A PRACTICAL GRAMMAR
OF THE
PĀLI LANGUAGE.

BY

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PREFACE TO THE THIRD EDITION.

This third preface to my grammar does not require any more comment than is already found in the two previous prefaces. That it should have to go through a third impression shews that it has at least fulfilled the object for which it was written, that is, to help the students in the colleges in Burma to obtain a firm grasp of the principles of Pali grammar. The sphere of its usefulness seems to have somewhat broadened, for it is now used to a certain extent in England, America and even Japan.

My best thanks are due to Maung Hla, B. A., my old pupil in Pali and epigraphy, for his kindly and thorough reading of a second proof.

CHAS. DUROISELLE.

MANDALAY:
2nd February 1921.
PREFACE TO THE SECOND EDITION.

This grammar was written at a time when it was urgently needed for schools and colleges, and as a consequence was conceived, written and seen through the press within the short space of a little over three months. Notwithstanding a few errors which had crept in—and which have now been corrected—the favour with which this work was received and reviewed in Europe, exceeded the author's expectations, if indeed he had any. Such favourable criticism it did not find in India; its great defect in the opinion of some Indian gentlemen being two-fold; it does not enough adhere to the very ancient Hindu system of grammatical exposition; this venerable system was, it is readily recognized by every scholar, the most suitable—in fact the only suitable system for the method of imparting knowledge current in the times in which the earliest Sanskrit grammars and, modelled on them, the first Pāli grammars were composed. But, other times, other methods; and I am not alone in thinking that the old Hindu system, whatever its undeniable merits, could not be with success adapted to the clearer, more rapid and rational Western methods of teaching. But the more unpardonable departure from the beaten track is, the author has not thought it necessary constantly to refer to the Sanskrit forms and with them compare and from them deduce the Pāli ones. It must be remembered that this comparative method, however excellent and useful to persons already
acquainted with Sanskrit who desire to take up the study of Pāli, does not answer in a practical manner to the needs of the class of students for whom this book has been written; that is, young students totally ignorant of the first principles of Sanskrit, and who do not, for the most part, in the least intend taking up such study. Moreover, to those who may later on, take up such a course, the close relation between the two languages will become easily apparent.

On page 314, mention is made of "a so-called Nominative Absolute," it is explained in a Pāli work called the Niruttidipani, printed in Rangoon. M. Monier Williams also mentions it in the preface to his Sanskrit Grammar.

Much official and literary work in connection with other duties did not allow me to see this second edition through the press. Professor Maung Tin, of the Rangoon College, has most graciously undertaken this onerous work, and he has read and corrected every single proof. Persons who have had experience in proof-reading, above all of a book of such a character as the present one, will readily understand the magnitude of the service done me by my old pupil, and for which I beg here to thank him most sincerely.

CHAS. DUROISELLE.

MANDALAY: 9th March 1915.
PREFACE.

This grammar was written for my pupils in the Rangoon College, to facilitate their work and make the study of the Pāli language easier for them. There is, to my knowledge, no Pāli grammar suited to the requirements of students who do not know even the elements of Sanskrit, and to place into their hands grammars such as that of Muller, of Frankfurter and of Minayef, which are intended for Sanskrit dilettanti, would serve rather to puzzle than to help them; moreover, these grammars are not quite complete, consisting merely of the inflections of nouns and verbs. Mr. James Gray's grammar, which was written with the same purpose as the one now presented to the public, has long been out of stock; it had two drawbacks; the Pāli was all in Burmese characters, and it was too elementary to help the student in acquiring a thorough mastery of the language.

It is, I think, the first time, that Derivation has been treated systematically and fully in a European work; the chapter on Syntax, too, though not quite exhaustive (to make it so would require a special volume) is a novel feature, considering that Syntax has never as yet been treated of, except in one single instance, and very briefly, and with no examples whatever given in illustration of the rules.

One of the greatest difficulties experienced has been to explain some forms (principally in Assimilation and Verbs), without the help of Sanskrit; scholars well understand how Pāli forms, thus explained, seem arbi-

* Pāli Grammar by H. H. Tilby, Rangoon Baptist College, 1899.
trary, not to say incomprehensible in some cases; so that, although my avowed object was to write for students who do not know the first elements of Sanskrit grammar, I have thought it advisable to scatter here and there, in foot-notes or in the body of the work, a few explanations bearing on Sanskrit grammar, to make some forms better understood. But the student is perfectly free to skip them over and to assume the Pāli forms just as they are given; I would however recommend him to peruse them at a second reading.

Each rule, throughout, is profusely illustrated with examples taken from the Jātakas and from other books, and indigenous Pāli grammars. The paragraphs have been numbered and, to facilitate reference in looking up the rules, they are quoted whenever necessary, to render more easy the study of that part of the grammar which the student is actually reading.

Grammatical discoveries are not to be expected; but scholars will find in the work now issued, a few things which have never before appeared in European grammars of Pāli.

The following indigenous Pāli grammars have been consulted:

Saddanītī.
Mahārūpasiddhī.
Mahārūpasiddhī tīkā.
Akhyātapadāmalā.
Moggallāna.
Kacchāyanā.
Galon Pyan.

I have availed myself of all the grammars published in Europe to which I could have access.

RANGOON: CHAS. DUROISELLE.
20th December 1906.
ABBREVIATIONS.

Masc.          Masculine.
Fem.           Feminine.
Neut.          Neuter.
S., Sansk.     Sanskrit.
P. P. P.       Passive Perfect Participle.
P. P. A.       Perfect Participle Active.
F. P. P.       Future Passive Participle.
Adj.           Adjective.
Nom.           Nominative.
Gen.           Genitive.
Dat.           Dative.
Acc.           Accusative.
Inst.          Instrumentive.
Abl.           Ablative.
Loc.           Locative.
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A PRACTICAL GRAMMAR
OF THE
PĀLI LANGUAGE.

CHAPTER I.
The Alphabet.

1. The Pāli Alphabet consist of 41 letters; namely: 6 vowels, 2 diphthongs, 32 consonants and one accessory nasal sound called Nīgakahīta.

2. The vowels are divided into short and long; the short vowels are: a, i, u; the long vowels are ā, ī, ū.

3. The value of a long vowel is about twice that of a short one, so that it takes twice as much time to pronounce a long vowel as to pronounce a short one.

4. The sign of a long vowel is a dash placed over it. Besides the above three long vowels, all short vowels are prosodically long that come before a conjunct or double consonant: for instance in, bhikkhu, raṭṭha and puppha, the—i before kkh, the—a, before ṭṭh and the—u, before pph are said to be long.

Long also are a, i, u when followed by th, (nīgakahīta) as in: puppham, a flower; cakkhurī, eye; kapim, monkey.

5. The two diphthongs are e and o, which are always long. They are diphthongs only grammatically, because they are supposed to be the product of the meeting and contraction of two vowels (a+i=e; and a+u=o). In reality and practically they are simple vowels.

6. The consonants are divided into: 25 mutes, 5 semi-vowels, one sibilant and one aspirate (spirant).
The 25 mutes are divided, according to the place of their formation and utterance, into five groups of five letters each.

The following table shows at a glance the classification of all the letters:

**CONSONANTS.**

**MUTES.**

<table>
<thead>
<tr>
<th></th>
<th>SURD.</th>
<th></th>
<th></th>
<th></th>
<th>SEMI-VOWELS.</th>
<th></th>
<th></th>
<th></th>
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<th></th>
<th>VOWELS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gutturals</td>
<td>k</td>
<td>kh</td>
<td>g</td>
<td>gh</td>
<td>ñ</td>
<td>a, æ</td>
<td></td>
<td></td>
<td>e, o, u, ọ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Palatals</td>
<td>c</td>
<td>ch</td>
<td>j</td>
<td>jh</td>
<td>n</td>
<td>y</td>
<td>i, ì</td>
<td></td>
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<tr>
<td>Linguals</td>
<td>t</td>
<td>th</td>
<td>d</td>
<td>dh</td>
<td>ñ</td>
<td>r, l</td>
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<td>Dentals</td>
<td>t</td>
<td>th</td>
<td>a</td>
<td>dh</td>
<td>n</td>
<td>l</td>
<td></td>
<td></td>
<td>m (niggahita)—sonant</td>
<td></td>
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<tr>
<td>Labials</td>
<td>p</td>
<td>ph</td>
<td>b</td>
<td>bh</td>
<td>m</td>
<td>y</td>
<td></td>
<td></td>
<td>u, ū</td>
<td></td>
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</tr>
</tbody>
</table>

A Practical Grammar of the
7. \( l \) is now generally considered to be a semi-vowel and it is a *liquid*, a modification of \( l \); in palm-leave MSS \( l \) and \( l \) are constantly interchanged. \( l \) is not seldom the substitute of \( q \); it is a lingual because it is pronounced as the letters of that class (\( t, \hat{t}, h \) etc).

8. \( m \)-or niggahita, comports, properly speaking no classification; it is merely a nasal breathing found only after the short vowels; \( am, im, um \).

9. The *Gutturals*, are so called from their being pronounced in the throat;

The *Palatals*, from being uttered by pressing the tongue on the front-palate;

The *Linguals* are formed by bringing the up-turned tip of the tongue in contact with the back of the palate;

The *Dentals* are so called from their being pronounced with the aid of the teeth;

The *Labials* are formed by means of the lips;

The *Nasals* are sounded through the nose;

The *Sibilant* has a hissing sound; and,

The *Spirant* a strong aspirated breathing.

The *Mutes* are so called on account of their not being readily pronounced without the aid of a vowel;

*Surds* are hard, flat, and toneless;

The *Sonants* are soft and uttered with a checked tone;

The *Liquids*, readily combine with other consonants (except, perhaps, \( l \));

The *Aspirates* are pronounced with a strong breathing or \( h \) sound added to them;

The *Unaspirates* are pronounced naturally, without effort and without the \( h \) sound.
A PRACTICAL GRAMMAR OF

THE PRONUNCIATION.

THE VOWELs.

10. a is pronounced like a in art.
   ā ,, " a ,, father.
   i ,, " i ,, sin; pin.
   ī ,, " ee ,, been, sheen.
   u ,, " u ,, put, pull.
   ū ,, " oo ,, tool, boon.
   e ,, " a ,, table fate.
   o ,, " o ,, bone, stone.

THE CONSONANTS.

11. *Remark.*—In all cases, the aspirates are pronounced like the unaspirates, but with the addition of a strong k sound; hence the pronunciation of the unaspirates only is given.

   k is pronounced like k in king.
   g ,, " g ,, garden, go.
   ŋ ,, " ng ,, king, bring.
   ē ,, " eh ,, church, chip.
   j ,, " j ,, jail, jar.
   ŋ ,, " ny ,, banyan.
   t ,, " t ,, table, tack.

    th, it must be borne in mind, is never pronounced like the English—th, in such words as: the, thin, etc. It is merely—t, uttered with an effort.

   d is pronounced like d in deed.
   n ,, " n ,, nag.
   ð ,, " ð ,, part.
ph, it must be remarked, is simply the aspirate of p, and ought not to be pronounced like f. (as in: philosophy).

b is pronounced like b in book. m, y, t, l, s, h are pronounced like the corresponding English letters.

v not preceded by a consonant, has the sound of w, in vine, vile. But preceded by a consonant, it is sounded like w in wind, win; tvā, therefore, is pronounced twā.

m, (nigghāṭa), found always at the end of words, is, in Burma, pronounced like m in jam, ḍam; in Ceylon, it is given the sound of ng in, bring, king.

**CONJUNCT CONSONANTS.**

12. Two consonants coming together form what is called a conjunct or double-consonant. For instance, in: vassa, kattha and pandopeti, the ss, tt, and nd, are conjunct-consonants.

13. Only the letters of a same vagga or group (viz., the five divisions of the mutes; gutturals, palatals, etc.,) can be brought together to form a conjunct-consonant: the first and second, and the third and fourth only; the fifth letter of each group, that is the nasal, can be coupled with any of the other four consonants in its group.

**CHAPTER II.**

**SANHDI—(EUPHONY).**

14. Sandhi (union) is that part of the grammar which treats of the euphonic changes that occur when one word is joined to another.

15. Generally these changes occur:

(a) When a word ending in a vowel is joined to a word beginning with a vowel.
(b) When a word ending in a vowel, is joined to another word beginning with a consonant.

(c) When a word ending in Niggahita (m) is followed by a word beginning either with a vowel or with a consonant.

16. From the above it will be seen that sandhi is of three kinds.

(I) Vowel-sandhi; (II) mixed and (III) Niggahita-sandhi.

Remark—It is not absolutely necessary that the student should master thoroughly the rules of Sandhi before beginning the study of the other chapters; but he should read them once carefully, and always refer to them whenever in the course of his reading he finds forms and combinations that puzzle him.

I.—Vowel-Sandhi.

17. A vowel before another vowel is elided.

**Examples.**

Elision of a: Yassā + indriyāni = Yassindriyāni.

a + uposatho = ajjuposatho.

Elision of ā: Mā + āvuso evarupam akāsi = māvusos etc.

Tadā + utthahi = taduṭṭhahi.

Elision of i: Udadhūmiyo = Udadhūmiyo.

Aggi + āhito = aggāhito.

Elision of ī: Bhikkhuni + ovādo = Bhikkhunovādo.

Migī + va = migīva.

Elision of ū: Dhātu + yatanāni = Dhatayatanāni.

Dhātu + indriyāni = dhatindriyāni.

Elision of ū: Jambū + adhi = jambadhi.

Jambū + imita vātana = jambhitavātana.
Elision of e, Laddho me + okäso = laddho m’okäso. Gäthä me + udīrita = Gäthä m’udīrita.

Elision of o, Eso + āvuso āyasma = es’āvuso āyasma.

Remarks—When i is followed by a vowel it is very seldom elided: in the expression tuṇhassa, however, we have an example of its elision; tuṇhassa = tuṇhī + assa; tuṇhī ahesun, remains without change.

18. A vowel coming after another vowel may, if it is dissimilar, be elided.

Examples.

(i) Cakkhu + indriyam = Cakkhundriyam.
(ii) Yassa + idāni = Yass’idāni.

19. The first vowel having been elided the following vowel may be lengthened.

Examples.

(i) Tatra + ayaṃ = tatrāyaṃ.
(ii) Sa + athhika = sātthika.
(iii) kiki + iva = kikīva.
(iv) Kamma + upanissayo = kammūpanissayo.

[A short vowel, a, i, u, is lengthened by putting a —(dash) over it.]

20. Sometimes, the second vowel having been elided, the preceding vowel is lengthened.

Examples.

(i) Vi + atimāntenī = vitimāntenī.
(ii) Kimsu + idha vittam = Kimsūdhā vittam.

21. Generally:

(i) a or ā + i or ī = e.
(ii) a or ā + u or ū = o.
EXAMPLES.

I.—a or ā + i or ī.

(i) Upa + ikkhati = upekkhati.
(ii) Jina + iritanayo = jineritanayo.
(iii) Ava + icca = avecca.
(iv) Bandhussa + iva = bandhusseva.

Exceptions. (a)—iti preceded by a becomes āti, as:

(i) tassa + iti = tassāti.
(ii) Tissa + iti = Tissāti.

(b)—i may be elided after a; as:

(i) pana + ime = pana’me.
(ii) tena + ime = tena’me.

(c)—Sometimes ā + i becomes ī; as:

Seyyathā + idam = seyyathīdam.

II.—a or ā + u or ū.

(i) Canda + udayo = candodayo.
(ii) na + upeti = nopeti.
(iii) udaka + ūmi = udakomi.
(iv) Yathā + udaka = yathodaka.

22. (a). When two vowels of the same organ meet, the result is generally long: that is:

a + a = ā; a + ā = ā; ā + a = ā; ā + ā = ā.
i + i = ī; i + ī = ī; ī + i = ī; ī + ī = ī.
u + u = ū; u + ū = ū; ū + u = ū; ū + ū = ū.

EXAMPLES.

(i) ūna + ālokena = ūnālokena.
(ii) demī + iti = demīti.
22. (b) *i* and *u* may, *before* verbs beginning with a vowel, remain unchanged.

**Examples.**

(i) gāthāhi ajjhabhāsi.
(ii) adhvāsesi avihānāmāno.
(iii) satthu adāsi.

23. A *final* vowel may remain unchanged *before* any other vowel when *not* followed by -iti, in the following cases:

(a) In nouns in the Vocative case:
Kaśsappa etarh.........

(b) In a word ending in a long vowel, if it does not form a compound with the following word:
Bhagavā uṭṭhāyāsanā.

(c) *After* particles, vowels remain unchanged.

**Examples.**

(i) Atho + anto ca = atho anto ca.
(ii) atha kho + āyasmā = atha kho āyasmā.
(iii) No + atikkamo = no atikkamo.

Remarks.—The particles, called *nipāta*, are indeclinable; they are rather numerous; the following are a few of them and the most common: atha, atho, yeva, adho, yathā, tathā, tāva, yāva. eva, iva, va, re, are, ca, hi, tu, kacci, kho, khalu, kira, pana, ce, nanu, nūna, nāma, etc., etc.*

* There are two kinds of indeclinable words: the *Nipāta* or adverbs and the *Upasagga*, or prepositions. The prepositions are only 20 in number:
   ā, u, ati, pati, pa, pari, ava, parā, adhi, abhi, anu, upa, apa, api, sam, vi, ni, nī, su, du (Saddanīti: Catupadavidhāga).
   All the other indeclinables are, of course, nipāta.
Note.—Final vowels before particles beginning with, a, i, e, as: atha, iva, eva follow the rules of sandhi, as:—

(i) itthī + iti = itthīti.
(ii) sabbe + eva = sabbe’va.
(iii) so + eva = sveva,
(vi) na + ettha = n’ettha.
(d) i and u before a verb may remain unchanged: see, 22 (b).

25. The vowel e, when followed by a long dissimilar vowel, and also when followed by a short dissimilar vowel followed by a conjunct consonant, may be elided.

Examples.

(i) Me + āsi = m’āsi.
(ii) Sace + assa = sac’assa.

26. After o, a vowel is usually elided.

Examples.

(i) Yo + aham = yo ’ham.
(ii) cattāro + ime = cattāro ’me.

Transformation of Vowels into Semi-vowels.

27. The vowels i, u, e, o, when followed by another vowel may be transformed into their semi-vowels.

(i) The semi-vowel of i and e, is y.
(ii) The semi-vowel of u and o, is u.

(IX)

(a)—Final i, before a dissimilar vowel is changed to y.

(i) vi + ākāsi = vyākāsi.
(ii) vitti + anubhuyyate = vittyanubhuyyate.
(iii) dāsi + aham + dāsyāham.

Remarks.—iti + eva = itveva.
(b)—In such words as: me, te, ke, ye, etc. e is changed to-y; and, if the a following e, stands before a single consonant, it is lengthened to á.

**Examples.**

(i) me + aham = myáham.
(ii) me + ayam = myáyam.
(iii) te + ayam = tyáyam.
(iv) te + aham = tyáham.
(v) ke + assa = kyassa (34).

**Exceptions.** (a)—Final e may be elided before a long vowel; as:
me + āsi = m’āsi.

(b) Final e may be elided before a short vowel followed by a double consonant; as: sace + assa = sac’ assa.

(c) Final e sometimes elides a following vowel; as:
(i) te + ime = te ’me.
(ii) sace + ajja = sace ’jja

(d) Final e + a may give ā; as:
sace + ayaṁ = sacáyaṁ.

II.

(a)—When u, is followed by a dissimilar vowel, it is changed to v.

**Examples.**

(i) anu + eti = anveti.
(ii) dhātu + anta = dhātvanta.
(iii) dhātu + attha = dhātvattha.
(iv) bahu + ābādho = bāhvābādho.
(v) su + āgatam = svāgatam.
(vi) anu + aṭṭhamāsāṁ = anvaṭṭhamāsāṁ.
Exceptions. (a)—Final $u$ may be elided before a dissimilar vowel; as:

\[ \text{sametu} + \text{āyasmā} = \text{samet’ āyasmā}. \]

(b) Not seldom, $u + i$ gives $ā$; as:

\[ \text{Sādhū} + \text{iti} = \text{sādhūti} \]

(b) Final $o$, may be changed to $u$ before a dissimilar vowel.

Examples.

(i) $\text{ko} + \text{attho} = \text{kvattho}.$

(ii) $\text{agamā nu kho} + \text{idha} = \text{agamā nu khvidha}.$

(iii) $\text{yato} + \text{adhikaraṇāṃ} = \text{yatvadhikaraṇāṃ}.$

(iv) $\text{yo} + \text{ayām} = \text{yyāyam}.$

Exception. Final $o$ before a long vowel or a short vowel followed by a double consonant is generally elided; as:

(i) $\text{kuto} + \text{ettha} = \text{kut’ettha}.$

(ii) $\text{tato} + \text{uddham} = \text{tat’uddham}.$

(iii) $\text{tayo} + \text{assu} = \text{tay’assu}.$

Remarks 1.—The change of $u$ and $o$ to $u$ occurs chiefly when $u$ or $o$ comes after one of the following consonants: $k, kh, t, th, d, na, y, s$ and $h$.*

2.—Sometimes, after $i$ or $i$, $y$ is inserted before a word beginning with a vowel, to avoid a hiatus as:

(i) $\text{aggi} + \text{āgāre} = \text{aggīyāgāre}.$

(ii) $\text{sattamā} + \text{atthe} = \text{sattamīyatthe}.$

* Saddānīti, part III, Saadhisuttamālā.
3.—Similarly, to avoid a hiatus, a \( v \) is inserted between final \( u \) and another vowel; as:

(i) du + anñikaṁ = duvangikaṁ.
(ii) bhikkhu + āsane = bhikkhuvāsane.

(See Consonantal Insertions).

CONSONANTAL INSERTIONS.

28 (a) Not seldom, to avoid a hiatus, a consonant is inserted between two vowels.

(b) The consonants thus inserted are: \( y, v, m, d, n, t, r, l (= l) \) and \( h \).*

(c) Of these, the most frequently used are: \( d, r, m, y \) and \( v \).

Remarks.—Some of these consonants are mere revivals from the older language, as in:

punā + eva = punāreva.

Here, the \( r \) is simply revived.

EXAMPLES OF INSERTION OF CONSONANTS.

Insertion of \( y \),

(i) na + imassa = nayimassa.

(ii) mā + evam = māyevam.

(iii) santi + eva = santiyeva.

of \( v \),

(i) bhū + ādāya = bhūvādāya.

(ii) migī bhantā + udikkhati = migī bhantā vudikkhati.

(iii) pa + uccāti = pāvuccati.

of \( m \),

(i) idha + āhu = idhamāhu.

(ii) lahu + essati = lahumessati.

(iii) bhāyati + eva = bhāyatimeva.

* Sa daniti gives also, \( h \).
Insertion of $d$, (i) saki + eva = sakideva.
    (ii) tāva + eva = tāvadeva.
    (iii) sammā + aṃṇā = sammādaṇṇā.

Remarks.—The insertion of $d$, is constant after the particle $u$, and very frequent after: sakim, kenaci, kiṣci, kinniṣci, koci, sammā, yāva, tāva, puna; as well as after the bases of pronouns such as: ya, ta, sa, etc.*, as:

$u + aggo = udaggo$; $u + apādi = udapādi$; $kenaci + eva = kenacideva$; $yāva + attham = yāvadattham$; $puna + eva = punadeva$; $ta + attham = tadattham$; $ta + antaro = tadantaro$; $eta + attham = etadattham$.

Insertion of $u$, (i) ito + āyati = itonāyati.
    (ii) ciram + āyati = ciram nāyati or cirannāyati (30)

of $t$, (i) yasmā + iha = yasmātiha.
    (ii) ajja + agge = ajjatagge.

Remarks.—The insertion of $t$, mostly takes place after the words: yāva, tāva, ajja, before iha and agga.

Insertion of $r$, (i) ni + antaram = nirantaram.
    (ii) ni + ojām = nirojām.
    (iii) du + atikkamo = duratikkamo.
    (iv) du + ājāno = durājāno.
    (v) pātu + ahosi = pāturahosi.
    (vi) catu + ārakkhā = caturārakkhā.

* Mahārūpaśiddhi (Sandhi). It must, however, be remarked that the $d$ is, in most words, a survivance from the older language; Sansk. has invariably preserved it. Thus $u$, of the native Pali grammarians is but the Sansk. ud; so...ci...cid, etc.


Remarks 1.—Between tathā eva and yathā eva, ri is often inserted; the ā preceding is shortened and the e of eva elided:

tathariva, yathariva.

2.—This consonant r, is mostly inserted after the particles: ni, du, pātu, puna, dhi, pāta, catu, and a few others. In most cases it is simply revived.

Insertion of l, = l.

(i) cha + angam = cha|angam.
(ii) cha + arhsa = cha|amsa.

Remarks.—l = l., is generally inserted after: cha (six).

Insertion of h (i) su + ujuc = suhujuca.
(ii) su + utthitam = suhu|tthitam.

II.—Consonantal Sandhi.

29. Consonantal Sandhi occurs when a word ending in a vowel is followed by a word beginning with a consonant.

30. In the majority of cases, Consonantal Sandhi is resorted to, to meet the exigencies of metres; but not always.

81. Before a consonant, a long vowel may be shortened.

(i) yathā + bhāvi + guṇena = yathabhāviguṇena.
(ii) yiṭṭham vā hutam vā loke = yiṭṭham va hutam vā loke.

32. A vowel, before a consonant, if short, may be lengthened:

(i) Eवam gāme muni care = evam gāme muni care.
(ii) du + rakkham = dūrakkham.
(iii) su + rakkham = sūrakkham.
33. A consonant following a word or a particle ending in a vowel, is generally reduplicated.

**Examples.**

(i) idha + pamādo = idhappamādo.
(ii) su + paṭṭhito = suppaṭṭhito.
(iii) vi + payutto = vippayutto.
(iv) a + pativattiyo = appativattiyo.
(v) pa + kamo = pakkamo.
(vi) yathā + kamam = yathakkamam (34).
(vii) anu + gaho = anuggaho.
(viii) vi + jotati = vijjotati.
(ix) kata + ū = kattaṅū.
(x) du + labho = dullabho.
(xi) du + sīlo = dussīlo.

**Remarks i.—** v, after a vowel becomes bb: as:

(i) ni + vānam = nibbānam.
(ii) ni + vāyati = nibbāyati.
(iii) du + vinicchayo = dubbinicchayo.

2.—Reduplication of the consonants takes place generally after the prefixes:

u, upa, pari, ati, pa, a, anu, etc.

3.—The constant rule in reduplication is that an aspirate is reduplicated by an unaspirate, and an unaspirate by an unaspirate.

That is to say, an unaspirate is reduplicated by itself.

34. The vowel preceding a conjunct consonant being prosodically long, the naturally long vowels—ā, ī, ū, are not allowed to stand before a double consonant.
35. When, according to para 33, a consonant is reduplicated after a particle ending in a long vowel, this vowel is shortened, as:

ä+kamati = akkamati.
parā+kamā = parakkamo.

Exceptions.—There are, however, a few exceptions to paras 34, 35. The following are the most common examples:

(i) na + aṇṇa = nāṇṇa.
(ii) na + assa = nāssa.
(iii) na + assu = nāssu.
(iv) kasmā + assa = kasmāssa.
(v) tatra + assa = tatrāssa.
(vi) sa + antevāsiko = sāntevāsiko.
(vii) sa + atthi = sātthi.
(viii) vedanā + khandho = vedanākkhandho, etc.

36. (a) Before a consonant, the o in: so, eso, may be changed to a; as:

(i) eso dhammo or esa dhammo.
(ii) So muni or sa muni.

(b) Sometimes, this change occurs even before a vowel, thus creating a hiatus, which is allowed to remain:

so attho or sa attho.

(c) The same change (of o to a), occurs also, but not so frequently, in: ayo (iron), mano (the mind), tamo (darkness), paro (other), tapo (penance, mortification) and a few others; as:

ayopattam or ayapattam, etc.
III.—NIGGAHĪTA SANDHI.

37. Niggaḥīta sandhi takes place when a word ending in ā (niggaḥīta), is followed by a word beginning with a vowel, or with a consonant.

38. Niggaḥīta when followed by a consonant, may remain unchanged.

**Examples.**

(i) taṃ dhammam kātāṃ
(ii) taṃ khaṇāṃ.
(iii) taṃ patto.

39. Niggaḥīta, followed by a consonant, may be transformed to the nasal of the class to which that consonant belongs.

**Examples.**

(i) raṇam + jaho = raṇaṅjaho.
(ii) taṇham + karo = taṇhaṅkaro.
(iii) sam = thito = saṃthito.
(iv) jutim + dharo = jutiṅdharo.
(v) sam + mato = sammato.
(vi) evam + kho = evaṅ kho.
(vii) dhammam + ca = dhammaṅ ca.
(viii) taṃ + niccutam = tanniccutam.

**Remarks.**—Before initial l, the niggaḥīta of saṃ and puṃ is changed to l; as:

(i) saṃ + lakkhaṅā = sallakkhaṅā.
(ii) paṭi saṃ līno = paṭisallīno.
(iii) saṃ + lekho = sallekho.
(iv) puṃ + liṅgam = pullingam.
40. Niggahīta, followed by ē or ī is changed to ŋś and ŋh respectively.

   (i) taṁ + eva = taṅ śeva.
   (ii) paccantarāṁ + eva = paccantarāṅ śeva.
   (iii) evaṁ + hi kho = evaṅ hi kho.
   (iv) taṁ + hitassā = taṅ hitassā.

41. y following niggahīta, becomes assimilated to it, and both together may become ŋś; as:

   (i) saṁ + yuttam = saṅśuttam.
   (ii) saṁ + yogo = saṅṅogo.

Remarks.—Not seldom, no coalescence takes place, and both letters remain unchanged:

   saṁyuttam; saṁyojanam.

42. When preceding a vowel, niggahīta becomes m; as:

   (i) taṁ + attham = tam attham.
   (ii) Yam + āhu = yam āhu.
   (iii) kim + etam = kim etam.

Remarks.—Rules 39 and 42, are not strictly adhered to, in texts edited in Roman characters; in prose above all, niggahīta is allowed to remain unchanged before a vowel or a consonant, even in the middle of a word sometimes; in poetry, the retention of niggahīta or its change to m before a vowel, is regulated by the exigencies of the metres.

43. Sometimes, niggahīta before a vowel, may become ḹ:

   (i) etam + attho = etadattho.
   (ii) etam + eva = etadeva.
   (iii) etam + avoca = etadavoca.
   (iv) yam + anantarāṁ = yadanantarāṁ.
yam + idam = yadidam.

*Remarks.*—The change of niggahīta into d is more fictitious than real; in most examples, the d is simply a survivance. (see *Insertion of consonants*).

44. Niggahīta, before a vowel or a consonant may be elided; as:

(i) tāsam + aham santike = tāsāham santike.
(ii) ariyasaccānam + dassanam = ariyasaccāna-dassanam.
(iii) etam Buddhānam + sāsanam = etam Buddhānasāsanam.

45. A niggahīta may sometimes be inserted before a vowel or a consonant;

(i) ava siro = avamsiro.
(ii) manopubba gamā = manopubbaṅgamā.
(iii) cakkhu + udapādi = cakkhum udapādi.
(iv) yāva c’ idha bhikkhave = yāvaṁ c’ idha.....

46. After niggahīta, a vowel may be elided;

(i) kim + iti = kinti.
(ii) idam + api = idam pi.
(iii) cakkam + iva = cakkam va.
(iv) kalim + idāni = kalim ’dāni or kalim dāni.

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**INTERCHANGE OF LETTERS.**

47. Not unfrequently an interchange of letters takes place; as:

(i) dh becomes h Ex; rudhira = ruhiro.
(ii) d , , t , , sugado = sugato.
(iii) t , , t , , pahato = pahatoo.
(iv) t becomes d Ex: gantabba = gandabba.
(v) g ,, k ,, hatthupaga = hatthupaka.
(vi) r ,, l ,, paripanno = palipanno.
(vii) y ,, j ,, gavayo = gavajo.
(viii) k ,, y ,, sake pure = saye pure.
(ix) j ,, y ,, nijaṃputtam = niyam puttam.
(x) t ,, k ,, niyato = niyako.
(xi) k ,, kh ,, nikamati = nikhamati.

SIGNS.

48. As has already been said on page 1, a dash (—) indicates a long vowel:
   (i) ahaṁ sakkhi ahaṁ sakkhi = I am witness!
   (ii) pajjalantāni pabbatakūṭāni mālāgulabhāvam āpannāni disvā = seeing the blazing mountain peaks had turned into nosegays.....

49. Crasis, the contraction of two syllables into one, is shown by the circumflex accent (Ά); as:
   (i) sādhu hoti, lacchasiti, all right! you'll get it.
   (ii) tam...gāhissāmiti, I'll seize him!

Remarks.—In some texts, crasis is expressed by a (—) dash, as used for the long vowels.

50. The elision of a vowel is expressed by an apostrophe (').
   (i) eken'ūno = ekena úno.
   (ii) idān'eva = idāni eva.
   (iii) pi'ssa = pi assa.
   (iv) tass'ekadivasam = tassa ekadivasam.
CHAPTER III.

ASSIMILATION.

51. The matter included in this chapter should perhaps have come under the head of "sandhi," for assimilation is nothing but changes that occur for the sake of euphony.

I have remarked that, although the rules of sandhi, as explained in the preceding chapter, are readily understood and applied by the young students, the laws of assimilation puzzle them not a little, and retard their reading much more than is necessary. The difficulty thus experienced arises from their ignorance of Sanskrit, without a—at least slight—knowledge of which, the study of Pāli becomes sensibly more difficult.

In the following paragraphs, I shall try and explain as succinctly and as clearly as possible, the rules of assimilation. The student cannot be too much recommended to study thoroughly this chapter and to refer to it constantly in the course of his studies.

52. Assimilation is the blending into one of two consonantal sounds. It involves the change of one sound to another of the same series, but sometimes also to a sound of another series. (See page 2).

53. Assimilation is of two kinds:—

(i) The initial consonant is assimilated to the final consonant of the preceding word. This is called: Progressive Assimilation.

(ii) The final consonant of the preceding word is assimilated to the initial consonant of the word that follows. This is called: Regressive Assimilation.
THE PÁLI LANGUAGE.

EXAMPLES.

I.—PROGRESSIVE ASSIMILATION.

I. (a) ṭa lag (to cling) + na = lagna = lagga (clung).
II. (b) budh (to know) + ta = budhta = buddha (known).

It will be remarked that in example (a), the n (dental) has been assimilated to the g which belongs to another series (guttural).

In (b), the t, becomes d, and assimilates to the preceding dh, both being sounds of the same series (dentals).

II.—REGRESSIVE ASSIMILATION.

I. (a) ṭa lip (to smear) + ta = lipta = litta (smeared).
II. (b) ṭa dám (to subdue) + ta = damta = danta (subdued).

In these two examples, ṭ, in (a), is assimilated to initial t and passes to another series of sounds.

In (b), m likewise passing to another series, assimilates itself to t and becomes n:

GENERAL RULES OF ASSIMILATION.

54. Assimilation takes place mostly in the formation of the Passive Voice, the Passive Perfect Participle, the base of verbs of the third conjugation, of the Infinitive, Gerund, the Potential Passive Participle, and in the formation of the Desiderative; also under the influence of certain suffixes in the derivation of words.

55. In Páli, Regressive Assimilation is the more common.
56. (a) When a *mute* meets with an initial *mute* (non-nasal), there is regressive assimilation *generally*, that is, the first consonant is assimilated to the second.

(i) sak + ta = sakta = satta.
(ii) sak + thi = sakthi = satthi.

57. *A guttural* assimilates the following dental:

lag + na = lagna = lagga.
sak + no = sakno = sakko + ti = sakkoti.

58. *A guttural* assimilates a *final* dental:

(i) ud + kamāpeti = ukkamāpeti.
(ii) tad + karo = takkaro.
(iii) ud + gacchati = uggacchati.

59. A *final palatal* being followed by a *dental* surd or sonant, assimilates it into a *lingual*:

(i) \( \sqrt{maj} + ta = mattha \) or matta.
(ii) \( \sqrt{pucch} + ta = puṭṭha \).
(iii) \( \sqrt{icch} + ta = itṭha \).

*To better understand these changes, the student ought to bear in mind that no word can end in a *palatal* nor in \( h \), because these letters are not primitive letters: the palatales have sprung into existence from the contact of *guttural* consonants with certain vowels; and \( h \) represents an old *gh* and is the aspirate of \( j \); the original gutturals, therefore, reappear at the end of words either pure or transformed into a *lingual*, and then assimilate or are assimilated by the following *dental*. For instance: \( \sqrt{pucch} = puṭh + ta = puṭṭha \), but, \( \sqrt{muc} = muk + ta = mukta = mutta \); \( \sqrt{bhuj} = bhuk \)
\( l + ta = bhukta = bhutta \); again \( \sqrt{maj} = mat \) (\( t = Sank. \, s \) \( j + ta = matta \). In Sansk., \( \sqrt{mrj} + ta = mrṣṭa = Pāli: matṭa. \)
(a) $j$ however sometimes is assimilated to the following $t$:

(iv) $\sqrt{bhuj} + ta = bhutta.$

(b) $c$ also becomes assimilated to $t$:

(v) $\sqrt{muc} + ta = mutta.$

60. But an initial palatal assimilates a final dental in palatal:

- $ud + cinati = uccinati.$
- $ud + chedi = uccchedi.$
- $ud + jala = ujjala.$
- $ud + jhāyati = ujjhāyati.$

61. A final lingual assimilates a following surd dental, (t):

$\sqrt{kuṭṭ} + ta = kuṭṭha.$

62. A final dental is assimilated to the following consonant:

(i) $ud + gāṇhāti = uggāṇhāti.$
(ii) $ud + khipati = ukkhipati.$
(iii) $ud + chindati = uccchindati.$
(iv) $ud + jhāyati = ujjhāyati.$
(v) $ud + sāhā = ussāhā.$
(vi) $ud + tinna = uttinna.$
(vii) $ud + loketi = ulloketi.$

63. When initial $t$, follows a sonant aspirate, the assimilation is progressive: the final sonant aspirate loses its aspiration, the following $t$ (surd) becomes sonant, $vis; d$, and taking the aspiration which the final sonant has lost, becomes $dh$.

**Examples.**

$\sqrt{rudh} + ta = rudh + da = rud + dha = ruddha.$
Remarks.—In the case of final bh, initial t having become dh, regressive assimilation takes place;

\[ \sqrt[labh]{ta} = \sqrt[lab]{h + da} = \sqrt[lab]{+ dha} = \sqrt[laddha]{.} \]

64. Before an initial dental surd, a guttural or a labial surd unaspirate is generally assimilated:

(i) tap+ta=tapta=tatta.
(ii) sak+ta=sakta=satta.
(iii) sak+thi=*akthi=satthi.
(iv) kam+ta=kamta=kanta.

65. An initial labial generally assimilates a preceding dental surd or sonant unaspirate:

(i) tad+purisa=tappurisa.
(ii) ud+bhijjati=ubbhijjati.
(iii) ud+pajjati=uppajjati.
(iv) ud+majjati=ummajjati.

66. A final labial may assimilate an initial nasal:

pāp+no+ti=pāpno+ti=pappoti.

ASSIMILATION OF NASALS.

67. Final m before t is assimilated:

\[ \sqrt[gam]{gam+tvā} = \sqrt[gm]{gamtvā} = \sqrt[gtvā]{gan} \]

68. The group sm is preserved:

tasmīn, bhasmā, asmā, usmā.

69. An initial nasal assimilates a preceding dental:

(i) ud+magga=un+magga=ummagga.
Remarks.—Here final d, being before a nasal, is first changed to the nasal of its class, that is n, and this n (dental) is then assimilated to m (labial). So for gantvā in 67.

(i) ud + nadati = unnadati.
(ii) chid + na = chinna.

ASSIMILATION OF Y.

70. Y is regularly assimilated to the preceding consonant by Progressive Assimilation.

71. The assimilation of y takes place principally in the Passive Voice, in the formation of verbal bases of the 3rd conjugation, of some gerunds and of numerous derived nouns.

(i) gam + ya = gamya = gamma.
(ii) pac + ya = pacya = pacca.
(iii) mad + ya = madya = majja.
(iv) bhañ + ya = bhanya = bhañña.
(v) div + ya = divya = dibba.
(vi) khād + ya = khādya = khajja (34).
(vii) khan + ya = khanya = khañña.

72. This rule holds good also in the middle of a compound word: final i having become y by Rule 27 (1) (a), is assimilated to the preceding consonant, and the following word is joined on to form a compound:

EXAMPLES.

(i) pali + añko = paly añko = pallañko.
(ii) vipali + āso = vipaly āso = vipallāso.
(iii) vipali + atthām = vipaly atthām = vipallatthaṁ.

*The preposition pari, is not seldom changed into pali.
(iv) api + ekacce = apy ekacce = appekacce.
(v) api + ekadā = apy ekadā = appekadā.
(vi) abhi + uggacchati = abhy uggacchati = abbhuggacchati.
(vii) abhi + okiranam = abhy okiranam = abbhokiranam.
(viii) abhi + anjanam = abhy anjanam = abbhanjanam.
(ix) āni + āyo = āny āyo = aṇṇāyo (34, 35).

73. By far the most common changes occurring through the assimilation of y (final as in the above examples) or of y (initial as in 71), take place when the dental surd unaspirate t or the dental sonant aspirate or unaspirate d, dh precedes. To state the rule shortly:

74. (i) final ti + any dissimilar vowel becomes cc + that vowel.
(ii) " " dhi + " " " " jjh + that vowel.
(iii) " " di + " " " " jj + that vowel.
(iv) " " t + y = cc.
(v) " " d + y = jj.
(vi) " " dh + y = jjh.

Examples.

(i) ati + antam = aty antam = accantam.
(ii) pati + ayo = paty ayo = paccayo.
(iii) pati + eti = paty eti = pacceti.
(iv) iti + assa = ity assa = iccassa.
(v) iti + ādi = ity ādi = iccādi.
(vi) jāti + andho = jāty andho = jaccandho (34,35).
(vii) adhi + āgamo = adhy āgamo = ajjhāgamo.
(viii) adhi + ogāhitvā = adhy ogāhitvā = ajjhogāhitvā.
(ix) adhi + upagato = adhy upagato = ajjhupagato.
(x) adhi + eti = adhy eti = ajjheti.
(xi) nadi + ā = nady ā = najjā.
(xii) yadi + evam = yady evam = yajjevam.
(xiii) sat + ya = satya = sacca.
(xiv) pāndita + ya = pānditya = pāndicca.
(xv) ā mad + ya = madya = majja.
(xvi) ā vad + ya = vadya = vajja.
(xvii) ā rudh + ya = rudhya = rujjha.

75. Final $th + y = cch$; as:
   tath + ya = tathya = taccha.

76. A final *sibilant* may assimilate a following $y$:
   (i) ā pas + ya = pasya = passa.
   (ii) ā dis + ya = disya = dissa.

77. $v + y = becomes—bb$:
   ā div + ya = divya = dibba.
   ā siv + ya = sivya = sibba.

Remarks.—At the *beginning* of a word, however, the $y$ (the semi-vowel of $i$) is retained, and $v$ is changed to $b$:
   (i) vi + ākaraṇam = vyākaraṇam = byākaraṇam.
   (ii) vi + aṇjanam = vyanjanam = byaṇjanam.

78. When $y$ follows $h$, *metathesis* takes place:
   (i) ā sah + ya = sahya, and by metathesis = sayha.
   (ii) ā guh + ya = guhya = guyha.

* Metathesis is the transposition of letters.
79. Initial \( y \), may assimilate a final dental, non-nasal:
\[ ud + yuñjati = uyyuñjati. \]
\[ ud + yāti = uyyāti. \]
\[ ud + yāna = uyyāna. \]

**ASSIMILATION OF \( r \).**

80. Final \( r \) is often assimilated to a following mute, as:

(i) \( √ kar + tabba = kattabba. \)
(ii) \( √ kar + tā = kattā. \)
(iii) \( √ kar + ya = kayya \)
(iv) \( √ dhār + ma = dhamma \)

81. Very often too, final \( r \) is dropped:

(i) \( √ mar + ta = mata. \)
(ii) \( √kar + ta = kata. \)

82. Sometimes, \( r \) having been dropped, the vowel \( a \) before it, is lengthened:

(i) \( √ kar + tabba = kātabba. \)
(ii) \( √ kar + tum = kātum. \)

83. \( r \) followed by \( n \), lingualizes the \( n \), and then becomes assimilated to it:

\[ √ car + na = carna = cīna. \]

The student will understand the insertion of \( i \) when reading the chapter on Passive Perfect Participles.

84. Final \( r \) may be assimilated to a following \( l \):

\[ dur (=du) + labho = dullabho. \]
ASSIMILATION OF S.

85. s (or sa) is assimilated by the preceding consonant, having first been transformed into a guttural or a palatal.

86. Final j + sa = kkha:
   (i) titij + sa = titikkha.
   (ii) bubhuj + sa = bubhikkha.

87. Final ṭ + sa = ccha:
   jīgup + sa = jigučcha.

88. Final t + sa = ccha:
   tikit + sa = tikiccha.

89. Final s + lsa = ccha:
   jighas + sa = jighaccha.

90. Final s assimilates a following y.
   śnas + ya = nassa. (Cf. 76).

91. But sometimes the combination remains unchanged. alasa + ya = alasya.

92. Final s, assimilates an initial t into a lingual:
   (i) śkas + ta = kaṭṭha.
   (ii) śkilis + ta = kilīṭha.
   (iii) śdas + ta = daṭṭha.

93. Initial s assimilates a preceding dental:
   (i) śud (or ut) + sāha = ussāha.
   (ii) śud (or ut) + suka = ussuka.

94. Pretty often, s + t = tt:
   śjhas + ta = jhatta.
95. Sometimes too, \( s + \hat{t} = t\hat{h} \):
\[ \sqrt{vass} + ta = vuttha. \]

ASSIMILATION OF \( h \).

96. Initial \( h \) sometimes is changed to the *mute aspirate* of the class of the preceding final consonant:

(i) \( ud + harati = uddharati \):
(ii) \( ud + harana = uddharana \).
(iii) \( ud + hata (\sqrt{han}) = uddhata \).

97. When final \( h \) is followed by a nasal, the group generally undergoes metathesis (*see 78, note*).
\[ \sqrt{gah} + \eta = ganha. \]

98. Metathesis also occurs in the groups \( hy \) and \( hv \).

(i) mahyam becomes mayham.
(ii) oruh + ya becomes oruyha.
(iii) jihvā becomes jivhā.

Remarks.—Very seldom, \( h \) is assimilated to the following \( y \), \( leh + ya = leyya \).

99. \( h \) is sometimes changed to \( gh \); (*) principally in the root \( han \), to kill.

hanati, to kill, or ghaṭeti, to kill.
ghaṇṇa, killing, from \( \sqrt{han} \) (han or ghan + ya = ghaṇṇa)
ghammati, to go = hammati, to go.

*It must be remembered that \( h \) is the aspirate of \( j \), since it now represents an ancient \( gh \) (59, note) and therefore, in euphony, it is treated exactly as \( j \), that is to say, when final it becomes sometimes \( h \) and sometimes \( t \). The above rules, which may seem arbitrary are familiar to the Sanskritist.*
100. Final $h + t$ becomes generally $ddha$:

$\sqrt{duh} + ta = duddha$.

101. Sometimes also $h + t = dh$.

$\sqrt{lih} + tum = ledhum$.

(For the change of $i$ to $e$ see "Strengthening.")

102. It has been said above (7) that $l$ is very often interchangeable with $d$; when the $d$ is aspirate, viz., $dh$, its substitute also becomes aspirate, viz., $lh$.

Now, according to para. 101, we have seen that $h + t$ becomes $dh$; for this $dh$ may be substituted $lh$, so that we have the following forms:

$\sqrt{muh} + ta = muddha = mulsaa$.

$\sqrt{ruh} + ta = rudha = rulsaa$.

CHAPTER IV.

(a) STRENGTHENING PROCESS.

103. Strengthening is the process of changing a vowel sound into another vowel sound.

104. The vowels which undergo strengthening are: $a$, $i$, $i$, $u$ and $u$.

105. Thus, a being strengthened, becomes $\tilde{a}$

<table>
<thead>
<tr>
<th>Original</th>
<th>Strengthened</th>
</tr>
</thead>
<tbody>
<tr>
<td>$i$</td>
<td>$\tilde{i}$</td>
</tr>
<tr>
<td>$\tilde{i}$</td>
<td>$\tilde{e}$</td>
</tr>
<tr>
<td>$u$</td>
<td>$\tilde{o}$</td>
</tr>
<tr>
<td>$\tilde{u}$</td>
<td>$\tilde{o}$</td>
</tr>
</tbody>
</table>
106. The result thus obtained is also called guṇa (quality).

107. Therefore, the guṇa of a is ā
        " " " " i and ī is e.
        " " " " u and ū is o.

108. Further, as we already know (by rules 27 (i) a 27 (ii) b), final e and o when followed by a vowel may be changed into their semi-vowel + that vowel.

109. The following table of these very useful changes should be borne in mind:

<table>
<thead>
<tr>
<th>Simple vowel</th>
<th>Strengthening or guṇa</th>
<th>Vowel and semi-vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>ā</td>
<td>(none)</td>
</tr>
<tr>
<td>i, ī</td>
<td>e</td>
<td>ay</td>
</tr>
<tr>
<td>u, ū</td>
<td>o</td>
<td>av</td>
</tr>
</tbody>
</table>

110. Strengthening occurs frequently in the formation of Verbal bases, of Verbals\* and in the derivation of words under the influence of certain suffixes.

*Remarks.*—In the derivation of Primary and Secondary Nouns (see Derivation), it will simplify matters to assume at once that:

1 or i+a=aya.
u or ū+a=aya.
e+a=aya.
o+a=ava.

*See Chapter on Verbs.*
(b) METATHESIS.

111. Examples of metathesis have already (78) been given.

112. Metathesis is the transposition of letters or of syllables in a word; the following are further instances of this transposition:

(i) pariyudāhāsi becomes payirudāhāsi.
(ii) ariya       ,,       ayira.
(iii) kariyā      ,,       kayirá.
(iv) māsaka      ,,       makasa.
(v) rasmi        ,,       ramsi.
(vi) na abhineyya ,,       anabhineyya.
(vii) cilimikā    ,,       cimilikā.

(c) EPENTHESIS.

113. Epenthesi is the insertion of a letter in the middle of a word.

114. Epenthesi is resorted to mostly to avoid a hiatus, of the collocation of consonants of different organs.

Examples.

klesa becomes kilesa.
ācārya         ,,       ācā riya.
tiṅgula      ,,       tivanga la.
hyo            ,,       hiyo or hiyyo.
arhati        ,,       arahati.
barihisā       ,,       barihisā.
hra da         ,,       harada.
sīrī           ,,       sirī.
hṛī            ,,       hiri.
plavati       ,,       pilavati.

etc.
(e) DROPPING OF SYLLABLES.

115. Sometimes, for the sake of the metre, or to facilitate pronunciation, whole syllables are dropped.

Examples.

(i) abhiṇṇāya sacchikatvā, becomes, abhiṇṇā sacchikatva.
(ii) Jambudipam avekkhanto addasa, becomes, Jambudipam avekkhanto adda.
(iii) dasahassī, becomes, dasahassī.
(iv) chaḍaṅgula, becomes, chaṅgula.

CHAPTER V.

DECLENSION.

116. (a) Declension is the adding to the stems of Nouns and Adjectives certain suffixes which show, case, gender and number.

(b) The stem or base of a noun is that noun as it stands, before any suffix has been added to it.

(c) Pāli has three genders: the masculine, the feminine and the neuter.

(d) Pāli does not strictly follow the natural division of male, female, etc., in assigning gender to nouns; many nouns which are masculine in English are feminine or neuter in Pāli and vice-versa; a great number of nouns which we consider as neuter are, some masculine, some feminine in Pāli. This is called grammatical gender.

(e) There are two numbers: the singular and the plural.

(f) There are eight cases:

(1) Nominative, shewing the subject of the sentence.

(2) Genitive, shewing possession (of, 's).
(3) *Dative*, shewing the object or person *to* or *for* whom something is given or done.

(4) *Accusative*, this is the *object* of the sentence.

(5) *Instrumentive*, shews the object or person *with* or *by* whom something is performed.

(6) *Ablative*, generally shewing separation, expressed by *from*.

(7) *Locative*, shewing place (*in, on, at, upon, etc.*)

(8) *Vocative*, used in addressing persons.

Remarks.—The student will find fuller explanations of the uses of the cases in the chapter on Syntax.

117. The declension of nouns is divided into two great divisions:

(a) *Vowel-declension*, comprising all the stems that end in a vowel.

(b) *Consonantal-declension*, in which are included all the stems ending in a consonant.

(c) *Vowel-declension* is generally, for the sake of clearness, divided again into three classes:

(i) the declension of stems ending in, *a* or, *ā*;

(ii) the declension of stems ending in, *ī* or, *ī*;

(iii) the declension of stems ending in, *u* or, *ū*.

118. (a) Native grammarians give the following as the regular case-endings or suffixes for all nouns:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>s.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ssa.</td>
</tr>
<tr>
<td>Acc.</td>
<td>am.</td>
</tr>
<tr>
<td>Ins.</td>
<td>ā.</td>
</tr>
<tr>
<td>Abl.</td>
<td>smā.</td>
</tr>
<tr>
<td>Loc.</td>
<td>smim.</td>
</tr>
<tr>
<td>Voc. (like the stem of Nom.)</td>
<td>Voc. (like the Nom.)</td>
</tr>
</tbody>
</table>
(b) Most of the above suffixes are theoretical only; in practice they differ considerably according to gender and case.

The actual suffixes will be given with each declension.

**Vowel Declension.**

Declension of *stems ending in a* *(short).*

119. (a) The great bulk of nouns and adjectives belong to this declension, and as the other declensions have borrowed several of its suffixes, its thorough mastery is most important and will greatly facilitate the study of the other declensions.

(b) Nouns ending in *a*, are all masculine or neuter.

120. The following are the *suffixes* of masculine nouns the stem of which ends in *a*:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
</table>
| Nom.     | ã, äse.
| Gen.     | nam.   |
| Dat.     | nam.   |
| Acc.     | e.     |
| Ins.     | ehi, ebhi. |
| Abl.     | ehi, ebhi.
| Loc.     | su.   |
| Voc. (like the stem) and ã Voc. | a. |

121. These suffixes have to be attached to the stems, taking care to observe the sandhi rules which may apply when suffixes begin with vowel; in every case the student should accustom himself to look up the rules, which will be referred to by their numbers, and accustom himself to account for every form he meets with, whether nominal, verbal or derivative. He should remember that a systematic study from the start will ensure thoroughness and eventually save him a great deal of labour and time.
122. DECLENSION OF DEVA—GOD, ANGEL.

Singular. Plural.
Nom. devo, a god devā, gods
Gen. devassa, a god's, of a god devānam, gods', of gods
Dat. devassa, to or for a god devānam, to or for gods
       devāya
Acc. devam, a god deve, gods
Ins. devena, by, with or on account of, a god devehī, devebhi,
       by, with or on account of, gods
Abl. devā, from a god devehi, devebhi,
   devasmā, from a god from gods
devamhā, from a god
devato, from a god
Loc. deve, in, on or upon a god
devasmithi, on or upon a god
devamhi, on or upon a god
Voc. deva, devā, O god! devā, O gods!
Exercise.

Decline like deva (masc.)

nara, man  
byaggha, tiger  
miga, deer  
gandhabba, musician  
kacchapa, tortoise  
satta, being  
sūmśumāra, crocodile  
mātaṅga, elephant  
siha, lion  
orodha, a seraglio  
dhamma, doctrine, right  
putta, son  
kūpa, a mast  
makara, a sea-monster

Remarks. (a) The true Dat. sing. in, āya has now generally been displaced by the suffix of the Gen. ssa; the Dat. āya is almost equal to an Infinitive and mostly denotes intention.

(b) smā and mhā of the Abl. and sminī and mhi of the Loc. have been borrowed from the pronominal declension (see Declension of Pronouns).

(c) so is sometimes used also as an Abl. sing. suffix, as: vaggaso, by groups; bhāgaso, by share.

(d) sā is also found as an Ins. sing. suffix, as: balasā, by force, forcibly; talasā, with the sole of the foot.

(e) The Nom. plur. in āse, very scarce, corresponds to the Vedic Nom. plur.

(f) ebhi, of the Ins. and Abl. plural, is mostly used in poetry, and probably comes from the Vedic ebhis.

(g) Before o, Nom. sing., ehi, ebhi, Ins. and Abl. plur. and e, Acc. plur. final a of the stem is dropped:

\[ \text{deva} + \text{o} = \text{dev} + \text{o} = \text{devo}. \]
\[ \text{deva} + \text{ehi} = \text{dev} + \text{ehi} = \text{devehi}. \]
(h) Before su, Loc. plur., final a of stem is changed to e.

(i) In the Dat., Ins., ‘Abl. and Loc. sing.; and in Nom. and Voc. plur., the usual rules of sandhi are regularly followed:

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ins.</td>
<td>deva + ina = devena</td>
<td>(21, 1)</td>
</tr>
<tr>
<td>Dat.</td>
<td>deva + āya = devāya</td>
<td>(22)</td>
</tr>
<tr>
<td>Loc.</td>
<td>deva + i = deve</td>
<td>(21, 1)</td>
</tr>
<tr>
<td>Abl.</td>
<td>deva + ā = devā</td>
<td>(22)</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>deva + a = devā</td>
<td>(ibid)</td>
</tr>
<tr>
<td></td>
<td>deva + āse = devāse</td>
<td>(,,)</td>
</tr>
<tr>
<td>Voc.</td>
<td>devā + a = devā</td>
<td>(,,)</td>
</tr>
</tbody>
</table>

(j) Before nam., Gen. and Dat. plur., final a of the stem is lengthened.

deva + nam = devā + nam = devānam.

123. Neuter nouns in a (short).

**Suffixes.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Suffix</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>inī</td>
<td>Nom. ni, a</td>
</tr>
<tr>
<td>Gen.</td>
<td>ssa</td>
<td>Gen. nami</td>
</tr>
<tr>
<td>Dat.</td>
<td>ssa, āya</td>
<td>Dat. namī</td>
</tr>
<tr>
<td>'Acc.'</td>
<td>m</td>
<td>Acc. ni, e</td>
</tr>
<tr>
<td>Ins.</td>
<td>ina</td>
<td>Ins. ehi, ebhi</td>
</tr>
<tr>
<td>'Abl.'</td>
<td>{</td>
<td>'Abl. ehi, ebhi</td>
</tr>
<tr>
<td></td>
<td>ā, smā</td>
<td></td>
</tr>
<tr>
<td></td>
<td>mhā, to</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>i, smīm, mhi</td>
<td>Loc. su</td>
</tr>
<tr>
<td>Voc.</td>
<td>(like the stem)</td>
<td>Voc. ni, a</td>
</tr>
</tbody>
</table>
124. DECLENSION OF RŪPA (NEUTER) FORM.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. rūpaḥ</td>
<td>Nom. rūpāni, rūpā</td>
</tr>
<tr>
<td>Gen. rūpassa</td>
<td>Gen. rūpānam</td>
</tr>
<tr>
<td>Dat. rūpassa, rūpāya</td>
<td>Dat. rūpānam</td>
</tr>
<tr>
<td>'Acc. rūpaḥ</td>
<td>Acc. rūpāni, rupe</td>
</tr>
<tr>
<td>Ins. rūpena</td>
<td>Ins. rūpehi, rūpebhi</td>
</tr>
<tr>
<td>Abl. rūpā</td>
<td>Abl. rūpehi</td>
</tr>
<tr>
<td>rūpasma</td>
<td></td>
</tr>
<tr>
<td>rūpamhā</td>
<td></td>
</tr>
<tr>
<td>rupato</td>
<td></td>
</tr>
<tr>
<td>Loc. rūpe</td>
<td>Loc. rūpesu</td>
</tr>
<tr>
<td>rūpasmiṁ</td>
<td></td>
</tr>
<tr>
<td>rūpamhi</td>
<td></td>
</tr>
<tr>
<td>Voc. rūpa</td>
<td>Voc. rūpāni, rūpā</td>
</tr>
</tbody>
</table>

Remarks.—(a) Ni is essentially the distinctive sign of Neuter nouns in the Nom., Acc. and Voc. plur. in all declensions.

(a) The final vowel of the stem is lengthened before ni.

Exercise.

Decline like rūpa.

citta, mind
mūla, root, price
upāṭṭhāna, service
jala, water
loṇa, salt
vajira, diamond
vāṭa, wind
yotta, rope
yuddha, fight
sōta, ear
veļuriya, coral
ahata, cloth (new)
osāna, end
savana, hearing
sāṭaka, garment
pesana, despatch, sending
paṭṭana, a sea port
paṇṇa, leaf
Remarks. (a) It will be noticed that neuter nouns in a differ from the masculine in a, in the Nom. sing. and in the Nom., Acc. and Voc. plur.; all the other cases are identical.

(b) In the plur. the Nom., Acc. and Voc. have the same form.

(c) The form in āni, of the Nom., Acc. and Voc. plur. is the most common.

125. Declension of nouns in ā (long).

All nouns ending in ā are feminine.

126. SUFFIXES.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. =</td>
<td>ā, yo</td>
</tr>
<tr>
<td>Gen. āya</td>
<td>namh</td>
</tr>
<tr>
<td>Dat. āya</td>
<td>namh</td>
</tr>
<tr>
<td>Acc. in</td>
<td>ā, yo</td>
</tr>
<tr>
<td>In s. āya</td>
<td>hi, bhi</td>
</tr>
<tr>
<td>Abl. āya, to</td>
<td>hi, bhi</td>
</tr>
<tr>
<td>Loc. āyaṁ, āya</td>
<td>su</td>
</tr>
<tr>
<td>Voc. e</td>
<td>ā, yo</td>
</tr>
</tbody>
</table>

127. DECLENSION OF KĀṆṆĀ (FEM.) A VIRGIN.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. kāṇā</td>
<td>kāṇā, kāṇāyo</td>
</tr>
<tr>
<td>Gen. kāṇāya</td>
<td>kāṇānam</td>
</tr>
<tr>
<td>Dat. kāṇāya</td>
<td>kāṇānam</td>
</tr>
<tr>
<td>Acc. kāṇām</td>
<td>kāṇā, kāṇāyo</td>
</tr>
</tbody>
</table>
Singular. Plural.

