

A Practical Grammar of the Pāli Language

by Charles Duroiselle

Fourth Edition, revision 3 (or "Version 4.3"), October 2007.

PUBLICATION DATA: This book was first published in 1906 at the "Rangoon College" of British-occupied Burma; the second edition followed in 1915. An electronic text released into the public domain constituted the 3rd edition in 1997. The present edition of the electronic text has been extensively re-formatted to display the Pali text with Unicode compliant characters, and should not require any special fonts to display properly on a contemporary computer. I have made corrections to typographical errors, and have made aesthetic changes to the layout and sequence of the tables, but I have refrained from substantially revising or editing the text.

Eisel Mazard, Xishuangbanna, Yunnan, P.R.C., 2007

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PREFACE TO THE FOURTH EDITION

In 1906, Duroiselle was writing during a brief period of frenetic English-language scholarship on the Pāli language in general, and its classical grammar in particular. This was spurred by the research conducted by James D'Alwis in the 1850s and published in 1863 as *An Introduction to Kachchayana's Grammar of the Pali Language*. We might say that the period of scholarship set in motion by D'Alwis's pioneering work ended at about the time of the First World War. Although I would not attempt a complete list of European language publications on Pāli grammar in the period, we may name some of the major works as follows: D'Alwis (1863), Mason (1868), Senart (1871), Gray (1883), Tha Do Oung (1899), Tilby (1899), Vidyabhusana (1901), Franke (1902), Duroiselle (1906), and DeSilva (1915). Each of the authors named in this sequence was aware of the earlier (and sometimes simultaneous) work of the others; however, a large number of journal articles and works of early lexicography are omitted from this short list. This was followed by a century of relative abeyance in English-language studies in this field.

I found a copy of the seminal work by James D'Alwis (now very rare) work in January of 2006 while looking through the many editions that the Rhys-Davids family had bequeathed to the Peradeniya University, Sri Lanka (then the National University of Ceylon). These had all the marks of *ex libris* editions, ranging from scholarly marginalia to sentimental personal effects folded into the pages (and in some cases, evidently, these had not been disturbed by any readers before myself). I recall in particular a clipping from a newspaper that was pasted into one of these old (and rotting) tomes, preserving a "letter to a the editor" that C.A.F. Rhys-Davids had written, requesting a correction to her husband's obituary: apparently the newspaper had mistakenly stated that the scholar was survived by his son—but the latter had already died in the First World War.

Everything about D'Alwis's *Introduction...* reflected the tone of frontier scholarship in its day. It is a patchwork of hastily made observations, notes, and "hearsay" about texts that were, in some cases, not even correctly identified. However, it served its purpose well: what had been an utterly obscure area of scholarship became the subject of several articles in major journals (e.g., that of the Royal Asiatic Society of Bengal) and a number of researchers took up the challenge. Francis Mason had already been investigating Pāli grammar from his remote garret in Burma, and his (much more instructive) study of the subject followed in 1868. The frenetic pace of the work was partly inspired by the fear that whatever texts could not be secured in short order might soon cease to be extant, and, in Pāli grammar in particular, both D'Alwis and Mason thought that they were racing against the clock to find some of the last Kaccāyana manuscripts, or else the work would be lost forever:

[D'Alwis] drew attention to some of the Pali works formerly extant in Ceylon, and amongst them, to Kaccāyana's grammar, which he then regarded as extinct.

[Mason, *op cit.*, p. i, cf. D'Alwis, *op cit.*, p. ii]

Were these fears well founded? They were founded in the observed brutality of European colonialism, with its "Scorched Earth Policy", the looting and burning of temples, and the indifferent destruction of all things "native" in the tides of rebellion and repression that swept over the Theravāda colonies in that generation. It is indeed remarkable that a text as common as the *Kaccāyana Vyākaraṇa* could be considered endangered in the mid-19th century, but the real danger to all "native" culture and literature had been demonstrated all too often in living memory. The abominable murder of thousands of Sinhalese, and the reduction of their material culture to ashes, in the repression of the 1817-8 Uva Rebellion, was re-enacted in smaller scale in the Matale rebellion of 1848 (an uprising punctuated with the British execution of a Buddhist monk). We need not rehearse the timeline of the three Anglo-Burmese wars that defined this same period on the mainland; in these wars, Buddhist texts were not only looted by the British, but also burned in pyres to break the spirit of native resistance.

Thus, in looking back on a period of extraordinary European scholarly activity, we must be aware that it was also a period of all-too-ordinary European brutality. The expectation of some of these scholars was that they were studying a culture that would soon be dead, viz., one that they had a hand in killing. This is most infamously the case with Max Müller, and was also true of the less-renowned F. Mason.

All of this suffices to say that the present work by Duroiselle was not written in the rarefied atmosphere of an obscure study, but, in fact, in the context of much more lively competition in this field than there is at present. As it has been my excruciating duty to become familiar with much of the scholarship from that era, and to sift several volumes of it for *errata*, I should here draw attention to several distinctive features of Duroiselle's work:

- Duroiselle made extensive use of the *Jātakas* and post-canonical Pāli literature in forming his idea of the "correct" use of the language. Thus, e.g., he lists many forms of declension and conjugation that are not included in the tables of other authors. This can be very useful as a scholar's reference, but it can also be more confusing (or even slightly deceptive) for a beginner.
- Although most of Duroiselle's grammatical observations are based on the close reading of classical sources, he took some very modern liberties in assigning (English) grammatical terms and in changing the order of the cases. The latter is especially confusing as the traditional names of the Pāli cases are ordinal numbers (thus, any change in their order throws the traditional terminology into confusion).
- Duroiselle sometimes conflates Sanskrit and Pāli roots (and rules), although, to give due credit, he also makes some keen observations as to how the languages differ, and tries to explain irregularities in Pāli with reference to Vedic, etc., to an extent that was certainly impressive in its day. The obverse of this is that it is likely to

cause a great deal of confusion, as Duroiselle seems to make references back and forth between Sanskritic and Pāli concepts (and roots) with the assumption that his reader will be able to readily distinguish and interpret them separately.

I have prepared this edition largely as a labour of re-formatting, re-aligning, and introducing minor corrections to the third edition (primarily at the behest of the Reverend Nyanatusita, the Rector of the Forest Hermitage, currently serving as the editor of the BPS, in Kandy). In less than ten years, encodings and digital file formats have changed so much that this was indeed a necessary labour. It may well be complained that the tables are utilitarian to the point of being rather ugly, however this fourth edition is well suited to one purpose at least: the rapid search and reference that a digital format allows.

Fully one hundred years after its first publication, Duroiselle's *Practical Grammar* remains a highly useful resource, and there are (as of yet) quite possibly no publications that can rival its compendious treatment of the subject matter, or that demonstrate a comparable level of conversance with the classical grammatical literature. This is a lasting testament to its assiduous author, and, perhaps, reflects the neglect of this area of study in the generations that followed after him.

Eisel Mazard, Vientiane, Lao P.D.R., 2006

PREFACE TO THE THIRD EDITION

Most introductory Pāli grammar books consist of lessons that teach the elements of the language in stages, but because of that they are also very difficult to use as a reference when you need to look up a noun's declension, or a verb's conjugation. This book because of its practical and comprehensive coverage of the elements of the Pāli language in complete chapters is a very useful reference. This book was also not written for linguistics experts, but for students with little experience studying Pāli grammar. For these reasons I have found it extremely useful and I recommend it to people who have already completed one of the many books that have graduated exercises intended to introduce the basics of Pāli grammar. After you have completed one of those preliminary books and move on to really read Pāli texts you will find this book to be a really good friend.

Unfortunately, this book having been out of print for many years few people know of its existence and the copies that people who know about it are using are mainly photocopied versions like mine. So I thought that entering the text into a computer would be useful for both myself and also for other people interested in studying the Pāli language.

In producing this edition I have made some corrections and changes to the original. I have kept most of the archaic English spelling and usage. This is because it has a certain charm to it and is itself a lesson in language. Pāli has not changed in the last 80 years, but the reader will soon see how much English has changed. The corrections I made were mainly to errors in layout editing and punctuation that existed in the original book. Still, I have

probably left a few and made some new ones for the editors of the fourth edition to correct when they update the English used.

I would like to thank Sayadaw U. Jotika who originally showed me the book and Miss Goh Poay Hoon who made a photocopy of it for me. Also Sean Doyle who generously let me use his scanner and optical character recognition software to scan the original in and then create a rough text to be edited; Gary Dellora who initially did the first editing of the scanned text; and Aniek Ley who donated the computer on which this text was edited.

May any merit made by all concerned be a condition for our attainment of Nibbāna
U. Dhamminda, 1997, Mawlamyine.

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 twofold; it does not enough adhere to the very ancient Hindu system of grammatical exposition; this venerable system was, it is readily recognized by every scholar, the most suitable - in fact the only suitable system for the method of imparting knowledge current in the times in which the earliest Sanskrit grammars and, modelled on them, the first Pāli grammars were composed. But, other times, other methods; and I am not alone in thinking that the old Hindu system, whatever its undeniable merits, could not be with success adapted to the clearer, more rapid and rational western methods of teaching. But the more unpardonable departure from the beaten track is, that the author has not thought it necessary constantly to refer to the Sanskrit forms and with them compare and from them deduce the Pāli ones. It must be remembered that this comparative method, however excellent and useful to persons already acquainted with Sanskrit who desire to take up the study of Pāli, does not answer in a practical manner to the needs of the class of students for whom this book has been written; that is, young students totally ignorant of the first principles of Sanskrit, and who do not, for the most part, in the least intend taking up such study. Moreover, to those who may later on, take up such a course, the close relation between the two languages will become easily apparent.

*[[Note](#): the disapproving remarks alluded to here are, apparently, those found in the introduction to H.T. De Silva's 1915 edition of the *Bālavātāro*:

The work by Prof. Duroiselle is considered an irregular edition... and has in many places gone contrary to the principles of the Original Pāli Grammars. [p. vi]

The latter text was prepared in Colombo and Galle, Sri Lanka (*viz.*, not in India, as stated in Duroiselle's riposte) but it was published in Pegu, Burma, where Duroiselle was sure to take notice or hear of it while it was going through the presses. --E.M., 2007]

In section §603, mention is made of a so called "Nominative Absolute"; it is explained in a Pāli work called the *Niruttidīpanī*, printed in Rangoon. M. Monier Williams also mentions it in the preface to his *Sanskrit Grammar*.

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

Chas. Duroiselle, 1915, Mandalay.

PREFACE TO THE FIRST EDITION

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

It is, I think, the first time, that Derivation has been treated systematically and fully in a European work; the chapter on Syntax, too, though not quite exhaustive (to make it so would require a special volume) is a novel feature, considering that Syntax has never as yet been treated of, except in one single instance (*Pāli Grammar* by H. H. Tilby, Rangoon Baptist College, 1899.), and very briefly and with no examples whatever given in illustration of the rules.

One of the greatest difficulties experienced has been to explain some forms (principally in Assimilation and Verbs), without the help of Sanskrit; scholars well understand how Pāli forms, thus explained, seem arbitrary, 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 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-Ṭikā, Akhyātapadamālā, Moggallāna, Kaccāyana, Gaḷon Pyan.

I have availed myself of all the grammars published in Europe to which I could have access.
Chas. Duroiselle, Rangoon, 20th December, 1906.

ABBREVIATIONS.

Masc. = Masculine.	Adj. = Adjective.
Fem. = Feminine.	Nom. = Nominative.
Neut. = Neuter.	Gen. = Genitive.
Sk. = Sanskrit.	Dat. = Dative.
P.P.P. = Passive Perfect Participle.	Acc. = Accusative.
P.P.A. = Perfect Participle Active.	Inst. = Instrumentive.
F.P.P. = Future Passive Participle.	Abl. = Ablative.
√ = Root.	Loc. = Locative.

CHAPTER I

THE ALPHABET.

§1. The Pāli Alphabet consists of 41 letters; namely: 6 vowels, 2 diphthongs, 32 consonants and one accessory nasal sound called Niggahīta (ṅ).

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

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

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

Long also are *a, i, u* when followed by *ṅ* (niggahīta), as in: *pupphaṅ*, a flower; *cakkhuṅ*, eye; *kapiṅ*, monkey.

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

§6. The consonants are divided into: 25 mutes, 5 semi-vowels, one sibilant and one spirant. The 25 mutes are divided, according to the place of their formation and utterance, into 5 groups of 5 letters each. The following table shows at a glance the classification of all the letters [note: the lower set of four charts showing the South-East Asian scripts now used for Pāli are my own, later addition to the text --E.M.]:

		Gutturals	Palatals	Linguals	Dentals	Labials
Surds	Unaspirate	<i>k</i>	<i>c</i>	<i>ṭ</i>	<i>t</i>	<i>p</i>
	Aspirate	<i>kh</i>	<i>ch</i>	<i>ṭh</i>	<i>th</i>	<i>ph</i>
Sonants*	Unaspirate	<i>g</i>	<i>j</i>	<i>ḍ</i>	<i>d</i>	<i>b</i>
	Aspirate	<i>gh</i>	<i>jh</i>	<i>ḍh</i>	<i>dh</i>	<i>bh</i>
Nasals		<i>ṅ</i>	<i>ñ</i>	<i>ṇ</i>	<i>n</i>	<i>m</i>
Liquids			<i>y</i>	<i>r ḷ</i>		<i>v</i>
Spirant		<i>h</i>				
Sibilant					<i>s</i>	
Vowels		<i>a ā</i>	<i>i ī</i>			<i>u ū</i>
		<i>e</i>				
		<i>o</i>				

* And "ṅ" (the niggahīta) is classified as a sonant

Sinhalese Script					Romanized Transliteration				
ක	ඛ	ග	ඝ	ඞ	<i>k</i>	<i>kh</i>	<i>g</i>	<i>gh</i>	<i>ṅ</i>
ච	ඡ	ඣ	ඤ	ඞ	<i>c</i>	<i>ch</i>	<i>j</i>	<i>jh</i>	<i>ñ</i>
ට	ඨ	ඬ	ඪ	ඹ	<i>ṭ</i>	<i>ṭh</i>	<i>ḍ</i>	<i>ḍh</i>	<i>ṇ</i>
ත	ඵ	ද	ධ	න	<i>t</i>	<i>th</i>	<i>d</i>	<i>dh</i>	<i>n</i>
ප	ඵ	බ	භ	ම	<i>p</i>	<i>ph</i>	<i>b</i>	<i>bh</i>	<i>m</i>
ය ර ළ ව ස හ ළ °					<i>y r l v s h ḷ ṅ</i>				

Khmer ("Cambodian") Script					Mon/Burmese Script				
ក	ខ	គ	ឃ	ង	က	ခ	ဂ	ဃ	င
ဇ	ဆ	ဇ	ည	ဋ	စ	ဆ	ဇ	ဈ	ည
ဇ	ဇ	ဇ	ဇ	ဇ	ဇ	ဇ	ဇ	ဇ	ဇ
က	ခ	ဂ	ဃ	င	က	ခ	ဂ	ဃ	င
ဇ	ဆ	ဇ	ည	ဋ	စ	ဆ	ဇ	ဈ	ည
ဃ ၊ ဝ ဝ ဝ ဝ °					ယ ရ လ ဝ သ ဟ ဇ °				

§7. *ḷ* is now generally considered to be a semi-vowel and it is a liquid, a modification of *l*; in palm-leaf MSS *l* and *ḷ* are constantly interchanged. *ḷ* is not seldom the substitute of *ḍ*; It is a lingual because it is pronounced as the letters of that class (*ṭ, ṭh, etc.*).

§8. *ṅ* or *niggahīta*, comports, properly speaking no classification; it is merely a nasal breathing found only after the short vowels: *aṅ, iṅ, uṅ*.

§9. [The classification of letters followed by Duroiselle is as follows:]

The Gutturals are so called from their being pronounced in the throat;
 The Palatals, from being uttered by pressing the tongue on the front-palate;
 The Linguals are formed by bringing the up-turned tip of the tongue in contact with the back of the palate;
 The dentals are so called from their being pronounced with the aid of the teeth;
 The Labials are formed by means of the lips;
 The Nasals are sounded through the nose;
 The Sibilant has a hissing sound; and,
 The Spirant a strong aspirated breathing.
 The Mutes are so called on account of their not being readily pronounced without the aid of a vowel;

Surds, are hard, flat, and toneless;

The Sonants are soft and uttered with a checked tone;

The Liquids, readily combine with other consonants: (except, perhaps, *ḷ*);

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

The Unaspirates are pronounced naturally, without effort and without the *h* sound.

PRONUCIATION.

THE VOWELS.

§10.

a is pronounced like *a* in art.

ā is pronounced like *a* in father

i is pronounced like *i* in sin, pin

ī is pronounced like *ee* in been, sheen.

u is pronounced like *u* in put, bull

ū is pronounced like *oo* in fool, boon.

e is pronounced like *a* in table, fate.

o is pronounced like *o* in bone, stone.

§11.

Remark.

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

k is pronounced like *k* in king.

g is pronounced like garden, go.

ṅ is pronounced like ng in king, bring.

c is pronounced like ch in church, chip.

j is pronounced like jail, jar.

ñ is pronounced like ny in banyan.

t is pronounced like table, tack.

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

d is pronounced like d in deed.

n is pronounced like n in nag.

p is pronounced like p in part.

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

b is pronounced like *b* in book.

m, y, 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, win; *tvā*, therefore, is pronounced *twā*.

ṇ, (*niggahīta*), found always at the end of words is, in Burma, pronounced like *m* in, jam, ram; in Ceylon, it is given the sound of *ṅg* in, bring, king.

CONJUNCT CONSONANTS.

§12. Two consonants coming together form what is called a conjunct or double consonant. For instance, in: *vassa*, *kattha* and *pandāpeti*, the *ss*, *tth*, 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.

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

§15. Generally these changes occur

(a) When a word ending in a vowel is joined to a word beginning with a vowel.

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

(c) When a word ending in *niggahīta* (*ṇ*) 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 *sandhi*, and (iii) *Niggahīta-sandhi*.

Remarks.

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.

§1. VOWEL- SANDHI.

§17. A vowel before another vowel is elided.

Examples.

Elision of <i>a</i> ,	<i>yassa + indriyāni = yassindriyāni.</i> <i>ajja + uposatho = ajjuposatho.</i>
Elision of <i>ā</i> ,	<i>mā + āvuso evarūpaṅ akāsi = māvuso, etc.</i> <i>tadā + utṭhahi = taduṭṭhahi.</i>
Elision of <i>i</i> ,	<i>udadhi + ūmiyo = udadhūmiyo.</i> <i>aggi + āhito = aggāhito.</i>
Elision of <i>ī</i> ,	<i>bhikkhunī + ovādo = bhikkhunovādo.</i> <i>migī + iva = migīva.</i>
Elision of <i>u</i> ,	<i>dhātu + āyatanāni = dhātāyatanāni.</i> <i>dhātu + indriyāni = dhātindriyāni.</i>
Elision of <i>ū</i> ,	<i>jambū + ādīni = jambādīni.</i> <i>jambū + īrita vātena = jambīrita vātena.</i>
Elision of <i>e</i> ,	<i>laddho me + okāso = laddho m'okāso.</i> <i>gāthā me + udīritā = gāthā m'udīritā.</i>
Elision of <i>o</i> ,	<i>eso + āvuso āyasmā = es'āvuso āyasmā.</i>

Remarks.

When \bar{i} is followed by a vowel it is very seldom elided: in the expression *tunhassa*, however, we have an example of its elision; *tunhassa* = *tunhī + assa*; [whereas] *tunhī ahesuṇ*, remains without change.

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

Examples.

- (i) *cakkhu + indriyaṇ = cakkhundriyaṇ*.
- (ii) *yassa + idāni = yass'idāni*.

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

Examples.

- (i) *tatra + ayaṇ = tatrāyaṇ*.
- (ii) *sa + atthika = sātthika*.
- (iii) *kiki + iva = kikīva*.
- (iv) *kamma + upanissayo = kammūpanissayo*.

(Note: A short vowel, *a, i, u*, is lengthened by putting a "-" (Dash [or 'Macron']) over it).

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

Examples.

- (i) *vi + atimānenti = vītimānenti*.
- (ii) *kiṇṣu + idha vittaṇ = kiṇṣūdha vittaṇ*.

§21. Generally:

- (i) *a* or $\bar{a} + i$ or $\bar{i} = e$.
- (ii) *a* or $\bar{a} + u$ or $\bar{u} = o$.

§1. *a* or $\bar{a} + i$ or \bar{i} :

- (i) *upa + ikkhati = upekkhati*.
- (ii) *jina + iritanayo = jineritanayo*.
- (iii) *ava + ecca = avecca*.
- (iv) *bandhussa + iva = bandhusseva*.

Exceptions:

- (a) *iti* preceded by *a* becomes $\bar{a}ti$, as:
 - (i) *tassa + iti = tassāti*.
 - (ii) *tissa + iti = tissāti*.
- (b) *i* may be elided after *a*, as:
 - (i) *pana + ime = pana'me*.
 - (ii) *tena + ime = tena'me*.
- (c) Sometimes $\bar{a} + i$ becomes *i*, as:
 - seyyathā + idaṇ = seyyathidaṇ*.

II. *a* or $\bar{a} + u$ or \bar{u} .

- (i) *canda + udayo = candodayo*.
- (ii) *na + upeti = nopeti*.
- (iii) *udaka + ūmi = udakomi*.
- (iv) *yathā + udaka = yathodaka*.

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

$a + a = \bar{a}$	$a + \bar{a} = \bar{a}$	$\bar{a} + a = \bar{a}$	$\bar{a} + \bar{a} = \bar{a}$
$i + i = \bar{i}$	$i + \bar{i} = \bar{i}$	$\bar{i} + i = \bar{i}$	$\bar{i} + \bar{i} = \bar{i}$
$u + u = \bar{u}$	$u + \bar{u} = \bar{u}$	$\bar{u} + u = \bar{u}$	$\bar{u} + \bar{u} = \bar{u}$

Examples.

- (i) *nāṇa + ālokena = nāṇālokena*.
- (ii) *demi + iti = demīti*.

i and *u* may, before verbs beginning with a vowel, remain unchanged.

Examples.

- (i) *gāthāhi ajjhabhāsi*.
- (ii) *adhivāsesi avihaññamāno*.
- (iii) *satthu adāsi*.

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

- (a) In nouns in the vocative case:
 - kassappa etaṇ...*
- (b) In a word ending in a long vowel if it does not form a compound with the following word:
 - bhagavā uttḥāyāsanā*.
- (c) After particles, vowels remain unchanged. [Examples:]
 - (i) *atho + anto ca = atho anto ca*.
 - (ii) *atha kho + āyasmā = atha kho āyasmā*.
 - (iii) *no + atikkamo = no atikkamo*.
- (d) *i* and *u* before a verb may remain unchanged (see §22).

Remarks.

The particles, called *nipāta*, are indeclinable; they are rather numerous. The following are a few of them and the most common:

*atho, atha, yeva, adho, yathā, tathā, tāva, yāva, eva, ivā, va, re, are, ca, hi, tu, kacci, kho, khalu, kira, pana, ce, nanu, nūna, nāma, etc., etc.**

*There are two kinds of indeclinable words: the *nipāta* or adverbs and the *upasagga*, or prepositions. The latter number only 20: *ā, u, ati, pati, pa, pari, ava, parā, adhi, abhi, anu, upa, apa, api, saṅ, vi, ni, nī, su, du*, (*Saddanīti: catupadavibhāga*). All the other indeclinables are of course *nipāta*.

Note.

Final vowels before particles beginning with *a, i, e*, as: *atha, iva, eva*, follow the rules of *sandhi*, as;

- (i) *itthī + iti = itthīti.*
- (ii) *sabbe + eva = sabbe'va.*
- (iii) *so + eva = sveva.*
- (iv) *na + ettha = n'ettha.*

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

Examples.

- (i) *me + āsi = m'āsi.*
- (ii) *sace + assa = sac'assa.*

§26. After *o*, a vowel is usually elided.

Examples.

- (i) *yo + ahaṅ = yo'haṅ.*
- (ii) *cattāro + ime = cattāro'me.*

Transformation of vowels into Semi-vowels.

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

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

Transformation of *i* & *e* into *y*

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

- (i) *vi + ākāsi = vyākāsi.*
- (ii) *vitti + anubhuyyate = vittyanubhuyyate.*
- (iii) *dāsi + ahaṅ = dāsyāhaṅ.*

(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 *ā*.

Remarks.

iti + eva = itveva.

Examples.

- (i) *me + ahaṅ = myāhaṅ.*
- (ii) *me + ayaṅ = myāyaṅ.*
- (iii) *te + ayaṅ = tyāyaṅ.*
- (iv) *te + ahaṅ = tyāhaṅ.*
- (v) *ke + assa = kyassa* (cf. §34).

Exceptions:

- (a) Final *e* may be elided before a long vowel:
me + āsi = m'āsi.
- (b) Final *e* may be elided before a short vowel followed by a double consonant:
sace + assa = sac'assa.
- (c) Final *e* sometimes elides a following vowel:
(i) *te + ime = te'me.*
(ii) *sace + ajja = sace'jja*
- (d) Final *e + a* may give *ā*:
sace + ayaṅ = sacāyaṅ.

Transformation of the *u* into *v*

[Rule:] When *u*, is followed by a dissimilar vowel, it is changed to *v*.

Examples.

- (i) *anu + eti = anveti.*
- (ii) *dhātu + anta = dhāt vanta.*
- (iii) *dhātu + attha = dhāt vattha*
- (iv) *bahu + ābādho = bahvābādho.*
- (v) *su + āgataṅ = svāgataṅ.*
- (vi) *anu + aḍḍhamāsaṅ = anvāḍḍhamāsaṅ.*

Exceptions.

- (a) Final *u* may be elided before a dissimilar vowel:
sametu + āyasmā = samet'āyasmā.
- (b) Not seldom, *u + i* gives *ū*:
sādhu + iti = sād hūti.
- (c) Final *o*, may be changed to *v* before a dissimilar vowel.

Examples.

- (i) *ko + attho = kvattho.*
- (ii) *agamā nu kho + idha = agamā nu khvidha.*

(iii) *yato + adhikaraṇaṇ* = *yatvadhikaraṇaṇ*.

(iv) *yo + ayaṇ* = *yvāyaṇ*.

Exception: final *o* before a long vowel or a short vowel followed by a double consonant, is generally elided:

(i) *kuto + ettha* = *kut'ettha*.

(ii) *tato + uddhaṇ* = *tat'uddhaṇ*.

(iii) *tayo + assu* = *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, kh, t, th, d, na, y, s* and *h* (*Saddanīti*, part III *sandhisuttamālā*).

§2. Sometimes, after *i* or *ī*, *y* is inserted before a word beginning with a vowel, to avoid hiatus:

(i) *aggi + āgāre* = *aggiyāgāre*.

(ii) *sattamī + atthe* = *sattamīyatthe*.

§3. Similarly, to avoid a hiatus, a *v* is inserted between final *u* and another vowel:

(i) *du + aṇḍikaṇ* = *duvaṇḍikaṇ*.

(ii) *bhikkhu + āsane* = *bhikkhuvāsane*.

(See below, re: "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* (= *ḷ*), and *h*. (*Saddanīti* gives also *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:

puna + eva = *punareva*.

Here the *r* is simply revived.

EXAMPLES OF INSERTION OF CONSONANTS.

Insertion of *y*:

(i) *na + imassa* = *nayimassa*.

(ii) *mā + evam* = *māyevaṇ*.

(iii) *santi + eva* = *santiyeva*.

Insertion of *v*:

(i) *bhū + ādāya* = *bhūvādāya*.

(ii) *miḡī bhantā + udikkhati* = *miḡī bhantā vudikkhati*.

(iii) *pa + uccati* = *pavuccati*.

Insertion of *m*:

(i) *idha + āhu* = *idhamāhu*.

(ii) *lahu + essati* = *lahumessati*.

(iii) *bhāyati + eva* = *bhāyatimeva*.

Insertion of *d*:

(i) *saki + eva* = *sakideva*.

(ii) *tāva + eva* = *tāvadeva*.

(iii) *sammā + aññā* = *sammādaññā*.

Insertion of *n*:

(i) *ito + āyati* = *itonāyati*.

(ii) *ciraṇ + āyati* = *ciraṇ nāyati* or *cirannāyati* (cf. §30).

Insertion of *t*:

(i) *yasmā + iha* = *yasmātiha*.

(ii) *ajja + agge* = *ajjatagge*.

Insertion of *r*:

(i) *ni + antaraṇ* = *nirantaraṇ*.

(ii) *ni + ojaṇ* = *nirojaṇ*.

(iii) *du + atikkamo* = *duratikkamo*.

(iv) *du + ājāno* = *durājāno*.

(v) *pātu + ahosi* = *pāturaḥosi*.

(vi) *catu + ārakkhā* = *caturārakkhā*.

Insertion of *ḷ*:

- Insertion of *h*
- (i) *cha + aṅgām = chaṅgaṅgaṅ.*
(ii) *cha + aṅsa = chaṅsaṅsa.*
(i) *su + ujuca = suhujuca*
(ii) *su + uṭṭhitaṅ = suhuṭṭhitaṅ.*

Remarks.

(i) The insertion of *d* is constant after the particle *u*, and very frequent after: *sakiṅ, kenaci, kiñci, kinniñci, koci, sammā, yāva, tāva, puna*; as well as after the bases of pronouns such as: *ya, ta, sa*, etc., as:

<i>u + aggo = udaggo;</i>	<i>u + apādi = udapādi;</i>
<i>kenaci + eva = kenacideva;</i>	<i>yāva + atthaṅ = yāvadatthaṅ;</i>
<i>puna + eva = punadeva;</i>	<i>ta + atthaṅ = tadatthaṅ;</i>
<i>ta + antaro = tadantaro;</i>	<i>eta + atthaṅ = etadatthaṅ.</i>

[This derives from the] *Mahārūpasiddhi*['s chapter on] *sandhi*. It must, however, be remarked that the *d* is, in most words, a survivance from the older language; Sanskrit has invariably preserved it. Thus *u*, of the native *Pāli* grammarians is but the Sansk. *ud*; so [too *Pāli*] *ci* [is equivalent to Sansk.] *cid.*, etc.

(ii) The insertion of *t*, mostly takes place after the words: *yāva, tāva, ajja*, before *iha* and *agga*.

(iii) Between *tathā eva* and *yathā eva*, *ri* is often inserted; the *ā* preceding is shortened and the *e* of *eva* elided: *tathariva, yathariva*.

(iv) The consonant *r*, is generally inserted after the particles: *ni, du, pātu, puna, dhi, pāta, catu*, and a few others. In most cases it is simply revived.

(v) *l = ḷ* is generally inserted after *cha* (six).

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 [poetic] metres but not always.

§31. Before a consonant, a long vowel may be shortened:

- (i) *yathā + bhāvi + guṇena = yathabhāviguṇena.*
(ii) *yiṭṭhaṅ vā hutāṅ vā loke = yiṭṭhaṅ va hutāṅ va loke.*

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

- (i) *evaṅ gāme muni care = evaṅ gāme muni care*
(ii) *du + rakkhaṅ = dūrakkhaṅ.*
(iii) *su + rakkhaṅ = sūrakkhaṅ.*

§33. A consonant following a word or a particle ending in a vowel, is generally reduplicated.

Examples.

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

Remarks.

(a) *v*, after a vowel becomes *bb*:

- (i) *ni + vānaṅ = nibbānaṅ.*
(ii) *ni + vāyati = nibbāyati.*
(iii) *du + vinicchayo = dubbicchayo.*

(b) Reduplication of the consonants takes place generally after the prefixes:

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

(c) The constant rule in reduplication is that an aspirate is reduplicated by an unaspirate, and an unaspirate by an aspirate. 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:

- (i) *ā + kamati = akkamati.*
- (ii) *parā + kamo = parakkamo.*

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

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

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

- (i) *eso dhammo or esa dhammo.*
- (ii) *so muni or sa muni.*

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

so attho or sa attho.

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

III. NIGGAHĪTA SANDHI

§37. *niggahīta* sandhi takes place when a word ending; in *ṅ* (*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) *taṅ dhammaṅ kataṅ*
- (ii) *taṅ khaṅgaṅ.*
- (iii) *taṅ patto.*

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

Examples.

- (i) *raṅgaṅ + jaho = ranaṅgajaho.*
- (ii) *taṅgaṅ + karo = taṅgaṅkaro.*

- (iii) *saṅ + tḥito = saṅtḥito.*
- (iv) *jutiṅ + dharo = jutindharo.*
- (v) *saṅ + mato = sammato.*
- (vi) *evaṅ + kho = evaṅ kho.*
- (vii) *dhammaṅ + ca = dhammaṅca.*
- (viii) *taṅ + niccutaṅ = tanniccutaṅ.*

Remarks.

Before initial *l*, the *niggahīta* of *saṅ* and *puṅ* is changed to *l*:

- (i) *saṅ + lakkhaṅā = sallakkhaṅā.*
- (ii) *paṭi + saṅ + līno = paṭisallīno.*
- (iii) *saṅ + lekko = sallekko.*
- (iv) *puṅ + liṅgaṅ = pulliṅgaṅ.*

§40. *Niggahīta*, followed by *e* or *h* is changed to *ññ* and *ñh* respectively.

- (i) *taṅ + eva = taññeva.*
- (ii) *paccantaṅ + eva = paccantaṅñeva.*
- (iii) *evaṅ + hi kho = evañhi kho.*
- (iv) *taṅ + hitassa = tañhitassa.*

§41. *Y* following *niggahīta* becomes assimilated to it, and both together may become *ññ*:

- (i) *saṅ + yuttaṅ = saññuttaṅ.*
- (ii) *saṅ + yogo = saññogo.*

Remarks.

Not seldom, no coalescence takes place, and both letters remain unchanged: *saṅyuttaṅ; saṅyojanaṅ.*

§42. When preceding a vowel, *niggahīta* becomes *m*:

- (i) *taṅ + atthaṅ = tam atthaṅ.*
- (ii) *yaṅ + āhu = yam āhu.*
- (iii) *kiṅ + etaṅ = kim etaṅ.*

Remarks.

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

§43. Sometimes, *niggahīta* before a vowel, may become *d*:

- (i) *etaṅ + attho = etadattho.*

- (ii) *etaṅ + eva = etadeva.*
- (iii) *etaṅ + avoca = etadavoca.*
- (iv) *yaṅ + anantaṅ = yadanantaṅ.*
- (v) *yaṅ + idaṅ = yadidaṅ.*

Remarks.

The change of *niggahīta* into *d* is more fictitious than real; in most examples, the *d* is simply a survivance [i.e., reflects an etymologically older form of the word, from the Vedic period, etc.]. (See Insertion of consonants).

§44. *Niggahīta*, before a vowel or a consonant may be elided:

- (i) *tāsaṅ + ahaṅ santike = tāsāhaṅ santike.*
- (ii) *ariyasaccānaṅ + dassanaṅ = ariyasaccānadassanaṅ.*
- (iii) *etaṅ buddhānaṅ + sāsanaṅ = etaṅ buddhānasāsanaṅ.*

§45. A *niggahīta* may sometimes be inserted before a vowel or a consonant:

- (i) *ava siro = avasiro.*
- (ii) *manopubba gamā = manopubbangamā*
- (iii) *cakkhu + udapādi = cakkhuṅ udapādi.*
- (iv) *yāva c'idha bhikkhave = yāvāñc'idha.*

§46. After *niggahīta*, a vowel may be elided:

- (i) *kiṅ + iti = kinti.*
- (ii) *idaṅ + api = idaṅ pi.*
- (iii) *cakkaṅ + iva = cakkaṅ va.*
- (iv) *kaliṅ + idāni = kaliṅ 'dāni or kalin dāni*

INTERCHANGE OF LETTERS.

§47. Not infrequently an interchange of letters takes place:

- (i) *dh* becomes *h*; *rudhira = ruhira.*
- (ii) *d* becomes *t*; *sugado = sugato.*
- (iii) *t* becomes *ṭ*; *pahato = paḥato.*
- (iv) *t* becomes *d*; *gantabba = gandabba.*
- (v) *g* becomes *k*; *hatthupaga = hatthupaka.*
- (vi) *r* becomes *l*; *paripanno = palipanno.*
- (vii) *y* becomes *j*; *gavayo = gavajo.*
- (viii) *k* becomes *y*; *sake pure = saye pure.*
- (ix) *j* becomes *y*; *nijaṅputtaṅ = niyaṅputtaṅ.*
- (x) *t* becomes *k*; *niyato = niyako.*
- (xi) *k* becomes *kh*; *nikamati = nikhamati.*

SIGNS.

§48. As has already been said a dash (-) indicates a long vowel:

- (i) *ahaṅ sakkhī ahaṅ sakkhī = I am witness!*
- (ii) *pajjalantāni pabbatakūṭāni mālāguḷabhāvaṅ āpannāni disvā*
= seeing the blazing mountain peaks had turned into nose-gays...

§49. Crasis, the contraction of two syllables into one, is shown by the circumflex accent (^):

- (i) *sādhu hoti, lacchasāti*, all right! you'll get it.
- (ii) *taṅ...gaṅhissāmāti*, I'll seize him!

Remarks.

In most texts, crasis is expressed by a (—) dash, as used for the long vowels [i.e., the long vowel is marked with a macron, and the reader is left to infer the crasis].

§50. The elision of a vowel is expressed by an apostrophe (').

- (i) *eken'ūno = ekena ūno,*
- (ii) *idān'eva = idāni eva,*
- (iii) *pi'ssa = pi assa.*
- (iv) *tass'ekadivasaṅ = tassa ekadivasaṅ,*

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 a 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 chart at end of para 6).

§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.

I. PROGRESSIVE ASSIMILATION.

EXAMPLES: (a) \sqrt{lag} (to cling) + *na* = *lagna* = *lagga* (clung).
(b) \sqrt{budh} (to know) + *ta* = *budhta* = *buddha* (known).

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

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

II. REGRESSIVE ASSIMILATION.

EXAMPLES: (a) \sqrt{lip} (to smear) + *ta* = *lipta* = *litta* (smear).
(b) \sqrt{dam} (to subdue) + *ta* = *damta* = *danta* (subdued).

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

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

GENERAL RULES OF ASSIMILATION.

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

§55. In Pāli, regressive Assimilation is the more common.

§56. 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:

(i) *lag* + *na* = *lagna* = *lagga*
(ii) *sak* + *no* = *sakno* = *sakko* + *ti* = *sakkoti*.

§58. A guttural assimilates a final dental:

(i) *ud* + *kamāpeti* = *ukkamāpeti*.

(ii) *tad* + *karo* = *takkaro*.

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

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

(i) \sqrt{maj} + *ta* = *maṭṭha* or *maṭṭa*.

(ii) \sqrt{pucch} + *ta* = *puṭṭha*.

(iii) \sqrt{icch} + *ta* = *iṭṭha*.

(a) *j* however sometimes is assimilated to the following *t*:

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

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

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

*To better understand these changes, the student ought to bear in mind that no word can end in a palatal nor in *h*, because these letters are not primitive letters the palatals have sprung into existence from the contact of guttural consonants with certain vowels; and *h* represents an old *gh* and is the aspirate of *j*; the original gutturals, therefore, reappear at the end of words either pure or transformed into a lingual, and then assimilate or are assimilated by the following dental. For instance:

\sqrt{pucch} = *puṭh* + *ta* = *puṭṭha*, but, \sqrt{muc} = *muk* + *ta* = *mukta* = *mutta*;

bhuj = *bhuk* + *ta* = *bhukta* = *bhutta*;

again, \sqrt{maj} = *maṭ* (*t* = *Sk. ś*) + *ta* = *maṭṭa*.

In *Sk.*, \sqrt{mrj} + *ta* = *mrṣta* = Pāli: *maṭṭa*.

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

ud + *cinati* = *uccinati*.

ud + *chedī* = *ucchedī*.

ud + *jala* = *ujjala*.

ud + *jhāyati* = *ujjhāyati*.

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

$\sqrt{kuṭṭ}$ + *ta* = *kuṭṭha*.

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

(i) *ud* + *gaṇhāti* = *uggaṇhāti*.

(ii) *ud* + *khipati* = *ukkipati*.

(iii) *ud* + *chindati* = *ucchindati*.

(iv) *ud* + *jhāyati* = *ujjhāyati*.

(v) *ud* + *sāha* = *ussāha*.

(vi) *ud* + *tiṇṇa* = *uttiṇṇa*.

(vii) *ud* + *loketi* = *ulloketi*.

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

EXAMPLE: $\sqrt{rudh + ta} = rudh + da = rud + dha = ruddha$.

Remark.

In the case of final *bh*, initial *t* having become *dh*, regressive assimilation takes place;
 $\sqrt{labh + ta} = labh + d = lab + dha = laddha$.

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

- (i) $tap + ta = tapta = tatta$.
- (ii) $sak + ta = sakta = satta$.
- (iii) $sakt + hi = sakthi = satthi$.
- (iv) $kam + ta = kamta = kanta$.

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

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

§66. A final labial may assimilate an initial nasal:

$pāp + no + ti = pāpno + ti = pappoti$

ASSIMILATION OF NASALS.

§67. Final *m* before *t* is assimilated:

$\sqrt{gam + tvā} = gamtvā = gantvā$.

§68. The group *sm* is preserved:

tasmīṇ, bhasmā, asmā, usmā.

§69. An initial nasal assimilates a preceding dental:

$ud + magga = un + magga = ummagga$.

Remark.

Here final *d*, being before a nasal, is first changed to the nasal of its class, that is *n*, and this *n* (dental) is then assimilated to *m* (labial). So for *gantvā* in §67.

- (i) $ud + nadati = unnadati$.
- (ii) $\sqrt{chid + na} = chinna$.

ASSIMILATION OF Y.

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

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

- (i) $\sqrt{gam + ya} = gamya = gamma$.
- (ii) $\sqrt{pac + ya} = pacya = pacca$.
- (iii) $\sqrt{mad + ya} = madya = majja$.
- (iv) $\sqrt{bhaṇ + ya} = bhanya = bhañña$.
- (v) $\sqrt{div + ya} = divva = dibba$.
- (vi) $\sqrt{khād + ya} = khādyā = khajja$ (§34).
- (vii) $\sqrt{khan + ya} = khanya = khañña$.

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

Examples.

- (i) $pali^* + aṅko = paly aṅkso = pallayko$.
- (ii) $vipali^* + āso = vipaly āso = vipallāso$.
- (iii) $vipali + atthaṇ = vipaly atthaṇ = vipallatthaṇ$.
- (iv) $api + ekacce = apy ekacce = appekacce$.
- (v) $api + ekadā = apy ekadā = appekadā$.
- (vi) $abhi + uggacchati = abhy uggacchati = abbhuggacchati$.
- (vii) $abhi + okiraṇaṇ = abhy okiraṇaṇ = abbhokiraṇaṇ$.
- (viii) $abhi + añjanaṇ = abhy añjanaṇ = abbhañjanaṇ$.
- (ix) $āni + āyo = ānv āyo = aññāyo$ (§34, 35).

* The preposition *pari*, is often changed into *pali*.

§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 sonore aspirate or unaspirate *d*, *dh*, precedes. To state the rule shortly:

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

Examples.

- (i) *ati + antaṇ = aty antaṇ = accantaṇ.*
- (ii) *pati + ayo = paty ayo = paccayo.*
- (iii) *pati + eti = paty eti = pacceti.*
- (iv) *iti + assa = ity assa = iccassa.*
- (v) *iti + ādi = ity ādi = iccādi.*
- (vi) *jāti + andho = jāty andho = jaccandho (34, 35).*
- (vii) *adhi + āgamo = adhy āgamo = ajjhāgamo.*
- (viii) *adhi + ogāhitvā = adhy ogāhitvā = ajjhogāhitvā.*
- (ix) *adhi + upagato = adhy upagato = ajjhupagato.*
- (x) *adhi + eti = adhy eti = ajjheti.*
- (xi) *nadī + ā = nady ā = najjā.*
- (xii) *yadi + evaṇ = yady evaṇ = yajjevaṇ.*
- (xiii) *sat + ya = satya = sacca.*
- (xiv) *paṇḍita + ya = paṇḍitya = paṇḍicca.*
- (xv) *√mad + ya = madya = majja.*
- (xvi) *√vad + ya = vadya = vajja.*
- (xvii) *√rudh + ya = rudhya = rujjha.*

§75. Final *th + y = cch*:

tath + ya = tathya = taccha.

§76. A final sibilant may assimilate a following *y*:

- (i) *√pas + ya = pasya = passa.*
- (ii) *√dis + ya = disya = dissa.*

§77. *v + y* becomes *bb*:

- (i) *√div + ya = divya = dibba.*
- (ii) *√siv + ya = sivya = sibba.*

Remarks.

At the beginning of a word, however, the *y* (the semi-vowel of *i*) is retained, and *v* is changed to *b*:

- (i) *vi + ākaraṇaṇ = vyākaraṇaṇ = byākaraṇaṇ.*
- (ii) *vi + aṇjanaṇ = vyaṇjanaṇ = byaṇjanaṇ.*

§78. When *y* follows *h*, metathesis, the transposition of letters, takes place:

- (i) *√sah + ya = sahya, and by metathesis = sayha.*
- (ii) *√guh + ya = guhya = guyha.*

§79. Initial *y*, may assimilate a final dental, non-nasal:

- (i) *ud + yuñjati = uyyuñjati.*
- (ii) *ud + yāti = uyyāti.*
- (iii) *ud + yāna = uyyāna.*

ASSIMILATION OF R.

§80. Final *r* is often assimilated to a following mute:

- (i) *√kar + tabba = kattabba.*
- (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 + tuṇ = kātuṇ.*

§83. *R* followed by *n*, lingualizes the *n*, and then becomes assimilated to it:

√car + na = carṇa = ciṇṇa

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

§84. Final *r* may be assimilated to a following *l*:

dur(= du) + labho = dullabho.

ASSIMILATION OF S.

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

§86. Final *j + sa = kkha*:

- (i) *titij + sa = titikkha.*
- (ii) *bubhuj + sa = bubhukkha.*

§87. Final *p + sa = ccha*:

jigup + sa = jiguccha.

§88. Final *t + sa = cch*:

tikit + sa = tikiccha.

§89. Final *s + sa = ccha*:

jighas + sa = jighaccha.

§90. Final *s* assimilates *a* following *y*:
 $\sqrt{nas + ya} = nassa$. (See para 76).

§91. But sometimes the combination remains unchanged:
 $alasa + ya = \bar{a}lasya$.

§92. Final *s*, assimilates an initial *t* into a lingual:
(i) $\sqrt{kas + ta} = ka\ddot{t}\ddot{t}ha$.
(ii) $\sqrt{kilis + ta} = kilitt\ddot{t}ha$.
(iii) $\sqrt{das + ta} = da\ddot{t}\ddot{t}ha$.

§93. Initial *s* assimilates a preceding dental:
(i) ud (or ut) + $s\bar{a}ha = uss\bar{a}ha$.
(ii) ud (or ut) + $suka = ussuka$.

§94. Pretty often, $s + t = t$:
 $\sqrt{jhas + ta} = jhatta$.

§95. Sometimes too, $s + t = tth$:
 $\sqrt{vas + ta} = vuttha$.

ASSIMILATION OF H.

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

- (i) $ud + harati = uddharati$.
- (ii) $ud + hara\dot{n}a = uddhara\dot{n}a$.
- (iii) $ud + hata$ (\sqrt{han}) = $uddhata$.

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

$\sqrt{gah + \dot{n}a} = gah\dot{n}a = ga\dot{n}ha$.

§98. Metathesis also occurs in the groups *hy* and *hv*:
(i) $mahya\dot{n}$ becomes $ma\dot{y}ha\dot{n}$.
(ii) $oruh + ya$ becomes $oru\dot{y}ha$.
(iii) $jihv\bar{a}$ becomes $jivh\bar{a}$.

Remarks.

Very seldom, *h* is assimilated to the following *y*, $leh + ya = leyya$.

§99. *h* is sometimes changed to *gh*; (*) principally in the root *han*, to kill.
 $hanati$, to kill, or $gha\dot{t}eti$, to kill.

$gha\dot{n}\bar{n}a$, killing, from \sqrt{han} (han or $ghan + ya = gha\dot{n}\bar{n}a$).
 $ghammati$ to go = $hammati$, to go.

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

§100. Final $h + t$ becomes generally $ddha$:
 $\sqrt{duh + ta} = duddha$.

§101. Sometimes also $h + t = dh$:
 $\sqrt{lih + tu\dot{y}} = ledhu\dot{y}$.
(For the change of *i* to *e* see "n Strengthening n")

§102. It has been said above (7) that l is very often interchangeable with \dot{d} ; when the \dot{d} is aspirate viz, $\dot{d}h$, its substitute also becomes aspirate, viz., $l\dot{h}$.

Now, according to para (101), we have seen that $h + t$ becomes $\dot{d}h$; for this $\dot{d}h$ may be substituted $l\dot{h}$, so that we have the following form:

$\sqrt{muh + ta} = m\dot{u}\dot{d}ha = m\dot{u}l\dot{h}a$.
 $\sqrt{ruh + ta} = r\dot{u}\dot{d}ha = r\dot{u}l\dot{h}a$.

CHAPTER IV.

(a) STRENGTHENING PROCESS.

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

§104. The vowels which undergo strengthening are: a, i, ī, u and ū.

§105. Thus: a being strengthened, becomes ā.
i being strengthened, becomes e.
ī being strengthened, becomes e.
u being strengthened, becomes o.
ū being strengthened, becomes o.

§106. The result thus obtained is also called guṇa (quality).

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

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

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

Simple Vowel	Strengthening or Guṇa	Vowel & Semi-Vowel
a	ā	[none]
i, ī	e	ay
u, ū	o	av

§110. Strengthening occurs frequently in the formation of verbal bases, of Verbals (See chapter on Verbs) 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:

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

(b) METATHESIS.

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

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

- (i) *pariyudāhāsi becomes payirudāhāsi.*
- (ii) *ariya becomes ayira.*
- (iii) *kariyā becomes kayirā.*
- (iv) *masaka becomes makasa.*
- (v) *rasmi becomes raṅsi.*
- (vi) *na abhineyya becomes anabhineyya.*
- (vii) *cilimikā becomes cimilikā.*

(c) EPENTHESIS.

§113. Epenthesis is the insertion of a letter in the middle of a word.

§114. Epenthesis is resorted to mostly to avoid a hiatus of the collocation of consonants of different organs:

Examples.

- (i) *klesa becomes kilesa.*
- (ii) *ācārya becomes ācāriya.*
- (iii) *tiṅgula becomes tivṅgula.*
- (iv) *hyo becomes hīyo or hiyyo.*
- (v) *barhisa becomes barihisa.*
- (vi) *hrada becomes harada.*
- (vii) *arhati becomes arahati.*
- (viii) *srī becomes Sirī.*
- (ix) *hrī becomes hirī.*
- (x) *plavati becomes pilavati.*

(d) DROPPING OF SYLLABLES.

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

- (i) *abhiññāya sacchikatvā, becomes, abhiññā sacchikatvā.*
- (ii) *jambudīpaṅ avekkhanto addasa, becomes, jambudīpaṅ avekkhanto adda.*
- (iii) *dasasahassī, becomes, dasahassi.*
- (iv) *chadaṅgula, becomes, chaṅgula.*

CHAPTER V.

