A Practical Grammar of the Pali Language

by Charles Duroiselle

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Appendix 1

Here is a collection of dictionary definitions of some of the terms that can be found in this book

Ablative: Of, relating to, or being a grammatical case indicating separation, direction away from, sometimes manner or agency, and the object of certain verbs. It is found in Latin and other Indo-European languages.

Ablative absolute: In Latin grammar, an adverbial phrase syntactically independent from the rest of the sentence and containing a noun plus a participle, an adjective, or a noun, both in the ablative case.

Accusative: Of, relating to, or being the case of a noun, pronoun, adjective, or participle that is the direct object of a verb or the object of certain prepositions.

Active: Indicating that the subject of the sentence is performing or causing the action expressed by the verb. Used of a verb form or voice.

Adjective: Any of a class of words used to modify a noun or other substantive by limiting, qualifying, or specifying and distinguished in English morphologically by one of several suffixes, such as -able, -ous, -er, and -est, or syntactically by position directly preceding a noun or nominal phrase, such as white in a white house.

Aorist: A form of a verb in some languages, such as Classical Greek or Sanskrit, that in the indicative mood expresses past action.

Conjugate: To inflect (a verb) in its forms for distinctions such as number, person, voice, mood, and tense.

Dative: Of, relating to, or being the grammatical case that in some Indo-European languages, such as Latin and Russian, as well as in some non-Indo-European languages, marks the recipient of action and is used with prepositions or other function words corresponding in meaning to English to and for.

Declension: Linguistics. a. In certain languages, the inflection of nouns, pronouns, and adjectives in categories such as case, number, and gender.

Genitive: Of, relating to, or designating a case that expresses possession, measurement, or source.

Gerund: A verbal noun analogous to the Latin gerund, such as the English form ending in -ing when used as a noun, as in singing in We admired the choir's singing.

Grammar: The system of inflections, syntax, and word formation of a language.

Inflection: a. An alternation of the form of a word by adding affixes, as in English dogs from dog, or by changing the form of a base, as in English spoke from speak, that indicates grammatical features such as number, person, mood, or tense. b. The paradigm of a word. c. A pattern of forming paradigms, such as noun inflection or verb inflection.

Interrogative: Of, relating to, or being an element or construction used to ask a question: an interrogative adverb; an interrogative particle.

Locative: Of, relating to, or being a grammatical case in certain inflected languages that indicates place in or on which or time at which, as in Latin domì, 'at home.'

Nominative: Of, relating to, or belonging to a case of the subject of a finite verb (as I in I wrote the letter) and of words identified with the subject of a copula, such as a predicate nominative (as children in These are his children).

Optative: Of, relating to, or being a mood of verbs in some languages, such as Greek, used to express a wish. Designating a statement using a verb in the subjunctive mood to indicate a wish or desire, as in Had I the means, I would do it.

Present Participle: A participle expressing present action, formed in English by the infinitive plus -ing and used to express present action in relation to the time indicated by the finite verb in its clause, to form progressive tenses with the auxiliary be, and to function as a verbal adjective.

Passive: Of, relating to, or being a verb form or voice used to indicate that the grammatical subject is the object of the action or the effect of the verb. For example, in the sentence They were impressed by his manner, were impressed is in the passive voice.

Participle: A form of a verb that in some languages, such as English, can function independently as an adjective, as the past participle baked in We had some baked beans, and is used with an auxiliary verb to indicate tense, aspect, or voice, as the past participle baked in the passive sentence The beans were baked too long.

Past Participle: A verb form indicating past or completed action or time that is used as a verbal adjective in phrases such as baked beans and finished work and with auxiliaries to form the passive voice or perfect and pluperfect tenses in constructions such as She had baked the beans and The work was finished. Also called perfect participle.

Prefix: An affix, such as dis- in disbelieve, put before a word to produce a derivative word or an inflected form.

Pronominal: Of, relating to, or functioning as a pronoun. Resembling a pronoun, as by specifying a person, place, or thing, while functioning primarily as another part of speech. His in his choice is a pronominal adjective.

Radical: Arising from or going to a root or source; basic: a radical flaw in a plan; chose the radical solution of starting all over again.

Reflective: designating or expressing a grammatical relation in which a verb’s subject and an object in the sentence refer to the same person or thing, serving to indicate that the action of the verb is directed back to the subject Ex. “Gary hurt himself”, “Jane threw a party for herself”.

Sanskrit: An ancient Indic language that is the language of Hinduism and the Vedas and is the classical literary language of India.

Substantive: 1. Expressing or designating existence; for example, the verb to be. 2. Designating a noun or noun equivalent.

Suffix: An affix added to the end of a word or stem, serving to form a new word or functioning as an inflectional ending, such as -ness in gentleness, -ing in walking, or -s in sits.

Vocative: Relating to or being a grammatical case used in Latin and certain other languages to indicate the person or thing being addressed.

Verbal Adjective: An adjective that is derived from a verb and that in some constructions, participial phrases for example, preserves the verb's syntactic features, such as transitivity and the capability of taking nominal or verbal complements.

Font name Norman Printer _____ Driver _____

1	-	46	.	91	[	136	à	181	ṃ	226	Ḷ
2	-	47	/	92	\	137	â	182	ḍ	227	ē
3	-	48	0	93	]	138	ä	183	ṣ	228	ĭ
4	-	49	1	94	^	139	ã	184	ḗ	229	ṛ
5	-	50	2	95	_	140	ā	185	ź	230	ṝ
6	-	51	3	96	`	141	ç	186	ṅ	231	Ī
7	-	52	4	97	a	142	é	187	ḕ	232	ū
8	-	53	5	98	b	143	è	188	ŏ	233	Ṭ
9	-	54	6	99	c	144	ê	189	ũ	234	Ś
10	-	55	7	100	d	145	ë	190	æ	235	†
11	-	56	8	101	e	146	í	191	ø	236	ě
12	-	57	9	102	f	147	ì	192	˘	237	ǒ
13	-	58	:	103	g	148	î	193	ă	238	Ā
14	-	59	;	104	h	149	ï	194	ḷ	239	Ṇ
15	-	60	<	105	i	150	ñ	195	√	240	ũ̃
16	-	61	=	106	j	151	ó	196	ă	241	ḷ
17	-	62	>	107	k	152	ò	197	ŭ	242	Ū
18	-	63	?	108	l	153	ô	198	ã̃	243	Ź
19	-	64	@	109	m	154	ö	199	ī	244	Ṛ
20	-	65	A	110	n	155	õ	200	Ṃ	245	ı
21	-	66	B	111	o	156	ú	201	…	246	ṇ
22	-	67	C	112	p	157	ù	202	ṭ	247	ṉ
23	-	68	D	113	q	158	û	203	À	248	¯
24	-	69	E	114	r	159	ü	204	Ã	249	˘
25	-	70	F	115	s	160	ṭ	205	Õ	250	ḥ
26	-	71	G	116	t	161	°	206	Œ	251	ĭ
27	-	72	H	117	u	162	ẽ	207	œ	252	̓
28	-	73	I	118	v	163	£	208	-	253	̋
29	-	74	J	119	w	164	§	209	—	254	̊
30	-	75	K	120	x	165	ṛ	210	“	255	̆
31	-	76	L	121	y	166	¶	211	”		
32		77	M	122	z	167	ś	212	‘		
33	!	78	N	123	{	168	ṛ	213	’		
34	"	79	O	124	|	169	š	214	Ō		
35	#	80	P	125	}	170	ŭ	215	ṁ		
36	$	81	Q	126	~	171	´	216	ÿ		
37	%	82	R	127	̆	172	¨	217	×		
38	&	83	S	128	Ä	173	≠	218	ṝ		
39	'	84	T	129	Å	174	Æ	219	ṛ		
40	(	85	U	130	ĩ	175	ō	220	Ṅ		
41	)	86	V	131	É	176	ĩ	221	Ṣ		
42	*	87	W	132	Ñ	177	±	222	Ḥ		
43	+	88	X	133	Ö	178	ā	223	Ḍ		
44	,	89	Y	134	Ü	179	ū	224	‡		
45	-	90	Z	135	á	180	ī	225	ṝ		

Common Keyboard Shortcuts

C=Control
S=Shift

CS+=	ó
C+=	ñ
CS+[	ì
CS+]	î
C+[	ë
C+]	í
CS+8	ï
CS+6	ś

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PREFACE TO THE THIRD EDITION

Most introductory Pāli grammar books consist of lessons that teach the elements of the language in stages, but because of that they are also very difficult to use as a reference when you need to look up a noun's declension, or a verb's conjugation. This book because of its practical and comprehensive coverage of the elements of the Pāli language in complete chapters is a very useful reference. This book was also not written for linguistics experts, but for students with little experience studying Pāli grammar. For these reasons I have found it extremely useful and I recommend it to people who have already completed one of the many books that have graduated exercies 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 where mainly to errors in layout editing and punctuation that existed in the original book. Still, I have probably left a few and made some new ones for the editors of the fourth edition to correct when they update the English used.

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

U. Dhamminda 1997.
Mawlamyine

PREFACE TO THE SECOND EDITION

This grammar was written at a time when it was urgently needed for schools and colleges, and as a consequence was conceived, written and seen through the press within the short space of a little over three months. 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.

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

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

Chas. Duroiselle. 1915.
Mandalay

PREFACE.

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

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

One of the greatest difficulties experienced has been to explain some forms (principally in Assimilation and Verbs), without the help of Sanskrit; scholars well understand how Pāli forms, thus explained, seem arbitrary, not to say incomprehensible in some cases; so that, although my avowed object was to write for students who do not know the first elements of Sanskrit grammar, I have thought it advisable to scatter here and there in the body of the work, a few explanations bearing on Sanskrit grammar, to make some forms better understood. But the student is perfectly free to skip them over and to assume the Pāli forms just as they are given; I would, however recommend him to peruse them at a second reading.

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

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

The following indigenous Pāli grammars have been
consulted: saddanīti, mahārūpasiddhi, mahārūpasiddhi ṭikā, akhyātapadamālā, moggallāna, kacchāyana, gaḷon pyan.

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

Chas. Duroiselle.
Rangoon: 20th December 1906.

ABBREVIATIONS.

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

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.

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 ṁ (niggahīta), as in: pupphaṁ, a flower; cakkhuṁ, eye; kapiṁ, monkey.

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

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

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

CONSONANTS

MUTES

	SURD		SONANTS							
						Semi-vowels.				
	Unaspirate	Aspirate	Unaspirate	Aspirate	Nasals	Liquids	Spirant	Sibilant	Vowels.	
gutterals	k	kh	g	gh	ṅ		h		a, ā	e
palatals	c	ch	j	jh	ñ	y			i, ī	
linguals	ṭ	ṭh	ḍ	dh	ṇ	r, ḷ				o
dentals	t	th	d	dh	n			s (surd)		
labials	p	ph	b	bh	m	v			u, ū	

ṁ(niggahita)-sonant

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

8. ṁ or niggahīta, comports, properly speaking no classification; it is merely a nasal breathing found only after the short vowels: aṁ, iṁ, uṁ.

9. 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, ḷ);
The Aspirates are pronounced with a strong breathing or h sound added to them;
The Unaspirates are pronounced naturally, without effort and without the h sound.

THE PRONUCIATION.

THE VOWELS.

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

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.
ṇ is pronounced like ng in king, bring.
c is pronounced like ch in church, chip.
j is pronounced like jail, jar.
ñ is pronounced like ny in banyan.
t is pronounced like table, tack.

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

d is pronounced like d in deed.
n is pronounced like n in nag.
p is pronounced like p in part.

ph, it must be remarked, is simply the aspirate of p, and ought not to be pronounced like f (as in: philosophy).
b is pronounced like b in book.
m, y, r, l, s, h are pronounced like the corresponding English letters.
v, not preceded by a consonant has the sound of v, in vine, vile. But preceded by a consonant, it is sounded like w in wind, win; tvā, therefore, is pronounced twā.
ṁ, (niggahīta), found always at the end of words is, in Burma, pronounced like m in, jam, ram; in Ceylon, it is given the sound of 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 vagga or group (viz., the five divisions of the mutes: gutterals, 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 (ṁ) is followed by a word beginning either with a vowel or with a consonant.

16. From the above it will be seen that sandhi is of three kinds:
(I) Vowel-sandhi, (II) Mixed sandhi and (III) Niggahīta-sandhi.

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

1. VOWEL- SANDHI.

17. A vowel before another vowel is elided.

EXAMPLES.

Elision of a, yassa+indriyāni=yassindriyāni.
ajja+ uposatho=ajjuposatho.

Elision of ā, mā + āvuso evarūpaṁ akāsi=māvuso, etc.
tadā+ uṭṭhahi=taduṭṭhahi.

Elision of i, udadhi+ ūmiyo=udadhūmiyo.
aggi+āhito=aggāhito.

Elision of ī, bhikkhunī+ovādo=bhikkhunovādo.
migī+ iva=migiva.

Elision of u, dhātu+āyatanāni=dhātāyatanāni.
dhātu+ indriyāni= dhātindriyāni.

Elision of ū, jambū+ādīni=jambādīni.
jambū+īrita vātena=jambīrita vātena.

Elision of e, laddho me+okāso=laddho m'okāso.
gāthā me+udīritā=gāthā m'udīritā.

Elision of o, eso+āvuso āyasmā=es'āvuso āyasmā.

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

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

EXAMPLES.

(i) cakkhu+ indriyaṁ=cakkhundriyaṁ.
(ii) yassa + idāni=yass'idāni.

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

EXAMPLES.

(i) tatra+ayaṁ=tatrāyaṁ.
(ii) sa+atthika=sātthika.
(iii) kiki+iva=kikīva.
(iv) kamma+upanissayo=kammūpanissayo.

(Note: A short vowel, a, i, u, is lengthened by putting a "-"(Dash) over it).

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

EXAMPLES.

(i) vi+atimānenti=vītimānenti.
(ii) kiṁsu+idha vittaṁ=kiṁsūdha vittaṁ.

21. Generally:

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

EXAMPLES .

I. a or ā+ i or ī.
(i) upa+ikkhati=upekkhati.
(ii) jina+īritanayo=jineritanayo.
(iii) ava+ecca=avecca.
(iv) bandhussa+ iva=bandhusseva.

Exceptions (a) iti preceded by a becomes āti, as:
(i) tassa+iti=tassāti.
(ii) tissa+iti=tissāti.

(b) i may be elided after a; as:
(i) pana+ime=pana'me.
(ii) tena+ime=tena'me.

(c) Sometimes ā+i becomes i; as:
seyyathā+idaṁ=seyyathidaṁ.

II. a or ā+u or ū.

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

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

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

EXAMPLES.

(i) ñāṇa+ālokena=ñāṇālokena.
(ii) demi+iti=demīti.

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

EXAMPLES.

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

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

(a) In nouns in the vocative case:
kassappa etaṁ...

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

bhagavā uṭṭhāyāsanā.

(c) After particles, vowels remain unchanged.

EXAMPLES.

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

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

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

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

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

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

(d) i and u before a verb may remain unchanged: (see 22)

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

EXAMPLES.

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

26 After o, a vowel is usually elided.

EXAMPLES.

(i) yo+ahaṁ=yo'haṁ.
(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.

(a) Final i, before a dissimilar vowel is changed to y.
(i) vi + ākāsi=vyākāsi.
(ii) vitti+anubhuyyate=vittyanubhuyyate.
(iii) dāsi+ahaṁ=dāsyāhaṁ.
Remarks. iti+eva=itveva.

(b) In such words as: me, te, ke, ye, etc. e, is changed to y, and, if the a following e, stands before a single consonant it is lengthened to ā.

EXAMPLES.
(i) me+ahaṁ=myāham.
(ii) me+ayaṁ=myāyaṁ.
(iii) te+ayaṁ=tyāyaṁ.
(iv) te+ahaṁ=tyāhaṁ.
(v) ke+assa=kyassa (34).

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

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

EXAMPLES.
(i) anu+eti=anveti.
(ii) dhātu+anta=dhātvanta.
(iii) dhātu+attha=dhātvattha
(iv) bahu+ābādho=bahvābādho.
(v) su+ āgataṁ=svāgataṁ.
(vi) anu+aḍḍhamāsaṁ=anvaḍḍhamāsaṁ.

Exceptions. (a) Final u may be elided before a dissimilar vowel:
sametu+āyasmā=samet'āyasmā.

(b) Not seldom, u+i gives ū:
sādhu+ iti= sādhūti.

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

EXAMPLES.
(i) ko+attho=kvattho.
(ii) agamā nu kho+idha=agamā nu khvidha.
(iii) yato+adhikaraṇaṁ=yatvadhikaraṇaṁ.
(iv) yo+ayaṁ=yvāyaṁ.

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+uddhaṁ=tat'uddhaṁ.
(iii) tayo+assu=tay'assu.

Remarks.
1. The change of u and o, to v occurs chiefly when u or o, comes after one of the following consonants: k, kh, t, th, d, na, y, s and h (saddanīti, part III sandhisuttamālā).

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

(i) aggi+āgāre=aggiyāgāre.
(ii) sattamī+atthe=sattamīyatthe.

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

(i) du+aṅgikaṁ=duvaṅgikaṁ.
(ii) bhikkhu+āsane=bhikkhuvāsane.
(See below Consonantal Insertions.)

CONSONANTAL INSERTIONS.

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

(b). The consonants thus inserted are: y, v, m, d, n, t, r, l(=ḷ), and h. (Saddanītī gives also, h.)

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

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

puna+ eva=punareva.

Here, the r is simply revived.

EXAMPLES OF INSERTION OF CONSONANTS.

Insertion of y:

(i) na+imassa=nayimassa.
(ii) mā+evam=māyevaṁ.
(iii) santi+eva=santiyeva.

Insertion of v:

(i) bhū+ādāya=bhūvādāya.
(ii) migī bhantā+udikkhati=migī bhantā vudikkhati.
(iii) pa+uccati=pavuccati.

Insertion of m:

(i) idha+āhu=idhamāhu.
(ii) lahu+essati=lahumessati.
(iii) bhāyati+eva=bhāyatimeva.

Insertion of d:

(i) saki+eva=sakideva.
(ii) tāva+eva=tāvadeva.
(iii) sammā+aññā=sammādaññā.

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

u+aggo=udaggo; u+apādi=udapādi; kenaci+eva=kenacideva; yāva+atthaṁ=yāvadatthaṁ; puna+eva=punadeva; ta+atthaṁ=tadatthaṁ; ta+antaro=tadantaro; eta+atthaṁ=etadatthaṁ.
Insertion of n:

(i) ito+āyati=itonāyati.
(ii) ciraṁ+āyati=ciraṁ nāyati or cirannāyati (30).

Insertion of t:

(i) yasmā+iha=yasmātiha.
(ii) ajja+agge=ajjatagge

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

(i) ni+antaraṁ=nirantaraṁ.
(ii) ni+ojaṁ=nirojaṁ.
(iii) du+atikkamo=duratikkamo.
(iv) du+ājāno=durājāno.
(v) pātu+ahosi=pāturahosi.
(vi) catu+ārakkhā=caturārakkhā.

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

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

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

Insertion of l=ḷ:

(i) cha+aṅgām=chaḷaṅgaṁ.
(ii) cha+aṁsa=chaḷaṁsa.

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

Insertion of h (i) su+ujuca=suhujuca
(ii) su+uṭṭhitaṁ=suhuṭṭhitaṁ.

II. CONSONANTAL SANDHI.

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

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

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

(i) yathā+bhāvi+guṇena=yathabhāviguṇena.
(ii) yiṭṭhaṁ vā hutaṁ vā loke=yiṭṭhaṁ va hutaṁ va loke.

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

(i) evaṁ gāme muni care=evaṁ gāme muni care
(ii) du+rakkhaṁ=dūrakkhaṁ.
(iii)su+rakkhaṁ=sūrakkhaṁ.

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

EXAMPLES.

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

Remarks. 1. v, after a vowel becomes bb:

(i) ni+vānaṁ=nibbānaṁ.
(ii) ni+vāyati=nibbāyati.
(iii) du+vinicchayo=dubbinicchayo.

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

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

3. The constant rule in reduplication is that an aspirate is reduplicated by an unaspirate, and an unaspirate by an unaspirate. That is to say, an unaspirate is reduplicated by itself.

34. The vowel preceding a conjunct consonant being prosodically long, the naturally long vowels: ā, ī, ū, are not allowed to stand before a double consonant.

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

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

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

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

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

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

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

so attho or sa attho.

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

ayopattaṁ or ayapattaṁ, etc.

III. NIGGAHĪTA SANDHI

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

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

EXAMPLES.

(i) taṁ dhammaṁ kataṁ
(ii) taṁ khaṇaṁ.
(iii) taṁ patto.

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

EXAMPLES.

(i) raṇaṁ+jaho=ranañjaho.
(ii) taṇhaṁ+karo=taṇhaṅkaro.
(iii) saṁ+ṭhito=saṇṭhito.
(iv) jutiṁ+dharo=jutindharo.
(v) saṁ+mato=sammato.
(vi) evaṁ+kho=evaṅ kho.
(vii) dhammaṁ+ca=dhammañca.
(viii) taṁ+niccutaṁ=tanniccutaṁ.

Remarks. Before initial l, the niggahita of saṁ and puṁ is changed to l:

(i) saṁ+lakkhaṇā=sallakkhaṇā.
(ii) paṭi saṁ līno=paṭisallīno.
(iii) saṁ+lekko=sallekho.
(iv) puṁ+liṅgaṁ=pulliṅgaṁ.

40. niggahita, followed by e or h is changed to ññ and ñh respectively.

(i) taṁ+eva=taññeva.
(ii) paccantaraṁ+eva=paccantaraññeva.
(iii) evaṁ+hi kho=evañhi kho.
(iv) taṁ+hitassa=tañhitassa

41. y following niggahita, becomes assimilated to it, and both together may become ññ:

(i) saṁ+yuttaṁ= saññuttaṁ.
(ii) saṁ+yogo=saññogo.

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

saṁyuttaṁ; saṁyojanaṁ.

42. When preceding a vowel, niggahita becomes m:

(i) taṁ+atthaṁ=tam atthaṁ.
(ii) yaṁ+āhu=yam āhu.
(iii) kiṁ+etaṁ=kim etaṁ.

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

43. Sometimes, niggahita before a vowel, may become d:

(i) etaṁ+attho=etadattho.
(ii) etaṁ+eva=etadeva.
(iii) etaṁ+avoca=etadavoca.
(iv) yaṁ+anantaraṁ=yadanantaraṁ.
(v) yaṁ+idaṁ=yadidaṁ.

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

44. niggahīta, before a vowel or a consonant may be elided:

(i) tāsaṁ+ahaṁ santike=tāsāhaṁ santike.
(ii) ariyasaccānaṁ+dassanaṁ=ariyasaccānadassanaṁ.
(iii) etaṁ buddhānaṁ+sāsanaṁ=etaṁ buddhānasāsanaṁ.

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

(i) ava siro=avaṁsiro.
(ii) manopubba gamā=manopubbaṅgamā
(iii) cakkhu+udapādi=cakkhuṁ udapādi.
(iv) yāva c'idha bhikkhave=yāvañc'idha.

46. After niggahita, a vowel may be elided:

(i) kiṁ+iti=kinti.
(ii) idaṁ+api=idaṁ pi.
(iii) cakkaṁ+iva=cakkaṁ va.
(iv) kaliṁ+idāni=kaliṁ 'dāni or kalin dāni

INTERCHANGE OF LETTERS.

47. Not unfrequently an interchange of letters takes place:

(i) dh becomes h; rudhira=ruhira.
(ii) d becomes t; sugado=sugato.
(iii) t becomes ṭ; pahato=pahaṭo.
(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; nijaṁputtaṁ=niyaṁputtaṁ.
(x) t becomes k; niyato=niyako.
(xi) k becomes kh; nikamati=nikhamati.

SIGNS.

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

(i) ahaṁ sakkhī ahaṁ sakkhī=I am witness !

(ii) pajjalantāni pabbatakūṭāni mālāguḷabhāvaṁ āpannāni disvā=seeing the blazing mountain peaks had turned into nosegays.....

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

(i) sādhu hoti, lacchasâti. all right ! you'll get it.

(ii) taṁ...gaṇhissāmâti, I'll seize him !

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

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

(i) eken'ūno=ekena ūno,

(ii) idān'eva=idāni eva,

(iii) pi'ssa=pi assa.

(iv) tass'ekadivasaṁ=tassa ekadivasaṁ,

CHAPTER III.

ASSIMILATION.

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

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

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

52. Assimilation is the blending into one of two consonantal sounds. It involves the change of one sound to another of the same series, but sometimes also to a sound of another series. (See chart at end of para 6).

53. Assimilation is of two kinds:

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

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

I..PROGRESSIVE ASSIMILATlON.

(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 n (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 ASSIMILAT1ON.

(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 Participle, the base of verbs of the third conjugation, of the Infinitive, Gerund the Potential Passive Participle and in the formation of the Desiderative; also under the influence of certain suffixes in the derivation of words

55 In Pāli, regressive Assimilation is the more common.

56 (a) When a mute meets with an initial mute (non-nasal), there is regressive assimilation generally, that is the first consonant is assimilated to the second:

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

57. A gutteral assimilates the following dental:

(i) lag+na=lagna=lagga
(ii) sak+no=sakno=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=maṭṭha or maṭṭa.
(ii) √pucch+ta=puṭṭha.
(iii) √icch+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 palatals 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: √pucch=puṭh+ta=puṭṭha, but, √muc=muk+ta=mukta=mutta;

√bhuj=bhuk+ta=bhukta=bhutta; again , √maj=maṭ(ṭ=Sansk. s)+ta=maṭṭa.
In Sansk., √mṛj+ta=mrsta=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+gaṇhāti=uggaṇhāti.
(ii) ud+khipati=ukkhipati.
(iii) ud+chindati=ucchindati.
(iv) ud+jhāyati=ujjhāyati.
(v) ud+sāha=ussāha.
(vi) ud+tiṇṇa=uttiṇṇa.
(vii) ud+loketi=ulloketi.

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

EXAMPLES.
√rudh+ta=rudh+da=rud+dha=ruddha.

Remark. In the case of final bh, initial t having become dh, regressive assimilation takes place;
√labh+ta=labh+d=lab+dha=laddha.

64 Before an initial dental surd, a gutteral or a labial surd unaspirate is generally assimilated:
(i) tap+ta=tapta=tatta.
(ii) sak+ta=sakta=satta.
(iii) sakt+hi=sakthi=satthi.
(iv) kam+ta=kamta=kanta.

65. An initial labial generally assimilates a preceding dental surd or sonant unaspirate:
(i) tad+purisa=tappurisa.
(ii) ud+bhijjati=ubbhijjati.
(iii) ud+pajjati=uppajjati.
(iv) ud+majjati=ummajjati.

66. A final labial may assimilate an initial nasal:
pāp+no+ti=pāpno+ti=pappoti

ASSIMILATION OF NASALS.

67. Final m before t is assimilated:
√gam + tvā=gamtvā=gantvā.

68. The group sm is preserved:

tasmiṁ, bhasmā, asmā, usmā.

69. An initial nasal assimilates a preceding dental:

ud+magga=un+magga=ummagga.

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

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

ASSIMILATION OF Y.

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

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

(i) √gam+ya=gamya=gamma.
(ii) √pac+ya=pacya=pacca.
(iii) √mad+ya=madya=majja.
(iv) √bhaṇ+ya=bhanya=bhaññа.
(v) √div+ya=divva=dibba.
(vi) √khād+ya=khādya=khajja (34).
(vii) √khan+ya=khanya=khaññа.

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

EXAMPLES.

(i) pali*+aṅko=paly aṅkso=pallaṅko.
(ii) vipali*+āso=vipaly āso=vipallāso.
(iii) vipali+atthaṁ=vipaly atthaṁ=vipallatthaṁ.
(iv) api+ekacce=apy ekacce=appekacce.
(v) api+ekadā=apy ekadā=appekadā.
(vi) abhi+uggacchati=abhy uggacchati=abbhuggacchati.
(vii) abhi+okiraṇaṁ=abhy okiraṇaṁ=abbhokiraṇaṁ.
(viii) abhi+añjanaṁ=abhy añjanaṁ=abbhañjanaṁ.
(ix) āni+āyo=ānv āyo=aññāyo (34, 35).

* The preposition pari, is often changed into pali.

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

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

EXAMPLES.

(i) ati+antaṁ=aty antaṁ=accantaṁ.
(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+evaṁ=yady evaṁ=yajjevaṁ.
(xiii) sat+ya=satya=sacca.
(xiv) paṇḍita+ya=paṇḍitya=paṇḍicca.
(xv) √mad+ya=madya=majja.
(xvi) √vad+ya=vadya=vajja.
(xvii) √rudh+ya=rudhya=rujjha.

75. Final th+y=cch:

tath+ya=tathya=taccha.

76. A final sibilant may assimilate a following y:

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

77. v + y becomes bb:

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

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

(i) vi+ākaraṇaṁ=vyākaraṇaṁ=byākaraṇaṁ.
(ii) vi+añjanaṁ=vyañjanaṁ=byañjanaṁ.

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

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

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

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

ASSIMILATION OF R.

80. Final r is often assimilated to a following mute:
(i) √kar+tabba=kattabba.
(ii) √kar+tā=kattā.
(iii) √kar+ya=kayya.
(iv) √dhar+ma=dhamma.

81. Very often too, final r is dropped:
(i) √mar+ta=mata.
(ii) √kar+ta=kata.

82. Sometimes, r having been dropped, the vowel a before it, is lengthened:
(i) √kar+tabba=kātabba.
(ii) √kar+tuṁ=kātuṁ.

83. r followed by n, lingualizes the n, and then becomes assimilated to it:
√car+na=carṇa=ciṇṇa

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

84. Final r may be assimilated to a following l:
dur(=du)+labho=dullabho.

ASSIMILATION OF S.

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

92. Final s, assimilates an initial t into a lingual:
(i) √kas+ta=kaṭṭha.
(ii) √kilis+ta=kiliṭṭha.
(iii) √das+ta=daṭṭha.

93. Initial s assimilates a preceding dental:

(i) ud (or ut)+sāha=ussāha.
(ii) ud (or ut)+suka=ussuka.

94 Pretty often, s +t=t:

√jhas+ta=jhatta.

95. Sometimes too, s+t=tth:

√vas+ta=vuttha.

ASSIMILATlON OF H.

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

(i) ud+harati=uddharati.
(ii) ud+haraṇa=uddharaṇa.
(iii) ud+hata (√han)=uddhata.

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

√gah+ṇa=gahṇa=gaṇha.

98. Metathesis also occurs in the groups hy and hv:

(i) mahyaṁ becomes mayhaṁ.
(ii) oruh+ya becomes oruyha.
(iii) jihvā becomes jivhā.

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

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

hanati, to kill, or ghaṭeti, to kill.
ghañña, killing, from ,√han (han or ghan+ya=ghañña).
ghammati to go=hammati, to go.

* It must be remembered that h is the aspirate of j, since it now represents an ancient gh (59, note), and therefore, in euphony, it is treated exactly as j, that is to say when final it becomes sometimes 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+tuṁ=ledhuṁ.

(For the change of i to e see “Strengthening”)

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

Now, according to para, (101), we have seen that h+t becomes ḍh; for this ḍh may be substituted ḷh, so that we have the following form:

√muh+ta=mūḍha=mūḷha.
√ruh+ta=rūḍha=rūḷha.

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.

lO5. Thus: a being strengthened, becomes ā.
i being strengthened, becomes e.
ī being strengthened, becomes e.
u being strengthened, becomes o.
ū being strengthened, becomes o.

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

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

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

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

Simple vowel.	Strengthening or guṇa.	Vowel and semi-vowel.
a	ā	none
i,ī	e	ay
u,ū	o	av

110. Strengthening occurs frequently in the formation of verbal bases, of Verbals (See chapter on Verbs) and in the derivation of words under the influence of certain suffixes.

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

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

(b) METATHESIS.

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

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

(i) pariyudāhāsi becomes payirudāhāsi.
(ii) ariya becomes ayira.

(iii) kariyā becomes kayirā.
(iv) masaka becomes makasa.
(v) rasmi becomes raṁsi.
(vi) na abhineyya becomes anabhineyya.
(vii) cilimikā becomes cimilikā.

(c) EPENTHESIS.

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

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

EXAMPLES.

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

(d) DROPPING OF SYLLABLES.

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

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

CHAPTER V.

DECLENSION.

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

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

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

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

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

(f) There are eight cases.

1. Nominative, showing the subject of the sentence.
2. Genitive, showing possession (of 's).
3. Dative, showing the object or person to or for whom something is given or done.
4. Accusative, this is the object of the sentence.
5. Instrumentive, shows the object or person with or by whom something is performed.
6. Ablative, generally showing separation, expressed by from.
7. Locative, showing place (in, on at, upon, etc.).
8. Vocative, used in addressing persons.

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

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

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

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

(c) Vowel-declension is generally, for the sake of clearness, divided again into three classes:
(i) the declension of stems ending in, a or, ā.
(ii) the declension of stems ending in, i or, ī.
(iii) the declension of stems ending in, u or, ū.

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

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

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

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

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

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

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

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

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

122. DECLENSION OF DEVA, GOD, ANGEL

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

EXERCISE.

Decline like deva (masc.)

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

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

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

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

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

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

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

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

(h) Before su, Loc. plur. final a of stem is changed to e

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

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

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

123. Neuter nouns in **a** (short).

SUFFIXES.

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

124. DECLENSION OF RŪPA (NEUTER), FORM

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

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

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

EXERCISE.

Decline like rūpa.

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

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

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

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

125. Declension of nouns in **ā** (long).

All nouns ending in ā are Feminine.

126. SUFFIXES.

Singular		Plural
Nom.	_	ā, yo.
Gen.	āya	naṁ
Dat.	āya	naṁ
Acc.	ṁ	ā, yo
Ins.	āya	hi, bhi
Abl.	āya, to	hi, bhi
Loc.	āyaṁ, āya	su
Voc.	e	ā, yo

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

	Singular.	Plural.
Nom.	kaññā	kaññā, kaññāyo.
Gen.	kaññāya	kaññānaṁ.
Dat.	kaññāya	kaññānaṁ.
Acc.	kaññaṁ	kaññā, kaññāyo.
Ins.	kaññāya	kaññāhi, kaññābhi.
Abl.	kaññāya, kaññato.	kaññāhi, kaññābhi.
Loc,	kaññāyaṁ, kaññāya.	kaññāsu.
Voc.	kaññā, kaññe.	kaññā, kaññāyo.

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

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

ammā, ambā, annā, tātā.

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

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

EXERCISE.

Decline like kaññā:

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

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

Masculine nouns in ā (long)

DECLENSION OF SĀ (DOG).

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

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

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

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

The following are declined like sā:

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

* niruttidīpanī, a scholium on moggallānavyākaraṇa, a grammar held in high esteem in Ceylon and Burma.

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

129. Declension of nouns in i (short).
Nouns the stem of which ends in i are Masculine, Feminine, and Neuter. They do not form a very numerous class.

130. Masc. nouns in i (suffixes)

	Singular.	Plural.
Nom.	_	ī, yo
Gen.	ssa, no	naṁ
Dat.	ssa, no	naṁ
Acc.	ṁ	ī, yo
Ins.	nā	hi, bhi
Abl.	nā, smā, mhā	hi, bhi
Loc.	smiṁ, mhi	su
Voc.	_	ī, yo

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

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

Remarks. (a) The Nom. and Voc. sing. are like the stem.
(b) In the Nom. Acc. and Voc. plur, final i, is changed to a before suffix yo.
(c) However final i is sometimes preserved before yo, so that we also have the form kapiyo(rare).
(d) In the plural, before suffixes: naṁ, hi bhi, su final i is lengthened.
(e) Some rare and old forms are sometimes found:

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

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

EXERCISE.
Words declined like kapi (masc).

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

Feminine nouns in i (short).

132. SUFFIXES.

	Singular.	Plural.
Nom.	_	ī, yo.
Gen.	ā.	naṁ.
Dat.	ā.	naṁ.
Acc,	ṁ.	ī, yo.
Abl.	ā.	hi, bhi.
Ins.	ā.	hi, bhi.
Loc.	ā, aṁ.	su.
Voc.	_	ī, yo.

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

	Singular.	Plural.
Nom.	ratti.	rattī, rattiyo, ratyo.
Gen.	rattiyā, ratyā.	rattīnaṁ.
Dat.	rattiyā, ratyā.	rattīnaṁ.
Acc.	rattiṁ.	rattī, rattiyo, ratyo.
Ins.	rattiyā,ratyā.	rattīhi, rattībhi.
Abl.	rattiyā, ratyā.	rattīhi, rattībhi.
Loc.	ratiyā, ratyā, rattiyaṁ, ratyaṁ.	rattīsu.
Voc.	ratti.	rattī, rattiyo, ratyo.

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

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

(c) In the Gen., Dat., Ins., Abl. and Loc. sing. a y is inserted between the stem and the suffix ā to avoid a hiatus, (See 27 (ii) Remark 2.); so also in the Loc. sing. before aṁ.

(d) Before ā, of the same cases, final i of the stem may become y by rule 27 (i), a; and as in Pāli there can be no group of three consonants* one t is dropped. Hence we get: ratti+ā=rattyā=ratyā.
* Except ntr, as in antra, etc.

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

(b) DECLENSION OF JĀTI (FEM.), BIRTH.

	Singular.	Plural.
Nom.	jāti.	jātī jātiyo, jatyo, jacco.
Gen.	jātiyā, jatyā, jaccā.	jātīnaṁ.
Dat.	jātiyā, jatyā, jaccā.	jātīnaṁ.
Acc.	jatiṁ.	jātī, jātiyo, jatyo, jacco.
Ins.	jātiyā, jatyā, jaccā.	jātīhi, jātībhi.
Abl.	jātiyā, jatyā, jaccā.	jātīhi, jātībhi.
Loc.	jātiyā, jatyā, jaccā, jātiyaṁ, jatyaṁ, jaccaṁ.	jātīsu.
Voc.	jāti.	jātī, jātiyo, jatyo, jacco.

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

EXERCISE.
Nouns declined like ratti (fem).

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

Neuter Nouns in i (short).
134 . SUFFIXES.

	Singular.	Plural.
Nom.	_	ni, ī.
Gen.	ssa, no.	naṁ.
Dat.	ssa, no.	naṁ.
Acc.	ṁ.	ni, ī.
Ins.	nā.	hi, bhi.
Abl.	nā, smā, mhā.	hi, bhi.
Loc.	smiṁ, mhi.	su
Voc.	_	nī, ī.

DECLENSION OF VĀRI (NEUT.), WATER

	Singular.	Plural.
Nom.	vāri.	vārīni, vārī.
Gen.	vārissa, vārino.	vārinaṁ.
Dat.	vārissa, vārino.	vārinaṁ.
Acc.	vāriṁ.	vārīni, vārī.
Ins.	vārinā.	vārīhi, vārībhi.
Abl.	vārinā, vārismā, vārimhā.	vārīhi, vārībhi.
Loc.	vārismiṁ, vārimhi.	vārīsu.
Voc.	vāri.	vārini, vārī.

Remarks. (a) There is also found a Nom. sing. in ṁ like the Acc., as, aṭṭhiṁ, bone, akkhiṁ, eye, etc.

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

EXERCISE.

Decline like vāri (neut).

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

135. Declensions of Nouns in ī (Iong)
There are no Neuter nouns ending in ī (long).

Masculine Nouns in ī (long).

136. SUFFIXES.

	Singular.	Plural.
Nom.	ī.	ī, no.
Gen.	ssa, no.	naṁ.
Dat.	ssa, no.	naṁ.
Acc.	ṁ, naṁ.	ī, no.
Ins.	nā.	hi, bhi.
Abl.	nā, smā, mhā.	hi, bhi.
Loc.	smiṁ, mhi.	su.
Voc.	ī.	ī, no.

DECLENSION OF DAṆḌĪ (MASC.), MENDICANT.

	Singular.	Plural.
Nom.	daṇḍī	daṇḍī daṇḍino
Gen.	daṇḍissa, daṇḍino.	daṇḍinaṁ.
Dat.	daṇḍissa, daṇḍino.	daṇḍinaṁ.
Acc.	daṇḍiṁ, daṇḍinaṁ.	daṇḍī daṇḍino.
Ins.	daṇḍinā.	daṇḍīhi, daṇḍībhi.
Abl.	dandinā, daṇḍismā	daṇḍīhi, daṇḍībhi.
Loc.	daṇḍismiṁ, daṇḍimhi	daṇḍīsu.
Voc.	daṇḍī.	daṇḍī, daṇḍino.

Remark. (a) A Nom sing. in i (Short) is sometimes met with: daṇḍi.
(b) Voc. sing. in ni is also found: daṇḍini.
(c) Note that in all the oblique cases of the singular the final i of the stem is shortened before the suffixes.
(d) In the Nom. plur. a rare form in yo is found formed on the analogy of Masc. in i (short); as daṇḍiyo.
(e) An Acc. plur. in ye is occasionally met with: daṇḍiye.
(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 aṁ with the semi-vowel y developed before it is met with: daṇḍiyaṁ.
(h) An Abl. sing. in to is found pretty frequently daṇḍito.

EXERCISE

Decline like daṇḍī (Masc).

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

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

Feminine Nouns ī (long).

138. SUFFIXES.

	Singular	Plural.
Nom.	ī.	ī , yo.
Gen.	ā.	naṁ.
Dat.	ā.	naṁ.
Acc.	ṁ.	ī, yo.
Ins.	ā.	hi, bhi.
Abl.	ā.	hi, bhi.
Loc.	a, aṁ.	su.
Voc.	ī.	ī, yo.