Ins. kaññaaya kaññāhi, kaññābhi
Abl. kaññaaya, kaññato kaññāhi, kaññābhi
Loc. kaññaayam, kaññaaya kaññāsu
Voc. kañña, kañ̄ne kañña, kaññāyo

Remarks. (a) Before to of the Abl. sing., the final vowel, if long, is shortened. So also before m of Acc. sing.

(b) The following words, all meaning mother, have two forms in the Voc. sing:

ammā, ambā, annā, tātā.

Voc. Sing. { ammā, ambā, annā, tātā.
        { amma, amba, anna, tāta,

(c) In the Acc. sing. final ā is shortened.

Exercise.

Decline like kañña:

saddhā, faith  medhā, intelligence
vijjā, science  paññā, wisdom
taṅhā, lust, thirst  mettā, love
icchā, desire  bhikkhā, begged-food
gaṭhā, stanza  mālā, garland
khiddā, play, sport  pūjā, honour
senā, army  chāyā, shadow
nāvā, boat  pipāsā, thirst
gīvā, throat  velā, time
128. It has been said above (125) that all nouns ending in ā are feminine; but there are a very few examples of masculine nouns ending in ā. We give below their declension.

**Masculine nouns in ā (long.)**

**DECLENSION OF SĀ—DOG.**

<table>
<thead>
<tr>
<th></th>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>sā</td>
<td>sā</td>
</tr>
<tr>
<td>Gen.</td>
<td>sassa</td>
<td>sānamān</td>
</tr>
<tr>
<td>Dat.</td>
<td>sassa, sāya</td>
<td>sānamān</td>
</tr>
<tr>
<td>Acc.</td>
<td>sāṁ</td>
<td>sāne</td>
</tr>
<tr>
<td>Ins.</td>
<td>sena</td>
<td>sāhi, sābhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>sā, sasmā, sāmha</td>
<td>sāhi, sābhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>se, sasmiṁ, samhi</td>
<td>sāsu</td>
</tr>
<tr>
<td>Voc.</td>
<td>sa</td>
<td>sā</td>
</tr>
</tbody>
</table>

**Remarks.** (a) the declension above given is according to the Rūpasiddhi.

(b) The declension given in the Saddaniti differs slightly:

<table>
<thead>
<tr>
<th></th>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>sā</td>
<td>sā, sāno</td>
</tr>
<tr>
<td>Gen.</td>
<td>sassa</td>
<td>sānamān</td>
</tr>
<tr>
<td>Dat.</td>
<td>sassa</td>
<td>sānamān</td>
</tr>
</tbody>
</table>
### Plural.

<table>
<thead>
<tr>
<th>Singular.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc. sānam</td>
<td>sāne</td>
</tr>
<tr>
<td>Ins. sānā</td>
<td>sānehi, sānebhi</td>
</tr>
<tr>
<td>Abl. sānā</td>
<td>sānehi, sānebhi</td>
</tr>
<tr>
<td>Loc. sāne</td>
<td>sānesu</td>
</tr>
<tr>
<td>Voc. sa</td>
<td>sā, sāno</td>
</tr>
</tbody>
</table>

The following are declined like sā:

Paccakkhadhammā, one to whom the Doctrine is evident.

Gaṇḍivandhavā, Arjuna.

mā, the moon. rahā,* sin.

**Remarks.** Masculine nouns in ā belong to the Consonantant declension, but native grammarians consider them as stems ending in a vowel.

### 129. Declension of nouns in i (short).

Nouns the stem of which ends in i are Masculine, Feminine, and Neuter. They do not form a very numerous class.

**Masculine nouns in i.**

<table>
<thead>
<tr>
<th>Singular.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ī, yo</td>
</tr>
<tr>
<td>Gen. ssa, no</td>
<td>namh</td>
</tr>
<tr>
<td>Dat. ssa, no</td>
<td>namh</td>
</tr>
</tbody>
</table>

---

*Niruttidpani, a scholium on Moggallānsvāyākāraṇa, a grammar held in high esteem in Ceylon and Burma.*
### THE PALI LANGUAGE.

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>m</td>
</tr>
<tr>
<td>Ins.</td>
<td>nā</td>
</tr>
<tr>
<td>Abl.</td>
<td>nā, smā, mhā</td>
</tr>
<tr>
<td>Loc.</td>
<td>smīm, mhi</td>
</tr>
<tr>
<td>Voc.</td>
<td>—</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ī, yo</td>
</tr>
<tr>
<td></td>
<td>hi, bhi</td>
</tr>
<tr>
<td></td>
<td>hi, bhi</td>
</tr>
<tr>
<td></td>
<td>su</td>
</tr>
<tr>
<td></td>
<td>ī, yo</td>
</tr>
</tbody>
</table>

#### 131. DECLENSION OF KAPI (MASC.)—MONKEY.

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>kapi</td>
</tr>
<tr>
<td>Gen.</td>
<td>kapissa, kapino</td>
</tr>
<tr>
<td>Dat.</td>
<td>kapissa, kapino</td>
</tr>
<tr>
<td>Acc.</td>
<td>kapim</td>
</tr>
<tr>
<td>Ins.</td>
<td>kapinā</td>
</tr>
<tr>
<td>Abl.</td>
<td>kapinā, kapismā, kapimhā</td>
</tr>
<tr>
<td>Loc.</td>
<td>kapismim, kapimhi</td>
</tr>
<tr>
<td>Voc.</td>
<td>kapi</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>kapi, kapayo</td>
</tr>
<tr>
<td></td>
<td>kapiñam</td>
</tr>
<tr>
<td></td>
<td>kapiñam</td>
</tr>
<tr>
<td></td>
<td>kapi, kapayo</td>
</tr>
<tr>
<td></td>
<td>kapīhi, kapībhi</td>
</tr>
<tr>
<td></td>
<td>kapīhi, kapībhi</td>
</tr>
<tr>
<td></td>
<td>kapīsu</td>
</tr>
<tr>
<td></td>
<td>kapi, kapayo</td>
</tr>
</tbody>
</table>

**Remarks.**

(a) The Nom. and Voc. sing. are like the stem.

(b) In the Nom., Acc. and Voc. plur., final i is changed to a before suffix yo.

(c) However, final i is sometimes preserved before yo, so that we also have the form kapiyo (rare).
(d) In the plural, before suffixes: nam, hi, bhī, su final i is lengthened.

(e) Some rare and old forms are sometimes found:

(i) Gen. sing. ending in—e, as: mune
(ii) Loc. sing. , , in—o, as: ādo, and also
(iii) , , in—e, as: gire
(iv) Ins. sing. , , in—ena, as: rathsenā
(v) Nom. plur. , , in—no, as: saramatīno

(f) Not seldom, the stem itself is used for almost all the cases in the singular.

Exercise.

Words declined like kapi (masc.)

agghi, fire
sandhi, union
sāratha, a charioteer
aṇjali, salutation
bondi, body
ūmi, a wave
senāpati, a general
kali, sin
nidhi, a depository
yati, a monk
ari, an enemy
giri, a mountain
bali, oblation
gahapati, householder

Feminine nouns in i (short).

132.

SUFFIXES.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. —</td>
<td>ī, yo</td>
</tr>
<tr>
<td>Gen. ā</td>
<td>nami</td>
</tr>
<tr>
<td>Dat. ā</td>
<td>nam</td>
</tr>
<tr>
<td>Acc. m</td>
<td>ī, yo</td>
</tr>
</tbody>
</table>
133. (a) DECLENSION OF **RATTI** (fem.)—NIGHT.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ins.</strong> ā</td>
<td>hi, bhi</td>
</tr>
<tr>
<td><strong>Abl.</strong> ā</td>
<td>hi, bhi</td>
</tr>
<tr>
<td><strong>Loc.</strong> ā, am</td>
<td>su</td>
</tr>
<tr>
<td><strong>Voc.</strong> —</td>
<td>i, yo</td>
</tr>
</tbody>
</table>

**Remarks.** (a) There is an ancient **Loc. sing. in o:** ratto.

(b) An **Abl. sing in to,** is also found: rattito.

(c) In the **Gen., Dat., Ins., Abl. and Loc. sing. a:** y is inserted between the stem and the suffix ā to avoid a hiatus. (See 27 (ii) Remark 2, p. 12); so also in the **Loc. sing.** before am.
(d) Before ā, of the same cases, final i of the stem may become y by rule 27 (i), a; and as in Pāli there can be no group of three consonants* one t is dropped. Hence we get:
   ratti + ā = rattyā = ratyā.

(e) Before suffixes, nam, hi, bhi, su of the plural, the i of the stem is lengthened.

(b) DECLENSION OF JĀTI (FEM.)—BIRTH.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>jāti</td>
<td>jāti, jātiyo, jatyo, jacco</td>
</tr>
<tr>
<td>Gen</td>
<td>jātiyā, jatyā, jaccā</td>
<td>jātinām</td>
</tr>
<tr>
<td>Dat.</td>
<td>jātiyā, jatyā, jaccā</td>
<td>jātinām</td>
</tr>
<tr>
<td>Acc.</td>
<td>jātim</td>
<td>jāti, jātiyo, jatyo, jacco</td>
</tr>
<tr>
<td>Ins.</td>
<td>jātiyā, jatyā, jaccā</td>
<td>jātihi, jātibhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>jātiyā, jatyā, jaccā</td>
<td>jātihi, jātibhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>jātiyā, jatyā, jaccā</td>
<td>jātisu</td>
</tr>
<tr>
<td></td>
<td>jātiyam, jatyam, jaccam,</td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>jāti</td>
<td>jāti, jātiyo, jatyo, jacco</td>
</tr>
</tbody>
</table>

Remarks. (a) For the forms, jaccā and jaccam—see rule 74.

(b) Jacco is obtained by the assimilation of y after the elision of final i (71, 74).

*Except nīr, as in antra, etc.
(c) It will be remarked that, whereas in Masc. nouns in i the i of the stem is changed to a before yo; in Fem. nouns it is retained.

**Exercise.**

*Nouns declined like ratti (fem).*

bhûmi, earth
satti, ability
patti, attainment
tuṭṭhi, satisfaction
ásatti, attachment
dhûli, dust
tanti, a string
gati, going, rebirth
sati, recollection
keši, amusement
nandi, joy
mati, understanding
mutti, deliverance
vuddhi, increase
ruci, splendour
chavi, the skin
cuti, disappearance
diṭṭhi, sight, belief

---

**Neuter Nouns in i (short).**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. —</td>
<td>ni, i</td>
</tr>
<tr>
<td>Gen. ssa, no</td>
<td>namh</td>
</tr>
<tr>
<td>Dat. ssa, no</td>
<td>nathi</td>
</tr>
<tr>
<td>Acc. m</td>
<td>ni, i</td>
</tr>
<tr>
<td>Ins. nā</td>
<td>hi, bhi</td>
</tr>
<tr>
<td>Abl. nā, smā, mhā</td>
<td>hi, bhi</td>
</tr>
<tr>
<td>Loc. smim, mhi</td>
<td>su</td>
</tr>
<tr>
<td>Voc. —</td>
<td>ni, i</td>
</tr>
</tbody>
</table>
DECLENSION OF VĀRI (NEUT.)—WATER.

Singular.                           Plural.
Nom.     vāri                vārini, vārī
gem.     vārissa, vārino        vārīnām
Dat.     vārissa, vārino        vārīnām
'Acc.    vārim                vārīni, vārī
ing.     vārinā                vārīhi, vāribhi
abl.     vārinā, vārismā       vārīhi, vāribhi
loc.     vārismimī, vārimhi      vārīsu
voc.     vāri                   vārīni, vārī

Remarks. (a) There is also found a Nom. sing. in ī like the Acc., as aṭṭhim, bone; akkhim eye, etc.

(b) As usual, final i is lengthened before ni, namī, hi, bhi and su in the plural.

EXERCISE.

Decline like vāri (neut).

aṭṭhi, bone          satthi, the thigh
akkhi, eye           dadhi, milk curds
sappi, ghee          acchi, eye
chādi, roof          rūpi, silver

iii Declensions of Nouns in ī (long.)

There are no Neuter nouns ending in ī (long).
Masculine Nouns in ī (long).

### Suffixes.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ī</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>ssa, no</td>
<td>nam</td>
</tr>
<tr>
<td>Dat.</td>
<td>ssa, no</td>
<td>nam</td>
</tr>
<tr>
<td>Acc.</td>
<td>ō, nam</td>
<td>ī, no</td>
</tr>
<tr>
<td>Ins.</td>
<td>nā</td>
<td>hi, bhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>nā, smā, mha</td>
<td>hi, bhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>smim, mhi</td>
<td>su</td>
</tr>
<tr>
<td>Voc.</td>
<td>ī</td>
<td>ī, no</td>
</tr>
</tbody>
</table>

### Declension of Dāṇḍī (Masc.)—Mendicant.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>daṇḍī</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>daṇḍissa, daṇḍino</td>
<td>daṇḍinam</td>
</tr>
<tr>
<td>Dat.</td>
<td>daṇḍissa, daṇḍino</td>
<td>daṇḍinam</td>
</tr>
<tr>
<td>Acc.</td>
<td>daṇḍirī, daṇḍinarī</td>
<td>daṇḍī, daṇḍino</td>
</tr>
<tr>
<td>Ins.</td>
<td>daṇḍinā</td>
<td>daṇḍīhi, daṇḍibhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>daṇḍinā, daṇḍismā</td>
<td>daṇḍīhi, daṇḍibhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>daṇḍismim, daṇḍimhi</td>
<td>daṇḍīsu</td>
</tr>
<tr>
<td>Voc.</td>
<td>daṇḍī</td>
<td>daṇḍī, daṇḍino</td>
</tr>
</tbody>
</table>

Remarks. (a) A Nom. sing. in ī (short) is sometimes met with: daṇḍi.

(b) Voc. sing. in ni is also found: daṇḍini.

(c) Note that in all the oblique cases of the singular the final i of the stem is shortened before the suffixes.

(d) In the Nom. plur. a rare form in yo is found formed on the analogy of Masc. in ī (short); as: daṇḍiyo.
(e) An Acc. plur. in ye is occasionally met with: dāṇḍiye.

(f) It should be noticed that before no of the Nom., Acc. and Voc. plur., i of the base is shortened.

(g) An Acc. sing. in am with the semi-vowel y developed before it is met with: dāṇḍiyam.

(h) An Abl. sing. in to is found pretty frequently: dāṇḍito.

Exercise.

Decline like dāṇḍi (masc.).

sāmī, lord. senānī, a general.
kapanī, pauper. sakkhi, a witness,
mantī, minister. yoddhi, warrior.

137. Most Masc. nouns in i are not pure substantives, they are adjectives used substantively; their true stem is in in, the Nom. sing. being i. The true stem of dāṇḍi therefore is dāṇḍin. Properly, all these words belong to the consonantal declension.

Feminine Nouns in i (long.)

138. SUFFIXES.

Sing. Plur.
Nom. i ī, yo
Gen. ā nam
Dat. ā nam
Acc. m ī, yo
Ins. ā hi, bhi
Abl. ā hi, bhi
Loc. a, am su
Voc. ī ī, yo
139. DECLENSION OF NADI (Fem.)—RIVER.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. nadi</td>
<td>nadi, nadiyo, najjo</td>
</tr>
<tr>
<td>Gen. nadiyā, nadyā, najjā</td>
<td>nadīnam</td>
</tr>
<tr>
<td>Dat. nadiyā, nadyā, najjā</td>
<td>nadīnam</td>
</tr>
<tr>
<td>Acc. nadiṁ</td>
<td>nadi, nadiyo, najjo</td>
</tr>
<tr>
<td>Ins. nadiyā, nadyā, najjā</td>
<td>nadīhi, nadībhi</td>
</tr>
<tr>
<td>Abl. nadiyā, nadyā, najjā</td>
<td>nadīhi, nadībhi</td>
</tr>
<tr>
<td>Loc. nadiyā, nadyā, najjā  nadiyam, nadyam  najjam</td>
<td></td>
</tr>
<tr>
<td>Voc. nadi</td>
<td>nadi, nadiyo, najjo</td>
</tr>
</tbody>
</table>

Remarks. (a) There is a Gen. plur. in ānam, nadiyānam.

(b) In all the oblique cases of the sing., final i of the base is shortened; also before yo in the plural.

(c) For insertion of y before suffixes beginning with a vowel, see 27, Remark 2, p. 12.

(d) For the forms nadyā, najjā and najjam, see Rules 71, 74.

(e) In the form najjo, yo is assimilated after the elision of final i,

**Exercise.**

Decline like nadi (fem.)

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>paṭi, canvas</td>
<td>Bārāṇasī, Benares</td>
</tr>
<tr>
<td>lakkhi, prosperity</td>
<td>rājini, queen</td>
</tr>
<tr>
<td>sihi, lioness</td>
<td>dabbī, spoon</td>
</tr>
<tr>
<td>pāṭi, bowl</td>
<td>bhisī, mat</td>
</tr>
<tr>
<td>kumārī, girl</td>
<td>sakhi, a female friend</td>
</tr>
</tbody>
</table>
brāhmaṇī, a brahmin woman
taruṇī, young woman
bhikkhunī, nun
vānāri, ape
yākki, ogress
devī, nymph
kākī, a female crow
mahī, the earth
migī, a doe
vāpī, a reservoir, tank

Declension of Nouns in u (short).

140. The nouns ending in u (short), are either Masculine, Feminine or Neuter.

Masculine Nouns in u (short).

141. SUFFIXES.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>—</td>
</tr>
<tr>
<td>Gen.</td>
<td>ssa, no</td>
</tr>
<tr>
<td>Dat.</td>
<td>ssa, no</td>
</tr>
<tr>
<td>Acc.</td>
<td>m</td>
</tr>
<tr>
<td>Ins.</td>
<td>nā</td>
</tr>
<tr>
<td>Abl.</td>
<td>nā, smā, nāhā</td>
</tr>
<tr>
<td>Loc.</td>
<td>smām, mhi</td>
</tr>
<tr>
<td>Voc.</td>
<td>—</td>
</tr>
</tbody>
</table>

DECLENSION OF BHIKKHU (MASC.)—MONK.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>bhikkhu</td>
</tr>
<tr>
<td>Gen.</td>
<td>bhikkhussa</td>
</tr>
<tr>
<td>Dat.</td>
<td>bhikkhussa</td>
</tr>
<tr>
<td>Acc.</td>
<td>bhikkhunī</td>
</tr>
<tr>
<td>Ins.</td>
<td>bhikkhunā</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**Singular.**

<table>
<thead>
<tr>
<th>Abl.</th>
<th>bhikkhunā</th>
<th>bhikkhūhi</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>bhikkhusmā</td>
<td>bhikkhūbhi</td>
</tr>
<tr>
<td></td>
<td>bhikkhumhā</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>bhikkhusmit</td>
<td>bhikkhūsu</td>
</tr>
<tr>
<td></td>
<td>bhikkhumhi</td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>bhikkhu.</td>
<td>bhikkhū, bhikkhavo, bhikkhave</td>
</tr>
</tbody>
</table>

**Remarks.** (a) A Nom. and an Acc. plural in yo are sometimes met with in some words: jantuyo, hetuyo.

(b) Before suffixes ø and e, in the plural, u of the stem or base is strengthened and becomes au (27 (ii) a).

**Exercise.**

Nouns declined like bhikku (masc.)

- pasu, goat
- bandhu, relative
- maccu, death
- bāhu, arm
- ketu, flag
- pharasu, axe
- taru, tree
- velu, bamboo
- bhānu, the sun
- ucchu, sugar-cane
- setu, bridge
- katu, sacrifice
- ruru, a deer
- hetu, cause

**Feminine Nouns in u (short).**

<table>
<thead>
<tr>
<th>SUFFIXES.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular.</strong></td>
</tr>
<tr>
<td>Nom. —</td>
</tr>
<tr>
<td>Gen. yā.</td>
</tr>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>------------------------------</td>
</tr>
<tr>
<td>Dat. yā</td>
</tr>
<tr>
<td>Acc. m</td>
</tr>
<tr>
<td>Ins. yā</td>
</tr>
<tr>
<td>Abl. yā</td>
</tr>
<tr>
<td>Loc. yam, yā</td>
</tr>
<tr>
<td>Voc. —</td>
</tr>
</tbody>
</table>

143. DECENSION OF DHENU (FEM.)—COW.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. dhenu</td>
<td>dhenū, dhenuyo</td>
</tr>
<tr>
<td>Gen. dhenuyā</td>
<td>dhenūnam</td>
</tr>
<tr>
<td>Dat. dhenuyā</td>
<td>dhenūnam</td>
</tr>
<tr>
<td>Acc. dhenuyā</td>
<td>dhenū, dhenuyo</td>
</tr>
<tr>
<td>Ins. dhenuyā</td>
<td>dhenūhi, dhenūbhi</td>
</tr>
<tr>
<td>Abl. dhenuyā</td>
<td>dhenūhi, dhenūbhi</td>
</tr>
<tr>
<td>Loc. dhenuyā, dhenuyā dhenūsu</td>
<td></td>
</tr>
<tr>
<td>Voc. dhenu</td>
<td>dhenū, dhenuyo</td>
</tr>
</tbody>
</table>

Remarks. (a) An Abl. sing. in to is common: dhenuto, jambuto.

(b) A Nom. plur. in o occurs without strengthening of final u but with insertion of v: dhenuvo.

(c) Final u is, in the plural, lengthened before nam, hi, bhi, and su.
THE PARI LANGUAGE.

EXERCISE.

Decline like dhenu.

dhātu, an element yāgu, rice gruel
raju, string kareṇu, elephant
ku, the earth hanu, jaw
daddu, ringworm vāṇṇu, sand
kāsu, a hole, pit kāṇḍu, itch
kacchu, scab piyāṇgu, a medicinal plant
natthu, nose vijju, lightning

Neuter Nouns in u (short).

144.

SUFFIXES.

Singular. Plural.

(like the masculine) Nom., Aca., Voc. ū, ni
(The rest like the Masc).

145. DECLENSION OF CAKKHU (NEUT.)—EYE.

Singular. Plural.

Nom. cakkhu cakkhuni, cakkhū
Gen. cakkhussa cakkhūnāth
    cakkhuno
Dat. cakkhussa cakkhūnam.
    cakkhuno
Acc. cakkhum cakkhuni, cakkhū
Ins. cakkhunā cakkhūhi, cakkhūbhi
Abl. cakkhunā cakkhūhi, cakkhūbhi
cakkhusmā
cakkhumhā
Loc. cakkhusmim cakkhūsu
cakkhumhi
Voc. cakkhu cakkhuni, cakkhū

Remarks. There is a form of the Nom. sing. in u: cakkhum.
EXERCISES.

Words declined like oakkhu (neut).

dhanu, a bow  
āru, wood       
madhu, honey   
masu, the beard 
matthu, whey    
assu, a tear    
ambu, water    
aru, a wound    
janu, the knee  
vatthu, a story 
āyu, age        
vasu, wealth    

146. Declension of Nouns in ū (long).

(a) This declension includes Masculine and Feminine nouns only.

(b) The Suffixes are much the same as those of the ū (short) declension, and present no difficulty.

147. DECLENSION OF SAYAMBHŪ (MASC.) AN ÉPITHET OF BUDDHA.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. sayambhū</td>
<td>sayambhū, sayambhuvō</td>
</tr>
<tr>
<td>Gen. sayambhussa</td>
<td>sayambhūnam</td>
</tr>
<tr>
<td>Dat. sayambhussa</td>
<td>sayambhūnam</td>
</tr>
<tr>
<td>Acc. sayambhurm</td>
<td>sayambhū, sayambhuvō</td>
</tr>
<tr>
<td>Ins. sayambhunā</td>
<td>sayambhūhi,</td>
</tr>
<tr>
<td>Abl. sayambhunā,</td>
<td>sayambhūhi,</td>
</tr>
<tr>
<td></td>
<td>sayambhūsmā,</td>
</tr>
<tr>
<td></td>
<td>sayambhūbhī</td>
</tr>
<tr>
<td></td>
<td>sayambhūmbhā</td>
</tr>
</tbody>
</table>
Singular.  

<table>
<thead>
<tr>
<th>Case</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Loc.</td>
<td>sayambhusmiṁ, sayambhūsu, sayambhumhi</td>
</tr>
<tr>
<td>Voc.</td>
<td>sayambhū, sayambhūvo</td>
</tr>
</tbody>
</table>

Remarks. (a) In the Nom., Acc. and Voc. plur., ū is inserted between the suffix o and the stem after the shortening of ũ.

(b) Final ū of the stem is shortened to ū in the oblique cases of the singular.

148. DECLENSION OF VADHŪ (FEM.) A WIDOW.

<table>
<thead>
<tr>
<th>Case</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>vadhū.</td>
</tr>
<tr>
<td>Gen.</td>
<td>vadhuyā</td>
</tr>
<tr>
<td>Dat.</td>
<td>vadhuyā</td>
</tr>
<tr>
<td>Acc.</td>
<td>vadhūm</td>
</tr>
<tr>
<td>Ins.</td>
<td>vadhuyā</td>
</tr>
<tr>
<td>Abl.</td>
<td>vadhuyā</td>
</tr>
<tr>
<td>Loc.</td>
<td>vadhuyā, vadhuyām</td>
</tr>
<tr>
<td>Voc.</td>
<td>vadhū</td>
</tr>
<tr>
<td></td>
<td>vadhū, vadhuyo.</td>
</tr>
<tr>
<td></td>
<td>vadhūnāṁ</td>
</tr>
<tr>
<td></td>
<td>vadhūnāṁ</td>
</tr>
<tr>
<td></td>
<td>vadhū, vadhuyo</td>
</tr>
<tr>
<td></td>
<td>vadhūhi, vadhūbhi</td>
</tr>
<tr>
<td></td>
<td>vadhūhi, vadhūbhi</td>
</tr>
<tr>
<td></td>
<td>vadhūsu</td>
</tr>
<tr>
<td></td>
<td>vadhū, vadhuyo.</td>
</tr>
</tbody>
</table>

Remarks. (a) As in the Masc., final ū is shortened in the oblique cases of the sing.

(b) A form in to is also found in the Abl. sing.: vadhuto.

(c) In the plural, before ye, final ū is shortened.
Stems ending in a diphthong.

149. All diphthongal stems have disappeared in Pāli; only one such stem remains, it is the word go, a cow.

SPECIAL NOUNS.

150. (I) DECLENSION OF GO (DIPHTHONGAL STEM)—A COW.

Singular.  Plural.
Nom.  go  gavo, gāvo  
Gen.  gavassa, gāvassa  gavām, gonām  gunnam  
Dat.  gavassa, gāvassa  gavām, gonām  gunnam  
Acc.  gavām, gāvām  gavo, gāvo  
gavurh, gāvurh  
Ins.  gavena, gāvena  gohi, gobhi, gavehi  
Abl.  gavā, gāvā  gohi, gobhi, gavehi  
gavasmā, gāvasmā, gavamhā, gāvamhā  
Loc.  gave, gāve  gosu, gavesu, gāvesu  
gavasmim, gāvasmim  
gavamhi, gāvamhi  
Voc.  go  gavo, gāvo  

151. (II) DECLENSION OF SAKHĀ, FRIEND.  
(SANSK. SAKHI.)

(the stem is irregular.)

Singular.  Plural.
Nom.  sakhā  sakhāyo  
sakhāno  
sakhino  
sakhā
<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>sakhīno</td>
<td>sakhārānam</td>
</tr>
<tr>
<td></td>
<td>sakhīssa</td>
<td>sakhīnam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sakhānam</td>
</tr>
<tr>
<td>Dat.</td>
<td>sakhīno</td>
<td>sakhārānam</td>
</tr>
<tr>
<td></td>
<td>sakhīssa</td>
<td>sakhīnam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>rakham</td>
</tr>
<tr>
<td>Acc.</td>
<td>sakhānam</td>
<td>sakhi</td>
</tr>
<tr>
<td></td>
<td>sakhārī</td>
<td>sakham</td>
</tr>
<tr>
<td></td>
<td>sakhāram</td>
<td>sakhamo</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sakhino</td>
</tr>
<tr>
<td>Ins.</td>
<td>sakhinā</td>
<td>sakhārehi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sakhārebhi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sakhehi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sakhebhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>sakhinā</td>
<td>sakhārehi</td>
</tr>
<tr>
<td></td>
<td>sakhārā</td>
<td>sakhārebhi</td>
</tr>
<tr>
<td></td>
<td>sakharasiṃ</td>
<td>sakhehi</td>
</tr>
<tr>
<td></td>
<td>sakhebhi</td>
<td>sakhebhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>sakhe</td>
<td>sakhāresu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sakhesu</td>
</tr>
<tr>
<td>Voc.</td>
<td>sakha</td>
<td>sakhāyo</td>
</tr>
<tr>
<td></td>
<td>sakha</td>
<td>sakhāno</td>
</tr>
<tr>
<td></td>
<td>sakhi</td>
<td>sakhīno</td>
</tr>
<tr>
<td></td>
<td>sakhi</td>
<td>sakhī</td>
</tr>
<tr>
<td></td>
<td>sakhe</td>
<td>sakhā</td>
</tr>
</tbody>
</table>
Remarks. The student will perceive that sakhā has forms belonging to stems in ḏ and others to stems in ḩ (see Consonantal Declension).

152. CONSONANTAL DECLENSION.

(a) The Consonantal Declension includes all nouns and adjectives whose stem ends in a consonant.

(b) Nouns, the stem of which ends in a consonant, are rather few and special, the majority of the words included in this declension being adjectives ending in vat or mat, and all words ending in a nasal (n) being considered as belonging to the Vowel Declension, by native grammarians.

(c) Most of the words of the Consonantal Declension seem to follow two declensions; some suffixes belong to the vowel, and others to the Consonantal Declension.

153. (1) Stem ending in a nasal (n).

154. DECLENSION OF ATTĀ, (STEM ATTAN)—SELF.

(Stem in an.)

<table>
<thead>
<tr>
<th>MASCULINE</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td>attā</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>attano, attassa</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td>attano, attassa</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td>attānāṁ, attānāṁ</td>
</tr>
<tr>
<td><strong>Ins.</strong></td>
<td>attanā, attena</td>
</tr>
<tr>
<td><strong>Abl.</strong></td>
<td>attanā, attasmā</td>
</tr>
<tr>
<td><strong>Loc.</strong></td>
<td>attani, attasmīṁ</td>
</tr>
<tr>
<td><strong>Voc.</strong></td>
<td>atta, attā</td>
</tr>
</tbody>
</table>
Like attā (stem: attan) are declined,—
ātumā, self
asmā, stone
muddhā, head.
addha, road, distance, time.

155. DECLENSION OF BRAHMĀ (STEM BBHMAN).
"BRAHMA."

MASCUINE.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td><strong>brahmā</strong></td>
</tr>
<tr>
<td></td>
<td><strong>brahmā</strong></td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td><strong>brahmuno</strong></td>
</tr>
<tr>
<td></td>
<td><strong>brahmunam</strong></td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td><strong>brahmuno</strong></td>
</tr>
<tr>
<td></td>
<td><strong>brahmunam</strong></td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td><strong>brahmānam</strong></td>
</tr>
<tr>
<td></td>
<td><strong>brahmaṃ</strong></td>
</tr>
<tr>
<td><strong>Ins.</strong></td>
<td><strong>brahmanā</strong></td>
</tr>
<tr>
<td></td>
<td><strong>brahmūhi, brahmūbi</strong></td>
</tr>
<tr>
<td><strong>Abl.</strong></td>
<td><strong>brabamanā</strong></td>
</tr>
<tr>
<td></td>
<td><strong>brahmūhi, brahmūbi</strong></td>
</tr>
<tr>
<td><strong>Loc.</strong></td>
<td><strong>brahme</strong></td>
</tr>
<tr>
<td></td>
<td><strong>brahmani</strong></td>
</tr>
<tr>
<td><strong>Voc.</strong></td>
<td><strong>brahme</strong></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(a) In the Loc. sing, we meet with the forms in
simh, mhi: brahamasimh, brahamamhi
156. DECLENSION OF राजा (STEM राजन)—A KING.

MASCULINE.

**Singular.**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>राजा</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>रान्नो</td>
</tr>
<tr>
<td></td>
<td>राजीनो</td>
</tr>
<tr>
<td></td>
<td>राजसा</td>
</tr>
<tr>
<td>Dat.</td>
<td>रान्नो</td>
</tr>
<tr>
<td></td>
<td>राजीनो</td>
</tr>
<tr>
<td></td>
<td>राजसा</td>
</tr>
<tr>
<td>Acc.</td>
<td>राजनाम</td>
</tr>
<tr>
<td></td>
<td>राजम</td>
</tr>
<tr>
<td>Ins.</td>
<td>रान्ना, राजना</td>
</tr>
<tr>
<td></td>
<td>राजिना</td>
</tr>
<tr>
<td>Abl.</td>
<td>रान्ना</td>
</tr>
<tr>
<td></td>
<td>राजस्माः</td>
</tr>
<tr>
<td></td>
<td>राजमह</td>
</tr>
<tr>
<td>Loc.</td>
<td>रान्ने, रान्नि</td>
</tr>
<tr>
<td></td>
<td>राजिनि, राजिम्हि</td>
</tr>
<tr>
<td></td>
<td>राजिमिं</td>
</tr>
<tr>
<td>Voc.</td>
<td>राजा</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th></th>
<th>राजनो, राजा</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>रान्नाम</td>
</tr>
<tr>
<td></td>
<td>राजुनाम</td>
</tr>
<tr>
<td></td>
<td>राजनाम</td>
</tr>
<tr>
<td></td>
<td>राजनाम</td>
</tr>
<tr>
<td></td>
<td>राजान</td>
</tr>
<tr>
<td></td>
<td>राजुहि, राजुब्हि</td>
</tr>
<tr>
<td></td>
<td>राजेहि; राजेब्हि</td>
</tr>
<tr>
<td></td>
<td>राजुहि, राजुब्हि</td>
</tr>
<tr>
<td></td>
<td>राजेहि, राजेब्हि</td>
</tr>
<tr>
<td></td>
<td>राजुसु</td>
</tr>
<tr>
<td></td>
<td>राजेसु</td>
</tr>
<tr>
<td></td>
<td>राजानो, राजा</td>
</tr>
</tbody>
</table>

Remarks. (a) When the word राजा is used by itself in a sentence, it follows the above declension; but when it forms the last part of a compound as for instance in: धम्मराजा, महाराजा, etc., it follows the declension of masculine nouns in आ, like देवा.
(b) The forms of the plural seem to point to a base or stem in u: rāju.

(c) A few nouns, the stem of which ends in an, follow the a declension of Masc. nouns like deva; they are:

- vissakamma, the architect of the gods.
- vivattacchaddo, He by whom the veil (of ignorance) is rolled back (from this world).
- puthuloma, a fish; yakana, the liver.
- Athabbana, the fourth vedā.
- and some others.

157. DECLENSION ON PUMĀ (STEM PUMAN)—A MAN.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>pumā</td>
<td>pumāno</td>
</tr>
<tr>
<td></td>
<td></td>
<td>pumā.</td>
</tr>
<tr>
<td>Gen.</td>
<td>pumuno</td>
<td>pumānam</td>
</tr>
<tr>
<td></td>
<td>pumassa</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>pumuno</td>
<td>pumānam</td>
</tr>
<tr>
<td></td>
<td>pumassa</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>pumānam</td>
<td>pumāno</td>
</tr>
<tr>
<td></td>
<td>pumām</td>
<td>pume</td>
</tr>
<tr>
<td>Ins.</td>
<td>pumānā</td>
<td>pumānehi</td>
</tr>
<tr>
<td></td>
<td>pumunā</td>
<td>pumānebhi</td>
</tr>
<tr>
<td></td>
<td>pumena</td>
<td>pumehi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>pumebhi</td>
</tr>
</tbody>
</table>
### Abl.  pumunā  pumānā  pumā  pumasma  pumamhā  pumānēhi  pumānebhi  pumēhi  pumebhi

### Loc.  pumāne  pune  pumasminā  pumarahi  pumānesu  pumāsu  pumesu

### Voc.  pumarā  puma  pumāno  pumā

**Remarks.** (a) The influence of the *a* declension, Masculine, is clearly discernible throughout.

(b) The word *sā* a dog, given at 128, properly belongs to this declension; this gives the stem, *san*, from Sanskrit *Cvan*.

The declension of nouns, the stem of which ends in *in*, has already been given (136); these words, declined like *danda* (stem *dandin*), and rather numerous, form the transition between the pure vowel declension and the declension of consonantal-stems.

158.  (ii) **Stems ending in *s***

159. **DECLENSION OF MANO (STEM MANAS).**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Mano</td>
</tr>
<tr>
<td></td>
<td>Manam</td>
</tr>
<tr>
<td>Gen.</td>
<td>Manaso</td>
</tr>
<tr>
<td></td>
<td>Manassa</td>
</tr>
<tr>
<td></td>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>-------</td>
<td>-----------------------</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td>manaso</td>
</tr>
<tr>
<td></td>
<td>manassa</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td>mano</td>
</tr>
<tr>
<td></td>
<td>manamī</td>
</tr>
<tr>
<td><strong>Ins.</strong></td>
<td>manasā</td>
</tr>
<tr>
<td></td>
<td>manena</td>
</tr>
<tr>
<td><strong>Abl.</strong></td>
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</tr>
<tr>
<td></td>
<td>manasmā</td>
</tr>
<tr>
<td></td>
<td>manamhā</td>
</tr>
<tr>
<td></td>
<td>manā</td>
</tr>
<tr>
<td><strong>Loc.</strong></td>
<td>manasi</td>
</tr>
<tr>
<td></td>
<td>mane</td>
</tr>
<tr>
<td></td>
<td>manasmiṁ</td>
</tr>
<tr>
<td></td>
<td>mānāmhi</td>
</tr>
<tr>
<td><strong>Voc.</strong></td>
<td>mano</td>
</tr>
<tr>
<td></td>
<td>manamī</td>
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<tr>
<td></td>
<td>manā</td>
</tr>
<tr>
<td></td>
<td>mana</td>
</tr>
</tbody>
</table>

Remarks. (a) It should be borne in mind that *mano* is *never* used in the plural, although the forms are given by some grammarians.

(b) The influence of the *a* declension is here also clearly seen, principally in the plural, of which, in fact, all the forms are after the *a* declension.

(c) There is also a neuter form in *ni* in the plural: manāni.
160. Native grammarians give the following nouns as belonging to the manas declension, their stems ending in as:

vaco, discourse  
vayo, age  
ceto, thought  
yaso, glory, fame  
payo, a beverage  
chando, metrics,  
prosody  
uro, breast  
aho, day  
ojo, splendour, strength  
tejo, power  
tapo, heat  
tamo, darkness  
ayo, iron  
siro, the head  
saro, a lake  
raho, solitude, privacy  
rajo, dust; passion  
thāmo, strength; vigour  
vāso, cloth, clothing.

Remarks. (a) aha, day, in the Loc. sing. has the six following forms: ahasmim, ahamhi, ahe, ahu, ahasi, ahuni.

(b) The words: rajo, ojo, thāmo and vāso, are included in the manas declension by the Sinhalese grammarians.

(c) The comparative adjectives ending in yo, iyyo, as for instance seyyo, gariyo, follow the manas declension.

161. DECLENSION OF ĀYU (STEM ĀYUSI—LIFE.)

Singular.  
Nom. āyu  
āyum  
Gen. āyussa  
āyuno  
Dat. āyussa  
āyuno  
Acc. āyu  
āyuūn  
Plural.  
āyū  
āyūni  
āyūnam  
āyusam  
āyūnam  
āyusam  
āyu  
āyuūni
### THE PALI LANGUAGE.

**Singular.**

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<tbody>
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<td>satthā</td>
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<td>satthuno</td>
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<td>satthā</td>
<td>satthā</td>
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</table>

**Plural.**

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<td>satthūsu</td>
<td>satthūsu</td>
<td>satthā</td>
<td>satthā</td>
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<td>satthā</td>
<td>satthā</td>
<td>satthā</td>
</tr>
</tbody>
</table>
Remarks. (a) The form of the Gen. sing. in u satthu, is the base employed in the formation of compound words.

(b) Stems ending in ar (Sansk. r) have their Nom. sing. in ā as pitār (=Sansk pitṛ), Nom. sing. pitā; so mātar (=mātr), Nom. sing. mātā. Their base in composition is generally in u.

(c) Before suffix to of the Abl. sing. stems in ar often take the vowel i; as pitito, mātito, and sometimes a base piti, māti is used in composition: pitipakkhe.

(d) Some words whose stem is in ar, follow the a declension (of deva), for instance: sallakatta (stem sallakattar), a physician; kattara (stem kattarar), a weak person; sota (stem sotar), a hearer.

Decline like satthā

<table>
<thead>
<tr>
<th></th>
<th>netā, a guide</th>
<th>nattā, a grandson</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>mātā, mother,</td>
<td>pitā, father</td>
</tr>
<tr>
<td></td>
<td>jetā, a conqueror</td>
<td>dātā, a giver</td>
</tr>
<tr>
<td></td>
<td>kattā, an agent</td>
<td>bhātā, brother</td>
</tr>
</tbody>
</table>

The words pitā and mātā present some peculiarities

164. DECLENSION OF MĀTĀ (STEM MĀTAR) (SANSK. MĀṬR)—MOTHER.

<p>| | | |</p>
<table>
<thead>
<tr>
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<tbody>
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</tr>
<tr>
<td>Gen.</td>
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<td>mātārānam</td>
</tr>
<tr>
<td></td>
<td>mātuyā</td>
<td>mātānam</td>
</tr>
<tr>
<td></td>
<td>mātyā</td>
<td>mātūnam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mātunnam</td>
</tr>
<tr>
<td>Singular.</td>
<td>Plural.</td>
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<td>---------</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mātu</td>
<td>mātarānam</td>
<td></td>
</tr>
<tr>
<td>mātuyā</td>
<td>mātānam</td>
<td></td>
</tr>
<tr>
<td>mātyā</td>
<td>mātūnam</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mātaraṁ</td>
<td>mātarō</td>
<td></td>
</tr>
<tr>
<td></td>
<td>mātare</td>
<td></td>
</tr>
<tr>
<td>Ins.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mātarā</td>
<td>mātarehi</td>
<td></td>
</tr>
<tr>
<td>mātuyā</td>
<td>mātarebhi</td>
<td></td>
</tr>
<tr>
<td>mātyā</td>
<td>mātūhi</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mātarā</td>
<td>mātarehi</td>
<td></td>
</tr>
<tr>
<td>mātuyā</td>
<td>mātarebhi</td>
<td></td>
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<tr>
<td>mātyā</td>
<td>mātūhi</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>māṭari</td>
<td>mātaresu</td>
<td></td>
</tr>
<tr>
<td>mātuyā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mātyā</td>
<td>mātūsu</td>
<td></td>
</tr>
<tr>
<td>mātuyām</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mātyām</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>māta</td>
<td>mātarō</td>
<td></td>
</tr>
<tr>
<td>mātā</td>
<td>mātā</td>
<td></td>
</tr>
</tbody>
</table>

Remarks. (a) In the oblique cases of the singular, the student will readily recognize the influence of the Feminine declension in the suffixes ā and m.

(b) There is also found, rarely, a Gen. sing. in ssa: mātussa.

DECLENSION OF PĪTĀ, (STEM PĪTAR) (SANSK, PĪTR), FATHER.

<table>
<thead>
<tr>
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<th>Plural.</th>
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<tbody>
<tr>
<td>Nom.</td>
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</tr>
<tr>
<td>pītā</td>
<td>pītarō</td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
</tr>
<tr>
<td>pītu</td>
<td>pītarānam</td>
</tr>
<tr>
<td>pītunō</td>
<td>pītānām</td>
</tr>
<tr>
<td>pītussa</td>
<td>pītūnām</td>
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<tr>
<td></td>
<td>pītunnām</td>
</tr>
</tbody>
</table>
### Singular.

<table>
<thead>
<tr>
<th>Dat.</th>
<th>Pitu</th>
<th>Pitarāniṃ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Pituno</td>
<td>Pitāniṃ</td>
</tr>
<tr>
<td></td>
<td>Pitussa</td>
<td>Pitūniṃ</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pitunnām</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Acc.</th>
<th>Pitaram</th>
<th>Pitaro</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Pitum</td>
<td>Pitare</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ins.</th>
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<th>Pitarehi</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Pitunā</td>
<td>Pitarebhi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Abl.</th>
<th>Pitara</th>
<th>Pitarehi</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Pitu</td>
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</tr>
<tr>
<td></td>
<td>Pityā</td>
<td>Pitūhi</td>
</tr>
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<td>Petyā</td>
<td>Pitūbhi</td>
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</table>

<table>
<thead>
<tr>
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<th>Pitaresu</th>
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</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Pitūsu</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Voc.</th>
<th>Pita</th>
<th>Pitaro</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Pitā</td>
<td></td>
</tr>
</tbody>
</table>

### Remarks.
In the Dat. and Gen. plur. of māti and pitā, the n is doubled to compensate for the shortening of ū (long); hence: mātunnām, mātūniṃ and pitunnām, pitūniṃ.

165. The words ending in:

- at (or ant)
- vat (or vant)
- mat (or mant,)

are mostly adjectives

and their declension will be given in the chapter on Adjectives.

We shall, however, give here the declension of a few nouns, in at or vant.
### Declension of **bhavām**—Sir.

Stem in at (or ant.)

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
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<td>bhavanto</td>
</tr>
<tr>
<td></td>
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<td>bhavantā</td>
</tr>
<tr>
<td></td>
<td></td>
<td>bhonto</td>
</tr>
<tr>
<td>Gen.</td>
<td>bhavantassa</td>
<td>bhavatam</td>
</tr>
<tr>
<td></td>
<td>bhavato</td>
<td>bhavantānam</td>
</tr>
<tr>
<td></td>
<td>bhoto</td>
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<tr>
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<td>bhavatam</td>
</tr>
<tr>
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<td>bhavantānam</td>
</tr>
<tr>
<td></td>
<td>bhoto</td>
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</tr>
<tr>
<td>Acc.</td>
<td>bhavantāṁ</td>
<td>bhavante</td>
</tr>
<tr>
<td></td>
<td>bhotāṁ</td>
<td>bhonte</td>
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<tr>
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<td></td>
<td>bhotā</td>
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<tr>
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<td>bhavanto</td>
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<td></td>
<td></td>
<td>bhavantā</td>
</tr>
</tbody>
</table>
Remarks. (a) Bhavāṁ is a polite term of address, and may be translated by "Your Honour."

(b) Native grammarians invariably use it as the sign of the Vocative case.

(c) The feminine, bhotī, "madam" is regularly declined after the i declension feminine, (nadi)

167  DECLENSION OF ARAHĀṆ, A SAINT.

Stem in at (or ant.)

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<td></td>
</tr>
<tr>
<td>arahantamhi</td>
<td></td>
</tr>
<tr>
<td>Voc. arahanta</td>
<td>arahanto</td>
</tr>
</tbody>
</table>

Similarly is declined santa, meaning—a good man.
CHAPTER VI.*

FORMATION OF FEMININE BASES OF NOUNS AND ADJECTIVES.

168. From what has been already said (116, d) about grammatical gender, it will be easily understood that the gender of substantives will be better learned from the dictionary. The student will already have remarked, however, that:

169. All nouns the stem of which ends in a, and the Nom. sing. in o, are Masculine.

**Examples.**

<table>
<thead>
<tr>
<th>Stem</th>
<th>Nom. sing. Masc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>siha, lion</td>
<td>sìho</td>
</tr>
<tr>
<td>assa, horse</td>
<td>asso</td>
</tr>
<tr>
<td>hattha, the hand</td>
<td>hatthho</td>
</tr>
<tr>
<td>dāra, wife</td>
<td>dāro</td>
</tr>
</tbody>
</table>

170. All nouns the stem of which ends in a, and the Nom. sing. in am, are Neuter.

**Examples.**

<table>
<thead>
<tr>
<th>Stem</th>
<th>Nom. sing. Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>città, the mind</td>
<td>cittam</td>
</tr>
<tr>
<td>rūpa, an image</td>
<td>rūpam</td>
</tr>
<tr>
<td>bhatta, rice</td>
<td>bhattam</td>
</tr>
<tr>
<td>hita, benefit</td>
<td>hitam</td>
</tr>
<tr>
<td>bhaya, fear</td>
<td>bhayam</td>
</tr>
</tbody>
</table>

*This chapter has for the most part been adapted from the Niruttidípanī.*
171. All nouns the stem of which ends in ā, and the Nom. sing. in ā, are Feminine.

**Examples.**

<table>
<thead>
<tr>
<th>Stem</th>
<th>Nom. sing. Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>vācā, a word</td>
<td>vācā</td>
</tr>
<tr>
<td>nāvā, a boat</td>
<td>nāvā</td>
</tr>
<tr>
<td>sālā, a hall</td>
<td>sālā</td>
</tr>
<tr>
<td>gāthā, a stanza</td>
<td>gāthā</td>
</tr>
<tr>
<td>pūjā, worship</td>
<td>pūjā</td>
</tr>
</tbody>
</table>

*Remarks.* The Masculine nouns with stems in ā, (128), very few in number, are rarely met with. Although included by all native grammarians, as has already been remarked, in the Vowel-declension, they properly belong to the Consonantal-declension. For instance, the true stem of sā, a dog, is san (Sanskrit Cvan); that of mā, the moon, is mas (Sansk. mās); again, the true stem of gāndīvadhanva, Arjuna, is gāndīvadhanvan.

172. All nouns whose stem ends in ī and the Nom. sing. also in ī are Feminine.

**Examples.**

<table>
<thead>
<tr>
<th>Stem</th>
<th>Nom. sing. Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mahī, the earth</td>
<td>mahī</td>
</tr>
<tr>
<td>sīhī, lioness</td>
<td>sīhī</td>
</tr>
<tr>
<td>bhisī, a mat</td>
<td>bhisī</td>
</tr>
<tr>
<td>rājini, a queen</td>
<td>rājini</td>
</tr>
<tr>
<td>bhūmī, the earth</td>
<td>bhūmī</td>
</tr>
</tbody>
</table>

173. There are also some Masculine nouns whose Nom. sing. ends in ī. As a general rule, the Masc. nouns of this class are adjectives used substantively; they properly belong to the Consonantal-declension, and their stem ends in ni.
174. There are no Neuter nouns in ī.

175. Nouns the stem of which ends in ū, are either Masculine, Feminine or Neuter. The gender is best learned from the dictionary.

175. All pure substantives whose stem ends in ū and the Nom. sing. also in ū are Feminine.

**Examples.**

<table>
<thead>
<tr>
<th>Stem</th>
<th>Nom. sing. Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>camū, an army</td>
<td>camū</td>
</tr>
<tr>
<td>pādū, a shoe</td>
<td>pādū</td>
</tr>
<tr>
<td>sassū, a mother-in-law</td>
<td>sassū</td>
</tr>
<tr>
<td>bhū, the earth</td>
<td>bhū</td>
</tr>
<tr>
<td>vadhū, daughter-in-law</td>
<td>vadhū</td>
</tr>
</tbody>
</table>

**Remarks.** This class is not numerous.

177. Masculine nouns the stem of which ends in ū and the Nom. sing. in ū, are properly not pure substantives, but adjectives, sometimes used substantively.

**Examples.**

<table>
<thead>
<tr>
<th>Stem</th>
<th>Adjective</th>
<th>Substantival</th>
<th>Nom. sing. use.</th>
<th>Masc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>abhibhū, mastering</td>
<td>chief, conqueror, abhibhū</td>
<td>vedagū, knowing the vedas</td>
<td>a sage, a savant, vedagū</td>
<td>maggaññū, knowing the Way</td>
</tr>
</tbody>
</table>

178. There are no Neuter nouns the stem of which ends in ē.

179. The above rules, though meagre, will somewhat help the student to discriminate the gender of nouns.

180. As in other languages, many feminine substantives are derived from the base or stem of Masculine substantives by means of certain suffixes.
181. The suffixes used in Pāli to form feminine bases are:

1. ā, ikā, akā
2. ī, ikinī
3. nī, inī
4. ānī

182. FEMININE BASES OF SUBSTANTIVES.

183. Many Feminine bases are derived from Masculine ones ending in ā by means of ā and ī.

184. **Examples with ā**

*Remarks.* Feminine bases formed with ā are not very numerous, and most of them can also be formed with inī or ikā.

<table>
<thead>
<tr>
<th>Masc. base.</th>
<th>Fem. base.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mānusa, a man</td>
<td>mānusā, a woman</td>
</tr>
<tr>
<td>assa, a horse</td>
<td>assā, a mare</td>
</tr>
<tr>
<td>kumbhakāra, a potter</td>
<td>kumbhakārā, a potter's wife</td>
</tr>
<tr>
<td>kaṭapūtana, a demon</td>
<td>kaṭapūtanā, a she-demon</td>
</tr>
<tr>
<td>vallabha, a favourite</td>
<td>vallabhā, a favourite woman</td>
</tr>
</tbody>
</table>

**Examples with ī.**

185. *Remarks.* Feminine bases derived from the Masculine by means of ī are very numerous.

<table>
<thead>
<tr>
<th>Masc. base.</th>
<th>Fem. base.</th>
</tr>
</thead>
<tbody>
<tr>
<td>siha, lion.</td>
<td>sihī, lioness.</td>
</tr>
<tr>
<td>miga, deer.</td>
<td>migī, doe.</td>
</tr>
<tr>
<td>kumāra, boy, prince.</td>
<td>kumārī, girl, princess.</td>
</tr>
<tr>
<td>mānava, a young man.</td>
<td>mānāvī, a young woman.</td>
</tr>
<tr>
<td>sāmanera, a novice.</td>
<td>sāmanerī, a novice (fem.)</td>
</tr>
</tbody>
</table>
186. The Feminine of many patronymics is also formed by means of ĕ.

\[ \text{Masc. base.} \quad \text{Fem. base.} \]

Kacchāyana \quad Kacchāyanī
Vāsetṭha \quad Vāsetṭhi
Gotama \quad Gotamī

187. Nouns in ka (mostly adjectives used substantively) form their Feminine in ikā or ikinī.

\[ \text{Masc. base.} \quad \text{Fem. base.} \]

Nāvika, a boatman \quad nāvikā, nāvikinī
paribbājaka, a wandering ascetic \quad paribbājikā,
paribbājikinī
pamsukūlika, a monk wearing robes made of picked-up rags \quad pamsukūlikā, a nun wearing, etc.
kumāraka, a boy \quad kumārikā, a girl

188 \quad \text{EXAMPLES WITH INī.} \quad \text{INī.}

\[ \text{Masc. base.} \quad \text{Fem. base.} \]

rājā, king \quad rājinī, queen
kumbhakāra, potter \quad kumbhakārinī, potter’s wife
miga, deer \quad miginī, doe
siha, lion \quad sihinī, lioness
yakkha, an ogre \quad yakkhinī, an ogress

189 \quad \text{EXAMPLES WITH Nī.} \quad \text{Nī.}

Remarks. The suffix nī is used after masculine bases ending in i, ē and u, ū. The ē and ū of the base are shortened before nī.
Masc. base. | Fem. base.
bhikkhu, Buddhist monk | bhikkhuni, Buddhist nun
bandhu, a relative | bandhunī, a female relative
paṭu, a wise man | paṭunī, a wise woman
dhammaṇṇū, a pious man | dhammaṇṇunī, a pious woman
daṇḍi, a mendicant | daṇḍinī, a female mendicant
brahmaṇcāri, one | brahmaṇcārinī, a woman
who lives the higher life; a religious student | who lives, etc.
hatthi, an elephant | hatthinī, female elephant

190 Examples with ānī.

191. A few nouns form their Feminine by means of the suffix ānī.

Masc. base. | Fem. base.
mātula, uncle | mātulānī, aunt
vāruṇa, Varuṇa | varuṇānī
khattiya, a nobleman | khattiyānī, a noblewoman
ācariya, teacher | ācariyānī
gahapati, householder | gahapatānī, household-er’s wife

Remarks. Note that in gahapati, final i is dropped before ānī.

192. Some nouns assume two or more Feminine forms.
Examples.

Masc. base.                             Fem. base.

atthakāma, one wishing                  atthakāmā, atthakāmī,       
to be useful                             atthakāminī
kumbhakāra, potter                      kumbhakārā, kumbhaka-       
kāri, kumbhakārinī
yakkha, ogre                            yakkhī, yakkhīnī
nāga, snake, elephant                   nāgī, nāginī
miga, deer                              migī, migīnī
siha, lion                              sīhī, sīhinī
byaggha, tiger                          byagghī, byagghīnī
kāka, a crow                            kākī, kākinī
mānusa, a man                           mānusā, mānusī,           
                                           mānusinī

193. The suffixes used for the formation of Adjectival Feminine bases are the same as those given above (181) that is:—

194. Of Adjectives the stem of which ends in a, some form their Feminine in ā, some in ī.

195. Adjectives ending in i, ī, and u, ū, form their Feminine by adding nī (189), before which long ī and ū are shortened.

(For examples see Chapter VII, Adjectives.)

CHAPTER VII.

ADJECTIVES.

DECLENSION.

196. Adjectives, like nouns, may be divided into those whose stem ends in a vowel and those the stem of which ends in a consonant.

To the student who has mastered the declension of nouns, that of adjectives will present no difficulties.
197. Adjectives in *a* form their Feminine by means of *ā* mostly; some by means of *ī*.

198. The Neuter is obtained by adding *m* to the stem.

199. The Masculine is declined like *deva* (122), the Feminine like *kaṇṇā* (127) and the Neuter like *rūpaṁ* (124).

Feminines in *i* are declined like *nadi* (139).

200. DECLENSION OF BĀLA (STEM), FOOLISH.

**Singular.**

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. bālo</td>
<td>bālā</td>
<td>bālam</td>
</tr>
<tr>
<td>Gen. bālassa</td>
<td>bālāya</td>
<td>bālassa</td>
</tr>
<tr>
<td>Dat. bālassa, bālāya</td>
<td>bālāya</td>
<td>bālassa, bālāya</td>
</tr>
<tr>
<td>Acc. bālam</td>
<td>bālam</td>
<td>bālam</td>
</tr>
<tr>
<td>Ins. bālena</td>
<td>bālāya</td>
<td>bālena</td>
</tr>
<tr>
<td>Abl. bālā</td>
<td>bālāya</td>
<td>bālā</td>
</tr>
<tr>
<td></td>
<td>bālasmā</td>
<td>bālasmā</td>
</tr>
<tr>
<td></td>
<td>bālamhā</td>
<td>bālamhā</td>
</tr>
<tr>
<td></td>
<td>bālato</td>
<td>bālato</td>
</tr>
<tr>
<td>Loc. bāle</td>
<td>bālāya</td>
<td>bāle</td>
</tr>
<tr>
<td></td>
<td>bālasmin</td>
<td>bālasmin</td>
</tr>
<tr>
<td></td>
<td>bālamhi</td>
<td>bālamhi</td>
</tr>
<tr>
<td>Voc. bāla</td>
<td>bālā</td>
<td>bāla</td>
</tr>
<tr>
<td></td>
<td>bāle</td>
<td>bāle</td>
</tr>
</tbody>
</table>
Plural.

<table>
<thead>
<tr>
<th>Masculine.</th>
<th>Feminine.</th>
<th>Neuter.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. bālā</td>
<td>bālā</td>
<td>bālāni</td>
</tr>
<tr>
<td>Gen. bālānam</td>
<td>bālānam</td>
<td>bālānam</td>
</tr>
<tr>
<td>Dat. bālānam</td>
<td>bālānam</td>
<td>bālānam</td>
</tr>
<tr>
<td>Acc. bāle</td>
<td>bālā</td>
<td>bālāni</td>
</tr>
<tr>
<td>Ins. bālehi</td>
<td>bālāhi</td>
<td>bālehi</td>
</tr>
<tr>
<td>bālebhi</td>
<td>bālābhi</td>
<td>bālebhi</td>
</tr>
<tr>
<td>Abl. bālehi</td>
<td>bālāhi</td>
<td>bālebhi</td>
</tr>
<tr>
<td>bālebhi</td>
<td>bālābhi</td>
<td>bālebhi</td>
</tr>
<tr>
<td>Loc. bālesu</td>
<td>bālāsu</td>
<td>bālesu</td>
</tr>
<tr>
<td>Voc. bālā</td>
<td>bālā</td>
<td>bālāni</td>
</tr>
<tr>
<td>bālāyo</td>
<td>bāle</td>
<td></td>
</tr>
</tbody>
</table>

**EXERCISE.**

*Adjectives declinad like deva, kaṇṇā and rūpam.*

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>dūra, far</td>
<td>dūro</td>
<td>dūrā</td>
<td>dūram</td>
</tr>
<tr>
<td>taruṇa, young</td>
<td>taruṇo</td>
<td>taruṇā</td>
<td>taruṇam</td>
</tr>
<tr>
<td>dīgha, long</td>
<td>dīgho</td>
<td>dīghā</td>
<td>dīgham</td>
</tr>
<tr>
<td>rassa, short</td>
<td>rasso</td>
<td>rassā</td>
<td>rassam</td>
</tr>
<tr>
<td>gambhīra, deep</td>
<td>gambhīro</td>
<td>gambhīrā</td>
<td>gambhīram</td>
</tr>
<tr>
<td>pharusa, harsh</td>
<td>pharuso</td>
<td>pharusā</td>
<td>pharusaṃ</td>
</tr>
<tr>
<td>sukhka, dry</td>
<td>sukkho</td>
<td>sukkhā</td>
<td>sukkham</td>
</tr>
<tr>
<td>āmaka, raw</td>
<td>āmako</td>
<td>āmaka</td>
<td>āmakam</td>
</tr>
<tr>
<td>pāpa, evil</td>
<td>pāpo</td>
<td>pāpa</td>
<td>pāpan</td>
</tr>
<tr>
<td>khema, calm</td>
<td>khemo</td>
<td>khemā</td>
<td>khemam</td>
</tr>
</tbody>
</table>
201. We give here only a few examples of Feminine Adjectives formed by means of ī from stems in ā.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. bhūri</td>
<td>bhūrinī</td>
<td>bhūri</td>
</tr>
<tr>
<td>Gen. bhūrissa</td>
<td>bhūriniyā</td>
<td>bhūrissa</td>
</tr>
<tr>
<td>Dat. bhūrissa</td>
<td>bhūriniyā</td>
<td>bhūrissa</td>
</tr>
<tr>
<td>Acc. bhūrim</td>
<td>bhūrinim</td>
<td>bhūrim</td>
</tr>
<tr>
<td>Ins. bhūrinā</td>
<td>bhūriniyā</td>
<td>bhūrinā</td>
</tr>
<tr>
<td>Abl. bhūrinā</td>
<td>bhūriniyā</td>
<td>bhūrinā</td>
</tr>
<tr>
<td></td>
<td>bhūrismā</td>
<td>bhūrismā</td>
</tr>
<tr>
<td></td>
<td>bhūrīmḥā</td>
<td>bhūrīmḥā</td>
</tr>
<tr>
<td>Loc. bhūrismim</td>
<td>bhūriniyā</td>
<td>bhūrismim</td>
</tr>
<tr>
<td></td>
<td>bhūrimhi</td>
<td>bhūriniyam</td>
</tr>
<tr>
<td>Voc. bhūri</td>
<td>bhūrini</td>
<td>bhūri</td>
</tr>
</tbody>
</table>

Remarks. As above said, these adjectives are declined like nadi and therefore present no difficulty.

