form, or termination to denote either Gender, Number, or Case, has a verbal inflection, to express the Present, Perfect, and Future Tenses; as, mafana ny andro, it is a hot day, nafana ny andro, it was a hot day, hafana ny andro, it will be a hot day.
CLASSES OF ADJECTIVES.

MALAGASY ADJECTIVES are divided into Six Classes,—Common, Numeral, Pronominal, Verbal or Participial, Compound, Intensive, and Diminutive, or Reduplicative.


2. NUMERAL ADJECTIVES. Numeral Adjectives express the notion of number in the Nouns to which they are joined; there are two kinds; *Cardinal* and *Ordinal*.

1. CARDINALS.

1, isa, iray, iraika. 16, enina amby ny folo.
2, roa. 17, fito amby ny folo.
3, telo. 18, valo amby ny folo.
4, efatra. 19, sivy amby ny folo.
5, dimy. 20, roa-polo, *two tens*, f, changed into p, for euphony.
6, enina. 21, iraika amby roa-polo.
7, fito. 30, telo-polo, *three tens*.
8, valo. 40, efa-polo.
9, sivy. 50, dimam-polo.
10, folo. 60, enim-polo.
11, iraika amby ny folo. 70, fito-polo.
12, roa amby ny folo. 80, valo-polo.
13, telo amby ny folo. 90, sivi-folo.
14, efatra amby ny folo.
15, dimy amby ny folo.
ADJECTIVES.

100, zato.
155, dimy amby dimam-polo amby roan-jato.
200, roan-jato.
250, dimam-polo amby roan-jato, *five tens above two hundred.*
300, telon-jato.
1100, folo amby zato amby arivo.
1111, iraika amby ny folo, amby zato amby arivo.
10000, alina, iray alina, a myriad, or *ten thousand.*
11000, arivo amby iray alina.
21012, roa amby ny folo amby arivo amby roa alina.
100000, hetsy, iray hetsy, *ten myriads.*
1,000,000, taprisa, *a million,* and so forth to any number required.

2. Ordinals.

(1). Ordinals used in counting.

Voalohany, Faharoaika, *the first.*
Faharoa, the second.
Fahatelo, the third.
Fahefatra, the fourth.
Fahadimy, the fifth.
Fahenina, the sixth.
Fahafito, the seventh.
Fahavalo, the eighth.
Fahasivy, the ninth.
Fahafolo, the tenth.
Faharaika amby ny folo, eleventh, &c.
Faharoa-polo, twentieth.
Fahatelo-polo, thirtieth.
Fahefa-polo, fortieth.
Fahadimam-polo, fiftieth.
Fahenim-polo, sixtieth.
Fahafito-polo, seventieth.
Fahavalo-polo, eightieth.
Fahasivi-folo, ninetieth.
Fahazato, hundredth.
Faharivo, thousandth, and so forth, prefixing FAHA.

(2). Ordinals used in multiplying.

Indrai-mandeha, indrai-maka, indrai-monja, signify, *once at once, at one time.*

Indray, once.
Indroa, twice.
Intelo, thrice, three times.
Inefatra, four times.
Indimy, five times.
Inenina, six times.
Impito, seven times.
Imbalo, eight times.
ETYMOLOGY.

Ordinals used in multiplying—continued.

Intsivy, nine times.
Impolo, ten times.
Indraika amby ny folo, eleven times.
Indroa-polo, twenty times.
Injato, hundred times.
Inarivo, thousand times.
Folo heny, ten fold.

Roa-polo heny, twenty fold.
Zato heny, hundred fold.
Arivo heny, thousand fold.
Avy folo heny, becoming ten fold.
Avy roa-polo heny, becoming hundred fold.

(3). Ordinals used in expressing Fractional parts; as—

Indrai-ampaharoa, 1-half.
Indroa-ampahatelo, 2-thirds.
Intelo-ampahafatra, 3-fourths.
Inefatra-ampahadimy, 4-5ths.
Indimi-ampahenina, 5-6ths.

Inenina-ampahafito, 6-7ths.
Impito-ampahavalo, 7-8ths.
Imbalo-ampahasivy, 8-9ths.
Intsivi-ampahafolo, 9-10ths.
Indroa-ampahafolo, 2-10ths.

(4). Ordinals expressing a Number of Days; this is done by prefixing ha, and affixing na; as,

Hateloana, three days.
Hefarana, four days.
Hadiniana, five days.
Henemana, six days.

Hafitoana, seven days.
Havalana, eight days.
Hasiviana, nine days.
Hafoloana, ten days.

3. PRONOMINAL ADJECTIVES. Pronominal Adjectives are sometimes joined to Nouns, and sometimes used alone. They are divided into four kinds:—Possessives, Distributives, Demonstratives, and Indefinitives.

(1). Possessives joined to Nouns, are the Pronominal affixes, and denote possession, or ownership, viz. ko, nao, ny, my, thy, his, or her; nay, tsikia, or tsikia, nareo, ny, or, njareo, or jareo, our, your, their.
ADJECTIVES.

SINGULAR.
1st. Per. tranoko, my house,
2nd. Per. tranonao, thy house,
3rd. Per. tranony, his, or her house.

PLURAL.
tranonay, our house, (exclusively).
tranontsikia, our house, (inclusively).
tranonareo, your house,
tranony, or tranonjareo, their house.

(2). When ka, or tra, is the last syllable of a Noun, they are changed into ko, tro, and ny, as, zanaka, zanako; zavatra, zavatro, zanany; viz.

SINGULAR.
1st. Per. zanako, my child,
2nd. Per. zanakao, thy child,
3rd. Per. zanany, his, or her child.

PLURAL.
zanakay, our child, (exclusively).
zanatsikia, our child, (inclusively).
zanakareo, your child,
zanany, or zanajareo, their child.

SINGULAR.
1st. Per. zavatro, my things,
2nd. Per. zavatrao, thy things,
3rd. Per. zavany, his, or her things.

PLURAL.
zavatray, our things, (exclusively),
zavatsikia, our things (inclusively),
zavatrareo, your things,
zavany, or zavajareo, their things.

When the Pronominal Affixes, ko, nao, ny,—nay, tsikia, nareo, ny, jareo are joined to Verbs in the Passive Voice, they have the power and signification of Personal Pronouns; as, no soratako, voa soratro, was written by me, no lazainao, voa lazanao, was said by thee, nambarany, voa ambarany, was told by him, or by her.
(2). **Distributives** denote the separate individuals of a number singly considered; viz. avy, aby, avokoa, isany, manesy, misesy, samy, rehetra, avy, each, every, na, na, either, or, tsy, tsy, neither, nor.

**Examples.**

Samy nahazo ariary avy ny mpiasa, *the workmen had a dollar each*; nomeny kirobo manesy ny ankizy, *he gave a shilling to every child*; samy nande-ha avokoa ny olona, *every one of the people went away*; samy namono omby aby ny isan-trano, *every house killed a bullock each*; na lanitra, na tany, *either heaven or earth*; tsy olona, tsy biby, *neither man nor beast*; tsirairay, *one by one*, tsiroroa, *two by two*.

(3). **Demonstratives** denote a pointing out.

Sing. Ity, itoy, itony, io, izato, izatony, *this.*
Plural. Ireto, iretoy, iretony, ireo, izatoana, *these.*

Sing. Iroa, iny, irikitra, irokatra, *that.*
Plural. Iretoana, ireny, ireroana, *those.*

Common to both numbers, Singular and Plural.

Izao, izany, ilehy, iny, *this* or *these.*

**Examples.**

Ity lamba ity, *this cloth*; io vola io, *this money*; ireo zaza ireo, *these children*; ireny olon' ireny, *those people*; izato lehilahy izato, *this man*; iny andevo iny, *that slave*; izao zavatr' izao, *these things*; izany
omby izany, *that bullock*, or *those bullocks*; iny on-dry iny, *that sheep*, or *those sheep*.

(4). **Indefinites** refer to things spoken of in a general, and vague manner; they are, *maro, many*; *be, much*; *seseheno, several*; *vitsy, few*; *tsy misy, no, none*; *hafa, other*; *anankiray, one, certain one*; *sasany, some*; *anankiray koa, another*; *hafa-koa, another*; *samihafa, different ones, others*; *avokoa, rehetra, tontolo, all, izy avy, izy aby, all, every one.*

4. **Verbal, or Participial Adjectives** are derived from Verbs. *Mividy, buying, nividy, bought, hividy, about to buy; voa vidy, vidina, bought; tsaraina, judged; voa hitsy, justified, rectified; voa sandratra, asandratra, sandratana, exalted, elevated; voa lefa, alefa, lefana, set at liberty, released; voa laza, lazaina, said, told; voa lahatra, alahatra, laha-rana, arranged, set in order.*

5. **Compound Adjectives.** A compound Adjective is formed from two simple words or more, with an intervening hyphen; as, *toroto-fo, broken hearted; maro-soratra, many colours; saro-bidy, dearly bought; saro-pantarina, mysterious, difficult to be known or understood; fotsi-volo, white-haired, aged.*

6. **Intensive Adjectives.** An Intensive Adjective enhances the meaning of its primitive by prefixing *ha*; as, *maro, hamaro, many, fotsy, hafotsy, white; ratsy, haratsy, bad, tsara, hatsara, good, mainty, hamainty, black; kely, hakely, little, lehibe, halehibe, great*; but to signify that it is made to be-
so, ana is affixed; as, hamaroana, being made to be many, hafotsiana, being made to be white, hatsarana, being made to be good.

8. **Diminutive, or Reduplicative Adjectives.** The Adjective, when doubled, or repeated, is diminutive in its signification; as, kely, small, kelikely, rather small, tsara, good, tsaratsara, rather good, mamy, saeet, mamimamy, rather sweet, mangidy, bitter, mangidingidy, rather bitter, or bitterish.

**Section viii.**

**Comparison of Adjectives.**

Adjectives exist, first, in the simple form which is termed their Positive state, and, secondly, in degrees of Comparison.

1. **Their Simple Form** declares the positive state of the Adjective; as, tsara, good, kely, small, little, lehibe, great, large, maro, many, vitsy, few, mainty, black, fotsy, white, madio, clean, maloto, dirty, unclean, masina, holy, marina, just, righteous, mahitsy, straight, upright, equitable, right.

2. The Degrees of Comparison of Adjectives are two; the Comparative and the Superlative.

3. The Comparative Degree is used, when the quality of one thing, exceeds that of another; as, andro any mangatsiaka noho ny omaly, to-day is colder than yesterday.
4. There are five Classes of Comparatives; the Simple, the Repleitive, the Progressive, the Conditional, and the Reduplicative.

(1). The Simple Comparative is formed by adding *noho* to the positive state; as, tsara noho izy, *better than he*; ratsy noho hianareo, *worse than you*; kely noho izy, *smaller than he*; lehibe noho ny tany, *larger than the earth*.

(2). The Repleitive is formed by adding the words, *lavitra, far*, and *kokoa, even more*; as, tsara-lavitra noho izy, *far better than he*; ny lambanao tsara lavitra noho ny lambany, *your cloth is far better than his cloth*; tsara kokoa noho izy, *better than he*.

(3). The Progressive is formed by inserting *dia, (a step)*, between the repetition of the same Adjective; as, tsara dia tsara, *good even good*, i.e. truly good; ratsy dia ratsy, *bad even bad*, evil even evil.

(4). The Conditional is formed by adding *koa raha* to the Adjective; as, mahery koa raha mahery, *stronger if there be any one strong*; tsara koa raha tsara, *better if there be any one good*; ratsy koa raha ratsy, *worse if there be any thing bad*.

(5). The Reduplicative is formed by doubling the Adjective and adding *kokoa, more*, to the Simple form; as tsaratsara kokoa, *good even better*; ratsy-ratsy kokoa, *bad even worse*; kelikely kokoa, *little even less*. 
5. **The Superlative Degree** is used, when the quality of *one* thing exceeds that of two, or more; viz.

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tsara,</td>
<td>tsara noho,</td>
<td>tsara indrindra, <strong>best.</strong></td>
</tr>
<tr>
<td>Ratsy,</td>
<td>ratsy koka noho,</td>
<td>ratsy indrindra, <strong>worst.</strong></td>
</tr>
<tr>
<td></td>
<td>ratsy koa raha ratsy,</td>
<td></td>
</tr>
<tr>
<td>Mamy,</td>
<td>mamimamy koka noho,</td>
<td>mamy indrindra, <strong>sweetest.</strong></td>
</tr>
<tr>
<td>Hendry,</td>
<td>hendry lavitra noho,</td>
<td>hendry indrindra, <strong>wisest.</strong></td>
</tr>
<tr>
<td>Maro,</td>
<td>maromaro koka noho,</td>
<td>maro indrindra, <strong>most.</strong></td>
</tr>
<tr>
<td>Be,</td>
<td>be dia be noho,</td>
<td>be indrindra, <strong>greatest.</strong></td>
</tr>
</tbody>
</table>

*These Comparative forms apply to all Adjectives.*

6. **Verbs** formed from Adjectives, take the Degrees of Comparison; as, mahakely, *to lessen*, makhelikelikey kokoa, makhely indrindra; malehibe, *to enlarge*, mahalehibebe kokoa, mahalehibe indrindra.

**Section IX. Pronouns.**

A **Pronoun** is a word used instead of a **Noun**, or of a **Noun** and an **Adjective** combined; as, nankany an-tena ny lehilahy, dia nivaro-damba, kanividy omby, the man went into the market, and he sold cloth, and bought bullocks.

**Pronouns** are divided into *four* Classes; **Personal**, **Relative**, **Interrogative**, and **Reflective**.

1. The **Personal Pronouns** simply supply the place of their antecedent **Nouns**. They are izaho, aho, *I*, hiano, ialahy, itena, *thou*, izy, *he*, *she*, *it*. Izahay, *we*, (exclusively), isikia, *we*, (inclusively), *I. e.*
PRONOUNS.

the person speaking, and the person spoken to, hianareo, ye, or you, izy, or izareo, they.

(1). The Inflections of Pronouns have Number and Case, except the second person Singular, ialahy, thou man, and, itena, thou woman, which are used, when a person is addressed with familiarity, or with contempt, as, mpangalatra ialahy, thou art a thief, masculine; mpilefa itena, thou art a runaway, feminine.

SINGULAR.

Nom. 1. Per. Izaho, aho, I. 1. Izahay, we, (exclusively). Isikia, we, (inclusively).

— 2. — Hianao, ialahy, itena, thou.

— 3. — Izy, he, she, or it. 3. Izy, or, izareo, they.


— 2. — Anao, ny anao, thine.

— 3. — Azy, ny azy, his. 3. Azy, ny azy, or, anjareo, ny anjareo, theirs.


— 2. — Anao, thee.

— 3. — Azy, him.

(2). The Pronominal Affixes, ko, nao, ny, Singular; nay, ntsikia, nareo, ny, or, njareo, Plural, have the same power and signification, when joined to
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Verbs in the Passive Voice, with that of the Personal Pronoun in the Nominative Case with Verbs in the Active Voice; as, manoratra aho, I write, soratako, written by me, i. e. I write; mihinana aho, I eat, haniko, eaten by me, i. e. I eat; misotro hianao, thou drinkest, miasa izy, he works. Fantray, we know, (exclusively), fantatsikia, we know, (inclusively).

(3). The first Person Plural, izahay, with its inflections is exclusive, because it excludes all others, except the person or persons speaking, and the first person Plural, isikia is inclusive, because it includes the person or persons speaking, and the person or persons spoken to; as, mivavaka aminao, Andriamanitro, izahay, we worship thee, O God; mitory ny filazantsara isikia, we preach the gospel, i. e. I and you, or I as well as you, or, we both preach the gospel.

2. The Relative Pronouns relate more closely than other Pronouns to an object already mentioned. They are ilehy, or lehy that; izay, that which, such as, what, and izany, that, which; as, ny olona ilehy nitoetra teo, the person, or the persons that remained there; ny omby izay no vonoiny ny olona, the bullocks which were killed by the people, i. e. the bullocks which the people killed; izany no lazaiko, that is what is told by me, i. e. that is what I tell.

Relatives Indefinite. They are, na iza na iza, or na zovy na zovy, whoso, whosoever, whoever, whichever, whichever; na inona na inona, what-
ever, whatsoever, whichever; \textit{na aiza na aiza}, wherever, whithersoever; \textit{na ho aiza na ho aiza}, or \textit{na hankaiza, na hankaiza izy}, wherever, or whithersoever he will go; \textit{na nankaiza, na nankaiza izy}, wherever, whithersoever he went; \textit{na avy taiza na avy taiza izy}, hencesoever he came, whencesoever he came.

3. The \textbf{Interrogative Pronouns} are used in asking questions; they are, \textit{iza}, \textit{zovy}, who, which; \textit{inona}, what; \textit{nahoa}, why; \textit{akory}, or \textit{ahoana}, how, or in what manner; \textit{an'iza}, or \textit{an-jovy}, whose; as, iza, or zovy, no nangalatra akoho? \textit{who stole the hen?} inona no mampahory azy? \textit{what troubles him?} nahoana no nanao izany izy? \textit{why did he that?} an'iza, or an-jovy ny omby? \textit{whose are the bullocks?} ombin'iza, or ombin-jovy ireny? \textit{whose are those bullocks?} akory hiany? \textit{how are you?} or how do you do? ahoana izany? \textit{how is that?} manao inona izy? \textit{what is he doing?} manao akory hianao? or, manao ahoana hianao? \textit{how are you?} or, how is it with you? or, how is it going on with you?

4. The \textbf{Reflective Pronouns} signify that the action is reflected, or thrown back on the Agent; they are formed by adding \textit{hiany}, or \textit{tena}, or both \textit{hiany} and \textit{tena}, to the \textit{Personal Pronouns}, and to the \textit{Pronominal Affixes}; as, Izaho hiany, \textit{I myself}, or \textit{I only}; Izaho tena, \textit{my own self}; Izaho tena hiany, \textit{I my own self alone}; fantatro hiany, \textit{I myself know}; Izaho tena mahafantatra, \textit{I my own self know}.
Izaho tena hiany no mahafantatry izany, it is I myself alone that knows it, or, it is I my own self only that knows it.

Hiany, signifies only, or, alone, tena, self, the very self, and tena hiany, self only, or, alone.

**Singular.**

**Nom.** 1. Per. Izaho hiany, izaho tena, izaho tena hiany.

— 2. — Hianao hiany, hianao tena, hianao tena hiany.

— 3. — Izy hiany, izy tena, izy tena hiany.

**Poss.** 1. Per. Ahy hiany, ny ahy hiany, ahiko hiany, ny ahiko hiany, ahy tena, ny ahy tena, ahi-koan tena, ny ahiko tena, ny ahiko tena hiany, ny ahy tena hiany, ahy tena hiany.

— 2. — Anao hiany, ny anao hiany, anao tena, ny anao tena, anao tena hiany, ny anao tena hiany.

— 3. — Azy hiany, ny azy hiany, azy tena, ny azy tena, azy tena hiany, ny azy tena hiany.


— 2. — Anao hiany, anao tena, anao tena hiany.

— 3. — Azy hiany, azy tena, azy tena hiany.

**Plural.**

**Nom.** 1. Per. Izahay hiany, izahay tena, izahay tena hiany (exclusively).

Isikia hiany, isikia tena, isikia tena hiany (inclusively).
Nom. 2. Per. Hianareo hiany, hianareo tena, hianareo tena hiany.

— 3. — Izy hiany, or, izareo hiany, izy tena, or, izareo tena, izy tena hiany, or, izareo tena hiany.

Poss. 1. Per. Anay hiany, ny anay hiany, anay tena, ny anay tena, anay tena hiany, ny anay tena hiany (exclusively).
Antsikia hiany, ny antsikia hiany, ny antsikia tena, antsikia tena hiany, ny antsikia tena hiany (inclusively).


— 3. — Azy hiany, or, anjareo hiany, ny azy hiany, or, ny anjareo hiany, azy tena, ny azy tena, or, anjareo tena, ny anjareo tena, azy tena hiany, ny azy tena hiany, or, anjareo tena hiany, or, ny anjareo tena hiany.

Antsikia hiany, antsikia tena, antsikia tena hiany, (inclusively).


— 3. — Azy hiany, or, anjareo hiany, azy tena, or, anjareo tena, azy tena hiany, or, anjareo tena hiany.
Section x. VERBS.

THE VERB is the soul of language; as, it expresses action, motion, and life.

I. ITS SIGNIFICATION.

(1). It signifies existence, or, being; as, misy Andriamanitra, God exists, i.e. there is a God, misy lanitra sy tany, there is heaven and earth.

(2). It signifies action, or, doing; as, tia aho, I love; miasa hianareo, you work.

(3). It signifies bearing, or, enduring; as, tiana aho, I am loved; toherina hianao, thou art opposed.

II. ITS USES.

(1). To affirm, assert, or declare, that some thing is, or does, or is done; as, mahery Ioana, John is strong; miasa ny olona, the people work; nomeny ny olona vola aho, money is given me by the people; or negatively;—Tsy mahery Ioana, is not John strong? Tsy miasa va ny olona, the people do not work; tsy nomeny ny olona aho, no money was given me by the people.

(2). To command, invite, or entreat; as, mandehana, go, go away; avia, come; miantrà ny mahantra, pity, or commiserate the miserable; or, negatively;—Aza mandeha, go not, or, do not go; azamankaty, come not hither, or, do not come hither; aza miantra ny mahantra, pity not the miserable, or, do not commiserate the miserable.
III. ITS DIVISIONS.

MALAGASY VERBS are called Simple and Reduplicative Verbs. The Reduplicative is a repeating of the root of the Simple Verb, and is diminutive in its signification; as, mandeha, to walk; mandehandeha, to walk about often; miteny, to speak, to talk; miteniteny, to be talkative, to chat, to be loquacious.

ITS PRIMARY DIVISIONS.

VERBS are divided into three kinds, or Classes, Active, Passive, and Neuter.

I. Active Verbs express action, or doing, or passing the act from the agent to the object; — mam-
pianatry ny olona aho, I teach the people; manda-hatry ny miaramila aho, I arrange the soldiers, i.e. I set the soldiers in order, or in files.

(1). It is called **direct**, when the Nominate follows the Verb; as, miteny aho, *I speak*; miasa aho, *I work*.

(2). It is called **emphatic**, when the Nominative precedes the Verb; as, Izaho miteny, *I speak*; Izaho miasa, *I work*.

(3). It is called **exclusive**, when the Repletive *no* follows the Nominative, because it excludes all other Agents but the one acting; as, Izaho no miteny, *it is I that speak*, i.e. I speak and no other; Izaho no mitoetra, *it is I that remains*, i.e. I remain, or stay, and nobody else.

II. **Passive Verbs express bearing, or, enduring**; as, ampianarina aho, *I am taught*; toherina aho, *I am opposed*. Passive Verbs have three forms; the Simple, the Adjunctive, and the Circumstantial.

(1). The First is called the **simple form**, because it is formed from the Imperative mood of the Primitive word; as, root, Sotro, drink; IMP. sotroy, let it be drunk, i.e. drink; sotroina, is drunk; R. lahar-tra, file, order, row, rank; IMP. laharo, let it be filed, ordered, or arranged, i.e. order, file, or arrange; laharana, is filed, set in order, or, arranged.

(2). The Second is called **Adjunctive**, because the Pronominal Affixes are joined to it; as, ampianariko-ny ankizy, the children are taught by me, i.e. I teach the children; nirahiko-ny andevo hilaza ami-
nao, the slave was sent by me to tell thee; i. e. I sent the slave to tell thee.

