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KACHICHAYANO'S
PÁLI GRAMMAR.
TRANSLATED AND ARRANGED ON EUROPEAN MODELS; WITH
CHRESTOMATHY AND VOCABULARY,

BY
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"Priests, from among my clerical disciples who are able to amplify in detail
that which is spoken in epitome, the most eminent is the Great Kachichayano."
Gautama.

TOUNGGOO:
INSTITUTE PRESS, PRINTED BY SAU KÁDA.
1868.
Preface.

The declensions and conjugations in Pali are very simple, and may be more readily acquired than either the Latin or the Greek. The principal difficulty, in reading Pali, is found in the numerous changes that are made in the roots, in the formation of new bases for declension and conjugation, in adding many and various particles to form derivative words, and in the permutation of words when combined into sentences.

The roots consist of one or two consonants, but the second is most frequently lost in the changes that occur, and occasionally the first also, so that not a vestige of the original root appears in the derivative, §246.

These changes are sometimes greater in Pali than even in Sanskrit. Take for instance, the word निब्बन् nigban, which has been adopted into Burmese. The root is ना va, to go, to blow, and नि nī, is prefixed in the signification of out, the word thus signifying to go out, as a fire or light. ना na is affixed to make the verb a noun, § 256, and न n is added to put it in the neuter gender, § 90.

When नि nī is prefixed, the following consonant, व v, is required to be doubled, § 75, but a double व v, is changed to a double ब b, § 303. Thus the neuter noun from नि nī and व v is निब्बन् nibbāna.

The Burmese write the second ब b, प p, pronounce the first ज g, and cut off the last syllable आ an, thus making the word nigban. In both the Pali and the Burmese word, all appearance of the original root is lost, but in Sanskrit, when the व v is doubled, it remains unchanged, and the Sanskrit preposition corresponding to नि nī in Pali, is निर्वा nirvāṇa.

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It has been a prominent object in the following pages, to make these changes readily understood, and thus facilitate the acquisition of the language. The changes to which letters are subjected are recapitulated at the commencement of each letter in the Vocabulary, that the student in looking up a word, may recognize readily the root from which it is formed.

The Vocabulary furnishes the definitions of many more words than appear in the list, because on the pages to which reference is made, many derivatives will be often found defined. And to make it useful to persons imperfectly acquainted with the grammar, uncommon forms are sometimes introduced with references to where explanations of them may be found. Many verbs have two or more bases, § 210, and while one only would be given in ordinary dictionaries, all will be usually found in this Vocabulary.

There is a great need of a full and accurate Dictionary of the language, but that is in good hands. Our present Chief Commissioner, Col. Fytch, announced the preparation of a Pali Dictionary several years ago, and we have the best authority for stating, that so soon as he can obtain leisure, he fully intends to finish, and publish the work.

This book will not be found free from typographical and other errors, though it is believed there are none of a very serious character. While carrying it through the press, the writer was teaching Biblical Exegesis to a large school, with Land, Surveying and use of instruments in the field, had to correct Karen Trigonometrical calculations, was writing a work in Burmese on Materia Medica and Pathology, was printing an Arithmetic in two Karen dialects, and writing and printing an elementary work in three languages, besides the care of seventy or eighty churches, their schools, and teachers, involving incessant applications, and interruptions. It is not remarkable then, that, oversight occasionally occur, as on pages 119, 120, where declined is read on the running title, instead of conjugated.

In writing a similar book in Sanskrit, the assistance of a learned pundit could be obtained, to relieve the author of much of the labor involved, but from Tavoy, to Tongooa, and from 1830, to 1868, not a single native has been found, whose assistance in such a work could be of the least value. Many of the priests can repeat large portions of Kachchayano's
Grammar, and yet of the principles of grammar they seem to
be totally ignorant.

Bishop Bigandet says: "Phongyies are fond of exhibiting
their knowledge of the Pali language, by repeating from memory,
and without stammering or stumbling, long formulas and sentences;
but I have convinced myself that very few among them
understood, even imperfectly, a small part of what they recited."

It is an interesting fact that the Pali, which has the oldest
alphabet in India, has been printed by Karens whose own lan-
guage is among the last reduced to writing. Some of the
earlier forms show their inexperience, but the general character
of the work has been commended.

The Deputy Commissioner in his official report to Govern-
ment, dated 23, Oct. 1867, wrote: "The Printing department of
the Institute I consider a great success. Dr. Mason has learned
the printers' art, and taught three Karens to print. The Pali
Grammar, a copy of which I shall send you with a separate let-
ter, has been printed by these men, and I think reflects great
credit on Dr. Mason and his pupils."

The Rev. E. B. Cross writes: "I wrote you a hasty note
on Saturday, which did not fully answer my purpose. I ought
first of all to have expressed my admiration of your printing in
all the characters and languages which it represents, for it is
certainly very neatly and beautifully done."

In omnibus gratias agite.

David rex benedixit Domino coram universa multitudine et
aikt, Benedictus es Domine Deus Israel patris nostri ab æterno in
æternum.

Tua est Domine magnificentia et potentia, et gloria, atque victoria,
et tibi laus. Cuncta enim quæ in celo sunt et in terra,
tua sunt. Tuum Domine regnum, et tu es super omnes principes.

Tuae divitiae et tua est gloria, tua dominaris omnium. In
manu tua virtus et potentia, in manu tua magnificare et fortifi-
care omnia. Nunc igitur Deus noster confitemur tibi, et
laudamus nomen tuum inclytum.

Quis ego et quis populus meus ut possimus hæc tibi uni-
versa promittere? Tua sunt omnia, et que de manu tua ac-
cepimus, dedimus tibi.

Peregrini enim sumus coram te et adversæ, sicut omnes pa-
tres nostri. Dies nostri quasi umbra super terram, et nulla est mora.

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INTRODUCTION

"The Buddhist traditions in Ceylon." wrote Prof. Cowel, "all agree in calling the author of the earliest Pali grammar Kachchayano, and although this is said to have perished"—"The Hon'ble G. Turnour, late Colonial Secretary of Ceylon," says Mr. Alwis, "drew attention to some of the Pali works formerly extant in Ceylon, and amongst them, to Kachchayana's grammar, which he then regarded as extinct.'—The Rev. F: Mason says: 'The grammar reputed to have been written by Kachchayana, still exists. I had a copy made from the palm-leaf, on small quarto paper, and the Pali text occupies between two and three hundred pages, while the Burmese interpretation covers more than two thousand. I made a compendium of the whole, Pali and English, a few years ago, on the model of European grammars, which might be printed in one or two hundred pages, and convey all the information contained in the two or three thousand in manuscript."

This "compendium" was submitted to a committee of the Bengal Asiatic Society, and approved for publication in 1854, and Mr. Alwis writes that he obtained a copy in Ceylon in 1855. The existence then of Kachchayano's work was first brought to notice from Burmah.

Many will ask: "Who was Kachchayano?" The commentators on his grammar say he was one of Gaudama's disciples, selected by him to write a grammar of his discourses; not a grammar of the entire language, but of that part of it used by Gaudama, bearing the same relation to the whole language that Winer's Greek Grammar of the New Testament writers, does to the whole of the Greek language.

From Sanskrit sources we learn that there was a Kachchayano, or Kakatayana, who composed a Sanskrit grammar about the age of Gaudama. Dr. E. Buhler has shown from manuscripts recently discovered, that Panani "The father of Sanskrit grammar,"

*Alwis, page ii
quotes from Kachchayano as his predecessor, and has borrowed from him many of his grammatical terms. This establishes his antiquity, and Dr. Buhler adds: "I believe that Kakatayana was not a Brahman, and should not be at all astonished, if it were established by additional evidence that he was a follower of Sakyamuni."*

The name however is not conclusive as to the authorship, for there are other writers of the same name. There were two Sanskrit grammarians of the name, and the Chinese pilgrim, Hiou-thang who was in India A. D 629—645, sojourned in a monastery founded by Asoka in which a Kachchayano composed a theological work three hundred years after the death of Gaudama. Still the fact that the older grammarian was not a Brahmin, goes far to sustain the Buddhist tradition.

Mr Alwis says there can be no doubt but this grammar was written in the days of Kachchayano, but the natives prefer no such claim. They say it was preserved by oral tradition for 450 years after the death of Gaudama, when with the sacred books it was committed to writing A. C. 93. Indeed there appears to have been no books in India any where in the days of Gautama, though the people were acquainted with letters.

After Alexander came to India, the Greeks wrote that the Indians were illiterate, and though letters were used for inscriptions on mile stones, yet "Their laws were unwritten, and that they administered justice from memory."† There is no good reason then to suppose that the grammar was committed to writing before A. C. 93, and if the greatest of poems, the Iliad, has reached us by oral tradition, for it is now admitted that the Greeks had no letters in the days of Homer, there is nothing incredible in a small grammar being transmitted in the same way.

The condition of the manuscript accords with the later date of writing, but with the earlier it would contain anachronisms. Book II. Part 3rd. Aphorism 17, contains the following example:

\[\text{kwa gato si - twan devadampiya tissa}\]

"Tissa, beloved of the Devas, whither art thou going?"

"Now Tissa beloved of the Devas" was the king of Ceylon who was contemporary with Asoka, so the work could not have been written much before the date assigned by tradition.

*Journal of A. S. of Bengal, No. II. 1864. †Ibid. No. II 1859.
Kachchayano's grammar carries with it internal evidence of having been composed with special reference to being committed to memory. It is first written in brief aphorisms which contain the kernel of the work, and though they occupy but twenty pages of manuscript, they contain all the grammatical principles in the book. These aphorisms are next written in paraphrase to make them more easily understood, filling fifty pages, and following this stratum is a third consisting of examples, of somewhere about one hundred pages, and outside of this again are exceptions with occasional annotations. Here the commentator steps up with a paraphrase on Kachchayano's last remarks, to make all things plain.

In fact Kachchayano built his grammar precisely like the edifice of the Paris exhibition. He laid down the germ of his grammar in the centre, and then described around it several concentric circles, each containing all the things of a kind, and then struck out some seven hundred radii, crossing these circles, from the centre to the circumference, on each of which may be found every variety in the book, aphorism, paraphrase, example, exception or annotation, and commentary. The following is an example from B. 6, P. 4. A.3

**Aphorism.**

अंतोऽवि

"Sometimes of Gaṇa et cetera."

**Paraphrase.**

घातदृवः धातुमनस्य असामंखाति दृवव्यृति कहैति

ghātadūnaṇaṁ dhā התमvan asamyojantānan vuddhi hoti vā kārte

"On account of a causal affix, when not ending in a compound consonant, the vowel of the root ghāta et cetera is sometimes lengthened."

**Examples.**

घातेति ग्हातेति ग्हातयाति ग्हातयाति ग्हातपेति

ghāteti ghāteti ghātayati ghātayati ghātapeti

ghātapeti ghātapayati ghātapayati

"He causes to unite."

**Exceptions.**

घातादिनमिति किमत्थान कारति

"Why ghāta et cetera?" "He causes to go."
Introduction.

Commentary.

bhādhariya ghaṭānumiti padan kimatān ādharīyena vultan bh, sīsa kārīti iti ādiṣu udāharanena satīpi kārite asaṃyojanaṃsa ṛdūhmi ghaṭādīnaṃ abhāva īmīṃd suttena vādhi nāhoti "O Teacher! why was the aphorism 'ghaṭādīnaṃ, et cetera,' spoken by the teacher?

"O Pupil! Ghaṭa et cetera, though of roots not ending in compound consonants, [lengthening the vowel] on account of a causative affix, yet by this aphorism no lengthening may take place." "He causes to do' et cetera are also among the examples."

The language of the commentary indicates a spoken rather than a written work, and it is note worthy that while the grammar is a unity as a whole, it contains three small grammars, each complete in itself. (1.) The aphorisms, which are sometimes written together in a separate volume. (2.) The paraphrases, which might be written out alone, when they would form a grammar by themselves, independent of the parts that precede and follow, and (3.) The examples, which written out consecutively, would form a mass of material, from which all the grammaticle principles might be deduced in the previous parts. Nothing could be better adapted for a memoriter work than Kachchhayano's grammar.

But on the other hand it may be said there is internal evidence that the book was originally written. When two short vowels meet they are combined into one long vowel; and Kachchhayano's language, with the following example is:

०० ०० tatra ayan "There this."

"Separate the consonant from its vowel."
"In the place of the consonant put the vowel."
"Put the separated consonant below."
"Erase the first vowel."

"Lengthen the last vowel."

"Unite the consonant with the vowel."

In following out these instructions in the Kyoungs, the example is written over six times, as exhibited step by step above in the Burmese character. Kachchayano's pupils must have used the sty-xus, but it does not necessarily follow that the whole grammar was written out.

The work is also divided into eight books treating on different subjects, as below:

Book I. The alphabet, permutation, and combination.

... II. Declension—nouns, adjectives, and pronouns.

... III. Government

... IV. Compound words.

... V. Noun derivatives.

... VI. Verbs.

... VII. Verbal derivatives.

... VIII. ... from Uhnádi affixes.

Each book is divided into several Sections, each containing from twenty to fifty aphorisms. The copy found in Ceylon by Mr. Alwis sets down the whole of the aphorisms at 687, but the copies in Burmah say there are 710.

It is probable that we have substantially the work that was composed by Kachchayano, but if books that have been watched over like the manuscripts of the New Testament, have their alterations, and interpolations, it would be marvellous if Kachchayano had come down to us intact.

The book is said to have been brought to Burmah A. D. 387, by Buddhaghosa, and the Burmese translation and commentary are ascribed to him. Whoever the translator was, he was certainly a Sanskrit scholar, for Sanskrit sounds not in Pali are sometimes represented. Thus: "he crosses," in the text is tarati သရတား but taraiti သရတား in the commentary, from the Sanskrit root tri त्र.
A Pali grammar was published in Ceylon in 1824 by the Rev. Benjamin Clough of the Wesleyan Mission, but the writer sketched out the present work before he knew of its existence, and he did not see a copy till he obtained the loan of one while in London through the kind efforts of Dr. Hoyle, Secretary of the Wesleyan Missionary Society; which was in 1854, after his manuscript had been approved for publication by the Bengal Asiatic Society.

It appeared however on examination that Mr. Clough's grammar was not Kachchhayano's, but a translation of Mogallano's, a writer who lived A. D. 1158—1186.* Still it contains the substance of Kachchayano, and Mr. Clough's was accompanied with a large vocabulary by the same author. Mr. Clough's book is very accurate, and its value is proven by a new edition of his Vocabulary, with inconsiderable alterations, being printed in Ceylon in 1865 with all his English definitions, but without one word of credit to Mr. Clough!

In 1863 there was published "An Introduction to Kachchhayano's Grammar—by James D'Alvis." This is an exhaustive work on the subject, and is indispensable to every Pali scholar. It contains also a literal translation of Kachchayano's Book on verbs.

This work differs essentially from both of those named.

(1.) It takes the facts of Kachchayano's grammar, and re-arranges them in the order of European grammars, incorporating such additions from the author's Pali readings as seem apposite. Kachchayano's grammar is herein written like Asoka's rock-cut document:

\[ \astil \quad \text{ma sankidena} \quad \text{asti majhamena asti vihate} \]

"By epitome, by amplitude, and by a middle course."

(2.) The differences and resemblances between Pali and Sanskrit are indicated, which will be appreciated by an increasing class of readers.

(3.) To make the work as easy as possible for students, the introduction of new grammatical terms, which so often encumber Sanskrit grammars, has been carefully avoided.

(4.) To make the book intelligible to European scholars, it is printed in the Roman character throughout.

*Alwis, page xii.
(5.) To facilitate the study of the language in Burmah, the Pali is written also in the Burmese alphabet.

In Burmah Pali is interwoven with the vernacular much more than Latin is in English. In the Kyoung a boy has to learn the multiplication table in Pali, and his first reading lessons are half Pali and half Burmese. Dr. Judson studiously avoided the use of Pali words, unless absolutely necessary, yet were the Pali words in the Burmese Bible printed in colored letters, every page would be a piece of mosaic.

On opening the Bible at random, there were counted in the first paragraph read, I Cor. 13: 1-8, nineteen Pali words in eight verses. Some of these are repetitions. but there are ten different words.

To exhibit this to the eye, the passage is here reprinted in English with the words that are, whole or in part, Pali in the Burmese Bible printed in Antique:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly: seeketh not her own, is not easily provoked: thinketh no evil; rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

To those then who ask cui boni? We reply: it is hoped that

(1.) The work will be useful in the study of Burmese books. A gentleman recently called on the author with a chapter of inextricable difficulties in one of the books used in passing examination, and nearly all arose from unexplained Pali words and phrases.

(2.) It will be useful in translating Burmese books. Burmese books have been translated into English by competent Burmese scholars, but which are inaccurate in the Pali extracts. See for example page 165, and Gaudama's sermon.
(3.) It will be useful in translating English books into Burmese. The Burmans are yet to have a European literature, and those who furnish it must know how to use the Burmese language with its admixture of Pali accurately.

(4.) It will be useful to all who wish to know what the founder of Buddhism actually taught. The religious books of more than three hundred millions of people, a third of the human race, written in a highly finished language, rivaling Latin and Greek, cannot be a matter of indifference to us, and to understand them, a Pali grammar is a necessity.

It can scarcely be said there is no Pali literature in the face of the king of Burmah's Pali Bible at Mandalay, written on both sides of 729 marble slabs, containing, it is said, 131,220 lines, and 15,090,300 letters. Moreover the king of Burmah has only about half the Betegat, as it exists in Ceylon, where it is estimated to contain 29,368,000 letters, or about ten times as many as are in the English Bible. And this is only a single book!

Nor is a knowledge of Sanskrit sufficient. Take a small specimen, for instance, from Asoka's Pali inscriptions:

"Sirs,

I desire instruments of the Law, how many soever there may be, those who are mendicant priests and those who are mendicant priestesses."

Wholly misunderstanding its purport, the most distinguished Sanskrit scholar of his age rendered the clause:

"I desire them to be regarded as the precepts of the law and that as many as there may be, male and female mendicants may hear and observe them."

And finally, a Burmese scholar of repute writes the Author: "I feel extremely obliged to you for the portion of your invaluable Pali grammar. Irrespectively of creed or persuasion, when the work has been published, you will have no doubt conferred a great boon upon all that would enter the arena with the Buddhists."
Pali Grammar.

Chapter I.

The Alphabet.

When Europeans first came to India, they noticed several remarkable stone pillars, scattered in different parts of the country with inscriptions cut on them. In some instances, inscriptions were found in three various characters. In the process of time, the languages of two were discovered, but the most ancient characters defied every attempt to decipher them.

Five centuries ago, a Mahometan sovereign assembled a number of learned Brahmins to decipher the inscription on the pillar at Delhi, but their efforts were fruitless; and a native historian wrote of it: "Round it have been engraved literal characters which the most intelligent of all religions have been unable to explain."*  

Early ignorant European travellers reported the pillar at Delhi to have been erected by Alexander the Great, and the writing on it to be Greek.*

From the days of Sir William Jones, the eyes of all antiquarians in India had been directed to these inscriptions, but they were directed in vain. As late as 1833, one savan wrote of the characters: "They may be of a numerical or astronomical character, as hidden to our knowledge, as are the Egyptian hieroglyphics, for the square, triangle, circle, and Mercury are to be frequently met."

The first attempt to render any part of these inscriptions was made by a Bombay scholar, who, in 1834, translated the first thirteen letters:*

*Journal of Asiatic Society of Bengal, July, 1837; Supplement 1864; October 1834; and March 1838.
Alphabet.

"In the two ways (of wisdom and works?) with all speed do I approach the resplendent receptacle of the ever-moving luminous radiance."

In 1837, James Prinsep walked up to the inscriptions, and read them off to a wondering world, with as much apparent ease as Daniel did MENE, MENE, TEKEL, UPHARSIN, to the bewildered Babylonian monarch. Then we learned, that the first fifteen letters, so sublimely rendered above, read;

"Thus said King Devanampiya Piyadasi."

Prinsep deciphered the alphabet as follows:

\[
\begin{align*}
+ & \quad 1 & \quad \Lambda & \quad \lambda & \quad \varnothing & \quad 0 \\
\infty & \quad \varnothing & \quad \varnothing & \quad \varnothing & \quad \varnothing & \quad \varnothing \\
k & \quad k & \quad g & \quad gh & \quad ng & \quad ch & \quad chh & \quad j & \quad jh & \quad ny & \quad t & \quad th & \quad d & \quad dh & \quad n & \quad t & \quad th \\
\varnothing & \quad \varnothing & \quad \varnothing & \quad \varnothing & \quad \varnothing & \quad \varnothing & \quad \varnothing & \quad \varnothing & \quad \varnothing & \quad \varnothing & \quad \varnothing & \quad \varnothing & \quad \varnothing \\
d & \quad dh & \quad n & \quad p & \quad ph & \quad b & \quad bh & \quad m & \quad y & \quad r & \quad l & \quad v & \quad s & \quad h & \quad an & \quad or & \quad am. \\
\mathcal{K} & : & \mathcal{L} & \mathcal{R} & \mathcal{H} & \mathcal{G} \\
\mathcal{A} & \mathcal{I} & \mathcal{U} & \mathcal{E} & \mathcal{O}
\end{align*}
\]

Combined with consonants the vowels were found more fully developed, as:

\[
\begin{align*}
+ & \quad \hat{+} & \quad \ddot{+} & \quad + & \quad \dddot{+} & \quad \ddots \\
\infty & \quad \infty & \quad \infty & \quad \infty & \quad \infty & \quad \infty \\
\hat{ka} & \quad \hat{k} & \quad k & \quad \hat{k} & \quad ku & \quad \hat{k} & \quad ke & \quad ko & \quad kan
\end{align*}
\]

In his remarks on the alphabet, he says: "There is a primitive simplicity in the form of every letter, which stamps it at once as the original type whereon the more complicated structure of the Sanskrit has been founded. If carefully analyzed, each member of the alphabet will be found to contain the elements of the corresponding member, not only of the Devanagari, but of the Canouj, the Pali, the Tibetan, the Hala Canara, and of all the derivatives from the Sanskrit stock." And he says, what has never been controverted, "I consider it the primeval alphabet of the Indian languages."*

*Journal of Asiatic Society of Bengal, June, 1837.
ORIGIN OF THE PARI ALPHABET.

All the ancient alphabets west of the Indus have been satisfactorily traced to the Phoenician, and all east of the Indus, as shown by Prinsep above, have been derived from the Pali. The Phoenician characters were originally hieroglyphics, and were probably formed on an Egyptian basis. The origin of the Pali is not so clear. Prinsep says, that all the consonant characters may be reduced to the following elements:

\[ \begin{align*}
&\text{ch} \quad \text{in line } 2, 24, 27. \\
&\text{ch} \quad \text{... } 4, 5, 28. \\
&\text{t} \quad \text{... } 1, 2, 4, 9, 11, 14, 15, 27. \\
&\text{d} \quad \text{... } 5, 8, 14. \\
&\text{n} \quad \text{... } 2, 3, 7, 8, 15, 26, 28. \\
&\text{p} \quad \text{... } 9, 21, 24, 29. \\
&\text{m} \quad \text{... } 11. \\
&\text{r} \quad \text{... } 1. \text{ and often.} \\
&\text{v} \quad \text{... } 2. \\
&\text{s} \quad \text{... } 2. \\
\end{align*} \]

Besides the above ten elementary characters, twelve others are found on the stone:

\[ \begin{align*}
&\text{kh} \quad \text{in line } 1, 9, 16, 25. \\
&\text{g} \quad \text{... } 1, 21, 24. \\
&\text{ng} \quad \text{... } 2, 25. \\
&\text{j} \quad \text{... } 2, 5, 6, 12, 16, 22. \\
&\text{jh} \quad \text{... } 13, 17, 20, 24, 25. \\
&\text{th} \quad \text{... } 1, 2, 3, 5, 27. \\
&\text{t} \quad \text{... } 5, 10, 13, 18. \\
&\text{d} \quad \text{... } 26. \\
&\text{ph} \quad \text{... } 11, 24. \\
&\text{y} \quad \text{... } 12, 14, 15, 16, 21. \\
&\text{l} \quad \text{... } 1, 3, 15, 16, 20, 25. \\
&\text{h} \quad \text{... } 2, 8. \\
\end{align*} \]
The characters are not always erect on the stone, as in the Pali alphabet, and they may have represented different sounds; for when new alphabets are formed from old materials, a new power is often given to an old character. The Pali Ö th furnishes an example, for in the Talaing alphabet it is used for ɓ, and when the Red Karen language was reduced to writing, it was made to represent v; as in Etruscan, a sound not found in Burmese, Talaing, or the written Karen. There are points of resemblance between this alphabet and the Bactrian, but the forms represent different sounds. Thus ɛ į j, is read n; and ɬ g is read j; and rt, of the same alphabet, has almost the identical form of kt in a Pali inscription found in the Malayan Peninsula.*

So in a published alphabet of Hieroglyphic Inscriptions, several have the same, or nearly allied forms, as the Pali letters, but they often represent different powers, and occasionally have the same form in a different position. Thus:

 حقيقيية | چ in the Hieroglyphics represents k, but in Pali d.
--- | --- | --- | --- |
的真实性 | n | d.
真实性 | k | chh.
真实性 | ɬ | l is nearly identical with the Pali J l, and
真实性 | ɬ | k; is the same figure as the Pali ɹ k but in a different position.

It is impossible for two sets of characters, so nearly alike, to have originated independently of each other, impossible because there is no parallel in history. They must have had a common origin, and since the Encharial character is Egyptian, we are shut up to the conclusion, that the Pali letters have had an Egyptian origin.

The fact seems improbable, but it is not so improbable as it at first appears. It is no more improbable that one portion of the Pali speaking people should use an alphabet derived from Egypt, than that another part should use one derived from Phœnicia; but the nineteenth century has disinterred an abundance of monuments and coins, which prove that the inhabitants of Bactria and the Cabul valley wrote Pali anterior to the Christian era, in an alphabet formed on a Phœnician basis.

Under the name of "The cave character", Dr. Wilson writes of Asoka's alphabet: "We now see clearly that the great trouble taken with the adjustment of the cave character would have been

*Compare Journal of Asiatic Society of Bengal, July 1848, Plate IV; with Journal Royal Asiatic Society, Vol. XX, Plate IV.
unnecessary, if we had noticed sufficiently early its correspondence with the Phœnician and Greek alphabets, from a combination of which it is manifestly derived."

An Egyptian race is supposed to have had rule in Nineveh at a period anterior to authentic history. Mr. Thomas, the distinguished archæologist, wrote of certain Assyrian inscriptions: "These inscriptions afford at any rate monumental evidence of the contact of an Egyptianized race, far beyond the confines of the mother-country, with foreign nations, whose habitat lay, in one case certainly, eastward.—We have now to note what were the people who, as Sir Gardner Wilkinson says, 'at a very remote period' occupied India in connection with the ancient inhabitants of the Nile valley."

That Egypt was not unknown to India, even in the days of Asoka, we have indications from his inscriptions containing the name of Ptolomy king of Egypt, and Magus, son-in-law of Ptolomy Soter.

\[
\lambda | \sigma | \dot{\iota} | \delta | \gamma | \epsilon | \omicron | \omicron
\]

Turamáyo cha Magá cha

SIMPLICITY OF THE PALI ALPHABET.

The Pali alphabet is perhaps the simplest of all known alphabets, ancient or modern. Professor Williams gives, in his Grammar, "the elements of the Devanágári character," and writes down forty. All the Pali characters are formed from

A straight line  |  r,  \( \lambda \)  |  triangle  \( \delta \)  |  e, 
A rectangle  \( \square \)  \( b \),  \( \wedge \)  \( g \),  \( \Lambda \)  \( t \), 
A dot  \( \circ \)  which may be regarded as a small circle; or some parts of them, or some combination of their parts.

Thus we have formed of right lines:

\[
\begin{array}{ccccccc}
| & r & u & u & k & & ng \\
\| & n & b & e & g & \lambda & t \\
\| & d & & jh & ny & bh & \delta \\
\| & n. & \text{And all the vowels when following consonants.} \\
\end{array}
\]

From the circle, great and small, there are made;

\[
\begin{array}{ccccccc}
\bigcirc & \theta h & \bigcirc & \theta h & \bigcirc & \theta m & \bigcirc & j \\
\end{array}
\]

\[
: i \quad : \text{a final } n \text{ or } m. \\
\]

1. a
Perfection of Alphabet.

A right line with a circle, or its parts, forms.

\( \alpha \) \( v \) \( \phi \) \( c h \) \( d \) \( ch \) \( D \) \( dh \) \( \wedge \) \( a \)

A perpendicular with a curve furnishes

\( \chi \) \( k h \) \( \cup \) \( p \) \( \cup \) \( y \) \( \sigma \) \( \omega \) \( gh \)

The same figure with the termination capped by a horizontal line, or a curve, affords

\( \chi \) \( l \) \( \cup \) \( h \) \( \cup \) \( ph \)

More than forty alphabets may be seen, placed for comparison on a single sheet, all taken from ancient inscriptions; and if the inventor of the Pali alphabet were acquainted with the whole, he must have been a giant in intellect compared with his forerunners, if they did precede him, to form, from such a chaos of material, a system of such order and symmetry, as the Pali alphabet develops.

But the skill of the inventor is seen less in the forms adopted, than in the system that prevails throughout the alphabet.

The letters were manifestly formed with regard to the organs that enunciated them. Hence the cerebals and dentals appear to have been made to correspond with each other. Thus:

\[ \begin{align*}
\bigcirc & \; \text{th,} \\
\alpha & \; \text{d,} \\
\chi & \; \text{gh,} \\
\chi & \; \text{n,}
\end{align*} \]

The nasal \( n \), is varied from a common form thus:

The nasal was \( \chi \) \( ng \) The palatal \( \wedge \) \( ny \)

The cerebral \( \chi \) \( n \) The dental \( \chi \) \( n \)

Prinsep remarked; "There is a remarkable analogy of form in the semivowels \( r \; l \; y \) \( \chi \) \( \cup \) \( \cup \) which tends to prove their having been formed on a consistent principle. The \( h \) \( \cup \) is but the \( l \) \( \cup \) reversed."* He observes again, that the aspirates and the smooth mutes have been mainly formed from each other; and it is worthy of remark, that the aspirate, when formed from the unaspirated letter, always take an addition. Thus:

\[ \begin{align*}
\alpha & \; \text{ch takes an additional half circle to form} \; \phi \; \text{chh.} \quad \text{So also} \\
\alpha & \; \text{f,} \\
\chi & \; \text{p takes a turn at its extremity to make} \; \chi \; \text{ph.} \\
\chi & \; \text{kh appears to have been made irregularly} \; \chi \; \text{ghh.}
\end{align*} \]

---

* Journal of Asiatic Society of Bengal, June, 1857.
The mode of denoting vowels, when following consonants, was incomparably more simple and definite, than the mode adopted in any of the western alphabets. A consonant alone, had a short a understood. To make a long á, a line was drawn to the right,

As: \( \text{タ} \) khá \( \in \) tā

To mark e, the line was drawn to the left,

As: \( \text{ア} \) ge \( \leftarrow \) te

Both lines were used to denote o,

As: \( \text{オ} \) gho \( \uparrow \) yo

A perpendicular line was drawn on the top of the letter to make short i, and two for long i, As:

\( \text{ウ} \) mi \( \xi \) ji \( \mid \) ri \( \circ \) vi

U and û were formed in a similar manner by lines drawn at the bottom of the letter, as:

\( \text{ア} \) pu \( \text{イ} \) phú \( \square \) bu \( \text{ウ} \) yú

Occasionally û was made by drawing the line horizontally, instead of perpendicularly; and both modes may be sometimes seen in the same line, as: \( \text{ア} \) tu \( \text{ウ} \) du

AGE OF THE ALPHABET.

Nothing is known of the time when the alphabet was invented, but it is certain from all tradition that it was in use before the days of Gaudama. On the other hand, it appears probable that it was formed after letters were in use in Assyria, for the inventor seems to have been acquainted with a square or rectangular alphabet that has been called the "Nimroud Enchorial", of which Mr. Thomas published an inscription*; for the general appearance of the character is much more like Pali, than any other anterior to Asoka's edicts. The following specimens are identical:

\[ \text{I O I \alpha \varepsilon \smallf I \Gamma \Xi \Pi} \]

But other forms show a decided affinity with the cuneiform character, so the Pali alphabet must have originated after the formation of the cuneiform character, but not later than the sixth century before the Christian era.

* Journal of Asiatic Society of Bengal, January, 1850.
MODERN ALPHABET.

Like the Phœnician, the Pali letters seem to have been soon subjected to change; but the changes are few of them improvements. Prinsep has given an instructive plate, showing the changes that had been made in the character at different periods, from the alphabet of Asoka's edicts to the modern Sanskrit, and square Pali of Burmah.*

The oldest form of the alphabet that has been found on the eastern side of the Bay of Bengal, is in an inscription on a rock at the mouth of the river at Singapore, but it is so illegible that nothing can be made out of it beyond a few letters, and that the letters are not more modern, than the forms in use in the second century of the Christian era.

The oldest legible inscriptions were found by Col. Low: one in the northern part of Province Wellesley, and the other south of this, east of Penang. † Prinsep wrote: ‡ "The style of the letter is nearly that of the Allahabad No. 2." It seems to be of the same age as that of the Amravati inscription. § Both are characterized by a small curve over the letter, which appears to have been soon changed into a straight line, as in the Allahabad No. 2.

This may be regarded as the character in which the Buddhist literature was introduced to the Eastern coast; and is the origin of the present Burmese and Talaing alphabets. It was in use, according to Prinsep, in the fifth century, anterior to a new form which prevailed in the seventh century; and which was carried with Buddhism into Tibet.

Buddaghosa, according to Burmese authorities, brought the Pali books to Pegu in the fifth century, at the time this alphabet was used in India, and having been found actually engraved on rocks near the borders of southern Burmah; the evidence harmonizes.

The forms of the Burman and Talaing characters afford further testimony to the fact, for they are more easily traced to the alphabet of that age than to any other. At the time the Amravati inscription was made, the short i, when following a consonant, had been changed from a straight line to a circle; and the long i

*Journal of Asiatic Society of Bengal, March 1833, Plate XIII
†Ibid, July 1848 plate IV; and Vol. IV, plate III. ‡Ibid, July 1843
§Ibid, March 1837, plate XI.
Burmese Alphabet.

was designated by a circle with a dot in it; both of which have been retained in the Burmese and Talaing to the present day, while they ceased to be used in the Sanskrit before the seventh century. In like manner, the \( e \), the \( a \), and the \( o \), were changed to curve down the side of the letter; the way they are now written in all the alphabets on the Eastern coast.

In the modern Sanskrit, an oblique straight line is drawn under a consonant, to indicate that the inherent vowel is destroyed and the consonant is final. At the time the Amravati inscription was made, the same thing was denoted by a slightly curved stroke above the letter, turning to the right; and this is precisely the present Burmese mode of \( th'ny \), or killing, the vowel of a terminal consonant. So also the symbols representing \( r \) and \( y \) when combined with a preceding consonant, were nearly the same; in Amravati they are now in Burman.

In the Amravati, the long arms of several of the letters were cut off so as to bring them very near the corresponding Burmese character. Thus:

\[
\begin{align*}
\text{l} & \text{ became } \text{w} \\
\text{n} & \text{ became } \text{o} \\
\text{g} & \text{ became } \text{u} \\
\text{d} & \text{ became } \text{u} \\
\text{v} & \text{ became } \text{a} \\
\text{c} & \text{ became } \text{o} \\
\text{h} & \text{ became } \text{o} \\
\text{t} & \text{ became } \text{c} \\
\text{s} & \text{ became } \text{s} \\
\text{p} & \text{ became } \text{p} \\
\text{b} & \text{ became } \text{b} \\
\text{a} & \text{ became } \text{a} \\
\text{t} & \text{ became } \text{t} \\
\text{r} & \text{ became } \text{r} \\
\text{n} & \text{ became } \text{n} \\
\text{c} & \text{ became } \text{c} \\
\end{align*}
\]

Several other Burman letters are merely the rounded or otherwise slightly varied forms of Aśoka's characters, as:

\[
\begin{align*}
\text{a} & \text{ c} \\
\text{n} & \text{ c} \\
\text{g} & \text{ c} \\
\text{d} & \text{ c} \\
\text{d} & \text{ c} \\
\text{d} & \text{ c} \\
\text{d} & \text{ c} \\
\text{d} & \text{ c} \\
\text{d} & \text{ c} \\
\text{d} & \text{ c} \\
\text{d} & \text{ c} \\
\text{d} & \text{ c} \\
\text{d} & \text{ c} \\
\text{d} & \text{ c} \\
\end{align*}
\]

It may be affirmed then without fear of contradiction, that there is no modern alphabet which approaches the old Pali character so nearly as the Burmese, and that there is therefore no character in which Pali is now written, so well entitled to be called the Pali character, as the square Pali of Burmah.

The age of the Amravati inscription has not been ascertained, but the letters bear a strong resemblance to the character on copper plate grants dated at the close of A. D. 400. Prof. Dowson on these grants, and Mr. Thomas on the coins of Kraoander, have both shown that different forms of writing existed contemporaneously, but since this date synchronizes nearly with the date of the introduction of Buddhism into Burmah, they confirm each other.

THE PALI LANGUAGE.

According to some of the Pali books, the Magadha language is the language spoken by the people of Magadha, the Sakata* by the people of Saketa, or Oude, defined by native interpreters as Sanskrit, while Pali is not the language of any tribe of men but the language of the Buddhas.

As the last Buddha was a native of Magadha, Pali and Magadha are usually regarded as the same language, and it is often called Pali-Magalha; but some of the books make a very marked distinction, representing Pali as the original language of the Gods, or Buddhas, and Magadha as the original language of men.

In one book, Gaudama goes back to the origin of the universe before the first Buddha had appeared, and he represents the creator as a female, who, after she had created animals, and appointed them their several abodes, gave them names. Nine of those names are given, which are all Pali, and it is added that this language, without giving it any name, was the first language spoken, and when Buddhas subsequently appeared, they every one in succession preached in it.

After animals were created, this divine personage, or Goddess created three human beings, a male, a female, and a neuter. The neuter was neglected, and it killed its brother, the male, through envy; but three children were left behind, and to these three were born seven sons and six daughters. The parents brought different animals to their children to play with, and the several words that the children uttered on beholding them, became the names of those animals, and they are, Gaudama says, in the present Magadha language, the words in common use to designate those animals. The following are specimens:

<table>
<thead>
<tr>
<th>Pali</th>
<th>Magadha</th>
<th>Pali</th>
<th>Magadha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sasa</td>
<td>Mo</td>
<td>a hare</td>
<td>Assa</td>
</tr>
<tr>
<td>❍❍❍❍</td>
<td>❍❍</td>
<td></td>
<td>❍❍❍❍</td>
</tr>
<tr>
<td>Supava</td>
<td>San</td>
<td>a monkey</td>
<td>Suya</td>
</tr>
<tr>
<td>❍❍❍❍</td>
<td>❍❍❑❑</td>
<td></td>
<td>❍❍❑❑</td>
</tr>
<tr>
<td>Kuku</td>
<td>Ro</td>
<td>a fowl</td>
<td>Byakkho</td>
</tr>
<tr>
<td>❍❍❑❑</td>
<td>❍❍❑❑</td>
<td></td>
<td>❍❍❑❑</td>
</tr>
</tbody>
</table>

*In the Pali script.
Derivation of Pali.

In harmony with the above representation, Jina-vachana, "the language of the Jinas" or Buddhists, is everywhere found in the Pali texts, for what is denominated by the interpreters Pali. Pali is never found in the old texts, but is used like a vernacular word to define Jina-vachana whenever it occurs in the texts.

Derivation of the Word Pali.

The derivation and signification of the word Pali has been a matter of no little controversy, since it was first brought to Europe by Laloubre, who was Envoy to Siam for Louis XIV. in 1687 and 1688.*

A class of writers, following the sound, have referred the word to Pelusa, an ancient Sanskrit name of Behar or Magadha, to Pali a village, to Pali a tower or fort, to Palestine, to the Palatine hills, and to Pehlevi. The best modern Pali scholars reject all these derivations, but they differ among themselves as to the true one.

Turner defined Pali by "Original text, regularity." Alwis counters this statement, and says: "Nor does it mean root or original. - The word Pali originally signified a line, row, range." The two definitions are not incompatible with each other. Both may be true.

Turnour was undoubtedly well aware that the etymology of the word was like; but etymology does not always give the signification of a word, or the meaning of tragedy would be "a song of a goat"; that is determined by the usage.

Judge in his Burmese Dictionary, defines pāṭha, Pali pāṭhā, an original text or reading; and the translator of a Pali book said to be Buddhaghosa, defines pāṭha by Pali. When a word is repeated in the Pali text, he says: "It is in the pāṭha or Pali." Although the word is undoubtedly Pali in modern usage, yet it would not be Pali in the usage of the writer, unless it were found in the pāṭha, or original text. Turnour then is well sustained in his definition by Buddhaghosa, and Dr. Judge.

Pali, in its present usage, appears to have originated with the Buddhist interpreters, after the original writings were translated into the vernaculars; and was made to denote the original text.

