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PROFESSOR OF SANSKRIT  
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PĀLI GRAMMAR,

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A

PHONETIC AND MORPHOLOGICAL SKETCH

OF THE

287

PĀLI LANGUAGE

With an Introductory Essay on its form and Character

BY

**J. MINAYEFF,**

Professor at the University of St. Petersburg,

1872;

TRANSLATED FROM RUSSIAN INTO FRENCH

BY

**M. STANISLAS GUYARD,**

Private Tutor at the Practical School of High Studies Paris,

1874;

Rendered into English from the French and rearranged with some  
modifications and additions for the use of English Students

BY

**CHAS. GEO. ADAMS,**

Head Master Government High School, Maulmain, British Burmah,

1882.



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## PREAMBLE.

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The only Pali Grammar that existed prior to that of M. Minayeff (1) (we mean Clough's Grammar), is long since out of print and scarcely to be met with at the present day. On the other hand, the fact of M. Minayeff's work being written in Russian, renders it inaccessible to many scholars. It is for this reason that we have decided to translate it into French, a language which has already rendered service to important works on Pali, among them, the chief of all, the celebrated *Essay of Burnouf and Lassen*, and the fine edition of Kaccāyana, published recently by M. Emil. Senart. (2).

It is not for us to criticise the work of M. Minayeff; but we cannot refrain from noting, for the attention of our readers, the learned introduction in which the author asserts his views upon the structure of Pali and Buddhism in general.

We ought also to say, that, although he announces it as a simple sketch, his grammar has over other works that have preceded it, the advantage of containing a greater number of forms, and moreover, furnishes the correspondence of Pali forms with Sanskrit ones, a correspondence if not indispensable, at least, very useful, since the study of Pali is, in some respect, as it were, an accompaniment to that of Sanskrit. P. iv.

We have but a few words to add relatively to the manner in which we have understood and endeavoured to fulfil the task of a translator. The material order has been scrupulously preserved and, beyond the corrections of typographical errors not removed by the author, we have not introduced into the original text, any modification which may not have been pointed out to us by M. Minayeff himself.

M. Minayeff has forwarded us his additions and corrections, and been able to revise more than a half of the proof-sheets. We are therefore permitted to state, that the present translation of the Phonetic and Morphological sketch of the Pali Language may be regarded as a second edition, improved. It would have been such on a larger scale, had the difficult and slowness of communication with Russia not placed an insuperable obstacle to the continued intercourse between the author and the translator.

ST. GUYARD.

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(1) *St. Petersburg*, 1872. (2) *Paris, Ernest, Leroux*, 1871, *Extract from the Asiatic Journal*.



## INTRODUCTION.

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Scientific researches in Sanskrit were begun in Europe a short while after the discovery of that language, and one cannot decline to consider, as one of the most important results obtained by comparative grammar, the notions, nowadays admitted by every one, of a family of Indo-European languages, the eastern traces of which survive in India, and the western in Ireland.

The explanation of a series of grammatical phenomena by the analysis of the forms of language, the laws established for the different transformations of one sound in various languages, the examination of the vocabulary according to the results afforded by this scientific method, convince us that the nations who actually speak the Indo-European dialects, once formed, in a most remote antiquity and far beyond the limits of history, but one people, whose language was probably divided into numerous dialects closely related. Gradually, at different epochs, tribes separated themselves from the great family, individualised themselves, and emigrated in several directions.

P. II. As to the question of ascertaining, where this people primatively dwelt, science cannot yet positively answer for want of data ; yet some hypotheses, more or less ingenious have been put forward respecting the cradle of the Indo-Europeans. It has been sought for in India, upon the heights of Pamir, in the centre of Germany, in southern Russia : all these hypotheses rest merely upon ingenious conjectures, and will, in consequence, persuade none but their own authors ; they rest, by no means, upon scientific bases, but have been partly imagined (perhaps unknown to the authors themselves), under the influence of subjective impressions. ✓ P. ii. ✓

It is known that the most ancient traditions respecting the human race, as well as the Semitic conceptions of a golden age, are localised in Asia ; it is thence too, that at an historic era, there issued migrations that came to colonise Europe. To these facts are added, quite recently, the discovery of Sanskrit, and the knowledge of the celebrated first chapter of the *Vendidad*, the contents of which are geographical. All that tends to determine the question of the cradle of the Indo-Europeans in favour of



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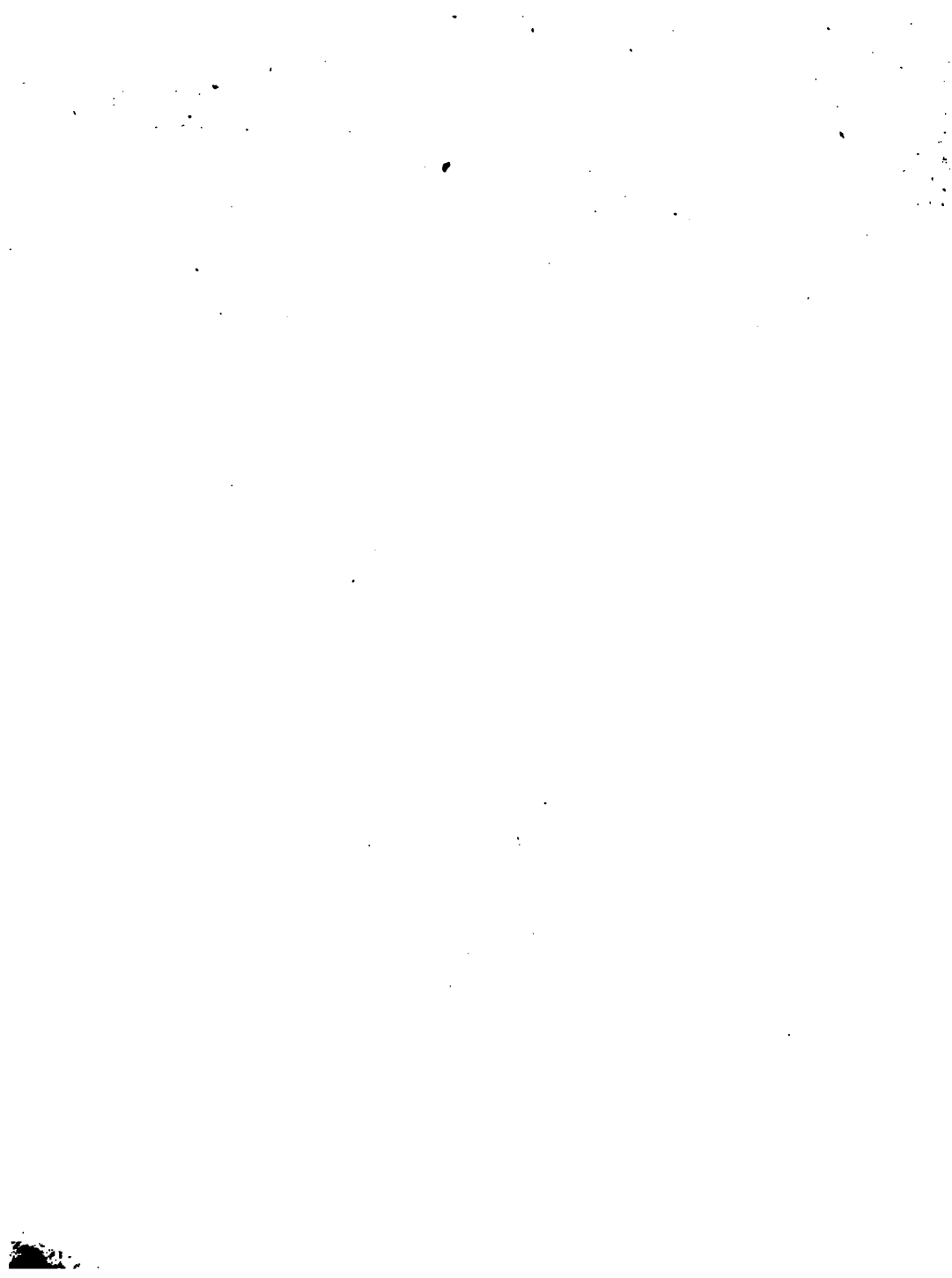


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Asia: it is of a country whose inhabitants were in possession of the most ancient monuments of literature; it is thence or from the bordering countries, in which the first Indo-European songs are even to this day preserved as sacred things, that the European nations too must needs have issued.

Thus, it is held, the Aryans are either from the table-land of Central Asia or India itself. (*Curzon*). The opponents of the Asiatic origin of the European nations supported their hypotheses upon facts of another nature. They said, since neither the flora nor fauna of Asia exhibit names common to the languages of Europe, and the words, that designate the different specimens of the one and of the other kingdom, are of later creation or do not present etymological resemblances in the different languages, they could not be made the common heritage of all the Indo-Europeans, transmitted before their separation. As for placing the cradle of the Indo-Europeans in India, there was no necessity even to think of it, since it was acknowledged that, although the recollections of the Hindus themselves might not go back to a very remote antiquity, still in certain legends, some

P. III. reminiscences were found of successive immigrations of Aryans into India. On the other hand, the existence of aborigines upon the heights of Pamir seems almost impossible, owing to physical considerations. Consequently it was much more feasible to allow that the Aryans had not come into Europe, but, that, on the contrary, it is in Europe that their primitive abode should be sought for, and, notably, in the centre of Germany (*Geiger*), or in southern Russia (*Latham*).

P. iii.

If the uncertainty of the conjectures put forth respecting the place that was the point of departure of the Indo-Europeans, the place in which they would have lived a life in common—that about which we again find traces in their language, in their cosmological conceptions, in the rudiments of their domestic organization, and in their civilization—must be acknowledged, another order of facts, deduced, themselves too, from the comparison of languages, sheds a light upon the question of knowing, in what succession each branch was, detached from the parent trunk, and also of knowing, which are the branches among the Aryans that lived the longest together.

It is not doubtful, for instance, that the Aryans of Asia, (we mean the Iranians and the Hindus), still lived a common life, a long time after

the greater number of the European branches had become detached from them. Not only are we able to convince ourselves of it by an examination of the vocabulary and grammar of the ancient Bactrian and Sanskrit, but, in the mythology, religion, and popular legends of the Iranians and Hindus moreover, we discover certain parties who do not appear in the mythology, religion, and legends of the other allied nations. And therefore, we are to recognise in the destinies of the Iranians and Hindus a period of life in common, which has probably endured longer than among other nations. Subsequent to events unknown to us, the Iranians and Hindus separated and settled in different countries.

P. iv.

The proof of words, etymologically identical, having assumed diametrically opposed acceptations (for example, *deva*, god; *dueva*, the adversary of the gods) does not in the mean time, however, give the right of supposing, that they were religious questions which excited dissensions between these two peoples of the same race and caused their separation, (a,) because, by the side of words analogous to those which we are about to mention, there are found among them a much larger number which are absolutely related to one another in the religion of the ancient Persians and in the most ancient literary production of the Hindus,—the *Vedas*. A quantity of identical words referring to worship or names of heroes regarded as sacred, as well in the Vedic hymns as in the fragments handed down to us of the sacred writings of the ancient Bactrians, leads us to believe, that at a distant period, during the prehistoric unity of the two Aryan races (the Iranians and the Hindus), the religious conscience enlarged itself, and, that the mythological conceptions regarding the universe, were, up to a certain point, systematised. Those who are acquainted with Iranian and Vedic mythology will not charge our assertion with exaggeration. But here it seems to me indispensable, to call attention once more to a point of contrast in these two mythologies, on which, no one to my knowledge, has yet dwelt.

It is on good grounds, that the dualism, founded on myths, common to all the Aryans, concerning the combat between light and darkness, is considered as the most characteristic feature of the ancient Iranian religion. Rudiments of dualism are also to be met with in the ancient

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(a). *Spiegel, Iranische Alterthumskunde*, I. 455.

literature of the Hindus. In fact, in India, this religious conception has not been elaborated to the same degree as in the *Avesta*; but some particulars lead us to think that they are very ancient.

We know, that, in the *Avesta* (*Vendidad*, xxii. 5), the principle of evil or *Angromainyu* (b) receives the epithet of *mairyo*, mortal, serpent. P. v. That word is derived from the root *mar*, to die, with the suffix *ya*. In Pehlevi and in Parsi, the same word has the form *már* and simply means serpent: (*márádósch*, i. e. having serpents on the shoulders, is one of the frequent epithets of *Zohák*) (c). From the same root *mar*, to die, comes also the Sanskrit word *Mára*, the name of a demon who plays the principal role in primitive Buddhism, and which the legends frequently mention in connection with the life of *Sákyamuni*, and, in particular, those which have been known as the most ancient. Even as *Zaratushttra* struggles with *Angromainyu* and gains the victory over him, so *Sákyamuni* combats with *Mára*, and destroys his power (d).

*Mára*, the god of death (i. e. *Maccurája*), is at the same time assimilated to *Kámadeva* or the god of love, and it is with the same double character that he appears as well in the *Dhammapada* (e), as in the biographies of Buddha:

P. v. "In the world, whoever mentions *Kámadeva* with various weapons and arrows of flowers, names the sovereign of the domain of the passions, the enemy of salvation, *Mára*." (f).

Ye Kāmadevam pravadanti loke citrāyudham pushpaçaram tathaiva |  
Kāmāvacārādhipatim tam eva mokshadvisham Māram udāharanti ||

The enmity of *Buddha* and *Mára* is irreconcilable. It is the enmity of two contrary principles, excluding one another:

"Begin, go out (of the house), apply yourself to the law of *Buddha*, repel the army of *Death*" ..... (g).

(b). *Spiegel, Commentar*, I. 47. (c). *Spiegel, Eranische Alterth.* I, 532.

(d). See, e. g. the xxi. *adh.* of *Lalitavistara*.

(e). P. 7, 8, 34, 37, 40, 46, 57, 170, 175.

(f). *Buddhacarita* (Ms. of the National Library of Paris, *Sarga*, xxiii, page 59 on the back). The Ms. reads: *Kāmapracārādhipatim*.

(g). *Lotus de la Bonne Loi*. P. 529.

Hardly has *Buddha* quitted his paternal roof to accomplish his mission,—the deliverance of the human race—when *Māra* commences to tremble :

“ If that one (*Buddha*), after vanquishing me, should announce to the world its deliverance, my kingdom (that of *Māra*) will become a desert . . . ” P. vi.

Yadi hy asau mām abhibhūya yāti lokāya cākhyāty apavargamokṣam !  
Çūnyas tato 'yam viśayo mamādya (h).

Then commences their fight. *Māra* has recourse to temptations. He presents himself to *Buddha* in the form of a serpent :

“ The criminal *Māra*, eager to terrify the lord, to hinder him, to make the hair of his head stand with terror, assumes the form of a great serpent and presents himself before him.”

Atha kho Māro pāpimā Bhagavato bhayam khamblhitattam lom-  
ahamsam uppādetukāmo mahantam sapparājavapṇam abhinimminivā  
yena Bhagavā ten 'upasaṅkami. (i).

Then, as the king of the world, he offers him the sovereignty of the universe.

“ Do not, O mortal ! abandon thy paternal roof. In seven days, the jewel-car ” (symbol of power) “ will arrive at thy mansion, and thou wilt reign over the four great islands as well as over their two thousand divisions. Retrace thy steps, O mortal ! ”

Mārisa mā nikkhami, ito te sattame divase cakkaratanaṃ pātu-  
bhavissati dvisahassaparittadīpaparivārānaṃ catunnaṃ mahādīpānaṃ  
rajjam kāressasi, niratta mārisā 'ti āha. (j).

P. vi. *Māra* repulsed, abandons not his temptations. He pursues the *Buddha* whilst the latter is fasting :

“ Thou art lean and pale. Death hangs over thee. In thee there are a thousand parts of death and a single one of life. To the living nothing is more preferable than life. Living thou wilt do good

(h). *Buddhacarita*, *ibid*.

(i). *Saṅguttanikāya*, Ms. India Office Library, page 72m — 36.

(j). *Nidānakathā*, in the *Jātukāṭṭhakathā* (Ms. of the Asiatic Museum of St. Petersburg), also *Fausbøll* [*Jātukāṭṭhavapṇana*] p. 63, l. 18.



works. Thou wilt become chaste. Thou wilt cause sacrifices to be burnt. And by all these means thou wilt accumulate much merit."

Kiso tvam asi dubbaṇṇo santike maraṇam tava ||  
 Sahassabhāgo maraṇassa ekamso tava jīvitam |  
 Jīvite jīvitam seyyo jīvam puññāni kāhasi ||  
 Carato ca te brahmacariyam aggihuttam ca juhato |  
 Pahūtam cīyate puññam (k).

P. vii.

When *Māra* perceives that his temptations are ineffectual, he resorts to violence, but he is still the vanquished in the combat

"I am delivered from every fetter," said the *Buddha*, "I have delivered myself from celestial fetters, from human fetters, and from the fetters of *Māra* : thou art vanquished, O *Antaka* !" (literally, 'who puts end to,' epithet of the god of death).

*Pali*.—Mutto 'ham sabbapāsehi ye dibbā ye ca manussā |  
 Mārabandhanamutto 'mhi nihato tvam asi Antakā 'ti ||  
*Sanskrit*.—Mukto 'ham sarvapāṣehi ye divyā ye ca mānushā |  
 Evam jāuāhi pāpīnam nihato tvam asi Antako || (l).

Then the rays which escape from *Buddha*, sovereign of the world,  
 P. VII. extinguish the fire of the eight hells.

Sañjīve kālasūtre ca tāpane ca pratāpane |  
 Praçānto raurave agnir lokanāthasya raçmibhiḥ ||  
 Avīçyam atha samghāte pratyekanirayeshu ca |  
 Praçānto sarvaço agnir lokanāthasya raçmibhiḥ ||

The later legend has improved on this last incident, and substituting other names (in particular, in the *Karaṇḍavyūha*, *Mss.* of the *British Museum*, *Oriental* 7, page 7 et seq.) relates the hellward descent of the *Avalokiteçvara Bodhisatta* (i. e. the sovereign who sees all).

"As the sovereign of the universe enters a garden laid out with celestial joys, as easily enters into hell the "*Avalokiteçvara*."

Yathā kulaputra rājā cakravartī divyaratnamaye udyāne praviçati ;

"His body receives no taint".

'na ca tasya kāye 'nyathābhāvam bhavati.

(k). *Padhānasutta* (*Ms.* of the *Asiatic Society of London*, in the *Burmese* character)

(l). *Mahāvagga* and *Mahāvastu* (*Mss.* of the *National Library of Paris*.)

" Scarcely has he but approached the great hell *Avici*, when it cools and the attendants of the god *Yama* are all seized with consternation."

Yadāvīcau mahānarake samīpam upasaṅkrāmati |  
Tadāvīcir mahānarakaḥ cītabhāvam upagacchati |  
Tadā te Yamapurushāḥ samvegam āpadyante |

P. vii.

" To their sovereign they run to announce the arrival of him whose body is decked with celestial jewels and upon whose head there is a crown of tresses of hair (page. 8 jaṭāmukuṭadharo divyālaṅkārabhū—shitaṇḍarīrah).

" As soon as '*the sovereign who sees all*' makes his entry, the lotuses immediately bloom large like the wheel of a chariot, and the hell itself, which resembles a vase, is rent asunder,"

tadā ṣaṭaṣṭakrapramāṇāni padmāni prādurbhūtāni sā ca kumbhī  
visphutitā . . . .

The particulars which we have just cited, are naturally, for the most part, the work of a modern era ; but the fundamental idea of the fabrication, the struggle between the good and the evil principle, and the name even of the evil principle, *Māra* = mairya, evidently go back to a period prior to the separation of the Iranians and the Hindus.

At this point of the Buddhist cosmogony, therefore, I deem it necessary to stop.

Yet, neither in India, nor among the Iranians, has the memory of the people preserved clear notions touching the period of their life in common. The Hindus, it is known, believe themselves to be the aboriginals of India. But the recognition of a confused recollection of an *Extra-Indian* origin, in the opinion of the Hindus, which makes the extreme north a sacred country, is certainly permitted.

P. VIII.

It is in that direction that they place the seat of many of their deities and the abode of bliss. They believe that the good inhabit the *Uttarakuru* (*Ottorokorra* of *Ptolemy*) country situated to the north of the *Himalayas* (perhaps to the east of *Kashgar*).

In the ancient monuments of Indian literature, the years are

moreover reckoned by winters (*Rigveda*. v. i., 64, 14 ; vi. 4, 87). The Aryan asks the gods for a life of one hundred winters.

The Buddhist representation of the river *Sidā* could be equally referred to a like obscure notion of a distant cradle. "To the north, there is a deep river, difficult to cross, upon whose banks sparkle mountains of gold resembling, through their colour, a fire of reeds. On the sides of these mountains grow the *tagara* (*Tubernæmontana coronaria*). There also there are other mountains, whose sides are covered with forests. In ancient times ten thousand priests lived there." (m.) P. ix

17. Uttarena nadī Sīdā gambhīrā duratikkamā |

Naḷaggivaṇṇā jotantī sadā kañcanapabbatā ||

18. Purūḷhakacehā tagarā rūḷhakacehā vanā nagā |

Tatrāsum dasasahassā poraṇā īsayo pure ||

The commentator explains the name of that river by the root *sad+ava*, 'to go deep in', and adds, that the water in it was so subtle, that the eye of a peacock's plume could not be sustained thereon, but sunk into it:

. . . .sā hi atisukhumodakā sukhumattā udakassa antamaso morapiñjam hi tattha patitam na sañthāti osīditvā talam eva gacchati ten' eva'ssā sīdā'ti nāman ahoṣi. . . . .

This etymology and this gloss recall what Ctesias has said of the river *Sidā* (n) upon which nothing floated. Perhaps in the *Sidā* is to be seen the *Jaxartes*, the *Silis* of the ancients. (o) The most ancient monument of Indian literature, the *Rigveda*, chiefly mentions the countries to the north-west of India. The singers most often celebrate the *Sindhu* (Indus) and the rivers that fall into it. It is in eastern Kabulistan (Afghanistan) and in the Punjab, as far as the *Sarasvatī*, where the hymns were composed.

(m.) *Jātaka* xxi, 1, 4, (17 18).

(n.) *Pliny*, *xxi*, 2 "Ctesias tradit Siden vocari stagnum in Indis, in quo nihil innatet, omnia mergantur." Ctesias relates, Siden is the name given to the stagnant sea in India in which nothing floats, everything sinks.

(o.) *Ukert, Geographic der Griechen und Römer* (Geography of the Greeks and Romans) iii, 2, 238. "The Scythians called the Silis, the Jaxartes." Cf. *Journ. of the Royal Asiatic Soc. of Gt. Brit. and Ireland, new ser. Vol. vi. part i*, p. 120. "*Sidā* a name previously applied to the *Yarkand* river, or to one of its chief tributaries, the *Sirihol* river."

Thence the Aryans spread themselves gradually towards the east and to the south of the Vindhya range. (p).

P. ix. The recollection of that movement of the Aryans is perpetuated, P. x. not only in Brahmanic accounts, but also in the later Buddhist writings, and in the legends about the genealogy of the *Sakya* kings.

They are made to come from Patala (*Patála* of Ptolemy), a port situated at the place, where the Indus divides itself into two great arms (q), and their genealogy is frequently traced in Buddhist books (r). All the writings, however, make the dynasty of the *Sakya* kings descend from *Mahāsammata*, and do not reckon the same number of individuals between this king and the branch of the *Okkāka* family which reigned over *Ambaṭṭha* (s), and whose descendants crossed over to the north of *Sāketa* and raised the town of *Kapilavatthu*.

“ In ancient times, during the first *Kalpa* (cycle of time), there was a king named *Mahāsammata*, who lived an incalculable number of years. He begat *Rojo*, who begat *Vararojo*, who begat *Kalyāno*, who begat *Varakalyāno*, who begat *Uposatha*, who begat *Mandhātā*, who begat *Varamandhātā*. Afterwards *Varamandhātā* begat *Caro*, and the latter *Upacaro* or *Apacaro*, who ruled over the *Cetiya* country (s.2) in the town of *Sotthivatī*.”

Thus it is that the genealogy is given in *Jātaka*. viii. i, 6.

P. x. *Atīte paṭhamakappe Mahāsammato nāma rājā asaṅkheyyāyuko ahoṣi. Tassa putto Rojo nāma, Rojassa Vararojo nāma, tassa Kalyāno nāma, Kalyānassa Varakalyāno nāma, Varakalyānassa Uposatho nāma, Uposathassa Mandhātā nāma, Mandhātussa Varamandhātā nāma,* P. xi.

(p). The curious question of the primitive extension of the Aryans in India, is examined in detail by Muir, *Original Sanskr. Texts*. Vol. II. 2nd. Edit. 1871.

(q). Lassen, *Ind. Alterth.* I. 125, 657; II. 181; *Journ. of the Asiatic Soc.* of Bengal. August 1833.

(r). Cf. Weber, *Indische Streifen*, I. 233, where all the known sources relative to this question are cited; Lassen, *loc. cit.* in Vol. II. Sect. II. This genealogy appears in the *Mahāvastu* and in *Jātakas* III. 1, 8 and VIII. 1, 6.

(s). Weber, *Ind. Studien*, V, 426, makes the following remark on this subject: “The name *Ambaṭṭharāja* refers to the (at that time perhaps lying more north-easterly) *Ambāstai* on the *Tapti*, on the other side of the *Vindhya*s; or else to the *Ambāstani* on the *Indus*?” Cf. Lassen, *Indien Alterth.* 2, 173; *Viṣṇu-purāṇa* (ed. Hall), II. 135 “*Ambaṣṭha* is the name of a military people and its country situated in the middle of the *Panjāb* (probably the *Ambāstai* of Ptolemy.)”

(s.2) *Cetiya* or *Cetarāṭṭha* to the north of *Sivirāṭṭha* (*Jātaka*, xxi, i, 10). *Sivi Sāva*, Cf. Lassen *loc. cit.*, I, 492.

tassa putto Caro nāma, Carassa putto Upacaro nāma ahosi. Apacaro'ti'pi tass 'eva nāmam, so Cetiyaṛaṭṭhe Sotthivatinagare rajjam kāresi.

Very curious legends are related about this *Apacaro* (Upacaro) who reigned in the tenth generation after *Mahāsammata*.

He was the first of mortals who lied (the *Yima* of Iranian epic poetry) ; for that, he fell into hell.

A certain *Kapila* was the high-priest (*purohita*) of king Apacaro's father, and his younger brother named *Korakalamba* had served Apacaro himself as the attendant of his childhood. Apacaro promised him, that as soon as he should ascend the throne, he would bestow on him the title of *purohita*. But when the moment was come for fulfilling his promise (i. e. when *Kapila* resigned his duties and became a hermit), the title of *purohita* or high-priest, was transferred by the king's order, to *Kapila*'s elder son. Afterwards, upon the entreaties of *Korakalamba*, Apacaro consented to withdraw that title from the sons of *Kapila*, and, for attaining his object, employed the following means : he lied (then, for the first time falsehood appeared on the earth), and affirmed that *Kapila* was the younger brother of *Korakalamba* and the latter the elder brother ; that, in consequence, it was to the last that the title of *purohita* or high priest appertained. Having been given the lie by *Kapila*, in person, the king fell into hell.

The second part of that legend recounts the destiny of the five sons of this king.

“ The five sons of the king went to find *Kapila* and told him :  
 “ ‘ Be our refuge ’ — ‘ Dear children ’ replied the brahman, ‘ your father  
 “ has transgressed the law ; he has lied ; he has offended a sage ; and is  
 “ fallen into the hell *Avīci*. The law is broken, alas ! you cannot live here  
 “ longer.’ — Afterwards turning himself towards the elder, ‘ Dear  
 “ child ’ said he, ‘ come, go out by the east gate, march straight on, thou  
 “ wilt see a valuable elephant, perfectly white, always holding itself firmly  
 “ erect ; on the place which thou wilt recognise by this sign, raise a town :  
 P. xi. “ it will become *Haṭṭhipura*’ (t). — Next addressing the second son, he said P. xii.  
 “ to him, ‘ Dear child, take thy exit by the south gate, walk direct

(t). Perhaps *Hastinapura*, 60 miles to the north-east of Delhi. Respecting the foundation of this town, see *Lassen*, I. 741 ; it is attributed by the brahmins to a King *Hastin* or *Bhārata*.

"forward, thou wilt see a valuable horse, entirely white, and on the spot that this sign will make known to thee, thou shalt build a town; thou shalt dwell therein; and it will become '*Assapura*'.—After that addressing the third son, he said to him, 'Dear child, depart by the west gate, march right on, thou wilt find a maned lion. and on the place that this sign will indicate to thee, thou shalt raise a town and inhabit it; it will become *Sihapura*'—Turning himself to the fourth son, he said to him, 'Dear child, go out of the north gate, walk direct on, thou wilt find a revolving cage, ornamented with precious stones, and on the spot thus indicated, found a town; it will become *Uttarapañcāla*' (u).—Finally addressing himself to the fifth son, he said, 'Dear child, thou canst not live here; in the city erect a lofty temple; go, direct thy steps towards the north-west; march straight ahead, thou wilt see two mountains, which, by striking themselves together, will produce the sound *daddara*; on the place thus pointed out, thou shalt build a city and therein dwell; it will become the city of *Dadapura*'" (v). "These five personages departed, and, conforming to those directions, built cities on the sites indicated, and resided in them."

- Rañño pañca puttā āgantvā "amhākam avassayo hobhīti." Vadimsu brāhmaṇo, "tāta tumbhākam pitā dhammam nāsetvā, musāvādam katvā, isim akkositvā, Avīci-paṭipanno dhammo nām' esa hato hanti, tumhehi na sakkā idha vasitun'ti," vatvā; sabbajetṭham, "ehi tvam tāta pācīnadvāreṇa nikkhamitvā, ujukam gacchanto, sabbasetam satatappatitṭhitam hatthiratanam passissasi, tāya saññāya, tattha nagaram māpetvā, Hatthipuram nāma bhavissatīti," āha. Dutiyam āmantetvā, "tvam tāta dakkhiṇadvāreṇa nikkhamitvā, ujukam eva (gaccha) gacchanto, sabbasetam assaratanam passissasi, tāya saññāya, tattha nagaram māpetva, vasa, tam nagaram, P. xiii.
- P. xii. Assapuram nāma bhavissatīti," āha. Tatiyam āmantetvā, "tvam tāta pacchimadvāreṇa nikkhamitvā, ujukam gaccha, gacchanto, kesarasīham passissasi, tāya saññāya, tattha nagaram māpetvā, vasa, tam nagaram Sīhapuram nāma bhavissatīti," āha. Catuttham āmantetvā, "tvam tāta uttaradvāreṇa nikkhamitvā; ujukam yeva gacchanto, sabbaratanamayam cakkapañ-

(u). About this city, it is said, *Jat.* xiv, i, 15, that it is to be found in the country of *Kampilla*, which perhaps is identical with *Khavila*. Cf. *Wilson's Vishṇu-purāṇa* (ed. Hall), II, 134; *Cunningham, Ancient Geography of India*, I. 360.

(v). This town calls to mind *Darada*; it is upon the *Upper Indus*: see *Lassen* I. 498, 139; *Vishṇu-purāṇa*, II. 185.

jaram passissasi, tāya saññāya, tattha nagaram māpetvā, vasa, tam nagaram Uttarapañcālan nāma bhavissatīti," āha. Pañcamam āmantetvā, "tāta tayā imasmim ṭhāne vasitum na sakkā, imasmim nagare mahāthūpam katvā, nik-khamitvā pacchima-uttarāya disāya, ujukam gaccha, gacchanto, dve pabbate aññamaññam paharitvā, daddarā'ti saddāma karontā, passissasi, tāya saññāya, tattha nagaram māpetvā, vasa, tam nagaram Daddapuram nāma bhavissatīti," āha. Te pañca janā tāya saññāya gantvā, tasmim ṭhāne nagarāni māpetvā, vasimsu.

In this legend, what is important to us is less its relations with the Iranian epic and the chief incidents common to both of them, than the curious geographical indications which terminate the second half of the extract. They show clearly that a part of the family of the Sākya kings occupied the countries situated to the north-east of the Panjāb, to wit: *Hastipura* and *Kampilla*. The successor of *Upacaro*, the king *Mahādeva*, ruled over the city of *Mithila* in *Videha*, i.e. in the northern-part of Bihar which, at the present day, bears the name of *Purania* and *Tirhut*. This country is separated from *Kosala* by the river *Gandak*, and from western *Assam* by the river *Karatoyā*.

Afterwards, the legend goes on directly to *Sujātā* who reigned at *Sāketā* (w). This king had five sons by one wife, and a sixth, *Jeṭa* (or *Jeshṭha*) by another. At the instigation of the second wife, he chose the last for his successor and expelled his other sons with their sisters. The latter set out towards the north (*Mahāvastu*: *Evam te kumārā . . . . .* . . . . *Sāketāto mahānagarato niryātvā uttarāmukham prayātā Kāçikoçaleshu rājñā pragrihītāḥ . . . . .*) and at first, all were received by the king of *Kāçikoçala*; but, subsequently, the same king, fearing their popularity, banished them towards the Himalayas, where the princes espoused their sisters (x), and built the city of *Kapilavatthu*, (y). P. xi

(w). Regarding this town, *Cf. Cunningham*, I. 405. The details which follow here, are extracted from the *Mahāvastu*; *Cf. Ind. Studien*, V. 415, where the whole legend is related.

(x). Upon the marriages between near relatives among the Persians, see *Kern*, cited by *Muir*, *loc. cit.* II. 457, 459. In *Jātaka* xx. i, 4, we find the recital of the dispute between the *Sākiyas* and *Koliyas*; the latter cast reproaches after the former "tumhe *Kapilavatthuke* gahetva gacchatha ye sonasigālādāyo viya attano bhaginhi saddhim vasimsu."

(y). *Weber. Ind. Studien*. I. 172; *Vishṇu purāṇa*, II. 157, 173: "*Kāçikoçala*, the country between Benares and Oude;" *Cunningham*, 620; "the modern *Beisar* or *Gondwana*."

Although these legends may have been transmitted to us by later traditions, and consequently, may be enriched with fresh particulars, their subject is very ancient, and, here, as in the Brahmanic accounts (*Çatapathabrâhmaṇa*), we have a description of the aggressive movement of the Aryans, at first, to the east, afterwards, to the north.

Perhaps this description comprises relics of the Aryan epic, but it contains nothing about those Aryans amongst whom were originated, castes, the Vedas, the Brahmanic worship, and the entire system of Brahmanic life.

Already when they arrived upon the two tributaries of the Indus, and later, when they advanced towards the east, and to the south, the Aryans encountered hostile settlers. They designate them in their songs by different names : *dasyu*, *asura*, and sometimes even apply to them the term *Arya* or Aryans (z).

Ordinarily, the commentators interpret the word *dasyu*, as being the name of hostile demons (a) : but some particulars in the description of their exterior and also the signification, which is attributed to this word, by the Brahmans, lead to the supposition, that *dasyu* commenced to designate men, and particularly hostile tribes, not *Aryan* ; then, tribes *Aryan by origin and language*, but distinguished from those of the singers, above all, by their religious opinions.

The later works (b) recognise the *dasyus*, as the descendants of P. xv. *Viçvamiṭra*, one of the most celebrated singers of the Vedas.

The laws of *Manu* (c) divide the *dasyus* into two classes : those who speak a barbarous language (*mleechavacaḥ*) and those who speak Aryan  
 XIV. (*âryavacaḥ*). These tribes are pointed out in the north-east of India, in *Gandhâra*, *Camboja*, etc., and, also in the east, in *Magadha* (Behar Proper).

In the eyes of orthodox Brahmans, they were "excluded" *vâhishkṛitâḥ* "from the law" (*dharmavâhyâḥ*) (d.)

They are again called *vrâtyâs*, and there was quite a peculiar

(z). Cf. *Muir. loc. cit.* 361, quotation from *Rigveda*.

(a). *Ibid.* 364.

(b). *Âitareya. Br.*, vii, 18:

(c). *Muir. loc. cit.* 482.

(d). *Ibid.*



ceremonial (*vrātyastoma*) (e), for those of them who might have had the desire to enter the Brahmanic society. In the description of this ceremonial, among some intimations on the aspect and manners of these tribes, we find the following fact, that the tribes placed beyond the law speak a language of their own, different from that which was formed in the Brahmanic centre. For themselves, the *vrātyās* considered an easy language, as difficult (f). They relate respecting the *asurās* (like the word *dasyu*, the word *asurā* signified primarily, hostile man ; it was afterwards applied to hostile demons), they relate, I say, that they irregularly employed the word *alavah* in place of *arayah* (enemies) (g). Let not the Brahman at all speak indistinctly ; such a language is that of the *asurās* (h).

There is no doubt the language of the Vedas was once the popular language ; but already, in these ancient times, shades of dialect existed in it.

In the documents, of which we shall treat, we have but very few data that permit us to form, for ourselves, a sufficiently clear idea of the points in which these shades exactly consisted. In India, the text of the Vedas had its special destinies. Considered betimes as sacred and P. x become an object of study, it was subject to an especial compilation and reduced to greater uniformity, one whose natural effect was the extinction of dialectic differences.

Under the influence of the study of this text, under the influence of worship, in the cloistered centre of men who were, before all others, the guardians of religion, perhaps too, in consequence of the emigration of a P. xv. *Bharata* tribe among the foreign tribes (i), this language which had, one day, been that of the national songs, gave birth to a Sanskrit idiom, an idiom artificial like every language belonging to a centre fixed and yet however not completely isolated from the influence of the language of other classes of society, circumstances, which nevertheless did not exclude the development of the language, about whose history therefore, it is possible to

(e). *Tāndya Br.*, adh. xvii, and the ceremonial says, *cyenu*, *Lātyāyana* — S., viii ; see also *Weber, Indische Literaturgesch.*, 65, 75.

(f). *Tāndya Br.* xvii, i, 9.

(g). *Āt. Br.* iii, 2, 1 ; 23, 24.

(h). *Ibid.* Cf. *Muir. loc. cit.* p. 396.

(i). This is the opinion of *Bensley. Geschichte Sprachwissenschaft*, pp. 53 et seqq.

write. The Sanskrit, derived from the primitive Aryan language of India, has therefore also its history; its ideal life has been a long time prolonged, and in this sense, it may be said, that it still exists to this day.

The Aryans, on their arrival in India, did not all enter the Brahmanic society, but lived by the side of this society, as the expression of which may be regarded the castes, the Sanskrit language, all the Brahmanic literature, and the philosophical systems of the different schools, which nevertheless recognised, in its entirety, the organization of this Society. It was constituted of tribes, equally Aryan, which the Brahmins themselves regarded as "placed outside the law," and which possessed as well their own dialects as their own traditions.

It may be supposed this centre was the source of Buddhism, which introduced into the society, new problems and developed, in many of the manifestations of the spiritual life, new forms, of which one would vainly seek the prototype in Brahmanic monuments. Just as Sanskrit is regarded as the fruit of Brahmanic culture, so, one may fittingly see, in Pali, a P. xvii. product of Buddhist society.

Beyond the few hints that we have about the language of the *asurás*, and the notices, no less brief and obscure, respecting the tribes of the *vrátyás*, we still possess the testimony of *yáska* (II. 2) (j), relatively to the pristine existence of different dialects.

The enumeration of the faults, that it is necessary to avoid in reading the Vedas (k), presents a still more lively interest. The number of these pretended faults, for example, the omission of a consonant or a semivowel when they are found placed one before the other, the interposition of vowels or consonants, the disregarding of long and short vowels, are nothing but peculiarities, well known of the *Prákrit* dialects and of *Páli*.

P. xvi.

The first monument of this second branch of the Aryan speech (the *Prákrit*) appears only remote enough and refers to a period subsequent to

(j). Upon the dialect of Camboja, see *Weber, Indische, Streifen*. Vol. II, p. 492. In *Játaka* xxi. i, 6 curious notices are found regarding this people.

Kitá pataṅgá uragá ca bheká hatvá kinim sujñhati makkhiká ca !  
Ete hi dhammá anariyarúpá Kambojakánam vitathá bahunnañti ||

Comm. Ete kitádayo páne hantvá macco sujñhatíti etesañpi Kamboja natth-  
avásínam bahunnam anariyánam dhammá te pana vitathá adhammá'va dhammá'ti  
vutá . . . Cf. *Duncker. Gesch. der Arier*. p. 536.

(k). *Rigveda Prātisākhya* (Max Müller), p. cclxxv.

the establishment of Buddhism. These are the inscriptions of king *Piyadasi* or *Asoka the Great*. These inscriptions are engraved partly upon rocks, partly upon pillars ; besides, there is one of them which is graven on a stone, discovered not far from *Bhabra* (l).