(3). The Third is called Circumstantial, because it expresses the circumstance either of time, or place, or of means, instrument, or agency; as, fangady nihiadiany ny olona ny tany, spades were used by the people to dig the ground, i. e. the people dug the ground with spades. Tany an-trano nisotroany ny olona rano, it was in the house where water was drunk by the people, i. e. the people drank water in the house. Omaly nitoerany ny olona teo an-trano, yesterday was spent by the people to stay in the house, i. e. the people stayed in the house all day yesterday. Each of these three forms of the Passive Voice has its subdivisions.

1. The Simple Passive has a Direct, Emphatic, and Exclusive form.

(1). The Direct form; as, tiana aho, I am loved, toherina aho, I am opposed.

(2). The Emphatic form; as, Izaho tiana, I am loved; Izaho toherina, I am opposed.

(3). The Exclusive form; as Izaho no tiana, It is I that is loved, or, I am he that is loved; Izaho no toherina, I am he that is opposed.

2. The Adjunctive is Passive in form but Active in Signification.

(1). The Direct form; as, tiako ny zanako, my children are loved by me, i. e. I love my children; Halako ny ratsy, I hate wickedness.
(2). The **Emphatic** form; *ny zanako tiako*, I love *my children*; *ny ratsy halako*, I hate wickedness.

(3). The **Exclusive** form; *as, ny zanako no tiako*, It is my children that love; *ny ratsy no halako*, It is wickedness that I hate.

3. The **Circumstantial Passive** in its Direct and Exclusive form; as

(1). The **Direct** form; *as, fangady nihiadiany ny olona ny tanim-bary*, spades were used by the people to dig the rice ground, i. e. the people digged the rice ground with spades; *kapoaka nisotroany ny olona rano*, cups were used by the people to drink water out of, i. e. the people drink water out of *cups*.

(2). The **Exclusive** form; *as, fangady no nihiadiany ny olona ny tanim-bary, spades only* were used by the people to dig the rice ground, i. e. the people digged the rice ground with nothing but with *spades*. *Kapoaka no nisotroany ny ny olona rano, cups only* were used by the people to drink water out of, i. e. the people drank water out of nothing but out of *cups*.

III. **Neuter Verbs** simply express action confined to the agent alone: *as, velona aho*, I live, or, I am alive; *mandeha hianao*, thou walkest.

2. Neuter Verbs have **Active** and **Passive** forms.

(1). The **Active** form; *as, mandeha aho*, I walk, I go.

(2). The **Passive** form; *as, andehanako, walk over by me*, i. e. I walk over, I go over; *nalehako,
traversed by me, i.e. I traversed; ny làlana nalehako, the way traversed by me, i.e. I went over the way.

2. Neuter Verbs have also their Direct, Emphatic, and Exclusive forms in the Active and Passive voice.

(1). The Active form Direct; as, mandeha aho, I walk, mitoetra aho, I stay.

(2). The Active form Emphatic; as, Izaho mandeha, I walk, izaho mitoetra, I stay.

(3). The Active form Exclusive; as, Izaho no mandeha, It is I that walks, or, I am he that walks; Izaho no mitoetra, It is I that stays, or, I am he that stays, or, remains.

(1). The Passive form Direct; as, nandehananareo ny làlana, the road was traversed by you, i.e. you went over the road; nitoeranareo ny trano, the house was inhabited by you. i.e. you dwelt in the house.

(2). The Passive form Emphatic; as, ny làlana nandehananareo, the way traversed by you, i.e. the way you went over; ny trano nitoeranareo, the house you inhabited, or, dwelt in.

(3). The Passive form Exclusive; as, ny làlana no nandehananareo, the very way traversed by you, i.e. the very way over which you went; ny trano no nitoeranareo, the very house inhabited by you, i.e. the very, or, the only house in which you dwelt.
THE SECONDARY DIVISIONS.

MALAGASY VERBS, in the second place, are divided into five classes; viz.

The Reflective, the Potentive, the Intensive, the Transitive, and the Reciprocrative.

I. Reflective Verbs express that the action is reflected, or thrown back on the agent, and are formed by prefixing mi to the root.

1. The Active Voice has the Direct, Emphatic, and Exclusive forms.

(1). The Direct form; as, milahatra aho, I arrange myself, or, set myself in order.

(2). The Emphatic form; as, Izaho milahatra, I arrange myself.

(3). The Exclusive form; as, Izaho no milahatra, It is I, or, I am he that arranges himself.

2. The Passive Voice has the Direct, Emphatic, and Exclusive forms.

(1). The Direct form; as, Ilaharana aho, I myself am arranged.

(2). The Emphatic form; as, Izaho ilaharana, I myself am arranged.

(3). The Exclusive form; as, Izaho no ilaharana, I myself am he that is arranged.

3. The Adjunctive is Passive in form but Active in Signification. It has three forms; Direct, Emphatic, and Exclusive.
(1). The **Direct** form; as, ilaharako, arranged by myself, i. e. I arrange myself.

(2). The **Emphatic** form; as, ireny vato ireny nilaharako, those stones were arranged, or, set in order by myself, i. e. I myself arranged these stones.

(3). The **Exclusive** form; as, ireny vato ireny no nilaharako, those are the very stones that were arranged by me myself, i. e. those very stones I arranged myself.

**The other Tenses have these forms:**

II. **Potentative Verbs** express power, will, liberty, or possibility of doing, or accomplishing what is expressed by the word in its primitive form, and are formed by prefixing *maha* to the root.

1. The Active Voice has the Direct, Emphatic, and Exclusive forms.

(1). The **Direct** form; as, mahalahatra aho, I am able to arrange or set in order; mahavonjy aho, I am able to save, i. e. I have power, will, wisdom, and opportunity to save.

(2). The **Emphatic**; as, Izaho mahalahatra, I am able to arrange; Izaho mahavonjy, I am able to save.

(3). The **Exclusive** form; as, Izaho no mahavonjy, I am he that is able to save; Izaho no mahalahatra, I am he that is able to arrange.

2. The Passive Voice has the Direct, Emphatic, Exclusive, and Adjunctive forms.
(1). The Direct form; as, ahalaharana aho, I am arranged by one that is able; ahavonjena aho, I am saved by one that is able to save.

(2). The Emphatic form; as, Izaho ahalaharana, I am arranged by one that is able; Izaho ahavonjena, I am saved by one that is able.

(3). The Exclusive Form; as, Izaho no ahavonjena, I am he that is saved by one that is able; Izaho no ahalaharana, I am he that is arranged or set in order by one that is able.

3. The Pronominal Adjunctive is Passive in form, but Active in signification, and has also its Direct, Emphatic and Exclusive forms.

(1). The Direct form; as, ahavonjeko mpanota, sinners can be saved by me, i.e. I am able to save sinners; ny miaramila ahalaharako, the soldiers can be arranged by me, i.e. I am able to arrange the soldiers.

(2). The Emphatic form; as, mpanota ahavonjeko, sinners can be saved by me, i.e. I am able to save sinners; ny miaramila ahalaharako, the soldiers can be arranged by me, i.e. I am able to arrange the soldiers.

(3). The Exclusive form; as, mpanota no ahavonjeko, sinners are the persons that can be saved by be, i.e. I am able to save none but sinners; ny miaramila no ahalaharako, the soldiers are the men that I am able to arrange.

The POTENTATIVE Verb expresses absolute power.

1. Because it expresses all that an absolute sovereign could wish to be, or to possess.
2. Because the Noun to which *maha* is prefixed, is made a Potentative Verb; as, Inona no mahandriamanitra Azy? what makes him a God? Inona no maholona azy? what makes or constitutes him a man? Inona no mahabiby azy? what makes him a beast?

3. Because it denotes that the agent has absolute power, perfect liberty, and a suitable opportunity to act or to do what is expressed; as, Izaho no mahefa ny sitra-poko, I am he that can do my own pleasure.

### III. Intensive Verbs

Intensive Verbs express intensity, growth, or advancement, and are formed from Potentative Verbs by changing *mah* into *mihi*, as, mahatsara, to be able to better, to benefit, to beautify; mihiatsara, to get better, to become better, to grow better; hendry, wise; mihihendry ny olona, the people are getting wiser, or becoming wiser.

1. The **Active Voice**.

(1). The **Direct form**; as, mihiatsara ny tany, the land is improving; mihihendry ny ankizy, the children are growing in wisdom.

(2). The **Emphatic form**; as, ny ankizy mihihendry, the *children* are growing in wisdom; *ny tany* mihiatsara, the *land* is improving.

(3). The **Exclusive form**; as, ny ankizy no mihihendry, it is the children that are growing in wisdom; *ny tany no mihiatsara*, it is the land that is improving.

2. The **Passive Voice**.

(1). The **Direct form**; as, ihiatsarana ny tany, the land is improved; ihiahendrena ny ankizy, the children are made to grow in wisdom.
ETYMOLOGY.

(2). The **Emphatic** form; as, ny tany ihiatsarana, the *land* is improved; ny ankizy ihiahendrena, the *children* are made to grow in wisdom.

(3). The **Exclusive** form; as, ny ankizy no ihiahendrena, it is the children that are made to grow in wisdom; ny tany no ihiatsarana, it is the land that is improved.

3. **The Pronominal Adjunctive.**

(1). The **Direct** form; as, ihiatsarako ny tany, the land is improved by me, *i.e.* I improved the land.

(2). The **Emphatic** form; as, ny tany ihiatsarako, the land is improved by me, *i.e.* I improved the land.

(3). The **Exclusive** form; as, ny tany no ihia-tsarako, it is the land that is improved by me, *i.e.* it is the land that I improve.

IV. **Transitive Verbs** express the action passing from the agent to the object, and are formed by prefixing *mam, man, mana, mang,* and *mank,* &c. to the root after the first radical letter is rejected; as, mandahatry ny miaramila aho, I arrange the soldiers, or I set the soldiers in order.

The Passive form of the transitive Verb expressing the circumstance of means, place, or time, is called *circumstantial.*

1. **The Active Voice.**

(1). The **Direct** form; as, mandahatry ny miaramila aho, I arrange the soldiers.
(2). The **Emphatic** form as, Izaho mandahatry ny miaramila, *I* arrange the soldiers.

(3). The **Exclusive** form; as, Izaho no manda-hatry ny miaramila, *I am he that arranges the soldiers.*

2. The **Passive Voice.**

(1). The **Direct form**; as, andaharana ny miaramila, the soldiers are arranged.

(2). The **Emphatic form**; as, ny miaramila andaharana, the *soldiers* are arranged.

(3). The **Exclusive form**; as, ny miaramila no andaharana, *It is the soldiers that are arranged.*

3. The **Pronominal Adjunctive.**

(1). The **Direct form**; as, andaharako ny miaranila, the soldiers are arranged by me, i.e. *I arrange* the soldiers.

(2). The **Emphatic form**; as, ny miaramila andaharako, the *soldiers* are arranged by me, i.e. *I arrange the soldiers.*

(3). The **Exclusive form**; as, ny miaramila no andaharako, *It is the soldiers that I do arrange.*

V. **Reciprocative Verbs** express a reciprocal action, and are formed from Transitive Verbs, by changing *m* into *mif.*

1. The **Active Voice.**

(1). The **Direct form**; as, mifandahatra ny miaramila, the soldiers arrange one another.
(2). The **Emphatic form**; as, ny miaramila misfandahatra, the soldiers arrange one another.

(3). The **Exclusive form**; as, ny miaramila no misfandahatra, it is the soldiers that arrange one another, or arrange themselves.

2. The **Passive Voice**.

(1). The **Direct form**; as, ifandaharanana ny miaramila, the soldiers are reciprocally arranged.

(2). The **Emphatic form**; as, ny miaramila ifandaharanana, the soldiers are reciprocally arranged.

(3). The **Exclusive form**; as, ny miaramila no ifandaharanana, it is the soldiers that are reciprocally arranged.

3. The **Pronominal Adjunctive**.

(1). The **Direct form**; as, ifandaharanay izany, it is that which is arranged by us (inclusively), reciprocally, i.e. we arrange it reciprocally.

(2). The **Emphatic form**; as, izany ifandaharanarco, *that* is arranged by you reciprocally, i.e. you arrange it reciprocally.

(3). The **Exclusive form**; as, izany no ifandaharantsikia, that is the very reason it is arranged by us (exclusively) reciprocally, i.e. we reciprocally arranged it on that very account.

**Its Subdivisions or Additional Classifications.**

The secondary divisions of the Malagasy Verbs are
subdivided into three classes. 1. **Causative.** 2. **Reciprocative Causative.** 3. **Potentative Causative.**

**I. CLASS.**

**I. Causative Verbs** express the making of another to act, or to do, and are formed by prefixing mamp, and amp to the Simple Verbs.

1. The Causative of the Reflective Verb.
A. Mampilahatra, to cause to arrange themselves.
P. Ampilaharana, to be caused to be arranged of themselves.

2. Causative of the Potentative Verb.
A. Mampalahahatra, to cause to be able to arrange.
P. Ampalahaharana, to be made able to be arranged.

A. Mampihatsara, to cause to better, to beautify, to benefit himself, or itself.
P. Ampihatsarana, to be caused to be improved, or bettered.

4. The Causative of the Transitive Verb.
A. Mampandahatra, to cause to arrange, or to set in order.
P. Ampandaharana, to be caused to be arranged.

5. The Causative of the Reciprocative Verb.
A. Mampifandahatra, to cause to arrange reciprocally.
P. Ampifandaharana, to be caused to be reciprocally arranged.

**II. CLASS.**

II. Reciprocative Causative Verbs express the causing, or, the making of persons, or things to act
reciprocally, and are formed by changing m, of the Causative of the Transitive Verb into mif.

1. The Reciprocative Causative of the Reflective Verb.
A. Mifampilahatra, to cause reciprocally to arrange themselves.
P. Ifampilaharana, to be caused reciprocally to be arranged.

2. The Reciprocative Causative of the Potentative Verb.
A. Mifampahalahatra, to cause reciprocally to be able to arrange.
P. Ifampahalaharana, to be reciprocally made able to be arranged.

3. The Reciprocative Causative of the Intensive
A. Mifampihiatsara, to cause reciprocally to better, or, to become better.
P. Ifampihiatsarana, to be reciprocally caused to be bettered, or improved.

4. The Reciprocative Causative of the Transitive Verb.
A. Mifampandahatra, to cause reciprocally to arrange.
P. Ifampandaharana, to be reciprocally caused to be arranged.

III. CLASS.

III. The Potentative Causative of the Verbs express power, or ability to cause to act or to do.
1. The Potentative of the Causative Reflective Verb.
A. Mahampampilahatra, to have power or ability to cause to arrange themselves.
P. Ahampampilaharana, to be made able to be reciprocally arranged.

2. The Potentative of the Causative Potentative Verb.
A. Mahampampahalahatra, to have power to cause to be able to arrange.
P. Ahampampahalaharana, to be endowed with power to be made able to be arranged.

3. The Potentative of the Causative Intensive Verb.
A. Mahampampihiaatsara, to have power to cause to grow better, to become better of themselves.
P. Ahampampihiaatsarana, to be endowed with power to be caused to become better.

4. The Potentative of the Causative Transitive Verb.
A. Mahampampandahatra, to have power to cause to arrange.
P. Ahampampandaharana, to be endowed with power to be caused to be arranged.

5. The Potentative of the Causative Reciprocative Verb.
A. Mahampampifandahatra, to have power to cause to arrange reciprocally.
P. Ahampampifandaharana, to be endowed with power to be caused to be reciprocally arranged.

The preceding Verbs, like the Primitive have their Direct, Emphatic, and Exclusive forms in all the Moods and Tenses of both Active and Passive voices.
IV. ITS MOODS.

THERE are five Moods, or Modes, which are usually called,—the Indicative, the Imperative, the Subjunctive, or Conditional, and the Infinitive.

1. The Indicative Mood declares, or questions;—miasa aho, I work; antsoina hianao, thou art called; nandeha v' izy? did he go? mampianatra moa hianareo, do you teach?

2. The Imperative Mood commands, exhorts entreats, permits;—mandehana, begone; mivaloza, repent, confess thy sins, and cry for mercy; tahio aho, let me be blessed, i. e. bless me; avelao handeha izy, allow him to go; aoka aho hanoratra, let me write.

1. The Imperative Mood expresses prohibition, when the negative word, aza, is placed before the Verb; as, aza mangalatra hianao, thou shalt not steal, i. e. steal not thou. Aza mimampanga laingia hianao, thou shalt not bear false witness, i. e. bear thou not false witness.

2. The Imperative Mood changes the position of the Emphasis, and transfers it into the last syllable, but when a vowel, or a syllable is added, it is placed on the Penultimate; as, mandrâra, to forbid, to prohibit; mandrârd, forbid, prohibit; mandeha, to go, to walk; mandehâna, to go away, begone.

3. As the terminations of the Imperative Mood vary in both the Active and Passive voices, the following classification of the Verbs ending in each Consonant, should be thoroughly learnt and remembered.
VERBS.

EXAMPLES.

The Emphasis is on the Italic vowel \( a \) of the Imperative.

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<tr>
<th>English Signification</th>
<th>Infinitive</th>
<th>Imperative Present</th>
<th>Imperative Active</th>
<th>Imperative Passive</th>
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<tbody>
<tr>
<td>B.</td>
<td>Ba, be, by, bo; ba, beaza</td>
<td>bao, beazo, bazo, boy</td>
<td>baza, boa</td>
<td></td>
</tr>
<tr>
<td>To adhere,</td>
<td>Momba,</td>
<td>mombê,</td>
<td>ombao.</td>
<td></td>
</tr>
<tr>
<td>— magnify,</td>
<td>Mahabe,</td>
<td>mahabeaza,</td>
<td>ahabeazo, lehibeazo</td>
<td></td>
</tr>
<tr>
<td>— hire,</td>
<td>Manamby,</td>
<td>manambaza,</td>
<td>anambazo, tambazo.</td>
<td></td>
</tr>
<tr>
<td>— flatter,</td>
<td>Mandrobo,</td>
<td>mandroboa,</td>
<td>androboy, roboy.</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>Da, dy, do;</td>
<td>da, dava, dia, dao, davao, lavao, dio, doa</td>
<td>doy.</td>
<td></td>
</tr>
<tr>
<td>To cry out,</td>
<td>Midadadada,</td>
<td>midadadada,</td>
<td>dadadadao, idadada-dao</td>
<td></td>
</tr>
<tr>
<td>— deny,</td>
<td>Manda,</td>
<td>mandava,</td>
<td>andavao, lavao.</td>
<td></td>
</tr>
<tr>
<td>— command,</td>
<td>Mandidy,</td>
<td>mandidia,</td>
<td>andidio, didio.</td>
<td></td>
</tr>
<tr>
<td>— run,</td>
<td>Midodododo,</td>
<td>midodododoa,</td>
<td>idodododoy, dododo- doy.</td>
<td></td>
</tr>
<tr>
<td>Dra, dry, dro; dra, dria, dra-</td>
<td></td>
<td>drao, drio, droy, draso.</td>
<td>sa, droa;</td>
<td></td>
</tr>
<tr>
<td>To look up,</td>
<td>Miandrandra,</td>
<td>miandrandra,</td>
<td>iandrandrao, andran- drao.</td>
<td></td>
</tr>
<tr>
<td>— be in chains,</td>
<td>Migadra,</td>
<td>migadra</td>
<td>igadrao, gadrao.</td>
<td></td>
</tr>
<tr>
<td>— lie down,</td>
<td>Mandry,</td>
<td>mandria,</td>
<td>andrio.</td>
<td></td>
</tr>
<tr>
<td>— wait, to watch,</td>
<td>Miandry,</td>
<td>miandrasa,</td>
<td>iandraso, andraso.</td>
<td></td>
</tr>
<tr>
<td>— bathe,</td>
<td>Mandro,</td>
<td>mandroa,</td>
<td>androy.</td>
<td></td>
</tr>
<tr>
<td>F.</td>
<td>Fa, fy, fo, foy, fa, faza, foa, fao, fazo, foy, izo, oy;</td>
<td>fao, fazo, foy, izo, foiza;</td>
<td>foizo.</td>
<td></td>
</tr>
<tr>
<td>To wipe,</td>
<td>Mamafa,</td>
<td>mamafa,</td>
<td>amafaao, fafaao.</td>
<td></td>
</tr>
<tr>
<td>— sow,</td>
<td>Mamafy,</td>
<td>mamafaza,</td>
<td>amafazo, fafazo.</td>
<td></td>
</tr>
<tr>
<td>— bespeak,</td>
<td>Mamofo,</td>
<td>mamofoa,</td>
<td>amofoy, fofoy.</td>
<td></td>
</tr>
<tr>
<td>— despond,</td>
<td>Mamoy,</td>
<td>mamoiza,</td>
<td>amoizo.</td>
<td></td>
</tr>
<tr>
<td>— forsake,</td>
<td>Mahafoy,</td>
<td>mahafoiza,</td>
<td>ahafoizo, foizo.</td>
<td></td>
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</tbody>
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### Examples (continued).