202. **Adjective in ī (short).**

203. Adjectives ending in ī are declined like kapi, in the Masculine, and like vari, in the Neuter. The Feminine formed by means of ni is declined like nadi.

204. **DECLENSION OF BHŪRI (STEM) ABUNDANT.**

_Singular._

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. bhūri</td>
<td>bhūrinī</td>
<td>bhūri</td>
</tr>
<tr>
<td>Gen. bhūrissa</td>
<td>bhūriniyā</td>
<td>bhūrissa</td>
</tr>
<tr>
<td>Dat. bhūrissa</td>
<td>bhūriniyā</td>
<td>bhūrissa</td>
</tr>
<tr>
<td>Acc. bhūrim</td>
<td>bhūrinim</td>
<td>bhūrim</td>
</tr>
<tr>
<td>Ins. bhūrinā</td>
<td>bhūriniyā</td>
<td>bhūrinā</td>
</tr>
<tr>
<td>Abl. bhūrinā</td>
<td>bhūriniyā</td>
<td>bhūrinā</td>
</tr>
<tr>
<td></td>
<td>bhūrismā</td>
<td>bhūrismā</td>
</tr>
<tr>
<td></td>
<td>bhūrīmḥā</td>
<td>bhūrīmḥā</td>
</tr>
<tr>
<td>Loc. bhūrismim</td>
<td>bhūriniyā</td>
<td>bhūrismim</td>
</tr>
<tr>
<td></td>
<td>bhūrimhi</td>
<td>bhūriniyam</td>
</tr>
<tr>
<td>Voc. bhūri</td>
<td>bhūrini</td>
<td>bhūri</td>
</tr>
</tbody>
</table>
Plural.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>bhūri</td>
<td>bhūrinī</td>
</tr>
<tr>
<td>bhūrayo</td>
<td>bhūriniyo</td>
<td>bhūrī</td>
</tr>
<tr>
<td>Gen.</td>
<td>bhūrīnam</td>
<td>bhūrīnam</td>
</tr>
<tr>
<td>Dat.</td>
<td>bhūrīnam</td>
<td>bhūrīnam</td>
</tr>
<tr>
<td>Acc.</td>
<td>bhūrī</td>
<td>bhūrini</td>
</tr>
<tr>
<td>bhūrayo</td>
<td>bhūriniyo</td>
<td>bhūrī</td>
</tr>
<tr>
<td>Ins.</td>
<td>bhūrīhi</td>
<td>bhūrīhi</td>
</tr>
<tr>
<td>bhūrībhi</td>
<td>bhūrībhi</td>
<td>bhūrībhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>bhūrīhi</td>
<td>bhūrīhi</td>
</tr>
<tr>
<td>*bhūrībhi</td>
<td>bhūrībhi</td>
<td>bhūrībhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>bhūrīsu</td>
<td>bhūrīsu</td>
</tr>
<tr>
<td>Voc.</td>
<td>bhūrī</td>
<td>bhūrini</td>
</tr>
<tr>
<td>bhūrayo</td>
<td>bhūriniyo</td>
<td>bhūrī</td>
</tr>
</tbody>
</table>

Adjectives in ī (long).

206. A numerous class of masculine adjectives are derived from nouns by means of suffix ī [an adjectival suffix not to be confounded with the feminine suffix ī (181, 2; 185)].

Examples.

**Substantives.**

- pāpa, sin
- dhamma, religion
- māna, pride
- soka, sorrow
- roga, sickness
- makkha, hypocrisy

**Adjectives.**

- pāpi, sinful
- dhammi, religious, pious
- mānī, proud
- sokī, sorrowful
- rogī, sick
- makkhi, hypocritical

207. The masculine is declined like dāndī.
208. The feminine is formed by adding ni, before which final i is shortened; it is declined like nadi.

209. In the neuter final i is shortened to i and is declined like vari.

210. DECENSION OF ESI, WISHING.

**Singular.**

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. esî</td>
<td>esinî</td>
<td>esî</td>
</tr>
<tr>
<td>Gen. esissa</td>
<td>esinîyā</td>
<td>esissent</td>
</tr>
<tr>
<td></td>
<td>esino</td>
<td>esissent</td>
</tr>
<tr>
<td>Dat. esissa</td>
<td>esinîyā</td>
<td>esissent</td>
</tr>
<tr>
<td></td>
<td>esino</td>
<td>esissent</td>
</tr>
<tr>
<td>Acc. esîm</td>
<td>esinîm</td>
<td>esîm</td>
</tr>
<tr>
<td>Ins. esinā</td>
<td>esinîyā</td>
<td>esinā</td>
</tr>
<tr>
<td>Abl. esinā</td>
<td>esinîyā</td>
<td>esinā</td>
</tr>
<tr>
<td></td>
<td>esismā</td>
<td>esismā</td>
</tr>
<tr>
<td></td>
<td>esîmhmā</td>
<td>esîmhmā</td>
</tr>
<tr>
<td>Loc. esîmîm</td>
<td>esînîyā</td>
<td>esîmîm</td>
</tr>
<tr>
<td>Voc. esî</td>
<td>esînî</td>
<td>esî</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>esînî</th>
<th>esînî</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>esînî</td>
<td>esînî</td>
</tr>
<tr>
<td>Dat.</td>
<td>esînî</td>
<td>esînî</td>
</tr>
<tr>
<td>Acc.</td>
<td>esînî</td>
<td>esînî</td>
</tr>
<tr>
<td>Ins.</td>
<td>esînî</td>
<td>esînî</td>
</tr>
<tr>
<td>Abl.</td>
<td>esînî</td>
<td>esînî</td>
</tr>
<tr>
<td>Loc.</td>
<td>esînî</td>
<td>esînî</td>
</tr>
<tr>
<td>Voc.</td>
<td>esînî</td>
<td>esînî</td>
</tr>
</tbody>
</table>
Decline like esi.

Masculine. | Feminine | Neuter.
---|---|---
ekāki, solitary | ekākinī | ekāki
cāri, roaming | cārini | cāri
ekakkhī, one-eyed | ekakkhinī | ekakkhī
maccharī, niggardly | maccharinī | macchari
sūrī, wise | sūrinī | sūri
jayī, victorious | jayinī | jayi

211. Adjectives in u (short.)

212. These are declined in the masculine like bhikkhu, in the feminine like nadi, and in the neuter like cakkhu.

213. The feminine base is formed by the addition of nī.

214. DECLENSION OF GARU (FEM.)—HEAVY.

Singular.

<table>
<thead>
<tr>
<th>Masculine.</th>
<th>Feminine.</th>
<th>Neuter.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>garu</td>
<td>garunī</td>
</tr>
<tr>
<td>Gen.</td>
<td>garussa</td>
<td>garuniyā</td>
</tr>
<tr>
<td></td>
<td>garuno</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>garussa</td>
<td>garuniyā</td>
</tr>
<tr>
<td></td>
<td>garuno</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>garum</td>
<td>garunim</td>
</tr>
<tr>
<td>Ins.</td>
<td>garunā</td>
<td>garuniyā</td>
</tr>
<tr>
<td></td>
<td>garunā</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>garusmā</td>
<td>garuniyā</td>
</tr>
<tr>
<td></td>
<td>garumhā</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>garusmim</td>
<td>garuniyā</td>
</tr>
<tr>
<td></td>
<td>garumhi</td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>garu</td>
<td>garuni</td>
</tr>
</tbody>
</table>
### Plural.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>garū</td>
<td>garunī</td>
</tr>
<tr>
<td></td>
<td>garavo</td>
<td>garuniyo</td>
</tr>
<tr>
<td>Gen.</td>
<td>garūnam</td>
<td>garunīnam</td>
</tr>
<tr>
<td>Dat.</td>
<td>garūnam</td>
<td>garunīnam</td>
</tr>
<tr>
<td>Acc.</td>
<td>garū</td>
<td>garunī</td>
</tr>
<tr>
<td></td>
<td>garavo</td>
<td>garuniyo</td>
</tr>
<tr>
<td>Ins.</td>
<td>garūhi</td>
<td>garunīhi</td>
</tr>
<tr>
<td></td>
<td>garūbhi</td>
<td>garunībhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>garūhi</td>
<td>garunīhi</td>
</tr>
<tr>
<td></td>
<td>garūbhi</td>
<td>garunībhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>garūsu</td>
<td>garunīsu</td>
</tr>
<tr>
<td>Voc.</td>
<td>garū</td>
<td>garunī</td>
</tr>
<tr>
<td></td>
<td>garavo</td>
<td>garuniyo</td>
</tr>
</tbody>
</table>

Decline like garu

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>bahu, many</td>
<td>bahuni</td>
<td>bahu</td>
</tr>
<tr>
<td>sādhu, agreeable</td>
<td>sādunī</td>
<td>sādu</td>
</tr>
<tr>
<td>sādhu, good</td>
<td>sādhuni</td>
<td>sādhu</td>
</tr>
<tr>
<td>dattu, stupid</td>
<td>dattunī</td>
<td>dattu</td>
</tr>
</tbody>
</table>

215. **Adjectives in ā (long.)**

216. Adjectives in ā form their feminine by means of mā, ā being shortened before it.

217. They are declined, in the masculine, like sayambhū in the feminine like naddi, and in the neuter, like cakkhu.
### Declension of Viññū, Wise.

#### Singular.

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>viññū</td>
<td>viññunī</td>
<td>viññū</td>
</tr>
<tr>
<td>Gen.</td>
<td>viññūssa</td>
<td>viññunīyā</td>
<td>viññūssa</td>
</tr>
<tr>
<td></td>
<td>viññūno</td>
<td>viññūno</td>
<td>viññūno</td>
</tr>
<tr>
<td>Dat.</td>
<td>viññūssa</td>
<td>viññunīyā</td>
<td>viññūssa</td>
</tr>
<tr>
<td></td>
<td>viññūno</td>
<td>viññūno</td>
<td>viññūno</td>
</tr>
<tr>
<td>Acc.</td>
<td>viññūnum</td>
<td>viññunīnum</td>
<td>viññūnum</td>
</tr>
<tr>
<td>Ins.</td>
<td>viññūnā</td>
<td>viññunīyā</td>
<td>viññūnā</td>
</tr>
<tr>
<td>Abl.</td>
<td>viññūnā</td>
<td>viññunīyā</td>
<td>viññūnā</td>
</tr>
<tr>
<td></td>
<td>viññūsumā</td>
<td>viññunīyā</td>
<td>viññūsumā</td>
</tr>
<tr>
<td></td>
<td>viññūumhā</td>
<td>viññunīyā</td>
<td>viññūumhā</td>
</tr>
<tr>
<td>Loc.</td>
<td>viññūsumim</td>
<td>viññunīyā</td>
<td>viññūsumim</td>
</tr>
<tr>
<td></td>
<td>viññūumhi</td>
<td>viññunīyām</td>
<td>viññūumhi</td>
</tr>
<tr>
<td>Voc.</td>
<td>viññū</td>
<td>viññunī</td>
<td>viññū</td>
</tr>
</tbody>
</table>

#### Plural.

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>viññū</td>
<td>viññunī</td>
<td>viññūni</td>
</tr>
<tr>
<td></td>
<td>viññūvo</td>
<td>viññunīyo</td>
<td>viññū</td>
</tr>
<tr>
<td>Gen.</td>
<td>viññūnām</td>
<td>viññunīnām</td>
<td>viññūnām</td>
</tr>
<tr>
<td>Dat.</td>
<td>viññūnām</td>
<td>viññunīnām</td>
<td>viññūnām</td>
</tr>
<tr>
<td>Acc.</td>
<td>viññū</td>
<td>viññunī</td>
<td>viññūni</td>
</tr>
<tr>
<td></td>
<td>viññūvo</td>
<td>viññunīyo</td>
<td>viññū</td>
</tr>
<tr>
<td>Ins.</td>
<td>viññūhi</td>
<td>viññunīhi</td>
<td>viññūhi</td>
</tr>
<tr>
<td></td>
<td>viññūbhi</td>
<td>viññunībhi</td>
<td>viññūbhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>viññūhi</td>
<td>viññunīhi</td>
<td>viññūhi</td>
</tr>
<tr>
<td></td>
<td>viññūbhi</td>
<td>viññunībhi</td>
<td>viññūbhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>viññūsu</td>
<td>viññunīsu</td>
<td>viññūsu</td>
</tr>
<tr>
<td>Voc.</td>
<td>viññū</td>
<td>viññunī</td>
<td>viññūni</td>
</tr>
<tr>
<td></td>
<td>viññūvo</td>
<td>viññunīyo</td>
<td>viññū</td>
</tr>
</tbody>
</table>
Decline like viññū

in the Masculine, Feminine and Neuter.

niddālū, sleepy  pabhū, powerful
mattaññū, temperate  kataññū, grateful

219. ADJECTIVES WITH CONSONANTAL BASES.

220. Adjectives with consonantal bases are of three kinds:

(1) those the stem of which ends in **at** or **ant**.
(2) " " " **mat** or **mant**.
(3) " " " **vat** or **vant**.

221. All the adjectives in mat, mant, and vat, vant, are formed from nouns by means of suffixes mā and vā (whose original base is mat and vat), which express possession of the quality or state indicated by the noun to which they are affixed.

222. It must, however, be remarked that vā and mā are not affixed indiscriminately. The following rule is invariable:

(a) Suffix vā is added only to nouns ending in **a**.
(b) Suffix mā is always added to nouns ending in **i** and **u**.

---

**a.---EXAMPLES.**

<table>
<thead>
<tr>
<th>Noun</th>
<th>Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>māna, pride</td>
<td>mānavā, having pride,</td>
</tr>
<tr>
<td></td>
<td><strong>vis.</strong>, proud</td>
</tr>
<tr>
<td>guṇa, virtue</td>
<td>guṇavā, having virtue,</td>
</tr>
<tr>
<td></td>
<td><strong>vis.</strong>, virtuous</td>
</tr>
<tr>
<td>bhoga, wealth</td>
<td>bhogavā, possessing wealth,</td>
</tr>
<tr>
<td></td>
<td><strong>vis.</strong>, wealthy</td>
</tr>
<tr>
<td>bala, strength</td>
<td>balavā, possessing strength,</td>
</tr>
<tr>
<td></td>
<td><strong>vis.</strong>, strong</td>
</tr>
</tbody>
</table>
### THE PALI LANGUAGE.

#### b.—Examples.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Adjectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>suci, purity</td>
<td>sucinā, endowed with purity,</td>
</tr>
<tr>
<td></td>
<td>viz., pure</td>
</tr>
<tr>
<td>sati, thought</td>
<td>satimā, possessed of thought,</td>
</tr>
<tr>
<td></td>
<td>viz., thoughtful</td>
</tr>
<tr>
<td>khanti, patience</td>
<td>khantimā, endowed with</td>
</tr>
<tr>
<td></td>
<td>patience, viz., patient</td>
</tr>
<tr>
<td>hetu, cause</td>
<td>hetumā, having a cause, causal</td>
</tr>
<tr>
<td>bandhu, relative</td>
<td>bandhumā having a relative</td>
</tr>
</tbody>
</table>

223. The Feminine is formed by adding ī to either of the bases viz., mat, mant or vat, vānt; for instance:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>guṇavat</td>
<td>guṇavā</td>
<td>guṇavatī</td>
</tr>
<tr>
<td>guṇavant</td>
<td></td>
<td>guṇavantī</td>
</tr>
<tr>
<td>jutimāt</td>
<td>jutimā</td>
<td>jutimati</td>
</tr>
<tr>
<td>jutimant</td>
<td></td>
<td>jutimantī</td>
</tr>
</tbody>
</table>

224. In the Nom., Acc. and Voc. sing., the Neuter is formed by adding m after vā and mā, the long a being shortened (4, 34): and ni to the stem in vant and mant, for the Nom., Acc. and Voc. plural.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Masculine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>jutimant</td>
<td>jutimā</td>
<td>jutimam jutimantāni</td>
</tr>
<tr>
<td>guṇavant</td>
<td>guṇavā</td>
<td>guṇavam guṇavantāni</td>
</tr>
</tbody>
</table>
### 226. Declension of महाः (stem महात्, महान्त)  
GREAT, LARGE.

**Singular.**

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. mahaḥ</td>
<td>mahāti</td>
<td>mahaḥ</td>
</tr>
<tr>
<td>mahaṅto</td>
<td>mahaṅtī</td>
<td>mahaṅtaṁ</td>
</tr>
<tr>
<td>Gen. mahaṅto</td>
<td>mahātiyā</td>
<td>mahaṅto</td>
</tr>
<tr>
<td>mahaṅtassa</td>
<td>mahaṅtiyā</td>
<td>mahaṅtassa</td>
</tr>
<tr>
<td>Dat. mahaṅto</td>
<td>mahātiyā</td>
<td>mahaṅto</td>
</tr>
<tr>
<td>mahaṅtassa</td>
<td>mahaṅtiyā</td>
<td>mahaṅtassa</td>
</tr>
<tr>
<td>'Acc. mahaṅtam</td>
<td>mahatim</td>
<td>mahaṅtam</td>
</tr>
<tr>
<td>mahantim</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ins. mahaṭā</td>
<td>mahātiyā</td>
<td>mahaṭā</td>
</tr>
<tr>
<td>mahantena</td>
<td>mahaṅtiyā</td>
<td>mahantena</td>
</tr>
<tr>
<td>'Abl. mahaṭā</td>
<td>mahātiyā</td>
<td>mahaṭā</td>
</tr>
<tr>
<td>mahaṅtasmaṁ</td>
<td>mahaṅtiyā</td>
<td>mahaṅtasmaṁ</td>
</tr>
<tr>
<td>mahaṅtamhaṁ</td>
<td></td>
<td>mahaṅtamhaṁ</td>
</tr>
<tr>
<td>Loc. mahaṭi</td>
<td>mahātiyā</td>
<td>mahaṭi</td>
</tr>
<tr>
<td>mahaṅte</td>
<td>mahaṅtiyā</td>
<td>mahaṅte</td>
</tr>
<tr>
<td>mahaṅtasmiṁ</td>
<td>mahaṅtiyām</td>
<td>mahaṅtasmiṁ</td>
</tr>
<tr>
<td>mahaṅtamhi</td>
<td>mahaṅtiyām</td>
<td>mahaṅtamhi</td>
</tr>
<tr>
<td>Voc. mahaṁ</td>
<td>mahāti</td>
<td>mahaṁ</td>
</tr>
<tr>
<td>mahāṁ</td>
<td>mahantī</td>
<td>mahāṁ</td>
</tr>
<tr>
<td>maha</td>
<td></td>
<td>maha</td>
</tr>
</tbody>
</table>
### Plural.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>mahanto</td>
<td>mahatī</td>
</tr>
<tr>
<td></td>
<td>mahantā</td>
<td>mahatiyo</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mahanti</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mahantiyo</td>
</tr>
<tr>
<td>Gen.</td>
<td>mahatam</td>
<td>mahatīnam</td>
</tr>
<tr>
<td></td>
<td>mahantanam</td>
<td>mahantīnam</td>
</tr>
<tr>
<td>Dat.</td>
<td>mahatam</td>
<td>mahatīnam</td>
</tr>
<tr>
<td></td>
<td>mahantanam</td>
<td>mahantīnam</td>
</tr>
<tr>
<td>Acc.</td>
<td>mahante</td>
<td>mahatī</td>
</tr>
<tr>
<td></td>
<td>mahantā</td>
<td>mahatiyo</td>
</tr>
<tr>
<td></td>
<td>mahanto</td>
<td>mahanti</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mahantiyo</td>
</tr>
<tr>
<td>Ins.</td>
<td>mahantehi</td>
<td>mahatīhi</td>
</tr>
<tr>
<td></td>
<td>mahantebhi</td>
<td>mahatibhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>mahantehi</td>
<td>mahatīhi</td>
</tr>
<tr>
<td></td>
<td>mahantebhi</td>
<td>mahatibhi</td>
</tr>
<tr>
<td>Loc.</td>
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<td>mahatīsu</td>
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<td></td>
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<td>mahantiyo</td>
</tr>
</tbody>
</table>
Remarks. (a) The declension of Mahā should be carefully studied, as all the Present Participles, in at and ant, as for instance gacchāṃ or gacchanto, karam or karanto, pacāṃ or pacanto, are declined like it.

(b) We have already given (167) the declension of arahāṃ which, in the Nom. sing., has also the form arahā.

(c) The word santo (167) meaning a good man, is similarly declined; the form sabbhi, however, is also found in the Ins. and Abl. plural.

Exercise.

Decline like mahāṃ (stem: mahat, mahanti)
in the Masculine, Feminine and Neuter.

caram, caranto (stem: carat, carant) walking, roaming.
bhuṇjāṃ, bhuṇjanto (stem: bhuṇjat, bhuṇjant) eating.
karam, karanto (stem: karat, karant) doing.
saram, saranto (stem: sarat, sarant) remembering.
vasāṃ, vasanto (stem: vasat, vasant) living.
pucchāṃ, pucchanto (stem: pucchat, pucchant) asking.

227. Declension of Adjectives in Mat or Mant

228. DECLENSION OF DHĪMĀ, WISE.

(STEM: dhīmat, dhīmant).  

Singular.

Masculine.  Feminine.  Neuter.

Nom. dhīmā  dhīmati  dhīmāṃ

dhīmanto  dhīmanṭi  dhīmantam
**Singular.**

<table>
<thead>
<tr>
<th>Masculine</th>
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<tbody>
<tr>
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<td>dhimantassa</td>
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</tbody>
</table>

**Plural.**

<p>| Nom. dhimantā   | dhimati       | dhimantāni    |
| dhimanto       | dhimatiyō     | dhimantā      |
| dhimā           | dhimanti      | dhimantyō     |</p>
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<tr>
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<td>dhīmantīyo</td>
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</tbody>
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*A PRACTICAL GRAMMAR OF*
EXERCISE.

Decline like dhīmā.
(stem: dhīmat, dhīmant)
in the Masculine, Feminine and Neuter.
gomā (stem: gomat, gomant), a cattle owner.
puttimā (stem: puttimat, puttimant), having sons.
khānumā (stem: khānumat, khānumant), having stumps.
ketumā (stem: ketumat, ketumant), glorious, victorious, lit., having banners.
hetumā (stem: hetumat, hetumant), having a cause.
cakkhumā (stem: cakkhumat, cakkhumant), enlightened.

229. Declension of Adjectives in Vat or Vant.
Remarks. The declension of adjectives in vat, vant is the same as that of those in mat, mant; the only difference being that, of course, v replaces m throughout.

(stem: guṇavat, guṇavant.)

Singular.

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<thead>
<tr>
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<th>Neuter</th>
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### Plural.

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<td>guṇavantā</td>
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<td>Masculine</td>
<td>Feminine</td>
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<tr>
<td>guṇavā</td>
<td>guṇavantiyo</td>
<td>guṇavantiyo</td>
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</table>

231. There is another not very numerous class of Adjectives formed from nouns and Roots by means of suffixes ṣāṭi and vī.

232. The original stem of ṣāṭi and vī is āvin and vin and they therefore belong to the Consonantal declension. Vī is used after nouns, and āvi after roots.

233. The Feminine is formed by adding the feminine suffix nī, before which final long i is shortened.

234. In the Neuter, final i is shortened in the Nom. and Voc. singular; in the plural, before neuter suffix ni, final i remains unchanged.

235. Vī, like mā and vā, expresses possession.

**Examples.**

<table>
<thead>
<tr>
<th>Neuter</th>
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</table>

**Noun.** Adj. Masc. Fem. Sing. Plural. medhā, wisdom medhāvi medhāvini medhāvi, medhāvini

**/pass, to see, passāvi passāvini passāvī, passāvini**
The declension of these Adjectives presents no difficulty. They are declined in the Masculine like dāndi in the Feminine like nādi and in the Neuter like vāri.

236. NEUTRAL ADJECTIVES.

237. Negative Adjectives are obtained by prefixing to affirmative Adjectives the prefix a and an.

Remarks. a is used before a consonant, and an before a vowel.

EXAMPLES.

dīgha, long       adīgha, not long
ākula, turbid    anākula, not turbid, clear

COMPARISON.

238. The Comparison of Adjectives is formed in two ways:

(1) by adding tara for the Comparative and tama for the Superlative, to the Masculine bases of the Positive.

(2) by adding iya or iyya for the Comparative, and ittha, issika for the Superlative, to the Masculine bases of the Positive.

239. The Comparative and Superlative are declined in the Masculine like deva, in the Feminine like kaññā and in the Neuter like rūpaṁ.

EXAMPLES.

(1) tara, tama.

**Positive.**
suci, pure  papa, evil  omaka, vile  hari, green

**Comparative.**
sucitara, purer  pāpatara, more evil  omakatara, viler  haritara, greener

**Superlative.**
sucitama, purest  pāpatama, most evil  omakatama, vilest  haritama, greenest
Remarks. Of the above Comparative and Superlative bases, the masculine is, sucitaro, sucitamo; the feminine, sucitarā, sucitamā, and the Neuter, sucitaraṁ, etc., etc.

(2) iya (iyya), iṭṭha, issika.

pāpa, evil pāpiya, more evil pāpiṭṭha, most evil pāpiyya, more evil pāpissika, most evil khippa, quick khippiya, quicker khippiṭṭha, quickest khippiyya, quicker khippissika, quickest

kaṭṭha, bad kaṭṭhiya, worse kaṭṭhiṭṭha, worst kaṭṭhiyya, worse kaṭṭhissika, worst

240. With many, we should say most, adjectives, suffixes of (238-1) tara, tama, or of (2) iya, iyya, iṭṭha, issika, may be used interchangeably.

Examples.
pāpatara or pāpiya.
khippatara or khippiya.
pāpatama or pāpiṭṭha or pāpissika, etc.

241. The comparatives in iya, iyya, are declined like mano (159).

242. It will be remarked that, before iya, iyya, iṭṭha and issika, the final vowel of the Positive Adjective is dropped.

243. Adjectives formed by means of the possessive suffixes, ma (mat), vā (vat) (221), and vī, vin (231), drop these suffixes and the vowel which precedes them, before iya, iyya, iṭṭha and issika.

Examples.

(a) guṇavā + iyo = guṇa + iyo = guṇ + iyo = guṇiyo. Similarly: guṇ-iyyo, guṇiyyo: guṇ-iṭṭha, etc.
(b) medhāvī + iyo = medhā + iyo = medhiyo.

Similarly: medh-iyyo, medhiyyo; medh-iṭṭha, medhiṭṭha, etc.

(c) satimā + iyo = sati + iyo = satiyo.

Similarly: sat-iyyo = satiyyo; sat-iṭṭha = satiṭṭha, etc.

244. Tara may be superadded to the Superlative iṭṭha, as: pāpiṭṭhatara.

245. The Acc. sing. of most Adjectives is used adverbially.

Examples.

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>khippa, quick</td>
<td>khippam, quickly</td>
</tr>
<tr>
<td>sukha, happy</td>
<td>sukham, happily</td>
</tr>
<tr>
<td>sigha, swift</td>
<td>sigham, swiftly</td>
</tr>
<tr>
<td>manda, stupid</td>
<td>mandam, stupidly</td>
</tr>
</tbody>
</table>

246. The Absolute Superlative is formed by prefixing atī to the Positive adjective:

atikhippa, very quick, extremely quick, too quick.
atippasattha, very excellent.
atithoka, very little, too little, excessively little.

247. Some Adjectives form their Comparison irregularly.

antika, near nediya, nearer nediṭṭha, nearest
bāḷha, strong sādhiya, stronger sādhiṭṭha, strongest
appa, few kāṇiya, fewer kāṇiṭṭha, fewest

yuva, young    kaniya, younger    kanittha, youngest
vuḍḍha, old    jeyya, older      jettha, oldest
passatthā, ex-
   cellent, good seyya, better seṭṭha, most excel-
garu, heavy    gariya, heavier    gariṭṭha, heaviest
   lent, best

248. Any substantive is used in the sense of an adjective when it is the last member of a Bahubbīhi compound (see chapter on Compounds: Bahubbīhi) qualifying a noun or pronoun expressed or understood.

249. The noun thus used, whether Feminine or Neuter assumes the form of the Masculine.

Examples.

Noun.  as Adjective.

(i) dassanam, (neut.) looking ruddadassano kumbhīlo, a fierce-looking cro-
   codile

(ii) jaṅghā, (fem.) leg dīghajāṅgho puriso, a long-legged man

(iii) paññā, (fem.) wisdom mahāpañño, having great wisdom, very wise

(iv) sīlam, (neut.) morality sampannasīlo, one who is full of morality:
   moral, virtuous

(v) hattho  (masc.) hand chinnahatthena purisena kato, done by a man
   whose hands have been cut off.
CHAPTER VIII.

250

NUMERALS.

The Numerals are as follows:

251.

Cardinals. Ordinals.

1. eka, one paṭhama, first
2. dve, two dutiya, second
3. tayo, three tatiya, third
4. cattāro catutthha, turiya
5. pañca pañcathha, pañcama
6. cha chaṭṭha, chatthama
7. satta satttha, sattama
8. aṭṭha aṭṭhama
9. nava navama
10. dasa, rasa, lasa lara dasa, ekasa, ekadasa
dasama, eka
11. ekārasa, ekādasa
12. bārasa, dvārasa
13. tedasa, terasa, telasa
14. catuddasa, cuddasa, coddasa
catuddasama
15. pañcadasa pañcadasama
pañnarasa
pannarasa
16. solasa, sorasa
17. sattadasa sattadasama
sattarasa
18. aṭṭhadasa aṭṭhadasama
aṭṭhārasa
19. ekūnavisati ekūnavisam
ekūnavisatima
Cardinals.  Ordinals.

20, visati, visanì  visatima
21, ekavisati  ekavisanì
dvavisati
davisatima
tevisati
catuvìsatì
catuvìsatima
pañcavisati
pancavisatima
chabbìsatì
chabbìsatima
sattavisati
sattavisatima
28, attìHAVìsatì
29, ekunatiìsatì
ekunatisatima
30, tiìsati, tiìsanì
tisatima
31, ekatisatì
catiìsatima
dvatisatì
cattatisatima
cattalisatima
40, cattalisam
cattalisam
50, pañnasà
cattalisam
pañnasama
60, satìhi
70, sattati
80, asìti
90, navuti
100, satam
200, bāsataìm
dvāsataìm
1000, sahassam
10000, dasasahassam
100000, koṭì
1000000, koṭima
252. (1) CARDINALS

253. Eka, one, is in the singular very often used in an indefinite sense, meaning: a certain, a: as.

eko nāviko, a boatman, a certain boatman.
ekā kumārikā, a princess, a certain princess.

In the plural, it means: some, as,
eke purisā, some men...
ekā manusini, some women...

254. The cardinals, eka, taya and cattāro are declined in the plural in the three genders: eka, alone of course, having singular forms.

255 DECENSION OF EKA, ONE.

Singular.

<table>
<thead>
<tr>
<th>Masculine.</th>
<th>Feminine.</th>
<th>Neuter.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. eko</td>
<td>ekā</td>
<td>ekam</td>
</tr>
<tr>
<td>Gen. ekassa</td>
<td>skissā</td>
<td>ekassa</td>
</tr>
<tr>
<td></td>
<td>ekissāya</td>
<td></td>
</tr>
<tr>
<td>Dat. ekassa</td>
<td>ekissā</td>
<td>ekassa</td>
</tr>
<tr>
<td></td>
<td>eksisāya</td>
<td></td>
</tr>
<tr>
<td>Acc. ekam</td>
<td>ekam</td>
<td>ekam</td>
</tr>
<tr>
<td>Íns. ekena</td>
<td>ekāya</td>
<td>ekena</td>
</tr>
<tr>
<td>Abl. ekasmā</td>
<td>ekāya</td>
<td>ekasmā</td>
</tr>
<tr>
<td></td>
<td>ekamhā</td>
<td>ekamhā</td>
</tr>
<tr>
<td>Loc. ekasmiṁ</td>
<td>ekāya</td>
<td>ekasmiṁ</td>
</tr>
<tr>
<td></td>
<td>ekamhi</td>
<td>ekamhi</td>
</tr>
<tr>
<td>Voc. eka</td>
<td>eke</td>
<td></td>
</tr>
</tbody>
</table>
### Plural.

<table>
<thead>
<tr>
<th>Masculine.</th>
<th>Feminine.</th>
<th>Neuter.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. eke</td>
<td>ekā</td>
<td>ekāni</td>
</tr>
<tr>
<td>Gen. ekesāṁ</td>
<td>ekāsāṁ</td>
<td>ekesāṁ</td>
</tr>
<tr>
<td>Dat. ekesāṁ</td>
<td>ekāsāṁ</td>
<td>ekesāṁ</td>
</tr>
<tr>
<td>Acc. eke</td>
<td>ekā</td>
<td>ekāni</td>
</tr>
<tr>
<td>Ins. ekehī</td>
<td>ekāhi</td>
<td>ekehī</td>
</tr>
<tr>
<td>Abl. ekehī</td>
<td>ekāhi</td>
<td>ekehī</td>
</tr>
<tr>
<td>Loc. ekesu</td>
<td>ekāsu</td>
<td>ekesu</td>
</tr>
<tr>
<td>Voc. eke</td>
<td>ekā</td>
<td>ekāni</td>
</tr>
<tr>
<td></td>
<td>ekāyo</td>
<td></td>
</tr>
</tbody>
</table>

**Remark.** The above declension is chiefly pronominal. (See Pronouns, Chapter IX).

### 256. Declension of TAYO, Three.

<table>
<thead>
<tr>
<th>Masculine.</th>
<th>Feminine.</th>
<th>Neuter.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. tayo</td>
<td>tisso</td>
<td>tīni</td>
</tr>
<tr>
<td>Gen. tīṇāṁ</td>
<td>tissannāṁ</td>
<td>tīṇāṁ</td>
</tr>
<tr>
<td></td>
<td>tīṇannāṁ</td>
<td>tīṇannāṁ</td>
</tr>
<tr>
<td>Dat. tīṇāṁ</td>
<td>tissannāṁ</td>
<td>tīṇāṁ</td>
</tr>
<tr>
<td></td>
<td>tīṇannāṁ</td>
<td>tīṇannāṁ</td>
</tr>
<tr>
<td>Acc. tayo</td>
<td>tisso</td>
<td>tīni</td>
</tr>
<tr>
<td>Ins. tīhi</td>
<td>tīhi</td>
<td>tīhi</td>
</tr>
<tr>
<td>Abl. tīhi</td>
<td>tīhi</td>
<td>tīhi</td>
</tr>
<tr>
<td>Loc. tīsu</td>
<td>tīsu</td>
<td>tīsu</td>
</tr>
</tbody>
</table>
### 257. **DECLENSION OF CATTĀRO, CATURO, FOUR**

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. cattāro</td>
<td>catasso</td>
<td>cattāri</td>
</tr>
<tr>
<td>catturo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen. catunnam</td>
<td>catassannam</td>
<td>catunnam</td>
</tr>
<tr>
<td>cattassam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat. catunnam</td>
<td>catassam</td>
<td>catunnam</td>
</tr>
<tr>
<td>cattassannam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc. cattāro</td>
<td>catasso</td>
<td>cattāri</td>
</tr>
<tr>
<td>catturo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ins. catubbhi</td>
<td>catubbhi</td>
<td>catubbhi</td>
</tr>
<tr>
<td>catūhi</td>
<td></td>
<td>catūbi</td>
</tr>
<tr>
<td>catūbhi</td>
<td>catūbhi</td>
<td>catūbhi</td>
</tr>
<tr>
<td>Abl. catubbhi</td>
<td>catubbhi</td>
<td>catubbhi</td>
</tr>
<tr>
<td>catūhi</td>
<td></td>
<td>catūhi</td>
</tr>
<tr>
<td>catūbhi</td>
<td>catūbhi</td>
<td>catūbhi</td>
</tr>
<tr>
<td>Loc. catūsu</td>
<td>catūsu</td>
<td>catūsu</td>
</tr>
</tbody>
</table>

258. (a) In composition, the base of *tayo*, is *ti*, as, tilokahitada, bestowing benefits on the three worlds.

(b) Not seldom, *tri* also is met with: trikumbhananagaram, the “Three-Hillock-City” (Rangoon).

(c) The base of cattāro in composition is *catu* before a consonant, the consonant being often reduplicated; and *catur* before a vowel:

- catumukho, having four faces
- catuppado, a quadruped
- catuparisam, the four assemblies
- caturangi (*catu. r: angi*), having four divisions
- caturasso (*catu. r: asso*), having four corners, quadrangular.
259. The Dual has completely disappeared in Pāli: the only two vestiges that have come down to us being dve or duve, two, and ubho, both. But even in these two words, the student will remark that the inflection of the plural has almost entirely superseded that of the dual.

260. Dve or duve and ubho are of the three genders, and used in the plural only.

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom.</th>
<th>duve, two</th>
<th>ubhō, both</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>dve</td>
<td></td>
<td>ubho</td>
</tr>
<tr>
<td></td>
<td>duve</td>
<td></td>
<td>ubhe</td>
</tr>
<tr>
<td>Gen.</td>
<td>dvinnam</td>
<td></td>
<td>ubhinnam</td>
</tr>
<tr>
<td>Dat.</td>
<td>dvinnam</td>
<td></td>
<td>ubhinnam</td>
</tr>
<tr>
<td></td>
<td>duvinnam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>dve</td>
<td></td>
<td>ubho</td>
</tr>
<tr>
<td></td>
<td>duve</td>
<td></td>
<td>ubhe</td>
</tr>
<tr>
<td>Ins.</td>
<td>dvīhi</td>
<td></td>
<td>ubhohi, ubhobhi</td>
</tr>
<tr>
<td></td>
<td>dvibhi</td>
<td></td>
<td>ubhehi, ubhebhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>dvīhi</td>
<td></td>
<td>ubhohi, ubhobhi</td>
</tr>
<tr>
<td></td>
<td>dvibhi</td>
<td></td>
<td>ubhehi, ubhebhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>dvīsu</td>
<td></td>
<td>ubhousu, ubhesu</td>
</tr>
</tbody>
</table>

261. (a) The base of dve, duve in composition is dvi and also di, du and dve,

dvijo, twice-born, a brahmin
dvijivho, double-tongued, a snake
dvipo, drinking twice, an elephant
dipako, two-legged, a hiped
diguño, two-fold
duvidho, of two kinds
dvebhūmakho, having two stories
dvepakkho, two factions or parties
(b) *dva, dvā* are also used as the bases of *dve*, but chiefly in composition with other numbers.

dvatikkhattum (dva-ti-khattum), two or three times

dvatimsati, thirty-two
dvāsaṭṭhi, sixty-two
dvāvisati, twenty-two

(c) *bā* is similarly used as a base.

bārāsa, bādasa, twelve
bāvisati, twenty-two

262. *Pañca* five, is, like *dve*, of the three genders. It is declined as follows:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>pañca</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>pañcannaṁ</td>
</tr>
<tr>
<td>Dat.</td>
<td>pañcannaṁ</td>
</tr>
<tr>
<td>Acc.</td>
<td>pañca</td>
</tr>
<tr>
<td>Ins.</td>
<td>pañcahi</td>
</tr>
<tr>
<td>Abl.</td>
<td>pañcahi</td>
</tr>
<tr>
<td>Loc.</td>
<td>pañcasu</td>
</tr>
</tbody>
</table>

263. The other numbers, up to 18 included, are also of the three genders, and are declined as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>six,</td>
<td>cha</td>
<td>channam</td>
<td>chahi</td>
<td>chasu</td>
</tr>
<tr>
<td>seven, satta</td>
<td>sattannam</td>
<td>sattahi</td>
<td></td>
<td>sattasu</td>
</tr>
<tr>
<td>eight, aṭṭha</td>
<td>aṭṭhannam</td>
<td>aṭṭhahi</td>
<td></td>
<td>aṭṭhasu</td>
</tr>
<tr>
<td>nine, nava</td>
<td>navannam</td>
<td>navahi</td>
<td></td>
<td>navasu</td>
</tr>
<tr>
<td>ten, dasa</td>
<td>dasannam</td>
<td>dasahi</td>
<td></td>
<td>dasasu</td>
</tr>
</tbody>
</table>
264. The numerals from 11 to 18 are declined in exactly the same way.

265. Here it must be observed that 10 has three forms: *dasa*, *rasa*, *lasa*, the last two being used only in composition with other numerals: *lasa* is also found.

266. The numerals from 19 to 99 are *feminine*; as they are formed by prefixing the numerals from 1 to 9 to the *decades*, the decades are here given separately.

- 20, *visati*, *visa*.
- 30, *timsati*, *timsa*.
- 40, *cattālīsa*, *cattālīsa*.
- 50, *paññāsa*, *paññāsa*.
- 60, *saṭṭhi*.
- 70, *sattati*.
- 80, *asiti*.
- 90, *navuti*.

267. The numerals ending in *i* are declined like the feminines in *i* (jāti, ratti).

268. Those in *a* take in the *Nom.* sometimes the form in *ā*, like kaṇṇā, but usually they assume in the *Nom.* the neuter form in *am*.

269. The following will serve as a model for the declension of numerals from 1 to 19:

### Declension of Viṣati, 20.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1st form</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>visam, visa</td>
<td>viṣam</td>
<td>viṣāya</td>
<td>viṣāya</td>
<td>viṣāya</td>
</tr>
<tr>
<td>2nd form</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>viṣati</td>
<td>viṣatim</td>
<td>viṣatiyā</td>
<td>viṣatiyā</td>
<td>viṣatiyā</td>
</tr>
</tbody>
</table>


Remark. Numerals in *i* follow the 2nd form, and those in *a* the 1st form.

270. To express full decades but one, as *19, 29, 39*, etc., *ekūna* (eka, one + ūna, deficient by) is prefixed to the decades, as:

   ekūnavisati, 19, *vis.*, 20 deficient by one
   ekūnatisa, 29, *vis.*, 30 deficient by one etc.

271. The very high numerals as, koṭi *ten millions*; pakoṭi, *one hundred billions*, etc., are declined like visati.

272. Satam 100, sahassam 1000, lakham 100,000, are neuter substantives, and therefore declined as such on the model of rūpaṁ (124).

273. (II) ORDINALS.

274. The Ordinals are formed from the Cardinals, from 5 upwards by means of the suffix *mā*:

<table>
<thead>
<tr>
<th>Cardinal</th>
<th>Ordinal</th>
</tr>
</thead>
<tbody>
<tr>
<td>5, pañca</td>
<td>pañcama, 5th</td>
</tr>
<tr>
<td>6, cha</td>
<td>chama, 6th</td>
</tr>
<tr>
<td>7, satta</td>
<td>sattama, 7th</td>
</tr>
<tr>
<td>8, aṭṭha</td>
<td>aṭṭhama, 8th</td>
</tr>
<tr>
<td></td>
<td>etc.</td>
</tr>
</tbody>
</table>

275. Ordinals 5th, 6th and 7th, have two forms:

   5th, pañcatha, pañcama
   6th, chaṭṭha, chaṭṭhama
   7th, satta, sattama
276. From 5 upwards, the Ordinals form their feminine by means of suffix i (181, 2) and their neuter is formed in am. They are therefore declined like deva, nadi and rūpaṃ.

Examples.

pañcamo  pañcamī  pañcamaṃ
chatthamo  chatthami  chatthamaṃ
sattamo  sattami  sattamaṃ
atthamo  aṭṭhami  aṭṭhamaṃ
e tc.

277. From 11 upwards, however, the Cardinals themselves are not seldom used as Ordinals; so that we have the choice of two forms, and can say, either,

ekārāsa,  11th, or ekārasama, 11th
pañcadasa,  15th, or pañcadasama, 15th
catuvisati  24th, or catuvīsaṭi, 24th
e tc.

278. The first four Ordinals are as follows:

pañhamo  pañhamā  pañhamam
dutiyo  dutiyā  dutiyam
tatīyo  tatīyā  tatīyam
catuṭtho  catutthā  catuttham

Remark. They are consequently declined like deva, kaṇṇa and rūpaṃ.
279. (III) ADVERBIAL DERIVATIVES FROM NUMERALS.

280. Many important adverbs are derived from numerals by means of some suffixes.

281. By means of suffix dhā are formed adverbs signifying: ways, times, fold, and sometimes kinds.

EXAMPLES.

ekadhā, once
dvidhā, in two ways; in two; of two kinds
tidhā, in three ways; three-fold, in three parts

282. The word guṇa, though not a suffix, is often employed like dhā with the meanings of times, fold. In the sense of times, it generally takes the neuter form in am.

EXAMPLES.

dasaguṇam, ten times; or ten-fold
tigunam, three times; or three-fold
catugunam, four times; or four-fold

Remark. In the sense of fold, the compound being an Adjective, is treated as such and is declined like deva, kaṇīḍā and rūpam.

283. dhā is also used in the same way after a few adjectives:

bahudhā, in many ways
anekadhā, in more than one way
284. Distributive adverbs are formed from numerals by means of suffix so (Sansk. cas).

Examples.

ekaso, one by one
pañcaso, five by five

285. From khattum, multiplicative adverbs are formed.

Examples.
dvikkhattum, twice
sattakkhattum, seven times
satasaḥassakkhhattum, one hundred thousand times.

286. The two following suffixes, from substantives and adjectives, ka and ya, form collective nouns and adjectives.

Examples.
catukka, four-fold, consisting of four, a collection of four things; a place where four roads meet.
dvaya, of two sorts, consisting of two, a pair.
dvika, duka, consisting of two, a pair.
tika, taya, tayī, consisting of three, a triad, etc.

287. There is an adverb, meaning once, at once, never used in composition with numerals, it is sakim, (Sansk, sakṛt). When used before words beginning with a vowel it sometimes takes the forms sakid or sakad.

Examples.
sakim passanto, seeing (him) once
sakim yeva, at once, simultaneously
sakid eva, at once, simultaneously
sakadāgami (āgami), returning once only
CHAPTER IX.
PRONOUNS, PRONOMINAL ADJECTIVES,
AND
PRONOMINAL DERIVATIVES.

288. (I) PERSONAL PRONOUNS.

289. DECLENSION OF *AHAM*, I.

OF ALL GENDERS.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong> aham, I</td>
<td>mayam, we</td>
</tr>
<tr>
<td></td>
<td>amhe, we</td>
</tr>
<tr>
<td></td>
<td>vayam, we</td>
</tr>
<tr>
<td><strong>Gen.</strong> mama, my, mine</td>
<td>amhākam, our, ours</td>
</tr>
<tr>
<td>mayham, my, mine</td>
<td>amham, our, ours</td>
</tr>
<tr>
<td>mamam, my, mine</td>
<td>asmākam, our, ours</td>
</tr>
<tr>
<td>amham, my, mine</td>
<td>no, our, ours</td>
</tr>
<tr>
<td><strong>Dat.</strong> mama, to me, for me</td>
<td>amhākam to us, for us</td>
</tr>
<tr>
<td>mayham, to me, for me</td>
<td>amham, to us, for us</td>
</tr>
<tr>
<td>mamam, to me, for me</td>
<td>asmākam, to us, for us</td>
</tr>
<tr>
<td>amham, to me, for me</td>
<td>no, to us, for us</td>
</tr>
<tr>
<td>me, to me, for me</td>
<td></td>
</tr>
<tr>
<td><strong>Acc.</strong> mam, me</td>
<td>amhe, us</td>
</tr>
<tr>
<td>mamam, me</td>
<td>amhākam, us</td>
</tr>
<tr>
<td></td>
<td>asme, us</td>
</tr>
<tr>
<td></td>
<td>amhe, us</td>
</tr>
<tr>
<td></td>
<td>no, us</td>
</tr>
</tbody>
</table>
**Singular.**

**Ins.** mayā, me, by me

**Abl.** mayā, me, from me

**Loc.** mayi, in, on, upon me

**Plural.**

amhehi, by us

amhebhi, by us

no, by us

amhehi, from us

amhebhi, from us

no, from us

amhesu, in, on, upon us

asmāsu, in, on, upon us

asmesu, in, on, upon us

**Remarks.** (a) The singular base of aham is ma according to Sanskrit commentators; it is properly ma and mam. Pronominal derivatives are, however, formed from the three bases: mad, mam and ma, the latter sometimes with the a lengthened: mā (See Pronominal Derivation at the end of the present chapter.)

(b) The form me, of the Gen., Dat., Ins., Abl. Sing., is enclitic; it is never used at the beginning of a sentence.

(c) The form no, of the same cases in the plural is also enclitic, and never used at the beginning of a sentence.

(d) The plural base is amha, or amhad.

290. **DECLENSION OF TVAM, THOU**

**Singular.**

Nom. tvam, tyou
tuval, thou
tam, thou

**Plural.**
tumhe, you
<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>tava, thy, thine</td>
<td>tumhākam, your, yours</td>
</tr>
<tr>
<td></td>
<td>tavām, thy, thine</td>
<td>tumham, your, yours</td>
</tr>
<tr>
<td></td>
<td>tuyham, thy, thine</td>
<td>vo, your, yours</td>
</tr>
<tr>
<td></td>
<td>tumham, thy, thine</td>
<td></td>
</tr>
<tr>
<td></td>
<td>te, thy, thine</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>tava, to thee, for thee</td>
<td>tumhākam, to you, for you</td>
</tr>
<tr>
<td></td>
<td>tavām, to thee, for thee</td>
<td>tumham, to you, for you</td>
</tr>
<tr>
<td></td>
<td>tuyham, to thee for thee</td>
<td>vo, to you, for you</td>
</tr>
<tr>
<td></td>
<td>tumham, to, thee, for thee</td>
<td></td>
</tr>
<tr>
<td></td>
<td>te, to thee, for thee</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>tavām, thee</td>
<td>tumhe, you</td>
</tr>
<tr>
<td></td>
<td>tam, thee</td>
<td>tumhākam, you</td>
</tr>
<tr>
<td></td>
<td>tuvām, thee</td>
<td>vo, you</td>
</tr>
<tr>
<td></td>
<td>tvām, thee</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tyām, thee</td>
<td></td>
</tr>
<tr>
<td>Ins.</td>
<td>tvāyā, by thee</td>
<td>tumhehi, by you</td>
</tr>
<tr>
<td></td>
<td>tayā, by thee</td>
<td>tumhebhi, by you</td>
</tr>
<tr>
<td></td>
<td>te, by thee</td>
<td>vo, by you</td>
</tr>
<tr>
<td>Abl.</td>
<td>tvāyā, from thee</td>
<td>tumhehi, from you</td>
</tr>
<tr>
<td></td>
<td>tayā, from thee</td>
<td>tumhebhi, from you</td>
</tr>
<tr>
<td></td>
<td>tvāmḥā, from thee</td>
<td>vo, from you</td>
</tr>
<tr>
<td></td>
<td>te, from thee</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>tvayi, in, on, upon thee</td>
<td>tumhesu, in, on, upon you</td>
</tr>
<tr>
<td></td>
<td>tayi, in, on, upon thee</td>
<td></td>
</tr>
</tbody>
</table>
Remarks. (a) The bases are taₕ and ta (sometimes lengthened to tā), in the singular.

(b) tumha (tumhad), is the plural base.

(c) te like me of aham, is an enclitic form and never begins a sentence; so is vo for the plural.

(d) vo is also found in the Nom. plural.

(e) It will be remarked Pronouns have no forms for the Vocative case.

291. (II) DEMONSTRATIVE PERSONAL PRONOUNS.

DECLENSION OF SO, SĀ, TAM; THIS, THAT, HE, SHE, IT.

292. Masculine.

so, he; this, that

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. so, sa</td>
<td>te</td>
</tr>
<tr>
<td>Gen. tassa</td>
<td>tesaṁ, tesaṇaṁ</td>
</tr>
<tr>
<td>Dat. tassa</td>
<td>tesaṁ, tesaṇaṁ</td>
</tr>
<tr>
<td>Acc. tam</td>
<td>te</td>
</tr>
<tr>
<td>Ins. tena</td>
<td>tehi, tebhi</td>
</tr>
<tr>
<td>Abl. tasmā, tamhā</td>
<td>tehi, tebhi</td>
</tr>
<tr>
<td>Loc. tasmim, tamhi</td>
<td>tesu</td>
</tr>
</tbody>
</table>

293. Feminine.

sā, she; this, that.

<table>
<thead>
<tr>
<th>Feminine</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. sā</td>
<td>tā, tāyo</td>
</tr>
<tr>
<td>Gen. tassā</td>
<td>tasaṁ</td>
</tr>
<tr>
<td>and tassāya</td>
<td>tasaṇaṁ</td>
</tr>
<tr>
<td>Dat. tissāya tāya</td>
<td>tasaṁ, tasaṇaṁ</td>
</tr>
</tbody>
</table>
Singular. 

Acc. tam  
Ins. tāya  
Abl. tāya  
Loc. tassām  
       tissām  
       tāyām

Plural.  

tā, tāyo  
tāhi, tābhi  
tāhi, tābhi  
tāsu

294. Neuter.

tam, it; this, that.

Nom. tam, tad  
Gen. tassa  
Dat tassa  
Acc. tam, tad  
Ins. teṇa  
Abl. tasmā, tamhā  
Loc. tasmim, tamhi

tani  
tesam, tesānam  
tesam, tesānam  
tani  
tehi, tebhī  
tehi, tebhī  
tesu

Remarks. (a) In the Gen., Dat., Abl. and Loc. singular for the Masc. and Neut., a form from pronominal stem: a, is also used: assa, asmā, asmim., in the Feminine too, for the Gen., Dat. and Loc. singular: assā, assim (Loc.)

(b) In the Neuter, the form tad is used mostly in compound words, as: tad (=tam) karō=takkaro, "doing this," and also before a vowel.

(c) It will have been remarked that the stem: ta, 3rd personal pronoun (so, sā, tam), is also used as a demonstrative.
(d) *ta* is the base or stem of so, *sā*, *tam*; as above said (Note b), the form *tud* of the base is also used.

(e) Very often, the above pronoun may be translated as the Definite Pronoun.

(f) It is, too, often used pleonastically with the pronouns *ahāṁ* and *tvām*, as are, in fact, most Demonstrative Pronouns; for instance:

so *'ham* = this I, *viz.*, 1.

tassa me (*Dat.*) = to this me, *viz.*, to me.

*sā 'yam (= sā ayam) tāhā = This longing.*

(g) *Attā*, self; own (154), is, in its oblique cases, very much used in a reflexive sense, instead of the three Personal Pronouns.

295. There is a common substitute of so, *sā*, *tam*, obtained by replacing *t* wherever it occurs, by *n*, for the three genders. Thus we have:

**Masculine.**

| nassa = tassa |
| nena = tena |
| nām = tam |
| nasmā = tasmā |
| nasmīm = tasmīm |
| ne = te |
| nehi = tehi |
| nesamī = tesam |
| nesu = tesu |

**Feminine.**

| nāya = tāya |
| nassā = tassā |
| nassāya = tassāya |
| nassām = tassām |
| nāyām = tāyām |
| nā = tā, tāyo |
| nāhi = tāhi |
| nāsam = tāsam |
| nāsu = tāsu |

**Neuter.**

| nam = tām |

The rest of the oblique cases are like the Masculine.
296. The forms with $n$ as above given are generally used when a noun which has been already mentioned, is referred to; as,

tam khādāpessāmi nan 'ti. I'll make you eat him (viz., a monkey previously mentioned).

297. DEMONSTRATIVE PRONOUNS.

298. DECLENSION OF ESO, ESA, ETAM, THIS.

299. The student will readily perceive that the above Demonstratives are formed simply by prefixing $e$ to so, sā and tam. They are declined exactly like so, sā, tam.

300. As in the case of so, sā and tam, so also with eso, esā and etam, the $l$ may be replaced all through by $n$, so that we obtain the forms: enena, enam, enāya, etc., whose declension presents no difficulty whatever. These forms are also used in referring to a noun already mentioned.

301. Eso, esā, etam may be translated by "that" sometimes.

302. The neuter etad (=etam) is used in composition, or before a vowel.

303. This Pronoun is also used pleonastically with a Personal Pronoun (294, f).

304. $e$, is considered as the base of Pronouns ena, eta, etc. It is much used in derivation.

DECLENSION OF AYAM, THIS; THIS HERE.

305. **Masculine.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ime</td>
</tr>
<tr>
<td>Gen.</td>
<td>imesānam, imesam</td>
</tr>
<tr>
<td></td>
<td>esānam, esam</td>
</tr>
</tbody>
</table>
### Singular.

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom.</th>
<th>Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dat.</td>
<td>assa</td>
<td>assā, assā</td>
</tr>
<tr>
<td></td>
<td>imassa</td>
<td>imissāya, imissā</td>
</tr>
<tr>
<td>Acc.</td>
<td>imam</td>
<td>imam</td>
</tr>
<tr>
<td>Ins.</td>
<td>anena</td>
<td>imamhā</td>
</tr>
<tr>
<td>Abl.</td>
<td>asmā, imasmā</td>
<td>imamhā</td>
</tr>
<tr>
<td>Loc.</td>
<td>asmim, imasmim</td>
<td>imamhi</td>
</tr>
</tbody>
</table>

### Plural.

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom.</th>
<th>Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dat.</td>
<td>imesānam, imesam</td>
<td>imesānam, esam</td>
</tr>
<tr>
<td></td>
<td>ime</td>
<td>ime</td>
</tr>
<tr>
<td></td>
<td>imehi, imebhi</td>
<td>imehi, ebhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>imehi, imebhi</td>
<td>imehi, ebhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>imehu, esu</td>
<td>imehu, esu</td>
</tr>
</tbody>
</table>

### Feminine.

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom.</th>
<th>Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dat.</td>
<td>ayam</td>
<td>assā, assā</td>
</tr>
<tr>
<td></td>
<td></td>
<td>imissāya, imissā</td>
</tr>
<tr>
<td></td>
<td></td>
<td>imāya</td>
</tr>
<tr>
<td>Acc.</td>
<td>imam</td>
<td>imām</td>
</tr>
<tr>
<td>Ins.</td>
<td>imāya, assā</td>
<td>imāhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>imāya, assā</td>
<td>imāhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>asam, imissam</td>
<td>imāsu</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom.</th>
<th>Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dat.</td>
<td></td>
<td>imōsānam, imōsam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>imōsānam, imōsam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>imōsū</td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td>imāhi, imabhi</td>
</tr>
<tr>
<td>Loc.</td>
<td></td>
<td>imāsu, imāya</td>
</tr>
</tbody>
</table>
### Neuter.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. idām, imām</td>
<td>imānī</td>
</tr>
<tr>
<td>Gen. imassa, assa</td>
<td>imesamī, imesānamī</td>
</tr>
<tr>
<td>Dat. imassa, assa</td>
<td>imesamī, imesānamī</td>
</tr>
<tr>
<td>Acc. idām, imām</td>
<td>imānī</td>
</tr>
<tr>
<td>Ins. iminā, anena</td>
<td>imehi, imebhi</td>
</tr>
<tr>
<td>Abl. imasmā, amhā</td>
<td>imehi, imebhi</td>
</tr>
<tr>
<td>Loc. imasmim, asmim</td>
<td>imesu, esu</td>
</tr>
</tbody>
</table>

Remarks. (a): The student will remark that the declension of *ayām* is based on two stems: a and i.

(b) *Ayām* is used substantively as well as pronominally.

### Declension of *Asu*, That.

308. **Masculine.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. asu</td>
<td>amū, amuyo</td>
</tr>
<tr>
<td>Gen. amussa, adussa</td>
<td>amūsamī</td>
</tr>
<tr>
<td>amunō</td>
<td>amūsamānamī</td>
</tr>
</tbody>
</table>
### Singular.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dat.</td>
<td>amussa, adussa</td>
<td>amūsam</td>
</tr>
<tr>
<td></td>
<td>amuno</td>
<td>amūsānamḥ</td>
</tr>
<tr>
<td>Acc.</td>
<td>amumḥ</td>
<td>amū, amuyo</td>
</tr>
<tr>
<td>Ins.</td>
<td>amunā</td>
<td>amūhi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>amūbhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>amusmā, amumrhā</td>
<td>amūhi</td>
</tr>
<tr>
<td></td>
<td>amunā</td>
<td>amūbhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>amusminm</td>
<td>amūsu</td>
</tr>
<tr>
<td></td>
<td>amumhi</td>
<td></td>
</tr>
</tbody>
</table>

### Feminine.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>asu</td>
<td>amū, amuyo</td>
</tr>
<tr>
<td>Gen.</td>
<td>amussā</td>
<td>amūsam</td>
</tr>
<tr>
<td></td>
<td>amuyā</td>
<td>amūsānamḥ</td>
</tr>
<tr>
<td>Dat.</td>
<td>amussā</td>
<td>amūsam</td>
</tr>
<tr>
<td></td>
<td>amuyā</td>
<td>amūsānamḥ</td>
</tr>
<tr>
<td>Acc.</td>
<td>amumḥ</td>
<td>amū, amuyo</td>
</tr>
<tr>
<td>Ins.</td>
<td>amuyā</td>
<td>amūhi, amūbhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>amuyā</td>
<td>amūhi, amūbhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>amussam</td>
<td>amūsu</td>
</tr>
<tr>
<td></td>
<td>amuyam</td>
<td></td>
</tr>
</tbody>
</table>

### Neuter.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>adum, amum</td>
<td>amūni, amū</td>
</tr>
<tr>
<td>Gen.</td>
<td>amussa, adussa</td>
<td>amūsam, amūsānamḥ</td>
</tr>
</tbody>
</table>
### A PRACTICAL GRAMMAR OF

**Singular.**
- Dat. amussa, adussa
- Acc. adumī, amumī
- Ins. amunā
- Abl. amusmā, amumhā, amunā
- Loc. amusmiṁ, amumhi

**Plural.**
- amūsam, amūsānam
- amūni, amū
- amūhi
- amūbhī
- amūhi
- amūbhī
- amūsu

**Remarks.**
(a) Some native grammarians also give *amu* for the Nom. Sing. in the Masculine and Feminine.
(b) It will be noticed that the stem is *amu*; in the Neuter, there are a few forms on the stem *adu*.
(c) To express: *such, so and so*, ka is added to the stem, as, asuka, amuka.
(d) The forms asuka and amuka are often used to express some contempt.
(e) These two forms have in the plural Masc. and Neut. Acc. asuke, amuke.