DECLENSION.

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

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

(c) Pāli has three genders: the Masculine, the Feminine and the Neuter.

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

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

(f) There are eight cases.

§1. Nominative, showing the subject of the sentence.

§2. Genitive, showing 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. Instrumentive, 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. Vocative, used in addressing persons.

Remarks.

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

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

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

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

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

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

(ii) the declension of stems ending in, i or, ī.

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

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

Singular.		Plural.	
Nom.	s.	Nom	yo.
Gen.	ssa.	Gen.	naṇ.
Dat.	ssa.	Dat.	naṇ.
Acc.	aṇ.	Acc.	yo.
Ins.	ā.	Ins.	hi.
Abl.	smā.	Abl.	hi.
Loc.	smiṇ.	Loc.	su.
Voc.	(like the stem of Nom.)	Voc.	(like the Nom.)

(b) Most of the above suffixes are theoretical only, in practice they differ considerably according to gender and case. The actual suffixes will be given with each declension.

VOWEL DECLENSION.

Declension of stems ending in a (short).

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

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

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

Singular.		Plural.	
Nom.	o.	Nom.	ā, āse.
Gen.	ssa.	Gen.	naṇ.
Dat.	ssa, āya.	Dat.	naṇ.
Acc.	ṇ.	Acc.	e.
Ins.	ina.	Ins.	ehi, ebhi.
Abl.	ā, smā, mhā, to.	Abl.	ehi, ebhi.
Loc.	i, smiṇ, mhi.	Loc.	su
Voc.	(like the stem) and ā	Voc.	a

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

§122. DECLENSION OF DEVA, GOD, ANGEL

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

EXERCISE.

Decline like deva (masc.)

nara, man.	mātāṅga, elephant.
byaggha, tiger.	sīha, lion.
miga, deer.	orodha, a seraglio.
gandhabba, musician.	dhamma, doctrine, right.
kacchapa, tortoise.	putta, son.
satta, being.	kūpa, a mast.
suṅsumāra, crocodile.	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 smiṅ 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:
vaggaso, by groups, bhāgaso, by share.
- (d) sā is also found as an Ins. sing. suffix, as: balasā, by force, forcibly, talasā, with the sole of the foot.
- (e) The Nom. plur. in āse, very scarce, corresponds to the Vedic Nom. plur.
- (f) ebhi, of the Ins. and Abl. plural, is mostly used in poetry, and probably comes from the Vedic ebhis.
- (g) Before o, Nom. sing., ehi, ebhi, Ins. and Abl. plur. and e, Acc. plur. final a of the stem is dropped:
deva + o = dev + o = devo, deva + ehi = dev + ehi = devehi.
- (h) Before su, Loc. plur. final a of stem is changed to e

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

EXAMPLES:	Singular Instrumentive.	deva + ina = devena,	(21, i).
	Singular Dative.	deva + āya = devāya	(22).
	Singular Loc.	deva + i = deve	(21, i).
	Singular Abl.	deva + ā = devā	(22).
	Plural Nom.	deva + a = devā	(ibid).
		deva + āse = devāse	(ibid).
	Plural Loc.	devā + a = devā	(ibid).

(j) Before naṅ, Gen. and Dat. plur., final a of the stem is lengthened.
deva + naṅ = devā + naṅ = devānaṅ.

§123. Neuter nouns ending in a (short).

SUFFIXES.

	Singular.	Plural.
Nom.	ṅ	ni, a.
Gen.	ssa	naṅ.
Dat.	ssa, āya.	naṅ.
Acc.	ṅ	ni, e.
Ins.	ina	ehi, ebhi.
Abl.	ā, smā, mhā, to.	ehi, ebhi.
Loc.	i, smiṅ, mhi.	su.
Voc.	(like the stem)	ni, a.

§124. DECLENSION OF RŪPA (NEUTER), FORM

	Singular.	Plural.
Nom.	rūpaṅ	rūpāni, rūpā.
Gen.	rūpassa	rūpānaṅ.
Dat.	rūpassa, rūpāya.	rūpānaṅ.
Acc.	rūpaṅ	rūpāni, rūpe.
Ins.	rūpena	rūpehi, rūpebhi.
Abl.	rupā, rūpasmā, rūpamhā, rūpato.	rūpehi, rūpebhi.
Loc.	rūpe, rūpasmiṅ, rūpamhi.	rūpesu.
Voc.	rūpa	rūpāni, rūpā.

Remarks.

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

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

EXERCISE.

Decline like rūpa.

citta, mind.	sota, ear.
mūla, root, price.	veḷuriya, coral.
upaṭṭhāna, service.	ahata, cloth (new).
jala, water.	osāna, end.
loṇa, salt.	savana, hearing.
vajira, diamond.	sāṭaka, garment.
vāta, wind.	pesana, despatch, sending.
yotta, rope.	paṭṭana, a sea port.
yuddha, fight.	paṇṇa, leaf.

Remarks.

(a). It will be noticed that neuter nouns in a differ from the masculine in a, in the Nom. sing. and in the Nom. Acc. and Voc. plur.; all the other cases are identical.

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

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

§125. Declension of nouns ending in ā (long).

All nouns ending in ā are Feminine.

§126.

SUFFIXES.

	Singular	Plural
Nom.	–	ā, yo.
Gen.	āya	naṅ
Dat.	āya	naṅ
Acc.	ṅ	ā, yo
Ins.	āya	hi, bhi
Abl.	āya, to	hi, bhi
Loc.	āyaṅ, āya	su
Voc.	e	ā, yo

§127. DECLENSION OF KAÑÑĀ (FEM.), A VIRGIN.

Singular.

Plural.

Nom.	kaññā	kaññā, kaññāyo.
Gen.	kaññāya	kaññānaṅ.
Dat.	kaññāya	kaññānaṅ.
Acc.	kaññāṅ	kaññāyo.
Ins.	kaññāya	kaññāhi, kaññābhi.
Abl.	kaññāya, kaññāto.	kaññāhi, kaññābhi.
Loc.	kaññāyaṅ, 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 ṅ of Acc. sing.

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

ammā, ambā, annā, tātā.

Voc. Sing. ammā, ambā, annā, tātā.

amma, amba, anna, tāta.

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

EXERCISE.

Decline like kaññā:

saddhā, faith.	medhā, intelligence.
vijjā, science.	paññā, wisdom.
taṇhā, lust, thirst.	mettā, love.
icchā, desire.	bhikkhā, begged-food,
gāthā, stanza,	mālā, garland.
khiḍḍā, play, sport.	pūjā, honour.
senā, army.	chāyā, shadow
nāvā, boat.	pipāsā, thirst.
gīvā, throat.	velā, time.

§128. It has been said above (125) that all nouns ending in ā are feminine; but there are a very few examples of masculine nouns ending in ā. We give below their declension.

Masculine nouns ending in ā (long)

DECLENSION OF SĀ (DOG).

	Singular.	Plural
Nom.	sā.	sā.
Gen.	sassa.	sānaṅ.
Dat.	sassa, sāya.	sānaṅ.
Acc.	saṅ.	sāne.
Ins.	sena.	sāhi, sābhi.
Abl.	sā, sasmā, samhā.	sāhi, sābhi.
Loc.	se, sasmīṅ, samhi.	sāsu.
Voc.	sa.	sā.

Remark. (a) the declension above given is according to rūpasiddhi grammar book.

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

	Singular.	Plural.
Nom.	sā	sā, sāno
Gen.	sassa	sānaṅ
Dat.	sassa	sānaṅ
Acc.	sānaṅ	sāne
Ins.	sānā	sānehi, sānebhi
Abl.	sānā	sānehi, sānebhi
Loc.	sāne	sānesu
Voc.	sa	sā, sāno

The following are declined like sā:

paccakkhadhammā, one to whom the Doctrine is evident.
gaṇḍīvandhavā, Arjuna.
mā, the moon.
rahā,* sin.

* [As according to the] Niruttidīpanī, a scholium on moggallānavyākaraṇa, a grammar held in high esteem in Ceylon and Burma.

Remarks.

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

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

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

§130. Masc. nouns in i (suffixes)

	Singular.	Plural.
Nom.	–	ī, yo
Gen.	ssa, no	naṅ
Dat.	ssa, no	naṅ
Acc.	ṅ	ī, yo
Ins.	nā	hi, bhi
Abl.	nā, smā, mhā	hi, bhi
Loc.	smiṅ, mhi	su
Voc.	–	ī, yo

§131. DECLENSION OF KAPI (Masc.), MONKEY.

	Singular.	Plural.
Nom.	kapi.	kapī, kapayo.
Gen.	kapissa, kapino.	kapīnaṅ.
Dat.	kapissa, kapino.	kapīnaṅ.
Acc.	kapiṅ.	kapī, kapayo.
Ins.	kapinā.	kapīhi, kapībhi.
Abl.	kapinā, kapismā, kapimhā.	kapīhi, kapībhi.
Loc.	kapismiṅ, kapimhi.	kapīsu.
Voc.	kapi.	kapī, kapayo.

Remarks.

- (a) The Nom. and Voc. sing. are like the stem.
 (b) In the Nom. Acc. and Voc. plur, final i, is changed to a before suffix yo.
 (c) However final i is sometimes preserved before yo, so that we also have the form kapiyo (rare).
 (d) In the plural, before suffixes: naṅ, 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. ending in -o, as: ādo, and also
 (iii) Loc. sing. ending in -e, as: gire.
 (iv) Ins. sing. ending in -ena, as: raṅsena.
 (v) Nom. plur. ending 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.	kali, sin.
sandhi, union.	nidhi, a depository.
sārathi, a charioteer.	yati, a monk
añjali, salutation.	ari, an enemy.
bondi, body.	giri, a mountain.
ūmi, a wave.	bali, oblation.
senāpati, a general.	gahapati, householder.

Feminine nouns ending in i (short).

§132. SUFFIXES.

	Singular.	Plural.
Nom.	—*	ī, yo.
Gen.	ā.	naṅ.
Dat.	ā.	naṅ.
Acc.	ṅ.	ī, yo.
Abl.	ā.	hi, bhi.
Ins.	ā.	hi, bhi.
Loc.	ā, aṅ.	su.
Voc.	—*	ī, yo.

[In showing a blank entry in the table of suffixes, Duroiselle means to indicate that the unmodified form of the base is used; cf., the following table for the paradigm Ratti --E.M.]

§133.

(a) DECLENSION OF RATTI (FEM.), NIGHT.

	Singular.	Plural.
Nom.	ratti.	rattī, rattiyo, ratyo.
Gen.	rattiyā, ratyā.	rattīnaṅ.
Dat.	rattiyā, ratyā.	rattīnaṅ.
Acc.	rattiṅ.	rattī, rattiyo, ratyo.
Ins.	rattiyā, ratyā.	rattīhi, rattībhi.
Abl.	rattiyā, ratyā.	rattīhi, rattībhi.
Loc.	ratyā, ratyā, rattiyaṅ, ratyaṅ.	rattīsu.
Voc.	ratti.	rattī, rattiyo, ratyo.

Remarks.

- (a) There is an ancient Loc. sing. in o: ratto.
 (b) An Abl. sing in to, is also found: rattito.
 (c) In the Gen., Dat., Ins., Abl. and Loc. sing. a y is inserted between the stem and the suffix ā to avoid a hiatus, (See 27 (ii) Remark 2.); so also in the Loc. sing. before aṅ.
 (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 (except ntr, as in antra, etc.) one t is dropped. Hence we get: ratti + ā = rattyā = ratyā.
 (e) Before suffixes, naṅ, hi, bhi, su of the plural, the i of the stem is lengthened.

(b) DECLENSION OF JĀTI (FEM.), BIRTH.

	Singular.	Plural.
Nom.	jāti.	jātī jātiyo, jatyo, jacco.
Gen.	jātiyā, jatyā, jaccā.	jātīnaṅ.
Dat.	jātiyā, jatyā, jaccā.	jātīnaṅ.
Acc.	jatiṅ.	jātī, jātiyo, jatyo, jacco.
Ins.	jātiyā, jatyā, jaccā.	jātīhi, jātībhi.
Abl.	jātiyā, jatyā, jaccā.	jātīhi, jātībhi.
Loc.	jātiyā, jatyā, jaccā, jātiyaṅ, jatyaṅ, jaccaṅ.	jātīsu.
Voc.	jāti.	jātī, jātiyo, jatyo, jacco.

Remarks.

- (a) For the forms, jaccā and jaccaṅ see rule (74).
 (b) Jacco is obtained by the assimilation of y after the elision of final i. (71, 74).
 (c) It will be remarked that, whereas in Masc. nouns in i the i of the stem is changed to a before yo, in Fem. nouns it is retained.

EXERCISE.

Nouns declined like ratti (fem).

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

Neuter Nouns ending in i (short).

§134 . SUFFIXES.

	Singular.	Plural.
Nom.	–	ni, ī.
Gen.	ssa, no.	naṇ.
Dat.	ssa, no.	naṇ.
Acc.	ṇ.	ni, ī.
Ins.	nā.	hi, bhi.
Abl.	nā, smā, mhā.	hi, bhi.
Loc.	smiṇ, mhi.	su
Voc.	–	nī, ī.

DECLENSION OF VĀRI (NEUT.), WATER

	Singular.	Plural.
Nom.	vāri.	vārīni, vārī.
Gen.	vārissa, vārino.	vārīnaṇ.
Dat.	vārissa, vārino.	vārīnaṇ.
Acc.	vārīṇ.	vārīni, vārī.
Ins.	vārīnā.	vārīhi, vārībhi.
Abl.	vārīnā, vārismā, vārīmhā.	vārīhi, vārībhi.
Loc.	vārīsmiṇ, vārīmhi.	vārīsu.
Voc.	vārī.	vārīni, vārī.

Remarks.

- (a) There is also found a Nom. sing. in ṇ like the Acc., as, aṭṭhiṇ, bone, akkhiṇ, eye, etc.
 (b) As usual, final i is lengthened before ni, naṇ, hi, bhi and su in the plural.

EXERCISE.

Decline like vāri (neut).

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

§135. Declensions of Nouns ending in ī (long)

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

Masculine Nouns ending in ī (long).

§136.

SUFFIXES.

	Singular.	Plural.
Nom.	ī.	ī, no.
Gen.	ssa, no.	naṇ.
Dat.	ssa, no.	naṇ.
Acc.	ṇ, naṇ.	ī, no.
Ins.	nā.	hi, bhi.
Abl.	nā, smā, mhā.	hi, bhi.
Loc.	smiṇ, mhi.	su.
Voc.	ī.	ī, no.

DECLENSION OF DAṆḌĪ (MASC.), MENDICANT. [Literally, a man with a walking-stick --E.M.]

	Singular.	Plural.
Nom.	daṇḍī	daṇḍī daṇḍino
Gen.	daṇḍissa, daṇḍino.	daṇḍīnaṇ.
Dat.	daṇḍissa, daṇḍino.	daṇḍīnaṇ.
Acc.	daṇḍiṇ, daṇḍīnaṇ.	daṇḍī daṇḍino.
Ins.	daṇḍīnā.	daṇḍīhi, daṇḍībhi.
Abl.	dandinā, daṇḍismā	daṇḍīhi, daṇḍībhi.
Loc.	daṇḍismiṇ, daṇḍimhi	daṇḍīsu.
Voc.	daṇḍī.	daṇḍī, daṇḍino.

Remark.

- (a) A Nom sing. in i (Short) is sometimes met with: daṇḍi.
 (b) Voc. sing. in ni is also found: daṇḍīni.
 (c) Note that in all the oblique cases of the singular the final i of the stem is shortened before the suffixes.
 (d) In the Nom. plur. a rare form in yo is found formed on the analogy of Masc. in i (short); as daṇḍīyo.
 (e) An Acc. plur. in ye is occasionally met with: daṇḍīye.

- (f) It should be noticed that before no of the Nom. Acc. and Voc. plur. ī of the base is shortened.
 (g) An Acc. sing. in aṅ with the semi-vowel y developed before it is met with: daṅḍiyaṅ.
 (h) An Abl. sing. in to is found pretty frequently daṅḍito.

EXERCISE

Decline like daṅḍī (Masc).

sāmī, lord.	senānī, a general.
kapaṅḍī, pauper.	sakkhī, a witness.
mantī, minister.	yoddhī, warrior.

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

Feminine Nouns ending in ī (long).

§138. SUFFIXES.

	Singular	Plural.
Nom.	ī.	ī, yo.
Gen.	ā.	naṅ.
Dat.	ā.	naṅ.
Acc.	ṅ.	ī, yo.
Ins.	ā.	hi, bhi.
Abl.	ā.	hi, bhi.
Loc.	a, aṅ.	su.
Voc.	ī.	ī, yo.

§139. DECLENSION OF NADĪ. (Fem.), RIVER.

	Singular.	Plural.
Nom.	nadī.	nadī nadiyo, najjo.
Gen.	nadiyā, nadyā, najjā.	nadīnaṅ.
Dat.	nadiyā, nadyā, najjā.	nadīnaṅ.
Acc.	nadiṅ.	nadī nadiyo, najjo.
Ins.	nadiyā, nadyā, najjā.	nadīhi, nadībhi.
Abl.	nadiyā, nadyā, najjā.	nadīhi, nadībhi.
Loc.	nadiyā, nadyā, najjā, nadiyaṅ, nadyaṅ, najjaṅ.	nadīsu.
Voc.	nadī.	nadī, nadiyo, najjo.

Remarks. (a) There is a Gen. plur. in ānaṅ, nadiyānaṅ.

(b) In all the oblique cases of the sing, final ī 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.

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

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

EXERCISE.

Decline like nadī (Fem.)

paṭī, canvas.	Bārāṇasī, Benares.
lakkhī, prosperity.	rājini, queen.
sīhī, lioness.	dabbī, spoon.
pātī, bowl.	bhisī, mat
kumārī, girl.	sakhī, a female friend.
brāhmaṇī, a brahmin woman.	taruṇī, young woman
bhikkhunī, nun.	kākī, a female crow.
vānarī, ape.	mahī the earth.
yakkhī, ogress.	migī, a doe.
devī, nymph.	vāpī, a reservoir, tank.

Declension of Nouns ending in u (short).

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

Masculine Nouns in u (short)

§141.

SUFFIXES.

	Singular.	Plural.
Nom.	–	ū, o.
Gen.	ssa, no.	naṅ
Dat.	ssa, no.	naṅ
Acc.	ṅ	ū, o.
Ins.	nā.	hi bhi.
Abl.	nā, smā, mhā.	hi bhi.
Loc.	smiṅ, mhi.	su.
Voc.	–	ū, o, e.

DECLENSION OF BHIKKHU (MASC), MONK.

	Singular.	Plural.
Nom.	bhikkhu.	bhikkhū, bhikkhavo.
Gen.	bhikkhussa, bhikkhuno.	bhikkhūnaṅ.

Dat.	bhikkhussa, bhikkhuno	bhikkhūnaṅ.
Acc.	bhikkhuṅ.	bhikkhū, bhikkhavo.
Ins.	bhikkhunā.	bhikkhūhi, bhikkhūbhi.
Abl.	bhikkhunā, bhikkhusmā, bhikkhumhā.	bhikkhūhi, bhikkhūbhi.
Loc.	bhikkhumhi, bhikkhusmiṅ.	bhikkhūsu.
Voc.	bhikkhu.	bhikkhū, bhikkhavo, bhikkhave.

Remarks.

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

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

EXERCISE.

Nouns declined like bhikkhu (Masc.)

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

Feminine Nouns ending in u (Short).

§142. SUFFIXES.

	Singular	Plural
Nom.	–	ū, yo.
Gen.	yā.	naṅ.
Dat.	yā.	naṅ.
Acc.	m.	ū, yo.
Ins.	yā.	hi, bhi.
Abl.	yā.	hi, bhi.
Loc.	yaṅ, yā.	su.
Voc.	–	ū, yo.

§43. DECLENSION OF DHENU (FEM.), COW.

	Singular.	Plural.
Nom.	dhenu.	dhenū, dhenuyo.
Gen.	dhenuyā.	dhenūnaṅ.
Dat.	dhenuyā.	dhenūnaṅ.
Acc.	dhenuṅ.	dhenū, dhenuyo.

Ins.	dhenuyā.	dhenūhi, dhenūbhi.
Abl.	dhenuyā.	dhenūhi, dhenūbhi.
Loc.	dhenuyaṅ, dhenuyā	dhenūsu.
Voc.	dhenū.	dhenuyo.

Remarks.

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

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

(c) Final u is, in the plural, lengthened before naṅ, hi, bhi, and su.

EXERCISE.

Decline like dhenu.

dhātu, an element.	yāgu, rice gruel.
rajju, string.	kareṇu, elephant.
ku, the earth.	hanu, jaw.
daddu, ringworm.	vaṇṇu, sand.
kāsu, a hole, pit.	kaṇḍu, itch.
kacchu, scab.	piyaṅgu, a medicinal plant.
natthu, nose.	vijju, lightning.

Neuter Nouns ending in u (short).

§144. SUFFIXES.

Singular.

(Like the Masculine.)

Plural.

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

§146. DECLENSION OF CAKKHU (Neut), EYE.

	Singular.	Plural.
Nom.	cakkhu.	cakkhūni, cakkhū.
Gen.	cakkhussa, cakkhuno.	cakkhuno, cakkhūnaṅ.
Dat.	cakkhussa, cakkhuno.	cakkhūnaṅ.
Acc.	cakkhuṅ.	cakkhūni, cakkhū.
Ins.	cakkhunā.	cakkhūhi, cakkhūbhi.
Abl.	cakkhunā, cakkhusmā, cakkhumhā.	cakkhūhi, cakkhūbhi.
Loc.	cakkhusmiṅ, cakkhumhi.	cakkhūsu.
Voc.	cakkhu.	cakkhūni, cakkhū.

Remarks.

There is a form of the Nom. sing. in ṅ cakkhuṅ.

EXERCISES.

Words declined like cakkhu, (Neut.)

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

Declension of Nouns ending in ū (long).

§146. Declension of Nouns in ū:

- (a) This declension includes Masculine and Feminine nouns only.
 (b) The Suffixes are much the same as those of the u (short) declension, and present no difficulty.

§147. DECLENSION OF SAYAMBHŪ (MASC.), AN EPITHET OF THE BUDDHA.

	Singular.	Plural.
Nom.	sayambhū.	sayambhū, sayambhuvo.
Gen.	sayambhussa, sayambhunō.	sayambhūnaṅ.
Dat.	sayambhussa, sayambhunō.	sayambhūnaṅ.
Acc.	sayambhuṅ.	sayambhū, sayambhuvo.
Ins.	sayambhunā.	sayambhūhi, sayambhūbhi.
Abl.	sayambhunā, sayambhusmā, sayambhumhā.	sayambhūhi, sayambhūbhi.
Loc.	sayambhusmiṅ, sayambhumhi.	sayambhū.
Voc.	sayambhū.	sayambhū, sayambhuvo.

Remarks.

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

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

§148. DECLENSION OF VADHU, (FEM.) A WIDOW.

	Singular.	Plural.
Nom.	vadhū.	vadhū, vadhuyo.
Gen.	vadhuyā.	vadhūnaṅ.
Dat.	vadhuyā.	vadhūnaṅ.
Acc.	vadhuṅ.	vadhū, vadhuyo.
Ins.	vadhuyā	vadhūhi vadhūbhi.
Abl.	vadhuyā.	vadhūhi, vadhūbhi.
Loc.	vadhuyā, vadhuyaṅ.	vadhūsu.
Voc.	vadhū.	vadhū, vadhuyo.

Remarks.

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

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

(c) In the plural, before yo, final ū is shortened.

§149. Stems ending in a diphthong.

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

SPECIAL NOUNS.

§160. (i) DECLENSION OF GO (DIPHTHONGIC STEM), A COW.

	Singular.	Plural.
Nom.	go.	gavo, gāvo.
Gen.	gavassa, gāvassa.	gavaṅ gonaṅ, gunnaṅ.
Dat.	gavassa, gāvassa.	gavaṅ, gonaṅ, gunnaṅ.
Acc.	gavaṅ, gāvaṅ. gavo, gāvo. gavuṅ, gāvūṅ.	
Ins.	gavena, gāvena.	gohi, gobhi, gavehi.
Abl.	gavā, gāvā, gavasmā, gāvasmā, gavamhā, gāvamhā.	gohi, gobhi, gavehi.
Loc.	gave, gāve, gavasmīṅ, gāvasmīṅ, gavamhi, gāvamhi.	gosu, gavesu, gāvesu.
Voc.	go.	gavo, gāvo.

§151. (ii) DECLENSION OF SAKHĀ, A FRIEND.

(Sk. sakhi. The stem is irregular. Masc.)

	Singular.	Plural.
Nom.	sakhā.	sakhāyo, sakhāno, sakhino, sakhā.
Gen.	sakhino, sakhissa.	sakhārānaṅ, sakhīnaṅ, sakhānaṅ.
Dat.	sakhino, sakhissa.	sakhārānaṅ, sakhīnaṅ, sakhānaṅ.
Acc.	sakhānaṅ, sakhaṅ, sakhāraṅ.	sakhī, sakhāyo, sakhāno, sakhino.
Ins.	sakhinā.	sakhārehi, sakhārebhi, sakhehi, sakhebbhi.
Abl.	sakhinā, sakhārā, sakharasmā.	sakhārehi, sakhārebhi, sakhehi, sakhebbhi.
Loc.	sakhārasmiṅ, sakhārimhi.	sakhāresu, sakhesu.
Voc.	sakha, sakhā,	sakhāyo, sakhāno, sakhino, sakhā.

sakhi, sakhī, sakhe.

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. (i) Stems ending in a nasal (n).

§154. DECLENSION OF ATTĀ (STEM ATTAN), SELF.
(Stem in an., Masc.)

	Singular.	Plural.
Nom.	attā.	attāno, attā.
Gen.	attano, attassa.	attānaṅ.
Dat.	attano, attassa.	attānaṅ.
Acc.	attānaṅ, attanaṅ, attanaṅ.	attāno, atte.
Ins.	attanā, attena.	attanehi, attanebhi.
Abl.	attanā, attasmā, attamhā.	attanehi, attanebhi.
Loc.	attani, attasmiṅ, attamhi.	attanesu.
Voc.	atta, attā.	attāno, attā.

Like attā (stem: attan) are declined:

ātumā, self. muddhā, head.

asmā, stone. addhā, road, distance, time.

§155. DECLENSION OF BRAHMĀ (STEM BRAHMAN, MASC.), BRAHMA.

	Singular.	Plural.
Nom.	brahmā.	brahmāno, brahmā.
Gen.	brahmuno, brahmassa.	brahmānam, brahmunaṅ.
Dat.	brahmuno, brahmassa.	brahmānam, brahmunaṅ.
Acc.	brahmānaṅ, brahmaṅ.	brahmāno.
Ins.	brahmanā, brahmunā.	brahmehi, brahmebhi, brahmūhi, brahmūbhi.
Abl.	brahmanā, brahmunā.	brahmehi, brahmebhi, brahmūhi, brahmūbhi.
Loc.	brahme, brahmani.	brahmesu.
Voc.	brahme.	brahmāno, brahmā.

(a) In the Loc. Sing. we meet with the forms in - smiṅ, mhi: brahmasmiṅ, brahmamhi.

§156. DECLENSION OF RĀJĀ, (STEM RĀJAN MASC.), A KING.

	Singular.	Plural.
Nom.	rājā.	rājāno, rājā.
Gen.	rañño, rājino, rājassa.	raññam, rājūnaṅ, rājānaṅ.
Dat.	rañño, rājino, rājassa.	raññam, rājūnaṅ, rājānaṅ.
Acc.	rājānaṅ, rājaṅ.	rājāno.
Ins.	raññā, rājena, rājinā	rājūhi, rājūbhi, rājehi, rājebhi.
Abl.	raññā, rājasmā, rājamhā.	rājūhi, rājūbhi, rājehi, rājebhi.
Loc.	raññe, raññi, rājini, rājimhi, rājismiṅ.	rājūsu, rājesu.
Voc.	rāja, rājā.	rājāno, rājā.

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, u: rāju.

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

Vissakamma, the architect of the gods.

Vivattacchaddo, He by whom the veil (of ignorance) is rolled back (from this world).

Puthuloma, a fish.

Yakana, the liver.

Athabbana, the fourth veda, and some others.

§157. DECLENSION OF PUMĀ, (STEM PUMAN), A MAN

	Singular.	Plural.
Nom.	pumā.	pumāno, pumā.
Gen.	pumuno, pumassa.	pumānaṅ.
Dat.	pumuno, pumassa.	pumānaṅ.
Acc.	pumānaṅ, pumaṅ.	pumāno, pume.
Ins.	pumānā, pumunā, pumena.	pumānehi, pumānebhī, pumehi, pumebhī.
Abl.	pumunā, pumānā, pumā, pumasmā, pumamhā.	pumānehi, pumānebhī, pumehi, pumebhī.
Loc.	pumāne, pume, pumasmīṅ, pumamhi.	pumānesu, pumāsu, pumesu.
Voc.	pumaṅ, puma.	pumāno. pumā.

Remarks.

- (a) The influence of the a declension Masculine, is clearly discernible throughout.
 (b) The word sā a dog, given at (128), properly belongs to this declension; this gives the stem, san, from Sanskrit śvan.

The declension of nouns the stem of which ends in -in, has already been given (130); these words declined like daṅḍi, (stem daṅḍin) and rather numerous, form the transition between the pure vowel declension and the declension of consonantal-stems.

§158. (ii) Stems ending in s.

§159. DECLENSION OF MANO, (STEM MANAS), THE MIND.

	Singular.	Plural.
Nom.	mano, manaṅ.	manā.
Gen.	manaso, manassa.	manānaṅ.
Dat.	manaso, manassa.	maninaṅ.
Acc.	mano, manaṅ.	mane.
Ins.	manasā, manena.	manehi, manebhī.
Abl.	manasā, manasmā, manamhā, manā.	manehi, manebhī.
Loc.	manasi, mane, manasmīṅ, manamhi.	manesu.
Voc.	mano, manaṅ, manā, mana.	manā.

Remarks.

- (a) It should be borne in mind that mano is never used in the plural, although the forms are given by some grammarians.
 (b) The influence of the a declension is here also clearly seen, principally in the plural, of which in fact, all the forms are after the a declension.
 (c) There is also a Neuter form in ni in the plural: manāni.

§160. Native grammarians give the following nouns as belonging to the manas declension, their stems ending in as:

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

Remarks.

- (a) aha, day, in the Loc. sing. has the following forms: ahasmīṅ, ahamhi, ahe, ahu, ahasi, ahuni.
 (b) The words: rajo, ojo, thāmo and vāso are included in the manas declension by the Sinhalese grammarians.
 (c) The comparative adjectives ending in yo, iyyo, as for instance seyyo, gariyo, follow the manas, declension.

§161. DECLENSION OF ĀYU (STEM ĀYUS), LIFE.

	Singular.	Plural.
Nom.	āyu, ayuṅ.	āyū, āyūni.
Gen.	āyussa, āyuno.	āyūnaṅ, āyusaṅ.
Dat.	āyussa, āyuno.	āyūnaṅ, āyusaṅ.
Acc.	āyu, ayuṅ.	āyū, āyūni.
Ins.	āyunā, āyusā.	āyūhi, āyūbhī.
Abl.	āyunā, āyusā.	āyūhi, āyūbhī.
Loc.	āyuni, āyusi.	āyūsu.
Voc.	āyu, ayuṅ.	āyū, āyūni.

§162. III. Stems ending in ar (= Sansk ṛ).

§163. DECLENSION OF SATTHĀ, THE TEACHER (BUDDHA).

(STEM SATTHAR, SANSK ŚĀSTR)		
Singular.		Plural.
Nom.	satthā.	satthāro, satthā.
Gen.	satthu, satthussa, satthuno.	satthānaṅ, satthārānaṅ, satthūnaṅ.
Dat.	satthu, satthussa, satthuno.	satthānaṅ, satthārānaṅ, satthūnaṅ.
Acc.	satthāraṅ, sattharaṅ.	satthāro, satthāre.
Ins.	sattharā, satthārā, satthunā.	satthārehi, satthārebhi.
Abl.	sattharā, satthārā, satthunā.	satthārehi, satthārebhi.
Loc.	satthari.	satthāresu, satthūsu.
Voc.	sattha, satthā.	satthāro, satthā.

Remarks.

- (a) The form of the Gen. sing. in u: satthu, is the base employed in the formation of compound words.
 (b) Stems ending in ar (Sk. ṛ) have their Nom. sing. in ā as pitar (= Sk. pitṛ), Nom. sing. pitā; so mātar (= māṭṛ), Nom. sing. mātā. Their base in composition is generally in u.
 (c) Before suffix to of the Abl. sing. stems in ar often take the vowel i; as pitito, mātito, and sometimes a base piti, māti is used in composition: pitipakkhe.
 (d) Some words whose stem is in ar, follow the a declension, (of deva), for instance: sallakatta (stem sallakattar), a physician; kattara (stem kattarar), a weak person; sota (stem sotar), a hearer.

EXERCISE.

Decline like satthā:	
netā, a guide.	nattā, a grandson.
mātā, mother.	pitā, father.
jetā, a conqueror.	dātā, a giver.
kattā, an agent.	bhātā, brother.

The words pitā and mātā present some peculiarities.

§164. DECLENSION OF MĀTĀ, MOTHER.(STEM MĀTAR) (Sk. MĀT^a).

	Singular.	Plural.
Nom.	mātā.	mātaro, mātā.
Gen.	mātu, mātuyā, mātyā.	mātarānaṅ, mātānaṅ, mātūnaṅ, mātunnaṅ.
Dat.	mātu, mātuyā, mātyā.	mātarānaṅ, mātānaṅ, mātūnaṅ, mātunnaṅ.
Acc.	mātarāṅ.	mātaro, matare.
Ins.	mātarā, mātuyā, mātyā.	mātarehi, mātārebhi, mātūhi, mātūbhi.
Abl.	mātarā, mātuyā, mātyā.	mātarehi, mātārebhi, mātūhi, mātūbhi.
Loc.	mātari, mātuyā, mātyā, mātuyaṅ, mātyaṅ.	mātāresu, mātūsu.
Voc.	māta, mātā.	mātaro, mātā.

Remark.

- (a) In the oblique cases of the singular, the student will readily recognize the influence of the Feminine declension in the suffixes ā and ṅ.
 (b) There is also found, rarely, a Gen. sing. in ssa: mātussa.

DECLENSION OF PITĀ. (STEM PITAR) (Sk. PITṚ), FATHER.

	Singular.	Plural.
Nom.	pitā.	pitaro.
Gen.	pitū, pituno, pitussa.	pitārānaṅ, pitānaṅ, pitunnaṅ, pitūnaṅ.
Dat.	pitū, pituno, pitussa.	pitārānaṅ, pitānaṅ, pitunnaṅ, pitūnaṅ.
Acc.	pitaraṅ, pituṅ.	pitaro, pitare.
Ins.	pitārā, pitunā, pityā, petyā.	pitarehi, pitarebhi, pitūhi, pitūbhi.
Abl.	pitārā, pitū, pityā, petyā.	pitarehi, pitarebhi, pitūhi, pitūbhi.
Loc.	pitari.	pitāresu, pitūsu.
Voc.	pita, pitā.	pitaro.

Remarks.

In the Dat. and Gen. plur. of mātā and pitā the n is doubled to compensate for the shortening of ū (long); hence: mātunnaṅ, mātūnaṅ and pitunnaṅ, pitūnaṅ.

§165. (iv) 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.

§166. DECLENSION OF BHAVAṆ, SIR. STEM IN AT, (OR ANT.)

	Singular.	Plural.
Nom.	bhavaṇ, bhanto	bhavanto, bhavantā, bhonto.
Gen.	bhavantassa, bhavato, bhoto.	bhavataṇ, bhavantāṇ.
Dat.	bhavantassa, bhavato, bhoto.	bhavataṇ, bhavantāṇ.
Acc.	bhavantaṇ, bhotāṇ.	bhavante, bhonte.
Ins.	bhavantena, bhavatā, bhotā.	bhavantehi, bhavantebhi.
Abl.	bhavatā, bhavantā, bhotā.	bhavantehi, bhavantebhi.
Loc.	bhavati, bhavante	bhavantesu.
Voc.	bho, bhonta, bhante.	bhavanto, bhonto, bhante, bhavantā.

Remarks.

- (a) Bhavaṇ is a polite term of address, and it may be translated by "Your Honour."
 (b) Native grammarians invariably use it as the sign of the Vocative case.
 (c) The Feminine, bhotī, "madam" is regularly declined after the ī declension Feminine, (adī).

§167. DECLENSION OF ARAHAṆ, SAINT. STEM IN AT, (OR ANT.)

	Singular.	Plural.
Nom.	arahaṇ, arahā.	arahanto, arahā.
Gen.	arahato, arahantassa.	arahataṇ, arahantāṇ.
Dat.	arahato, arahantassa.	arahataṇ, arahantāṇ.
Acc.	arahantaṇ.	arahante.
Ins.	arahatā, arahantena.	arahantehi, arahantebhi.
Abl.	arahatā, arahantā, arahantasmā, arahantamhā.	arahantehi, arahantebhi.
Loc.	arahati, arahante, arahantasmiṇ, arahantamhi.	arahantesu.
Voc.	arahanta.	arahanto.

Similarly is declined santa, meaning, a good man.

CHAPTER VI.

FORMATION OF FEMININE BASES OF NOUNS AND ADJECTIVES.

Note: This chapter has for the most part been adopted from the Niruttīdīpanī.

§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.

Stem.	Nom. Sing. Masc.
sīha, lion.	sīho.
assa, horse.	asso.
hattha, the hand.	hattho.
dāra, wife.	dāro.

§170. All nouns the stem of which ends in o, and the Nom. sing. in aṇ, are Neuter.

Examples.

Stem.	Nom. Sing. Neuter.
citta, the mind.	cittaṇ.
rūpa, an image.	rūpaṇ.
bhatta, rice.	bhattaṇ.
hita, benefit.	hitaṇ.
bhaya, fear.	bhayaṇ.

§171. All nouns the stem of which ends in ā, and the Nom. sing. in ā are Feminine.

Examples.

Stem.	Nom. Sing. Fem.
vācā, a word.	vācā.
nāvā, a boat.	nāvā.
sālā, a hall.	sālā.
gāthā, a stanza.	gāthā.
pūjā worship.	pūjā.

Remarks.

The Masculine nouns with stems in ā (128) are very few in number and 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 *śvan*); that of *mā*, the moon, is *mas* (Sk. *mās*); again, the true stem of *gaṇḍīvadhanva*, Arjuna, is *gaṇḍīvadhanvan*.

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

Examples.

Stem.	Nom. Sing. Fem.
<i>mahī</i> , the earth.	<i>mahī</i> .
<i>sīhī</i> , lioness.	<i>sīhī</i> .
<i>bhisī</i> , a mat.	<i>bhisī</i> .
<i>rājinī</i> , a queen.	<i>rājinī</i> .
<i>bhūmī</i> the earth.	<i>bhūmī</i> .

§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 stems end in *-in*.

§174. There are no Neuter nouns in *ī*.

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

§176. All pure substantives whose stem ends in *ū* and the Nom sing, also in *ū* are Feminine.

Examples.

Stem.	Nom. Sing. Fem.
<i>camū</i> , an army.	<i>camū</i> .
<i>pādū</i> , a shoe.	<i>pādū</i> .
<i>sassū</i> , a mother-in-law.	<i>sassū</i> .
<i>bhū</i> , the earth.	<i>bhū</i> .
<i>vadhū</i> , daughter-in-law.	<i>vadhū</i> .

Remarks.

This class is not numerous.

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

Examples.

Stem [and associated verbal meaning]	Meaning of the Adjective/ Substantive use.	Nom. sing. Masc. form
<i>abhibhū</i> , mastering.	chief, conqueror.	<i>abhibhū</i> .
<i>vedagū</i> , knowing the vedas.	a sage, a savant.	<i>vedagū</i> .
<i>maggaññū</i> , knowing the Way.	a saint.	<i>maggaññū</i>

§178. There are no Neuter nouns the stem of which ends in *ū*.

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

§180. As in other languages, many Feminine substantives are derived from the base or stem of Masculine substantives by means of certain suffixes.

§181. The suffixes used in Pāli to form Feminine bases are:

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

§182. FEMININE BASES OF SUBSTANTIVES.

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

§184. EXAMPLES WITH *Ā*.

Masc. base.

mānusa, a man.
assa, a horse.
kumbhakāra, a potter.
kaṭapūtana, a demon.
vallabha, a favourite.

Fem. base.

mānusā, a woman.
assā, a mare.
kumbhakārā, a potter's wife.
kaṭapūtānā, a she-demon.
vallabhā, a favourite woman.

Remarks.

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

§185. EXAMPLES WITH Ī

Masc. base.
 sīha, lion.
 mīga, deer.
 kumāra, boy, prince.
 māṇava, a young man.
 sāmaṇera, a novice.

Fem. base.
 sīhī, lioness.
 migī, doe.
 kumāri, girl, princess.
 māṇavī, a young woman.
 sāmaṇerī, a novice (fem.)

Remarks.

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

§186 The Feminine of many patronymics is also formed by means of ī.

Masc. base.
 Kaccāyana.
 vāseṭṭha.
 gotama.

Fem. base.
 kacchāyanī.
 vasetṭhī.
 gotamī.

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

Masc. base.
 nāvika, a boatman.
 paribbājaka, a wandering ascetic.
 paṇsukūlika, a monk wearing
 robes made of picked-up rags.
 kumāraka, a boy.

Fem. base.
 nāvikā, nāvikinī.
 paribbājikā, paribbājikinī
 paṇsukūlikinī, paṇsukūlikā,
 a nun wearing, etc.
 kumārikā, a girl.

§188 EXAMPLES WITH INĪ.

Masc. base.
 rājā, king.
 kumbhakāra, potter.
 mīga, deer.
 sīha, lion.
 yakkha, an ogre.

Fem. base.
 rājinī, queen.
 kumbhakārinī, potter's wife.
 miginī, doe.
 sīhinī, lioness.
 yakkhinī, an ogress.

§189. EXAMPLES WITH NĪ.

Masc. base.
 bhikkhu, Buddhist monk.
 bandhu, a relative.
 paṭu, a wise man.
 dhammaññū, a pious man.
 daṇḍī a mendicant.
 brahmacārī, one who lives
 the higher life.
 hatthi, an elephant.

Fem. base.
 bhikkhunī, Buddhist nun.
 bandhunī, a female relative.
 paṭunī, a wise woman.
 dhammaññunī, a pious woman.
 daṇḍinī, a female mendicant.
 brahmacārinī, a woman who lives
 the higher life, a religious student.
 hatthinī, female elephant.

Remarks.

The suffix nī is used after Masculine bases ending in i, ī, and u, ū. The ī and ū of the base are shortened before nī.

§190 EXAMPLES WITH ĀNĪ.

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

Masc. base.
 mātula, uncle.
 vāruṇa, Vāruṇa.
 khattiya, a nobleman.
 ācariya, a teacher.
 gahapati, householder.

Fem. base.
 mātulānī, aunt.
 varuṇānī.
 khattiyānī, a noblewoman.
 ācariyānī.
 gahapatānī,* householder's wife.

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

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

Examples.

Masc. base.
 atthakāma one wishing to be useful.
 kumbhakāra, potter.
 yakkha, ogre.
 nāga, snake, elephant.
 mīga, deer.
 sīha, lion.
 byaggha, tiger.
 kākā, a crow.
 mānusa, a man.

Fem. base.
 atthakāmā, atthakāmī, tthakāminī.
 kumbhakārā, kumbhakārī, kumbhakārinī.
 yakkhī, yakkhinī.
 nāgī, nāginī.
 migī, miginī.
 sīhī, sīhinī.
 byagghī, byagghinī.
 kākī, kākinī.
 mānusā, mānusī, mānusinī.

§193. The suffixes used for the formation of Adjectival Feminine bases are the same as those given above (181), that is;-

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

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

(For examples see Chapter VII. Adjectives.)

CHAPTER VII.

ADJECTIVES.

DECLENSION .

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

To the student who has mastered the declension of nouns, that of Adjectives will present no difficulties.

Declension of Adjectives in a.

§197. Adjectives in a form their Feminine by means of ā mostly; some by means of ī.

§198. The Neuter is obtained by adding ṅ to the stem.

§199. The Masculine is declined like deva (122); the Feminine like kaññā (127), and the Neuter like rūpaṅ (124). Feminines in i are declined like nadī (139).

§200. DECLENSION OF BĀLA (STEM), FOOLISH.

Singular.

	Masculine	Feminine.	Neuter.
Nom.	bālo.	bālā.	bālaṅ.
Gen.	bālassa.	bālāya.	bālassa.
Dat.	bālassa, bālāya.	bālāya.	bālassa, bālāya.
Acc.	bālaṅ.	bālaṅ.	bālaṅ.
Ins.	bālena.	bālāya.	bālena.
Abl.	bālā, bālasma, bālamhā, bālato.	bālāya. bālasma, bālamhā, bālato.	bālā, bāle, bālasmiṅ, bālamhi.
Loc.	bāle, bālasmiṅ, bālamhi.	bālāya, bālāyaṅ.	bāle, bālasmiṅ, bālamhi.
Voc.	bāla, bālā.	bālā, bāle.	bāla.

Plural.

	Masculine.	Feminine.	Neuter.
Nom.	bālā.	bālā, bālāyo.	bālāni, bālā.
Gen.	bālānaṅ.	bālānaṅ.	bālānaṅ.
Dat.	bālānaṅ.	bālānaṅ.	bālānaṅ.
Acc.	bāle.	bālā, bālāyo.	bālāni, bāle.
Ins.	bālehi, bālebhi.	bālāhi, bālābhi.	bālehi, bālebhi.
Abl.	bālehi, bālebhi.	bālāhi, bālābhi.	bālehi, bālebhi.
Loc.	bālesu.	bālāsu.	bālesu.
Voc.	bālā.	bālā, bālāyo.	bālāni, bālā.

EXERCISE. Adjectives declined like deva, kaññā and rūpaṅ.

Stem.	Masc.	Fem.	Neut.
dūra, far.	dūrā	dūraṅ	
taruṇa, young.	taruṇo	taruṇā	taruṇaṅ
dīgha, long.	dīgho	dīghā	dīghaṅ
rassa, short.	rasso	rassā	rassaṅ
gambhīra, deep.	gambhīro	gambhīrā	gambhīraṅ
pharusa, harsh.	pharuso	pharusā	pharusaṅ
sukkha, dry.	sukkho	sukkā	sukkaṅ
āmaka, raw.	āmako	āmakā	āmakaṅ
pāpa, evil.	pāpā	pāpaṅ	
khema, calm.	khemo	khemā	khemaṅ

§201. We give here only a few examples of Feminine adjectives formed by means of ī from stems in a.

pāpa, evil.	pāpo,	pāpī.
taruṇa, young.	taruṇo,	taruṇī.
dīpana, illuminating.	dīpano,	dīpanī.

Remarks.

As said above these adjectives are declined like nadī and therefore present no difficulty.

§202 Adjectives In I (short).

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

§204. DECLENSION OF BHŪRI (STEM), ABUNDANT.

Singular.

	Masculine.	Feminine.	Neuter.
Nom.	bhūri.	bhūrinī.	bhūri.
Gen.	bhūrissa, bhūrino.	bhūriniyā.	bhūrissa, bhūrino.
Dat.	bhūrissa, bhūrino.	bhūriniyā.	bhūrissa, bhūrino.
Acc.	bhūriṅ.	bhūriniṅ.	bhūriṅ.
Ins.	bhūrinā.	bhūriniyā.	bhūrinā.
Abl.	bhūrinā, bhūrisimā, bhūrimhā.	bhūriniyā.	bhūrinā, bhūrisimā, bhūrimhā.
Loc.	bhūrisimṅ, bhūrimhi.	bhūriniyā, bhūriniyaṅ.	bhūrisimṅ, bhūrimhi.
Voc.	bhūri.	bhūrini.	bhūri.

Plural

	Masculine.	Feminine.	Neuter.
Nom.	bhūrī, bhūrāyo.	bhūrinī, bhūriniyo.	bhūrinī, bhūrī.
Gen.	bhūrīnaṅ.	bhūrīnīnaṅ.	bhūrīnaṅ.
Dat.	bhūrīnaṅ.	bhūrīnīnaṅ.	bhūrīnaṅ.
Acc.	bhūrī, bhūrāyo.	bhūrinī, bhūriniyo.	bhūrinī, bhūrī.
Ins.	bhūrīhi, bhūrībhi.	bhūrīnīhi, bhūrīnībhi.	bhūrīhi, bhūrībhi.
Abl.	bhūrīhi, bhūrībhi.	bhūrīnīhi, bhūrīnībhi.	bhūrīhi, bhūrībhi.
Loc.	bhūrīsu.	bhūrīnīsu.	bhūrīsu.
Voc.	bhūrī, bhūrāyo.	bhūrini, bhūriniyo.	bhūrini, bhūrī.

§205. Adjectives In Ī (long).

§206. 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 ī)(181, 2; 185).

Examples.

Substantives.	Adjectives.
pāpa, sin.	pāpī, sinful.
dhamma, religion.	dhammī, religious, pious.
māna, pride.	mānī, proud.
soka, sorrow.	sokī, sorrowful.
roga, sickness.	rogī, sick.
makkha, hypocrisy.	makkhī, hypocritical.

§207. The Masculine is declined like daṇḍi.

§208. The Feminine is formed by adding ni, before which final ī is shortened; it is declined like nadī.

§209. In the Neuter final ī is shortened to i and is declined like vāri.

§210. DECLENSION OF EŚĪ, WISHING.

Singular.			
	Masculine.	Feminine.	Neuter.
Nom.	esī.	esinī.	esi.
Gen.	esissa, esino. esiniyā.	esissa, esino.	
Dat.	esissa, esino. esiniyā.	esissa, esino.	
Acc.	esiṅ.	esiniṅ.	esiṅ.
Ins.	esinā.	esiniyā.	esinā.
Abl.	esinā, esismā, esiniyā. esimhā.	esinā, esismā, esimhā.	
Loc.	esismiṅ, esimhi.	esiniyā, esiniyaṅ.	esismiṅ, esimhi.
Voc.	esi.	esinī.	esi.
Plural.			
	Masculine.	Feminine.	Neuter.
Nom.	esī, esino.	esinī, esiniyo.	esīni, esī.
Gen.	esīnaṅ.	esinīnaṅ.	esinaṅ.
Dat.	esīnaṅ.	esinīnaṅ.	esīnaṅ.
Acc.	esī.	esinī, esiniyo.	esīni, esi.
Ins.	esīhi, esībhi.	esinīhi, esinībhi.	esīhi, esībhi.
Abl.	esīhi, esībhi.	esinīhi, esinībhi	esihi, esibhi.
Loc.	esīsu.	esinīsu.	esīsu.
Voc.	esī.	esinī.	esī.

