A Practical Grammar of the Pāli Language

by Charles Duroiselle


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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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 Vyākaranā 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 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 comprehensive 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 linguists 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 for our attainment of Nibbāna


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. Not-withstanding 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 Bālavāḍo:

_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 Niruttidipani, printed in Rangoon. M. Monier Williams also mentions it in the preface to his Sanskrit Grammar.

Much official and literary work in connection with 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

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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, Meggallāna, Kaccāyana, Galon 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.
Fem. = Feminine.
Neut. = Neuter.
Sk. = Sanskrit.
P.P.P. = Passive Perfect Participle.
P.P.A. = Perfect Participle Active.
P.F.P. = Future Passive Participle.
√ = Root.
Adj. = Adjective.
Nom. = Nominative.
Gen. = Genitive.
Dat. = Dative.
Acc. = Accusative.
Inst. = Instrumentive.
Abl. = Ablative.
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 (ŋ).

§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 ŋ (niggahīta), as in: pupphaŋ, a flower; cakkhuŋ, eye; kapiŋ, 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.]:
§7. \( \ell \) is now generally considered to be a semi-vowel and it is a liquid, a modification of \( l \); in palm-leaf MSS \( l \) and \( \ell \) are constantly interchanged. \( \ell \) is not seldom the substitute of \( \text{ṭ} \); it is a lingual because it is pronounced as the letters of that class (\( \text{ṭ}, \text{ṭh}, \text{ṭ}h \), etc.).

§8. \( \eta \) or niggahīta, comports, properly speaking no classification; it is merely a nasal breathing found only after the short vowels: \( \text{ṃj}, \text{ṃj}, \text{ṃg} \).

§9. [The classification of letters followed by Duroiselle is as follows:]
- The Gutterals 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, \( \ell \));
- 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.

PRONUNCIATION.

THE VOWELS.

§10. \( a \) is pronounced like \( a \) in art.
- \( \text{ā} \) is pronounced like \( a \) in father
- \( i \) is pronounced like \( i \) in sin, pin
- \( \text{ī} \) is pronounced like \( ee \) in been, sheen.
- \( u \) is pronounced like \( u \) in put, bull
- \( \text{ū} \) is pronounced like \( oo \) in fool, boon.
- \( e \) is pronounced like \( a \) in table, fate.
- \( o \) is pronounced like \( o \) in bone, stone.
THE CONSONANTS.

§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.
j is pronounced like ng in king, bring.
c is pronounced like ch in church, chip.
j is pronounced like jail, jar.
i 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, 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 w in wind, win; tvā, therefore, is pronounced twā.

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

CONJUNCT CONSONANTS.

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

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

CHAPTER II.
SANDHI (EUPHONY).

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

§15. Generally these changes occur
(a) When a word ending in a vowel is joined to a word beginning with a vowel.
(b) When a word ending in a vowel is joined to another word beginning with a consonant.
(c) When a word ending in niggahīta (ŋ) 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.

§17. A vowel before another vowel is elided.

Examples.

Elision of a, yassa + indriyāni = yassindriyāni.
aija + uposatho = ajiuposatho.
Elision of ā, mā + āvuso evarūpaṇ akāsi = māvuso, etc.
tadā + utt̥hāhi = tadutt̥hāhi.
Elision of i, udadhī + āmiyo = udadhūmiyo.
aagī + āhito = agāhīto.
Elision of ī, bhikkhuni + ovādo = bhikkhunovādo.
mīgī + iva = mīgīva.
Elision of u, dhātu + āyatānāni = dhātāyatanāni.
dhātu + indriyāni = dhātindriyāni.
Elision of ū, jambū + ādini = jambādini.
jambū + īrita vātena = jambhūrita vātena.
Elision of e, laddho me + okāso = laddho mopāso.
gāthā me + udirīta = gāthā mūdirīta.
Elision of o, eso + āvuso āyasma = esāvuso āyasma.
§18. A vowel coming after another vowel may, if it is dissimilar, be elided. Examples:

(i) cakkhu + indriya = cakkhundriya.
(ii) yassa + idāni = yass'idāni.

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

(i) tatra + aya = tatrāya.
(ii) sa + atthika = sāththika.
(iii) kiki + iva = kikīva.
(iv) kamma + upanissayo = kammāpanissayo.

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

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

(i) vi + atimānenti = vitimānenti.
(ii) kīsu + idha vittaj = kīsādha vittaj.

§21. Generally:

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

§1. a or ā + i or ī:

(i) upa + ikkhati = upekkhati.
(ii) jina + īrītanayo = jīnerītanayo.
(iii) ava + ecca = avecca.
(iv) bandhussa + iwa = bandhusseva.

Exceptions:

(a) iti preceded by a becomes āti, as:
   (i) tassa + iti = tassāti.
   (ii) tissa + iti = tissāti.
(b) i may be elided after a, as:
   (i) pana + ime = pana'me.
   (ii) tena + ime = tena'me.
(c) Sometimes ā + i becomes i, as:
   seyyathā + idān = seyyathidān.

II. a or ā + u or ū.

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

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

\[
\begin{array}{ccc}
  a + a = ā & a + ā = ā & ā + a = ā \\
i + ī = ī & ī + i = ī & ī + ī = ā \\
u + u = ā & u + ā = ā & ā + u = ā \\
\end{array}
\]

Examples.

(i) nāna + ālokena = nānālokena.
(ii) demī + iti = demīti.

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

Examples.

(i) gāthāhi ajjhabhāsi.
(ii) adhivāsevi avāñhamāno.
(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 eta...
(b) In a word ending in a long vowel if it does not form a compound with the following word:
   bhagavā utthāyāsanā.
(c) After particles, vowels remain unchanged. [Examples:]
   (i) atho + anto ca = atho anto ca.
   (ii) atho kho + āyasmā = atho 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, khālu, kira, pana, ce, nanu, nīna, 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, anu, upa, apa, api, say, vi, ni, nī, su, du, (Saddanāti: 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 = itthiti.
(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 = māsi.
(ii) sace + assa = sac'assa.

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

Examples.

(i) yo + ahaŋ = yo'haŋ.
(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) vittī + anubhuuyate = vittyanubhuuyate.
   (iii) dāsi + ahaŋ = dāsyāhaŋ.

(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 + ahaŋ = myāhaŋ.
(ii) me + ayaj = myāyaŋ.
(iii) te + ayaj = tyāyaŋ.
(iv) te + ahaŋ = tyāhaŋ.
(v) ke + assa = kyassa (cf. §34).

Exceptions:

(a) Final e may be elided before a long vowel:
   me + āsi = māsi.
(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 + ayaj = sacāyaŋ.

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 = dhātvanta.
(iii) dhātu + attha = dhātvatha
(iv) bahu + ābdho = bahvābdho.
(v) su + āgataŋ = svāgataŋ.
(vi) anu + addhamāsaŋ = anvaddhamāsaŋ.

Exceptions.

(a) Final u may be elided before a dissimilar vowel:
   sametu + āyasma = samet'āyasma.
(b) Not seldom, u + i gives ā:
   sādhu + iti = sādhāti.
(c) Final o, may be changed to v before a dissimilar vowel.

Examples.

(i) ko + attho = kvattho.
(ii) agamā na kho + idha = agamā nu khvidha.
(iii) yato + adhikarāṇaḥ = yatvadhiṣṭikaṇaḥ.
(iv) yo + ayaj = yvyāyaḥ.

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 + uddhaṇa = tat’uddhaṇa.
(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 (Saddanīṭī, part III sandhiṣuttamālā).

§2. Sometimes, after i or ī, y is inserted before a word beginning with a vowel, to avoid hiatus:
(i) aggi + āgare = aggiyāgare.
(ii) sattamī + atthe = sattamīyatthe.

§3. Similarly, to avoid a hiatus, a v is inserted between final u and another vowel:
(i) du + aggiyakā = duvaṇgikā.
(ii) bhikkhu + āsane = bhikkhuvaśane.
(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, n, t, r, l (= ṭ), and h. (Saddanīṭī 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 = punāreva.
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) migī bhantā + udikkhati = migī bhantā udikkhati.
(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 + aṃñā = sammādaññā.

Insertion of n:
(i) ito + āyati = itonāyati.
(ii) ciraj + āyati = ciraj nāyati or cirannāyati (cf. §30).

Insertion of t:
(i) yasmā + iha = yasmātiha.
(ii) ajjā + agge = ajjatage

Insertion of r:
(i) ni + antaraṇa = nirantarāṇa.
(ii) ni + ojaṇ = nirojaṇ.
(iii) du + atikkamo = duratikkamo.
(iv) du + ājāno = durājāno.
(v) pātu + ahosi = pāthurahosi.
(vi) catu + ārakkha = caturārakkha.

Insertion of l = ṭ:
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 = yathabhāvi-guṇena.
(ii) yīṭṭhāν vā hutanā vā loke = yīṭṭhān vā hutanā vā loke.

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

(i) evān gāme muni care = evān gāme muni care
(ii) du + rakkhaṇ = dārakkhaṇ.
(iii) su + rakkhaṇ = sārakkhaṇ.

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

Remarks.

(a) v, after a vowel becomes bb:

(i) ni + vānṇaŋ = nibbānṇaŋ.
(ii) ni + vāyāti = nibbāyāti.
(iii) du + vinicchayo = dubbinicchayo.

(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 unaspirate. That is to say, an unaspirate is reduplicated by itself.
§34. The vowel preceding a conjunct consonant being prosodically long, the naturally long vowels: ā, ī, ū, are not allowed to stand before a double consonant.

§35. When, according to para (33), a consonant is reduplicated after a particle ending in a long vowel, this vowel is shortened:

(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 + aṁha = nāṁha.
(ii) na + sāsa = nāsā.
(iii) na + assa = nāssu.
(iv) kasmā + assa = kasmāssa.
(v) tatra + assa = tatrāssā.
(vi) sa + antevāsīko = sāntevāsīko.
(vii) sa + attī = sāṭthī.
(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: ayopattā or ayapattā, etc.

III. NIGGAHĪTA SANDHI

§37. nigghahīta sandhi takes place when a word ending; in े (nigghahīta), is followed by a word beginning with a vowel, or with a consonant.

§38. Nīgghahīta when followed by a consonant, may, remain unchanged.

Examples.

(i) taṅ dhammany katan
(ii) taṅ khanan.
(iii) taṅ patto.

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

Examples.

(i) raṅya + jaho = raṅjajhaho.
(ii) taṅhaṅ + karo = taṅhāṅkaro.

(iii) say + thīto = saṅthīto.
(iv) jutī + dharo = jutindharo.
(v) say + mato = sammato.
(vi) evaṅ + kho = evaṅ kho.
(vii) dhamman + ca = dhammaṅca.
(viii) taṅ + nīccutaṅ = tannīccutaṅ.

Remarks.

Before initial l, the nīgghahīta of say and puj is changed to l:

(i) say + lakkanā = sallakkanā.
(ii) paṭi + say + līno = paṭisallīno.
(iii) say + lekko = salleklo.
(iv) puj + līnga = pullīnga.

§40. Nīgghahīta, followed by e or i is changed to ñī and ñī respectively.

(i) taṅ + eva = taṅñeva.
(ii) paccantaṛa + eva = paccantaraññeva.
(iii) evaṅ + hi kho = evaṅñi kho.
(iv) taṅ + hitassa = taṅñhitassa

§41. ¥ following nīgghahīta becomes assimilated to it, and both together may become ñī:

(i) say + yutta = saññutta.
(ii) say + yogo = saññogo.

Remarks.

Not seldom, no coalescence takes place, and both letters remain unchanged: saññuttaya; sayyojanaya.

§42. When preceding a vowel, nīgghahīta becomes m:

(i) taṅ + attāñ = tam attāñ.
(ii) yañ + āhu = yam āhu.
(iii) kiñ + etan = kim etan.

Remarks.

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

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

(i) etan + attho = etadattho.
§47. Not infrequently an interchange of letters takes place:
(i) dh becomes h; rudhira = ruhira.
(ii) d becomes t; sugado = sugato.
(iii) t becomes p; pahato = pahujo.
(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; niyaputta = niyayputta.
(x) t becomes k; niyato = niyako.
(xi) k becomes kh; nikamati = nikhamati.

Remarks.
The change of nigaḥita 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. Nigaḥita, before a vowel or a consonant may be elided:
(i) tasaŋ + ahay santike = tasaŋhay santike.
(ii) ariyasaccanay + dassanay = ariyasaccananadasanay.
(iii) eta yuddhanay + sasanay + eta yuddhanasasanay.

§45. A nigaḥita may sometimes be inserted before a vowel or a consonant:
(i) ava siro = avaiširo.
(ii) manopubba gamā = manopubbaŋgamā
(iii) cakku + udapādi = cakkuŋ udapādi.
(iv) yáva c’idha bhikkhave = yávaŋ c’idha.

§46. After nigaḥita, a vowel may be elided:
(i) kīj + iti = kinti.
(ii) iddy + api = iddy pi.
(iii) cakkaŋ + iva = cakkaŋ va.
(iv) kalaŋ + idāni = kalaŋ’ 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 p; pahato = pahujo.
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(viii) k becomes y; sake pure = saye pure.
(ix) j becomes y; niyaputta = niyayputta.
(x) t becomes k; niyato = niyako.
(xi) k becomes kh; nikamati = nikhamati.

§48. As has already been said a dash (—) indicates a long vowel:
(i) ahaŋ sakkhi ahaŋ sakkhi = I am witness!
(ii) pAjjalantāni pabbatakātāni mālāgulabhāvaŋ āpāmāni disvā = seeing the blazing mountain peaks had turned into nosegays...

§49. Crasis, the contraction of two syllables into one, is shown by the circumflex accent (^):
(i) sādhuta hoti, lachhasāti, all right! you’ll get it.
(ii) tay...ganhissāmāti, 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’uno = ekena ūno,
(ii) idāni’eva = idāni eva,
(iii) pi’assa = pi assa.
(iv) tass’ekadivasay = tassa ekadivasay,

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 of a letter of one consonantal sound. 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) √|lag (to cling) + na = lagna = lagga (clung).
   (b) √|budh (to know) + ta = budhta = buddha (known).
   It will be remarked that in example (a) the d (dental) has been assimilated to the
   g which belongs to another series (gutteral).
   In (b), the t, become d, assimilates to the preceding dh, both being sounds of the
   same series (dentals).

II. REGRESSIVE ASSIMILATION.

EXAMPLES: (a) √|lip (to smear) + ta = lipta = litta (smeared).
   (b) √|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 Participles, 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 gutteral assimilates the following dental:
   (i) lag + na = lagna = lagga
   (ii) sak + no = sakko + ti = sakkoti.

§58. A gutteral 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) √|maj + ta = matṭha or maṭṭa.
   (ii) √|pucch + ta = puṭṭha.
   (iii) √|ich + ta = iṭṭha.
   (a) j however sometimes is assimilated to the following t:
       (iv) √|bhuj + ta = bhutta.
   (b) c also becomes assimilated to t:
       (v) √|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 palatales have
sprung into existence from the contact of gutteral consonants with certain vowels; and h
represents an old gh and is the aspirate of j; the original gutterals, 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:
   ✓√|pucc + puṭh + ta = puṭṭha, but, √|muc + muk + ta = mukta = mutta;
   bhuj + bhuk + ta = bhukta = bhutta;
   again, √|maj = maṭ (t = Sk. ṭ) + ta = maṭṭa.
In Sk., √|mrj + ta = mrṣṭa = 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):
   ✓√|kuṭṭ + ta = kuṭṭha.

§62. A final dental is assimilated to the following consonant:
   (i) ud + ḍhāṭi = uggāṭi.
   (ii) ud + khipati = ukkhipati.
   (iii) ud + chindati = ucchindati.
   (iv) ud + jhāyati = ujjhāyati.
   (v) ud + sāha = ussāha.
   (vi) ud + tīṇja = uttīṇa.
   (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 = tappa = tatta.
(ii) sak + ta = sakta = satta.
(iii) sakt + hi = saththi = 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 = ubbbhijjati.
(iii) ud + pajjati = uppajjati.
(iv) ud + majjati = umm majjati.

§66. An initial nasal assimilates a preceding dental:

\( ud + magga = un + magga = um magga. \)

ASSIMILATION OF NASALS.

§67. Final \( m \) before \( t \) is assimilated:

\( \sqrt{gam} + tv = gamtv = gantv. \)

§68. The group \( sm \) is preserved:

\( tasmi, bh asmā, asmā, us mā. \)

§69. An initial nasal assimilates a preceding dental:

\( ud + magga = un + magga = um magga. \)

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) \( \sqrt{chid} + na = chim na. \)

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) \( \sqrt{gam} + ya = gam ya = gamma. \)
(ii) \( \sqrt{pac} + ya = pac ya = pac ca. \)
(iii) \( \sqrt{mad} + ya = madya = maj ja. \)
(iv) \( \sqrt{bha} + ya = bhanya = bhañña. \)
(v) \( \sqrt{div} + ya = divya = dibba. \)
(vi) \( \sqrt{kha} + ya = khadya = khajja (§34). \)
(vii) \( \sqrt{kha} + ya = khanya = khañña. \)

§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) \( pali* + a ni ko = pally a ni ko = palla ni ko. \)
(ii) \( vipali* + a so = vipally a so = vipall a so. \)
(iii) \( vipali + attha n = vipally attha n = vipall attha n. \)
(iv) \( api + ekacce = apy ekacce = appekacce. \)
(v) \( api + ekadā + a py ekadā + apek kadā. \)
(vi) \( abhi + uggacchati = abhy uggacchati = abbhuggacchati. \)
(vii) \( abhi + okira n = abhy okira n = abbhokira n = abbhokira n. \)
(viii) \( abhi + añjana n = abhy añjana n = abbhañjana n. \)
(ix) \( āni + ayo = ānv ayo = aññ ayo (§34, 35). \)

* The preposition pari, is often changed into \( pali. \)

§73. By far the most frequent 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 + antaŋ = aty antaŋ = accantaŋ.
(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 + evaŋ = yady evaŋ = yajjevāŋ.

§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 = sivyā = 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 + ākaraṇay = vyākaraṇay = byākaraṇay.
(ii) vi + añjanaŋ = vyānjanaŋ = byānjanaŋ.

§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 + yurjati = uyyurjati.
(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 + tuŋ = kātuŋ.

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

√car + na = carṇa = cinna

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 gutteral 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 $y$:
$√nas + ya = nassa.$ (See para 76).

§91. But sometimes the combination remains unchanged:
$alasa + ya = dîsya.$

§92. Final $s$, assimilates an initial $t$ into a lingual:
(i) $√kas + ta = kattrha.$
(ii) $√kilis + ta = kîlîtha.$
(iii) $√das + ta = datṭha.$

§93. Initial $s$ assimilates a preceding dental:
(i) $ud (or ut) + sâha = ussâha.$
(ii) $ud (or ut) + suka = ussuka.$

§94 Pretty often, $s + t = t$:
$√jhas + ta = jhatta.$

§95. Sometimes too, $s + t = tth$:
$√vas + ta = vuttha.$

ASSIMILATION OF H.

§96. Initial $h$ sometimes is changed to the mute aspirate of the class of the preceding final consonant:
(i) $ud + haratî = uddharatî.$
(ii) $ud + haraṇa = uddharana.$
(iii) $ud + hata (√han) = uddhata.$

§97. When final $h$ is followed by a nasal, the group generally undergoes metathesis (see 78, note):
$√gah + na = gahna = ganha.$

§98. Metathesis also occurs in the groups $hy$ and $hv$:
(i) $mahyaṇ$ becomes mayhaṇ.
(ii) $oruḥ + ya$ becomes oruyha.
(iii) $jiṅvā becomes jīvā.$

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

§99. $h$ is sometimes changed to $gh$; (*) principally in the root $han$, to kill.
$hanati$, to kill, or $ghaṭeti$, to kill.

ghaṇna, killing, from $√han$ (han or ghan + ya = ghaṇna).
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 $ddha$:
$√duh + ta = duddha.$

§101. Sometimes also $h + t = dh$:
$√lih + tuṇ = ledhuṇ.$
(For the change of $i$ to $e$ see "ŋ Strengthening ŋ")

§102 It has been said above (7) that $ḷ$ is very often interchangeable with $ḍ$; when the $ḍ$ is aspirate viz, $ḍḥ$, its substitute also becomes aspirate, viz., $ḷḥ$.

Now, according to para (101), we have seen that $h + t$ becomes $ḍḥ$; for this $ḍḥ$ may be substituted $ḷḥ$, so that we have the following form:
$√muh + ta = mūḍha = mālhā.$
$√ruh + ta = rūḍha = rālha.$
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), 27 (ii).), final e and o when followed
by a vowel may be changed into their semi-vowel + that vowel.

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

<table>
<thead>
<tr>
<th>Simple Vowel</th>
<th>Strengthening or Guṇa</th>
<th>Vowel &amp; Semi-Vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>ā</td>
<td>[none]</td>
</tr>
<tr>
<td>i, ī</td>
<td>e</td>
<td>ay</td>
</tr>
<tr>
<td>u, ū</td>
<td>o</td>
<td>av</td>
</tr>
</tbody>
</table>

§110. Strengthening occurs frequently in the formation of verbal bases, of Verbals (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) pariyudhāsi becomes payirudhāsi.
   (ii) ariya becomes ayira.
   (iii) kariyā becomes kayirā.
   (iv) masaka becomes makasa.
   (v) rasmi becomes rasi.
   (vi) na abhineyya becomes anabhineyya.
   (vii) cīlīkā becomes cimīlīkā.

(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 ācārya.
   (iii) tiṅgula becomes tiṅgula.
   (iv) hyo becomes hīyo or hīyyo.
   (v) barhisa becomes barihisa.
   (vi) hrada becomes harada.
   (vii) arhati becomes arahati.
   (viii) srī becomes Sirī.
   (ix) hṛti 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) abhūnāya sacchikatvā, becomes, abhūnā sacchikatvā.
   (ii) jambudīpāy avēkkhanto adadda, becomes, jambudīpāy avēkkhanto adda.
   (iii) dasāṣahasī, becomes, dasāḥsasī.
   (iv) chadāṅgula, becomes, chāṅgula.
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.
(b) Most of the above suffixes are theoretical only, in practice they differ considerably according to gender and case. The actual suffixes will be given with each declension.

VOWEL DECLENSION.
Declension of stems ending in a (short).

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

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>o.</td>
<td>Nom.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ssa.</td>
<td>Gen.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ssa, āya.</td>
<td>Dat.</td>
</tr>
<tr>
<td>Acc.</td>
<td>e.</td>
<td>Acc.</td>
</tr>
<tr>
<td>Ins.</td>
<td>āna.</td>
<td>Ins.</td>
</tr>
<tr>
<td>Abl.</td>
<td>ā, smā, mhā, to.</td>
<td>Abl.</td>
</tr>
<tr>
<td>Loc.</td>
<td>i, smiņ, mhi.</td>
<td>Loc.</td>
</tr>
<tr>
<td>Voc.</td>
<td>(like the stem)</td>
<td>Voc.</td>
</tr>
</tbody>
</table>

§121. These suffixes have to be attached to the stems, taking care to observe the sandhi rules which may apply when suffixes begin with 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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. devo, a god.</td>
<td>devā, gods.</td>
</tr>
<tr>
<td>Gen. devassa, a god's.</td>
<td>devānaṇa, gods', of gods.</td>
</tr>
<tr>
<td>Dat. devassa, to or for a god.</td>
<td>devānaṇa, to or for gods.</td>
</tr>
<tr>
<td>Acc. devaŋ, a god.</td>
<td>deve, gods.</td>
</tr>
<tr>
<td>Ins. devena, by, with or on account of, a god.</td>
<td>devehi, devebhi, by, with, or on account, of gods.</td>
</tr>
<tr>
<td>Abl. devasmā, from a god</td>
<td>devehi, devebhi, from gods.</td>
</tr>
<tr>
<td>Loc deve, in, on, or upon a god.</td>
<td>deve, in on, or upon gods.</td>
</tr>
<tr>
<td>Voc. deva, devā, O god!</td>
<td>deva, devā, O gods!</td>
</tr>
</tbody>
</table>

EXERCISE.
Decline like deva (masc.)
nara, man.
byaggha, tiger.
mīga, deer.
gandhabba, musician.
kacchapa, tortoise.
satta, being.
suṣumṇa, crocodile.

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) små and mhā of the Abl. and smiŋ 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 = deveo, deva + ehi = dev + ehi = devehi.
(h) Before su, Loc. plur. final a of stem is changed to e

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. nj</td>
<td>ni, a.</td>
</tr>
<tr>
<td>Gen. ssa</td>
<td>naŋ.</td>
</tr>
<tr>
<td>Dat. ssa, āya.</td>
<td>naŋ.</td>
</tr>
<tr>
<td>Acc. nj</td>
<td>ni, e.</td>
</tr>
<tr>
<td>Ins. ina</td>
<td>ehi, ebhi.</td>
</tr>
<tr>
<td>Abl. ā, små, mhā, to.</td>
<td>ehi, ebhi.</td>
</tr>
<tr>
<td>Loc. i, smiŋ, mhi.</td>
<td>su.</td>
</tr>
<tr>
<td>Voc. (like the stem) ni</td>
<td>ni, a.</td>
</tr>
</tbody>
</table>

§124. DECLENSION OF RŪPA (NEUTER), FORM

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. rūpa</td>
<td>rūpāni, rūpā.</td>
</tr>
<tr>
<td>Gen. rūpasa</td>
<td>rūpānaṇaŋ.</td>
</tr>
<tr>
<td>Dat. rūpasa, rūpāya.</td>
<td>rūpānaṇaŋ.</td>
</tr>
<tr>
<td>Acc. rūpa</td>
<td>rūpāni, rūpe.</td>
</tr>
<tr>
<td>Ins. rūpena</td>
<td>rūpehi, rūpebhi.</td>
</tr>
<tr>
<td>Abl. rūpā, rūpasmā, rūpamhā, rūpato.</td>
<td>rūpehi, rūpebhi.</td>
</tr>
<tr>
<td>Loc. rūpe, rūpasmā, rūpamhi.</td>
<td>rūpesu.</td>
</tr>
<tr>
<td>Voc. rūpa</td>
<td>rūpāni, rūpā.</td>
</tr>
</tbody>
</table>
Remarks.

(a) ni is essentially the distinctive sign of Neuter nouns in the Nom., Acc., and Voc. plur. in all declensions.
(b) The final vowel of the stem is lengthened before ni.

EXERCISE.

Decline like rūpa.

<table>
<thead>
<tr>
<th>Suffixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
</tr>
<tr>
<td>Gen.</td>
</tr>
<tr>
<td>Dat.</td>
</tr>
<tr>
<td>Acc.</td>
</tr>
<tr>
<td>Ins.</td>
</tr>
<tr>
<td>Abl.</td>
</tr>
<tr>
<td>Loc.</td>
</tr>
<tr>
<td>Voc.</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Suffixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
</tr>
<tr>
<td>Gen.</td>
</tr>
<tr>
<td>Dat.</td>
</tr>
<tr>
<td>Acc.</td>
</tr>
<tr>
<td>Ins.</td>
</tr>
<tr>
<td>Abl.</td>
</tr>
<tr>
<td>Loc.</td>
</tr>
<tr>
<td>Voc.</td>
</tr>
</tbody>
</table>

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

Singular. | Plural.
--- | ---
Nom. | kaññā | kaññā, kaññāyo 
Gen. | kaññāya | kaññānañ 
Dat. | kaññāya | kaññānañ 
Acc. | kaññā | kaññā, kaññāyo 
Ins. | kaññāya | kaññāhi, kaññābhī 
Abl. | kaññāya, kaññato. | kaññāhi, kaññābhī 
Loc. | kaññāya, kaññāya | kaññānu 
Voc. | kaññā, kaññe | kaññā, kaññāyo 

Remarks.

(a) Before to of the Abl. sing. the final vowel, if long, is shortened. So also before ē of Acc. sing.
(b) The following words all meaning mother have two forms in the Voc. sing:

Voc. Sing. | ammā, ambā, annā, tātā |
--- | ---
ammā, amba, anna, tāta.

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

EXERCISE.

Decline like kaññā:

<table>
<thead>
<tr>
<th>Suffixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
</tr>
<tr>
<td>Gen.</td>
</tr>
<tr>
<td>Dat.</td>
</tr>
<tr>
<td>Acc.</td>
</tr>
<tr>
<td>Ins.</td>
</tr>
<tr>
<td>Abl.</td>
</tr>
<tr>
<td>Loc.</td>
</tr>
<tr>
<td>Voc.</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
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<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>
§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)

<table>
<thead>
<tr>
<th>DECLENSION OF SĀ (DOG).</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>sā</td>
<td>sā.</td>
</tr>
<tr>
<td>Gen.</td>
<td>sassa</td>
<td>sānaṉ.</td>
</tr>
<tr>
<td>Dat.</td>
<td>sassa, sāya</td>
<td>sānaṉ.</td>
</tr>
<tr>
<td>Acc.</td>
<td>saṉ</td>
<td>sāne.</td>
</tr>
<tr>
<td>Ins.</td>
<td>sena</td>
<td>sāhi, sābhi.</td>
</tr>
<tr>
<td>Abl.</td>
<td>sā, sasmā, samhā</td>
<td>sāhi, sābhi.</td>
</tr>
<tr>
<td>Loc.</td>
<td>se, sasmiṉ, samhi</td>
<td>sāsu.</td>
</tr>
<tr>
<td>Voc.</td>
<td>sa</td>
<td>sā.</td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>sā</td>
<td>sā, sāno</td>
</tr>
<tr>
<td>Gen.</td>
<td>sassa</td>
<td>sānaṉ</td>
</tr>
<tr>
<td>Dat.</td>
<td>sassa</td>
<td>sānaṉ</td>
</tr>
<tr>
<td>Acc.</td>
<td>sānaṉ</td>
<td>sāne</td>
</tr>
<tr>
<td>Ins.</td>
<td>sānā</td>
<td>sānēhi, sānebhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>sānā</td>
<td>sānēhi, sānebhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>sāne</td>
<td>sānesu</td>
</tr>
<tr>
<td>Voc.</td>
<td>sa</td>
<td>sā, sāno</td>
</tr>
</tbody>
</table>

§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)

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>_</td>
<td>ī, yo</td>
</tr>
<tr>
<td>Gen.</td>
<td>ssa, no</td>
<td>naṉ</td>
</tr>
<tr>
<td>Dat.</td>
<td>ssa, no</td>
<td>naṉ</td>
</tr>
<tr>
<td>Acc.</td>
<td>tī</td>
<td>ī, yo</td>
</tr>
<tr>
<td>Ins.</td>
<td>nā</td>
<td>hi, bhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>nā, smā, mhā</td>
<td>hi, bhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>smiṉ, mhi</td>
<td>su</td>
</tr>
<tr>
<td>Voc.</td>
<td>_</td>
<td>ī, yo</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>kapi</td>
<td>kapi, kapayo.</td>
</tr>
<tr>
<td>Gen.</td>
<td>kapissa, kapino.</td>
<td>kapiṉaṉ</td>
</tr>
<tr>
<td>Dat.</td>
<td>kapissa, kapino.</td>
<td>kapiṉaṉ</td>
</tr>
<tr>
<td>Acc.</td>
<td>kapiṉ</td>
<td>kapi, kapayo.</td>
</tr>
<tr>
<td>Ins.</td>
<td>kapinā</td>
<td>kapiṉi, kapiṉbhi.</td>
</tr>
<tr>
<td>Abl.</td>
<td>kapinā, kapismā, kapimhā.</td>
<td>kapiṉi, kapiṉbhi.</td>
</tr>
<tr>
<td>Loc.</td>
<td>kapismiṉ, kapimhi.</td>
<td>kapiṉsu.</td>
</tr>
<tr>
<td>Voc.</td>
<td>kapi</td>
<td>kapi, kapayo.</td>
</tr>
</tbody>
</table>

The following are declined like sā:
- paccakkhadhammā, one to whom the Doctrine is evident.
- gandivandhavā, Arjuna.
- mā, the moon.
- rahā, * sin.

* [As according to the] Niruttidipāṇī, 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.
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: naŋ, hi bhi, su, final i is lengthened.
(e) Some rare and old forms are sometimes found:
   - Gen. sing. ending in -e, as: mune.
   - Loc. sing. ending in -o, as: ādo, and also
   - Loc. sing. ending in -e, as: gire.
   - Ins. sing. ending in -ena, as: raŋsena.
   - 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).

<table>
<thead>
<tr>
<th>Word</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>aggi</td>
<td>kali</td>
<td>yo</td>
</tr>
<tr>
<td>sandhi</td>
<td>nidhi</td>
<td>yo</td>
</tr>
<tr>
<td>sārathi</td>
<td>yati</td>
<td>yo</td>
</tr>
<tr>
<td>añjali</td>
<td>ari</td>
<td>yo</td>
</tr>
<tr>
<td>bondi</td>
<td>giri</td>
<td>su</td>
</tr>
<tr>
<td>ūmi</td>
<td>bali</td>
<td></td>
</tr>
<tr>
<td>senāpati</td>
<td>gahapati</td>
<td></td>
</tr>
</tbody>
</table>

Feminine nouns ending in i (short).

§132. SUFFIXES.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>-</td>
<td>ū, yo</td>
</tr>
<tr>
<td>Gen.</td>
<td>ā</td>
<td>naŋ</td>
</tr>
<tr>
<td>Dat.</td>
<td>ā</td>
<td>naŋ</td>
</tr>
<tr>
<td>Acc.</td>
<td>ū</td>
<td>ū, yo</td>
</tr>
<tr>
<td>Abl.</td>
<td>ā</td>
<td>hi, bhi</td>
</tr>
<tr>
<td>Ins.</td>
<td>ā</td>
<td>hi, bhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>ā, anj</td>
<td>su</td>
</tr>
<tr>
<td>Voc.</td>
<td>-</td>
<td>ū, yo</td>
</tr>
</tbody>
</table>

[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.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ratti</td>
<td>rattiyo</td>
</tr>
<tr>
<td>Gen.</td>
<td>rattiya, ratyā</td>
<td>rattīnaṇ</td>
</tr>
<tr>
<td>Dat.</td>
<td>rattiya, ratyā</td>
<td>rattīnaṇ</td>
</tr>
<tr>
<td>Acc.</td>
<td>rattijñ</td>
<td>rattī, rattijo, rattyo</td>
</tr>
<tr>
<td>Ins.</td>
<td>rattiya, ratyā</td>
<td>rattihī, rattibhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>rattiya, ratyā</td>
<td>rattīhi, rattībhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>rattiya, ratyā, rattyā, rattyā</td>
<td>rattīsū</td>
</tr>
<tr>
<td>Voc.</td>
<td>rattiyo, rattyā</td>
<td>rattī, rattijo, rattyo</td>
</tr>
</tbody>
</table>

Remarks.

(a) There is an ancient Loc. sing. in o: ratto.
(b) An Abl. sing in to, is also found: rattito.
(c) In the Gen., Dat., Ins., Abl., and Loc. sing. a y is inserted between the stem and the suffix ū to avoid a hiatus (See 27 (ii) Remark 2); so also in the Loc. sing. before a ūŋ.
(d) Before ū, 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 + ū = rattīyā = ratyā.
(e) Before suffixes, naŋ, hi, bhi, su of the plural, the i of the stem is lengthened.

(b) DECLENSION OF JĀTI (FEM.), BIRTH.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>jāti</td>
<td>jātiyo, jatyo, jacco</td>
</tr>
<tr>
<td>Gen.</td>
<td>jātiyā, jatya, jaccā, jaccā</td>
<td>jātiṇaṇ</td>
</tr>
<tr>
<td>Dat.</td>
<td>jātiyā, jatyā, jaccā, jaccā</td>
<td>jātiṇaṇ</td>
</tr>
<tr>
<td>Acc.</td>
<td>jatijñ</td>
<td>jatī, jatiyo, jatyo, jacco</td>
</tr>
<tr>
<td>Ins.</td>
<td>jātiyā, jatyā, jaccā</td>
<td>jatīhi, jatībhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>jātiyā, jatyā, jaccā</td>
<td>jatīhi, jatībhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>jātiyā, jatyā, jaccā, jaccā</td>
<td>jatīsū</td>
</tr>
<tr>
<td>Voc.</td>
<td>jātiyo, jatyā, jacco</td>
<td>jāti, jātiyo, jatyo, jacco</td>
</tr>
</tbody>
</table>

Remarks.

(a) For the forms, jaccā and jacco 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.
satti, ability.
patti, attainment.
tuṭṭhi, satisfaction.
āsatti, attachment.
dhūli, dust.
tanti, a string.
gati, going, rebirth.
sati, recollection.

keḷi, amusement.
nandi, joy.
mati, understanding.
vuddhi, increase.
chavi, the skin.
cuti, disappearance.
dittithi, sight, belief.

EXERCISE.
Decline like vāri (neut).

aṭṭhi, bone.
akkhi, eye.
sappi, ghee.
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. ni, ī.
Gen. ssa, no. naŋ.
Dat. ssa, no. naŋ.
Acc. ī. naŋ, ni ī.
Ins. nā. hi, bhi.
Abl. nā, smā, mhā. hi, bhi.
Loc. smī, mhi. su.
Voc. ī. ni ī.

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

§136. SUFFIXES.