The *inscriptions on rock* are found in three places : the *first*, to the west, in Guzerat, upon the mount of *Girnar* (*Girinagara*) ; the *Second* in the village of *Dhauri*, province Orissa ; and the *third*, in the village of *Kapardi Giri*, to the north of the *Cabul* river, at the place where it receives the *Kālapāni*.

The *inscriptions upon the pillars* are found, *first*, at Delhi ; the *second*, at Allāhābād ; the *third*, at Mattiah, upon the frontiers of Nepal ; the *fourth*, at Rādhia, not far from there.

As those places were in the jurisdiction of *Piyadasi*, there were P. xviii. at first a very great number of these " columns of the law." or " pillars of morality" (even) as the inscriptions term them. The contents of all these inscriptions are identical. They are instructions to people united to the profession of the king's creed.

The inscription of *Bhabra* differs more widely from the other longer inscriptions both in contents and in certain details.

*Piyadasi* does not in them decree to himself the pompous title " beloved of the gods," and, at the commencement, addressing himself to the spiritual community of Magadha, employs a phrase analogous to that which the Buddhist canon has preserved to us.

1. The King *Piyadasi* complements the community of Magadha, and (lit. tells) wishes them few sufferings and an agreeable life. (*āha ca apābādhatam ca phāsuvihālatam ca*).

In the *Petavattuh*, VI. i, 44 another king expresses himself after the same manner :

Appabādham phāsuvihāraṇi ca pucchi  
Vesaliyo Licchavi aham bhaddante !

P. xvii. " I Licchavi of Vesala, I say, ' canst thou be happy' and I ask thee ' if thou hast few sufferings, and if life to thee is easy'."

(l). See *Burt's* article in the *Journal of the Asiatic Society of Bengal*, Vol. ix. p. 616. " I found it on a hard grey granite block irregularly shaped and measuring about two feet in two of its dimensions, and a foot and a half in the third ; the weight of it is therefore inconsiderable."

Then follows, in the inscription, a discourse calculated to rivet a veritable Buddhist to it.

2. "Well-beloved !" said the king, "my reverence and good feelings towards *Buddha*, towards the *Law*, and towards the *Sangha* (the monkish community) are known."

3. "All that our lord, the Buddha, has said, O well-beloved ! is well spoken."

But, even in the edicts, wherein the Buddha, the priesthood, and the Buddhist teaching are not expressly named ; the convictions of the king, by no means, oppose the fundamental dogmas of Buddhism. Therein are preached the same compassion for every living being, the same toleration for other religions, the same generosity that recommends the Buddhist writings. The aim of the king is to instruct and strengthen his people, in these ideas, and, for this object he appoints himself, and shows how he has exalted himself to this kind of belief. He points out to his people, the path which leads to happiness in this world and in the next (beyond the tomb), and the last action itself, the care of future happiness, does not contradict the Buddhist dogma of *Nibbān*, by the side of which there is to be found, in the ancient monuments, the representation of another life of happiness in heaven and of torments in hell. P. xix.

I shall permit myself to insert here an unedited fragment (*Vimānavatthu*), which comes to confirm what I advance.

1. "When a man, long absent, returns from afar, safe and sound, his parents, friends, and acquaintances give him a welcome on his arrival."

2. "So, the virtuous man's good works welcome him on his arrival in this, from the terrestrial world, as a beloved parent who returns from a voyage." (m).

3. "Arise *Revati*, great sinner, thou who, before the open portals of immortality, hast not given alms ! There where groans resound, where the infernal beings are plunged into torments, there we shall conduct thee also."

4. "Thus spoke the messengers of *Yama*, two great *Yakshas* with flaming eyes : they seized *Revati* by her two hands and led her towards the gods."

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(m). Cf. these two verses with vs. 219 and 220 in the *Dhammapada*.

P. xviii. 5. These messengers brought her into the abode of the gods, and made her halt not far from the place of *Nandika*: she saw the palace, brilliant as the disc of the sun."

6. " (She saw the palace) the colour of the sun, magnificent, brilliant, luminous, clean, mantled with a net-work of gold. Whose is this palace filled with people? It sparkles as a ray of the sun."

7. "Troops of women, anointed with the juice of the *Candana* and ranged on each side, enhance the beauty of the palace; its splendour rivalling that of the sun. Who enjoys happiness in this palace, after having attained heaven?"

The messengers answer her :

P. xx.

8. "*Vārāṇasi* had a layman named *Nandika*, without envy, charitable, and sage. That is his palace there, filled with people, and brilliant as a ray of the sun."

9. "Troops of females anointed with the juice of the *Candana* and placed on each side, enhance the beauty of the palace. Its splendour rivals that of the sun. After having attained heaven, he tastes happiness in this palace."

10. "I am the wife of *Nandika*, his servant, I shall live in the centre of delights in the palace of my spouse O masters of every good! I do not wish to see hell."

11. "Thou hast not done good in the world of the living, and there, great sinner, is the hell for thee. The sinner, the envious one, is not the companion of the inhabitants of heaven."

12. "What are these excreta? What filthiness they produce! what fetid odour they exhale!"

13. "It is the deep hell, that bears the name *Samsāvaka*, in which men burn. Behold, *O Revati*! thou shalt roast there one hundred thousand years."

14. "Have those who have fallen into that deep hell, wherein mankind roast, sinned in body, words, or thought?"

15. "Thou hast lied to *Samaṇas*, brahmins, and other flatterers: that is wherein thou hast sinned."

16. "Therefore art thou fallen into the deep hell *Samsāvaka*,

wherein mankind boil. Behold, *O Revati* ! there thou shalt roast during one hundred thousand years."

P. XIX. 17. "Hands and feet are cut off (there); ears and noses too; flocks of screech-owls and crows therein alight and devour the quivering flesh."

18. "Hence conduct me very quickly: I shall do much good; I shall distribute alms and practice religious austerity; I shall become modest and lowly; I shall do all that insures happiness and whatever needs no repentance hereafter."

19. "Formerly thou wert negligent, now thou shalt groan; thou shalt taste the fruits of thine own acts."

20. "Who, therefore, come from the world of gods to that of men P. xxi. hath answered my question in this manner: 'Give to the innocents, give them vestments, a bed, nourishment, drink: the envious, the injurer, the sinner, shall not be the companion of the inhabitants of heaven?'"

21. "But, if now, departing hence, I am reborn among mankind, I shall be wise and well behaved; and I shall do much good:"

22. "I shall distribute gifts; I shall practice religious austerity; I shall become modest and lowly; I shall plant gardens, and, in the mind of faith, I shall trace pathways in the mountain-passes; I shall deepen wells and tanks."

23. "The 14th day, the fifteenth, until the eighth day of the first fifteen days of the month, the eve (of the following day) and the next of these days, I shall observe the eight commandments without departing from them."

24. "I shall observe *uposatha*; I shall be invariably moral, I shall not cease to give alms: I have seen for myself."

25. Thus, plaintively, she spoke and her every sense in agitation and they cast her into the terrible hell, head down and feet up. She said:

26. "I was formerly envious; I injured the *Samanas* and the brahmans; I lied to my husband; that is why I am going into this dreadful hell." (n).

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(n). I have had for the *Vimānavatthu*, two Mss. of the *India Office Library*, S, in Singalese character; B, in Burmese. P. stands for Paris Ms., C. for Childers. (The legend of Revati has also been published in the "*Ceylon Friend*," second series, Vols ii and iii. English Translator).

1. Cirappavāsim purisam dūrato sotthim āgatam |  
Ñātimittā sugajjā ca abhinandanti āgatam ||
  2. Tath'eva katapuññam'pi asmā lokā paragatam | (1)  
Puññāni paṭiggaṇhanti, piyam ñātīva (2) āgatam ||
  3. Uṭṭhehi Revate supāpadhamme apārutadvāre (3) adānasīle | (4)  
Nessāma tam yattha thananti (5) duggatā || samappitā (6) nerayika  
dukkheṇa ||
  4. Icc'evam vatvāna Yamassa dūtā te dve yakkhā lohitakkhā brahantā |  
Paccekaḥāsu gaḥetvā Revatim pakkāmayimsu devaganassa san-  
tikam ||
  5. Evam tehi yakkhehi tāvatimsabhavanam netvā Nandikavimānassāvi-  
dūre ṭhapitā (7),  
Tam sūriyamaṇḍalasadisam ativiyaṇṇapabbhassaram (8) disvā ||
  6. Ādiccavaṇṇam ruciram pabbhassaram byamham (1) subham kañcanaj-  
alachannam |  
Kass'etam ākiṇṇajanam vimānam sūriyassa rasmir (2) iva jotamānam ||
  7. Nāriganā Candanasāralittā ubhato (3) vimānam upasobhayanti |  
Tam dissati sūriyasamānavāṇṇam ko modati saggapatto vimāne'ti ||  
te yakkhe pucchite'pi tassā
- P. XXI. 8. Bārāṇasiyam Nandiko nāmāsi Upāsako (4) amaccharī dānapati  
vādaññu |  
Tass'etam (5) ākiṇṇajanam vimānam sūriyassa rasmir (6) iva jotamā-  
nam ||
9. Nāriganā Candanasāralittā ubhato vimānam upasobhayanti |  
Tam dissati sūriyasamānavāṇṇam so modati saggapatto vimāne || 'ti  
ācikkhimsu.

- 
- (1). S. param gatam.
  - (2). B. ñātim ca.
  - (3). S. apārutamm dvāram.
  - (4). S. silā.
  - (5). R. thunanti.
  - (6). S. samparitā.
  - (7). Nandikassa vimānassa avidūre yapitā Revati.
  - (8). B. pabbhayāsaram.
  - (9). S. vyamham.
  - (10). S. ramūr.
  - (11). S. ubhaso.
  - (12). S. upāsiko.
  - (13). S. tam.
  - (14). S. ramsir. P. suriyassa.

10. Nandikassāham bhāriyā agārinī sabbakusalassa issarā bhattu !  
Vimāne ramissāmi 'dān' āham na patthaye nirayam dassanāya || P. xxiii.
11. Eso te nirayo supāpadhamme puññaṃ tayā akatam jīvaloke ! (1)  
Na hi maccharidosako (2) pāpadhammo saggupagānaṃ labhati saha-  
byatam ||
12. Kim nu gūthañ ea muttañ ca asucim patidissati !  
Duggandham kim idam miḥham (3) kim etam upavāyati ||
13. Esa samsāvako nāma nirayo gambhīro (4) sataporiso !  
Yattha passa sataśassāni (5) tuvaṃ paccasi Revate ||
14. Kim nu kāyena vācāya manasā dukkatam katam !  
Kena samsāvako laddho nirayo gambhīro sataporiso ||  
. xxii.
15. Samaṇe brahmaṇe cāpi (6) aññe cāpi vaṇibbake ! (7)  
Musāvādena vañcesi (8) taṃ pāpaṃ pakataṃ tayā ||
16. Tena samsāvako laddho nirayo gambhīro sataporiso !  
Tattha passa sataśassāni tuvaṃ paccasi Revate ||
17. Hatthe 'pi chindanti atho'pi pāde (9) kaṇṇe 'pi chindanti atho 'pi nāsam !  
Atho 'pi kākolaggaṇa samecca saṅgama khādanti viphandamānaṃ'ti || (10)
18. Sādhu kho maṃ paṭinetha kāhāmi kusalam bahum !  
Dānena samacariyāya saññaṃmena damena ca !  
Yaṃ katvā sukhitaṃ honti na ca pacchānutappare || P. xxiiiv.
19. Pure tuvaṃ pamajjitvā idāni paridevasi !  
Sayanākatānaṃ kammānaṃ vipākaṃ anubhūyasi || (11)
20. Ko devalokato manussalokaṃ gantvāna puṭṭho me evaṃ vadeyya ! (12)  
' . xxiii. Nikkhattadaṇḍesu dadātha dānaṃ acchādanam sayanam ath' annapānaṃ !

- 
- (1). S. jitaṃ'va loke.  
(2). S. rosako. P. macchariyo nāsato.  
(3). S. miḥham. B. miḥam.  
(4). B. gabbhīro. P. This word is also wanting lower down Cf. the 14 and 16. vs.  
(5). Yattha passa saśassāni. S. sattavassasahassāni.  
(6). S. vāpi.  
(7). S. vaṇibbake, B. vaṇippake, root *van*. Cf. *Jāt.* xxi. i. 8; mātā hi tava Irandati Vidhurassa hadayaṃ vaṇiati, "Thy mother Irandati desires the heart of Vidhura;" *Jāt.* xxi. i. 7: yathā dinnāñ ca dassāmi dānaṃ sabbavanisaṃ'han'ti. (C=sabbavaṇibbakesu); *Jāt.* xxi. i. 10: vaṇibbakā=yācakā (C).  
(8). S. vacesi.  
(9). S. pādā.  
(10). P. vibandhamānaṃ'ti. B. vipphandhamānaṃ'ti.  
(11). S. anubhossasīti. P. anubhossahi. B. anubhūyasi.  
(12). S. vadeyyam.



Na hi maccharī rosako (1) pāpadhammo saggupagānam labhati saha-  
byatam ||

21. Sāham (2) nuna ito gantvā yonim laddhāna mānussim |

Vadaññu silasampannā kāhāmi kusalam bahum ||

22. Dānena samacariyāya samyamena damena ca |

Ārāmāni ca ropissam dugge saṅkamanāni (3) ca |

Kūpañ (4) ca udapānañ ca vippasannena cetasā ||

23. Cātuddasim pañcadasim yāva pakkhassa aṭṭhamim |

Pāṭihāriyapakkhañ ca aṭṭhaṅgasusamāgatam ||

24. Uposatham upavasissam sadā sīlesu samvutā |

Na ca dānena pamajjissam (5) sāmam ditṭham idam mayā ||

25. Ioc evam (6) vippalapantim phandamānam tato tato |

Khipimsu niraye ghorē uddhampāda-avamsiran'ti || (7) puna sā (8) P. xxv.

P. xxiv. 26. Aham pūre macchariṇī ahoṣim paribhāsikā (9) samaṇabrāhmaṇānam |

Vitathena ca sāmikam vañcayitvā gacchām' aham niraye ghorarūpe'ti ||

Revativimānam dutiyam.

This fragment sketches us a complete picture of the life beyond the tomb. On the one hand, a sinner raised to heaven by the servitors of Yama, the god of death, contemplates the felicity of her virtuous spouse ; on the other, she sees the torments she has prepared herself by her sins. Terrified, she implores a single favour, that of rebirth in the world of men ; and promises to atone for her former faults, by a series of good actions. She promises to be moral and humble, and, besides, to plant gardens, open out pathways across mountains, dig wells and reservoirs.

They are precisely the same works that Asoka represents as his merits (10). He considers as sacred the same days (11), on which the sinner Revatī promises to observe the rite of the general confession or *uposatha*.

(1.) B. maccharidosako.

(2.) S. so hi.

(3.) S. duggasaṅkamanāni. P. duggahe saṅkamanāni.

(4.) S. papañ. P.

(5.) S. pamaddissam.

(6.) S. iue'va.

(7.) S. uddhapādam. P. uddhampādam.

(8.) Idam samgitikāravacanam. (9.) S. paribhāsikā.

(10.) Inscription of Girnar, tablet 11.

(11.) Inscription of Delhi, southern portion, 11 and foll. lines.

Thus Buddhism undoubtedly existed under the sovereignty of *Piyadasi*, and that king could scarcely be any thing but a *Buddhist*.

None of his edicts, however, are contained in the Pāli language. The inscriptions, although similar in their contents, are written in different dialects.

They furnish us with specimens: 1st, of the dialect of *Western India*; 2nd, of that of the *North-east of India* (the inscription of Kapur di Giri); and 3rd, of that of *Eastern India* (the inscription of Orissa); 4th, P. xxvi. with the fact that *the inscriptions on the pillars* are everywhere written in the same dialect.

All these dialects are distinct from Pāli especially in phonology. In all four, we observe *the absence of the reduplication of consonants, resulting from the assimilation of letters of different organs.*

xxv. I. For example, we read in the *Bhabra* inscriptions; *Sadhamme*, Pāli, *Saddhammo*, the good law; *Sūte*, Pāli, *Sutta*.

II. In the Girnar inscription, we have *pācamtesu* = Pāli, *paccanta*, remote; etc.

Almost in each line we meet analogous examples.

III. In the short inscription of Bhabra, we observe the following differences from Pāli:—this inscription is addressed to the Saṅgha of Magadha, and, as *Pāli* is particularly designated under the name of the *Magadha language*, these differences from them are so much the more curious—

(1) the letter *l* replacing the letter *r*; e.g., *lājā*, Pāli *rājā*, Sanskrit *rājan*, a king; *āliya*, Pāli *ariya*, Sanskrit *ārya*, respectable;

(2) the dropping of *y* in the words *āvutake* (from *yāvat*), *e* (Sanskrit *yah*, Pāli *yo*);

(3) in the *morphology*, a remarkable thing, the *nominative* of stems in *a*, of the *masculine gender*, has *e* for its termination.

IV. The dialect, which comes nearer to the last, is *that of Dhauli* and *the inscriptions on the pillars*. Lassen compares it to the *māgadhi* of the Indian grammarians (1), and, in fact, they have many points common: e.g. (1) the *nominative singular* in *e*, and *l* for *r*. The termination of the

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(1). Loc. cit. II. 222.

*nominative singular* is maintained even in compound words : e. g. (Dh. vii) *bhāre-sudhī*, purity of nature ;

(2) *a* becomes *e*, in the dative singular ; e. g. *hitasukhāye*, *etāye*, *athāys*, *dākhināye*, etc ;

(3) the locative singular of the same stems assumes the suffix *si* for *smim*, in the declension of pronouns, by the dropping of *m* ; e. g. *dhammasi*, *silasi*, *athasi* (on the Bhabra inscription we also find, *budhasi*, *dhammasi*, *samghasi*) ;

(4) the dropping of *y* is equally observed there ; e. g. *ādise* (Sanskrit, *yādriṣ*) ; *e* (S. *yah*) ; *āta* (S. *yācat*) ; *asa* (S. *yasya*) ; *am* (S. *yam*).

(5) In this dialect the dental nasal *n* corresponds to the palatal *ñ* of Pāli, e. g. *ane* (P. *aññe*, S. *anye*) ; *annāni* (P. *aññāni*, S. *anyāni*) ; P. xxvii. *pamnaḍusam* (P. *pañcadāsam*) ;

(6) *l*, as in the Bhabra dialect, becomes *r* ;

(7) *h*, replaces the aspirates ; e. g. *nigohāni* (P. *niggodha*) ; *hūta-puluve* (P. *bhūtapubba*) ;

(8) the soft consonants also replace the hard, e. g. *dhammalibī* (P. *dhammalipi*).

V. The *Western* dialects are distinguished from the *Eastern*, by a more archaic phonology ; thus, (1) in the inscription of Kapur di Giri, we again find the three sibilants *ç*, *sh*, *s* : *priyadaçisa*, *vashaçatāni*, *priyasa* ;

(2) the *r* is often maintained, e. g. *savatra*, *mitrena*, *mitrasa*, *çramaṇam* ;

(3). the sibilants stand even before the dentals, e. g. *nāsti*, *dham-* P. xxvi. *mānusasti* (Girnar. viii.) ;

(4) in some cases, we observe the mutation of a sonant to a surd ; e. g. *paricajipta* (Girnar. x. *tyaj* and *tvā*). (1)

From the particulars that we have cited, it clearly follows, that *Pali* is distinguished from all the dialects of the inscriptions. It comes nearer to the *Eastern* dialects, although it often presents a degree of development more ancient than the primitive *Aryan* tongue, and this analogy is very deserving of remark, for, it is necessary to observe a new indication of the place where we should seek the cradle of *Pāli*.

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(1). *Ibid.* 489. ex. 1.

The word *pāli* signifies "text." It is written *pāli* or *pāli*, and is probably derived from the root *paṭh* to read. *Pāli* further bears the names, (i) *Māgadhā*, (ii) language of Magadha, i. e. either of the Magadha country or of the singers (*māgadha*, singer), and (iii) *Jinacana*, the language of the conqueror or Buddha. In short, this language is opposed to the vulgar idiom: *yam lokiyā "pārijātan'ti" vadanti, tam Māgadha-bhāsāya "paricchattakan'ti" vuccati* (1). "What in the vulgar idiom is named *pārijāta* (just so in Sanskrit), the *Erythrina indica*, assumes in *Māgadhi* (i. e. in Pali) the name *paricchattaka*."

*Thus, Pali is not the popular language. It is the language of the texts, the language of Buddha himself, and, as this language is again called Māgadhi, P. xxviii. it will follow, in the first place, that Buddha spoke Māgadhi, in the second, that Pāli and the Māgadhi dialect ought to be one and the same language.*

But, we have seen, (i) that *Pāli* is distinct from the dialect of the Eastern inscriptions, and even from that of the Bhabra inscription, addressed directly to the monks of Magadha; (ii) that it is also distinct from the dialect of the inscriptions on the pillars and that of Dhauḷi, dialects chiefly scattered over the East of India. It is therefore doubtful, whether *Pāli* may have been the language of Buddha, who, we know, was not a native of Magadha, and did not exclusively labour there. It is true, (i) that his first appearances are strictly connected with Magadha, (ii) that Buddhism at xvii. first wholly flourished there, (iii) that it is thence that it was propagated on all sides, and (iv) that it is there that king Asoka reigned; but, on the other hand, we know that the teaching remained a long while oral, and was transmitted orally to divers countries, not in any one dialect, but in several simultaneously.

"The word of Buddha," says the canon itself (2), "is to be comprehended by each in his own dialect." Indeed, we have specimens of the more ancient Buddhist writings in different dialects. Here are some examples of them in verse.

*Godhajātaka*, iv. 4, 3, in the *Mahāvastu*, page 110-112.

*Sanskrit.* 2. (a). Name namantasya bhaje bhajantam |

(b). kṛityānukāryasya kareyam artham || (3).

(c). Asambhajantam na ca sambhajeya |

(d). Nānarthakāmasya kareya artham ||

(1). *Vimanavatthu-atṭha kathā*, iii. 10. 1. (*Ms.* of the India Office Library).

(2) *Prātimokṣa*. p. xlii. (3). The *Ms.* reads *kṛitānukāriyasya*.

- Pāli.* (a). Name namantassa bhaje bhajantam !  
 (b). Kiccānukubbassa kareyya kiccam ||  
 (c). Nānatthakāmassa kareyya attham !  
 (d). Asambhajantam na sambhajeyya ||

(2). “ (a) Salute him who himself salutes ; (b) do good to him who himself does good ; (c) render not services to him who claims them P. : unlawfully ; the Sanskrit transcript *c* = the Pāli *d* ; (d) share not with him who himself shares not ” (S. *d* = P. *c*).

- Sanskrit.* 3. (a). Tyaje tyajantam satatam na gacche !  
 (b). Apetabhāvena na samvaçeya ||  
 (c). Dviyo drumam kshīṇaphalam viditvā !  
 (d). Anyam parīksheya mahām hi loko ||

- Pāli.* (a). Cajje cajantam vanatham na kayirā !  
 (b). Apetacittena na sambhajeyya ||  
 (c). Dijo dumam khīṇaphalan’ti ñatvā !  
 (d). Aññam samekkheyya mahā hi loko ||

P. xxviii.

(3). “ (a) Forsake him who forsakes, league not thyself with him, (Sanskrit, go not continually to find him); (b) do not associate thyself with a fool ; (c) even a bird, when it perceives that a tree is without fruit, (d) seeks another, for the world is wide.”

*Mahāvastu*, page 352, *Dhammapadam*, p. 19. (t. 2).

- |                                   |  |
|-----------------------------------|--|
| <i>S.</i> (a) Shasram api vācānām | <i>P.</i> (100) (a) Sahassam api ce vācā |
| (b) Anarthapadasamhitānām !       | (b) Anarthapadasamhita !                 |
| (c) Ekā arthavati çreyā,          | (c) Ekam atthapadam seyyo,               |
| (d) Yam çrutvā upaçāmyati         | (d) Yam sutvā upasammati                 |

(100) (c) A single word containing sense is better (a) than a thousand words (b) devoid of sense, (d) for, on hearing it, thou shalt be tranquilised.

- |                                     |   |
|-------------------------------------|---|
| <i>S.</i> (a) Sahasram api gāthānām | <i>P.</i> (101) (a) Sahassam api ce gāthā |
| (b) Anarthapadasamhitānām !         | (b) Anarthapadasamhita !                  |
| (c) Ekā arthavati (1) çreyā,        | (c) Ekam gāthāpadam seyyo,                |
| (d) Yām çrutvā upaçāmyati           | (d) Yam sutvā upasammati                  |

(101) (c) A single verse containing sense is better (a) than a thousand verses (b) devoid of sense, (d) for, on listening to it, thou shalt be tranquilised.

- S.* (a) Yo ca varshaçatam jīve *P.* (107) (a) Yo ca vassasatam jantum *P.* xxx.  
 (b) Agniparicaram (1) caret l (b) Aggim paricare vane l  
 (c) Pātrāhāro channāvasī  
 (d) Karoti (2) vividham tapam ||  
 (e) Yo caikam bhāvitātmānam (c) Ekāñ ca bhāvitattānam  
 (f) Muhurtam api pūjayet l (d) Muhuttam api pūjaye l  
 (g) Sā eva pūjanā (3) çreyā, (e) Sā eva pūjanā seyyo,  
 (h) Na ca varshaçatam hutam || (f) Yañ ce vassasatam hutam ||

. xxxix.

“(a) If one compares him who lives a hundred years (b) and attends to the fire” (*Pāli*, “in the forest”), (in *Sanskrit*, simply, “who eats in a wooden bowl, and, living beneath a roof, practices austerities of various kinds), (c) and him, who, to a sage (d) renders homage even a single moment, (e) that homage is preferable (f) to the offering of sacrifice for a hundred years.”

- S.* (a) Yat kiñcit tesham 'va hu- *P.* (108) (a) Yam kiñci yittham va hu-  
 tam ca loke tam va loke  
 (b) Sarvam jayati puñyapre- (b) Samvaccharam yajetha  
 kshī l puññapekkho l  
 (c) Sarvam 'pi tam (4) na ca- (c) Subbam 'pi tam na catu-  
 turbhāgam eti bhāgam eti  
 (d) Abhivādanam ujjugatesu (d) Abhivādanā ujjugatesu  
 çreyam || seyyo ||

(In *Sanskrit* : All whatever is brought on this earth in sacrifice, is excelled by him who possesses the true faith). (a) Whatever the sacrifice, whatever the offering, (b) that he who possesses the true faith would bring for a whole year, (c) all that is not worth even the fourth (d) of the homage towards him who is in the right path.

- S.* (a) Yo ca varshaçatam jīve *P.* (110) (a) Yo ca vassasatam jīve  
 (b) Duhçilo asamāhitah l (b) Dussilo asamāhito l  
 (c) Ekāham jīvitam çreyam (c) Ekāham jīvitam seyyo,  
 (d) Çilavantasya dhyāyato || (5) (d) Silavantassa jhāyino ||

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(1). *Ms.* agnim paricaram.  
 (2). *Ms.* karonti.  
 (3). *Ms.* so eka pūjanā çreyo.  
 (4). *Ms.* sarve ci.  
 (5). *Ms.* vā yato.

“(c) Better is a single day (d) of the man who is moral P. **xxxi** and meditates, (a) than a hundred years that a man shall live (b) in immorality and without devoting himself to meditation.”

- |                               |                                    |
|-------------------------------|------------------------------------|
| S. (a) Yo ca varshaçatam jīve | P. (112) (a) Yo ca vassasatam jīve |
| (b) Kuçīdo hīnavīryavān !     | (b) Kusīto hīnavīriyo !            |
| (c) Ekāham jīvitam çreyam     | (c) Ekāham jīvitam seyyo,          |
| (d) Vīryam ārambhato dṛiḍham  | (d) Vīriyam ārabhato daḷham        |

P. **xxx**. “(c) Better is a single day of the life (d) of the energetic man, (a) than a hundred years that a man shall live (b) in idleness and effeminacy.”

- |                               |                                    |
|-------------------------------|------------------------------------|
| S. (a) Yo ca varshaçatam jīve | P. (115) (a) Yo ca vassasatam jīve |
| (b) Apaçyam dharmam uttamam ! | (b) Apassam dhammam uttamam !      |
| (c) Ekāham jīvitam çreyam,    | (c) Ekāham jīvitam seyyo,          |
| (d) Paçyato dharmam uttamam   | (d) Passato dhammam uttamam        |

“(c) Better is a single day of the life (d) of him who hath contemplated the sublime law, (a) than a hundred years that a man shall live (b) without contemplating the sublime law.”

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|-------------------------------|------------------------------------|
| S. (a) Yo ca varshaçatam jīve | P. (113) (a) Yo ca vassasatam jīve |
| (b) Apaçyam udayavyayam !     | (b) Apassam udayavyayam !          |
| (c) Ekāham jīvitam çreyam,    | (c) Ekāham jīvitam seyyo,          |
| (d) Paçyato udayavyayam       | (d) Passato udayavyayam            |

“(c) Better is a single day of the life (d) of him who has comprehended the beginning and the end, (a) than a hundred years that a man shall live (b) without comprehending the beginning and the end.”

- |                               |                                    |
|-------------------------------|------------------------------------|
| S. (a) Yo ca varshaçatam jīve | P. (114) (a) Yo ca vassasatam jīve |
| (b) Apaçyam amṛitam padam !   | (b) Apassam amatam padam !         |
| (c) Ekāham jīvitam çreyam,    | (c) Ekāham jīvitam seyyo,          |
| (d) Paçyato amṛitam padam     | (d) Passato amatam padam           |

“(c) Better is a single day of the life (d) of him who has comprehended immortality, (a) than a hundred years that a man shall live P. **xxx** (b) without comprehending immortality.”

*Mahāvastu and Mahāvagga.*

- M : vastu.** (a) *Yadā ime prādurbhavanti dharmā*  
 (b) *Ātāpino dhyāyato brāhmaṇasya* |  
 (c) *Āthasya kaṅkshā vyapanenti sarvā*  
 (d) *Yadā prajānāti sahetudharmaṃ* ||

- M : vagga.** (a) *Yadā ha ve pātubhavanti dhammā*  
 (b) *Ātāpino jhāyato brāhmaṇassa* |  
 (c) *Ath'assa kaṅkhā vapayanti sabbā*  
 (d) *Yato pajānāti sahetudhammaṃ* ||

“(a) When the laws appear clear (b) to the brahman who practises asceticism and meditates, (c) all his passions disappear, (d) for, he has acquired the knowledge of the law and its principles.”

XXXI.

- M : vastu.** (a) *Yadā ime pradurbhavanti dharmā*  
 (b) *Ātāpino dhyāyato brāhmaṇasya* |  
 (c) *Athasya kaṅkshā vyapanenti sarvā*  
 (d) *Yadā (1) kshayam pratyayānam (2) avaiti* ||

- M : vagga.** (a) *Yadā ha ve pātubhavanti dhammā*  
 (b) *Ātāpino jhāyato brāhmaṇassa* |  
 (c) *Ath'assa kaṅkhā vapayanti sabbā*  
 (d) *Yato khayam paccayānam avedi* ||

“(a) When the laws appear clear (b) to the brahman who practises asceticism and meditates, (c) all his passions disappear, (d) for, he has acquired the knowledge of the annihilation of causes.”

- M : vastu.** (a) *Yadā ime prādurbhavanti dharmā*  
 (b) *Ātāpino dhyāyato brāhmaṇasya* |  
 (c) *Vidharshitā tisthāti mārasainyā*  
 (d) *Sūryenaiva obhāsītā antarīksham* || (3)

- M : vagga.** (a) *Yadā ha ve pātubhavanti dhammā*  
 (b) *Ātāpino jhāyato brāhmaṇassa* |  
 (c) *Vidhupayam tisthāti mārasenaṃ*  
 (d) *Sūriyo 'va obhasayam antalikkham* ||

- 
- (1). This word is wanting in the *Ms.*  
 (2). I thus correct the reading *pratyāna*  
 (3). The Pāli *Ms.* of *Paris* only reads : *obhāsītā, antarīksham*, it may be *obhāsītā antarīksham*.



“(a) When the laws appear clear, (b) to the brahman who practices asceticism and meditates, (c) he remains conqueror of Mara’s army (d) as the sun that illumines the sky.”

*M: vastu.* (a) Yo brāhmaṇo vāhitapāpadharmo P. xxxiii.  
 (b) Nihuhūko nishkashāyo yadātmā |  
 (c) Kshīnāçravo antimadehadhārī  
 (d) Dharmena so brāhmaṇo brahmavādam vadeya ||

*M: vagga.* (a) Yo brāhmaṇo bāhitapāpadhammo  
 (b) Nihuhuṅko nikkasāvo yatatto |  
 (c) Vedantagū vusitabrahmacariyo  
 (d) Dhammena so brāhmaṇo brahmavādam vadeyya |  
 (e) Yass’ ussado n’atthi kuhiñci loke ||

“(a) The one who annihilates the sins in himself, (b) who is not proud, who is passionless, whose spirit is humble (in Sanskrit, whose spirit is passionless), (c) who has comprehended the Vedas and is chaste, (e) for ? . xxxii. whom no joy exists in the world, (d) that one is lawfully called a brahman.”

*M: vastu.* (a) Pūrvavase nivāsena  
 (b) Pratyutpanne hitena vā |  
 (c) Evam samjāyate premnam  
 (d) Utpalam vā yathodake ||

*M: vagga.* (a) Pubbe ’va sannivāsena  
 (b) Paccuppannahitenavā |  
 (c) Evam tam jāyate pemam  
 (d) Uppalam ’va yathodake || (1)

“(a) By sojourn in the first existence (b) or good conduct in the present life, (c) love is born (d) as the lotus in the water.”

The first investigators of Buddhism already knew that the sacred books of the Buddhists existed in many languages, and Burnouf has consecrated the last pages of his commentary on the “*Lotus of the Good Law*” to the examination of some passages of the Buddhist canon, preserved in different languages.

Before him, Hodgson (2) to whom we are indebted for the discovery of the *Nepalese* originals of Buddhist writings, had expressed his

(1). *Mahāvastu* and *Jāt.* ii. 9, 7.

(2). *Journ. of the As. Soc. of Bengal* Vol. vi. pp. 682 et seqq.

opinion on this point. Here we recapitulate what his views are upon the diversity of the compilations.

It is necessary to distinguish the propaganda and the extension of the religion from the elaboration of the speculative principles whence the religious system has entirely sprung. In the first case the majority is addressed ; in the second, on the contrary, the minority. This is why the P. xxxiv. Buddhists, as practical reformers, addressed themselves to the people and made use of a popular idiom for the propaganda.

The dogmatic philosophers, however, who laid down the bases of the popular faith, expressed, defended, and systematised them in Sanskrit. *Hodgson* points out (1), that Sanskrit was indispensable to them for the defence of their philosophic principles. The Buddhists, in his opinion, were generally scholars, and had to deal with scholars in their discussions. . xxxiii. Consequently, the Buddhists, so far as they were philosophers, exclusively appropriated Sanskrit (2). But, by their side, they had a practical system of religion, which diffused itself through the medium of the popular idiom.

We ought, therefore, according to him, to consider the Pali compilation as a secondary source, since the *Prajñāpāramitā*, a fundamental treatise on Buddhistical philosophy, has not been found in Pāli. (3)

Relatively to the question that engages us, all authors who have followed *Hodgson*, have almost substantially maintained the same opinion. Thus *Lassen* (4) estimating the list of the different languages in the several kinds of writings preserved through *Tibetan* sources (5), makes the observation, that here is discovered the marked influence of this systematisation of the grammarians, which, in the dramas, has caused to be assigned to each character, a dialect suitable to his condition.

This fact makes him think, that, probably from the beginning, the sacred writings of the Buddhists were comprised in many languages. He believes, that Buddha made use of different dialects for preaching ; the Sanskrit, when he spoke to the brahmans ; the common idiom, when he

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(1). *Journ of the As. Soc. of Bengal* Vol. vi. p. 683.

(2). "The philosophic founders of Buddhism used Sanskrit, and Sanskrit only to expound, defend, and record the speculative principles of their system."

(3). *Ibid.* p. 684.

(4). *Loc. cit.* ii. p. 491.

(5). *Journ of the As. Soc. of Bengal*, Vol. vi. p. 688, communication of *Ksoma de Kōrō*.

addressed the people ; that for the narratives of his life, and for his discourses, there were also two redactions, the Sanskrit compilation and the popular one. These two redactions would have already existed from the P. xxxv. time of the first council ; a fact that would explain how popular forms crept into the Sanskrit redaction (1), but, into the sūtras (P. suttas), which are known not to have been published till later, popular forms were introduced, because, they were written in a country in which Sanskrit was badly known, that is to say, in *Cashmir*. (2)

P. xxxiv. (3). *Burnouf*, also admitting two redactions, viz : the Sanskrit and the Pāli ; says, that one of them was designed for the people, the other for the brahmans ; but, in what relates to the Pāli redaction, he discovers it has undergone the influence of grammar more recently (4).

*D'Alwis* (5) considers the Pāli redaction as orthodox. The Nepalese compositions have, according to him, been the work of heresies, regarding which the chronicles of Ceylon, and, in particular, the *Dipavamsa* speak.

*Childers* (6) regards them equally as later versions of Pāli.

All these authors have noticed only two redactions, the Sanskrit and the Pāli. Yet it is notorious that there was a much greater number of Buddhistic canons, and that they were not only written in Sanskrit and Pāli, but also in other dialects (7).

The recognised literary monuments of Pāli all belong to an epoch subsequent to the creation of Buddhism, and are of two kinds : (a) the *canonical* scriptures (we here naturally speak of the compilation and not of its contents, which, e.g. in the *jātukas*, can show a high antiquity) i. e. the Three Piṭakas or the Three Baskets, divided into *Sūtras* (P. *suttas*) or Discourses, *Vinaya* (P. *vinaya*) or Buddhistic Discipline, and *Abhidharma* (P. *abhidhamma*) or Buddhist Philosophy ; (b) the *non-canonical* writings : religious works, chronicles, grammars, metrics, dictionaries, treatises on P. xxxv medicine, etc.

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(1). *Lassen. loc. cit* ii. 493.

(2). *Ibid.* p. 492.

(3). *Lotus de la bonne loi*, p. 862.

(4). The culture of Pāli in Ceylon has introduced into it a fictitious regularity.

(5). Introduction to Kaccāyana's Grammar p. 69.

(6). *Childers. Notes on Dhammapada*, in the *Journal of the Royal As. Soc.* for May 1871, p. 9.

(7). *Wassilief, Buddhism*, I. 267.

The writings of the first kind are, moreover, more ancient than all specimens known to this day of those of the second kind.

Thus then Pāli appears to us at the same time as Buddhism. The first written monument in this language is Buddhistical.

The Buddhists regarded the three Piṭakas as the language of their master, and respecting its history, they have preserved to us, canons of short, but valuable teachings.

P. xxxv. The better to estimate their respective values, it is needful to examine the elements that made up the religious community (*Saṅgha*) — the guardian of the law, in an eminent degree.

The canon itself, notably the division of disciplinary regulations (*vinaya*), furnishes some indications about the organisation of the primitive community. These data are chiefly collected in the chapter of the *Vinaya* which treats of the rite of "consecration" (*Mahāvagga*: mahākhandhako paṭhamo) (1). Here we find a long list of persons whom it is absolutely necessary to exclude from admission into the religious community or whom it is permitted to admit only under fixed conditions.

The rules, respecting persons eligible or otherwise for admission among the monks, have evidently not been framed altogether, but were developed and collected gradually. The mere mention of certain individuals is a sufficient proof that the fact of their admission into the community preceded the rule, and that the rule was not laid down preventively, but developed under the influence of determined circumstances.

Here are the regulations which relate to admission into the religious community.

1st. Persons guilty of some grave crime, e.g, parricide, etc ; 2nd persons afflicted with some infirmity were rejected.

Excluding these two classes, 1st the *tīrthikas*, i. e. those who P. xxxvii belonged to a *non-buddhist* sect, were admissible, provided they submitted to a preparation of four months.

"Whoever, O brethern ! after having formerly been a heretic (*tīrthika*) desires to be consecrated in this law (the Buddhistic) he is to have four months for his preparation."

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(1). Our citations refer to the *Ms. of the National Library at Paris, Grimblot's* collections, No. 6.

Yo so bhikkhave aññatitthiyapubbo imasmim dhammanaye ākaṅkhati pabbajjam upasampadam tassa cattāro māse parivāso dātabbo.