*See "ESSAI SUR LE PALI, par E. Burnouf et—Page 6.
just as exegetical writers in English, use "Original" and Original Language in their notes, when referring to the Greek and Hebrew Scriptures. A somewhat parallel case is found in the word Peshito which etymologically signifies simple, but which is constantly used in the signification of the Syriac language.

It may be objected to the modern origin of this usage of Pali that the word is found in Asoka's inscriptions. Alwis writes: "HE\text{\text{-}V\text{-}\text{-}N} CHA\text{\text{-}H\text{-}V\text{-}N} CHA ME P\text{\text{-}A\text{-}L\text{-}I\text{-}Y}O VADE\text{-}THA. "Thus, thus, shall ye cause to be read my \text{\text{-}P\text{-}A\text{-}L\text{-}I\text{-}Y}O or edicts."

This however is not the reading of Asoka's inscription, but the reading of Spiegel's Sanskrit transcript.† There is no me or my in the text, no long a after the p, or r, the vowel after d is not e but a, and it is altogether uncertain about the character \text{\text{-}J\text{-}B\text{-}E\text{-}N} being b. It may be r. The sentence is from the inscription around the shaft of P eroz's Lat and, reads:

\begin{center}
  \text{\text{-}H\text{-}E\text{\text{-}V\text{-}AN} CHA \text{\text{-}H\text{-}E\text{\text{-}V\text{-}AN} CHA \text{\text{-}P\text{\text{-}A\text{-}R\text{-}I\text{-}G\text{-}O\text{-}V\text{-}A\text{-}D\text{-}A\text{-}T\text{-}A}}}
\end{center}

And thus, and thus, instruct [to] the end.

Pariya, in Pali, signifies the end or termination.

Ada, is the verb to speak, here in the third person plural, but with the preposition ana. changed to o in composition, it signifies to teach. The two written in full, would be \text{\text{-}P\text{-}A\text{-}R\text{-}I\text{-}G\text{-}A\text{-}V\text{-}A\text{-}D\text{-}A\text{-}T\text{-}A}, but by the rules of Permutation the initial vowel of the second word is combined with the last of the first word, and the whole is written \text{\text{-}P\text{-}A\text{-}R\text{-}I\text{-}G\text{-}A\text{-}V\text{-}A\text{-}D\text{-}A\text{-}T\text{-}A}.§

The rendering given above is substantially the same as that first given by Princep: "In such wise do ye address on all sides the people united in religion."||

It remains to be noted, what seems to have escaped the attention of previous writers, that the native lexicographers trace the etymology of the word Pali back of the derivative noun pdli 'a line', to the verbal root pd 'to preserve, take care of', and say that this is the signification of the word pdli, and is applied to the Pali

*Alwis' Pali Grammar page IV.

† Liber de officiis Sacerdotum Buddhicorum, page V.

§ Journal of Asiatic Society of Bengal, July, 1837.
language, because in it are preserved the discourses of the Buddhas. They write:

\[ \text{Athaṇ pāṭi rakkhati iti tasmaṇ pāḷi.} \]

\[ \text{‘The signification, it guards preserves, so on this account Pāḷi.’} \]

**EXTENSION OF THE PĀLI LANGUAGE.**

At present Pāli is a dead language found only in Buddhist books in Ceylon, Farther India, and China; but inscriptions in dialects of Pāli, dating back to the third century before the Christian era have been found in Orissa, Bikaner, Allahabad, Delhi, the Panjab, Guzerat, and Afgānistan; and the kings of Bactria used it on one side of their coins, while they inscribed Greek on the other.

In north-western India the language was written contemporaiously in two widely different alphabets, one Aryan and the other Semitic. The coins of Krananda, who reigned in Palibrothas, at the time, it is supposed, that Alexander came to India, are found in great numbers with Indian Pāli on one side, and Semitic Pāli on the other in a character nearly allied to the Phænician found on bricks from Nineveh. Thus it is certain that some two thousand years ago, Pāli was used from Calcutta to Cabul, written side by side now with Greek, and anon with Phænician.

The inference has hence been drawn, that Pāli was once the vernacular dialect of all northern India, from the Bay of Bengal to the Gulph of Cutch; and from Cuttaek to Cabul. But this is quite incredible, for that wide region, from the earliest historic times, has been inhabited by many different tribes, speaking widely different dialects.

We must resort to some other hypothesis to account for the extensive use of Pāli in official documents intended to be read by the people. For the lack of more trustworthy materials, we may take, as having a probable foundation in truth, a myth related in the Buddhist books. Gaudama found the truth of the adage, that a prophet has no honor in his own country. When he first preached to his relatives in their vernacular language, they derided him, and said the preceding Buddhas had always preached in Pāli, while he could speak to them only in the vulgar tongue; from which they drew the inference that he was no Buddha.
First Pali Grammar.

"Then Gaudama thought again, and said 'Taking "ottha sansakita pakdra" the learned Sanskrit book or writings, to make them of no account, I will teach in the language of antiquity, that is to say in ottha pdli sansakita pakdra the language of the learned Pali-Sanskrit books.'—Thus having determined, he preached in the language of the Sanskrit book or books, sansakita pakdra. But those who heard found it very difficult to understand.

According to this tradition, Pali-Sanskrit was an old, or dead language, in the days of Gaudama; and if Gaudama used a language imperfectly understood by the people, but popular with the multitude because a learned language, why may not Aesaks have done the same thing? The difference between the language of the Inscriptions and that of the Pali books may be concessions to the dialects then spoken in different localities, while the Learned Pali Sanskrita was substantially retained. The use of the monkish Latin in the Middle Ages is something parallel.

THE FIRST PALI GRAMMAR.

The difficulty that Gaudama's hearers found in understanding the Pāli-Sanskrit in which he preached, is represented as the occasion of the formation of the first Pali Grammar. When the people complained of not understanding the signification of Gaudama's discourses, Kachchayana one of his favourite disciples, after meditating on the subject, came before his associates with the proposition, that subsequently became the first Aphorism of his Grammar:

Attho akkharā sanyāto.

"The signification is known by letters."

Gaudama finally appointed him the Pali Grammarian, saying to the assembly:

"Priests, from among my clerical disciples, who are able to amplify in detail that which is spoken in epitome, the most eminent is the Great Kachchayana."

* * *
NUMBER OF LETTERS.

§ 1. After saying that the signification is known by letters, Keshchyaana proceeds to state that the number of the letters is forty one; thirty three consonants and eight vowels, which he gives as below:

```
k kh g gh ng ch chh j jh nj t th d dh n p ph b bh m y r l v s h l an
```

§ 2. There are no diphthongs in Pali, and no representatives of the Sanskrit letters:

```
ai au ri ri ri ri q sh
```

§ 3. The Bactrian Pali with the Phoenician alphabet, has three sibilants, as in Sanskrit; and they have representatives in the Burmese Square Alphabet, but they are modern additions, and have no place in the books.

§ 4. On the other hand, there is an additional l in Pali not found in common Sanskrit writings; nor met in Asoka's inscriptions. It appears to correspond to the Vedic l which Benfey says is used for d in some Vedic works. In some instances, the Pali l corresponds to d in Sanskrit; as in the numeral solaṣa* 'sixteen'. This is confirmed by the form of the letter, nearly that of a reversed d. A distinguished Sanskrit scholar writes: "About the letter l in Sanskrit, strictly speaking there is only one; but in Bengalee, and to some extent in Hindoo, the palatal d is very frequently pronounced somewhat like l.
oscillating between that and r." This is probably the sound represented by the second l in Pali.

§ 5. Clough gives a character, a substitute for r, equivalent to a final r, 'placed on the top of a consonant but pronounced before it.'

No such character and no such compounds exist in Burmese Pali. It corresponds to the Sanskrit ś and appears to have been introduced from the Sanskrit into Sinhalese Pali, since the Pali books were brought to Burmah in the fifth century. According to Alwis, Meggalayana's Grammar, which Clough translated,† was written in the twelfth century, seven hundred years after the Pali books had been brought to Burmah.

§ 6. The following Sanskrit finals are not found in Pali:

\[ \text{ hindi } \text{ n } \text{ m } k \text{ t } \text{ p } \text{ rl } \text{ rt } \text{ rp} \]

§ 7. In Pali no word ends in any final consonant but o, the nasal symbol called naggakitan, and in Sanskrit anuswara.

§ 8. The aspirate \( \hat{h} \), and the semi-vowels \( y \), r, and \( u \), when united with a preceding consonant, are written by a symbol: as:

- Kanho,† black.
- Anyo,§ another.
- Prichcha,¶ scorpio.
- Twān,¶ thou.

The symbol for \( \hat{h} \), on the Inscriptions, turns to the right, while in books it turns to the left; as:

- Sāmājkti,**, "in an assembly."

§ 9. Consonants when compounded with other consonants, usually retain their normal forms, but \( d \) preceded by \( n \), is written in a peculiar manner under the \( n \); as dandy, †† a pilgrim.

§ 10. The double s is denoted by a peculiar character, as:

tassa †† to him. The same character, in modern Pali, is made to represent the Sanskrit sh, ś, and shy. In the Asoka Inscriptions this character is supplied by the sing'e s, and since it is not noticed by Kachchayano, it is probable that the character was unknown in books when his Grammar was written.

---

†Alwis's Pali Grammar, page XIII.

[Special symbols and characters]
DIVISION OF LETTERS.

The first twenty-five consonants are divided into five classes according to the organs with which they are pronounced, and the other eight, including the anuswara, are unclassified. Three vowels are short and five long. Kachchayano adds: Sakata gandhis.

"In the books of Oade, or in the Sanskrit books, the consonants are divided into surds and sonants, and that division may be appropriately adopted in this." The two first letters of each class, with the sibilant s, are surds, while all the rest are sonants.

§ 11. The following table exhibits these several divisions at one view.

<table>
<thead>
<tr>
<th>Surds.</th>
<th>Sonants.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gutterals: k kh g gh ng</td>
<td>o o o o o</td>
</tr>
<tr>
<td>Palatals: ch chh j jh ny</td>
<td>o o o o o</td>
</tr>
<tr>
<td>Cerebals: t th d dh n</td>
<td>o o o o o</td>
</tr>
<tr>
<td>Dentals: p ph b bh m</td>
<td>o o o o o</td>
</tr>
<tr>
<td>Labials: s</td>
<td>o o o o o</td>
</tr>
</tbody>
</table>

Unclassified: y r l u s h l an

Short vowels: a i u

Long: a i u e o

PRONUNCIATION.

"The ancient pronunciation of the Greek can now only be inferred, and, in part, with great uncertainty. The pronunciation of modern scholars is exceedingly various. Of the different methods that prevail, the English is probably the farthest removed from the ancient pronunciation." With the alteration of one word, these remarks are true of the Pali.—The Burmese is probably the farthest from the ancient pronunciation."
§ 12. In Burmah the Pali $\circ$ $\circ$ $\circ$, is pronounced like $\text{th}$ in $\text{the}$. The $\circ v$ is always pronounced $w$. It was probably pronounced $w$ originally, when the last member of a compound consonant, but $v$ in other circumstances. All the cerebals or linguals are pronounced like the dentals; and the aspirate sonants, or flat mutes are not distinguished in sound from the corresponding unaspirated letters; and are often used interchangeably in writing. The anuswara is pronounced $\eta$, and the vowel $a$, $au$.

§ 13. The cerebals and dentals appear to have been used interchangeably in writing from the earliest period, and could not have differed much in pronunciation. In the inscriptions the same word in the same line is occasionally written both ways; as: $\text{I} \text{I} \text{O}$ daan, and $\text{I} \text{I} \text{O}$ daan ten. The same diversity in writing this numeral is found in the Pali books.

§ 14. So $\text{S} \text{th}$ is interchanged with $\text{I} \text{I} \text{O}$ $\text{th}$; as $\text{I} \text{I} \text{O}$ natthi, and $\text{I} \text{I} \text{O}$ natthi is not.

§ 15. So again $\text{O} \text{n}$ and $\text{I} \text{I} \text{O}$ $\text{n}$ are interchanged, as in the name of the Grammarian, which is written both $\text{I} \text{I} \text{O}$ $\text{Kachchayana}$, and $\text{I} \text{I} \text{O}$ $\text{Kachchayana}$.

§ 16. The cerebral $l$ is very uncertain in its usage. In many words where it is $\text{\text{s \text{d}}}$ in Burmah, the common $l$ is found in Ceylon. Numerous examples are met in Clough’s Grammar. Thus $\text{I} \text{O} \text{padi a line}$, is $\text{padi}$, with the small, $l$ in Ceylon.

$\text{S} \text{S} \text{elā cardamom}$, $\text{elā}$,

A similar diversity of usage prevails in the Burmese Pali. Occasionally the same word, has one in the text, and the other in the commentary.

§ 17. Nothing can be inferred to determine dialects from the usage of cerebals and dentals. Prinsep says: *The word prati, a prefix in Sanskrit—In the Pali of Ġimnar this is merely altered to pati $\text{\text{\text{\text{\text{}}}}} \text{\text{\text{\text{\text{}}}}} \text{\text{\text{\text{\text{}}}}} \text{\text{\text{\text{\text{}}}}} \text{\text{\text{\text{\text{}}}}}$ by omission of the $r$. In the language of the pillars the same proposition is always written pati $\text{\text{\text{\text{\text{}}}}} \text{\text{\text{\text{\text{}}}}} \text{\text{\text{\text{\text{}}}}} \text{\text{\text{\text{\text{}}}}} \text{\text{\text{\text{\text{}}}}}$ with the cerebral $f$. The orthography varies in the written Pali of books, being in Ceylonese pati, in Burmese pati.*

*Journal of Asiatic Society of Bengal, March, 1888.*
§ 18. This distinction is based on imperfect data. Cleft-
spells the word pati, which shows that both modes exist in Ceylon,
and the two forms are common in Burmah; as:

पाति हिंद्रि द्वारकेपर। पतुसम्पद्य पति instead of a lily.

§ 19. The surds and sonants are often interchanged with each
other; as:

§ 20. क with ग ewan gahapayā gahapayā, money.

§ 21. च ... ज जिना वाचना jina vajana, words of jina.

§ 22. त ... ध निरौह निरोहा hindering.

§ 23. थ ... ध पाठव्री padhori, the earth.

§ 24. थ ... ध धापंछिधापौंध, having placed.

§ 25. प ... ब महापति maha pati

§ 26. फ ... भ भालुणि bhālayuni, a lunar mansion.

§ 27. ब ... व बिभ दिपा visa, twenty.

The changes of surds and sonants was undoubtedly the result
of pronunciation, similar changes occurring in other languages,
and the variation in spelling arises from the words sometimes re-
taining their normal forms, and sometimes being written as they
were pronounced.
§ 28. A double \textit{th} appears to have been pronounced sometimes like \textit{th}: as: \begin{math} \text{तत्ता} \quad \text{तत्रा} \end{math} \text{titha and tatra; there. In the inscriptions it is written by a single \textit{t}, as:} \begin{math} \text{तत्ते} \quad \text{तत्रे} \end{math} \text{there,}\begin{math} \text{तत्ते} \quad \text{तत्रे} \end{math} \text{wherever,}\begin{math} \text{तत्ते} \quad \text{तत्रे} \end{math} \text{everywhere.}

§ 29. The symbol of \textit{y} often indicates an original form with a double letter; as:

\begin{math} \text{सुल्तरा} \quad \text{सुल्तरा} \end{math} \text{a royal race; \textit{sultra} and \textit{sulya}, an arrow}

\begin{math} \text{सुल्तरा} \quad \text{सुल्तरा} \end{math}

§ 30. From a difference in pronunciation \textit{h}, \textit{dh}, and \textit{d} are found occasionally in exchanged; as: \begin{math} \text{ध्व} \quad \text{ध्व} \end{math} \text{ihza, idza, and ita, hre; \textit{iddhaq} \quad \textit{iddhaq} \end{math} \text{sdha and sa, good.}

§ 31. \textit{Y} appears to have been pronounced \textit{dj} occasionally, for these letters are found interchanged in the same word; as: \begin{math} \text{वृज} \quad \text{वृज} \end{math} \text{gavafo, and gavalo, the gavalo.}

§ 32. \textit{L} and \textit{r} also pass into each other; as: \begin{math} \text{वृज्ज} \quad \text{वृज्ज} \end{math} \text{mihisulr and miharsul, great wealth.}

§ 33. On some of the Inscriptions the aspirate \textit{h} is inserted before a few words beginning with vowels, \textit{"Which,"} Princep says, \textit{"as far as I know, has no parallel in any of the Grammatical Pākita."} The same usage however is occasionally, though not often, found in the Pali. Instances occur in the Pākita. Thus in the Katha, the fifth book of the Abhidhamma:

\begin{math} \text{धर} \quad \text{धर} \quad \text{धर} \end{math} \text{for} \begin{math} \text{धर} \quad \text{धर} \end{math}

\begin{math} \text{हेर} \quad \text{हेर} \quad \text{हेर} \end{math} \text{vallabbha; even na ev vallabbha,}

\text{"Thus [or] not thus they are not to be said."}
CHAPTER II.

PERMUTATION.

In Greek, a vowel if short at the end of a word, is sometimes dropped when followed by another word beginning with a vowel; and if long, the two vowels are occasionally contracted into one. A final $n$ before a classified letter is usually changed to a letter of that class, and the classified letters themselves are subject to certain changes when united to others. In Pali, when two words meet similar changes occur, but much more extensively than in Greek; and this part of the Grammar Sanskrit grammarians denominate “Combination and Permutation”; but it embraces only the same things that in Greek Grammars have been previously named Contraction, Crasis, Elision and Euphonic changes of consonants.

WHEN TWO VOWELS MEET.

§ 34. When one word ends in a vowel, and the next one begins with a vowel, one vowel is usually substituted for the two and attached to the first word.

$a$ followed by $a$.

§ 35. When $a$ at the end of one word is followed by $a$ at the beginning of the next,

(a.) One is elided; as:

\[ \text{natthi from } \text{n}a \text{ and } \text{atthi}, \text{ “is not”} \]

In the Dhauhi inscription this compound is written with the short vowel, \[ \text{n} \text{aththi as in book Pali}. \]

(b.) The two short vowels are sometimes changed to long $ä$;

\[ \text{tatra birati from } \text{tatra} \text{ and } \text{ubirati}, \text{ “great pleasure there.”} \]

This is the rule in Sanskrit, and in the Girnar and other inscriptions, where the verb takes the Sanskrit form, the Sanskrit rule of Permutation is followed, and the long vowel is written as: \[ \text{natthi, “is not.”} \]
$\text{a and d followed by d.}$

§ 36. When a or d is followed by d, they become d; as:
\[\text{vajjati from vajj and ad, "thou art a king."}
\text{vaghana into from vajhana and adika, "a porch, a terrace."}

$\text{a followed by i.}$

§ 37. When a is followed by i,
(a.) The a is elided; as:
\[\text{satintra from sata and intra, "organ of hearing."}

(b.) The two vowels are changed to long d; as:
\[\text{dhammo cha vinayo chadi from dhama, cha, vinaya, cha, etc.;}
\text{"Both the law and the discipline: Thus" [he said]}

(c.) The two vowels coalesce into c; as:
\[\text{bandhussena for bandhussa and icca, "as to a relative."}

This last case is the rule in Sanskrit, but it is the exception in Pali.

$d$ followed by i.

§ 38. When d long is followed by i, the two vowels are changed to long i; as:
\[\text{saddhida vittan purisassa setan}
\text{from saddhida vittan purisassa setan, "Here [i.e. in this world] right religious affections [or faith] is the best property of man."}

The Sanskrit rules require the combined vowel in this case to be e.

$\text{a followed by u.}$

§ 39. When a is followed by a,
(?) The a is elided; as:
\[\text{ko panna}
\text{At the end of a word" and "at the beginning of another," are}
\text{e be understood in this and the following paragraphs, as in §35.}
Permutations of 1.

sitakalā for sita and udakā, "white water."

(b.) The two vowels coalesce into long ā; as:

अतिक्षक सुषमा अतिक्षक 
andārakāḥubayan from andārakā, cha, ubayan

"And with authorities, with both."

(c.) The two vowels are changed to o; as:

सृज्ञाय न उपेति 
sanghrāṇayupeti from sanghrāṇa na upeti,

"Enters not into the number."

This is an exceptionable case in Pali, but it is the rule in Sanskrit.

ā followed by u.

§ 40. When a long ā is followed by u, the ā remains, and the u is changed to the semi-vowel v; as:

मृत्वृ गृः मृत्वृ from mā and uḍā, "Sey not."

ā or a followed by e or o.

§ 41. When ā or a is followed by e or o, it is elided; as:

संघन तस्सरसन. 
sanghan tassorasam, for sanghan tessa orasan;

"His own son, the church."

tathētāna 

"Besides teaching."

संसेदेजो पापातिका 
sansēdējō papātikā from sansēdējā and oppātikā,

"Produced by filth, produced by a visible body."

i followed by i.

§ 42. When i is followed by i,

(a.) One i is elided; as:

dhihi for dhi and itī, "Give! Thus" [he said.]

(b.) The two coalesce into long ī; as:

महादानवशास्मिति 
mahādānavaśasmāti from mahā, dāpan, dāsaṁmi, iti.

"I will give the great gift! Thus" [he said.]
This is the rule in Sanskrit, and is followed in the Inscriptions as:

\[ \text{sukatan kachhati} \quad \text{sukatan gachchhati iti} \]

"He attains merit. Thus" [he said].

\[ i \text{ followed by } a. \]

§ 43. When \( i \) is followed by \( a \),

(a.) The \( i \) is elided; as:

\[ \text{oṣṇuḥ} \quad \text{oṣṇuḥ} \quad \text{ṣuṣṭi} \quad \text{ṣuṣṭi} \]

\[ \text{dhammarajamamāhan} \quad \text{from} \quad \text{dhammaraja,} \quad \text{nandāmi,} \quad \text{ahan;} \quad \text{"I wash, the king of the law."} \]

(b.) The \( a \) is elided; as:

\[ \text{oṭṭāya} \quad \text{oṭṭāya} \quad \text{ṭāya} \]

\[ \text{vaddāmikāna} \quad \text{from} \quad \text{vaddāmi ahan,} \quad \text{"I say."} \]

(c.) The \( i \) is changed to the semi-vowel \( y \); as:

\[ \text{pañcayādayāvantā} \quad \text{pañcayādayāvantā} \]

\[ \text{pañcayādayāvyayaṣa} \quad \text{from} \quad \text{pañcayādayā,} \quad \text{vutti,} \quad \text{assa;} \quad \text{"Its accurate comment."} \]

(d.) The \( i \) is changed to the semi-vowel \( y \), to which the \( a \) lengthened into \( ā \) is attached; as:

\[ \text{añcatayādayāvantā} \quad \text{añcatayādayāvantā} \]

\[ \text{antaryādyāvantātā} \quad \text{from} \quad \text{antaryādyā} \quad \text{and} \quad \text{antara;} \quad \text{"An upper garment, clothing."} \]

The Sanskrit rule requires \( y \) in every case.

\[ i \text{ followed by } ā, \text{ or } e. \]

§ 44. When \( i \) is followed by \( ā \), or \( e \),

(a.) The \( i \) is elided; as:

\[ \text{tiḥkāre} \]

\[ \text{from} \quad \text{tiḥi.} \quad \text{and} \quad \text{ākāre;} \quad \text{"By three tokens."} \]

\[ \text{noḥkāre} \quad \text{noḥkāre} \quad \text{noḥkāre} \]

\[ \text{from} \quad \text{noḥi} \quad \text{and} \quad \text{ētaṁ;} \quad \text{"Not proper, this."} \]

(b.) The \( i \) is changed to the semi-vowel \( y \), as:

\[ \text{ita} \quad \text{ita} \quad \text{ita} \]

\[ \text{ityādi from iti ādi,} \quad \text{"So beginning."} \]

*Journal of Asiatic Society of Bengal, July, 1887; where the passage is rendered: "Shall attain eternal happiness, (or shall be united with Sugato.)"
Permutations of U.

skapadyekapadike from eka, pati, eka, padike,
“A foot-path, in a foot-path.”

Case (b.) is the rule in Sanskrit.

(i) or i followed by u.

§ 45 When i short, or i long is followed by u,
(a.) The i or i is elided; as:

tāvisatasaban from tā, visati, and usaban;

“Twenty taks [make] a usahah.”
kosampyjenyio from kosanpi, ujjensyio: “Knoj, Ujjoin.”
(b.) The i is changed to the semi-vowel y; as:
jalaniidhyudadhi from jalaniidhi udadhi, “Sea, ocean.”

This is the rule in Sanskrit.

(u) followed by u.

§ 46. When u is followed by u, one u is elided; as:
mulan tusiran from mulan tu usiran, “A root, khus-khus grass.”

(u) followed by a.

§ 47. When u is followed by a,
(a.) The a is elided; as:
lakaheshveshuyamati from loka hetu akhyamati,
“The cause of the world, possessed of imperishable wisdom.”
(b.) The two vowels coalesce into the semi-vowel v; as;
dhatvantasa from dhatu antassa, “To the end of a root.”

In Sanskrit the combined vowels become v or a.

(u) followed by ā.

§ 48. When u is followed by ā,
(a.) The u is elided; as:
chakkhāyatanaṇ from chakkhū āyatanaṇ “Abode of sight, or eye.”
(b) The \( u \) is changed to the semi-vowel \( v \), and the \( a \) is appended to it; as:

\[
\text{su}d\text{gat}an \text{ from } \text{su} \quad \text{d\text{gat}an}, \quad \text{"Well coming."}
\]

Both cases, (a.) and (b.), accord with Sanskrit usage.

\[
\text{u} \quad \text{followed by } i.
\]

§ 49. When \( u \) is followed by \( i \),

(a.) The \( i \) is elided, and the \( u \) remains unchanged; as:

\[
\text{chak}k\text{hundr}e \text{ from } \text{chak}k\text{hu} \quad \text{indre, "The faculty of sight, or eye."}
\]

(b.) The \( i \) is elided, and the \( u \) lengthened into \( \ddot{u} \); as:

\[
\text{s\ddot{a}dh\ddot{i}ti} \text{ from } \text{s\ddot{a}dh}u \quad \text{\ddot{u}ti}, \quad \text{"Good! \, [ he said."]}
\]

Both (a.) and (b.) differ from the Sanskrit rules, which require the semi-vowel \( v \).

\[
\text{u} \quad \text{followed by } e.
\]

§ 50. When \( u \) is followed by \( e \), it is changed to the semi-vowel \( v \) and the \( e \) remains; as:

\[
v\ddot{a}tt\ddot{w}\ddot{e}\ddot{t}ha \quad \text{vhit}an \text{ from } \text{vatt}hu \quad \text{et}tha \quad \text{vhit}an
\]

"Landed possessions are adjudged in this place."

\[
\text{e} \quad \text{followed by } e.
\]

§ 51. When \( e \) is followed by \( e \), one \( e \) is elided; as:

\[
n\text{et}th\ddot{a}n\ddot{a}g\dot{x}\ddot{a} \text{ from } \text{ne} \quad \text{et}\ddot{h}ha \quad \ddot{a}\ddot{g}\dot{x}\dot{a},
\]

"They not having arrived at that place."

This corresponds with Sanskrit usage.

\[
\text{e} \quad \text{followed by } a.
\]

§ 52. When \( e \) is followed by \( a \).

(a.) The \( e \) is changed to the semi-vowel \( y \) and the \( a \) remains unchanged; as:

\[
\text{tyass}a \quad \text{pahin\dot{a} } \text{honti} \text{ from } \text{te} \quad \text{ass}a \quad \text{pahin\dot{a} } \text{honti},
\]

"These things have been rejected of, or by, those persons."
Permutations of O.

(b.) The e is changed to y, and the short a is lengthened to long á; as:

\[\text{tyāhan evan vadeyya from te ahan evan vadeyya.}\]

"I would speak thus to thee."

o followed by c, a, i, u, e.

§ 53. When o is followed any vowel,

(a.) The other vowel is elided: as:

\[\text{adhamo naka from adhamo omaka, "Vile, inferior."}\]
\[\text{yohan from yo ahan, "I, who."}\]
\[\text{cattārome from cattāro ime, "These four."}\]
\[\text{athopapati from atho upapati, "Agaiu, a paramour."}\]

(b.) Before a, it is sometimes changed to the semi-vowel v, and the a is lengthened into á; as:

\[\text{svāhan from so ahan "This person, I."}\]

(c.) Occasionally it is elided; as:

\[\text{jinabuddhiti from Jina buddho iti, "Jina-Buddha, [it is said.]}\]

The preceding do not embrace all possible cases, but they include all of common occurrence, and many more than are found in Kachchhayano's Grammar.

Kachchhayano's Rules.

Kachchhayano gives seven rules:

§ 54. (1.) When similar vowels meet, the first is elided.

§ 55. (2.) When dissimilar vowels meet, the last is sometimes elided.

§ 56. (3.) When the first vowel has been elided, e or o sometimes takes the place of both vowels.

§ 57. (4.) Sometimes when the first vowel has been elided, the second is lengthened.

§ 58. (5.) When the second vowel has been elided, the first is sometimes lengthened.
§ 59. (6.) A final e is sometimes changed to y.

§ 60. (7.) A final u or o is sometimes changed to v.

These rules are not of much practical value, but no general rules can be formed that are not beset with numerous exceptions.

GENERAL RULES.

The following deductions from the examples given, may be found useful for reference.

§ 61. When similar vowels meet, one is elided and the other remains unchanged. See § 35. a. § 36. § 42. a. § 46. § 51. § 53.

Exceptions: § 35. b. § 42. b.

§ 62. When i is followed by u or o; and when i or e is followed by a,

(a.) It is changed to the semi-vowel y. See § 45. b.

§ 44. b. § 43. c. § 52. a.

(b.) When a or u precedes, this change does not take place. See § 37. § 41. § 49.

§ 63. When u is followed by a or e, or o is followed by a,

(a.) the u or o is changed to the semi-vowel v. See § 47. b

§ 50. § 53. b.

(b.) This change does not occur when a precedes u or o; unless a be lengthened to ā. See § 39. § 41. § 40.

§ 64. Unless changed to the semi-vowel v, o usually maintains its position before all other vowels, and is sometimes formed by the combination of a and u. See § 53. § 39. a.

INSERTION OF CONSONANTS.

When one word ending in a vowel is followed by another beginning with a vowel, a consonant is occasionally inserted between them, and the vowels remain unchanged. The consonants used are: t. d. n. m. y. r. l. v. an.

§ 65. t inserted; as:

yasmatiha for yasmda iha, "On which account here."

§ 66. d inserted; as:

edantaśsa for e antassa, "For e final."

§ 67. n inserted as:

imndyati from ito ayati, "From this place he comes."
§ 68. m inserted; as:
कस्मादा इवा, kasmámiva from kasmá, "From what account, etc?"

§ 69. v inserted; as:
यत्यदयिदान from yathá idan, "Besides this."

§ 70. r inserted; as:
सदापरिवा from sáapó, "Like mustard."

§ 71. 1 inserted; as:
चहद्यातान from chha dyatanam, "Six abodes."

§ 72. v inserted; as:
तत्रताया from tato utáya, "From this rising."

§ 73. anuswara, inserted before consonant or vowel; as:
पूर्वपंति játin sarámi, for purima játin sarámi
"I remember former states of existence."

WHEN VOWELS ARE FOLLOWED BY CONSONANTS.

§ 74. When a word ends in a vowel and the next word begins with a consonant, the vowel is occasionally subjected to some change; as:
(a.) The vowel is sometimes lengthened, as आ to ा, and ऐ to ऑ;
as:
सम्मद्धानम् vippasato, samma for sammá:
"He who has seen well the law."

गैमें मुनिचरण for gáme muni chare.
"The Sage may dwell in the village."

(b.) Sometimes a long vowel is shortened; as ऑ to ऑ; thus:
बोनव्याधि námaso for bonavádhi námaso,
"Boni by u. n. a."
(c.) Sometimes one vowel is exchanged for another, o, or o for e; thus:

exaihamo from esodhamme, "This law."

pintaya charitu paro sahasan, paro for para;
"More than a thousand to go for boiled rice."

§ 75. When a word ends in a vowel, and the next begins with any classified letter not a nasal, that letter is doubled; but if it be an aspirate, its corresponding unaspirated letter is used. Hence the following compound consonants are found at the beginning of words in sentences where the normal form begins with the second member of the compound:

\[
\begin{array}{ccccccccccc}
kk & gg & chch & jj & tt & dd & tt & dd & pp & bb \\
\dd & \dd & \dd & \dd & \dd & \dd & \dd & \dd & \dd & \dd \\
kkh & ggh & chchh & jjh & th & dh & th & dh & pph & bhh \\
\dd & \dd & \dd & \dd & \dd & \dd & \dd & \dd & \dd & \dd \\
\end{array}
\]

The following examples may suffice to illustrate these changes:

abikkantaro from abi kantaro, "Very desirable."

pariygho from pa gaho, "Seizing."

tettinsa from te tinsa, "Thirty three,"

chatuddasa from chatu dasa, "Fourteen."

chhubbisa from chha visa "Twenty six."

idhapampaḻa pūreassa from ithu premido.
"Here there is forgetfulness to men."
Answwara before a vowel.

ṇakkhamati from na khmati, "He is impatient."

esvachajhānapalo from esovracha jhanapalo,
"And so this has the advantages of Jhan."

§ 76. Some of the unclassified consonants are occasionally found doubled, as l and ū; but when ū is doubled, it is represented by double bb: as:

-du beneath from du vuțan, "Speaking evil."

THE NASAL SYMBOL ANUSWARA.

§ 77. When followed by either a consonant or a vowel, it is occasionally elided; as:

tāsāhansantike from tāsan ahan,
"In the presence of these females."

ariya sachchana passana from ariya sachchunan dassanan,
"Seeing the Ariya truths."

§ 78. When followed by a vowel, the vowel is occasionally elided; as:

dhanvanva from dhanvan iva, "As paddy."

§ 79. When a vowel has been elided, if the next consonant be double ss, it is changed to a single s; as:

pphpansa uppajjati from ppphan assa, "Flowers are to her."

§ 80. When followed by e, sometimes, or y, or h, it is changed to ny; as:

gnyeva from tan eva "Even thee."

sanyuttan from san yuttan "Union."

ravij from evan hi, "If so."
§ 81. When followed by a vowel, anuswara is usually changed to m; as:

कुनुत्रमासी from कुनु त्रामासी, "Who art thou?"

किनाहन करेरयामी from किन अहान करेरयामी,
"What may I do?"

टुंमिच्छहात्तेसु from टुं इच्छहा अथेसु,
"Tun in the signification of wishing."

दानानुत्तमान from दानान उत्तमान, "The best offering."

एवामेलान from एवाम एलान,
"Thus this."

§ 82. Occasionally it is changed to d; as

एतादारोऽचा from एतान अडोचा,
"This he said."

§ 83. When followed by a classified letter, anuswara is changed to the nasal of the class to which it belongs; as:

एवांक्षो from एवां खो,
"So indeed."

गाहान्योचा from गाहान एचा
"And a house."

ततीयांपि from ततीयां पि,
"And the third time."

किन्नादमो from किन नामो,
"What name?"

सुखान्ते होतु from सुक्हान ते होतु,
"May happiness be to thee!"
CHAPTER III.

TABLES OF DECLENSION.

Occidental grammarians take a word as a basis, and make all the particles of inflection radiate from it, as from a centre, but Kachchayano pursues the opposite course. He usually takes an inflection and makes all the varieties of nouns masculine feminine and neuter, adjectives, and pronouns diverge from that inflection as from a central point. Thus he gives sa as the mark of the genitive singular, and then, in the tenth of his noun aphorisms, says

सः कानामे "On account of sa, sa comes."

That is, the original single s of the genitive is doubled, and becomes ssa. He next illustrates the use of the suffix by the following examples:

पुरिसाः आगिसा भिक्खुसा सायुंभुसा

"Of a man, of a fire, of a priest, of a divinity,"

अभिभुसा दांदिसा इसिसा

of a god, of a pilgrim, of a sage.

In continuation of his making sa the central point, his next aphorism is:

सन सां स्वेकाणचाने सा "Also on account of san, sa, in the singular number."

He adds the following examples:

etissuṇa etissā imissan imissā tissan

In this of this in this of this in that

tissā tassan amusān amussā (All feminine.)

of that, in that, in this, of this.

The following tables of declension contain all that can be gleaned from the the whole of Kachchayano's examples.
Pūrisa, and Rūpa declined.

Nouns.

First Declension.

Sing. Plur.
§ 89. Masculines in a, like pūrīsa a man.
Nom. pūriso pūrisā
Acc. pūrisan pūrisē
Ins. pūrisena pūrisēhi pūrisēbi
D. G. pūrisassa pūrisēnan
Abl. pūrisasmā pūrisahmā (as Instrumentive.)
Loc. pūrisē ... smīn ... sahmi pūrisēsu pūrisēsu
Voc. pūrīsa pūrisā (as Nominative.)

§ 90 Neuters in a, like rūpa an image.
Nom. rūpan rūpāni rūpā
Acc. (as Nominative.) (as Nominative.)
Ins. rūpēna rūpāhi
D. G. rūpassa rūpānan
Abl. rūpasmā (as Instrumentive.)
Loc. rūpasmin rūpasu
§ 91 Masculines in इ like अग्गि FIRE.

Nom. अग्गि अग्गयो अग्गि

Acc. अग्गिन (as Nominative.)

In. Ab. अग्गिणा अग्गिहि

D. G. अग्गिसा अग्गिनो अग्गिनान

Loc. अग्गिनिन अग्गिनु

Voc. (as Nominative.) (as Nominative.)

§ 92 Masculines in इ, like दण्डि A PILGRIM.

Nom. दण्डि दण्डि दण्डि दण्डिनो

Acc. दण्डिन दण्डिनान (as Nominative.)

In. Ab. दण्डिना दण्डिहि

D. G. दण्डिसा दण्डिनो दण्डिनान

Loc. दण्डिसिन दण्डिसु

Voc. दण्डि (as Nominative.)

REMARK.

Clough has all the forms of the ablative and locative singular, and instrumentive plural given in पुरिसा, § 89.
§ 93 Masculines in \( u \), like bhikkhu a priest.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>bhikkhu</td>
<td>bhikkhave bhikkhu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>bhikkhavo bhikkhu</td>
</tr>
<tr>
<td>Acc.</td>
<td>bhikkhun (as Nominative.)</td>
<td></td>
</tr>
<tr>
<td>In. Ab.</td>
<td>bhikkhunā</td>
<td>bhikkhuhi</td>
</tr>
<tr>
<td>D. G.</td>
<td>bhikkhusa</td>
<td>bhikkhūnan</td>
</tr>
<tr>
<td></td>
<td>bhikkhusmin</td>
<td>bhikkhusu</td>
</tr>
</tbody>
</table>

§ 94 Masculines in \( u \), like sayambhū a name of Buddha.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>sayambhū</td>
<td>sayambhuvo sayambhuno</td>
</tr>
<tr>
<td>Acc.</td>
<td>sayambhun (as Nominative.)</td>
<td></td>
</tr>
<tr>
<td>In. Ab.</td>
<td>sayambhunā</td>
<td>sayambhuhi</td>
</tr>
<tr>
<td>D. G.</td>
<td>sayambhusa</td>
<td>sayambhūnan</td>
</tr>
<tr>
<td>Loc.</td>
<td>sayambhunomin</td>
<td>sayambhūru</td>
</tr>
</tbody>
</table>

Voc. (as Nominative.)

**Remark.**

Bhikkhavo, or bhikkhave, is written on the inscriptions bhikhapā but a fac-simile reads \( vo \) nearly the regular \( vo \).
Kanyā, ratti, and mati declined.

Second Declension.

Sing. Plur.

§ 95 Feminines in ā, like kanyā a virgin.

Nom. kanyā kanyāyo kanyā

Acc. kanyan (as Nominative.)

In. Ab. kanyāya kanyāhi kanyābhi.

D. G. ... kanyānan

Loc. ... kanyāyan kanyāsu

Voc. kanye (as Nominative.)

§ 96. Feminines in i, like ratti night.

Nom. ratti rattiyo ratti ratti

Acc. rattin (as Nominative.)

In. Ab. rattiyā rattīhi rattībhi

D. G. ... rattinan

Loc. ... rattīyan rattīsu

§ 97. Feminines in i, like mati wisdom.

Nom. mati matiyo

Acc. matin (as Nominative.)

In. Ab. matiyā matyā matīhi matiḥi

D. G. ... matīnan

Loc. matiyan matyān matisu
Sing.

§ 98. Feminines in ī, like nādi A RIVER.

Nom. nādi nādiyo

Acc. nādin

In. Ab. nādiyā nādhi nādiyā

D. G. ...

Loc. ...

§ 99. Feminines in ū, like dhenu A COW.

Nom. dhenu dhenuyo dhenu

Acc. dhenuun

In. Ab. dhenuuyā dhenuhi dhenuubhi

D. G. ...

Loc. ...

§ 100. Feminines in ū, like vadhū A DAUGHTER IN LAW.

Nom. vadhū vadhuyo vadhū

Acc. vadhun

In. Ab. vadhuyā vadhūhi vadhūbhi

D. G. ...

Loc. ...

vadhuyan vadhūsu
Puma, bhagavā, and mana declined.