<table>
<thead>
<tr>
<th>English Signification</th>
<th>Infinitive</th>
<th>Imperative Active</th>
<th>Imperative Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>G.</strong> Ga, gy, go;</td>
<td>ga, gia, goa;</td>
<td>gao, gio, goy.</td>
<td></td>
</tr>
<tr>
<td>To be amazed, Migaga,</td>
<td>migaga,</td>
<td>igaga, gaga.</td>
<td></td>
</tr>
<tr>
<td>— visit, Mamangy,</td>
<td>mamangia,</td>
<td>amangio, vangio,</td>
<td></td>
</tr>
<tr>
<td>— cry loud, Migogogogo,</td>
<td>migogogoa,</td>
<td>igogogogoy, gogogogoy.</td>
<td></td>
</tr>
<tr>
<td><strong>H.</strong> Ha, hy, ho;</td>
<td>ha, heza, hoa;</td>
<td>hao, hezo, hoy.</td>
<td></td>
</tr>
<tr>
<td>To get loose, Mivaha,</td>
<td>mivaha,</td>
<td>ivahao, vahao.</td>
<td></td>
</tr>
<tr>
<td>— tie, Mamemy,</td>
<td>mameheza,</td>
<td>ameho, fehezo.</td>
<td></td>
</tr>
<tr>
<td>— show, Maneho,</td>
<td>manehoa,</td>
<td>aneho, sehoy.</td>
<td></td>
</tr>
<tr>
<td><strong>J.</strong> Ja, jy, jo;</td>
<td>ja, jia, joa;</td>
<td>jao, jio, joy.</td>
<td></td>
</tr>
<tr>
<td>To respect, Manaja,</td>
<td>manaja,</td>
<td>anajao, hajao.</td>
<td></td>
</tr>
<tr>
<td>— examine, Mikiajy,</td>
<td>mikiajia,</td>
<td>ikiajio, kajio.</td>
<td></td>
</tr>
<tr>
<td>— be wanton, Mijejo,</td>
<td>mijjeoa,</td>
<td>ijejoy, jejoy.</td>
<td></td>
</tr>
<tr>
<td><strong>K.</strong> Ka, ky, ko;</td>
<td>ka, ha, ke, koa;</td>
<td>kao, ho, keo, koy,</td>
<td></td>
</tr>
<tr>
<td>To reign, Manjaka,</td>
<td>manjaka,</td>
<td>anjakao, zakao.</td>
<td></td>
</tr>
<tr>
<td>— ask a favor, Mangataka,</td>
<td>mangataha,</td>
<td>angataho.</td>
<td></td>
</tr>
<tr>
<td>— consent, Maneky,</td>
<td>maneke,</td>
<td>anekoe, ekeo.</td>
<td></td>
</tr>
<tr>
<td>— portion, Manoko,</td>
<td>manokoa,</td>
<td>anokoy, tokoy.</td>
<td></td>
</tr>
<tr>
<td><strong>L.</strong> La, lao, ly, lo;</td>
<td>lava, laova, lezo, lia, loa;</td>
<td>lavo, laovy, lezo, lio, loy.</td>
<td></td>
</tr>
<tr>
<td>To be able to deny,</td>
<td>mahala,</td>
<td>mahalava, ahalavao, alavao,</td>
<td></td>
</tr>
<tr>
<td>— play, Milalao, or</td>
<td>milalaova,</td>
<td>ilalaovy, lalaovy.</td>
<td></td>
</tr>
<tr>
<td>milaloa,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>— answer, Mamaly,</td>
<td>mamalia,</td>
<td>amalia, valio.</td>
<td></td>
</tr>
<tr>
<td>— strike, Mamely,</td>
<td>mameleza,</td>
<td>amelezo, velezo.</td>
<td></td>
</tr>
<tr>
<td>— replace or Manolo,</td>
<td>manoloa,</td>
<td>anoloy, soloy.</td>
<td></td>
</tr>
<tr>
<td>substitute,</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### English Signification

<table>
<thead>
<tr>
<th>Infinitive Present</th>
<th>Imperative Active</th>
<th>Imperative Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>To pass by, Mandalo</td>
<td>mandalova, andalovy</td>
<td>lalovy.</td>
</tr>
<tr>
<td>— spin, Mamoly</td>
<td>mamoleza</td>
<td>amolezo, folezo.</td>
</tr>
<tr>
<td>M. Ma, me, my, ma, meza, mia, mao, mez, meo, mio, mo</td>
<td></td>
<td>moy.</td>
</tr>
</tbody>
</table>

#### M.

<table>
<thead>
<tr>
<th>Infinitive Present</th>
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<th>Imperative Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>To cry aloud, Mimamama</td>
<td>mimamama</td>
<td>imamamamao.</td>
</tr>
<tr>
<td>— give, Manome</td>
<td>manomeza</td>
<td>anomezo, omeo.</td>
</tr>
<tr>
<td>— soften, Mandemy</td>
<td>mandemia</td>
<td>andemio.</td>
</tr>
<tr>
<td>— play with Mandemole, the finger, mo</td>
<td>mandemole</td>
<td>andelomolemoy.</td>
</tr>
</tbody>
</table>

#### N.

<table>
<thead>
<tr>
<th>Infinitive Present</th>
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<th>Imperative Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>To silence, Mampangina</td>
<td>mampangina</td>
<td>ampangino,</td>
</tr>
<tr>
<td>— raise, Manangana</td>
<td>manangana</td>
<td>anangano, tsangano.</td>
</tr>
<tr>
<td>— cry aloud, Minene</td>
<td>minenea, or ineneo, nenceo</td>
<td>minenea,</td>
</tr>
<tr>
<td>— weep, Mitomany</td>
<td>mitomania,</td>
<td>itomanio, tomanio.</td>
</tr>
<tr>
<td>— kill, Mamono</td>
<td>mamonoa</td>
<td>amonio, vonoy.</td>
</tr>
<tr>
<td>— wrap to Mamono, swathe,</td>
<td>mamonosa,</td>
<td>amonosy, fonosy.</td>
</tr>
<tr>
<td>— support, Manoa, go out of Mania, the way,</td>
<td>manoava,</td>
<td>anoavy, toavy,</td>
</tr>
<tr>
<td></td>
<td>maniava,</td>
<td>aniavy, siavo.</td>
</tr>
</tbody>
</table>

#### P.

<table>
<thead>
<tr>
<th>Infinitive Present</th>
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<th>Imperative Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>To hop, to hobble, Mipapapapa</td>
<td>mipapapapa, ipapapapa, papapapao</td>
<td>papapapao.</td>
</tr>
<tr>
<td>— throw, to Manipy, cast,</td>
<td>manipaza,</td>
<td>anipazo, tsipazo.</td>
</tr>
<tr>
<td>— serve, Manompo,</td>
<td>manompoa,</td>
<td>anompoy, tomypo.</td>
</tr>
</tbody>
</table>
**ETYMOLOGY.**

**Examples (continued).**

<table>
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<tr>
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<th>Imperative Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>R.</strong></td>
<td>Ra, re, or re-ny, ry, ro;</td>
<td>ra, renesa, ria, roa;</td>
<td>rao, reneso, rio, roy.</td>
</tr>
<tr>
<td>To forbid,</td>
<td>Mandrara,</td>
<td>mandrara,</td>
<td>andrara,.rarao.</td>
</tr>
<tr>
<td>— hear,</td>
<td>Mandre, or mandreny,</td>
<td>mandrenesa,</td>
<td>andreneso, reneso.</td>
</tr>
<tr>
<td>— plait mats,</td>
<td>Mandrary,</td>
<td>mandraria,</td>
<td>andrario, rario.</td>
</tr>
<tr>
<td>— burn,</td>
<td>Mandoro,</td>
<td>mandoroa,</td>
<td>andoroy, doroy.</td>
</tr>
<tr>
<td>— point out,</td>
<td>Manoro,</td>
<td>manoroa,</td>
<td>anoroy, toroy.</td>
</tr>
<tr>
<td><strong>S.</strong></td>
<td>Sa, sy, soa;</td>
<td>sa, sia, soa, soava;</td>
<td>sao, sio, soy, soavy.</td>
</tr>
<tr>
<td>To reckon, to leave a residue,</td>
<td>Manisa,</td>
<td>manisa,</td>
<td>anisao, isao, isao, sisao.</td>
</tr>
<tr>
<td>To create,</td>
<td>Manisy,</td>
<td>manisia,</td>
<td>anisio, isio.</td>
</tr>
<tr>
<td>— upbraid,</td>
<td>Maneso,</td>
<td>manesoa,</td>
<td>anesoys, esoy.</td>
</tr>
<tr>
<td>— bless, to benefit,</td>
<td>Mahasoa,</td>
<td>mahasoava,</td>
<td>hasoavy, soyavy.</td>
</tr>
</tbody>
</table>

**T.** Ta, te, ty, to; ta, teva, teza, tao, tevo, tezo, toavy, toava;

To cry for indulgence,

— drop as water,

— shear,

— obey,

<table>
<thead>
<tr>
<th>Tr.</th>
<th>Tra, titra, tra, tera, trao, taro, tero, hero, hera, nera; nero.</th>
</tr>
</thead>
<tbody>
<tr>
<td>To commise-rate,</td>
<td>Miantra,</td>
</tr>
<tr>
<td>— know,</td>
<td>Mahafantra,</td>
</tr>
<tr>
<td>— send a present,</td>
<td>Manatitra,</td>
</tr>
</tbody>
</table>
VERBS.

Examples (continued).

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</thead>
<tbody>
<tr>
<td>oppose, Manohitra</td>
<td>manohera,</td>
<td>anohero, tehero.</td>
<td></td>
</tr>
<tr>
<td>reimburse, Manonitra</td>
<td>manonera,</td>
<td>anonero, onero.</td>
<td></td>
</tr>
<tr>
<td>Ts.</td>
<td>Tsa, tsy, tso; tsai, tsia, tsao; tsao, tsio, tsyo.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>To set rice plants</td>
<td>Manetsa,</td>
<td>menetsa,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>anetsao, ketsao.</td>
<td></td>
</tr>
<tr>
<td>rectify, Manitsy</td>
<td>manitsia,</td>
<td>anitsio, hitsio.</td>
<td></td>
</tr>
<tr>
<td>make white, Mamotsy</td>
<td>mamotsia,</td>
<td>amotsio, fotsio.</td>
<td></td>
</tr>
<tr>
<td>call, Miantsso</td>
<td>miantsoa,</td>
<td>iantsoy, antsoy.</td>
<td></td>
</tr>
<tr>
<td>V.</td>
<td>va, vy, vo; va, via, voa; vao, vio, voy.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>To open, Mivava</td>
<td>mivava,</td>
<td>ivavao, vavao.</td>
<td></td>
</tr>
<tr>
<td>ask, Miangavy</td>
<td>miangavia, iangavio, angavio.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bark, Mivoovo</td>
<td>mivovoa,</td>
<td>ivovoy, vovoy.</td>
<td></td>
</tr>
<tr>
<td>Z.</td>
<td>za, zy, zo. za, zia, zoa, zao, zio, zyo.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>To hunt, Mihaza</td>
<td>mihaza,</td>
<td>ihazao, hazao.</td>
<td></td>
</tr>
<tr>
<td>laugh'at, Mivazy</td>
<td>mivazia,</td>
<td>ivazio, vazio.</td>
<td></td>
</tr>
<tr>
<td>obtain, Mahazo</td>
<td>mahazoa. ahaizoy, azoy.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3. The Potential Mood implies power, will, liberty, possibility, obligation, or duty.

(1). When power, will, or, liberty is implied, the Potential Verb is used; as, mahasotro aho, I can drink, i.e. I have power and liberty to drink.

(2). When possibility, obligation, or duty is either implied or expressed, the Verbs mahay, is able, or, capable, mety, is proper, right, or possible, mahazo, may have, or may obtain, tokony ought, or worthy of, tsy maitsy, must, or ought, are used as auxiliaries.
4. The **Subjunctive** or Conditional Mood implies doubt, uncertainty, or condition, and the Verb is preceded by a Conjunction, either expressed, or understood; as, raha avy hianao, dia faly aho, if you come, I shall be glad; raha tonga izy, dia handeha aho, when he arrives, I will go.

V. The **Infinitive** Mood is simply the Radical form of the Verb, and expresses existence or action indefinitely without any reference to number, or person; as, mividy, *to buy*, mivarotra, *to sell*, misy, *to be*, or to exist; mandeha, *to walk*, mangataka, *to ask*, to beg a favour.

The Verb has the same form in the Infinitive Mood, Present Tense, with the Present Tense of the Participle, and of the Verb in the Indicative Mood.

**VI. TENSES, OR TIMES.**

**VERBS** have three Simple and three Compound Tenses.

1. The **Simple Tenses** are the Present, Perfect, and Future.

   (1). The Present Tense represents what is now passing, or existing, and is expressed by the Verb in its Primitive State; as, misotro aho, I drink; misalay hianareo, you rejoice; miasa izareo, they work; eo isotroany ny rano, the water is drunk by them there.

   (2). The Perfect Tense represents what is past, or completed, and is expressed by the letter n, in both the Active and Passive Voices: as, nisotro aho, I
drank; nomeko, was given by me; teo nisotroany ny rano, the water was drank by them there.

(3). The Future Tense represents an action, or event, as yet to come, and is expressed by the letter h, in both the Active and Passive Voices; as hisotro aho, I shall or will drink; homeko, shall or will be given by me; eo hisotroany ny rano, the water will be drank by them there.

(4). The letter m, the sign, or characteristic of the Present Tense in the Active voice is changed into the letter n, to express the Perfect Tense, and into the letter h, to express the Future Tense in both Active and Passive Voices; as, misotro aho, I drink, nisotro aho, I drank; hisotro aho, I shall, or will drink.

2. The Compound Tenses are the Present Perfect, the Pluperfect, and the Future Perfect, and are formed by the word efa, done, completed, and precedes the Verb in its Present, Perfect and Future Tenses.

(1). The Present Perfect Tense represents an Action, or event as commenced, but is still going on; as, efa miasa aho, I began working or I have worked.

(2). The Pluperfect Tense represents an action, or event as perfectly passed long ago; as, efa niasa aho, I had worked.

(3). The Future Perfect Tense represents the certainty of an action being done, or an event coming to pass immediately; as, efa handeha aho, I am on the point of going, I am about going, I am going.
VII. AUXILIARIES.

THE AUXILIARIES consist of VERBS, ADJECTIVES, and ADVERBS.

1. Of VERBS. They are efa, voa, tafa, mahay, mety, mahazo, avelao, aleo.

(1). Efa signifies done, effected, completed; and it forms the Compound Tenses, the Present Perfect, the Pluperfect, and the Future Perfect Tenses.

(2). Voa, shot, struck, killed; and tafa, which implies perfection, as to union and completion. Both these Auxiliaries are prefixed to roots, and render Nouns and Adjectives, Verbs and Participles in the Passive Voice. Voa, forms an imperfect Tense, or Indefinite Past Tense; as, voa soratra, is or was written, voa soratra, is, or was written by me.

(3). Tafa forms a Pluperfect Tense, or a Perfect past tense; as, tafaray ny olona, the people have been perfectly united together, from tafa, and iray, one; tafangona ny olona, the people had come together, or had all assembled, from tafa, complete, and angona, gathering.

(4). Mahay, is able or capable; mety, is proper, lawful, suitable, expedient, or willing; mahazo, is attainable, may, or can have, or obtain, are often used as Auxiliaries to express the Potential Mood.

(5). Avelao, let be, granted, permitted, allowed, and aleo, is preferable, a wish to prefer one thing to another; are often used as Auxiliaries to Verbs in the 1st. and 3rd. persons of the Imperative Mood.
2. Of Adjectives. They are tokony, worthy, expedient, and mendrikia, proper, suitable, becoming.

3. Of Adverbs. They are, aza, *let not, be not*; aoka, *enough, let it suffice*; mainkia, *rather*, and tsy maitsy, it signifies absolutely necessary, must be of necessity.

(1). Aza is used as an Auxiliary, principally to Verbs of the 2nd. Person in the Imperative Mood and expresses an absolute prohibition.

(2). Aoka is used as an Auxiliary to Verbs of the 1st. and 3rd. Persons in the Imperative Mood.

(3). Mainkia and tsy maitsy are used as Auxiliaries to Verbs, either in the Indicative, Subjunctive, or Potential Mood.

VIII. PARTICIPLES.

The Participles, like the Verbs, have three Simple, and three Compound Tenses. It is, because they have no nominative case that they are called Participles, for there is nothing else to distinguish them from the Verbs.

TENSES.

1. Present Active. Mandahatra, arranging.
   ———— Passive. Andaharana, arranged.

   ———— Passive. Nandaharana, having been arranged.

3. Future Active. Handahatra, being about to arrange.
ETYMOLGY.

TENSES (continued).

3. Future Passive. Handaharana, being about to be arranged.

4. Present Perfect Active. Efa mandahatra, beginning to arrange.

———— Passive. Efa andaharana, beginning to be arranged.

5. Pluperfect Active. Efa nandahatra, having had arranged.

———— Passive. Efa nandaharana, having had been arranged.

6. Future Perfect Active. Efa handahatra, having been about to arrange.

———— Passive. Efa handaharana, having been about to be arranged.

2. There are six Tenses belonging to Participles of the Potentative Passive Voice,—Present, Perfect, Future, Present Perfect, Pluperfect, and Future Perfect.

Present Passive. Alahatra, arranged.

Perfect —— Nalahatra, having been arranged.

Future —— Hahahatra, being about to be arranged and,

Perfect Passive. Voaalahatra, having been arranged.

Pluperfect —— Tafalahatra, having been completely arranged.

3. All Participles become Participial Common Nouns by prefixing the Article ny to them, and the Proper Names by prefixing the Articles i, or ra to them, viz.
VERBS.

PARTICIPIAL Nouns.

Common Nouns; as, ny mandahatra, he that arranges.

ny nandahatra, he that arranged,

ny handahatra, he that is about to arrange.

ny voa lahatra, they that were arranged.

Proper Names; as, Imandahatra, or Ramandahatra, the name of a person.

Ilahatra, or Ralahatra, name of a person.

IX. VERBAL NOUNS.

THERE are three kinds or Classes of Verbal Nouns, formed from Regular Verbs, and are specified by the Prefixes p and f, and the affix na, viz. Mandahatra, to arrange.

1. Mpandahatra, arranger, or the person, or persons that arrange; mpanoratra, writer.

2. Fandahatra; mode, or manner of arranging, or of setting in order; fanoratra, mode of writing.

3. Fandaharana, parade. The former is formed by changing m, into f, and the latter by prefixing f to the Circumstantial Verb, and by affixing na to the Imperative of the Active Voice.

X. CONJUGATIONS.

THE Conjugation of a regular Malagasy Verb, is the arrangement of its various forms, moods, and tenses. There are four Conjugations. First, the
ETYMOLOGY.

Active; second, the Passive; third, the Pronominal Adjunctive; fourth, the Circumstantial.

The first is called Active Voice, because it shows the Inflections of Reflective and Transitive Verbs; as, manpianatra, to teach.

The second is called Passive Voice, because it shows the Inflections of Passive Verbs in their simplest form; as, ampiantarina, to be taught.

The third is called the Pronominal Adjunctive, because it shows the Inflections of Verbs with the Pronominal Affixes, which are Passive in form, but Active in signification; as, soratako, written by me, i.e. I write.

The fourth is called the Circumstantial, because it shows the Inflections of Verbs which express the circumstance of means used, or of place where, or of time, when a thing is done; and which are Passive in form, but Active in signification, for they govern the Objective Case; as, penisily nanoratako ny taratasy, I wrote the letter with a pencil, i.e. pencil is the instrument employed, or the means used; omaly nanoratako izany, I wrote it yesterday.
FIRST CONJUGATION.

The Conjugation of a regular Verb Active; mampianatra, to teach. The English of the first person Singular of the different tenses alone is given in the conjugation of the verbs.

INDICATIVE MOOD. Direct Form.

Present Tense.

Singular. Plural.

2nd — Mampianatra hianao. 2nd — Mampianatra hianareo.
3rd — Mampianatra izy. 3rd — Mampianatra izareo.

Perfect.

   Nampianatra isikia. In.

Future.

   will teach. Hampianatra isikia. In.
3. Hampianatra izy. 3. Hampianatra izareo.

Present Perfect.

1. Efa mampianatra aho, I have 1. Efa mampianatra izahay. Ex.
   taught. Efa mampianatra isikia. In.
2. Efa mampianatra hianao. 2. Efa mampianatra hianareo.
3. Efa mampianatra izy. 3. Efa mampianatra izareo.
ETymology.

Conjugation (Continued).

Pluperfect.

1. Efa nampianatra aho, I had taught.
2. Efa nampianatra hianao.
3. Efa nampianatra izy.

Future Perfect.

1. Efa hampianatra aho, I shall or will have taught.
2. Efa hampianatra hianao.
3. Efa hampianatra izy.

Emphatic Form.

Present Tense.

1. Izaho mampianatra, I teach.
2. Hianao mampianatra.
3. Izy mampianatrara.

Exclusive Form.

Present Tense.

1. Izaho no mampianatra, It is I that teaches, or I am he that teaches.
2. Hianao no mampianatra.
3. Izy no mampianatra.

Note. By retaining the letter n, for the Perfect Tense, and h, for the Future, the other Tenses follow in like manner.
Conjugation (continued).

Imperative Mood.

*Direct Form.*

Singular. Plural.
1. Aoka hampianatra aho, let me teach. 1. Aoka hampianatra izahay.*
   Aoka hampianatra izareo.
3. Aoka hampianatra izy. 3. Aoka hampianatra izareo.

*Emphatic Form.*

1. Aoka aho hampianatra, let me teach.
   Aoky izahay hampianatra.
   Aoky izareo hampianatra.
3. Aoky izy hampianatra. 3. Aoky izareo hampianatra.

*Exclusive Form.*

1. Aoky izaho no hampianatra, let me be he that is to teach.
   Aoky izahay no hampianatra.
   Aoky isikia no hampianatra.
2. Aoky hianao no hampianatra. 2. Aoky hianareo no hampianatra.
3. Aoky izy no hampianatra. 3. Aoky izareo no hampianatra.

Subjunctive Mood. Direct form.

*Present Tense.*

1. Raha mampianatra aho, If I teach.
2. Raha mampianatra hianao.
3. Raha mampianatra izy.
1. Raha mampianatra izahay, Raha mampianatra isikia.
2. Raha mampianatra hianareo.
3. Raha mampianatra izareo.

* The first line of the Plural is Exclusive, the second Inclusive.
CONJUGATION.

**Perfect.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Raha nampianatra aho, if I taught, or did teach.</td>
<td>1. Raha nampianatra izahay.</td>
</tr>
<tr>
<td></td>
<td>Raha nampianatra isikia.</td>
</tr>
<tr>
<td>2. Raha nampianatra hianao.</td>
<td>2. Raha nampianatra hianareo.</td>
</tr>
</tbody>
</table>

**Future.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Raha hampianatra aho, If I shall or will teach.</td>
<td>1. Raha hampianatra izahay.</td>
</tr>
<tr>
<td></td>
<td>Raha hampianatra isikia.</td>
</tr>
<tr>
<td>2. Raha hampianatra hianao,</td>
<td>2. Raha hampianatra hianareo.</td>
</tr>
</tbody>
</table>

**Present Perfect.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Rehefa mampianatra aho, If I have taught.</td>
<td>1. Rehefa mampianatra izahay.</td>
</tr>
<tr>
<td></td>
<td>Rehefa mampianatra isikia.</td>
</tr>
<tr>
<td>2. Rehefa mampianatra hianao.</td>
<td>2. Rehefa mampianatra hianareo.</td>
</tr>
<tr>
<td>3. Rehefa mampianatra izy.</td>
<td>3. Rehefa mampianatra izareo.</td>
</tr>
</tbody>
</table>

**Pluperfect.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Rehefa nampianatra aho. If I had taught.</td>
<td>1. Rehefa nampianatra izahay.</td>
</tr>
<tr>
<td></td>
<td>Rehefa nampianatra isikia.</td>
</tr>
<tr>
<td>2. Rehefa nampianatra hianao.</td>
<td>2. Rehefa nampianatra hianareo.</td>
</tr>
<tr>
<td>3. Rehefa nampianatra izy.</td>
<td>3. Rehefa nampianatra izareo.</td>
</tr>
</tbody>
</table>

**Future Perfect.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Rehefa hampianatra aho, if I shall or will have taught.</td>
<td>1. Rehefa hampianatra izahay.</td>
</tr>
<tr>
<td></td>
<td>Rehefa hampianatra isikia.</td>
</tr>
<tr>
<td>2. Rehefa hampianatra hianao.</td>
<td>2. Rehefa hampianatra hianareo.</td>
</tr>
<tr>
<td>3. Rehefa hampianatra izy.</td>
<td>3. Rehefa hampianatra izareo.</td>
</tr>
</tbody>
</table>
VERBS.

CONJUGATION.

Emphatic and Exclusive Form.

Present Tense.

Singular. Plural.
1. Raha izaho no mampianatra, 1. Raha izahay no mampianatra.
   if I be he that is teaching. Raha isikia no mampianatra.
2. Raha hianao no mampianatra. 2. Raha hianareo no mampianatra
3. Raha izy no mampianatra. 3. Raha izareo no mampianatra.

Present Perfect.

1. Rehefa izaho no mampianatra, 1. Rehefa izahay no mampianatra-
   if I be he that is to have been teaching. Rehefa isikia no mampianatra.
2. Rehefa hianao no mampianatra. 2. Rehefa hianareo no mampianatra.
3. Rehefa izy no mampianatra. 3. Rehefa izareo no mampianatra.

See the note page 136.

Potential Mood. Direct Form.

Present Tense.