Decline like eśī

Masculine	Feminine.	Neuter.
ekākī, solitary.	ekākinī,	ekāki.
cārī, roaming.	cārinī,	cāri.
ekakkhī, one eyed.	ekakkhinī,	ekakkhi.
maccharī, niggardly.	maccharinī,	macchari.
sūrī, wise.	sūrinī,	sūri.
jayī, victorious.	jayinī,	jayi.

§211. Adjectives in u (short.)

§212. These are declined in the Masculine like bhikkhu, in the Feminine like nadī, and in the Neuter like cakkhu.

§213. The Feminine base is formed by the addition of ni.

§214. DECLENSION OF GARU (STEM.), HEAVY.

Singular.			
	Masculine.	Feminine.	Neuter.
Nom.	garu.	garunī.	garu.
Gen.	garussa, garuno.	garuniyā.	garussa, garuno.
Dat.	garussa, garuno.	garuniyā.	garussa, garuno.
Acc.	garuṅ.	garuniṅ.	garuṅ.
Ins.	garunā.	garuniyā.	garunā.
Abl.	garunā, garumā, garumhā.	garuniyā.	garunā, garumā, garumhā.
Loc.	garusmiṅ, garumhi.	garuniyā, garuniyaṅ.	garusmiṅ, garumhi.
Voc.	garu.	garunī.	garu.
Plural.			
	Masculine.	Feminine.	Neuter.
Nom.	garū, garavo.	garunī, garuniyo.	garūni, garū.
Gen.	garūnaṅ.	garunīnaṅ.	garūnaṅ.
Dat.	garūnaṅ.	garunīnaṅ.	garūnaṅ.
Acc.	garū, garavo.	garunī, garuniyo.	garūni, garū.
Ins.	garūhi, garūbhi.	garunīhi, garunībhi.	garūhi, garūbhi.
Abl.	garūhi, garūbhi.	garunīhi, garunībhi.	garūhi, garūbhi.
Loc.	garūsu.	garunīsu.	garūsu.
Voc.	garū, garavo.	garunī, garuniyo.	garūni, garū.

Decline like garu.

Masculine.	Feminine.	Neuter.
bahu, many.	bahunī,	bahu.
sādu, agreeable.	sādunī,	sādu.
sādhu, good.	sādhunī,	sādhu.
dattu, stupid.	dattunī,	dattu.

§215. Adjectives in ū (long)

§216. Adjectives in ū form their Feminine by means of nī, ū being shortened before it.

§217. They are declined, in the Masc. like sayambhū, and in the Feminine like nadī and in the Neut. like cakkhu.

§218. DECLENSION OF VIÑÑŪ, WISE.

Singular.

	Masculine.	Feminine.	Neuter.
Nom.	viññū.	viññunī.	viññū.
Gen.	viññussa, viññuno.	viññuniyā.	viññussa, viññuno.
Dat.	viññussa, viññuno.	viññuniyā.	viññussa, viññuno.
Acc.	viññuṇ.	viññuniṇ.	viññuṇ.
Ins.	viññunā.	viññuniyā.	viññunā.
Abl.	viññunā, viññusmā, viññumhā.	viññuniyā.	viññunā viññusmā, viññumhā.
Loc.	viññusmiṇ, viññumhi.	viññuniyā, viññuniyaṇ.	viññusmiṇ, viññumhi.
Voc.	viññū.	viññunī.	viññū.

Plural

	Masculine.	Feminine.	Neuter.
Nom.	viññū, viññuvo.	viññunī, viññuniyo.	viññūni, viññū.
Gen.	viññūnaṇ.	viññunīnaṇ.	viññūnaṇ.
Dat.	viññūnaṇ.	viññunīnaṇ.	viññūnaṇ.
Acc.	viññū, viññuvo.	viññunī, viññuniyo.	viññūni, viññū.
Ins.	viññūhi, viññūbhi.	viññunīhi, viññunībhi.	viññūhi, viññūbhi.
Abl.	viññūhi, viññūbhi.	viññunīhi, viññunībhi.	viññūhi, viññūbhi.
Loc.	viññūsu.	viññunīsu.	viññūsu.
Voc.	viññū, viññuvo.	viññunī, viññuniyo.	viññūni, viññū.

Decline like viññū, in the Masculine, Feminine and Neuter.
niddālū, sleepy. pabhū, powerful.
mattaññū, temperate. kataññū, grateful.

§219. ADJECTIVES WITH CONSONANTAL BASES.

§220. Adjectives with consonantal bases are of three kinds:

- (1) those the stem of which ends in at or ant.
- (2) those the stem of which ends in mat or mant.
- (3) those the stem of which ends in 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.

Noun.	Adj.
māna, pride.	mānavā, having pride, viz, proud.
guṇa, virtue.	gunavā, having virtue, viz., virtuous.
bhoga, wealth.	bhogavā, possessing wealth, viz., wealthy.
bala, strength.	balavā, possessing strength, viz., strong.

Noun	Adj.
suci, purity.	sucimā, endowed with purity, viz., pure.
sati, mindfulness.	satimā, possessed of mindfulness, viz., mindful.
khanti, patience.	khantimā, endowed with patience, viz., patient.
hetu, cause.	hetumā, having a cause, causal.
bandhu, relative.	bandhumā, having a relative.

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

Stem.	Masculine.	Feminine.
guṇavat.	guṇavā.	guṇavatī.
guṇavant.	guṇavantī.	
jutimat.	jutimā.	jutimatī.
jutimant.	jutimantī.	

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

Stem	Masculine.	Feminine.	
		Singular.	Plural.
jutimant.	jutimā.	jutimaṇ.	jutimantāni.
guṇavant.	guṇavā.	guṇavaṇ.	guṇavantāni.

§224. DECLENSION OF ADJECTIVES IN AT OR ANT.

§226. DECLENSION OF MAHĀ (STEM, MAHAT, MAHANT.)

				Plural.			
				Masculine.	Feminine.	Neuter.	
				Nom.	mahanto, mahantā.	mahatī, mahatiyo, mahantī, mahantiyo.	mahantāni. mahantā.
Singular.							
	Masculine.	Feminine.	Neuter.				
Nom.	mahaṇ, mahanto.	mahatī, mahantī.	mahaṇ, mahantaṇ.	Gen.	mahataṇ, mahantānaṇ.	mahatīnam, mahantīnaṇ.	mahataṇ, mahantānaṇ.
Gen.	mahato, mahantassa.	mahatiyā, mahantiyā.	mahato, mahantassa.	Dat.	mahataṇ, mahantānaṇ.	mahatīnam, mahantīnaṇ.	mahataṇ, mahantānaṇ.
Dat.	mahato, mahantassa.	mahatiyā, mahantiyā.	mahato, mahantassa.	Acc.	mahante, mahantā, mahanto.	mahatī, mahatiyo, mahantī, mahantiyo.	mahantāni, mahantā.
Acc.	mahantaṇ.	mahatiṇ, mahantiṇ.	mahantaṇ.	Ins.	mahantehi, mahantebhi.	mahatīhi, mahantībhi, mahatībhi.	mahantehi, mahantebhi.
Ins.	mahatā, mahantena.	mahatiyā, mahantiyā.	mahatā, mahantena.	Abl.	mahantehi, mahantebhi.	mahatīhi, mahantībhi, mahatībhi.	mahantehi, mahantebhi.
Abl.	mahatā, mahantasmā, mahantamhā.	mahatiyā, mahantiyā.	mahatā, mahantasmā, mahantamhā.	Loc.	mahantesu.	mahatīsu, mahantīsu.	mahantesu.
Loc.	mahati, mahante, mahantasmiṇ, mahantamhi.	mahatiyā, mahantiyā, mahatiyaṇ, mahantiyaṇ.	mahati, mahante, mahantasmiṇ, mahantamhi.	Voc.	mahantā, mahanto.	mahatī, mahatiyo, mahantī, mahantiyo.	mahantāni, mahantā.
Voc.	mahaṇ, mahā, maha.	mahatī, mahantī.	mahaṇ mahā, maha.				

Remarks.

(a) The declension of mahā should be carefully studied, as all the Present Participles, in at and ant, as for instance gacchaṇ or gacchanto, karaṇ or karanto, pacaṇ or pacanto, are declined like it.

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

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

EXERCISE.

Decline like mahaṇ (stem: mahat, mahant), in the Masculine, Feminine and Neuter.
 caraṇ, caranto (stem carat, carant) walking, roaming.
 bhuñjaṇ, bhuñjanto (stem bhuñjaṭ, bhuñjant) eating.
 karaṇ, karanto (stem karat, karant) doing.
 saraṇ, saranto (stem: sarat, sarant) remembering.
 vasaṇ, vasanto (stem vasat, vasant) living.
 pucchaṇ, pucchanto (stem pucchat, pucchant) asking.

§227. Declension of Adjectives in mat or mant.

§228. DECLENSION OF DHĪMĀ, WISE. (STEM: DHĪMAT, DHĪMANT).

Plural.

	Masculine.	Feminine.	Neuter.
Nom.	dhīmāntā, dhīmanto, dhīmā.	dhīmatī, dhīmatiyo, dhīmāntī, dhīmantiyo.	dhīmāntāni, dhīmāntā.
Gen.	dhīmataṇ, dhīmāntānaṇ.	dhīmatīnaṇ, dhīmāntīnaṇ.	dhīmataṇ, dhīmāntānaṇ.
Dat.	dhīmataṇ, dhīmāntānaṇ.	dhīmatīnaṇ, dhīmāntīnaṇ.	dhīmataṇ, dhīmāntānaṇ.
Acc.	dhīmante.	dhīmatī, dhīmatiyo, dhīmāntī, dhīmantiyo.	dhīmāntāni, dhīmāntā.
Ins.	dhīmāntehi, dhīmāntebhi.	dhīmatīhi, dhīmatībhi, dhīmāntīhi, dhīmāntībhi.	dhīmāntehi, dhīmāntebhi.
Abl.	dhīmāntehi, dhīmāntebhi.	dhīmatīhi, dhīmatībhi, dhīmāntīhi, dhīmāntībhi.	dhīmāntehi, dhīmāntebhi.
Loc.	dhīmāntesu.	dhīmāntīsu, dhīmatīsu.	dhīmāntesu.
Voc.	dhīmāntā, dhīmanto, dhīmā.	dhīmatī, dhīmatiyo, dhīmāntī, dhīmantiyo.	dhīmāntāni, dhīmāntā.

Singular.

	Masculine.	Feminine.	Neuter.
Nom.	dhīmā, dhīmanto.	dhīmatī, dhīmāntī.	dhīmaṇ, dhīmāntaṇ.
Gen.	dhīmato, dhīmāntassa.	dhīmatiyā, dhīmāntiyā.	dhīmato, dhīmāntassa.
Dat.	dhīmato, dhīmāntassa.	dhīmatiyā, dhīmāntiyā.	dhīmato, dhīmāntassa.
Acc.	dhīmaṇ, dhīmāntaṇ.	dhīmatiṇ, dhīmāntiṇ.	dhīmaṇ, dhīmāntaṇ.
Ins.	dhīmāntā, dhīmāntena.	dhīmatiyā, dhīmāntiyā.	dhīmāntā, dhīmāntena.
Abl.	dhīmāntā, dhīmāntasmā, dhīmāntamhā.	dhīmatiyā, dhīmāntiyā.	dhīmāntā, dhīmāntasmā, dhīmāntamhā.
Loc.	dhīmati, dhīmānte, dhīmāntasmiṇ, dhīmāntamhi.	dhīmatiyā, dhīmāntiyā, dhīmatiyaṇ, dhīmāntiyaṇ.	dhīmati, dhīmānte, dhīmāntasmiṇ, dhīmāntamhi.
Voc.	dhīmaṇ, dhīmā, dhīma, dhīmāntā, dhīmānta.	dhīmatī, dhīmāntī.	dhīmaṇ, dhīmā, dhīma, dhīmānta, dhīmāntā.

EXERCISE.

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

§229. Declension of adjectives in vat or vant.

Remarks.

The declension of Adjectives in vat, vant is the same as that of those in mat, mant; the only difference being that, of course, v replaces m throughout.

§230. DECLENSION OF GUṆAVĀ, VIRTUOUS. (stem guṇavat, guṇavant)

Singular.

	Masculine.	Feminine.	Neuter.
Nom.	guṇavā, guṇavanto.	guṇavatī, guṇavantī.	guṇavaṇ, guṇavanta.
Gen.	guṇavato, guṇavantassa.	guṇavatiyā, guṇavantiyā.	guṇavato, guṇavantassa.
Dat.	guṇavato, guṇavantassa.	guṇavatiyā, guṇavantiyā.	guṇavato, guṇavantassa.
Acc.	guṇavaṇ, guṇavantaṇ.	guṇavatiṇ, guṇavantiyṇ.	guṇavaṇ, guṇavantaṇ.
Ins.	guṇavatā, guṇavantena.	guṇavatiyā, guṇavantiyā.	guṇavatā, guṇavantena.
Abl.	guṇavatā, guṇavantā, guṇavantasmā, guṇavantamhā.	guṇavatiyā, guṇavantiyā, guṇavatiyā.	guṇavatā, guṇavantā, guṇavantasmā, guṇavantamhā.
Loc.	guṇavati, guṇavante, guṇavantasmiṇ, guṇavantamhi.	guṇavatiyā, guṇavatiyaṇ, guṇavantiyā, guṇavantiyāṇ.	guṇavati, guṇavante, guṇavantasmiṇ, guṇavantamhi.
Voc.	guṇavaṇ, guṇavā, guṇava, guṇavantā, guṇavanta.	guṇavatī, guṇavantī.	guṇavaṇ, guṇavā, guṇava, guṇavanta, guṇavantā.

Plural.

	Masculine.	Feminine.	Neuter.
Nom.	guṇavantā, guṇavanto, guṇavā.	guṇavatī, guṇavatiyo, guṇavantī, guṇavantiyo.	guṇavantāni, guṇavantā.
Gen.	guṇavataṇ, guṇavantānaṇ.	guṇavatīnaṇ, guṇavantīnaṇ.	guṇavataṇ, guṇavantānaṇ.
Dat.	guṇavataṇ, guṇavantānaṇ.	guṇavatīnaṇ, guṇavantīnaṇ.	guṇavataṇ, guṇavantānaṇ.
Acc.	guṇavante.	guṇavatī, guṇavatiyo, guṇavantī, guṇavantiyo.	guṇavantāni, guṇavantā.
Ins.	guṇavantehi, guṇavantebhi.	guṇavatīhi, guṇavatībhi, guṇavantīhi, guṇavantībhi.	guṇavantehi, guṇavantebhi.
Abl.	guṇavantehi, guṇavantebhi.	guṇavatīhi, guṇavatībhi, guṇavantīhi, guṇavantībhi.	guṇavantehi, guṇavantebhi.
Loc.	guṇavantesu.	guṇavantīsu, guṇavatīsu.	guṇavantesu.
Voc.	guṇavantā, guṇavanto, guṇavā.	guṇavatī, guṇavatiyo, guṇavantī, guṇavantiyo.	guṇavantāni, guṇavantā.

§231. There is another not very numerous class of Adjectives formed from nouns and roots by means of suffixes āvī and vī.

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

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

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

§235. vī, like mā and vā, expresses possession.

Examples.

Noun.	Adj. Masc.	Adj. Fem.	Neuter.	
			Singular.	Plural.
medhā, wisdom.	medhāvī.	medhāvinī.	medhāvi.	medhāvīnī.
√pass, to see.	passāvī.	passāvinī.	passāvi.	passāvīnī.

The declension of these Adjectives presents no difficulty. They are declined in the Masculine like daṇḍī, in the Feminine like nadī and in the Neuter like vāri.

§236. NEGATIVE ADJECTIVES.

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

Remarks.

a is used before a consonant, and ana before a vowel.

Examples.

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

COMPARISON.

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

- (1) by adding tara for the comparative and tama for the Superlative, to the Masculine bases of the Positive.
- (2) by adding iya or iyya for the comparative, and iṭṭha, issika for the Superlative, to the Masculine bases of the Positive.

§239. The Comparative and Superlative are declined in the Masculine like deva, in the Feminine like kañña and in the Neuter like rūpaṇ.

Examples.

(1) tara, tama.		
Positive.	Comparative.	Superlative.
suci, pure.	sucitara, purer.	sucitama, purest.
pāpa, evil.	pāpatara, more evil.	pāpatama, most evil.
omaka, vile.	omakatara, viler.	omakatama, vilest.
hari, green.	haritara, greener.	haritama, greenest.

Remarks.

Of the above Comparative and Superlative bases, the Masculine is, sucitaro, sucitamo; the Feminine, sucitarā, sucitamā, and the Neuter, sucitaraṇ, etc., etc.

[Examples of] iya (iyya), iṭṭha, & issika.

Positive.	Comparative.	Superlative.
pāpa, evil.	pāpiya, more evil.	pāpiṭṭha, most evil.
kippa, quick.	pāpiyya more evil.	pāpissika, most evil.
	kippiya, quicker.	kippiṭṭha, quickest.
	kippiyya, quicker.	kippissika, quickest.
kaṭṭha, bad.	kaṭṭhiya, worse.	kaṭṭhiṭṭha, worst.
	kaṭṭhiyya, worse.	kaṭṭhissika, worst.

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

Examples.

pāpatara or pāpiya.
kippatara or kippiya.
pāpatama or pāpiṭṭha or pāpissika, etc.

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

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

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

Examples.

(a) guṇavā + iyo = guṇa + iyo = guṇ + iyo = guṇiyo.
Similarly: guṇ + iyyo, guṇiyyo; guṇ-iṭṭha, etc.

(b) medhāvī + iyo = medhā + iyo = medh + iyo = medhiyo
Similarly: medh-iyyo, medhiyyo; medh-iṭṭha, medhiṭṭha, etc.

(c) satimā + iyo = sati + iyo = sat + iyo = satiyo
Similarly: sat-iyyo = satiyyo; sat-iṭṭha = satiṭṭha, etc.

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

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

Examples.

Adjective.

khippa, quick.
sukha, happy.
sigha, swift.
manda, stupid.

Adverb.

khippaṃ, quickly.
sukhaṃ, happily.
sighaṃ, swiftly.
mandaṃ, stupidly.

§246. The Absolute Superlative is formed by prefixing *ati* to the Positive adjective:
atikhippa, very quick, extremely quick, too quick.
atippasattha, very excellent.
atithoka, very little, too little, excessively little.

§247. Some Adjectives form their Comparison irregularly.

Positive

antika, near.
bālha, strong.

appa, few.
yuva, young.
vuḍḍha, old.
pasattha, excellent, good.
garu, heavy.

Comparative.

nediya, nearer.
sādhiya, stronger.
sādhiyya, stronger.
kaṇiya, fewer.
kaṇiya, younger.
jeyya, older.
seyya, better.
gariya, heavier.

Superlative

nediṭṭha, nearest.
sādhiṭṭha, strongest.

kaniṭṭha, fewest.
kaniṭṭha, youngest.
jeṭṭha, oldest.
seṭṭha, most excellent, best.
gariṭṭha, heaviest.

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

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

Examples.

Noun.

(i) dassanaṃ, (neut) Looking.

(ii) jaṅghā (fem.) leg.
(iii) paññā (fem.) wisdom,

(iv) sīlaṃ (neut) morality.

(v) hattho (masc.) hand.

as Adjective.

ruddadassano kumbhīlo a fierce-looking crocodile.
dīghajaṅgho puriso, a long-legged man.
mahāpañño, having great wisdom, very wise.
samppannasīlo, one who is full of morality: moral, virtuous.
chinnahatthena purisena kato, done by a man whose hands have been cut off.

CHAPTER VIII.

NUMERALS.

§250. The Numerals are as follows:

§251.

Cardinals.

1 eka, one.
2. dve, two.
3. tayo, three.
4. cattāro.
5. pañca.
6. cha.
7 satta.
8. aṭṭha.
9. nava.
10. dasa, rasa, lasa, ḷasa.
11. ekārasa, ekādasā.
12. bārasa, dvārasa.
13. tedasa, terasa, telasa.
14. catuddasa, cuddasa, coddasa.
15. pañcadasa, paṇṇarasa, pannarasa.
16. soḷasa, sorasa.
17. sattadasa sattarasa.
18. aṭṭhādasā aṭṭhārasa.
19. ekūnavīsati ekūnavīsaṃ.
20 vīsati, vīsaṃ.
21. ekavīsati ekavīsaṃ.
22. dvāvīsati.
23. tevīsati.
24. catuvīsati.
25. pañcavīsati.
26. chabbīsati.
27. sattabīsati sattavīsaṃ.
28. aṭṭhavīsaṃ.
29. ekūnatiṃsati ekūnatiṃsaṃ.
30. tiṃsati, tiṃsaṃ.
31. ekatiṃsati.
32. dvattiṃsati.
40. cattālīsaṃ, cattārīsaṃ.
50. paññāsa, paññāsaṃ.
60. saṭṭhi.
70. sattati.
80. asīti.

Ordinals.

paṭhama, first.
dutiya, second.
tatiya, third.
catuttha, turīya.
pañcathā, pañcama.
chaṭṭha, chatthama.
sattha, sattama.
aṭṭhama.
navama.
dasama.
ekarasama.
bārasama.
tedasama.
catuddasama.
pañcadasama.
soḷasama.
sattadasama.
aṭṭhādasama.
ekūnavīsati.
vīsati.
ekavīsati.
dvāvīsati.
tevīsati.
catuvīsati.
pañcavīsati.
chabbīsati.
sattabīsati.
aṭṭhavīsati.
ekūnatiṃsati.
tiṃsati.
ekatiṃsati.
dvattiṃsati.
cattālīsati.
paññāsama.
saṭṭhima.
sattati.
asīti.

90. navuti.	navutima.
100. sataṇ.	satama.
200. bāsataṇ. dvāsataṇ.	bāsatama.
1000. sahasaṇ.	sahassama.
10,000. dasasahasanaṇ.	dasasahasama.
10,000,000 koṭi.	koṭima.

§252. (i) 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.

	Masculine.	Feminine.	Neuter.
Nom.	eko.	ekā.	ekaṇ.
Gen.	ekassa.	ekissā, ekissāya.	ekassa.
Dat.	ekassa.	ekissā, ekissāya.	ekassa.
Acc.	ekaṇ.	ekaṇ.	ekaṇ.
Ins.	ekena.	ekāya.	ekena.
Abl.	ekasmā, ekamhā.	ekāya.	ekasmā, ekamhā.
Loc.	ekasmiṇ, ekamhi.	ekāya, ekissaṇ.	ekasmiṇ, ekamhi.
Voc.	eka.	eke.	eka.

Plural.

	Masculine.	Feminine.	Neuter.
Nom.	eke.	ekā, ekāyo.	ekāni.
Gen.	ekesaṇ.	ekāsaṇ.	ekesaṇ.
Dat.	ekesaṇ.	ekāsaṇ.	ekesaṇ.
Acc.	eke.	ekā, ekāyo.	ekāni.
Ins.	ekehi, ekebhi.	ekāhi, ekhābhi.	ekehi, ekebhi.
Abl.	ekehi, ekebhi.	ekāhi, ekhābhi.	ekehi, ekebhi.

Loc.	ekesu.	ekāsu.	ekesu.
Voc.	eke.	ekā, ekāyo.	ekāni.

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

§256. DECLENSION OF TAYO, THREE.

Plural. (No Singular.)

	Masculine.	Feminine.	Neuter.
Nom.	tayo.	tisso.	tiṇi.
Gen.	tiṇṇaṇ, tiṇṇannaṇ.	tissannaṇ, tissaṇ.	tiṇṇaṇ, tiṇṇannaṇ.
Dat.	tiṇṇaṇ, tiṇṇannaṇ.	tissannaṇ, tissaṇ.	tiṇṇaṇ, tiṇṇannaṇ.
Acc.	tayo.	tisso.	tiṇi.
Ins.	tīhi, tībhi.	tīhi, tībhi.	tīhi, tībhi.
Abl.	tīhi, tībhi.	tīhi, tībhi.	tīhi, tībhi.
Loc.	tīsu.	tīsu.	tīsu.

§257. DECLENSION OF CATTĀRO, CATURO, FOUR.

	Masculine.	Feminine.	Neuter.
Nom.	cattāro, caturo.	catasso.	cattāri.
Gen.	catunnaṇ.	catassannaṇ, cattassaṇ.	catunnaṇ.
Dat.	catunnaṇ.	catassannaṇ, cattassaṇ.	catunnaṇ.
Acc.	cattāro, caturo.	catasso,	cattāri.
Ins.	catubbhi, catūhi, catūbhi.	catubbhi, catūhi, catūbhi.	catubbhi, catūhi, catūbhi.
Abl.	catubbhi, catūhi, catūbhi.	catubbhi, catūhi, catūbhi.	catubbhi, catūhi, catūbhi.
Loc.	catūsu.	catūsu.	catūsu.

§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: trikumbhanagaraṇ, 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.
catuparisanaṇ, the four assemblies.
caturaṇṅī (catu . r. aṇṅī), having four divisions.
caturasso (catu . r. asso), having four corners, quadrangular.

§259. The Dual has completely disappeared in Pāli; the only two vestiges that have come down to us being *dve* or *duve*, two, and *ubho*, both. But even in these two words, the student will remark that the inflection of the plural has almost entirely superseded that of the dual.

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

	DVE, TWO.	UBHO, BOTH.
Nom.	<i>dve, duve.</i>	<i>ubho, ubhe.</i>
Gen.	<i>dvinnaṇ, duvinnaṇ.</i>	<i>ubhinnaṇ.</i>
Dat.	<i>dvinnaṇ, duvinnaṇ.</i>	<i>ubhinnaṇ.</i>
Acc.	<i>dve, duve.</i>	<i>ubho, ubhe.</i>
Ins.	<i>dvīhi, dvībhi.</i>	<i>ubhohi, ubhobhi.</i>
		<i>ubhehi, ubhebhi.</i>
Abl.	<i>dvīhi, dvībhi.</i>	<i>ubhohi, ubhobhi.</i>
		<i>ubhehi, ubhebhi.</i>
Loc.	<i>dvīsu.</i>	<i>ubhosu, ubhesu.</i>

§261. (a) The base of *dve*, *duve* in composition is *dvi* and also *di*, *du* and *dve*:
dvijo, twice-born, a brahmin. *dvijivho*, double-tongued, a snake.
dvipo, drinking twice, an elephant. *dipado*, two-legged, a biped.
diguṇo, two-fold. *duvidho*, of two kinds.
dvebhūmako, 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:

dvattikkhattuṇ (*dva-ti-khattuṇ*), two or three times.
dvatiṇṣati, thirty-two.
dvāsaṭṭhi, sixty-two.
dvāvīsati, twenty-two.

(c) *bā* is similarly used as a base.

bārasa, *bādasa*, twelve.
bāvīsati, twenty-two.

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

Nom.	<i>pañca.</i>
Gen.	<i>pañcannaṇ.</i>
Dat.	<i>pañcannaṇ.</i>
Acc.	<i>pañca.</i>
Ins.	<i>pañcahi.</i>
Abl.	<i>pañcahi.</i>
Loc.	<i>pañcasu.</i>

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

Nom. & Voc.	Acc.	Gen. & Dat.	Ins. & Abl.	Loc.
six,	<i>cha.</i>	<i>channaṇ.</i>	<i>chahi.</i>	<i>chasu.</i>
seven,	<i>satta.</i>	<i>sattannaṇ.</i>	<i>sattahi.</i>	<i>sattasu.</i>
eight,	<i>aṭṭha.</i>	<i>aṭṭhannaṇ.</i>	<i>aṭṭhahi.</i>	<i>aṭṭhasu.</i>
nine,	<i>nava.</i>	<i>navannaṇ.</i>	<i>navahi.</i>	<i>navasu.</i>
ten,	<i>dasa.</i>	<i>dasannaṇ.</i>	<i>dasahi.</i>	<i>dasasu.</i>

§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; *ḷasa* 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, <i>vīsati, vīsa.</i>	50, <i>paññāsa, paṇṇāsa.</i>
30, <i>tiṇṣati, tiṇṣa</i>	60, <i>saṭṭhi.</i>
40, <i>cattālīsa, cattālīsa,</i>	70, <i>sattati.</i>
<i>cattārisa,</i>	80, <i>asiti.</i>
<i>tālīsa, tālīsa.</i>	90, <i>navuti.</i>

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

§268. Those in *a* take in the Nom. sometimes the form in *ā*, like *kaññā*, but usually they assume in the Nom. the Neuter form in *aṇ*.

§269. The following will serve as a model for the declension of numerals from 20 to 99:

DECLENSION OF *VĪSATI*, 20.

	Nom. & Voc.	Acc.	Gen. & Dat.	Ins. & Abl.	Loc.
1st form.					
	<i>vīsaraṇ, vīsa.</i>	<i>visaṇ.</i>	<i>visāya.</i>	<i>visāya.</i>	<i>visāya, visāyaṇ.</i>
2nd form.					
	<i>vīsati.</i>	<i>vīsatiṇ.</i>	<i>visatiyā.</i>	<i>visatiyā.</i>	<i>visatiyā, visatiyaṇ.</i>

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

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

ekūnavīsati, 19, viz., 20 deficient by one.
ekūnatiṇṣa, 29 viz. 30 deficient by one, etc.

§271. The very high numerals as, koṭi, ten millions, pakoṭi, one hundred billions, etc., are declined like vīsati.

§272. Sataṅ 100, sahasaṅ, 1000, lakhaṅ, 100,000, are Neuter substantives, and therefore declined as such on the model of rūpaṅ (124).

§273. (ii) ORDINALS.

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

Cardinal.	Ordinal.
5, pañca,	pañcama 5th.
6, cha,	chama, 6th.
7, satta,	sattama, 7th.
8, aṭṭha,	aṭṭhama, 8th., etc.,

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

5th, pañcatha, pañcama.
6th, chaṭṭha, chaṭṭhama.
7th, satta, sattama.

§276. From 5 upwards, the Ordinals form their Feminine by means of suffix ī (181, 2) and their Neuter is formed in aṅ. They are therefore declined like devo, nadī and rūpaṅ.

Examples.

Masc. Nom.	Fem. Nom.	Neut. Nom.
pañcamo.	pañcamī.	pañcamaṅ.
chaṭṭhamo.	chaṭṭhamī.	chaṭṭhamaṅ.
sattamo.	sattamī.	sattamaṅ.
aṭṭhamo.	aṭṭhamī.	aṭṭhamaṅ, etc.,

§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, ekārasa, 11th, or ekārasama, 11th. pañcadasa, 15th, or pañcadasama, 15th. catuvīsati 24th, or catuvīsatima, 24th, etc.,

§278. The first four Ordinals are as follows:

Masc. Nom.	Fem. Nom.	Neut. Nom.
paṭhamo.	paṭhamā.	paṭhamaṅ.
dutiyo.	dutiya.	dutiyaṅ.
tatiyo.	tatiya.	tatiyaṅ.
catuttho.	catutthā.	catutthaṅ.

Remark.

They are consequently declined like deva, kaññā and rūpaṅ.

§279. (iii) ADVERBIAL DERIVATIVES FROM NUMERALS.

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

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

Examples.

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

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

Examples.

dasaguṇaṅ, ten times; or ten-fold.
tiguṇaṅ, three times; or three-fold.
catuguṇaṅ, 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, kaññā and rūpaṅ.

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

bahudhā, in many ways.
anekadhā, in more than one way.

§284. Distributive adverbs are formed from numerals by means of suffix so (Sk. śas).

Examples.

ekaso, one by one.
pañcaso, five by five.

§285. From khattuṅ, multiplicative adverbs are formed.

Examples.

dvikkhattuṅ, twice.
sattakkhattuṅ, seven times.
satasahasakkhattuṅ, one hundred thousand times.

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

Examples.

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

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

Examples.

sakiṅ passanto, seeing (him) once.
sakiṅ yeva, at once, simultaneously.
sakid eva, at once, simultaneously.
sakadāgamī (āgamī), returning once only.

CHAPTER IX.

PRONOUNS, PRONOMINAL ADJECTIVES, AND PRONOMINAL DERIVATIVES.

§288. (i) PERSONAL PRONOUNS.

§289. DECLENSION OF AHAṆ, I.

Of All Genders.

	Singular.	Plural.
Nom.	ahaṅ, I.	mayāṅ, we. amhe, we. vayaṅ, we.
Gen.	mama, my, mine. mayhaṅ, my, mine. mamaṅ, my, mine. amhaṅ, my, mine.	amhākaṅ, our, ours. amhaṅ, our, ours. asmākaṅ, our, ours. no, our, ours.
Dat.	mama, to me, for me. mayhaṅ, to me, for me. mamaṅ, to me, for me. amhaṅ, to me, for me. me, to me, for me.	amhākaṅ, to us, for us amhaṅ, to us, for us. asmākam, to us, for us, no, to us, for us.
Acc.	maṅ, me. mamaṅ. me.	amhe, us, amhākam, us. asme, us. amhe, us. no, us.
Ins.	mayā, me, by me,	amhehi, by us. amhebhi, by us no, by us
Abl.	mayā. me, from me.	amhehi, from us. amhebhi, from us. no, from us.
Loc.	mayi, in, on, upon me.	amhesu, in, on, upon us. asmāsu, in, on, upon us. asmesu, in, on, upon us.

Remark.

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

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

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

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

§290. DECLENSION OF TVAṆ, THOU.

Of All Genders.

	Singular.	Plural.
Nom.	tvaṇ, thou. tuvāṇ, thou. taṇ, thou.	tumhe, you.
Gen.	tava, thy, thine. tavaṇ, thy, thine. tuyhaṇ, thy, thine. tumhaṇ, thy, thine. te, thy, thine.	tumhākaṇ, your, yours. tumhaṇ, your, yours. vo, your, yours.
Dat.	tava, to thee, for thee. tavaṇ, to thee, for thee. tuyhaṇ, to thee, for thee. tumhaṇ, to thee, for thee. te, to thee, for thee.	tumhākaṇ, to you, for you tumhaṇ, to you, for you. vo, to you, for you.
Acc.	tavaṇ, thee. taṇ, thee. tuvāṇ, thee. tvaṇ, thee. tyaṇ, thee.	tumhe, you. tumhākaṇ, you. vo, you.
Ins.	tvayā, by thee. tayā, by thee. te, by thee.	tumhehi, by you. tumhebhi, by you. vo, by you.
Abl.	tvayā, from thee. tayā, from thee. tvamhā, from thee. te, from thee.	tumhehi, from you. tumhebhi, from you. vo, from you.
Loc.	tvayi, in, on, upon thee. tayi in, on, upon thee.	tumhesu, in, on, upon you.

Remarks.

(a) The bases are tad and ta (sometimes lengthened to tā, in the singular).

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

(c) te like me of ahaṇ, 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 that Pronouns have no forms for the Vocative case.

§291. (ii) DEMONSTRATIVE PERSONAL PRONOUNS.

§292. DECLENSION OF SO, SĀ, TAṆ: THIS, THAT, HE, SHE, IT.

Masculine: so, he, this, that.

	Singular.	Plural.
Nom.	so, sa.	te.
Gen.	tassa.	tesaṇ, tesānaṇ.
Dat.	tassa.	tesaṇ, tesānaṇ.
Acc.	taṇ.	te.
Ins.	tena.	tehi, tebhi.
Abl.	tasmā, tamhā.	tehi, tebhi.
Loc.	tasmiṇ, tamhi.	tesu.

§293.

Feminine: sā, she, this, that.

	Singular.	Plural.
Nom.	sā.	tā, tāyo.
Gen.	tassā, tassāya, tissā, tissāya, tāya.	tāsaṇ, tāsānaṇ.
Dat.	tassā, tassāya, tissā, tissāya, tāya.	tāsaṇ, tāsānaṇ.
Acc.	taṇ.	tā, tāyo.
Ins.	tāya.	tāhi, tābhi.
Abl.	tāya.	tāhi, tābhi.
Loc.	tassaṇ, tissaṇ, tāyaṇ.	tāsu.

§294.

Neuter: taṇ, it, this, that.

	Singular.	Plural
Nom.	taṇ, tad.	tāni.
Gen.	tassa.	tesaṇ, tesānaṇ.
Dat.	tassa.	tesaṇ, tesānaṇ.
Acc.	taṇ, tad.	tāni.
Ins.	tena.	tehi, tebhi.
Abl.	tasmā, tamhā.	tehi, tebhi.
Loc.	tasmiṇ, tamhi.	tesu.

Remarks.

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

(b) In the Neuter, the form tad is used mostly in compound words, as:

tad (= taṇ) karo = takkaro, "doing this", and also before a vowel.

(c) It will have been remarked that the stem ta, 3rd personal pronoun (so, sā, taṇ), is also used as a demonstrative.

(d) ta is the base or stem of so, sā, taṇ; as above said (Note b), the form tad of the base is also used.

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

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

so'haṇ = this I, viz., I.

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

sā'yam (= sā ayaṇ) taṇhā = This longing.

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

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

Masculine.	Feminine.	Neuter.
nassa = tassa.	nāya = tāya.	naṇ = taṇ
nenā = tena.	nassā = tassā.	nenā = tena.
naṇ = taṇ.	nassāya = tassāya.	naṇ = taṇ.
nasmā = tasmā.	nassaṇ = tassaṇ.	nasmā = tasmā.
nasmiṇ = tasmiṇ.	nāyaṇ = tāyaṇ.	nasmiṇ = tasmiṇ.
ne = te.	nā = tā, tāyo.	ne = te.
nehi = tehi.	nāhi = tāhi.	nehi = tehi.
nesaṇ = tesaṇ.	nāsaṇ = tāsaṇ.	nesaṇ = tesaṇ.
nesu = tesu.	nāsu = tāsu.	nesu = tesu.

§296. The forms with n as above given are generally used when a noun which has been already mentioned, is referred to; as, taṇ khādāpessāmi nan 'ti, I'll make you eat him (viz., a monkey previously mentioned).

§297. DEMONSTRATIVE PRONOUNS.

§298. DECLENSION OF ESO, ESĀ ETAṆ, THIS.

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

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

§301. eso, esā, etaṇ may be translated by "that " sometimes.

§302. The Neuter etad (= etaṇ) is used in composition 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 AYAṆ; THIS; THIS HERE.

§305. Masculine.

	Singular.	Plural.
Nom.	ayaṇ.	ime.
Gen.	assa, imassa.	imesānaṇ, imesaṇ.
Dat.	assa, imassa.	imesānaṇ, imesaṇ.
Acc.	imaṇ.	ime.
Ins.	anena, iminā.	imehi, imebhi,
Abl.	asmā, imasmā, imamhā.	imehi, imebhi,
Loc.	asmiṇ, imasmiṇ, imamhi.	imesu, esu.

§306. Feminine

DECLENSION OF ASU, THAT.

§308. Masculine.

	Singular.	Plural.
Nom.	ayaṅ.	imā, imāyo.
Gen.	assāya, assā. imissāya, imissā, imāya.	imāsānaṅ, imāsaṅ.
Dat.	assāya, assā. imissāya, imissā, imāya.	imāsānaṅ, imāsaṅ.
Acc.	imaṅ.	imā, imāyo.
Ins.	imāya, assā, imissā.	imāhi, imābhi.
Abl.	imāya, assā, imissā.	imāhi, imābhi.
Loc.	assaṅ, imissaṅ, assā, imissā, imāyaṅ, imāya.	imāsu.

	Singular.	Plural.
Nom.	asu.	amū, amuyo.
Gen.	amussa, adussa, amuno.	amūsaṅ, amūsānaṅ.
Dat.	amussa, adussa, amuno.	amūsaṅ. amūsānaṅ.
Acc.	amuṅ.	amū, amuyo.
Ins.	amunā.	amūhi, amūbhi.
Abl.	amusmā, amumhā, amunā.	amūhi. amūbhi.
Loc.	amusmiṅ, amumhi.	amūsu.

§307. Neuter.

	Singular.	Plural.
Nom.	idaṅ, imaṅ.	imāni.
Gen.	imassa, assa.	imesaṅ, imesānaṅ, esānaṅ, esaṅ.
Dat.	imassa, assa.	imesaṅ, imesānaṅ, esānaṅ, esaṅ.
Acc.	idaṅ, imaṅ.	imāni.
Ins.	iminā, anena.	imehi, imebhi,
Abl.	imasmā, amhā, asmā.	imehi, imebhi, ehi, ebhi.
Loc.	imasmīṅ, asmiṅ, imamhi.	imesu, esu.

§309. Feminine.

	Singular.	Plural.
Nom.	asu.	amū, amuyo.
Gen.	amussā, amuyā.	amūsaṅ, amūsānaṅ.
Dat.	amussā, amuyā.	amūsaṅ, amūsānaṅ.
Acc.	amuṅ.	amū, amuyo.
Ins.	amuyā.	amūhi, amūbhi.
Abl.	amuyā.	amūhi, amūbhi.
Loc.	amussaṅ, amuyāṅ.	amūsu.

Remarks.

(a) The student will remark that the declension of ayaṅ is based on two stems: a and i. (b) Ayaṅ is used substantively as well as pronominally.

§310. Neuter.

	Singular.	Plural.
Nom.	aduṅ, amuṅ.	amūni, amū.
Gen.	amussa, adussa.	amūsaṅ, amūsānaṅ.
Dat.	amussa, adussa.	amūsaṅ, amūsānaṅ.
Acc.	aduṅ, amuṅ.	amūni, amū.
Ins.	amunā.	amūhi, amūbhi.
Abl.	amusmā, amumhā, amunā.	amūhi. amūbhi.
Loc.	amusmiṅ, amumhi.	amūsu.

Remarks.

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

§311. RELATIVE PRONOUNS.

DECLENSION OF YO, YĀ, YAṂ.

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

	Singular.	Plural.
Nom.	yo.	ye.
Gen.	yassa.	yesaṅ.
Dat.	yassa.	yesaṅ.
Acc.	yaṅ.	ye.
Ins.	yena.	yehi, yebhi.
Abl.	yasmā, yamhā.	yehi, yebhi.
Loc.	yasmiṅ, yamhi.	yesu.

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

	Singular.	Plural.
Nom.	yā.	yā, yāyo.
Gen.	yāya, yassā.	yāsaṅ.
Dat.	yāya, yassā.	yāsaṅ.
Acc.	yaṅ.	yā, yāyo.
Ins.	yāya.	yāhi, yābhi.
Abl.	yāya.	yāhi, yābhi.
Loc.	yāyaṅ, yassaṅ.	yāsu.

§314. Neuter, yaṅ, it; which; that which.

	Singular.	Plural.
Nom.	yaṅ, yad.	yāni.
Gen.	yassa.	yesaṅ.
Dat.	yassa.	yesaṅ.
Acc.	yaṅ, yad.	yāni.
Ins.	yena.	yehi, yebhi.
Abl.	yasmā, yamhā.	yehi, yebhi.
Loc.	yasmiṅ, yamhi.	yesu.

Remarks.

- (a) For the sake of greater emphasis, the Personal Pronouns, and also so ayaṅ and eso are used pleonastically with yo.
 (b) Yo is used with koci (323), in the three Genders as yo koci, yena kenaci, yaṅ kiñci, etc., both pronouns together meaning: whosoever, whoever, whatever, anyone, anything, etc.
 (c) The form yad of the Neuter singular, is used before vowels and in composition.
 (d) The base of yo is ya.

§315. INTEROGATIVE PRONOUNS.

DECLENSION OF KO, KĀ, KIṂ.

§316. Masculine, ko, who ? what ?

	Singular.	Plural.
Nom.	ko.	ke.
Gen.	kassa, kissa.	kesaṅ, kesānaṅ.
Dat.	kassa, kissa.	kesaṅ, kesānaṅ.
Acc.	kaṅ.	ke.
Ins.	kena.	kehi, kebhi.
Abl.	kasmā, kamhā.	kehi, kebhi.
Loc.	kasmiṅ, kamhi,	kesu
	kismiṅ, kimhi.	

§317. Feminine, kā, who ? what ?

	Singular.	Plural.
Nom.	kā.	kā, kāyo.
Gen.	kāya, kassā.	kāsaṅ, kasānaṅ.
Dat.	kāya, kassā.	kāsaṅ, kasānaṅ.
Acc.	kaṅ.	kā, kāyo.
Ins.	kāya.	kāhi, kābhi.
Abl.	kāya.	kāhi, kābhi.
Loc.	kāya, kassā,	kāsu.
	kāyaṅ, kassaṅ.	

§318. Neuter, kiṅ, what ?

	Singular.	Plural.
Nom.	kiṅ.	kāni.
Gen.	kissa, kassa.	kesaṅ, kesānaṅ.
Dat.	kissa, kassa.	kesaṅ, kesānaṅ.
Acc.	kiṅ.	kāni.
Ins.	kena.	kehi, kebhi.
Abl.	kasmā, kamhā.	kehi, kebhi.
Loc.	kasmiṅ, kamhi,	kesu.
	kismiṅ, kimhi.	

Remarks.

- (a) The base of ko assumes several forms: ka, ku (kud), ki (kid).
 (b) kud and kid are used before vowels and in composition.

§319. INDEFINITE PRONOUNS.

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

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

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

DECLENSION OF KOCI, KĀCI AND KI,,CI.

§323.	Masculine koci, any, some, anyone.	
	Singular.	Plural.
Nom.	koci.	keci.
Gen.	kassaci.	kesañci.
Dat.	kassaci.	kesañci.
Acc.	kañci, kiñci.	keci.
Ins.	kenaci.	kehici.
Abl.	kasmāci.	kehici.
Loc.	kasmiñci, kamhici, kismiñci, kimhici.	kesuci.

§324.	Feminine kāci, any, some, anyone.	
	Singular.	Plural.
Nom.	kāci.	kāci, kāyoci.
Gen.	kāyaci, kassāci.	kāsañci.
Dat.	kāyaci, kassāci.	kāsañci.
Acc.	kañci.	kāci, kāyoci.
Ins.	kāyaci.	kāhici.
Abl.	kāyaci.	kāhici.
Loc.	kāyaci, kāyañci. kassañci.	kāsuci.

§325.	Neuter, kiñci, any, some, anything.	
	The Neuter is declined like the Masculine, except:	
	Singular.	Plural.
Nom. & Acc.	kiñci	kānici.

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

§327. ci, cana may also be placed after adverbs, to give them an indefinite sense, as:		
	kuhiṅ, where?	kuhiñci, kuhiñcanaṅ, anywhere.
	kudā, when?	kudācanaṅ, ever, sometimes.
	kadā, when?	kadāci, sometimes.

OTHER PRONOUNS.

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

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

§330. sayaṅ. oneself, by oneself and sāmaṅ self, both indeclinable, are often used as Reflexive Emphatic Pronouns.

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

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

§333. bhavaṅ, lord, sir, (166). It is a very respectful term of address, used for the Second Pers. Pronoun; the verb is put in the 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. āvuso, friend, brother; is also used as a pronoun sometimes. It is used mostly by senior monks to junior monks, āvuso is indeclinable.

PRONOMINAL DERIVATIVES

Possessive Pronouns.

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

Base.	Possessive Pronoun.
mad (289, a)	madiya, mine, my, my own.
mam (289, a)	māmaka, mamaka, mine, my, my own.
amhad (289, d)	amhadiya, ours, our own.

tad (290, a) tadiya, thine, thy, thy own,
tava (Gen.) tāvaka, thine, thy, thy own.

Remarks.

(a) āmaka, mamaka, as well as tāvaka, may be derived from the singular genitive form by the addition of ka.

(b) The above Pronouns are declined like deva, kaññā and rūpaṅ.

§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, risa, tara, tama, ka.

(b) dā, dāni, tra, tha, thā, thaṅ, ti, to, va(vat), rahi, haṅ, ha, hiṅ, va, vaṅ, 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.

§338. ADJECTIVES.

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

Examples.

Pronominal base.	Adjective.
ma (289, a)	mādī, mādīsa, mārisa, like me, such as I.
ta (290, a)	tādi, tādisa, tādisaka, like him, like that, such.
amha (289, d)	amhādīsa, like us.
tumha (290, b)	tumhādīsa, like you.
i (307, a)	īdī, īdisa, īrisa, īdisako, like this, such as this.
e (304)	edī, edīsa, erīsa, like this, such as this.
eta (298, 302)	etādīsa, etārīsa, such as this or that, such.
ki (318, a, b)	kīdī, kīdisa, kīrisa, like what? of what kind?

§340. The suffix dikkha, has the same meaning as disa, etc. It is obtained by assimilation from the Sanskrit drkṣa

Hence we have also the forms:

tādikkha = tādīsa.

kīdikkha = kīdisa,

edikkha = edīsa,

īdikkha = īdisa. etc,

§341. In edi, edīsa, etc., the stem i is strengthened (105), in īdisa, etc., it is merely lengthened (19).

§342. Tara and tama, which are used for the comparison of adjectives (238), are also added to the interrogative stem to form Pronominal Adjectives which, in meaning, differ but little from the single stem. Hence we have:

katara, which ? what ?

katama, which ? what ?

§343. Some adjectives assume a rather anomalous form; such are, for instance: kittaka, tattaka, yattaka, ettaka, etc. A glance will suffice to show that they are formed on pronominal bases: ya, eta, ki, (ka), etc. The difficulty is to account (for most of them) for the double tt. It is obvious these adjectives were formed by adding the adjectival suffix ka to the Adverbial Instrumentive in tā (from vat, vant: cf., Sk. tāvātā from tāvat; yāvatā from yāvat). The Pāli forms are simply contractions from the Sanskrit forms; as: tāvatā + ka = tāvatāka: the loss of medial va being compensated by the doubling of the last tā; the ā being shortened before ka, and the ā of the first tā as well, according to euphonic laws. So that:

kittaka, how much ? How many ? How great?

kittaka, = kīvatāka.

ettako, so great, so much, so many.

ettako, = etāvatāka.

yattaka, however much; however big or large.

yattaka, = yāvatāka.

tattaka, as many, as great, as big or large.

tattaka, = tāvatāka.

But see also such Sk. 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 etaṅ); in ettavatā, = etāvat, the consonant of the base is doubled.

§344. (b) Adverbial Derivatives.

Adverbial derivatives from pronominal bases constitute a large and useful class of words.

The principal suffixes used to form these adverbs have been given above (337, b). We will give here a few examples of such formation.

§345. dā, dāni, rahi express time.

Examples.

Pronominal base.

ka (318, a)

i (307, a)

ta (290, a)

eta (298), 302)

Adverb.

karahi, kadā, when.

idāni, now; at this time.

tarahi, tadā, tadāni, then; at that time.

etarahi. now.

§346. to, tra, tha, dha, ha, haṅ, hiṅ, 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, kahaṅ, kuhaṅ, kuhiṅ, where? whither? wherein? in what place?
ya (314, d)	yatra, yattha, where, wherein, whither.
ya	yato, from what.
e(304.)	ettha, here, herein.
a (307, a)	atra, attha, here.
ta (290, a)	tattha, tatra, tahaṅ, tahiṅ, there, thither.
Pronominal base.	Adverb.
ta	tato, thence, from that place.
i (307, a)	iha, idha, here in this place.
i	ito, hence, from this place.
eta (298, 302)	etto, through etato (343), hence.

§347. thā, va, vaṅ, thaṅ, ti, form adverbs of manner.

Examples.

Pronominal base.	Adverb.
ta	tathā, thus, so, like that.
ka	kathaṅ, how?
i	itthaṅ, thus, in this manner.
i	iva, like this, as, as it were.
i	iti, thus, in this manner.
e	eva, evaṅ, so, just so.
ya	yathā, as, like.