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

Singular.		Plural.
Nom.	nadī.	nadī nadiyo, najjo.
Gen.	nadiyā, nadyā, najjā.	nadinaṁ.
Dat	nadiyā, nadyā, najjā.	nadinaṁ.
Acc.	nadiṁ.	nadī nadiyo, najjo.
Ins.	nadiyā, nadyā, najjā.	nadīhi, nadībhi.
Abl.	nadiyā, nadyā, najjā.	nadīhi, nadībhi.
Loc.	nadiyā, nadyā, najjā, nadiyaṁ, nadyaṁ, najjaṁ.	nadīsu.
Voc.	nadī.	nadī, nadiyo, najjo.

Rcmarks. (a) There is a Gen. plur. in ānaṁ, nadiyānaṁ.

(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 najjaṁ see Rules 71, 74.

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

EXERCISE.

Decline like nadī (Fem.)

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

Delension of Nouns in u (short).

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

Masculine Nouns in u (short)

141. SUFFIXES.

	Singular.	Plural.
Nom.	_	ū, o.
Gen.	ssa, no.	naṁ
Dat.	ssa, no.	naṁ
Acc.	ṁ	ū, o.
Ins.	nā.	hi bhi.
Abl.	nā, smā, mhā.	hi bhi.
Loc.	smiṁ, mhi.	su.
Voc.	_	ū, o, e.

DECLENSION OF BHIKKHU (MASC), MONK.

	Singular.	Plural.
Nom.	bhikkhu.	bhikkhū, bhikkhavo.
Gen.	bhikkhussa, bhikkhuno.	bhikkhūnaṁ.
Dat.	bhikkhussa, bhikkhuno	bhikkhūnaṁ.
Acc.	bhikkhuṁ.	bhikkhū, bhikkhavo.
Ins.	bhikkhunā.	bhikkhūhi, bhikkhūbhi.
Abl.	bhikkhunā, bhiskhusmā, bhikkhumhā.	bhikkhūhi, bhikkhūbhi.
Loc.	bhikkhumhi, bhikkhusmiṁ.	bhikkhūsu.
Voc.	bhikkhu.	bhikkhū, bhikkhavo, bhikkhave.

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

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

EXERCISE.
Nouns declined like bhikkhu (Masc.)

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

Feminine Nouns in u (Short).

142. SUFFIXES.

	Singular	Plural
Nom.	_	ū, yo.
Gen.	yā.	naṁ.
Dat.	yā.	naṁ.
Acc.	m.	ū, yo.
Ins.	yā.	hi, bhi.
Abl.	yā.	hi, bhi.
Loc.	yaṁ, yā.	su.
Voc.	_	ū, yo.

43. DECLENSION OF DHENU (FEM.), COW.

	Singular.	Plural.
Nom.	dhenu.	dhenū, dhenuyo.
Gen	dhenuyā.	dhenūnaṁ.
Dat.	dhenuyā.	dhenūnaṁ.
Acc.	dhenuṁ.	dhenū, dhenuyo.
Ins.	dhenuyā.	dhenūhi, dhenūbhi.
Abl.	dhenuyā.	dhenūhi, dhenūbhi.
Loc.	dhenuyaṁ, dhenuyā	dhenūsu.
Voc.	dhenū.	dhenuyo.

Remarks. (a) An Abl. sing. in to is common: dhenuto, jambuto.
(b) A Nom. plur. in o occurs without strengthening of final u but with insertion of v: dhenūvo.
(c) Final u is, in the plural, lengthened before naṁ, hi, bhi, and su.

EXERCISE.
Decline like dhenu.

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

Neuter Nouns in u (short).

144. SUFFIXES.

Singular.	Plural.
(Like the Masculine.)	Nom. Acc. Voc. ū, ni (The rest like the Masc.)

146. DECLENSION OF CAKKHU (Neut), EYE.

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

Remarks. There is a form of the Nom. sing. in ṁ cakkhuṁ.

EXERCISES.
Words declined like cakkhu, (Neut.)

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

146. Declension of Nouns ū (long).

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

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

	Singular.	Plural.
Nom.	sayambhū.	sayambhū, sayambhuvo.
Gen	sayambhussa, sayambhuno.	sayambhūnaṁ.
Dat.	sayambhussa, sayambhuno.	sayambhūnaṁ.
Acc.	sayambhuṁ.	sayambhū, sayambhuvo.
Ins.	sayambhunā.	sayambhūhi, sayambhūbhi.
Abl.	sayambhunā, sayambhusmā, sayambhumhā.	sayambhūhi, sayambhūbhi.
Loc.	sayambhusmiṁ, sayambhumhi.	sayambhū.
Voc.	sayambhū.	sayambhū, sayambhuvo.

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

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

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

	Singular.	Plural.
Nom.	vadhū.	vadhū, vadhuyo.
Gen.	vadhuyā.	vadhūnaṁ.
Dat.	vadhuyā.	vadhūnaṁ.
Acc.	vadhuṁ.	vadhū, vadhuyo.
Ins.	vadhuyā	vadhūhi vadhūbhi.
Abl.	vadhuyā.	vadhūhi, vadhūbhi.
Loc.	vadhuyā, vadhuyaṁ.	vadhūsu.
Voc.	vadhū.	vadhū, vadhuyo.

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

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

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

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

SPECIAL NOUNS.

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

	Singular.	Plural.
Nom.	go.	gavo, gāvo.
Gen.	gavassa, gāvassa.	gavaṁ gonaṁ, gunnaṁ.
Dat.	gavassa, gāvassa.	gavaṁ, gonaṁ, gunnaṁ.
Acc.	gavaṁ, gāvaṁ. gavuṁ, gāvuṁ.	gavo, gāvo.
Ins.	gavena, gāvena.	gohi, gobhi, gavehi.
Abl.	gavā, gāvā, gavasmā, gāvasmā, gavamhā, gāvamhā.	gohi, gobhi, gavehi.
Loc.	gave, gāve, gavasmiṁ, gāvasmiṁ, gavamhi, gāvamhi.	gosu, gavesu, gāvesu.
Voc.	go.	gavo, gāvo.

151. (II) DECLENSION OF SAKHĀ, A FRIEND.

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

	Singular.	Plural
Nom.	sakhā.	sakhāyo, sakhāno, sakhino, sakhā.
Gen.	sakhino, sakhissa.	sakhārānaṁ, sakhīnaṁ, sakhānaṁ.
Dat.	sakhino, sakhissa.	sakhārānaṁ, sakhīnaṁ, sakhānaṁ.
Acc.	sakhānaṁ, sakhaṁ, sakhāraṁ.	sakhī, sakhāyo, sakhāno, sakhino.
Ins.	sakhinā.	sakhārehi, sakhārebhi, sakhehi, sakhebhi.
Abl.	sakhinā, sakhārā, sakharasmā.	sakhārehi, sakhārebhi, sakhehi, sakhebhi.
Loc.	sakhārasmiṁ, sakhārimhi.	sakhāresu, sakhesu.
Voc.	sakha, sakhā, sakhi, sakhī, sakhe.	sakhāyo, sakhāno, sakhino, sakhā.

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

152. CONSONANTAL DECLENSION.

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

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

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

153. (I) Stems ending in a nasal (n).

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

(Stem in an., Masc.)

	Singular.	Plural.
Nom.	attā.	attāno, attā.
Gen.	attano, attassa.	attānaṁ.
Dat.	attano, attassa.	attānaṁ.
Acc.	attānaṁ, attaṁ, attanaṁ.	attāno, atte.
Ins.	attanā, attena.	attanehi, attanebhi.
Abl.	attanā, attasmā, attamhā.	attanehi, attanebhi.
Loc.	attani, attasmiṁ, attamhi.	attanesu.
Voc.	atta, attā.	attāno, attā.

Like attā (stem: attan) are declined:

ātumā, self.	muddhā, head.
asmā, stone.	addhā, road, distance, time.

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

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

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

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

	Singular.	Plural.
Nom.	rājā.	rājāno, rājā.
Gen.	rañño, rājino, rājassa.	raññam, rājūnaṁ, rājānaṁ.
Dat.	rañño, rājino, rājassa.	raññam, rājūnaṁ, rājānaṁ.
Acc.	rājānaṁ, rājaṁ.	rājāno.
Ins.	raññā, rājena, rājinā	rājūhi, rājūbhi, rājehi, rājebhi.
Abl.	raññā, rājasmā, rājamhā.	rājūhi, rājūbhi, rājehi, rājebhi.
Loc.	rañne, raññi, rājini, rājimhi, rājismiṁ.	rājūsu, rājesu.
Voc.	rāja, rājā.	rājāno, rājā.

Remarks. (a) When the word rājā is used by itself in a sentence, it follows the above declension, but when it forms the last part of a compound as for instance in dhammarājā, mahārājā, etc., it follows the declension of Masculine nouns in a, like deva.

(b) The forms of the plural seem to point to a base or stem in, u: rāju.

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

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

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

	Singular.	Plural.
Nom.	pumā.	pumāno, pumā.
Gen.	pumuno, pumassa.	pumānaṁ.
Dat.	pumuno, pumassa.	pumānaṁ.
Acc.	pumānaṁ, pumaṁ.	pumāno, pume.
Ins.	pumānā, pumunā, pumena.	pumānehi, pumānebhi, pumehi, pumebhi.
Abl.	pumunā, pumānā, pumā, pumasmā, pumamhā.	pumānehi, pumānebhi, pumehi, pumebhi.
Loc.	pumāne, pume, pumasmiṁ, pumamhi.	pumānesu, pumāsu, pumesu.
Voc.	pumaṁ, 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 ïvan.

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, manaṁ.	manā.
Gen.	manaso, manassa.	manānaṁ.
Dat.	manaso, manassa.	maninaṁ.
Acc.	mano, manaṁ.	mane.
Ins.	manasā, manena.	manehi, manebhi.
Abl.	manasā, manasmā, manamhā, manā.	manehi, manebhi.
Loc.	manasi, mane, manasmiṁ, manamhi.	manesu.
Voc.	mano, manaṁ, manā, mana.	manā.

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

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

(c) There is also a Neuter form in ni in the plural: manāni.

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

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

Remarks. (a) aha, day, in the Loc. sing. has the following forms: ahasmiṁ, 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.

16l. DECLENSION OF ĀYU (STEM ĀYUS), LIFE.

	Singular	Plural.
Nom.	āyu, ayuṁ.	āyū, āyūni.
Gen.	āyussa, āyuno.	āyūnaṁ, āyusaṁ.
Dat.	āyussa, āyuno.	āyūnaṁ, āyusaṁ.
Acc.	āyu, āyuṁ.	āyū, āyūni.
Ins.	āyunā, āyusā.	āyūhi, āyūbhi.
Abl.	āyunā, āyusā.	āyūhi, āyūbhi.
Loc.	āyuni, āyusi.	āyūsu.
Voc.	āyu, āyuṁ.	āyū, āyūni.

162. III. Stems ending in ar (=SANSK ṛ).

163. DECLENSION OF SATTHĀ, THE TEACHER (BUDDHA).
(STEM SATTHAR, SANSK CASTR)

	Singular.	Plural.
Nom.	satthā.	satthāro, satthā.
Gen.	satthu, satthussa, satthuno.	satthānaṁ, satthārānaṁ, satthūnaṁ.
Dat.	satthu, satthussa, satthuno.	satthānaṁ, satthārānaṁ, satthūnaṁ.
Acc.	satthāraṁ, sattharaṁ.	satthāro, satthāre.
Ins.	sattharā, satthārā, satthunā.	satthārehi, satthārebhi.
Abl.	sattharā, satthārā, satthunā.	satthārehi, satthārebhi.
Loc.	satthari.	satthāresu, satthūsu.
Voc.	sattha, satthā.	satthāro, satthā.

Remarks. (a) The form of the Gen. sing. in u: satthu, is the base employed in the formation of compound words.
(b) Stems ending in ar (Sansk. ṛ) have their Nom. sing. in ā as pitar (=Sansk. pitṛ), Nom. sing. pitā; so mātar (=mātṛ), Nom.sing. mātā. Their base in composition is generally in u.

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

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

Decline like satthā:

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

The words pitā and mātā present some peculiarities.

164. DECLENSION OF MĀTĀ, MOTHER.(STEM MĀTAR) (SANSK. MĀTṚ).

	Singular.	Plural.
Nom.	mātā.	mātaro, mātā.
Gen.	mātu, mātuyā, mātyā.	mātarānaṁ, mātānaṁ, mātūnaṁ, mātunnaṁ.
Dat.	mātu, mātuyā, mātyā.	mātarānaṁ, mātānaṁ, mātūnaṁ, mātunnaṁ.
Acc.	mātaraṁ.	mātaro, matare.
Ins.	mātarā, mātuyā, mātyā.	mātarehi, mātārebhi, mātūhi, mātūbhi.
Abl.	mātarā, mātuyā, mātyā.	mātarehi, mātārebhi, mātūhi, mātūbhi.
Loc.	mātari, mātuyā, mātyā, mātuyaṁ, mātyaṁ.	mātaresu, mātūsu.
Voc.	māta, mātā.	mātaro, mātā.

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

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

	Singular.	Plural.
Nom.	pitā.	pitaro.
Gen.	pitu, pituno, pitussa.	pitarānaṁ, pitānaṁ, pitunnaṁ, pitūnaṁ.
Dat.	pitu, pituno, pitussa.	pitarānaṁ, pitānaṁ, pitunnaṁ, pitūnaṁ.
Acc.	pitaraṁ, pituṁ.	pitaro, pitare.
Ins.	pitarā, pitunā, pityā, petyā.	pitarehi, pitarebhi, pitūhi, pitūbhi.
Abl.	pitarā, pitu, pityā, petyā.	pitarehi, pitarebhi, pitūhi, pitūbhi.
Loc	pitari.	pitaresu, pitūsu.
Voc.	pita, pitā.	pitaro.

Remarks. In the Dat. and Gen. plur. of mātā and pitā the n is doubled to compensate for the shortening of ū (long); hence: mātunnaṁ, mātūnaṁ and pitunnaṁ, pitūnaṁ.

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 BHAVAṂ, SIR. STEM IN AT, (OR ANT.)

	Singular.	Plural.
Nom.	bhavaṁ, bhanto	bhavanto, bhavantā, bhonto.
Gen.	bhavantassa, bhavato, bhoto.	bhavataṁ, bhavantānaṁ.
Dat.	bhavantassa, bhavato, bhoto.	bhavataṁ, bhavantānaṁ.
Acc	bhavantaṁ, bhotaṁ.	bhavante, bhonte.
Ins.	bhavantena, bhavatā, bhotā.	bhavantehi, bhavantebhi.
Abl.	bhavatā, bhavantā, bhotā.	bhavantehi, bhavantebhi.
Loc.	bhavati, bhavante	bhavantesu.
Voc.	bho, bhonta, bhante.	bhavanto, bhonto, bhante, bhavantā.

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

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

	Singular.	Plural.
Nom.	arahaṁ, arahā.	arahanto, arahā.
Gen.	arahato, arahantassa.	arahataṁ, arahantānaṁ.
Dat.	arahato, arahantassa.	arahataṁ, arahantānaṁ.
Acc.	arahantaṁ.	arahante.
Ins.	arahatā, arahantena.	arahantehi, arahantebhi.
Abl.	arahatā, arahantā, arahantasmā, arahantamhā.	arahantehi, arahantebhi.
Loc.	arahati, arahante, arahantasmiṁ, arahantamhi.	arahantesu.
Voc.	arahanta.	arahanto.

Similarly is declined santa, meaning, a good man.

CHAPTER Vl.*

* This chapter has for the most part been adopted from the niruttīdipanī.

FORMATION OF FEMININE BASES OF NOUNS AND ADJECTIVES.

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

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

EXAMPLES.

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

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

EXAMPLES.

Stem.	Nom. Sing. Neuter.
citta, the mind.	cittaṁ.
rūpa, an image.	rūpaṁ.
bhatta, rice.	bhattaṁ.
hita, benefit.	hitaṁ.
bhaya, fear.	bhayaṁ.

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

EXAMPLES.

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

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

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

EXAMPLES.

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

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

174. There are no Neuter nouns in ī.

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

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

EXAMPLES.

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

Remarks. This class is not numerous.

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

EXAMPLES.

Stem.	Adjective Substantival use.	Nom. sing.Masc.
abhibhū, mastering.	chief, conqueror.	abhibhū.
vedagū, knowing the vedas.	a sage, a savant.	vedagū.
maggaññū, knowing the Way.	a saint.	maggaññū

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.

l83. Many Feminine bases are derived from Masculine ones ending in a by means of ā and ī.

184. EXAMPLES WITH Ā.

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

Masc. base.	Fem. base.
mānusa a man.	mānusā, a woman.
assa, a horse.	assā, a mare.
kumbhakāra, a potter.	kumbhakārā, a potter's wife.
kaṭapūtana, a demon.	kaṭapūtanā, a she-demon.
vallabha, a favourite.	vallabhā, a favourite woman.

185. EXAMPLES WITH Ī

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

Masc. base.	Fem. base.
sīha, lion.	sīhī, lioness.
miga, deer.	migī, doe.
kumāra, boy, prince.	kumāri, girl, princess.
māṇava, a young man.	māṇavī, a young woman.
sāmaṇera, a novice.	sāmaṇerī, a novice (fem.)

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

Masc. base.	Fem. base.
kacchāyana.	kacchāyanī.
vāseṭṭha.	vaseṭṭhī.
gotama.	gotamī.

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

Masc. base.	Fem. base.
nāvika, a boatman.	nāvikā, nāvikinī.
paribbājaka, a wandering ascetic.	paribbājikā, paribbājikinī
paṁsukūlika, a monk wearing robes made of picked-up rags.	paṁsukūlikinī, paṁsukūlikā, a nun wearing, etc.
kumāraka, a boy.	kumārikā, a girl.

188 EXAMPLES WITH INĪ.

Masc. base.	Fem. base.
rājā, king.	rājinī, queen.
kumbhakāra, potter.	kumbhakārinī, potter's wife.
miga, deer.	miginī, doe.
sīha, lion.	sīhinī, lioness.
yakkha, an ogre.	yakkhinī, an ogress.

189. EXAMPLES WITH NĪ.

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.

Masc. base.	Fem. base.
bhikkhu, Buddhist monk.	bhikkhunī, Buddhist nun.
bandhu, a relative.	bandhunī, a female relative.
paṭu, a wise man.	paṭunī, a wise woman.
dhammaññū, a pious man.	dhammaññunī, a pious woman.
daṇḍī a mendicant.	daṇḍinī, a female mendicant.
brahmacārī, one who lives the higher life.	brahmacārinī, a woman who lives the higher life, a religious student.
hatthi, an elephant.	hatthinī, female elephant.

190 EXAMPLES WITH ĀNĪ.

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

Masc. base.	Fem. base.
mātula, uncle.	mātulānī, aunt.
vāruṇa, Vāruṇa.	varuṇānī.
khattiya, a nobleman.	khattiyānī, a noblewoman.
ācariya, a teacher.	ācariyānī.
gahapati, householder,	gahapatānī, householder's wife.

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

192. Some nouns assume two or more Feminine forms.

EXAMPLES.

Masc. base.	Fem. base.
atthakāma one wishing to be useful.	atthakāmā, atthakāmī, atthakāminī.
kumbhakāra, potter.	kumbhakārā, kumbhakārī, kumbhakārinī.
yakkha, ogre.	yakkhī, yakkhinī.
nāga, snake, elephant.	nāgī, nāginī.
miga, deer.	migī, miginī.
sīha, lion.	sīhī, sīhinī.
byaggha, tiger.	byagghī, byagghinī.
kākā, a crow.	kākī, kākinī.
mānusa, a man.	mānusā, mānusī, mānusinī.

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

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

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

(For examples see Chapter VII. Adjectives.)

CHAPTER VII.

ADJECTIVES.

DECLENSION .

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

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

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 ṁ to the stem.

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

Feminines in i are declined like nadī (139).

200. DECLENSION OF BĀLA (STEM), FOOLISH.

Singular.

	Masculine	Feminine.	Neuter.
Nom.	bālo.	bālā.	bālaṁ.
Gen.	bālassa.	bālāya.	bālassa.
Dat.	bālassa, bālāya.	bālāya.	bālassa, bālāya.
Acc.	bālaṁ.	bālaṁ.	bālaṁ.
Ins.	bālena.	bālāya.	bālena.
Abl.	bālā, bālasmā, bālamhā, bālato.	bālāya.	bālā, bālasmā, bālamhā, bālato.
Loc.	bāle, bālasmiṁ, bālamhi.	bālāya, bālāyaṁ.	bāle, bālasmiṁ, bālamhi.
Voc.	bāla, bālā.	bālā, bāle.	bāla.

Plural.

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

EXERCISE. Adjectives declined like deva, kaññā and rūpaṁ.

Stem.	Masc.	Fem.	Neut.
dūra, far.	dūro	dūrā	dūraṁ
taruṇa, young.	taruṇo	taruṇā	taruṇaṁ
dīgha, long.	dīgho	dīghā	dīghaṁ
rassa, short.	rasso	rassā	rassaṁ
gambhīra, deep.	gambhīro	gambhīrā	gambhīraṁ
pharusa, harsh.	pharuso	pharusā	pharusaṁ
sukkha, dry.	sukkho	sukkhā	sukkhaṁ
āmaka, raw.	āmako	āmakā	āmakaṁ
pāpa, evil.	pāpo	pāpā	pāpaṁ
khema, calm.	khemo	khemā	khemaṁ

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

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

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

202 Adjectives In I (short).

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

2O4. DECLENSION OF BHŪRI (STEM), ABUNDANT.

Singular.

	Masculine.	Feminine.	Neuter.
Nom.	bhūri.	bhūrinī.	bhūri.
Gen.	bhūrissa, bhūrino.	bhūriniyā.	bhūrissa, bhūrino.
Dat.	bhūrissa, bhūrino.	bhūriniyā.	bhūrissa, bhūrino.
Acc.	bhūriṁ.	bhūriniṁ.	bhūriṁ.
Ins.	bhūrinā.	bhūriniyā.	bhūrinā.
Abl.	bhūrinā, bhūrismā, bhūrimhā.	bhūriniyā.	bhūrinā, bhūrismā, bhūrimhā.
Loc.	bhūrismiṁ, bhūrimhi.	bhūriniyā, bhūriniyaṁ.	bhūrismiṁ, bhūrimhi.
Voc.	bhūri.	bhūrini.	bhūri.

Plural

	Masculine.	Feminine.	Neuter.
Nom.	bhūrī, bhūrāyo.	bhūrinī, bhūriniyo.	bhūrinī, bhūrī.
Gen.	bhūrīnaṁ.	bhūrinīnaṁ.	bhūrinaṁ.
Dat.	bhūrīnaṁ.	bhūrinīnaṁ.	bhūrinaṁ.
Acc.	bhūrī, bhūrāyo.	bhūrinī, bhūriniyo.	bhūrinī, bhūrī.
Ins.	bhūrīhi, bhūrībhi.	bhūrinīhi, bhūrinībhi.	bhūrīhi, bhūrībhi.
Abl.	bhūrīhi, bhūrībhi.	bhūrinīhi, bhūrinībhi.	bhūrīhi, bhūrībhi.
Loc.	bhūrīsu.	bhūrinīsu.	bhūrīsu.
Voc.	bhūrī, bhūrayo.	bhūrini, bhūrinīyo.	bhūrini, bhūrī.

205. Adjectives In I (long).

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

EXAMPLES.

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

207. The Masculine is declined like daṇḍi.

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

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

210. DECLENSION OF ESĪ, WISHING.

Singular.

	Masculine.	Feminine.	Neuter.
Nom.	esī.	esinī.	esi.
Gen.	esissa, esino.	esiniyā.	esissa, esino.
Dat.	esissa, esino.	esiniyā.	esissa, esino.
Acc.	esiṁ.	esiniṁ.	esiṁ.
Ins.	esinā.	esiniyā.	esinā.
Abl.	esinā, esismā, esimhā.	esiniyā.	esinā, esismā, esimhā.
Loc.	esismiṁ, esimhi.	esiniyā, esiniyaṁ.	esismiṁ, esimhi.
Voc.	esi.	esinī.	esi.

Plural.

	Masculine.	Feminine.	Neuter.
Nom.	esī, esino.	esinī, esiniyo.	esīni, esī.
Gen.	esīnaṁ.	esinīnaṁ.	esinaṁ.
Dat.	esīnaṁ.	esinīnaṁ.	esīnaṁ.
Acc.	esī.	esinī, esiniyo.	esīni, esi.
Ins.	esīhi, esībhi.	esinīhi, esinībhi.	esīhi, esībhi.
Abl.	esīhi, esībhi.	esinīhi, esinībhi	esihi, esibhi.
Loc.	esīsu.	esinīsu.	esīsu.
Voc.	esī.	esinī.	esī.

. Decline like esī

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

211. Adjectives in u (short.)

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

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

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

Singular.

	Masculine.	Feminine.	Neuter.
Nom.	garu.	garunī.	garu.
Gen.	garussa, garuno.	garuniyā.	garussa, garuno.
Dat.	garussa, garuno.	garuniyā.	garussa, garuno.
Acc.	garuṁ.	guruniṁ.	garuṁ.
Ins.	garunā.	garuniyā.	garunā.
Abl.	garunā, garusmā, garumhā.	garuniyā.	garunā, garusmā, garumhā.
Loc.	garusmiṁ, garumhi.	garuniyā, garuniyaṁ.	garusmiṁ, garumhi.
Voc.	garu.	garunī. garu.	

Plural.

	Masculine.	Feminine.	Neuter.
Nom.	garū, garavo.	garunī, garuniyo.	garūni, garū.
Gen.	garūnaṁ.	garunīnaṁ.	garūnaṁ.
Dat.	garūnaṁ.	garunīnaṁ.	garūnaṁ.
Acc.	garū, garavo.	garunī, garuniyo.	garūni, garū.
Ins.	garūhi, garūbhi.	garunīhi, garunībhi.	garūhi, garūbhi.
Abl.	garūhi, garūbhi.	garunīhi, garunībhi.	garūhi, garūbhi.
Loc.	garūsu.	garunīsu.	garūsu.
Voc.	garū, garavo.	garunī, garuniyo.	garūni, garū.

Decline like garu.

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

215. Adjectives in ū (long)

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

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

218. DECLENSION OF VIÑÑŪ, WISE.

Singular.

	Masculine.	Feminine.	Neuter.
Nom.	viññū.	viññunī.	viññū.
Gen.	viññussa, viññuno.	viññuniyā.	viññussa, viññuno.
Dat.	viññussa, viññuno.	viññuniyā.	viññussa, viññuno.
Acc.	viññuṁ.	viññuniṁ.	viññuṁ.
Ins.	viññunā.	viññuniyā.	viññunā.
Abl.	viññunā, viññusmā, viññumhā.	viññuniyā.	viññunā viññusmā, viññumhā.
Loc.	viññusmiṁ, viññumhi.	viññuniyā, viññuniyaṁ.	viññusmiṁ, viññumhi.
Voc.	viññū.	viññunī.	viññū.

Plural

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

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

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

219. ADJECTIVES WITH CONSONANTAL BASES.

220. Adjectives with consonantal bases are of three kinds:

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

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

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

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

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

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

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

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

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

Stem	Masculine.	Feminine.	
		Singular.	Plural.
jutimant.	jutimā.	jutimaṁ.	jutimantāni.
guṇavant.	guṇavā.	guṇavaṁ.	guṇavantāni.

224. DECLENSION OF ADJECTIVES IN AT OR ANT.

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

Singular.

	Masculine.	Feminine.	Neuter.
Nom.	mahaṁ, mahanto.	mahatī, mahantī.	mahaṁ, mahantaṁ.
Gen.	mahato, mahantassa.	mahatiyā, mahantiyā.	mahato, mahantassa.
Dat.	mahato, mahantassa.	mahatiyā, mahantiyā.	mahato, mahantassa.
Acc.	mahantaṁ.	mahatiṁ, mahantiṁ.	mahantaṁ.
Ins.	mahatā, mahantena.	mahatiyā, mahantiyā.	mahatā, mahantena.
Abl.	mahatā, mahantasmā, mahantamhā.	mahatiyā, mahantiyā.	mahatā, mahantasmā, mahantamhā.
Loc.	mahati, mahante, mahantasmiṁ, mahantamhi.	mahatiyā, mahantiyā, mahatiyaṁ, mahantiyaṁ.	mahati, mahante, mahantasmiṁ, mahantamhi.
Voc.	mahaṁ, mahā, maha.	mahatī, mahantī.	mahaṁ mahā, maha.

		Plural.	
	Masculine.	Feminine.	Neuter.
Nom.	mahanto, mahantā.	mahatī, mahatiyo, mahantī, mahantiyo.	mahantāni. mahantā.
Gen.	mahataṁ, mahantānaṁ.	mahatīnam, mahantīnaṁ.	mahataṁ, mahantānaṁ.
Dat.	mahataṁ, mahantānaṁ.	mahatīnam, mahantīnaṁ.	mahataṁ, mahantānaṁ.
Acc.	mahante, mahantā, mahanto.	mahatī, mahatiyo, mahantī, mahantiyo.	mahantāni, mahantā.
Ins.	mahantehi, mahantebhi.	mahantīhi, mahantībhi, mahatīhi, mahatībhi.	mahantehi, mahantebhi.
Abl.	mahantehi, mahantebhi.	mahantīhi, mahantībhi, mahatīhi, mahatībhi.	mahantehi, mahantebhi.
Loc.	mahantesu.	mahatīsu, mahantīsu.	mahantesu.
Voc.	mahantā, mahanto.	mahatī, mahatiyo, mahantī, mahantiyo.	mahantāni, mahantā.

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

(b) We have already given (167) the declension of arahaṁ 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 mahaṁ (stem: mahat, mahant),in the Masculine, Feminine and Neuter.

caraṁ, caranto (stem carat, carant) walking, roaming.
bhuñjaṁ, bhuñjanto (stem bhuñjaṭ, bhuñjant) eating.
karaṁ, karanto (stem karat, karant) doing.
saraṁ, saranto (stem: sarat, sarant) remembering.
vasaṁ, vasanto (stem vasat, vasant) living.
puccharṁ, pucchanto (stem pucchat, pucchant) asking.

227. Declension of Adjectives in mat or mant.

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

Singular.

	Masculine.	Feminine.	Neuter.
Nom.	dhīmā, dhīmanto.	dhīmatī, dhīmantī.	dhīmaṁ, dhīmantam.
Gen.	dhīmato, dhīmantassa.	dhīmatiyā, dhīmantiyā.	dhīmato, dhimantassa.
Dat.	dhīmato, dhīmantassa.	dhīmatiyā, dhīmantiyā.	dhīmato, dhimantassa.
Acc.	dhīmaṁ, dhīmantaṁ.	dhīmatiṁ, dhīmantiṁ.	dhīmaṁ, dhīmantaṁ.
Ins.	dhīmatā, dhīmantena.	dhīmatiyā, dhīmantiyā.	dhīmatā, dhīmantena.
Abl.	dhīmatā, dhīmantā, dhīmantasmā, dhīmantamhā.	dhīmantiyā, dhīmatiyā.	dhīmatā, dhīmantā, dhīmantasmā, dhīmantamhā.
Loc.	dhīmati, dhīmante, dhīmantasmiṁ, dhīmantamhi.	dhīmatiyā, dhīmantiyā, dhīmatiyaṁ, dhīmantiyaṁ.	dhīmati, dhīmante, dhīmantasmiṁ, dhīmantamhi.
Voc.	dhīmaṁ, dhīmā, dhīma, dhīmantā, dhīmanta.	dhīmatī, dhīmantī.	dhīmaṁ, dhīmā, dhīma, dhīmanta, dhīmantā.

Plural.

	Masculine.	Feminine.	Neuter.
Nom.	dhīmantā, dhīmanto, dhīmā.	dhīmatī, dhīmatiyo, dhīmantī, dhīmantiyo.	dhīmantāni, dhīmantā.
Gen.	dhīmataṁ, dhīmantānaṁ.	dhīmatīnaṁ, dhīmantīnaṁ.	dhīmataṁ, dhīmantānaṁ.
Dat.	dhīmataṁ, dhīmantānaṁ.	dhīmatīnaṁ, dhīmantīnaṁ.	dhīmataṁ, dhīmantānaṁ.
Acc.	dhīmante.	dhīmatī, dhīmatiyo, dhīmantī, dhīmantiyo.	dhīmantāni, dhīmantā.
Ins.	dhīmantehi, dhīmantebhi.	dhīmatīhi, dhīmatībhi, dhīmantīhi, dhīmantībhi.	dhīmantehi, dhīmantebhi.
Abl.	dhīmantehi, dhīmantebhi.	dhīmatīhi, dhīmatībhi, dhīmantīhi, dhīmantībhi.	dhīmantehi, dhīmantebhi.

Loc.	dhīmantesu.	dhīmantīsu, dhīmatīsu.	dhīmantesu.
Voc.	dhīmantā, dhīmanto, dhīmā.	dhīmatī, dhīmatiyo, dhīmantī, dhīmantiyo.	dhīmantāni, dhīmantā.

EXERCISE.

Decline like dhimā. (stem dhīmat, dhīmant), in the Masculine, Feminine and Neuter:

gomā (stem gomat, gomant,) a cattle owner.
puttimā (stem puttimat, puttimant,) having sons.
khānumā (stem khānumat, khānumant,) having stumps.
ketumā (stem ketumat, ketumant,) glorious, victorious lit., having banners.
hetumā (stem hetumat, hetumant) having a cause.
cakkhumā (stem cakkhumat cakkhumant,) enlightened.

229. Declension of adjectives in vat or vant.

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

230. DECLENSION OF GUṆAVĀ, VIRTUOUS.

(stem guṇavat, guṇavant)

Singular.

	Masculine.	Feminine.	Neuter.
Nom.	guṇavā, guṇavanto.	guṇavatī, guṇavantī.	guṇavaṁ, guṇavantam.
Gen.	guṇavato, guṇavantassa.	guṇavatiyā, guṇavantiyā.	guṇavato, guṇavantassa.
Dat.	guṇavato, guṇavantassa.	guṇavatiyā, guṇavantiyā.	guṇavato, guṇavantassa.
Acc.	guṇavaṁ, guṇavantaṁ.	guṇavatiṁ, guṇavantiṁ.	guṇavaṁ, guṇavantaṁ.
Ins.	guṇavatā, guṇavantena.	guṇavatiyā, guṇavantiyā.	guṇavatā, guṇavantena.
Abl.	guṇavatā, guṇavantā, guṇavantasmā, guṇavantamhā.	guṇavantiyā, guṇavatiyā.	guṇavatā, guṇavantā, guṇavantasmā, guṇavantamhā.
Loc.	guṇavati, guṇavante, guṇavantasmiṁ, guṇavantamhi.	guṇavatiyā, guṇavatiyaṁ, guṇavantiyā, guṇavantiyaṁ.	guṇavati, guṇavante, guṇavantasmiṁ, guṇavantamhi.
Voc.	guṇavaṁ, guṇavā, guṇava, guṇavantā, guṇavanta.	guṇavatī, guṇavantī.	guṇavaṁ, guṇavā, guṇava, guṇavanta, guṇavantā.

		Plural.	
	Masculine.	Feminine.	Neuter.
Nom.	guṇavantā, guṇavanto, guṇavā.	guṇavatī, guṇavatiyo, guṇavantī, guṇavantiyo.	guṇavantāni, guṇavantā.
Gen.	guṇavataṁ, guṇavantānaṁ.	guṇavatīnaṁ, guṇavantīnaṁ.	guṇavataṁ, guṇavantānaṁ.
Dat.	guṇavataṁ, guṇavantānaṁ.	guṇavatīnaṁ, guṇavantīnaṁ.	guṇavataṁ, guṇavantānaṁ.
Acc.	guṇavante.	guṇavatī, guṇavatiyo, guṇavantī, guṇavantiyo.	guṇavantāni, guṇavantā.
Ins.	guṇavantehi, guṇavantebhi.	guṇavatīhi, guṇavatībhi, guṇavantīhi, guṇavantībhi.	guṇavantehi, guṇavantebhi.
Abl.	guṇavantehi, guṇavantebhi.	guṇavatīhi, guṇavatībhi, guṇavantīhi, guṇavantībhi.	guṇavantehi, guṇavantebhi.
Loc.	guṇavantesu.	guṇavantīsu, guṇavatīsu.	guṇavantesu.
Voc.	guṇavantā, guṇavanto, guṇavā.	guṇavatī, guṇavatiyo, guṇavantī, guṇavantiyo.	guṇavantāni, guṇavantā.

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

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

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

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

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

EXAMPLES.

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

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

236. NEGATIVE ADJECTIVES.

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

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

EXAMPLES.

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

COMPARISON.

238. The Comparison of Adjectives is formed in two ways:
(1) by adding tara for the comparative and tama for the Superlative, to the Masculine bases of the Positive.

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

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

EXAMPLES.

(1) tara, tama.

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

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

(2) iya (iyya), iṭṭha, issika.

Positive.	Comparative.	Superlative.
pāpa, evil.	pāpīya, more evil.	pāpiṭṭha, most evil.
	pāpiyya more evil.	pāpissika, most evil.
khippa, quick.	khippiya, quicker.	khippiṭṭha, quickest.
	khippiyya, quicker.	khippissika, quickest.
kaṭṭha, bad.	kaṭṭhiya, worse.	kaṭṭhiṭṭha, worst.
	kaṭṭhiyya, worse.	kaṭṭhissika, worst.

240. With many, we should say most, adjectives, 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 pāpissika, etc.

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

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

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

EXAMPLES.

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

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

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

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

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

EXAMPLES.

Adjective.	Adverb.
khippa, quick.	khippaṁ, quickly.
sukha, happy.	sukhaṁ, happily.
sīgha, swift.	sīghaṁ, swiftly.
manda, stupid.	mandaṁ, stupidly.

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

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

247. Some Adjectives form their Comparison irregularly.

Positive	Comparative.	Superlative
antika, near.	nediya, nearer.	nediṭṭha, nearest.
bāḷha, strong.	sādhiya, stronger.	sādhiṭṭha, strongest.
	sādhiyya, stronger.	
appa, few.	kaṇiya, fewer.	kaniṭṭha, fewest.
yuva, young.	kaṇiya, younger.	kaniṭṭha, youngest.
vuḍḍha, old.	jeyya, older.	jeṭṭha, oldest.
pasattha,excellent, good.	seyya, better.	seṭṭha, most excellent, best.
garu, heavy.	gariya, heavier.	gariṭṭha, heaviest.

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

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

EXAMPLES.

Noun.	as Adjective.
(i) dassanaṁ, (neut) Looking.	ruddadassano kumbhīlo a fierce-looking crocodile.
(ii) jaṅghā (fem.) leg.	dīghajaṅgho puriso, a long-legged man.
(iii) paññā (fem.) wisdom,	mahāpañño, having great wisdom, very wise.
(iv) sīlaṁ (neut) morality.	sampannasīlo, one who is full of morality: moral, virtuous.
(v) hattho (masc.) hand.	chinnahatthena purisena kato, done by a man whose hands have been cut off.

CHAPTER VIII.

250. NUMERALS.

The Numerals are as follows:

251. Cardinals.	Ordinals.
1 eka, one.	paṭhama, first.
2. dve, two.	dutiya, second.
3. tayo, three.	tatiya, third.
4. cattāro.	catuttha, turīya.
5. pañca.	pañcatha, pañcama.
6. cha.	chaṭṭha, chatthama.
7 satta.	sattha, sattama.
8. aṭṭha.	aṭṭhama.
9. nava.	navama.
10. dasa, rasa, lasa, ḷasa.	dasama.
11. ekārasa, ekādasa.	ekarasama.
12.bārasa, dvārasa.	bārasama.
13. tedasa, terasa, telasa.	tedasama.
14. catuddasa, cuddasa, coddasa.	catuddasama.
15. pañcadasa, paṇṇarasa, pannarasa.	pañcadasama.
16. soḷasa, sorasa.	soḷasama.
17. sattadasa sattarasa.	sattadasama.
18. aṭṭhādasa aṭṭhārasa.	aṭṭhādasama.
19. ekūnavīsati ekūnavīsaṁ.	ekūnavīsatima.

Cardinals.	Ordinals.
20 vīsati, vīsaṁ.	vīsatima.
21. ekavīsati ekavīsaṁ.	ekavīsatima.
22. dvāvīsati.	dvāvīsatima.
23. tevīsati.	tevīsatima.
24. catuvīsati.	catuvīsatima.
25. pañcavīsati.	pañcavīsatima.
26. chabbīsati.	chabbīsatima.
27. sattabīsati sattavīsati.	sattabīsatima.
28. aṭṭhavīsaṁ.	aṭṭhavīsatima.
29. ekūnatiṁsati ekūnatiṁsaṁ.	ekūnatiṁsatima.

30. tiṁsati, tiṁsaṁ.	tiṁsatima.
31. ekatiṁsati.	ekatiṁsatima.
32. dvattiṁsati.	dvattiṁsatima.
40. cattālīsaṁ, cattārīsaṁ.	cattālisatīma.
50. paññāsa, paññāsaṁ.	paññāsama.
60. saṭṭhi.	saṭṭhima.
70. sattati.	sattatima.
80. asīti.	asītima.
90. navuti.	navutima.
100. sataṁ.	satama.
200. bāsataṁ. dvāsataṁ.	bāsatama.
1000. sahassaṁ.	sahassama.
10,000. dasasahassaṁ.	dasasahassama.
10,000,000 koṭi.	koṭima.

252. (I) CARDINALS.

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

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

In the plural, it means: some, as,

eke purisā, some men...
ekā mānusini, some women...

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

255. DECLENSION OF EKA, ONE.

	Singular.		
	Masculine.	Feminine.	Neuter.
Nom.	eko.	ekā.	ekaṁ.
Gen.	ekassa.	ekissā, ekissāya.	ekassa.
Dat.	ekassa.	ekissā, ekissāya.	ekassa.
Acc.	ekaṁ.	ekaṁ.	ekaṁ.
Ins.	ekena.	ekāya.	ekena.
Abl.	ekasmā, ekamhā.	ekāya.	ekasmā, ekamhā.
Loc.	ekasmiṁ, ekamhi.	ekāya, ekissaṁ.	ekasmiṁ, ekamhi.
Voc.	eka.	eke.	eka.