Singular. Plural.
Nom. dāṇḍī. dāṇḍī dāṇḍino.
Gen. dāṇḍissa, dāṇḍina. dāṇḍina.
Dat. dāṇḍissa, dāṇḍina. dāṇḍina.
Acc. dāṇḍīga, dāṇḍina. dāṇḍina.
Ins. dāṇḍīnā. dāṇḍīnā.
Abl. dāṇḍinā, dāṇḍismā dāṇḍī, dāṇḍībhī.
Loc. dāṇḍīmīn, dāṇḍimhi dāṇḍīsu.
Voc. dāṇḍī. dāṇḍī, dāṇḍino.

Remark.
(a) A Nom. sing. in ī (Short) is sometimes met with: dāṇḍī.
(b) Voc. sing. in ni is also found: dāṇḍīni.
(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 dāṇḍīyo.
(e) An Acc. plur. in ye is occasionally met with: dāṇḍiyē.
(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 an with the semi-vowel y developed before it is met with: daṇḍiyaṅ.

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

EXERCISE

Decline like daṇḍī (Masc).

sāmī, lord.
kapaṇī, pauper.
manṭī, minister.

senāṇī, a general.
sakkhī, a witness.
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 daṇḍī therefore is daṇḍin.

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.       naṇj.
Dat. ā.       naṇj.
Acc. ā.       ī, yo.
Ins. ā.       hi, bhi.
Abl. ā.       hi, bhi.
Loc. a, an.   su.
Voc. ī.       ī, yo.

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

Singular       Plural.

Nom. nadi.    nadi nadiyo, najjo.
Gen. nadiyā, nadyā, najjā. nadiṇāṇj.
Dat. nadiyā, nadyā, najjā. nadiṇāṇj.
Acc. nadiṇj.  nadi nadiyo, najjo.
Ins. nadiyā, nadyā, najjā. nadihi, nadiḥhi.
Abl. nadiyā, nadyā, najjā. nadihi, nadiḥhi.
Loc. nadiyā, nadyā, najjā. nadiśu.
Voc. nadiyo, najjo, nadiyo, najjo.

Remarks. (a) There is a Gen. plur. in ānāṇj, nadiyānāṇj.

(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 nadi (Fem.).

paṭī, canvas.
lakkhī, prosperity.
sīhī, lioness.
pāṭī, bowl.
kumārī, girl.
brāhmaṇī, a brahmin woman.

bhikkhunī, nun.
vānarī, ape.
yakkhi, ogress.
devi, nymph.

paṭī, canvas.  Bārāṇaśi, Benares.
lakkhī, prosperity.  rājini, queen.
sīhī, lioness.  dabbī, spoon.
pāṭī, bowl.  bhiṣi, mat.
kumārī, girl.  sakhī, a female friend.
brāhmaṇī, a brahmin woman.

taruṇī, young woman  kākī, a female crow.
vānarī, ape.  mahī the earth.
yakkhi, ogress.  migī, a doe.
devi, nymph.  vāpī, a reservoir, tank.

Delension 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.   naṇj
Dat. ssa, no.   naṇj
Acc. ī          ū, o.
Ins. nā          hi bhi.
Abl. nā, smā, mhā.  hi bhi.
Loc. smiṇ, mhi.  su.
Voc. _          ū, o, e.

DECLENSION OF BHIKKHU (MASC), MONK.

Singular       Plural.

Nom. bhikku.    bhikkhu, bhikkhavo.
Gen. bhikkhuṣa, bhikkhuṇo.  bhikhūṇaṇj.
Dat. bhikkhussa, bhikkhuno
Acc. bhikkhu, bhikkhuno
Ins. bhikkhunā, bhikkhūnaṇ,
Abl. bhikkhunā, bhiskhusmā, bhikkhumhā, bhikkhūhi, bhikkhūbhi,
Loc. bhikkhumhi, bhikkhusmīṇ,
Voc. bhikkhu.

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.)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>pasu, goat.</td>
<td>velu, bamboo.</td>
</tr>
<tr>
<td>bandhu, relative.</td>
<td>bhānu, the sun.</td>
</tr>
<tr>
<td>maccu, death.</td>
<td>ucchu, sugar-cane.</td>
</tr>
<tr>
<td>bāhu, arm.</td>
<td>setu, bridge.</td>
</tr>
<tr>
<td>ketu, flag.</td>
<td>katu, sacrifice.</td>
</tr>
<tr>
<td>pharasu, axe.</td>
<td>ruru, a deer.</td>
</tr>
<tr>
<td>taru, tree.</td>
<td>hetu, cause.</td>
</tr>
</tbody>
</table>

Feminine Nouns ending in u (Short).

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. _</td>
<td>ū, yo.</td>
</tr>
<tr>
<td>Gen. yā</td>
<td>naṇ.</td>
</tr>
<tr>
<td>Dat. yā</td>
<td>naṇ.</td>
</tr>
<tr>
<td>Acc. m.</td>
<td>ū, yo.</td>
</tr>
<tr>
<td>Ins. yā</td>
<td>hi, bhi.</td>
</tr>
<tr>
<td>Abl. yā</td>
<td>hi, bhi.</td>
</tr>
<tr>
<td>Loc. yan, yā.</td>
<td>su.</td>
</tr>
<tr>
<td>Voc. _</td>
<td>ū, yo.</td>
</tr>
</tbody>
</table>

§143. DECENSION OF DHENU (FEM.), COW.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. dhenu</td>
<td>dhenū, dhenuyo.</td>
</tr>
<tr>
<td>Gen. dhenuyā</td>
<td>dhenūnaṇ.</td>
</tr>
<tr>
<td>Dat. dhenuyā</td>
<td>dhenūnaṇ.</td>
</tr>
<tr>
<td>Acc. dhenuyā</td>
<td>dhenū, dhenuyo.</td>
</tr>
</tbody>
</table>

Remarks.
There is a form of the Nom. sing. in ā cakkhuṇ.

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. cakkhu</td>
<td>cakkhūni, cakkhū.</td>
</tr>
<tr>
<td>Gen. cakkhussa, cakkhuno.</td>
<td>cakkhuno, cakkhūnaṇ.</td>
</tr>
<tr>
<td>Dat. cakkhussa, cakkhuno.</td>
<td>cakkhūnaṇ.</td>
</tr>
<tr>
<td>Acc. cakkhu,</td>
<td>cakkhūni, cakkhū.</td>
</tr>
<tr>
<td>Ins. cakkhunā,</td>
<td>cakkhūni, cakkhūbhi.</td>
</tr>
<tr>
<td>Abl. cakkhnā, cakkhusmā, cakkhumhā, cakkhūhi, cakkhūbhi.</td>
<td>cakkhūsū.</td>
</tr>
<tr>
<td>Loc. cakkhusmīṇ, cakkhumhi.</td>
<td>cakkhū.</td>
</tr>
<tr>
<td>Voc. cakkhu.</td>
<td>cakkhūni, cakkhū.</td>
</tr>
</tbody>
</table>

Remarks.
EXERCISES.
Words declined like cakkhu, (Neut.)
dhanu, a bow.  aru, a wound.
dāru, wood.  janu, the knee.
madhū, honey.  vatthu, a story.
masu, the beard.  ayu, age.
matthu, whey.  ausu, a tear.
assu, a tear.  vasu, wealth.

§146. Declension of Nouns in ĕ:
(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 SAYAMBHU (MASC.), AN EPITHET OF THE BUDDHA.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>sayambhū</td>
<td>sayambhū, sayambhuvo.</td>
</tr>
<tr>
<td>Gen.</td>
<td>sayambhussa, sayambhuno.</td>
<td>sayambhūṇa.</td>
</tr>
<tr>
<td>Dat.</td>
<td>sayambhussa, sayambhuno.</td>
<td>sayambhūṇa.</td>
</tr>
<tr>
<td>Acc.</td>
<td>sayambhūṇa.</td>
<td>sayambhūṇa.</td>
</tr>
<tr>
<td>Ins.</td>
<td>sayambhūṇa.</td>
<td>sayambhūṇa, sayambhūbhī.</td>
</tr>
<tr>
<td>Abl.</td>
<td>sayambhūṇa, sayambhūsmā, sayambhumhā.</td>
<td>sayambhūṇa, sayambhūbhī.</td>
</tr>
<tr>
<td>Loc.</td>
<td>sayambhūsmiṇ, sayambhumhi.</td>
<td>sayambhū.</td>
</tr>
<tr>
<td>Voc.</td>
<td>sayambhū.</td>
<td>sayambhū, sayambhuvo.</td>
</tr>
</tbody>
</table>

Remarks.
(a) As in the Masc., final ĕ is shortened in the oblique cases of the sing.
(b) A form in to is also found in the Abl. sing., vadhuuto.
(c) In the plural, before yo, final ĕ is shortened.

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>vadhu.</td>
<td>vadhu, vadhuyo.</td>
</tr>
<tr>
<td>Gen.</td>
<td>vadhuyā.</td>
<td>vadhūṇa.</td>
</tr>
<tr>
<td>Dat.</td>
<td>vadhuyā.</td>
<td>vadhūṇa.</td>
</tr>
<tr>
<td>Acc.</td>
<td>vadhuṇa.</td>
<td>vadhuṇa.</td>
</tr>
<tr>
<td>Ins.</td>
<td>vadhuyā.</td>
<td>vadhūhi vadhuṇhi.</td>
</tr>
<tr>
<td>Abl.</td>
<td>vadhuyā.</td>
<td>vadhūhi, vadhuṇhi.</td>
</tr>
<tr>
<td>Loc.</td>
<td>vadhuyā, vadhuyāṇ.</td>
<td>vadhūsu.</td>
</tr>
<tr>
<td>Voc.</td>
<td>vadhu.</td>
<td>vadhū, vadhuyo.</td>
</tr>
</tbody>
</table>

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

§151. (ii) DECLENSION OF SAKHĀ, A FRIEND.
(Sk. sakhī. The stem is irregular. Masc.)

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>sakhā.</td>
<td>sakhā, sakhāno, sakhino, sakhā.</td>
</tr>
<tr>
<td>Gen.</td>
<td>sakhīno, sakhīsā.</td>
<td>sakhāraṇa, sakhīṇa, sakhāna.</td>
</tr>
<tr>
<td>Dat.</td>
<td>sakhīno, sakhīsā.</td>
<td>sakhāraṇa, sakhīṇa, sakhāna.</td>
</tr>
<tr>
<td>Acc.</td>
<td>sakhīraṇa, sakhīṇa, sakhāraṇa, sakhāna.</td>
<td></td>
</tr>
<tr>
<td>Ins.</td>
<td>sakhīraṇa.</td>
<td>sakhāno, sakhino.</td>
</tr>
<tr>
<td>Abl.</td>
<td>sakhīraṇa.</td>
<td>sakhāno, sakhino.</td>
</tr>
<tr>
<td>Loc.</td>
<td>sakhāraśmiṇ, sakhārimhi.</td>
<td>sakhāraśiṇa.</td>
</tr>
<tr>
<td>Voc.</td>
<td>sakhā, sakhā.</td>
<td>sakhā, sakhāno, sakhino, sakhā.</td>
</tr>
</tbody>
</table>
§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. attānaṇā.
Dat. attano, attassa. attāno, atte.
Acc. attānaṇa, attaṇaṭṭa. attāno, atte.
Ins. attanā, attena. attanehi, attanebhi.
Abl. attanā, attasmā, attamhā. attanehi, attanebhi.
Loc. attani, attasmiṇa, attamhi. attanesu.
Voc. atta, attā. attāno, attā.

Like attā (stem: attan) are declined:
ātumā, self. muddhā, head.
asmā, stone. addhā, road, distance, time.

Remarks.
The student will perceive that sakhi has forms belonging to stems in ar and others to stems in in. (See: Consonantal Declension.)

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

Singular. Plural.
Nom. brahme. brahmāno, brahmā.
Gen. brahmuno, brahmassā. brahmānām, brahmunāṇa.
Dat. brahmuno, brahmassā. brahmānām, brahmunāṇa.
Acc. brahmunāṇa, brahmāṇa. brahmāno.
Ins. brahmanā, brahmunā. brahmehi, brahmēbhi,
brahmunhi, brahmūbhi.
Abl. brahmanā, brahmunā. brahmehi, brahmēbhi,
brahmunhi, brahmūbhi.
Loc. brahme, brahmāni. brahmēsu.
Voc. brahme. brahmāno, brahmā.

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

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

Singular. Plural.
Nom. rājā. rājāno, rājā.
Gen. rāṇo, rājino, rājassa. rāṇam, rājūṇaṇa, rājāṇa.
Dat. rāṇo, rājino, rājassa. rāṇam, rājūṇaṇa, rājāṇa.
Acc. rājūṇaṇa, rājāṇa. rājāno.
Ins. rāṇa, rājena, rājinnā. rājūhi, rājūbhi, rājehi, rājēbhi.
Abl. rāṇa, rājasmaṇā, rājammā. rājūhi, rājūbhi, rājehi, rājēbhi.
Loc. rāṇe, rāṇi, rājini, rājimhī, rājismsiṇī.
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 ar, like deva.
(b) The forms of the plural seem to point to a base or stem in, u: rājā.
(c) A few nouns the stem of which ends in an, follow the declension of Masculine nouns like rājā, when it forms the last part of a compound as for instance in dhammarājā, etc., it

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. pumānāŋ.
Dat. pumuno, pumassa. pumānāŋ.
Acc. pumānāŋ, pumān. pumānēhi, pumānēhi.
Ins. pumānāŋ, pumānāŋ, pumena. pumānēhi, pumānēhi.
Abl. pumunā, pumānā, pumā. pumānēhi, pumānēhi.
Loc. pumāne, pume, pumānesu, pumāsu, pumesu.
Voc. pumaŋ, 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 daṇḍi, (stem daṇḍin) 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, manaŋ. mana, manaŋ.
Gen. manaso, manassa. manānāŋ.
Dat. manaso, manassa. manēnāŋ.
Acc. mano, manaŋ. manehi, manebhi.
Ins. manasā, manena. manehi, manebhi.
Abl. manasā, manasāmā, manamhā, manā. manehi, manebhi.
Loc. manasi, mane, manasmiŋ, manamhi. manesi, mane.
Voc. mano, manaŋ, manā, mana.

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: manānī.

§160. Native grammarians give the following nouns as belonging to the manas declension, their stems ending in as:
vaco, discourse. tejo, power.
vayō, age. tapo, heat.
vayo, age. tamo, darkness.
vīyo, glory, fame. ayo, iron.
payo, a beverage. sīro, the head.
chando, metrics, prosody. tacho, solitude, privacy.
uro, breast. raō, dust, passion.
aho, day. thāmo, strength, vigour.
vāso, cloth, clothing.

Remarks.
(a) aha, day, in the Loc. sing. has the following forms: ahasmiŋ, 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, āyuŋ. āyū, āyūni.
Gen. āyussa, āyuno. āyūnaŋ, āyusaŋ.
Dat. āyussa, āyuno. āyūnāŋ, āyusaŋ.
Acc. āyu, āyuŋ. āyū, āyūni.
Ins. āyunā, āyusā. āyūhi, āyūbhi.
Abl. āyunā, āyusā. āyūhi, āyūbhi.
Loc. āyunī, āyuṣi. āyūsu.
Voc. āyu, āyuŋ. āyū, āyūni.

Remarks.
(a) The declension 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 daṇḍi, (stem daṇḍin) and rather numerous, form the transition between the pure vowel declension and the declension of consonantal-stems.

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

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

(STEM SATTHAR, SANSK ŚASTR)

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>satthā.</td>
<td>satthāro, satthā.</td>
</tr>
<tr>
<td>Gen.</td>
<td>satthu, satthussa, satthuno.</td>
<td>satthānañj, satthārānañj, satthūnañj.</td>
</tr>
<tr>
<td>Dat.</td>
<td>satthu, satthussa, satthuno.</td>
<td>satthānañj, satthārānañj, satthūnañj.</td>
</tr>
<tr>
<td>Acc.</td>
<td>satthārañj, sattharañj.</td>
<td>satthāro, satthāre.</td>
</tr>
<tr>
<td>Ins.</td>
<td>satthārañj, satthārā, satthunā.</td>
<td>satthārehi, satthārebhi.</td>
</tr>
<tr>
<td>Abl.</td>
<td>satthārā, satthārā, satthunā.</td>
<td>satthāresu, satthūsu.</td>
</tr>
<tr>
<td>Loc.</td>
<td>satthari.</td>
<td>satthāro, satthā.</td>
</tr>
<tr>
<td>Voc.</td>
<td>sattha, satthā.</td>
<td>satthā.</td>
</tr>
</tbody>
</table>

Remarks.

(a) The form of the Gen. sing. in ū: satthu, is the base employed in the formation of compound words.
(b) Stems ending in ar (Sk. ā) have their Nom. sing. in ā as pitar (= Sk. pītr), Nom. sing. pītā; so mātā (= māṭr), Nom. sing. mātā. Their base in composition is generally in ā.
(c) Before suffix to of the Abl. sing. stems in ar often take the vowel ī; as pītītā, mātītā, and sometimes a base pītītati, mātītāti is used in composition: pītītākkhe.
(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.

mātā, mother.

jetā, a conqueror.

kattā, an agent.

nattā, a grandson.

pītā, father.

dātā, a giver.

bhātā, brother.

The words pītā and mātā present some peculiarities.

§164. DECLENSION OF MĀTĀ, MOTHER. (STEM MĀTAR) (Sk. MĀṬ).

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>mātā.</td>
<td>mātaro, mātā.</td>
</tr>
<tr>
<td>Gen.</td>
<td>mātu, mātuyā, mātyā.</td>
<td>mātarānañj, mātānañj, mātūnañj, mātunnañj.</td>
</tr>
<tr>
<td>Dat.</td>
<td>mātu, mātuyā, mātyā.</td>
<td>mātarānañj, mātānañj, mātūnañj, mātunnañj.</td>
</tr>
<tr>
<td>Acc.</td>
<td>mātarāñj.</td>
<td>mātarehi, mātarebhi, mātūhi, mātūbhi.</td>
</tr>
<tr>
<td>Ins.</td>
<td>mātarā, mātuyā, mātyā.</td>
<td>mātarehi, mātarebhi, mātūhi, mātūbhi.</td>
</tr>
<tr>
<td>Abl.</td>
<td>mātarā, mātuyā, mātyā.</td>
<td>mātarehi, mātarebhi, mātūhi, mātūbhi.</td>
</tr>
<tr>
<td>Loc.</td>
<td>mātari, mātuyā, mātyā, mātuyāñj, mātyañj.</td>
<td>mātaresu, mātūsu.</td>
</tr>
<tr>
<td>Voc.</td>
<td>māta, mātā.</td>
<td>mātaro, mātā.</td>
</tr>
</tbody>
</table>

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

DECLENSION OF PĪTĀ. (STEM PĪTAR) (Sk. PĪṬ), FATHER.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>pītā.</td>
<td>pītaro.</td>
</tr>
<tr>
<td>Gen.</td>
<td>pītu, pītunā, pītussa.</td>
<td>pītarānañj, pītānañj, pītunnañj, pītunnañj.</td>
</tr>
<tr>
<td>Dat.</td>
<td>pītu, pītunā, pītussa.</td>
<td>pītarānañj, pītānañj, pītunnañj, pītunnañj.</td>
</tr>
<tr>
<td>Acc.</td>
<td>pītarāñj, pītunāj.</td>
<td>pītaro, pītare.</td>
</tr>
<tr>
<td>Ins.</td>
<td>pītarā, pītunā, pītyā, pītyā</td>
<td>pītarehi, pītarebhi, pītūhi, pītūbhi.</td>
</tr>
<tr>
<td>Abl.</td>
<td>pītarā, pītunā, pītyā.</td>
<td>pītarehi, pītarebhi, pītūhi, pītūbhi.</td>
</tr>
<tr>
<td>Loc.</td>
<td>pītari.</td>
<td>pītare.</td>
</tr>
<tr>
<td>Voc.</td>
<td>pīta, pītā.</td>
<td>pītaro.</td>
</tr>
</tbody>
</table>

Remarks.

In the Dat. and Gen. plur. of mātā and pītā the n is doubled to compensate for the shortening of ū (long); hence: mātunnañj, mātūnañj and pītunnañj, pītūnañj.
§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 BHAVAṄ, SIR. STEM IN AT, (OR ANT.)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. bhavaṄ, bhanto</td>
<td>bhavanto, bhavantā, bhonto.</td>
</tr>
<tr>
<td>Gen. bhavantassa, bhavato, bhoto.</td>
<td>bhavataṄ, bhavantāṇaṄ.</td>
</tr>
<tr>
<td>Dat. bhavantassa, bhavato, bhoto.</td>
<td>bhavante, bhontē.</td>
</tr>
<tr>
<td>Acc. bhavantaṄ, bhotaṄ.</td>
<td>bhavantehi, bhavantebhi.</td>
</tr>
<tr>
<td>Ins. bhavantena, bhavatā, bhotā.</td>
<td>bhavantesu.</td>
</tr>
<tr>
<td>Loc. bhavati, bhavante</td>
<td>bhavanto, bhonto, bhante, bhavantā.</td>
</tr>
<tr>
<td>Voc. bho, bhonta, bhante.</td>
<td>bhavantena, bhavatā, bhotā.</td>
</tr>
</tbody>
</table>

Remarks.
(a) BhavaṄ 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, (adi).

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. arahaṄ, arahā.</td>
<td>arahanto, arahā.</td>
</tr>
<tr>
<td>Gen. arahato, arahantassa.</td>
<td>arahataṄ, arahantāṇaṄ.</td>
</tr>
<tr>
<td>Dat. arahato, arahantassa.</td>
<td>arahante, arahantē.</td>
</tr>
<tr>
<td>Acc. arahantaṄ.</td>
<td>arahantehi, arahantebhi.</td>
</tr>
<tr>
<td>Ins. arahatā, arahantena.</td>
<td>arahantesu.</td>
</tr>
<tr>
<td>Abl. arahatā, arahantā, arahantasmā, arahantamhā.</td>
<td>arahanto.</td>
</tr>
<tr>
<td>Loc. arahati, arahante, arahantasmiṇ, arahantamhi.</td>
<td>arahantamhā.</td>
</tr>
<tr>
<td>Voc. arahanta.</td>
<td>arahanta.</td>
</tr>
</tbody>
</table>

Similarly is declined santa, meaning, a good man.

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

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

Examples.
<table>
<thead>
<tr>
<th>Stem</th>
<th>Nom. Sing Masc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>sīha, lion.</td>
<td>sīho.</td>
</tr>
<tr>
<td>assa, horse.</td>
<td>asso.</td>
</tr>
<tr>
<td>hattha, the hand.</td>
<td>hattho.</td>
</tr>
<tr>
<td>dāra, wife.</td>
<td>dāro.</td>
</tr>
</tbody>
</table>

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

Examples.
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>citta, the mind.</td>
<td>cittaṄ.</td>
</tr>
<tr>
<td>rūpa, an image.</td>
<td>rūpaṄ.</td>
</tr>
<tr>
<td>bhatta, rice.</td>
<td>bhattaṄ.</td>
</tr>
<tr>
<td>hita, benefit.</td>
<td>hitaṄ.</td>
</tr>
<tr>
<td>bhaya, fear.</td>
<td>bhayaṄ.</td>
</tr>
</tbody>
</table>

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

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

Remarks.
The Masculine nouns with stems in ā (128) 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.

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

§173. There are also some Masculine nouns whose Nom. sing ends in ī. As a general rule, the Masc. nouns of this class are adjectives used substantively; they properly belong to the Consonantal-declension, and their 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.

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

Remarks.

This class is not numerous.

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>abhibhū, mastering.</td>
<td>chief, conqueror.</td>
<td>abhibhū.</td>
</tr>
<tr>
<td>vedagū, knowing the vedas.</td>
<td>a sage, a savant.</td>
<td>vedagū.</td>
</tr>
<tr>
<td>maggaññū, knowing the Way.</td>
<td>a saint.</td>
<td>maggaññū</td>
</tr>
</tbody>
</table>

§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.

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

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.
şiḥa, lion.
miga, deer.
kumāra, boy, prince.
māṇava, a young man.
saśānera, a novice.

Fem. base.
şiḥī, lioness.
miģī, doe.
kumārī, girl, princess.
māṇavī, a young woman.
saśānerī, 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.
vāṣṭṭha.
gotama.

Fem. base.
kacchāyanī.
vāṣṭṭhī.
gotānī.

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

Masc. base.
rājā, king.
kumbhakāra, potter.
mīha, lion.
yakkha, an ogre.

Fem. base.
rājīnī, queen.
kumbhakārinī, potter's wife.
miģinī, doe.
siḥinī, lioness.
yakkhīnī, an ogress.

§188 EXAMPLES WITH INī.

Masc. base.
bhikkhu, Buddhist monk.
bandhu, a relative.
pātu, a wise man.
dhammaṇī, a pious man.
danḍi, a mendicant.
brahmacārī, one who lives the higher life.
hatthī, an elephant.

Fem. base.
bhikkhunī, Buddhist nun.
bandhunī, a female relative.
pāṭunī, a wise woman.
dhammaṇī, a pious woman.
danḍinī, a female mendicant.
brahmacārinnī, 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.

§189. EXAMPLES WITH Nī.

Masc. base.
bhikkhu, Buddhist monk.
bandhu, a relative.
pātu, a wise man.
dhammaṇī, a pious man.
danḍi, a mendicant.
brahmacārī, one who lives the higher life.
hatthī, an elephant.

Fem. base.
bhikkhunī, Buddhist nun.
bandhunī, a female relative.
pāṭunī, a wise woman.
dhammaṇī, a pious woman.
danḍinī, a female mendicant.
brahmacārinnī, 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.

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

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

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

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

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

Fem. base.
atthakāmā, atthakāmī, tthakāmīnī.
kumbhakārī, kumbhakārī, kumbhakārinī.
yakkhī, yakkhinī.
nāgī, nāginī.
miģī, miginī.
siḥī, siḥinī.
byagghī, byagghinī.
kākī, kākinī.
mānusā, mānusī, mānusinī.

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

Examples.
Masc. base.

Fem. base.

pg. 33
§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 ā 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 ē to the stem.

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

---

### EXERCISE. Adjectives declined like deva, kaññā and rūpaṇ.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>dūra, far. dūro</td>
<td>dūrā</td>
<td>dūrā</td>
<td>dūraṇ</td>
</tr>
<tr>
<td>taruṇa, young</td>
<td>taruṇā</td>
<td>taruṇā</td>
<td>taruṇaṇ</td>
</tr>
<tr>
<td>dīgha, long</td>
<td>dīgha</td>
<td>dīgha</td>
<td>dīghaṇ</td>
</tr>
<tr>
<td>rassā, short</td>
<td>rassā</td>
<td>rassā</td>
<td>rassāṇ</td>
</tr>
<tr>
<td>gambhīrā, deep</td>
<td>gambhīrā</td>
<td>gambhīrā</td>
<td>gambhīraṇ</td>
</tr>
<tr>
<td>pharusa, harsh</td>
<td>pharusa</td>
<td>pharusa</td>
<td>pharusaṇ</td>
</tr>
<tr>
<td>sukkha, dry</td>
<td>sukkha</td>
<td>sukkha</td>
<td>sukkhaṇ</td>
</tr>
<tr>
<td>āmaka, raw</td>
<td>āmako</td>
<td>āmako</td>
<td>āmakaṇ</td>
</tr>
<tr>
<td>pāpa, evil. pāpo</td>
<td>pāpā</td>
<td>pāpā</td>
<td>pāpaṇ</td>
</tr>
<tr>
<td>khema, calm</td>
<td>khemo</td>
<td>khemo</td>
<td>khemaṇ</td>
</tr>
</tbody>
</table>

---

<table>
<thead>
<tr>
<th>§200. DECLENSION OF BĀLA (STEM), FOOLISH.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular.</strong></td>
</tr>
<tr>
<td><strong>Masculine</strong></td>
</tr>
<tr>
<td>Nom. bālo.</td>
</tr>
<tr>
<td>Gen. bālāsa.</td>
</tr>
<tr>
<td>Dat. bālāsa, bālāya.</td>
</tr>
<tr>
<td>Acc. bālaṇ.</td>
</tr>
<tr>
<td>Ins. bālēna.</td>
</tr>
<tr>
<td>Abl. bālā, bālāsma, bālāmā, bālāto.</td>
</tr>
<tr>
<td>Loc. bāle, bālēsmiṇ, bālāmhi.</td>
</tr>
<tr>
<td>Voc. bāla, bālā.</td>
</tr>
<tr>
<td><strong>Plural.</strong></td>
</tr>
<tr>
<td><strong>Masculine.</strong></td>
</tr>
<tr>
<td>Nom. bālā.</td>
</tr>
<tr>
<td>Gen. bālānaṇ.</td>
</tr>
<tr>
<td>Dat. bālānaṇ.</td>
</tr>
<tr>
<td>Acc. bāle.</td>
</tr>
<tr>
<td>Ins. bālehi, bālebhi.</td>
</tr>
<tr>
<td>Abl. bālehi, bālebhi.</td>
</tr>
<tr>
<td>Loc. bālesu.</td>
</tr>
<tr>
<td>Voc. bālā.</td>
</tr>
</tbody>
</table>

PG. 34
§201. We give here only a few examples of Feminine adjectives formed by means of ī from stems in a.

<table>
<thead>
<tr>
<th>Stems</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>pāpa, evil</td>
<td>pāpo,</td>
<td>pāpī, bhūri, bhūrīni, bhūrī</td>
<td></td>
</tr>
<tr>
<td>taruṇa, young</td>
<td>taruṇo,</td>
<td>taruṇī, bhūrīni, bhūrī</td>
<td></td>
</tr>
<tr>
<td>dīpana, illuminating</td>
<td>dīpano,</td>
<td>dīpanī, bhūrīni, bhūrī</td>
<td></td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>bhūri</td>
<td>bhūrīni</td>
<td>bhūrī</td>
</tr>
<tr>
<td>Gen.</td>
<td>bhūrissa</td>
<td>bhūrīniyā</td>
<td>bhūrīno</td>
</tr>
<tr>
<td>Dat.</td>
<td>bhūrissa</td>
<td>bhūrīniyā</td>
<td>bhūrīno</td>
</tr>
<tr>
<td>Acc.</td>
<td>bhūriṇī</td>
<td>bhūrīniyā</td>
<td>bhūrīniyā</td>
</tr>
<tr>
<td>Ins.</td>
<td>bhūriṇī</td>
<td>bhūrīniyā</td>
<td>bhūrīniyā</td>
</tr>
<tr>
<td>Abl.</td>
<td>bhūriṇā</td>
<td>bhūrīnā</td>
<td>bhūriṇā</td>
</tr>
<tr>
<td>Loc.</td>
<td>bhūriṇa, bhūriṇi</td>
<td>bhūrīniyā</td>
<td>bhūrīniyā</td>
</tr>
<tr>
<td>Voc.</td>
<td>bhūri</td>
<td>bhūrini, bhūrini</td>
<td>bhūrī</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>bhūrī</td>
<td>bhūrīni</td>
<td>bhūrī</td>
</tr>
<tr>
<td>Gen.</td>
<td>bhūrīna, bhūrīnī</td>
<td>bhūrīnīna, bhūrīnīna</td>
<td>bhūrīnīna</td>
</tr>
<tr>
<td>Dat.</td>
<td>bhūrīna</td>
<td>bhūrīnīna</td>
<td>bhūrīnīna</td>
</tr>
<tr>
<td>Acc.</td>
<td>bhūri</td>
<td>bhūrīni</td>
<td>bhūrīni</td>
</tr>
<tr>
<td>Ins.</td>
<td>bhūri, bhūrīni</td>
<td>bhūrīni, bhūrīni</td>
<td>bhūrīni</td>
</tr>
<tr>
<td>Abl.</td>
<td>bhūri</td>
<td>bhūrīni</td>
<td>bhūrīni</td>
</tr>
<tr>
<td>Loc.</td>
<td>bhūrī</td>
<td>bhūrīni</td>
<td>bhūrīni</td>
</tr>
<tr>
<td>Voc.</td>
<td>bhūri</td>
<td>bhūrīni</td>
<td>bhūrī</td>
</tr>
</tbody>
</table>
§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.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>garu</td>
<td>garuni</td>
<td>garu</td>
</tr>
<tr>
<td>Gen.</td>
<td>garussa</td>
<td>garuniyā</td>
<td>garussa</td>
</tr>
<tr>
<td>Dat.</td>
<td>garussa</td>
<td>garuniyā</td>
<td>garussa</td>
</tr>
<tr>
<td>Acc.</td>
<td>garu</td>
<td>garunī</td>
<td>garu</td>
</tr>
<tr>
<td>Ins.</td>
<td>garunā</td>
<td>garunīya</td>
<td>garunā</td>
</tr>
<tr>
<td>Abl.</td>
<td>garunā</td>
<td>garunīya</td>
<td>garunā</td>
</tr>
<tr>
<td>Loc.</td>
<td>garunā</td>
<td>garunīya</td>
<td>garunā</td>
</tr>
<tr>
<td>Voc.</td>
<td>garu</td>
<td>garunīya</td>
<td>garu</td>
</tr>
</tbody>
</table>

Decline like garu.

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

§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.

<table>
<thead>
<tr>
<th></th>
<th>Singular.</th>
<th>Neuter.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>viññū.</td>
<td>viññū.</td>
</tr>
<tr>
<td>Gen.</td>
<td>viññussa, viññuno.</td>
<td>viññussa, viññuno.</td>
</tr>
<tr>
<td>Dat.</td>
<td>viññussa, viññuno.</td>
<td>viññussa, viññuno.</td>
</tr>
<tr>
<td>Acc.</td>
<td>viññūn, viññūnyā.</td>
<td>viññūn, viññūnyā.</td>
</tr>
<tr>
<td>Ins.</td>
<td>viññūniy.</td>
<td>viññūniy.</td>
</tr>
<tr>
<td>Abl.</td>
<td>viññusmi, viññumhā.</td>
<td>viññusmi, viññumhā.</td>
</tr>
<tr>
<td>Loc.</td>
<td>viññusmi, viññumhī.</td>
<td>viññusmi, viññumhī.</td>
</tr>
<tr>
<td>Voc.</td>
<td>viññū.</td>
<td>viññū.</td>
</tr>
</tbody>
</table>

Plural

<table>
<thead>
<tr>
<th></th>
<th>Masculine.</th>
<th>Feminine.</th>
<th>Neuter.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>viññū, viññuvo.</td>
<td>viññūni, viññuniyo.</td>
<td>viññūni, viññūniyo.</td>
</tr>
<tr>
<td>Gen.</td>
<td>viññūna, viññūniyo.</td>
<td>viññūna, viññūniyo.</td>
<td>viññūna, viññūniyo.</td>
</tr>
<tr>
<td>Dat.</td>
<td>viññūna, viññūniyo.</td>
<td>viññūna, viññūniyo.</td>
<td>viññūna, viññūniyo.</td>
</tr>
<tr>
<td>Acc.</td>
<td>viññūni, viññuniyo.</td>
<td>viññūni, viññuniyo.</td>
<td>viññūni, viññuniyo.</td>
</tr>
<tr>
<td>Ins.</td>
<td>viññūni, viññuniyo.</td>
<td>viññūni, viññuniyo.</td>
<td>viññūni, viññuniyo.</td>
</tr>
<tr>
<td>Abl.</td>
<td>viññūni, viññuniyo.</td>
<td>viññūni, viññuniyo.</td>
<td>viññūni, viññuniyo.</td>
</tr>
<tr>
<td>Loc.</td>
<td>viññūniyo.</td>
<td>viññūniyo.</td>
<td>viññūniyo.</td>
</tr>
<tr>
<td>Voc.</td>
<td>viññū, viññuvo.</td>
<td>viññūni, viññuniyo.</td>
<td>viññūni, viññuniyo.</td>
</tr>
</tbody>
</table>

Decline like viññū, in the Masculine, Feminine and Neuter. niddālu, 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.

<table>
<thead>
<tr>
<th>Noun.</th>
<th>Adj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Māna, pride.</td>
<td>Mānavā, having pride, viz., proud.</td>
</tr>
<tr>
<td>Guna, virtue.</td>
<td>Gunavā, having virtue, viz., virtuous.</td>
</tr>
<tr>
<td>Bhoga, wealth.</td>
<td>Bhogavā, possessing wealth, viz., wealthy.</td>
</tr>
<tr>
<td>Bala, strength.</td>
<td>Balavā, possessing strength, viz., strong.</td>
</tr>
</tbody>
</table>

Noun

<table>
<thead>
<tr>
<th>Noun.</th>
<th>Adj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Suci, purity.</td>
<td>Sucimā, endowed with purity, viz., pure.</td>
</tr>
<tr>
<td>Sati, mindfulness.</td>
<td>Satimā, possessed of mindfulness, viz., mindful.</td>
</tr>
<tr>
<td>Khanti, patience.</td>
<td>Khantimā, endowed with patience, viz., patient.</td>
</tr>
<tr>
<td>Hetu, cause.</td>
<td>Hetumā, having a cause, causal.</td>
</tr>
<tr>
<td>Bandhu, relative.</td>
<td>Bandhumā, having a relative.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Stem.</th>
<th>Masculine.</th>
<th>Feminine.</th>
</tr>
</thead>
</table>

§224. In the Nom., Acc., and Voc. sing. the Neuter is formed by adding ni to the stem in vant and vant; for the Nom., Acc., and Voc. plural.

<table>
<thead>
<tr>
<th>Stem.</th>
<th>Masculine.</th>
<th>Feminine.</th>
</tr>
</thead>
</table>

pg. 37
## §224. Declension of Adjectives in at or ant.

