A PRACTICAL GRAMMAR

OF THE

PĀLI LANGUAGE

BY

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SUPERINTENDENT ARCHAEOLOGICAL SURVEY, BURMA.

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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'f 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 Pali 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 Pali 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. DURISFIL.E.

MANDALAY.

19th March 1915.
This grammar was written for my pupils in the Rangoon College to facilitate their work and make the study of the Pali language easier for them. There is to my knowledge no Pali 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 Minayet 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 Pali 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 we well understand how Pali forms, thus explained seem arbi...
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:

- Saddanīti.
- Mahārūpasiddhi.
- Mahārūpasiddhi tīkā.
- Akhyātapadāmālā.
- Moggallāna.
- Kacchāyana.
- Galon Pyan.

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

Rangoon, 29th December 1906.

Chas. Duroiselle.
# Abbreviations

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CHAPTER I

The Pali Alphabet consists of 41 letters, namely 6 vowels, 2 diphthongs, 32 consonants, and one accessory nasal sound called "uggahita\(\text{3}=\text{1}\)\(\text{7}\text{1}\)\(\text{7}\).}

The vowels are divided into short and long. The short vowels are \(a, i, u\), the long vowels are \(\text{V, i, u}\).

2. 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.

3. 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, \(\text{kkhhu}\), \(\text{raffa}\) and \(\text{pupph}\), the -\(\text{I}\) before \(\text{kkh}\) the -\(\text{a}\) before \(\text{kkh}\) and the -\(\text{u}\) before \(\text{pph}\) are said to be long.

Long also are \(\text{a, i, u}\) when followed by \(\text{th}\), (uggahita) as in \(\text{pupph}\) a flower, \(\text{calkhu}\) eye, ka-pith, monkey.

4. There are two diphthongs are \(\text{e}\) and \(\text{a}\) 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 \(\text{a} + \text{i} = \text{e}\) and \(\text{a} + \text{u} = \text{o}\). In reality and practically they are simple vowels.

5. The consonants are divided into 25 mutes, 5 semi-sounds, 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.**

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<td>Palatals</td>
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<td>th</td>
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<td>p</td>
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m (nigghahita)—sonant.
7. 1, is now generally considered to be a semi-vowel and it is a liquid a modification of 1 in palm leaf MSS l and l are constantly interchanged is not seldom the substitute of ebile it is a lingual because it is pronounced as the letters of that class (t, jh etc)

8. mh or niggahita, comports properly speaking no classification. It is merely a nasal breathing found only after the short vowels and is utih

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 Palatals 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;

Surs 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 k sound added to them,

The Unaspirates are pronounced naturally, without effort and without the k sound
A PRACTICAL GRAMMAR OF

THY PRONUNCIATION.

THE VOWELS.

10 a is pronounced like a in ask.

ā a, a, father.

i i, e, sin, pie.

ī ee, been, sheen.

u u, put, bull.

ū oo, tool, boon.

e a, table, fate.

o o, bone, stone.

THE CONSONANTS.

ii 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.

n ng, king, bring.

c ch, church, chip.

j j, jail, jar.

ñ 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.

ḍ is pronounced like d in deed.

n n, nag.

p p, part.
The Pali Language

ph, it must be remarked, is simply the aspirate of p and ought not to be pronounced like f (as in philosophy)

\[ j \] is pronounced like \( b \) in book \( m, y, r, l, s, h \) are pronounced like the corresponding English letters

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

\( m \), (niggahita), found always at the end of words, is in Burma pronounced like \( m \) in jam, ram 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, \( j o \) in vairi kattha and pandopeti, the \( ss, tt, th, \) 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 (unloo) 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 Niggahīta (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) Niggahīta-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-SANDI

17 A vowel before another vowel is elided

Examples

Elision of a, Yassa + indriyāni = Yassindriyāni
ajja + uposatho = ajjupposatho

Elision of ā, Mā + āvuso evarupam akāsi = māvusos etc
Tadā + utthahi = tadutthahi

Elision of i, Udadhi + īmiyo = Udadhūmiyo
Aggi + āhito = aggāhito

Elision of ī, Bhikkhuni + ovādo = Bhikkhunovādo
Migī + ivā = migīva

Elision of u, Dhātu + yatanāni = dhātāyatanāni.
Dhātu + indriyāni = dhātindriyāni

Elision of u, Jambū + ādīni = jambādīni
Jambū + īrita vātena = jambirīta vātena.
Fission of e
Laddho me + okaso = laddho m okaso
Gatha me .= rudhurt = Gatha m udhurt

Fission of o
Lso + usuwa arasma = asu usuwa

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

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

I. (i) Kakthu + atthya = Kakthundhya
    (ii) Vasa + idhan = Vassidhan

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

I. (i) Tati + uyun = tatityam
    (ii) A + atthuka = atthuka
    (iii) kiki + ra = kikira
    (iv) kammu + upanissayo = kammupanissayo

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

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

I.
    (i) Vi + atimâneti = vitimâneti
    (ii) Kimsu + idha vittam = Kimsudha vittam

21 Generally

    (i) a or a + i or i = e
    (ii) a or a + u or u = 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)  īti preceded by a becomes ātī, as:

(i) tassa + ītī = tassātī
(ii) Tissa + ītī = Tissātī

(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 ā

(i) Canda + udayo = candodayo
(ii) na + upeti = nopeti.
(iii) udaka + ume = 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 + ītī = demītī
22 (b) i and u may, before verbs beginning with a vowel remain unchanged

Exampels

(i) gathathi apphabhissi
(ii) adhiyasesi nallinalamino
(iii) satthu adist

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

kastappena etum

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

Bhagava usth isama

(c) After particles vowels remain unchanged

Exampels

(i) Atho + anto ca = atho anto ca
(ii) athin kho + ayasmi = atha kho ayasmi
(iii) no + atikkamo = no atikkamo

Remarks — The particles called nipata are indeclinable, they are rather numerous, the following are a few of them and the most common: ntha, atho yevanadh yathā tathā tāva y va eva, iva va, te are ca, hi tu kacchi kho khalu kira pana ce nuna, nūna nama, etc., etc.

* There are two kinds of indeclinable words — the nipata or adverbs and the Upasarga or prepositions. The prepositions are only 20 in number.

a a al pati pa, pari ava parā adhi, abhi sam, upa upa apū sam vi of ni, su da (Suddhāti Caturpadavibhaga).

All the other indeclinables are, of course, nipata.
Note Final vowels before particles beginning with, a, i, e, as atha, iva, eva follow the rules of sandhi, as,

(1) itthī + iti = itthīti
(11) sabbe + eva = sabbe'va
(111) so + eva = sveva.
(vi) na + ettha = n'ettha
(d) i and u before a verb may remain unchange
ed see, 22 (b)

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

Examples

(I) Me + āsī = m'āsī
(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

(1) The semi-vowel of i and e, is y
(11) The semi-vowel of u and o, is v

(IX)

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

(I) vi + ākāsi = vyākāsi
(II) vitti + anubhuyyate = vittyanubhuuyyate
(111) 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 A

**Examples**

(i) me + ahmA = myAhMA
(ii) me + ayAm = myAyAm
(iii) te + ayAm = tyAyAm
(iv) te + aham = tyAhAM
(v) ke + assa = kyAssa (34)

**Exceptions**

(a)—Final e may be elided before a long vowel as me + asI = m asI
(b) Final e may be elided before a short vowel followed by a double consonant as saec + assa = saec assa
(c) Final e sometimes elides a following vowel as
   (i) te + ime = te me
   (ii) saec + ajja = saec 'jja
(d) Final e + a may give A as saec + ayAm = sacAyAm

II

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

**Examples**

(i) anu + etI = anvetI
(ii) dhAtu + anta = dhAtvanta
(iii) dhAtu + attha = dhAtvattha
(iv) bahu + abAdho = bahvAbAdho
(v) su + AgatAm = svAgatAm
(vi) anu + addhamAsAt = anvaddhamAsat
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 \(ü\), as:

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

(b) Final \(o\), may be changed to \(v\) before a dissimilar vowel.

Examples

(i) \(k'o + \text{attho } = \text{kvattho}\)
(ii) \(\text{agamā } \text{nu } k'ho + \text{idha } = \text{agamā } \text{nu khvidha}\).
(iii) \(\text{yato } + \text{adhikaranam } = \text{yatvadhikaranam}\)
(iv) \(\text{yo } + \text{ayam } = \text{yvāyam}\).

Exception

Final \(o\) before a long vowel or a short vowel followed by a double consonant is generally elided, as

(i) \(k'uto + \text{ettha } = \text{kut'ettha}\)
(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 \(v\) occurs chiefly when \(u\) or \(o\) comes after one of the following consonants \(k, \text{kh}, t, \text{th}, d, \text{na}, y, s\) and \(h^*\)

2 Sometimes, after \(i\) or \(i\), \(y\) is inserted before a word beginning with a vowel, to avoid a hiatus as

(i) \(\text{aggi } + \text{āgāre } = \text{aggiyāgāre}\).
(ii) \(\text{sattami } + \text{atthe } = \text{sattamiyatthe}\).

\(*\text{ Saddanīti, part III, Saadhīsuttamāla}\)
3—Similarly to avoid a hiatus a \( v \) is inserted between final \( u \) and another vowel, as

\[
\begin{align*}
(1) & \text{ du } + \text{angikah} = \text{duvangikham} \\
(2) & \text{ bhikkhu } + \text{asane} = \text{bhikkhuvasane}.
\end{align*}
\]

(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 \( y \), \( v \), \( m \) \( d \), \( n \), \( t \), \( r \) \( l \) \((=i)\) 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

\[ \text{puna } + \text{eva } = \text{punareva} \]

Here the \( r \) is simply revived

EXAMPLES OF INSERTION OF CONSONANTS

Insertion of \( y \),

(i) \( \text{na } + \text{imassa } = \text{nayimassa} \)

(ii) \( \text{ma } + \text{evam } = \text{mayevam} \)

(iii) \( \text{santi } + \text{evn } = \text{santiyeva} \)

of \( v \)

(i) \( \text{bhu } + \text{dałya } = \text{bhuvadāya} \)

(ii) \( \text{migl } \text{bhantā } + \text{udikkhati } = \text{migl bhantā vudikkhati} \)

(iii) \( \text{pa } + \text{uccati } = \text{pavuccati} \)

of \( m \)

(i) \( \text{idha } + \text{āhu } = \text{idhamahu} \)

(ii) \( \text{lahu } + \text{essati } = \text{lahu messati} \)

(iii) \( \text{bhāyati } + \text{eva } = \text{bhayantimeva} \)

Sæ danutl gives also, \( h \).
Insertion of \(d\), (i) sakī + eva = sakideva
(ii) tāva + eva = tāvadeva
(iii) sammā + añña = sammādañña.

Remarks The insertion of \(d\), is constant after the particle \(u\), and very frequent after sakim, kenaci, kiñci, kinnici, koci, sammā, yāva, tāva, pūna, as well as after the bases of pronouns such as ya, ta, sa, etc *; as:

\[u + aggo = udaggo, u + apādi = udapādi, \]
\[kenacī + eva = kenacideva, yāva + atham = yāvadatham; pūna + eva = punadeva, ta + atham = tadatham; ta + antaro = tadantaro; eta + atham = etadatham\]

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

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 + ojam = nirojam
(iii) du + atikkamo = duratikkamo.
(iv) du + ājano = durājano.
(v) pātu + ahosi = pāturahosi
(vi) catu + ārakkha = caturārakkha

* Mahārūpastādhi (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 \(ct\), \(cid\), etc
Remarks 1 — Between tathā eva and yathā eva, tathā is often inserted, the n preceding is shortened and the e of an elided

tathariva yathariva

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

Insertion of l in

(i) cha + angam = chalangam
(ii) cha + amsa = chalamsa

Remarks — i in is generally inserted after cha (six)

Insertion of k (i) su + ujucu = suhujucu
(ii) su + utthitam = suhutthitam

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 + bhavi + gunena = ynthabhāvīgunena
(ii) vitiẖaram va hatam va loke = vitiẖaram va hatam va loke

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

(i) Evarah gāme muni care = evah gāme munī care
(ii) du + rakkhāṁ = durakkhāṁ
(iii) su + rakkhāṁ = surakkhāṁ
33. A consonant following a word or a particle ending in a vowel, is generally reduplicated.

**Examples**

(i) idha + pamādo = idhappamādo
(ii) su + patthito = suppatthito
(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 = katānū
(x) du + labho = dullabho
(xi) du + sīlo = dussilo

**Remarks**

1. After a vowel becomes bb: as

   (i) ni + vānam = nibbānam
   (ii) ni + vāyatī = nibbāyatī
   (iii) du + vinicchayo = dubbinicchayo

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

   u, upa, pari, atti, 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
\[ \ddot{a} + \text{kamau} = \text{nkkamati} \]
\[ \text{para} + \text{kamo} = \text{parakkamo} \]

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

(i) na + nūna = nānūnā
(ii) na + assa = nāssa
(iii) na + assu = nāssu
(iv) kasmā + assa = kasmāssa
(v) tatra + assa = tatrassa
(vi) sa + antevaisiko = sāntevaisiko
(vii) sa + atti = sāthī
(viii) vedanā + khandho = vedanākkhandho etc

36 (a) Before a consonant the ə in so eso may be changed to a as

(i) eso dhammo or esa dhanimno
(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 aṭṭho or sa aṭṭho

(c) The same change (of ə 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 ayanattam etc
III NIGGAHĪTA SANDHI

37 Niggahīta sandhi takes place when a word ending in m (niggahīta), is followed by a word beginning with a vowel, or with a consonant.

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

**Examples.**

(i) tam dhammam katham
(ii) tan khānam
(iii) tam patto

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

**Examples**

(i) ranam + jaho = ranāñjaho
(ii) tanham + karo = tanhankaro
(iii) sam = thito = santhito.
(iv) jutim + dharo = jutindharo
(v) sam + mato = samniato
(vi) evañ + kho = evan kho
(vii) dhammam + ca = dhammañ ca
(viii) tam + niccutam = tanniccutam

**Remarks** Before initial l, the niggahīta of sam and pum is changed to l, as

(i) sam + lakkhanā = sallakkhanā
(ii) pati sam lino = patisallino
(iii) sam + lekho = salleleho
(iv) pum + lingam = pullingam
40. Niggahita, followed by a vowel is changed to Ah and Ah respectively.

1. (i) ราม+ติ + อาศัย
   (ii) พระพร + อา + พระพร
   (iii) ธาตุ + ทอ + ธาตุ
   (iv) นิย + มิน + นิย+(ผิด)

41. A following niggahita becomes unaltered to it, and both together may become a vowel.

   (i) ราม+ติ + อาศัย
   (ii) ราม+ติ + อาศัย

Remarks — Not seldom no unchange takes place, and both letters remain unaltered.

4. When preceding a vowel niggahita becomes as:

   (i) ราม+ติ + อาศัย
   (ii) ราม+ติ + อาศัย
   (iii) ราม+ติ + อาศัย

Remarks — Rules 39 and 40 are not strictly adhered to in texts edited In Roman characters, in prose above all niggahita is allowed to remain unchanged before a vowel or a consonant, even in the middle of a word. Sometimes in poetry, the retention of niggahita or its change to m or before a vowel is regulated by the exigencies of the metres.

4. Sometimes niggahita before a vowel may become:

   (i) ราม+ติ + อาศัย
   (ii) ราม+ติ + อาศัย
   (iii) ราม+ติ + อาศัย
   (iv) ราม+ติ + อาศัย

   याद्यु + नन्दितारम + याद्यु + नन्दितारम
Remarks  The change of niggahita into \( d \) is more fictitious than real, in most examples, the \( d \) is simply a survivance (see Insertion of consonants).

44 Niggahita, before a vowel or a consonant may be elided, as

(i) täsam + aham santike = tāsāham santike
(ii) ariyasaccānam + dassanam = ariyasaccāna-dassanam
(iii) etam Buddhānam + sāsanām = etam Buddhānasāsanam

45 A niggahita may sometimes be inserted before a vowel or a consonant,

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

46. After niggahita, a vowel may be elided,

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

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 = pahato
48 As has already been said on page 1, a dash (—) indicates a long vowel

(i) aham sakkhi aham sakkhi = I am witness

(ii) pañjalantāni pabbatakūtāni mālāgulabhāvāni 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 (ə) as

(i) sādhu hou lacchasāti all right! you’ll get it

(ii) tanā gāṇhissāmti, 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 āno = ekena āno

(ii) idan eva = idāni eva

(iii) pi ssa = pl asa.

(iv) tass ekādivasāṁ = tassa ekādivāsam
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 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.
**Examples**

I.—**PROGRESSIVE ASSIMILATION**

I (a) लग (to cling) + न्न = लग्ना = लग्गा (cling)
II (b) बुढ़ (to know) + त = बुढ़न = बुढ़ि (known)

It will be remarked that in example (a) the न (dental) has been assimilated to the ग which belongs to another series (gutteral)

In (b) the त becomes ध and assimilates to the preceding ध both being sounds of the same series (dentals)

II.—**REGRESSIVE ASSIMILATION**

I (a) लिप (to smear) + तन = लिप्तन (smeared)
II (b) लिम (to subdue) + तन = लिम्तन (subdued)

In these two examples प in (a) is assimilated to initial त and passes to another series of sounds

In (b), म likewise passing to another series assimilates itself to त and becomes न

**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 Pāli 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 = takkarō
(iii) ud + gacchati = uggacchati.

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

(i) ṣmaj + ta = mattha or matta.
(ii) ṣpucch + ta = putha'
(iii) ṣicch + ta = ittha.

*To better understand these changes, the student ought to bear in mind that no word can end in a palatal nor in ḷ, because these letters are not primitive letters the palatahs have sprung into existence from the contact of guttural consonants with certain vowels; and ḷ represents an old gh and is the aspirate of ṣ; 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 ṣpucch = puth + ta = putha, but, ṣmuc = muk + ta = mukta = mutta; ṣbhuj = bhuk ṣ + ta = bhukta = bhutta, again ṣmaj = mat (t = Sank. s) ṣ + ta = matta In Sansk, ṣmrj + ta = mrsta = Pāli: matta
(a) however sometimes is assimilated to the following t

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

(b) \( c \) also becomes assimilated to \( t \)

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

60 But an initial palatal assimilates a final dental in palatal

\[ \begin{align*}
\text{ud} + \text{cmai} &= \text{uccmai} \\
\text{ud} + \text{chedi} &= \text{uccchedi} \\
\text{ud} + \text{jala} &= \text{ujjala} \\
\text{ud} + \text{jhayati} &= \text{ujjhayati}
\end{align*} \]

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

\( \sqrt{\text{utt} + \text{ta}} = \text{utttha} \)

62 A final dental is assimilated to the following consonant

\[ \begin{align*}
(\text{i}) \text{ud} + \text{ganhati} &= \text{uggarhati} \\
(\text{ii}) \text{ud} + \text{khpati} &= \text{ukkhpati} \\
(\text{iii}) \text{ud} + \text{chindati} &= \text{uccbindati} \\
(\text{iv}) \text{ud} + \text{jhayati} &= \text{ujjhayati} \\
(\text{v}) \text{ud} + \text{saha} &= \text{ussaha} \\
(\text{vi}) \text{ud} + \text{tippa} &= \text{uttinna} \\
(\text{vii}) \text{ud} + \text{loketi} &= \text{ulloketi}
\end{align*} \]

6 When initial \( t \) follows a sonant aspirate the assimilation is progressive the final sonant aspirate loses its aspiration the following t (surd) becomes sonant, i.e., \( d \) and taking the aspiration which the final sonant has lost becomes \( dh \)

Examples

\[ \sqrt{\text{rudh}} + \text{td} = \text{rudh} + \text{da} = \text{rud} + \text{dha} = \text{ruddha} \]
Remarks  In the case of final \( bh \), initial \( t \) having become \( dh \), regressive assimilation takes place,
\[
\sqrt{\text{labh} + \text{ta} = \text{labh} + \text{da} = \text{lab} + \text{dha} = \text{laddha}}.
\]

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

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

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

(i) \( \text{tad} + \text{purisa} = \text{tappurisa} \).
(ii) \( \text{ud} + \text{bhijjati} = \text{ubbhijjati} \).
(iii) \( \text{ud} + \text{paJJati} = \text{uppajjati} \).
(iv) \( \text{ud} + \text{majjati} = \text{ummaJJati} \).

66. A final labial may assimilate an initial nasal.
\[
\text{pāp} + \text{no} + \text{ti} = \text{pāpno} + \text{ti} = \text{pappoti}
\]

ASSIMILATION OF NASALS.

67. Final \( m \) before \( t \) is assimilated
\[
\sqrt{\text{gam} + \text{tvā} = \text{gamtvā} = \text{gantvā}}
\]

68. The group \( sm \) is preserved
tasmim, bhasmā, asmā, usmā.

69. An initial nasal assimilates a preceding dental

(i) \( \text{ud} + \text{magga} = \text{un} + \text{magga} = \text{ummagga} \).
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 "gam" in 67:

(i) \( ud + ndati - unnadati \)
(ii) \( \& \) child + \( \eta \) - chinna

ASSIMILATION OF \( \gamma \)

70. \( \gamma \) is regularly assimilated to the preceding consonant by Progressive Assimilation.

71. The assimilation of \( \gamma \) 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 + \( \gamma \) = gamiy + gamiy
(ii) \( \& \) pre + \( \gamma \) = pacyn + pacea
(iii) \( \& \) mad + \( \gamma \) = mandhun - mandhun
(iv) \( \& \) bhan + \( \gamma \) = bhanvy = bhannyn
(v) \( \& \) da + \( \gamma \) = danyaw + dabb
(vi) \( \& \) khad + \( \gamma \) = khadyn + khajir (34)
(vii) \( \& \) khan + \( \gamma \) = khanvy + khanyn

72. This rule holds good also in the middle of a compound word. Final \( \gamma \) having become \( \gamma \) by Rule 7 (i) \( \alpha \) is assimilated to the preceding consonant, and the following word is joined on to form a compound.

Examples:

(i) pall* + \( \alpha nk \) = paly \( \alpha nk \) = pallanko
(ii) vipali* + \( \alpha so \) = vipaly \( \alpha so \) = vippollo
(iii) vipali + attam = vipaly attam - vippollatt

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 = abbbhokiranam.
(viii) abhi + anjanam = abhy anjanam = abbhānjanam.
(ix) āni + āyo = āny āyo = aṇīāyo (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 ḍ, ḍh precedes To state the rule shortly

74 (i) final ti + any dissimilar vowel becomes cc + that vowel
(ii) " dh + " " " Jjh + that vowel
(iii) " dl+ " " " 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 + igamo = adhy igamo = ajjhagamo
(viii) adhi + ogahitya = adhy ogahitya = ajjhogahitya

(ix) adhi + upagato = adhy upagato = ajjhupagato

(x) adhi + eti = adhy eti = ajjhetti
(xi) nadi + a = nadhy a = ajjhya
(xii) yadi + evam = yady evam = ajjveevam
(xiii) sat + vi = satvi = ajjvevi
(xiv) pandita + vi = pandityav = pandityvi
(xv) jad + yr = jady yr = ajjydyr
(xvi) jad + va = jady va = ajjydyva
(xvii) jad + va = jady va = ajjydyva

75 I mal th + y - teh ns
rath + va = rathva - trecha

76 A final sibilant may assimilate a following v
(i) j pas + yr = passv = passa
(ii) j dis + va = disva = dissa

77 + v = becomes—bh
j din + yr = diyva = dibba
j sn + ya = snyva = sibba

Remarks — At the beginning of a word however the y (the semi vowel of i) is retained and a is changed to h

(i) y + akarnam = yakarnaam = byakarnam
(ii) y + anjanam = yanjanam = byanjnam

78 When v follows h metathesis takes place

(i) j sahi + ya = sahja and by metathesis = sayja
(ii) j guh + ya = guhya = guyha

Metathesis is the transposition of letters
79 Initial ī, may assimilate a final dental, non-nasal:

- ud + yūñjati = uyyuñjati.
- ud + yāti = uyyāti.
- ud + yāna = uyyāna.

ASSIMILATION OF R

80. Final R is often assimilated to a following mute, as

(i) √ kar + tabba = ḫattabba.
(ii) √ kar + tā = kattā.
(iii) √ kar + ya = kayya.
(iv) √ dhar + 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 = cinna

The student will understand the insertion of ī 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 palatal.

86. Final j + sa = kkha
   (i) titij + sa = titkha
   (ii) hubhuj + sa = hubhukha

87. Final p + sa = cchj
   jigup + sa = jugechh

88. Final t + sa = cchj
   lthit + sa = thicchh

89. Final s + sa = cchj
   jighus + sa = jihuccch

90. Final s assimilates a following t
    j nas + ya = nassj (Cf 76)

91. But sometimes the combination remains unchanged
    nhnsa + ya = alasja

92. Final s assimilates an initial t into a lingual
    (i) j kas + ta = katja
    (ii) j kllis + ta = kllijja
    (iii) j das + ta = dalja

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

94. Pretty often s + l = ll
    j jhns + ta = jhutta
95. Sometimes too, $s + t = \text{th}$

\[ \text{\textasciitilde} \text{vas} + \text{ta} = \text{vuttha}. \]

**ASSIMILATION OF H.**

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

(i) \(\text{ud} + \text{harat} = \text{uddharat}\)

(ii) \(\text{ud} + \text{harana} = \text{uddharana}\)

(iii) \(\text{ud} + \text{hata} (\text{\textasciitilde} \text{han}) = \text{uddhata}\)

97 When final \(h\) is followed by a nasal, the group generally undergoes metathesis (see 78, note)

\[ \text{\textasciitilde} \text{gah} + \text{na} = \text{ganha}. \]

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

(i) \(\text{mahyam} \text{becomes} \text{mayham}\)

(ii) \(\text{oruh} + \text{ya} \text{becomes oruyha}\)

(iii) \(\text{jiyv} \text{becomes jyvha}\)

**Remarks** Very seldom, \(h\) is assimilated to the following \(\text{\textasciitilde}\), \(\text{leh} + \text{ya} = \text{leyya}\)

99. \(h\) is sometimes changed to \(gh\), (') principally in the root \(\text{han, to kill}\)

\(\text{hanat} \text{, to kill, or ghateti, to kill.}\)

\(\text{ghan} \text{, killing, from} \text{\textasciitilde} \text{han} (\text{han} \text{or ghan} + \text{ya} = \text{ghan})\)

\(\text{hammati, to go} = \text{hammati, to go.}\)

*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 $h + t = dh'$
\[\sqrt{lh + tum} = ledhum\]

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

102 It has been said above (1) 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:

\[\sqrt{muh + ta} = mu\ddha = mulha\]
\[\sqrt{ruh + ta} = rudha = ru\ddha\]

### CHAPTER IV

(1) STRENGTHENING PROCESS

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

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

105 Thus $a$ being strengthened becomes $e$:

<table>
<thead>
<tr>
<th>$a$</th>
<th>$e$</th>
</tr>
</thead>
<tbody>
<tr>
<td>$i$</td>
<td>$e$</td>
</tr>
<tr>
<td>$u$</td>
<td>$o$</td>
</tr>
<tr>
<td>$u$</td>
<td>$o$</td>
</tr>
</tbody>
</table>
106. The result thus obtained is also called guna (quality)

107. Therefore, the guna of $a$ is $\ddot{a}$, $i$ and $i$ is $e$, $u$ and $u$ 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 guna</th>
<th>Vowel and semi-vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>$a$</td>
<td>$\ddot{a}$</td>
<td>(none)</td>
</tr>
<tr>
<td>$i$, $i$</td>
<td>$e$</td>
<td>$ay$</td>
</tr>
<tr>
<td>$u$, $\ddot{u}$</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 $\dddot{u}+a=ava$.
$e+a=aya$.
$o+a=ava$.

*See Chapter on Verbs*


THE SANSKRIT LANGUAGE

30. ETATHESIS

(i) Examples of etathesis have already (§ 27) been given.

Etathesis is the transposition of syllables in a word the following types of this transposition

(a) preceded by the
(b) never
(c) laru
(d) maski
(e) man
(f) or illusion
(g) shud


31. EPENTHESIS

(i) Epenthesis is the insertion of a letter in the middle of a word.

(ii) Epenthesis is resorted to mostly to avoid hiatus of the collection of a root of different organs.

Examples:

blesa becomes blesa
ariva becomes ariva
trangula becomes tvangula
hvo becomes hivo or hivo
arthu becomes arthah
bathisa becomes bathisa
hrada becomes hrada
so becomes sari
har becomes har
plavu becomes plavati
etc
(d) DROPPING OF SYLLABLES.

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

Examples

(i) abhināyā sacchikatvā, becomes, abhinā sacchikatva
(ii) Jambudipam avekkhanto addasa, becomes, Jambudipam avekkhanto adda.
(iii) dasasahassi, becomes, dasahassī.
(iv) chadangula, becomes, changula.

CHAPTER V.

DECLENSION.

116. (a) Declension is the adding to the stems of Nouns and Adjectives certain suffices 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—showing the object or person to or for whom something is given or done
(4) Accusative—this is the object of the sentence
(5) Instrumental shows the object or person with or by whom something is performed
(6)ablative generally showing separation expressed by from
(7) Locative, showing place (in on, at, upon, etc.)
(8) Locative, 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) Vocal-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) Vocal-declension is generally for the sake of clearness divided again into three classes
(i) the declension of stems ending in a or a
(ii) the declension of stems ending in ą or ā
(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>Gen</td>
<td>ąąa</td>
</tr>
<tr>
<td>Dat</td>
<td>ąąa</td>
</tr>
<tr>
<td>Acc</td>
<td>ąąt</td>
</tr>
<tr>
<td>Ins</td>
<td>ą</td>
</tr>
<tr>
<td>Abl</td>
<td>ąąa</td>
</tr>
<tr>
<td>Loc</td>
<td>ąąm</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.

**VO \- EL DE \- CL \- EN \- S \- I \- ON.**

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></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>o</td>
<td>Nom.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ssa.</td>
<td>Gen.</td>
</tr>
<tr>
<td>Dat</td>
<td>ssa</td>
<td>Dat</td>
</tr>
<tr>
<td></td>
<td>āya.</td>
<td></td>
</tr>
<tr>
<td>Acc</td>
<td>m.</td>
<td>Acc</td>
</tr>
<tr>
<td>Ins</td>
<td>ina</td>
<td>Ins</td>
</tr>
<tr>
<td>Abl</td>
<td>ā, smā, mhā,</td>
<td>Abl</td>
</tr>
<tr>
<td></td>
<td>e</td>
<td>ehi, ebhi.</td>
</tr>
<tr>
<td>Loc</td>
<td>1, smim, mhi.</td>
<td>Loc.</td>
</tr>
<tr>
<td>Voc</td>
<td>(like the stem) and ā Voc.</td>
<td>su a</td>
</tr>
</tbody>
</table>

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.
Declension of *deva—god* angel.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom</strong> deva a god</td>
<td>devā, gods</td>
</tr>
<tr>
<td><strong>Gen.</strong> devassa, a god's of a god</td>
<td>devānāma, gods, of gods</td>
</tr>
<tr>
<td><strong>Dat</strong> devassa to or for a god</td>
<td>devanāma to or for gods</td>
</tr>
<tr>
<td></td>
<td>deva</td>
</tr>
<tr>
<td><strong>Acc.</strong> devam, a god</td>
<td>deve, gods</td>
</tr>
<tr>
<td><strong>Ins</strong> devena, by with or on account of a god</td>
<td>devehi, devebhi, by with or on account of gods</td>
</tr>
<tr>
<td><strong>Abl</strong> devā from a god</td>
<td>devehi, devebhi, from gods</td>
</tr>
<tr>
<td>devasma from a god</td>
<td>devamhā, from a god</td>
</tr>
<tr>
<td>devato from a god</td>
<td>devato from a god</td>
</tr>
<tr>
<td><strong>Loc.</strong> deve, in on or upon a god</td>
<td>devesu in on or upon gods</td>
</tr>
<tr>
<td>devasmith on or upon a god</td>
<td>devasmith on or upon gods</td>
</tr>
<tr>
<td>devamhi, on or upon a god</td>
<td>devamhi, on or upon gods</td>
</tr>
<tr>
<td><strong>Voc</strong> deva, devā, O god!</td>
<td>devā O gods!</td>
</tr>
</tbody>
</table>
Decline like deva (masc)

nara, man
byaggha, tiger
miga, deer
gandhabba, musician
kacchapa, tortoise
satta, being
sumsumāra, crocodile
mātanga, 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 smm 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) ebhī, of the Ins. and Abl. plural, is mostly used in poetry, and probably comes from the Vedic ebhis

(g) Before o, Nom sing, ehi, ebhī, Ins and Abl. plur and e, Acc plur final a of the stem is dropped:
   \[\text{deva} + \circ = \text{devo}\]
   \[\text{deva} + \text{ehī} = \text{devehī}\]
(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>
</tr>
</thead>
<tbody>
<tr>
<td>Ins</td>
<td>deva + ima = devena (21 1)</td>
</tr>
<tr>
<td>Dat</td>
<td>deva + ña = deviña (22)</td>
</tr>
<tr>
<td>Loc</td>
<td>deva + i = deve (21 1)</td>
</tr>
<tr>
<td>Abl</td>
<td>deva + a = deva (22)</td>
</tr>
</tbody>
</table>

### Plural

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>deva + a = deva (ibid)</td>
</tr>
<tr>
<td></td>
<td>deva + asc = deva asc (, ,)</td>
</tr>
<tr>
<td>Voc</td>
<td>deva + a = deva ( )</td>
</tr>
</tbody>
</table>

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

deva + nam = deva + nam = deva nam

123 Neuter nouns in a (short)

### Suffixes

#### Singular

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>m</td>
</tr>
<tr>
<td>Gen</td>
<td>ssa</td>
</tr>
<tr>
<td>Dat</td>
<td>ssa ña</td>
</tr>
<tr>
<td>Acc.</td>
<td>m</td>
</tr>
<tr>
<td>Ins</td>
<td>ima</td>
</tr>
<tr>
<td>Abl</td>
<td>ā small</td>
</tr>
<tr>
<td></td>
<td>mha, to</td>
</tr>
<tr>
<td>Loc</td>
<td>1 small mbi</td>
</tr>
<tr>
<td>Voc</td>
<td>(like the stem)</td>
</tr>
</tbody>
</table>

#### Plural

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>nl a</td>
</tr>
<tr>
<td>Gen</td>
<td>nam</td>
</tr>
<tr>
<td>Dat</td>
<td>nam</td>
</tr>
<tr>
<td>Acc.</td>
<td>ni e</td>
</tr>
<tr>
<td>Ins</td>
<td>ehi ebi</td>
</tr>
<tr>
<td>Abl</td>
<td>ehi ebi</td>
</tr>
<tr>
<td>Loc</td>
<td>su</td>
</tr>
<tr>
<td>Voc</td>
<td>ni, a</td>
</tr>
</tbody>
</table>
### Declension of रुप (Neuter) Form.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. rūpam</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. rūpam</td>
<td>Acc rūpāni, rupe</td>
</tr>
<tr>
<td>Ins. rūpena</td>
<td>Ins rūpehi, rūpebhē</td>
</tr>
<tr>
<td>Abl. rūpā</td>
<td>Abl. rūpehi,</td>
</tr>
<tr>
<td></td>
<td>rūpebhē</td>
</tr>
<tr>
<td>Loc. rūpe</td>
<td>Loc. rūpesu</td>
</tr>
<tr>
<td></td>
<td>rūpasmi</td>
</tr>
<tr>
<td></td>
<td>rūpamhi</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
- upatthāna, service
- jala, water
- lona, salt
- vajira, diamond
- vāta, wind
- yotta, rope
- yuddha, fight
- sota, ear
- vejrūyiya, coral
- ahata, cloth (new)
- osāna, end
- savana, hearing
- sātaka, garment
- pesana, despatch, sending
- pattana, a sea port
- panna, 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 anus 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</td>
<td>nam</td>
</tr>
<tr>
<td>Dat</td>
<td>nam</td>
</tr>
<tr>
<td>Acc</td>
<td>a yo</td>
</tr>
<tr>
<td>In s</td>
<td>hi bhi</td>
</tr>
<tr>
<td>Abl āya, to</td>
<td>hi bhi</td>
</tr>
<tr>
<td>Loc āyam āya</td>
<td>su</td>
</tr>
<tr>
<td>Voc e</td>
<td>ā yo</td>
</tr>
</tbody>
</table>

127 DECLENSION OF KĀMYA (fell) A VIRGIN

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>kāmīna</td>
</tr>
<tr>
<td>Gen</td>
<td>kāmīṇīya</td>
</tr>
<tr>
<td>Dat</td>
<td>kāmīṇīya</td>
</tr>
<tr>
<td>Acc</td>
<td>kāmīṇīna</td>
</tr>
</tbody>
</table>

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</td>
<td>nam</td>
</tr>
<tr>
<td>Dat</td>
<td>nam</td>
</tr>
<tr>
<td>Acc</td>
<td>a yo</td>
</tr>
<tr>
<td>In s</td>
<td>hi bhi</td>
</tr>
<tr>
<td>Abl āya, to</td>
<td>hi bhi</td>
</tr>
<tr>
<td>Loc āyam āya</td>
<td>su</td>
</tr>
<tr>
<td>Voc e</td>
<td>ā yo</td>
</tr>
</tbody>
</table>
### A PRACTICAL GRAMMAR OF

#### Singular | Plural
--- | ---
Ins. kaññāya | kaññāhi, kaññābhī
Abl. kaññāya, kaññato | kaññāhi, kaññābhī
Loc kaññāyam, kaññāya | kaññāsu
Voc. kaññā, kaññe | kaññā, 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*.

\[
\text{Voc. Sing} \begin{cases}
\text{ammā, ambā, annā, tātā.}
\end{cases}
\]

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

### Exercise.

**Decline like kaññā**

| saddhā, faith | medhā, intelligence |
| vijjā, science | paññā, wisdom |
| tanhā, lust, thirst | mettā, love |
| iccchā, desire | bhikkhā, begged-food |
| gāthā, stanza | mālā, garland |
| khiddā, play, sport | pūjā, honour |
| senā, army | chāyā, shadow |
| nāvā, boat | pipāsā, thirst |
| gīvā, throat | velā, time |
It has been said above (1.5) that all nouns ending in a are feminine, but there are a very few examples of masculine nouns ending in a. We give below their declension.

**Masculine nouns in a (long)**

**DECLENSION OF SA—DOG**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom sa</td>
<td>sa</td>
</tr>
<tr>
<td>Gen sassa</td>
<td>sānamhi</td>
</tr>
<tr>
<td>Dat sassa sāya</td>
<td>sānamhi</td>
</tr>
<tr>
<td>Acc samh</td>
<td>sāne</td>
</tr>
<tr>
<td>Ins sena</td>
<td>sāhl sābhi</td>
</tr>
<tr>
<td>Abl sā sasmā samhā</td>
<td>sabi sabhi</td>
</tr>
<tr>
<td>Loc se sasmith samhi</td>
<td>sasu</td>
</tr>
<tr>
<td>Voc sa</td>
<td>să</td>
</tr>
</tbody>
</table>

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

(b) The declension given in the Saddamhi differs slightly.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom sa</td>
<td>sa sāno</td>
</tr>
<tr>
<td>Gen sassa</td>
<td>sānamhi</td>
</tr>
<tr>
<td>Dat sassa</td>
<td>sānamhi</td>
</tr>
</tbody>
</table>
### Singular Grammar of Nouns

<table>
<thead>
<tr>
<th>Case</th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>acc.</td>
<td>sânām</td>
<td>sânē</td>
</tr>
<tr>
<td>ins.</td>
<td>sânā</td>
<td>sânēhi, sânēbhi</td>
</tr>
<tr>
<td>abl.</td>
<td>sânā</td>
<td>sânēhi, sânēbhi</td>
</tr>
<tr>
<td>loc.</td>
<td>sânē</td>
<td>sânēsu</td>
</tr>
<tr>
<td>voc.</td>
<td>sa</td>
<td>sā, sāno</td>
</tr>
</tbody>
</table>

The following are declined like **sā**:

Paccakkhadhammā, one to whom the Doctrine is evident.

Gandīvandhavā, Arjuna.

mā, the moon. rāhā,* sin.

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

### Declension of Nouns in Ī (short)

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

### Masculine Nouns in Ī

<table>
<thead>
<tr>
<th>Suffixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
</tr>
<tr>
<td>nom.</td>
</tr>
<tr>
<td>gen</td>
</tr>
<tr>
<td>dat.</td>
</tr>
</tbody>
</table>

* Niruttādrpani, a scholium on Moggallānavyāksaraṇa, a grammar held in high esteem in Ceylon and Burma.*
Singular & Plural

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc</td>
<td>kapi</td>
<td>kapiyo</td>
</tr>
<tr>
<td>Ins</td>
<td>kapna</td>
<td>hirihi</td>
</tr>
<tr>
<td>Abl</td>
<td>kapna, sma mha</td>
<td>hirihi</td>
</tr>
<tr>
<td>Loc</td>
<td>kapna, sma mhi</td>
<td>su</td>
</tr>
<tr>
<td>Voc</td>
<td>kapi</td>
<td>kapiyo</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 kaplyo (rare).
(d) In the plural, before suffixes nam, hi, bhi, 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 ramsena
(v) Nom plur ,, in no, as saramatino

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

**Exercise.**

Words declined like kapi (masc)

aggi, fire
sandhi, union
sārathī, a charioteer
aṅjali, salutation
bondī, body
ūmi, a wave
senāpatī, a general

kali, sin
mādhī, 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>nam</td>
</tr>
<tr>
<td>Dat ā</td>
<td>nam</td>
</tr>
<tr>
<td>Acc. m</td>
<td>ī, yo</td>
</tr>
</tbody>
</table>
### THE PALI LANGUAGE

#### 133. (a) DECLENSION OF RATTI (Fem)—NIGHT

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom</strong> ratti</td>
<td>ratti rattiyo ratyo</td>
</tr>
<tr>
<td><strong>Gen</strong> rattiyā ratyā</td>
<td>rattināti</td>
</tr>
<tr>
<td><strong>Dat</strong> rattiyā ratyā</td>
<td>rattināti</td>
</tr>
<tr>
<td><strong>Acc.</strong> rattibi</td>
<td>rattiti rattiyo, ratyō</td>
</tr>
<tr>
<td><strong>Ins</strong> rattiyā ratyā</td>
<td>rattibi rattibi</td>
</tr>
<tr>
<td><strong>Abl</strong> rattiyā ratyā</td>
<td>rattisy rattisy</td>
</tr>
<tr>
<td><strong>Loc.</strong> rattiyā ratyā</td>
<td>rattisy rattisy</td>
</tr>
<tr>
<td><strong>Voc.</strong> rattit</td>
<td>rattiti rattiyo ratyō</td>
</tr>
</tbody>
</table>

**Remarks**

(a) There is an ancient Loc sing in ratti.

(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 i is dropped. Hence we get
\[ \text{ratti} + ā = \text{rattya} = \text{ratyā}. \]

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

(b) DECLENSION OF JĀTI (Fem)—BIRTH.

**Singular.**

- **Nom** jāti
- **Gen** jātiyā, jatyā, jaccā
- **Dat** jātiyā, jatyā, jaccā
- **Acc.** jātim
- **Ins** jātiyā, jatyā, jaccā
- **'Abl** jātiyā, jatyā, jaccā
- **Loc.** jātiyā, jatyā, jaccā, jātiyarh, jatyam, jaccam,
- **Voc.** jāti

**Plural**

- **Nom** jāti, jātiyo, jatyo, jacco
- **Gen** jātinam
- **Dat** jātinam
- **Acc.** jātim
- **Ins** jātihi, jātibhi
- **'Abl** jātihi, jātibhi
- **Loc.** jātisu, jātiyarh, jatyam, jaccam,
- **Voc.** jāti, jātiyo, jatyo, jacco

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

Exercise

Nouns declined like ratti (fem)

<table>
<thead>
<tr>
<th>Suffixes</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>—</td>
<td>ni i</td>
</tr>
<tr>
<td>Gen</td>
<td>ssa no</td>
<td>nathi</td>
</tr>
<tr>
<td>Dat</td>
<td>ssa no</td>
<td>nathi’</td>
</tr>
<tr>
<td>Acc</td>
<td>rā</td>
<td>ni i</td>
</tr>
<tr>
<td>ins</td>
<td>nā</td>
<td>hi, bhi</td>
</tr>
<tr>
<td>Abl</td>
<td>na sma mha</td>
<td>bi bbi</td>
</tr>
<tr>
<td>Loc</td>
<td>smith mhi</td>
<td>su</td>
</tr>
<tr>
<td>Voc</td>
<td>—</td>
<td>ni i</td>
</tr>
</tbody>
</table>
DECLENSION OF VĀRI (NEUT.)—WATER.