#### 311. RELATIVE PRONOUNS.

**DECLENSIONS OF YO, YĀ, YAM.**

312. Masculine *yo*, who; he who; whoever; what.

| Nom. yō | Plural ye |
| Gen. yassa | yesam |
### Singular.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Dat.</td>
<td>yassa</td>
<td>yesam</td>
</tr>
<tr>
<td>Acc.</td>
<td>yamh</td>
<td>ye</td>
</tr>
<tr>
<td>Ins.</td>
<td>yena</td>
<td>yehi</td>
</tr>
<tr>
<td>Abl.</td>
<td>yasmā</td>
<td>yehi</td>
</tr>
<tr>
<td></td>
<td>yamhā</td>
<td>yebhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>yasmim</td>
<td>yesu</td>
</tr>
<tr>
<td></td>
<td>yamhi</td>
<td></td>
</tr>
</tbody>
</table>

313 Feminine, **yā**, she; she who; whoever; what.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>yā</td>
<td>yā, yāyo</td>
</tr>
<tr>
<td>Gen.</td>
<td>yāya, yassā</td>
<td>yāsam</td>
</tr>
<tr>
<td>Dat.</td>
<td>yāya, yassā</td>
<td>yāsam</td>
</tr>
<tr>
<td>Acc.</td>
<td>yamh</td>
<td>yā, yāyo</td>
</tr>
<tr>
<td>Ins.</td>
<td>yāya</td>
<td>yāhi, yābhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>yāya</td>
<td>yāhi, yābhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>yāyam, yassam</td>
<td>yāsu</td>
</tr>
</tbody>
</table>

314. Neuter, **yam**, it; which; that which.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>yam, yad</td>
<td>yāni</td>
</tr>
<tr>
<td>Gen.</td>
<td>yassa</td>
<td>yesam</td>
</tr>
<tr>
<td>Dat.</td>
<td>yassa</td>
<td>yesam</td>
</tr>
<tr>
<td>Acc.</td>
<td>yamh, yad</td>
<td>yāni</td>
</tr>
<tr>
<td>Ins.</td>
<td>yena</td>
<td>yehi, yebhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>yasmā, yamhā</td>
<td>yehi, yebhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>yasmim, yamhi</td>
<td>yesu</td>
</tr>
</tbody>
</table>

**Remarks.** (a) For the sake of greater emphasis, the Personal Pronouns, and also so, ayamh and eso are used pleonastically with yo.
(b) Yo is used with koci (323), in the three Genders, as yo koci, yena kenaci, yam kiñci, etc., both pronouns together meaning: whosoever, whoever, whatever, anyone, anything, etc.

(c) The form yad of the Neuter singular, is used before vowels and in composition.

(d) The base of yo is ya.

### 315. INTERROGATIVE PRONOUNS.

### DECLENSION OF KO, KĀ, KIM.

### 316. Masculine, ko, who? what?

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ko</td>
<td>ke</td>
</tr>
<tr>
<td>Gen. kassa, kissa</td>
<td>kesaṁ, kesānaṁ</td>
</tr>
<tr>
<td>Dat. kassa, kissa</td>
<td>kesaṁ, kesānaṁ</td>
</tr>
<tr>
<td>Acc. kam</td>
<td>ke</td>
</tr>
<tr>
<td>Ins. kena</td>
<td>kehi, kebhi</td>
</tr>
<tr>
<td>Abl. kasmā, kamhā</td>
<td>kehi, kebhi</td>
</tr>
<tr>
<td>Loc. kasmim, kāmhi</td>
<td>kesu</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### 317. Feminine, kā, who? what?

| Nom. kā      | kā, kāyo       |
| Gen. kāya, kassā | kāsath, kāsanarṁ |
| Dat. kāya, kassā | kāsam, kāsanarṁ |
| Acc. kam | kā, kāyo      |
| Ins. kāya | kāhi, kābhi   |
| Abl. kāya | kāhi, kābhi   |
| Loc. kāya, kassā | kāsu          |
|          | kāsam, kassam  |
318. Neuter, **kim**, what?

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. kim</td>
<td>kāni</td>
</tr>
<tr>
<td>Gen. kissa, kassa</td>
<td>kēsam, kesānam</td>
</tr>
<tr>
<td>Dat. kissa, kassa</td>
<td>kēsam, kesānam</td>
</tr>
<tr>
<td>Acc. kim</td>
<td>kāni</td>
</tr>
<tr>
<td>Ins. kena</td>
<td>kehi, kebhi</td>
</tr>
<tr>
<td>Abl. kasmā, kamhā</td>
<td>kehi, kebhi</td>
</tr>
<tr>
<td>Loc. kismim, kimhi</td>
<td>kesu</td>
</tr>
<tr>
<td></td>
<td>kasmim, kamhi</td>
</tr>
</tbody>
</table>

*Remarks.* (a) The base of ko assumes several forms: *ka, ku (kud), ki (kid).*

(b) kud and kid are used before vowels and in composition.

319. **INDEFINITE PRONOUNS.**

320. The Indefinite Pronouns are formed by adding *ci (cid), api* and *cana,* to the *Interrogative Pronouns.*

321. *ci,* or, before a vowel *cid,* is the suffix most commonly used to form these pronouns.

322. *cana = cana,* is also found; both are sometimes shortened to *ca.*

**DECLENSION OF KOCI, KACI, AND KANI.**

323. Masculine **koci,** any, some, anyone.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. koci</td>
<td>keci</td>
</tr>
<tr>
<td>Gen. kassaci</td>
<td>kesañci</td>
</tr>
<tr>
<td>Dat. kassaci</td>
<td>kesañci</td>
</tr>
<tr>
<td>Acc. kani, kiñci</td>
<td>keci</td>
</tr>
</tbody>
</table>
Singular. \hspace{1cm} Plural.

Ins. \hspace{0.5cm} kenaci \hspace{1cm} kehici
Abl. \hspace{0.5cm} kasmāci \hspace{1cm} kehici
Loc. \hspace{0.5cm} kasmīnići, kamhici \hspace{1cm} kesucici
\hspace{0.5cm} kismīnići, kimhici \hspace{1cm} kesucici

324. Feminine kāci, any, some, anything.

Nom. \hspace{0.5cm} kāci \hspace{1cm} kāci, kāyoci
Gen. \hspace{0.5cm} kāyaci, kassāci \hspace{1cm} kāsañci
Dat. \hspace{0.5cm} kāyaci, kassāci \hspace{1cm} kāsañci
Acc. \hspace{0.5cm} kāneci \hspace{1cm} kāci, kāyoci
Ins. \hspace{0.5cm} kāyaci \hspace{1cm} kāhici
Abl. \hspace{0.5cm} kāyaci \hspace{1cm} kāhici
Loc. \hspace{0.5cm} kāyaci, kāyañci \hspace{1cm} kāsucici
\hspace{0.5cm} kassañci

325. Neuter, kinci, any, some, anything.

The Neuter is declined like the Masculine except:

Singular. \hspace{1cm} Plural.

Nom. \hspace{0.5cm} Acc. kinci \hspace{1cm} kānicic

326. By placing na, not, before the Indefinite Pronouns we get the meanings: none, no one, nothing, etc.

326. ci, cana, may also be placed after adverbs, to give them an indefinite sense, as:

kuhim, where? \hspace{0.5cm} kuhiñci, kuhiñcanam; anywhere.
kudā, when? \hspace{0.5cm} kudācanam, ever, sometimes.
kadā, when? \hspace{0.5cm} kadāci, sometimes.
OTHER PRONOUNS.

328. Attā, self, own, ownself (154), is very much used as a Reflexive Pronoun; so also are; ātumā, self, own, etc., which is but another form of attā, and very rarely used in Buddhist writings; tuma, having the same meaning, is still less frequent.

329. In composition the bases are: atta, atuma and tuma.

330. sayam, oneself, by oneself and sāman, self, both indeclinable, are often used as Reflexive Emphatic Pronouns.

331. attā, ātumā and tuma are properly nouns used pronominally.

332. A few other nouns are thus used pronominally; the following are the most usual.

333. bhavam, lord, sir (166). It is a very respectful term of address, used for the Second Pers. Pronoun; the verb is put in Third Person.

334. Ayya, lord, master; a Buddhist monk; it is used chiefly in addressing Buddhist monks, and is then often used with bhante (166).

335. Avuso, friend, brother; is also used as a pronoun sometimes. It is used mostly by senior monks to junior monks. Avuso is indeclinable.
336. A few Possessive Pronouns are formed from the bases of the first and second Personal Pronouns by means of suffixes: īya and aka; the vowel of the bases being sometimes lengthened before aka.

**Base.**  
Possessive Pronoun.

mad (289, a) madiya, mine, my, my own.

mam (289, a) māmaka, mamaka, mine, my own.

amhad (289, d) amhadiya, ours, our own.

tad (290, a) tadiya, thine, thy, thy own.

tava (Gen.) tavaka, thine, thy, thy own.

**Remarks.** (a) āmaka, mamaka, as well as tavaka, may be derived from the singular genitive form by the addition of ka.

(d) The above Pronouns are declined like deva, kaññā and rūpam.

337. A great number of adjectives and adverbs are derived from pronominal bases by means of suffixes, the principal of which are the following:

(a) di (dí), disa, disaka, rīsa, tara, tama, ka.

(b) đā, đāni, tra, tha, thā, throm, ti, to, va (vat), rahi, hām, ha, him, va, val, di.

The former (a) are used to form adjectives, and the latter (b) adverbs.
The following are the principal derivatives by means of the above suffixes.

**ADJECTIVES.**

339. di (di), disa, disaka and risa, express likeness, resemblance; the vowel of the stem being lengthened before them.

**Examples.**

*Pronominal base.*

<table>
<thead>
<tr>
<th>Pronominal base</th>
<th>Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>ma (289, a)</td>
<td>mādi, mādī, mādisa, mārisa, like me, such as I.</td>
</tr>
<tr>
<td>ta (290, a)</td>
<td>tādi, tādisa, tādisaka, like him, like that, such.</td>
</tr>
<tr>
<td>amha (289, d)</td>
<td>amhādisa, like us.</td>
</tr>
<tr>
<td>tumha (290, b)</td>
<td>tumhādisa, like you.</td>
</tr>
<tr>
<td>i (307, a)</td>
<td>īdi, īdi, īdisa, īrisa, īdisaka, like this, such as this.</td>
</tr>
<tr>
<td>e (304)</td>
<td>edī, edī, edisa, erisa, like this, such as this.</td>
</tr>
<tr>
<td>eta (298, 302)</td>
<td>etādisa, etārisa, such as this or that, such.</td>
</tr>
<tr>
<td>ki (318, a, b)</td>
<td>kīdi, kidi, kīdisa, kīrisa, like what? of what kind?</td>
</tr>
</tbody>
</table>

340. The suffix *dīkkha*, has the same meaning as disa, etc. It is obtained by assimilation from the Sanskrit *drkṣa*. Hence we have also the forms:

- tādikkha = tādisa
- kīdikkha = kīdisa
- edikkha = edisa
- īdikkha = īdisa, etc.

341. In *edi, edisa*, etc., the stem *i* is strengthened (105), in īdisa, etc., it is merely lengthened (19).
342. *Tara* and *tama*, which are used for the comparison of adjectives (238), are also added to the *interrogative stem* to form Pronominal Adjectives which, in meaning, differ but little from the single stem. Hence we have:

*katara*, which? what?
*katama*, which? what?

343. Some adjectives assume a rather anomalous form; such are, for instance: *kittaka, tattaka, yattaka, ettaka*, etc. A glance will suffice to show that they are formed on pronominal bases: *ya, eta, ki, (ka)*, etc. The difficulty is to account (for most of them) for the *double it*. It is obvious these adjectives were formed by adding the adjectival suffix *ka*, to the Adverbial Instrumentive in *tā* (from vat, vant: *cf.*, Sansk. *tāvatā* from tāvat; *yāvatā*, from yāvat). The Pāli forms are simply contractions from the Sanskrit forms; as: tāvatā + ka = tāvatāka: the loss of medial *va* being compensated by the doubling of the last *tā*; the *ā* being shortened before ka, and the *ā* of the first *tā* as well, according to euphonic laws. So that:

*kittaka*, how much? How many? How great?
*kittaka, =*kīvatāka.
*ettako*, so great, so much, so many.
*ettako, =*etāvatāka.
*yattaka* however much; however big or large.
*yattaka, =*yāvatāka.
*tattaka*, as many, as great, as big or large.
*tattaka, = tāvatāka.*

But *cf.* also such Sansk. forms as: *iyattaka* (i-yad-ta-ka); *kiyattaka* (ki-yad-ta-ka).

The form *etta* = *ettaka*, may be accounted for by the further dropping of final *ka*, the adverb *etto*, thence,
is probably a contracted form etato (Abl. of etām); in ettavatā, = etāvat, the consonant of the base is doubled.

344. (b) ADVERBIAL DERIVATIVES.

Adverbial derivatives from pronominal bases constitute a large and useful class of words.

The principal suffixes used to form these adverbs have been given above (337, b). We will give here a few examples of such formation.

345. dā, dāni, rahi express time.

EXAMPLES.

Pronominal base.   Adverb.
ka  (348, a)   karahi, kadā, when.
i   (307, a)    idāni, now; at this time.
ta  (290, a)   tarahi, tadā, tadāni, then; at that time.
etta  (298, 302) etarahi, now.

346. to, tra, tha, dha, ha, ham, him, form adverbs of place. Before a short vowel the t of tha is doubled.

EXAMPLES.

Pronominal base.   Adverb.
ka, ku  (318, a) kattha, kutra, kuttha, kahām, kuham, kuhim, where? whither? wherein? in what place?
ya  (314, d) yatra, yattha, where, wherein, whither.
ya   yato, from what.
e   (304) ettha, here, herein.
a   (307, a) atra, attha, here.
ta  (290, a) tattha, tatra, taham, tahim, there, thither.
Pronominal base.  Adverb.

ta  tato, thence, from that place.
i  (307, a) iha, idha, here, in this place.
i  ito, hence, from this place.
eta  (298, 302) etto, (through etato 343), hence.

347. thā, va, vam, tham, ti form adverbs of manner.
ta  tathā, thus, so, like that.
ka  katham, how?
i  ittham, thus, in this manner.
i  iva, like this, as, as it were.
i  iti, thus, in this manner.
e  eva, evam, so, just so.
y  yathā, as, like.

348. Another suffix va, from vat (=Sansk. vat), forms adverbs of time and cause from the pronominal bases tā, ya, ki. The final t of vat is dropped according to the phonetic laws obtaining in Pāli, which do not suffer any consonant to remain at the end of a word, except m; before a vowel, however, the final t is revived in the form of a d; as for instance: tāva, but; tāvad eva.

Pronominal base.  Adverb.

ya  yāva, until; as long as; in order that
ta  tāva, so long, still, yet.

Remarks. Final a of the base is lengthened before va (vat), which, as we have seen already (219, ff), forms adjectives from nouns.

The Abl. sing. suffix tā is also added to such forms as the above.

Ekamples.
yāvatā, as far as, because.
tāvatā, so far, to that extent, on that account.
From other pronominal bases we have:

<table>
<thead>
<tr>
<th>Pronominal base</th>
<th>Adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>eta (298)</td>
<td>ettāvataḥ, to that extent, so far, thus.</td>
</tr>
<tr>
<td>ki (318, a)</td>
<td>kītāvataḥ, to what extent? how far?</td>
</tr>
</tbody>
</table>

349. It has been seen that by adding ka to these forms we obtain adjectives of cognate meaning.

350. The suffix di, expressing condition, is found only in yadi, if.

351. The suffix ti, is found in: kati, how many? yati, as many, and tati, so many.

352. Certain Case-forms of pronouns are used adverbially. They will be considered in the Chapter on Adverbs.

**ADJECTIVES DECLINED PRONOMINALLY.**

353. A few adjectives take the pronominal declension. They are:

- katara, which? what?
- katama, which? what?
- añña, other, another

- aññatama, one of several, a certain
- para, distant, other

- dakkhina, right (not the left)
- adhara, lower, inferior
- amuka, so and so, such

(310, e)
CHAPTER X.

VERBS.

354. Conjugation, or the inflection of verbs, consists in making the verbal root undergo certain changes in form, by the addition to it of certain prefixes and terminations, to show the difference of Voice, of Tense, of Mode, of Person, and of Number.

355. There are two voices:

(1) The Active, called in Pāli Parassapada (lit. a word for another) and
(2) The Reflective, in Pāli called Attanopada (lit. a word for one's self).

356. The Active Voice, or Parassapada may be said to be used, when the fruit or consequence of the action expressed by the verb passes on to person or thing other than the subject or agent; the Reflective Voice or Attanopada, is used when the fruit or the consequence expressed by the verb accrues to no one else but to the agent. The Reflective Voice merely implies that the agent has the ability to do that action or suffer that state which is denoted by the Root.

357. It must here be remarked that the Reflective Voice has lost very much of its importance, and that the distinction between Active or Reflective has been almost, if not altogether, effaced, and that the choice between Active or Reflective is mostly determined now by metrical exigencies. It, therefore, follows the Reflective Voice or the "Middle Voice," as it is also called, is confined to poetry, and is but rarely found in prose.

358. There are six Tenses:

(1) The Present; and its preterite:
(2) The Imperfect; used originally to express a definite past.
(3) The Aorist, expressing time recently past. This is now the only true past tense in Pāli, and is very extensively used.

(4) The Perfect, originally an indefinite past. This tense is of very rare occurrence.


(6) The Conditional, expressing future time relatively to something that is past, and an action unable to be performed on account of some difficulty in the way of its execution.

359. There are three Modes of the Present Tense:

(1) The Indicative,
(2) The Imperative, and
(3) The Optative.

360. The Present, the Perfect and the Future Tenses have each a Participle, called after them:

(1) The Present Participle.
(2) The Perfect Participle, and
(3) The Future Participle.

Remarks. The Perfect Participle, mostly formed from the Root, is principally of past and passive meaning; sometimes also of neuter meaning.

361. There is also a Participle of Necessity, also called Future Passive Participle and Potential Participle, which is but a Verbal Adjective.

362. According to the Base on which they are formed, the Present and the Future Particles may be Active or Passive in sense.
363. There are two Verbal Nouns:

(1) The *Infinitive*, in the Accusative Case-form; sometimes (rarely) in the Dative Case-form; which has nothing to do with the Conjugation and the Tense-Systems; and has the sense of a regular Infinitive.

(1) A *Gerund* so-called, which is but the Case-form of a derivative noun having the force of an absolute participle.

364. There are two Numbers: the Singular and the Plural.

365. There are three Persons: the First, Second and Third Persons.

366. From what has been said above, it will be seen that the tenses group themselves into four well-defined classes or systems:

(1) The *Present System*, composed of:
   (a) The Present Indicative, and its preterite:
   (b) The Imperfect;
   (c) The Present Imperative;
   (d) The Present Optative, and
   (e) The Present Participle.

(2) The *Aorist System*, composed of;
   Th Aorist Tense only.

(3) The *Perfect System*, comprising;
   (a) The Perfect Tense, and
   (b) The Perfect Participle.
(4) The Future System, composed of:
   (a) The Future Tense:
   (b) The Conditional, and
   (c) The Future Participle.

367. There is a division of the tenses, more fictitious than real, into "Special Tenses" and "General Tenses", from such a division, one would be inclined to think that the former are formed on a special base or modified form of the root, and the latter, therefore, from the root itself. But such in fact is not the case, for it will later on be remarked that the special and the general tenses not seldom interchange their bases.

368. As, however, the Present System is by far the most important, and as it is made the basis of the different Conjugations or Classifications of Verbs, we will, in the next section, explain the formation of the several stems or bases of the Present System (otherwise called "Special Tenses," ) of which there are ten, divided into Seven Conjugations.

These bases are in consequence called "Special Bases."

369. The Conjugation of Verbs is furthermore divided into Primitive and Derivative Conjugations.

(A) PRIMITIVE VERBS.

Formation of the special bases of the Present System Conjugation.

370. The verbs of the First Conjugation form the Present stem or base in four ways, as follows:

(1) The roots end in a consonant, and to form the base or stem, simply add A.
Examples.

Roots.  
pac, to cook  
labh, to obtain  
mar, to die  
rakkh, to keep, guard  
yāc, to entreat, beg  
vad, to tell, say  
tar, to cross  
jiv, to live  
bhar, to carry

Bases.  
paca  
labha  
mara  
rakkha  
yāca  
vada  
tara  
jīva  
bhara

371. To this division belong those roots which, ending in a consonant preceded by i or u, sometimes do, and sometimes do not, strengthen the vowel (i, u)

Examples.

(Without Strengthening.)

Roots.  
tud, to know, destroy  
phus, to touch  
likh, to write  
nud, to remove

Bases  
tuda  
phusa  
likha  
nuda

(With Strengthening.)

Roots.  
gup, to keep, watch  
subh, to shine, be beautiful

Boses.  
gopa  
sobha

(2) The roots of this division do not take the conjugational sign a: the personal endings of the tenses are added directly to the root.

Examples.

Roots.  
yā, to go  
vā, to blow

Bases.  
yā  
vā
Roots. | Bases.
---|---
ṭhā, to stand | ṭhā
khyā, to tell (with prefix) | khyā
brū, to speak | brū

Remarks. (a) To this class may be said to belong the roots ending in i, ī, or u, ē which, when a is added to them, do not take their semi-vowel substitute, but are merely gunated (109, 104—107).

**Examples.**

<table>
<thead>
<tr>
<th>Roots</th>
<th>Bases</th>
</tr>
</thead>
</table>
| ni, to lead | ne (or naya) (**3rd Division**)
| ji, to conquer | je (or jaya) (**3rd Division**)
| hū, to be | ho
| ku, to sound | ko (or kava) (**3rd Division**)

(b) To these transformed roots, which at first sight appear to be pure roots, the personal endings are added, as after the roots yā, vā, thā, etc., (**2nd Division**).

(c) So that these roots assume two special bases: one in e or aya, and one in o or ava, according as the last vowel is i, ī or u, ē.

(3) The roots of this division end in i, ī or u, ē which, before the conjugal sign a, are respectively changed to ay and av (**103—110**).

**Examples.**

<table>
<thead>
<tr>
<th>Roots</th>
<th>Bases</th>
</tr>
</thead>
</table>
| nī, to lead, guide | (√ni + a =) naya
| ji, to conquer | (√ji + a =) jaya
| bhū, to be | (√bhū + a =) bhava
Roots.  

Bases

ku, to make a sound  $(\sqrt{ku} + a =)$ kava  
khi, to govern  $(\sqrt{khi} + a =)$ khaya

(See above No. 2, Remarks (a, c),)

(4) The verbs of the Fourth Division of the First Conjugation form their special bases by reduplicating the root.

Examples.

Roots.  

Bases.

ṭhā, to stand  tiṭṭhā

dā, to give  dadā

dhā, to hold  dadhā

hā, to forsake  jahā

hū, to sacrifice  juho

Remark. These retain the long ā before the Personal endings of the Present and of the Imperative.

372. The Rules of Reduplication are as follows:

(1) Reduplication consists in the doubling of the first consonant of a root together with the vowel that follows it.

If the root begins with a vowel, that vowel alone is reduplicated.

(2) A guttural is reduplicated by its corresponding palatal.

(3) An unaspirate is always reduplicated by an unaspirate (page 2,); which means that an unaspirate is reduplicated by itself.

(4) The initial h of a root is reduplicated by j.

(5) An aspirate is reduplicated by its unaspirate.
(6) \( \tilde{v} \) is generally reduplicated by \( u \).
(7) A long vowel is shortened in the reduplicated syllable. That is:

(a) \( a \) or \( a \) takes \( a \) in reduplication, and sometimes \( i \).
(b) \( i \) or \( \tilde{i} \) takes \( i \).
(c) \( u \) or \( \tilde{u} \) takes \( u \) but sometimes \( a \).
(d) \( i \) is occasionally changed to \( e \).
(e) \( u \) is changed to \( o \) sometimes.
(f) \( a \) of the root, following the first consonant, is sometimes changed to \( \tilde{a} \); that is, it is lengthened.

**Examples.**

<table>
<thead>
<tr>
<th>Simple roots</th>
<th>Reduplicated bases</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhā, to hold</td>
<td>(Rule 372, 5, 7—( a )) dadhā</td>
</tr>
<tr>
<td>dā, to give</td>
<td>(Rule 372, 3, 7—( a )) dadā</td>
</tr>
<tr>
<td>kit, to cure</td>
<td>(Rule 372, 2, 7—( b ); 88). cikiccha</td>
</tr>
<tr>
<td>gam, to go</td>
<td>(Rule 372, 2, 7—( a )) jagama</td>
</tr>
<tr>
<td>khan, to dig</td>
<td>(Rule 372, 2, 7—( a )) cakhana</td>
</tr>
<tr>
<td>har, to bear</td>
<td>(Rule 372, 4, 7—( a ) and ( f )) jahāra</td>
</tr>
<tr>
<td>has, to laugh</td>
<td>(Rule 372, 4, 7—( a ) and ( f )) jahāsa</td>
</tr>
<tr>
<td>budh, to know</td>
<td>(Rule 372, 3, 7—( e )) bubodha</td>
</tr>
<tr>
<td>suc, to mourn</td>
<td>(Rule 372, 3, 7—( e )) susoca</td>
</tr>
<tr>
<td>pac, to cook</td>
<td>(Rule 372, 3, 7—( a )) papaca</td>
</tr>
<tr>
<td>chid, to cut</td>
<td>(Rule 372, 5, 7—( d )) cicheda</td>
</tr>
<tr>
<td>bhū, to be</td>
<td>(Rule 372, 5, 7—( c )) babhuva</td>
</tr>
<tr>
<td>vas, to live</td>
<td>(Rule 372, 6, 7—( f )) uvāsa</td>
</tr>
<tr>
<td>vad, to say</td>
<td>(Rule 372, 6, 7—( f )) uvāda</td>
</tr>
<tr>
<td>ah, to say</td>
<td>(Rule 372, 1( a ), 22) āha</td>
</tr>
</tbody>
</table>
Remarks. The above rules of reduplication apply as well to the Perfect Tense; but as the Perfect is very seldom used in Pāli, the student ought not to assume the existence of any form unless it be actually found in the course of his reading.

373. The Verbs of the Second Conjugation form their Special Bases by inserting niggahita before the last consonant of the root, and then adding a, as in the First Conjugation. Niggahita follows the usual rules of Sandhi (39).

Examples.

Roots.                     Bases.
ruḍh, to restrain          runḍha
muca, to free              muṇca
chiḍ, to cut               chiṇḍa
lip, to smear              limpa
bhuj, to eat               bhunja
pis, to grind              piṃsa

374. The sign of the Third Conjugation is ya, which is added to the root; the rules for the Assimilation of y (70ff) are regularly applied.

Examples.

Roots.                     Bases.
yudh, to fight             (vṛyudh + ya (74, vi)= yujjha
budh, to know              (vṛbudh + ya (74, vi)= bujjha
pas, to see                (vṛpas + ya (76, i)= passa
dus, to vex                (vṛdus + ya (76, i)= dussa
gā, to sing                (vṛgā + ya )= gāya
jhā, to think              (vṛjhā + ya )= jhāya
Remarks. The roots of this conjugation ending in long ā, are sometimes given under the form of e also; thus:

ge = gā, to sing.
ve = vā, to weave.
jhe = jhā, to think, meditate.

375. The forms in ā (gā, etc.) belong, as we have already seen, to the Third Conjugation, but those in e belong to the First Conjugation (3rd Division), and form their bases by the addition of a. Thus:

ge + a = gāya.
ve + a = vāya.

Remarks. Note well that final e + a = āya with lengthening of the first a.

376. The Verbs of the First Conjugation form the present Stem or Base by the addition of īu, or pā if the root end in a vowel; but īu or īā if the root end in a consonant.

Remarks. (a) The u of īu and īūu may be strengthened to o.

(b) This u or o may, before a personal ending beginning with a vowel, be changed to va (27, ii a, b).

Examples.

Roots. Bases.

su, to hear sunā or suno
āp (with prefix pa = pāp) to attain pāpuṇā or pāpuṇo

(c) The long ā of pā, īnā is retained before the Personal endings of the Present and of the Imperative except the 3rd Person Plural. Occasionally, however, it is found shortened.
(d) In a few cases the \( \eta \) is de-lingualised and changed to the dental nasal, \textit{viz}, \( n \), following in this the analogy of the Sanskrit.

377. Verbs of the \textbf{Fifth Conjugation} form their bases by adding \( nā \) to the root, which as a rule ends in a vowel.

\textit{Remarks.} (a) If the final vowel of the root is long (\( α \)), it is shortened before \( nā \).

(b) Under the influence of a \textit{preceding} Sanskrit \( r \) or \( r \), \( nā \) is sometimes lingualised and becomes \( nā \).

\textbf{Examples.}

\begin{tabular}{ll}
\textbf{Roots.} & \textbf{Bases.} \\

ci, to heap, collect & cinā. \\
ki, to buy, barter (Sans. kri) & kīnā or kinā. \\
dhū, to shake & dhunā. \\
ji, to conquer, win & jinā. \\
as, to eat & asnā. \\
jā, to know & jānā. \\
yu, to mix, associate & yunā \\
\end{tabular}

\textit{Remarks.} The long \( a \) of \( nā \) is retained in all the persons of the Present and Imperative, except in the \textit{3rd-Plural}. The short form in \( nā \) is also often found.

378. The Verbs of the \textbf{Sixth Conjugation} form their Special Bases by adding \( u \) to the root; this \( u \) generally strengthens to \( o \), which before an ending beginning with a vowel is changed to \( va \) (27).

\textbf{Examples.}

\begin{tabular}{ll}
\textbf{Roots.} & \textbf{Bases.} \\
kar, to do, make & karo \\
tan, to stretch, expand & tano \\
kuṇ, to make a sound & kuṇo \\
vān, to beg, ask for & vano \\
\end{tabular}
Remarks. (a) The conjugation of ākar, highly irregular and formed on several bases, will be given in full later on.

(b) The roots belonging to this Conjugation are remarkably few.

379. The Verbs of the Seventh Conjugation form their Special Bases by adding to the root aya, which by contraction may be replaced by e. The forms in e are more commonly met with than those in aya. (Compare: 1st Conjugation, 3rd Division).

Remarks. The following should be carefully noted:

(a) When the radical vowel is u, it is changed to o, provided it be not followed by a Conjunct Consonant.

(b) Radical a, if followed by a single Consonant, is generally lengthened, in some cases, however, it remains short.

(c) It will be perceived from the above that the verbs of the Seventh Conjugation have two bases: one in e and one in aya (Compare: 1st Conjugation, 3rd Division).

Examples.

<table>
<thead>
<tr>
<th>Roots</th>
<th>Bases</th>
</tr>
</thead>
<tbody>
<tr>
<td>cur, to steal</td>
<td>core or coraya</td>
</tr>
<tr>
<td>gup, to guard, shine</td>
<td>gope or gopaya</td>
</tr>
<tr>
<td>pus, to nourish</td>
<td>pose or posaya</td>
</tr>
<tr>
<td>bandh, to bind</td>
<td>bandhe or bandhaya</td>
</tr>
<tr>
<td>tir, to finish, accomplish</td>
<td>tire or tīraya</td>
</tr>
<tr>
<td>chaḍḍ, to throw away</td>
<td>chaḍḍe or chaḍḍaya</td>
</tr>
<tr>
<td>kath, to say</td>
<td>kathe or kathaya</td>
</tr>
</tbody>
</table>
380. A great many roots can form their bases according to two or three or even most Conjugations, in which case the meaning of each Special Base from the same root, differs, in most instances, from the original meaning of the root itself. This will be better understood by several examples. The numbers after the bases refer to the Conjugations.

**Examples.**

<table>
<thead>
<tr>
<th>Roots</th>
<th>Bases</th>
</tr>
</thead>
<tbody>
<tr>
<td>subh sobha (1), to shine: √subh + a = sobha.</td>
<td></td>
</tr>
<tr>
<td>subh sumbha (2), strike: √subh + m + a = sumbha.</td>
<td></td>
</tr>
<tr>
<td>kus kosa (1), to call, cut: √kus + a = kosa.</td>
<td></td>
</tr>
<tr>
<td>kus kussa (3), to embrace: √kus + ya, kusya = kussa (76).</td>
<td></td>
</tr>
<tr>
<td>tik teka (1), to go: √tik + a = teka.</td>
<td></td>
</tr>
<tr>
<td>tik tikuṇā (4), to oppress: √tik + uṇā = tikuṇā.</td>
<td></td>
</tr>
<tr>
<td>rī re (1), to expand: √rī + a = re.</td>
<td></td>
</tr>
<tr>
<td>rī rīṇā, (5), to inform: √rī + ṣā = rīṇā.</td>
<td></td>
</tr>
<tr>
<td>li laya (1), to liquify: √li + a = laya.</td>
<td></td>
</tr>
<tr>
<td>li linā (4), to approach: √li + nā = linā.</td>
<td></td>
</tr>
<tr>
<td>tan tana (1), to aid, assist: √tan + a = tana.</td>
<td></td>
</tr>
<tr>
<td>tan tano (6), to expand, stretch: √tan + u (≡ o) = tano.</td>
<td></td>
</tr>
<tr>
<td>vaddha vaddha (1), to grow, increase, √vaddh + a = vaddha.</td>
<td></td>
</tr>
<tr>
<td>vaddha vaddhe (7), to pour from one vessel into another: √vaddh + e = vaddhe.</td>
<td></td>
</tr>
<tr>
<td>vid vida (1), to know: √vid + a = vida.</td>
<td></td>
</tr>
<tr>
<td>vid vijja (3), to be, have: √vid + ya = vidya = vijja.</td>
<td></td>
</tr>
<tr>
<td>vid vind (2), to find, get, enjoy: √vid + m + a = vinda.</td>
<td></td>
</tr>
<tr>
<td>vid vede, vedaya (7), to feel, speak: √vid + e = vede or vedaya.</td>
<td></td>
</tr>
</tbody>
</table>
CONJUGATION OF THE PRESENT SYSTEM.

First Conjugation.

381. The bases of the verbs having been formed according to the rules given in the preceding paragraphs, there only remains to add to them the appropriate Personal Endings. We now give the Personal Endings for the tense of the Present-System, which is by far the most important, omitting the Present Participle, which will be treated in a special chapter.

Present Indicative.


1. mi   ma  e  mhe
2. si   tha se  vhe
3. ti   nti te  nte, re

Imperfect.

1. a, am amhā iṃ  mhase
2. o   ttha se  vham
3. a   u  ttha tthum

Imperative.

1. mi   ma  e  āmase
2. hi   tha ssu  vho
3. tu   ntu tam ntam

Optative.

1. eyyāmi eyyāma eyyam eyyāmhe
2. eyyāsi eyyātha etho eyyavho
3. eyya  eyyum etha eram
Remarks. (a) In the singular Optative Active Voice, e may be substituted for eyyämi, eyyäsi and eyya.

(b) The vowel of the base is dropped before a Personal Ending beginning with a vowel.

(c) Before mi and ma of the Present Indicative, the a of the base is lengthened.

(d) In the 2nd person singular Active of the Imperative, hi may be dropped and the base or stem alone used. Note that before hi the a of the base is lengthened.

382. As has been said above (370), the First Conjugation has four divisions. The roots ending in a consonant and adding a to form the base, are extremely numerous.

383. The following is the paradigm of *pac*, to cook.

**Present Indicative.**

I cook, etc.

<table>
<thead>
<tr>
<th>Active</th>
<th>Reflective</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Plur.</strong></td>
</tr>
<tr>
<td>1. pacämi</td>
<td>pacäma</td>
</tr>
<tr>
<td>2. pacasi</td>
<td>pacatha</td>
</tr>
<tr>
<td>3. pacati</td>
<td>pacanti</td>
</tr>
</tbody>
</table>

**Imperfect.**

I cooked, etc.

| 1. apaca | apacamhā | apacim | apacamhase |
| apacam | | | |
| 2. apaco | apacattha | apacase | apacavhäm |
| 3. apaca | apacu | apacattha | apacatthum |
**THE PALI LANGUAGE.**

**Imperative.**

Let me cook, etc.

<table>
<thead>
<tr>
<th>Active.</th>
<th>Reflective.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Plur.</strong></td>
</tr>
<tr>
<td>1. pacāmi</td>
<td>pacāma</td>
</tr>
<tr>
<td>2. pacāhi</td>
<td>pacatha</td>
</tr>
<tr>
<td>pac</td>
<td>pacantu</td>
</tr>
<tr>
<td>3. pacatu</td>
<td>pacantu</td>
</tr>
</tbody>
</table>

**Optative.**

I may, should, can, could—cook, etc.

| 1. paceyyāmi | paceyyāma | paceyyam | paceyyāmhe |
| pace | paceyyātha | pacetho | paceyyavho |
| 2. paceyyāsi | paceyyā | pacetha | paceyyavho |
| pace | paceyyum | pacetha | paceyam |

**Remarks.** (a) The Augment a of the Imperfect may be omitted, so that we also have the forms: paca, pacām, pacō, etc.

(b) The final vowel of the 3rd person singular active may also be long: apacā, apacū.

384. The above Personal Endings of the Special Tenses are affixed to the Special Base of the seven Conjugations, after the model of ṣpac.

385. Roots of the 1st Conjugation in i, ē and u, ū require no explanations. The base being obtained 371, 3), the above Endings are merely added to it.

ṣbhū, to be; base; bhava ṣnī, to lead; base, naya.
### Present.

#### Active.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. bhavāmi</td>
<td>bhavāma</td>
<td>nayāmi</td>
<td>nayāma</td>
</tr>
<tr>
<td>2. bhavasi</td>
<td>bhavātha</td>
<td>nayasi</td>
<td>nayatha</td>
</tr>
<tr>
<td>3. bhavati</td>
<td>bhavanti</td>
<td>nayati</td>
<td>nayanti</td>
</tr>
</tbody>
</table>

#### Reflective.

|      |          |          |          |
|      | bhavāmhe | naye     | nayāmhe   |
|      | bhavavhe | nayase   | nayavhe   |
|      | bhavante | nayate   | nayante   |

### Imperfect.

#### Active.

|      |          |          |          |
| 1.   | abhava    | abhavamhā| anaya     |
|      | abhavanm  |          | anayamhā  |
| 2.   | abhavo    | abhavattha| anayo    |
|      | abhavu    |          | anayattha |
| 3.   | abhava    | abhavattha| anaya    |
|      |           |          | anayu     |

#### Reflective.

|      |          |          |          |
| 1.   | abhavīm  | abhavāmhase anayim | anayāmhase |
|      | abhavase | abhavāhama anayase | anayavhama |
|      | abhavattha| abhavatthama anayatha| anayatthama |

### Imperative.

#### Active.

|      |          |          |          |
| 1.   | bhavāmi  | bhavāma  | nayāmi    |
|      | bhavahi  | bhavatha | nayāhi    |
|      | bhava    |          | naya      |
| 3.   | bhavatu  | bhavantu | nayatu    |
|      |           |          | nayantu   |

#### Reflective.

|      |          |          |          |
| 1.   | bhave    | bhavāmase| naye     |
|      | bhavassu | bhavavho | nayassu  |
|      | bhavatam | bhavantam| nayatam  |
Optative.
Active.

--- | --- | --- | ---
1. bhāveyyāmi, bhāveyyāma nayeyyāmi, nayeyyāma naye
2. bhāveyyāsi, bhāveyyātha nayeyyāsi, nayeyyātha naye
3. bhāveyya, bhāveyyum nayeyya, nayeyyum naye

Reflective.
1. bhāveyyām bhāveyyāmhe nayeyyām nayeyyāmhe
2. bhavetho bhāveyyavho nayetho, nayeyyavho
3. bhavetha bhaveratho nayetha nayeratho

386. The roots of the first conjugation which take the Personal Endings directly (371, 2) are not numerous.

387. It must be here noted that in Pali all the roots are not conjugated in the Active and the Reflective Voices for all the tenses. Especially so is the case with the roots that take the Personal Endings directly.

Examples.

\[ \text{yā, to go; vā, to blow; bhā, to shine:} \]
--- | --- | --- | --- | --- | ---
2. yāmi | yāma | vāmi | vāma | bhāmi | bhāma
3. yāsi | yātha | vāsi | vātha | bhāsi | bhātha
4. yāti | yanti | vāti | vanti | bhāti | bhantī

Remarks. Before nti, 3rd Plural, ā of the root is shortened.

388. In the Optative, a y is inserted before the Personal Endings:

yāyeeyyāmi, yāyeeyya; vāyeeyya, vāye, etc., etc.
389. Some roots of this class are gunated (110) generally in the Reflective and 3rd Plural Present Active: ś bru to speak.

Active.

1. brūmi     brūma     brave     brūmhē
2. brūsi     brūtha    brūse     brūvhe
3. brūti     bravanti  brute     bravante

Reflective.

Remarks. In the Plural 1st and 2nd Persons Reflective, the ụ is sometimes found shortened.

390. Other roots of this conjugation are:

ś han, to strike, kill, 3rd singular = hanti, but 3rd plural = hananti.

In the Aorist we have: ahan, hani, etc.

ś j to go, strengthened to e; the weak base ya is also used (cf. 1st Conjugation, 3rd division, such roots as ni: strong base ne and weak base naya. Similarly, ji: strong base je and weak base jaya.) We therefore obtain—

1. emi          ema
2. esi          etha
3. eti          enti and yanti.

ś thā, to stand, thāti, thāsi, etc.

pā, to guard, protect, pāti, pāsi, etc.

Remarks. (a) Roots of this class may, like others belonging to different Conjugations, be compounded with Verbal Prefixes.

Examples.

ś khyā, to tell + ā = ākhyā + ti = ākhyāti; ś thā + ni = nīthā + ti = nīthāti, to be finished. ś han + ni = nihan + ti = nihanti, to strike down.

ś i + upa = upe (21) + ti = upeti, to approach.
(b) the ā of ฯ theā is shortened to a, when the root is reduplicated (1st Conjugation, 4th Division).

(c) ฯ theā, in composition with Verbal Prefixes, often assumes the Special base ṭhaha.

**Examples.**

ฯ theā + sah = saṃṭhāti, or saṃṭhahāti, or sanṭṭhathā (See Niggahīla Sandhi), to stand.

ฯ theā + pati = patiṭṭhāti, or patiṭṭhahāti, to stand fast, firmly.

ฯ theā + ud = uṭṭhāti, or uṭṭhahāti, to stand up.

391. Similarly, ṝdhā, which at first sight would appear to belong to the 1st Conjugation, 2nd Division, de-aspirates itself into dha, and migrates into the ṝpac class (370, 1). Moreover, it is used only with Verbal Prefixes. This root also belongs to the reduplicating-class (372) and consequently has also the base dadhā. A base dha, of the same root, is extensively used.

**Examples.**

ǳ dhā to carry, bear, hold + ni = nidahāti, or nidadhāti, or nidheti, to put down, hold aside (= lay aside.)

ǳ dhā + abhi = abhidahāti or abhidadhāti or abhidheti, to declare, point out.

392. Some roots belonging to the Reduplicating Class (371, 4th Division), also take the Personal Endings directly in the Present Tense and the Imperative.*

*Throughout this chapter many Pāli Grammars have been consulted, such as: Saddanīti, Niruttidipani, Galonpyan, Akhyātapadamāla, etc.
393. By false analogy, some roots in i (371, 3rd Division) seem to belong to the class of roots which take the endings directly; but, in reality, these roots belong not to the 2nd Division, but to the 3rd Division, the endings being added, not after the root, but after the strengthened (Chapter IV, p. 33) base, i or i having first been changed to e under influence of a (21, i). Those bases are conjugated exactly like jcur base core, paradigm of which is given lower down. The Reflective Voice of such roots is formed from the base in aya.

**Examples.**

Jañi, base ne or naya.

**Present.**

<table>
<thead>
<tr>
<th>Active</th>
<th>Reflective</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Plur.</strong></td>
</tr>
<tr>
<td>1. nemi</td>
<td>nema</td>
</tr>
<tr>
<td>2. nesi</td>
<td>netha</td>
</tr>
<tr>
<td>3. neti</td>
<td>nenti</td>
</tr>
</tbody>
</table>

**Imperative.**

| **Sing.** | **Plur.** | **Sing.** | **Plur.** |
| 1. nemi | nema | naye | nayámase |
| 2. nehi | netha | nayassu | nayavho |
| 3. netu | nentu | nayatam | nayantam |

**Remark.** The Optative may also be formed on the base in ne, as:

**Optative.**

| **Sing.** | **Plur.** | **Sing.** | **Plur.** |
| 1. neyyämi | neyyäma | neyyam | neyyämhe |
| 2. neyyäsi | neyyätha | netho | neyyavho |
| 3. neyya | neyyum | nayetha | nayeram |
394. Other roots are:

拗, to lie down, base: se or saya.
拗, to conquer, base: je or jaya.
拗, to set a net, base: de (in oddeti).

Remark. The most important root of the Root-Class is 挠, to be, which is rather defective; it will be given in a special chapter (See Defective Verbs).

Reduplicating Class.

395. The verbs of this class are characterised by taking a reduplicating syllable: the rules have been given above (372). The conjugation presents no difficulty. For instance: 挠, to give.

<table>
<thead>
<tr>
<th>Active.</th>
<th>Imperfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Present.</strong></td>
<td><strong>Imperfect.</strong></td>
</tr>
<tr>
<td>1. dadâmi</td>
<td>dadâma</td>
</tr>
<tr>
<td>2. dadâsi</td>
<td>dadâtha</td>
</tr>
<tr>
<td>3. dadâti</td>
<td>dadanti</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Active.</th>
<th>Optative.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Plur.</td>
</tr>
<tr>
<td>1. dadeyyâmi</td>
<td>dadeyyâma</td>
</tr>
<tr>
<td>2. dadeyyâsi</td>
<td>dadeyyâtha</td>
</tr>
<tr>
<td>3. dadeyya, dade</td>
<td>dadeyyum</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Active.</th>
<th>Imperative.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Plur.</td>
</tr>
<tr>
<td>1. dadâmi</td>
<td>dadâma</td>
</tr>
<tr>
<td>2. dadâhi, dadâ</td>
<td>dadâtha</td>
</tr>
<tr>
<td>3. dadâtu</td>
<td>dadantu</td>
</tr>
</tbody>
</table>
396. Some tenses of this verb are formed directly from the base; they will be given in their proper place.

Remarks. (a) Of *dā, we also find the bases: *daja and *de, formed by false analogy: *dajjāmi, *dajjasi, *dajjati; *dajjāma, *dajjatha, *dajjanti, etc., *demi, *desi, *deti; *dema, *detha, *denti, etc.

(b) There is an anomalous form of the singular Present very probably formed on the analogy of the plural: *dammi, *dasi, *dati.

(c) The Reflective forms do not exist for most of the tenses, only a very few are met with: the first singular and the first plural: *dade, *dadāmase.

(d) In the root *ṭha the final ā of a base is preserved long only in the first singular and plural Present:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>tiṭṭhami</td>
<td>tiṭṭhāma</td>
</tr>
<tr>
<td>tiṭṭhasi</td>
<td>tiṭṭhatha, ṭhātha</td>
</tr>
<tr>
<td>tiṭṭhati</td>
<td>tiṭṭhanti</td>
</tr>
</tbody>
</table>

It will be remarked that ṭhātha, 2nd person plural, is formed directly from the root.

The 2nd, 3rd, 4th, 5th, 6th and 7th conjugations.

397. The conjugation of the 2nd, 3rd, 4th, 5th, 6th and 7th Classes does not present any difficulty; the Personal Endings are added as has already been shewn for the First Conjugation.

Second Conjugation.

398. *chid, base: chinda (373), to cut,
THE Pali LANGUAGE.

Present (Active).

Singular. chindāmi, chindasi chindati
Plural. chindāma chindatha chindanti

Present (Reflective).

Singular. chinde chindase chindate
Plural. chindāmhe chindavhe chindate

399. The other Tenses are formed regularly, as: chindeyyāmi, chindeyyāsi, chindeyya, or chinde; chindeyyāma, chindeyyātha, chindeyyum.

And so on for the other Tenses.

Remark. The root rudh, to obstruct, has five bases: rundhali, rundhiti, rundhīti, rundheti and rundhoti.

Third Conjugation.

400. \textit{div}, base: dibba (77), to play.

Present (Active).

Singular. dībbāmi dībbasi dībbati
Plural. dībbāma dībbatha dībbanti

Present (Reflective).

Singular. dibbe dībblease dībbleate
Plural. dībbāmhe dībbavhe dībbleante

The other Tenses are formed regularly, as: Imperfect: adībbā, adibbo, adībbā, adībbamha, adībbathha, adībbu. Optative: dibbe, dibbeyya, dibbeyyāmi dibbeyyāsi, etc.

Fourth Conjugation.

401. \textit{su}, base: sunā (376) or suno, to hear.
Present (Active).

1. suñāmi suñāma or suñomi suñoma
2. suñāsi suñātha or suñosi suñotha
3. suñāti suñānti or suñoti suñonti, suñvanti

Remarks. (a) The other Tenses are formed on the base: suñā, final ā being dropped before initial i and e, as suñeyyāmi, suñeyyāsi, etc., suñissāmi, suñissāma, suñissasi, etc.

(b) J sak, to be able, belongs to this conjugation, but has developed several bases; sakkunāti, with the k doubled; sakkoti, by assimilation (57)=sak+no sakkno=sakko+ti=sakkoti. Similarly, there is a form sakkāti, obtained by the same process; sak+nā=saknā, sakkā+ti=sakkāti: and still another form occurs, with short a: sakkati.

(c) J āp, to attain, with prefix pa (pa+āp=pāp), shows three forms: pappoti, pāpuṇāti, pāpuṇoti.
J gah, to take, seize, has for base: gaṅhā, with metathesis (111, p. 35): gaṅhāmi, gaṅhāsi, etc.

(d) We have already said that the n is very often de-lingualized (376, d). That is to say, many of the roots belonging to the 4th Conjugation form their bases according to the 9th Conjugation of Sanskrit verbs, by adding nā to the root. For instance, from J cī, to collect, to heap, we have: cināti, to gather; ocināti, ocinati, to pick up, to gather. Remark that the base may be with short a as well as with long ā and that this is the case with many of the roots of this Conjugation of: saṅcinati, saṅcinoti, saṅcināti, to accumulate.
(e) From \( \sqrt{bhū} \) we have a verb: abhisambhunati and abhisambhunoti, to obtain. The root of this verb is said by some grammarians to be Sanskrit \( \sqrt{bhṛī} \), but this is most improbable. Some Native grammarians give a root sambhū, found only in the Dhammapada, not perceiving it is merely a compound of prefix sam + \( \sqrt{bhū} \).

**Fifth Conjugation.**

402. \( \sqrt{dhū} \), to shake; base dhunā (377).

**Active.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. dhunāmi</td>
<td>dhunāma</td>
<td>dhune</td>
<td>dhunāmhe</td>
</tr>
<tr>
<td>2. dhunāsi</td>
<td>dhunātha</td>
<td>dhunase</td>
<td>dhunavhe</td>
</tr>
<tr>
<td>3. dhunāti</td>
<td>dhunanti</td>
<td>dhunate</td>
<td>dhunare</td>
</tr>
</tbody>
</table>

**Reflective.**

**Remarks.** (a) Other verbs belonging to this Class are: \( \sqrt{jñā. jā, nā} \) to know, base: jānā; \( \sqrt{as} \), to eat, base: asnā; \( \sqrt{mun=man} \), to think, base: munā.

(b) The student will have remarked that the 4th and 5th Conjugations very often interchange their bases. This is owing to the false analogy of Sanskrit Roots.*

---

*Up to date I did not know that Pali would have to be taught in the B. A. classes but the news has been just received that it is to be taught, and that, moreover, the students in the B. A. will be required to study, to a certain extent, Sanskrit
Sixth Conjugation.

403. \( \sqrt{k}ar \), to make, to do, base: *karo* (378).

**Present.**

Sing. Plur.
1. karomi karoma
2. karosi karotha
3. karoti karonti

**Remarks.** (a) There are several bases of the root *kar*, as: *karo, kara, kubb*; the conjugation of this verb, as already said (378, a) will be given in full in the Chapter on Defective Verbs.

\( \sqrt{t}an \), to stretch, base: *tano* (strong); weak base = *tanu*.

**Present.**

Active. Reflective.

1. tanomi tanoma tanve (27) tanumhe
2. tanosi tanotha tanuse tanuvhe
3. tanoti tanonti tanute tanvante (27)

grammar, thus making its elementary teaching necessary in the F.A. The news is welcome indeed for, as scholars well know, a certain amount of Sanskrit is indispensable to a better understanding of Pāli. The difficulty alluded to on page 22 of the present book, that “the difficulty thus experienced arises from their ignorance of Sanskrit, without a—at least slight—knowledge of which the study of Pāli becomes sensibly more difficult,” has now been removed. To meet the new curriculum, a short treatise on Comparative Phonology and Morphology will be prepared as a companion to this grammar, which, we hope, will lighten the tasks of the young student.
(b) The root belonging to this Class are very few.

**Seventh Conjugation.**

404. The roots of the 7th Conjugation, as has been remarked above (379), have two bases; one in e and one in aya, which are conjugated exactly like the roots of the 1st Conjugation, 3rd Class (See 393).

**Irregular Bases.**

Some roots form their Special bases according to none of the above given rules; and they are in consequence called **Irregular.** The principal are here given.

- Ɦgam, to go
- Ɦyam, to restrain
- Ɦguh, to hide
- Ɦdhā, to hold
- Ɦdā, to give
- Ɦjā, jan, to be born
- Ɦpā, to drink
- Ɦdams, to bite
- Ɦdhmā, to blow
- Ɦvyadh (=vadh)
- Ɦsad, to sit
- Ɦṭhā, to stand
- Ɦis, to wish
- Ɦvad, to speak, say
- Ɦmar, to die

**Special base**
- gaccha
- yaccha
- guhe
- daha, dhe (391)
- dajja
- jāya
- piva
- ṇaśa
- dhama
- vadha
- sīda
- tīṭṭhā
- iccha
- vajja, vajje
- vada, vāde
- miya, miyya, mara
\text{\textcourse}\text{v}gah, to take, seize \textit{Special base gheppa*} \\
\text{\textcourse}\text{v}gam, to go \textit{Special base ghamma, gaggha*} \\
\text{\textcourse}\text{v}jir, to grow old, decay \textit{Special base jiya, jiyya} \\
\text{\textcourse}\text{v}dis, das, to see \textit{Special base dakkha daccha*}

\textbf{THE AROIST.}

405. The Aorist is the only true past tense in Pāli. The Personal Endings of the Imperfect and those of the Aorist have become hopelessly mixed up and the Native grammarians are at a loss to differentiate between the Imperfect and the Aorist; but the Aorist has generally superseded the Imperfect. There are many anomalies which the student cannot possibly understand without a slight knowledge of Sanskrit grammar; he need not, however, be detained by these considerations just now. The usual Endings of the Imperfect have already been given (381); much will be achieved if he, for the present, devotes his attention to the following paragraphs.

As study of the Chapter on "Comparative Phonology and Morphology" will make clear to him these apparent anomalies.

406. The Aorist is supposed to be formed from the root but, as a matter of fact, it is formed indifferently either from the root or from the base.

*These forms are given by the Saddan̄ti and the Akhyātapadāmālā. They are regularly conjugated like gaccha: ghammāmi, ghammasi, ghammati, etc., gagghāmi, gagghasi, gagghati etc. ghāmme, ghammeyya, gagge, gaggheyya, etc. The bases dakkha, daccha from \text{\textcourse}das, dis are formed on the false analogy of the Future base, which we shall see when treating of the Future.

Most of the changes noticed above correspond to similar changes which occur in the 1st, 4th and 6th Conjugations of Sanskrit Verbs.
407. The desinences of the Aorist are:

Active. Reflective.

1. am, m, im, imha, imhā. a imhe
   a, ā
2. i, o, ā ittha ise ivham
3. ā, i, ī um, imsu, ū ā, a tthum, atthum

Remarks. (a) The student will remark, on comparing the above Endings with those of the Imperfect, that it is difficult to make out the Imperfect from the Aorist (the blending of Imperfect and Aorist is well known to students of Comparative Philology): the only criterion is that the Imperfect is generally formed on the Special Base, and the Aorist, on the root. But even this is not an absolute criterion, and the fact remains that these two tenses can scarcely be differentiated.

(b) Of the above Endings, however, the most commonly used and most distinctively Aoristic are:

Sing. Plur.
1. im imha, imhā
2. i ittha
3. i imsu (isurī)

(c) The nasal of am is often omitted, and a alone remains.

(d) The Aorist of the great majority of verbs is formed with the desinences given in (b).

408. The Aorist may be divided into three types:

(i) Radical Aorist.
(ii) Stem or Base Aorist.
(iii) Sigmatic Aorist.
Remarks. (a) As its name indicates, the Redical Aorist is formed directly from the root.

(b) The Stem Aorist is formed on the Special Base.

(c) The Sigmatic Aorist is distinguished by an s: that comes between the root and the personal endings given in (407), (b).

(i) The Radical Aorist.

409. This Aorist is not very common. We will give a few examples. Let it be first remarked that the Aorist may also take the augment a before it, as does the Imperfect.

410. From गम, and गः and गु (subsidary forms of गम) to go, we have:

(a) Sing.
1. agam, agama
   agamim
2. agā, agama
3. agā, agami

(b) अस, to be (with augment a)—

Sing.
1. asim
2. āsi
3. āsi

Plur.
agumha
aguttha
agumhu
agamimsu
āsimha
āsittha
āsum, āsimsw

411. ठाः

Sing.
1. aṭṭham
2. aṭṭho
3. aṭṭha

Plur.
aṭṭhamha
aṭṭhattha
aṭṭhamsu
aṭṭhum
Remarks. For the doubling of initial ṭh see 33.

412. From ṣkar we find: akāṁ (1st singular), no doubt formed on the analogy of:

akā (1st, 2nd and 3rd singular): akā being itself from the Vedic form: akar, the loss of the r is compensated by the lengthening of the final a.

In the 1st singular we also have: akaram, akarim. In the plural:

2. akattha; 3. akarum, akarū, akarimsu

413. ṣhū (a form of ṣ bhū) to be.

3rd singular: ahū, ahu, and before a vowel, ahud.
1st plural: ahumhā; 3rd plural: ahumā.

414. ṣdaṁ

1st singular: adā, which is also 2nd and 3rd singular; in the plural we find: 3rd adum, adamsu, adāsum.

415. The augment a is not inseparable from the Aorist, so that we meet with such forms as gā = agā, etc.

(ii) Stem Aorist.

416. As has already been said, this Aorist is formed on the stem or base, not on the root. The augment may or may not be retained.

ṣ vå, base: piva, to drink.

Sing. Plur.
1. pivim pivimha
2. pivi pivittha
3. pivi pivimsu
For the Reflective:
1. pive        pivimhe
2. pivise      pivivham
3. piva, pivā  pivu, pivum
               pivimsu, pivismum

417. The great bulk of Primitive Verbs (369) form their Aorist according to the above (piva): it is therefore extremely common, both with and without the augment; let it be stated once for all that this augment is of much more frequent occurrence in prose than in poetry; in the latter its retention or its rejection is regulated by metrical exigencies. We will give a few more examples:

√bhuj to eat, base: bhunja; √gam, to go, base: gaccha.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. bhunjam</td>
<td>bhunjimha</td>
<td>gacchim</td>
<td>gacchimha</td>
</tr>
<tr>
<td></td>
<td>bujimhā</td>
<td></td>
<td>gacchimhā</td>
</tr>
<tr>
<td>2. bhunji</td>
<td>bhunjittha</td>
<td>gacchi</td>
<td>gacchittha</td>
</tr>
<tr>
<td>3. bhunji</td>
<td>bhunjimsu</td>
<td>gacchi</td>
<td>gacchimsu</td>
</tr>
<tr>
<td></td>
<td>gačchi</td>
<td></td>
<td>gačchi</td>
</tr>
</tbody>
</table>

(iii) Sigmatic Aorist.

418. Sigmatic Aorist is formed by inserting an s between the radical vowel or the vowel of the base and the personal endings given above (407, b.)

419. So that we obtain the following desinences:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sim (=s+i+m)</td>
<td>simha (=s+i+ma)</td>
</tr>
<tr>
<td>2. si (=s+i)</td>
<td>sittha (=s+i+ttva)</td>
</tr>
<tr>
<td>3. si (=s+i)</td>
<td>sum (=s+um)</td>
</tr>
</tbody>
</table>
420. As will be readily understood, this formation of the Aorist is used with roots ending in vowels, and the s is inserted to join the endings to the root or to the base. It will be seen lower down, however, that they are added also to some roots ending in a consonant, when the s becomes assimilated to that consonant.

421. The sigmatic desinences are used mostly with the Derivative Verbs, principally the Causative Verbs (See Derivative Conjugation), which end in the vowel e. The verbs of the 7th Conjugation, which also end in e, form their Aorist in the same way.

EXAMPLES.

(Causative Verbs.)

422. √hā, to abandon, Causative base: hāpe.

√tas, to tremble, Causative base: tāse.