	Plural.		
	Masculine.	Feminine.	Neuter.
Nom.	eke.	ekā, ekāyo.	ekāni.
Gen.	ekesaṁ.	ekāsaṁ.	ekesaṁ.
Dat.	ekesaṁ.	ekāsaṁ.	ekesaṁ.
Acc.	eke.	ekā, ekāyo.	ekāni.
Ins.	ekehi, ekebhi.	ekāhi, ekhābhi.	ekehi, ekebhi.
Abl.	ekehi, ekebhi.	ekāhi, ekhābhi.	ekehi, ekebhi.
Loc.	ekesu.	ekāsu.	ekesu.
Voc.	eke.	ekā, ekāyo.	ekāni.

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

256. DECLENSION OF TAYO, THREE.

Plural. (No Singular.)

	Masculine.	Feminine.	Neuter.
Nom.	tayo.	tisso.	tiṇi.
Gen.	tiṇṇaṁ,	tissannaṁ,	tiṇṇaṁ,
	tiṇṇannaṁ.	tissaṁ.	tiṇṇannaṁ.
Dat.	tiṇṇaṁ,	tissannaṁ,	tiṇṇaṁ,
	tiṇṇannaṁ.	tissaṁ.	tiṇṇannaṁ.
Acc.	tayo.	tisso.	tīṇi.
Ins.	tīhi, tībhi.	tīhi, tībhi.	tīhi, tībhi.
Abl.	tīhi, tībhi.	tīhi, tībhi.	tīhi, tībhi.
Loc.	tīsu.	tīsu.	tīsu.

257. DECLENSION OF CATTĀRO, CATURO, FOUR.

	Masculine.	Feminine.	Neuter.
Nom.	cattāro, caturo.	catasso.	cattāri.
Gen.	catunnaṁ.	catassannaṁ,	catunnaṁ.
		cattassaṁ.	
Dat.	catunnaṁ.	catassannaṁ,	catunnaṁ.
		cattassaṁ.	
Acc.	cattāro, caturo.	catasso,	cattāri.
Ins.	catubbhi,	catubbhi,	catubbhi,
	catūhi,	catūhi,	catūhi,
	catūbhi.	catūbhi.	catūbhi.
Abl.	catubbhi,	catubbhi,	catubbhi,
	catūhi,	catūhi,	catūhi,
	catūbhi.	catūbhi.	catūbhi.
Loc.	catūsu.	catūsu.	catūsu.

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

(b) Not seldom, tri also is met with: trikumbhanagaraṁ, the "three-Hillock-City" (Rangoon)

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

catumukho, having four faces.
catuppado, a quadruped.
catuparisaṁ, the four assemblies.
caturaṅgī (catu . r. aṅgī), having four divisions.
caturasso (catu . r. asso), having four corners, quadrangular.

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

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

	DVE, TWO.	UBHO, BOTH.
Nom.	dve, duve.	ubho, ubhe.
Gen.	dvinnaṁ, duvinnaṁ.	ubhinnaṁ.
Dat.	dvinnaṁ, duvinnaṁ.	ubhinnaṁ.
Acc.	dve, duve.	ubho, ubhe.
Ins.	dvīhi, dvībhi.	ubhohi, ubhobhi.
		ubhehi, ubhebhi.
Abl.	dvīhi, dvībhi.	ubhohi, ubhobhi.
		ubhehi, ubhebhi.
Loc.	dvīsu.	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. dvepakkho, two factions or parties.

(b) dva, dvā are also used as the bases of dve, but chiefly in composition with other numbers:

dvattikkhatuṁ (dva-ti-khattuṁ), two or three times.
dvatiṁsati, thirty.two.
dvāsaṭṭhi, sixty-two.
dvāvīsati, twenty-two.

(c) bā is similarly used as a base.

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

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

Nom. pañca.
Gen. pañcannaṁ.
Dat. pañcannaṁ.
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:

Nom,acc. & Voc.	Gen.& Dat.	Ins.& Abl.	Loc.
six, cha.	channaṁ.	chahi.	chasu.
seven, satta.	sattannaṁ.	sattahi.	sattasu.
eight, aṭṭha.	aṭṭhannaṁ.	aṭṭhahi.	aṭṭhasu.
nine, nava.	navannaṁ.	navahi.	navasu.
ten, dasa.	dasannaṁ.	dasahi.	dasasu.

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

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

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

20, vīsati, vīsa.	50, paññāsa, paṇṇāsa.
30, tiṁsati, tiṁsa	60, saṭṭhi.
40, cattālīsa, cattālisa,	70, sattati.
cattārisa,	80, asiti.
tālisa, tālisa.	90, navuti.

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

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

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

DECLENSION OF VĪSATI, 20.

Nom, & Voc.	Acc.	Gen. & Dat.	Ins. & Abl.	Loc.
1st form. vīsaṁ, vīsa.	visaṁ.	visāya.	visāya.	visāya, visāyaṁ.
2nd form. vīsati.	vīsatiṁ.	visatiyā.	visatiyā.	visatiyā, visatiyaṁ.

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

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

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

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

272. Sataṁ 100, sahassaṁ, 1000, lakhaṁ, l00,000, are Neuter substantives, and therefore declined as such on the model of rūpaṁ (124).

273. (II) ORDINALS.

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

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

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

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

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

EXAMPLES.

Masc. Nom.	Fem. Nom.	Neut. Nom
pañcamo.	pañcamī.	pañcamaṁ.
chaṭṭhamo.	chaṭṭhamī.	chaṭṭhamaṁ.
sattamo.	sattamī.	sattamaṁ.
aṭṭhamo.	aṭṭhamī.	aṭṭhamaṁ, etc,.

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

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

278. The first four Ordinals are as follows:

Masc. Nom.	Fem. Nom.	Neut.Nom.
paṭhamo.	paṭhamā.	paṭhamaṁ.
dutiyo.	dutiyā.	dutiyaṁ.
tatiyo.	tatiyā.	tatiyaṁ.
catuttho.	catutthā.	catutthaṁ.

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

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 aṁ.

EXAMPLES.

dasaguṇaṁ, ten times; or ten-fold.
tiguṇaṁ, three times; or three-fold.
catuguṇaṁ, 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 rūpaṁ.

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

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

284. Distributive adverbs are formed from numerals by means of suffix so (Sansk. ïas).

EXAMPLES.

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

285. From khattuṁ, multiplicative adverbs are formed.

EXAMPLES.

dvikkhattuṁ, twice.
sattakkhattuṁ, seven times.
satasahassakkhattuṁ. one hundred thousand times.

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

EXAMPLES.

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

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

EXAMPLES.

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

CHAPTER IX.
PRONOUNS, PRONOMINAL ADJECTIVES, AND PRONOMINAL DERIVATIVES.

288. (I) PERSONAL PRONOUNS.

289. DECLENSION OF AHAṂ, I.

Of All Genders.

	Singular.	Plural.
Nom.	ahaṁ, I.	mayaṁ, we.
		amhe, we.
		vayaṁ, we.
Gen.	mama, my, mine.	amhākaṁ, our, ours.
	mayhaṁ, my, mine.	amhaṁ, our, ours.
	mamaṁ, my, mine.	asmākaṁ, our, ours.
	amhaṁ, my, mine.	no, our, ours.
Dat.	mama, to me, for me.	amhākaṁ, to us, for us
	mayhaṁ, to me, for me.	amhaṁ, to us, for us.
	mamaṁ, to me, for me.	asmākam, to us, for us,
	amhaṁ, to me, for me.	no, to us, for us.
	me, to me, for me.	
Acc.	maṁ, me.	amhe, us,
	mamaṁ. me.	amhākam, us.
		asme, us.
		amhe, us.
		no, us.
Ins.	mayā, me, by me,	amhehi, by us.
		amhebhi, by us
		no, by us
Abl.	mayā. me, from me.	amhehi, from us.
		amhebhi, from us.
		no, from us.
Loc.	mayi, in, on, upon me.	amhesu, in, on, upon us.
		asmāsu, in, on, upon us.
		asmesu, in, on, upon us.

Remark. (a) The singular base of ahaṁ is mad according to Sanskrit commentators; it is properly ma and mam. Pronominal derivatives are, however, formed from the three bases: mad, mam and ma, the latter sometimes with the a lengthened: 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 TVAṀ, THOU.

Of All Genders.

	Singular.	Plural.
Nom.	tvaṁ, thou.	tumhe, you.
	tuvaṁ, thou.	
	taṁ, thou.	
Gen.	tava, thy, thine.	tumhākaṁ, your, yours.
	tavaṁ, thy, thine.	tumhaṁ, your, yours.
	tuyhaṁ, thy, thine.	vo, your, yours.
	tumhaṁ, thy, thine.	
	te, thy, thine.	
Dat.	tava, to thee, for thee.	tumhākaṁ, to you, for you
	tavaṁ, to thee, for thee.	tumhaṁ, to you, for you.
	tuyhaṁ, to thee, for thee.	vo, to you, for you.
	tumhaṁ, to thee, for thee.	
	te, to thee, for thee.	
Acc.	tavaṁ, thee.	tumhe, you.
	taṁ, thee.	tumhākaṁ, you.
	tuvaṁ, thee.	vo, you.
	tvaṁ, thee.	
	tyaṁ, thee.	
Ins.	tvayā, by thee.	tumhehi, by you.
	tayā, by thee.	tumhebhi, by you.
	te, by thee.	vo, by you.
Abl.	tvayā, from thee.	tumhehi, from you.
	tayā, from thee.	tumhebhi, from you.
	tvamhā, from thee.	vo. from you.
	te, from thee.	
Loc.	tvayi, in, on, upon thee.	tumhesu, in, on, upon you.
	tayi in, on, upon thee.	

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

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

(c) te like me of ahaṁ, 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) lt will be remarked that Pronouns have no forms for the Vocative case.

291. (II) DEMONSTRATIVE PERSONAL PRONOUNS.

DECLENSION OF SO, SĀ, TAṂ: THIS, THAT, HE, SHE, IT.

292. Masculine.
so, he, this, that.

	Singular.	Plural.
Nom.	so, sa.	te.
Gen.	tassa.	tesaṁ, tesānaṁ.
Dat.	tassa.	tesaṁ, tesānaṁ.
Acc.	taṁ.	te.
Ins.	tena.	tehi, tebhi.
Abl.	tasmā,tamhā.	tehi, tebhi.
Loc.	tasmiṁ, tamhi.	tesu.

293. Feminine.
sā, she, this, that.

	Singular.	Plural.
Nom.	sā.	tā, tāyo.
Gen.	tassā, tassāya, tissā, tissāya, tāya.	tāsaṁ, tāsānam.
Dat.	tassā, tassāya, tissā, tissāya, tāya.	tāsaṁ, tāsānam.
Acc	taṁ.	tā, tāyo.
Ins.	tāya.	tāhi, tābhi.
Abl.	tāya.	tāhi, tābhi.
Loc.	tassaṁ, tissaṁ, tāyaṁ.	tāsu.

294. Neuter
taṁ, it, this, that.

	Singular.	Plural
Nom.	taṁ, tad.	tāni.
Gen.	tassa.	tesaṁ, tesānaṁ.
Dat.	tassa.	tesaṁ, tesānaṁ.
Acc.	taṁ, tad.	tāni.
Ins.	tena.	tehi, tebhi.
Abl.	tasmā, tamhā.	tehi, tebhi.
Loc.	tasmiṁ, tamhi.	tesu.

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

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

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

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

so'haṁ=this I, viz., I.
tassa me (Dat.)=to this me, viz., to me.
sā'yam (=sā ayaṁ) taṇhā=This longing.

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

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

Masculine.	Feminine.	Neuter.
nassa=tassa.	nāya=tāya.	naṁ=taṁ
nena=tena.	nassā=tassā.	nena=tena.
naṁ=taṁ.	nassāya=tassāya.	naṁ=taṁ.
nasmā=tasmā.	nassaṁ=tassaṁ.	nasmā=tasmā.
nasmiṁ=tasmiṁ.	nāyaṁ=tāyaṁ.	nasmiṁ=tasmiṁ.
ne=te.	nā=tā,tāyo.	ne=te.
nehi=tehi.	nāhi=tāhi.	nehi=tehi.
nesaṁ=tesaṁ.	nāsaṁ=tāsaṁ.	nesaṁ=tesaṁ.
nesu=tesu.	nāsu=tāsu.	nesu=tesu.

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

297. DEMONSTRATIVE PRONOUNS.

298. DECLENSION OF ESO, ESĀ ETAṂ, THIS.

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

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

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

302. The Neuter etad (=etaṁ) 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 AYAṂ: THIS; THIS HERE.

305. Masculine.

	Singular.	Plural.
Nom.	ayaṁ.	ime.
Gen.	assa,	imesānaṁ, imesaṁ.
	imassa.	esānaṁ, esaṁ.
Dat.	assa,	imesānaṁ, imesaṁ.
	imassa.	esānaṁ, esaṁ.
Acc.	imaṁ.	ime.
Ins.	anena,	imehi, imebhi,
	iminā.	ehi, ebhi.
Abl.	asmā, imasmā,	imehi, imebhi,
	imamhā.	ehi, ebhi.
Loc.	asmiṁ, imasmiṁ,	imesu, esu.
	imamhi.	

306. Feminine

	Singular.	Plural.
Nom.	ayaṁ.	imā, imāyo.
Gen.	assāya, assā.	imāsānaṁ, imāsaṁ.
	imissāya, imissā, imāya.	
Dat.	assāya, assā.	imāsānaṁ, imāsaṁ.
	imissāya, imissā, imāya.	
Acc.	imaṁ.	imā, imāyo.
Ins.	imāya, assā, imissā.	imāhi, imābhi.
Abl.	imāya, assā, imissā.	imāhi, imābhi.
Loc.	assaṁ, imissaṁ, assā,	imāsu.
	imissā, imāyaṁ, imāya.	

307. Neuter.

	Singular.	Plural.
Nom.	idaṁ, imaṁ.	imāni.
Gen.	imassa,	imesaṁ, imesānaṁ,
	assa.	esānaṁ, esaṁ.
Dat.	imassa,	imesaṁ, imesānaṁ,
	assa.	esānaṁ, esaṁ.
Acc.	idaṁ, imaṁ.	imāni.
Ins.	iminā,	imehi, imebhi,
	anena.	ehi, ebhi.
Abl.	imasmā, amhā,	imehi, imebhi,
	asmā.	ehi, ebhi.
Loc.	imasmiṁ, asmiṁ,	imesu, esu.
	imamhi.	

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

(b) Ayaṁ is used substantively as well as pronominally.

DECLENSION OF ASU, THAT.

308. Masculine.

	Singular.	Plural.
Nom.	asu.	amū, amuyo.
Gen.	amussa, adussa,	amūsaṁ,
	amuno.	amūsānaṁ.
Dat.	amussa, adussa,	amūsaṁ.
	amuno.	amūsānaṁ.
Acc.	amuṁ.	amū, amuyo.
Ins.	amunā.	amūhi, amūbhi.
Abl.	amusmā, amumhā,	amūhi.
	amunā.	amūbhi.
Loc.	amusmiṁ, amumhi.	amūsu.

309. Feminine.

	Singular.	Plural.
Nom.	asu.	amū, amuyo.
Gen.	amussā,	amūsaṁ,
	amuyā.	amūsānaṁ.
Dat.	amussā,	amūsaṁ,
	amuyā.	amūsānaṁ.
Acc.	amuṁ.	amū, amuyo.
Ins.	amuyā.	amūhi, amūbhi.
Abl.	amuyā.	amūhi, amūbhi.
Loc.	amussaṁ,	amūsu.
	amuyaṁ.	

310. Neuter.

	Singular.	Plural.
Nom.	aduṁ, amuṁ.	amūni, amū.
Gen.	amussa, adussa.	amūsaṁ, amūsānaṁ.
Dat.	amussa, adussa.	amūsaṁ, amūsānaṁ.
Acc.	aduṁ, amuṁ.	amūni, amū.
Ins.	amunā.	amūhi, amūbhi.
Abl.	amusmā, amumhā,	amūhi.
	amunā.	amūbhi.
Loc.	amusmiṁ, amumhi.	amūsu.

Remarks. (a) Some native grammarians also give amu for the Nom. Sing. in the Masculine and Feminine.

(b) It will be noticed that the stem is amu; in the Neuter, there are a few forms on the stem adu.

(c) To express: such, so and so ka is added to the stem, as, asuka, amuka

(d) The forms asuka and amuka are often used to express some contempt.

(e) These two forms have in the plural Masc. and Neut acc. asuke, amuke.

311. RELATIVE PRONOUNS.

DECLENSIONS OF YO, YĀ, YAṂ.

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

	Singular.	Plural.
Nom.	yo.	ye.
Gen.	yassa.	yesaṁ.
Dat.	yassa.	yesaṁ.
Acc.	yaṁ.	ye.
Ins.	yena.	yehi, yebhi.
Abl.	yasmā, yamhā.	yehi, yebhi.
Loc.	yasmiṁ, yamhi.	yesu.

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

	Singular.	Plural.
Nom.	yā.	yā, yāyo.
Gen.	yāya, yassā.	yāsaṁ.
Dat.	yāya, yassā.	yāsaṁ.
Acc.	yaṁ.	yā, yāyo.
Ins.	yāya.	yāhi, yābhi.
Abl.	yāya.	yāhi, yābhi.
Loc.	yāyaṁ, yassaṁ.	yāsu.

314. Neuter, yaṁ, it; which; that which.

	Singular.	Plural.
Nom.	yaṁ, yad.	yāni.
Gen.	yassa.	yesaṁ.
Dat.	yassa.	yesaṁ.
Acc.	yaṁ, yad.	yāni.
Ins.	yena.	yehi, yebhi.
Abl.	yasmā, yamhā.	yehi, yebhi.
Loc.	yasmiṁ, yamhi.	yesu.

Remarks. (a) For the sake of greater emphasis, the Personal Pronouns, and also so ayaṁ and eso are used pleonastically with yo.

(b) Yo is used with koci (323), in the three Genders as yo koci, yena kenaci, yaṁ kiñci, etc., both pronouns together meaning: whosoever, whoever, whatever, anyone, anything, etc.

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

(d) The base of yo is ya.

315. INTEROGATIVE PRONOUNS.

DECLENSION OF KO, KĀ, KIṂ.

316. Masculine, ko, who ? what ?

	Singular.	Plural.
Nom.	ko.	ke.
Gen.	kassa, kissa.	kesaṁ, kesānaṁ.
Dat.	kassa, kissa.	kesaṁ, kesānaṁ.
Acc.	kaṁ.	ke.
Ins.	kena.	kehi, kebhi.
Abl.	kasmā, kamhā.	kehi, kebhi.
Loc.	kasmiṁ, kamhi, kismiṁ, kimhi.	kesu

317. Feminine, kā, who ? what ?

	Singular.	Plural.
Nom.	kā.	kā, kāyo.
Gen.	kāya, kassā.	kāsaṁ, kasānaṁ.
Dat.	kāya, kassā.	kāsaṁ, kasānaṁ.
Acc.	kaṁ.	kā, kāyo.
Ins.	kāya.	kāhi, kābhi.
Abl.	kāya.	kāhi, kābhi.
Loc.	kāya, kassā, kāyaṁ, kassaṁ.	kāsu.

318. Neuter, kiṁ, what ?

	Singular.	Plural.
Nom.	kiṁ.	kāni.
Gen.	kissa, kassa.	kesaṁ, kesānaṁ.
Dat.	kissa, kassa.	kesaṁ, kesānaṁ.
Acc.	kiṁ.	kāni.
Ins.	kena.	kehi, kebhi.
Abl.	kasmā, kamhā.	kehi, kebhi.
Loc.	kasmiṁ, kamhi, kismiṁ, kimhi.	kesu

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 commmonly used to form these pronouns.

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

DECLENSION OF KOCI, KĀCI AND KIÑCI.

323. Masculine koci, any, some, anyone.

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

324. Feminine kāci, any, some, anyone.

	Singular.	Plural.
Nom.	kāci.	kāci, kāyoci.
Gen.	kāyaci, kassāci.	kāsañci.
Dat.	kāyaci, kassāci.	kāsañci.
Acc.	kañci.	kāci, kāyoci.
Ins.	kāyaci.	kāhici.
Abl.	kāyaci.	kāhici.
Loc.	kāyaci, kāyañci. kassañci.	kāsuci.

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

The Neuter is declined like the Masculine, except:

	Singular.	Plural.
Nom. & Acc.	kiñci	kānici.

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

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

kuhiṁ, where?	kuhiñci, kuhiñcanaṁ, anywhere.
kudā, when?	kudācanaṁ, ever, sometimes.
kadā, when?	kadāci, sometimes.

OTHER PRONOUNS.

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

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

330. sayaṁ. oneself, by oneself and sāmaṁ 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. bhavaṁ, 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.

Base.	Possessive Pronoun.
mad (289, a)	madīya, mine, my, my own.
mam (289, a)	māmaka, mamaka, mine, my, my own.
amhad (289, d)	amhadiya, ours, our own.
tad (290, a)	tadiya, thine, thy, thy own,
tava (Gen.)	tāvaka, thine, thy, thy own.

Remark. (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 rūpaṁ.

337. A great number of adjectives and adverbs are derived from pronominal bases by means of suffixes, the principal of which are the following:
(a) di (dī), disa, disaka, risa, tara, tama, ka.
(b) dā, dāni, tra, tha, thā, thaṁ, ti, to, va(vat), rahi, haṁ, ha, hiṁ, va, vaṁ, di.
The former (a) are used to form adjectives, and the latter, (b), adverbs.

The following are the principal derivatives by means of the above suffixes.

338. ADJECTIVES.

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

EXAMPLES.

Pronominal base.	Adjective.
ma (289, a)	mādī, mādisa, mārisa, like me,such as I.
ta (290, a)	tādi, tādisa, tādisaka, like him, like that, such.
amha (289, d)	amhādisa, like us.
tumha (290, b)	tumhādisa, like you.
i (307, a)	īdī, īdisa, īrisa, īdisako, like this, such as this.
e (304)	edī, edisa, erisa, like this, such as this.
eta (298, 3O2)	etādisa, etārisa, such as this or that, such.
ki (318,a,b)	kīdī, kīdisa,kīrisa, like what? of what kind?

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

tādikkha=tādisa.
kīdikkha=kīdisa,
edikkha=edisa,
īdikkha=īdisa. etc,

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

342. Tara and tama, which are used for the comparison of adjectives (238), are also added to the interogative 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., Sansk. tāvātā from tāvat; yāvatā from yāvat). The Pāli forms are simply contractions from the Sanskrit forms; as: tāvatā+ka=tāvatāka: the loss of medial va being compensated by the doubling of the last tā; the ā being shortened before ka, and the ā of the first tā as well, according to euphonic laws. So that:

kittaka, how much ? How many ? How great?
kittaka,=kīvatāka.
ettako, so great, so much, so many.
ettako,=etāvatāka.
yattaka, however much; however big or large.
yattaka,=yāvatāka.
tattaka, as many, as great, as big or large.
tattaka,=tāvatāka.

But see also such Sansk. forms as: iyattaka (i-yad-ta-ka); kiyattaka (ki-yad-ta-ka).

The form etta=ettaka, may be accounted for by the further dropping of final ka, the adverb etto, thence, is probably a contracted form etato (Abl. of etaṁ); in ettavatā,=etāvat, the consonant of the base is doubled.

344. (b) Adverbial Derivatives.

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

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

345. dā, dāni, rahi express time.

EXAMPLES.

Pronominal base.	Adverb.
ka (318, a)	karahi, kadā, when.
i (307, a)	idāni, now; at this time.
ta (290, a)	tarahi, tadā, tadāni, then; at that time.
eta (298),302)	etarahi. now.

346. to, tra, tha, dha, ha, haṁ, hiṁ, 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, kahaṁ, kuhaṁ, kuhiṁ, where? whither? wherein? in what place?
ya (314, d)	yatra, yattha, where, wherein, whither.
ya	yato, from what.
e(304.)	ettha, here, herein.
a (307, a)	atra, attha, here.
ta (290, a)	tattha, tatra, tahaṁ, tahiṁ, there, thither.

Pronominal base.	Adverb.
ta	tato, thence, from that place.
i (307, a)	iha, idha, here in this place.
i	ito, hence, from this place.
eta (298, 302)	etto, through etato (343), hence.

347. thā, va, vaṁ, thaṁ, ti, form adverbs of manner.

EXAMPLES.

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

348. Another suffix va, from vat, (=Sansk. vat), forms adverbs of time and cause from the Pronominal bases ta, ya, ki. The final t of vat is dropped according to the phonetic laws obtaining, in Pāli, which do not suffer any consonant to remain at the end of a word, except ṁ; before a vowel however, the final t is revived in the form of a d; as for instance: tāva; but; tāvad eva.

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

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

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

EXAMPLES.

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

From other pronominal bases we have:

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

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

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

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

ADJECTIVES DECLINED PRONOMINALLY.

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

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

CHAPTER X

VERBS.

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

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

356. The Active Voice, or parassapada may be said to be used, when the fruit or consequence of the action; expressed by the verb passes on to another person or thing other than the subject or agent; the Reflective Voice or attanopada, is used when the fruit or the consequence expressed by the verb accrues to no one else but to the the agent. The Reflective voice merely implies that the agent has the ability to do that action or suffer that state which is denoted by the Root.

357. It must here be remarked that the Reflective Voice has lost very much of its importance, and that the distinction between Active and Reflective has been almost if not altogether effaced, and that the choice between the Active or Reflective is mostly determined now by metrical exigencies. It therefore follows the Reflective Voice or the "Middle Voice," as it is also called, is confined to poetry, and is but rarely found in prose.

358. There are six Tenses:

(1) The Present; and its preterite.
(2) The Imperfect; used originally to express a definite past.
(3) The Aorist, expressing time recently past. This is now the only true past tense in Pāli, and is very extensively used.
(4) The Perfect, originally an indefinite past. This tense is of very rare occurrence.
(5) The Future, expressing future time in general and its preterite.
(6) The Conditional, expressing future time relatively to something that is past, and an action unable to be performed on account of some difficulty in the way of its execution.

359 There are three Modes of the Present Tense:
(l) The Indicative.
(2) The Imperative.
(3) The Optative.

360. The Present, the Perfect and the Future Tenses, have each a Participle, called after them:
(1) The Present Participle.
(2) The Perfect Participle.
(3) The Future Participle.

Remarks. The Perfect Participle, mostly formed from the root, is principally of past and passive meaning; sometimes also of Neuter meaning.

361. There is also a Participle of Necessity, also called Future Passive Participle and Potential Participle, which is but a Verbal Adjective.

362. According to the Base on which they are formed the Present and the Future Participles may be active or Passive in sense.

363. There are two Verbal Nouns:

(1) The Infinitive, in the Accusative Case-form; sometimes (rarely), in the Dative Case-form; which has nothing to do with the Conjugation and the Tense Systems; and has the sense of a regular infinitive.

(2) A Gerund so-called, which is but the Case-form of a derivative noun having the force of an absolute participle.

364. There are two Numbers: the Singular and the Plural.

365. There are three Persons: the First, Second and Third Persons.

366. From what has been said above, it will be seen that the tenses group themselves into four well defined classes or systems.

(1) The Present System, composed of:
- (a) The Present Indicative, and its preterite.
- (b) The Imperfect.
- (c) The Present Imperative.
- (d) The Present Optative.
- (e) The Present Participle.

(2) The Aorist System, composed of:
- (a) The Aorist Tense only.

(3) The Perfect System, comprising:
- (a) The Perfect Tense.
- (b) The Perfect Participle.

(4) The Future System composed of:
- (a) The Future Tense.
- (b) The Conditional.
- (c) The Future Participle.

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

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

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

(A) PRIMITIVE VERBS.

Formation of the special bases of the Present System.

Conjugation.

370. The verbs of the First Conjugation form the Present stem or base in four ways, as follows:
(1) The roots end in a Consonant, and, to form the base or stem, simply add A.

EXAMPLES.

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

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

EXAMPLES.

(Without Strengthening.)

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

(With Strengthening).

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

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

EXAMPLES.

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

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

EXAMPLES.

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

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

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

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

EXAMPLES.

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

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

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

EXAMPLES.

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

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

372. The Rules of Reduplication are as follows:

(1) Reduplication consists in the doubling of the first consonant in a root together with a vowel that follows it.

If the root begins with a vowel, that vowel alone is reduplicated.
(2) A gutteral is reduplicated by its corresponding palatal.
(3) An unaspirate is always reduplicated by an unaspirate (See chart para 9) which means that an unaspirate is reduplicated by itself.
(4) The initial h of a root, is reduplicated by j.
(5) An aspirate is reduplicated by its unaspirate.
(6) v is generally reduplicated by u
(7) A long vowel is shortened in the reduplicated syllable. That is:
(a) a or ā takes a in reduplication, and sometimes:
(b) i or ī takes i.
(c) u or ū takes u but sometimes a.
(d) i is occasionally changed to e.
(e) u is changed to o, sometimes.
(f) a of the root, following the first consonant, is sometimes lengthened to ā.

EXAMPLES.

Simple Roots.		Reduplicated Bases.
√dhā, to hold.	(Rule 372, 5, 7-a)	dadhā.
√dā, to give.	(Rule 372, 3, 7-a)	dadā.
√kit, to cure.	(Rule372, 2, 7-b; 88)	cikiccha.
√gam, to go.	(Rule 372, 2, 7-a)	jagama.
√khaṅ, to dig.	(Rule 372, 2, 7-a)	cakhana.
√har, to bear.	(Rule 372, 4, 7-a, f)	jahāra.
√has, to laugh.	(Rule 372, 4, 7-a, f)	jahāsa.
√budh, to know.	(Rule 372, 3, 7-e)	bubodha.
√suc, to mourn.	(Rule 372, 3, 7-e)	susoca.
√pac, to cook.	(Rule 372, 3, 7-a)	papaca.
√chid, to cut.	(Rule372, 5, 7-d)	cicheda.
√bhū, to be.	(Rule 372, 5, 7-c)	babhuva.
√vas, to live.	(Rule 372, 6, 7-f)	uvāsa.
√vad, to say.	(Rule 372, 6, 7-f)	uvāda.
√ah, to say.	(Rule 372, 1; 22)	āha.

Remarks. The above rules of reduplication apply as well to the perfect tense; but as the perfect is very seldom used in Pāli, the student ought not to assume existence of any form unless it be actually found in the course of his reading.

373 The Verbs Of the Second Conjugation form their Special Bases by inserting niggahīta before the last consonant of the root, and then adding a, as in the 1st conjugation. niggahita follows the usual rules of sandhi (39).

EXAMPLES.

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

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

EXAMPLES.

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

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

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

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

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

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

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

EXAMPLES.

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

(c) The long ā of ṇā, uṇā is retained before the personal endings of the Present and of the Imperative except the 3rd Person Plural. Occasionally, however, it is found shortened.

(d) In a few cases the ṇ is de-lingualized and changed to the dental nasal, viz., n, following in this the analogy of the Sanskrit.

377. Verbs of the Fifth Conjugation form their bases by adding nā to the root, which as a rule ends in a vowel.

Remarks. (a) If the final vowel of the root is long (2), it is shortened before nā.

(b) Under the influence of a preceding Sanskrit r or ṛ, this nā is sometimes lingualised and becomes ṇā.

EXAMPLES.

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

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

378. The Verbs of the Sixth Conjugation form their Special Bases by adding u to the root; this u generally strengthens to o, which before an ending beginning with a vowel is changed to va (27).

EXAMPLES.

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

Remark. (a) The conjugation of √kar is highly irregular and formed on several bases and will be given in full later on.

(b) The roots belonging to this Conjugation are remarkably few.

379. The Verbs of the Seventh Conjugation form their Special bases by adding to the root aya, which by contraction may be replaced by e. The forms in e are more commonly met than those in aya. (Compare: 1st conjugation 3rd Division).

Remarks. The following should be carefully noted:

(a) When the radical vowel is u, it is changed to o, provided it be not followed by a Conjunct Consonant.

(b) Radical a, if followed by a single consonant, is generally lengthened, in some cases, however, it remains short.

(c) It will be perceived from the above that the verbs of the Seventh Conjugation have two bases: one in e and one in aya (Compare: 1st Conjugation, 3rd division.)

EXAMPLES.

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

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

EXAMPLES.

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

CONJUGATION OF THE PRESENT SYSTEM.

First Conjugation.

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

Present Indicative

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

lmperfect.

1.	a, aṁ	amhā	iṁ	mhase
2.	o	ttha	se	vhaṁ
3.	a	u	ttha	tthuṁ

Imperative

1.	mi	ma	e	āmase
2.	hi	tha	ssu	vho
3.	tu	ntu	taṁ	ntaṁ

Optative.

1.	eyyāmi	eyyāma	eyyaṁ	eyyāmhe
2.	eyyāsi	eyyātha	etho	eyyavho
3.	eyya	eyyuṁ	etha	eraṁ

Remarks. (a) In the singular Optative Active Voice, e may be substituted for eyyāmi, eyyāsi and eyya.

(b) The vowel of the base is dropped before a Personal Ending beginning with a vowel.

(c) Before mi and ma of the Present Indicative, the a of the base is lengthened.

(d) In the 2nd person singular Active of the Imperative, hi may be dropped and the base or stem alone used. Note that before hi the a of the base is lengthened.

382. As has been said above (370) the First conjugation has four divisions. The roots ending in a consonant and adding a to form the base, are extremely numerous.

383. The following is the paradigm of √pac, to cook.

Present Indicative

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

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

Imperfect.

I cooked, etc.

	Sing.	Plur.	Sing.	Plur.
1.	apaca apacaṁ	apacamhā	apaciṁ	apacāmhase apacamhase
2.	apaco	apacattha	apacase	apacavhaṁ
3.	apaca	apacu	apacattha	apacatthuṁ

Imperative

Let me cook, etc.

	Sing.	Plur.	Sing.	Plur.
1.	pacāmi	pacāma	pace	pacāmase
2.	pacāhi paca	pacatha	pacassu	pacavho
3.	pacatu	pacantu	pacataṁ	pacantaṁ

Optative.

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

	Sing.	Plur.	Sing.	Plur.
1.	paceyyāmi pace	paceyyāma	paceyyaṁ	paceyyāmhe
2.	paceyyāsi pace	paceyyātha	pacetho	paceyyavho
3.	paceyya pace	paceyyuṁ	pacetha	paceraṁ

Remarks. (a) The Augment a of the Imperfect may be omitted, so that we also have the forms: paca, pacaṁ, 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 Ist Conjugation in i, ī and u, ū, require no explanations. The base being obtained, (371, 3) the above Endings are merely added to it.

EXAMPLES.

	√bhū, to be, base; bhava.		√nī, to lead, base naya.	
	Present Active			
	Sing.	Plur.	Sing.	Plur.
1.	bhavāmi	bhavāma	nayāmi	nayāma
2.	bhavasi	bhavatha	nayasi	nayatha
3.	bhavati	bhavanti	nayati	nayanti

Present Reflective

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

Imperfect Active

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

Imperfect Reflective.

	Sing.	Plur.	Sing.	Plur.
1.	abhaviṁ	abhavāmhase	anayiṁ	anayāmhase
2.	abhavase	abhavavhaṁ	anayase	anayavhaṁ
3.	abhavattha	abhavatthuṁ	anayattha	anayatthuṁ

Imperative Active

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

Imperative Reflective

	Sing.	Plur.	Sing.	Plur.
1.	bhave	bhavāmase	naye	nayāmase
2.	bhavassu	bhavavho	nayassu	nayavho
3.	bhavataṁ	bhavantaṁ	nayataṁ	nayantaṁ

Optative Active.

	Sing.	Plur.	Sing.	Plur.
1.	bhaveyyāmi bhave	bhaveyyāma	nayeyyāmi naye.	nayeyyāma
2.	bhaveyyāsi bhave	bhaveyyātha	nayeyyāsi naye.	nayeyyātha.
3.	bhaveyya bhave	bhaveyyuṁ	nayeyya naye	nayeyyuṁ

Optative Reflective.

	Sing.	Plur.	Sing.	Plur.
1.	bhaveyyaṁ	bhaveyyāmhe	nayeyyam	nayeyyāmhe
2.	bhavetho	bhaveyyavho	nayetho	nayeyyavho
3.	bhavetha	bhaveraṁ	nayetha	nayeraṁ

386. The roots of the first conjugation which take the Personal Endings directly (371, 2) are not numerous.

387 It must be here noted that in Pāli, all the roots are not conjugated in the Active and the Reflective voice for all the tenses. Especially so is the case with the roots that take the personal endings directly.

E.g.	√yā, to go.		√vā, to blow.		√bhā, to shine.	
	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1.	yāmi	yāma	vāmi	vāma	bhāmi	bhāma
2.	yāsi	yātha	vāsi	vātha	bhāsi	bhātha
3.	yāti	yanti	vāti	vanti	bhāti	bhanti

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

388. In the Optative, a y is inserted before the Personal Endings:
yāyeyyāmi, yāpeyya, vāyeyya, vāye, etc.

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

	Active.		Reflective.	
	Sing.	Plur.	Sing.	Plur.
1.	brūmi	brūma	brave	brūmhe
2.	brūsi	brūtha	brūse	brūvhe
3.	brūti	bravanti	brute	bravante

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

390. Other roots of this conjugation are:

√han, to strike, kill, 3rd singular=hanti. but 3rd plural=hananti.
In the Aorist we have: ahani, hani, etc.

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

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

√ṭha, to stand, ṭhāti, ṭhāsi, etc.
√pā, to guard, protect, pāti, pāsi, etc.

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

EXAMPLES.
√khyā, to tell +ā=ākhyā+ti=ākhyāti.
√ṭhā+ni=niṭṭhā+ti=niṭṭhāti, to be finished.
√ṅhan+ni=niṅhan+ti=niṅhanti, 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+saṁ=saṇṭhāti, or saṇṭhahati, or santiṭṭhati (See Niggahita sandhi), to stand.
√ṭhā+pati=patiṭṭhāti or patiṭṭhahati, to stand fast, firmly.
√ṭhā+ud=uṭṭhāti or uṭṭhahati, to stand up.

391. Similarly, √dhā, which at first sight would appear to belong to the 1st Conjugation, 2nd Division, de-aspirates itself into daha, and migrates into the √pac class (370, I). Moreover it is used only with Verbal Prefixes. This root also belongs to the reduplicating-class (372) and consequently has also the base dadhā. A base dhe, of the same root, is extensively used.

EXAMPLES.
√dhā to carry bear, hold+ni=nidahati, or nidadhāti, or nidheti, to put down, hold aside, lay aside.
√dhā+abhi=abhidahati, or abhidadhāti, or abhidheti, to declare, point out.

392. Some roots belonging to the Reduplicating Class (371, 4th Division), also take the Personal Endings directly in the Present Tense and the Imperative.*

*Throughout all this chapter many Pāli grammars have been consulted, such as: Saddanīti, Niruttidīpanī, Galonpyan, Akhyātapadamāla, etc.

393. By false analogy, some roots in i, (371, 3rd division), seem to belong to the class of roots which take the endings directly; but in reality, these roots belong not to the 2nd division, but to the 3rd division, the endings being added, not after the root, but after the strengthened base (105), i or ī having first been changed to e under the influence of a (21, i). Those bases are conjugated exactly like √cur, base core, the paradigm of which is given below. The Reflective Voice of such roots is formed from the base in aya.

EXAMPLES.

√nī, base ne or naya.

Present

	Active		Reflective	
	Sing.	Plur.	Sing.	Plur.
1.	nemi	nema	naye	nayāmhe
2.	nesi	netha	nayase	nayavhe
3.	neti	nenti.	nayate	nayante

Imperative.

	Active		Reflective	
	Sing.	Plur.	Sing.	Plur.
1.	nemi	nema	naye	nayāmase
2.	nehi	netha	nayassu	nayavho
3.	netu	nentu	nayataṁ	nayantaṁ

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

Optative.

	Active		Reflective	
	Sing.	Plur.	Sing.	Plur.
1.	neyyāmi	neyyāma	neyyaṁ	neyyāmhe
2.	neyyāsi	neyyātha	netho	neyyavho
3.	neyya	neyyuṁ	nayetha	nayeraṁ

394. Other roots are:

√sī, to lie down, base: se or saya.
√ji, to conquer, base: je or jaya.
√ḍi, to set a net, base: ḍe (in oḍḍeti).

Remark. The most important root of the Root-Class is √as, to be; which is rather defective; it will be given a special chapter (See Defective Verbs).

REDUPLICATING CLASS.

395. The verbs of this class are characterised by taking a reduplicating syllable: the rules have been given above (372). The conjugation presents no difficulty, e.g. √dā, to give.

	Present. Active		Imperfect Active.	
	Sing.	Plur.	Sing.	Plur.
1.	dadāmi	dadāma	adada	adadamha
2.	dadāsi	dadātha	adado	adadattha
3.	dadāti	dadanti	adada	adadu

	Optative Active.		Imperative Active.	
	Sing.	Plur.	Sing.	Plur.
1.	dadeyyāmi	dadeyyāma	dadāmi	dadāma
2.	dadeyyāsi	dadeyyātha	dadāhi, dadā	dadātha
3.	dadeyya, dade	dadeyyuṁ	dadātu	dadantu

396. Some tenses of this verb are formed directly from the base; they will be given in their proper place.

Remarks. (a)Of √dā, we also find the bases dajj and de, formed by false analogy: dajjāmi, dajjasi, dajjati, dajjāma, dajjatha, dajjanti, etc., demi, desi, deti; dema, detha, denti, etc.

(b). There is an anomalous form of the singular present very probably formed on the analogy of the plural: dammi, dasi, dati.

(c) The Reflective forms do not exist for most of the tenses, only a very few are met with: the first singular. and first plural: dade, dadāmase.