Singular. Plural

Nom. vāri vārīnī, vārī
gem. vārissa, vārīno vārīnam
dat vārissa, vārīno vārīnam
acc vārīm vārīnī, vārī
ins. vārmā vārīhi, vārībhi
abl vārina, vārismā vārīhi, vārībhi
vārmihā
loc vārismim, vārimhi vārīsu
voc. vāri vārīnī, vārī

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

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

Exercise

Decline like vāri (neut)

atthi, bone satthi, the thigh
akkhī, eye dadhi, milk curds
sappi, ghee acchi, eye
chadi, roof rūpi, silver

Declensions of Nouns in ō (long)

There are no Neuter nouns ending in ō (long).
## Masculine Nouns in \( \text{I} \) (long)

### Suffixes

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom (1)</td>
<td>(1) no</td>
</tr>
<tr>
<td>Gen (ssa) no</td>
<td>nam</td>
</tr>
<tr>
<td>Da (ssa) no</td>
<td>nam</td>
</tr>
<tr>
<td>Acc (m) nam</td>
<td>(1) no</td>
</tr>
<tr>
<td>Ins na</td>
<td>hi bhi</td>
</tr>
<tr>
<td>Abl na, sma mha</td>
<td>hi bhi</td>
</tr>
<tr>
<td>Loc smirh mhi</td>
<td>su</td>
</tr>
<tr>
<td>Voc (i)</td>
<td>(1) no</td>
</tr>
</tbody>
</table>

### Declension of DANDI (masc.)—MENDICANT

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom dan(di)</td>
<td>dan(di) dan(dino)</td>
</tr>
<tr>
<td>Gen dan(di)ssa, dan(dino)</td>
<td>dan(dh)nam</td>
</tr>
<tr>
<td>Dat dan(di)ssa, dan(dino)</td>
<td>dan(dh)nam</td>
</tr>
<tr>
<td>Acc dan(dh)ni dan(dh)nam</td>
<td>dan(dh) dan(dino)</td>
</tr>
<tr>
<td>Ins dan(dh)na</td>
<td>dan(dh)hi dan(dh)bh</td>
</tr>
<tr>
<td>Abl dan(dh)na dan(dh)sm</td>
<td>dan(dh)hi dan(dh)bh</td>
</tr>
<tr>
<td>Loc dan(dh)smuhm dan(dh)bh</td>
<td>dan(dh)su</td>
</tr>
<tr>
<td>Voc dan(di)</td>
<td>dan(di) dan(dino)</td>
</tr>
</tbody>
</table>

### Remarks

(a) A Nom sing in \(i\) (short) is sometimes met with dan\(di\).

(b) Voc sing in \(m\) is also found as dan\(d\)in.

(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 on the analogy of Masc in \(i\) (short) as dan\(diyo\).
(e) An Acc. plur. in ye is occasionally met with: dandiyye.

(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 dandiyam.

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

Exercice.
Decline like dandi (masc.).
sāmī, lord. senānī, a general
kapanī, pauper. sakkhi, a witness,
manī, minister. yoddhi, warrior.

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

Feminine Nouns in ī (long)

Suffixes.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ī</td>
<td>ī, yo</td>
</tr>
<tr>
<td>Gen ā</td>
<td>nam</td>
</tr>
<tr>
<td>Dat. ā</td>
<td>nam</td>
</tr>
<tr>
<td>Acc. ī</td>
<td>ī, yo</td>
</tr>
<tr>
<td>Ins. ā</td>
<td>ī, yo</td>
</tr>
<tr>
<td>Abl. ā</td>
<td>hī, bhī</td>
</tr>
<tr>
<td>Loc. a, am</td>
<td>su</td>
</tr>
<tr>
<td>Voc. ī</td>
<td>i, yo</td>
</tr>
</tbody>
</table>
### Declension of Nādi (fem.)—River.

#### Singular

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>nadi</td>
</tr>
<tr>
<td>Genitive</td>
<td>nadiya, oadyā najja</td>
</tr>
<tr>
<td>Dative</td>
<td>nadya nadyā oajja</td>
</tr>
<tr>
<td>Accusative</td>
<td>nadiyam, nadya nadjam</td>
</tr>
<tr>
<td>Instrumental</td>
<td>nadiyā, oadyā naja</td>
</tr>
<tr>
<td>Ablative</td>
<td>nadiya nadyā naja</td>
</tr>
<tr>
<td>Locative</td>
<td>nadiya nadya najo</td>
</tr>
<tr>
<td>Vocative</td>
<td>nadi</td>
</tr>
</tbody>
</table>

#### Plural

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>oadi oadlyo, oajjo</td>
</tr>
<tr>
<td>Genitive</td>
<td>nadinam</td>
</tr>
<tr>
<td>Dative</td>
<td>nadinam</td>
</tr>
<tr>
<td>Accusative</td>
<td>nadi nadiyo najjo</td>
</tr>
<tr>
<td>Instrumental</td>
<td>nadihi nadihhi</td>
</tr>
<tr>
<td>Ablative</td>
<td>nadihi nadihhi</td>
</tr>
<tr>
<td>Vocative</td>
<td>nadi nadiyo najo</td>
</tr>
</tbody>
</table>

#### Remarks

(a) There is a Gen plur in anam nadiya

(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 oadyā naja and nadjam see Rules 71, 74

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

### Exercise

Decline like nādi (fem.)

- paṭi canvas
- lakkhi prosperity
- sihi lioness
- pāṭi bowl
- kumari girl
- Barāṇasi Benares
- rājini queen
- dabbi spoo
- bhisi mat
- sakhi a female friend
brāhmani, a brahmin woman
taruni, young woman
bhikkhuni, nun
kāki, a female crow
vānari, ape
mahī, the earth
yakkhi, ogress
migī, a doe
devi, nymph
vāpi, a reservoir, tank

Declension of Nouns in u (short)

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

Mascuiline Nouns in u (short).

141. SUFFIXES.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ù, o</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, mhā</td>
</tr>
<tr>
<td>Loc</td>
<td>smim, mhi</td>
</tr>
<tr>
<td>Voc</td>
<td>ü, o, e</td>
</tr>
</tbody>
</table>

DECLENSION OF BHĪKKHU (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>bhikkhusa</td>
</tr>
<tr>
<td>Dat</td>
<td>bhikkhuno</td>
</tr>
<tr>
<td>'Acc</td>
<td>bhikkhuni</td>
</tr>
<tr>
<td>Ins</td>
<td>bhikkhunā</td>
</tr>
<tr>
<td></td>
<td>bhikkhū, bhikkhavo</td>
</tr>
<tr>
<td></td>
<td>bhikkhūnaṁ</td>
</tr>
<tr>
<td></td>
<td>bhikkhuno</td>
</tr>
<tr>
<td></td>
<td>bhikkhūhi</td>
</tr>
<tr>
<td></td>
<td>bhikkhūbhi</td>
</tr>
</tbody>
</table>
### THE PALLI LANGUAGE

#### Singular | Plural
---|---
Abl | bhikkhuna  
     | bhikkhuhfi
     | bhikkhusmă  
     | bhikkhuhfi
     | bhikkhumha  
Loc | bhikkhusmă  
    | bhikkhusu
    | bhikkhunthi
Voc | bhikkhu  
    | bhikkhu bhikkhara
    | bhikkhara

**Remarks**

(a) A Nom and an *āc* plural in yo are sometimes met with in some words jnâluyo hetuyo

(b) Before suffixes *a* and *e* in the plural *u* of the stem or base is strengthened and becomes a (7 (ii) a)

### Exercise

Nouns declined like bhikku (mae)

- *pasu* goat
- *handhī* relative
- *maccu* death
- *bāhū* arm
- *ketu* flag
- *pharsu* axe
- *taru* tree
- *velu* bamboo
- *bhânu* the sun
- *ucchu* sugar cane
- *setu* bridge
- *katu* sacrifice
- *rutu* a deer
- *hetu* cause

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

#### SUPFIES

| Singular | Plural |
---|---|
Nom — | u yo |
Gen yā | nam |
### 143 DECLENSION OF DHENU (FEM.)—COW.

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

(c) Final *u* is, in the plural, lengthened before *nam, hi, bhi, and su*
Exercise

Decline like dhenu

dhatu an element yāgu rice gruel
rajju string karenu elephant
ku the earth hnu jaw
daddu ringworm vannu sand
kasu a hole pit hantu itch
kacchu scab piyangu a medicinal plant
nathhu nose vijju lightning

Noutor Nouns In u (short)

144. Suffixes.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(like the masculine)</td>
<td>(The rest like the Masc)</td>
</tr>
</tbody>
</table>

145. Declension of cakkhu (neut)—eye

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom cakkhu</td>
<td>cakkhum cakkhu</td>
</tr>
<tr>
<td>Gen cakkhussa cakkhuno</td>
<td>cakkhunam</td>
</tr>
<tr>
<td>Dat cakkhussa cakkhuno</td>
<td>cakkhunam</td>
</tr>
<tr>
<td>Acc cakkhumi</td>
<td>cakkhu cakkhu</td>
</tr>
<tr>
<td>Ins cakkhuna</td>
<td>cakkhuhi cakkhubhi</td>
</tr>
<tr>
<td>Abl cakkhund</td>
<td>cakkhuhi cakkhubhi</td>
</tr>
<tr>
<td>cakkhusinā</td>
<td>cakkhumhā</td>
</tr>
<tr>
<td>Loc cakkhusu</td>
<td>cakkhusu</td>
</tr>
<tr>
<td>Abl cakkhumhili</td>
<td>cakkhumhi</td>
</tr>
<tr>
<td>Voc cakkhu</td>
<td>cakkhuni cakkhu</td>
</tr>
</tbody>
</table>

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

Words declined like cakkhu (neut)

dhanu, a bow  
dāru, wood  
madhu, honey  
massu, 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 ŭ (short) declension, and present no difficulty.

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

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>sayambhū</td>
<td>sayambhū, sayambhuvō</td>
</tr>
<tr>
<td>Gen</td>
<td>sayambhussa</td>
<td>sayambhūnam</td>
</tr>
<tr>
<td>Dat.</td>
<td>sayambhussa</td>
<td>sayambhūnam</td>
</tr>
<tr>
<td>Acc</td>
<td>sayambhūṁ</td>
<td>sayambhū, sayambhuvō</td>
</tr>
<tr>
<td>Ins.</td>
<td>sayambhunā</td>
<td>sayambhūhi, sayambhūhi</td>
</tr>
<tr>
<td>Abl</td>
<td>sayambhunā, sayambhusmā</td>
<td>sayambhūhi, sayambhūhi</td>
</tr>
<tr>
<td>Singular</td>
<td>Plural</td>
<td></td>
</tr>
<tr>
<td>--------------------------------</td>
<td>-----------------------------</td>
<td></td>
</tr>
<tr>
<td>Loc</td>
<td>सायमभुजुषुम</td>
<td>सायमभुजुषु</td>
</tr>
<tr>
<td></td>
<td>सायमभुजुष्ठि</td>
<td>सायमभुजुष्ठि</td>
</tr>
<tr>
<td>Voc</td>
<td>सायमभुजु</td>
<td>सायमभुजुष</td>
</tr>
</tbody>
</table>

**Remarks**
(a) In the Nom, Acc and Voc, plus o is inserted between the suffix o and the stem after the shortening of u.
(b) Final u of the stem is shortened to u in the oblique cases of the singular.

148. DECLENSION OF VADHÜ (vadhu) A WIDOW

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>vadhū</td>
</tr>
<tr>
<td>Gen</td>
<td>vadhûya</td>
</tr>
<tr>
<td>Dat</td>
<td>vadhûra</td>
</tr>
<tr>
<td>Acc</td>
<td>vadhûmit</td>
</tr>
<tr>
<td>Ins</td>
<td>vadhûya</td>
</tr>
<tr>
<td>Abl</td>
<td>vadhûya</td>
</tr>
<tr>
<td>Loc</td>
<td>vadhûya</td>
</tr>
<tr>
<td></td>
<td>vadhûyanām</td>
</tr>
<tr>
<td>Voc</td>
<td>vadhû</td>
</tr>
</tbody>
</table>

**Remarks**
(a) As in the Masculine final u is shortened in the oblique cases of the singular.
(b) A form in to is also found in the Abl sing to vadhu to.
(c) In the plural, before yo final u is shortened.
**Stems ending in a dipthong**

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

**SPECIAL NOUNS.**

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>go</td>
<td>gavo, gāvo</td>
</tr>
<tr>
<td>Gen</td>
<td>gavassa, gāvassa</td>
<td>gavam, gonaṁ, gunnam</td>
</tr>
<tr>
<td>Dat.</td>
<td>gavassa, gāvassa</td>
<td>gavam, gonaṁ, gunnam</td>
</tr>
<tr>
<td>Acc</td>
<td>gavam, gāvaṁ</td>
<td>gavo, gāvo</td>
</tr>
<tr>
<td>Ins</td>
<td>gavena, gāvena</td>
<td>gohi, gobhi, gavehi</td>
</tr>
<tr>
<td>Abl.</td>
<td>gava, gāvā</td>
<td>gohi, gobhi, gavehi</td>
</tr>
<tr>
<td></td>
<td>gavasmā, gāvasmā, gavamhā, gāvamhā</td>
<td></td>
</tr>
<tr>
<td>Loc</td>
<td>gave, gāve</td>
<td>gosu, gavesu, gāvesu</td>
</tr>
<tr>
<td></td>
<td>gavasmīṁ, gāvasmīṁ</td>
<td>gavamhi, gāvamhi</td>
</tr>
<tr>
<td>Voc.</td>
<td>go</td>
<td>gavo, gāvo</td>
</tr>
</tbody>
</table>

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

(the stem is irregular.)

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>sakhā</td>
<td>sakhāyo</td>
</tr>
<tr>
<td></td>
<td>sakhāno</td>
<td>sakhīno</td>
</tr>
<tr>
<td></td>
<td>sakhā</td>
<td></td>
</tr>
<tr>
<td>Case</td>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>------</td>
<td>---------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>Gen</td>
<td>sakhino</td>
<td>sakhāramanama</td>
</tr>
<tr>
<td></td>
<td>sakhissa</td>
<td>sakhinama</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sakhānamama</td>
</tr>
<tr>
<td>Dat</td>
<td>sakhino</td>
<td>sakhāranama</td>
</tr>
<tr>
<td></td>
<td>sakhissa</td>
<td>sakhinama</td>
</tr>
<tr>
<td></td>
<td></td>
<td>rakhanama</td>
</tr>
<tr>
<td>Acc</td>
<td>sakhanama</td>
<td>sakhi</td>
</tr>
<tr>
<td></td>
<td>sakhāra</td>
<td>sakhāyo</td>
</tr>
<tr>
<td></td>
<td>sakhāram</td>
<td>sakhāno</td>
</tr>
<tr>
<td></td>
<td>sakhūra</td>
<td>sakhino</td>
</tr>
<tr>
<td>Ins</td>
<td>sakhinā</td>
<td>sakharebi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sakharebbhi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sakhehi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sakhebbhi</td>
</tr>
<tr>
<td>Abl</td>
<td>sakhinā</td>
<td>sakharehi</td>
</tr>
<tr>
<td></td>
<td>sakharā</td>
<td>sakharebbhi</td>
</tr>
<tr>
<td></td>
<td>sakharasaṃa</td>
<td>sakhehi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sakhebbhi</td>
</tr>
<tr>
<td>Loc</td>
<td>sakhe</td>
<td>sakharesu</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>sakhā</td>
<td>sakhāno</td>
</tr>
<tr>
<td></td>
<td>sakhi</td>
<td>sakhino</td>
</tr>
<tr>
<td></td>
<td>sakbhī</td>
<td>sakhā</td>
</tr>
<tr>
<td></td>
<td>sakbe</td>
<td></td>
</tr>
</tbody>
</table>
Remarks. The student will perceive that sakhā has forms belonging to stems in ar and others to stems in in (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></th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singul ar</strong></td>
<td><strong>Nom</strong></td>
<td><strong>attā</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Gen</strong></td>
<td>attano, attassa</td>
</tr>
<tr>
<td></td>
<td><strong>Dat</strong></td>
<td>attano, attassa</td>
</tr>
<tr>
<td></td>
<td><strong>Acc</strong></td>
<td>attanam, attam attanam</td>
</tr>
<tr>
<td></td>
<td><strong>Ins</strong></td>
<td>attanā, attena</td>
</tr>
<tr>
<td></td>
<td><strong>Ahl</strong></td>
<td>attanā, attasmā attamhā</td>
</tr>
<tr>
<td></td>
<td><strong>Loc</strong></td>
<td>attani, attasmīm attamhī</td>
</tr>
<tr>
<td></td>
<td><strong>Voc.</strong></td>
<td>atta, attā</td>
</tr>
</tbody>
</table>
Like attā (stem attan) are declined—
ātumā, self
āśmā, stone
muddhā, head.
āddhā, road, distance, time

### 155. DECLENSION OF BRAHMA (STEM BRAHMAN)

**BRAHMA**

**MASCULINE**

<table>
<thead>
<tr>
<th></th>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom</strong></td>
<td>brahma</td>
<td>brahmāno</td>
</tr>
<tr>
<td>Gen</td>
<td>brahmuno</td>
<td>brahmanam</td>
</tr>
<tr>
<td></td>
<td>brahma</td>
<td></td>
</tr>
<tr>
<td>Dat</td>
<td>brahmuno</td>
<td>brahmānam</td>
</tr>
<tr>
<td></td>
<td>brahma</td>
<td></td>
</tr>
<tr>
<td>Acc</td>
<td>brahmānam</td>
<td>brahmāno</td>
</tr>
<tr>
<td></td>
<td>brahman</td>
<td></td>
</tr>
<tr>
<td>Ins</td>
<td>brahmaana</td>
<td>brahmebi</td>
</tr>
<tr>
<td></td>
<td>brahmunā</td>
<td>brahmubhi</td>
</tr>
<tr>
<td>Abl</td>
<td>brahmānanā</td>
<td>brahmebi</td>
</tr>
<tr>
<td></td>
<td>brahmunā</td>
<td>brahmubhi</td>
</tr>
<tr>
<td>Loc</td>
<td>brahme</td>
<td>brahmesu</td>
</tr>
<tr>
<td></td>
<td>brahmani</td>
<td></td>
</tr>
<tr>
<td>Voc</td>
<td>brahme</td>
<td>brahmāno</td>
</tr>
<tr>
<td></td>
<td>brahmā</td>
<td></td>
</tr>
</tbody>
</table>

(a) In the Loc sing we meet with the forms in
snim mhi brahmasmim brahmanamhi
### Decidion of Rājā (Stem Rājan)—a King.

**Masculine**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>rājā</td>
<td>rājāno, rājā</td>
</tr>
<tr>
<td>Gen.</td>
<td>raṇīno</td>
<td>raṇīnam</td>
</tr>
<tr>
<td></td>
<td>rājino</td>
<td>rajūnam</td>
</tr>
<tr>
<td></td>
<td>rājassā</td>
<td>rājānam</td>
</tr>
<tr>
<td>Dat</td>
<td>raṇīno</td>
<td>raṇīnam</td>
</tr>
<tr>
<td></td>
<td>rājino</td>
<td>rajūnam</td>
</tr>
<tr>
<td></td>
<td>rājassā</td>
<td>rājānam</td>
</tr>
<tr>
<td>Acc</td>
<td>rājānam</td>
<td>rājāno</td>
</tr>
<tr>
<td>Ins</td>
<td>raṇīnā, rājena</td>
<td>rājūhi, rajūbhi</td>
</tr>
<tr>
<td></td>
<td>rājina</td>
<td>rājehi, rājebhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>raṇīnā</td>
<td>rājūhi, rajūbhi</td>
</tr>
<tr>
<td></td>
<td>rājasma</td>
<td>rājehi, rājebhi</td>
</tr>
<tr>
<td></td>
<td>rājamhā</td>
<td></td>
</tr>
<tr>
<td>Loc</td>
<td>raṇīne, raṇīni</td>
<td>rājūsu</td>
</tr>
<tr>
<td></td>
<td>rājinī, rājimhi</td>
<td>rājesu</td>
</tr>
<tr>
<td></td>
<td>rājismi</td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>rāja</td>
<td>rājāno, rājā</td>
</tr>
</tbody>
</table>

**Remarks.** (a) When the word rājā 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 dhammarājā, mahārājā, etc., it follows the declension of masculine nouns in a, like deva.
(b) The forms of the plural seem to point to a base or stem in *raju*

(c) A few nouns the stem of which ends in an follow the a declension of Mas. nouns like *dr-a*, they are

- *vissakamma* the architect of the gods
- *vivattnechaddo* he by whom the veil (of ignorance) is rolled back (from this world)
- *putthuloma* a fish
- *yakana* the liver
- *Athabbara* the fourth Veda
- and some others

### 157 DECISION ON PUMĀ (STEM PUMANA)—A MAN

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom</strong></td>
<td>pumā</td>
</tr>
<tr>
<td><strong>Gen</strong></td>
<td>pumuno pumanassa</td>
</tr>
<tr>
<td><strong>Dat</strong></td>
<td>pumuno pumanassa</td>
</tr>
<tr>
<td><strong>Acc</strong></td>
<td>pumananā pumanth</td>
</tr>
<tr>
<td><strong>Ins</strong></td>
<td>pumanā pumunā pumenā</td>
</tr>
</tbody>
</table>
### 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 *dandi* (stem *dandin*), and rather numerous, form the transition between the pure vowel declension and the declension of consonantal-stems.

### (ii) Stems ending in *s*

#### 159  Declension of Mano (stem *manas*)

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td><strong>Nom</strong></td>
<td><strong>mano</strong></td>
</tr>
<tr>
<td></td>
<td><strong>manam</strong></td>
</tr>
<tr>
<td><strong>Gen</strong></td>
<td><strong>manaso</strong></td>
</tr>
<tr>
<td></td>
<td><strong>manassā</strong></td>
</tr>
</tbody>
</table>
### The Pali Language

#### Singular

<table>
<thead>
<tr>
<th>Case</th>
<th>Nominal</th>
<th>Pronominal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dat</td>
<td>manasə</td>
<td>manasa</td>
</tr>
<tr>
<td>Acc</td>
<td>mano</td>
<td>manath</td>
</tr>
<tr>
<td>Ins.</td>
<td>manasa</td>
<td>manena</td>
</tr>
<tr>
<td>Abl</td>
<td>manasa</td>
<td>manasamah</td>
</tr>
<tr>
<td>Loc</td>
<td>manasi</td>
<td>manesu</td>
</tr>
<tr>
<td>Voc</td>
<td>mano</td>
<td>manam</td>
</tr>
</tbody>
</table>

#### Plural

<table>
<thead>
<tr>
<th>Case</th>
<th>Nominal</th>
<th>Pronominal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plt</td>
<td>manasa</td>
<td>mananam</td>
</tr>
<tr>
<td>Plt</td>
<td>mano</td>
<td>mane</td>
</tr>
<tr>
<td>Plt</td>
<td>manasa</td>
<td>manehi</td>
</tr>
<tr>
<td>Plt</td>
<td>manasa</td>
<td>manehi</td>
</tr>
<tr>
<td>Plt</td>
<td>manasa</td>
<td>manasamu</td>
</tr>
<tr>
<td>Plt</td>
<td>manasa</td>
<td>manamah</td>
</tr>
<tr>
<td>Plt</td>
<td>manasa</td>
<td>manih</td>
</tr>
</tbody>
</table>

#### Remarks

(a) It should be borne in mind that *manə* 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 *m* 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, tyyo, as for instance seyyo, gariyo, follow the manas declension.

161. DECLENSION OF ĀYU (STEM ĀYUS)—LIFE

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>āyu</td>
</tr>
<tr>
<td></td>
<td>āyum</td>
</tr>
<tr>
<td>Gen</td>
<td>āyussa</td>
</tr>
<tr>
<td></td>
<td>āyuno</td>
</tr>
<tr>
<td>Dat</td>
<td>āyussa</td>
</tr>
<tr>
<td></td>
<td>āyuno</td>
</tr>
<tr>
<td>Acc</td>
<td>āyu</td>
</tr>
<tr>
<td></td>
<td>āyumin</td>
</tr>
</tbody>
</table>
### The Pali Language

#### Declension of flyuna (stem flyu 'fly')

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ins</td>
<td>āyuna</td>
<td>āyuhi</td>
</tr>
<tr>
<td></td>
<td>āyusā</td>
<td>āyūbhī</td>
</tr>
<tr>
<td>Ahl</td>
<td>āyuna</td>
<td>āyuhi</td>
</tr>
<tr>
<td></td>
<td>āyusā</td>
<td>āyūbhī</td>
</tr>
<tr>
<td>Loc</td>
<td>āyunī</td>
<td>āyusu</td>
</tr>
<tr>
<td></td>
<td>āyusi</td>
<td></td>
</tr>
<tr>
<td>Voc</td>
<td>āyu</td>
<td>āyu</td>
</tr>
<tr>
<td></td>
<td>āyum</td>
<td>āyūni</td>
</tr>
</tbody>
</table>

#### Declension of sattthā (stem sattthāl 'teacher')

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>sattthā</td>
<td>sattthāra</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sattthā</td>
</tr>
<tr>
<td>Gen</td>
<td>sattthu</td>
<td>sattthānam</td>
</tr>
<tr>
<td></td>
<td>sattthussa</td>
<td>sattthāranam</td>
</tr>
<tr>
<td></td>
<td>sattthuno</td>
<td>sattthunam</td>
</tr>
<tr>
<td>Dat</td>
<td>sattthu</td>
<td>sattthānam</td>
</tr>
<tr>
<td></td>
<td>sattthussa</td>
<td>sattthāranam</td>
</tr>
<tr>
<td></td>
<td>sattthuno</td>
<td>sattthunam</td>
</tr>
<tr>
<td>Acc.</td>
<td>sattthāram</td>
<td>sattthāro</td>
</tr>
<tr>
<td></td>
<td>sattthara</td>
<td>sattthāre</td>
</tr>
<tr>
<td>Ins</td>
<td>sattthara</td>
<td>sattthārehi</td>
</tr>
<tr>
<td></td>
<td>sattthūrā</td>
<td>sattthārebhi</td>
</tr>
<tr>
<td></td>
<td>sattthuṇa</td>
<td></td>
</tr>
<tr>
<td>Ahl</td>
<td>sattthara</td>
<td>sattthārehi</td>
</tr>
<tr>
<td></td>
<td>sattthara</td>
<td>sattthārebhi</td>
</tr>
<tr>
<td></td>
<td>sattthuṇa</td>
<td></td>
</tr>
<tr>
<td>Loc</td>
<td>sattthari</td>
<td>sattthāresu</td>
</tr>
<tr>
<td></td>
<td>sattthussu</td>
<td>sattthusu</td>
</tr>
<tr>
<td>Voc</td>
<td>sattthā</td>
<td>sattthāro</td>
</tr>
<tr>
<td></td>
<td>sattthā</td>
<td></td>
</tr>
</tbody>
</table>
Remarks. 

(a) The form of the Gen sing. in *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 *pitar* (= Sansk *pitr*), *Nom sing. pitā*; so *māṭar* (= *māṭr*), *Nom sing. māṭa*. 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*, *māṭito*, and sometimes a base *piti*, *māti*, is used in composition: *pitiṭakkhe*.

(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>Nom.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>māṭā</em>, a mother</td>
<td><em>nattā</em>, a grandson</td>
</tr>
<tr>
<td><em>pīṭā</em>, father</td>
<td><em>dāṭā</em>, a giver</td>
</tr>
<tr>
<td><em>bīṭā</em>, a guide</td>
<td><em>bhāṭā</em>, a brother</td>
</tr>
</tbody>
</table>

The words *pīṭā* and *māṭā* present some peculiarities.

164. DECLENSION OF MĀṬĀ (STFM māṭar) (Sansk *māṭr*)—MOTHER

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Plural</td>
</tr>
<tr>
<td><em>māṭu</em></td>
<td><em>māṭarāṇam</em></td>
</tr>
<tr>
<td><em>māṭuyā</em></td>
<td><em>māṭānum</em></td>
</tr>
<tr>
<td><em>māṭyā</em></td>
<td><em>māṭunnum</em></td>
</tr>
</tbody>
</table>
### Declension of Pitā (stem Pitār) (Sanskrit Pitṛ) Father

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dat mātu</td>
<td>māturānam</td>
</tr>
<tr>
<td>mātuyya</td>
<td>mātanam</td>
</tr>
<tr>
<td>mātya</td>
<td>mātunam</td>
</tr>
<tr>
<td>mātunnarā</td>
<td>mātunnam</td>
</tr>
<tr>
<td>Acc mātara</td>
<td>mātaro</td>
</tr>
<tr>
<td>mātuyya</td>
<td>mātare</td>
</tr>
<tr>
<td>mātyā</td>
<td>mātarehi</td>
</tr>
<tr>
<td>mātunnarā</td>
<td>mātarebhī</td>
</tr>
<tr>
<td>mātara</td>
<td>mātushī</td>
</tr>
<tr>
<td>mātuyya</td>
<td>mātubhī</td>
</tr>
<tr>
<td>mātyā</td>
<td>mātubhī</td>
</tr>
<tr>
<td>mātunnarā</td>
<td>mātubhī</td>
</tr>
<tr>
<td>mātara</td>
<td>mātubhī</td>
</tr>
<tr>
<td>mātuyya</td>
<td>mātubhī</td>
</tr>
<tr>
<td>mātyā</td>
<td>mātubhī</td>
</tr>
<tr>
<td>mātunnarā</td>
<td>mātubhī</td>
</tr>
<tr>
<td>Voc mata</td>
<td>mātaro</td>
</tr>
<tr>
<td>mātā</td>
<td>mātu</td>
</tr>
<tr>
<td>mātukū</td>
<td>mātusu</td>
</tr>
<tr>
<td>mātunam</td>
<td>mātusam</td>
</tr>
<tr>
<td>mātyam</td>
<td>mātusum</td>
</tr>
<tr>
<td>mātyam</td>
<td>mātusam</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 a and ū.

(b) There is also found rarely a Gen. sing. in matussa.

---

The Pali Language
### Singular.

<table>
<thead>
<tr>
<th>Dat.</th>
<th>pītu</th>
<th>pītanām</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>pītuno</td>
<td>pītānam</td>
</tr>
<tr>
<td></td>
<td>pītussa</td>
<td>pītūnam</td>
</tr>
<tr>
<td>Acc.</td>
<td>pītarām</td>
<td>pītaro</td>
</tr>
<tr>
<td></td>
<td>pītunā</td>
<td>pītare</td>
</tr>
<tr>
<td>Ins</td>
<td>pītarā</td>
<td>pītarehi</td>
</tr>
<tr>
<td></td>
<td>pītunā</td>
<td>pītarebhī</td>
</tr>
<tr>
<td></td>
<td>pītyā</td>
<td>pītūhi</td>
</tr>
<tr>
<td></td>
<td>pītyā</td>
<td>pītūbhī</td>
</tr>
<tr>
<td>Abl.</td>
<td>pītarā</td>
<td>pītarehi</td>
</tr>
<tr>
<td></td>
<td>pītu</td>
<td>pītarebhī</td>
</tr>
<tr>
<td></td>
<td>pītyā</td>
<td>pītūhi</td>
</tr>
<tr>
<td></td>
<td>pītyā</td>
<td>pītūbhī</td>
</tr>
<tr>
<td>Loc.</td>
<td>pītarī</td>
<td>pītaresu</td>
</tr>
<tr>
<td>Voc.</td>
<td>pīta</td>
<td>pītarō</td>
</tr>
<tr>
<td></td>
<td>pītā</td>
<td>pītarō</td>
</tr>
</tbody>
</table>

### Remarks

In the **Dat.** and **Gen plur.** of mātā and pītā, the *n* is doubled to compensate for the shortening of ū (long), hence mātunām, mātūnam and pītunām, pītūnam.

#### 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 BHAVAM—SIR

Singular

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>bhavam</td>
<td>bhavanto</td>
</tr>
<tr>
<td></td>
<td>bbanto</td>
<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>bhavatānamī</td>
</tr>
<tr>
<td></td>
<td>bhoto</td>
<td></td>
</tr>
<tr>
<td>Dat</td>
<td>bhavantassa</td>
<td>bhavatam</td>
</tr>
<tr>
<td></td>
<td>bhavato</td>
<td>bhavatānamī</td>
</tr>
<tr>
<td></td>
<td>bboto</td>
<td></td>
</tr>
<tr>
<td>Acc</td>
<td>bhavantam</td>
<td>bhavante</td>
</tr>
<tr>
<td></td>
<td>bbotam</td>
<td>bhonte</td>
</tr>
<tr>
<td>Ins</td>
<td>bhavantena</td>
<td>bhavantehi</td>
</tr>
<tr>
<td></td>
<td>bhavatā</td>
<td>bhavantebhi</td>
</tr>
<tr>
<td></td>
<td>bhotā</td>
<td></td>
</tr>
<tr>
<td>Abl</td>
<td>bhavatā</td>
<td>bhavantehi</td>
</tr>
<tr>
<td></td>
<td>bhavantā</td>
<td>bhavantebhi</td>
</tr>
<tr>
<td></td>
<td>bhotā</td>
<td></td>
</tr>
<tr>
<td>Loc</td>
<td>bhavati</td>
<td>bhavantesu</td>
</tr>
<tr>
<td></td>
<td>bhavante</td>
<td></td>
</tr>
<tr>
<td>Voc</td>
<td>bho</td>
<td>bhavanto</td>
</tr>
<tr>
<td></td>
<td>bhontā</td>
<td>bhonto</td>
</tr>
<tr>
<td></td>
<td>bhante</td>
<td>bbante</td>
</tr>
<tr>
<td></td>
<td></td>
<td>bbavantā</td>
</tr>
</tbody>
</table>
Remarks. (a) Bhavam 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, bhoti, “madam” is regularly declined after the 1 declension feminine, (nadi)

### 167 DECLENSIION OF ARAHAM, A SAINT.

Stem in at (or ant )

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>arahām</td>
<td>arahanto</td>
</tr>
<tr>
<td></td>
<td>arahā</td>
<td>arahā</td>
</tr>
<tr>
<td>Gen.</td>
<td>arahāto</td>
<td>arahatam</td>
</tr>
<tr>
<td></td>
<td>arahantassa</td>
<td>arahantānam</td>
</tr>
<tr>
<td>Dat.</td>
<td>arahāto</td>
<td>arahatām</td>
</tr>
<tr>
<td></td>
<td>arahantassa</td>
<td>arahantānam</td>
</tr>
<tr>
<td>Acc.</td>
<td>arahantaṃ</td>
<td>arahante</td>
</tr>
<tr>
<td>Ins</td>
<td>arahatā</td>
<td>arahantehi</td>
</tr>
<tr>
<td></td>
<td>arahantena</td>
<td>arahantebhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>arahatā</td>
<td>arahantehi</td>
</tr>
<tr>
<td></td>
<td>arahanta</td>
<td>arahantebhi</td>
</tr>
<tr>
<td></td>
<td>arahantasmā</td>
<td></td>
</tr>
<tr>
<td></td>
<td>arahantamhā</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>arahati</td>
<td>arahantesu</td>
</tr>
<tr>
<td></td>
<td>arahante</td>
<td></td>
</tr>
<tr>
<td></td>
<td>arahantasmīm</td>
<td></td>
</tr>
<tr>
<td></td>
<td>arahantamhī</td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>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>siho</td>
</tr>
<tr>
<td>assa horse</td>
<td>asso</td>
</tr>
<tr>
<td>hattha the hand</td>
<td>hattho</td>
</tr>
<tr>
<td>dara wife</td>
<td>daro</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>citta the mind</td>
<td>cattam</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 Niruttidipanī.
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 Čvan), that of mā, the moon, is mas (Sansk mās); again, the true stem of gandīvadhanva, Arjuna, is gandīvadhanvan.

172. All nouns whose stem ends in i and the Nom. sing. also in i 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>bhīsī, a mat</td>
<td>bhīsī</td>
</tr>
<tr>
<td>rājini, a queen</td>
<td>rājini</td>
</tr>
<tr>
<td>bhūmi, the earth</td>
<td>bhūmi</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 m.
174 There are no Neuter nouns in I

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

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

**Examples**

<table>
<thead>
<tr>
<th>Stem</th>
<th>Nom sing</th>
<th>Fem</th>
</tr>
</thead>
<tbody>
<tr>
<td>camu an army</td>
<td>camu</td>
<td></td>
</tr>
<tr>
<td>padu a shoe</td>
<td>padu</td>
<td></td>
</tr>
<tr>
<td>sassu a mother-in law</td>
<td>sassu</td>
<td></td>
</tr>
<tr>
<td>bhū the earth</td>
<td>bhū</td>
<td></td>
</tr>
<tr>
<td>vadhu, daughter in law</td>
<td>vadhu</td>
<td></td>
</tr>
</tbody>
</table>

**Remarks** This class is not numerous.

177 Masculine nouns the stem of which ends in u and the Nom sing in u 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</th>
<th>Masc use</th>
</tr>
</thead>
<tbody>
<tr>
<td>abhibhū, mastering</td>
<td>chief conqueror</td>
<td>abhibhū</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vedāgu knowing the vedas</td>
<td>a sage</td>
<td>vedāgu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>maggaṇāhū, knowing the Way</td>
<td>a saint</td>
<td>maggaṇāhū</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

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.
The suffixes used in Pāli to form feminine bases are:

1. ā, ikā, akā
2. ī, ikīnī
3. nī, ini
4. ānī

**Feminine Bases of Substantives**

Many feminine bases are derived from masculine ones ending in a by means of ā and ī.

**Examples with ā**

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

<table>
<thead>
<tr>
<th>Masc. base</th>
<th>Fem. base</th>
</tr>
</thead>
<tbody>
<tr>
<td>mānusa, a man</td>
<td>mānuśā, 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>katapūtana, a demon</td>
<td>katapūtānā, a she-demon</td>
</tr>
<tr>
<td>vallabha, a favourite</td>
<td>vallabhā, a favourite woman</td>
</tr>
</tbody>
</table>

**Examples with ī.**

*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>sīha, lion</td>
<td>sīhi, lioness</td>
</tr>
<tr>
<td>migā, 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>mānavī, a young   woman.</td>
</tr>
<tr>
<td>sāmanera, a novice</td>
<td>sāmanerī, a novice (fem)</td>
</tr>
</tbody>
</table>
The Feminine of many patronymics is also formed by means of *I*

<table>
<thead>
<tr>
<th>Masc base</th>
<th>Fem base</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kacchāyyna</td>
<td>Kacchāyani</td>
</tr>
<tr>
<td>Vāselttha</td>
<td>Vāsetthi</td>
</tr>
<tr>
<td>Gotamna</td>
<td>Gotami</td>
</tr>
</tbody>
</table>

Nouns in *ka* (mostly adjectives used substantively) form their Feminine in *ika* or *ikiṇī*.

<table>
<thead>
<tr>
<th>Masc base</th>
<th>Fem base</th>
</tr>
</thead>
<tbody>
<tr>
<td>Navika a boatman</td>
<td>nāvikā, nāvikīṇī</td>
</tr>
<tr>
<td>paribbājakā a wandering ascetic</td>
<td>paribbājīkā</td>
</tr>
<tr>
<td>pamsukūlīka a monk</td>
<td>pamsukūlīkīṇī, pamsu</td>
</tr>
<tr>
<td>wearing robes made of picked-up rags</td>
<td>kulīkā a nun wearing, etc</td>
</tr>
<tr>
<td>kumāraka a boy</td>
<td>kumārikā a girl</td>
</tr>
</tbody>
</table>

Examples with *ni*.

<table>
<thead>
<tr>
<th>Masc base</th>
<th>Fem base</th>
</tr>
</thead>
<tbody>
<tr>
<td>rājā king</td>
<td>rājini, queen</td>
</tr>
<tr>
<td>kumbhakāra potter</td>
<td>kumbhakārīṇī potter's wife</td>
</tr>
<tr>
<td>migā deer</td>
<td>migīni doe</td>
</tr>
<tr>
<td>sīha lion</td>
<td>sīhiṇi bioness</td>
</tr>
<tr>
<td>yakkha, an ogre</td>
<td>yakkhīṇi an ogress</td>
</tr>
</tbody>
</table>

Examples with *ni*.

Remarks: The suffix *ni* is used after masculine bases ending in *i, e* and *u, u*. The *e* and *u* of the base are shortened before *ni*. 
### Examples with āṇī

190. A few nouns form their feminine by means of the suffix āṇī.

<table>
<thead>
<tr>
<th>Masc base</th>
<th>Fem base</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhikkhu, Buddhist monk</td>
<td>bhikkhunī, Buddhist nun</td>
</tr>
<tr>
<td>bandhu, a relative</td>
<td>bandhunī, a female relative</td>
</tr>
<tr>
<td>patu, a wise man</td>
<td>patunī, a wise woman</td>
</tr>
<tr>
<td>dhammaṇṇū, a pious man</td>
<td>dhammaṇṇunī, a pious woman</td>
</tr>
<tr>
<td>dandi, a mendicant</td>
<td>dandinī, a female mendicant</td>
</tr>
<tr>
<td>brahmacārī, one who lives the higher life, a religious student</td>
<td>brahmacārīnī, a woman who lives, etc</td>
</tr>
<tr>
<td>hatthi, an elephant</td>
<td>hatthinī, female elephant</td>
</tr>
</tbody>
</table>

191. Some nouns assume two or more feminine forms.

<table>
<thead>
<tr>
<th>Masc base</th>
<th>Fem base</th>
</tr>
</thead>
<tbody>
<tr>
<td>māṭula, uncle</td>
<td>māṭulāṇī, aunt</td>
</tr>
<tr>
<td>vāruna, Varuna</td>
<td>varunāni</td>
</tr>
<tr>
<td>khattīya, a nobleman</td>
<td>khattīyāṇī, a noblewoman</td>
</tr>
<tr>
<td>ācariya, teacher</td>
<td>ācariyāṇī</td>
</tr>
<tr>
<td>gahapati, householder</td>
<td>gahapatāṇī, householder's wife</td>
</tr>
</tbody>
</table>

Remarks. Note that in gahapati, final ā is dropped before āṇī.
Examples

**Masc base**
- attbákāma one wishing
- to be useful
- kumbhákāra potter

**Fem base**
- atthakāmā atthakāmi
- atthákāmi
- kumbhakara, kumbha
- kāri kumbhakārini
- yakkhī, yakkhinī
- nāgi, nāgini
- mlgi mīgini
- sīhi sīhinī
- hyagghi byaggghini
- kāki kakini
- mānusa 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 ē some in ē

195. Adjectives ending in ē ē and u u form their Feminine by adding ni (189) before which long ē and u 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
Declension of Adjectives in \textit{a}

197 Adjectives in \textit{a} form their Feminine by means of \textit{ā} mostly, some by means of \textit{i}.

198 The Neuter is obtained by adding \textit{n} to the stem.

199 The Masculine is declined like \textit{deva} (122), the Feminine like \textit{kaññā} (127) and the Neuter like \textit{rūpam} (124).

\textit{Feminines in} \textit{i} \textit{are declined like} \textit{nadi} (139)

200 \textbf{DECLENSION OF} \textit{bālā} (\textit{stem}), \textit{FOOLISH}.

\textit{Singular}.

\begin{tabular}{llll}
\textit{Masculine} & \textit{Feminine} & \textit{Neuter} \\
Nom bālo & bālā & bālam \\
Gen bālassa & bālāya & bālassa \\
Dat bālassa, bālāya & bālāya & bālāya, bālāya \\
Acc. bālam & bālam & bālam \\
Ins bālāna & bālāya & bālāna \\
Abl bālā & bālāya & bālā \\
& bālasma & bālasma \\
& bālamhā & bālamhā \\
& bālato & bālato \\
Loc bāle & bālāya & bāle \\
& bālasmiḥ & bālasmiḥ \\
& bālamhi & bālamhi \\
Voc. bāla & bālā & bāla \\
& bāle & bāle \\
\end{tabular}
### Plural

<table>
<thead>
<tr>
<th></th>
<th><strong>Masculine</strong></th>
<th><strong>Feminine</strong></th>
<th><strong>Neuter</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>bālā</td>
<td>bālā</td>
<td>balāni</td>
</tr>
<tr>
<td></td>
<td></td>
<td>bālāyo</td>
<td>bāla</td>
</tr>
<tr>
<td>Gen</td>
<td>bālānam</td>
<td>bālānam</td>
<td>bālānam</td>
</tr>
<tr>
<td>Dat</td>
<td>bālānam</td>
<td>bālānam</td>
<td>bālānam</td>
</tr>
<tr>
<td>Acc.</td>
<td>bāle</td>
<td>bāla</td>
<td>bālāni</td>
</tr>
<tr>
<td>Ins</td>
<td>bālebi</td>
<td>balahi</td>
<td>balebi</td>
</tr>
<tr>
<td></td>
<td>bālebbi</td>
<td>bālabhi</td>
<td>bālabhi</td>
</tr>
<tr>
<td>Abl</td>
<td>bālebi</td>
<td>bālābi</td>
<td>balebi</td>
</tr>
<tr>
<td></td>
<td>balebbi</td>
<td>bālābbi</td>
<td>balebbi</td>
</tr>
<tr>
<td>Loc</td>
<td>balesu</td>
<td>bālāsu</td>
<td>balāsu</td>
</tr>
<tr>
<td>Voc</td>
<td>bala</td>
<td>bāla</td>
<td>balāni</td>
</tr>
<tr>
<td></td>
<td></td>
<td>bālāyo</td>
<td>bāla</td>
</tr>
</tbody>
</table>

### Exercise

**Adjectives declinable like dova kaññā and rūpam**

<table>
<thead>
<tr>
<th></th>
<th><strong>Stam</strong></th>
<th><strong>Masc</strong></th>
<th><strong>Fem</strong></th>
<th><strong>Neut</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>dura</td>
<td>dūro</td>
<td>dūrā</td>
<td>durām</td>
<td></td>
</tr>
<tr>
<td>taruna</td>
<td>tarunā</td>
<td>tarunām</td>
<td>tarunām</td>
<td></td>
</tr>
<tr>
<td>digha</td>
<td>dīgha</td>
<td>rassā</td>
<td>rassam</td>
<td></td>
</tr>
<tr>
<td>rassa</td>
<td>rasso</td>
<td>gambhirā</td>
<td>gambhiram</td>
<td></td>
</tr>
<tr>
<td>gambhira</td>
<td>gambhvero</td>
<td>gambhira</td>
<td>gambhira</td>
<td></td>
</tr>
<tr>
<td>pharusa</td>
<td>pharuso</td>
<td>pharusā</td>
<td>pharusan</td>
<td></td>
</tr>
<tr>
<td>sukkha</td>
<td>sukkbā</td>
<td>sukkbām</td>
<td>sukkbham</td>
<td></td>
</tr>
<tr>
<td>āmaka</td>
<td>āmakā</td>
<td>āmakām</td>
<td>āmakām</td>
<td></td>
</tr>
<tr>
<td>pāpa</td>
<td>pāpa</td>
<td>pāparī</td>
<td>pāparīm</td>
<td></td>
</tr>
<tr>
<td>khema</td>
<td>khemo</td>
<td>khemā</td>
<td>khemām</td>
<td></td>
</tr>
</tbody>
</table>
201. We give here only a few examples of Feminine Adjectives formed by means of i from stems in a
pāpa, 'evil pāpo pāpi-
taruna, young taruno taruni
dīpana, illuminating dīpano dīpani

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

202. Adjective in i (short)

203 Adjectives ending in i are declined like kapi, in the Masculine, and like vani, in the Neuter The Feminine formed by means of ni is declined like nāṭi.