2nd. (a) The priests of *Agni*, *Aggikās*, (b) the *Jāṭilās* were admitted *without* this condition, because they do not deny rites and good works.

P. xxxvi. Ye te bhikkhave aggikā jāṭilakā te āgatā upasampādetabbā. Na tesam parivāso dātabbo. Tam kissa hetu, kammavādino ete bhikkhave kiriyāvādino.

Commentary. Aggikā 'ti, aggiparicaranakā ; jāṭilakā, 'ti, tāpasā ete bhikkhave kiriyāvādino'ti, ete kiriyam na paṭibāhanti, atthi kammam, atthi kammavipāko 'ti, evam diṭṭhākā.

"O brethren ! if the attendants of the god *Aggi*, or the *Jāṭilakās* present themselves, they ought to be consecrated without a delay being imposed on them for their preparation. Why ? Because, O brethren ! their doctrine recognises deeds (and their consequences) and rites."

The commentator interpreting this passage, says : "The *Aggikās* are attendants of the god *Aggi*, the *Jāṭilakās* are ascetics," and further, "they do not deny rites, and are convinced that there are deeds and their consequences."

(c). All those who belong to the race of the *Sākyas*, because they cannot defame the law of their parent :

Sa ce bhikkhave jāṭiyā Sākiyo aññatitthiyapubbo āgacchati, so āgato upasampādetabbo, na tassa parivāso dātabbo.

Commentary. Te hi tiṭṭhāyatāne pabbajitā 'pi sāsanassa avanakāmā, na honti amhākam ñātisetṭhassa sāsanān'ti vannaṇvādino 'va honti.

"O brethren ! if any one of the race of the *Sākyas*, after, at first, having been a heretic, presents himself, he ought to be consecrated on his arrival and a delay should not be imposed on him for his preparation."

The commentator thus interprets this passage :

"Although these (*Sākyas*) have been consecrated in a temple of *Tīrthikas*, they will not set themselves to defame the law, but will sound its praise by saying 'It is the teaching of our better parent.' "

P. xxxviii

3rd. They could not consecrate the king's attendants nor those who received the treatment of servants :

Na bhikkhave rājabhato pabbājetabbo :

“ O brethren ! do not consecrate the king's servants.”—We here speak of a case in which the attendant has not received the royal order to become a monk.

They could not consecrate a brigand who exercised his calling overtly :

Na bhikkhave dhajabaddho coro pabbājetabbo :

“ O brethren ! it is unseemly to consecrate a brigand with a banner.”

The commentator thus interprets these words :

xxxvii. Dhajam bandhitvā vicaratīti dhajabaddho muladevādayo viya loke pākato 'ti vuttam hoti . . . . . yo pana rājaputto rajjam panetanto gāmaghātādīni karotīti, so pabbājetabbo rājāno hi tasmim pabbājite tussanti, sa ce pana na tussanti na pabbājetabbo. Pubbe mahājane pākato coro, pacchā corakammam pahāya, pañcasilāni samādiyati, sa ce manussā evam jānanti, pabbājetabbo.

“ He is called a brigand with a banner who marches about with his standard hoisted, since he is also known in the world, as, for instance, is the lawful king ” . . . . . “ But, if some king's son, founding a kingdom, destroys villages and commits similar acts, it is befitting to consecrate him, for kings will be satisfied with him ; if, however, kings are dissatisfied with him, it will be unseemly to consecrate him. If a brigand known as such among the people, in course of time ceases his brigandage and to the knowledge of every one embraces the five precepts, it is proper to consecrate him.”

They could not consecrate a slave :

Na bhikkhave dāso pabbājetabbo :

“ O brethren ! it is not right to consecrate a slave.”

This rule however admitted of numerous exceptions. They considered prisoners of war (*karamarāntā*), as slaves, and, could, in certain cases, consecrate them.

“ If a slave, a prisoner of war, is brought by any one and lives with him, whether in prison or guarded by the inhabitants, it is improper to consecrate him ; but, if he escape, he might be consecrated in the place

whereat he shall arrive; or if the king is pleased to say "enlarge the captives" . . . they may be consecrated when set at liberty.

(Commentary: "Evamrūpo karamarānīto dāso yehi ānīto tesam P. xx santike vā vasanto vā bandhanāgāre baddho vā purisehi rakkiyamāno vā na pabbājetabbo; raññā, tuṭṭhena karamarānītake muñcatha'ti, vatvā . . . bandhanamckkhe kate, pabbājetabbo . . . )

"If the king have children by a female slave, like the sons of a minister, they cannot be consecrated."

Rañño vaṇṇadāsīnam puttā honti, amaccaputtasadisā te 'pi na pabbājetabbā.

"If any poor people whatever, giving out "we are living at the expense of the community," shall present themselves and become servants of a monastery, they can be consecrated."

Te duggatamanussā saṅgham nissāya jīvissāmā'ti, vihāre kappi-yakārakā honti, ete pabbājetum vaṭṭati.

He who was born of a slave mother and a free father could not be consecrated.

P. xxxviii. Yassa mātāpitāro dāsū mātā eva dāsī pitā adāso, tam pabbājetum na vaṭṭati.

If a slave had no master, he was considered enfranchised and could be consecrated. If it happened that a slave had been consecrated without being known and that it afterwards became known, it was necessary to enfranchise him.

Nissāmikadāso hoti, so bhuñjisso'va kato pabbājetabbo, ajānanto pabbājetvā, upasampādetvā vā pacchājānāti, bhuñjissam kātum eva vaṭṭati.

It is therefore quite evident that the primitive religious community was of a very mixed description, A slave, a heretic, a brahman, a priest of Agni, a captive, etc, could become monks. All these persons could express themselves in different languages, and, in fact, we find in the *Vinaya* the following direction: after the ceremony of admission, the ten Buddhist commandments are to be explained to the new convert, if he did not understand them in the language of the sacred writings; it was permitted to explain them to him, and comment on them in any other dialect that was intelligible to him (1).

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(1). See *Prātimoksha* p. XLIV.

And we can positively affirm, that this instance of the ignorance of the language of the sacred writings used to present itself frequently. The difference of languages is clearly indicated in the earliest periods of Buddhism.

During the interval that elapsed between the first and second councils, or between the first and third, according to the information furnished by those among the Buddhists who did not know king *Kāśāpaka* and were not aware of the council that was held during his reign, in the second and third centuries after Buddha's death, several sects were formed among the Buddhists. P. xl.

The master had himself predicted the advent of these mutilators of his doctrine : (*śāsanadushakāḥ*) ; he said :

"In the third century after my *nibbāna*, such people will be respected."

*Karaṇḍavyūha*, page 81. Bhagavān āha : tṛtīye varshaçate gate, mama parinirvṛtasya tathāgatasya idṛiçā dakṣhiṇīyā bhaviṣhyanti.

These sects differed about the interpretation of one of the epithets, *arhat*, saint (perhaps too, the primitive name of the Master. They tolerated corruptions of the original character of the disciplinary institutions. They taught many things by communicating from pseudo-commentaries expressions of that oral literature which was preserved in the religious communities and which was only written at a latter period. These pseudo-commentaries were naturally attributable, partly, to the fact that the monks spoke different dialects.

2. XXXIX. It is said in the *Tāranātha* (1) those who transmitted the *sūtras* (P. *suttas*), in the dialects of different countries, modified to some extent, the arrangement and connection of the expressions embodied in them, whence there resulted certain differences in the long and short vowels, which might have the effect of altering the meaning.

For persons who did not completely understand any other language except their own vernacular, it was a very easy matter to confound one letter with another, and, in consequence of such a substitution, to teach things which did not proceed directly from the original text of the canon.

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(1). Page 42; Cf. *Dīpavamsa*, in D'Alwis Pāli Grammar p. 63, and *Prātimokkha*, p. XLII.



Thus we know there was a sect called *Uttarāpadhaka* which upheld that the first degree of sanctity was attainable from one's birth. As to believing the commentator of the work in which this point was taught, that would depend on this, whether in the phrase *upahacca parinibbāyi*, "he reached repose after having completed (his terrestrial life)" there should be substituted for the word "*upahacca*," having terminated, (har + suffix *tya*), the word "*upapajja*" (pad + suffix *ya*), being manifested. P. xli.

*Yesam vā upahacca parinibbāyīti padam parivattetvā upapajja parinibbāyīti ca pariyāpunantānam saha uppattiyā arahā hotīti laddhi seyyathāpi etarahi uttarāpadhakānam* (1).

Two other sects, the *Pubbaseliyā* and *Sammātiyā* admitted, that there existed an intermediate state, i. e., one in which a being, who is endowed neither with divine sight nor supernatural faculties, has yet the power of attaining it during seven days and the moment most favourable is (at conception) from the (carnal) union between his father and mother. And this opinion arises from the fact, that certain words were misunderstood in the phrase;—*antarāparinibbāyīti*, "Meanwhile he reached repose";—the sense of a noun was given to an adverb :

*Antarāparinibbāyīti, suttapadam ayoniso gahetvā antarābhavo nāma atthi, yattha paṭṭho dibbacakkhuko viya, adibbacakkhuko iddhimā viya, aniddhimā mātāpitūsamāgamañ ca* (*Ms. reads tāpīti*) *eva utusamayañ* P. xl. *ca olokayamāno sattāham vā atirekasattāham vā tiṭṭhatīti laddhi seyyathāpi pubbaseliyānañ c'eva sammātiyānañ ca.*

In the appellations of different schools the names of localities are discovered, for example :

(1). *Vajjiputtā*, the sons of the country of *Vajji* (S. *vrijji*; *vatsa*, in Pāli *vaccha* ; it is therefore doubtful whether this name is identical with the Sanskrit *Vatsīputra*).

(2). *Cetiya*—the locality bears the same name ;

(3). *Aparaseliyā* (S. *Aparaçaila*).

(4). *Pubbaseliyā* ;—the two last probably drew their appellations from the mountains near which the communities lived ;

(5). *Shaṇṇagarikā*, sect of six towns ;

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(1). *Kathāvathu* (*Ms. of the National Library of Paris*, page *nl*, on the back). In the *Mahāvīyūtpatti*, on p. 49, on the back, we find mentioned, among the different lists of monks, the *Upapadyaparinirvāyī*.

(6). Four sects bore the name of *Andhakā*, taken from the name of the country called *Andhra* : they were the *Pubbaseliyā*, *Aparaseliyā*, *Rājagiriya*, and *Siddhatthikā* ;

*Andhakā* nāma *Pubbaseliyā*, *Aparaseliyā*, *Rājagiriya*, *Siddhatthikā* 'ti ime pacchā-uppannikāyā. *Kathāvatthuppakaraṇa-aṭṭhakatha*.—;

(7). The school of *Lokottaravādin* is called *Madhyadeśika*, in the P. xlii. *Mahāvastu*, at the beginning ;

(8). The name of the school *Uttarapadhakā* is probably, connected with the word *uttarāpatha*, ' northern route,' ' northern country.'

The communities in spreading themselves over the whole of the peninsula, carried with them an oral literature. Thus, in the *Prajñāpāramitā* (page 120, *Ms.* of the British Museum, Oriental section 87) it is said, that, at the death of the Master, the *sūtras* (suttas) containing the explanation of the *pāramitā*, will, at first, be spread over the Deccan, whence they will pass into Eastern India, and thence to the north :

Ime khalu punaḥ Āriputra śatpāramitāpratīsamayuktāḥ sūtrāntās tathāgatasyātyayena dakṣiṇāpathe pracarishyanti dakṣiṇāpathāt punar eva vartanyām pracarishyanti. Vartanyāḥ punar uttarāpathe pracarishyanti.

In transporting themselves from country to country, the monks were naturally forced to adopt the language of the country in which they preached, and, as the entire literature remained a long while oral and was preserved only in the memory, translation could not present difficulties.

This is the point of departure of the various canons (1) to which a legend of the Pāli Vinaya before alluded (2). It relates of Buddha, that it was proposed to him to translate his sermons into the language of the *Vedas*, because his hearers from different countries mutilated his language ; but he rejected the proposal and declared : that the word of P. xli. Buddha should be comprehended by each in his own dialect,' (see p. xxv).

It is difficult not to conclude from all this, that, primitively, there was but a single canon and only two redactions, the one Sanskrit and the other in the popular idiom, but, that the primitive literature was written differently according to the language of each country ; and it is this that

(1). Wassilief ; *Buddhism*, i. p. 267.

(2). *Prātimoksha*, p. xlii, n-91.

explains the resemblance which certain passages of some canons exhibit by the side of the general want of conformity to the division and title of the P. xlii parts.

Probably the Pāli *Tripiṭaka* (P, *Tipiṭaka*) is to be considered as one of the local canons. The language of this canon thus bears, as has been seen above, the name of *Māgadhi*.

Does this term proceed from the word that signifies singer or from the name of the country?

This is a question that is easy to decide.

As the first Buddhist monks may have had the custom of singing the "word of Buddha,"—this is what the terms *gāthā*, *geyā*, applied to a certain kind of Buddhist works bear witness to—it is likewise remarked in the *Prātimoksha* (P. *Pātimokkha*) (1) that they abused this custom. It is not every kind of singing that is permitted to be employed for the *Vinaya-piṭaka*. But, notwithstanding what has been said above, the following facts will appear to us much more decisive for the explanation of the term in question.

The beginnings of Buddhism are connected with Magadha. According to tradition, it is there that Śākyamuni taught. It is thence that the first preachers set out, thence that the sacred writings were transported to Ceylon. Subsequently, it is again in Magadha, that *Buddha-ghosa*, the most important commentator of the Pāli canon was born.

There is no reason to doubt, that they may have written in Pāli in India itself. There is therefore no authority to reject absolutely the tradition which attributes to Pāli the name of the language of Magadha. But Pāli, as we have seen, is distinct from the dialect of the *Bhabra* inscription and doubtless also from that of Magadha; it differs too from the *Māgadhi* of the *dramas* and from that of the *Jainas*. The two last circumstances are explained by another appellation given to Pāli by the Buddhists. They say that Pāli is "the language of Buddha and not a secular language." The origin of this designation is distinctly allied to the destinies of the local dialect of Magadha in the bosom of the Saṅgha or monkish community.

P. XLII.

It is from these conditions, in which Pāli was developed in the midst of the Saṅgha, that this fact is understood, viz., that Pāli grammar

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(1). P. XLIV. n-96.

presents, forms more ancient than those of the dialect of the Eastern inscriptions, the dialect which comes nearest to Pāli, and that the differences which distinguish it from the dialects of Magadha are at the same time explicable.

In course of time, while the doctrine was developing, an oral literature sprung up among the Buddhists; but they were unwilling to distinguish the new from the ancient and designated both by the term, "word of Buddha." Yet, that the truth might not be easily discovered, that the new might seem old, it was altogether necessary, that, externally, the one should not differ from the other in anything; and the primitive oral literature, most certainly, exercised an influence upon latter works.

Many circumstances favoured this influence. The monkish community was not composed exclusively of matured men. Novices were also admitted and could even be consecrated from the age of four years.

"I give permission, O monks!" says Buddha in the *Mahāvagga*, "to consecrate a child of four years, if it is in the condition of chasing crows."

Anujānāmi bhikkhave upaṇṇavassam dāraṇaṃ kākucchepakam pabbājetuṃ ti.

New members could be born in the community itself. For this purpose the following legend is related:

"At that time, a certain pregnant woman was consecrated a nun. Her pregnancy did not manifest itself till after her consecration. She set herself athinking, "what shall I do with this child?" The case was submitted to Buddha, and he said, "I give permission, O monks! to rear this infant for this station, until it attains the age of reason," i. e. according to the commentary: "as long as he shall be unable to eat and bathe by himself."

*Bhikkhunūvibhanga*: Tena kho pana samayena aññatarā itthī sannisinnaḡabbhā bhikkhunīsu gabbajitā hoti. Tassa pabbajitāya gabbho vutthāsi. Atha kho tassā bhikkhuniyā etad ahoṣi kathan nu kho mayā imasmim dāraṇe paṭipajjittabban' ti, Bhagavato etam attham ārocesum: "Anujānāmi bhikkhave posetum yāva so dāraṇo viññutam pāpunātīti."

Commentary: Yāva khāditum bhujjitum nahāyituṃ ca attāno dhammatāya sakkotīti attho.

## III. PALI GRAMMAR.

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scripts, and the works of Europeans as well as those which treat of special questions of grammar like the complete grammars (Clough, Mason). The Pāli literature already printed is so poor and so well known by specialists, that, to us, it has seemed superfluous to cite the names of the editors of texts that we have consulted.

It remains for us to perform the agreeable duty of testifying our lively gratitude to the Academician M. A. Schiefner who has rendered the greatest services during the printing of this work.

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The End of the Introduction.

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*A sheet exhibiting the conjugation in full of a verb in each of the seven conjugations is inserted between pages 72 and 73.*

Postscript.

Errata.

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explains the resemblance which certain passages of some canons exhibit by the side of the general want of conformity to the division and title of the P. xliii  
parts.

Probably the Pāli *Tripitaka* (P, *Tipitaka*) is to be considered as one of the local canons. The language of this canon thus bears, as has been seen above, the name of *Māgadhi*.

Does this term proceed from the word that signifies singer or from the name of the country?

This is a question that is easy to decide.

As the first Buddhist monks may have had the custom of singing the "word of Buddha,"—this is what the terms *gāthā*, *geyā*, applied to a certain kind of Buddhist works bear witness to—it is likewise remarked in the *Prātimoksha* (P. *Pātimokkha*) (1) that they abused this custom. It is not every kind of singing that is permitted to be employed for the *Vinaya-piṭaka*. But, notwithstanding what has been said above, the following facts will appear to us much more decisive for the explanation of the term in question.

The beginnings of Buddhism are connected with Magadha. According to tradition, it is there that Sākyamuni taught. It is thence that the first preachers set out, thence that the sacred writings were transported to Ceylon. Subsequently, it is again in Magadha, that *Buddha-ghosa*, the most important commentator of the Pāli canon was born.

There is no reason to doubt, that they may have written in Pāli in India itself. There is therefore no authority to reject absolutely the tradition which attributes to Pāli the name of the language of Magadha. But Pāli, as we have seen, is distinct from the dialect of the *Bhabra* inscription and doubtless also from that of Magadha; it differs too from the *Māgadhi* of the *dramas* and from that of the *Jainas*. The two last circumstances are explained by another appellation given to Pāli by the Buddhists. They say that Pāli is "the language of Buddha and not a secular language." The origin of this designation is distinctly allied to the destinies of the local dialect of Magadha in the bosom of the Saṅgha or monkish community.

. XLII. It is from these conditions, in which Pāli was developed in the midst of the Saṅgha, that this fact is understood, viz., that Pāli grammar

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(1). P. XLIV. n-96.

presents, forms more ancient than those of the dialect of the Eastern inscriptions, the dialect which comes nearest to Pali, and that the differences which distinguish it from the dialects of Magadha are at the same time explicable.

In course of time, while the doctrine was developing, an oral literature sprung up among the Buddhists; but they were unwilling to distinguish the new from the ancient and designated both by the term, "word of Buddha." Yet, that the truth might not be easily discovered, that the new might seem old, it was altogether necessary, that, externally, the one should not differ from the other in anything; and the primitive oral literature, most certainly, exercised an influence upon latter works.

Many circumstances favoured this influence. The monkish community was not composed exclusively of matured men. Novices were also admitted and could even be consecrated from the age of four years.

"I give permission, O monks!" says Buddha in the *Mahāvagga*, "to consecrate a child of four years, if it is in the condition of chasing crows."

Anujānāmi bhikkhave upapañcavassam dārakam kākucchepakam pabbājetun' ti.

New members could be born in the community itself. For this purpose the following legend is related :

"At that time, a certain pregnant woman was consecrated a nun. Her pregnancy did not manifest itself till after her consecration. She set herself athinking, "what shall I do with this child?" The case was submitted to Buddha, and he said, "I give permission, O monks! to rear this infant for this station, until it attains the age of reason," i. e. according to the commentary: "as long as he shall be unable to eat and bathe by himself."

*Bhikkhunūvibhanga*: Tena kho pana samayena aññatarā itthī sannisinnaḡabbhā bhikkhunīsu gabbajitā hoti. Tassa pabbajitāya gabbho vutthāsi. Atha kho tassā bhikkhuniyā etad ahoṣi kathan nu kho mayā imasmim dārake paṭipajjitabban' ti, Bhagavato etam attham ārocesum: "Anujānāmi bhikkhave posetum yāva so dārako viññutam pāpunātīti."

Commentary: Yava khāditum bhuñjitum nahāyituñ ca attāno dhammatāya sakkotīti attho.

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*A sheet exhibiting the conjugation in full of a verb in each of the seven conjugations is inserted between pages 72 and 73.*

Postscript.

Errata.

# PĀLI GRAMMAR.

## PHONOLOGY.

### I. ALPHABET.

1. In writing Pāli, people in Ceylon, Siam, and Burma employ different alphabetical characters to represent its forty-one sounds. The following is a transliteration of the Pāli letters in (1) Roman with corresponding (2) Devanāgarī and (3) Burmese characters.

CLASSES.	CONSONANTS.								VOWELS.	Medial forms of vowels.
	ABRUPT.				PROLONGED.					
	Unaspi- rated.		Aspi- rated.		Sibi- lants.		Nasals.	Linguals.		
	Surd.	Sonant.	Surd.	Sonant.	Surd.	Sonant.				
Naturals {	k क ᳵ	g ग ᳶ	kh ख ᳶ	gh घ ᳶ		h ह ᳵ	n न ᳵ		a अ ᳵ	ā आ ᳵ
Palatals. {	c च ᳵ	j ज ᳶ	ch छ ᳶ	jh झ ᳶ		y य ᳵ	ñ ण ᳵ		i इ ᳵ	ī ई ᳵ
Cerebrals. {	t ट ᳵ	d(ᳵ) ड ᳶ	th ठ ᳶ	dh ढ ᳶ			ṇ ण ᳵ	m म ᳵ		
Dentals... {	t त ᳵ	d द ᳶ	th थ ᳶ	dh ध ᳶ	s स ᳵ		n न ᳵ	l ल ᳵ		
Labials ... {	p प ᳵ	b ब ᳶ	ph फ ᳶ	bh भ ᳶ		v व ᳵ	m म ᳵ		u उ ᳵ	ū ऊ ᳵ

2. NOTE.—Native Grammarians classify these sounds in another manner. P. 48. They teach, agreeably with Hindu Grammarians, (Cf. *Pāṇini*, i, 1, 9) that, in order to articulate a sound, three conditions are necessary: 1st, the place where it is formed; 2nd, the organ that produces it; 3rd, the effort which governs its formation.

explains the resemblance which certain passages of some canons exhibit by the side of the general want of conformity to the division and title of the P. x parts.

Probably the Pāli *Tripiṭaka* (P, *Tipiṭaka*) is to be considered as one of the local canons. The language of this canon thus bears, as has been seen above, the name of *Māgadhi*.

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P. XLII.

It is from these conditions, in which Pāli was developed in the midst of the Saṅgha, that this fact is understood, viz., that Pāli grammar

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(1). P. XLV. n-96.

III. The *efforts* required for the production of a sound differ also among themselves : 1st, *a* is formed by closing the throat (P. *samvutām* restrained = S. *samvritām*) ;

3. 2nd, the other vowels, along with *e*, and *h*, are formed by opening the throat (P. *vivaṭām* open = S. *vivritām*) ;

3rd, the consonants of the five classes, by contracting the organ of the place where each sound is formed (P. *phuṭṭhām* affected = S. *sprishṭām*) ;

4th, the semivowels *y*, *v*, *l*, *r*, by slightly contracting the organ of the place where each sound is formed (P. *isupphuṭṭhām* slightly affected S. *ishatsprishṭām*) (1).

All the grammars do not agree about the number of places where the sounds are formed. The *Mukhamattadīpini* (2) reckons five of them : the throat, the palate, the roof of the palate, the teeth, and the lips. The *Nirutti* (3) adds to them the chest (P. *ura* = S. *uras*), and the root of the tongue (P. *jivhāmūla*). P. 49.

2. *ḷ* is only a modification of *ḍ*. *Kaccāyana* always replaces it by *l*.

*La-kāram* pana *ḍa-kāravikāram* katvā saddasatthavidū paṭhanti . . . . . *suttakāro* pan' assa ṭhāne *la-kāram* eva paṭhati (4). But when those skilled in grammar change the letter *ḍ*, they read the letter *ḷ* ; a copyist or writer (lit. maker) of the suttas even writes (lit reads) *l* in *ḍ*'s place.

3. The consonants are divided : (A). 1st, into the surd or strong (P. *aghoṣā*) ; and 2nd, the sonant or soft (P. *ghoṣā*).

The first are *k*, *kh*, *c*, *ch*, *ṭ*, *ṭh*, *t*, *th*. *p*, *ph*, *s*.

The sonant or soft are all the other letters of the five classes, *y*, *r*, *l*, *v*, *h*, and *ḷ*.

(B). 1st, into aspirates (*dhanitā* lit, sound, noise) : the third and fourth of each class in the table on page 1 ; and 2nd into non-aspirates, the first and second of each class.

(1). *Rūpasiddhi*, I. 1, 2.

(2). *Ms.* of the India office, I. 1, 2.

(3). This work is quoted in the *Kaccāyanavaggaṇā*, I. 1, 2. *Ms.* of the National Library of Paris.

(4). *Mukhamattadīpani*, page *kr*, at the back. Cf. *Siddhantakaumudī* II. 512.



4. The eight vowels are divided into short and long.

The short are: *a, i, u* ; the long are the other five; *ā, ī, ū, e, o*.

5. Sometimes *e* and *o* are pronounced as short vowels. It is when they are found before two consonants: for example, in the words *ettha*, (S. *atra*), here; *seyyo*, (S. *ṣreyas*), better.

6. Before a group of consonants, the *short* and *long* take the name of *heavy* vowels (P. *guru*).

*Note.*—The *niggahītam* exerts over the vowels, the same influence that a collocation of consonants exercises over them. Thus, we read in the *Moggallāyanavutti*, page *kā*, on the back: *bindu niggahītam*, the mark *niggahīta*.

P. 4. Yv āyam vaṇṇo bindumatto so niggahītasāñño hoti. Tena kv attho niggahītam ioc ādigurusaññākaraṇam, etc. (1).

## II.—COMPARATIVE PHONOLOGY.

7. The sounds of a language may be studied from two points of view :

*First, the historical* with the purpose of showing the transformations of one sound in the cognate languages. This is the object of *comparative philology*. In this work, the sounds of Pāli will be compared with those of Sanskrit, which is the language most closely allied to it, and whose phonology presents the most archaic condition of sounds.

*Second, the grammatico-physiological*, i.e. by studying the physiology of sounds (what has been briefly done in the first paragraphs) and their modifications, as well external (the meeting of words in a discourse), as internal (the junction of the root and of stems with suffixes, other stems, or inflexions). P. 50

## VOWELS.

8. Pāli does not possess the following Sanskrit vowels: ऋ, ॠ; ए, ऐ, ॡ; ओ, औ, ॢ; ऒ, ण, ॣ; त, ॥. The other eight vowels *a, ā, i, ī, u, ū, e, o* have, with regard to Sanskrit ones, undergone much less change than the consonants.

9. The vowel *a* corresponds, in most cases, to the Sanskrit *a*. Sometimes, it replaces a Sanskrit *ā* (1) before two consonants or before *niggahīta*; e. g. in words such as *patta* (S. *pātra*), a cup; *magga* (S. *mārga*), a path; (2) in the accusative singular of feminine stems in *ā* :

(1). This letter which is a mere dot is termed *niggahīta*. Then what need of making it the primary heavy sign? etc.

- P. 5. *kaññam* (S. *kanyām*), acc. sing. of *kañña* (S. *kanyā*), a young girl ; (3) in the genitive plural of masculine stems in *a* : *purisānam* (S. *purushānam*), <sup>o</sup>*am* gen. plur. of *purisa* (S. *purusha*), a man.

10. *A* corresponds, at other times, with the Sanskrit vowels *i*, *u*, *ri* ; e. g. (1) in *paṭhavi* (S. *prithivī*), the earth ; (2) *kibbasa* (S. *kilvisha*), sin ; (3) *pana* (S. *punar*), again ; (4) *satimā* (S. *smṛitimat*), who remembers ; *amata* (S. *amṛita*), immortal ; *kata* (S. *kṛita*), done ; *daḥṇa* (S. *dṛiḍha*), solid ; *kasi* (S. *kṛishi*), tillage.

11. The long vowel *ā* corresponds to the Sanskrit *a*, at the end of words, after the dropping of a consonant : e. g. (1) *brahā* (S. *brahat*), great ; (2) *punā* (for *punad*=S. *punar*) ; again in the sentence, *na hi dāni punā atthi mama tuyhañ ca saṅgāmo* : now there is no more intercourse for us two (*Sulasājūtakam*, page *phah*, on the face).

12. Sometimes, *i* replaces the Sanskrit *i*, before a group of consonants or *niggahita* : e. g. (1) in the words *tittha* (S. *tīrthas*), a place where people bathe, a ghāt ; *kitti* (S. *kīrti*), glory ; and (2) in the acc. sing. of stems in *i*.

13. Besides, *i* = Sanskr. *a*, *u*, *ri*, *e*, *ai* : ex. (1) *piṭṭhito* (S. *prishthatas*), from behind ; (2) *saddhim* (S. *sārdham*), together ; (3) *purisa* (S. *purusha*), a man ; (4) *isi* (S. *ṛishi*), a sage ; (5) *dissati* (S. *dṛiṣyati*), he sees ; (6) *kiocha* (S. *kṛiochra*), need ; (7) *tālavanṭaka* (S. *tālavarintaka*), a fan ; (8) *pātivissaka* (S. *prātiveṣyaka*), a neighbour ; (9) *issariya* (S. *aicvarya*), dominion. Now and then it happens, *i* arises from the vocalisation of the semivowel *y* ; e. g. in *nigrodha* (S. *nyagrodha*), the banyan or Indian fig tree.

14. *ī* = S. *i*, after the dropping of a consonant ; ex. *nīyanti* (S. *nir + yā*), the 3rd pers. plur. of the present, they are going away ; (2) *ī* = S. *ai* ; ex. *thīna* (S. *staina*), theft.

15. The vowel *u* corresponds to the Sanskrit *u* and to *ū* before two consonants ; e. g. *sutta* (S. *sūtra*), sacred word ; or before *niggahita*. Besides, *u* = S. *a*, *i*, *ri*, *o*, *au* ; e. g. (1) *puṭhujjano* (S. *prithag + jana*), ignorant ; (2) *susāna* (S. *śmaśāna*), a cemetery ; (3) *usu* (S. *ishu*), an arrow ; (4) *susu* (S. *ṣiṣu*), an infant ; (5) *itveva* (S. *iti + eva*), thus ; (6) *musāvāda* (S. *mṛishāvāda*), falsehood ; (7) *puṭṭha* (S. *prishṭa*), questioned ; (8) *uju* (S. *ṛiju*), right, straight ; (9) *usabha* (S. *ṛishabha*), a buffalo ; (10)

*aggi hutta* (S. *agnihotra*) a sacrifice ; (11) *junha* (S.  *jyotsnā*), moonlight ; (12) *manuññam* (S. *manojñam*), beautiful, fine ; e. g. *rudam manuññam*, *rucirā ca piṭṭhi*, singing charmingly and (having) a variegated back (*Jat.* I. 4, 2) ; the *commentary* has: *manuññam* = *manāpam* ; the *Rūpasiddhi* (44) 1, 5, 8, cites a *manu'ññam* = *mano aññam* ; (13) *ussukka* (S. *autsukya*), strong desire.

In Pali an *u* may arise from the vocalisation of *v* ; e. g. *turita* hastening (S. *tvarita* from *tvar*, to hasten) ; *na supāmi divārattim* (*Jat.* xvii. 1, 2), I sleep not day or night : *supāmi* (S. *svap*, *svapīmi*).

#### DIPHTHONGS.

P. 6. 16. Of the Sanskrit diphthongs two, *e* and *o* only, are retained in Pāli, and they are sometimes short (Cf. § 5). They almost always correspond to the Sanskrit diphthongs *e*, *ai*, *o*, *au*. But *e* moreover = S. *a* and *i* ; e. g. (1) *ettha* (S. *atra*), here ; (2) *pure* (S. *puras*), before ; (3) *heṭṭhā* (S. *adhaśtāt*), under ; (4) *gahetvā* (S. *gṛhītṭvā*), having taken ; (5) *netvā* (S. *nītṭvā*), having conducted.

17. Sometimes *e* in Pali arises from the sound of *y* being vocalised into *i* and combined with a preceding or following *a* ; e. g. (1) *macchera* (S. *mātsarya*), envy ; selfishness ; (2) *acchera* (S. *ācarya*), a miracle ; (3) *katheti* (S. *kathayati*), he relates (4) *vañceṣi* (S. *vañcayasi*), thou deceivest. At other times, *e* proceeds from *a + i*, by the elimination of an intermediate *v* ; e. g. *thera* (S. *sthavira*), an aged nun who has embraced the monastic life for many years and is distinguished for her sanctity.

18. The diphthong *o*, as well as *e*, may be, both *short* and *long*. It corresponds to the Sanskrit *o*, *au*, and *as* final, and, further replaces a Sanskrit *u* : e. g. (1) *porisa*, *posa* (S. *purusha*), a man ; (2) *oṭṭha* (S. *uśṭra*), a camel ; (3) *sovaṇṇamaya* (S. *suvarṇamaya*), golden, (4) *tanotha* (S. *tanuṭha*), ye stretch.

19. *O* in Pali, sometimes arises from the sound of *v* being vocalised into *u* and combined with a preceding or following *a* : e. g. (1) *loṇa* (S. *lavāṇa*), salt ; (2) *osāna* (S. *ayasāna*), the end ; (3) *okkhitta* (S. *ava + kship*), cast down ; (4) *orūhya* (S. *ava + ruh*), being descended ; (5) *sotthi* (S. *svasti*), well-being ; (6) *juhonti* (or *juhvanti* = S. *juhvanti*), they offer a sacrifice ; (7) *tanonti* (S. *tanvanti*), they stretch.

Again *o* sometimes arises from *a + u* by the dropping of an intermediate *y* : e. g. *mora* (S. *mayūra*), a peacock.

20. The Sanskrit vowel *ṛi* is sometimes represented in Pali by *r* followed by *a*, *i*, or *u* : e. g. (1) *brahā* (S. *brīhat*), great ; (2) *iru* (S. *ṛig*) verse ; (3) *rukkha* (S. *ṛiksha*), a tree.

#### CONSONANTS.

P. 52.

21. The comparison of consonants in Pali and Sanskrit shows  
. 7. that, in the great generality of instances, Pali avoids the meeting of two consonants of dissimilar organs, and has recourse to *assimilation*, *omission*, and *the insertion of vowels*.

22. When two consonants meet in the middle of a word, that which precedes is assimilated to that which follows, provided, that the latter is neither a *nasal*, a *semivowel*, nor a *sibilant*. In the second instance, different changes are observed : the semivowel may be (i) *assimilated* to the preceding consonant, (ii) *dropped*, or (iii) may *transform* the consonant into one of another organ.

#### (a) GUTTURALS.

23. The *gutturals* correspond almost always to those of Sanskrit. The surd aspirate *kh* of this class, is often due to the presence of a *sibilant* or an *r* in Sanskrit.

It is probable, that, before disappearing, the sibilant has in some cases undergone *metathesis*. It is this that takes place in the *Māgadhī* of the dramas (*Hemacandra* iv. 298). For example, the Sanskrit word *prekshate*, he looks at, takes, in this dialect, the form *peskadi*. In Pali, the sibilant is dropped and has left a trace in the aspiration of the guttural : *pekkhati*. Again, the redoubling of the consonant does not exist upon the inscriptions of *Piyadasi*. It is probably due to the grammatical elaboration of Pali and may be considered as relatively recent. Very often it does not occur in verse : ex. (*Jāt.* xv. i. 1.) ; *kim kammam akari pubbe pāpam attadukhāvaham*, who has first committed this wicked deed which recoils on its author ? (*Jāt.* xvi. i. 1) ; *itthīnam purisānañ ca mā te āsi dukhudayo* [for men and women let not the beginning of sorrow come upon thee].

It is equally from the dropping of the sibilant, that the aspirated surd is produced in (1) *yakkha* (S. *yaksha*), a kind of demon, (2) *kippa*

(S. kshipra) rapid ; (3) bhikkhu (S. bhikshu), a mendicant ; (4) cakkhu (S. cakshus), the eye ; and in many other words.

24. Under the influence of *r*, the aspirate *kh* is produced in words such as (1) khidḍa, which is, however, met under the form kīḷa (S. krīḍa), play ; (2) purakkhata (S. puraskṛita), marching in front ; (3) nikkhamma or nikkhamitvā (S. nishkramya, from nis + kram), having gone out. In the last two examples, however, the aspiration may be attributed to the influence of the sibilant, for the root *kram* joined to other prefixes, does not exhibit the aspirate : e. g. (1) pakkama (S. prakrama), a pace ; (2) paṭikkama (S. pratikrama), reverse order ; etc.

Sometimes, the sibilant is assimilated to the following consonant, as, in the words (1) dukkara (S. dushkara), difficult to do ; (2) namakkāra (S. namaskāra), homage ; and, in this case, the aspiration does not occur.

P. 8. 25. The *nasal* is assimilated to the *guttural* which precedes it : e. g. (1) sakkoti, 3rd pers. sing. of the present of *sak*, to be able (S. P. 5 *çaknoti*) ; (2) lagga (S. lagna), adhering ; (3) aggi (S. agni), fire ; (4) nagga (S. nagna), naked ; etc.

26. The *semivowels* *y*, *r*, *l*, *v*, are assimilated to the preceding or following *guttural* : ex. (1) sakkā (S. çakya), the Sakyas, (2) akkhāta (S. ākhyāta) told ; (3) sakko (S. çakra) Çakra or Indra ; (4) makkāta (S. mar-kāta), a monkey ; (5) vakkala (S. valkala), tree-bark ; (6) sobhagga (S. saubhagya), happiness ; (7) agga (S. agra), a summit ; (8) sagga (S. svarga), heaven ; (9) vaggu (S. valgu), beautiful ; (10) aggha (S. argha) sacrifice ; etc.

Sometimes the semivowel remains : ex. (1) sākyaputtiko (S. çākyaputra), or sākiya (S. çākiya), of the Sākya race ; (2) saṅkhyā (S. saṅkhyā), number ; (3) arogya (S. arogya), health ; (4) nigrodha (S. nyagro-dha) ; (see § 22) :

atha 'bravī brahā Indo Vatrabhu . . . then, the great Indra, the conqueror of Vṛitra (P. Vatta), said . . . (*Jat.* xvi. i. 3) ;

atha kena vaṇṇena utrase so migo mamam, how could this deer trouble me ?

kv attho what need of ? = ko (S. kaḥ) + attho (S. arthah) ; etc.

The *nasals* remain unchanged before *gutturals* or are changed into *niggahita* : ex. pallaṅka (S. paryāṅka) a couch, a palanquin ; aṅga (S. aṅga) a limb etc. (see § 22).

(b) PALATALS.

27. The Pāli *palatals* correspond to those of Sanskrit, or arise from dentals, under the influence of a following *y* : e. g. (1) (P.) *c* = (S.) *t* in *ādicca* (S. *āditya*), the sun ; *paccaya* (S. *pratyaya*), a cause ; (2) (P.) *ch* = (S.) *th* in *micchā* (S. *mithyā*), falsely ; (3) (P.) *j* = (S.) *d* in *avijjā* (S. *avidyā*), ignorance ; *jotamāna* (S. *dyotamāna*), brilliant ; (4) (P.) *jh* = (S.) *dh* in *jhāna* (S. *dhyāna*), contemplation ; *jhāma* (S. *dhyāma*), black ; (5) (P.) *ñ* = (S.) *n* in *añña* (S. *anya*), other ; *kañña* (S. *kanyā*), young girl ; (6) (P.) *ṇ* = (S.) *ṇ* in *puṇña* (S. *puṇya*), purity ; *hiraṇña* (S. *hiranya*), gold.

28. The *palatals* spring from gutturals under the influence of sibilants : ex. (1) *kucchi* (S. *kukshi*), the stomach ; (2) *tacchaka* (S. *takshaka*), a carpenter. It is, moreover, to the sibilant that aspiration is here due.

The *palatals* are also formed from dentals when the latter have a sibilant after them : ex. (1) *maccharī* (S. *matsarim*), envious ; (2) *vicikicchā* (S. *vicikitsā*), doubt. (Cf. § 22).