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

Sing.	Plur.
tiṭṭhāmi	tiṭṭhāma
tiṭṭhasi	tiṭṭhatha, ṭhātha.
tiṭṭhati	tiṭṭhanti.

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

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

397. The conjugation of the 2nd, 3rd, 4th, 5th, 6th and 7th Classes does not present any difficulty; the Personal endings are added as has already been shown for the First Conjugation.

Second Conjugation

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

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

399 The other Tenses are formed regularly, as:
chindeyyāmi, chindeyyāsi, chindeyya, or chinde; chindeyyāma, chindāyyatha, chindeyyuṁ.

And so on for the other Tenses.

Remark. The root √rudh, to obstruct, has five bases: rundhati, rundhiti; rundhīti, rundheti and rundhoti

Third Conjugation.
400. √div, base: dibba (77), to play.

	Present Active.		Present Reflective.	
	Singular.	Plural.	Singular.	Plural.
1.	dibbāmi	dibbāma	dibbe	dibbāmhe
2.	dibbasi	dibbatha	dibbase	dibbavhe
3.	dibbati	dibbanti	dibbate	dibbante

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

Fourth Conjugation.
401. √su, base: suṇā (376), or suno, to hear.

	Present Active.				
	Sing.	Plur.	or	Sing.	Plur.
1.	suṇāmi	suṇāma		suṇomi	suṇoma
2.	suṇāsi	suṇātha		suṇosi	suṇotha
3.	suṇāti	suṇanti		suṇoti	suṇonti, sunvanti

Remarks. (a) The other Tenses are formed on the base: suṇā final ā being dropped before initial i and e, as: suṇeyyami, suṇeyyāsi etc, suṇissāmi, suṇissāma, suṇissasi, etc.

(b) √sak, to be able, belongs to this conjugation, but has developed several bases: sakkuṇāti with the k doubled; sakkoti, by assimilation (57) sak+no=sakno, sakko+ti=sakkoti. Similarly, there is a form sakkāti obtained by the same process; sak+nā=sakna, sakkā+ti=sakkāti: and still another form occurs, with short a: sakkati

(c) √āp, to attain, with prefix pa (pa+āp=pāp), shows 3 forms: pappoti, pāpuṇāti, pāpuṇoti. √gah, to take, seize has for base: gaṇhā with metathesis (111, p.35): gaṇhāmi, gaṇhāsi, etc.

(d) We have already said that the ṇ is very often de-lingualised (376, d). That is to say, many of the roots belonging to the 4th Conjugation form their bases according to the 9th Conjugation of Sansk. 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. sañcinati, sañcinoti, sañcināti, to accumulate.

(e) From √bhū we have a verb abhisambhunati and abhisambhunoti, to obtain. The root of this verb is said by some grammarians to be Sansk. √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+√bhu.

Fifth Conjugution.

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

	Active.		Reflective.	
	Sing.	Plur.	Sing.	Plur.
1.	dhunāmi	dhunāma	dhune	dhunāmhe
2.	dhunāsi	dhunātha	dhunase	dhunavhe
3.	dhunāti	dhunanti	dhunate	dhunante, dhunare.

Remark. (a) Other Verbs belonging to this class are:
√jñā, jā, ñā, to know, base: jāna.
√as, to eat, base : asnā.
√mun=√man, to think, base: munā.

(b) The student will have remarked that the 4th and 5th Conjugations very often interchange their bases. This is owing to the false analogy of Sansk. roots.

Sixth Conjugation.

403 √kar, to make, to do, base karo (378).

Present.

	Sing.	plur.
1.	karomi	karoma
2.	karosi	karotha
3.	karoti	karonti

Remarks. (a) There are several bases of the root √kar as: karo, kara, kubb; the conjugation of this verb, as already said (378, a) will be given in full in the chapter on Defective Verbs.

√tan, to stretch, base: tano (strong); weak base=tanu.

Present.

	Active.		Reflective.	
	Sing.	Plur.	Sing.	Plur.
1.	tanomi	tanoma	tanve (27)	tanumhe
2.	tanosi	tanotha	tanuse	tanuvhe.
3.	tanoti	tanonti	tanute	tanvante(27)

(b) The roots belonging to this Class are very few.

7th Conjugation.

404. The roots of the 7th Conugation, as has been remarked above (379), have two bases: one in e and one in aya, which are conjugated exactly like the roots of the 1st Conjugation, 3rd Class, (See 393).

Irregular Bases.

Some roots form their Special bases according to none of the above given rules; and they are in consequence called Irregular. The principal are here given.

√gam, to go	Special base gaccha.
√yam, to restrain	Special base yaccha.
√guh, to hide	Special base gūhe.
√dhā, to hold	Special base daha, dhe (391).
√dā, to give	Special base dajja.
√jā, jan, to be born	Special base jāya.
√pā, to drink	Special base piva.
√daṁs, to bite	Special base ḍasa.
√ḍhmā, to blow	Special base ḍhama.
√vyadh, (=vadh)	Special base vadha.
√sad, to sit	Special base sīda.
√thā, to stand	Special base tiṭṭhā.
√iṭṭhis, to wish	Special base iccha.
√vad, to speak, say	Special base vajja, vajje, vada, vāde.
√mar, to die	Special base miya, miyya, mara.
√gah to take, seize	Special base gheppa.*
√gam, to go	Special base ghamma, gaggha.*
√jir, to gow old, decay	Special base jiya, jiyya.
√dis, das to see	Special base dakkha, daccha.*

*These forms are given by the Saddanīti and the Akhyatapadamālā. They are regularly conjugated like gaccha: ghammāmi, ghammasi ghammati;, etc,. ghagghami ghagghasi ghagghati; etc. ghammeyya, gagghe, gaggheyya, etc. The bases dakkha and daccha from √da, dis are formed on the false analogy of the future base, which we shall see when treating of the future. Most of the changes noticed above correspond to similar changes which occur in the 1st, 4th and 6th Conjugations of Sanskrit verbs.

The Aorist

405. The Aorist is the only true past tense in Pāli. The Personal Endings of the Imperfect and those of the Aorist have become hopelessly mixed up and the native grammarians are at a loss to differentiate between the Imperfect and the Aorist; but the Aorist has generally superseded the Imperfect. There are many anomalies which the student cannot possibly understand without a slight 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:

	Active.		Reflective.	
	Sing.	Plur.	Sing.	Plur.
1.	aṁ, ṁ, iṁ, a, ā.	imha, imhā	a	imhe
2.	i, o, ā	ttha	se	vhaṁ
3.	ā, i, ī	uṁ,iṁsu, ū	ā, a	tthuṁ, atthuṁ

Remark. (a) The student will remark, on comparing the above Endings with those of the Imperfect, that it is difficult to make out the Imperfect from the Aorist (the blending of Imperfect and Aorist is well known to students of Comparative Philology); the only criterion is, that the Imperfect is generally formed on the Special Base, and the Aorist, on the root. But even this is not an absolute criterion, and the fact remains that these two tenses can scarcely be differentiated.

(b) Of the above Endings, however, the most commonly used and most distinctively Aoristic are:

	Sing.	Plur.
1.	iṁ	imha, imhā.
2.	i	ittha.
3.	i	iṁsu, (isuṁ).

(c) The nasal of aṁ 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.	agaṁ, agamā, agamiṁ	agumha
2.	agā, agamā	aguttha
3.	agā, agami	aguṁ, agamiṁsu.

(b) √as, to be(With augment a)

	Sing.	Plur.
1.	āsiṁ	āsimha.
2.	āsi	āsittha.
3.	āsi	āsuṁ, āsiṁsu.

411. √ṭhā.

	Sing.	Plur.
1.	aṭṭhaṁ	aṭṭhamha.
2.	aṭṭho	aṭṭhattha
3.	aṭṭha	aṭṭhaṁsu, aṭṭhuṁ.

Remark. For the doubling of initial ṭh see 33.

412. From √kar we find: akaṁ (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: akaraṁ, akariṁ.
In the plural: 2. akattha; 3. akaruṁ, akarū, akariṁsu.

413. √hū (a form of √bhū) to be.

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

414. √da.

1st singular: adā, which is also 2nd and 3rd singular.
In the plural we find: 3rd aduṁ, adaṁsu, adāsuṁ.

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.

√pā, base: piva, to drink.

	Sing.	Plur.
1.	piviṁ	pivimha
2.	pivi	pivittha
3.	pivi	piviṁsu

For the Reflective;

	Sing.	Plur.
1.	pive	pivimhe
2.	pivise	pivivhaṁ
3.	piva, pivā	pivu, pivuṁ, piviṁsu, pivisuṁ.

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 occurence 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:

	√bhuj, to eat base: bhuñja		√gam, to go, base gaccha	
	Sing.	Plur.	Sing.	Plur.
1.	bhuñjiṁ	bhuñijimha bhuñjimhā	gacchiṁ	gacchimha, gacchimhā.
2.	bhuñji	bhuñjittha	gacchi	gacchittha
3.	bhuñji	bhuñjimsu	gacchi gañchi	gacchiṁsu

(iii) Sigmatic Aorist

418. Sigmatic Aorist is formed by inserting s between the radical vowel or the vowel of the base and the personal endings given above (407, b).

419. So that we obtain the following desinences:

	Sing.	Plur.
1.	siṁ (=s+iṁ).	simha (=s+imha).
2.	si (=s+i).	sittha (=s+ittha).
3.	si (=s+i).	suṁ (=s+uṁ).

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

421. The sigmatic desinences are used mostly with the Derivative Verbs, principally the Causative Verbs (See: Derivative Conjugation), which end in the vowel e. The verbs of the 7th Conjugation, which also end in e, form their Aorist in the same way.

EXAMPLES.

(Causative Verbs).

422. √hā, to abandon, Causative base: hāpe. √tas, to tremble, Causative base: tāse.

	Sing.	Plur.	Sing.	Plur.
1.	hāpesiṁ	hāpesimha	tāsesiṁ	tāsesimha
2.	hāpesi	hāpesittha	tāsesi	tāsesittha
3.	hāpesi	hāpesuṁ	tāsesi	tāsesuṁ

Remarks. In the 3rd plural the form in iṁsu is also frequent: hāpesiṁsu. tāsesiṁsu.

(Verbs of the 7th conjugation).

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

	Sing.	Plur.	Sing.	Plur.
1.	coresiṁ	coresimha	kathesiṁ	kathesimha
2.	coresi	coresittha	kathesi	kathesittha
3.	coresi	coresuṁ	kathesi	kathesuṁ
		coresiṁsu		kathesiṁsu

Remarks. (a) To the base in aya endings given in (407, b) may be added directly without the Insertion of sigmatic s, so that we have also:

	Sing.	Plur.	Sing.	Plur.
1.	corayiṁ	corayimha	kathayiṁ	kathayimha
2.	corayi	corayittha	kathayi	kathayittha
3.	corayi	corayuṁ	kathayi	kathayuṁ
		corayiṁsu		kathayiṁsu

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

424. The Sigmatic Aorist desinences are placed after some roots which do not belong to the 7th conjugation or to the derivative verbs:

(i) After roots ending in a vowel, with or without the augment a.

(ii) After some roots ending in a Consonant, in which case the usual rules of assimilation (85) are strictly applied.

EXAMPLES OF (i).

√dā, to give: adāsiṁ, adāsi, adāsimha, etc.
√ṭha, to stand: aṭṭhāsiṁ, aṭṭhāsimha, etc.
√hā, to abandon: ahāsiṁ, ahāsi, ahāsimha, etc.
√su, to hear, assosiṁ, assosi, assosimha, etc.
√yā, to go: yāsim, yāsi, yāsimha, etc.

Remark. From an illusory √kā (=√kar, to do), we find: akāsiṁ, akāsi, akāsimha, etc.
From √ñā, to know: aññāsiṁ, aññāsi, aññāsimha, etc.

EXAMPLES OF (ii).

425. At a first reading, the student had perhaps better leave unnoticed the few references. to Sanskrit Grammar which will be found in the next few paragrahs. 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 .√dṛï, we find addakki=Sanskrit adrak-ṣ-is.
The following forms are also found: addakkhī, adakkhi, dakkhi.

(b) From √sak, to be able=Sankrit √ïak, we have sakkhi, asakkhi; Sanskrit=ïak-ṣ-is.

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

(d) √bhañj, to break, gives Aorist bhaṅki.

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 ï) and sometimes j. In Sanskrit, final ï (=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:

Perfect.

	Active.		Reflective.	
	Sing.	Plur.	Sing.	Plur.
1.	a	mha	i	mhe
2.	e	ttha	ttho	vho
3.	a	u	ttha	re

Remarks. (a) Roots ending in a consonant insert an before the above endings beginning with a consonant.

(b) The Perfect is of very rare occurence.

430 √pac, Perfect base: papac. √bhū, Perfect base: babhūv.

	Active.		Active	
	Sing.	Plur.	Sing.	Plur.
1.	papaca	papacimha	babhūva	babhūvimha
2.	papace	papacittha	babhūve	babhūvittha
3.	papaca	papacu	babhūva	babhūvu

	Reflective.		Reflective.	
	Sing.	Plur.	Sing.	Plur.
1.	papaci	papacimhe.	babhūvi	babhūvimhe
2.	papacittho	papacivho.	babhūvittho	babhūvivhe
3.	papacittha	papacire	babhūvittha	babhūvire

THE FUTURE SYSTEM.

431. This system includes the Future, the Conditional and the Future Participle. The Participle will be considered in a special chapter.

432. The Future System has for special characteristic the sign: ssa inserted between the root and the personal endings.

Remarks. (a) The Future System is frequently formed on the Present base.

(b) The vowel i is often inserted between the ssa and the root or base; in this case the final vowel of the root or base is dropped.

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

433. The Personal Endings for the Future are:

	Active.		Reflective.	
	Sing.	Plur.	Sing.	Plur.
1.	mi	ma	ṁ	mhe
2.	si	tha	se	vhe
3.	ti	nti	te	nte, re

Remarks. (a) It will be seen that in the active the endings are the same as those of the present indicative.(381)

(b) Before mi, ma and mhe the a of ssa is lengthened.

EXAMPLES.
434. (i) without connecting vowel i.

(a) √i, to go, special base e (390), future base: essa

	Active		Reflective	
	Sing.	Plur.	Sing.	Plur.
1.	essāmi	essāma	essaṁ	essāmhe
2.	essasi	essatha	essase	essavhe
3.	essati	essanti	essate	essante

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

Singular.	Plural.
nessāmi	nessāma
nessasi	nessatha
nessati	nessanti, etc.

(b) √ṭhā, to stand.

Singular.	Plural.
ṭhassāmi	ṭhassāma
ṭhassasi	ṭhassatha
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.
dassāmi	dassāma
dassasi	dassatha
dassati	dassanti, etc.

(ii) with connecting vowel i.

(c) √bhū, to be, special base: bhava, future base: bhavissa.

	Active.		Reflective.	
	Sing.	Plur.	Sing.	Plur.
1.	bhavissāmi	bhavisssāma.	bhavissaṁ	bhavissāmhe
2.	bhavissasi	bhavissatha	bhavissase	bhavissavhe
3.	bhavissati	bhavissanti	bhavissate	bhavisante

(iii) with assimilation of ssa

(d) √bhuj to eat. gives bhokkha as future base. (Sansk. √bhuj=bhok+ṣya=bhokṣya) and we have : bhokkhati. bhokkhate, bhokkhaṁ, etc.

√chid. to cut, gives: checcha (Sansk. √chid=chet+ṣya=cetṣya) then:
checchāmi, checchasi, checchati etc.

√dis, to see, gives a future: dakkha; (=Sans.√dṛc=drak+ṣya=drakṣya) from this we find - dakkhati, but more frequently dakkhiti. Similarly from the root √sak to be able, is obtained sakkhiti.

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

EXAMPLES.
√sak, future base: sakkha, sakkhissāmi, sakkhissasi sakkhissati, sakkhissāma, etc.

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

Singular
1. hemi, hehāmi, hohāmi, hessāmi, hehissāmi, hohissāmi, I shall be.
2. hesi. hehisi, hohisi, hessasi, hehissasi, hohissasi, Thou will be.
3. heti, hehiti, hohiti, hessati, hehissati, hohissati, He will be.

Plural.
1. hema, hehāma, hohāma, hessāma, hehissāma, hohissāma. We shall be.
2. hetha, hehitha, hohitha, hessatha, hehissatha, hohissatha. You will be.
3. henti, hehinti, hohinti, hessanti; hehissanti hohissanti. They will be.

√kar. to do, gives:

	Sing.	Plur.
1.	kāhāmi, I shall do.	kāhāma, we shall do.
2.	kāhasi, kāhisi, thou wilt do.	kāhatha, you will do.
3.	kāhati, kāhiti, he will do.	kāhanti, kāhinti, they will do.

THE CONDITIONAL.

437. The Conditional takes the augment a before the root.

438. The personal endings are as follows:

	Active.		Reflexive.	
	Sing.	Plur.	Sing.	Plur.
1.	ssa	ssamhā	ssaṁ	ssāmhase
2.	sse, ssa, ssasi.	ssatha	ssase	ssavhe
3.	ssā, ssa, ssati.	ssaṁsu	ssatha	ssiṁsu

Remark. The above endings are generally joined to the root or the base by means of the connecting vowel i.

√pac, to cook:

	Active.		Reflective.	
	Sing.	Plur.	Sing.	Plur.
1.	apacissaṁ	apacissamhā	apacissaṁ	apacissāmhase.
2.	apacisse, apacissa, apacissi.	apacissatha	apacissase	apacissavhe.
3.	apacissā, apacissa, apacissati.	apacissaṁsu	apacissatha	apacissiṁsu.

Remarks. (a) The conditional may be translated by "if I could cook," or " If I should cook," etc.

(b) The conditional is not very frequently used.

THE PARTICIPLES.

(a). Present Participle.

Active.

439. All participles are of the nature of verbal adjectives, and must agree with their nouns, in number, gender and case.

440. The terminations of the present participle active are: nta, aṁ or ṁ; nta and ṁ are added to the base, aṁ is added to the root.

EXAMPLES.

Root.	Base.	Present. Part.	Active. Base.
√pac, to cook,	paca,	pacaṁ, pacanta,	cooking.
√kar, to do,	kara,	karaṁ, karonta,	doing.
√chid, to cut,	chinda,	chindaṁ, chindanta,	cutting.
√bhaṇ, to say,	bhaṇa,	bhaṇaṁ, bhaṇanta,	saying.
√bhū, to be,	bhava,	bhavaṁ, bhavanta,	being.
√pā, to drink,	piva,	pivaṁ, pivanta,	drinking.

441. Verbal bases ending in e (1 st Conj. 3rd. Division; 7th. Conj. and causal bases. See "Derivative or secondary conjugation") which have also another base in aya take only the termination nta after the base in e, and both ota and ṁ after the base in aya.

EXAMPLES.

(1st and 7th Conjugations)

Root.	Base.	Pres. Part. Act. Base.
√cur, to steal.	core, coraya.	corenta, corayaṁ, corayanta.
√kath, to tell.	kathe, kathaya.	kathenta, kathayaṁ, kathayanta.
√nī, to lead.	ne, naya.	nenta, nayaṁ, nayanta.
√ji, to conquer.	je, jaya.	jenta, jayaṁ, jayanta.

(Causative.)

Root	Caus.Base.	Pres. part. act. (base)
√dhar to hold	dhāre, dhāraya.	dhārenta, dhārayaṁ, dhārayanta.
	dhārāpe, dhārāpaya.	dhārāpenta dhārāyaṁ, dhārāpayanta.
√mar, to die	māre, māraya,	mārenta, mārayaṁ, mārayanta.
	mārāpe, mārāpaya,	mārāpenta, mārāpayaṁ, mārāpayanta.
√chid, to cut	chede, chedaya.	chedenta, chedayaṁ, chedayanta.
	chedāpe, chedāpaya.	chedāpenta, chedāpayaṁ, chedāpayanta.

442. Bases in ṇā, no, uṇā, uṇo (4th Conj.) and nā (5th Conj.) generally take the termination nta.

EXAMPLES.

Root.	Base.	Pres. Part. Act. Base.
√su, to hear,	suṇā, suṇo,	suṇanta, suṇonta.
√kī, to buy,	kiṇā,	kiṇanta.

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

	Pres Part.	
Root.	Stem. Nom.	Sing. Masc.
√pac,	pacat, pacant.	pacaṁ, pacanto.
√car,	carat, carant.	caraṁ, caranto.
√bhaṇ,	bhaṇat, bhaṇant.	bhaṇaṁ, bhaṇanto.

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

445. The Neuter is in ṁ like the masculine.

EXAMPLES.

Root.	Stem.	Masc.	Fem.	Neut.
√pac	pacat	pacaṁ	pacatī	pacaṁ.
	pacant	pacanto	pacantī	pacantaṁ
√chid	chindat	chindaṁ	chindatī	chindaṁ.
	chindant	chindanto	chindantī	chindantaṁ.

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

The Present Participle may often be translated by " when ..., while ..."etc.

Reflective Participle.

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

EXAMPLES.

	Reflective Participle.		
Root.	Masc.	Fem.	Neuter.
√pac	pacamāno	pacamānā	pacamānaṁ
√car	caramāno	caramānā	caramānaṁ
√dā	dadāmāno	dadāmānā	dadāmānaṁ
√su	suṇamāno	suṇamānā	suṇamānaṁ

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

EXAMPLES.

	Reflective Participle.		
Root.	Masc.	Fem.	Neuter.
√pac	pacāno	pacānā	pacānaṁ
√car	carāno	carānā	carānaṁ
√dā	dadāno	dadānā	dadānaṁ

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

The Future Participle.

449. The future participle is either active or reflective.

(a) In the active, it takes the endings of the present participle active, nta, ṁ (or aṁ), and is declined like mahā.

(b) In the reflective, the endings are māna and āna, and it is declined like purisa, kaññā and rūpaṁ.

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

EXAMPLES.

(i) Future Participle Active.

Root.	Masc.	Fem.	Neuter.
√pac	pacissaṁ	pacissatī	pacissaṁ
	pacissanto	pacissantī	pacissantaṁ
√car	carissaṁ	carissatī	carissaṁ
	carissanto	carissanti	carissantam
√su	suṇissaṁ	suṇissatī	suṇissaṁ
	suṇissanto	suṇissantī	suṇissantaṁ.

(ii) Future Participle Reflective.

Root.	Masc.	Fem.	Neuter.
√pac	pacissamāno	pacissamāṇa	pacissamānaṁ
	pacissāno	pacissānā	pacissānaṁ
√car	carissamāno	carissamānā	carissamānaṁ
	carissāno	carissānā	carissānaṁ.
√su	suṇissamāno	suṇissamānā	suṇissamānaṁ
	suṇissāno	suṇissānā	suṇissānaṁ.

The Passive Perfect participle.

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

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

451. ta is affixed in several ways:

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

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

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

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

EXAMPLES.

452. (i) Roots ending in a vowel.

Root.	Present.	Pass. Perf. Part.
√nahā, to bathe.	nahāyati, he bathes.	nahāta, bathed.
√bū, to be, become.	bhavati, he is,becomes.	bhūta, been, become.
√nī, to lead.	neti, nayati, he leads.	nīta, led.
√ji, to conquer.	jeti, jayati, he conquers.	jita, conquered.
√ci, to collect.	cināti, he collects.	cita, collected.
√bhī, to be afraid.	bhāyati, he is afraid.	bhīta, afraid, frightened.
√yā, to go undergo.	yāti, he goes.	yāta, gone, undergone.
√ñā, to know.	jānāti, he knows.	ñāta, known.

Remarks. There are a few exceptions to roots in final ā.

√pā, to drink, makes pita, drunk.
√ṭhā, to stand, makes ṭhita, stood, standing.
√dhā, to hold, becomes hita, held.
√dā, to give, dinna, given.

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

Root.	Present.	Pass. Perf. Part.
√pac, to cook.	pacati, he cooks.	pacita, cooked.
√cal, to shake.	calati; he shakes.	calita, shaken.
√gah, to take.	gaṇhāti, he takes.	gahita, taken.
√kapp, to arrange.	kappeti, he arranges.	kappita arranged.
√khād, to eat.	khādati, he eats.	khadita, eaten.
√likh, to write.	likhati, he writes.	likhita, written.
√maṇḍ, to adorn.	maṇḍeti, he adorns.	maṇḍita, adorned.
√gil, to swallow.	gilati, he swallows.	gilita, swallowed.
√kath, to tell.	katheti, he tells.	kathita, told.

Remarks. (a) Participles like pacita, calita, etc, are declined like purisa, kaññā and rūpaṁ.
(b) In the Neuter these participles are often used as nouns:
√has, to smile, Passive Perfect Participle: hasita, smiled, Neuter: hasitaṁ, a smile.
√gajj, to thunder, Passive Perfect participle: gajjitta, thundered, Neuter: gajjitaṁ, the thunder.
√jīv, to live, Passive Perfect Participle: jīvita, lived, Neuter: jīvitaṁ, life.

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

Root.	P. P. P.	Rules of Assimilation.
√bhuj, to eat	bhutta, eaten	(59, a)
√muc, to free	mutta, freed	(59, b)
√is, to wish	iṭṭha, wished	(59, ii-iii)
√kas, to plough	kaṭṭha, ploughed	(92)
√daṁs, to bite	daṭṭha, bitten	(92)
√dam, to tame	danta, tamed	(67)
√kam, to proceed	kanta, proceeded, gone	(67)
√rudh, to obstruct	ruddha, obstructed	(63)
√budh, to know	buddha, known	(63)
√labh, to obtain	laddha, obtained	(63, Remark.)
√majj, to polish	maṭṭha (also maṭṭa), polished	(59, i)
√muh, to err	muḷha, erred, also muddha	(100,101,102)
√ruh, to ascend	rūḷha, ascended	(100,101,102)
√lih, to lick	liḷha, licked	(100,101,102)
√jhas, to hurt	jhatta, hurt	(94)
√pat, to fall,	patta, fallen	(62)
√tap, to burn	tatta, burned	(64, i)
√duh, to milk	duddha, milked	(100)

454. (a) Roots in r generally drop the r before ta.
EXAMPLES.

Root.	P. P. P.	Rules of Assimilation.
√kar, to make	kata made	(81).
√sar, to remember	sata, remembered	(81).
√mar, to die	mata, dead	(81).

455. (b) Roots in n generally drop final n before ta.

EXAMPLES,

√man, to think	mata, thought.
√khan, or khaṇ, to dig	khata (also: khāta, from a collateral form khā=khan), dug.
√han, to kill	hata, killed.

456. (c) sometimes final ṁ is also dropped.

Ex.	√gam, to go	gata, gone.
	√ram, to sport	rata, amused, delighted.

457. (d) In a few cases, final r lingualizes the following t, as:
√har, to seize, carry; haṭa, seized, carried.

458. Pass. Perf. Part. which take na.
The suffix na is much less common than ta, and like it:
(i) lt 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)

Root	Pass P. P.	Rules of Assimilation.
√sad, to settle	sinna, settled	(69, ii, iii).

Remarks. The form sinna is found only for the verb nisīdati, to sit down= √sad+ni (prefix); when √sad is preceded by other prefixes, the Passive Perfect Participle assumes the form; sanna, as:
sad-ava=Passive Perfect Participle: ava sanna, sunk, settled.
sad+pa=Passive Perfect Participle: pasanna, settled.

(Note that the base of root sad is sīda.)

Root	Pass P. P.	Rules of Assimilation.
√chid, to cut	chinna, cut	(69, ii, iii).
√chad, to cover	channa, covered	(69, ii, iii).
√dā, to give	dinna, given	(69 ii, iii).

In this last example, ā of the root has been dropped, and the n doubled to compensate for its loss; the form datta given. (=dā+ta, with the t doubled to make for the shortening of ā), is found sometimes.

Remarks. It will be seen from the above four examples that the insertion of i is to a great extent optional.

√tar, to cross	tiṇṇa, crossed	(83)
√car, to wander	ciṇṇa, wandered	(83)
√kir, to scatter	kiṇṇa, scattered	(83)

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

460. EXAMPLES OF (iii)

Root	Pass P. P.	Rules of Assimilation.
√bhaj, to break	bhagga, broken	(57)
√vij, to be agitated	vigga, agitated	(57)

In these two examples, final j of the root, having become, against the usual phonetic laws g, the n of suffix na, is assimilated to it by rule 57 (426, Remark).

√lag, to adhere	lagga, adhered	(57).

461. EXAMPLES OF (ii)

√lī, to cling to,	līna, clung to.
√lū, to cut, reap,	lūna, reaped, cut.
√khi, to decay, cease,	khīna, decayed. (final i is lengthened).
√gilā (glā 113), to be ill,	gilāna, ill.
√hā, to be weak, low,	hīna, low, wasted, inferior.

In the last example, radical ā is replaced by ī.

462. A few Passive Perfect Participles are irregular, such as: jhāma, burnt, from √jhā, to burn; phulla, expanded, split, from √phal, to expand, split; but these are properly speaking derivative adjectives used as participles.

463. Sometimes two forms of the Passive Perfect Participles for the same root are met with:

√lag, to adhere,	P. P. P. lagga and lagita.
√gam, to go,	P. P. P. gata and gamita.
√dā, to give,	P. P. P. dinna and datta.
√kas, to plough,	P. P. P. kaṭṭha and kasita.

464. The participles in ta and na are declined like purisa, kaññā and rūpaṁ.

PERFECT PARTICIPLE ACTIVE.

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

EXAMPLES.

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

Remarks. (a) These Perfect Participles Active are declined like guṇavā.
Ex. pacitavā, pacitavatī or pacitavantī, pacitavaṁ or pacitavantaṁ.

(b) The P. P. Active is also formed with suffix vī (231), in this case the a before vī is lengthened to ā. They are declined like medhāvi, (235) (that is, like daṇḍī nadī and vāri as: pacitāvī having cooked; bhuttāvī, having eaten.

FUTURE PASSIVE PARTICIPLE.
466. This participle, also called participle of necessity, potential participle and gerundive, is formed by adding to the root the suffixes: tabba, ya, anīya and īya.

Remarks. (a) Roots ending in u, ū, generally form the Future P. P. from the special base.

(b) This participle is passive in sense, expresses suitability, fitness, propriety and may be translated by "fit to be..." "must be..." "ought to be..."""to be..." that which is expressed by the root.

(c) These participles, like those already treated of, are adjectives and are treated as such; they are declined like purisa, kaññā and rūpaṁ.

TABBA.
467. This suffix is the most common. It is added:
(i) Directly to roots ending in a vowel.
(ii) To roots ending in a consonant, it may be joined by means of connecting vowel i.
(iii) When added directly without connecting vowel i to roots ending in a consonant, initial t of tabba is assimilated to or assimilates the last consonant of the root in exactly the same manner as in the formation of the Passive Perfect Participle.

EXAMPLES OF (i).

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. (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.
√i, to go, etabba,	fit to be, that must be gone to.

(ii) 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 (ii)

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)

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).

YA.

468. 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.

EX.

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

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

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

(a) ya is, in a few cases, cases, joined to the root by means of vowel i. For instance:
√kar, to do, make, we have:

kāriya that ought to be, or can be done, with lengthening of radical a.
kayya, that ought, etc., to be done, with assimilation of final r to ya.
kayīra, that ought, etc, with metathesis (iii).

√bhar, to support:

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

(b) After roots ending in ā long initial y of ya is doubled and final a of the root is changed to e.

Root.	Future P.P.
√hā, to abandon,	heyya, to be abandoned, that ought to be abandoned.
√pā, to drink,	peyya that can, may, or ought to be drunk.
√dā, to give,	deyya, to be given, that ought to or can be given.

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

√nī, to lead,	neyya, to be led, that ought to be led.
√ji, to conquer,	jeyya, to be conquered that can be conquered.

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

Root.	Future P.P.
√pac, to cook	pacanīya, fit to be cooked
√puj, to honour	pujanīya, worthy to bo honoured.
√kar, to do, make	karaṇīya, that ought to be made or done.
(Observe that the n is lingualised through the influence of radical r, 83).	
√bhū, to be (base: bhava)	bhavanīya, that ought to be.

The Gerund.

470. The gerund is formed by means of suffixes: tvā, tvāna, tūna, ya, and tya. It is indeclinable and partakes of the nature of a participle.

Remarks. (a) The suffix tvā is most commonly met with; tvāna, tūna, and sometimes tūnaṁ 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 Sansk. (in which it is never used after simple roots), it is much more common after compound verbs.

Tvā, Tvāna, Tūna.

471. The suffix tvā may be:
(i) Joined to the root by means of connecting vowel i.
(ii) The initial t of the suffix is, in a few cases assimilated to the last consonant of the root.
(iii) The vowel of the root is guṇated
(iv) Sometimes the last consonant of the root is dropped before suffixes tvā, tvāna and tūna
(v) The final long vowel of a root is shortened before these suffixes.
(vi) The suffixes are added to the special base as well as to the root.

EXAMPLES.

Root.	Gerund.
√pac, to cook,	pacitvā, having cooked (i).
√khād, to eat,	khāditvā having eaten (i).
√Iabh, to obtain,	laddhā, obtained (ii) (63, Remark).
	labhitvā, having obtained. (i).
√nī, to lead,	netvā, having led (iii).
√chid, to cut,	chetvā, having cut (iii, iv)
√kar, to make,	katvā, having made (iv).
√ṭhā, to stand, remain,	ṭhitvā, having stood, remained (i).
√bhī, to fear,	bhitvā, having feared, fearing (v).
√dā, to give,	datvā, having given (v).
√bhuj, to eat,	bhutvā, having eaten (iv).
√āp-pa=pāp, to get,	patvā having got. (iv; v).
√ji, to conquer,	jitvā, jetvā, having conquered (iii).

Remarks. From root √ṭhā, we have also: ṭhatvā.
From √dā, daditvā, daditvāna.
From √kar: kātūna, kattūna.
From √kam, to step, to proceed,: nikkamitvā, nikkamitūna.
From √su, to hear; sutvā, sotūnaṁ, suṇitvā, suṇitvāna.

Ya, Tya.

472. (i) ya is used mostly with roots compounded with prefixes.
(ii) In a few cases it is used with simple roots.
(iii) tya is regularly changed cca.
(iv) ya is added directly to roots ending in long ā.
(v) ya may be added to the Special Base.
(vi) ya is assimilated to the last consonant of the root.
(vii) ya may be joined to the root or to the base by means of i.

EXAMPLES.

√sic, to sprinkle,	nisiñciya, having besprinkled. (i, vii)
√jā, to know,	vijāniya, having known, discerned.(i, v, vii)
√ikkh, to see,	samekkhiya, having reflected. (i, vii)
√cint, to think,	cintiya, having thought. (ii, vii).
√bhuj, to eat,	bhuñjiya, having eaten. (v, ii, vii)
√dā, to give,	ādāya, having given. (i, iv).
√hā, to abandon,	vihāya, having abandoned. (i, iv).
√ñā, to know,	abhiññāaya, having known. (i, iv).
√gah, to take,	gayha, having taken. (ii, iii).
√gam, to go,	gamma, having gone. (vi, 71; ii).
√vis, to enter,	pavissa, having entered. (vi, i).
√sad, to sit down.	nisajja, having sat. (vi, 71, 74).
√sad, to sit down,	nisīdiya, having sat. (i, vii, v). (See 459. Remark).
√kam, to tread,	akkamma, having trodden. (vi, 71, 33, 35)
√i to go,	pecca, having gone, departed,=pa+i+tya. (21, i; 74, iv)
√i, to go,	abbisamecca, having comprehended, abhi+sam+ā+i+tya. (21, i).
√han, to strike,	āhacca, having struck,=ā+han+tya, final n being dropped before initial t. (n, dropped before t).
√han, to strike,	upahacca, having vexed,=upa+han+tya. (See last remark).
√han, to strike,	uhacca, having destroyed,=u+han+tya. (See last remark).
√i, to go,	paṭicca, following upon, from,=paṭi+i+tya.
√har, to take away,	āhacca, having reached, attained,=ā+har+tya. (81).

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

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

abhiññā, having known,=abhiññāya.
paṭisaṅkhā, having pondered,=paṭisaṅkhāya.
anupādā, not having clung, not clinging,=anupādāya (an+upa+ā+√dā+ya).

(b) Some roots seem to take a compound gerundial suffix, made up of ya and tvā, and joined to the root by means of i, as:

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

(c) There are some anomalous forms:

disvā, from √dis to see=having seen.
daṭṭhu=disvā.
anuvicca, from √vid, to know=having known, final d being dropped before tya.
pappuyya, from √āp+pa=pāp, to obtain=pāpayitvā.
vineyya. from √nī, having removed.
niccheyya, from √ni=having ascertained.

In these last three examples the y has undergone reduplication.

atisitvā, from √sar=Sanskrit sṛ.(?), having approached, having excelled.

(d) The student will have remarked that several forms are met with from the same root, as:

√dā, datvā, daditvā, daditvāna, dāya.

√kar, kariya, karitvā, katvā, katvāna, kātūna, kattūna.
√gah, gayha, gaṇhiya, gaṇhitvā.
Most roots can thus have several forms.

The Infinitive.

473. The Infinitive is generally formed by means of suffix tuṁ.

474 The suffixes tave, tuye and tāye are also met with, but seldom.

475. Tuṁ, like the suffix of the P.P.P. (450) may be:
(i) joined to the root or to the base by vowel i.
(ii) to the roots in ā, it is added directly.
(iii) roots ending in i, ī, change final i, ī to e; and roots in u, ū, change u, ū to o.
(iv) Initial t of tuṁ is assimilated to the last consonant of the root; the last consonant may also be assimilated to t.
(v) tuṁ is also added to the Special Base.

EX.	√pac, to cook,	pacituṁ, to cook.(i)
	√khād, to eat,	khādituṁ, to eat.(i)
	√thar, to spread,	tharituṁ, to spread.(i)
	√dā, to give	dātuṁ. (ii)
	√ṭhā, to stand,	ṭhātuṁ (ii)
	√yā, to go,	yātuṁ. (ii)
	√ji, to conquer,	jetuṁ. (iii)
	√nī, to lead,	netuṁ. (iii)
	√su, to hear,	sotuṁ. (iii)
	√labh, to obtain,	laddhuṁ: to obtain. (iv, 63, remark)
	√bhuj, to eat,	bhottuṁ, to eat, (iii, iv, 59a)
	√āp, to obtain+pa,	pattuṁ, to obtain. (iv, 64, i)
	√gam, to go,	gantuṁ, to go. (iv; 67).
	√i, to go,	etuṁ, to go. (iii).
	√su, to hear,	suṇituṁ, to hear. (v)
	√budh, to know,	bodhituṁ, to know, (i, iii)
	√budh, to know,	bujjhituṁ, to know. (i, v) .
	√sī, to lie down	setuṁ, to lie down. (iii).
	√sī, to lie down,	sayituṁ, (v).
	√jā, to know,	jānituṁ, to know(v).
	√chid, to cut,	chindituṁ, to cut.(v).
	√chid, to cut,	chettuṁ, to cut. (iii, iv; 62, vi)

Tave, Tuye, Tāye.

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

√nī, to lead,	nitave, to lead.
√hā, to abandon,.	vippahātave, to abandon,=vi+pa+hā+tave.
√nam, to bend,	unnametave, to ascend, rise,=ud+nam+e+tave.
√dhā, to hold,	nidhetave, to hide, bury,=ni+base dhe (391)+tave.
√mar, to die,	marituye, to die, Joined by vowel i.
√gaṇ, to count,	gaṇetuye, to count. Added to the base gaṇe.
√dis, to see,	dakkhitāye, to see (404).

477. The student will have remarked that several forms for the same root are often met with.

Remarks. (a) The Infinitive is used both passsively and actively.
(b) The Dative of nouns in āya is often used with an infinitive sense.
(c) The Infinitive expresses purpose and may be translated by: "for the purpose of, in order to."

(B) Derivative or secondary Conjugation.

478. The Derivative Conjugation includes:

(1) the Passive; (2) the Causative;
(3) the Denominative; (4) the Desiderative and,
(5) the Intensive.

479. It is called the derivative conjugation because the above named five kinds of verbs are derived from the simple root with a well-defined modification of the sense of the root itself.

480. Except for the Causative, Derivative verbs are not conjugated in all the tenses and in all voices.

(I) THE PASSIVE.

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

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

483. Ya is affixed to the root in three ways:
(i) Directly after roots ending in a vowel.

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

(iii) It may be added directly to roots ending in a consonant; in this case the y of ya becomes assimilated to the last consonant of the root according to the Rules of Assimilation. (70.)

(iv) Ya is also added to the Special Base by means of i, lengthened.

EXAMPLES OF (i).

Remarks. (a) When ya is added to roots ending in a vowel, the vowel of the root undergoes some change, especially vowels: a, i and u.

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

Root.	Passsve Base.
√dā, to give,	dīya, to be given.
√pā, drink,	pīya, to be drunk.
√dha, to hold,	dhīya, to be held.
√ji, to conquer,	jīya, to be conquered.
√ci, to heap,	cīya, to be heaped up.
√ku to sing,	kūya, to be sung.
√su, to hear,	sūya, to be heard.

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

√bhū, to become,	bhūya, to have become.
√lū to reap,	lūya, to be reaped.
√nī, to lead,	nīya, to be led.

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

Root.	Passive Base.
√nī, to lead,	√nīya, or niyya.
√su to hear,	√sūya, or suyya.
√dā, to give,	√dīya, or diyya.

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

PRESENT.

Active

	Sing.	Plur.
1.	jīyāmi, I am conquered.	jīyāma, we are conquered.
2.	jīyasi, thou art conquered.	jīyatha, you are conquered.
3.	jīyati, he is conquered.	jīyanti, they are conquered.

PRESENT.

Reflective

	Sing.	Plur.
1.	jīye, I am conquered.	jīyāmhe, we are conquered.
2.	jīyase, thou art conquered.	jīyavhe, you are conquered.
3.	jīyate, he is conquered.	jīyante, they are conquered.