§348. Another suffix va, from vat, (= Sk. 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 ṅ; before a vowel however, the final t is revived in the form of a d; as for instance: tāva; but; tāvad eva.

Pronominal base.	Adverb.
ya	yāva, until; as long as; in order that.
ta	tāva, so long, still, yet.

Remarks.

Final a of the base is lengthened before va (vat), which, as we have seen already, (219), forms adjectives from nouns.

The Abl. sing. suffix tā, is also added to such forms as the above.

Examples.

yāvatā, as far as, because.
tāvatā, so far, to that extent, on that account.

From other pronominal bases we have:

Pronominal base.	Adverb.
eta (298)	ettāvatā, to that extent, so far, thus.
ki (318, a)	kittāvatā, to what extent? how far?

§349. It has been seen that by adding ka to these forms we obtain adjectives of cognate meaning.

§350. The suffix di, expressing condition, is found only in yadi, if.

§351. The suffix ti, is found in: kati, how many? yati, as many, and tati, so many.

ADJECTIVES DECLINED PRONOMINALLY.

§353. A few adjectives take the pronominal declension. They are:

katara, which? what?	ubhaya, both.
añña, other.	aññatara, one of several, a certain.
para, distant, other.	apara, subsequent, other.
uttara, upper, higher.	dakkhiṇa, right, (not left).
adhara, lower, inferior.	vissa, all.
amuka, so and so, such. (310, c)	asuka, so and so, such.
pubba, first, former.	

CHAPTER X.

VERBS.

§354. Conjugation, or the inflection of verbs, consists in making the verbal root undergo certain changes in form, by the addition to it of certain prefixes and terminations to show the difference of Voice, of Tense, of Mode, of Person, and of Number.

§355. There are two voices:

- (1) The Active, called in Pāli: parassapada (lit. a word for another) and
- (2) The Reflective in Pāli called attanopada (lit. a word for one's self).

§356. The Active Voice, or parassapada may be said to be used, when the fruit or consequence of the action; expressed by the verb passes on to another 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 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 and Reflective has been almost if not altogether effaced, and that the choice between the Active or Reflective is mostly determined now by metrical exigencies. It therefore follows the Reflective Voice or the "Middle Voice," as it is also called, is confined to poetry, and is but rarely found in prose.

§358. There are six Tenses:

- (1) The Present; and its preterite.
- (2) The Imperfect; used originally to express a definite past.
- (3) The Aorist, expressing time recently past. This is now the only true past tense in Pāli, and is very extensively used.
- (4) The Perfect, originally an indefinite past. This tense is of very rare occurrence.
- (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.
- (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.
- (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.
 - (e) The Present Participle.
- (2) The Aorist System, composed of:
 - (a) The Aorist Tense only.
- (3) The Perfect System, comprising:
 - (a) The Perfect Tense.
 - (b) The Perfect Participle.
- (4) The Future System composed of:
 - (a) The Future Tense.
 - (b) The Conditional.
 - (c) The Future Participle.

§367. There is a division of the tenses, more fictitious than real, into "Special Tenses" and "General Tenses". From such a division, one would be inclined to think that the former are formed on a special base or modified form of the root, and the latter, therefore, from the root itself. But such in fact is not the case, for it will later on be, remarked that the special and the general tenses not seldom interchange their bases.

§368 As, however the Present System is by far the most important, and as it is made the basis of the different Conjugations or Classifications of Verbs, we will in the next section explain the formation of the several stems or bases of the Present System (otherwise called "Special Tenses") of which there are ten, divided into Seven Conjugations. These bases are in consequence called "Special Bases."

§369. The Conjugation of Verbs is furthermore divided into Primitive and Derivative Conjugations.

(A) PRIMITIVE VERBS.

Formation of the special bases of the Present System.

Conjugation.

§370. The verbs of the First Conjugation form the Present stem or base in four ways, as follows:

(1) The roots end in a Consonant, and, to form the base or stem, simply add A.

Examples.

Roots.		Bases.
√pac, to cook.		paca.
√labh, to obtain.		labha.
√mar, to die.	marā.	
√rakkh, to keep, guard.		rakkha.
√yāc, to entreat beg.		yāca.
√vad, to tell, say.		vada.
√tar, to cross.		tara.
√jīv, to live.		jīva.
√bhar, to carry.		bhara.

§371. To this division belong those roots which, ending in a consonant preceded by i or u, sometimes do, and sometimes do not strengthen the vowel (i, u).

Examples.

(Without Strengthening.)

Roots.		Bases.
√tud, to know, destroy.		tuda.
√phus, to touch.		phusa.
√likh, to write.		likha.
√nud, to remove.		nuda.

(With Strengthening).

Roots.		Bases.
gup, to keep, watch.		gopa.
subh, to shine, be beautiful.		sobha.

(2) The roots of this division do not take the conjugation sign a: the personal endings of the tenses are added directly to the root.

Examples.

Roots.		Bases.
√yā, to go.		yā
√vā, to blow.	vā	
√ṭhā, to stand.		ṭhā
√khyā, to tell (with prefix ā).		khyā
√brū, to speak.		brū.

Remarks.

(a) To this class may be said to belong the roots ending in i, ī or u, u which, when a is added to them, do not take their semi-vowel substitute, but are merely gunated (109, 104-107).

Examples.

Roots.		Bases.
√nī, to lead.		ne (or naya) (3rd Division).
√ji, to conquer.		je (or java) (3rd Division).
√hū, to be.		ho.
√ku, to sound.		ko (or kava) (3rd Division).

Remarks.

(b) To these transformed roots, which at first sight appear to be pure roots, the personal endings are added, as after the roots: yā, vā, ṭhā, etc., (2nd Division).

(c) So that these roots assume two special bases: one in e or aya, and one in o or ava, according as the last vowel is i, ī or u, ū.

(3) The roots of this division end in i, ī or u, ū which, before the conjugational sign a, are respectively changed to ay and av (103-110).

Examples.

Roots.		Bases.
√nī, to lead, guide.	(√nī + a =)	naya.
√ji, to conquer.	(√ji + a =)	jaya.
√bhū, to be.	(√bhū + a =)	bhava.
√ku, to make a sound.	(√ku + a =)	kava.
√khi, to govern.	(√khi + a =)	khaya.

(See above no. 2 Remarks (a, c).)

(4) The verbs of the Fourth division of the First Conjugation form their special bases by reduplicating the root.

Examples.	
Roots.	Bases.
√thā, to stand.	tiṭṭhā.
√dā, to give.	dadā
√dhā, to hold.	dadhā
√ha, to forsake.	jahā.
√hu, to sacrifice.	juho.

Remark.

These retain the long ā before the personal endings of the present and of the Imperative.

§372. The Rules of Reduplication are as follows:

- (1) Reduplication consists in the doubling of the first consonant in a root together with a 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 (See chart para 9) 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:
 - (a) a or ā takes a in reduplication, and sometimes:
 - (b) i or ī takes i.
 - (c) u or ū takes u but sometimes a.
 - (d) i is occasionally changed to e.
 - (e) u is changed to o, sometimes.
 - (f) a of the root, following the first consonant, is sometimes lengthened to ā.

Examples.

Simple Roots.		Reduplicated Bases.
√dhā, to hold.	(Rule 372, 5, 7-a)	dadhā.
√dā, to give.	(Rule 372, 3, 7-a)	dadā.
√kit, to cure.	(Rule 372, 2, 7-b; 88)	cikiccha.
√gam, to go.	(Rule 372, 2, 7-a)	jagama.
√khan, to dig.	(Rule 372, 2, 7-a)	cakhana.
√har, to bear.	(Rule 372, 4, 7-a, f)	jahāra.
√has, to laugh.	(Rule 372, 4, 7-a, f)	jahāsa.
√budh, to know.	(Rule 372, 3, 7-e)	bubodha.
√suc, to mourn.	(Rule 372, 3, 7-e)	susoca.
√pac, to cook.	(Rule 372, 3, 7-a)	papaca.
√chid, to cut.	(Rule 372, 5, 7-d)	cicheda.

√bhū, to be.	(Rule 372, 5, 7-c)	babhuva.
√vas, to live.	(Rule 372, 6, 7-f)	uvāsa.
√vad, to say.	(Rule 372, 6, 7-f)	uvāda.
√ah, to say.	(Rule 372, 1; 22)	āha.

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 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 1st conjugation. niggahīta follows the usual rules of sandhi (39).

Examples.

Roots.	Bases.
√rudh, to restrain.	rundha.
√muc, to free.	muñca.
√chid, to cut.	chinda.
√lip, to smear.	limpa.
√bhuj, to eat.	bhuñja.
√pis, to grind.	pimsa.

§374. The sign of the Third Conjugation is ya, which is added to the root; the rules for the Assimilation of ya (70 ff.), are regularly applied.

Examples.

Roots.		Bases.
√yudh, to fight.	√yudh + ya (74, vi)	= yujjha.
√budh, to know.	√budh + ya (74, vi)	= bujjha.
√pas, to see.	√pas + ya (76, i)	= passa.
√dus, to vex.	√dus + ya (76, i)	= dussa.
√gā, to sing.	√gā + ya)	= gāya
√jhā, to think.	√jhā + ya)	= jhāya.

Remarks.

The roots of this conjugation ending in long ā are sometimes given under the form of e also; thus:

ge = gā, to sing.
 ve = vā, to weave.
 jhe = jhā, to think, meditate.

§375. The forms in ā (gā, etc.) belong, as we have already seen, to the Third Conjugation, but those in e belong to the First Conjugation (3rd Division), and form their bases by the addition of a. Thus:

ge + a = gāya.
ve + a = vāya.

Remarks.

Note well that final e + a = āya with lengthening of the first a.

§376. The Verbs of the Fourth Conjugation form the present Stem or Base by the addition of ṇu, or ṇa if the root end in a vowel; but uṇu, or uṇā, if the root end in a consonant.

Remarks.

- (a) The u of ṇu and uṇu may be strengthened to o.
(b) This u or o may, before a personal ending beginning with a vowel, be changed to va (27, ii a, b).

Examples.

Roots.	Bases.
√su, to hear.	suṇā or suṇo.
√āp (with prefix pa = pāp) attain	pāpuṇā or pāpuṇo.

- (c) The long ā of ṇā, uṇā is retained before the personal endings of the Present and of the Imperative except the 3rd Person Plural. Occasionally, however, it is found shortened.
(d) In a few cases the ṇ is de-lingualized and changed to the dental nasal, viz., n, following in this the analogy of the Sanskrit.

§377. Verbs of the Fifth Conjugation form their bases by adding nā 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 nā.
(b) Under the influence of a preceding Sanskrit r or ṛ, this nā is sometimes lingualised and becomes ṇā.

Examples.

Roots.	Bases.
√ci, to heap, collect.	cinā.
√kī, to buy, barter. (Sk. krī)	kīṇā, or kiṇā.
√dhū, to shake.	dhunā.
√ji, to conquer, win.	jinā.
√as, to eat.	asnā.
√jā, to know.	jānā.
√yu, to mix, associate.	yunā.

Remarks.

The long ā of nā is retained in all the persons of the Present and Imperative, except in the 3rd Plural. The short form in na 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.

Roots.	Bases.
√kar, to do, make.	karo.
√tan, to stretch, expand.	tano.
√kuṇ, to make a sound.	kuṇo.
√van, to beg, ask for.	vano.

Remarks.

- (a) The conjugation of √kar is highly irregular and formed on several bases and 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 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.

Root.	Base.
√cur, to steal.	core or coraya.
√gup, to guard, shine.	gope or gopaya.
√pus, to nourish.	pose or posaya.
√bandh, to bind.	bandhe or bandhaya.
√tīr, to finish, accomplish. tire or tīraya.	chādḍe or chādḍaya.
√chaḍḍ, to throw away.	kathe or kathaya.
√kath, to say.	

§380. A great many roots can form their bases according to two or three or even most Conjugations, in which case the meaning of each Special Base from the same root, differs, in most instances, from the original meaning of the root itself. This will be better understood by several examples. The numbers after the bases refer to the conjugations.

Examples.

Roots.		Bases.
subh	sobha (1), to shine.	√subh + a = sobha
subh	sumbha (2), strike.	√subh + ण + a = sumbha
kus	kosa (1), to call, cut.	√kus + a = kosa.
kus	kussa (3), to embrace.	√kus + ya, kusya = kussa (76)
tik	teka (1), to go.	√tik + a = teka.
tik	tikuṇā (4), to oppress.	√tik + uṇā = tikūṇā.
rī	re (1), to expand.	√rī + a = re.
rī	rīṇa, (5), to inform.	√rī + ṇā = rīṇā.
lī	laya (1) to liquify.	√lī + a = laya
lī	līnā (5), to approach.	√lī + nā = līnā
tan	tana (1), to aid, assist.	√tan + a = tana
tan	tano (6), to expand, stretch	√tan + u (= o) = tano.
vaḍḍh	vaḍḍha (1), to grow, increase.	√vaḍḍh + a = vaḍḍha.
vaḍḍh	vaḍḍhe (7), to pour from one vessel into another.	√vaḍḍh + e = vaḍḍhe.
vid	vida (1). to know.	√vid + a = vida.
vid	vijja (3) to be, have.	√vid + ya = vidya = vijja.
vid	vind (2), to find, get, enjoy.	√vid + ṇ + a = vinda.
vid	vede, vedaya (7), to feel, speak.	√vid + e = vede or vedaya

CONJUGATION OF THE PRESENT SYSTEM.

First Conjugation.

§381. The bases of the verbs having been formed according to the rules given in the preceding paragraphs, there only remains to add to them the appropriate Personal Endings. We now give the Personal Endings for the tense of the Present-System, which is by far the most important, omitting the Present Participle, which will be treated in a special chapter.

Present Indicative

	Pres. Active Voice.		Pres. Reflective Voice.	
	Sing.	Plur.	Sing.	Plur.
1.	mi	ma	e	mhe
2.	si	tha	se	vhe
3.	ti	nti	te	n-te, re

Imperfect.

	Pres. Active Voice.		Pres. Reflective Voice.	
	Sing.	Plur.	Sing.	Plur.
1.	a, aṇ	amhā	iṇ	mhase
2.	o	ttha	se	vhaṇ
3.	a	u	ttha	tthuṇ

Imperative

	Pres. Active Voice.		Pres. Reflective Voice.	
	Sing.	Plur.	Sing.	Plur.
1.	mi	ma	e	āmase
2.	hi	tha	ssu	vho
3.	tu	ntu	taṇ	ntaṇ

Optative.

	Pres. Active Voice.		Pres. Reflective Voice.	
	Sing.	Plur.	Sing.	Plur.
1.	eyyāmi	eyyāma	eyyaṅ	eyyāmhe
2.	eyyāsi	eyyātha	etho	eyyavho
3.	eyya	eyyuṅ	etha	eraṅ

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 √pac, to cook.

Present Indicative

I cook, We cook, Thou cook, You cook, He cooks, They cook.

	Pres. Active Voice.		Pres. Reflective Voice.	
	Sing.	Plur.	Sing.	Plur.
1.	pacāmi	pacāma	pace	pacāmhe
2.	pacasi	pacatha	pacase	pacavhe
3.	pacati	pacanti	pacate	pacante, pacare

Imperfect.

I cooked, etc.

	Pres. Active Voice.		Pres. Reflective Voice.	
	Sing.	Plur.	Sing.	Plur.
1.	apaca	apacamhā	apaciṅ	apacāmhase
2.	apaco	apacattha	apacase	apacavhaṅ
3.	apaca	apacu	apacattha	apacatthuṅ

Imperative

Let me cook, etc.

	Pres. Active Voice.		Pres. Reflective Voice.	
	Sing.	Plur.	Sing.	Plur.
1.	pacāmi	pacāma	pace	pacāmase
2.	pacāhi	pacatha	pacassu	pacavho
3.	paca	pacantu	pacataṅ	pacantaṅ

Optative.

I may, should, can, could cook. etc.

	Pres. Active Voice.		Pres. Reflective Voice.	
	Sing.	Plur.	Sing.	Plur.
1.	paceyyāmi	paceyyāma	paceyyaṅ	paceyyāmhe
2.	paceyyāsi	paceyyātha	pacetho	paceyyavho
3.	paceyya	paceyyuṅ	pacetha	paceraṅ

Remarks.

- (a) The Augment a of the Imperfect may be omitted, so that we also have the forms: paca, pacaṅ, paco, etc.
 (b) The final vowel of the 3rd person singular active may also be long: apacā, apacū.

§384. The above Personal-Endings of the Special Tenses are affixed to the Special Base of the seven Conjugations, after the model of √pac.

§385. Roots of the 1st Conjugation in i, ī and u, ū, require no explanations. The base being obtained, (371, 3) the above Endings are merely added to it.

Examples.

√bhū, to be, base; bhava. √nī, to lead, base naya.

Present Active

	Pres. Active		Pres. Active	
	Sing.	Plur.	Sing.	Plur.
1.	bhavāmi	bhavāma	nayāmi	nayāma
2.	bhavasi	bhavatha	nayasi	nayatha
3.	bhavati	bhavanti	nayati	nayanti

Present Reflective

	Sing.	Plur.	Sing.	Plur.
1.	bhave	bhavāmhe	naye	nayāmhe
2.	bhavase	bhavavhe	nayase	nayavhe
3.	bhavate	bhavante	nayate	nayante

Imperfect Active

	Sing.	Plur.	Sing.	Plur.
1.	abhava	abhavamhā	anaya	anayamhā
2.	abhavaṇ	abhavattha	anayaṇ	anayattha
3.	abhavo	abhavu	anayo	anayu

Imperfect Reflective.

	Sing.	Plur.	Sing.	Plur.
1.	abhaviṇ	abhavāmhase	anayiṇ	anayāmhase
2.	abhavase	abhavavhaṇ	anayase	anayavhaṇ
3.	abhavattha	abhavatthuṇ	anayattha	anayatthuṇ

Imperative Active

	Sing.	Plur.	Sing.	Plur.
1.	bhavāmi	bhavāma	nayāmi	nayāma
2.	bhavāhi	bhavatha	nayāhi	nayatha
3.	bhavatu	bhavantu	nayatu	nayantu

Imperative Reflective

	Sing.	Plur.	Sing.	Plur.
1.	bhave	bhavāmase	naye	nayāmase
2.	bhavassu	bhavavho	nayassu	nayavho
3.	bhavataṇ	bhavantaṇ	nayataṇ	nayantaṇ

Optative Active.

	Sing.	Plur.	Sing.	Plur.
1.	bhaveyyāmi	bhaveyyāma	nayeyyāmi	nayeyyāma
2.	bhaveyyāsi	bhaveyyātha	nayeyyāsi	nayeyyātha.
3.	bhaveyya	bhaveyyuṇ	nayeyya	nayeyyuṇ

Optative Reflective.

	Sing.	Plur.	Sing.	Plur.
1.	bhaveyyaṇ	bhaveyyāmhe	nayeyyam	nayeyyāmhe
2.	bhavetho	bhaveyyavho	nayetho	nayeyyavho
3.	bhavetha	bhaveraṇ	nayetha	nayeraṇ

§386. The roots of the first conjugation which take the Personal Endings directly (371, 2) are not numerous.

§387 It must be here noted that in Pāli, all the roots are not conjugated in the Active and the Reflective voice for all the tenses. Especially so is the case with the roots that take the personal endings directly. E.g.,

	√yā, to go.		√vā, to blow.		√bhā, to shine.	
	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1.	yāmi	yāma	vāmi	vāma	bhāmi	bhāma
2.	yāsi	yātha	vāsi	vātha	bhāsi	bhātha
3.	yāti	yanti	vāti	vanti	bhāti	bhanti

Remarks.

Before nti, 3rd. Plural, ā of the root is shortened.

§388. In the Optative, a y is inserted before the Personal Endings:
yāyeyyāmi, yāpeyya, vāyeyya, vāye, etc.

§389. Some roots of this class are guṇated (110) generally in the Reflective and 3rd Plural Pres. Active: √brū, to speak.

	Active.		Reflective.	
	Sing.	Plur.	Sing.	Plur.
1.	brūmi	brūma	brave	brūmhe
2.	brūsi	brūtha	brūse	brūvhe
3.	brūti	bravanti	brute	bravante

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: ahani, hani, etc.

√i 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: √ji, strong base je and weak base jaya.). We therefore obtain:

1.	emi	ema
2.	esi	etha
3.	eti	enti and yanti.

√ṭha, to stand, ṭhāti, ṭhāsi, 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 + ti = ākhyāti.

√ṭhā + ni = niṭṭhā + ti = niṭṭhāti, to be finished.

√han + ni = nihan + ti = nihanti, to strike down.

√i + upa = upe (21) + ti = upeti, to approach.

(b) the ā of √ṭhā is shortened to a when the root is reduplicated (1st Conjugation, 4th division).

(c) √ṭhā, in composition with Verbal Prefixes, often assumes the Special base ṭhaha.

Examples.

√ṭhā + saṅ = saṅṭhāti, or saṅṭhahati, or santiṭṭhati (See Niggahīta sandhi), to stand.

√ṭhā + pati = patiṭṭhāti or patiṭṭhahati, to stand fast, firmly.

√ṭhā + ud = uṭṭhāti or uṭṭhahati, to stand up.

§391. Similarly, √dhā, which at first sight would appear to belong to the 1st Conjugation, 2nd Division, de-aspirates itself into daha, and migrates into the √pac class (370, 1). Moreover it is used only with Verbal Prefixes. This root also belongs to the reduplicating-class (372) and consequently has also the base dadhā. A base dhe, of the same root, is extensively used.

Examples.

√dhā to carry bear, hold + ni = nidahati, or nidadhāti, or nidheti, to put down, hold aside, lay aside.

√dhā + abhi = abhidahati, or abhidadhāti, or abhidheti, to declare, point out.

§392. Some roots belonging to the Reduplicating Class (371, 4th Division), also take the Personal Endings directly in the Present Tense and the Imperative.*

*Throughout all this chapter many Pāli grammars have been consulted, such as: *Saddanīti, Niruttidīpanī, Galonpyan, Akhyātapadamāla, etc.*

§393. By false analogy, some roots in i, (371, 3rd division), seem to belong to the class of roots which take the endings directly; but in reality, these roots belong not to the 2nd division, but to the 3rd division, the endings being added, not after the root, but after the strengthened base (105), i or ī having first been changed to e under the influence of a (21, i). Those bases are conjugated exactly like √cur, base core, the paradigm of which is given below. The Reflective Voice of such roots is formed from the base in aya.

Examples.

√nī, base ne or naya.

Present

	Active		Reflective	
	Sing.	Plur.	Sing.	Plur.
1.	nemi	nema	naye	nayāmhe
2.	nesi	netha	nayase	nayavhe
3.	neti	nenti.	nayate	nayante

Imperative.

	Active		Reflective	
	Sing.	Plur.	Sing.	Plur.
1.	nemi	nema	naye	nayāmase
2.	nehi	netha	nayassu	nayavho
3.	netu	nentu	nayataṅ	nayantaṅ

Remark.

The Optative may also be formed on the base in ne as:

Optative.

	Active		Reflective	
	Sing.	Plur.	Sing.	Plur.
1.	neyyāmi	neyyāma	neyyaṅ	neyyāmhe
2.	neyyāsi	neyyātha	netho	neyyavho
3.	neyya	neyyuṅ	nayetha	nayeraṅ

§394. Other roots are:

√sī, to lie down, base: se or saya.

√ji, to conquer, base: je or jaya.

√ḍi, to set a net, base: ḍe (in oḍḍeti).

Remark.

The most important root of the Root-Class is √as, to be; which is rather defective; it will be given a special chapter (See Defective Verbs).

REDUPLICATING CLASS.

§395. The verbs of this class are characterised by taking a reduplicating syllable: the rules have been given above (372). The conjugation presents no difficulty, e.g. √dā, to give.

	Present Active		Imperfect Active.	
	Sing.	Plur.	Sing.	Plur.
1.	dadāmi	dadāma	adada	adadamha
2.	dadāsi	dadātha	adado	adadattha
3.	dadāti	dadanti	adada	adadu

	Optative Active.		Imperative Active.	
	Sing.	Plur.	Sing.	Plur.
1.	dadeyyāmi	dadeyyāma	dadāmi	dadāma
2.	dadeyyāsi	dadeyyātha	dadāhi, dadā	dadātha
3.	dadeyya, dade	dadeyyuṇ	dadātu	dadantu

§396. Some tenses of this verb are formed directly from the base; they will be given in their proper place.

Remarks.

(a) Of √dā, we also find the bases dajj and de, formed by false analogy: dajjāmi, dajjasi, dajjati, dajjāma, dajjatha, dajjanti, etc., demi, desi, deti; dema, detha, denti, etc.

(b) There is an anomalous form of the singular present very probably formed on the analogy of the plural: dammi, dasi, dati.

(c) The Reflective forms do not exist for most of the tenses, only a very few are met with: the first singular and first plural: dade, dadāmase.

(d) In the root √ṭha the final ā of the base is preserved long only in the first singular and plural present.

Sing.	Plur.
tiṭṭhāmi	tiṭṭhāma
tiṭṭhasi	tiṭṭhatha, ṭhātha.
tiṭṭhati	tiṭṭhanti.

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

§397. The conjugation of the 2nd, 3rd, 4th, 5th, 6th and 7th Classes does not present any difficulty; the Personal endings are added as has already been shown for the First Conjugation.

Second Conjugation

§398. √chid, base: chinda (373). to cut.

	Present Active.		Present Reflective.	
	Singular.	Plural.	Singular.	Plural.
1.	chindāmi	chindāma	chinde	chindāmhe
2.	chindasi	chindatha	chindase	chindavhe
3.	chindati.	chindanti	chindate	chindante

§399. The other Tenses are formed regularly, as:

chindeyyāmi, chindeyyāsi, chindeyya,

or: chinde; chindeyyāma, chindāyyatha, chindeyyuṇ.

And so on for the other Tenses.

Remark.

The root √rudh, to obstruct, has five bases: rundhati, rundhiti; rundhīti, rundhēti and rundhoti

Third Conjugation.

§400. √div, base: dibba (77), to play.

	Present Active.		Present Reflective.	
	Singular.	Plural.	Singular.	Plural.
1.	dibbāmi	dibbāma	dibbe	dibbāmhe
2.	dibbasi	dibbatha	dibbase	dibbavhe
3.	dibbati	dibbanti	dibbate	dibbante

The other Tenses are formed regularly, as: Imperfect adibba, adibbo, adibba, adibbamhā, adibbattha, adibbu.

Optative: dibbe, dibbeyya, dibbeyyāmi, dibbeyyāsi, etc.

Fourth Conjugation.

§401. √su, base: suṇā (376), or suṇo, to hear. [NB: this table does not conform to the same pattern as those above --E.M.]

	Present Active. [1. base suṇā]		Present Active. [2. base suṇo]	
	Sing.	Plur.	Sing.	Plur.
1.	suṇāmi	suṇāma	suṇomi	suṇoma
2.	suṇāsi	suṇātha	suṇosi	suṇoṭha
3.	suṇāti	suṇanti	suṇoti	suṇonti, sunvanti

Remarks.

(a) The other Tenses are formed on the base: suṇā final ā being dropped before initial i and e, as: suṇeyyami, suṇeyyāsi etc, suṇissāmi, suṇissāma, suṇissasi, etc.

(b) √sak, to be able, belongs to this conjugation, but has developed several bases:

sakkuṇāti with the k doubled;

sakkoti, by assimilation (cf. §57) sak + no = sakno, sakko + ti = sakkoti.

Similarly, there is a form sakkāti obtained by the same process:

sak + nā = sakna, sakkā + ti = sakkāti; and still another form occurs, with short a:

sakkati

(c) √āp, to attain, with prefix pa (pa + āp = pāp), shows 3 forms: pappoti, pāpuṇāti, pāpuṇoti. √gah, to take, seize has for [its] base: gaṇhā with metathesis (111, p.35): gaṇhāmi, gaṇhāsi, etc.

(d) We have already said that the ṇ is very often de-lingualised (cf. §376, d). That is to say, many of the roots belonging to the 4th Conjugation form their bases according to the 9th Conjugation of Sk. verbs, by adding nā to the root. For instance from √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 ā and that this is the case with many of the roots of this conjugation, cf. sañcinati, sañcinoti, sañcināti, to accumulate.

(e) From √bhū we have a verb abhisambhunati and abhisambhunoti, to obtain. The root of this verb is said by some grammarians to be Sk. √bhrī, but this is most improbable. Some native grammarians give a root sambhū, found only in the Dhammapada, not perceiving it is merely a compound of prefix sam + √bhū.

Fifth Conjugation.

§402. √dhū to shake; base dhunā, (377).

	Active.		Reflective.	
	Sing.	Plur.	Sing.	Plur.
1.	dhunāmi	dhunāma	dhune	dhunāmhe
2.	dhunāsi	dhunātha	dhunase	dhunavhe
3.	dhunāti	dhunanti	dhunate	dhunante, dhunare.

Remark.

(a) Other Verbs belonging to this class are:

√jñā, jā, ñā, to know, base: jāna.

√as, to eat, base : asnā.

√mun = √man, to think, base: munā.

(b) The student will have remarked that the 4th and 5th Conjugations very often interchange their bases. This is owing to the false analogy of Sk. roots.

Sixth Conjugation.

§403 √kar, to make, to do, base karo (378).

	Present.	
	Sing.	plur.
1.	karomi	karoma
2.	karosi	karotha
3.	karoti	karonti

Remarks.

(a) There are several bases of the root √kar as: karo, kara, kubb; the conjugation of this verb, as already said (378, a) will be given in full in the chapter on Defective Verbs.

√tan, to stretch, base: tano (strong); weak base = tanu.

	Present Active.		Reflective.	
	Sing.	Plur.	Sing.	Plur.
1.	tanomi	tanoma	tanve*	tanumhe
2.	tanosi	tanotha	tanuse	tanuvhe.
3.	tanoti	tanonti	tanute	tanvante*

*cf. §27 [re: the permutation of the vowel into the semi-vowel "v"]

(b) The roots belonging to this Class are very few.

§7th Conjugation.

§404. The roots of the 7th Conjugation, as has been remarked above (379), have two bases: one in e and one in aya, which are conjugated exactly like the roots of the 1st Conjugation, 3rd Class, (See 393).

Irregular Bases.

Some roots form their Special bases according to none of the above given rules; and they are in consequence called Irregular. The principal are here given.

√gam, to go	Special base gaccha.
√yam, to restrain	Special base yaccha.
√guh, to hide	Special base gūhe.
√dhā, to hold	Special base daha, dhe (391).
√dā, to give	Special base dajja.
√jā, jan, to be born	Special base jāya.
√pā, to drink	Special base piva.
√ḍaṅs, to bite	Special base ḍasa.
√dhmā, to blow	Special base dhama.
√vyadh, (= vadh)	Special base vadha.
√sad, to sit	Special base sīda.
√ṭhā, to stand	Special base ṭiṭṭhā.
√is, to wish	Special base iccha.
√vad, to speak, say	Special base vajja, vajje, vada, vāde.
√mar, to die	Special base miya, miyya, mara.
√gah to take, seize	Special base gheppa.*
√gam, to go	Special base ghamma, gaggha.*
√jir, to grow old, decay	Special base jiya, jiyya.
√dis, das to see	Special base dakkha, daccha.*

*These forms are given by the Saddanīti and the Akhyatapadamālā. They are regularly conjugated like gaccha: ghammāmi, ghammasi ghammati; etc., ghagghami ghagghasi ghagghati; etc. ghammeyya, gaggha, gaggheyya, etc. The bases dakkha and daccha from √da, √dis are formed on the false analogy of the future base, which we shall see when treating of the future. Most of the changes noticed above correspond to similar changes which occur in the 1st, 4th and 6th Conjugations of Sanskrit verbs.

The Aorist

§405. The Aorist is the only true past tense in Pāli. The Personal Endings of the Imperfect and those of the Aorist have become hopelessly mixed up and the native grammarians are at a loss to differentiate between the Imperfect and the Aorist; but the Aorist has generally superseded the Imperfect. There are many anomalies which the student cannot possibly understand without a slight knowledge of Sanskrit grammar; he need not however, be detained by these considerations just now. The usual Endings of the Imperfect have already been given (381); much will be achieved if he, for the present, devotes his attention to the following paragraphs.

§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.

§407. The *desinences* (endings) of the Aorist are:

	Active.		Reflective.	
	Sing.	Plur.	Sing.	Plur.
1.	aṅ, ṅ, iṅ, a, ā.	imha, imhā.	a.	imhe.
2.	i, o, ā.	ttha.	se.	vhaṅ.
3.	ā, i, ī.	uṅ, iṅsu, ū	ā, a	tthuṅ, atthuṅ.

Remark.

(a) The student will remark, on comparing the above Endings with those of the Imperfect, that it is difficult to make out the Imperfect from the Aorist (the blending of Imperfect and Aorist is well known to students of Comparative Philology); the only criterion is, that the Imperfect is generally formed on the Special Base, and the Aorist, on the root. But even this is not an absolute criterion, and the fact remains that these two tenses can scarcely be differentiated.

(b) Of the above Endings, however, the most commonly used and most distinctively Aoristic are:*

	Sing.	Plur.
1.	iṅ	imha, imhā.
2.	i	ittha.
3.	i	iṅsu, (isuṅ).

*[cf. Mason, 1868, ch. 7, where the list of endings for the Aorist (following Kaccāyana) has only a few in common with this chart provided by Duroiselle. The notion of what is "commonly used" depends largely on the corpus of texts taken to be definitive, and Duroiselle seems to have worked empirically from a broader range of texts than other authors in establishing these norms --E.M.]

(c) The nasal of aṅ is often omitted, and a alone remains.

(d) The Aorist of the great majority of verbs is formed with the desinences given in (b).

§408. The Aorist may be divided into three types:

- (i) Radical Aorist.
- (ii) Stem or Base Aorist.
- (iii) Sigmatic Aorist.

Remarks.

- (a) As its name indicates, the 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).

(i) The Radical aorist.

§409. This Aorist is not very common. We will give a few examples. Let it be first remarked that the Aorist may also take the augment a before it, as does the imperfect.

§410. from $\sqrt{\text{gam}}$, and $\sqrt{\text{gā}}$ and $\sqrt{\text{gū}}$ (subsidiary forms of $\sqrt{\text{gam}}$.) to go, we have:

	(a) Sing.	Plur.
1.	agaṇ, agamā, agamiṇ	agumha
2.	agā, agamā	aguttha
3.	agā, agami	aguṇ, agamiṇsu.

(b) $\sqrt{\text{as}}$, to be (With augment a)

	Sing.	Plur.
1.	āsiṇ	āsimha.
2.	āsi	āsittha.
3.	āsi	āsuṇ, āsiṇsu.

§411. $\sqrt{\text{thā}}$.

	Sing.	Plur.
1.	aṭṭhaṇ	aṭṭhamha.
2.	aṭṭho	aṭṭhattha
3.	aṭṭha	aṭṭhaṇsu, aṭṭhuṇ.

Remark.

For the doubling of initial ṭh see §33.

§412. From $\sqrt{\text{kar}}$ we find: akaṇ (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: akaraṇ, akariṇ.

In the plural: 2. akattha; 3. akaruṇ, akarū, akariṇsu.

§413. $\sqrt{\text{hū}}$ (a form of $\sqrt{\text{bhū}}$) to be.

3rd singular: ahū, ahu, and before a vowel, ahud.
1st plural: ahumhā; 3rd plural: ahuṇ.

§414. $\sqrt{\text{da}}$.

1st singular: adā, which is also 2nd and 3rd singular.
In the plural we find: 3rd aduṇ, adaṇsu, adāsuṇ.

§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.

	$\sqrt{\text{pā}}$, base: piva, to drink.	Plur.
	Sing.	Sing.
1.	piviṇ	pivimha
2.	pivi	pivittha
3.	pivi	piviṇsu

For the Reflective;

	Sing.	Plur.
1.	pive	pivimhe
2.	pivise	pivivhaṇ
3.	piva, pivā	pivu, pivuṇ, pivīṇsu, pivisuṇ.

§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 rejection is regulated by metrical exigencies. We will now give a few more examples:

	$\sqrt{\text{bhuj}}$, to eat base: bhuñja	$\sqrt{\text{gam}}$, to go, base gaccha		
	Sing.	Plur.	Sing.	Plur.
1.	bhuñjiṇ	bhuñjimha	gacchiṇ	gacchimha,
	bhuñjimhā			gacchimhā.
2.	bhuñji	bhuñjittha	gacchi	gacchittha
3.	bhuñji	bhuñjimsu	gacchi	gacchiṇsu
			gañchi	

(iii) Sigmatic Aorist

§418. Sigmatic Aorist is formed by inserting 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:

	Sing.	Plur.
1.	siṅ (= s + iṅ).	simha (= s + imha).
2.	si (= s + i).	sittha (= s + ittha).
3.	si (= s + i).	suṅ (= s + uṅ).

§420. As will be readily understood, this formation of the Aorist is used with roots ending in vowels, and the s is inserted to join the endings to the root or to the base. It will be seen lower down, however, that they are added also to some roots ending in a consonant when the s becomes assimilated to that consonant.

§421. The sigmatic desinences are used mostly with the Derivative Verbs, principally the Causative Verbs (See: Derivative Conjugation [§478]), which end in the vowel e. The verbs of the 7th Conjugation, which also end in e, form their Aorist in the same way.

Examples.

(Causative Verbs).

§422. √hā, to abandon, Causative base: hāpe. √tas, to tremble, Causative base: tāse.

	Sing.	Plur.	Sing.	Plur.
1.	hāpesiṅ	hāpesimha	tāsesiṅ	tāsesimha
2.	hāpesi	hāpesittha	tāsesi	tāsesittha
3.	hāpesi	hāpesuṅ	tāsesi	tāsesuṅ

Remarks.

In the 3rd plural the form in iṅsu is also frequent: hāpesiṅsu. tāsesiṅsu.

(Verbs of the 7th conjugation).

§423. √cur, to steal, base: core. √kath, to tell, base: kathe.

	Sing.	Plur.	Sing.	Plur.
1.	coresiṅ	coresimha	kathesiṅ	kathesimha
2.	coresi	coresittha	kathesi	kathesittha
3.	coresi	coresuṅ	kathesi	kathesuṅ
	coresiṅsu		kathesiṅsu	

Remarks.

(a) To the base in aya endings given in (407, b) may be added directly without the Insertion of sigmatic s, so that we have also:

	Sing.	Plur.	Sing.	Plur.
1.	corayiṅ	corayimha	kathayiṅ	kathayimha
2.	corayi	corayittha	kathayi	kathayittha
3.	corayi	corayuṅ	kathayi	kathayuṅ
	corayiṅsu		kathayiṅsu	

(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. [For example:]

√dā, to give: adāsiṅ, adāsi, adāsimha, etc.

√ṭha, to stand: aṭṭhāsiṅ, aṭṭhāsimha, etc.

√hā, to abandon: ahāsiṅ, ahāsi, ahāsimha, etc.

√su, to hear, assosiṅ, assosi, assosimha, etc.

√yā, to go: yāsim, yāsi, yāsimha, etc.

(ii) After some roots ending in a Consonant, in which case the usual rules of assimilation (85) are strictly applied.

Remark.

From an illusory √kā (= √kar, to do), we find: akāsiṅ, akāsi, akāsimha, etc.

From √ñā, to know: aññāsiṅ, aññāsi, aññāsimha, etc.

§425. At a first reading, the student had perhaps better leave unnoticed the few references to Sanskrit Grammar which will be found in the next few paragraphs. Let him merely assume the forms as they are given: the more advanced student ought, of course, to read them with attention.

§426. The s (initial) of Sigmatic desinences, as above given (419), assimilates itself to the last consonant of the root according to the usual rules of assimilation:

(a) From √dis = Sanskrit . √dṛś, we find addakki = Sanskrit adrak-ṣ-is.

The following forms are also found: addakkhī, adakkhi, dakkhi.

(b) From √sak, to be able = Sanskrit √śak, we have sakkhi, asakkhi, Sanskrit = śak-ṣ-is.

(c) √kus, to revile = Sanskrit √kruś, gives akkocchi, but akkosi, without the sigmatic s, is also met with.

(d) √bhañj, to break, gives Aorist bhajki.

Remark.

The above examples will, I think, be sufficient to make the student understand the nature of the changes which occur in the formation of the Sigmatic Aorist when the roots end in a consonant; this consonant is generally s (= Sanskrit ś) and sometimes j. In Sanskrit, final ś (= Pāli s) is regularly changed to k before the initial s of verbal endings thus giving the group kṣa, which in Pāli becomes kkha. Again, by another rule of Sanskrit phonetics, final j becomes g, and as no word can end in a mute sonant, this g is changed to its corresponding surd, that is to k.

This class of the Sigmatic Aorist, however, is not numerous.

SYSTEM OF THE PERFECT.

§427. As has been seen, the perfect system consists of the Perfect tense and the Perfect Participle. The participle will be treated of in the chapter on Participles.

§428. The Perfect is characterised by the reduplication of the root. The rules have already been given (372) and should now be read over carefully.

§429. The endings are:

	Active.		Reflective.	
	Sing.	Plur.	Sing.	Plur.
1.	a	mha	i	mhe
2.	e	ttha	ttho	vho
3.	a	u	ttha	re

Remarks.

(a) Roots ending in a consonant insert an before the above endings beginning with a consonant.

(b) The Perfect is of very rare occurrence.

§430. [The paradigms √pac and √bhū are declined in the perfect as follows:]

	√pac, Perfect base: papac.		√bhū, Perfect base: babhūv.	
	Active.		Active	
	Sing.	Plur.	Sing.	Plur.
1.	papaca	papacimha	babhūva	babhūvimha
2.	papace	papacittha	babhūve	babhūvittha
3.	papaca	papacu	babhūva	babhūvu
	Reflective.		Reflective.	
	Sing.	Plur.	Sing.	Plur.
1.	papaci	papacimhe.	babhūvi	babhūvimhe
2.	papacittho	papacivho.	babhūvittho	babhūvivhe
3.	papacittha	papacire	babhūvittha	babhūvire

THE FUTURE SYSTEM.

§431. This system includes the Future, the Conditional and the Future Participle. The Participle will be considered in a special chapter.

§432. The Future System has for special characteristic the sign: ssa inserted between the root and the personal endings.

Remarks.

(a) The Future System is frequently formed on the Present base.

(b) The vowel i is often inserted between the ssa and the root or base; in this case the final vowel of the root or base is dropped.

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

§433. The Personal Endings for the Future are:

	Active.		Reflective.	
	Sing.	Plur.	Sing.	Plur.
1.	mi	ma	ṅ	mhe
2.	si	tha	se	vhe
3.	ti	nti	te	nre, re

Remarks.

(a) It will be seen that in the active the endings are the same as those of the present indicative.(381)

(b) Before mi, ma and mhe the a of ssa is lengthened.

Examples without connecting vowel i.

§434.

√i, to go, special base e (390), future base: essa

	Active		Reflective	
	Sing.	Plur.	Sing.	Plur.
1.	essāmi	essāma	essaṅ	essāmhe
2.	essasi	essatha	essase	essavhe
3.	essati	essanti	essate	essante

√nī to lead, special base ne (371, 3) future base: nessa.

	Singular.	Plural.
1.	nessāmi	nessāma
2.	nessasi	nessatha
3.	nessati	nessanti, etc.

√ṭhā, to stand.

	Singular.	Plural.
1.	ṭhassāmi	ṭhassāma
2.	ṭhassasi	ṭhassatha
3.	ṭhassati	ṭhassanti, etc.

Remarks.

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

√dā, give.

	Singular.	Plural.
1.	dassāmi	dassāma
2.	dassasi	dassatha
3.	dassati	dassanti, etc.

Examples with the connecting vowel i.

√bhū, to be, special base: bhava, future base: bhavissa.

	Active.		Reflective.	
	Sing.	Plur.	Sing.	Plur.
1.	bhavissāmi	bhavissāma.	bhavissaṅ	bhavissāmhe
2.	bhavissasi	bhavissatha	bhavissase	bhavissavhe
3.	bhavissati	bhavissanti	bhavissate	bhavisante

Examples with the assimilation of -ssa

√bhuj to eat. gives bhokkha as future base.

(Sk. √bhuj = bhok + śya = bhokṣya) and we have :
bhokkhati. bhokkhate, bhokkhaṅ, etc.

√chid. to cut, gives: checcha (Sk. √chid = chet + śya = cetsya) then:
checchāmi, checchasi, checchati etc.

√dis, to see, gives a future: dakkha; (= Sans. √dṛṣ = drak + śya = drakṣya) from this we find
dakkhati, but more frequently dakkhiti. Similarly from the root √sak to be able,
is obtained sakkhiti.

§435. A double future is also found formed from bases like bhokkha, dakka, which, as has
been just now explained are already future, by adding to them ssa with the connection
vowel -i

Examples.

√sak, future base: sakkha, sakkhissāmi, sakkhissasi sakkhissati, sakkhissāma, etc.

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

Singular

1. hemi, hehāmi, hohāmi, hessāmi, hehissāmi, hohissāmi, I shall be.
2. hesi. hehisi, hohisi, hessasi, hehissasi, hohissasi, Thou will be.
3. heti, hehiti, hohiti, hessati, hehissati, hohissati, He will be.

Plural.

1. hema, hehāma, hohāma, hessāma, hehissāma, hohissāma. We shall be.
2. hetha, hehitha, hohitha, hessatha, hehissatha, hohissatha. You will be.
3. henti, hehinti, hohinti, hessanti; hehissanti hohissanti. They will be.

√kar. to do, gives:

	Sing.	Plur.
1.	kāhāmi, I shall do.	kāhāma, we shall do.
2.	kāhasi, kāhisi, thou wilt do.	kāhatha, you will do.
3.	kāhati, kāhiti, he will do.	kāhanti, kāhinti, they will do.

THE CONDITIONAL.

§437. The Conditional takes the augment a before the root.

§438. The personal endings are as follows:

	Active.		Reflexive.	
	Sing.	Plur.	Sing.	Plur.
1.	ssa	ssamhā	ssaṅ	ssāmhase
2.	sse, ssa, ssasi.	ssatha	ssase	ssavhe
3.	ssā, ssa, ssati.	ssaṅsu	ssatha	ssiṅsu

Remark.

The above endings are generally joined to the root or the base by means of the connecting
vowel i.

√pac, to cook:

	Active. Sing.	Plur.	Reflective. Sing.	Plur.
1.	apacissaṅ	apacissamhā	apacissaṅ	apacissāmhase.
2.	apacisse, apacissa, apacissi.	apacissatha	apacissase	apacissavhe.
3.	apacissā, apacissa, apacissati.	apacissaṅsu	apacissatha	apacissisṅsu.

Remarks.

(a) The conditional may be translated by "if I could cook," or "If I should cook," etc.

(b) The conditional is not very frequently used.

THE PARTICIPLES.

THE PRESENT PARTICIPLE ACTIVE.

§439. All participles are of the nature of verbal adjectives, and must agree with their nouns, in number, gender and case.

§440. The terminations of the present participle active are: nta, aṅ or ṅ; nta and ṅ are added to the base, aṅ is added to the root.

Examples.

Root.	Base.	Present. Part.	Active Base.
√pac, to cook,	paca,	pacaṅ, pacanta,	cooking.
√kar, to do,	kara,	karaṅ, karonta,	doing.
√chid, to cut,	chinda,	chindaṅ, chindanta,	cutting.
√bhaṅ, to say,	bhaṅa,	bhaṅaṅ, bhaṅanta,	saying.
√bhū, to be,	bhava,	bhavaṅ, bhavanta,	being.
√pā, to drink,	piva,	pivaṅ, pivanta,	drinking.

§441. Verbal bases ending in e (1 st Conj. 3rd. Division; 7th. Conj. and causal bases. See "Derivative or secondary conjugation") which have also another base in aya take only the termination nta after the base in e, and both ota and ṅ after the base in aya.

Examples.

(1st and 7th Conjugations)

Root.	Base.	Pres. Part. Act. Base.
√cur, to steal.	core, coraya.	corenta, corayaṅ, corayanta.
√kath, to tell.	kathe, kathaya.	kathenta, kathayaṅ, kathayanta.
√nī, to lead.	ne, naya.	nenta, nayaṅ, nayanta.
√ji, to conquer.	je, jaya.	jenta, jayaṅ, jayanta.

(Causative.)

Root	Causative Base	Present participle active (base)
√dhar to hold	dhāre, dhāraya.	dhārenta, dhārayaṅ, dhārayanta.
	dhārāpe, dhārāpaya.	dhārāpenta dhārāyaṅ, dhārāpayanta.
√mar, to die	māre, māraya,	mārenta, mārayaṅ, mārayanta.
	mārāpe, mārāpaya,	mārāpenta, mārāpayaṅ, mārāpayanta.
√chid, to cut	chede, chedaya.	chedenta, chedayaṅ, chedayanta.
	chedāpe, chedāpaya.	chedāpenta, chedāpayaṅ, chedāpayanta.

§442. Bases in ṅā, no, uṅā, uṅo (4th Conj.) and nā (5th Conj.) generally take the termination nta.

Examples.

Root.	Base.	Pres. Part. Act. Base.
√su, to hear,	suṅā, suṅo,	suṅanta, suṅonta.
√kī, to buy,	kiṅā,	kiṅanta.

§443. The stem or base of this Present Participle is in at, or ant as:

Root.	Pres Part. Stem. Nom.	Sing. Masc.
√pac,	pacat, pacant.	pacaṅ, pacanto.
√car,	carat, carant.	carāṅ, caranto.
√bhaṅ,	bhaṅat, bhaṅant.	bhaṅaṅ, bhaṅanto.

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

§445. The Neuter is in ṅ like the masculine.

Examples.

Root.	Stem.	Masc.	Fem.	Neut.
√pac	pacat	pacaṅ	pacatī	pacaṅ.
	pacant	pacanto	pacantī	pacantaṅ
√chid	chindat	chindaṅ	chindatī	chindaṅ.
	chindant	chindanto	chindantī	chindantaṅ.

§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.

THE PRESENT PARTICIPLE REFLECTIVE.

§447. The Reflective Participle is formed by the addition of māna to the base. It is declined like purisa, kaññā, and rūpaṅ.

Examples.

Root.	Reflective Participle.		
	Masc.	Fem.	Neuter.
√pac	pacamāno	pacamānā	pacamānaṅ
√car	caramāno	caramānā	caramānaṅ
√dā	dadāmāno	dadāmānā	dadāmānaṅ
√su	suṅamāno	suṅamānā	suṅamānaṅ

§448. Another Reflective Participle, much less frequent than the above, is formed by adding āna to the root. It is declined like that in māna.

Examples.

Root.	Reflective Participle.		
	Masc.	Fem.	Neuter.
√pac	pacāno	pacānā	pacānaṅ
√car	carāno	carānā	carānaṅ
√dā	dadāno	dadānā	dadānaṅ

Remarks.

As may be seen from the last example, dadāna, this participle may also be formed from the base.

The Future Participle.

§449. The future participle is either active or reflective.

(a) In the active, it takes the endings of the present participle active, nta, ṅ (or aṅ), and is declined like mahā.