1. hāpesim  hāpesimha  tāsesim  tāsesimha
2. hāpesi   hāpesittha tāsesi   tāsesittha
3. hāpesi   hāpesum    tāsesi   tāsesum

Remarks. In the 3rd plural the form in imsu is also frequent: hāpesimsu, tāsesimsu.

(Verbs of the 7th Conjugation.)

423. √cur, to steal, base: core; √kath, to tell, base: kathe.

1. coresim   coresimha  kathesisim  kathesisimha
2. coresi    coresittha kathesi    katesittha
3. coresi    coresum    kathesi    kathesum
        caresimsu  kathesimsu
Remarks. (a) To the base in *aya* endings given in (407, b) may be added directly without the insertion of sigmatic *s*, so that we have also:

**Sing.** | **Plur.** | **Sing.** | **Plur.**
---|---|---|---
1. corayim | corayimha | kathayim | kathayimha
2. corayi | corayittha | kathayi | kathayittha
3. corayi | corayum | kathayi | kathayum
 | corayimsu | | kāthayimsu

(b) This holds good for the Causative Verbs, which have also a base in *aya*.

424. The Sigmatic Aorist desinences are placed after some roots which do not belong to the 7th Conjugation or to the Derivative Verbs:

(i) After roots ending in a vowel, with or without the augment *a*.

(ii) After some roots ending in a consonant, in which case the usual rules of assimilation (85) are strictly applied.

**Examples of (i).**

\( \sqrt{\text{dā}} \), to give: adāsim, adāsi, adāsimhā, etc.
\( \sqrt{\text{tha}} \), to stand: aṭṭhāsim, aṭṭhāsimha, etc.
\( \sqrt{\text{hā}} \), to abandon: ahāsim, ahāsi, ahāsimha, etc.
\( \sqrt{\text{su}} \) to hear, assosim, assosi, assosimha, etc.
\( \sqrt{\text{yā}} \), to go: yāsim, yāsi, yāsimha, etc.

Remarks. From an illusory \( \sqrt{kā} \) (\( = \text{kar}, \) to do), we find: akāsim, akāsi, akāsimha, etc.

From \( \sqrt{ũā} \), to know: aũnāsim, aũnāsi, aũnāsimha, etc.
Examples of (ii).

425. At a first reading, the student had perhaps better leave unnoticed the few references to Sanskrit Grammar which will be found in the next few paragraphs. Let him merely assume the forms as they are given: the more advanced student ought, of course, to read them with attention. The chapter on Comparative Phonology will greatly help him in understanding the various changes in the root, which we will now bring to his notice.

426. The $s$ (initial) of Sigmatic desinences, as above given (419), assimilates itself to the last consonant of the root according to the usual rules of assimilation.

(a) Form $\text{Sanskrit} \text{ādṛç, we find \text{addak-ki} = \text{Sanskrit adrak-ś-is.}}$

The following forms are also found: $\text{addakkhi, adakkhi, dakkhi.}$

(b) From $\text{Sanskrit \text{sak, to be able}} = \text{Sanskrit \text{sak, we have sakkhi, asakkhi;Sanskrit = çak-ś-is.}}$

(c) $\text{Sanskrit \text{kruç, gives \text{akkocchi, but \text{akkosi, without the Sagmatic s, is also met with.}}}$

(d) $\text{Sanskrit \text{bhañj, to break, gives Aorisi bhañkkhi.}}$

Remark. The above examples will, I think, be sufficient to make the student understand the nature of changes which occur in the formation of the Sigmatic Aorist when the roots end in a consonant; this consonant is generally $s$ ( = Sanskrit $ç$) and sometimes $j$. In Sanskrit, final $ç$ ( = Pāli $s$) is regularly changed to $k$ before the initial $s$ of verbal endings thus giving the group $kṣa$, which in Pāli becomes $kkha$. Again, by
another rule of Sanskrit phonetics, final j becomes g, and as no word can end in a mute sonant, this g is changed to its corresponding surd, that is, to k.

This class of the Sigmatic Aorist, however, is not numerous.

System of the Perfect.

427. As has been seen, the Perfect System consists of the Perfect tense and the Perfect Participle. The participle will be treated of in the chapter on Participles.

428. The Perfect is characterized by the reduplication of the root. The rules have already been given (372) and should now be read over carefully.

429. The endings are:

<table>
<thead>
<tr>
<th>Active</th>
<th>Reflective</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Perfect</td>
</tr>
<tr>
<td>1. a</td>
<td>mha</td>
</tr>
<tr>
<td>2. e</td>
<td>ttha</td>
</tr>
<tr>
<td>3. a</td>
<td>u</td>
</tr>
</tbody>
</table>

Remarks. (a) Roots ending in a consonant insert an i before the above endings beginning with a consonant.

(b) The Perfect is of very rare occurrence.

430. $\sqrt{\text{pac}}$, Perfect base: papac. $\sqrt{\text{bhū}}$, Perfect base: babhūv.

Active.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. papaca</td>
<td>papacimha</td>
</tr>
<tr>
<td>2. papace</td>
<td>papacittha</td>
</tr>
<tr>
<td>3. papaca</td>
<td>papacu</td>
</tr>
</tbody>
</table>

Active.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. babhūva</td>
<td>babhūvimahta</td>
</tr>
<tr>
<td>2. babhūve</td>
<td>babhūvittha</td>
</tr>
<tr>
<td>3. babhūva</td>
<td>babhūvu</td>
</tr>
</tbody>
</table>
### Reflective.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. papaci</td>
<td>papacimhe.</td>
<td>babhūvi</td>
<td>babhūvimhe.</td>
</tr>
<tr>
<td>2. papacit-tho.</td>
<td>papacivho.</td>
<td>babhūvit-tho.</td>
<td>babhūvivho-tho.</td>
</tr>
<tr>
<td>3. papacit-tha.</td>
<td>papacire.</td>
<td>babhūvit-babhūvire.</td>
<td>thm.</td>
</tr>
</tbody>
</table>

### The Future System.

431. This system includes the Future, the Conditional and the Future Participle. The Participle will be considered in a special chapter.

432. The Future System has for special characteristic the sign: *ssa* inserted between the root and the personal endings.

**Remarks.** (a) The Future System is frequently formed on the Present base.

(b) The vowel *i* is often inserted between the *ssa* and the root or base: in this case the final vowel of the root or base is dropped.

(c) When the *ssa* is added directly to a root ending: consonant, the same changes which occur in the Aorist occur also in the Future System, through the assimilation of the initial *s* of *ssa*.

433. The Personal Endings for the Future are:

<table>
<thead>
<tr>
<th>Active.</th>
<th>Reflective.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mi</td>
<td>ma</td>
</tr>
<tr>
<td>2. si</td>
<td>tha</td>
</tr>
<tr>
<td>3. ti</td>
<td>nṭi</td>
</tr>
</tbody>
</table>
Remarks. (a) It will be seen that in the Active the endings are the same as those of the Present Indicative (381).

(b) Before mi, ma and mhe the a of ssa is lengthened.

Examples.

434. (i) without connecting vowel i.

(a) jī, to go, special base c (390), future base: essā.

Active Reflective.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Pural</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>essāmi</td>
<td>essāma</td>
<td>essām</td>
<td>essāmhe</td>
</tr>
<tr>
<td>2</td>
<td>essasi</td>
<td>essatha</td>
<td>essase</td>
<td>essavhe</td>
</tr>
<tr>
<td>3</td>
<td>essati</td>
<td>essanti</td>
<td>essate</td>
<td>essante</td>
</tr>
</tbody>
</table>

J ṉ̄ to lead, special base ne (371, 3) future base: nessa,

Singular: nessāmi, nessasi, nessati; Plural nessāma, nessatha, nesaanti, etc.

(b) jhā, to stand, Singular: thassāmi, thassasi, thassati; Plural: thassāma, thassatha, thassanti, etc.

Remarks. In the above ssa is added directly to the root; for the shortening of radical a see (34). Again:

Jdā, to give, Singular: dassāmi, dassasi dassati; Plural: dassāma, dassatha, dassanti.

(ii) with connecting vowel i.

(c) bhū, to be, special base: bhava, future base: ḫhavissa.
Active.  Reflective.

1. bhavissāmi  bhavissāma  bhavissam bhavissāmhe- 
2. bhavissasi  bhavissatha  bhavissase  bhavissavhe- 
3. bhavissati  bhavissanti  bhavissate  bhavissante-

(ii) with assimilation of ssa.

(d) \( \sqrt{bhuj} \), to eat, gives bhokkha as future base: (=Sanskrit \( \sqrt{bhuj} = bhok + \text{syā} = bhokṣya \)) and we have: bhokkhati, bhokkhate, bhokkhāṁ, etc.

\( \sqrt{chid} \), to cut, gives: checcha (Sanskrit \( \sqrt{chid} = \text{chet} + \text{syā} = \text{chetṣya} \)) then: chechāmi, chechasi, checchati, etc.

\( \sqrt{dis} \), to see, gives a future: dakkha (=Sanskrit \( \sqrt{dṛṣṭ} = \text{drak} + \text{syā} = \text{drakṣya} \)): from this we find: dakkhati, but more frequently dakkhiti. Similarly, from root \( \sqrt{sak} \), to be able, is obtained sakkhiti.

435. A double future is also found formed from bases like bhokkha, dhakka, which, as has been just now explained, are already future, by adding to them ssa with the connection vowel—i.

Examples.

\( \sqrt{sak} \), future base: sakka, sakkhisāmi, sakkhisasi, sakkhisatti, sakkhisāma, etc.

436. From hoti, the contracted form of bhavati, to be, we find the following numerous forms for the future:

Singular.
1. hēmi, hēhāmi, hohāmi, hessāmi, hehissāmi, hohissāmi, I shall be.
2. hesi, hehisi, hohisi, hessasi, hehissasi, hohissasi, Thou will be.
3. heti, hehiti, hohiti, hessati, hehissati, hohissati, He will be.
Plural.
1. hema, hehāma, hohāma, hessāma, hehissāma, hohissāma, We shall be.
2. hehta, hehitha, hohitha, hessatha, hehissatha, hohissatha, You will be.
3. henti, hehinti, hohinti, hessantha, hehissanti, hohissanti, They will be.

kar, to do, gives:

Sing. Plur.
1. kāhāmi, I shall do kāhāma, we shall do
2. kāhasi, kāhisi, thou wilt do kāhatha, you will do
3. kāhati, kāhiti, he will do kāhanti, kāhinti, they will do

The Conditional.

437. The Condition takes the augment a before the root.

438. The personal endings are as follows:

Active. Reflective.

1. ssa ssamhā ssam ssāmhsae.
2. sse, ssa, ssasi ssatha ssase, ssavhe.
3. ssā, ssa, ssati ssamsu ssatha ssimsu.

Remarks. The above endings are generally joined to the root or the base by means of the connecting vowel i.
\( \sqrt{p\acute{a}}c \), to cook:

**Active.**

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. apacissām</td>
<td>apacissamhā</td>
<td>apacissam</td>
<td>apacissāmhave</td>
</tr>
<tr>
<td>2. apacisse</td>
<td>apaccissatha</td>
<td>apacissase</td>
<td>apacissavhe</td>
</tr>
<tr>
<td>3. apacissā</td>
<td>apacissamsu</td>
<td>apacissatha</td>
<td>apacissamsu</td>
</tr>
<tr>
<td></td>
<td>apacissa</td>
<td></td>
<td>apacissa</td>
</tr>
<tr>
<td></td>
<td>apacissati</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Reflective.**

**Remarks.** (a) The Conditional may be translated by "If I could cook," "If I should cook," etc.

(b) The conditional is not very frequently used.

**THE PARTICIPLES.**

(a) *Present Participle.*

**Active.**

439. All participles are of the nature of verbal adjectives, and must agree with their nouns, in number, gender and case.

440. The terminations of the *present participle active* are: \( n\text{t}a, \text{a}m\), or \( \text{m} \), \( n\text{t}a \) and \( \text{m} \) are added to the *base* \( \text{am} \) is added to the *root*.

**Examples.**

**Root.**

- \( \sqrt{p\acute{a}}c \), to cook
- \( \sqrt{k\text{ar}} \), to do
- \( \sqrt{c\text{id}} \), to cut
- \( \sqrt{b\text{han}} \), to say
- \( \sqrt{b\text{h\text{u}}} \), to be
- \( \sqrt{p\acute{a}} \), to drink

**Base.**

- paca
- kara
- chinda
- bhaña
- bhava
- piva

**Pres. Part. Act. (base)**

- pacām
- karam
- chindam
- bhañam
- bhavana
- pivam

- pacanta
- karontha
- chindanta
- bhañanta
- bhavana
- pivanta

- cooking
- doing
- cutting
- saying
- being
- drinking
441. Verbal bases ending in e (1st Conj. 3rd. Division; 7th. Conj. and causal bases*) which have also another base in aya, take only the termination nta after the base in e, and both nta and m after the base in aya.

**Examples.**

*(1st and 7th Conjugations)*

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ʃcur, to steal</td>
<td>core, coraya</td>
<td>corenta, corayam, corayanta</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ʃkath, to tell</td>
<td>kathya</td>
<td>kathenta, kathayam, kathayanta</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ʃni, to lead, ne, naya</td>
<td>nenta, nayam, nayanta</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ʃji, to con- quer</td>
<td>je, jaya</td>
<td>jenta, jayam, jayantaa</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*(Causative.)*

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>dhar, to hold</td>
<td>dhāre, dhāraya.</td>
<td>dhārenta, dhārayam, dhārayanta</td>
</tr>
<tr>
<td>die,</td>
<td>māre, māraya, mārayanta.</td>
<td></td>
</tr>
<tr>
<td>chid, to cut,</td>
<td>chede, chedaya</td>
<td>chedenta, chedayam, chedayanta.</td>
</tr>
</tbody>
</table>

* See Derivation or Secondary Conjugation.
442. Bases in ṇa, ṇo, uṇa, uṇo (4th Conj.) and nā (5th Conj.) generally take the termination nta.

EXAMPLES.

su, to hear, suṇā, suṇo, suṇanta, suṇonta
ki, to buy, kiṇā, kiṇanta

443. The stem or base of this Present Participle is in at or ant as:

Pres. Part.

\( \sqrt{\text{pac}} \), pacat, pacant pacamā, pacanto
\( \sqrt{\text{car}} \), carat, carant caramā, caranto
\( \sqrt{\text{bhaṇ}} \), bhaṇat, bhaṇant bhaṇaṁ, bhaṇanto

444. The Feminine is formed by adding i to the stems or bases in at and nta.

445. The Neuter is in m like the masculine.

EXAMPLES.

\( \sqrt{\text{pac}} \) pacaṭ, pacaṭi pacam, pacam
pacant pacanto pacaṭi pacaṭam
\( \sqrt{\text{chid}} \) chidat, chidati chidam, chidam
chindant chindanto chindam, chindantam

446. These participles are declined like mahā (226) in the Masculine, Feminine and Neuter.
The Present Participle may often be translated by "when..., while"...etc.

Reflective Participle.

447. The Reflective Participle is formed by the addition of māna to the base. It is declined like purisa, kaṇṇā, and rūpam.

Examples.

Reflective Participle.

<table>
<thead>
<tr>
<th>Root</th>
<th>Masc.</th>
<th>Fem.</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>āpac</td>
<td>pacamāno</td>
<td>pacamānā</td>
<td>pacamānam</td>
</tr>
<tr>
<td>ācar</td>
<td>caramāno</td>
<td>caramānā</td>
<td>caramānam</td>
</tr>
<tr>
<td>ādā</td>
<td>dadamāno</td>
<td>dadamānā</td>
<td>dadamānam</td>
</tr>
<tr>
<td>āsu</td>
<td>suṇamāno</td>
<td>suṇamānā</td>
<td>suṇamānam</td>
</tr>
</tbody>
</table>

448. Another Reflective Participle, much less frequent than the above, is formed by adding āna to the root. It is declined like that in māna.

Examples.

Reflective Participle.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>āpac</td>
<td>pacāno</td>
<td>pacānā</td>
<td>pacānam</td>
</tr>
<tr>
<td>ācar</td>
<td>carāno</td>
<td>carānā</td>
<td>carānam</td>
</tr>
<tr>
<td>ādā</td>
<td>dadāno</td>
<td>dadānā</td>
<td>dadānam</td>
</tr>
</tbody>
</table>

Remarks. As may be seen from the last example, dadāna, this participle may also be formed from the base.
The Future Participle.

449. The future participle is either active or reflective.

(a) In the active, it takes the endings of the present participle active, *nta, m* (or *am*), and is declined like mahā.

(b) In the reflective, the endings are: *māna* and *āna*, and it is declined like purisa, kaññā and rūpam.

(c) All these endings are added to the future base.

Examples.

(i) Future Participle Active.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ꜱpac</td>
<td>pacissam</td>
<td>pacissatī</td>
<td>pacissam</td>
</tr>
<tr>
<td></td>
<td>pacissānto</td>
<td>pacissantī</td>
<td>pacissantamh</td>
</tr>
<tr>
<td>ꜱcar</td>
<td>carissam</td>
<td>carissatī</td>
<td>carissam</td>
</tr>
<tr>
<td></td>
<td>carissānto</td>
<td>carissantī</td>
<td>carissantamh</td>
</tr>
<tr>
<td>ꜱsu</td>
<td>suṇissam</td>
<td>suṇissatī</td>
<td>suṇissam</td>
</tr>
<tr>
<td></td>
<td>suṇissānto</td>
<td>suṇissanti</td>
<td>suṇissantamh</td>
</tr>
</tbody>
</table>

(ii) Future Participle Reflective.

<table>
<thead>
<tr>
<th>ꜱpac</th>
<th>pacissamāno</th>
<th>pacissamāna</th>
<th>pacissamānamh</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>pacissāno</td>
<td>pacissāna</td>
<td>pacissānam</td>
</tr>
<tr>
<td>ꜱcar</td>
<td>carissamāno</td>
<td>carissamāna</td>
<td>carissamānamh</td>
</tr>
<tr>
<td></td>
<td>carissāno</td>
<td>carissāna</td>
<td>carissānam</td>
</tr>
<tr>
<td>ꜱsu</td>
<td>suṇissamāno</td>
<td>suṇissamāna</td>
<td>suṇissamānamh</td>
</tr>
<tr>
<td></td>
<td>suṇissāno</td>
<td>suṇissāna</td>
<td>suṇissānam</td>
</tr>
</tbody>
</table>
The Passive Perfect Participle.

450. This participle is very widely used. It is formed from the root by affixing to it the suffix \textit{ta} or the suffix \textit{na}.

\textit{Remarks.} The suffix \textit{ta} is by far the most commonly used in the formation of this participle.

451. \textit{ta} is affixed in several ways:

(i) If the root end in a vowel, it is added directly without any change taking place in the root.

(ii) When the root ends in a consonant, \textit{ta} may be joined to it by means of connecting vowel \textit{i}.

(iii) When the root ends in a consonant, \textit{ta} may become assimilated to it according to the usual rules.

\textit{Remarks. At this stage, the student ought to read carefully the chapter on Assimilation (p. 22 ff.)}

\textbf{Examples.}

452: Roots ending in a vowel.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>\textit{nahā}, to bathe</td>
<td>nahāyati, he bathes</td>
<td>nahāta, bathed</td>
</tr>
<tr>
<td>\textit{bhu}, to be, become</td>
<td>bhavati, he is, becomes</td>
<td>bhūta, been, became</td>
</tr>
<tr>
<td>\textit{nī}, to lead</td>
<td>neti, nayati, he leads</td>
<td>nīta, led</td>
</tr>
<tr>
<td>\textit{ji}, to conquer</td>
<td>jeti, jayati, he conquers</td>
<td>jita, conquered</td>
</tr>
<tr>
<td>\textit{ci}, to collect</td>
<td>cināti, he collects</td>
<td>cita, collected</td>
</tr>
<tr>
<td>\textit{bhi} to be afraid</td>
<td>bhāyati, he is afraid</td>
<td>bhīta, afraid, frightened</td>
</tr>
<tr>
<td>\textit{yā}, to go, undergo</td>
<td>yāti, he goes</td>
<td>yāta, gone, undergone</td>
</tr>
<tr>
<td>\textit{nā}, to know</td>
<td>jānāti, he knows</td>
<td>nāta, known</td>
</tr>
</tbody>
</table>
Remarks. There are a few exceptions to roots in final ā.

√pā, to drink, makes pita, drunk.
√ṭhā, to stand, makes thita, stood, standing.
√dha, to hold, becomes hita, held.
√dā, to give, dinna, given.

(ii) Roots ending in a consonant and taking vowel i before ta.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>pāc, to cook</td>
<td>pacati, he cooks</td>
<td>pacita, cooked</td>
</tr>
<tr>
<td>cāl, to shake</td>
<td>calati, he shakes</td>
<td>calita, shaken</td>
</tr>
<tr>
<td>gāh, to take</td>
<td>gāñhāti, he takes</td>
<td>gahita, taken</td>
</tr>
<tr>
<td>kapp, to arrange</td>
<td>kappeti, he arranges</td>
<td>kappita, arranged</td>
</tr>
<tr>
<td>khād, to eat</td>
<td>khādati, he eats</td>
<td>khādita, eaten</td>
</tr>
<tr>
<td>likh, to write</td>
<td>likhati, he writes</td>
<td>likhita, written</td>
</tr>
<tr>
<td>maṇḍ, to adorn</td>
<td>maṇḍeti, he adorns</td>
<td>maṇḍita, adorned</td>
</tr>
<tr>
<td>gil, to swallow</td>
<td>gilati, he swallows</td>
<td>gilita, swallowed</td>
</tr>
<tr>
<td>kath, to tell</td>
<td>katheti, he tells</td>
<td>kathita, told</td>
</tr>
</tbody>
</table>

Remarks. (a) Participles like pacita, calita, etc., are declined like purisa, kaññā and rūpaṁ.

(b) In the neuter, these participles are often used as nouns:

√nas, to smile, Passive Perfect Participle: hasita, smiled; neuter: hasitaṁ, a smile.
√gajj, to thunder, Passive Perfect Participle: gajjita, thundered; neuter: gajjitaṁ, the thunder.
√jīv, to live, Passive Perfect Participle: jīvita, lived; neuter: jīvitaṁ, life.
(iii) *ta* assimilated to the root.

453. The suffix *ta* assimilates, or is assimilated to, the last consonant of the root:

<table>
<thead>
<tr>
<th>Root</th>
<th>P. P. P. rules of assimilation</th>
</tr>
</thead>
<tbody>
<tr>
<td>√bhuj, to eat</td>
<td>bhutta, eaten</td>
</tr>
<tr>
<td>√muc, to free</td>
<td>mutta, freed</td>
</tr>
<tr>
<td>√is, to wish</td>
<td>iṭṭha, wished</td>
</tr>
<tr>
<td>√kas, to plough</td>
<td>kaṭṭha, ploughed</td>
</tr>
<tr>
<td>√das to bite</td>
<td>daṭṭha, bitten</td>
</tr>
<tr>
<td>√dam, to tame</td>
<td>danta, tamed</td>
</tr>
<tr>
<td>√kam, to proceed</td>
<td>kanta, proceeded, gone</td>
</tr>
<tr>
<td>√rudh, to obstruct</td>
<td>ruddha, obstructed</td>
</tr>
<tr>
<td>√budh, to know</td>
<td>buddha, known</td>
</tr>
<tr>
<td>√labh, to obtain</td>
<td>laddha, obtained</td>
</tr>
<tr>
<td>√majj, to polish</td>
<td>maṭṭha (also: maṭṭa), polished</td>
</tr>
<tr>
<td>√muh, to err</td>
<td>mūḷha, erred (also: muddha,)</td>
</tr>
<tr>
<td>√ruh, to ascend</td>
<td>rūḷha, ascended</td>
</tr>
<tr>
<td>√lih, to lick</td>
<td>liḷha, licked</td>
</tr>
<tr>
<td>√jhas, to hurt</td>
<td>jhatta, hurt</td>
</tr>
<tr>
<td>√pat, to fall</td>
<td>patta, fallen</td>
</tr>
<tr>
<td>√tap, to burn</td>
<td>tatta, burned</td>
</tr>
<tr>
<td>√duh, to milk</td>
<td>duddha, milked</td>
</tr>
</tbody>
</table>

454. (a) Roots in *r* generally drop the *r* before *ta*

**Examples.**

√kar, to make         kata, made       (81)
√sar, to remember     sata, remembered (81)
√mar, to die          mata, dead       (81)
455. (b) Roots in $\textit{n}$ generally drop final $\textit{n}$ before $\textit{ta}$.

**Examples.**

$\sqrt{\text{m}}\text{n}$an, to think \quad \text{mata, thought}

$\sqrt{\text{k}}\text{han or khan},$ to dig \quad \text{khata (also: khâta, from a collateral form khâ = khan),}$

$\sqrt{\text{h}}\text{an},$ to kill \quad \text{hata, killed}

456. (c) sometimes final $\textit{m}$ is also dropped.

**Examples.**

$\sqrt{\text{g}}\text{am},$ to go \quad \text{gata, gone}

$\sqrt{\text{r}}\text{am,}$ to sport \quad \text{rata, amused, delighted}

457. (d) In a few cases, final $\textit{r}$ linguilizes the following $\textit{t}$, as:

$\sqrt{\text{h}}\text{ar},$ to seize, carry \quad \text{hâta, seized, carried}


The suffix $\textit{na}$ is much less common than $\textit{ta}$, and like it:

(i) it may be joined to the root by means of connecting vowel $\textit{i}$, or

(ii) it may be joined directly to roots ending in a vowel;

(iii) when added directly to roots ending in a consonant, that consonant is assimilated to $\textit{n}$ of $\textit{na}$, and sometimes the $\textit{n}$ of $\textit{na}$ is assimilated to the final consonant.

**Remarks.** $\textit{na}$ is added generally to roots in $\textit{d}$ and $\textit{r}$.

459. **Examples of (i)**

**Root.** \quad **Pass. P. P.** \quad **Rules of assimilation.**

$\sqrt{\text{sad}},$ to settle \quad \text{sinna, settled} \quad (69, ii, iii).
Remarks. The form sinna is found only for the verb nisidati, to sit down, = √sad + ni (prefix); when √sad is preceded by other prefixes, the Passive Perfect Participle assumes form; sanna, as

sad—ava = Passive Perfect Participle: ava sanna, sunk, settled.

sad + pa = Passive Perfect Participle: pasanna, settled.

(Note that the base of root sad is sīda.)

√ chid, to cut    chinna, cut (69, ii, iii)
√ chad, to cover  channa, covered (69, ii, iii)
√ dā, to give     dinna, given (69, ii, iii)

In this last example, ā of the root has been dropped and the n doubled to compensate for its loss; the form datta, given (= dā + ta, with the t doubled to make for the shortening of ā), is found sometimes.

Remarks. It will be seen from the above four examples that the insertion of i is to a great extent optional.

√ tar, to cross    tiṇṇa, crossed (83)
√ car, to wander   cinṇa, wandered (83)
√ kir, to scatter  kinṇa, scattered (83)

Remarks. In these examples, i is inserted and then n reduplicated and lingualized according to rule (83)

460. Examples of (iii)

√ bhaj, to break  bhagga, broken (57)
√ vij, to be agitated vigga, agitated (57)
In these two examples, final \( j \) of the root having become, against the usual phonetic laws, \( g \), the \( n \) of suffix \( na \), is assimilated to it by rule 57. (426, Remark).

\( \sqrt{\text{lag}} \), to adhere \hspace{1cm} \text{lagga, adhered} \hspace{1cm} (57)

461. \hspace{1cm} \text{Examples of (ii)}

\( \sqrt{\text{lä}}, \) to cling to \hspace{1cm} \text{lina, clung to}
\( \sqrt{\text{lū}}, \) to cut, reap \hspace{1cm} \text{lūna, reaped, cut}
\( \sqrt{\text{khi}}, \) to decay, cease \hspace{1cm} \text{khina, decayed (final \( i \) is lengthened)}
\( \sqrt{\text{gilā}}, \) (\( \sqrt{\text{glā}}, \, 113 \)), to be ill \hspace{1cm} \text{gilāna, ill}
\( \sqrt{\text{hā}}, \) to be weak, low \hspace{1cm} \text{hīna, low, wasted, inferior}

In the last example, radical \( ā \) is replaced by \( ĭ \).

462. A few Passive Perfect Participles are irregular, such as: \( \sqrt{\text{jhāma}}, \) burnt, from \( \sqrt{\text{jhā}}, \) to burn; \( \sqrt{\text{phulla}}, \) expanded, split, from \( \sqrt{\text{phal}}, \) to expand, split; but these are properly speaking derivative adjectives used as participles.

463. Sometimes two forms of the Passive Perfect Participles for the same root are met with:

\( \sqrt{\text{lag}}, \) to adhere \hspace{1cm} \text{P. P. P. lagga and lagita}
\( \sqrt{\text{gam}}, \) to go \hspace{1cm} \text{P. P. P. gata and gamita}
\( \sqrt{\text{dā}}, \) to give \hspace{1cm} \text{P. P. P. dinna and datta}
\( \sqrt{\text{kaś}}, \) to plough \hspace{1cm} \text{P. P. P. kaṭṭha and kasita}

464. The participles in \( ta \) and \( na \) are declined like \text{purisa, kāṇā and rūpam.}

\text{Perfect Participle Active.}

465. The Perfect Participle \text{Active}, is formed by adding \( vā \) to the Passive Perfect Participle.
Examples.

Root. | P. P. P. | P. P. A.
-----|---------|---------
√pac, to cook | pacita, cooked | pacitavā, having cooked.
√bhuj, to eat | bhutta, eaten | bhuttavā, having eaten.
√kar, to do | kata, made | katavā, having made.

Remarks. (a) These Perfect Participles Active are declined like guṇavā, ex., pacitavā, pacitavati or pacitavantī, pacitavam or pacitavantam.

(b) The P. P. Active is also formed with suffix vi (231), in this case the a before vi is lengthened to ā. They are declined like medhāvī, 235 (that is, like dandī, nadi and vāri) as: pacitāvī, having cooked; bhuttāvī, having eaten.

Future Passive Participle.

466. This participle, also called participle of necessity, potential participle and gerundive, is formed by adding to the root the suffixes: tabba, ya, aniya and iy.

Remarks. (a) Roots ending in u ū, generally form the F. P. P. from special base.

(b) This participle is passive in sense, expresses suitability, fitness, propriety and may be translated by: "fit to be...." "must be...." "ought to be...." that which is expressed by the root.

(c) These participles, like those already treated of, are adjectives and are treated as such; they are declined like purisa, kaññā and rūpam.

Tabba.

467. This suffix is the most common. It is added:
(i) directly to roots ending in a vowel;
(ii) to roots ending in a consonant, it may be
joined by means of connecting vowel i:
(iii) when added directly—without connecting
vowel i—to roots ending in a consonant
initial t of tabba is assimilated to or assimilates
the last consonant of the root in exactly
the same manner as in the formation of the
Passive Perfect Participle.

Examples of (i)

<table>
<thead>
<tr>
<th>Root.</th>
<th>Fut. P. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṣhā, to abandon</td>
<td>hātabba, fit to be, that ought to be, that must be abandoned.</td>
</tr>
<tr>
<td>ṣdā, to give</td>
<td>dātabba, fit to be, that ought to be, that must be given.</td>
</tr>
<tr>
<td>ṣpā, to drink</td>
<td>pātabba, fit to be, that ought to be drunk.</td>
</tr>
</tbody>
</table>

Remarks. (a) Roots ending in i, ī, change i, ī to e before tabba:

<table>
<thead>
<tr>
<th>Root.</th>
<th>Fut. P. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṣnī, to lead,</td>
<td>netabba, fit to be, that must be led</td>
</tr>
<tr>
<td>ṣjī to conquer,</td>
<td>jetabba, fit to be, that must be conquered.</td>
</tr>
<tr>
<td>ṣi, to go,</td>
<td>etabba, fit to be, that must be gone to.</td>
</tr>
</tbody>
</table>

(ii) Roots in u, ū form the Fut. P. P. on the Special Base:

<table>
<thead>
<tr>
<th>Root.</th>
<th>Fut. P. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṣbhū, to be,</td>
<td>bhavītabba, fit to be, that ought to, that must be.</td>
</tr>
<tr>
<td>ṣku, to sing,</td>
<td>kavītabba, fit to be, that ought to be, that must be sung.</td>
</tr>
</tbody>
</table>

In the case of root su, to hear, we find the u merely strengthened: sotabba, fit, etc., to be heard.
Examples of (ii)

Root.                      Fut, Press Part.
\( \sqrt{pac} \), to cook   pacitabba, fit to be, that ought to be, that must be cooked
\( \sqrt{khan} \), to dig    khanitabba, fit to be, that ought to be, that must be dug
\( \sqrt{pucch} \), to ask    pucchitabba, fit to be, that ought to be, that must be asked.

Examples of (iii).

\( \sqrt{gam} \), to go       gantabba, fit, etc., to be gone to (67).
\( \sqrt{kar} \), to do       kattabba, (80); kātabba (82), fit etc., to be done.
\( \sqrt{labh} \), to receive laddhabba, fit, etc., to be received (63, Remark).

YA.

468. The initial \( y \) becomes assimilated to, the last consonant of the root according to the usual rules of assimilation (79ff). Sometimes the radical vowel is strengthened.

Examples.

\( \sqrt{gam} \), to go       gamma, fit, proper, etc., to be gone to (71, i)
\( \sqrt{sak} \), to be able   sakka, able to be done (71)
\( \sqrt{khād} \), to eat, chew khajja, that can be chewed. (71, vi)
\( \sqrt{vaj} \), to avoid      vajja, that ought to be avoided. (71, 74)
bhū, to be  bhabba, that ought to be = proper, possible (77)

In this last example, the radical vowel ā has been strengthened before ya: bhū + ya = bhav + ya = bhavya = bhabba.

labh, to obtain  labbha, fit, worthy to be obtained (71)

bhuj, to eat  bhojja, to be eaten = eatables, food (71)

bhid, to break  bhijjā, to be broken (71, vi)

lih, to lick, sip  leyya, to be licked, sipped (98, Remark)

has, to laugh  hassa, fit to be laughed at (76)

gah, to take  gayha, that can be taken, seized (78, 111)

(a) ya is, in a few cases, joined to the root by means of vowel i. For instance:

kar, to do, make, we have, kāriya, that ought to be, or can be done, with lengthening of radical a.

kayya, that ought, etc., to be done, with assimilation of final r to ya.

kayīra, that ought, etc., with metathesis. (111.)

bhar, to support, bhāriya, that ought to be maintained, with lengthening of radical a.

(c) After roots ending in ā long, initial y of ya is doubled and final a of the root is changed to e.

Examples.

hā, to abandon  heyya, to be abandoned, that ought to be abandoned.

pā, to drink  peyya, that can, may, or ought to be drunk.
dā, to give  deyya, to be given, that ought to or can be given.

(c) ya is likewise doubled after roots i, ī and the i or ī is changed to e.

**Examples.**

ṅni, to lead  neyya, to be led, that ought to be led.

ṅji, to conquer  jeyya, to be conquered, that can be conquered.

**Antīya.**

469. The suffix anīya is added to the root or to the base.

**Examples.**

**Root.**  **Fut. Past. Part.**

ṅpac, to cook  pacanīya, fit to be cooked

ṅpūj, to honour  pūjanīya, worthy to be honoured.

ṅkar, to do, make  karanīya, that ought to be made or done.

(Observe that the n is linguialized through the influence of radical r, 83).

ṅbhū, to be (base: bhava) bhavanīya, that ought to be.

**The Gerund.**

470. The gerund is formed by means of suffixes: tvā, tvāna, tūna, ya, and tya. It is indeclinable and partakes of the nature of a participle.

**Remarks.** (a) The suffix tvā is most commonly met with; tvāna, tūna, and sometimes tūnam are used as substitutes of tvā and are met with in poetry much more than in prose.
(b) *ya* is not so restricted in use as *tvāna* and *tūna*.

(c) *tya* which becomes regularly *cca* (74, iv), is merely a form of *ya*, initial *t* being inserted between the gerundial suffix *ya* and a root ending in a vowel (ex., *pā.+ī*, to depart + *ya* = *pā.+i+t+ya* = *petya* = pecca, having departed. (110).

In Pāli *ya* is added indiscriminately to simple roots or to roots compounded with prefixes: but as in Sanskrit (in which it is never used after roots) it is much more common after compound verbs.

**TVĀ, TVĀNA, TUNA.**

471. The suffix *tvā* may be:

(i) joined to the root by means of connecting vowel *i*;

(ii) the initial *t* of the suffix is, in a few cases, assimilated to the last consonant of the root;

(iii) the vowel of the root is gunated;

(iv) Sometimes the last consonant of the root is dropped before suffixes *tvā, tvāna* and *tūna*;

(v) the final long vowel of a root is shortened before these suffixes;

(vi) the suffixes are added to the special base as well as to the root.

**Examples.**

**Root.**

√pāc, to cook  
√khād, to eat

**Gerund.**

pacitvā, having cooked (i)  
khāditvā, having eaten (i)
Root.                                      Gerund.

√labh, to obtain                       laddhā, obtained (ii), (63), Remark) labhitvā, having obtained (i)

√ni, to lead                           netvā, having led (iii)
√chid, to cut                           chetvā, having cut (iii, iv)
√kar, to make                           katvā, having made (iv)
√ṭhā, to stand, remain                 ṭhitvā, having stood, remained (i)
√bhī, to fear                           bhītvā, having feared, fearing (v)
√dā, to give                            datvā, having given (v)
√bhuj, to eat                           bhutvā, having eaten (iv)
√āp—pa=pāp, to get                     patvā, having got (iv, v)

√ji, to conquer                        jītvā, jetvā, having conquered (iii)

Remarks. From root ṭhā, we have also: ṭhatvā; from √dā, daditvā, daditvāna; from √kar: kātūna, kātūna; from √kam, to step, to proceed: nikkamitvā, nikkamitūna; √su, to hear; sutvā, sotūnam, suṇitvā, suṇitvāna.

YA, TYA.

472. (i) ya is used mostly with roots compounded with prefixes.

(ii) in a few cases it is used with simple roots.
(iii) tya is regularly changed to cca.
(iv) ya is added directly to roots ending in long ā.
(v) ya may be added to the Special Base.
(vi) ya is assimilated to the last consonant of the root.
(vii) ya may be joined to the root or to the base by means of i.
Examples.

/sic, to sprinkle nisicciya, having besprinkled (i, vii)
/jä, to know vijāniya, having known, discerned (i, v, vii)
/ikkh, to see samekkiya, having reflected (i, vii)
/cint, to think cintiya, having thought (ii, vii)
/bhuj, to eat bhunjiya, having eaten (v, ii, vii)
/dā, to give adāya, having given (i, iv)
/hā, to abandon vihāya, having abandoned (i, iv)
/nā, to know abhināya, having known (i, iv)
/gah, to take gayha, having taken (ii, iii)
/gam, to go gamma, having gone (vi, 71; ii)
/vis, to enter pavissa, having entered (vi, i)
/sad, to sit down nisajja, having sat (vi, 71, 74)
/sad, to sit down nisidiya, having sat (i, vii, v)

(See 459. Remark)

/kam, to tread akkamma, having trodden (vi, 71, 33, 35)
/i, to go pecca, having gone, departed = pa+i+tya (21, i; 74, iv)
/i, to go abhisamecca, having comprehended = abhi+sam+a+i+tya (21, i)
/han, to strike āhacca, having struck, = ā + han+ tya, final n being dropped before initial t. (n, dropped before t)
/han, to strike upahacca, having vexed, = upa+han + tya. (See last remark)
/han, to strike uhacca, having destroyed, = u+han + tya. (See last remark)
/i, go paticcacca, following upon, from, = patti + i+tya
Vhar, to take away, áhacca, having reached, attained, = á + har + tya. (81)

This last should not be confounded with the gerund from Vhan, given above.

Remarks. (a) Sometimes the gerund having been formed by means of ya, the ya is dropped, the root alone remaining, as:

abhiínā, having known, = abhiínāya.
patisánkhā, having pondered, = patisánkhāya.
anupādā, not having clung, not clinging, = anupādāya (an + upa + ā + dā + ya)

(b) Some roots seem to take a compound gerundial suffix, made up of ya and tvā, and joined to the root by means of i, as:

āruyhitvā (Śruh), having ascended.
ogayhitvā (Śgāh = gah), having dived, = ogayhā.
ogāhitvā

(c) There are some anomalous forms:
dīsvā, from Śdis, to see = having seen.
dattatu = dīsvā.
anuvicca, from Śvid, to know = having known; final d being dropped before tya.
pappuyya from Śāp + pa = pāp, to obtain = pāp-ayitvā.
vineyya, from Śni, having removed.
niceheyya, from Śnis = having ascertained.

In these last three examples the y has undergone reduplication.

atiṣītvā, from Śsar = Sāṃskrit sr. (?), having approached, having excelled.
(d) The student will have remarked that several forms are met with from the same root, as:
   \( \sqrt{dā} \), datvā, daditvā, daditvāna, dāya.
   \( \sqrt{kar} \), kariya, karitvā, katvā, katvāna, kātūna, kattūna.
   \( \sqrt{gah} \), gayha, ganhiya, ganhitvā.
Most roots can thus have several forms.

The Infinitive.

473. The Ínfinitive is generally formed by means of suffix \( tun \).

474. The suffixes \( tāvē \), \( tūye \) and \( tāye \) are also met with, but seldom.

475. \( Tun \), like the suffix of the P. P. P. (450, ff) may be:

   (i) joined to the root or to the base by vowel \( i \);
   (ii) to the roots in \( ā \), it is added directly;
   (iii) roots ending in \( ī \), change final \( i \), \( ī \) to \( e \);
       and roots in \( u, ū \), change \( u, ū \) to \( o \);
   (iv) initial \( t \) of \( tun \) is assimilated to the last consonant of the root; the last consonant may also be assimilated to \( t \);
   (v) \( tun \) is also added to the Spécial Base.

Examples,

   \( \sqrt{pac} \), to cook \hspace{1em} \sqrt{pacitum}, to cook \hspace{1em} (i)
   \( \sqrt{khād} \), to eat \hspace{1em} \sqrt{khāditum}, to eat \hspace{1em} (i)
   \( \sqrt{thar} \), to spread \hspace{1em} \sqrt{tharitum}, to spread \hspace{1em} (i)
   \( dā \), to give \hspace{1em} \sqrt{dātum} \hspace{1em} (ii)
   \( \sqrt{tha} \), to stand \hspace{1em} \sqrt{thātum} \hspace{1em} (ii)
   \( \sqrt{yā} \), to go \hspace{1em} \sqrt{yātum} \hspace{1em} (ii)
   \( \sqrt{ji} \), to conquer \hspace{1em} \sqrt{jetum} \hspace{1em} (iii)
\(\sqrt{nį}.\) to lead \(\sqrt{netum}^{(iii)}\)
\(\sqrt{su},\) to hear \(\sqrt{sotum}^{(iii)}\)
\(\sqrt{labh},\) to obtain \(\sqrt{laddum},\) to obtain, \(\sqrt{(iv, 63, \text{Remark})}\)

\(\sqrt{bhuįj},\) to eat \(\sqrt{bhottum},\) to eat \(\sqrt{(iii, iv, 59-a)}\)
\(\sqrt{āp},\) to obtain + pa \(\sqrt{pattum},\) to obtain \(\sqrt{(iv, 64, i)}\)
\(\sqrt{gam},\) to go \(\sqrt{gantum},\) to go \(\sqrt{(iv; 67)}\)
\(\sqrt{i},\) to go \(\sqrt{etum},\) to go \(\sqrt{(iii)}\)
\(\sqrt{su},\) to hear \(\sqrt{sunitum},\) to hear \(\sqrt{(v)}\)

\(\sqrt{budh},\) to know \(\sqrt{bodhitum},\) to know \(\sqrt{(i, iii)}\)
\(\sqrt{budh},\) to know \(\sqrt{bujjhitum},\) to know \(\sqrt{(i, v)}\)
\(\sqrt{si},\) to lie down \(\sqrt{setum},\) to lie down \(\sqrt{(iii)}\)
\(\sqrt{si},\) to lie down \(\sqrt{sayitum}. \sqrt{(v)}\)
\(\sqrt{jā},\) to know \(\sqrt{jānitum},\) to know \(\sqrt{(v)}\)
\(\sqrt{chid},\) to cut \(\sqrt{chinditum},\) to cut \(\sqrt{(v)}\)
\(\sqrt{chid},\) to cut \(\sqrt{chettum},\) to cut \(\sqrt{(iii, iv; 62—vi)}\)

**TAVE, TUYE, TĀYE.**

476. These suffixes are Vedic and but seldom used in Pāli; tave, however, is more frequently met with than the other two.

\(\sqrt{ni},\) lead \(\sqrt{nītave},\) to lead
\(\sqrt{hā},\) to abadden \(\sqrt{vippahātave},\) to abandon, \(=\sqrt{vi \text{+ } pa \text{+ } hā \text{+ } tave}\)
\(\sqrt{nam},\) to bend \(\sqrt{unnametave},\) to ascend, rise, \(=\sqrt{ud \text{+ } nam \text{+ } e \text{+ } tave}\)
\(\sqrt{dhā},\) to hold \(\sqrt{nidhetave},\) to hide, bury, \(=\sqrt{ni \text{+ base dhe (391) + } tave}\)
\(\sqrt{mar},\) to die \(\sqrt{marītuye},\) to die. Joined by vowel i
\(\sqrt{gan},\) to count \(\sqrt{ganeṭuye},\) to count. Added to the base gane
\(\sqrt{dis},\) to see \(\sqrt{dakkhitāye},\) to see (404)
477. The student will have remarked that several forms for the same root are often met with.

Remarks. (a) The Infinitive is used both passively and actively.
   (b) The Dative of nouns in āya is often used with an infinitive sense.
   (c) The Infinitive expresses purpose and may be translated by: "for the purpose of, in order to."

(B) Derivative or Secondary Conjugation.

478. The Derivative Conjugation includes: (1) the Passive; (2) the Causative; (3) the Denominative; (4) the Desiderative and, (5) the Intensive.

479. It is called Derivative Conjugation because the above named five kinds of verbs are derived from the simple root with a well-defined modification of the sense of the root itself.

480. Except for the Causative, Derivative verbs are not conjugated in all the tenses and in all voices.

(1) THE PASSIVE.

481. The Passive Conjugation is formed by adding the suffix ya to the root.

482. The suffix ya having been added and the Passive Base obtained, the Personal Endings of either the Active Voice or of the Reflective Voice are added to the base.

483. Ya is affixed to the root in three ways:
   (i) Directly after roots ending in a vowel.
(ii) To roots in a double consonant, \( ya \) is joined by means of \( i \), this \( i \) being lengthened to \( ā \). It is also joined by means of \( i \) when a root ends in a consonant that does not generally reduplicate (\( s, h \) and \( r \)).

(iii) It may be added directly to roots ending in a consonant; in this case the \( y \) of \( ya \) becomes assimilated to the last consonant of the root according to the Rules of Assimilation. (70, ff.)

(vi) \( Ya \) is also added to the Special Base by means of \( i \), lengthened.

**Examples of (i).**

Remarks. (a) When \( ya \) is added to roots ending in a vowel, the vowel of the root undergoes some change especially vowels: \( a, i \) and \( ū \).

(b) Radical \( ā \) is changed to \( ā \) before \( ya \) and radical \( i, ū \), are lengthened to \( ā, ū \).

<table>
<thead>
<tr>
<th>Root</th>
<th>Passive Base</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ā)dā, to give</td>
<td>diya, to be given</td>
</tr>
<tr>
<td>(ā)pā, drink</td>
<td>pīya, to be drunk</td>
</tr>
<tr>
<td>(ā)dhā, to hold</td>
<td>dhiya, to be held</td>
</tr>
<tr>
<td>(ā)ji, to conquer</td>
<td>jiya, to be conquered</td>
</tr>
<tr>
<td>(ā)ci, to heap</td>
<td>ciya, to be heaped up</td>
</tr>
<tr>
<td>(ā)ku, to sing</td>
<td>kūya, to be sung</td>
</tr>
<tr>
<td>(ā)su, to hear</td>
<td>sūya, to be heard</td>
</tr>
</tbody>
</table>

(c) Radical long \( ā \) and \( ū \), remain unaffected:

| \(ā\)bhū, to become   | bhūya, to have become     |
| \(ā\)lū, to reap      | lūya, to be reaped        |
| \(ā\)nī, to lead      | nīya, to be led           |
(d) In some instances, the long vowel before ya is shortened, in which case the y is doubled.

Root. Passive Base.

\(\sqrt{nī}, \text{to lead} \quad \sqrt{nīya, or nīyya}\)

\(\sqrt{sū}, \text{to hear} \quad \sqrt{sūya, or suyya}\)

\(\sqrt{di}, \text{to hear} \quad \sqrt{diya, or diyya}\)

484. To the above bases the Active or Reflective Personal Endings being added, we obtain, for instance from \(\sqrt{ji}, \text{to conquer, base jīya} \) (or jīyya):

Present.

Active.

Sing.

1. jīyāmi, I am conquered
2. jīyasi, thou art conquered
3. jīyati, he is conquered

Plur.

jīyāma, we are conquered
jīyatha, you are conquered
jīyanti, they are conquered

Present.

Reflective.

Sing.

1. jīye, I am conquered
2. jīyase, thou art conquered
3. jīyate, he is conquered

Plur.

jīyāmhe, we are conquered
jīavhe, you are conquered
jīyante, they are conquered

Optative, (1) jīyeyam, jīyeyāmi; (2) jīyetha, jīyeyāsi; (3) jīyetha, jīyeyya, etc., etc.

Imperative; (1) jīye, jīyāmi; (2) jīyassu, jīyāhi; (3) jīyatam, jīyatu.
Examples of (ii).

Root. Passive Base.
\(\sqrt{\text{pucch}}, \text{to ask} \) pucchiya, to be asked
\(\sqrt{\text{has}}, \text{to laugh} \) hasiya, to be laughed at
\(\sqrt{\text{vas}}, \text{to live} \) vasiya, to be lived upon
\(\sqrt{\text{kar}}, \text{to make} \) kariya, to be made
\(\sqrt{\text{sar}}, \text{to remember} \) sariya, to be remembered
\(\sqrt{\text{mah}}, \text{to honour} \) mahiya, to be honoured

Examples of (iii).

\(\sqrt{\text{labh}}, \text{to obtain} \) labbha, to be obtained \((70, 71)\)
\(\sqrt{\text{pac}}, \text{to cook} \) pacca, to be cooked \((70, 71)\)
\(\sqrt{\text{bhan}}, \text{to speak} \) bhaṅña, to be spoken \((70, 71)\)
\(\sqrt{\text{khād}}, \text{to eat} \) khajja, to be eaten \((70, 71, 34)\)
\(\sqrt{\text{han}}, \text{to kill} \) haṅña, to be killed \((70, 71)\)
\(\sqrt{\text{bandh}}, \text{to bind} \) bajjha, to be bound \((70, 71, 74)\)

Examples of (iv).

\(\sqrt{\text{gam}}, \text{to go} \) gacchiya, to be gone to
\(\sqrt{\text{budh}}, \text{to know} \) bujjhiya, to be known
\(\sqrt{\text{is}}, \text{to wish, desire} \) icchiya, to be wished for

485. Long \(i\) before \(ya\) of the Passive, is sometimes found shortened, as: mahiyati or mahiyati, to be honoured.

486. It is usual to form the Passive of the roots ending in a consonant preceded by long \(ā\), by means of \(i\); Ex. \(\sqrt{\text{yāc}}, \text{to beg} = \text{yāciyati}; \sqrt{\text{aj}}, \text{to drive} + \text{prefix} \(pā = pāj, \text{to drive} = \text{pājiyati}, \text{to be driven.}\)

487. \(ya\) may be added directly after some roots ending a consonant without assimilation taking place and without the insertion of connecting vowel \(i\); as: \(\sqrt{\text{lup}}, \text{to cut}, \text{elide} = \text{lupya} + \text{ti} = \text{lupyati}, \text{to be elided, cut off}; \sqrt{\text{gam}}, \text{to go} = \text{gamy} + \text{ti} = \text{gamyati}, \text{to be gone to.}\)
Remarks. (a) We have already said that when the 
before ya is shortened, initial y is reduplicated by 
way of compensation (483, d).

(b) The Perfect, the Aorist, the Future and the 
Conditional (which four tenses are called: General 
Tenses—see, 367) of the Reflective Voice, are often 
used in a passive sense.

488. The Passive may assume several forms from 
the same root:

√kar, to do, make, gives Passive: kariyati, 
kariyyati, kayirati (with metathesis), kayyati (with 
assimilation of r, 80).

√gam, to go, gives: gamiyati, gacchiyati, gam-
yati.

√gah, to take, gives: gayhati (metathesis), 
gheppati, quite an anomalous form.

√hā, to abandon: háyati, hiyati.

482. Anomalous forms of the Passive.

√vah, to carry, Passive Base=vuyh: vuyhāmi, 
vuyhasi, vuyhati, vuyhe, vuyhase, vuyhate, etc.

√vas, to live, Passive Base=vuss: vussāmi, 
vussasi, vussati, etc.

√yaj, to sacrifice, Passive Base=ijj, to be sacri-
ficed: ijjāmi, ijjasi, ijjati, etc.

√vac, to speak, Passive Base=ucc: uccāmi, 
uccasi, uccati, etc.

√vac, to speak, Passive Base=vucc: vuccāmi, 
vuccasi, vuccati, etc.

490. Final s of a root, which is not usually suscep-
tible of reduplication is, however, sometimes found 
reduplicated as: √dis, to see, becomes, dissati, to be 
seen; √nas, to destroy=nassati, to be destroyed.
CAUSATIVE VERBS.

491. Causal or Causative verbs are formed by adding to the root the suffixes:—

(i) aya, which is often contracted to e.

(ii) āpaya, which likewise may be contracted to āpe.

492. (i) The radical vowel of the root is gunated or strengthened before these suffixes, if followed by one consonant only.

(ii) It remains unchanged when it is followed by two consonants.

(iii) In some cases, radical a is not lengthened although followed by a single consonant.

(iv) Roots in i, ī, and u, ā form their causal from the Special Base.

(v) Other verbs, too, may form the causal from the Special Base.

(iv) Some roots in a take āpe, āpaya.

EXAMPLES.

<table>
<thead>
<tr>
<th>Root</th>
<th>Causative Bases</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṣpac, to cook</td>
<td>pāce, pācaya, pācāpe, pācāpaya,</td>
</tr>
<tr>
<td></td>
<td>to cause to cook (i)</td>
</tr>
<tr>
<td>ṣkar, to do</td>
<td>kāre, kāraya, kārāpe, kārāpaya,</td>
</tr>
<tr>
<td></td>
<td>to cause to do (i)</td>
</tr>
<tr>
<td>ṣgah, to take</td>
<td>gāhe, gāhaya, gāhāpe, gāhāpaya,</td>
</tr>
<tr>
<td></td>
<td>to cause to take (i)</td>
</tr>
<tr>
<td>ṣmar, to kill</td>
<td>māre, māraya, mārāpe, mārāpaya,</td>
</tr>
<tr>
<td></td>
<td>to cause to kill (i)</td>
</tr>
<tr>
<td>ṣsam, to be appeased</td>
<td>same, samaya, samāpe, samāpaya,</td>
</tr>
<tr>
<td></td>
<td>to cause to be appeased (iii)</td>
</tr>
</tbody>
</table>
Root.  
⊥gam, to go  
⊥chid, to cut  
⊥bhuj, to eat  
⊥rudh, to hinder  
⊥bhid, to break  
⊥su, to hear  
⊥bhū, to be  
⊥sī, to lie down  
⊥ni, to lead  
⊥pucch, to ask  
⊥dhā, to place, with prefix pi  
⊥dā, to give  
⊥tha, to stand  

Causative Base.  
game, gamaya, to cause to go,  
(chide, chedaya, chedāpe, chedāpaya, to cause to cut  
(bhoje, bhojaya, bhojāpe, bhojāpaya, to cause to eat  
(rode, rodhaya, rodhāpe, rodhāpaya, to cause to hinder  
(bhede, bhedaya, bhedāpa, bhedāpaya, to cause to break  
(sāve, sāvaya, sāvāpe, sāvāpaya, to cause to hear  
(bhāve, bhāvaya, etc.  
(sāye, sāyaya, sayāpe, sayāpaya, to cause to lie down,  
(nāyaya, nayāpe, nayāpaya, to cause to lead  
(pucchāpe, pucchāpaya, to cause to ask  
(pidhāpe, pidahāpaya, to cause to shut.  
(pidhāpe, pidahāpaya, to cause, to shut.  
(dāpe, dāpaya, to cause to give  
(thape, thapaya, to place (with a shortened).

Double Causal.

493. There is a double causal formed by adding āpāpe to the root.
Examples.

<table>
<thead>
<tr>
<th>Root</th>
<th>Simple Causal</th>
<th>Double Causal</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṣpac, to cook</td>
<td>pāce, pācāpe, etc.,</td>
<td>pācāpāpe,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>pācāpāpayā</td>
</tr>
<tr>
<td>ṣchid, to cut</td>
<td>chede, chedāpe, etc.,</td>
<td>chedāpāpe,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>chedāpāpayā</td>
</tr>
<tr>
<td>ṣbhuj, to eat</td>
<td>bhoje, bhojāpe, etc.,</td>
<td>bhojāpāpe,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>bhojāpāpayā</td>
</tr>
</tbody>
</table>

Remarks. The double causal may be translated by So get to, or, to make to cause to........ For instance: to purisam dāsam odanam pācāpāpeti, "He causes the man to cause the slave to cook the food" or "He gets the man to make the slave to cook the food."

Note that the first accusative or object purisam may be, and is often, replaced by an Instrumentive.

494. The causative verbs are declined like the verbs ni, i, of the 1st Conjugation, 3rd Division (393, 385), and like the verbs of the 7th Conjugation (379).

Examples.

| ṣpac, to cook, causative base: pāce, pācaya, pācāpe, pācāpayā, to cause to cook. |

Present.

Singulat.

1. pācemi, pācayāmi pācāpemi, pācāpayām, I cause to cook.
2. pācesi, pācayasi pācāpesi, pācāpayasi, thou causest to cook.
3. pāceti, pācayati, pācāpeti, pācāpayati, he causes to cook.
PLURAL.

1. pācēma pācayāma pācāpema, pācāpayāma, we cause to cook.
2. pācetha, pācayatha pācāpetha, pācāpayatha, you cause to cook.
3. pācenti, pācayanti, pācāpenti, pācāpayanti, they cause to cook.

OPTATIVE.

SINGULAR.

1. pāceyyāmi, pācayeyyāmi, pācāpeyyāmi, pācāpayeyyāmi, I should cause, etc.
2. pāceyyāsi, pācayeyyāsi, pācāpeyyāmi, pācāpayeyyāsi, thou shouldst cause, etc.
3. pāceyya, pācayeyya, pācāyeyya, pācāpayeyya, he should cause, etc.

PLURAL.

1. pāceyyāma, yācayeyyāma, pācāpeyyāma, pācāpayeyyāma, we should cause, etc.
2. pāceyyātha, pācayeyyātha, pācāpeyyātha, pācāpayeyyātha, you should cause, etc.
3. pāceyyum, pācayeyyum, pācāpeyyum, pācāpayeyyum, they should cause, etc.

And so on for the other tenses.

Remarks. (a) The bases in e and pe take the Sigmatic Aorist Endings (418, 419).

(b) The bases in aya take the other Endings (407, b). As, pācesim, pācesi, pācāpesim, pācayim, pācayi, pācāpayim, pācāpayi, etc.
Causal Passive.

405. The passive of a causal verb is formed by joining the suffix "ya of the Passive to the Causative Base, by means of i lengthened to ī, final vowel e of the Causative base having been dropped first. The Causal Passive may be translated by "caused to........, made to do" the action expressed by the root.

Examples.


\( \sqrt{\text{pac}}, \text{to cook} \) pacati pāceti, pāciyati, to be caused to cook

\( \sqrt{\text{bhuj}}, \text{to eat} \) bhūnjati, bhojeti, bhojiyati, to be caused to eat

\( \sqrt{\text{kar}}, \text{to do} \) karoti kāreti, kāriyati, to be caused to do

Remarks. Connective vowel i may also be found short.

496. Some verbs, although in the Causative, have merely a transitive sense as:

\( \sqrt{\text{car}}, \text{to go}, \) Causative cāreti, to cause to go = to administer (an estate).

\( \sqrt{\text{bhū}}, \text{to be}, \) Causative bhāveti, to cause to = to cultivate, practise.

497. Verbs of the 7th Conjugation form their causal by adding āpe or āpaya to the base, the final vowel of the base having first been dropped.

Root. Base.

\( \sqrt{\text{cur}}, \text{to steal} \) core

\( \sqrt{\text{kath}}, \text{to tell} \) kathe

\( \sqrt{\text{tim}}, \text{to wet} \) teme
Simple Verb.
coreti, corayati
kathethi, kathayati
temeti, temayati

Casual.
corăpeti, corăpayati
kathăpeti, kathăpayati
temăpeti, tempayăti

DENOMINATIVE VERBS.

498. So called because they are formed from a noun-stem by means of certain suffixes.

499. The meaning Denominative Verb is susceptible of several renderings in English; it generally expresses "(a) "to be act as, to be like to wish to be like" that which is denoted by the noun; (b) "to wish for, desire" that which is signified by the noun; (c) "to change or make into" that which is denoted by the noun; (d) "to use as or make use of" that which is expressed by the noun.

500. The suffixes used to form Denominative Verbal Stems are:

(i) āya, aya, e
(ii) īya, iya
(iii) a.
(iv) āra, āla. (These two rather rare).
(v) āpe.

150. The base or stem having been obtained by means of the above suffixes, the Personal Endings of the tenses are added exactly as they are after the verbs.