Third Declension.

§ 101. Masculines in a increasing by n, like puma a male.

Nom.  puma  pumá  pumáno
Acc.  puman  (as Nominative.)
In. Ab.  pumáno  pumuná  pumánehi  pumánebhi
D. G.  pumáno  puminan
Loc.  pumáne  pume  pumásu  pumesu (puman.)

§ 102. Masculines in ã increasing by t, nt, as bhagavā a lord

Nom.  bhagavā  bhagavante  bhagavanto
Acc.  bhagavanttan  (as Nominative.)
In. Ab.  bhagavatá  bhagavantehi  bhagavantebhi
D. G.  bhagavato  bhagavatan
Loc.  bhagavati  bhagavantisu (V. Sin. bhagaven.)

§ 103. Neuters in a increasing by s like mana mind.

Nom.  mana  maná  manáni
Acc.  (as Nominative.)  (as Nominative.)
Ju. Ab.  manasa  manehi  manebhi
D. G.  manaso  manánan
Loc.  manasi  mane  manasu (V. Sin. mana, maná)
§ 104. Neuters in ī, like aṭhi a bone.

Nom. aṭhi aṭhini aṭhi

Acc. aṭhin (as Nominative.)

In. Ab. aṭhina āṭhī āṭhībhī

D. G. aṭhīna aṭhīnān

Loc. aṭhīmi aṭhīmin aṭhīsu

§ 105. Neuters in u, like āyu age.

Nom. āyu āyuṇī āyu

Acc. āyun (as Nominative.)

In. Ab. āyuṇā āyuṇī āyuṇībhī

D. G. āyuṇo āyuṇān

Loc. āyuḥmi āyuṃmin āyuṣu

§ 106. Masculines, or feminines increasing by r.

(a.) Like bhatu a brother.

Nom. bhatā bhataro

Acc. bhatarān (as Nominative.)

In. Ab. bhatarā bhatarehi bhatuhi

D. G. bhatuno bhatunān tānan tunān (as Instrumental.)

Abl. bhatiito

Loc. bhatari bhataresu
(b.) Like satthu: A TEACHER.

Nom. satthā
satthāro

Acc. satthārā
satthāre
satthārehi
satthārebhi

In. Ab. satthārā
satthārān
satthārāhī
satthārebhi

D. G. satthu satthā
satthārān satthān

Loc. satthāri satthāresu

(c.) Like pītu: A FATHER.

Nom. pītā
pītāro

Acc. pītārā
pītāre
pītārehi
pītārebhi

In. Ab. pītārā
pītāre
pītārehi
pītārebhi

D. G. pītā
pītārān
pītāan

Loc. pītāri pītāresu

(d.) Like mātu: A MOTHER.

Nom. mātā
mātarō

Acc. mātārā
mātarā
mātāre

In. Ab. mātārā
mātārehi
mātārebhi

D. G. mātā
mātānan
mātānu

Loc. mātāri mātāresu mātāsu
**Irregular Nouns**

§ 107. Masculines, in ā, like saκhi  a friend.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>saκhā</th>
<th>saκhāyo</th>
<th>saκhāno</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aoc.</td>
<td>saκhan aλκhān aλκhān (as Nominaλive.)</td>
<td>saκhan</td>
<td>saκhan</td>
</tr>
<tr>
<td>In. Ab.</td>
<td>saκhānā</td>
<td>saκhārehi</td>
<td>saκhābhi</td>
</tr>
<tr>
<td>D. G.</td>
<td>saκhīssā</td>
<td>saκhīránan</td>
<td>saκhīnan</td>
</tr>
<tr>
<td>Loc.</td>
<td>saκhe</td>
<td>saκhāresu</td>
<td>saκhoru</td>
</tr>
<tr>
<td>Voc.</td>
<td>saκha</td>
<td>saκhā</td>
<td>saκhi</td>
</tr>
</tbody>
</table>

§ 108. Masculines in ā, like rājā  a king.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>rājā</th>
<th>rājā</th>
<th>rājāno</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aoc.</td>
<td>rājān</td>
<td>rājānan</td>
<td>rāje</td>
</tr>
<tr>
<td>In. Ab.</td>
<td>rājānā</td>
<td>rānejān</td>
<td>rājebhi</td>
</tr>
<tr>
<td>D. G.</td>
<td>rājīnō</td>
<td>rānyo</td>
<td>rānyan</td>
</tr>
<tr>
<td>Loc.</td>
<td>rānye</td>
<td>rājīni</td>
<td>rājesu</td>
</tr>
</tbody>
</table>

§ 109. Masculines in o, like go  an ox.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>go</th>
<th>go</th>
<th>go</th>
<th>gāri</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aoc.</td>
<td>gāvan gāvan gāvon gāvon (as Nominaλive.)</td>
<td>gāvan</td>
<td>gāvon</td>
<td>gāvon</td>
</tr>
<tr>
<td>In.</td>
<td>gāvena</td>
<td>gohi</td>
<td>gohi</td>
<td></td>
</tr>
<tr>
<td>D. G.</td>
<td>gāveṣa</td>
<td>gavaṣa</td>
<td>gava</td>
<td>gava</td>
</tr>
<tr>
<td>Abl.</td>
<td>gava</td>
<td>gava</td>
<td>(as Instrumental.)</td>
<td>gava</td>
</tr>
<tr>
<td>Loc.</td>
<td>gāve</td>
<td>gāve</td>
<td>gāve</td>
<td>gāve</td>
</tr>
</tbody>
</table>

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**Adjectives**

§ 110 Of first and second declensions, as *sabpa* ALL.

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neutral</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>sabpa</em></td>
<td><em>sabpá</em></td>
<td><em>sabpa</em></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>sabpan</em></td>
<td>(as Nominative)</td>
<td><em>sabpan</em></td>
</tr>
<tr>
<td>Ins.</td>
<td><em>sabpaná</em></td>
<td><em>sabpáya</em></td>
<td><em>sabpáya</em></td>
</tr>
<tr>
<td>D.G.</td>
<td><em>sabpaná</em></td>
<td><em>sabpáya</em></td>
<td><em>sabpaná</em></td>
</tr>
<tr>
<td>Abl.</td>
<td><em>sabpaná</em></td>
<td><em>sabpáya</em></td>
<td><em>sabpáya</em></td>
</tr>
<tr>
<td>Loc.</td>
<td><em>sabpaná</em></td>
<td><em>sabpáya</em></td>
<td><em>sabpáya</em></td>
</tr>
</tbody>
</table>

(The other cases of the neuter are the same as the masculine.)
Adjectives of third, second, and first declensions, as 
guṇava possessing good qualities.

Sing. Plur.

(a.) Masculine.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>guṇava</td>
<td>guṇavānti guṇavānto guṇavāntā</td>
</tr>
<tr>
<td>Acc.</td>
<td>guṇavānta</td>
<td>guṇavānte</td>
</tr>
<tr>
<td>In. Ab.</td>
<td>guṇavātā</td>
<td>guṇavāntihi</td>
</tr>
<tr>
<td>D. G.</td>
<td>guṇavatō</td>
<td>guṇavāntiyan guṇavatān</td>
</tr>
<tr>
<td>Loc.</td>
<td>guṇavāti</td>
<td>guṇavāntesu</td>
</tr>
<tr>
<td>Voc.</td>
<td>guṇava guṇavā guṇavān (as Nominative.)</td>
<td></td>
</tr>
</tbody>
</table>

(b.) Feminine.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>guṇavantī guṇavāti guṇavāntīyo guṇavantī</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>guṇavāntan</td>
<td>(as Nominative)</td>
</tr>
<tr>
<td>In. Al.</td>
<td>guṇavāntiyā</td>
<td>guṇavāntihi</td>
</tr>
<tr>
<td>D. G.</td>
<td>guṇavāntiyan</td>
<td>guṇavāntiyan</td>
</tr>
<tr>
<td>Loc.</td>
<td>guṇavāntiyan guṇavāntiyan</td>
<td>guṇavāntisu</td>
</tr>
</tbody>
</table>

(c.) Neuter.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>guṇavān</td>
</tr>
<tr>
<td>Acc.</td>
<td>guṇavāntan</td>
</tr>
</tbody>
</table>

(The other cases of the neuter are the same as the masculine.)
Pachan declined.

Participles.

§ 112. Participles increasing by t, nt, as pachan cooking.

Sing.

Plur.

(a.) Masculine.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>pachan</td>
<td>pachantu</td>
</tr>
<tr>
<td>Acc.</td>
<td>pachantan</td>
<td>pachante</td>
</tr>
<tr>
<td>Ins.</td>
<td>pachantena</td>
<td>pachantá</td>
</tr>
</tbody>
</table>

(b.) Feminine.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>pachantī</td>
<td>pachantīyo pachantīl</td>
</tr>
<tr>
<td>Acc.</td>
<td>pachantin</td>
<td>(as Nominative.)</td>
</tr>
<tr>
<td>In. Ab.</td>
<td>pachantīya</td>
<td>pachantāhi pachantēbhi</td>
</tr>
</tbody>
</table>

(c.) Neuter.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>pachan</td>
<td>pachanti</td>
</tr>
<tr>
<td>Acc.</td>
<td>pachantan</td>
<td>(as Nominative.)</td>
</tr>
</tbody>
</table>

(The other cases of the neuter are the same as the nominative.)
Eka, dai, and ti declined.

**Numerals Adjectives.**

§ 113. *Eka* a.m.

<table>
<thead>
<tr>
<th>Mas.</th>
<th>Fem.</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṇaço</td>
<td>ṇaco</td>
<td>ṇaco</td>
</tr>
<tr>
<td>Nom.</td>
<td>ṇako</td>
<td>ṇako</td>
</tr>
<tr>
<td>Acc.</td>
<td>ṇako</td>
<td>ṇako</td>
</tr>
<tr>
<td>Ins.</td>
<td>ṇako</td>
<td>ṇako</td>
</tr>
<tr>
<td>D. G.</td>
<td>ṇako</td>
<td>ṇako</td>
</tr>
<tr>
<td>Abl.</td>
<td>ṇaksi</td>
<td>ṇaksi</td>
</tr>
<tr>
<td>Loc.</td>
<td>ṇasi</td>
<td>ṇasi</td>
</tr>
</tbody>
</table>

(Other cases like the masculine.)

§ 114. *Dvi* two, of all genders.

<table>
<thead>
<tr>
<th>Mas.</th>
<th>Fem.</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṇaco</td>
<td>ṇaco</td>
<td>ṇaco</td>
</tr>
<tr>
<td>Nom.</td>
<td>ṇaco</td>
<td>ṇaco</td>
</tr>
<tr>
<td>Acc.</td>
<td>ṇaco</td>
<td>ṇaco</td>
</tr>
<tr>
<td>Ins.</td>
<td>ṇaco</td>
<td>ṇaco</td>
</tr>
<tr>
<td>D. G.</td>
<td>ṇaco</td>
<td>ṇaco</td>
</tr>
<tr>
<td>Abl.</td>
<td>ṇaco</td>
<td>ṇaco</td>
</tr>
<tr>
<td>Loc.</td>
<td>ṇaco</td>
<td>ṇaco</td>
</tr>
</tbody>
</table>

§ 115. *Tī* three.

<table>
<thead>
<tr>
<th>Mas.</th>
<th>Fem.</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṇaco</td>
<td>ṇaco</td>
<td>ṇaco</td>
</tr>
<tr>
<td>No. Ac.</td>
<td>ṇaco</td>
<td>ṇaco</td>
</tr>
<tr>
<td>In. Ab.</td>
<td>ṇaco</td>
<td>ṇaco</td>
</tr>
<tr>
<td>D. G.</td>
<td>ṇaco</td>
<td>ṇaco</td>
</tr>
<tr>
<td>Loc.</td>
<td>ṇaco</td>
<td>ṇaco</td>
</tr>
</tbody>
</table>

(Other cases as masculine.)
Chatu, panycha, ekunavisati, and ekunsala declined.

§ 114. Chatu. FOUR

Maq.  ::  Fem.  ::  Neut.

No. Ac  ::  chattáro  ::  chattáro  ::  chattári

In. Ab.  ::  chatuki  ::  chatuki  ::  (Other cases as masculine):

D. G.  ::  chatunnam  ::  chatassánau  ::

Loc.  ::  chatusu  ::  chatusu

§ 117. Panycha. FIVE. of all genders.

No. Ac.  ::  panycha  ::

In. Ab.  ::  panychahi  ::

D. G.  ::  panychannan  ::

Loc.  ::  panychasu  ::

§ 118. Ekunavisati. NINETEEN, declined in the feminine, but of all genders.

Nom.  ::  ekunavisati

Acc.  ::  ekunavisatin

Is. Ab. D. G.  ::  ekunavisatiyá

Loc.  ::  ... -satiyan  ::

§ 119. Ekunasala. NINETY NINE, declined in the neuter, but of all genders.

No. Ac.  ::  ekunasatan

Ins.  ::  ekunatasena

D. G.  ::  ekunasatassá

Abl.  ::  ekunatasámi  :: -satakámi  ::

Loc.  ::  ekunasatamí  :: -sataki

Voc.  :: ekunasala
§ 120 The First Personal Pronoun aha. I.

Sing. Nom. aha
Acc. man mahan
Ins. maya me
D. G. mama me mahan
Abl. maya
Loc. mayi

Plur. Nom. ahma ahman ahman an
Acc. ahma ahman ahman an
Ins. ahmehi
D. G. ahman an
Loc. ahmesu

§ 121. The Second Personal Pronoun tucma thou.

Sing. Nom. twan tuven tuhman
Acc. twan tuven tuvan tan
Ins. tayd te
D. G. tava te tuhman tuhvan
Abl. tayd
Loc. tayi twayi

Plur. Nom. tucme tucman
Acc. tucme tucman tucman
Ins. tucmehi
D. G. tucman an
Loc. tucmesu
§ 122. The Third Personal Pronoun ta na he, she, it; also demonstrative this, that, the.

Singular.

<table>
<thead>
<tr>
<th>Mas.</th>
<th>Fem.</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ここ</td>
<td>こ こ</td>
<td>こ こ</td>
</tr>
<tr>
<td>Nom.</td>
<td>こ</td>
<td>な</td>
</tr>
<tr>
<td>か</td>
<td>か</td>
<td>か</td>
</tr>
<tr>
<td>Acc.</td>
<td>か</td>
<td>か</td>
</tr>
<tr>
<td>か</td>
<td>か</td>
<td>か</td>
</tr>
<tr>
<td>Ins.</td>
<td>か</td>
<td>か</td>
</tr>
<tr>
<td>か</td>
<td>か</td>
<td>か</td>
</tr>
<tr>
<td>D. G.</td>
<td>か</td>
<td>か</td>
</tr>
<tr>
<td>か</td>
<td>か</td>
<td>か</td>
</tr>
<tr>
<td>Abl.</td>
<td>か</td>
<td>か</td>
</tr>
<tr>
<td>か</td>
<td>か</td>
<td>か</td>
</tr>
<tr>
<td>Loc.</td>
<td>か</td>
<td>か</td>
</tr>
<tr>
<td>か</td>
<td>か</td>
<td>か</td>
</tr>
</tbody>
</table>

Plural.

<table>
<thead>
<tr>
<th>Mas.</th>
<th>Fem.</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ここ</td>
<td>こ こ</td>
<td>こ こ</td>
</tr>
<tr>
<td>Nom.</td>
<td>こ</td>
<td>な</td>
</tr>
<tr>
<td>か</td>
<td>か</td>
<td>か</td>
</tr>
<tr>
<td>Acc.</td>
<td>か</td>
<td>か</td>
</tr>
<tr>
<td>か</td>
<td>か</td>
<td>か</td>
</tr>
<tr>
<td>In. Ab.</td>
<td>か</td>
<td>か</td>
</tr>
<tr>
<td>か</td>
<td>か</td>
<td>か</td>
</tr>
<tr>
<td>D. G.</td>
<td>か</td>
<td>か</td>
</tr>
<tr>
<td>か</td>
<td>か</td>
<td>か</td>
</tr>
<tr>
<td>Lcc.</td>
<td>か</td>
<td>か</td>
</tr>
<tr>
<td>か</td>
<td>か</td>
<td>か</td>
</tr>
</tbody>
</table>
§ 123. The Demonstrative Pronoun one this, that.

Sing.

(a.) masculine.

Nom. cọo
cọo

Acc. etan
etá

Ins. etana
etáhi

D. G. etissä
etáan

Abl. etasmá
etáhi

Loc. etasanum
etáu

(b.) feminine.

Nom. ésá
etá

Acc. etan
etá

In. Ab. étáya
etáhi

D. G. étáya etissä étáya
etáan

Loc. étáyan etissan
etánu

(c.) neuter.

Nom. etan
etáni

Acc. etan
etáni

The other cases of the neuter are the same as the masculine.)
§ 124. The Demonstrative Pronoun *ima* THIS.

### (a.) **MASCULINE.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom.</th>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><em>ayan</em></td>
<td><em>imā</em></td>
</tr>
<tr>
<td></td>
<td><em>āna</em></td>
<td><em>imāni</em></td>
</tr>
<tr>
<td>D. G.</td>
<td><em>imasa</em></td>
<td><em>imasa</em></td>
</tr>
<tr>
<td>Abl.</td>
<td><em>imana</em></td>
<td><em>imana</em></td>
</tr>
<tr>
<td>Loc.</td>
<td><em>imana</em></td>
<td><em>imana</em></td>
</tr>
</tbody>
</table>

### (b.) **FEMININE.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom.</th>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><em>ayan</em></td>
<td><em>imā</em></td>
</tr>
<tr>
<td></td>
<td><em>āna</em></td>
<td><em>imāni</em></td>
</tr>
<tr>
<td>D. G.</td>
<td><em>imaya</em></td>
<td><em>imaya</em></td>
</tr>
<tr>
<td>Loc.</td>
<td><em>imayan</em></td>
<td><em>imayan</em></td>
</tr>
</tbody>
</table>

### (c.) **NEUTER.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom.</th>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><em>itan</em></td>
<td><em>imāni</em></td>
</tr>
<tr>
<td></td>
<td><em>āna</em></td>
<td><em>imāni</em></td>
</tr>
</tbody>
</table>

(The other cases of the neuter are the same as the masculine.)
§ 125. The Demonstrative Pronoun *amū* this.

Sing.  
Plur.

(a.) **MASCULINE.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>amuko</td>
<td>amū</td>
</tr>
<tr>
<td>Acc.</td>
<td>amun</td>
<td>amū</td>
</tr>
<tr>
<td>In. Ab.</td>
<td>amunā</td>
<td>amūhi</td>
</tr>
<tr>
<td>D. G.</td>
<td>amussa</td>
<td>amūsan amūsānan</td>
</tr>
<tr>
<td>Loc.</td>
<td>amūmin</td>
<td>amūsu</td>
</tr>
</tbody>
</table>

(b.) **FEMININE.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>amuko</td>
<td>amūyo</td>
</tr>
<tr>
<td>Acc.</td>
<td>amun</td>
<td>amūyo</td>
</tr>
<tr>
<td>In. Ab.</td>
<td>amunā</td>
<td>amūhi</td>
</tr>
<tr>
<td>D. G.</td>
<td>amunā</td>
<td>amūsus amūsānan</td>
</tr>
<tr>
<td>Loc.</td>
<td>amunān</td>
<td>amūsu</td>
</tr>
</tbody>
</table>

(c.) **NEUTER.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>adun</td>
<td>amuni</td>
</tr>
<tr>
<td>Acc.</td>
<td>adun</td>
<td>amuni</td>
</tr>
</tbody>
</table>

(The other cases of the neuter are the same as the masculine.)
§ 126. The Relative Pronoun: *ya* who, that, which, what.

Sing.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td><em>ɪo</em></td>
<td><em>ɪya</em></td>
<td><em>ɪ</em></td>
<td><em>ɪya</em></td>
<td><em>ɪya</em></td>
<td><em>ɪya</em></td>
</tr>
<tr>
<td></td>
<td><em>ɪ</em></td>
<td></td>
<td></td>
<td></td>
<td><em>ɪ</em></td>
<td></td>
</tr>
<tr>
<td>Fem.</td>
<td><em>ɪ</em></td>
<td></td>
<td></td>
<td></td>
<td><em>ɪ</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>ɪ</em></td>
<td></td>
<td></td>
<td><em>ɪ</em></td>
<td></td>
</tr>
<tr>
<td>Neut.</td>
<td><em>ɪ</em></td>
<td><em>ɪ</em></td>
<td></td>
<td></td>
<td><em>ɪ</em></td>
<td></td>
</tr>
</tbody>
</table>

(The other cases of the neuter are the same as the the masculine.)
§ 127. The Interrogative Pronoun *kin* who, which, what.

Sing.  

(a.) **Masculine.**

| Case |  
|------|---|---|
| Nom. | ko | ke |  
| Acc. | kan | ke |  
| Ins. | kena | kehi |  
| D. G. | kassa | kesan | kesānan |  
| Abl. | kasnu | kehi |  
| Loc. | kasmin | kesu |  

(b.) **Feminine.**

| Case |  
|------|---|---|
| Nom. | kā | kā |  
| Acc. | kan | kā |  
| In. Ab. | kāya | kāhi |  
| D. G. | kāya | kāsan | kāsānan |  
| Loc. | kāya | kāsu |  

(c.) **Neuter.**

| Case |  
|------|---|---|
| Nom. | kin | kāni |  
| Acc. | kan | kāni |  

(The other cases of the neuter are the same as the masculine.)
Declension of the Inscriptions.

Rock-cut Declension.

§ 128. As First Declension in final a.

(a.) Masculine.

Singular.

Nom. しております jano a man

Acc. ております dhamman the law

Ins. おります dhammena by the law.

D. G. おります dhammassa of, or, to the law

Loc. おります dhamma in the law.

... おります Vijetchmi in the conquered [country]

... おります Vijitansi...

Voc. おります rajaka O king's follower!

Plural.

Nom. おります rajakas king's followers

Ins. おります patvësavyah by neighbours

D. G. おります manusdhan to, or, of men

Loc. おります pathas in the paths

(b.) Neuter.

Singular.

Nom. おります anuvarathan the Buddhist Sabbath

Acc. おります sukham pleasure

Plural.

Nom. おります mūlāni roots

Acc. おります gharistāni householders
§ 129. As Second Declension—feminine.

Singular.

Nom. जतुका jatukā a bat

In. Ab. दशा dasha by, or, from this.

D. G. भिक्षुनिया bhikṣunīya to, or, of a priestess.

Loc. तसलिया tosaliya in Tosali

§ 130. As Third Declension—masculine.

Singular.

Nom. रजा raja a king

Ins. रद्जा radja by a king

D. G. रण्यो ranyo to, or, of a king

Abl. मुखतो mukhato from the mouth

Loc. पिके pikari in a father

Plural.

Nom. रज्ञो rajño kings

§ 131. As the numeral two.

Nom. द्वो duvo duva two

Ins. द्वेषी duvēṣi by two

§ 132. As the First Personal Pronoun I.

Singular.

Nom. एहन ahan I

Ins. मेम्मया me mayā by me

D. G. मेम्मतो me māṃs to, or, of me: my
CHAPTER IV.

DECLENSION OF NOUNS.

The Pali has three genders, masculine, feminine, and neuter; and two numbers, singular, and plural. It differs from the Sanskrit, as the Latin differs from the Greek, in the absence of a dual number.

The Pali, like the Sanskrit, has eight cases, the nominative, the accusative, the instrumentive, the dative, the ablative, the genitive, the locative, and the vocative. The instrumentive and locative, unknown to Greek or Latin, express relations denoted by by, and in.

In Greek there are three sets of terminations to mark the distinctions of case, and hence three declensions; in Latin there are five, and therefore five declensions. Kachchayano gives one set of terminations, so according to his grammar, Pali has only one declension. The native Sanskrit grammarians also give a single set of case terminations, which are here furnished for comparison.

§ 138. Kachchayano's case terminations.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pali</strong></td>
<td><strong>Sanskrit</strong></td>
</tr>
<tr>
<td>अष्ट</td>
<td>ती</td>
</tr>
<tr>
<td>नौ</td>
<td>नौ</td>
</tr>
<tr>
<td>गौठ</td>
<td>गौठ</td>
</tr>
<tr>
<td>गौठ</td>
<td>गौठ</td>
</tr>
<tr>
<td>गौठ</td>
<td>गौठ</td>
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<td>गौठ</td>
<td>गौठ</td>
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<tr>
<td>गौठ</td>
<td>गौठ</td>
</tr>
</tbody>
</table>

11
The vocative is not considered by Kachchayana, nor by the native Sanskrit grammarians, an independent case, but as included in the nominative.

These terminations unaltered are never found attached to any noun. Si, for instance, is always rejected from the nominative, and some other suffix substituted. In Sanskrit the i of Si is rejected together with j, sh, f, ng, p. By writers later than Kachchayana, each changed set of terminations has been erected into a separate declension, and hence fifteen declensions have been furnished for Pali nouns.

In the preceding Tables of Declension are given all the different forms of Pali nouns, adjectives, and pronouns; and an examination of them will show, that they may be all conveniently classed under three declensions.

Masculine and neuter nouns in a final, § 89, 90, furnish one well marked set of terminations, and may be compared with the Sanskrit as below.

§ 184. Nouns in a final. (1.) Masculine.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PALL.</strong></td>
<td><strong>SANSKRIT.</strong></td>
</tr>
<tr>
<td>Nom.</td>
<td>o</td>
</tr>
<tr>
<td>Acc.</td>
<td>n</td>
</tr>
<tr>
<td>Ins.</td>
<td>ena</td>
</tr>
<tr>
<td>Dat.</td>
<td>ssa</td>
</tr>
<tr>
<td>Abl.</td>
<td>(as Ins.)</td>
</tr>
<tr>
<td>Com.</td>
<td>(as Dat.)</td>
</tr>
<tr>
<td>Loc.</td>
<td>bhī</td>
</tr>
<tr>
<td>Voc.</td>
<td>a</td>
</tr>
</tbody>
</table>

*See Yates’s Sanskrit Grammar, page 469.*
(b.) **Nouns in a final; Neuter.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td>N</td>
<td>नि</td>
<td>आशि</td>
<td>आशि</td>
</tr>
<tr>
<td></td>
<td>O</td>
<td>नि</td>
<td>आशि</td>
<td>आशि</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td>N</td>
<td>नि</td>
<td>आशि</td>
<td>आशि</td>
</tr>
</tbody>
</table>

The forms **nimi**, **smi**, **smi**, **smi**, most usually **smi**, are all found in manuscripts in Burma, for the locative singular.

While there are many points of resemblance, it will be seen that the differences between Pali and Sanskrit are very considerable. In the masculine singular they agree in the accusative, instrumental, genitive, one form of the locative, and one form of the vocative. In the plural they are nearly alike in the ablative, genitive, and one form of the locative; and in the nominative, and accusative singular and plural of the neuter they are identical.

In other instances however they differ widely. In Pali the ablative plural is the same as the instrumental, while in Sanskrit it is the same as the dative, from which it differs in Pali; and the dative and genitive, both singular and plural, are the same in Pali, while they differ in Sanskrit. Stork* makes the dative and genitive in Pali to differ, and gives **āya** in this declension for the dative singular, identical with the Sanskrit; but this is correct only as an exception. The rule is that **āya** marks the dative singular of feminine forms, but not masculines; and the declension which has **āya** for the dative makes the genitive also in **āya**.

Kachchayano however in the 58th rule of his Second Book, gives some exceptions, in which after bases in a neuter, the dative singular is made by **āya**; but only when signifying *for*. These exceptions Kachchayano illustrates in the following sentence:

\[
\text{तथाय, क्षाय, सुह्या, क्षुधिया, दुःक्षुधियाः, हल्त्या, बल्त्या, लोहे उपप्पति}
\]

*See “GRAMMATICA PALLIOE specimen alterum,” page 7.*
"For the well-being, for the advantage, for the happiness of men and devas, Buddha was manifested in the world."

The correspondences between the Pali and the Sanskrit declinations though more numerous, are not more striking, than the correspondences between the Pali and the classical languages.

In all the masculine declensions in Greek, s is the final of the nominative singular, and according to Kachchayana, si was the original form in Pali. The neuter nominative singular, both Greek and Pali, is marked by u; and all the accusative singulars it Greek end in n, and so they do in Pali. The genitive singular of the third declension in Greek is os, in Pali it here is ssa, and originally sa in Kachchayana’s table, and on Asoko’s inscriptions. The genitive plural always ends in on in Greek, and in Pali always in an. So the mark of the Latin ablative plural ibus, has its counterpart in the Pali ēbbi.

The feminine forms of § 95—100 furnish a second clearly characterized declension. The terminations are given below.

§ 135. Nouns in á i é u ú feminine.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. á i í u ú</td>
<td>á i í u</td>
</tr>
<tr>
<td>Acc. N</td>
<td>N</td>
</tr>
<tr>
<td>Ins. ya</td>
<td>yá</td>
</tr>
<tr>
<td>Dat. ...</td>
<td>...</td>
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<tr>
<td>Abl. ...</td>
<td>...</td>
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<td>Gen. ...</td>
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<tr>
<td>Loc. ...</td>
<td>...</td>
</tr>
<tr>
<td>Voc. e &amp;c.</td>
<td>e &amp;c.</td>
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</tbody>
</table>
The five oblique cases of the singular are the same in Pali; while they all differ in Sanskrit, but the difference is only in the vowel, the consonant 'y' is the principal part of the termination in both languages. In Pali when the base ends in 'a', the 'y' of the termination has a short, but when it ends in any other vowel the 'a' of the 'y' is long, a distinction not made in Sanskrit. The Pali has a second form for the locative in 'yan', and this, it will be seen is identical with the Sanskrit form.

The forms in § 101—103, afford a third well defined declension, in which the root, out of the nominative case, is increased by a consonant, like many nouns of the third declension in Greek.

Sanskrit nouns that end in consonants are disposed of, in Pali in two ways. One class adds the vowel 'a' to the consonant, and then follows the First Declension. द्वार ‘a door’, in Pali is द्वारम्. In some instances, as मास्, Pali मासत्, “a month”, the Sanskrit has the Pali form also, मास.

Another class drops the consonant in the nominative case, but introduces it in the oblique cases. Such are the nouns that appear in § 101—103.

§ 136. Nouns increasing in the oblique cases.

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<tr>
<th>Singular</th>
<th>Plural</th>
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<tr>
<td>Pali</td>
<td>Sanskrit</td>
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<td>Nom.</td>
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<td>Acc.</td>
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<td>Loc.</td>
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<td>Voc.</td>
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<th>Plural</th>
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<td>Pali</td>
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<th>Pali</th>
<th>Sanskrit</th>
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<tbody>
<tr>
<td>Nom.</td>
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<tr>
<td>Acc.</td>
<td></td>
</tr>
<tr>
<td>Ins.</td>
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<tr>
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<td>Voc.</td>
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<th>Sanskrit</th>
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<tbody>
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<td>Pali</td>
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<tr>
<td>Nom.</td>
</tr>
<tr>
<td>Acc.</td>
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<tr>
<td>Ins.</td>
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<td>Abl.</td>
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<td>Gen.</td>
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<td>Loc.</td>
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<td>Voc.</td>
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<th>Sanskrit</th>
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<td>Pali</td>
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<td>Nom.</td>
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<tr>
<td>Acc.</td>
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<tr>
<td>Ins.</td>
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<tr>
<td>Dat.</td>
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<tr>
<td>Abl.</td>
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<tr>
<td>Gen.</td>
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<tr>
<td>Loc.</td>
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<tr>
<td>Voc.</td>
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<table>
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<tr>
<th>Sanskrit</th>
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<tr>
<td>Pali</td>
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<td>Nom.</td>
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<tr>
<td>Acc.</td>
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<td>Ins.</td>
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<td>Abl.</td>
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<tr>
<td>Gen.</td>
</tr>
<tr>
<td>Loc.</td>
</tr>
<tr>
<td>Voc.</td>
</tr>
</tbody>
</table>
Characteristics of the Declensions.

In Pali  "Lord," is  bhagavat in Sanskrit, and  mana, "mind" is  manas in Sanskrit. They belong to the class of nouns, denominated by Max Müller, "Nouns with changeable bases." Thus  put, "a male, has two bases,  puma, and  pumā. In Sanskrit this word has three bases, pumā, puma, pumā, pumā, pumā, and an s is found in two, which does not appear in Pali, where it signifies "male," and not "man," as sometimes defined in Sanskrit.

In this declension there is a closer resemblance between the Pali and the Sanskrit, than in the others, but there is a wide difference in the dative and genitive. The Pali has more forms than the Sanskrit, especially the third declension. In the singular the ablative has two different forms, the locative three, and the vocative two. In the plural it has three forms for the instrumental and ablative, and two for the locative, while in each case the Sanskrit has but one form.

Were all the Pali nouns comprised in the above three classes, the propriety of dividing them into three declensions would be unquestioned, and the declensions might be distinguished, by the genitive singular, as in Greek, thus:

I Declension, genitive singular ends in  ssa.

II ... ... ... ya

III ... ... ... o

But there are several other classes of nouns which it is not so clear what disposition had best be made of them. Thus mascoulines in ṭ, ṭ, u, a, § 91—94, oscillate between the first and third declensions, like many objects in the kingdom of nature, which seem to claim relationship with two families, standing where the

*Wilson defines  bhagavat, "One of the generic titles of a Jain, or Jaina deity." In Pali,  bhagavān is defined as in § 102, with a second base  bhagavatā is one of the titles of Gautama, and it is found that declined in the inscription at Byrati, where it reads:

\[ bhagavatā bdikena bhakte \]

"W. s. s. spoken by the Lord Buddha."
two circles touch each other. They might be made to constitute a separate declension, or they might be classed as a section of either the first or third. They are here placed in the first declension with which they agree in every case, in one form in which they are declined, excepting the instrumental and ablative singular, and the nominative and accusative plural; and sometimes they are the same in the ablative.

They agree with the third declension in making the instrumental and ablative in á, and in having a second form of the dative and genitive singular in o, besides the regular one in ssa.

They correspond to Heteroclités in Greek. When declined with the genitive singular in ssa, they are of the first declension, but when they make it in o, they are of the third. It is only necessary to note, that besides the forms given in § 91—94, there are also found:

§ 137. Redundant forms of masculines in i, i, u, á.

(a.) Dative and genitive singular.

\[ \text{aggino} \quad \text{daggino} \quad \text{bhikkhuno} \quad \text{sayambháno} \]

Stork gives o as the only termination of the genitive singular, in these nouns, and omits it in the dative altogether.*

(b.) Ablative singular.

\[ \text{aggisá} \quad \text{dagálsá} \quad \text{bhikkhusá} \quad \text{sayambhúasá} \]

\[ \text{aggisuná} \quad \text{dagusná} \quad \text{bhikkhusuná} \quad \text{sayambhúsuná} \]

In like manner many nouns of the third declension, besides the forms given in the paradigm, § 101—105, have redundant forms in the singular conformed to the declension of purisa, § 89.

For example: muna, muna, declined on the base muna, without taking s, is declined:

Ins. \[ \text{manuna} \quad \text{Dat. Gen.} \quad \text{muñasá} \]

Abl. \[ \text{muñisa} \quad \text{manasá} \quad \text{manah ná} \]

*See "Grammatice Palæse specimen alterum," page 29.
Nouns of relationship.

§ 138. Bhagavā A LORD, besides the forms given in § 102, is also declined, out of the nominative case, on the base bhagavanta, like parīsa of the first declension, thus:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhagavā</td>
<td>bhagavanta</td>
</tr>
<tr>
<td>bhagavantam</td>
<td>bhagavanta</td>
</tr>
<tr>
<td>bhagavantena</td>
<td>bhagavanteki</td>
</tr>
<tr>
<td>bhagavantassa</td>
<td>bhagavantānan</td>
</tr>
<tr>
<td>bhagavantahmi</td>
<td>bhagavantebhi</td>
</tr>
</tbody>
</table>

All. bhagavantamā...vantahmā (as Instrumentive.)

Loc. bhagavantasmin

bhagavantahmi bhagavante bhagavantesu

Voc. bhagavā bhagava bhagavan (as Nominative.)

Nouns increasing by r, or that have a second base in which r appears, form a complete class in themselves, and might be treated as a separate declension, but there seems to be no sufficient reason for separating them from the third.

§ 139. Besides the forms given in the tables, certain nouns of agency are declined after the form of satthu A TEACHER; as:

kattu A DOER.

vatthu A SPEAKER.

These nouns have a redundant form of the dative and genitive singular in ssa, like the first declension, as:

satthussa, to or of A TEACHER.

kattussa ... A DOER.

pitussa ... A FATHER.

mātussa ... A MOTHER.

bhātussa ... A BROTHER.
§ 140. Occasionally the ablative singular is made by ito. as:

\[ \text{mātīto, from a mother}, \]
\[ \text{piṭīto, ... a father}, \]
\[ \text{bāṭīto, ... a brother}, \]
\[ \text{dhāṭīto, ... a daughter}, \]
\[ \text{dhuḥītīto, ... a daughter}. \]

Clough declines mātu a mother, in the singular number, on the model of the second declension, making the instrumentive, dative, genitive, and ablative, mātyā*, but no such forms are given by Kachchayana, and they have probably been introduced into the language since his grammar was written.

In the Pali books the nominative plural is sometimes used for the singular, as:

\[ \text{mayyan māro "My mother."} \]
\[ \text{tuhyan māro "Thy mother."} \]

These nouns of relationship in Sanskrit make their finals in \( \text{ś} \), while the nouns of agency correspond to Sanskrit nouns made by the affix \( \text{ṭ} \).

§ 141. There is so little diversity in the feminine forms in § 95-100, that no exception can be taken to making them a single declension. The apparent irregularity of māti wisdom is the result of permutation. The final \( i \) of the base is elided, and the \( y \) of the affix is compounded with the last consonant of the base. So also, among others;

\[ \text{pāthavyā the earth, rāti pleasure, with} \]
\[ \text{ya ṛ̥ṇa becomes pāthavyā pāthalyā rātyā ratiyan}. \]

§ 142. Many feminines in \( n \) are formed by the affix \( nī \) being added to masculine, as:

\[ \text{bhikkhu a priest bhikkhuṇi a priestess hāṭī an elephant hāṭīni a female elephant}. \]

*Clough's Grammar, page 42.
Sometimes the last vowel of the masculine suffers change before the suffix is appended, as:

मातुला मात्रमुले मातुलिनी मात्रमुलिनी मात्रमुलि
गुहपति गुहपति गुहपतीगुहपति गुहपतीगुहपती गुहपती
राजा राजिनी राजिनी राजिनी राजिनी राजिनी राजिनी

§ 143. In the Pali books, the masculine termination of the locative singular is sometimes added to the feminine form. Thus निरियन and निरियाह्री "In hell." are found on the same page.

§ 144. Sometimes the long vowel of the termination या is dropped, as:

चहा भागिा भागिनिा भागिा भागिनिा भागिा भागिा भागिा

The sixth, the division of the kings, is finished.

§ 145. The irregularities of the irregular nouns are accounted for by supposing the existence of two or more bases. Some cases are formed regularly from one base, and other cases from the other base, or bases. Thus सक्खी a friend, has two bases, सक्खी and सक्खां.

Occasionally there are forms found from both roots in the same case. Thus the nominative and accusative plural of सक्खी, have both सक्खी and सक्खां.

§ 146. ब्रह्मा is irregular only in that it increases by ग, in some of its cases instead of by न, and has two bases, ब्रह्मा and ब्रह्मगा.

§ 147. आदि beginning, has irregular forms in the locative, which has the following forms:

आदिं आदिहि आदिसि आदि

§ 148. काम्मा a deed, and a few other nouns, have a form with उ in the instrumentive singular as:

काम्मनुदा ब्रह्मुगा

"By a deed." "By a Brahmin."
§ 149. In the plural, the vocative is uniformly the same as the nominative, and most frequently has a form like it in the singular, always in the tables, when the vocative is not given. But nouns that have a long vowel in the nominative case, have also a second form of the vocative with a short vowel, as:

Nom. & ोतो ओलो ओटो ओतो ओतो ओतो ओतो
Voc. bhagavā bhātā puna satthā itti vedū

Voc. bhagora bhāta puma satika itti vedu

On the other hand neuters that make the nominative singular in a final anuswara have a form of the vocative with a long vowel, as: Nom. हो ओप रुपा मोनान Voc ऋतू ओप रुपान मोनान

§ 150. In most languages the nominative case is regarded as the base of the noun, but in Pali, as in Sanskrit, the nominative case is usually formed from the base, and differs from it like the other cases. Thus the base पुरवा forms its nominative पुरवसो, and रुपा makes रुपम.

In forming compound words, the base and not the nominative case is used, and it is the base and not the nominative case that has to be looked up in Sanskrit dictionaries. A Pali dictionary might be appropriately compiled on the same principle, but the existing native Pali dictionaries insert the word in the nominative, and ignore the base altogether.

The root to which nouns are referred differ usually both from the nominative case and the base on which it is declined. Thus Kachchhayano derives

पितू a father, from पद to watch over, and the affix रितु

मातू a mother, ... माग to love, ... रातु

In this way most words are traced to a root and an affix, but many of the derivations are imaginary. The affixes used in the formation of words are very numerous, and will come under consideration in a future chapter on derivation.
CHAPTER V.