(b) In the reflective, the endings are māna and āna, and it is declined like purisa, kaññā and rūpaṅ.

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

Examples.

(i) Future Participle Active.

Root.	Masc.	Fem.	Neuter.
√pac	pacissaṅ	pacissatī	pacissaṅ
	pacissanto	pacissantī	pacissantaṅ
√car	carissaṅ	carissatī	carissaṅ
	carissanto	carissantī	carissantam
√su	suṅissaṅ	suṅissatī	suṅissaṅ
	suṅissanto	suṅissantī	suṅissantaṅ.

(ii) Future Participle Reflective.

Root.	Masc.	Fem.	Neuter.
√pac	pacissamāno	pacissamāṅa	pacissamānaṅ
	pacissāno	pacissānā	pacissānaṅ
√car	carissamāno	carissamāṅa	carissamānaṅ
	carissāno	carissānā	carissānaṅ.
√su	suṅissamāno	suṅissamāṅa	suṅissamānaṅ
	suṅissāno	suṅissānā	suṅissānaṅ.

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:

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

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

(iii) 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 (§51).

Examples.

§452. (i) Roots ending in a vowel.

Root.	Present.	Pass. Perf. Part.
√nahā, to bathe.	nahāyati, he bathes.	nahāta, bathed.
√bū, to be, become.	bhavati, he is, becomes.	bhūta, been, become.
√nī, to lead.	neti, nayati, he leads.	nīta, led.
√ji, to conquer.	jeti, jayati, he conquers.	jita, conquered.
√ci, to collect.	cināti, he collects.	cita, collected.
√bhī, to be afraid.	bhāyati, he is afraid.	bhīta, afraid, frightened.
√yā, to go undergo.	yāti, he goes.	yāta, gone, undergone.
√ñā, to know.	jānāti, he knows.	ñāta, known.

Remarks.

There are a few exceptions to roots in final ā.

- √pā, to drink, makes pita, drunk.
- √ṭhā, to stand, makes ṭhita, stood, standing.
- √dhā, to hold, becomes hita, held.
- √dā, to give, dinna, given.

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

Root.	Present.	Pass. Perf. Part.
√pac, to cook.	pacati, he cooks.	pacita, cooked.
√cal, to shake.	calati; he shakes.	calita, shaken.
√gah, to take.	gaṇhāti, he takes.	gahita, taken.
√kapp, to arrange.	kappeti, he arranges.	kappita arranged.
√khād, to eat.	khādati, he eats.	khadita, eaten.
√likh, to write.	likhati, he writes.	likhita, written.
√maṇḍ, to adorn.	maṇḍeti, he adorns.	maṇḍita, adorned.
√gil, to swallow.	gilati, he swallows.	gilita, swallowed.
√kath, to tell.	katheti, he tells.	kathita, told.

Remarks.

(a) Participles like pacita, calita, etc, are declined like purisa, kaññā and rūpaṇ.

(b) In the Neuter these participles are often used as nouns:

- √has, to smile, Passive Perfect Participle: hasita, smiled, Neuter: hasitaṇ, a smile.
- √gajj, to thunder, Passive Perfect participle: gajjita, thundered, Neuter: gajjitaṇ, the thunder.
- √jīv, to live, Passive Perfect Participle: jīvita, lived, Neuter: jīvitaṇ, life.

(iii) ta assimilated to the root.

§453. The suffix ta assimilates, or is assimilated to the last consonant of the root:

Root.	P. P. P.	Rules of Assimilation.
√bhuj, to eat	bhutta, eaten	(59, a)
√muc, to free	mutta, freed	(59, b)
√is, to wish	iṭṭha, wished	(59, ii-iii)
√kas, to plough	kaṭṭha, ploughed	(92)
√ḍas, to bite	daṭṭha, bitten	(92)
√dam, to tame	danta, tamed	(67)
√kam, to proceed	kanta, proceeded, gone	(67)
√rudh, to obstruct	ruddha, obstructed	(63)
√budh, to know	buddha, known	(63)
√labh, to obtain	laddha, obtained	(63, Remark.)
√majj, to polish	maṭṭha (also maṭṭa), polished	(59, i)
√muh, to err	muḷha, erred, also muddha	(100,101,102)
√ruh, to ascend	rūḷha, ascended	(100,101,102)
√lih, to lick	liḷha, licked	(100,101,102)
√jhas, to hurt	jhatta, hurt	(94)
√pat, to fall,	patta, fallen	(62)
√tap, to burn	tatta, burned	(64, i)
√duh, to milk	duddha, milked	(100)

§454. (a) Roots in r generally drop the r before ta.

Examples.

Root.	P. P. P.	Rules of Assimilation.
√kar, to make	kata made	(81).
√sar, to remember	sata, remembered	(81).
√mar, to die	mata, dead	(81).

§455. (b) Roots in n generally drop final n before ta.

Examples.

√man, to think	mata, thought.
√khan, or khaṇ, to dig	khata,* dug
√han, to kill	hata, killed.

* (also: khāta, from a collateral form khā = khan, dug.)

§456. (c) sometimes final ṇ is also dropped.

√gam, to go	gata, gone.
√ram, to sport	rata, amused, delighted.

§457. (d) In a few cases, final r lingualizes the following t, as:

√har, to seize, carry; haṭa, seized, carried.

§458. Pass. Perf. Part. which take na.

The suffix na is much less common than ta, and like it:

- (i) It may be joined to the root by means of connecting vowel i, or
- (ii) it may be joined directly to roots ending in a vowel;
- (iii) when added directly to roots ending in a consonant, that consonant is assimilated to n of na, and sometimes the n of na is assimilated to the final consonant.

Remarks.

na is added generally to roots in d and r.

§459. EXAMPLES OF (i) [viz., the suffix na is connected by permuting the root's vowel]

Root	Pass P. P.	Rules of Assimilation.
√sad, to settle	sinna, settled	(69, ii, iii).

Remarks.

The form sinna is found only for the verb nisīdati, to sit down = √sad + ni (prefix); when √sad is preceded by other prefixes, the Passive Perfect Participle assumes the form; sanna, as:

sad-ava = Passive Perfect Participle: ava sanna, sunk, settled.

sad + pa = Passive Perfect Participle: pasanna, settled.

(Note that the base of root sad is sīda.)

Root	Pass P. P.	Rules of Assimilation.
√chid, to cut	chinna, cut	(69, ii, iii).
√chad, to cover	channa, covered	(69, ii, iii).
√dā, to give	dinna, given	(69 ii, iii).

In this last example, ā of the root has been dropped, and the n doubled to compensate for its loss; the form datta given. (= dā + ta, with the t doubled to make for the shortening of ā), is found sometimes.

Remarks.

It will be seen from the above four examples that the insertion of i is to a great extent optional.

√tar, to cross	tiṇṇa, crossed	(83)
√car, to wander	ciṇṇa, wandered	(83)
√kir, to scatter	kiṇṇa, scattered	(83)

Remarks.

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

§460. EXAMPLES OF (ii) [viz., the suffix na is joined directly to the root]

√lī, to cling to,	līna, clung to.
√lū, to cut, reap,	lūna, reaped, cut.
√khi, to decay, cease,	khīna, decayed. (final i is lengthened).
√gilā (glā 113), to be ill,	gilāna, ill.
√hā, to be weak, low,	hīna, low, wasted, inferior.

In the last example, radical ā is replaced by ī.

§461. EXAMPLES OF (iii) [viz., the suffix na added permuting the root's final consonant]

Root	Pass P. P.	Rules of Assimilation.
√bhaj, to break	bhagga, broken	(57)
√vij, to be agitated	vigga, agitated	(57)

In these two examples, final j of the root, having become, against the usual phonetic laws g, the n of suffix na, is assimilated to it by rule 57 (426, Remark).

√lag, to adhere	lagga, adhered	(57)
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§462. A few Passive Perfect Participles are irregular, such as: jhāma, burnt, from √jhā, to burn; phulla, expanded, split, from √phal, to expand, split; but these are properly speaking derivative adjectives used as participles.

§463. Sometimes two forms of the Passive Perfect Participles for the same root are met with:

√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 datta.
√kas, to plough,	P. P. P. kaṭṭha and kasita.

§464. The participles in ta and na are declined like purisa, kaññā and rūpaṇ.

PERFECT PARTICIPLE ACTIVE.

§465. The Perfect Participle Active, is formed by adding *vā* to the Passive Perfect Participle.

Examples.

Root.	P. P. P.	P.P.A.
√ <i>pac</i> , to cook,	<i>pacita</i> , cooked,	<i>pacitavā</i> , having cooked.
√ <i>bhuj</i> , to eat,	<i>bhutta</i> , eaten,	<i>bhuttavā</i> , having eaten.
√ <i>kar</i> , to do,	<i>kata</i> , made,	<i>katavā</i> , having made.

Remarks.

- (a) These Perfect Participles Active are declined like *guṇavā*.
Ex. *pacitavā*, *pacitavatī* or *pacitavantī*, *pacitavaṇ* or *pacitavantaṇ*.
(b) The P. P. Active is also formed with suffix *vī* (231), in this case the *a* before *vī* is lengthened to *ā*. They are declined like *medhāvi*, (235) (that is, like *daṇḍī nadī* and *vāri* as: *pacitāvī* having cooked; *bhuttāvī*, having eaten.

FUTURE PASSIVE PARTICIPLE.

§466. This participle, also called participle of necessity, potential participle and gerundive, is formed by adding to the root the suffixes: *tabba* [see §467], *ya* [see §468], *anīya* and *īya*.

Remarks.

- (a) Roots ending in *u*, *ū*, generally form the Future P. P. from the 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..." "to be..." that which is expressed by the root.
(c) These participles, like those already treated of, are adjectives and are treated as such; they are declined like *purisa*, *kaññā* and *rūpaṇ*.

§467. [The suffix *-tabba*] is the most common. It is added:

- (i) Directly to roots ending in a vowel.
(ii) To roots ending in a consonant, it may be joined by means of [the] connecting vowel *i*.
(iii) When added directly without [the] 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). [viz., *-tabba* added directly to the root]

Root.	Future P.P.
√ <i>hā</i> , to abandon,	<i>hātabba</i> , fit to be, that ought to be, that must be abandoned.
√ <i>dā</i> , to give,	<i>dātabba</i> , fit to be, that ought to be, that must be given.
√ <i>pa</i> , to drink,	<i>pātabba</i> , fit to be, that ought to be drunk.

Remarks.

(a) Roots ending in *i*, *ī*, change *i*, *ī*, to *e* before *tabba*:

Root.	Future P.P.
√ <i>nī</i> , to lead,	<i>netabba</i> , fit to be, that must be led.
√ <i>ji</i> to conquer,	<i>jetabba</i> fit to be, that must be conquered.
√ <i>i</i> , to go, <i>etabba</i> ,	fit to be, that must be gone to.

(b) Roots in *u*, *ū* form the Future P. P. on the Special Base:

Root.	Future P.P.
√ <i>bhū</i> , to be,	<i>bhavitabba</i> , fit to be, that ought to, that must be.
√ <i>ku</i> , to sing	<i>kavitabba</i> , fit to be, that ought to be, that must be sung

In the case of root *su*, to hear, we find the *u* merely strengthened: *sotabba*, fit, etc., to be heard.

EXAMPLES OF (ii) [viz., *-tabba* added to a root by means of the connecting vowel "i"]

Root.	Future P.P.
√ <i>pac</i> , to cook,	<i>pacitabba</i> , fit to be, that ought to be, that must be cooked.
√ <i>khan</i> , to dig,	<i>khanitabba</i> , fit to be, that ought to be, that must be dug.
√ <i>pucch</i> , to ask,	<i>pucchitabba</i> fit to be, that ought to be, that must be asked.

EXAMPLES OF (iii) [viz., *-tabba* added with permutation of the consonant]

Root.	Future P.P.
√ <i>gam</i> to go,	<i>gantabba</i> , fit, etc., to be gone to(67).
√ <i>kar</i> , to do,	<i>kattabba</i> , (80); <i>kātabba</i> (82), fit to be done, etc.
√ <i>labh</i> , to receive,	<i>laddhabba</i> , fit etc., to be received(63, Remark).

§468. [With the addition of the suffix *ya*, the] initial *y* becomes assimilated to the last consonant of the root according to the usual rules of assimilation (79) Sometimes the radical vowel is strengthened.

Root.	Future P.P.	Rules of Assimilation
√gam, to go,	gamma, fit, proper, etc, to be gone to.	(71, i.)
√sak, to be able,	sakka, able to be done.	(71.)
√khād, to eat, chew,	khajja, that can be chewed.	(71, vi)
√vaj, to avoid,	vajja, that ought to be avoided.	(71, 74)
√bhū, to be,	bhabba, that ought to be, proper, possible.	(77.)

In this last example, the radical vowel *ū* has been strengthened before *ya*: *bhū* + *ya* = *bhav* + *ya* = *bhavya* = *bhabba*.

Root.	Future P.P.	Rules of Assimilation
√labh, to obtain,	labbha, fit worthy to be obtained.	(71.)
√bhuj, to eat,	bhojja, to be eaten, eatables, food.	(71.)
√bhid, to break,	bhijja, to be broken.	(71, vi.)
√lih, to lick, sip,	leyya, to be licked, sipped.	(98, Remark.)
√has, to laugh,	hassa, fit to be laughed at.	(76.)
√gah, to take,	gayha, that can be taken, seized.	(78, iii.)

(a) *ya* is, in a few cases, cases, joined to the root by means of vowel *i*. For instance:

- √kar, to do, make, we have:
 - kāriya that ought to be, or can be done, with lengthening of radical *a*.
 - kayya, that ought, etc., to be done, with assimilation of final *r* to *ya*.
 - kayīra, that ought, etc, with metathesis (iii).
- √bhar, to support:
 - bhāriya, that ought to be maintained, with lengthening of radical *a*.

(b) After roots ending in *ā* long initial *y* of *ya* is doubled and final *a* of the root is changed to *e*.

Root.	Future P.P.
√hā, to abandon,	heyya, to be abandoned, that ought to be abandoned.
√pā, to drink,	peyya that can, may, or ought to be drunk.
√dā, to give,	deyya, to be given, that ought to or can be given.

(c) *ya* is likewise doubled after roots in *i*, *ī* and the *i* or *ī* is changed to *e*.

√nī, to lead,	neyya, to be led, that ought to be led.
√ji, to conquer,	jeyya, to be conquered that can be conquered.

ANĪYA.

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

Root.	Future P.P.
√pac, to cook	pacanīya, fit to be cooked
√puj, to honour	pujanīya, worthy to be honoured.
√kar, to do, make	karaṇīya,* that ought to be made or done.
√bhū, to be (base: bhava)	bhavanīya, that ought to be.

* (Observe that the *n* is lingualised through the influence of radical *r*, 83).

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 *tūnaṅ* are used as substitutes of *tvā* and are met with in poetry much more than in prose.
- (b) *ya* is not so restricted in use as *tvāna* and *tūna*.
- (c) *tya* which becomes regularly *cca* (74, iv), is merely a form of *ya*, initial *t* being inserted between the gerundian, suffix *ya* and a root ending in a vowel.

(e.g. *pa* + √*i*, to depart + *ya* = *pa* + *i* + *t* + *ya* = *petya* = *pecca* having departed, §110).

In Pāli *ya* is added indiscriminately to simple roots or to roots compounded with prefixes; but, as in Sk. (in which it is never used after simple roots), it is much more common after compound verbs.

[The Gerund Suffixes] *Tvā*, *Tvāna*, *Tūna*.

§471. The suffix *tvā* may be:

- (i) Joined to the root by means of connecting vowel *i*.
- (ii) The initial *t* of the suffix is, in a few cases assimilated to the last consonant of the root.
- (iii) The vowel of the root is guṇated
- (iv) Sometimes the last consonant of the root is dropped before suffixes *tvā*, *tvāna* and *tūna*
- (v) The final long vowel of a root is shortened before these suffixes.
- (vi) The suffixes are added to the special base as well as to the root.

Examples.

Root.

√pac, to cook,
√khād, to eat,
√labh, to obtain,

√nī, to lead,
√chid, to cut,
√kar, to make,
√ṭhā, to stand, remain,
√bhī, to fear,
√dā, to give,
√bhuj, to eat,
√āp-pa = pāp, to get,
√ji, to conquer,

Gerund.

pacitvā, having cooked (i).
khāditvā having eaten (i).
laddhā, obtained (ii) (63, Remark).
labhitvā, having obtained. (i).
netvā, having led (iii).
chetvā, having cut (iii, iv)
katvā, having made (iv).
ṭhitvā, having stood, remained (i).
bhitvā, having feared, fearing (v).
datvā, having given (v).
bhutvā, having eaten (iv).
patvā having got. (iv; v).
jitvā, jetvā, having conquered (iii).

Remarks.

From root √ṭhā, we have also: ṭhatvā.
From √dā, daditvā, daditvāna.
From √kar: kātūna, kattūna.
From √kam, to step, to proceed,: nikkamitvā, nikkamitūna.
From √su, to hear; sutvā, sotūnaṅ, suṅitvā, suṅitvāna.

[The Gerund Suffixes] 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 cca.
- (iv) ya is added directly to roots ending in long ā.
- (v) ya may be added to the Special Base.
- (vi) ya is assimilated to the last consonant of the root.
- (vii) ya may be joined to the root or to the base by means of i.

Examples.

√sic, to sprinkle, nisiñciya, having besprinkled. (i, vii)
√jā, to know, vijāniya, having known, discerned. (i, v, vii)
√ikkh, to see, samekkhiya, having reflected. (i, vii)
√cint, to think, cintiya, having thought. (ii, vii).
√bhuj, to eat, bhujjiya, having eaten. (v, ii, vii)
√dā, to give, ādāya, having given. (i, iv).

√hā, to abandon,	vihāya, having abandoned. (i, iv).
√ñā, to know,	abhiññāya, having known. (i, iv).
√gah, to take,	gayha, having taken. (ii, iii).
√gam, to go,	gamma, having gone. (vi, 71; ii).
√vis, to enter,	pavissa, having entered. (vi, i).
√sad, to sit down.	nisajja, having sat. (vi, 71, 74).
√sad, to sit down,	nisīdiya, having sat. (i, vii, v). (See 459. Remark).
√kam, to tread,	akkamma, having trodden. (vi, 71, 33, 35)
√i to go,	pecca, having gone, departed, = pa + i + tya. (21, i; 74, iv)
√i, to go,	abbisamecca, having comprehended, abhi + sam + ā + i + tya. (21, i).
√han, to strike,	āhacca, having struck, = ā + han + tya, final n being dropped before initial t. (n, dropped before t).
√han, to strike,	upahacca, having vexed, = upa + han + tya. (See last remark).
√han, to strike,	uhacca, having destroyed, = u + han + tya. (See last remark).
√i, to go,	paṭicca, following upon, from, = paṭi + i + tya.
√har, to take away,	āhacca, having reached, attained, = ā + har + tya. (81).

This last should not be confounded with 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 in;
abhiññā, having known, = abhiññāya.
paṭisaṅkhā, having pondered, = paṭisaṅkhāya.
anupādā, not having clung, not clinging, = anupādāya (an + upa + ā + √dā + ya).
 - (b) Some roots seem to take a compound gerundial suffix, made up of ya and tvā, and joined to the root by means of i, as:
āruyhitvā (√ruh), having ascended.
ogayhitvā (√gāh = gah), having dived = ogayha = ogāhitvā.
 - (c) There are some anomalous forms:
disvā, from √dis to see = having seen.
daṭṭhu = disvā.
anuvicca, from √vid, to know = having known, final d being dropped before tya.
pappuyya, from √āp + pa = pāp, to obtain = pāpayitvā.
vineyya. from √nī, having removed.
niccheyya, from √ni = having ascertained.
- In these last three examples the y has undergone reduplication.
atisitvā, from √sar = Sanskrit sṛ.(?), having approached, having excelled.

(d) The student will have remarked that several forms are met with from the same root, as:

√dā, datvā, daditvā, daditvāna, dāya.

√kar, kariya, karitvā, katvā, katvāna, kātūna, kattūna.

√gah, gayha, gaṇhiya, gaṇhitvā.

Most roots can thus have several forms.

The Infinitive.

§473. The Infinitive is generally formed by means of suffix tuṅ.

§474 The suffixes tave, tuye and tāye are also met with, but seldom.

§475. Tuṅ, like the suffix of the P.P.P. (450) may be:

(i) joined to the root or to the base by vowel i.

(ii) to the roots in ā, it is added directly.

(iii) roots ending in i, ī, change final i, ī to e; and roots in u, ū, change u, ū to o.

(iv) Initial t of tuṅ is assimilated to the last consonant of the root; the last consonant may also be assimilated to t.

(v) tuṅ is also added to the Special Base.

Examples.

√pac, to cook,	pacituṅ, to cook.(i)
√khād, to eat,	khādituṅ, to eat.(i)
√thar, to spread,	tharituṅ, to spread.(i)
√dā, to give	dātuṅ. (ii)
√thā, to stand,	thātuṅ (ii)
√yā, to go,	yātuṅ. (ii)
√ji, to conquer,	jetuṅ. (iii)
√nī, to lead,	netuṅ. (iii)
√su, to hear,	sotuṅ. (iii)
√labh, to obtain,	laddhuṅ: to obtain. (iv, 63, remark)
√bhuj, to eat,	bhottuṅ, to eat, (iii, iv, 59a)
√āp, to obtain + pa,	pattuṅ, to obtain. (iv, 64, i)
√gam, to go,	gantuṅ, to go. (iv; 67).
√i, to go,	etuṅ, to go. (iii).
√su, to hear,	suṇituṅ, to hear. (v)
√budh, to know,	bodhituṅ, to know, (i, iii)
√budh, to know,	bujjhituṅ, to know. (i, v) .
√sī, to lie down	setuṅ, to lie down. (iii).
√sī, to lie down,	sayituṅ, (v).
√jā, to know,	jānituṅ, to know(v).
√chid, to cut,	chindituṅ, to cut.(v).
√chid, to cut,	chettuṅ, to cut. (iii, iv; 62, vi)

Tave, Tuye, Tāye.

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

√nī, to lead,

nitave, to lead.

√hā, to abandon,.

vippahātave, to abandon, = vi + pa + hā + tave.

√nam, to bend,

unnametave, to ascend, rise, = ud + nam + e + tave.

√dhā, to hold,

nidhetave, to hide, bury, = ni + base dhe (391) + tave.

√mar, to die,

marituye, to die, Joined by vowel i.

√gaṇ, to count,

gaṇetuye, to count. Added to the base gaṇe.

√dis, to see,

dakkhitāye, to see (cf. §404).

§477. The student will have remarked that several forms for the same root are often met with.

Remarks.

(a) The Infinitive is used both passively and actively.

(b) The Dative of nouns in āya is often used with an infinitive sense.

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

(B) Derivative or secondary Conjugation.

§478. The Derivative Conjugation includes:

(1) the Passive;

(2) the Causative;

(3) the Denominative;

(4) the Desiderative and,

(5) the Intensive.

§479. It is called the 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 ya to the root.

§482. The suffix ya having been added and the Passive Base obtained, the Personal Endings of either the Active Voice or of the Reflective Voice are added to the base.

§483. Ya is affixed to the root in three ways:

- (i) Directly after roots ending in a vowel.
- (ii) To roots in a double consonant, ya is joined by means of i, this i being lengthened to ī. It is also joined by means of i when a root ends in a consonant that does not generally reduplicate (s, h and r).
- (iii) It may be added directly to roots ending in a consonant; in this case the y of ya becomes assimilated to the last consonant of the root according to the Rules of Assimilation. (70.)
- (iv) Ya is also added to the Special Base by means of i, lengthened.

Examples of (i) [viz., Ya directly affixed after roots ending in a vowel].

(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 ī, ū.

Root.	Passive Base.
√dā, to give,	dīya, to be given.
√pā, drink,	pīya, to be drunk.
√dha, to hold,	dhīya, to be held.
√ji, to conquer,	jīya, to be conquered.
√ci, to heap,	cīya, to be heaped up.
√ku to sing,	kūya, to be sung.
√su, to hear,	sūya, to be heard.

(c) Radical long ī and ū, remain unaffected:

√bhū, to become,	bhūya, to have become.
√lū to reap,	lūya, to be reaped.
√nī, to lead,	nīya, to be led.

(d) In some instances, the long vowel before ya is shortened, in which case the y is doubled.

√nī, to lead,	nīya, or niyya.
√su to hear,	sūya, or suyya.
√dā, to give,	dīya, or diyya.

§484. To the above bases the Active or Reflective Personal Endings being added, we obtain, for instance from √ji, to conquer, base jīya(or jiyya).

Present: Active

	Sing.	Plur.
1.	jīyāmi, I am conquered.	jīyāma, we are conquered.
2.	jīyasi, thou art conquered.	jīyatha, you are conquered.
3.	jīyati, he is conquered.	jīyanti, they are conquered.

Present: Reflective

	Sing.	Plur.
1.	jīye, I am conquered.	jīyāmhe, we are conquered.
2.	jīyase, thou art conquered.	jīyavhe, you are conquered.
3.	jīyate, he is conquered.	jīyante, they are conquered.

Optative: (1) jīyeyyaṅ, jīyeyyāmi; (2) jīyetho, jīyeyyāsi (3) jīyetha, jīyeyya, etc., etc.

Imperative: (1) jīye, jīyāmi; (2) jīyassu, jīyāhi; (3) jīyataṅ, jīyatu.

Examples of (ii) [viz., Ya joined by means of ī to a root with a double consonant].

Root.	Passive Base.
√pucch, to ask,	pucchīya, to be asked.
√has, to laugh,	hasīya, to be laughed at.
√vas to live,	vasīya, to be lived upon.
√kar, to make,	karīya, to be made.
√sar, to remember,	sarīya to be remembered.
√mah, to honour,	mahīya, to be honoured.

Examples of (iii) [viz., Ya affixed directly after a root ending in a consonant].

√labh, to obtain,	labbha, to be obtained. (70, 71)
√pac, to cook,	pacca, to be cooked. (70, 71)
√bhaṅ, to speak,	bhañña, to be spoken. (70, 71)
√khād, 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) [viz., Ya added to a special base by means of ī]

√gam, to go,	gacchīya, to be gone to.
√budh to know,	bujjhīya, to be known.
√is, to wish, desire,	icchīya, to be wished for.

§485. Long ī, before ya of the Passive, is sometimes found shortened, as: mahīyati or mahiyati, to be honoured.

§486. It is usual to form the Passive of roots ending in a consonant preceded by long ā, by means of ī:

√yac, to beg = yācīyati;
√aj, to drive + prefix pa = pāj, to drive = pājīyati, 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 ī; as:

- √lup, 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 ī before ya is shortened, initial y is reduplicated by way of compensation (483, d).

(b) The Perfect, the Aorist, the Future and the Conditional (which four tenses are called: General Tenses; see, 367), of the Reflective Voice, are often used in a passive sense.

§488. The Passive may assume several forms from the same root:

- √kar, to do, make, gives Passive: karīyati, kariyyati, kayirati (with metathesis), kayyati (with assimilation of r, cf. §80).
- √gam, to go, gives; gamīyati, gacchīyati, gamyati.
- √gah, to take, gives: gayhati (metathesis); gheppati, quite an anomalous form.
- √hā, to abandon: hāyati, hiyati.

§489. Anomalous form of the Passive.

- √vah, to carry, Passive Base = vuyh: vuyhāmi, vuyhasi, vuyhati, vuyhe, vuyhase, vuyhate, etc.
- √vas, to live, Passive Base = vuss: vussāmi, vussasi, vussati, etc.
- √yaj, to sacrifice, Passive base = ijj, to be sacrificed ijjāmi, ijjasi, ijjati, etc.
- √vac, to speak, Passive Base = ucc: uccāmi, uccasi uccati, etc.
- √vac, to speak, Passive Base = vucc :vuccāmi, vuccasi vuccati etc.

§490. Final s of a root, which is not usually susceptible of reduplication is, however, sometimes found reduplicated as:

- √dis, to see, becomes, dissati, to be seen.
- √nas, to destroy = nassati, to be destroyed.

CAUSATIVE VERBS.

§491. Causal or Causative verbs are formed by adding to the root the suffixes:

- (i) aya, which is often contracted to e.
- (ii) āpaya, which likewise may be contracted to āpe

§492.

- (i) The radical vowel of the root is gunated or strengthened before these suffixes, if followed by one consonant only.
- (ii) It remains unchanged when it is followed by two consonants.
- (iii) In some cases, radical a is not lengthened although followed by a single consonant.
- (iv) Roots in i, ī and u, ū form their causal from the Special Base.
- (v) Other verbs, too, may form the causal from the Special Base.
- (vi) Some roots in a take āpe, āpaya.

Examples.

Root	Causative Bases
√pac, to cook,	pāce, pācaya, pācāpe, pācāpaya, to cause to cook. (i)
√kar, to do,	kāre, kāraya, kārāpe, kārāpaya, to cause to do. (i)
√gah, to take	gāhe, gāhaya, gāhāpe, gāhāpaya, to cause to take. (i)
√mar, to kill,	māre, māraya, mārāpe, mārāpaya, to cause to kill. (i)
√sam, to be appeased,	same, samaya, samāpe, samāpaya, to cause to be appeased. (iii)
√gam, to go	game, gamaya, to cause to go, (iii): we find also; gāme.
√chid, to cut,	chede, chedaya, chedāpe, chedāpaya, to cause to cut. (i)
√bhuj, to eat	bhoje, bhojaya, bhojāpe, bhojāpaya, to cause to eat. (i)
√rudh, to hinder,	rodhe, rodhaya, rodhāpe; rodhāpaya, to cause to hinder. (i)
√bhid, to break,	bhede bhedaya, bhedāpe, bhedāpaya, to cause to break. (i)
√su, to hear,	sāve, sāvaya, sāvāpe, sāvāpaya, to cause to hear. (iv)
√bhū, to be,	bhāve bhāvaya, etc. (iv)
√sī, to lie down,	sāye. sāyaya, sayāpe, sayāpaya to cause to lie down. (iv, iii)
√nī, to lead,	nāyaya nayāpe nayāpaya, to cause to lead. (iv, iii)
√pucch, to ask,	pucchāpe, pucchāpaya, to cause to ask. (ii).
√dhā, to place,	pidhāpe, pidhāpaya, to cause to shut. (vi).
with prefix pi,	pidahāpe, pidahāpaya, to cause to shut. (v, ii).
√dā, to give,	dāpe dāpaya, to cause to give.
√ṭhā, to stand,	ṭhāpe, ṭhāpaya, to place (vi, with a shortened a-vowel).

DOUBLE CAUSAL.

§493. There is a double causal formed by adding āpāpe 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 "to get to, or, to make to cause to." For instance: So purisaṅ dāsaṅ odanaṅ pācāpāpeti. "He causes the man to cause the slave to cook the food." or "He got the man to make the slave to cook the food."

Note that the first accusative or object purisaṅ may be and is often, replaced by an Instrumentive.

§494 The causative verbs are declined like the verbs in i, ī 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. pācemi, pācayāmi, pācāpemi, pācāpayāmi, 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, pācayāma, pācāpema, pācāpayāma, we cause to cook.
2. pācetha, pācayatha, pācāpetha, pācāpayatha, you cause to cook.
3. pācenti, pācayanti pācāpenti, pācāpayanti, they cause to cook.

OPTATIVE.

Singular.

1. pāceyyāmi, pācayeyyāmi, pācāpeyyāmi, pācāpayeyyāmi, I should cause to cook.
2. pāceyyāsi, pācayeyyāsi, pācāpeyyāsi, pācāpayeyyāsi, thou shouldst cause to cook.
3. pāceyya, pācayeyya, pācāpeyya, pācāpayeyya, he should cause to cook.

Plural.

1. pāceyyāma, pācayeyyāma, pācāpeyyāma, pācāpayeyyāma, we should cause to cook.
2. pāceyyātha pācayeyyātha pācāpeyyātha, pācāpayeyyātha, you should cause to cook.
3. pāceyyuṅ, pācayeyyuṅ, pācāpeyyuṅ, pācāpayeyyuṅ, they should cause to cook.

And so on for the other tenses.

Remarks.

(a) The bases in e and pe take the Sigmatic Aorist Endings (418, 419).

(b) The bases in aya take the other Endings (407, b). As, pācesiṅ, pācesi, pācāpesiṅ, pācayiṅ, pācayi, pācāpayiṅ, pācāpayi, etc.

Causal Passive.

§405. The passive of a causal verb is formed by joining the suffix ya of the Passive to the Causative Base, by means of i, lengthened to ī, final vowel e of the Causative base having been dropped first. The Causal Passive may be translated by "caused to... , made to do..." the action expressed by the root.

Examples.

Root.	Simple Verb	Causal	Causal Passive
√pac, to cook	pacati	pāceti,	pācīyati, to be caused to cook.
√bhuj, to eat	bhuñjati,	bhojeti,	bhojīyati, to be caused to eat.
√kar, to do	karoti	kāreti,	kārīyati, to be caused to do.

Remark.

Connective vowel i may also be found short.

§496. Some verbs, although in the Causative, have merely a transitive sense as:

- √car, to go, Causative cāreti, to cause to go = to administer (an estate).
- √bhū, to be, Causative bhāveti, to cause to = to cultivate, practise.

§497. Verbs of the 7th Conjugation form their causal by adding āpe or āpaya to the base, the final vowel of the base having first been dropped.

Root.	Base	Simple Verb	Causal Passive
√cur, to steal,	core.	coreti, corayati,	corāpeti, corāpayati.
√kath, to tell,	kathe.	katheti, kathayati,	kathāpeti, kathāpayati.
√tim, to wet,	teme.	temeti, temayati,	temāpeti, temāpayati.

DENOMINATIVE VERBS

§498. So called because they are formed from a noun stem by means of certain suffixes.

§499. The meaning of the Denominative Verb is susceptible of several renderings in English; it generally expresses:

- (a) "to act as, to be like, to wish to be like" that which is denoted by the noun.
- (b) "to wish for, to desire" that which is signified by the noun.
- (c) "to change or make into" that which is denoted by the noun.
- (d) "to use or make use of" that which is expressed by the noun.

§500. The suffixes used to form Denominative Verbal Stems are:

- (i) āya, aya, e, (ii) īya, iya.
- (iii) a. (iv) āra, āla. (These two rather rare).
- (v) āpe.

§501. The base or stem having been obtained by means of the above suffixes, the Personal Endings of the tenses are added exactly as they are after other verbs.

Examples.

Noun Stem	Denominative Verbs.
pabbata, a mountain.	pabbatāyati, to act like a mountain.
macchara, avarice.	macchārayati, to be avaricious (lit. to act avariciously).
samudda, the ocean.	sammuddāyati, to be or act like the ocean.
nadī, river.	nadiyiti, to do, act like a river.
arañña, forest.	araññīyati, to act (in town) as in the forest.
dhana, riches.	dhanayati, dhanāyati, to desire riches.
putta, a son.	puttīyati, to desire, or treat as a son.
patta, a bowl.	pattīyati, to wish for a bowl.
cīvara, monk's robe.	cīvarīyati, to desire a robe.
dolā, a palankin.	dolāyati, to desire a, or wish for one's own palankin.
vīṇā, a lute.	vīṇāyati, to use the lute, to play on the lute.
upakkama, diligence, plan.	upakkkamālati, to make diligence, to devise plans.
gaṇa, a following.	gaṇayati, to wish for a following or disciples.
samodhāna, a connection.	samodhāneti, to connect, join.
sārajja, modesty.	sārajjati, to be shy, nervous shyness.
taṇhā, craving.	taṇhāyati, taṇhīyati, to crave.

Noun Stem	Denominative Verbs.
mettaṇ, love.	mettāyati, to love.
karuṇa, mercy, pity.	karuṇāyati, to pity.
sukha, happiness.	sukhāpeti, to make happy.
dukkha, misery.	dukkhāpeti, to make miserable.
uṇha, heat.	uṇhāpeti, to heat, warm.
jaṭā, matted hair,	vijaṭāyati, disentangle, comb out. Tangled branches.
pariyosāna, end.	pāriyosānati, to end, to cease.

§502. Denominatives can also be formed from the stems of adjectives and adverbs; as:

dalha, firm, strong,	dalhāyati, to make firm, strong.
santaṇ, being good,	santarati to act well, or handsomely.
aṭṭa, afflicted, hurt,	aṭṭayati, to hurt, afflict.

Remarks.

- (a) Suffixes āra and āla are simply modifications of aya.
- (b) There is an uncommon way of forming Denominative Verbs from nouns: the 1st, 2nd or 3rd syllable of the noun is reduplicated and the suffix īyisa or yisa added to the word thus reduplicated; the vowel u or i may or may not be inserted between the reduplication. (Niruttidīpanī).

Noun Stem	Denominative Verbs.
putta, son,	pupputtīyisati, to wish to be (as) a son.
putta, a son,	puttittiyisati, to wish to be (as) a son.
kamalaṇ, flower,	kakamalāyisati or kamamalāyisati or kamalalāyisati, to wish to be (as) a flower.

- (c) The Causal and Passive of all Denominatives are formed in the usual manner.

DESIDERATIVE VERBS.

§503. As its very name indicates, the Desiderative Conjugation expresses the wish or desire to do or be that which is denoted by the simple root.

§504. The Desiderative is not extensively used in Pāli; however, it is frequent enough to warrant a careful perusal of the rules for its formation.

§505. The suffix sa is the characteristic sign of this conjugation; another characteristic is the reduplication of the root according to the rules already given (372). The student ought first to look carefully over those rules.

Root.	Desiderative Base.	Desiderative Verb.
√su, to hear,	sussusa	sussusati, to desire to hear = listens. (33,372-7c).
√bhuj, to eat	bubhukkha,	bubhukkhati, to wish to eat. (86, 372-5).
√tij, to bear,	titikkha,	titikkhati, to endure, be patient. (86, 372-7b).
√ghas, to eat,	jighaccha,	jighacchati, to desire to eat. (89, 372-7a).
√pā, to drink,	pipāsa, pivāsa	pivāsati, to desire to drink. (372-7a). (pivāsa, from the root).
√kit, to cure,	cikiccha,	cikicchati, to desire to cure, to treat. (88; 372-2).

§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 Frequentative Verbs, express the frequent repetition or the intensification of the action denoted by the simple root. The characteristic of the Intensive Conjugation is the reduplication of the root according to the usual rules (372).

§509. These verbs are not very frequent in Pāli.

Examples.

Root.

- √lap, to talk.
- √kam, to go.
- √gam, to go.
- √cal, to move.

Intensive Verb.

- lālapati, lālapati, to lament.
- caṅkamati, to walk to and fro.
- jaṅgamati, to go up and down.
- cañcalati to move to and fro, to tremble.

The personal endings are added as usual.

DEFECTIVE AND ANOMALOUS VERBS.

§510. √as, to be

Present System: Present

Singular.

1. asmi, amhi, I am.
2. asi, thou art.
3. atthi, he is.

Plural.

- asma, amha, we are.
- attha, you are.
- santi, they are.

Imperative.

Singular.

1. asmi, amhi, let me be.
2. ahi, be thou.
3. atthu, let him,her, it be.

Plural.

- asma, amha, let us be.
- attha, be ye.
- santu, let them be.

Present Participle.

Active

- Masc. santo, being.
- Fem. santī, being.
- Neut. santarj, being.

Reflective.

- samāno, being.
- samānā, being.
- samānarj, being.

Aorist.

Active

1. āsiṅ, I was, I have been.
2. āsi, thou wast, thou hast been.
3. āsi, he was, he has been.

Reflective.

- āsimhā, āsimha, we were, we have been.
- āsittha, you were, you have been.
- āsuṅ, āsiṅsu, they were, they have been.

Conditional.

	Active		Reflective.
§1.	assaṅ, if I were or should be.		assāma, if we were or should be.
§2.	assa, if thou wert or should be.		assatha, if you were or should be.
§3.	assa, siyā, if he were or should be.		assu, siyuṅ, if they were or should be.

§511. √hū, to be. (hū is a contracted form of root bhū).

Present System.

	Present.		Imperfect.	
	Sing.	Plur.	Sing.	Plur.
1.	homi,	homa.	ahuva,	ahuvamha,
2.	hosi,	hotha.	ahuvaṅ,	ahuvamhā.
3.	hoti,	honti.	ahuvo,	ahuvattha.
			ahuva, ahuvā,	ahuvu.
	Imperative.		Optative.	
	Sing.	Plur.	Sing.	Plur.
1.	homi,	homa.	heyāmi,	heyāma.
2.	hohi,	homa.	heyāsi,	heyātha.
3.	hotu,	hontu.	heyya	heyyuṅ.

Present Participle.

Masc. honto.	Fem. hontī.	Neut. hontaṅ.
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Aorist.

	Singular.	Plural.
1.	ahosiṅ, ahūṅ,	ahosimhā, ahumhā.
2.	ahosi,	ahosittha.
3.	ahosi, ahu,	ahesuṅ, ahūṅ.

The Future has already been given (436).

Infinitive.	Gerund.	Future. P.P.
hotuṅ.	hutvā.	hotabbo.

§512. √kar, to do, make.

The present Active has already been given (403).

Present System: Present.

Reflective.

	Singular.	Plural.
§1.	kubbe.	kubbamhe, kurumhe
§2.	kubbase, kuruse.	kubbavhe, kuruvhe.
§3.	kubbate, kurute, kubbatī.	kubbante, kurunte.

Optative.

	Singular.	Plural.
1.	kare, kubbe, kubbeyya, kareyya, kayirā, kayirāmi.	kareyyāma, kubbeyyāma, kayirāma.
2.	kare, kubbe, kubbeyyāsi, kareyyāsi, kayirā, kayirāsi.	kareyyātha, kubbetha, kayirātha.
3.	kare, kubbe, kayirā, kubbeyya, kareyya.	kareyyaṅ, kubbeyyaṅ, kayiraṅ

Imperfect.

	Active		Reflective.	
	Sing.	Plur.	Sing.	Plur.
1.	akara,	akaramhā.	akariṅ,	akaramhase.
	akaraṅ.			
2.	akaro,	akarattha.	akarase,	akaravhaṅ.
3.	akara,	akaru.	akarattha,	akaratthuṅ.

The Aorist has been given (412).

Imperative.

	Active		Reflective/Passive	
	Singular.	Plural.	Singular.	Plural.
1.	karomi,	karoma.	kubbe,	kubbāmase.
2.	kuru, karohi,	karotha.	kurussu,	kuruvho.
3.	karotu, kurutu,	karontu, kubbantu.	kurutaṅ,	kubbantaṅ.

Future.

Besides the usual Future in ssāmi: karissāmi, karissasi, there is another form given in (436).

Present Participle.

Active.

Masc. karaṇ, karonto.
Fem. karontī,
Neut. karaṇ, karontaṇ,

Reflective.

karamāno, kurumāno, karāno, kubbāno.
karamānā, kurumānā, karānā, kubbānā.
karamānaṇ, kurumānaṇ, karānaṇ, kubbānaṇ.

Future Passive Participle.

kattabbo, kātabbo, kāriyo, kayiro, kayyo, karaṇīyo.

Remarks.

All the forms in yira are obtained through metathesis, in kayyo the r has been assimilated.

Present Passive Part.

kariyamāno, kariyyamāno, kayīramāno, kariyamāno.

Passive Base.

The Passive Base has several forms:

kariya, kariyya, kariya, kayira.

§513. √da, to give.

The Present Optative and Imperative have already been given.(395). The student will remark that some of the tenses are formed directly on the root: the Radical Aorist, the Sigmatic Aorist, the Future and the Conditional.

Radical Aorist.

Sing.

1. adaṇ,
2. ado,
3. ada,

Plur.

adamhā.
adattha.
adaṇsu, aduṇ.

Sigmatic Aorist.

Sing.

adāsiṇ,
adāsi,
adāsi,

Plur.

adāsimhā.
adāsittha.
adāsuṇ, adāsiṇsu.

Future.

a. From the Base.

Sing.

1. dadissāmi,
2. dadissasi,
3. dadissati,

Plur.

dadissāma.
dadissatha.
dadissanti.

b. From the Root.

Sing.

dassāmi,
dassasi,
dassati,

Plur.

dassāma.
dassatha.
dassanti.

Conditional.

Sing.

1. adassaṇ,
2. adasse,
3. adassā,

Plur.

adassamhā.
adassatha.
adassaṇsu.

Participles.

(Masculine.)

Present.

dadāṇ, dadanto.

P.P.P.

dinno.

Active P.P.

dinnavā.

Fut. P.

dadassaṇ.
dadassanto.

Fut. P. P.

dātabbo.
dāyo.

Pres.

dadamāno.

Reflect.

dadamānā.

Part.

dadamānaṇ.

VERBAL PREFIXES

§514. The Prefixes or Prepositions, called in Pāli: Upasagga [cf. the remark to §23] are prefixed to verbs and their derivatives; they have been, on that account, called Verbal Prefixes. They generally modify the meaning of the root, or intensify it, and sometimes totally alter it; in many cases, they add but little to the original sense of the root.

§515. The usual rules of sandhi apply when these prefixes are placed before verbs. When a prefix is placed before a tense with the augment a, the augment must not change its position, but remain between the prefix and the root, as; agā + ati = accagā (74, i), and not; aatigā

§516. These prefixes are as follows:

ā - to, at, towards, near to, until, as far as, away, all round.

e.g., √kaḍḍh, to drag, draw = ākaḍḍhati, to draw towards, to drag away.

√kir, to pour, scatter = ākirati, to scatter all over or around, to fill.

√cikkh, to show, tell = ācikkhati, to point out, tell to (to communicate).

√chad, to cover = acchādeti, to cover over or all around, to put on clothes (33, 35).

Remarks.

This prefix reverses the meaning of some roots;

√dā, to give, but ādāti, to take.

√gam, to go, base: gaccha = āgacchati, to come.

ati (before vowel = acc.) beyond, across, over, past, very much, very; it expresses excess.

e.g., √kam, to step, go = atikkamati (33), to step over to go across, go past, to escape, overcome, transgress, excell, to elapse.

√nī, to lead = atineti, to lead over or across, to irrigate.

√car, to act, = aticarati, to act beyond, too much, in excess = to transgress.

adhi (before vowels = ajjh), over, above, on, upon, at, to in, superior to, great, it expresses sometimes superiority.

e.g., √vas, to live = adhivasati, to live in, to inhabit.

√gam, to go = ajjhagamā, he approached = adhi + augment a + gamā(Aorist).

√bhās, to speak = adhibhāsati, to speak to, to address.

anu, after, along, according to, near to, behind, less than, in consequence of, beneath.

e.g., √kar, to do = anukaroti, to do like, viz., to imitate, to ape.

√kam, to go = anukkamati, to go along with, to follow.

√dhāv, to run = anudhāvati, to run after to pursue.

√gah, to take = anugaṇhati, to take near, beneath = to protect.

apa, off, away, away from, forth: it also implies detraction, hurt, reverence.

e.g., √ci, to notice, observe = apacāyati, to honour, respect; apaciti, reverence.

√nī, to lead = opaneti, to lead away, viz., to take away, remove.

√gam, to go, = apagacchati, to go away.

√man, to think = apamaññati, to despise.

api, on, over, unto, close upon. This prefix is very seldom used; it is prefixed mostly to the roots: √dhā, to put, set, lay, and √nah, to bind, join. It is moreover found abbreviated to pi in most instances.

e.g., √dhā, to put, set, lay = pidahati, to cover, close, shut. apidhanaṇ, pidhanaṇ, pidhānaṇ, covering, lid, cover.

√nah, to bind, join = pinayhati, to bind on, join on.

abhi, to, unto, towards, against, in the direction of. It also expresses excess, reverence, particularity. (Before a vowel = abbh).

e.g., √gam, to go = abhigacchati, to go towards, approach.

√kaṅkh, to desire, abhikaṅkhati = to desire particularly, to long for, yearn.

√jal, to blaze = abhijalati, to blaze excessively, viz, fiercely.

√vand, to salute = abhivandati, to salute reverentially.

ava, down, off, away, back, aside, little, less. Implies also: disrespect, disregard.

Remarks.

ava, is often contracted to o.

e.g., √jā, to know = avajānāti, to despise. √har, to take = avaharati, to take away. avahāro, taking away.

√khip, to throw = avakhipati, to throw down.

√lok, luk, to look = oloketi, to look down = avaloketi.

ud (= the u of native grammarians; for the assimilation of final d to the following consonants see 58, 60, 62, 65. Before h, sometimes final d is lost and the u lengthened.)

Upwards, above, up, forth, out.

e.g., √khip, to throw = ukkipati, to throw up, get rid of; ukkhepanaṇ, excommunication.

√chid, to cut = ucchidati, to cut off.

√ṭhā, to stand = uṭṭhahati to stand up, rise, uṭṭhānaṇ, rising.

√har, to take = uddharati (96) to draw out. uddharaṇaṇ, pulling out.

Remark. ud reverses the meaning of a few verbs

√pat, to fall = uppatati, to leap up, spring up.

√nam, to bend = unnamati, to rise up, ascend.

upa unto, to, towards, near, with, by the side of, as, like, up to, (opposed to apa), below, less.

e.g., √kaḍḍh to drag = upakaḍḍhati, to drag or draw towards, to draw below or down.

√kar, to do = upakaroti, to do something towards unto; viz, to help, upakāro, help, use; upakaraṇaṇ, instrument (lit. doing with).

√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.

e.g., √kam, to go = nikkhamati, to go out, to depart.

√dhā, to place = nidahati or nidheti, to deposit, hide.

√har, to take = nīharati, to take out.

√han, to strike = nihanti, to strike down.

pa, onward, forward to, forth, fore, towards, with. It expresses beginning.

e.g., √bhā, to shine = pabhāti to shine forth, to dawn. pabhā, radiance.

√bhū, to be = pabhavati, to begin to be, viz., to spring up, to originate.

√jal, to burn = pajjalati, to burn forth, to blaze.

pati, paṭi against, back to, in reverse direction, back again in return, to, towards, near.

e.g., √bhās, to speak = paṭibhāsati. to speak back, to reply.

√khip, to throw = paṭikkhipati, to refuse. paṭikkhepo, refusing.

√kam, to step = paṭikkamati, to step back, to retreat.

parā, away, back, opposed to, aside, beyond.

e.g., √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.

e.g., √car, to walk = paricarati, to walk around, viz., to serve, honour. paricāro, attendance; paricca, having encircled (= pari + i + tyā).

√chid, to cut = paricchindati, to cut around, to limit, mark out.

√dhāv, to run = paridhāvati, to run about.

√jā, to know = parijānāti, to know perfectly, exactly.

vi, asunder, apart, away, without. Implies separation, distinctness, dispersion.

e.g., √chid, to cut = vicchindati, to cut or break asunder, to break off, interrupt.

√jā to know = vijānāti, to know distinctly, to discern; vijānaṅ, knowing.

√kir, to scatter = vikirati, to scatter about, to spread.

sam, with, along, together, fully, perfectly.

√bhuj, to eat = sambhuñjati, to eat with.