1. Mahampianatra aho, I can teach, or I have ability to teach. 1. Mahampianatra izahay.

Perfect.

1. Nahampianatra aho, I could teach, or I had power to teach.
ETYMOLOGY.

CONJUGATION.

Future Perfect.

Singular.  
1. Hahampianatra aho, I shall or will be able to teach.
2. Hahampianatra hianao.
3. Hahampianatra izy.

Plural.  
1. Hahampianatra izhay.
2. Hahampianatra hianareo.
3. Hahampianatra izareo.

Present Perfect.

1. Efa mahampianatra aho, I could have taught, or I have had ability to teach.
2. Efa mahampianatra hianao.
3. Efa mahampianatra izy.

Pluperfect.

1. Efa nahampianatra aho, I had had ability to teach.
2. Efa nahampianatra hianao.
3. Efa nahampianatra izy.

Future Perfect.

1. Efa hahampianatra aho, I shall or will have had ability to teach.
2. Efa hahampianatra hianao.
3. Efa hahampianatra izy.

Emphatic Form.

Present Tense.

1. Izaho mahampianatra, I have ability to teach, or I can teach.
2. Hianao mahampianatra.
3. Izy mahampianatra.
CONJUGATION.

Exclusive Form.

Present Tense.

Singular.
1. Izaho no mahampianatra, I am he, or it is I that is able, or have power to teach.
3. Izy no mahampianatra. 3. Izareo no mahampianatra.

Plural.
1. Izahay no mahampianatra. Isikia no mahampianatra.
2. Hianareo no mahampianatra.
3. Izareo no mahampianatra.

See the note page 136.

Infinitive Mood, or Participles.

Simple.

Present. Mampianatra, to teach, or teaching.

Perfect. Nampianatra.

Future. Hampianatra.

Pre. Per. Efa mampianatra.

Pluper. Efa nampianatra.

Fut. Per. Efa hampianatra.

Potentative.

Present. Mahampianatra, to be able to teach, or teaching.

Perfect. Nahampianatra.

Future. Hahampianatra.

Pre. Per. Efa mahampianatra.

Pluperfect. Efa nahampianatra.


Participial Nouns.

The Participial Noun has the Article ny, placed before each Participle in its respective Tense.

Verbal Nouns.

Mpampianatra, Teacher, tutor. Mphampianatra, he that is able to teach.

Fampianatra, mode, or manner Fahampianatra, mode of being able to teach.
**ETYMOLOGY.**

**SECOND CONJUGATION.**

**THE SIMPLE PASSIVE.**

Ampianarina aho, or izaho ampianarina, I am taught.

**INDICATIVE MOOD. Direct Form.**

### Present Tense.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ampianarina aho, I am taught</td>
<td>Ampianarina izahay.*</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ampianarina isikia.</td>
</tr>
<tr>
<td>2</td>
<td>Ampianarina hianao.</td>
<td>2. Ampianarina hianareo.</td>
</tr>
<tr>
<td>3</td>
<td>Ampianarina izy.</td>
<td>3. Ampianarina izareo.</td>
</tr>
</tbody>
</table>

**Perfect.**

<table>
<thead>
<tr>
<th></th>
<th>Ampianarina aho, I was taught</th>
<th>Ampianarina izahay.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Nampianarina isikia.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Nampianarina hianao.</td>
<td>2. Nampianarina hianareo.</td>
</tr>
<tr>
<td>3</td>
<td>Nampianarina izy.</td>
<td>3. Nampianarina izareo.</td>
</tr>
</tbody>
</table>

**Future.**

<table>
<thead>
<tr>
<th></th>
<th>Ampianarina aho, I shall or will be taught</th>
<th>Ampianarina izahay.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Hampianarina isikia.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Hampianarina hianao.</td>
<td>2. Hampianarina hianareo.</td>
</tr>
<tr>
<td>3</td>
<td>Hampianarina izy.</td>
<td>3. Hampianarina izareo.</td>
</tr>
</tbody>
</table>

**Present Perfect.**

<table>
<thead>
<tr>
<th></th>
<th>Ampianarina aho, I have been taught</th>
<th>Ampianarina izahay.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Efa ampianarina isikia.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Efa ampianarina hianao.</td>
<td>2. Efa ampianarina hianareo.</td>
</tr>
<tr>
<td>3</td>
<td>Efa ampianarina izy.</td>
<td>3. Efa ampianarina izareo.</td>
</tr>
</tbody>
</table>

* The first line of the Plural is *exclusive*, the second *inclusive.*
Second Conjugation.

Pluperfect.

Singular.  
1. Efa nampianarina aho, I had been taught.  
2. Efa nampianarina hianao.  
3. Efa nampianarina izy.

Plural.  
1. Efa nampianarina izahay.  
2. Efa nampianarina hianareo.  
3. Efa nampianarina izareo.

Future Perfect.

1. Efa hampianarina aho, I shall have been taught.  
2. Efa hampianarina hianao.  
3. Efa hampianarina izy.

Emphatic Form.

Present Tense.

1. Izaho ampianarina, I am taught.  
2. Hianao ampianarina.  
3. Izy ampianarina.

Isikia ampianarina.

1. Izahay ampianarina.  
2. Hianareo ampianarina.  
3. Izareo ampianarina.

Exclusive Form.

Present Tense.

1. Izaho no ampianarina, It is I that is taught, or I am he that is taught.  
2. Hianao no ampianarina.  
3. Izy no ampianarina.

1. Izahay no ampianarina.  
2. Hianareo no ampianarina.  
3. Izareo no ampianarina.

See the note page 136.
ETYMOLOGY.

Second Conjugation.

Imperative Mood. Direct Form.

Present Tense.

Singular. Plural.
1. Aoka hampianarina aho, 1. Aoka hampianarina izahay.
   let me be taught. Aoka hampianarina isikia.
3. Aoka hampianarina izy. 3. Aoka hampianarina izareo.

Emphatic Form.

Present Tense.

1. Aoka aho hampianarina, 1. Aoky izahay hampianarina.
   let me be taught. Aoky isikia hampianarina.
3. Aoky izy hampianarina. 3. Aoky izareo hampianarina.

Exclusive Form.

Future.

1. Aoky izaho no hampianarina, 1. Aoky izahay no hampianarina-
   let me be the one that shall na.
   be taught. Aoky isikia no hampianarina.
2. Aoky hianao no hampianarina. 2. Aoky hianareo no hampianarina.
3. Aoky izy no hampianarina. 3. Aoky izareo no hampianarina

Subjunctive Mood. Direct Form.

Present Tense.

1. Raha ampianarina aho, 1. Raha ampianarina izahay.
   if I be taught. Raha ampianarina isikia.
2. Raha ampianarina hianao. 2. Raha ampianarina hianareo.
3. Raha ampianarina izy. 3. Raha ampianarina izareo.
**Second Conjugation.**

**Perfect.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Raha nampianarina aho, if I were taught.</td>
<td>1. Raha nampianarina izahay. Raha nampianarina isikia.</td>
</tr>
<tr>
<td>2. Raha nampianarina hianao.</td>
<td>2. Raha nampianarina hianareo.</td>
</tr>
</tbody>
</table>

**Future Tense.**

| 1. Raha hampianarina aho, if I shall be taught. | 1. Raha hampianarina izahay. Raha hampianarina isikia. |
| 2. Raha hampianarina hianao. | 2. Raha hampianarina hianareo. |

**Present perfect.**

| 1. Rehefa ampiararina aho, if I have been taught. | 1. Rehefa ampiararina izahay. Rehefa ampiararina isikia. |
| 2. Rehefa ampiararina hianao. | 2. Rehefa ampiararina hianareo. |
| 3. Rehefa ampiararina izy. | 3. Rehefa ampiararina izareo. |

**Pluperfect.**

| 1. Rehefa nampianarina aho, if I had been taught. | 1. Rehefa nampianarina izahay. Rehefa nampianarina isikia. |
| 2. Rehefa nampianarina hianao. | 2. Rehefanampianarina hianareo. |
| 3. Rehefa nampianarina izy. | 3. Rehefa nampianarina izareo. |

**Future perfect.**

| 1. Rehefa hampianarina aho, if I shall have been taught. | 1. Rehefa hampianarina izahay. Rehefa hampianarina isikia. |
| 2. Rehefa hampianarina hianao. | 2. Rehefa hampianarina hianareo. |
| 3. Rehefa hampianarina izy. | 3. Rehefa hampianarina izareo. |
ETYMOLOGY.

Second Conjugation.

Emphatic and Exclusive Form.

Present. Plural.
1. Raha izaho no ampianarina, 1. Raha izaho no ampianarina.
   if I be he that is taught. Raha isikia no ampianarina.
2. Raha hianao no ampianarina. 2. Raha hianareo no ampianarina.
3. Raha izy no ampianarina. 3. Raha izareo no ampianarina.

Present perfect.
1. Rehefa izaho no ampianarina, 1. Rehefa izahay no ampianarina.
   if I be he that is to be taught. Rehefa isikia no ampianarina.
2. Rehefa hianao no ampianarina. 2. Rehefa hianareo no ampianarina.
3. Rehefa izy no ampianarina. 3. Rehefa izareo no ampianarina.

See the note page 136.

Infinitive Mood or Participles.


The Participal Nouns are formed by placing the

ny before the Participles of the different Tenses.
Second Conjugation.

**Potential Mood. Direct Form.**

**Present Tense.**

<table>
<thead>
<tr>
<th></th>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ahampianarina aho, I can be taught.</td>
<td>1. Ahampianarina izahay. Ahampianarina isikia.</td>
</tr>
<tr>
<td>2</td>
<td>Ahampianarina hianao.</td>
<td>2. Ahampianarina hianareo.</td>
</tr>
<tr>
<td>3</td>
<td>Ahampianarina izy.</td>
<td>3. Ahampianarina izareo.</td>
</tr>
</tbody>
</table>

**Perfect.**

<table>
<thead>
<tr>
<th></th>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Nahampianarina aho, I could be taught.</td>
<td>1. Ahampianarina izahay. Ahampianarina isikia.</td>
</tr>
<tr>
<td>2</td>
<td>Nahampianarina hianao.</td>
<td>2. Ahampianarina hianareo.</td>
</tr>
<tr>
<td>3</td>
<td>Nahampianarina izy.</td>
<td>3. Ahampianarina izareo.</td>
</tr>
</tbody>
</table>

**Future.**

<table>
<thead>
<tr>
<th></th>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hahampianarina aho, I shall be able to be taught.</td>
<td>1. Hahampianarina izahay. Hahampianarina isikia.</td>
</tr>
<tr>
<td>2</td>
<td>Hahampianarina hianao.</td>
<td>2. Hahampianarina hianareo.</td>
</tr>
<tr>
<td>3</td>
<td>Hahampianarina izy.</td>
<td>3. Hahampianarina izareo.</td>
</tr>
</tbody>
</table>

**Present perfect.**

<table>
<thead>
<tr>
<th></th>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Efa ahampiarina aho, I can have been taught.</td>
<td>1. Efa ahampiarina izahay. Efa ahampiarina isikia.</td>
</tr>
<tr>
<td>2</td>
<td>Efa ahampiarina hianao.</td>
<td>2. Efa ahampiarina hianareo.</td>
</tr>
<tr>
<td>3</td>
<td>Efa ahampiarina izy.</td>
<td>3. Efa ahampiarina izareo.</td>
</tr>
</tbody>
</table>
ETYMOLGY.

Second Conjugation.

**Pluperfect.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
</table>
| 1. Efa nahampianarina aho,  
I could have been taught. | 1. Efa nahampianarina izahay.  
Efa nahampianarina isikia. |
| 2. Efa nahampianarina hianao. | 2. Efa nahampianarina hianareo. |
| 3. Efa nahampianarina izy. | 3. Efa nahampianarina izareo. |

**Future perfect.**

<table>
<thead>
<tr>
<th>Present Tense</th>
</tr>
</thead>
</table>
| 1. Efa hahampianarina aho,  
I shall have been able to be taught. | 1. Efa hahampianarina izahay.  
Efa hahampianarina isikia. |
| 2. Efa hahampianarina hianao. | 2. Efa hahampianarina hianareo. |
| 3. Efa hahampianarina izy. | 3. Efa hahampianarina izareo. |

**Emphatic Form.**

**Present.**

<table>
<thead>
<tr>
<th>Present Tense</th>
</tr>
</thead>
</table>
| 1. Izaho ahampianarina,  
I can be taught. | 1. Izahay ahampianarina.  
Isikia ahampianarina. |
| 3. Izy no ahampianarina. | 3. Izareo ahampianarina. |

**Exclusive Form.**

**Present Tense.**

<table>
<thead>
<tr>
<th>Present Tense</th>
</tr>
</thead>
</table>
| 1. Izaho no ahampianarina,  
it is I that can be taught. | 1. Izahay no ahampianarina.  
Isikia no ahampianarina. |
| 2. Hianao no ahampianarina. | 2. Hianareo no ahampianarina. |
| 3. Izy no ahampianarina. | 3. Izareo no ahampianarina. |

See the note page 136.
Second Conjugation.

POTENTATIVE VERB, PASSIVE VOICE.

SUBJUNCTIVE MOOD. Direct Form.

Present Tense.

Singular. Plural.
1. Raha ahampianarina aho, 1. Raha ahampianarina izahay.
   if I can be taught.        Raha ahampianarina isikia.
2. Raha ahampianarina hianao. 2. Raha ahampianarina hianareo.

Perfect.

1. Raha nahampianarina aho, 1. Raha nahampianarina izahay.
   if I could be taught.     Raha nahampianarina isikia.
2. Raha nahampianarina hianao. 2. Raha nahampianarina hianareo.
3. Raha nahampianarina izy. 3. Raha nahampianarina izareo.

Future Tense.

1. Raha hahampianarina aho, 1. Raha hahampianarina izahay.
   I shall be able to be taught. Raha hahampianarina isikia.
2. Raha hahampianarina hianao. 2. Raha hahampianarina hianareo.
3. Raha hahampianarina izy. 3. Raha hahampianarina izareo.

Present perfect.

1. Rehefa ahampianarina aho, 1. Rehefa ahampianarina izahay.
   if I can have been taught. Rehefa ahampianarina isikia.
2. Rehefa ahampianarina hianao. 2. Rehefa ahampianarina hianareo.
ETYMOLOGY.

Second Conjugation.

Pluperfect.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Rehefa nahampianarina aho,</td>
<td>1. Rehefa nahampianarina izahay. if I could have been taught.</td>
</tr>
<tr>
<td>3. Rehefa nahampianarina izy.</td>
<td>3. Rehefa nahampianarina izareo.</td>
</tr>
</tbody>
</table>

Future perfect.

| 1. Rehefa hahampianarina aho, | 1. Rehefa hahampianarina izahay. I shall have been able to be taught. |
| 3. Rehefa hahampianarina izy. | 3. Rehefa hahampianarina izareo. |

Emphatic and Exclusive Form.

Present.

| 1. Raha izaho no ahampianarina, | 1. Raha izahay no ahampianarina. if I be he that can be taught. |
| 3. Raha izy no ahampianarina. | 3. Raha izareo no ahampianarina. |

Present perfect.

| 1. Rehefa izaho no ahampianarina, if I be he that can have been taught. | 1. Rehefa izahay no ahampianarina. Rehefa isikia no ahampianarina. |
| 2. Rehefa hia- | 2. Rehefa hianareo no ahampianarina. |
| 3. Rehefa izy no ahampianarina. | 3. Rehefa izareo no ahampianarina. |

See the note page 136.
SECOND CONJUGATION.

Infinitive Mood or Participles.


THIRD CONJUGATION.

THE PRONOMINAL ADJUNCTIVE.

INDICATIVE MOOD. Direct Form.

Present Tense.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ampianariko ny ankizy,</td>
<td>1. Ampianarinaray ny ankizy.*</td>
</tr>
<tr>
<td></td>
<td>the children are taught by me,</td>
<td>Ampianarintsikia ny ankizy.</td>
</tr>
<tr>
<td></td>
<td>i.e. I teach the children.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Ampianarinao ny ankizy.</td>
<td>2. Ampianarinariny ny ankizy.</td>
</tr>
<tr>
<td>3</td>
<td>Ampianariny ny ankizy.</td>
<td>3. Ampianarinao ny ankizy.</td>
</tr>
</tbody>
</table>

Perfect.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Nampianariko ny ankizy,</td>
<td>1. Nampianarinaray ny ankizy.</td>
</tr>
<tr>
<td></td>
<td>the children were taught by me,</td>
<td>Nampianarintsikia ny ankizy.</td>
</tr>
<tr>
<td></td>
<td>i.e. I taught the children.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Nampianarinao ny ankizy.</td>
<td>2. Nampianarinariny ny ankizy.</td>
</tr>
<tr>
<td>3</td>
<td>Nampianariny ny ankizy.</td>
<td>3. Nampianarinao ny ankizy.</td>
</tr>
</tbody>
</table>

* The first line of the Plural is exclusive, the second inclusive.
ETYMOLOGY.

Third Conjugation.

Future.

Singular. Plural.
   the children shall be taught by      Hampianarintsikia ny ankizy.
   me, i.e. I will teach the chil-
   dren.
3. Hampianariny ny ankizy. 3. Hampianarinjaerio ny ankizy.

Present perfect.

1. Efa ampianariko ny ankizy, 1. Efa ampianarinay ny ankizy.
   the children have been taught      Efa ampianarintsikia ny an-
   by me, i.e. I have taught the      kizy.
   children.
2. Efa ampianarinao ny ankizy. 2. Efa ampianarinareo ny ankizy.
3. Efa ampianariny ny ankizy. 3. Efa ampianarinjaerio ny ankizy.

Pluperfect.

1. Efa nampianariko ny ankizy, 1. Efa nampianarinay ny ankizy.
   the children had been taught      Efa nampianarintsikia ny an-
   by me, i.e. I had taught the      kizy.
   children.
2. Efa nampianarinao ny ankizy. 2. Efa nampianarinareo ny ankizy.
3. Efa nampianariny ny ankizy. 3. Efa nampianarinjaerio ny ankizy.
VERBS.

Third Conjugation.

Future Perfect.

Singular. Plural.
1. Efa hampianariko ny ankizy. Efa hampianarintsikia ny ankizy.
   the children shall have been taught by me, i.e. I shall have taught the children.
2. Efa hampianarinao ny ankizy. Efa hampianarinareo ny ankizy.

Emphatic Form.

Present Tense.

1. Ny ankizy ampi\n
2. Ny ankizy ampi\n
3. Ny ankizy ampi\n
Perfect.

1. Ny ankizy nampianariko, the children were taught by me, i.e. I taught the children.
2. Ny ankizy nampianarinao.
3. Ny ankizy nampianariny.

1. Ny ankizy nampianariny.
2. Ny ankizy nampianarinareo.
3. Ny ankizy nampianarinjareo.
ETYMOLOGY.

Exclusive Form.

Present Tense.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Anareo no ampianariko, it is you that are taught by me, i.e. it is</td>
<td>1. Anareo no ampianarinay, Anareo no ampianarintsikia.</td>
</tr>
<tr>
<td>you that I teach.</td>
<td></td>
</tr>
<tr>
<td>2. Anareo no ampianarinao.</td>
<td>2. Anareo no ampianarinareo.</td>
</tr>
<tr>
<td>3. Anareo no ampianariny.</td>
<td>3. Anareo no ampianarinjareo.</td>
</tr>
</tbody>
</table>

See the note page 136.

Subjunctive Mood. Direct form.

Present Tense.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Raha ampianariko anareo, if you be taught by me,</td>
<td>1. Raha ampianarinay anareo, Raha ampianarintsikia</td>
</tr>
<tr>
<td>i.e.</td>
<td>anareo.</td>
</tr>
<tr>
<td>if I teach you.</td>
<td></td>
</tr>
<tr>
<td>2. Raha ampianarinao anareo.</td>
<td>2. Raha ampianarinareo anareo.</td>
</tr>
</tbody>
</table>

Perfect.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Raha nampianariko anareo.</td>
<td>1. Raha nampianarinay anareo.</td>
</tr>
<tr>
<td>i.e. if you were taught by me,</td>
<td>Raha nampianarintsikia anareo.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Raha nampianarinao anareo.</td>
<td>2. Raha nampianarinareo anareo.</td>
</tr>
<tr>
<td>3. Raha nampianariny anareo.</td>
<td>3. Raha nampianarinjareo anareo.</td>
</tr>
</tbody>
</table>

Future.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Raha hampianariko anareo, if you shall be taught by</td>
<td>1. Raha hampianarinay anareo, Raha hampianarintsikia</td>
</tr>
<tr>
<td>i.e. if I shall teach you.</td>
<td>anareo.</td>
</tr>
<tr>
<td>2. Raha hampianarinao anareo.</td>
<td></td>
</tr>
<tr>
<td>3. Raha hampianariny anareo.</td>
<td></td>
</tr>
</tbody>
</table>
Third Conjugation.

Present Perfect.

Singular. Plural.
1. Rehefa ampiariko anareo, 1. Rehefa ampiarintikia anareo.
if you have been taught by Rehefa ampiarintikia anareo.
    me, i.e. if I have taught you.
2. Rehefa ampiarikao anareo. 2. Rehefa ampiarinao anareo.
3. Rehefa ampiariny anareo. 3. Rehefa ampiaranjareo anareo.

Pluperfect.

1. Rehefa nampianariko anareo, you might have been taught by me, i.e. I might have taught you. 
   1. Rehefa nampianarintikia anareo.
2. Rehefa nampianarinao anareo. 
3. Rehefa nampianariny anareo. 

Future Perfect.

1. Rehefa hampianariko anareo, if you shall have been taught by me, i.e. if I shall have taught you.
   1. Rehefa hampianarintikia anareo.
2. Rehefa hampianarinao anareo. 
3. Rehefa hampianariny anareo. 

ETYMOLOGY.

Third Conjugation.

Emphatic and Exclusive Form.

Present Tense.

Singular. Plural.
1. Raha anareo no ampianariko. 1. Raha anareo no ampianariny.
   if it be you that are to be taught by me, i.e. if it be you that I am to teach.
2. Raha anareo no ampianarinao. 2. Raha anareo no ampianarinajo.
3. Raha anareo no ampianariny. 3. Raha anareo no ampianarinjareo.

Present Perfect.

1. Rehefa anareo no ampianariko, if it be you that have been taught by me, i.e. if it be you that I have taught.
   Rehefa anareo no ampianariny.
2. Rehefa anareo no ampianarinao.
3. Rehefa anareo no ampianariny.

The other Tenses follow in like manner by retaining their characteristics.

Imperative Mood.

Direct Form.

1. Aoka hampianariko anareo. 1. Aoka hampianarinay anareo.
   let you be taught by me, i.e. let me teach you.
3. Aoka hampianariny anareo. 3. Aoka hampianarinjareo anareo.
Third Conjugation.

Emphatic Form.

**Present Tense.**

Singular. Plural.
1. Aoka anareo hampianariko, Aoka anareo hampianarinay.  
   let you be taught by me, i.e. let me teach you.
3. Aoka anareo hampianariny. Aoka anareo hampianarinjareo

Exclusive Form.

**Present Tense.**

1. Aoka anareo no hampianariko, Aoka anareo no hampianariny.  
   let you be they that are taught by me, i.e. let me teach only you.
2. Aoka anareo no hampianarinao. Aoka anareo no hampianarinareo.
3. Aoka anareo no hampianariny. Aoka anareo no hampianarinjareo.