204. DECLENSION OF BHŪRI (STEM) ABUNDANT.

Singular.

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>bhūri</td>
<td>bhūrinī</td>
<td>bhūri</td>
</tr>
<tr>
<td>Gen.</td>
<td>bhūrissa</td>
<td>bhūriniyā</td>
<td>bhūrissa bhūrino</td>
</tr>
<tr>
<td></td>
<td>bhūrino</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat</td>
<td>bhūrissa</td>
<td>bhūriniyā</td>
<td>bhūrissa bhūrino</td>
</tr>
<tr>
<td></td>
<td>bhūrino</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>bhūrim</td>
<td>bhūrinim</td>
<td>bhūrim</td>
</tr>
<tr>
<td>Ins.</td>
<td>bhūrinā</td>
<td>bhūriniyā</td>
<td>bhūrinā-</td>
</tr>
<tr>
<td>Abl</td>
<td>bhūrinā</td>
<td>bhūriniyā</td>
<td>bhūrinā bhūrismā</td>
</tr>
<tr>
<td></td>
<td>bhūrismā</td>
<td>bhūriniyā</td>
<td>bhūrismā bhūrīmha</td>
</tr>
<tr>
<td>Loc</td>
<td>bhūrismīm</td>
<td>bhūriniyā</td>
<td>bhūrismīm bhūrīmhi</td>
</tr>
<tr>
<td>Voc</td>
<td>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 bhuri</td>
<td>bhurini</td>
<td>bhurini</td>
</tr>
<tr>
<td>bhuryo</td>
<td>bhuriniyo</td>
<td>bhuri</td>
</tr>
<tr>
<td>Gen bhurinah</td>
<td>bhurinah</td>
<td>bhurinah</td>
</tr>
<tr>
<td>Dat bhurinam</td>
<td>bhurinam</td>
<td>bhurinam</td>
</tr>
<tr>
<td>Acc bhuri</td>
<td>bhurini</td>
<td>bhurini</td>
</tr>
<tr>
<td>bhuryo</td>
<td>bhuriniyo</td>
<td>bhuri</td>
</tr>
<tr>
<td>Ins bhuriti</td>
<td>bhuriti</td>
<td>bhuriti</td>
</tr>
<tr>
<td>bhuritihi</td>
<td>bhuritihi</td>
<td>bhuritihi</td>
</tr>
<tr>
<td>Abl bhuriti</td>
<td>bhuriti</td>
<td>bhuriti</td>
</tr>
<tr>
<td>bhuritihi</td>
<td>bhuritihi</td>
<td>bhuritihi</td>
</tr>
<tr>
<td>Loc bhuritu</td>
<td>bhuritu</td>
<td>bhuritu</td>
</tr>
<tr>
<td>bhurito</td>
<td>bhurini</td>
<td>bhurini</td>
</tr>
<tr>
<td>Voc bhuri</td>
<td>bhurini</td>
<td>bhurini</td>
</tr>
<tr>
<td>bhurito</td>
<td>bhurito</td>
<td>bhuri</td>
</tr>
</tbody>
</table>

Adjectives in 1 (Long)

A numerous class of masculine adjectives are derived from nouns by means of suffix i (an adjectival suffix not to be confounded with the feminine suffix i (181 2 195)]

Examples

<table>
<thead>
<tr>
<th>Substantives</th>
<th>Adjectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>papa sin</td>
<td>papi, sinful</td>
</tr>
<tr>
<td>dhamma religion</td>
<td>dhammit, religious, pious</td>
</tr>
<tr>
<td>muna pride</td>
<td>muni, proud</td>
</tr>
<tr>
<td>sola sorrow</td>
<td>soli, sorrowful</td>
</tr>
<tr>
<td>roga sickness</td>
<td>rogi, sick</td>
</tr>
<tr>
<td>mal'kha hypocrisy</td>
<td>mal'hi, hypocritical</td>
</tr>
</tbody>
</table>

The masculine is declined like dandi
208. The feminine is formed by adding ŋī, before which final ŋ is shortened; it is declined like nādi.

209. In the neuter final ŋ is shortened to ŋ and is declined like vān.

210. **DECLENSION OF ESI, WISHING.**

<table>
<thead>
<tr>
<th></th>
<th><strong>Singular.</strong></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>Masculine.</strong></td>
<td><strong>Feminine.</strong></td>
<td><strong>Neuter.</strong></td>
</tr>
<tr>
<td>Nom.</td>
<td>esi</td>
<td>esini</td>
<td>esi</td>
</tr>
<tr>
<td>Gen.</td>
<td>esissa</td>
<td>esiniyā</td>
<td>esissa</td>
</tr>
<tr>
<td></td>
<td>esino</td>
<td></td>
<td>esino</td>
</tr>
<tr>
<td>Dat.</td>
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</tr>
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<td>esino</td>
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<tr>
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<td>esi</td>
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<table>
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<tr>
<td>Voc.</td>
<td>esi</td>
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### THE PALI LANGUAGE

**Decline like est**

<table>
<thead>
<tr>
<th>Masculine</th>
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<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>ekāki solitary</td>
<td>ekakini</td>
<td>ekaki</td>
</tr>
<tr>
<td>càri roaming</td>
<td>càrni</td>
<td>càri</td>
</tr>
<tr>
<td>ekakkhi one-eyed</td>
<td>ekakkhini</td>
<td>el akkhi</td>
</tr>
<tr>
<td>macchari niggardly</td>
<td>maccharini</td>
<td>macchari</td>
</tr>
<tr>
<td>surī, wise</td>
<td>sunni</td>
<td>sūri</td>
</tr>
<tr>
<td>jayi victorious</td>
<td>javini</td>
<td>jayi</td>
</tr>
</tbody>
</table>

#### Adjectives in u (short)

211 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 ni?

#### DECLENSION OF GARU (rem.)—HEAVY

**Singular**

<table>
<thead>
<tr>
<th>Masculine</th>
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<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom garu</td>
<td>garunī</td>
<td>garu</td>
</tr>
<tr>
<td>Gen garussa</td>
<td>garunīyā</td>
<td>garussa</td>
</tr>
<tr>
<td>Garuno</td>
<td>garunīyā</td>
<td>garuno</td>
</tr>
<tr>
<td>Dat garussa'</td>
<td>garunīyā</td>
<td>garussa</td>
</tr>
<tr>
<td>Garuno</td>
<td>garunīyā</td>
<td>garuno</td>
</tr>
<tr>
<td>Acc garum</td>
<td>garunimag</td>
<td>garum</td>
</tr>
<tr>
<td>Ins garunā</td>
<td>garunīyā</td>
<td>garunā</td>
</tr>
<tr>
<td>Abl garusnā</td>
<td>garunīyā</td>
<td>garusnā</td>
</tr>
<tr>
<td>Garumhā</td>
<td>garunīyā</td>
<td>garumhā</td>
</tr>
<tr>
<td>Loc garusmih</td>
<td>garunīyā</td>
<td>garusmih</td>
</tr>
<tr>
<td>Garumhi</td>
<td>garunīyā</td>
<td>garumhi</td>
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<tr>
<td>Voc garu</td>
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### Plural

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<th>Neuter</th>
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</thead>
<tbody>
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<td>garūni</td>
</tr>
<tr>
<td></td>
<td>garavo</td>
<td>garuniyō</td>
<td>garū</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
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<td>garunīnām</td>
<td>garūnām</td>
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<tr>
<td><strong>Dat.</strong></td>
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<td>garunīnām</td>
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<td>garunī</td>
<td>garūni</td>
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<tr>
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<td>garavo</td>
<td>garuniyō</td>
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<td><strong>Ins.</strong></td>
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<td>garunīhi</td>
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<tr>
<td></td>
<td>garūbhī</td>
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<td>garūbhī</td>
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<td><strong>Loc</strong></td>
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<td>garunisu</td>
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<td><strong>Voc.</strong></td>
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<td>garunī</td>
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<tr>
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<td>garavo</td>
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</table>

**Decline like garu**

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

215. **Adjectives in ū (long.)**

216. Adjectives in ū form their feminine by means of ū, ū being shortened before ū.

217. They are declined, in the masculine, like sayambhū in the feminine like nādi, and in the neuter like cakkhu.
DECLENSION OF **VUSNESU** WISE.

**Singular**

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
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<tbody>
<tr>
<td><strong>Nom</strong></td>
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<td><strong>VUSNESU</strong></td>
</tr>
<tr>
<td><strong>VUSNESU</strong></td>
<td><strong>VUSNESU</strong></td>
<td><strong>VUSNESU</strong></td>
</tr>
<tr>
<td><strong>Gen</strong></td>
<td><strong>VUSNESU</strong></td>
<td><strong>VUSNESU</strong></td>
</tr>
<tr>
<td><strong>Dat</strong></td>
<td><strong>VUSNESU</strong></td>
<td><strong>VUSNESU</strong></td>
</tr>
<tr>
<td><strong>Acc</strong></td>
<td><strong>VUSNESU</strong></td>
<td><strong>VUSNESU</strong></td>
</tr>
<tr>
<td><strong>Ins</strong></td>
<td><strong>VUSNESU</strong></td>
<td><strong>VUSNESU</strong></td>
</tr>
<tr>
<td><strong>Abl</strong></td>
<td><strong>VUSNESU</strong></td>
<td><strong>VUSNESU</strong></td>
</tr>
<tr>
<td><strong>Loc</strong></td>
<td><strong>VUSNESU</strong></td>
<td><strong>VUSNESU</strong></td>
</tr>
<tr>
<td><strong>Voc</strong></td>
<td><strong>VUSNESU</strong></td>
<td><strong>VUSNESU</strong></td>
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</table>

<table>
<thead>
<tr>
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<th></th>
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</thead>
<tbody>
<tr>
<td><strong>Nom</strong></td>
<td><strong>VUSNESU</strong></td>
<td><strong>VUSNESU</strong></td>
</tr>
<tr>
<td><strong>Dat</strong></td>
<td><strong>VUSNESU</strong></td>
<td><strong>VUSNESU</strong></td>
</tr>
<tr>
<td><strong>Acc</strong></td>
<td><strong>VUSNESU</strong></td>
<td><strong>VUSNESU</strong></td>
</tr>
<tr>
<td><strong>Ins</strong></td>
<td><strong>VUSNESU</strong></td>
<td><strong>VUSNESU</strong></td>
</tr>
<tr>
<td><strong>Abl</strong></td>
<td><strong>VUSNESU</strong></td>
<td><strong>VUSNESU</strong></td>
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<td><strong>Loc</strong></td>
<td><strong>VUSNESU</strong></td>
<td><strong>VUSNESU</strong></td>
</tr>
<tr>
<td><strong>Voc</strong></td>
<td><strong>VUSNESU</strong></td>
<td><strong>VUSNESU</strong></td>
</tr>
</tbody>
</table>
Decline like viṇṇu

in the Masculine, Feminine and Neuter.
niddālu, sleepy  pabhū, powerful
mattāṇṇū, temperate  kataṇṇū, 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, vis., proud</td>
</tr>
<tr>
<td>guna, virtue</td>
<td>gunavā, having virtue, vis., virtuous</td>
</tr>
<tr>
<td>bhoga, wealth</td>
<td>bhogavā, possessing wealth, vis., wealthy</td>
</tr>
<tr>
<td>bala, strength</td>
<td>balavā, possessing strength, vis., strong</td>
</tr>
</tbody>
</table>
**THE PALI LANGUAGE**

6 - **EXAMPLES**

<table>
<thead>
<tr>
<th>Noun</th>
<th>Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>suci, purity</td>
<td>suci, endowed with purity</td>
</tr>
<tr>
<td>sarī thought</td>
<td>sarī, possessed of thought</td>
</tr>
<tr>
<td>khanti patience</td>
<td>khanti, endowed with patience</td>
</tr>
<tr>
<td>hetu, cause</td>
<td>hetu, having a cause</td>
</tr>
<tr>
<td>bandhu relative</td>
<td>bandhu, having a relative</td>
</tr>
</tbody>
</table>

**223.** The Feminine is formed by adding ṭ to either of the bases -mat, mant or -vat vant for instance.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Masculine</th>
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<tbody>
<tr>
<td>gunavat</td>
<td>gunava</td>
<td>gunavati</td>
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<tr>
<td>gunavant</td>
<td>gunavant</td>
<td></td>
</tr>
<tr>
<td>jutimmat</td>
<td>jutima</td>
<td>jutimati</td>
</tr>
<tr>
<td>jutimant</td>
<td>jutimant</td>
<td></td>
</tr>
</tbody>
</table>

**224.** In the Nom, Acc and Voc sing., the Neuter is formed by adding in after va and in the long o being shortened (4, 34) and ni to the stem invant and mant for the Nom, Acc and Voc plural.

<table>
<thead>
<tr>
<th>Stem</th>
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</thead>
<tbody>
<tr>
<td>jutimant</td>
<td>jutimā</td>
<td>jutimani</td>
</tr>
<tr>
<td>gunavant</td>
<td>gunavā</td>
<td>gunavam</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>jutimani</td>
<td>jutimantini</td>
<td>jutimantani</td>
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</table>
225. DECLENSION OF ADJECTIVES IN. AT OR ANT

226. DECLENSION OF MAHĀ (STEM MAHAT, MAHANT)
GREAT, LARGE.

Singular

<table>
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<th></th>
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<th>Neuter.</th>
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<td>mahā'</td>
<td>mahanti</td>
<td>mahā'</td>
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### Plural

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<td><strong>Acc</strong></td>
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<tr>
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<td>mahantibhi</td>
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<tr>
<td></td>
<td>mahantibhi</td>
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</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 gaccham or gacchanto, karam or karanto, pacam or pacanto, are declined like it.

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

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

Exercise.

Decline like maham (stem mahat, mahant) in the Masculine, Feminine and Neuter.

caram, caranto (stem carat, carant) walking, roaming.
bhuñjam, bhuñjanto (stem bhuñjat, bbuñjant) eating.
karam, karanto (stem karat, karant) doing.
saram, saranto (stem sarat, sarant) remembering.
vastam, vastanto (stem vasat, vastant) living.
puccharm, pucchanto (stem: pucchat, pucchant) asking.

227. Declension of Adjectives in Mat or Mant

228. Declension of Dhīmā, Wise.

(Stem: dhimat, dhīmant).

Singular.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
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<td>dhīmantī</td>
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<td>dhimantiyo</td>
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</table>

### Plural

<table>
<thead>
<tr>
<th>Gender</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
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<tbody>
<tr>
<td>Nom</td>
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## Plural

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</tr>
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<tbody>
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<td><strong>Acc</strong></td>
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<tr>
<td></td>
<td>dhīmanti</td>
<td>dhīmantī</td>
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<td>dhīmantīyo</td>
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<td>dhīmā</td>
<td>dhīmantī</td>
<td>dhīmantīyo</td>
</tr>
</tbody>
</table>
Exercises

Decline like dhima

(stem dhima dhimant)

in the Mas. uine Feminine and Neuter
gona (stem gomat gomant) a cattle owner
putuma (stem putuma putumant) having sons
khumuma (stem Thumum it Thumumant) having

stumps

ketumā (stem ketumant ketumant) glorious victorous lit. having banners
ketumā (stem ketumant ketumant) having a cause
cal khumā (stem cal khumant cal khumant) en

lightened

229 Declension of Adjectives in Vato or Vant

Remarks The declension of adjectives in mat,

vant is the same as that of those in mat, want the

only difference being that of course replaces in

throughout

230 DECLENSION OF GUNAVĀ VIRTUOUS

(stem gunavat gunavant)

Singular

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
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<td>gunavantaśa</td>
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### Plural

<table>
<thead>
<tr>
<th></th>
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<th>Neuter</th>
</tr>
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<tbody>
<tr>
<td><strong>Nom.</strong></td>
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<td>gunavantānti</td>
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<tr>
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<td>gunavantānti</td>
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## The Pali Language

### Table of Adjectives

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
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<tr>
<td></td>
<td>gunavā</td>
<td>gunavanti</td>
<td>gunavantiyo</td>
</tr>
</tbody>
</table>

### Notes

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

232 The original stem of आवि and वि is आविन and विन and they therefore belong to the Consonantal declension. वि is used after nouns and आवि after roots.

233 The Feminine is formed by adding the feminine suffix ति before which final long त is shortened ति.

234 In the Neuter final त is shortened in the Nom and Voc singular in the plural before a neuter suffix ति. Final त remains unchanged.

235 वि, unlike मा and वा, expresses possession.

### Examples

<table>
<thead>
<tr>
<th>Noun</th>
<th>Adj Mascl Fem Sing Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>medhā wisdom</td>
<td>medhāvi</td>
</tr>
<tr>
<td>pass to see</td>
<td>passāvī</td>
</tr>
</tbody>
</table>
The declension of these Adjectives presents no difficulty. They are declined in the Masculine like dandi, in the Feminine like nadi and in the Neuter like vāri.

236. NEGATIVE 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 iva or iva for the Comparative, and ittyka, ittyka 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 kaṇṇā and in the Neuter like rūpam

Examples.

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>suci, pure</td>
<td>sucitara, purer</td>
<td>sucitama, purest</td>
</tr>
<tr>
<td>pāpa, evil</td>
<td>pāpatara, more evil</td>
<td>pāpatama, most evil</td>
</tr>
<tr>
<td>omaka, vile</td>
<td>omakatara, viler</td>
<td>omakatama, vilest</td>
</tr>
<tr>
<td>hari, green</td>
<td>haritara, greener</td>
<td>haritama, greenest</td>
</tr>
</tbody>
</table>
Remarks Of the above Comparative and Superlative bases the masculine is, sucitaro sucitama, the feminine, sucitgra sucitama, and the Neuter, sucitaram etc., etc.

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>papa evil</td>
<td>papiya more evil</td>
<td>pa\piti\pa more evil</td>
</tr>
<tr>
<td>khippa quick</td>
<td>khippiya, quicker</td>
<td>khippi\lha quick-est</td>
</tr>
<tr>
<td>khippi\ya, quicker</td>
<td>khippi\l\sa quicker</td>
<td>khippi\l\sa quick-est</td>
</tr>
</tbody>
</table>

239 With many, we should say most, adjectives, suffixes of (238-1) tama \tzama or of (2) iya iy\ya i\lha, i\l\sa may be used interchangeably.

Examples

<table>
<thead>
<tr>
<th>papa\l\ri or papiya</th>
</tr>
</thead>
<tbody>
<tr>
<td>khippa\l\ri or khippiya</td>
</tr>
<tr>
<td>papa\l\ri or papiya, or khippi\l\sa or papi\l\sa, etc</td>
</tr>
</tbody>
</table>

240 The comparatives in iya iy\ya are declined like mano (159)

242 It will be remarked that before iya, iy\ya i\lha and i\l\sa the final vowel of the Positive Adjective is dropped

243 Adjectives formed by means of the possessive suffixes ma (mat) vi (vat) (231) and vi vin (231) drop these suffixes and the vowel which precedes them before iya iy\ya, i\lha and i\l\sa

Examples

(a) gunava + iyo = guna + iyo = gun + iyo = gun\l\yo
Similarly gun\l\l\yo, gun\l\y\yo, gun i\lha etc
(b) medhāvī + iyo = medhā + iyo = medh + iyo = medhiyo.

Similarly: medh-īyyo, medhiyyo, medh-ittha, medhittha, etc.

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

Similarly sat-īyyo=satīyyo, sat-ittha, sātīttha, etc.

244. Tara may be superadded to the Superlative ittha, as pāpitthatara.

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</td>
<td>khippam, quickly</td>
</tr>
<tr>
<td>sukha</td>
<td>sukham, happily</td>
</tr>
<tr>
<td>sigha</td>
<td>sigham, swiftly</td>
</tr>
<tr>
<td>manda</td>
<td>mandam, stupidly</td>
</tr>
</tbody>
</table>

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

ati-khippa, very quick, extremely quick, too quick.
ati-tippasattha, very excellent.
ati-thokha, very little, too little, excessively little.

247. Some Adjectives form their Comparison irregularly.

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>antika, near</td>
<td>nediya, nearer</td>
<td>nedittha, nearest</td>
</tr>
<tr>
<td>bālha, strong</td>
<td>sādhiya, stronger</td>
<td>sādhittha, strongest</td>
</tr>
<tr>
<td>appa, few</td>
<td>kaniya, fewei</td>
<td>kanittha, fewest</td>
</tr>
<tr>
<td>Positive</td>
<td>Comparative</td>
<td>Superlative</td>
</tr>
<tr>
<td>-------------</td>
<td>----------------</td>
<td>----------------</td>
</tr>
<tr>
<td>yuna young</td>
<td>kaniya younger</td>
<td>kanihil, youngest</td>
</tr>
<tr>
<td>yuddhi old</td>
<td>jeyya older</td>
<td>jehlha oldest</td>
</tr>
<tr>
<td>pasattha ex</td>
<td>seyya better</td>
<td>seyllha most excellent, best</td>
</tr>
<tr>
<td>gara, heavy</td>
<td>ganyya hevier</td>
<td>garrlha heaviest</td>
</tr>
</tbody>
</table>

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

249 The noun thus used whether feminine or neuter assumes the form of the Masculine

**Examples**

<table>
<thead>
<tr>
<th>Noun</th>
<th>as Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) dassanam, (neut) looking</td>
<td>ruddadassano kumbhitha n fierce looking crocodile</td>
</tr>
<tr>
<td>(ii) janghā, (fem) leg</td>
<td>dighajanghgo puriso a long legged man</td>
</tr>
<tr>
<td>(iii) pañña (fem) wisdom</td>
<td>mahapañha having great wisdom very wise</td>
</tr>
<tr>
<td>(iv) sīlāṁ (neut) morality</td>
<td>sampannasīlo one who is full of morality moral virtuous</td>
</tr>
<tr>
<td>(v) hattho (masc) hand</td>
<td>chinnahatthena purisena kato done by a man whose hands have been cut off</td>
</tr>
</tbody>
</table>
CHAPTER VIII.

NUMERALS.

The Numerals are as follows:

<table>
<thead>
<tr>
<th>Cardinals</th>
<th>Ordinals</th>
</tr>
</thead>
<tbody>
<tr>
<td>1, eka, one</td>
<td>pathama, first</td>
</tr>
<tr>
<td>2, dve, two</td>
<td>dutiya, second</td>
</tr>
<tr>
<td>3, tayo, three</td>
<td>tatiya, third</td>
</tr>
<tr>
<td>4, cattäro</td>
<td>catuttha, turiya</td>
</tr>
<tr>
<td>5, panca</td>
<td>pañcathath, pañcamasa</td>
</tr>
<tr>
<td>6, cha</td>
<td>chattha, chatthama</td>
</tr>
<tr>
<td>7, satta</td>
<td>sattha, sattama</td>
</tr>
<tr>
<td>8, attha</td>
<td>atthama</td>
</tr>
<tr>
<td>9, nava</td>
<td>navama</td>
</tr>
<tr>
<td>10, dasa, rasa, lasa lara</td>
<td>dasma</td>
</tr>
<tr>
<td>11, ekārasa, ekādasas</td>
<td>ekarasama</td>
</tr>
<tr>
<td>12, bārasa, dvārasa</td>
<td>bārasama</td>
</tr>
<tr>
<td>13, tedasa, terasa, telasa</td>
<td>tedasama</td>
</tr>
<tr>
<td>14, catuddasa, cuddasa, coddasa</td>
<td>catuddasama</td>
</tr>
<tr>
<td>15, pañcadasa</td>
<td>pañcadasama</td>
</tr>
<tr>
<td>pannarasa</td>
<td>pannarasama</td>
</tr>
<tr>
<td>pannatasa</td>
<td></td>
</tr>
<tr>
<td>16, solasa, sorasa</td>
<td>solasama</td>
</tr>
<tr>
<td>17, sattadasa</td>
<td>sattadasama</td>
</tr>
<tr>
<td>sattarasa</td>
<td></td>
</tr>
<tr>
<td>18, atthādasas</td>
<td>atthādasama</td>
</tr>
<tr>
<td>atthārasa</td>
<td></td>
</tr>
<tr>
<td>19, ekūnavisati</td>
<td>ekūnavisatima</td>
</tr>
<tr>
<td>ekūnavisam</td>
<td></td>
</tr>
</tbody>
</table>
### Cardinals

<table>
<thead>
<tr>
<th>Number</th>
<th>Pali</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>visati visam</td>
</tr>
<tr>
<td>21</td>
<td>ekavisati ekavisam</td>
</tr>
<tr>
<td>22</td>
<td>dyavisi</td>
</tr>
<tr>
<td>23</td>
<td>tevisati</td>
</tr>
<tr>
<td>24</td>
<td>catuvisati</td>
</tr>
<tr>
<td>25</td>
<td>pancavisati</td>
</tr>
<tr>
<td>26</td>
<td>chabhvisati</td>
</tr>
<tr>
<td>27</td>
<td>sattabhisati sattuvisati</td>
</tr>
<tr>
<td>28</td>
<td>arthavisam</td>
</tr>
<tr>
<td>29</td>
<td>ekunatimisati ekunatimisam</td>
</tr>
<tr>
<td>30</td>
<td>timatisati timasati</td>
</tr>
<tr>
<td>31</td>
<td>ekatimisati</td>
</tr>
<tr>
<td>32</td>
<td>dvattimisati</td>
</tr>
<tr>
<td>40</td>
<td>cattalisam chattamisam</td>
</tr>
<tr>
<td>50</td>
<td>panahasaa panahasam</td>
</tr>
<tr>
<td>60</td>
<td>saffhi</td>
</tr>
<tr>
<td>70</td>
<td>sattati</td>
</tr>
<tr>
<td>80</td>
<td>asiti</td>
</tr>
<tr>
<td>90</td>
<td>navuti</td>
</tr>
<tr>
<td>100</td>
<td>satam</td>
</tr>
<tr>
<td>200</td>
<td>basatam dvasatam</td>
</tr>
<tr>
<td>1000</td>
<td>sabassath</td>
</tr>
<tr>
<td>10000</td>
<td>dasasahasath</td>
</tr>
<tr>
<td>100000</td>
<td>kasahassama</td>
</tr>
<tr>
<td>1000000</td>
<td>koṭṭam</td>
</tr>
</tbody>
</table>

### Ordinals

<table>
<thead>
<tr>
<th>Number</th>
<th>Pali</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>visatima</td>
</tr>
<tr>
<td>21</td>
<td>ekavisatima</td>
</tr>
<tr>
<td>22</td>
<td>dvavisatima</td>
</tr>
<tr>
<td>23</td>
<td>tevisatima</td>
</tr>
<tr>
<td>24</td>
<td>catuvisatima</td>
</tr>
<tr>
<td>25</td>
<td>pancavisatima</td>
</tr>
<tr>
<td>26</td>
<td>chabhvisatima</td>
</tr>
<tr>
<td>27</td>
<td>sattabhisatima sattuvisatima</td>
</tr>
<tr>
<td>28</td>
<td>arthavisatima</td>
</tr>
<tr>
<td>29</td>
<td>ekunatimisatima ekunatimisatim</td>
</tr>
<tr>
<td>30</td>
<td>timatisatima timasatima</td>
</tr>
<tr>
<td>31</td>
<td>ekatimisatima</td>
</tr>
<tr>
<td>32</td>
<td>dvattimisatima</td>
</tr>
<tr>
<td>40</td>
<td>cattalisatima cattamisatim</td>
</tr>
<tr>
<td>50</td>
<td>panahasama</td>
</tr>
<tr>
<td>60</td>
<td>saṭṭhima</td>
</tr>
<tr>
<td>70</td>
<td>sattatima</td>
</tr>
<tr>
<td>80</td>
<td>asitima</td>
</tr>
<tr>
<td>90</td>
<td>navutima</td>
</tr>
<tr>
<td>100</td>
<td>satama</td>
</tr>
<tr>
<td>200</td>
<td>basatama dvasatama</td>
</tr>
<tr>
<td>1000</td>
<td>sabassatama</td>
</tr>
<tr>
<td>10000</td>
<td>dasasahasatama</td>
</tr>
<tr>
<td>100000</td>
<td>kasahassatama</td>
</tr>
<tr>
<td>1000000</td>
<td>koṭṭima</td>
</tr>
</tbody>
</table>
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 mānusini, 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. DECLENSION 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 ekissāya</td>
<td>ekassā</td>
</tr>
<tr>
<td>Dat. ekassa</td>
<td>ekissā eksisāya</td>
<td>ekassā</td>
</tr>
<tr>
<td>Acc. ekam</td>
<td>ekam</td>
<td>ekam</td>
</tr>
<tr>
<td>Ins ekena</td>
<td>ekāya</td>
<td>ekena</td>
</tr>
<tr>
<td>Abl. ekasmā</td>
<td>ekāya</td>
<td>ekasmā</td>
</tr>
<tr>
<td>Loc ekasmiṁ</td>
<td>ekāya</td>
<td>ekasmiṁ</td>
</tr>
<tr>
<td>Voc. eka</td>
<td>eke</td>
<td>eka</td>
</tr>
<tr>
<td>Abl. ekamhā</td>
<td>ekāya</td>
<td>ekamhā</td>
</tr>
<tr>
<td>Loc ekamhi</td>
<td>ekissam</td>
<td>ekamhi</td>
</tr>
<tr>
<td>Voc. eka</td>
<td>eke</td>
<td>eka</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>eke</td>
<td>eka</td>
</tr>
<tr>
<td>Gen</td>
<td>ekesarih</td>
<td>ekasarih</td>
</tr>
<tr>
<td>Dat</td>
<td>ekesarih</td>
<td>ekasarih</td>
</tr>
<tr>
<td>Acc</td>
<td>eke</td>
<td>ekäyo</td>
</tr>
<tr>
<td>Ins</td>
<td>ekehi</td>
<td>ekahi</td>
</tr>
<tr>
<td>Abl</td>
<td>ekehi</td>
<td>ekähi</td>
</tr>
<tr>
<td>Loc</td>
<td>ekasu</td>
<td>ekäsu</td>
</tr>
<tr>
<td>Voc</td>
<td>eke</td>
<td>ekäyo</td>
</tr>
</tbody>
</table>

Remark: The above declension is chiefly pronominal. (See Pronouns Chapter 14)

256. DECLENSION OF TAYO THREE

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>tayo</td>
<td>tisso</td>
</tr>
<tr>
<td>Gen</td>
<td>tinnaññi</td>
<td>tisaññi</td>
</tr>
<tr>
<td>Dat</td>
<td>tinnaññi</td>
<td>tisaññi</td>
</tr>
<tr>
<td>Acc</td>
<td>tayo</td>
<td>tisso</td>
</tr>
<tr>
<td>Ins</td>
<td>tih</td>
<td>tihí</td>
</tr>
<tr>
<td>Abl</td>
<td>tih</td>
<td>tihí</td>
</tr>
<tr>
<td>Loc</td>
<td>tisu</td>
<td>tisu</td>
</tr>
</tbody>
</table>
### Declension of Cattāro, Caturu, Four

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>cattāro</td>
<td>catasso</td>
<td>cattāri</td>
</tr>
<tr>
<td></td>
<td>caturu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>catunnam</td>
<td>catassannam</td>
<td>catunnam</td>
</tr>
<tr>
<td></td>
<td>cattassam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat</td>
<td>catunnam</td>
<td>catassam</td>
<td>catunnam</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>cattāro</td>
<td>catasso</td>
<td>cattāri</td>
</tr>
<tr>
<td></td>
<td>caturu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ins.</td>
<td>catubbhi</td>
<td>catubbhi</td>
<td>catubbhi</td>
</tr>
<tr>
<td></td>
<td>catūhi</td>
<td>catūhi</td>
<td>catūhi</td>
</tr>
<tr>
<td></td>
<td>catūbhi</td>
<td>catūbhi</td>
<td>catūbhi</td>
</tr>
<tr>
<td>Abl</td>
<td>catubbhi</td>
<td>catubbhi</td>
<td>catubbhi</td>
</tr>
<tr>
<td></td>
<td>catūhi</td>
<td>catūhi</td>
<td>catūhi</td>
</tr>
<tr>
<td></td>
<td>catūbhi</td>
<td>catūbhi</td>
<td>catūbhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>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 trikumbhanagaram, 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
catuparisām, the four assemblies
caturangī (catu. r. angī), having four divisions.
caturasso (catu. r. asso), having four corners, quadrangular.
The Dunt has completely disappeared in Pali; the only two vestiges that have come down to us being dve or duve; two, and uhho 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.

Dve or duve and uhho are of the three genders and used in the plural only.

<table>
<thead>
<tr>
<th>Case</th>
<th>dve two</th>
<th>uhho both</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>dve</td>
<td>uhho</td>
</tr>
<tr>
<td>Gen</td>
<td>duvinnam</td>
<td>uhbhinnam</td>
</tr>
<tr>
<td>Du</td>
<td>duvinnam</td>
<td>uhbhinnam</td>
</tr>
<tr>
<td>Acc</td>
<td>dve</td>
<td>uhho</td>
</tr>
<tr>
<td>Ins</td>
<td>dvibli</td>
<td>uhbhohi, uhbhobhi</td>
</tr>
<tr>
<td>Abi</td>
<td>dvibli</td>
<td>uhbhohi, uhbihhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>dvsu</td>
<td>uhheh, uhvichhi</td>
</tr>
</tbody>
</table>

261 (a) The base of dve duve in composition is dvi, and also d1, du, and dve.

dviyo twice born a brahmin
dvijivho double-tongued a snake
dvipo drinking twice an elephant
dipako two legged a hiped
diguna two fold
duvirih, of two kinds
dvebhûmakho 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

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

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

(c) bā is similarly used as a base.
bārasa, hādasa, twelve
bāvisati, twenty-two

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

Nom. pañca
Gen. pañcannam
Dat. pañcannam
Acc pañca
Ins pañcahi
Abl. pañcahi
Loc pañcasu

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, cha</td>
<td>channam</td>
<td>chahí</td>
<td>chasu</td>
<td></td>
</tr>
<tr>
<td>seven, satta</td>
<td>sattannam</td>
<td>sattahí</td>
<td>sattasu</td>
<td></td>
</tr>
<tr>
<td>eight, attha</td>
<td>atthannam</td>
<td>atthahí</td>
<td>atthasu</td>
<td></td>
</tr>
<tr>
<td>nine, nava</td>
<td>navannam</td>
<td>navahí</td>
<td>navasu</td>
<td></td>
</tr>
<tr>
<td>ten, dasa</td>
<td>dasannam</td>
<td>dasahí</td>
<td>dasasu</td>
<td></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 50 paññasa pannasa
   30, timsati, timsa 60 saṭṭhi
   40 cattalisa cattalisa 70 sattati
   cattārīsa, tālisa talisa 80, asati
   90 navuti

267 The numerals ending in 1 are declined like the feminines in : (jāti ratti)

268 Those in a take in the Nom sometimes the form in a like kañña but usually they assume in the Nom the neuter form in aṁ.

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

**DECLENSION OF VISATI, 20.**

<table>
<thead>
<tr>
<th>Nom and Voc</th>
<th>Acc</th>
<th>Gen and Dat</th>
<th>Ins and Abl</th>
<th>Loc</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>1st form</em></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>visam visa</td>
<td>visam</td>
<td>visaya</td>
<td>visāya</td>
<td>visāya</td>
</tr>
<tr>
<td><em>2nd form</em></td>
<td>visati</td>
<td>visatilīḥ</td>
<td>visatīlaya</td>
<td>visatīyā</td>
</tr>
</tbody>
</table>
<pre><code>                          |              |              | visatīyartha |
</code></pre>
Remark. Numerals in 1 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 + āna, deficient by) is prefixed to the decades, as

ekūnavisati, 19, viz., 20 deficient by one
ekūnatimsa, 29, viz., 30 deficient by one, etc.

271. The very high numerals as, koti ten millions; pakoti, 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 rūpam (124)

273 (II) ORDINALS.

274 The Ordinals are formed from the Cardinals, from 5 upwards by means of the suffix ma

<table>
<thead>
<tr>
<th>Cardinal</th>
<th>Ordinal</th>
</tr>
</thead>
<tbody>
<tr>
<td>5, paṇca</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, attha</td>
<td>atthama, 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, chattha, chatthama
7th, satta, sattama
276 From 5 upwards the Ordinals form their feminine by means of suffix ṭ (181, 2) and their neuter is formed in am. They are therefore declined like deva, kasīnā and rūpam.

**Examples**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>pañcamo</td>
<td>pañcami</td>
<td>pañcamam</td>
</tr>
<tr>
<td>chatthamo</td>
<td>chatthami</td>
<td>chatthamam</td>
</tr>
<tr>
<td>sattamo</td>
<td>sattami</td>
<td>sattamam</td>
</tr>
<tr>
<td>atthamo</td>
<td>atthami</td>
<td>atthamam</td>
</tr>
</tbody>
</table>

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-

- ekarasā 11th or ekārasama 11th
- pañcadasa, 15th or pañcadasama 15th
- catuvīsatī 24th or catuvīsatima 24th

etc.

278 The first four Ordinals are as follows

<table>
<thead>
<tr>
<th>Masc Nom</th>
<th>Fem Nom</th>
<th>Neut Nom.</th>
</tr>
</thead>
<tbody>
<tr>
<td>paṭhamo</td>
<td>paṭhama</td>
<td>paṭhamam</td>
</tr>
<tr>
<td>dutiyo</td>
<td>dutiya</td>
<td>dutiyam</td>
</tr>
<tr>
<td>tatiyo</td>
<td>tatīvā</td>
<td>tatiyam</td>
</tr>
<tr>
<td>catuttho</td>
<td>catuttha</td>
<td>catuttham</td>
</tr>
</tbody>
</table>

**Remark** They are consequently declined like deva, kasīnā and rūpam.
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 guna, 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.

dasagunam, 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, kāññā and rūpam.

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

bahudhā, in many ways

anekadadhā, in more than one way.
Distributive adverbs are formed from numerals by means of suffix so (Sansk. cas).

**Examples**

ekaso, one by one
pañcaso five by five

From, khattum multiplicative adverbs are formed

**Examples**

dvikkhattum twice
sattakkhattum, seven times
satasaḥassakkhattum one hundred thousand times

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

**Examples**

catuṣka, 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
dvīka, duka, consisting of two a pair
tīka taya tayi consisting of three a triad, etc.

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

**Examples**

sakīm passanto seeing (him) once
sakīt 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> mamī, me</td>
<td>amhe, us</td>
</tr>
<tr>
<td>mamamī, 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                      Plural

Ins  mayā, me, by me            amhebhī, by us
    no, by us

Abl  maya me, from me          amhebhī, from us
    no, from us

Loc. maya, in, on, upon me    amhesu, in, on, upon us
    asmāsu, in, on, upon us

Remarks (a) The singular base of aham is mad 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 ma (See Pronominal Derivation at the end of the present chapter.)

(b) The form me of the Con., Dat., Ins., Abl. 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 amhād.

290. DECLENSION OF TVĀM, THOU OF ALL GENDERS

Singular                      Plural

Nom  tvām, thou               tumhe, you
     tuvām, thou
     tam, thou
### Singular

<table>
<thead>
<tr>
<th>Case</th>
<th>Plural</th>
<th>Pronoun</th>
<th>Case</th>
<th>Plural</th>
<th>Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen</td>
<td>tava, thy, thine</td>
<td>tumhākam, your, yours</td>
<td>tava, thy, thine</td>
<td>tumhākam, your, yours</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tavam, thy, thine</td>
<td>tumham, your, yours</td>
<td>tavam, thy, thine</td>
<td>tumham, your, yours</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tuyham, thy, thine</td>
<td>vo, your, yours</td>
<td>tuyham, thy, thine</td>
<td>vo, your, yours</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tumham, thy, thine</td>
<td>tumham, thy, thine</td>
<td>tumham, thy, thine</td>
<td>tumham, thy, thine</td>
<td></td>
</tr>
<tr>
<td></td>
<td>te, thy, thine</td>
<td>te, thy, thine</td>
<td>te, thy, thine</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>
<td>tava, to thee, for thee</td>
<td>tumhākam, to you, for you</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tavam, to thee, for thee</td>
<td>tumham, to you, for you</td>
<td>tavam, to thee, for thee</td>
<td>tumham, to you, for you</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tuyham, to thee for thee</td>
<td>vo, to you, for thee</td>
<td>tuyham, to thee for thee</td>
<td>vo, to you, for thee</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tumham, to, thee, for thee</td>
<td>tumham, to, thee, for thee</td>
<td>tumham, to, thee, for thee</td>
<td>tumham, to, thee, for thee</td>
<td></td>
</tr>
<tr>
<td></td>
<td>te, to thee, for thee</td>
<td>te, to thee, for thee</td>
<td>te, to thee, for thee</td>
<td>te, to thee, for thee</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>tavam, thee</td>
<td>tumhe, you</td>
<td>tavam, thee</td>
<td>tumhe, you</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tam, thee</td>
<td>tumnākam, you</td>
<td>tam, thee</td>
<td>tumnākam, you</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tuvam, thee</td>
<td>vo, you</td>
<td>tuvam, thee</td>
<td>vo, you</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tvam, thee</td>
<td>tvam, thee</td>
<td>tvam, thee</td>
<td>tvam, thee</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tyam, thee</td>
<td>tyam, thee</td>
<td>tyam, thee</td>
<td>tyam, thee</td>
<td></td>
</tr>
<tr>
<td>Ins.</td>
<td>tvāyā, by thee</td>
<td>tumhehi, by you</td>
<td>tvāyā, by thee</td>
<td>tumhehi, by you</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tayā, by thee</td>
<td>tumhehi, by you</td>
<td>tayā, by thee</td>
<td>tumhehi, by you</td>
<td></td>
</tr>
<tr>
<td></td>
<td>te, by thee</td>
<td>vo, by you</td>
<td>te, by thee</td>
<td>vo, by you</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>tvāyā, from thee</td>
<td>tumhehi, from you</td>
<td>tvāyā, from thee</td>
<td>tumhehi, from you</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tayā, from thee</td>
<td>tumhehi, from you</td>
<td>tayā, from thee</td>
<td>tumhehi, from you</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tvamhā, from thee</td>
<td>vo, from you</td>
<td>tvamhā, from thee</td>
<td>vo, from you</td>
<td></td>
</tr>
<tr>
<td></td>
<td>te, from thee</td>
<td>te, from thee</td>
<td>te, from thee</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>
<td>tvayi, in, on, upon thee</td>
<td>tumhesu, in, on, upon you</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tayi, in, on, upon thee</td>
<td>tayi, in, on, upon thee</td>
<td>tayi, in, on, upon thee</td>
<td>tayi, in, on, upon thee</td>
<td></td>
</tr>
</tbody>
</table>
Remarks (a) The bases are ta and ta (sometimes lengthened to ta) in the singular

(b) tumha (tumhad) is the plural base

(c) te like me of him 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 (H) 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</td>
<td>ta</td>
</tr>
<tr>
<td>Gen</td>
<td>tassa</td>
</tr>
<tr>
<td>Dat</td>
<td>tassa</td>
</tr>
<tr>
<td>Acc</td>
<td>tam</td>
</tr>
<tr>
<td>Ins</td>
<td>tena</td>
</tr>
<tr>
<td>Abl</td>
<td>tasmā, tamhī</td>
</tr>
<tr>
<td>Loc</td>
<td>tasmuh tamhī</td>
</tr>
<tr>
<td></td>
<td>tesamh tesanam</td>
</tr>
<tr>
<td></td>
<td>tesamh tesanam</td>
</tr>
<tr>
<td></td>
<td>te</td>
</tr>
<tr>
<td></td>
<td>tehi, tebhi</td>
</tr>
<tr>
<td></td>
<td>tehi tebhi</td>
</tr>
<tr>
<td></td>
<td>tesu</td>
</tr>
</tbody>
</table>

293 Feminine

sā, she this that

<table>
<thead>
<tr>
<th>Nom</th>
<th>Gen</th>
</tr>
</thead>
<tbody>
<tr>
<td>tassā</td>
<td>tussa</td>
</tr>
<tr>
<td>sā</td>
<td>tāya</td>
</tr>
<tr>
<td>tassāya</td>
<td>tussāra</td>
</tr>
<tr>
<td>Dat</td>
<td>tussāra</td>
</tr>
<tr>
<td>主义者</td>
<td>tussāra</td>
</tr>
<tr>
<td>我</td>
<td>我</td>
</tr>
<tr>
<td>仅</td>
<td>仅</td>
</tr>
</tbody>
</table>
### Singular

<table>
<thead>
<tr>
<th>Case</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc</td>
<td>tam</td>
</tr>
<tr>
<td>Ins</td>
<td>tāya</td>
</tr>
<tr>
<td>Abl</td>
<td>tāya</td>
</tr>
<tr>
<td>Loc</td>
<td>tassam</td>
</tr>
<tr>
<td></td>
<td>tissam</td>
</tr>
<tr>
<td></td>
<td>tāyam</td>
</tr>
</tbody>
</table>

294. **Neuter**

tam, it, this, that

<table>
<thead>
<tr>
<th>Case</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tam, tad</td>
</tr>
<tr>
<td>Gen.</td>
<td>tassa</td>
</tr>
<tr>
<td>Dat.</td>
<td>tassa</td>
</tr>
<tr>
<td>Acc.</td>
<td>tam, tad</td>
</tr>
<tr>
<td>Ins.</td>
<td>tena</td>
</tr>
<tr>
<td>Abl.</td>
<td>tasmā, tamhā</td>
</tr>
<tr>
<td>Loc.</td>
<td>tasmīm, tamhī</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>tānī</td>
</tr>
<tr>
<td></td>
<td>tesām, tesānam</td>
</tr>
<tr>
<td></td>
<td>tesam, tesānam</td>
</tr>
<tr>
<td></td>
<td>tānī</td>
</tr>
<tr>
<td></td>
<td>tehī, tebhi</td>
</tr>
<tr>
<td></td>
<td>tehī, tebhi</td>
</tr>
<tr>
<td></td>
<td>tesu</td>
</tr>
</tbody>
</table>

**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, asmīm*, in the Feminine too, for the Gen., Dat., and Loc. singular *assā, assam* (Loc.)