## §226. Declension of Mahā (stem, Mahat, Mahant.)

### Singular.

<table>
<thead>
<tr>
<th></th>
<th>Masculine.</th>
<th>Feminine.</th>
<th>Neuter.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>mahaŋ, mahanto.</td>
<td>mahatī, mahantī.</td>
<td>mahatī, mahantī.</td>
</tr>
<tr>
<td>Gen.</td>
<td>mahato, mahantassa.</td>
<td>mahatiyā, mahantassa.</td>
<td>mahatā, mahantāna.</td>
</tr>
<tr>
<td>Dat.</td>
<td>maha, mahantassa.</td>
<td>mahatiyā, mahantassa.</td>
<td>mahatā, mahantāna.</td>
</tr>
<tr>
<td>Acc.</td>
<td>mahantaŋ.</td>
<td>mahatiyā, mahantassa.</td>
<td>mahatā, mahantāna.</td>
</tr>
<tr>
<td>Ins.</td>
<td>mahatā, mahantena.</td>
<td>mahatiyā, mahantena.</td>
<td>mahatā, mahantehi.</td>
</tr>
<tr>
<td>Abl.</td>
<td>maha, mahantasmā, mahantamhā.</td>
<td>mahatiyā, mahantasmā, mahantamhā.</td>
<td>mahatī, mahatībhi.</td>
</tr>
<tr>
<td>Loc.</td>
<td>mahaŋ, mahante, mahantasinjiang, mahantamhī.</td>
<td>mahatiyā, mahantassinjiang, mahantamhī.</td>
<td>mahatī, mahatībhi.</td>
</tr>
<tr>
<td>Voc.</td>
<td>mahaŋ, mahā, mahantī.</td>
<td>mahatī, mahā, maha.</td>
<td>mahatī, mahantā.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Masculine.</th>
<th>Feminine.</th>
<th>Neuter.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>mahanto, mahantī.</td>
<td>mahatī, mahantī.</td>
<td>mahatī, mahantī.</td>
</tr>
<tr>
<td>Gen.</td>
<td>mahatā, mahantāna.</td>
<td>mahatī, mahantīna.</td>
<td>mahatī, mahantīna.</td>
</tr>
<tr>
<td>Dat.</td>
<td>mahato, mahantāna.</td>
<td>mahatī, mahantīna.</td>
<td>mahatī, mahantīna.</td>
</tr>
<tr>
<td>Acc.</td>
<td>mahante, mahantī.</td>
<td>mahatī, mahantī.</td>
<td>mahatī, mahantī.</td>
</tr>
<tr>
<td>Ins.</td>
<td>mahantehi, mahantebhi.</td>
<td>mahatī, mahantebhi.</td>
<td>mahatī, mahantebhi.</td>
</tr>
<tr>
<td>Abl.</td>
<td>mahantehi, mahantebhi.</td>
<td>mahatī, mahantebhi.</td>
<td>mahatī, mahantebhi.</td>
</tr>
<tr>
<td>Loc.</td>
<td>mahantesu.</td>
<td>mahatīsu, mahantēsu.</td>
<td>mahantesu.</td>
</tr>
<tr>
<td>Voc.</td>
<td>mahantā, mahanto.</td>
<td>mahatī, mahantī.</td>
<td>mahantā.</td>
</tr>
</tbody>
</table>

### Remarks.

(a) The declension of mahā should be carefully studied, as all the Present Participles, in at and ant, as for instance gacchaŋ or gacchanto, karaj or karanto, pacaŋ or pacanto, are declined like it.
(b) We have already given (167) the declension of arahāŋ 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 mahañ (stem: mahat, mahant), in the Masculine, Feminine and Neuter:
  carañ, caranto (stem carat, carant) walking, roaming.
  bhuñjañ, bhuñjanto (stem bhuñjat, bhuñjant) eating.
  karañ, karanto (stem karat, karant) doing.
  sarañ, saranto (stem: sarat, sarant) remembering.
  vasañ, vasanto (stem vasat, vasant) living.
  pucchañ, pucchanto (stem pucchat, puchant) asking.

§227. Declension of Adjectives in mat or mant.

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>dhīmā,</td>
<td>dhīmatī,</td>
<td>dhīman,</td>
</tr>
<tr>
<td></td>
<td>dhīmantō.</td>
<td>dhīmantī.</td>
<td>dhīmānt.</td>
</tr>
<tr>
<td>Gen.</td>
<td>dhīmato,</td>
<td>dhīmatiyyā,</td>
<td>dhīmanta,</td>
</tr>
<tr>
<td></td>
<td>dhīmantassa.</td>
<td>dhīmantīyyā.</td>
<td>dhīmantassa.</td>
</tr>
<tr>
<td>Dat.</td>
<td>dhīmato,</td>
<td>dhīmatiyyā,</td>
<td>dhīmato,</td>
</tr>
<tr>
<td></td>
<td>dhīmantassa.</td>
<td>dhīmantīyyā.</td>
<td>dhīmantassa.</td>
</tr>
<tr>
<td>Acc.</td>
<td>dhīmañ,</td>
<td>dhīmatiyyā,</td>
<td>dhīmañ,</td>
</tr>
<tr>
<td></td>
<td>dhīmantan.</td>
<td>dhīmantīyyā.</td>
<td>dhīmantan.</td>
</tr>
<tr>
<td>Ins.</td>
<td>dhīmatā,</td>
<td>dhīmatiyyā,</td>
<td>dhīmatā,</td>
</tr>
<tr>
<td></td>
<td>dhīmantena.</td>
<td>dhīmantīyyā.</td>
<td>dhīmantena.</td>
</tr>
<tr>
<td>Abl.</td>
<td>dhīmatā,</td>
<td>dhīmatiyyā,</td>
<td>dhīmatā,</td>
</tr>
<tr>
<td></td>
<td>dhīmantā,</td>
<td>dhīmantīyyā,</td>
<td>dhīmantā,</td>
</tr>
<tr>
<td></td>
<td>dhīmantasmañ,</td>
<td>dhīmantīyyā,</td>
<td>dhīmantasmañ,</td>
</tr>
<tr>
<td></td>
<td>dhīmantamhā.</td>
<td>dhīmantīyyā.</td>
<td>dhīmantamhā.</td>
</tr>
<tr>
<td>Loc.</td>
<td>dhīmati,</td>
<td>dhīmatiyyā,</td>
<td>dhīmati,</td>
</tr>
<tr>
<td></td>
<td>dhīmantē,</td>
<td>dhīmantīyyā,</td>
<td>dhīmantē,</td>
</tr>
<tr>
<td></td>
<td>dhīmantasmiñ,</td>
<td>dhīmantīyyā,</td>
<td>dhīmantasmiñ,</td>
</tr>
<tr>
<td></td>
<td>dhīmantamhi.</td>
<td>dhīmantīyyā.</td>
<td>dhīmantamhi.</td>
</tr>
<tr>
<td>Voc.</td>
<td>dhīmañ,</td>
<td>dhīmatī,</td>
<td>dhīmañ,</td>
</tr>
<tr>
<td></td>
<td>dhīmā,</td>
<td>dhīmāntī.</td>
<td>dhīmā,</td>
</tr>
<tr>
<td></td>
<td>dhīmantā,</td>
<td>dhīmantī.</td>
<td>dhīmantā,</td>
</tr>
<tr>
<td></td>
<td>dhīmantā.</td>
<td>dhīmantī.</td>
<td>dhīmantā.</td>
</tr>
</tbody>
</table>

Plural.

<table>
<thead>
<tr>
<th></th>
<th>Masculine.</th>
<th>Feminine.</th>
<th>Neuter.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>dhīmantā,</td>
<td>dhīmatī,</td>
<td>dhīmantā,</td>
</tr>
<tr>
<td></td>
<td>dhīman,</td>
<td>dhīmantī.</td>
<td>dhīmant.</td>
</tr>
<tr>
<td>Gen.</td>
<td>dhīmantañ,</td>
<td>dhīmatīnañ,</td>
<td>dhīmantañ,</td>
</tr>
<tr>
<td></td>
<td>dhīmantānañ.</td>
<td>dhīmantīnañ.</td>
<td>dhīmantānañ.</td>
</tr>
<tr>
<td>Dat.</td>
<td>dhīmantañ,</td>
<td>dhīmatīnañ,</td>
<td>dhīmantañ,</td>
</tr>
<tr>
<td></td>
<td>dhīmantānañ.</td>
<td>dhīmantīnañ.</td>
<td>dhīmantānañ.</td>
</tr>
<tr>
<td>Acc.</td>
<td>dhīmante.</td>
<td>dhīmatiyo,</td>
<td>dhīmante.</td>
</tr>
<tr>
<td></td>
<td>dhīmāntī,</td>
<td>dhīmāntiyo.</td>
<td>dhīmānt.</td>
</tr>
<tr>
<td></td>
<td>dhīmañ,</td>
<td>dhīmañtiyo.</td>
<td>dhīmañ.</td>
</tr>
</tbody>
</table>

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

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§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 GUṆĀVĀ, VIRTUOUS. (stem guṇavat, guṇavant)

Singular.

<table>
<thead>
<tr>
<th></th>
<th>Masculine.</th>
<th>Feminine.</th>
<th>Neuter.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>guṇavā, guṇavanto.</td>
<td>guṇavatī, guṇavantī.</td>
<td>guṇavāni, guṇavantā.</td>
</tr>
<tr>
<td>Gen.</td>
<td>guṇavato, guṇavantassa.</td>
<td>guṇavatīya, guṇavantīya.</td>
<td>guṇavatāni, guṇavantāni.</td>
</tr>
<tr>
<td>Dat.</td>
<td>guṇavato, guṇavantassa.</td>
<td>guṇavatīya, guṇavantīya.</td>
<td>guṇavatīni, guṇavantīni.</td>
</tr>
<tr>
<td>Acc.</td>
<td>guṇavaṇ, guṇavanta.</td>
<td>guṇavaṇīya, guṇavaṇīya.</td>
<td>guṇavaṇīti, guṇavaṇīti.</td>
</tr>
<tr>
<td>Ins.</td>
<td>guṇavaṇa, guṇavaṇenta.</td>
<td>guṇavaṇīya, guṇavaṇīya.</td>
<td>guṇavaṇīhi, guṇavaṇīhi.</td>
</tr>
<tr>
<td>Abl.</td>
<td>guṇavaṇāta, guṇavaṇantasāmā, guṇavaṇantasāma, guṇavaṇantasāmā.</td>
<td>guṇavaṇīya, guṇavaṇīya.</td>
<td>guṇavaṇīhi, guṇavaṇīhi.</td>
</tr>
<tr>
<td>Loc.</td>
<td>guṇavaṇati, guṇavaṇante, guṇavaṇantasmi, guṇavaṇantasmi.</td>
<td>guṇavaṇīya, guṇavaṇīya.</td>
<td>guṇavaṇīhi, guṇavaṇīhi.</td>
</tr>
<tr>
<td>Voc.</td>
<td>guṇavaṇa, guṇavā, guṇava, guṇavaṇa, guṇavaṇanta, guṇavaṇanta.</td>
<td>guṇavaṇīya, guṇavaṇīya.</td>
<td>guṇavaṇīhi, guṇavaṇīhi.</td>
</tr>
</tbody>
</table>

§231. There is another not very numerous class of Adjectives formed from nouns and roots by means of suffixes āvi 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 ī is shortened in the Nom. and Voc. singular; in the plural, before Neuter suffix nī final ī remains unchanged.

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

<table>
<thead>
<tr>
<th>Noun.</th>
<th>Neuter.</th>
</tr>
</thead>
<tbody>
<tr>
<td>medhā, wisdom.</td>
<td>medhāvī.</td>
</tr>
<tr>
<td>√/pass, to see.</td>
<td>passāvī.</td>
</tr>
</tbody>
</table>

The declension of these Adjectives presents no difficulty. They are declined in the Masculine like ḍaṇḍī, in the Feminine like nāḍī and in the Neuter like vārī.

§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 rūpaṇa.

Examples.

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

Remarks.

Of the above Comparative and Superlative bases, the Masculine is, sucītara, sucītama; the Feminine, sucītarā, sucītāmā, and the Neuter, sucītarāj, etc., etc.

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>pāpa, evil.</td>
<td>pāpiya, more evil.</td>
<td>pāpiṭṭha, most evil.</td>
</tr>
<tr>
<td>khippa, quick.</td>
<td>khippiya, quicker.</td>
<td>khippiṭṭha, quickest.</td>
</tr>
<tr>
<td>kaṭṭha, bad.</td>
<td>kaṭṭhiya, worse.</td>
<td>kaṭṭhiṭṭha, worst.</td>
</tr>
</tbody>
</table>

§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.
khippatara or khippiya.
pāpatama or pāpiṭṭha or pāpiissika, 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 + iyo, guṇiyyo: guṇ-iṭṭha, etc.

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

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

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

§245. The Acc. sing. of most Adjectives is used adverbially.
§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 Comparator Superlative
antika, near. nediya, nearer. nediṭṭha, nearest.
 bālha, strong. sādhhiya, stronger. sādhhiṭṭha, strongest.
appā, few. kaniyiya, fewer. kaniṭṭṭha, fewest.
 yuva, young. jeyya, older. jettā, oldest.
 vuḍḍha, old. seyya, younger. seṭṭṭha, most excellent, best.
 pasattha, excellent, good. gariya, better. gariṭṭṭha, heaviest.
garu, heavy.}

§248. Any substantive is used in the sense of an adjective when it is the last member of a bahubhi compound (see chapter on compounds, bahubhi) 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. as Adjective.
(i) dassana, (neut) Looking. ruddadassano kumbhīlo a fierce-looking crocodile.
(ii) jāṅghā (fem) leg. dighajāṅgho puriso, a long-legged man.
(iii) paññā (fem) wisdom, mahāpañño, having great wisdom, very wise.
(iv) sīlaṅ (neut) morality. sampannaśālo, one who is full of morality: moral, virtuous.
(v) hattho (masc.) hand. chinnahatthena purisena kato, done by a man whose hands have been cut off.

CHAPTER VIII.
NUMERALS.
§250. The Numerals are as follows:

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, āsa.
11 ekārasa, ekādasa.
12 bārasa, dvārasa.
13 tedasa, terasa, telasa.
14 catuddasa, cuddasa, coddasa.
15 pañcadasa, pañnaṛasa, pannaraṣa.
16 sōlaṣa, sorasa.
17 sattadasa sattaraṣa.
18 aṭṭhādasa aṭṭhārasa.
19 ekūnavaṣati ekūnavaṣaṅ.
20 viṣati, viṣaṅ.
21 ekavivasi ekavivasiṅ.
22 dvāviṣati.
23 teviṣati.
24 catuviṣati.
25 pañcaviṣati.
26 chabbaviṣati.
27 sattabaviṣati sattabiṣati.
28 atṭhāvā互助 atṭhāvā互助.
29 ekūnatiṣat ekūnatiṣaṅ.
30 tiṣati, tiṣaṅ.
31 ekatiṣati.
32 dvatiṣati.
33 catatiṣaṅ, cattariṣaṅ.
34 paññaṣa, paññaṣaṅ.
35 saṭṭhi.
36 saṭṭha.
37 sattati.
38 aṣṭi.

Ordinals.
paṭhama, first.
dutiya, second.
tatiya, third.
catuṭṭha, turīya.
pañcathā, pañcama.
chatṭha, chatterama.
saṭṭha, sattama.
atṭhama.
avama.
dasama.
ekarasama.
bārāsama.
tedesama.
catuḍḍasama.
pañčadasama.
solasa.
sattadasama.
vaṭṭhadasama.
ekuṇavāṣatima.
vīṣatima.
evāṣatima.
vvāṣatima.
tevisatima.
catuvāṣatima.
phaṇcavāṣatima.
chatbhisatima.
sattabhisatima.
vaṭṭhavisatima.
ekuṇaticatima.
tiṣatima.
evaticatima.
vvaticatima.
tevisatima.
catuvāṣatima.
phaṇcavāṣatima.
chatbhisatima.
sattabhisatima.
vaṭṭhavisatima.
ekuṇaticatima.
tiṣatima.
evaticatima.
vvaticatima.
tevisatima.
catuvāṣatima.
phaṇcavāṣatima.
chatbhisatima.
sattabhisatima.
vaṭṭhavisatima.
§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,
ekā 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.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>eko</td>
<td>ekā</td>
<td>ekañ</td>
</tr>
<tr>
<td>Gen.</td>
<td>ekassa</td>
<td>ekissā</td>
<td>ekassa</td>
</tr>
<tr>
<td>Dat.</td>
<td>ekassa</td>
<td>ekissā</td>
<td>ekassa</td>
</tr>
<tr>
<td>Acc.</td>
<td>ekañ</td>
<td>ekañ</td>
<td>ekañ</td>
</tr>
<tr>
<td>Ins.</td>
<td>ekena</td>
<td>ekena</td>
<td>ekena</td>
</tr>
<tr>
<td>Abl.</td>
<td>ekasmā, ekamhā</td>
<td>ekāya</td>
<td>ekamhā</td>
</tr>
<tr>
<td>Loc.</td>
<td>ekasmiñ, ekamhi</td>
<td>ekāya, ekissā</td>
<td>ekamhā</td>
</tr>
<tr>
<td>Voc.</td>
<td>eka</td>
<td>eke</td>
<td>ekañ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>eke</td>
<td>ekā, ekāyo</td>
<td>ekañ</td>
</tr>
<tr>
<td>Gen.</td>
<td>ekesañ</td>
<td>ekesañ</td>
<td>ekañ</td>
</tr>
<tr>
<td>Dat.</td>
<td>ekesañ</td>
<td>ekesañ</td>
<td>ekañ</td>
</tr>
<tr>
<td>Acc.</td>
<td>eke</td>
<td>ekañ</td>
<td>ekañ</td>
</tr>
<tr>
<td>Ins.</td>
<td>ekehi, ekebhi</td>
<td>ekāhi, ekēbhi</td>
<td>ekañ</td>
</tr>
<tr>
<td>Abl.</td>
<td>ekehi, ekebhi</td>
<td>ekāhi, ekēbhi</td>
<td>ekañ</td>
</tr>
</tbody>
</table>

§257. DECLENSION OF CATTĀRO, CATÚRÔ, FOUR.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>cattāro, caturo</td>
<td>catasso</td>
</tr>
<tr>
<td>Gen.</td>
<td>cattannoñ</td>
<td>cattasso, catassannoñ</td>
</tr>
<tr>
<td>Dat.</td>
<td>cattannoñ</td>
<td>cattasso, catassannoñ</td>
</tr>
<tr>
<td>Acc.</td>
<td>catasso, caturo</td>
<td>catubhi, catīhi, catūbhi</td>
</tr>
<tr>
<td>Ins.</td>
<td>catubhi, catīhi, catūbhi</td>
<td>catussa</td>
</tr>
<tr>
<td>Abl.</td>
<td>catubhi, catīhi, catūbhi</td>
<td>catussa</td>
</tr>
<tr>
<td>Loc.</td>
<td>catūsu</td>
<td>catīsu</td>
</tr>
</tbody>
</table>

§258. (a) In composition, the base of tayo, is ti, as, tilokahitada, bestowing benefits on the three worlds. (b) Not seldom, tri also is met with: trikumbhangañ, 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.
catupparisñ, the four assemblies.
caturāṅgi (catu . r. āṅgi), having four divisions.
caturassu (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.  UBOHO, BOTH.
Nom.  dve, duve.  ubho, ubhe.
Gen.  dvinnan, duvinnan.  ubhinnan.
Dat.  dvinnan, duvinnan.  ubhinnan.
Acc.  dve, duve.  ubho, ubhe.
Ins.  dvihi, dvibhi.  ubhehi, ubhebhi.
Abl.  dvihi, dvibhi.  ubhehi, ubhebhi.
Loc.  dvisu.  ubhosu, ubhesu.

§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.
dvepakko, two factions or parties.
(b) dva, dvā are also used as the bases of dve, but chiefly in composition with other
numbers:
dvattikkhuṭuṅ (dva-ti-khattuṅ), two or three times.
dvatīṅsati, thirty-two.
dvāsāṭṭhi, sixty-two.
dvāvīṣati, twenty-two.
(c) bā is similarly used as a base.
bārasa, bādasa, twelve.
bāvīṣati, twenty-two.

§262. Pañca, five, is, like dve, of the three genders. It is declined as follows:
Nom.  pañca.
Gen.  pañcannya.
Dat.  pañcannya.
Acc.  pañca.
Ins.  pañcahi.
Abl.  pañcahi.
Loc.  pañcasu.

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>six, cha</td>
<td>cha.</td>
<td>channa.</td>
<td>chahi.</td>
<td>chasu.</td>
</tr>
<tr>
<td>seven, satta.</td>
<td>sattannya,</td>
<td>sattahi.</td>
<td>sattasu.</td>
<td></td>
</tr>
<tr>
<td>eight, ṛṭṭha.</td>
<td>ṛṭṭhanan,</td>
<td>ṛṭṭhahi.</td>
<td>ṛṭṭhasu.</td>
<td></td>
</tr>
<tr>
<td>nine, nava.</td>
<td>navaan,</td>
<td>navahi.</td>
<td>navasu.</td>
<td></td>
</tr>
<tr>
<td>ten, dasa.</td>
<td>dasannya.</td>
<td>dasahi.</td>
<td>dasasu.</td>
<td></td>
</tr>
</tbody>
</table>

§264. The numerals from 11 to 18 are declined in exactly the same way.

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

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

20, viṣati, viṣa. 50, paññasa, pañṇasa.
30, tiṃsati, tiṣa 60, pañāṭṭhi, paṇṇāṭṭhi.
40, cattālis, cattālia. 70, sattati.
50, paññasa, pañṇasa. 80, asiti.
60, pañāṭṭhi, paṇṇāṭṭhi. 90, navuti.

§267. The numerals ending in i are declined like the Feminines in i (jīti, 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 āṅ.

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

DECLENSION OF VIṢATI, 20.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>viṣa, viṣa.</td>
<td>viṣa.</td>
<td>visāya.</td>
<td>visāya.</td>
<td>visāya, visāya.</td>
</tr>
<tr>
<td>viṣati.</td>
<td>viṣatiṅ.</td>
<td>visatiyā.</td>
<td>visatiyā.</td>
<td>visatiyā, visatiyā.</td>
</tr>
</tbody>
</table>

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

§270. To express full decades but one, as 19, 29, 39. etc ekūna (eka, one + ūna, deficient by)
is prefixed to the decades, as:
ekūnaviṣati, 19, viṣa, 20 deficient by one.
ekūnaṭṭhi, 29 viṣa, 30 deficient by one, etc.
§271. The very high numerals as, koṭi, ten millions, pakōṭi, one hundred billions, etc., are declined like viṣati.

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

§273. (ii) ORDINALS.

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

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

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

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

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

Examples.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>pañcamo</td>
<td>pañcamī</td>
<td>pañcamañ.</td>
</tr>
<tr>
<td>chaṭṭhamo</td>
<td>chaṭṭhamī</td>
<td>chaṭṭhamañ</td>
</tr>
<tr>
<td>sattamo</td>
<td>sattamī</td>
<td>sattamañ</td>
</tr>
<tr>
<td>aṭṭhamo</td>
<td>aṭṭhamī</td>
<td>aṭṭhamañ, etc.,</td>
</tr>
</tbody>
</table>

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

ekārasa, 11th, or ekārasama, 11th.
pañcadasa, 15th, or pañcadasama, 15th.
catuṣṭasahi, 24th, or catuṣṭasati, 24th, etc.,

§278. The first four Ordinals are as follows:

Examples.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>paṭhamo</td>
<td>paṭhamā</td>
<td>paṭhamañ</td>
</tr>
<tr>
<td>dutiyō</td>
<td>dutiūya</td>
<td>dutiyañ</td>
</tr>
<tr>
<td>tatiyo</td>
<td>tatiyā</td>
<td>tatiyañ</td>
</tr>
<tr>
<td>catuttho</td>
<td>catutthā</td>
<td>catutthañ</td>
</tr>
</tbody>
</table>

Remark. They are consequently declined like deva, kaññā and rūpañ.

§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 anj.

Examples.

dasaguṇaṅ, ten times; or ten-fold.
tigunāṅ, three times; or three-fold.
catagunāṅ, 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 rūpañ.

§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.
paṇcaso, five by five.

§285. From khattuṅ, multiplicative adverbs are formed.

Examples.

dvikkhattuṅ, twice.
sattakkhattuṅ, seven times.
satasahassakkhattuṅ, one hundred thousand times.
§286. The two following suffixes, from substantives and adjectives ka and ya, form collective nouns and adjectives.

Examples.
catukka, fourfold, 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 sakiŋ (Sansk, sakṛt). When used before words beginning with a vowel it sometimes takes the forms sakid or sakad.

Examples.
sakiŋ passanto, seeing (him) once.
sakiŋ yeva, at once, simultaneously.
sakid eva, at once, simultaneously.
sakadāgamī (āgami), returning once only.

§288. (i) PERSONAL PRONOUNS.

§289. DECLENSION OF AHAṈ, I.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>ahaṅ, I.</td>
<td>mama, my, mine.</td>
<td>mama, to me, for me.</td>
<td>mag, me.</td>
<td>mayā, me, by me.</td>
<td>mayā, me, from me.</td>
<td>mayi, in, on, upon me.</td>
</tr>
<tr>
<td>Pl.</td>
<td>mayaṅ, we.</td>
<td>amhaṅ, our, ours.</td>
<td>amhaṅ, to us, for us</td>
<td>amhaṅ, me.</td>
<td>amhehi, by us.</td>
<td>amhehi, from us.</td>
<td>amhehi, in, on, upon us.</td>
</tr>
</tbody>
</table>

Remark.
(a) The singular base of ahaṅ is mad according to Sanskrit commentators; it is properly ma and mag. 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 TVAŋ, THOU.

<table>
<thead>
<tr>
<th>Of All Genders.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular.</strong></td>
<td><strong>Plural.</strong></td>
<td></td>
</tr>
<tr>
<td>Nom. tvaŋ, thou.</td>
<td>tumhe, you.</td>
<td></td>
</tr>
<tr>
<td>tavaŋ, thou.</td>
<td>tumhâkaŋ, your, yours.</td>
<td></td>
</tr>
<tr>
<td>taŋ, thou.</td>
<td>tumhaŋ, your, yours.</td>
<td></td>
</tr>
<tr>
<td>Gen. tava, thy, thine.</td>
<td>tumhâkaŋ, your, yours.</td>
<td></td>
</tr>
<tr>
<td>tavaŋ, thy, thine.</td>
<td>tumhaŋ, your, yours.</td>
<td></td>
</tr>
<tr>
<td>tuvaŋ, thy, thine.</td>
<td>vo, your, yours.</td>
<td></td>
</tr>
<tr>
<td>te, thy, thine.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat. tava, to thee, for thee.</td>
<td>tumhâkaŋ, to you, for you.</td>
<td></td>
</tr>
<tr>
<td>tavaŋ, to thee, for thee.</td>
<td>tumhaŋ, to you, for you.</td>
<td></td>
</tr>
<tr>
<td>tuyaŋ, to thee, for thee.</td>
<td>vo, to you, for you.</td>
<td></td>
</tr>
<tr>
<td>te, to thee, for thee.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc. tavaŋ, thee.</td>
<td>tumhe, you.</td>
<td></td>
</tr>
<tr>
<td>taŋ, thee.</td>
<td>tumhâkaŋ, you.</td>
<td></td>
</tr>
<tr>
<td>tuvaŋ, thee.</td>
<td>vo, you.</td>
<td></td>
</tr>
<tr>
<td>tyaŋ, thee.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ins. tvayâ, by thee.</td>
<td>tumhehi, by you.</td>
<td></td>
</tr>
<tr>
<td>tayâ, by thee.</td>
<td>tumhehi, by you.</td>
<td></td>
</tr>
<tr>
<td>te, by thee.</td>
<td>vo, by you.</td>
<td></td>
</tr>
<tr>
<td>Abl. tvayâ, from thee.</td>
<td>tumhehi, from you.</td>
<td></td>
</tr>
<tr>
<td>tayâ, from thee.</td>
<td>tumhehi, from you.</td>
<td></td>
</tr>
<tr>
<td>tvamhâ, from thee.</td>
<td>vo, from you.</td>
<td></td>
</tr>
<tr>
<td>te, from thee.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loc. tvayi, in, on, upon thee.</td>
<td>tumhesu, in, on, upon you.</td>
<td></td>
</tr>
<tr>
<td>tayi in, on, upon thee.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Remarks.
(a) The bases are tad and ta (sometimes lengthened to tâ, in the singular).
(b) tumha (tumhad), is the plural base.
(c) te like me of ahaŋ, 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, TAŋ: THIS, THAT, HE, SHE, IT.

Masculine: so, he, this, that.

<table>
<thead>
<tr>
<th></th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>so, sa.</td>
<td>te.</td>
</tr>
<tr>
<td>Gen.</td>
<td>tassa.</td>
<td>tesaŋ, tesânaŋ.</td>
</tr>
<tr>
<td>Dat.</td>
<td>tassa.</td>
<td>tesaŋ, tesânaŋ.</td>
</tr>
<tr>
<td>Acc.</td>
<td>taŋ.</td>
<td>te.</td>
</tr>
<tr>
<td>Ins.</td>
<td>tena.</td>
<td>tehi, tebhi.</td>
</tr>
<tr>
<td>Abl.</td>
<td>tasmâ, tamhâ.</td>
<td>tehi, tebhi.</td>
</tr>
<tr>
<td>Loc.</td>
<td>tasmâŋ, tamhi.</td>
<td>tesu.</td>
</tr>
</tbody>
</table>

§293.

Feminine: sā, she, this, that.

<table>
<thead>
<tr>
<th></th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>sā.</td>
<td>tā, tāyo.</td>
</tr>
<tr>
<td>Gen.</td>
<td>tassâ,</td>
<td>tâsaŋ, tâsânaŋ.</td>
</tr>
<tr>
<td>Dat.</td>
<td>tassâ,</td>
<td>tâsaŋ, tâsânaŋ.</td>
</tr>
<tr>
<td>Acc.</td>
<td>taŋ.</td>
<td>tâ, tāyo.</td>
</tr>
<tr>
<td>Ins.</td>
<td>tissâya,</td>
<td>tâhi, tâbhi.</td>
</tr>
<tr>
<td>Abl.</td>
<td>tissâya,</td>
<td>tâhi, tâbhi.</td>
</tr>
<tr>
<td>Loc.</td>
<td>tassâŋ, tissâŋ, tâyaŋ.</td>
<td>tâs.</td>
</tr>
</tbody>
</table>
§295. There is a common substitute of so, sā, of the three Personal Pronouns.

Self; own (154), is, in its oblique cases, very much used in a reflexive sense, instead of the three Demonstrative Pronouns; for instance:

(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, asmi in the Feminine too, for the Gen., Dat. and Loc., singular: assā, assa (Loc.).

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

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

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

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

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

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

so 'haŋ = this I, viz., I.

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

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

§297. DEMONSTRATIVE PRONOUNS.

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

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

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

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

§302. The Neuter etad (= etaj) 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 AYAJ: THIS; THIS HERE.

§305. Masculine.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. tvā, tād</td>
<td>tānī</td>
</tr>
<tr>
<td>Gen. tassa</td>
<td>tesāŋ, tesānāŋ</td>
</tr>
<tr>
<td>Dat. tassa</td>
<td>tesāŋ, tesānāŋ</td>
</tr>
<tr>
<td>Acc. tvā, tād</td>
<td>tānī</td>
</tr>
<tr>
<td>Ins. tena</td>
<td>tehi, tebi</td>
</tr>
<tr>
<td>Abl. tasmā, tambilā</td>
<td>tehi, tebi</td>
</tr>
<tr>
<td>Loc. tasmiñ, tamhi</td>
<td>tesu</td>
</tr>
</tbody>
</table>

Remarks.

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

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

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

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

(d) ta is the base or stem of so, sā; 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 aha and tvā, as are, in fact, most Demonstrative Pronouns; for instance:

so 'haŋ = this I, viz., I.

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

sā 'yam ( = sā ayan) tānī = 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, tvā, obtained by replacing t wherever it occurs, by n, for the three genders. Thus we have:

Masculine.

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>nassa = tassa</td>
<td>nāyā = tāyā</td>
</tr>
<tr>
<td>nena = tena</td>
<td>nena = tena</td>
</tr>
<tr>
<td>nāŋ = tvā</td>
<td>nāŋ = tvā</td>
</tr>
<tr>
<td>nasmā = tasmā</td>
<td>nasmā = tasmā</td>
</tr>
<tr>
<td>nasmīñ = tasmīñ</td>
<td>nasmīñ = tasmīñ</td>
</tr>
<tr>
<td>ne = te</td>
<td>ne = te</td>
</tr>
<tr>
<td>nehī = tehi</td>
<td>nehī = tehi</td>
</tr>
<tr>
<td>nesaŋ = tesāŋ</td>
<td>nesaŋ = tesāŋ</td>
</tr>
<tr>
<td>nesu = tesu</td>
<td>nesu = tesu</td>
</tr>
</tbody>
</table>

§297. DEMONSTRATIVE PRONOUNS.

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

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

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

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

§302. The Neuter etad (= etaj) 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 AYAJ: THIS; THIS HERE.

§305. Masculine.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ayaŋ</td>
<td>ime</td>
</tr>
<tr>
<td>Gen. asa,</td>
<td>mesāŋ, mesāŋ</td>
</tr>
<tr>
<td>Dat. asa,</td>
<td>esāŋ, esāŋ</td>
</tr>
<tr>
<td>Acc. imaŋ</td>
<td>ime</td>
</tr>
<tr>
<td>Ins. anena,</td>
<td>imehi, imebhi</td>
</tr>
<tr>
<td>Abl. asmā, imasmā,</td>
<td>imehi, imebhi</td>
</tr>
<tr>
<td>Loc. asmiñ, imasmiñ,</td>
<td>imehi, imebhi</td>
</tr>
<tr>
<td></td>
<td>imasmiñ, imamhi</td>
</tr>
<tr>
<td></td>
<td>imesu, esu</td>
</tr>
</tbody>
</table>
### §306. Feminine

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ayaŋ</td>
<td>imā, imāyo,</td>
</tr>
<tr>
<td>Gen.</td>
<td>assā, assā,</td>
<td>imāsānaŋ, imāsaŋ,</td>
</tr>
<tr>
<td>Dat.</td>
<td>assā, assā,</td>
<td>imāsānaŋ, imāsaŋ,</td>
</tr>
<tr>
<td>Acc.</td>
<td>imaŋ</td>
<td>imā, imāyo,</td>
</tr>
<tr>
<td>Ins.</td>
<td>imaŋ, assā,</td>
<td>imāhi, imābhi,</td>
</tr>
<tr>
<td>Abl.</td>
<td>imaŋ, assā,</td>
<td>imāhi, imābhi,</td>
</tr>
<tr>
<td>Loc.</td>
<td>assā, imissāŋ,</td>
<td>imāsū.</td>
</tr>
<tr>
<td></td>
<td>assā, imāya,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>imissāŋ, imāya,</td>
<td></td>
</tr>
</tbody>
</table>

### §307. Neuter

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>idaŋ, imaŋ</td>
<td>imēni, imēni,</td>
</tr>
<tr>
<td>Gen.</td>
<td>imassa, assa</td>
<td>imēsaŋ, imēsaŋ,</td>
</tr>
<tr>
<td>Dat.</td>
<td>imassa, assa</td>
<td>imēsaŋ, imēsaŋ,</td>
</tr>
<tr>
<td>Acc.</td>
<td>idaŋ, imaŋ</td>
<td>imēni, imēni,</td>
</tr>
<tr>
<td>Ins.</td>
<td>iminā, anena</td>
<td>imehi, imehi,</td>
</tr>
<tr>
<td>Abl.</td>
<td>imasmā, amhmā,</td>
<td>ehi, ehi,</td>
</tr>
<tr>
<td>Loc.</td>
<td>imasmunj, asmjŋ,</td>
<td>imesu, esu.</td>
</tr>
<tr>
<td></td>
<td>imamhi</td>
<td></td>
</tr>
</tbody>
</table>

Remarks.

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

<table>
<thead>
<tr>
<th>Declension</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>yo</td>
<td>ye</td>
</tr>
<tr>
<td>Gen.</td>
<td>yassa</td>
<td>yesan</td>
</tr>
<tr>
<td>Dat.</td>
<td>yassa</td>
<td>ye</td>
</tr>
<tr>
<td>Acc.</td>
<td>yan</td>
<td>yehi, yebhi</td>
</tr>
<tr>
<td>Ins.</td>
<td>yena</td>
<td>yehi, yebhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>yasm, yamh</td>
<td>yehi, yebhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>yasm, yamh</td>
<td>yesu</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Declension</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>kō</td>
<td>ke</td>
</tr>
<tr>
<td>Gen.</td>
<td>kassa, kissa</td>
<td>kesaŋ, kesaŋ</td>
</tr>
<tr>
<td>Dat.</td>
<td>kassa, kissa</td>
<td>kesaŋ, kesaŋ</td>
</tr>
<tr>
<td>Acc.</td>
<td>kaŋ</td>
<td>ke</td>
</tr>
<tr>
<td>Ins.</td>
<td>kena</td>
<td>kehi, kebhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>kasm, kamh</td>
<td>kehi, kebhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>kasm, kamh</td>
<td>kesi</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Declension</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>yā</td>
<td>yāyō</td>
</tr>
<tr>
<td>Gen.</td>
<td>yāya, yassā</td>
<td>yasaŋ</td>
</tr>
<tr>
<td>Dat.</td>
<td>yāya, yassā</td>
<td>yasaŋ</td>
</tr>
<tr>
<td>Acc.</td>
<td>yāŋ</td>
<td>yāyō</td>
</tr>
<tr>
<td>Ins.</td>
<td>yāya</td>
<td>yāhi, yābhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>yāya</td>
<td>yāhi, yābhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>yāyaŋ, yassāŋ</td>
<td>yāsu</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Declension</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>yan, yad</td>
<td>yāni</td>
</tr>
<tr>
<td>Gen.</td>
<td>yassa</td>
<td>yesan</td>
</tr>
<tr>
<td>Dat.</td>
<td>yassa</td>
<td>yesan</td>
</tr>
<tr>
<td>Acc.</td>
<td>yan, yad</td>
<td>yāni</td>
</tr>
<tr>
<td>Ins.</td>
<td>yena</td>
<td>yēhi, yebhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>yasm, yamh</td>
<td>yēhi, yebhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>yasm, yamh</td>
<td>yesu</td>
</tr>
</tbody>
</table>

§315. INTERROGATIVE PRONOUNS.