Noun-stem. Denominative Verbs.
pabbata, a mountain pabbatāyati, to act like a mountain
macchara, avarice macchārayati, to be avaricious
(lit., to act avariciously)
### Noun-stem.
- samudda, the ocean
- nadi, river
- arañña, forest
- dhana, riches
- putta, a son
- patta, a bowl
- cīvara, a monk’s robe
- dolā, a palankin
- winā, a lute
- upakkama, diligence, plan
- ganā, a following
- samodhāna, connection
- sārajja, modesty, shyness
- tañhā, craving
- mettaṁ, love
- karuṇa, mercy, pity
- sukkha, happiness
- dukkha, misery
- unha, heat
- jātā, matted hair, tangled branches
- pariyosāna, end

### Denominative Verbs.
- samuddāyati, to be or act like the ocean
- nadiyati, to do, act like a river
- araññiyati, to act (in town) as in the forest
- dhanayati, dhanāyati, to desire riches
- pattiyati, to desire, or, treat as a son
- pattiyati, to wish for a bowl
- cīvariyati, to desire a robe
- dolāyati to desire a, or, wish for one’s own palankin
- vināyati, to use the lute— to play on the lute
- upakkamālati, to make diligence, to devise plans
- gaṇāyati, to wish for a following or disciples
- samodhāneti, to connect, join
- sārajjati, to be shy, nervous
- tañhāyati, tañhiyati, to crave
- mettāyati, to love
- karuṇāyati, to pity
- sukkhāpeti, to make happy
- dukkha peti, to make miserable
- unhāpeti, to heat, warm
- jātāyati, disentangle, comb out
- pariyosānati, to end, to cease
502. Denominatives can also be formed from the stems of adjectives and adverbs; as:

dalha, firm, strong  dalhāyati, to make firm, strong
santām, being good  santarati, to act well, or handsomely
attā, afflicted, hurt  attayati, to hurt, afflict

Remarks. (a) Suffixes āra and āla are simply modifications of aya.

(b) There is an uncommon way of forming Denominative Verbs from nouns: the 1st, 2nd or 3rd syllable of the noun is reduplicated and the suffix iyisa or yisa added to the word thus reduplicated; the vowel u or i may or may not be inserted between the reduplication.

Noun Stem. Denominative Verb.
putta, son pupputīyisati, to wish to be (as) a son
putta, a son puttittīyisati, to wish to be (as) a son
kamalam, flower kakamalāyisati or kamamalāyisati, to be (as) a flower

(e) The Causal and Passive of all Denominatives are formed in the usual manner.

Desiderative Verbs.

503. As its very name indicates, the Desiderative Conjugation expresses the wish or desire to do or be, that which is denoted by the simple root.

504. The Desiderative is not extensively used in Pāli; however, it is frequent enough to warrant a careful perusal of the rules for its formation.
505. The suffix *sa* is the characteristic sign of this conjugation; another characteristic is the reduplication of the root according to the rules already given (372). The student ought first to look carefully over those rules.

### Examples.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>जसु, to hear</td>
<td>सुस्सुसा</td>
<td>सुस्सुसास्ति, to desire to hear = listen (33, 372—7c)</td>
</tr>
<tr>
<td>जभुज, to eat</td>
<td>बुभुक्क्हा</td>
<td>बुभुक्क्हाति, to wish to eat (86; 372—5)</td>
</tr>
<tr>
<td>जटिज, to bear</td>
<td>तितिक्क्खा</td>
<td>तितिक्क्खाति, to endure, be patient (86; 372—7b)</td>
</tr>
<tr>
<td>जघस, to eat</td>
<td>जिघाच्चा</td>
<td>जिघाच्चाति, to desire to eat (89; 372—7a)</td>
</tr>
<tr>
<td>जपाः, to drink</td>
<td>रिपाः, पिवाः</td>
<td>पिवासाति, to desire to drink (372—7a), (पिवाः, from the root).</td>
</tr>
<tr>
<td>जकित, to cure</td>
<td>चिकित्त्चा</td>
<td>चिकित्त्चाति, to desire to cure, to treat (88; 372—2)</td>
</tr>
</tbody>
</table>

506. It will be remarked that the initial *s* of *sa* is mostly assimilated.

507. The bases being obtained, the personal endings are added as usual.

**Remarks.** The Causal and Passive are formed in the usual way.
THE PALI LANGUAGE.

INTENSIVE VERBS.

508. The Intensive Verbs, also called Frequentative Verbs, express the frequent repetition or the intensification of the action denoted by the simple root. The characteristic of the Intensive conjugation is the reduplication of the root according to the usual rules (372).

509. These verbs are not very frequent in Pāli.

EXAMPLES.

Root.  Intensive Verb.

\( \sqrt{\text{lap}}, \) to talk  lālappati, lālapati, to lament
\( \sqrt{\text{kam}}, \) to go  caṅkamati, to walk to and fro
\( \sqrt{\text{gam}}, \) to go  jaṅgamati, to go up and down
\( \sqrt{\text{cal}}, \) to move  caṅcalati, to move to and fro, to tremble

The personal endings are added as usual.

510. DEFECTIVE AND ANOMALOUS VERBS.

\( \sqrt{\text{as}}, \) to be.

PRESENT SYSTEM.

Singular.  Plural.

1. asmi, I am  asma, we are
   amhi, I am  amha, we are
2. asi, thou art  attha, you are
3. atthi, he is  santi, they are

IMPERATIVE.

1. asmi, let me be,  asma, let us be
   amhi, let me be  amha, let us be
2. ahi, be thou  attha, be ye
3. atthu, let him, her, it be  santu, let them be
Present Participle.

Active.

Masc. santo, being
Fem. santi, being
Neut. santam, being

Reflective.

samāno, being
samānā, being
samānam, being

Aorist.

1. āsim, I was, I have been.
2. āsi, thou wast, thou hast been
3. āsi, he was, he has been

āsimhā, we were, we have been
āsimha, you were, you have been
āsum, they were, they have been

Conditional.

1. assam, if I were or should be
2. assa, if thou wert or should be
3. siyā, if he were or should be

assāma, if we were or should be
assatha, if you were or should be
assu, if they were or should be

$\sqrt{hū}$, to be.

(hū is a contracted form of root bhū).

Present System.

Present. Imperfect.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>homi</td>
<td>homa</td>
<td>ahuva</td>
<td>ahuvamha</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ahuvam</td>
<td>ahuvamhā</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ahuvo</td>
<td>ahuvattha</td>
</tr>
<tr>
<td>2</td>
<td>hosī</td>
<td>hotha</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>hoti</td>
<td>honti</td>
<td>ahuva, ahuvā</td>
<td>ahuvu</td>
</tr>
</tbody>
</table>
**Imperative.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. homi</td>
<td>homa</td>
<td>heyyāmi</td>
<td>heyyāma</td>
</tr>
<tr>
<td>2. hohi</td>
<td>homa</td>
<td>heyyāsi</td>
<td>heyyātha</td>
</tr>
<tr>
<td>3. hotu</td>
<td>hontu</td>
<td>heyya</td>
<td>heyyum</td>
</tr>
</tbody>
</table>

**Present Participle.**

- **Masc.** honto
- **Fem.** hontī
- **Neut.** hontam.

**Aorist.**

<table>
<thead>
<tr>
<th>sing.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ahosim, ahum</td>
<td>ahosimhā, ahumhā</td>
</tr>
<tr>
<td>2. ahosi,</td>
<td>ahositha</td>
</tr>
<tr>
<td>3. ahosi, ahu</td>
<td>ahesum, ahum</td>
</tr>
</tbody>
</table>

The future has already been given (436).

**Infinitive.**

- hotum.

**Gerund.**

- hutvā.

**Fut. P.P.**

- hotabbo

512. **Skar**, to do, make.

The present active has already been given (403).

**Present System.**

**Present.**

**Reflective.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. kubbe</td>
<td>kubbamhe kurumhe</td>
</tr>
<tr>
<td>2. kubbase, kuruse</td>
<td>kubbavhe, kuruve</td>
</tr>
<tr>
<td>3. kubbate, kurute</td>
<td>kubbante, krunte</td>
</tr>
<tr>
<td>kubhati</td>
<td></td>
</tr>
</tbody>
</table>

**Optative.**

**Singular.**

**Active.**

| 1. kare | kubbe | kubbeyya |
| kareyya | | kayirā, kayirāmi |
| 2. kare, | kubbe | kubbeyyāsi |
| kāreyyāsi | | kayirā, kayirāsi |
Singular.

3. kare kubbe kayirā, kubbeyya
kareyya

Plural.

1. kareyyāma kubbeyyāma kayirāma
2. kareyyātha kubbetha kayirātha
3. kareyyam kubbeyyam kayiram

Imperfect.

Active.

1. akara akaramhā akarim akarāmhase
akaram
2. akaro akarattha akarase akaravham
3. akara akaru akarattha akaratthum

The Aorist has been given (412).

Imperative.

Active.

Sing. Plural.
1. karomi karoma
2. kuru, karohi karotha
3. karotu, kurutu karontu, kubbantu

Reflective.

Singular. Plural.
1. kubbe kubbāmase
2. kuruussu kuruγho
3. kurutam kubbantam

Future.

Besides the usual Future in ssāmi: karissāmi,
karissasi, there is another form given in (436).

Present Participle.

Active. Reflective.
Masc. karam, karonto karamāno, kuruμāno,
karāno, kubbāno
Active.
Fem. karontī  
Neut. karamā, karontam

Reflective.
karamānā, kurumānā,  
karānā, kubbānā
karamānamā, kurumānamā, karānumā, kubbānumā

Future Pass. Part.
kattabbo, kātabbo, kāriyo, kayiro, kayyo, karaṇīyo.

Remarks. All the forms in yīra are obtained through metathesis; in kayyo the r has been assimilated.

Present Passive Part.
kariyamāno, kariyyamāno, kayīramāno, kariyamāno.

Passive Base.
The Passiva Base has several forms:
kariya, kariyya, kariya, kayira.

513.   \( \text{ṣūda}, \) to give.
The Present Optative and Imperative have already been given (395).

The student will remark that some of the tenses are formed directly on the root: the Radical Aorist, the Sigmatic Aorist, the Future and the Conditional.

Radical Aorist.          Sigmatic Aorist.

1. adām   adamhā  adāsim  adāsimhā
2. ado  adattha  adāsi  adāsiththa
3. ada  adamsu, adum adāsi  adāsum  adāsimsu

Future.
A.—(From the base).   B.—(From the root).

1. dadiśsāmi  dadissāma  dassāmi  dassāma
2. dadiśsasī  dadissātha  dassasī  dassasatha
3. dadiśsatti  dadissantī  dassati  dassanti
### Conditional.

Sing.  
1. adassām  
2. adasse  
3. adassā  

Plur.  
adassamhā  
adassatha  
adassamsu  

### Participles.

(Masculine).

Present  
dadamā, dadanto  
Fut. P.  
dadassām  

dadassanto  

P. P. P.  
dinno  
Fut. P. P.  
dātabbo  

Act. P. P.  
dinnavā  
Part.  
dāyo  

Pres.  
dadamāno  
Reflect.  
dadamānā  

VERBAL PREFIXES.

514. The Prefixes or Prepositions, called in Pāli: Upasagga (23. Remark) are prefixed to verbs and their derivatives; they have been, on that account, called Verbal Prefixes. They generally modify the meaning of the root, or intensify it, and sometimes totally alter it; in many cases, they add but little to the original sense of the root.

515. The usual rules of sandhi apply when prefixes are placed before verbs. When a prefix is placed before a tense with the augment a, the augment must not change its position, but remain between the prefix and the root, as agā + ati = accagā (74, i), and not; aatigā.

516. These prefixes are as follows:

- A—to, at, towards, near to, until, as far as, away, all round.
- ākaḍḍh, to drag, draw = ākaḍḍhāti, to draw towards, to drag away.
\( \sqrt{\text{kir}}, \) to pour, \( \sqrt{\text{scatter}} = \sqrt{\text{ākirati}}, \) to scatter all over or around, to fill.

\( \sqrt{\text{cikkh}}, \) to show, \( \sqrt{\text{tell}} = \sqrt{\text{ācikkhati}}, \) to point out, tell to (to communicate).

\( \sqrt{\text{chad}}, \) to cover = \( \sqrt{\text{acchādeti}}, \) to cover over or all around, to put on clothes (33, 35).

**Remarks.** This prefix reverses the meaning of some roots:

\( \sqrt{\text{dā}}, \) to give, but \( \sqrt{\text{ādāti}}, \) to take.

\( \sqrt{\text{gam}}, \) to go, base: \( \sqrt{\text{gaccha}} = \sqrt{\text{āgacchati}}, \) to come.

\( \sqrt{\text{ati}}, \) (before vowel = acc), beyond, across, over, past, very much, very; it expresses excess.

\( \sqrt{\text{kam}}, \) to sleep, \( \sqrt{\text{go}} = \sqrt{\text{atikkamatī}} \) (33), to step over, to go across, go past, to escape, to overcome, to transgress, excel, to elapse.

\( \sqrt{\text{nī}}, \) to lead = \( \sqrt{\text{atineeti}}, \) to lead over or across, to irrigate.

\( \sqrt{\text{car}}, \) to act = \( \sqrt{\text{aticarati}}, \) to act beyond, too much, in excess = to transgress.

\( \sqrt{\text{adhi}}, \) (before vowels = \( \sqrt{\text{ajjh}} \)) over, above, on, upon, at, to, in, superior to, great. It expresses sometimes superiority.

\( \sqrt{\text{vas}}, \) to live = \( \sqrt{\text{adhivasati}}, \) to live in, to inhabit.

\( \sqrt{\text{gam}}, \) to go = \( \sqrt{\text{ajjhagamā}}, \) he approached = \( \sqrt{\text{adhi + augment a + gamā}} \) (Aorist).

\( \sqrt{\text{bhās}}, \) to speak = \( \sqrt{\text{adhibhāseti}}, \) to speak to, to address.

\( \sqrt{\text{anu}}, \) after, along, according to, near to, behind, less than, in consequence of, like, gradually, beneath.

\( \sqrt{\text{kar}}, \) to do = \( \sqrt{\text{anukaroti}}, \) to do like, \( \sqrt{\text{vis.}}, \) to imitate, to ape.

\( \sqrt{\text{kam}}, \) to go + \( \sqrt{\text{anukkamatī}}, \) to go along with, to follow.
ādhāv, to run = anudhāvatī, to run after = to pursue.
āgah, to take = anuganāhatī, to take near, beneath = to protect.

apa, off, away, from, away from, forth: it also implies detraction, hurt, reverence.
āci, to notice, observe = apacāyatī, to honour, respect; apaciti, reverence.
ānī, to lead = apaneti, to lead away, viz., to take away, to remove.
āgam, to go, = apagacchatī, to go away.
āman, to think = apamaññatī, to despise.

api, on, over, unto, close upon. This prefix is very seldom used; it is prefixed mostly to the roots: dhā, to put, set, lay, and nah, to bind, join. It is moreover found abbreviated to pi in most instances.
ādhā, to put, set, lay = pidahatī, to cover, close, shut. Apidhanam, pidahanam, pidhānam, covering, lid, cover.
ānah, to bind, join = pinayhatī, to bind on, join on.

abhi, to, unto, towards, against, in the direction of. It also expresses excess, reverence, particularity. (Before a vowel = abbh).
āgam, to go = abhigacchatī, to go towards, approach.
ākaṅkh, to desire, abhikaṅkhatī = to desire particularly, to long for, yearn.
ājal, to blaze = abhijalatī, to blaze excessively, viz., fiercely.
āvand, to salute = abhivandatī, to salute reverentially.
ava, down, off, away, back, aside, little, less. Implies also: disrespect, disregard.

Remarks. ava is often contracted to o.
- jā, to know = avajānāti, to despise.
- har, to take = avaharati, to take away. Avahāro, taking away.
- khip, to throw = avakhipati, to throw down.
- lok, luk, to look = oloketi, to look down = avaloketi.

ud (= the u of native grammarians: for the assimilation of final d to the following consonants see 58, 60, 62, 65. Before h, sometimes final d is lost and the u lengthened.
Upwards, above, up, forth, out.
- khip, to throw = ukkhipati, to throw up, get rid of; ukkkepanam, excommunication.
- chid, to cut = ucchindati, to cut off.
- thā to stand = utthahati, to stand up, rise. Uṭṭhānām, rising.
- har, to take = uddharati (96), to draw out. Uddharanām, pulling out.

Remark. ud reverses the meaning of a few verbs:
- pat, to fall = uppatati, to leap up, spring up.
- nam, to bend = unnamati, to rise up, ascend.

upa, unto, to, towards, near, with, by the side of; as, like, up to (opposed to apa), below, less.
- kadāhī, to drag = upukaḍḍhati, to drag or draw towards, to draw below or down.
- kar, to do = upakaroti, to do (something) towards, unto; vis., to help, upakāro, help, use; upakaranam, instrument, lit. doing with.
A PRACTICAL GRAMMAR OF

√kam, to step, go = upakkamati, to attack, lit., to go towards.

ni (sometimes lengthened to nī, and before a vowel = nīr) out, forth, down, into, downwards, in, under.
√kam, to go = nikkhamati, to go out, to depart.
√dhā, to place = nidahati or nidheti, to deposit, hide.
√har, to take = niharati, to take out.
√han, to strike = nihanti, to strike down.

pa, onward, forward to, forth, fore, towards, with.
It expresses: beginning.
√bhā, to shine = pabhāti, to shine forth, to dawn.
Pabhā, radiance.
√bhū, to be = pabhavati, to begin to be, viz., to spring up, originate.
√jal, to burn = pajjalati, to burn forth, to blaze.

pati, paṭi, against, back to, in reverse direction, back again, in return; to, towards; near.
√bhās, to speak = paṭibhāsati, to speak back, to reply.
√khip, to throw = paṭikkhipati, to refuse. Paṭikkhepo, refusing.
√kam, to step = paṭikkhipati, to step back, to retreat.

parā, away, back, opposed to, aside, beyond.
√kam, to go = parakkamati, to strive, put forth; effort.

√ji, to conquer = parājeti, to overcome.

pari, around, all around, about, all about, all over. Expresses completeness, etc.
√car, to walk = paricarati, to walk around, viz., to serve, honour. Paricāro, attendance; paricca, having encircled (= pari + √i + tya).
Vid, to cut = paricchindati, to cut around = to limit, mark out.
Vīdhāv, to run = paridhāvati, to run about.
Vijā, to know = parijānāti, to know perfectly, exactly.

**vi. asunder, apart, away, without. Implies separation, distinctness, dispersion.**
Vid, to cut = vicchindati, to cut or break asunder = to break off, interrupt.
Vijā, to know = vijānāti, to know distinctly, to discern; vijānam, knowing.
Vikir, to scatter = vikirati, to scatter about, to spread.

**Sam, with, along, together, fully, perfectly.**
Vibhuj, to eat = sambhujati, to eat with.
Vivas, to live = samvasati, to live together with; saṁvāso, living with.

**Remarks.** It should be borne in mind that two, and sometimes three, of the above prefixes may combine. The most common combinations are—

Vayā, written byā (= vi + ā); vyākaroti, to explain (kār); vyāpajjati, to fall away (pad, to go).
Ajjho (= adhi + o, o = ava), ajjhottharati, to overwhelm (thar, to spread).
Ajjhā (= adhi + ā), ajjhāvasati, to dwell in (vas);
Ajjhāseti, to lie upon (sī).
Anupa (= anu + pa), anupakhādati, to eat into (khād), anupabbajatī, to give up the world (vaj, to go).
Anupari (= anu + pari), anuparidhāvati, to run up and down (dhāv); anupariyāti, to go round and round (yā).
anusam (≡ anu + sam) anusaṅgito, chanted together rehearsed; anusaṅcarati, to cross.

samud (≡ sam + ud), samukkamsati, to exalt; samucchindati, to extirpate (≡ chid); samudeti, to remove (≡ i).

samudā (≡ sam + ud + ā,) samudācarati, to address, practise (≡ car); samudāhaṭo, produced (≡ har); samudāgam, beginning (≡ gam).

samupa (≡ sam + upa), samupeti, to approach (≡ i); samupagacchati, to approach.

samā (≡ sam + ā), samāharati, to gather (≡ har); samāgamo, assembly (≡ gam).

samabhī (≡ sam + abhi), samabhisiṅcati, to sprinkle (≡ siṅc).

upasam (≡ upa + sam), upasamharati, to bring together (≡ har); upasamvasati, to take up one’s abode in (≡ vas, to live).

Remark. The student must be prepared to meet with some other combinations; the general meaning of a word can always be traced from the sense of the several combined prefixes.

517. It is important to note that the prefixes or prepositions are used, not only with verbs, but also with verbal derivatives, nouns and adjectives, as: anutīre, along the bank; adhicittam, high thought; abhinilo, very black.

518. pari is often written: pali (72).

519. pari, vi and sam very often add merely an intensive force to the root.

520. After prefixes, sam, upa, parā, pari, and the word pūra, in front, ēkar sometimes assumes the form: khar. Ex.: pūrakkharoti, to put in front, to follow = pūra + ēkar: parikkharo, surrounding = pari + ēkar.
521. A few adverbs are used very much in the same way as the Verbal Prefixes, but their use is restricted to a few verbs only. They are—

āvi=in full view, in sight, in view, manifestly, visibly. It is prefixed to the verbs: bhavati (bhū) and karoti (kar). Ex.: āvibhavati, to become manifest, visible, to appear, be evident; āvikaroti, to make manifest, clear, evident; to explain, show.

antara=among, within, between, used with dhā, to put, place. Ex.: antaradhāyati, to vanish, disappear, hide; antaradhāpeti, to cause to vanish or disappear.

attham (adv. and noun)=home; disappearance, disappearing, setting; used with verbs of going =to set, disappear (of moon, sun and stars). Mostly used with the verbs gacchati and eti (i) to go. Ex.: atthagacchati, to disappear, to set; atthameti, to set (of the sun).

pātu (before a vowel: pātur)=forth to view, manifestly, evidently, used with bhavati and karoti. Ex.: pātubhavati, to become manifest, evident, clear, to appear, to arise; pātubhāvo, appearance, manifestation; patukaroti, to manifest, make clear, evident; to produce.

pura, in front, forward, before, used almost exclusively with karoti: (cf. 520). Ex.: purakkharoti, to put or place in front, to appoint or make a person (one's) leader, and thence: to follow, to revere.

alam—fit, fit for, used with verb karoti in the sense of decorating. Ex.: alankaroti, to adorn, embellish, decorate.
tiro—out of sight; across, beyond, prefixed to roots kar and dhā, in the sense of covering, hiding, etc. Ex.: tirōdāpeti, to veil, to cover, put out of sight; tirōdhānam, a covering, a veil; tirōkaroti, to veil, to screen; tirōkaraṇī, a screen, a veil.

522. Prefixes du and su are never used with verbs. (See Chapter on Adverbs) and prefix a (an), is very seldom so used.

523. To finish this chapter on Verbs, we will now give the paradigm of a verb fully conjugated.

ʌpʌc, to cook.

**Present System.**

(stem paca).

**Present.**

I cook, etc.

<table>
<thead>
<tr>
<th>Active Voice</th>
<th>Reflective Voice</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. pacāmi</td>
<td>pacāma</td>
</tr>
<tr>
<td>2. pacāsi</td>
<td>pacātha</td>
</tr>
<tr>
<td>3. pacāti</td>
<td>pacānti</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Imperfect.**

I cooked, etc.

| 1. apacā | apacāmāhā | apacām | apacāmāhase |
| 2. apacāco | apacattha | apacase | apacavham |
| 3. apacā | apacu | apacattha | apacatthun |
THE PALLI LANGUAGE.

Imperative.
Let me, cook, etc.

1. pacāmi  pacāma  pace,  pacamāse
2. pacāhi, paca  pacatha  pacassu,  pacavho
3. pacatu,  pacantu  pacataṃ,  pacantam

Optative.
I should, would, could, can, etc., cook.

1. paceyyāmi.  paceyyāma  paceyyañi  paceyyāmhe  pacey
2. paceyyāsi  paceyyātha  pacetho  paceyyavho  pacey
3. paceyya  paceyyum  pacetha,  paceram

Present Participle.

Mas.  pacām  pacamāno
      pacanto  pacāno
Fem.  pacatī,  pacamānā
      pacantī  pacānā
Pent, pacām  pacamānam
      pacantam  pacānam

Aorist System.

(Stem: pac).

Aorist.
I cooked, or, I have cooked, etc.

1. apacim  apacimhā  apaca  apacimhe
2. apaci  apacittha  apacise  apacivham
3. apaci  apacum  apacā  apacum
      apaci  apacimsu  apacū  apacimSu

Remarks. The augment a may be left out.
A Practical Grammar of

Perfect System.
(Stem: papac).

Perfect.
I cooked, etc.

1. papaca papacimha papaci papacimhe
2. papace pacacittha pacacittho pacacivho
3. papaca pacacu pacacittho pacacire

Perfect Participle Active.
Having cooked.

Act. | Refl.
--- | ---
Mas. pacitavā | pacitavā
pacitavanto | pacitavanto
pacitāvi | pacitāvi

Fem. pacitavati | pacitavati
pacitavanti | pacitavanti
pacitāvini | pacitāvini

Neut. pacitavam | pacitavam
pacitavantam | pacitavantam
pacitāvi | pacitāvi

Remarks. The Perfect Participle is the same for the Reflective as for the Active Voice. (For formation see 465).

Future System.
(Stem: pacissa).

Future.
I shall cook, etc.

1. pacissāmi, pacissāma pacissam pacissāmhe
2. pacissasi, pacissatha pacissase pacissavhe
3. pacissati, pacissanti pacissate pacissante
Conditional.
If I could cook, etc.

1. apacissam apacissamhā apacissām apacissāṁhase
2. apacisse apacissatha apacissase apacissavhe
3. apacissā apacissamsu apacissatha apacissimsu

Future Participle.

Mas. pacissam pacissamāno
   pacissanto pacissāno
Fem. pacissāti pacissamānā
   pacissānti pacissānā
Neut. pacissam pacissamānām
   pacissāntatām pacissānām

Infinitive: pacitum.

Gerund: pacitvā, pacitvāna, pacitūna, paciya

P.P.P.: pacita.

524. Paradigm of *cur, to steal.
Base: coraya or core.

Active.

Present System.

First form. Second form.
(base, coraya). (base, core).

Present.

1. corayāmi corayāma coremi corema
2. corayasi corayatha coresi coretha
3. corayati corayanti coreti corenti
Imperfect.
(from base coraya only).

1. acoraya acorayamhā
2. acorayo acorayamha
3. acoraya acorayatha
   acorayu

Imperative.

1. corayāmi corayāma coremi corema
2. corayāhi corayatha corehi coretha
3. corayantu corayantu coretu corentu

Optative

1. corayeyyāmi corayeyyāma coreyyāmi coreyyāma
2. corayeyyāsi corayeyyātha coreyyāsi coreyyātha
3. corayeyya corayeyyum coreyya coreyyum
   coraye

Present Participle.

Masc. corayant corayanto corento
Fem. corayantī corayantī corentī
Neut. corayantam corayantam corentam

Aorist System.

Aorist.

1. corayim corayimhā coresim coresimhā
   corayimha coresimha
2. corayi corayitttha coresi coresittha
3. corayi corayum coresi coresum
   corayimsu coresimsu
Perfect System.

The Perfect Tense of these verbs is not generally met with but it would be: cucora, cucore, cucorimha, etc).

**Perfect Participle Active.**

<table>
<thead>
<tr>
<th>Mas.</th>
<th>corayitavā</th>
<th>coritavā</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>corayitavanto</td>
<td>coritavanto</td>
</tr>
<tr>
<td>Fem.</td>
<td>corayitavatī</td>
<td>coritavatī</td>
</tr>
<tr>
<td></td>
<td>corayitavanti</td>
<td>coritavanti</td>
</tr>
<tr>
<td></td>
<td>corayitāvinī</td>
<td>coritāvinī</td>
</tr>
<tr>
<td>Neut.</td>
<td>corayitavām</td>
<td>coritavām</td>
</tr>
<tr>
<td></td>
<td>corayitavantaṃ</td>
<td>coritavantaṃ</td>
</tr>
<tr>
<td></td>
<td>corayitāvi</td>
<td>coritāvi</td>
</tr>
</tbody>
</table>

**Future System.**

**Future.**

1. corayissāmi, corayissāma coressāmi, coressāma  
2. corayissasi, corayissatha coressasi, coressatha  
3. corayissati, corayissanti coressati, coressanti

**Conditional.**

1. acorayissam  
2. acorayisse  
3. acorayissā  
   acorayissamhā  
   acorayissatha  
   acorayissamsu
**Future Participle.**

Active.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>corayissam</th>
<th>coressam</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>corayissanto</td>
<td>coressanto</td>
</tr>
</tbody>
</table>

Fem.

| corayissati | coressati |

Neut.

| corayissam | coressam |
| corayissantam | coressantam |

res. Participle Reflective.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>corayamāno</th>
<th>corayāno</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fem.</td>
<td>corayamānā</td>
<td>corayānā</td>
</tr>
<tr>
<td>Neut.</td>
<td>corayamānam</td>
<td>corayānam</td>
</tr>
</tbody>
</table>

Infinitive. corayitum, coretum

Gerund. corayitvā, coretvā

P. P. F. corayitabbo, coretabbo

P. P. P. corito, coritā, caritam

525. The Reflective Voice presents no difficulty: it is generally formed on the base in *aya*:

**Reflective.**

<table>
<thead>
<tr>
<th>Present.</th>
<th>Imperfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. coraye</td>
<td>corayāmhe acorayam</td>
</tr>
<tr>
<td>2. corayase</td>
<td>corayavhe acorayase</td>
</tr>
<tr>
<td>3. corayate</td>
<td>corayante acorayattha acorayatthum</td>
</tr>
</tbody>
</table>
THE PALI LANGUAGE.

Passive Voice.

526. The Passive Voice is formed in the usual way by joining ya to the base by means of vowel i lengthened to ī, the final vowel of base being dropped before ī.

Examples.

Present.

Singular.                      Plural.
1. corīyāmi, I am robbed      corīyāma, we are robbed
2. corīyasi, thou art robbed  corīyatha, you are robbed
3. corīyati, he is robbed     corīyanti, they are robbed

And so on for the other tenses.

527. The Causal and the Denominative Verbs are conjugated exactly like coreti.

528. The following paradigm will familiarize the student with the changes which take place in the principal forms of the Verb:
<table>
<thead>
<tr>
<th>Root</th>
<th>Active</th>
<th>Passive</th>
<th>Reflective</th>
<th>Causal Passive</th>
<th>Causal</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>paca</td>
<td>paccati</td>
<td>paccate</td>
<td>paccati, paccate</td>
<td>paccate, paccate, paccayati, paccayati</td>
<td>paccati</td>
<td>paccate</td>
</tr>
<tr>
<td>da</td>
<td>dadati</td>
<td>dadate</td>
<td>dadati, dadati, dadapeti, dadapeti</td>
<td>dadate, dadapeti, dadapeti, dadapeti</td>
<td>dadati</td>
<td>dadate</td>
</tr>
<tr>
<td>ne</td>
<td>nayati, nayati, nayapeti</td>
<td>nayate, nayate, nayapeti</td>
<td>nayate, nayate, nayapeti</td>
<td>nayate, nayate, nayapeti</td>
<td>nayati</td>
<td>nayate</td>
</tr>
<tr>
<td>hana</td>
<td>hanati, hanati, hanapeti</td>
<td>hanate, hanate, hanapeti</td>
<td>hanate, hanate, hanapeti</td>
<td>hanate, hanate, hanapeti</td>
<td>hanati</td>
<td>hanate</td>
</tr>
<tr>
<td>kha</td>
<td>khadati, khadati, khadapeti</td>
<td>khadate, khadate, khadapeti</td>
<td>khadate, khadate, khadapeti</td>
<td>khadate, khadate, khadapeti</td>
<td>khadati</td>
<td>khadate</td>
</tr>
<tr>
<td>kha</td>
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<td>kha</td>
<td>kha</td>
<td>kha</td>
<td>kha</td>
<td>kha</td>
</tr>
<tr>
<td>luna</td>
<td>lunati</td>
<td>lunate</td>
<td>lunate, lunate, lunate, lunate, lunate, lunate, lunate</td>
<td>lunate, lunate, lunate, lunate, lunate, lunate, lunate</td>
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| A PRACTICAL GRAMMAR OF | | | | | | |
CHAPTER XI.

INDECLINABLES.

529. Under the term "indeclinables" are included all those words which are incapable of any grammatical declension, that is: Adverbs, Prefixes, Prepositions, Conjunctions and Interjections.

ADVERBS.

530. Adverbs may be divided into three groups:
   (i) Derivative Adverbs, formed by means of suffixes.
   (ii) Case-form Adverbs;
   (iii) Pure Adverbs.

531. (i) Derivative Adverbs.
   (a) These are formed by the addition to pronominal stems, and to the stems of nouns and adjectives of certain suffixes.
   
   (b) Under this head come the "Adverbial Derivatives from numerals" given in (279ff), and the "Pronominal Derivatives" given in (336ff). The student ought now to read again these two classes of Adverbs.
   
   (c) The suffix to (346) is also added to prepositions, nouns and adjectives, to form a very large class of adverbs; to is an ablative suffix (120) and therefore the adverbs formed with it have an ablative tense.

   (i) from prepositions: abhito, near; parato, further.
   
   (ii) from nouns: dakkhinato, southerly, on the south; pācinato, easterly, on the east; pitthito, from the surface, from the back, etc.; pārato, from the further shore; orato, from the near shore.
   
   (iii) from adjective; sabbato, everywhere.
(d) suffixes tra and tha (346), showing place, are also used with adjectives: aññatha or aññatra, elsewhere; sabbatha, everywhere; ubhayattha, in both places.

(e) suffix dā (345) is likewise used with adjectives and numerals: ekadā, once; sadā = sabbadā, at all times, always.

(f) dhi is used like dhā (281, 283): sabbadhi, everywhere.

(g) suffixes so and sā (122, e, d) likewise form adverbs: bahuso, in a great degree; atthaso, according to the sense: balasā, forcibly.

(h) Iti (347) is extensively used as the particle of quotation; it is often abbreviated to ti. (See Syntax.)

532. Case-form Adverbs.

(a) some cases of pronouns and adjectives are used adverbially.

(b) Accusative Case. This case is very much used adverbially: kim, why; tam, there; idam, here; yam, because, since; from pronouns.

(c) From nouns: divasam, during the day; rattiṁ, at night; raho, in secret; saccam, truly; attham, for the purpose of.

(d) From adjectives: ciram a long time; khippam, quickly; mandam, stupidly.

(e) Some adverbs of obscure origin may be classed as the accusative case of nouns or adjectives long obsolete: such are: mitho, mithu, one another, mutually; aram, presently; sajju, immediately; tunhi, silently; alam, enough; sāyam in the evening; isam, a little, somewhat; jātu, surely, certainly; bahi, outside.
The Instrumentive. This case also is much used adverbially.

From pronouns: *tena*, therefore; *yena*, because.

From nouns: *divasena*, in a day; *māsena*, in a month; *divā*, by day; *sahāsā*, suddenly.

From adjectives: *cireṇa*, long; *dakkhinena*, to the south; *uttarena*, to the north; *antarena*, within.

*The Dative Case*; the adverbial use of the Dative is restricted: *atthāya*, for the sake of, for the purpose of; *cirāya*, for a long time; *hitāya*, for the benefit of.

*The Ablative Case* is used frequently in an adverbial sense; especially so is the case with pronouns, *kasman*, why? *yasmā*, because; *tasmā*, therefore; *paccchā*, behind, after; *ārā*, afar off; *helṭṭā*, below.

*The Genitive Case* is seldom used adverbially; from pronouns we have: *kissa*, why? from adjectives: *cirassa*, long; from nouns: *hetussa*, causally.

*The Locative* is very often used adverbially; as: *bāhire*, outside; *dūre* far; *avidūre*, not far; *samīpe*, *santike*, near; *rahasi*, privately, in secret; *bhuvī*, on earth, on the earth.

(iii) Pure Adverbs.

By these are understood the adverbs which are not obtained by derivation and which are not case-forms; such are:

*kira*, *kila*, they say, we are told that; *hi*, certainly indeed; *khalu*, indeed; *tu*, now, indeed; *atha*, atho and, also, then, etc., etc.

*na*, expressing simple negation; *mā*, expressing prohibition; *mā* is often used with the Aorist. *Nanu,*
used in asking questions to which an affirmative answer is expected. *Nu*, used in asking simple questions; *no*, not, *nāna*, surely, perhaps; *nānā*, variously.

The particle *kva*, where?

The above particles are called *nipīṭā* by the grammarians, they number about two hundred.

Verbal Prefixes have already been treated of (514). **INSEPARABLE PREFIXES.**

(a) *a*, and before a vowel *an*, not, without, free from.

*abhaya*, free from fear; *abala*, not foolish; *apasanto*, not seeing; *anāloketvā*, without looking.

(b) *du*, and before a vowel *dur*, bad, ill, hard, difficult, as: *dubbanño* (33 remark), ugly, ill-favoured; *dubbino*, ill-conducted; *dudamo*, difficult to tame; *duggo*, difficult to pass; *dujjano*, a bad man; *dukkaro*, difficult to perform; *dujjīvamḥ*, a hard life.

(c) *su*, has the contrary meaning of *du*: good, well, easy, it implies excess, facility, excellence; *subhāsito*, well spoken; *subahu*, very much; *sudanto*, well tamed; *sukaro*, easy to perform; *sulabho*, easy to be obtained.

**Remarks.** After *du*, the initial consonant is generally reduplicated; reduplication seldom takes place after *su*.

(d) *sa*, which is used instead of *sam* (516), expresses the ideas of “possession, similarity; with, and; like; including.” *sabhāriya*, with (his) wife; *salajja*, having shame, ashamed; *sabhogā*, wealthy; *savihārī* living with; *sadevaka*, including the world of gods.

**Remarks.** The particle *sa* is the opposite of particle *a*, *an*.
533. It has been seen that Verbal Prefixes are properly prepositions and are used with nouns as well as verbs.

534. Many adverbs are used with a prepositional force along with nouns. Those of class (ii), Case-form-Adverbs, are seldom used as prepositions, except perhaps those in to.

535. Prepositions, or words used prepositionally, may govern any case, except the Nominaive and Vocative.

536. Most of the Verbal Prefixes require the noun to be in one case or other.

537. The cases mostly used with prepositions or prepositional Adverbs are: the genitive, the instrumentive and the accusative.

But only a few are used separately from the noun—they govern.

For examples see "Syntax of Substantives."

CONJUNCTIONS.

538. Indeclinables distinctly conjunctive are very few. The principal are:

(a) Copulative: ca, and, also, but, even. It is never used as the first word in a sentence; atha, and, then, now; atho, and, also, then.

(b) Disjunctive: vā (never at the beginning of a sentence) or; uda, or; uda vā, or; vā...vā, either...or; yadi vā, whether; yadi vā......yadi vā, whether......or; atha vā, or else, rather; na vā, or not; tathā pī, nevertheless.
(c) Conditional: yadi, sace, if; ce (never at the beginning of a sentence), if; yadi evam, yajj, evam, if so.

(d) Causal: ki, for, because; certainly.

INTERJECTION.

Ahaha, alas! oh! aho! ah! aho vata, oh! ah! are, sirrah! I say! here! dhi, dhī, shame! fie! woe! bho, friend! sir! I say! bhaye, I say! to be sure! maññe, why! methinks! he, oh! sādhu, well! very well! very good!

General remarks. The use of some particles will be given in the chapter on Syntax.

CHAPTER XII.

COMPOUNDS.

539. Declinable stems are frequently joined to one another to form Compounds. In the older language compounds are simple and rarely consist of more than two or three stems: but the later the language is, the longer and the more involved they become.

540. Compounds may also have an indeclinable as the first member; there are even a few compounds made up entirely of indeclinables.

Remarks. The Case-endings of the first member or members of a compound are generally dropped; only in a few instances are they preserved.

541. There are six kinds of Compound Words:

(i) Dvanda—Copulative or Aggregative Compounds.

(ii) Tappurisa — Dependent Derterminate Compounds.
(iii) **Kammadhāraya**—Descriptive Determinate Compounds.
(iv) **Digu**—Numeral Determinate Compounds.
(v) **Abyayibhāva**—Adverbial Compounds.
(vi) **Bahubbīhi**—Relative or Attributive Compounds.

**Remarks.** Native grammarians distribute the above into four classes by making Nos. iii and iv subdivisions of No. ii, Tappurisa; but this classification, through lack of sufficient distinctness, confuses the student unnecessarily. We shall therefore follow the above division (541).

**Dvanda.**

*(Copulative or Aggregative Compounds):*

542. The members of these compounds are co-ordinate syntactically, in their uncompounded state; each member would be connected with the other by means of the conjunction *ca*, and.

543. Dvanda Compounds are of two kinds:
(i) The compound is a *plural* and takes the gender and declension of its last member.
(ii) The compound takes the form of a *neuter singular* and, whatever the number of its members, becomes a *collective*. This is the case generally with the names of: *birds, parts of the body, persons of different sexes, countries, trees, herbs, the cardinal points, domestic animals, things that form an antithesis; etc., etc.*

**Remarks.** The following rules are given as to the order of the members of dvanda compounds:
(a) words in *i* and *u* are placed first;
(b) shorter words are placed before longer ones;
(c) i and ā (long) are generally shortened in the middle of the compound;

(d) sometimes a feminine noun, in the middle of the compound, takes the masculine form, (candimasuriyā) sometimes, or remains unchanged (jarāmarañām).

**Examples of (i)**

Samañā ca brāhmaṇā ca = samañābrāhmaṇā, samañās and brahmins.

Devā ca manussā ca = devamanussā, gods and men.
Devānaṁ ca manussānaṁ ca = devamanussānaṁ, of gods and men.

Candimā ca suriyo ca = candimasuriyā, the sun and the moon.

Aggi ca dhūmo ca = aggidhūmā, fire and smoke.
Dhammo ca attho ca = dhammatthā, the spirit and the word.

Sāriputte ca Moggallāne ca = Sariputtamoggallāne, in Sariputta and in Moggallāna.

**Examples of (ii)**

*Note that the compounds which come under (ii), sometimes assume the form of the plural like those of No. (i).*

Mukhanāsikām = mukhaṁ ca nāsikā ca, the mouth and the nose.

Chavimaṁsalohitaṁ = chavi ca maṁsaṁ ca lohitaṁ ca, the skin, flesh and blood.

Jarāmarañām = jarā ca marañān ca, old age and death.

Hatthapādām or hattapādā = hatthā ca pādā ca, the hands and feet.

Hatthiassām = hatthino ca assā ca, elephants and horses.
Kusalākusalaṁ or kusalākusalā = kusalam akusalañ ca, good and evil.
Vajjimallām or vajjimallā = Vajji ca Mallā ca, the Vajjians and the Mallians.

544. The compounds which take the plural form are called: Itāritara, because the members of the compound are considered separately; those that take the neuter singular form: samāhāra, because the several members are considered collectively; those that take either the plural or the neuter are called: Vikappa-samāhāra.

Tappurisa.

(Dependent Determinate Compounds.)

545. In these compounds the first member is a substantive in any case but the Nominative and the Vocative, qualifying, explaining or determining the last member.

Remarks. (a) The Case-ending of the first member is elided:

(b) In a few cases, the Case-ending is not elided; these compounds are called: Alutta Tappurisa.

(c) The ā of such words as: rājā, mātā, pītā, bhātā etc., is shortened in the first member.

(d) Generally, a tappurisa follows the gender of the last member.

(i) tappurisa with accusative case.
(Dutiya Tappurisa).

Araññagato = araññam gato, gone to the forest.
Sukhappatto = sukham patto, attained happiness.
Saccavādi = saccam vādi, speaking the truth.
Kumbhakāro = kumbham kāro; a pot-maker = a potter.
Pattagāho = pattam gāho, receiving a bowl.
Atthakāmo = atthaṃ kāmo, wishing the welfare of.

(ii) tappurisa with instrumentive case.

(Taliya Tappurisa.)

Buddhabhāsito = Buddhena bhāsito, spoken by the Buddha.
Viññugarahito = viññūhi garahito, censured by the wise.
Suṅhaṭaṁ = sukehi āhatam, brought by parrots.
Jaccandho = jātiya andho, blind by (= from) birth.
Urāgo = urena go, going on the breast = a snake.
Pādapoh = pādena po, drinking with the foot (root) = a tree.

Remarks. In some tappurisa compounds, a word, necessary to express properly the full meaning, is altogether elided.
Guḷodano = guḷena samāṭṭho odano = rice mixed with molasses.
Assarattho = assena yutto ratho = a carriage yoked with horses = a horse-carriage
Asikalaho = asinā kalaho, a combat with swords.

(iii) tappurisa with dative case.

(Catutthī Tappurisa.)

Remarks. In these compounds, the last member designates the object destined for or attributed to that which is expressed by the first member.

Kathinadussaṁ = kathinassa dusṣaṁ, cloth for the kathina robe (the kathina robe is a robe woven within a single day as a meritorious act, on a fixed day, each year).
Saṅghabhātāṁ = saṅghassa bhātāṁ, rice (prepared) for the clergy.
Buddhadeyyāṁ = Buddhassa deyyāṁ, worthy to be offered to the Buddha.
Rājārahaṁ = raṅ̄go araham, worthy of (lit. to) the king.

(b) Compounds formed by adding kāmo "desirous of," to an infinitive are considered to be tappurisas in the Dative relation as:
Kathetukāmo = kathetuṁ kāmo, desirous to speak.
Sotukāmo = sotuṁ kāmo, desirous to hear.
Gantukāmo = gantuṁ kāmo, desirous to go.

(iv) tappurisa with ablative case.
(Paṅcamī Tappurisa.)

Remarks. These express: fear of, separation or going away from, freedom from, etc.
Nagaraniggato = nagaramhā niggato, gone out from town.
Rukkhapatito = rukkhasmā patito, fallen from the tree.
Sāsanacuto = sāsanamhā cuto, fallen away from religion.
Corabhīto = corā bhīto, afraid of the thief.
Pāpabhīruko = pāpato bhīruko, fearing sin.
Pāpajigucchi = pāpato jigucchi; loathing evil.
Bandhanamokkho = bandhanasmā mokkho, freedom from bonds or fetters.
Lokaggo = lokato aggo, greater than the world.
Mātujo = mātito jo, born from a mother.

Niruttadīpanī; Saddhanī.
(v) tappurisa with genitive case.

(Chaṭṭhi Tappurisa)

Remarks. (a) Tappurisas in the Genitive relation are by far the most common.

(b) Final ī and ā of the first member are as a rule shortened to i and u respectively.

(c) The word: rattī, night, takes the form rattānā at the end of a tappurisa.

Rājaputto = rañño putto, the king’s son, a prince.
Dhaññarāsi = dhaññānam rāsi, a heap of grains.
Naditīram = nadiyā tīram, the river-bank (from nadi).
Bhikkhunisaṅgho = bhikkunīnam saṅgho, the assembly of the nuns (from bhikkhuni).
Naruttamo = narānam uttamo, the greatest of men.

(vi) tappurisa with locative case.

(sattamī tappurisa.)

Araññavāso = araññe vāso, living in the forest.
Dānajjhāsayo = dāne ajjhāsayo, inclined to alms-giving.

Dhammarato = dhamme rato, delighting in the Law.
Vanacaro = vane caro, walking in the woods.
Thalaṭṭho = thale ṭho, standing on firm ground.
Pabbataṭṭho = pabbatasmiṁ ṭho, standing on a mountain.

Anomalous Tappurisa.

(a) Sometimes the first member of a Tappurisa is placed last:

Rājahamso = hamsānam rājā, the swan-king, but also: hamsarājā.
Alutta Tappurisa.

(b) In these the Case-endings are not dropped:
Pabhaṅkarō=pabham karo, making light=the sun.
Vessantarō=vessam taro, crossing over to the merchants (a king’s name).
Parassapadaṁ=parassa padam, word for another =Active Voice.
Attanopadaṁ=attano padam, word for ones self =Reflective Voice.
Kutojo=kuto jo, sprung whence?
Antevāsiko=ante vāsiko, a pupil within=a resident pupil.
Urasilomo=urasī (loc.) lomo, having hair on the breast=hairy-breasted.

The student will remark that the case of the first member may be any case but the Nominative and Vocative.

546. (iii) Kammadhāraya.

Descriptive Determinate Compounds.

Remarks. (a) In Kammadhāraya Compounds, the adjective: mahanta assumes the form: mahā, and if the consonant which follows is reduplicated, the form: maha.

(b) The word: santa, good, being, takes the form: sa (Sans, sat).

(c) The word: puma, a male, rejects its final ā.

(d) When the two members of a Kammadhāraya are feminine, the first one assumes the form of the masculine.
(e) The Prefix *na*, not, is replaced by *a* before a consonant, and by *an* before a vowel.

(f) Prefix *ku*, meaning bad, little, may become *ka* before a consonant, and *kad* before a vowel.

(g) In their uncompounded state, the two members of a Kammadhāraya are in the same case.

(i) The Kammadhāraya Compound (which is also called: *Missakatappurisa*) is divided into nine classes:

1. *Visesanapubbapada Kammadhāraya*, in which the determining or qualifying word is placed first, as:
   - Mahāpuriso = mahānto puriso, a great man.
   - Mahānādi = mahānti nādi, a large river.
   - Mahābhayam = mahantam bhayam, great fear.
   - Aparapuriso = aparo puriso, the other man.
   - Kānhasappo = kānho sappo, a black snake.
   - Niluppalām = nilam uppalam, a blue lotus.

2. *Visesanaparapada*, or *Visesanuttarapada-Kammadhāraya*; in this, the second member determines the first.
   - Naraseṭṭho = naro seṭṭho, the oldest man.
   - Purisuttamo = puriso uttamo, the greatest man.
   - Buddhaghosācariyo = Buddhaghoso ācariyo, the teacher Buddhaghosa.
   - Sāriputtathero = Sāriputto thero, the Elder Sāriputta.

(3) *Visesanobhayapada-Kammadhāraya*, the two members of which are determinate.
Remarks. A word, as for instance, so, he, is generally understood between the two members of these compounds.

Sītuṇham = sitam (tañ ca) uṇham, heat and cold.
Khañjakkhujjo = khañjo (ca so) khujjo, (he is) lame (and) hump-backed.
Andhabadhiro = andho (ca so) badhiro, (he is) blind (and) deaf.
Katākathām = katham (ca tam) akathām, (what is) done (and) not done.

(4) Sambhāvanāpubbapada-Kammadhāraya; in which the first member indicates the origin of the second term, or the relation in which the second term stands to the first. In these compounds such words as: ili, namely, thus, called; evam, thus, called; saṅkhāto, called, named, hulvā, being, are generally understood, in order to bring out the full meaning of the compound.

Hetupaccayo = hetu (hulvā) paccayo, the term (middle term) being, or considered as, the cause = the term which is the cause or condition.

Aniccasaññā = anicca iti saññā, the idea, namely, Impermanence.

Hinasamato = hīno hulvā samato, equal in being low, unworthy.

Dhammabuddhi = dhammo iti buddhi, knowledge (arising from) the Law.

Attādiṭṭhi = attā iti diṭṭhi, the (false) doctrine of personal identity.

(5) Upamā or Upamānuttarapada-Kammadhāraya, in these compounds, analogy is expressed between the two terms. The word: viya, like, is understood between the two members.
Buddhādīcco = ādicco viya Buddho, the sun-like-Buddha.
Munisiho = sīho viya muni, lion-like-sage, lion-sage.
So.
Munipuṅgavo, sage-bull.
Buddhanāgo, Buddha-elephant.
Saddhammaramsi = rāmsi viya saddhammo, Light-like-Good Law, the Light of the Good Law.
Remarks. The words: ādicca, sun, sīha, lion; pun-gava, usabha, bull; nāga, elephant, are frequently used as in the above examples, to denote: superiority, greatness, excellence, eminence, so that Buddhādīcco may be translated: the eminent Buddha; munisiho, the great sage; munipuṅgavo, the eminent sage, etc., etc.

(6) Avadhāranapubbaṇḍa-Kammadhāraya, in which the first member specifies a general term. Native grammarians, in resolving these compounds, insert the word: eva, just, even (but which in these examples cannot be translated into English) between the two terms of the compounds. In English, these compounds must be translated as if they were in the Genitive relation.

Guṇadhanāṃ = guno eva dhanāṃ, wealth of virtues.
Silāchanaṇaṃ = sīlam eva dhanam, treasure of morality or of piety.
Paññāsaththāṇaṃ = pāññā eva satthāṇaṃ, the sword of wisdom.
Paññāpajjoto = pāññā eva pajjoto, the lamp of wisdom.
Avijjāmalāṇaṃ = avijjā eva malaṃ, the stain of ignorance.
(7) Kunipātāpubbapada-Kammadhāraya, the first member of which is: ku, (see, f).
Kuputto = ku + putto, a bad son.
Kudāsā = ku + dāsā, bad slaves.
Kadannam = kad + annam, bad food.
Kāpuriso = kā + puriso, a bad man.
Kadariyo = kad + ariyo, badly noble = not noble = ignoble = miserly, stingy.
Kalavanam = ka + lavanaṃ, a little salt.

(7) Nanipātāpubbapada-Kammadhāraya, (see e).
Anariyo = na + ariyo, ignoble.
Anīti = na + īti, free from calamity = secure.
Anūmi = na + ūmi, not having waves, waveless.
Anatikkamma = na + atikkamma (gerd.) not transgressing or trespassing.
Anatthakāmo = na + atthakāmo, not wishing for the welfare of.

(9) Pādipubbapada-Kammadhāraya, in which the first member is pā, pa, or any other prefix.
Pāvacanam = pā + vacanam, the excellent word = Buddha’s word.

(Native grammarians take pā to be the abbreviation of the word: pakattho = excellent).

Pamukho = pa + mukho (having the face towards), facing, in front of, chief.
Vikappo = vi + kappo (thought, inclination), option.
Atidevo = ati + deva, Supreme deva or God.
(Note that devā becomes: devo),
Abhidhammo = abhi + dhammo (Law, doctrine) =
transcending Doctrine = Metaphysics.
Uddhammo = ud + dhammo, wrong or false doc-
trines.
Ubbinayo = ud + vinayo (Discipline for the monks) =
wrong Discipline.
Sugandho = su + gardho, good smell = fragrance.
Dukkataṁ = du + kataṁ, a bad, sinful act.

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Nouns in Apposition.

Nouns in Apposition are considered to be Kamma-
dhāraya Compounds.

Vinayapitakam, the Vinaya-Basket (a part of the
Buddhist Scriptures).
Aṅgajanapadām, the Province of Bengal.
Magadharaṭṭham, the Kingdom of Magadha.
Citto gahapati, Citta, the householder.
Sakko devarājā, Sakka, the Lord of gods.

Remark. Sometimes the last member of a Kamma-
dhāraya, being feminine, assumes the masculine form.
As:

Dighajaṅgho = dīghā + jaṅghā (feminine), long-
legged.

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Digu (iv).

(Numeral Compounds).

There are two kinds of Digu:

(i) Samāhāra Digu, which being considered as
    collective, takes the form of the neuter singular in m.
    (ii) Asamāhāra-Digu, when the Digu does not ex-
         press a whole, but the objects indicated by the last
         member are considered individually, the compound, as
         a rule, taking the form of the plural.
Remarks. (a) Some words, when last member of a Digu, change their final vowel to a, if it be any other than a.

(b) The stems only of the numerals are used as first members.

(i) Samāhāra-Digu.

 Tilokam, the three worlds (collectively).
 Tiratanaṁ, the Three Jewels (collectively).
 Catusaccam, the four Truths (collectively).
 Sattāhaṁ = satta + aham (day), seven days = a week.
 Pañcasikkhāpadam, the five Precepts (collectively).
 Dvīrattām = dvi + ratti, two nights (remark a).
 Pañcagavam = pañca + gavo, (remark a).
 Tivaṅgulam = ti + v (inserted, 28) aṅguli, three fingers.
 Navasatam, nine hundred.
 Catusahassam, four thousand.

(ii) Asamāhāra-Digu.

 Tibhavā, the three states of existence.
 Catusiṣṭa, the four-quarters.
 Pañcindriyāni, the five senses = pañca + indriyāni.
 Sakaṭasatāni = sakaṭa + satāni, one hundred carts.
 Catusatāni, four hundred.
 Dvisatasahassāni, two hundred thousand (dvi satā sahassāni).

549. (v) Adverbial Compounds.
   (Abyayibhāva.)

Remarks. (a) These compounds have for first member an indeclinable (529 ff).
(b) The Abyayibhāva generally assumes the form of the accusative singular in ā, and is indeclinable.
(c) If the final vowel of the last member is ā long, ā is replaced by am; other long vowels (except ā), are shortened.

(i)

Upagāṅgam = upa + gāṅgayam (loc.), near the Ganges.
Upanagaram = upa + nagaram, (loc.), near the town.
Upagu = upa + gunnam (plural,) close to the cows.
Anuratham = anu + rathe, behind the chariot.
Yāvajīvam = yāva + jīva (abl.), as long as life lasts.
Antopāsādam = anto + pāsādassa, within the palace.
Anuvassam = anu + vassam, year after year = every year.
Anugharam = house after house = in every house.
Yathābalaṃ = yathā + balena, according to (one's) power.
Pativātam = pati + vātam (acc.) against the wind.
Tiropabbatam = pabbatassa tiro, across the mountain.
Uparipabbatam = pabbatassa + upari, upon the mountain.
Pāṭisotam = sotassa + paṭilomaṁ, against the stream
Adhogaṅgam = gāṅgaya + adho, below the Ganges
Upavadhu = upa + vadhū, near (his) wife.
Adhikumāri = adhi + kumāri, the young girl.

(ii)

Sometimes, however, the case-ending is retained; the case thus retained being mostly the Ablative and the Locative. But in most cases, the neuter
form is also met with for the same compound. The Ablative termination may be retained when the indeclinable is: pari, apa, ā, bahi, yāva, etc.

Yāvajivā or yāvajivaru—as long as life lasts.
Apapabbatā or Apapabbatam—away from the mountain.
Bahigāmā or bahigāmam—outside the village.
Abhavaggā or ābhavaggam—to the highest state of existence.
Purārunā or purārunam (=arunamhā pure), before daylight.
Pacchābhattā, or pacchābhattam, after meal.
Tiropabbatā or tiropabbate (loc.) or tiropabbatatam, beyond, on the other side of, the mountain.
Anto-avicimhi (loc.), in hell.
Anutīre, along the bank.
Antaravīthiyam (loc.) in the street.
Bahīṣāniyam (loc.), outside the curtain.

550. (vi) Relative or Attributive Compounds. (Bahubbihi).

Remarks. (a) A Bahubbihi Compound, when resolved into its component parts, requires the addition of such relative pronouns as: "he, who, that, which," etc., to express its full meaning; a Bahubbihi is therefore used relatively, that is, as an adjective, and, consequently, the final member assumes the forms of the three genders, according to the gender of the noun which it qualifies. A Bahubbihi is equal to a relative clause.

(b) All the Compounds explained above (Dvanda, Tappurisa, Kammadhāraya, Digu, Abyayibhāva), become, if used as adjectives, Bahubbihi Compounds.
(c) Bahubbihi being adjectives qualifying nouns, must agree in gender, number and case with the noun which they qualify.

(d) It follows from (c) that a Bahubbihi may be in any case relation but the Vocative.

The following are the different kinds of Bahubbihi.

(1) Pathama-Bahubbihi, Relative in the Nominative Case.

Chinnahattho puriso=hand-cut-man=a man whose hands have been cut off:

Here, chinnahattho, is the Bahubbihi qualifying the noun puriso.

Lohitamakkhitam mukham=lohitena makkhitam mukham, the mouth besmeared with blood; lohitamakkhitam is the Bahubbihi.

Susajjitam puram, a well-decorated city; susajjitam is the Bahubbihi.

(2) Dutiya-Bahubbihi, Relative in the Accusative Case; that is, the Bahubbihi gives to the word which it determines or qualifies the sense of the Accusative relation.

Āgatasamāno saṅghārāmo=imam saṅghārāman saṃaṇo āgato, this monastery the priest came to=the monastery into which the priest came; Āgatasamāno=Bahubbihi.

Āruḷhanaro rukkho=so naro imam rukkham āruḷho, the tree up which the man climbed. Āruḷhanaro=Bahubbihi.

(3) Tatiya-Bahubbihi, Relative in the Instrumentive Case in which the Bahubbihi gives to the word it determines the sense of the Instrumentive relation.
Jitindriyo samāno = yena jitāni indriyāni so samañño, the samaṇa by whom the senses have been conquered. Jitindriyo = Bahubbihi.

Vijitamāro Bhagavā = so Bhagavā yena Māro vijito, the Blessed One by whom Māra was vanquished = the Blessed One who vanquished Māra. Vijitamāro = Bahubhibhi.

(4) Catutthī-Bahubhihi, Relative in the Dative relation, that is, in which the Bahubhihi gives to the word it determines the sense of the Dative relation.

Dinnasuṅko puriso = yassa suṅko dinno so, he to whom tax is given. Dinnasuṅko = Bahubbihi.

Upanītabhojano samāno = so samāno yassa bhājanām upanītarām, the priest to whom food is given. Upanītabhojano = Bahubhihi.

(5) Pañcamī-Bahubhihi, Relative in the Ablative Case in which the compound gives to the word determined the sense of the Ablative relation.

Niggatajano gāmo = asmā gāmasmā janā niggata, that village from which the people have departed = an abandoned village. Niggatajano = Bahubbihi.

Apagatakājakām vattham = idam vattham yāsma kājakā apagata, the cloth from which (the) black spots have departed = a cloth free from black spots. Apagatakājakām = Bahubhihi.

(6) Chaṭṭhi-Bahubhihi, Relative in the Genitive Case in which the compound gives to the word it determines the sense of the Genitive relation.

Chinnahattho puriso = so puriso yassa hattho chinno, the man whose hands are cut off. Chinnahattho = Bahubbihi.
Visuddhasilo janọ = so janọ yassa silam visuddham, that person whose conduct is pure = a moral person. Visuddhasilo = Bahubbhihi.

(7) Sattamī - Bahubbhihi, Relative in the Locative Case, that is, in which the Bahubbhihi gives to the determined word the sense of the Locative Case.

Sampannasasso janapado = yasmim janapade sassāni sampannāni, a district in which the crops are abundant = a fertile district. Sampannasasso = Bahubbhihi.

Bahujano gāmo = yasmim gāme bahū janā honti, a village in which are many persons = a populous village, Bahujano = Bahubbhihi.

(c) The word determined by the Bahubbhihi Compound is as often understood as expressed; for example:

Dinnasuṅko (4) = he who receives taxes = a tax-collector.