(b) In the Neuter, the form *tad* is used mostly in compound words, as *tad (=tam) karo = 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
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,

\[\text{tam khāḍāpessāmi nan 'ti I'll make you eat him (viz, a monkey previously mentioned)}\]

297 DEMONSTRATIVE PRONOUNS.

298 DECLENSION OF ESO, ESĀ, 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 t 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

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Plural</th>
</tr>
</thead>
</table>
| Dat  | assa   | imesanam, ime
csanam, esanam |
| Acc  | imath  | ime                     |
| Ins  | anena  | imehi imeblh            |
|      | imini  | elhi eblhi              |
| Abl  | asama  | imehi imeblh            |
|      | imamsa | elhi eblhi              |
| Loc  | asmari | imesu equi              |
|      | imamsati |                     |

## Feminine

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>an ini</td>
<td>imi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>imavo</td>
</tr>
<tr>
<td>Gen</td>
<td>assa</td>
<td>imisasamam</td>
</tr>
<tr>
<td></td>
<td>assa</td>
<td>imisasamati</td>
</tr>
<tr>
<td></td>
<td>imissaya</td>
<td>imissa</td>
</tr>
<tr>
<td></td>
<td>imaya</td>
<td></td>
</tr>
<tr>
<td>Dat</td>
<td>assaya</td>
<td>imisasamam</td>
</tr>
<tr>
<td></td>
<td>assa</td>
<td>imisasanam</td>
</tr>
<tr>
<td></td>
<td>imissaya</td>
<td>imissa</td>
</tr>
<tr>
<td></td>
<td>imaya</td>
<td></td>
</tr>
<tr>
<td>Acc</td>
<td>imath</td>
<td>ima</td>
</tr>
<tr>
<td></td>
<td></td>
<td>imayo</td>
</tr>
<tr>
<td>Ins</td>
<td>imaya</td>
<td>imahi</td>
</tr>
<tr>
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<td>assa</td>
<td>imāblhi</td>
</tr>
<tr>
<td>Abl</td>
<td>imaya</td>
<td>imūhi</td>
</tr>
<tr>
<td></td>
<td>assa</td>
<td>imūbhi</td>
</tr>
<tr>
<td>Loc</td>
<td>asam</td>
<td>imāsu</td>
</tr>
<tr>
<td></td>
<td>imissam</td>
<td>imissa</td>
</tr>
<tr>
<td></td>
<td>assu</td>
<td>imissus</td>
</tr>
<tr>
<td></td>
<td></td>
<td>imāya</td>
</tr>
</tbody>
</table>
### Neuter

#### Singular

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
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#### Remarks

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

(b) *Ayam* is used substantively as well as pro-nominally.

### Masculine

#### Declension of *asu*, that

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<tbody>
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### THE PALI LANGUAGE

#### Singular

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#### Plural

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#### Feminine

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#### Veuter

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### Neuter

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<tr>
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<td>imesam, imesānam</td>
</tr>
<tr>
<td>Acc</td>
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**Remarks**
(a) The student will remark that the declension of *ayam* is based on two stems *a* and *i*.

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

### Declension of Asu, That

<table>
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<tr>
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<tbody>
<tr>
<td>Nom.</td>
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### THE PARI LANGUAGE

#### Singular

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<td>amu amuyo</td>
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#### Feminine

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</thead>
<tbody>
<tr>
<td>Nom</td>
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#### Venter

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<tr>
<td>Gen</td>
<td>amussa, adussa</td>
<td>amusanam amusanam</td>
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</table>
### 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*.

### RELATIVE PRONOUNS

#### DECLENSIONS OF YO, YA, YAM

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

<table>
<thead>
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<tbody>
<tr>
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<td>Gen</td>
<td>yassa</td>
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<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>--------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Dat  yassa</td>
<td>yesam</td>
</tr>
<tr>
<td>Acc  yañh</td>
<td>ye</td>
</tr>
<tr>
<td>Ins.  yena</td>
<td>yebhi</td>
</tr>
<tr>
<td>Abl  yasma</td>
<td>yehi</td>
</tr>
<tr>
<td>Loc  yismithi</td>
<td>yebhi</td>
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<td>yamhi</td>
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</table>

**313 Feminine yā she she who whoever what**

<table>
<thead>
<tr>
<th>Nom  yā</th>
<th>yō yayo</th>
</tr>
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<tbody>
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<td>Dat  yaya yassu</td>
<td>yāsari</td>
</tr>
<tr>
<td>Acc  yām</td>
<td>yō yayo</td>
</tr>
<tr>
<td>Ins  yaya</td>
<td>yahi yabhi</td>
</tr>
<tr>
<td>Abl  yaya</td>
<td>yahi yābhi</td>
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<tr>
<td>Loc  yāyam yassari</td>
<td>yasu</td>
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</table>

**314 Neuter yam it which that which**

<table>
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<th>yāmi</th>
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<td>yesari</td>
</tr>
<tr>
<td>Acc  yam yad</td>
<td>yāmi</td>
</tr>
<tr>
<td>Ins  yena</td>
<td>yebhi yebhi</td>
</tr>
<tr>
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<td>Loc  yismithi yamhi</td>
<td>vesu</td>
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</table>

**Remarks** *(a)* For the sake of greater emphasis the Personal Pronouns and also so ayam; and eso are used pleonastically with yo
(b) Yo is used with koci (323), in the three Genders, as yo koci, yena kenaci, yam kinci, 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?

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<td>kesa, ke</td>
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<td></td>
<td>ke</td>
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317 Feminine, kā, who? what?

<table>
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Neuter, *kim*, what?

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<tr>
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<td><em>kim</em></td>
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<td><em>kimhi</em></td>
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<td></td>
<td><em>kasmim</em>, <em>kamhi</em></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* (*cīd*) *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 *KOCl*, *KACI* AND *KAñCI*

323 Masculine *koci* any, some anyone

<table>
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<th>Plural</th>
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<tbody>
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<tr>
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<td><em>kassic</em></td>
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<tr>
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<tr>
<td></td>
<td><em>kañci</em></td>
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### Singular vs. Plural

<table>
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<th>Feminine</th>
<th>Neuter</th>
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<tr>
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<td>kinci</td>
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<td>kasmıńći, kamhıcı</td>
<td>kesücü</td>
<td>kinci, any, some, anything</td>
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<td>kismıńći, kimhıcı</td>
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<td>kinci</td>
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<td>kahici</td>
<td>kinci</td>
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</tr>
</tbody>
</table>

**325 Neuter, kinci, any, some, anything**

The Neuter is declined like the Masculine except...  

<table>
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<th>Case</th>
<th>Neuter</th>
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</tr>
</tbody>
</table>

**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**

- kuhum, where? **kuhińci**, **kuhińcanam**, anywhere.
- kudā, when? **kudācanam**, ever, sometimes
- kadā, when? **kadācı**, sometimes
OTHER PRONOUNS.

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

329 In composition the bases are *attā* *atūmā* and *tūma*.

330 *Sayam*, oneself by oneself and *gāmam*, self both indeclinable are often used as Reflexive Emphatic Pronouns.

331 *Attā* *atūmā* and *tūma* 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. *Āvuso* is indeclinable.
Possessive Pronouns

336 A few Possessive Pronouns are formed from the bases of the first and second Personal Pronouns by means of suffixes ḫya and ṛ, the vowel of the bases being sometimes lengthened before ṛ.

<table>
<thead>
<tr>
<th>Base</th>
<th>Possessive Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>mad (289, a)</td>
<td>mādiya, mine, my, my own</td>
</tr>
<tr>
<td>mam (289, a)</td>
<td>māmakā, mamaka, mine, my, my own</td>
</tr>
<tr>
<td>amhad (289, d)</td>
<td>amhadiya, ours, our own</td>
</tr>
<tr>
<td>tad (290, a)</td>
<td>tādiya, thine, thy, thy own</td>
</tr>
<tr>
<td>tava (Gen)</td>
<td>tavaka, thine, thy, thy own</td>
</tr>
</tbody>
</table>

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 ḍeva, kaṅṅā and ṛaṇam.

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 (dī), disa, disaka, rīsa, tara, tama, ka

(b) dā, dānī, tra, tha, thā, tham, ti, to, va (vat), rahī, ham, ha, him, va, vam, 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

ADJECTIVES

339. di (di) disa, disaka and risa express likeness, resemblance, the vowel of the stem being lengthened before them.

EXAMPLES

Pronominal base  

\[ \text{Adjective} \]

\[ m\text{h} (289, a) \text{mad}i \text{m}a\text{d}i \text{mad}isa \text{ma}risa, \text{like me, such as I} \]

\[ t\text{a} (290, a) t\text{a}di, \text{ta}disa, \text{ta}disaka \text{like him, like that such} \]

\[ a\text{mha} (289, d) \text{am}h\text{a}disa \text{like us} \]

\[ t\text{umha} (290, b) \text{um}h\text{a}disa \text{like you} \]

\[ i (307, a) \text{id}i \text{id}i \text{id}isa, \text{idishaka like this such as this} \]

\[ e (304) \text{et}i \text{et}i \text{et}isa, \text{etrisa like this such as this} \]

\[ e\text{ta} (298, 302) \text{et}adisa \text{et}arisa \text{such as this or that such} \]

\[ k\text{i} (318 a b) \text{kind}, \text{kid}i \text{kidisa, kidrisa like what? of what kind?} \]

40. The suffix dikkha has the same meaning as disa etc. It is obtained by assimilation from the Sanskrit drksa. Hence we have also the forms:

\[ \text{tadikkha = tadisa} \]

\[ \text{kidikkha = kidisa} \]

\[ \text{etdikkha = etdisa} \]

\[ \text{idikkha = iddisa etc} \]

341. In \text{et}i \text{etdisa etc} the stem is strengthened (103) in \text{idisa 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 as, for instance knobaka, 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 tāvata 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.
ettaka, so great, so much, so many.
ettaka, =*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 Sanskrit 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 etam), in ettavāla, = etānt, the consonant of the base is doubled

(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 da, dām rain express time

Examples

Pronominal base Adverb
ka (318, a) karahi kada when
i (307 a) idami now at this time
ta (290 a) tarahi tada tadani then, at that time
eta (298, 302) etarahi now

346 to trī, thn dhau, hnh hnh 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 kuhām where? whither? wherein?
kuhīm in what place?
ya (314, d) yatra, yattha where, wherein, whither
ya yato from what
ye (304) ettha, here, herein
a (307, a) atra, atthn here
tha (290 a) tattha tntra tahām tahīm, there, thither
Pronominal base  Adverb.

<table>
<thead>
<tr>
<th>Pronominal base</th>
<th>Adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>ta</td>
<td>tato, thence, from that place.</td>
</tr>
<tr>
<td>i (307, a)</td>
<td>idha, idha, here, in this place.</td>
</tr>
<tr>
<td>i</td>
<td>itto, hence, from this place.</td>
</tr>
<tr>
<td>eta (298, 302)</td>
<td>etto, (through etato 343), hence.</td>
</tr>
</tbody>
</table>

347. thā, va, vam, tham, ti form adverbs of manner.

<table>
<thead>
<tr>
<th>Pronominal base</th>
<th>Adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>tathā</td>
<td>thus, so, like that.</td>
</tr>
<tr>
<td>katham</td>
<td>how?</td>
</tr>
<tr>
<td>ittham</td>
<td>thus, in this manner.</td>
</tr>
<tr>
<td>iva</td>
<td>like this, as, as it were.</td>
</tr>
<tr>
<td>itti</td>
<td>thus, in this manner</td>
</tr>
<tr>
<td>eva</td>
<td>evam, so, just so</td>
</tr>
<tr>
<td>yathā</td>
<td>as, like.</td>
</tr>
</tbody>
</table>

348. Another suffix va, from vat (=Sansk, vat), forms adverbs of time and cause from the pronominal bases ta, 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

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

**Pronominal base**  
\[ \text{eta} \quad (298) \]  
\[ \text{ki} \quad (318 \ a) \]

**Adverb**  
\[ \text{etāvāta, to that extent} \]  
\[ \text{kiṭṭaṇīvāta, to what extent?} \]

349. It has been seen that by adding \( \text{ka} \) to these forms we obtain adjectives of cognate meaning.

350. The suffix \( di \), expressing condition is found only in \( jādi \) 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

\( (310 \ c) \)

- **Ubbaya,** both

- **Itara,** other, different

- **Aññatara,** one a certain, another

- **Pubba,** first, former

- **Apara,** subsequent, other

- **Uttara,** upper, higher

- **Vissa,** all

- **Asuka,** so and so, such
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 Pali, and is very extensively used
(4) The *Perfect* originally an indefinite past This tense is of very rare occurrence
(5) The *Future* expressing future time in general and its preterite
(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 Participles 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.

(2) 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 Tenses;
(b) The Conditional and
(c) The Future Participle

36. 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 tense are not seldom interchangeable their bases.

365. 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

360. 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
Roots.

ku, to make a sound  (\( \sqrt{ku} + a = \)) kava
khī, to govern  (\( \sqrt{khī} + a = \)) 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

<table>
<thead>
<tr>
<th>Roots</th>
<th>Bases</th>
</tr>
</thead>
<tbody>
<tr>
<td>thā, to stand</td>
<td>titthā</td>
</tr>
<tr>
<td>dā, to give</td>
<td>dadā</td>
</tr>
<tr>
<td>dhā, to hold</td>
<td>dadhā</td>
</tr>
<tr>
<td>hā, to forsake</td>
<td>jahā</td>
</tr>
<tr>
<td>hū, to sacrifice</td>
<td>juho</td>
</tr>
</tbody>
</table>

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) \( V \) is generally reduplicated by \( u \).
(7) A long vowel is shortened in the reduplicated syllable. That is

<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—d)</td>
</tr>
<tr>
<td>da, to give</td>
<td>(Rule 372, 3, 7—d)</td>
</tr>
<tr>
<td>hit, to cure</td>
<td>(Rule 372, 3, 7—d)</td>
</tr>
<tr>
<td>gam, to go</td>
<td>(Rule 372, 2, 7—d)</td>
</tr>
<tr>
<td>khan, to dig</td>
<td>(Rule 372, 3, 7—d)</td>
</tr>
<tr>
<td>har, to bear</td>
<td>(Rule 372, 4, 7—d)</td>
</tr>
<tr>
<td>has to laugh</td>
<td>(Rule 372, 4, 7—d)</td>
</tr>
<tr>
<td>budh, to know</td>
<td>(Rule 372, 6, 7—d)</td>
</tr>
<tr>
<td>suc, to mourn</td>
<td>(Rule 372, 7—d)</td>
</tr>
<tr>
<td>prc, to cool</td>
<td>(Rule 372, 3, 7—d)</td>
</tr>
<tr>
<td>chid, to cut</td>
<td>(Rule 372, 5, 7—d)</td>
</tr>
<tr>
<td>bhu, to be</td>
<td>(Rule 372, 5, 7—d)</td>
</tr>
<tr>
<td>vas, to live</td>
<td>(Rule 372, 6, 7—d)</td>
</tr>
<tr>
<td>vadh, to say</td>
<td>(Rule 372, 6, 7—d)</td>
</tr>
<tr>
<td>ah, to say</td>
<td>(Rule 372, 1, 22)</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 niggahīta before the last consonant of the root, and then adding a, as in the First Conjugation. Niggahīta follows the usual rules of Sandhi (39).

**Examples**

<table>
<thead>
<tr>
<th>Roots</th>
<th>Bases</th>
</tr>
</thead>
<tbody>
<tr>
<td>rudh, to restrain</td>
<td>rundha</td>
</tr>
<tr>
<td>muc, to free</td>
<td>muñca</td>
</tr>
<tr>
<td>chid, to cut</td>
<td>chinda</td>
</tr>
<tr>
<td>lip, to smear</td>
<td>limpā</td>
</tr>
<tr>
<td>bhuj, to eat</td>
<td>bhuṇja</td>
</tr>
<tr>
<td>pis, to grind</td>
<td>pīṁsā</td>
</tr>
</tbody>
</table>

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**

<table>
<thead>
<tr>
<th>Roots</th>
<th>Bases</th>
</tr>
</thead>
<tbody>
<tr>
<td>yudh, to fight</td>
<td>(√yudh + ya (74, vi) = yujjha</td>
</tr>
<tr>
<td>budh, to know</td>
<td>(√budh + ya (74, vi) = bujjha</td>
</tr>
<tr>
<td>pas, to see</td>
<td>(√pas + ya (76, 1) = passa</td>
</tr>
<tr>
<td>dus, to vex</td>
<td>(√dus + ya (76, 1) = dussa</td>
</tr>
<tr>
<td>gā, to sing</td>
<td>(√gā + ya ) = gāya</td>
</tr>
<tr>
<td>jhā, to think</td>
<td>(√jhā + ya ) = jhāya</td>
</tr>
</tbody>
</table>
Remarks. The roots of this conjugation ending in long a are sometimes given under the form of e also, thus:

ge = gaa, to sing
ve = va, to weave
jhe = jav, to think, meditate

375. The forms in a (gha 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:

g = gah
v = va

Remarks. Note well that final -a = ah with lengthening of the first a.

376. The verbs of the First Conjugation form the present stem or base by the addition of nu or na if the root end in a vowel but una or und if the root ends in a consonant.

Remarks. (a) The u of nu and una may be strengthened to o.

(b) This u or o may before a personal ending beginning with a vowel be changed to va (27 11 a b).

Examples

Roots Bases

su, to hear sunā or suno
hp (with prefix pā pāp) to attain papuṇa or papuṇī
t (with prefix pā pāp) to attain papuṇa or papuṇī

(c) The long a of na and is retained before the personal endings of the present and of the imperative except the 3rd Person Plural. Occasionally, however, it is found shortened.
In a few cases the \( n \) is de-lingualised and changed to the dental nasal, \( \text{viz.} \ n \), following in this the analogy of the Sanskrit.

377. Verbs of the **Fifth Conjugation** form their bases by adding \( n\text{ā} \) to the root, which as a rule ends in a vowel.

**Remarks**  
(a) If the final vowel of the root is long (2), it is shortened before \( n\text{ā} \)

(b) Under the influence of a preceding Sanskrit \( r \) or \( r. \), \( n\text{ā} \) is sometimes lingualised and becomes \( n\text{ā} \).

**Examples.**

<table>
<thead>
<tr>
<th>Roots</th>
<th>Bases</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \text{ci} ), to heap, collect</td>
<td>( \text{cinā} )</td>
</tr>
<tr>
<td>( \text{ki} ), to buy, barter (Sans. ( \text{krī} ))</td>
<td>( \text{kinā} ) or ( \text{kinā} )</td>
</tr>
<tr>
<td>( \text{dhū} ), to shake</td>
<td>( \text{dhunā} )</td>
</tr>
<tr>
<td>( \text{ji} ), to conquer, win</td>
<td>( \text{jinā} )</td>
</tr>
<tr>
<td>( \text{as} ), to eat</td>
<td>( \text{asnā} )</td>
</tr>
<tr>
<td>( \text{ja} ), to know</td>
<td>( \text{jānā} )</td>
</tr>
<tr>
<td>( \text{yu} ), to mix, associate</td>
<td>( \text{yunā} )</td>
</tr>
</tbody>
</table>

**Remarks**  
The long \( a \) of \( n\text{ā} \) is retained in all the persons of the Present and Imperative, except in the 3rd Plural. The short form in \( n\text{a} \) is also often found.

378. The Verbs of the **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)

**Examples**

<table>
<thead>
<tr>
<th>Roots</th>
<th>Bases</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \text{kar} ), to do, make</td>
<td>( \text{karo} )</td>
</tr>
<tr>
<td>( \text{tan} ), to stretch, expand</td>
<td>( \text{tano} )</td>
</tr>
<tr>
<td>( \text{kun} ), to make a sound</td>
<td>( \text{kuno} )</td>
</tr>
<tr>
<td>( \text{van} ), to beg, ask for</td>
<td>( \text{vano} )</td>
</tr>
</tbody>
</table>
Remarks (a) The conjugation of skar, 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</td>
<td>core or coraya</td>
</tr>
<tr>
<td>gup</td>
<td>gope or gopaya</td>
</tr>
<tr>
<td>pus</td>
<td>pose or posaya</td>
</tr>
<tr>
<td>bandh</td>
<td>bandhe or bandhaya</td>
</tr>
<tr>
<td>tir</td>
<td>lire or tiraya</td>
</tr>
<tr>
<td>chaḍḍa</td>
<td>chidde or chaddhaya</td>
</tr>
<tr>
<td>kath</td>
<td>kathe or kathaya</td>
</tr>
</tbody>
</table>
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</td>
<td>√subh + a = sobha</td>
</tr>
<tr>
<td>subh sumbha (2), strike</td>
<td>√subh + m + a = sumbha</td>
</tr>
<tr>
<td>kus kosa (1), to call, cut</td>
<td>√kus + a = kosa</td>
</tr>
<tr>
<td>kus kussa (3), to embrace</td>
<td>√kus + ya, kusya = kussa</td>
</tr>
<tr>
<td>tik teka (1), to go</td>
<td>√tik + a = teka</td>
</tr>
<tr>
<td>tik tikunā (4), to oppress</td>
<td>√tik + unā = tikunā</td>
</tr>
<tr>
<td>rī re (1), to expand</td>
<td>√rī + a = re</td>
</tr>
<tr>
<td>rī rīnā, (5), to inform</td>
<td>√rī + nā = rīnā</td>
</tr>
<tr>
<td>li laya (1), to liquify</td>
<td>√li + a = laya</td>
</tr>
<tr>
<td>li līnā (4), to approach</td>
<td>√li + nā = līnā</td>
</tr>
<tr>
<td>tan tana (1), to aid, assist</td>
<td>√tan + a = tana</td>
</tr>
<tr>
<td>tan tano (6), to expand, stretch</td>
<td>√tan + u (= 0) = tano</td>
</tr>
<tr>
<td>vaddh vaqdha (1), to grow, increase,</td>
<td>√vaddh + a = vaddha</td>
</tr>
<tr>
<td>vaddh vaddhe (7), to pour from one vessel into another</td>
<td>√vaddh + e = vaddhe</td>
</tr>
<tr>
<td>vid vida (1), to know</td>
<td>√vid + a = vida</td>
</tr>
<tr>
<td>vid vijja (3), to be, have</td>
<td>√vid + ya = vidya = vijja</td>
</tr>
<tr>
<td>vid vind (2), to find, get, enjoy</td>
<td>√vid + m + a = vind</td>
</tr>
<tr>
<td>vid vede, vedaya (7), to feel, speak</td>
<td>√vid + e = vede or vedaya</td>
</tr>
</tbody>
</table>
CONJUGATION OF THE PRESENT SYSTEM

First Conjugation

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

<table>
<thead>
<tr>
<th>Pers Active Voice</th>
<th>Pers Reflective Voice</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing</td>
<td>Plur</td>
</tr>
<tr>
<td>1  mi</td>
<td>ma</td>
</tr>
<tr>
<td>2  si</td>
<td>thu</td>
</tr>
<tr>
<td>3  tu</td>
<td>ntu</td>
</tr>
</tbody>
</table>

Imperfect

| 1  rat   | amha             | im | mhrase |
| 2  o     | ttha             | se | vham   |
| 3  a     | u                | ttha | tthum |

Imperative

| 1  mi   | ma | e | amase |
| 2  lu   | thu | ssu | vho |
| 3  tu   | ntu | rath | ntram |

Optative

| 1  eyyami | eyyami | eyyami | eyyamhe |
| 2  eyyasi | eyyathi | etho  | eyyas ho |
| 3  eyva  | eyva | etha | eram |
Remarks  

(a) In the singular Optative Active Voice, e may be substituted for eyyāmi, eyyāsi 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 ḫpac, to cook.

**Present Indicative**

I cook, etc.

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Reflective</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sing</td>
<td>Plur</td>
</tr>
<tr>
<td>1</td>
<td>pacāmi</td>
<td>pacāma</td>
</tr>
<tr>
<td>2</td>
<td>pacasi</td>
<td>pacatha</td>
</tr>
<tr>
<td>3</td>
<td>pacati</td>
<td>pacanti</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Imperfect.**

I cooked, etc.

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>apaca</td>
<td>apacamhā</td>
<td>apacim</td>
<td>apacāmhase</td>
</tr>
<tr>
<td></td>
<td>apacam</td>
<td></td>
<td></td>
<td>apacamhase</td>
</tr>
<tr>
<td>2</td>
<td>apaco</td>
<td>apacatthā</td>
<td>apacase</td>
<td>apacavham</td>
</tr>
<tr>
<td>3</td>
<td>apaca</td>
<td>apacu</td>
<td>apacatthā</td>
<td>apacatthum</td>
</tr>
</tbody>
</table>
**Imperative**

Let me cool etc

---

**Active**

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 paccam</td>
<td>paccamm</td>
<td>pace</td>
<td>paccanme</td>
</tr>
<tr>
<td>2 paccan</td>
<td>paccathan</td>
<td>pace sa</td>
<td>paccanwho</td>
</tr>
<tr>
<td>3 paccatu</td>
<td>paccattu</td>
<td>paccati</td>
<td>paccattath</td>
</tr>
</tbody>
</table>

**Optative**

I may   should can could—cool etc

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 paccvam</td>
<td>paccvam</td>
<td>paccvath</td>
<td>paccvathum</td>
</tr>
<tr>
<td>2 paccvast</td>
<td>paccvasth</td>
<td>paccvatho</td>
<td></td>
</tr>
<tr>
<td>3 paccvam</td>
<td>paccvam</td>
<td>paccvath</td>
<td>paccvamth</td>
</tr>
<tr>
<td>pace</td>
<td>pace</td>
<td>pace</td>
<td>pace</td>
</tr>
</tbody>
</table>

**Remarks**

(a) The Augmentum of the Imperfect may be omitted so that we also have the forms pace paccam paccan etc.

(b) The final vowel of the 3rd person singular active may also be long, thus paccam paccan etc.

384 The above Personal Mihings of the Special Tenses are affixed to the Special Base of the 1st Conjugations after the model of Jₘₜₐₜ.

385 Roots of the 1st Conjugation in -ₚ and -ₚₚ require no explanations. The base being obtained 371 3) the above Mihings are merely added to it.

Jbhₜ to be base bhan Jₕₜ to lead base nayā
### Present

#### Active

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur</th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 bhavami</td>
<td>bhavama</td>
<td>nayami</td>
<td>nayama</td>
</tr>
<tr>
<td>2 bhavasi</td>
<td>bhavatha</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

| 1 bhave | bhavamhe | naye | nayamhe |
| 2 bhavase | bhavavhe | nayase | nayavhe |
| 3 bhavate | bhavante | nayate | nayante |

#### Imperfect

#### Active

| 1 abhava | abhayamhā | anaya | anayamhā |
| 2 abhavo | abhayattha | anayo | anayattha |
| 3 abhava | abhayu | anaya | anayu |

#### Reflective

| 1 abhavim | abhayamhase anayi | anayamhase |
| 2 abhavase | abhayavham | anayase | anayavham |
| 3 abhayattha | abhayatthum | anayattha | anayatthum |

#### Imperative

#### Active

| 1 bhavami | bhavama | nayami | nayama |
| 2 bhavahi | bhavatha | nayahi | nayatha |
| 3 bhavatu | bhavantu | nayatu | nayantu |

#### Reflective

| 1 bhave | bhavamase | naye | nayamase |
| 2 bhavassu | bhavavho | nayassu | nayavho |
| 3 bhavatam | bhavantam | nayatam | nayantam |
**Optative**

**Active**

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th></th>
<th>Plur</th>
<th></th>
<th>Sing</th>
<th></th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>bhaveyyami</td>
<td></td>
<td>bhaveyyama</td>
<td></td>
<td>naye</td>
<td></td>
<td>naye</td>
</tr>
<tr>
<td>2</td>
<td>bhaveyyasi</td>
<td></td>
<td>bhaveyyatha</td>
<td></td>
<td>naye</td>
<td></td>
<td>naye</td>
</tr>
<tr>
<td>3</td>
<td>bhaveyya</td>
<td></td>
<td>bhaveyyathu</td>
<td></td>
<td>naye</td>
<td></td>
<td>naye</td>
</tr>
</tbody>
</table>

**Reflective**

<table>
<thead>
<tr>
<th></th>
<th>bhaveyyami</th>
<th></th>
<th>bhaveyyamthe</th>
<th></th>
<th>naye</th>
<th></th>
<th>naye</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>bhaveytha</td>
<td></td>
<td>bhaveythanthe</td>
<td></td>
<td>naye</td>
<td></td>
<td>naye</td>
</tr>
<tr>
<td>3</td>
<td>bhaveytha</td>
<td></td>
<td>bhaveythanthe</td>
<td></td>
<td>naye</td>
<td></td>
<td>naye</td>
</tr>
</tbody>
</table>

386 The roots of the first conjugation which take the Personal Endings directly (171.) are not numerous.

387 It must be here noted that in Pāli 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.

**1st Varnas**

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th></th>
<th>Plur</th>
<th></th>
<th>Sing</th>
<th></th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>yā</td>
<td></td>
<td>yā</td>
<td></td>
<td>yā</td>
<td></td>
<td>yā</td>
</tr>
<tr>
<td>2</td>
<td>yām</td>
<td></td>
<td>vām</td>
<td></td>
<td>bhām</td>
<td></td>
<td>bhām</td>
</tr>
<tr>
<td>3</td>
<td>yāsi</td>
<td></td>
<td>vāsi</td>
<td></td>
<td>bhāsi</td>
<td></td>
<td>bhāsi</td>
</tr>
<tr>
<td>4</td>
<td>yāti</td>
<td></td>
<td>vāti</td>
<td></td>
<td>bhāti</td>
<td></td>
<td>bhāti</td>
</tr>
</tbody>
</table>

**Remarks** Before m, 3rd Plural a of the root is shortened.

386 In the Optative a y is inserted before the Personal Endings.

yāyeeyami yāyeeya yāyeeya yāye etc etc
Some roots of this class are gunated (110) generally in the Reflective and 3rd Plural Present Active.  */brū*/ to speak

<table>
<thead>
<tr>
<th>Active</th>
<th>Reflective</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing</td>
<td>Plur</td>
</tr>
<tr>
<td>1 brūmi</td>
<td>brūma</td>
</tr>
<tr>
<td>2. brūsi</td>
<td>brūtha</td>
</tr>
<tr>
<td>3 brūti</td>
<td>bravanti</td>
</tr>
</tbody>
</table>

Remarks In the Plural 1st and 2nd Persons Reflective, the */u* is sometimes found shortened

390. Other roots of this conjugation are.

*/han*, to strike, kill, 3rd singular = hanti, but 3rd plural = hananti

In the Aorist we have  ahanj, hanj, etc

*/j* to go, strengthened to */e*, the weak base */ya* is also used (cf. 1st Conjugation, 3rd division, such roots as */nī* strong base */ne* and weak base */naya* Similarly */jī* strong base */je* and weak base */jaya*) We therefore obtain

1 emi  ema

2 esi  etha

3 eti  enti and yanti

*/jthā*, 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.

*/khyā*, to tell + */ā*= ākhyā + */h*= ākhyāti, */thā* + */m*= nīthā + */h*= nīthāti, to be finished */han* + */m*= nīhan + */h*= nīhanj, to strike down

*/j*+ */vpa*= upe (21) + */ti*= upeti, to approach.
(b) the $a$ of $\text{tha}$ is shortened to $a$ when the root is reduplicated (1st Conjugation 4th Division)

(r) $\text{tha}$ in composition with Verbal Prefixes, often assumes the Special base $\text{thaha}$

**Examples**

$\text{tha} + \text{sam} = \text{santhati}$ or $\text{santhabati}$ or $\text{santithati}$

*(See Nigghahita Sandhi)* to stand

$\text{tha} + \text{pati} = \text{patithati}$ or $\text{patitthahati}$ to stand fast firmly

$\text{tha} + \text{ud} = \text{utthhati}$ or $\text{utthahati}$ to stand up

391 Similarly $\text{dha}$ which at first sight would appear to belong to the 1st Conjugation and Division de-aspirates itself into $\text{daha}$ and migrates into the $\text{dpace}$ 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 $\text{dadha}$. A base $\text{dha}$ of the same root is extensively used

**Examples**

$\text{dha}$ to carry, bear hold $+$ $ni$ : $\text{nidadhati}$ or $\text{nidadhati}$ or $\text{nithethi}$ to put down hold aside (= lay aside)

$\text{dha} + \text{abhi} = \text{abhidhatati}$ or $\text{abhidadhati}$ or $\text{abhidhettu}$ 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 Pali Grammars have been consulted such as Saddhanti Niruttipali, Galanpyana, Akhyatapadasalaka, etc.*
By false analogy, some roots in 1 (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, t or t having first been changed to e under influence of a (21, i). Those bases are conjugated exactly like 1 cur base core, paradigm of which is given lower down. The Reflective Voice of such roots is formed from the base in aya.

**Examples**

1ni, base ne or naya

<table>
<thead>
<tr>
<th>Active</th>
<th></th>
<th>Reflective</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing</td>
<td>Plur</td>
<td>Sing</td>
<td>Plur.</td>
</tr>
<tr>
<td>1 nemi</td>
<td>nema</td>
<td>naye</td>
<td>nayámhe</td>
</tr>
<tr>
<td>2 nesi</td>
<td>netha</td>
<td>nayase</td>
<td>nayaవhe</td>
</tr>
<tr>
<td>3 neti</td>
<td>nenti</td>
<td>nayate</td>
<td>nayante</td>
</tr>
</tbody>
</table>

**Imperative**

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 nemi</td>
<td>nema</td>
<td>naye</td>
<td>nayámase</td>
</tr>
<tr>
<td>2 nehi</td>
<td>netha</td>
<td>nayassu</td>
<td>nayavho</td>
</tr>
<tr>
<td>3 netu</td>
<td>nentu</td>
<td>nayatham</td>
<td>nayantam</td>
</tr>
</tbody>
</table>

**Remark.** The Optative may also be formed on the base in ne, as

<table>
<thead>
<tr>
<th>Optative</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing</td>
<td>Plur</td>
<td>Sing</td>
<td>Plur.</td>
</tr>
<tr>
<td>1 neyyämi</td>
<td>neyyäma</td>
<td>neyyam</td>
<td>neyyämhe</td>
</tr>
<tr>
<td>2 neyyästi</td>
<td>neyyätha</td>
<td>netho</td>
<td>neyyavho</td>
</tr>
<tr>
<td>3 neyya</td>
<td>neyyum</td>
<td>nayetha</td>
<td>nayeram</td>
</tr>
</tbody>
</table>
394 Other roots are
   Jsl to lie down base se or saya
   Jml to conquer base je or jaya
   Jdi, to set a net base de (in oddetsl)

Remark The most important root of the Root-Class is Jas to be which is rather defective it will be given in a special chapter (See Defective Verbs)

Reduplicating Class

The verbs of this class are characterised by taking a reduplicating syllable the rules have been given above (372) The conjugation presents no difficulty 1 or instance Jda to give

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing</strong></td>
<td><strong>Plur</strong></td>
</tr>
<tr>
<td>1 dadānu</td>
<td>dadama</td>
</tr>
<tr>
<td>2 dadasl</td>
<td>dadātha</td>
</tr>
<tr>
<td>3 dadāti</td>
<td>dadanti</td>
</tr>
</tbody>
</table>

**Active**

Optative

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 dadevyumi</td>
<td>dadevyvama</td>
</tr>
<tr>
<td>2 dadevyāsi</td>
<td>dadevyātha</td>
</tr>
<tr>
<td>3 dadeyya dade</td>
<td>dadeyyum</td>
</tr>
</tbody>
</table>

**Active**

Imperative

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 dadāmi</td>
<td>dadāma</td>
</tr>
<tr>
<td>2 dadahi dada</td>
<td>dadatha</td>
</tr>
<tr>
<td>3 dadātu</td>
<td>dadantu</td>
</tr>
</tbody>
</table>
Some tenses of this verb are formed directly from the base, they will be given in their proper place.

Remarks. (a) Of ʃdā, we also find the bases daja and de, formed by false analogy dajjānu-. dajjasī, dajjali, dajjāma, dajjatha, dajjanī, etc, demi desī, dehi, dema, dehi, dentī, 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, dadāmāsē

(d) In the root ʃtthā the final ā of a base is preserved long only in the first singular and plural Present

Sing | Plur
---|---
titthāmi | titthāma
titthasī | titthathā, thātha
titthathi | titthanthi

It will be remarked that thātha, 2nd person plural is formed directly from the root

The 2nd, 3rd, 4th, 5th, 6th and 7th conjugations.

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

ʃchid, base chinda (373), to cut.
Present (Active)

<table>
<thead>
<tr>
<th>Singular</th>
<th>chundañi</th>
<th>chundasi</th>
<th>chundati</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural</td>
<td>chundama</td>
<td>chundatha</td>
<td>chundanti</td>
</tr>
</tbody>
</table>

Present (Reflective)

<table>
<thead>
<tr>
<th>Singular</th>
<th>chinde</th>
<th>chundase</th>
<th>chundate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural</td>
<td>chindamhe</td>
<td>chundavhe</td>
<td>chundante</td>
</tr>
</tbody>
</table>

The other Tenses are formed regularly as chindeyami chindevra or chinde chindevama chindevatho chindevum.

And so on for the other Tenses.

Remark: The root *rūñih* to obstruct has five bases: rūñih, rūñih, rūñih, rūñih, and rūñih.

Third Conjugation

400 *dv] base *dibba*(77) to play

Present (Active)

<table>
<thead>
<tr>
<th>Singular</th>
<th>dibbami</th>
<th>dibbasī</th>
<th>dibbatu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural</td>
<td>dibbama</td>
<td>dibbatha</td>
<td>dibbanti</td>
</tr>
</tbody>
</table>

Present (Reflective)

<table>
<thead>
<tr>
<th>Singular</th>
<th>dibbe</th>
<th>dibbase</th>
<th>dibbāte</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural</td>
<td>dibbamhe</td>
<td>dibbavhe</td>
<td>dibbante</td>
</tr>
</tbody>
</table>

The other Tenses are formed regularly as Imperfect *adibba*, *adibbo* *adibba* *adibbama* *adibbattha* *adibbu* Optative *dibbe* *dibbeyya* *dibbeyyāmi* *dibbeyyāsi* etc.

Fourth Conjugation

401 *sun* base *sunnē* (976) or *suno* to hear.
### Present (Active)

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur</th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>sunāmi</td>
<td>sunāma or sunomi</td>
<td>sunoma</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>sunāsi</td>
<td>sunātha or sunosi</td>
<td>sunotha</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>sunāti</td>
<td>sunanti or sunoti</td>
<td>sunonti, sunvantī</td>
<td></td>
</tr>
</tbody>
</table>

**Remarks.**

(a) The other Tenses are formed on the base sunā, final ā being dropped before initial i and e, as suneyyāmu, suneyyāsi, etc, sunissāma, sunissāsi, etc.

(b) \(\text{sak}\), to be able, belongs to this conjugation, but has developed several bases, sakkunāti, with the k doubled, sakkoti, by assimilation \((57)\) = sak + no-sak, no = 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) \(\text{āp}\), to attain, with prefix pa (pa + āp = pāp), shows three forms: pappoti, pāpunāti, pāpunoti; \(\text{gah}\), to take, seize, has for base ganhā, with metathesis \((111, p 35)\) ganhāmi, ganhāsi, etc.

(d) We have already said that the n is very often de-liguualized \((376, d)\). 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 \(\text{ci}\), to collect, to heap, we have: cināti, to gather, ocināti, ocināti, to pick up, to gather. Remark that the base may be with short a as well as with long a and that this is the case with many of the roots of this Conjugation of sañcināti, sañcinoti, sañcināti, to accumulate.
(c) From संभव we have विन संभवन्ति and विन संभवन्ति, to obtain. The root of this verb is said by some grammarians to be संभव, but this is most improbable. Some Native grammarians give a root समभव found only in the 8th mānasā, not perceiving, it is merely a compound of prefix सम- + श्व.

**Fifth Conjugation**

| 402 संभव to shake how 403 ज्ञात to obtain (3.) |

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing</td>
<td>丁</td>
</tr>
<tr>
<td>1 ज्ञाति</td>
<td>ज्ञाति</td>
</tr>
<tr>
<td>2 ज्ञाति</td>
<td>ज्ञाति</td>
</tr>
<tr>
<td>3 ज्ञाति</td>
<td>ज्ञाति</td>
</tr>
</tbody>
</table>

**Remarks**

(a) Other verbs referring to this class are संभव in नात ना ना ना to cut base अन्त ज्ञाति man to think base मुन.

(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 \( \text{\textit{kar}}, \) to make, to do, base \( \text{\textit{karo}} \) \( (378) \)

Present

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>karomi</td>
<td>karoma</td>
</tr>
<tr>
<td>2</td>
<td>karosi</td>
<td>karotha</td>
</tr>
<tr>
<td>3</td>
<td>karoti</td>
<td>karonti</td>
</tr>
</tbody>
</table>

Remarks \( (a) \) There are several bases of the root \( \text{\textit{kar}}, \) as \( \text{\textit{karo, kara, kubb}}, \) the conjugation of this verb, as already said \( (378, a) \) will be given in full in the Chapter on Defective Verbs

\( \text{\textit{tan}}, \) to stretch, base \( \text{\textit{tano}} \) (strong), weak base = \( \text{\textit{tanu}}. \)

Active.

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur.</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>tanomi</td>
<td>tanoma</td>
<td>tanve (27)</td>
<td>tanumhe</td>
</tr>
<tr>
<td>2</td>
<td>tanosi</td>
<td>tanotha</td>
<td>tanuse</td>
<td>tanuvhe</td>
</tr>
<tr>
<td>3</td>
<td>tanoti</td>
<td>tanonti</td>
<td>tanute</td>
<td>tanvante (27)</td>
</tr>
</tbody>
</table>

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 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 roots belonging to this Class are very few

Seventh Conjugation

4.4 The roots of the 7th Conjugation as has been remarked above (379) have two bases: one in 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

Jgaml to go  Special base gaccha
Jvam to restrain  Special base vaccha
Jguh, to induce  Special base guhe
Jdhu to hold  Special base daha (the (391)
Jda to give  Special base dajja
Jāb jan to be born  Special base jaya
Jpa to drink  Special base piva
Jdams to bite  Special base dasa
Jdhmā to blow  Special base dhīmā
Jvadh (svadh)  Special base vadha
Jsad to sit  Special base sidha
Jhā to stand  Special base tithā
Jis to wish  Special base lecha
Jvad, to speak, say  Special base vajja, vajje
Jmar to die  Special base miya, mlyva
<gah, to take, seize  Special base gheppa</gah>
<gam, to go  Special base ghamma,</gam>
<jui, to grow old, decay  Special base jiya, jiyya</jui>
<dis, das, to see  Special base dakkha</dis>

THE AORIST

405 The Aorist is the only true past tense in Pali. 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 (361); 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 Saddāntī and the Akhyatapadāmālā. They are regularly conjugated like gaccha ghammām, ghammas, ghammat, etc., gagghām, gagchas, gaghate, etc., ghamme, ghammeyya, gagge, gaggheyya, etc. The bases dakkha, daccha from jdas, das 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.
The desinences of the Aorist are

Active

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>am</td>
<td>imha</td>
</tr>
<tr>
<td>2nd</td>
<td>a</td>
<td>a</td>
</tr>
<tr>
<td>3rd</td>
<td>a</td>
<td>a</td>
</tr>
</tbody>
</table>

Reflective

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>am</td>
<td>imhe</td>
</tr>
<tr>
<td>2nd</td>
<td>a</td>
<td>a</td>
</tr>
<tr>
<td>3rd</td>
<td>a</td>
<td>a</td>
</tr>
</tbody>
</table>

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 Aorist are

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>am</td>
<td>imha</td>
</tr>
<tr>
<td>2nd</td>
<td>a</td>
<td>ittha</td>
</tr>
<tr>
<td>3rd</td>
<td>a</td>
<td>imsu</td>
</tr>
</tbody>
</table>

(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).

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 **Radical 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).