<table>
<thead>
<tr>
<th>Declension</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>kā</td>
<td>kāyo</td>
</tr>
<tr>
<td>Gen.</td>
<td>kāya, kassā</td>
<td>kasaŋ, kasaŋ</td>
</tr>
<tr>
<td>Dat.</td>
<td>kāya, kassā</td>
<td>kasaŋ, kasaŋ</td>
</tr>
<tr>
<td>Acc.</td>
<td>kaŋ</td>
<td>kāyo</td>
</tr>
<tr>
<td>Ins.</td>
<td>kāya</td>
<td>kāhi, kābhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>kāya</td>
<td>kāhi, kābhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>kāya, kassā</td>
<td>kāsu</td>
</tr>
</tbody>
</table>

§316. Masculine, who? what?

<table>
<thead>
<tr>
<th>Declension</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>kō</td>
<td>ke</td>
</tr>
<tr>
<td>Gen.</td>
<td>kassa, kissa</td>
<td>kesaŋ, kesaŋ</td>
</tr>
<tr>
<td>Dat.</td>
<td>kassa, kissa</td>
<td>kesaŋ, kesaŋ</td>
</tr>
<tr>
<td>Acc.</td>
<td>kaŋ</td>
<td>ke</td>
</tr>
<tr>
<td>Ins.</td>
<td>kena</td>
<td>kehi, kebhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>kasm, kamh</td>
<td>kehi, kebhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>kasm, kamh</td>
<td>kesi</td>
</tr>
</tbody>
</table>

§317. Feminine, kā, who? what?

<table>
<thead>
<tr>
<th>Declension</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>kō</td>
<td>kā</td>
</tr>
<tr>
<td>Gen.</td>
<td>kāya, kassā</td>
<td>kasaŋ, kasaŋ</td>
</tr>
<tr>
<td>Dat.</td>
<td>kāya, kassā</td>
<td>kasaŋ, kasaŋ</td>
</tr>
<tr>
<td>Acc.</td>
<td>kaŋ</td>
<td>kāyo</td>
</tr>
<tr>
<td>Ins.</td>
<td>kāya</td>
<td>kāhi, kābhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>kāya</td>
<td>kāhi, kābhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>kāya, kassā</td>
<td>kāsu</td>
</tr>
</tbody>
</table>

§318. Neuter, kīn, what?

<table>
<thead>
<tr>
<th>Declension</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>kīn</td>
<td>kāni</td>
</tr>
<tr>
<td>Gen.</td>
<td>kīna, kassā</td>
<td>kesaŋ, kesaŋ</td>
</tr>
<tr>
<td>Dat.</td>
<td>kīna, kassā</td>
<td>kesaŋ, kesaŋ</td>
</tr>
<tr>
<td>Acc.</td>
<td>kīŋ</td>
<td>kāni</td>
</tr>
<tr>
<td>Ins.</td>
<td>kena</td>
<td>kehi, kebhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>kasmā, kamhā</td>
<td>kehi, kebhi</td>
</tr>
<tr>
<td>Loc.</td>
<td>kasmā, kamhā</td>
<td>kesi</td>
</tr>
</tbody>
</table>
Remarks.

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

§319. INDEFINITE PRONOUNS.

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

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

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

DECLENSION OF KOCI, KĀCI AND KL,CI.

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. koci.</td>
<td>keci.</td>
</tr>
<tr>
<td>Gen. kassaci.</td>
<td>kesañci.</td>
</tr>
<tr>
<td>Dat. kassaci.</td>
<td>kesañci.</td>
</tr>
<tr>
<td>Acc. kañci, kiñci.</td>
<td>keci.</td>
</tr>
<tr>
<td>Ins. kenaci.</td>
<td>kehici.</td>
</tr>
<tr>
<td>Abl. kasmāci.</td>
<td>kehici.</td>
</tr>
<tr>
<td>Loc. kasmīñci, kamhici, kismīñci, kimhici.</td>
<td>kesuci.</td>
</tr>
</tbody>
</table>

§324. Feminine kāci, any, some, anyone.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. kāci.</td>
<td>kāci, kāyoci.</td>
</tr>
<tr>
<td>Gen. kāyaci, kassāci.</td>
<td>kāsañci.</td>
</tr>
<tr>
<td>Dat. kāyaci, kassāci.</td>
<td>kāsañci.</td>
</tr>
<tr>
<td>Acc. kañci.</td>
<td>kāci, kāyoci.</td>
</tr>
<tr>
<td>Ins. kāyaci.</td>
<td>kāhici.</td>
</tr>
<tr>
<td>Abl. kāyaci.</td>
<td>kāhici.</td>
</tr>
<tr>
<td>Loc. kāyaci, kāyañci.</td>
<td>kāsuci.</td>
</tr>
</tbody>
</table>

§325. Neuter, kiñci, any, some, anything.

The Neuter is declined like the Masculine, except:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. &amp; Acc. kiñci</td>
<td>kāñci.</td>
</tr>
</tbody>
</table>

§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:

| kuhīŋ | kuhīñci, kuhīñcanāŋ, anywhere. |
| kuďā | kuďcanāŋ, ever, sometimes. |
| kadā | 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. sayāŋ, oneself, by oneself and sāmāŋ, 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. bhavaŋ, 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: īya and aka, the vowel of the bases being sometimes lengthened before aka.

<table>
<thead>
<tr>
<th>Base</th>
<th>Possessive Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>mad (289, a)</td>
<td>madīya, mine, my, my own.</td>
</tr>
<tr>
<td>mam (289, a)</td>
<td>māmaka, mamaka, mine, my, my own.</td>
</tr>
<tr>
<td>amhad (289, d)</td>
<td>amhadiya, ours, our own.</td>
</tr>
</tbody>
</table>
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 rūpañ.

§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, thāj, ti, to, va(vat), rahi, hañ, hañj, vañ, 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.

<table>
<thead>
<tr>
<th>Pronominal base</th>
<th>Adjective.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ma (289, a)</td>
<td>māḍī, māḍisa, mārisa, like me, such as I.</td>
</tr>
<tr>
<td>ta (290, a)</td>
<td>tāḍi, tāḍisa, tādisaka, like him, like that, such.</td>
</tr>
<tr>
<td>amha (289, d)</td>
<td>amhāḍisa, like us.</td>
</tr>
<tr>
<td>tumha (290, b)</td>
<td>tumhāḍisa, like you.</td>
</tr>
<tr>
<td>i (307, a)</td>
<td>īḍī, īḍisa, īḍisaka, like this, such as this.</td>
</tr>
<tr>
<td>e (304)</td>
<td>edī, edisa, erisa, like this, such as this.</td>
</tr>
<tr>
<td>eta (298, 302)</td>
<td>etāḍisa, etārisa, such as this or that, such.</td>
</tr>
<tr>
<td>ki (318,a,b)</td>
<td>kīḍī, kīḍisa, kīrīsa, like what? of what kind?</td>
</tr>
</tbody>
</table>

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

Hence we have also the forms:

tāḍikkha = tāḍisa.
kīḍikkha = kīḍisa,
edikkha = edisa,
īḍikkha = īḍisa. etc.

§341. In edī, edisa, etc., the stem i is strengthened (105), in īḍisa, 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 tāvāt; yāvatā from yāvat). The Pāli forms are simply contractions from the Sanskrit forms; as: tāvātā + ka = tāvātāka: the loss of medial va being compensated by the doubling of the last tā; the a 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, = kīvātaka.
ettako, so great, so much, so many.
ettako, = etāvātaka.
yattaka, however much; however big or large.
yattaka, = yāvātaka.
tattaka, as many, as great, as big or large.
tattaka, = tāvātaka.

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 eta). 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.

<table>
<thead>
<tr>
<th>Pronominal base</th>
<th>Adverb.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka (318, a)</td>
<td>karahi, kadā, when.</td>
</tr>
<tr>
<td>i (307, a)</td>
<td>idāni, now; at this time.</td>
</tr>
<tr>
<td>ta (290, a)</td>
<td>tarahi, tadā, tadāni, then; at that time.</td>
</tr>
<tr>
<td>eta (298,302)</td>
<td>etarahi. now.</td>
</tr>
</tbody>
</table>
§346. to, tra, tha, dha, ha, hañ, hiñ, 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, kahañ, kuhañ, kuhiñ,
ya (314, d) | yatra, yattha, where, wherein, whither.
va (304.) | ettha, here, herein.
a (307, a) | atra, atha, here.

§347. thā, vā, vañ, thañ, ti, form adverbs of manner.

Examples.

Pronominal base. | Adverb.
---|---
thañ | how?

§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 ɲ; before a vowel however, the final t is revived in the form of a d; as for instance: tāva; but; tāvad eva.

Examples.

Pronominal base. | Adverb.
---|---
yāva, until; as long as; in order that.

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.

§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?
añña, other.
parā, distant, other.
uttara, upper, higher.
adara, lower, inferior.
amuka, so and so, such.
ubhaya, both.
aññatara, one of several, a certain.
apara, subsequent, other.
dakkhiña, right, (not left).
vissa, all.
asuka, so and so, such.

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 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 Pali, and is very extensively used.
- (4) The Perfect, originally an indefinite past. This tense is of very rare occurrence.
- (6) The Conditional, expressing future time relatively to something that is past, and an action unable to be performed on account of some difficulty in the way of its execution.

§359 There are three Modes of the Present Tense:
- (1) The Indicative.
- (2) The Imperative.
- (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 Particlpes 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.

<table>
<thead>
<tr>
<th>Roots</th>
<th>Bases</th>
</tr>
</thead>
<tbody>
<tr>
<td>√pac, to cook.</td>
<td>paca.</td>
</tr>
<tr>
<td>√labh, to obtain.</td>
<td>labha.</td>
</tr>
<tr>
<td>√mar, to die.</td>
<td>mara.</td>
</tr>
<tr>
<td>√rakkh, to keep, guard.</td>
<td>rakkhā.</td>
</tr>
<tr>
<td>√yāc, to entreat beg.</td>
<td>yāca.</td>
</tr>
<tr>
<td>√vad, to tell, say.</td>
<td>vāda.</td>
</tr>
<tr>
<td>√tar, to cross.</td>
<td>tāra.</td>
</tr>
<tr>
<td>√jīv, to live.</td>
<td>jīva.</td>
</tr>
<tr>
<td>√bhar, to carry.</td>
<td>bhara.</td>
</tr>
</tbody>
</table>

§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.

<table>
<thead>
<tr>
<th>Roots</th>
<th>Bases</th>
</tr>
</thead>
<tbody>
<tr>
<td>√tud, to know, destroy.</td>
<td>tuda.</td>
</tr>
<tr>
<td>√phus, to touch.</td>
<td>phusa.</td>
</tr>
<tr>
<td>√likh, to write.</td>
<td>likha.</td>
</tr>
<tr>
<td>√nud, to remove.</td>
<td>nuda.</td>
</tr>
</tbody>
</table>

(With Strengthening).

Roots.

<table>
<thead>
<tr>
<th>Roots</th>
<th>Bases</th>
</tr>
</thead>
<tbody>
<tr>
<td>gup, to keep, watch.</td>
<td>gopa.</td>
</tr>
<tr>
<td>subh, to shine, be beautiful.</td>
<td>sobha.</td>
</tr>
</tbody>
</table>

(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.

<table>
<thead>
<tr>
<th>Roots</th>
<th>Bases</th>
</tr>
</thead>
<tbody>
<tr>
<td>√yhā, to go.</td>
<td>yā.</td>
</tr>
<tr>
<td>√vā, to blow.</td>
<td>vā.</td>
</tr>
<tr>
<td>√ṭhā, to stand.</td>
<td>ṭhā.</td>
</tr>
<tr>
<td>√khyā, to tell (with prefix ā).</td>
<td>khyā.</td>
</tr>
<tr>
<td>√brū, to speak.</td>
<td>brū.</td>
</tr>
</tbody>
</table>

Remarks.

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

Examples.

<table>
<thead>
<tr>
<th>Roots</th>
<th>Bases</th>
</tr>
</thead>
<tbody>
<tr>
<td>√nī, to lead.</td>
<td>ne (or naya) (3rd Division).</td>
</tr>
<tr>
<td>√jī, to conquer.</td>
<td>je (or java) (3rd Division).</td>
</tr>
<tr>
<td>√ḥū, to be.</td>
<td>ho.</td>
</tr>
<tr>
<td>√ku, to sound.</td>
<td>ko (or kava) (3rd Division).</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Roots</th>
<th>Bases</th>
</tr>
</thead>
<tbody>
<tr>
<td>√nī, to lead. ( √nī + a = )</td>
<td>naya.</td>
</tr>
<tr>
<td>√jī, to conquer. ( √jī + a = )</td>
<td>jaya.</td>
</tr>
<tr>
<td>√ḥū, to be. ( √ḥū + a = )</td>
<td>bhava.</td>
</tr>
<tr>
<td>√ku, to make a sound. ( √ku + a = )</td>
<td>kava.</td>
</tr>
<tr>
<td>√khi, to govern. ( √khi + a = )</td>
<td>khaya.</td>
</tr>
</tbody>
</table>

(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.

pg. 55
Examples.

Roots. Bases.
√ṭhā, to stand. tīṭhā.
√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. dadhā.
√dā, to give. dadā
√kit, to cure. cikiccha.
√gam, to go. jagama.
√khan, to dig. cakhana.
√har, to bear. jahāra.
√has, to laugh. jahāsa.
√budh, to know. bubodha.
√suc, to mourn. susoca.
√pac, to cook. papaca.
√chid, to cut. cicheda.

√bhū, to be. babhuva.
√vas, to live. uvāsa.
√vad, to say. uvaḍa.
√ah, to say. 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. bhunuja.
√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. yujjha.
√budh, to know. bujjha.
√pas, to see. passa.
√dus, to vex. dussa.
√gā, to sing. gāya
√jhā, to think. 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.
vē + a = vàya.

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).

Examples.

Roots.   Bases.
√su, to hear.  suṇā or suṇa.
√āp (with prefix pa = pāp) attain pāṇuṇa or pāṇuṇo.
√kī, to buy, barter. (Sk. krī) kīṇa or kīṇa.
√dhū, to shake.  dhunā.
√jī, to conquer, win.  jinā.
√as, to eat.  asnā.
√ja, to know.  jānā.
√yu, to mix, associate.  yunā.

§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 nā.

Examples.

Roots.   Bases.
√cī, to heap, collect.  cinā.
√kī, to buy, barter. (Sk. krī) kīṇa, or kīṇa.
√dhū, to shake.  dhunā.
√jī, to conquer, win.  jinā.
√as, to eat.  asnā.
√ja, to know.  jānā.
√yu, to mix, associate.  yunā.

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

Examples.

<table>
<thead>
<tr>
<th>Roots</th>
<th>Bases.</th>
</tr>
</thead>
<tbody>
<tr>
<td>subh</td>
<td>sobha (1), to shine.</td>
</tr>
<tr>
<td>subh</td>
<td>sumbha (2), strike.</td>
</tr>
<tr>
<td>kus</td>
<td>kosa (1), to call, cut.</td>
</tr>
<tr>
<td>kus</td>
<td>kussa (3), to embrace.</td>
</tr>
<tr>
<td>tik</td>
<td>teka (1), to go.</td>
</tr>
<tr>
<td>tik</td>
<td>tikunā (4), to oppress.</td>
</tr>
<tr>
<td>rī</td>
<td>re (1), to expand.</td>
</tr>
<tr>
<td>rī</td>
<td>rīna, (5), to inform.</td>
</tr>
<tr>
<td>lī</td>
<td>laya (1) to liquify.</td>
</tr>
<tr>
<td>lī</td>
<td>līnā (5), to approach.</td>
</tr>
<tr>
<td>tan</td>
<td>tana (1), to aid, assist.</td>
</tr>
<tr>
<td>tan</td>
<td>tano (6), to expand, stretch</td>
</tr>
<tr>
<td>vaḍḍh</td>
<td>vaḍḍha (1), to grow, increase.</td>
</tr>
<tr>
<td>vaḍḍh</td>
<td>vaḍḍha (7), to pour from one vessel into another.</td>
</tr>
<tr>
<td>vid</td>
<td>vidi (1), to know.</td>
</tr>
<tr>
<td>vid</td>
<td>vijja (3) to be, have.</td>
</tr>
<tr>
<td>vid</td>
<td>vind (2), to find, get, enjoy.</td>
</tr>
<tr>
<td>vid</td>
<td>vede, vedaya (7), to feel, speak.</td>
</tr>
</tbody>
</table>

CONJUGATION OF THE PRESENT SYSTEM.
First Conjugation.

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

Present Indicative

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mi</td>
<td>ma</td>
</tr>
<tr>
<td>2. si</td>
<td>tha</td>
</tr>
<tr>
<td>3. ti</td>
<td>nti</td>
</tr>
</tbody>
</table>

Imperfect.

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. a, aŋ</td>
<td>amhā</td>
</tr>
<tr>
<td>2. o</td>
<td>ttha</td>
</tr>
<tr>
<td>3. a</td>
<td>u</td>
</tr>
</tbody>
</table>

Imperative.

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mi</td>
<td>ma</td>
</tr>
<tr>
<td>2. hi</td>
<td>tha</td>
</tr>
<tr>
<td>3. tu</td>
<td>ntu</td>
</tr>
</tbody>
</table>
Optative.

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. eyyāmi</td>
<td>eyyāma</td>
</tr>
<tr>
<td>2. eyyāsi</td>
<td>eyyātha</td>
</tr>
<tr>
<td>3. eyya</td>
<td>eyyuŋ</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>1. pacāmi</td>
<td>pacāma</td>
</tr>
<tr>
<td>2. pacasi</td>
<td>pacatha</td>
</tr>
<tr>
<td>3. pacati</td>
<td>pacanti</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Imperfect.
I cooked, etc.

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. paceyyāmi</td>
<td>paceyyāma</td>
</tr>
<tr>
<td>2. paceyyāsi</td>
<td>paceyyātha</td>
</tr>
<tr>
<td>3. paceyya</td>
<td>paceyyuŋ</td>
</tr>
</tbody>
</table>

Remarks.
(a) The Augment a of the Imperfect may be omitted, so that we also have the forms: paca, pacaŋ, 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 Reflective

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>bhāve</td>
<td>bhavāmhe</td>
<td>naye</td>
<td>nayāmhe</td>
</tr>
<tr>
<td>bhavase</td>
<td>bhavavhe</td>
<td>nayase</td>
<td>nayavhe</td>
</tr>
<tr>
<td>bhavate</td>
<td>bhavante</td>
<td>nayate</td>
<td>nayante</td>
</tr>
</tbody>
</table>

### Imperfect Active

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>abhava</td>
<td>abhavāmha</td>
<td>anaya</td>
<td>anayamha</td>
</tr>
<tr>
<td>abhavāj</td>
<td>abhavānāj</td>
<td>anaya</td>
<td>anayānāj</td>
</tr>
<tr>
<td>abhavato</td>
<td>abhavattha</td>
<td>anaya</td>
<td>anayattha</td>
</tr>
</tbody>
</table>

### Imperfect Reflective

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>abhavit</td>
<td>abhavāttha</td>
<td>anaya</td>
<td>anayattha</td>
</tr>
<tr>
<td>abhavattha</td>
<td>abhavatthun</td>
<td>anaya</td>
<td>anayatthun</td>
</tr>
</tbody>
</table>

### Imperative Active

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>bhav</td>
<td>bhavāmi</td>
<td>bhav</td>
<td>bhavāmi</td>
</tr>
<tr>
<td>bhavase</td>
<td>bhavavhe</td>
<td>bhavase</td>
<td>bhavavhe</td>
</tr>
<tr>
<td>bhavate</td>
<td>bhavante</td>
<td>bhavate</td>
<td>bhavante</td>
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### Imperative Reflective

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>bhav</td>
<td>bhavāmi</td>
<td>bhav</td>
<td>bhavāmi</td>
</tr>
<tr>
<td>bhavase</td>
<td>bhavavhe</td>
<td>bhavase</td>
<td>bhavavhe</td>
</tr>
<tr>
<td>bhavate</td>
<td>bhavante</td>
<td>bhavate</td>
<td>bhavante</td>
</tr>
</tbody>
</table>

### Optative Active

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>bhāveyyāmi</td>
<td>bhāveyyāma</td>
<td>naye</td>
<td>nayeyāma</td>
</tr>
<tr>
<td>bhāveyyāsi</td>
<td>bhāveyyātha</td>
<td>naye</td>
<td>nayeyātha</td>
</tr>
<tr>
<td>bhāveyya</td>
<td>bhāveyyuṇ</td>
<td>naye</td>
<td>nayeyuṇ</td>
</tr>
</tbody>
</table>

### Optative Reflective

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>bhāveyya</td>
<td>bhāveyyāma</td>
<td>naye</td>
<td>nayeyāma</td>
</tr>
<tr>
<td>bhāveyyasi</td>
<td>bhāveyyātha</td>
<td>naye</td>
<td>nayeyātha</td>
</tr>
<tr>
<td>bhāveyya</td>
<td>bhāveyyuṇ</td>
<td>naye</td>
<td>nayeyuṇ</td>
</tr>
</tbody>
</table>

§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.,

<table>
<thead>
<tr>
<th>root</th>
<th>1.</th>
<th>2.</th>
<th>3.</th>
</tr>
</thead>
<tbody>
<tr>
<td>√yā, to go.</td>
<td>yāmi</td>
<td>yāma</td>
<td>yāti</td>
</tr>
<tr>
<td>√vā, to blow.</td>
<td>vāmi</td>
<td>vāma</td>
<td>vāti</td>
</tr>
<tr>
<td>√bhā, to shine.</td>
<td>bhāmi</td>
<td>bhāma</td>
<td>bhāti</td>
</tr>
</tbody>
</table>

### Remarks.

Before nti, 3rd. Plural, ā of the root is shortened.

§388. In the Optative, a y is inserted before the Personal Endings: yāyeyāmi, yāpeyya, vāyeyā, vāye, etc.

§389. Some roots of this class are guṇated (110) generally in the Reflective and 3rd Plural. Pres. Active: √brū, to speak.

<table>
<thead>
<tr>
<th>Active.</th>
<th>Reflective.</th>
</tr>
</thead>
<tbody>
<tr>
<td>brūmi</td>
<td>brūma</td>
</tr>
<tr>
<td>brūsi</td>
<td>brūtha</td>
</tr>
<tr>
<td>brūti</td>
<td>bravanti</td>
</tr>
</tbody>
</table>

### Remarks.

In the Plural 1st and 2nd Persons Reflective the u is sometimes found shortened.
§390. Other roots of this conjugation are:
- √han, to strike, kill, 3rd singular = hanti. but 3rd plural = hananti. In the Aorist we have: ahani, hani, etc.
- √v to go, strengthened to e; the weak base ya is also used (cf. 1st Conjugation 3rd division, such roots as √vni, strong base ne and weak base naya. Similarly: √vj, strong base je and weak base jaya.). We therefore obtain:

1. emi ema
2. esi etha
3. eti enti and yanti.

√tha, to stand, thāti, thāsi, etc.
√pā, to guard, protect, pāti, pāsi, etc.

Remarks.
(a) Roots of this class may like others belonging to different conjugations, be compounded with verbal prefixes.

Examples.

- √khyā, to tell + ā = ākhyā + ti = ākhyāti.
- √ṭhā + ni = niṭṭhā + ti = niṭṭhāti, to be finished.
- √han + ni = nihan + ti = nihanati, 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 + saṇ = saṃṭhāti, or sanṭhahati, or santiṣṭhāti (See Niggahīṇa sandhī), 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 dha, and migrates into the √pac class (370, l). 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, Niruttidīpani, Galopyan, Akhyātapatus, 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 i 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.

<table>
<thead>
<tr>
<th>Present</th>
<th>Reflective</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. nemi</td>
<td>nema</td>
</tr>
<tr>
<td>2. nesi</td>
<td>netha</td>
</tr>
<tr>
<td>3. neti</td>
<td>nenti</td>
</tr>
</tbody>
</table>

Imperative.

<table>
<thead>
<tr>
<th>Active</th>
<th>Reflective</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Plur.</td>
</tr>
<tr>
<td>1. nemi</td>
<td>nema</td>
</tr>
<tr>
<td>2. nehi</td>
<td>netha</td>
</tr>
<tr>
<td>3. netu</td>
<td>nentu</td>
</tr>
</tbody>
</table>

Remark.
The Optative may also be formed on the base in a as:

Optative.

<table>
<thead>
<tr>
<th>Present</th>
<th>Reflective</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Plur.</td>
</tr>
<tr>
<td>1. neyyāmi</td>
<td>neyyāma</td>
</tr>
<tr>
<td>2. neyyāsi</td>
<td>neyyātha</td>
</tr>
<tr>
<td>3. neyya</td>
<td>neyyuŋ</td>
</tr>
</tbody>
</table>

§394. Other roots are:

- √sī, to lie down, base: se or saya.
- √ji, to conquer, base: je or jaya.
- √di, to set a net, base: de (in oddeti).
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).

REPLICATING 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
1. dādāmi dādāma adada adadamha
2. dādāsi dādātha adado adadattha
3. dādātī dādāntī adada adadu

Optative Active.
1. dādeyyami dādeyyāma dādāmi dādāma
2. dādeyyāsī dādeyyāthā dādāhī, dādā dādātha
3. dādeyyā, dade dādeyyūn dādātu dādantu

§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, dādāma.
(d) In the root √ṭha the final a of the base is preserved long only in the first singular and plural present.

Sing. Plur.
tīṭṭhāmi tīṭṭhāma
tīṭṭhasi tīṭṭhatthā, ṭhātha.
tīṭṭhati tīṭṭhatthi.

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

$\Rightarrow$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

$\Rightarrow$398. √chid, base: chinda (373). to cut.

Present Active.
1. chindāmi chindāma chinde chindāmhe
2. chindasi chindatha chindase chindavhe
3. chindati. chindanti chindate chindante

$\Rightarrow$399. The other Tenses are formed regularly, as:
chindeyyāmī, chindeyyāsī, chindeyyātha, chindeyyāntī,
or: chinde; chindeyyāmī, chindeyyātha, chindeyyāntī.
And so on for the other Tenses.

Remark.
The root √rudh, to obstruct, has five bases: rudhati, rudhati; rudhe, rudhe, rudhe.

Third Conjugation

$\Rightarrow$400. √div, base: dibba (77), to play.

Present Active.
1. dibbāmi dibbāma dibbe dibbāmhe
2. dibbāsī dibbathā dibbase dibbavhe
3. dibbātī dibbantī dibbāte dibbante

The other Tenses are formed regularly, as: Imperfect adibba, adibbo, adibba, adibbāma, adibbantī, adibbu.
Optative: dibbe, dibbeyyā, dibbeyyāsī, dibbeyyāntī, etc.

Fourth Conjugation

$\Rightarrow$401. √su, base: sunā (376), or suno, to hear. [NB: this table does not conform to the same pattern as those above --E.M.]

Present Active. [1. base sunā] Present Active. [2. base suno]
1. sunāmi sunāma sunōmi sunōma
2. sunāsī sunāthā sunōsī sunōthā
3. sunātī sunantī sunōti sunvantī

Remark.
(a) The other Tenses are formed on the base: sunā final a being dropped before initial i and e, as: suṇeyyāmī, suṇeyyāsī etc, suṇissāmī, suṇissāmī, suṇissasī, etc.
(b) √sak, to be able, belongs to this conjugation, but has developed several bases:
sakkunāti with the k doubled;
sakkoti, by assimilation (cf. §57) sak + no = sakno, sakkō + 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, pāpunāti,
pāpunoti. gah, to take, has for [its] base: gānā with metathesis (111, p.35):
gānāmi, gānāṣi, etc.

(d) We have already said that the n 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, ocinati, to pick up, to gather.
Remark that the base may be with short a as well as with long ā and that this is the case
with many of the roots of this conjugation, cf. sañcināti, 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. √bhṛī, but this is most improbable. Some
native grammarians give a root sambhū, found only in the Dhammapada, not perceiving it
is merely a compound of prefix sam + √bhū.

Fifth Conjugation.
§402. √dhū to shake; base dhunā, (377).

<table>
<thead>
<tr>
<th>Active.</th>
<th>Reflective.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Plur.</td>
</tr>
<tr>
<td>1. dhunāmi</td>
<td>dhunāma</td>
</tr>
<tr>
<td>2. dhunāsi</td>
<td>dhunātha</td>
</tr>
<tr>
<td>3. dhunāti</td>
<td>dhunanti</td>
</tr>
</tbody>
</table>

Remark.
(a) Other Verbs belonging to this class are:
√jāhā, jā, nā, 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).

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

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.

<table>
<thead>
<tr>
<th>Present Active.</th>
<th>Reflective.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Plur.</td>
</tr>
<tr>
<td>1. tanomi</td>
<td>tanoma</td>
</tr>
<tr>
<td>2. tanosi</td>
<td>tanosta</td>
</tr>
<tr>
<td>3. tanoti</td>
<td>tanonti</td>
</tr>
</tbody>
</table>

*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 yačcha.
√guh, to hide  Special base gūhe.
√dhā, to hold  Special base dāja.
√jā, jan, to be born  Special base jāya.
√pā, to drink  Special base piva.
√daṅs, to bite  Special base dāsa.
√dhmā, to blow  Special base dhama.
√vyadh, (= vadh)  Special base vadha.
√sad, to sit  Special base sīda.
√thā, to stand  Special base tiṭṭhā.
√is, to wish  Special base iccha.
√vad, to speak, say  Special base vajja, vajje, 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 gow old, decay  Special base jīya, jīyya.
√dis, das to see  Special base dakkha, dacccha.*

*These forms are given by the Saddanīṭi and the Akhyatapadamālā. They are regularly conjugated like gaccha: ghammā, ghammāsi, ghammati; etc., gagghami, gaggghasi gaggghati; etc. ghammeyya, gagge, gaggheyya, etc. The bases dakkha and dacccha 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 knowedge 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:

<table>
<thead>
<tr>
<th>Active.</th>
<th>Plur.</th>
<th>Reflective.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. aŋ, ṭ, ā, ā, imha, imhā.</td>
<td>a.</td>
<td>imhe.</td>
</tr>
<tr>
<td>2. i, o, ā.</td>
<td>ttha.</td>
<td>se.</td>
</tr>
<tr>
<td>3. ā, i, ī.</td>
<td>uŋ, uṇsu, ā</td>
<td>ā, a</td>
</tr>
</tbody>
</table>

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:*  

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. iŋ</td>
<td>imha, imhā.</td>
</tr>
<tr>
<td>2. i</td>
<td>ittha.</td>
</tr>
<tr>
<td>3. i</td>
<td>uṇsu, (uṇ).</td>
</tr>
</tbody>
</table>

*[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 work empirically from a broader range of texts than other authors in establishing these norms --E.M.]

(c) The nasal of āŋ 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 √gam, and √gā and √gū (subsidiary forms of √gam,) to go, we have:

(a) Sing. Plur.
1. agaṅ, agamā, agamiṅ agumha
2. agā, agamā aguttha
3. agā, agami aguṅ, agamiṅsu.

(b) √as, to be (With augment a)

Sing. Plur.
1. āsiṅ āsimha.
2. āsi āsittha.
3. āsi āsuṅ, āsiṅsu.

§411. √ṭhā.

Sing. Plur.
1. athṭhaṅ athṭhamha.
2. athṭho athṭhattha
3. athṭha athṭhaṅsu, athṭhuṅ.

Remark.

For the doubling of initial ṭh see §33.

§412. From √kar we find: akā (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: akaraṅ, akariṅ.
In the plural: 2. akattha; 3. akaruṅ, akarū, akariṅsu.

§413. √hū (a form of √bhū) to be.

3rd singular: ahū, ahu, and before a vowel, ahud.
1st plural: ahumhā; 3rd plural: ahuṅ.

§414. √da.

1st singular: adā, which is also 2nd and 3rd singular.
In the plural we find: 3rd aduṅ, adaṅsu, adaṅuṅ.

§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.

§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:

√pā, base: piva, to drink.

Sing. Plur.
1. piviṅ pivimha
2. pivi pivittha
3. pivi piviṅsu

For the Reflective;

Sing. Plur.
1. pive pivimhe
2. pive piviṅsu
3. piva, pivā piviṅsu, pivuṅsu, pivuṅṣu.

§418. From √kar we find: akā (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: akaraṅ, akariṅ.
In the plural: 2. akattha; 3. akaruṅ, akarū, akariṅsu.

§419. √gam, to go, base gaccha

Sing. Plur.
1. bhūṅī bhūṅimha
2. bhūṅī bhūṅittha
3. bhūṅī bhūṅimsu

Sing. Plur.
1. gacchī gacchimha
2. gacchī gacchittha
3. gacchī gacchīsu
§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:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. siŋ ( = s + iŋ).</td>
<td>simha ( = s + imha).</td>
</tr>
<tr>
<td>2. si ( = s + i).</td>
<td>sittha ( = s + ittha).</td>
</tr>
<tr>
<td>3. si ( = s + i).</td>
<td>suŋ ( = s + uŋ).</td>
</tr>
</tbody>
</table>

§420. As will be readily understood, this formation of the Aorist is used with roots ending in vowels, and the s is inserted to join the endings to the root or to the base. It will be seen lower down, however, that they are added also to some roots ending in a consonant when the s becomes assimilated to that consonant.

§421. The sigmatic desinences are used mostly with the Derivative Verbs, principally the Causative Verbs (See: Derivative Conjugation [§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: hápe. √tas, to tremble, Causative base: tāse.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. hāpesiŋ</td>
<td>hāpesimha</td>
</tr>
<tr>
<td>2. hāpesi</td>
<td>hāpesittha</td>
</tr>
<tr>
<td>3. hāpesi</td>
<td>hāpesuŋ</td>
</tr>
</tbody>
</table>

§423. √cur, to steal, base: core. √kath, to tell, base: kathe.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. coresiŋ</td>
<td>coresimha</td>
</tr>
<tr>
<td>2. coresi</td>
<td>coresittha</td>
</tr>
<tr>
<td>3. coresi</td>
<td>coresuŋ</td>
</tr>
</tbody>
</table>

Remarks.

In the 3rd plural the form in iŋsu is also frequent: hāpesiŋsu, tāsesiŋsu.

(Verbs of the 7th conjugation).

§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: adāsiŋ, adāsi, adāsimha, etc.
- √tha, to stand: atthāsiŋ, atthāsimha, etc.
- √hā, to abandon: ahāsiŋ, ahāsi, ahāsimha, etc.
- √su, to hear, assosiŋ, assos, 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: akāsiŋ, akāsi, akāsimha, 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 adakṛ-ṣ-is.

The following forms are also found: addakkhī, adakkhī, dakkhi.

(b) From √sak, to be able = Sankrit √śak, we have sakki, asakki, Sanskrit = śak-ṣ-is.

(c) √kus, to revile = Sanskrit √kṛuṣ, gives akkocchi, but akkosi, without the sigmatic s, is also met with.

(d) √bhañjī, to break, gives Aorist bhañjāki.

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:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. coraiŋ</td>
<td>coraimha</td>
</tr>
<tr>
<td>2. corai</td>
<td>coraittha</td>
</tr>
<tr>
<td>3. corai</td>
<td>corauŋ</td>
</tr>
</tbody>
</table>

(b) This holds good for the Causative Verbs which have also a base in aya.
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:

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Reflective</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>a</td>
<td>ma</td>
</tr>
<tr>
<td>2.</td>
<td>e</td>
<td>tttha</td>
</tr>
<tr>
<td>3.</td>
<td>a</td>
<td>u</td>
</tr>
</tbody>
</table>

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:]

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Reflective</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>pac</td>
<td>pacimha</td>
</tr>
<tr>
<td>2.</td>
<td>pace</td>
<td>pacittha</td>
</tr>
<tr>
<td>3.</td>
<td>pacu</td>
<td>pacu</td>
</tr>
</tbody>
</table>

Remarks.
(a) It will be seen that in the active the endings are the same as those of the present indicative.(381)
(b) Before mi, ma and mhe the a of ssa is lengthened.

Examples without connecting vowel i.
§434. √i, to go, special base e (390), future base: essa

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Reflective</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>essami</td>
<td>essa</td>
</tr>
<tr>
<td>2.</td>
<td>essasi</td>
<td>essatha</td>
</tr>
<tr>
<td>3.</td>
<td>essati</td>
<td>essanti</td>
</tr>
</tbody>
</table>

√nī to lead, special base ne (371, 3) future base: nessa.