Optative: (1) jīyeyyaṁ, jīyeyyāmi; (2) jīyetho, jīyeyyāsi (3) jīyetha, jīyeyya, etc., etc.
Imperative: (1) jīye, jīyāmi; (2) jīyassu, jīyāhi; (3)jīyataṁ, jīyatu.

EXAMPLES OF (ii).

Root.	Passive Base.
√pucch, to ask,	pucchīya, to be asked.
√has, to laugh,	hasīya, to be laughed at.
√vas to live,	vasīya, to be lived upon.
√kar, to make,	karīya, to be made.
√sar, to remember,	sarīya to be remembered.
√mah, to honour,	mahīya, to be honoured.

EXAMPLES OF (iii).

√labh, to obtain,	labbha, to be obtained. (70, 71)
√pac, to cook,	pacca, to be cooked. (70, 71)
√bhaṇ, to speak,	bhaññа, to be spoken. (70, 71)
√khād, to eat,	khajja, to be eaten. (70, 71, 34)
√han; to kill,	haññа, to be killed. (70, 71)
√bandh, to bind,	bajjha, to be bound. (70, 71, 74)

EXAMPLES of (iv)

√gam, to go,	gacchīya, to be gone to.
√budh to know,	bujjhīya, to be known.
√is, to wish, desire,	icchīya, to be wished for.

485. Long ī, before ya of the Passive, is sometimes found shortened, as: mahīyati or mahiyati, to be honoured.

486. It is usual to form the Passive of roots ending in a consonant preceded by long ā, by means of ī:

√yac, to beg=yācīyati;
√aj, to drive+prefix pa=pāj, to drive=pājīyati, to be driven.

487. Ya may be added directly after some roots ending a consonant without assimilation taking place and without the insertion of connecting vowel ī; as:

√lup, to cut, elide=lupya+ti=lupyati, to be elided, cut off.
√gam, to go=gamya+ti=gamyati, to be gone to.

Remarks. (a) We have already said that when the ī before ya is shortened, initial y is reduplicated by way of compensation (483, d).

(b) The Perfect, thc Aorist, the Future and the Conditional (which four tenses are called: General Tenses; see, 367), of the Reflective Voice, are often used in a passive sense.

488. The Passive may assume several forms from the same root:

√kar, to do, make, gives Passive: karīyati, kariyyati, kayirati (with metathesis), kayyati (with asssimilation of r, 80).

√gam, to go, gives; gamīyati, gacchīyati, gamyati.

√gah, to take, gives: gayhati (metathesis); gheppati, quite an anomalous form.

√hā, to abandon: hāyati, hiyati.

489. Anomalous form of the Passive.

√vah, to carry, Passive Base=vuyh: vuyhāmi, vuyhasi, vuyhati, vuyhe, vuyhase, vuyhate, etc.

√vas, to live, Passive Base=vuss: vussāmi, vussasi, vussati, etc.

√yaj, to sacrifice, Passive base=ijj, to be sacrificed ijjāmi, ijjasi, ijjati, etc.

√vac, to speak, Passive Base=ucc: uccāmi, uccasi uccati, etc.

√vac, to speak, Passive Base=vucc :vuccāmi, vuccasi vuccati etc.

490. Final s of a root, which is not usually susceptible of reduplication is, however, sometimes found reduplicated as:

√dis, to see, becomes, dissati, to be seen.

√nas, to destroy=nassati, to be destroyed.

CAUSATIVE VERBS.

491. Causal or Causative verbs are formed by adding to the root the suffixes:

(i) aya, which is often contracted to e.

(ii) āpaya, which likewise may be contracted to āpe

492. (i) The radical vowel of the root is guṇated or strengthened before these suffixes, if followed by one consonant only.
(ii) It remains unchanged when it is followed by two consonants.
(iii) In some cases, radical a is not lengthened although followed by a single consonant.
(iv) Roots in i, ī and u, ū form their causal from the Special Base.
(v) Other verbs, too, may form the causal from the Special Base.
(vi) Some roots in a take āpe, āpaya.

EXAMPLES.

Root	Causative Bases.
√pac, to cook,	pāce, pācaya, pācāpe, pācāpaya, to cause to cook. (i)
√kar, to do,	kāre, kāraya, kārāpe, kārāpaya, to cause to do. (i)
√gah, to take	gāhe, gāhaya, gāhāpe, gāhāpaya, to cause to take. (i)
√mar, to kill,	māre, māraya, mārāpe, mārāpaya, to cause to kill. (i)
√sam, to be appeased,	same, samaya, samāpe, samāpaya, to cause to be appeased. (iii)
√gam, to go	game, gamaya, to cause to go, (iii): we find also; gāme.
√chid, to cut,	chede, chedaya, chedāpe, chedāpaya, to cause to cut. (i)
√bhuj, to eat	bhoje, bhojaya, bhojāpe, bhojāpaya, to cause to eat. (i)
√rudh, to hinder,	rodhe, rodhaya, rodhāpe; rodhāpaya, to cause to hinder. (i)
√bhid, to break,	bhede bhedaya, bhedāpe, bhedāpaya, to cause to break. (i)
√su, to hear,	sāve, sāvaya, sāvāpe, sāvāpaya, to cause to hear. (iv)
√bhū, to be,	bhāve bhāvaya, etc(iv)
√sī, to lie down,	sāye. sāyaya, sayāpe, sayāpaya to cause to lie down. (iv, iii)
√nī, to lead,	nāyaya nayāpe nayāpaya, to cause to lead. (iv, iii)
√pucch, to ask,	pucchāpe, pucchāpaya, to cause to ask. (ii).
√dhā, to place,	pidhāpe, pidhāpaya, to cause to shut. (vi).
with prefix pi,	pidahāpe, pidahāpaya, to cause to shut. (v, ii).
√dā, to give,	dāpe dāpaya, to cause to give.
√ṭhā, to stand,	ṭhape, ṭhapaya, to place (vi, with a shortened).

DOUBLE CAUSAL.

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

EXAMPLES.

Root.	Simple Causal.	Double Causal.
√pac, to cook,	pāce, pācāpe, etc.,	pācāpāpe, pācāpāpaya.
√chid, to cut,	chede, chedāpe, ctc.,	chedāpāpe, chedāpāpaya.
√bhuj, to eat,	bhoje, bhojāpe, etc.,	bhojāpāpe, bhojāpāpaya.

Remarks. The double causal may be translated by "to get to, or, to make to cause to." For instance: So purisaṁ dāsaṁ odanaṁ pācāpāpeti. "He causes the man to cause the slave to cook the food." or "He got the man to make the slave to cook the food."

Note that the first accusative or object purisaṁ may be and is often, replaced by an Instrumentive.

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

EXAMPLES.
√pac, to cook, causative base pāce, pācaya, pācāpe, pācāpaya, to cause to cook.

PRESENT.

Singular.
1. pācemi, pācayāmi, pācāpemi, pācāpayāmi, I cause to cook.
2. pācesi, pācayasi, pācāpesi, pācāpayasi, thou causest to cook.
3. pāceti, pācayati, pācāpeti, pācāpayati, he causes to cook.

Plural.
1. pācema, pācayāma, pācāpema, pācāpayāma, we cause to cook.
2. pācetha, pācayatha, pācāpetha, pācāpayatha, you cause to cook.
3. pācenti, pācayanti pācāpenti, pācāpayanti, they cause to cook.

OPTATIVE.

Singular.
1. pāceyyāmi, pācayeyyāmi, pācāpeyyāmi, pācāpayeyyāmi, I should cause, etc.
2. pāceyyāsi, pācayeyyāsi, pācāpeyyāsi, pācāpayeyyāsi, thou shouldst cause, etc.
3. pāceyya, pācayeyya, pācāpeyya, pācāpayeyya, he should cause, etc.

Plural.
1. pāceyyāma, pācayeyyāma, pācāpeyyāma, pācāpayeyyāma, we should cause, etc.
2. pāceyyātha pācayeyyātha pācāpeyyātha, pācāpayeyyātha, you should cause, etc.
3. pāceyyuṁ, pācayeyyuṁ, pācāpeyyuṁ, pācāpayeyyuṁ, they should cause, etc.

And so on for the other tenses.

Remarks. (a) The bases in e and pe take the Sigmatic Aorist Endings (418, 419).

(b) The bases in aya take the other Endings (407, b). As, pācesiṁ, pācesi, pācāpesiṁ, pācayiṁ, pācayi, pācāpayiṁ, pācāpayi, etc.

Causal Passive.

405. The passive of a causal verb is formed by joining the suffix ya of the Passive to the Causative Base, by means of i, lengthened to ī, final vowel e of the Causative base having been dropped first. The Causal Passive may be translated by "caused to... , made to do..." the action expressed by the root.

EXAMPLES.

Root.	Simple Verb	Causal.	Causal Passive
√pac, to cook	pacati	pāceti,	pācīyati, to be caused to cook.
√bhuj, to eat	bhuñjati,	bhojeti,	bhojīyati, to be caused to eat.
√kar, to do	karoti	kāreti,	kārīyati, to be caused to do.

Remark. Connective vowel i may also be found short.

496. Some verbs, although in the Causative, have merely a transitive sense as:
√car, to go, Causative cāreti, to cause to go=to administer (an estate).
√bhū, to be, Causative bhāveti, to cause to=to cultivate, practise.

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

Root.	Base
√cur, to steal,	core.
√kath, to tell,	kathe.
√tim, to wet,	teme.

Simple Verb.	Causal.
coreti, corayati,	corāpeti, corāpayati.
katheti, kathayati,	kathāpeti, kathāpayati.
temeti, temayati,	temāpeti, temāpayati.

DENOMINATIVE VERBS
498. So called because they are formed from a noun stem by means of certain suffixes.

499. The meaning of the Denominative Verb is susceptible of several renderings in English; it generally expresses:
(a) "to act as, to be like, to wish to be like" that which is denoted by the noun.
(b) "to wish for, to desire" that which is signified by the noun.
(c) "to change or make into" that which is denoted by the noun.
(d) "to use or make use of" that which is expressed by the noun.

500. The suffixes used to form Denominative Verbal Stems are:
(i) āya. aya, e, (ii) īya, iya.
(iii) a. (iv) āra, āla. (These two rather rare).
(v) āpe.

501. The base or stem having been obtained by means of the above suffixes, the Personal Endings of the tenses are added exactly as they are after other verbs.

EXAMPLES.

Noun Stem	Denominative Verbs.
pabbata, a mountain.	pabbatāyati, to act like a mountain.
macchara, avarice.	macchārayati, to be avaricious (lit. to act avariciously).
samudda, the ocean.	sammuddāyati, to be or act like the ocean.
nadī, river.	nadiyiti, to do, act like a river.
araññа, forest.	araññīyati, to act (in town) as in the forest.
dhana, riches.	dhanayati, dhanāyati, to desire riches.
putta, a son.	puttīyati, to desire, or treat as a son.
patta, a bowl.	pattīyati, to wish for a bowl.
cīvara, monk's robe.	cīvarīyati, to desire a robe.
dolā, a palankin.	dolāyati, to desire a, or wish for one's own palankin.
vīṇā, a lute.	vīṇāyati, to use the lute, to play on the lute.
upakkama, diligence, plan.	upakkkamālati, to make diligence, to devise plans.
gaṇa, a following.	gaṇayati, to wish for a following or disciples.
samodhāna, a connection.	samodhāneti, to connect, join.
sārajja, modesty.	sārajjati, to be shy, nervous shyness.
taṇhā, craving.	taṇhāyati, taṇhīyati, to crave.
mettaṁ, love.	mettāyati, to love.
karuṇa, mercy, pity.	karuṇāyati, to pity.
sukha, happiness.	sukhāpeti, to make happy.
dukkha, misery.	dukkhāpeti, to make miserable.
uṇha, heat.	uṇhāpeti, to heat, warm.
jaṭā, matted hair, tangled branches.	vijaṭāyati, disentangle, comb out.
pariyosāna, end.	pāriyosānati, to end, to cease.

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

daḷha, firm, strong,	daḷhāyati, to make firm, strong.
santaṁ, being good,	santarati to act well, or handsomely.
aṭṭa, afflicted, hurt,	aṭṭayati, to hurt, afflict.

Remarks. (a) Suffixes āra and āla are simply modifications of aya.

(b) There is an uncommon way of forming Denominative Verbs from nouns: the 1st, 2nd or 3rd syllable of the noun is reduplicated and the suffix īyisa or yisa added to the word thus reduplicated; the vowel u or i may or may not be inserted between the reduplication. (Niruttidīpanī).

Noun Stem.	Denominative Verb.
putta, son,	pupputtīyisati, to wish to be (as) a son.
putta, a son,	puttittiyisati, to wish to be (as) a son.
kamalaṁ, flower,	kakamalāyisati or kamamalāyisati or kamalalāyisati, to wish to be (as) a flower.

(c) The Causal and Passive of all Denominatives are formed in the usual manner.

DESIDERATIVE VERBS.

503. As its very name indicates, the Desiderative Conjugation expresses the wish or desire to do or be that which is denoted by the simple root.

504. The Desiderative is not extensively used in Pāli; however, it is frequent enough to warrant a careful perusal of the rules for its formation.

505. The suffix sa is the characteristic sign of this conjugation; another characteristic is the reduplication of the root according to the rules already given (372). The student ought first to look carefully over those rules.

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

506. It will be remarked that the initial s of sa is mostly assimilated.

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

Remarks. The Causal and Passive are formed in the usual way.

INTENSIVE VERBS.

508. The Intensive Verbs also called Frequentative Verbs, express the frequent repetition or the intensification of the action denoted by the simple root. The characteristic of the Intensive Conjugation is the reduplication of the root according to the usual rules (372).

509. These verbs are not very frequent in Pāli.

EXAMPLES.

Root.	Intensive Verb.
√lap, to talk.	lālappati, lālapati, to lament.
√kam, to go.	caṅkamati, to walk to and fro.
√gam, to go.	jaṅgamati, to go up and down.
√cal, to move.	cañcalati to move to and fro, to tremble.

The personal endings are added as usual.

510. DEFECTIVE AND ANOMALOUS VERBS.

√as, to be

Present System.

Present

	Singular	Plural.
1.	asmi, amhi, I am.	asma, amha, we are.
2.	asi, thou art.	attha, you are.
3.	atthi, he is.	santi, they are.

Imperative.

	Singular	Plural.
1.	asmi, amhi, let me be.	asma, amha, let us be.
2.	ahi, be thou.	attha, be ye.
3.	atthu, let him,her, it be.	santu, let them be.

Present Participle.

	Active	Reflective.
Masc.	santo, being.	samāno, being.
Fem.	santī, being.	samānā, being.
Neut.	santaṁ, being.	samānaṁ, being.

Aorist.

	Active	Reflective.
1.	āsiṁ, I was, I have been.	āsimhā, āsimha, we were, we have been.
2.	āsi, thou wast, thou hast been.	āsittha, you were, you have been.
3.	āsi, he was, he has been.	āsuṁ, āsiṁsu, they were, they have been.

Conditional.

	Active	Reflective.
1.	assaṁ, 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, siyuṁ, if they were or should be.

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

Present System.

	Present.		Imperfect.	
	Sing.	Plur.	Sing.	Plur.
1.	homi,	homa.	ahuva, ahuvaṁ,	ahuvamha, ahuvamhā.
2.	hosi,	hotha.	ahuvo,	ahuvattha.
3.	hoti,	honti.	ahuva, ahuvā,	ahuvu.

	Imperative.		Optative.	
	Sing.	Plur.	Sing.	Plur.
1.	homi,	homa.	heyyāmi,	heyyāma.
2.	hohi,	homa.	heyyāsi,	heyyātha.
3.	hotu,	hontu.	heyya	heyyuṁ.

Present Participle.

Masc. honto. Fem. hontī. Neut. hontaṁ.

Aorist.

	Singular.	Plural.
1.	ahosiṁ,ahuṁ,	ahosimhā, ahumhā.
2.	ahosi,	ahosittha.
3.	ahosi, ahu,	ahesuṁ, ahuṁ.

The Future has already been given (436).

Infinitive.	Gerund.	Future. P.P.
hotuṁ.	hutvā.	hotabbo.

512. √kar, to do, make.

The present Active has already been given (403).

Present System.
Present.
Reflective.

	Singular.	Plural.
1.	kubbe.	kubbamhe, kurumhe
2.	kubbase, kuruse.	kubbavhe, kuruvhe.
3.	kubbate, kurute, kubbati.	kubbante, kurunte.

Optative.
Active.
Singular.

1.	kare,	kubbe,	kubbeyya.
	kareyya,		kayirā, kayirāmi.
2.	kare,	kubbe,	kubbeyyāsi,
	kareyyāsi,		kayirā, kayirāsi,
3.	kare,	kubbe,	kayirā, kubbeyya,
	kareyya.		

Plural

1.	kareyyāma, kubbeyyāma, kayirāma.
2.	kareyyātha, kubbetha, kayirātha.
3.	kareyyaṁ, kubbeyyaṁ, kayiraṁ.

Imperfect.

	Active		Reflective.	
	Sing.	Plur.	Sing.	Plur.
1.	akara,	akaramhā.	akariṁ,	akaramhase.
	akaraṁ.			
2.	akaro,	akarattha.	akarase,	akaravhaṁ.
3.	akara,	akaru.	akarattha,	akaratthuṁ.

The Aorist has been given (412).

Imperative.
Active.

	Singular.	Plural.
1.	karomi,	karoma.
2.	kuru, karohi,	karotha.
3.	karotu, kurutu,	karontu, kubbantu.

Reflective.

	Singular.	Plural.
1.	kubbe,	kubbāmase.
2.	kurussu,	kuruvho.
3.	kurutaṁ,	kubbantaṁ.

Future.
Besides the usual Future in ssāmi: karissāmi, karissasi, there is another form given in (436).

Present Participle.

	Active.	Reflective.
Masc.	karaṁ, karonto.	karamāno, kurumāno, karāno, kubbāno.
Fem.	karontī,	karamānā, kurumānā, karānā, kubbānā.
Neut.	karaṁ, karontaṁ,	karamānaṁ, kurumānaṁ, karānaṁ, kubbānaṁ.

Future Passive Part.

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.

karīyamāno, kariyyamāno, kayīramāno, kariyamāno.

Passive Base.

The Passive Base has several forms:

karīya, kariyya, kariya, kayira.

513. √da, to give.

The Present Optative and Imperative have already been given.(395). The student will remark that some of the tenses are formed directly on the root: the Radical Aorist, the Sigmatic Aorist, the Future and the Conditional.

	Radical Aorist.		Sigmatic Aorist.	
	Sing.	Plur.	Sing.	Plur.
1.	adaṁ,	adamhā.	adāsiṁ,	adāsimhā.
2.	ado,	adattha.	adāsi,	adāsittha.
3.	ada,	adaṁsu, aduṁ.	adāsi,	adāsuṁ, adāsiṁsu.

Future.

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

Conditional.

	Sing.	Plur.
1.	adassaṁ,	adassamhā.
2.	adasse,	adassatha.
3.	adassā,	adassaṁsu.

Participles.
(Masculine.)

Present.	P.P.P.	Active P.P.
dadaṁ, dadanto.	dinno.	dinnavā.

Fut. P.	Fut. P. P.
dadassaṁ.	dātabbo.
dadassanto.	dāyo.

Pres.	Reflect.	Part.
dadamāno.	dadamānā.	dadamānaṁ.

VERBAL PREFIXES

514. The Prefixes or Prepositions, called in Pāli: Upasagga (23, Remark), are prefixed to verbs and their derivatives; they have been, on that account, called Verbal Prefixes. They generally modify the meaning of the root, or intensify it, and sometimes totally alter it; in many cases, they add but little to the original sense of the root.

515. The usual rules of sandhi apply when these prefixes are placed before verbs. When a prefix is placed before a tense with the augment a, the augment must not change its position, but remain between the prefix and the root, as; agā+ati=accagā (74, i), and not; aatigā

516. These prefixes are as follows:
ā - to, at, towards, near to, until, as far as, away, all round.

e.g. √kaḍḍh, to drag, draw=ākaḍḍhati, to draw towards, to drag away.
√kir, to pour, scatter=ākiraṭi, to scatter all over or around, to fill.
√cikkh, to show, tell=ācikkhati, to point out, tell to (to communicate).
√chad, to cover=acchādeti, to cover over or all around, to put on clothes (33, 35).

Remarks. This prefix reverses the meaning of some roots;
√dā, to give, but ādāti, to take.
√gam, to go, base: gaccha=āgacchati, to come.

ati (before vowel=acc.) beyond, across, over, past, very much, very; it expresses excess.
e.g. √kam, to step, go=atikkamati (33), to step over to go across, go past, to escape, overcome, transgress, excell, to elapse.
√nī, to lead=atineti, to lead over or across, to irrigate.
√car, to act,=aticarati, to act beyond, too much, in excess=to transgress.

adhi (before vowels=ajjh), over, above, on, upon, at, to in, superior to, great, it expresses sometimes superiority.

e.g. √vas, to live=adhivasati, to live in, to inhabit.
√gam, to go=ajjhagamā, he approached=adhi+augment a+gamā(Aorist).
√bhās, to speak=adhibhāsati, to speak to, to address.

anu, after, along, according to, near to, behind, less than, in consequence of, beneath.

e.g. √kar, to do=anukaroti, to do like, viz., to imitate, to ape.
√kam, to go=anukkamati, to go along with, to follow.
√dhāv, to run=anudhāvati, to run after to pursue.
√gah, to take=anugaṇhati, to take near, beneath=to protect.

apa, off, away, away from, forth: it also implies detraction, hurt, reverence.

e.g. √ci, to notice, observe=apacāyati, to honour, respect; apaciti, reverence.
√nī, to lead=opaneti, to lead away, viz., to take away, remove.
√gam, to go,=apagacchati, to go away.
√man, to think=apamaññati, to despise.

api, on, over, unto, close upon. This prefix is very seldom used; it is prefixed mostly to the roots: √dhā, to put, set, lay, and √nah, to bind, join. It is moreover found abbreviated to pi in most instances.
e.g. √dhā, to put, set, lay=pidahati, to cover, close, shut. apidhanaṁ, pidahanaṁ, pidhānaṁ, covering, lid, cover.
√nah, to bind, join=pinayhati, to bind on, join on.

abhi, to, unto, towards, against, in the direction of. lt also expresses excess, reverence, particularity. (Before a vowel=abbh).
e.g. √gam, to go=abhigacchati, to go towards, approach.
√kaṅkh, to desire, abhikaṅkhati=to desire particularly, to long for, yearn.
√jal to blaze=abhijalati, to blaze excessively, viz, fiercely.
√vand, to salute=abhivandati, to salute reverentially.

ava, down, off, away, back, aside, little, less. Implies also: disrespect, disregard.
Remarks. ava, is often contracted to o.
e.g. √jā, to know=avajānāti, to despise.
√har, to take=avaharati, to take away. avahāro, taking away.
√khip, to throw=avakhipati, to throw down.
√lok, luk, to look=oloketi, to look down=avaloketi.

ud (=the u of native grammarians; for the assimilation of final d to the following consonants see 58, 60, 62, 65. Before h, sometimes final d is lost and the u lengthened.)
Upwards, above, up, forth, out.
e.g. √khip, to throw=ukkhipati, to throw up, get rid of; ukkhepanaṁ, excommunication.
√chid, to cut=ucchindati, to cut off.
√ṭhā, to stand=uṭṭhahati to stand up, rise, uṭṭhānaṁ, rising.
√ḥar, to take=uḍḍharati (96) to draw out. uḍḍharaṇaṁ, pulling out.
Remark. ud reverses the meaning of a few verbs
√pat, to fall=uppatati, to leap up, spring up.
√nam, to bend=unnamati, to rise up, ascend.

upa unto, to, towards, near, with, by the side of, as, like, up to, (opposed to apa), below, less.
e.g. √kaḍḍh to drag=upakaḍḍhati, to drag or draw towards, to draw below or down.
√kar, to do=upakaroti, to do something towards unto; viz, to help,
upakāro, help, use; upakaraṇaṁ, instrument (lit. doing with).
√kam to step, go=upakkamati, to attack, (lit. to go towards).

ni (sometimes lengthened to nī, and before a vowel=nir) out, forth, down, into, downwards, in, under.
e.g. √kam, to go=nikkhamati, to go out, to depart.
√dhā, to place=nidahati or nidheti, to deposit, hide.
√har, to take=nīharati, to take out.
√han, to strike=nihanti, to strike down.

pa, onward, forward to, forth, fore, towards, with. It expresses beginning.
e.g. √bhā, to shine=pabhāti to shine forth, to dawn. pabhā, radiance.
√bhū, to be=pabhavati, to begin to be, viz., to spring up, to originate.
√jal, to burn=pajjalati, to burn forth, to b1aze.

pati, paṭi against, back to, in reverse direction, back again in return, to, towards, near.
e.g. √bhās, to speak=paṭibhāsati. to speak back, to reply.
√khip, to throw=paṭikkhipati, to refuse. paṭikkhepo, refusing.
√kam, to step=paṭikkamati, to step back, to retreat.

parā, away, back, opposed to, aside, beyond.
e.g. √kam, to go=parakkamati, to strive, put forth effort.
√ji, to conquer=parājeti, to overcome.

pari, around, all around, about, all about, all over. Expresses completeness, etc.
e.g. √car, to walk=paricarati, to walk around, viz,. to serve, honour.
paricāro, attendance; paricca, having encircled (=pari+i+tya).
√chid, to cut=paricchindati, to cut around, to limit, mark out.
√dhāv, to run=paridhāvati, to run about.
√jā, to know=parijānāti, to know perfectly, exactly.

vi, asunder, apart, away, without. Implies separation, distinctness, dispersion.
e.g. √chid, to cut=vicchindati, to cut or break asunder, to break off, interrupt.
√jā to know=vijānāti, to know distinctly, to discern; vijānaṁ, knowing.
√kir, to scatter=vikirati, to scatter about, to spread.

sam, with, along, together, fully, perfectly.
√bhuj, to eat=sambhuñjati, to eat with.
√vas, to live=saṁvasati, to live together with; saṁvāso, living with.

Remarks. It should be borne in mind that two, and sometimes three, of the above prefixes may combine. The most common combinations are:

vyā, written byā (=vi+ā); vyākaroti, to explain (√kar); vyāpajjati, to fall away (pad, to go).

ajjho (=adhi+o, o=ava), ajjhottharati, to overwhelm (√thar, to spread).

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

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

anupari (=anu+pari), anuparidhāvati, to run up and down (dhav); anupariyāti, to go round and round (√yā).

anusam (=anu+sam) anusaṅgito, chanted together rehearsed; anusañcarati, to cross.

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

samudā (sam+ud+ā) samudācarati, to address, practise (√car); samudāhaṭo, produced (√har); samudāgamo, beginning (√gam).

samupa(=sam+upa) samupeti, to approach (√i); samupagacchati: to approach.

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

samabhi (=sam+abhi), samabhisiñcati, to sprinkle (√siñc).

upasam (=upa+sam) upasaṁharati, to bring together (√har); upasaṁvasati, to take up one's abode in (√vas, to live).

Remark. The student must be prepared to meet with some other combinations; the general meaning of a word can always be traced from the sense of the several combined prefixes.

517. It is important to note that the prefixes or prepositions are used, not only with verbs, but also with verbal derivatives, nouns and adjectives, as: anutīre, along the bank; adhicittaṁ, high thought; abhinīlo, very black.

518. pari is often written: pali (72).

519 pari, vi and sam very often add merely an intensive force to the root.

520. After prefixes, sam upa, parā, pari, and the word 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.

atthaṁ (adv. and noun)=home; disappearance, disappearing, setting; used with verbs of going=to set, disappear (of moon, sun and stars). Mostly used with the verbs gacchati and eti (√i), to go. E.g. atthaṅgacchati, to disappear, to set; atthameti, to set (of the sun).

pātu (before a vowel: patur)=forth to view, manifestly, evidently, used with bhavati and karoti. E.g. pātubhavati, to become manifest, evident, clear, to appear, to arise; pātubhāvo, appearance, manifestation; pātukaroti, to manifest, make clear, evident; to produce.

pura, in front, forward, before, used almost exclusively with karoti, (520). E.g. purakkharoti, to put or place in front, to appoint or make a person (one's) leader, and thence: to follow, to revere.

alaṁ, 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; tirodhānaṁ, a covering, a veil; tirokaroti, to veil, to screen; tirokaraṇi, a screen, a veil.

522. Prefixes du and su are never used with verbs. (See Chapter on Adverbs), and prefix a (an), is very seldom so used.

523. To finish this chapter on Verbs, we will now give the paradigm of a verb fully conjugated:

Present System.

√pac, to cook. (stem paca).

Present. I cook, etc.

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

Imperfect. I cooked, etc.

	Active Voice.		Reflective Voice.	
	Sing.	Plur.	Sing.	Plur.
1.	apaca,	apacamhā.	apaciṁ	apacāmhase.
	apacaṁ,	apacamha.		apacamhase.
2.	apaco,	apacattha.	apacase,	apacavhaṁ.
3.	apaca,	apacu.	apacattha,	apacatthuṁ.

Imperative. Let me cook etc.

	Active Voice.		Reflective Voice.	
	Sing.	Plur.	Sing.	Plur.
1.	pacāmi,	pacāma,	pace,	pacāmāse.
2.	pacāhi, paca,	pacatha,	pacassu,	pacavho.
3.	pacatu,	pacantu,	pacataṁ,	pacantaṁ.

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

	Active Voice.		Reflective Voice.	
	Sing.	Plur.	Sing.	Plur.
1.	paceyyāmi, pace,	paceyyāma.	paceyyaṁ,	paceyyāmhe.
2.	paceyyāsi, pace,	paceyyātha.	pacetho,	paceyyavho.
3.	paceyya, pace,	paceyyuṁ.	pacetha,	paceraṁ.

Present Participle.

	Active	Reflective
Masc.	pacaṁ,	pacamāno.
	pacanto,	pacāno.
Fem.	pacatī,	pacamānā.
	pacantī,	pacānā.
Neut.	pacaṁ,	pacamānaṁ.
	pacantaṁ,	pacānaṁ.

Aorist System.
(Stem pac).

Aorist. I cooked, or, I have cooked, etc.

	Active Voice.		Reflective Voice.	
	Sing.	Plur.	Sing.	Plur.
1.	apaciṁ,	apacimhā.	apaca,	apacimhe.
2.	apaci,	apacittha.	apacise,	apacivhaṁ.
3.	apaci,	apacuṁ.	apacā,	apacuṁ.
	apacī,	apaciṁsu.	apacū,	apaciṁsu.

Remarks. The augment a may be left out.

Perfect System.
(Stem: papac)
Perfect. I cooked, etc.

	Active Voice.		Reflective Voice.	
	Sing.	Plur.	Sing.	Plur.
1.	papaca,	papacimha.	papaci,	papacimhe.
2.	papace,	papacittha.	papacittho,	papacivho.
3.	papaca,	papacu.	papacittha,	papacire.

Perfect Participle Active. Having cooked.

	Active Voice.	Reflective Voice.
Masc.	pacitavā,	pacitavā.
	pacitavanto,	pacitavanto.
	pacitāvī,	pacitāvī
Fem.	pacitavatī,	pacitavatī.
	pacitavantī,	pacitavantī.
	pacitāvinī,	pacitāvinī.
Neut.	pacitavaṁ,	pacitavaṁ.
	pacitavantaṁ,	pacitavantaṁ.
	pacitāvi,	pacitāvi.

Remark. The Perfect Participle is the same for the Reflective as for the Active Voice. (For formation, see 465).

Future System.
(Stem: pacissa)
Future. I shall cook, etc.

	Active Voice.		Reflective Voice.	
	Sing.	Plur.	Sing.	Plur.
1.	pacissāmi,	pacissāma.	pacissaṁ,	pacissāmhe.
2.	pacissasi,	pacissatha.	pacissase,	pacissavhe.
3.	pacissati,	pacissanti.	pacissate,	pacissante.

Conditional. If I could cook, etc.

	Active Voice.		Reflective Voice.	
	Sing.	Plur.	Sing.	Plur.
1.	apacissaṁ,	apacissamhā.	apacissaṁ,	apacissāmhase.
2.	apacisse,	apacissatha.	apacissase,	apacissavhe.
3.	apacissā,	apacissaṁsu.	apacissatha,	apacissiṁsu.

Future Participle.

	Active Voice.	Reflective Voice.
Masc.	pacissaṁ,	pacissamāno.
	pacissanto,	pacissāno.
Fem.	pacissatī,	pacissamānā.
	pacissantī,	pacissānā.
Neut.	pacissaṁ,	pacissamānaṁ.
	pacissantaṁ,	pacissānaṁ.

Infinitive: pacituṁ.
Gerund: pacitvā, pacitvāna, pacitūna, paciya.
Fut. P.P.: pacitabba, pacanīya.
P.P.P.: pacita.

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

Present System. Active Voice

	First form. (base, coraya).		Second form (base, core).	
	Sing.	Plur.	Sing.	Plur.
1.	corayāmi,	corayāma.	coremi,	corema.
2.	corayasi,	corayatha.	coresi,	coretha.
3.	corayati,	corayanti.	coreti,	corenti.

Imperfect. (from base coraya only).

	Sing.	Plur.
1.	acoraya,	acorayamhā.
	acorayaṁ,	acorayamha.
2.	acorayo,	acorayattha.
3.	acoraya,	acorayu.

Imperative.

	First form. (base, coraya).		Second form (base, core).	
	Sing.	Plur.	Sing.	Plur.
1.	corayāmi,	corayāma.	coremi,	corema.
2.	corayāhi,	corayatha.	corehi,	coretha.
3.	corayatu,	corayantu.	coretu,	corentu.

Optative.

	First form. (base, coraya).		Second form (base, core).	
	Sing.	Plur.	Sing.	Plur.
1.	corayeyyāmi,	corayeyyāma.	coreyyāmi,	coreyyāma.
2.	corayeyyāsi,	corayeyyātha.	coreyyāsi,	coreyyātha.
3.	corayeyya,	corayeyyuṁ.	coreyya,	coreyyuṁ.
	coraye.			

Present Participle

	First form. (base, coraya).	Second form (base, core).
Masc.	corayaṁ, corayanto.	corento.
Fem.	corayatī, corayantī.	corentī.
Neut.	corayaṁ, corayantaṁ.	corentaṁ.

Aorist System.

Aorist.

	First form. (base, coraya).		Second form (base, core).	
	Sing.	Plur.	Sing.	Plur.
1.	corayiṁ,	corayimhā.	coresiṁ,	coresimhā,
		corayimha.		coresimha.
2.	corayi,	corayittha.	coresi,	coresittha.
3.	corayi,	corayuṁ,	coresi,	coresuṁ,
		corayiṁsu.		coresiṁsu.

Perfect System.

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

Perfect Participle Active.

	Base coraya.	Base core.
Masc.	corayitavā,	coritavā,
	corayitavanto,	coritavanto.
	corayitāvī,	coritāvī.
Fem.	corayitavatī,	coritavatī.
	corayitavantī,	coritavantī.
	corayitāvinī,	coritāvinī.
Neut.	corayitavaṁ,	coritavaṁ.
	corayitavantaṁ,	coritavantaṁ.
	corayitāvi,	coritāvi.

Future System.

Future.

	First form. (base, coraya).		Second form (base, core).	
	Sing.	Plur.	Sing.	Plur.
1.	corayissāmi,	corayissāma.	coressāmi,	coressāma.
2.	corayissasi,	corayissatha.	coressasi.	coressatha.
3.	corayissati,	corayissanti.	coressati,	coressanti.

Conditional.

	First form. (base, coraya).	Second form (base, core).
1.	acorayissaṁ,	acorayissamhā.
2.	acorayisse,	acorayissatha.
3.	acorayissā,	acorayissaṁsu.

Future Participle.

Active.

	First form. (base, coraya).	Second form (base, core).
Masc.	corayissaṁ,	coressaṁ.
	corayissanto,	coressanto.
Fem.	corayissatī,	coressatī.
	corayissantī,	coressantī.
Neut.	corayissaṁ,	coressaṁ.
	corayissantaṁ,	coressantaṁ.

Pres. Participle Reflective.

Masc.	corayamāno, corayāno.
Fem.	corayamānā, corayānā.
Neut.	corayamānaṁ, corayānaṁ.

Infinitive.	corayituṁ, coretuṁ.
Gerund.	corayitvā, coretvā.
P.P.F.	corayitabbo, coretabbo
P.P.P.	corito, coritā, coritaṁ

525. The Reflective Voice presents no difficulty; it is generally formed on the base in aya:

Reflective.

	Present.		Imperfect.	
	Sing.	Plur.	Sing.	Plur.
1.	coraye,	corayāmhe.	acorayaṁ,	acorayāmhase.
2.	corayase,	corayavhe.	acorayase,	acorayavhaṁ.
3.	corayate,	corayante.	acorayattha,	acorayatthuṁ.

Passive Voice

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

Present.

	Singular.	Plural.
1.	corīyāmi, I am robbed.	corīyamā, we are robbed.
2.	corīyasi, thou art robbed.	corīyatha, you are robbed
3.	corīyati, he is robbed.	corīyanti, they are robbed .

And so on for the other tenses.

527. The Causal and the Denominative Verbs are conjugated exactly like coreti.

528 The following paradigm will familiarize the student with the changes which take place in the principal forms of the Verb:

Root	Special Base	Active	Reflect.	Passive	Causal	Causal Passive
√pac, to cook	paca	pacati	pacate	paccate, paccati	pāceti, pācāpeti, pācayati, pācāpayati.	pāciyati pācāpiyati.
√dā, to give	dadā	dadāti	dadate	diyate,diyati	dāpati, dāpāpeti	dāpiyati
√nī, to lead	ne, naya	neti, nayati	nayate	niyate, niyati niyyati	nāyayati, nayāpeti nayāpayati	nayāpiyati
√han, to kill	hana	hanati, hanti	hanate	haññate, haññati	haneti, hanāpeti hanayati, hanāpayati	hanāpiyati hanayiyati
√khād, to eat	khāda	khādati	khādate	khājjate, khājjati	khādeti, khādayati khādāpeti, khādāpayati	khādapiyati khādāpiyati
√lu, to cut	lunā	lunāti	lunate	lūyate, lūyati	lāveti, lāvayati	lāviyati.
√bhū, to be	bhava	bhavati	bhavate	bhūyate, bhūyati	bhāveti, bhāvayati bhāvāpeti, bhāvāpayati	bhāviyati.
√labh, to get	labha	labhati	labhate	labbhate,labbhati	labheti, labhayati labhāpeti, labhāpayati	labhāpiyati
√su, to hear	suṇā suṇo	suṇāti suṇoti	suṇate	sūyate, sūyati.	sāveti, suṇapeti	sāviyati.

CHAPTER XI.

INDECLINABLES.

529. Under the term "indeclinables" are included all those words which are incapable of any grammatical declension, that is: Adverbs, Prefixes, Propositions, Conjunctions and Interjections.

ADVERBS.

530. Adverbs may be divided into three groups:
(i) Derivative Adverbs, formed by means of suffixes.
(ii) Case-form Adverbs.
(iii) Pure Adverbs.

531. (i) Derivative Adverbs.

(a) These are formed by the addition to pronominal stems, and to the stems of nouns and adjectives, of certain suffixes.

(b) Under this head come the "Adverbial Derivatives from numerals" given in (279), and the "Pronominal Derivatives" given in (336). The student ought now to read again these two classes of Adverbs.

(c) The suffix to (346), is also added to prepositions, nouns and adjectives, to form a very large class of adverbs; to is an ablative suffix (120) and therefore the adverbs formed with it have an ablative sense.
(i) From prepositions: abhito, near; parato, further.
(ii) From nouns:
dakkhiṇato, southerly, on the south;
pācīnato, easterly, on the east;
piṭṭhito, from the surface, from the back, etc.,
pāraṭo, from the further shore;
orato, from the near shore.
(iii) From adjectives; sabbato, everywhere.

(d) Suffixes tra and tha (346), showing place, are also used with adjectives: aññatha or aññatra, elsewhere; sabbatha, everywhere; ubhayattha, in both places.

(e) Suffix dā (345), is likewise used with adjectives and numerals: ekadā, once; sadā=sabbadā, at all times, always.

(f) dhi is used like dhā (28, 283): sabbadhi, everywhere.

(g) Suffixes so and sā (122, c, d) likewise form adverbs: bahuso, in a great degree; atthaso, according to the sense; balasā, forcibly.

(h) iti, (347) is extensively used as the particle of quotation; it is often abbreviated to ti (See Syntax).

532. (ii) Case-form Adverbs.

(a) Some cases of pronouns, and adjectives, are used adverbially.

(b) Accusative Case. This case is very much used adverbially: kiṁ, why?; taṁ there; idaṁ here; yaṁ because, since; from pronouns.

(c) From nouns; divasaṁ during the day; rattiṁ at night; raho, in secret; saccaṁ truly; atthaṁ for the purpose of.

(d) For adjectives: ciraṁ, a long time; khippaṁ, quickly; mandaṁ, 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; araṁ, presently; sajju, immediately; tuṇhī, silently; alaṁ, enough, sāyaṁ, in the evening; isaṁ a little, somewhat; jātu, surely, certainly; bahi, outside.

The Instrumentive. This case also is much used adverbially.

From pronouns: tena, therefore; yena; because.

From nouns: divasena, in a day; māsena, in a month; divā by day; sahāsā, suddenly.

From adjectives: 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, is used frequently in an adverbial sense; especially so is the case with pronouns: kasmā, why?; yasmā, because; tasmā, therefore; pacchā, behind; after; ārā, afar off; heṭṭhā, below.

The Genitive Case is seldom used adverbially; from pronouns we have: kissa why? From adjectives: cirassa, long; from nouns: hetussa, causally.

The Locative is very often used adverbially: 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; dubbinīto ill conducted; duddamo, difficult to tame; duggo, difficult to pass; dujjano, a bad man; dukkaro, difficult to perform; dujjīvaṁ, a hard life.