29. In some cases, the *palatals* arise from sibilants : ex. (1) *accharā* (S. *apsaras*), a celestial nymph ; (2) *chaṭṭha* (S. *shasṭha*), sixth. The sibilant causes the aspiration of the *palatal* surd (*ch* for *c*) : ex. (1) *pacchā* (S. *paçcāt*), after ; (2) *acchera* (S. *āçcarya*), wonderful ; etc.

The sibilant may be assimilated to a following *palatal* : ex. (1) *duccarita* (S. *duçcarita*), who acts badly ; (2) *niccala* (S. *niçcala*), unmovable ; (3) *duccanna* (S. *duçchanna*), ill-covered. (Cf. § 21)

The aspirate *ch* may correspond to (S) *ç* : ex. *chakana* (S. *çakrit*), excrement ; *tattha nam rājā mātupacchato gacchantim hatthicchakana-piṇḍena piṭṭhiyam pahari* (*Jāt* xix. i, 1) ; then the king struck it behind with a piece of elephant's dung as it followed its mother.

P. 9. 30. The other consonants, in their meeting with *palatals* follow the general rule. (Cf. § 21). The semivowels are assimilated to the preceding palatal : (1) *paccati* (S. *pacyate*), it ripens ; (2) *muccati* (S. *muçyate*), it is delivered ; (3) *bhesajja* (S. *bhaishajya*), medicine. (Cf. § 22).

(c) CEREBRALS.

31. In Pāli, the *cerebrals* often correspond to the Sanskrit dentals and undergo this transformation under the influence of the sounds

*ri*, *r*, *s*, preceding the dental ; ex. (1) *paṭi* (S. *prati*), against ; (2) *paṭhama* (S. *prathama*), first ; (3) *tālavantaṭaka* (S. *tālavṛintaka*), a fan ; (4) *ṭhāpita* (S. *sthāpita*), placed ; (5) *aṭṭha*, *aṭṭa*, or *attha* (S. *artha*) ; signification.

32. Under the influence of a sibilant, the Sanskrit *ṭ* is aspirated in Pali : ex. (1) *tutṭha* (S. *tusṭa*), rejoiced ; (2) *aṭṭha* (S. *asṭau*), eight ; (3) *duṭṭha* (S. *dusṭa*), corrupted ; the *exception* is *leḍḍu* (S. *lesṭu*), a clod of earth.

33. The soft aspirate *ḍh* of the cerebral class corresponds to the Sanskrit *ḍ*, *dh*, and is developed under the influence of a preceding *r* : ex. (1) *anukaddhana* (S. *anu + kard*) referring back ; (2) *vaddhate* (S. *var-dhate*), he grows.

The letter *ḷ* is only a modification of *ḍ* and corresponds to the Sanskrit *ḍ*, *d*, *y* : ex. (1) *chaḷ-abhiñña* (S. *shaḍ + abhijñā*) ; the six supernatural faculties ; (2) *chaḷ-āyatanam*, (S. *shaḍ + āyatanam*), the six organs of sense ; (3) *uḷāra* (S. *udāra*), noble ; (4) *tālāka* (S. *tādāga*), a tank ; (5) *vulhate* or *vuyhati* (S. *uhyate*), is carried. (Cf. § 2).

*ḷh* = Sanskrit *ḍh* : e. g. in the words (1) *dalha* (S. *dṛiḍha*), strong ; (2) *virulhaka* (S. *virūḍhaka*) — *Virulha* or *Virulhaka*, a proper name ; (3) *gulha* (S. *gūḍha*), hidden.

34. Sometimes *ṇ* is found in the place of *ṇ̄* (palatal) in the derivatives of *S. á + jñā* ; ex. *añāpesi*, he has ordained, and very often, in *Mss.*, in the place of *n* (dental).

The grammars give no rule for this last change.

#### (d) DENTALS.

35. The dental surd *t* sometimes corresponds to the Sanskrit sonant *ḍ* of the same class : ex. (1) *kusīta* (S. *kusīda*), indolence ; (2) *pātubhavanti* (S. *prādurbhavanti*), they become manifest ; (3) *yasmāt iha* (S. *yasmād iha*), because here ; (4) *tasmāt iha* (S. *tasmād iha*), therefore here.

In the last two instances, grammarians consider the *t* a euphonic letter intended to avoid an hiatus.

Sometimes *t* = *S. c* : ex. *tikicchaka* (S. *cikitsaka*), a doctor.

Finally *t* = *S. th* : e. g. in *katikā*, talk (S. *kath + ikā*, see the word in Childers' Pali Dictionary).

Amhākam katikāvattam bhinditvā, kasmā akāle āgatā 'ti (*Jdt.* page *pa*, nau, on the face). Putting an end to our course of conversation, (he said). 'why have ye come together at an unseasonable hour?'

36. The aspirated surd *th* of this class sometimes corresponds to the Sanskrit unaspirated surd *t* and is developed under the influence of an *r* or a sibilant : ex. (1) tattha (S. tatra), there ; (2) yattha (S. yatra), where.

After the dental, the *r* may be also assimilated without producing the aspiration : ex. (1) mitta (S. mitra), a friend ; (2) putta (S. putra), a son ; (3) matta (S. mātra), a measure ; (4) sotthi (S. svasti), well-being ;  
P. 10. (5) thananti (S. stananti), they make a noise ; (6) hattha (S. hasta), a hand ; (7) thiyo (nom. pl. of thī, ordinarily itthī, a woman = S. strī) in *Jātaka*, viii. i, 6 :

Thiyo tassa pajāyanti na pumā jāyare kule !

Yo jānam pucchito paṇham aññathā nam viyākare ||

"It originates only from women and not from men, in the family of him who knowingly answers a question by a lie."

37. The unaspirated sonant *d* occasionally corresponds to the S. *j* : ex. (1) daddallamāna (S. jājvalyamāna), brilliant ; (Cf. Fausböll, *Dasarathajātaka*, p. 29) ; (2) dosinā (S. jyotsnā, Cf. Weber, *Bhagavati*, i, 413) clear, bright.

Ramaniyā vata bho dosinā ratti. (*Jdt.* xxi. i, 7) ;

How pleasant a clear night is !—

or to the S. *dh* : ex. ida (S. idha), here ;

or to the S. *t* : ex. dandha (S. tandra): idle.

P. 55.

Kālamigo 'pi attano dandhatāya, imāya nāma velāya gantabbam imāya na [velāya, Cf. Fausböll. *Jāt.* 11, p. 144, l. 1.] gantabban'ti, ajānanto (*Jāt.* i, ii, 1) ; even the black deer (or beast, here Devadatta) thro' his slothfulness did not know (lit. not knowing) the seasonable or unseasonable time to go ; (3) mutiṅga (S. mṛidaṅga), a drum ; vidatthi (S. vitasti), the elbow.

The dental nasal *n* sometimes replaces *l* : ex. naṅgala (S. laṅgala), a plough.

38. When the semivowel *y* is found placed immediately after a dental, it transforms the dental into a palatal (Cf. § 27), or, following



the general rule, is assimilated to it : (Cf. § 21) ex. (1) uyyāna (S. udyāna), a garden ; (2) uyyoga (S. udyoga), labour.

The nasal is assimilated to the dental that precedes it : ex. attā, (S. ātman), the soul.

(e) LABIALS.

39. The aspirated surd *ph* of this class sometimes corresponds to the S. unaspirated surd *p* : ex. (1) pharasu (S. paraçu), a hatchet ; (2) phalita, but also palita (S. palita), grey ; (3) phussaratha (S. pushyaratha), a processional car. In certain words the aspirate is easily explained by the dropping of the sibilant : ex. phassa (S. parça), to touch.

40. The unaspirated sonant *b* of this class = (S) *v* : ex. (1) pabbajjā (S. pravrajyā), consecration ; (2) giribbaja (S. giri + vraja), Giribbaja, the name of a mountain ; (3) dibbāmi (S. dīvyāmi), I sport ; (4) kābya (S. kāvya), a poem.

The aspirated sonant *bh* corresponds to the Sanskrit *v* : ex. bhisa (S. visa), the film or fibres of the stalk of the water lily : in certain rare cases, it corresponds to the (S) *h* : ex. mittadūbhī (S. mitradruh), envious (Cf. Fansböll, *Dasarathajātaka*, p. 23).

The nasal *m* of this class is sometimes = (S) *y* : ex. sāmam or sāyam (S. svayam), self. The long syllable in the first part of the word is explained by the dropping of the semivowel.

(f) SEMIVOWELS.

41. Semivowels *y*, *r*, *l*, *v*. In Pāli, *y* ordinarily corresponds to the (S) *y*, and, in some rare instances, to the palatal sonant *j* : ex. (1) niya or nija (S. nija), own ; *y* = S. *ā* in khāyita (S. khādita), eaten.

The P. *r* = S. *r* after the prefixes *ni* (S. nis), out, *du* (S. dus), ill, badly ; in the words *catu* (S. catur), four ; *pātu* (S. prādur), evidently ; *puna* (S. punar), again ; *pāta* (S. prātar), at dawn ; and in many other words, before a vowel : ex. (1) nirantaram (S. nirantaram), without an interval : P. 11. (2) durāgatam (S. durāgatam), come with difficulty ; (3) punar eva (S. punar eva), again ; etc.

Besides *r* = S. *g*, *t*, *d*, *n* : ex. (1) dhir astu, let woe befall, it cannot be helped (S. dhig astu), an exclamation of despair ; (2) makkara (S. markata), a monkey ; (3) ekārasa or ekādaśa (S. ekādaça), eleven ; (4) in the word jīvar = jīvan (S. jīvan) living, the *r* replaces the *n*. Cf. *Jāt.* viii. i. 7.

Yo indriyānam kāmēna vasam Nārada gacchati, so pariccajj 'ubho loke jīvar eva visussati.

"Who ever, O Nārada ! yields to his wishes with his entire will, his whole being will be dried up after he has quitted the two worlds."

Tassa dajjam imam selam jalantar iva tejasā (Jat. xxi. i, 6). "I shall give him this stone which, through its brightness, seems to shine."

Vijju mahāmeghar ivānupajjatha (Jat. xx. i. 3).

As a flash of lightening, it has sunk into a great cloud."

Finally, *r* = (S) *l*: ex. *picura* (S. *picula*), the Indian tamarisk.

The (P) *l* may correspond to the (S) *r*: ex. (1) *pallaṅka* (S. *par-yanka*) a palanquin; (2) *antalikkha* (S. *antariksha*), the sky; (3) *cattālisam* (S. *catvārimṣat*), forty.

It may also correspond to the (S) *d*: ex. *bubbulaka* (S. *budbuda*), a bubble. In the words (1) *alla* (S. *ārdra*), wet; (2) *culla* (S. *kshudra*), small, it replaces the (S) *r*.

The semivowel *v*, besides the instances in which it answers to the S. *v*, replaces the (S) *p*, *b*, *m*, and *y*: ex.

(1) *Godāvarītīre tiyojanikam kavittḥavanam* (S. *kapittḥavanam*) *sandhāya pāyāsi*. (Jāt. xvi. 1, 2) Having made ready, he advanced to the *Kavittḥa* (the name of the tree *Feronia Elephantum*) woods of three yojanas (in diameter) on the banks of the Godavari. [The French translation is: "il partit, se proposant de se rendre dans le bois des kavittḥa", he started, intending to proceed to the K woods].

(2) *Vihemi* (for *bhāyāmi*) *v'etam āsādum* (Jāt. xvi. i, 3):

I fear approaching him; (3) *vīmamsamāna* (S. *vīmāmsamāna*) investigating; (4) *tāvatimsabbhavana* (S. *trayastrimṣabhavana*), the abode of the thirty-three deities; (5) *kāsāva* (S. *kāshāya*) yellow; (6) *āvusa* (S. *āyushmat*), friend!

42. In the middle of a word, in the combinations *hy*, *hv*, there is a *metathesis* of the semivowels: ex., *guyha* (S. *guhya*) (1) a secret; (2) *bavhābādho* (S. *bahu + ābādha*), much sickness; (3) *gadrabha* (S. *gardabha*), an ass.

When *two semivowels* meet they also undergo *metathesis*; ex. *kayirati* (S. *kriyati*), it is done.

(g) SIBILANTS AND *h*.

43. In Pāli, one sibilant only is preserved, the dental *s*, which corresponds etymologically to the (S) ष, *śh* ष, *s* च.

The Pāli *h* corresponds to the Sanskrit *h* or arises from the aspirates *bh*, *dh* : ex. (1) *hi*, the inflexion of the instrumentive plur. (S. *bhis*) ; (2) *pahūta* (S. *prabhūta*), much ; (3) *paggalha* (S. *prāgalbha*), brave ; (4) *sādhū* or *sāhu* (S. *sādhū*), good ! (5) *hetthā* (S. *adhastat*), below (in this word the initial *a* is dropped). It also replaces the (S.) *kh* : ex. *tayo* 'pi *suhitā* (S. *sukhitā*) *ahesum* (*Jāt.* xx. i, 4) ; all three were contented.

44. The S. sibilants *ç*, *śh*, *s*, very often become *h* in Pāli : ex. (1) *paṇha* (S. *praçna*), a question ; (2) *aṃhamana* (S. *açmamaya*), stony ; (3) *taṇhā* (S. *triṣṇā*), thirst ; (4) *kaṇha* (S. *kṛishṇa*), black ; (5) *uṇha* (S. *uṣṇa*), hot ; (6) *nahāna* or *ṇhāna* — such is the form of this word in Burmese and Siamese manuscripts, (S. *snāna*), a bath ; (7) *nahāpita* (S. *nāpita* from S. *snāpitar*, Cf. Weber, *Beitr.* z. vgl. Spr., i, 505), a barber.

*II* is also found = *S*, *y* : ex, *nahuta* (S. *nayuta*), ten thousand quadrillions (10,000,000<sup>4</sup>).

In groups formed by *h* with a nasal, there is *metathesis* : of which examples have been seen above (§ 44).

## (h) NIGGAHITA.

45. *Niggahita*, in Pāli (answering to the S. *anusvāra*), at the end or in the middle of words, sometimes corresponds to the S. *r* : ex.

*Cakkhum* *udapādi* (S. *cakshur* *udapāt*), the eye has revealed itself ; *ukkaṃsa* (S. *utkarsha*), exaltation ; etc.

## (i) VOWEL INSERTION.

46. Besides the assimilation or omission of a consonant, Pāli has recourse to the insertion of one of the vowels *a*, *i*, or *u*, in order to avoid the collocation of two or more consonants (Cf. § 22) : ex. (1) *ratana* (S. *ratna*), a precious stone ; (2) *rahada* (S. *hrada*), a lake ; (3) *arahati* (S. *arhati*), he is worthy ; (4) *hiri* (S. *hrī*), shame ; (5) *sincha* (S. *sneha*), love ; (6) *kiliṭṭha* (S. *kliṣṭa*), tormented ; (7) *sukhuma* (S. *sūkshma*), small ; etc.

## III.—[SANDHI]. (a) THE MEETING OF VOWELS.

47. The meeting of two vowels of the same organ gives rise to a long one, as well in the middle of a compound word, as in a sentence,

when a word terminated by a vowel, is followed by another word which commences with the same vowel : ex. (1) buddhānusati (S. buddha + anusmṛiti), the remembrance of Buddha ; (2) yānidha bhūtāni, the beings that are found here.

48. *a* (á) + *i* form the diphthong *e* ; *a* (á) + *u* (ú) form the diphthong *o* : ex. (1) upeto (upa + ita = S. upeta), a muni ; (2) yathodāko (yathā + udake), as in the water

49. A *final* vowel may be dropped before an *initial* one : ex. (1) lokaggapuggalo (loka + aggapuggalo), the most exalted being of the world ; (2) yass' indriyāni samatham gatāni, those whose senses are composed (tranquilised) ; (3) tīn'imāni, these three ; (4) samet' āyasmā (sameta + āyasmā), let the venerable agree ; (5) dhanam m'atthi (me + atthi), I have riches ; (6) asant' ettha na dissati (asanto + ettha) no being deprived of existence is seen here.

50. The vowel may remain unchanged, whether before another vowel of the same organ or not, as in the examples : (1) yassa idāni, for whom now ? (2) chāyā iva, as a shadow ; etc.

Generally, the *hiatus* is allowed in the following cases :

1st. For the inflection of the vocative, *save* before *iti* : ex. katamā Ānanda aniccasaññā, what representation of perishability ? O Ananda !

<i>Pāli Mahāvagga.</i>	Pucchāmi tam Kassappa etam attham ! Katham pahīnam tava aggihuttam
<i>Sanskrit. Mahāvastu.</i>	Prīcchāmi te Kāśyapa etam artham ! Katham prahīnam tava agnihotram

I ask thee, O Kassapa ! how thy sacrifice has vanished ?

Sometimes, even in this case, *for the exigencies of metre*, the vowels may follow the rules of *sandhi*.

2nd. A long final vowel does not undergo any modification before an initial vowel, *if the two words do not form a compound word* (see Chapter xiii) : ex. (1) āyasmā Ānando gatham abhāsi, the venerable Ananda has recited a verse ; (2) bhūtavādī atthavādī 'yam itthi, this woman speaks rightly and truly.

<i>Pāli.</i>	Yo dhiro sabbadhidanto Suddho appatipuggalo ! Āraham sugata loke Tassāham paricārako	<i>Sanskrit.</i>	Yo vīro dhritisampanno Dhyayt apratipudgalo ! Arham sugato loke Tasyāham paricārako
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“ I am the servant of him who is strong and who has overcome all the torments, who is pure and has not his peer, who is honoured in the world, and whose advent is desired by mankind.”

3rd. At the end of particles, the vowel undergoes no change : ex. are aham 'pi ... , ah ! me also ... ; atha kho āyasmā ... , and then the venerable ....

4th. Before a word beginning with *a* or one of the words *iti, iva, eva, ettha, etc.*, the final vowel of the preceding word follows the rules of *Sandhi* : ex. (1) āgat 'attha (āgato + attha), he is come here ; (2) itthīti (itthī + iti) as a woman, or it is a woman ; (3) sv eva (so + eva) even he, this very man ; (4) n'ettha (na + ettha) *tam*, that is not here ; etc (Cf. § 49).

5th. Before verbs, *i* and *u* may continue unchanged : ex. (1) gāthāhi ajjhabhāsi, he replied in (these) verses ; (2) satthu adāsi, he gave (it) to the master.

51. When two vowels meet, the *second* (i. e. the initial one) may be dropped : ex. (1) yassa 'dāni (in place of idāni), for whom now ? (2) assamanī 'si (for asi), thou art not a *samanī* ; (3) akataññū 'si (for asi), thou art ungrateful.

52. The vowel that remains may be lengthened, *whether it is initial or final* : ex. (1) appassut' āyam, that ignorant one (Cf. § 49) ; (2) lokassā 'ti ' for the world ' (3) vijjū 'va (for iva) like lightning.

### III. (b). THE TRANSFORMATION OF VOWELS INTO SEMIVOWELS.

53. The vowel *i* becomes *y* before other vowels : ex. vyākato (S. vyākṛito), explained, declared.

It is the same, in Pāli, with *e* before the vowel *a* in the words *te, me, ye, etc.*

It is known, that, in Sanskrit, *e* is developed into *ay* before vowels. Now, in Pali, when this diphthong *e* is transformed into *y*, the *succeeding* vowel is lengthened, as, in (1) my āyam (me + ayam) ; (2) ty āham (te

āham ; (3) *yy āssa* (*ye + assa*). The elongation may therefore be explained from the meeting of two *a*'s, by supposing a *metathesis* of *ay* into *ya*. (*e=ai=ay*).

54. To avoid a *hiatus*, a *y* is inserted between *i* (*i*) and a following vowel, and this vowel may itself be lengthened : ex. (1) *aggiyāgāre* (*aggi + agāre*), in the habitation of fire ; (2) *sattamiyatthe* (*sattamī + atthe*), in the sense of the seventh case (the locative).

55. The vowel *u* becomes *v*, when it is found before any other vowel *except u* : ex. (1) *anvaddhamāsam*, in a half month ; (2) *anveti*, it follows ; (3) *svāgatam*, welcome .

Finally, to avoid the *hiatus*, a *v* may further be inserted between the *u* and the following vowel : ex. *duvaṅgikam*, he who has two members ; *bhikkhuvāsane*, in the dwelling of a monk.

56. The diphthong *o* becomes *av*, as in Sanskrit, in the word *go*, an ox ; ex. *gavēlakam*, sheep and oxen.

The *a* of *at* may be dropped : e. g. in the words (1) *ko* (S. *kah*), who ? (2) *kho* (S. *khalu*), truly ; (3) *yo* (S. *yah*), he who ; (4) *so* (S. *sah*), that one ; and in words terminated by *to* (S. *tas*), when they are followed by a word whose initial letter is a vowel : ex. *kv attho*, what signification ?

This *a* may also become *u* : ex.

*Kv idha pāpena lippati* (*Jat. xvii, i, 3*). who is here defiled by sin ?

### III. (c) THE INSERTION OF CONSONANTS BETWEEN VOWELS.

57. Pāli very frequently allows the hiatus, but, sometimes to avoid it, resorts to the insertion of a letter. (Cf. §§ 54 and 55).

1st. A *y* is inserted (i) in the middle of a word after *vi*, away ; *pari*, around *etc.* : ex. *viyañjana*, a consonant ;

(ii) at the end of a word : ex. (1) *yathay idam*, like this ; (2) *nay idam*, not so ;

(iii) after a consonant : ex. *tam yidam*, this, the same.

2nd, A *v* is inserted between *ti*, three, and words commencing with *a* or *u* : ex. (1) *tivaṅgalam*, three-fingers ; and (2) *pavuccati*, it is announced ;

3rd. An *m* is inserted : ex. (1) *lahum essati*, he will go quickly (2) *idhamāhu* here they said ;

4th. A *d*, after the words *sammā*, well ; *puna*, again ; *bahu*, much ; *manasā* (the instr. sing. of *mano* = S. *manas*), with the mind ; etc. : ex. (1) *sammad attho*, rightly the signification ; (2) *punadeva*, again even ; (3) *bahudeva*, much even ;

5th. A *t*, in the expression *ajjat agge*, henceforward ;

6th. An *n*, before the word *āyati*, to come to pass : ex. *its nāyati*, from this time forth (*Childers*) ;

7th. An *r*, before the words *iva*, like, as ; just, even, only ; ex. *nakkhattarājār iva*, as the king of the constellations.

In the words *yathā*, as, like ; and *tathā*, so, thus ; the final long *a* is abbreviated : ex. *tathar iva*, even so ; *yathar iva*, just as.

#### IV. THE MEETING OF *Niggahīta* WITH OTHER LETTERS.

58. *Niggahīta*, *m*, when it meets a consonant, remains unchanged, or is transformed into the nasal of the class to which the consonant belongs : ex. (1) *tam karoti* or *tañ karoti*, he did it ; (2) *dhammañ care* or *dhammam care*, that he may act agreeably to the law ; etc.

59. In the words *sam*, with ; *pum*, man ; the *niggahīta* is assimilated to the following *l* : ex. (1) *sallāpo*, conversation ; (2) *pulliṅgo*, the masculine gender.

60. Before the vowel *e*, before *h*, and words commencing with *y* (in this case, the *y* is assimilated), the *niggahīta* may be transformed into the palatal nasal (*ñ*) : ex. (1) *tañ ñeva* that also, or *evam etam*, so this ; (2) *evañ hi vo*, for thus ye ; or *evam hoti*, it is thus or thus it is ; (3) *saññogo* or *samyogo*, union ; (4) *yañ ñad eva* (*yam yad eva*), whatsoever.

61. Before the vowels, the *niggahīta* becomes *m* : ex. *tam aham brūmi*, I say that, or *tam aham brumi*. In the word *sammato*, honoured, the *m* is never subject to change, and in some cases, the *m* continues before consonants ; ex. *buddham saraṇam gacchāmi*, I seek refuge with Buddha *Rūpasiddhi* (53. 1, 4, 5).

62. Sometimes, the *niggahīta* is suppressed for the exigencies of metre, or to facilitate the pronunciation : ex.

1st, before vowels, *tas' aham* (*tāsam aham*) ; of them, I.

2nd, before consonants, *ariyasaccāna* (for *ariyasaccānam*) *dassanam*, *etam buddhāna* (*buddhānam*) *sāsanam*, the announcement of sacred truths is the doctrine of Buddha.

After the dropping of *niggahīta*, the vowel is lengthened: ex. (1) *sāratto*, (for *samratto*, S. *samrakta*), excited; (2) *sārago* for *samrago*, S. *samraga*), anger.

63. A vowel immediately following *niggahīta* may be dropped, especially in the words *iti*, thus; *iva*, as; *idāni*, now; *asi*, thou art; *api*; *etc.* In this case, *niggahīta* is transformed into the nasal of the class, to which the consonant that follows it belongs: ex. (1) *kin' ti* (for *kim iti*), what?; (2) *idam 'pi* (for *idam api*), this also.

If, instead of a single consonant, there is a collocation of consonants, the first part of it is suppressed: ex. *evam 'sa* (*evam assa*), thus, to or for this.

64. Sometimes a *niggahīta* is added before a vowel or a consonant, to facilitate pronunciation: ex. (1) *cakkhum udapādi*, the eye has revealed itself (Cf § 45); (2) *yāvam* (*yāva*, S. *yavat*) *ca idha bhikkhave*, and as many as are here, O monks!

#### V. THE MEETING OF VOWELS AND CONSONANTS.

65. The vowels, in their meeting with consonants, 1st, remain unchanged, ex. *bhāsatī vā karoti vā*, he either speaks or acts; 2nd, are lengthened, ex. *kāmato jāyati* (for *jāyati*) *soko*, sorrow is engendered by passion; 3rd, are shortened; ex. *bhovādī* (for *bhovādi*) *nāma so hoti, yatha yidam* (for *yathā idam*) *parākkamo* or *parakkamo*. [He is called Arrogant, (see Childers' *Pāli Dic.* s. v. *bhovādi*) as he is striving].

*The choice of lengthening or shortening vowels depends on metre. A vowel is shortened when there is an insertion or the reduplication of a consonant.*

66. In the middle of a word, before the suffixes *hi* (S. *bhi*, instr. pl.) and *su* (loc. pl.) the vowels of nounal stems may be lengthened: ex. *aggibhi* or *aggībhi*, *aggisu* or *aggīsu*.

In conjugation, the *a* of verbal stems of the 1st class is lengthened before the suffixes *mi*, *ma*: ex. *bhavāmi*, *bhavāma*.

67. Some words, such as *eso* (S. *esah*) this; *so* (S. *sah*) he; *mano* (S. *manas*) the mind; *ayo* (S. *ayas*) iron; *tamo* (S. *tamas*) darkness; *etc.*, at pleasure, lose the case suffix before consonants (*eso*, even before vowels): ex. (1) *eso dhammo* or *esa dhammo*, this law; (2) *eso attho* or *esa attho*, this meaning; (3) *so muni* or *sa muni*, that sage; (4) *ayopattam*, iron cup, or (5) *ayakapallam*, iron vessel.



## VI. THE MEETING OF CONSONANTS.

68. The reduplication of consonants, at the commencement and in the middle of a word, is, in Pāli, produced, in the majority of cases, by the assimilation of the two consonants that directly follow each other. (see § 21). It is probable that the reduplication was not indicated in literary compositions before the works of the grammarians. Sometimes, it serves to mark the quantity of a syllable: ex. (1) ākhato or akkhāto (S. ākhyāta), recounted; (2) taṇhākhayo or taṇhakkhaya (S. trishṇa, kshaya), the extinction of passion.

69. In certain cases, the reduplication of consonants, in the middle of a word, cannot be explained by comparison with Sanskrit, and it is necessary to regard it as a peculiarity of Pāli: thus, the *y* is reduplicated after the *u* in *sūyyati*, it is heard.

The following are other instances of this abnormal reduplication: (1) *dvāram na ppatipassāni yena gacchāmi suggatim* (*Jat*, xxi, i, 7), I do not see the portal by which I might enter into the good path; (2) *tam annupucchi vedehe*, (*ibid*), Vedehe questioned her; (3) *tam annuyāyūm bahavo*, (*ibid*), many followed him.

70. Sometimes, entire syllables are rejected to facilitate pronunciation: ex. in place of *sayam abhiññāya sacchikatvā*, it is allowable to say *sayam abhiññā sacchikatva*, having himself known and seen face to face; *jambudīpam avekkhanto adda* (for *addasa*) *rājānam* (*Jat*, xx, i, 7), looking towards Jambudīpa, he perceived the king; *tasmā aham posatham pālayāmi lobho mamam mā punar āgamāsi* (*Jāt*, xiv, i, 7), I observe *uposatha* that cupidity may not return to me.

It is thus that certain words are formed such as *poso*, by the side of *purisa* (S. *purusha*), a man; *bhante* for *bhaddanta* or *bhadanta* (this word perhaps comes from the S. *bhadran te*, be happy).

*Metathesis* of entire syllables in the middle of a word is also permitted; ex. *ayirassa* for *ariyassa* (S. *āryasya*, from *ariya* = S. *ārya*), noble, holy; etc.

## VII. DECLENSION.

71. In Pāli, as in Sanskrit, stems are formed in two ways: 1st, directly from the root, by means of primary suffices (*kit* = S. *kṛit*), and

2nd, by means of *secondary* suffixes (taddhita) added to the stems. Pāli treats these two categories in the same manner as Sanskrit.

72. In Pāli, there are two numbers, the Singular and the Plural; and seven cases (not counting the Vocative): Nominative, Accusative, Instrumentive, Dative, Ablative, Genitive and Locative.

The *Dative Sing.* has not preserved its peculiar suffix, except in a small number of examples of *stems in a*. It is mostly identical with the *Genitive* for the two numbers.

The *Instrumentive* and *Ablative* are always identical in the plural.

In the Plural, the Nominative and Accusative are sometimes confounded.

P. 18. The following is the table of case suffixes :

Sing. Nom. Pāli	s	Sanskrit	s.	1. Plur. Pāli	yo	Sanskrit	as
Acc.	am	am	2.	yo		as	
Instr.	ā	ā	3.	hi		bhis	
Dat.	ssa	e	4.	nam		bhyas	
Abl.	smā	} as	5.	hi		bhyas	
Gen.	ssa		6.	nam		ām	
Loc.	smim	i	7.	su		su	

#### I. DECLENSION OF *Stems ending with a Vowel*.

P. 62.

##### (i) *Stems in a (a, short)*.

73. The declension of nouns in Pāli, is divided, as in Sanskrit, into *stems ending with a vowel*, and *those with a consonant*.

74. In stems ending in *a*, the suffix *ā* of the *instr. sing.* is replaced by *ina* : ex. *purisa + ina = purisena*.

The use of the suffix *aya* for the *dative singular* is optional : ex. *hitāya, sukhāya*, i. e. *hita + aya = hitāya*; *sukha + aya = sukhāya*.

75. The suffixes of the *abl* : and *loc. sing.* for *all* stems, appear under two forms, *smā* and *mā*; *smim* and *mhi* (S. *smāt*, *smim* of the *pronominal* declension) respectively : ex. *purisasmā* or *purisamhā*, *purasasmim* or *purisamhi*.

In stems in *a*, these cases are also formed by means of the suffix *ā* (S. *āt*) for the *abl*, and *i* (S. *i*) for the *loc*. : ex. *purisā*, *purise*. The suffix

to of the *abl. sing.* is added to stems with a vowel : ex. purisato, aggito, hetuto. Before this suffix a long vowel is shortened : ex. yāguto, jambuto, etc.

76. The *nom. plur.* of stems in *a* is formed by the addition of the suffix *a* : ex. purisa + a = purisā. In the *neuter*, this case takes, either the same suffix *a*, or the suffix *ani* : ex. rūpa + a = rūpā, or rūpa + ani = rupāni, images.

P. 19. The *acc. plur.* of these same stems has for its suffix *e* (S. *as* ; Cf. *e* coming from *as* in the Māgadhī of the Jainas, in the *nom. sing.*) : ex. purise.

77. The suffix of the *abl.* and *instr. plur.* has two forms : *hi* and *bhi* : ex. purisehi and purisebhi. The *a* of the stem is changed into *e* before these suffixes, as well as before that of the *loc. plur.* : ex. purisesu.

Before the suffix *nam* of the *gen. plur.*, the *a* of the stem is lengthened. ex. purisānam.

Declension of purisa (S. purusha) Masc. a man.

	Pāli.		Sanskrit.
S. Nom.	puriso,	a man	purushaḥ
Acc.	purisam,	a man	purusham
Voc.	purisa	O man !	purusha
Instr.	purisena,	by a man	purushena
Dat and Gen.	purisassa,	D. to or for & G. of a man	{ D. purushāya G. purushasya
Abl.	purisā,	purisamhā,	purisasmā,
			from a man
Loc.	purise,	purisamhi,	purisasmim,
			in a man
Pl. Nom.	purisā	men	purushas
Acc.	purise	men	purushān
Voc.	he purisā	O men !	purushāḥ
Instr. and Abl.	purisehi,	purisebhi,	I. by and Ab. { I. purushaiḥ Ab. purushebhyaḥ
Dat and Gen.	purisānam,	D to or for & G. of men	{ D G. purushānām
Loc.	purisesu	in men	purusheshu

78. In like manner are declined : sura (S. sura), a deity ; asura (S. asura) a Titan ; nara (S. nara), a man ; uraga (S. uraga), a snake ; nāga . P. 63.

(S. *nāga*), a serpent; *yakkha* (S. *yaksha*), a *Yakkha*; *kinnara* (S. *kinnara*, a *Kinnara*; *manussa* (S. *manushya*), a man; *pisāca* (S. *piçaca*), a goblin; *varāha* (S. *varāha*), a boar; *sīha* (S. *simha*), a lion; etc.

79. *Bhadanta* has several forms for the *roc. sing.*: *bhadanta* or *bhadantā*, *bhaddanta* and *bhante*. These last two forms are also used for the *nom. plur.*

80. (ii). *There are no feminine stems in a (short), in Pāli.*

(iii). Neuter stems present some peculiarities. In the *nom. sing.*, they terminate with *m* and have two forms in the *nom.* and *acc. plur.*: ex.

Sing. Nom.	<i>cittam</i> , thought	Plur. Nom.	<i>cittā</i> or <i>cittāni</i>
Voc.	<i>citta</i>	Voc.	<i>cittā</i> or <i>cittāni</i>
Acc.	<i>cittam</i> [etc. like the Masc. Sing].	Acc.	<i>citte</i> or <i>cittani</i> , [etc. like Masc. Plur.].

P. 20.

(iv). MASCULINE STEMS IN *ā* (*a*, long).

81. The *Rūpasiddhi* (143) II, 1, 33; mentions some examples of these stems. Their declension is almost like that of stems in *a* (short).

Declension of *sā* (S. *çvan*), a dog.

Sing. Nom.	<i>sa</i>	(S). <i>çvā</i>	Plur. Nom.	<i>sā</i>	(S). <i>çvánah</i>
Voc.	<i>he sa</i>	<i>çvā</i>	Voc.	<i>he sā</i>	<i>çvánah</i>
Acc.	<i>sam</i>	<i>çvánam</i>	Acc.	<i>se</i>	<i>çunah</i>
Instr.	<i>senā</i>	<i>çunā</i>	Instr.	<i>sāhi</i> , <i>sābhi</i>	<i>çvabhiḥ</i>
Dat.	<i>sassa</i> , <i>sāya</i>	<i>çune</i>	Dat.	<i>sānam</i>	<i>çvabhyah</i>
Abl.	<i>sā</i> , <i>samhā</i> , <i>sasmā</i>	<i>çunah</i>	Abl.	<i>sāhi</i> , <i>sābhi</i>	<i>çvabhyah</i>
Gen.	<i>sassa</i>	<i>çunah</i>	Gen.	<i>sānam</i>	<i>çunām</i>
Loc.	<i>se</i> , <i>samhi</i> , <i>sasmim</i>	<i>çuni</i>	Loc.	<i>sāsu</i>	<i>çvasu</i>

In like manner are declined: *paccakkhadhammā* (S. *pratyakshadhammā* *bhagavān*, see *Mahāvastu*) he to whom the law is evident; *gaṇḍī-vadhanvā* (S. *gaṇḍīvadhanvan*), a name of Arjuna (Cf. § 243).

(v). FEMININE STEMS IN *ā*. (*a* long).

82. In these stems the *roc. sing.* has a special form. It terminates with *e*: ex. *kaññā* (S. *kanye*). It is necessary to except *ammā*, *anuā*, *ambā*, (S. *ambā*) mother, which affect two forms in the *roc. sing.*; one

in *á* identical with that of the *nom* : ex. ammā, and another in *a* by the abbreviation of the vowel : ex. amma.

83. In the *loc. sing.* these stems take the suffix *áyam* or *áya* : ex. kaññāyam ; kaññāya (S. kanyāyam).

The *instr.*, *dat.*, *abl.*, and *gen.* have *áya* for their suffix. The *acc.* is formed by the addition of the suffix *am* through the influence of the *niggahíta*, *m*, (Of. § 6. *Note*).

84. The Declension of kaññā (S. kanyā), a young girl.

P. 64.

P. 21.	S. Nom.	kaññā	(S.) kanyā	Pl. kaññā,	kaññāya	(S.) kanyāḥ
	Voc.	he kaññe	kanye	he „	„	„
	Acc.	kaññam	kanyam	„	„	„
	Instr.	kaññāya	kanyayā	kaññāhi, kaññābhi		kanyābhi
	Dat.	„	kanyāyai	kaññānam		kanyābhyah
	Abl.	„	kanyāyāḥ	kaññāhi, kaññābhi		„
	Gen.	„	„	kaññānam		kanyānām
	Loc.	{ „ or kaññāyam }		kanyāyam	kaññāsu	kanyāsu

In like manner are declined : saddhā (S. śraddhā) faith ; medhā, (S. medhā) intelligence ; paññā (S. prajñā) wisdom ; cintā (S. cintā) meditation ; devatā (S. devatā) a *deva* ; taphā (S. tṛishnā) lust ; vīnā (S. vīnā) a lute ; icchā (S. icchā) wish ; saññā (S. samjñā) sense ; etc.

(vi). MASCULINE STEMS IN *i*. (*i* short).

85. These stems have *m* for the suffix of the *acc. sing.* : ex. *aggim*. The *nom.* and *acc. plur.* terminate in *ayo* or *ī* (i. e. they have the suffix *as* with the *guṇa* of the stemmal vowel *e*, or properly the suffix *ī*) : ex. *aggayo* or *aggi*. The *voc.* is like the *nom.* : ex. *aggi*, *aggi*, *aggayo*.

*Note.* In the *Rūpasiddhi* (132) II, 1, 62, the *voc. sing.* of *isi* (S. ṛishi) a sage, is found to be *ise*. The following example of it is taken from *Jat* xix, i, 2 :

Maggo saggassa lokassa yathā jānāsi tvam ise : the path of the heavenly world as thou knowest, O sage!

86. Declension of *aggi* (S. agni), Masc. fire.

S. N. & V. *aggi* { (S.) N. agnih  
V. agne } Pl. *aggayo aggi aggiyo* (S.) *agnayo*

S. Acc.	aggim	(S). agnim	Pl. aggayo, aggī, aggiyo	(S). agnīn
I.	agginā	agninā	{ aggihi aggibhi aggihi, aggibhi }	agnibhih
D.	{ aggino aggissa }	agnaye	aggīnam	agnibhyah
22. Ab.	{ agginā, aggismā, aggimhā }	agneh	{ aggihi, aggibhi aggihi, aggibhi }	"
G.	{ aggino aggissa }	agneh	aggīnam	agnīnām
L.	{ aggimhi, aggismim }	agnau	{ aggisu aggisu }	agnīshu. P. 65.

In like manner are declined : *joti* (S. *jyotisā*) light ; *muṭṭhi* (S. *muṣṭhi*) the fist ; *kucchi* (S. *kukshi*) the belly ; *isi* (S. *ṛishi*) a recluse ; *muni* (S. *muni*) a sage ; *maṇi* (S. *maṇi*) a gem ; *giri* (S. *giri*) a mountain ; *ravi* (S. *ravi*) the sun ; etc.

(vii). STEMS MASC. IN *ī* (*ī* long).