<table>
<thead>
<tr>
<th></th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>nessami</td>
<td>nessama</td>
</tr>
<tr>
<td>2.</td>
<td>nessasi</td>
<td>nessatha</td>
</tr>
<tr>
<td>3.</td>
<td>nessati</td>
<td>nessanti, etc.</td>
</tr>
</tbody>
</table>
√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.
1. bhavissāmi  bhavissāma  bhavissaŋ   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 + sya = bhokṣya) and we have:
bhokkhati, bhokkhate, bhokkhaŋ, etc.

√chid, to cut, gives: checcha (Sk. √chid = chet + sya = cetsya) then:
checchāmi, checchasi, checchati etc.

√dis, to see, gives a future: dakkha; (= Sans. √ṛṣ = drak + sya = 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, 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, hassāmi, hehissāmi, hohissāmi, I shall be.
2. hesi, hehisi, hohisi, hassasi, hehissasi, hohissasi, Thou will be.
3. heti, hehiti, hohiti, hassati, hehissati, hohissati, He will be.

Plural.
1. hema, hehāma, hohāma, hassāma, hehissāma, hohissāma. We shall be.
2. hetha, hehitha, hohitha, hessatha, hehissatha, hohissatha. You will be.
3. henti, hehinti, hohinti, hassanti; 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.
1. ssa         ssaṃhā       ssaŋ        ssaṃhase 
2. sse, ssa, ssasi. ssatha  ssase  ssavhe 
3. ssā, ssa, ssati. ssāṣu  ssatha  ssāṣu 

Remark.

The above endings are generally joined to the root or the base by means of the connecting vowel i.
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, aŋ or ŋ; nta and ŋ are added to the base, aŋ is added to the root.

Examples.

<table>
<thead>
<tr>
<th>Root</th>
<th>Base</th>
<th>Present Part.</th>
<th>Active Base</th>
</tr>
</thead>
<tbody>
<tr>
<td>√pac</td>
<td>paca</td>
<td>pacanta</td>
<td>cooking</td>
</tr>
<tr>
<td>√kar</td>
<td>kara</td>
<td>karanta</td>
<td>doing</td>
</tr>
<tr>
<td>√chid</td>
<td>chinda</td>
<td>chindanta</td>
<td>saying</td>
</tr>
<tr>
<td>√bhaŋ</td>
<td>bhanja</td>
<td>bhanjanta</td>
<td>being</td>
</tr>
<tr>
<td>√bhü</td>
<td>bhava</td>
<td>bhavanata</td>
<td></td>
</tr>
<tr>
<td>√pā</td>
<td>piva</td>
<td>pivanta</td>
<td>drinking</td>
</tr>
</tbody>
</table>

§441. Verbal bases ending in e (1st 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 ŋ after the base in aya.

Examples.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>√pac</td>
<td>pacat</td>
<td>pacan</td>
<td>pacatī</td>
<td>pacan</td>
</tr>
<tr>
<td></td>
<td>pacant</td>
<td>pacanto</td>
<td>pacantī</td>
<td>pacanto</td>
</tr>
<tr>
<td>√chid</td>
<td>chindat</td>
<td>chindant</td>
<td>chindatī</td>
<td>chindant</td>
</tr>
</tbody>
</table>

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

§445. The Neuter is in ɨ like the masculine.

Examples.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>√pac</td>
<td>pacat</td>
<td>pacan</td>
<td>pacatī</td>
<td>pacan</td>
</tr>
<tr>
<td></td>
<td>pacant</td>
<td>pacanto</td>
<td>pacantī</td>
<td>pacanto</td>
</tr>
<tr>
<td>√chid</td>
<td>chindat</td>
<td>chindant</td>
<td>chindatī</td>
<td>chindant</td>
</tr>
</tbody>
</table>

§446. These participles are declined like mahā (226) in the Masculine, Feminine and Neuter.

The Present Participle may often be translated by "when ..., while ...".
§447. The Reflective Participle is formed by the addition of māna to the base. It is declined like purisa, kañña, and rūpañ.

Examples.

<table>
<thead>
<tr>
<th>Root</th>
<th>Masc.</th>
<th>Fem.</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>√pac</td>
<td>pacamāno</td>
<td>pacamānā</td>
<td>pacamānañ</td>
</tr>
<tr>
<td>√car</td>
<td>caramāno</td>
<td>caramānā</td>
<td>caramānañ</td>
</tr>
<tr>
<td>√dā</td>
<td>dadāmāno</td>
<td>dadāmānā</td>
<td>dadāmānañ</td>
</tr>
<tr>
<td>√su</td>
<td>suṇamāno</td>
<td>suṇamānā</td>
<td>suṇamānañ</td>
</tr>
</tbody>
</table>

§448. Another Reflective Participle, much less frequent than the above, is formed by adding āna to the root. It is declined like that in māna.

Examples.

<table>
<thead>
<tr>
<th>Root</th>
<th>Masc.</th>
<th>Fem.</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>√pac</td>
<td>pacāno</td>
<td>pacānā</td>
<td>pacānāñ</td>
</tr>
<tr>
<td>√car</td>
<td>carāno</td>
<td>carānā</td>
<td>carānāñ</td>
</tr>
<tr>
<td>√dā</td>
<td>dadāno</td>
<td>dadānā</td>
<td>dadānāñ</td>
</tr>
</tbody>
</table>

Remarks.

As may be seen from the last example, dadānā, this participle may also be formed from the base.

§449. The future participle is either active or reflective.

(a) In the active, it takes the endings of the present participle active, nta, ē (or āñ), and is declined like mahā.
(b) In the reflective, the endings are māna and āna, and it is declined like purisa, kañña and rūpañ.
(c) All these endings are added to the future base.

Examples.

(i) Future Participle Active.

<table>
<thead>
<tr>
<th>Root</th>
<th>Masc.</th>
<th>Fem.</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>√pac</td>
<td>pacissā́no</td>
<td>pacissā́nā</td>
<td>pacissā́nāñ</td>
</tr>
<tr>
<td>√car</td>
<td>carissā́no</td>
<td>carissā́nā</td>
<td>carissā́nāñ</td>
</tr>
<tr>
<td>√su</td>
<td>suṇissā́no</td>
<td>suṇissā́nā</td>
<td>suṇissā́nāñ</td>
</tr>
</tbody>
</table>

(ii) Future Participle Reflective.

<table>
<thead>
<tr>
<th>Root</th>
<th>Masc.</th>
<th>Fem.</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>√pac</td>
<td>pacissamā́no</td>
<td>pacissamā́nā</td>
<td>pacissamā́nāñ</td>
</tr>
<tr>
<td>√car</td>
<td>carissamā́no</td>
<td>carissamā́nā</td>
<td>carissamā́nāñ</td>
</tr>
<tr>
<td>√su</td>
<td>suṇissamā́no</td>
<td>suṇissamā́nā</td>
<td>suṇissamā́nāñ</td>
</tr>
</tbody>
</table>

The Passive Perfect participle.

§450. This participle is very widely used. It is formed from the root by affixing to it the suffix ta or the suffix na.

Remarks.

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

§451. ta is affixed in several ways:

(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.
At this stage the student ought to read carefully the chapter on Asssmilation (§51).

Examples.

§452. (i) Roots ending in a vowel.

√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.
√jī, to conquer. jēti, jayati, he conquers. jēta, conquered.
√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.

√pac, to cook. pacati, he cooks. pacita, cooked.
√cal, to shake. calati; he shakes. calita, shaken.
√gah, to take. gahāti, he takes. gahita, taken.
√kapp, to arrange. kappeti, he arranges. kappita, arranged.
√kāhā, to eat. kāhāti, he eats. kāhāta, eaten.
√likh, to write. likhāti, he writes. likhita, written.
√mandi, to adorn. manḍeti, he adorns. manḍita, adorned.
√gil, to swallow. gilāti, he swallows. gilāta, swallowed.
√kath, to tell. kathāti, 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.
√gājī, to thunder, Passive Perfect participle: gājijita, thundereous, Neuter: gājijitaṇ, the thunder.

§453. The suffix ta assimilates, or is assimilated to the last consonant of the root:

√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)
√das, to bite daṭṭha, bitten (92)
√dam, to tame danta, tamed (67)
√kam, to proceed kanta, proceeded, gone (67)
√rūdh, to obstruct ruddha, obstructed (63)
√budh, to know buddha, known (63)
√lābh, to obtain laddha, obtained (63, Remark.)
√maj, to polish maṭṭha (also maṭṭa), polished (59, i)
√muh, to err mulha, erred, also muddha (100,101,102)
√ruh, to ascend rūḷha, ascended (100,101,102)
√life, to lick lifha, 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.

√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 khāṇ, to dig khāṭta,* dug
√han, to kill hatta,* killed.

* (also: khāṭta, 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 t lingualizes the following t, as:
√har, to seize, carry; haṭa, seized, carried.

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]

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>√sad, to settle</td>
<td>sinna, settled</td>
<td>(69, ii, iii).</td>
</tr>
</tbody>
</table>

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.)

§460. EXAMPLES OF (ii) [viz., the suffix na is joined directly to the root]

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>√lī, to cling to</td>
<td>līna, clung to</td>
<td></td>
</tr>
<tr>
<td>√lū, to cut, reap</td>
<td>lūna, reaped, cut</td>
<td></td>
</tr>
<tr>
<td>√khi, to decay, cease</td>
<td>khīna, decayed. (final i is lengthened).</td>
<td></td>
</tr>
<tr>
<td>√gilā (gilā 113), to be ill</td>
<td>gilāṇa, ill.</td>
<td></td>
</tr>
<tr>
<td>√hā, to be weak, low</td>
<td>hīna, low, wasted, inferior.</td>
<td></td>
</tr>
</tbody>
</table>

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

§461. EXAMPLES OF (iii) [viz., the suffix na added permuting the root’s final consonant]

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>√bhaj, to break</td>
<td>bhagga, broken</td>
<td>(57)</td>
</tr>
<tr>
<td>√vij, to be agitated</td>
<td>vigga, agitated</td>
<td>(57)</td>
</tr>
</tbody>
</table>

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).

§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:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>√lag, to adhere</td>
<td>P. P. P. lagga and lagita.</td>
<td></td>
</tr>
<tr>
<td>√gam, to go</td>
<td>P. P. P. gata and gamita.</td>
<td></td>
</tr>
<tr>
<td>√dā, to give</td>
<td>P. P. P. dinna and datta.</td>
<td></td>
</tr>
<tr>
<td>√kas, to plough</td>
<td>P. P. P. katṭha and kasita.</td>
<td></td>
</tr>
</tbody>
</table>

§464. The participles in ta and na are declined like purisa, kañña and rūpaṅ.
PERFECT PARTICIPLE ACTIVE.

§465. The Perfect Participle Active, is formed by adding vā to the Passive Perfect Participle.

Examples.

Root.  P. P.  P.P.A.
√pac, to cook,  pacita, cooked,  pacitavā, having cooked.
√bhuj, to eat,  bhutta, eaten,  bhuttavā, having eaten.
√kar, to do,  kata, made,  katavā, having made.

Remarks.

(a) These Perfect Participles Active are declined like gunavā. Ex. pacitavā, pacitavatī or pacitavantaṇaḥ.
(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 medhāvī, (235) (that is, like danyā nadī and vāri as: pacitavā having cooked; bhuttavā, 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 iya.

Remarks.

(a) Roots ending in i, ī, change i, ī, to e before tabba:

Root.  Future P.P.
√nī, to lead,  netabba, fit to be, that must be led.
√ji to conquer,  jetabba fit to be, that must be conquered.
√ē, to go, etabba, 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.
√bhū, to be,  bhavitabba, fit to be, that ought to, that must be.
√ku, to sing kavitabba, 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 (i) [viz., -tabba added directly to the root]

Root.  Future P.P.
√hā, to abandon,  hātabba, fit to be, that ought to be, that must be abandoned.
√dā, to give,  dātabba, fit to be, that ought to be, that must be given.
√pa, to drink,  pātabba, fit to be, that ought to be drunk.

Remarks.

Examples of (ii) [viz., -tabba added to a root by means of the connecting vowel "i"]

Root.  Future P.P.
√pac, to cook,  pacitabba, fit to be, that ought to be, that must be cooked.
√khan, to dig,  khanitabba, fit to be, that ought to be, that must be dug.
√pucch, to ask,  pucchitabba, 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.
√gam to go,  gantabba, fit, etc., to be gone to(67).
√kar, to do,  kattabba, (80); kātabba (82), fit to be done, etc.
√labh, to receive,  laddhabba, 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.

<table>
<thead>
<tr>
<th>Root</th>
<th>Future P.P.</th>
<th>Rules of Assimilation</th>
</tr>
</thead>
<tbody>
<tr>
<td>√gam, to go</td>
<td>gamma, fit, proper, etc, to be gone to</td>
<td>(71, i)</td>
</tr>
<tr>
<td>√sak, to be able</td>
<td>sakka, able to be done</td>
<td>(71)</td>
</tr>
<tr>
<td>√khād, to eat, chew</td>
<td>khajja, that can be chewed</td>
<td>(71, vi)</td>
</tr>
<tr>
<td>√vaj, to avoid</td>
<td>vajja, that ought to be avoided</td>
<td>(71, 74)</td>
</tr>
<tr>
<td>√bhū, to be</td>
<td>bhabba, that ought to be, proper, possible</td>
<td>(77.)</td>
</tr>
</tbody>
</table>

In this last example, the radical vowel ū has been strengthened before ya: bhū + ya = bhavya = bhabba.

<table>
<thead>
<tr>
<th>Root</th>
<th>Future P.P.</th>
<th>Rules of Assimilation</th>
</tr>
</thead>
<tbody>
<tr>
<td>√labh, to obtain</td>
<td>labbha, fit worthy to be obtained</td>
<td>(71.)</td>
</tr>
<tr>
<td>√bhuj, to eat</td>
<td>bhojja, to be eaten, eatables, food</td>
<td>(71.)</td>
</tr>
<tr>
<td>√bhīd, to break</td>
<td>bhijja, to be broken</td>
<td>(71, vi.)</td>
</tr>
<tr>
<td>√lih, to lick, sip</td>
<td>leyya, to be licked, sipped</td>
<td>(98, Remark.)</td>
</tr>
<tr>
<td>√has, to laugh</td>
<td>hassa, fit to be laughed at</td>
<td>(76.)</td>
</tr>
<tr>
<td>√gah, to take</td>
<td>gayha, that can be taken, seized</td>
<td>(78, iii.)</td>
</tr>
</tbody>
</table>

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

√kar, to do, make, we have:

kāriya that ought to be, or can be done, with lengthening of radical a.

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

kayāra, 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.

<table>
<thead>
<tr>
<th>Root</th>
<th>Future P.P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>√hā, to abandon</td>
<td>heyya, to be abandoned, that ought to be abandoned.</td>
</tr>
<tr>
<td>√pā, to drink</td>
<td>peyya that can, may, or ought to be drunk.</td>
</tr>
<tr>
<td>√dā, to give</td>
<td>deyya, to be given, that ought to or can be given.</td>
</tr>
</tbody>
</table>

(c) ya is likewise doubled after roots in i, ī and the i or ī is changed to e.

<table>
<thead>
<tr>
<th>Root</th>
<th>Future P.P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>√nī, to lead</td>
<td>neyya, to be led, that ought to be led.</td>
</tr>
<tr>
<td>√ji, to conquer</td>
<td>jeyya, to be conquered that can be conquered.</td>
</tr>
</tbody>
</table>

$\overline{\text{ANĪYA.}}$

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

<table>
<thead>
<tr>
<th>Root</th>
<th>Future P.P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>√pac, to cook</td>
<td>pacanīya, fit to be cooked</td>
</tr>
<tr>
<td>√puj, to honour</td>
<td>pujanīya, worthy to be honoured.</td>
</tr>
<tr>
<td>√kar, to do, make</td>
<td>karaniya,* that ought to be made or done.</td>
</tr>
<tr>
<td>√bhū, to be (base: bhava)</td>
<td>bhavanīya, that ought to be.</td>
</tr>
</tbody>
</table>

* (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 tūnaŋ 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.


§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 gutated

(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,
- √khaḍ, to eat,
- √labh, to obtain,
- √nī, to lead,
- √chid, to cut,
- √kar, to make,
- √ṭhā, to stand, remain,
- √bhi, to fear,
- √dā, to give,
- √bhū, to eat,
- √āp-pa = pā, to get,
- √ji, to conquer,

Gerund.
- pacitvā, having cooked (i).
- khāḍitvā, 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 feared, fearing (v).
- datvā, having given (v).
- bhutvā, having eaten (iv).
- jītvā, having got. (iv; v).
- jītvā, having conquered (iii).
- jītvā, having got. (iv; v).
- jītvā, having conquered (iii).

Remarks.

From root √ṭhā, we have also: ṭhatvā.
From √dā, datvā, datitvāna.
From √kar: kāṭūna, kattūna.
From √kam, to step, to proceed: nikkamitvā, nikkamitvā, nikkamitvā.
From √su, to hear: sutvān, sotvā, sotvā, sotvā.


Examples.

√sic, to sprinkle,
√jā, to know,
√ikkh, to see,
√cint, to think,
√bhū, to eat,
√dā, to give,
√hā, to abandon,
√hā, to know,
√gah, to take,
√gam, to go,
√vis, to enter,
√sad, to sit down.
√sad, to sit down,
√kam, to tread,
√i, to go,
√i, to go,
√han, to strike,
√han, to strike,
√han, to strike,
√i, to go,
√har, to take away,
√hā, having abandoned. (i, iv).
abhīññāaya, having known. (i, iv).
gayha, having taken. (ii, iii).
gamma, having gone. (vi, 71; ii).
pavissa, having entered. (vi, i).
nisajja, having sat. (vi, 71, 74).
nisādiya, having sat. (i, vii, v). (See 459, Remark).
akkamma, having trodden. (vi, 71, 33, 35)
pecca, having gone, departed, = pa + i + tya. (21, i; 74, iv)
abhisamecca, having comprehended,
abhi + san + ā + i + tya. (21, i).
āhacca, having struck, = ā + han + tya, final n being
dropped before initial t. (n, dropped before t).
upahacca, having vexed, = upa + han + tya.
(See last remark).
ūhacca, having destroyed, = u + han + tya.
(See last remark).
paticca, following upon, from, = pa + i + tya.
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:
abhīññā, having known, = abhiññāya.
apatiṣaṅkhā, having pondered, = patiṣaṅkhāya.
anupāda, 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
toid the root by means of i, as:
āruhītvā (√ruh), having ascended.
ogayītvā (√gāh = gah), having dived = ogayha = ogāhitvā.
(c) There are some anomalous forms:
dīsā, from √dis to see = having seen.
dāṭṭhā = dīsā.
anuvicca, from √vid, to know = having known, final d being dropped before tya.
pappuyya, from √āp + pa = pāp, to obtain = pāpayītvā.
vineyya, from √nī, having removed.
iccheyya, from √ni = having ascertained.

In these last three examples the y has undergone reduplication.
atisītvā, from √sar = Sanskrit sr. (?), having approached, having excelled.

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

§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."

§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, ī.

<table>
<thead>
<tr>
<th>Root</th>
<th>Passive Base</th>
</tr>
</thead>
<tbody>
<tr>
<td>√dā, to give,</td>
<td>√diya, to be given,</td>
</tr>
<tr>
<td>√pā, drink,</td>
<td>√piya, to be drunk,</td>
</tr>
<tr>
<td>√dha, to hold,</td>
<td>√dhīya, to be held,</td>
</tr>
<tr>
<td>√ji, to conquer,</td>
<td>√jiya, to be conquered</td>
</tr>
<tr>
<td>√ći, to heap,</td>
<td>√ćiya, to be heaped up</td>
</tr>
<tr>
<td>√ku to sing,</td>
<td>√kūya, to be sung,</td>
</tr>
<tr>
<td>√su, to hear,</td>
<td>√sūya, to be heard,</td>
</tr>
</tbody>
</table>

(c) Radical long ā and ī, remain unaffected:

<table>
<thead>
<tr>
<th>Root</th>
<th>Passive Base</th>
</tr>
</thead>
<tbody>
<tr>
<td>√bhū, to become,</td>
<td>√bhūya, to have become</td>
</tr>
<tr>
<td>√lī to reap,</td>
<td>√līya, to be reaped,</td>
</tr>
<tr>
<td>√nī, to lead,</td>
<td>√nīya, to be led,</td>
</tr>
</tbody>
</table>

(d) In some instances, the long vowel before ya is shortened, in which case the y is doubled.

<table>
<thead>
<tr>
<th>Root</th>
<th>Passive Base</th>
</tr>
</thead>
<tbody>
<tr>
<td>√nī, to lead,</td>
<td>√nīya, or niyāya,</td>
</tr>
<tr>
<td>√su to hear,</td>
<td>√sūya, or suyya,</td>
</tr>
<tr>
<td>√dā, to give,</td>
<td>√diya, or diyya,</td>
</tr>
</tbody>
</table>

§484. To the above bases the Active or Reflective Personal Endings being added, we obtain, for instance from √ji, to conquer, base jiya(or jiyya).

### Present: Active

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. jiyyāmi, I am conquered.</td>
<td>jiyyāma, we are conquered.</td>
</tr>
<tr>
<td>2. jiyyasi, thou art conquered.</td>
<td>jiyyatha, you are conquered.</td>
</tr>
<tr>
<td>3. jiyyati, he is conquered.</td>
<td>jiyyanti, they are conquered.</td>
</tr>
</tbody>
</table>

### Present: Reflective

<table>
<thead>
<tr>
<th>Root.</th>
<th>Passive Base.</th>
</tr>
</thead>
<tbody>
<tr>
<td>√pucch, to ask,</td>
<td>pucchhiya, to be asked.</td>
</tr>
<tr>
<td>√has, to laugh,</td>
<td>hashya, to be laughed at.</td>
</tr>
<tr>
<td>√vas to live,</td>
<td>vasya, to be lived upon.</td>
</tr>
<tr>
<td>√kar to make,</td>
<td>karīya, to be made.</td>
</tr>
<tr>
<td>√sar, to remember,</td>
<td>sarīya to be remembered.</td>
</tr>
<tr>
<td>√mah, to honour,</td>
<td>mahīya, to be honoured.</td>
</tr>
</tbody>
</table>

Examples of (ii) [viz., Ya joined by means of i to a root with a double consonant].

### Root.

<table>
<thead>
<tr>
<th>Root</th>
<th>Passive Base.</th>
</tr>
</thead>
<tbody>
<tr>
<td>√pac, to cook,</td>
<td>pacca, to be cooked.</td>
</tr>
<tr>
<td>√bhan, to speak,</td>
<td>bhañña, to be spoken.</td>
</tr>
<tr>
<td>√khād, to eat,</td>
<td>hañña, to be eaten.</td>
</tr>
<tr>
<td>√han, to kill, hañña, to be killed.</td>
<td></td>
</tr>
<tr>
<td>√bandh, to bind,</td>
<td>bajjha, to be bound.</td>
</tr>
</tbody>
</table>

Examples of (iii) [viz., Ya affixed directly after a root ending in a consonant].

<table>
<thead>
<tr>
<th>Root</th>
<th>Passive Base.</th>
</tr>
</thead>
<tbody>
<tr>
<td>√gam, to go,</td>
<td>gacchiya, to be gone to.</td>
</tr>
<tr>
<td>√budh to know,</td>
<td>bujjhiya, to be known.</td>
</tr>
<tr>
<td>√is, to wish, desire,</td>
<td>ichīya, to be wished for.</td>
</tr>
</tbody>
</table>

Examples of (iv) [viz., Ya added to a special base by means of i]

### Root.

<table>
<thead>
<tr>
<th>Root</th>
<th>Passive Base.</th>
</tr>
</thead>
<tbody>
<tr>
<td>√yac, to beg = yācīya;</td>
<td></td>
</tr>
<tr>
<td>√aj, to drive + prefix pa = pāj, to drive = pājīya, to be driven.</td>
<td></td>
</tr>
</tbody>
</table>

§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.

<table>
<thead>
<tr>
<th>Root</th>
<th>Passive Base.</th>
</tr>
</thead>
<tbody>
<tr>
<td>yac, to beg = yācīya;</td>
<td></td>
</tr>
<tr>
<td>aj, to drive + prefix pa = pāj, to drive = pājīya, to be driven.</td>
<td></td>
</tr>
</tbody>
</table>
§487. Ya may be added directly after some roots ending a consonant without assimilation taking place and without the insertion of connecting vowel \(i\); as:
\[
\sqrt{\text{yup}}, \text{to cut, elide} = \text{lyup} + \text{ti} = \text{lyyat}, \text{to be elided, cut off.}
\]
\[
\sqrt{\text{gam}}, \text{to go} = \text{gamya} + \text{ti} = \text{gamyat}, \text{to be gone to.}
\]

Remarks.
(a) We have already said that when the \(i\) 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:
\[
\sqrt{\text{kär}}, \text{to do, make, gives Passive: kariyati, kariyyati, kayirati (with metathesis), karyati (with assimilation of \(r\), cf. §80).}
\]
\[
\sqrt{\text{gam}}, \text{to go, gives; gamiyati, gacchiyati, gamyati.}
\]
\[
\sqrt{\text{gah}}, \text{to take, gives: gayhati (metathesis); gheppati, quite an anomalous form.}
\]
\[
\sqrt{\text{hā}}, \text{to abandon: hāyati, hiyati.}
\]

§489. Anomalous form of the Passive.
\[
\sqrt{\text{vyh}}, \text{to carry, Passive Base = vuyh: vuyhāmi, vuyhasi, vuyhati, vuyhe, vuyhase, vuyhate, etc.}
\]
\[
\sqrt{\text{vuss}}, \text{to live, Passive Base = vuss: vussāmi, vussasi, vussati, etc.}
\]
\[
\sqrt{\text{ijj}}, \text{to sacrifice, Passive base = ijj, to be sacrificed ijjāmi, ijjasi, ijjati, etc.}
\]
\[
\sqrt{\text{ucc}}, \text{to speak, Passive Base = ucc: uccāmi, uccasi, uccati, etc.}
\]
\[
\sqrt{\text{vuyh}}, \text{to carry, Passive Base = vuyh: vuyhāmi, vuyhase, vuyhate, etc.}
\]

§490. Final s of a root, which is not usually susceptible of reduplication is, however, sometimes found reduplicated as:
\[
\sqrt{\text{diś}}, \text{to see, becomes, dissatī, to be seen.}
\]
\[
\sqrt{\text{nās}}, \text{to destroy = nassati, to be destroyed.}
\]

§491. Causative 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 \(āpē\)

§492. (i) The radical vowel of the root is gunāted 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 \(i\), \(ā\) 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 ape, āpaya.

### Examples.

<table>
<thead>
<tr>
<th>Root</th>
<th>Causative Bases</th>
</tr>
</thead>
<tbody>
<tr>
<td>(\sqrt{\text{pac}}), to cook,</td>
<td>pāce, pācaya, pāçē, pāçāpaya, to cause to cook. (i)</td>
</tr>
<tr>
<td>(\sqrt{\text{kar}}), to do,</td>
<td>kāre, kāraya, kārāpē, kārāpaya, to cause to do. (i)</td>
</tr>
<tr>
<td>(\sqrt{\text{gah}}), to take</td>
<td>gāhe, gāhaya, gāhāpē, gāhāpaya, to cause to take. (i)</td>
</tr>
<tr>
<td>(\sqrt{\text{mar}}), to kill,</td>
<td>māre, māraya, mārāpē, mārāpaya, to cause to kill. (i)</td>
</tr>
<tr>
<td>(\sqrt{\text{sam}}), to be appeased,</td>
<td>same, samaya, samāpē, samāpaya, to cause to be appeased. (ii)</td>
</tr>
<tr>
<td>(\sqrt{\text{gam}}), to go</td>
<td>game, gamaya, to cause to go, (iii) we find also; gāme.</td>
</tr>
<tr>
<td>(\sqrt{\text{chid}}), to cut,</td>
<td>chede, chedaya, chedāpē, chedāpaya, to cause to cut. (i)</td>
</tr>
<tr>
<td>(\sqrt{\text{bhuj}}), to eat</td>
<td>bhoje, bhoyaya, bhōjē, bhōjāpaya, to cause to eat. (i)</td>
</tr>
<tr>
<td>(\sqrt{\text{rūdh}}), to hinder,</td>
<td>rodhe, rodhaya, rodhāpē, rodhāpaya, to cause to hinder. (i)</td>
</tr>
<tr>
<td>(\sqrt{\text{bhid}}), to break</td>
<td>bhede bhedaya, bhedāpē, bhedāpaya, to cause to break. (i)</td>
</tr>
<tr>
<td>(\sqrt{\text{su}}), to hear,</td>
<td>sāve, sāvaya, sāvē, sāvāpaya, to cause to hear. (iv)</td>
</tr>
<tr>
<td>(\sqrt{\text{bhū}}), to be,</td>
<td>bhāve bhāvaya, etc. (iv)</td>
</tr>
<tr>
<td>(\sqrt{\text{sf}}), to lie down,</td>
<td>sāye, sāyaya, sayāpaya to cause to lie down. (iv, iii)</td>
</tr>
<tr>
<td>(\sqrt{\text{nī}}), to lead,</td>
<td>nāyaya nāyāpē, nāyāpaya to cause to lead. (iv, iii)</td>
</tr>
<tr>
<td>(\sqrt{\text{pucch}}), to ask,</td>
<td>pucchē, pucchāpaya, to cause to ask. (i)</td>
</tr>
<tr>
<td>(\sqrt{\text{dhā}}), to place,</td>
<td>piddhē, piddhāpaya, to cause to shut. (vi)</td>
</tr>
<tr>
<td>with prefix pi,</td>
<td>piddhāpē, piddhāpaya, to cause to shut. (v, ii).</td>
</tr>
<tr>
<td>(\sqrt{\text{dā}}), to give,</td>
<td>dāpē dāpaya, to cause to give.</td>
</tr>
<tr>
<td>(\sqrt{\text{ṭhā}}), to stand,</td>
<td>ṭhāpe, ṭhapaya, to place (vi, with a shortened a-vowel).</td>
</tr>
</tbody>
</table>

---

### CAUSATIVE VERBS.

<table>
<thead>
<tr>
<th>Root</th>
<th>Causative Bases</th>
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</tr>
<tr>
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<td>sāve, sāvaya, sāvē, sāvāpaya, to cause to hear. (iv)</td>
</tr>
<tr>
<td>(\sqrt{\text{bhū}}), to be,</td>
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</tr>
<tr>
<td>(\sqrt{\text{sf}}), to lie down,</td>
<td>sāye, sāyaya, sayāpaya to cause to lie down. (iv, iii)</td>
</tr>
<tr>
<td>(\sqrt{\text{nī}}), to lead,</td>
<td>nāyaya nāyāpē, nāyāpaya to cause to lead. (iv, iii)</td>
</tr>
<tr>
<td>(\sqrt{\text{pucch}}), to ask,</td>
<td>pucchē, pucchāpaya, to cause to ask. (i)</td>
</tr>
<tr>
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</tr>
<tr>
<td>(\sqrt{\text{ṭhā}}), to stand,</td>
<td>ṭhāpe, ṭhapaya, to place (vi, with a shortened a-vowel).</td>
</tr>
</tbody>
</table>
DOUBLE CAUSAL.

§493. There is a double causal formed by adding āpē to the root.

Examples.


  | √pac, to cook, | pāce, pācāpe, etc., | pācāpēpe, pācāpēpaya.
  | √chid, to cut, | chede, chedāpe, etc., | chedāpēpe, chedāpēpaya.
  | √bhuj, to eat, | bhoje, bhojāpe, etc., | bhojāpēpe, bhojāpēpaya.

Remarks.

The double causal may be translated by "to get to, or, to make to cause to." For instance: "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 purisa may be and is often, replaced by an Instrumentive.

§494 The causative verbs are declined like the verbs in i, i of the 1st conjugation, 3rd Division (393, 385) and like the verbs of the 7th conjugation. (379)

Examples.

- Root. | Simple Verb | Causal | Causal Passive

  | √pac, to cook | pacati | pāceti | pācīyati, to be caused to cook.
  | √bhuj, to eat | bhujjati | 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 kāreti, to cause to go = to administer (an estate).
- √bhū, to be, Causative bhāveti, to cause to be = to cultivate, practise.

§497. Verbs of the 7th Conjugation form their causal by adding āpē or āpaya to the base, the final vowel of the base having first been dropped.

Examples.

| Root. | Base | Simple Verb | Causal | 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, īya, iya.
(ii) a. āla, ārayati, to act like a mountain.
(iii) ārayati, to be avaricious (lit. to act avariciously).
(iv) ārayati, to change or make into.
(v) ārayati, to desire.

§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.

<table>
<thead>
<tr>
<th>Noun Stem</th>
<th>Denominative Verbs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>pabbata, a mountain.</td>
<td>pabbatāyati, to act like a mountain.</td>
</tr>
<tr>
<td>macchara, avarice.</td>
<td>macchārayati, to be avaricious (lit. to act avariciously).</td>
</tr>
<tr>
<td>samudda, the ocean.</td>
<td>sammuddāyati, to be or act like the ocean.</td>
</tr>
<tr>
<td>nadi, river.</td>
<td>nadiyati, to do, act like a river.</td>
</tr>
<tr>
<td>araṇña, forest.</td>
<td>araṇñīyati, to act (in town) as in the forest.</td>
</tr>
<tr>
<td>dhana, riches.</td>
<td>dhanayati, dhanāyati, to desire riches.</td>
</tr>
<tr>
<td>putta, a son.</td>
<td>puttāyati, to desire, or treat as a son.</td>
</tr>
<tr>
<td>patta, a bowl.</td>
<td>pattiyati, to wish for a bowl.</td>
</tr>
<tr>
<td>cīvara, monk's robe.</td>
<td>cīvariyati, to desire a robe.</td>
</tr>
<tr>
<td>dolā, a palankin.</td>
<td>dolāyati, to desire a, or wish for one's own palankin.</td>
</tr>
<tr>
<td>viṇā, a lute.</td>
<td>viṇāyati, to use the lute, to play on the lute.</td>
</tr>
<tr>
<td>upakkama, diligence, plan.</td>
<td>upakkmālātī, to make diligence, to devise plans.</td>
</tr>
<tr>
<td>gaṇa, a following.</td>
<td>gaṇāyati, to wish for a following or disciples.</td>
</tr>
<tr>
<td>samodhāna, a connection.</td>
<td>samodhāneti, to connect, join.</td>
</tr>
<tr>
<td>sāraja, modesty.</td>
<td>sārajāyati, to be shy, nervous shyness.</td>
</tr>
<tr>
<td>tanṭhā, craving.</td>
<td>tanṭhāyati, tanṭhāyati, to crave.</td>
</tr>
</tbody>
</table>

§502. Denominatives can also be formed from the stems of adjectives and adverbs; as:

<table>
<thead>
<tr>
<th>Noun Stem</th>
<th>Denominative Verbs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mettaŋ, love.</td>
<td>mettāyati, to love.</td>
</tr>
<tr>
<td>karuṇa, mercy, pity.</td>
<td>karuṇāyati, to pity.</td>
</tr>
<tr>
<td>sukhā, happiness.</td>
<td>sukhāpeti, to make happy.</td>
</tr>
<tr>
<td>dukkha, misery.</td>
<td>dukkhaṇāpeti, to make miserable.</td>
</tr>
<tr>
<td>uṇha, heat.</td>
<td>uṇhaṇāpeti, to heat, warm.</td>
</tr>
<tr>
<td>jaṭā, matted hair,</td>
<td>vijatāyati, disentangle, comb out. Tangled branches.</td>
</tr>
<tr>
<td>parijosāna, end.</td>
<td>pārijosānati, to end, to cease.</td>
</tr>
</tbody>
</table>

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 īyisa added to the word thus reduplicated; the vowel u or i may or may not be inserted between the reduplication. (Niruttidīpanī).

(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.

<table>
<thead>
<tr>
<th>Root</th>
<th>Desiderative Base</th>
<th>Desiderative Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>√su, to hear,</td>
<td>sussusa</td>
<td>sussusati, to desire to hear = listens. (33,372-7c).</td>
</tr>
<tr>
<td>√bhuj, to eat</td>
<td>bubhukkha</td>
<td>bubhukkhati, to wish to eat. (86, 372-5).</td>
</tr>
<tr>
<td>√tij, to bear,</td>
<td>titikkha</td>
<td>titikkhati, to endure, be patient. (86, 372-7b).</td>
</tr>
<tr>
<td>√ghas, to eat,</td>
<td>jighaccha</td>
<td>jighacchati, to desire to eat. (89, 372-7a).</td>
</tr>
<tr>
<td>√pā, to drink,</td>
<td>pipāsa, pivāsa</td>
<td>pivāsati, to desire to drink. (372-7a).</td>
</tr>
<tr>
<td>√kit, to cure,</td>
<td>cikiccha</td>
<td>cikicchati, to desire to cure, to treat. (88; 372-2).</td>
</tr>
</tbody>
</table>

§506. It will be remarked that the initial _s_ of _sa_ is mostly assimilated.

§507. The bases being obtained, the personal endings are added as usual.

Remarks.

The Causal and Passive are formed in the usual way.

INTENSIVE VERBS.

§508. The Intensive Verbs also called 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.

<table>
<thead>
<tr>
<th>Root</th>
<th>Intensive Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>√lap, to talk.</td>
<td>lālappati, lālapati, to lament.</td>
</tr>
<tr>
<td>√kam, to go.</td>
<td>caṅkamati, to walk to and fro.</td>
</tr>
<tr>
<td>√gam, to go.</td>
<td>jaṅgamati, to go up and down.</td>
</tr>
<tr>
<td>√cal, to move.</td>
<td>caṅcalati to move to and fro, to tremble.</td>
</tr>
</tbody>
</table>

The personal endings are added as usual.