√vas, to live = saṅvasati, to live together with; saṅvāso, 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:

vyā, written byā (= vi + ā); vyākaroti, to explain (√kar); vyāpajjati, to fall away (pad, to go).

ajjho (= adhi + o, o = ava), ajjhottharati, to overwhelm (√thar, to spread).

ajjhā (= adhi + a), ajjhāvasati, to dwell in (vas) ajjhāseti, to lie upon (√sī).

anupa (= anu + pa), anupakhādati, to eat into (khaḍ); anupabbajati to give up the world (√vaj, to go).

anupari (= anu + pari), anuparidhāvati, to run up and down (dhav); anupariyāti, to go round and round (√yā).

anusam (= anu + sam) anusangito, chanted together rehearsed; anusañcarati, to cross.

samud (= sam + ud), samukkhaṅsati, to exalt; samucchindati, to extirpate (√chid); samudeti, to remove (√i).

samudā (sam + ud + ā) samudācarati, to address, practise (√car); samudāhaṭo, produced (√har); samudāgamo, beginning (√gam).

samupa (= sam + upa) samupeti, to approach (√i); samupagacchati: to approach.

samā (= sam + ā), samāharati, to gather (√har); samāgamo, assembly (√gam).

samabhi (= sam + abhi), samabhisiñcati, to sprinkle (√siñc).

upasam (= upa + sam) upasaṅharati, to bring together (√har); upasaṅvasati, to take up one's abode in (√vas, to live).

Remark.

The student must be prepared to meet with some other combinations; the general meaning of a word can always be traced from the sense of the several combined prefixes.

§517. It is important to note that the prefixes or prepositions are used, not only with verbs, but also with verbal derivatives, nouns and adjectives, as: anutīre, along the bank; adhiccittaṅ, high thought; abhinīlo, very black.

§518. pari is often written: pali (cf., §72).

§519 pari, vi and sam very often add merely an intensive force to the root.

§520. After prefixes, sam upa, parā, pari, and the word pura, in front, √kar sometimes assumes the form: khar. E.g. purakkharoti, to put in front, to follow = pura + √kar: parikkharo, surrounding = pari + √kar.

§521. A few adverbs are used very much in the same way as the Verbal Prefixes, but their use is restricted to a few verbs only. They are:

āvi = in full view, in sight, in view, manifestly, visibly. It is prefixed to the verbs: bhavati (√bhū) and karoti (√kar). E.g., āvibhavati to become manifest, visible, to appear, be evident; āvikaroti, to make manifest, clear, evident; to explain, show.

antara = among within, between, used with √dhā, to put, place; e.g. antaradhāyati, to vanish, disappear, hide; antaradhāpeti, to cause to vanish or disappear.

atthaṅ (adv. and noun) = home; disappearance, disappearing, setting; used with verbs of going = to set, disappear (of moon, sun and stars). Mostly used with the verbs gacchati and eti (√i), to go. E.g. atthaṅgacchati, to disappear, to set; atthameti, to set (of the sun).

pātu (before a vowel: patur) = forth to view, manifestly, evidently, used with bhavati and karoti. E.g. pātubhavati, to become manifest, evident, clear, to appear, to arise; pātubhāvo, appearance, manifestation; pātukaroti, to manifest, make clear, evident; to produce.

pura, in front, forward, before, used almost exclusively with karoti, (520). E.g. purakkharoti, to put or place in front, to appoint or make a person (one's) leader, and thence: to follow, to revere.

alaṅ, fit, fit for, used with verb karoti in the sense of decorating. E.g. alaṅkaroti, to adorn, embellish, decorate.

tiro, out of sight; across, beyond, prefixed to roots kar and dhā, in the sense of covering, hiding, etc. E.g. tirodhāpeti, to veil, to cover, put out of sight; tirodhānaṅ, a covering, a veil; tirokaroti, to veil, to screen; tirokaraṅi, 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:

Present System.

√pac, to cook. (stem pacā).

Present. I cook, etc.

	Active Voice.		Reflective Voice.	
	Sing.	Plur.	Sing.	Plur.
1.	pacāmi,	pacāma.	pace,	pacāmhe.
2.	pacasi,	pacatha.	pacase,	pacavhe.
3.	pacati,	pacanti	pacate,	pacare, pacante.

Imperfect. I cooked, etc.

	Active Voice.		Reflective Voice.	
	Sing.	Plur.	Sing.	Plur.
1.	apaca,	apacamhā.	apaciṅ	apacāmhase.
	apacaṅ,	apacamha.		apacamhase.
2.	apaco,	apacattha.	apacase,	apacavhaṅ.
3.	apaca,	apacu.	apacattha,	apacatthuṅ.

Imperative. Let me cook etc.

	Active Voice.		Reflective Voice.	
	Sing.	Plur.	Sing.	Plur.
1.	pacāmi,	pacāma,	pace,	pacāmāse.
2.	pacāhi, paca,	pacatha,	pacassu,	pacavho.
3.	pacatu,	pacantu,	pacataṅ,	pacantaṅ.

Optative. I should, would, could, can, etc., cook.

	Active Voice.		Reflective Voice.	
	Sing.	Plur.	Sing.	Plur.
1.	paceyyāmi,	paceyyāma.	paceyyaṅ,	paceyyāmhe.
	pace,			
2.	paceyyāsi,	paceyyātha.	pacetho,	paceyyavho.
	pace,			
3.	paceyya,	paceyyuṅ.	pacetha,	paceraṅ.
	pace,			

Present Participle.

	Active	Reflective
Masc.	pacāṅ,	pacamāno.
	pacanto,	pacāno.
Fem.	pacatī,	pacamānā.
	pacantī,	pacānā.
Neut.	pacāṅ,	pacamānaṅ.
	pacantaṅ,	pacānaṅ.

Aorist System.

Aorist (Stem pac).. I cooked, or, I have cooked, etc.

	Active Voice.		Reflective Voice.	
	Sing.	Plur.	Sing.	Plur.
1.	apaciṅ,	apacimhā.	apaca,	apacimhe.
2.	apaci,	apacittha.	apacise,	apacivhaṅ.
3.	apaci,	apacuṅ.	apacā,	apacuṅ.
	apacī,	apaciṅsu.	apacū,	apaciṅsu.

Remarks.

The augment a may be left out.

Perfect System.

Perfect (Stem: papac). I cooked, etc.

	Active Voice.		Reflective Voice.	
	Sing.	Plur.	Sing.	Plur.
1.	papaca,	papacimha.	papaci,	papacimhe.
2.	papace,	papacittha.	papacittho,	papacivho.
3.	papaca,	papacu.	papacittha,	papacire.

Perfect Participle Active. Having cooked.

	Active Voice.	Reflective Voice.
Masc.	pacitavā,	pacitavā.
	pacitavanto,	pacitavanto.
	pacitāvī,	pacitāvī
Fem.	pacitavatī,	pacitavatī.
	pacitavantī,	pacitavantī.
	pacitāvinī,	pacitāvinī.
Neut.	pacitavaṅ,	pacitavaṅ.
	pacitavantaṅ,	pacitavantaṅ.
	pacitāvi,	pacitāvi.

Remark.

The Perfect Participle is the same for the Reflective as for the Active Voice. (For formation, see 465).

Future System.

Future. I shall cook, etc. (Stem: pacissa)

	Active Voice.		Reflective Voice.	
	Sing.	Plur.	Sing.	Plur.
1.	pacissāmi,	pacissāma.	pacissaṇ,	pacissāmhe.
2.	pacissasi,	pacissatha.	pacissase,	pacissavhe.
3.	pacissati,	pacissanti.	pacissate,	pacissante.

Conditional. If I could cook, etc.

	Active Voice.		Reflective Voice.	
	Sing.	Plur.	Sing.	Plur.
1.	apacissaṇ,	apacissamhā.	apacissaṇ,	apacissāmhase.
2.	apacisse,	apacissatha.	apacissase,	apacissavhe.
3.	apacissā,	apacissasū.	apacissatha,	apacissasū.

Future Participle.

	Active Voice.	Reflective Voice.
Masc.	pacissaṇ, pacissanto,	pacissamāno. pacissāno.
Fem.	pacissatī, pacissantī,	pacissamānā. pacissānā.
Neut.	pacissaṇ, pacissantāṇ,	pacissamānaṇ. pacissānaṇ.

Infinitive: pacituṇ.

Gerund: pacitvā, pacitvāna, pacitūna, paciya.

Fut. P.P.: pacitabba, pacanīya.

P.P.P.: pacita.

§524. A Paradigm of √cur, to steal. Base coraya or core.

Present System.

Active Voice

	First form. (base, coraya).		Second form (base, core).	
	Sing.	Plur.	Sing.	Plur.
1.	corayāmi,	corayāma.	coremi,	corema.
2.	corayasi,	corayatha.	coresi,	coretha.
3.	corayati,	corayanti.	coreti,	corenti.

Imperfect. (from base coraya only).

	Sing.	Plur.
1.	acoraya,	acorayamhā.
2.	acorayaṇ,	acorayamha.
3.	acorayo,	acorayattha.
3.	acoraya,	acorayu.

Imperative.

	First form. (base, coraya).		Second form (base, core).	
	Sing.	Plur.	Sing.	Plur.
1.	corayāmi,	corayāma.	coremi,	corema.
2.	corayāhi,	corayatha.	corehi,	coretha.
3.	corayatu,	corayantu.	coretu,	corentu.

Optative.

	First form. (base, coraya).		Second form (base, core).	
	Sing.	Plur.	Sing.	Plur.
1.	corayeyyāmi,	corayeyyāma.	coreyyāmi,	coreyyāma.
2.	corayeyyāsi,	corayeyyātha.	coreyyāsi,	coreyyātha.
3.	corayeyya,	corayeyyuṇ.	coreyya,	coreyyuṇ.
	coraye.			

Present Participle

	First form. (base, coraya).	Second form (base, core).
Masc.	corayaṇ, corayanto.	corento.
Fem.	corayatī, corayantī.	corentī.
Neut.	corayaṇ, corayantaṇ.	corentaṇ.

Aorist System.

	First form. (base, coraya).		Second form (base, core).	
	Sing.	Plur.	Sing.	Plur.
1.	corayiṅ,	corayimhā.	coresiṅ,	coresimhā,
	corayimha.		coresimha.	
2.	corayi,	corayittha.	coresi,	coresittha.
3.	corayi,	corayuṅ,	coresi,	coresuṅ,
	corayiṅsu.		coresiṅsu.	

Perfect System.

(The Perfect Tense of these verbs is not generally met with but it would be: cucora, cucore, cucorimha, etc).

	Perfect Participle Active.	
	Base coraya.	Base core.
Masc.	corayitavā, corayitavanto, corayitāvī,	coritavā, coritavanto. coritāvī.
Fem.	corayitavatī, corayitavantī, corayitāvinī,	coritavatī. coritavantī. coritāvinī.
Neut.	corayitavaṅ, corayitavantaṅ, corayitāvi,	coritavaṅ. coritavantaṅ. coritāvi.

Future System.

Future.

	First form. (base, coraya).		Second form (base, core).	
	Sing.	Plur.	Sing.	Plur.
1.	corayissāmi,	corayissāma.	coressāmi,	coressāma.
2.	corayissasi,	corayissatha.	coressasi.	coressatha.
3.	corayissati,	corayissanti.	coressati,	coressanti.

Conditional.

	First form. (base, coraya).		Second form (base, core).	
1.	acorayissaṅ,		acorayissamhā.	
2.	acorayisse,		acorayissatha.	
3.	acorayissā,		acorayissaṅsu.	

Future Participle.

Active.

	First form. (base, coraya).		Second form (base, core).	
Masc.	corayissaṅ,	coressaṅ.	corayissanto,	coressanto.
Fem.	corayissatī,	coressatī.	corayissantī,	coressantī.
Neut.	corayissaṅ,	coressaṅ.	corayissantaṅ,	coressantaṅ.

Pres. Participle Reflective.

Masc.	corayamāno, corayāno.
Fem.	corayamānā, corayānā.
Neut.	corayamānaṅ, corayānaṅ.

Infinitive.	corayituṅ, coretuṅ.
Gerund.	corayitvā, coretvā.
P.P.F.	corayitabbo, coretabbo
P.P.P.	corito, coritā, coritaṅ

Reflective.

§525. The Reflective Voice presents no difficulty; it is generally formed on the base in aya:

	Present.		Imperfect.	
	Sing.	Plur.	Sing.	Plur.
1.	coraye,	corayāmhe.	acorayaṅ,	acorayāmhase.
2.	corayase,	corayavhe.	acorayase,	acorayavhaṅ.
3.	corayate,	corayante.	acorayattha,	acorayatthuṅ.

Passive Voice

§526. The Passive Voice is formed in the usual way by joining ya to the base by means of vowel i lengthened to ī, the final vowel of the base being dropped before ī.

Present.

	Singular.	Plural.
1.	corīyāmi, I am robbed.	corīyamā, we are robbed.
2.	corīyasi, thou art robbed.	corīyatha, you are robbed
3.	corīyati, he is robbed.	corīyanti, they are robbed .

And so on for the other tenses.

§527. The Causal and the Denominative Verbs are conjugated exactly like coreti.

§528 The following paradigm will familiarize the student with the changes which take place in the principal forms of the Verb:

Root	Special Base	Active	Reflect.	Passive	Causal	Causal Passive
√pac, to cook	paca	pacati	pacate	paccate, paccati	pāceti, pācāpeti, pācayati, pācāpayati.	pāciyati, pācāpiyati.
√dā, to give	dadā	dadāti	dadate	diyate, diyati	dāpati, dāpāpeti	dāpiyati
√nī, to lead	ne, naya	neti, nayati	nayate	niyate, niyati, niyyati	nāyayati, nayāpeti, nayāpayati	nayāpiyati
√han, to kill	hana	hanati, hanti	hanate	haññate, haññati	haneti, hanāpeti, hanayati, hanāpayati	hanāpiyati, hanayiyati
√khād, to eat	khāda	khādati	khādate	khājjate, khājjati	khādeti, khādayati, khādāpeti, khādāpayati	khādapiyati, khādāpiyati
√lu, to cut	lunā	lunāti	lunate	lūyate, lūyati	lāveti, lāvayati	lāviyati
√bhū, to be	bhava	bhavati	bhavate	bhūyate, bhūyati	bhāveti, bhāvayati, bhāvāpeti, bhāvāpayati	bhāviyati
√labh, to get	labha	labhati	labhate	labbhate, labbhati	labhete, labhayati, labhāpeti, labhāpayati	labhāpiyati
√su, to hear	suṇā, suṇo	suṇāti, suṇoti	suṇate	sūyate, sūyati	sāveti, suṇāpeti	sāviyati

CHAPTER XI.

INDECLINABLES.

§529. Under the term "indeclinables" are included all those words which are incapable of any grammatical declension, that is: Adverbs, Prefixes, Propositions, Conjunctions and Interjections.

ADVERBS.

§530. Adverbs may be divided into three groups:

- (i) Derivative Adverbs, formed by means of suffixes.
- (ii) Case-form Adverbs.
- (iii) Pure Adverbs.

§531. (i) Derivative Adverbs.

(a) These are formed by the addition to pronominal stems, and to the stems of nouns and adjectives, of certain suffixes.

(b) Under this head come the "Adverbial Derivatives from numerals" given in (279), and the "Pronominal Derivatives" given in (336). The student ought now to read again these two classes of Adverbs.

(c) The suffix to (346), is also added to prepositions, nouns and adjectives, to form a very large class of adverbs; to is an ablative suffix (120) and therefore the adverbs formed with it have an ablative sense.

(i) From prepositions: abhito, near; parato, further.

(ii) From nouns:

dakkhiṇato, southerly, on the south;

pācīnato, easterly, on the east;

piṭṭhito, from the surface, from the back, etc.,

pārato, from the further shore;

orato, from the near shore.

(iii) From adjectives: sabbato, everywhere.

(d) Suffixes tra and tha (346), showing place, are also used with adjectives: aññatha or aññatra, elsewhere; sabbatha, everywhere; ubhayattha, in both places.

(e) Suffix dā (345), is likewise used with adjectives and numerals: ekadā, once; sadā = sabbadā, at all times, always.

(f) dhi is used like dhā (28, 283): sabbadhi, 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. (ii) Case-form Adverbs.

(a) Some cases of pronouns, and adjectives, are used adverbially.

(b) Accusative Case. This case is very much used adverbially: kiṅ, why?; taṅ, there; idaṅ here; yaṅ because, since; from pronouns.

(c) From nouns; divasaṅ during the day; rattiṅ at night; raho, in secret; saccaṅ truly; atthaṅ for the purpose of.

(d) For adjectives: ciraṅ, a long time; khippaṅ, quickly; mandaṅ, stupidly.

(e) Some adverbs of obscure origin may be classed as the accusative case of nouns or adjectives long obsolete. Such are:

mitho, mithu, one another, mutually;	araṅ, presently;
sajju, immediately;	tuṅhī, silently;
alaṅ, enough;	sāyaṅ, in the evening;
isaṅ a little, somewhat;	jātu, surely, certainly;
bahi, outside.	

The Instrumentive Case.

This case also is much used adverbially.

From pronouns: tena, therefore; yena; because.

From nouns: divasena, in a day; māsenā, in a month; divā by day; sahāsā, suddenly.

From adjectives: cirena, long; dakkhiṇena, to the south; uttarena, to the north; antarena, within.

The Dative Case.

The adverbial use of the dative is restricted to atthāya, for the sake of, for the purpose of; cirāya, for a long time; hitāya, for the benefit of.

The Ablative Case.

The Ablative Case is used frequently in an adverbial sense; especially so is the case with pronouns: kasmā, why?; yasmā, because; tasmā, therefore; pacchā, behind; after; ārā, afar off; hetthā, below.

The Genitive Case.

The Genitive Case is seldom used adverbially; from pronouns we have: kissa why?

From adjectives: cirassa, long. From nouns: hetussa, causally.

The Locative Case.

The Locative is very often used adverbially: bāhire, outside; dūre, far; avidūre, not far; samīpe, santike, near; rahasi, privately, in secret; bhuvī, on earth, on the earth.

(iii) Pure adverbs

By these are understood the adverbs which are not obtained by derivation and which are not case-forms; such are:

kira, kila, they say, we are told that;	hi, certainly, indeed;
khalu, indeed;	tu, now, indeed;
atha, atho, and, also, then; etc.	

na, expressing simple negation; mā, expressing prohibition; mā is often used with the Aorist. nanu, used in asking questions to which an affirmative answer is expected. nu used in asking simple questions; no, not; nūna surely, perhaps; nānā, variously.

The particle kva, where?

The above particles are called nipātā 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.

e.g. abhaya, free from fear; abāla, not foolish; apassanto, not seeing; anāloketva, without looking.

(b) du and before a vowel dur, bad, ill, hard difficult.

e.g. dubbaṅṅo (33. Remark), ugly, ill-favoured; dubbinīto ill conducted; duddamo, difficult to tame; duggo, difficult to pass; dujjano, a bad man; dukkaro, difficult to perform; dujjīvaṅ, a hard life.

(c) su has the contrary meaning of du :good, well, easy. It implies excess, facility, excellence.

e.g. subhāsito, well-spoken; subahu, very much; sudanto, well-tamed; sukaro, easy to perform; sulabho, easy to be obtained.

Remarks.

After du, the initial consonant is generally reduplicated; reduplication seldom takes place after su.

(d) sa, which is used instead of sam, (516), expresses the ideas of "possession, similarity; with, and; like; including."

e.g. sabhāriya, with (his) wife; salajja, having shame, ashamed; sabhoga, wealthy; savihārī, living with: sadevaka, including the worlds of gods.

Remarks.

The particle sa is the opposite of particle a, an.

Preposition.

§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 instrumentive and the accusative.

But only a few are used separately from the noun they govern.

For examples see "Syntax of Substantives."

Conjunctions.

§538. Indeclinables distinctly conjunctive are very few. The principal are:

(a) Copulative: ca, and, also, but, even. It is never used as the first word in a sentence; atha, and, then, now; atho; and also then.

(b) Disjunctive: vā, (never at the start of a sentence) uda, uda vā, or vā ... vā, either or; yadi vā, whether; yadi vā ... yadi vā, whether or; atha vā, or else, rather; na vā, or not; tathā pi, nevertheless.

(c) Conditional: yadi sace, if; ce (never at the beginning of a sentence) if; yadi evaṅ, yajj'evaṅ, if so.

(d) Causal: hi, for, because; certainly.

Interjections.

Ahaha, alas! oh! aho! ah!;

are, sirrah! I say! here!;

bho, friend! sir! I say!;

maññe, why! methinks!;

sādhu, well! very well! very good!

aho vata, oh! ah!;

dhi, dhī, shame! fie! woe!;

bhaṇe, I say! to be sure!;

he, oh!;

General Remarks.

The use of some particles will be given in the chapter on Syntax.

CHAPTER XII.

COMPOUNDS

§539. Declinable stems are frequently joined to one another to form compounds. In the older language, compounds are simple and rarely consist of more than 2 or 3 stems, but the later the language (i.e. in the commentaries and sub-commentaries) 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) kammadhāraya, Descriptive Determinate Compounds.

(iv) digu, Numeral Determinate Compounds.

(v) abyayibhāva, Adverbial Compounds.

(vi) bahubhihi, Relative Or Attributive Compounds.

Remarks.

Native grammarians distribute the above into four classes by making. Nos. iii and iv subdivisions of No. ii, tappurisa; but this classification, through lack of sufficient distinctness, confuses the student unnecessarily. We shall therefore follow the above division (541).

Dvanda (Copulative or Aggregative Compounds).

§542. The members of these compounds are co-ordinate syntactically, in their uncompounded state; each member would be connected with the other by means of the conjunction ca, and.

§543. Dvanda Compounds are of two kinds:

(i) The compound is a plural and takes the gender and declension of its last member.

(ii) The compound takes the form of a neuter singular and, whatever the number of its members, becomes a collective. This is the case generally with the names of: birds, parts of the body, persons of different sexes, countries, trees herbs, the cardinal points, domestic animals, things that form an antithesis, etc.

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) ī and ū (long), are generally shortened in the middle of the compound;
- (d) sometimes a feminine noun, in the middle of the compound, takes the masculine form (candimasuriyā) sometimes, or remains unchanged (jarāmarañṇaṇ).

EXAMPLES OF (i).

samaṇā ca brāhmaṇā ca = samaṇabrāhmaṇā, samanās and brahmins.
devā ca manussā ca = devamanussā, gods and men.
devānaṅ ca manussānaṅ ca = devamanussānaṅ, of gods and men.
candimā ca suriyo ca = candimasuriyā, the sun and the moon.
aggi ca dhūmo ca = aggidhūmā, fire and smoke.
dhammo ca attho ca = dhammatthā, the spirit and the word.
sāriputte ca moggallāne ca = sariputtamoggallāne, in Sariputta and in Moggallāna.

EXAMPLES OF (ii).

Note that the compounds which come under no. (ii) sometimes assume the form of the plural like those of no.(i).

mukhanāsikaṇ = mukhaṅ ca nāsikā ca, the mouth and the nose.
chavimaṅsalohitaṇ = chavi ca maṅsaṅ ca lohitaṅ ca, the skin, flesh and blood.
jarāmarañṇaṇ = jarā ca marañṇaṅ ca, old age and death.
hatthapādaṇ or hatthapādā = hatthā ca pādā ca, the hands and feet.
hatthiassaṇ = hatthino ca assā ca, elephants and horses.
kusalākusalaṇ or kusalākusalā = kusalaṇ akusalaṅ ca, good and evil,
vajjimallaṇ or vajjimallā = vajjī ca mallā ca, the Vajjians and the Mallians.

§544. The compounds which take the plural form are called: itaritara, because the members of the compound are considered separately; those that take the neuter singular form: samāhāra, because the several members are considered collectively, those that take either the plural or the neuter, are called: vikappasamāhāra.

Tappurisa. (Dependent Determinate Compounds).

§545. In these compounds the first member is a substantive in any case but the Nominative and the Vocative, qualifying, explaining or determining the last member.

Remarks.

- (a) The Case-ending of the first member is elided.
- (b) In a few cases, the Case-ending is not elided; these compounds are called: alutta tappurisa.
- (c) The ā of such words as: rājā, mātā, pitā, bhāta, 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).

e.g., araṅṅagato = araṅṅaṇ gato, gone to the forest.
sukhappatto = sukhaṇ patto, attained happiness.
saccavādi = saccaṇ vādi, speaking the truth.
kumbhakāro = kumbhaṇ kāro; a pot-maker, a potter.
pattagāho = pattaṇ gāho, receiving a bowl.
atthakāmo = atthaṇ kāmo, wishing the welfare of.

(ii) tappurisa with instrumentive case. (tatiya tappurisa).

e.g., buddhabhāsito = buddhena bhāsito, spoken by the Buddha.
viññugarahito = viññūhi garahito, censured by the wise.
sukāhaṇ = sukehi āhaṇ, brought by parrots.
jaccandho = jātiyā andho, blind by (from) birth.
urago = 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.

e.g., guḷodano = guḷena saṅsaṭṭho 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 (catutthī tappurisa)

e.g., kathinadussaṇ = kathinassa dussaṇ, cloth for the kathina robe,
(this is a robe sewn on a fixed day, each year as a meritorious act.).
saṅghabhattaṇ = saṅghassa bhattaṇ, rice (prepared) for the clergy.
buddhadeyyaṇ = buddhassa deyyaṇ, worthy to be offered to the Buddha.
rājārahaṇ = raṅṅo arahaṇ, worthy of (lit., to) the king.

Remark.

(a) In these compounds, the last member designates the object destined for or attributed to that which is expressed by the first member.

(b) Compounds formed by adding *kāmo* "desirous of" to an infinitive are considered to be tappurisās in the Dative relation. (*nīruttadīpanī*, *saddanīti*).

e.g., *kathetukāmo* = *kathetuṅ kāmo*, desirous to speak.

sotukāmo = *sotuṅ kāmo*, desirous to hear.

gantukāmo = *ganuṅ kāmo*, desirous to go.

(iv) tappurisa with ablative case. (*pañcamī tappurisa*).

e.g., *nagaraniggato* = *nagaramhā niggato*, gone out from town.

rukkhapatito = *rukkhasmā patito*, fallen from the tree.

sāsanacuto = *sāsanamhā cuto*, fallen away from religion.

corabhīto = *corābhīto*, afraid of the thief.

pāpabhīruko = *pāpato bhīruko*, fearing sin.

pāpajigucchī = *pāpato jigucchī*; loathing evil.

bandhanamokkho = *bandhanasmā mokkho*, freedom from bonds or fetters.

lokaggo = *lokato aggo*, greater than the world.

mātujo = *mātito jo*, born from a mother.

Remarks.

These express: fear of, separation or going away from, freedom from, etc.

(v) tappurisa with genitive case. (*chaṭṭha tappurisa*).

e.g., *rājaputto* = *rañño putto*, the king's son, a prince.

dhaññarāsi = *dhaññānaṅ rāsi*, a heap of grains.

nadītiraṅ = *nadiyā tiraṅ*, the river-bank. (from *nadī*).

bhikkhunisaṅgho = *bhikkunīnaṅ saṅgho*, the assembly of the nuns (from *bhikkunī*).

naruttamo = *narānaṅ uttamo*, the greatest of men.

Remarks.

(a) tappurisās in the Genitive relation are by far the most common.

(b) Final *ī* and *ū* of the first member are as a rule shortened to *i* and *u* respectively.

(c) The word: *ratti*, night, takes the form *rattaṅ* at the end of a tappurisa.

(vi) tappurisa with locative case. (*sattāni tappurisa*).

e.g., *araññavāso* = *araññe vāso*, living in the forest.

dānājñhāsayo = *dāne ajñhāsayo*, inclined to alms-giving.

dhammarato = *dhamme rato*, delighting in the Law.

vanacaro = *vane cāro*, walking in the woods.

thalaṭṭho = *thale ṭho*, standing on firm ground.

pabbataṭṭho = *pabbatasmīṅ ṭho*, standing on a mountain.

Anomalous tappurisa.

(a) Sometimes the first member of a tappurisa is placed last.

e.g., *rājahaṅso* = *haṅsānaṅ rājā*, the swan-king, but also: *haṅsarājā*.

alutta tappurisa.

(b) In these the Case-endings are not dropped:

e.g., *pabhaṅkaro* = *pabhaṅ karo*, making light, the sun.

vessantaro = *vessaṅ taro*, crossing over to the merchants (a king's name).

parassapadaṅ = *parassa padaṅ*, word for another, Active Voice.

attanopadaṅ = *attano padaṅ*, word for one's self, Reflective Voice.

kutojo = *kuto jo*, sprung whence?

antevāsiko = *ante vāsiko*, 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.

§546. (iii) Kammadhāraya. Descriptive Determinate Compounds

Remarks.

(a) In kammadhāraya compounds, the adjective: *mahanta* assumes the form: *mahā*, and, if the consonant which follows is reduplicated, the form: *maha*.

(b) The word: *santa*, good, being, takes the form; *sa* (Sk. *sat*).

(c) The word: *puma*, a male, rejects its final *a*.

(d) When the two members of a kammadhāraya are feminine, the first one assumes the form of the masculine.

(e) The Prefix *na*, not, is replaced by *a* before a consonant and by *an* before a vowel.

(f) Prefix *ku*, meaning bad, little, may become *ka* before a consonant, and *kad* before a vowel.

(g) In their uncompounded state, the two members of a kammadhāraya are in the same case.

(i) The kammadhāraya compound (which is also called: *missakatappurisa*) is divided into nine classes:

(1) *visesanapubbapada kammadhāraya*, in which the determining or qualifying word is placed first.

e.g., *mahāpuriso* = *mahanto puriso*, a great man.

mahānadī = *mahantī nadī*, a large river.

mahabbhayaṅ = *mahantaṅ bhayaṅ*, great fear.

aparapuriso = *aparo puriso*, the other man.

kaṅhasappo = *kaṅho sappo*, a black snake.

nīluppalaṅ = *nīlaṅ uppalaṅ*, a blue lotus.

(2) visesanaparapada, or visesanuttarapada-kammadhāraya; in this, the second member determines the first.

naraseṭṭho = naro seṭṭho, the oldest man.

purisuttamo = puriso uttamo, the greatest man.

buddhaghosācariyo = buddhaghoso ācariyo, the teacher Buddhaghosa.

sāriputtathero = sāriputto thero, the Elder Sāriputta.

(3) visesanobhayapada-kammadhāraya, the two members of which are determinate.

e.g., sītuṇhaṇ = sītaṇ (tañ ca) uṇhaṇ, heat and cold.

khañjakhuḷlo = khañjo (ca so) khujjo, (he is) lame (and) hump-backed.

andhabadhiro = andho (ca so) badhiro, (he is) blind (and) deaf.

katākataṇ = kataṇ(ca taṇ) akataṇ, (what is) done (and) not done.

Remarks.

A word, as for instance, so, he, is generally understood between the two members of these compounds.

(4) sambhāvanāpubbapada-kammadhāraya; in which the first member indicates the origin of the second term, or the relation in which the second term stands to the first. In these compounds such words as: iti namely, thus called; evaṇ thus, called; saṅkhāto, called, named; hutvā, being are generally understood, in order to bring out the full meaning of the compound.

e.g., hetupaccayo = hetu (hutvā) paccayo, the term (middle term) being, or considered as, the cause, the term which is the cause or condition.

aniccasaññā = anicca iti saññā, the idea, namely, Impermanence.

hinasamato = hino hutvā samato, equal in being low, unworthy.

dhammabuddhi = dhammo iti buddhi, knowledge (arising from) the Law.

attadiṭṭhi = attā iti diṭṭhi the (false) doctrine of Self.

(5) upamā-or upamānuttarapada-kammadhāraya, in these compounds, analogy is expressed between the two terms. The word: viya, like, is understood between the two members.

e.g., buddhādicco = ādicco viya buddho, the sun-like-Buddha.

munisīho = sīho viya muni, lion-like-sage, lion-sage.

muniṇṇavo, sage-bull.

buddhanāgo, Buddha-elephant.

saddhammaraṇsi = raṇsi viya saddhammo, Light-like-Good Law, the Light of the Good Law.

Remarks.

The words: ādicca, sun, sīha, lion; ṇṇavo, usabha, bull; naga, 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; muniṇṇavo, the eminent sage, 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.

e.g., guṇadhanaṇ = guṇo eva dhanāṇ, wealth of virtues.

siladhanaṇ = silāṇ eva dhanāṇ, treasure of morality or of piety.

paññāsattaṇ = pañña eva satthaṇ, the sword of wisdom.

paññāpajjoto = pañña eva pajjoto, the lamp of wisdom.

avijjāmalā = avijjā eva malaṇ, the stain of ignorance.

(7) kunipātapubbapada kammadhāraya, the first member of which is: ku, (see f).

e.g., kuputto = ku + putto, a bad son.

kudāsā = ku + dāsā, bad slaves.

kadannaṇ = kad + annaṇ, bad food.

kāpuriso = kā + puriso, a bad man.

kadariyo = kad + ariyo, badly noble, not noble, ignoble, miserly, stingy.

kalavaṇaṇ = ka + lavaṇaṇ, a little salt.

(8) nanipātapubbapada-kammadhāraya, (see e).

e.g., anariyo = na + ariyo, ignoble.

anīti = na + iti free from calamity, secure.

anūmi = na + ūmi, not having waves, waveless.

anatikkamma = na + atikkamma (gerd.), not transgressing or trespassing.

anattakāmo = na + attakāmo, not wishing for the welfare of.

(9) pādipubbapada-kammadhāraya, in which the first member is pā, pa or any other prefix.

e.g., pāvacaṇaṇ = pa + vacaṇaṇ, the excellent word, Buddha's word.

(Native grammarians take pā to be the abbreviation of the word:

pakaṭṭho = excellent).

pamukho = pa + mukho (having the face towards), facing, in front of, chief.

vikappo = vi + kappo (thought, inclination), option.

atidevo = ati + devā, Supreme deva or God. (note that devā becomes: devo).

abhidhammo = abhi + dhammo (Law, doctrine), transcending Doctrine.

uddhammo = ud + dhammo, wrong or false doctrines.

ubbinayo = ud + vinayo (Discipline for the monks), wrong Discipline.

sugandho = su + gandho, good smell, fragrance.

dukkataṇ = du + kataṇ, a bad, sinful act.

§547. Nouns In Apposition.

Nouns in Apposition are considered to be kammadhāraya compounds:

- e.g., vinayapiṭakaṇ, the Vinaya. Basket (a part of the Buddhist Scriptures).
aṅgajanapadaṇ, the Province of Bengal.
magadharatṭhaṇ, the Kingdom of Magadhā.
cittogahapati, Citta, the householder. sakkodevarājā, Sakka, the Lord of gods.

Remark.

Sometimes the last member of a kammadhāraya, being feminine, assumes the masculine form.

- e.g., dīghajaṅgho = dīgha + jaṅghā (feminine) long-legged.

§548. (iv) digu (Numeral compounds)

There are two kinds of digu:

- (i) samāhāra digu, considered as collective takes the form of the neuter sing in ṇ.
(ii) asamāhāra digu when the digu does not express 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 other than a.

(b) The stems only of the numerals are used as first members.

(i) SAMĀHĀRA-DIGU.

- e.g., tilokaṇ, the three worlds (collectively).
tirataṇ, the three Jewels (collectively).
catusaccaṇ, the four Truths (collectively).
sattāhaṇ = satta + ahaṇ (day), seven days, a week.
pañcasikkhāpadaṇ, the five Precepts (collectively).
dvirattaṇ = dvi + ratti, two nights (remark a).
pañcagavaṇ = pañca + gavo, (remark a).
tiṅgulaṇ = ti + v (inserted, 28) aṅguli, three fingers.
navasataṇ, nine hundred.
catusahassaṇ, four thousand.

(ii) ASAMĀHĀRA-DIGU,

- e.g., tibhavā, the three states of existence.
catudisā, the four quarters.
pañcindriyāni, the five senses = pañca + indriyāni.
sakaṭasatāni = sakaṭa + satāni, one hundred carts.
catusatāni, four hundreds.
dvisatasahassāni, two hundred thousand, (dvi sata sahasāni).

§549. (v) Adverbial Compounds (abyayibhāva).

Remarks.

(a) These compounds have for first member an indeclinable (529).

(b) The abyayibhāva generally assumes the form of the accusative singular in ṇ, and is indeclinable.

(c) If the final vowel of the last member is ā long ā is replaced by aṅ; other long vowels (except ā), are shortened.

- (i) e.g., upagaṅgaṇ = upa + gaṅgāyaṇ (loc.), near the Ganges.
upanagaraṇ = upa + nagaraṇ, (loc.), near the town.
upagu = upa + gunnaṇ (plural,) close to the cows.
anurathaṇ = anu + rathe, behind the chariot.
yāvajīvaṇ = yāva + jīvā (abl.), as long as life lasts.
antopāsādaṇ = anto + pāsādassa, within the palace.
anuvassaṇ = anu + vassaṇ, year after year, every year.
anugharāṇ = house after house, in every house.
yathābalaṇ = yathā + balena, according to (one's) power.
pativātaṇ = pati + vātaṇ (acc.), against the wind.
tiropabbataṇ = pabbatassa tiro, across the mountain.
uparipabbataṇ = pabbatassa + upari, upon the mountain.
paṭisotaṇ = sotassa + paṭilomaṇ, against the stream.
adhogaṅgaṇ = gaṅgāya + adho, below the Ganges.
upavadhu = upa + vadhū, near (his) wife.
adhikumāri = adhi + kumāri, the young girl.

(ii) Sometimes, however, the case-ending is retained; the cases thus retained being mostly the Ablative and the Locative. But in most cases, the Neuter form is also met with for the same compound. The Ablative termination may be retained when the indeclinable is: pari, apa, ā, bahi, yāva etc.

- e.g., yāvajivā or yāvajivaṇ, as long as life lasts.
apapabbatā or apapabbataṇ, away from the mountain.
bahigāmā or bahigāmaṇ, outside the village.
ābhavaggā or ābhavaggaṇ, to the highest state of existence.
purāruṇā or purāruṇaṇ, (= aruṇamhā pure), before daylight.
pacchābhataṇ, or pacchābhattaṇ, after meal.
tiropabbatā or tiropabbate (loc.) or tiropabbataṇ,
beyond, on the other side of, the mountain.
anto avīcimhi (loc.), in hell.
anutīre, along the bank.
antaravithiyaṇ (loc.), in the street.
bahisāṇiyaṇ (loc.), outside the curtain.

§550. (vi) Relative or Attributive Compounds. (bahubbīhi).

Remarks.

- (a) A bahubbīhi 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 bahubbīhi 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 bahubbīhi is equal to a relative clause.
- (b) All the Compounds explained above (dvanda, tappurisa, kammadhāraya, dīgu, abyayibhāva), become, if used as adjectives, bahubbīhi Compounds.
- (c) bahubbīhi being used as adjectives qualifying nouns, must agree in gender, number and case with the nouns which they qualify.
- (d) It follows from (c) that a bahubbīhi may be in any case relation but the Vocative.

The following are the different kinds of bahubbīhi.

- (1) pathamā-bahubbīhi, Relative in the Nominative Case.
e.g., chinnahattho puriso = hand-cut man, a man whose hands have been cut off.
Here, chinnahattho is the bahubbīhi qualifying the noun puriso.
lohitamakkhitaṅ mukhaṅ = lohiteṇa makkhitaṅ mukhaṅ, the mouth besmeared with blood; lohita makkhitaṅ is the bahubbīhi.
susajjitaṅ puraṅ, a well-decorated city; susajjitaṅ is the bahubbīhi.
- (2) dutiyā-bahubbīhi, Relative in the Accusative Case; that is, the bahubbīhi gives to the word which it determines or qualifies the sense of the Accusative relation.
e.g., āgatasamaṇo saṅghārāmo = imaṅ saṅghārāmaṅ samaṇo āgato, this monastery the priest came to, the monastery into which the priest came; āgatasamaṇo is the bahubbīhi.
ārūḷhanaro rukkho = so naro imaṅ rukkhaṅ ārūḷho the tree into which the man climbed. ārūḷhanaro is the bahubbīhi.
- (3) tatiyā-bahubbīhi, Relative in the Instrumentive Case; in which the bahubbīhi gives to the word it determines the sense of the Instrumentive relation.
e.g., jitindriyo samano = yena jitāni indriyāni so samaṇo, the samana by whom the senses have been conquered. jitindriyo is the bahubbīhi.
vijitamāro bhagavā = so bhagavā yena māro vijito, the Blessed One by whom Mara was vanquished, the Blessed One who vanquished Mara.
vijitamāro is the bahubbīhi.
- (4) catutthī bahubbīhi, Relative in the Dative Case; in which the bahubbīhi gives to the word it determines the sense of the Dative relation.
e.g., dinnasujjako puriso = yassa sujjako dinno so, he to whom tax is given.
dinnasujjako is the bahubbīhi.
upanītabhojano samaṇo = so samaṇo yassa bhojanaṅ upanītaṅ, the priest to whom food is given. upanītabhojano is the bahubbīhi.

- (5) pañcamī-bahubbīhi, Relative in the Ablative case; in which the compound gives to the word determined the sense of the Ablative relation.
e.g., niggatajano gāmo = asmā gāmasmā janā niggatā, that village from which the people have departed, an abandoned village. niggatajano is the bahubbīhi.
apagatakāḷakaṅ vatthaṅ = idaṅ vatthaṅ yasmā kāḷakā apagatā, the cloth from which (the) black spots have departed = a cloth free from black spots. apagatakāḷakaṅ is the bahubbīhi.
- (6) chaṭṭhī-bahubbīhi, Relative in the Genitive Case; in which the compound gives to the word it determines the sense of the Genitive relation.
e.g., chinnahattho puriso = so puriso yassa hattho chinno, the man whose hands are cut off. chinnahattho is the bahubbīhi.
visuddhasīlo jano = so jano yassa sīlaṅ visuddhaṅ, that person whose conduct is pure, a moral person. visuddhasīlo is the bahubbīhi.
- (7) sattama-bahubbīhi, Relative in the Locative Case; that is, in which the bahubbīhi gives to the determined word the sense of the Locative case.
e.g., sampannasasso janapado = yasmiṅ janapade sassāni sampannāni, a district in which the crops are abundant, a fertile district. sampannasasso is the bahubbīhi.
bahujaṇo gāmo = yasmiṅ gāme babū janā honti, a village in which are many persons, a populous village. bahujaṇo is the bahubbīhi.
- (e) The word determined by the bahubbīhi Compound is often understood or implied and not expressed.
e.g., dinnasujjako (4) = he who receives taxes, a tax collector.
jitindriyo (3) = he who has subdued his senses.
lohitamakkhito (1) = besmeared with blood.
sattahapariniḅbutto = dead since a week.
somanasso = joyful (lit., he to whom joy has arisen).
chinnahattho (6) = he whose hands have been cut off.
māsajato = a month old (lit., he who is born since one month).
vijitamāro (3) = he who has conquered Mara, the Buddha.
- (f) In some bahubbīhi, the determining word may be placed either first or last without changing the meaning:
e.g., hatthachinno or chinnahattho.
jātamāso of māsajāto.
- (g) Feminine nouns ending in ī, ū as well as stems ending in tu (= tā, see, 163, words declined like satthā), generally take the suffix ka, when they are the last member of a bahubbīhi; possession is then implied:
e.g., bahukattuko deso = a place in which there are many artisans.
bahukumārikaṅ kulaṅ = a family in which there are many girls.
bahunadiko janapado = a district with many rivers.
Note that long ī is shortened before ka; the same remark applies to long ū.

(h) When a feminine noun is the last member of a bahubhihi, it takes the masculine form if determining a masculine noun, and the first member, if also feminine, drops the sign of the feminine:

e.g., dīghā jaṅghā, a long leg; dīghajaṅghā itthī, a long-legged woman, but: dīghajaṅgho puriso a long-legged man.

(i) The adjective mahā, may be used as the first member of a bahubhihi:

e.g., mahāpañño, of great wisdom, very wise.

(j) Sometimes ā is added, to the words: dhanu, a bow, dhamma, the Law, and a few others, when last members of a bahubhihi:

e.g., gandhivadhanu = gandhivadhanvā (27, ii), Arjuna, he who has a strong bow.

paccakkhadhammā, but also paccakkhadhammo, to whom the Doctrine is apparent.

§551. The student will have remarked that all the examples given above of bahubhihi, are digu, tappurisa, kammadhāraya, dvanda and abhayibhāva, used relatively. To make the matter clearer, however a few examples are here given.

dvanda used relatively.

e.g., nahātānulitto, bathed and anointed.

kusalākusalāni kammāni, good and bad actions.

tappurisa used relatively.

e.g., buddhabhāsito dhammo, the Doctrine spoken by the Buddha = Buddhena bhāsito dhammo.

sotukāmo jano, a person desirous to hear, one desirous to hear.

nagaraniggato, one or he who has gone out of town.

kammadhāraya used relatively.

e.g., guṇadhano = rich in virtues.

sugandho = fragrant.

khañjakhujjo puriso = a lame and hump backed man.

digu used relatively.

e.g., dvimūlo rukkho = a two rooted tree.

pañcasatāni sakaṭāni = five hundred carts.

sahassarāṇsi = the thousand rayed = the sun.

abhyibhāva used relatively.

e.g., saphala = saha phala, fruitful (lit., having fruits).

savāhano māro, Māra with his *monture*.

niraparādhō bodhisatto, the faultless Bodhisatta.

Upapada Compounds.

§552. 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.

(niruttidīpanī)

Examples.

atthakāmo = atthaṅ kāmo, wishing for the welfare of, (kāmo is a kita derivative).

kumbhakāro = kumbhaṅ + kāro, a pot-maker, a potter, (kāro is a kito derivative).

pattagāho = pattaṅ gāho, receiver of the bowl.

rathakāro = rathaṅ kāro, carriage maker, cartwright.

brahmacārī = brahmaṅ cārī, one who leads the higher life.

dhammaññū = dhammaṅ ñū, he who knows the Law.

Anomalous Compounds.

§553. A few compounds are found which are quite anomalous in their formation, that is, they are made up of words not usually compounded together. These compounds must probably be considered as of very early formation, and be reckoned amongst the oldest in the language. We give a few examples:

e.g., vitatho = vi + tathā, false, unreal.

yathātatho = yathā + tathā real, true, as it really is.

itihā (= iti, thus + ha, lengthened to ā), thus indeed, introduction, legend.

itihāsa (= iti, thus + ha, indeed + āsa, was), thus indeed it was = itihā.

itihītihā (= itihā + itihā) = itihā, itihāsa.

itivuttaṅ (= iti, thus + vuttaṅ P.P. of vatti, to say), thus it was said; the name of a book of the Buddhist Scriptures.

itivuttaka (= iti + vuttaṅ + kasuffix) = itivutta.

aññamaññaṅ (= aññaṅ + aññaṅ), one another.

paramparo (= paraṅ + para), successive.

ahamahārikā (= ahaṅ, I + ahaṅ + 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 mostly used relatively that is, they are bahubhihi. The student ought to bear in mind that, the older the language is, the fewer are these complex compounds, and the later the language, the more numerous do they become; it therefore follows that long compounds are a sign of decay and, to a certain extent, a test as to the relative age of a text.

Examples.

varaṇarukkhamūle, at the foot of the varaṇa tree, is a tappurisa compound in the genitive relation, and is resolved as follows: varaṇarukkhasa mūle; varaṇarukkhasa is itself a kammadharaya compound = varaṇa eva rukkha. It is therefore a tappurisa compound, the first member of which is a kammadharaya compound.

marañabhayatajjito, terrified by the fear of death, a bahubhihi qualifying a noun understood, and is a tappurisa in the instrumentive relation: marañabhayena tājīto; marañabhaya is itself a tappurisa in the ablative: marañā bhaya.

sīhalaṭṭhakathāparivattanaṇ, the translation of the Singhalese Commentaries, is first: a tappurisa compound = sihalaṭṭhakathāya parivattanaṇ, second, another tappurisa: sihalāya aṭṭhakathā = the Commentaries of Ceylon, the Singhalese Commentaries.

aparimitakālasaṅcitapuññabalanibbattāya, produced by the power accumulated during an immense period of time, the whole is a bahubhihi feminine in the Instrumentive.

We resolve it as:

aparimitakālasaṅcitapuññabala, a tappurisa determining nibbattāya;

aparimitakālasaṅcitapuñña, a kammadharaya determining bala;

aparimitakālasaṅcita, a kammadharaya determining puñña;

aparimitakāla, a kammadharaya determining saṅcita;

lastly aparimita is a kammadharaya = a + parimita.

In its uncompounded state, it would run as follows:

aparimite kāle saṅcitassa puññassa balena nibbattāya.

Remark.

The student should follow the above method in resolving compounds.

Changes of certain words in compounds.

§555. Some words, when compounded, change their final vowel; when last members of a bahubhihi, they, of course, assume the ending of the three genders, according to the gender of the noun they determine. The most common are here given:

go, a cow, bullock, becomes gu, gavo or gavaṇ:

pañcagu, bartered with five cows (pañcahi gohi kito); rāḷagavo the king's bullock (rañño go); dāragavaṇ, wife and cow (dāro ca go); dasagavaṇ, ten cows.

bhūmi, place, state, stage, degree, storey becomes bhūma:

jātibhūmaṇ, birth place (jātiyā bhūmi); dvibhūmaṇ, two stages (dvi bhūmiyo); dvibhūmo, two storeyed. Ka, is sometimes superadded, as: dvibhūmako = dvibhūmo.

nadī, a river, is changed to nada:

pañcanadaṇ, five rivers; pañcanado, having five rivers.

aṅguli, finger, becomes aṅgula (see, 548, a).

ratti, night, is changed to ratta (see, 548, a); here are a few more examples:

dīgharattaṇ for a long time (lit. long nights = dīghā rattiyo; ahorattaṇ, Oh! the night! (aho ratti); aḍḍharatto, midnight (rattiyā aḍḍhaṇ = the middle of the night).

akkhi, the eye, changes to akkha:

visālakkho, large eyed (visālāni akkhīni yassa honti); virūpakkho, having horrible eyes, name of the Chief of the Nagas (virūpāni akkhīni yassa, to whom (are) horrible eyes); sahasakkho, the thousand-eyed, a name of Sakka (akkhīni sahasāni yassa); parokkhaṇ, invisible, lit., "beyond the eye" (akkhināṇ tirobhāgo).

sakhā, (masc.) friend, companion, becomes sakho:

vāyusakho, the breeze's friend, fire (vayuno sakhā so); sabbasakho, the friend of all (sabbesaṇ sakhā).

attā, self, one's self becomes atta:

pahitto, resolute, whose mind is bent upon, lit, directed towards (pahito pesito attā yena, by whom the mind is directed upon); ṭhitatto, of firm mind (ṭhito attā assa, whose mind is firm).

pumā = male, a man, becomes puṇ, and final ṇ is assimilated to the following consonant according to the usual rules:

pulliṇṇaṇ, the male sex: manhood, the masculine gender (puṇ + liṇṇaṇ, characteristic, sign); puṇkokilo, a male cuckoo (puṇ + kokilo).

CHAPTER XIII.