See the note page 136.

**Potential Mood. Direct Form.**

**Present Tense.**

Singular. Plural.
1. Ahampianariko anareo, Ahampianarinay anareo.  
   you can be taught by me, Ahampianarintsikia anareo.  
   i.e. I can teach you.
3. Ahampianariny anareo. Ahampianarinjareo anareo.
### ETYMOLOGY.

### Third Conjugation.

**Perfect.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>you could be taught by me, i.e. I could teach you.</td>
<td></td>
</tr>
</tbody>
</table>

**Future.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Hahampianariko anareo, you shall be well taught by me, i.e. I shall be able to teach you.</td>
<td>1. Hahampianarinizikia anareo.</td>
</tr>
<tr>
<td>3. Hahampianariny anareo.</td>
<td>3. Hahampianarinsjareo anareo.</td>
</tr>
</tbody>
</table>

**Present Perfect.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Efa ahampianariko anareo, you may have been taught by me, i.e. I may have taught you.</td>
<td>1. Efa ahampianarinizikia anareo.</td>
</tr>
<tr>
<td>2. Efa ahampianarinao anareo.</td>
<td>2. Efa ahampianarinareo anareo.</td>
</tr>
<tr>
<td>3. Efa ahampianariny anareo.</td>
<td>3. Efa ahampianarinsjareo anareo.</td>
</tr>
</tbody>
</table>

**Pluperfect.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Efa nahampianariko anareo, you could have been taught by me, i.e. I could have taught you.</td>
<td>1. Efa nahampianarinizikia anareo.</td>
</tr>
<tr>
<td>2. Efa nahampianarinao anareo.</td>
<td>2. Efa nahampianarinareo anareo.</td>
</tr>
<tr>
<td>3. Efa nahampianariny anareo.</td>
<td>3. Efa nahampianarinsjareo anareo.</td>
</tr>
</tbody>
</table>
Third Conjugation.

Future perfect.

Singular. Plural.
1. Efa hahampianariko anareo, 1. Efa hahampianarinay anareo.
you shall have been able to Efa hahampianarintsikia anareo.
be taught by me, i.e. I shall have been able to
1. Efa hahampianarinay anareo. 1. Efa hahampianarinareo anareo.
2. Efa hahampianarinao anareo. 2. Efa hahampianarinareo anareo.
3. Efa hahampianariny anareo. 3. Efa hahampianarinjareo anareo.

Emphatic Form.

Present Tense.

can be taught by me, i.e. Anareo ahampianarintsikia.
I can teach you.
3. Anareo ahampianariny. 3. Anareo ahampianarinjareo.

Exclusive Form.

Present Tense.

1. Anareo no ahampianariko, 1. Anareo no ahampianarinay.
It is you that can be taught Anareo no ahampianarintsikia.
by me, i.e. it is you alone that I can teach.
2. Anareo no ahampianarinao. 2. Anareo no ahampianarinareo.
3. Anareo no ahampianariny. 3. Anareo ahampianarinjareo.

See the note page 136.
FOURTH CONJUGATION.

The Conjugation of the Circumstantial Verb which is Passive in form, but Active in signification, has two forms, the Emphatic and the Exclusive; and has the vowel a, in the Penultimate syllable instead of i, as the Simple; and also a Verbal Circumstantial Noun; as,

**Simple Passive.** Ampianarina, to be taught.

**Cir. Passive.** Ampianarana, to be taught by means of.

**Verbal Noun.** Fampianarana, doctrine.

**Indicative Mood. Emphatic Form.**

*Present Tense.*

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Solatra ampianarako anareo marikia, slates are the means used by me, to teach you figures, i.e. I teach you figures on slates.</td>
<td>1. Solatra ampianaranay anareo marikia.* Solatra ampianaranantsikia anareo marikia.</td>
</tr>
<tr>
<td>2. Solatra ampianarinao anareo marikia.</td>
<td>2. Solatra ampianaranareo anareo marikia.</td>
</tr>
</tbody>
</table>

* The first line of the Plural is exclusive, the second inclusive.*
Fourth Conjugation.

Exclusive Form.

Present Tense.

Singular. Plural.
   Solatra no ampiaranarantsikia anareo marikia.
2. Solatra no ampiarananao anareo marikia. 2. Solatra no ampiaranarareo anareo marikia.

This verb is conjugated in all the Moods and Tenses, like the third conjugation of the Pronominal Adjunctive, as in pages from 155 to 160.

Participle Present. Ampianarana, means, being used for teaching.

Verbal Noun. Fampianarana, doctrine, it signifies, either words, books, place, or time, taken and used for teaching.

See pages 151, 152, and 153.
THE INFLECTIONS OF A REGULAR VERB.

The principal inflections are found in the Present, Perfect, and Future Tenses, and the Verbal Nouns.

1. The Reflective Verb; milahatra, to arrange himself.

Active Present; milahatra. Perfect; nilahatra. Future; hilahatra. Imperfect; milahara. Verbal Noun; mpilahatra, filahatra.

2. The Potentative Verb; mahalahatra, to be able to arrange.


3. The Intensive Verb; mihiaatsara, to improve himself, to better himself.

4. The Transitive Verb; mandahatra, to arrange, to set in order.


5. The Reciprocal Verb; mifandahatra, to arrange one another.


6. The Causative of the Reflective Verb; mampilahatra, to cause a person to arrange himself.


7. The Causative of the Potentative Verb; mampalahatana, to cause to be able to arrange.

8. The **Causative** of the **Intensive Verb**; mampihiatsara, to cause to improve.

Active pre.; mampihiatsara. Per.; nampihiatsara. Future; hampihiatsara. Imp. mampihiatsara. V. N.; mpampihiatsara, fampihiatsara.


9. The **Causative** of the **Transitive Verb**; mampandahatra, to cause to arrange.


10. The **Causative** of the **Reciprocativb** Verb; mampifandahatra, to cause persons to arrange one another.


11. The Reciprocative Causative of the Reflective Verb; mifampilahatra, to cause reciprocally to arrange themselves.

Active pre.; mifampilahatra. Per. nifampilahatra. Future; hifampilahatra. Imp.; mifampilahara. V. N.; mpifampilahatra, fifampilahatra.


12. The Reciprocative Causative of the Potentative Verb; mifampahalahatra, to cause reciprocally to have power to arrange, or to set in order.


13. The Reciprocative Causative of the Intensive Verb; mifampihiatsara, to cause reciprocally to improve, or to grow better.


14. The Reciprocative Causative of the Transitive Verb; misampandahatra, to cause reciprocally to arrange.


15. The Potentative Causative of the Reflective Verb; mahampilahatra, to have power to cause persons to arrange themselves.


16. The Potentative Causative of the Potentative Verb; mahampahalahatra, to have power to cause others to be able to arrange.

Active pre.; mahampahalahatra. Per.; nahampahalahatra. Future; hahampahalahatra. Imp.; mahampahalahara. V.N.; mphampahalahatra, fahampahalahatra.
17. The Potentative Causative of the Intensive Verb; mahampihiatsara, to have power to cause persons to improve, or to better themselves.


18. The Potentative Causative of the Transitive Verb; mahampandahatra, to have power to cause to arrange.


19. The Potentative Causative of the Reciprocal Verb; mahampifandahatra, to have power to cause persons to arrange one another.

Active pre.; mahampifandahatra. Per.; nahampifandahatra. Future; hahampifandahatra. Imp.; mahampifandahara. V. N.; mpahampifandahatra, fahampifandahatra.

SECOND CONJUGATION.

The Conjugation of a Passive Verb in its simplest form.

INDICATIVE MOOD. Direct Form.

*Present Tense.*

Singular. Plural.

1. Terena aho, I am pressed. 1. Terena izahay.*
   Terena isikia.
2. Terena hianao. 2. Terena hianareo.
3. Terena izy. 3. Terena izareo.

*Perfect.*

1. No terena aho, I was pressed. 1. No terena izahay.
   No terena isikia.
2. No terena hianao. 2. No terena hianareo.
3. No terena izy. 3. No terena izareo.

*Future.*

1. Ho terena aho, I shall, or will be pressed. 1. Ho terena izahay.
   Ho terena isikia.
2. Ho terena hianao. 2. Ho terena hianareo.
3. Ho terena izy. 3. Ho terena izareo.

*Present Perfect.*

1. Efa terena aho, I have been pressed. 1. Efa terena izahay.
   Efa terena isikia.
2. Efa terena hianao. 2. Efa terena hianareo.
3. Efa terena izy. 3. Efa terena izareo.

* The first line of the Plural is *exclusive*, the second *inclusive.*
Conjugation—continued.

**Pluperfect.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Efa no terena aho, I had been pressed.</td>
<td>1. Efa no terena izahay.</td>
</tr>
<tr>
<td>2. Efa no terena hianao.</td>
<td>2. Efa no terena hianareo.</td>
</tr>
<tr>
<td>3. Efa no terena izy.</td>
<td>3. Efa no terena izareo.</td>
</tr>
</tbody>
</table>

**Future Perfect.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>or will have been pressed.</td>
<td>Efa ho terena isikia.</td>
</tr>
<tr>
<td>2. Efa ho terena hianao.</td>
<td>2. Efa ho terena hianareo.</td>
</tr>
</tbody>
</table>

**Emphatic Form.**

**Present Tense.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Izaho terena.</td>
<td>1. Izahay terena.</td>
</tr>
<tr>
<td>I am pressed.</td>
<td>Isikia terena.</td>
</tr>
<tr>
<td>3. Izy terena.</td>
<td>3. Izareo terena.</td>
</tr>
</tbody>
</table>

**Perfect.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Izaho no terena, I was pressed.</td>
<td>1. Izahay no terena.</td>
</tr>
<tr>
<td></td>
<td>Isikia no terena.</td>
</tr>
<tr>
<td>3. Izy no terena.</td>
<td>3. Izareo no terena.</td>
</tr>
</tbody>
</table>

**Future.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Izaho ho terena, I shall or will</td>
<td>1. Izahay ho terena.</td>
</tr>
<tr>
<td>be pressed.</td>
<td>Isikia ho terena.</td>
</tr>
<tr>
<td>3. Izy ho terena.</td>
<td>3. Izareo ho terena.</td>
</tr>
<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>-------------------------------</td>
</tr>
<tr>
<td><strong>Present Perfect</strong></td>
<td></td>
</tr>
<tr>
<td>1. Izaho efa terena,</td>
<td>1. Izahay efa terena.</td>
</tr>
<tr>
<td><em>I</em> have been pressed.</td>
<td><em>Isikia</em> efa terena.</td>
</tr>
<tr>
<td>3. Izy efa terena.</td>
<td>3. Izareo efa terena.</td>
</tr>
</tbody>
</table>

| **Pluperfect**                 |                               |
| 1. Izaho efa no terena,        | 1. Izahay efa no terena.     |
|      *I* had been pressed.      |      *Isikia* efa no terena. |
| 2. Hianao efa no terena.       | 2. Hianareo efa no terena.   |
| 3. Izy efa no terena.          | 3. Izareo efa no terena.     |

| **Future Perfect**             |                               |
| 1. Izaho efa ho terena,        | 1. Izahay efa ho terena.     |
|      *I* shall                 |      *Isikia* efa ho terena. |
|      or will have been pressed. |                               |
| 3. Izy efa ho terena.          | 3. Izareo efa ho terena.     |

| **Exclusive Form**             |                               |
| **Present Tense**              |                               |
| 1. Izaho no terena, it is *I*  | 1. Izhay no terena.           |
|      that is pressed, or, *I*   |      *Isikia* no terena.     |
|      am *he* that is pressed.   |                               |
| 2. Hianao no terena.           | 2. Hianareo no terena.       |
| 3. Izy no terena.              | 3. Izareo no terena.         |
VERBS.

Conjugation—continued.

Perfect.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
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<td>1. Izaho no terena, It is I that was pressed, or I am he that was pressed.</td>
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<td>2. Hianao no terena.</td>
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</tr>
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<td>3. Izy no terena.</td>
<td>3. Izareo no terena.</td>
</tr>
</tbody>
</table>

Future.

<p>| | |</p>
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<tr>
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<td>1. Izaho no ho terena, It is I that shall or will be pressed, or I am he that shall or will be pressed.</td>
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</tr>
</tbody>
</table>

Present Perfect.

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<tbody>
<tr>
<td>1. Izaho no efa terena, it is I that has been pressed, or I am he that has been pressed.</td>
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Pluperfect.

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</tr>
<tr>
<td>3. Izy no efa no terena.</td>
<td>3. Izareo no efa no terena.</td>
</tr>
</tbody>
</table>
Conjugation—continued.

Future Perfect.

Singular.

1. Izaho no efa ho terena, it is
   I that, or I am he that shall
   or will have been pressed.
2. Hianao no efa ho terena.
3. Izy no efa ho terena.

Plural.

1. Izahay no efa ho terena.
   Isikia no efa ho terena.
2. Hianareo no efa ho terena.
3. Izareo no efa ho terena.

Imperative Mood. Direct Form.

Present Tense.

1. Aoka ho terena aho, let me
   be pressed.
2. Tereo, or tereo hianao.
3. Aoka ho terena izy.

Emphatic Form.

Present Tense.

1. Aoky izahay ho terena.
   Aoky izahay ho terena.
2. Aoky hianareo ho terena.
3. Aoky izareo ho terena.

Exclusive Form.

Present Tense.

1. Aoky izaho no ho terena,
   let me be he that shall be
   pressed.
2. Aoky hianao no ho terena.
3. Aoky izy no ho terena.
VERBS.

Conjugation—continued.

**SUBJUNCTIVE MOOD. Direct Form.**

### Present Tense.

<table>
<thead>
<tr>
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<th>Singular</th>
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</thead>
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<td>Raha terena aho, if I be pressed.</td>
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### Perfect.

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### Future.

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### Present perfect.

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<td>Rehefa terena aho, if I have been pressed.</td>
<td>1</td>
<td>Rehefa terena izahay.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Rehefa terena isikia.</td>
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<td>3</td>
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### Pluperfect.

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<td>Rehefa no terena izahay.</td>
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<td>Rehefa no terena hianareo.</td>
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<td>3</td>
<td>Rehefa no terena izy.</td>
<td>3</td>
<td>Rehefa no terena izareo.</td>
</tr>
</tbody>
</table>
Conjugation—continued.

Future perfect.

Singular.  
1. Rehefa ho terena aho, if I shall or will have been pressed.  
2. Rehefa ho terena hianao.  
3. Rehefa ho terena izy.  

Plural.  
1. Rehefa ho terena izhay.  
2. Rehefa ho terena hianareo.  
3. Rehefa ho terena izareo.

Emphatic and Exclusive Form.

Present Tense.

1. Raha izaho no terena, if I be he that is to be pressed.  
2. Raha hianao no terena.  
3. Raha izy no terena.  

1. Raha izahay no terena.  
2. Raha hianareo no terena.  
3. Raha izareo no terena.

Perfect.

1. Raha izaho no efa terena, if I be he that was pressed.  
2. Raha hianao no efa terena.  
3. Raha izy no efa terena.  

1. Raha izahay no efa terena.  
2. Raha hianareo no efa terena.  
3. Raha izareo no efa terena.

Future.

1. Raha izaho no ho terena, if I be he that shall be pressed.  
2. Raha hianao no ho terena.  
3. Raha izy no ho terena.  

1. Raha izahay no ho terena.  
2. Raha hianareo no ho terena.  
3. Raha izareo no ho terena.
Conjugation—continued.

Present perfect.

Singular. Plural.
1. Rehefa izaho no terena, if I 1. Rehefa izahay no terena.
   am he that has been Rehefa isikia no terena.
   pressed.
2. Rehefa hianao no terena. 2. Rehefa hianareo no terena.
3. Rehefa izy no terena. 3. Rehefa izareo no terena.

Pluperfect.

1. Rehefa izaho no efa no terena, 1. Rehefa izahay no efa no terena.
   if I be he that could or Rehefa isikia no efa no terena.
   should have pressed.
2. Rehefa hianao no efa no terena.
3. Rehefa izy no efa no terena. 3. Rehefa izareo no efa no terena.

Future perfect.

1. Rehefa izaho no ho terena, 1. Rehefa izahay no ho terena.
   if I be he that shall have Rehefa isikia no ho terena.
   been pressed.
2. Rehefa hianao no ho terena. 2. Rehefa hianareo no ho terena.

Infinitive Mood or Participles.

Present. Terena, pressed. Present perfect. Efa terena, having been pressed.

Note.—By placing the Article ny before the Participles, they become Participial Nouns.
### CONJUGATION—continued.

#### POTENTIAL MOOD. Direct Form.

**Present Tense.**

<table>
<thead>
<tr>
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<th>Singular</th>
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</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Atery aho, I can or may be pressed.</td>
<td>1</td>
<td>Atery izahay.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
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<td>3</td>
<td>Atery izy.</td>
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<td>Atery izareo.</td>
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**Perfect.**

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<tr>
<td>1</td>
<td>Natery aho, I could or might be pressed.</td>
<td>1</td>
<td>Natery izahay.</td>
</tr>
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**Future.**

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<td>1</td>
<td>Hatery aho, I shall be made able to be pressed.</td>
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<td>Hatery izahay.</td>
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**Present Perfect.**

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<td>Efa atery aho, I can or may have been pressed.</td>
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</table>
Conjugation—continued.

**Pluperfect.**

<table>
<thead>
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<th>Singular</th>
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<tbody>
<tr>
<td>1. Efa natery aho, I might or could have been pressed.</td>
<td>1. Efa natery izahay. Efa natery isikia.</td>
</tr>
<tr>
<td>2. Efa natery hianao.</td>
<td>2. Efa natery hianareo.</td>
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<td>3. Efa natery izy.</td>
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**Future perfect.**

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<tbody>
<tr>
<td>1. Efa hatery aho, I shall or will have been made able to be pressed.</td>
<td>1. Efa hatery izahay. Efa hatery isikia.</td>
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<td>2. Efa hatery hianao.</td>
<td>2. Efa hatery hianareo.</td>
</tr>
<tr>
<td>3. Efa hatery izy.</td>
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</table>

**Emphatic Form.**

**Present Tense.**

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<tbody>
<tr>
<td>1. Izaho atery, I may or can be pressed.</td>
<td>1. Izahay atery. Isikia atery.</td>
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<tr>
<td>3. Izy atery.</td>
<td>3. Izareo atery.</td>
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**Perfect.**

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<td>1. Izaho natery, I might or could be pressed.</td>
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**Future.**

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<td>3. Izareo hatery.</td>
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Conjugation—continued.

Present perfect.

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<tbody>
<tr>
<td>1. Izaho efa atery, <em>I may or can have been pressed.</em></td>
<td>1. Izahay efa atery.</td>
</tr>
<tr>
<td>3. Izy efa atery.</td>
<td>3. Izareo efa atery.</td>
</tr>
</tbody>
</table>

Pluperfect.

| 1. Izaho efa natery, *I might or could have been pressed.* | 1. Izahay efa natery. |
| 3. Izy efa natery. | 3. Izareo efa natery. |

Future Perfect.

| 1. Izaho efa hatery, *I shall or will have been able to be pressed.* | 1. Izahay efa hatery. |
| 3. Izy efa hatery. | 3. Izareo efa hatery. |

Exclusive Form.

Present Tense.

| 1. Izaho no atery, *It is I that can be pressed.* | 1. Izahay no atery. |
| 2. Hianao no atery. | 2. Hianareo no atery. |
| 3. Izy no atery. | 3. Izareo no atery. |

Perfect.

| 1. Izaho no natery, *I am he that could be pressed.* | 1. Izahay no natery. |
| 2. Hianao no natery. | 2. Hianareo no natery. |
| 3. Izy no natery. | 3. Izareo no natery. |
**Verbs.**

Conjugationed—continued.

**Future.**

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<td>1. Izaho no hatery, I am he that shall, or will be made able to be pressed.</td>
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**Present Perfect.**

| 1. Izaho no efa atery, I am he that may, or can have been pressed. | 1. Izahay no efa atery. Isikia no efa atery. |
| 2. Hianao no efa atery. | 2. Hianareo no efa atery. |
| 3. Izy no efa atery. | 3. Izareo no efa atery. |

**Pluperfect.**

| 1. Izaho no efa natery, I am he that might or could have been pressed. | 1. Izahay no efa natery. Isikia no efa natery. |
| 2. Hianao no efa natery. | 2. Hianareo no efa natery. |
| 3. Izy no efa natery. | 3. Izareo no efa natery. |

**Future Perfect.**

| 1. Izaho no efa hatery, I am he that shall or will have been able to be pressed. | 1. Izahay no efa hatery. Isikia no efa hatery. |
| 2. Hianao no efa hatery. | 2. Hianareo no efa hatery. |
| 3. Izy no efa hatery. | 3. Izareo no efa hatery. |
ETMYOLOGY.

Conjugation—continued.

The Infinitive Mood, or Participles.


THIRD CONJUGATION.

The Conjugation of the Pronominal Adjunctive, of the Simple Passive in form, but Active in signification.

INDICATIVE MOOD.

Present Tense.

Singular. Plural.
1. Tereko, pressed by me, 1. Terenay.*
   i.e. I press. Terensikia.
2. Terena. 2. Terenareo.
3. Tereny. 3. Terenjareo.

Perfect.

1. No tereko, pressed by me. 1. No terenay.
   i.e. I pressed. No terentsikia.
2. No terena. 2. No terenareo.
3. No tereny. 3. No terenjareo.

* The first line of the Plural is exclusive, the second inclusive.
VERBS.

Conjugation—continued.

_Future._

<table>
<thead>
<tr>
<th>Singular</th>
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<tbody>
<tr>
<td>1. Ho tereko, will or shall, be pressed by me, i. e. I shall or will press.</td>
<td>1. Ho terenay. Ho terentsikia.</td>
</tr>
<tr>
<td>3. Ho tereny.</td>
<td>3. Ho terenjareo.</td>
</tr>
</tbody>
</table>

_Present Perfect._

| 1. Efa tereko, has been pressed by me, i. e. I have pressed. | 1. Efa terenay. Efa terentsikia. |
| 2. Efa terenao. | 2. Efa terenareo. |
| 3. Efa tereny. | 3. Efa terenjareo. |

_Pluperfect._

| 1. Efa no tereko, had been pressed by me, i. e. I had pressed. | 1. Efa no terenay. Efa no terentsikia. |
| 2. Efa no terenao. | 2. Efa no terenareo. |
| 3. Efa no tereny. | 3. Efa no terenjareo. |

_Future Perfect._

| 1. Efa ho tereko, shall or will have been pressed by me, i. e. I shall or will have pressed. | 1. Efa ho terenay. Efa ho terentsikia. |
| 2. Efa ho terenao. | 2. Efa ho terenareo. |
Subjunctive Mood.

Present Tense.

Singular.  Plural.
1. Raha terekoko, if pressed by 1. Raha terenay.
    me, i.e. if I press.*      Raha terentsikia.
2. Raha terenao.  
3. Raha tereny.  

Perfect.

1. Raha no terekoko, if I might 1. Raha no terenay.
    or could press.      Raha no terentsikia.
2. Raha no terenao.  
3. Raha no tereny.  

Future.

1. Raha ho terekoko, if I shall 1. Raha ho terenay.
    or will press.      Raha ho terentsikia.
2. Raha ho terenao.  

Present Perfect.

1. Rehefa terekoko, if I have 1. Rehefa terenay.
    pressed.      Rehefa terentsikia.
2. Rehefa terenao.  
3. Rehefa tereny.  