DEFECTIVE AND ANOMALOUS VERBS.

§510. √as, to be

Present System: Present

<table>
<thead>
<tr>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. asmi, amhi, I am.</td>
<td>asma, amha, we are.</td>
</tr>
<tr>
<td>2. asi, thou art.</td>
<td>attha, you are.</td>
</tr>
<tr>
<td>3. atthi, he is.</td>
<td>santi, they are.</td>
</tr>
</tbody>
</table>

Imperative

<table>
<thead>
<tr>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. asmi, amhi, let me be.</td>
<td>asma, amha, let us be.</td>
</tr>
<tr>
<td>2. ahi, be thou.</td>
<td>attha, be ye.</td>
</tr>
<tr>
<td>3. atthu, let him, her, it be.</td>
<td>santu, let them be.</td>
</tr>
</tbody>
</table>

Present Participle

<table>
<thead>
<tr>
<th>Active</th>
<th>Reflective</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc. santo, being.</td>
<td>samāno, being.</td>
</tr>
<tr>
<td>Fem. santī, being.</td>
<td>samānā, being.</td>
</tr>
<tr>
<td>Neut. santāṅ, being.</td>
<td>samāṅaṅ, being.</td>
</tr>
</tbody>
</table>

Aorist

<table>
<thead>
<tr>
<th>Active</th>
<th>Reflective</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. āsi, I was, I have been.</td>
<td>āsimhā, āsimha, we were, we have been.</td>
</tr>
<tr>
<td>2. āsi, thou wast, thou hast been.</td>
<td>āsītha, you were, you have been.</td>
</tr>
<tr>
<td>3. āsi, he was, he has been.</td>
<td>āsuṅ, āsīṣu, they were, they have been.</td>
</tr>
</tbody>
</table>
Conditional.

Active

§1. assañ, 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, siyuŋ, if they were or should be.

§511. √hū, to be. (hū is a contracted form of root bhū).

Present System.

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. homi</td>
<td>homa.</td>
</tr>
<tr>
<td>2. hosı</td>
<td>hotha.</td>
</tr>
<tr>
<td>3. hoti</td>
<td>honti.</td>
</tr>
</tbody>
</table>

Imperative.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. homi</td>
<td>homa.</td>
<td>heyyāmi,</td>
<td>heyyāma.</td>
</tr>
<tr>
<td>2. hosı</td>
<td>hotha.</td>
<td>heyyāsi,</td>
<td>heyyātha.</td>
</tr>
<tr>
<td>3. hoti</td>
<td>honti.</td>
<td>heyya,</td>
<td>heyyuŋ.</td>
</tr>
</tbody>
</table>

Optative.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. kare, kubbe, kubbeyya, kareyya, kareyya, kareyya, kareyya,</td>
<td>kareyyāma, kubbeyyāma, kayirāma.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. kare, kubbe, kubbeyya, kareyya, kareyya, kareyya, kareyya,</td>
<td>kareyyātha, kubbetha, kayirātha.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. kare, kubbe, kubbeyya, kareyya, kareyya, kareyya, kareyya,</td>
<td>kareyyāŋ, kubbeyyāŋ, kayirāŋ</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Imperfect.

| Active | Reflective |
|-------|-------|-------|-------|
| 1. akara, ahuvaŋ, ahuvaŋ, ahuvaŋ, ahuvaŋ, ahuvaŋ, ahuvaŋ, ahuvaŋ. |
| 2. akaro, akarattha, akarattha, akarattha, akarattha, akarattha, akarattha, akarattha. |
| 3. akara, akaru, akarattha, akarattha, akarattha, akarattha, akarattha, akarattha. |

The Aorist has been given (412).

The Future has already been given (436).


hotuŋ. hutvā. hotabbō.

§512. √kar, to do, make.

The present Active has already been given (403).

Present System: Present.

Reflective.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>kubbe.</td>
<td>kubbe.</td>
<td>kubbe.</td>
<td>kubbe.</td>
</tr>
<tr>
<td>kubbase,</td>
<td>kuruse.</td>
<td>kubbase,</td>
<td>kuruse.</td>
</tr>
<tr>
<td>kubbase.</td>
<td>kuruse.</td>
<td>kubbase.</td>
<td>kuruse.</td>
</tr>
<tr>
<td>kubbate,</td>
<td>kurute,</td>
<td>kubbate,</td>
<td>kurute.</td>
</tr>
<tr>
<td>kubbate.</td>
<td>kurute.</td>
<td>kubbate.</td>
<td>kurute.</td>
</tr>
</tbody>
</table>

Optative.

| Active | Reflective |
|-------|-------|-------|-------|
| 1. karomi, karoma. karomi, karoma. karomi, karoma. |
| 2. kuru, karohi, karotha, kuru, karohi, karotha, kuru, karohi, karotha. |
| 3. karotu, karutu, karontu, kubbantu, karotu, karutu, karontu, kubbantu. |
Future.
Besides the usual Future in ssāmi: karissāmi, karissasi, there is another form given in (436).

Present Participle.

Active.  Reflective.
Masc. karaŋ, karonto.  karamāno, kurumāno, karāno, kubbāno.
Fem. karontī, karamānā, kurumānā, karānā, kubbānā.
Neut. karaŋ, karontaną.  karamāną, kurumāną, karāną, kubbāną.

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.

karįyanāno, kariyyamanāno, kayramāno, kariyamāno.

Passive Base.
The Passive Base has several forms:
karįya, karįyya, karįya, karįra.

§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.  Sigmatic Aorist.
1. adaŋ, adamhā.  adāsiŋ, adāsimhā.
2. ado, adattha.  adāsi, adāsitha.
3. ada, adaŋsu, aduŋ.  adāsi, adāsų, adāsiŋsu.

Future.

a. From the Base.  b. From the Root.
1. dadissāmi, dadissāma.  dassāmi, dassāma.
2. dadissasi, dadissatha.  dassasi, dassatha.
3. dadissati, dadissanti.  dassati, dassanti.

Conditional.

Sing.  Plur.
1. adassāj,  adassamhā.
2. adasse,  adassatha.
3. adassā,  adassanją.

Participles.
(Masculine.)

Present.  P.P.P.  Active P.P.
dadaŋ, dadanto.  dinno.  dinnavā.
Fut. P.  Fut. P. P.
dadassāŋ.  dātabbo.
dadassanto.
Pres.  Reflect.  Part.
dadamāno.  damānā.  damānaŋ.

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; aatiḡā

§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 = ākaḍḍhāti, 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, inhab it.  
√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 = anuganhati, 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. apidhananaj, pidahanaj,  
pidhanaj, 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.  
√kāŋkh, to desire, abhikāŋkhati = to desire particularly, to long for, yearn.  
√jal to blaze = abhijalati, to blaze excessively, viz., fiercely.  
√vand, to salute = abhvandati, 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 = avajānati, to despise. √har, to take = avaharati, to take away.  
avahārō, taking away.  
√khip, to throw = avakhipati, to throw down.  
√lok, luk, to look = olokati, 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 = ukkhipati, to throw up, get rid of; ukkhepanaj,  
excommunication.  
√chid, to cut = uchchidati, to cut off.  
√thā, to stand = utṭhahati to stand up, rise, utṭhānaj, rising.  
√har, to take = uddharati (96) to draw out. uddharaṇaj, 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., √kaṭḍh to drag = upakaṭḍhati, 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; upakaraṇaj, 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, depart.  
√dhā, to place = nidahati or nidheti, to deposit, hide.  
√har, to take = niharati, to take out.  
√han, to strike = nihanti, to strike down.  

pa, onward, forward to, forth, fore, towards, with. It expresses beginning.  
e.g., √bāhā, to shine = pabāhāti to shine forth, to dawn. pabāhā, radiance.  
√bhi, to be = pabhāvati, to begin to be, viz., to spring up, to originate.  
√jal, to burn = pajjalati, to burn forth, to bāze.  

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 = parakkanmati, to strive, put forth effort.
√jī, to conquer = parājēti, 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 + tya).
√chid, to cut = paricchindati, to cut around, to limit, mark out.
√dhāv, to run = pari dhāvati, to run about.
√jā, to know = pari jānāti, 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; vijānāja, knowing.
√kir, to scatter = vikirati, to scatter about, to spread.

sam, with, along, together, fully, perfectly.

√bhuj, to eat = sambhūjati, to eat with.
√vas, to live = saṃvāsati, to live together with; saṃvāsās, 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).

ajjhā (= adhi + o, o = ava), ajjhottarati, to overwhelm (√thar, to spread).

ajjhā (= adhi + a), ajjhāvasati, to dwell in (vas) ajjhāsethi, to lie upon (√sī).

anupa (= anu + pa), anupākkhādati, to eat into (khad); anupābbajati to give up the world (√vaj, to go).

anupari (= anu + pari), anupārijāvati, to run up and down (dhāv); anupāriyātī, to go round and round (√yā).

anusam (= anu + sam) anusāntīgito, chanted together rehearsed; anusāntīcarati, to cross.

samud (= sam + ud), samukkānatī, to exalt; samucchindati, to extirpate (√chid); samudeti, to remove (√ī).

samuddā (= sam + ud + ā) samuddācarati, to address, practise (√car); samuddāhato, produced (√har); samuddāgamo, beginning (√gam).

samupā (= sam + upa) samupeti, to approach (√i); samupāgacchati: to approach.

samā (= sam + ā), samāharati, to gather (√har); samāgamo, assembly (√gam).

samabhi (= sam + abhi), samabhīsāṅcāti, to sprinkle (√siṅc).

upasam (= upa + sam) upasāṅgharati, to bring together (√har); upasanāvasati, 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: anumāne, along the bank; adhicitthi, high thought; abhinīto, 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, 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.

atthāpan (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. atthangacchati, to disappear, to set; athameti, 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.

pūra, 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.

alaj, 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; tirodhānaṇ, a covering, a veil; tirokaroti, to veil, to screen; tirokaraṇ, 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.

\[ \text{√pac, to cook. (stem paca).} \]

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

### Imperfect.

I cooked, etc.

<table>
<thead>
<tr>
<th>Active Voice</th>
<th>Reflective Voice</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. apaca</td>
<td>apacamhā</td>
</tr>
<tr>
<td>2. apaco</td>
<td>apacattha</td>
</tr>
<tr>
<td>3. apaca</td>
<td>apacu</td>
</tr>
</tbody>
</table>

### Imperative.

Let me cook etc.

<table>
<thead>
<tr>
<th>Active Voice</th>
<th>Reflective Voice</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. pacāmi</td>
<td>pacāma</td>
</tr>
<tr>
<td>2. pacāhi, paca</td>
<td>pacatha</td>
</tr>
<tr>
<td>3. pacatu, pacantu</td>
<td>pacantaṇ</td>
</tr>
</tbody>
</table>

### Optative.

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

<table>
<thead>
<tr>
<th>Active Voice</th>
<th>Reflective Voice</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. paceyyāmi, pace</td>
<td>paceyyāma</td>
</tr>
<tr>
<td>2. paceyyāsi, pace</td>
<td>paceyyātha</td>
</tr>
<tr>
<td>3. paceyya, pace</td>
<td>paceyyuṇ</td>
</tr>
</tbody>
</table>

### Present Participle.

<table>
<thead>
<tr>
<th>Active</th>
<th>Reflective</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>pacār,</td>
</tr>
<tr>
<td></td>
<td>pacamāno.</td>
</tr>
<tr>
<td>Fem.</td>
<td>pacātī,</td>
</tr>
<tr>
<td></td>
<td>pacamānā.</td>
</tr>
<tr>
<td>Neut.</td>
<td>pacar,</td>
</tr>
<tr>
<td></td>
<td>pacamānaṇ.</td>
</tr>
</tbody>
</table>

### Aorist System.

Aorist (Stem pac).

I cooked, or, I have cooked, etc.

<table>
<thead>
<tr>
<th>Active Voice</th>
<th>Reflective Voice</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. apacī</td>
<td>apacimhā</td>
</tr>
<tr>
<td>2. apaci</td>
<td>apacittha</td>
</tr>
<tr>
<td>3. apaci</td>
<td>apaciu</td>
</tr>
</tbody>
</table>

### Perfect System.

Perfect (Stem: papac).

I cooked, etc.

<table>
<thead>
<tr>
<th>Active Voice</th>
<th>Reflective Voice</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. papaca</td>
<td>papacimha</td>
</tr>
<tr>
<td>2. papace</td>
<td>papacittha</td>
</tr>
<tr>
<td>3. papaca</td>
<td>papacu</td>
</tr>
</tbody>
</table>

### Perfect Participle Active. Having cooked.

<table>
<thead>
<tr>
<th>Active Voice</th>
<th>Reflective Voice</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>pacitavā,</td>
</tr>
<tr>
<td></td>
<td>pacitavanto,</td>
</tr>
<tr>
<td></td>
<td>pacitāvī,</td>
</tr>
<tr>
<td>Fem.</td>
<td>pacitavatī,</td>
</tr>
<tr>
<td></td>
<td>pacitavantī,</td>
</tr>
<tr>
<td></td>
<td>pacitāvini,</td>
</tr>
<tr>
<td>Neut.</td>
<td>pacitavaṇ,</td>
</tr>
<tr>
<td></td>
<td>pacitavantaṇ</td>
</tr>
<tr>
<td></td>
<td>pacitāvī,</td>
</tr>
</tbody>
</table>
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)

<table>
<thead>
<tr>
<th>Active Voice</th>
<th>Reflective Voice</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. pacissāmi,</td>
<td>pacissāma.</td>
</tr>
<tr>
<td>2. pacissasi,</td>
<td>pacissathā.</td>
</tr>
<tr>
<td>3. pacissati,</td>
<td>pacissanti.</td>
</tr>
</tbody>
</table>

Conditional. If I could cook, etc.

<table>
<thead>
<tr>
<th>Active Voice</th>
<th>Reflective Voice</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. apacissaļ,</td>
<td>apacissamhā.</td>
</tr>
<tr>
<td>2. apacisse,</td>
<td>apacissathā.</td>
</tr>
<tr>
<td>3. apacissā,</td>
<td>apacissaļsu.</td>
</tr>
</tbody>
</table>

Future Participle.

<table>
<thead>
<tr>
<th>Active Voice</th>
<th>Reflective Voice</th>
</tr>
</thead>
<tbody>
<tr>
<td>pacissaļ,</td>
<td>pacissaļanto.</td>
</tr>
<tr>
<td>pacissanto,</td>
<td>pacissanto.</td>
</tr>
<tr>
<td>pacissatī,</td>
<td>pacissatī.</td>
</tr>
<tr>
<td>pacissanti,</td>
<td>pacissanti.</td>
</tr>
<tr>
<td>pacissāļ,</td>
<td>pacissāļ.</td>
</tr>
<tr>
<td>pacissantaļ,</td>
<td>pacissantaļ.</td>
</tr>
</tbody>
</table>

Infinitive: pacituņ.
Gerund: pacitvā, pacitvāna, pacitūna, paciya.
P.P.P.: pacita.

§524. A Paradigm of √cur, to steal. Base coraya or core.

Present System.
Active Voice

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. corayāmi,</td>
<td>corayāma.</td>
</tr>
<tr>
<td>2. corayasi,</td>
<td>corayatha.</td>
</tr>
<tr>
<td>3. corayati,</td>
<td>corayanti.</td>
</tr>
</tbody>
</table>

Imperfect. (from base coraya only).

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. acoraya,</td>
<td>acorayamhā.</td>
</tr>
<tr>
<td>acorayaļ,</td>
<td>acorayamha.</td>
</tr>
<tr>
<td>acorayo,</td>
<td>acorayattha.</td>
</tr>
<tr>
<td>acorayaļu,</td>
<td>acorayu.</td>
</tr>
</tbody>
</table>

Imperative.

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. corayāmi,</td>
<td>corayāma.</td>
</tr>
<tr>
<td>2. corayāhi,</td>
<td>corayatha.</td>
</tr>
<tr>
<td>3. corayatu,</td>
<td>corayantu.</td>
</tr>
</tbody>
</table>

Optative.

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. corayeyyāmi,</td>
<td>corayeyyāma.</td>
</tr>
<tr>
<td>2. corayeyyāsi,</td>
<td>corayeyyātha.</td>
</tr>
<tr>
<td>3. corayeyya,</td>
<td>corayeyyuv.</td>
</tr>
<tr>
<td>coraye.</td>
<td></td>
</tr>
</tbody>
</table>

Present Participle

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc. corayān, corayanto.</td>
<td>corento.</td>
</tr>
<tr>
<td>Fem. corayatī, corayantī.</td>
<td>corentī.</td>
</tr>
<tr>
<td>Neut. corayān, corayantaļ.</td>
<td>corentaļ.</td>
</tr>
</tbody>
</table>
**Aorist System.**

<table>
<thead>
<tr>
<th>Form</th>
<th>Base (coraya)</th>
<th>Base (core)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>corayi, corayimhā</td>
<td>coresi, coresimhā</td>
</tr>
<tr>
<td>Plur.</td>
<td>corayiti, corayimhā</td>
<td>coresi, coresimhā</td>
</tr>
</tbody>
</table>

**Perfect System.**

(The Perfect Tense of these verbs is not generally met with but it would be: cucora, cucore, cucorimha, etc).

<table>
<thead>
<tr>
<th>Participle</th>
<th>Active</th>
<th>Base coraya</th>
<th>Base core</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>corayiṣṣā, corayiṣṣanto</td>
<td>corayiṣṣā, corayiṣṣanto</td>
<td></td>
</tr>
<tr>
<td>Fem.</td>
<td>corayiṣṣati, corayiṣṣanti</td>
<td>corayiṣṣati, corayiṣṣanti</td>
<td></td>
</tr>
<tr>
<td>Neut.</td>
<td>corayiṣṣā, corayiṣṣanta</td>
<td>corayiṣṣā, corayiṣṣanta</td>
<td></td>
</tr>
</tbody>
</table>

**Future System.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Base (coraya)</th>
<th>Base (core)</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>coraiśṣa, coraiśṣathā</td>
<td>coresa, coresathā</td>
</tr>
<tr>
<td>Second</td>
<td>coraiśṣati, coraiśṣantha</td>
<td>coresa, coresanta</td>
</tr>
</tbody>
</table>

**Conditional.**

<table>
<thead>
<tr>
<th>Form</th>
<th>Base (coraya)</th>
<th>Base (core)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>acoraiśṣa, acoraiśṣamhā</td>
<td>coraiśṣa, coraiśṣamhā</td>
</tr>
<tr>
<td>Plur.</td>
<td>acoraiśṣe, acoraiśṣatha</td>
<td>coraiśṣe, coraiśṣatha</td>
</tr>
</tbody>
</table>

**Future Participles.**

<table>
<thead>
<tr>
<th>Active</th>
<th>Base</th>
<th>Base</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>coraiśṣa, coraiśṣanto</td>
<td>coresa, coresanto</td>
</tr>
<tr>
<td>Fem.</td>
<td>coraiśṣati, coraiśṣanti</td>
<td>coresati, coresanti</td>
</tr>
<tr>
<td>Neut.</td>
<td>coraiśṣa, coraiśṣanta</td>
<td>coresa, coresanta</td>
</tr>
</tbody>
</table>

**Perfect Participle Active.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Base (coraya)</th>
<th>Base (core)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>coraṣṣā, coraṣṣanto</td>
<td>coresa, coresanto</td>
</tr>
<tr>
<td>Fem.</td>
<td>coraṣṣati, coraṣṣanti</td>
<td>coresati, coresanti</td>
</tr>
<tr>
<td>Neut.</td>
<td>coraṣṣa, coraṣṣanta</td>
<td>coresa, coresanta</td>
</tr>
</tbody>
</table>

**Pres. Participle Reflective.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Base (coraya)</th>
<th>Base (core)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>coraiśṣa, coraiśṣanta</td>
<td>coresa, coresanta</td>
</tr>
<tr>
<td>Fem.</td>
<td>coraiśṣa, coraiśṣanta</td>
<td>coresa, coresanta</td>
</tr>
<tr>
<td>Neut.</td>
<td>coraiśṣa, coraiśṣanta</td>
<td>coresa, coresanta</td>
</tr>
</tbody>
</table>

**Passive Voice.**

$\S526.$ The Passive Voice is formed in the usual way by joining ya to the base by means of vowel i lengthened to ĭ, the final vowel of the base being dropped before ĭ.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>coriṣami, I am robbed</td>
<td>coriṣam, we are robbed</td>
</tr>
<tr>
<td>1.</td>
<td>coriṣasati, thou art robbed</td>
<td>coriṣatha, you are robbed</td>
</tr>
<tr>
<td>2.</td>
<td>coriṣati, he is robbed</td>
<td>coriṣanti, they are robbed</td>
</tr>
</tbody>
</table>

And so on for the other tenses.

$\S527.$ The Causal and the Denominative Verbs are conjugated exactly like coreti.
§528. The following paradigm will familiarize the student with the changes which take place in the principal forms of the Verb:

<table>
<thead>
<tr>
<th>Root</th>
<th>Special Base</th>
<th>Active</th>
<th>Reflect.</th>
<th>Passive</th>
<th>Causal</th>
<th>Causal Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>√pac, to cook</td>
<td>pac</td>
<td>pacati</td>
<td>pacate</td>
<td>paccate, paccati</td>
<td>pāceti, pācāpeti, pācayati, pācāpayati</td>
<td>pāciyati, pācāpiyati</td>
</tr>
<tr>
<td>√dā, to give</td>
<td>dādāti</td>
<td>dadate</td>
<td>diyate</td>
<td>diyati</td>
<td>dāpate, dāpāpeti</td>
<td>dāpiyati</td>
</tr>
<tr>
<td>√nī, to lead</td>
<td>ne, naya</td>
<td>nayate</td>
<td>niyate, niyati</td>
<td>nāyayati, nāyāpeti, nāyāpayati</td>
<td>nāpiyati</td>
<td></td>
</tr>
<tr>
<td>√han, to kill</td>
<td>hana</td>
<td>hanati, hanti</td>
<td>hanate, haṅnate, haṅnati</td>
<td>haneti, hanāpeti, hanayati, hanāpayati</td>
<td>hanāpiyati, hanayiya *</td>
<td></td>
</tr>
<tr>
<td>√khād, to eat</td>
<td>khāda</td>
<td>khādāti</td>
<td>khādate, khājjate, khājji</td>
<td>khādēti, khādāyati, khādāpeti, khādāpayati</td>
<td>khādapiyati, khādāpiyati</td>
<td></td>
</tr>
<tr>
<td>√lu, to cut</td>
<td>lunā</td>
<td>lunāti</td>
<td>lunate</td>
<td>lāyate, lāyati</td>
<td>lāveti, lāvayati</td>
<td>lāviyati</td>
</tr>
<tr>
<td>√bhū, to be</td>
<td>bhava</td>
<td>bhavati</td>
<td>bhavate, bhūyate, bhūyati</td>
<td>bhāveti, bhāvayati, bhāvpeti, bhāvpayati</td>
<td>bhāviyati</td>
<td></td>
</tr>
<tr>
<td>√labh, to get</td>
<td>labha</td>
<td>labhati</td>
<td>labhate, labbhate, labbhati</td>
<td>labheti, labhayati, labhāpeti, labhāpayati</td>
<td>labhāpiyati</td>
<td></td>
</tr>
<tr>
<td>√su, to hear</td>
<td>suṇa, suṇāti</td>
<td>suṇate</td>
<td>suṇyate, suṇyati</td>
<td>sāveti, suṇapeti</td>
<td>sāviyati</td>
<td></td>
</tr>
</tbody>
</table>

§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; piṭṭhīto, 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: aññathā or aññatara, elsewhere; sabbathā, everywhere; ubhayatthā, in both places.

(e) Suffix dā (345), is likewise used with adjectives and numerals: ekā, 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: bhāso, in a great degree; athasā, 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: kiəŋ, why?; taŋ, there; idaŋ here; yaŋ because, since; from pronouns.
(c) From nouns; divasaŋ during the day; rattīŋ at night; raho, in secret; saccaŋ truly; attaŋ for the purpose of.
(d) For adjectives: ciraŋ, a long time; khippaŋ, quickly; mandaŋ, 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; araŋ, presently;
- sajju, immediately; tuŋ, silently;
- alaŋ, enough; sāyaŋ, in the evening;
- isaŋ a little, somewhat; jātu, surely, certainly;
- bali, outside.

The Instrumentive Case.
This case also is much used adverbially.
From pronouns: tena, therefore; yena, because.
From nouns: divasena, in a day; māsena, in a month; divā by day; sahāsā, suddenly.
From adjectives: 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, therefore; pacchā, behind; after; ārā, afar off; heṭṭhā, 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; bhuvi, on earth, on the earth.

(iii) Pure adverbs
By these are understood the adverbs which are not obtained by derivation and which are not case-forms; such are:
- 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. dubbaṇṇo (33. Remark), ugly, ill-favoured; dubbinī to ill conducted; duddamo, difficult to tame; duggo, difficult to pass; dujjano, a bad man; dukkaro, difficult to perform; dujjīvaŋ, 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; savihāri, 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, udu 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 evaŋ, yajj'evaŋ, if so.
(d) Causal: hi, for, because; certainly.

Interjections.
Ahaha, alas! oh! ahol ah!; aho vata, oh! ah!;
are, sirrah! I say! here!; dhi, dhi, shame! fie! woe!;
bho, friend! sir! I say!; bhane, I say! to be sure!;
maññe, why! methinks!; he, oh!;
sādhu, well! very well! very good!

General Remarks.
The use of some particles will be given in the chapter on Syntax.

CHAPTER XII.
COMPONDS
§539. Declinable stems are frequently joined to one another to form compounds. In the older language, compounds are simple and rarely consist of more than 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) t and u (long), are generally shortened in the middle of the compound;
(d) sometimes a feminine noun, in the middle of the compound, takes the
masculine form (candimasuriyā) sometimes, or remains unchanged
(jarāmarāṇāṇa).

§544. The compounds which take the plural form are called: itaritara, because the
members of the compound are considered collectively, those that take
form: kusalāṅ ca, good and evil,
kusalā = kusalāṅ ca, elephants and horses.
hatthāsa = hatthino ca assāda, the hands and feet.
dāṅ or hatthapātāṅ ca, the hands and feet.
chavimaṅsa = mukhaṅ ca nā, in Sariputta and in Moggallana.
āṇa, in Sariputta and in Moggallana.
EXAMPLES OF (ii).
Note that the compounds which come under no. (ii) sometimes assume the form of the
plural like those of no.(i).
mukhanāśiṣaṅ = mukhāṅ ca nāsikā, the mouth and the nose.
chavimaṅsalohitaṅ = chavi ca maṅsaṅ ca lohiṅaṅ ca, the skin, flesh and blood.
jarāmarāṇāṅ = jarā ca marāṇāṅ ca, old age and death.
hatthāpātāṅ or hatthapātāṅ = hatthāṅ ca pādaṅ ca, the hands and feet.
hatthiāṣaṅ = hatthino ca assā ca, elephants and horses.
kusalākusalāṅ or kusalākusalāṅ ca, good and evil,
vajjimallāṅ or vajjimallāṅ = vajjī ca mallā ca, the Vajjians and the Mallians.

EXAMPLES OF (i).
samaṅga brāhmaṇaṅ ca = samaṅabrahmaṇaṅ, samanas and brahmins.
devā ca mānuṣsāṅ ca = devamanuṣṭāṅ, gods and men.
devānaṅ ca mānuṣsānaṅ ca = devamanuṣṭānaṅ, of gods and men.
candimā ca sūriyo ca = candimāsūriyā, the sun and the moon.
āgī ca dhūmo ca = aggidhūṃaṅ, fire and smoke.
dhammo ca attho ca = dhammattho ca, fire and smoke.
mācandimā ca sūriyo ca = candimāsūriyā, the sun and the moon.
āgī ca dhūmo ca = aggidhūṃaṅ, fire and smoke.
dhammo ca attho ca = dhammattho ca, fire and smoke.
mācandimā ca sūriyo ca = candimāsūriyā, the sun and the moon.
āgī ca dhūmo ca = aggidhūṃaṅ, fire and smoke.
dhammo ca attho ca = dhammattho ca, fire and smoke.
mācandimā ca sūriyo ca = candimāsūriyā, the sun and the moon.
āgī ca dhūmo ca = aggidhūṃaṅ, fire and smoke.
dhammo ca attho ca = dhammattho ca, fire and smoke.

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., arañņagato = arañņagato, gone to the forest.
sukhappatto = sukhaṁ patto, attained happiness.
saccavādi = saccavādi, speaking the truth.
kumbhakāro = kumbhaṁ kāro; a pot-maker, a potter.
pattagāho = pattaṁ gāho, receiving a bowl.
attakāmō = atthaṁ kāmo, wishing the welfare of.

(ii) tappurisa with instrumental case. (tatiya tappurisa).
e.g., buddhabhāsitō = buddhena bhāsīto, spoken by the Buddha.
viṃgaraṁhito = viṃhiṁ garaṁhito, censured by the wise.
sukhaṁhasto = sukheṁ ṣaṅhasto, brought by parrots.
jaccaṁhito = jātiṁ andaṁhito, blind from birth.
urago = urena go, going on the breast, a snake.
pāḍapo = 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., gulodano = gulena saṃsaṭṭhho odano, rice mixed with molasses.
assaratho = assena yutto ratho = a carriage yoked with horses, a horse carriage.
asikalo = asinā kalāho, a combat with swords.

(iii) tappurisa with dative case (catutthī tappurisa).
e.g., kathinaṁdussaṅ = kathinassā dussaṅ, cloth for the kathina robe,
(this is a robe sewn on a fixed day, each year as a meritorious act.).
saṅghabhatṭaṅ = saṅghassa bhaṭtaṅ, rice (prepared) for the clergy.
buddhayeyyaṅ = buddhassa deyyaṅ, worthy to be offered to the Buddha.
rājāhaṅ = raṅṇo arahāṅ, 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 tappurisas in the Dative relation. (niruttadipañi, saddanīti).

e.g., kathetukāmo = kathetunj kāmo, desirous to speak.
sotukāmo = sotunj kāmo, desirous to hear.
gantukāmo = guntunj kāmo, desirous to go.

(iv) tappurisa with ablative case. (pañcamī tappurisa).

e.g., nagaraniggato = nagaramh niggato, gone out from town.
rukkhapatito = rukkhasm patito, fallen from the tree.
sāsanacuto = sāsanamh cuto, fallen away from religion.
corabhīto = corabhīto, afraid of the thief.
pāpabhīruko = pāpato bhīruko, fearing sin.
pāpajigucchī = pāpato jigucchī; loathing evil.
bhandhanamokkho = bandhanasmokkho, freedom from bonds or fetters.
lokaggo = lokato aggo, greater than the world.
mātujo = mātiito jo, born from a mother.

Remarks.

These express: fear of, separation or going away from, frendom from, etc.

(v) tappurisa with genitive case. (chaṭṭha tappurisa).

e.g., rājaputto = rāhno putto, the king's son, a prince.
dhaṇīnarāsi = dhaṇīnāra ni rāsi, a heap of grains.
nadīrāṇa = nadiyā tirāṇa, the river-bank. (from nadi).
bhikkunisangho = bhikkunīnā sangho, the assembly of the nuns (from bhikkuni).
naruttamo = narāna uthtam, the greatest of men.

Remarks.

(a) tappurisas 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 ratta and (b) Final of the first member are as a rule shortened to i and u respectively.

(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 uncombined 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.
   mahānādi = mahantō nadi, a large river.
   mahābhāyaj = mahanta bhāyaj, great fear.
   aparapuriso = aparō puriso, the other man.
   kaṇhasappo = kaṇho sappo, a black snake.
   niḷuppalaŋ = niḷaj uppalaj, a blue lotus.

   Anomalous tappurisa.

   (a) Sometimes the first member of a tappurisa is placed last.

   e.g., rājahanjo = ānānaṇa rājja, the swan-king, but also: ānāsarājja.

   alutta tappurisa.

   (b) In these the Case-endings are not dropped:

   e.g., pabhānkarō = pabhān karo, making light, the sun.
   vassa taro, crossing over to the merchants (a king's name).
   parassa padaŋ = parasa padaŋ, word for another, Active Voice.
   attano padaŋ = attano padaŋ, word for one's self, Reflective Voice.
   urasi lomo = 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: maha, 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 uncombined 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:

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   e.g., mahāpuriso = mahanto puriso, a great man.
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   mahābhāyaj = mahanta bhāyaj, great fear.
   aparapuriso = aparō puriso, the other man.
   kaṇhasappo = kaṇho sappo, a black snake.
   niḷuppalaŋ = niḷaj uppalaj, a blue lotus.
(2) visesanaparapada, or visesanutterapada-kammadhāraya; in this, the second member
determines the first.

- naraseṭṭho = naro seṭṭho, the oldest man.
- purissuttamo = puriso uttamo, the greatest man.
- buddhaghosācariyo = buddhaghośo ācariyo, the teacher Buddhaghosa.
- sāriputthathero = sāripputto thero, the Elder Sāriputta.

(3) visesanobhayapada-kammadhāraya, the two members of which are determinate.

- e.g., situnṭha = sīṭṭha (taṇ ca) unṭha, heat and cold.
- khaṇṭhakhujo = khaṇṭha (ca so) khujo, (he is) lame (and) hump-backed.
- andḥabadhīro = andho (ca so) badhiro, (he is) blind (and) deaf.
- katākaṭṭa = katiṭṭha ca taṇ akatāṭṭha, (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; eva thus, called; saṃkhāto, 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.
- anicasaṅkāṛa = anicca iti sāṅkāṛa, the idea, namely, Impermanence.
- hinasamato = hino ṣāṅkāṛa samato, equal in being low, unworthy.
- dhammabuddhi = dhamma iti buddhi, knowledge (arising from) the Law.
- attadīṭṭhi = atte iti dīṭṭhi the (false) doctrine of Self.

(5) upamā- or upamānutterapada-kammadhāraya, in these compounds, analogy is
expressed between the two terms. The word: viya, like, is understood between the two
members.

- e.g., buddhādīcco = ādīcco viya buddho, the sun-like-Buddha.
- munissīho = sīha viya muni, lion-like-sage, lion-sage.
- munipūṅgavo, sage-bull.
- buddhanāgo, Buddha-elephant.
- saddhammarāṇsi = rāṇsi viya saddhammo, Light-like-Good Law, the Light of the
  Good Law.

Remarks.

The words: ādīcco, sun, sīha, lion; pūṅgava, usabha, bull; naga, elephant, are frequently
used as in the above examples, to denote: superiority, greatness excellence, eminence, so
that buddhādīcco may be translated: the eminent Buddha; munissīho, the great sage;
munipūṅgavo, 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., guṇadhanāṇ = guṇo eva dhanaṇ, wealth of virtues.
- sīlādhānaṇ = sīla eva dhanaṇ, treasure of morality or of piety.
- paññāsīṭṭhaṇ = pañña eva sīṭṭhaṇ, the sword of wisdom.
- paññāpajjoto = pañña eva paggio, the lamp of wisdom.
- avijjāmalā = avijjā eva malāṇ, the stain of ignorance.

(7) kunipātupubbapada 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) nanipātupubbapada-kammadhāraya, (see e).

- e.g., anariyo = na + ariyo, ignoble.
- anīti = na + iti free from calamity, secure.
- anūmi = na + umi, not having waves, waveless.
- anatikkamma = na + atikkamma (gerd.), not transgressing or trespassing.
- anatthakāmo = na + aththakāmo, not wishing for the welfare of.

(9) pādipubbapada-kammadhāraya, in which the first member is pā, pa or any other prefix.

- e.g., pāvacanaṇ = pa + vacanaṇ, the excellent word, Buddha's word.
  (Native grammarians take pā to be the abbreviation of the word:
pakāṭṭho = excellent).
- pamukhā = pa + mukhā (having the face towards), facing, in front of, chief.
- vikappo = vi + kappo (thought, inclination), option.
- atidevo = aṭi + devā, Supreme deva or God. (note that devā becomes: devo).
- abhidhammo = aṭṭha + dhammo (Law, doctrine), transcending Doctrine.
- uddhammo = ud + dhammo, wrong or false doctrines.
- ubbinayo = ud + vinayo (Discipline for the monks), wrong Discipline.
- sugandhā = su + gandho, good smell, fragrance.
- dukkataṇ = du + kатаṇ, a bad, sinful act.

Remarks.

The words: ādīcco, sun, sīha, lion; pūṅgava, usabha, bull; naga, elephant, are frequently
used as in the above examples, to denote: superiority, greatness excellence, eminence, so
that buddhādīcco may be translated: the eminent Buddha; munissīho, the great sage;
munipūṅgavo, the eminent sage, etc.
§547. Nouns In Apposition.

Nouns in Apposition are considered to be kammadhāraya compounds:
e.g., vinayapitaka, the Vinaya. Basket (a part of the Buddhist Scriptures).
aŋgajanapadā, the Province of Bengal.
magadhara, the Kingdom of Magadhā.
cittagaha, 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., dīgha = 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 ā.
(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., tiloka, the three worlds (collectively).
      tirataṇa, the three Jewels (collectively).
      catusaccan, the four Truths (collectively).
      sattāhān = satta + ahan (day), seven days, a week.
      pañcasikkhāpādā, the five Precepts (collectively).
      dvirattā = dvi + ratti, two nights (remark a).
      pañcagāvā = pañca + gavo, (remark a).
      tivāngula = ti + v (inserted, 28) ānguli, three fingers.
      navasatā, nine hundred.
      catusahasā, four thousand.
   (ii) ASAMĀHĀRA-DIGU.
      e.g., tībhāvā, the three states of existence.
      catudisā, the four quarters.
      pañcindriyāni, the five senses = pañca + indriyāni.
      sakataṣṭānī = sakaṭa + satānī, one hundred carts.
      catusatānī, four hundreds.
      dvisataśassānī, two hundred thousand, (dvi sata sahassānī).