87. Pāli gramarians arrange two kinds of stems under this category, (a) Sanskrit stems in *in* : ex. *daṇḍī* (S. *daṇḍin*), a man armed with a stick, a mendicant, whose declension presents the following peculiarities ; in the *voc. sing.* the long vowel is shortened : ex. *bho daṇḍī!* the *acc. sing.*, the *nom.* and *voc. plur.*, and the *loc. sing.* have two forms respectively : 1st, *daṇḍim* ; *daṇḍī* ; and *daṇḍismim*, *daṇḍimhi* ; as in the declension of stems in *i* (*aggi*) ; 2nd, *daṇḍinam* ; *daṇḍino* ; *daṇḍini* ; following the analogy of stems in *in*. (b) stems in *ī* : ex. *gāmanī* (S. *grāmanī*), a chief ; *senanī* (S. *senanī*), a general ; *sudhī* (S. *sudhī*), superior intelligence ; which are declined like *daṇḍī*, save in the *loc. sing.* which does not possess the form *ini*, as in *daṇḍini* : ex. :

Sing. Nom. gāmanī	Plur. Nom. gāmanī, gāmanino
Acc. gāmaninam	Acc. " , "
" gāmanim, etc.	etc.

The Declension of *daṇḍī* (S. *daṇḍin*) Masc. a mendicant.

S. N.	daṇḍī	(S). daṇḍī	Pl. N. daṇḍī, daṇḍino	(S). daṇḍinah	P. 66.
V.	daṇḍi	daṇḍin	V. " , "	"	
P. 23. Ac.	{ daṇḍinam daṇḍim }	daṇḍinam	Ac. " , "	"	

Inst.	dandīnā	dandina	Inst.	{ dandīhi dandibhi }	dandibhiḥ
D.	{ dandino dandissa }	dandine	D.	dandīnam	dandibhyaḥ
Ab.	{ dandīnā dandismā dandimhā }	dandīnaḥ	Ab.	{ dandīhi dandibhi }	"
G.	{ dandino dandissa }	"	G.	dandīnam	dandīnām
L.	{ dandini dandismim dandimhi }	dandīnī	L.	dandīsu	dandīshu

*Note.* Stems in *in* also form the *nom. plur.* in *yo* (S. *y* + *as*) :  
ex. *sīhā* ca *vyagghā* ca atho 'pi *dīpiyo* (*Jat.* xiv. i, 27), the lions, the  
tigers, and even the elephants.

(viii). FEMININE STEMS IN *i*, *ī*. (*i* short and *i* long).

88. Stems in *i* have the suffix *m* in the *acc. sing.* : ex. *rattim* ;  
the suffix *yā* in the *instr.*, *dat.*, *abl.*, and *gen. sing.* : ex. *rattiyā* ; the suffixes  
*yam*, *yā*, and *o* in the *loc. sing.*

Declension of *ratti* (S. *rātri*) night.

S. Nom.	ratti	(S)	rātrīḥ	Pl. ratti, rattiyō	(S). rātrayaḥ
Voc.	"		rātre		
Acc.	rattim		rātrim	rattī, rattiyō	rātrīḥ
Inst.	rattiyā		rātryā	rattīhi, rattībhi	rātribhiḥ
Dat.	"		{ rātraye rātryai }	rattīnam	rātribhyaḥ
Abl.	" , ratyā		{ rātryāḥ rātreḥ }	rattīhi, rattībhi	"
Gen.	"		" , "	rattīnam	rātrīnām
P. 24. Loc.	{ rattiyam, rat- tyam, or ra- tyam; rattim; rattiyā, ra- tyā ; ratto. }		{ rātryām rātrau }	rattīsu, rattīsu	rātrīshu

89. In stems in *ī*, the *acc. sing.* takes the suffix *yam* (S. *y* + *am*) : ex. *itthiyam*, *itthim*. P. 67.

Declension of itthī, (S. strī) Fem. a woman.

S. N.	itthī	(S). strī.	Pl. itthī, itthiyo	(S). striyaḥ
V.	itthi	"	" , "	"
Ac.	{ itthiyam itthim }	{ striyam strim }	" , "	" or strīḥ
I.	itthiyā	striyā	itthīhi, itthībhi	strībhiḥ
D.	"	striyai	itthīnam	strībhyah
Ab.	"	striyaḥ	itthīhi, itthībhi	"
G.	"	"	itthīnam	strīnām
. 25.	L. { itthiyam itthiḥ }	striyām	itthīsu	strīshu.

*Note.* For the word mahesi, a queen, we find a *gen. sing.* in *no* ;  
ex. mahesino laddho me āvasatho (*Jāt. xxi*, i, 9), I have received a queen's  
residence.

90. Declension of nadī, (S. nādī) Fem, a river.

S. N.	nadī.	(S). nādī	Pl. nadiyo, najjo, nadī	(S). nadyah	
V.	nadi	nadi	" , " , "	"	
Ac.	{ nadiyam nadim }	nadīm	" , " , "	nadīḥ	
I.	{ nadiyā najjā }	nadyā	nadīhi, nadībhi	nadībhiḥ	P. 68.
D.	"	nadyai	nadīnam	nadībhyah	
Ab.	"	nadyaḥ	nadīhi, nadībhi	"	
G.	"	"	nadīnam	nadinām	
L.	{ nadiyam najjam }	nadyām	nadīsu	nadīshu	

(ix). NEUTER STEMS IN *i* and *ī*. (*i* short and *ī* long).

91. Neuter stems in *i* are declined like those of the masculine, and only differ from them in the *nom.*, *voc.*, and *acc. pl.* whose suffix is *ini* ;  
ex. aṭṭhīni (S. asthīni) from aṭṭhi, a bone. But these can be equally  
formed according to the analogy of masculine stems : ex. aṭṭhī.

Stems (neuter) in *ī* are declined like those of the masculine, but  
present, in the *nom. voc.* and *acc. plur.*, the same peculiarity as above, and  
have the *nom.* and *voc. sing.* in *i* short : ex. sukhakāri (S. sukhakārin, stem  
in *in*), (*what does good*) a benefaction.



## 92. Declension of sakhi, (S. sakhi) Masc. a friend.

S. N.	sakhā	(S). sakhā	Pl. sakhāno	(S). sakhāyah
V.	{ „ , sakha sakhī, sakhi sakhe }	sakhe	{ sakhāyo sakhino }	„
P. 26. Ac.	{ sakham sakhāram sakharam }	sakhāyam	{ sakhāno (sakhī Childers)	sakhīn
I.	sakhinā	sakhyā	{ sakhehi sakhebbhi sakhārehi sakhārebhi }	sakhibbhih
D.	{ sakhino sakhissa }	sakhye	{ sakhīnam sakhārānam }	sakhibbhyah
A.	sakhinā	sakhyuh	like the Inst.	„
G.	{ sakhino sakhissa }	„	{ sakhīnām sakhārānam }	sakhīnām
L.	sakhe	sakhyau	{ sakhesu sakhāresu }	sakhishu

(x). MASCULINE STEMS IN *u* and *ū* (*u* short and *u* long).93. In the *acc. sing.*, these stems have the suffix *m*. The *nom.* and *acc. plur.* are formed in several ways.1st, the vowel of the stem is *lengthened*: ex. bhikkhū, monks;2nd, the vowel of the stem is *strengthened* and the suffix *o* is added to it: ex. bhikkhavo, (by *strengthening* is meant changing *u* into *ao*);3rd, the stem vowel is *unchanged* and takes the suffix *yo* (S. *y* + *as*) in the words *hetu*, a cause; *jantu*, a creature; ex. *hetavo*, *hetuyo*; *jantavo*, *jantuyo*; P. 69.4th, it takes the suffix *no* (S. *n* + *as*) in the word *jantu*: ex. *jantuno* (*Rūpasiddhi* (157) II, i, 65).5th, the *voc. pl.* is formed by the suffix *e* or *o*, which is added to the *strengthened* vowel of the stem: ex. *bhikkhave*, *bhikkhavo*, or rather, it is like the *nom.* *bhikkhū*.DECLENSION OF BHIKKHU (S. *bhikshu*) MASC. A MENDICANT FRIAR.

S. N.	bhikku	(S). bhikshuh	Pl. bhikkhū, bhikkhavo	(S). bhikshavah
V.	„	bhiksho	he „ , „ , bhikkhave,	„

S. Ac.	bhikkhum	(S).	bhikshum	Pl.	bhikkhū,	bhikkhavo	(S).	bhikshūn
I.	bhikkhunā		bhikshūṇa		bhikkhūhi,	bhikkhūbhi		bhikshubhiḥ
P. 27. D.	{ bhikkhuno bhikkhussa }		bhikshave		bhikkhūnam	,		bhikshubhyaḥ
Ab.	{ bhikkhunā bhikkhusmā bhikkhumhā }		bhikshoḥ		bhikkhūhi,	bhikkhūbhi	,	
G.	{ bhikkhuno bhikkhussa }		,		bhikkhūnam	,		bhikshūnām
L.	{ bhikkhusmim bhikkhumhi }		bhikshau		{ bhikkhūsu bhikkhusu }	,		bhikshushu

94. Stems in *ú* are distinguished by their manner of forming the *nom. voc.* and *acc. pl.*: e. g. abhibhū (S. Nom. Sing. abhibhūḥ) a conqueror, makes in the *nom.* and *acc. pl.* abhibhu; the *voc. sing.* is abhibhu: the suffix *e* is not admitted in the *plural vocative*.

The words sahabhū, one who is enduring; sabbaññū (S. sarvajña) one who is omniscient; have a form in *no* in the *nom.* and *acc. pl.*: ex. sahabhuno, but also, forms in *ú* and *uvo*: sahabhū, sahabhuvo. Sabbaññū, however, has only the two forms sabbannū and sabbaññuno.

(xi). FEMININE STEMS IN *u* AND *ú*. (*u* short and *u* long).

95. Feminine stems in *u* are declined like ratti.

Declension of piyaṅgu, (S. priyaṅgu) Fem. pāṇik seed.

S. N.	piyaṅgu	(S).	priyaṅgu	Pl.	piyaṅguyo	piyaṅgu	(S).	priyaṅgavaḥ
V.	,		priyaṅgo		,	,		,
Ac.	piyaṅgum		priyaṅgum		,	,		priyaṅguḥ P 70.
I.	,		priyaṅgā		piyaṅgūhi,	piyaṅgūbhi		priyaṅgubhiḥ
P. 28. D.	piyaṅguyā		{ priyaṅgave priyaṅgvai }		piyaṅgūnam			priyaṅgubhyaḥ
Ab.	,		{ priyaṅgavāḥ priyaṅgoḥ }		piyaṅgūhi,	piyaṅgūbhi	,	
G.	,		do, do		piyaṅgūnam	piyaṅgūyam		priyaṅgūnām
L.	,		{ priyaṅgvam priyaṅgau }		piyaṅgūsu,	piyaṅgusu		priyaṅgushu

In like manner are declined: dhātu (S. dhātu) an element; daddu (S. dadru), a kind of cutaneous eruption, ringworm; kaṇḍu (S. kaṇḍu) the itch; kacchu (S. kacchu) the scab; rajju (S. rajju) a rope; kaṇeru (S. kaṇeru) an elephant; etc.

96. Feminine stems in *ū* are declined like *itthī*: ex. *jambū* (S. *jambū*), the rose-apple tree, *Eugenia Jambu*.

Sing. Nom. <i>jambū</i>	Plur. Nom. <i>jambū, jambūyo</i>
Voc. <i>jambu</i>	Voc. „ „
Acc. <i>jambum, etc.</i>	Acc. „ „ , etc.

In like manner are declined: *vadhū* (S. *vadhū*) a bride, a daughter-in-law; *sarabhū* (S. *ṣarabhū*) reed-born (*epithetical*); *sutanū* (S. *sutanū, m*; *sutanvi, f*) a beautiful body; *camū* (S. *camū*) an army; etc.

(xii). NEUTER STEMS IN *u* AND *ū*. (*u* short and *u* long).

97. As an example of neuter stems in *u*, the *Rūpasiddhi* (199) II, 4, 7, gives the word *āyu* (S. *āyus*), age, which is declined under two stems, one in *s*, as in *Sanskrit*, the other in *u*.

Declension of *āyu*. (S. *āyus*) Neut. life, age.

S. N. <i>āyu</i>	(S) <i>āyuh</i>	Pl. <i>āyu,</i>	<i>āyūni</i>	(S). <i>āyūmahi</i>
V. „	„	„ ,	„	„
Ac. <i>āyum</i>	„	„ ,	„	„
I. & } <i>āyunā, āyusā</i>	<i>āyushā</i>	<i>āyūhi, āyūbhi</i>	{ <i>āyurbhih</i> <i>āyurbhyaḥ</i>	
G. & { <i>āyuno</i>	<i>āyushah</i> }	<i>āyūnam</i>	{ <i>āyu-ham</i> <i>āyurbhyaḥ</i>	
D. { <i>āyussa</i>	<i>āyushe</i> }			
L. <i>āyusmin, āyumhi</i>	<i>āyushau</i>	<i>āyūsu</i>	<i>āyushu</i>	

P. 29. In like manner are declined: *cakkhu* (S. *cakshus*) the eye; *vasu* (S. *vasu*) wealth; *dhanu* (S. *dhanus*) a bow; *dāru* (S. *dāru*) wood; *madhu* (S. *madhu*) honey; *vatthu* (S. *vastu*) substance, a story; *matthu* (S. *mastu*) whey; *assu* (S. *aṣru*) a tear; etc.

98. Neuter stems in *ū*, such as *gotrabhu*, a thing that is in a fit state for sanctification, are declined like the masculine *abhibhū*, with the peculiarities which are noted in the following table:

Declension of *gotrabhū cittam* Neut. a heart fit to be sanctified.

Sing. Nom. <i>gotrabhu</i>	<i>cittam</i>	Pl. N. <i>gotrabhū, gotrabhūni, cittā or cittāni</i>
Voc. „	„	Voc. „ , „ do, do
Acc. <i>gotrabhum</i>	„	Acc. „ , „ citta, do
Instr. <i>gotrabhunā, etc.</i>		

MASCULINE STEMS IN o.

99. Declension of go (S. go) Masc. a bull, [also Fem. a cow, see *Childers' P. Dic.*].

S. N.	go	(S).	gauḥ	Pl.	gavo gāvo,	(S).	gāvaḥ
V.	go		"		" , "		"
Ac.	{ gavam gāvam gāvum }		gām		" , "		gāḥ
I.	{ gavena gāvena }		gavā		{ gohi gobhi }		gobhiḥ
P. 30. D.	{ gavassa gāvassa }		gave		{ gavam gunnam gonam }		gobhyaḥ
Ab.	{ gavā gāvā gavamhā gāvamhā gavasmā gāvasmā }		goḥ		{ gohi gobhi }		gobhyaḥ
G.	{ gavassa gāvassa }		goḥ		{ gavam gunnam gonam }		gavām
L.	{ gave gāve gavamhi gāvamhi gavasmim gāvasmim }		gavi		{ gavesu gāvesu gosu }		gosu

(Note. Probably the long vowel forms as *gāvam*, *gāvena*, etc. are feminine) E. T.

STEMS IN u (S. ṛi).

P. 72.

100. The words satthu (S. ṣaṭṭri), a teacher ; pitu (S. pitṛi), a father ; mātu (S. mātṛi), a mother ; bhātu (S. bhrāṭṛi), a brother ; dhītu (S. duhitṛi), a daughter ; kattu (S. karṭṛi), a doer ; etc., have the *nom. sing.* in *ā* : ex. satthā. In the *voc.*, the *ā* is shortened at will : ex. satthā or sattha. These stems are declined thus :

Declension of satthu (S. ṣaṭṭri) Masc. a teacher.

S. N.	satthā	(S).	ṣastā	Pl.	satthāro	(S).	ṣastāraḥ
V.	{ satthā sattha }		ṣastāḥ		"		"

	S. Ac.	satthāram	(S). cāstāram	Pl.	satthāro	(S). cāstrīn
	I.	{ satthārā satthunā }	cāstrā	{ sattārehi sattārebhi }	cāstrībhiḥ	
P. 31.	D.	{ satthussa satthuno satthu }	cāstre	{ satthārānam satthānam }	cāstrībyaḥ	
	Ab.	satthārā	cāstuḥ	{ satthārehi satthārebhi }	cāstrībhyaḥ	
	G.	{ satthussa satthuno satthu }	cāstuḥ	{ satthārānam satthānam }	cāstrīnām	
	L.	satthari	cāstari	satthāresu	cāstrīshu	

In like manner are declined : netu (S. netṭi), a guide ; sotu (S. sotṭi), a hearer ; ñātu (S. jñātṭi), one who knows ; jetu (S. jetṭi), a conqueror ; chettu (S. chetṭi), one who cuts ; bhetu (S. bhetṭi), one who breaks ; dātu (S. datṭi), a giver ; dhātu (S. dhātṭi), a sovereign, etc.

101. The words *pitu* and those [the four] which follow are distinguished from the *satthu* class, 1st, by the *nom. plur.* : ex. *pitaro* ; 2nd, by the new forms of the *instr.* and *abl. plur.* : ex. *pituhi*, *pitūbhi* ; 3rd, by the *gen.* and *dat. plur.* : ex. *pitūnam*, *pitunnam* ; 4th, by the *loc. plur.* P *pitūsu*.

The word *kattu* (S. karṭṭi) also, makes a form in *ūsu*, *kattūsu*, in the *loc. plur.*

102. Before the *abl. suffix to*, (Cf. §. 75. para. 2) the vowel *u* of the stem is changed into *i* in these words : ex. *pitito*, *mātito*, etc. This change even takes place in combination : ex. *pitipakkho*, *mātipakkho*.

103. The following peculiarities are to be noted in the declension of *mātu* (S. māṭṭi).

Declension of *mātu* (S. māṭṭi), Fem. a mother.

	S. N.	mātā	(S). mātā	Pl.	mātaro	(S). mātaraḥ
	V.	„	mātaḥ	„	„	„
	Ac.	mātaram	mātaram	„	„	mātrīḥ
P. 32.	I.	{ mātārā mātyā }	mātrā	{ mātarehi, mātarebhi mātūhi, mātūbhi }		mātrībhiḥ
	D.	{ mātu mātuyā }	mātre	{ mātārānam, mātānam mātūnam }		mātrībhyah
	Ab.	{ mātārā mātyā }	mātuḥ	{ mātarehi, mātarebhi mātūhi, mātūbhi }		„

G. { mātu mātuyā }	mātuḥ	{ mātārānam, mātānam mātūnam }	mātrīnām
L. mātari	mātari	mātāresu, mātūsu	mātrishu

## II. DECLENSION OF *Stems ending with a Consonant.*

104. In Pāli, the declension of these stems exists only in a *few* instances. By the side of ancient forms proceeding from stems ending with a consonant, there appear to be forms coming from stems ending with a vowel.

### (i) Stems in *o* (S. *as*).

105. The words *mano* (S. *manas*) mind ; *vaco* (S. *vacas*), discourse ; *vayo* (S. *vayas*), age ; *tapo* (S. *tapas*), heat ; *ceto* (S. *cetas*), thought ; *tamo* (S. *tamas*), obscurity ; *yaso* (S. *yaças*), glory ; *ayo* (S. *ayas*), iron ; *payo* (S. *payas*), a beverage ; *siro* (S. *çiras*), the head ; *uro* (S. *uras*), the breast ; *aho* (S. *ahan*), a day ; are declined in the following manner :

#### Declension of *mano* (S. *manas*) Neut. mind.

S. N.	mano	(S.) manasḥ	Pl. manā	(S.) manāmsi	
V.	mana	"	"	"	
Ac.	manam	"	mane	"	
I.	{ manasā manena }	manasā	{ manehi manebhi }	manobhiḥ	P. 74.
D.	{ manaso manasso }	manase	manānam	manobhyaḥ	
Ab.	{ manā manasmā manambhā }	manasah	{ manehi manebhi }	"	
G.	{ manaso manassa }	"	manānam	manasām	
33. L.	{ manasi, mane manasmim manamhi }	manasi	manesu	manasḥsu	

106. For the declension of stems in *in*, see above § 87.

### (ii) Stems in *an*.

107. The words *brahma* (S. *brahman*), masc. a Brahma angel, a Buddha ; *rāja* (S. *rājan*), masc. a king ; *atta* (S. *ātman*), masc. the soul ; etc., follow their several stems in their respective declensions.

## 108. Declension of brahma (S. brahman) Masc. a Buddha.

P. 34.	S. N.	brahmā	(S). brahmā	Pl. brahmāno,	(S). brahmāṇaḥ	P. 71
	V.	brahme	brahman	"	"	
	Ac.	{ brahmānam brahman }	brahmāṇam	"	brahmāṇaḥ	
	I.	brahmunā	brahmaṇa	{ brahmehi, brahmebhi }	brahmabhiḥ	
	D.	{ brahmuno brahmassa }	brahmaṇe	{ brahmānam, brahmūnam }	brahmabhyaḥ	
	Ab.	brahmunā	brahmaṇaḥ	{ brahmehi, brahmebhi }	"	
	G.	{ brahmuno brahmassa }	"	{ brahmānam, brahmūnam }	brahmaṇām	
	L.	brahmani	brahmaṇi	brahmesu	brahmasu	

## 109. Declension of rāja (S. rājan) Masc. a king.

	S. N.	rājā	(S). rājā	Pl. rājāno	(S). rājānaḥ	
	V.	rājā, rāja	rājan	"	"	
	Ac.	rājānam, rajam	rājānam	"	rājānaḥ	
	I.	rājena, raññā	rājñā	{ rājūhi, rājūbhi rājehi, rājebhi }	rājabhiḥ	
	D.	rājino, rañño	rājñe	{ rājūnam rājānam, raññam }	rājabhyaḥ	
	Ab.	rājato, raññā	rājñaḥ	{ rājūhi, rājūbhi rājehi, rājebhi }	"	
P. 35.	G.	rājino, rañño	"	{ rājūnam rājānam, raññam }	rājānam	
	L.	rājini, raññe	rājñi, rājani	rājūsu, rājesu,	rājasu	

## 110. Declension of atta (S. ātman), Masc. the soul.

	S. N.	attā	(S). ātmā	Pl. attāno	(S). ātmānaḥ	
	V.	{ attā atta }	ātman	"	"	P. 71
	Ac.	{ attānam attam }	ātmānam	"	ātmānaḥ	
	I.	{ attanā attena }	ātmāna	{ attehi attebhi }	ātmabhiḥ	
	D.	attano	ātmane	attānam	ātmabhyaḥ	
	Ab.	attanā	ātmānaḥ	{ attehi attebhi }	"	
	G.	attano	"	attānam	ātmānam	
	L.	attani	ātmani	attesu	ātmasu	

(iii) Stems in *vat*, *mat*.

111. These stems have *á* for the suffix of the *nom. sing.* : ex. *guṇavā* (S. *guṇavān*) from *guṇavat* (S. *guṇavat*), virtuous. The stem *himavat* (S. *himavat*) cold, snowy, the Himalayas; takes the double form *himavanto* or *himavā* in the *nom. sing.*

112. The *voc. sing.* is formed in *three* ways : 1st, *guṇavam* ; 2nd, *guṇava* ; 3rd, *guṇavā*. In other cases they regularly follow their several stems ; ex. :

: 36.

Stem *vat*. Stem *a*.

Declension of *guṇavā*, *m*. (*guṇavati*, *guṇavanti*, *f* ; *guṇavantam*, *n*.) virtuous.

S. N.	<i>guṇavā</i>	(S).	<i>guṇavan</i>	Pl	{ <i>guṇavanto</i> , <i>guṇavantā</i> }	(S).	<i>guṇavantah</i>
V.	{ „ , <i>guṇava</i> <i>guṇavam</i> }		„		„		„
Ac.	<i>guṇavantam</i>		<i>guṇavantam</i>		<i>guṇavante</i>		<i>guṇavataḥ</i>
I.	{ <i>guṇavatā</i> <i>guṇavantena</i> }		<i>guṇavatā</i>		{ <i>guṇavantehi</i> , <i>guṇavantebhi</i> }		<i>guṇavadbhiḥ</i>
D.	{ <i>guṇavato</i> <i>guṇavantassa</i> }		<i>guṇavate</i>		{ <i>guṇavatam</i> <i>guṇavantānam</i> }		<i>guṇavadbhyah</i> P. 77.
Ab.	{ <i>guṇavatā</i> <i>guṇavantasmā</i> <i>guṇavantambhā</i> }		<i>guṇavataḥ</i>		{ <i>guṇavantehi</i> <i>guṇavantebhi</i> }		„
G.	{ <i>guṇavato</i> <i>guṇavantassa</i> }		„		{ <i>guṇavatam</i> , <i>guṇavantānam</i> }		<i>guṇavatām</i>
L.	{ <i>guṇavati</i> <i>guṇavante</i> <i>guṇavantasmim</i> <i>guṇavantamhi</i> }		<i>guṇavati</i>		<i>guṇavantesu</i>		<i>guṇavatsu</i>

[The feminine is declined like *itthī*].

113. The *neuter* stems have the forms *guṇavam* (S. *guṇavat*) in the *nom. sing* ; *guṇavantā* or *guṇavantāni* (S. *guṇavanti*), in the *nom. plur.*

The other cases are like those of masculine stems.

114. The words *satima* (S. *smṛitimat*) of retentive memory, reflecting ; *bandhuma* (S. *bandhumat*) having relatives ; follow *two* stems in the *acc. sing.* : 1st, *satimam* ; 2nd, *satimantam* ; and *three* in the *gen. sing.* : 1st, *satimassa* ; 2nd, *satimato* ; 3rd, *satimantassa*.



P. 37. 115. In like manner are declined : kulavā (S. kulavat) belonging to a high family ; phalavā (S. phalavat) bearing fruit ; yasavā (S. yaśasvat) famous ; dhanavā (S. dhanavat) wealthy ; sutavā (S. śrutavat) ; learned in religious literature ; bhagavā (S. bhagavat) worshipful ; himavā (S. himavat), cold, snowy ; balavā (S. balavat) strong ; sīlavā (S. śilavat) moral, virtuous ; paññavā (S. prajñāvat) wise ; dhitimā (S. dhṛitimat) courageous ; gatiṃ (S. gatimat) having the power of motion ; matiṃ (S. matimat) sensible, wise ; jutiṃ (S. dyutimat) brilliant ; sirimā (S. śrīmat) fortunate, prosperous ; hirimā (S. hrīmat) modest ; etc.

(iv) Stems in *at*.

116. Stems in *at* are distinguished from the preceding by the formation of the *nom. sing.*, which is in *am*, and are declined thus :

Declension of *gaccham*, *gacchanto*, *m.* (*gacchatī*, *gacchantī*, *f* ; *gaccham* and *gacchantam*, *n.*) going.

S. N.	{ <i>gaccham</i> <i>gacchanto</i> }	(S). <i>gacchan</i>	Pl. { <i>gacchanto</i> <i>gacchantā</i> }	(S). <i>gacchantah</i>	P.
V.	{ <i>gaccham</i> , <i>gacchā</i> , <i>gaccha</i> }	<i>gacchantam</i>	„ , „	„	
Ac.	<i>gacchantam</i>	<i>gacchatam</i>	<i>gacchante</i>	<i>gacchataḥ</i>	
I.	{ <i>gacchatā</i> , <i>gacchantena</i> }	<i>gacchatā</i>	{ <i>gacchantehi</i> , <i>gacchantebhi</i> }	<i>gacchadbhiḥ</i>	
D.	{ <i>gacchato</i> , <i>gacchantassa</i> }	<i>gacchate</i>	{ <i>gacchatam</i> , <i>gacchantānam</i> }	<i>gacchadbhyaḥ</i>	
Ab.	{ <i>gacchatā</i> <i>gacchantasmā</i> , <i>gacchantambā</i> }	<i>gacchataḥ</i>	{ <i>gacchantehi</i> , <i>gacchantebhi</i> }	„	
G.	{ <i>gacchato</i> , <i>gacchantassa</i> }	„	{ <i>gacchatam</i> , <i>gacchantānam</i> }	<i>gacchatām</i>	
L.	{ <i>gacchati</i> , <i>gacchante</i> <i>gacchantasmim</i> <i>gacchantamhi</i> }	<i>gacchati</i>	<i>gacchantesu</i>	<i>gacchatsu</i>	

P. 38.

In like manner are declined : maham (S. mahat) mahatī, mahantī, *f* ; mahantam, *n* ; great ; caram (S. carat) walking ; tiṭṭham (S. tiṣṭhat) standing ; dadam (S. dadat) giving ; bhujjam (S. bhujjat) eating ; etc.

In the *neuter* stems the *nom. sing.* has the following form *gaccham* (S. *gacchat*) ; the *nom. plur.* *gacchantā* or *gacchantāni* (S. *gacchanti*).

Complete declension of *guṇavā*, *m.*; *guṇavatī*, *—vantī*, *f.*; *guṇavam*, *—vantam*, *n.*; virtuous, excellent.

## SINGULAR.

## PLURAL.

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N.	guṇavā	{ guṇavatī, —vantī,	guṇavam, —vantam	—vanto, —vantā	—vantī, —vantiyo	—vantā, —vantāni
V.	{ —vā, —va, —vam	{ —vati, —vanti	" , "	—vantā	" , "	" , "
Ac.	—vantam	{ —vatiyam, —vantiyam —vatiṃ, —vantiṃ	" , "	—vante	" , "	" , "
I.	{ —vatā, —vantena	{ —vatiyā, —vantiyā	—vantena	{ —vantehi, —vantebhi	—vantihi, —vantiḥ	} like the Masc.
D.	{ —vato, —vantassa	{ " , "	—vantassa	{ —vataṃ, —vantānaṃ	—vantiṇaṃ	
Ab.	{ —vatā, —vantasmā —vantamhā	{ " , "	{ —vantasmā, —vantamhā	ilike the I.	like the I.	
G.	like the D.	" , "	like the D.	" , D.	" , D.	
L.	{ —vati, —vante —vantasmīṃ, —vantamhi	{ " , " —vatiyam —vantiyam	{ —vantasmīṃ, —vantamhi	—vantesu	vantisu	

Complete declension of gaccham, —anto, *m.* ; —atī, —antī, *f.* ; —am, —antam, *n.* ; going.

SINGULAR.				PLURAL.		
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N. { gaccham, —anto	}	—atī, —antī	{ —am, —antam	}	—antī, —antiyo	{ —antā, —antāni
V. —m, —ā, —a		—ati, —anti	" " "	" " "	" " "	" " "
Ac. —antam	{ —atiyam, —antiyaṃ —atim, —antim			{ —ante		
I. { —atā, —antena	}	—atiyā, —antiyā	{ —antena —antassa	}	—antīhi, —antibhi —antinam	{ —like the Masc.
D. —ato, —antassa		" " "	" " "		" " "	
Ab. { —atā, —antasmā —antamhā	}	" " "	{ —antasmā —antamhā	}	like the I.	{ —like the Masc.
G. like the D.		" " "	like the D.		" " D.	
L. { —ati, —ante —antasmim, —antiyam	}	" " "	{ —antasmim —antamhi	}	—antisu	{ —
		—antiyam				

Pages 37 and 38 are additional matter. E. T.

117. Bhavanta (S. bhavat) Lord, sir, appropriates *three* forms in the *nom* and *voc. plur.*, bhavanto (S. bhavantaḥ), bhavantā, bhonto.

In the *voc. sing.*, we find the following variations : bho, bhavante, bhonto, bhontā (S. bhavan).

The *instr.* and *gen. sing.* are formed thus :

S. I. bhavantena, bhavatā, bhotā (S. bhavatā).

G. bhavantassa, bhavato, bhoto (S. bhavataḥ).

The *acc. plur.* has *two* forms : bhavante, bhonte (S. bhavataḥ).

P. 39.

118. Santa (S. sat) being, good, wise ; preserves the *ancient* form *sabbhi* (S. sabbhiḥ) in the *instr.* and *abl. plur.* arising from a stem ending with a consonant : ex. sabbhir eva samāsetha, sabbhi kubetha santhavam, [associate with the good, become intimate with them. *E. T.*] (*Jāt.* xx. i, 5) ; but it also exhibits the form *santehi*.

(v). 119. Declension of puma (S. pums), Masc. a male.

P. 79.

S. N.	pumā	(S). pumān	Pl. pumāno	(S). pumāmsaḥ
V.	pumam	puman	„	„
Ac.	„	pumāmsam	„	pumsaḥ
I.	{ pumānā pumunā pumena }	pumsā	{ pumānehi pumānebhi }	pumbhiḥ
D.	{ pumuno pumassa }	pumse	{ pumānam }	pumbhyaḥ
Ab.	pumunā	pumsaḥ	{ pumānehi pumānebhi }	„
G.	{ pumuno pumassa }	„	pumānam	pumsām
L.	{ pumāne, pume pumasmim pumamhi }	pumsi	{ pumāsu pumesu }	pumsu

120. The words kamma (S. karman), business; nāma (S. nāman), a name; thāma (S. sthāman), force ; from their *gen.* and *abl. sing.* alike. They have also the following forms in the *abl.*, kam mā, kammasmā, kam-mamhā. The word thāma makes thaminā, thamena, thamasā, in the *instr. sing.*

P. 40. (vi). 121. The declension of *yuva* (S. *yuvan*), young, a youth.

S. N.	yuvā	(S). yuvā	Pl. yuvāuo, yuvānā	(S). yuvānaḥ
V.	{ " yuva yuvānā yuvāna }	yuvan	yuvānā	"
Ac.	{ yuvam yuvānam }	yuvānam	yuve, yuvāne	yūnaḥ
P. 41. I.	{ yuvānā yuvānena yuvena }	yūnā	{ yuvehi, yuvebhi yuvānehi, yuvānebhi }	yuvabhiḥ P. 80
D.	{ yuvānassa yuvassa }	yūne	yuvānam, yuvānānam	yuvabhyah
Ab.	{ yuvāna yuvānasmā yuvānamhā }	yūnaḥ	{ yuvehi, yuvebhi yuvānehi, yuvānebhi }	"
G.	{ yuvānassa yuvassa }	"	yuvānam, yuvānānam	yūnām
L.	{ yuve yuvasmim yuvamhi yuvāne yuvānasmim yuvānamhi }	yūni	{ yuvesu yuvānesu yuvāsu }	yuvasu.

[Feminine *yuvatī*, a maiden, (*Childers*)].

### VIII. DEGREES OF COMPARISON.

122. The *comparative* is formed by means of the suffixes :

1st, *tara* (S. *tara*) ; 2nd, *iya* (S. *Iyas*) ;

the *superlative* by means of the suffixes :

1st, *tama* (S. *tama*) : 2nd, *iṭṭha* (S. *ishṭha*) ; 3rd, *issika* : ex.

Pos. Masc. *pāpo*, Fem. *pāpā*, Neut. *pāpam* (S. *pāpaḥ*), criminal.

Com. „ *pāpataro*, „ *pāpatarā*, „ *pāpataram* (S. *pāpatara*) ;

or „ *pāpiyo*, „ *pāpiyā*, „ *pāpiyam* (S. *pāpiyas*).

Sup. „ *pāpatamo* ; „ *pāpatamā* ; „ *pāpatamam* ; (S. *pāpatama*) ; P. 81.

or „ *pāpiṭṭho* ; „ *pāpiṭṭhā* ; „ *pāpiṭṭham* ; (S. *pāpiṣṭha*) ;

or „ *pāpissiko* ; „ *pāpissikā* ; „ *pāpissikam*.

123. In order to make a statement more forcible, the suffix of the comparative may be added to that of the superlative : ex. *pāpiṭṭhataro* (S. *pāpiṣṭhatarah*).

124. Some adjectives form their comparative and superlative from *new* stems : ex.

	<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
	vuddha (S. vṛiddha), old ;	jeyyo (S. jyāyas) ;	jettho (S. jyeshṭha).
P. 42.	pasattha (S. praçasya), praised ;	{ " seyyo (S. çreyas) ;	{ " settho (S. çreshṭha).
	antika (S. antika), near ;	nediyo (S. nedīyas) ;	nediṭṭho (S. nedishṭha).
	bālha (S. vādha), excessive ;	sādhiyo (S. sādhiyas) ;	sādhiṭṭho (S. sādhisṭha).
	appa (S. alpa), little ;	{ kaniyo (S. kaṇīyas) ;	kaniṭṭho (S. kaṇishṭha).
	yuva (S. yuvan), young		

125. The stems in *vat* (S. vat), *mat* (S. mat), *vi* (S. vin) reject these suffixes before those of the comparative, and superlative : ex.

	<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
	guṇavā (S. guṇavān), virtuous ;	guṇiyo (S. guṇīyas) ;	guṇiṭṭho (S. guṇishṭha).
	satimā (S. smṛitimān), mindful ;	satiyo (S. smṛitīyas) ;	satiṭṭho (S. smṛitishṭha).
	medhāvī (S. medhāvin), intelligent ;	medhiyo (S. medhīyas) ;	medhiṭṭho (S. medhisṭha).

## IX. PRONOUNS.

P. 82

### 126. Personal Pronouns.

#### 1st Person.

Stem *amha* (S. *asmad*).

Declension of *aham*, I.

	S. N. <i>aham</i>	(S). <i>aham</i>	Pl. <i>amhe, mayam</i>	(S). <i>vayam</i>
	Ac. { <i>mammam</i> <i>mam</i> }	{ <i>mām</i> <i>mā</i> }	{ " , <i>amhākam</i>	<i>asmān, naḥ</i>
	I. <i>mayā</i>	<i>mayā</i>	<i>amhehi, amhebbhi</i>	<i>asmābhiḥ</i>
P. 43.	D. { <i>amham</i> <i>mama</i> <i>mayham</i> <i>mamam</i> }	{ <i>mahyam</i> <i>me</i> }	{ <i>amham</i> <i>amhākam</i> <i>asmākam</i> }	<i>asmabhyam, naḥ</i>
	Ab. <i>mayā</i>	<i>mat</i>	<i>amhehi, amhebbhi</i>	<i>asmāt</i>
	G. { <i>amham</i> <i>mama</i> <i>mayham</i> <i>mamam</i> }	{ <i>mama</i> <i>me</i> }	{ <i>amham</i> <i>amhākam</i> <i>asmākam</i> }	<i>asmākam, naḥ</i>
	L. <i>mayi</i>	<i>mayi</i>	<i>amhesu</i>	<i>asmāsu.</i>

## 127. 2nd Person.

Stem tumha (S. tvad).

Declension of tuvam, tvam, Thou.

S. N.	tuvam, tvam	(S). tvām	Pl. tumhe,	(S). yūyam
Ac.	{ "tavam, tam" }	tvām, tvā	{ tumhākam }	yushmān, vah
I.	tvayā tayā	tvayā	{ tumhehi, tumhebhi }	yushmābhiḥ P. 82
P. 44.	D. { tumham, tuyham, tava }	tubhyam, te	{ tumham, tumhākam }	yushmabhyam, vah
Ab.	tvayā, tayā	tvat	{ tumhehi, tumhebhi }	yushmat
G.	{ tumham, tuyham, tava }	tava, te	{ tumham, tumhākam }	yushmākam, vah
L.	tvayi, tayi	tvayi	tumhesu	yushmāsu

128. *No* (S. naḥ) and *vo* (S. vaḥ) are employed as the *acc.*, *dat.*, and *gen. plur.* of the pronouns of the 1st and 2nd persons respectively, provided, always, that the sentence does not begin with these words, and that they are not preceded by *ca*, *vā*, *eva*. They are also used as the *nom.* and *instr. plur.* : ex. gamam no gaccheyyāma, we may go to the village ; gāmam vo gaccheyyātha, you may go to the village.

*Me* and *te* are used as the *instr.*, *dat.*, and *gen. sing.* in accordance with the same rules

## 129. 3rd Person.

Stem ta (S. tad).

Declension of so, m. ; sā, f. ; tam, nam, n. ; he, she, it ; this ; that.

Singular.

	Masc.		Fem.		Neut.
N.	so	(S). saḥ	sā	(S). sā	tam, nam (S). tad
Ac.	tam, nam	tam	tam, nam	tam,	tam, nam tam
P. 45.	I. tena, nena	tena	tāya, nāya	tayā	tena, nena tena
D.	{ tassa, nassa, } assa	tasmai	{ tassāya, tāya tissāya, tissā nassāya, nāya tassā, nassā, assā	tasyai	{ tassa, nassa, } assa tasmai P.

<i>Masc.</i>		<i>Fem.</i>		<i>Neut.</i>		
Ab.	{ tamhā, namhā, tasmā, nasmā, asmā }	(S). tasmāt	tāya, nāya	(S). tasyāḥ	{ tamhā, namhā, tasmā, nasmā, asmā }	(S). tasmāt
G.	{ tassa, nassa, assa }	tasya	{ tassāya, tāya tissāya, tissā nassāya, nāya tassā, nassā, assā }	”	{ tassa, nassa, assa }	tasya
L.	{ tamhi, namhi tasmim, nasmim asmim }	tasmin	{ tassam, tāyam nassam, nāyam assam, tissam }	tasyām	{ tamhi, namhi tasmim, nasmim asmim }	tasmin

PLURAL.