DECLENSION OF ADJECTIVES.

Adjectives are declined like nouns of the same terminations. Thus sabha, (§ 110.) is declined, in the masculine, like purisa (§ 99.); in the feminine like kanyā (§ 95); and in the neuter like rūpa (§ 90). So gunava (§ 111.), in the masculine is like bhagava (§ 102.), in the feminine like nadi (§ 98.), and in the neuter like mana (§ 103.).

§ 151. The affix vā, in gunava, corresponds to Sanskrit vat, and is used in the formation of many other adjectives, as:

- amalavā POSSESSED OF STRENGTH
- panyavā ... WISDOM
- himavā ... FROST AND SNOW

§ 152. Other adjectives, thus declined are formed with ma in the same signification; corresponding to the Sanskrit particle mat as:

- satimā POSSESSED OF CAUTIOUSNESS
- ruchimā ... LUSTRE
- bandhumā ... RELATIONS

§ 153. Maha GREAT, is declined on the same model. Thus the masculine singular is

Nom mahāna maha

Acc. mahantā

In. Ab. mahatā

D. G. mahato

Loc. mahati

§ 154. Participles are declined like adjectives of the same finals. In § 112. is a specimen of a present participle declined like gunava. Many other participles and participial adjectives are declined on the model of sabha, sabpā, sabpan; like the Greek pas, pasa, pān; or the Latin bonus, bona, bonum.
Comparison of Adjectives.

Degrees of Comparison.

Kachchhayano does not distinguish the degrees of comparison, and they are often used, as in Sanskrit, not for comparison but to denote "excess." Clough says: "It does not appear that they can be distinguished into the two classes of "Comparative, and Superlative."

§ 155. These remarks are justified by Kachchhayano who writes:

sabhe ime papāti ayammiścā vivesa papāto
pāpadato avan pāpātano pāpañiko papīyo

"All these are wicked. This one of these by being exceed-
ingly wicked, is wicked—tara. So also is wicked—tama, wicked—isika, wicked—iya, wicked—itha."

These particles given by Kachchhayano above are the Sanskrit

iya or iya, isika, or itha

§ 156. Whatever grammarians may say, usage shows that tara designates the comparative degree, and tama the super-
lative, as in Sanskrit and Greek. For example: King Wathandria says of his Queen Madi,

medhā INTELLIGENT medhīyo medhītho MORE, OF MOST INTELLIGENT

guṇata VIRTUOUS guṇīyo guṇītho MORE, OR MOST VIRTUOUS

Clough's Grammar, page 93.

Yates's Sanskrit Grammar, page 75.
New Basis Substituted.

Than Madi, by a hundred times, by a thousand times, by ten thousand times is infinite wisdom more beloved by me.

One of Kachchayano's examples reads:

"Of women the one with a golden appearance is the handsomest."

§ 157. The comparative degree is often made by varan better, and the superlative by uttaman best. The young wife of an old Brahm in is abused thus:

"Thou who dwellest in the house of an old man, death to thee were better than life."

When Wayhandria gave away his children, it is said:

"He gave the best gift."

§ 158. When adjectives take iya, ita, or isika, a final vowel or affix is dropped as in Sanskrit. Thus in the examples given above

medhā becomes medha as medhiyo

§ 159. In English a few adjectives, as good and bad; on being compared change the root, and become better best, and worse worst. So in Pali, as also in Sanskrit, when iya and ita are affixed to certain adjectives, they take new bases, as;

antika NEAR neda (new base) nediyo neditho

apya SMALL hana ... hanijo hanito

aja FIRM sādhu ... sādhiyo sādhi tho
**Numerals.**

**Numeral Adjectives.**

**Cardinal Numbers.**

§ 160. The Pali numerals resemble the Sanskrit, and the numerals of all the Indo-European nations; yet there are points of difference throughout. In the large numbers they differ materially. There is no distinct name for a million, as there is in Sanskrit. It is called ten hundred thousand. But there is a proper name for ten millions, and then the enumeration proceeds by periods of sevens, every seven places of figures having a distinct name up to a unit with one hundred and forty ciphers.

In English, ten and one are expressed by eleven, one left after ten; so by an analogous idiom, nineteen is expressed in Pali by ekunavīsā, or twenty less one; and ninety nine by ekunavāta, or one hundred less one.

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Pali</th>
<th>English</th>
</tr>
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<tbody>
<tr>
<td>0</td>
<td>โก</td>
<td>0</td>
</tr>
<tr>
<td>1</td>
<td>eko</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>ekā</td>
<td>one</td>
</tr>
<tr>
<td></td>
<td>ekan</td>
<td>one</td>
</tr>
<tr>
<td></td>
<td>(base)</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>duve</td>
<td>two</td>
</tr>
<tr>
<td></td>
<td>duve</td>
<td>dvi</td>
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<tr>
<td></td>
<td>dwi</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>tayo</td>
<td>three</td>
</tr>
<tr>
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<td>tri</td>
<td>ti</td>
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<td></td>
<td>tiso</td>
<td>ti</td>
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<tr>
<td></td>
<td>tī</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>chattāro</td>
<td>four</td>
</tr>
<tr>
<td></td>
<td>chattu</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>panycha</td>
<td>five</td>
</tr>
<tr>
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</table>
Numerals, One Hundred and Upwards.

100  satan  ONE HUNDRED  500  panychasatan  FIVE HUND.

...  ekhasatan  ...  600  chhasatan  SIX  ...

100  dvesatan  TWO  ...  700  sattasatan  SEVEN  ...

200  tesisatan  THREE  ...  800  aethasatan  EIGHT  ...

300  bhutasatan  ...  900  navasatan  NINE  ...

1000  dusasatan  sahassan  A THOUSAND

1000000  satasahassan  lakhakan  A LACK

1000000000  kofti  kuft  TEN MILLIONS

1000000000000  pakoti  A HUNDRED BILLIONS

1000000000000000000000000  kotippakoti  TEN TRILLIONS

The names given above designate numbers, that have multiples of seven ciphers after a unit, equal to the numbers set against the several names. Thus:

nahatan  has a unit with 28;  sokandhikan  has a unit with 91.
ninnahutan  ...  35.  yppalan  ...  98,
akkhehuni  ...  42.  kumudan  ...  105.
bindu  ...  49.  paduman  ...  112.
ambutan  ...  56.  brntarikan  ...  119.
nirapatidan  ...  63.  kathanan  ...  126.
alahahan  ...  70.  mahakathanan  ...  133.
apapam  ...  77.  asangkhpyrayan  ...  140,
atatan  ...  84,  i. e. "an innumerable number.”
There is much diversity in writing the numerals between twenty and ninety. All the forms given above with a final a are often written with a final n, and always so in the nominative.

Twenty is विस, विसान, विसातन, and विसाति. Thirty follows the same analogy, as, तिसा, तिसान, तिसातन, and तिसाति. Forty is written चतुर्दशा, चतुर्दशान, चतुर्दशासन, and चतुर्दशासन. And fourteen, besides the form given, is also written चोडासा, and चतुदासा. Sixty is sometimes written with च्छा, च्छात्क्षि, and the v in नवा, nine, is occasionally changed to o, as नोक्ष्ति, twenty nine, and नोपन्यासा, fifty nine.

There is also a want of uniformity in writing some of the large numerals, as: कोतिपपकोति, and कोतिपपकोति; and आकोह्बाही, and आकोह्बाही-बाही; अपोपन, अपाबन, and अपाबन; निरप्पुदान, and विरप्पुदान; अतातन, and अतातन; सोकंदाकन, and सोगंदाकन; उपपाल, and उपाल; कुमुद्दान, and कुमदान; and असं खेय्यान-यान-यान.

§ 161. The first five numerals are declined in § 113-117. Above five the numerals are of all genders, whatever may be the gender of the form in which they are declined. From five to eighteen inclusive, they are declined like पंचय चार, in the plural number, as given in § 115. All the numerals between eighteen and ninety nine are declined in the singular number only. एकनावसाति nineteen is an example, (§ 118.) Kachchayano says from twenty to ninety inclusive they are of the feminine gender. One hundred and upwards are neuter, excepting those that have a final i, which are feminine. They are usually declined in the singular, like एकुनासाति in § 116, but they take occasionally plural terminations.

Ordinal Numbers.

§ 162. Above four the Ordinals are formed from the Cardinals by affixing the particle ma, corresponding to the Sanskrit न:.

<table>
<thead>
<tr>
<th>न</th>
<th>pathama</th>
<th>FIRST</th>
<th>न</th>
<th>dutiya</th>
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<tr>
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<td>tatiya</td>
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<td>न</td>
<td>chatutta</td>
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<tr>
<td>न</td>
<td>panyakham</td>
<td>FIFTH</td>
<td>न</td>
<td>chhadham</td>
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<td>athama</td>
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<td>न</td>
<td>dasama</td>
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<td>kudasama</td>
<td>ELEVENTH</td>
<td>न</td>
<td>dvadasama</td>
<td>TWELFTH</td>
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CHAPTER VI.

DECLENSION OF PRONOUNS.

The Pali pronouns are nearly related to Sanskrit, and more remotely to the pronouns of all the Indo-European languages.

Personal Pronouns.

§ 163. The two first personal pronouns are treated together by Kachchhayano, and he refers them to allied bases, to ahma I, and tuhma thou. So the Greek ego and su, the Latin ego and tu, the English I and Thou, though apparently widely apart, are made from the same base. The declensions are given in § 120, 121, and show a striking resemblance to the Greek, but they contain redundant forms in no and vo, corresponding to the Latin nos and vos.

The Sanskrit has also nah and vah, but their usage differs from Pali. In Sanskrit they are used in three cases only, but in Pali they are used in five, being found in the nominative and the instrumental in which they are never used in Sanskrit. It is noteworthy too that Kachchhayano gives examples to illustrate their usage in these two cases, while he gives none for the other cases; as if he were pointing out a usage that might be questioned.

Here the Pali, as in some other instances, is nearer the Latin than the Sanskrit is; but the ablative is wanting in Pali, though common in Latin. If formed regularly, it would be nobhi and vobhi, very like nobis and vobis.

§ 164. The Third Personal Pronoun is referred to the base ta. It is often used as a demonstrative, and occasionally as a definite article, but more like the Greek than the English, and the declension in § 122. exhibits a great resemblance, in form, to the Greek Article. A redundant form, out of the nominative case, is found in nan, which does not appear in Sanskrit; but the poetic nin, in Greek appears to be the same word.

§ 165. The word which Kachchhayano refers to bhuvanta, used in respectful addresses, like "Your Lordship", may be regarded as an Honorific Second Personal Pronoun. It is declined like bhuvará, § 102. but is irregular in some of its cases as:
Honorific Pronouns.

Masculine.

Singular.

Nom. bhavan

Acc. bhavantan

Ins. bhavatā

D. G bhoto

Voc. bhante bhoto bhoti

Plural.

bhontu bhonte bhavantu

It is most frequently met in the Pali books in the vocative, bhante, which though given by Kachchhayana in the singular only, is used in both the singular and plural. It occurs six times in the short Asoka inscription found at Byrath, but was misunderstood by Prof. Wilson, who rendered it verbally.* It is used by Asoka in addressing the Buddhist assembly precisely as it is used in the examination for the Buddhist Priesthood, where Spiegel renders it venerabiles.

Possessive Pronouns.

§ 166. The Possessive Pronouns have no independent bases of their own, but are made from the genitive cases of the personal pronouns, as:

me vachanān “The word of me”; i. e. My word

manan “The mind of me”; i. e. My mind.

te nyāti “The relatives of thee”; i. e. Thy relatives.

teva pitunā danan “The gift of the father of thee”; i. e. Thy father.

dhammaneychassa “And the law of him”; i. e. His law.

ahmdkan manan “The flesh of us”; i. e. Our flesh

tuhmdkan dhanan “The property of you”; i. e. Your property.

Reflexives and Demonstratives.

Reflexive Pronouns.

§ 167. The reflexive pronoun SELF, is made from attā अत्त ा which is declined like pūna §101. Thus:

अत्तो brahmaṇiya nessāmi

“For myself [and] the Brahminee I will lead away.”

Sometimes it is made by the indeclinable suyaḥ स्याः स्याः

स्वयं svayam in Sanskrit.

The reflexive possessive pronoun OWN, is made by saka सका

सका in Sanskrit, as सकाधवेना sakadhāvēna

“By his own existence.”

It is often made also by attā as:

अत्तो puttake ḍase katvā

“Making the children of himself slaves”; i. e. His own children.

Demonstrative Pronouns.

§ 168. There are three demonstrative pronouns whose declensions are given in § 123–125.

Ela is formed from the third personal pronoun by prefixing e. Max Müller says the corresponding Sanskrit pronoun signifies “This (very near)”. In the books it is often used in a manner to justify such a definition in Pali, but again it is frequently used in precisely the same connection that the other demonstratives are, and in the Burmese translations it is constantly rendered by ठो  ठो that.

Kachchayano gives ima as the base of another demonstrative, which in Sanskrit is referred to idam. It is in very general use for this.

The third demonstrative has anv for its base, but in Sanskrit it is referred to adas. Clough defines it this, and Max Müller says of the Sanskrit word “That (mediate).” In the Burmese translations it is uniformly rendered by ेमी, “Such a person as has been mentioned.”

The third personal pronoun is also in frequent use as a demonstrative, ी that or ी this; more often that.

The forms of etad and idam on the base ena in Sanskrit, are not found in Pali.
Relative Pronoun.

§ 169. The relative pronoun *ya*, who, or *which*, is declined like the third personal pronoun, by rejecting *t* and inserting *y*, (§126), much as the relative in Greek is made from the article by rejecting *t*.

The relative is often repeated in the signification of *whenever*, *as*:


cūcāsaukaraṃsaṃ yasu yasu thānesu

"In what, 'what place',; i. e. In whatever place.

Interrogative Pronoun.

§ 170. The interrogative pronoun *khi*, who? *which? what?* is declined, excepting in the nominative singular neuter, like the relative, substituting *k* for *y*: (§127.)

The interrogative *which?* or *what?* is sometimes made by adding the comparative affix *tara*, or *tama* to the base *ka*, *as*:


catu
kata
*kara
katama
*katara katama

In Sanskrit *kara* signifies "Which of two?" and Clough gives the same definition; but this is not the exclusive usage in Pali, *as*:

kara katarasmin sutte
"Where? In which, or what rule?" where the rules are numerous.

Indefinite Pronouns.

§ 171. By adding the particle *chi* to the interrogative *khi*, the indefinite pronoun *any one, or some one* is formed, *as*:

kochihinapūrīso "Any, or some outcast."

The relative *ya* is sometimes prefixed to the above in the same signification, *as*:

yena kena chi tena nahatā
"Have they been taken away by any one, or some one?"

Occasionally it signifies *every*, *as*:

idha yun kinychi atthi
"There is any thing, i. e. every thing, in this place."

ibhā eitra, other, anya another, anyamanayan, each other.
are a few other indefinite pronouns.
CHAPTER VII.

VERBS.

The Pali verb is nearly allied to the Sanskrit, but has fewer forms, and is characterized by greater simplicity.

Voice.

§ 172. The Pali has distinct forms for two voices, like the Greek, and like the Greek too, it expresses three voices by these two sets of forms.

The Pali names of the voices express distinctly the signification of each. The first is;

\[ \text{parassa padáni} \]

From parassa, the genitive or dative case of para another; and padáni, the plural of pada a word: i. e. "Words to, or for another."—Transitive Verbs, or the Active Voice. The other is;

\[ \text{attano padáni} \]

From attano the genitive, or dative case of attá self, and pada, as before; i. e. "Words for self—Intransitives, and the Middle, and Passive Voices. The Passive however is distinguished by taking y before the terminations in the conjugalional tenees.

This is the theory of the Voices, but in practice the Middle form may often have a transitive signification, like deponents in Latin; so that active verbs may be considered as conjugated in both forms; the passive however in the Attanopadáni only, and then distinguished, in part, by the characteristic y.

Mood.

§ 173. Pali verbs have four moods, the indicative, the optative the conditional, the imperative, and the infinitive. The benedictive and subjunctive moods do not exist in Pali.

The conditional is used to express that section of the optative, in other languages, in which the act has not been performed through some difficulty being in the way. It supplies the place of the subjunctive, in the clause with if, with which it is introduced, as:

\[ \text{so che ekan yána alabhissá aughabhissá} \]

"If he had had a means of conveyance, he would have gone."

17
Tense.

§ 174. There are five tenses in Pali, the present, the perfect, the imperfect, the aorist, and the future. One less than the Sanskrit which has two futures. The three preterites correspond to the perfect, imperfect, and aorist of Greek verbs. Like Greek, the perfect reduplicates the first syllable, and the imperfect and aorist take a augment. These three tenses Kachchhayano calls:

\[
\begin{align*}
\text{parokkhā} & \quad \text{hiyyattā} \\
\text{hiyyattā} & \quad \text{aijaṭānī}
\end{align*}
\]

Kachchhayano says that Parokkhā denotes past time undistinguished, indefinite. The same tense in Sanskrit with the corresponding name, paroksha, is denominated by Yates the perfect, and defines it “What was done at a very remote period.” Benfey also calls it the perfect; Williams, the second preterite, and says it has reference to an event done and past at some definite period.” Max Müller writes of it: “The reduplicated perfect denotes something absolutely past.”

Hiyyattānī is the Pali name of the imperfect tense. It is defined as a definite past, and “denotes time past before any portion of the current day,” according to Clough and Yates; but “time recently past before yesterday,” according to Alwis.

The aorist, aijātānī, is defined by Kachchhayano as time past which is “near.” Alwis says it is “the preterite of to-day,” and quotes native authority to show that it commences at from three to five o’clock in the morning. These nice distinctions of the Grammarians do not appear in practice. What Williams writes of the Sanskrit is equally true of the Pali; “The three preterites are used without much distinction.”

Number.

§ 175. The Pali verbs have the same numbers as the nouns, singular and plural, lacking the Sanskrit and Greek dual.

Person.

§ 176. There are three persons, first, second, and third; but Kachchhayano enumerates them in reverse order, and calls the third the first, the second person the middle, and the first person the principal, or highest.

In modern Greek grammars it is common to precede the paradigms with the terminations of the various moods and tenses, but this is precisely the mode of teaching grammar which existed anterior to all European grammars.
### Verbal Terminations.

#### Terminations of Verbs.

§ 177. Kachchhayano gives the following terminations for the voices, moods, tenses, numbers, and persons of all verbs.

**Active Voice—Parassa padáni.**

**INDICATIVE MOOD.**

#### PRESENT TENSE.

<table>
<thead>
<tr>
<th>First Person.</th>
<th>Second Person.</th>
<th>Third Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>घ</td>
<td>घ</td>
<td>घ</td>
</tr>
<tr>
<td>Sin.</td>
<td>mi</td>
<td>si</td>
</tr>
<tr>
<td>ो</td>
<td>ो</td>
<td>ो</td>
</tr>
<tr>
<td>Plu.</td>
<td>ma</td>
<td>tha</td>
</tr>
</tbody>
</table>

**PERFECT TENSE.**

| ो | ो | ो |
| Sin. | a | a |
| ो | ो | ो |
| Plu. | hma | ttha | u |

**IMPERFECT TENSE.**

| घ | घ | घ |
| Sin. | a | o | ई |
| ो | ो | ो |
| Plu. | hma | ttha | u |

**AORIST.**

| घ | घ | घ |
| Sin. | i | o | i |
| ो | ो | ो |
| Plu. | hma | ttha | u |

**FUTURE TENSE.**

| घ | घ | घ |
| Sin. | ssámi | ssasi | ssati |
| ो | ो | ो |
| Plu. | ssáma | ssattha | ssanti |
Verbal Terminations—Active Voice.

**OPTATIVE MOOD.**

<table>
<thead>
<tr>
<th>First Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>भगभग</td>
<td>भगभग्व</td>
<td>भग्</td>
</tr>
<tr>
<td>Sin.</td>
<td>eyyami</td>
<td>eyyasi</td>
</tr>
<tr>
<td>भगभग्व</td>
<td>भगभग्व</td>
<td>भग्</td>
</tr>
<tr>
<td>Plu.</td>
<td>eyyama</td>
<td>eyyatha</td>
</tr>
</tbody>
</table>

**CONDITIONAL MOOD.**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>भगभग्व</td>
<td>भगभग्व</td>
<td>भगभग्व</td>
</tr>
<tr>
<td>Sin.</td>
<td>ssan</td>
<td>sse</td>
</tr>
<tr>
<td>भगभग्व</td>
<td>भगभग्व</td>
<td>भगभग्व</td>
</tr>
<tr>
<td>Plu.</td>
<td>ssálmá</td>
<td>ssatha</td>
</tr>
</tbody>
</table>

**IMPERATIVE MOOD.**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>भगभग्व</td>
<td>भगभग्व</td>
<td>भग्</td>
</tr>
<tr>
<td>Sin.</td>
<td>mi</td>
<td>hi</td>
</tr>
<tr>
<td>भगभग्व</td>
<td>भगभग्व</td>
<td>भग्</td>
</tr>
<tr>
<td>Plu.</td>
<td>ma</td>
<td>tha</td>
</tr>
</tbody>
</table>

**INFINITIVE MOOD.**

<table>
<thead>
<tr>
<th>भगभग्व</th>
</tr>
</thead>
<tbody>
<tr>
<td>tin</td>
</tr>
</tbody>
</table>

**REMARKS.**

The principal letter in all the first persons plural is म, and so it is in Greek.

The principal letter in all the second persons plural is ट, or pronounced th in Burmah, precisely as it is in Greek.

The future tense is made from the present by introducing झ before each termination, and this is the way it is formed in Greek, excepting that one झ is inserted instead of two.

The optative, or potential, mood is characterized by taking e, or च्य before the terminations throughout, and the Greek optative is formed in a similar manner by taking the connecting vowel य. And the terminations are all the same as the present tense of the indicative, excepting the third person plural, which has a final ए, and a like exception is found in Greek.
**Verbal Terminations.**

**Middle and Passive Voice—Attanopaddani.**

**INDICATIVE MOOD.**

**PRESENT TENSE.**

<table>
<thead>
<tr>
<th></th>
<th>First Person.</th>
<th>Second Person.</th>
<th>Third Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sin.</td>
<td>g</td>
<td>sō</td>
<td>sō</td>
</tr>
<tr>
<td></td>
<td>e</td>
<td>se</td>
<td>te</td>
</tr>
<tr>
<td>Plu.</td>
<td>ghe</td>
<td>hve</td>
<td>ane</td>
</tr>
</tbody>
</table>

**PERFECT TENSE.**

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sin.</td>
<td>g postpone</td>
<td>sō postpone</td>
<td>sō postpone</td>
</tr>
<tr>
<td></td>
<td>i postpone</td>
<td>tθo postpone</td>
<td>tθa postpone</td>
</tr>
<tr>
<td>Plu.</td>
<td>g postpone</td>
<td>g postpone</td>
<td>g postpone</td>
</tr>
</tbody>
</table>

**IMPERFECT TENSE.**

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Sin.</td>
<td>g postpone</td>
<td>sō postpone</td>
<td>sō postpone</td>
</tr>
<tr>
<td></td>
<td>i or in</td>
<td>se</td>
<td>tθa postpone</td>
</tr>
<tr>
<td>Plu.</td>
<td>g postpone</td>
<td>g postpone</td>
<td>g postpone</td>
</tr>
</tbody>
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<thead>
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</tr>
</thead>
<tbody>
<tr>
<td>Sin.</td>
<td>g postpone</td>
<td>sō postpone</td>
<td>sō postpone</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**AORIST.**

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<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sin.</td>
<td>g postpone</td>
<td>sō postpone</td>
<td>sō postpone</td>
</tr>
<tr>
<td></td>
<td>a</td>
<td>se</td>
<td>d</td>
</tr>
<tr>
<td>Plu.</td>
<td>g postpone</td>
<td>g postpone</td>
<td>g postpone</td>
</tr>
</tbody>
</table>

<p>| | | | |</p>
<table>
<thead>
<tr>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sin.</td>
<td>g postpone</td>
<td>sō postpone</td>
<td>sō postpone</td>
</tr>
<tr>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

**FUTURE TENSE.**

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sin.</td>
<td>sō postpone</td>
<td>sō postpone</td>
<td>sō postpone</td>
</tr>
<tr>
<td></td>
<td>sō postpone</td>
<td>sō postpone</td>
<td>sō postpone</td>
</tr>
<tr>
<td>Plu.</td>
<td>sō postpone</td>
<td>sō postpone</td>
<td>sō postpone</td>
</tr>
</tbody>
</table>
Verbal Terminations—Middle and Passive Voice.

**OPTATIVE MOOD.**

<table>
<thead>
<tr>
<th>First Person.</th>
<th>Second Person.</th>
<th>Third Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>गृह</td>
<td>गृहि</td>
<td>गृहि</td>
</tr>
<tr>
<td>eyyan</td>
<td>etho</td>
<td>etha</td>
</tr>
<tr>
<td>गृहि</td>
<td>गृहि</td>
<td>गृहि</td>
</tr>
<tr>
<td>eyyanme</td>
<td>eyyadhvo</td>
<td>evan</td>
</tr>
</tbody>
</table>

**CONDITIONAL MOOD.**

<table>
<thead>
<tr>
<th>Sin.</th>
<th>Second Person.</th>
<th>Third Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>सङ्ग</td>
<td>सङ्गि</td>
<td>सङ्गि</td>
</tr>
<tr>
<td>ssan</td>
<td>ssase</td>
<td>ssatha</td>
</tr>
<tr>
<td>सङ्गि</td>
<td>सङ्गि</td>
<td>सङ्गि</td>
</tr>
<tr>
<td>ssadhme</td>
<td>ssalve</td>
<td>ssinsu</td>
</tr>
</tbody>
</table>

**IMPERATIVE MOOD.**

<table>
<thead>
<tr>
<th>Sin.</th>
<th>Second Person.</th>
<th>Third Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>स</td>
<td>सम</td>
<td>सम</td>
</tr>
<tr>
<td>सन</td>
<td>सनि</td>
<td>सनि</td>
</tr>
<tr>
<td>सनि</td>
<td>सनि</td>
<td>सनि</td>
</tr>
<tr>
<td>अध्यास</td>
<td>हो</td>
<td>अनान</td>
</tr>
</tbody>
</table>

**REMARKS.**

The first person singular of the imperfect tense is *i* in all the copies of Kachchayano to which I can refer, but it is *in* in both Clough and Alwis. So the third person singular is *ta* in the books in Burmah, *tīha* in Clough and Alwis. Since in both instances it is more probable that a letter has been dropped by careless transcribers, than that one has been added, the Singalese books are probably correct, but the books in Burmah agree with Sanskrit.

In the second person plural of the optative, the *a* is long, as *eyyadhvo*, but it is short in Clough and Alwis. The same person in the imperative varies between *ss* and *s*.

Many of these middle and passive terminations closely resemble those of Greek verbs in *mi*. Take for instance the present tense:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sin.</td>
<td><em>e</em></td>
<td><em>mai</em></td>
<td><em>se</em></td>
<td><em>sai</em></td>
<td><em>te</em></td>
</tr>
<tr>
<td>Plu.</td>
<td><em>hne</em></td>
<td><em>metha</em></td>
<td><em>hve</em></td>
<td><em>sthe</em></td>
<td><em>ante</em></td>
</tr>
</tbody>
</table>

In general, though there are many points of difference, all the terminations are nearly allied to the Sanskrit, and many are identical.
Verb Conjugated.

Paradigm.

§178. The following is an example of a Pali verb united to the preceding terminations.

Pachá to cook; Germ. backen, to bake.

**Active Voice.**—Parassapaddāti.

**INDICATIVE MOOD.**

**PRESENT TENSE.**

<table>
<thead>
<tr>
<th>First Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>pachámi</td>
<td>pachasi</td>
<td>pachati</td>
</tr>
<tr>
<td>pacháma</td>
<td>pachatha</td>
<td>pachunti</td>
</tr>
</tbody>
</table>

**PERFECT TENSE.**

<table>
<thead>
<tr>
<th>First Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>papachá</td>
<td>papachče</td>
<td>papachá</td>
</tr>
<tr>
<td>papachihma</td>
<td>papachitha</td>
<td>papachu</td>
</tr>
</tbody>
</table>

**IMPERFECT TENSE.**

<table>
<thead>
<tr>
<th>First Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>apachá</td>
<td>apachó</td>
<td>apachá</td>
</tr>
<tr>
<td>apachahmá</td>
<td>apachutha</td>
<td>apachú</td>
</tr>
</tbody>
</table>

**AORIST.**

<table>
<thead>
<tr>
<th>First Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>apachi</td>
<td>apachó</td>
<td>apachi</td>
</tr>
<tr>
<td>apachahmá</td>
<td>apachattha</td>
<td>apachun</td>
</tr>
</tbody>
</table>

**FUTURE TENSE.**

<table>
<thead>
<tr>
<th>First Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>pachissámi</td>
<td>pachissasi</td>
<td>pachissati</td>
</tr>
<tr>
<td>pachissama</td>
<td>pachissatha</td>
<td>pachissunti</td>
</tr>
</tbody>
</table>
### OPTATIVE MOOD.

<table>
<thead>
<tr>
<th>First Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>ဗွဲ့စွဲ</td>
<td>ဗွဲ့စွဲ</td>
<td>ဗွဲ့</td>
</tr>
<tr>
<td>pacheyyāmi</td>
<td>pacheyyāni</td>
<td>pacheyya</td>
</tr>
<tr>
<td>ဗွဲ့စွဲအမ</td>
<td>ဗွဲ့စွဲ</td>
<td>ဗွဲ့</td>
</tr>
<tr>
<td>pacheyyādha</td>
<td>pacheyyun</td>
<td></td>
</tr>
</tbody>
</table>

### CONDITIONAL MOOD.

<table>
<thead>
<tr>
<th>Sin.</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>ဗွဲ့စွဲ</td>
<td>ဗွဲ့စွဲ</td>
<td>ဗွဲ့စွဲ</td>
</tr>
<tr>
<td>apachisse</td>
<td>apachisse</td>
<td>apachissā</td>
</tr>
<tr>
<td>ဗွဲ့စွဲအမ</td>
<td>ဗွဲ့စွဲ</td>
<td>ဗွဲ့စွဲ</td>
</tr>
<tr>
<td>apachissathā</td>
<td>apachissansu</td>
<td></td>
</tr>
</tbody>
</table>

### IMPERATIVE MOOD.

<table>
<thead>
<tr>
<th>Sin.</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>ဗွဲ့</td>
<td>ဗွဲ့</td>
<td>ဗွဲ့</td>
</tr>
<tr>
<td>pachāmi</td>
<td>pachāhi</td>
<td>pachātu</td>
</tr>
<tr>
<td>ဗွဲ့</td>
<td>ဗွဲ့</td>
<td>ဗွဲ့</td>
</tr>
<tr>
<td>pachāma</td>
<td>pachatha</td>
<td></td>
</tr>
</tbody>
</table>

### INFINITIVE MOOD.

- ဗွဲ့  pachitun

### PARTICIPLES.

#### PRESENT PARTICIPLE

<table>
<thead>
<tr>
<th>Mas.</th>
<th>Fem.</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ဗွဲ့</td>
<td>ဗွဲ့</td>
<td>ဗွဲ့</td>
</tr>
<tr>
<td>pachan</td>
<td>pachanti</td>
<td>pachantana</td>
</tr>
</tbody>
</table>

#### PAST PARTICIPLE.

- ဗွဲ့စွဲ  pachatavā  pachatavati  pachatavan

#### FUTURE PARTICIPLE.

- ဗွဲ့စွဲ  pachissan  pachissantī  pachissantan

#### CONTINUATIVE PARTICIPLE.

- ဗွဲ့စွဲ  pachitwā, or pachitwāna, or pachituna
**Passive Voice.**

The passive voice is formed by adding the terminations of the *Attanopadâni* to the root. In the present and imperfect tenses, and the optative, and imperative moods, *y* is prefixed to the terminations, but the *y* is often assimilated to the last consonant of the base; as in this example, where it is permuted to *ch*.

**INDICATIVE MOOD.**

**PRESENT TENSE.**

<table>
<thead>
<tr>
<th>First Person.</th>
<th>Second Person.</th>
<th>Third Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>དང་</td>
<td>དང་མ དང་</td>
<td>དང་མ དང་</td>
</tr>
<tr>
<td><em>pachche</em></td>
<td><em>pachchase</em></td>
<td><em>pachchets</em></td>
</tr>
<tr>
<td>དང་པོ་</td>
<td>དང་པོ་པོ་</td>
<td>དང་པོ་པོ་</td>
</tr>
<tr>
<td><em>pachchahâse</em></td>
<td><em>pachchahva</em></td>
<td><em>pachchante</em></td>
</tr>
</tbody>
</table>

**PERFECT TENSE.**

<table>
<thead>
<tr>
<th>First Person.</th>
<th>Second Person.</th>
<th>Third Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>དང་པོ་</td>
<td>དང་པོ་ལེ་</td>
<td>དང་པོ་ལེ་</td>
</tr>
<tr>
<td><em>papachichi</em></td>
<td><em>papachittho</em></td>
<td><em>papachatttha</em></td>
</tr>
<tr>
<td>དང་པོ་བོ་</td>
<td>དང་པོ་བོ་བོ་</td>
<td>དང་པོ་བོ་བོ་</td>
</tr>
<tr>
<td><em>papachihme</em></td>
<td><em>papachihvo</em></td>
<td><em>papachire</em></td>
</tr>
</tbody>
</table>

**IMPERFECT TENSE.**

<table>
<thead>
<tr>
<th>First Person.</th>
<th>Second Person.</th>
<th>Third Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>དང་པོ་པོ་</td>
<td>དང་པོ་པོ་དོ་</td>
<td>དང་པོ་པོ་དོ་</td>
</tr>
<tr>
<td><em>apachchi—chichin</em></td>
<td><em>apachchase</em></td>
<td><em>apachchatttha</em></td>
</tr>
<tr>
<td>དང་པོ་པོ་</td>
<td>དང་པོ་པོ་་</td>
<td>དང་པོ་པོ་་</td>
</tr>
<tr>
<td><em>apachchahâse</em></td>
<td><em>apachchahvan</em></td>
<td><em>apachchaththun</em></td>
</tr>
</tbody>
</table>

**AORIST.**

<table>
<thead>
<tr>
<th>First Person.</th>
<th>Second Person.</th>
<th>Third Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>དངའོ་</td>
<td>དངའོ་མ</td>
<td>དངའོ་</td>
</tr>
<tr>
<td><em>apachhi</em></td>
<td><em>apachise</em></td>
<td><em>apachâ</em></td>
</tr>
<tr>
<td>དང་པོ་</td>
<td>དང་པོ་</td>
<td>དང་པོ་</td>
</tr>
<tr>
<td><em>apachihms</em></td>
<td><em>apachihvan</em></td>
<td><em>apachin</em></td>
</tr>
</tbody>
</table>

**FUTURE TENSE.**

<table>
<thead>
<tr>
<th>First Person.</th>
<th>Second Person.</th>
<th>Third Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>དང་པོ་</td>
<td>དང་པོ་ དང་</td>
<td>དང་པོ་ དང་</td>
</tr>
<tr>
<td><em>parchissan</em></td>
<td><em>parchissate</em></td>
<td><em>parchissate</em></td>
</tr>
<tr>
<td>དང་པོ་པོ་</td>
<td>དང་པོ་པོ་</td>
<td>དང་པོ་པོ་</td>
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<tr>
<td><em>parchishâhâse</em></td>
<td><em>parchishâhva</em></td>
<td><em>parchissante</em></td>
</tr>
<tr>
<td>དང་པོ་</td>
<td>དང་པོ་</td>
<td>དང་པོ་</td>
</tr>
<tr>
<td><em>parchishms</em></td>
<td><em>parchishvan</em></td>
<td><em>parchissant</em></td>
</tr>
</tbody>
</table>
Verb Conjugated—Passive Voice.

**OPTATIVE MOOD.**

<table>
<thead>
<tr>
<th>First Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>ဗိုး</td>
<td>ဗိုး</td>
<td>ဗိုး</td>
</tr>
<tr>
<td>Sin. pachcheyyan</td>
<td>pachchehtho</td>
<td>pachcheatha</td>
</tr>
<tr>
<td>ဗိုး</td>
<td>ဗိုး</td>
<td>ဗိုး</td>
</tr>
<tr>
<td>Plu. pachcheyyahme</td>
<td>pachcheyyahe</td>
<td>pachcheran</td>
</tr>
</tbody>
</table>

**CONDITIONAL MOOD.**

<table>
<thead>
<tr>
<th>အိုင်</th>
<th>အိုင်</th>
<th>အိုင်</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sin. apachissan</td>
<td>apachissase</td>
<td>apachissatha</td>
</tr>
<tr>
<td>အိုင်</td>
<td>အိုင်</td>
<td>အိုင်</td>
</tr>
<tr>
<td>Plu. apachissahme</td>
<td>apachissahve</td>
<td>apachissinsu</td>
</tr>
</tbody>
</table>

**IMPERATIVE MOOD.**

<table>
<thead>
<tr>
<th>ဗိုး</th>
<th>ဗိုး</th>
<th>ဗိုး</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sin. pachhe</td>
<td>pachhaseu</td>
<td>pachchatan</td>
</tr>
<tr>
<td>ဗိုး</td>
<td>ဗိုး</td>
<td>ဗိုး</td>
</tr>
<tr>
<td>Plu. pachchahmase</td>
<td>pachchahvo</td>
<td>pachchantan</td>
</tr>
</tbody>
</table>

**INFINITIVE MOOD.**

ဗိုး
pachitun

**PARTICIPLES.**

**PRESENT PARTICIPLE.**

<table>
<thead>
<tr>
<th>Mas.</th>
<th>Fem.</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>မိုးမိုးမိုး</td>
<td>မိုးမိုးမိုး</td>
<td>မိုးမိုး</td>
</tr>
<tr>
<td>pachamáno</td>
<td>pachamáná</td>
<td>pachamánan</td>
</tr>
</tbody>
</table>

**PAST PARTICIPLE.**

<table>
<thead>
<tr>
<th>မိုးမိုး</th>
<th>မိုးမိုး</th>
<th>မိုးမိုး</th>
</tr>
</thead>
<tbody>
<tr>
<td>pachito</td>
<td>pachita</td>
<td>pachitan</td>
</tr>
</tbody>
</table>

**FUTURE PARTICIPLE.**

<table>
<thead>
<tr>
<th>မိုးမိုးမိုး</th>
<th>မိုးမိုးမိုး</th>
<th>မိုးမိုးမိုး</th>
</tr>
</thead>
<tbody>
<tr>
<td>pachitabba</td>
<td>pachitabbá</td>
<td>pachitabbbun</td>
</tr>
</tbody>
</table>
Permutations of Y.

Mutations of Y.

§ 179. The following examples illustrate the permutations of y, when used to characterize the passive voice:

\[ \text{saka to be able} \quad \text{sakkate is able.} \quad \text{vacha to speak} \quad \text{vuchchate is spoken.} \]

\[ \text{mada or maja to squeeze in the hand,} \quad \text{majjate is squeezed.} \]

\[ \text{budha or bujha to know,} \quad \text{budhate bujjhate is known.} \]

\[ \text{vuda to increase,} \quad \text{vudhate is increased.} \quad \text{hana to kill,} \quad \text{hanyate is killed.} \]

\[ \text{labha to obtain,} \quad \text{labbhathe is obtained.} \quad \text{dhama to discipline} \quad \text{dhammatah is disciplined.} \]

\[ \text{kara to do,} \quad \text{kayyate is done.} \quad \text{phala to finish,} \quad \text{phallate is finished.} \]

\[ \text{diva to play,} \quad \text{dibpate is played.} \quad \text{disa to see,} \quad \text{disate is seen.} \]

In Sanskrit the y is not changed to the preceding consonant but, in instances like these, is united to it, as: \text{divyate} for \text{dibpate} above. Nor is usage uniform in Pali, \text{dhamyate} occurs as well as \text{dhammatah}, and in many instances the y stands as an independant syllable, as:

\[ \text{kariyate is done.} \quad \text{gachchhiyate is gone.} \]

§ 180. The a or á of certain roots is changed to i before the y of the passive, as:

\[ \text{dá to give,} \quad \text{diyati is given.} \quad \text{dhá to hold} \quad \text{dhíyati is holden.} \]

\[ \text{thá to place,} \quad \text{thíyati is placed.} \quad \text{má to love,} \quad \text{miyati is loved.} \]
Há to abandon, háyatí is abandoned. Pá to drink, páyatí is drunk.

Máha to worship, máhyatí is worshiped. Mattha to nourish, matthayati is nourished.

§ 181. Yája to worship, is changed in the passive to ijá, as:

Yája to worship, ijájate is worshiped.

§ 182. Sometimes the passive voice has an active signification, like deponents in Latin, as:

Manyate knows, jáyate produces.

§ 183. Occasionally the active terminations are attached to passive bases in the signification of the passive, as:

Vuchchati is spoken, labdhati is obtained.

Karjyati is done, pachchate is cooked.

Sajjanena buddho máyatí.

"Buddha is beloved by good men."