(1) **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 *Jgam*, and *Jgā* and *gū* (*subsidiary forms of *Jgam*,) to go, we have

(a) **Sing**

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 agam, agama</td>
<td>agumha</td>
</tr>
<tr>
<td></td>
<td>agamim</td>
</tr>
<tr>
<td>2 agā, agama</td>
<td>aguttha</td>
</tr>
<tr>
<td>3 agā, agami</td>
<td>agum</td>
</tr>
<tr>
<td></td>
<td>agamimṣu</td>
</tr>
</tbody>
</table>

(b) **Jas**, to be (with augment *a*)

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 aṣim</td>
<td>āṣimha</td>
</tr>
<tr>
<td>2 āsi</td>
<td>āsittha</td>
</tr>
<tr>
<td>3 āṣi</td>
<td>āsum, āṣimṣu</td>
</tr>
</tbody>
</table>

411. **Thā**

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. attham</td>
<td>atthamha</td>
</tr>
<tr>
<td>2. atho</td>
<td>atthaththa</td>
</tr>
<tr>
<td>3 attha</td>
<td>atthamsu</td>
</tr>
<tr>
<td></td>
<td>atthum</td>
</tr>
</tbody>
</table>
Remarks  For the doubling of initial th see 33 412  From akar we find akari (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 akaruni akarimi

413 āhu (a form of bhu) to be  
3rd singular ahu ahu and before a vowel ahu  
1st plural ahumā 3rd plural ahumā

414 ādā

1st singular aḍā which is also 2nd and 3rd singular in the plural we find 3rd adum adum adusum

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

ā/pā base pivā to drink

Sing  Plur

1 pivill pivumha
2 pivī pivittha
3- pivī pividisu
For the Reflective

1. pive  pivimhe
2. pivise  piviyham
3. pivâ, pivā  pivu, pivum
6. pivimsu, pivisum

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 bhūňja, √gam, to go, base gaccha

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 bhunjim</td>
<td>bhunjimha</td>
<td>gacchim</td>
<td>gacchimha</td>
</tr>
<tr>
<td></td>
<td>bhunjimha</td>
<td>gacchim</td>
<td>gacchimha</td>
</tr>
<tr>
<td></td>
<td>bhunjimha</td>
<td>gacchim</td>
<td>gacchimha</td>
</tr>
<tr>
<td>3 bhunjim</td>
<td>bhunjimsha</td>
<td>gacchi</td>
<td>gacchithha</td>
</tr>
<tr>
<td></td>
<td>bhunjimsha</td>
<td>gacchi</td>
<td>gacchithha</td>
</tr>
<tr>
<td></td>
<td>bhunjimsu</td>
<td>gacchi</td>
<td>gacchimsu</td>
</tr>
<tr>
<td></td>
<td>bhunjimsu</td>
<td>gacchi</td>
<td>gacchimsu</td>
</tr>
</tbody>
</table>

(iii) Sigmatic Aorsit

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+im)</td>
<td>simha (=s+imha)</td>
</tr>
<tr>
<td>2. si (=s+i)</td>
<td>sittha (=s+ittha)</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 significative desinences are used mostly with the Derivotive Verbs, principally the Causative Verbs (See Derivative Conjugation) which end in the vowel $e$. The verbs of the 2nd Conjugation which also end in $e$, form their Aorist in the same way.

**Examples**

(Causative Verbs)

422. **Jha** to abandon (Causative base hape)
**Stas** to tremble (Causative base tase)

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur</th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>hape</td>
<td>hapesimha</td>
<td>tase</td>
<td>tasesimha</td>
</tr>
<tr>
<td>2</td>
<td>hapesi</td>
<td>hapesiththa</td>
<td>tasesi</td>
<td>tasesiththa</td>
</tr>
<tr>
<td>3</td>
<td>hapesi</td>
<td>hapesimha</td>
<td>tasesi</td>
<td>tasesimha</td>
</tr>
</tbody>
</table>

**Remarks.** In the 3rd plural the form in ithsu is also frequent hapesimha tasesimha.

(Verbs of the 7th Conjugation)

423. **Jcur** to steal (base core) **Jkath** to tell (base kathe)

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur</th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>coresimha</td>
<td>coresimhaha</td>
<td>kathesimha</td>
<td>kathesimhaha</td>
</tr>
<tr>
<td>2</td>
<td>coresi</td>
<td>coresiithha</td>
<td>kathesi</td>
<td>kathesiithha</td>
</tr>
<tr>
<td>3</td>
<td>coresi</td>
<td>coresimha</td>
<td>kathesi</td>
<td>kathesimha</td>
</tr>
<tr>
<td></td>
<td>coresimsu</td>
<td>coresimsu</td>
<td>kathesimsu</td>
<td>kathesimsu</td>
</tr>
</tbody>
</table>
Remarks (a) To the base in aya endings given in (407, b) may be added directly without the insertion of sigmatic √, so that we have also:

Sing          Plur         Sing          Plur
1 corayim     corayimha  kathayim    kathayimha
2 corayi      corayithha kathayi     kathayithha
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)

\[\text{Jdā, to give adāsim, adāsi, adāsimhā, etc}\]
\[\text{Jtha, to stand atthāsim, atthāsimhā, etc}\]
\[\text{Jhā, to abandon ahaśim, ahaśi, ahaśimhā, etc}\]
\[\text{Jsu to heat, assosim, assosi, assosimha, etc}\]
\[\text{Jyā, to go yāsim, yāsi, yāsimhā, etc}\]

Remarks From an illusory Jkā ( = kar, to do), we find akāsim, akāsi, akāsimhā, etc

From Jnā, to know aṅnāsim, aṅnāsi, aṅnāsimhā, etc
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.

The (initial) of Sigmatic dacesences as above given (419) assimilates itself to the last consonant of the root according to the usual rules of assimilation.

(a) Form $\text{daka} = \text{Sanskrit } \text{dka}$ we find $\text{addakhi}$ $\text{dakhi}$

The following forms are also found $\text{addakkhi}$ $\text{adakkhi}$ $\text{dakkhi}$

(b) From $\text{daka}$ to $\text{dakhi} = \text{Sanskrit } \text{dakhi}$ we have $\text{sakkhi}$ $\text{asakkhi}$ $\text{Sanskrit} = \text{arkhi}$ is.

(c) $\text{Joka}$ to $\text{reva} = \text{Sanskrit } \text{Joka}$ gives $\text{akbocchi}$ but $\text{akbasi}$ without the Sigmatic $s$ is also met with.

(d) $\text{Jhanti}$ to break gives $\text{Honi} \text{bhantkh}$

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 the consonant is generally $s$ ($= \text{Sanskrit } s$) and sometimes $f$.

In Sanskrit $\text{hini } s$ ($= \text{Pali } s$) is regularly changed to $k$ before the initial $s$ of verbal endings thus giving the group $\text{k}sa$ which in Pali becomes $\text{khi}$. 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 suid, 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><strong>Sing</strong></td>
<td><strong>Plur</strong></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>

**Remark.**

(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 \( \sqrt{pac} \), Perfect base *papac* \( \sqrt{bhū} \), Perfect base *babhūv*.

<table>
<thead>
<tr>
<th>Active</th>
<th>Active</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing</strong></td>
<td><strong>Plur</strong></td>
</tr>
<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>
THE PALI LANGUAGE

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 *sa* 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 *sa* and the root or base. In this case the final vowel of the root or base is dropped.

(c) When the *sa* is added directly to a root ending consonant, the same changes which occur in the *si* st occur also in the Future System through the assimilation of the initial *s* of *sa*.

433 The Personal Endings for the Future are

**Active**

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>mi</td>
<td>ma</td>
</tr>
<tr>
<td>si</td>
<td>thn</td>
</tr>
<tr>
<td>ti</td>
<td>nti</td>
</tr>
</tbody>
</table>

**Reflective**

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>m</td>
<td>mhe</td>
</tr>
<tr>
<td>se</td>
<td>vhe</td>
</tr>
<tr>
<td>te</td>
<td>nte re-</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 longened.

Examples

(i) without connecting vowel i

(a) sāi, to go, special base e (390), future base essa.

Active  Reflective.

Sing  Pural  Sing  Plur
1 essāmi  essāma  essam  essāmhe
2 essasi  essatha  essase  essavhe
3 essati  essanti  essate  essante

sāi to lead, special base ne (371, 3) future base nessa

Singular nessāmi, nessasi, nessati, Plural nessāma, nessatha, nesaanti, etc

(b) thā, to stand, Singular thassāmi, thassasi, thassati, Plural thassāma, thassatha, thassanti, etc

Remark: In the above ssa is added directly to the root, for the shortening of radical a see (34) Again:

sāāi, to give, Singular dassāmi, dassasi dassati, Plural dassāma, dassatha, dassanti

(ii) with connecting vowel i

(c) bhū, to be, special base bhava, future base bhavissa
THE PAli LANGUAGE

Active

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 bhavissami bhavissama bhavissami bhavissamhe-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 bhavissasi bhavissatha bhavissase bhavissatbe-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 bhavissatti bhavissantti bhavissate bhavissante-</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(1) with assimilation of sa

(d) bhuj to eat gives bhokkha as future base (Sanskrit bhuj=bhok+sa=bhokṣa) and we have bhokkhai bhokkhate bhokkhain etc.

(d) chid to cut gives chechha (Sanskrit chid=chet+sa=chetṣa) then chechhami chechhasi chechhati etc.

(d) die to see gives a future dakkhina (Sanskrit dṛṣṭ=drak+sa=drakṣa) from this we find dakkhati but more frequently dakkhit. Similarly from root sakt to be able is obtained sakkhit.

435 A double future is also found formed from bases like bhokkha dbakka which as has been just now explained are already future by adding to them ssa with the connection vowel—

Examples

(d) sak future base sakka sakkhissami, sakkhis sasi sakkhissati, sakkhissama etc.

436 From both the contracted form of bhavati to be, we find the following numerous forms for the future.

Singular

1 hemi hehami hohami hessami bebissami bohissami I shall be
2 hesi behisi hobisi hehissasi hehissasi hobissasi, Thou will be
3 heti bebiti, hohiti hessati, hehissati hobissati He will be
Plural

1. hema, hehāma, hohāma, hessāma, hehissāma, hohissāma, \textit{We shall be}
2. hehta, hehitha, hohitha, hessatha, hehissatha, hohissatha, \textit{You will be}
3. henti, hehinti, hohinti, hessantha, hehissanti, hohissanti, \textit{They will be}

\textit{kar}, to do, gives

Sing \quad Plur

1. kāhamī, I shall do \quad kāhāma, we shall do
2. kāhasi, kāhisi, thou will do \quad kāhatha, you will do
3. kāhati, kāhiti, he will do \quad kāhanti, kāhinti, they will do

The Conditional

437. The Condition takes the augment \textit{a} before the root.

438. The personal endings are as follows

\begin{tabular}{ccc}
\textbf{Active} & \textbf{Plur} & \textbf{Reflective} \\
\textit{Sing} & \textit{Plur} & \textit{Sing} & \textit{Plur} \\
1 & ssa & ssamhā & ssa\textit{m} & ssamh\textit{h}ase. \\
2 & sse, ssa, ssas & ssatha & ssase, & ssawne. \\
3 & ssā, ssa, ssati & ssamsu & ssatha & ssimsu.
\end{tabular}

Remarks. The above endings are generally joined to the root or the base by means of the connecting vowel \textit{i}. 
**THE PARTICIPLES**

(a) **Pres. Participle**

(b) **The conditional is not very frequently used**

### Examples

<table>
<thead>
<tr>
<th>Root</th>
<th>Base</th>
<th>Pres</th>
<th>Part I</th>
<th>Let (base)</th>
</tr>
</thead>
<tbody>
<tr>
<td>d`pac to cook</td>
<td>d`pac</td>
<td>d`pacam</td>
<td>d`pacanta</td>
<td>cooking</td>
</tr>
<tr>
<td>shkar to do</td>
<td>kara</td>
<td>krnam</td>
<td>kronta</td>
<td>doing</td>
</tr>
<tr>
<td>chcheid to cut</td>
<td>chinda</td>
<td>chindam</td>
<td>chindantn</td>
<td>cutting</td>
</tr>
<tr>
<td>dhbhan to say</td>
<td>dhana</td>
<td>dhanaam</td>
<td>dhannanta</td>
<td>saying</td>
</tr>
<tr>
<td>d`bhudd to be</td>
<td>d`bhav</td>
<td>d`bhavanam</td>
<td>d`bhavanta</td>
<td>being</td>
</tr>
<tr>
<td>d`pa, to drink</td>
<td>d`piva</td>
<td>d`pivanam</td>
<td>d`pivanta</td>
<td>drinking</td>
</tr>
</tbody>
</table>
111 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)*

**Root**.  **Base**  **Pres Par Act (base)**

\( \sqrt{\text{cur}} \), to steal core, coraya corenta, corayam, cora  
\( \sqrt{\text{kath}} \), to tell kathe, kath- kathenta, kathayam, kathayanta  
\( \sqrt{\text{ni}} \), to lead, ne, naya nenta, nayam, nayanta  
\( \sqrt{\text{ji}} \), to conj. je, jaya jenta, Jayam, jayantaa quer  

*(Causative)*

**Root**.  **Caus Base**  **Pres Part, Act Base**

\( \sqrt{\text{dhar}} \), to hold  
\( \sqrt{\text{mar}} \), to die,  
\( \sqrt{\text{chid}} \), to cut, 

\( \text{dhāre, dhāraya} \) dhārenta, dhārayam, dhārayanta  
\( \text{dhārāpe, dhārāpaya, dhārāpenta, dhārāpayam, dhārāpayanta} \)  
\( \text{māre, māraya, mārenta, mārayam, mārayanta} \)  
\( \text{mārāpe, mārāpaya, mārapenta, mārāpayam, mārāpayanta} \)  
\( \text{chede, chēdaya} \) chedentā, chedayaṃ, chedayanta  
\( \text{chedāpe, chedāpaya, chedāpenta, chedāpayam, chedāpayanta} \)

*See Derivation or Secondary Conjugation*
442 Bases in ṅa, no, unā, uno (4th Conj) and ṅa (5th Conj) generally take the termination nta

**Examples**

<table>
<thead>
<tr>
<th>Root</th>
<th>Base</th>
<th>Pres Part Act (Base)</th>
</tr>
</thead>
<tbody>
<tr>
<td>su</td>
<td>sunā, suno</td>
<td>suṇanta sunonta</td>
</tr>
<tr>
<td>ki</td>
<td>kina</td>
<td>kinanīt</td>
</tr>
</tbody>
</table>

443 The stem or base of this Present Participle is in at or ant as

**Pres Part**

<table>
<thead>
<tr>
<th>Root</th>
<th>Stem</th>
<th>Nom Sing Masc</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jpac</td>
<td>pacat, pacant</td>
<td>pacam pacanto</td>
</tr>
<tr>
<td>Jcar,</td>
<td>carat, carant</td>
<td>caram caranto</td>
</tr>
<tr>
<td>Jbhan</td>
<td>bhanat bhanant</td>
<td>bhanam bhananto</td>
</tr>
</tbody>
</table>

444 The Feminine is formed by adding f to the stems or bases in at and nta.

445 The Neuter is in m like the masculine

**Examples**

<table>
<thead>
<tr>
<th>Root</th>
<th>Stem</th>
<th>Masc</th>
<th>Fem</th>
<th>Neut</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jpac</td>
<td>pacat {pacam pacati pacati</td>
<td>pacant {pacanto pacanti pacantam</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jchid</td>
<td>chindat {chindam chindati chindam</td>
<td>chundant {chindanto chindanti chindantam</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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**

117. The Reflective Participle is formed by the addition of *māna* to the base. It is declined like *purisa*, *kaññā*, and *rāpam*.

**Examples**

*Reflective Participle*

<table>
<thead>
<tr>
<th>Root</th>
<th>Masc.</th>
<th>Fem.</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>pác</td>
<td>pacamāno</td>
<td>pacamānā</td>
<td>pacamānam</td>
</tr>
<tr>
<td>cár</td>
<td>caramāno</td>
<td>caramānā</td>
<td>caramānam</td>
</tr>
<tr>
<td>dā</td>
<td>dadamāno</td>
<td>dadamānā</td>
<td>dadamānam</td>
</tr>
<tr>
<td>su</td>
<td>sunamāno</td>
<td>sunamānā</td>
<td>sunamānam</td>
</tr>
</tbody>
</table>

118. 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>pác</td>
<td>pacāno</td>
<td>pacānā</td>
<td>pacānam</td>
</tr>
<tr>
<td>cár</td>
<td>carāno</td>
<td>carānā</td>
<td>carānam</td>
</tr>
<tr>
<td>dā</td>
<td>dadāno</td>
<td>dadānā</td>
<td>dadānam</td>
</tr>
</tbody>
</table>

*Remark:* As may be seen from the last example, *dadāna*, this participle may also be formed from the base.
The Future Participle

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 *mana* and *ana* and it is declined like *parisa kāfāna* and *rupam*.

(c) All these endings are added to the future base.

Examples

(i) Future Participle Active

<table>
<thead>
<tr>
<th>Roots</th>
<th>Masc</th>
<th>Fem</th>
<th>Neut</th>
</tr>
</thead>
<tbody>
<tr>
<td>/pac</td>
<td>pacissam</td>
<td>pacissati</td>
<td>pacissam</td>
</tr>
<tr>
<td></td>
<td>pacissanto</td>
<td>pacissanti</td>
<td>pacissantam</td>
</tr>
<tr>
<td>/car</td>
<td>carissam</td>
<td>carissati</td>
<td>carissam</td>
</tr>
<tr>
<td></td>
<td>carissanto</td>
<td>carissanti</td>
<td>carissantam</td>
</tr>
<tr>
<td>/su</td>
<td>sunissam</td>
<td>sunissati</td>
<td>sunissam</td>
</tr>
<tr>
<td></td>
<td>sunissanto</td>
<td>sunissanti</td>
<td>sunissantam</td>
</tr>
</tbody>
</table>

(ii) Future Participle Reflective

<table>
<thead>
<tr>
<th>Roots</th>
<th>Masc</th>
<th>Fem</th>
<th>Neut</th>
</tr>
</thead>
<tbody>
<tr>
<td>/pac</td>
<td>pacissamāno</td>
<td>pacissamanā</td>
<td>pacissamanam</td>
</tr>
<tr>
<td></td>
<td>pacissāno</td>
<td>pacissāna</td>
<td>pacissānam</td>
</tr>
<tr>
<td>/car</td>
<td>carissamāno</td>
<td>carissamanā</td>
<td>carissamanam</td>
</tr>
<tr>
<td></td>
<td>carissāno</td>
<td>carissāna</td>
<td>carissānam</td>
</tr>
<tr>
<td>/su</td>
<td>sunissamāno</td>
<td>sunissamanā</td>
<td>sunissamanam</td>
</tr>
<tr>
<td></td>
<td>sunissāno</td>
<td>sunissāna</td>
<td>sunissānam</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 ta or the suffix na.

Remarks. The suffix ta is by far the most commonly used in the formation of this participle.

451. ta is affixed in several ways.

(1) If the root end in a vowel, it is added directly without any change taking place in the root.

(11) When the root ends in a consonant, ta may be joined to it by means of connecting vowel i.

(111) When the root ends in a consonant, ta may become assimilated to it according to the usual rules.

Remarks. At this stage, the student ought to read carefully the chapter on Assimilation (p. 22 ff).

Examples

452 Roots ending in a vowel

<table>
<thead>
<tr>
<th>Root</th>
<th>Present</th>
<th>Pass. Perf Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nahā, to bathe</td>
<td>nahayati, he bathes</td>
<td>nahata, bathed</td>
</tr>
<tr>
<td>bhu, to be, become</td>
<td>bhavati, he is, becomes</td>
<td>bhūta, been, became</td>
</tr>
<tr>
<td>nī, to lead</td>
<td>neti, nayati, he leads nīta, led</td>
<td></td>
</tr>
<tr>
<td>jī, to conquer</td>
<td>jeti, jayati, he conquers</td>
<td>jīta, conquered</td>
</tr>
<tr>
<td>cī, to collect</td>
<td>cināti, he collects</td>
<td>cita, collected</td>
</tr>
<tr>
<td>bhī to be afraid</td>
<td>bhāyati, he is afraid</td>
<td>bhīta, afraid, frightened</td>
</tr>
<tr>
<td>yā, to go, undergo</td>
<td>yāti, he goes</td>
<td>yāta, gone, undergone</td>
</tr>
<tr>
<td>ṇā, to know</td>
<td>jānti, he knows</td>
<td>ṇāta, known</td>
</tr>
</tbody>
</table>
Remarks: There are a few exceptions to roots in final a.

<table>
<thead>
<tr>
<th>Root</th>
<th>Present</th>
<th>Pass</th>
<th>Perf</th>
<th>Part</th>
</tr>
</thead>
<tbody>
<tr>
<td>pā to drink</td>
<td>makes pīta, drunk.</td>
<td>pāta, cooked</td>
<td></td>
<td></td>
</tr>
<tr>
<td>thā to stand</td>
<td>makes thīta, stood</td>
<td>standing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ḍhā, to hold</td>
<td>becomes ḍhīta, hold</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ḍā to give</td>
<td>dinna, given</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(ii) Roots ending in a consonant and taking vowel i before ta.

Remarks: (a) Participles like pācā, calīta, etc. are declined like purīsa, kāñña and rupām.

(b) In the neuter these participles are often used as nouns.

<table>
<thead>
<tr>
<th>Root</th>
<th>Passive Perfect Participle</th>
<th>Neuter</th>
<th>Perfect Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍhā, to eat</td>
<td>khādāti he eats khādīta eaten</td>
<td>khādīta</td>
<td></td>
</tr>
<tr>
<td>ḍhā, to eat</td>
<td>likhāti he writes likhīta written</td>
<td>likhīta</td>
<td></td>
</tr>
<tr>
<td>ḍhā, to eat</td>
<td>mand, to adorn</td>
<td>mandīti adorned</td>
<td>mandīta</td>
</tr>
<tr>
<td>ḍhā, to eat</td>
<td>gillī to swallow</td>
<td>gilāti swallowed</td>
<td>gilīta</td>
</tr>
<tr>
<td>ḍhā, to tell</td>
<td>katheti he tells</td>
<td>kathīta told</td>
<td></td>
</tr>
</tbody>
</table>
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 (59, a)</td>
</tr>
<tr>
<td>✓muc, to free</td>
<td>mutta, freed (59, b)</td>
</tr>
<tr>
<td>✓is, to wish</td>
<td>ittha, wished (59, 11, 111)</td>
</tr>
<tr>
<td>✓kas, to plough</td>
<td>kattha, ploughed (92)</td>
</tr>
<tr>
<td>✓das, to bite</td>
<td>dattha, bitten (92)</td>
</tr>
<tr>
<td>✓dam, to tame</td>
<td>danta, tamed (67)</td>
</tr>
<tr>
<td>✓kam, to proceed</td>
<td>kanta, proceeded, (67)</td>
</tr>
<tr>
<td>✓rudh, to obstruct</td>
<td>ruddha, obstructed (63)</td>
</tr>
<tr>
<td>✓budh, to know</td>
<td>buddha, known (63)</td>
</tr>
<tr>
<td>✓labh, to obtain</td>
<td>laddha, obtained (63, Remark)</td>
</tr>
<tr>
<td>✓majj, to polish</td>
<td>mattha (also (59 1)</td>
</tr>
<tr>
<td></td>
<td>matta), polished</td>
</tr>
<tr>
<td>✓muh, to err</td>
<td>muljha, erred (also (100, 101, 102) muddha,)</td>
</tr>
<tr>
<td>✓ruh, to ascend</td>
<td>ruljha, ascended (100, 101, 102)</td>
</tr>
<tr>
<td>✓loh, to lick</td>
<td>lhjha, licked (100, 101, 102)</td>
</tr>
<tr>
<td>✓jhas, to hurt</td>
<td>jhatta, hurt (94)</td>
</tr>
<tr>
<td>✓pat, to fall</td>
<td>patta, fallen (62)</td>
</tr>
<tr>
<td>✓tap, to burn</td>
<td>tatta, burned (64, 1)</td>
</tr>
<tr>
<td>✓duh, to milk</td>
<td>duddha, milked (100)</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 a generally drop until before 12.

**Examples**

- I man to think
- I hah or Khan

456 (c) sometimes part is it. Tapped

**Examples**

- I gunt to go
- I ram to spot

457 (d) in a few cases final i linguini as the following i, as

- I that which came when added turned

458 Pass Perf Part which title no.

The suffix na is much less common than 1 than if

(i) it may be joined to the root by the use of connecting vowel 1

(ii) it may be joined directly to root ending in a vowel

(iii) when added directly to root ending in a consonant that consonant is assimilated to 1 of na and sometimes the n of na is assimilated to the final consonant

**Remarks** na is added generally to roots in d and l.

459

**Examples or (i)**

**Root** Pass P P Rules of assimilation

1 sad to settle shinn settled (69 ii in)
Remarks. The form *sanna* is found only for the verb *nisîdati*, to sit down, = ConfigurationException of (prefix); when ConfigurationException is preceded by other prefixes, the Passive Perfect Participle assumes form; *sanna*, as

\[ \text{sad ava = Passive Perfect Participle: ava sanna, sunk, settled} \]
\[ \text{sad+pa = Passive Perfect Participle: pasanna, settled} \]

(Note that the base of root *sad* is *sida*)

\[ \text{\textbackslash chid, to cut \ cancana, cut} \quad (69, 11, 111) \]
\[ \text{\textbackslash chad, to cover \ channa, covered} \quad (69, 11, 111) \]
\[ \text{\textbackslash d\textbackslash a, to give \ dinna, given} \quad (69, 11, 111) \]

In this last example, a 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

\[ \text{Remarks.} \]

In these examples, *i* is inserted and then *n* reduplicated and lingualized according to rule (83)

\[ \text{\textbackslash tar, to cross \ tînna, crossed} \quad (83) \]
\[ \text{\textbackslash car, to wander \ cinna, wandered} \quad (83) \]
\[ \text{\textbackslash kir, to scatter \ kinna, scattered} \quad (83) \]

\[ \text{Remarks.} \]

In these examples, *i* is inserted and then *n* reduplicated and lingualized according to rule (83)

\[ \text{460. Examples of (111) \quad Rules of assimilation.} \]
\[ \text{\textbackslash bhaj, to break \ bhagga, broken} \quad (57) \]
\[ \text{\textbackslash vij, to be agitated \ vigga, agitated} \quad (57) \]
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).

lag, to adhere lagga, adhered (57)

461 Examples of (II)

lī, to cling to līna cling to
jū, to cut reap jūna reaped cut
khi to decay khīna decayed (final i is lengthened)
guā (glā 113) to guīna ill be ill
shā, to be weak, low hīna low wasted inferior

In the last example radical h is replaced by l.

462 A few Passive Perfect Participles are irregular such as jhāma burnt from jhū to burn phulla expanded split from jphāl 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

lag, to adhere P P P lagga and lagita
gam, to go P P P gata and gamita
dā to give P P P dinna and datīna
kas, to plough P P P kattha and kasita

464 The participles in ta and na are declined like purisa, kañña and ṛpaṅka.

Perfect Participle Active

465 The Perfect Participle Active is formed by adding ta to the Passive Perfect Participle.
EXAMPLES.

Root | P. P P | P. P A.
--- | --- | ---
\( \sqrt{\text{pac}} \), to cook | \text{pacitavā}, having cooked |
\( \sqrt{\text{bhuj}} \), to eat | \text{bhuttavā}, having eaten |
\( \sqrt{\text{kar}} \), to do | \text{katavā}, having made |

Remarks (a) These Perfect Participles Active are declined like \( \text{gunavā} \), e.g., \( \text{pacitavā}, \text{pacitavati} \) or \( \text{pacitavanti}, \text{pacitavam} \) or \( \text{pactiavantam} \).

(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 \( \text{medhāvī} \), 235 (that is, like \( \text{dandī}, \text{nadī} \) and \( \text{vāri} \)) as \( \text{pacitāvī}, \) having cooked, \( \text{bhuttāvī}, \) having eaten.

FUTURE PASSIVE PARTICIPLE

This participle, also called *partici|ple of necessity, potential partic|ple and gerund|ive*, is formed by adding to the root the suffixes \( \text{tabba}, \text{ya}, \text{aniya} \) and \( iy \).

Remarks (a) Roots ending in \( u-u \), 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 \( \text{purisā}, \text{kaññā} \) and \( \text{rūpam} \).

**TABBA**

This suffix is the most common. It is added (1) 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>shū, to abandon</td>
<td>hatabba fit to be that ought to be that must be abandoned</td>
</tr>
<tr>
<td>dā to give</td>
<td>dhūtabba fit to be that ought to he that must be given</td>
</tr>
<tr>
<td>pā, to drink</td>
<td>pathabba fit to he that ought to be drunk</td>
</tr>
</tbody>
</table>

Remarks (a) Roots ending in i change i to e before tabba

<table>
<thead>
<tr>
<th>Root</th>
<th>Fut P P</th>
</tr>
</thead>
<tbody>
<tr>
<td>jñi to lead</td>
<td>jñetabba fit to be, that must be led</td>
</tr>
<tr>
<td>jī to conquer</td>
<td>jītahabba fit to be, that must be conquered</td>
</tr>
<tr>
<td>jī to go,</td>
<td>jītabba 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>jāhu, to be</td>
<td>jāhunvatabba fit to be that ought to that must be</td>
</tr>
<tr>
<td>jku, to sing</td>
<td>jkuvatabba 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 (11)

<table>
<thead>
<tr>
<th>Root</th>
<th>Fut, Press Part</th>
</tr>
</thead>
<tbody>
<tr>
<td>√pac, to cook</td>
<td>pacitabba, fit to be, that ought to be, that must be cooked</td>
</tr>
<tr>
<td>√khan, to dig</td>
<td>khanitabba, fit to be, that ought to be, that must be dug</td>
</tr>
<tr>
<td>√pucch, to ask</td>
<td>puchitabba, fit to be, that ought to be, that must be asked</td>
</tr>
</tbody>
</table>

### Examples of (111)

<table>
<thead>
<tr>
<th>Root</th>
<th>Fut, Press Part</th>
</tr>
</thead>
<tbody>
<tr>
<td>√gam, to go</td>
<td>gantabba, fit, etc., to be gone to (67)</td>
</tr>
<tr>
<td>√kar, to do</td>
<td>kattabba, (80), kātabba (82), fit etc, to be done</td>
</tr>
<tr>
<td>√labh, to receive</td>
<td>laddhabba, fit, etc, to be received (63, Remark)</td>
</tr>
</tbody>
</table>

**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

<table>
<thead>
<tr>
<th>Root</th>
<th>Fut, Press Part</th>
</tr>
</thead>
<tbody>
<tr>
<td>√gam, to go</td>
<td>gamma, fit, proper, etc., to be gone to (71, 1)</td>
</tr>
<tr>
<td>√sak, to be able</td>
<td>sakka, able to be done (71)</td>
</tr>
<tr>
<td>√khād, to eat, chew</td>
<td>khajja, that can be chewed. (71, 61)</td>
</tr>
<tr>
<td>√vaj, to avoid</td>
<td>vajja, that ought to be avoided. (71, 74)</td>
</tr>
</tbody>
</table>
bhū to be

In this last example the radical vowel ə has been strengthened before ya = bhavaya

abh to obtain labbha fit worthy to be obtained

abhuj, to eat bhovja, to be eaten = eatables, food

abhid to break bhujja to be broken

alh to lick, sip leyya to be licked sipped (98, Remark)

has to laugh lasssa fit to be laughed nt

gah, to take gayha that can be taken seized

(a) ya is in a few cases joined to the root by means of vowel ə. For instance

akar to do make we have kariya that ought to be, or can be done with lengthening of radical a

kaya, that ought, etc, to be done with assimilation of final r to ya

kariya that ought, etc with metathesis (111)

abhār, to support, bhāriya, that ought to be maintained with lengthening of radical a

(c) After roots ending in a 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  
deeyya, to be given, that ought to or can be given.

(c) ya is likewise doubled after roots ṭ, ṭ and the ṭ or ṭ is changed to e

**Examples**

\( \text{Jnī, to lead} \)  
\( \text{neyya, to be led, that ought to be led} \)

\( \text{Jji, to conquer} \)  
\( \text{jeyya, to be conquered, that can be conquered.} \)

**ANTYA**

469. The suffix anīya is added to the root or to the base

**Examples**

<table>
<thead>
<tr>
<th>Root</th>
<th>Fut. Past Part</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jpac, to cook</td>
<td>pacaniya, fit to be cooked</td>
</tr>
<tr>
<td>Jpūj, to honour</td>
<td>pūjanīya, worthy to be honoured</td>
</tr>
<tr>
<td>Jkāt, to do, make</td>
<td>karanīya, that ought to be made or done</td>
</tr>
</tbody>
</table>

*(Observe that the n is linguualized through the influence of radical ṭ, 83)*

\( \text{Jbhū, to be (base bhava) bhavanīya, that ought to be} \)

**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 tūnām are used as substitutes of tvā and are met with in poetry much more than in prose.
(b) \( t \) is not so restricted in use as \( t\ddot{u}na \) and \( t\ddot{h}na \).

(c) \( tva \) which becomes regularly \( cca \) (74 (v)), is merely a form of \( j\dot{a} \) initial \( t \) being inserted between the gerundial suffix \( tva \) and a root ending in a vowel (e.g. \( pa + \ddot{a} \) to depart + \( ya = pa + i + t + ya = peca, \) having departed (v.))

In Pali \( t \) 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

\[ TV\ddot{a} TV\ddot{a}na T\ddot{h}na \]

471 The suffix \( t \ddot{a} \) 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 \( tva \) \( tr\ddot{h}na \) and \( t\ddot{h}na \)
(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

\[ \text{Examples} \]

\begin{tabular}{ll}
Root & Gerund \\
\text{\textit{spac} to cook} & pacit\ddot{v}a, having cooled (i) \\
\text{\textit{kh\ddot{h}d, to eat}} & kh\ddot{h}dit\ddot{v}a, having eaten (i) \\
\end{tabular}
Root.

Jlabh, to obtain laddhā, obtained (11), (63), Remark) labhitvā, having obtained (i)

Jn1, to lead netvā, having led (iii)

Jchid, to cut chetvā, having cut (iii, iv)

Jkar, to make katvā, having made (iv)

Jthā, to make, remain thitvā, having stood, remained (i)

Jbhi, to fear bhītvā, having feared, fearing (v)

Jdā, to give datvā, having given (v)

Jbhuj, to eat bhutvā, having eaten (iv)

Jāp pa = pāp, to get patvā, having got (iv, v)

Jji, to conquer jītvā, jetvā, having conquered (iii)

Remarks From root thā, we have also. thatvā; from Jdā, daditvā, daditvāna, from Jkar: kātūna, kattūna; from Jkam, to step, to proceed nik kamitvā, nik kamitūna, Jsu, to hear, sūtvā, sūtunam, sunitvā, sunitvāna

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 t.
Examples

-jsic, to sprinkle nisitkiya having besprinkled (i, vii)
-ja' to know vijāniya having known discerned (i v vii)
-jikkh, to see samekkhiya, having reflected (i vii)
-ja'nt to think cintiya having thought (ii vii)
-jbhuj to eat bhuñjiya having eaten (v ii vii)
-jdā, to give ādaya having given (i iv)
-jha to abandon vihāya, having abandoned (i, iv)
-jhā to know abhināñaya, having known (i iv)
-jgah to take gayha, having taken (ii, iii)
-jgam to go gamma, having gone (vi, 71, ii)
-jus to enter pavissa having entered (vi i)
-jsad to sit down nisajja, having sat (vi, 71, 74)
-jsad to sit down nisidiya, having sat (i vii v)
(See 459 Remark)
-jkam to tread akkamma having trodden (vi, 71 33 35)
-j, to go pecca, having gone departed = pa + i + tva (21 i 74 11)
-j, to go abhisamecça having comprehended = abhi + sam + ā + i + tva (21 i)
-jhan to strike uñhacca having struck = a + han + tva final n being dropped before initial l (n dropped before t)
-jhan, to strike upahacca having vexed, = upa + han + tva (See last remark)
-jhan to strike uñhacca having destroyed = u + han + tva (See last remark)
-jj go pājicca following upon, from, = pāj + i + tva
√har, to take away, āhaccā, having reached, attained, =ā+ har+ tya. (81).

This last should not be confounded with the gerund from √han, given above.

Remarks (a) Sometimes the gerund having been formed by means of ya, the ya is dropped, the root alone remaining, as.

abhīññā, having known, =abhīññāya.
patisankhā, having pondered, =patisankhāya
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 t, as.

āruyhitvā (√ruh), having ascended.
ogayhitvā (√gāh = gah), having dived, =ogayha,
ogāhitvā

c) There are some anomalous forms.

dīsvā, from √dis, to see = having seen.
datṭhu = dīsvā

anuvicca, from √vid, to know = having known.

final d being dropped before tya.

pappuyya from √āp+ pa = pāp, to obtain = pāp-

ayitvā.

vineyya, from √ni, having removed.
nicheyya, from √nis = having ascertained.

In these last three examples the y has undergone reduplication.

atisitvā, from √sar = Sānскrit st (?), having approached, having excelled
(d) The student will have remarked that several forms are met with from the same root as

\[ \text{dā} \text{ dasa dādityā dādityā ḍāya} \]
\[ \text{srā karun rāmam kathā kathām kātunā kātunā} \]
\[ \text{gah gahika, gahinā gahinā} \]

Most roots can thus have several forms.

The Infinitive

473 The infinitive is generally formed by means of suffix *ām*

474 The suffixes *āte* *āte* and *āte* are also met with but seldom.

475 *Tum* like the suffix of the P P V (450 ff) may be

(i) joined to the root or to the base by vowel *i*
(ii) to the roots in *a* it is added directly
(iii) roots ending in *i* change final *i, l* to *e* and roots in *u, u* change *u* to *o*
(iv) initial *t* of *ām* is assimilated to the last consonant of the root; the last consonant may also be assimilated to *l*
(v) *ām* is also added to the special base

**Examples**

- *pac*, to cook
- *khud*, to eat
- *thar*, to spread
- *dā*, to give
- *tha*, to stand
- *yā*, to go
- *jī*, to conquer

- *pacitum*, to cook
- *khuditum*, to eat
- *tharitum*, to spread
- *dārīm*,
- *thātum*
- *yātum*
- *jētum*
\(\text{nī, to lead} \quad \text{netum} \quad (\text{iii})\)
\(\text{sū, to hear} \quad \text{sotum} \quad (\text{iii})\)
\(\text{labh, to obtain} \quad \text{laddum, to obtain} \quad (\text{iv}, 63, \text{Remark})\)

\(\text{bhuj, to eat} \quad \text{bhottum, to eat} \quad (\text{iii, iv, 59-a})\)
\(\text{āp, to obtain + pa} \quad \text{pattum, to obtain} \quad (\text{iv, 64, 1})\)
\(\text{gam, to go} \quad \text{gantum, to go} \quad (\text{iv ; 67})\)
\(\text{ṛ, to go} \quad \text{etum, to go} \quad (\text{iii})\)
\(\text{sū, to hear} \quad \text{sunitum, to hear} \quad (\text{v})\)

\(\text{budh, to know} \quad \text{bodhitum, to know} \quad (\text{i, iii})\)
\(\text{budh, to know} \quad \text{bujjhitum, to know} \quad (\text{i, v})\)
\(\text{sī, to lie down} \quad \text{setum, to lie down} \quad (\text{iii})\)
\(\text{sī, to lie down} \quad \text{sayitum} \quad (\text{v})\)

\(\text{jā, to know} \quad \text{jānitum, to know} \quad (\text{v})\)
\(\text{chid, to cut} \quad \text{chinditum, to cut} \quad (\text{v})\)

\(\text{chid, to cut} \quad \text{chettum, to cut} \quad (\text{iii, iv, 62, vi})\)

**TAVE, TUYE, TAYE**

476. These suffixes are Vedic and but seldom used in Pāli, tave, however, is more frequently met with than the other two.

\(\text{nī, lead} \quad \text{nitave, to lead} \quad \text{vi} + \text{tave}\)
\(\text{hā, to abadden} \quad \text{vippahātave, to abandon} = \text{vi} + \text{pa + hā + tave}\)
\(\text{nam, to bend} \quad \text{unnametave, to ascend, rise, = ud + nam + e + tave}\)
\(\text{dhā, to hold} \quad \text{nīdhetave, to hide, bury, = nī + base dhe (391) + tave}\)
\(\text{mar, to die} \quad \text{marituye, to die. Joined by vowel} \quad \text{vowel}\)
\(\text{gan, to count} \quad \text{ganētuye, to count. Added to the base gane} \quad \text{gane}\)
\(\text{dis, to see} \quad \text{dakkhitāye, to see (404)}\)

---
4.7 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 या is often used with an infinitive sense

(c) The Infinitive expresses purpose and may be translated by for the purpose of in order to

(ii) — 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.

(i) THE PASSIVE

481 The Passive Conjugation is formed by adding the suffix या to the root.

482 The suffix या having been added and the Passive Base obtained the Personal Endings of either the Active Voice or of the Reflexive Voice are added to the base.

483 या is affixed to the root in three ways:

(i) Directly after roots ending in a vowel
(11) To roots in a double consonant, *ya* is joined by means of *i*, this *i* being lengthened to *i*. It is also joined by means of *i* when a root ends in a consonant that does not generally reduplicate (*s, h and r*).

(11) 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.).

(11) *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 *u*.

(b) Radical *ā* is changed to *ī* before *ya* and radical *i, u*, are lengthened to *i, ī*.

**Root**

- /dā/, to give
- /pā/, drink
- /dhā/, to hold
- /jū/, to conquer
- /cī/, to heap
- /ku/, to sing
- /su/, to hear

**Passive Base**

- diya, to be given
- piya, to be drunk
- dhīya, to be held
- jiya, to be conquered
- cīya, to be heaped up
- kūya, to be sung
- sūya, to be heard

(c) Radical long *ī* and *ū*, remain unaffected.

- /bhū/, to become
- /lū/, to reap
- /ni/, to lead

bhūya, to have become
lūya, to be reaped
niya, to be led
(d) In some instances, the long vowel before ya is shortened, in which case the r is doubled.

Root | Passive Base
--- | ---
Jan to lead | Jaiya or niyya
Jsu to hear | Jsuya, or suyya
Jda to hear | Jdiva, or diyya

484 To the above bases the Active or Reflective Personal Endings being added, we obtain for instance from Jja to conquer, base jiya (or jivya)

**Present**

**Active**

Sing Plur
1 jiyami I am conquered jiyama we are conquered
2 jiyasai thou art conquered jiyatha, you are conquered
3 jiyati he is conquered jiyanti they are conquered

**Present**

**Reflective**

Sing Plur
1 jiyē I am conquered jiyamhe we are conquered
2 jiyase thou art conquered jiyavhe you are conquered
3 jiyate he is conquered jiyante they are conquered

Optative (1) jiyeyam, jiyeyāmi (2) jiyētho jiyeyaśi (3) jiyetha, jiyeyya, etc etc.

Imperative (1) jye jiyami (2) jiyasa, jiyahī (3) jiyateh jiyatu
Examples of (ii).

Root.                        Passive Base.
√pучч, to ask                 пучхиya, to be asked
√has, to laugh               hasiya, to be laughed at
√vas, to live                'vasiya, to be lived upon
√kar, to make                'hariya, to be made
√sar, to remember           'sariya, to be remembered
√mah, to honour              mahiya, to be honoured

Examples of (iii)

√labh, to obtain             лаббha, to be obtained (70, 71)
√pac, to cook                пacca, to be cooked (70, 71)
√bhan to speak              bhañña, to be spoken (70, 71)
√khăd, to eat               khajja, to be eaten (70, 71, 34)
√han, to kill               hañña, to be killed (70, 71)
√bandh, to bind             bajjha, to be bound (70, 71, 74)

Examples of (iv).