	<i>Masc.</i>		<i>Fem.</i>		<i>Neut.</i>	
N.	te, ne	(S). te	tāyo, tā, nā	(S). tāḥ	tēni, nāni (S). tāni	
Ac.	te, ne	tān	„ „ „ „	„	„ „ „ tāni	
I.	{ tehi, tebhi nehi, nebhi }	taiḥ	{ tāhi, tābhi nāhi, nābhi }	tābhiḥ	{ tehi, tebhi nehi. nebhi }	taiḥ
46. D.	{ tesam, nesam }	tebhyaḥ	{ tāsam, nāsam }	tābhyaḥ	{ tesam, nesam }	tebhyaḥ P. 85.
Ab.	{ tehi, tebhi nehi, nebhi }	„	{ tāhi, tābhi nāhi, nābhi }	„	{ tehi, tebhi nehi, nebhi }	„
G.	{ tesam, nesam }	tesham	tāsam, nāsam	tāsām	{ tesam, nesam }	tesham
L.	{ tesu, nesu }	teshu	tāsu, nāsu	tāsu	{ tesu, nesu }	teshu.

DEMONSTRATIVE PRONOUNS.

130. Stem eta (S. etad).

Declension of eso, *m.* esā, *f.* etam, *n.* ; this, this one ; that.

SINGULAR.

	<i>Masc.</i>		<i>Fem.</i>		<i>Neut.</i>
N.	eso	(S). eshaḥ	esā	(S). eshā	etām (S). etad
Ac.	etam	etam	etam	etām	etam etad



	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
I. The <i>other cases</i>		etāya (S). etayā	The <i>other cases</i> .
P. 47. D. both in the <i>singular</i> and	{ „ , etissāya, } etissā ;	etasyai	both in the <i>singular</i> and
Ab. <i>plural</i> are declined like <i>so</i>	etāya	etasyāh	<i>plural</i> are declined like <i>tam</i>
G. with <i>e</i> prefixed	{ „ , etissāya, } etissā ;	„	with <i>e</i> prefixed
L.	{ etāya, etāyam, } etissam ;	etasyām	

## PLURAL.

N. & Ac.	etāyo, etā	(S). etāh
I. & Ab.	etāhi, etābhi	{ I. etābhih Ab. etābhyah }
D. & G.	etāsam	{ D. „ G. etāsām }
Loc.	etāsu	etāsu

*Note.* In like manner are declined añña (S. anya) other, itara (S. itara) other, different ; in the *masc. fem.*, and *neut.* In the *fem. sing. dat.* and *gen.* they respectively make aññissā, aññāya ; itarissā, itarāya ; in the *loc.* aññissam, aññāyam ; itarissam itarāyam.

Stem ima (S. idam).

131. Declension of ayam, *m.* ; ayam, *f.* ; idam, imam, *n.* ; this.

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N.	ayam (S). ayam	ayam (S). iṃam	{ idam, imam } (S). idam
Ac.	imam imam	imam imām	„ „ idam
I.	{ anena, iminā } anena	imāya anayā	{ anena, iminā } anena
D.	{ assa, imassa } asmai	{ assāya, assā, imissāya, imāya, imissā }	asyai { assa, imassa } asmai
Ab.	{ asmā, imasmā, imambhā } asmāt	imāya asyāh	{ asmā, imasmā, imambhā } asmāt

<i>Masc.</i>		<i>Fem.</i>		<i>Neut.</i>		
G.	{ assa, imassa }	(S). asya	{ assāya, assā imissāya, imāya, imissā }	(S). asyāḥ	{ assa, imassa }	(S). asya
L.	{ asmim, imasmim imamhi }	asmim	{ assam, imissam imissā, imāyam }	asyām	{ asmim, imasmim imamhi }	asmin

## PLURAL.

<i>Masc.</i>		<i>Fem.</i>		<i>Neut.</i>		
N.	ime	(S). ime	{ imāyo, imā }	(S). imah	imāni	(S). imāni
Ac.	ime	imān	„ , „	„	imāni	„
I.	{ ebi, ebhi imehi, imebhi }	ebhiḥ	{ imāhi, imābhi }	ābhiḥ	{ ebi, ebhi imehi, imebhi }	ebhiḥ
D.	{ esānam, esam imesānam, imesam }	ebhyaḥ	{ imāsānam, imāsam }	ābhyaḥ	{ esānam, esam imesānam, imesam }	ebhyaḥ
Ab.	{ ebi, ebhi imehi, imebhi }	„	{ imāhi, imābhi }	„	{ ebi, ebhi imehi, imebhi }	„
G.	{ esānam, esam imesānam, imesam }	eshām	{ imāsānam, imāsam }	āsām	{ esānam, esam imesānam, imesam }	eshām
L.	esu, imesu	eshu	imāsu	āsu	esu, imesu	eshu

Stem amu (S. adas).

132. Declension of asu, *m.* asu, *f.* adum, *n.* ; this, that.

## SINGULAR.

	<i>Masc.</i>		<i>Fem.</i>		<i>Neut.</i>	
I.	asu	(S). asau	asu	(S). asau	adum	(S). adam
Ac.	amum	amum	amum	amūm	„ , amum	„
I.	amunā	amunā	amuyā	amuyā	amunā	amunā
D.	{ amussa, adussa }	amushmai	{ „ , amussā }	amushyai	{ amussa, adussa }	amushmai

	<i>Masc.</i>		<i>Fem.</i>		<i>Neut.</i>	
Ab.	{ amusmā, amumhā }	(S). amushmat	amuyā (S). amushyāḥ	{ amusmā, amumhā }	(S). āmush	
G.	{ amussa, adussa }	amushya	{ " , amussa }	"	{ amussa, adussa }	amush
L.	{ amusmim, amumhi }	amushmim	{ amuyam, amussam }	amushyām	{ amusmim, amumhi }	amush

PLURAL.

	<i>Masc.</i>		<i>Fem.</i>		<i>Neut.</i>	
N.	amū	(S). amī	{ amuyo, amū }	(S). amuḥ	{ amū, amūni }	(S) amū
Ac.	amū	amūn	" , "	"	" , "	"
I.	{ amūhi, amūbhi }	amībhiḥ	{ amūhi, amūbhi }	amūbhiḥ	{ amūhi, amūbhi }	amīt
D.	{ amūsānam, amūsam }	amībhyah	{ amūsānam, amūsam }	amūbhyah	{ amūsānam, amūsam }	amit
Ac.	{ amūhi, amūbhi }	"	{ amūhi, amūbhi }	"	{ amūhi, amūbhi }	"
G.	{ amūsānam, amūsam }	amīshām	{ amūsānam, amūsam }	amūshām	{ amūsānam, amūsam }	amīsh
L.	amūsu	amīshu	amūsu	amūshu	amūsu	amīsh

133. The neuter has *adum* (S). *adaḥ* in the *nom. sing.* ; *adum* or *amum* (S). *adaḥ* in the *acc. sing.* ; *amū*, *amūni* (S. *amūni*) in the *acc. plural*.

*Note.* The suffix *ka* may be added to the stem *amu* to express scorn :

<i>Masc.</i>	<i>Masc.</i>
S. N. amuko, or asuko ; this, that ; such a one.	Pl. N. amukā or asukā,
Ac. amukam or asukam, etc	Ac. amuke or asuke, etc.

THE RELATIVE PRONOUN.

Stem *ya* (S. *yad*)

134. Declension of *yo*, *m.* *yā*, *f.* *yam*, *n.* ; who, which what ; he who ; whoever.

<i>Masc.</i>	<i>Fem.</i>
S. N. <i>yo</i> (S). <i>yah</i> Pl. N. <i>ye</i> (S). <i>ye</i>	S. N. <i>yā</i> (S). <i>yā</i> Pl. N. <i>yāyo</i> , <i>yā</i> (S). <i>yāḥ</i>
Ac. <i>yam</i> <i>yam</i> Ac. <i>ye</i> <i>yān</i> etc.	Ac. <i>yam</i> <i>yam</i> Ac. <i>yāyo</i> , <i>yā</i> <i>yāḥ</i> , etc.

In the neuter, the *nom.* and *acc. sing.* become *yam* (S. *yat*), *plural* *yāni* (S. *yāni*), etc. This stem is declined like *sabba* ; see § 136.

## THE INTERROGATIVE PRONOUN.

Stem *kim* (S. *kim*).135. Declension of *ko*, *m. kā*, *f. kim* ; who ? which ? what ? of what sort ?*Masculine.*

S. N.	<i>ko</i>	(S).	<i>kaḥ</i>	Pl. N.	<i>ke</i>	(S).	<i>ke</i>
Ac.	<i>kam</i>		<i>kam</i>	Ac.	<i>ke</i>		<i>kān</i>
I.	<i>kena</i>		<i>kena</i>	I.	<i>kehi, kebhi</i>		<i>kaiḥ</i>
D.	<i>kassa, kissa</i>		<i>kasmai</i>	D.	<i>kesam</i>		<i>kebhyah</i>
Ab.	<i>kasmā, kamhā</i>		<i>kasmāt</i>	Ab.	<i>kehi, kebhi</i>		„
G.	<i>kassa, kissa</i>		<i>kasya</i>	G.	<i>kesam</i>		<i>keshām</i>
L.	{ <i>kasmim, kismim</i> <i>kamhi, kimhi</i> }		<i>kasmin</i>	L.	<i>kesu</i>		<i>keshu</i>

*Feminine.*

S. N.	<i>kā</i>	(S).	<i>kā</i>	Pl. N.	<i>kāyo, kā</i>	(S).	<i>kāḥ</i>
Ac.	<i>kam</i>		<i>kām</i>	Ac.	<i>kāyo, kā</i>		<i>kāḥ</i>

etc. like *sabba* ; see § 136.*Neuter.*

S. N.	<i>kim</i>	(S).	<i>kim</i>	Pl. N.	<i>kāni</i>	(S).	<i>kāni</i>
Ac.	<i>kim</i>		<i>kām</i>	Ac.	<i>kām</i>		

etc. like the *Masculine*.

## X. PRONOMINAL ADJECTIVES.

136. Declension of *sabba* (S. *sarva*), all.

## SINGULAR.

	<i>Masc.</i>		<i>Fem.</i>		<i>Neut.</i>				
N.	sabbo	(S).	sarvaḥ	sabbā	(S).	sarvā	sabbam	(S).	sarvam
V.	sabba		sarva	sabbe		sarve	sabba		„
Ac.	sabbam		sarvam	sabbam		sarvām	sabbam		„
I.	sabbena		sarvena	sabbāya		sarvayā	sabbena		sarvena
D.	sabbassa		sarvasmai	{ „ ’ sabbassa }		sarvasyai	sabbassa		sarvasm
Ab.	{ sabbasmā sabbamhā }		sarvasmāt	sabbāya		sarvasyāḥ	{ sabbasmā sabbamhā }		sarvasm
G.	sabbassa		sarvasya	{ „ ’ sabbassa }		„	sabbassa		sarvasy
L	{ sabbasmim sabbamhi }		sarvasmin	{ sabbāyam, sabbāssam }		sarvasyām	{ sabbasmim sabbamhi }		sarvasm

		PLURAL.			
		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	
N.	{ sabbā, sabbe }	(S). sarve	{ sabbāyo, sabbā }	(S). sarvāḥ	sabbāni (S). sarvāni
V.	" , "	sarvān	" , "	"	sabbāni "
A.	" , "	sarve	" , "	"	" "
I.	{ sabbehi sabbebhi }	sarvaiḥ	{ sabbāhi sabbābhi }	sarvābhiḥ	{ sabbehi sabbebhi } sarvaiḥ
D.	{ sabbesānam sabbesam }	sarvebhyaḥ	{ sabbasānam sabbāsam }	sarvābhyaḥ	{ sabbesānam sabbesam } sarvebhyaḥ
A.	{ sabbehi sabbebhi }	"	{ sabbāhi sabbābhi }	"	{ sabbehi sabbebhi } "
G.	{ sabbesānam sabbesam }	sarveshām	{ sabbasānam sabbāsam }	sarvāsām	{ sabbesānam sabbesam } sarveshām
L.	sabbesu	sarveshu	sabbāsu	sarvāsu	sabbesu sarveshu

137. After this manner are declined :

- |              |  |            |  |
|--------------|--|------------|--|
| 2. katara    | (S). katara, what ? which ?                            | 13. utara  | (S). utara, higher, upper, northern, subsequent. |
| 3. katama    | katama, what ? which ?                                 | 14. adhara | adhara, lower, inferior.                         |
| 4. ubhaya    | ubhaya, both.  | 15. ya     | yad, who, which, what, he who, whoever.          |
| 5. itara     | itara, other, different.                               | 16. ta     | tad, he ; this ; that.                           |
| 6. añña      | anya, other ; other than, different from.              | 17. ima    | idam, this.                                      |
| 7. aññatara  | anyatara, one, a certain, some, some other, another.   | 18. amu    | adas, this, that.                                |
| 8. aññatama  | anyatama, one of several, ascertain.                   | 19. eta    | etad, this, this one, that.                      |
| 9. pubba     | purva, fore, first, former, eastern, earlier, ancient. | 20. kim    | kim, who ? which ? what ? of what sort ?         |
| 10. para     | para, distant, other, etc.                             | 21. eka    | eka, one.  |
| 11. apara    | apara, other, subsequent western, etc.                 | 22. dvi    | dvi, two.  |
| 12. dakkhiṇa | dakshiṇa, right, dexterous, southern.                  | 23. ubha   | ubha, both.                                      |
|              |  | 24. ti     | tri, three.                                      |
|              |  | 25. catu   | catur, four.                                     |
|              |  | 26. tumha  | tvad, thou.                                      |
|              |  | 27. amha   | asmad, I.  |

These twenty-seven words are called *sabbanāmāni* (S. sarvanāman).

138. In the words dakkhiṇa, utara, the *fem. sing. loc.* may become dakkhiṇāya, uttarāya.

The word pubba has, like sabba, two forms for the *masc. pl. nom.* pubbā, pubbe (S. pūrvāḥ, pūrve); three in the *abl. sing.* pubbasmā,

pubbamhā (S. pūrvasmāt) ; pubbā (S. pūrvāt) ; and *as many* in the *loc. sing.* pubhasmim, pubbamhī (S. pūrvasmin) ; pubbe (S. pūrve).

- P. 54. 139. If the words *aforenamed* enter into a *dvandva*, *tappurisa*, or *bahubbīhi* compound, they follow *indifferently*, in the *nom. pl.*, the declension of *nouns* or *pronouns* : *ex.*, in the *dvandva* katarakatame or katarakatamā, which ? (plur.).

In the other cases, these words follow only the declension of *nouns* :

*ex. of dvandva, Gen. Plur.* pubbāparānam, of the former and subsequent ; pubbuttarānam, of the north-eastern ; adharuttarānam, of the upper and lower.

*ex. of tappurisa ; māsapubbāya* in the former month ; māsapubbānam, of former months.

*ex : of bahubbīhi piyapubbāya*, of former pleasure ; piyapubbānam, of former pleasures.

The context alone can determine the meanings of such compounds. E. T.

The *bahubbīhi* compounds, expressing a *direction towards the cardinal points*, constitute the *exception* ; *ex* : dakkhiṇapubbassam, in the southern ; dakkhiṇapubbassa, of the south-eastern ; uttarapubbassam, in the north-eastern ; uttarapubbassa, of the north-eastern are excepted.

140. *Kati*, how many ?, is declined *only* in the *plural*. It follows stems in *i* : P. 92.

Declension of *kati* (plural), how many ?

Plur. N. kati	(S). kati
Ac. „	„
I. katihi, katibhi	katibhih
D. katīnam	katibhyaḥ
Ab. katihi, katibhi	„
G. katīnam	katīnām
L. katīsu	katīsu

# XI. NUMERALS.

141. *Eka* (S. eka) is declined like *sabba* § 136.

Declension of *eko*, *m* ; *ekā*, *f* ; *ekam*, *n* ; one.

*Masc.*

*Masc.*

55.	S. N. eko	(S). ekaḥ	Plur. N. ekā, eke	(S). eke
	Ac. ekam	ekam etc.	Ac. „ , „	ekān, etc.

It follows the declension of eta (S. etad) in the *Feminine* Cf. §

130. Sing. Dat. and Gen. ekissā, ekāya ; Loc. ekissam, ekāyam.

The *neuter* ekam is declined like sabbam.

142. Declension of ubho, (S. ubhau) both.

Pl. N. & Ac. ubho, ubhe (S), ubhau

I. & Ab. { ubhohi, ubhobhī  
ubhehi, ubhebbhi } ubhābhyām

Dat. & Gen. ubhinnaṃ Dat. „, Gen. ubhayoh

Loc. { ubhosu  
ubhesu } ubhayoh

*Note.* The declension for all genders is the same. *Ubho* is *almost the only remains of a Dual form in Pāli* (Childers) Cf. § 158. E. T.

143. Declension of dvi (S. dvi), two.

*M. F. N.*

Nom. & Voc. dve, duve (S). Masc. N. V. Ac. dvau, Fem. dve

Inst. & Abl. dvīhi, dvībhi dvābhyām

Dat. & Gen. dvinnam, duvinnam Dat. „, Gen. dvayoh

Loc. dvīsu dvayah

144. Declension of ti (S. tri), three.

P. 93

		<i>Masc.</i>		<i>Fem.</i>
N. & V.	tayo	(S). trayah	N. tisso	(S). tisrah
Ac.	„	trīn	Ac. „	„
I.	{ tīhi tībhi }	tribhih	{ tīhi tībhi }	tisribhih
P. 56. D.	{ tinṇam tinṇannam }	tribhyaḥ	D. tissannam	tisribhyaḥ
Ab.	{ tīhi tībhi }	„	Ab. { tīhi tībhi }	„
G.	{ tinṇam tinṇannam }	{ trayāṇam trīṇām, (in the Vedas) }	G. tissannam	tisriṇām
L.	tīsu	trishu	L. tīsu	tisrishu

Neuter. Nom. & Ac. tīni (S. trīṇi). The rest like the *Masc.* E. T.

145. Declension of catu (S. catur), four.

*Masculine.*

Nom. cattāro	(S). catvārah
Acc. cattāro, caturo	caturah
Instr. catūhi, catūbhi, catubbhi	caturbhih
Dat. catunnam	caturbhyaḥ
Abl. catūhi, catūbhi, catubbhi	„

Gen. catunnam

(S). caturnam

Loc. catūsu

caturahu

The *Feminine* is distinguished by the Nom. and Acc. catasso (S). catasrah D. and G. catassannam (S). D. catasribhyaḥ, G. catasriṇām.

The *Neuter*, Nom. and Acc. make cattāri, (S). catvāri. The rest like the *masc.* E. T.

146. Declension of pañca (S. pañcan), five.

Nom. and Acc. pañca

(S). pañca

Inetr. pañcahi, pañcabhi

pañcabhiḥ

Dat. pañcannam

pañcabhyaḥ

Abl. pañcahi, pañcabhi

,,

Gen. pañcannam

pañcānām

Loc. pañcasu

pañcasu

57.

In like manner are declined : cha (S. shash), six ; satta (S. saptan), seven ; aṭṭha (S. asṭan), eight ; nava (S. navan), nine ; dasa (S. daṣan), ten.

147. The numerals eka (S. eka), dvi (S. dvi), aṭṭha (S. asṭan) lengthen their final vowel in combination with other numerals :

P. 94.

Ex. ekādasa (S. ekādaṣa) eleven ; dvādasa (S. dvadaṣa) twelve ; aṭṭhādasa (S. asṭādaṣa) eighteen.

148. The other numerals are :—

11. ekārāsa or ekādasa (S. ekādaṣa) ; 12. bārāsa or dvādasa (S. dvadaṣa) ; 13. terāsa or telasa (S. trayodaṣa) ; 14. ouddasa, coddasa, catuddasa (S. caturdaṣa) ; 15. paññārāsa, pañcadasa (S. pañcadaṣa) ; 16. soḷasa (S. shoḍaṣa) ; 17. sattarāsa, sattadasa (S. saptaṣaṣa) ; 18. aṭṭhārāsa aṭṭhādasa (S. asṭādaṣa) ; etc.

## XII. CONJUGATION.

### Classes of Verbs.

149. The *grammarians* divide Pāli verbs into seven classes.

The *First Class* is bhū, etc. (S. bhavādi), to be, and forms the stem of the four special tenses in various ways :

58.

1st, the *radical* vowel (i, u) is *strengthened*, and to the *root thus modified* is added an *a* : ex. bho + a = bhava ;

2nd, if the root contains the vowel *a*, the stem is formed by the *simple addition* of an *a* : ex. pac + a = paca, to cook.

3rd, in the first class, the *native grammarians* also place the verbs tud, to strike (S. tud. VI), stem tuda ; vis, to enter (S. viṣ. VI), stem visa (S. viṣa) ; nud, to push (S. nud. VI), stem nuda (S. nuda) ; dis, to show (S. diṣ. VI), stem disa (S. diṣa) ; likh, to trace (S. likh. VI), stem likha



(S. likha) ; *phus*, to touch (S. *spriç*. IV), stem *phusa* (S. *spriça*) ; *etc.* which do not modify the radical vowel.

*The verbs of this subdivision, with the exception of the last, correspond to those of the VI. Class in Sanskrit.*

4th. The native grammarians also recognize a *fourth subdivision* in the *first class*. It comprises the *verbs whose characteristic stems are formed by reduplication*, viz. :— *hu* (S. *hu* III) to sacrifice, stem *juho* (S. *juho*, *juhu*) ; *há*, to abandon (S. *hā*. III), stem *jahā* (S. *jahā*), *jaha* (S. *jahī*) ; *dā*, to give (S. *dā*. III) *dadā* ; *dhā*, to place (S. *dhā* III) *dadhā* ; *etc.*

*This subdivision therefore includes the Sanskrit III Class.*

150. The *Second Class* is *rudh*, *etc.* (S. *rudhādi*, VII) which inserts a nasal (in Pāli *m*, in Sanskrit *na*, *n*) in its characteristic stem, but, in Pāli, the inflections are not added directly to this stem, as in Sanskrit. This stem further takes the formative *a* : ex. *rumdha* to restrain ; *rumdhāmi* (S. *runadhmi*) Pres. Sing. 1st pers, I restrain, *rumdhāma* (S. *rundhmaḥ*), plur. 1st person, we restrain.

151. The *Third Class* is *div*, *etc.* (S. *divādi*, IV). It takes the formative *ya* (S. *ya*) in its characteristic stem, the *y* being assimilated to the preceding consonant : ex. *div* + *ya*, stem *dibba* (S. *dīvyā*), to play.

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152. The *Fourth Class* is *su* (S. *çru*), *etc.* (S. *svādi*. V). In order to form the characteristic stem, *nu*, *nā*, or *unā* (S. *nu*, *no*) is added to the root and the *u* of the *nu* may be strengthened : ex. from *su* (S. *çru*) to hear, are formed the following stems : *suṇo* (S. *çriṇo*), *suṇomi* (S. *çriṇomi*) ; *suṇa*, *suṇāmi*, I hear.

153. The *Fifth Class* is *kt*, *etc.* (S. *kryādi*. IX) to buy. In order to form its characteristic stem, *nā* (S. *nā*, *na*, *nī*) is added to the root : ex. *vikkiṇa* + *ti* (S. *vikrīṇāti*), he sells.

154. The *Sixth Class* is *tan*, *etc.* (S. *tanādi*. VIII) to stretch. It forms its characteristic stem by adding *o*, *u* (S. *o*, *u*), and *yira* to the root : ex. *tano* + *mi* (S. *tanomi*) I stretch, *tano* + *ma* (S. *tanumaḥ*) we stretch, *tanu* + *te* (S. *tanute*), it is stretched.

155. The *Seventh Class* is *cur*, *etc.* (S. *curādi*. X) to steal. It adds *e*, *aya*, and *i* to the root, provided that the root be not terminated by a collocation of consonants, strengthens the radical vowels, and lengthens the vowel *a* : ex. *coremi* (S. *oorayāmi*) I steal ; *ointayati* (S. *ointayati*) he thinks ; *ghāṭayati* (S. *ghāṭayati*) he endeavours.

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156. There remain in Pāli some verbal roots conjugated after the Sanskrit II. Class. i. e. *they directly add the inflexions to the root* : ex. as (S. as) to be, asmi, ahmi (S. asmi).

INFLEXIONS OF TENSE, NUMBER, AND PERSON.

*Voices.*

157. Pāli, like Sanskrit, has [two] the *Transitive* or *Parassapada* (S. parasmaipada) and the *Intransitive* or *Ātmanopada* (S. ātmanepada).

158. Pāli has lost the Dual as well in the verb as in the noun.

159. The Pāli verb has eight tenses (A) *four special* tenses :

1st, Present ; 2nd, Imperfect or 1st Preterite ; 3rd, Optative or Potential ; 4th, Imperative ;

and (B) *four general* tenses :

5th, Perfect Reduplicated or 2nd Preterite ; 6th, Aorist or 3rd Preterite ; 7th, Future ; 8th, Conditional.

INFLEXIONS.

160. *Inflexions of the Persons of the Special Tenses.* •

PRESENT.

	<i>Singular.</i>			<i>Plural.</i>		
	1.	2.	3.	1.	2.	3.
Parassapada	mi	si	ti	ma	tha	anti
Parasmaipada (S).	mi	si	ti	mas	tha	anti
Ātmanopada	e	se	te	mhe	vhe	ante
Ātmanepada (S).	e	se	te	mahe	dhve	ante

IMPERFECT.

	<i>Singular.</i>			<i>Plural.</i>		
	1.	2.	3.	1.	2.	3.
Parassapada	a, am	o	ā	mhā	ttha	ū
Parasmaipada (S).	am	s	t	ma	ta	an
Ātmanopada	im	se	ttha	mhase	vham	tthum
Ātmanepadu (S).	i	thās	ta	mahi	dhvam	anta

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POTENTIAL.

	<i>Singular.</i>			<i>Plural.</i>		
	1.	2.	3.	1.	2.	3.
Par :	eyyāmi, (e)	eyyāsi, (e)	eyya, (e)	eyyāma	eyyātha	eyyum
Par : (S).	yān	yās	yāt	yāma	yāta	yus
Att :	eyyam	etho	etha	eyyāmhe	eyyavho	eram
Ātm : (S).	iya	ithās	ita	imahi	idhvam	iran

(The Imperative is on page 56).

## Paradigm of Conjugational and Temp

TENSES,		PRESENT.		IMPERFECT OR 1ST PRETERITE.		OPTATIVE OR POTENTIAL.		IMPERATIVE	
Kaccayāna's Terms.		1. Vattamānā. <i>vibhatti.</i>		5. Hīyattani, v.		3. Sattamī, v.		2. Pañcamī, v.	
Voi- ces.	N. & P.	Pāli.	Sanskrit.	P.	S.	P.	S.	P.	S.
Parassapada.	S. 1.	mi	mi	a (am)	am	eyyāmi (e)	yām	mi	ā
	2.	si	si	o	s	eyyāsi (e)	yās	hi	hi t
	3.	ti	ti	ā	t	eyya (e)	yāt	tu	tu t
	P. 1.	ma	mas, masi	mhā	ma	eyyāma	yāma	ma	ām
	2.	tha	tha	ttha	ta	eyyātha	yāta	tha	ta, t
	3.	anti	anti	ū	an	eyyum	yus	antu	anti
Attanopada.	S. 1.	e	e	im	i	eyyam	tya	e	ai
	2.	se	se	se	thās	etho	ithās	ssu	ssu
	3.	te	te	ttha	ta	etha	ita	tam	tan
	P. 1.	mhe	mahe	mhase	mahi	eyyāmhe	imahi	āmase	amai
	2.	vhe	dhvè	vham	dhvam	eyyavho	idhvam	vho	dhvè
	3.	ante	ante	tthum	anta	eram	iran	antam	anti

The terminations in brackets are not given by Kaccayāna. Inflexions in t Grammar. In the Aorist alone the common finals of the various inflectional forms

## Inflections of all Verbs.

REDUPLICATED PERFECT OR 2ND PRETERITE.		AORIST OR 3RD PRETERITE.		FUTURE.		CONDITIONAL.	
4. Parokkhā, v.		6. Ajjatānī, v.		7. Bhavissantī, v.		8. Kālātīpattī, v.	
P.	S.	P.	S.	P.	S.	P.	S.
a	a	im	am	ssāmi	syāmi	ssam	syam
e	tha	o	i, s	ssasi	syasi	ssē (ssa)	syas
a	a	ī, i	t	ssati	syati	ssā (ssa)	syat
mha	ma	mhā	mha, ma	ssāma	syāma	ssamhā (ssamha)	syāma
ttha	a	ttha	ta, ṭa	ssatha	syatha	ssatha	syata
u	us	um, (ū)	u, imsu; an, us	ssanti	syanti	ssamsu	syan
<hr/>							
i	e	a	am, i	ssam	syē	ssam	syē
ttho	se	so	thas, ṭas	ssase	syase	ssase	syathās
ttha	e	ā	ttha ta, ṭa	ssate	syate	ssatha	syata
mhe	mahe	mhe	mahi	ssāmhe	syāmahe	ssāmhasē	syāmahi
vho	dhoe	vham	dhvam dhvam	ssavhe	syadhve	ssavhe	syadhvam
re	ire	ū, (imsu)	um anta, ata	ssante	syante	ssimsu	syanta

Differing from those in *italics* in the *S.* columns, are taken from *Williams' or Benfey's Sanskrit*, and they will be found similar to those of the Imperfect. *E. T.*

164. The imperfect of dā (S. dā. III).

Class. Root. Class. Stem.	Singular.			Plural.		
	1.	2.	3.	1.	2.	3.
I. dā ...	dā	adadam	adado	adadamhā	adadattha	adadam
(S). dā III	{ dādā dād }	{ adadam adadāh }	adadāt	adadma	adattā	adaduḥ

165. POTENTIAL OR OPTATIVE, PARASSAPADA.

Class. Root. Class. Stem.	Singular.			Plural.		
	1.	2.	3.	1.	2.	3.
P. 65. I. bhū ...	bhava	{ bhave bhaveyāmi bhaveyāsi }	bhave bhaveyya	{ bhaveyāma bhavema }	bhaveyyātha bhaveyyum	
(S). bhū I	bhava	bhaveyam bhaveḥ	bhavet	bhavema	bhaveta bhaveyuh	
II. tad ...	tuda	{ tude tudeyāmi tudeyāsi }	{ tude tudeyya }	{ tudeyāma tudema }	tudeyyātha ] tudeyyum	
(S). tud VI	tuda	tudeyam tudḥ	tudet	tudema	tudeta ] tudeyuh	
III. div ...	dibba	{ dibbe dibbeyāmi dibbeyāsi }	dibbe [dibbeyya]			
(S). div IV	dibba	dibbeyam dibbeye	dibbet			
VII. cur ...	{ core coraye }	{ coreyāmi coreyāsi coraye coraye }	coreyya coraye corayeyya	{ coreyāma corayeyyāma }	coreyyātha ] coreyyum	
(S). cur X	coraya	corayeyam [corayeh	corayet	corayema	corayeta ] corayeyyum	

166. The potential is formed in the same manner in ether verba. We have e. g. from : su.

Class. Root. Class. Stem.	Singular.			Plural.		
	1.	2.	3.	1.	2.	3.
IV. sa ...	{ suno sunā }	{ suno suneyāmi suneyāsi }	{ suno suneyya }	{ suneyāma suneyyāma }	suneyyātha ] suneyyum	
(S). su V.	{ sūno sūnā }	{ sūnoyāmi sūnoyāsi sūnoyāma }	sūnoyāt	sūnoyāma	sūnoyātha ] sūnoyūḥ	

Class.	Root.	Class.	Stem.	Singular.			Plural.		
				1.	2.	3.	1.	2.	3.
II.	as	...	as	{ asmi amhi }	asi	atthi	{ asma amha }	attha	santi
(S).	as	II	as	asmi	"	asti	amaḥ	stha	santi
I.	hu	...	{ juho juhva }	juhomi juhvāmi	juhosi juhvasi	juhōti juhvati	juhoma juhvāma	juhotha juhvatha	juhonti juhvanti
(S).	hu	III	{ juhu juho }	juhomi	juhoshi	juhōti	juhumaḥ	juhutha	juhuvanti
II.	rudh	...	rumdha	rundhāmi	rundhasi	rundhati	rundhāma	rundhatha	rundhanti
(S).	rudh	VII	{ rundh runadh }	rundhmi	runadsi	runaddhi	rundhmaḥ	runddha	rundhanti

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162. IMPERFECT OR FIRST PRETERITE PARASSAPADA.

P. 100.

The grammarians do not give examples of this tense for all verbs, and, in Pāli, in the 1st and 2nd pers. of the plur., we find a *new compound formation, analogous to the Periphrastic Future of Sanskrit*: ex. abhava + mha, + ttha (from as, the 1st and 2nd pers. plur. of the present).

Class.	Root.	Class.	Stem.	Singular.			Plural.		
				1.	2.	3.	1.	2.	3.
I.	bhū	...	bhava	{ abhāvam abhava }	abhavo	abhavā	abhavamhā	abhavatt <sub>a</sub>	abhavū
(S).	bhū	I	bhava	abhavam	abhavaḥ	abhavat	abhavāma	abhavattha	abhavan

163. The imperfect of kar (S. kri. VIII) has two forms.

Class.	Root.	Class.	Stem.	Singular.			Plural.		
				1.	2.	3.	1.	2.	3.
VI.	kar	...	karo	{ akam akaram }	akaro	{ akā akarā }	akamhā akaramhā	akattha akaratta	akaru
(S).	kri	VIII	{ karo kuru kur }	akaravam	akaroḥ	akarot	akurna	akuruta	akurvan

164. The imperfect of dā (S. dā. III).

Class.	Root.	Class.	Stem.	<i>Singular.</i>			<i>Plural.</i>		
				1.	2.	3.	1.	2.	3.
I.	dā	...	dā	adadam	adado	adadā	adadamhā	adadattha	adadam
(S).	dā	III	$\left\{ \begin{array}{l} dādā \\ dad \end{array} \right\}$	$\left\{ \begin{array}{l} adadam \\ \end{array} \right\}$	$\left\{ \begin{array}{l} adadāh \\ dad \end{array} \right\}$	$\left\{ \begin{array}{l} adaddt \\ \end{array} \right\}$	$\left\{ \begin{array}{l} adadmā \\ \end{array} \right\}$	$\left\{ \begin{array}{l} adaita \\ \end{array} \right\}$	$\left\{ \begin{array}{l} adaduh \\ \end{array} \right\}$

165. POTENTIAL OR OPTATIVE, PARASSAPADA.

Class.	Root.	Class.	Stem.	<i>Singular.</i>			<i>Plural.</i>		
				1.	2.	3.	1.	2.	3.
P. 65. I.	bhū	...	bhava	$\left\{ \begin{array}{l} bhave \\ bhaveyāmi \end{array} \right\}$	$\left\{ \begin{array}{l} bhave \\ bhaveyāsi \end{array} \right\}$	$\left\{ \begin{array}{l} bhave \\ bhaveyya \end{array} \right\}$	$\left\{ \begin{array}{l} bhaveyyāma \\ \end{array} \right\}$	$\left\{ \begin{array}{l} bhaveyyātha \\ \end{array} \right\}$	$\left\{ \begin{array}{l} bhaveyyum \\ \end{array} \right\}$
(S).	bhū	I	bhava	$\left\{ \begin{array}{l} bhareyem \\ \end{array} \right\}$	$\left\{ \begin{array}{l} bhareh \\ \end{array} \right\}$	$\left\{ \begin{array}{l} bhavet \\ \end{array} \right\}$	$\left\{ \begin{array}{l} bhavema \\ \end{array} \right\}$	$\left\{ \begin{array}{l} bhareta \\ \end{array} \right\}$	$\left\{ \begin{array}{l} bhareyuh \\ \end{array} \right\}$
II.	tud	...	tuda	$\left\{ \begin{array}{l} tude \\ tudeyāmi \end{array} \right\}$	$\left\{ \begin{array}{l} tude \\ tudeyāsi \end{array} \right\}$	$\left\{ \begin{array}{l} tude \\ tudeyya \end{array} \right\}$	$\left\{ \begin{array}{l} tudeyyāma \\ \end{array} \right\}$	$\left\{ \begin{array}{l} tudeyyātha \\ \end{array} \right\}$	$\left\{ \begin{array}{l} tudeyyum \\ \end{array} \right\}$
(S).	tud	VI	tuda	$\left\{ \begin{array}{l} tudeyam \\ \end{array} \right\}$	$\left\{ \begin{array}{l} tudeh \\ \end{array} \right\}$	$\left\{ \begin{array}{l} tudet \\ \end{array} \right\}$	$\left\{ \begin{array}{l} tudema \\ \end{array} \right\}$	$\left\{ \begin{array}{l} tudeta \\ \end{array} \right\}$	$\left\{ \begin{array}{l} tudeyuh \\ \end{array} \right\}$
III.	div	...	dibba	$\left\{ \begin{array}{l} dibbe \\ dibbeyāmi \end{array} \right\}$	$\left\{ \begin{array}{l} dibbe \\ dibbeyāsi \end{array} \right\}$	$\left\{ \begin{array}{l} dibbe \\ dibbeyya \end{array} \right\}$	$\left\{ \begin{array}{l} dibbeyyāma \\ \end{array} \right\}$	$\left\{ \begin{array}{l} dibbeyyātha \\ \end{array} \right\}$	$\left\{ \begin{array}{l} dibbeyyum \\ \end{array} \right\}$
(S).	div	IV	divya	$\left\{ \begin{array}{l} divyem \\ \end{array} \right\}$	$\left\{ \begin{array}{l} divye \\ \end{array} \right\}$	$\left\{ \begin{array}{l} divyet \\ \end{array} \right\}$	$\left\{ \begin{array}{l} divyema \\ \end{array} \right\}$	$\left\{ \begin{array}{l} divyeta \\ \end{array} \right\}$	$\left\{ \begin{array}{l} divyuh \\ \end{array} \right\}$
VII.	cur	...	core	$\left\{ \begin{array}{l} coreyāmi \\ coreye \\ coraya \end{array} \right\}$	$\left\{ \begin{array}{l} coreyāsi \\ coreye \\ corayeyāsi \end{array} \right\}$	$\left\{ \begin{array}{l} coreyya \\ coreye \\ corayeyya \end{array} \right\}$	$\left\{ \begin{array}{l} coreyyāma \\ coreyyātha \\ corayeyyātha \\ \end{array} \right\}$	$\left\{ \begin{array}{l} coreyyātha \\ corayeyyātha \\ \end{array} \right\}$	$\left\{ \begin{array}{l} coreyyum \\ corayeyyum \\ \end{array} \right\}$
(S).	cur	X	coraya	$\left\{ \begin{array}{l} corayeyam \\ \end{array} \right\}$	$\left\{ \begin{array}{l} corayeh \\ \end{array} \right\}$	$\left\{ \begin{array}{l} corayet \\ \end{array} \right\}$	$\left\{ \begin{array}{l} corayema \\ \end{array} \right\}$	$\left\{ \begin{array}{l} corayeta \\ \end{array} \right\}$	$\left\{ \begin{array}{l} corayeyuh \\ \end{array} \right\}$

166. The potential is formed in the same manner in other verbs. We have e. g. from : su.

Class.	Root.	Class.	Stem.	<i>Singular.</i>			<i>Plural.</i>		
				1.	2.	3.	1.	2.	3.
IV.	su	...	$\left\{ \begin{array}{l} suno \\ suna \end{array} \right\}$	$\left\{ \begin{array}{l} suno \\ suneyāmi \end{array} \right\}$	$\left\{ \begin{array}{l} suno \\ suneyāsi \end{array} \right\}$	$\left\{ \begin{array}{l} suno \\ suneyya \end{array} \right\}$	$\left\{ \begin{array}{l} suneyyāma \\ \end{array} \right\}$	$\left\{ \begin{array}{l} suneyyātha \\ \end{array} \right\}$	$\left\{ \begin{array}{l} suneyyum \\ \end{array} \right\}$
(S).	su	V.	$\left\{ \begin{array}{l} grīno \\ grāu \end{array} \right\}$	$\left\{ \begin{array}{l} grīnyām \\ \end{array} \right\}$	$\left\{ \begin{array}{l} grīnyāh \\ \end{array} \right\}$	$\left\{ \begin{array}{l} grīnyāt \\ \end{array} \right\}$	$\left\{ \begin{array}{l} grīnyāma \\ \end{array} \right\}$	$\left\{ \begin{array}{l} grīnyātha \\ \end{array} \right\}$	$\left\{ \begin{array}{l} grīnyuh \\ \end{array} \right\}$

Conjugat.