Alwis renders máyatí by is measured, as if from the root má, but it is constantly used in the Pali books, as above, like múd, defined in Wilson's Sanskrit Dictionary, "To have affection or regard for."

"Sin is abandoned by me."

Háyatí, is translated by Alwis, "Is reduced", but the Pali usage is as if the word were identical with the Sanskrit root há.

§ 184. On adjectives the characteristic y of the passive, v in

Vuchcha to speak, vasa to dwell, vuhá to flow, to arrive, is sometimes changed to vu, as:

Vuchchate is said, vussati is dwelling, or residing.

§ 185. The letter h when a final radical, is sometimes written after y in combination; and in vaha is changed to l, as:

Vuháti, or vulatí, is flowing, is conveyed.
Regular Verbs.

Conjugation.

§186. In Greek there are several conjugations of verbs, owing to various additions being made to the root in some of its moods and tenses. Thus the root _lab_ inserts _n_ before the last consonant of the verb, and becomes _lambano_ to take; and _zo_ adds _mu_, forming _konnumi_ to gird.

In a precisely similar manner, sometimes by the same increments, several conjugations are formed in Pali. These changes of conjugation are confined, with one exception, to the present and imperfect tenses, and the optative, and imperative moods, called conjugational tenses. Kachchayano enumerates eight conjugations. In Sanskrit there are ten.

REGULAR VERBS.

§ 187. The first conjugation is characterized by the root taking a final _a_. If the root ends in _u_, the _u_ is changed to _v_; if in _i_, the _i_ is changed to _y_, as:

bhū to be, bhavati he is; jī to conquer, jiyati, he conquers.

Pacha conjugated above belongs to this conjugation, and all the verbs of the first, second, third, and sixth conjugations in Sanskrit, appear to be embraced in this first one in Pali.

In the Sanskrit, "If a root be of the 1st conjugation, the rule for the formation of the base in the conjugational tenses is, that the Guna be substituted for the vowel of the root throughout every person of every tense. Thus from _budh_ "to know," is formed the base _budh_." No such rule is given by Kachchayano, but in point of fact some verbs follow the rule, and some do not. The _u_ in the example above is not changed into _o_, but remains unchanged in Pali. See § 179, where this word occurs. Other examples are

yuja to join, yujjate is joined. _kuja_ to be angry, _kujhate_

is angry.

muda to enjoy, mudati he enjoys. Following the rule are

gopa to guard. _gopati_ he guards, _rucha_ to shine, _rochati_ it shines

suka to regret, sochati he regrets. _tija_ to shine, _tijate_ it shines,
Kachchayane's Conjugations.

This substitution of o for u, and e for i has its parallel in Greek, where "The present and imperfect exhibit the root in its most protracted form," which is as true of Pali as of Greek.

This change of vowels is called in Pali vuddhi, but it is not necessary to use the term. It is the more inexpedient because it is the same word as the Sanskrit vridhko, which designates a different change of vowels, this being called in Sanskrit guna. Its use therefore would lead to confusion.

§ 188. Kachchayane's third conjugation, corresponding to the fourth in Sanskrit, ought to follow immediately on the first, for it is characterized by adding y to the root like the passive, so that the active is merely the passive base with the active terminations, while the passive is subjected to no change. No new element is introduced, and it is merely a combination of the passive of the first conjugation, which with this may be regarded as the regular verb.

These two combined conjugations probable contain more than four fifths of all the Pali verbs, and the student who has mastered the easy paradigm given, can understand at sight four fifths of the verbal forms he will meet in his reading, and the remaining fifth, belonging to other conjugations, may be properly regarded as irregular verbs.

Still it is useful to retain the arrangement of Kachchayane especially for readers in Burmah, who may wish to refer to the original work, and because the classification resembles that of the Sanskrit native grammarians, which has been followed, with more or less modifications, by all writers on Sanskrit grammar.

Kachchayane names each conjugation after the example he uses to illustrates it. Thus:

1. Bhavádi, from bá to be. 2. Rudhádi, from rudha to restrain.

3. Divádi, ... diva to play. 4 Swádi, ... su to hear.

5. Ktádi, ... kí to buy. 6. Gahádi, ... gaha to take.

7. Tanádi ... tana extend. 8. Churavádi ... chura to steal.
SECOND CONJUGATION.

§ 189. The second conjugation corresponds with the seventh in Sanskrit, and is characterized by the insertion of the anuswara, an, before the last consonant of the root, like math in Greek, that inserts n and becomes manthanó “to learn.” The following is an example of this conjugation, in the active voice.

* Chhida to cut, Sunder; Latin: scid, scindo, to cut.

**Active Voice.**

**INDICATIVE MOOD.**

**PRESENT TENSE.**

<table>
<thead>
<tr>
<th>First Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>achoū</td>
<td>achoū</td>
<td>achoū</td>
</tr>
<tr>
<td>chhinda</td>
<td>chhindasi</td>
<td>chhindati</td>
</tr>
<tr>
<td>achoū</td>
<td>ṭū &quot; ī</td>
<td>ṭū &quot; aça</td>
</tr>
</tbody>
</table>

**IMPERFECT TENSE.**

<table>
<thead>
<tr>
<th>Sin.</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>achhindá</td>
<td>achhindá</td>
<td>achhindá</td>
</tr>
<tr>
<td>achoū &quot; ṭū</td>
<td>achhindattha</td>
<td>achhindu</td>
</tr>
</tbody>
</table>

**OPTATIVE MOOD.**

<table>
<thead>
<tr>
<th>Sin.</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>chhindáyyāmi</td>
<td>chhindáyyasi</td>
<td>chhindáyya</td>
</tr>
<tr>
<td>achoū “ ṭū</td>
<td>chhindáyyatha</td>
<td>chhindáyyun</td>
</tr>
</tbody>
</table>

**IMPERATIVE MOOD.**

<table>
<thead>
<tr>
<th>Sin.</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>chhindámi</td>
<td>chhindahi</td>
<td>chhindatu</td>
</tr>
<tr>
<td>ṭū &quot; ī</td>
<td>ṭū &quot; ī</td>
<td>ṭū</td>
</tr>
</tbody>
</table>

§ 190. The final radical may take either a, i, ī, e, or o, as:

runthaliti, runthaliti, rundhali, rundheti, or rundhoti, obstructs.
§ 191. The ृ before the last consonant is subjected to the regular permutations given in § 83. Thus:

बहजेः बहन्यजैं बहेख।
बहेख to ENJOY, बहन्यजैं ENJOYS. सक्खेः to GORE, सेंभोक्ती GORES.

§ 192. The passive is made by adding ू to the root, and the terminations of the अत्तान् padāṇि, as:

रुंदहयायेः ू HE obstructs, OR RESTRAINTS.

THIRD CONJUGATION.

§ 193. As has been noted in § 188, the third conjugation is characterized by inserting ू between the root and the terminations, as:

Divā to SPORT, to GO; ौ GREEK THEO to RUN.

**Active Voice.**

**INDICATIVE MOOD.**

**PRESENT TENSE.**

<table>
<thead>
<tr>
<th>First Person.</th>
<th>Second Person.</th>
<th>Third Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ृधियं</td>
<td>ृधिय</td>
<td>ृधियं</td>
</tr>
<tr>
<td>Sin. ृधियमि</td>
<td>ृधियसिं</td>
<td>ृधियति</td>
</tr>
<tr>
<td>ृधिय</td>
<td>ृधिय</td>
<td>ृधिय</td>
</tr>
<tr>
<td>Plu. ृधियमा</td>
<td>ृधियथा</td>
<td>ृधियति</td>
</tr>
</tbody>
</table>

**IMPERFECT TENSE.**

<table>
<thead>
<tr>
<th>Sin. ृधियम</th>
<th>ृधिय</th>
<th>ृधियम</th>
</tr>
</thead>
<tbody>
<tr>
<td>ृधियप</td>
<td>ृधियप</td>
<td>ृधियप</td>
</tr>
<tr>
<td>Plu. ृधियपधम</td>
<td>ृधियपथा</td>
<td>ृधियप</td>
</tr>
</tbody>
</table>

**OPTATIVE MOOD.**

<table>
<thead>
<tr>
<th>Sin. ृधिययामि</th>
<th>ृधिययदसिः</th>
<th>ृधिययजः</th>
</tr>
</thead>
<tbody>
<tr>
<td>ृधिययदम</td>
<td>ृधिययध</td>
<td>ृधिययजः</td>
</tr>
<tr>
<td>Plu. ृधिययधमा</td>
<td>ृधिययधथा</td>
<td>ृधिययजः</td>
</tr>
</tbody>
</table>

**IMPERATIVE MOOD.**

<table>
<thead>
<tr>
<th>Sin. ृधियमि</th>
<th>ृधियकः</th>
<th>ृधियतु</th>
</tr>
</thead>
<tbody>
<tr>
<td>ृधियम</td>
<td>ृधियथा</td>
<td>ृधियतु</td>
</tr>
<tr>
<td>Plu. ृधियमा</td>
<td>ृधियथा</td>
<td>ृधियतु</td>
</tr>
</tbody>
</table>
Fifth Conjugation.

Fourth Conjugation.

§ 194. The fourth conjugation is characterized by adding \( nu,\) \( uma,\) or \( na\) to the root; like \( ag,\) in Greek, which adds \( nu,\) and becomes \( agnumi\) to break.

In the singular of the present and imperfect tenses active, and in the imperative mood the first person of both numbers, and both voices, and the third person singular active, the conjugational \( a\) is changed to \( o.\)

The following is an example of this conjugation:

\[ \text{Pāpu}[i. e. \text{ pa-āpu}] \text{ to obtain; Latin, apō to obtain.} \]

**Active Voice.**

**Indicative Mood.**

**Present Tense.**

<table>
<thead>
<tr>
<th></th>
<th>First Person.</th>
<th>Second Person.</th>
<th>Third Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sin.</td>
<td>pāpumomi</td>
<td>pāpuṇosī</td>
<td>pāpumoti</td>
</tr>
<tr>
<td>Plu.</td>
<td>pāpumuna</td>
<td>pāpuṇutha</td>
<td>pāpuṇumanti</td>
</tr>
</tbody>
</table>

Or,

<table>
<thead>
<tr>
<th></th>
<th>First Person.</th>
<th>Second Person.</th>
<th>Third Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sin.</td>
<td>pāpuṇāmi</td>
<td>pāpuṇāsi</td>
<td>pāpuṇāti</td>
</tr>
<tr>
<td>Plu.</td>
<td>pāpuṇāma</td>
<td>pāpuṇāthu</td>
<td>pāpuṇānti</td>
</tr>
</tbody>
</table>

Fifth Conjugation.

§195. The fifth conjugation, corresponding to the Sanskrit ninth, adds \( nā\) to the root, like the Greek \( dam,\) which adds \( ni\) in the middle voice, and becomes \( damnamai\) to subdue.

The limits of the preceding conjugation might have been easily extended to include this one. The following is one of Kachchhayana's examples:
Sixth Conjugation.

Lu to cut; Greek luò to loose.

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

<table>
<thead>
<tr>
<th>First Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>අංගුරාම</td>
<td>අංගුරාසි</td>
<td>අංගුරාති</td>
</tr>
<tr>
<td>Sin.</td>
<td>lunāmi</td>
<td>lunāsi</td>
</tr>
<tr>
<td>අංගුරාව</td>
<td></td>
<td>lunātha</td>
</tr>
<tr>
<td>Plu.</td>
<td>lunāma</td>
<td>lunānti</td>
</tr>
</tbody>
</table>

SIXTH CONJUGATION.

§ 196. The sixth conjugation is confined, so far as known, to a single verb, and is in nowise entitled to the distinction of a conjugation. This verb is referred in Sanskrit to the ninth conjugation corresponding to the fifth in Pali, to which it might be appropriately referred.

Kacchhayano says the conjugation is characterized by adding ṣa, or ḍu to the root, as:

Gaha, Sans. Graha, to take, Germ. greifen, to gripe, grasp.

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

<table>
<thead>
<tr>
<th>First Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>අංගුරාම</td>
<td>අංගුරාසි</td>
<td>අංගුරාති</td>
</tr>
<tr>
<td>Sin.</td>
<td>gheppāmi</td>
<td>gheppasi</td>
</tr>
<tr>
<td>අංගුරාව</td>
<td></td>
<td>gheppatha</td>
</tr>
<tr>
<td>Plu.</td>
<td>gheppāma</td>
<td>gheppānti</td>
</tr>
</tbody>
</table>

Or,

| Sin.         | gahnāmi       | gahnāsi      |
|             |             | gahnāti      |
| Plu.         | gahnāma       | gahnātha     |
|             |             | gahnānti     |
Kara Conjugated.

SEVENTH CONJUGATION.

§ 197. The seventh conjugation is the eighth in Sanskrit, and is characterized by taking o, or yira after the root.

The principal verb in this conjugation is *kara to do*, and it occurs in books more often perhaps than any other verb, except the verb to be. It is conjugated with various irregularities. All the forms found in Kachchhayano are given below:

*Kara*, Sans. *Kri*, to do, make. Latin; *creo* to create, make.

**Active Voice.**

**INDICATIVE MOOD.**

**PRESENT TENSE.**

<table>
<thead>
<tr>
<th>First Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sin. karomi</td>
<td>karosi</td>
<td>karoti</td>
</tr>
<tr>
<td>Plu. karoma</td>
<td>karotha</td>
<td>karonti</td>
</tr>
</tbody>
</table>

Or,

<table>
<thead>
<tr>
<th>Sin. kayirami</th>
<th>kayirasi</th>
<th>kayirati</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plu. kayiráma</td>
<td>kayiratha</td>
<td>kayiranti</td>
</tr>
</tbody>
</table>

Or,

<table>
<thead>
<tr>
<th>Sin. kuppami</th>
<th>kuppasi</th>
<th>kuppati</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plu. kuppama</td>
<td>kuppatha</td>
<td>kuppanti</td>
</tr>
</tbody>
</table>

**AORIST.**

<table>
<thead>
<tr>
<th>Sin. akási</th>
<th>akáso</th>
<th>akási</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plu. akásahma</td>
<td>akásattha</td>
<td>akusun</td>
</tr>
<tr>
<td>Aorist</td>
<td>Future Tense</td>
<td>Optative Mood</td>
</tr>
<tr>
<td>--------------------</td>
<td>---------------------</td>
<td>-----------------------</td>
</tr>
<tr>
<td><strong>First Person</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>აქარი</td>
<td>აქისი</td>
<td>აქისი</td>
</tr>
<tr>
<td>აქარო</td>
<td>აქისი</td>
<td>აქისი</td>
</tr>
<tr>
<td>აქარაჟმა</td>
<td>აქირათჰა</td>
<td>აქირათი</td>
</tr>
<tr>
<td><strong>Second Person</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>აქარო</td>
<td>აქისი</td>
<td>აქისი</td>
</tr>
<tr>
<td>აქისი</td>
<td>აქისი</td>
<td>აქისი</td>
</tr>
<tr>
<td>აქირათჰა</td>
<td>აქირათი</td>
<td>აქირათი</td>
</tr>
<tr>
<td><strong>Third Person</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>აქო</td>
<td>აქო</td>
<td>აქო</td>
</tr>
</tbody>
</table>

**Future Tense.**

- Sin. ქაჰიმი ქაჰისი ქაჰიტი
- Plu. ქაჰიმა ქაჰითჰა ქაჰინტი

**Optative Mood.**

- Sin. ქარისამი ქარისასი ქარისათი
- Plu. ქარისამა ქარისათჰა ქარისათი

**Imperative Mood.**

- Sin. ქარომი ქაროსი ქაროთუ
- Plu. ქარომა ქაროთჰა ქაროთუ
Passive and Middle Voice.

INDICATIVE MOOD.

**Present Tense.**

<table>
<thead>
<tr>
<th>First Person.</th>
<th>Second Person.</th>
<th>Third Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ᶰᵃʳᵃ</td>
<td>ᶰᵃʳᵃᶜᶜᵉ</td>
<td>ᶰᵃʳᵃᶜᶜᵉ</td>
</tr>
<tr>
<td>Sin. ᶴᵃʳᵃ</td>
<td>ᵄᵃʳᵃᶜᶜᵉ</td>
<td>ᶰᵃʳᵃᶜᶜᵉ</td>
</tr>
<tr>
<td>Plu. ᶴᵃʳᵃᵃʳᵉ</td>
<td>ᶴᵃʳᵃᵃʳᵉ</td>
<td>ᶴᵃʳᵃᵃʳᵉ</td>
</tr>
<tr>
<td>Or, ᶴᵃʳᵃᵃʳᵉ</td>
<td>ᶴᵃʳᵃᵃʳᵉ</td>
<td>ᶴᵃʳᵃᵃʳᵉ</td>
</tr>
<tr>
<td>Sin. ᶴᵃʳⁱᵉ</td>
<td>ᶴᵃʳⁱᵉʳᵉ</td>
<td>ᶴᵃʳⁱᵉʳᵉ</td>
</tr>
<tr>
<td>ᶴᵃʳⁱᵉʳᵉ</td>
<td>ᶴᵃʳⁱᵉʳᵉ</td>
<td>ᶴᵃʳⁱᵉʳᵉ</td>
</tr>
<tr>
<td>Plu. ᶴᵃʳⁱᵉʳᵉ</td>
<td>ᶴᵃʳⁱᵉʳᵉ</td>
<td>ᶴᵃʳⁱᵉʳᵉ</td>
</tr>
<tr>
<td>Or, ᶴᵃʳⁱᵉʳᵉ</td>
<td>ᶴᵃʳⁱᵉʳᵉ</td>
<td>ᶴᵃʳⁱᵉʳᵉ</td>
</tr>
<tr>
<td>Sin. ᶴᵃʳᵉ</td>
<td>ᶴᵃʳᵉʳᵉ</td>
<td>ᶴᵃʳᵉʳᵉ</td>
</tr>
<tr>
<td>ᶴᵃʳᵉʳᵉ</td>
<td>ᶴᵃʳᵉʳᵉ</td>
<td>ᶴᵃʳᵉʳᵉ</td>
</tr>
<tr>
<td>Plu. ᶴᵃʳᵉʳᵉ</td>
<td>ᶴᵃʳᵉʳᵉ</td>
<td>ᶴᵃʳᵉʳᵉ</td>
</tr>
<tr>
<td>Or, ᶴᵃʳᵉʳᵉ</td>
<td>ᶴᵃʳᵉʳᵉ</td>
<td>ᶴᵃʳᵉʳᵉ</td>
</tr>
<tr>
<td>Sin. ᶴᵃʳᵘᵉ</td>
<td>ᶴᵃʳᵘᵉʳᵉ</td>
<td>ᶴᵃʳᵘᵉʳᵉ</td>
</tr>
<tr>
<td>ᶴᵃʳᵘᵉʳᵉ</td>
<td>ᶴᵃʳᵘᵉʳᵉ</td>
<td>ᶴᵃʳᵘᵉʳᵉ</td>
</tr>
<tr>
<td>Plu. ᶴᵃʳᵘᵉʳᵉ</td>
<td>ᶴᵃʳᵘᵉʳᵉ</td>
<td>ᶴᵃʳᵘᵉʳᵉ</td>
</tr>
<tr>
<td>ᶴᵃʳᵘᵉʳᵉ</td>
<td>ᶴᵃʳᵘᵉʳᵉ</td>
<td>ᶴᵃʳᵘᵉʳᵉ</td>
</tr>
</tbody>
</table>

**Infinitive Mood.**

| ᶴᵃʳᵃ       | ᶴᵃʳᵃ       | ᶴᵃʳᵃ       |
| kattun       | kattun       | kattun       |

**Participles.**

**Present Participle.**

- ᶴᵃʳᵃ       
- kathan

**Passive Past Participle.**

- ᶴᵃʳᵃنشاط       
- kato

**Continuative Participle.**

- ᶴᵃʳᵃنشاط       
- katwá

**Future Passive Participle.**

- ᶴᵃʳᵃنشاط       
- katum

- ᶴᵃʳᵃنشاط       
- kata

- ᶴᵃʳᵃنشاط       
- kattab

- ᶴᵃʳᵃنشطة       
- kattab

- ᶴᵃʳᵃنشاط       
- kattab
Eighth Conjugation.

EIGHTH CONJUGATION.

§ 198. The eighth conjugation, like the tenth in Sanskrit, ought to have been treated as the conjugation of causative verbs; but the form though causative has not always a causative signification. The characteristic letters are e, ye, aya, and wa ya.

If the first vowel of the root be a, it is lengthened into ā, if u, or i, it is changed to ō, or e, as in § 187. and a final u, or e is changed to v, or y. The following are examples of this conjugation:

Chura to steal; Latin Furor to steal.

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

First Person. Second Person. Third Person.

Sin. choremi choresi choreti
Plu. chorema choretha chorenti

Or,

Sin. chorayami chorayasi chorayati
Plu. chorayama chorayatha chorayanti

Mata, Sans. Mana, to deliberate; Latin Men–memini.

Sin. manteni mantesi manteti
Plu. mantema mantetha mantenti

Or,

Sin. mantayami mantayasi mantayati
Plu. mantayama mantayatha mantayanti
Roots differently conjugated.

Verbs of several Conjugations.

§ 199: The same root is often conjugated in two or more conjugations, sometimes with a different signification; as:

\( bhindati \)  Second conjugation, from root \( bhida \). BREAKS
\( bh\text{ijjati} \)  THIRD  ...  ...  DISTRIBUTES.

Hence arises this fourfold division of the roots:

I. Roots conjugated in one conjugation.
II. ...  ...  two ...
III. ...  ...  three ...
IV. ...  ...  four ...

These divisions are subdivided, and each subdivision is named by compounding the names of the several conjugations according to which the roots it includes are conjugated, as:

\( \text{buv\text{ad}i \text{rudh\text{ad}i} } \)  FIRST and SECOND conjugation, as:
\( \text{lipati \text{limpati} } \)  ANOINTS, SMEARS.

\( \text{buv\text{ad}i \text{div\text{ad}i} } \)  FIRST and THIRD conjugation, as:
\( \text{\text{th\text{ad}i \text{th\text{ya}ati} } } \)  STANDS, IS ESTABLISHED.

\( \text{buv\text{ad}i \text{sw\text{ad}i} } \)  FIRST and FOURTH conjugation, as:
\( \text{g\text{y\text{a}ati \text{gin\text{ad}i} } } \)  SINGS.

\( \text{buv\text{ad}i \text{k\text{i\text{y\text{ad}i} } } } \)  FIRST and FIFTH conjugation, as:
\( \text{\text{je\text{y\text{a}ati \text{jin\text{ad}i} } } } \)  CONQUERS.

\( \text{buv\text{ad}i \text{tan\text{ad}i} } \)  FIRST and SEVENTH conjugation, as
\( \text{\text{j\text{\'a\text{g\text{a\text{r\text{a}ati \text{j\text{\'a\text{g\text{a\text{r\text{ot\text{i} } } } } } } } } } } } \)  AWAKENS.

\( \text{buv\text{ad}i \text{chur\text{ad}i} } \)  FIRST and EIGHTH conjugation, as:
\( \text{\text{m\text{a\text{n\text{a\text{t\text{i \text{m\text{a\text{n\text{e\text{t\text{i} } } } } } } } } } } } \)  INVESTIGATES.

\( \text{ru\text{d\text{h\text{ad}i \text{div\text{ad}i} } } } \)  SECOND and THIRD conjugation, as
\( \text{\text{mun\text{y\text{c\text{h\text{a\text{t\text{i \text{m\text{u\text{c\text{h\text{t\text{i} } } } } } } } } } } } } \)  IS FREE.
Verbs of Four Conjugations.

divādī churādī third and eighth conjugation, as:
ruppati rupeti rupayati confuses.
svādī kiyādī fourth and fifth conjugation, as:
chioti chinātī assembles.
svādī tanādī fourth and seventh conjugation, as:
pāpuṇātī pappotī obtains.

buvādī rudhādī churādī first, second, and eighth conjugation, as:
hinsati hansati hinsete injures, kills.

buvādī divādī kiyādī first, third, and fifth conjugation, as:
kilisati kilissati kilisanātī is vicious.

buvādī divādī churādī first, third, and eighth conjugation, as:
rochati ruchchati rocheti rocheyati shines.

buvādī rudhādī divādī churādī first, second, third, and eighth conjugation, as:
vidati vindati vijjati vedeti vedayati knows.

buvādī divādī svādī kiyādī first, third, fourth, and fifth conjugation, as:
davati duguṭi dunoṭi dunātī goes, is in pain.
Causal Verbs.

§ 200. Any verb may be changed to a causal verb by adding to the base e, aya, āpe, or āpaya.

In Sanskrit p to denote the causative is introduced as an exception, but it is regular in Pali, and is found frequently in the Asoka Inscriptions. Pe however is shortened to pi, as:

\[
\begin{align*}
\text{I}{\hat{\text{g}}}n \text{ dhama} \text{l}i \text{pi dev}a{\hat{\text{ma}}} \text{pi} \text{yena Pi}y\text{adasi} \text{n} r\text{dia}ya lekh\hat{\text{ap}}it\hat{\text{a}}.
\end{align*}
\]

"This law-writing is caused to be written by King Piyadasi beloved of the Devas."

In book Pali this same root, likha to write, appears with the double consonant liktha, and pe for the causative instead of pi, as:

\[
\begin{align*}
\text{akshar}a{\hat{\text{n}}}i \text{ likhkhitv\hat{\text{a}}} & \text{ savam}yapalte \text{ likkh\hat{\text{ap}}et\hat{\text{v}}a}.
\end{align*}
\]

"Having written letters." "Having caused to write on a gold plate."

The rules for the change of vowels are the same as given in the eighth conjugation § 198. but usage varies in the lengthening of the first vowel of the root, and it is never lengthened before a double consonant. The following are examples: gāmaya and gāmaya cause to go, chintaya cause to think, and kāre, kārīya, kārāpe, kārāpaya cause to do.

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

<table>
<thead>
<tr>
<th>First Person.</th>
<th>Second Person.</th>
<th>Third Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sin.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gāmayāni</td>
<td>gāmayasi</td>
<td>gāmayati</td>
</tr>
<tr>
<td></td>
<td>gāmayo</td>
<td></td>
</tr>
<tr>
<td>Plu.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gāmayāma</td>
<td>gāmayatho</td>
<td>gāmayani</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Or,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>gāmayāni</td>
<td></td>
</tr>
<tr>
<td>Sin.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gāmayānī</td>
<td>gāmayasi</td>
<td>gāmayati</td>
</tr>
<tr>
<td></td>
<td>gāmayo</td>
<td></td>
</tr>
<tr>
<td>Plu.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gāmayāna</td>
<td>gāmayatho</td>
<td>gāmayani</td>
</tr>
</tbody>
</table>
Active Voice.

INDICATIVE MOOD.

**PRESENT TENSE.**

<table>
<thead>
<tr>
<th>First Person.</th>
<th>Second Person.</th>
<th>Third Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>chintayámi</td>
<td>chinatayasi</td>
<td>chintayanti</td>
</tr>
<tr>
<td>chintayama</td>
<td>chinatayatha</td>
<td>chintayanti</td>
</tr>
<tr>
<td>káremi</td>
<td>káresi</td>
<td>káreti</td>
</tr>
<tr>
<td>kárema</td>
<td>káretha</td>
<td>kárenti</td>
</tr>
</tbody>
</table>

Or,

<table>
<thead>
<tr>
<th>Sin.</th>
<th>Second Person.</th>
<th>Third Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kárayámi</td>
<td>kárayasi</td>
<td>kárayanti</td>
</tr>
<tr>
<td>kárayama</td>
<td>kárayasi</td>
<td>kárayanti</td>
</tr>
<tr>
<td>kárapemi</td>
<td>kárapesi</td>
<td>kárapeti</td>
</tr>
<tr>
<td>kárapema</td>
<td>kárapetha</td>
<td>kárapenti</td>
</tr>
<tr>
<td>kárapayámi</td>
<td>kárapayasi</td>
<td>kárapayanti</td>
</tr>
<tr>
<td>kárapayama</td>
<td>kárapayatha</td>
<td>kárapayanti</td>
</tr>
</tbody>
</table>

Kachchayano says that \( l \) is occasionally used for a causative affix, from the root \( juta \) *jotulati*, causes to shine.

But the commentators say this is an interpolation, and is not found in the old copies of his Grammar.
Desiderative Verbs.

§ 201. In Pali, as in Sanskrit, to avoid the circumlocution of using the verb wish, and the infinitive mood of another verb, certain changes are made in the verb to express the idea by one word. The first syllable of the verb is reduplicated according to rules to be noted hereafter, and kha, or chha, or sa is added to the root. Thus, for

bhutun ichchhāti, is written bhūbhukkhati, from bhūya to eat, and kha
"He wishes to eat."

ghasitun ichchhāti, is written jighajjati, from ghasa to eat, and chha
"He wishes to eat."

pātun ichchhāti, is written pecassati, from pā to drink, and sa
"He wishes to drink."

sotun ichchhāti, is written susussati, from su to hear, and sa
"He wishes to hear."

haritun ichchhāti, is written jiginsati, from hara, to carry, and sa
"He wishes to carry."

Alwis says: "This word is written in all the Pali works Jiginsati—should it not be Jihinsati?" The reply is in the negative, because one of Kachchhayano's aphorisms says: "When the root hara takes the affix sa, the whole root is changed to gin."

The following example of Pivāsa, wish to drink, may serve to illustrate the conjugation of these verbs:

INDICATIVE MOOD.

<table>
<thead>
<tr>
<th>Present Tense.</th>
<th>First Person.</th>
<th>Second Person.</th>
<th>Third Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sin.</td>
<td>pivasāmi</td>
<td>pivasasi</td>
<td>pivasanti</td>
</tr>
<tr>
<td>Plu.</td>
<td>pivasāma</td>
<td>pivasatha</td>
<td>pivasanti</td>
</tr>
</tbody>
</table>
Intensive, or Frequentive Verbs.

§ 202. To express emphasis, intensity, or frequent action, the bases of verbal roots are reduplicated. It is something parallel to the Hebrew infinitive in such expressions as, *roth yammoth dying thou shalt die.*

It is remarkable that Kachchhayano says nothing on this form of the verb. Alwis however refers to two of his examples as illustrations of it; but they do not appear to be cases in point. They lack both the peculiar form and the peculiar signification.

*duddalut,* from the root *duda* which Alwis defines: “Illumines intensely.” But it is defined by commentators merely to “shine, or illuminate.”

*changhamati,* from the root *gama,* Alwis defines: “Walks repeatedly.” But this is not the definition of the Scoliasts. They say it means to “Walk with the feet.” i.e. go on foot. Moreover the Sanskrit uses the intensive form of this root, but both the reduplication, and the definition differ, as:

\[ \text{ga\text{\textbar}m, to go, jangamyte; jangamiti to walk crookedly.} \]

The word however has passed into Burmese with something of the frequentive signification. Thus in Judson’s Dictionary *zengyen* is defined: “A walk, a place for walking to and fro.”

The Pali books furnish a form with the signification of the frequentive verb, in which the reduplication consists of the whole base of the verb, and is interchanged with the participle, as:

\[ \text{chare charyyya from chara. addharissa addharissami, from dhara} \]

“He might practice “Bringing out I will bring out, or earnestly, or frequently.” I will bring out repeatedly.”

Sometimes the reduplication is made with the root repeated and e. The religious books contain such expressions as those:

\[ \text{namo namami, from nama. vandita vandami} \]

“Bowling I bow repeatedly.” “Worshipping I worship intently.”

*Max Müller page 225. Williams page 132.*
Frequentive Verbs.

In the last example the continuative participle and verb are used in precisely the same signification as the reduplicated verb, which might be regarded as an abbreviated form of the participle rather than as an intensive verb, but it lacks the i of the participle.

If the insertion of a nasal be the characteristic of intensive or frequentive verbs, then Kachchayano gives several examples. But none of them are recognized by his commentators as possessing the signification of the frequentive verb, and there is nothing in the text to indicate any change in the meaning of the verb; yet it seems certain that had Kachchayano intended to convey a special signification, he would have indicated it, as he does the desiderative verbs. Kachchayano’s text in which the examples occur is the following:

kavaggassa  chavaggo  uttamāsona  kavaggassa
chavaggo hoti  chikichhuti  jirujachchhuti  jigha-jachchhuti
jigisati  jangjamati  changkamati
nigghitanycha  abbhāsassa  ante  nigghitāgamo
hotāvā  changkamati  chanyakatati  changgamati

“For a k classified letter, a ck classified letter.”

“In the reduplication of the present tense, for a k classified letter is a ck classified letter—jangjamati, changkamati”

“And anuswara,”

“At the end of the reduplication anuswara comes sometimes, changkamati, chanyakatati, changgamati.”

Chanyakatati is rendered shakes; and changkamati, changgamati, and, jangjamati are all translated he goes, changkamati once he walks with his feet. All are probably from the same root gama, but they are sometimes referred to gama and kama. Possibly kram to stride may be the root of changkamati.
Denominative Verbs.

§ 203. To express a sentence in a single word, several particles are affixed to nouns which change them to verbs in the signification of acting, or becoming like them, or treating another like them, or desiring them for one's self, or using them as instruments.

(a.) The affix áya is used to signify one making himself like the noun. Thus, for

पप्पतामिव अत्तान आचरति, is written पप्पतायति.

“He makes himself like a mountain.”

सुन्गो समुद्द्वामिव अत्तान आचरति, is written समुद्धायति.

“The church-assembly makes itself like the ocean.”

This form of the verb may be compared with such English words, as romanize, to make like Roman; and latinize, to make like Latin.

(b.) The affix īya is used to denote that a person, or thing, is treated as the person, or thing, expressed by the noun, as:

अच्छत्तान अच्छत्तामिव आचरति, is expressed by अच्छत्त्याति.

“That which is not an umbrella he treats as an umbrella.”

अपुत्तन अपुत्तामिव आचरति, is expressed by अपुत्त्याति.

“He who is not a son, he treats as a son.”

(c.) This last affix, īya, is used also in the signification of desiring for one's self, that which is denoted by the noun, as:

अत्हानो पुत्तनो आच्चहति, is written पुत्त्याति.

“He desires a vessel for himself.”

अत्हानो ग्हातुनो आच्चहति, is written ग्हात्याति.

“He desires a water jar for himself.”
Ceylonese and Burmese renderings.

attlano vatthan ichchhati, is written vatthiyati.

“He desires clothes for himself.”

attlano dhanan ichchhati, is written dhaniyati.

“He desires property for himself.”

(d.) To express the instrument by which an act is performed, the noun is converted into a verb by affixing ya, as:

gîtan vîndya upagîyati, is written upavînoyati.

“He is eminently skilled in singing by means of the lute.”

maggân hattinâ atîkkamati, is written athîltîyati.

“He goes over the road by means of an elephant.”

Analogous with this is the English colloquial verb to foot it.

Occasionally the verb is formed on the basis of an adjective,

ratti visuddhâ hotti, is written, visuddhâyati.

“The evening is pleasant.” Or, “It is pleasant [by means of the evening.]”

(e.) Sometimes ára, and álā are affixed in the signification of making, like ify in English, as:

santan karoti, is expressed by santarâti.

“He makes peace, or pacifies.”

upakkaman karoti, is expressed by upakkamâlati

“He makes strenuous effort.”

Alwis renders this phrase: “He devises a plan”.,

upakrama, “A stratagem”, might sustain this definition.

upakkama however, is defined by the Pali lexicographers, “diligence, industry.” This is another of not a few examples, in which the Pali of Ceylon seems to differ from the Pali of Burmah.
Changes in Reduplication.

Reduplicated Verbs.

§ 204. There are a few verbs which reduplicate their first syllable in some of their forms, like Greek verbs in *mi*. In Sanskrit they are raised to the dignity of a conjugation, the third, but Kachchayano includes them in his first conjugation. The following is an example:

**Active Voice.**

INDICATIVE MOOD.

PRESENT TENSE.

<table>
<thead>
<tr>
<th>First Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>ये ये ये</td>
<td>ये ये ये</td>
<td>ये ये ये</td>
</tr>
<tr>
<td>Sin. ये ये</td>
<td>ये ये ये</td>
<td>ये ये ये</td>
</tr>
<tr>
<td>ये ये ये</td>
<td>ये ये ये</td>
<td>ये ये ये</td>
</tr>
<tr>
<td>Plu. ये ये ये</td>
<td>ये ये ये</td>
<td>ये ये ये</td>
</tr>
</tbody>
</table>

This reduplication is not confined to these verbs. The perfect tense of all verbs is reduplicated, and desiderative and frequentive verbs are reduplicated, and since Kachchayano treats the reduplication of all under one head, the laws that govern the reduplication have been reserved for this place.

(a.) If a root begin with a second or fourth classified letter, it is changed to the corresponding first or third; that is an aspirate is reduplicated by an unaspirate, as:

चिक्क्यादा, the perfect tense of चिक्कटा—he cut.

बुधव्र, ... ... भु—he became.

दाति, the present tense of दात—he carries.

बुधुक्क्हलि, ... भुजा—wishes to eat.

(b.) A letter of the k class is changed in reduplication to a letter of the ch class; that is a gutteral is changed to a palatal, as:

चिक्क्घति, present tense of चिक्कत—he practises medicine.
Reduplicated Verbs.

chichchhati, present tense of kita—HE PRACTISES MEDICINE.

(c.) Occasionally the reduplication is made by t instead of k, as:

tikichchhati, as above—HE PRACTISES MEDICINE.

jiguchchhate, present tense of gupa—HE GUARDS.

(d.) The aspirate h is changed in reduplication to j, as:

jaháti, present tense of há—HE ABANDONS.

juhavati, or juhoti, present tense of hú, hu, in Sanskrit—HE OFFERS, OR SACRIFICES.

jahára, perfect tense, third person singular of hara, hri, in Sanskrit—HE CARRIED, OR TOOK. Alwis says "Abandoned.

(e.) The radical vowel if long is shortened in reduplication, as:

dadváti, present tense of ddá—HE GIVES.

dadváti, ... ddá—HE CARRIES.

(f.) Sometimes the reduplication takes i, as:

jighachchhuti, from ghása—HE WISHES TO EAT.

pivasati from pá—HE WISHES TO DRINK.

(g.) Sometimes a vowel is dropped in reduplication, as:

babhíva, from bhú—HE BECAME.

Sometimes the vowel is retained, as:

babhukkhati, from bhújá—HE WISHES TO EAT.

(h.) The root thá sometimes becomes títá in reduplication. as:

títáti—HE STANDS títatu—LET HIM STAND.

títéyya—HE MAY STAND titayyun—THEY MAY STAND.

25
Difference of Sanskrit and Pali.

(i.) Sometimes the reduplication takes anuswara, as:

changkamati, from kamu—He goes.
chanyclutati, from chala—He shakes.

(k.) Sometimes for the root pá, piva is substituted in reduplication, as:

pivati, He drinks. pivatu, let him drink.
piveyya, He may drink. piveyyun.

They may drink.

Sometimes the bare root is used in the same signification, as:

páte, He drinks.

(l.) When the roots pá and má take the affix sa, they sometimes become vá, and man, after the reduplication, as:

pivásati, from pá—He wishes to drink.
vimansati, from má—He investigates, of reasons.

(m.) The final radical becomes k, when ãh is added to a reduplicated root, as:

titikkati, from ñja—He forbears, has patience.

(n.) The final consonant is changed to ch, when chh is added to the final radical, as:

tikichchhati, from kita—He practices medicine.
jighachehhati, from jhasa—He wishes to eat.
jiguchchhati, from gupa—He guards, protects.

Alwis renders "He reproaches," which accords with the Sanskrit. And the definition given above is identical with the Sanskrit when the root is conjugated without reduplication—gopayati.

This proves that the signification of Pali forms cannot be safely inferred from the Sanskrit.
Anomalous Verbs.

First among anomalous verbs in all the Indo-European languages, is the verb to be. In Greek and Latin its base appears to be \( \text{es} \), and in Pali many forms are made from \( \text{asa} \). The Anglo Saxon, and allied tongues, made their verb to be from the root \( \text{be} \), and in Pali a complete verb from \( \text{bhù} \), in the signification of to be, or become, is found in both the active and middle voices.

Webster says of the verb to be: "It is defective, and its defects are supplied by verbs from other roots, am, is, was, were." The defects are in the usage, not in the verb. It is complete in Pali, and in some of the rural districts of England, the Pali forms of this verb are still spoken, which in books have been supplanted by "am, is, was, were." The roots \( \text{asa} \), and \( \text{bhù} \) exist in Sanskrit, but the Pali has a third root \( \text{hù} \) for the verb to be, with copious forms, that has no place in Sanskrit, but which has been suggested, with great probability, to be of common origin with the Hebrew verb to be, \( \text{hùh} \).