DERIVATION

saha, with, is abbreviated to sa, which is placed at the beginning of compounds ka is sometimes superadded:

sapicuka, of cotton, with cotton, as -sapicukaṅ maṅḍalikaṅ, a ball of cotton, cotton ball; sadevako, with the deva worlds; saha is used in the same sense: sahodaka, with water, containing water (saha udaka).

santa, good, being, is also abbreviated to sa (see, 546, b):

sappurisa, a good man; sajjano, well-born, virtuous (sa + jana, a person).

samāna, same, similar, equal; is likewise shortened to sa:

sajāti or saajātika, of the same species, of the same class (samānajāti); sajanapado; of, or belonging to, the same district (samānanapado); sanāmo, of the same name (samāno nāmo); sānābhi, of the same navel, uterine.

mahanta, becomes mahā (see 546, a).

jāyā, wife, takes the forms jāni, jaṅ, tudāṅ*, jayaṅ, before the word pati, lord, husband:

jayāpati, jayampati, jānipati, jampati, tudampati, husband and wife.

*The niruttidīpanī has the following interesting note on the word tudāṅ: "yathā ca sakkaṭaganthesu 'dāro ca pati ca dampatī' ti" And lower down: "tattha 'tu' saddo padapūraṇamatte yujjati".

Verbal Compounds.

§556. Many nouns and adjectives are compounded with √kar, to do and √bhū, 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 ī.

Examples.

daḥha, hard, firm, daḥhikaroti, to make firm.
daḥhikaraṇaṅ, making firm, strengthening.
bahula, abundant, bahulīkaroti, to increase, to enlarge.
bahulīkaraṇaṅ, increasing; bahulīkato, increased.
bhasma, ashes, bhasmibhavati, to be reduced to ashes,
bhasmibhūto, reduced to ashes.

§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 a 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, e.g. √gam, to go, but it must be borne in mind that the root is not an infinitive, nor indeed a verb or noun, but simply a primary element expressing a vague indefinite idea. This indefinite idea is developed out of the root and is made to ramify into a diversity of meanings, both abstract and concrete, by means of suffixes.

§561. The roots of the Pāli language, with slight variations in form, easily recognizable to the trained eye, are common with those of Sanskrit and consequently with many of the roots of the Indo-European Languages.

§562. Every true root is monosyllabic as: √nas, to perish; √bhā, to shine; √ruh, to grow; √pac, to cook. Roots which have more than one syllable are the result of (a) the union of a verbal prefix with the root itself, both having become inseparable in the expression of a particular idea; for instance: √saṅgam: to fight, = sam + √gam, lit, to come together, to close in upon; and (b) of reduplication (372ff) as √jāgar, to be wakeful, from √gar (Sanks. √gr) to awake.

§563. There are two great divisions of Derivation:

- (i) kita (kṛt), or Primary.
- (ii) taddhita, or Secondary.

§564. Primary Derivatives are formed from the root itself and Secondary Derivatives from the Primary Derivatives.

§565. Native grammarians recognise a third derivation, which they call uṇādi (uṇ + ādi), from the suffix uṇ by which a few words are derived. But the uṇādi derivation is very arbitrary, and the connection between the noun and the root is not clear, either in meaning or in form. These uṇādi derivatives are included in the kita Derivation; uṇādi 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 derivation. A few hints only will be given on the uṇādi derivation.

§567. When Suffixes, both primary (kita) and secondary (taddhita) are added to roots, nouns or adjectives guṇa (cf. §103-6) frequently takes place; that is, a may be lengthened to ā, and i and u be respectively changed to e and o.

§568. Whenever guṇa takes place by the addition of a suffix, native grammarians put an indicative sign before or after the suffix to show that guṇa is to take place; this indicative sign is generally the letter ṇ and sometimes the letter r. For instance: √cur, to steal, + suffix ṇa = cora, a thief. Here, the true suffix is a, the letter ṇ being simply indicative that guṇa change must take place; again, √kar, to do, + ṇa = kāra, a doer. But √kar + suffix a = kara, a doer; in this last example no guṇa takes place and therefore, the suffix has not the indicative sign. This sign is called by grammarians: anubandha. It is therefore clear that the anubandha or "indicative sign of guṇa" is not part of the suffix.

§569. European grammarians as a rule do not note the anubandha, but in this book it will be noted and put within brackets, and in small type, after the true suffix, thus: (ṇ)a, or k̄a (ṇ). the true suffixes will come first, printed in bold type. [The format has been changed slightly in this edition, as will be seen below --E.M.]

§570. Again, some suffixes are shown by native grammarians by means of some conventional signs; e.g. ṇvu is the conventional sign for suffix aka; yu is that for anaṇ. Such conventional signs will be shown within brackets, after the true suffix, as; anaṇ(yu); this means that anaṇ is the true suffix, yu the conventional sign used by native grammarians to represent the suffix anaṇ.

§571. It must be remembered that sometimes even some of the prefixes explained in (514) undergo guṇa as: virajja + ka = virajjaka; paṭipada + (ṇ)a = pāṭipāda; vinaya + (ṇ)ika = venayika.

§572. Before some suffixes, (generally those with the indicative ṇ final c of the root is changed to k, and final j to g; as

√pac + (ṇ)a = pāka, a cook
√ruj + (ṇ)a = roga, disease.

§573. The final vowel of a stem may be elided before a suffix.

§574. The rules of sandhi and assimilation are regularly applied.

(i) Primary Derivatives (kita).

§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) (ṇ) (a). By means of this suffix are formed an extremely large number of derivatives, some of which take guṇa and some of which do not. It forms nouns, (substantive and adjective) showing:

1st-action:

√pac, to cook + a = pāka, the act of cooking;
√caj, to forsake + a = cāga, forsaking, abandonment;
√bhaj, to divide + a = bhāga, dividing;
√kam, to love + a = kāma, love.

2nd- the doer or agent:

√car, to roam + a = cāra and cara, a spy;
√har, to take, captivate, + a = hara, the Captivator, a name of Shiva;
√kar, to do, make + a = kara, that which does, the hand; also kāra, a doer, maker.

§3rd- abstract nouns of action:

√kar + a = kara, action, making;
√kam to step, proceed + a = kama, step, succession, order;
√kamp, to shake + a = kampa, shaking, trembling;
√yuj, to join + a = yoga, joining.

§4th- It forms adjectives:

√kar + a = kāra, doing, making, also kara, causing, making;
√car, to walk, roam, cāra, walking, roaming, and also cara, do;
√plu, to swim, float + a = plava, swimming, floating.

The student will readily understand that the root may be preceded by any prefix:

sam + √gam + a = saṅgāma, assembly;
pa + √vis, to enter + a = pavesa, entrance;
anu + √sar to go, move, walk + a = anusara, following.

The same remark applies to all the other suffixes.

§577. From the adjectives formed by this suffix (4th), are formed the upapada compounds (552):

kammakāro = kammaṇ kāro (kammaṇ karotī' ti), the doer of the act;
kumbhakāro = khumbhaṇ kāro (kumbhaṇ karotī' ti), the maker of the pot, potter.

§578. Very similar in nature with the upapada compounds are those compounds which are the names of persons. In our opinion they are purely and simply upapadas, but Kaccāyana has the following rule: "saññāyaṇa nu" that is, to form a proper name, suffix nu (= ṅ = Accus. case) is added to the 1st member of the compound, which is the direct object of the root which forms the 2nd member and after which the suffix a is added to denote the agent:
 arindama, the subduer of his enemies = ari, enemy + ṅ (nu) + √dam, to subdue + a.
 So vessantara, who has crossed over to the merchants, (vessa + ṅ (nu) + √tar, to cross + a);
 taṇhaṅkara, creating desire = tanhā, desire + ṅ (nu) + kar + a. The name of a Buddha.

It will be seen from the above examples that the 1st member is in the Acc. case and is governed by the 2nd member which is an agent-noun formed by the suffix a.
 Remark. The nouns formed by a are masculine; they form the feminine according to rules (183), and the same applies to the adjectives (197).

abha*- Used to form the names of some animals; the derivation is obscure.
 kalabha, or kaḷabha, a young elephant, from √kal, to drive, to sound;
 usabha, a bull from √us, (Sk. ṛṣ), to go, flow, push;
 sarabha, a fabulous eight-legged kind of deer, from √sar (Sk. śr), to injure, break, tear;
 karabha, a camel, from √kar, to do.

aka (ṅv)-forms a numerous class of action-nouns and adjectives with guṇa of the radical vowel:

√kar, to make, do + aka = karaka, making, causing or maker, doer;
 √gah, to take, receive + aha = gahaka, taking, receiving, a receiver: sometimes a -y is inserted between aka and a root ending in a vowel, especially long ā:
 √dā, to give + aka = dāyaka, a giver.

Remark.

The feminine of these derivatives is generally in kā or ikā.

ala*-forming a few nouns of doubtful derivation from, it is said, the roots:

√paṭ, to split, slit; √kus, to heap, bring together, cut;
 √kal, to drive, sound, throw, etc.; paṭala, covering, membrane, roof; kusala, that which is capable of cutting sin, meritorious act.

These nouns are neuter.

an- only a few words are derived from this suffix:

√rāj, to rule + an = rājan, a king, ruler.

Remark.

Nouns in an have the Nom.Sing. in ā (156).

ana (yu)- this suffix forms an immense number of derivative nouns and adjectives. The nouns are neuter, or fem. in ā; the adjectives are of the three genders. Guṇa may or may not take place; it is however, more common with the adjectives.

Nouns:

√pac, to cook + ana = pacanaṇ, the cooking; √gah, to take + ana = gahaṇaṇ, the seizing, taking; √ṭhā, to stand + ana = ṭhānaṇ, a place.

Adjectives:

pa + √nud, to push, move + ana = panudano, removing, dispelling; √ghus, to sound + ana = ghusano, sounding; √kudh, to be angry + ana = kodhano, angry.

The fem. of these adjectives is sometimes in ā, sometimes in ī.

Fem. √sev, to serve, stay by + ana = sevānā, also, sevanaṇ, service, following; √kar, to execute + ana = kāraṇā, agony, torture.

as- This suffix forms a not very large, but important class of words, which have already been explained (160); guṇa sometimes takes place; they are declined like manas (59); their Nom. Sing. is in o.

√vac, to say, speak + as = vacas (vaco), speech, word; √tij, to be sharp + as = tejas (tejo), sharpness, splendour [or: heat, flame, fire, etc. --E.M.]

āni*-Rarely found, it properly does not form nouns, but a vituperative negative imperative, with the prohibitive particle a (242, a) before the root, and a dative of the person who is forbidden to act:

agamāni = a + √gam + āni, you are not to go! as in "paradesaṇ te agamāni", "You are not to go elsewhere!" "te idaṇ kammaṇ akarāni (a + √kar + āni).

āvi = vi (tāvi)- is used as has already been seen, to form participles (231) so also:

āna (448), also at, ant = nta (440) so that the Perf. Active, the Pres. Active and the Reflective Participles are considered by native grammarians as coming under the head of kita Derivatives. The same remark applies to the P.P.P.

dhu- so given by native grammarians is, properly adhu; it forms but a few derivatives and is only another form of thu = athu (see below).

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 uṇādi. Strengthening takes place in a few roots.

Masc.	√ku, to sound sing + i = kavi, one who sings = a poet; √mun = man to think + i = muni, one who thinks = a sage.
Fem.	√lip, to smear, rub + i = lipi, a rubbing over, writing; √ruc, to shine, to please + i = ruci, light, pleasure.
Neut.	akkhi, eye; aggi, fire, aṭṭhi, bone, and a few others, of very doubtful derivation.
Adj.	√suc, to beam, glow, burn + i = suci, beaming, clear, pure.

By means of this suffix is formed from √dhā, to bear, hold, a derivative: dhi, which forms many compounds, mostly masculine:

sam + dhi = sandhi, connection, union (in grammar = euphony);
udadhi, the ocean = uda, water + dhi, holding (uda + √dhā + i);

others are:

nidhi, a receptacle (ni + √dhā + i);
paridhi, circle, halo (pari + √dhā + i).

Similarly, from, √dā to give with prefix ā, we obtain: ādi (= ā + √dā + i) = and so forth, and so on, etc, lit. = beginning. The word ādi is much used at the end of compounds.

icca (ricca), and iriya(ririya),-are given by Kaccāyana as kita prefixes, but in reality they are not: both are suffixes of the F.P.P. (466); they are found only in the two examples: kicca and kiriya, (lit., what is to be done) business:

√kar + icca = kicca (with elision of radical a and of r) √kar + iriya = kiriya with elision of radical a and of r).

But the true derivation* is kar + tya = kitya (with elision of ar and insertion of i) = kicca, according to the usual rules (74).

[*Sans. √kṛ + tya = kṛtya ; kṛ + ya = kṛya = kriya.]

ika- is given for the only root:

√gam, to go: gamika, one who goes.

in = ī (ṇī)- This forms a very great number of derivatives whose stem ends in in, and the Nom. Sing. ī (see 137, 173); they are properly possessive adjectives, sometimes used substantively. Guṇa as a rule takes place.

√gah, to take, receive + in = gāhin (gāhi), taking, catching;

√kra + in = kārin (kāri), doing; pāpakārī, a sinner;

√yā, to go, yāyin (yāyī), going; nagarayāyī, going to the town;

√dā, to give, dāyin, (dāyī), giving, a giver.

Note that a y is inserted between the suffix and the roots ending in ā long. The Feminine is formed according to rules (189).

ina- A few nouns are formed by this suffix; there is no guṇa:

√sup, to sleep + ina = supinaṅ (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 uṇādi; √dakkh, to be able, skilful + ina = dakkhiṇa, able, southern.

ira-The derivatives from this, nouns and adjectives, are few; there is no guṇa:

√ruc, to shine + ira = rucira, brilliant, beautiful;

√vaj, to be strong + ira = vajira, thunderbolt.

iya, iṭṭha- are the suffixes used for the comparison of adjectives (238).

isa*-forms a few nouns, mostly Masc., of rather obscure derivation:

√pūr, to fill + isa = purisa, a man, person;

√sun, to oppress + isa = sunisa, an oppressor;

√il, to shake, come + isa = ilisa, one who shakes;

√mah to be great + isa = mahisa, mighty, a buffalo.

itta* (ṇitta)- is said to express multitude (?): the root is guṇated:

√vad, to speak, to play (music) + itta = vādittaṅ, the multitude of those that play music, an orchestra.

This suffix and its derivatives are incomprehensible; but see -tta,-tra where its probable formation will be explained.

īvara*-forms a few Neut. nouns of doubtful connection with the roots from which they are derived:

√ci, to gather, to depend upon + īvara = cīvaraṅ, a monk's garment, that which is heaped upon or depended upon;

√pā, to drink + īvara = pīvaraṅ, beverage, that which is to be drunk.

ka is added to very few roots which take *guṇa*; it forms agent-nouns and adjectives:

- √*vad*, to speak + *ka* = *vādaka*, one who speaks, a musician; playing (adj.);
- √*dah*, to burn + *ka* = *dāhaka*, burning (adj.). Note that these two words would be better derived from suffix *aka* (see above)
- √*sukh* (Sk. *cus*) + *ka* = *sukkha*, dry, dried up;
- √*thu* (Sk. *stu*) to dribble, drop + *ka* = *thoka*, a little, *ka* often takes a connecting vowel *i* or *u* before a root, and forms the suffixes *ika*, *uka* (see also).

la generally with connecting vowels: *a*, or *i* before it. *la* is but another form of *ra* (see also):

- √*thu*, to be thick, strong + *la* = *thūla*, thick, fat;
- √*cap* to waver, tremble + (*a*) *la* = *capala*, tremulous, fickle, giddy;
- √*pā*, to keep, guard + *la* = *pala*, a guardian;
- √*an*, to breathe, blow softly + (*i*) *la* = *anila*, wind, breeze.

lāṇa- as well as *yāṇa* given as primary suffixes, are not at all suffixes; the true suffix is *āṇa*, which is a *taddhita* suffix (see also).

ma- forms some abstract nouns, agent-nouns, and some adjectives: √*bhī*, to fear, be afraid of + *ma* = *bhīma*, terrible, fearful;

- √*ghar* (Sk. *ghr*) to be warm, to glow + *ma* = *gharma* = *ghamma*, heat, warmth. (Note the assimilation of *r* (80);
- √*thu*, to praise, thoma, praise;
- √*dhū*, to shake, move hither and thither + *ma* = *dhūma* 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 *Kaccāyana*) forms action nouns, Masc. and Neuter; in a few cases the noun being both Masc. and Neuter.; the stems are in *an* the Nom, in *ā*, *o*, or *ṅ*:

- √*dhar*; to hold, bear + *man* = *dhammo*, *dhammaṅ*, nature, characteristic, duty, the Law; √*kar* + *man* = *kammaṅ*, action, karma (Note the assimilation of *r*), √*bhī* to fear + *man* = *bhemo*, fearful, terrible;
- √*khi*, to destroy, make an end of + *ma* = *khemo*, secure, peaceful, *khemaṅ*, 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).

mi- The number of derivatives from this suffix is very restricted, they are Masc. or Fem. There is no *guṇa*.

- √*bhū*, to exist, become + *mi* = *bhūmi*, the earth, ground, a place;
- √*u* (Sk. *v*), to roll, turn from side to side + *mi* = *ūmi* (*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); it also forms a few nouns; the root takes no *guṇa*, but through assimilation, the root is not always recognisable:

- √*var*, to cover enclose + *na* = *vaṇṇa* (80, 83), colour, external appearance;
- √*sup* (Sk. *svap*) to sleep + *na* = *soppa* (=Sk. *svapna*), sleep;
- √*phar* (also *phur* =Sk. *sphur*, *sphr*), to shake, to make a jerky motion + *na* = *paṇṇa* a feather, wing.

From √*tās* (Sk. *trs*), *taṇhā*, thirst, craving;

√*ji*, to conquer + *na* = *jina*, conqueror.

Connected with this *na*, are the suffixes *ina*, *una* (see also); also: *tana*, (=Sk. *tna*), from this last is derived the word *ratana*, gift, blessing, jewel, from √*rā*, to bestow + *tna* = *tana* (note that radical *ā* is shortened through the influence of the double consonant to *tna* see 34).

ni- from this we obtain but a few nouns.

- Fem. √*hā*, to quit, forsake + *ni* = *hāni*, abandonment, loss, decay;
- √*yu*, to fasten, to unite + *ni* = *yoni*, womb, origin, a form of existence.

nu- forms a few words mostly Masc., some abstract and some concrete: √*bhā*. to shine, to be bright + *nu* = *bhānu*, beam, light, the sun;

√*dhe*, to drink + *nu* = *dhenu*, yielding milk, a milch-cow.

ta 1-This suffix has been explained in the formation of the P. P. P. (450). It also forms a few concrete nouns:

- √*dū*, to go far, to a certain distance + *ta* = *duta*, messenger;
- √*sū* to impel, to set in motion + *ta* = *sūta*, a charioteer. The student will remark that even these nouns look very much like P.P.P. (see. 452 remarks). The suffix *ita*, also connected with the- P.P.P. (452, ii), forms a few derivatives of doubtful connection with roots: *palita*, grey; *lohita*, red; *harita*, green, etc.

ta 2 (Sk.- *tas*)- forms a few nouns

- √*su* to go, pass + *ta* = *sota*, a stream;
- √*su*, to hear + *tar* = *sota*, the ear.

tā (ritu, rātu) (Sk. tr or tar)- This suffix forms a pretty large number of agent-nouns; See §162). [I would r]emark that the base is in u, and the nominative in ā;

- √mā, to measure, mete out (food, etc.) + tā = matā, mother;
- √vad, to speak, say + tā = 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.	√bhaj, to divide + ti = bhatti(= bhakti, §426 remark, 59, a), division;
	√kitt, to praise + ti = kitti (with one t dropped), praise;
	√gam, go + ti = gati (§456), a going, journey.
	From √muc, mutti, deliverance; from √man, to think, mati (§455), thought, etc.
Adj.	√ṭhā, stand, last + ti = ṭhiti, lasting;
	√pad, to go, step + ti = patti (64), going, a foot soldier.

tu 1- This is properly the suffix of the Infinitive, which has become an Accusative (363-i): but it also forms nouns chiefly Masc., but of the other genders too:

- √dhā, to lay, put + tu = dhātu, Masc, and Fem., that which lay (at the bottom), a primary element, a root, principle;
- √tan, to stretch + tu = tantu, a thread, Masc; √si, to bind + tu = setu, a tie, bridge.

tu 2- The same as tā (ritu rātu) above.

tra, ta (tran, ta)- forms a large number of derivatives chiefly denoting the agent, and concrete nouns:

- √chad, to cover over + tra, ta = chatraṅ, chattaṅ, an umbrella (in chatra d has been dropped to avoid the collocation of three consonants; in chatta it is assimilated);
- √gā (a collateral form of √gaṅ), to move + tra, ta = gattaṅ, limb;
- √nī, to lead + tra, ta = netraṅ, nettaṅ, the eye, that which leads.

tha- The derivatives from this are not very numerous:

- √gā, to sing + tha = gāthā, a song, stanza, verse;
- √tar (Sk. tr), to cross + tha = titthaṅ, ford, landing place (with connecting i).

thu and also dhu- give only a few derivatives, and have generally the form atthu, adhu.

- √vip; √vep, to shake, tremble + thu, dhu = vepathu, vepadhu, trembling;
- √vam to throw up, vomit + thu, dhu = vamathu, vamadhu vomiting.

ra- Forms some nouns and adjectives; there is no guṇa, mostly found in the forms: ira, ura (see also), and ara.

- bhand √bhad, to receive, praise, + ra = bhadra, bhadda, (adj.) laudable, good, worthy;
- √dhī, to think + ra = dhīra (adj.) wise, a wise man;
- √bham, to flutter, move in circles + (a) ra = bhamara, a bee.

ri- gives very few derivatives:

- √bhū + ri = bhūri (adj.), abundant, much.

ru- forms some nouns and adj.:

- √bhī, to fear, be afraid + ru = bhīru, timid;
- √can, to rejoice in, to gladden + ru = cāru (with elision of n), dear, gladsome.

u (ru and u)- Although making a large number of derivatives, substantive and adjectives, as the connection of the meaning with the root, is, in many, cases, not easily traced, this suffix is classed with the uṇādi; guṇa may or may not take place.

- √bandh, to bind + u = bandhu, a kinsman;
- √kar + u = karu, a doer, maker, artisan;
- √tan, to continue, extend + u = tanu, a son;
- √vas, to light up, shine + u = vasu, a gem; good.

uka (ṇuka)- forms a few nouns and adj. denoting the agent; there is guṇa;

- √pad, to tread, step + uka = pāduka (Fem.), a shoe;
- √kar + uka = kāruka (Masc.), a maker, artisan.

una- Forms a few derivatives.

- √tar, to cross, pass away + una = taruṇā, just begun, young, fresh,
- √kar, to love, pity + una = karuṇā, (Fem.) compassion;
- √pis, to grind, hurt, destroy + una = pisuno (adj.), backbiting, malicious; a tale-bearer.

ū- forms some adj. and nouns mostly Fem.

- √vid, to know + ū = vidū, knowing; vi + √ñā, to know + ū = viññū, knowing.

ūra- A few nouns only.

- √und, to wet, moisten + ūra. = undūra, a rat.

usa,* ussa- The derivatives from this, very few, are doubtful:

- √man, to think + usa, ussa = manussa, mānusa, 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, rule + ya = rajjaṅ, kingship, kingdom;

√vaj, to avoid + ya = vajjaṅ, a fault, what is to be avoided;

√yuj, to yoke, harness + ya = yogaṅ, 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.

yāṇa (see remark under: laṇa).

Remarks.

(a) The student will have remarked that the participles Pres. Active, Pres. Reflective; the P.P.P. the Perf Active and the F.P.P. are considered as belonging to the Primary derivation.

(b) Suffixes: tabba, anīya, ya(nya), and icca are by native grammarians called kicca suffixes. (cf. §466).

Secondary Derivatives. (taddhita).

§579. (ii)

Remarks.

(a) These derivatives are called "Secondary" because they are formed by means of suffixes from the "Primary" derivatives explained in the kita derivation above.

(b) Secondary derivatives are also formed from pronominal bases (336).

(c) As in kita, guṇa 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 guṇa affects mostly the first syllable of the word to which the suffix is added.

§581. The following is a list in alphabetical order of the taddhita suffixes.

a (ṇa, and a)- An extremely large number of derivatives are formed by means of this suffix. It is added to nouns and to adjectives used substantively; these derivatives are essentially adjectives, used in most cases substantively. They primarily express connection with,

relations with or dependence on that denoted by the "primary derivatives"; this relation is necessarily of many kinds, as:

(1) patronymics; the Masc. denotes the son of, the Fem., the daughter of and the Neuter the consanguinity or relation of,

vasiṭṭha + a = vāsiṭṭho, the son of Vasiṭṭha,

vāsiṭṭhī, the daughter of Vasiṭṭha,

vāsiṭṭhaṅ, the relation of Vasiṭṭha.

So [too, similarly,] from visamitta + a = vesamitto, the son of Visamitta

vesamitta, the daughter of Visamitta

vesamittaṅ, the relation of Visamitta

manu + a = mānava, the son of Manu,

mānavī, the daughter of Manu,

mānavaṅ, the relation of Manu, (cf. §110, Remark)

(2) that which is dyed with:

kasāva, a reddish-yellow dye + a = kāsāvo, reddish-yellow, yellow; kāsavaṅ, a monk's robe (which is dyed with such dye).

So [too, similarly,] haliddā, turmeric + a = hāliddo, yellow, dyed with turmeric.

(3) the flesh of:

sūkara, a pig + a = sokaraṅ pork;

mahisa, buffalo + a = māhisaṅ, buffalo's flesh.

As adj. = sokaro, relating to pigs;

māhiso, relating to buffaloes.

(4) belonging to:

vidisā (a foreign country [or, cf. the Davids & Stede dictionary: "an intermediate point of the compass" --E.M.]) + a = vediso belonging to a foreign country, a foreigner;

magadhā (Southern Bihar) + a = māgadho, belonging to, born in, Magadhā.

(5) a collection of:

kapota, a dove pigeon + a = kāpoto a group of doves, or, relating to doves;

mayūra a peacock + a = māyūro, a group of peacocks;

adj., belonging to, relating to peacocks.

(6) Study, knowledge of, knowing:

nimitta, an omen + a = nemitto, a knower of omens, a fortune teller;

veyyā karaṇaṅ, exegesis, grammar + a = veyyākaraṇo, a grammarian;

muhutta, a while + a = mohutto, one who studies for a while only; also: relating to a moment, momentary.

(7) The locality in which something or some one is or exists:

sakuṇa, a bird + a = sākuṇaṅ, the place wherein birds roost or resort to;

udumbara, a fig-tree + a = odumbaraṅ, a place where fig-trees grow.

(8) Possession of:

paññā, wisdom + a = pañño, possessing wisdom, wise, a wise man;

saddhā, faith + a = saddho, one who has faith, believing, faithful, a believer.

aka (ṅaka)- Is said to denote the property of: manussa, a man + a = manussakaṅ, that which belongs to man, the property of man, human. (See ka).

aya- For this, see ya.

ālu- (This is suffix lu, preceded by ā (See lu); denotes the tendency, and forms some past participial adj.

dayā, sympathy, compassion + ālu = dayālu, compassionate;
abhijjhā, covetousness + alu = abhijjhālu, covetous, whose tendency is to be covetous;
sīta, cold + ālu sītālu, chilled, cold.

āna (ṅāna)- Forms patronymics:

kacca (a proper name) + āna = kaccāno, kaccānī, kaccānaṅ, the son, daughter, offspring of Kacca;
cora, a thief + āna = corāno, corānī, corānam, the son, etc.

āṇa- (given as a kita Suffix in the forms: lāṇa, yāṇa (see kita suffixes above) forms a very few derivatives;

kalya, and by assimilation kalla, healthy, remembering, thinking of, + āṇa = kallāṇo, kallāṇo, happy, blessed with health, good.

āyana (ṅāyana)- Also forms patronymics:

kacca + āyana = kaccāyano, kacāyanī, kaccāyanaṅ, the son, etc, of Kacca: vaccha + āyana = vacchāyano, vacchāyānī, vacchāyanaṅ, the son, etc, of Vaccha.

bya- is said to denote: the state of:

dāsa, a slave + bya = dāsabyaṅ, the state of being a slave, slavery.

dhā- Has already been noted (see kita suffixes above).

era (ṅera)- Patronymics; the final vowel of the word is elided.

vidhava + era = vedhavera, the son of Vidhava; naḷika + era = naḷikero, the son of Naḷika; samaṇa, a monk + era = sāmāṇera, the son, viz. the disciple of the monk, a novice.

eyya 1 (ṅeyya)- The state or nature of:

alasa, idle + eyya = ālaseyyaṅ idleness; sāpateyyaṅ, property (lit., one's own property) = sa, own + pati, master, owner + eyya (note the elision of i in pati).

eyya 2 (ṅeyya)- Patronymics; with guṇa.

vinata + eyya = venateyyo, the son of Vinata;
mālī, a gardener + eyya = māleyya, the gardener's son.

eyya 3- Denotes the nature of, the origin, the place where a thing is made, or a person or animal reared up.

Pabbateyya, whose place or abode is in the mountain, belonging to mountains = pabbata + eyya;
suci, purity + eyya = soceyyaṅ, the state of him who is pure, also, purification;
kula, family + eyya = koleyyo, belonging to, reared up in a (noble) family, of good family;
bārāṇasī, Benares + eyya = bārāṇaseyyaṅ; 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 (cf. §468).

i 1 (ṅi)- 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.

i 2- After the word pura, town, city, indicates that which belongs or is proper to a city: porī, urbane, polite, affable.

ika (ṅika)- Is of very wide application and is added after nouns and adjectives; guṇa generally takes place. It denotes:

(1) Patronymics:

nādaputta + ika = nādaputtiko, the son of Nadiputta;
jinadattha + ika = jinadatthiko, the son of Jinadattha.

(2) Living by means of:

nāvā, a boat + ika = nāviko, one who goes or lives by means of a boat = a boatman;
balisa, a fish-hook + ika = bālisiko, a fisherman;
vetana, wages + ika = vetaniko, one who lives upon wages, a labourer.

(3) Going by means of:

pada, the foot + ika = pādiko, one who goes with his feet, a pedestrian;
sakaṭa, a cart + ika = sākaṭiko, one who goes in a cart.

(4) Relating to:

samudda, the sea + ika = sāmuddiko, relating to the sea, marine;
sakaṭa, cart, sākaṭiko, relating to carts.

(5) Playing upon:

vīṇā, a lute, veṇiko, playing upon a lute, lute player (§27, ii, Remark 2);
bherī, a drum, bheriko, a drummer, or, relating to a drum.

(6) Mixed with:

tela, oil, telikaṅ, that which is mixed with oil, oily;
dadhi, curds, dadhikaṅ, 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, a door, dvāriko, one who is connected with a door, a door-keeper.
- (9) Carrying upon:
khanda, the shoulder, khandiko, who carries on the shoulder;
aṅguli, finger, aṅguliko, who carries on the finger.
- (10) Born in or belonging to a place, or living in a place:
sāvatti, sāvattiko, of, born in, or, living in Sāvatti;
kapilavattu, kapilavattiko, of, born, in, or, living in Kapilavattu.
- (11) Studying, learning:
vinaya, the Discipline, venayiko, one who studies the vinaya;
suttanta, a discourse (of the Buddha), suttantiko, one who studies, or
knows Discourses, viz., the Suttapiṭaka.
- (12) That which is performed by:
mānasa, the mind, mānasiko, mental, and mānasikaṇ, the act performed
by mind;
sarira, the body, sārīriko, bodily, corporeal, sārīrikaṇ, the act performed
by the body.
- (13) That which is bartered for:
savaṇṇa, gold, sovaṇṇikaṇ, that which is bartered for gold;
sovaṇṇiko, relating to gold;
vattha, cloth, vatthikaṇ, that which is exchanged for cloth;
vatthiko, relating to cloth.
- (14) Possession:
daṇḍo, a staff, daṇḍiko, one who has a staff, a mendicant;
mālā wreath, mālika, one having a wreath;
puttiko, who has sons.
- (15) A collection, herd, group:
kedāra, a field, kedārikaṇ, a collection of fields;
hatthi, elephant, hatthikaṇ, herd of elephants.
- (16) Measure:
kumbha, a pot, kumbhiko, containing a big measure, viz., as much as a
pot; kumbhikaṇ, that which is contained in a pot.

imā- Denotes position or direction in space or time; it also shows relation:
pacchā, behind, western, pacchimo hindermost, western;
anta, limit, end; antimo, last, final.
[So too:] majjhimo, middling, from majjha, middle.

imā- Forms a limited number of possessive adj.:
putta, son, puttimā, who has sons;
papā, evil, sin, pāpimā sinful, evil.

This suffix is the same as that noticed in §221 & 222, with connecting vowels before it.

in (ṇi)- Forms a numerous class of possessive adj., very often used substantively (137); the stems are in *in*, and the nominative sing in *ī*;
daṇḍa, a staff, daṇḍī, possessed of a staff;
manta, design, plan, mantī, one replete with plans, a minister, adviser;
pāpa, evil + in = pāpī, having evil, evil.

ina- A few possessive adj.;
mala, dirt, taint + ina = malina, dirty, tainted.

issika- This is the sign of the Superlative (238).

iya- A few abstract nouns;
issara, lord, chief + iya = issariyaṇ, dominion;
alasa, lazy, ālasiyaṇ, idleness.

īya- like ima above.

iya, as īya noticed in (466), is essentially a suffix of the F.P.P. The proper form of the suffix, it should be noted is: īya.

ī 1 -See *in*, above.

ī 2-Is used after the cardinals from 11 upwards to form ordinals expressing the day of the month, but also mere ordinals sometimes:
ekādasa, 11 + ī = ekādasī, the 11th day or simply, the 11th;
catuddasa, 14 + ī = catuddasī, the 14th day, or the 14th.

ka (kaṇ)- Is much used to form adjectives, which in Neut. become abstract nouns; besides, it also forms a certain number of nouns Masc. which, however, are adjectives used as substantives. Guṇa often takes place:
rakkhā, protection + ka = rakkhako, protecting, a guard;
rakkhana, defence + ka = rakkhanako, a guard;
ramaṇeyya, pleasurable + ka = rāmaṇeyyako, delightful, rāmaṇeyyakaṇ, delightfulness.

It [viz., the suffix ka (kaṅ)] has a few other meanings;

(1) Collection, group;

rājaputta, prince + ka = rājaputtaka, a group or band of princes;
manussa, man + ka = mānussakaṅ, an assembly or group of men.

(2) Diminutives, with, sometimes, a certain amount of contempt implied;

pāda, foot, pādako, a small foot;
rāja, king, rājako, a princeling;
putta, son, puttako, a little son;
luddha, hunter, luddhako, a young hunter.
[An instructive example of Duroiselle's point here: *muṇḍa* (shaven, bare) becomes *muṇḍaka*, "a mere shaveling", viz., meaning a shaven-headed man with "a certain amount of contempt implied" --E.M.]

(3) Not seldom, ka adds nothing whatever to the primary meaning of the word;

kumāra, child, young prince + ka = kumārako;
nava, young, junior + ka = navaka.

(4) It is much used after compounds, above all, after bahubbhī, to form possessives, but often also redundantly.

(5) The use of ka after numerals has been noticed (cf. §286).

kata- Is considered as a suffix by some grammarians; It is used with prefixes:

ni + kaṭa = nikaṭa, near;
vi + kaṭa = vikaṭa, changed;
pa + kaṭa = pākaṭa, evident, public, clear;
sam + kaṭa = saṅkaṭa, narrow.

It will be remarked that kaṭa forms adjectives differing very little or even not at all from the meaning of the suffix to which it is added. It is probably a form of kata (P.P.P.), from √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 = jātikīya, relating to birth, congenital.

la- Forms a few adj. and nouns; it is often preceded by the vowels: i, and u:

bahu, many + la = bahulo, abundant;
vācā, word + la = vācālo, talkative, garrulous;
phena, froth = phenila, frothy, the soap plant, soap;
mātā, mother + ula = mātulo, maternal uncle;
vaṭṭa, a circle + ula = vaṭṭulo, circular;
kumbhī, a pot, jar + la = kumbhīlo, a crocodile, one who has (a belly like) a jar.

la is another form of ra (see also below.); r and l often interchange (47, vi).

lu- For this see: ālu above.

ma- Forms ordinals (see 274); ma has sometimes a superlative meaning (see, ima, above). ima is the suffix ma with preceding vowel i

mā (mantu) (mant)- is much used in forming adj. of possession. It has been explained already (§220, 221, 222, 223, 224).

maya- With this suffix are formed adjectives denoting made of, consisting of:
suvaṇṇa, gold + maya = suvaṇṇamaya, made of gold, golden;
rajata, silver + maya = rajatamaya, made of silver.

min = mi- This forms a few possessive adjectives; the stems are in in and the Nominative Sing in ī (see, in and ī).

go, cow + min = gomin, (gomī) possessing oxen, cattle, a possessor of cattle;
sa, own + min = samin (sāmī) owner, master, lord.

mī- See last.

ra- From this are made a few adjectives; guṇa, in some examples, takes place. It is often preceded by the vowels a and i.

madhu, honey + ra = madhura, sweet, sweetness; [also: intoxicating; flattery.]
sikhā, a peak + ra = sikhāra, having a peak, peaked, a mountain;
susa, empty, hole + (i)ra = susira, full of holes;
kamma, act, work + ara = kammāro, having or doing work, an artificer, smith.

so- same meaning as ra; medhā, wisdom + so = medhāso having wisdom, wise; loma, hair + so = lomaso, hairy.

si, ssi- See below (vin = vi).

ta- Forms a few nouns and adj. it is a possessive suffix:

pabba, a knot, joint, fulness + ta = pabbata, a mountain, that which has joints or fulness;
vajjka, bent + ta = vajjkata, bent, crooked.

tama- Is the suffix used in forming the Superlative. See §238, i.

tana- This suffix forms, from adverbs, a few adjectives:

svā (sve, suve), tomorrow + tana = svātano, of tomorrow, belonging to tomorrow;
sanaṅ (Sk. sanā), of old, always + tana = sanantano, ancient, old, perpetual;
nū, now + tana = nūtano fresh, new.

tara- As the suffix of the comparative, tara has already been explained (238, i).

tā 1- This suffix forms a numerous class of feminine abstract nouns from adjectives and nouns, and expresses the state, nature or quality of being that which is denoted by the adj. or noun.

lahu, light + tā = lahutā, lightness;
sāra, pith, marrow + tā = sārātā, essence, strength;
ati (prefix). very, great + sūra, a hero + tā = atisūrātā great heroism.

tā 2- Denotes multitude, collection:

jana, person, man + tā = janatā, a multitude of persons, folk, people;
gāma, village + tā = gāmatā, a collection of villages.
[So too:] nagaratā, bandhutā etc.

ti- Is used in forming the words expressing decades (see 251).

tta- (Sk. tva). Forms Neuter nouns of the same import as tā (i):

puthujjana, a common man + tta = puthujjanattaṅ; the state of being a common man;
buddha, a buddha + tta = buddhattaṅ, Buddhahood;
atthi he is + tta = atthittaṅ the state of "he is", existence.

ttana- Used in the same sense as the last (Sk. tvana):

puthujjana + ttana = puthujjanattanaṅ, state of being a common man;
vedanā, sensation + ttana = vedanattanaṅ, sensitiveness.

tya = cca- (Sk. tyā). Forms a few adjectives from indeclinables:

ni, in + cca = nicca, inward, inmate, own, eternal, perpetual;
amā, with, at home + cca = amacco, inmate, minister (for tyā = cca, see 74).

tha- used in forming the ordinals: 4th, 5th, 6th, and 7th. (see 251).

thaṅ- Makes adverbs from pronominal stems; it has been noticed in (337).

thā- This also has been noticed in (337).

vā (vantu)(vant)- This suffix makes a very large class of possessive adjectives. It is similar in character to mā (mant). See (220).

va- Forms a small number of adjectives:

aṇṇa, wave + va = aṇṇavo, billowy, also, the ocean;
kesa, hair + va = kesavo; hairy (a name of Viṣṇu).

vī = vin- Used to form adjectives of possession. The stems are in *in*, and the Nominative Sing. in *i*. It has been explained in (231).

It is used also after some words the stem of which ends in *s* (158, 160):

tapas (tapo), austerity, devotion + vī = tapassī (tapasvi), austere, a hermit;
yasa (yaso), fame + vī = yassī (yasaṅ), renowned, famous.

Note that initial *v* of vī is assimilated to final *s*, thus giving *ssī*; the suffix as given by native grammarians is *ssī*, which the student should assume as being the true suffix.

ya (ṇya)- This forms a very large class of nouns, mostly Neuter abstract. *Guṇa* takes place in most cases, and assimilation is regular.

alasa, lazy + ya = ālasyaṅ, ālassaṅ, laziness;
kusala, skilful + ya = kosallaṅ, skill, mastery;
paṇḍita, learned, clever + ya = paṇḍiccaṅ, learning, scholarship;
vipula, broad, large + ya = vepullaṅ development;
samāna, equal, same + ya = samañño common, general;
dakkhiṇa, affable + ya = dakkhiñño, affable, kind; dakkhiññaṅ 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:

√gam = ga.
√ghan, to kill = gha.

As these form primarily adjectives, they assume, in certain cases, but not always, the endings of the three genders.

§583. The student must bear in mind that native grammarians include *kvi* in *kita*. As, however, they are used as suffixes added after Primary and Secondary derivatives and indeclinables, I have preferred to treat them separately.

§584. A list of the principal roots used as suffixes is here given.

bhū- (√bhū, to be), has generally the meaning denoted by the verb itself:

abhi + bhū = abhibhū, mastering, overcoming, a conqueror (abhibhavi, to overcome);
vi + bhū = vibhu, arising, expanding, ruler, lord (vibhavati, to arise, expand);
sam + bhū = sambhū, offspring, progeny;
sambhavati, to be produced, to spring from.

da- (√dā, to give, bestow):

amata, immortality + da = amatado, he who bestows or confers immortality, conferring immortality; lokahita, the world's welfare + da = lokahitado, bestowing, or wishing for, the world's welfare.

(ii) THE ARTICLE.

§589. There are no words in Pāli corresponding to the English articles; the words *eko*, *ekacce*, "one", "a certain...", are often used in the sense of the indefinite article (cf. §253); and so, *eso*, "that", "this", do the function of the definite article: *so puriso*, the man; *sā itthī*, the woman.

Remark.

Substantives not preceded by the above words may, according to the context, be translated as if preceded by the articles: *puriso* = a man, or, the man.

(iii) CONCORD.

§590. Concord of subject and predicate.

(1) The predicate may be:

- (i) a finite verb: *bhikkhu gahapatiṃ ovādi*, the monk admonished the householder;
- (ii) a substantive with the verb "hoti" understood after it: *yadi ete guṇā*, if these (are = honti) virtues;
- (iii) An adjective with "hoti" also understood: *tvaṃ atibālo*, thou (art = asi) very foolish;
- (iv) A P.P.P. used as a finite verb; *so pi gato*, he too went, lit. he too gone.

(2) When a finite verb is used as predicate, it must agree with the subject in number and person. When there are several subjects of different persons, the verb is put in the first person plural: *so ca tvaṃ ahaṃ gacchatha*, he thou, and I go. Should there be no subject of the first person, the verb is put in the 2nd person plural: *so ca tvaṃ gacchatha*, he and thou go.

(3) In the case of an adjective or a P.P.P. taking the place of the predicate, the adj. and the P.P.P. must agree with the subject in gender and number: *so gato*, he went; *sā gatā*, she went; *taṃ gataṃ*, it went; *so taruṇo*, he is young; *sā taruṇā*, she is young; *taṃ taruṇaṃ*, it is young.

(4) But if a substantive stands in the place of a verb, no such concord of gender or number needs take place; *appamado nibbanapadaṃ* (= *nibbānassa padaṃ*), vigilance is the path to Nirvana.

Concord 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.

Concord 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 janāti so imaṃ gaṇhātu*, 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: *ahaṃ ekaṃ upāyaṃ janāmi*, yena amhe gaṇhituṃ no sakkissati, I know an expedient by which he will not be able to seize us.
- (3) With the noun expressed: *yassa purisassa buddhi hoti so mahaddhano ti vuccati*, to whom there is wisdom, he is called very wealthy, he who has wisdom is said to be very wealthy.
- (4) Note that the clause containing the relative is put first; sometimes the clause containing the correlative is placed first for the sake of emphasis: *na so pitāyena putto na sikkhāpiyati*, he is no father by whom the son is not made to learn.

(iv) SYNTAX OF SUBSTANTIVES.

§593. This is properly government, for the term "kāraka" expresses the relation between the noun and the verb, so that any relation existing between words not connected with a verb cannot be called a *kāraka*; consequently the Genitive and the Vocative are not considered as cases, for they have no relation whatever with the verb; they are therefore called *akāraka*, non-cases.

1. THE NOMINATIVE.

§594. The Nominative is used very much in the same way as in English; it is the subject of the verb and the latter must agree with it in number and person; see Concord of subject and predicate (590).

- (i) The Nominative is used in apposition: *malliko kosalarājā*, Mallika, king of Kosala.
- (ii) It is used absolutely in titles of books, that is, it does not take the termination proper to the nominative; *māhajānakajātaka*, the birth-story of Mahajanaka.

2. GENITIVE.

§595. The true force of the genitive is "of" and "-s" expressing possession.

- (i) The genitive therefore is used primarily to denote possession: *suvaṇṇassa rāsi*, a heap of gold; *rukkhassa sākhā*, the branch of the tree.
- (ii) In such examples as the above, the genitive is often compounded with the noun it qualifies: *suvaṇṇarāsi*.
- (iii) It denotes the whole of which a part only is taken; this is called "partitive genitive": *brāhmāṇaṃ so paṇḍito*, he is clever among brahmins; *sabbayodhānaṃ*

atisūro, the bravest of all warriors; tumhākaṇ pana ekenā, but even not one of you.

(iv) The genitive is used also with words expressing, difference, equality, inequality: tassa antaraṇ na passīsu, they did not see the (its) difference; sadiso pitu, the same as (his) father; tulyo pitu 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 brāhmaṇassa manāpā, she (was) dear to the brahmin.

(vi) Likewise words denoting: honour, veneration etc.: gāmassa pūjito honoured of the village; rañño mānito, revered by (of) the king.

Remark.

In these examples the Inst. may also be used: gāmena pūjito

(vii) Words of: skill, proficiency, etc., and their opposites, govern the genitive: kusalā naccagītassa, clever in dancing and singing.

(viii) It is used with words indicating: locality, time, distance: amhākaṇ buddhassa pubbe, before our Buddha; gāmassa avidure, not far from the village; upari tesaṇ, above them.

(ix) Believing in or well disposed towards: budhassa pasanno, he has faith in the Buddha.

Remark.

Here the Loc. may also be used: buddhe pasanno.

(x) It is used also with words of remembering or thinking of (with sorrow), pitying, wishing for, giving or apportioning, honouring, cleaning, filling, fearing and a few others: mātussa sarati, he remembers his mother (with sorrow); na tesa koci sarati, nobody remembers them; telassa davati, he gives oil; pūراتi bālo pāpassa, the fool is full of evil; sabbe tasanti daṇḍassa, all fear punishment.

In these examples the Acc. may be used: telaṇ davati.

Remark.

Words of fearing also govern the Abl.: kin nu kho ahaṇ sunakhā bhāyami? Why should I fear the dog?

(xi) A genitive with a participle in agreement is called a Gen. Absolute. It generally denotes some attendant circumstance: tassa bhattaṇ bhuttassa udakaṇ aharanti, when he had finished his meal they fetched him water.

(xii) Some other relations of the genitive will present no difficulty, as they have their exact parallel in English.

§596. It will be seen from the remarks above that the genitive is often used instead of the Accusative, the Ablative, the Instrumentive and the Locative. It is also used adverbially, as kissa, why? It will also be remarked that whenever the genitive is dependent on a verb, it is so on account of its being used instead of another case, as in: mātussa sarati.

3. THE DATIVE.

§597. The person or object to or for whom, something is given or done, is put in the Dative case. The Dat. is consequently used also as indirect object with transitive verbs having an Acc. as direct object.

(i) The Dat., then, expresses the relations which, in English, are usually denoted by the words to, for: bhikkhussa civaraṇ deti, he gives a robe to the priest; yuddhāya paccuggacchāmi; 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 silāghate, he praises the Buddha;

yadi'haṇ tassa kuppeyya, if I should be angry with him;

duhayati disānaṇ ogho, the flood has injured the country;

tuyhaṇ saddahāmi, I believe thee;

svāgataṇ te, hail to thee!

sotthi tuyhaṇ hotu, fare thee well!

khama me, forgive me!

mayhaṇ sapate he swears at or, reviles me;

tassa sampaṭicchi, he assented to it;

ussuyanti dujjanā guṇav antānaṇ wicked people envy the virtuous;

tassa atītaṇ āhari, he told him a story;

devā pi tesaṇ pihayanti, even the gods desire them, envy them;

samaṇassa rocate saccaṇ: 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.

Remark.

(iv) The word, alaṇ, enough, fit, governs the Dat.: alaṇ kukkuccāya, enough of doubt! alaṇ mallo mallassa, sufficient is a warrior for a warrior! A warrior is match for a warrior.

- (v) The words, attha, object, purpose; hita, benefit, blessing; and sukha, happiness, are used in the Dat. with the meaning respectively of: for the purpose of, for; for the benefit of; for the happiness of; and they govern a Gen.: ropanassa atthāya, or, ropanatthāya, for the purpose of sowing; devamanussānaṇ hitāya, for the benefit of gods and men; tassa sukhāya, for his happiness.
- (vi) The Dat. may denote the purpose for which, and then governs a Gen: dārassa bharaṇāya 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 āya has the force of an Infinitive.

- (vii) The Dat. is also used with the verb maññati, to consider, esteem, when contempt is implied: kaliṅgarassa tuyhaṇ maññe, I consider thee as chaff, a fig for you! jīvitaṇ tiṇaya na maññe, I do not consider life (so much) as grass, I do not care in the least for life.
- (viii) The place to which motion is directed is sometimes put in the Dat: appo saggāya gacchati, (only) the few go to heaven; nirayāya upakaḍḍhati, drags down to hell; so maṇ udakāya neti, he takes me to the water.
- (ix) The Dat. is often used instead of the Accusative, and also of the Locative.

§538

4. THE ACCUSATIVE.

- (i) The Accusative Case is generally governed by transitive verbs: rathaṇ karoti, he makes a carriage; āhāro balaṇ janeti, food produces (= gives strength).
- (ii) All verbs implying motion govern the Acc.: nagaraṇ gacchati; he goes to town; bhagavantaṇ upasaṅkamtivā, having approached the Blessed One.
- (iii) Verbs having the meaning of, to choose to name, to call, to appoint, to ask, to make, to know, to consider, etc. take two accusatives, one a direct object and the other a factitive or indirect object:
puriso bhāraṇ gamaṇ vahati, the man carries the load to the village;
purisaṇ gacchantaṇ passati, he sees the man going
(here gāmaṇ and gacchantaṇ are the factitive objects.)
- (iv) Causative Verbs likewise govern two Accusatives: puriso purisaṇ gāmaṇ gamāyati: the man causes the man to go to the village; ācariyo siraṇ dhammaṇ pātheti, the preceptor causes the disciple to read the Doctrine.