* The English meaning of the other tenses is given without the literal translation.
Conjugation—continued.

**Pluperfect.**

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<tr>
<td>1. Rehefa no tereko, if I had pressed.</td>
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<td>2. Rehefa no terenao.</td>
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</tr>
<tr>
<td>3. Rehefa no tereny.</td>
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**Future Perfect.**

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</tr>
</thead>
<tbody>
<tr>
<td>1. Rehefa ho tereko, if I shall have pressed.</td>
<td>1. Rehefa ho terenay. Rehefa ho terentsikia.</td>
</tr>
</tbody>
</table>

**Potential Mood.**

**Present Tense.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
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<tbody>
<tr>
<td>1. Ateriko, I may or can press.</td>
<td>1. Aterinay. Aterintsikia.</td>
</tr>
<tr>
<td>3. Ateriny.</td>
<td>3. Aterinjareo.</td>
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</tbody>
</table>

**Perfect.**

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**Conjugation—continued.**

### Future

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td>1. Hateriko, I shall or will be able to press.</td>
<td>1. Haterinay, Haterintsikia.</td>
</tr>
<tr>
<td>3. Hateriny.</td>
<td>3. Haterinjareo.</td>
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</tbody>
</table>

### Present perfect

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<tbody>
<tr>
<td>1. Efa ateriko, I may or can have pressed.</td>
<td>1. Efa aterinay, Efa aterintsikia.</td>
</tr>
<tr>
<td>2. Efa aterinao.</td>
<td>2. Efa aterinareo,</td>
</tr>
<tr>
<td>3. Efa ateriny.</td>
<td>3. Efa aterinjareo.</td>
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</tbody>
</table>

### Pluperfect

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<table>
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<tbody>
<tr>
<td>1. Efa nateriko, I might or could have pressed.</td>
<td>1. Efa naterinay, Efa naterintsikia.</td>
</tr>
<tr>
<td>2. Efa naterinao.</td>
<td>2. Efa naterinareo,</td>
</tr>
<tr>
<td>3. Efa nateriny.</td>
<td>3. Efa naterinjareo.</td>
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</tbody>
</table>

### Future perfect

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<tbody>
<tr>
<td>1. Efa nateriko, I shall or will have been able to press.</td>
<td>1. Efa haterinay, Efa haterintsikia.</td>
</tr>
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<td>2. Efa haterinao.</td>
<td>2. Efa haterinareo.</td>
</tr>
<tr>
<td>3. Efa hateriny.</td>
<td>3. Efa haterinjareo.</td>
</tr>
</tbody>
</table>
SPECIMEN OF A VERB CONJUGATED NEGATIVELY AND INTERROGATIVELY.

PRINCIPAL PARTS.

Present, Inf. or Part. Tsy mangataka, not to be asking, or not asking.
Perfect, Tsy nangataka, not to have asked, or asked.
Future. Tsy hangataka, not about to ask.

INDICATIVE MOOD.

Present, Neg. Tsy mangataka aho, I ask not, or I do not ask.
——— Neg. and Inter. Tsy mangataka va aho? do I not ask?
Perfect, Neg. Tsy nangataka hianao, thou didst not ask.
——— Neg. and Inter. Tsy nangataka va hianao, didst thou not ask. ?
Future, Neg. Tsy hangataka izy, he will not ask.
——— Neg. and Inter. Tsy hangataka v’ izy, will he not ask ?
Present Perfect Neg. Tsy efa mangataka izahay, we have not asked. Ex.
——— Neg. and Inter. Tsy efa mangataka v’ isikia, have we not asked. In.
Pluperfect Neg. Tsy efa nangataka hianareo, you had not asked.

Neg. and Inter. Tsy efa nangataka va hianareo, had not you asked?

Future Perfect Neg. Tsy efa hangataka izareo, they have not been about to ask.

Neg. and Inter. Tsy efa hangataka v' izareo, have not they been about to ask?

**IMPERATIVE MOOD.**

**Singular.**

1. Aoky tsy hangalaka aho, let me not ask, or do not let me ask.
2. Aza mangataka hianao, ask not thou, or thou shalt not ask.
3. Aoky tsy hangataka izy, let him not ask.

**Plural.**

1. Aoky tsy hangataka izahay. Ex. Let us not ask, or aza mangataka izahay, or do let us not ask.
   Aoky tsy hangataka isikia. In. Let us not ask.
2. Aza mangataka hianareo, do not you ask, or ask not you.
3. Aoky tsy hangataka izareo, let them not ask, or Aza mangataka izareo, do not let them ask.
Specimen of Irregular, Defective, and Impersonal Verbs.

1. Irregular Verbs do not admit the regular terminations of Passive Verbs with that of their Participles; as, ovana, changed; vidina, bought. They are atao, done; avy, come; tonga, arrived; azo, gotten, obtained; hay, is able, capable; seho, manifested, appeared; efa, effected, perfected; vita, finished; tanteraka, fulfilled, accomplished; voky, satiated.

2. Defective Verbs are such as are used only in certain Tenses. They are, hoy izy, he says; hono, it is said, or is reported; misy, there is, or exists; lavorary, it is well done; tafa, is complete; voa, is done, perfected. When tafa, or voa, precedes a Primitive word, it makes it a Participle of the Passive voice; and with a Pronominal Affix, a Verb Passive in form, but Active in signification; as, tafaray, united, become one; from tafa and iray one; avotra, redemption; voa avotra, redeemed; voa soratro, is or was written by me, i. e. I wrote; voa vidiko, is or was bought by me, i. e. I bought.

3. Impersonal Verbs are such as have no person for the Nominative. They are, hoc, saying; tamy, it comes; tokony, should, is worthy of; tsy maitsy, ought, must; vao, it begins, just commenced; hono
reported, said; hanky, is it so? manko, is it that? Aleo, would rather, is preferable; leo, is equal to, a match to, able to do, or to endure; tsileo, is unable to, or to bear it, not equal to the task.

Ho, to become, to be, is a characteristic of the Future Tense; No, is or was, when it follows an Interrogative Pronoun, it is a Replicative Interrogative, signifying is, or was; and an Exclusive confining the action entirely to the person acting, or acted upon; as, Iza no nanao izany? who did that? Izaho no nanao izany, it is I that did it, or I am he that did it. It is also an Auxiliary to Verbs expressing an act that is passed, and signifies, was, or has been.

Section xi. Adverbs.

Adverbs are words joined to Adjectives, to Verbs, to Participles, and to other Adverbs; as, miasa tsara aho, I work well; maditra tokoa izy, he is obstinate indeed; mangataka mandrakarica, asking continually, or always begging; ankehitriny hiany, even now; ankehitriny izao, this very moment.
THE CLASSIFICATION OF ADVERBS.

Adverbs are divided into the following Classes.

I. ADVERBS OF NUMBER.

1. Cardinal; as, iray hiany, iray monja, only one; indray, indrai-mandeha, indrai-maka, once, or in one time. See page 93.

2. Ordinals; as, voalohany, first; indroa, twice; intelo, thrice. See page 93.

II. ADVERBS OF TIME.

1. Present. Ankehitriny, ankehitrio, now; ankehirinjy izao, ankehitriny izao hiany, this very moment; anio, to-day; anio hiany, andro any, to-day, i.e. this very day; miarakaaminizay, instantly, immediately; anio dia anio, to-day, even to-day, i.e. this very day; raha, when, while; anio tontolo andro, to-day, i.e. all day long.

2. Past. Sahady, already; rahateo, before hand; vao lasa, lately; fahiny, formerly; aloha, taloha, before, aforetime; efahiny, in time past, at former times, in ancient times; omaly, yesterday; afak’omaly, before yesterday; andro afak’omaly, day before yesterday; loak’ andro, day ago; ankeho, just now, recently; taminizao, at this moment;
niarakaminizao, with that moment, or at that moment; fony, since; ela, long ago; mandrak'ankhehiriny, hitherto; hatrizay niainana, long time ago, i.e. from one's existence.

3. Future. Hatrizay, hereafter; arakizao, henceforth; hiarakaminizao, presently; hiarakaminizay, immediately; faingiana, soon; ampitso, rampitso, ramaraina, to-morrow, on the morrow; afak'ampitso, afaka-maraina, after to-morrow; intsony, any more; tsy intsony, no more.

4. Indefinite Repetition. Matetikia, oft, often; mahalana, mahalankalana, seldom, not often; indrayray, now and then, occasionally; oviana, rahoviana, when.

5. Definite Repetition. Indray, once, again; indroa, twice; intelo, thrice; isan'andro, daily; isan'alina, nightly, every night; isan-kerinandro, weekly, isam-bolana, monthly; isan-taona, yearly.

6. Relative. Aloha, before; araka, aoriana, after; oviana, rahoviana, when; dia, dia vao, then; mandraka, ambaraka, till, until; maraina-koa, early; harivahariva, late, towards evening; mandrak'alina, all night long; mandrak'andro, all day long.

7. Absolute. Mandrakariva, always, continually, perpetually, constantly; mandrakizay, ever, for ever;
mandrakizay mandrakizay, for ever and ever; mandrakizay doria, eternally, everlasting; eny, yes; tsia, no, never; tsy intsony, not any more, no more; sana-tria, God, forbid.

III. ADVERBS OF PLACE.

To Adverbs of Place belong Present, Perfect and Future Tenses. T is prefixed to express the Perfect Tense, and no to denote the Future Tense.

1. Answering to where, aiza?

Present. Ao, eo, eto, aty, ety, here. Per. Tao, teo, tato, teto, taty, tety, was here.
Fut. Ho ao, ho eo, ho eto, ho aty, ho ety, will be here.
Pre. Any, eny, ery, there. Per. Tany, teny, tery, was there.
Fut. Ho any, ho eny, ho ery, will be there; eny tontolo eny, every where.
Pre. Ambony, above, aloft, on high. Per. Tambony, was above, aloft.
Fut. Ho ambony, will be above or aloft.
Pre. Ambany, below, beneath. Pre. Tambany, was below or beneath.
Fut. Ho ambany, will be below or beneath.
Pre. Eritatra, erokatra, eroany, yonder, there yonder.
Per. Terikitra, terokatra, teroany, was yonder, or there yonder.
ETYMOLOGY.

Fut. Ho erikitra, ho erokatra, ho eroany, will be yonder, or there yonder.

Pre. Aiza, where. Per. Taiza, where was or were.
Fut. Ho aiza, where will be.

Pre. Manodidina, around. Per. Nanodidina, was around.
Fut. Hanodidina, will be around.

Pre. Anaty, within. Per. Tanaty, was within.
Fut. Ho anaty, will be within.

Pre. Any anaty, there within. Per. Tany anaty, was there within.
Fut. Ho any anaty, will be there within.

Pre. Any ivelany, there without. Per. Tany ivelany, was there without.
Fut. Ho any ivelany, will be there without.

Pre. An-dafy, on the other side of the water.
Pre. Tan-dafy, was on the other side of the water.
Fut. Ho an-dafy, will be on the other side of the water.

Pre. Any an-dafy, there on the other side of the water.
Per. Tany an-dafy, was there on the other side of the water.
Fut. Ho any an-dafy, will be there on the other side of the water.

Pre. An-koatra, on the other side of the bank or hill.
Per. Tan-koatra, was on the other side of the bank, or hill.
Fut. Ho an-koatra, will be on the other side of the bank or hill.
ADVERBS.

Pre. Any an-koatra, there on the other side of the bank or hill.
Per. Tany an-koatra, was there on the other side of the bank, or hill.
Fut. Ho any an-koatra, will be there on the other side of the bank, or hill.
Pre. An-drano, in the water; an-trano, in the house; an-tanâna, in town, or in the town.
Per. Tan-drano, was in the water; tany an-trano, was in the house; tan-tanâna, was in the town.
Fut. Ho any an-drano, will be there in the water.
Pre. Tany an-drano, was there in the water.
Fut. Ho any an-drano, will be there in the water.
Pre. Any an-trano, *there in the house.*
Per. Tany an-trano, was there in the house.
Fut. Ho any an-trano, will be there in the house.
Pre. Any an-tanâna, there in the town.
Per. Tany an-tanâna, was there in the town.
Fut. Ho any an-tanâna, will be there in the town.

2. Answering to *whither*, *na aiza na aiza.*

Pre. Na aiza na aiza, whither, whithersoever.
Per. Na taiza na taiza izy, whither he would be, or whithersoever he was.
Fut. Na ho aiza na ho aiza izy, whithersoever he will go.
Pre. Mankao, mankeo, mankaty, mankato, mankety izy, *he comes hither.*
ETYMOLOGY.

Per.  Nankao, nankeo, nankato, nanketo, nankety izy, he came hither.
Fut.  Hankao, hankeo, hankato, hanketo, hankety izy, he will come hither.
Pre.  Mankany, mankeny, mankery, go thither.
Per.  Nankany, nankeny, nankery, gone thither.
Fut.  Hankany, hankeny, hankery, will go thither.
Pre.  Na ao na eo, whether here, or here about.
Per.  Na tao na teo izy, whither he was here, or here about.
Fut.  Na ho ao na ho eo, whether will be here, or here about.
Pre.  Na aty na any, whither here or there.
Per.  Na tato na tany izy, whether he was here or there.
Fut.  Na ho aty na ho any, whether he will be here or there.
Pre.  Na ato na eny, whether here or there.
Per.  Na tato na teny izy, whether he was here or there.
Fut.  Na ho ato na ho eny izy, whether he will be here or there.
Pre.  Na ety na ery, whether here or there yonder.
Per.  Na tety na tery izy, whether he was here or there yonder.
Fut.  Na ho ety na ho ery, whether he will be here or there yonder.
Pre.  Na ambony na ambany, whether above or below.
Per.  Na tambony na tambany izy, whether he was above or below.
ADVERBS.

Pre. Na aloha na aoriana, whether before or behind.
Per. Na taloha na taoriana izy, whether he was before or behind.
Fut. Na ho aloha na ho aoriana izy, whether he will be before or behind.
Pre. Na eo anatrehany na eo ivohony, whether before his face or behind his back.
Per. Na teo anatrehany na teo ivohony izy, whether was before his face or behind his back.
Fut. Na ho eo anatrehany na ho eo ivohony izy, whether he will be before his face or behind his back.
Pre. Na eo imasony na eo anilany, whether there before his eyes, or by his side.
Per. Na teo imasony na teo anilany izy, whether he was there before his eyes, or by his side.
Fut. Na ho eo imasony na ho eo anilany izy, whether he will be there before his eyes, or by his side.
Pre. Na lavitra na akeky, whether far or near.
Per. Na teny lavitr’eny na tety akeky izy, whether he was far off, or near here.
Fut. Na ho eny lavitr’ eny na ho ety akeky izy, whether he will be far off or near here.
Per. Na tafiditra na tafavoaka izy, whether he is gone in or gone out, i.e. inside or outside.
Per. Na tafakatra, na tafidina izy, whether he has ascended on high, or descended below, or whether he is gone up, or gone down.
3. Answering to whence, AVY AIZA.

Pre. AVY aiza izy, whence he comes.
Per. AVY taiza izy, whence he came.
Fut. AVY ho aiza, whence he will come.
Pre. AVY ao, AVY eo, AVY aty, AVY eto izy, hence he comes.
Per. AVY tao, AVY teo, AVY taty, AVY tety, AVY teto izy, hence he came.
Fut. AVY ho ao, AVY ho eo, AVY ho aty, AVY ho ety, AVY ho eto izy, hence he will come.
Pre. AVY any, AVY eny, AVY ery izy, thence he comes.
Per. AVY tany, AVY teny, AVY tery izy, thence yonder he came.
Fut. Ho AVY any, ho AVY eny, ho AVY ery izy, thence he will come.

Lasa, gone away; afaka, off; tafavoaka, gone out.

III. ADVERBS OF QUANTITY.

1. Abundance. Be, bebe, much, greatly; bebekokoa, much more; kokoa, more even more; asa-tsy, besides; omby, fully; raha tsy, except, if not; lavitra, far; avokoa, all, completely; indrindra, very, exceedingly, especially; indrindr' indrindra, infinitely.

2. Equality. Aoka, enough; ampy, sufficiently; sahaza, fitly, suitably; sahala, alike, equally; toa, as if, as equal; toy, tahaka, like as, or in like manner; dia, even; araka, accordingly.
ADVERBS.

3. Defective. Latsaka, less, short of; vaiky, almost; saiky, hardly, scarcely; madiva, nearly.

IV. ADVERBS OF QUALITY.

1. Manner. Tsara la, well; tsara hiany, very well; ratsy la, bad; ratsy hiany, very bad; loza la, bravely, awfully; haingiana, haingiana la, quickly; malakia, quickly, with speed; malakilaky, speedily; miadanadana, slowly; moramora, gently, softly; mangingina, quietly, secretly; madiditra, stupidly, obstinately; adaladala, foolishly.

2. Affirmation. Eny, yes, yea; eàny, aye; marina, truly, justly; tokoa, indeed, surely, verily; marintokoa, truly, verily verily, very true.

3. Negation. Tsy, not; tsia, no; tsy akory, nowise; tsia tsy akory, not at all; aza, not, let not; sanatria, never, God forbid; kanja, kanjo, but not.

4. Doubt. Angaha, angamba, anganja, kinanja, perhaps; kinamba, possibly, peradventure; tahiny, perchance; mosala, toatoa, at random, accidently.

5. Relation. Ambany, together with, amana, together unitedly; tafatokana, apart; tafasarakana, asunder; ahoana, however; ala-trano, out of doors.

6. Degree. Koa and kosa, also, likewise; koa signifies an addition of the same kind, and kosa, an addition of another kind; kokoa, more and more, or more even more; indrindra, very, exceedingly, especially; indrindr'indrindra, extremely, infinitely.
ETYMOLOGY.

7. Cause, or Interrogation. Nahoana, *why*, wherefore; ahoana, how; manao ahoana, how or in what manner; no, va, moa, are interrogative signs.

8 Prayer or intercession. Anie, *may*; engehe, *would*; inay, enga *ka*, *oh* that.

Section xii. PREPOSITIONS, CONJUNCTIONS, INTERJECTIONS, AND REPLETIVES.

I. PREPOSITIONS.

A preposition is a word placed before Nouns, and Pronouns, to connect them with other words, and to express the relation that they bear to one another; as, andeha hiaraka ami-*ko* hianao, come thou with me.

1. Amy, is the principal, and, in reality, the only preposition in the Malagasy language. It is used to express several prepositions; as, from, with, to, unto, into, about, concerning, with regard to, and its precise meaning is determined by the Verb that precedes it; as, miasa ny tanim-bary *amy* ny fangady *aho*, I work the rice ground *with* a spade. Niala tamy ny omby hankany *amy* ny ondry *aho*, I went *from* the cattle *to* the sheep.
2. Amy expresses the Present Tense, and when \( t \) is prefixed, the Perfect Tense; and when \( ho \) is prefixed, the Future Tense. Its tense is determined by the Tense of the Verb with which it is connected. Izaho niala tamy ny tanâna hankany amy ny tanim-bary, I went from the town to go into the rice ground.

3. The apparent want of Prepositions in the Malagasy language is abundantly supplied by using the Circumstantial form of the Passive Verb; as, andria-manitra itokiako, I confide in God; I trust in God; I put my trust in God.

4. The other words used as Prepositions are Adverbs; as any an-trano, there in the house; ambony tany, upon earth; ambany lanitra, under heaven; aloha ny olona, before the people; aoriana ny omby, after or behind the cattle.

II. CONJUNCTIONS.

Conjunctions connect words and sentences; as tany \( sy \) lanitra; earth and heaven; miasa ny olona, \( fa \) milalao ny ankizy, the men work, but the children play, or are playing. Conjunctions are divided into three Classes; the Copulative, the Disjunctive, and the Compound.

1. The first is termed Copulative, because they join words in form, and meaning. They express addition, cause, consequence, and supposition.
(1). Addition; as, ary, and; sy, and; koa, also; kosa, likewise.

(2). Cause. Satria, because, fa, for, noho, on account of, for the sake of, because of.

(3). Consequence. Dia, then, ka, and then, ka dia, and so then, mba, in order, for the purpose of.

(4.) Supposition. Raha, if, when, while, nony, as if, as when, mba, if that, if so happening.

2. The second are termed Disjunctive, because they disjoin in meaning, though they conjoin in form. They denote separation, concession, opposition, choice and exception.

(1). Separation. Na, na, neither, nor; tsy, tsy, neither, nor; sa, sa, either, or.

(2). Concession. Na dia, although; nefa, ka-nefa, but yet; andrefa, though, kandrefa, however, notwithstanding.

(3). Opposition. Andrao, androa, lest, fandrao, fandroa, unless, soa, soa, lest, noho, than.

(4). Choice. Mbola, yet, fa, but, inay, oh that, engy, enga ka, would that, anie, hany, may it be.

(5). Exception. Afatsy, save, except, besides, raha tsy, except, if not.

3. The third is termed Compound, because they are formed of two or more words. Ka nahoana, why so, ka ahoana, how then, koa amininy izany, wherefore, ary aminy izany, therefore, and wherefore; toa, as if, ary anefa, and yet, fandeha, so then, fa nefa, but yet, ka dia, and so then, na dia, although, ary koa,
and also, kamba so that; nony, as when, as if; rehefa, after that, when it is done; kandeha, and then, na tsia, whether or not, sa, sa, either, or, na, na, neither, nor, tsy, tsy, neither, nor, toy izao, thus, toy izany hiany, thus and thus, ny aminy izany, about that, concerning, regarding, respecting that.

III. INTERJECTIONS.

INTERJECTIONS express some sudden impulse of the mind, to denote admiration, amazement, wonder, surprise; attention, welcome, joy; fear, sorrow, regret; dislike, hate, disgust, contempt, horror.

1. Admiration, amazement, wonder, surprise: Endry! Oh! Endrey rè! Ha! Hia! Huzza! Lozala! Bravo! Akory la! Ha! Ho! Hoa! Akory izao! Heyday!


Repletives are joined to words to enhance their signification. There are Interrogatives, Intensive and Optative Repletives.

1. The Interrogative are, No, moa, va. Inona no ataony? What is he doing? Iza moa no handeha? Who is to go? Manoratra va hianao? Art thou writing?

2. The Intensive are, Hiany, akory, mba. Tsara hiany izy, he is well, i.e. he is even well, or very well; tsia, tsy akory, no, no no, i.e. not at all; mba handeha, I will go, i.e. I will even go.

3. The Optative are, anie, hany, inay, enga ka. Ho tahin Andriamanitra anie hianao, may God bless you; hany malalako, Oh my beloved! Inay ka ho hendry izareo! Oh that they would be wise! Enga ka ho heveriny ny olona izany! Oh that the people would consider this!
PART III.

SYNTAX.

SYNTAX teaches the proper arrangement and construction of words, and sentences.

Section I. Syntax of Articles.

Use of the Articles.

Rule 1. Articles are prefixed to general words only, to limit the extent of their meaning; as, ny andro, the day; ny omby, the cattle. Itsara, or Ratsara, the name of a person either man or woman; from tsara, good. Ifenoarivo, the name of a town; from feno, full, and arivo, thousand, i.e. a full thousand.

Rule 2. The Article I is prefixed to the names of places, towns and villages; and also to the name
of persons, when they are addressed with familiarity, inferiority or contempt. Iambohipeno, the name of the village called Ambohipeno. Ifaralahy, the name of a man; Ifaravavy, the name of a woman; from fara, last, or last born, and lahy, male, and vavy, female.