§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 ē, and is indeclinable.
(c) If the final vowel of the last member is ā long ā is replaced by an; other long vowels (except ā), are shortened.

(i) e.g., upagangā = upa + gangāyā (loc.), near the Ganges.
upanagara = upa + nagara, (loc.), near the town.
upagū = upa + gunnajā (plural), close to the cows.
anurathā = anu + rathe, behind the chariot.
yāvajīvā = yāva + jīva (abl.), as long as life lasts.
antopāsāda = anto + pāsādassa, within the palace.
anuvāsā = anu + vassā, year after year, every year.
anugharā = house after house, in every house.
yathābala = yathā + balena, according to one’s power.
pativātā = pati + vātā (acc.), against the wind.
tiropabbata = pabbattassa tiro, across the mountain.
uparipabbata = pabbatassa upari, upon the mountain.
patsotā = sotassa + pati, against the stream.
adhogangā = gangāyā + adho, below the Ganges.
upavadhu = upa + vadhū, near (his) wife.
adhikumāra = 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., yāvajīva = yāvajīva, as long as life lasts.
apapabbata = apapabbata, away from the mountain.
bahigāmā = bahigāmā, outside the village.
ābhavagga = abhavagga, to the highest state of existence.
purāṇā = purāṇā, ( = arunāmā pure), before daylight.
pachchabhatta, or pachchabhatta, after meal.
tiropabbata = tiropabbata (loc.) or tiropabbata, beyond, on the other side of, the mountain.
anto avicīmhi (loc.), in hell.
panpah, along the bank.
atarañjīva (loc.), in the street.
bahisānīya (loc.), outside the curtain.
§550. (vi) Relative or Attributive Compounds. (bahubhūhi).

Remarks.

(a) A bahubhūhi 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 bahubhūhi 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 bahubhūhi is equal to a relative clause.

(b) All the Compounds explained above (dvanda, tappurisa, kammadhāraya, dīgu, abhayībhāva), become, if used as adjectives, bahubhūhi Compounds.

(c) bahubhūhi 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 bahubhūhi may be in any case relation but the Vocative.

The following are the different kinds of bahubhūhi.

(1) pathamā-bahubhūhi, Relative in the Nominative Case.
   e.g., chinnaḥattho puriso = hand-cut man, a man whose hands have been cut off.
   Here, chinnaḥattho is the bahubhūhi qualifying the noun puriso.
   lohitamakkhiṭṭhan mukhāṇ = lohitena makkhiṭṭhan mukhāṇ, the mouth besmeared with blood; lohita makkhiṭṭhan is the bahubhūhi.
   susajjitaṭṭhā puraṇa, a well-decorated city; susajjitaṭṭhā is the bahubhūhi.

(2) duṭṭhā-bahubhūhi, Relative in the Accusative Case; that is, the bahubhūhi gives to the word which it determines or qualifies the sense of the Accusative relation.
   e.g., āgatasamano saṃghārāmaṇo = imaṃ saṃghārāmaṇo samano āgato, this monastery the priest came to, the monastery into which the priest came; āgatasamano is the bahubhūhi.
   ārūḍhanaro rukkhaṇ = so naro imaṇ mukkhaṇ ārūḍha the tree into which the man climbed. ārūḍhanaro is the bahubhūhi.

(3) tatiya-bahubhūhi, Relative in the Instrumentive Case; in which the bahubhūhi gives to the word it determines the sense of the Instrumentive relation.
   e.g., jītiṇḍriyo samano = yena jītaṇi indriyāṇi so samano, the samana by whom the senses have been conquered. jītiṇḍriyo is the bahubhūhi.
   vijitamāra bhagavaṇ = so bhagavā yena māra vijito, the Blessed One by whom Mara was vanquished, the Blessed One who vanquished Mara. vijitamāra is the bahubhūhi.

(4) catutthi-bahubhūhi, Relative in the Dative Case; in which the bahubhūhi gives to the word it determines the sense of the Dative relation.
   e.g., dhinnasuṇko puriso = yassa suṇko dinno so, he to whom tax is given. dhinnasuṇko is the bahubhūhi.
   upaṇitaṭṭhaojana samano = so samano yassa bhogayaṇa upaṇitaṇ, the priest to whom food is given. upaṇitaṭṭhaojana is the bahubhūhi.

(5) paṇcamī-bahubhūhi, Relative in the Ablative case; in which the compound gives to the word determined the sense of the Ablative relation.
   e.g., niggatapajano gāma = asmiṃ gāmasmi janaṃ niggatā, that village from which the people have been abandoned. niggatapajano is the bahubhūhi.
   apagatākālaṇaṇa vaṭṭhaṇa = idaṇ vaṭṭhaṇa yasmai kālāṇaṇa apagatā, the cloth from which (the) black spots have departed = a cloth free from black spots. apagatākālaṇaṇa is the bahubhūhi.

(6) chaṭṭhi-bahubhūhi, Relative in the Genitive Case; in which the compound gives to the word it determines the sense of the Genitive relation.
   e.g., chinnahaththo puriso = so puriso yassa hattho chinnio, the man whose hands are cut off. chinnahaththo is the bahubhūhi.
   visuddhasālo jano = so jano yassa sīlaṇ visuddhan, that person whose conduct is pure, a moral person. visuddhasālo is the bahubhūhi.

(7) sattama-bahubhūhi, Relative in the Locative Case; that is, in which the bahubhūhi gives to the determined word the sense of the Locative case.
   e.g., sampannasasso jananapade = yasmiṃ jananapade sasāṃ sampannāṇi, a district in which the crops are abundant, a fertile district. sampannasasso is the bahubhūhi.
   bahujano gāma = yasmiṃ gāme babā jāna honti, a village in which many persons, a populous village. bahujano is the bahubhūhi.

(e) The word determined by the bahubhūhi Compound is often understood or implied and not expressed.
   e.g., dinnasuṇko (4) = he who receives taxes, a tax collector.
   jītiṇḍriyo (3) = he who has subdued his senses.
   lohitamakkhiṭṭhan (1) = besmeared with blood.
   sattahaparinibbuto = dead since a week.
   somanasso = joyful (lit., he to whom joy has arisen).
   chinnahaththo (6) = he whose hands have been cut off.
   māsaṇaṭṭh = a month old (lit., he who is born since one month).
   vijitamāra (3) = he who has conquered Mara, the Buddha.

(f) In some bahubhūhi, the determining word may be placed either first or last without changing the meaning:
   e.g., haṭhachinno or chinnaḥattho.
   jāṭhāmo of māṣaṇāṭṭhā.

(g) Feminine nouns ending in ī, ē 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 bahubhūhi; possession is then implied:
   e.g., bhahukattuko deso = a place in which there are many artisans.
   bhahukumāraṇaṇa kulaṇ = a family in which there are many girls.
   bhahunadiko janapado = a district with many rivers.
   Note that long ī is shortened before ka; the same remark applies to long ē.
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:

- \( dīghā janghā \), a long leg;
- \( dīghajanghā īṭhī \), a long-legged woman;
- but: \( dīghajanghā puriso \) a long-legged man.

The adjective mahā, may be used as the first member of a bahubhihi:

- \( māpañño \), of great wisdom, very wise.

Sometimes \( ā \) is added, to the words: dhanu, a bow, dhamma, the Law, and a few others, when last members of a bahubhihi:

- \( gandhivadhanu = gandhivadhanvā \), 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 dugu, tappurisa, kammadhāraya, dvanda and abyayibhāva, used relatively. To make the matter clearer, however a few examples are here given.

dvanda used relatively.
- e.g., nāhātānulitto, bathed and anointed.
- kusālakusalānī kammānī, 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., gūṇadhano = gūṇaḥ, rich in virtues.
- sugandhā = fragrant.
- khaṁjakhujjho puriso = a lame and humpbacked man.

digu used relatively.
- e.g., dvimūlo rukkho = a two rooted tree.
- pañcasatāni sakātāni = five hundred carts.
- sahassaranāsi = the thousand rayed = the sun.

abyayibhāva used relatively.
- e.g., saphala = saha phala, fruitful (lit., having fruits).
- savāhano māro, Māra with his mounute.
- niraparādho bodhisatto, the faultless Bodhisatta.

§552. When the second member of a dutiyā tappurisa Compound is a kita noun or Primary derivative, 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.

Examples.
- \( \text{attakāmo} = \text{athlon kāmo} \), wishing for the welfare of, \( \text{kāmo} \) is a kita derivative.
- \( \text{kumbhakāro} = \text{kumbha + kāro} \), a pot-maker, a potter, \( \text{kāro} \) is a kita derivative.
- \( \text{pattagāho} = \text{patta + gāho} \), receiver of the bowl.
- \( \text{rathakāro} = \text{rathā + kāro} \), carriage maker, cartwright.
- \( \text{brahma cāri} \), one who leads the higher life.
- \( \text{dhammadhānū} = \text{dhamma + dhānū} \), 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., \( \text{vitatho} = \text{vi + tathā} \), false, unreal.
- \( \text{yathātatho} = \text{yathā + tathā} \), real, as it really is.
- \( \text{itihā} = \text{iti + ha, lengthened to ā} \), thus indeed, introduction, legend.
- \( \text{itihāsa} = \text{iti + ha, indeed + āsa, was} \), thus indeed it was = \( \text{itihā} \).
- \( \text{itihihā} = \text{iti + itihā} \), thus indeed.
- \( \text{itiyutta} = \text{iti + vutta} \text{P.P. of vatti, to say} \), thus it was said; the name of a book of the Buddhist Scriptures.
- \( \text{itiyuttaka} = \text{iti + vutta + kāsuffix} \), itiyutta.

- \( \text{aññamañña} = \text{añña} + \text{añña} \), one another.
- \( \text{paramparo} = \text{para + para} \), successive.

Upapada Compounds.

Upapada Compounds.

- \( \text{itivutta} = \text{iti + vutta + kāsuffix} \), itivutta.
- \( \text{aññamañña} = \text{añña} + \text{añña} \), one another.
- \( \text{paramparo} = \text{para + para} \), successive.

- \( \text{ahamahamikā} = \text{aha + hā + ika suffix} \), 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: varaṇarukkhaļasāncti; varaṇarukkhaļa is itself a kammadharaya compound = varaṇa eva rukkha. It is therefore a tappurisa compound, the first member of which is a kammadharaya compound.

maraṇabhayatajįji, terrified by the fear of death, a bahubhihi qualifying a noun understood, and is a tappurisa in the instrumentive relation: maraṇabhayena tajįjį; maraṇabhaya is itself a tappurisa in the ablative: maraṇā bhaya.

siḥaḷaṭṭhakathaāparivattanaṇ, the translation of the Singhalese Commentaries, is first: a tappurisa compound = siḥaḷaṭṭhakathāya parivattanaṇ, second, another tappurisa: siḥaḷāya aṭṭhakathā = the Commentaries of Ceylon, the Singhalese Commentaries.

apharimātikālaṣaṇcitapuṇṇabalinaibbattāya, produced by the power accumulated during an immense period of time, the whole is a bahubhihi feminine in the Instrumentive. We resolve it as:

apharimātikālaṣaṇcitapuṇṇabala, a tappurisa determining nibbattāya;
apharimātikālaṣaṇcitapuṇṇa, a kammadharaya determining bala;
apharimātikālaṣaṇcitapuṇṇa, a kammadharaya determining puṇṇa;
apharimātikāla, a kammadharaya determining saṇcitā;

In its uncompounded state, it would run as follows:
apharimātikāla saṇcitassa puṇṇassāla bala 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: paṇcagau, bartered with five cows (paṇchahi gohi kito); rājaṇavo the king's bullock (raṇṇo go); dārāgavaṇ, wife and cow (dāro ca go); dasāgavaṇ, ten cows.

bhūmi, place, state, stage, degree, storey becomes bhūma: jāṭībhūmaṇ, birth place (jāṭīyā bhūmi); dvibhūmaṇ, two stages (dvi bhūmiyo); dvibhūma, two storeyed. Ka, is sometimes superadded, as: dvibhūmak = dvibhūma.

nadī, a river, is changed to nada: paṇcanadā, five rivers; paṇcanadado, having five rivers.

ānguli, finger, becomes āngula (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 rattiy; ahorattaṇ. Oh! the night! (aho ratti); aḍḍharatto, midnight (rattiyā aḍḍhaṇ = the middle of the night).

ākkha, the eye, changes to akkha: viśālakkho, large eyed (viśālān akkhiṇi yassa honti); virūpakkho, having horrible eyes, name of the Chief of the Nagas (virūpāni akkhiṇi yassa, to whom (are) horrible eyes); sahassakkho, the thousand-eyed, a name of Sakka (akkhiṇi sahassāni yassa); parokkhāṇ, invisible, lit., "beyond the eye" (akkhiṇaṇ tirobhāgo).

ākkhā, (masc.) friend, companion, becomes sakho:

vakṣayaṇ, the breeze's friend, fire (vayuno sakhā so); sabbasakho, the friend of all (sapphasaṇ sakho).

attā, self, one's self becomes atta:
apahitatto, 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:
pulliṇgaṇ, the male sex: manhood, the masculine gender (puṇ + lingaṇ, characteristic, sign); puṇkoko, a male cuckoo (puṇ + kokilo).
saha, with, is abbreviated to sa, which is placed at the beginning of compounds ka is
sometimes superadded:

- sapicuka, of cotton, with cotton, as -sapicuṣa māṇḍalika, 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 sajātika, of the same species, of the same class (samānajāti); sajanapado;
of, or belonging to, the same district (samānajanapado); sanāmo, of the same
name (samāno nāmo); sānabhī, of the same navel, uterine.

mahanta, becomes mahā (see 546, a).

jāyā, wife, takes the forms jāni, jaṅ, tudaṅ*, jayaṅ, before the word pati, lord, husband:
jayapati, Jayampati, jaṅipati, jampati, tudampati, husband and wife.

*The niruttidīpani has the following interesting note on the word tudaṅ:"yathā ca
sakkaṭaganthesu 'dāro ca pati ca dampati ti" And lower down: "tattha 'tu' saddo
padapūraṇamatte yujjati".

Verbal Compounds.

§555. 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.
dalha, hard, firm, dalhikaroti, to make firm.
dalhikaraṇaṅ, making firm, strengthening.
bahula, abundant, bahulikaroti, to increase, to enlarge.
bahulikaraṇaṅ, increasing; bahulikato, increased.
bhāsma, ashes, bhāsmibhavati, to be reduced to ashes,
bhāsmibhūto, reduced to ashes.

CHAPTER XIII.
DERIVATION

§558. We have now come to a most important part of the grammar; the formation of nouns
and adjectives otherwise called Derivation.

§559. In Pāli, almost every declineable 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 unādi (un + ādi),
from the suffix un by which a few words are derived. But the unādi derivation is very
arbitrary, and the connection between the noun and the root is not clear, either in
meaning or in form. These unādi derivatives are included in the kita Derivation; unādi
suffixes are therefore included in the kita-Suffixes and will be distinguished by an asterisk
(*).
§566. We shall therefore in the present chapter, treat of Primary and Secondary derivation.
A few hints only will be given on the unādi derivation.

§567. When Suffixes, both primary (kita) and secondary (taddhita) are added to roots, nouns or adjectives 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 indicatory sign before or after the suffix to show that guṇa is to take place; this indicatory sign is generally the letter n and sometimes the letter r. For instance: वर + suffix न = वर्ण, a thief. Here, the true suffix is a, the letter न being simply indicatory that guna change must take place; again, र + suffix न = रण, a doer. But ल + suffix न = लन, a doer; in this last example no guna takes place and therefore, the suffix has not the indicatory sign. This sign is called by grammarians: anubandha. It is therefore clear that the anubandha or "indicatory sign of guna" is not 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: (n) a, or kā (n). 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. यु is the conventional sign for suffix आ; यु is that for अण. Such conventional signs will be shown within brackets, after the true suffix, as; अणयु; this means that अण is the true suffix, यु the conventional sign used by native grammarians to represent the suffix अण.

§571. It must be remembered that sometimes even some of the prefixes explained in (514) undergo guna as: विर + क = विरक्त; पतिप + (n) = पतिपक्त; विनय + (n) = वनयिक्त.

§572. Before some suffixes, (generally those with the indicatory n final c of the root is changed to k, and final j to g; as

- वर + (n) = वा, a cook
- रु + (n) = रा, 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) (न) (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:
- वर, to cook + a = वा, the act of cooking;
- वर, to forsake + a = वा, forsaking, abandonment;
- वर, to divide + a = वा, dividing;
- वर, to love + a = वा, love.

2nd-the doer or agent:
- वर, to roam + a = वा, a spy;
- वह, to take, captivate, + a = हा, the Captivator, a name of Shiva;
- वर, to do, make + a = वा, that which does, the hand; also का, a doer, maker.

3rd- abstract nouns of action:
- वर + a = वा, doing, making, also वा, causing, making;
- वह, to walk, roam, का, walking, roaming, and also का, do;
- वर + a = वा, swimming, floating.

4th- It forms adjectives:
- वर + a = वा, doing, making, also का, causing, making;
- वर, to walk, roam, का, walking, roaming, and also का, do;
- वर, to swim, float + a = वा, swimming, floating.

The student will readily understand that the root may be preceded by any prefix:
- सम + व + a = सम = समन, assembly;
- प + व + a = पाव, entrance;
- न + व + a = न, 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):
- क्वमनकार = क्वमनकार (क्वमनकार नितिय) दोर, दोर देवता और धरती; क्वमनकार = क्वमनकार (क्वमनकार कोट) दोर, देवता और धरती; क्वमनकार = क्वमनकार (क्वमनकार कोट) दोर, देवता और धरती; क्वमनकार = क्वमनकार (क्वमनकार कोट) देवता और धरती.
§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: "saññāya nā su" that is, to form a proper name, suffix nu (= nj = 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 + nj (nu) + √dam, to subdue + a.

So vassantara, who has crossed over to the merchants, (vessa + nj (nu) + √tar, to cross + a);

tanhañkara, creating desire = tanhā, desire + nj (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 kalabha, a young elephant, from √kal, to drive, to sound;

usabha, a bull from √us, (Sk. ṣ), to go, flow, push;

sarabha, a fabulous eight-legged kind of deer, from √sar (Sk. ṣṝ), to injure, break, tear;

karabha, a camel, from √kar, to do.

aka (nv) forms a numerous class of action-nouns and adjectives with āna 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 = dāya, 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:
√pat, to split, slit; √kus, to heap, bring together, cut;
√kal, to drive, sound, throw, etc.: patala, 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 (l56).

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. Ġuna may or may not take place; it is however, more common with the adjectives.

Nouns:
√pac, to cook + ana = pacanā, the cooking; √gah, to take + ana = gahanā, the seizing, taking; √ṭhā, to stand + ana = ṭhānā, 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 = sevanā, also, sevanā, service, following; √kar, to execute + ana = kāranā, agony, torture.

as- This suffix forms a not very large, but important class of words, which have already been explained (160); ġuna 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 "paradesa te agamāni", "You are not to go elsewhere!"  "te idāj kampanā 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 ṣaṅdi.

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); udadhī, 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: ādī (= ā + √dā + i) = and so forth, and so on, etc, lit. = beginning. The word ādī is much used at the end of compounds.

icca (ricca), and iriya (riiya), 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 kirīya, (lit., what is to be done) business:

√kar + icca = kicca (with elision of radical a and of r) √kar + iriya = kirīya 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 (nī)- 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.

√gāh, to take, receive + in = gāhin (gāhi), taking, catching; √kra + in = kārin (kāri), doing: pāpakāri, a sinner; √vā, to go, vāyin (vāyī), going: nagarāyīt, 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 = supina (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 ṣaṅdi; √dakkha, to be able, skilful + ina = dakkhaṇa, able, southern.

ira-The derivitives 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, ḳṭṭha- 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 = vādittaṇ, 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 = cīvaraṇa, a monk's garment, that which is heaped upon or depended upon;
√pā, to drink + īvara = pīvaraṇa, beverage, that which is to be drunk.
ka is added to very few roots which take guna; it forms agent-nouns and adjectives:
\[
\sqrt{\text{vad}}, \text{ to speak + } \text{ka = vâdaka}, \text{ one who speaks, a musician; playing (adj.);
\sqrt{\text{dah}}, \text{ to burn + } \text{ka = dâhaka}, \text{ burning (adj.)}. \text{ Note that these two words would be}
\text{better derived from suffix aka (see above)}
\]
\[
\text{su} \text{kh (Sk. cus) + ka = sukkha, dry, dried up;}
\text{thu (Sk. stu) to dribble, drop + ka = thoka, a little, ka often takes a connecting}
\text{vowel i or u before a root, and forms the suffixes ika, uka (see also).}
\]

la generally with connecting vowels: a, or i before it. la is but another form of ra (see also):
\[
\text{thu, to be thick, strong + la = thûla, thick, fat;}
\text{cap to waver, tremble + (a) la = capala, tremulous, fickle, giddy;}
\text{pâ, to keep, guard + la = pala, a guardian;}
\text{an, to breathe, blow softly + (i) la = anila, wind, breeze.}
\]

lâña- as well as yâña given as primary suffixes, are not at all suffixes; the true suffix is âña,
which is a taddhita suffix (see also).

ma- forms some abstract nouns, agent-nouns, and some adjectives:
\[
\sqrt{\text{bh}}, \text{ to fear, be afraid of + ma = bhûma, terrible, fearful;}
\sqrt{\text{ghar},} \text{ (Sk. ghr) to be warm, to glow + ma = gharma = ghamma, heat, warmth.}
\text{(Note the assimilation of r (80);}
\sqrt{\text{thu, to praise, thoma, praise;}
\sqrt{\text{dhû, to shake, move hither and thither + ma = dhûma smoke.}
\text{This suffix, in Pâli, becomes nearly confounded with the next: man, and native}
\text{grammarians are often at a loss in choosing between these two suffixes: the reason is that}
\text{no word in Pâli being allowed to end in a consonant, they have included the stems in "an"}
\text{in the vowel declension (152, 156-c, 157-a).}
\]

man- (given as ramma as well as man by Kaccâyana) forms action nouns, Masc. and Neuter;
in a few cases the noun being both Masc. and Neut.; the stems are in an the Nom, in â, o, or i:
\[
\sqrt{\text{dhar}}, \text{ to hold, bear + man = dhammo, dhamman, nature, characteristic, duty, the}
\text{Law; ñkar + man = kammman, action, karma (Note the assimilation of r),}
\sqrt{\text{bh to fear + man = bhemo, fearful, terrible;}}
\sqrt{\text{khi, to destroy, make an end of + ma = khemo, secure, peaceful, kheman, safety, happiness.}}
\text{Most of the derivatives from man, have migrated to the class of those formed by the last}
\text{suffix (ma).}
\]

mâna- This is the suffix of the Pres. Part. Reflective already seen (447). (See, âna, above).

mi- The number of derivatives from this suffix is very restricted, they are Masc. or Fem. There is no guna.
\[
\sqrt{\text{bhû, to exist, become + mi = bhûmi, the earth, ground, a place;}
\sqrt{\text{u (Sk. v), to roll, turn from side to side + mi = ûmi (ûrmi, note the elision of}
\text{radical r), a wave.}
\]

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 guna, but through assimilation, the root is not always recognisable:
\[
\sqrt{\text{var, to cover enclose + na = vanna (80, 83), colour, external appearance;}
\sqrt{\text{sup (Sk. svap) to sleep + na = soppa (=Sk. svapna), sleep;}
\sqrt{\text{phar (also phur =Sk. sphur, sphr), to shake, to make a jerky motion + na = pañña}
\text{a feather, wing.}}
\text{From ñt (Sk. trs), tanh, thirst, craving;}
\sqrt{\text{ji, to conquer + na = jina, conqueror.}
\text{Connected with this na, are the suffixes ina, una (see also); also: tana, (=Sk. tna), from this}
\text{last is derived the word ratana, gift, blessing, jewel, from ñr, to bestow + tna = tana (note}
\text{that radical â is shortened through the influence of the double consonant to tna see 34).}
\]

ni- from this we obtain but a few nouns.
\[
\text{Fem. ñh, to quit, forsake + ni = hâni, abandonment, loss, decay;}
\sqrt{\text{yu, to fasten, to unite + ni = yoni, womb, origin, a form of existence.}
\]

nu- forms a few words mostly Masc., some abstract and some concrete:
\[
\sqrt{\text{bhû, to shine, to be bright + nu = bhûnu, beam, light, the sun;}
\sqrt{\text{dhe, to drink + nu = dhenu, yielding milk, a milch-cow.}}
\]

man- (given as ramma as well as man by Kaccâyana) forms action nouns, Masc. and Neuter;
in a few cases the noun being both Masc. and Neut.; the stems are in an the Nom, in â, o, or i:
\[
\sqrt{\text{dhar}}, \text{ to hold, bear + man = dhammo, dhamman, nature, characteristic, duty, the}
\text{Law; ñkar + man = kammman, action, karma (Note the assimilation of r),}
\sqrt{\text{bh to fear + man = bhemo, fearful, terrible;}}
\sqrt{\text{khi, to destroy, make an end of + ma = khemo, secure, peaceful, kheman, safety, happiness.}}
\text{Most of the derivatives from man, have migrated to the class of those formed by the last}
\text{suffix (ma).}
\]

mâna- This is the suffix of the Pres. Part. Reflective already seen (447). (See, âna, above).
tā (ritu, rātu) (Sk. tr or tar)- This suffix forms a pretty large number of agent-nouns; See §162). I would remark that the base is in u, and the nominative in ā;
√mā, to measure, mete out (food, etc.) + tā = mātā, 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 = bhattī (= bhakti, §426 remark, 59, a), division;
√kitt, to praise + ti = kiti (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 = thiti, 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 = chatraṇ, chattāṇ, 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 √gān), to move + tra, ta = gattāṇ, limb;
√nī, to lead + tra, ta = netraṇ, nettaṇ, the eye, that which leads.

tha- The derivatives from this are not very numerous:
√gā, to sing + tha = gathā, a song, stanza, verse;
√tar (Sk. tr), to cross + tha = titthaṇ, ford, landing place (with connecting i).

thu and also dhu- give only a few derivatives, and have generally the form atthu, adhu.
√vip; √vēp, 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, to receive, praise, + ra = bhadra, bhadda, (adj.) laudable, good, worthy;
√dhi, 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.:
√bhū, to fear, be afraid + ru = bhūru, 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 = tarunā, just begun, young, fresh,
√kar, to love, pity + una = karunā, (Fem.) compassion;
√pis, to grind, hurt, destroy + una = pīsuno (adj.), backbiting, malicious; a talebearer.

ū- forms some adj. and nouns mostly Fem.
√vid, to know + ū = vidū, knowing; vi + √nā, to know + ū = viṇṇū, knowing.

ūra- A few nouns only.
√und, to wet, moisten + ūra. = undūra, a rat.

usa,* ussa- The derivatives from this, very few, are doubtful:
√man, to think + usa, ussa = manussa, mānusa, man.

vā- This, as the suffix of the P.P.A., has already been noticed (§465).
adjectives, used in most cases substantively. They primarily express connection with,

It will be remarked that ya is also the suffix of the F. P. P. ($\S$466) which often, in the Neut. Sing. makes nouns.

yâna (see remark under: lâna).

Remarks.

(a) The student will have remarked that the participles Pres. Active, Pres. Reflective; the P.F. P. the Perf. Active and the F.P.P. are considered as belonging to the Primary derivation.

(b) Secondary derivatives are also formed from pronominal bases (336).

(c) As in kita, guña 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 guña 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 (ñ, a, 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) patronyms; the Masc. denotes the son of, the Fem., the daughter of and the Neuter the consanguinity or relation of,

vasiṭṭha + a = vasiṭṭho, the son of Vasiṭṭha,

vasiṭṭhī, the daughter of Vasiṭṭha,

vasiṭṭhāṇ, the relation of Vasiṭṭha. So [too, similarly.] from visamitta + a = vesamitto, the son of Visamitta vesamittāṇ, the relation of Visamitta visamittāṇ, the relation of Visamitta manu + a = mānavo, the son of Manu,

mānāvī, the daughter of Manu,

mānāṇa, the relation of Manu,(cf. §110, Remark)

(2) that which is dyed with:

kasāva, a reddish-yellow dye + a = kāsāvo, reddish-yellow, yellow; kāsāṇa, a monk's robe (which is dyed with such dye).

So [too, similarly.] halidda, turmeric + a = hāliddo, yellow, dyed with turmeric.

(3) the flesh of:

sūkara, a pig + a = sokaraṇa, pork;

mahisa, buffalo + a = māhisaṇa, 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 karaṇaṇa, exegesis, grammar + a = vēyyākaraṇo, a grammarian;

muḥutta, a while + a = muḥutto, 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 = sākuṇaṇa, the place wherein birds roost or resort to;

udumbara, a fig-tree + a = udumbaro, a place where fig-trees grow.

(8) Possession of:

pañña, wisdom + a = pañño, possessing wisdom, wise, a wise man;

saddhā, faith + a = sādho, one who has faith, believing, faithful, a believer.
aka (ñaaka)- Is said to denote the property of: manussa, a man + a = manussakañj, that which belongs to man, the property of man, human. (See ka).

eya- 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;
abhijhā, covetousness + ālu = abhijhālu, covetous, whose tendency is to be covetous;
sīta, cold + ālu sītālu, chilled, cold.

āna (nāna)- Forms patronymics:
   kacca (a proper name) + āna = kaccāno, kaccāni, kacccānañj, the son, daughter, offspring of Kacca;
cora, a thief + āna = korāno, korāni, korānam, the son, etc.

āna- (given as a kita Suffix in the forms: lāna, yāna (see kita suffixes above) forms a very few derivatives;
kalya, and by assimilation kalla, healthy, remembering, thinking of, + āna = kalyāno, kallāno, happy, blessed with health, good.

āyana (nāyana)- Also forms patronymics:
   kacca + āyana = kaccāyano, kacccāyanañj, the son, etc, of Kacca: vaccha + āyana = vacchāyano, vacchāyanañj, the son, etc, of Vaccha.

bya- is said to denote: the state of:
   dāsa, a slave + bya = dāsabyañj, the state of being a slave, slavery.

dhā- Has already been noted (see kita suffixes above).

era (nera)- Patronymics; the final vowel of the word is elided.
   vidhava + era = vedhavera, the son of Vidhava; nalika + era = nalikero, the son of Nalika; sanaña, a monk + era = sāmnera, the son, viz. the disciple of the monk, a novice.

eya 1 (neyya)- The state or nature of:
   alasa, idle + eyya = ālaseyyañj idleness; sāpateyyañj, property (lit., one's own property) + sa, own + pati, master, owner + eyya (note the elision of i in pati).

eya 2 (neyya)- Patronymics; with guṇa.
   vinata + eyya = venateyyo, the son of Vinata;
mālli, a gardener + eyya = māleyya, the gardener's son.

eya 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 = soceyyañj, the state of him who is pure, also, purification;
kula, family + eyya = koleyyo, belonging to, reared up in a (noble) family, of good family;
bārānasi, Benares + eyya = bārānaseyyañj; that which is made in Benares, lit., that the origin of which is in Benares.

eya 4- Fitness, worthiness. This is a form of the F.P.P. already explained (cf. §468).

i 1 (ni)- Forms a few patronymics, from nouns in a:
   duna + i = doni, the son of Duna;
anuruddha + i = Anuruddhi, the son of Anuruddha;
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: pori, urbane, polite, affable.

ika (nika)- Is of very wide application and is added after nouns and adjectives; guna generally takes place. It denotes:

   (1) Patronymics:
      nādaputta + ika = nādaputtiko, the son of Nadiputta;
      jinadattha + ika = jinadatthiko, the son of Jinadattha.

   (2) Living by means of:
      nāvā, a boat + ika = nāvikō, one who goes or lives by means of a boat = a boatman;
      balisa, a fish-hook + ika = bālikō, 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 = sākatiiko, one who goes in a cart.

   (4) Relating to:
      samudda, the sea + ika = sāmuddiko, relating to the sea, marine;
      sakaṭa, cart, sākatiiko, relating to carts.

   (5) Playing upon:
      vīṇā, a lute, vēnikō, playing upon a lute, lute player (§27, ii, Remark 2);
      bheri, a drum, bherikō, a drummer, or, relating to a drum.

   (6) Mixed with:
      tela, oil, teliko, that which is mixed with oil, oily;
      dadhi, curds, dadhiiko, that which is mixed with curds, and dadhikō, mixed with or relating to curds.
Making, the maker: tela, oil, teliko, an oil manufacturer.

Connected with: dvāra, a door, dvārikko, one who is connected with a door, a door-keeper.

Carrying upon: khanda, the shoulder, khandiko, who carries on the shoulder; anguli, finger, anguliko, who carries on the finger.

Born in or belonging to a place, or living in a place: sāvatthi, sāvatthiko, of, born in, or, living in Sāvatthi; kapilavatthu, kapilavatthiko, of, born, in, or, living in Kapilavatthu.

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.

That which is performed by: mānas, the mind, mānasiko, mental, and mānasikaŋ, the act performed by mind; sarira, the body, sārīrikko, bodily, corporeal, sārīrikaŋ, the act performed by the body.

That which is bartered for: suvaṇṇa, gold, sovaṇṇikaŋ, that which is bartered for gold; sovaṇṇiko, relating to gold; vattha, cloth, vatthikaŋ, that which is exchanged for cloth; vatthiko, relating to cloth.

Possession: daṇḍa, a staff, daṇḍiko, one who has a staff, a mendicant; māla wreath, māliko, one having a wreath; puttiko, who has sons.

A collection, herd, group: kedāra, a field, kedārikaŋ, a collection of fields; hatthi, elephant, hatthikaŋ, herd of elephants.

Measure: kumbha, a pot, kumbhiko, containing a big measure, viz., as much as a pot; kumbhikaŋ, 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; pāpa, 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, daṇḍi, possessed of a staff; manta, design, plan, manti, one replete with plans, a minister, adviser; pāpa, evil + in = pāpi, 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 = issariyaŋ, dominion; alasa, lazy, ālasiyaŋ, idleness.

īya- like ima above.

iya, as iya noticed in (466), is essentially a suffix of the F.P.P. The proper form of the suffix, it should be noted is: 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 (kan)- 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. Guna often takes place: rakkhā, protection + ka = rakkhako, protecting, a guard; rakkhana, defence + ka = rakkhanako, a guard; ramaneyya, pleasurable + ka = rāmaneyyako, delightful, rāmaneyyakaŋ, delightfulness.

imā- Forms a limited number of possessive adj.: putta, son, puttimā, who has sons; pāpa, evil, sin, pāpimā sinful, evil.
It [viz., the suffix ka (kaṇ)] has a few other meanings;
(1) Collection, group;
    rāja, prince + ka = rājaputta, a group or band of princes;
    manussa, man + ka = mānussakaṇṭa, 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 bahubbīhī, 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 = jātikiya, relating to birth, congenital.

la- Forms a few adj. and nouns; it is often preceded by the vowels: i, and u:
    bahu, many + la = bahuloka, abundant;
    vācā, word + la = vācāla, talkative, garrulous;
    phena, froth + phena, frothy, the soap plant, soap;
    māṭa, mother + ula = māṭuloka, maternal uncle;
    vaṭa, a circle + uloka = vaṭṭuloka, circular;
    kumbhī, a pot, jar + la = kumbhilo, 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) 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

si, ssi- See below (vin = vi).

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;
    vaṅkata, bent + ta = vaṅkata, bent, crooked.

tama- Is the suffix used in forming the Superlative. See §238, i.

tana- This suffix forms, from adverbs, a few adjectives:
    svā (sve, suve), tomorrow + tana = svātana, of tomorrow, belonging to tomorrow;
    sanañ (Sk. sanā), of old, always + tana = sanantana, ancient, old, perpetual;
    nū, now + tana = nūtana fresh, new.
tara- As the suffix of the comparative, tara has already been explained (238, i).

tā 1- This suffix forms a numerous class of feminine abstract nouns from adjectives and nouns, and expresses the state, nature or quality of being that which is denoted by the adj. or noun.

lahu, light + tā = lahutā, lightness;
sāra, pith, marrow + tā = sāratā, essence, strength;
ati (prefix). very, great + sūra, a hero + tā = atisūratā great heroism.

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ga- (√gam to go):
   pāra, the further shore + ga = parago, gone to the further shore, viz. to Nirvana;
   kula, family + upa, near + ga = kulupago, one who goes near a family, a family adviser.

gū- (a collateral form of √gam):
   addhā, distance + gū = addhagū, going to a distance, a traveller;
   pāra + gū = pāragū, as above, pārago.

gha- (√ghan = han [59, note]):
   to strike, kill;
   paṭi, back, in return + gha = paṭigho, hatred.

ja- (√jā, jan, to be born, produced):
   paṅka, mud + ja = paṅkaja, produced in the mud, a lotus;
   añḍa, an egg + ja = añḍaja, born from an egg = a bird.

ji- (√ji, to conquer):
   māra, the enemy of Buddha + ji = mārajī, conqueror of Mara.

pa- (√pā, to drink):
   pada, a foot + pa = pādapo, drinking by the foot (root), a tree.

pa- (√pā, to guard, keep):
   go, cow + pa = gopo, cowkeeper.

tha- (√thā, to stand; exist):
   nāvā, boat + tha = nāvatho, stored in a boat;
   ākāśa, the sky, air, + tha = ākāsatho, standing, resting, abiding in the sky.

kha- (√kha, a collateral form of √khan, to dig):
   pari, round + kha = parikha, that which is dug all round = a moat.

dada- properly the base (371-4) of √dā, but considered as a root by some grammarians, is
   used in the same way as da above:
   sabbakāmadanāj kumbhāja = an all-desire-granting vessel, a vessel which grants all desires.