Jitindriyo (3) = he who has subdued his senses.

Lohitamakkhito (1) = besmeared with blood.

Sattahaparinibbuto = dead since a week.

Somanasso = joyful (lit., he to whom joy has arisen).

Chinnahattho (6) = he whose hands have been cut off.

Māsajāto = a month old (lit., he who is born since one month).

Vijitamāro (3) = he who has conquered Māra = the Buddha.

(f) In some Bahubbhihi, the determining word may be placed either first or last without changing the meaning:

Hatthachinno or chinnahattho.

Jātamāso or māsajāto.
(g) Feminine nouns ending in ī, ū as well as stems ending in tu (=tā, see, 163, words declined like satthā,) generally take the suffix ka, when they are the last member of a Bahubbihi; possession is then implied:
Bahukattuko deso=a place in which there are many artisans.
Bahukumārikāṃ kulām=a family in which there are many girls.
Bahunadiko janapado=a district with many rivers.
Note that long ī is shortened before ka; the same remark applies to long ū.

(h) When a feminine noun is the last member of a Bahubbihi, it takes the masculine form if determining a masculine noun, and the first member, if also feminine, drops the sign of the feminine:
dīghā jaṅghā, a long leg; dīghaṅghā itthi, a long-legged woman, but: dīghaṅgho puriso, a long-legged man.

(i) The adjective mahā, may be used as the first member of a Bahubbihi: mahāpañño, of great wisdom, very wise.

(j) Sometimes ā is added to the words: dhanu, a bow; dhamma, the Law, and a few others when last members of a Bahubbihi:
Gandhivadhanu=gandhivadhanā (27,ii), Arjuna, he who has a strong bow.
Paccakkhadhammā, but also paccakkhadhammo =to whom the Doctrine is apparent.

551. The student will have remarked that all the examples given above of Bahubbihi, are Digu, Tappurisa, Kammadhāraya, Dvanda, Abyayibhāva, used relatively. To make the matter clearer, however, a few examples are here given.
Dvanda used relatively.
Nahātānulitto, bathed and anointed.
Kusālakusalāni kammāni, good and bad actions.
Tappurisa used relatively.
Buddhabhāsito dharmo—the Doctrine spoken by
the Buddha=Buddhena bhāsito dhammo.
Sotukāmo jano=a person desirous to hear=one
desirous to hear.
Nagaraniggato=one or he who has gone out of
town.
Kammadhārayu used relatively.
Guṇadhano=rich in virtues.
Sugandho=fragrant.
Khaṇjakhujjo puriso=a lame and hump-backed
man.

Dighu used relatively.
Dvimūlo rukkho=a two-rooted tree.
Pañcasatāni sakaṭāni=five hundred carts.
Sahassaramsi=the thousand-rayed =the sun.
Abyayibhāva used relatively.
Saphala=saha phala=fruitful (lit., having fruits).
Savāhano Māro=Māra with his monture.
Niraparādho Bodhisatto=the faultless Bodhisatta.

**Upapada Compounds.**

552. When the second member of a Dutiya-Tappurisa Compound is a Kita noun or Primary derivative (see Chapter XIII—Primary and Secondary Derivation), and the first member a noun in the Accusative relation, the compound is called Upapada. Such a compound may therefore be called indifferently: upapada or upapadatappurisa, or simply: tappurisa.***

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* Naruttidāpani—
Examples.
Atthakāmo = attham kāmo, wishing for the welfare of (kāmo is a kita derivative).
Kumbhakāro = kumbham kāro, a pot-maker = a potter (kāro is a kita derivative). So:
Pattagāho = pattam gāho, receiver of the bowl.
Rathakāro = ratham kāro = carriage maker = cartwright.
Brahmacāri, = brahmaṃ cāri, one who leads the higher life.
Dhammaṇṇū = dhammaṃ nū, he who knows the Law.

Anomalous Compounds.
553. A few compounds are found which are quite anomalous in their formation, that is, they are made up of words not usually compounded together. These compounds must probably be considered as of very early formation, and be reckoned amongst the oldest in the language. We give a few examples:

Vitatho = vi + tathā, false, unreal.
Yathātatho = yathā + tathā, real, true, as it really is.
Itihā (= iti, thus + ha — lengthened to ā) = thus indeed = introduction, legendary lore, legend.
Itihāsa (= iti, thus + ha, indeed + āsa, was) = thus indeed it was = itihā.
Itihitihih (= itiha + itihā) = itihā, itihāsa.
Itivuttam (= iti, thus + vuttam P.P.P. of vatti, to say) = thus it was said. Name of a book of the Buddhist Scriptures.
Itivuttaka (= iti + vuttam + ka — suffix) = itivutta.
Aṇṇamaṇṇam (= aṇṇam + aṇṇam), one another.
Paramparo ( = paraṁ + para ) = successive.
Ahamahamikā ( = aham, I + aham + iku — suffix ),
egoism, arrogance, the conceit of superiority;
lit, connected with: I). 

Complex Compounds.

554. Compounds, as above explained, may themselves become either the first or the last member of another compound, or two compounds may be brought together to form a new one, and this new one again may become a member of another compound, and so on to almost any length, thus forming compounds within compounds. These compounds are almost used relatively, that is, they are Bahubhihi. The student ought to bear in mind that, the older the language is, the fewer are these complex compounds, and the later the language, the more numerous do they become; it therefore follows that long compounds are a sign of decay and, to a certain extent, a test as to the relative age of a text.

Examples.

Varanarukkhamūle, at the foot of the varana tree,
is a tappurisa compound in the genitive relation,
and is resolved as follows:

varaṇarukkha sa mūle; varaṇarukkassa is itself
a kammadharaya compound = varaṇa eva rukkha. It is therefore a tappurisa compound, the first member of which is a kammadharaya compound.

Maranbhayatajījo, terrified by the fear of death,
a bahubhihi qualifying a noun understood, and
is a tappurisa in the instrumentive relation:
marañabhayena tajjito; marañabhaya is itself a tappurisa in the Ablative: marañabhaya.

Sihalaṭṭhakathāparivattanaṁ, the translation of the Singhalese Commentaries, is first: a tappurisa compound=Sihalaṭṭhakathāya parivattanaṁ, second, another tappurisa: Sihalāya aṭṭhakathā=the Commentaries of Ceylon=the Singhalese Commentaries.

Aparimitakālāsāñcita-puññabalanibbattāya, produced by the power of merit accumulated during an immense (period of) time, the whole is a bahubbīhi feminine in the Instrumentive. We resolve it shortly:

Aparimitakālāsāñcita-puññabala, a tappurisa determining nibbattāya;
Aparimitakālāsāñcita-puñña, a kammadhāraya determining balā;
Aparimitakālāsāñcita, a kammadhāraya determining puñña.
Aparimitakāla, a kammadhāraya determining sañcita; lastly, aparimita is a kammadhāraya=a+parimita. In its uncompounded state it would run as follows: aparimitekāle sañcitassa puññassa balena nibbattāya.

Remark. The student should follow the above method in resolving compounds.

Changes of certain words in compounds.

555. Some words, when compounded, change their final vowel; when last members of a bahubbīhi, they, of course, assume the endings of the three genders, according to the gender of the noun they determine. The most common are here given:
Go, a cow, bullock, becomes, _gu_, _gavo_ or _gavam_; _pañcagu_, bartered with five cows (_pañcahi gohi kito_); _rājagavo_, the king's bullock (_rañño go_); _dāragavāṃ_, wife and cow (_dāro ca go_); _dasa- gavāṃ_, ten cows.

_Bhūmi_—place, state, stage, degree, story, becomes _bhūma_ : _jātibhūmāṃ_, birth-place (_jātiyā bhūmi_); _dvibhūmāṃ_, two stages (_dvi bhūmiyo_); _dvibhūmo_, two-storeyed. _Ka_, is sometimes superadded, as: _dvibhūmakō =dvibhūmo_.

_Nadi_—a river, is changed to _nada_ : _pañcanadāṃ_, five rivers; _pañcanado_, having five rivers.

_Aṅguli_—finger, becomes _aṅgula_ (see, 548, _a_).

_Ratti_—night, is changed to _ratta_ (see, 548, _a_); here are a few more examples: _dīgharattām_, for a long time (lit., long nights = _dighā rattīyo_); _ahorattām_, day and night (aho rattī); _aḍḍharattō_: midnight (rattīyā aḍḍham = the middle of the night).

_Akkhi_—eye, changes to _akkha_ : _visālakkho_, large-eyed (_visālāni akkhīni yassa honti_); _virūpakkho_, having horrible eyes, name of the Chief of the Nāgas (_Virūpāni akkhīni yassa—to whom (are) horrible eyes_); _sahassakkho_, the thousand-eyed — a name of Sakka (akkhīni sahassāni yassa); _parokkham_, invisible, _lit._, “beyond the eye” (akkhīnaṃ tirobhāgo).

_Sakhā_—(masc.)—friend, companion, becomes _sakho_ vāyusakho, the breeze’s friend = _fire_ (_vā-yuno sakhā so_); _sabbasakho_, the friend of all (_sabbesām sakhā_).

_Attā_—self, one’s self becomes _atta_, pahitatto, resolute, whose mind is bent upon = _lit._, directed
towards (pahito pesito attā yena, by whom the mind is directed upon); ṭhitatto, of firm mind (ṭhito attā assa, whose mind is firm).

Pumā= male, a man, becomes puṁa, and final ō is assimilated to the following consonant according to the usual rules: pulliṅgam, the male sex: manhood, the masculine gender (puṁ + liṅgam, characteristic, sign); puṅkokilo, a male cuckoo (puṁ + kokilo).

Saha — with, is abbreviated to sa, which is placed at the beginning of compounds. ka is sometimes super-added: sapicuka, of cotton, with cotton, as — sapicukam manḍalikam, a ball of cotton = cotton ball; sadevako, with the deva worlds; saha is used in the same sense: sahadaka, with water, containing water (saha udaka).

Santa — good, being, is also abbreviated to sa (see, 546, b) sappurisa, a good man; sajjano, well-born, virtuous (sa + jana, a person).

Samāna — same, similar, equal, is likewise shortened to sa: sajāti or sajātika, of the same species, of the same class (samānajāti); sajanapado, of, or belonging to, the same district (samānajanapado); sanāmo, of the same name (samāno nāmo); sānābhi, of the same navel = uterine.

Mahanta — becomes mahā (see 546, a).

Jāyā — wife, takes the forms jāṇi, jām, tudām, * jayam, before the word pati, lord, husband: jāyāpati, jayam-pati, jānipati, jampati, tudampati = husband and wife.

* The Niruttidāpani has the following interesting note on the word tudām: “Yathā ca Sakkaṭaganthesu dāro ca pati ca dam-pati, ti.” And, lower down: “Tattha ‘tu’ saddo pādappūrana-matte yujjati.” (p. 186.)
Verbal Compounds.

556. Many nouns and adjectives are compounded with ज्ञकर, to do, and ज्ञभू, to be, or with their derivatives very much in the manner of Verbal Prefixes.

557. The noun or adjective stems thus used change final ए to ऐ.

Examples.
dalha, hard, firm; dalhikaroti, to make firm;
dalhikaranam, making firm, strengthening.
bahula, abundant, bahulikaroti, to increase, to enlarge.
bahulikaranam, increasing,
bahulikato, increased.
bhasma, ashes, bhasmibhavati, to be reduced to ashes.
bhasmibhūto, reduced to ashes.

CHAPTER XIII.
DERIVATION.

558. We have now come to a most important part of the grammar: the formation of nouns and adjectives, otherwise called Derivation.

559. In Pāli, almost every declinable stem can be traced back to a primary element called: Root.

560. A root is a primitive element of the language, incapable of any grammatical analysis, and expressing an abstract idea. It is common in European languages to express the idea contained in the root by means of the Infinitive, for instance, ज्ञगम, to go; but it must be borne in mind that the root is not an infinitive nor indeed a verb or a noun but simply a primary element expressing a vague indefinite idea. This indefinite idea is developed out of the root and is made to ramify into a diversity of meanings, both abstract and concrete, by means of suffixes.

561. The roots of the Pāli language, with slight
variations in form, easily recognizable to the trained eye, are common with those of Sanskrit and consequently with many of the roots of the Indo-European languages.

562. Every true root is monosyllabic as: *nas, to perish; *bhā, to shine; *ruh, to grow; *pac, to cook. Roots which have more than one syllable are the result of (a) the union of a Verbal Prefix with the root itself, both having become inseparable in the expression of a particular idea; for instance; *saṅgam, to fight = sam + *gam, lit., to come together, to close in upon; and (b) of reduplication (372ff) as *jāgar, to be wakeful, from *gar (Sanks. *gṛ), to awake.

563. There are two great divisions of Derivation:
(i) Kīta (krā), or Primary.
(ii) Taddhīta, or Secondary.

564. Primary Derivatives are formed from the root itself; Secondary Derivatives from the Primary Derivatives.

565. Native grammarians recognise a third derivation, which they call: *unādi (uṇ + ādi), from the suffix *uṇ by which a few words are derived. But the unādi derivation is very arbitrary, and the connection between the noun and the root is not clear, either in meaning or in form. These unādi derivatives are included in the Kīta-Derivation; unādi suffixes are therefore included in the Kīta-Suffixes and will be distinguished by an asterisk (*).

566. We shall, therefore, in the present chapter, treat of Primary and Secondary Derivations. A few hints only will be given on the unādi Derivation.

567. When suffixes, both primary (kīta) and secondary (taddhīta) are added to roots, nouns or adjectives,
gunā (103ff) frequently takes place; that is, a may be lengthened to ā, and i and u be respectively changed to e and o.

568. Whenever gunā takes place by the addition of a suffix, native grammarians put an indicatory sign before or after the suffix to show that guna is to take place; this indicatory sign is generally the letter ṇ and sometimes the letter ḍ. For instance: ṇ/cur, to steal +suffix ṇa = cora, a thief. Here the true suffix is a, the letter ṇ being simply indicatory that guna change must take place; again, ṇ/kar, to do + ṇa = kāra, a doer. But ṇ/kar + suffix a = kara, a doer; in this last example no guna takes place, and, therefore, the suffix has not the indicatory sign. This sign is called by grammarians: anubandha. It is therefore clear that the anubandha or “indicatory sign of guna” is not a part of the suffix.

569. European grammarians do not as a rule note the anubandha, but in this book it will be noted and put within brackets, and in small type, after the true suffix, thus (ṇ)a, or kā (ṇ). The true suffixes will come first, printed in hold type.

570. Again, some suffixes are shewn by native grammarians by means of some conventional signs: for instance: ṇ/yu is the conventional sign for suffix aka; ṇu, for suffix anam. Such conventional signs will be shewn within brackets after the true suffix; as: anam (yu); this means that anam is the true suffix, yu the conventional sign used by native grammarians to represent the suffix anam.

571. It must be remembered that sometimes even some of the prefixes explained in (514ff) undergo guna, as: virajja+ka = verajjaka; paṭipada+ (ṇ)a = pāṭipadā; vinaya+(ṇ)ika = venayika.
572. Before some suffixes (generally those with the indicative ŋ) final c of the root is changed to k, and final j to g; as, śpac+(ŋ) a=pañka, a cook; śruj+(ŋ) a+roga, disease.

573. The final vowel of a stem may be elided before a suffix.

574. The rules of sandhi and assimilation are regularly applied.

(i) Primary Derivatives.
(Kīta).

575. As has been said already, Primary Derivatives are formed directly from the roots by means of certain suffixes; these suffixes are called kita suffixes.

576. The kita suffixes are given below in alphabetical order to facilitate reference.

A—(a) (ŋ) (a). By means of this suffix are formed an extremely large number of derivatives, some of which take guṇa and some of which do not. It forms nouns (substantive and adjective) showing:

1st—action: śpac, to cook + a=pañka, the act of cooking, the cooking; ścaj, to forsake + a=cāga, for saking, abandonment; ś bhaj, to divide + a=bhāga, dividing; śkam, to love + a=kāma, love.

2nd—the doer or agent; ścar, to roam + a=cāra and cara, a spy; śhar, to take, captivate + a=hrā, the Captivater (a name of Śiva); śkar, to do, make + a=kara, that which does = the hand; also, kāra, a doer, maker.

3rd—abstract nouns of action: śkar + a=kara, action, making; śkam, to step, proceed + a=kama, step, succession, order; śkamp, to shake + a=kampa, shaking, trembling; śyuj, to join + a=yoga, joining.
4th—It forms adjectives: \( \text{kāra} + a = \text{kāra} \), doing, making, also \( \text{kara} \), causing, making; \( \text{cāra} \), to walk. roam, \( \text{cāra} \), walking roaming, and also: \( \text{cara}, \text{do}; \text{plu} \), to swim, float + \( a = \text{plava} \), swimming, floating.

The student will readily understand that the root may be preceded by any prefix: \( \text{sam} + \text{gam} + a = \text{saṅgāma} \), assembly; \( \text{pa} + \text{vis} \), to enter + \( a = \text{pavesa} \), entrance; \( \text{anu} + \text{śar} \), to go, move, walk + \( a = \text{anu}sara \), following, conformity. The same remark applies to all the suffixes.

577. From the adjectives formed by this suffix (4th) are formed the upapada compounds (552): \( \text{kammakāro} = \text{kammāṁ kāro} (\text{kammāṁ karoti} \ ' \ ti) \), the doer of the act; \( \text{kumbhakāro} = \text{kumbhāṁ kāro} (\text{kumbhāṁ karoti} \ ' \ ti) \), the maker of the pot = potter.

578. Very similar in character with the upapada compounds are those compounds which are names of persons. In our opinion, they are simply and purely upapadas; but Kacchāyana has the following rule: “saṅṅāyaṇa A NU—that is: To form a proper name, suffix NU ( = m = Accusative Case), is added to the first member of the compound, which is the direct object of the root which forms the second member and after which the suffix A is added to denote the agent: \( \text{arindama} \), the subduer of his enemies = ari, enemy + m (nu) + \( \text{dam} \), to subdue + a. So: \( \text{Vessantara} \), who has crossed over to the merchants (vessa + m (nu) + \( \text{tar} \), to cross + a); \( \text{Tāṅkara} \), creating desire = tāṅhā desire + m (nu) + \( \text{kar} + a \). The name of a Buddha.

It will be seen from the above examples that the first member is in the Accusative Case and is governed by the second member which is an agent-noun formed by suffix A.
Remark. The nouns formed by A are masculine; they form the feminine according to rules (183), and the same applies to the adjectives (197).

Abha*—Used to form the names of some animals; the derivation is obscure. Kalabha or kalabha, a young elephant, from Jkal, to drive, to sound; usabha a bull from Jus (Sank. ṭṣ), to go, flow, push; sarabha a fabulous eight-legged kind of deer, from Jsar (Sansk.-ṛ), to injure, break, tear: karabha, a camel, from Jkar, to do.

Aka (nvu)—forms a numerous class of action-nouns and adjectives, with guna of the radical vowel: Jkar, to make, do + aka = kāraka, making, causing; maker, doer; Jgah, to take receive + aka = gāhaka, taking, receiving, a receiver: sometimes a—y is inserted between aka and a root ending in a vowel, especially long dā: Jd, to give + aka = dāyaka, a giver.

Remark. The feminine of these derivatives is generally in kā or ikā.

Ala*—forming a few nouns of doubtful derivation from, it is said, the roots: Jpat to split, slit; Jkus, to heap, bring together, cut; Jkal, to drive, sound, throw, etc., etc., pātala, covering, membrane, roof; kusala, that which is capable of cutting sīn = meritorious act; these nouns are neuter.

An—only a few words are derived from this suffix: Jrāj, to rule; + an = rājan, a king, ruler.

Remark. Nouns in an have the Nom. Sing. in ā (156 ff).

Ana (yu)—this suffix forms an immense number of derivative nouns and adjectives. The nouns are neuter, or feminine in ā; the adjectives are of the three genders. Guna may or may not take place; it is,
however, more common with the adjectives. Nouns: \( \text{pāc, to cook, + ana=āpacanām, the cooking}, \) \( \text{gah, to take, + ana=gahanām, the seizing, taking}, \) \( \text{ṭhā, stand, to + ana=ṭhānām, a place}. \) Adjectives: pa+nud, \( \text{to push, move+ana=panudano, removing, dispelling}, \) \( \text{ghus, to sound+ana=ghosano sounding}, \) \( \text{kudh, to be angry+ana=kodhano, angry}. \) The feminine of these adjectives is sometimes in ā, sometimes in ī. Fem. \( \text{dev, to serve, stay by, + ana=sevanā, also, sevanām, service, following; kar, to execute+ana=kāranā, agony, torture}. \)

**āni**—Rarely found, it properly does not form nouns, but a vituperative negative imperative, with the prohibitive particle a (p. 242, a) before the root, and a dative of the person who is forbidden to act: agamāni =a+\( \text{gam+āni=you are not to go! as in ‘paradesam te agamāni’—you are not to go elsewhere! ‘te idam kammam akarāni (a+ kar+āni).} \)

**avi**—vi (tāvi)—is used as has already been seen, to form participles (231) so also:

\( \text{āna (448), also at, ant=nta (440) so that the Perf. Active, the Pres. Active and the Reflective Participles are considered by native grammarians as coming under the head of Kita Derivatives. The same remark applies to the P P.P.} \)

**dhu**—so given by native grammarians is, properly: **adhu**; it forms but a few ‘derivatives and is only another form of **thu=athu** (q. v).
forms a large class of derivatives, masc., fem. and neuter, as well as a few adjectives. The nouns may be agent-nouns or abstract. But the derivation is not always quite clear (principally of neuter nouns), hence, some grammars include this suffix among the uṇādi. Strengthening takes place in a few roots. Masc.: śku, to sound, sing + i = kavi, one who sings = a poet; śmun = śman, to think + i = muni, one who thinks = a sage. Fem.: ślip, to smear, rub + i = līpi, a rubbing over, writing; śruc, to shine, to please + i = ruci, light, pleasure. Neut.: akkhi, eye: aggi, fire, atṭhi, bone, and a few others of very doubtful derivation. Adj. śsuc, to beam, glow, burn + i = suci, beaming, clear, pure.

By means of this suffix is formed, from śdhā, to bear, hold, a derivative: dhi, which forms many compounds, mostly masculine: sam + dhi = sandhi, connection, union (ingrammar = euphony); udādhi, the ocean = uda, water + dhi, holding (uda + śdhā + i); others are: nidhi, a receptacle (ni + śdhā + i); ādi, circle, halo (pari + śdhā + i).

Similarly, from śdā, to give, with prefix ā, we obtain: adi (= ā + dā + i), and so forth, and so on, etc., lit., = beginning. The word ādi is much used at the end of compounds.

icca (ricca), and iriya (ririya),—are given by Kacchāyana as kita prefixes, but in reality they are not: both are suffixes of the F.P.P. (466): they are found only in the two examples: kicca and kiriya (lit., what is to be done =) business: śkar + icca = kicca (with elision of radical a and of r); śkar + iriya = kiriya (with elision of radical a and of r). But the true derivation* is śkar + tya = kitya (with elision of ar

* Sanskrit = śkr + tya = kṛtya; śkr + ya = kṛya = kriya.
and insertion of i) = kicca, according to the usual rules (74).

ika—is given for the only root: gam, to go: gamika, one who goes.

in = i (ṛī)—This forms a very great number of derivatives whose stem ends in in, and the Nom. Sing. i (see 137, 173); they are properly possessive adjectives, sometimes used substantively. Guṇa as a rule takes place.ṛgah, to take, receive+i in = gāhin (gāhi), taking, catching; ṛkar + in = kārin (kāri), doing; pāpakoṇī, a sinner; ṛyā, to go, yāyin (yāyi) going, nagarayāyī going to the town; ṛdā, to give, dāyin (dāyi), giving, a giver. Note that a y is inserted between the suffix and the roots ending in ā long. The feminine is formed according to rules (189).

ina—A few nouns are formed by this suffix; there is no guṇa: ṛsup, to sleep + ina = supināṁ (neut.), a dream, sleep. The derivation of some nouns and adjectives from this suffix is not apparent and clear, and it is also classed as an unādi; ṛdakkh, to be able, skillful + ina = dakhīna, able, southern.

ira—The derivatives from this, nouns and adjectives, are few; there is no guṇa: ṛruc, to shine + ira = rucira, brilliant, beautiful; ṛvaj, to be strong + ira = vajira, thunderbolt.

iya, ittha—are the suffixes used for the comparison of adjectives (238).

isa*—forms a few nouns, mostly masc., of rather obscure derivation: ṛpur, to fill + isa = purisa = a man, person; ṛsun, to oppress + isa = sunisa, an oppressor; ṛjil, to shake, come + isa = ilisa, one who shakes; ṛmah, to be great + isa = mahisa, mighty, a buffalo.
itta* (nitta)—is said to express multitude (?); the root is guṇated: ṣvad, to speak, to play (music) + itta =vādittam, the multitude of those who play music = an orchestra. The suffix and its derivatives are incomprehensible; but see—tta, tra where its probable formation will be explained.

ivara*—forms a few neut. nouns of doubtful connection with the roots from which they are derived: ṣci, to gather, to depend upon+ivara=cīvaram, a monk’s garment = that which is heaped upon or depended upon; ṣpā, to drink + īvara=pivaram, beverage = that which is to be drunk.

ka—is added to very few roots which take guṇa; it forms agent-nouns and adjectives: ṣvad, to speak + ka=vādaka, one who speaks, a musician; playing (adj.); ṣdah, to burn + ka=dāhaka, burning (adj.). Note that these words would be better derived from, suffix aṣka (q. v.) ṣsukh (Sansk. Ėus) + ka=sukkha, dry, dried up; ṣthu (Sansk, ṭu) to dribble, drop + ka =thoka, a little. ka often takes a connecting vowel—i or u before a root, and forms the suffixes ika, uka (q. v.)

la—generally with connecting vowels: a or i before it. la is but another form of ra (q. v.): ṣthu, to be thick, strong + la=ṭhūla, thick, fat; ṣcap, to waver, tremble +(a) la=capala, tremulous, fickle, giddy; ṣpā, to keep, guard + la=pāla, a guardian; ṣan, to breathe, blow softly +(i) la=anila, wind, breeze.

lāna—as well as yāna given as primary suffixes, are not at all suffixes; the true suffix is āna, which is a taddhita suffix (q. v.)
ma—forms some abstract nouns, agent-nouns and some adjectives: śbhī, to fear, be afraid of + ma = bhīma, terrible, fearful; śghar (Sansk. ghṛ) to be warm, to glow + ma = gharma = ghāmma, heat, warmth. (Note the assimilation of r (80): śthu, to praise (S. stu), thoma, praise; śdhū, to shake, move hither and thither + ma = dhūma, smoke. This suffix, in Pāli, becomes nearly confounded with the next: maṇ, and native grammarians are often at a loss in choosing between these two suffixes: the reason is that no word in Pāli being allowed to end in a consonant, they have included the stems in an in the vowel declension (152, 156—c, 157—a).

maṇ—(given as ramma as well as man by Kacchāyana) forms action-nouns, masc. and neuter, in a few cases the noun being both masc. and neut.; the stems are in an, the nom. in a, o or m: śdhar, to hold, bear + maṇ = dhāmmo, dhāmmāṁ, nature, characteristic, duty, the Law; śkar + maṇ = kammat, action, karma (Note the assimilation of r); śbhī, to fear + maṇ = bhemo, fearful, terrible; śkhi, to destroy, make an end of + maṇ = khemo, secure, peaceful, khammāṁ, safety, happiness. Most of the derivatives from maṇ have migrated to the class of those formed by the last suffix (ma).

māna—this is the suffix of the Pres. Part. Reflexive already seen (447). (See, āna, above, pg. 276).

mi—the number of derivatives from this suffix is very restricted, they are masc. or fem. There is no gūṇa; śbhū, to exist, become + mi = bhūmi, the earth, ground, a place; śūr (S. vr), to roll, turn from side to side + mi = āmi (ūrmi, note the elision of radical r), a wave.
na—the use of this suffix in forming a certain number of P. P. P. has been explained (458 ff); it also forms a few nouns; the root takes no guna, but through assimilation, the root is not always recognisable: √var, to cover, enclose + na = vanṇa (80, 83), colour, external appearance; √sup (S. svap), to sleep + na = soppha (= S. svapna), sleep; √phar (also phar = S. sphur, spḥr), to shake, to make a jerky motion + na = pāṇna, a feather, wing. From √tas (S. trs), tanḥā, thirst, craving; √jī, to conquer + na = jīna, conqueror.

Connected with this na, are the suffixes ina, una (q. v.); also tana, (= S. tna), from this last is derived the word ratana, gift, blessing, jewel, from √rā, to bestow, + tna = tana (note that radical ā is shortened through the influence of the double consonant in tna. (See 34).

ni—from this we obtain but a few nouns, fem.: √hā, to quit, forsake + ni = hāni, abandonment, loss, decay; √yu, to fasten, to unite + ni = yōni, womb, origin, a form of existence.

nu—forms a few words mostly masc., some abstract and some concrete: √bhā, to shine, to be bright + nu = bhānu, beam, light, the Sun; √dhe, to drink + nu = dhenu, yielding milk, a milk-cow.

da—I—This suffix has been explained in the formation of the P. P. P. (450, ff). It also forms a few concrete nouns: √dū, to go far, to a certain distance + ta = dūta, messenger; √sū, to impel, to set in motion + ta = sūta, a charioteer. The student will remark that even these nouns look very much like P. P. P. (see 452—remarks). The suffix ita, also connected with the P. P. P. (452—ii), forms a few derivatives of doubtful connection with roots; palīta, grey, lohīta, red; harīta, green, etc.
ta 2 (S. tas)—forms a few nouns: ज्ञु, to go, pass +ता=सोता, a stream; ज्ञु, to hear +ता=सोता, the ear.

tā (ritu, rātu). (S. tr or tar)—This suffix forms a pretty large number of agent-nouns. (See 162). Remark that the base is in ü, and the nominative in ā: ज्ञमा, to measure, mete out (food, etc.), +ता=माता, mother; ज्ञवद, to speak, say +ता=वाता, one who says, tells, a speaker.

ti—This forms a very numerous class of action-nouns, fem., agent-nouns, and a limited number of adjectives. Fem: ज्ञभाज, to divide +ती=भात्ती (= bhakti, 426—remark, 59—a), division; ज्ञकीति, to praise +ती=कीति (with one t dropped), praise; ज्ञगम, go + ती=गती, (456), a going, journey. So: from ज्ञमु, mutī, deliverance; from ज्ञमन, to think, mati (455), thought, etc. Adj.: ठाइ, stand, last +ती=ठीति, lasting; ज्ञपद, to go, step +ती=पाटी (62), going, a foot-soldier.

tu 1—This is properly the suffix of the infinitive, which has become an Accusative (363—1): but it also forms nouns, chiefly masc., but of the other genders too: ज्ञधा, to lay, put +तु=धातु, masc., and fem., that which lay (at the bottom)=a primary element, a root, principle; ज्ञतान, to stretch +तु=तातु, a thread, masc.; ज्ञसī, to bind +तु=सतु, a tie, bridge.

tu 2—The same as ताः (ritu, rātu), above.

tra, ta (tran, ta)—form a large number of derivatives chiefly denoting the agent, and concrete nouns: ज्ञचाद, to cover over + tra, ta=chatram, chattam, an umbrella (in chatra, d has been dropped to avoid the collocation of three consonants; in chatta it is assimilated); ज्ञगा (a collateral form of ज्ञगम), to move+tra, ta=gattam, limb; ज्ञनी, to lead+tra, ta=netram, nettam, the eye=that which leads.
tha—the derivatives from this are not very numerous; √gā, to sing + tha = gāthā, fem., a song, stanza, verse; √tar (S. tr), to cross + tha = titthām ford, landing-place (with connecting i).

thu and also dhu—give only a few derivatives, and have generally the form athu, adhu. √vip, vep, to shake, tremble + thu, dhu = vepathu, vepadhu, trembling; √vam, to throw up, vomit + thu, dhu = vamathu, vamadhu, vomiting.

ra—forms some nouns and adjectives; there is no guṇa, mostly found in the forms: ira, ura, (q. v.) and ara, Nouns: √bhand, bhad, to receive, praise + ra = bhadra; bhadda (adj.), laudable, good, worthy; √dhī, to think + ra = dhīru (adj.), wise, a wise man; √bham, to flutter, move in circles + (a) ra = bhamara, a bee.

ri—gives very few derivatives: √bhū + ri = bhūri (adj.), abundant, much.

ru—forms some nouns and adj.: √bhī, to fear, be afraid + ru = bhīru, timid; √ can, to rejoice in, to gladden + ru = cāru (with elision of n), dear, gladsome.

u (ru, and u)—although making a large number of derivatives, substantive and adj., as the connection of the meaning with the root, is, in many cases, not easily traced, this suffix is classed with the Unādi; guṇa may or may not take place. √bandh, to bind + u = bandhu, a kinsman; √kar + u = karu, a doer, maker, artisan; √tan, to continue, extend + u = tanu, a son; √vas, to light up, shine + u = vasu, a gem, good.

uka (ṇuka)—forms a few nouns and adj. denoting the agent; there is guṇa; √pad, to tread, step + uka = pāduka (fem.), a shoe; √kar + uka = kāruka (masc.), a maker, artisan.
una—forms a few derivatives. √tar, to cross, pass away + una = taruvā, just begun, young, fresh; √kar, to love, pity + una = karunā (fem.), compassion; √pis, to grind, hurt, destroy + una = pisuno (adj.), backbiting, malicious; a tale-bearer.

ū—forms some adj. and nouns mostly fem. √vid, to know + ū = vidū, knowing; vi + √ ū ā, to know + ū = viṇṇū, knowing.

ūra—A few nouns only. √und to wet, moisten + ūra = undūra, a rat.

usa, *ussa—The derivatives from this, very few, are doubtful: √man, to think + usa, ussa = manussa, mānusa, a man.

vā—this, as the suffix of the P. P. A., has already been noticed (465).

ya.—This forms neut. nouns, most of them abstract in meaning. Assimilation takes place regularly, √rāj, to rule + ya = rajjām, kingship, kingdom; √vaj, to avoid + ya = vajjām, a fault = what is to be avoided; √yuj, to yoke, harness + ya = yoggam, a carriage, conveyance. It will be remarked that ya is also the suffix of the F. P. P. (466), which often, in the neut. sing., makes nouns.

yāna (see remark under: iāna).

Remarks. (a) The student will have remarked that the participles Pres. Active, Pres. Reflective; the P. P. P., the Perf. Active and the F. P. P. are considered as belonging to the Primary derivation.

(b) Suffixes: tabba, anīya, ya (ṇya) and icca are by native grammarians called kicca suffixes (466).
(ii) Secondary Derivation.

Taddhita.

Remarks. (a) These derivatives are called “secondary” because they are formed by means of suffixes from the “Primary” derivatives explained in the Kita derivation.

(b) Secondary derivatives are also formed from pronominal base (336, ff.)

(c) As in kita, guna may or may not take place.

580. The following remarks about the meaning of the Secondary derivation should be well noted:

(i) The great bulk of taddhita suffixes form adjectives from nouns.

(ii) These adjectives are very freely used as substantives, the masc. and fem. being generally nouns denoting the agent, while in the neut. they are abstract.

(iii) The final vowel of a word is often elided before a Taddhita suffix.

(iv) The guna affects mostly the first syllable of the word to which the suffix is added.

581. The following is a list in alphabetical order of the taddhita suffixes:

a (na, and a)—An extremely large number of derivatives are formed by means of this suffix. It is added to nouns and to adjectives used substantively; these derivatives are essentially adjectives, used in most cases substantively. They primarily express connection with, relation with or dependence on that denoted by the “primary derivatives”; this relation is necessarily of many kinds, as shewn below:

(i) Patronymics; the masc. denotes the son of, the fem., the daughter of, and the neut., the consanguinity
or relation of, Vasiṣṭha+a=Vasiṣṭho, the son of, Vasiṣṭhī the daughter of, Vasiṣṭham, the relation of Vasiṣṭha. So: from Visamitta+a=Vesamitto, Vesamitti,Vesamittam; Manu+a=Mānavo, Mānavi, Mānavam (110, remark), the son, daughter or relation of Manu.

(2) that which is dyed with: Kasāva, a reddish yellow dye+a=kāsāvo, reddish-yellow, yellow; kāsāvam, a monk’s robe (which is dyed with such dye). So: haliddā, turmeric+a=hāliddo, yellow, dyed with turmeric.

(3) the flesh of: Sūkara, a pig+a=sokaram, pork; mahisa, buffalo+a=māhisan, buffalo’s flesh. As adj. =sokaro, relating to pigs; māhiso, relating to buffaloes.

(4) belonging to: Vidisā (a foreign country)+a=vediso, belonging to a foreign country, a foreigner; Magadhā (Southern Behar)+a=māgadho, belonging to, born in, Magadhā.

(5) a collection of: Kapota, a dove, pigeon+a=kāpoto, a group of doves, or, relating to doves; māyūra, peacock+a=māyūro, a group of peacocks; adj. belonging, relating to peacocks.

(6) study, knowledge of, knowing: Nimitta, an omen+a=Nemitto, a knower of omens=a fortune-teller; veyyākaraṇam, exegesis, grammar+a=veyyākaraṇo, a grammarian; muhutta, a while+a=mohutta, one who studies for a while only; also: relating to a moment=momentary.

(7) The locality in which something or some one is or exists: Sakuṇa, a bird+a=sākuṇam, the place wherein birds roost or resort to; udumbara, a fig tree+a=odumbaram, a place where fig-trees grow.

(8) Possession of: Pañña, wisdom+a=pañño,
possessing wisdom = wise; a wise man; saddhā, faith + a = saddho, one who has faith = believing, faithful, a believer.

aka (ṇaka)—Is said to denote the property of: manussa, a man + a = manussakāṁ, that which belongs to man, the property of man = human. (See ka).

aya—For this, see ya.

ālu—(This is suffix lu, preceded by ā (See lu); denotes the tendency and forms some past participial adj. Dayā, sympathy, compassion + ālu = dayālu, compassionate; abhijjhā, covetousness = ālu = abhijjhālu, covetous = whose tendency is to be covetous; sīta, cold + ālu = sītālu, chilled, cold.

āna (ṇāna)—Forms patronymics: Kaccā (a proper name) + āna = Kaccāna, Kaccānī, Kaccānam, the son, daughter, offspring of Kacca; cora, a thief; + āna = corāno, coranī, coranam, the son, etc.

āna (given as a Kita suffix in the forms: lāna, yāna (see pp. 279, 283) forms a very few derivatives; kalya, and by assimilation kalla, healthy, remembering, thinking of + āna = kalyāṇo, kallaṇo, blest (with health), happy, good.

āyana (ṇāyana).—Also forms patronymics: Kacca + āyana = Kaccāyano, Kaccāyanī, Kaccāyanam, the son, etc., of Kacca; Vaccha + āyana = Vucchāyano, Vucchāyanī, Vucchāyanam, the son, etc., of Vaccha.

bya—Is said to denote: the state of: Dāsa, a slave + bya = dāsabyam, the state of being a slave, slavery.

dhā—Has already been noticed (281).

era (ṇera)—Patronymics; the final vowel of the word is elided. Vidhava+ era = Vedhavero, the son of Vidhava; Naḷika+ era = Naḷikero, the son of Naḷika; saḷamaṇa, a monk + era = saḷamaṇera, the son, viz., the disciple of the monk = a novice.
**eyya 1** (neyya)— *The state or nature of:* Alasa, idle + eyya = ālasheyyam, idleness; sāpateyyam, property (lit. one's own property) = sa, own + pati, master, owner + eyya (note the elision of i in pati).

**eyya 2** (neyya)— *Patronymics;* with guṇa. Vinata + eyya = Venateyyo, the son of Vinata; māli, a gardener + eyya = māleyya, the gardener's son.

**eyya 3**—Denotes: *the nature of, the origin, the place where a thing is made, or a person or animal reared up:* pabbateyyo, whose place or abode is in the mountain, belonging to mountains = pabbata + eyya; suci, purity + eyya = soceyyam, the state of him who is pure, also: purification; kula, family + eyya = koleyyo, belonging to, reared up in a (noble) family = of good family; Bārāṇasi, Benares + eyya = bārāṇaseyyam, that which is made in Benares, lit., that the origin of which is in Benares.

**eyya 4**—Fitness, worthiness. This is a form of the F. P. P. already explained (468).

1 1 (ni),—Forms a few *patronymics,* from nouns in a: Duna + i = Doni, the son of Duna; Anuruddhā + i = Anuruddhi, the son of Anuruddhā; Jinadattha + i = Jinadatthi, the son of Jinadattha.

1 2 — After the word pura, town, city, indicates that which belongs or is proper to a city: pori, urbane, polite, affable.

**ika** (nika)—Is of very wide application and is added after nouns and adjectives; guṇa generally takes place. It denotes:

1) *Patronymics:* Nādaputta + ika = Nādaputtiko, the son of Nādaputta; Jinadattha + ika = Jinadatthiko, the son of Jinadattha.

2) *Living by means of:* Nāvā, a boat + ika = nāviko,
one who goes or lives by means of a boat = a boatman; balisa, a fish-hook + ika = bālisiko, a fisherman; vetana, wages + ika = vetaniko, one who lives upon wages—a labourer.

(3) going by means of: pada, the foot + ika = pādiko, one who goes with his feet = a pedestrian; sakaṭa, a cart + ika = sakaṭiko, one who goes in a cart.

(4) relating to: samudda, the sea + ika = sāmuddiko, relating to the sea = marine; sakaṭa, cart, sakaṭiko, relating to carts.

(5) playing upon: viṇā, a lute, veniko, playing upon a lute, lute-player (27—ii, remark 2); bheri, a drum, bheriko, a drummer, or, relating to a drum.

(6) mixed with: tela, oil, telikam, that which is mixed with oil; oily; dadhi, curds, dadhikam, that which is mixed with curds, and dadhiko, mixed with or relating to curds.

(7) making, the maker: tela, oil, teliko, an oil manufacturer.

(8) connected with: dvāra, door, dvārīko, one who is connected with a door = a door-keeper.

(9) carrying upon: khanda, the shoulder, khandiko, one who carries on the shoulder: anguli, finger, anguliko, one who carries on the finger.

(10) born in or belonging to a place, or living in a place; Sāvatthi, Sāvatthiko, of, born in, or, living in Sāvatthi; Kapilavatthu, kapilavatthiko, of, born in, or living in Kapilavatthu.

(11) studying, learning: Vinaya, the Discipline, venayiko, one who studies the Vinaya; suttanta, a discourse (of the Buddha), suttantiko, one who studies, or knows the Discourses, viz., the Suttapiṭaka.

(12) that which is performed by: mānasa, the mind,
mānasiko, mental and mānasikam, the act performed by the mind; sarīra, the body, sārīrīko, bodily, corporeal, sārīrikam, the act performed by the body.

(13) that which is bartered for: suvaṇṇa, gold, sovaṇṇikam, that which is bartered for gold; sovaṇṇiko, relating to gold; vattha, cloth; vatthikam, that which is exchanged for cloth; vatthiko, relating to cloth.

(14) possession: daṇḍo, a staff, daṇḍiko, one who has a staff, a mendicant; mālā, wreath, māliko, one having a wreath; puttiko, who has sons.

(15) a collection, herd, group; kedāra, a field, kedārikam, a collection of fields: hatthi, elephant, hatthikam a herd of elephants.

(16) measure: kumbha, a pot, kumbhiko, containing a kumbha measure, vis., as much as a pot; kumbhi-kam, that which is contained in a pot.

ima—Denotes position or direction in space or time; it also shows relation: pacchā, behind, western, pacchimo, hindermost, western; anta, limit, end, antimo, last, final; So, majjhimo, middling, from majjha, middle.

imā—forms a limited number of possessive adj. putta, son. puttimā, | who has sons; pāpa, evil, sin, pāpimā, sinful, evil.

This suffix is the same as that noticed (220, 222) with connecting vowel i before it.

in (ṇī)—forms a numerous class of possessive adj., very often used substantively (137); the stems are in, and the nominative sing. in i; Daṇḍa, a staff daṇḍī, possessed of a staff; manta, design, plan, mantī, one replete with plans, a minister, adviser; pāpa, sin + in = pāpī, having sin, sinful.
ina—a few possessive adj.; mala, dirt, taint + ina = malina, dirty, tainted.

issika—This is the sign of the Superlative (238).

iya—A few abstract nouns, issara, lord, chief + iya = issariyam, dominion; alasa, lazy, ālasiyam, idleness.

iya—like ima above.

iya, as iya noticed in (466), is essentially a suffix of the F. P. P. The proper form of the suffix, it should be noted, is: iya.

i 1—See in, above.

i 2—Is used after the cardinals from 11 upwards to form ordinals expressing the day of the month, but also merely ordinals sometimes; ekādasā, 11 + ī = ekādasī, the 11th day or simply, the 11th; catuddasā, 14 + ī = catuddasī, the 14th day, or, the 14th.

ka (kañ)—Is much used to form adjectives, which in the neut. become abstract nouns; besides, it also forms a certain number of nouns masc. which, however, are adjectives used as substantives. Gūna often takes place; rakkha, protection + ka = rakkhako, protecting, a guard; rakkhana, defence + ka = rakkhanako, a guard; ramaneyya, pleasurable + ka = ramaneyyako, delightful, ramaneyyakam, delightfulfulness.

It has a few other meanings;

(1) collection, group; rājaputta, prince + ka = rāja-puttaka, a group or band of princes; manussa, man + ka = mānussakam, an assembly or group of men.

(2) Diminutives, with, sometimes, a certain amount of contempt implied; pada, foot, pādako, a small foot; rāja, king, rājako, a princeling; putta, son, puttako, a little son; luddha, hunter, luddhako, a young hunter.

(3) Not seldom, ka adds nothing whatever to the primary meaning of the word: kumāra, child, young
prince + ka = kumarako, do, do, nava, young, junior + ka = navako, do, do.

(4) It is much used after compounds, above all, after Bahubbihī to form possessives, but often also redundantly.

(5) The use of ka after numerals has been noticed (286).

kaṭa—Is considered as a suffix by some grammarians; it is used with prefixes: ni + kaṭa = nikaṭa, near; vi + kaṭa = vikaṭa, changed; pa + kaṭa = pākaṭa, evident, public, clear; sam + kaṭa = saṅkata, narrow. It will be remarked that kaṭa forms adjectives differing very little or even not at all from the meaning of the suffix to which it is added. It is probably a form of kata (P. P. P.), from ṣkar, to do, make.

kiya—Forms adj. denoting relation, senfection (it is made up, no doubt, of ka + iya). Andha, the Andhra country + kiya = andhakiya, relating or belonging to the Andhra country; jāti, birth + kiya = jatikiya, relating to birth, congenital.

la—Forms a few adj. and nouns; it is often preceded by the vowels i and u: bahu, many + la = bahulo, abundant; vācā words + la = vācālo, talkative, garrulous; phena, froth = phenila, frothy, the soap plant, soap; mātā, mother + ula = mātulo, maternal uncle; vaṭṭa, a circle + ula = vaṭṭulo, circular; kumbhī, a pot, jar + la = kumbhilo, a crocodile = one who has (a belly like) a jar. la is another form of ra (q.v.); ri and l often interchange (47, vi).

lu—For this see: ālu above.
ma—Forms ordinals (see 274); ma has, sometimes, a superlative meaning (cf. ima, above). ima is the suffix ma with preceding vowel i.

mā (mantu)—(mant) is much used in forming adj. of possession. It has been explained already (220, 221, 222, 223, 224).

maya—With this suffix are formed adjectives denoting: made of, consisting of: suvaṇṇa, gold + maya = suvaṇṇamaya, made of gold, golden; rajata, silver + maya = rajatamaya, made of silver.

min = mi—This forms a few possessive adjectives; the stems are in in and the nominative sing. in ī (cf., in and ī). Go, cow + min = gomin (gomi), possessing oxen, cattle, a possessor of cattle; sa, own + min = sa-min (sāmi) owner, master, lord.

mi—See last.

ra—From this are made a few adjectives; guṇa, in some examples, takes place. It is often preceded by the vowels a. and i. Madhu, honey + ra = madhura, sweet, also sweetness; sikhā, a peak + ra = sikhāra, having a peak, peaked, a mountain; susa, empty, hole + (i) ra = susira, full of holes; kamma, act, work + āra = kammāro, having or doing work, an artificer, smith.

so—Same meaning as ra; medhā, wisdom + so = medhāso, having wisdom, wise; loma, hair + so = lomaso, hairy.

si, ssi—see below; (vin = vi).

ta—Forms a few nouns and adj., it is possessive suffix; pabba, a knot, joint, fulness + ta = pabbata, a mountain = that which has joints or fulness; vaṅka, bent + ta = vaṅkata, bent, crooked.
tama—Is the suffix used in forming the Superlative. (See 238, i).

tana—This suffix forms, from adverbs, a few adjectives: svā (sve, suve), tomorrow + tana = svātano, of tomorrow, belonging to tomorrow; sanām (S. sanā), of old, always + tana = sanantano, ancient, old, perpetual; nū, now + tana = nūtano, fresh, new.

tara—As the suffix of the comparative, tara has already been explained (238, i).

tā 1—This suffix forms a numerous class of feminine abstract nouns from adjectives and nouns, and expresses the state, nature or quality of being that which is denoted by the adj. or noun. Lahu, light + tā = lahutā, lightness; sāra, pith, marrow + tā = sāratā, essence, strength; ati (pref.), very, great + sūra, a hero + tā = aṭisūratā, great heroism.

tā 2—Denotes multitude, collection; jana, person, man + tā = janatā, a multitude of persons = folk, people; gāma, village + tā = gāmatā, a collection of villages. So: nagaratā, bandhutā, etc., etc.

ti—Is used in forming the words expressing decades (cf. 251).

tta—(S. tva) forms neuter nouns of the same import as tā (1); puthujjana, a common man + tta = puthuji- janattam, the state of being a common man; Buddha, a Buddha + tta = buddhattam, buddhahood; atthi, he is + tta = aṭthitam, the state of “he is” = existence.

ttana—Used in the same sense as the last (S. tvana), puthujjana + ttana = puthujiyanattanam, state of being a common man; vedana, sensation + ttana = vedanattanam, sensitiveness.
**tya** = **cca**—(S. tya), forms a few adjectives from indeclinables; ni, in + **cca** = **nicca**, inward, inmate; own, eternal, perpetual; amā, with, at home + **cca** = **amucco**, inmate, minister (for **tya** = **cca**, see 74).

**tha**—used in forming the ordinals; 4th, 5th, 6th and 7th (see 251).

**tham**—Makes adverbs from pronominal stems; it has been noticed in (337 ff).

**thā.**—This also has been noticed in (337 ff).

**vā** (vantu)—(vant), this suffix makes a very large class of possessive adjectives.

It is similar in character to **mā** (mant). (See 220 ff).

**va**—Forms a small number of adjectives; āṇa, wave + **va** = **anvavū**, billowy, also the ocean; kesa, air + **va** = **kesavō**, hairy (a name of Viṣṇu).

**vi** = **vin**—Used to form adjectives of possession. The stems are in **īn**, and the nominative sing. in **ī**. It has been explained in (231 ff).

It is used also after some words the stem of which ends in **s** (158, 160), tapas (tapo), austerity, devotion + **vi** = **lapasśī** (tapasvī), austere, a hermit; yasas (yaso), fame + **vi** = **yasasśī** (yasasvī), renowned, famous.

Note that initial **v** of **vī**, is assimilated to final **s**, thus giving **ssī**. The suffix as given by native grammarians is, : **ssī**, which the student should assume as being the true suffix.

**ya** (nya)—This forms a very large class of nouns, mostly neuter abstract. Guṇa takes place in most cases, and assimilation is regular. Alasa, lazy + **ya** = **ālasyam**, ālassam, laziness; kusala, skillful + **ya** = **kosallam**, skill, mastery; pāṇḍita, learned, clever +. **ya** = **pāṇḍiccam**, learning, scholarship; vipula, broad, large + **ya** = **vepullam**, development; samāna, equal,
same + ya = sāmaṅho, common, general; dakkhiṇa, affable + ya = dakkhiṅho, affable, kind, dakkhiṅanam, affability, kindness.

Roots used as suffixes.

(KVI).

582. ‘Kvi’ is an imaginary suffix denoting that the root itself is to be considered as the suffix. When a root ends in a consonant, this consonant is elided, as ṣgam = ga, ṣghan, to kill = gha. As these form primarily adjectives, they assume, in certain cases, but not always, the endings of the three genders.

583. The student must bear in mind that native grammarians include Kvi in Kita. As, however, they are used as suffixes added after Primary and Secondary derivatives and indeclinables, I have preferred to treat them separately.

584. A list of the principal roots used as suffixes is here given.

bhū—(ṛbhū, to be), has generally the meaning denoted by the verb itself: abhi + bhū = abhībhū, mastering, overcoming, a conqueror (abhībhavati, to overcome); vi + bhū = vibhū, arising, expanding, ruler, lord (vibhavati, to arise, expand); sam + bhū = sambhū, offspring, progeny (sambhavati, to be produced, to spring from).

da—(ṛdā, to give, bestow); amata, immortality + da = amatado, he who bestows or confers immortality, conferring immortality; lokahita, the world’s welfare + da = lokahitado, bestowing, or wishing for, the world’s welfare.

ga—(gam, to go); pāra, the further shore + ga = pārago, gone to the further shore, viz., to Nirvāṇa; kula, family + upa, near + ga = kulupa, one who goes near a family = a family adviser.
gū—(a collateral form of gāgam); addhā, distance; gū = addhagū, going to a distance, traveller; pāra + gū = pāragū, as above, pārugo.

gha—[g̥han = han (50, note)] to strike, kill, smite; paṭi, back, in return; gha = pelīgho, hatred.

ja—(jā, jan, to be born, produced): paṅka, mud; ja = paṅkaja, produced in, the mud = a lotus; anda, an egg; ja = andaja, born from an egg = a bird.

ji—(jī, to conquer); Māra, the enemy of Buddha; ji = Māraji, conqueror of Māra.

pa—(pā, to drink); pāda, a foot; pa = pādaṇa, drinking by (with) the foot (root) = a tree.

pa—(pā, to guard, keep); go, cow; pa = goṇa, cow-keeper.

tha—(thā, to stand, exist); nāvā, boat; tha = nāvatho, stored in a boat; ākāsa, the sky, the air; tha = ākāsatho, standing, resting, abiding in the sky.

kha—(khā, a collateral form of khan, to dig); pari, round; kha = parikkhā, that which is dug all round = a moat.

dada—properly the base (371-4) of dā, but considered as a root by some grammarians, is used in the same way as da above: sābbakāmadadam kumbham = an all-desire-granting vessel = a vessel which grants all desires.

585. The Taddhita suffixes may be classified as follows:

Patronymics—a, āna, āyana, era, eyya, i, ika.

Possessive—aka, ika, imā, in = i, ra, (ara, iva); so.

sśi, mā (mat, mant), min = mī, va, vā, (vati, vant), vi = vin, ta, ina, la.

Group, collection, multitude—a, ika, ka, tā.
State of, quality, abstract idea—bya, eyya, iya, tā, tta, ttana, ta.

Relation (relating to)—a, i, ika, ima, kiya.

The others may be classified as miscellaneous.

586. It will have been remarked that some suffixes are merely made up of a principal one which has taken the vowel a or i or u before it. Such are: aka, ika from ka; aya, iya from ya; ara, ira, ura from ra; ila from la.

CHAPTER XIV.
SYNTAX.
(Kāraka).

587 Syntax, in Pāli, does not offer any difficulty, for nearly all the relations of the substantives, adjectives and pronouns which will be explained in this chapter are very often obviated by compounding them as has already been explained in the chapter on Compounds; the student who has carefully read and mastered the Compounds has therefore done much and will understand ordinary prose without too much difficulty. However, there are peculiar uses of the Cases, without a knowledge of which a thorough mastery of the language would be impossible; we therefore invite the learner to read attentively the present chapter.

(1) ORDER OF SENTENCES.

588. The order of the Pāli sentence is very simple in character, compound sentences being rather the exception than the rule:

(1) Whether the sentence be Simple, Compound or Complex, the predicate must always come last.
(2) In a simple sentence containing an object, the order is: (i) Subject, (ii) object and (iii) predicate, as: dāso kammaṁ karoti, the slave does the work.

(3) Words qualifying the subject or the object come before the subject and the object respectively, and adverbs before the verb: ete tayo purisā mahantaṁ sirim sīgham pāpunim-su, these three men quickly attained to great glory.

Remark. Adverbs of time always come first in the sentence.

(4) The conjunctions, pana, but; udāhu, or, are used to form compound sentences; ce, yadi and sacch, if, complex sentences.

(ii) THE ARTICLE,

589. There are no words in Pāli corresponding to the English articles; the words eko, ekacce, one, a certain, are often used in the sense of the indefinite article (253), and so, eso, that, this, do the function of the indefinite article: so puriso, the man; sā itthī, the woman.

Remark. Substantives not preceded by the above words may, according to the context, be translated as if preceded by the articles: puriso=a man, or the man.

(iii) CONCORD.

590. 1st of subject and predicate.

(1) The predicate may be (i)—a finite verb: bhikkhu gahapalī avādi, the monk admonished the householder; (ii)—a substantive with the verb “hoti”: understood after it: yadi ete gunā if these (are=honti) virtues; (iii)—and adjective with “hoti” also understood: tvam atībālo, thou (art=asi) very foolish; (iv)—a P.P.P. used as a finite verb, so pi gato, he too went, lit., he too gone.
(2) When a finite verb is used as predicate, it must agree with the subject in number and person. When there are several subjects of different persons, the verb is put in the first person plural: so ca tvām aham gacchāma, he, thou and I go. Should there be no subject of the first person, the verb is put in the 2nd person plural: so ca tvām gacchātha, he and thou go.

(3) In the case of an adjective or a P.P.P. taking the place of the predicate, the adj. and the P.P.P. must agree with the subject in gender and number: so gato, he went; sa galā, she went; taṁ galām, it went; so taraṇo, he is young; sā taraṇā, she is young; taṁ taraṇām, it is young.

(4) But if a substantive stands in the place of a verb, no such correspondence of gender or number needs take place; appamādo nibbānapadāṁ (= nibbānassa padāṁ), vigilence is the path to Nirvāṇa.

2nd of adjective and substantive.

591. An adjective, or participle (which is of the nature of an adj.), when not compounded with the noun it qualifies, must agree with it in gender, number and case.

3rd of the relative and its antecedent.

592. The relative must agree with its antecedent in gender, number and person.

(1) The relative may be used by itself, without the noun: yo jānāti so imāṁ gāṇhātu, he who knows let him take this. Note, that in the above the demonstrative pronoun so is used as a correlative.

(2) The relative is used instead of a preceding noun: aham ekam upāyaṁ jānāmi, yena amhe gāṇhi-
tum na sakkissati, I know an expedient by which he will not be able to seize us.

(3) With the noun expressed: yassa purisassa buddhi hoti so mahaddhano ti vuccati, to whom there is wisdom, he is called very wealthy—he who has wisdom is said to be very wealthy.

(4) Note that the clause containing the relative is put first; sometimes the clause containing the correlative is placed first for the sake of emphasis as: na so pītā yena putto na sikkhāpiyati, he is no father by whom the son is not made to learn.

(iv) SYNTAX OF SUBSTANTIVES.

593. This is properly government, for the term “Kāraka” expresses the relation between the noun and the verb; so that any relation existing between words not connected with a verb cannot be called a Kāraka, consequently the Genitive and Vocative are not considered as cases, for they have no relation whatever with the verb; they are therefore called Akāraka, non-cases.

1. THE NOMINATIVE.

594. The nominative is used very much in the same way as in English; it is the subject of the verb and the latter must agree with it in number and person; see Concord of subject and predicate (590).

(i) The Nominative is used in apposition: Mallika Kosalarājā, Mallika, king of Kosala.

(ii) It is used absolutely in titles of books, that is, it does not take the termination proper to the nominative: Mahājanakajātaka, the Birth-story of Mahājānakā.

2. GENITIVE.

595. The true force of the genitive is “of” and “’s” expressing possession.
(i) The genitive therefore is used primarily to denote possession: suvaṭṭhassa rāsi, a heap of gold; rukkhaṭṭa sākha, the branch of the tree.

(ii) In such examples as the above, the genitive is often compounded with the noun it qualifies: suvaṭṭharaśi.

(iii) It denotes the whole of which a part only is taken; this is called “partitive genitive”: brāhmaṇam so paṇḍito, he is clever among brahmans; sabba-yodhānam atisūro, the bravest of all warriors; tumhā-kaṁ panā ckenā pi, but even not one of you.

(iv) The genitive is used also with words expressing difference, equality, inequality: lassa antaram na passim-su, they did not see the (its) difference; sadiso ṁiti the same as (his) father; tuloṭo ṁiti, equal to his father.

Remark. In these examples the ablative may also be used: sadiso ṁitarā.

(v) Words meaning dear or the reverse, take a genitive: sā brāhmaṇassa manāpā, she (was) dear to the brahmin.

(vi) Likewise words denoting: honour, reverence, etc.: gāmassa pujito, honoured of the village; rañño mānito, revered by (of) the king.

Remark. In these examples the Inst. may also be used: gāmena pujito.

(vii) Words of skill, proficiency, etc., and their opposites, govern the genitive: kusalā naccagītassa, clever in dancing and singing.

(viii) It is used with words indicating locality, time, distance: amhākaṁ Buddassā puṭbe, before our Buddha; gāmassa avidūre, not far from the village: upari tesam, above them.
(ix) Believing in or well disposed towards: Buddhassa pasanno, he has faith in the Buddha.

Remark. Here the Loc. may also be used: Buddhhe pasanno.

(x) It is used also with words of remembering or thinking of (with sorrow), pitying, wishing for, giving or apportioning, honouring, filling, fearing and a few others: mātussa sarati, he remembers his mother (with sorrow); na lesam koci sarati, no body remembers them; telassa dadāti, he gives oil; pūrati bālo pāpassa, he fool is full of evil; sabbe tasanti daṇḍassa, all ear punishment.

In these examples the Acc. may be used: telam da-dāti.

Remark. Words of fearing also govern the Abl: kin nu kho aham sunakkha bhāyāmi?* Why should I fear the dog?