Rule 3. The Article ra is only prefixed to the names of persons, when they are addressed with respect, or with a consideration of superiority; as, Mr. and Mrs. in English. Ralahimatoa, the name of a man, Ramatoa, the name of a woman; from Ra, Mr. lahy, male, matoa, first born; and Ra, Mrs. matoa, first born.

Rule 4. The Article ny is prefixed to all Nouns, when the Adjective or the Verb precedes them; as, tsara ny trano, a good house; hendry ny olona, wise people, or wise men.

Rule 5. The Article ny is prefixed to Adjectives, Participles, and Adverbs; and render them Common Substantives. Ny tsara, the good; ny mividy, the person that buys, buyer; ny ankehitriny, the present moment.

Rule 6. The Article ny is always prefixed to the Noun following a degree of Comparison. Volamena mavesatra noho ny volafotsy, gold is heavier than silver; vola tsara noho ny vy, silver is more valuable than iron.
Rule 7. The Article ny is usually omitted when Nouns are used in a general or unlimited manner. Olo-miaina, living man, i.e. every living human being; omby manan-tandroka, horned cattle, i.e. all horned cattle.

Rule 8. The Article ny is frequently omitted, when the Noun is used in partitive sense; as, nisotro rano aho, I drank water; mihinam-bary hianareo, you eat rice.

Section II. Syntax of Nouns.

The Nominative and the Verb.

Rule 1. Every Noun, Pronoun, or Nominative Case, must have a Verb expressed, or understood. Miteny ny olona, the people speak. Mivovo ny amboa, the dogs bark. Mangatsiaka ny andro, the day is cold. Mianatra taratasy ny ankizy, the children learn their books. Manoratra izareo, they write.

Rule 2. The Adjunct of the Nominative Case do not control its agreement with the Verb. Niandry henemana izareo, they waited six days. Nitoetra teo telo taona izy, he remained there for three years. Voa sakan-drano ny miaramila, the soldiers were prevented by the water.

Rule 3. Substantives, being for the most part Collective Nouns, require Numeral and Pronominal
Adjectives to express their number. Lehilahy iray, a man, i.e. one man. Lehilahy maro, men, i.e. many men. Ity omby ity, this bullock. Ireo omby ireo, these bullocks. Ireny vato ireny, those stones.

Rule 4. The latter Noun that is joined by a hyphen, or an Apostrophe, qualifies the preceding Noun. Tanim-bary, rice ground. Tanim-boly, garden. Tânan’olona, man’s hand, i.e. human hand. Tandrok’omby, bullock’s horn.

Rule 5. Every definite Noun has an Article prefixed to it. Itrano, or Ratrano, then it signifies the name of a person, and not a house. Ny lehilahy, the man, i.e. a certain man, or certain men. Ny hazo, the trees. Ny omby, the cattle.

Rule 6. One Noun governs another in the Genitive or Possessive Case; the latter is put in apposition with the Pronominal affix of the preceding Noun. Volany ny olona, the people’s money, i.e. money of them the people. Tranon’olona, a man’s house, i.e. a house of him the man. Sambon’ Angilisy, an English ship, i.e. a ship of them the English.

Rule 7. Nouns which signify time, or distance, are put in the Objective Case after Neuter Verbs. Nitoeatra teo roa taona aho, I remained there for two years. Nandeha làlan-kerinandro aho, I went a week’s journey. Naharitra zato taona ny trano, the house lasted for one hundred years.
Rule 8. The Possessive case of Personal Pronouns is often a Nominative case to a Verb, either expressed, or understood. Ny ahy nangalariny ny olona, what is mine, or my property, was stolen by the people. Ny ahy mitoetra hiany, what is mine, or my property, still remains.

Rule 9. Nouns in Apposition are put in the same case. Radama, mpanjaka nanjaka valo amby ny folo taona, Radama, the king reigned eighteen years. Iehovah Andriamanitra, no Tompony ny lanitra sy ny tany, Jehovah God, is the Lord of heaven and earth. Iesio Kiraisity Mpamonjy, Jesus Christ the Saviour.

Rule 10. When the Repletive no follows the Nominative and precedes the Verb, it is the Exclusive Nominative case. Izaho no manoratra, I am he that writes. Izy no miasa, it is he that works. Hianareo no miteny, it is you that speak.

Rule 11. When the last syllable of the preceding Noun is ka, na, or tra, the final vowel a, is changed into y or ky; ky, ny or try substitutes the Pronominal affix ny. Mpanapaky ny olona, the ruler of the people. Fihaonany ny olona, meeting of the people, i. e. a place for the people to meet. Soratry ny olona, the people's writing, i. e. writing of them the people.
Section III. Syntax of Adjectives.

Rule 1. Every Adjective qualifies a Noun, Pronoun, or a Phrase, expressed or understood. Trano lehibe, a large house. Omby maro, many cattle. Olona vitsy, few people. Hendry hianareo, you are wise.


Rule 3. Adjectives are often used as Substantives, and are then termed Absolute. Ny tsara, the good. Ny hendry, the wise. Ny halalina, the depth. Ny ratsy, the bad.

4. When the Adjective is the Emphatic word in the sentence, it is placed before its Noun. Tsara ny trano, good is the house. Hendry ny olona, wise are the people. Mahagaga ny asanao, wonderful are thy works.

Rule 5. The Intensive Adjective does invariably precede the Noun which it qualifies. Hatsara ny tany how good is the land! Hahendry ny olona, how wise are the people! Hakely ny vola! How little is the money! Havitsy ny mpanoratra! How few are the scholars, or what a few scholars.
Rule 6. The same Adjective Pronouns precede and follow their Nouns. Ity lehilahy ity, this man. Io vehivavy io, this or that woman, (that is near). Ireo olona ireo, these people. Ireny omby ireny, those cattle.

Rule 7. Adjectives, joined to Verbs and Participles, qualify them as Adverbs. Miantso mahery ny olona, the people call out loud. Mitomany mafy ny ankizy, the children weep bitterly. Miasa fatatra, working hard.

Rule 8. The Adjectives, iray, anankiray, ity, itoy, itony, irery, isany, avy, samy, manesy and misesy, qualify Nouns in the Singular Number. Lehilahy iray, a man, i. e. one man. Vehivavy anankiray, a woman, i. e. a certain woman. Ity vato ity, this stone. Itoy zaza itoy, this child. Itony rano itony, this water. Io omby io, that bullock. Samy nandeha avy ny olona, every one of the people went. Samy nahazo ariary avy ny isan'olona, every one of the people had a dollar each. Samy nahazo ariary manesy izahay, we had a dollar each. Samy nahazo omby iray misesy, every one of us had a bullock each.

Rule 9. The Adjectives, Ireo, ireny, ireto, ireto- any, maro, be, betsaka, samihafa, rehetra, tontolo avokoa, marobe, qualify Nouns in the Plural number. Ireo olona ireo, these people. Ireny ankizy ireny, those children. Ireto omby ireto, these cattle. Iretoany ondry iretoany, those sheep. Olona maro,
many people. Omby be, many cattle. Ondry be-tsaka, many sheep. Olona marobe, great many people, multitude. Olon-drehetra, all people. Tany tontolo, all lands. Nandeha avokoa, we all went. Teny samihafa, different languages, or different speeches, or words.

Rule 10. A Noun with its Adjective taken as a compound word admits of an additional Adjective. Zava-tsaro-bidy indrindra, a very dear thing, i.e. a thing of very high price. Teni-soa mahafaly, joyful good news, i.e. good words affording joy. Marina mahitsy tokoa, very true indeed.

Section IV. Syntax of Pronouns.

Rule 1. The Nominative case must have a Verb expressed, or understood. Izaho manoratra, I write. Miasa aho, I work. Miteny hianao, thou speakest. Mandeha izy, he walks. Nanoratra izahay, we wrote. Niasa isikia, we worked. Hiteny hianareo, you shall or will speak. Handeha izareo, they shall or will walk.

Rule 2. The Nominative case precedes the Verb, when the emphasis is on the agent, but when the emphasis is on the act, it follows the Verb. Izahay miteny we speak; miteny izahay, we speak. Niasa isikia, we worked. Hilaza izareo, they shall or will tell; izareo hilaza, they shall or will tell.
Rule 3. The Objective case is governed by a Verb, Participle, Preposition, or Adverb;

Singular. Miantso ahy izy, he calls me.
Niantso anao izy, he called thee.
Hiantso azy izy, he will or shall call him.

Plural. Miantso anay izy, he calls us. Ex.
Miantso antsinkia izy, he calls us. In.
Niantso anareo izy, he called you.
Hiantso anjareo, he shall or will call you.

Miteny aminareo aho, I speak unto you.
Niaraka tamiko hianareo, you went with me.
Milaza teny aminareo, saying a word to you.
Mitoetra ambony tany hianareo, you dwell on earth.

Rule 4. The Possessive case has the same form as the Objective case, and is often a Nominative case to a Verb expressed or understood. Ahy ny omby, the cattle are mine. Anao ny trano, the house is thine. Anjareo ny vary, the rice is theirs.


Note,—Izaho follows the irregular Verb noy. Hoy izaho, I say. Izaho, from izy, he, and aho I, i.e. I am he, or I am the person who speaks, or acts.
Rule 6. The Pronominal affixes that are joined to Verbs of the Passive Voice, have the same power and meaning as the Personal Pronouns have, when they are Nominatives to Verbs of Active voice. Manoratra aho, I write, Sorako, written by me, i. e. I write. Nanao izany izy, he did it. Nataony izany, it was done by him, i. e. he did it. Nitory izany izahay, we proclaimed it; no torinay izany, it was proclaimed by us, i. e. we proclaimed it.

Rule 7. The Pronominal Affix of a Noun governs the Possessive or Genitive case, i. e. the Noun that follows it, is put in Apposition. Volany ny olona, the people’s money, i. e. money of them, the people. Tranony ny ankizy, the children’s house, i. e. house of them, the children.

Rule 8. The Pronominal Affixes that are joined to Nouns, have the same signification with the English Adjective Pronouns of the Possessive kind.

Singular. Tranoko, my house, i. e. house of me. 
—— Volanao, thy money, i. e. money of thee. 
—— Ombiny, his cattle, i. e. cattle of him.

Plural. Tokinay, our confidence, i. e. confidence of us. Ex.
—— Soratsikia, our writing, i. e. writing of us. In.
—— Asanareo, your work, i. e. work of you.
—— Taninjareo, their country, i. e. country of them.
Rule 9. The Relative Pronoun is the Nominative case to the Verb, when no Nominative comes between it and the Verb. Tonga ny miaramila izay nankany an-tafikia. The soldiers that went into the war are arrived. Ny olona izay nividy ny lamba fahiny, nividy omby anio, the people that bought the cloth formerly, bought cattle to-day. Ny olona izay namafy ny vary no nijinja ny vary indray, the same people that sowed the rice, reaped the rice again.

Rule 10. The Passive Participle ending in na is changed into ny, and becomes the Pronominal Affix, when the agent is expressed; as, vidina, bought, vidiny bought by him, or by them.

11. The Relative, izay, and ilehy, or lehy, often precede their Antecedents, if a reference to them is expressed, or understood in the sentence; but the article ny prefixed to the antecedent is rejected. Tonga izay olona nividy omby taminay, the men that bought bullocks of us are arrived, i. e. such men as bought bullocks of us are arrived. Niditra tany an-tranoko ny olona ilehy niaraka tamiko fahiny, the person that went with me formerly came into my house, or, niditra tany an-tranoko ilehy olona niarako tamiko fahiny, such person as went with me formerly came into my house.

Rule 12. The Interrogative is generally the first word in the sentence. Inona no ataonao? what is done by thee? i. e. what art thou doing? Iza moa no anaranao? what is your name? Izovy moa hianao? who art thou? Akory hiany? how are you?
Rule 13. The Interrogative follows the Verb, when the state, or action is more the subject of inquiry than the person or thing. Manao inona moa hianao? what art thou doing? Manao ahoana moa hianao? manao akory hianao? how art thou? i. e. what is the state of thy health?

Section V. The Syntax of Verbs.

Rule 1. A Verb must have a Nominative expressed or understood. Miasa ny olona, the people work. Tia izy, he loves. Miteny izareo, they speak.

Rule 2. Transitive Verbs govern Nouns and Pronouns in the Objective case. Tia anao izy, he loves thee, Mihady ny tanimbary ny olona, the people dig the rice ground. Nanome ahy vola ny havako, my relations gave me some money.

Rule 3. One Verb governs another in the Infinitive Mood. Mikiasa hanoratra aho, I intend to write. Mandeha hanao zavatra izy, he goes to work. Miangona hitora-bato azy ny ankizy, the children are coming together to throw stones at him.

Rule 4. Verbs have six Tenses; three Simple and three Compound.

1. The Simple Tenses are the Present, the Perfect, and the Future, and are specified by the letters m, n,
and n in the Active voice; in the Passive voice m is rejected, but n and h are retained.

Active Pres. Mangataka aho, I ask.
   Perfect. Nangataka izy, he asked.
   Future. Hangataka izahay, we will or shall ask.
Pas. Pres. Angatahina hianao, thou art asked.
   Per. Nangatahina hianareo, you were asked.
   Fut. Hangatahina izareo, they will or shall be asked.

2. The Compound Tenses are the Present Perfect, Pluperfect, and Future Perfect, and are formed by prefixing efa to the Simple Tenses; as,
   Pres. Per. Efa mangataka aho, I have asked.
   Pluperfect. Efa nangataka, thou hadst asked.
   Fut. Per. Efa hangataka izahay, we shall or will have asked.

Rule 5. The Transitive Passive with the Pronominal Affixes govern Nouns and Pronouns in the Objective case. Soratako ny taratasy, the letter is written by me, i.e. I write the letter. Voa soratro ny taratasy, the letter was written by me, i.e. I wrote the letter. Nomeko azy ny vola, the money was given by me to him, i.e. I gave him the money.

Rule 6. The Circumstantial Verbs place Nouns, and Pronouns in double Objective cases. Vola nanavotany ny havako azy, money was given by my relatives
to redeem him, i. e. my relatives redeemed him with money. Rany Iesio anavotan’ Andriamanitra ant-sikia, the blood of Jesus is means used by God to redeem us, i. e. God redeems us by the blood of Jesus.

Rule 7. The Nominative case is the object of the act expressed by the Reflective Passive with Pronominal Affixes. Iesio ifaliako, Jesus is rejoiced in by me, i. e. I rejoice in Jesus. Jesus is the subject and object of my joy. Vary ivelomako, rice is used by me for support, i. e. I live upon rice. Andriamanitra hitokiako, God shall be entrusted, or confided in by me, i. e. I will trust in God; meaning God shall be the object of my trust.

Rule 8. The final syllable of the Verb that governs another in the Infinitive Mood is often cut off, and one Verb is joined to the other in the same tense by a Hyphen.

Present. Miara-mandeha isikia, we go in company with one another, i. e. we go together.

Perfect. Niara-nandeha isikia, we went together.

Future. Hiara-handeha, we shall go together; from miaraka, to accompany, and mandeha, to go. Mitsaha-miasa, cease to work; from mitsahatra, to cease, and miasa, to work.
Rule 9. The Infinitive Mood is governed by a Verb, Participle, Noun, Adjective or an Objective case and is put in the Future Tense.

(1). By a Verb. Mangataka handeha aho, I ask to go. Tahandeha, I wish to go, or I like to go. Tehisotro rano aho, I desire or wish to drink water.

*Note.* Ta and te is a contraction of the Verb, tia, to love. The former is prefixed to Verbs whose first syllable has the vowel a; and the latter, to Verbs, whose first syllable has the vowel i. Tahampianatra aho, I like to teach. Tehiteny aho, I wish to speak.

(2). By a Participle. Mahafinaritra hizaha ny olona miasa tsara, it is pleasing to see people working well.

(3). By a Noun. Tsy manam-bary ho hanina izy, he has no rice to eat. Tsy manam-bola hividy lamba izareo, they have no money to buy a cloth.

(4). By an Adjective. Tsara hahafaly ny havanay, it is good to cheer up our friends. Ratsy haneso olona, it is bad to mock people, or to laugh at people.

(5). By an Objective Case, Nanery ahy handeha izareo, they pressed me to go. Nananatra ahy hianatra tsara izy, he exhorted me to learn well.

Rule 10. The Infinitive Absolute is a Nominative to a Verb expressed or understood. *Hanao* izay marina no mety hatao, to do what is just, is what ought
to be done. *Misotro* rano, mahafa-ketaheta, to drink water, quenches thirst.

Rule 11. Every Verb signifying doubt, supposition, or condition, and preceded by a Conjunction, or Adverb, must be put in the Subjunctive Mood. Raha mandeha aho, dia ho avy izy, if I go, he will come. Raha tonga izy, dia handeha aho, when he arrives, I will go. Raha manao izay mety izareo, ho faly aho, if they do what is right and proper, I shall be glad.

*Note.* The Verb has all its Tenses in the Subjunctive Mood, as in every other Mood.

Rule 12. The Verb is in its Exclusive form, when no intervenes between the Nominative and the Verb, because the act is entirely confined to the agent expressed to the exclusion of all others, Izaho no manoratra, It is I that writes, or I am he that writes. Hianareo no nanao izany, thou art he that did it, or it is thou that did it.

Rule 13. The Nominative, when it is after the Verb follows the Objective case. Nivarotra' omby aho, I sold some cattle; nividy lamba izy, he bought a cloth. Avy any an-tsena va hianao? Dost thou come from the market.

Rule 14. Active Verbs of Polysyllables ending in *ka*, *na*, and *tra* when governing the Objective Case with the Article *ny* prefixed, change *ka*, *na*, and *tra*,
into **Ky**, **Ny**, and **Try**. Manaraky ny lalanà izy, he obeys the law. Mampiangony ny olona hianareo, you are collecting the people, i.e. you cause the people to assemble. Mahafantatry ny omby, I know the cattle.

**Section VII. Syntax of Adverbs.**


**Examples.**

1. The Adverb qualifies a whole sentence. Anke-triny no andro fankasitrahana, ankehitriny no andro famonjena. 2 Cor. vi. 2. Now is the day, &c.


4. The Adverb qualifies a Pronoun. Tsara hiany izy, he is very well. Akory hiany hianareo? How are you?

5. The Adverb qualifies a Preposition. Saiky namaky ny tanàna izy, he went almost through the
city. Any amiko, is there with me. Amiko ankehitriny, with me now.

6. The Adverb qualifies a Conjunction. Ary dia nandeha izy, and then he went. Tsy izy hiany fa hianareo kosa, not he only, but you also.

Rule 2. The Adverb follows the word, it is intended to qualify, but when it is emphatic, it precedes the word or sentence which it qualifies. Hita marimarina izany, it is quite evident. Ela nitoeranay tany, we stayed a long time there.

Rule 3. Adverbial Prepositions govern Nouns in the Objective Case. Tany an-trano aho, I was in the house. Nitoetra tambony tany izy, he dwelt on earth. Izao rehetra izao ambony tany ambany lanitra, all on earth under heaven.

Rule 4. Adverbs have Tenses. T is prefixed to them as the sign of the Perfect Tense, and ho of the Future. Any, is there. Tany, was there. Ho any, will be there. Mitoetra any an-trano aho, I stay in the house. Nitoetra tany an-trano aho, I stayed in the house. Hitoetra any an-trano aho, I will stay in the house.

Rule 5. The Tense of Adverbs must agree with the Tense of the Verbs with which they are connected, except, when the word that follows the first Adverb signifies present existence, then the latter is

Rule 6. Interrogative Adverbs begin the sentence, when the person, or thing, is inquired, but they follow the Verb when the action, or motion, is inquired. Inona no izany? What is it? Iza moa no teo? Who was there? Ho aiza izy, or hankaiza izy? Where will he go? Mankaiza izareo? Where are they going? Hande ha rahoviana izy? When will he go?

Section vii. Syntax of Prepositions.

Rule 1. Prepositions govern the Objective Case. Mangataka aminareo aho, I beg of you. Niala tamiko ny olona, the people went away from me. Hiaraka aminareo aho, I will go with you.

Rule 2. The meaning of the Preposition amy depends on the signification of the Verb with which it is connected. If the Verb signifies to go to a place, or from a place, or with a person; then amy signifies to, unto, into, from, out of, with, together with. Mivoaka amy ny tanana izy, he is going out of the town. Niaraka tamy ny olona hianareo, you went with the people. Hankany amy ny olona aho, I will go unto the people.
Rule 3. Prepositions have Tenses like Adverbs, and have the same signs, τ prefixed to them to express the Perfect, and ηο, the Future. Amiko ny ankizy, the children are with me. Tamiko ny ankizy, the children were with me. Ho amiko ny ankizy, the children shall be with me.

Rule 4. Prepositions should be placed as near as possible to the words which they govern. Nitoetra tany an-trano aho, I stayed in the house. Aoky hiaraka aminao aho, let me go with thee.

Rule 6. Many Prepositions are expressed by Verbs. Nandeha namaky ny tany aho, I passed through the land. Manohitra azy ny olona, the people are against him.

Rule 7. Prepositions which signify agency, instrumentality, purpose, object, time, or place, are expressed by the Circumstantial form of the Passive voice. Tàñana mahery namoahany ny olona, with a strong hand did he bring the people out. Fangady nihiaidi- any ny olona ny tany ; the people digged the ground with spades. Izany no nanandratako azy; for this purpose I raised him up. Ela nitoerako tany; I stayed there a long time. Ny trano nitoerako; the house where I dwelt.
Section vii. Syntax of Conjunctions.

Rule 1. Conjunctions connect words, phrases, or sentences together. Tany sy lanitra, earth and heaven. Nandeha izahay, fanitoetra hianareo, we went away, but you remained.

Rule 2. Conjunctions connect the same Moods and Tenses of Verbs, and cases of Nouns and Pronouns. Mivarotra sy mividy aho, I buy and sell. Nivarotra omby sy ondry hianareo, you sold bullocks and sheep. Izaho sy izy nandeha, I and he went.

Rule 3. Some Conjunctions require the Subjunctive Mood after them. Raha manota aminao ny rahalalinao, anaro izy, ary raha mibebaka izy, dia mamelà ny helony; If thy brother sin against thee, rebuke him; and if he repent, forgive him.

Rule 4. The Conditional or Argumentative Conjunction, does not admit the Nominative to intervene between it and the Verb, when it is not used in the Emphatic and Exclusive form. Raha mody hianareo, dia faly aho, when you return home, I shall rejoice. Raha mahazo vola aho, dia handoa ny volanao aho, If I receive money, I shall pay your money. Raha izy no mitoetra, dia ho faly aho, If it be he that stays, then I shall be glad.
Rule 5. Conjunctions after an Objective case, or a degree of Comparison, do often require that the Noun, or Pronoun should agree with the Verb, or Preposition expressed or understood. Nanavotra ahy izy, ary hianao, he redeemed me and you, i.e. navotany, is understood. Nahalafo be aho noho hianareo, I was able to sell more than you could sell, nahalafo, is understood.

**Observations.**

Obs. 1. The Copulative Conjunction *ary* is often used as the first word of a sentence, to connect phrases, or sentences, and the last word or sentence. *Ary* nandeha izahay, dia tonga tany Itoamasina, and we went and arrived at Tamatave. Fohy ny andro, *ary* lava ny alina, the day is short, and the night is long. Lanitra, sy tany, *ary* ny ranomasina, heaven and earth, and the sea.