§585. The taddhita suffixes may be classified as follows:
   • Patronymics- a, āna, āyana, era, eyya, i, ika.
   • Possessive- a, ika, imā, in = ī, ra, (ara, ira), so, ssī, mā(mat, mant), min = mī, va,
     vā, (vat, vant), vī = vin, ta, ina, la.
   • Group, collection, multitude- a, ika, ka, tā.
   • State of, quality, abstract idea: bya, eyya, iya, tā, tta, ttana, ta.

   • Relation (relating to): a, i, ika, ima, kiya.

The others may be classified as miscellaneous.

§586. It will have been remarked that some suffixes are merely made up of a principal one
   which has taken the vowel a or i or u before it. Such are: a, ika from ka; aya, iya, from ya;
   ara, ira, ura from ra; ila from la.

CHAPTER XIV.
SYNTAX. (Kāraka).

§587. Syntax, in Pāli, does not offer any difficulty for nearly all the relations of the
   substantives, adjectives and pronouns which will be explained in this chapter are very
   often obviated by compounding them as has already been explained in the chapter on
   Compounds. The student who has carefully read and mastered the Compounds has
   therefore done much and will understand ordinary prose without too much difficulty.
   However, there are peculiar uses of the Cases, without a knowledge of which a thorough
   mastery of the language would be impossible; we therefore invite the learner to read
   attentively the present chapter.

(i) ORDER OF SENTENCES.

§588. The order of the Pāli sentence is very simple in character, compound sentences being
   rather the exception than the rule:
   (1) Whether the sentence be Simple, Compound or Complex, the predicate must
       always come last.
   (2) In a simple sentence containing an object, the order is:
       (i) Subject;
       (ii) object and
       (iii) predicate,
       [e.g.,] dāso kammaṅkaroti, the slave does the work.
   (3) Words qualifying the subject or the object come before the subject and the
       object respectively, and adverbs before the verb:
       etetayo purīsā mahātanta sirīṣighaṅ pāpunjitu,
       these three men quickly attained to great glory.
   (4) The conjunctions, pana, but; udāhu, or, are used to form compound sentences;
       ce, yadi and sace, if, complex sentences.

Remark.

Adverbs of time always come first in the sentence.
§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 Adjective and Substantive.

§592. The relative must agree with its antecedent in gender, number and person.

1. The Nominative.

§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.

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; rūkhasssa sākhā, the branch of the tree.

(ii) In such examples as the above, the genitive is often compounded with the noun it qualifies: suvanṇarasi.

(iii) It denotes the whole of which a part only is taken; this is called "partitive genitive": brahmānaṇa j so paṇḍito, he is clever among brahmins; sabbayoddhānaṇa
atisūro, the bravest of all warriors; tumhākaṁ pana ekenā, but even not one of you.

(iv) The genitive is used also with words expressing, difference, equality, inequality: tassa antaraṁ na passiṣu, 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 brāhmaṇassā manāpā, she (was) dear to the brahmin.

(vi) Likewise words denoting honour, veneration etc.: gāmassa pūjito honoured of the village; rāṇno 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: kusalaṁ naccagītassā, clever in dancing and singing.

(viii) It is used with words indicating: locality, time, distance: amhaṁ baddhassā pubbe, before our Buddha; gāmassa avidure, not far from the village; upari tesaṁ, above them.

(ix) Believing in or well disposed towards: buddhassā 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: mātussā sarati, he remembers his mother (with sorrow); na tesa koci sarati, nobody remembers them; telassa davati, he gives oil; pūrati bālo pāpassa, the fool is full of evil; sabbe tasanti dāṇḍāsā, all fear punishment.

In these examples the Acc. may be used: telan davati.

Remark.
Words of fearing also govern the Abl.: kin nu kho ahaṁ sunakāṁ 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 bhattāṇau bhuttassā udakaṇu ṣaṁkhaṇu, 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: mātussā sarati.

3. THE DATIVE.

§597. The person or object to or for whom, something is given or done, is put in the Dative case. The Dat. is consequently used also as indirect object with transitive verbs having an Acc. as direct object.

(i) The Dat., then, expresses the relations which, in English, are usually denoted by the words to, for: bhikkhusa civaraṁ 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:
Buddhassā silāghate, he praises the Buddha;
yadi'haṁ tassa kuppeyya, if I should be angry with him;
duhayati disānaṁ ogo, the flood has injured the country;
tuyhaṁ sādahāmi, I believe thee;
svāgataṁ te, hail to thee!
sotthi tuyhaṁ hotu, fare thee well!
khamā me, forgive me!
mayhaṁ sapatte he swears at or, reviles me;
tassā sampaṭṭi, he assented to it;
ussuyanti dujjanaṁ guṇantānaṁ wicked people envy the virtuous;
tassā atītaṁ āhāri, he told him a story;
devā pi tesaṁ pihayanti, even the gods desire them, envy them;
samaṇnassa rocate saccāna; 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.
4. THE ACCUSATIVE.

§538

It will be seen from this example that the Dat. in āya has the force of an Infinitive.

(i) The Accusative Case is generally governed by transitive verbs: rathaḥ karoti, he makes a carriage; āhāra balan janeti, food produces (= gives strength).

(ii) All verbs implying motion govern the Acc.: nagaraḥ gacchati; he goes to town; bhagavanṭāḥ upasankamitvā, 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 bhārāja gamāṇaḥ vahati, the man carries the load to the village;
purisaḥ gacchantaḥ passati, he sees the man going (here gamāṇaḥ and gacchantaḥ are the factitive objects).

(iv) Causative Verbs likewise govern two Accusatives: puriso purisaḥ gamāṇaḥ gamāyati: the man causes the man to go to the village; ācariyaḥ sisayaḥ dharmam pātheti, the preceptor causes the disciple to read the Doctrine.

Remark.

In such examples the Instrumentive may be used instead of the factitive object: sāmiko dāsena (or dāsan) khajājan khādāpeṭī. The master causes the slave to eat the food; purisena (or purisaḥ) kammaḥ kārēti, he causes the slave to do the work.

(v) When the roots: √vas, to live; √ṭhā, 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.: gāmaḥ upasati, he lives near the village; nagaraḥ adhivasanti, they dwell in the village; maṅcaḥ abhinsīdeyyaḥ; he ought to sit on the cot; sakkasa sahabyataḥ upapajjati, got into companionship with Sakka, she went to Sakka’s heaven.

(vi) The Acc. is used for the Loc.: nadiya = nadiyaḥ pivi, he drinks in the river; gāmaḥ carati = gāme carati he roams in the village.

(vii) [following] indeclinables are associated with the accusative case:

abhiḥto, near, in the presence of, on both sides;
dhi, dhi, Woe! Shame! as well as the expression: dhi-r-attu, Woe, shame be to!
antāra, between, on the way;
parito, around, everywhere, on every side;
anaḥ by the side of, inferior;
pati, to, towards, for, near;
pari, around;
upa, inferior to;
antarena, except, without;
abhiḥ, before, […]

abhiḥto gāmaḥ vasati, he lives near the village;
dhi brāhmaṇassā hantāraḥ, woe to whom strikes a brahmin!
dhi-rattu maṅgaḥ pūtikayaḥ, shame on that foul body of mine!
upāyaḥ antarena, without expedient;
maṅgaḥ antarena, excepting me;
antāraḥ ca rājagahaḥ, and on the way to Rajagaha;
parito nagaraḥ, around the village;
sadhu devadatto mātaraḥ anu, Devadatta is kind to his mother;
anu sārīputtaḥ, inferior to Sāriputta;
pabbattānu, by the side of the mountain;
sadhu devadatto mātaraḥ pati, Devadatta is kind to his mother;
nadiya neraṇjar a pati, near the river Neraṇjar a;
upa sārīputtaḥ, inferior to Sāriputta.

(viii) Duration of time is put in the Acc.: divasaḥ, the whole day; taṇḍaḥ khaṇḍaḥ, at that moment; ekaṇḍaḥ samayaḥ, once upon a time.

(ix) Ordinals in the Acc., denote "number of times" durīyaḥ, for the second time; tatiyaḥ, for the 3rd time.

Remark.

It will be seen from this example that the Dat. in āya has the force of an Infinitive.

(vi) The Dat. may denote the purpose for which, and then governs a Gen: dārassa bharāṇāya for the purpose of maintaining a wife, for the maintenance of a wife, to maintain a wife.

Remark.
5. THE INSTRUMENTATIVE.

§599. This is called the adverbial accusative.

The agent by whom or the instrument with which an action is performed is put in the Inst.: tathā vinicchaya, to take a jewel.

The direction or route, or the way by which one goes is shown by the Inst.: kathā gacchanti, he goes by way of the gate.

The conveyance in or on which one goes is put in the Inst.: cakkhu yoniddhi, he goes by sight.

The price at which a thing is bought or sold is put in the Inst.: kahā, for a small piece of money.

The expressions "what is the use of," "what use to ...", "what benefit by ...", etc., are expressed by the Inst.: "what is the use of a jewel?"

words expressing birth, lineage, origin, nature are put in the Inst.: jātiyā bhikkhu bhikkhu, Buddha is a kātiyā bhikkhu, good by nature.

The conveyance in or on which one goes is put in the Inst.: yāṇa gacchati, he goes in a cart.

The place "wherein" an action is performed is put in the Inst.: cakkhu, by sight.

Also the time at which: tena samayena, at that time...

It expresses companionship, and is then generally used with the indeclinables, saha or sādhīn, with, together with: nissīhi bhagavā sādhīn bhikkhusanghena, the Blessed One sat together with the assembly of the monks.

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: ki te jāthi 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?

Remark.

(x) The word attho, desire, need, want, takes an Inst. of the object desired or wanted and a Dat. of the person: maniṇī me attho, I want a jewel (lit., to me is need of, or desire for, a jewel).

(xi) Words denoting "separation" are generally construed with the Inst.: piyehi vippayogo dukkho, separation from those we love is painful.

(xii) One sat together with the assembly of the monks.

Remark.

(xiii) alaṇṭa, enough, governs also this case: alaṇṭ idha vāsera enough of living here: alaṇṭ buddhena, Buddha is sufficient for me.

(xiv) Words expressing "separation" are generally construed with the Inst.: piyehi vippayogo dukkho, separation from those we love is painful.

(xv) The indeclinables, saha, sādhīn, sāmaṇṭa, with: at: vinā, without, except, govern the Inst.: vinādosaṇa, without fault.

Remark.

(xvi) Words expressing, birth, lineage, origin, nature are put in the Inst.: jātiyā bhikkhu bhikkhu, Buddha is a kātiyā bhikkhu, good by nature.

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§600. 6. THEABLATIVE.

(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: avicīto upari above the Aviçi Hell; uddhaṇ padatala, (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: pāsāda oloketi, he looks from the palace, is said to be equivalent to: pāsāda abhiruhiṇīva pāsāda oloketi, having ascended the palace he looks from the palace.

(v) Measure of length, breadth or distance is put in the Abl.: dighaṇa navāvattitthiyo nine spans long, yojanāṇa yāyamato, a league in length; yojanāṇa vīthharato, a league in breadth.

Remark.

In these examples the Inst. may also be used: yojanāṇa yāyamena, yojanāṇa vīthhārena.
(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 cows from the rice.

(vii) With verbs meaning to hide, conceal, "the person from whom one wishes to hide is in the Abl: upajjāya antaradhāyatī sīsso, the pupil hides himself from his preceptor.

Remark.
In such expressions, the Gen. may also be used: antaradhāyissāmi samāṇassa gotamasssa, I will hide myself from the samana Gotama.

(viii) When the verb "antaradhāyatī" 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 naṃ pasaṃsanti, they praise him for his virtue.

Remark.
In these examples, the Inst. may be used as well: sīlena pasaṃsanti.

(xii) It is used with words showing proximity, gāmā samāṇa, 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 bhayaṃ, 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: ānātra, 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; buddhasmā pati sārupputto, Sariputta 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 saddhammanā 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 niṣiddati puriso, the man is sitting on the mat; thaliyaṃ odanaṃ pacati; he cooks the food in a cooking-pot.

(ii) The Loc. shows the "cause, reason, or motive" of an action: dīpāccammasu haññante, the panther is killed for its skin; khuṇjaro dante suññante, the elephant is killed for its tusks.

(iii) It denotes time when an action takes place: sāyānhasamaye 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.: manussasā katthiyo sūratamo, the kṣatriya is the most valiant of men; manussāna katthiyo sūratamā; kaṇṇā gāvisu sampannakhīratamā, of cows, the black one abounds most in milk, or, kaṇṇā gāvināy 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; patibhā, substitute, surety; pasūto, offspring, child; kusalo, clever, expert; gonesu sāmī, an owner of oxen, or gonaṇaṃ sāmī, etc.

(vi) Words signifying "to be happy, contented, eager", govern the Loc., as well as the Inst.: nāṇasmī ussuko, eager for wisdom, or ñāṇena ussako; nāṇasmiṃ pasidito, contented with wisdom, ñānena pasidito.

(vii) Words signifying "reverence, respect, love, delighting in, saluting, taking, seizing, striking, kissing, fond of, adoring," govern the Loc.: pāpasmiṃ ramati mano, the mind delights in evil; bhikkhūsu abhivādenti, they salute the monks; pāde gaheetvā papāte khipati, took him by the feet and threw him in the precipice; purisaṃ sāmī, an owner of oxen, or gonaṇaṃ sāmī, etc.

Remark.
In these examples, the Inst. may be used as well: sālaṇa pasasaṃsanti.

(xii) It is used with words showing proximity, gāmā samāṇa, near the village.

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Remark.
In these examples, the Inst. may be used as well: sālaṇa pasasaṃsanti.

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(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 saddhammanā or vinā saddhammena.
(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 yuttañ, not fit for thee; the Gen. is used in the same sense: tava na yuttañ.

(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:

(xx) The Loc. in used for the Gen, (see, above, v).

(xvi) It is used for the Inst.: pattesu pīṇḍāya carānti, they go about with bowls for their food.

(xvii) It is also used instead of the Dat.: sāṅge dinnāṃ mahapphalaṅ, offering to the Clergy are very meritorious.

(xviii) The Loc. is used for the Ablative: kadalīdesu gage 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 atthanagate, when the sun had set, after sunset;

gavisu duyhamānasu 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 attih, to be, besides having the above meanings may also often be translated by "if, such being the case":

atthe sati, if there be need;

evan 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:

sākunakassa gumbato jālan moceattseva, even while the fowler was disengaging the net from the bush;

tesaṅkilantānāya eva suryatthanagatavelā jātā, while even they were sporting, it became dusk.

(v) There is also mentioned a so-called Nominative Absolute:

gacchanto bhāradvājo so, addaśa ajjhutaṇa isin, Bharadvaja having gone he… etc.,

yāyamano mahārajā, 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: sīlaṃ 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 pāṭaliputtahe abhirup, the people of Madhura are more handsome than those of Pāṭaliputta.

(iv) It is also expressed by the indeclinable varaṇ, better, with an Abl.: tato varaṇ better than that.

(v) When "the better of two" is to be expressed, a Gen. is used with the positive degree:

tumhākā dvinnā ko bhaddakā 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 ahaŋ and tvaŋ; (289-b, c; 290, c).

(ii) The enclitic forms of ahaŋ: me and no, and those of tvaŋ: 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;
kammaŋ no niṭṭ hitaŋ, our task is finished;
ko te doso, what is thy fault?
kahaŋ 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 = ahaŋ gaccheyyāmi etc.

(iv) The personal pronoun so, sā, taŋ 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 taŋ madhuraŋ, 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) Naŋ and enaŋ (295, 300), are used when something or someone already mentioned is referred to. See (296).

§606. (2.) Demonstrative Pronouns.

(i) eso, esā, etaŋ (298), refer to what is near, and mean "this":
esā itthā, this woman;
nirupākāro esā, this (fellow) is useless.
The same remarks apply to ayaŋ and asu, this.

(ii) The neuter etad ( = etaŋ, 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; yaŋ kiñci, whatsoever, anything. See (314-a, b).

(iii) The Neut. Sing. yaŋ is frequently used adverbially in the sense of "as; that, because, since, seeing that, If, when "taŋ bahun yaŋ 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 naŋ gaccheyyāmi, 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 tvaŋ na jānāsi tasmā bālośi 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 tvaŋ, 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) kiñ is much used with the Inst. to express "what is the use of?"
    kiñ 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 pāvisi, let
nobody enter here; kiñci bhayaṇ, any danger.

(vii) REPETITION.

§610. To express "plurality, totality, distribution, variety, multiplicity," etc., words are
sometimes repeated:

tesu tesu thānesu in various places;
tañ tañ kathaya mānā, saying this and this.
yo, thus repeated means "whoever, whatever, whichever":
yañ yañ gāmaṇ, whatever village;
itārā ten'eva niyāmena yā yā, kiñci katheti tassa tassa upariacakaraṇ chaḍdesi,
and in this way the other (woman) threw the refuse on whomsoever said
anything;
so diṭṭhadiṭṭhamanusse jīvitakkhaṇaṁ pāpeti, he kills all whom he sees;
gatagataṭṭhāne, in every place;
yena kena, by whatever ...;
ubbahiyaṁ 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 niśādati, 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 sīlaṇ ācariya: a monk practises virtue.

(v) The present is sometimes used with a future signification: kiñ 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 pañcamāṇavakatānā sippāṇ uggāṇhāpeti, 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 tvan upāsaka, grievest 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):
    catuppāṇa uēka ēkaṇ sīhaṇ rājaṇaṁ aṅkaṇsu, the quadrupeds made a lion king;
mukhe pahari, struck him on the mouth;
kena kāraṇaṁ rodi, why did you cry?
brāhmaṇo ēkākena sādhuṇaṃ vīcari, the brahmin walked about with the goat.

(iii) The indeclinable mā is used with the Aorist to express prohibition:
    ēkā, mā bhāyī, O! goat, fear not!
mā puna evarūpaṇ akāsi, do not do so again;
tātā, mā gami, dear son, do not go.
THE FUTURE TENSE.

§613. (i) The Future expresses simple futurity:
ahaŋ 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:
tvaŋ tassa bandhanānaṃ dantehi khāḍissasi, cut his bonds with thy teeth.

(iii) The future is used to express simple condition, with the particles ce, sace and yadi:
yadi tvaŋ yāguŋ pacissasi ahaŋ pivissāmi, if thou wilt cook the gruel, I shall drink it;
sō tañ ce labhissati, tena saddhiŋ gacca ha, 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 pathamaŋ śeva bherisaddaŋ sutvā issarabheri bhavissati ti palāyitvā, the thieves on first hearing the beating of the drum, (said) "It must be the drum of an official" and fled;
ayaŋ me putto bhavissati, he must be my son.

(v) bhavissati preceded by the negative particle na may be translated by "it cannot be":
nāyaŋ issarabheri bhavissati. This cannot be an official's drum.

(vi) jāniṇissāmi, the 3rd. pers sing of jāṇati, to know, is often used idiomatically in the sense of "I'll see":
hotu, pacchā jāniṇissāmi, 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:
tvaŋ tattha gacceyyāsi, you should go there. [Examples follow:]

(iii) Wish:
ahāŋ imaŋ tumhākaŋ bhājetvā daṭeyyaŋ, I would divide and give it to you, but....

(iv) Command:
tvaŋ pana ātā paṭṭhāya ovādānuśāsaniyaŋ daṭeyyaŋ, but thou hence forward, give us instructions and admonitions; udarena nipajjeyyaŋ, lie on thy belly.

(v) Probability:
apī cā nāma gacceyyāmi, I may go.

(vi) When expressing condition, it is usually preceded by ce, sace or yadi, if:
sāmi, sace imaŋ velāya tava sapattānaṃ 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 kocidava puriso padipaŋ padippeyya, were, maharaṣṭra, a man to light a lamp...

(viii) Assent:
tvaŋ idāni gacceyyāsi, 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 yānaŋ alabhissa agacchissā, he would go if he could get that vehicle;
bho satthavāsino, sace esa rukkhamūle caṅkanamatiyaṅ pataḥ aja naśavissā, sabbe mahāvilopaŋ 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:
vassasataŋ, jīva, may you live a hundred years!

(iv) With mā prefixed, the Imperative 2nd person expresses simple prohibition (see Aorist 612, iii):
mā evaŋ 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, ahaŋ jaṇissāmi, very well I'll see (to it).
§617. (i) The Infinitive shows "purpose, motive intention". It is used actively as well as passively.

(ii) The Infinitive is used with verbs meaning "to wish to try or strive, to begin, to be able":

(iii) The verb dadāti to give, after an Inf. means "to let, to allow" and the verb labhati, to obtain, means "to be allowed":

(iv) Verbs like vaṭṭati, to behave, to be fit, proper, and adjectives like yuṭṭya, 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:

(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:

(vi) When kāmo, willing, desirous, is compounded with an Inf., final ighet of the Inf. is dropped:

THE INFINITIVE.

§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:

(ii) The Gerund may sometimes be translated by the present participle:

(vi) The Gerund may have a passive signification:

THE GERUND.
§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 gāman gacchanto corāṭavān pattvā, while going to his village he came upon a forest inhabited by thieves;
tattha gantvā mātaraṇ patjagganto vāsan 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:
avīcinirayaṅ gacchantā sattā..., persons going to the Avīcī Hell;
āgacchantaṅ taṅ 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):
idaṅ pana paralokaṅ gacchantassa patheyyaṅ bhavissati, but this will be provisions for him who goes to the other world;
paralokaṅ gacchanto ekaṅ kaṇā paṇaṅpi 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:
taṅ labhanto jīvissami alabhanto idh' eva marissāmi, if I obtain her I shall live, if not, in this very spot shall I die; addhamāse sahassaṅ labhanto upaṭṭhahissāmi deva, if I get a thousand every fortnight, I'll serve thee, Lord; evaṅ 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":
pitārā vāriyanāṅ pi, although prevented by his father;
taṅ apassanto pi; although not seeing him.

§620. The Past Participle.

(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 sīhaṅ ādinnavā, he having captured the lion;
bhataṅ 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; sakanivāsaṅ 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:
taṅ pāñhaṅ puṭṭhaṅ, by her the question was asked, she asked the question;
sāsanaṅ mayā likkhitaṅ, a letter has been written by me, I have etc.

(vii) Not seldom the P.P.P. may be translated by a pres. participle:
tatto uppatito vijjullata viya vijjotamāṅ paraṭī re ṣṭhāsi, 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:
raṭṭha raṭṭhāṅ vicarissaṅ, I am going (= I am about to go) from kingdom to kingdom;
taṅ ganthāṅ racissaṅ ahaṅ; 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:
nāhaṅ puna upessaṅ gabhaseyyaṅ, 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:

- māyā kattabbaṃ kammaṃ niṣṭhitaṃ the work which was to be done by me is finished;
- sace so deso sākāpo hoti so deso sammajjitaṃbo, if the place be dirty it ought to be swept;
- na navā bhikkhū āsanena patibāhetabbā, 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 kattabbaṃ, what is to be done?
- ettha ca imaṃ suttāni sassetabbāni, and in this connection these passages (from the Scriptures) should be pointed out;
- imaṃ nayena veditabbā, 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) bhavitabbaṃ, 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": mājhāten'eva bhavitabbaṃ, one should be indifferent to ...; visayojitāya etāya bhavitabbaṃ, this must have been mixed with poison.

§623. SYNTAX OF INDECLINABLES.

(i) The following are used correlatively:

| yathā, as... | tathā, so; |
| yāvā, so long... | tavā, that long, as long as; |
| yadā, when... | tadā, then; |
| yattha, where... | tattha, there. |

(ii) [Pāli indeclinables used in correlative pairs:]

| ca...ca... | both...and |
| so ca āhañ ca | both he and I. |

| vā...vā... | whether...or |
| bhāsati vā karoti vā | whether he speaks or acts. |

| pi...pi... | both...and |
| siṅcavi pi siṅcāpeti pi | 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 eva, yajj' eva, if so, in that case; |
| vā...yadi vā..., whether...or; |
| gāme vā yadi vāraññe, 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:
kahaŋ 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 "kiŋ jānāsi tvaŋ" ti, he asked "What do you know?"
3. The verb is frequently omitted altogether: māressāmi nan" ti, (he thought, or said) "I'll kill him!"
4. When iti or ti, is followed by a vowel, sandhi takes place regularly: iti + evaŋ = iccevaŋ; kvaci + iti = kvacīti.
5. Often, iti has the sense of "because, with the intention of "showing "cause, motive, intention, purpose:" "jīvituŋ asakkontā" ti because (we) are unable to make a living; "makasaŋ paharissāmi" ti pitu matthakaŋ 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:
imasmiŋ sare sudakaŋ n'atthi, there is no water in this lake;
na aññāsi, did not thou know?
seṭṭhinā saddhiŋ kathetuŋ na sakkomi, I am unable to speak with the banker.

(ii) With an Optative, na is used in prohibition:
na hatthisālaŋ gaccheyya, let him not go to the elephant-shed.

(iii) na may form the first part of a compound:
nāgamanāŋ (= na * āgamanam), non-arrival;
na bhikkhu, a non-monk, a layman.

(iv) Two negatives make an affirmative:
bheriŋ 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);
nō na pappahoti, he is most certainly able.

(vii) Interrogation is expressed by using interrogative adverbs or pronouns as:
kasām, 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 satthāraŋ jānāsi, do you, Sir, know our Teacher?
(x) followed by nu kho, it expresses a very emphatic interrogation:
āpi nu 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:
nā nu'haŋ 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:
supaŋ labhi, did thou get broth?

INTERJECTIONS.

(i) The principal interjections are:
hā, alas! ah! handa, come!
anga, indeed! oh!
bo, friend! Sir! I say!
hare, sirrah!
amā, yes! truly! indeed!
aho, alas! oh! (538).

(ii) bhaṅe, first pers. sing. reflective of bhaṅati, to say, is used as an interjection with the meaning of "to be sure! I say there!"

(iii) maṅhe, 1st. pers. sing. reflective of maṅñati, 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 vanaṇa is a syllable in a pāda.
- A short syllable is termed lahu.
- A long syllable is called garu.
- A foot is termed gaṇa.

§627. The mark ˘ represents a short syllable, and the mark ¯ a long syllable. A foot containing two long syllables is termed ga, 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 la, that is la + la, the initial syllable of the word lahu being employed to represent a short syllable.

§628. The following are the four varieties of a disyllabic foot.

<table>
<thead>
<tr>
<th>Syllables</th>
<th>Pāli</th>
<th>English.</th>
</tr>
</thead>
<tbody>
<tr>
<td>˘ ˘</td>
<td>la la or là</td>
<td>Pyrrhic.</td>
</tr>
<tr>
<td>˘</td>
<td>ga ga or gā</td>
<td>Spondee.</td>
</tr>
<tr>
<td>˘</td>
<td>la ga</td>
<td>Lambus.</td>
</tr>
<tr>
<td>˘</td>
<td>ga la</td>
<td>Trochee.</td>
</tr>
</tbody>
</table>

§629. The eight-syllable feet, known in Pāli as the aṭṭhagaṇa are as follows:

<table>
<thead>
<tr>
<th>Syllables</th>
<th>Pāli</th>
<th>English.</th>
</tr>
</thead>
<tbody>
<tr>
<td>˘ ˘ ˘ ˘</td>
<td>ma.</td>
<td>Molossus.</td>
</tr>
<tr>
<td>˘ ˘ ˘</td>
<td>na.</td>
<td>Tribach.</td>
</tr>
<tr>
<td>˘ ˘</td>
<td>bhā.</td>
<td>Dactyl.</td>
</tr>
<tr>
<td>˘ ˘</td>
<td>ya.</td>
<td>Bacchic.</td>
</tr>
<tr>
<td>˘ ˘</td>
<td>ja.</td>
<td>Amphibrach.</td>
</tr>
<tr>
<td>˘ ˘</td>
<td>sa.</td>
<td>Anapaest.</td>
</tr>
<tr>
<td>˘ ˘</td>
<td>ra.</td>
<td>Cretic.</td>
</tr>
<tr>
<td>˘ ˘</td>
<td>ta.</td>
<td>Antibacchic.</td>
</tr>
</tbody>
</table>

SHORT AND LONG SYLLABLES.

§630. The short vowels in Pāli are a, i, u, the long vowels are ā, ī, ū, e, o. When a, i or u is followed by a double consonant, it is prosodically long. For instance, the first as well as the second a in cakkaṇca, is long because followed by kk and ndc respectively. Before niṣghaṇṭa (g) a short vowel is also always prosodically long. Thus in sacca, the a before y 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.

§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:

<table>
<thead>
<tr>
<th>Syllables</th>
<th>Pāli</th>
<th>English.</th>
</tr>
</thead>
<tbody>
<tr>
<td>˘ ˘ ˘ ˘</td>
<td>ma.</td>
<td>Molossus.</td>
</tr>
<tr>
<td>˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘</td>
<td>atisakkarī</td>
<td>15 syllables</td>
</tr>
<tr>
<td>˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘</td>
<td>aṭṭhi</td>
<td>16 syllables</td>
</tr>
<tr>
<td>˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘</td>
<td>atyanṭhi</td>
<td>17 syllables</td>
</tr>
<tr>
<td>˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘</td>
<td>dhuti</td>
<td>18 syllables</td>
</tr>
<tr>
<td>˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘</td>
<td>atidhuti</td>
<td>19 syllables</td>
</tr>
<tr>
<td>˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘</td>
<td>kati</td>
<td>20 syllables</td>
</tr>
<tr>
<td>˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘</td>
<td>pakati</td>
<td>21 syllables</td>
</tr>
<tr>
<td>˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘</td>
<td>akati</td>
<td>22 syllables</td>
</tr>
</tbody>
</table>

§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.

$1$. ġayatti, having pādas of six syllables. There is one variety:

\[ \text{tanumajjhā} \quad \text{˘ ˘ ˘ ˘} \quad \text{˘ ˘ ˘ ˘} \]

$2$. uṇhi having pādas of seven syllables. There is one variety:

\[ \text{kumāralatitā} \quad \text{˘ ˘ ˘} \quad \text{˘ ˘ ˘} \quad \text{˘ ˘ ˘} \quad \text{˘ ˘} \]
§3. anuṭṭhubhaṃ having pādas of eight syllables. There are five varieties.
(i) citrapādā
(ii) vijummala
(iii) māṇavakaṅ
(iv) sāmaṅika
(v) pāmanikā

§4. brahāti having pādas of nine syllables. There are two varieties.
(i) halamukhī
t(ii) bhujagasusu

§5. panti having pādas of ten syllables. There are seven varieties.
(i) suddhājājam
(ii) panavo
(iii) rummavati
(iv) matta
(v) campakamala
(vi) manorama
(vii) abbhasakam

§6. tuṭṭhubhaṃ having pādas of eleven syllables. There are eleven varieties.
(i) upaṭṭhitā
(ii) indavajirā
(iii) upavajirā
(iv) sumukkhī
(v) dodhakaṅ
(vi) sālinī
(vii) vātumissā
(viii) surasasiri
(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 (?) tuṭṭhubhaṃ verses].

§7. jagati having pādas of twelve syllables. There are fourteen varieties.
(i) vasamaṭṭha
(ii) indavaṅsā
(iii) toṭaka
(iv) datavilaṅbita
(v) puṭa
(vi) kusumavicittā
(vii) bhujangappayāta
(viii) piyamvada
(ix) lajitā
(x) pamittakkarā
(xi) ujjalā
(xii) vessadevi
(xiii) tāmarasaṅ
(xiv) kamalā

§8. atijagati having pādas of thirteen syllables. There are two varieties.
(i) pahāsini
(ii) rucirā

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.
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) aparājitā
(ii) paharanakalikā
(iii) vasantatilakā

Remark.

[Aparājitā has] pauses after the seventh and fourteenth syllables.
[Paharanaṅkalikā has] pauses after the seventh and fourteenth syllables.

§10. atisakkarī with fifteen syllables. There are four varieties.

(i) sasikala
(ii) manigunāṅnikaro
(iii) malinī
(iv) pabhaddakaṅ

Remark.

[Aparājitā has] pauses after the seventh and fourteenth syllables.
[Paharanaṅkalikā has] pauses after the seventh and fourteenth syllables.

§11. atṭhi having pādas of sixteen syllables. There is one variety.

(i) vāninī

Remark.

[The first two varieties have] pauses after the eighth and fifteenth syllables.
[Malinī has] a pause after the eighth syllable.

§12. atyaṭṭhi having pādas of seventeen syllables. There are three varieties.

(i) sikharinī
(ii) harinī
(iii) mandakkantā

Remark.

[Vāninī 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) kusumitalatāvellī

§14. atidhuti having pādas of nineteen syllables. There are two varieties.

(i) meghavipphujjītī
(ii) saddalavikkītī

Remarks.

[Meghavipphujjītī has] pauses after the sixth and thirteenth, and nineteenth syllables.
[Saddalavikkītī has] pauses after the twelfth and nineteenth syllables.

§15. kati having pādas of twenty syllables. There is one variety.

(i) vutta

§16. pakati having pādas of twenty-one syllables. There is one variety.

(i) saddharā

§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:

<table>
<thead>
<tr>
<th>Name of Metre</th>
<th>Odd quarter-verses. (1st. &amp; 3rd.)</th>
<th>Even quarter-verses (2nd. &amp; 4th.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>upacitta</td>
<td>- - - - - - - -</td>
<td>- - - - - - - -</td>
</tr>
<tr>
<td>ratamajjhā</td>
<td>- - - - - - - -</td>
<td>- - - - - - - -</td>
</tr>
<tr>
<td>vegavatī</td>
<td>- - - - - - - -</td>
<td>- - - - - - - -</td>
</tr>
<tr>
<td>bhaddavirājaś</td>
<td>- - - - - - - -</td>
<td>- - - - - - - -</td>
</tr>
<tr>
<td>ketumati</td>
<td>- - - - - - - -</td>
<td>- - - - - - - -</td>
</tr>
<tr>
<td>akhyānikā</td>
<td>- - - - - - - -</td>
<td>- - - - - - - -</td>
</tr>
<tr>
<td>viparita-pubba</td>
<td>- - - - - - - -</td>
<td>- - - - - - - -</td>
</tr>
<tr>
<td>harina-palata</td>
<td>- - - - - - - -</td>
<td>- - - - - - - -</td>
</tr>
<tr>
<td>aparavutta</td>
<td>- - - - - - - -</td>
<td>- - - - - - - -</td>
</tr>
<tr>
<td>pubbittaggā</td>
<td>- - - - - - - -</td>
<td>- - - - - - - -</td>
</tr>
<tr>
<td>yavādikāmatī</td>
<td>- - - - - - - -</td>
<td>- - - - - - - -</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Foot:</th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>4th</th>
<th>5th</th>
<th>6th</th>
<th>7th</th>
<th>8th</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st half stanza</td>
<td>- -</td>
<td>- -</td>
<td>- -</td>
<td>- -</td>
<td>- -</td>
<td>- -</td>
<td>- -</td>
<td>- -</td>
</tr>
<tr>
<td>2nd half stanza</td>
<td>- -</td>
<td>- -</td>
<td>- -</td>
<td>- -</td>
<td>- -</td>
<td>- -</td>
<td>- -</td>
<td>- -</td>
</tr>
</tbody>
</table>

Remarks.
(a) The above is a perfect vetāliya. In the third seat, the following feet may be found instead of the lambus:

<table>
<thead>
<tr>
<th></th>
<th>pyrrhic</th>
</tr>
</thead>
<tbody>
<tr>
<td>- -</td>
<td>-</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>spondee</th>
</tr>
</thead>
<tbody>
<tr>
<td>- -</td>
<td>-</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>bacchic</th>
</tr>
</thead>
<tbody>
<tr>
<td>- -</td>
<td>-</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>amphibrac</th>
</tr>
</thead>
<tbody>
<tr>
<td>- -</td>
<td>-</td>
</tr>
</tbody>
</table>

(b) the sign of the long syllable (-) must be counted as 2 since it is equal to two short syllables.

§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 mūttāmāka 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:

<table>
<thead>
<tr>
<th>Foot:</th>
<th>1st seat (Number of syllabic instants)</th>
<th>2nd seat (Cretic)</th>
<th>3rd seat (Lambus)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Pāda</td>
<td>6 syllabic instants</td>
<td>- -</td>
<td>- -</td>
</tr>
<tr>
<td>2nd Pāda</td>
<td>8 syllabic instants</td>
<td>- -</td>
<td>- -</td>
</tr>
<tr>
<td>3rd Pāda</td>
<td>6 syllabic instants</td>
<td>- -</td>
<td>- -</td>
</tr>
<tr>
<td>4th Pāda</td>
<td>8 syllabic instants</td>
<td>- -</td>
<td>- -</td>
</tr>
</tbody>
</table>

Remarks.
(a) The above is a perfect vetāliya. In the third seat, the following feet may be found instead of the lambus:

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<th></th>
<th>spondee</th>
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<td>- -</td>
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<tbody>
<tr>
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<tr>
<td>- -</td>
<td>-</td>
</tr>
</tbody>
</table>

(b) the sign of the long syllable (-) must be counted as 2 since it is equal to two short syllables.

Finis.