√gam, to go                  гаччиya, to be gone to
√budh, to know               буţihiya, to be known
√is, to wish, desire        icchiya, to be wished for

485. Long i before ya of the Passive, is sometimes found shortened, as мahiyati or мahiya, 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. √yāc, to beg = yāciya; √ař, to drive + prefix pa=pāj, to drive=pājiya, 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. √лup, to cut, elide=lupya+ti=lupyati, to be elided, cut off; √gam, to go=gamya+ti=gamyati, to be gone to.
Remarks (a) We have already said that when the i before ya is shortened initial i is reduplicated by way of compensation (483 d)

(b) The Perfect 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

Ja kar, to do makes Passive karavyati, karivyati (with metathesis) kamyati (with assimilation of r 80)
Ja gam to go gives gamiyati gacchhyati, gamyati
Ja gah to take, gives gayhati (metathesis), gheppati quite an anomalous form
Ja bu, to abandon hayati hivati

482 Anomalous forms of the Passive

Ja yah, to carry, Passive Base=vuyh vuyhāmi, vuyhās, vuyhati, vuyhe, vuyhāse, vuyhate, etc
Ja vas to live, Passive Base=vusas vussami vussasi, vussati, etc
Ja yaj, to sacrifice, Passive Base=ijj to be sacrificed Ijjami, Ijjasi, Ijjati, etc
Ja vac to speak Passive Base=ucc uccāmi, uccasi uccati, etc
Ja vac to speak Passive Base=ucc uccāmi, uccasi uccati, etc

490 Final t of a root, which is not usually susceptible of reduplication is however sometimes found reduplicated as vdis, to see becomes disatti to be seen vnas, 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, ñ, and ü, 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>-pac, to cook</td>
<td>pāce, pācaya, pācāpe, pācāpaya, to cause to cook (i)</td>
</tr>
<tr>
<td>-kar, to do</td>
<td>kāre, kāraya, kārāpe, kārāpaya, to cause to do (i)</td>
</tr>
<tr>
<td>-gah, to take</td>
<td>gāhe, gāhaya, gāhāpe, gāhāpaya, to cause to take (i)</td>
</tr>
<tr>
<td>-mar, to kill</td>
<td>māre, māraya, mārāpe, mārāpaya, to cause to kill (i)</td>
</tr>
<tr>
<td>-sam, to be appeased</td>
<td>same, samaya, samāpe, samāpaya, to cause to be appeased (iii)</td>
</tr>
</tbody>
</table>
Root  | Causative Base
--- | ---
>gam, to go  | game, gamaja to cause to go (i)
>chid to cut  | chede, chedaya, chedape, chedapaya to cause to cut (i)
>bhuj to eat  | bhoje, bhojaya, bhojape, bhojapaya to cause to eat (i)
>rudh to hinder | rodhe, rodhayaya, rodhaye, rodhayapaya to cause to hinder (i)
>bhid to break | bhide, bhedaya, bhedapaya to cause to break (i)
>su to hear  | sanye, sanye, saye, sayapaya to cause to hear (iv)
>blu, to be | bhave, bhavaya etc (iv)
>si, to lie down | sanye, sayapaya to cause to lie down (iv iii)
>ni, to lend | nayaya, nayape, nayapaya, to cause to lend (iv iii)
>puch, to ask | puchape, puchhapaya to cause to ask (ii)
>dha to place with | piddhepe, pidhahapaya to cause to shut (vi)
| prefix pi | pidahape, pidhahapaya to cause, to shut (v vi)
>dâ, to give | dape, dape, dape, dape, dape, dape, to cause to give (v)
>dha, to stand | dape, dape, dape, dape, to place (v with a shortened)

Double Causal

There is a double causal formed by adding apapa to the root
Examples

Root. Simple Causal. Double Causal

/ pac, to cook pāce, pācāpe, etc., pācāpāpe,
pācāpāpaya

/ chid, to cut chede, chedāpe, etc., chedāpāpe,
chedāpāpaya

/ bhuj, to eat bhoje, bhojāpe, etc., bhojāpāpe,
bhojāpāpaya

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
n i, i, of the 1st Conjugation, 3rd Division (393, 385),
and like the verbs of the 7th Conjugation (379)

Examples.

/ pac, to cook, causative base pāce, pācaya, pācāpe,
pācāpaya, to cause to cook

Present

Singular

1 pācemī, pācayāmi pācāpemī, 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 pācema pucayama pucapema pucapayama, we cause to cook
2 pucethe, pacayntha pucāpetha pucāpayatha you cause to cook
3 pūcenti pacayanti pucapenti, pucapayanti, they cause to cook

Optative

Singular

1 pāceyyāmi pacayeyyāmi, pacapeyyāmi pacapayeyyāmi I should cause etc
2 pāceyyāsi pacayeyyāsi pacapeyyāsi, pucapayeyyāsi thou shouldst cause, etc
3 pāceyya pacayeyya pacāveyya pācappayya, he should cause etc

Plural

1 pāceyyāma pacayeyyāma pacapeyyāma pacapayeyyāma we should cause etc
2 pāceyyātha pacayeyyātha pacapeyyātha, pucapayeyyātha you should cause, etc
3 pāceyyum pacayeyyum pacapeyyyum pucapayyum 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 ava take the other Endings (407 b) As pūcesiṁ pūcesi, pucēpesiṁ pučēniṁ pūcayi pucēpariṁ pūcapayi, 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

<table>
<thead>
<tr>
<th>Root</th>
<th>Simple Verb</th>
<th>Causal. Causative Base</th>
<th>Causal Passive Base</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jpac,</td>
<td>to cook</td>
<td>pāceti, pāciyati,</td>
<td>to be caused to cook</td>
</tr>
<tr>
<td>Jbhuj,</td>
<td>to eat</td>
<td>bhojeti, bhojiyati,</td>
<td>to be caused to eat</td>
</tr>
<tr>
<td>Jkar,</td>
<td>to do</td>
<td>kāreti, kāriyati,</td>
<td>to be caused to do</td>
</tr>
</tbody>
</table>

Remarks. Connective vowel i may also be found short.

496. Some verbs, although in the Causative, have merely a transitive sense as

Jcar, to go, Causative cūreti, to cause to go = to administer (an estate)

Jbhū, 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.

<table>
<thead>
<tr>
<th>Root</th>
<th>Base</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jcur,</td>
<td>core</td>
</tr>
<tr>
<td>Jkath,</td>
<td>kath</td>
</tr>
<tr>
<td>Jtim,</td>
<td>teme</td>
</tr>
</tbody>
</table>
### Simple Verb
- coreti corayati
- kathethi, kathayati
- temeti temnavnti

### Casual
- corapeti corapayati
- kathapetl, kathapaynti
- temapeti, temapavnti

## 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) *tobe act as* to be like to wish to be like that which is denoted by the noun (b) *to wish* far 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 Verb**

- Stem are
  1. *aya, anu, e*
  2. *iya, iya*
  3. *a*
  4. *ara, ala*  (*These two rather rare*)
  5. *ae*

501 The base or stem having been obtained by means of the above suffixes the **Personal **Lndings of the tenses are added exactly as they are after the verbs

<table>
<thead>
<tr>
<th>Noun stem</th>
<th>Denominative Verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>pabbata, a mountain</td>
<td>pabbataiya to act like a mountain</td>
</tr>
<tr>
<td>macchiara, avarice</td>
<td>macchiarmati, to be avaricious</td>
</tr>
</tbody>
</table>
Noun-stem.
samudda, the ocean
nādi, river
arañña, forest
dhana, riches
putta, a son
pattā, a bowl
cīvara, a monk’s robe
dolā, a palankin
vīnā, a lute
upakkāma, diligence, plan
gana, a following
samodhāṇa, connection
sārañja, modesty, shyness
tanha, craving
mettam, love
karuna, mercy, pity
sukha, happiness
dukkha, misery
unha heat
jata, matted hair, tangled branches
pariyosāna, end

Denominative Verbs.
samuddāyati, to be or act like the ocean
nadiyati, to do, act like a river
araññīyati, to act (in town) as in the forest
dhanayati, dhanāyati, to desire riches
puttiyati, 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
vīnāyati, to use the lute=to play on the lute
upakkāmālātā, to make diligence, to devise plans
ganayati, to wish for a following or disciples
samodhāneti, to connect, join
sārañji, to be shy, nervous
tanha, craving
mettāyati, to love
karunāyati, to pity
sukhāpeti, to make happy
dukkha, misery
unhāpeti, to heat, warm
vijaya, disentangle, comb out
pariyosāna, end.
Denominatives can also be formed from the stems of adjectives and adverbs: as

dalitum firm strong  dalihrya to make him strong
sanatth, being good  sanatril in yet well or handsomely
nita afflicted hurt   ayyati, to hurt afflict

Remarks  (a) Suffixes iva and ulc 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 iva or iva added to the word thus reduplicated: the vowel  or  may or may not be inserted between the reduplication

Noun Stem    Denominative Verb
putt  son   puttithyasa to wish to be (as) a son
puttin a son  putthinlyasa to wish to be (as) a son
kamalam, flower  kamalamayasa or kamalamya of kamalamá
                         yasa to kamalamayisati to
                         be (as) a flower

(c) The Causal and Passive of all Denominatives are formed in the usual manner

Desiderative Verbs

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

The Desiderative is not extensively used in Pali; 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>Root</th>
<th>Desid Base</th>
<th>Desiderative Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>sus</em>, to hear</td>
<td><em>sussusa</em></td>
<td><em>sussusati</em>, to desire, to hear = listen</td>
</tr>
<tr>
<td><em>bhuj</em>, to eat</td>
<td><em>bubhukkha</em></td>
<td><em>bubhukkhati</em>, to wish to eat</td>
</tr>
<tr>
<td><em>tij</em>, to hear</td>
<td><em>titikkha</em></td>
<td><em>titikkhati</em>, to endure, be patient</td>
</tr>
<tr>
<td><em>ghas</em>, to eat</td>
<td><em>jighaccha</em></td>
<td><em>jighacchati</em>, to desire to eat</td>
</tr>
<tr>
<td><em>pā</em>, to drink</td>
<td><em>pipāsa</em>, <em>pivāsa</em></td>
<td><em>pivāsatī</em>, to desire to drink (372 7a)</td>
</tr>
<tr>
<td><em>kit</em>, to cure</td>
<td><em>cikiccha</em></td>
<td><em>cikicchatī</em>, 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.
INTENSIVE VERBS

508 The Intensive Verbs also called Frequentive 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 (7)

509 These verbs are not very frequent in Pali

Examples

Root                             Intensive Verb
 slap to talk                    dhappati, dhappati to lament
 sham to go                      chanakamati to walk to and fro
 sgam to go                      jangamati to go up and down
 deal to move                    candaalati to move to and fro to tremble

The personal endings are added as usual

DEFECTIVE AND ANOMALOUS VERBS

I am to be

Present System

Singular                               Plural
 1 asmi I am                           asma we are
    amhi I am                           amha, we are
 2 atha thou art                       atha you are
 3 athi, it is                         santhi they are

Imperative

1 asmi, let me be                      asma let us be
    amhi, let me be                     amha, let us be
 2 ahi, be thou                        atha be ye
 3 athu, let him, her, it be           santhu, let them be
Present Participle.

Active.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc</td>
<td>santo, being</td>
</tr>
<tr>
<td>Fem.</td>
<td>santi, being</td>
</tr>
<tr>
<td>Neut</td>
<td>santam, being</td>
</tr>
</tbody>
</table>

Reflective

<table>
<thead>
<tr>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>samāno, being</td>
</tr>
<tr>
<td>samānā, being</td>
</tr>
<tr>
<td>samānam, being</td>
</tr>
</tbody>
</table>

Aorist

1. āsim, I was, I have been
2. āsi, thou wast, thou hast been
3. āsi, he was, he has 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

ḥu, to be.

(ḥu is a contracted form of root bhū)

Present System

<table>
<thead>
<tr>
<th>Present.</th>
<th>Imperfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing - Plur. Sing - Plur.</td>
<td></td>
</tr>
<tr>
<td>1. homi - homa ahuva - ahuva, ahuva - ahuva</td>
<td></td>
</tr>
<tr>
<td>2. hosī - hotha ahuvo - ahuva, ahuva</td>
<td></td>
</tr>
<tr>
<td>3. hotī - honti ahuva, ahuva, ahuva - ahuva, ahuva</td>
<td></td>
</tr>
</tbody>
</table>
### Imperative

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur</th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>homi</td>
<td>homn</td>
<td>heyyāmi</td>
<td>heyyāma</td>
</tr>
<tr>
<td>2</td>
<td>bohi</td>
<td>homa</td>
<td>heyyāsi</td>
<td>heyyātha</td>
</tr>
<tr>
<td>3</td>
<td>hontu</td>
<td>hontu</td>
<td>heyya</td>
<td>heyyum</td>
</tr>
</tbody>
</table>

### Present Participle

- **Masc**: honto
- **Fem**: honti
- **Neut**: hontam

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ahosith, ahumhā</td>
<td>ahositha, ahumhā</td>
</tr>
<tr>
<td>2</td>
<td>ahosi</td>
<td>ahositha</td>
</tr>
<tr>
<td>3</td>
<td>ahosi ahu</td>
<td>ahositha ahu</td>
</tr>
</tbody>
</table>

The future has already been given (436)

**Infinitive**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>hotum</td>
<td></td>
</tr>
<tr>
<td></td>
<td>huta</td>
<td>hotabbo</td>
</tr>
</tbody>
</table>

512

- **Skar** to do
- **make**

The present Active has already been given (403)

### Present System

**Present**

**Reflective**

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>kubbe</td>
<td>kubbamhe kurumhe</td>
</tr>
<tr>
<td>2</td>
<td>kubbase, kuruse</td>
<td>kubbavhe kuruvahe</td>
</tr>
<tr>
<td>3</td>
<td>kubbate kurute</td>
<td>kubbante kuruate</td>
</tr>
</tbody>
</table>

**Optative**

**Singular**

**Active**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>kare</td>
<td>kubbe</td>
</tr>
<tr>
<td></td>
<td>kareyya</td>
<td>kajlrā, kavrāmi</td>
</tr>
<tr>
<td>2</td>
<td>kare,</td>
<td>kubbe</td>
</tr>
<tr>
<td></td>
<td>kareyyāsi</td>
<td>kavirā kavirasī</td>
</tr>
</tbody>
</table>
### Singular

<table>
<thead>
<tr>
<th></th>
<th>kare</th>
<th>kubbe</th>
<th>kayirá, kubbeyya</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>kareyya</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Plural

<table>
<thead>
<tr>
<th></th>
<th>kareyyáma</th>
<th>kubbeyyáma</th>
<th>kayiráma</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>kareyyátha</td>
<td>kubbetha</td>
<td>kayirátha</td>
</tr>
<tr>
<td>2</td>
<td>kareyyam</td>
<td>kubbeyyam</td>
<td>kayiram</td>
</tr>
</tbody>
</table>

### Imperfect

**Active**

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>akara akaramhā akaram</td>
</tr>
<tr>
<td>2</td>
<td>akato akarattha akarase akaravham</td>
</tr>
<tr>
<td>3</td>
<td>akara akaru akarattha akaratthum</td>
</tr>
</tbody>
</table>

**Reflective**

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>akaram akaramhāse</td>
</tr>
<tr>
<td>2</td>
<td>akaraththa akaravham</td>
</tr>
<tr>
<td>3</td>
<td>akarattha akaratthum</td>
</tr>
</tbody>
</table>

The Aorist has been given (412)

### Imperative

**Active**

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>karomi karoma</td>
</tr>
<tr>
<td>2</td>
<td>kuru, karohi kariotha</td>
</tr>
<tr>
<td>3</td>
<td>karotu, kurutu karontu, kubbantu</td>
</tr>
</tbody>
</table>

**Reflective**

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>kubbe kubbamase</td>
</tr>
<tr>
<td>2</td>
<td>kurussu kuruvho</td>
</tr>
<tr>
<td>3</td>
<td>kurutam kubbantam</td>
</tr>
</tbody>
</table>

### Future

Besides the usual Future in ssānu karissāmi, karissasī, there is another form given in (436)

### Present Participle

**Active**

<table>
<thead>
<tr>
<th>Masc. kāram, karonto</th>
<th>karamāno kūrumāno,</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>karāno, kubbāno</td>
</tr>
</tbody>
</table>
### Passive Part

<table>
<thead>
<tr>
<th>Tense</th>
<th>Present Part</th>
<th>Passive Part</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>kariyamāno</td>
<td>kariyamāno</td>
</tr>
<tr>
<td>Optative</td>
<td>kariyamāno</td>
<td>kariyamāno</td>
</tr>
<tr>
<td>Imperative</td>
<td>kariyamāno</td>
<td>kariyamāno</td>
</tr>
</tbody>
</table>

### Remarks

All the forms in passive are obtained through metathesis in karvo the r has been assimilated.

The Passive Base has seven forms:

- kariyamāno, kariyamāno, kariyamāno, kariyamāno

### Active

<table>
<thead>
<tr>
<th>Tense</th>
<th>Single Form</th>
<th>Plural Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>adātthi</td>
<td>adātthi</td>
</tr>
<tr>
<td>Optative</td>
<td>adātthas</td>
<td>adātthas</td>
</tr>
<tr>
<td>Imperative</td>
<td>adātthi</td>
<td>adātthi</td>
</tr>
</tbody>
</table>

### Radical Aorist

<table>
<thead>
<tr>
<th>Tense</th>
<th>Single Form</th>
<th>Plural Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>adāsamati</td>
<td>adāsamati</td>
</tr>
<tr>
<td>Optative</td>
<td>adāsamati</td>
<td>adāsamati</td>
</tr>
<tr>
<td>Imperative</td>
<td>adāsamati</td>
<td>adāsamati</td>
</tr>
</tbody>
</table>

### Sigmatic Aorist

<table>
<thead>
<tr>
<th>Tense</th>
<th>Single Form</th>
<th>Plural Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>adāsati</td>
<td>adāsati</td>
</tr>
<tr>
<td>Optative</td>
<td>adāsati</td>
<td>adāsati</td>
</tr>
<tr>
<td>Imperative</td>
<td>adāsati</td>
<td>adāsati</td>
</tr>
</tbody>
</table>

### Future

<table>
<thead>
<tr>
<th>Tense</th>
<th>Single Form</th>
<th>Plural Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>adāsati</td>
<td>adāsati</td>
</tr>
<tr>
<td>Optative</td>
<td>adāsati</td>
<td>adāsati</td>
</tr>
<tr>
<td>Imperative</td>
<td>adāsati</td>
<td>adāsati</td>
</tr>
</tbody>
</table>
### Conditional

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plu.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. adassam</td>
<td>adassam</td>
</tr>
<tr>
<td>2. adasam</td>
<td>adasam</td>
</tr>
<tr>
<td>3. adassii</td>
<td>adasam</td>
</tr>
</tbody>
</table>

### Participle

(Masculine)

<table>
<thead>
<tr>
<th>Present</th>
<th>P. P. P</th>
<th>Act. P. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>dadath, dadanto</td>
<td>dinno</td>
<td>dinnavaya</td>
</tr>
<tr>
<td>Past. P.</td>
<td>Past. P. P.</td>
<td>datarkho</td>
</tr>
<tr>
<td>dadassam</td>
<td>dadassanto</td>
<td></td>
</tr>
<tr>
<td>dadumunno</td>
<td>dadumuna</td>
<td>dadumuna</td>
</tr>
</tbody>
</table>

### VERNAL PRELIXS

514. The Prelix or Preposition, called in Pali, Upamyla (सँ प्रम्यः) are prefixed to verbs, and then denoting they have been, e., that a certain verbal Prelix. They generally modify the meaning of the root, or increase it, and are more totally absent, in some cases, they add but little to the original sense of the root.

515. The last line of sālaka applies when prelix are prefixed before verbs. When a prelix placed in front comes with the root, or the situation of the entire prelix, but not only as a single prelix or the root. E., यत्स, विद्या, चित्तादि, त्रितीय, तिरि, etc.

516. The prelix are as follows:

- यत्स, विद्या, चित्तादि, त्रितीय, तिरि, etc.
Air to pour \textit{scatter=akarati} to scatter all over or around, to fill
\textit{cikkh} to show \textit{tell=acakkhatti}, to point out \textit{tell} to (to communicate)
\textit{chad} to cover \textit{accahati} to cover over or all around to put on clothes (33 35)

Remarks: This prefix reverses the meaning of some roots

\textit{du} to give but \textit{adati}, to take
\textit{gam} to go base \textit{gaccha=agacchati}, to come
\textit{mati}, (before vowel=acc) beyond across over, past very much, very; it expresses excess
\textit{kam} to step \textit{go=ntikkamati} (37) to step over to go across go past to escape to overcome to transgress excel to elapse
\textit{ni}, to lead \textit{ntineti} to lead over or across to irrigate
\textit{car} to act \textit{nticarati}, to act beyond too much in excess = to transgress.

\textit{adh} (before vowels=\textit{as}) over above on upon at to in superior to great it expresses sometimes superiority
\textit{vas} to live \textit{adhvasati} to live in to inhabit
\textit{gam}, to go \textit{ajjhagama}, he approached \textit{adh+augment a+gamā (Aorist)}
\textit{bhas} to speak \textit{adhibhāseti} to speak to to address

\textit{anu}, after along according to near to behind less than in consequence of, like gradually, beneath
\textit{kar} to do \textit{anukaroti}, to do like \textit{mi} to imitate to ape
\textit{kam}, to go \textit{anukkmati} to go along with to follow
A PRACTICAL GRAMMAR

\( \text{ādhāv, to run = anudhāvati, to run after = to pursue} \)
\( \text{āgah, to take = anuganhati, to take near, beneath = to protect} \)

\( \text{āpa, off, away, from, away from, forth; it also implies detraction, hurt, reverence} \)
\( \text{ācā, to notice, observe = apacāyati, to honour, respect, apaciti, reverence} \)
\( \text{āni, to lead = apaneti, to lead away, vis, to take away, to remove} \)
\( \text{āgam, to go, = apagacchati, to go away} \)
\( \text{āman, to think = apamaññati, to despise} \)

\( \text{āpi, on, over, unto, close upon} \). 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 \( \text{p} \) in most instances

\( \text{ādhā, to put, set, lay = pidahati, to cover, close, shut Apidhanam, pidahanam, piddhānam, covering, lid, cover} \)
\( \text{ānah, to bind, join = pinayhati, to bind on, join on.} \)

\( \text{ābhī, to, unto, towards, against, in the direction of} \). It also expresses excess, reverence, particularity. (Before a vowel = abbh)

\( \text{āgam, to go = abhigacchati, to go towards, approach.} \)
\( \text{ākaṅkh, to desire, abhikankhati = to desire particularly, to long for, yearn} \)
\( \text{ājāl, to blaze = ābhijalati, to blaze excessively, vis, fiercely} \)
\( \text{āṇānd, to salute = abhivandati, to salute reverentially.} \)
and down its same, back esti, little, less. Implies also disrespect, disregard remarks. and is often contrasted to a f hann to know anything to despise what to take away. Avaha to taking away akhip to throw es akhipati to throw down akolok to look oloketi to look down akoloketi

ud (the v of native grammarians for the realization of final d to the following consonants see 58 60 63. Before b sometimes final d is lost and the u lengthened

wards above up forth out

akhip to throw ukkhipati to throw up get rid of ukkhipati excommunication
jchild to cut - uchhandati to cut off
kehi to stand upharati to stand up rise Litharati rising
khar to take udharati (60) to draw out ud. dharmati pulling out

Remak ud reverses the meaning of a few verbs
jpat to fall = upprati to leap up spring up
karn to bend unnamarati to rise up ascend

uda unto to towards near with by the side of as, like up to (opposed to apa) below less

ukad to drag - upukadhlati to drag or draw towards to draw below or down
ukar to do = upkarati to do (something) towards unto in to help upkarati help use upkarati, instrument hil 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 = nir) 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
√bhā, to be = pabhavati, to begin to be, vie, to spring up, originate
√jal, to burn = pajjalati, to burn forth, to blaze

pati, pati, against, back to, in reverse direction.
back again, in return, to, towards, near.
√bhās, to speak = patibhāsati, to speak back, to reply
√khip, to throw = patikkhipati, to refuse
Patikkhepo, refusing
√kam, to step = patikkhipati, 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 = paricaratī, to walk around, viz., to serve, honour.
Paricāro, attendance, paricca, having encircled (= pa11 + √1+yā).
\(\text{Jchid to cut} = \text{panicchindati}, \text{to cut around} = \text{to limit, mark out}\)
\(\text{Jdhāv, to run} = \text{paridhavatī, to run about}\)
\(\text{Jjā, to know} = \text{prajñātī to know perfectly, exactly}\)

\(\text{vi asunder apart away without} \text{ implies separation distinctness, dispersion}\)
\(\text{Jchid, to cut} = \text{vicchindati, to cut or break asunder = to break off, interrupt}\)
\(\text{Jjā to know} = \text{vijñātī to know distinctly, to discern vijñānam, knowing}\)
\(\text{Jṣañī to scatter} = \text{vibhūtī to scatter about, to spread sam, with along together, fully, perfectly}\)
\(\text{Jbhuj to eat} = \text{sambhūjātī to eat with}\)
\(\text{Jvas, to live} = \text{sathvasatī, to live together with samvāso living with}\)

**Remarks** It should be borne in mind that two and sometimes three, of the above prefixes may combine. The most common combinations are—

\(\text{nyā written byā} (= \text{vi + a}) \text{ vyakaroti to explain (Jkar), vyapajjati to fall away (Jpad to go)}\)
\(\text{aṣṭho} (= \text{adhi + o o = au}) \text{ aṣṭhottharati to overwhelm (Jthar to spread)}\)
\(\text{aṣṭhā} (= \text{adhi + a}) \text{ aṣṭhāvasau to dwell in (Jvas), aṣṭhāṣeṣi, to lie upon (Jṣa)}\)
\(\text{anupa} (= \text{anu + pa}) \text{ anupakhādati to eat into (Jkhad) anupahbajati to give up the world (Jvaj to go)}\)
\(\text{anupari} (= \text{anu + pari}) \text{ anuparihavatī to run up and down (Jdhav) anupariyati to go round and round (Jyā)}\)
anu\textsubscript{sam} (=anu + sam) anusang\textsubscript{ito}, chanted together, rehearsed, anusa\textsubscript{ncarati}, to cross
samud (=sam + ud), samukkamsati, to exalt, samucchindati, to, extirpate (\textsubscript{chid}), samudeti, to remove (\textsubscript{Ji})

samud\textsubscript{\textalpha} (=sam + ud + \textalpha), samud\textalpha\textsubscript{carati}, to address, practise (\textsubscript{Jcar}), samud\textalpha\textsubscript{hato}, produced (\textsubscript{har}), samud\textalpha\textsubscript{gamo}, beginning (\textsubscript{gam})

samupa (=sam + upa), samupeti, to approach (\textsubscript{Ji}), samupagacchati, to approach
sam\textalpha\textsubscript{} (=\textalpha), sam\textalpha\textsubscript{harati}, to gather (\textsubscript{har}); sam\textalpha\textsubscript{gamo}, assembly (\textsubscript{gam})
samabhi (=sam + abhi), samabhisi\textsubscript{n}cati, to sprinkle (\textsubscript{si\textalpha})

upasam (=upa + sam), upasam\textsubscript{harati}, to bring together (\textsubscript{har}), upasam\textsubscript{vasati}, to take up one’s abode in (\textsubscript{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 anutilire, 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, par\textalpha, pari, and the word \textsubscript{pura}, in front, \textsubscript{kar} sometimes assumes the form \textsubscript{kar}. Ex. purakk\textsubscript{haroti}, to put in front, to follow = pura + \textsubscript{kar} parik\textsubscript{haro}, surrounding = pari + \textsubscript{kar}
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—

āvī= in full view in sight, in every manifestly, visibly. It is prefixed to the verbs bhāvati (abhā) and karoti (ākar) to become manifest visible, to appear be evident avikaroti to make manifest clear evident to explain show

antarā= among, within between, used with adhi to put place I x antaraḥkaravi to vanish disappear hide antaraḥpatti to cause to vanish or disappear

āttham (ad- and noun) home, disappearance disappearing settling used with verbs of going, to set disappear (of moon sun and stars) Mostly used with the verbs gacchati and eti (ā), to go I x athāngacchati to disappear to set atthamati to set (of the sun)

pātu (before a vowel pātur) earth to view, manifestly, evidently, used with bhāvati and karoti Ex patubhāvati to become manifest evident, clear to appear to arise patubhāvo appearance manifestation patukaroti to manifest make clear evident to produce

purā in front forward before, used almost exclusively with karoti (cf 570) I x purakkharoti to put or place in front, to appoint or make a person (one s) leader and thence to follow to revere

ālam—fit, fit for, used with verb karoti in the sense of decorating Ex alāṅkaroti, to adorn embellish decorate
tiro: out of sight, across, beyond, prefixed to roots kar and dhā, in the sense of covering, hiding, etc. Ex. tirodhāpeti, to veil, to cover, put out of sight, tirodhānam, a covering, a veil, tirokarbti, to veil, to screen; tirokarānī, 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.

\( \text{apac, to cook} \)

**Present System**

(stem pacā)

**Present**

I cook, etc.

<table>
<thead>
<tr>
<th>Active Voice</th>
<th>Reflective Voice</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. pacasi</td>
<td>pacatha</td>
</tr>
<tr>
<td>3. pacati</td>
<td>pacanti</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Imperfect.**

I cooked, etc.

| 1. apaca     | apacamhā         | apacām       |
|              | apacamhā         | apacamhase   |
| 2. apaco     | apacattha        | apacase      |
|              | apacattha        | apaca vhām   |
| 3. apaca     | apacu            | apacattha    |
|              | apacatthum       |              |
Imperative
Let me cook, etc.

1 pacami pacāma pace pacamāse
2 pacāhi paca pacathā pacassu pacavho
3 pacatu pacantu pacatami pacantam

Optative
I should, would could can etc. cook

1 paceyyami paceyyama paceyyam paceyyāmhe pace
2 paceyya paceyyatha pacetho paceyyavho pace
3 paceyya paceyyum pacetha pacenath

Present Participle

Mas pacamī pacamāno
    pacanto pacano
Fem pacati pacamanā
cacanti pacanā
Pent pacam pacamanath
    pacantari pacanath

Aorist System
(Stem pac)

I cooked or I have cooked etc

1 apacami apacanāhā apaca apacimhe
2 apaci apacittha apacise apacivhasti
3 apaci apacumi apacā apacumi
apaci apacitsu apacu apacitsu

Remarks: The augment a may be left out
Perfect System.
(Stem papac).

Perfect

I cooked, etc.

1 papaca papacimha papaci papacimhe
2 papace papacittha papacittho papacivho
3 papaca papacu papacittha papacire

Perfect Participle Active
Having cooked

Act
Mas pacitavā pacitavā
pacitavanto pacitavanto
pacitāvi pacitāvi

Fem. pacitavatī pacitavatī
pacitavanti pacitavanti
pacitāvinī pacitāvinī

Neut pacitavam pacitavam
pacitavantarh pacitavantarh
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 apacissath apacissamhā apacissamhā apacissamhā
apacissamhā apacissamhā apacissamhā apacissamhā apacissamhā

Future Participle

Mas pacissath pacissamhā
pacissamhā pacissamhā
pacissamhā pacissamhā
pacissamhā pacissamhā
pacissamhā pacissamhā

Fut P P P pacitabba pacanīya
P P P pacita

Future Participle

Mas pacissath apacissamhā
pacissamhā pacissamhā
pacissamhā pacissamhā
pacissamhā pacissamhā
pacissamhā pacissamhā

Infinitive pacitūth

Gerund pacitūth pacitūth pacitūth pacitūth pacitūth pacitūth

Fut P P P pacitabba pacanīya
P P P pacita

Paradigm ofJC, to steal
Base coraya or core

Active

Present System

First form (base, coraya).

Second form (base, core)

Present

1 corayāmi corayāma coremi corema
2 corayasī corayathā coresi corethā
3 corayati corayantī coreti corentī
Imperfect
(from base coraya only)

1. acoraya  acorayamhā
   acorayam
2. acorayo  acorayathha
3 acoraya  acorayu

Imperative

1 corayāmi corayāma coremi corema
2, corayāhi corayathha corehi coretha
3 corayatu corayantu coretu corentu

Optative

1 corayeeyāmi corayeeyāma coreyeeyāmi coreyeeyāma
2. corayeeyāsi corayeeyātha coreyeeyāsi coreyeeyātha
3 corayeeyya corayeeyyum coreyya coreyyum

coraye

Present Participle

Masc corayām corayanto corento
Fem corayati corayanti corenti
Neut corayam corayantam corentam

Aorist System

Aorist

1 corayim corayimhā coresim coresīm coruesimhā
corayimha
corayimha
2 corayi corayittha coresi coresīttha
corayum coresi coresīm
3 corayi corayum coresim coresīmsu

Perfect System

The Perfect Tense of these verbs is not generally used, but it would be "ecora ecure ecouruina etc"

<table>
<thead>
<tr>
<th>Gender</th>
<th>Perfect Participle</th>
<th>Acti e</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mas</td>
<td>corayissavá</td>
<td>coritava</td>
</tr>
<tr>
<td></td>
<td>corayissavanto</td>
<td>coritavanto</td>
</tr>
<tr>
<td></td>
<td>corayissavi</td>
<td>coritavi</td>
</tr>
<tr>
<td>Fem</td>
<td>corayissavatil</td>
<td>coritavatil</td>
</tr>
<tr>
<td></td>
<td>corayissavantí</td>
<td>coritavantí</td>
</tr>
<tr>
<td></td>
<td>corayissavantis</td>
<td>coritavantis</td>
</tr>
<tr>
<td></td>
<td>corayissavatini</td>
<td>coritavatini</td>
</tr>
<tr>
<td>Neut</td>
<td>corayissavanti</td>
<td>coritavanti</td>
</tr>
<tr>
<td></td>
<td>corayissavantí</td>
<td>coritavantí</td>
</tr>
<tr>
<td></td>
<td>corayissavantis</td>
<td>coritavantis</td>
</tr>
<tr>
<td></td>
<td>corayissatini</td>
<td>coritatini</td>
</tr>
</tbody>
</table>

Future System

**Future**

1 corayissámi  corayissamá  coressámi  coressamá
2 corayissasi corayissathi  coressasi  coressathi
3 corayissati  corayissantí  coressatí  coressantí

**Conditional**

1 necorayissamí  necorayissamihá
2 necorayisse  necorayissathi
3 necorayissá  necorayissantisu
The Reflective Voice presents no difficulty; it is generally formed on the base in aya

Present


1. coraye corayāmhe acorayam acorayāṁmha-

2. corayase corayavhe acorayase acorayavham

3. corayate corayante acorayattha acorayathum
Passive Voice

526 The Passive Voice is formed in the usual way by joining va to the base by means of vowel 1 lengthened to 1, the final vowel of base being dropped before 1.

Examples

Present

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 coriyāmi</td>
<td>coriyama</td>
</tr>
<tr>
<td></td>
<td>we are robbed</td>
</tr>
<tr>
<td>2 coriyasi</td>
<td>coriyatha</td>
</tr>
<tr>
<td></td>
<td>you are robed</td>
</tr>
<tr>
<td>3 coriyati</td>
<td>coriyanti</td>
</tr>
<tr>
<td></td>
<td>they are robed</td>
</tr>
</tbody>
</table>

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>Special Base</th>
<th>Active</th>
<th>Reflective</th>
<th>Passive</th>
<th>Causal</th>
<th>Causal Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ṣpac, to cook</td>
<td>pac</td>
<td>paccati</td>
<td>pacate</td>
<td>paccate, paccati</td>
<td>pāceti, pācāpeti</td>
<td>pācāiyati, pācāpayati</td>
</tr>
<tr>
<td>Ṣdā, to give</td>
<td>dāda</td>
<td>dadati</td>
<td>dadate</td>
<td>diyate, diyati</td>
<td>đāpti, đāpēti</td>
<td>đāpiyati</td>
</tr>
<tr>
<td>Ṣnī, to lead</td>
<td>ne, naya neti, nayatī</td>
<td>nayate</td>
<td>niyate, niyatī</td>
<td>nayatī, nayatī</td>
<td>nāyayatī, nāyēpeti</td>
<td>nāyēpiyati</td>
</tr>
<tr>
<td>Ṣhan, to kill</td>
<td>hana</td>
<td>hanati, hanati</td>
<td>hanate</td>
<td>haṇaṇate, haṇaṇati</td>
<td>hanati, hanēpeti</td>
<td>hanēpiyati, hanēpayati</td>
</tr>
<tr>
<td>Ṣkhaḍ, to eat</td>
<td>khāda</td>
<td>khādati</td>
<td>khādate</td>
<td>khājaye, khājatī</td>
<td>khādati, khādayati</td>
<td>khādayati, khāpayati</td>
</tr>
<tr>
<td>Ṣlū, to cut</td>
<td>lunā</td>
<td>lunatī</td>
<td>lunate</td>
<td>lūyate, lūyatī</td>
<td>lāveti, lāvyatī</td>
<td>lāviyati</td>
</tr>
<tr>
<td>Ṣbhū, to be</td>
<td>bhava</td>
<td>bhavatī</td>
<td>bhavate</td>
<td>bhūyate, bhūyatī</td>
<td>bhaveti, bhāvyatī</td>
<td>bhāvyati</td>
</tr>
<tr>
<td>Ṣlabh, to get</td>
<td>labha</td>
<td>labhatī</td>
<td>labhate</td>
<td>labbhatē, labbhatī</td>
<td>labheti, labhayati</td>
<td>labhayati, labhayatī</td>
</tr>
<tr>
<td>Ṣsu, to hear</td>
<td>sunā</td>
<td>sunatī</td>
<td>sunate</td>
<td>sūyate, sūyatī</td>
<td>sāveti, sūnēpeti</td>
<td>sāviyati</td>
</tr>
</tbody>
</table>
CHAPTER XVI
1. DECLINABLES.

59 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

550 Adverbs may be divided into three groups

(i) Derivative Adverbs formed by means of suffixes
(ii) Case form Adverbs
(iii) Pure Adverbs

551 (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 Derivative Derivatives from numerals given in (79ff) and the Pronominal Derivatives given in (376ff) The student ought now to read again these two classes of Adverbs

(c) The suffix to (146) 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 dakkhanato southerly on the south pācīnato easterly on the east pitthi to from the surface from the back etc pārato from the further shore orato from the near shore

(iii) from adjective sabhato everywhere
(d) suffixes tra and tha (346), showing place, are also used with adjectives: anānatha or anānātra, elsewhere, sabbatha, everywhere, ubhayatthu, in both places

(c) suffix dā (345) is likewise used with adjectives and numerals ekadā, once, sadā = sabbadā, at all times, always

(f) dhī is used like dhā (281, 283) sabbadhī, everywhere

(g) suffixes so and sā (122, c, 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, rātīm, 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 classified as the accusative case of nouns or adjectives long obsolete such are mitho, mithu, one another, mutually, aram, presently, sajju, immediately, tunhī, silently, alam, enough, sāyam in the evening, isam, a little, somewhat, jālu, surely, certainly, bahi, outside
The Instrumentive. This case also is much used adverbially.

From pronounslena thereforevena because
From nounsdivasena in a dor musasena in a month,diva by day sahasasuddenly
From adjectivescirena long dakkhinena, to the south uttarena to the north antarena within

The Dative Case. the adverbial use of the Dative is restricted althafor the sake of for the purpose of
cirava for a long time hitasa for the benefit of

The Imitative Case is used frequently in an adverbial sense especially so is the case with pronouns kasanwhyrasmad thereforepaceha behind after dor ninor off kestrabelow

The Genitive Case is seldom used adverbially from pronouns we have kissawhy; from adjectives cirassa long, from nouns helussa causally

The Locative is very often used adverbially ne bahire outside dare far andfare not far samipesanlikeneartahanerly in secret bhuvi 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

cirulalila, they say we are told that hi certainly indeed khaluindefinitely taul now indeed ata, atau and also, then, etc, etc

na expressing simple negation mūexpressingprohibition mūis 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, *nūna*, surely, perhaps, *nānā*, variously.

The particle *kva*, where?

The above particles are called *mpāta* 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


(c) *su*, has the contrary meaning of *du* good, well, easy, it implies excess, facility, excellence, *su-bhāsīto*, well spoken, *subahu*, very much, *sūdānło*, well tamed, *sukaro*, easy to perform, *sulabhō*, 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." *sabhārya*, with (his) wife, *salajja*, having shame, ashamed, *sabhogā*, wealthy, *savinārī* 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 Nominative 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 in dumenitive 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 atha and also then.

(b) Disjunctive va (never at the beginning of a sentence) or uda or uda va or va...va either or yadi va whether, yadi va yadi va whether... or atha va, or else rather na va or not latha pi neve theless.
(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, siraah! I say! here! dhi, dhī, shame! fie! woe! bho, friend! sir! I say! bhane, 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.

COMPONDS

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 Determinate Compounds.
(iii) Kammadbhāraya—Descriptive Determinate Compounds

(iv) Dleu—Numeral Determinate Compounds

(v) Abyaylbhāva—Adverbial Compounds

(vi) Bahubbhīl—Relative or Attributive Compounds

Remarks Nātive grammarians distribute the above into four classes by making Nos iii and iv subdivisions of Nos ii Tappursa 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 \( u \) (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 (candimamasuriyā) sometimes, 01 remains unchanged (jarāmaranam).

**Examples of (i)**

Samanā ca brāhmanā ca = samanabrāhmanā, samanas and brahmins

Devā ca manussā ca = devamanussā, gods and men.

Devānaṁ ca manussāpañā ca = devamanussāpañam, of gods and men

Candīmā ca sūriyo ca = candimamasuriyā, the sun and the moon

Aggī ca dhūmā ca = aggidhūmā, fire and smoke

Dhammo ca attho ca = dhammattha, the spirit and the word

Sāriputte ca Moggallāne ca = Sarīputtamoggallāne, in Sarīputta 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)

Mukhanāsikāni = mukhaṁ ca nāsikā ca, the mouth and the nose

Chavimamsalohitāni = chavi ca mamsañ ca lohitān ca, the skin, flesh and blood

Jarāmaranāni = jarā ca maranān ca, old age and death

Hatthaḥpadam or ḫattapādā = hatthā ca ḫaḍā ca, the hands and feet

Hatthiassām = hatthino ca assā ca, elephants and horses
Kusalākusalaṁ or kusalākusalā=kusalaṁ akusalaṁ
cā, good and evil
Vajjimallāṁ or vajjimallā=Vajji ca Mallā ca the
Vajjans and the Mallians

544 The compounds which take the plural form are
called Itaritara because the members of the com-
 pound 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 Ikappa-
samāhāra

Tappurisa

(Independent Determinate Compounds)

545 In these compounds, the first member is a sub-
stantive in any case but the Nominative and the
Locative 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 a of such words as rāja mātā, plāh bhātu
 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=araññham 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 = attham kāmo, wishing the welfare of

(tap) purisa with instrumentive case

(Tatiya Tappurisa )

Buddhabhāsito = Buddhena bhāsito, spoken by the Buddha
Vīñhugarahito = vīñhūhi garahito, censured by the wise
Sukāhatam = sukehi āhatam, brought by parrots
Jaccandho = jātya andho, blind by (= from) birth.
Urāgo = urena go, going on the breast = a snake
Pādapo = 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 samsattho odano = rice mixed with molasses
Assaratho = assena yutto ratho = a carriage yoked with horses = a horse-carriage
Asikalaho = asinā kalaho, a combat with swords

(III) tappurisa with dative case

(Catutthi Tappurisa )

Remarks. In these compounds, the last member designates the object destined for or attributed to that which is expressed by the first member.

Kathinadussam = kathinassa dussam, 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).
Sanghabhātāṁ = saṅghassa bhātāṁ rice (prepared) for the clergy
Buddhadeyyāṁ = Буд hassa deyyaṁ worthy to be offered to the Buddha
Rājāraḥām = rāṇīṁ 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 = kathetum kāmo, desirous to speak
Sotukāmo = sotum kamo desirous to hear
Gantukāmo = gantum kāmo desirous to go

(iv) tappurisa with ablative case
(Pailcami 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 = sasanamhā cuto, fallen away from religion
Corabhīto = cora bhīto afraid of the thief
Pāpabhīruko = pāpato bhīruko fearing sin
Pāpajugaschi = pāpato jugucchi fearing etc.
Bandhanamokkho = bandhanasmā mokkho freedom from bonds or fetters
Lokaggio = lokato aggo greater than the world
Mātujo = mātito jo born from a mother

Nīruttisāpaṇī Saddānī.
(v) tappurisa with *genitive* case.

(*Chaṭṭhī Tappurisa*)

**Remarks**

(a) Tappurisas in the Genitive relation are by far the most common.

(b) Final \(i\) and \(u\) of the first member are as a rule shortened to \(i\) and \(u\) respectively.

(c) The word *rātli*, night, takes the form *raltam* at the end of a tappurisa.

Rājaputto = raṇño putto, the king’s son, a prince
Dhaṇṇārāsi = dhaṇṇānāṁ rāsi, a heap of grains
Nadītīram = nadiyā tiram, the river-bank (*from nadi*)
Bhikkhunīsangho = bhikkunīnāṁ sangho, the assembly of the nuns (*from bhikkhu*)
Naruttamo = narānāṁ uttamo, the greatest of men

(vi) tappurisa with *locative* case

(*satlamī tappurisa*)

Arāṇṇavāsā = araṇṇe vāsā, living in the forest.
Dānajjhāsāyo = dāne ajjhāsāyo, inclined to almsgiving.
Dhammarato = dhamme rato, delighting in the Law.
Vanacaro = vane caro, walking in the woods
Thalattho = thale tho, standing on firm ground
Pabbatattho = pabbatasmīm tho, standing on a mountain

*Anomalous Tappurisa.*

(a) Sometimes the *first* member of a Tappurisa is placed *last*.

Rājahamso = hamśānāṁ rājā, the swan-king, but also hamśarājā.
**Alutta Tappurisa**

(b) In these the Case endings are *not* dropped

Pabhāṅkaro = pabhāṁ karo making light = the sun

Vessantaro = vessāṁ taro crossing over to the merchants (a king's name)

Parassapadāṁ = parassa padāṁ word for another = Active Voice

Attanopadāṁ = attano padāṁ word for ones self = Reflective Voice

Kutojo = kuto jo sprung whence?

Aṇterāsiko = aṇte vasiko a pupil within = a resident pupil

Urasilomo = urasi (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

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**546 (ii) Kammadhārāya**

**Descriptive Determinate Compounds**

Remarks (a) In Kammadhārāya Compounds, the adjective mahānta 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. sal)

(c) The word puma, a male, rejects its final a

(d) When the two members of a Kammadhārāya are feminine, the first one assumes the form of the masculine.
(c) 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 *lad* before a vowel.

(g) In their uncompounded state, the two members of a Kammadharaya are in the same case.

(i) The Kammadharaya Compound (which is also called *Missa katappurisa*) is divided into nine classes:

(1) *Visesanapubhripada* Kammadharaya, in which the determining or qualifying word is placed first, as:

- Mahāpuriso = mahānto puriso, a great man
- Mahānādi = mahanī nādi, a large river
- Mahabhayānam = mahāntam bhayānam, great fear
- Aparāpuriso = aparā pruriso, the other man
- Kanhassappo = kanha sappo, a black snake
- Niluppalam = nilām uppalam, a blue lotus.