(c) su has the contrary meaning of du :good, well, easy. It implies excess, facility, excellence.
e.g. subhāsito, well-spoken; subahu, very much; sudanto, well-tamed; sukaro, easy to perform; sulabho, easy to be obtained.

Remarks. After du, the initial consonant is generally reduplicated; reduplication seldom takes place after su.

(d) sa, which is used instead of sam, (516), expresses the ideas of "possession, similarity; with, and; like; including."
e.g. sabhāriya, with (his) wife; salajja, having shame, ashamed; sabhoga, wealthy; savihārī, living with: sadevaka, including the worlds of gods.

Remarks. The particle sa is the opposite of particle a, an.

Preposition.

533. It has been seen that Verbal prefixes are properly prepositions and are used with nouns as well as verbs.

534. Many adverbs are used with a prepositional force along with nouns. Those of class (ii) Case form adverbs, are seldom used as prepositions, except perhaps those in to.

535. Prepositions, or words used prepositionally may govern any case, except the Nominative and Vocative.

536. Most of the Verbal Prefixes require the noun to be in one case or other.

537. The cases mostly used with prepositions or prepositional Adverbs are: the genitive, the instrumentive and the accusative.
But only a few are used separately from the noun they govern.
For examples see "Syntax of Substantives."

Conjunctions.

538. Indeclinables distinctly conjunctive are very few. The principal are:

(a) Copulative: ca, and, also, but, even. It is never used as the first word in a sentence; atha, and, then, now; atho; and also then.

(b) Disjunctive: vā, (never at the start of a sentence) uda, uda vā, or vā ... vā, either or; yadi vā, whether; yadi vā ... yadi vā, whether or; atha vā, or else, rather; na vā, or not; tathā pi, nevertheless.

(c) Conditional: yadi sace, if; ce (never at the beginning of a sentence) if; yadi evaṁ, yajj'evaṁ, if so.

(d) Causal: hi, for, because; certainly.

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

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

CHAPTER XII.

COMPOUNDS

539. Declinable stems are frequently joined to one another to form compounds. In the older language, compounds are simple and rarely consist of more than 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) bahubbihi, 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 syntatically, in their uncompounded state; each member would be connected with the other by means of the conjunction ca, and.

543. Dvanda Compounds are of two kinds:
(i) The compound is a plural and takes the gender and declension of its last member.

(ii) The compound takes the form of a neuter singular and, whatever the number of its members, becomes a collective. This is the case generally with the names of: birds, parts of the body, persons of different sexes, countries, trees herbs, the cardinal points, domestic animals, things that form an antithesis, etc.

Remarks. The following rules are given as to the order of the members of dvanda compounds:
(a) words in i and u are placed first;
(b) shorter words are placed before longer ones;
(c) ī and ū (long), are generally shortened in the middle of the compound;
(d) sometimes a feminine noun, in the middle of the compound, takes the masculine form (candimasuriyā) sometimes, or remains unchanged (jarāmaraṇaṁ).

EXAMPLES OF (i).
samaṇā ca brāhmaṇā ca=samaṇabrāhmanā, samanas and brahmins.
devā ca manussā ca=devamanussā, gods and men.
devānañ ca manussānañ ca=devamanussānaṁ, of gods and men.
candimā ca suriyo ca=candimasuriyā, the sun and the moon.
aggi ca dhūmo ca=aggidhūmā, fire and smoke.
dhammo ca attho ca=dhammatthā, the spirit and the word.
sāriputte ca moggallāne ca=sariputtamoggallāne, in Sariputta and in 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).

mukhanāsikaṁ=mukhañ ca nāsikā ca, the mouth and the nose.
chavimaṁsalohitaṁ=chavi ca maṁsañ ca lohitañ ca, the skin, flesh and blood.
jarāmaraṇaṁ=jarā ca maranañ ca, old age and death.
hatthapādaṁ or hatthapādā=hatthā ca pādā ca, the hands and feet.
hatthiassaṁ=hatthino ca assā ca, elephants and horses.
kusalākusalaṁ or kusalākusalā=kusalaṁ akusalañ ca, good and evil,
vajjimallaṁ or vajjimallā=vajjī ca mallā ca, the Vajjians and the Mallians.

544. The compounds which take the plural form are called: itaritara, because the members of the compound are considered separately; those that take the neuter singular form: samāhāra, because the several members are considered collectively, those that take either the plural or the neuter, are called: vikappasamāhāra.

Tappurisa. (Dependent Determinate Compounds).

545. In these compounds the first member is a substantive in any case but the Nominative and the Vocative, qualifying, explaining or determining the last member.

Remarks. (a) The Case-ending of the first member is elided.
(b) In a few cases, the Case-ending is not elided; these compounds are called: alutta tappurisa.
(c) The ā of such words as: rājā, mātā, pitā, bhāta, etc, is shortened in the first member.
(d) Generally, a tappurisa follows the gender of the last member.

(i) tappurisa with accusative case. (dutiya tappurisa).
e.g. araññagato=araññaṁ gato, gone to the forest.
sukhappatto=sukhaṁ patto, attained happiness.
saccavādi=saccaṁ vādi, speaking the truth.
kumbhakāro=kumbhaṁ kāro; a pot-maker, a potter.
pattagāho=pattaṁ gāho, receiving a bowl.
atthakāmo=atthaṁ kāmo, wishing the welfare of.

(ii) tappurisa with instrumentive case. (tatiya tappurisa).
e.g. buddhabhāsito=buddhena bhāsito, spoken by the Buddha.
viññugarahito=viññūhi garahito, censured by the wise.
sukāhaṭaṁ=sukehi āhaṭaṁ, brought by parrots.
jaccandho=jātiyā andho, blind by (from) birth.
urago=urena go, going on the breast, a snake.
pādapo=pādena po, drinking with the foot (root), a tree.

Remarks. In some tappurisa compounds, a word, necessary to express properly the full meaning, is altogether elided.
e.g. guḷodano=guḷena saṁsaṭṭho odano, rice mixed with molasses.
assaratho=assena yutto ratho=a carriage yoked with horses, a horse carriage.
asikalaho=asinā kalaho, a combat with swords.

(iii) tappurisa with dative case (catutthī tappurisa)

Remark. In these compounds, the last member designates the object destined for or attributed to that which is expressed by the first member.

e.g. kathinadussaṁ=kathinassa dussaṁ, cloth for the kathina robe,
(this is a robe sewn on a fixed day, each year as a meritorious act.).
saṅghabhattaṁ=saṅghassa bhattaṁ, rice (prepared) for the clergy.
buddhadeyyaṁ=buddhassa deyyaṁ, worthy to be offered to the Buddha.
rājāraham=rañño arahaṁ, worthy of (lit., to) the king.

(b) Compounds formed by adding kāmo "desirous of" to an infinitive are considered to be tappurisas in the Dative relation. (nīruttadīpanī, saddanīti).
e.g. kathetukāmo=kathetuṁ kāmo, desirous to speak.
sotukāmo=sotuṁ kāmo, desirous to hear.
gantukāmo=gantuṁ kāmo, desirous to go.

(iv) tappurisa with ablative case. (pañcamī tappurisa).
Remarks. These express: fear of, separation or going away from, fredom from, etc.

e.g. nagaraniggato=nagaramhā niggato, gone out from town.
rukkhapatito=rukkhasmā patito, fallen from the tree.
sāsanacuto=sāsanamhā cuto, fallen away from religion.
corabhīto=corābhīto, afraid of the thief.
pāpabhīruko=pāpato bhīruko, fearing sin.
pāpajigucchī=pāpato jigucchī; loathing evil.
bandhanamokkho=bandhanasmā mokkho, freedom from bonds or fetters.
lokaggo=lokato aggo, greater than the world.
mātujo=mātito jo, born from a mother.

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

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 rattaṁ at the end of a tappurisa.

e.g. rājaputto=rañño putto, the king's son, a prince.
dhaññarāsi=dhaññānaṁ rāsi, a heap of grains.
naditīraṁ=nadiyā tiraṁ, the river-bank. (from nadī).
bhikkhunisaṅgho=bhikkunīnaṁ saṅgho, the assembly of the nuns (from bhikkunī).
naruttamo=narānaṁ uttamo, the greatest of men.

(vi) tappurisa with locative case. (sattāni tappurisa).
e.g. araññavāso=araññe vāso, living in the forest.
dānajjhāsayo=dāne ajjhāsayo, inclined to alms-giving.
dhammarato=dhamme rato, delighting in the Law.
vanacaro=vane cāro, walking in the woods.
thalaṭṭho=thale ṭho, standing on firm ground.
pabbataṭṭho=pabbatasmiṁ ṭho, standing on a mountain.

Anomalous tappurisa.
(a) Sometimes the first member of a tappurisa is placed last.
e.g. rājahaṁso=haṁsānaṁ rājā, the swan-king, but also: haṁsarājā.

alutta tappurisa.
(b) In these the Case-endings are not dropped:
e.g. pabhaṅkaro=pabhaṁ karo, making light, the sun.
vessantaro=vessaṁ taro, crossing over to the merchants (a king's name).
parassapadaṁ=parassa padaṁ, word for another, Active Voice.
attanopadaṁ=attano padaṁ, word for one's self, Reflective Voice.
kutojo=kuto jo, sprung whence?
antevāsiko=ante vāsiko, a pupil within, a resident pupil.
urasilomo=urasi (loc.) lomo, having hair on the breast, hairy-breasted.

The student will remark that the case of the first member may be any case but the Nominative and Vocative.

546. (iii) Kammadhāraya. Descriptive Determinate Compounds

Remarks. (a) In kammadhāraya compounds, the adjective: mahanta assumes the form: mahā, and, if the consonant which follows is reduplicated, the form: maha.
(b)The word: santa, good, being, takes the form; sa (Sansk. sat).
(c) The word: puma, a male, rejects its final a.
(d) When the two members of a kammadhāraya are feminine, the first one assumes the form of the masculine.
(e) The Prefix na, not, is replaced by a before a consonant and by an before a vowel.
(f) Prefix ku, meaning bad, little, may become ka before a consonant, and kad before a vowel.
(g) In their uncompounded state, the two members of a kammadhāraya are in the same case.

(i) The kammadharaya compound (which is also called: missakatappurisa) is divided into nine classes:

(1) visesanapubbapada kammadharaya, in which the determining or qualifying word is placedfirst.
e.g. mahāpuriso=mahanto puriso, a great man.
mahānadī=mahantī nadī, a large river.
mahabbhayaṁ=mahantaṁ bhayaṁ, great fear.
aparapuriso=aparo puriso, the other man.
kaṇhasappo=kaṇho sappo, a black snake.
nīluppalaṁ=nīlaṁ uppalaṁ, a blue lotus.

(2) visesanaparapada, or visesanuttarapada-kammadhāraya; in this, the second member determines the first.

narasettho=naro settho, the oldest man.
purisuttamo=puriso uttamo, the greatest man.
buddhaghosācariyo=buddhaghoso ācariyo, the teacher Buddhaghosa.
sāriputtathero=sāriputto thero, the Elder Sāriputta.

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

Remarks. A word, as for instance, so, he, is generally understood between the two members of these compounds.

e.g. sītuṇhaṁ=sītaṁ (tañ ca) uṇhaṁ, heat and cold.
khañjakhujjo=khañjo (ca so) khujjo, (he is) lame (and) hump-backed.
andhabadhiro=andho (ca so) badhiro, (he is) blind (and) deaf.
katākataṁ=kataṁ(ca taṁ) akataṁ, (what is) done (and) not done.

(4) sambhāvanāpubbapada-kammadhāraya; in which the first member indicates the origin of the second term, or the relation in which the second term stands to the first. In these compounds such words as: iti namely, thus called; evaṁ thus, called; saṅkhāto, called, named; hutvā, being are generally understood, in order to bring out the full meaning of the compound.

e.g. hetupaccayo=hetu (hutvā) paccayo, the term (middle term) being, or considered as, the cause, the term which is the cause or condition.
aniccasaññā=anicca iti saññā, the idea, namely, Impermanence.
hinasamato=hino hutvā samato, equal in being low, unworthy.
dhammabuddhi=dhammo iti buddhi, knowledge (arising from) the Law.
attadiṭṭhi=attā iti diṭṭhi the (false) doctrine of Self.

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

e.g. buddhādicco=ādicco viya buddho, the sun-like-Buddha.
munisīho=sīho viya muni, lion-like-sage, lion-sage.
munipuṅgavo, sage-bull.
buddhanāgo, Buddha-elephant.
saddhammaraṁsi=raṁsi viya saddhammo, Light-like-Good Law, the Light of the Good Law.

Remarks. The words: ādicca, sun, sīha, lion; puṅgava, usabha, bull; naga, elephant, are frequently used as in the above examples, to denote: superiority, greatness excellence, eminence, so that buddhādicco may be translated: the eminent Buddha; munisīho, the great sage; munipuṅgavo, 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. guṇadhanaṁ=guno eva dhanaṁ, wealth of virtues.
sīladhanaṁ=sīlaṁ eva dhanaṁ, treasure of morality or of piety.
paññāsatthaṁ=paññā eva satthaṁ, the sword of wisdom.
paññāpajjoto=paññā eva pajjoto, the lamp of wisdom.
avijjāmalā=avijjā eva malaṁ, the stain of ignorance.

(7) kunipātapubbapada kammadhāraya, the first member of which is: ku, (see f).

e.g. kuputto=ku+putto, a bad son.
kudāsā=ku+dāsā, bad slaves.
kadannaṁ=kad+annaṁ, bad food.
kāpuriso=kā+puriso, a bad man.
kadariyo=kad+ariyo, badly noble, not noble, ignoble, miserly, stingy.
kalavaṇaṁ=ka+lavaṇaṁ, a little salt.

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

(9) pādipubbapada-kammadhāraya, in which the first member is pā, pa or any other prefix.
e.g. pāvacanaṁ=pa+vacanaṁ, the excellent word, Buddha's word.
(Native grammarians take pā to be the abbreviation of the word: pakaṭṭho=excellent).
pamukho=pa+mukho (having the face towards), facing, in front of, chief.
vikappo=vi+kappo (thought, inclination), option.
atidevo=ati+devā, Supreme deva or God. (note that devā becomes: devo).
abhidhammo=abhi+dhammo (Law, doctrine), transcending Doctrine.
uddhammo=ud+dhammo, wrong or false doctrines.
ubbinayo=ud+vinayo (Discipline for the monks), wrong Discipline.
sugandho=su+gandho, good smell, fragrance.
dukkataṁ=du+kataṁ, a bad, sinful act.

547. Nouns In Apposition.

Nouns in Apposition are considered to be kammadhāraya compounds:
e.g. vinayapiṭakaṁ, the Vinaya. Basket (a part of the Buddhist Scriptures).
aṅgajanapadaṁ, the Province of Bengal.
magadharaṭṭhaṁ, the Kingdom of Magadhā.
cittogahapati, Citta, the householder. sakkodevarājā, Sakka, the Lord of gods.

Remark. Sometimes the last member of a kammadhāraya, being feminine, assumes the masculine form.
e.g. dīghajaṅgho=dīgha+jaṅghā (feminine) long-legged.

548. (iv) digu (Numeral compounds)

There are two kinds of digu:
(i) samāhāra digu, considered as collective takes the form of the neuter sing in ṁ.
(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-DlGU.
e.g. tilokaṁ, the three worlds (collectively).
tiratanaṁ the three Jewels (collectively).
catusaccaṁ, the four Truths (collectively).
sattāhaṁ=satta+ahaṁ (day), seven days, a week.
pañcasikkhāpadaṁ, the five Precepts (collectively).
dvirattaṁ=dvi+ratti, two nights (remark a).
pañcagavaṁ=pañca+gavo, (remark a).
tivaṅgulaṁ=ti+v (inserted, 28) aṅguli, three fingers.
navasataṁ, nine hundred.
catusahassaṁ, four thousand.

(ii) ASAMĀHĀRA-DIGU,
e.g. tibhavā, the three states of existence.
catudisā, the four quarters.
pañcindriyāni, the five senses=pañca+indriyāni.
sakaṭasatāni=sakaṭa+satāni, one hundred carts.
catusatāni, four hundreds.
dvisatasahassāni, two hundred thousand, (dvi sata sahassāni).

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

(i) e.g. upagaṅgaṁ=upa+gaṅgāyaṁ (loc.), near the Ganges.
upanagaraṁ=upa+nagaraṁ, (loc.), near the town.
upagu=upa+gunnaṁ (plural,) close to the cows.
anurathaṁ=anu+rathe, behind the chariot.
yāvajīvaṁ=yāva+jīvā (abl.), as long as life lasts.
antopāsādaṁ=anto+pāsādassa, within the palace.
anuvassaṁ=anu+vassaṁ, year after year, every year.
anugharaṁ=house after house, in every house.
yathābalaṁ=yathā+balena, according to (one's) power.
pativātaṁ=pati+vātaṁ (acc.), against the wind.
tiropabbataṁ=pabbatassa tiro, across the mountain.
uparipabbataṁ=pabbatassa+upari, upon the mountain.
paṭisotaṁ=sotassa+paṭilomaṁ, against the stream.
adhogaṅgaṁ=gaṅgāya+adho, below the Ganges.
upavadhu=upa+vadhū, near (his) wife.
adhikumāri=adhi+kumāri, the young girl.

(ii) Sometimes, however, the case-ending is retained; the cases thus retained being mostly the Ablative and the Locative. But in most cases, the Neuter form is also met with for the same compound. The Ablative termination may be retained when the indeclinable is: pari, apa, ā, bahi, yāva etc.

e.g. yāvajivā or yāvajivaṁ, as long as life lasts.
apapabbatā or apapabbataṁ, away from the mountain.
bahigāmā or bahigāmaṁ, outside the village.
ābhavaggā or ābhavaggaṁ, to the highest state of existence.
purāruṇā or purāruṇaṁ, (=aruṇamhā pure), before daylight.
pacchābhattā, or pacchābhattaṁ, after meal.
tiropabbatā or tiropabbate (loc.) or tiropabbataṁ,
beyond, on the other side of, the mountain.
anto avīcimhi (loc.), in hell.
anutīre, along the bank.
antaravithiyaṁ (loc.), in the street.
bahisāṇiyaṁ (loc.), outside the curtain.

550. (vi) Relative or Attributive Compounds. (bahubbīhi).

Remarks. (a) A bahubbihi compound, when resolved into its component parts, requires the addition of such relative pronouns as: "he, who, that, which," etc., to express its full meaning; a bahubbihi is therefore used relatively, that is, as an adjective, and consequently, the final member assumes the forms of the three genders, according to the gender of the noun which it qualifies. A bahubbihi is equal to a relative clause.

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

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

The following are the different kinds of bahubbihi.

(1) pathamā-bahubbihi, Relative in the Nominative Case.
e.g. chinnahattho puriso=hand-cut man, a man whose hands have been cut off.
Here, chinnahattho is the bahubbihi qualifying the noun puriso.
lohitamakkhitaṁ mukhaṁ=lohitena makkhitaṁ mukhaṁ, the mouth besmeared with blood; lohita makkhitaṁ is the bahubbihi.
susajjitaṁ puraṁ, a well-decorated city; susajjitaṁ is the bahubbihi.

(2) dutiyā-bahubbihi, Relative in the Accusative Case; that is, the bahubbihi gives to the word which it determines or qualifies the sense of the Accusative relation.
e.g. āgatasamaṇo saṅghārāmo=imaṁ saṅghārāmaṁ samaṇo āgato, this monastery the priest came to, the monastery into which the priest came; āgatasamaṇo is the bahubbihi.
ārūḷhanaro rukkho=so naro imaṁ rukkhaṁ ārūḷho the tree into which the man climbed.
ārūḷhanaro is the bahubbihi.

(3) tatiya-bahubbīhi, Relative in the Instrumentive Case; in which the bahubbihi gives to the word it determines the sense of the Instrumentive relation.
e.g. jitindriyo samano=yena jitāni indriyāni so samaṇo, the samana by whom the senses have been conquered. jitindriyo is the bahubbihi.
vijitamāro bhagavā=so bhagavā yena māro vijito, the Blessed One by whom Mara was vanquished, the Blessed One who vanquished Mara. vijitamāro is the bahubibhi.

(4) catutthī bahubbihi, Relative in the Dative Case; in which the bahubbihi gives to the word it determines the sense of the Dative relation.
e.g. dinnasuṅko puriso=yassa suṅko dinno so, he to whom tax is given.
dinnasuṅko is the bahubbihi.
upanītabhojano samaṇo=so samaṇo yassa bhojanaṁ upanītaṁ, the priest to whom food is given. upanītabhojano is the bahubbihi.

(5) pañcamī-bahubbihi, Relative in the Ablative case; in which the compound gives to the word determined the sense of the Ablative relation.
e.g. niggatajano gāmo=asmā gāmasmā janā niggatā, that village from which the people have departed, an abandoned village. niggatajano is the bahubbihi.
apagatakāḷakaṁ vatthaṁ=idaṁ vatthaṁ yasmā kāḷakā apagatā, the cloth from which (the) black spots have departed=a cloth free from black spots. apagatakāḷakaṁ is the bahubbihi.

(6) chaṭṭhī-bahubbīhi, Relative in the Genitive Case; in which the compound gives to the word it determines the sense of the Genitive relation.
e.g. chinnahattho puriso=so puriso yassa hattho chinno, the man whose hands are cut off. chinnahattho is the babhubbihi.
visuddhasīlo jano=so jano yassa sīlaṁ visuddhaṁ, that person whose conduct is pure, a moral person. visuddhasīlo is the bahubbihi.

(7) sattama-bahubbīhi, Relative in the Locative Case; that is, in which the bahubbihi gives to the determined word the sense of the Locative case.
e.g. sampannasasso janapado=yasmiṁ janapade sassāni sampannāni, a district in which the crops are abundant, a fertile district. sampannasasso is the bahubbibi.
bahujano gāmo=yasmiṁ gāme babū janā honti, a village in which are many persons, a populous village. bahujano is the bahubbihi.

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

(f) In some bahubbihi, the determining word may be placed either first or last without changing the meaning:
e.g. hatthachinno or chinnahattho.
jātamāso of māsajāto.

(g) Feminine nouns ending in ī, ū as well as stems ending in tu (=tā, see, 163, words declined like satthā,) generally take the suffix ka, when they are the last member of a bahubbihi; possession is then implied:
e.g. bahukattuko deso=a place in which there are many artisans.
bahukumārikaṁ kulaṁ=a family in which there are many girls.
bahunadiko janapado=a district with many rivers.
Note that long ī is shortened before ka; the same remark applies to long ū.

(h) When a feminine noun is the last member of a babubbihi, it takes the masculine form if determining a masculine noun, and the first member, if also feminine, drops the sign of the feminine:
e.g. dīghā jaṅghā, a long leg; dīghajaṅghā itthī, a long-legged woman, but: dīghajaṅgho puriso a long-legged man.

(i) The adjective mahā, may be used as the first member of a bahubbihi:
e.g. mahāpañño, of great wisdom, very wise.

(j) Sometimes ā is added,to the words: dhanu, a bow, dhamma, the Law, and a few others, when last members of a bahubbihi:
e.g. gandhivadhanu=gandhivadhanvā (27, ii), Arjuna, he who has a strong bow.
paccakkhadhammā, but also paccakkhadhammo, to whom the Doctrine is apparent.

551. The student will have remarked that all the examples given above of bahubbihi, are digu, tappurisa, kammadhāraya, dvanda and abyayibhāva, used relatively. To make the matter clearer, however a few examples are here given.

dvanda used relatively.
e.g. nahātānulitto, bathed and anointed.
kusalākusalāni kammāni, good and bad actions.

tappurisa used relatively.
e.g. buddhabhāsito dhammo, the Doctrine spoken by the Buddha=Buddhena bhāsito dhammo.
sotukāmo jano, a person desirous to hear, one desirous to hear.
nagaraniggato, one or he who has gone out of town.

kammadhāraya used relatively.
e.g. guṇadhano=rich in virtues.
sugandho=fragrant.
khañjakhujjo puriso=a lame and hump backed man.

digu used relatively.
e.g. dvimūlo rukkho=a two rooted tree.
pañcasatāni sakaṭāni=five hundred carts.
sahassaraṁsi=the thousand rayed=the sun.

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

Upapada Compounds.

552. When the second member of a dutiyā tappurisa Compound is a kita noun or Primary derivative, (see Chapter XIII, Primary and Secondary Derivation), and the first member a noun in the Accusative relation, the compound is called upapada. Such a compound may therefore be called indifferently: upapada or upapadatappurisa. or simply: tappurisa. (niruttidīpanī)

EXAMPLES.
atthakāmo=atthaṁ kāmo, wishing for the welfare of, (kāmo is a kita derivative).
kumbhakāro=kumbhaṁ+kāro, a pot-maker, a potter, (kāro is a kito derivative).
pattagāho=pattaṁ gāho, receiver of the bowl.
rathakāro=rathaṁ kāro, carriage maker, cartwright.
brahmacārī=brahmaṁ cārī, one who leads the higher life.
dhammaññū=dhammaṁ ñū, he who knows the Law.

Anomalous Compounds.

553. A few compounds are found which are quite anomalous in their formation, that is, they are made up of words not usually compounded together. These compounds must probably be considered as of very early formation, and be reckoned amongst the oldest in the language. We give a few examples:
e.g. vitatho=vi+tathā, false, unreal.
yathātatho=yathā+tathā real, true, as it really is.
itihā (=iti, thus+ha, lengthened to ā), thus indeed, introduction, legend.
itihāsa (=iti, thus+ha, indeed+āsa, was), thus indeed it was=itihā.
itihītihā (=itiha+itihā)=itihā, itihāsa.
itivuttaṁ (=iti, thus+vuttaṁ P P.P. of vatti, to say), thus it was said; the name of a book of the Buddhist Scriptures.
itivuttaka (=iti+vuttaṁ+kasuffix)=itivutta.
aññamaññaṁ (=aññaṁ+aññaṁ), one another.
paramparo (=paraṁ+para), successive.
ahamahamikā (=ahaṁ, I+ahaṁ+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 bahubbihi. 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: varaṇarukkhassa mūle; varaṇarukkhassa is itself a kammadharaya compound=varaṇa eva rukkha. It is therefore a tappurisa compound, the first member of which is a kammadharaya compound.

maraṇabhayatajjito, terrified by the fear of death, a bahubbihi qualifying a noun understood, and is a tappurisa in the instrumentive relation: maraṇabhayena tajjito; maraṇabhaya is itself a tappurisa in the ablative: maranā bhaya.

sīhalaṭṭhakathāparivattanaṁ, the translation of the Singhalese Commentaries, is first: a tappurisa compound=sihalaṭṭhakathāya parivattanaṁ, second, another tappurisa: sihalāya aṭṭhakathā=the Commentaries of Ceylon, the Singhalese Commentaries.

aparimitakālasañcitapuññabalanibbattāya, produced by the power accumulated during an immense period of time, the whole is a bahubbihi feminine in the Instrumentive.
We resolve it as: aparimitakālasañcitapuññabala, a tappurisa determining nibbattāya;
aparimitakālasañcitapuññā, a kammadharaya determining bala;
aparimitakālasañcita, a kammadharaya determining puññā;
aparimitakāla, a kammadharaya determining sañcita;
lastly aparimita is a kammadharaya=a+parimita.
In its uncompounded state, it would run as follows:
aparimite kāle sañcitassa puññassa balena nibbattāya.

Remark. The student should follow the above method in resolving compounds.

Changes of certain words in compounds.

555. Some words, when compounded, change their final vowel; when last members of a bahubbihi, 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 gavaṁ:
pañcagu, bartered with five cows (pañcahi gohi kito); rājagavo the king's bullock (rañño go); dāragavaṁ, wife and cow (dāro ca go); dasagavaṁ, ten cows.

bhūmi, place, state, stage, degree, storey becomes bhūma:
jātibhūmaṁ, birth place (jātiyā bhūmi); dvibhūmaṁ, two stages (dvi bhūmiyo); dvibhūmo, two storeyed. Ka, is sometimes superadded, as: dvibhūmako=dvibhūmo.

nadī, a river, is changed to nada:
pañcanadaṁ, five rivers; pañcanado, having five rivers.

aṅguli, finger, becomes aṅgula (see, 548, a).

ratti, night, is changed to ratta (see, 548, a); here are a few more examples:
dīgharattaṁ for a long time (lit. long nights=dīghā rattiyo; ahorattaṁ, Oh! the night! (aho ratti); aḍḍharatto, midnight (rattiyā aḍḍhaṁ=the middle of the night).

akkhi, the eye, changes to akkha:
visālakkho, large eyed (visālāni akkhīni yassa honti); virūpakkho, having horrible eyes, name of the Chief of the Nagas (virūpāni akkhīni yassa, to whom (are)horrible eyes); sahassakkho, the thousand-eyed, a name of Sakka (akkhīni sahassāni yassa); parokkhaṁ, invisible, lit., "beyond the eye" (akkhinaṁ tirobhāgo).

sakhā, (masc.) friend, companion, becomes sakho:
vāyusakho, the breeze's friend, fire (vayuno sakhā so); sabbasakho, the friend of all (sabbesaṁ sakhā).

attā, self, one's self becomes atta:
pahitatto, resolute, whose mind is bent upon, lit, directed towards (pahito pesito attā yena, by whom the mind is directed upon); ṭhitatto, of firm mind (ṭhito attā assa, whose mind is firm).

pumā=male, a man, becomes puṁ, and final ṁ is assimilated to the following consonant according to the usual rules:
pulliṅgaṁ, the male sex: manhood, the masculine gender (puṁ+lingaṁ, characteristic, sign); puṅkokilo, a male cuckoo (puṁ+kokilo).

saha, with, is abbreviated to sa, which is placed at the beginning of compounds ka is sometimes superadded: sapicuka, of cotton, with cotton, as -sapicukaṁ maṇḍalikaṁ, 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); sānābhi, of the same navel, uterine.

mahanta, becomes mahā (see 546, a).

jāyā, wife, takes the forms jāni, jaṁ, tudaṁ*, jayaṁ, before the word pati, lord, husband:
jayāpati, jayampati, jānipati, jampati, tudampati, husband and wife.

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

Verbal Compounds.

556. Many nouns and adjectives are compounded with √kar, to do and √bhū, to be, or with their derivatives very much in the manner of Verbal Prefixes.

557. The noun or adjective stems thus used change final a or final i to ī.

EXAMPLES.

dalha, hard, firm, daḷhikaroti, to make firm.
daḷhikaraṇaṁ, making firm, strengthening.
bahula, abundant, bahulīkaroti, to increase, to enlarge.
bahulīkaraṇaṁ, increasing; bahulīkato, increased.
bhasma, ashes, bhasmibhavati, to be reduced to ashes,
bhasmibhūto, reduced to ashes.

CHAPTER XIII.

DERIVATION

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

559. In Pāli, almost every declinable stem can be traced back to a primary element called 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 lndo-European Languages.

562. Every true root is monosyllabic as: √nas, to perish; √bhā, to shine; √ruh, to grow; √pac, to cook. Roots which have more than one syllable are the result of (a) the union of a verbal prefix with the root itself, both having become inseparable in the expression of a particular idea; for instance: √saṅgam: to fight,=sam+√gam, lit, to come together, to close in upon; and (b) of reduplication (372ff) as √jāgar, to be wakeful, from √gar (Sanks. √gr) to awake.

563. There are two great divisions of Derivation:
(i) kita (kṛt), or Primary.
(ii) taddhita, or Secondary.

564. Primary Derivatives are formed from the root itself and Secondary Derivatives from the Primary Derivatives.

565. Native grammarians recognise a third derivation, which they call uṇādi (uṇ+ādi), from the suffix uṇ by which a few words are derived. But the uṇādi derivation is very arbitrary, and the connection between the noun and the root is not clear, either in meaning or in form. These uṇādi derivatives are included in the kita Derivation; uṇādi suffixes are therefore included in the kita-Suffixes and will be distinguished by an asterisk (*).

566. We shall therefore in the present chapter, treat of Primary and Secondary derivation. A few hints only will be given on the uṇādi derivation.

567. When Suffixes, both primary (kita) and secondary (taddhita) are added to roots, nouns or adjectives guṇa (103) 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 ṇ and sometimes the letter r. For instance: √cur, to steal,+suffix ṇa=cora, a thief. Here, the true suffix is a, the letter ṇ being simply indicatory that guna change must take place; again, √kar, to do,+ṇa=kāra, a doer. But √kar+suffix a=kara, a doer; in this last example no guna takes place and therefore , the suffix has not the indicatory sign. This sign is called by grammarians: anubandha. It is therefore clear that the anubandha or "indicatory sign of guna" is not part of the suffix.

569. European grammarians as a rule do not note the anubandha, but in this book it will be noted and put within brackets, and in small type, after the true suffix, thus: (ṇ)a, or kā(ṇ). the true suffixes will come first, printed in bold type.

570. Again, some suffixes are shown by native grammarians by means of some conventional signs; e.g. ṇvu is the conventional sign for suffix aka; yu is that for anaṁ. Such conventional signs will be shown within brackets, after the true suffix, as; anaṁ(yu); this means that anaṁ is the true suffix, yu the conventional sign used by native grammarians to represent the suffix anaṁ.

571. It must be remembered that sometimes even some of the prefixes explained in (514) undergo guṇa as: virajja+ka=virajjaka; paṭipada+(ṇ)a=pāṭipāda; vinaya+(ṇ)ika=venayika.

572. Before some suffixes, (generally those with the indicatory ṇ final c of the root is changed to k, and final j to g; as √pac+(ṇ)a=pāka, a cook; √ruj+(ṇ)a=roga, disease.

573. The final vowel of a stem may be elided before a suffix.

574. The rules of sandhi and assimilation are regularly applied.

(i) Primary Derivatives (kita).

575. As has been said already Primary Derivatives are formed directly from the roots by means of certain suffixes; these suffixes are called kita suffixes.

576. The kita suffixes are given below in alphabetical order to faciliate reference.

a- (a) (ṇ) (a). By means of this suffix are formed an extremely large number of derivatives, some of which take guṇa and some of which do not. It forms nouns, (substantive and adjective) showing:

1st-action: √pac, to cook+a=pāka, the act of cooking; √caj, to forsake+a=cāga, forsaking, abandonment; √bhaj, to divide+a=bhāga, dividing; √kam, to love+a=kāma, love.

2nd- the doer or agent: √car, to roam+a=cāra and cara, a spy; √har, to take, captivate,+a=hara, the Captivator, a name of Shiva; √kar, to do, make+a=kara, that which does, the hand; also kāra, a doer, maker.

3rd- abstract nouns of action: √kar+a=kara, action, making; √kam to step, proceed+a=kama, step, succession, order; √kamp, to shake+a=kampa, shaking, trembling; √yuj, to join+a=yoga, joining.

4th- It forms adjectives: √kar+a=kāra, doing, making, also kara, causing, making; √car, to walk, roam, cāra, walking, roaming, and also cara, do; √plu, to swim, float+a=plava, swimming, floating.

The student will readily understand that the root may be preceded by any prefix: sam+√gam+a=saṅgāma, assembly; pa+√vis, to enter+a=pavesa, entrance; anu+√sar to go, move, walk+a=anusara, following. The same remark applies to all the other suffixes.

577. From the adjectives formed by this suffix (4th), are formed the upapada compounds (552): kammakāro=kammaṁ kāro (kammaṁ karotī' ti), the doer of the act; kumbhakāro=khumbhaṁ kāro (kumbhaṁ karotī'ti), the maker of the pot, potter.

578. Very similar in nature with the upapada compounds are those compounds which are the names of persons. In our opinion they are purely and simply upapadas, but Kacchāyana has the following rule: "saññāyaṁ a nu" that is, to form a proper name, suffix nu (=ṁ=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+ṁ (nu)+√dam, to subdue+a. So vessantara, who has crossed over to the merchants, (vessa+ṁ (nu)+√tar, to cross+a); taṇhaṅkara, creating desire=tanhā, desire+ṁ (nu)+kar+a. The name of a Buddha.

It will be seen from the above examples that the 1st member is in the Acc. case and is governed by the 2nd member which is an agent-noun formed by the suffix a.
Remark. The nouns formed by a are masculine: they form the feminine according to rules (183), and the same applies to the adjectives (197).

abha*- Used to form the names of some animals; the derivation is obscure. kalabha, or kaḷabha, a young elephant, from √kal, to drive, to sound; usabha, a bull from √us, (Sansk. ṛṣ), to go, flow, push; sarabha, a fabulous eight-legged kind of deer, from √sar (Sansk. ïṛ), to injure, break, tear; karabha, a camel, from √kar, to do.

aka (ṇv)-forms a numerous class of action-nouns and adjectives with guṇa of the radical vowel: √kar, to make, do+aka=karaka, making, causing or maker, doer; √gah, to take, receive+aha= gahaka, taking, receiving, a receiver: sometimes a -y is inserted between aka and a root ending in a vowel, especially long ā: √dā, to give+aka =dāyaka, a giver.
Remark. The feminine of these derivatives is generally in kā or ikā.

ala*-forming a few nouns of doubtful derivation from, it is said, the roots: √paṭ, to split, slit; √kus, to heap, bring together, cut; √kal, to drive, sound, throw, etc.; paṭala, covering, membrane, roof; kusala, that which is capable of cutting sin, meritorious act. These nouns are neuter.

an- only a few words are derived from this suffix: √rāj, to rule+an=rājan, a king, ruler.
Remark. Nouns in an have the Nom.Sing. in ā (156).

ana (yu)- this suffix forms an immense number of derivative nouns and adjectives. The nouns are neuter, or fem. in ā; the adjectives are of the three genders. Guṇa may or may not take place; it is however, more common with the adjectives. Nouns: √pac, to cook+ana=pacanaṁ, the cooking; √gah, to take+ana=gahaṇaṁ, the seizing, taking; √ṭhā, to stand+ana=ṭhānaṁ, a place. Adjectives: pa+√nud, to push, move+ana=panudano, removing, dispelling; √ghus, to sound+ana=ghosano, 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, sevanaṁ, 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); guṇa sometimes takes place; they are declined like manas (59); their Nom. Sing. is in o. √vac, to say, speak+as=vacas (vaco), speech, word; √tij, to be sharp+as=tejas (tejo), sharpness, splendour.

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 "paradesaṁ te agamāni", "You are not to go elsewhere!" "te idaṁ kammaṁ akarāni (a+√kar+āni).

āvi=vi (tāvi)- is used as has already been seen, to form participles (231) so also:

āna (448), also at, ant=nta (440) so that the Perf. Active, the Pres. Active and the Reflective Participles are considered by native grammarians as coming under the head of kita Derivatives. The same remark applies to the P.P.P.

dhu- so given by native grammarians is, properly adhu; it forms but a few derivatives and is only another form of thu=athu (see below).

i- Forms a large class of derivatives, Masc., Fem. and Neuter, as well as a few adjectives. The nouns may be agent-nouns or abstract. But the derivation is not always quite clear (principally of neuter nouns), hence, some grammars include this suffix among the uṇādi. Strengthening takes place in a few roots. Masc.: √ku, to sound sing+i=kavi, one who sings=a poet; √mun=man to think+i=muni, one who thinks=a sage. Fem. √lip, to smear, rub+i=lipi, a rubbing over, writing; √ruc, to shine, to please+i=ruci, light, pleasure. Neut.: akkhi, eye; aggi, fire, aṭṭhi, bone, and a few others, of very doubtful derivation. Adj. √suc, to beam, glow, burn+i=suci, beaming, clear, pure.

By means of this suffix is formed from √dhā, to bear, hold, a derivative: dhi, which forms many compounds, mostly masculine: sam+dhi=sandhi, connection, union (in grammar=euphony); udadhi, the ocean=uda, water+dhi, holding (uda+√dhā+i); others are: nidhi, a receptacle (ni+√dhā+i); paridhi, circle, halo (pari+√dhā+i).

Similarly, from, √dā to give with prefix ā, we obtain: ādi (=ā+√dā+i)=and so forth, and so on, etc, lit.=beginning. The word ādi is much used at the end of compounds.

icca (ricca), and iriya(ririya),-are given by kacchāyana as kita prefixes, but in reality they are not: both are suffixes of the F.P.P. (466); they are found only in the two examples: kicca and kiriya, (lit., what is to be done) business: √kar+icca=kicca (with elision of radical a and of r) √kar+iriya=kiriya with elision of radical a and of r). But the true derivation* is kar+tya=kitya (with elision of ar and insertion of i)=kicca, according to the usual rules (74). *Sans. √kṛ+tya=kṛtya ; kṛ+ya=kṛya=kriya.

ika- is given for the only root: √gam, to go: gamika, one who goes.

in=ī (ṇī)- This forms a very great number of derivatives whose stem ends in *in*, and the Nom. Sing. ī (see 137, 173); they are properly possessive adjectives, sometimes used substantively. Guṇa as a rule takes place. √gah, to take, receive+in=gāhin (gāhi), taking, catching; √kra+in=kārin (kārī), doing; pāpakārī, a sinner: √yā, to go, yāyin (yāyī), going; nagarayāyī, going to the town; √dā, to give, dāyin, (dāyī), giving, a giver. Note that a y is inserted between the suffix and the roots ending in ā long. The Feminine is formed according to rules (189).

ina- A few nouns are formed by this suffix; there is no guṇa: √sup, to sleep+ina =supinaṁ (Neut.), a dream, sleep. The derivation of some nouns and adjectives from this suffix is not apparent and clear, and it is also classed as an uṇādi; √dakkh, to be able, skilful+ina=dakkhiṇa, able, southern.

ira-The 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, iṭṭha- are the suffixes used for the comparison of adjectives (238).

isa*-forms a few nouns, mostly Masc., of rather obscure derivation: √pūr, to fill+isa=purisa, a man, person; √sun, to oppress+isa=sunisa, an oppressor; √il, to shake, come+isa=ilisa, one who shakes; √mah to be great+isa=mahisa, mighty, a buffalo.

itta* (ṇitta)- is said to express multitude (?): the root is guṇated: √vad, to speak, to play (music)+itta=vādittaṁ, 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=cīvaraṁ, a monk's garment, that which is heaped upon or depended upon; √pā, to drink+īvara=pīvaraṁ, beverage, that which is to be drunk.

ka is added to very few roots which take guṇa; it forms agent-nouns and adjectives: √vad, to speak+ka=vādaka, one who speaks, a musician; playing (adj.); √dah, to burn+ka=dāhaka, burning (adj.). Note that these two words would be better derived from suffix aka (see above) √sukh (Sansk. cus)+ka=sukkha, dry, dried up; √thu (Sansk. stu) to dribble, drop+ka=thoka, a little, ka often takes a connecting vowel i or u before a root, and forms the suffixes ika, uka (see also).