§ 205 All the forms of the verb to be are not found in Kachchayano, but in order to furnish a complete paradigm, his deficiencies have been supplied from other books in Burmah, and from the researches of Alwis in Ceylon.

\[ \text{asa to be! Latin, esse, to be.} \]

**INDICATIVE MOOD.**

**PRESENT TENSE.**

<table>
<thead>
<tr>
<th>First Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \text{asmi} ) or ( \text{ahmi} )</td>
<td>( \text{asi} )</td>
<td>( \text{atthi} ) or ( \text{atthi} ) or ( \text{sati} )</td>
</tr>
<tr>
<td>( \text{asma} ) or ( \text{ahma} )</td>
<td>( \text{attha} )</td>
<td>( \text{santi} ) or ( \text{sante} )</td>
</tr>
</tbody>
</table>

Kachchayano gives \( \text{atthi} \) only for the third person, but the books supply in addition, \( \text{atthi} \), and \( \text{sati} \). The last is near the \( \text{astì} \) of the Girnar inscriptions, and the two are brought the nearer by a rule of Kachchayano's which says:

\[ \text{sabhassesaddi lopo cha.} \]

"And \( \text{a} \) at the beginning of \( \text{asa} \) is erased in all."

Originally there would seem to have been tenses conjugated in the middle voice, but the only trace remaining in use is the third person plural, \( \text{sante} \).
Asa Conjugated.

AORIST.

First Person. Second Person. Third Person.

Sin. asin asi asi

Plu. asihma asittha asinsu, or asun

REMARKS.

Alwis conjugates this tense with the initial ḍ long throughout, like the Sanskrit, but the books in Burmah, so far as noted, make it short.

OPTATIVE MOOD.

Sin. assan assa assa, or siyā

Plu. assāma assatha assu siyun

IMPERATIVE MOOD.

Sin. asmi ahi atthu

Plu. asma attha santu

PARTICIPLES.

PRESENT PARTICIPLES.

santo santi santan

samāno samānā samānan

REMARKS.

The Pali, like the Latin, makes the future from another root, but the Greek makes the future and other forms from this root which are not met either in Pali or Sanskrit. It is worthy of remark too, that the Sanskrit has two preterites, while there is one only in Pali.
Bhú Conjugated—Active Voice.

Bhú to be; Anglo-Saxon, be, to be.

**Active Voice.**

**INDICATIVE MOOD.**

**PRESENT TENSE.**

<table>
<thead>
<tr>
<th>First Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>सोई</td>
<td>सोस</td>
<td>सोस</td>
</tr>
<tr>
<td>बहवामि</td>
<td>बहवासि</td>
<td>बहवाति</td>
</tr>
<tr>
<td>सोस</td>
<td>सोस</td>
<td>सोस</td>
</tr>
<tr>
<td>बहवामा</td>
<td>बहवाथा</td>
<td>बहवातिः</td>
</tr>
</tbody>
</table>

**PERFECT TENSE.**

| Sin. | बहविवा | बहविवे | बहविवा |
| Plu. | बहविवाहमा | बहविविथा | बहविवु |

**IMPERFECT TENSE.**

| Sin. | अह्वा | अह्वो | अह्वाः |
| Plu. | अहवाहमा | अहवाथा | अहवाः |

**AORIST.**

| Sin. | अहवै-विन | अहवो | अहवाः |
| Plu. | अहवाहमा | अहवाथा | अहवुं | अहविनसु |

**FUTURE TENSE.**

| Sin. | बहविस्सामि | बहविससि | बहविससति |
| Plu. | बहविस्सामा | बहविससथा | बहविससति |

*By an oversight this vowel was printed short on page 87.*

26
OPTATIVE MOOD.

First Person. Second Person. Third Person.

Sin. bhavayami bhavayasi have, bhaveyya

Plu. bhavayama bhavayatha bhaveyyun

CONDITIONAL MOOD.

Sin. abhavissan abhavisse abhavissa

Plu. abhavissahma abhavissatha abhavissansu

IMPERATIVE MOOD.

Sin. bhavami bhavadi bhavatu

Plu. bhavama bhavattha bhavantu

INFINITIVE MOOD.

bhavun.

PARTICIPLES.

PRESENT PARTICIPLES.

bhavanto bhavantis bhavantam

bhavamano bhavamana bhavamanan (Middle.)

FUTURE PARTICIPLES.

bhavissanto bhavissanti bhavissantam

REMARKS.

Kachchayano gives un alone for the termination of the third person plural of the aorist, but, in a subsequent rule adds, insu, as used with it interchangably.
Middle Voice.
INDICATIVE MOOD.

PRESENT TENSE.

<table>
<thead>
<tr>
<th>First Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>əhəə</td>
<td>əhəəə</td>
<td>əhəəə</td>
</tr>
<tr>
<td>Sin. bhave</td>
<td>bhavase</td>
<td>bhavate</td>
</tr>
<tr>
<td>əhəəə</td>
<td>əhəə</td>
<td>əhəəə</td>
</tr>
<tr>
<td>Plu. bhavahme</td>
<td>bhavahve</td>
<td>bhavante</td>
</tr>
</tbody>
</table>

PERFECT TENSE.

<table>
<thead>
<tr>
<th>Sin.</th>
<th>babhuvi</th>
<th>babhuvttha</th>
</tr>
</thead>
<tbody>
<tr>
<td>əhəəə</td>
<td>əhəəəə</td>
<td>əhəəə</td>
</tr>
<tr>
<td>əhəə</td>
<td>əhəəə</td>
<td></td>
</tr>
<tr>
<td>Plu.</td>
<td>babhuvihe</td>
<td>babhuve</td>
</tr>
<tr>
<td>əhəəə</td>
<td>əhəə</td>
<td></td>
</tr>
</tbody>
</table>

IMPERFECT TENSE.

<table>
<thead>
<tr>
<th>Sin.</th>
<th>abhavin</th>
<th>abhavate</th>
</tr>
</thead>
<tbody>
<tr>
<td>əhəəə</td>
<td>əhəə</td>
<td>əhəə</td>
</tr>
<tr>
<td>əhəə</td>
<td>əhəə</td>
<td></td>
</tr>
<tr>
<td>Plu.</td>
<td>abhavahmase</td>
<td>abhavathan</td>
</tr>
<tr>
<td>əhəəə</td>
<td>əhəə</td>
<td></td>
</tr>
</tbody>
</table>

AORIST.

<table>
<thead>
<tr>
<th>Sin.</th>
<th>abhava</th>
<th>abhava</th>
</tr>
</thead>
<tbody>
<tr>
<td>əhəəə</td>
<td>əhəə</td>
<td>əhəə</td>
</tr>
<tr>
<td>əhəə</td>
<td>əhəə</td>
<td></td>
</tr>
<tr>
<td>Plu.</td>
<td>abhavahme</td>
<td>abhavahvan</td>
</tr>
<tr>
<td>əhəəə</td>
<td>əhəə</td>
<td></td>
</tr>
</tbody>
</table>

FUTURE TENSE.

<table>
<thead>
<tr>
<th>Sin.</th>
<th>bhavissan</th>
<th>bhavissate</th>
</tr>
</thead>
<tbody>
<tr>
<td>əhəəə</td>
<td>əhəəə</td>
<td>əhəəə</td>
</tr>
<tr>
<td>əhəə</td>
<td>əhəə</td>
<td></td>
</tr>
<tr>
<td>Plu.</td>
<td>bhavissahme</td>
<td>bhavissante</td>
</tr>
<tr>
<td>əhəəə</td>
<td>əhəə</td>
<td></td>
</tr>
</tbody>
</table>
OPTATIVE MOOD.

First Person. Second Person. Third Person.

\[\text{Sin.} \quad \text{bhavyyan} \quad \text{bhavetho} \quad \text{bhavetha}\]
\[\text{Plu.} \quad \text{bhavyyahme} \quad \text{bhavyyahvo} \quad \text{bhavvo\'en}\]

CONDITIONAL MOOD.

\[\text{Sin.} \quad \text{abhavissan} \quad \text{abhavissase} \quad \text{abhavissatha}\]
\[\text{Plu.} \quad \text{abhavissahme} \quad \text{abhavissahve} \quad \text{abhavissante}\]

IMPERATIVE MOOD.

\[\text{Sin.} \quad \text{bhave} \quad \text{bhavassu} \quad \text{bhavatan}\]
\[\text{Plu.} \quad \text{bhavamase} \quad \text{bhavaho} \quad \text{bhavantan}\]

INFINITIVE MOOD.

\[\text{bhavitun}\]

PARTICIPLES.

PRESENT PASSIVE PARTICIPLE.

\[\text{bhúyamáno} \quad \text{bhúyamándá} \quad \text{bhúyamánan}\]

PAST PARTICIPLE.

\[\text{bhúto} \quad \text{bhútá} \quad \text{bhútán}\]

FUTURE PARTICIPLE.

\[\text{bhavissamáno} \quad \text{bhavissamáná} \quad \text{bhavissamánan}\]
Hu Conjugated.

Hu to be; Hebrew, huh, to be.
Alwis writes this root with ú long, há, but Kachchayano uniformly with the short vowel, hu.

**Active Voice.**

**INDICATIVE MOOD.**

**PRESENT TENSE.**

<table>
<thead>
<tr>
<th>First Person.</th>
<th>Second Person.</th>
<th>Third Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḫūm</td>
<td>ḫūm</td>
<td>ḫūm</td>
</tr>
<tr>
<td>Sin. homi</td>
<td>hosi</td>
<td>hoti</td>
</tr>
<tr>
<td>Plu. homa</td>
<td>hotha</td>
<td>honti</td>
</tr>
</tbody>
</table>

**IMPERFECT TENSE.**

<table>
<thead>
<tr>
<th>Sin. ahuvah, or ahuvan</th>
<th>ahuvah</th>
<th>ahuvá</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plu. ahuvahma</td>
<td>ahuvattha</td>
<td>ahuvá</td>
</tr>
</tbody>
</table>

**AORIST.**

<table>
<thead>
<tr>
<th>Sin. ahun or ahosin</th>
<th>ahosi</th>
<th>ahu or ahosi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plu. ahuhma or ahosihma</td>
<td>ahositha</td>
<td>ahuvun</td>
</tr>
</tbody>
</table>

This tense is also formed on the base he. Ahesun aho the third person plural is of common occurrence in the books.

Sometimes a nasal is inserted between the base and the termination, as: ahenguen—they were; and the same form is met occasionally in other verbs.

**FUTURE TENSE.**

<table>
<thead>
<tr>
<th>Sin. hemi</th>
<th>hesi</th>
<th>heti</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plu. hema</td>
<td>hettha</td>
<td>henti</td>
</tr>
</tbody>
</table>
**Hu Conjugated.**

**FUTURE TENSE.** (Continued.)

Or,

First Person. Second Person. Third Person.

Sin. hehimi, or hehámi hehisi hehiti

Plu. hehimáma, or heháma hehiththa hehinti

Or,

Sin. hohími, or hohámi hohisi hohiti

Plu. hohíama, or hoháma hohiththa hohinti

These three forms of the future are made six, by inserting ssa between each base and termination, thus:

Sin. hessámi hessasi hessati

Plu. hessáma hessattha hessanti

In like manner the tense is conjugated on the bases hehi, and hohi, as:

hehissati **HE WILL BE.** hohissati **HE WILL BE.**

**OPTATIVE MOOD.**

Sin. heyyámi heydísi heyya

Plu. heydamá, or heyyan heyyattha heyyun

The optative mood, as met in the books in Burmah, is usually made on the base *asa.* Alwis says he has not found the form given above in the books on Buddhism.
OPTATIVE MOOD  (Continued.)

Or,

Sin. huveyyami  huveyyasi  huveyya
Plu. huveyyama  huveyyatha  huveyyun

CONDITIONAL MOOD.

Sin. ahavissan  ahavisse  ahavissá
Plu. ahavissahma  ahavissatha  ahavissansu

IMPERATIVE MOOD.

Sin. homi  hoki  hotu
Plu. homa  hottha  honru

INFINITIVE MOOD.

ḥutun  ḤUTUN

Continuative Participle.

Middle Voice.

INDICATIVE MOOD.

IMPERFECT TENSE.

Sin. ahwin  ahwase  ahwadtha
Plu. ahwahmase  ahwahvan  ahwaththun

PAST PARTICIPLE.

ḥuto  ḤU. ḤU  ḤU. ḤU
§ 206. Gamu to go; English, gang to go.

Gam, substitutes for its final in "the special tenses" chehh, says Max Müller. In Pali this substitution is not confined to the special tenses. Kachchayano gives examples in the future, the conditional, and the aorist, which do not belong to the special or conjugational tenses. The same tense or mood is often conjugated on both bases. The following are specimens:

**Active Voice.**

**INDICATIVE MOOD.**

<table>
<thead>
<tr>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Person.</td>
</tr>
<tr>
<td>agachchhi</td>
</tr>
<tr>
<td>agachchhika</td>
</tr>
</tbody>
</table>

Also,

| Pl. agamahna | agamattha | agamun |

**Future Tense.**

| Sin. gachchhissami | gachchhissasi | gachchhissati |

Also,

| ... gamissami | gamissasi | gamissati |

Kachchayano gives a third base, ghamma, which does not appear in Sanskrit. The following are examples in the imperative.

| Sin. ghammaami | ghammahi | ghammatu |

... gammad | gamah | gamatu |

... gachchhama | gachchhahi | gachchhatu |
Disa, Nyá, and Brú Conjugated.

Disa, or Dakhha to see; Greek, deiκ-νυμι, cause to see.

§ 207. In Sanskrit, drs substitutes pas in the "special tenses," but in Pali disa is also used, and there are moods or tenses formed on the six following bases:

\[
\begin{align*}
\text{disa} & \quad \text{dissa} & \quad \text{dassa} & \quad \text{dakkha} & \quad \text{dachchha} & \quad \text{passa} \\
\end{align*}
\]

The following examples are in the active voice, and indicative mood.

**PRESENT TENSE.**

\[
\begin{align*}
\text{disati} & \quad \text{dissati} & \quad \text{dakkhati} & \quad \text{dachchhati} & \quad \text{passati} \\
\end{align*}
\]

"He sees."

adassa, Imperfect,—he saw. Cont. part. disvā

Nyá to know; Greek, γνω to know.

§ 208. The Sanskrit irregular verbs appear to be more regular than the corresponding ones in Pali. This verb in Sanskrit has two bases only, while in Pali it has four, as:

\[
\begin{align*}
\text{nyā} & \quad \text{já} & \quad \text{jan} & \quad \text{ná} \\
\end{align*}
\]

**PRESENT TENSE.**

\[
\begin{align*}
\text{jánáti} & \quad \text{náyati} & \quad \text{he knows.} \\
\end{align*}
\]

**OPTATIVE MOOD.**

\[
\begin{align*}
\text{jáneyya} & \quad \text{janyá} & \quad \text{jániyá} \\
\end{align*}
\]

"He may know."

Brú to speak; English, bruit to report.

§ 209. This imperfect verb substitutes áha for its base in the perfect tense, as:

**PRESENT TENSE**

\[
\begin{align*}
\text{braviti} & \quad \text{bravinti}—\text{he says—they say} \\
\end{align*}
\]

**AORIST.**

\[
\begin{align*}
\text{abraviti} & \quad \text{abravinti}—\text{said} \\
\end{align*}
\]

**PERFECT TENSE.**

\[
\begin{align*}
\text{áha} & \quad \text{áhu} & \quad \text{áhansun—he said. they said—they said.} \\
\end{align*}
\]
Vacha, Vada, Jara, and Mara Conjugated.

Vacha to speak; Latin, voco to call.

§ 210. The verb vacha has three bases, vacha, vakkha and ucha. The Sanskrit pres. passive is formed from ucha, but in Pali more usually from vacha, though both forms are used, as:

**Active Voice.**

**PRESENT TENSE.**

\[ \text{vakkhāmi, vakkhāma—i say, we say.} \]

**IMPERFECT TENSE.**

\[ \text{avachā, avachū—he said, they said.} \]

**AORIST.**

\[ \text{avocho, avochun—he said, they said.} \]

**Passive Voice.**

**PRESENT TENSE.**

\[ \text{vuchchate, vuchchati, uchchte.} \]

"It is said."

§ 211. The last consonant of the root vada to speak sometimes becomes \( jj \), a change that does not appear to be made in Sanskrit.

\[ \text{vajjāmi, vadāmi, vajjemi, vademi—i speak, or say.} \]

**OPTATIVE MOOD.**

\[ \text{vajjeyya, vađeyya—he may speak.} \]

§ 212. The root jara to grow old, is sometimes changed to jira, jiyya, and jiya, as:

\[ \text{jirati, jiyyati, jiyati—grows old} \]

§ 213. The root mara to die, is occasionally changed to miya, as:

\[ \text{miyati, marati—he dies.} \]
§ 214. Sometimes *su* in *isu* to wish, is changed to *chchha*. In Sanskrit this change is regularly made in "the special tenses", but in Pali the change is represented as a matter of choice, thus:

*ichchhāti, esati—he wishes.*

§ 215. *Yamu,* to restrain, sometimes changes its last radical to *chchha.* Alwis writes *yama,* nearer the Sanskrit *yam.* With the preposition *ni,* it signifies to "be permanent, to observe", while its Singalese definition, according to Alwis, is "regulates."

*nīyachchhāti nīyamati—he observes.*

§ 216. In *dā* to give, are several irregularities met in reading or noted by Kachchayano. The passive is sometimes made like the Sanskrit, *diyate,* and sometimes like the third conjugation, *deyati:* and similar double forms are found with other verbs. The *dā* not only becomes *di* occasionally, but also *de.* In one instance the base appears to be changed to *daha,* and the present tense is sometimes made from *dām.* The following are examples:

*dajjāmi, dammāmi, dahmi—I give.*

*dajjeyya dadeyya—he may give.*

*diyati, diyate—it is given.*

**Miscellaneous Anomalies.**

§ 217. The characteristic *ssa* of the future tense is sometimes omitted.

§ 218. The *a* augment of the imperfect and aorist tenses, and the conditional mood, is frequently omitted.

§ 219. The affix which marks the second person singular of the imperative mood sometimes take *ā* before it, is sometimes omitted.

§ 220. "The intermediate *i*,” says Max Müller,” which has to be inserted between the verbal base and the terminations originally beginning with consonantæ”, in the unmodified tenses, furnishes "one of the most difficult chapters of Sanskrit grammar.” Kachchayano disposes of the whole subject in the following sentence:

“In the non-conjugational tenses the letter *i* comes.”

28
Participes present, past, and future.

Participes.

In both form and usage the Pali participles are nearly identical with the Sanskrit.

Active Voice.

§ 221. The present participle may be formed from the third person plural of the present tense, by changing the anti to an. In Sanskrit the change is to at. For the declension, see § 112.

Future Participle.

§ 222. The future participle may be made from the third person plural of the future tense, by the same change that makes the present. See § 178.

Kachchhayanovo however makes this participle also by omitting the ss of the future tense, leaving the form of the present. Thus he gives

करित्वा करित्वा karontā, karāṇoste who will do

Perfect Participle.

§ 223. The perfect participle active is formed by adding vā to the past participle passive. For the declension, see § 111.

Middle and Passive Voices.

Present Participle.

§ 224. The present participle is formed by changing the termination of the third person plural of the present tense, ante, into amana.

This same form is used by Kachchhayanovo for both the present and future tenses, and sometimes in an active signification as well as in a middle and passive. It is declined like the examples in § 89, 90, 95.

Past Participle.

§ 225. The past participle is formed by adding ta to the root, or in some instances na. It is frequently used as a finite verb. The declension is the same as the present participle noted above.

Kachchhayanovo has another past participle, but not of common occurrence, made from this by the addition of ād, as:

अतिलित्वा असतिलित्वा vattāti, vusitāti—EATEN—REMAI NED
The passive past participle.

The past participle is rarely formed by simply adding ta to the root unchanged, as:

\[ \text{gone} \quad \text{known} \quad \text{fear} \]

§ 226. Sometimes an intermediate i is found between the root and the affix.

(a.) In some instances no farther change is made, as:

\[ \text{ask} \quad \text{part.} \quad \text{eat} \quad \text{part.} \quad \text{cook} \quad \text{part.} \quad \text{speak} \quad \text{part.} \]

\[ \text{to ask} \quad \text{part.} \quad \text{to eat} \quad \text{part.} \quad \text{cook} \quad \text{part.} \quad \text{speak} \quad \text{part.} \]

\[ \text{rejoice} \quad \text{guard} \quad \text{guard} \quad \text{approach} \quad \text{guard} \quad \text{guard} \quad \text{approach} \quad \text{guard} \]

(b.) Occasionally the penultimate vowel of the root is lengthened, sometimes as in § 187. As:

\[ \text{sleep} \quad \text{preach} \quad \text{preach} \quad \text{drink} \quad \text{drink} \]

(c.) Certain verbs with final a change it to i, as:

\[ \text{stand} \quad \text{guard} \quad \text{guard} \quad \text{guard} \]

§ 227. More usually no intermediate i occurs.

(a.) Some roots drop a final nasal before ta, as:

\[ \text{go well} \quad \text{destroy} \quad \text{mind} \quad \text{enjoy} \quad \text{bear} \quad \text{kill} \quad \text{hate} \]

(b.) Occasionally when a final nasal is rejected, the preceding vowel is lengthened, as:

\[ \text{hate} \quad \text{kill} \quad \text{bear} \quad \text{drink} \quad \text{drink} \quad \text{drink} \quad \text{drink} \]

\[ \text{guard} \quad \text{guard} \quad \text{guard} \quad \text{guard} \quad \text{guard} \quad \text{guard} \quad \text{guard} \]
(c.) Roots with a final ch, or j, usually change that letter to t, before the t of the participle, as:

सिचा, to pour, सित्ता, part. वचा, to speak, वुत्ता, part.
vivicha. ... solitary, vividita, ... भुजा, eat, भुट्टा, ...
चाजा, ... abandon, चत्ता, ... युजा, ... unite, युट्टा, ...

(d.) Occasionally the t of the participle is changed to the palatal of the root, as:

नाचा, to dance, नाच्छा, part.

(e.) A final p is dropped, and the t is doubled, as:

लिपा ... smear, लित्ता, ... चातापा, ... burn सांतात्ता ...
सुपा, ... sleep, सुत्ता ..., ... चुपा, ... hide, सुगुट्ता ...

(f.) In some instances the final consonant of the root is dropped, and the participle is written tha, as:

पाच्छ्ह, ... ask, पुत्ता, ... याज्ञ, ... offer, यित्ता, ...
वासा, ... dwell, वाधा, ... दिसा, ... see, दित्ता, ...

नाचा, to dance, नाथा, part.

(g.) Sometimes the participial d becomes dh before dh, and dh before d, and bh, as:

बुधा, ... know, बुद्धा, ... लभ, ... obtain, लद्धा, ...
The passive past participle in na.

(h.) Certain roots ending in \textit{nu}, or \textit{mu}, change their final to \textit{n} before the participial \textit{t}, as:

\begin{align*}
\text{vibhamu}, \text{to turn,} & \quad \text{vibhanta, part.} \\
\text{samu}, \text{to quiet,} & \quad \text{santa,} \\
\text{damu}, \text{... tame,} & \quad \text{danta,} \\
\text{vamu}, \text{... vomit,} & \quad \text{vanta,} \\
\end{align*}

(i.) In some instances a final \textit{r} is rejected before the participial \textit{t}, as:

\begin{align*}
\text{pakara}, \text{... do} & \quad \text{pakata,} \\
\text{visara}, \text{... go,} & \quad \text{visata,} \\
\end{align*}

(k.) When the intermediate \textit{i} is used, the final \textit{r}, or nasal is not rejected, as:

\begin{align*}
\text{gama}, \text{... go,} & \quad \text{gamita,} \\
\text{sara, ... remember,} & \quad \text{sarita,} \\
\end{align*}

(l.) Before a few roots with final \textit{h} the participial \textit{t} is changed to \textit{l}, as:

\begin{align*}
\text{áruha}, \text{... ascend,} & \quad \text{áruhla} \\
\text{gaha}, \text{... take,} & \quad \text{gáhla} \\
\text{baha}, \text{... obtain,} & \quad \text{báhla} \\
\text{daha}, \text{... burn,} & \quad \text{dáhla,} \\
\end{align*}

§ 228. Certain verbs take \textit{na} for the passive participle instead of \textit{ta}, among which may be noted the following:

(a.) Roots whose finals are \textit{d}, \textit{d}, or \textit{dh} often take \textit{na}, and \textit{n} in the place of their final radical, as:

\begin{align*}
\text{bhida, ... divide,} & \quad \text{bhinna,} \\
\text{chhida, ... cut,} & \quad \text{chhinna,} \\
\text{rudha, ... hinder,} & \quad \text{runna,} \\
\text{káda, ... alarm,} & \quad \text{kinna,} \\
\end{align*}
Continuative past participle.

(b.) Roots with a final r, when they correspond to r in Sanskrit, usually take r, as:

tara, to cross, tima, part. parijira, to be very old, parijima, pt.

CONTINUATIVE PARTICIPLE.

§ 229. The indeclinable past participle is sometimes called the gerund. It corresponds to the Greek participle when used to continue a sentence without a conjunction, as in Luke 9:16. "La-bén "having taken" the five loaves and two fishes, "ōnoblēgos" "having looked up" to heaven, He blessed them." So in Pali:

sunakhe bindhitvā brahmaṇan rukkhato otāretvā
sdhāsandhare nisidēretvā bhajanān daivā imāṅgāta

māḥa

"Having tied up the dogs, having caused the brahmin to descend from the tree, having seated him on spread branches, having given food, he spoke this verse."

§ 230. This participle has several forms, as follows:

(a.) After simple verbs it is usually written tvā, tvāna, or tvam.

(b.) After conjunct verbs, the continuative suffix is commonly, but not uniformly, ya.

§ 231. The root is usually subjected to the same changes before tvā as before ta of the past participle. There are a few exceptions, the most prominent of which is, that the causative particles are retained before tvā, while they are rejected before ta:

vandāpetvā—HAVING CAUSED TO WORSHIP
kāretvā ... ... DO
pāretvā ... ... FILL
sanmohetvā ... ... BE FOOLISH
unnādetvā ... ... ECHO
§ 232. No distinction is made between tvā, tvāna, and tuna. Different forms are often used with the same verb, as:

अतो अततोः suttā, suttvāna—HAVING HEARD
गंतवः, गंतुना— ... GONE

§ 233. When y is used with compound verbs, it is subject to the same rules as y, when united with the verb to form the passive voice, as in § 179. Thus:

अच्छो ohāya—ABANDONED. रर्ह्ह्ह vivichcha—SOLITARY.
अथृ uppajja—BORN. री, राम्ब्हा—EXERTED.
अग्नि अग्निः अग्निम् agamma—COME. अग्नि paggahya—TAKEN UP.

§ 234. In the books tvā is often met with compound verbs, and both ya, and tvā are frequently used with the same verb, as:

अहिं अहिं अहिं abhivanditya, abhivanditvā
"Having worshipped remarkably."

अच्छो अच्छो अच्छो ādāya, ādiyitvā—HAVING TAKEN.

FUTURE PASSIVE PARTICIPLE.

§ 235. The future passive participle is usually made by the affix tabpa, but sometimes by aniya, ya, yya, and teyya. Some grammarians class these participles as verbal adjectives. They express futurity combined with possibility, obligation, or fitness.

For instance: In a great drought the people fasted and prayed seven days, and still no rain fell. The question was then asked:

क्षुष्णो ताप्न kinnukho tabpan
"What is to be done?" or, "What shall be done?" or,
"What ought to be done?" or, "What can be done?"

(a.) If the vowel of the root be lengthened in conjugation, and the intermediate i be inserted, the same changes are made before tabpa, as:

भिः to BE, bhavatabpa.
बुध्य to EAT, bhottabpa.
सः सी, सीसः sā to GIVE, sātabpa.
करः to DO, kutabpa, or kattabpa.
Infinitive mood.

(b) Sometimes there are two forms, one with intermediate i, and one without it, as:

manu to think, mantabpa, manitabpa. khanu dig, khantabpa, khani-
gamu to go, gantabpa, gamitabpa. hana kill, hantabpa, hani-

This participle is declined like sabpa § 110.

(c) The base of the verb before aniya, yya, or ya, is usually the same as that before tabpa, omitting the intermediate i always before aniya, as:

adhii to learn, aijhaniya. pada to go, pajjaniya.

asa ... put in, asaniya. kara ... do kariasya.

ji ... conquer, jeyya. ni ... guide, neyya.

kara ... do, kariya. disa ... see, datheyya, ditheyya.

nyd ... know, nydteyya. pada ... go, patteyya.

Aniya is written with a long i by Clough, as in Sanskrit.

INFINITIVE MOOD.

§ 236. The infinitive mood is classed by Kachchhayano with the participles, and it is formed by the affix tun with the same base before it, as precedes the future participle tabpa, as:

jana ... be born, janitun. ji ... conquer, jetun.

su ... hear, sotun. dhā ... bear, dhātun.
CHAPTER VIII.

INDECLINABLE WORDS.

Indeclinable words may be divided into adverbs, prepositions, conjunctions, and interjections.

**Adverbs.**

§ 237. Some adverbs are formed by the cases of nouns, and have a form of declension, as:

<table>
<thead>
<tr>
<th>Time</th>
<th>Place</th>
<th>Manner</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>chıran. A LONG TIME. chırença. BY A LONG TIME. chırašsan. OF LONG TIME.</td>
<td>purāto, BEFORE. puchabato. BEHIND. kato, WHENCE?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>adāni, NOW. atta, atra, HERE. tathā, THUS. táva, so MUCH</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>tadā, tadāni, THEN. tatta, tatra, THERE.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>yaddā, WHEN. yatta, yatra, WHERE. yathā, AS. yáva, as MUCH</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kudā, kudā, WHEN? kutta, kutra, WHERE? kathan, HOW?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sabpadā, sadā, ALWAYS. sabpatta, sabpatra, ALL PLACES. sabpatthā, IN</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ekaddā, AT ONE TIME. ekatta, ekatra, IN ONE PLACE.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>anyaddā, AT ANOTHER TIME. anyathā, IN ANOTHER WAY.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Adverbs.

MISCELLANEOUS ADVERBS.

§ 239. There are many other miscellaneous adverbs, of which a few are here given according to the usual classification.

(a.) ADVERBS OF TIME.

adhuná, etarahi, handa, sampaí, aija, now, at present.
page in the morning. divá, by day. dosá, rattan, at night.
satatan, santatan, anárátan, sáná, perpetually.

(b.) ADVERBS OF PLACE.

idha, ihu, atraha, here. tahan, tahin, there.
kahan, kuhin, kuhinyahan, where? samantá, on all sides.
antaran, within. antará, antarena, between. samá, near.

(c.) ADVERBS OF MANNER.

iti, itthan, evan, hevan, thus, tathéva, so.
puna, again. punapunnan, repeatedly. náná, variously.
ve or, hi, certainly. kámini, willingly. mudhá, in vain.

(d.) ADVERBS OF QUANTITY.

uti, ativa, atisáyo, much, exceedingly. ísan, little.

(e.) ADVERBS OF AFFIRMATION.

ama, yes, certainly. sádhhu, sáhu, yes, agreed.

(f.) ADVERBS OF NEGATION.

a, an, na, no, nahi, no, not. má, prohibitive.
§ 240 Prepositions are often prefixed to verbs in Pali, as in Greek. Some of them are nearly identical both in form, and signification.

Thus *para* in Greek, is *pará* in Pali.

... *peri* ... *pari* ...
... *upo* ... *upa* ...
... *sun* ... *san* ...

The whole number of these prepositions in Greek is eighteen, and though there are twenty in Pali, the two lists might be easily made to harmonize.

The Pali prepositions differ but slightly from the Sanskrit. The final *r* in *dur*, and *nir*, and the final *d* in *ud* are omitted in Pali, but they appear in composition before a vowel. The *r* in *pra*, and *prati* is dropped altogether in Pali.

The effect of these prepositions on the verbs with which they are combined must be learned from the usage. They cannot be adequately defined in a word. Thus *ād*, which corresponds to the Latin *ad*, may be defined by *to*, but when prefixed to certain verbs it reverses their meaning. So *dá* to give, on becoming *ādá* signifies to take. The following are the prepositions:

\[
\begin{align*}
\text{ā, to.} & \quad \text{ati, beyond.} & \quad \text{adhi, aijha, above.} & \quad \text{ana, after.} \\
\text{api, off.} & \quad \text{api, on.} & \quad \text{abhi, abbha, towards.} & \quad \text{ava, o, away.} \\
\text{u, up.} & \quad \text{upa, above.} & \quad \text{du, ill.} & \quad \text{ni, into.} \\
\text{ni, out.} & \quad \text{pa, before.} & \quad \text{pati, pati, back.} & \quad \text{pará, backwards.} \\
\text{pari, around.} & \quad \text{vi, apart.} & \quad \text{san, with.} & \quad \text{su, well.}
\end{align*}
\]

§ 241. Some of the above prepositions are often used with nouns and pronouns, but, excepting *ād*, usually as postpositions. And there are other particles, that are usually regarded as adverbs, which also serve as prepositions in the government of nouns and pronouns, as:
Conjunctions and Interjections.

adha, below. antara, between. upari, over. pari, about.

rite, without. venā, besides. saha, saman, saddhāna, with.

Conjunctions.

§ 242. There are very few conjunctions in Pali. All the parts of a compound sentence being so generally connected by participles, there is little use for them beyond that of linking together the parts of a paragraph. Of the few conjunctions in use, several are adverbs in form.

o o o o o o o
cha, and. cha-cha, both and. api, pi, and, also.

yadi, che, chi, sache, if, when. hi, for, because.
evān, as, ve, as, when. evanhi, if so.
yato, yena, therefore. tato, tena. therefore.
taddā, then. atha, moreover. athavapi, and besides.
vā, or. vā-vā, either or. tu, but.

Interjections.

§ 243. Interjections are not common, the following may be noted:

bho, he, Ordinary terms of address.
are, re, Disrespectful ...
aho, An exclamation of surprise.
CHAPTER IX.

DERIVATIVE WORDS.

The roots of the Sanskrit language are estimated at about two thousand, and the Pali and Sanskrit roots are substantially the same. And it may be remarked in passing that the Burmese and Karen languages are formed from a similar number of roots, and, if in other tongues they be found of about the same number, there will be a strong presumption that in the roots of various languages we have merely the different changes that have been rung out of the original set of roots in use, when "The whole earth was of one language and one speech."

These two thousand roots are made into one or two hundred thousand words, as in Webster's English dictionary, by changing their forms, or taking additions, or both. The added letters that form new conjugations often give different significations to the verb, and the prefixed prepositions have frequently the same effect as the formation of new verbs.

Changes in the roots, and numerous affixes are used to form nouns and adjectives. The penultimate vowel is often changed as in § 187.

§ 244. The last consonant of the root is subjected to such changes and additions in derived words, that it is frequently difficult for the student to refer them to their proper roots. Thus:

```
ch becomes k, as pacha to cook, pāka cooking.
```

```
... chchh, ... richa ... destroy, richchhā destroy.
```

```
... ji, ... sanacha, ... move, samājja moving.
```

```
chchh ... ndh, ... gachchha ... go, gandha odour.
```

```
j ... y, ... yuja, ... join, yoja joining.
```

31
Changes of the last radical.

nych becomes ngs, as sanycha to QUIT, sangga, QUIETING.

nj ... ... ranja ... DESIRE, rangga DESIRING.

... tti, ... ... ratti ...

... th ... ... ratha ...

t ... chch, ... nafa ... DANCE, nuchcha DANCING.

n, ... khida ... ALARM, khinna ALARMING.

chch, ... safa, ... BE TRUE, sachcha TRUTH.

chhh, ... kita GIVE MEDICINE, kachchha MEDICINE.

chchha, katha ... SPEAK, kachchha SPEAKING.

l, ... matha ... BOX, malla A BOXER.

chchh, ... tuda, ... GIVE PAIN, tsuchchha GIVING PAIN.

vida, ... KNOW, vijja KNOWLEDGE.

mida, ... LOVE, metti LOVE.

chhada, ... COVER, chhatra AN UMBRELLA.

budha ... KNOW, bojja INTELLIGENCE.
Changes of the last radical.

$\dd$ becomes $\dd$, as $\text{vulha}$ to increase, $\text{vuddha}$ increase.

$\text{m}$... $\text{t}$, ... $\text{mana}$ ... think, $\text{mata}$ knowledge.

$\text{bc}$... $\text{cicchha}$, ... $\text{labha}$ obtain, $\text{lachchhadha}$ obtaining.

$\text{tt}$... $\text{adh}$, ... $\text{dh}$,... $\text{lachchhadha}$...

$\text{mu}$... $\text{cicchha}$, ... $\text{gamu}$... go, $\text{gachchhadha}$ going.

$\text{p}$... $\text{t}$, ... $\text{mara}$ ... die, $\text{mata}$ death.

$\text{tt}$... $\text{varu}$ ... preserve, $\text{vattva}$ a garment.

$\text{mm}$,... $\text{dhar}$a ... establish $\text{dhamma}$ law.

$\text{v}$... $\text{tt}$,... $\text{suva}$ ... injure, $\text{satta}$ a knife.

$\text{s}$... $\text{cicchha}$, ... $\text{vasa}$ ... dwell, $\text{vachchhadha}$ dwelling.

$\text{dd}$, $\text{usu}$... be troubled, $\text{uddha}$ trouble.

$\text{su}$... $\text{jjh}$, ... $\text{abhiisu}$ ... desire, $\text{abhijjhadha}$ desiring.

$\text{cicchha}$... $\text{cicchha}$... $\text{abhiichchhadha}$...

$\text{chchh}$... $\text{muha}$... doubt, $\text{muchchhadha}$, doubting.

$\text{y}$,... $\text{gaha}$ ... take, $\text{gaiva}$ taking.
Verbal roots used for nouns, and adjectives.

§ 245. Sometimes the last consonant is omitted altogether, as:

\[ \text{turāgamu to go swiftly, turaga a horse; from gamu.} \]

\[ \text{bhujāgamu ... crookedly, bhujaga a snake; ...} \]

§ 246. Occasionally, though regularly derived from the root, every letter of the root is changed in the derivative, as:

\[ \text{vachā to speak, oka speaking, utta spoken, uttered.} \]

If words in the same language are occasionally changed, by the operation of established laws, to forms that retain no element of the original root, it may be expected that such changes will often occur when the words pass into other languages, and etymologists are therefore compelled to allow "vowels to go for nothing, and consonants for very little."

It appears from the above examples, that there is a strong tendency to substitute, in the last radical, a guttural for a palatal, a palatal for a dental, and that chchh represents ch, t, th, d, bh, m, s, and h. But while the last consonant is constantly an evanescent quantity, the first almost always remains unchanged. It is the only permanent part of the word, and may perhaps indicate the monosyllabic base from which the root was originally derived.

Kachchhayano enters largely into the derivation of words. Three books, out of the eight into which his grammar is divided, are devoted to this subject. A small fraction only of what he has written can be given here. To enter fully into the matter belongs rather to the dictionary, than to the grammar.

§ 247. The verbal root unchanged is occasionally used for a noun or adjective, as:

\[ \text{vama to vomit, vama vomiting.} \]

§ 248. More usually the penultimate vowel is lengthened, and if the final radical be a palatal, it is changed to its corresponding guttural, as:

\[ \text{pucha to grieve, soka grieving, ruja to be sick, roga sickness.} \]
§ 249. (a) *Ka* is added to verbal roots, after lengthening the penultimate vowel, to form nouns and adjectives, as:

- pacha to cook, ปั้วคํา páchaka a cook.
- lu to reap, ลัววํา lávaka a reaper.

(b) *Ka* added to nouns forms nouns of multitude, as:

- manussa man, มนุษยํา manussaka many men.
- mayúra peacock, มายุรา mayúraka many peacocks.
- mahínsa buffalo, มหาินยํา mahínsaka many buffaloes.

§ 250. *Yaka* is added to verbal roots unchanged to form nouns, as:

- dá to give, ต้าวยํา dáyaka a giver.
- vina to instruct, วินา vínayaka an instructor.

§ 251. *Ika* is affixed to nouns, dropping the last vowel, to form other nouns and adjectives. The new nouns formed are often denominatives, gentiles, and instrumentive nouns, but the general effect of the particle is that of *man*, with or without a hyphen, as affixed to nouns in English. Thus "Net-man," in Pali is "Fisherman," in English. The following are examples:

- jåla a net, jålikå a net-man.
- chápa a bow, chápikå a bowman.
- dwåra a door, dwåråka a door-man.
- maguda maguda, magadikå a magudaman.
- nágara a city, nágåråka a citizen.
- sokara hog, sokaråka a hog-man.

That is a man who kills hogs—a butcher.

- váta wind, vátikå a wind-man. That is one suffering from disease produced by wind, or flatulency.
- tila sesamum, telikå a sesamum-thing.

That is a mixture in which sesamum predominates.
Affixes ta, ita, tra, itta, and tha.

vinaya THE VINIYA, venayika A VINIYA-MAN.
That is a student of the Viniya Buddhist Scriptures.
dhamma LAW, dhammika A LAW-MAN.
That is one devoted to the law—RELGIOUS.
kaya BODY, kāyika BODY-MAN.
That is pertaining to the body—CORPOREAL.
manasa MIND, mānasika MIND-MAN.
That is pertaining to the mind—MENTAL.
vachasa WORD, vāchasika WORD-MAN.
That is pertaining to words—VERBAL.

§ 252. Many nouns and adjectives are met with the form of
the passive past participle, adding ta, ita to the verbal base, as:
i to go, ita GONE.
pūja to OFFER, ADORE, pūjita OFFERED, ADORED.
vida to KNOW, vidita KNOWN.