(2) *Visesanaparapada*, or *Visesanuttarapadakammadharaya*; in this, the second member determines the first

- Narasettho = naro settho, the oldest man.
- Purisuttamo = pruriso uttamo, the greatest man
- Buddhaghosācariyo = Buddhaghoso ācariyo, the teacher Buddhaghosa
- Sāriputtathero = Sāriputto ther, the Elder Sāriputta

(3) *Visesanobhayapada-kammadharaya*, 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.

Situnham = sitam (tāti ca) unham, heat and cold
Khānjakhujo = khānjjo (ca so) khujo (he is) lame (and) hump backed
Indhabadhiro = andho (ca so) badhiro (he is) blind (and) deaf
Kkalakatam = katham (ca tātī) akatam (what is) done (and) not done.

(4) Sambhā-panāpuphapada Kammadharaya. 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 itī, namely thus called evam thus called sankhāto called named hitrā being or generally understood in order to bring out the full meaning of the compound.

Hetupaccayo = betu (hutā) pačcayo, the term (middle term) being or considered as the cause = the term which is the cause or condition.

Aniccasaññā = anicca itī saññā the idea, namely Impermanence.

Hinasamatā = hina hutā samato, equal in being low, unworthy.

Dhamma buddhi = dhammo iti buddhi knowledge (arising from) the Law.

Attadittī = attā iti diṭṭhi, the (false) doctrine of personal identity.

(5) Upamī or Upamānuttarapada Kammadhāraya, in these compounds analogy is expressed between the two terms. The word vīta like is understood between the two members.
Buddhādicco = adicco viya Buddhho, the sun-like-Buddha.
Munisīho = sīho viya muni, lion-like-sage, lion-sage

So
Munipungavo, sage-bull
Buddhanāgo, Buddha-elephant.
Saddhammaramsi = ramsi viya saddhammo, Light-like-Good Law, the Light of the Good Law

Remarks The words adicca, 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 Buddhādicco may be translated the eminent Buddha, munisīho, the great sage, munipungavo, the eminent sage, etc, etc.

(6) Avadhāranapubbapada-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

Gunadhanam = gunoe vadhanam, wealth of virtues.
Silachanam = sīlaṁ eva dhanam, treasure of morality or of piety
Paññasattham = pañña eva sattham, the sword of wisdom
Paññāpajjoto = pañña eva pājjipto, the lamp of wisdom.
Avijjamalam = avijja eva malaṁ, the stain of ignorance
(7) **Vanipālapupadi paṭaddhārava in which the first member is ka (see f)**

- Kupatto- ku + putto = head son
- Kudā- ku = dress head shves
- Kadāna- ku = head food
- Kāpurīs- ku = punā = head man
- Kadāna- kā + ānā = hails noble = not noble ignoble messiah sages
- Kadāna- kā = hails a little all

(8) **Vanipālapupadi paṭaddhārava (s e l)**

- Anārio = na + ārino = ign性
- Anūti = na + uti = free from example = sure
- Anumī = na + umī = not losing waves waves
- Antikālamma = na + kālamma (ka) = not transgressing or trespassing
- Antikālammu = na + antikālamma = not willing for the welfare of

(9) **Pātiputta paṭaddhārava in which the first member is pa or pa or any other prefix**

- Pāvacanthe = pa + vacan = the excellent word = Buddha’s word

*(N. e. grammarians take pa to be the abbr. version of the word pakaḷkho = excellent)*

- Panuṅkho = pa + mul ho = (having the face towards), facing, in front of chief
- Vīkappo = vi + kappo = thought, inclination = option
- Atīdevo = 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 doctrine
Ubbinayo = ud + vinayo (Discipline for the monks) =
wrong Discipline
Sugandho = su + gandho, good smell = fragrance.
Dukkatam = du + katam, a bad, sinful act.

Nouns in Apposition.

Nouns in Apposition are considered to be Kamma-
dharaya Compounds
Vinayapitakam, the Vinaya-Basket (a part of the
Buddhist Scriptures)
Angajanapadam, the Province of Bengal.
Magadharattham, the Kingdom of Magadha
Citto gahapati, Citta, the householder
Sakko devarājā, Sakka, the Lord of gods

Remark Sometimes the last member of a Kamma-
dharaya, being feminine, assumes the masculine form.

As
Dighajangho = dīghā + janghā (feminine), long-
legged

Digu (iv).

Digus (iv).

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) Samaññhara Digl

Tilokam the three worlds (collectively)
Tiratanam the Three Jewels (collectively)
Catugaccam the four Truths (collectively)
Sittanam = satta + anam (dva) seven days = a week
Pañcasikhipadami the five P ecepts (collectively)
Dvitattam = dvi + ratti, two nights (remark a)
Pañcagavam = pañca + gava (remark a)
Tivangulam = ti + v (Inserted 28) anguli three fingers
Navasatam nine hundred
Catusahassam four thousand

(ii) Asamaññhara Digl

Tibhavati the three states of existence
Catudisa, the four quarters
Pañcindryāni the five senses = pañca + indryani
Sakañsatāni = sakata + satani one hundred carts
Catusatani, four hundred
Dvisatasahassani two hundred thousand (dvi sata sahassāni)

549 (1) Adverbial Compounds
(Abyāsikhāva)

Remarks (a) These compounds have for first member an indeclinable (529 ff)
(b) The Abyayibhāva generally assumes the form of the accusative singular in m, 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)

Upagangam = upa + gangāyam (loc), near the Ganges
Upanagaram = upa + nagaram, (loc), near the town.
Upagun = upa + gunnam (plural,) close to the cows
Anuratam = anu + rathe, behind the chariot
Yāvajīvam = yāva + jīvā (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
Yathābalam = yathā + balena, according to (one's) power.
Patīvātam = pati + vātam (acc) against the wind
Tiropabbatam = pabbatassa tiro, across the mountain.
Uparipabbatam = pabbatassa + upari, upon the mountain
Patisotam = sotassa + patilomam, against the stream
Adhogangam = gangāya + adho, below the Ganges
Upavadhu = upa + vadhū, near (his) wife
Adhikumārī = adhi + kumārī, 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 puri, apa, ā bahi, yāva, etc.

Yāraṇjiva or yāraṇjivam—as long as life lasts
Apapabbatā or Apapabbatam—away from the mountain
Bahigamā or bahigāmanth—outside the village
Abhavaggā or ābhaavaggam—to the highest state of existence.
Purāruna or purarunam (=arunamhā pure), before daylight
Pacchābhattā or pacchābhattam after meal
Tiropabbata or tiropabbate (loc) or tiropabbatam beyond on the other side of the mountain
Into-avicinhi (loc) in hell
Anutire, along the bank
Antaravēthiyam (loc) in the street
Bahisāniyam (loc) outside the curtain

550 (vi) Relativo or Attributivo 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 Bahubibi is equal to a relative clause.

(b) All the Compounds explained above (Duanda Tappurisa Kammadhāraya, Digu, Abyavibhāva), 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.

(i) *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.

(ii) *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.

Āgatasamano sanghārāmo = imam sanghāramān samano āgato, this monastery the priest came to = the monastery into which the priest came; *Āgatasamano = Bahubbihi*.

Ārūlhanaro rukkho = so naro imam rukkham ārūlho, the tree up which the man climbed *Ārūlhanaro = Bahubbihi*.

(iii) *Tatiya-Bahubbihi*, Relative in the Instrumentive Case in which the Bahubbihi gives to the word it determines the sense of the Instrumentive relation.
Jitindraya samanatho venn jivāmi indrayantō sa samanathopramo the saman by whom the senses have been conquered Jitindraya-Brhubhilli
Vijitamānō Bhīrgavā vennāhā Mārio vijito the Blessed One by whom Mārio was vanquished-the Blessed One who vanquished Mārio Vijitamānō- Brhubhilli

(4) Catutthi Bahubhthi Relative in the Dative relation, that is in which the Bahubhthi gives to the word it determines the sense of the Dative relation
Dinnasunko puriso vā sa sunūlo dinnānā su he to whom the is given Dinnasunko Brhubhilli
Uprāntijātanā samāno vā samāno vā sa bhojanam upāntijātanā the priest to whom food is given (prāntijātanā- Brhubhilli

(5) Palaani Bahubhthi Relative in the Ablative Case in which the compound gives to the word determined the sense of the Ablative relation
Nīgarājano gamo vāhāvā māsārjana mīggtu that village from which the people have departed an abandoned village Nīgarājano- Brhubhilli
Apagatākalakam vāhāvanāvahā vattvāni vasaṃ kālakā apagati the cloth from which (the) black spots have departed a cloth free from black spots Apagatākalakā vā- Brhubhilli

(6) Chatthi Bahubhthi Relative in the Genitive Case in which the compound gives to the word it determines the sense of the Genitive relation
Chinnahatttho purūso vāso vassā hatttho chinnno the man whose hands are cut off Chinnahatttho- Brhubhilli
Visuddhasālo jano = so jano yāssa sīlam viśuddham, that person whose conduct is pure = a moral person Visuddhasālo = Bahubbīhi

(7) Sattamī - Bahubbīhi, Relative in the Locative Case, that is, in which the Bahubbīhi gives to the determined word the sense of the Locative Case

Sampannasasso janapado = yasmīṁ janapade sassāni sampannāṇi, a district in which the crops are abundant = a fertile district Sampannasasso = Bahubbīhi

Bahujano gāmo = yasmīṁ gāme bahū janā'honti, a village in which are many persons = a populous village, Bahujano = Bahubbīhi

(e) The word determined by the Bahubbīhi Compound is as often understood as expressed, for example:

Dinnasunko (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.

Somannasso = 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 Bahubbīhi, the determining word may be placed either first or last without changing the meaning

Hatthachīnno or chinnahattho.

Jātamāso or māsajāto
(g) Feminine nouns ending in टम्बल well as those ending in त८ ( = टैु see 162 words declined like ठिर्म) generally take the suffix त्र when they are the last member of a Bahubhili possessive is then implied.

Bahukattuko depicts a place in which there are many artisans.

Bahukumatil aitulak = a family in which there are many girls.

Bahunaduko mahaputana = a district with many rivers.

Note that long i is shortened before ka the same remark applies to long u.

(h) When a feminine noun is the last member of a Bahubhili it takes the masculine form if it is the last member it also feminine drops the sign of the feminine.

Dighastrah a long legged woman but dighasth man.

(i) The adjective mahù may be used in the first member of a Bahubhili mahipadir of great wisdom very wise.

Sometimes a is added to the words dhamna to dhamina the I w and a few others when last members of a Bahubhili.

Gandhiradhanu—gandrirdhāna (27 I) Arjuna the who has a strong bow.

Paccakkhadhamma, but also paccal khadhammo to whom the Doctrine is apparent.

(j) The student will have remarked that all the examples given above of Bahubhili are Digu Tap purisa Kammadhāraya Dvanda Mahābhūva used relatively. To make the matter clearer, however a few examples are here given.
Dvanda used relatively
Nahätänulitto, bathed and anointed
Kusaläkusalanī kammāni, good and bad actions.

Tappurisa used relatively
Buddhabhäsito dhammo = the Doctrine spoken by
the Buddha = Buddhena bhäsito dhammo
Sotukāmo jano = a person desirous to hear = one
desirous to hear
Nagaraniggato = one of he who has gone out of
town.

Kammadhārayu used relatively
Gunadhano = rich in virtues
Sugandho = fragrant
Khanjakhujjo puriso = a lame and hump-backed
man

Dighu used relatively
Dvimūlo rukkho = a two-rooted tree
Pañcasatāni sakatāni = five hundred caits
Sahasaramsi = 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.*

When the second member of a Dutiyā-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.*

* Naruttidīpanī.
Examples

Atthāk unoññatthān kāmo wishing for the welfare of (kāmo is a kīrtī derivative)
Kumbhkal āro=Kumbhāra lāro, a pot maker—a potter (kāro is a kīrtī derivative) So
Pattakālo=pati$a gahō receiver of the bowl kathakāro=rathālī lāro carriage maker=cartwright
Brahmarātri bīrahmarātri one who lends the higher life
Dhammarātha=dammarātha ānu he who knows the Law

Anomalous Compounds

553 A few compounds are found which are quite anomalous in their formation. They are made up of words not usually compound- ed together. These compounds must probably be considered as of very early formation and be reckoned among the oldest in the language. We give a few examples

Atthatho=ātthi false unreal
Atthattatho=ārthi+ātthi real true as it really is

Itūha (≡iti, thus + ha—lengthened to i) = thus indeed introduction legendary lore legend
Itūhása (-ti, thus + ha indeed + dsa was) = thus indeed it was—itiha
Ithitha (≡ithi+ithi) = ithitha Itūhása
Itūvattā (≡iti thus + vattā PP of vattī, to say) = thus it was said Name of a hook of the Buddhist Scriptures
Ithūvattaka (≡iti + vattāh + ka—suffix) = thūvattā
Aṭṭānmaññhāni (≡āṭām + maññhāmi), one another
Parampara (=param + para) = successive

Ahamahamikā (= aham, I + aham + ika 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 Bahubhibhi. 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

varanarukkhasa mūle, varanarukkhasa is itself a kammadhāraya compound = varana eva ruk-kha. It is therefore a tappurisa compound, the first member of which is a kammadhāraya compound.

Maranbhayatajjito, terrified by the fear of death, a bahubhibhi qualifying a noun understood, and is a tappurisa in the instrumentive relation:
The translation of the Sinhalese Commentaries is first a tappurisa compound. Sinhalese Commentaries, the Commentaries of Ceylon — the Sinhalese Commentaries

Produced by the power of merit accumulated during an immense (period of) time the whole is a bhubbhithi feminine in the Instrumentive. We resolve it shortly

Determining nibbattaan
Determining bhinn
Determining punha
Determining punha

Lastly aparmita is a kammadhāray in its uncompounded state it could run as follows aparmita kule sawattasa punha bala ben nibbattaya

Remark: The student should follow the above method in resolving compounds.

Changes of certain words in compounds

Some words when compounded change their final vowel. When last members of a bhubbhithi 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, \textit{gu}, \textit{gavo or gavam}, pañcagu, bartered with five cows (pañcahi gohi kīto), rājagavo, the king’s bullock (rañño go), dāragavam, wife and cow (dāro ca go), dāsa-gavam, ten cows

\textit{Bhūmi} place, state, stage, degree, storey, becomes \textit{bhūma} jātibhūmam, birth-place (jātiyā bhūmi); dvibhūmam, two stages (dvi bhūmiyo); dvibhūmo, two-storeyed \textit{Ka}, is sometimes superadded, as. dvibhūmako = dvibhūmo

\textit{Nadi}—a river, is changed to \textit{nada} pañcanadam, five rivers, pañcanado, having five rivers

\textit{Anguli}—finger, becomes \textit{angula} (see, 548, a)

\textit{Ratti} night, is changed to \textit{ratta} (see, 548, a), here are a few more examples dīgharattam, for a long time (lit, long nights = dīghā rattiyyo), ahorattam, day and night (aho ratti), addharat-tto • midnight (rattiyā addham = the middle of the night)

\textit{Akkhi} eye, changes to \textit{akkha}, \textit{visālakkho}, large-eyed (visālāni akkhīni yassa honti), \textit{virūpakko}, 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, \textit{lt}, “beyond the eye” (akkhīnam urobhāgo).

\textit{Sakhā} (masc) friend, companion, becomes \textit{sakho} vāyusakho, the breeze’s friend = fire (vā-yuno sakhā so), sabbasakho, the friend of all (sabbesam sakhā)

\textit{Attā} self, one’s self becomes \textit{atta}, pahitatto, resolute, whose mind is bent upon = \textit{ltt}, directed
towards (pahita pesito atta yena hi whom the mind is directed upon) hitatto, of firm mind (pahita atta assa whose mind is firm)

Puma=male a man becomes puru and final m is assimilated to the following consonant according to the usual rules pullintha the male sex manhood the masculine gender (puru+lingam characteristic sign, punalo to a male cuel oo (puru+lokilo)

Saha—with is abbreviated to sa which is placed at the beginning of compounds ka is sometimes super-added sapticula of cotton with cotton as—sapticula mandhlikani a ball of cotton cotton ball sadevalo with the deva worlds saha is used in the same sense sahadaka with water containing water (saha udaka)

Santu—good being is also abbreviated to sa (see 546, b) sappurisa a good man sajiihno well born virtuous (sa jana, a person)

Saman—same similar equal is likewise shortened to sa sajati or sajatika of the same species of the same class (samanajati) sajanapado of or belonging to the same district (samanapapado) sanamo of the same name (samanu namo) sanubhi of the same navel=uterine

Mahanta—becomes mahā (see 546 a)

Jayā—wife takes the forms jatapi pam tandam yavam before the word pati, lord husband jayāpati, jayam pati jayilpati jampati, tandampati=husband and wife

The 'Pratisthāpata has the following interesting note on the word tandam Yatthā ca Sakkatajanathosi 'daro ca pati ca dam patī ti. And lower down 'Tattha tu uddo padapārana matte yullati' (p. 188.)
Verbal Compounds.

556 Many nouns and adjectives are compounded with \( \text{jkar} \), to do, and \( \text{jbhū} \), to be, or with their derivatives very much in the manner of Verbal Prefixes.

557. The noun or adjective stems thus used change final \( a \) or final \( i \) to \( ā \).

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, bhasmibhāvati, 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, \( \text{Jgam} \), 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 bhit to shine rup to grow, pae to cool. 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 Jangam to fight, sam + Jgam hit to come together to close in upon and (b) of reduplication (स-सं) as Jāgar to be wakeful, from Jgar (Sanks Jgr) to awake.

563 There are two great divisions of Derivation.
   (i) Kita (krt) or Primary
   (ii) Taddhita or Secondary

564 Primary Derivatives are formed from the root itself. Secondary Derivatives from the Primary Derivatives.

565 Native grammarians recognize a third derivation, which they call unādi (un + adi) from the suffix un 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 Kita Derivation, unādi suffixes are therefore included in the Kita-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 (kita) and secondary (taddhita) are added to roots, nouns or adjectives.
guna (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 *guna* 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 *n* and sometimes the letter *r*. For instance *jcur*, to steal + suffix *na = cora*, a thief. Here the true suffix is *a*, the letter *n* being simply indicatory that *guna* change must take place, again, *jkar*, to do + *na = kāra*, a doer. But *jkar* + 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 *(n)a*, or *kā (n)*. 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 *pnu* is the conventional sign for suffix *aka*; *yu*, 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 *virājja + ka = verājja*, *patīpada* + *(n)* *ā = pāti-pādā*, *vinaya* + *(n)* *ika = venayika*.
572 Before some suffixes (generally those with the indicatory n) final e of the root is changed to k and final i to g as ujjoc + (n) n = pika n cool ujjcj + (n) t + 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

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) (n) (a) By means of this suffix are formed an extremely large number of derivatives some of which take guna and some of which do not. In forms nouns (substantive and adjective) showing

1st — action: ujjoc to cook + n = pika the act of cooking, the cooking, ujjaj to forsake + n = cagat for forsaking, abandonment ujjbhej to divide + n = bhaga dividing; ujjkam, to love + n = kama, love

2nd — the doer or agent: ujjar to roam + n = ceda and cera a spy: ujjar to take captive + n = kara the Captivater (a name of Siva) ujjkar, to do make + n = kara that which does = the hand also kara, a doer, maker

3rd — abstract nouns of action: ujjar — a = kara, action, making, ujjkam to step, proceed + n = kama step succession, order, ujjkam to shake + n = kampa shaking, trembling, ujjcuj to join + n = roga, joining
4th It forms adjectives \( \sqrt{\text{kara}} + a = \text{kāra} \), "doing, making, also kara, causing, making; \( \sqrt{\text{car}} \), to walk, roam, cāra, walking roaming, and also. cara, do, \( \sqrt{\text{plu}} \), to swim, float + a = plava, swimming, floating.

The student will readily understand that the root may be preceded by any prefix. sam + \( \sqrt{\text{gam}} + a = \text{sangāma} \), assembly, pa + \( \sqrt{\text{vis}} \), to enter + a = pavesa, entrance, anu + \( \sqrt{\text{sar}} \), to go, move, walk + a = 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) kammakāro = kammam kāro (kammam karoti tī), the doer of the act, kumbhakāro = kumbhamkāro (kumbham karoti tī), 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 "saññāyam 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 arinḍama, the subduer of his enemies = ari, enemy + m (nu) - \( \sqrt{\text{dam}} \), to subdue + a. So Vessaniara, who has crossed over to the merchants (vessa+ m (nu) + \( \sqrt{\text{tar}} \), to cross + a), Tanhankara, creating desire = tanhā desire + m (nu) + \( \sqrt{\text{kar}} + a \). 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 \ 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 (Sanskrit) to go, flow, push sarabha a fabulous eight-legged kind of deer from Jsar (Sanskrit) to injure break, tear karabha a camel from Jkar to do

Aka (n\u)—forms a numerous class of action nouns and adjectives with guna of the radical vowel Jkar to make do+aka=k\ara making, causing maker doer Jgah, to take receive+aka=g\aha taking receiving, a receiver sometimes a—y is inserted between aka and a root ending in a vowel, especially long da Jd to give+aka=d\ava a giver

Remark The feminine of these derivatives is generally in ka or \ka

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, patala, covering membrane roof kusala that which is capable of cutting sln=meritorious act, these nouns are neuter

An—only a few words are derived from this suffix : Jraj to rule +an=raj\an, a king ruler

Remark Nouns in an have the Nom Sing in a (136 ff)

Ana (yu)—this suffix forms an immense number of derivative nouns and adjectives. The nouns are neuter, or feminine in \, the adjectives are of the three genders Gun\a may or may not take place, it is,
however, more common with the adjectives

**Nouns:**

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jpac</td>
<td>to cook</td>
</tr>
<tr>
<td>gahnam</td>
<td>the seizing, taking</td>
</tr>
<tr>
<td>thānam</td>
<td>a place</td>
</tr>
<tr>
<td>nanudano</td>
<td>removing</td>
</tr>
<tr>
<td>gahosano</td>
<td>sounding</td>
</tr>
<tr>
<td>kāranā</td>
<td>agony, torture</td>
</tr>
</tbody>
</table>

**Adjectives:**

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nud</td>
<td>to push, move</td>
</tr>
<tr>
<td>ghuser</td>
<td>to sound</td>
</tr>
<tr>
<td>koudh</td>
<td>to be angry</td>
</tr>
</tbody>
</table>

The feminine of these adjectives is sometimes in ā, sometimes in ī.

**Fem Jsev, to serve, stay by, + ana=sevanā, also, sevanam, service, following.**

**Jkar, to execute + ana=kodhano, angry**

This suffix forms a not very large, but important class of words, which have already been explained (160), guna sometimes takes place, they are declined like manas (159), their Nom Sing is in o Jvac, to say, speak + as=vacas (vaco), speech, word, Jtij, to be sharp + as =tejas (tejo), sharpness, splendour

**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 agamānī =a + Jgam+āni=you are not to go! as in “paradesam te agamānī” you are not to go elsewhere! “te idam kammam akarānī (a + Jkar+āni)

**avī=vi (tāvi) is used as has already been seen, to form participles (231) so also**

**āna (418), 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)
I—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 unādi. Strengthening takes place in a few roots: Masc. -āku to sound, sing + l = kātip, one who sings = a poet; Jmun = Jman, to think + l = munā, one who thinks = a sage. Fem. ści to smear, rub + l = ści, a rubbing over writing; Jrice to shine, to please + l = uci, light pleasure; Neut. ākkihi, eye = āgihi, bone; and a few others of very doubtful derivation. Adj. Jscic to beam, glow, burn 1 = suci, beaming, clear, pure.

By means of this suffix is formed from ṣdhā to bear, hold a derivative dhi which forms many compounds mostly masculine, sām + dhi = sandhi, connection, union (gramm. = euphony). udādhā, the ocean = uḍa, water + dhi, holding (uda + ṣdhā+1) others are nādhi, a receptacle (n + ṣdhā+1) parādhi, circle, halo (par + ṣdhā+1).

Similarly from ṣdā to give, with prefix a we obtain: ādhi (= a + ṣdā+1) and so forth and so on etc. "lit. = beginning. The word ādhi is much used at the end of compounds.

Icča (ricca) and iriya (nriya)—are given by Kacchāyana as kīn prefixes but in reality they are not both are suffixes of the FP P (466) they are found only in the two examples kicca and kiriva (lit. = what is to be done =) business: Jkar + icca = kicca (with elision of radical a and of ṛ) Jkar + iriya = kiriva (with elision of radical a and of ṛ). But the true-derivation* is Jkar + tya = kitya (with elision of ar + Sanskrit = Jk + tya = kriya, Jk + ya = kriya = kriya
and insertion of \( h\)cca, according to the usual rules (74).

\( \text{ika} \) is given for the only root \( \text{gam} \), to go, \( \text{gamika} \), one who goes

\( \text{in} = \text{i} (n) \) This forms a very great number of derivatives whose stem ends in \( \text{in} \), and the Nom Sing \( \text{i} \) (see 137, 173), they are properly possessive adjectives, sometimes used substantively. Guna as a rule takes place \( \text{gah} \), to take, receive, in = \( \text{gahin} \) (\( \text{gahi} \)), taking, catching, \( \text{kar} + \text{in} = \text{karin} \) (\( \text{kari} \)), doing, \( \text{papakari} \), a sinner, \( \text{yay} \), to go, \( \text{vayin} \) (\( \text{yayi} \)) going, \( \text{nagarayyi} \) going to the town, \( \text{dani} \), to give, \( \text{daniin} \) (\( \text{dayi} \)), giving, a giver. Note that a \( y \) is inserted between the suffix and the roots ending in \( a \) long.

The feminine is formed according to rules (189).

\( \text{ina} \) A few nouns are formed by this suffix, there is no \( \text{gana} \) \( \text{sup} \), to sleep, in = \( \text{supinam} \) (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 \( \text{unadhi} \), \( \text{dakkha} \), to be able, skilful, in = \( \text{dakkham} \), able, southern.

\( \text{ira} \) The derivatives from this, nouns and adjectives, are few, there is no \( \text{gana} \) \( \text{ruc} \), to shine, in = \( \text{rucira} \), brilliant, beautiful, \( \text{vaj} \), to be strong, in = \( \text{vajira} \), thunderbolt.

\( \text{iya} \), \( \text{itha} \) are the suffixes used for the comparison of adjectives (238).

\( \text{isa}^* \) forms a few nouns, mostly masc, of rather obscure derivation \( \text{pur} \), to fill, in = \( \text{purna} \), a man, person; \( \text{sun} \), to oppress, in = \( \text{sunna} \), an oppressor, \( \text{il} \), to shake, come, in = \( \text{ilisa} \), one who shakes; \( \text{mah} \), to be great, in = \( \text{mahisa} \), mighty, a buffalo.
Itta* (nīna) — is said to express multitude (S); the root is gunita. And to speak to play (music) - itta
buddham the multitude of those who play music an orchestra. The suffix and its derivatives are incomprehensible but -a itta, trā where its probable formation will be explained.

ivara*—forms a few neut nouns of doubtful connection with the roots from which they are derived. To gather to depend upon ivara śivaram a monk's garment that which is heaped upon or depended upon Jpā to drum - itta pāram: beverage— that which is to be drunk.

ka—is added to very few roots which take gunita; it forms agent nouns and adjectives. And to speak -
ka-ādaka one who speaks a musician playing (adj) ādah, in burn, ka-ādaka burning (Adj)
Note that these words would be better derived from suffix nka (q v) Jwali (Sansk. āku) ka sukka
dry, dried up āthu (Sansk. śīn) to bubble, āthu-
āthuka, a little ka often takes a connecting vowel— or u before a root, and forms the suffixes itka utha
(q v)

la—generally with connecting vowels a or i be-
fore it la is but another form of ra (q v) āthu
to be thick, strong +āthula thick fat ākap to
water tremble + (n) ākapala tremulous sīkta
giddy Jpā, to keep guard +āpala a guardian
jan to breathe, blow softly + (i) āmanila wind
breeze.

tāna—as well as vāna 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 bhī, to fear, be afraid of; ma=bhīma, terrible, fearful, ghar (Sansk. ghr) to be warm, to glow; ma=ghar=ghamma, heat, warmth (Note the assimilation of r (80)) Thu, to praise (S stu), thoma, praise, dhu, to shake, move hither and thither, dhu=dhuma, smoke. This suffix, in Pāli, becomes nearly confounded with the next, man, 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).

man (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. dhār, to hold, bear; +man=dhammo, dhammam, nature, characteristic, duty, the Law, kar+man=hammam, action, karma (Note the assimilation of r), bhī, to fear; +man=bhemo, fearful, terrible, dhi, to destroy, make an end of; +man=khe, secure, peaceful, khammam, safety, happiness. Most of the derivatives from man have migrated to the class of those formed by the last suffix (ma).

māna—this is the suffix of the Pres. Part. Reflective 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 guna, bhū, to exist, become; mi=bhūmi, the earth, ground, a place; āt (S āt), 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 = vanud (80, 83) colour external appearance, Saf (S svap) to sleep + na = soppe (= S svapaa) sleep, jphar (also phar=S sphur sphr) to shake to make a jerky motion + na = panna a feather. Wing From jtas (S ts) tanha thirst craving, jpi to conquer + na = pina conqueror.

Connected with this na are the suffixes ina, una (q u) also tana (= S taa) from this last is derived the word ratana gift, blessing jewel from Jstt, to bestow + tna = tana (note that radical a is shortened through the influence of the double consonant in tna (See 34)

ni—from this we obtain but a few nouns fem jha, to quit forsake + ni = hani: abandonment loss decay jyu to fasten to unite + ni = yoni: womb origin a form of existence.

nu—forms a few words mostly masc. some abstract and some concrete. Jbhā to shine, to be bright + nu = bhana beam, light the sun Jdhe to drink + nu = dhenu yielding milk a milch cow

ta i—This suffix has been explained in the formation of the P P P (450 ff). It also forms a few concrete nouns Jdu to go far to a certain distance + ta = datta messenger Jsuli to impel to set in motion + ta = suta 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—li) forms a few derivatives of doubtful connection with roots palita grey, lolita red hanta green, etc.
ta 2 (S tas) forms a few nouns ṣu, to go, pass + ta = sota, a stream; ṣu, to hear + ta = sota, the ear. 

This suffix, forms a pretty large number of agent-nouns. (See 162). Remark that the base is in u, and the nominative in ā: ṭa, to measure, mete out (food, etc.), + ṭa = māṭa, mother. ṣu, to speak, say + ṭa = vattā, 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 ḍhāj, to divide + ti = bhatti (= bhakti, 426 remark, 56 a), division. ṭitt, to praise + ti = Kitt (with one t dropped), praise. ṣam, go + ti = gitā, (456), a going, journey. So from ṭmuc, mutti, deliverance, from ṭman, to think, mati (455), thought, etc. Adj thā, stand, last + ti = thiṭa, lasting; ṭpad, to go, step + ti = path (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 ṭdhā, to lay, put + tu = dhātu, masc., and fem., that which lay (at the bottom) = a primary element, a root, principle. ṭtan, to stretch + tu = tantu, a thread, masc. ṭsi, to bind + tu = setu, a tie, bridge

This is the same as tā (ritu, rātu), above.

tra, ta (tran, ta) form a large number of derivatives chiefly denoting the agent, and concrete nouns. ṭchad, to cover over + tra, ta = chatram, chaltam, an umbrella (in chatra, d has been dropped to avoid the collocation of three consonants, in chatta it is assimilated), ṭgā (a collateral form of ṭgam), to move + tra, ta = gattam, limb, ṭnī, to lead + tra, ta = netram, nettam, the eye = that which leads.
the— the derivatives from this are not very numerous. Jga, to sing + thi=padha fem, a song, stanza, verse, Jkar (s tr) to cross + thi=tilham lord landing place (with connecting s).

thu and also dhu— give only a few derivatives and have generally the form athu ahu. Jvap rep to shake tremble + thu, dhu=-epatru repatru trembling, Jvam to throw up somu+thu dhu=ramathu, ra madhu vomiting.

ra— forms some nouns and adjectives. there is no guna mostly found in the forms Ira ura (±) and ara nouns Jbhand blind to receive praise. ra=bhadra, bhadda (adj) laudable good worthy. Jthil to think. ra=dhu (adj) wise a wise man. Jdhram to flutter move in circles. ra=abhamara, a bee.

fl— gives very few derivatives. Jdhru ri bhru (adj) abundant much.

ru— forms some nouns. + ru=bhubru timid I can to rejoice in to glad den+ru=cahu (with elision of n) dear glad some.

u (ra, 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 Un. guna may or may not take place. Jhundhi to bind. Jhandhu a kinsman. Jkar+u=kara a door maker, artisan. Jlan to continue extend. u=lamu a son. Jvas to light up. shilne u=vasu, a gem, good.

uka (nuka)— forms a few nouns and adj denoting the agent. there is guna. Jpad to tread step. u=paduka (fem) a shoe. Jkar+u=kairuka (masc), a maker, artisan.
una forms a few derivatives star, to cross, pass away + una = taruna, just begun, young, fresh, kar, to love, pity + una = karuna (fem.), compassion, pis, to grind, hurt, destroy + una = pisuno (adj.), backhitting, malicious, a tale-bearer

ū forms some adj and nouns mostly fem. vid, to know + ū = vidū, knowing, vi + ū, to know + ū = viṇū, 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, ussā = 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 = rajjam, kingship, kingdom, vaj, to avoid + ya = vajjam, 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 lāna)

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, aniya, ya (nya) 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.

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.

Patronymics: The masc. denotes the son of, the fem. the daughter of, and the neut. the consanguinity.
or relation of, Vasíttha + a = Vásíttho, the son of, 'Vasít-thí the daughter of, Vásíttham, the relation of Vasíttha. So from Visamitta + a = Vesamitto, Vesamittí, Vesamittam; Manu + a = Mánavo, Mánavi, Mánavam (110, remark), the son, daughter or relation of Manu.

(2) that which is dyed with Kasáva, a reddish-yellow dye + a = kásávo, reddish-yellow, yellow, kásávam, a monk's robe (which is dyed with such dye). So: haliddá, turmeric + a = háliddo, yellow, dyed with turmeric.

(3) the flesh of Súkára, a pig + a = sokaram, pork, mahísa, buffalo + a = máhisam, buffalo's flesh. As adj = sokaro, relating to pigs, máhiço, relating to buffaloes.

(4) belonging to Vidísá (a foreign country) + a = vedíso, belonging to a foreign country, a foreigner, Magadhá (Southern Behar) + a = mágadho, belonging to, born in, Magadhá.

(5) a collection of Kapota, a dove, pigeon + a = kápoto, a group of doves, or, relating to doves, màyúra, peacock + a = màyúro, a group of peacocks, adj. belonging, relating to peacocks.

(6) study, knowledge of, knowing Nimittá, an omen + a = Nemítto, a knower of omens = a fortune-teller, veyyákarana, exegesis, grammar + a = veyyákara-no, a grammarian, muhutta, a while + a = muhutta, 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 Sakuna, a bird + a = sákunam, the place wherein birds roost or resort to, udumbbara, a fig tree + a = odumbaram, a place where fig-trees grow.

(8) Possession of Pañña, wisdom + a = pañño,
possessing wisdom = wise; a wise man = sādhu, faith + a = sādha one who has faith = believing, faithful, a believer.

āka (ṇaṅka)—Is said to denote the property of manussa, a man+n = manussakārit that which belongs to man the property of man = human (See ka)

aya = 1 or this, see ya

ātu—(This is suffix tu, preceded by a (See tu) denotes the tendency and forms some past participial adj. Dāyi, sympathy, compassion + aitu = dātya, compassionate, abhijjhit, covetousness, abhiyādhi aitu covetous = whose tendency is to be covetous = sitā cold + aitu = sitālu chilled, cold

āna (num)—forms patronymics. Kaccā (a proper name) + aana—kaccāna kaccāna the son daughter offspring of kaccā cōra a thiel+ana corāna, corah cordanā the son etc.

āna (given as n a kāta suffix in the forms) luna

yāna (see pp. 279 283) forms very few derivatives kalya, and by assimilation kalla healthy remember thinking of + aita-kalyanō, kallāno bless (with health) happy, good

āyana (nāyana)—Also forms patronymics. Kaccān + ayanā + kaccādāna kaccādant kaccāyanam the son, etc., of kaccā Vacchā + ayanā Vachchāna Vacha

dāna (sādana)—forms patronymics. Kaccāna + ayanā + kaccādāna kaccādant kaccāyanam the son, etc., of kaccā Vacchā + ayanā Vachchāna Vacha

āyi—Is said to denote the state of Dāya, a slave + bhya = dāsabyānti the state of being a slave, slavery

dhā—Has already been noticed (-8t)

ora (ncra)—Patronymics, the final vowel of the word is elided. Vidhāna+era = Vidhaverō the son of Vidhāna Nālikā+era = Nālikero the son of Nālikā, samāna a monk + era = samānera the son viz., the disciple of the monk = a novice
eyya 1 (neyya) — The state or nature of. Alasa, idle + eyya = álaseyyam, 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 guna. Vinata + eyya = Venateyyo, the son of Vinata, māli, a gaidener + eyya = māleyya, the gaidener'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, Bārānasi, Benares + eyya = bārānaseyyam, 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 puia, 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, guna 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 + lka = bālisiko, a fisherman
vetana wages + lka = vetaniko, one who lives upon wages—a
labourer

(3) going by means of : pada the foot + lka = padiko, one who goes with his feet = a pedestrian
sakata a cart + lka = sākatiiko one who goes in a cart

(4) relating to samudda the sea + lka = sāmuddiko
relating to the sea = marine
sakata a cart, sakaṭiko
relating to carts

(5) playing upon vinā, a lute veniko, playing
upon a lute lute-player (27—remark 2) bheri a
drum bheriko a drummer, or relating to a drum

(6) mixed with tela oil teliko: that which is
mixed with oil oily dadhi curds dadhikami: 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 dvārako: one who
is connected with a door = a door keeper

(9) carrying upon khandha the shoulder khandikiko
one who carries on the shoulder anguli finger angulīko
one who carries on the finger

(10) born in or belonging to a place or living in a
place, Sāvatthī, Sāvatthiko of born in or living in
Sāvatthī, Kapilavatthu kapilavatthiko of born in or
living in Kapilavatthu

(11) studying learning Vinaya the Discipline
venaviko: one who studies the Vinaya suttanta a dis-
course (of the Buddha) suttantiko one who studies
or knows the Discourses vin the Suttapiṭaka

(12) that which is performed by mānasā the mind
mānasiko, mental and mānasikam, the act performed by the mind, sarīra, the body, sārīniko, bodily, corporeal, sārīnikam, the act performed by the body.

(13) that which is bartered for suvanna, gold, so-vannikam, that which is bartered for gold, sovanniko, relating to gold, vattha, cloth, vatthikam, that which is exchanged for cloth, vatthiko, relating to cloth.

(14) possession dando, a staff, dandiko, one who has a staff, a mendicant, mālā, wreath, māliko, one having a wreath, puttika, who has sons.

(15) a collection, herd, group, kedāra, a field, ked-dārkam, a collection of fields hatthi, elephant, hatthikam a herd of elephants.

(16) measure kumbha, a pot, kumbhtiko, containing a kumbha measure, vis, as much as a pot, kumbhtikam, 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, antimō, last, final, So, majhimo, 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 before it

in (ni) forms a numerous class of possessive adj., very often used substantively (137), the stems are in, and the nominative sing in i, Danda, a staff dandi, possessed of a staff, manta, design, plan, mantī, one replete with plans, a minister, adviser, pāpa, sin + in = pāpi, having sin, sinful.
Ina—a few possessions ready; male dirt tint+ina
malina dirty tinted

Ista—This is the sign of the Superlative (236)
Iya—a few abstract nouns long head chief+iya
=essence; dominion; aorta lazy; obliqun idleness
Iya—like Ima above

Iya as Iya noticed in (466) is essentially a suffix of the I P P. The proper form of the suffix it should be noted is Iya

I a—See in above

I a—is used after the cardinals from 11 upwards to form ordinals expressing the day of the month but also merit ordinals sometimes children in the later terms the 11th day or simply the 11th calendrical 11 +a=caluddast the 14th day in the 14th

Ia (kan)—is much used to form adjectives which in the neut become as tense noun. Besides it also forms a certain number of nouns most which however are adjectives used as substantives. Umm often takes the place rakha protection+ka rakhab protection a guard rakhaan defence+ka rakhabanaka a guard, ramaneya pleasure+ka ramaneyaka delightfulness

It has a few other meanings
(1) Collection group rajputu prince+ka=raja puttaka a group of band of princes manussa man+ka=manussakan a an assembly or group of men

(2) Diminutives, with sometimes a certain amount of contempt implied, Pussa foot, puđako a small foot raja ling, raja a princeling putta son puttaka, a little son, luddha hunter luddhaka, a young hunter

(3) Not seldom, ka adds nothing whatever to the primary meaning of the word kumaṇa child, young
prince + ka = kumārako, do, do, nava, young, junior + ka = navako, do, do.

(4) It is much used after compounds, above all, after Bahubhī to form possessives, but often also redundantly.

(5) The use of ka after numerals has been noticed.

**kata** Is considered as a suffix by some grammarians, it is used with prefixes: mi + kata = nikata, near, vi + kata = nikata, changed, pa + kata = pākata, evident, public, clear, sam + kata = sankata, narrow. It will be remarked that kata 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 kar, to do, make.

**kiya** Forms adj denoting relation, connection (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 = bahu, abundant, vācā words + la = vācālo, talkative, garrulous, phena, froth = phenula, frothy, the soap plant, soap; mātā, mother + ula = mātulo, maternal uncle, vatta, a circle + ula = vaṭulo, 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:

ma (mantu)—(mant) is much used in forming adj of possession. It has been explained already (220, 221, 223, 224)
maya—With this suffix are formed adjectives denoting made of consisting of suvanna gold + maya = su-annamaṇa made of gold golden rajata silver + mayu = rajalamaṇa made of silver

min = ml—This forms a few possessive adjectives the stems are in in and the nominative sing in i (cf in and i) GO cow + min = gomin (gomi) possessing oxen cattle a possessor of cattle sa, own + min = sa mīn (saml) owner master lord

ml—See last

ra—From this are made a few adjectives guna, 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 = sikhara having a peak peaked a mountain susa empty hole + (i) ra = sustrā full of holes, kamma act work + ara = kammara having or doing work an artificer smith

so—Same meaning as ra medhā wisdom + so = medhoso having wisdom wise loma hair + so = loma so hairy

ai sai—see below (vln = vl)

ta—Forms a few nouns and adj it is possessive suffix pabba, a knot, joint fulness + ta = pabhata 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, 1)

tana  This suffix forms, from adverbs, a few adjectives svā (sve, suve), tomorrow + tana = svātano, 'of tomorrow, belonging to tomorrow', sanam (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, 1)

ṭā 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 + ṭā = lahutā, lightness, sāra, pith, marrow + ṭā = sāratā, essence, strength, ati (pref.), very, great + sūra, a hero + ṭā = atisūratā, great heroism

ṭā 2  Denotes multitude, collection, jana, person, man + ṭā = janatā, a multitude of persons = folk, people, gāma, village + ṭā = gāmata, a collection of villages. So nagaratā, bandhutā, etc, etc

tī  Is used in forming the words expressing decades (cf. 251)

ṭta  (S tva) forms neuter nouns of the same import as ṭā (1), puthujjana, a common man + tta = puthujjanattam, the state of being a common man, Buddha, a Buddha + tta = buddhattam, buddhahood, atthī, he is + tta = atthitam, the state of "he is" = existence.

ṭtaina  Used in the same sense as the last (S tvana), putthujjana + ttana = puthujjanattanam, state of being a common man; vedana, sensation + ttana = vedanattanam, sensitiveness
same + या = sāmañño, common, general, dakkhina, affable + या = dakkhīñño, affable, kind, dakkhīñṇam, 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 जगम = जग, जघन, to kill = जग. 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 Kiti. 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 (विभू, to be), has generally the meaning denoted by the verb itself: abhi + bhū = abhibhū, mastering, overcoming, a conqueror (abhibhayati, to overcome), vi + bhū = vibhū, arising, expanding, ruler, lord (vibhayati, to arise, expand), sam + bhū = sambhū, offspring, progeny (sambhayati, to be produced, to spring from).

da (विदा, to give, bestow), amata, immortality + da = amataddo, 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 = pārango gone to the further shore, viz., to Nirvāṇa; kula, family + upa, near + ga = kulupago, one who goes near a family = a family adviser.
GU—(a collateral form of Jguam), addhau distance. gu=Addhaguv going to a distance traveller, pura + gu = patagu as above patago
gha—[Jgham=ham (sy noun)] to strike kill smile
pati back in return—gha—pahigho hatred
ja—(Jja jan, to be born produced) panka mud
+ na = pankaiva produced in the mud—lotus anda
an egg + na = andaja born from an egg—a bird
ji—(Jji to conquer) Mara {the enemy of Buddhau
+ ja = Marajj conqueror of Mara
pa—(Jpa to drink) pida a too + p = pidafo
drinking I \\
vi (ith) the foot (toot) = a tree
pa—(pi to guard keep) go cow + pi = gop } cow
keeper
tha—(Jth to stand exist) uji a boat + theu = navevto stored in a boat Akisa the sky the air—tha
= akasafo standing resting abiding in the sky
kha—(Jkh a collateral form of Jkhun to dig)
pat round + kha = pankhla that which is dug all
round = a moat

dada—properly the base (1 1 4) of Jda but con
sidered as a root by some grammarians is used in the
same way as da above sabbak unadadam kumbham
= an all desire granting vessel = a vessel which grants
all desires

585 The Taddhiva suffixes may be classified as
follows

Patronymics—a, ana ayana era ejyn i, ika
Possessive—nka ika i ka in=i ra (ara ira) so
asi ma (mat mant), min=mi, va va, (vat
vant) vi=vIn ta, ina la

Group, collection multitude—a Ika, ka ta
State of, quality, abstract idea bya, eyya, iya, tā, tta, ttana, ta.