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

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

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

man- (given as ramma as well as man by kacchāyana) forms action nouns, Masc. and Neuter; in a few cases the noun being both Masc. and Neut.; the stems are in *an* the Nom, in ā, o, or ṁ: √dhar; to hold, bear+man=dhammo, dhammaṁ, nature, characteristic, duty, the Law; √kar+man=kammaṁ, action, karma (Note the assimilation of r), √bhī to fear+man=bhemo, fearful, terrible; √khi, to destroy, make an end of+ma=khemo, secure, peaceful, khemaṁ, safety, happiness. Most of the derivatives from man, have migrated to the class of those formed by the last suffix (ma).

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

mi- The number of derivatives from this suffix is very restricted, they are Masc. or Fem. There is no guṇa. √bhū, to exist, become+mi=bhūmi, the earth, ground, a place; √u (sansk. v), to roll, turn from side to side+mi=ūmi (ūrmi, note the elision of radical r), a wave.

na- The use of this suffix in forming a certain number of P.P.P. has been explained (458); it also forms a few nouns; the root takes no guṇa, but through assimilation, the root is not always recognisable: √var, to cover enclose+na=vaṇṇa (80, 83), colour, external appearance; √sup (Sansk. svap) to sleep+na=soppa (=S. svapna), sleep; √phar (also phur=S. sphur, sphr), to shake, to make a jerky motion+na=paṇṇa a feather, wing. From √tās (S. trs), taṇhā, thirst, craving; √ji, to conquer+na=jina, conqueror.

Connected with this na, are the suffixes ina, una (see also); also: tana, (=S. tna), from this last is derived the word ratana, gift, blessing, jewel, from √rā, to bestow+tna=tana (note that radical ā is shortened through the influence of the double consonant to tna see 34).

ni- from this we obtain but a few nouns. Fem. √hā, to quit, forsake+ni=hāni, abandonment, loss, decay; √yu, to fasten, to unite+ni=yoni, womb, origin, a form of existence.

nu- forms a few words mostly Masc., some abstract and some concrete: √bhā. to shine, to be bright+nu=bhānu, beam, light, the sun; √dhe, to drink+nu=dhenu, yielding milk, a milch-cow.

ta 1-This suffix has been explained in the formation of the P. P. P. (450). It also forms a few concrete nouns: √dū, to go far, to a certain distance+ta=duta, messenger; √sū to impel, to set in motion+ta=sūta, a charioteer. The student will remark that even these nouns look very much like P.P.P. (see. 452 remarks). The suffix ita, also connected with the- P.P.P. (452, ii), forms a few derivatives of doubtful connection with roots: palita, grey; lohita, red; harita, green, etc.

ta 2 (S.- tas)- forms a few nouns √su to go, pass+ta=sota, a stream; √su, to hear+tar:sota, the ear.

tā (ritu, rātu) (S. tr or tar)- This suffix forms a pretty large number of agent-nouns; See (162). Remark that the base is in u, and the nominative in ā; √mā, to measure, mete out (food, etc.)+tā=matā, mother; √vad, to speak, say+tā=vattā, one who says, tells, a speaker.

ti- This forms a very numerous class of action nouns, Fem., agent-nouns, and a limited number of adjectives. Fem: √bhaj, to divide+ti=bhatti(=bhakti, 426 remark, 59, a), division; √kitt, to praise+ti=kitti (with one t dropped), praise; √gam, go+ti=gati, (456), a going, journey. From √muc, mutti, deliverance; from √man, to think, mati (455), thought, etc. Adj.: √ṭhā, stand, last+ti=ṭhiti, lasting; √pad, to go, step+ti=patti (64), going, a foot soldier.

tu 1- This is properly the suffix of the Infinitive, which has become an Accusative (363-i): but it also forms nouns chiefly Masc., but of the other genders too: √dhā, to lay, put+tu=dhātu, Masc, and Fem., that which lay (at the bottom), a primary element, a root, principle; √tan, to stretch+tu=tantu, a thread, Masc; √si, to bind+tu=setu, a tie, bridge.

tu 2- The same as tā (ritu rātu) above.

tra, ta (tran, ta)- forms a large number of derivatives chiefly denoting the agent, and concrete nouns: √chad, to cover over+tra, ta=chatraṁ, chattaṁ, 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 √gaṁ), to move+tra, ta=gattaṁ, limb; √nī, to lead+tra, ta=netraṁ, nettaṁ, the eye, that which leads.

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

thu and also dhu- give only a few derivatives, and have generally the form atthu, adhu. √vip; √vep, to shake, tremble+thu, dhu=vepathu, vepadhu, trembling; √vam to throw up, vomit+thu, dhu=vamathu, vamadhu vomitting.

ra- Forms some nouns and adjectives; there is guṇa, mostly found in the forms: ira, ura (see also), and ara. Nouns: √bhand √bhad, to receive, praise+ra=bhadra, bhadda, (adj.) laudable, good, worthy; √dhī, to think+ra=dhīra (adj.) wise, a wise man; √bham, to flutter, move in circles+(a) ra=bhamara, a bee.

ri- gives very few derivatives: √bhū+ri=bhūri (adj.), abundant, much.

ru- forms some nouns and adj.: √bhī, to fear, be afraid+ru=bhīru, timid; √can, to rejoice in, to gladden+ru=cāru (with elision of n), dear, gladsome.

u (ru and u)- Although making a large number of derivatives, substantive and adjectives, as the connection of the meaning with the root, is, in many, cases, not easily traced, this suffix is classed with the uṇādi; guṇa may or may not take place. √bandh, to bind+u=bandhu, a kinsman; √kar+u=karu, a doer, maker, artisan; √tan, to continue, extend+u=tanu, a son; √vas, to light up, shine+u=vasu, a gem; good.

uka (ṇuka)- forms a few nouns and adj. denoting the agent; there is guṇa;
√pad, to tread, step+uka=pāduka (Fem.), a shoe; √kar+uka=kāruka (Masc.), a maker, artisan.

una- Forms a few derivatives. √tar, to cross, pass away+una=taruṇā, just begun, young, fresh, √kar, to love, pity+una=karunā, (Fem.) compassion; √pis, to grind, hurt, destroy+una=pisuno (adj.), backbiting, malicious; a tale-bearer.

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

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

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

vā-This, as the suffix of the P.P.A., has already been noticed (465).

ya- This forms Neut. nouns, most of them abstract in meaning. Assimilation takes place regularly. √rāj, rule+ya=rajjaṁ, kingship, kingdom; √vaj, to avoid+ya=vajjaṁ, a fault, what is to be avoided; √yuj, to yoke, harness+ya=yogaṁ, a carriage, conveyance. It will be remarked that ya is also the suffix of the F. P. P. (466) which often, in the Neut. Sing. makes nouns.

yāṇa (see remark; under: laṇa).

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

(b) Suffixes: tabba, anīya, ya(nya), and icca are by native grammarians called kicca suffixes.(466).

579. (ii) Secondary Derivatives. (taddhita).

Remarks. (a) These derivatives are called "Secondary" because they are formed by means of suffixes from the the "Primary" derivatives explained in the kita derivation above.

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

(c) As in kita, guṇa may or may not take place.

580. The following remarks about the meaning of the secondary derivation, should be well noted:
(i) The great bulk of taddhita suffixes form adjectives from nouns.
(ii) These adjectives are very freely used as substantives, the Masc. and Fem being generally nouns denoting the agent, while in the Neut they are abstract.
(iii) The final vowel of a word is often elided before a taddhita suffix.
(iv)The guṇa affects mostly the first syllable of the word to which the suffix is added.

581. The following is a list in alphabetical order of the taddhita suffixes.

a (ṇa, and a)- An extremely large number of derivatives are formed by means of this suffix. It is added to nouns and to adjectives used substantively; these derivatives are essentially adjectives, used in most cases substantively. They primarily express connection with, relations with or dependence on that denoted by the "primary derivatives"; this relation is necessarily of many kinds, as:

(l) patronymics; the Masc. denotes the son of, the Fem., the daughter of and the Neuter the consanguinity or relation of, vasiṭṭha+a=vāsiṭṭho, the son of, vāsiṭṭhī, the daughter of, vāsiṭṭhaṁ, the relation of Vasiṭṭha. So: from visamitta+a=vesamitto, vesamitta, vesamittaṁ; manu+a=mānavo, mānavī, mānavaṁ (110, Remark) the son, daughter or relation of Manu.

(2) that which is dyed with: kasāva, a reddish-yellow dye+a=kāsāvo, reddish-yellow, yellow; kāsāvaṁ, a monk's robe (which is dyed with such dye). So: haliddā, turmeric+a=hāliddo, yellow, dyed with turmeric.

(3) the flesh of: sūkara, a pig+a=sokaraṁ pork; mahisa, buffalo+a=māhisaṁ, buffalo's flesh. As adj.=sokaro, relating to pigs; māhiso, relating to buffaloes.

(4)belonging to: vidisā(a foreign country)+a=vediso belonging to a foreign country, a foreigner; magadhā(Southern 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 karaṇaṁ, exegesis, grammar+a=veyyākaraṇo, a grammarian; muhutta, a while+a=mohutto, one who studies for a while only; also: relating to a moment, momentary.

(7) The locality in which something or some one is or exists: sakuṇa, a bird+a=sākuṇaṁ, the place wherein birds roost or resort to; udumbara, a fig-tree+a=odumbaraṁ, a place where fig-trees grow.

(8) Possession of: paññā, wisdom+a=pañño, possessing wisdom, wise, a wise man; saddhā, faith+a=saddho, one who has faith, believing, faithful, a believer.

aka (ṇaka)- Is said to denote the property of: manussa, a man+a=manussakaṁ, that which belongs to man, the property of man, human. (See ka).

aya- For this, see ya.

ālu- (This is suffix lu, preceded by ā (See lu); denotes the tendency, and forms some past participial adj. dayā, sympathy, compassion+ālu=dayālu, compassionate; abhijjhā, covetousness+alu =abhijjhālu, covetous, whose tendency is to be covetous; sīta, cold+ālu sītālu, chilled, cold.

āna (ṇāna)- Forms patronymics: kacca (a proper name)+āna=kaccāno, kaccānī, kacccānaṁ, the son, daughter, offspring of Kacca; cora, a thief+āna=corāno, corānī, corānam, the son, etc.

āṇa- (given as a kita Suffix in the forms: lāṇa, yāṇa (see kita suffixes above) forms a very few derivatives; kalya, and by assimilation kalla, healthy, remembering, thinking of,+āṇa=kalyāṇo, kallāṇo, happy, blessed with health, good.

āyana (ṇāyana)- Also forms patronymics: kacca+āyana=kaccāyano, kacāyanī, kaccāyanaṁ, the son, etc, of Kacca: vaccha+āyana=vacchāyano, vacchāyānī, vacchāyanaṁ, the son, etc, of Vaccha.

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

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

era (ṇera)- Patronymics; the final vowel of the word is elided. vidhava+era=vedhavera, the son of Vidhava; naḷika+era=naḷikero, the son of Naḷika; samaṇa, a monk+era=sāmaṇera, the son,viz. the disciple of the monk, a novice.

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

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

eyya 3- Denotes the nature of, the origin, the place where a thing is made, or a person or animal reared up. Pabbateyya, whose place or abode is in the mountain, belonging to mountains=pabbata+eyya; suci, purity+eyya=soceyyaṁ, the state of him who is pure, also, purification; kula, family+eyya=koleyyo, belonging to, reared up in a (noble) family, of good family; bārāṇasī, Benares+eyya=bārāṇaseyyaṁ; that which is made in Benares, lit., that the origin of which is in Benares.

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

i 1 (ṇi)- Forms a few patronymics, from nouns in a: duna+i=doni, the son of Duna; anuruddhā+i=Anuruddhi, the son of Anuruddhā; jinadattha+i=jinadatthi, the son of Jinadattha.

i 2- After the word pura, town, city, indicates that which belongs or is proper to a city: pori, urbane, polite, affable.

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

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

(2) Living by means of nāvā, a boat+ika=nāviko, one who goes or lives by means of a boat=a boatman; balisa, a fish-hook+ika=bālisiko, a fisherman; vetana, wages+ika=vetaniko, one who lives upon wages, a labourer.

(3) Going by means of: pada, the foot+ika=pādiko, one who goes with his feet, a pedestrian; sakaṭa, a cart+ika=sākaṭiko, one who goes in a cart.

(4) Relating to: samudda, the sea+ika=sāmuddiko, relating to the sea, marine; sakaṭa, cart, sākaṭiko, relating to carts.

(5) Playing upon: vīṇā, a lute, veṇiko, playing upon a lute, lute player (27, ii, Remark 2); bheri, a drum, bheriko, a drummer, or, relating to a drum.

(6) Mixed with: tela, oil, telikaṁ, that which is mixed with oil; oily; dadhi, curds, dadhikaṁ, that which is mixed with curds, and dadhiko, mixed with or relating to curds.

(7) Making, the maker: tela, oil, teliko, an oil manufacturer.

(8) Connected with: dvāra, a door, dvāriko, one who is connected with a door, a door-keeper.

(9) Carrying upon: khanda, the shoulder, khandiko, who carries on the shoulder; aṅguli, finger, aṅguliko, who carries on the finger.

(10) Born in or belonging to a place, or living in a place: sāvatthi, sāvatthiko, of, born in, or, living in Sāvatthi; kapilavatthu, kapilavatthiko, of, born, in, or, living in Kapilavatthu.

(11) Studying, learning: vinaya, the Discipline, venayiko, one who studies the vinaya; suttanta, a discourse (of the Buddha), suttantiko, one who studies, or knows Discourses, viz., the Suttapiṭaka.

(12) That which is performed by: mānasa, the mind, mānasiko, mental, and mānasikaṁ, the act performed by mind; sarira, the body, sārīriko, bodily, corporeal, sārīrikaṁ, the act performed by the body.

(13) That which is bartered for: suvaṇṇa, gold, sovaṇṇikaṁ, that which is bartered for gold; sovaṇṇiko, relating to gold; vattha, cloth, vatthikaṁ, that which is exchanged for cloth; vatthiko, relating to cloth.

(14) Possession: daṇḍo, a staff, daṇḍiko, one who has a staff, a mendicant; mālā wreath, māliko, one having a wreath; puttiko, who has sons.

(15) A collection, herd, group: kedāra, a field, kedārikaṁ, a collection of fields; hatthi, elephant, hatthikaṁ, herd of elephants.

(16) Measure: kumbha, a pot, kumbhiko, containing a big measure, viz., as much as a pot; kumbhikaṁ, 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, majjhimo, middling, from majjha, middle.

imā- Forms a limited number of possessive adj.: putta, son, puttimā, who has sons; papā, evil, sin, pāpimā sinful, evil.
This suffix is the same as that noticed in (221, 222) with connecting vowels before it.

in (ṇi)- Forms a numerous class of possessive adj., very often used substantively (137); the stems are in *in*, and the nominative sing in ī; daṇḍa, a staff, daṇḍī, possessed of a staff; manta, design, plan, mantī, one replete with plans, a minister, adviser; pāpa, evil+in=pāpī, having evil, evil.

ina- A few possessive adj.; mala, dirt, taint+ina=malina, dirty, tainted.

issika- This is the sign of the Superlative (238).

iya- A few abstract nouns; issara, lord, chief+iya=issariyaṁ, dominion; alasa, lazy, ālasiyaṁ, idleness.

īya- like ima above.

iya, as īya noticed in (466), is essentially a suffix of the F.P.P. The proper form of the suffix, it should be noted is: īya.

ī 1 -See *in*, above.

ī 2-Is used after the cardinals from 11 upwards to form ordinals expressing the day of the month, but also mere ordinals sometimes: ekādasa, 11+ī=ekādasī, the 11th day or simply, the 11th; catuddasa, 14+ī=catuddasī, the 14th day, or the 14th.

ka (kaṇ)- Is much used to form adjectives, which in Neut. become abstract nouns; besides, it also forms a certain number of nouns Masc. which, however, are adjectives used as substantives. guṇa often takes place: rakkhā, protection+ka=rakkhako, protecting, a guard; rakkhana, defence+ka=rakkhanako, a guard; ramaṇeyya, pleasurable+ka=rāmaṇeyyako, delightful, rāmaṇeyyakaṁ, delightfulness.

It has a few other meanings;

(1) Collection, group; rājaputta, prince+ka=rājaputtaka, a group or band of princes; manussa, man+ka=mānussakaṁ, an assembly or group of men.

(2) Diminutives, with, sometimes, a certatn 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.

(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 poseessives, but often also redundantly.

(5) The use of ka after numerals has been noticed (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=bahulo, abundant; vācā, word+la=vācālo, talkative, garrulous; phena, froth=phenila, frothy, the soap plant, soap; mātā, mother+ula=mātulo, maternal uncle; vaṭṭa, a circle+ula =vaṭṭulo, circular; kumbhī, a pot, jar+la=kumbhīlo, a crocodile, one who has (a belly like) a jar. la is another form of ra (see also below.); r and l often interchange (47, vi).

lu- For this see: ālu above.

ma- Forms ordinals (see 274); ma has sometimes a superlative meaning (see, ima, above). ima is the suffix ma with preceding vowel i

mā (mantu) (mant)- is much used in forming adj. of possession. It has been explained already (220, 221, 222, 223, 224).

maya- With this suffix are formed adjectives denoting made of, consisting of: suvaṇṇa, gold+maya=suvaṇṇamaya, made of gold, golden; rajata, silver+maya=rajatamaya, made of silver.

min=mi- This forms a few possessive adjectives; the stems are in *in* and the Nominative Sing in ī (see, in and ī). go, cow+min=gomin, (gomī) possessing oxen, cattle, a possessor of cattle; sa, own+min=samin (sāmī) owner, master, lord.

mī- See last.

ra- From this are made a few adjectives; guṇa, in some examples, takes place. It is often preceded by the vowels a and i. madhu, honey+ra=madhura, sweet, sweetness; sikhā, a peak+ra=sikhāra, having a peak, peaked, a mountain; susa, empty, hole+(i)ra =susira, full of holes; kamma, act, work+ara=kammāro, having or doing work, an artificer, smith.

so- same meaning as ra; medhā, wisdom+so=medhāso having wisdom, wise; loma, hair+so =lomaso, hairy.

si, ssi- See below (vin=vi).

ta- Forms a few nouns and adj. it is a possessive suffix: pabba, a knot, joint, fulness+ta=pabbata, a mountain, that which has joints or fulness; vaṅka, bent+ta=vaṅkata, bent, crooked.

tama- Is the suffix used in forming the Superlative. See (238, i).

tana- This suffix forms, from adverbs, a few adjectives: svā (sve, suve), tomorrow+tana=svātano, of tomorrow, belonging to tomorrow; sanaṁ (S. sanā), of old, always+tana=sanantano, ancient, old, perpetual; nū, now+tana=nūtano fresh, new.

tara- As the suffix of the comparative, tara has already been explained (238, i).

tā 1- This suffix forms a numerous class of feminine abstract nouns from adjectives and nouns, and expresses the state, nature or quality of being that which is denoted by the adj. or noun. lahu, light+tā=lahutā, lightness; sāra, pith, marrow+tā=sāratā, essence, strength; ati (prefix). very, great+sūra, a hero+tā=atisūratā great heroism.

tā 2- Denotes multitude, collection: jana, person, man+tā=janatā, a multitude of persons, folk, people; gāma, village+tā=gāmatā, a collection of villages. So: nagaratā, bandhutā etc.

ti- Is used in forming the words expressing decades (see 251).

tta- (S. tva). Forms Neuter nouns of the same import as tā (i); puthujjana, a common man+tta=puthujjanattaṁ; the state of being a common man; buddha, a buddha+tta=buddhattaṁ, Buddhahood; atthi he is+tta=atthittaṁ the state of "he is", existence.

ttana- Used in the same sense as the last (S. tvana), puthujjana+ttana =puthujjanattanaṁ, state of being a common man; vedanā, sensation+ttana =vedanattanaṁ, sensitiveness.

tya=cca- (S. tya). Forms a few adjectives from indeclinables; ni, in+cca=nicca, inward, inmate, own, eternal, perpetual; amā, with, at home+cca=amacco, inmate, minister (for tya=cca, see 74).

tha- used in forming the ordinals: 4th, 5th, 6th, and 7th. (see 251).

thaṁ- Makes adverbs from pronominal stems; it has been noticed in (337).

thā- This also has been noticed in (337).

vā (vantu)(vant)- This suffix makes a very large class of possessive adjectives.
It is similar in character to mā (mant). See (220).

va- Forms a small number of adjectives; aṇṇa, wave+va=aṇṇavo, billowy, also, the ocean; kesa, hair+va=kesavo; hairy (a name of Viṣnu).

vī=vin- Used to form adjectives of possession. The stems are in *in*, and the Nominative Sing. in ī. It has been explained in (231).
It is used also after some words the stem of which ends in s (158, 160):
tapas (tapo), austerity, devotion+vī=tapassī (tapasvi), austere, a hermit;
yasas (yaso), fame+vī=yasassī (yasasvi), renowned, famous.
Note that initial v of vī is assimilated to final s, thus giving ssī; the suffix as given by native grammarians is ssī, which the student should assume as being the true suffix.

ya (ṇya)- This forms a very large class of nouns, mostly Neuter abstract. Guṇa takes place in most cases, and assimilation is regular. alasa, lazy+ya=ālasyaṁ, ālassaṁ, laziness; kusala, skilful+ya=kosallaṁ, skill, mastery; paṇḍita, learned, clever+ya=paṇḍiccaṁ, learning, scholarship; vipula, broad, large+ya=vepullaṁ development; samāna, equal, same+ya=samañño common, general; dakkhiṇa, affable+ya=dakkhiñño, affable, kind; dakkhiññaṁ affability, kindness.

Roots used as suffixes. (kvi.)

582. "kvi" is an imaginary suffix denoting that the root itself is to be considered as the suffix. When a root ends in a consonant, this consonant is elided: √gam=ga, √ghan, to kill=gha. As these form primarily adjectives, they assume, in certain cases, but not always, the endings of the three genders.

583. The student must bear in mind that native grammarians include kvi in kita. As, however, they are used as suffixes added after Primary and Secondary derivatives and indeclinables, I have preferred to treat them separately.

584. A list of the principal roots used as suffixes is here given.

bhū- (√bhū,to be), has generally the meaning denoted by the verb itself: abhi+bhū=abhibhū, mastering, overcoming, a conqueror (abhibhavi ,to overcome); vi+bhū=vibhu, arising, expanding, ruler, lord (vibhavati, to arise, expand); sam+bhū=sambhū, offspring, progeny; sambhavati, to be produced, to spring from.

da- (√dā, to give, bestow); amata, imortality+da=amatado, he who bestows or confers immortality, conferring immortality; lokahita, the world's welfare+da=lokahitado, bestowing, or wishing for, the world's welfare.

ga- (√gam to go); pāra, the further shore+ga=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; aṅda, an egg+ja=aṅdaja, born from an egg=a bird.

ji- (√ji, to conquer); māra, the enemy of Buddha+ji=māraji, 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.

ṭha- (√ṭhā, to stand; exist); nāvā, boat+ṭha=nāvaṭṭho, stored in a boat; ākāsa, the sky, air,+ṭha=ākasaṭṭho, standing, resting, abiding in the sky.

kha- (√khā, 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: sabbakāmadadaṁ kumbhaṁ=an all-desire-granting vessel, a vessel which grants all desires.

585. The taddhita suffixes may be classified as follows:
Patronymics- a, āna, āyana, era, eyya, i, ika.
Possessive- aka, ika, imā, in=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: aka, ika from ka; aya, iya, from ya; ara, ira, ura from ra; ila from la.

CHAPTER XIV.

SYNTAX. (Kāraka).

587 Syntax, in Pāli, does not offer any difficulty for nearly all the relations of the substantives, adjectives and pronouns which will be explained in this chapter are very often obviated by compounding them as has already been explained in the chapter on Compounds. The student who has carefully read and mastered the Compounds has therefore done much and will understand ordinary prose without too much difficulty. However, there are peculiar uses of the Cases, without a knowledge of which a thorough mastery of the language would be impossible; we therefore invite the learner to read attentively the present chapter.

(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, as: dāso kammaṁ karoti, the slave does the work.
(3) Words qualifying the subject or the object come before the subject and the object respectively, and adverbs before the verb: etetayo purisā mahantaṁ siriṁ sīghaṁ pāpuṇiṁsu, these three men quickly attained to great glory.

Rcmark. Adverbs of time always come first in the sentence.

(4) The conjunctions, pana, but; udāhu, or, are used to form compound sentences; ce, yadi and sace, if, complex sentences.

(ii) THE ARTICLE.

589. There are no words in Pāli corresponding to the English articles; the words eko, ekacce, one, a certain are often used in the sense of the indefinite article (253); and so, eso, that, this, do the function of the definite article: so puriso, the man; sā itthī, the woman.

Remark. Substantives not preceded by the above words may, according to the context, be translated as if preceded by the articles: puriso=a man, or, the man.

(iii) CONCORD.

590. Concord of subject and predicate.

(1) The predicate may be:
(i) a finite verb: bhikkhu gahapatiṁ ovādi, the monk admonished the householder;
(ii) a substantive with the verb "hoti" understood after it: yadi ete guṇā, if these (are=honti) virtues;
(iii)An adjective with "hoti" also understood: tvaṁ atibālo, thou (art=asi) very foolish;
(iv) A P.P.P.used as a finite verb; so pi gato, he too went, lit. he too gone.

(2) When a finite verb is used as predicate, it must agree with the subject in number and person. When there are several subjects of different persons, the verb is put in the first person plural: so ca tvaṁ ahaṁ gacchatha, he thou, and I go. Should there be no subject of the first person, the verb is put in the 2nd person plural: so ca tvaṁ gacchatha, he and thou go.

(3) In the case of an adjective or a P.P.P. taking the place of the predicate, the adj. and the P.P.P. must agree with the subject in gender and number: so gato, he went; sā gatā, she went; taṁ gataṁ, it went; so taruṇo, he is young; sā taruṇā, she is young; taṁ taruṇaṁ, it is young.

(4) But if a substantive stands in the place of a verb, no such concord of gender or number needs take place; appamado nibbanapadaṁ (=nibbānassa padaṁo), vigilance is the path to Nirvana.

Concord of Adjective and Substantive.

591. An adjective, or participle (which is of the nature of an adj.) when not compounded with the noun it qualifies, must agree with it in gender, number and case.

Concord of the Relative and its Antecedent.

592. The relative must agree with its antecedent in gender, number and person.

(1) The relative may be used by itself, without the noun: yo janāti so imaṁ gaṇhātu, he who knows let him take this. Note, that in the above the demonstrative pronoun so is used as a correlative.

(2) The relative is used instead of a preceding noun: ahaṁ ekaṁ upāyaṁ janāmi, yena amhe gaṇhituṁ no sakkissati, I know an expedient by which he will not able to seize us.

(3) With the noun expressed: yassa purisassa buddhi hoti so mahaddhano ti vuccati, to whom there is wisdom, he is called very wealthy, he who has wisdom is said to be very wealthy.

(4) Note that the clause containing the relative is put first; sometimes the clause containing the correlative is placed first for the sake of emphasis: na so pitāyena putto na sikkhāpiyati, he is no father by whom the son is not made to learn.

(iv) SYNTAX OF SUBSTANTIVES.

593. This is properly government, for the term "kāraka" expresses the relation between the noun and the verb; so that any relation existing between words not connected with a verb cannot be called a kāraka, consequently the Genitive and the Vocative are not considered as cases, for they have no relation whatever with the verb; they are therefore called akāraka, non-cases.

1. THE NOMINATIVE.

594. The Nominative is used very much in the same way as in English; it is the subject of the verb and the latter must agree with it in number and person; see Concord of subject and predicate (590).
(i) The Nominative is used in apposition: malliko kosalarājā, Mallika, king of Kosala.
(ii) It is used absolutely in titles of books, that is, it does not take the termination proper to the nominative; māhajānakajātaka, the birth.story of Mahajanaka.

2. GENITIVE.

595. The true force of the genitive is -of and -'s expressing possession.
(i) The genitive therefore is used primarily to denote possession: suvaṇṇassa rāsi, a heap of gold; rukkhassa sākhā, the branch of the tree.

(ii) In such examples as the above, the genitive is often compounded with the noun it qualifies: suvaṇṇarāsi.

(iii) It denotes the whole of which a part only is taken; this is called "partitive genitive": brāhmāṇaṁ so paṇḍito, he is clever among brahmins; sabbayodhānaṁ 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 passiṁsu, they did not see the (its) difference; sadiso pitu, the same as (his) father; tulyo pitu equal to his father.
Remark. In these examples the ablative may also be used: sadiso pitarā.

(v) Words meaning. dear or the reverse, take a genitive: sā brāhmaṇassa manāpā, she (was) dear to the brahmin.

(vi) Likewise words denoting: honour, veneration etc.: gāmassa pūjito honoured of the village; rañño mānito, revered by (of) the king.
Remark. In these examples the Inst. may also be used: gāmena pūjito

(vii) Words of: skill, proficiency, etc., and their opposites, govern the genitive: kusalā naccagītassa, clever in dancing and singing.

(viii) It is used with words indicating: locality, time, distance: amhākaṁ buddhassa pubbe, before our Buddha; gāmassa avidure, not far from the village; upari tesaṁ, above them.

(ix) Believing in or well disposed towards: budhassa pasanno, he has faith in the Buddha.
Remark. Here the Loc. may also be used: buddhe pasanno.

(x) It is used also with words of remembering or thinking of (with sorrow), pitying, wishing for, giving or apportioning, honouring, cleaning, filling, fearing and a few others: mātussa sarati, he remembers his mother (with sorrow); na tesa koci sarati, nobody remembers them; telassa davati, he gives oil; pūrati bālo pāpassa, the fool is full of evil; sabbe tasanti daṇḍassa, all fear punishment.
In these examples the Acc. may be used: telaṁ davati.
Remark. Words of fearing also govern the Abl.: kin nu kho ahaṁ sunakhā bhāyami? Why should I fear the dog?

(xi) A genitive with a participle in agreement is called a Gen. Absolute. It generally denotes some attendant circumstance:
tassa bhattaṁ bhuttassa udakaṁ aharanti, when he had finished his meal they fetched him water.

(xii) Some other relations of the genitive will present no difficulty, as they have their exact parallel in English.

596. It will be seen from the remarks above that the genitive is often used instead of the Accusative, the Ablative, the Instrumentive and the Locative. It is also used adverbially, as kissa, why? It will also be remarked that whenever the genitive is dependent on a verb, it is so on account of its being used instead of another case, as in: mātussa sarati.

3. THE DATIVE.

597. The person or object to or for whom, something is given or done, is put in the Dative case. The Dat. is consequently used also as indirect object with transitive verbs having an Acc. as direct object.

(i) The Dat., then, expresses the relations which, in English, are usually denoted by the words to, for: bhikkhussa 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: Buddhassa silāghate, he praises the Buddha; yadi'haṁ tassa kuppeyya, if I should be angry with him; duhayati disānaṁ ogho, the flood has injured the country; tuyhaṁ saddahāmi, I believe thee; svāgataṁ te, hail to thee! sotthi tuyhaṁ hotu, fare thee well! khama me, forgive me! mayhaṁ sapate he swears at or, reviles me; tassa sampaṭicchi, he assented to it; ussuyanti dujjanā guṇav antānaṁ wicked people envy the virtuous; tassa atītaṁ āhari, he told him a story; devā pi tesaṁ pihayanti, even the gods desire them, envy them; samaṇassa rocate saccaṁ: truth pleases a monk.

(iii) The Dat. is commonly used with the verb "to be" to express possession: puttā me n'atthi, no sons are to me, I have no sons.

Remark. When the verb "hoti" is used with the Dat. to express possession, it is generally put in the singular, even when, as in the above example what is possessed is plural.

(iv) The word, alaṁ, enough, fit, governs the Dat.: alaṁ kukkuccāya, enough of doubt! alaṁ mallo mallassa, sufficient is a warrior for a warrior! A warrior is match for a warrior.

(v) The words, attha, object, purpose; hita, benefit, blessing; and sukha, happiness, are used in the Dat. with the meaning respectively of: for the purpose of, for; for the benefit of; for the happiness of; and they govern a Gen.: ropanassa atthāya, or, ropanatthāya, for the purpose of sowing; devamanussānaṁ hitāya, for the benefit of gods and men; tassa sukhāya, for his hapiness.

(vi) The Dat. may denote the purpose for which, and then governs a Gen: dārassa bharaṇāya for the purpose of maintaining a wife, for the maintenance of a wife, to maintain a wife.

Remark. It will be seen from this example that the Dat. in āya has the force of an Infinitive.

(vii) The Dat. is also used with the verb maññati, to consider, esteem, when contempt is implied: kaliṅgarassa tuyhaṁ maññe, I consider thee as chaff, a fig for you! jīvitaṁ tiṇaya na maññe, I do not consider life (so much) as grass, I do not care in the least for life.

(viii) The place to which motion is directed is sometimes put in the Dat: appo saggāya gacchati, (only) the few go to heaven; nirayāya upakaḍḍhati, drags down to hell; so maṁ udakāya neti, he takes me to the water.

(ix) The Dat. is often used instead of the Accusative, and also of the Locative.

538. 4. THE ACCUSATIVE.

(i) The Accusative Case is generally governed by transitive verbs: rathaṁ karoti, he makes a carriage; āhāro balaṁ janeti, food produces (=gives strength).

(ii) All verbs implying motion govern the Acc.: nagaraṁ gacchati; he goes to town; bhagavantaṁ upasaṅkamitvā, 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 bhāraṁ gamaṁ vahati, the man carries the load to the village; purisaṁ gacchantaṁ passati, he sees the man going; here gāmaṁ and gacchantaṁ are the factitive objects.

(iv) Causative Verbs likewise govern two Accusatives: puriso purisaṁ gāmaṁ gamāyati: the man causes the man to go to the village; ācariyo sisaṁ dhammaṁ 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 dāsaṁ) khajjaṁ khādāpeti. The master causes the slave to eat the food; purisena (or purisaṁ) kammaṁ kāreti, he causes the slave to do the work.

(v) When thc roots: √vas, to live; √thā, to stand; √si, to lie down; √pad to go step; and √vis to enter; are preceded by the verbal prefixes: anu, upa, abhi, adhi, ā and ni, they govern the Acc: gāmaṁ upavasati, he lives near the village; nagaraṁ adhivasanti, they dwell in the village; mañ caṁ abhinsīdeyya; he ought to sit on the cot; sakkassa sahabyataṁ upapajjati, got into companionship with Sakka, she went to Sakka's heaven.

(vi) The Acc. is used for the Loc.: nadiṁ pivati=nadiyaṁ pivati, he drinks in the river; gāmaṁ carati=gāme carati he roams in the village.

(vii) The indeclinables: abhito, near, in the presence of, on both sides; dhi, dhī, Woe! Fie! Shame! as well as the expression: dhi-r-atthu, Woe, shame be to! antarā, between, on the way; parito, around, everywhere, on every side; anu by the side of, inferior; pati, to, towards, for, near; pari, around; upa, inferior to; antarena, except, without; abhi, before, govern the Accusative: abhito gāma vasati, he lives near the village; dhī brāhmaṇassa hantāraṁ, woe to whom strikes a brahmin! dhī-ratthu maṁ pūtikayaṁ, shame on that foul body of mine! upāyaṁ antarena, without expedient; maṁ antarena excepting me; antarā ca rājagahaṁ, and on the way to Rajagaha; parito nagaraṁ, around the village; sadhu devadatto mātaraṁ anu, Devadatta is kind to his mother; anu sāriputtaṁ, inferior to Sariputta; pabbattaṁ anu, by the side of the mountain; sādhu devadatto mātaraṁ pati, Devadatta is kind to his mother; nadiṁ nerañjaraṁ pati, near the river Nerañjara; upa sāriputtaṁ, inferior to Sariputta.

(viii) Duration of time is put in the Acc.: divasaṁ, the whole day; taṁ khaṇaṁ, at that moment; ekaṁ samayaṁ, once upon a time.

(ix) Ordinals in the Acc., denote "number of times" dutiyaṁ, for the second time; tatiyaṁ, for the 3rd time.

(x) Distance is also expressed by the Acc.: yojanaṁ gacchati, he goes one league.

(xi) The Acc. is very often used adverbially: khippaṁ gacchati he goes quickly; hatthanillehakaṁ bhuñjati, he eats "licking his hands."

Remark. This is called the adverbial accusative.

599. 5. THE INSTRUMENTATIVE.

(i) The agent by whom or the insutrument with which .an action is performed is put in the Inst.: cakkhunā rupaṁ passati, (one) sees forms with the eye; hatthena kammaṁ karoti (one) does work with the hands; dāsena kato, done by the slave.

(ii) The Inst. shows cause or reason: rukkho vātena oṇamati, the tree bends down on account of the wind; kammuna vasalo hoti, he is a pariah by reason of his work. The Inst. can therefore be translated by such expressions as: by means of; on account of; through; by reason of; owing to.

(iii) The conveyance in or on which one goes is put in the Inst.: yānena gacchati, he goes in a cart; vimānena, gacchiṁsu they went in a flying mansion; hatthina upasaṅkamati, he approached on his elephant.

(iv) The price at which a thing is bought or sold is put in the Inst. kahāpaṇena no detha, give it to us for a kahāpaṇa (a small piece of money); satasahassena kiṇitvā having bought it for 100,000 (pieces of money).

(v) The direction or route, or the way by which one goes is shown by the Inst.: tā sāladvārena gacchanti, they went by the gate of the hall; kena maggena so gato, (by) which way did he go?

(vi) It is used to denote infirmity or bodily defects, the member or organ affected being in the Inst.: akkhinā so kāṇo, he is blind of one eye; hatthena kuṇi, having a crooked hand.

(vii) Words expressing, birth, lineage, origin, nature are put in the Inst.: jātiyā khattiyo buddho, Buddha is a kṣatriya by birth: pakatiyā bhaddako, good by nature.

(viii) The Inst. expreses the time in which: divasena patto, arrived in one day; ekena māsena nagaraṁ gacchi, he went to the city in a month.

(ix) Also the time at which: tena samayena, at that time...

(x) It expresses companionship, and is then generally used with the indeclinables, saha or saddhiṁ, with, together with: nisīdi bhagavā saddhiṁ bhikkhusaṅghena, the Blessed One sat together with the assembly of the monks.

(xi) The expressions "what is the use of," "what use to ...," " what benefit by ...", etc., are expressed in Pāli by the Inst. of the thing and the Dat. of the person: kin te jatāhi dummedha, what good to thee, O fool, by matted hair? kin nu me buddhena, what need have I of Buddha? What do I care for a Buddha?

(xii) The word attho, desire, need, want, takes an Inst. of the object desired or wanted and a Dat. of the person: maṇinā me attho, I want a jewel (lit., to me is need of, or desire for, a jewel).

(xiii) alaṁ, enough, governs also this case: alaṁ idha vāsena enough of living here: alaṁ buddhena, Buddha is sufficient for me.

(xiv) Words denoting "separation" are generally construed with the Inst.: piyehi vippayogo dukkho, separation from those we love is painful.

(xv) The indeclinables, saha, saddhiṁ, samaṁ, with at: vinā, without, except, govern the Inst.: vinādosena, without fault.

Remark. saha, sometimes expresses "equality": puttena saha dhanavā pitā, a father as rich as his son.

(xvi) Verbs meaning "to convey, to carry, to fetch" etc., take the Inst. of the place of carrying: sisena dārukalāpaṁ ucchaṅgena paṇṇam ādāya, taking a bunch of firewood on her head and greens at her hips...

(xvii) The Inst. is often used adverbially (see above).

(xviii) It is also governed by many prepositions.

600. 6. THE ABLATIVE.

(i) The primary meaning of the Ablative is that expressed by the word "from"; that is, it expresses separation; it expresses also many other relations, in which the principal idea of separation is more or less discernible.

(ii) Separation: gāmā apenti, they left the village; so assā patati, he fell from the horse.

(iii) Direction from: avīcito upari above the Avici Hell; uddhaṁ 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: pāsādā oloketi, he looks from the palace, is said to be equivalent to: pāsādaṁ abhiruhitvā pāsādā oloketi, having ascended the palace he looks from the palace.

(v) Measure of length, breadth or distance is put in the Abl: dīghaso navavidatthiyo nine spans long , yojanaṁ āyāmato, a league in length; yojanaṁ vittharato, a league in breadth.

Remark. In these examples the Inst. may also be used: yojanaṁ āyāmena, yojanaṁ vitthārena.

(vi) That from which a person or animal is warded or kept off is put in the Abl: yavehi gāvo rakkhati, he keeps off the cows from the barley; taṇḍulā kāke vāreti, he wards off the crows from the rice.

(vii) With verbs meaning to hide, conceal, "the person from whom one wishes to hide is in the Abl: upajjhāya antaradhāyati sisso, the pupil hides himself from his preceptor.

Remark. In such expressions, the Gen. may also be used: antaradhāyissāmi samaṇassa gotamasssa, I will hide myself from the samana Gotama.