§ 253. Tra, optionally changed to tra, is added to verbal root
to form nouns, as:
pā to DRINK, patta, or patra, DRINKING CUP.
dá to GIVE, dátra, or dátra, A DONOR.

§ 254. Itta is added to verbal roots, after the penultimate vowel has been lengthened, to form nouns of aggregation, as:
vada to SPEAK, vādītta THE WHOLE OF THE
SPEAKERS, OR A MULTITUDE OF SPEAKERS.
chara to OBSERVE, chārītta THE WHOLE OF THE
OBSERVERS, OR A MULTITUDE OF OBSERVERS.

§ 255. A few abstract nouns are formed by adding tha to ver-
bal roots, as:

dara to DREAD, duratha DREAD.
damu to REPROVE, dammatha REPROOF.
§ 256. Many nouns, and adjectives are formed by adding \( n \) or \( s \) to verbal roots, as:

\[
\begin{align*}
\text{kudha to be angry,} & \quad \text{kodhana angry.} \\
\text{dusa to be wicked,} & \quad \text{dosana wicked.} \\
\text{pu to be pure,} & \quad \text{pavana pure.} \\
\text{asa to eat,} & \quad \text{usana eating.} \\
\text{nyd to know,} & \quad \text{nyâna knowing.} \\
\text{kara to act,} & \quad \text{karana action, or instrument of action.}
\end{align*}
\]

§ 257. Yana is affixed to proper names to form patronymics, as:

\[
\text{vachchha vachchha, vachchhayana the son of vachchha.}
\]

§ 258. Ma is added to roots in the signification of possession, as:

\[
\begin{align*}
\text{go an ox,} & \quad \text{goma a possessor of oxen.} \\
\text{vā to be withered,} & \quad \text{vāma a withered thing.} \\
\text{ku to sacrifice,} & \quad \text{homa a sacrifice.}
\end{align*}
\]

§ 259. Tima is affixed to verbal roots, after dropping their last vowel, to form nouns, as:

\[
\begin{align*}
\text{dā to give,} & \quad \text{dattima a thing given, gift.} \\
\text{ku to be bad,} & \quad \text{kattima a thing that is bad.}
\end{align*}
\]

§ 260. Ya is appended to verbal roots to form nouns denoting the instrument, as:

\[
\begin{align*}
\text{vina to instruct,} & \quad \text{vinaya the work that instructs.} \\
\text{nissa to trust in,} & \quad \text{nissaya the person trusted in. i.e. a teacher.}
\end{align*}
\]
§ 261. Ya compounded with the last consonant is added to adjectives to form abstract nouns, as:
- alasa IDLE,
- alasya IDLENESS.
- aroga NOT SICK,
- drogya THE STATE OF NOT BEING SICK.

§ 262. Maya is affixed to nouns, after lengthening the vowel, to form other nouns, as:
- aya IRON,
- ayomaya MADE OF IRON, OR A WORKER IN IRON. I. E. A BLACKSMITH.
- suwama GOLD,
- sovamamaya MADE OF GOLD, OR A WORKER IN GOLD. I. E. A GOLDSMITH.

§ 263. (a.) Eya, eyy, is added to verbal roots, after dropping the last vowel, to form nouns, as:
- dā to GIVE,
- deyya GIVING.
- pā to DRINK,
- peyya DRINKING.
- hā to REJECT,
- heyya REJECTING.
- mā to LOVE,
- meyya LOVING.
- nyā to KNOW,
- nyeyya KNOWING.

(b.) Eyya is added to nouns to form other nouns in the signification of worthiness, as:
- dassana SEEING,
- dassaneyya WORTHY OF BEING SEEN.
- vandana WORSHIPPING,
- vandaneyya WORTHY OF BEING WORSHIPPED.

(c.) It is added to feminine proper names to form patronymics, as:
- ganggā GANGGA,
- ganggega GANGGEYA,
- A SON OF GANGGA
- ruhind RUHINA,
- rohineyya ROHINEYYA
- A SON OF RUHINA.
Affixes kara, ura, era, la, lla, ila, and va.

§ 264. Kara is added to nouns to form denominatives, as:

कुंभा a pot, कुंभकारा a potter.

माला a flower, मलाकारा a flowerist.

रथा a carriage, रथकारा carriage-maker.

§ 265. Ura is affixed to verbal roots to form nouns, and adjectives, as:

अदा to know, अदुरा knowing, wise.

मासा to weigh, मासुरा a pea.

§ 266. Era is added to proper names to form patronymics, as:

विधावा VIDHAVA, वेदहवरा VEDHAVERA

the son of VIDHAVA.

§ 267. La is added to verbal roots to form nouns and adjectives, as:

पाता to surround, पातला a multitude.

मुसा to break, मुसुला a pestle.

कुसा to shine, कुसुला happy.

मागा to go, माङ्गला fortunate.

§ 268. Lla is added to nouns to form other nouns, as:

वेदा the Veda, वेदल्ला one who trusts in the Vedas.

§ 269. Lla is added to nouns to form adjectives in the signification of possession, as:

तुंदा a snout, तुंदिला, having a snout.

That is having a large snout.

§ 270. When a proper name ends in u, the patronymic is sometimes made by changing it to va, and lengthening the penultimate vowel, as:

मनु MANU, मनवा MANAVA son of MANU.
§ 271. Sa or ssa is added to verbal roots to form nouns and adjectives, as:

\text{alā} to 	ext{ADORN}, \text{alasa} \; \text{IDLE.}

\text{mana, or manu} to 	ext{KNOW}, \text{manussa} \; \text{MAN.}

That is the being that knows good and evil.

§ 272. Ā is added to verbal roots to form abstract nouns, as:

\text{mada} to 	ext{INTOXICATE}, \text{machchhā} \; \text{INTOXICATION.}

§ 273. Tā is affixed to nouns to form other nouns, as:

\text{jana} \; \text{MAN,} \quad \text{janatā} \; \text{MANY MEN.}

§ 274. Vā is added to nouns to form adjectives signifying possession, as:

\text{guna} \; \text{ATTRIBUTE, A GOOD ATTRIBUTE, gunāvā} \; \text{POSSessed of GOOD Attributes—VirtuouS.}

\text{dhana} \; \text{PROPERTY, dhanāvā} \; \text{POSSessed of PROPERTY.}

That is \text{RICH.}

\text{kesa} \; \text{HAIR, kesāvā} \; \text{POSSessed of HAIR.}

That is \text{Hairy.}

\text{bhaga} \; \text{GLORY, bhagavā} \; \text{POSSessed of GLORY.}

That is \text{Glorious.}

§ 275. (a.) Nouns are formed from verbal roots by affixing \text{i, as:}

\text{mana} to 	ext{REVERENCE, muni} \; \text{ONE REVERENCED, AN ASCETIC-}

\text{kava} to 	ext{PAINT, kavi} \; \text{A PAINTER.}

(b.) It is added to proper names to form patronymics, as:

\text{vārāna} \; \text{VARANA, varāṇi} \; \text{VARANI SON OF VARANA}

§ 276. Ti is affixed to the same verbal base as that of the passive past participle, to form feminine abstract nouns, as:

\text{mara} to \text{DIE, mati} \; \text{DEATH.}

\text{mana} to \text{KNOW, matti} \; \text{KNOWLEDGE.}
§ 277. *Di*, from *dissa* to see, is appended to pronominal bases in the signification of like, as:

- නි di [like this]
- කා di [like that]
- නි di [like what?]
- නෑ di [equal to it]

This affix is also written *diso, riso, and dikkho*:

§ 278. (a.) Nouns are formed from verbal or noun bases by affixing *i*, as:

- සා kara [to do]
- යම kari a doer, an artificer
- යම danda [a stick]
- යම dandi [one who has a stick]

(b.) It is added to proper names to form patronymics of the feminine gender, as:

- නිම්ම gotama gotama, gotami gotami [the daughter of gotama]

§ 279. *Vi* is added to nouns to form nouns and adjectives in the signification of possession, as:

- යම medha [understanding]
- යම medhāṇi possessed of understanding, wise

§ 280. *U, tu, dhu, gu, and nu*, are added to verbal roots to form nouns, as:

- සා bhikkha [to beg, bhikkhu a beggar]
- සා hana [to kill, hanu death, a weapon]
- සා kara [to do, karu a doer]
- සා bhā [to shine, bhānu the sun]
- සා ri [to injure, rānu dust]
- සා vo [to go, venu a bamboo]
Affixes nu, tu, dhu, mma, iya, kkhattu, and dhā.

dhe to drink, dhenu what gives drink, a cow
dhā to support, dhātu that which supports, a root, an element.
he to go, hetu that which makes to go a cause.
du to agitate, davadhu anxiety.

There are other affixes, as mma forming nouns, iya adjectives and kkhattu, and dhā adverbs, but the principle ones are given.

Some of these affixes are identical with the Sanskrit, as ika, and tu: but others differ materially. When the Sanskrit affix has a final consonant, the final is dropped, as, i which corresponds to the Sanskrit in, and dhu to the Sanskrit dusch.

When the final consonant is dropped, the preceding vowel is sometimes lengthened, as vi for vin, and va for vat. Occasionally usage is not uniform. Thus mat in Sanskrit is sometimes má in Pali and declined like bhagavá, § 102: but it is sometimes ma, and declined tike puriso, § 89. Here it seems to be confounded with the Sanskrit affix man.

The derivation of words is often quite dissimilar. Thus bhagavá, or bhagavat, is derived in Pali from bhaga and the affix vá, but in Sanskrit from bhaga and matuch. Like differences are frequently met. One of the most note worthy is manusso, man.

In Sanskrit it is derived from manu, and made to signify a descendant of Menu, but Kachchayano derives the word from manu to know. His words are:

kusalākusale dhamme manati jānātīti manusso

manusso kārāndākāranan manati jānātīti vá

manusso manusso

"He understands, he knows the good and not good laws," so [It was said. Hence] manusso. Or, "The cause and the causeless he understands, he knows," so [It was said. Hence ] manusso."

For this definition Kachchayano must have drawn his ideas from a Semitic source.
CHAPTER X.

COMPOUND WORDS.

Pali, like Sanskrit, is distinguished by its numerous and complex compound words, but the most involved of them are only exaggerations of such English expressions as:

"The always-wind-obeying-deep."

"Iron-cotton-silk-print and dye works."

In English the words when compounded remain unchanged, but in Pali the particles of inflection are dropped from every word except the last. Of necessity then, the forms that remain are the bases of the words inflected, and not the roots. This is still the rule to a limited extent in German. Thus "sonne tag", "Sun's day", when compounded drops the mark of the genitive, and becomes sonntag, "Sunday." So denken würdig, "Worthy to think of." when compounded, drops en, the termination of the infinitive, and makes denkwürdig, "memorable."

Kachchhayanō makes the same divisions of compound words that the Sanskrit grammarians do, but to whom exception is taken that they do not distinguish things that differ, the same compound being sometimes referrible to two different divisions. Various improved arrangements have been proposed, the last by Max Müller, being the simplest and most logical, is here followed.

I (a.) Governing Determinate Compounds.

§ 281. These are sometimes called dependant compounds, because the first word is dependant on the last, being governed by it in some oblique case. The last word is often a participle, frequently a noun, and occasionally an adjective. The following are examples.

apāya gato, instead of apāya n gato.

"Hell-gone," "Gone to hell."
Determinate Compounds.

issara kathan, instead of issarenā kathan.
“Issara—done.” ... “Done by Issara.”

rājakūṭaḥ, ... rājapūrito.
“King-men”, ... “Men of the king.”

chora bhayan, ... chorasmā bhayan.
“Thief-fear.” ... “Fear from a thief.”

sānsāra dukkhan, ... sansare dukkhan.
“World-misery,” ... “Misery in the world.”

I (b.) Appositional Determinate Compounds.
§ 282. In these compounds the first part stands usually as an adjective qualifying the second, or, in other words, the first is the predicate and the last the subject, as:

lohitā chandanā. ... lohitān chandanā.
“Red sandal-wood,”

mahā gahappatī, ... mahān gahappatī.
“Great house-master.”

§ 283. The first word in these compounds is sometimes an indeclinable particle, as:

nabhikkha, or abhikkha, NOT A PRIEST. naariya, or ariya, NOT AN ARITA.
vimukkho AN UGLY FACE. kuasana, or katasana, BAD FOOD.
sugandha GOOD SMELL. kaasana, or katanna, BAD RICE

kuviraśā, or kāpūraśā, BAD MEN. kuddāśā WORTHLESS SLAVES.
I (c.) Numeral Determinate Compounds.

§ 284. When the first word is a numeral, these compounds are classed as numeral determinate compounds. They often differ in gender from the Sanskrit. Max Müller says: "Tri-loki, fem. the three worlds; here the Dvigu compound takes the fem. termination to express an aggregate." The following examples show that the same thing is expressed in Pali by the neuter:

\[ \text{ti loka\text{ an} \text{ the three worlds.}} \quad \text{chatu disan \text{ the four places.}} \]

\[ \text{ti nayan\text{ an} \text{ the three eyes.}} \quad \text{panycha vavan \text{ five oxen.}} \]

So also the Sanskrit "dvya-ahah masc. a space of two days." is made neuter in Pali. Thus:

\[ \text{satt\text{ ahan} \text{ a space of seven days.}} \]

II. Collective Compounds.

§ 285. When two or more words are united by the copulative conjunction and, the conjunction is often omitted, and the whole is formed into a collective compound, of which there are two kinds.

(a.) The last word is put in the plural number in the gender of that word, as:

\[ \text{samana cha brahma\text{ na} cha, becomes samana brahma\text{ nd.}} \]

"A Buddhist priest, and a brahmin."

\[ \text{sri\text{ putta cha moggala\text{ na} cha, ... sri\text{ putta moggalan\text{ a}}}} \]

"Sariputta, and Moggalana."

\[ \text{balycha par\text{ akkacha moju\text{ tra} cha, ... bala parakka majutriyo.}} \]

"Strength, and diligence, and power."

(b.) The last word is put in the neuter gender and singular number. Some of these Pali neuter compounds would be put in the masculine in Sanskrit.

\[ \text{hatt\text{ i cha assa\text{ cha}.}} \quad \text{... hatti assan.}} \]

"Elephants, and horses."
Many compounds may be put in either the masculine or neuter, as:

ajo cha = elko cha, becomes ajelakan, or ajelakā
"A goat and a ram."

III. Possessive Compounds.
§ 286. Possessive compounds are epithets, or predicates, and are sometimes denominated relative compounds, because they are used relatively, and may be often rendered in English, by a relative pronoun, as:

chhinno hatto, becomes chhinnaya hatto.
"[That which] has cut the hand", or "The hand—cutting—".

sampannāni sassāni, ...
"Where] grain has abounded," or "The grain abounding—"

ambun dhāreti bydlabpo binduhi chadbīto kūto
bydlabpampu dhara bindu chadbīto kūto.
"He who holds water suspended by drops that have kissed the mountain summits," becomes "The holding—suspended—mountain—summit—kissed—water—drops—[god of rain.]"

IV. Adverbial Compounds.
§ 287. Adverbial compounds are formed by prefixing an adverb or preposition to a noun put in the neuter singular, as:

yathā vudāhan ACCORDING TO OLD AGE.
yava jivān AS LONG AS LIFE.
upa kumbhan NEAR THE POT.
anantarā pāsūtan BETWEEN THE SPIRES.
tira pappatan BEYOND THE MOUNTAINS.
CHAPTER XI.

SYNTAX, AND CHRESTOMATHY.

The syntax of the Pali language differs very little from that
of the Sanskrit, and beyond a chapter on the cases of nouns, Kach-
chayano is nearly silent on the subject. To supply his deficien-
cies in this, and some other parts of his work, extracts from the
Pali writings will now be given, and the principles of the lan-
guage deduced from them.

ARTICLES.

The native Pali grammarians know nothing of articles, yet
their existence in the language cannot be questioned.

Indefinite Article.

§ 288. The English indefinite article a, an, French un, Ger-
man ein is made in Pali by eko, elkā ekān, the numeral one, and
is probably the origin of the others.

eko pūriso gahno dve padhummani āharitvā rā-
nyo hatte thapesi.

“A black man brought two lotuses, and caused them to be put
into the hands of the king.”

Eko is the numeral “one”, masc. gen. nom. case § 113. but
here used for the indefinite article “a.” Pūriso, “man,” noun 1st.
decl. masc. gen. sing. nom. case § 89. Gahno, “black,” adjective a-
greeing in gender number and case with the preceding noun § 110.
Dve is the numeral “two,” nom. case, agreeing with the follow-
gen. plur. acc. case governed by the participle following § 90.
Āharitvā, “having brought,” indecl. part. from hara, “to take,”
with prep. ā, “to bring,” a verb of the first conjugation § 229.
Hatte, “in the hands,” noun masc. plu. locative. case § 89.
Thapesi, “caused to be placed,” 3d. pers. sing. aorist of the root ṭhā,
a reduplicated verb § 204. (h.) made causal by the insertion of pe.
§ 200. Though not noted by Kachchayano, the aorist of causa-
tive verbs is often made, as here, by affixing the aorist of asa,
“to be”, in the place of the personal terminations § 205.
Definite Article.

§ 289. The definite article the, Greek to, is made in Pali from the demonstrative ta, which is undoubtedly of common origin with both the Greek, and English article. It is used like the in the following sentence:

hatti udini saddo mahá ahosi. atha mahá sattvō satto tan saddan sutvā.

“There was a great noise of the elephants, et cetera, and the Great Satto having heard the noise.”

Hatti udini, “the elephants and other things,” a possessive compound, first part the masculine noun hatti in its uninflected state, plural in signification, and the second part is adi, “beginning,” but used in this place to signify, beginning from the elephants, and proceeding to other things not expressed. Here the things implied from the preceding context, are “fourteen hundred carriages et cetera.” The word is here put in the neut. plu. nom. Saddo, “sound, noise,” noun 1st. decl. masc. gend. nom. case §89. Mahá, “great,” adj. from mahan §158. agreeing in gender number and case with the preceding noun. Ahosi, “was,” 3rd. sing. aorist of root hu, anomalous verb § 205. Atha, “and, now,” conj. § 242. Mahá Satta, “Great Satta,” appositional determinate compound § 282. The first member is maha, as above, the form which mahan always takes in these compounds. The second member is satta, “a rational being,” noun 1st. decl. masc. gen. nom. case. It is here used as a proper name—the great rational being, applied to the being that is destined to become a Buddha. Tan, “the,” demonstr. pron. neut. gen. sing. acc. case, agreeing in gender number and case with the following noun. Saddan, “noise,” the same noun as saddo above, but here put in the neuter gender, and acc. case, governed by the participle following. Sutvā, “having heard,” continuative participle from the root su to hear, 4th. conjugation § 194.

Were the first sentence to occur on an inscription, it would puzzle the antiquarians to understand it. Hatti udini is in the nominative plural without a verb, while the signification of the context so clearly requires the genitive case, that the reputed translator of the Pali books into Burmese, Buddhaghosa, rendered it in the genitive without note or comment. This is an instructive example in decyphering inscriptions. A precisely parallel case occurs on the second tablet at Girnar. Prof. Wilson says: “The use of the nominative case offers a syntactical perplexity, for there is not any verb through which to connect Antiochus with the rest of the sentence.” He proceeds to object to Mr. Prinsep’s rendering in the genitive, but in which he is fully justified by the context, and the usage of the Pali books.
NOMINATIVE CASE.

Pali nouns have three cases more than the Greek, and two more than the Latin.

NOMINATIVE CASE.

§ 290. The usage of the nominative case, does not differ from that of other languages of the Indo-European family, as:

उक्कुसा चा, कुरुव्या चा, रविंहसा चा, नादवरा चा, अभिरुता.

"Eagles, and ospreys, and sun-ducks, and comorants ring out loudly their notes."

उक्कुसा, "eagles," noun 1st. decl. masc. nom. case plur. § 89. चा, "and," conj. The three words that follow are parsed in the same way. अभिरुता, "sound out exceedingly," nom. case, plur. masc. of the pass. past part. of the root रु with the preposition अभि, signifying excess. The verb is of the first conjugation, but the participle is made by affixing the termination to the root without changing व to व, and forming the base रावः § 187. The participle agrees in gender, number, and case with the nouns, but is here used as a finite verb.

अहो तेन वहितो दुतो.

"I [am] a messenger sent to them."

अहो, "I," 1st. pers. pron. sing. nom. case § 120. तेन, "to them," 3rd. pers. pron. plur. masc. dat. case § 122. वहितो, "sent," adj. nom, case sing. masc. agreeing with the noun following § 110. दुतो, "a messenger," noun 1st. decl. masc. nom. sing. मोती सि, "Art thou a man?"

मोती, "a man," noun 1st. decl. masc. nom. sing. सि, "art," anomalous verb आ, pres. tense 2nd. pers. sing. § 205. Written in full it is आसि, but the a is elided by the rules of permutation on account of the preceding o § 58 (a.)

को नामो ते उपाध्यायो

"What [is] the name of thy teacher?"

को, "what?" inter. pron. masc. nom. sing. agreeing in gender, number, and case with the following noun § 127. नामो, "name," and उपाध्यायो, "teacher," nouns of the first declension parsed as above. ते, "to thee," 2nd. pers. pron. dative singular. § 121. Here used for the possessive pronoun "thy"
Accusative Case.

§ 261. The accusative is not only used to mark the objects of transitive verbs, but is also used where to would be found in English, after verbs signifying to listen to, to offer to, to speak to, to go to, and others. Occasionally it is used with words marking time and space.


gávan hanati, "He kills an ox."


ghaṭan karoti, "He makes a water jar."


púriso púrisan gáman gámayati

"A man causes a man to go to the village."


dhāmman suṇāti "He listens to the law."


buddhan pujeti, "He offers to the Buddha."


san patanti dumá duman,

"They go together from tree to tree."

San patanti, "they go together," 3rd. pers. plur. pres. tense of the root pata to go with the preposition san together, a verb of the 1st. conjugation § 178. Dumá, "from tree," noun 1st. decl. masc. sing abl. case, mà for hmá § 89. Duman, "to tree," the same noun as the preceding, but in the accusative case.

yojanañ digho pappato.

"A mountain a yuzena high."

Yojanañ, (a measure of distance variously estimated at from 4 to 12 miles,) noun 1st. decl. neuter. sing. acc. case § 90. Digho, "high," adj. masc. sing. nom. case, agreeing with the noun following § 110. Pappato, "a mountain," noun 1st. decl. as above.
Instrumentive Case.

§ 292. The instrumental case marks the instrument by which an act is performed. It is often used in Pali where the ablative would supply its place in Latin.

दत्तेना विहिन लुंदति.

"He reaps paddy with a sickle."

दत्तेना, "with a sickle," noun 1st. decl. sing. inst. case § 89.


वस्यिया रुक्क्हन तच्छ्हति.

"He hews wood with an adze."

वस्यिया, "with an adze," noun 1st. decl. fem. sing. inst. case § 96. The noun is made from वसा to dwell, and the affix इ, रुक्क्हन, "wood," noun 1st. decl. masc. sing. acc. § 89. तच्छ्हति, "he hews," 3rd. pers. sing. pres. tense. 1st. conj. § 178.

फहरसुंड रुक्क्हन च्छिंदति.

"He fells a tree with an ax."


कुद्तालमा पाथवी भ्याति.

"He digs the earth with a hoe."

कुद्तालमा, "with a hoe," noun 1st. decl. mas. sing. inst. § 89. This word is also written कुटाला, and कुफाला. पाथवी, "earth," noun 2nd. decl. fem. sing. acc. § 98. The accusative singular of this word, as well as others of the the same final, often makes 'i' in the books, instead of in. भ्याति, "digs," 3rd. pers. sing. pres. This verb is referred to both क्हानु, and क्हामु, but it is conjugated like a verb of the first conjugation with final आ.

चक्क्हुंद रुपान पुस्सति.

"He sees the object with the eye."

चक्क्हुंद, "with eye," noun 1st. decl. masc. sing. inst. § 93. रुपान, "the form," noun 1st. decl. neut. sing. acc. § 90. पुस्सति, "he sees," 3rd. pers. sing. pres. tense of the root दिसा irr. verb § 207.

सोटेना सद्दन सुन्दति

"He hears the sound with the ear."

सोटेना, "with the ear," and सुहदन, "the sound," parsed as above. सुन्दति, he hears," parsed in § 261,
Instrumentive Case.

"He does the deed with the body."

Kāyena, "with the body," and kamman, "the deed," as above. Karoti, "he does." see § 291. Printed 261, on page 158.


Dhammena, "by the law," noun 1st. decl. masc. sing. inst. § 89. Vijjāya vasati, "He lives by knowledge."

Vijjāya, "by knowledge," noun 2nd. decl. fem. sing. inst. § 95.

Aninā daṭṭho naro

"A man is bitten by a snake."

Aninā, "a snake," noun 1st. decl. masc. sing. inst. § 91. Daṭṭho, also written daṭho, and daḍḍo, "is bitten," pass. past part. masc. sing. nom. case, agreeing with naro, The word is referred to daṇḍa, but it is the same root as the Sanskrit dans. § 227. Naro, "a man," noun 1st. decl. masc. sing. nom. case. § 89.

Garuṭṭena hato nāgo

"A naga is killed by a garuda."

Garuṭṭena, "a galung," an enormous bird that keeps watch in the cotton trees on the sides of mount meru.—Parsed as above. Hato, pass. past part. masc. nom. case, agreeing with nāgo, and made from the root hana § 227, Nāgo, "a naga," parsed as above. The nagas are dragons that inhabit the regions under Meru. There are said to be four tribes, each with its chief, one of whom is called king of snakes.

Buddhena jito maro

"Mara was conquered by Buddha."

Buddha, "Buddha," noun parsed as above. Jīna, "conquered" pass. past part. masc. sing. nom. case, agreeing with the noun following, from the root ji of 1st. conj. jayaṭi § 226, 227. Māro, "Mara," death, but also, as here, a name of Kama god of love.

Upakuttaṇa māro bandho

"Mara was bound by Upakutta."

Bandho, "was bound," pass. past part. masc. sing. nom. case, agreeing with māro. This word is referred to both budha, and bandha. The verb is irregular.
Instrumentive Case.

“A gift was given by a Beeloo.”

Yakkhana, “by a Beeloo,” noun 1st. decl. inst. as above. The Yakkhas, or Beeloes, in the Buddhist mythology, are the guardians of sacred buildings, while the Hindus make them the guardians of the treasures of Kuvera the god of wealth. Dinno, “was given,” pass. past part. masc. nom. case, agreeing with the noun following § 228. In Sanskrit this participle is made by t. Vuro, “a gift,” noun 1st. decl. nom. case as above.

gotena gotamo nátho

“The Lord by family [was called] Gotama”


tapasá uttamo “The best by asceticism.”


svamane abhirúpo “Handsome by colour.”


pádena lakkhiyo khanyjo “A crooked footed man is noticed by the foot.”

Pádena, “by the foot,” noun inst. case, as above. Lakkhiyo, “is noticed,” pass past. part. as before from the root laki.ha. Khanyjo, “a crooked footed man,” noun 1st. decl. as before.

piṭhiyá lakkhiyo khujjo “A crooked backed man is noticed by the back.”

Piṭhiyá “by the back,” noun 2nd. decl. fem. sing. inst. § 96. Kujojo, a crooked backed man,” noun 2nd. decl. as before.

aḍa másenā cheṭutta nagaran patto “He arrived at the Chetutta country by half a month.”

Aḍa másenā, “by half a month,” i. e. “in half a month,” an appositional determinate compound, the first member is the noun aḍa, or aḍda, “half,” of the 1st. decl. both masculine and neuter; and the second is the inst. case of máśa, “a month,” a noun, 1st. decl. masc. § 282. Chetutta nagaran, “Chetutto country,” a compound word like the preceding. The first member is cheṭutta, a proper noun, and the second is the acc. case of nagara, a neuter noun governed by the participle following. Patto, “arrived, “pass. past part. from the root pada, used for a finite verb. In Sanskrit this participle is made by n.
Dative Case.

§ 293. The dative may be usually rendered in English by to, or for, but occasionally by at, against, and from. The Pali usage does not appear to differ in any wise from the Sanskrit.

Sabpanyuta nyāmāsa pāṭhānan katuṭā.

"Having made prayer for infinite knowledge.

Sabpanyuta nyāmāsa, "for infinite knowledge," an appositional determinate compound, § 282. the first member is the adjective sab-panyuta, "infinite," and the second member is the dat. case of the noun nyāma, 1st decl. neut. sing. § 90. Pāṭhāna, "prayer," noun 1st decl. neut. acc. governed by the participle. Katuṭā, "having made," continuative participle of the root kara § 197.

Deva manussānaṃ budho loko uppaṭṭati.

"For devas, [and] men buddha was born into the world."

Deva manussāna, "For devas, [and] men," a collective compound, § 285 (a.) the first member is deva, "devas," noun 1st decl. The second member is manussāna, "for men" noun 1st decl. masc. plur. dative case § 89. Budho, "buddha," see § 291. Loko, "in the world," 1st decl. masc. sing. loc. case § 89. Uppaṭṭati, "is born." 3rd. sing. pres. tense of the root jana, here compounded with the preposition u. It is conjugated in the 1st conjugation, j being substituted for n, and the p doubled according to the rules of permutation, § 75.

Namo tassa bhagavato arahato sammā sambuddhassa.

"Glory to this Lord, venerable, complete perfect in knowledge."

Namo, "glory," indec. particle applied by the Hindus to their gods, as here applied to Gaudama. Tassa, "to this" dem. pron. masc. sing. dat. case, root ta § 122. Bhagavato, "Lord," noun 3rd decl. masc. sing. dat. case § 102. Arahato, "venerable," adjective agreeing in gender number and case with the preceding noun. § 111. Sammā sambuddhassa, "complete perfect in knowledge, appositional determinate compound § 282. the first member is the adjective sammā, "complete," the final vowel is lengthened into ā, according to § 74. The second member is sambud-hassa, "perfect in knowledge," dat. case of the pass. past part. of the root budha, compounded with the preposition san, implying perfection, § 227. The final anuswara is changed to m before b § 83. "Samma sambuddha" is often used as a proper name.

This sentence is written at the beginning of every Buddhist book, and is said have been first uttered by an assembled universe, when the first Buddha obtained omniscience.
Genitive Case.

§ 294. The genitive case is well represented in English by the preposition of, and though it may be often rendered by an other particle, the idea conveyed by of usually lies at the base.

किन्नुक्षो अहन तत्सा भुक्षस्सा भयानो

"Why am I really afraid of this happiness?"

किन्नु, "why?" क्षो, "really" adverbs. अहम, "I," 1st. pers. pron. sing. nom. case, § 120. तस्सा, "this," dem. pron. masc. sing. gen. case, agreeing with the following noun § 122. भुक्षस्सा, "happiness," noun of the same gender, number, and case as the preceding dem. pron. भयामि, "afraid." 1st. pers. sing. pres. tense of the root भया, 1st. conjugation, § 178.

येदाहम्मा हेतु पाब्हावः तस्सा हेतुम तथागातो

अहा तसांयोहा निरोधो एवावा माहा सामानो

"The laws which produce cause, the cause of these Tathagata has told. And the extinction of these, the great Samana, in like manner has declared."

असञ्जी, one of Gantuana's disciples, gave as a synopsis of his master's teaching, the above stanza; which has been found in an old character, engraved, on images dug up at Tagoun, and in Tirhut.

येद, "which," rel. pron. masc. plur. nom. case agreeing with the following noun 126. दाहम्मा, "laws," see § 292. हेतु पाब्हावः, "generators of cause," determinate compound, § 281.

The first member is हेतु, "causes," noun 1st. decl. § 93. and the second is पाब्हावः, "generating causes," noun 1st. decl. masc. plur. nom. case, agreeing with the verb to be understood. तस्सा, "of these [laws]," dem. pron. masc. plur. gen. case, governed by the following noun. हेतुम, "the cause," noun, as above, acc. case governed by दाहा. तथागाथो, proper name, nom. case to दाहा. अहा, "has told." 3rd. pers. sing. perf. tense of the irr. verb ब्रु, § 209.

Some of the images have उदाहो, and the books give in paraphrase दाहा आरोचा. तसांयोहा, "and of these," the conj. चा, "and," changes the final anuswara of the pron. to न्य § 83. निरोधो, "extinction," noun 1st. decl. masc. sing. nom. case, with the verb to be understood, as in the first line. The relative pronoun यो, expressed on the images, is also understood being omitted to preserve the measure. एवम, "so," adverb, § 239. वदि, "has declared." 3rd. pers. sing. aorist of the root वदत्, the augment omitted, see § 213. महा सामानो, "the great Samana," appositional determinate compound, § 282, 293.
Ablative Case.

§ 295. The ablative case is expressed in English by the preposition from, but may be often rendered by on account of.

हिमावता पाभवान्ति पाण्यचा महाद नादीयो।

"From the Himalaya originate five large rivers."

Himavatá, "Himalaya," noun 3rd. decl. masc. sing. abl. case § 102. Pabhavanti, "originate," 3rd. pers. plur. pres. tense of the root bhú with the preposition pa, § 205. Panyacha mahá nádiyo, "five great rivers," numeral determinate compound, § 284. The first member is the numeral panycha, "five," and the second member is an appositional determinate compound, of which the first member is maha, § 289. the other nádiyo, "rivers," noun 2nd. decl. fem. plur. nom. case, § 98.

उभतो सुजातो पुतो मातितो चा पितितो चा।

"The son is well born from both father, and mother."

Udbhato, "from both," adj. pron. masc. sing. abl. case, agreeing with pitiito, declined like sabba § 110. In Sanskrit this word is only dual. Sujato, "is well born," passive past part. nom. case of the root jana with the preposition su, and agreeing with the noun following, § 227. (b.) Putto, "the son," noun masc. sing. nom. case, § 89, Mātito—pitiito, nouns abl. case governed by the participle. Cha—cha, "both—and" conjunction: § 242.

उरस्माद जातो गृह्यः

"The son was born from the breast."

Urasma, "from the breast," noun 1st. decl. masc. sing abl. case § 89. Jato, and putto as above.

कस्मा इधेव मरणसं भविष्यति?

"On what account will death thus come into existence here?"


ततो राजाः "The king from that [time]."

Tvam, from that time," dem. pron. masc. sing. abl. case, § 122.
Locative Case.

§ 296. The locative case is not found in either Latin, or Greek. In English it is usually made by the preposition in, at, or on; but it is often interchanged with other cases.

Ito madhúrāya chatusu yojanēsu sakassan nāma nagaran

attī
t

“From this, Madhura, in four yojanas is Sakassa city by name.”


anāgata piyādāso nāma

kumāro chhattan ussāpetvā
dhammarājā bhavissati

so inā dhatuyo vittāritā karissati

“In future time, Piyadasa by name, a prince, after he has been induced to raise the umbrella, will become Asoka king of the law. He will make the relic distribution.”

These verses are said to have been inscribed over Gaudama’s relics, as a prophecy of Asoka who would appear subsequently.

Two versions of the Burmese translation are before the public, and are given below.

(1.) “In after time, the son of a king named Pya-da-tha will be created king; Thau-ka will be his name. He will cause these relics to be spread over the face of the South island.”

(2.) “In after times, a young man, named Piadatha, shall ascend the throne, and become a great and renowned monarch under the name of Athoka. Through him, the relics shall be spread over the island of Dzampooodipa.”
Personal Pronouns.

§ 297. The following examples illustrate the use of the personal pronouns.

swaṣman te dhārayate
  "He bears gold to thee.


so tan ādāya,
  "He having taken her.

So, "he," 3rd. pers. pron. masc. sing. nom. case. § 122. Tan, "her," pronoun as above, fem. acc. case, governed by the participle following. Ādāya, "having taken her," contin. part. of the root dā, with the prep. d, § 234.

so pūriso tena pūrisena kamman kareti
  "This man causes a deed done by that man."

So, "this," the same pronoun as above but used for the dem. pron. this § 122. Tena, "by that," inst. case of the same word. but here used for that. Kareti, "causes-done." 3rd. pers. sing. pres. tense causative of the root kara, § 197, 198.

sā tassa vachānan sutvā dāha
  "After she had heard the words of him i. e. his words, she said."

Sā, "she," pron. as above, fem. nom. case. Tassa, "of him. or his," the same word, masc. gen. case, § 122. Sutvā, "after [she] had heard," § 289. As in Sanskrit, the continuative past participle may be often rendered by after.

dānena me rammati mano
  "By giving, the mind of me i. e. my mind is made happy."

Dānena. "by giving," noun 1st decl. neut. sing. inst. case. § 90. Me "of me, or my," 1st. pers. pron. sing. gen. case. § 120. Rammati. "is made happy," 3rd. pers. sing. passive with active terminations from the root rāmu, and agreeing with its nominative case, the noun following, § 179, 183.

mahyan dāna párami pūrisati
  "The giving virtue of me, i. e. my, will be perfected."  
Relative Pronoun.

§ 298 The relative pronoun precedes the noun to which it refers, instead of following it as in English, and it is usually followed by a demonstrative pronoun in a correlative clause. It is often used before a personal pronoun to make the latter emphatic.

yan dukkhan patisevīpam tan patisevissāmi
“What affliction ought to be suffered, that I will suffer.”

Yan, “which,” 126. Patisevīpam, “what ought to be suffered,” future pass part. of the root seva with the preposition pati, acc. case governed by the verb following, § 235. Patisevissāmi, “I will suffer,” 1st. pers. sing. fut. tense of the root seva as before.

yādvam pura vaṃsantā pi vighāya saładā sutvāna uttātāte
makun so twan vangan anupatto kathan karissati
“And, thou a person who, dwelling in the city, has been often frightened, when she heard the howl of the jackal, how will she do when she has followed to the Himalaya?”

Yā, “a person who” rel. pron fem. § 126. Twan thou, § 121. Vaṃsantā, “dwelling,” pres. part. fem. sing. nom. case, agreeing with the the pronoun, from the root vassam. Pi, “and,” conj. § 242. Vighāya, “of the jackal,” noun, 2nd. decl. fem. sing. gen. case, § 93. Sutvāna, “when she heard the howl,” see § 289. Mahun, “often,” adverb. Uttātāte, “has been frightened,” pss. pass part. of the root tasa, with the particle uta denoting intensity. So, “this person.” Vangan, “himalaya,” the name of a mountain in the Himalaya, acc. case. Anupatto, “when she has followed,” pass. pass part. of the root pada with the preposition anu, masc. § 291. Kathan, “how,” adverb. Karissati, “will she do?,” § 291. This passage is instructive in reading inscriptions. There is an utter disregard of gender. It begins with the feminine, and ends with the masculine, where it ought to be feminine throughout. The participle, uttātāte, is in the locative case agreeing with pura, instead of being in the nominative and agreeing with yā; but in some copies the word is written uttasaṭa, changing the participle to the 3rd. pers. sing. pres. of the passive voice. Then again the verbs are in the third person agreeing with the relative, while they are sometimes made to agree with the personal pronoun.

yohan śivinān vuchand adusakan pappājemi
“I who drove away the innocent from the words of the Sivi.”

In this example the verb agrees with the personal pronoun, but it is sometimes made to agree with the relative.
Verbs and Participles.

§ 299. According to Kachchayano's rules, when a verb has nominatives of different persons, it is put in the first person plural. Thus:

so cha pathati ahamycha pathami mayam pathama

"He reads, and I read," are expressed by "We read."

twanyccha pathasi ahamycha patami

"Thou readest and I read"

socha pathati twanyccha patasi ahamychapathami ...

"He reads, and thou readest, and I read."

socha pathati techa pathanti twanyccha pathasi tuhme pathatha ahamycha pathami

"He reads, and they read, and thou readest, and you read, and I read," are referred to collectively by "We read."

§ 300. Participles are of much more frequent occurrence in Pali writings than verbs, and the passive past participle is often used in the place of a finite verb. This past participle is also used with the verb to be, to form, as in English, a perfect past, and a perfect future tense. Thus:

idani katun disko asi

"Now has been seen to work, thou art!"


tadad jujako pi idani madaranyan gata bhavissati

"Then Jujaka [thought], "Madi having gone to the forest will be, i. e. will have gone."

Tadad, "then," idani, "now," adverbs, § 238. Aranyan, "to the forest," noun 1st. decl. neut. acc. case: § 90. Gata, "having gone," pass. past part. of the root gamu, fem. sing. nom. case, agreeing with the noun Madai. § 206. Bhavissati, "will be," 3rd. pers. sing. future tense of the root bhut, § 205. The final i is lengthened by § 42 (b.) Ti, for iti, the initial i coalesing with the final of the previous word. This particle is used at the close of a sentence expressing the words or thoughts of another, where inverted commas are used in English.
§ 361 When two old pagodas were taken down in Toungoo, in 1868, two gold scrolls were discovered with Pali inscriptions, one five or six octavo pages in length; and from a silver plate with an inscription in Burmese, it appeared that they were deposited there A.D. 1547. The inscriptions are almost exclusively confined to extracts from the Buddhist Scriptures. As it would be difficult to find a palm leaf book one hundred years old, the finding of these inscriptions is like finding a manuscript two or three hundred years older than any extant, and possibly much older, for it is not known when the inscriptions were made.