(xi) A genitive with a participle in agreement is called a Gen. Absolute. It generally denotes some attendant circumstances: lassa bhavattam bhuttassa udakam āharanti, when he had finished his meal, they fetched him water.

(xii) Some other relations of the genitive will present no difficulty, as they have their exact parallel in English.

596. It will be seen from the remarks above that the genitive is often used instead of the Accusative, the Ablative, the Instrumentive and the Locative. It is also used adverbially, as kissa, why? It will also be remarked that whenever the genitive is dependent on a verb, it is so on account of its being used instead of another case, as in mātussa sarati.
3. THE DATIVE.

597. The person or object to or for whom, something is given or done, is put in the Dative case. The Dat. is consequently used also as indirect object with transitive verbs having an Acc. as direct object.

(i) The Dat., then, expresses the relations which, in English, are usually denoted by the words to, for; bhikkhusa cicaram deli, he gives a robe to the priest; yuddhaya paccuggecchami, I will set out for battle.

(ii) the Dat. is governed by verbs expressing praise or blame, anger, believing, disbelieving, assent, envy, pleasure or displeasure, injury, benefit, approval, forgiveness, salutation, blessing, hatred, abuse, concealing, worshipping, carrying. Examples: Buddhassa silaghale, he praises the Buddha; yadi 'ham tassa kuppeyya, if I should be angry with him; duhaya disana mogho, the flood has injured the country; tuyham saddahami, I believe thee; svagatah te, hail to thee! solthi tuyham hotu, fare thee well! khama me, forgive me! mayham sapate, he swears at or, reviles me; tassa sampalici, he assented to it; ussuyanti dujjanas gunavanatana, wicked people envy the virtuous; tassa aditam ahari, he told him a story; deva pi lesam pihayanti, even the gods desire them; envy them; samanassa rocate saecami, truth pleases a monk.

(iii) The Dat. is commonly used with the verb “to be” to express possession: putta me n’althi, no sons are to me—I have no sons.

Remark. When the verb “hoti” is used with the Dat. to express possession, it is generally put in the
singular, even when, as in the above example, what is possessed is plural.

(iv) The word alām, enough, fit, governs the Dat.: alām kukkancaāya, enough of doubt! alām mallo malla, sufficient is a warrior for a warrior! = a warrior is match for a warrior.

(v) The words, atta, object, purpose; hita, benefit, blessing; and sukha, happiness, are used in the Dat. with the meaning respectively of: for the purpose of, for; for the benefit of; for the happiness of; and they govern a Gen.: ropanassa attāya, or ropañaññāya, for the purpose of sowing; devamanussaññam hitāya, for the benefit of gods and men; tassa sukñāya, for his happiness.

(vi) The Dat. may denote the purpose for which, and then governs a Gen.: darassa bharanāya, for the purpose of maintaining a wife = for the maintenance of a wife = to maintain a wife.

Remark. It will be seen from this example that the Dat. in aya has the force of an Infinitive.

(vii) The Dat. is also used with the verb maññati, to consider, esteem, when contempt is implied: kalin-garassa tuyham maññe, I consider thee as chaff = a fig for you! jīvitalī tīyāya na maññe, I do not consider life (so much) as grass = I do not care in the least for life.

(viii) The place to which motion is directed is sometimes put in the Dat.: appo saggaāya garāhāti, (only) the few go to heaven; nirayāya upakāddhāti, drags down to hell; so maṁ udakāya neti, he takes me in the water.

(ix) The Dat. is often used instead of the Accusative, and also of the Locative.
4. THE ACCUSATIVE.

(i) The Accusative Case is generally governed by transitive verbs: **ratam karoti**, he makes a carriage; **aharo balam janeti**, food produces (=gives) strength.

(ii) All verbs implying motion govern the Acc.: **nagaram gacchati**, he goes to town; **Bhagavantam upasamkamitva**, having approached the Blessed One.

(iii) Verbs having the meaning of, to choose, to name, to call, to appoint, to ask, to make, to know, to consider, etc., take two Accusatives, one a direct object and the other a factitive or indirect object: **puriso bharam gamaṁ vahati**, the man carries the load to the village; **purisam gacchantam passati**, to see the man going; here gamaṁ and gacchantam are the factitive objects.

(iv) Causative Verbs likewise govern two Accusatives: **puriso purisam gamaṁ gamaṁgamayati**, the man causes the man to go to the village; **acariyo sissam dhammam pātheti**, the preceptor causes the disciple to read the Doctrine.

Remark. In such examples the Instrumentive may be used instead of the factitive object: **sāmiko dasena (or dasam) khaṭṭam khadāpeti**, the master causes the slave to eat the food; **purisena (or purisam) kammanm kāreти**, he causes the slave to do the work.

(v) When the roots; **vas**, to live; **tha**, to stand; **si**, to lie down; **pad** to go, step: and **vis**, to enter, are preceded by the verbal prefixes anu, upa, abhi, adhi, ā and ni, they govern the Acc. gamaṁ upavasati, he lives near the village: **nagaram adhivasanti**, they dwell in the village; **maṇcam abhinisideyya**, he ought to sit on the cot; **Sakkassa sahabyatam upapajjati**, got into companionship with Cakra—he went to Cakra's heaven.
(vi) The Acc. is used for the Loc.: *nadiṁ pivati* = *nadiyaṁ pivati*, he drinks in the river; *gāmaṁ carati* = *gāme carati*, he roam in the village.

(vii) The indeterminable: *abhito*, near, in the presence of, on both sides; *dhi, dhī*, Woe! Fie! Shame! as well as the expression: *dhi-r-attu*, Woe, shame be to! *antarā*, between, on the way; *parito*, around, everywhere, on every side; *anu*, by the side of, inferior; *pati*, to, towards, for, near; *pari*, around; *upa*, inferior to; *antarena*, except, without; *abhī*, before, govern the Accusative: *abhito gāmaṁ vasati*, he lives near the village; *dhi brāhmaṇaṁ samāyaṁ*, woe to him who strikes a brahmin! *dhi-rattu manī pūtikāyaṁ*, shame on that foul body of mine! *upāyaṁ antarena*, without expedient; *manī antarena*, excepting me; *antarā ca rājagahaṁ* and on the way to Rājagaha; *parito nagaram*, around the village; *sādhu Devadatto mātaram anu*, Devadatta is kind to his mother; *anu Sāriputram*, inferior to Sāriputta; *pabhātāṁ anu*, by the side of the mountain; *sādhu Devadatto mātaram pati*, Devadatta is kind to his mother; *nadiṁ Neraṅjaram pati*, near the river Neraṅjara; *upa Sāriputram*, inferior to Sāriputta.

(viii) Duration of time is put in the Acc.: *divasaṁ*, the whole day; *laṁ khaṇaṁ*, at that moment; *ekam samayam*, once upon a time.

(ix) Ordinals in the Acc., denote "number of times": *dutiyaṁ*, for the second time; *tatiyaṁ* for the 3rd time.

(x) Distance is also expressed by the Acc.: *yoja-nam gacchati*, he goes one league.
(xi) The Acc. is very often used adverbially: 
khippam gacchati, he goes quickly; hatthamillechakan bhuñjati, he eats "licking his hands."

Remark. This is called the adverbial accusative.

599. 5. THE INSTRUMENTIVE.

(i) The agent by whom or the instrument with which an action is performed is put in the Inst.: cakkhunā rupāṁ passati, (one) sees forms with the eye; 
hatthena kammaṁ karoti, (one) does work with the hands; dāsena kato, done by the slave.

(ii) The Inst. shows cause or reason; rukkho vātena ovamati, the tree bends down on account of the wind; kammanu vasalo hoti, he is a pariah by reason of his work.

The Inst. can therefore be translated by such expressions as: by means of; on account of; through; by reason of; owing to.

(iii) The conveyance in or on which one goes is put in the Inst.: yānena gacchati, he goes in a cart; 
vimānena gacchimsu, they went in a flying mansion; 
hatthinā upasāṅkaṇamati, he approached on his elephant.

(iv) The price at which a thing is bought or sold is put in the Inst.: kahapānenā no detha, give it to us for a kahāpana (a small piece of money); satasahassena kīritvā, having bought it for 100,000 (pieces of money).

(v) The direction of route, or the way by which one goes is shown by the Inst.: tā sālādāreṇa gacchanti, they went by the gate of the hall; kena maggena so gato, (by) which way did he go?

(vi) It is used to denote infirmity or bodily defects, the member or organ affected being in the Inst.: akkhi-nā so kāno he is blind of one eye; hatthena kuni hav-ing a crooked hand.
(vii) Words expressing, birth, lineage, origin, nature, are put in the Inst.: jātiyā khattiya Buddha is a kṣatriya by birth: pakaṭiyā bhaddako, good by nature.

(viii) The Inst. expresses the time in which: divasena patto, arrived in one day; ekena māsena naga ram gacchi, he went to the city in a month.

(ix) Also the time at which: tena samayena, at that time....

(x) It expresses companionship, and is then generally used with the indeclinables saha or saddhim, with, together with: nisidi Bhagavā saddhim bhikkhuṣaṅghena, the Blessen One sat together with the assembly of the monks.

(xi) The expressions “what is the use of,” “what use to....” “what benefit by....,” etc., are expressed in Pāli by the Inst. of the thing and the Dat. of the person: kin te jatāhi dummedha, what good to thee, O fool, by matted hair? kin nu me Buddhena, what need have I of Buddha? = what do I care for a Buddha?

(xii) The word attaho, desire, need, want, takes an Inst. of the object desired or wanted and a Dat. of the person: maṇīnā me attaho, I want a jewel (lit., to me is need of, or desire for, a jewel).

(xiii) Alamī, enough, governs also this case: alaṁ idha vāsena enough of living here: alaṁ Buddhena, Bud. is sufficient for me.

(xiv) Words denoting “separation” are generally construed with the Inst. piyehi vippayogo dukkho, separation from those we love is painful.

(xv) The indeclinables saha, saddhim, samām, with, at: vinā, without, except, govern the Inst. vinā-dosena, without fault.
Remark. Saha, sometimes expresses "equality": *puttena saha dhanavā pitā*, a father as rich as his son.

(xvi) Verbs meaning "to convey, to carry, to fetch", etc., take the Inst. of the *place* of carrying: *sisena dārukālam ucchaṅgena pannam ādīya*, taking a bunch of firewood on her head and greens at her hips....

(xvii) The Inst. is often used adverbially (see above).

(xviii) It is also governed by many prepositions.

6 THE ABLATIVE.

(i) The primary meaning of the Ablative is that expressed by the word "from;" that is, it expresses separation, it expresses also many other relations, in which the principal idea of separation is more or less discernible.

(ii) Separation: *gāmā apenti*, they left the village; *so assā patati*, he fell from the horse.

(iii) Direction from: *Avīcito upari*, above the Avicī Hell; *uddham pādalala*, (from) above the sole of the foot.

(iv) The place "wherein" an action is performed is put in the Abl.; in such cases a gerund is sometimes understood according to native grammarians, but the student will remark that these expressions have their exact parallel in English: *pāsādā oloketi*, he looks from the palace, is said to be equivalent to: *pāsādam abhirūhitvā pāsādā oloketi*, having ascended the palace he looks from the palace.

(v) Measure of length, breadth or distance is put in the Abl: *dīghaso navavidalṭhiyo*, nine spans long; *yojanam āyāmato*, a league in length; *yojanam vitthārato*, a league in breadth.
Remark. In these examples the Inst. may also be used: yojanam āyāmena, yojanam vitthārena.

(vi) That from which a person or animal is ward-ed or kept off is put in the Abl.: yavehi gāvo rakkhati, he keeps off the cows from the barley: laṇḍulā kāke vāreti he wards off the crows from the rice.

(vii) With verbs meaning to “hide, conceal,” the person from whom one wishes to hide is in the Abl.: upajjhāyā antaradhāyati sissd, the pupil hides himself from his preceptor.

Remark. In such expressions, the Gen. may also be used: antaradhāyissāmi saṃanstā Gotamassa, I will hide myself from the saṃaṇa Gotama.

(viii) When the verb “antaradhāyatī” means, to vanish, to disappear, the place from which one vanishes is put in the Loc.: Jetavane antaradhāyitvā, having disappeared from the Jetavana monastery.

(ix) But when “natural phenomena” are referred to, the Nom. is used: andhakāro antaradhāyati, darkness disappears.

(x) Verbs meaning “to avoid, to abstain, to re-lease, to fear, abhor” also govern the Abl.: pūpa-dhammato viramati, he refrains from sin; so parimuc-catī jātiyā, he is released from existence: corehi bhā-yāmi, I am afraid of thieves.

(xi) The Abl. also shews “motive, cause, reason” and can be translated by for, on account of, by reason of, through etc., vācāya marati, he died on account of his speech: sīlato namī pasamsanti, they praise him for his virtue.

Remark. In these examples, the Inst. may be used as well: sīlena pasamsanti.
(xii) It is used with words showing "proximity":
gāmā samīpam, near the village.

*Remark.* In these examples, the Gen. may be used.

(xiii) Verbs meaning "to be born, to originate from" etc., govern the Abl.: corā jāyati bhayaṁ, from a thief fear arises.

(xiv) The following indeclinables govern the Abl.: ārakā, far from, after—ārakā tehi Bhaguvā, far from them is the Blessed One: upari, above, over—upari pabbatā, over the mountain. So: pati, against, instead, in return; rite, except, without; aṁñatī, vinā, without, except; nānā different, away from; puthu, and, before a vowel, puthag, separately, without, except; ā, till, as far as; yāva, till, as far as; saha, with; Buddhasmā pati Sāriputto, Sar. takes the place of; Bud.: rite saddhammā, without the true Doctrine: etc.

(xv) It should be noted that the Abl. is very frequently used, instead of the Instrumentive, the Accusative, the Genitive and the Locative. For instance: vināsaddhammā or vinā saddhammanī, or vinā saddhammena.

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7. THE LOCATIVE.

(i) The Locative shews the place in or on which a thing or person is, or an action is performed; it is therefore expressed in English by "in, on, upon, at," kaṭe nisidati puriso, the man is sitting on the mat; thaḷiyam odanam pacati; he cooks the food in a cooking-pot.

(ii) The Loc. shews the "cause, reason or motive" of an action: dīpī cammesu haṁñante, the panther is killed for its skin; kuṁjaro dantesu haṁñate, the elephant is killed for his tusks.
(iii) If denotes the time when an action takes place: sāyanhasamaye āgato, he came in the evening.

(iv) When the pre-eminence of an individual (thing or person) over the whole class to which he belongs, is implied, as well as with adjectives in the Superlative degree, the noun with respect to which such pre-eminence or such superlative degree of excellence is shewn is put in the Loc. or in the Gen.: manussesu khattiyo sūratamo, the kṣatriya is the most valiant of men, or manussānam khattiyo sūratamo; kaṇhā gāvisu sampannakhīralamā, of cows, the black one abounds most in milk, or, kaṇhā gāvinam sampannakhīralamā.

(v) The following words govern the Locative and the Genitive as well, sāmi, master, owner; issaro, king, lord; adhipati, chief, lord; dāyado, an heir, pālibhū, substitute, surety; pāsūlo, offspring, child; kusalo, clever, expert: gonesu sāmi, an owner of oxen, or gonānam sāmi; etc.

(vi) Words signifying "to be happy, contented, eager" govern the Loc. as well as the Inst.: nānasmiṁ uṣsuko, eager for wisdom, or nānena uṣsuko; nānasmiṁ pāsīdito, contented with wisdom, nānena pāsīdito.

(vii) Words signifying "reverence, respect, love, delighting in, saluting, taking, seizing, striking, kissing, fond of, adoring," govern the Loc.: pāpasmiṁ ramati mano the mind delights in evil; bhikkhuṇu abhivādenti, they salute the monks; pāde gahetvā papāte khipati, took him by the feet and threw him in the precipice; purisam sīse paharati, struck the man on the head.

(viii) The Loc. is used sometimes to shew that one does not take any account of something or person: rudantasmiṁ dārake pabbaji, he left the world in spite
of his son weeping; The Genitive also may be used: rudantassa dārakassa pabbajī. (See Locative and Genitive Absolute).

(ix) The Loc. is employed to denote superiority or inferiority with the words "upa" and "adhi" respectively: upa khāriyam dono, a donā is inferior to a khāri; adhi Brahmadattā Pañcalā, the Pancalas are under Brahmadatta's supremacy; adhi devesu Buddha, the Buddha is above the gods.

(x) It is used to denote "proximity": nadiyam sassām, corn near the river; tassa paṁnasāliyā halthimaggo hoti, near his leaf-hut there is an elephant-track.

(xi) The Loc. is used absolutely with a participle in the same case as itself (see, Absolute Construction).

(xii) In lexicons, the Loc. is used to signify "in the sense of" ru sodde (the root) ru, is used in the sense of "making noise."

(xiii) Words denoting "fitness, suitability" govern the Loc.-tayi na yuttam, not fit for thee; the Gen. is used in the same sense: tava na yuttam.

(xiv) The Loc. is extensively used instead of other Cases, and the students must be prepared to meet the Loc. where very often he would expect to find some other case. Let him note that in almost all instances, the Case for which the Loc. stands may be and is, used.

(xv) The Loc. is used for the Gen. (see, above, v).

(xvi) It is used for the Inst.: pattesu pīṇḍāya carānti, they go about with bowls for their food.

(xvii) It is also used instead of the Dat. sanīghe dinnānam mahāpphalaṁ, offering to the Clergy are very meritorious.
(xviii) The Loc. is used for the Ablative: \[ \text{kadali-} \]
\[ \text{desu gaje rakkanti}, \] they keep off the elephants from the plantain-trees.

(xix) The Loc. is frequently used adverbially; \[ \text{sa} \text{tite}, \] formerly.

8. **THE VOCATIVES.**

602. The Vocative case does not require any explanations: it is used exactly as in English.

603. **THE GENITIVE AND LOCATIVE ABSOLUTE.**

(i) When a noun or a pronoun in the Locative or Genitive is used with a participle in the same case as itself, the construction is called Locative Absolute and Genitive Absolute respectively. The Locative Absolute construction is met with much more often than the Genitive absolute construction. There is also found, now and then, a Nominative Absolute construction but far less common than the other two.

(ii) The Locative, Genitive and (sometimes) the Nominative Absolute, may often be translated by "when, while, since and sometimes by "although:"
\[ \text{tesu vivadantesu Bodhisatta cintesi}, \] while they were disputing, the Future Buddha thought; \[ \text{suriye atthan-gate}, \] when the sun had set = after sunset; \[ \text{gāvīsu duhyamanāsusu gata}, \] he went when the cows were being milked; \[ \text{asaniyā pi sise ṃantiyā}, \] although the thunder bolt was falling on their head.

(iii) **Sati,** the Locative singular of \[ \text{santo Pres. Part. of the verb atthi}, \] to be, besides having the above meanings, may also often be translated by "if," "such being the case": \[ \text{atthe sati}, \] if there be need; \[ \text{evam sati}, \] such being the case; \[ \text{payoge sati}, \] when there is occasion. With feminine words, sati is also used, although it should be satiyā (fem): \[ \text{pupchāya sati}, \]
if the question be asked, ruciyā sati, had he the desire, if he had the wish.

(iv) The Genitive Absolute is not quite so frequently used as the Loc. Absolute, although found often enough: sākunikaśa gumbalo jālam mocentass' eva, even while the fowler was disengaging the net from the bush: tesam kilantānam yeva suriyattathungalavelā jātā, while even they were sporting, it became dusk.

(v) There is also mentioned a so-called Nomina-
tive Absolute* gacchanto Bhāradvājo sa, addasa ajhu-
tam isim, Bhāradvāja having gone, he .... etc., yāyamāno mahrājā addasī tantarena ge, as the king was going, he .... , etc.

Remark. The Gen. Absolute is frequently used to shew "disregard, contempt," it can then be translated by "in spite of, notwithstanding." For example see above (p. 313, viii).

604. SYNTAX OF THE ADJECTIVE.

(i) As has already been said, whenever an adjective is not in composition with another word, it must agree with the word it qualifies in number, gender and case.

(ii) Adjectives in the comparative degree require an Ablative; sīlam eva sūtā seyyo, virtue is better than learning.

(iii) Comparison is also expressed by an Abl. followed by an adjective in the positive degree: mā-
dhūra pātaliputakehi abhirupa, the people of Madhura are more handsome than those of Pātaliputta.

*Niruttidīpanī, p. 146.
(iv) It is also expressed by the indeclinable varam, better, with an Abl.: tato varam, better than that.

(v) When "the better of two" is to be expressed, a Gen. is used with the positive degree: tumhākānī dvinnānī ko bhaddako, of you two who is the better?

(vi) Superlative adjectives are used with the Gen. or the Loc., for examples see above (Locative, iv, p. 313).

(vi) Syntax of Pronouns.

605. 1. Personal Pronouns.
(i) The personal pronouns are used much in the same way as in English, and do not call for particular remarks, except, perhaps, the enclitic forms of aham and tvam (289-b, c; 290-c).

(ii) The enclitic forms of aham: me and no, and those of tvam: te and vo, are never used at the beginning of a sentence nor immediately before the particles ca, vā and eva; detu me, let him give to me; tava vā me khotu, be it thine or mine; kammam no niṣṭhitam, our task is finished; ko te doso, what is thy fault? kahānī vo rājā, where is your king?

(iii) With verbs, the personal pronouns are frequently understood, as the endings of the tenses clearly indicate also the person as: gacchati (he) goes = so gacchati; gaccheyyāmi, (I) should go = aham gaccheyyāmi, etc.

(iv) The personal pronoun so, sā, tam is also used as a demonstrative and as an article. See Concord (589). Therefore, so puriso may mean, according to the context, the man, or, that man.
(v) Tasmā (Abl.), is used adverbially in the sense of "therefore, accordingly, thereby": with the same meanings it is also followed by hi and ti ha (+iti ha): tasmā hi pañña ca dhanena seyyo, and therefore is wisdom better than riches; tasmā ti ha bhikkhave, accordingly, O! monks.

(vi) The Inst. tena is used with the same meanings as tasmā: tena tam madhuram, therefore, on that account, it is sweet. Tenā followed by hi means "well! very well! all right! well then!" tena hi khādāpesassāmi nañ ti, very well, then, I'll make you devour him.

(vii) Naṁ and enam (295, 300), are used when something or some one already mentioned is referred to. See (296).

606. 2. Demonstrative Pronouns.

(i) Eso, esā, etam (298), refer to what is near, and mean: this, esā itthi, this woman; nirupakāro esa, this (fellow) is useless.

The same remarks apply to ayam and asu, this.

Remark. Esa is often used for eso, sa for so.

(ii) The neuter etad (=etaṁ, 302), is used with the verb hioti and the Gen. of the person, and the expression is then equivalent to "to think": tassa etad ahosi, he thought... (lit.=of his this was).

607. 3. The Relative.

(i) We have already explained the Relative (592); only a few of its most important peculiar uses need be mentioned here:

(ii) yo (311) is used with the Indefinite Koci (319): Yo koci, whoever, anyone; yan kiñci, whatsoever, anything. See (314-a, b).
(iii) The neut. sing. yanī is frequently used adverbially in the sense of "as, that, because, since, seeing that, if, when;" tam bahum yanī pi jīvasi, it is much that thou livest.

(iv) The Inst. yena is used as an adverb, meaning "whereby, by which, for which, because": yena nam gānhiṣsāmi, by which I shall catch him.

(v) When motion to a definite place is expressed yena, where, is used with tena, there: yena Bhagavā, tena upasāṅkati, he went to Buddha (lit. = where was Buddha there he approached).

(vi) yasmā (Abl.) is used in the sense of "because" and is then generally followed by tasmā, therefore; yasmā tvam na jānāsi tasmā hālo sī ti, because thou doth not understand, therefore art thou a fool.

608. 4. The Interrogative.

(i) The interrogative pronoun ko (316), may be used by itself or with a noun or pronoun: ko pana tvam, who art thou? ke ets, who are these? kā dārikā, which girl?

(ii) Kena (Inst.) used with attaho and the Dat. of the person, forms such expressions as "what do you want"? etc.: kena te attaho, what are you in need of?

(iii) Kena (Inst.) kasmā (Abl.) and kissa (Gen.) are used adverbially with the meaning of "why? wherefore?"

(iv) Kim is much used with the Inst. to express "what is the use of!: kim me jīvitena, what is the use to me of life?

5. The Indefinite.

609. The indefinite pronoun (319) does not present any peculiarity: mā idha koci pāvisi, let nobody enter here; kiṃci bhayam, any danger.
(VII) REPEITION.

610. To express "plurality, totality, distribution, variety, multiplicity, etc., words are sometimes repeated: \textit{tesu tesu thānesu}, in various places; \textit{tam tam kathayamāna}, saying this and this. \textit{Yo}, thus repeated means "whoever, whatever whichever": \textit{yam yam gāmaṁ}, whatever village; \textit{itarā ten' eva niyāmena yā yā kiṅci katheti tassa tassa upari kacavaram chaḍḍesi}, and in this way the other (women) threw the refuse on whomsoever said anything; \textit{so diḷḷhadīḷḷhamanusse jīvitakkhayaṁ pāpeti}, he kills all whom he sees; \textit{gata-gūtalaṭṭhāne}, in every place; \textit{yena kena, by whatever.....}; \textit{ubbhāhiyati so so}, every one is put to flight.

611. (VII) SYNTAX OF VERBS.

(i) The Concord of the verb with its subject has already been noticed (590, 1st).

(ii) The Present Tense denotes an action taking place now, a fact existing at the present time: \textit{so bhāyati}, he is afraid; \textit{sā pacati}, she cooks.

(iii) The Present Tense often expresses the continuance of an action and is equivalent to the present progressive: \textit{sā gabbhe nisīdati}, she is sitting in her private room.

(iv) Habit, custom and general truth, are expressed by the Present Tense: \textit{sabbe maranti}, all (men) die; \textit{bhikkhu sīlaṁ ācarati}, a monk practises virtue.

(v) The present is sometimes used with a future signification: \textit{Kim karomi}, what shall I do?

(vi) The present is extremely frequent in narrations when recounting past events as if they were actually happening, this is called the Historical Present; \textit{so pāncamāṇavakasatāni sīpam uggāṇhāpeti}, he taught five hundred young men (lit., he teaches, etc.)
(vii) When no interrogative particle is used interrogation is sometimes expressed by placing the present tense at the beginning of the sentence: socasi tvam upāsaka, grievest thou, O layman?

Remark. Other tenses may also be used in the same way to mark interrogation.

612. THE PAST TENSE.

Perfect, Imperfect and Aorist.

(i) The Perfect and the Imperfect tenses present no difficulty, they are as a rule used in the sense of a general past, and they do not require any notice. Let it be borne in mind, however, that the perfect is but seldom used; that the Imperfect, though more frequent than the Perfect, does seldom differ from it in meaning, and last, that the Aorist has generally displaced these two tenses and superseded them.

(ii) The Aorist is the principal past tense in Pāli and is therefore extensively used; it expresses indefinite past time, but also includes the present day. The Aorist may be translated by the Present Perfect or the Past Indefinite (See 405): catuppādaḥ pi ekāṁ sīhāṁ rājānam aham-su, the quadrupeds made a lion king: mukhe pahari, struck him on the mouth; kena kārañena rodī, why did you cry? brāhmaṇo ekañena sād-dhiṁ vicari, the brahmin walked about with the goat.

(iii) The indeclinable mā is used with the Aorist to express prohibition: elaka, mā bhāyī, O! goat, fear not? mā puna evaŗaṭam akāsi, do not do so again; tāla, mā gami, dear son, do not go.

613. FUTURE TENSE.

(i) The Future expresses simple futurity: ahaṁ gacchāmi, I shall go; te marissanti, they will die.
(ii) The future is also used as a mild form of the Imperative, when courteously giving a command: 
\textit{tvam tassa bandhanam dantehi khādissasi}, cut his bonds with thy teeth.

(iii) The future is used to express simple condition, with the particles ce, sacce and yadi: 
\textit{yadi tvam yāgum pacissasi aham pīvissāmi}, if thou wilt cook the gruel, I shall drink it; 
\textit{so taṁ ce labhissati, teṇa sad-dhīṁ gaccha}, if he get it, go with him.

(iv) \textit{Bhavissati}, the 3rd, pers. sing. of bhavati, to be, is often used in the sense of "it must be that.....: 
\textit{cara paḷhamam uvāva bherisaddam sutva issaraṁ bhavissati ti palāyitvā}, the thieves on first hearing the beating of the drum, (said) 'It must be the drum of an official' and fled; 
\textit{ayam me putto bhavissati}, he must be my son.

(v) \textit{Bhavissati} preceded by the negative particle na, may be translated by "it cannot be": 
\textit{nāyaṁ issaraṁ bhavissati} this cannot be an official's drum.

(vi) \textit{Jānissāmi}, the 3rd. pers. sing. of jānāti, to know, is often used idiomatically in the sense of "I'll see": 
\textit{hotu, paccha jānissāmi}, let it be, I'll see (to it) afterwards.

614

THE OPTATIVE.

(i) The Optative expresses "probability, capability, fitness, assent or permission, command, wish, condition" and is also used in laying down rules and precepts.

(ii) Fitness: \textit{tvam tattha gaccheyyāsi}, you should go there.

(iii) Wish: \textit{aham imāṁ tuhnākam bhājetvā dādeyyam}, I would divide and give it to you, but.....
(iv) Command: tvam pana ito paṭṭhāya ovādānusā- saniyam dadeyṇā, but thou henceforward give us in- structions and admonitions; udareṇa niṭṭajeyṇā, lie- on thy belly.

(v) Probability: api ca nāma gacceyyāmi, I may go.

(vi) When expressing condition, it is usually pre- ceded by "ce, sace or yadi,": sāmi, sace imāya- velāya tava sapattam paseyyāsi, kiṇ ti tām kareyyāsi? lord, if, at this time, thou shouldst see thy enemy, what wouldst thou do to him?

(vii) To express supposition, the word yathā is- sometimes used with the Optative: yathā mahāraja kocid eva puriso pādiṃ pādiṃeyya......, were, mahā- rāja, a man to light a lamp....

(viii) Asssent: tvam idāni gacceyyāsi, thou mayest now go.

THE CONDITIONAL.

615. The Conditional expresses an action unable to be performed on account of some impediment in the way of its execution: so ce tam yānam alabhissa agac- chissā, he would go if he could get that vehicle; bho satthāvāsino, sace esa rukkamāle caṅkamanatāpaso ajja nābhavissā, sabbe māhaviḷopam pattā abhavissathā, O! merchants, had not to-day this ascetic been walk- ing to and fro at the foot of this tree, you should all have been completely pillaged.

616. THE IMPERATIVE.

(i) The Imperative is used in giving commands: tena hi, gaccha, very well, go!

(ii) It expresses entreaty: Bhante Bhagavā appos- sukko viharatū, Lord, let the Blessed One now live- free from cares.
(iii) Benedictions, blessings: vassasalam jiva, may you live a hundred years!

(iv) With mā prefixed, the Imperative 2nd person expresses simple prohibition (cf. Aorist 612, iii) mā evam karotha, do not do so!

(v) The Imperative 3rd person sing. of bhavati, to be, is often used idiomatically, with the meaning of "very well": hotu, aham jānissāmi, very well, I'll see (to it).

617.

THE INFINITIVE.

(i) The Infinitive shews "purpose, motive, intention" It is used actively as well as passively. Uyyānapālo chaḍḍetum upāyam na passati, the gardener saw no means of throwing (them) away: tam gantum na dassāmi, I will not let him go.

(ii) The infinitive is used with verbs meaning "to wish to try or strive, to begin, to be able": sā roditum ārabhi, she began to cry; na koci mayā soddhim sallapitum sakkoti, no one can converse with me; sā pavisitum na icchati, she did not wish to enter; so tam ukkhipitum ussahati, he endeavoured to lift it.

(iii) The verb dadāti, to give, after an Inf, means "to let, to allow" and the verb labhati, to obtain, means "to be allowed": tam paharitum na dassāmi, I will not allow him to be struck; gehabahi nikkhamitum alabhanto, not being allowed to go out of the house....

(iv) Verbs like vaṭṭati, to behave, to be fit, proper, and adjectives like yutto, having the same meaning, are much used with the Inf.; in the case of vaṭṭati, the Instrumentive is used of the person who ought to do the act: ettha dāni mayā vasitum vaṭṭati, it now behoves me to live here; it is used also impersonally: tam
hantum vaṭṭati, the best is to kill him—it is proper, fit, to kill him. Evam kathitum na yuttam, it is not proper to speak thus.

(v) The indeclinables labbha, possible, allowable, and sakka, possible, able, are used with the Inf.: sakka is used much in the same way as vaṭṭati, that is, actively or passively, and often with the Inst. of the person; the verb hoti frequently follows sakka: sakka hoti methu nam dhammam patisevitum, it is possible to practise fornication; etasmin thāne na sakka va- situm, it is impossible to live in this place; idam na labbha evam kātum, it is not possible to do it in this way.

(vi) When kāmo, wishing, desirous, is compounded with an Inf., final m of the Inf. is dropped: devatāya balikamman kāretukāmo, wishing to make an offering to the god.

618. THE GERUND.

(i) The Gerund always denotes an action completed before another; it may be translated by the word “having” followed by a past participle as: gantvā, having gone; or by the past tense followed by the conjunction “and”: gantvā, he went and . . . . . . . . . . . . . , the gerund, therefore, being very extensively used, is the most common connective in Pāli, and practically does away with the Pāli conjunction equivalent to the English “and” connecting two sentences. So taṁ ukkhipitvā gharāṁ netvā catuddhā vibhajitvā dānādīni puśvāni katvā yathākamman gato, he lifted it up, took it home, divided into four parts and, practising alms-giving and other good deeds, went according to his deeds.
(ii) The word *va* (=eva) following a gerund, may be translated by “as soon as”: *tām vacanam sutvā, va* as soon as he heard these words; *so vānarā, attano puttam disvā va*, the monkey, as soon as he saw his offspring.

(iii) The particle “*api*” coming after a gerund, may be translated by “although”: *akaliṇṇaṇa puggalo cakkavattirajjām datvā pi tosetum na sakkā*, an ungrateful man cannot be satisfied although he be given universal sovereignty.

(iv) Before a gerund, *a* may be translated by “without”: *papañcam aklavā*, without making delay; *ekam pi aklamevatā*, without harming even one person.

(v) Some gerunds are used prepositionally; the principal of them are: *patṭhāya*, since, beginning from; *sandhāya*, with reference to, concerning; *ārabbha*, concerning, with reference to; *siniccā*, intentionally; *asallakkhetvā*, inadvertently, unawares; *nissāya*, *upanissāya*, on account of, through, near; *ādāya*, with; *pañcica*, by, through, on account of; *ṭhapetvā*, except, expecting.

(vi) The Gerund may sometimes be translated by the present participle; *īdha āgantvā aham coram passim*, coming here I saw the thief.

(vii) The Gerund may have a passive signification: *corajethakena gahetvā*, having been seized by the robber chief.

THE PARTICIPLES.

619. 1. The Present Participle.

(i) The Present Participle may generally be translated by “while, whilst,” which sense is inherent in it; this participle always expresses contemporaneity of
action: \textit{altano gāmam gacchanto corālavim paṭvā}, while going to his village he came upon a forest inhabited by thieves; \textit{tattha gantvā mātaram paṭijagganto vāsam kappesi}, he went and, taking care of his mother, took up his abode there.

(ii) It must be remembered that participles are of the nature of adjectives (439) and must agree with the word they qualify in the same way as adjectives: \textit{avīcinirayam gacchantā sattā} \ldots \ldots persons going to the Avīci Hell; \textit{āgacchantam tam disvā pi}, although he saw him coming.....

(iii) The Present Participle is sometimes used substantively, and may be translated by "he who" (does the action expressed by the verb): \textit{idam ṣaṇa paralokam gacchantassa pātheyyam bhavissati}, but this will be provisions for him who goes to the other world; \textit{paralokam gacchanto ekam kahāpayam pi gaṇetvā na gacchati}, he who goes to the other world does not take even one farthing with him.

(iv) The Present Participle may also sometimes be translated by a conditional clause: \textit{tam labhanto jīvis-sāmi alabhanto idh’ eva marissāmi}, if I obtain her I shall live; if not, in this very spot shall I die; \textit{addhamāse sahassam labhanto upaṭṭhakissāmi deva}, if I get a thousand every fortnight, I’ll serve thee, Lord; \textit{evam karonto lacchasi akaronto na lacchasi}, if you do so you’ll get it, if not, you will not get it.

(v) The particle \textit{pi} (=api) following a pres. part. may be rendered by "although": \textit{pitarā vāriyamāno pi}, although prevented by his father; \textit{tam apassanto pi}, although not seeing him.
2. The Past Participles.

(i) There are two Past Participles, the Perfect Active (231, 465) and the Passive Perfect (450, ff).

(ii) The perfect active participle presents no difficulty whatever: sosīham ādinnavaḥ, he having captured the lion; bhattam bhūttāvi, having taken his meal.

(iii) The passive perfect participle is very often used as a predicate instead of a finite verb (see Concord of Subject and Predicate 590); it can then be translated by a past tense.

(iv) The P.P.P. of roots implying motion, and of transitive roots, takes an accusative; sakanivāsamaḥ eva galo, he went to his own place.

(v) When the P. P.P. is thus used predicatively, the verb "hoti," to be, is generally understood after it.

(vi) The agent of a P.P.P. is as a rule put in the Instrumentive case: tayā pāṇcharaḥ pāṭham, by her the question was asked = she asked the question; sāsanam mayā likkhitam, a letter has been written by me = I have, etc.

(vii) Not seldom the P.P.P. may be translated by a pres. participle: tato uppatilo vijjullataḥ viya vijjotamāno paraśire aṭṭhāsi, springing from there, he reached the other shore as a lightning flash.

3. The Future Participle.

(i) The Future Participle (449) denotes that the agent is about to perform the action or undergo the state expressed by the root: raṭṭhā raṭṭham vicarissam, I am going (= I am about to go) from kingdom to kingdom; tam gāntham racissam aham, I am about to compose that book.
(ii) It also shews purpose, intention, as may be seen by the 2nd example in (1) above.

(iii) It shews simple futurity: nāham puna upeś-sam gabbhaseyyam: I shall not be reborn again.

622. 4. The Future Passive Participle.

(i) The Future Passive Participle conveys the idea of "fitness, necessity, obligation;" it denotes that what is expressed by the root is to be, or ought to be, or is fit to be or must be done or undergone: mayā kattab-bam kammaṁ niṭṭhitam, the work which was to be done by me is finished; sace so deso uklāpo hoti so deso sammajjitabho, if the place be dirty it ought to be swept; na navā bhikkhum āsanena paṭibāhetabbā, young monks should not be ousted from their seat.

(ii) From the above examples, it will be seen that the F.P.P. must agree with the subject in gender, case and number.

(iii) It is much used impersonally: kinnu kattab-bam, what is to be done? ettha ca imāni suttāni das-setabbāni, and in this connection, these passages (from the Scriptures) should be pointed out: iminā nayena veditabbo, it must be understood in this way.

(iv) It will be, from the above examples, remarked, that the agent is put in the Instrumentive.

(v) Bhavitabbam, used with the Inst. of the thing or person, is frequently used in the sense of "it must be that, one should or ought to": maccajhattev ca bhavitabbam, one should be indifferent to..., visayoji- dāya etāya bhavitabbam, this must have been mixed with poison.
623.  (ix) SYNTAX OF INDECLINABLES.

(i) The following are used correlativey:

\textit{yathā}, as...\textit{tathā}, so; \textit{yāva}, so long...\textit{tāva}, that long = as long as: \textit{yadā}, when...\textit{tadā}, then; \textit{yattha}, where...\textit{tattha}, there.

(ii) \textit{ca}...\textit{ca}..., both...and, so \textit{ca ahañ ca}, both he and I.

\textit{vā}...\textit{vā}..., whether...or: \textit{bhāsatī vā karoti vā}, whether he speaks or acts.

\textit{pi}...\textit{pi}..., both...and: \textit{siṅcati pi siṅcūpeti pi}, both sprinkles and causes to sprinkle.

(iii) \textit{ca}...\textit{ca}..., and \textit{vā}...\textit{vā}...when in a negative sentence, are equivalent to: neither...nor.

(iv) \textit{ca} and \textit{vā} used singly, never come at the beginning of a sentence.

(v) \textit{eva}, and, before a vowel \textit{yeva}, is used to emphasize the idea expressed by a word, and may be translated by "very, just, quite, exactly, as soon as": \textit{idāni eva}, just now; \textit{attano yeva}, one's very own. \textit{Ye}va coming after a verb is not always easy to translate into English, but in the majority of cases, it may be rendered by "on, to go on, continue," etc. : \textit{kathenti yeva}, they went on talking.

(v) \textit{Yadi}, if, is used in conditional sentences with the Present, the Future, the Optative and the Conditional. \textit{Yadi evaṁ, yajj' evaṁ} = if so, in that case; \textit{vā...yadi vā...} = whether...or..., \textit{gūme vā yadiv' āraññe}, whether in the village or in the forest.

Remark The syntax of the most important indeclinables has been given in "Syntax of Substantives."
624. Direct and Indirect Narration.

(i) The oblique construction in Pāli is expressed by placing the particle iti, so, thus, after the words in the direct construction as they would stand in English, that is, at the end of the words quoted: kahaṁ so etarahi ti pucchi, he asked "Where is he now?"

(ii) Iti is generally abbreviated to ti, and the last vowel of the quotation, if short, is lengthened before it: sādhū ti, he said "very well!"

(iii) Verbs of "saying, telling, asking, naming, knowing, thinking," are generally used with iti: those verbs may be:

(1) Placed after the particle iti: Te "Sadhū" ti vatvā, they said "Very well."

(2) Before the words quoted: so pucchi "kim jānāsi tuvā" ti, he asked "What do you know?"

(3) The verb is frequently omitted altogether: "māressāmi nan" ti, (he thought, or said) "I'll kill him!"

(iv) When iti or ti, is followed by a vowel, sandhi takes place regularly: iti + evarā = iccevarā; kvaci + iti = kvaciti

(v) Often, iti has the sense of "because, with the intention of" shewing "cause, motive, intention, purpose:" "jīvitum asakkontā" ti because (we) are unable to make a living; "makaśāṁ paharissāmi" ti pītu malthakaṁ dvīdhā bhindi, intending to kill the mosquito he broke his father's head in two.

625 INTERROGATION AND NEGATION.

(1) The negative particle is na: imasmiṁ sare udakam n' atthi, there is no water in this lake; na
aṅūāsi, didst not thou know? sēṭṭhinā sadddiṁ kathe-tum na sakkomi, I am unable to speak with the banker.

(ii) With an Optative, na is used in prohibition: na haṭṭhisālaṁ guccheyya, let him not go to the elephant-shed.

(iii) Na may form the first part of a compound: nāgamanam (≡ na + āgamanam), non-arrival; nabhi-khu, a non-priest = a layman.

(iv) Two negatives make an affirmative: bherim na na vādeyyā, not that he may not beat the drum (he may therefore beat it).

(v) No is also used in negation in the same way as na: no jānāti, he does not know.

(vi) No followed by na expresses a strong affirmative: no na dhameyyā, he should surely blow (the conch); no na ṭpahoti, he is most certainly able.

(iii) Interrogation is expressed by using interrogative adverbs or pronouns as kasmā, why? wherefore? kissa, kena, why? ko, who? etc.

(iii) Also by means of interrogative particles.

(ix) Āpi, when used in interrogation, is always placed first in the sentence: Āpi āvuso amhākam sattthāram jānāsi, do you, Sir, know our Teacher?

(x) followed by nu kho, it expresses a very emphatic interrogation: Āpi nu kho koci uпaddavo koti, well, have you any cause of distress?

(xi) Nu, I wonder! Pray? Nu, is often followed by kho: kīdiso nu kho paraloko, I wonder what the next world is like? corā nu atthi, are there thieves?

(xii) Preceded by na, it expresses emphatic interrogation: na nu 'ham yodho, am I not a warrior?
(xiii) Interrogation is also expressed by placing
the verb first in the sentence: socasi upāsaka, grievest
thou, layman?

(xiv) Sometimes the mere tone of voice is suffi-
cient to express interrogation: supam labhi, didst thou
get broth?

INTERJECTIONS.

(i) The principal interjections are: hā, alas! ah!
handa! come! aniga! indeed! oh! bho, friend! Sir! I
say! hare, sirrah! āma, yes! truly! indeed! aho, alas!
oh! (cf. p. 244.)

(ii) Bhaye, first pers. sing. Reflective, of bhaṇati,
to say, is used as an interjection with the meaning of
"to be sure! I say, there!"

(iii) Maṇṭe, 1st, pers. sing. Reflective of maṇḍa-
ti, to think, is also used as an interjection in the sense
of "methinks! I dare say! I suppose!

CHAPTER XV.

PROSODY.

626. Prosody is that part of Grammar which treats
of the laws of versification.

A gāthā, in Pāli poetry, is a stanza.

A pāda is the fourth part of a stanza, called also "a
quarter-verse."

A vāna is a syllable in a pāda.

A short syllable is termed lahu.

A long syllable is called garu.

A foot is termed gaṇa.

627. The mark — represents a short syllable, and
the mark — a long syllable. A foot containing two long
syllables is termed gā, that is, ga+ga, the initial syl-
lablable ga of the word garu being used to represent a
long syllable; a foot of two short syllables is termed la, that is la + la, the initial syllable of the word lahu being employed to represent a short syllable.

628. The following are the four varieties of dis-syllabic foot:

<table>
<thead>
<tr>
<th>Syllables</th>
<th>Pāli</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>la la or la</td>
<td>Pyrrhic.</td>
</tr>
<tr>
<td></td>
<td>ga ga or ga</td>
<td>Spondee.</td>
</tr>
<tr>
<td></td>
<td>la ga</td>
<td>lambus.</td>
</tr>
<tr>
<td></td>
<td>ga la</td>
<td>Trochee.</td>
</tr>
</tbody>
</table>

629. The eight-syllable feet, known in Pāli as the althagāna are as follows:

<table>
<thead>
<tr>
<th>Syllables</th>
<th>Pāli designation</th>
<th>English designation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ma.</td>
<td>Molossus.</td>
</tr>
<tr>
<td></td>
<td>na.</td>
<td>Tribrach.</td>
</tr>
<tr>
<td></td>
<td>bha.</td>
<td>Dactyl.</td>
</tr>
<tr>
<td></td>
<td>ya.</td>
<td>Bacchic.</td>
</tr>
<tr>
<td></td>
<td>ja.</td>
<td>Amphibrach.</td>
</tr>
<tr>
<td></td>
<td>sa.</td>
<td>Anapaest.</td>
</tr>
<tr>
<td></td>
<td>ra.</td>
<td>Cretic.</td>
</tr>
<tr>
<td></td>
<td>ta.</td>
<td>Antibacchic.</td>
</tr>
</tbody>
</table>

SHORT AND LONG SYLLABLES.

630. The short vowels in Pali are a, i, u, the long vowels are ā, ī, ū, e, o. When a, i or u is followed by a double consonant, it is prosodically long. For ins-
rance, the first as well as the second a in cakkaṅca is long because followed by kk and ṻc respectively. Before niggahita (ṃ) a short vowel is also always prosodically long. Thus in saccaṃ, the a before ṃ is long. In poetry, a naturally short vowel is occasionally lengthened and a naturally long one shortened to meet the exigencies of the metre. In order to make a short vowel long, the consonant following it is sometimes doubled.

VARIETIES OF METERS.

631. There are three classes of metres, termed Sama, Addhasama and Visama. When the syllables in all the pādas are exactly alike, the metre is called Sama; when those in the first and third and those in the second and forth pādas are alike, it is termed Addhasama; and when all the pādas or verses are different, the metre is termed Visama.

1. THE SAMA CLASS.

632. In gāthas of this class, the syllables in each pāda may range from six up to twenty-two. The names of the seventeen kinds of metre are as follows:

Gāyatti — 6 syllables | Sakkari — 14 syllables.
Uṇhi — 7 " | Atisakkari — 15 "
Anuṭṭhubham — 8 " | Aṭṭhi — 16 "
Brahati — 9 " | Aṭṭhi — 17 "
Panti — 10 " | Dhuti — 18 "
Tuṭṭhubham — 11 " | Aṭṭhi — 19 "
Jagati — 12 " | Kati — 20 "
Atijagati — 13 " | Pakati — 21 "

Akati — 22 syllables.

633. These are again subdivided according to the kind of feet employed in each stanza; as the four pādas are similar, the scheme of only one pāda is given for each kind of metre:
1. **Gāyatti**, having Pādas of six syllables. There is one variety.

   Tanumajjhā  

2. **Unhi**, having Pādas of seven syllables. There is one variety:

   Kumāralatīlā,  

3. **Anutthubham**, having Pādas of eight syllables. There are five divisions:

   (i) Citrapadā,  
   (ii) Vījumālā,  
   (iii) Mānavakām,  
   (iv) Sāmanikā,  
   (v) Pāmānīkā,  

4. **Brahati**, having Pādas of nine syllables. There are two varieties:

   (i) Halamukhī  
   (ii) Bhujagasusu  

5. **Panti**, having Pādas of ten syllables. There are seven varieties:

   (i) Suddhavirājitam,  
   (ii) Paṇavo,  
   (iii) Rummavati,  
   (iv) Mattā,  
   (v) Campākamālā  
   (vi) Manoramā,  
   (vii) Ubbhāsamām,  

6. **Tutthubham**, having Pādas of eleven syllables. There are eleven varieties:

   (i) Upaṭṭhitā,  
   (ii) Indavajirā,  
   (iii) Upavajirā,  

---
Remark. When the quarter verses of Indavajirā and upavajirā are mixed together in any order, the stanza is then called Upajāti.

(iv) Sumukki
(v) Dōdhakam
(vi) Sālini
(vii) Vālummissā

Remark. There are pauses after the fourth and seventh syllables:
(viii) Surasasiri
(ix) Rathoddhatā
(x) Svāgata
(xi) Bhaddikā

There are fourteen varieties:
(i) Vamsaṭṭha
(ii) Indavamsā
(iii) Toṭako
(iv) Dutāvilamhitā
(v) Puṭa

Remark. There are pauses after the fourth and twelfth syllables.
(iv) Kusumavicitā
(vii) Bhujāṅgappayāta
(viii) Piyavādā
(ix) Lalitā
(x) Pamitakkharā
(xi) Ujjalā, ـــ|ـــ|ـــ|ـــ|ـــ
(xii) Vessadevi, |ـــ|ـــ|ـــ|ـــ|ـــ

Remark. There are pauses after the fifth and twelfth syllables.

(xiii) Tāmarasam.
ـــ|ـــ|ـــ|ـــ|ـــ

(xiv) Kamalā, ـــ|ـــ|ـــ|ـــ|ـــ|ـــ

8. Atijagati, having Pādas of thirteen syllables. There are two varieties:

(i) Pahāsini,
ـــ|ـــ|ـــ|ـــ|ـــ|ـــ

Remark. There are pauses after the third and thirteenth syllables.

(ii) Rucirā,
ـــ|ـــ|ـــ|ـــ|ـــ|ـــ|ـــ

N.B.—There are pauses after the fourth and thirteenth syllables.

9. Sakkari, having Pādas of fourteen syllables. There are three varieties:

(i) Aparājita,
ـــ|ـــ|ـــ|ـــ|ـــ|ـــ|ـــ

Remark. There are pauses after seventh and fourteenth syllables.

(ii) Pharanakalika,
ـــ|ـــ|ـــ|ـــ|ـــ|ـــ|ـــ|ـــ

Remark. There are pauses after the seventh and fourteenth syllables.

(iii) Vasantatilaka,
ـــ|ـــ|ـــ|ـــ|ـــ|ـــ|ـــ|ـــ
10. *Atisakkari*, having Pādas of *fifteen* syllables
   There are four varieties:
   (i) *Sasikalā*,
   \[\quad\quad|\quad\quad|\quad\quad|\quad\quad|\quad\quad|\quad\quad\]
   (ii) *Manigunanikaro*,
   \[\quad\quad|\quad\quad|\quad\quad|\quad\quad|\quad\quad|\quad\quad\]
   *Remark*. There are pauses after the eighth and fifteenth syllables.
   (iii) *Malinī*,
   \[\quad\quad|\quad\quad|\quad\quad|\quad\quad|\quad\quad|\quad\quad\]
   *Remark*. There is a pause after the eighth syllable.
   (iv) *Pubhaddakam*,
   \[\quad\quad|\quad\quad|\quad\quad|\quad\quad|\quad\quad|\quad\quad|\quad\quad\]

11. *Atthi*, having Pādas of *sixteen* syllables. There is one variety:
   *Vāninī*,
   \[\quad\quad|\quad\quad|\quad\quad|\quad\quad|\quad\quad|\quad\quad|\quad\quad|\quad\quad\]

12. *Atyatthi*, having Pādas of *seventeen* syllables. There are three varieties:
   (i) *Sikharinī*,
   \[\quad\quad|\quad\quad|\quad\quad|\quad\quad|\quad\quad|\quad\quad|\quad\quad\]
   *Remark*. There are pauses after the sixth and seventeenth syllables.
   (ii) *Harinī*,
   \[\quad\quad|\quad\quad|\quad\quad|\quad\quad|\quad\quad|\quad\quad|\quad\quad\]
   *Remark*. There are pauses after the sixth, tenth and seventeenth syllables.
   (iii) *Mandakkantā*,
   \[\quad\quad|\quad\quad|\quad\quad|\quad\quad|\quad\quad|\quad\quad\]
   *Remark*. There are pauses after the fourth, tenth and seventeenth syllables.
13. **Dhuti**, having Pādas of *eighteen* syllables. There is one variety:

\[ Kusumitalatāvellitā, \]
\[ \underbrace{- - - -} \underbrace{- - -} \underbrace{- - -} \underbrace{- - -} \underbrace{- - -} \underbrace{- - -} \]

14. **Atidhuti**, having Pādas of *nineteen* syllables. There are two varieties:

(i) **Meghavipphujjītā**,  
\[ \underbrace{- - - -} \underbrace{- - -} \underbrace{- - -} \underbrace{- - -} \underbrace{- - -} \]

*Remark.* There are pauses after sixth, thirteenth and nineteenth syllables.

(ii) **Saddūlavikkīlitī**,  
\[ \underbrace{- - -} \underbrace{- - -} \underbrace{- - -} \underbrace{- - -} \underbrace{- - -} \]

*Remark.* There are pauses after the twelfth and nineteenth syllables.

15. **Kati**, having Pādas of *twenty* syllables. There is one variety.  

*Vutta,*  
\[ \underbrace{- - -} \underbrace{- - -} \underbrace{- - -} \underbrace{- - -} \underbrace{- - -} \underbrace{- - -} \]

16. **Pakati;** having Pādas of *twenty-one* syllables. There is one variety:  

**Saddharā,**  
\[ \underbrace{- - -} \underbrace{- - -} \underbrace{- - -} \underbrace{- - -} \underbrace{- - -} \underbrace{- - -} \]

17. **Akati**, having Pādas of *twenty-two* syllables. There is one variety:  

**Bhaddaka,**  
\[ \underbrace{- - -} \underbrace{- - -} \underbrace{- - -} \underbrace{- - -} \underbrace{- - -} \underbrace{- - -} \]
2. THE ADDHASAMA CLASS.

634. In the Addhasama class of metres, the first and the third, and the second and fourth pādas are similar. The following table shews eleven kinds of metres that come under this head:

<table>
<thead>
<tr>
<th>Name of metre</th>
<th>Odd quarter-verses.</th>
<th>Even quarter-verses.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1st—3rd</td>
<td>2nd—4th</td>
</tr>
<tr>
<td>Upacitta</td>
<td>00-00-00-00-0-0</td>
<td>-00-00-00-0-0</td>
</tr>
<tr>
<td>Ratamajjhā</td>
<td>-00-00-00-0-0</td>
<td>0000-00-00-0-0</td>
</tr>
<tr>
<td>Vegavatī</td>
<td>00-00-00-0-0</td>
<td>-00-00-00-0-0</td>
</tr>
<tr>
<td>Bhaddavirājakī</td>
<td>-00-00-00-0-0</td>
<td>-00-00-00-0-0</td>
</tr>
<tr>
<td>Ketumati</td>
<td>00-00-00-0-0</td>
<td>-00-00-00-0-0</td>
</tr>
<tr>
<td>Akhyānikā</td>
<td>-00-00-00-0-0</td>
<td>00-00-00-00-0-0</td>
</tr>
<tr>
<td>Viparitapubba</td>
<td>00-00-00-00-0-0</td>
<td>-00-00-00-00-0-0</td>
</tr>
<tr>
<td>Hariṇaputūya</td>
<td>00-00-00-00-0-0</td>
<td>0000-00-00-00-0-0</td>
</tr>
<tr>
<td>Aparavutta</td>
<td>000000-00-00-0-0</td>
<td>0000-00-00-00-0-0</td>
</tr>
<tr>
<td>Pubbitaggā</td>
<td>000000-00-00-0-0</td>
<td>0000-00-00-00-0-0</td>
</tr>
<tr>
<td>Yavādikāmati</td>
<td>00-00-00-00-0-0</td>
<td>-00-00-00-00-0-0</td>
</tr>
</tbody>
</table>

*Remark.* The *Aparavutta* corresponds to the *Vetāliya* explained, referred to lower down.

3. THE VISAMA CLASS.

635. The Pādas in this division of verses are all dissimilar. Under this head comes the metre known as
the **vatta**, the heroic measure of Pāli literature, eight syllables being employed in each pāda, the first and last syllables therein being free, that this, a short or long syllable may be optionally used in those syllables. The syllables between the first and last, form two seat, having three syllables in each seat or foot. In the first seat in all the quarters, any foot may be employed except a **Tribrach** and an **Anapaest**, that is to say, three short syllables ( o o o ) or two short and one long ( o o - ) must not be used. In the second seat of the first and third quarters, any foot may be used, but in the second seat of the second and fourth quarters only **va** (Bacchic) or **ja** (amphibrach) (i.e., o — or o — o ) must be employed. It should be noted, however, that the **vatta proper** has **ja** in the second seat of both the second and the fourth pādas.

**Remark.** The sign o means, that the syllable may optionally be short or long.

636. (i) **Vatla proper.**

<table>
<thead>
<tr>
<th>Free.</th>
<th>1st seat.</th>
<th>2nd seat.</th>
<th>Free.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pāda</td>
<td>o</td>
<td>0 0 0</td>
<td>0 0 0</td>
</tr>
<tr>
<td>2nd ,,</td>
<td>o</td>
<td>0 0 0</td>
<td>0 0 0</td>
</tr>
<tr>
<td>3rd ,,</td>
<td>o</td>
<td>0 0 0</td>
<td>0 0 0</td>
</tr>
<tr>
<td>4th ,,</td>
<td>o</td>
<td>0 0 0</td>
<td>0 0 0</td>
</tr>
</tbody>
</table>

637. Sometimes the Gāthā contains six Pādas—the fifth following the rule for the first and third; the sixth that for the second and fourth.
638. Besides the Vatta Proper above shewn, there are eight kinds of vatta metres:

(ii) Viparitapathyāvatta

(iii) Capalāvatta

(iv) Na-Vipulā

(v) Vipulā of Setava

(vi) Vipulā of Pingala

This Metre (vi) is also called Pathyāvatta.

(vii) Bha-Vipulā

(viii) Ra-Vipulā

(ix) Ta-Vipulā

639

JĀTI STANZAS.

640. Besides the metres noted above, there are some that are regulated by time (kāla). Such metres are termed Jāti. They are of three kinds:

(a) Ariyā.

(b) Vetāliya.

and (c) Mattāsamaka.

641. In the first of these, the Ariyā, the first two pādas or half a gāthā contain seven and a half feet; in
the even, that is, the second, fourth, and sixth feet any of the following, namely, *Ba, Ja, Sa, Ga*, or four short syllables may be employed, but *Ja* must not be used in the odd feet, that is, in the first, third and fifth. The sixth foot may be *Ja*, or four short syllables. The second half stanza must fulfil the same conditions. It is necessary to observe that in the jāti metre a foot consists of four syllabic instants, the time taken up in pronouncing a short syllable being taken as an instant of time; thus a long syllable being taken equal to two short ones, each foot used in the Ariyā is equal to four syllabic instants. The following is an illustration of an Ariyā stanza:

<table>
<thead>
<tr>
<th></th>
<th>1st Foot.</th>
<th>2nd</th>
<th>3rd</th>
<th>4th</th>
<th>5th</th>
<th>6th</th>
<th>7th</th>
<th>7th Foot</th>
</tr>
</thead>
<tbody>
<tr>
<td>First half stanza</td>
<td>- -</td>
<td>0 0 0 0</td>
<td>- -</td>
<td>0 0</td>
<td>- -</td>
<td>0 0</td>
<td>- -</td>
<td>-</td>
</tr>
<tr>
<td>Second half stanza</td>
<td>0 0</td>
<td>- -</td>
<td>- -</td>
<td>- -</td>
<td>- -</td>
<td>0</td>
<td>- -</td>
<td>-</td>
</tr>
</tbody>
</table>

.642. The Vēṭāliya is so formed that it usually consists of fourteen syllabic instants in the odd quarters and sixteen in the even, while the Mattāsāmaka consists of sixteen syllabic instants in each quarter. The metres of the Jāti class furnish many varieties, but it is not within the scope of this work to treat of them in detail. As, however, the Vēṭāliya is of rather frequent occurrence, we give below the scheme of it. Each pāda is divided into *three* seats; the 1st seat in the 1st and 3rd pādas must have six syllabic instants; the 1st seat of the 2nd and 4th pādas must contain *eight* syllabic instants; the 2nd seat must be a Cretic foot and the 3rd an Iambic foot:
<table>
<thead>
<tr>
<th>No. of syllabic instants</th>
<th>1st seat.</th>
<th>2nd seat.</th>
<th>3rd seat.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Pāda 6</td>
<td>six syllabic instants</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd , 8</td>
<td>eight , ,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd , 6</td>
<td>six , ,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4th , 8</td>
<td>eight , ,</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Remarks.** (a) The above is a perfect Vetāliya. In the 3rd seat, the following feet may be found instead of the Iambus:

- - pyrrhic.
- - spondee.
- - bacchic.
- - amphibrac.

(b) The sign of the long syllable (–) must be counted as 2, since it is equal to two short syllables.
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