(viii) When the verb "antaradhāyati" means, to vanish, to disappear, the place from which one vanishes is put in the Locative: jetavane antaradhāyitvā, having disappeared from the Jetavana Monastery.

(ix) But when "natural phenomena" are referred to, the Nom. is used: andhakāro antaradhāyati, darkness disappears.

(x) Verbs meaning "to abstain, to avoid, to release, to fear, to abhor", also govern the Abl.: pāpadhammmato 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 naṁ pasaṁsanti, they praise him for his virtue.
Remark. In these examples, the Inst. may be used as well: sīlena pasaṁsanti.

(xii) It is used with words showing proximity, gāmā samīpaṁ, 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 bhayaṁ, from a thief fear arises.

(xiv) The following indeclinables govern the Abl.: araka, far from, afar, ārakā tehi bhagavā, far from them is the Blessed One; upari, above, over: upari pabbatā, over the mountain; So: pati, against, instead, in return; rite, except, without; aññatra, vinā, without, except; nānā, different, away from; puthu and, before a vowel, puthag, separately, without, except; ā, till, as far as; yava, till, as far as; saha, with; buddhasmā pati sāriputto, 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 saddhammaṁ or vinā saddhammena.

601. 7. THE LOCATIVE.

(i) The Locative shows the place in or on which a thing or person is, or an action performed; it is therefore expressed in English by "in, on, upon, at." kate nisīdati puriso, the man is sitting on the mat; thaliyaṁ odanaṁ pacati; he cooks the food in a cooking-pot.

(ii) The Loc. shows the "cause, reason, or motive" of an action: dīpīcammesu haññante, the panther is killed for its skin; kuñjaro dantesu haññate, the elephant is killed for his tusks.

(iii) It denotes time when an action takes place; sāyaṇhasamaye āgato, he came in the evening.

(iv) When the pre-eminence of an individual (thing or person) over the whole class to which he belongs is implied, as well as with adjectives in the superlative degree, the noun with respect to which such pre-eminence or such superlative degree of excellence is shown is put in the Loc. or in the Gen.: manussesu khattiyo sūratamo, the kṣatriya is the most valiant of men; manussānaṁ khattiyo sūratamo; kaṇhā gāvisu sampannakhīratamā, of cows, the black one abounds most in milk, or, kaṇhā gāvinaṁ sampannakhīratamā.

(v) The following words govern the Loc. and the Gen. as well: sāmī, an owner, master; issaro, king, lord; adhipati, chief, lord; dāyādo, an heir; patibhū, substitute, surety; pasūto, offspring, child; kusalo, clever, expert; gonesu sāmī, an owner of oxen, or gonānaṁ sāmī, etc.

(vi) Words signifying "to be happy, contented, eager", govern the Loc., as well as the Inst.: ñāṇasmiṁ ussuko, eager for wisdom, or ñāṇena ussako; ñāṇasmiṁ pasīdito, contented with wisdom, ñāṇena pasīdito.

(vii) Words signifying "reverence, respect, love, delighting in, saluting, taking, seizing, striking, kissing, fond of, adoring," govern the Loc.: pāpasmiṁ ramati mano, the mind delights in evil; bhikkhūsu abhivādenti, they salute the monks; pāde gahetvā papāte khipati, took him by the feet and threw him in the precipice; purisaṁ sīse paharati, struck the man on the head.

(viii) The Loc. is used sometimes to show that one does not take any account of something or person: rudantasmiṁ dārake pabbaji, he left the world in spite of his son weeping. The Genitive also may be used: rudantassa ārakassa pabbaji (See: Locative and Genitive Absolute).

(ix) The Loc. is employed to denote superiority or inferiority, with the words "upa" and "adhi" respectively. upa khāriyaṁ doṇo, a doṇa is inferior to a khāri; adhi brahmadatte pañcalā, the Pancalas are under Brahmadatta's supremacy; adhi devesu buddho, the Buddha is above the gods.

(x) It is used to denote "proximity": nadiyaṁ sassaṁ, corn near the river; tassa paṇṇasālāya hatthimaggo hoti, near his leaf hut there is an elephant-track.

(xi) The Loc. is used absolutely with a participle in the same case as itself (see, Absolute Construction).

(xii) In lexicons, the Loc. is used to signify "in the sense of" ru sadde, (the root) ru, is used in the sense of "making noise."

(xiii) Words denoting "fitness, suitability" govern the Loc.: tayi na yuttaṁ, not fit for thee; the Gen. is used in the same sense: tava na yuttaṁ.

(xiv) The Loc. is extensively used instead of other Cases, and the students must be prepared to meet the Loc. where very often he would expect to find some other case.

Let him note that in almost all instances, the Case for which the Loc. stands may be and is, used.
(xv) The Loc. in used for the Gen, (see, above, v).
(xvi) It is used for the Inst.: pattesu piṇḍāya carānti, they go about with bowls for their food.
(xvii) It is also used instead of the Dat.: saṅghe dinnaṁ mahapphalaṁ, offering to the Clergy are very meritorious.
(xviii) The Loc. is used for the Ablative: kadalīdesu gaje rakkhanti, they keep off the elephants from the plantain-trees.
(xix) The Loc. is frequently used adverbially; atīte, formerly.

8. THE VOCATIVES.

602. The Vocative Case does not require any explanations: it is used exactly as in English.

603. THE GENITIVE AND LOCATIVE ABSOLUTE.

(i) When a noun or a pronoun in the Locative or Genitive is used with a participle in the same case as itself, the construction is called, Locative Absolute and Genitive Absolute respectively. The Locative Absolute construction is met with much more often than the Genitive absolute. There is also found, now and then, a Nominative Absolute construction, but far less common than the other two.

(ii) The Locative, Genitive and (sometimes) the Nominative Absolute, may often be translated by "when, while, since" and sometimes by "although": tesu vivadantesu bodhisatto cintesi, while they were disputing, the Future Buddha thought; suriye atthaṅgate, when the sun had set, after sunset; gavisu duyhamānāsu gato, he went when the cows were being milked; asaniyā pi sīse patantiyā, although the thunderbolt was falling on their head.

(iii) sati, the Locative singular of santo, Pres. part of the verb atthi, to be, besides having the above meanings may also often be translated by "if, such being the case": atthe sati, if there be need: evaṁ sati, such being the case; payoge sati, when there is occasion. With Feminine words, sati is also used, although it should be, satiyā (Fem.): pucchāya sati, if the question be asked; ruciyā sati, had he the desire, if he had the wish.

(iv) The Genitive Absolute is not quite so frequently used as the Loc. Absolute although found often enough: sākuṇakassa gumbato jālaṁ mocentass'eva, even while the fowler was disengaging the net from the bush; tesaṁkiḷantānaṁ yeva suriyatthaṅigatavelā jātā, while even they were sporting, it became dusk.

(v) There is also mentioned a so-called Nominative Absolute; gacchanto bhāradvājo so, addasā ajjhutaṁ isiṁ, Bharadvaja having gone he .. etc., yāymāno mahārājā, addāsī tantarena ge, as the king was going, he. . . ., etc,

Remark. The Gen. Absolute is frequently used to show "disregard, contempt", it can then be translated by "in spite of, notwithstanding". For example see above (601, viii).

604. 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: sīlaṁ eva sutā seyyo, virtue is better than learning.

(iii) Comparison is also expressed by an Abl. followed by an adjective in the positive degree: mādhurā pāṭaliputtakehi abhirupā, the people of Madhura are more handsome than those of Pāṭaliputta.

(iv) It is also expressed by the indeclinable varaṁ, better, with an Abl.: tato varaṁ; better than that.

(v) When "the better of two" is to be expressed, a Gen. is used with the positive degree: tumhakaṁ dvinnaṁ ko bhaddako of you two who is the better?

(vi) Superlative adjectives are used with the Gen. or the Loc, for examples see above (601, iv).

(vi) SYNTAX OF PRONOUNS.

605. 1. Personal Pronouns.

(i) The personal pronouns are used much in the same way as in English, and do not call for particular remarks, except, perhaps, the enclitic forms of ahaṁ and tvaṁ; (289-b, c; 290, c).

(ii) The enclitic forms of ahaṁ: me and no, and those of tvaṁ: 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; kammaṁ no niṭṭhitaṁ, our task is finished; ko te doso, what is thy fault? kahaṁ 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=ahaṁ gaccheyyāmi etc.

(iv) The personal pronoun so, sā, taṁ 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 taṁ madhuraṁ, 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) Naṁ and enaṁ (295, 300), are used when something or someone already mentioned is referred to. See (296).

606. 2. Demonstrative Pronouns.

(i) eso, esā, etaṁ (298), refer to what is near, and mean: this; esā itthī, this woman; nirupakāro esā, this (fellow) is useless.
The same remarks apply to ayaṁ and asu, this.
Remark. esa is often used for eso, sa for so.

(ii) The neuter etad (=etaṁ, 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; yaṁ kiñci, whatsoever, anything. See (314-a, b).

(iii) The Neut. Sing. yaṁ is frequently used adverbially in the sense of "as; that, because, since, seeing that, If, when "taṁ bahuṁ yaṁ 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 naṁ gaṇhissāmi, by which I shall catch him.

(v) When motion to a definite place is expressed, yena, where, is used with tena, there: yena bhagavā, ten'upasaṅkati, he went to Buddha (lit. where was Buddha there he approached).

(vi) Yasmā (Abl.), is used in the sense of "because" and is then generally followed by tasmā, therefore; yasmā tvaṁ na jānāsi tasmā bālo'sī ti, because thou doth not understand, therefore art thou a fool.

608. 4. The Interrogative.

(i) The interrogative pronoun ko (316), may be used by itself or with a noun or pronoun: ko pana tvaṁ, 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) kiṁ is much used with the Inst. to express "what is the use of?" kiṁ me jīvitena, what is the use to me of life?

5. The indefinite.

609. The indefinite pronoun (319), does not present any peculiarity: mā idha koci pāvisi, let nobody enter here; kiñci bhayaṁ, any danger.

(vii) REPETITION.

610. To express "plurality, totality, distribution, variety, multiplicity," etc., words are sometimes repeated: tesu tesu ṭhānesu in various places; taṁ taṁ kathaya mānā, saying this and this. yo, thus repeated means "whoever, whatever, whichever": yaṁ yaṁ gāmaṁ, whatever village; itarā ten'eva niyāmena yā yā. kiñci katheti tassa tassa upari kacavaraṁ chaḍḍesi, and in this way the other (woman) threw the refuse on whomsoever said anything; so diṭṭhadiṭṭhamanusse jīvitakkhayaṁ pāpeti, he kills all whom he sees; gatagataṭṭhāne, in every place, yena kena, by whatever ...; ubbahīyati so so, every one is put to flight.

611. (vii) SYNTAX OF VERBS.

(i) The Concord of the verb with its subject has already been noticed (590, 1st).

(ii) The Present Tense denotes an action taking place now, a fact existing at the present time so bhāyati, he is afraid; sā pacati, she cooks.

(iii) The present tense often expresses the continuance of an action and is equivalent to the present progressive: sā gabbhe nisīdati, she is sitting in her private room.

(iv) Habit, custom and general truths are expressed by the present tense sabbe maranti, all (men) die; bhikkhu sīlaṁ ācarati: a monk practises virtue.

(v) The present is sometimes used with a future signification: kiṁ karomi, what shall I do?

(vi) The present is extremely frequent in narrations when recounting past events as if they were actually happening, this is called the Historical Present: so pañcamāṇavakasatāni sippaṁ uggaṇhāpeti, 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 tvaṁ upāsaka, grievest thou, O layman?

Remark. Other tenses may also be used in the same way to mark interrogation.

612. THE PAST TENSE.

Perfect, Imperfect and Aorist.

(i) The Perfect and the Imperfect tenses present no difficulty, they are as a rule used in the sense of a general past, and they do not require any notice. Let it be borne in mind, however, that the Perfect is but seldom used; that the Imperfect, though more frequent than the Perfect, does seldom differ from it in meaning and last, that the Aorist has generally displaced these two tenses and superseded them.

(ii) The Aorist is the principal past tense in Pāli and is therefore extensively used; it expresses indefinite past time, but also includes the Present day. The Aorist may be translated by the Present Perfect or the Past Indefinite (See 405): catuppādū pi ekaṁ sīhaṁ rājānaṁ akaṁsu, the quadrupeds made a lion king; mukhe pahari, struck him on the mouth; kena kāraṇena rodi, why did you cry? brāhmaṇo eḷakena saddhiṁ vicari, the brahmin walked about with the goat.

(iii) The indeclinable mā is used with the Aorist to express prohibition:
eḷaka, mā bhāyi, O! goat, fear not! mā puna evarūpaṁ akāsi, do not do so again; tāta, mā gami, dear son, do not go.

613. FUTURE TENSE.

(i) The Future expresses simple futurity: ahaṁ 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: tvaṁ tassa bandhanaṁ dantehi khādissasi, cut his bonds with thy teeth.

(iii) The future is used to express simple condition, with the particles ce, sace and yadi: yadi tvaṁ yāguṁ pacissasi ahaṁ pivissāmi, if thou wilt cook the gruel, I shall drink it; so taṅ ce labhissati, tena saddhiṁ gaccha, if he gets it, go with him.

(iv) bhavissati, the 3rd. pers. sing. of bhavati, to be, is often used in the sense of "it must be that...: corā pathamaṁ ñeva bherisaddaṁ sutvā issarabheri bhavissatī ti palāyitvā, the theives on first hearing the beating of the drum, (said) "It must be the drum of an official" and fled; ayaṁ me putto bhavissati, he must be my son.

(v) bhavissati preceded by the negative particle na may be translated by "it cannot be" nāyaṁ issarabheri bhavissati. This cannot be an official's drum.

(vi) jānissāmi, the 3rd. pers sing of jānāti, to know, is often used idiomatically in the sense of "I'll see": hotu, pacchā jānissāmi, let it be, I'll see (to it) afterwards.

614. THE OPTATIVE.

(i) The Optative expresses "probability, capability, fitness, assent or permission, command, wish, condition" and is also used in laying down rules and precepts.

(ii) Fitness: tvaṁ tattha gaccheyyāsi, you should go there.

(iii) Wish: ahaṁ imaṁ tumhākaṁ bhājetvā dadeyyaṁ, I would divide and give it to you, but...

(iv) Command: tvaṁ pana ito paṭṭhāya ovādānusāsaniyaṁ dadeyyāsi, but thou hence forward, give us instructions and admonitions; udarena nipajjeyyāsi, lie on thy belly.

(v) Probability: api ca nāma gaccheyyāmi, I may go.

(vi) When expressing condition, it is usually preceded by ce, sace or yadi, if: sāmi, sace imāya velāya tava sapattaṁ passeyyāsi kin ti taṁ kareyyāsi? Lord, if, at this time thou should see thy enemy, what would thou do to him?

(vii) To express supposition, the word yathā is sometimes used with the Optative: yathā mahārāja kocideva puriso padīpaṁ padīpeyya, were, maharaja, a man to light a lamp...

(viii) Assent: tvaṁ idāni gaccheyyāsi, thou may now go.

THE CONDITIONAL.

615. The Conditional expresses an action unable to be performed on account of some impediment in the way of its execution: so ce taṁ yānaṁ alabhissa agacchissā, he would go if he could get that vehicle; bho satthavāsino, sace esa rukkhamūle caṅkamanatāpaso ajja nābhavissā, sabbe mahāvilopaṁ 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.

616. THE IMPERATIVE.

(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: vassasataṁ, jīva, may you live a hundred years!

(iv) With mā prefixed, the Imperative 2nd person expresses simple prohibition (see Aorist 612, iii) mā evaṁ 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, ahaṁ jaṇissāmi, very well I'll see (to it).

617. THE INFINITIVE.

(i) The Infinitive shows "purpose, motive intention". It is used actively as well as passively. ūyyānapālo chaḍḍetuṁ upāyaṁ na passati, the gardener saw no means of throwing (them) away; taṁ gantuṁ, na dassāmi, I will not let him go.

(ii) The Infinitive is used with verbs meaning "to wish to try or strive, to begin, to be able": sā rodituṁ, ārabhi, she began to cry; na koci mayā saddhiṁ sallapituṁ sakkoti, no one can converse with me; sā pavisituṁ na icchati, she did not wish to enter; so taṁ ukkhipituṁ ussahati, he endeavoured to lift it.

(iii) The verb dadāti to give, after an Inf. means "to let, to allow" and the verb labhati, to obtain, means"to be allowed": taṁ paharituṁ na dassāmi, I will not allow him to be struck; gehabahi nikkhamituṁ alabhanto, not being allowed to go out of the house.

(iv) Verbs like vaṭṭati, to behove, to be fit, proper, and adjectives like yuṭṭo, having the same meaning, are much used with the Inf.; in the case of vaṭṭati, the Instrumentive is used of the person who ought to do the act: ettha dāni mayā vasituṁ vattati, it now behoves me to live; it is used also impersonally: taṁ harituṁ vaṭṭati, the best is to kill him, it is proper, fit, to kill him. evaṁ kathetuṁ na yuṭṭaṁ, it is not proper to speak thus.

(v) The indeclinable labbha, possible, allowable and sakkā, possible, able, are used wih the Inf.: sakkā is used much in the same way as vaṭṭati, that is, actively or passively, and often with the Inst. of the person; the verb hoti frequently follows sakkā: sakkā hoti methunaṁ dhammaṁ paṭisevituṁ, it is possible to practise fornication; etasmiṁ ṭhāne na sakkā vasituṁ, it is impossible to live in this place; idaṁ na labbhhā evaṁ katuṁ, it is not possible to do it in this way.

(vi) When kāmo, willing, desirous, is compounded with an Inf., final ṁ of the Inf. is dropped: devatāya balikammaṁ kāretukāmo, wishing to make an offering to the god.

618. THE GERUND.

(i) The Gerund always denotes an action completed before another; it may be translated by the word "having" followed by a past participle as: gantvā, having gone; or by the past tense followed by the conjunction "and" : gantvā, he went and... The gerund, therefore, being very extensively used, is the most common connective in Pāli , and practically does away with the Pāli conjunction equivalent to the English "and" connecting two sentences. so taṁ ukkhipitvā gharaṁ netvā catudhā vibhajitvā dānādīni puññāni katvā yathākammaṁ gato, He lifted it up, took it home, divided into four parts and, practising alms-giving and other good deeds, went according to his deeds.

(ii) The word va (=eva) following a gerund, may be translated by "as soon as": taṁ vacanaṁ sutvā va, as soon as he heard these words...; so vāndro attano puttaṁ disvā va, the monkey, as soon as he saw his offspring...

(iii) The particle "api" coming after a gerund, may be translated by "although": akataññū puggalo cakkavattirajjaṁ datvā pi tosetuṁ na sakkā, an ungrateful man cannot be satisfied although he be given universal sovereignty.

(iv) Before a gerund, *a* may be translated by "without": papañcaṁ akatvā, without making delays, without any delay; ekaṁ pi akilametvā, without harming even one person.

(v) Some gerunds are used prepositionally; the principal of them are: patthāya since, beginning from, from, after; sandhāya, with reference to, concerning; ārabbha concerning, with reference to; sañcicca intentionally; asallakkhetvā, inadvertently, unawares: nissāya, upanissāya, on account of, through, near; ādāya, with; paticca by, through, on account of; ṭhapetvā, except, excepting.

(vi) The Gerund may sometimes be translated by the present participle; idha āgantvā ahaṁ coraṁ passiṁ, coming here I saw the thief.

(vii) The Gerund may have a passive signification: corajeṭṭhakena gahetvā, having been seized by the robber chief.

THE PARTICIPLES.

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 gāmaṁ gacchanto corāṭaviṁ patvā, while going to his village he came upon a forest inhabited by thieves; tattha gantvā mātaraṁ paṭijagganto vāsaṁ 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: avīcinirayaṁ gacchantā sattā..., persons going to the Avici Hell; āgacchantaṁ taṁ 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): idaṁ pana paralokaṁ gacchantassa patheyyaṁ bhavissati, but this will be provisions for him who goes to the other world: paralokaṁ gacchanto ekaṁ kahāpaṇaṁ pi gahetvā na gacchati he who goes to the other world does not take even one cent with him.

(iv) The present participle may also sometimes be translated by a conditional clause: taṁ labhanto jīvissami alabhanto idh' eva marissāmi, if I obtain her I shall live; if not, in this very spot shall I die; addhamāse sahassaṁ labhanto upaṭṭhahissāmi deva, if I get a thousand every fortnight, I'll serve thee, Lord; evaṁ karonto lacchasi akaronto na lacchasi, if you do so you'll get it, if not, you will not get it.

(v) The particle pi (=api) following a pres. part. may be rendered by "although": pitarā vāriyamāno pi, although prevented by his father; taṁ apassanto pi; although not seeing him.

620. 2. The Past Participles.

(i) There are two past participles, the Perfect Active (231, 465) and the Passive Perfect (450).

(ii) The perfect active participle presents no difficulty whatever: so sīhaṁ ādinnavā, he having captured the lion; bhattaṁ 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; sakanivāsaṁ eva gato, he went to his own place.

(v) When the P.P.P; is thus used predicatively, the verb "hoti," to be, is generally understood after it.

(vi) The agent of a P.P.P. is as a rule put in the Instrumentive case: tayā pañhaṁ puṭṭhaṁ, by her the question was asked, she asked the question; sāsanaṁ mayā likkhitaṁ, a letter has been written by me, I have etc.

(vii) Not seldom the P.P.P. may be translated by a pres. participle: tato uppatito vijjullata viya vijjotamāno paratīre aṭṭhāsi, springing from there, he reached the other shore as a lightning flash.

621. 3. The Future Participle.

(i) The future Participle (449) denotes that the agent is about to perform the action or undergo the state expressed by the root: raṭṭhā raṭṭhaṁ vicarissaṁ, I am going (=I am about to go) from kingdom to kingdom; taṁ ganthaṁ racissaṁ ahaṁ; 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: nāhaṁ puna upessaṁ gabbhaseyyaṁ, I shall not be reborn again.

622. 4. The Future Passive Participle.

(i) The Future Passive Participle conveys the idea of "fitness, necessity, obligation;" it denotes that what is expressed by the root is to be, or ought to be, or is fit to be or must be done or undergone: mayā kattabbaṁ kammaṁ niṭṭhitaṁ the work which was to be done by me is finished; sace so deso uklāpo hoti so deso sammajjitabbo, if the place be dirty it ought to be swept; na navā bhikkhū āsanena paṭibāhetabbā, young monks should not be ousted from their seat.

(ii) From the above examples, it will be seen that the F.P.P. must agree with the subject in gender, case and number.

(iii) It is much used impersonally: kinnu kattabbaṁ, what is to be done? ettha ca imāni suttāni dassetabbāni, and in this connection these passages (from the Scriptures) should be pointed out; iminā nayena veditabbo, it must be understood in this way.

(iv) It will be, from the above examples, remarked, that the agent is put in the Instrumentive.

(v) bhavitabbaṁ, used with the Inst. of the thing or person, is frequently used in the sense of "it must be that, one should or ought to": majjhatten'eva bhavitabbaṁ, one should be indifferent to ...; visayojitāya etāya bhavitabbaṁ, this must have been mixed with poison.

623. (ix) SYNTAX OF lNDECLINABLES.

(i) The following are used correlatively:
yathā, as...tathā, so; yavā, so long ... tavā that long, as long as: yadā, when.. tadā, then; yattha, where..tattha, there.

(ii) ca...ca..., both...and, so ca ahañ ca, both he and I.
vā...vā.. whether...or: bhāsati vā karoti vā, whether he speaks or acts.
pi..pi..., both...and siñcati pi siñcāpeti pi, both sprinkles and causes to sprinkle.

(iii) ca....ca...., and vā...vā...when in a negative sentence, are equivalent to: neither...nor.

(iv) ca and vā used singly, never come at the beginning of a sentence.

(v) eva, and, before a vowel yeva is used to emphasize the idea expressed by a word, and may be translated by "very, just, quite, exactly, as soon as": 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 evaṁ, yajj' evaṁ, if so, in that case; vā...yadi vā..., whether...or ; gāme vā yadi v'āraññe, whether in the village or in the forest.

Remark. The syntax of the most important indeclinables has been given in "Syntax of Substantives."

624. Direct and Indirect Narration.

(i) The oblique construction in Pāli is expressed by placing the particle iti, so, thus, after the words in the direct construction as they would stand in English, that is, at the end of the words quoted: kahaṁ so etarahi ti pucchi, he asked, "Where is he now?"

(ii) iti is generally abbreviated to: ti, and the last vowel of the quotation, if short, is lengthened before it: sādhū ti, he said " very well!"

(iii) Verbs of "saying, telling, asking, naming, knowing, thinking," are generally used with iti; those verbs may be:

(1) Placed after the particle iti: te "sādhū" ti vatvā, they said "Very well."

(2) Before the words quoted: so pucchi "kiṁ jānāsi tvan" 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+evaṁ=iccevaṁ; kvaci+iti=kvacīti.

(5) Often, iti has the sense of "because, with the intention of "showing "cause, motive, intention, purpose:" "jīvituṁ asakkontā" ti because (we) are unable to make a living; "makasaṁ paharissāmi" ti pitu matthakaṁ 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: imasmiṁ sare sudakaṁ n'atthi, there is no water in this lake; na aññāsi, did not thou know? seṭṭhinā saddhiṁ kathetuṁ na sakkomi, I am unable to speak with the banker.

(ii) With an Optative, na is used in prohibition: na hatthisālaṁ gaccheyya, let him not go to the elephant-shed.

(iii) na may form the first part of a compound: nāgamanaṁ (=na+āgamanam), non-arrival: na bhikkhu, a non-monk, a layman.

(iv) Two negatives make an affirmative: bheriṁ na na vādeyyā, not that he may not beat the drum (he may therefore beat it).

(v) no, is also used in negation in the same way as na: no janāti, he does not know.

(vi) no, followed by na, expresses a strong affirmative: no na dhameyya, he should surely blow (the conch); no nappahoti, he is most certainly able.

(vii) Interrogation is expressed by using interrogative adverbs or pronouns as kasmā, why? wherefore? kissa, kena, why? ko, who? etc.

(viii) Also by means of interrogative particles.

(ix) api, when used in interrogation, is always placed first in the sentence: ap'avuso, amhākam satthāraṁ jānāsi, do you, Sir, know our Teacher?

(x) followed by nu kho, it expresses a very emphatic interrogation: api nu kho koci upaddavo hoti, well, have you any cause of distress?

(xi) nu, I wonder! Pray? nu, is often followed by kho: kīdiso nu kho paraloko, I wonder what the next world is like? corā nu atthi, are there thieves?

(xii) Preceded by na, it expresses emphatic interrogation: na nu'haṁ 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: supaṁ labhi, did thou get broth?

INTERJECTIONS.

(i) The principal interjections are: hā, alas! ah! handa, come! aṅga, indeed! oh! bho, friend! Sir! I say! hare, sirrah! amā, yes! truly! indeed! aho, alas! oh! (538).

(ii) bhaṇe, first pers. sing. Reflective of bhaṇati, to say, is used as an interjection with the meaning of "to be sure! I say there!"

(iii) maññe, 1st. pers. sing. Reflective of maññati, to think, is also used as an interjection in the sense of "methinks! I dare say! I suppose!"

CHAPTER XV.

PROSODY.

626. Prosody is that part of Grammar which treats of the laws of versification.

A gāthā in Pāli poetry, is a stanza.

A pāda is the fourth part of a stanza, called also a quarter verse.

A vaṇṇa is a syllable in a pāda.

A short syllable is termed lahu.

A long syllable is called garu.

A foot is termed gaṇa

627 The mark ∪ represents a short syallable, and the mark — a long syllable. A foot containing two long syllables is termed gā, that is, ga+ga, the initial syllable ga of the word garu being used to represent a long syllable. A foot of two short syllables is termed 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 dis-syllabic foot.

Syllables	Pāli	English.
∪ ∪	la la or lā	Pyrrhic.
— —	ga ga or gā	Spondee.
∪ —	la ga	Lambus.
— ∪	ga la	Trochee.

629. The eight-syllable feet, known in Pāli as the aṭṭhagaṇa are as follows:

Syllables	Pali	English.
— — —	ma.	Molossus.
∪ ∪ ∪	na.	Tribach.
— ∪ ∪	bhā.	Dactyl.
∪ — —	ya.	Bacchic.
∪ — ∪	ja.	Amphibrach.
∪ ∪ —	sa.	Anapaest.
— ∪ —	ra.	Cretic.
— — ∪	ta.	Antibacchic.

SHORT AND LONG SYLLABLES.

630. The short vowels in Pāli are a, i, u, the long vowels are ā, ī, ū, e, o. When a, i or u is followed by a double consonant, it is prosodically long. For instance, the first as well as the second a in cakkañca, is long because followed by kk and ñc respectively. Before niggahita (ṁ) a short vowel is also always prosodically long. Thus in saccaṁ, the a before ṁ is long. In poetry, a naturally short vowel is occasionally lengthened and a naturally long one shortened to meet the exigencies of the metre. In order to make a short vowel long, the consonant following it is sometimes doubled.

VARIETIES OF METERS.

631. There are three classes of metres, termed sama, addhasama, and visama. When the syllables in all the pādas are exactly alike the metre is called sama; when those in the first and third and those in the second and fourth pādas are alike it is addhasama; and when all the pādas or verses are different, the metre is termed visama.

1. THE SAMA CLASS.

632. In gāthas of this class, the syllables in each pāda may range from six up to twenty-two. The names of the seventeen kinds of metres are as follows:

gāyatti	6 syllables	sakkarī	14 syllables
uṇhi	7 syllables	atisakkarī	15 syllables
anuṭṭhubhaṁ	8 syllables	aṭṭhi	16 syllables
brahati	9 syllables	atyaṭṭhi	17 syllables
panti	10 syllables	dhuti	18 syllables
tuṭṭhubhaṁ	11 syllables	atidhuti	19 syllables
jagati	12 syllables	kati	20 syllables
atijagati	13 syllables	pakati	21 syllables
	akati	22 syllables	

633. These are again subdivided according to the kind of feet employed in each stanza; as the four pādas are similar, the scheme of only one pāda is given for each kind of metre:

1. gāyatti, having pādas of six syllables. There is one variety:
tanumajjhā, — — ∪ | ∪ — —

2. uṇhi having pādas of seven syllables. There is one variety:
kumāralatitā, ∪ — ∪ | ∪ ∪ — | —

3. anuṭṭhubhaṁ having pādas of eight syllables. There are five varieties.
(i) citrapadā, — ∪ ∪ | — ∪ ∪ | — —
(ii) vijjummala, — — — | — — — | — —
(iii) māṇavakaṁ, — ∪ ∪ | — — ∪ | ∪ —
(iv) sāmaṇika, — ∪ — | ∪ — ∪ | — ∪
(v) pāmaṇikā, ∪ — ∪ | — ∪ — | — —

4. brahati having pādas of nine syllables. There are two varieties.
(i) halamukhī, — ∪ — | ∪ ∪ ∪ | ∪ ∪ —
(ii) bhujagasusu, ∪ ∪ ∪ | ∪ ∪ ∪ | — — —

5. panti having pādas of ten syllables. There are seven varieties.
(i) suddhavirājitam, — — — | ∪ ∪ — | ∪ — ∪ | —
(ii) panavo, — — — | ∪ ∪ ∪ | ∪ — — | —
(iii) rummavati, — ∪ ∪ | — — — | ∪ ∪ — | —
(iv) matta, — — — | — ∪ ∪ | ∪ ∪ — | —
(v) campakamala, — ∪ ∪ | — — — | ∪ ∪ — | —
(vi) manorama, ∪ ∪ ∪ | — ∪ — | ∪ — ∪ | —
(vii) ubbhasakam, — — ∪ | — — — | — ∪ — | —

6. tuṭṭhubhaṁ having pādas of eleven syllables. There are eleven varieties.
(i) upaṭṭhitā, — — ∪ | ∪ — ∪ | ∪ — ∪ | — —
(ii) indavajirā, — — ∪ | — — ∪ | ∪ — ∪ | — —
(iii) upavajirā, ∪ — ∪ | — — ∪ | ∪ — ∪ | — —

Remark. When the quarter-verses of indavajirā and upavajirā are mixed together in a stanza in any order, the stanza is them called upajāti.

(iv) sumukkhī, ∪ ∪ — | ∪ — ∪ | ∪ — ∪ | ∪ —
(v) dodhakaṁ, — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — —
(vi) sālinī, — — — | — — ∪ | — — ∪ | — —
(vii) vātummissā, — — — | — ∪ ∪ | — — ∪ | — —

Remark. There are pauses after the fourth and seventh syllables.
(viii) surasasirī, — ∪ ∪ | — — ∪ | ∪ ∪ ∪ | — —
(ix) rathoddhatā, — ∪ — | ∪ ∪ ∪ | — ∪ — | ∪ —
(x) svāgata, — ∪ — | ∪ ∪ ∪ | — ∪ ∪ | — —
(xi) bhaddikā, ∪ ∪ ∪ | ∪ ∪ ∪ | — ∪ — | ∪ —

7. jagati having pādas of twelve syllables. There are fourteen varieties.
(i) vasamaṭṭha, ∪ — ∪ | — — ∪ | ∪ — ∪ | — ∪ —
(ii) indavaṁsā, — — ∪ | — — ∪ | ∪ — ∪ | — ∪ —
(iii) toṭaka, ∪ ∪ — | ∪ ∪ — | ∪ ∪ — | ∪ ∪ —
(iv) dutavilaṁbita, ∪ ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — ∪ —
(v) puṭa, ∪ ∪ ∪ | ∪ ∪ ∪ | — — — | ∪ — —
Remark. There are pauses after the fourth and twelfth syllables.
(vi) kusumavicittā, ∪ ∪ ∪ | ∪ — — | ∪ ∪ ∪ | ∪ — —
(vii) bhujaṅgappayāta, ∪ — — | ∪ — — | ∪ — — | ∪ — —
(viii) piyamvada, ∪ ∪ ∪ | — ∪ ∪ | ∪ — ∪ | — ∪ —
(ix) lalitā, — — ∪ | — ∪ ∪ | ∪ — ∪ | — ∪ —

(x) pamitakkarā, ∪ ∪ — | ∪ — ∪ | ∪ ∪ — |∪ ∪ —
(xi) ujjalā, ∪ ∪ ∪ | ∪ ∪ ∪ | — ∪ ∪ |— ∪ —
(xii) vessadevī, — — — | — — — | ∪ — — | ∪ — —
Remark. There are pauses after the fifth and twelfth syllables.
(xiii) tāmarasaṁ, ∪ ∪ ∪ | ∪ — ∪ | ∪ — ∪ | ∪ — —
(xiv) kamalā, ∪ ∪ — | ∪ — — | ∪ ∪ — | ∪ — —

8. atijagati having pādas of thirteen syllables. There are two varieties.
(i) pahāsinī, — — — | ∪ ∪ ∪ | ∪ — ∪ |— ∪ — |—
Remark. There are pauses after the third and thirteenth syllables.
(ii) rucirā, ∪ — ∪ | — ∪ ∪ | ∪ ∪ — |∪ — ∪ |—
Remark. There are pauses after the fourth and thirteenth syllables.

9. sakkarī having pādas of fourteen syllables. There are three varieties.
(i) aparājitā, ∪ ∪ ∪ | ∪ ∪ ∪ | — ∪ — | ∪ ∪ — | ∪ —
Remark. There are pauses after the seventh and fourteenth syllables.
(ii) paharaṇakalikā, ∪ ∪ ∪ | ∪ ∪ ∪ | — ∪ ∪ | ∪ ∪ ∪ | ∪ —
Remark. There are pauses after the seventh and fourteenth syllables.
(iii) vasantatilakā, — — ∪ | — ∪ ∪ | ∪ — ∪ | ∪ — ∪ |— —

10. atisakkarī fifteen syllables. There are four varieties.
(i) sasikala, ∪ ∪ ∪ | ∪ ∪ ∪ | ∪ ∪ ∪ |∪ ∪ ∪ | ∪ ∪ —
(ii) maṇigunānikaro, ∪ ∪ ∪ | ∪ ∪ ∪ | ∪ ∪ ∪ |∪ ∪ ∪ | ∪ ∪ —
Remark. There are pauses after the eighth and fifteenth syllables.
(iii) malinī, ∪ ∪ ∪ | ∪ ∪ ∪ | — — — | ∪ — — | ∪ — —
Remark. There is a pause after the eighth syllable.
(iv) pabhaddakaṁ, ∪ ∪ ∪ | ∪ — ∪ | — ∪ ∪ | ∪ — ∪ |— ∪ —

11. aṭṭhi having pādas of sixteen syllables. There is one variety.
(i) vāninī, ∪ ∪ ∪ | ∪ — ∪ | — ∪ ∪ | ∪ — ∪ |— ∪ — |—

12. atyaṭṭhi having pādas of seventeen syllables. There are three varieties.
(i) sikharinī,
∪ — — | — — — | ∪ ∪ ∪ | ∪ ∪ — |— ∪ ∪ | ∪ —
Remark. There are pauses after the sixth and seventeenth syllables.
(ii) harinī,
∪ ∪ ∪ | ∪ ∪ — | — — — |— ∪ — | ∪ ∪ — | ∪ —
(iii) mandakkantā,
— — — | — ∪ ∪ | ∪ ∪ ∪ |— — ∪ |— — ∪ |— —
Remark. There are pauses after the fourth, tenth and seventeenth syllables.

13. dhuti having pādas of eighteen syllables. There is one variety.
(i) kusumitalatāvellitā,
— — — | — — ∪ | ∪ ∪ ∪ | ∪ — — | ∪ — — | ∪ — —

14. atidhuti having pādas of nineteen syllables. There are two varieties.
(i) meghavipphujjitā,
— — — | — — — | ∪ ∪ ∪ | ∪ ∪ — |— — ∪ |— — ∪ |—
Remark. There are pauses after the sixth and thirteenth, and nineteenth syllables.

(ii) saddūlavikkīitī,

— — — | ∪ ∪ — | ∪ — ∪ | ∪ ∪ — | — — ∪ | — — ∪ | —

Remark. There are 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,

— ∪ ∪ | — ∪ — | ∪ ∪ ∪ | — ∪ — | ∪ ∪ ∪ | — ∪ — | ∪ ∪ ∪ | —

(ii) THE ADDHASAMA CLASS

634. In the addhasama class of metres, the first and the third, and the second and fourth pādas are similar. The following table shows eleven kinds of metres that come under this head:

Name of Metre	Odd quarter-verses. 1st.-3rd.	Even quarter-verses 2nd.-4th.
upacitta	∪ ∪ – ∪ ∪ – ∪ ∪ – ∪ –	– ∪ ∪ – ∪ ∪ – ∪ ∪ – –
ratamajjhā	– ∪ ∪ – ∪ ∪ – ∪ ∪ – –	∪ ∪ ∪ ∪ – ∪ ∪ – ∪ ∪ – –
vegavati	∪ ∪ – ∪ ∪ – ∪ ∪ – –	– ∪ ∪ – ∪ ∪ – ∪ ∪ – –
bhaddavirājaṁ	– – ∪ ∪ – ∪ – ∪ – –	– – – ∪ ∪ – ∪ – ∪ – –
ketumati	∪ ∪ – ∪ – ∪ – ∪ – –	– ∪ ∪ – ∪ – ∪ ∪ ∪ – –
akhyānikā	– – ∪ – – ∪ ∪ – ∪ – –	∪ – ∪ – – ∪ ∪ – ∪ – –
viparitapubba	∪ – ∪ – – ∪ ∪ – ∪ – –	– – ∪ – – ∪ ∪ – ∪ – –
hariṇapaluta	∪ ∪ – ∪ ∪ – ∪ ∪ – ∪ –	∪ ∪ ∪ – ∪ ∪ – ∪ ∪ – ∪ –
aparavutta	∪ ∪ ∪ ∪ ∪ ∪ – ∪ – ∪ –	∪ ∪ ∪ ∪ – ∪ ∪ – ∪ – ∪ –
pubbittaggā	∪ ∪ ∪ ∪ ∪ ∪ – ∪ – ∪ – –	∪ ∪ ∪ ∪ – ∪ ∪ – ∪ – ∪ – –
yavādikāmatī	∪ – ∪ – ∪ – ∪ – ∪ – ∪ –	– ∪ – ∪ – ∪ – ∪ – ∪ – ∪ –

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:

	1st	2nd	3rd	4th	5th	6th	7th	8th foot
First half stanza	– –,	∪ ∪ ∪ ∪,	– –,	∪ ∪ – ,	– –,	∪ – ∪,	– ∪ ∪,	–
Second half stanza	∪ ∪ –,	∪ ∪ ∪ ,	– – ,	– – ,	– – ,	∪,	– – ,	–

642. The vetāliya is so formed that it usually consists of fourteen syllabic instants in the odd quarters and sixteen in the even, while the mattāsamaka consists of sixteen syllabic instants in each quarter. The metres of the jāti class furnish many varieties, but it is not within the scope of this work to treat of them in detail. As, however, the vetāliya is of rather frequent occurrence, we give below the scheme of it. Each pāda is divided into three seats; the first seat in the first and third pādas must have six syllabic instants; the first seat of the second and fourth pādas must contain eight syllabic instants; the second seat must be a cretic foot and the third a lambic foot:

Number of syllabic instants.	1st seat.	2nd seat Cretic	3rd seat. Lambus.
1st pāda	6 six syllabic instants	– ∪ –	∪ –
2nd pāda	8 eight syllabic instants	– ∪ –	∪ –
3rd pāda	6 six syllabic instants	– ∪ –	∪ –
4th pāda	8 eight syllabic instants	– ∪ –	∪ –

Remarks. (a) The above is a perfect veṭāliya. In the third seat, the following feet may be found instead of the lambus:

∪ ∪	pyrrhic
– –	spondee
∪ – –	bacchic
∪ – ∪	amphibrac

(b) the sign of the long syllable (–) must be counted as 2 since it is equal to two short syllables.

Finis.