The inscriptions instead of commencing with the sentence on page 162, as they would if written now, begin with:

Joyatu Jinarādhana

"Let the religion of the Jina overcome."

"Let the religion of the Victor be victorious."

Extracts from the Pitakas follow, stating that the Buddha discovered the precise constituents of mind and matter, enumerating them, and tracing all things from nothing to nothing. One of these extracts is here given.

svādhipātana pachchāyā phasso
of manifested abodes contact,

vedanā pachchāyā tahejā,
of sensation concupiscence,

ulpādāna pachchāyā bhavo
of attachment state of being,
Inscription on a gold Scroll.

joti pachchayá jara, marana, soka, parideva, dukkha
domansuppyadā sambhavanti

of birth, age, death, sorrow, weeping, suffering, unhappy mind, and exhaustion."

Avijjā pachchayā, "The effect of ignorance was existance; the construction makes these words a governing determinate compound, § 281. The first member is avijja from vijja knowledge, and a privative; and is explained as synonymous with moha, "that spiritual ignorance which leads men to believe in the reality of worldly objects." The second member is pachchayā noun, 1st. decl. masc. sing. plur. nom. case. But the first word, instead of being in the genitive case, is put in the nominative plural, as if in apposition with the second. In the other clauses it has the nominative affix sometimes, and sometimes has not.

Sangkhārā, "existance," this word appears to be derived from the root khara to drop, and with the preposition san to flow. The noun seems to denote an inherent power in nature to act before the existence of matter.

Saṭṭiyatana, "abodes," from the root sutā, to manifest, and the noun dyatana, a house or abode. Twelve are enumerated six subjective, the perceptions of seeing, hearing, smelling, tasting, touching, and thinking, and six objective, form, sound, odour, flavour, tangibility, and objects of thought.

At the close of the inscription occurs the following sentence, added by the writer to the extracts from the Pitakā:

dhīvā taphati ādichaho rattin taphati chandimā

"The sun is beautiful by day, the moon is beautiful by night, a woman is beautiful in modesty, and a Brahmin in telling beads; but the Buddha, a brilliant light, was beautiful through all the night."

Divā, "by day," and rattin, "by night," are cases of nouns used adverbially. Tejo, "a brilliant light," is a noun in apposition with buddhā, and agreeing with it in gender, number, and case.

The praise here given to Brahmins, which the Buddhists give to Samanās, proves that this inscription was made under Braminical influences.
The longest Pali word.

§ 302. Perhaps the longest word in the Pali books is the following Possessive compound, complexly compounded.

Pavara, stūsūra, garuḍa, manuṣa, bujaga, gandhappā, makuṣa, kusa, chumpitā, sola, sanghaṭita, charaṇo. "The foot on stones which are placed on the summits of the crests of the most excellent of living beings, the inhabitants of heaven, assurs, griffons, men, dragons, and celestial musicians."

The base of this word is:

Sūrī, cha asūrī, cha garuḍā cha manuṣā cha bujagā cha gandhapā cha "Angels, and fallen-angels, and griffons, and men and dragons. and celestial musicians."

It is made into a collective compound according to § 285 (a.) and written:

Avatārasūrasūra, garuḍa, manuṣa, bujaga, gandhappā

"Angels, fallen-angels, griffons, men, dragons, celestial musicians."

An adjective, pavara, is prefixed, and an appositional determinate compound is formed, § 282, thus:

Pavara, stūsūra, garuḍa, manuṣa, bujaga, gandhappā

"Excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

A noun is affixed governing a genitive case, and a governing determinate compound is formed § 281, thus:

Pavara, stūsūra, garuḍa, manuṣa, bujaga, gandhappānān makuṣāni.

"The crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

Another noun is added and the compound is extended, thus:

Pavara, stūsūra, garuḍa, manuṣa, bujaga, gandhappānān makuṣāni. The crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."
The longest Pali word.

Pavara, sūrásūra, gana, mañju, bujaga, gandhappa, makuṭānāna, kṛṣṇi. "The summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

A passive past participle is next affixed governing the locative, and forming a possessive compound, thus:

Pavara, sūrásūra, gana, mañju, bujaga, gandhappa, makuṭa, kṛṣṇa, chumptā. "Being placed on the summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

A noun agreeing with the participle is now added, thus:

Pavara, sūrásūra, gana, mañju, bujaga, gandhappa, makuṭa, kṛṣṇa, chumptā, sela. "Stones being placed on the summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

To this another passive past participle is affixed governing the instrumental case, thus:

Pavara, sūrásūra, gana, mañju, bujaga, gandhappa, makuṭa, kṛṣṇa, chumptā, sela. "Stones being placed on the summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

Another noun agreeing with the last participle is added, and the application of the clause is brought out by adding the relative pronoun and Tathagata in the genitive singular, thus:

Pavara, sūrásūra, gana, mañju, bujaga, gandhappa, makuṭa, kṛṣṇa, chumptā, sela, sanghaṭita, charaṇa, yassa, tathagatassa. "The feet of one who is a Tathagata are brought in contact with stones placed on the summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."
Gaudama's Famous Sermon.

§ 303. The longest discourse of Gaudama's on record, is one composed in the usual Pali verse of eight syllables. It is said to have been preached at Gaya, in Magadha, on "a flat rock at the top of a hill, which resembles the canopy of an elephant's howdah."

"The little mountain of the isolated rock," mention by Fa Hian, the Chinese traveller in the fourth century, was probably the same place. It was addressed to one thousand mendicant friars, all of whom were converted to Rahandasa, at its close.

Bishop Bigandet says, in his exhaustive work on Buddha, and Buddhism: "The philosophical discourse of Budha on the mountain may be considered as the summary of his theory of morals. It is confessedly very obscure, and much above the ordinary level of human understanding." The original text with philological notes, and a literal translation are here given. They may remove some of its obscurities, and make it more easily understood.

sakhan bhikkhave adittan
"Mendicants! All burn.

chakkhu adittan
The eye burns,

chakkhu samphasso aditto
impression of the eye burns,

yamidam chakkhu samphassa pachchiyā uppajjati vedajjtan
the effects of impressions of the eye, whether pleasant or painless or pleasureless, whatever sensation is produced, that also burns.

The passage might be rendered ad sensum thus: "The faculty of sight burns, objective vision burns, subjective vision burns, visual impressions burn, and the effects of visual impressions whether, the sensations be pleasant or painful, they also burn."
"By what do they burn?

\[ \text{kena \ adittan} \]

\[ \text{rājagīnā \ dosagginā \ mohagginā \ adittan} \]

\[ \text{jātivādārāya \ maraṇena \ sokēhi \ paridevēhi} \]

\[ \text{dukkhehi \ domanassehi \ upāyāsehi \ adittantā \ vadāmi} \]

"By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn. I say."

\[ \text{Kādittan, "burn, pass. past part. of the root \textit{dapa}, or \textit{tapa} with the preposition \textit{d}, neut. sing. agreeing with \textit{sapban}, but used like a finite verb, § 226. (e.). The word is used in the signification of \textit{tapa} the corresponding Sanskrit word, which is defined by} \]

Wilson: "To burn; (hence figuratively,) to suffer mental or bodily pain." \[ \text{Kinnchus, "and what," inter. pron. neut. sing. nom. case § 127, and the conjunction \textit{cha}, which changes the anuswara to \textit{ny} by § 83. Rūpā, "forms," noun 1st. decl. neut. plur. nom. case § 90. Chakkhu vinjyāsan, "perception," lit. "knowledge of the eye," governing determinate compound, the second member of which is vinjyāsan governing the first in the genitive. This word has been adopted into Burmese in the signification of "mind," or "soul," and "mind of the eye," is a very appropriate circumlocution for "perception. Chakkha somphasso, "impression of, or on the eye," governing determinate compound, of which the second member is somphasso from the root \textit{phusa} or \textit{phassa}, "to find, to feel, bring in contact," with the preposition \textit{sorn} implying completion. As the word is stated to produce sensation, it must denote the impression made on the eye by rays of light proceeding from some object. \textit{Drungo twēkhyeng}, is a Burmese definition of the word, lit. "the feeling an external object of sense." This corresponds substantially with the definition given above. The noun is in the masculine sing., and the participle agrees with it. \]

\[ \text{Yamidatan, "whatever," neuter singular of the pronouns \textit{ya}, \textit{imu}, § 126, 124. agreeing with \textit{vedayitan}. Anuswara is changed to \textit{m} by § 81.} \]
sotan ādittāna
The ear burns,
saddhā ādittāna
hearing burns, auricular impressions burn, the effects of auricular impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

"By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion, they burn." I say.

ghānāna ādittāna
gandhādā ādittā
"The nose burns, odors burn, smelling burns, odoriferous impressions burn, the effects of odoriferous impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

"By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn." I say.

jīvā ādittā
rasā ādittā
"The tongue burns, objects of taste burn, taste burns, impressions of taste burn, the effects of impressions of taste, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

"By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn." I say.

kāyo āditto
phoṭhpā āditto
"The body burns, tangible objects burn, feeling burns, tangible impressions burn, the effects of tangible impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

"By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age,
by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.' I say."

"The mind burns, objects of thought burn, thinking burns, mental impressions burn, the effects of mental impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

"By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance, they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.' I say."

The original of the last five paragraphs differs only in the first lines, given above, excepting the occurrence of the first word in the terms connected with "perception," and "impression," here added, so that all the original is given while unnecessary repetition is avoided.

Mind, according to Gaudama's system, holds the place of a sixth sense, and no more of immortality is awarded it than the body. Both are put in the same category.
Gaudama's Sermon.

evan passan bhikkhave
sutava ariya savako

"Thus Mendicants! the sanctified disciple seeing, having heard,
chakkhusmin pi nibbindati
rupasu pi nibbindati

puts restraint on the eye,
and he puts restraint on forms,
ch'khv vinyage pi nibbindati
chakkhu samphasse pi nibbindati

and he puts restraint on perception, and he puts restraint on visual
yamidan chakkhu samphassa pachchayā

impressions, and the effects of visual impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

"And he puts restraint on the ear, and he puts restraint on sounds, and he puts restraint on hearing, and he puts restraint on auricular impressions, and the effects of auricular impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

"And he puts restraint on the nose, and he puts restraint on odours, and he puts restraint on smelling, and he puts restraint on odoriferous impressions, and the effects of odoriferous impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

"And he puts restraint on the tongue, and he puts restraint on objects of taste, and he puts restraint on taste, and he puts restraint on impressions of taste, and the effects of impressions of taste, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

"And he puts restraint on the body, and he puts restraint on tangible objects, and he puts restraint on feeling, and he puts restraint on tangible impressions, and the effects of tangible impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

"And he puts restraint on the mind, and he puts restraint on objects of thought, and he puts restraint on thinking, and he puts restraint on mental impressions, and the effects of mental
impressions; whether pleasure or pain, pleasure or purposeless, whatever sensation is produced, on that also he puts restraint.

Nibbindani, virājati
Having put on restraint, he is exempt from desire; he is liberated through absence from passion.

Khīnā jāti
There is knowledge. Birth is exhausted, religious duty is finished. That which ought to be done, has been done. Other things there are none.

Paśuan, “seeing,” pres. part. sing. nom. case of the root disa, agreeing with the noun following, § 178, 207. Sutaud, “having heard,” active past part. of the root su, § 178. Nibbindati, “he puts restraint on,” 3rd. pers. sing. of the root vīda, 2nd. conj. with the preposition ni, § 189. The v is changed to b by § 27, and the b is doubled by § 75. This form of the verb is defined in Sanskrit “To consider, to reason.” This illustrates the difference in the signification of the same root in Pali and Sanskrit.

Virājati, “he is exempt from desire,” 3rd. pers. sing. of the root rānā with the preposition vi, 3rd. conj. § 193. In Sanskrit the root in the corresponding conjugation signifies only “to dye,” and when vi is prefixed, “to be averse to dislike,” but in Pali, it signifies exemption from both likes and dislikes. Virāgā, “absence from passion,” noun 1st. decl. masc. abl. case, but irregular § 89.


For translations of this famous sermon from the Burmese, see A.O. Journa I Vol. III page 56, and Bigandet’s Life of Gaudama.
Ancient Inscription.

Asoka and Antiochus.

§ 303. The following inscription in which the name of Antiochus occurs, is given as a specimen of what Pali was in the third century before the Christian era. There are a few irregularities for which it is not easy to account, but the marvel is that there are not more. Pali has not changed as much in two thousand years as English has in two or three hundred.
Ancient Inscription.

Ancient Inscription.

becomes m before a, according to § 81. Apī, “also,” conj. § 242. Pachāntena, “in the barbarian countries,” noun 1st. decl. plur. loc. case, § 89. Prof. Wilson wrote: “Also even in the bordering countries, not as Prinsep proposes, ‘as well as the parts occupied by the faithful.’ Still there is no reason to question the rendering given above. The word found in books is pachchanta, which by the regular mode of transliteration into the inscription character, making the double letters single, would be precisely the word as found on the stone; and it is defined, in the native Pali vocabularies, “Country of milakkhu,” the Sanskrit Mlechcha, “barbarian,” Yathā, “as,” adv. § 238. A, “to,” § 240.

Tobopamini, “Ceylon.” There can be no reasonable doubt of the identity of Ceylon, and since it is said, “As far as Ceylon,” the places previously mentioned were probably between the writer and Ceylon, and Chōgo must be Coromandel, and Ketole, or Kerura, Malabar. Antiochos, “Antiochus,” a Greek prince, standing apparently for the Yena country, and hence is in the nominative case, like the nouns which precede. Ye, “those who,” rel. pron. masc. plur. nom. case. § 126, agreeing with rajūna. Tusa, “of that,” dem. pron. masc. sing. gen. case, § 122, agreeing with antyakasa.

Chikichhā, “medical practices,” noun 2st. decl. plur. nom. case. Prof Wilson wrote: “The term, chikichha, is said by Mr. Prinsep to be the Pali form of, chikitsa, the application of remedies, but this is questionable. It would rather be, chikichha, with a short, not a long i; but in fact, the Pali form as it appears in vocabularies is, tikichhā or tikichchā. The word is more probably the Prakrit form of, chikirsha, the wish or will to co: and the edict in fact announces that it has been the two-fold intention of the Raja to provide, not physic, but food, water, and shade for animals and men”. This only proves the imperfection of existing Pali vocabularies. Mr. Prinsep was beyond all doubt correct. The word, as it is read on the stone, is regularly derived from the root kī, taking optionally for its reduplication, ti, or ch. § 204, 272. Katā, “have been made,” pass. past. part. of the root kasa, plur. nom. case, agreeing with chikichhā. § 197, 110.

Oshadāni, “medicines,” noun 1st. decl. neut. plur. § 90. Prof. Wilson wrote: “Mendicaments cannot be meant by oshadāni. It is not in fact the Pali form of, aushadha, a mendicament. But, oshadhī, a deciduous plant” It is fatal to aushadhi that it is feminine, while oshadāni is neuter, agreeing with oshatun of the books, and since t, and dh are sometimes interchanged, § 22, the words are clearly identical, and Prinsep is correct. Harāyādena, “have been carried” pass. past. part. of the root lera, causative, neut. plur. nom. case. Prof. Wilson wrote: “This term is of an unusual form, and doubtful purport.” It is the usual form in the Pali books, where it signifies, as here, “to carry.” Further analysis is unnecessary, because the signification of the other words are not questioned.
Translation.

Everywhere in the conquered [country] of king Piyadasi, beloved of the devas, and also in the barbarian countries, as Coromandel, Pada, Satiyaputa, Malabar, even as far as Ceylon, the Yona King Antiochus, and the monarch chieftains of that Antiochus,

Everywhere the two medical practices of king Piyadasi, beloved of the devas, have been made, the medical practice for men, and the medical practice for beasts.

And wherever there were no medicines suitable for men, and suitable for beasts, thither they have been carried, and planted.

And wherever there were no roots and fruits, thither they have been carried, and planted.

And wells have been dug on the roads, and trees have been planted, for the enjoyment of man, and beast.

Professor H. H. Wilson's Translation.

"In all the subjugated (territories) of the King Priyadasi, the beloved of the gods, and also in the bordering countries, as (Choda), Palaya, (or Paraya,) Satyaputra, Keralaputra, Tambapani, (it is proclaimed,) and Antiochus by name, the Yona (or Yavana) Raja, and those princes who are near to, (or allied with) that monarch, universally (are apprised) that (two designs have been cherished by Priyadasi: one design) regarding men, and one relating to animals; and whatever herbs are useful to men or useful to animals, wherever there are none, such have been everywhere caused to be conveyed and planted, (and roots and fruits wherever there are none, such have been everywhere conveyed and planted; and on the roads) wells have been caused to be dug, (and trees have been planted) for the respective enjoyment of animals and men."

Mr. Princep's Translation.

"Everywhere within the conquered province of rāja PIYADASI the beloved of the Gods, as well as in the parts occupied by the faithful, such as Choda, Pida, Satiyaputra, and Ketalaaputra, even as far as Tambapani (Ceylon); and moreover within the dominions of ANTIOCHUS, the Greek, (of which ANTIOCHUS's generals are the rulers,) —everywhere the heaven-beloved rāja PIYADASI's double system of medical aid is established;—both medical aid for men, and medical aid for animals; together with medicaments of all sorts, which are suitable for men, and suitable for animals. And wherever there is not (such provision)—in all such places they are to be prepared, and to be planted: both root-drugs and herbs, wheresoever there is not (a provision of them) in all such places shall they be deposited and planted."

"And in the public highways wells are to be dug, and trees to be planted, for the accommodation of men and animals."
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ama, this, that
ahma, See pronoun I
ayan, this
aya, to go; iron
aranya, a forest
arahana, to be worthy
ariya, a Buddhist Saint
ala, to adorn
alasa, lazy
ava, away, down
avachada, avocha he said
asa, to be 115; to eat
asangkhyeyyan an innumerable number
assa, a horse
### A

- Asana, food
- Asthi, eighty
- Ahah, a numeral, a unit with 70 ciphers
- Ah, the pronoun I
- Ah, a snake
- A, an exclamation
- An, the anuswara sometimes inserted between words
- Anja, to desire

### A

- á, to
- Àkara, a sign
- Àkhya, to say
- Àchariya, a teacher
- Àdi, beginning
- Àdichha, the sun
- Àma, yes
- Àyatana, an abode
- Àyu, age
- Àha, he said
- Àlinta, a terrace

### I

- I, to go
- Ichchha, to wish
- Itara, either, other
- Iti, ithan, thus, so
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<td>usabhā</td>
<td>a measure</td>
<td></td>
</tr>
<tr>
<td>usira</td>
<td>a root of khus-khus</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>C</th>
<th>E</th>
</tr>
</thead>
<tbody>
<tr>
<td>eka</td>
<td>one</td>
</tr>
<tr>
<td>ekadd</td>
<td>at one time</td>
</tr>
<tr>
<td>eta</td>
<td>this, that</td>
</tr>
<tr>
<td>edī</td>
<td>like that</td>
</tr>
<tr>
<td>elā</td>
<td>cardamom,</td>
</tr>
<tr>
<td>evan,</td>
<td>as, when</td>
</tr>
<tr>
<td>esa</td>
<td>to wish</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>O</th>
</tr>
</thead>
<tbody>
<tr>
<td>o, for ara</td>
</tr>
<tr>
<td>oka</td>
</tr>
<tr>
<td>omaka</td>
</tr>
<tr>
<td>orasa</td>
</tr>
</tbody>
</table>
K is often interchanged with g, page 19, and sometimes with ch, page 139. Kṣh often corresponds to क्ष in Sanskrit.

- kanyā: a virgin
- kana: small
- kahna: black
- katarā: which?
- kattu: a doer
- katha: speak,
- kathāman: a unit with 126 ciphers
- kantara: desirable
- kap: an ape
- kappilavata: a city on the Gogra
- kamma: a deed
- kaya: the body,
- kura: to do, 99, 128, 132, 133, 134
- karana: instrument of action
- kar: a doer, an artificer
- kavi: Coromandel
to paint
- kalmiga: Cashmere
- kava: a coin
to desire
- kāmini: willingly
- kāsi: Benares
to buy
- ki: who? which? what?
- kin: kita: medicine
- kachchhá: 140, 109, 113
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kinnukho</td>
<td>What?</td>
</tr>
<tr>
<td>kilisa</td>
<td>vicious</td>
</tr>
<tr>
<td>ku</td>
<td>bad, a particle</td>
</tr>
<tr>
<td>kuja</td>
<td>to be angry</td>
</tr>
<tr>
<td>kuđa</td>
<td>summit</td>
</tr>
<tr>
<td>kuđa</td>
<td>ten millions</td>
</tr>
<tr>
<td>kud̡ala</td>
<td>a hoe</td>
</tr>
<tr>
<td>kubbha</td>
<td>a pot</td>
</tr>
<tr>
<td>kumudan</td>
<td>a unit with 105 ciphers</td>
</tr>
<tr>
<td>kuru</td>
<td>the vicinity of Dehli</td>
</tr>
<tr>
<td>kururā</td>
<td>the Osprey</td>
</tr>
<tr>
<td>kusa</td>
<td>to shine</td>
</tr>
<tr>
<td>kussinārūn</td>
<td>a city on the Gandak</td>
</tr>
<tr>
<td>kesa</td>
<td>hair</td>
</tr>
<tr>
<td>kochi</td>
<td>any</td>
</tr>
<tr>
<td>kofi</td>
<td>ten millions</td>
</tr>
<tr>
<td>kotippakoṭi</td>
<td>ten trillions</td>
</tr>
<tr>
<td>kosabbhi</td>
<td>Kanouj</td>
</tr>
<tr>
<td>kosala</td>
<td>Oude</td>
</tr>
<tr>
<td>kwa</td>
<td>Where?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>khanyja</td>
<td>crooked footed</td>
</tr>
<tr>
<td>khanda</td>
<td>a division</td>
</tr>
<tr>
<td>khatti</td>
<td>a king, a prince</td>
</tr>
<tr>
<td>khiḍa</td>
<td>to alarm</td>
</tr>
</tbody>
</table>
Sometimes $g$ is inserted between words, it often represents k in the root, page 19, sometimes j, page 139, and occasionally, y, page 140. $G$ in Pali often stands for gr in Sanskrit.

- go: 91, 124
- go: 91, 124
- go: 91, 124
- Afghanastan: 175
- to take: 98
- a celestial musician: 171
- go: 124
- griffon: 160, 171
- the gayal: 20
- to take, a house: 32, 66, 131
- a village: 29
- gāyati: 103, 111
- to sing: 111
- a good attribute: 44, 148
- to guard: 93
- an ox: 42, 158

Occasionally $gh$ is interchanged with $g$, page 124. In Sanskrit it corresponds sometimes to $ghr$. 

- to unite: 2, 172
| ग्घटा  | a water jar | 158 |
| ग्घाना  | the nose    | 176 |
| ग्घाना  | to kill     | 158 |
| ग्घापा  | to take     | 93  |
| ग्घामा  | to go       | 124 |
| ग्घरा   | a house     | 70  |
| ग्घसा   | to eat      | 107 |

Sometimes *ch* is interchanged with *k*, page 139, sometimes with *j*, page 19, and *chhha* may represent *ch*, *t*, *th*, *d*, *bh*, *m*, *s*, or '财政', page 139, 138, 142. *Chch* in Pali occasionally represents च्य in Sanskrit, and *chchh* is sometimes *ksh* in Sanskrit.

| च  | cha         | and       | 138 |
| चक्कु  | chakkhu    | the eye   | 173 |
| चांगकमाति  | gama     | goes      | 108, 144 |
| चाजा   | chaja      | to abandon | 130 |
| चाला   | chala      | to shake  | 114 |
| चातु   | chatu      | four      | 47, 71, 76 |
| चामुंढ़ि   | chara      | the moon  | 170 |
| चारण   | charana    | to observe | 144 |
| चापा   | chapa      | the foot  | 172 |
| चि   | chi        | a bow     | 143 |
| चिकीच्छहति  | chikichchhuti | to assemble | 104 |
| चिरण   | chiran     | practises medicine | 113 |
| चुबा   | chuba      | a long time | 135 |
| चुरा   | chura      | to kiss   | 154 |
| चोरा   | chora      | to steal  | 102, 152 |
| चोर  | a thief    |           | 152 |
Chh

- chha: six
- chhada: to cover
- chhida: to cut

J

Sometimes j is represented by g, page 149, by gng, by tti, by th, page 140, and occasionally it represents g, gh, page 113, d, dh, page 140, 188, y, page 20, s, page 141, and h, page 113.

- jati: birth
- jana: bear, be born
- jara: old, age
- jála: a net
- jalani dhi: ocean
- já: knows
- jagara: to awaken
- jáyi: meditating
- ji: to conquer
- jima: old
- jira: to grow old
- jihvá: tongue
- juta: to shine

Jh

Jh sometimes represents dh, page 59, 91.

- jhána: miraculous power
- jhasa: a fish
- jhalliká: a cricket
Occasionally th, is interchanged with dh, page 18, and sometimes with dh, page 19. When the second consonant of a word, it often indicates the passive past participle, page 130.

In the following verb it is represented in Sanskrit by dh.

\[ \text{thá} \]

\( T \)

T is sometimes inserted between words, page 28, sometimes it is interchanged with dh, page 19, sometimes it is changed to chch, page 140, and occasionally it represents j, page 140, and r, page 141. Tw usually corresponds to rt in Sanskrit.

\[ \text{takkasila} \]

\[ \text{tuchohha} \]

\[ \text{tahnh\'{a}} \]

\[ \text{tatta \& tatra} \]

\[ \text{tatiya} \]

\[ \text{tatha} \]

\[ \text{tadd\'{a}} \]

\[ \text{tapa} \]

\[ \text{tapasa} \]

\[ \text{tapha} \]

\[ \text{lampapani} \]

\[ \text{Taxilla} \]

\[ \text{to hew} \]

\[ \text{concupiscence} \]

\[ \text{there} \]

\[ \text{third} \]

\[ \text{thus, besides} \]

\[ \text{then} \]

\[ \text{to burn} \]

\[ \text{asceticism} \]

\[ \text{to please} \]

\[ \text{Ceylon} \]
\( \text{tara} \) to cross, descend 132
\( \text{tahan} \) there 136
\( \text{tahin} \) forty 73
\( \text{tálisa} \) three 46, 71
\( \text{tayo} \) beyond 154
\( \text{trí} \) tila 143
\( \text{trí} \) tisá 72
\( \text{ti} \) tu 138
\( \text{tuda} \) to pain 140
\( \text{túnda} \) a snout 147
\( \text{túraga} \) a horse 142
\( \text{teja} \) a light 170
\( \text{twan} \) thou 48
\( \text{tahan} \) thou 48

\( D \)

\( D \) is sometimes inserted between words, page 65. It is occasionally changed to chchh, to j, to t, and to tr, page 140.

\( \text{dayða} \) a stick 149
\( \text{dayði} \) a pilgrim 35
\( \text{damu} \) to tame 131, 144
\( \text{dara} \) to dread 144
\( \text{dala} \) to shine 108
\( \text{dava} \) goes 104
\( \text{du} \) ten 71
\( \text{dusa} \) to be wicked 145
\( \text{dá} \) to give 91, 127, 32
\( \text{datta} \) a sickle 159
\( \text{diva} \) to play 94, 96
\( \text{divá} \) by day 136
N is sometimes inserted between words, page 29, sometimes exchanged with th, page 133, and is occasionally changed to th, page 91, 59.

Dh is interchanged with both th and th, page 9, and is sometimes changed to th, page 91, 59.
nachā to dance 130, 140
nātha a lord 161
nādi a river 33
nāma to bow, glory 108, 162
nara a man 160
nara nine 71
navutī ninety 74
nahutā a unit with 28 ciphers 75
niinahutā a unit with 35 ciphers 75
vāravārva variously 136
ndyora a city 143
ni to guide, in 137, 134
niirabhipān a unit with 63 ciphers 75
niirī hell 66
nirodha extinction 163
nissa to trust in 145
ni without 137
neda near 70

P is often interchanged with b, page 19, and frequently represents pr in Sanskrit. Lp in Sanskrit is occasionally pp in Pali.

pa pra before 137
pakarana a book 14
page in the morning 136
paggahya, gaha taken up 133
pacha cook 87, 129
to ask 130
behind 135
effect 169
five 47, 71
fifty 73
wisdom 68
to surround 147
prayer 162
a unit with 119 ciphers 75
to go 158
master, back 19, 137
the earth 65
to go, a word 81
a foot-path 25
a lotus 19
a unit with 112 ciphers 75
to accumulate 110
a mountain 110
carelessness 39
diligence 153
another 81
back, excess 137
around, very 137, 132
lamentation 170
the perfect tense 82
excellent 171
abandoned 26
<table>
<thead>
<tr>
<th>Symbol</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>पा</td>
<td>to drink, preserve</td>
<td>134</td>
</tr>
<tr>
<td>पापा</td>
<td>wicked, sin</td>
<td>69</td>
</tr>
<tr>
<td>पापु</td>
<td>to obtain</td>
<td>97, 104</td>
</tr>
<tr>
<td>पालि</td>
<td>a line</td>
<td>18, 13, 10</td>
</tr>
<tr>
<td>पासाडा</td>
<td>a spire, a temple</td>
<td>154</td>
</tr>
<tr>
<td>पिक</td>
<td>and</td>
<td>138</td>
</tr>
<tr>
<td>पिठा</td>
<td>the back</td>
<td>161</td>
</tr>
<tr>
<td>पिउ या</td>
<td>a lump, boiled rice</td>
<td>30</td>
</tr>
<tr>
<td>पितु</td>
<td>a father</td>
<td>41, 67</td>
</tr>
<tr>
<td>पिया</td>
<td>beloved</td>
<td>11</td>
</tr>
<tr>
<td>पुत्ता</td>
<td>a son</td>
<td>164</td>
</tr>
<tr>
<td>पुना</td>
<td>again</td>
<td>134</td>
</tr>
<tr>
<td>पुञ्जा</td>
<td>a flower</td>
<td>31</td>
</tr>
<tr>
<td>पुञ्जा</td>
<td>a male</td>
<td>39, 67</td>
</tr>
<tr>
<td>पुरातो</td>
<td>before</td>
<td>135</td>
</tr>
<tr>
<td>पुजा</td>
<td>to offer</td>
<td>144</td>
</tr>
<tr>
<td>पुरा</td>
<td>a country, to fill</td>
<td>132</td>
</tr>
<tr>
<td>पुरिसा</td>
<td>a man</td>
<td>34, 158</td>
</tr>
<tr>
<td>प्रिचोढ्हा</td>
<td>scorpio</td>
<td>16</td>
</tr>
</tbody>
</table>

*Ph* is sometimes interchanged with *bh*, page 19.

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>फाग्गुन</td>
<td>a lunar mansion</td>
<td>19</td>
</tr>
<tr>
<td>फारासु</td>
<td>an ax</td>
<td>159</td>
</tr>
<tr>
<td>फाला</td>
<td>to finish, bear fruit</td>
<td>91</td>
</tr>
<tr>
<td>फस्सु</td>
<td>to find, feel</td>
<td></td>
</tr>
<tr>
<td>फोठ्हप्पा</td>
<td>touch</td>
<td>175</td>
</tr>
</tbody>
</table>
B is often interchanged with \( v \), page 19, sometimes with \( p \), and occasionally with \( bh \), page 112, 131.

<table>
<thead>
<tr>
<th>bata</th>
<th>firm</th>
<th>70</th>
</tr>
</thead>
<tbody>
<tr>
<td>bandhu</td>
<td>a kinsman</td>
<td>68</td>
</tr>
<tr>
<td>bindu</td>
<td>a drop, unit with 49 ciphers</td>
<td>154, 75</td>
</tr>
<tr>
<td>baranasi</td>
<td>Benares</td>
<td></td>
</tr>
<tr>
<td>bala</td>
<td>strong, strength</td>
<td>68</td>
</tr>
<tr>
<td>baha</td>
<td>to obtain</td>
<td>131</td>
</tr>
<tr>
<td>budha / bujha</td>
<td>to know</td>
<td>59, 162, 130, 140</td>
</tr>
<tr>
<td>byakkha</td>
<td>a tiger</td>
<td>10</td>
</tr>
<tr>
<td>bravi</td>
<td>to say</td>
<td>125</td>
</tr>
<tr>
<td>brahma</td>
<td>a Brahmin</td>
<td>66, 170</td>
</tr>
</tbody>
</table>

Bh is interchanged with \( ph \), page 19, and is changed occasionally to chchh, and \( ddh \), page 141.

<table>
<thead>
<tr>
<th>bhaga</th>
<th>glory</th>
<th>148</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhagavd</td>
<td>a lord</td>
<td>164</td>
</tr>
<tr>
<td>bhaja</td>
<td>to enjoy</td>
<td>96</td>
</tr>
<tr>
<td>bhaya</td>
<td>to fear</td>
<td>152</td>
</tr>
<tr>
<td>balaguni</td>
<td>a lunar mansion</td>
<td>19</td>
</tr>
<tr>
<td>bhava</td>
<td>your Lordship</td>
<td>78</td>
</tr>
<tr>
<td>bhāta</td>
<td>to shine</td>
<td>149</td>
</tr>
<tr>
<td>bhatara</td>
<td>a brother</td>
<td>40</td>
</tr>
<tr>
<td>bhāsa</td>
<td>to speak</td>
<td>129</td>
</tr>
<tr>
<td>bhikkhu</td>
<td>a priest</td>
<td>36, 65</td>
</tr>
<tr>
<td>bhida</td>
<td>to distribute, divide</td>
<td>103, 131</td>
</tr>
<tr>
<td>Sanskrit</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>---------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>bhujā</td>
<td>to eat</td>
<td>107</td>
</tr>
<tr>
<td>bhujaga</td>
<td>a snake</td>
<td>142</td>
</tr>
<tr>
<td>bhū</td>
<td>to be</td>
<td>93, 112, 117</td>
</tr>
<tr>
<td>bhumi</td>
<td>earth</td>
<td></td>
</tr>
<tr>
<td>bo</td>
<td>a term of address</td>
<td>198</td>
</tr>
</tbody>
</table>

M is sometimes inserted between words, page 28, and when the second consonant of a root, it is occasionally interchanged with chchh, page 141, and n, page 131.

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>makutā</td>
<td>a crest, tiara</td>
</tr>
<tr>
<td>maga</td>
<td>to go</td>
</tr>
<tr>
<td>magada</td>
<td>Maguda</td>
</tr>
<tr>
<td>manggala</td>
<td>fortunate</td>
</tr>
<tr>
<td>maja</td>
<td>to squeeze in the hand</td>
</tr>
<tr>
<td>máda</td>
<td>to madden</td>
</tr>
<tr>
<td>māchhā</td>
<td>intoxication</td>
</tr>
<tr>
<td>majuti</td>
<td>power</td>
</tr>
<tr>
<td>majhama</td>
<td>middle</td>
</tr>
<tr>
<td>mata</td>
<td>knowledge</td>
</tr>
<tr>
<td>mati</td>
<td>wisdom, death</td>
</tr>
<tr>
<td>matha</td>
<td>to nourish, box</td>
</tr>
<tr>
<td>madhūra</td>
<td>Madura on the Jumna</td>
</tr>
<tr>
<td>mana</td>
<td>to mind, know</td>
</tr>
<tr>
<td>matti</td>
<td>knowledge</td>
</tr>
<tr>
<td>muni</td>
<td>an ascetic</td>
</tr>
<tr>
<td>manu</td>
<td>to know, think</td>
</tr>
<tr>
<td>manuṣya</td>
<td>man</td>
</tr>
</tbody>
</table>
mayira  a peacock  143
mara      to die  141, 148
daruga     death  174
malla       a boxer  140
dasa        to weigh 147
mannis  man  148, 150
masura      a pea  147
maha        to worship  92
dah        great  152
mahdakathdana  a unit with 133 ciphers 75
mahinsa     a buffalo  143
mahun       often  167
mad        to love, measure  91, 136
matu       a mother  41, 67
dana        to love, respect  67
mara        death, Kama  160
ma  a flower  147
masa        a month  161
mid  love  140
metti      to free  103, 178
mucha      to enjoy  93
muda        in vain  136
mudha       to break  147
musa       a root  25
mita        understanding  69
medha       folly  174, 132
moha        to loose, free
moksha     flesh
Y is sometimes inserted between words, page 29, it is sometimes interchanged with j, page 20, when the last of a compound character, it often represents i, page 24, exceptionally it is changed to i page 92, occasionally it stands for h, in the root, and when added in conjugation is most usually changed to the preceding consonant, thus doubling it, page 91, 133.

- **ya** who, which, what 53
- **yakkha** a beloo 161
- **yaja** to worship 92
- **yatta** **yatra** where 135
- **yato** wherefore 138
- **yathá** as 29, 135, 154
- **yadá** when 135
- **yádi** if, when 138
- **yamu** to restrain 127
- **yácha** ask 129
- **yáva** as much as 135, 154
- **yuja** to join, unite 139, 33, 130
- **yumuna** the Jumna 158
- **yojana** a yuzena

R is sometimes inserted between words, page 29, when the second radical of a root, it is changed occasionally to t, tt, or mm, page 141, it is sometimes interchanged with l page 20, and is occasionally rejected before the termination of the passive past participle, page 131, 142.

- **rakka** to guard 129
- **ručha** to shine 33
<table>
<thead>
<tr>
<th>S</th>
<th>R</th>
</tr>
</thead>
<tbody>
<tr>
<td>raja</td>
<td>to possess passion 173</td>
</tr>
<tr>
<td>rath</td>
<td>desiring 149</td>
</tr>
<tr>
<td>ratti</td>
<td>night 170</td>
</tr>
<tr>
<td>ratha</td>
<td>a carriage 147</td>
</tr>
<tr>
<td>ramu</td>
<td>to enjoy 129, 166</td>
</tr>
<tr>
<td>ravikansa</td>
<td>a sun-duck 157</td>
</tr>
<tr>
<td>rasa</td>
<td>taste 175</td>
</tr>
<tr>
<td>vaga</td>
<td>passion, rage 174</td>
</tr>
<tr>
<td>raja</td>
<td>a king 42, 66</td>
</tr>
<tr>
<td>ri</td>
<td>to injure 177</td>
</tr>
<tr>
<td>rajagriha</td>
<td>Rajagriha in Maguda</td>
</tr>
<tr>
<td>richa</td>
<td>to destroy 132</td>
</tr>
<tr>
<td>rite</td>
<td>without 138</td>
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---

$L$ is sometimes inserted between words, page 29, occasionally it is interchanged with $r$, page 20, and when the last consonant of a word, it sometimes represents the participial $t$, page 131.

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<td>to smear</td>
</tr>
<tr>
<td>lu</td>
<td>to cut, reap</td>
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<tr>
<td>loka</td>
<td>the world</td>
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<tr>
<td>lohita</td>
<td>red</td>
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V is sometimes inserted between words, page 29, it is often changed to b, page 19, when a second radicle it is occasionally changed to tt, page 141, when the last consonant in a verb, it often represents u, in the root, page 93, and when the last of a compound letter, it is often u, changed in Permutation, page 26.

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<td>a porch</td>
<td>22</td>
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<td>vacha</td>
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<td>91, 126, 142</td>
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<td>a word</td>
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<tr>
<td>vachchādā</td>
<td>dwelling</td>
<td>141</td>
</tr>
<tr>
<td>vatta</td>
<td>a garment</td>
<td>141</td>
</tr>
<tr>
<td>vada</td>
<td>to speak</td>
<td>144</td>
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<tr>
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<tr>
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<td>to preserve</td>
<td>141</td>
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<tr>
<td>varan</td>
<td>better</td>
<td>70</td>
</tr>
<tr>
<td>vasa</td>
<td>to dwell, live, flow</td>
<td>150, 141, 160</td>
</tr>
<tr>
<td>vaha</td>
<td>to flow</td>
<td>92</td>
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<td>vá</td>
<td>to go, blow, or</td>
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sakhi  sakha  a friend  66, 42
sangkhya  a number  23
sangkhāra  existence  170
sachcha  truth  140
sanycha  to quiet  140
sajjana  the virtuous  92
sata  to manifest  169
sāthi  sixty  73
sata  to be true  140
satan  one hundred  75
sahassan  a thousand  75
satatām  sand  perpetually  136
satta  seven  71
sattā  a teacher  156
sattati  sattari  seventy  74
sadda  sound, word  156
saddhā  faith  22
santa  peace  111
sonadda  modesty  170
sabpa  sabbā  all, every  43, 135
samana  a Buddhist priest  153
samadhassa  impression  173
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sati
saddhīn
sammā
samma
samu
samuddha
sāyan
sara
sarīra
sala
salla
sasa
saha opolya suman
san
sankhita
sangha
samsāra
sakha
sādi
sāmi
sādhu opolya sāhu
sādha
sāvatti
sāmā
sāsa
si

perception
circumspection, caution
with
near
well, good, complete
to quiet
the ocean
own
to remember, a vowel
the body
to enter, go
an arrow
a hare
with
abridgment, epitome
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\( \text{H} \) in the formation of words is sometimes changed to chkh, and occasionally to \( \text{y} \), page 141, and in reduplication to \( \text{j} \), page 113.

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<td>fit, proper</td>
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<td>he offers</td>
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