Plural.

Class. Root. Class. Stem. 1. 2. 3. 1. 2. 3.

from : *tan*.

VI. *tan* ... { *tano* [tane taneyyāmi taneyyāsi] } *tane* [tane taneyyāma taneyyātha taneyyuma] }  
 (S). *tan* VIII { *tano* [tanayām tanayāḥ] } [tanuyāt tanuyāma tanuyātha tanuyāḥ] }

from *kar* (S. *kṛi*) besides the forms *kare*, *kareyya*, *kube*, *kubbeyya*, the following :

VI. *kar* ... *karo* *kayirāmi* *kayirāsi* *kayirā* *kayirāma* *kayirātha* *kayiruma*

(S). *kṛi* VIII { *karo* { *karu* } } *kuryāḥ* *kuryāt* *kuryāma* *kuryātha* *kuryuḥ* }

P. 66. which seems to be conjugated according to the *third* class, with *metathesis* and the insertion of an *i* (Cf. § 70);

from : *ki*, V (S. *kṛi*, IX);

[ V. *ki* ... *kṛnā* { *vikkine* *vikkine* } *vikkine* [vikkine vikineyyāsi] } [vikineyyāma vikineyyātha vikineyyuma] }

[ (S). *kṛi* IX { *kṛnā* { *kṛnā* } } *kṛnāḥ* *kṛnāḥ* *kṛnāḥ* *kṛnāḥ* *kṛnāḥ* *kṛnāḥ* *kṛnāḥ* ] }

from *as* (S. as II), the following forms ;

II. *as* ... *as* *assaṃ* *assa* *assa* or *siyā* *assāma* *assātha* *assu* or *siyuma*  
 (S). *as* II *as* *syām* *syāḥ* *syāt* *syāma* *syātha* *syuḥ*

167. From *dā* (S. *dā* III) :

I. *dā* ... *dā* { *dadeyyāmi*, *dadeyyāsi* } *dadeyyāma* *dadeyyātha* *dadeyyuma*  
 { *dajjeyyāmi* *dajjeyyāsi* } *dajjeyyāma* *dajjeyyātha* *dajjeyyuma*  
 { *dajjāmi* *dajjāsi* } *dajjāma* *dajjātha* *dajjuma*  
 (S). *dā* III { *dadāḥ* *dadāḥ* } *dadyām* *dadyāḥ* *dadyuḥ*



		Singular.			Plural.		
Class.	Root.	Class.	Stem.	1.	2.	3.	
II.	rudh ...		rundha	{ [rundhe [rundheyyāmi [rundheyyāsi [rundheyyāma	{ rundhe [rundheyya [rundheyyātha	{ [rundheyyāmā [rundheyyātha [rundheyyum	
(S).	rudh VII	{ rundh runadh	{ [rundhyān [rundhyāth	[rundhyāsi [rundhyātha	[rundhyāsi [rundhyātha	[rundhyāsi [rundhyātha	

168. IMPERATIVE PARASSAPADA.

In Pāli, the *imperative* does not preserve a special form for the 1st pers. sing. The 2nd pers. has the inflexion *hi*, before which the *a* of the stem is *lengthened*, but *this inflexion may be suppressed*.

### The imperative of bhū:

Class.	Root.	Class.	Stem.	Singular.			Plural.		
I.	bhū	...	bhava	1.	2.	3.	1.	2.	3.
				bhavāmi	{ bhava bhavāhi	bhavatu	bhavāma	bhavatha	bhavantu
(S).	bhū	I.	bhava	bhavāni	bhava	bhavatu	bhavāma	bhavata	bhavantu

169. The imperative of *gam* (S. gam. I) has three forms 1st *gacchatu* (S. *gacchatu*).

169. The imperative of *gam* (S. gam. I) has *three* forms 1st *gacchatu* (S. *gacchatu*).

Class.	Root.	Olass.	Stem.	1.	Singular.	3.	1.	2.	3.		
P. 67.	I. gam	<div> <div>1 [gaccha</div> <div>2 gama</div> <div>3 [ghamma</div> </div>	gacchāmi	<div> <div>gaccha</div> <div>gacchāhi</div> </div>	<div> <div>]gacchatu</div> <div>} gametu</div> <div>]ghammatu</div> </div>	[gacchāma	gametha	gamentu			
			gamemi	<div> <div>gama</div> <div>gamāhi</div> </div>					ghammāma	ghammatha	ghammantu
			ghammāmi	<div> <div>ghamma</div> <div>ghammāhi</div> </div>							

170. From *tud* (S. tud. VI), we have regularly, *tudatu* (S. tudatu); from *div*. III (S. div. IV) *dibbatu* (S. divyatu); from *cur* VII (S. cur. X) *corehi*, *coraya*, *corayāhi* (S. coraya), *coretu*, *corayatu* (S. corayatu).

171. From  $\alpha$  IV (S. cru. V):

IV. an .. } suno } sunomi } sunohi } sunochi } sunoma } sunothe } sunantu }

Class.	Root.	Class.	1.	2.	3.	1.	2.	3.
			from <i>tan</i> VI (S. tan. VIII) :					
VI.	tan	...	{ tano tanu	{ tanemi tanohi	tanotu	[tanoma	tanotha]	tanontu
(S).	tan	VIII	{ tano tanu	{ [tanavāni tanu]	tanotu	[tanavāma	tanuṭa]	tanvantu
			from <i>kar</i> (S. kri. VIII) :					
VI.	kar	..	karo	karomi	karohi	{ karotu kurutu	karotha	{ karontu kubbantu
(S).	kri	VIII	{ karo kuru kur	{ karavāni kury	karo'u	karavāma	karuṭa	kurvantu
			172. From <i>ki</i> , V (S. kri. IV) vikṛīṇātu (S. krīṇātu) ;					
			from <i>as</i> (S. as. II)					
II.	as	..	as	asmi	āhi	athu	attha	santu
(S).	as	II	as	asāni	edhi	astu	sta	santu
			from <i>hu</i> (S. hu. III) :					
...	hu	..	{ juho juhva	{ juhomi juhohi	juhutu	[juhoma	juhutha]	{ juhontu juhvantu
(S)	hu	III	{ juho juhu	{ juhavāni juhudhi	juhutu	[juhavāma	juhuta]	{ juhvantu [juhvatu]
			from <i>dā</i> (S. dā II), three forms :					
I.	dā	...	dā	(i) dadāmi	{ dadā dadāhi	dadātu	dadātha	dadantu
				(ii) [dajjāmi	dajjāhi]	dajjatu	dajjātha	dajjantu]
				(iii) demi	dehi	detu	detha	dentu
(S).	dā	III	{ dadā dad	{ dadāni dehi	datu	dadāma	datta	dadatu
P. 68.			from <i>rudh</i> II (S. rudh VII) :					
II.	rudh	..	rundha	rundhāmi	{ rundha rundhāhi	rundhatu	rundhatha	rundhantu
(S).	rudh	VII	{ rundh ruṇadh	{ ruṇadhāni ruṇadh	ruṇaddhi	ruṇadhāma	ruṇddha	ruṇdhantu

## II.

**PRESENT ATTANOPADA.**

173. The native grammarians do not give *attanopada* forms for all the verbs and they are rarely met with in literature.

I. bhū	...	bhava	bhave	bhavase	bhavate	bhavāṃhe	bhavavhe	bhavante
(S). bhū	I	<i>bhava</i>	"	"	"	<i>bhavāmahe</i>	<i>bhavavhe</i>	"

The 3<sup>rd</sup> pers. plur. again has *re* for an inflexion; ex. *gacchare* or *gacchante* (S. *gacchante*).

Class.	Root.	Class.	Stem.	1.	2.	3.	Plural.
VI.	tan	...	{ tano tanu	} tanve	tanuse	tanute	tanuvhe
(S).	tan	VIII	{ tans tano	} tanve	tanushhe	tanute	tanudhree
							tanvante
							tanvate

174. IMPERFECT OR FIRST PRETERITE ATTANOPADA.

I. bha	abhave	abhavase	abhavattha	abhavāhase	abhavavham	abhavatthum
(S). bhú	abhave	abhavathāhī	abhavata	abhavāmahī	abhavavham	abhavatthum

from kar VI (S. kri. VIII).

from *kar* VI (S. kri. VIII).

VI. kar	...	karo	[akarim	akarase]	akarattha	[akaramhase	akaravham	akarattthum]
(S). kṛi	VIII	$\left\{ \begin{array}{l} \text{karo} \\ \text{karu} \\ \text{kur} \end{array} \right.$	$\left\{ \begin{array}{l} \text{[akurvi} \\ \text{[akurvi} \end{array} \right.$	$\left. \begin{array}{l} \text{akurrathāḥ}] \text{ akureata} \\ \text{akurrathāḥ}] \text{ akureata} \end{array} \right.$	$\left. \begin{array}{l} \text{akureata} \\ \text{akureata} \end{array} \right.$	$\left. \begin{array}{l} \text{[akurvāmahi} \\ \text{[akurvāmahi} \end{array} \right.$	$\left. \begin{array}{l} \text{akurvadhvam} \\ \text{akurvadhvam} \end{array} \right.$	$\left. \begin{array}{l} \text{akurevāṇa} \\ \text{akurevāṇa} \end{array} \right.$
I. dā	...	dā	[adadim	adadase]	adadattha	[adadāmhase	adadavham	adadatthum]
(S). dā	III	$\left\{ \begin{array}{l} \text{dadā} \\ \text{dad} \end{array} \right.$	$\left\{ \begin{array}{l} \text{[adadi} \\ \text{[adadi} \end{array} \right.$	$\left. \begin{array}{l} \text{adattthāḥ}] \text{ adatta} \\ \text{adattthāḥ}] \text{ adatta} \end{array} \right.$	$\left. \begin{array}{l} \text{adatta} \\ \text{adatta} \end{array} \right.$	$\left. \begin{array}{l} \text{[adaāmahi} \\ \text{[adaāmahi} \end{array} \right.$	$\left. \begin{array}{l} \text{adaddhivam} \\ \text{adaddhivam} \end{array} \right.$	$\left. \begin{array}{l} \text{adadata} \\ \text{adadata} \end{array} \right.$

**P. 69.**

I. bha	...	bhava	{ bhava bhaveyyam }	bhavetho	bhavetha	bhaveyyāmbhe	bhaveyyavho	bhaveram
...	...	bhava	bhaveyya	bhavethāh	bhaveta	bhavemahi	bhaveedheam	bhaveran

175. POTENTIAL OR OPTATIVE, ATTANOPADA.

**P. 104.**

**from *gam*, two forms:**

I. gam ... I (S). gam

from *div* III (S. div IV):

III. div	...	dibba	[ { dibbe dibbeyyam dibbeyya	dibbetho dibbetha	[dibbeyyāṃhe [dibbeyyavho [dibbeyyāhi dibbeyyāhi	dibberam dibberan
IV	...	dibba	[ { dibbe dibbeyyam dibbeyya	dibbetho dibbetha	[dibbeyyāṃhe [dibbeyyavho [dibbeyyāhi dibbeyyāhi	dibberam dibberan

176 From <sup>84</sup>IV (S. cru. V):

*Singular.*

***Plural.***

Class.	Root.	Class.	Stem.	1.	2.	3.	1.	2.	3.
IV.	su	...	{ suṇo suṇa	{ [suneyyam suṇetho]	suṇetho	suṇoṭha	[suṇeyyāmbhe suneyyavho]	suneyyavho	suṇeram
(S).	gru	V	{ grīno grīnu	{ [grīnoṭya grīnoṭṭha]	grīnoṭṭha	grīnoṭṭa	grīnoṭmahī	grīnoṭṭhaṃ	grīnoṭṭan

from *dá* (S. *dā* III):

	from <i>da</i> (S. and T.)				
	<i>dā</i>	<i>dadeyyam</i>	<i>dadetha</i>	<i>dadeyyāṃhe</i>	<i>dadeyyavho</i>
I. <i>dā</i>	..		<i>dadetha</i>		<i>daderam</i>
(S.) <i>dā</i>	III	<i>dādīya</i>	<i>dādīthāh</i>	<i>dādīmahi</i>	<i>dādīdham</i>
		<i>dādīya</i>	<i>dādīthāh</i>		<i>dādītran</i>

177. From rudh II (S. rudh. VII);

II. rudh ... rundha [rundheyam rundhetho] rundbetha [rundheyyāme rundheyyavho rundhetam]  
 (S). rudh VII {rundh } {rundhiya rundhithāh }rundhita [rundhīmahi rundhidheam rundhīran]

178. IMPERATIVE ATTANOPADA.

...	bhava	bhavaṣu	bhavatām	bhavāṃsē	bhavavho	bhavantām
I. bhū	bhava	bhavaṣu	bhavatām	bhavāṃsē	bhavavho	bhavantām
(S). bhū	bhava	bhavaṣu	bhavatām	bhavāṃsē	bhavavho	bhavantām

1s. Root.	Class.	Stem. from div. III. (S. div. IV) :	1.	Singular. 2.	3	1	Plural. 2.	3.
III. div	...	dibba	[dibbe	dibbassu]	dibbatam	[dibhāmase	dibbavho	dibbantam ]
(S). div	IV	diya	[divyai	divyasa ]	divyatām	[divyāmahai	divyadhvam	divyantām ]
		from su. IV (S. gru. V) :						
IV. su	...	{ suṇo suṇa }	{ suṇe suṇa }	suṇassu]	suṇutam	[suṇāmase	suṇavho]	suṇantam
(S). gru	V.	{ grīṇo grīṇu }	{ grīṇvai grīṇu }	grīṇushva]	grīṇutām	[grīṇacāmahai	grīṇudhvam	grīṇvantām
		from kar. VI. (S. kri. VIII) :						
V. kar	..	karo	kubbe	kurussu	kurutam	kubbāmase	kuruvho	kubbantam
(S). kri	VIII	{ karo kuru kur }	{ karavai karushva }	karushva	kurutām	karacāmahai	kurudhvam	kurvatām
P. 70.		179. From dā (S. dā. III) :						
		Singular.						
I. dā	...	1. dā	dade	dadassu	3. dadatam	1. dadāmase	dadavho	3. dadantam
(S). dá	III	{ dadá dad }	{ dadai dad }	datva	datām	dadāmahai	dadidhvam	dadatām
II. rudh	...	180. From rudh II. (S. rudh. VII) :						
(S). rudh	VII	{ rundha rundh }	{ rundhe rundh }	rundhassu	rundhatam	rundhāmase	rundhavho	rundbantam
		{ rundh rundh }	{ rundhai rundh }	rundtsa	runddhām	runddhāmahai	runddhvam	rundhatām

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# GENERAL TENSES.

REDUPLICATED PERFECT OR 2ND PRETERITE.

181. The reduplicated perfect takes the following inflexions :

	1.	2.	3.	1.	2.	3.
Pali	Par. a	e	a	1. mha	2. ttha	3. u
Sanskrit	Par. a	tha	a	na	a	as

Plural.

182. In the reduplicated syllable,

1st, the *aspirates* of the *root* are *replaced* by *non-aspirates* ;

2nd, *k* and *kh*, by *c* ;

3rd, *g*, is replaced by *j* ;

4th, *a*, coming after *kh*, *ch*, and *s*, by *i* ;

5th, *u*, by *a*.

# PARASSAPADA.

## Reduplicated Perfect.

### Singular.

	1.	2.	3.	1.	2.	3.
I. bhā	bhāva	babhūve	babhūva	babhūvimha	babhūvittha	babhūvī
(S). bhū	bhāva	babhūvitha	babhūva	babhūvima	babhūta	babhūruḥ

### Plural.

## ATTANOPADA.

### Singular.

	1.	2.	3.	1.	2.	3.
I. bhā	bhāvi	babhūvittho	babhūvittha	babhūvimhe	babhūvivho	babhūvire
(S). bhū	bhāvi	babhūvitha	babhūve	babhūvimāhe	{ babhūvidhāre babhūvidhāre }	babhūvire

### Plural.

71. The reduplicated perfect of *gam* is *jagama* ; that of *as*, *Par* : 3rd person plural, *āsu* (S. *āsub*).

183. THE ACRIST OR 3RD PRETERITE.

The *acrist* has the following inflexions :

	1.	2.	3.	1.	2.	Plural.
Pāli	im	a	i	mā	ttha	3.
Sanskrit	{ am [am]	i [i]	i [i]	mā [ma]	ttha [ta, ta]	ū, imas [an, us] ū, imsu ūm
Pāli	a	se	a	mhe	vham	ūm
Sanskrit	{ am [i]	{ thās, thās [ta, ta]	ttha	[mah]	[dham, dhvam]	[ania, ata]

184. Pāli has *two aorists* :

- (A) (1) that which is *formed directly* from the *root*, or from the *stem* of the *special tenses* :  
 ex. *asuni*, from *su* IV (S, cru. V) to hear ;  
 (2) by the *addition* of the *inflexions* of the *imperfect* : for example from *gam*.

*Singular.* *Plural.*

1.	2.	3.	1.	2.	3.
Parassapada.	ajjhagam	ajjhagā	ajjhagumhā	ajjhaguttha	ajjhagum

P. 106

In like manner is formed from *labh* (S. labh. I) to take, in the Attanopada, Singular P. 106

1st person *alattham*, 3rd person *alattha* (S. *alabdha*).  
*This aorist* corresponds to the *simple aorist* of Sanskrit.

185. With this aorist, there are more frequently employed, in place of the inflexions of the imperfect, whose usage is rare, the inflexions indicated above, *with* or *without* the *initial augment a* : as *abhavim* or *bhavim*.

*Singular.*

*Plural.*

1.	2.	3.	1.	2.	3.
Parassapada.	abhavim	{ abhavo abhavi }	abhavimhā abhavimhā	abhavittha	{ abhavum abhavimsu }
Attanopada.	{ abhavam abhava }	abhavase { abhava abhavittha }	abhavimhā abhavimhā	abhavittha	{ abhavum abhavimsu }

P. 72. 186. In like manner is formed from *pac* : *apaci*, *apacī* ; *apacā* or *apacittha* ;  
 from *vac*, to speak ; 1. *avoci* ; 2. *avoco*, 3. [*Att.*] *avocuttha* ; *pl.* 1. *avocumhā*, [2. *avocattha*, 3. *avocum*]  
 from *labh*, to obtain ; *alabhi* or the conjugation in § 184 ;  
*gam* has several forms, one has been given in § 184 ; the others are :

*Singular.*

*Plural.*

1.	2.	3.	1.	2.	3.
1st. Par :	[agacchim { agaccho agacchi }	{ agacchi agacchi }	[agacchimhā	agacchittha	agacchum]
2nd. Par :	aganiim { agāñci agāñce }	agāñci [ <i>Att.</i> ] agāñcittha	agāñcinhā agāñcinhā	agāñcittha	{ agāñcum agāñcimsu }

	1.	2.	3.
3rd. <i>Par</i> : agamim	agamimha agamimhā	agamittha agamuttha	{ agamum agamimsu agamamsu }
4th. <i>Att</i> . agaman	{ agamittha agana }	agamivham	{ agamū [agū] }

from *tud* : is formed atudi, atudimsu ; from *rad* : avadi ;

*Singular*.

*Plural*.

	1.	2.	3.
from <i>as</i> : <i>Par</i> : āsim	āsi	āsimi	{ āsimu āsu }

from *han* : ahani, avadhi ; *rudh* : (a) rundhi, (a) rundhimsu, arundhittha ;

from *div* : adibbi, adibbittha ; from *eu* : asuni, asunimsu, asunitha ;

from *kt* : akkini ; from *tan* : atani ;

*Singular*.

*Plural*.

	1.	2.	3.
from <i>kar</i> : <i>Par</i> : akarim	akari	akarimha	{ akarimsu akamsu ; akaru }

from *cur* : *Par* : acorayim { acorayi acorayi } acorayimha acorayittha { acorayum  
(Att.) acorayittha } acorayimsu P. 107.

P. 73. 187. (B) The 2nd Aorist, which corresponds to the Sanskrit aorist in *gam*, *sīs*, *sīt*, is a compound. It is formed from the root and from the aorist of *as*, to be : thus, from *gam* : to go, we agamāsi (a + gam + āsi), from *dā* : to give, (a + d (a) + āsi) adāsi :

*Singular*.

*Plural*.

	1.	2.	3.
II da S. <i>dā</i> III. <i>Par</i> : adāsim	adāsi	adāsimha	{ adāsimu, adāsu adamsu }

We also find the 1st pers. plur. adumha, i. e. the form of the simple aorist ; 2nd pers. Sing. ado ; from *dhā* : to set, adhāsi ; from *thā* : to stand, atthāsi ; from *pa* : to drink, apāsi (or



Singular.			Plural.		
1.	2.	3.	1.	2.	3.
akāsim	akāsi	{ akāsi (Att.) akāsitha }	akāsimha	akāsitha	akāsum

The initial á of the aorist of *as* may be dropped, and *thus* we get a *second form* of the compound aorist. Take for example, *cur* : to steal :

Singular.			Plural.		
1.	2.	3.	1.	2.	3.
acoresim	acoresi	acoresi	acoresimha	acoresitha	acoresum

from *gah* : to take, aggrahesi ; from *su* : to hear, assosi, assositha ; from *kus* (S. *kruś*), to cry, akkocchi (S. *akrukshat*) ; from *dis* (S. *drīc*), to see, addakkhi (S. *adrākshīt*).

188. The compound aorist may also be formed from the characteristic stem ; for example, ajuhosi, ajuhosum, from *hu* (S. *hu*) to sacrifice ; ajahāsi, etc. from *ha*, to abandon, etc., Future [Sanskrit 2nd Future].

## 189. Table of inflexions of the future :

Singular.			Plural.		
1.	2.	3.	1.	2.	3.
Par : ssāmi	ssasi	ssati	ssāma	ssatha	ssanti
Par : (S) syāmi	syasi	syati	syāmaḥ	syatha	syanti
Att : ssam	ssase	ssate	ssāmhe	ssavhe	ssante
Atm : (S) sye	syose	syate	syāmahe	syādhe	syante

P. 108.

Note.—In place of *ssanti* for the plur. 3rd pers. *Par* : we sometimes meet with the inflexion *ssare* ; ex.

Ye hi keci, maharāja, bhūtā, ye ca *bharisare* atitta yeva kāmehi, gacchanti yamaśā-dhanam (*Jat.* XXI, i, 10). For some who are living beings, O King ! and who will be even unsated by pleasures, get to the accomplishment of restraint.

Sa ce tvam na knissasi, Siviṇam vacanam idam maññe, tam saha puttāñ ca Siviṇatithe *karisare*. (*Ibid*) : If thou wilt not act, this, I imagine, is the injunction of the Sivi, that they shall deliver her along with her son into the hands of the Sivi

# BHO—PARASSAPADA FUTURE.

	Singular.			Plural.		
	1.	2.	3.	1.	2.	3.
P. bhavissāmi	bhavissasi	bhavissati	bhavissāma	bhavissatha	bhavissanti	
(S). bhavishyāmi	bhavishyasi	bhavishyati	bhavishyāmaḥ	bhavishyatha	bhavishyanti	
	ATTANOPADA.					
P. bhavissam	bhavissase	bhavissate	bhavissāme	bhavissave	bhavissante	
(S). bhavishye	bhavishyase	bhavishyate	bhavishyāmaḥ	bhavishyadhe	bhavishyante	

191. *Without the help of i, there are formed :*

bhokkhati (S. bhokshyati), but also bhujjissati, from *bhuj*, to enjoy, profit by ;  
 chechhati, chechhiti (S. chetsyati)—and also chindassati from *chind* the characteristic stem,—from *chid*, to split.

dakkhiti (S. drakshyati), but also dakkhissati, from *dis* (S. driç), to see ;

dhasāti (S. dhāsyati), from *dhā*, to set ;

lacchati (S. lapsyati), we have also labhissati, from *labh*, to take ;

mokkhati (S. mokshyati), and also muñcissati, from *muc*, to be delivered ;

rucchati (S. rotsyati), but also rodissati (S. rodishyati), from *rud*, to weep ;

soṣati (S. crosyati), and also supissati from the characteristic stem—from *su* (S. qru) to hear ;

vacchati (S. vatsyati), but also vasissati, from *vas*, to dwell ;

vaḥkhati (S. vakshyati), from *vac*, to speak ;

vijessati (S. jeshyati),—and also jinissati from *jin* the characteristic stem—from *ji*, to conquer ; etc.

vikkesati (S. kreshyati), and also vikkinissati, from *vi* + *kt* (S. krt), to buy ;

192. *The more frequent future is that which takes the i into combination :*

ex : corayissati (S. corayishyati) or coressati, from *cur*, to steal, etc.

esissati (S. esishyati), from *is* (S. ish), to desire ;

gamissati (S. gamishyati), from *gam*, to go ;

janissati (S. janishyati), from *jan*, to beget ;

karissati (S. karishyati), from *kar*, to make ;

pacissati (S. pakshyati), from *pac*, to cook ;

tanissati (S. tanishyati), from *tan*, to stretch ;

193. Besides the examples given above of verbs forming their future from the characteristic stem, there may be further noted :

from *dā*, to give, *dadissati*, *dajjissati*, or *dassati* (S. *dāsyati*) ;

from *div*, to play, *dibbissati* (S. *devishyati*) ;

from *gam*, to go, *gacchissati* ;

from *hā*, to abandon, *jahissati* (S. *hāsyati*) ;

from *hu*, to offer in sacrifice, *juhossati*, *juhissati* (S. *hoshyati*) ;

from *is*, to desire, *icchissati* ;

from *rudh*, to hinder, *rundhissati* (S. *rotsyati*) ;

from *su* (S. *ṣru*), to hear, *sunissati*.

194. The future of *kar* has the following special form :

<i>Singular.</i>			<i>Plural.</i>		
1.	2.	3.	1.	2.	3.
kāhāmi	kāhāsi	{ kāhāti kāhīti }	kāhāma	kāhatha	{ kāhānti kāhīnti }

This form is also found in *Prākṛit* (Of Lassen. *Institutiones Ling. Prac.* p. 352) and

in the *Mahāvastu* ; ex :

ātmanā arogo bhutvā, anyam 'pi kāhīti arogam :

" Being himself delivered from sickness, he will also deliver another from it."

In Pāli, we find similar forms from different roots :

ex. *hehīti*, *ehīti*, *paññāyihīnti* (*Jāt.* xvi, i, 5).

#### CONDITIONAL.

195. Table of inflexions of the conditional :

	<i>Singular.</i>			<i>Plural.</i>		
	1.	2.	3.	1.	2.	3.
Pāli. Par. : <i>ssaṃ</i>	<i>ssaṃ</i>	<i>ssaṃ</i> , <i>ssa</i> ;	<i>ssa</i> , <i>ssa</i> ;	<i>ssambhā</i> , <i>ssambha</i> ;	<i>ssatha</i>	<i>ssamsu</i>
Sanskrit. Par. : <i>ssam</i>	<i>ssam</i>	<i>ssas</i>	<i>ssat</i>	<i>ssāma</i>	<i>ssata</i>	<i>ssasv</i>
Pāli. Att. : <i>ssam</i>	<i>ssam</i>	<i>ssaso</i>	<i>ssatha</i>	<i>ssāmaṣo</i>	<i>ssavho</i>	<i>ssasvho</i>
			<i>ssato</i>	<i>ssāmaṣi</i>	<i>ssadhvam</i>	<i>ssanta</i>

## 196. These inflexions are added

- (i) *directly* to the root: ex. adhassa (dhā), adassa (dā);  
 or (ii) with the aid of an *i* in combination: ex. atudissa (tud).

The conditional, like the future, may, in Pāli, be formed from the characteristic stem:

ex. arundhissa (rudh); ajuhissa (hu); ajahissa (hā); agacchissa (gam).

The augment is optional.

## Bhū—PARASSAPADA.

## Singular.

## Plural,

	1.	2.	3.	1.	2.	3.
P. abhavisam	{ abhavisse abhavissa }	abhavissā abhavissa	abhavissā abhavissa	abhavissamhā abhavissamha	abhavissatha abhavissathā	abhavissamsu abhavissamyā
(S) abhaviṣyam	abhaviṣyāḥ	abhaviṣyāt	abhaviṣyāt	abhaviṣyāma	abhaviṣyātha	abhaviṣyāṇ

## ATTANOPADA.

P. abhavisam	abhavissase	abhavissatha	abhavissamhase	abhavissavhe	abhavissimsu
(S) abhaviṣye	abhaviṣyāthāḥ	abhaviṣyāta	abhaviṣyāmahi	abhaviṣyadhvam	abhaviṣyānta

## CONJUGATION of Bhū, to be, to become, I. Class.

Infinitive, bhavitum, to be; Gerund, bhavitvā, having been; Pres. part. honto, being;  
 Pass. past. part. bhūto, been.

## PARASSAPADA.

S. 1. bhavāmi	2. bhavasi	3. bhavati	P. 1. bhavāma	2. bhavatha	3. bhavanti
S. 1. { abhava (abhavam) }	2. abhavo	3. abhavā	P. 1. abhavamhā	2. abhavattha	3. abhavu
S. 1. { bhaveyyāmi (bhave) }	2. { bhaveyyāsi (bhave) }	3. { bhaveyyāsi (bhave) }	P. 1. bhaveyyāma	2. bhaveyyātha	3. bhaveyyum
			4. Imperative, Let me be, &c.		

- babbūva** 2. babbūve 3. babbūva P. 1. babbūvimha 2. babbūvittha 3. babbūva  
 5. Reduplicated Perfect or Second Preterite, I was, &c.  
**S. 1. abhaviṃ** 2. { abhavo } 3. { abhavi } } P. 1. { abhaviṃhā } 2. abhavittha 3. { abhavum }  
 { (abhavi) } { (abhavi) } { (abhaviṃha) } { (abhaviṃsu) }  
 6. Aorist or Third Preterite, I was or had been, &c.  
**S. 1. bhavissāmi** 2. bhavissasi 3. bhavissati P. 1. bhavissāma 2. bhavissatha 3. bhavissanti  
 7. Future, I shall or will be, &c.  
 8. Conditional (If) I should be, &c.  
**S. 2. abhavissam** 2. { abhavisse } 3. { abhavissā } } P. 1. { abhavissamhā } 2. abhavissatha 3. abhavissāmsu  
 { (abhavissa) } { (abhavissa) } { (abhavissamha) }  
 ATTANOPADA.  
**S. 1. bhava** 2. bhavase 3. bhavate P. 1. bhavāme 2. bhavavhe 3. bhavante  
 1. Present Tense, I am, &c.  
**S. 1. abhaviṃ** 2. abhavase 3. abhavattha P. 1. abhavāmhase 2. abhavavham 3. abhavatthu m  
 2. Imperfect or First Preterite, I was, &c.  
**S. 1. { bhaveyyam } { (bhava) }** 2. bhavetho 3. bhavetha P. 1. bhaveyyāme 2. bhaveyyavho 3. bhaveraṃ  
 3. Potential or Optative, I may be, &c.  
**S. 1. bhava** 2. bhavassu 3. bhavatam P. 1. bhavāmaso 2. bhavavho 3. bhavantam  
 4. Imperative, Let me be, &c.  
**S. 1. babbūvi** 2. babbūvittho 3. babbūvittha P. 1. babbūvimhe 2. babbūvivho 3. babbūvire  
 5. Reduplicated Perfect or Second Preterite, I was, &c.  
 6. Aorist or Third Preterite, I was or had been, &c.  
**S. 1. { abhava } { (abhavam) }** 2. abhavase 3. { abhava, ā } } P. 1. { abhavame } 2. { abhavavham } 3. { abhavū, um }  
 { abhavittha } { (abhavimha, a) } { (abhavittha) } { (abhaviṃsu) }  
 7. Future, I shall or will be, &c.  
**S. 1. bhavissam** 2. bhavissase 3. bhavissate P. 1. bhavissāme 2. bhavissavho 3. bhavissanto

197. The *stem* of the *passive* is formed by the addition of the suffix *ya* to the root, and takes, *at will*, the inflexions of the transitive, *parasapada*, or those of the intransitive, *atlanopada*: we have e. g. from *bhú*, to be, the *passive stem* *bhūya*, [in the compound of *bhu* with *anu*].

## PRESENT.

			Singular.		Plural.	
	1.	2.	3.	1.	2.	3.
198. Par.	[anubhūyāmi	anubhūyasi	] anubhūyati	[anubhūyāma	anubhūyatha	anubhūyanti]
2. 77. Att.	anubhūyo	anubhūyase	anubhūyate	anubhūyamhe	anubhūyavhe	anubhūyante
(S)	<i>bhūye</i>	<i>bhūyase</i>	<i>bhūyate</i>	<i>bhūyāmahe</i>	<i>bhūyādhoe</i>	<i>bhūyānte</i>

199. If the root be terminated by a *consonant*, an *i*, in combination, is placed *between* the root and the suffix of the *passive*: ex. *gam* (S. *gam*) to go, *gamīyate*; or the *y* is rightly assimilated to the preceding consonant; ex. *sak* (S. *çak*), *sakkate* (S. *çakyate*); *pac*, (S. *pac*), *paccate* (S. *paçyate*), (without the insertion of an *i*. *E. T.*)

If the root be terminated by a *dental sonant*, this *dental* is transformed into a *palatal*, under the influence of *y* (Cf. § 27); ex. *tud* (S. *tud*), *tujjate* (S. *tudyate*); *rudh* (S. *rudh*) *nirujjhate* (S. *rudhyate*). [i. e. *di* = *dy* = *jj* and *dhi* = *dhy* = *jjh*. *E. T.*]

The *final* consonant *r* is assimilated to *y* of the suffix *ya*; ex. *kar* (S. *kri*), *kayyati*, *kayirati*, *karīyati* (S. *kriyate*).

200. In the roots *vac* (S. vac. II), (S. *va*), *vaḥ* (S. *vah* I), *vaḍḍh* (S. *vṛidh*), the radical *o* becomes *u* on taking the suffix of the passive and to this *u* is prefixed a *ṛ*: ex. *uccate*, *vuccate* (S. *uccyate*); *vussate* (S. *ushyate*); *vulhati*, *vuyhati* (S. *ubhyate*).

In *yaj* (S. *yaj* I), to sacrifice, *y* is resolved into *i*: *ijjate* (*ijyate*).

201. In the roots *dā* (S. *dā* III); *dā* (S. *dā* III); *dā* (S. *dā* III); *mā* (S. *mā* II, III, IV); *pā* (S. *pā* I); *thā* (S. *thā* I); *hā* (S. *hā* III), the *final vowel* is converted into *i* before the suffix of the *passive*: ex. *pīyate*, *pīyati* (S. *pīyate*), from *pā*; *mīyate* (S. *mīyate*), from *mā*; etc.

202. The *stem* of the *passive* may be formed from the characteristic stem; ex. *gam-mate* (S. *gamyate*), from *gam*, or *gacchiyati*, *gacchīyate* from *gacch*.

203. The stem of the passive may serve for the formation of all the general tenses; P. 111.

ex. the *Reduplicated Perfect* of bhū with the prefix anu, anubabhūvīṭṭha, or anubabhūvittha, Att, 3rd Sing.

*Aorist.* anubabhūvittha or anubabhavittha, Att, 3rd Sing. anvabhūyi, Par. 3rd Sing.

*Future.* anubhūyissate or anubhavissate, Att, 3rd Sing.

*Conditional.* anvabhūyissatha Att, 3rd Sing.; anvabhūyissa Par. 3rd Sing., or anvabhavissatha Att. 3rd Sing.; anvabhavissa, Par. 3rd Sing.

## II. CAUSATIVE OR CAUSAL.

204. The *Causative* or *Causal* is formed by adding the suffixes *e*, *aya*, *āpe*, *āpaya* to the root, the vowel of which is *strengthened* by *vriddhi*, provided always that this root is not terminated by a collocation of consonants: ex from bhū, bhāveti or bhāvayati (S. bhāvayati); from pac, pāceti, pācāpeti, pācāpayati (S. pācāyati). (By *vriddhi* is meant changing *i* or *ī* into *ai* = *ay* and *u* or *ū* into *au* = *av*. *V*. though a *Sansk.* grammatical term is practically met in Pāli. *E. T.*).

205. In the roots gam, ghaṭ, the *strengthening* of *a* is *optional*.

gam gameti, gamayati, gacchāpeti, gacchāpayati (S. gamayati).

ghaṭ ghaṭeti, ghaṭayati, ghaṭāpeti, ghaṭāpayate (S. ghaṭayati).

206. In the root *guh* (S. guh I), *dus* (S. dush II), the vowel is *lengthened*: *guh*...gūhayati (S. gūhayati); *dus*...dūsayati (S. dūshayati).

207. The root *han* (S. han. II) borrows the stem of the *Causative* from another verb: ghāṭeti, ghāṭayati, ghāṭāpeti (S. ghātayati).

208. A list of Causative or Causal Verbs coming from different roots.

P. root.	S. root.	Class.	Meanings.	Pāli forms.	Sanskrit forms.
1. ās 2. bhuj 3. budh 4. chid	ās bhuj budh chid	II VI I VII	to be to eat to know to cut	āseti, āsayati bhojēti, bhojayati, bhojāpeti, bhojāpayati bodhēti, bodhayati, bujjhāpeti, bujjhāpayati chedeti, chedayati, chedāpayati	āsayati bhojayati bodhayati chedayati





## III. DESIDERATIVE.

209. The stem of the *Desiderative* is obtained by doubling the root and thereto adding the consonant *s*, which is permuted afterwards according to general rules (see §§ 24, 29), and transformed either into a *guttural* or into a *palatal*: ex. from *tij*, *titikkhati*; he endures; *Passive* *titikkhiyati*, he is endured; *Causative*, *titikkheti*, *titikkhāpeti*, he is made to endure; or, without reduplication, *tejeti* and *tejati* he sharpens (S. *titikshate*); from *gup* (S. *gup*. I), *jigucchati* he dislikes or *gopeti* (S. *jugupsate*) he guards; from *kit* (S. *kit* III), *tikiocchati* he cures or *vicikiochati* (S. *oikitsati*) he doubts, *caus. tikiocchati*, *tikiocchayati*, *tikiocchāpeti*, *tikiocchāpayati*, he causes to cure; from *man*, *vīmansati*, he investigates or *māneti* (S. *mīmānsate*) he honours.

Pāli. Sanskrit. Class.

*Desiderative.**Sanskrit forms.*

210.	bhuj	bhuj	VII	bubhukkhati, he wishes to eat, is hungry,	bubhukshati
	ghas	I		jighacchati, he wishes to eat, is hungry,	jighatsati
	har	hri	I	himseti, jhimsati, he wishes to take,	jihirshati
	ji	ji	I	vijigimsati, he is eager to take,	jigīshati
	pā	pa	I	pivāsati, he is thirsty,	pipāsati
	su	gru	V	susūsati, he listens,	cuṣrūshati

P. 113.

## IV. DENOMINATIVE.

211. Suffixes are used, to derive a verb from a substantival stem:

1st, aya : ex. *dhūmāyati* (S. *dhūmāyati*), to smoke; *samuddāyati* (S. *samudrāyate*, *Westergaard*, to be like the sea);

2nd, iya : ex. *chattīyati* (S. *chattra*), he takes for an umbrella that which is not one; *puttīyati* (S. *putrīyati*), he regards as a son him who is not one. This suffix also conveys the idea of 'to desire for self'; ex. *ghanīyati* (S. *ghanāyati*, *ghanīyati*), he desires riches for himself,

3rd, aya and e : ex. *dalhayati* (S. *dridhāyati*), he makes into a solid, makes solid, solidifies, consolidates; *pamāṇayati* (S. *pramāṇayati*), he demonstrates.

P. 81.

CONJUGATION of *hū* = *bhū*.

212. Besides the forms of *bhā* already given, we also meet the following.

Par : Present	<i>Singular.</i>			<i>Plural.</i>		
	1.	2.	3.	1.	2.	3.
	homi	hoṣi	hoti	homa	hotha	honti

( *Passive* *huvate* ).