Obs. 3. The Copulative Conjunction *amana* connects words that have co-existence. Ray aman-dreny, father and mother. Andriana amam-bahoaka, king and people. Vola aman-karena, money and riches.
Obs. 4. The Copulative Conjunction *ambany* connects persons or things, which accompany other persons or things. Nandeha ny miaramila ambany ny manam-boniahitra, the soldiers went with the officers. Lasa ny lehilahy ambany ny vehivavy, the men went together with the women.

Obs. 5. The Copulative Conjunction *sady*, connects words that are nearly synonymous. Tsara sady soa, good and pretty. But it often has its correlative no, when the words which it connects are Emphatic. Masina ny didy, sady marina no tsara. Rom. vii. 12. The commandment is holy, just, and good. Sady mahavelona no mahafaty izany, it makes alive and causes death, i.e. it revives and kills.

Obs. 6. The Copulative Conjunction *dia*, connects words that are put in apposition, and Verbs that imply motion, progress, or advancement. Izaho mivavaka aminy Iehovah, dia Andriamanitra, Tompony ny lanitra sy ny tany, I worship Jehovah, even God, the Lord of heaven and earth. Niala ny olona, dia nankany an-tsena, the people departed and went into the market. Niaingia izareo, dia nankany Itoamasina, they started of and went into Tamatave.

Obs. 7. The Copulative Conjunction *ka*, connects words that imply result, effect or consequence. Nininana izy, ka voky, he did eat and was satiated. Ninona izy, ka maty, he drank the ordeal (tangena) and died.
Obs. 8. The Conjunctions that are used in pairs should correspond. Na izzy na hianao, whether he or thou. Tsy handeha aho, na izareo, neither I, nor they will go. Sa fahoriana; sa fanenjehana manjo azy manadkariva, either affliction or persecution befalls him continually. Tsia, tsy akory, no, not at all. Tsy misy vola amiko, na kely akory, there is no money with me, not even the least. i.e. I have not a farthing by me.

SECTION IX. SYNTAX OF INTERJECTIONS AND REPLETIVES.

Rule 1. Interjections precede and follow the persons called upon. Ry sakaiza! Oh friend! E ry Ineny! Oh mother! Ikiaky δ! Oh father!

Rule 2. Interjections expressing strong emotions are placed both before and after the person called upon. Ry Ineny δ! Oh mother! E ry Ikiaky δ! Oh father! E re Andriamanitr’ δ! Oh God!

Rule 3. Interjections are placed before Personal Pronouns. Mahita loza rē aho! Oh I am lost! Oh I am ruined! Lozako rē! Woe is me! Woe unto me! Inay izy! Oh that he would! Enga ka ho hendry izareo! Oh that they were wise! Mateza anie aho! Oh how sorry I am!
Rule 4. The Repletive *mba* is placed before Verbs. In the Infinitive Mood, it signifies in order that, or for the purpose of; but in the other Moods, it denotes what may happen, or take place. *Tsy mba nividy zavatra va hianareo?* Did not you buy any thing? *i.e.* Did not you happen to buy any thing? *Lasana ny miaramila mba hiady,* the soldiers are gone to fight, *i.e.* the soldiers are gone in order to fight, or for the purpose of fighting.

Rule 5. The Repletive *anie* is placed before Nouns and Pronouns, and after Verbs. *Hotahin' Andriamanitra anie ny olona,* may God bless the people. *Ho tahina anie hianareo,* may you be blessed.

PART IV.

PROSODY.

PROSODY regulates the Proper Quantity and Accent of Syllables, and Words, and measure of Verses.

SECTION I. PRONUNCIATION.

PRONUNCIATION comprises Accent, Quantity, Emphasis, Pause, and Tone.

1. Accent is the Emphatic tone with which one syllable of a word is more forcibly sounded than the other, or others.
(1). The Accent is placed on the first of Dissyllables, on the second of Trisyllables, and on the Antepenultimate of Polysyllables, viz.

Accent on the first Syllable. On the Second Syllable.

Māro many. Mandèha, to walk.
Mānga, purple. Mividy, to buy.
Lèna, wet. Mandèna, to wet.

Accent on the Third Syllable.

Mangàtaka, to ask.
Mivàrotra, to see.
Mahamàrina, to justify, to make righteous.

(2). Words that are irregular in their accent or that have the same orthography, but different meaning, are accented; as, lālana, way, road; tànana, hand. Mandà, to deny. Imp. Mandrarà, forbid, prohibit; lalànà, law; tànana, town, city.

(3). Verbs in the Imperative Mood, change the regular position of the Accent, and transfer it to the last syllable when there is not a syllable added, but when there is a syllable added, or changed, to the penultimate and antepenultimate; as, miàngona, to assemble. Imp. Miangònà, assemble. Mandròso, to advance. Imp. Mandrosòa, advance. Mangàtaka, to ask. Imp. Mangatàha, ask.

(4). Verbs and Participles of the Passive voice retain the Accent on the same syllable that is accented
in the Imperative of the Active voice; as, mandrarà, forbid, prohibit. Andrarâna, forbidden, prohibited.

(5). The last vowel of Trisyllables, and Polysyllables are very slightly articulated. Mânitrâ, sweet odour. Mânâtitrâ, to send, to offer.

2. Quantity means the length of a syllable in Pronunciation. Some words are said to be short, and others are called long. Mârö, many. Mâikâ, in haste. Mãngâtâkâ, to ask. Andriamânîtrâ, God.

3. Emphasis is a particular stress of the voice laid on some particular word, to mark its peculiar signification, or importance. Vohi'tra, village.

The Emphasis is generally expressed in the Malagasy language by changing the position of the words.

Examples.

(1). Mandeha any an-tsena anio va hianareo? Do you go unto the market to-day?
(2). Hianareo va mandeha any an-tsena anio? Do you go unto the market to-day?
(3). Any an-tsena va alehanareo anio? Do you go unto the market to-day?
(4). Anio va alehanareo any an-tsena? Do you go unto the market to-day.
4. **Pause** is a mere rest, or cessation of the voice in a sentence. Pauses in the Malagasy are represented by the same points, or stops, as in the English. They are the comma, (,) ; the Semicolon, (;) ; the Colon, (:) ; the Period, (.) ; the Point of Interrogation, (?) ; the point of Exclamation. (!) ; the Dash, (—) ; and the Parenthesis, ( ). Quotation " ".

5. **Tone**, or modulation of the voice, consists in giving appropriate turns, and tones in reading, corresponding with the sense, and, to be correct, depends almost entirely on a knowledge of the passage read.

6. **Inflection** is the rising or the falling of the voice in reading. The rising Inflection is marked ', and the falling /, viz.

1. Questions commencing with Verbs, adopt the rising inflection; as, *mana-maso* va ny biby? Have animals eyes? *Manan-tanana* aman-tongotra va ny olona? Have men hands and feet?

2. Questions commencing with Pronouns, and Adverbs, adopt the falling Inflection.

   (1). *Inona* no ataonao? **What** art thou doing?
   (2). *Nahoana* no nanao izany hianao? Why hast thou done that?
   (3). *Anay* ny omby sy ny ondry? Ours are the cattle and the sheep.
(4). Ankehitriny no andro fankasitrarahana, ary ankehitriny no andro famonjena. Now is the accepted time, and now is the day of salvation.

3. When questions are followed by answers, they adopt the rising Inflections; as, Hendry va hianao? Art thou wise? Tsy hendry aho, I am not wise.

4. The Opposition of words, or sentences, requires opposition Inflection. Aleonao v' izay ratsy toy izay tsara? Dost thou prefer what is bad, rather than what is good? Tianao va ny lozabe, ary halanao vany malemi-fanahy? Dost thou love the cruel man, (i.e. a tyrant), and hatest thou the meek.

Section II. Hyphen and Apostrophe.

1. The Hyphen is a note of Conjunction, and shows the division of syllables, and Compound words, and also the Elision, and the change of a letter, or a syllable in words that are joined together; as, maro, many; ma-ro, tanim-bary, rice-ground; tanim-boly, garden; zava-tsarotra, a dear, or difficult thing.

2. The Hyphen is used to join words that express more than one idea, or object, but it is omitted, when only one idea, or object is expressed. Masoandro, sun, from maso, eye, and andro, day. Tanim-bary rice ground. Mitsaha-miasa izy, he ceases to work.
3. The word joined to another by a Hyphen qualifies it as an Adjective. Hanja-by, a bar of iron, i. e. an iron bar. Olo-maro, many people. Olon-kendry, wise men, or wise people.

4. The Hyphen connects different parts of speech; as, Substantives joined to Substantives. Trano-fiaro-vana, a house of protection, a castle, a tower. Adjectives joined to Substantives. Lâlam-be, public road, highway. Verbs and Adjectives to Substantives. Zava-tsaro-bidy, a thing dearly bought, i. e. a very dear thing. Verbs to Verbs. Aza mitsahamivavaka, cease not to pray, i. e. pray without ceasing. Adverbs to Adjectives. Tsi-marina, unjust, unrighteous. Tsi-madio, unclean. Tsi-mety, improper, not right.

5. The Hyphen connects words in Apposition. Trano-tany, earthly house. Tranom-by, iron house, i. e. house of it the iron. Tranon-kazo, wooden house.

6. The Apostrophe shows the elision of an unarticulated vowel, when its true sound is completely absorbed by the succeeding vowel. Sain’olona, mind of man, human mind. Ombin’olona, men’s cattle; from omby, cattle, ny of them, olona, the people.

7. The Apostrophe shows that the latter Noun is in Apposition with the Pronominal Affix; as, volan’-x
olona, the people's money; from vola, money, ny, of them, olona, the people; money of them the people.

Section iii. Versification.

Versification is the Poetical arrangement of a certain number of syllables according to their accent. Malagasy Proverbs, Adages, Songs, and Hymns are composed according to Poetic feet, but the principal feet used, are the Spondee, Iambic, and the Dactyl.

The following is a Hymn on the uncertainty of life, composed by John Rainisoa, one of the first converts to Christianity, and rendered into English verse by E. J.

HYMN    L. M.

1 Tavim-bilany ny aina.
   Tsy hita izay havakian';
   Fofo-nahandro ny aina,
   Tsy hita izay halevonan'.

2 Ny fetry ny maty tsy hita,
   Hazo amoron-tevana,
   Tsy hita izay hianjeran',
   Na ho andro, na ho alin'.

3 Tsy 'mpiry no ho tanora,
   Indray mitorak' hiany,
   Ny faty mpanazakazak',
   Zanahary, Tompony ny aina'.
4 Maty 'ndrai-mandcha, leo hian',
   Maty 'ndroa no tsy tanty;
   Sambatr' ny mino an-k'rais'ty,
   Fa hahazo fiainana.

   Another Verse  P. M.,

   Tsy haharitr' ela,
   Ny tafiotr' alina;
   Tsy ho andro maro,
   Hitondran' ny ory;
   Atsy ny fipoak' andro,
   Akeky ny finaritra.

   (Translation.)  L. M.

1 Life is, but earthen vessel's lid,
   Is brittle, it breaks, but when is hid,
   Is but a steam from food to rise,
   No one can see whereto it flies.
2 Uncertain is the time to die,
   Like a tree on precipice high;
   No one can say when it will fall,
   By day, by night, that is hid from all.
3 Young many times, we shall not be,
   It's once for life, all men must see,
   With rapid strokes, death plies his sword,
   God is, of life, the Sovereign Lord.
4 To die, though, once we may bear,
   But second death, who can endure,
PROSODY.

How bless'd are those who in Christ trust,
There is life eternal for the just.

P. M.

The dark tempestuous night,
For e'er will not endure;
Long time 's allotted not,
For none, the cross to bear,
The lovely dawn that shines afar,
Declares that the beauteous morn is near.

SECTION IV. FIGURES OF SPEECH.

The following are usually called figures of speech.

1. The Proverbs or Adages, Ohabolana, is a short figurative sentence frequently repeated.

Examples.

(1). Tahaky ny voan-kazo an' ala, Ny mangidy ariana, ny mamy atelina; ary ny tsi-mety ariana, ary ny mety alaina. Like fruit in the forest the bitter is rejected, and the sweet is swallowed; so in like manner, reject what is wrong, and adopt what is right.

(2). Aleo joko mihiasolanga, toy izay solanga mihiajoko. It is more desirable to see the crooked become straight, than the straight become crooked.
(3). Fahatanora ny andro maraina, fahantitra ny andro hariva. The youth of the morning is the age of the evening, i. e. early rising makes a long day.

(4). Misoroka-adidy, ka manan-tiana, hitondra-henatra, ka hanana azy, He that eludes censure and acts with partiality shall bear shame, and retain it.

(5). Tsy misy tafintohina an-danitra, fa an-tany no mahatafintohina. There is nothing to offend in heaven, but on earth alone is what causes offences, i. e. not in heaven but on earth is what offend.


2. Parable, Similitude, or Comparison. OHABOLANA, OHA-TENY, FANORARANA, is a resemblance between objects. Ny ranomasina manahaky ny Ombelahy mitrena. The sea resembles a roaring bull.

3. Metaphor, HAIN-TENY, OHA-TENY is expressed without the words, like, as; tahaky, toy, toa. Saba-tra arivo ny feritreritra; conscience is a thousand swords. Andriamanitra no masoandroko, sy ampinga. God is my sun and shield.

4. Allegory, FANOHARANA, OHA-TENY, is a metaphor protracted to a considerable length; as, "Hianao nitondra tahom-boaloboka avy tany Ejipity—, ary
namboly izany. Nanarony ny tendrombohitra ny fanalofany, ary tahaky ny hazo Sederan tsara ny sampany. Nihat'amy ny ranomasina ny sampany, ary nihat'amy ny ony ny rantsany.” “Thou hast brought a vine out of Egypt and planted it. The hills were covered with the shadow of it, and the boughs thereof were like goodly Cedars. She sent out her bows into the sea, and her branches unto the river.” Ps. lxxx. 8, 10, 11.

5. Antithesis, Teni-mifanandrify, is the contrast, or opposition between two objects; as, marina, ary meloka, righteous, and guilty. Tsara, ary ratsy, good, and bad. Madio, ary maloto, clean, and dirty. Ny sakaiza, ary ny fahavalo, the friends, and the enemies.

6. Metonymy, Solo-anarana, is a change of names, or putting the cause for the effect, or the effect for the cause; as, Mangotraka ny vilany, the pot boils, i. e. the water. Ny fotsi-volo tokony ho hajaina. Grey hairs ought to be honoured, i. e. the aged.

7. Synecdoche, or Comprehension, Bangobango takes a part for the whole; as, “Dia nanatona azy Ieriosalena, sy Iodaia rehetra, ary ny tany rehetra manodidina any Ioridany, dia nataony batisa teny Ioridany, izay naneky ny helony.” Matt. iii. 5, 6. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.”
8. Personification, *mampody ny tsi-manan'aina toa ho olombelona*, attributes life and action to inanimate objects; as, *Tezitra ny ranomasina*. The *angry* sea, or the sea is *angry*. *Masiaka ny rivotra*, the furious wind, or the wind is furious. *Ny ranomasina nahita izany, dia nandositra*, the sea *saw it, and fled*.

9. Apostrophe, *miteny amy ny maty*, *na amy ny tsy eo, na amy ny zava-tdi-manan'aina*, addresses the dead, or the absent, or inanimate things, as if endowed with life. *Ry Ionatana, teo amy ny fitoeran' Avonao namonoana anao! O Jonathan, thou was slain in thy high places! Ry Fahafatesana, aiza ny fanindroanao! O Death, where is thy sting! Ry fasana, aiza ny fandresenao! O Grave, where is thy victory!*

10. Hyperbole, *tafahoatry ny izy*, consists in an extravagant exaggeration; as, *Onin-dra*, Rivers of blood. *Tendrombohitry ny voa vono, Mountains of the slain*. "Raha voa soratra avokoa izany ny rehetri izany, ataoko, tsy omby hitoerany ny boky izao tonlo-lo izao, raha no soratana," "If they were written every one, I suppose that the world itself could not contain the books that should be written."

11. Irony, *fanesoana*, expresses things in a manner contrary to their real meaning; as, *hendry dia hendry hianaoo, thou art very wise, meaning that he is very silly*. *Adala v' ialahy? Art thou a fool? meaning that he is a wise man.*
12. Interrogation, manontany, is employed, when the passions are to be strongly moved; as, "Manantsandry tahaka an' Andriamanitra moa hianao? sama-hampikiotrokotro feo tahaka Azy va hianao?" "Hast thou an arm like God? or canst thou thunder with a voice like him?" Job xl. 9.

13. Exclamation, fiantsoana, is the effect of strong emotion; as, "Endray ny habaliny ny harena, sy ny fahendrena ary ny fahalan' Andriamanitra!" "O depth of the riches, both of the wisdom and knowledge of God!"

14. Climax, tafakatra aman-tafidina, rises by regular graduation to the highest point of the subject; as, Tsy misy fiarovam-pananana, raha tsy misy lalâna; tsy misy lalâna raha tsy misy mpanapaka; tsy misy mpanapaka raha tsy misy maneky; ary tsy misy maneky, raha samy no manao izay sitraky ny fony ny olon-drehetra. There is no protection of property without government; no government without a magistrate; no magistrate without obedience; and no obedience when every one acts as he pleases.

DIALECTS.

The principal Dialects are those of the Central, Eastern, and Western provinces of the Island, viz. Ankova, Betsimisaraka and Sakalava. The following are
a few examples of different words expressing different things, and also of the same words expressing different things.

1. Different words expressing different things.

Examples.

<table>
<thead>
<tr>
<th>Ankova</th>
<th>Betsimisaraka</th>
<th>Sakalava</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amboa, alikia kivahy</td>
<td>fandroaka</td>
<td>dog.</td>
<td></td>
</tr>
<tr>
<td>Omby</td>
<td>aombe</td>
<td>fiery</td>
<td>cattle.</td>
</tr>
<tr>
<td>Lamba</td>
<td>sembo</td>
<td>siky</td>
<td>cloth, mantle.</td>
</tr>
<tr>
<td>Tànana</td>
<td>tângana</td>
<td>fandromby</td>
<td>hand.</td>
</tr>
<tr>
<td>Loha</td>
<td>lôha</td>
<td>kaboso</td>
<td>head.</td>
</tr>
<tr>
<td>Volo</td>
<td>vôlô</td>
<td>maromanana</td>
<td>hair.</td>
</tr>
<tr>
<td>Lefona</td>
<td>saloy</td>
<td>saboa</td>
<td>spear.</td>
</tr>
<tr>
<td>Famaky</td>
<td>vilahy</td>
<td>famatsika</td>
<td>axe, hatchet.</td>
</tr>
<tr>
<td>Vehivavy</td>
<td>veiavy</td>
<td>pisafe</td>
<td>woman.</td>
</tr>
<tr>
<td>Masoandro</td>
<td>fanjàvabe</td>
<td>maheny</td>
<td>sun.</td>
</tr>
<tr>
<td>Mandaingia</td>
<td>mivadikadikia</td>
<td>mivandina</td>
<td>to tell lies.</td>
</tr>
<tr>
<td>Fotsim-bary</td>
<td>vari-fotsy.</td>
<td>vari-malandy</td>
<td>white rice.</td>
</tr>
<tr>
<td>Vady</td>
<td>valy</td>
<td>valy</td>
<td>husband, wife</td>
</tr>
<tr>
<td>Mody</td>
<td>moly</td>
<td>moly</td>
<td>return home.</td>
</tr>
<tr>
<td>Ody</td>
<td>oly</td>
<td>oly</td>
<td>charm.</td>
</tr>
<tr>
<td>Sakaizà</td>
<td>longo</td>
<td>longo</td>
<td>friend.</td>
</tr>
</tbody>
</table>

2. The same words expressing different things.

Examples.

<table>
<thead>
<tr>
<th>Ankova.</th>
<th>Betsimisaraka, or Sakalava.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Farihy, pond.</td>
<td>Farihy, bog, marsh.</td>
</tr>
<tr>
<td>Laoka, a relish.</td>
<td>Laoka, fish.</td>
</tr>
</tbody>
</table>
ANALOGY.

The Malagasy language bears some Analogy in certain points to the following languages.

1. To the Arabic in the character and inflections of Verbs.
2. To the Hebrew in the Dual number, and in the Causative and Reflective Verbs.
3. To the French in the position of the Adjective, and the sound of the Vowels, except the o, which takes the sound of the French ou.
4. To the English in the use of the Article ny, answering to the in English; and in the sound of the Consonants, except j, which expresses the sound of nz in English, and also y, used as final i at the end of words.

5. To the Welsh in placing the Emphasis on the same syllable, and in the sound of the vowels, with the exception of o.

6. To the Malay, in the sound and signification of several words.

<table>
<thead>
<tr>
<th>Malagasy</th>
<th>Malay</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Toaka</td>
<td>tuwaka</td>
<td>toddy, any intoxici-</td>
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<tr>
<td></td>
<td></td>
<td>cating drink.</td>
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<tr>
<td>Manasa</td>
<td>asa,</td>
<td>whet, to sharpen.</td>
</tr>
<tr>
<td></td>
<td>mengasah</td>
<td>child.</td>
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<tr>
<td>Zanaka, anaka</td>
<td>anaka</td>
<td>ripe.</td>
</tr>
<tr>
<td>Masaka</td>
<td>masak</td>
<td>wave.</td>
</tr>
<tr>
<td>Alona</td>
<td>alun</td>
<td>calumny, abuse.</td>
</tr>
<tr>
<td>Ompa</td>
<td>ompat</td>
<td>change.</td>
</tr>
<tr>
<td>Ova</td>
<td>ubah</td>
<td>edible roots, yams.</td>
</tr>
<tr>
<td>Ovy</td>
<td>ubi</td>
<td>fear.</td>
</tr>
<tr>
<td>Tahotra</td>
<td>takout</td>
<td>worm.</td>
</tr>
<tr>
<td>Olitra</td>
<td>ulat</td>
<td>this.</td>
</tr>
<tr>
<td>Iny</td>
<td>ini</td>
<td>killing, the act of</td>
</tr>
<tr>
<td>Vono</td>
<td>bunoh</td>
<td>killing.</td>
</tr>
<tr>
<td>Voa</td>
<td>buah</td>
<td>fruit, seed.</td>
</tr>
<tr>
<td>Bitsikia</td>
<td>bisik</td>
<td>whisper.</td>
</tr>
</tbody>
</table>
Tady    tali    rope.
Taona   taun    year.
Fasikia, or fasina  fasir    sand.
Rivotra  ribut    wind.
Helatra  kilut    lightening.
Lanitra  langit    sky.
Tany fotsy tanah mutih    chalk, white earth.
Arina    arang    charcoal.
Taolana  tulang    bone.
Hoditra  kulit    skin.
Aty      ati      liver.
Nana     nanah    puss.
Nosy     nusa (Java)    island.

SOME OF THE PECULIARITIES OF THE LANGUAGE.

1. Neuter Verbs have a Regular Passive Voice in all the Moods and Tenses.
2. Nouns are for the most part Collective Nouns.
3. Nouns have no terminations to denote Number, Gender, or Case.
4. The Nominative Case may either precede or follow its Verb.
5. The 1st Person Plural of Personal Pronouns, izahay is Exclusive, and isikia is Inclusive.
6. The Adjective has several graduations of the Degree of Comparison.
7. The Verb is divided into several Classes.
8. Certain Nouns are of the Dual Number.

Finis.
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<th>Details</th>
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