Relation (relating to) a, i, ika, ima, k'ya.

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, aia, 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.

(I) 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.
(-) In a simple sentence containing an object the order is (i) Subject (ii) object and (iii) predicate as dāsa khammam karati 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 in tavo puriso mahantam simh sīgham pāpunui 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 e. vadi and sace of complex sentences

(5) THE ARTICLES

There are no words in Pāli corresponding to the English articles the words eko ekacce one n certain are often used in the sense of the indefinite article (253) and so eso that this do the function of the definite article so puriso the man, sūththi 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 arta

(II) CONCORD

1st of subject and predicate

(1) The predicate may be (i)—a finite verb bhik khu gahapalit avadi the monk admonished the householder (ii)—a substantive with the verb 'hotti understood after it 3 adite guna if these (are=kont1) virtues (iii)—and adjective with hotti also understood tvam atihe ḍhau (art=na1) very foolish (iv) —a P P P used as a finite verb so ti gato he too went li! 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 tvam aham gacchāma, he, thou and I go. Should there be no subject of the first person, the verb is put in the second person plural so ca tvam gacchatha, he and thou go.

(3) In the case of an adjective or a substantive a substantival adjective taking the place of a predicate, the adjective and the substantive must agree with the subject in gender and number so gato, he went, sā gatā, she went, tam gatam, it went, so taruno, he is young, sā tarunā, she is young, tam tarunam, it is young.

(4) But if a substantive stands in the place of a verb, no such concord of gender or number needs to take place; appamādo nibbānapadam (= nibbānassa padam), 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 mam gahnātu, 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 upāyam pānāmi, yena amhe gahnā
A PRACTICAL GRAMMAR OF

(i) The genitive therefore is used primarily to denote possession suvanassa rāsi, a heap of gold, rukkhasa sākhā, the branch of the tree.

(ii) In such examples as the above, the genitive is often compounded with the noun it qualifies suvan-

(natāsi

(iii) It denotes the whole of which a part only is taken, this is called "partitive genitive" brāhma-

(ram sa pāndito, he is clever among brahmins, sabbar-

yodhānam atriṣūro, the bravest of all warriors, punhā-

(kam pana ekenā pit, but even not one of you

(iv) The genitive is used also with words expressing difference, equality, inequality tassa antaram na

passimsu, they did not see the (its) difference, sadiso pītu the same as (his) father, tulyo pīlī, equal to his

father.

Remark. In these examples the ablative may also be used sadiso pitarā.

(v) Words meaning dear or the reverse, take a genitive sā brāhmanassā manāpū, she (was) dear to the brahmin

(vi) Likewise words denoting honour, reverence, etc, gāmassa pūjito, honoured of the village, tañño

mānito, revered by (of) the king

Remark. In these examples the Inf may also be used gāmena pūjito

(vii) Words of skill, proficiency, etc, and their opposites, govern the genitive kusalā naccagētassa, clever in dancing and singing

(viii) It is used with words indicating locality, time, distance amhākam Buddassā pubbe, before our

Buddha, gāmassa avidūre, not far from the village: upari tesam, above them
(ix) Believing in or well disposed toward: Buddha pasanno he has faith in the Buddha.

Remark: Here the Acc. may also be used Buddhaha pasanno.

(x) It is used also with words of remembering or thinking of (with sorrow) pitting wishing for giving or appportioning honouring filling fearing and a few others māruṣa sarati he remembers his mother (with sorrow), na tesam kācī sarati no body remembers them. ālāsa daddati he gives oil patara halo pāpasa he fool is full of evil sabhā tasaati dandassā all ear punishment.

In these examples the Acc. may be used telum daddati.

Remark: Words of fearing also govern the Ablontikpa nu kho akāhi sunaka bhāvati. 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 tassa bhāttam bhuttassa udaka kām dharani, 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 kasa 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 māra sa sarati.
3°4

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 bhikkhu cāvaram deti, he gives a robe to the priest, yuddhāya paccuṣḍaccāmi, 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 silāghale, he praises the Buddha, vaddham tuṣsa kūppaye, if I should be angry with him, duha-yatī disānam mogho, the flood has injured the country, tuḥham saddahāmi, I believe thee, vāgalaṃ te, hail to thee! soṭṭha tuḥham hotu, fare thee well! khama me, forgive me! mayham sapate, he swears at or, reviles me, tassa sampatitcchi, he assented to it, usuyantā dujjanaṅ guṇavantānam, wicked people envy the virtuous, tassa aṭṭam āhari, he told him a story, devā pi lesam piṭhayanti, even the gods desire them = envy them, samanassa rocate vaccam, truth pleases a monk.

(iii) The Dat is commonly used with the verb "to be" to express possession. puttā me n'atthi, 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 alaṇṭ enough, in governs the Dat alaṇṭ kākkuccāya, enough of doubt! alaṇṭ malla mal lassa, sufficient is a warrior for a warrior! a warrior is match for a warrior.

(v) The words alaṇṭ object purpose hīra benefit blessing, and sukha happiness are used in the Dat with the meaning respectively of for the purpose of, for the benefit of, for the happiness of and they govern n Gen vopanassa alaṇṭva or ro panaṁthāva for the purpose of sowing devamanussa nati hitāva for the benefit of gods and men lassa sukha for his happiness.

(vi) The Dat may denote the purpose for which and then governs a (en) dārassā 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 a has the force of an Ininitive.

(vi) The Dat is also used with the verb maññati to consider esteem when contempt is implied kahī garassā luvham maññi I consider thee as chaff—a fig for you! jīvīti līṅga na maññi 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 saggāva gacchati, (only) the few go to heaven niravāva upakaddhāti; drags down to hell so maṁ udakāva 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 \textit{ratham karoti}, he makes, 'a carriage, \textit{āhāro balam jānehi}, food produces (=gives) strength.

(ii) All verbs implying \textit{motion} govern the Acc. \textit{nagaram gacchati}, he goes to town, \textit{Bhagavantam upasankamitvā}, having approached the Blessed One.

(iii) Verbs having the meaning of, \textit{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 \textit{puriso bhāram gāmam cahati}, the man carries the load to the village, \textit{purisam gacchantam passati}, to see the man going, here gāmam and gacchantam are the factitive objects.

(iv) Causative Verbs likewise govern two Accusatives \textit{puriso purisam gāmam gamayati}, the man causes the man to go to the village, \textit{ācariyo sissam dhāmam pālheti}, the preceptor causes the disciple to read the Doctrine.

\textit{Remark} In such examples the Instrumentive may be used instead of the factitive object \textit{sāmiko dāsena} (or dāsam) \textit{khajjam khādāpeti}, the master causes the slave to eat the food, \textit{purisena} (or purisam) \textit{kammam kāreti}, he causes the slave to do the work.

(v) When the roots, \textit{vas}, to live, \textit{thā}, to stand, \textit{si}, to lie down, \textit{pad} to go, step and \textit{vis}, to enter, are preceded by the verbal prefixes \textit{anu, upa, abhi, adhi, ā} and \textit{ni}, they govern the Acc \textit{gāmam upavasati}, he lives near the village \textit{nagaram adhivasanit}, they dwell in the village, \textit{mañcam abhinivideyya}, he ought to sit on the cot, \textit{Sakkassa sahābyalam upapajji}, got into companionship with Cakra = he went to Cakra's heaven.
(vi) The Acc is used for the Loc nadiyahi piratī = nadiyanā piratī he drinks in the river gāmam carati = gāme carati, he roams in the village

(vii) The indeclinables abhito near in the presence of on both sides dhi dhi Woe! Die! Shame! as well as the expression dhi r-atthu Woe shame be to! antard between on the way parito round every where on every side ann by the side of inferior, pali to towards for near pari round, apu inferior to, antarena except, without, abhi before govern the Accusative abhito gāmam - carati, he lives near the village dhi brahmanassā hantarāsa woe to him who strikes a brahmin dhi raththu man putikāram shame on that soul body of mine! upāram antarena, without expedient, mān antarena excepting me, antārā ca rājagaha and on the way to kujgaha pariato nagadram around the village siddha Devadatto mātaram ann Devadatta is kind to his mother, ann Sunputtā inferior to Sariputta, pabhatlam ann by the side of the mountain, siddha Devadatto murtāram pali Devadatta is kind to his mother nadih Nerañjaraṃ pali near the river Nerañjara upa Sariputtām inferior to Sariputta

(vii) Duration of time is put in the Acc diva sam the whole day tuhi khanah at that moment ekam samayam once upon a time

(ix) Ordinals in the Acc denote 'number of times' dutiyam for the second time, tathāram for the 3rd time

(x) Distance is also expressed by the Acc yojana sam gacchati he goes one league
(xi) The Acc is very often used adverbially khipparn gacchati, he goes quickly; hatthanillehakam bhūṭali, he eats "licking his hands".

Remark This is called the adverbial accusative.

599 5 THE INSTRUMENTIVE

(i) The agent by whom one of the instrument with which an action is performed is put in the Inst cak-khunā rupam passati, (one) sees forms with the eye; hatthena kammam karoti (one) does work with the hands, dāsenā kato, done by the slave.

(ii) The Inst shows cause or reason, rukkho vātena onamati, the tree bends down on account of the wind, kammunā vasalo hoti, he is a paññā 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 upasankamaṭi, he approached on his elephant.

(iv) The price at which a thing is bought or sold is put in the Inst kahapanena no delha, give it to us for a kahāpana (a small piece of money), satasahassena kintvā, 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 sāladvārena 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 akkhānā so kāno he is blind of one eye, hatthena kum having a crooked hand.
(vii) Words expressing, birth, lineage, origin, nature are put in the Inst. *jātiya khattiya Buddha* Buddha is a kṣatriya by birth *pākatīya bhaddako* good by nature.

(viii) The Inst expresses the time in which *dvāsena patto* arrived in one day *ekena viśeṣena naga* ran gacchi he went to the city in a month.

(ix) Also the time at which *tena samavāna* at that time.

(x) It expresses companionship and is then generally used with the indeclinables *sāha* or *saddhimm* with together with *niśdi Bhagavā Saddhimm bhikk sanghena* 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 Pali by the Inst of the thing and the Dat of the person *kiṃ te patadh dummedha* what good to thee O fool by matted hair? *kiṃ nu me Buddhena* what need have I of Buddha? *kīṃ nu me Buddhena* what do I care for a Buddha.

(xii) The word *attho* desire need want takes an Inst of the object desired or wanted and a Dat of the person *manand me attho* I want a jewel (*lit. to me is need of or desire for a jewel*).

(xiii) *Alam* enough governs also this case *alaman idha viśeṣena* enough of living here *alam Buddhena* Buddha is sufficient for me.

(xiv) Words denoting separation are generally construed with the Inst *piyekhi vippavogo dukkho* separation from those we love is painful.

(xv) The indeclinables *sāha saddhimm saman* with at *vina* 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 dārulkalāpam ucchāngenā pannam ādāya, 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

600.

(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 pataṭi, he fell from the horse

(iii) Direction from Avīcīto upari, above the Avīcī Hell, uddham pādatāla, (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 pāṣādā oloketī, he looks from the palace, is said to be equivalent to pāṣādam abhirūhitvā pāṣādā oloketi=having ascended the palace he looks from the palace

(v) Measure of length, breadth or distance is put in the Abl dighaso navavidatthiyo, nine spans long, yojanam āyāmato, a league in length, yojanam vithā-rato, a league in breadth.
Remark In these examples the Ins may also be used *yojanath ayamenn, yojanath vitharena*

(i) That from which a person or animal is ward ed or kept off is put in the Abl *vacehī cāva rakkhati* he keeps off the cows from the barley *sandalu kiki rāseti* he wards off the crows from the rice

(ii) With verbs meaning to hide conceal the person from whom one wishes to hide is in the Abl *upajjhāya antarādhavanati sissa* the pupil hides himself from his preceptor

Remark In such expressions the Gen may also be used *antarādhavanattissa samānassa Gotamassa* I will hide myself from the samana Gotama

(iii) When the verb antarādhayati means to vanish, to disappear the place from which one vanishes is put in the loc *setuvane antarādhayita* having disappeared from the Jetavanā monastery

(iv) But when natural phenomena are referred to the Nom is used *andhakāra antarādhavanati* darkness disappears

(v) Verbs meaning to avoid to abstain to release to fear abhor also govern the Abl *pupadhānmatā viramatā* he refrains from sin, *sa parinuccatī jātiya* he is released from existence *corpī bhāvam* I am afraid of thieves

(vi) The Abl also shews motive, cause, reason and can be translated by far an account of by reason of through etc *vācāya marati* he died on account of his speech *silato nami pasamānti* they praise him for his virtue

Remark In these examples, the Ins may be used as well *silena pasamānti*
It is used with words showing "proximity" gāmā samipam, near the village.

Remark In these examples, the Gen may be used.

Verbs meaning "to be born, to originate from" etc. govern the Abl corā pāyati bhayam, from a thief fear arises.

The following indeclinables govern the Abl. ārakā, far from, after ārakā tehi Bhagavā, far from them is the Blessed One upani, above, over upani pabbatā, over the mountain So pali, against, instead, in return, rite, except, without, aṇāatra, vinā, without, except, nānā different, away from, pulhu, and, before a vowel, puthag, separately, without, except, ā, till, as far as, yāva, till, as far as, saha, with, Buddhasmā pali Sānputto, Sai takes the place of, Bud rite saddhammā, without the true Doctrine etc.

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 saddhammam, or vinā saddhammena

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," kate msidati puriso, the man is sitting on the mat, thaliyam odanam pacati, he cooks the food in a cooking-pot.

(ii) The Loc. shews the "cause, reason or motive" of an action dipi cammesu haññante, the panther is killed for its skin, kuñjaro dantesu haññate, the elephant is killed for his tusks.
(iii) If denotes the time when an action takes place. *sanahusamave agato 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 shown is put in the Loc. or in the Gen. *mann khattivo suratamo the ksatrya is the most valiant of men or manussanam khattivo suratamo katho ka sampannakharatam of cows the black one abounds most in milk or katho ka nam sa ip imaharitam.*

(v) The following words govern the Locative and the Genitive as well *samjh* master, owner *issaro king lord adhipati chief lord divido an heir patibhū substitute surety *pasito offspring child kusulo clever expert gonis us an owner of oxen or gosam sami etc.*

(vi) Words signifying to be happy, contented, eager, govern the Loc as well as the last *nanausāma nanausāma nanausāma pasidito contented with wisdom nānena pasidito.*

(vii) Words signifying reverence, respect, love, delighting in saluting, taking, seizing, striking, kissing, fond of adoring, govern the Loc. *papāsāmim ranati mano the mind delights in evil bhikkhus abhivadanti they salute the monks pade saheto *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 *rudantasmim dūraka pabbaj he left the world in spite*
of his son weeping, The Genitive also may be used: \textit{rudantassa dārakassa pabhaṇī} (See Locative and Genitive Absolute)

\((x)\) The Loc is employed to denote superiority or inferiority with the words "'upa" and "'adhi" respectively \textit{upa khāriyaṃ dono}, a dona is inferior to a khāri, \textit{adhi Brahmadaṭṭhe Paṁcalā}, the Paṇcalas are under Brahmadatta's supremacy, \textit{adhi devaṇa Buddha}, the Buddha is above the gods

\((x)\) It is used to denote "proximity" \textit{nādiyam savam}, coin near the river, \textit{tassa pannasālāya hathīmaggo holi}, near his leaf-hut there is an elephant-track.

\((xi)\) The Loc is used \textit{absolutely} with a \textit{participle} in the same case as itself (see, Absolute Construction).

\((xii)\) In lexicons, the Loc is used to signify "in the sense of" \textit{ru sodde} (the root) \textit{ru}, is used in the sense of "making noise"

\((xiii)\) Words denoting "fitness, suitability" govern the Loc \textit{-layi na yuttam}, not fit for thee, the Gen is used in the same sense \textit{tava na yuttam}

\((xiv)\) The Loc is extensively used \textit{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 \textit{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, \(x\)).

\((xvi)\) It is used for the Inst \textit{pālito pīndāya carānti}, they go about \textit{with} bowls for their food

\((xvii)\) It is also used instead of the Dat \textit{vāṅhē dinnam manapphalam}, offering to the Clergy are very meritorious.
(xvii) The Loc is used for the Ablative kadali asu gaj rakhtate they keep off the elephants from the plantain trees

(xix) The Loc is frequently used adverbially, atta, formerly

8. THE VOCATIVES

60. The Vocative case does not require any explanations it is used exactly as in English

603 THE GENITIVE AND LOCATIVE ABSOLUTES

(i) When a noun or a pronoun in the Vocative or Genitive is used with a participle in the same case as itself the construction is called Locative II 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 asu vivadantusu Bodhisatto cintisamu they were disputing the Future Buddha thought samu attha-gate when the sun had set—after sunset guṭisu durhamānasu gato he went when the cows were being milked asaniya pi sice pataṁvah although the thunderbolt was falling on their head

(iii) Sati the Locative singular of santo Pres Part of the verb atta to be besides having the above meanings may also often be translated by "if such being the case atta sati if there be need evam sati such being the case pavoge sati when there is occasion With feminine words sati is also used although it should be satiyā (fem) pucchāya 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 sākunkassa gumbalo jālam mocentass eva, even while the fowlei was disengaging the net from the bush tesam kilantānam yeva suriyat-thangatavelā jatā, while even they were sporting, it became dusk

(v) There is also mentioned a so-called Nominative Absolute gacchanto Bhāradvājo so, addasā ajjhutam isim, Bhāradvāja having gone, he etc., yāyumāno mahārājā 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 sutā seyyo, virtue is better than learning

(iii) Comparison is also expressed by an Abl followed by an adjective in the positive degree mā-dhurā pātaliputtahe ahbirupā, the people of Madhura are more handsome than those of Pātaliputta.

*Nṛuttidipanī, p 146
(iv) It is also expressed by the indeclinable prashu better with an abl. into svanam better than that.

(v) When the better of two is to be expressed a, en is used with the positive degree: tumhakam
    d svanam ko bhadddal slo you two who is the better?

(vi) Superlative adjectives are used with the Cun of the loc. for examples see above (locutive in
    p 317)

(vii) SYNTAX OF PRONOUNS

605 I 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 ahum and tarm (8y-6 c 90)

(ii) The enclitic forms of ahum in and no and those of tarm it and a are never used at the begin
    ning of a sentence nor immediately before the particle ca v1 and tva dha m: let him give to me: tva na
    me hotu be it thine or mine kamanah no withwham
    our task is finished ko it do o what is the fruit?
    kaham so rta where is your king

(iii) With verbs the personal pronouns are frequently understood as the endings of the tenses clear
    ly indicate also the person as gacchati (he) goes so gacchati gacchavatn (1) should go=ahum gacchita
    vami etc.

(iv) The personal pronoun so stam 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 hi ha (+ṭi ha) tasmā hi pañña ca dhanena seyyo, and therefore is wisdom better than riches, tasmā hi ha bhikkhave, accordingly, O! monks

(vi) The Inst tēna is used with the same meanings as tasmā tēna tām madhuram, therefore, on that account, it is sweet Tēna followed by hi means "well! very well! all right! well then!" tēna hi khādāpessa-mi nan ti, very well, then, I’ll make you devour him

(vii) Nam 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 utthī, this woman, mṛupakāro esa, this (fellow) is useless.

The same remarks apply to ayam and avu, this

Remark Eso is often used for eso, sa for so

(ii) The neuter etad (=etam, 302), is used with the verb hoti and the Gen. of the person, and the expression is then equivalent to "to think" tassa etad aho’si, he thought .. (ḥt = 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 kūci, whatsoever, anything. See (314-a, b)
(iii) The neut sing vam is frequently used adverbially in the sense of as that because since seeing that if when lam vahum vam bi pram it is much that thou livest

(iv) The Inst vena is used as an adverb meaning whereby by which for which because vena nam ganhis'anti by which I shall catch him

(v) When motion to a definite place is expressed vena where is used with tesa there vena Bhagav, ten uparasatati, he went to Buddha (lii — where was Buddha there he approached)

(vi) vasma (Abl) is used in the sense of because and is then generally followed by tasmā therefore vas

608 4 The Interrogative

(i) The interrogative pronoun kā (316) may be used by itself or with a noun or pronoun ko pana

(kā) kena (Inst) used with atta, and the Dat of the person forms such expressions as what do you want? etc kena te atta, what are you in need of?

(ii) Kena (Inst) kasmī (Abl) and kiriṣa (Gen) are used adverbially, with the meaning of ‘why? wherefore’

(iv) Kām is much used with the Inst to express what is the use of I kām me pradena what is the use to me of life?

5 The Indefinite

609 The indefinite pronoun (319) does not present any peculiarity maśdhas kocī pāris let nobody enter here kācī bhavaṁ any danger
To express "plurality, totality, distribution, variety, multiplicity, etc., words are sometimes repeated *tesu tesu thânesu, in various places, tam 'tam kathayamânâ, saying this and this. Yo, thus repeated means "whoever, whatever whichever" *yam *yam gûnam, whatever village, itarâ ten' eva niyâmena yâ yâ kîñci katheti tassa tassa upari kacavaram chaddesi, and in this way the other (women) threw the refuse on whomsoever said anything, so diṭṭhadâṭṭhamanusse ṇivitakkhayam pâpeti, he kills all whom he sees, ga-tagataṭhâne, in every place, yena kena, by whatever . . ., ubbõhîyati so so, every one is put to flight.

(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 so bhâyati, he is afraid, sā pacati, she cooks

(iii) The Present Tense often expresses the continuance of an action and is equivalent to the present progressive sā gabbhe nisidati, she is sitting in her private room

(iv) Habit, custom and general truth, are expressed by the Present Tense sabbe maranti, all (men) die, bhikkhu sîlam ācarati, a monk practises virtue

(v) The present is sometimes used with a future signification Kîm 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, so pañcamânânavakasatám sīṭam ugganâpeti, he taught five hundred young men (lit., he teaches, etc)
(11) When no interrogative particle is used interrogation is sometimes expressed by placing the present tense at the beginning of the sentence *socani ram upasaka greevest thou O Invoker?* 

**Remark** Other tenses may also be used in the same way to mark interrogation

**612** 

THE LAST TENSE

**Perfect Imperfect and Aorist**

(1) 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.

(2) The Aorist is the principal past tense in Pali 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) *catuppāda pi ekam sīham rājamān akarīsu the quadrupeds made a lion king mukha pahāri struck him on the mouth kena kāra-nena rati why did you cry? brahmāṇa elakīna sad-dhiḥ vicari the brahmin walked about with the goat*.

(3) The indeclinable *mā* is used with the Aorist to express prohibition *elaka mā bhati O! goat, fear not mā puna etevāparā akari do not do so again tīta mā gami dear son, do not go*

**613** FUTURE TENSE

(1) The Future expresses simple futurity *ahau 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. *tvam lassa bandhanam danehi khādissati,* put his bonds with thy teeth.

(iii) The future is used to express simple condition, with the particles *ce,* *sace* and *yadi* *yadi* *tvam* *yā-gum* *pacissati* *aham* *prissānu,* if thou wilt cook the gruel, I shall drink it, *so taṁ* *ce* *labhissati,* *lena* *sad-dhim* *gaccha,* if he get it, go with him.

(iv) *Bhavissati,* the 3rd pers sing. of *bhavati,* to be, is often used in the sense of "it must be that - core pathamam āvā hherisaddam sutvā izzarabhēri bhavissati ti palāyitvā,* the thieves on first hearing the beating of the drum, (said) ‘It must be the drum of an official’ and fled, *avam me putto bhavissati,* he must be my son.

(v) *bavissati* preceded by the negative particle *na,* may be translated by "it cannot be" *nāyam izzarabhēri bhavissati* this cannot be an official’s drum.

(vi) *Jānissāmi,* the 3rd pers sing of *jānāti,* to know, is often used idiomatically in the sense of "I’ll see". *hotu, pacchā 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 *tvam tattha gaccheyyāsi,* you should go there.

(iii) Wish *aham imam tunhākam bhajetvā dadeyyam,* I would divide and give it to you, but.
(vi) Command ivaṁ panaṁ paṭṭhānaṁ udānusā-sannabhā dadevitaṁ but thou henceforward give us instructions and admonitions udāraṁ vihaṁvassa lie on thy belly.

(vii) Probability api ca nāma gacchāvāmī I may go.

(viii) When expressing condition, it is usually preceded by 'ce sace or vadi, sumi sac ima va velāva tara sapattam pavaśvassā kiti tati kurvattāu lord if at this time thou shouldst see thy enemy what wouldst thou do to him?

(vii) To express supposition the word vathā is sometimes used with the Optive vathā mahāraja lacid eva purvam padipam padipvāva... were mahā-raja n man to light a lamp

(viii) Assent I am id āhi gacchāvāmī 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 va naṁ alahaṁsā agacchāśā he would go if he could get that vehicle bho satthavāsino sace esa rukkamāle cek tama atipāso aya nābhaṁsā sabbā māhāraṁpaṁ padaṁ abhavaṁsātha Ol' merchants had not to-day thus ascetic been walking 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 Bhagavaṁ appos-sukko viharatu, Lord let the Blessed One now live free from cares.
(iii) Benedictions, blessings vassasatam jiva, may you live a hundred years!

(iv) With mā prefixed, the Imperative 2nd person expresses simple prohibition (cf. August 612, iii) mā evam karotha, do not do so!

(v) The Imperative 3rd person sing of bharati, to be, is often used idiomatically, with the meaning of “very well” hotu, aham jāmissāmi, 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 chaddetum upāyam na pāvati, 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 salliptum 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 dadati, 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 vattati, to behave, to be fit, proper, and adjectives like yutto, having the same meaning, are much used with the Inf, in the case of vattati, the Instrumentive is used of the person who ought to do the act ettha dāmi mayā vasitum vattati, it now behoves me to live here, it is used also impersonally tam
kantam rattati the best is to kill him it is proper hit, to kill him. L om kathitum na vuttam it is not proper to speak thus

(i) The indeclinables labhā possible allowable and sakka possible able are used with the Inf sakka is used much in the same way as vutta that is, actively or passively and often with the Inf of the person, the verb hoti frequently follows sakka sakka hoti methunam dhammam patti idam it is possible to practise fornication clasium than na sakka saxium it is impossible to live in this place idam na labbha evam kutum it is not possible to do it in this way

(ii) When kamo wishing desirous is composed with an Inf final m of the Inf is dropped devatānabahukamman kārakum kārakum 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 gantū a having gone or by the past tense followed by the conjunction and gant a he went and...... the gerund therefore, being very extensively used as the most common connective in Pali and practically does away with the Pali conjunction equivalent to the English and connecting two sentences So kind ukkhāpito ghadam notv catudha vibhajito dānādīni puñānī katvā yathākammanā 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" tam vacanam sūtvā, *va* as soon as he heard these words, so vānaro, 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" akatanṇī puñgalo cakkavattirajjam 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" papaṅcam akalvā, without making delay = without any delay, ekam *pi* akilameivā, without harming even one person.

(v) Some gerunds are used prepositionally, the principal of them are paṭṭhāya, since, beginning from, from, after, sandhāya, with reference to, concerning, ārabhā, concerning, with reference to, sīncicca, intentionally, asallakkheivā, inadvertently, unaware, nissāya, upanissāya, on account of, through, near, adāya, with, paticca, by, through, on account of, thāpēivā, except, excepting.

(vi) The Gerund may sometimes be translated by the present participle, idha āganitvā aham coram passim, coming here I saw the thief.

(vii) The Gerund may have a passive signification, corajñīthakena 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 altano gāmam gacchantha curisatam paṇḍ, while

going to his village he came upon a forest inhabited

by thieves tāltha gantā mālam paḷiṣṭagānto tāram kāppesti 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 (436) and must agree with the

word they qualify in the same way as adjectives ap-

ciniravah gacchantā sattā - persons going to the

Avici Hell agacchantam tām diṭā ṭi 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) idām, and

paralokam gacchantassā pāṭhīram bhavissati but this

will be provisions for him who goes to the other world

paralokam gacchanto ikām kahaṭhāna tām āgacchanti he who goes to the other world does not take

even one farthing with him.

(i) The Present Participle may also sometimes be

translated by a conditional clause tam labhanto āvīs-

sum alabhanto idā eva marissati if I obtain her I

shall live if not in this very spot shall I die, addha-

mūsi sakkhatam labhanto upasthāsissati diva if I get

a thousand every fortnight I'll serve thee Lord

evam karonto lacchas akaronto na lacchasi, if you do

so you'll get it if not you will not get it.

(iv) The particle ṭi (=api) following a pres part

may be rendered by although pitānd evamādāno

ṭi although prevented by his father tām apassanto

ṭi 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, sa-sīham ādinnavā, he having captured the lion, bhattam bhuttāvī, 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, sakanrsvāsam eva galo, he went to his own place.

(v) When the P.P.P is thus used predicatively, the verb "holt," 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 pañham puñham, by her the question was asked = she asked the question, sāsanam mayā līkkhitam, 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 vijñullatā viya vijñotamāno parisīre attāvī, 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 ratthā rattham vicarissam, I am going (= I am about to go) from kingdom to kingdom, tam gantham racissam aham, I am about to compose that book.
(ii) It also shows purpose intention, as may be seen by the second example in (i) above

(iii) It shows simple futurity: anaham puna up sam gabbhasitvam I shall not be reborn again

6. The Future Passive Participle

(i) The Future Passive Participle conveys the idea of necessity, or must be done or undergone anaham kammam nisstham the work which was to be done by me is finished, and so do I think of a door sammappitha if the place be swept, then bhikkhu asavena pathikhet if the young monks should not be ousted from their seat

(ii) From the above examples it will be seen that the I P P must agree with the subject in gender, case and number

(iii) It is much used impersonally: kinnu kuttabham what is to be done? ettha ca imana sattam das selabham and in this connection these passages (from the Scriptures) should be pointed out: imana nava eva it must be understood in this way

(iv) It will be from the above examples remarked that the agent is put in the Instrumental

(v) Bhavat tabham used with the last of the thing or person is frequently used in the sense of one should or ought to marangkanna eva bhavat tabham one should be indifferent to trisampatiya eliya bhavat tabham this must have been mixed with poison
SYNTAX OF INDECLINABLES

(i) The following are used correlative

yathā, as tathā, so, yāva, so long tāda, that long = as long as yadā, when lada, then, yatḥa, where tatlha, there

(ii) ca ca, both and so ca ahaṅ ca, both he and I

vā vā, whether or bhāsāti vā karoli vā, whether he speaks or acts

pi pi, both and niṅcati pi niṅcāpeli pi, both sprinkles and causes to sprinkle

(iii) ca ca, and vā vā when in a negative sentence, are equivalent to neither nor.

(iv) ca and vā used singly, never come at the beginning of a sentence

(v) eva, and, before a vowel yeva, is used to emphasize the idea expressed by a word, and may be translated by "very, just, quite, exactly, as soon as" idānī eva, just now; allano yeva, one's very own. Yeva 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. kathenti yeva, they went on talking.

(v) Yadi, if, is used in conditional sentences with the Present, the Future, the Optative and the Conditional. Yadi evam, yajj' evam = if so, in that case, vā vadi vā = whether or, āme vā yadi vā āraṅne, whether in the village or in the forest.

Remark: The syntax of the most important indeclinables has been given in "Syntax of Substantives."
64 Direct and Indirect Narration

(i) The oblique construction in Pali is expressed by placing the particle \textit{ti} 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 tarahi ti puche he asked Where is he now?

(ii) \textit{It} is generally abbreviated to \textit{ti} and the last vowel of the quotation if short is lengthened before it: siddha ti he said very well.

(iii) Verbs of saying, telling, asking, naming, knowing, thinking, are generally used with \textit{ti} those verbs may be:

(1) Placed after the particle \textit{ti} te sadhu ti rata they said. Very well.

(2) Before the words quoted so puche kaha yatha ti he asked What do you know?

(3) The verb is frequently omitted altogether māressūna nam ti (he thought or said) I'll kill him!

(iv) When \textit{ti} or \textit{ti} is followed by a vowel, sandhi takes place regularly \textit{ti} + evam = tevam kaha ti + iti = liucati

(5) Often \textit{ti} has the sense of because with the intention of shewing 'cause motive intention purpose jñatām asakkantā ti because (we) are unable to make a living māroṣāṁ paharitaṁ ti putu matthakanti dvidha bhinda intending to kill the mosquito he broke his father's head in two.

625 INTERROGATION AND NEGATION

(i) The negative particle is \textit{na} imasmin sar 
udakāṁ n'ātha there is no water in this lake \textit{na}
aṅūāsi, didst not thou know? setithnā sadddim kālte-
tum na sakkomi, I am unable to speak with the banker

(ii) With an Optative, na is used in prohibition : na hatthisālam gaccheyya, let him not go to the ele-
phant-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 affirm-
ative no na dhameyya, he should surely blow (the
conch), no na ṣpahoti, he is most certainly able

(iii) Interrogation is expressed by using interro-
gative adverbs or pronouns as kasmā, why? wherefore
kissā, kena, why? ko, who? etc

(iii) Also by means of interrogative particles

(ix) Apī, when used in interrogation, is always
placed first in the sentence Apī āvuso amhākam
satthāram jānāsi, do you, Sir, know our Teacher?

(x) followed by nu kho, it expresses a very
emphatic interrogation Apī nu kho-ko ci upaddavo
hoti, 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 interro-
gation na na 'ham yodho, am I not a warrior?
Interrogation is also expressed by placing the verb first in the sentence *socasi upāsaka grievest thou ḥyman?*

Sometimes the mere tone of voice is sufficient to express interrogation *supas labhi didst thou get broth?*

**INTERJECTIONS.**

(i) The principal interjections are *ha alas I ah! handa I come I angaI indeed! oh! bho friend! sir I I say I hare sirrah I ama yes I truly! indeed! aho, alas! oh! (cf. p. 244)*

(ii) *Bhante* first pers sing Reflective, of bhante, to say is used as an interjection with the meaning of to be sure! I say there!

(iii) *Mānāc* 1st pers sing Reflective of manātati to think is also used as an interjection in the sense of methinks! I dare say! I suppose!

**CHAPTER XV**

**PROSODY**

Prosody is that part of Grammar which treats of the laws of versification

A *gathā* in Pāli poetry is a stanza

A *pāda* is the fourth part of a stanza, called also a quarter verse

A *vānā* is a syllable in a *pāda*

A short syllable is termed *lahu*

A long syllable is called *garu*

A foot is termed *gana*

The mark `<` represents a short syllable and the mark `—` a long syllable. A foot containing two long syllables is termed *ga* that is *ga+ga* the initial syllable *ga* of the word *garu* below 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 lāhu 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 īa</td>
<td>Pyrhic</td>
</tr>
<tr>
<td>~ ~</td>
<td>ga ga or īā</td>
<td>Spondee</td>
</tr>
<tr>
<td>~ ~</td>
<td>la ga</td>
<td>Iambus</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 althagana 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 Pāli 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-
tance the first as well as the second a in cakkā is
long because followed by kk and ur respectively. Before
nīggrāhīm (m) a short vowel is also always made utterly
long. Thus in saccani the a before m 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 METRES

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 fourth pādas are alike, it is termed addha-
sama and when all the pādas of 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:

Gayatri — 6 syllables | Sakkari — 14 syllables
Unhi — 7 | Atnasakkhi — 15
Anuśthubham — 8 | Aṭṭhi — 16
Brahati — 9 | Aṭṭaythi — 17
Pantl — 10 | Dinti — 18
Tisṭhubham — 11 | Atudthi — 19
Jagali — 12 | Kati — 20
Atijagali — 13 | Palati — 21
Akaṭi — 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. **Gāyattī**, having Pādas of **six** syllables. There is one variety

   Tanumājñāhā

2. **Unhi**, having Pādas of **seven** syllables There is one variety

   Kumāralalātā

3. **Anutthubham**, having Pādas of **eight** syllables. There are five divisions

   (i) Cītra-pādā,
   (ii) Vījñāmmālā,
   (iii) Mānava-kām,
   (iv) Sūmanīkā,
   (v) Pāmānīkā,

4. **Brahati**, having Pādas of **nine** syllables. There are two varieties

   (i) Halamukhī
e (ii) Bhujagasasu

5. **Panti**, having Pādas of **ten** syllables There are seven varieties

   (i) Suddhavīrājītām,
   (ii) Panavo,
   (iii) Rummavali,
   (iv) Mālā,
   (v) Campakamālā,
   (vi) Manoramā,
   (vii) Ubbhāsakām,

6. **Tutthubham** having Pādas of **eleven** syllables

There are eleven varieties

   (i) Upanthitta,
   (ii) Indavajrā,
   (iii) Upanavajrā,
Remark. When the quarter verses of Indavana and uparavana are mixed together in a stanza in any order, the stanza is then called Upajati.

{(iv) Sumukki} 
{(v) Dodhakan} 
{(vi) Salini} 
{(vii) Tatummissa}

Remark. There are pauses after the fourth and seventh syllables.

{(viii) Suracasiri} 
{(ix) Rathoddhath} 
{(x) Srugata} 
{(xi) Bhaddik} 

7 Jagati having Padas of twelve syllables.

There are fourteen varieties.

{(i) Tamisatth} 
{(ii) Indavana} 
{(iii) Tolako} 
{(iv) Dutarilam} 
{(v) Puta}

Remark. There are pauses after the fourth and twelfth syllables.

{(vi) Kusumaviscita} 
{(vii) Bhujanggappayata} 
{(viii) Piraniwada} 
{(ix) Lalita} 
{(x) Pamitakkhara,
Remark: There are pauses after the fifth and twelfth syllables.

Remark: There are pauses after the third and thirteenth syllables.

Remark: There are pauses after the seventh and fourteenth syllables.

Remark: There are pauses after the seventh and fourteenth syllables.

Remark: There are pauses after the seventh and fourteenth syllables.
10 Aṭṭakkarī, having Padas of fifteen syllables
There are four varieties

(i) Sasikāla

```
(---- | ---- | ---- | ---- | ----)
```

(ii) Manigunanikaro

```
(---- | ---- | ---- | ---- | ----)
```

Remark There are pauses after the eighth and fifteenth syllables

(iii) Malini

```
(---- | ---- | ---- | ---- | ----)
```

Remark There is a pause after the eighth syllable

(iv) Pabhaddakami

```
(---- | ---- | ---- | ---- | ----)
```

11 Aṭṭhi having Padas of sixteen syllables
There is one variety

Parini

```
(---- | ---- | ---- | ---- | ----)
```

12 Aṭṭhatthī having Padas of seventeen syllables
There are three varieties

(i) Sīkharini

```
(---- | ---- | ---- | ---- | ---- | ----)
```

Remark There are pauses after the sixth and seventeenth syllables

(ii) Harinnī

```
(---- | ---- | ---- | ---- | ---- | ----)
```

Remark There are pauses after the sixth, tenth and seventeenth syllables

(iii) Mandakkanta

```
(---- | ---- | ---- | ---- | ---- | ----)
```

Remark There are pauses after the fourth, tenth and seventeenth syllables
13 **Dhuti**, having *Pādas* of *eighteen* syllables.

There is one variety

*Kusumitalatāvellitā,*

\[---|---|---|---|---|---|---|---\]

14 **Atidhuti**, having *Pādas* of *nineteen* syllables.

There are two varieties

(i) **Meghavipphuṇṭā,**

\[---|---|---|---|---|---|---|---|---\]

Remark There are pauses after sixth, thirteenth and nineteenth syllables

(ii) **Saddulavikkīḷitī,**

\[---|---|---|---|---|---|---|---|---\]

Remark There are pauses after the twelfth and nineteenth syllables

15 **Kati**, having *Pādas* of *twenty* syllables

There is one variety

*Vutta,*

\[---|---|---|---|---|---|---|---|---\]

16 **Pakati**, having *Pādas* of *twenty-one* syllables

There is one variety

*Saddhārā,*

\[---|---|---|---|---|---|---|---|---\]

17 **Akati**, having *Pādas* of *twenty-two* syllables

There is one variety

*Bhaddaka,*

\[---|---|---|---|---|---|---|---|---\]
The Pali Language

2. The Addhasama Class

634 In the Addhasama class of metres, the first and the third and the second and fourth padas 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 1st—3rd</th>
<th>Even quarter verses 2nd—4th</th>
</tr>
</thead>
<tbody>
<tr>
<td>Upacitta</td>
<td>0 0 0 0 0 0 0</td>
<td>0 0 0 0 0 0 0</td>
</tr>
<tr>
<td>Ratamajjhaia</td>
<td>0 0 0 0 0 0 0</td>
<td>0 0 0 0 0 0 0</td>
</tr>
<tr>
<td>Vegevani</td>
<td>0 0 0 0 0 0 0</td>
<td>0 0 0 0 0 0 0</td>
</tr>
<tr>
<td>Bhaddarigaia</td>
<td>0 0 0 0 0 0 0</td>
<td>0 0 0 0 0 0 0</td>
</tr>
<tr>
<td>Ketumati</td>
<td>0 0 0 0 0 0 0</td>
<td>0 0 0 0 0 0 0</td>
</tr>
<tr>
<td>Akhyaniha</td>
<td>0 0 0 0 0 0 0</td>
<td>0 0 0 0 0 0 0</td>
</tr>
<tr>
<td>Viparitapubba</td>
<td>0 0 0 0 0 0 0</td>
<td>0 0 0 0 0 0 0</td>
</tr>
<tr>
<td>Harinapubba</td>
<td>0 0 0 0 0 0 0</td>
<td>0 0 0 0 0 0 0</td>
</tr>
<tr>
<td>Aparavutta</td>
<td>0 0 0 0 0 0 0</td>
<td>0 0 0 0 0 0 0</td>
</tr>
<tr>
<td>Pubhitagga</td>
<td>0 0 0 0 0 0 0</td>
<td>0 0 0 0 0 0 0</td>
</tr>
<tr>
<td>Yasavahamati</td>
<td>0 0 0 0 0 0 0</td>
<td>0 0 0 0 0 0 0</td>
</tr>
</tbody>
</table>

Remark: The Iparavutta corresponds to the 1st rhawa explained, referred to lower down.

3. The Visama Class

635 The Padas 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 is, 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 *Tribrachi* and an *Anapaest*, that is, three short syllables (mayı may) or two short and one long (mayı may) 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* (amphibiach) (i.e., may or may) 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 may mean, that the syllable may optionally be short or long.

### 636

<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>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>2nd ,</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>3rd ,</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>4th ,</td>
<td>0</td>
<td>0</td>
<td>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 Vṛtta Proper above shewn, there are eight kinds of vṛtta metres

(ii) Viparītia \( \{ P \ 1 \ & \ 3 \ \ \ \ \ \ \ P \ 2 \ & \ 4 \} \)
\[ \text{pathyāvatta} \]
\( \{ P \ 2 \ & \ 4 \} \)

(iii) Capiṭhāvat \( \{ P \ 1 \ & \ 3 \ \ \ \ \ \ \ P \ 2 \ & \ 4 \} \)
\( \{ P \ 2 \ & \ 4 \} \)

(iv) Nā Vipula \( \{ P \ 1 \ & \ 3 \ \ \ \ \ \ \ P \ 2 \ & \ 4 \} \)
\( \{ P \ 2 \ & \ 4 \} \)

(v) Vipula of \( \{ P \ 1 \ & \ 3 \ \ \ \ \ \ \ P \ 2 \ & \ 4 \} \)
\( \{ P \ 2 \ & \ 4 \} \)

(vi) Vipula of \( \{ P \ 1 \ & \ 3 \ \ \ \ \ \ \ P \ 2 \ & \ 4 \} \)
\( \{ P \ 2 \ & \ 4 \} \)

This Metre (vi) is also called Pathyāvatta

(vii) Bha Vi \( \{ P \ 1 \ & \ 3 \} \)
\( \{ P \ 2 \ & \ 4 \} \)

(viii) Ra Vipula \( \{ P \ 1 \ & \ 3 \} \)
\( \{ P \ 2 \ & \ 4 \} \)

(ix) Ta Vipula \( \{ P \ 1 \ & \ 3 \} \)
\( \{ P \ 2 \ & \ 4 \} \)

639 JĀTI STANZAS.

640 Besides the metres noted above, there are some that are regulated by time (kula). Such metres are termed jāti. They are of three kinds —

(a) Ariyā

(b) Vetālīya

and (c) Mattāsamāla

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>1st Foot</th>
<th>2nd Foot</th>
<th>3rd Foot</th>
<th>4th Foot</th>
<th>5th Foot</th>
<th>6th Foot</th>
<th>7th Foot</th>
</tr>
</thead>
<tbody>
<tr>
<td>First half stanza</td>
<td>- - 0 0 0 0 -</td>
<td>- 0 0 - 0 - 0</td>
<td>-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Second half stanza</td>
<td>0 0 - - - - -</td>
<td>- 0</td>
<td>-</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

642. The Vetāliya is so formed that it usually consists of fourteen syllabic instants in the odd quarters and sixteen in the even, while the Mattāsamaka 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 Vetāliya 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 pādaṣ must have six syllabic instants, the 1st seat of the 2nd and 4th pādaṣ must contain eight syllabic instants, the 2nd seat must be a Cretic foot and the 3rd an Iambic foot.
### Vētālīya

<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 Pada 6</td>
<td>six syllabic instants</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>2nd</td>
<td>eight</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>3rd</td>
<td>six</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>4th</td>
<td>eight</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

**Remarks**
(a) The above is a perfect Vētālīya. 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.