Par: Potential	heyāmi	heyāsi	heyā	{ heyāma heyāma }	heyātha	heyūma
Par: Impv.	homi	hobi	hotu	homa	hotha	hontu
Par: Aorist.	{ ahosim ahum }	{ ahosi ahu }	(Passive hūyatam.)			
Par: Future	I hehāmi	hehisi	hehiti	hehāma	hehitha	hehinti
P. 82.	II hehissāmi	hehissasi	hehissati	hehissāma	hehissatha	hehissanti
	III hohāmi	hohisi	hohiti	hohāma	hohitha	hohinti
	IV hohissāmi	hohissasi	hohissati	hohissāma	hohissatha	hohissanti
	V hemi	hesi	heti	homa	hetha	henti
	VI hehāmi	hehassasi	hehassati	hehassāma	hehassatha	hehassanti
Par: Conditional	[ ahavissam	ahavisse ]	ahavissa	[ ahavissamha	ahavissatha ]	ahavissamisu

(Passive ahūyissatha).

The *Rūpasiddhi* further gives the following form for the Future :

*Singular.*

*Plural.*

Par: Future	1. anuhossāmi,	2. anuhossasi,	3. anuhossati,	1. anuhossāma,	2. anuhossatha,	3. anuhossanti
Par: Conditional	[ anuhossam	anuhosse ]	anuhossa	[ anuhossamha	anuhossatha	anuhossamisu ]

PARTICIPLES.

213. The *present participle (Active) Par.* is formed with the suffixes *at* and *anta* (ant + a), from the stem of the present : ex. 1. from *gam*, stem *gaccha*, part. *gaccham* (S. *gacchat*), or *gacchanto*; 2. from *car* (S. *car*), stem *cara*, part. *caram* (S. *carat*), or *caranto*; 3. from *ṭhā* (S. *sthā*), stem *ṭiṭha*, part. *ṭiṭham* (S. *tiṭhiat*), or *ṭiṭhanto*; 4. from *kar* (S. *kṛi*), stem *karo*, part. *karonto* (S. *kurvat*); etc.

214. These same affixes serve for the *future participle (Active) Par.* and are added to the *stem of the future* ; ex. karissam (S. karishyat) or karissanto.
215. The participles in *māna, āna*, are formed from the *stem* of the *present Attanopada* ; P. 115. ex. kurumāno, or from the root *kar*, karāno. We also find kubbāno.

These *two* suffixes are used for verbs of *every* class :

ex. bhuñjamāno, bhuñjāno ; khādamāno, khādāno ; etc.

216. The *past participle (passive) Att.* is formed with the suffixes *ta* and *na*

- (1) added *directly to the root* : ex. kato (S. kṛita) ; gato (S. gata) ; patto (S. prapta) ; chinno (S. chinna) ; bhinno (S. bhinna) ; ruṇṇo (S. rudita) ; tinṇo (S. tīṇa) ; etc. ;  
 (2) or joined with the help of an *i* in combination : ex. rakkhito (S. rakshita) ; vidito (S. vidita) ; icchito (S. ishta).

217. From the *past participle (passive) Att.* in *ta* is formed a *past participle (active), Par.* by adding the suffixes *vat*, *vanta* (vant + a), or *vet* : ex. from huta (S. huta), hutavā, hutavanto, or hutavī, *plural* hutavino. The last is declined like stems in in [S. t], [e. g. daṇḍī, Masc ; itthī, Fem ; atthi, Neut.].

### VERBAL ADJECTIVES.

218. *Verbal Adjectives* are formed by means of the suffixes *tabba* (S. tavya), *anīya*, *ya*, which are joined to *stems*, *with* or *without* the *i* of combination : ex.

Pali.	Sanskrit.		
	F. N.	M.	F. N.
bhavitabbo	— ā — am —	bhavitavyā	— ā — am, that is or ought to be.
gahetabbo	} — ā — am —	grahītavya	— ā — am
gaṇhitabbo		grahaṇīya	— ā — am
gahaṇīyo		gamaṇīya	— ā — am
gamaṇīyo	} — ā — am —	gantavya	— ā — am
gantabbo		hartavya	— ā — am
gaṇitabbo		karāṇīya	— ā — am
haritabbo	— ā — am —	kartavya	— ā — am
haranīyo	— ā — am —		
haratabbo	— ā — am —		

} that ought to be taken or received.  
 } that ought to go.  
 } that ought to be carried.  
 } that ought to be done.

manitabbo	— ā — am —	mantavya	— ā — am	that ought to be considered.
mantabbo				
pāpaṇiyo	— ā — am —	prāpaṇiṇya	— ā — am	that ought to be attained.
pāpūṇaniyo				
pattabbo	— ā — am —	prāptavya	— ā — am	
pattayyo				
sunitabbo	— ā — am —	çrotavya	— ā — am,	that ought to be heard, from the characteristic stem.

P. 84.

In the majority of cases, the *y* of the suffix *ya* is assimilated to the preceding consonant: ex.

bhabbo	— ā — am	(S. bhavya);	that is to be, right;
gammō	— ā — am	(S. gamya);	that is to be attained, attainable;
labbho	— ā — am	(S. labhya);	that is to be obtained, obtainable;
ceyyo	— ā — am	(S. ceya);	that is to be piled up, accumulable;
neyyo	— ā — am	(S. neyo);	that is to be led or inferred, deducible;
gārayho	— ā — am	(S. garhya).	that is to be despised, contemptible.

Sometimes, this suffix is joined with the help of an *i*, ex: *kāriyam* (S. *kārya*).

P. 116.

## GERUND.

220. The suffixes of the *gerund* are *tūna*, *tvā tvāna* and *ya* (S. *tya*).

They take the *i* of combination at will: e. g.

katūna,	katvā	or	karitvā	(S. <i>kṛitvā</i> ),	having done;
sutvāna	or	sutvā	(S. <i>çrutvā</i> );	having heard;	
vandīya	or	vanditvā	(S. <i>vanditvā</i> );	having saluted;	
upecca	or	upetvā	(S. <i>upetya</i> ),	having approached.	

These suffixes are *indifferently* attached to *all* verbs, *whether they have a prefix or not*.

## INFINITIVE.

221. The *infinitive* has *two* suffixes *tave* and *tum*: ex. from *su* (S. *çru*), *sotave*, *sotum* (S. *çrotum*), *sunitum* (from the characteristic stem) to hear. (The suffix *tare* is a Vedic form. E. T.)

222. These suffixes take the *i* of composition, at will: ex. *gantum* or *gamitum* (S. *gantum*) to go; *boddhum* or *bujjhitum* (S. *boddhitum*) to know.

### XIII. COMPOUND WORDS.

223. The six classes of Sanskrit Compounds are found in Pāli. They are 1st, the *Deandṛa*; 2nd the *Tappurisa* (S. tatpuruṣa); 3rd the *Kamadhāraya* (S. karmadhāraya); 4th the *Digu* (S. dvigu); 5th, the *Bahubhī* (S. bahuvrīhi); 6th, the *Ayayit-*

(S. karmadhāraya); 4th the *Digu* (S. dvigu); 5th, the *Bahubhī* (S. bahuvrīhi); 6th, the *Ayayit-*  
(S. karmadhāraya); 4th the *Digu* (S. dvigu); 5th, the *Bahubhī* (S. bahuvrīhi); 6th, the *Ayayit-*  
*bhāva*.

#### I. DVANDVA, [COPULATIVE OR AGGREGATIVE] COMPOUNDS.

224. The *Deandṛa Compounds* are of two kinds:

(a) those which take the suffix of the plural, or  
(b) if they express a whole, those which take the suffix of the singular.

225. The following *deandṛas* are included in the former kind:

samaṇabrāhmaṇā (S. ṣaṃaṇa + brāhmaṇa), the samaṇas and brahman; khattiyabrāhmaṇā (S. brāhmaṇakṣatriya), the kṣatriyas and brahman; mātapitaro (S. mātāpitarau), father and mother, parents;

pīṭaputtā (S. pītāputrau), father and son;  
jayāpati (S. jāyāpatī); tudampati (S. dāmpatī); jānipati (S. jāni + pati); jayāma  
patika (S. jāyā or jam? + pati): husband and wife.

226. Words of *shorter length* are placed *first* in the compound thus: candaśrīya (S. P. 117.  
śrīyacandramasau), or candaśrīya, the sun and the moon.

227. Stems in *i* or *u* are also placed *at the commencement*; ex. aggidhūma (S. agni + dhūma), the fire and smoke; atthadhammā (S. arthadhamma); the meaning and the text; atthe-  
sadda, the meaning and the word; or saddattha (S. sadḍattha) the word and the meaning.

228. In the second kind are included, the names of:

1st, *parts of the body*: ex. pāṇipadam (S. pāṇipadam), the hand and foot;  
2nd, *different kinds of music*: ex. gītavāditaṃ (S. gīta + vādita), vocal and instru-

mental music;  
3rd, *different sorts of (?) implements* (Fr. *remèdes remèdes*) ex. phalaṇḍanam (S. phala-

+ pācana); the ploughshare and goad;  
4th, *parts of an army*: ex. hatthasāsa (S. hatthasāsa), the gadfly and gnat;

5th, *different kinds of music*: ex. gītavāditaṃ (S. gīta + vādita), vocal and instru-

7th, *things opposed to one another* : ex. nāmarūpam (S. nāmarūpam), the name and the form ; samathavipassanam, (S. samatha + vipaṣyana), tranquility and spiritual insight ;

8th, *individuals of different sexes* : ex. dāsīdāsam (S. dāsīdāsam), the male and female slave ;

9th, *adjectives derived from numerals* : ex. dukatikam (S. dvika + trika), by twos and threes ;

10th, *names of inferior castes* : ex. sapākacaṇḍālam (S. cṛvacāṇḍālam) sapākas and caṇḍālas ; venarathakāram (S. vena + rathakāra) wicker-workers and car-makers ;

11th, *names of the cardinal points* : ex. pubbāparam (S. pūrvāparam) east and west ; adharuttaram (S. adharottaram), north and south.

229. There are optionally placed in the singular or plural *dvandvas* composed of :

1st, *names of trees* ; ex. assatthakapittham or assatthakapitthā (S. aṣṣatthā + kapitthā) ; the Ficus Religiosa (the Bo-tree) and Feronia Elephantum ;

2nd, *names of herbs* ; ex. kāsakusam or kāsakusā (S. kuṣakāṣam or kuṣakāṣāḥ) ; the Saccharum Spontaneum grass and the Poa Cynosuroides or sacrificial grass ;

3rd, *names of domestic animals* ; ex. gomahisam or gomahisā (S. goma-hisham or gomahishāḥ) cows and buffaloes ; ajeḷakam or ajeḷakā (S. ajaiḍakam) sheep and goats ;

4th, *names (attributes ?) of divinities* ; ex. jātarūparajatam or jātarūparajatāni (S. rajatajātarūpa) golden and silvern ;

5th, *names of gramineous plants* ; ex. sāliyavam or sāliyava (S. cāli-yava) ; rice and barley ;

6th, *names of countries* ; ex. aṅgamagadham or aṅgamagadhā (S. aṅgamagadhā) ; Bengal and Southern Bihar ;

7th, *words forming an antithesis* ; ex. kusalākusalam or kusalākusala (S. kuṣāla, akuṣāla), good and bad ; ahorattam or ahoratta (S. ahorātra), day and night ;

8th, *names of birds* ; hamsabakam or hamsabakā (S. haṃsa, vaka), a goose and a crane.

2. TAPPURISA [DEPENDENT COMPOUNDS].

230. The *first* member of these compounds is susceptible of taking the place of *different* cases:

1st, the Accusative:

ex. saraṇagato, -tā, -tam (S. ṣaraṇagata), who places himself under protection ;  
sukhappatto (S. sukhaprāpta), who has obtained happiness ;  
sabbarattisobhano, i. e. sabbarattim sobhano, fine the whole night (S. sarvarātra ṣobhana) ;  
saccavādī, i. e. saccam vaditum silam assa it is in his nature to speak the truth (S. satyavādin).

2nd, the Instrumentive :

ex. buddhabhasito dhammo, the law taught by Buddha (S. buddha, bhaṣita) ; kākaṭṭhā nadi (S. kakapeyā nadi), a river that a crow could exhaust in drinking ;  
piyavippayogo (S. priyaviprayoga), the separation of his friend ;  
pādapō (S. pādapa), that drinks with the feet = a tree ;  
māsapubbo (S. māsapūrvah), a or the former month ;  
māṭṭhādiso (S. mātṛisadṛiṣaḥ), like his mother ;  
asikalaho (S. asikalaha), a combat with a sword ;  
vacānipuṇo (S. vānnipūṇo), skilful with his words ;  
jaccandho (S. jātyandha), blind from birth.

3rd, the Dative :

(a) when the *second* member designates a *thing attributed to or destined for* that which the first member expresses ; ex.

kāṭṭhinadussam (S. kāṭṭhina, dūshya), stuff for a *kāṭṭhina* (a priestly robe made from raw cotton within a single day as a meritorious act) ;  
saṅghabhattam (S. saṅgha, bhakta), dinner for the clergy :

(b) when the *second* member is *attha* (S. artha) ; ex.  
bhikkhusaṅghattho vihāro (S. bhikṣu, saṅgha, artha). a *vihāra* (monastery) for the meeting of the (*Saṅgha*) Buddhist clergy,

(Note. This kind of compound may naturally affect the three genders) ;

(c) when the *second* member is *hita* (S. hita) ; ex.  
lokaḥito (S. loka, hita), who is useful to the world ;

(d) when the *second member is deyya* (S. deya) ; ex.  
buddhadeyyam puppham (S. buddha, deya, pushpa), a flower worthy  
of being offered to Buddha :

*4th, the Ablative :*

(a) when the *second member expresses separation* ; ex.  
methunāpeto (S. maithuna, apeta), who abstains from sexual intercourse ;  
palāpāpagato (S. pralāpa, apagata), who is guarded against gossip ;  
nagaraniggato (S. nagara, nirgata), departed from the town ;  
rukkhaggapatito (S. vriksha, agna, patita), fallen from the top of a tree ;

(b) when the *second term is bhayam* (S. bhaya), fear ; *bhīto* (S.  
bhīta) frightened ; or *bhīruko*, timid ; ex.

corabhayam (S. caurabhayam), fear of thieves ;  
pāpabhīto (S. pāpa, bhīta), who fears sin ;  
pāpabhīruko, who fears sin :

(c) when the *second member is virati* (S. virati) ; ex.  
kāyaduccaritavirati (S. kāya, duccarita, virati) abstention from corpo-  
real sins :

(d) when the *second member is mutto* (S. mukta) or *mokkho*  
(S. moksha) ; ex.

bandhanamutto (S. bandhana, mukta) delivered from bonds ;  
bandhanamokkho (S. bandhana, moksha), deliverance from bonds :

*5th, the Genitive :*

ex. rājapuriso (S. rāja, purusha), the servant of a king ;  
ācariyapūjako (S. ācarya, pūjaka), who respects a teacher.

*Note. 1. Raja, sakhi, etc. have two stems when they are used  
as the last member of a tappurisa :*

?. 88. (a) a stem in *a* ; ex. devarājo, devasakho, plur. devarāja, deva-  
sakhā, acc. sing. devarājam, acc. plur. devarāje ;

(b) a stem in *an* ; ex. devarāja, devasakhā ; plur. devarājano,  
devasakhāno.

*Note. 2. Puma* (S. pums) *loses its a* ; ex. pulliṅgo (S. pumliṅ-  
ga), the masculine gender ; pumbhāvo (S. pumbhava) ;

*i* and *u* at the end of the first member, may, at will, be shortened ; ex.  
itthirūpam (S. strī, rūpa), the form of a woman ;  
bhikkhunisaṅgho (S. bhikshunī, saṅgha), a community of nuns ;  
jambusakha (S. jambhū, çakha), a branch of the *Jambu* tree :



*6th, the Locative :*

ex. rūpasāñña (S. rūpa, samjñā); consciousness of form;  
 araññavaso (S. aranyavāsa), dwelling in the woods;  
 cakkhuvīññānam (S. cakshus, vijñāna), ocular knowledge;  
 vikalabhōjanam (S. vikalabhōjanam) eating at an unusual hour (the P. 1  
 night);  
 avataṅkacchapo (avataṅkacchapa), a tortoise in a hole;  
 kūpamaṇḍuko (S. kūpamaṇḍuka), a frog in a well;  
 akkhadhutto (S. aksha, dhurta), play at dice; etc.

231. The last member of these compounds may be taken in the sense of the acc. and that of the other cases :

*1st, the Accusative :*

with *ati* (S. ati), *pati* (S. prati), *anu* (S. anu) for the first member;  
 ex. accantam, accantāni (S. atyanta), what goes beyond limits;  
 ativelo (S. ativela). excessive;  
 paccakkho, -a, -am (S. pratyaksha), evident;  
 anvaṭṭham (S. anvartha), comprehensible, conformable with reason;  
 pattaṭṭhiviko (S. prāṭṭhivika), āpannaṭṭhiviko (S. āpannaṭṭhivika), who has  
 the means of existence.

*2nd, the Instrumentive :*

ex. (a) avakokilam vanam, i. e. kokilāya avakutṭham (S. avakruṣṭa)  
 pariccattam, a wood deserted by the nightingale (S. avakokila);  
 pariyaṭṭhano, i. e. ajjhayanāya parigilāno (S. paryadhyayanah, parigilāno 'dhyayanena), weakened by study;  
 (b) with *ālam* for the first member;  
 ex. alamkammo (S. alam, karman), apt for business, kammaṣṣa alam  
 samattho (S. samartha).

*3rd, the Ablative :*

ex. nikkosambi (S. nishkaushambi), departed from Kosambi;  
 nibbanam (S. nirvāṇa). Nibbān;  
 nibbano (S. nirvana), i. e. vanato nikkhantam, gone from the forest.

*4th, the Ablative :*

P. 89. with the following words for the first member : *pa* (S. pra), *upari* (S. upari), *hetṭha* (from S. adhas), *anto* (S. antar); ex.  
 pācariyo, i. e. ācariyato paro (S. prācārya), who follows his teacher (a pupil);

uparigaṅga (S. upari, gaṅga), upon the Ganges ;  
 heṭṭhānadī, down the river ;  
 antosamāpatti (S. antar, samāpatti), pending the *samāpatti* (a sort of  
 ascetic practice).

232. The *subordinate* word may be placed last,

(1) *optionally* ; ex. rājahamso (S. rājahamsa or hamsarāja), a goose ;  
 addhamāsam or māsaḍḍham (S. ardhamaśa), a half-month ; etc.  
 or (2) *determinately* ; ex.  
 addhakahāpaṇam (S. ardha, karshāpaṇa), a *half-kahāpaṇa* ;  
 addhamāsakam (S. ardha, māśhaka) a *half-māsaka* ;  
 addharattam (S. ardharātra), midnight ;  
 pubbarattam (S. pūrvarātra), the first part of the night ;  
 apararattam (S. apararātra), the second part of the night ;  
 pubbaṇham (S. pūrvāhṇa), morning ;  
 sāyaṇham (S. sayāhṇa), evening.

233. Sometimes, the first member casually preserves an inflexion  
 (*alopa-tappuriso* i. e. a *Tappurisa* not having the inflection *cut off* or with  
 it present), (S. aluksamāsa) ; ex.

*1st, the Accusative :*

pubhamkaro (S. prabhakaro), the sun ;  
 amatamdado (S. amritadada), the bestower of immortality ;  
 jutindharo (S. dyutidhara), having brightness ;

*2nd, the Instrumentive :*

sahasakatam (S. sahasakṛitam), done with haste ;

*3rd, the Dative :*

parassapadam (S. parasmaipadam), the *parassapada* voice ; attano-  
 padam (S. atmanepadam) the *attanopada* voice ;

*4th, the Ablative :*

bhayatuppatthānam (S. bhaya, upasthāna), succour against fear (lit.  
 from fear) ;  
 paratoghoso (S. paratas, ghosha), a distant voice (lit. a voice from the  
 distance) ;

*5th, the Genitive :*

gavampatitthero (S. gavāmpati, sthavira), the (*thera*) priest of Ga-  
 vampati (literally, the herdsman) ;

## 6th, the Locative :

manasikāro (S. manasikāra), laying to heart (Bothlingk and Roth's Sanskrit Dict.) ;  
 pubbenivāsānussati (S. pūrvanivāsānusmṛti), remembrance of a former existence ;  
 antevāsī (S. antevāsin), a pupil ;  
 kaṇṭhekalo (S. kaṇṭhekāla), blue-necked ;  
 urasilomo (S. urasiloman), hairy-breasted.

## 3. KAMMADHĀRAYA (S. KARMADHĀRAYA).

[DESCRIPTIVE OR DETERMINATIVE COMPOUNDS].

P. 90. 234. In these compounds the word *mahanta* (S. mahat) has  
 1st, the form *mahā* : ex. mahāpuriso (S. mahāpurusha), a great man ;  
 2nd, the form *maha*, i. e. the Sanskrit word *mahat*, because the *first*  
 consonant of the following word is reduplicated *after maha* : ex.  
 mahabbhayam (S. mahadbhayam), great fright.

235. *Santa* (S. sat), being, takes the ancient form *sa* which  
 causes the reduplication of the initial consonant of the *following* word  
 (then *sa* = S. sat), ex. sappuriso (S. satpurusha), a sincere man.

236. *Puma* (S. pums) rejects its *a* (i. e. it reappears under its  
 old form : ex. pumkokilo (S. pumskokila), punnāgo (S. pumnāga),  
 (Cf. §§ 59, and 230).

237. The *first* member is *not* put in the feminine, when the  
 second *also* would be a feminine noun : ex. khattiyakañña = khattiya +  
 kannā (S. kshatriyā, kanyā), a girl of the warrior caste ; kumārasamanī  
 (S. kumāraçramaṇā).

238. *Kammadhāraya* compounds are of several kinds :

1st, the first member determines the second : ex.  
 pubbapuriso (S. pūrvapurusha), the front man ;  
 aparapuriso (S. aparapurusha), the other man ;  
 paṭhamapuriso (S. prathamapurusha), the first man ;  
 majjhimapuriso (S. madhyamapurusha), the middle man ;  
 vīrapuriso (S. vīrapurusha), the hero ;  
 kaṇhasappo (S. kṛishṇasarpa), the black snake ;  
 nīluppalam (S. nīlotpalam), the blue lotus ; etc :  
 2nd, the second member determines the first, i. e. the words *there*

(S. sathavira); *ācariyo* (S. ācarya); master; *paṇḍito* (S. paṇḍita), a learned man; *etc* : ex.

Sāriputtathero, the priest sāriputta;  
Buddhaghosācariyo, the teacher Buddhaghosa;  
Vidhūrapaṇḍito, the scholar Vidhūra :

91.

3rd, the two members are determinate : ex.

sītunham (S. çīta, ushṇa), heat and cold ;

uccāvacam (S. uccāvaca), high and low ;

gatapaccāgatam (S. gatapratyāgata), gone and returned :

P. 121.

4th, the word in *apposition* is put in the *second* place : ex.

muniṇṇāgavo (S. muniṇṇāgava), ascetic-hero ;

buddhadiṇṇo (S. buddha, āditya), Buddha-sun :

samaṇapaṇḍariko (S. çramaṇa, paṇḍarika), samaṇa-lotus :

5th, the *first* member *indicates* the *origin* : ex.

dhammasañña (S. dharmasamjñā), consciousness coming from  
the law ;

dhammabuddhi (S. dharmabuddhi), knowledge arising out of  
the law :

6th, the *first* member *specifies* a general term : ex.

cakkhundriyam (S. cakshurindriya), the faculty of sight ;

gunadhammam (S. guṇa, dhama), wealth of good qualities ;

7th, the *first* member is a *negative*, *na* being replaced by *a*, before  
vowels by *an* : ex.

abrahmaṇo (S. abrahmaṇa) not a brahman ;

avyākata (S. avyākṛita) that are undefined (laws) ;

akusalo (S. akuçala) the bad man ;

anasso (S. anaçva), not a horse :

8th, the *first* member is *ku* (before vowels *kad*), a particle  
expressive of disparagement, and *kā*, signifying *little* : ex.

kuputto (S. kuputra), a bad son ;

kadannam (S. kadannam), bad nourishment ;

92.

kāpuriso (S. kāpurusha), a bad man ;

kālavāṇam (S. kālavāṇam) little salt :

9th, the *first* member is *pa* (S. pra), *etc* : ex. — 1. pavacanam  
(S. pravacana) the Buddhist Scriptures ; 2. samādhānam (S. samādhāna)  
self absorption ; 3. vikkappa (S. vikalpa) option ; 4. atidevo (S. atideva) a

supreme deva (?) 5. adhidevo (S. adhideva) a superior deva (?); 6. sugandho (S. sugandha) fragrance; 7. dukkatam (S. dushkṛita) a sinful act, a sin; etc.

4. DIGU (S. DVIGU) [NUMERAL OR COLLECTIVE COMPOUNDS].

P. 12.

239. The *digu* takes the inflexion of the *neuter singular*, and its *first member* is a *numeral adjective* equally in the *neuter singular*: ex.

tilokam (S. triloka), the three worlds;

tidanḍam (S. tridaṇḍa, the three staves of a mendicant.

240. To enter into this kind of compound, a word sometimes changes its suffix and assumes the suffix *a*: ex.

dvirattam (S. dvirātram), two nights;

dvaṅgulam (S. dvyāṅgulam), two fingers;

tivaṅgulam (S. tryāṅgulam), three fingers;

pañcagavam (S. pañcagavam), five cows.

241. The *digu* may not express a whole. In that case, it is not restricted to the *neuter gender*, *singular number*; ex.

tibhava (S. tri + bhava), three forms of existence;

catuddisā (S. caturdiṣam), the four countries;

ekapuggalo (S. eka, pudgala), a single individual.

5. BAHUBBĪHI (S. BAHUVRĪHI) [RELATIVE COMPOUNDS].

242. There are *nine* sorts of *Bahubbīhi*:

1st, *bahubbīhi* consisting of two words and communicating to the word that it determines, the sense

(a) of the *accusative*: ex.

P. 93.

āgatasamaṇo saṅghārāmo (S. āgata, ṣramaṇa), the monastery garden into which the Samanas are come;

(b) of the *instrumentive*: ex.

vigitamāro bhagavā (S. vijita, māra), the Master, vanquisher of Māra;

(c) of the *dative*: ex.

upanītabhojano samaṇo (S. upanīta, bhojana, ṣramaṇa), the Samana to whom food was given;

(d) of the *ablative*: ex.

niggatajano gāmo (S. nirgata, jana, grāma), the village whose inhabitants are gone;

(e) of the *genitive*: ex.

vitārāgo (S. vigata, rāga), the man without passions.

The first member may be

(1) a numeral adjective : ex.

paññacakkhu (= Bhagava), he who possesses five eyes (= the Master);

tidasa (=deva), (S. tridaṣaḥ), the thirty (three) = (the gods);

(2) a pronoun : ex.

idappacayo (S. idam partyaya), having this for a cause ;

kimpabhavo (S. kim, prabhava), having what origin ;

(3) a particle : ex.

sugandham candanam (S. sugandha, candana), the sandal-wood which has a good smell.

*Note.* In some *bahubbīhi* compounds, the 'determining' word may be placed indifferently, either at the *beginning* or at the *end* : ex.

jātachando (S. jāta, chanda) or chandajāto, he who has no desire ; P. 123 .

māsajato or jātamāso (S. māsa, jāta), a month old ;

chinnahattho or hatthachinno (S. hastai, chinna), one whose hands are cut off ;

(f) the *word determined* by *bahubbīhi* has the sense of the *locative* : ex.

sulabhapiṇḍo deso (S. sulabha, piṇḍa, deṣa), a country in which alms are easily obtained :

*2nd, bahubbīhi* whose determining word is taken in the sense of different cases : ex.

ekarattivāso (S. ekarātra, vāsa), he who receives a habitation for one night, i. e. ekarattim vāso assa ;

daṇḍapāṇi (S. daṇḍapāṇi), he who holds a staff in his hand ;

*3rd, bahubbīhi* composed of *three* words : ex.

onītapattapāṇi (S. avanīta, patra, pāṇi) i. e. onīto pattato pāṇi yena ; he who has withdrawn his hank from the didh, [i. e. finished his meal] ;

sīhapubbaddhakāyo (S. simhapūrvārdhakāyak, Cf. Burnouf, *Lotus of the Good Law*, p. 569), he whose body's hinder part resembles that of a lion :

4th, *bahubbīhi*, whose first member is the negative *a*, *an*; ex.

aputrako (S. aputraka), who has not a son ;

anuttaro (S. anuttara), he whom none excels :

5th, *bahubbīhi* whose first member is *saha* (S. *sa*) : ex.

saparivāro or sahaparivāro (S. *saha*, *parivāra*), who is with his attendants ;

sahetuko or sahetu (S. *saha*, *hetu*), who has a cause :

P. 94. 6th, *bahubbīhi*, whose first part is the name of an assimilated thing : ex.

nigrodhaparimaṇḍalo rājakumāro (S. *nyagrodhaparimaṇḍala*, having a thread along his girth: ? B. & R's Commentary — *kayavyāmanam samappamānatāya nigrodho iva parimaṇḍalo yo rājakumaro*), a prince who has the girth of the tree called *Ficus Indica*, (the Indian fig or banyan tree) :

7th, *bahubbīhi*, each of whose parts contains the name of a number : ex.

dvihatīham (S. *dvyaha*, *tryaha*), who has two or three days ;

dvattipattā, who has two or three dishes :

8th, *bahubbīhi*, each of whose parts contains the name of a cardinal point to indicate an intervening direction : ex.

pubbadakkhiṇā vidisā, the south-eastern direction ;

pubbuttarā (S. *pūrvottara*) the north-eastern direction :

9th, *bahubbīhi*, each of whose members *strengthens* the name of the instrument or that of the means of combat : ex.

kesakesi (S. *keṣakeṣi*), who strikes on seizing his adversary by the hair (*kesesu kesesu gahetvā idam yuddham pavat-teti*, Cf. *Rūpasiddhi*) ;

daṇḍadaṇḍi (S. *daṇḍadaṇḍi*), who is beaten with a staff.

243. In *bahubbīhi* compounds, the *first* member *loses the suffix of the feminine*, if the two members are virtually in the same case and if the *first* word is susceptible of being placed in the masculine. We accordingly have *dīghajāṅgho* (S. *dīrghajāṅghaḥ*), long-legged (i. e. *dīgha jāṅgha yassa*, he whose legs are long) ; but *saddhādhuo* (S. *ṣaddha, dhura*), full of faith, or *khamādhano* (S. *khamā, dhana*), rich in patience.

*Note.* *Mahā* is placed *first* : ex. *mahāpañño* (S. *mahāpañña*), P. 124. very wise.

244. Sometimes the suffix *ā* is added to the words *dhanu* (S. *dhanus*), a bow; *dhama* (S. *dharma*), law; and to others also, when they occupy the second place: ex.

*gaṇḍivadhana* (S. *gaṇḍivadhanva*), a name of Arjuna (Cf. § 81.);

*paccakkhadhamma* (S. *pratyaksha*, *dharma*), he to whom the law is evident; but *sahassatthamadhanu* (S. *sahasra*, *sthāman*, *dhanus*) [he who has a bow that requires the strength of a thousand to draw it (?)] and *paccakkhadhammo* are also used.

245. Feminine nouns in *ī*, *ū*, and stems in *tu* (S. *ṭri*) take the suffix *ka*, when they are placed last; ex.

95.

*bahukumārikam kulam* (S. *bahukumārika*), a family in which there are many girls;

*bahukattuko deso* (S. *bahukarṭṭika*) a country in which there are many active persons.

# 6. AVYAYIBHĀVA (S. AVYAYI-BHĀVA) [ADVERBIAL INDECLINABLE COMPOUNDS.]

246. These compounds are *always neuter* and have for their first member one of the *upasagga* (prepositional) and *nipāta* (indeclinable) particles.

If the stem of the last member is an *a*, the compound has *am* for its inflexion (neut. sing. acc.); ex.

*upakumbham* (S. *upakumbham*); close to the pot;

if the stem of the last member has a long vowel, *ā* is replaced by *am* and the other vowels are shortened: ex.

*upagaṅgam* (S. *upagaṅgam*), near the Ganges;

*adhikumāri*, for the young damsel;

*upavadhu*, near his wife.

247. These compounds may take *all* the case inflexions:

ex. 1st, *upanagarā* (or *upanagaramāh*, *upanagarasmā*), *ānaya*, brought from the vicinity of the town, or *upanagarehi*.

2nd, *upanagaram santakam*, who is close to the town or *upanagarassa*.

3rd, *upanagaram nidhehi*, a lurking hole near the town; or *upanagare* (*upanagaramhi*, *upanagarasmim*, *upanagaresu*).



248. Besides proximity (Cf § 246. ex. 2.), these compounds express,

1st, negation ; 2nd, absence : ex. niddarattham (S. daratha), darathānam abhāvo, absence of truth ; nimmasakam (S. maçaka), without gnats ;

3rd, the act of following : ex. anuratham (S. anuratham) in the train of the chariot, or behind the chariot.

4th, conformity : ex. anurūpam (S. anurūpam) conformably with a figure ;

5th, division : ex. attānam attānampati, for each person ; pacattam (S. pratyātman) ; anvaddhamāsam, for each half month (S. anu, ardhhamāsa) ;

6th, succession : ex. anujettham (S. anujyeshtham), in order of age ;

P. 96. 7th, opposition : ex. paṭisotam (S. pratisrotas) with a counter-current ;

8th, limit, point of departure : ex. āpānakotikam (S. pānagosh-thikā P), as far as the watering place ;

P. 125

akumāram (S. akumāram), since childhood, [lit. up to the time of being a child] ;

9th, a flourishing condition ; ex. subhikkham (S. su, bhiksha), abundance of food ;

10th, relation : ex. ajjhattām (S. adhyātman), with reference to the soul, to the body.

249. The following particles may form the first member :

1st, yathā (S. yathā) in the measure of, as : ex. yathāsatti (S. yathāçakti), in the measure of his forces ;

2nd, yāva (S. yāvat) as much as : ex. yāvadattham (S. yāvadartham), as much as is necessary ;

3rd, tiro (S. tiras), across : ex. tiropākāram (S. tirasprākāra), across the hedge ;

4th, anto (S. antar), to the interior : ex. antonagaram (S. antar, nagaram), into the town ;

5th, bahi (S. vahi), without, out of : ex. bahinagaram (S. vahnagaram), out of the town ;

6th, upari (S. upari), over : ex. uparipāsadam (S. prāsāda) over the palace ;

7th, *hetṭhā* (S. *adhas*), below : ex. *hetṭhāpāsādam*, below the palace ;

8th, *pure* (S. *puras*, *purā*), before, up to : ex. *purebhattam* (S. *bhakta*), before the repast, until the repast ;

9th, *pacchā* (S. *paṇṇāt*, *paṇṇā*), after : ex. *pacchābhattam*, after the repast ;

10th, *sa* (S. *sa*), with : ex. *samakkhikam* (S. *makshika*) *bhuñjati*, he eats with the flies ;

11th, *ora* (S. *avara*), to the bottom of : ex. *oragaṅgam* (S. *oram gaṅgāya*), to the mouths of the Ganges.

(The compounds-*Dvandva*, *Tappurisa*, *Kammadhāraya*, *Digu*, and *Bahubbihi*—may be said to be formed *relatively*, when the sense of a relative is implied. *E. T.*).



## POSTSCRIPT.



This grammar, whose translation from the French was taken in hand with the kind permission of M. Stanislas, Guyard and finished in 1878 but laid aside on reconsideration because it did not appear likely that it would have as wide a field of usefulness as was at first anticipated for it, is now published under more favourable circumstances.

All that is wished for it is, that it may prove as useful as it is considered to be : and if one thing more than another might be deemed a ground for encouragement to hope it will prove so, it is its adoption in the Rangoon High School by the Professor of Páli, as a *text book*.

There is no question that M. Minayeff's work on Páli Grammar is the most thorough yet issued and if the rendering from the French be found faithful and the work extensively useful, the expectation of the translator will have been attained.

The grammar is in a measure comparative owing to Sanskrit equivalents being given of nearly all the Páli words employed but this circumstance need be no hindrance to the study of the book even in lower forms of schools, as, beyond observing, in passing, the close resemblance existing between the two kinds of speech, no notice need be taken of the Sanscrit equivalents.

The Sanskrit equivalents will however in Burma serve the very useful purpose of dispelling from the minds of the Burmese any suspicion of the celestial nature of Páli, and of showing it to be a Hinduic dialect which the translator is disposed to believe was the *ancient lingua franca* of *Hindustan Proper* during certain very remote præ-Mahamadan times. For, to him it appears, a large proportion of the words of Hinduic origin which go to form, with the admixture of Persian and Arabic, the *modern lingua franca* of *Hindustan Proper*, consists of such as decidedly have the Tuscan smoothness and stemmal mould of Páli rather than the ruggedness

of Sanskrit and there could not have been the survival of so large a proportion had not the commonly spoken dialect of the people of *Hindustan Proper* in those ancient times been Páli or rather Magadhí, the language of Magadhá, whose kings once reigned supreme over *Hindustan Proper*.

The additions and modifications were an afterthought. Nearly all the additional matter is enclosed within square brackets. The modifications are chiefly confined to arrangement and will, it is hoped, be found suitable. The translator has desired to be the humble reproducer of the expressions of the author from whose scholarship he would be sorry to detract anything.

Unusual and unavoidable delays have for months retarded the publication of the book, the result of night-work and, notwithstanding much care, oversights have been detected which will be found emended in the Table of Errata appended hereto.

CHAS. GEO. ADAMS.

MAULMAIN, }  
12th March 1883. }

## ERRATA.

*Introduction.* p. i. l. 17. read 'primitively'; p. ii. l. 23. read 'primitive', l. 31. dele's, after 'knowing' and 'was', and l. 32. dele. after 'knowing'; p. iii. l. 13. read 'meantime', l. 31. dele, after 'myths'; p. viii. l. 7. read 'Tabernæ montana', note (n) l. 1. read 'in quo', and l. 3. read 'every thing'; p. ix. l. 25. read 'Mandhātassa'; p. xii. l. 15. read 'northern part'; p. xiv. ll. 10, 11, read "Let the Brahman speak not at all indistinctly"; p. xv. l. 8. read 'society', l. 13. dele, after 'society', and l. 20. read 'Yaska'; p. xvi. l. 6. read 'second', l. 16. read 'instructions', l. 24. read 'compliments'; p. xviii. l. 2. read 'from the palace'; p. xxiii. l. 31. read 'Māgadhi'; p. xxiv. l. 4. read 'athāyo'; p. xxvi. l. 7. bracket the words 'the Sanskrit ... Pali d'; p. xxxii. l. 25. read 'Jātakas'; p. xxxiv. l. 12. read 'attendants'; p. xxxvii. l. 18. in lieu of the hyphen put a dash after 'saint'; p. xli. l. 6. read 'sprang'.

*Grammar.* p. 3. para (B) read 'lit.'; p. 5. l. 2. read 'purush-ānām', l. 11. read 'S. punar) again',; p. 10. read 'a hiatus'; p. 13. l. 3. read 'Whoever', opposite. l. 18. on the right note P. 56; p. 14. opposite § 45. on the left note P. 12; p. 15. opposite l. 5. on the right note P. 57; l. 19. read 'inflexion', opposite. l. 24. on the left note P. 13; p. 16. opposite § 53. on the left note P. 14, and opposite l. 12. on the right note P. 58; p. 18. opposite l. 1. on the right note P. 59, opposite l. 6. on the left note P. 15, and read 'ex. ito nāyati', l. 12. read 'LETTERS', l. 26. read 'brūmi'; p. 19. opp. l. 11. on the left note P. 16, and opp. l. 15. on the right note P. 60; p. 20. opp. l. 6. on the left note P. 17, and opp. l. 19. on the right note P. 61; p. 23. l. 13. read 'cittāni'; p. 30. l. 13. read 'āyu'; p. 49. l. 19. read 'south-eastern' for 'southern'; p. 51. l. 6. read 'are like'; p. 54. last line, read 'inflexional'; p. 65. § 183. read THE AORIST'; p. 67. § 187. l. 3. read 'have' before 'agamāsi,' last line invert letter *m* in the word from'; p. 73. l. 13. read 'the suffixes', l. 26. read 'the suffixes', and dele the following 'of'; p. 79. l. 10. at the beginning of the sentence note '219.'; p. 82. l. 10. read 'assa'; p. 86. l. 24. read 'kañña'; p. 87. l. 1. read 'S, sthavira', and l. 3. read 'Sariputta'; p. 88. l. 27. read 'vijitamāro'; p. 89. l. 7. read 'pratyaya', l. 30. read 'his hand', l. 31. read 'dish'.

*It would be well if the errors were corrected before the book is used. C. G. A.*















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