In such examples the Instrumentive may be used instead of the factitive object: sāmiko dāsena (or dāsaṇ) khajjaṇ khādāpeti. The master causes the slave to eat the food; purisena (or purisaṇ) kammaṇ kāreti, he causes the slave to do the work.

- (v) When the roots: √vas, to live; √thā, to stand; √si, to lie down; √pad to go step; and √vis to enter; are preceded by the verbal prefixes: anu, upa, abhi, adhi, ā and ni, they govern the Acc: gāmaṇ upavasati, he lives near the village; nagaraṇ adhivasanti, they dwell in the village; mañcaṇ abhinsīdeyya; he ought to sit on the cot; sakkassa sahabyataṇ upapajjati, got into companionship with Sakka, she went to Sakka's heaven.
- (vi) The Acc. is used for the Loc.: nadiṇ pivati = nadiyaṇ pivati, he drinks in the river; gāmaṇ carati = gāme carati he roams in the village.
- (vii) The [following] indeclinables [are associated with the accusative case]:
abhito, near, in the presence of, on both sides;
dhi, dhī, Woe! Fie! Shame! as well as the expression: dhi-r-atthu, Woe, shame be to!
antarā, between, on the way;
parito, around, everywhere, on every side;
anu by the side of, inferior;
pati, to, towards, for, near;
pari, around;
upa, inferior to;
antarena, except, without;
abhi, before, [...]
abhito gāma vasati, he lives near the village;
dhī brāhmaṇassa hantāraṇ, woe to whom strikes a brahmin!
dhī-ratthu maṇ pūtikayaṇ, shame on that foul body of mine!
upāyaṇ antarena, without expedient;
maṇ antarena, excepting me;
antarā ca rājagahaṇ, and on the way to Rajagaha;
parito nagaraṇ, around the village;
sadhu devadatto mātaṇ anu, Devadatta is kind to his mother;
anu sārīputtaṇ, inferior to Sariputta;
pabbataṇ anu, by the side of the mountain;
sādhu devadatto mātaṇ pati, Devadatta is kind to his mother;
nadiṇ neraṇjaraṇ pati, near the river Nerañjara;
upa sārīputtaṇ, inferior to Sariputta.
- (viii) Duration of time is put in the Acc.: divasaṇ, the whole day; taṇ khaṇaṇ, at that moment; ekaṇ samayaṇ, once upon a time.
- (ix) Ordinals in the Acc., denote "number of times" dutiyaṇ, for the second time; tatiyaṇ, for the 3rd time.

- (x) Distance is also expressed by the Acc.: yojanaṃ gacchati, he goes one league.
 (xi) The Acc. is very often used adverbially: khippaṃ gacchati he goes quickly;
 hatthanillehakaṃ bhuñjati, he eats "licking his hands."

Remark.

This is called the adverbial accusative.

§599.

5. THE INSTRUMENTATIVE.

- (i) The agent by whom or the instrument with which an action is performed is put in the Inst.: cakkhunā rupaṃ passati, (one) sees forms with the eye; hatthena kammaṃ karoti (one) does work with the hands; dāsena kato, done by the slave.
 (ii) The Inst. shows cause or reason: rukkho vātena oṇamati, the tree bends down on account of the wind; kammuna vasalo hoti, he is a pariah by reason of his work. The Inst. can therefore be translated by such expressions as: by means of; on account of; through; by reason of; owing to.
 (iii) The conveyance in or on which one goes is put in the Inst.: yānena gacchati, he goes in a cart; vimānena, gacchiṃsu they went in a flying mansion; hatthina upasaṅkamati, he approached on his elephant.
 (iv) The price at which a thing is bought or sold is put in the Inst. kahāpaṇena no detha, give it to us for a kahāpaṇa (a small piece of money); satahassena kiṇitvā having bought it for 100,000 (pieces of money).
 (v) The direction or 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.: akkhinā so kāṇo, he is blind of one eye; hatthena kuṇi, having a crooked hand.
 (vii) Words expressing, birth, lineage, origin, nature are put in the Inst.: jātiyā khattiyo buddho, Buddha is a kṣatriya by birth; pakatiyā bhaddako, good by nature.
 (viii) The Inst. expresses the time in which: divasena patto, arrived in one day; ekena māsenā nagaraṃ gacchi, he went to the city in a month.
 (ix) Also the time at which: tena samayena, at that time...
 (x) It expresses companionship, and is then generally used with the indeclinables, saha or saddhiṃ, with, together with: nisīdi bhagavā saddhiṃ bhikkhusaṅghena, the Blessed One sat together with the assembly of the monks.
 (xi) The expressions "what is the use of," "what use to ...," "what benefit by ...," etc., are expressed in Pāli by the Inst. of the thing and the Dat. of the person: kin te jatāhi dummedha, what good to thee, O fool, by matted hair? kin nu me buddhena, what need have I of Buddha? What do I care for a Buddha?

- (xii) The word attho, desire, need, want, takes an Inst. of the object desired or wanted and a Dat. of the person: maṇinā me attho, I want a jewel (lit., to me is need of, or desire for, a jewel).
 (xiii) alaṃ, enough, governs also this case: alaṃ idha vāsenā enough of living here: alaṃ buddhena, Buddha is sufficient for me.
 (xiv) Words denoting "separation" are generally construed with the Inst.: piyehi vippayogo dukkho, separation from those we love is painful.
 (xv) The indeclinables, saha, saddhiṃ, samaṃ, with at: vinā, without, except, govern the Inst.: vinādosena, without fault.

Remark.

saha, sometimes expresses "equality":
 puttēna 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 dārūkalāpaṃ ucchaṅgena paṇṇam 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.

6. THE ABLATIVE.

- (i) The primary meaning of the Ablative is that expressed by the word "from"; that is, it expresses separation; it expresses also many other relations, in which the principal idea of separation is more or less discernible.
 (ii) Separation: gāmā apenti, they left the village; so assā patati, he fell from the horse.
 (iii) Direction from: avīcīto upari above the Avīcī Hell; uddhaṃ padatāla, (from) above the sole of the foot.
 (iv) The place "wherein" an action is performed is put in the Abl.; in such cases a gerund is sometimes understood according to native grammarians, but the student will remark that these expressions have their exact parallel in English: pāsādā oloketi, he looks from the palace, is said to be equivalent to: pāsādaṃ abhiruhitvā pāsādā oloketi, having ascended the palace he looks from the palace.
 (v) Measure of length, breadth or distance is put in the Abl: dīghaso navavidatthiyo nine spans long, yojanaṃ āyāmato, a league in length; yojanaṃ vittharato, a league in breadth.

Remark.

In these examples the Inst. may also be used: yojanaṃ āyāmena, yojanaṃ vitthārena.

(vi) That from which a person or animal is warded or kept off is put in the Abl: yavehi gāvo rakkhati, he keeps off the cows from the barley; taṇḍulā kāke vāreti, he wards off the crows from the rice.

(vii) With verbs meaning to hide, conceal, "the person from whom one wishes to hide is in the Abl: upajjhāya antaradhāyati sisso, the pupil hides himself from his preceptor.

Remark.

In such expressions, the Gen. may also be used: antaradhāyissāmi samaṇassa gotamassa, I will hide myself from the samana Gotama.

(viii) When the verb "antaradhāyati" means, to vanish, to disappear, the place from which one vanishes is put in the Locative: jetavane antaradhāyitvā, having disappeared from the Jetavana Monastery.

(ix) But when "natural phenomena" are referred to, the Nom. is used: andhakāro antaradhāyati, darkness disappears.

(x) Verbs meaning "to abstain, to avoid, to release, to fear, to abhor", also govern the Abl.: pāpadhammato viramati, he refrains from sin; so parimuccati jātiyā he is released from existence: corehi bhāyāmi, I am afraid of thieves.

(xi) The Abl. also shows "motive, cause, reason" and can be translated by for, on account of, by reason of, through, etc.: vācāya marati, he died on account of his speech: sīlato naṇ pasasanti, they praise him for his virtue.

Remark.

In these examples, the Inst. may be used as well: sīlena pasasanti.

(xii) It is used with words showing proximity, gāmā samīpaṇ, near the village.

Remark.

in these examples, the Gen. may also be used.

(xiii) Verbs meaning "to be born, to originate from" etc. govern the Abl.: corā jāyati bhayaṇ, from a thief fear arises.

(xiv) The following indeclinables govern the Abl.: araka, far from, afar, ārakā tehi bhagavā, far from them is the Blessed One; upari, above, over: upari pabbatā, over the mountain; So: pati, against, instead, in return; rite, except, without; aññatra, vinā, without, except; nānā, different, away from; puthu and, before a vowel, puthag, separately, without, except; ā, till, as far as; yava, till, as far as; saha, with; buddhamaṇi pati sārīputto, Sarīputta takes the place of the Buddha; rite saddhamma, without the true Doctrine, etc.

(xv) It should be noted that the Abl. is very frequently used, instead of the Inst., Accus., the Gen. and the Loc., e.g. vināsaddhammā, or vinā saddhammaṇ or vinā saddhammena.

§601.

7. THE LOCATIVE.

(i) The Locative shows the place in or on which a thing or person is, or an action performed; it is therefore expressed in English by "in, on, upon, at." kate nisīdati puriso, the man is sitting on the mat; thaliyaṇ odanaṇ pacati; he cooks the food in a cooking-pot.

(ii) The Loc. shows the "cause, reason, or motive" of an action: dīpīcammesu haññante, the panther is killed for its skin; kuñjaro dantesu haññate, the elephant is killed for his tusks.

(iii) It denotes time when an action takes place; sāyaṇhasamaye āgato, he came in the evening.

(iv) When the pre-eminence of an individual (thing or person) over the whole class to which he belongs is implied, as well as with adjectives in the superlative degree, the noun with respect to which such pre-eminence or such superlative degree of excellence is shown is put in the Loc. or in the Gen.: manussesu khattiyo sūratamo, the kṣatriya is the most valiant of men; manussānaṇ khattiyo sūratamo; kaṇhā gāvisu sampannakhīratamā, of cows, the black one abounds most in milk, or, kaṇhā gāvīnaṇ sampannakhīratamā.

(v) The following words govern the Loc. and the Gen. as well: sāmī, an owner, master; issaro, king, lord; adhipati, chief, lord; dāyādo, an heir; patibhū, substitute, surety; pasūto, offspring, child; kusalo, clever, expert; gonesu sāmī, an owner of oxen, or gonānaṇ sāmī, etc.

(vi) Words signifying "to be happy, contented, eager", govern the Loc., as well as the Inst.: ñāṇasmiṇ ussuko, eager for wisdom, or ñāṇena ussako; ñāṇasmiṇ pasīdito, contented with wisdom, ñāṇena pasīdito.

(vii) Words signifying "reverence, respect, love, delighting in, saluting, taking, seizing, striking, kissing, fond of, adoring," govern the Loc.: pāpasmiṇ ramati mano, the mind delights in evil; bhikkhūsu abhivādeti, they salute the monks; pāde gahetvā papāte khipati, took him by the feet and threw him in the precipice; purisaṇ sīse paharati, struck the man on the head.

(viii) The Loc. is used sometimes to show that one does not take any account of something or person: rudantasmīṇ dārake pabbaji, he left the world in spite of his son weeping. The Genitive also may be used: rudantassa ārakassa pabbaji (See: Locative and Genitive Absolute).

(ix) The Loc. is employed to denote superiority or inferiority, with the words "upa" and "adhi" respectively. upa khāriyaṇ doṇo, a doṇa is inferior to a khāri; adhi brahmadatte pañcalā, the Pancalas are under Brahmadata's supremacy; adhi devesu buddho, the Buddha is above the gods.

(x) It is used to denote "proximity": nadiyaṇ sassaṇ, corn near the river; tassa paṇṇasālāya hatthimaggo hoti, near his leaf hut there is an elephant-track.

(xi) The Loc. is used absolutely with a participle in the same case as itself (see, Absolute Construction).

(xii) In lexicons, the Loc. is used to signify "in the sense of"; ru sadde, (the root) ru, is used in the sense of "making noise." [This example is apparently quoted from the Mahārūpasiddhi --E.M.]

(xiii) Words denoting "fitness, suitability" govern the Loc.: tayi na yuttaṅ, not fit for thee; the Gen. is used in the same sense: tava na yuttaṅ.

(xiv) The Loc. is extensively used instead of other Cases, and the student must be prepared to meet the Loc. where very often he would expect to find some other case. Let him note that in almost all instances, the Case for which the Loc. stands may be and is, used:

(xv) The Loc. is used for the Gen. (see, above, v).

(xvi) It is used for the Inst.: pattesu piṇḍāya carānti, they go about with bowls for their food.

(xvii) It is also used instead of the Dat.: saṅghe dinnāṅ mahapphalaṅ, offering to the Clergy are very meritorious.

(xviii) The Loc. is used for the Ablative: kadalīdesu gaje rakkhanti, they keep off the elephants from the plantain-trees.

(xix) The Loc. is frequently used adverbially; atīte, formerly.

§602.

8. THE VOCATIVES.

The Vocative Case does not require any explanations: it is used exactly as in English.

§603.

9. THE GENITIVE AND LOCATIVE ABSOLUTE.

(i) When a noun or a pronoun in the Locative or Genitive is used with a participle in the same case as itself, the construction is called, Locative Absolute and Genitive Absolute respectively. The Locative Absolute construction is met with much more often than the Genitive absolute. 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":
tesu vivadantesu bodhisatto cintesi, while they were disputing, the
Future Buddha thought;
suriye atthaṅgate, when the sun had set, after sunset;
gavisu duyhamānāsu gato, he went when the cows were being milked;
asaniyā pi sīse patantiyā, although the thunderbolt was falling on their
head.

(iii) sati, the Locative singular of santo, Pres. part of the verb atthi, to be, besides having the above meanings may also often be translated by "if, such being the case":
atthe sati, if there be need;
evaṅ sati, such being the case;

payoge 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:

sākuṇakassa gumbato jālaṅ mocentass'eva, even while the fowler was
disengaging the net from the bush;
tesaṅkiḷantānaṅ yeva suriyatthaṅgatavelā jātā, while even they were
sporting, it became dusk.

(v) There is also mentioned a so-called Nominative Absolute:

gacchanto bhāradvājo so, addasā ajjhutaṅ isiṅ, Bharadvaja having gone
he... etc.,
yāymāno mahārājā, addāsī tantarena ge, as the king was going, he.... etc.

Remark.

The Gen. Absolute is frequently used to show "disregard, contempt", it can then be translated by "in spite of, notwithstanding". For example see above (601, viii).

§604.

(v) 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: sīlaṅ eva sutā seyyo, virtue is better than learning.
- (iii) Comparison is also expressed by an Abl. followed by an adjective in the positive degree: mādhurā pāṭaliputtakehi abhirupā, the people of Madhura are more handsome than those of Pāṭaliputta.
- (iv) It is also expressed by the indeclinable varaṅ, better, with an Abl.: tato varaṅ; better than that.
- (v) When "the better of two" is to be expressed, a Gen. is used with the positive degree: tumhakaṅ dvinnaṅ ko bhaddako of you two who is the better?
- (vi) Superlative adjectives are used with the Gen. or the Loc, for examples see above (601, section iv).

§605. (1.) Personal Pronouns.

(i) The personal pronouns are used much in the same way as in English, and do not call for particular remarks, except, perhaps, the enclitic forms of *ahaṅ* and *tvaṅ*; (289-b, c; 290, c).

(ii) The enclitic forms of *ahaṅ*: *me* and *no*, and those of *tvaṅ*: *te* and *vo*, are never used at the beginning of a sentence nor immediately before the particles *ca*, *tā* and *eva*:

detu me, let him give to me; *tava vā me hotu*, be it thine or mine;

kammaṅ no niṭṭhitaṅ, our task is finished;

ko te doso, what is thy fault?

kahaṅ vo rājā, where is your king?

(iii) With verbs, the personal pronouns are frequently understood, as the endings of the tenses clearly indicate also the person as: *gacchati* (he) goes = so *gacchati*; *gaccheyyāmi*, (i) should go = *ahaṅ gaccheyyāmi* etc.

(iv) The personal pronoun *so*, *sā*, *taṅ* is also used as a demonstrative and as an article. See Concord (589). Therefore, *so puriso* may mean according to the context: the man, or, that man.

(v) *Tasmā* (abl), is used adverbially in the sense of "therefore accordingly, thereby": with the same meanings it is also followed by *hi* and *ti ha* (= *iti ha*):

tasmā hi paññā ca dhanena seyyo, and therefore is wisdom better than riches;

tasmā ti ha bhikkhave, accordingly, O monks!

(vi) The Inst. *tena* is used with the same meanings as *tasmā*:

tena taṅ madhuraṅ, therefore, on that account, it is sweet.

Tena followed by *hi* means "well! very well! all right! well then!":

tena hi khādāpessāmi nan ti, very well, then, I'll make you devour him.

(vii) *Naṅ* and *enaṅ* (295, 300), are used when something or someone already mentioned is referred to. See (296).

§606. (2.) Demonstrative Pronouns.

(i) *eso*, *esā*, *etaṅ* (298), refer to what is near, and mean "this":

esā itthī, this woman;

nirupakāro esā, this (fellow) is useless.

The same remarks apply to *ayaṅ* and *asu*, this.

esa is often used for *eso*, *sa* for *so*.

(ii) The neuter *etad* (= *etaṅ*, 302), is used with the verb *hoti* and the Gen. of the person, and the expression is then equivalent to "to think":

tassa etad ahosi, he thought...(lit = of his this was).

§607. (3.) The Relative.

(i) We have already explained the Relative (592); only a few of its most important peculiar uses need be mentioned here:

(ii) *Yo* (311) is used with the Indefinite *koci* (319): *yo koci*, whoever, anyone; *yaṅ kiñci*, whatsoever, anything. See (314-a, b).

(iii) The Neut. Sing. *yaṅ* is frequently used adverbially in the sense of "as; that, because, since, seeing that, If, when": *taṅ bahuṅ yaṅ pi jīvasi*, it is much that thou livest.

(iv) The Inst. *yena* is used as an adverb, meaning "whereby, by which, for which, because": *yena naṅ gaṇhissāmi*, by which I shall catch him.

(v) When motion to a definite place is expressed, *yena*, where, is used with *tena*, there: *yena bhagavā*, ten'upasaṅkati, he went to Buddha (lit. where was Buddha there he approached).

(vi) *Yasmā* (Abl.), is used in the sense of "because" and is then generally followed by *tasmā*, therefore; *yasmā tvaṅ na jānāsi tasmā bālo'sī ti*, because thou doth not understand, therefore art thou a fool.

§608. (4.) The Interrogative.

(i) The interrogative pronoun *ko* (316), may be used by itself or with a noun or pronoun:

ko pana tvaṅ, who art thou?

ke ete, who are these?

kā dārikā, which girl?

(ii) *kena* (Inst.) used with *attho* and the Dat. of the person, forms such expressions as "what do you want?" etc.;

kena te attho, what are you in need of?

(iii) *kena* (Inst.) *kasmā* (Abl.) and *kissa* (Gen.) are used adverbially with the meaning of "why? wherefore?"

(iv) kiṅ is much used with the Inst. to express "what is the use of?"
kiṅ me jīvitena, what is the use to me of life?

§609. (5.) The indefinite.

The indefinite pronoun (319), does not present any peculiarity: mā idha koci pāvīsi, let nobody enter here; kiñci bhayaṅ, any danger.

(vii) REPETITION.

§610. To express "plurality, totality, distribution, variety, multiplicity," etc., words are sometimes repeated:

tesu tesu ṭhānesu in various places;
taṅ taṅ kathaya mānā, saying this and this.
yo, thus repeated means "whoever, whatever, whichever":
yaṅ yaṅ gāmaṅ, whatever village;
itarā ten'eva niyāmena yā yā. kiñci katheti tassa tassa upari kacavaṅ chaḍḍesi,
and in this way the other (woman) threw the refuse on whomsoever said anything;
so diṭṭhadiṭṭhamanusse jīvitakkhayaṅ pāpeti, he kills all whom he sees;
gatagataṭṭhāne, in every place;
yena kena, by whatever ...;
ubbahīyati so so, every one is put to flight.

(vii) SYNTAX OF VERBS.

§611.

(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 bhāyati, 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 nisīdati, she is sitting in her private room.

(iv) Habit, custom and general truths are expressed by the present tense:
sabbe maranti, all (men) die;
bhikkhu sīlaṅ ācarati: a monk practises virtue.

(v) The present is sometimes used with a future signification: kiṅ 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 pañcamāṇavakasatāni sippaṅ uggaṅhāpeti, he taught five hundred young men (lit. he teaches).

(vii) When no interrogative particle is used, interrogation is sometimes expressed by placing the present tense at the beginning of the sentence:
socasi tvaṅ upāsaka, grieveest thou, O layman?

Remark.

Other tenses may also be used in the same way to mark interrogation.

THE PAST TENSE.

§612. Perfect, Imperfect and Aorist.

(i) The Perfect and the Imperfect tenses present no difficulty, they are as a rule used in the sense of a general past, and they do not require any notice. Let it be borne in mind, however, that the Perfect is but seldom used; that the Imperfect, though more frequent than the Perfect, does seldom differ from it in meaning and last, that the Aorist has generally displaced these two tenses and superseded them.

(ii) The Aorist is the principal past tense in Pāli and is therefore extensively used; it expresses indefinite past time, but also includes the Present day. The Aorist may be translated by the Present Perfect or the Past Indefinite (See 405):

catuppādū pi ekaṅ sīhaṅ rājānaṅ akaṅsu, the quadrupeds made a lion king;
mukhe pahari, struck him on the mouth;
kena kāraṇena rodi, why did you cry?
brāhmaṇo eḷakena saddhiṅ vicari, the brahmin walked about with the goat.

(iii) The indeclinable mā is used with the Aorist to express prohibition:

eḷaka, mā bhāyī, O! goat, fear not!
mā puna evarūpaṅ akāsi, do not do so again;
tāta, mā gami, dear son, do not go.

THE FUTURE TENSE.

§613. (i) The Future expresses simple futurity:

ahaṅ gacchissāmi, 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:

tvaṅ tassa bandhanaṅ dantehi khādissasi, cut his bonds with thy teeth.

(iii) The future is used to express simple condition, with the particles *ce*, *sace* and *yadi*:

yadi tvaṅ yāguṅ pacissasi ahaṅ pivissāmi, if thou wilt cook the gruel, I shall drink it;
so tañ *ce* labhissati, tena saddhiṅ gaccha, if he gets 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....":

corā pathamaṅ ñeva bherisaddaṅ sutvā issarabheri bhavissatī ti palāyitvā, the thieves on first hearing the beating of the drum, (said) "It must be the drum of an official" and fled;
ayaṅ me putto bhavissati, he must be my son.

(v) *bhavissati* preceded by the negative particle *na* may be translated by "it cannot be":

nāyaṅ issarabheri 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.

THE OPTATIVE.

§614 (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:

tvaṅ tattha gaccheyyāsi, you should go there. [Examples follow:]

(iii) Wish:

ahaṅ imaṅ tumhākaṅ bhājetvā dadeyyaṅ, I would divide and give it to you, but...

(iv) Command:

tvaṅ pana ito paṭṭhāya ovādānusāsaniyaṅ dadeyyāsi, but thou hence forward, give us instructions and admonitions;
udarena nipajjeyyāsi, lie on thy belly.

(v) Probability:

api *ca* nāma gaccheyyāmi, I may go.

(vi) When expressing condition, it is usually preceded by *ce*, *sace* or *yadi*, if:

sāmi, *sace* imāya velāya tava sapattaṅ passeyyāsi kin ti taṅ kareyyāsi?
Lord, if, at this time thou should see thy enemy, what would thou do to him?

(vii) To express supposition, the word *yathā* is sometimes used with the Optative:

yathā mahārāja kocideva puriso padīpaṅ padīpeyya, were, maharaja, a man to light a lamp...

(viii) Assent:

tvaṅ idāni gaccheyyāsi, thou may 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* taṅ yānaṅ alabhissa agacchissā, he would go if he could get that vehicle;
bho satthavāsino, *sace* esa rukkhāmūle caṅkamanatāpaso ajja nābhavissā, sabbe mahāvilopaṅ patta abhavissatha, O! merchants, had not today this ascetic been walking to and fro at the foot of this tree you should all have been completely pillaged.

THE IMPERATIVE.

§616. (i) The Imperative is used in giving commands:

tena hi, gaccha, very well, go!

(ii) It expresses entreaty:

bhante bhagavā apposukko viharatu, Lord, let the Blessed One now live free from cares.

(iii) Benedictions, blessings:

vassasataṅ, jīva, may you live a hundred years!

(iv) With *mā* prefixed, the Imperative 2nd person expresses simple prohibition (see Aorist 612, iii):

mā evaṅ karotha, do not do so!

(v) The Imperative 3rd person sing. of *bhavati*, to be, is often used idiomatically, with the meaning of "very well":

hotu, ahaṅ jānissāmi, very well I'll see (to it).

§617. (i) The Infinitive shows "purpose, motive intention". It is used actively as well as passively.

ūyyānapālo chaḍḍetuṇ upāyaṇ na passati, the gardener saw no means of throwing (them) away;
taṇ gantuṇ, 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 rodituṇ, ārabhi, she began to cry;
na koci mayā saddhiṇ sallapituṇ sakkoti, no one can converse with me;
sā pavisituṇ na icchati, she did not wish to enter;
so taṇ ukkhipituṇ ussahati, he endeavoured to lift it.

(iii) The verb dadāti to give, after an Inf. means "to let, to allow" and the verb labhati, to obtain, means "to be allowed":

taṇ paharituṇ na dassāmi, I will not allow him to be struck;
gehabahi nikkhamituṇ alabhanto, not being allowed to go out of the house.

(iv) Verbs like vaṭṭati, to behave, to be fit, proper, and adjectives like yuṭṭo, having the same meaning, are much used with the Inf.; in the case of vaṭṭati, the Instrumentive is used of the person who ought to do the act:

ettha dāni mayā vasituṇ vattati, it now behoves me to live;
it is used also impersonally:
taṇ harituṇ vaṭṭati, the best is to kill him, it is proper, fit, to kill him. evaṇ
kathetuṇ na yuṭṭaṇ, it is not proper to speak thus.

(v) The indeclinable labbha, possible, allowable and sakkā, possible, able, are used with the Inf.: sakkā is used much in the same way as vaṭṭati, that is, actively or passively, and often with the Inst. of the person; the verb hoti frequently follows sakkā:

sakkā hoti methunaṇ dhammaṇ paṭisevituṇ, it is possible to practise fornication;
etasmiṇ ṭhāne na sakkā vasituṇ, it is impossible to live in this place; i
daṇ na labbhā evaṇ katuṇ, it is not possible to do it in this way.

(vi) When kāmo, willing, desirous, is compounded with an Inf., final ṇ of the Inf. is dropped:

devatāya balikammaṇ kāretukāmo, wishing to make an offering to the god.

§618. (i) The Gerund always denotes an action completed before another; it may be translated by the word "having" followed by a past participle as:

gantvā, having gone;

or by the past tense followed by the conjunction "and" :

gantvā, he went and...

The gerund, therefore, being very extensively used, is the most common connective in Pāli, and practically does away with the Pāli conjunction equivalent to the English "and" connecting two sentences.

so taṇ ukkhipitvā gharāṇ netvā catudhā vibhajitvā dānādāni puññāni katvā
yathākammaṇ 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":

taṇ vacanaṇ sutvā va, as soon as he heard these words...;

so vāandro attano puttaṇ disvā va, the monkey, as soon as he saw his offspring...

(iii) The particle "api" coming after a gerund, may be translated by "although":

akataññū puggalo cakkavattirajjaṇ datvā pi tosetuṇ na sakkā, an ungrateful man
cannot be satisfied although he be given universal sovereignty.

(iv) Before a gerund, a may be translated by "without":

papañcaṇ akatvā, without making delays, without any delay;
ekaṇ pi akilametvā, without harming even one person.

(v) Some gerunds are used prepositionally; the principal of them are:

patthāya since, beginning from, from, after;

sandhāya, with reference to, concerning;

ārabba concerning, with reference to;

sañcicca intentionally;

asallakkhetvā, inadvertently, unawares;

nissāya, upanissāya, on account of, through, near;

ādāya, with; paticca by, through, on account of;

ṭhapetvā, except, excepting.

(vi) The Gerund may sometimes be translated by the present participle:

idha āgantvā ahaṇ coraṇ passīṇ, coming here I saw the thief.

(vii) The Gerund may have a passive signification:

coraṇṭṭhakena gahetvā, having been seized by the robber chief.

§619. 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:
 attano gāmaṇ gacchanto corāṭaviṇ patvā, while going to his village he came upon a forest inhabited by thieves;
 tattha gantvā mātaṇ paṭijagganto vasaṇ kappesi, he went and, taking care of his mother, took up his abode there.
- (ii) It must be remembered that participles are of the nature of adjectives (439) and must agree with the word they qualify in the same way as adjectives:
 avīcinirayaṇ gacchantā sattā..., persons going to the Avici Hell;
 āgacchantaṇ taṇ disvā pi, although he saw him coming.
- (iii) The present participle is sometimes used substantively, and may be translated by "he who" (does the action expressed by the verb):
 idaṇ pana paralokaṇ gacchantassa patheyyaṇ bhavissati, but this will be provisions for him who goes to the other world;
 paralokaṇ gacchanto ekaṇ kahāpaṇaṇ pi gahetvā na gacchati, he who goes to the other world does not take even one cent with him.
- (iv) The present participle may also sometimes be translated by a conditional clause:
 taṇ labhanto jīvissami alabhanto idh' eva marissāmi, if I obtain her I shall live, if not, in this very spot shall I die;
 addhamāse sahaṇ labhanto upaṭṭhahissāmi deva, if I get a thousand every fortnight, I'll serve thee, Lord;
 evaṇ karonto lacchasi akaronto na lacchasi, if you do so you'll get it, if not, you will not get it.
- (v) The particle pi (= api) following a pres. part. may be rendered by "although":
 pitarā vāriyamāno pi, although prevented by his father;
 taṇ apassanto pi; although not seeing him.

§620. The Past Participles.

- (i) There are two past participles, the Perfect Active (231, 465) and the Passive Perfect (450).
- (ii) The perfect active participle presents no difficulty whatever:
 so sīhaṇ ādinnavā, he having captured the lion;
 bhattaṇ 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;
 sakanivāsaṇ eva gato, he went to his own place.
- (v) When the P.P.P. is thus used predicatively, the verb "hoti," to be, is generally understood after it.
- (vi) The agent of a P.P.P. is as a rule put in the Instrumentive case:
 tayā paṇhaṇ puṭṭhaṇ, by her the question was asked, she asked the question;
 sāsaṇaṇ mayā likkhitaṇ, 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 uppatito vijjullata viya vijjotamāno paratīre aṭṭhāsi,
 springing from there, he reached the other shore as a lightning flash.

§621. The Future Participle.

- (i) The future Participle (449) denotes that the agent is about to perform the action or undergo the state expressed by the root:
 raṭṭhā raṭṭhaṇ vicariṇaṇ, I am going (= I am about to go) from kingdom to kingdom;
 taṇ ganthaṇ racissaṇ ahaṇ; I am about to compose that book.
- (ii) It also shows purpose, intention, as may be seen by the 2nd example in (i) above.
- (iii) It shows simple futurity:
 nāhaṇ puna upessaṇ gabbhaseyyaṇ, I shall not be reborn again.

§622. The Future Passive Participle.

(i) The Future Passive Participle conveys the idea of "fitness, necessity, obligation;" it denotes that what is expressed by the root is to be, or ought to be, or is fit to be or must be done or undergone:

mayā kattabbaṅ kammaṅ niṭṭhitaṅ the work which was to be done by me is finished;
sace so deso uklāpo hoti so deso sammajjitabbo, if the place be dirty it ought to be swept;
na navā bhikkhū āsanena paṭibāhetabbā, young monks should not be ousted from their seat.

(ii) From the above examples, it will be seen that the F.P.P. must agree with the subject in gender, case and number.

(iii) It is much used impersonally:

kinnu kattabbaṅ, what is to be done?
ettha ca imāni suttāni dassetabbāni, and in this connection these passages (from the Scriptures) should be pointed out;
iminā nayena veditabbo, it must be understood in this way.

(iv) It will be, from the above examples, remarked, that the agent is put in the Instrumentive.

(v) bhavitabbaṅ, used with the Inst. of the thing or person, is frequently used in the sense of "it must be that, one should or ought to": majjhatten'eva bhavitabbaṅ, one should be indifferent to ...; visayojitāya etāya bhavitabbaṅ, this must have been mixed with poison.

§623. SYNTAX OF INDECLINABLES.

(i) The following are used correlatively:

yathā, as...	tathā, so;
yavā, so long...	tavā, that long, as long as;
yadā, when...	tadā, then;
yattha, where...	tattha, there.

(ii) [Pāli indeclinables used in correlative pairs:]

<i>ca...ca...</i>	both...and	<i>so ca ahañ ca</i>	both he and I.
<i>vā...vā...</i>	whether...or	<i>bhāsati vā karoti vā</i>	whether he speaks or acts.
<i>pi...pi...</i>	both...and	<i>siñcati pi siñcāpeti pi</i>	both sprinkles and causes to sprinkle.

(iii) [The paired usage of] *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":

idāni eva, just now;
attano 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.

(vi) *yadi* if, is used in conditional sentences with the Present, the Future, the Optative and the Conditional:

yadi evaṅ, yajj' evaṅ, if so, in that case;
vā...yadi vā..., whether...or;
gāme vā yadi v'āraññe, whether in the village or in the forest.

Remark.

The syntax of the most important indeclinables has been given in "Syntax of Substantives."

§624. Direct and Indirect Narration.

(i) The oblique construction in Pāli is expressed by placing the particle *iti*, so, thus, after the words in the direct construction as they would stand in English, that is, at the end of the words quoted:

kahaṇ so etarahi ti pucchi, he asked, "Where is he now?"

(ii) *iti* is generally abbreviated to: *ti*, and the last vowel of the quotation, if short, is lengthened before it:

sādhū ti, he said "very well!"

(iii) Verbs of "saying, telling, asking, naming, knowing, thinking," are generally used with *iti*; those verbs may be:

(1) Placed after the particle *iti*: *te "sādhū" ti vatvā*, they said "Very well."

(2) Before the words quoted: *so pucchi "kiṇ jānāsi tvaṇ" ti*, he asked "What do you know?"

(3) The verb is frequently omitted altogether: *māressāmi naṇ" ti*, (he thought, or said) "I'll kill him!"

(4) When *iti* or *ti*, is followed by a vowel, sandhi takes place regularly: *iti + evaṇ = iccevaṇ*; *kvaci + iti = kvacīti*.

(5) Often, *iti* has the sense of "because, with the intention of "showing "cause, motive, intention, purpose:" "jīvitvaṇ asakkontā" *ti* because (we) are unable to make a living; "makasaṇ paharissāmi" *ti* *pitu matthakaṇ dvidhā bhindi*, intending to kill the mosquito he broke his father's head in two.

§625. Interrogation and Negation.

(i) The negative particle is *na*:

imasmīṇ sare sudakaṇ n'atthi, there is no water in this lake;

na aññāsi, did not thou know?

seṭṭhinā saddhiṇ kathetuṇ na sakkomi, I am unable to speak with the banker.

(ii) With an Optative, *na* is used in prohibition:

na hatthisālaṇ gaccheyya, let him not go to the elephant-shed.

(iii) *na* may form the first part of a compound:

nāgamaṇaṇ (= *na + āgamaṇam*), non-arrival;

na bhikkhu, a non-monk, a layman.

(iv) Two negatives make an affirmative:

bheriṇ 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 janāti*, he does not know.

(vi) *no*, followed by *na*, expresses a strong affirmative:

no na dhameyya, he should surely blow (the conch);

no nappahoti, he is most certainly able.

(vii) Interrogation is expressed by using interrogative adverbs or pronouns as:

kasmā, why? wherefore?

kissa, *kena*, why?

ko, who? etc.

(viii) [Interrogation is] also [expressed] by means of interrogative particles [such as the following]:

(ix) *api*, when used in interrogation, is always placed first in the sentence:

ap'avuso, amhākam sathhāraṇ jānāsi, do you, Sir, know our Teacher?

(x) followed by *nu kho*, it expresses a very emphatic interrogation:

api nu kho koci 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 interrogation:

na nu'haṇ yodho, am I not a warrior?

(xiii) Interrogation is also expressed by placing the verb first in the sentence:

socasi upāsaka, grievest thou layman?

(xiv) Sometimes the mere tone of voice is sufficient to express interrogation:

supaṇ labhi, did thou get broth?

INTERJECTIONS.

(i) The principal interjections are:

hā, alas! ah! *handa*, come!

bho, friend! Sir! I say!

amā, yes! truly! indeed!

aṅga, indeed! oh!

hare, sirrah!

aho, alas! oh! (538).

(ii) *bhaṇe*, first pers. sing. reflective of *bhaṇati*, to say, is used as an interjection with the meaning of "to be sure! I say there!"

(iii) *maññe*, 1st. pers. sing. reflective of *maññati*, to think, is also used as an interjection in the sense of "methinks! I dare say! I suppose!"

CHAPTER XV.

PROSODY.

§626. Prosody is that part of Grammar which treats of the laws of versification.

- A gāthā in Pāli poetry, is a stanza.
- A pāda is the fourth part of a stanza, called also a quarter verse.
- A vaṇṇa is a syllable in a pāda.
- A short syllable is termed lahu.
- A long syllable is called garu.
- A foot is termed gaṇa.

§627. The mark \sim represents a short syllable, and the mark $-$ a long syllable. A foot containing two long syllables is termed *gā*, that is, *ga + ga*, the initial syllable *ga* of the word *garu* being used to represent a long syllable. A foot of two short syllables is termed *lā*, that is *la + la*, the initial syllable of the word *lahu* being employed to represent a short syllable.

§628. The following are the four varieties of a disyllabic foot.

Syllables	Pāli	English.
$\sim \sim$	la la or lā	Pyrrhic.
$--$	ga ga or gā	Spondee.
$\sim -$	la ga	Lambus.
$- \sim$	ga la	Trochee.

§629. The eight-syllable feet, known in Pāli as the aṭṭhagaṇa are as follows:

Syllables	Pali	English.
$-----$	ma.	Molossus.
$\sim \sim \sim$	na.	Tribach.
$\sim \sim \sim$	bhā.	Dactyl.
$\sim - -$	ya.	Bacchic.
$\sim - \sim$	ja.	Amphibrach.
$\sim \sim -$	sa.	Anapaest.
$\sim - -$	ra.	Cretic.
$- - \sim$	ta.	Antibacchic.

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 instance, the first as well as the second *a* in *cakkañca*, is long because followed by *kk* and *ñc* respectively. Before *niggahīta* (*ṅ*) a short vowel is also always prosodically long. Thus in *saccaṅ*, the *a* before *ṅ* is long. In poetry, a naturally short vowel is occasionally lengthened and a naturally long one shortened to meet the exigencies of the metre. In order to make a short vowel long, the consonant following it is sometimes doubled.

VARIETIES OF METERS.

§631. There are three classes of metres, termed *sama*, *addhasama*, and *visama*. When the syllables in all the *pādas* are exactly alike the metre is called *sama*; when those in the first and third and those in the second and fourth *pādas* are alike it is *addhasama*; and when all the *pādas* or verses are different, the metre is termed *visama*.

§1. THE SAMA CLASS.

§632. In gāthas of this class, the syllables in each pāda may range from six up to twenty-two. The names of the seventeen kinds of metres are as follows:

<i>gāyatti</i>	6 syllables	<i>atisakkarī</i>	15 syllables
<i>uṇhi</i>	7 syllables	<i>aṭṭhi</i>	16 syllables
<i>anuttubhaṅ</i>	8 syllables	<i>atyatṭhi</i>	17 syllables
<i>brahati</i>	9 syllables	<i>dhuti</i>	18 syllables
<i>panti</i>	10 syllables	<i>atidhuti</i>	19 syllables
<i>tuṭṭhubhaṅ</i>	11 syllables	<i>kati</i>	20 syllables
<i>jagati</i>	12 syllables	<i>pakati</i>	21 syllables
<i>atijagati</i>	13 syllables	<i>akati</i>	22 syllables
<i>sakkarī</i>	14 syllables		

§633. These are again subdivided according to the kind of feet employed in each stanza; as the four pādas are similar, the scheme of only one pāda is given for each kind of metre:

§1. *gāyatti*, having pādas of six syllables. There is one variety:

tanumajjhā $- - \sim \quad | \quad \sim - -$

§2. *uṇhi* having pādas of seven syllables. There is one variety:

kumāralatitā $\sim - \sim \quad | \quad \sim - - \quad | \quad -$

§3. anuṭṭhubhaṇ having pādas of eight syllables. There are five varieties.

(i) citrapadā	- - -	- - -	- -
(ii) vijjummala	- - -	- - -	- -
(iii) māṇavakaṇ	- - -	- - -	- -
(iv) sāmaṇika	- - -	- - -	- -
(v) pāmaṇikā	- - -	- - -	- -

§4. brahāti having pādas of nine syllables. There are two varieties.

(i) halamukhī	- - -	- - -	- - -
(ii) bhujagasusu	- - -	- - -	- - -

§5. panti having pādas of ten syllables. There are seven varieties.

(i) suddhavirājitam	- - -	- - -	- - -	-
(ii) panavo	- - -	- - -	- - -	-
(iii) rummavati	- - -	- - -	- - -	-
(iv) matta	- - -	- - -	- - -	-
(v) campakamala	- - -	- - -	- - -	-
(vi) manorama	- - -	- - -	- - -	-
(vii) ubbhasakam	- - -	- - -	- - -	-

§6. tuṭṭhubhaṇ having pādas of eleven syllables. There are eleven varieties.

(i) upaṭṭhitā	- - -	- - -	- - -	- -
(ii) indavajirā	- - -	- - -	- - -	- -
(iii) upavajirā	- - -	- - -	- - -	- -
(iv) sumukkhī	- - -	- - -	- - -	- -
(v) dodhakaṇ	- - -	- - -	- - -	- -
(vi) sālinī	- - -	- - -	- - -	- -
(vii) vātummissā	- - -	- - -	- - -	- -
(viii) surasasirī	- - -	- - -	- - -	- -
(ix) rathoddhatā	- - -	- - -	- - -	- -
(x) svāgata	- - -	- - -	- - -	- -
(xi) bhaddikā	- - -	- - -	- - -	- -

Remarks.

§1. When the quarter-verses of indavajirā and upavajirā are mixed together in a stanza in any order, the stanza is then called upajāti.

§2. There are pauses after the fourth and seventh syllables [in some (?) tuṭṭhubhaṇ verses].

§7. jagati having pādas of twelve syllables. There are fourteen varieties.

(i) vasamaṭṭha	- - -	- - -	- - -	- - -
(ii) indavaṇṣā	- - -	- - -	- - -	- - -
(iii) toṭaka	- - -	- - -	- - -	- - -
(iv) dutavilaṇbita	- - -	- - -	- - -	- - -
(v) puṭa	- - -	- - -	- - -	- - -
(vi) kusumavicittā	- - -	- - -	- - -	- - -
(vii) bhujagaṇṭṭayāta	- - -	- - -	- - -	- - -
(viii) piyamvada	- - -	- - -	- - -	- - -
(ix) lalitā	- - -	- - -	- - -	- - -
(x) pamitakkarā	- - -	- - -	- - -	- - -
(xi) ujjalā	- - -	- - -	- - -	- - -
(xii) vessadevī	- - -	- - -	- - -	- - -
(xiii) tāmarasaṇ	- - -	- - -	- - -	- - -
(xiv) kamalā	- - -	- - -	- - -	- - -

Remark.

[The first five varieties have] pauses after the fourth and twelfth syllables.

[Varieties six through twelve have] pauses after the fifth and twelfth syllables.

§8. atijagati having pādas of thirteen syllables. There are two varieties.

(i) pahāsini	- - -	- - -	- - -	- - -
(ii) rucirā	- - -	- - -	- - -	- - -

Remark.

[Pahāsinī has] pauses after the third and thirteenth syllables.
[Rucirā has] pauses after the fourth and thirteenth syllables.

§9. sakkarī having pādas of fourteen syllables. There are three varieties.

(i) aparājītā	∪∪∪	∪∪∪	-∪-	∪∪-	∪-
(ii) paharaṇakalikā	∪∪∪	∪∪∪	-∪∪	∪∪∪	∪-
(iii) vasantatilakā	-∪∪	-∪∪	∪∪∪	∪∪∪	-∪-

Remark.

[Aparājītā has] pauses after the seventh and fourteenth syllables.
[Paharaṇakalikā has] pauses after the seventh and fourteenth syllables.

§10. atisakkarī [with] fifteen syllables. There are four varieties.

(i) sasikala	∪∪∪	∪∪∪	∪∪∪	∪∪∪	∪∪-
(ii) maṇigunānikaro	∪∪∪	∪∪∪	∪∪∪	∪∪∪	∪∪-
(iii) malinī	∪∪∪	∪∪∪	-∪∪	∪∪-	∪∪-
(iv) pabhaddakaṇ	∪∪∪	∪∪∪	-∪∪	∪∪∪	-∪∪

Remark.

[The first two varieties have] pauses after the eighth and fifteenth syllables.
[Malinī has] a pause after the eighth syllable.

§11. aṭṭhi having pādas of sixteen syllables. There is one variety.

(i) vānini	∪∪∪	∪∪∪	-∪∪	∪∪∪	-∪∪	-
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§12. atyaṭṭhi having pādas of seventeen syllables. There are three varieties.

(i) sikharinī	∪∪∪	-∪∪	∪∪∪	∪∪∪	-∪∪	∪∪
(ii) harinī	∪∪∪	∪∪∪	-∪∪	-∪∪	∪∪∪	∪∪
(iii) mandakkantā	-∪∪	-∪∪	∪∪∪	-∪∪	-∪∪	-∪∪

Remark.

[Vānini has] pauses after the sixth and seventeenth syllables.
[The second and third varieties have] pauses after the fourth, tenth and seventeenth syllables.

§13. dhuti having pādas of eighteen syllables. There is one variety.

(i) kusumitalatāvellitā	-∪∪	-∪∪	∪∪∪	∪∪∪	-∪∪	-∪∪	-∪∪
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§14. atidhuti having pādas of nineteen syllables. There are two varieties.

(i) meghavipphujjitā	-∪∪	-∪∪	∪∪∪	∪∪∪	-∪∪	-∪∪	-∪∪	-
(ii) saddūlavikkītī	-∪∪	∪∪∪	∪∪∪	∪∪∪	-∪∪	-∪∪	-∪∪	-

Remarks.

[Meghavipphujjitā has] pauses after the sixth and thirteenth, and nineteenth syllables.
[Saddūlavikkītī has] pauses after the twelfth and nineteenth syllables.

§15. kati having pādas of twenty syllables. There is one variety.

(i) vutta	-∪∪	∪∪∪	-∪∪	∪∪∪	-∪∪	-∪∪	-∪∪	-∪
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§16. pakati having pādas of twenty-one syllables. There is one variety.

(i) saddharā	-∪∪	-∪∪	-∪∪	∪∪∪	∪∪∪	-∪∪	-∪∪	∪∪∪
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§17. akati having pādas of twenty-two syllables. There is one variety.

(i) bhaddaka	-∪∪	-∪∪	∪∪∪	-∪∪	∪∪∪	-∪∪	∪∪∪	-∪∪	-
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2. THE ADDHASAMA CLASS

§634. In the *addhasama* class of metres, the first and the third, and the second and fourth *pādas* are similar. The following table shows eleven kinds of metres that come under this head:

Name of Metre	Odd quarter-verses. (1 st . & 3 rd .)	Even quarter-verses (2 nd . & 4 th .)
<i>upacitta</i>	∪ ∪ - ∪ ∪ - ∪ ∪ -	- ∪ ∪ - ∪ ∪ - ∪ ∪ -
<i>ratamajjhā</i>	- ∪ ∪ - ∪ ∪ - ∪ ∪ -	∪ ∪ ∪ - ∪ ∪ - ∪ ∪ -
<i>vegavati</i>	∪ ∪ - ∪ ∪ - ∪ ∪ -	- ∪ ∪ - ∪ ∪ - ∪ ∪ -
<i>bhaddavirājay</i>	- - ∪ ∪ - ∪ ∪ - -	- - - ∪ ∪ - ∪ ∪ - -
<i>ketumati</i>	∪ ∪ - ∪ ∪ - ∪ ∪ -	- ∪ ∪ - ∪ ∪ - ∪ ∪ -
<i>akhyānikā</i>	- - ∪ ∪ - ∪ ∪ - -	∪ ∪ - ∪ ∪ - ∪ ∪ -
<i>vīparitapubba</i>	∪ - ∪ ∪ - ∪ ∪ - -	- - ∪ ∪ - ∪ ∪ - -
<i>hariṇapaluta</i>	∪ ∪ - ∪ ∪ - ∪ ∪ -	∪ ∪ ∪ - ∪ ∪ - ∪ ∪ -
<i>aparavutta</i>	∪ ∪ ∪ ∪ - ∪ ∪ -	∪ ∪ ∪ - ∪ ∪ - ∪ ∪ -
<i>pubbittaggā</i>	∪ ∪ ∪ ∪ - ∪ ∪ -	∪ ∪ ∪ - ∪ ∪ - ∪ ∪ -
<i>yavādikāmatī</i>	∪ - ∪ ∪ - ∪ ∪ - -	- ∪ ∪ - ∪ ∪ - ∪ ∪ -

Remark.

The *aparavutta* corresponds to the *vetāliya* explained, referred to lower down.

§641. In the first of these, the *ariyā*, the first two *pādas* of half a *gāthā* contain seven and a half feet; in the even, that is, in the second, fourth, and sixth feet, any of the following, namely, *ba*, *ja*, *sa*, *gā*, 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 *la* 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:

Foot:	1 st	2 nd	3 rd	4 th	5 th	6 th	7 th	8 th
1 st half stanza	- -	∪ ∪ ∪ ∪	- -	∪ ∪ -	- -	∪ - ∪	- ∪ ∪	-
2 nd half stanza	∪ ∪ -	∪ ∪ ∪	- -	- -	- -	∪	- -	-

§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 first seat in the first and third *pādas* must have six syllabic instants; the first seat of the second and fourth *pādas* must contain eight syllabic instants; the second seat must be a cretic foot and the third a lambic foot:

Foot:	1st seat (Number of syllabic instants)	2nd seat (Cretic)	3rd seat (Lambus)
1st Pāda	6 syllabic instants	- ∪ -	∪ -
2nd Pāda	8 syllabic instants	- ∪ -	∪ -
3rd Pāda	6 syllabic instants	- ∪ -	∪ -
4th Pāda	8 syllabic instants	- ∪ -	∪ -

Remarks.

(a) The above is a perfect *vetāliya*. In the third seat, the following feet may be found instead of the lambus:

∪ ∪	pyrrhic
- -	spondee
∪ - -	bacchic
∪ - ∪	amphibrac

(b) the sign of the long syllable (-) must be counted as 2 since it is equal to two short syllables.

Finis.