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ROCK-CUT

PALI

ନ ପାଇ କେଣାର୍ଥ ହେତୁମନ୍ଦ ଶମାନୀୟରଙ୍ଗ
ପାଇ ପେସ ଫଳାମୁଠ କରିବାରୁ ଗମିଶା
ତାଜାରେଖା ଗର୍ଭିତ କାହାର କାହାର
ମର୍ଦନ ଏବଂ ଅଗମ + ଏ ନ ଧର୍ମର ଧର୍ମ
ନ ପାଇ କରିବାରୁ ଶମାନୀୟରଙ୍ଗ
ହେତୁମନ୍ଦ + କାହାର କାହାର କାହାର
ଲାଭିତ ପରମାତ୍ମାର ପରମାତ୍ମାର
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ଧର୍ମର ଧର୍ମର ଧର୍ମର ଧର୍ମର
ବେଳେ ମଧ୍ୟାଯାତ୍ରାରୁ ନ ପାଇ କରିବାରୁ

A.C.298.

[See page 179]

A PALI GRAMMAR

ON THE BASIS OF KACHCHAYANO.

မြန်မာစာတန်ခါး၊ မြန်မာစာပုဂ္ဂနိုင်၊ မြန်မာစာလုပ်

with

CHRESTOMATHY & VOCABULARY.

BY
FRANCIS MASON, D. D.
MEMBER OF THE ROYAL ASIATIC SOCIETY,
AND AMERICAN ORIENTAL SOCIETY,

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

GAUTAMA.

TOUNGOO:
INSTITUTE PRESS, PRINTED BY SAU KADA,
1868.



Subscribers.

In a Prospectus of the Pali Grammar, printed in September 1864, it was stated: "The manuscript has been examined by a Committee of the Asiatic Society of Bengal, and approved for publication, in their Bibliotheca Indica. The Society will pay for printing the edition at the ordinary rates, and give the Author one hundred copies; but to execute the work satisfactorily to himself, he wishes to procure a font of Sanscrit type, for occasional comparison of words, and several other fonts that will be of no use to him, except in this work. To meet these extra expences, he proposes to sell a part of his copies to subscribers at ten rupees per copy."

How liberally this appeal has been met, will appear from the following list of subscribers, to whom the Author's best thanks are here tendered. As the demand is greater than the supply, for the Author can furnish only one hundred copies, subscribers, who cannot be provided, will be referred to the Asiatic Society of Bengal.

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Preface.

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

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

These changes are sometimes greater in Pali than even in Sanskrit. Take for instance, the word နိုဂုပ် *nigban*, which has been adopted into Burmese. The root is ဝ။ *va*, TO GO, TO BLOW, and နဲ့ *ni*, is prefixed in the signification of OUT, the word thus signifying TO GO OUT, as a fire or light. ဒဲ့ *na* is affixed to make the verb a noun, § 256, and *n* is added to put it in the neuter gender, § 90.

When နဲ့ *ni* is prefixed, the following consonant, *v*, is required to be doubled, § 75, but a double *vv*, is changed to a double *bb*, § 303. Thus the neuter noun from *ni* and *va* is မိဘိန် *mabbána*.

The Burmese write the second *b*, *p*, pronounce the first *g*, and cut off the last syllable *an*, thus making the word *nigban*. In both the Pali and the Burmese word, all appearance of the original root is lost, but in Sanskrit, when the *v* is doubled, it remains unchanged, and the Sanskrit preposition corresponding to *ni* in Pali, is *nir*, so the Sanskrit word formed on the same base as the Pali is निर्वाण *nirvána*.



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

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

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

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

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

Grammar, and yet of the principles of grammar they seem to be totally ignorant.

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

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

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

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

In omnibus gratias agite.

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

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

Tuæ divitiae et tua est gloria, tu dominaris omnium. In manu tua virtus et potentia, in manu tua magnificare et fortificare omnia. Nunc igitur Deus noster confitemur tibi, et laudamus nomen tuum inclytum.

Quis ego et quis populus meus ut possimus hæc tibi universa promittere? Tua sunt omnia, et que de manu tua accepimus, dedimus tibi.

Peregrini enim sumus coram te et advenæ, sicut omnes pa-

tres nostri. Dies nostri quasi umbra super terram, et nulla
est mora.

Benedictus Dominus Deus Israel, qui fecit mirabilia solus.
Et benedictum nomen maiestatis ejus in eternum, et in seculum
seculi, et replebitur maiestate ejus omnis terra. Amen,
ut amen.

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INTRODUCTION

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

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

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

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

*Alwis, page ii

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

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

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

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

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

ତ୍ରୁ ନିତୋବ ଯେ ତ୍ରୁ ଚୌକ୍ଷମିଲ୍ଲ ତିବ୍ୟ

kwa gato si twan devánanpiya tissa

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

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

*Journal of A. S. of Bengal, No. II. 1864.

†Ibid. No. II 1859.

Kachchayano's grammar carries with it internal evidence of having been composed with special reference to being committed to memory. It is first written in brief aphorisms which contain the kernel of the work, and though they occupy but twenty pages of manuscript, they contain all the grammatical principles in the book. These aphorisms are next written in paraphrase to make them more easily understood, filling fifty pages, and following this stratum is a third consisting of examples, of somewhere about one hundred pages, and outside of this again are exceptions with occasional annotations. Here the commentator steps up with a paraphrase on Kachchayano's last remarks, to make all things plain.

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

Aphorism.

ଶବ୍ଦକିଞ୍ଚିତ୍

Ghaṭādīman *vá*

“Sometimes of *Gaṭa* et cetera.”

Paraphrase.

ଶବ୍ଦକିଞ୍ଚିତ୍ ରାତ୍ଯଃ ଅବ୍ୟାଲ୍ୟାଗ୍ନିବ୍ୟାପ୍ତି ଶୁଣେବାତିପି କାରିତା
ghaṭādīnan *dhātūman* *asanyogantānan* *vuddhi hoti* *vá kárīte*

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

Examples.

ଶବ୍ଦକିଟି ଶବ୍ଦକି ଶବ୍ଦକାଳି ଶବ୍ଦକାଳି ଶବ୍ଦକାଲପତି
ghātēti *ghātēti* *ghātāyati* *ghātāyati* *ghātāpēti*

ଶବ୍ଦକାଲପତି ଶବ୍ଦକାଲପତି ଶବ୍ଦକାଲପତି
ghātāpēti *ghātāpāyati* *ghātāpāyati*

“He causes to unite.”

Exceptions.

ଶବ୍ଦକିମିତି କିମତ୍ତ କିମତ୍ତ ଗାତ୍ରାନିମିତି *ghātādīnamiti* *kimatthan* *kāreti*

“Why *ghāta* et cetera?” “He causes to go.”

Commentary.

କୋବାକ୍ଷାରିଯା ଲୁହୁରାଫିତି ପକ୍ କିମ୍ବୁତ୍ତ ଶିରଦିଲୁହୁ ଓପ୍ରତ୍ୟେ
 bho áchariya ghaṭánamiti padan kimuttan áchariyena vv
 କୋବା ହିତା କାରେତି ଜ୍ଞାତି ଆଦିତ୍ୱ ଉତ୍ତିବାରଣେତ୍ୱ
 bho sissa káreti iti ádisu udáharaptesu
 ତାତିପି କାରିତା ଅଵ୍ୟାଳଗ୍ନେତା ରାତ୍ୟକ୍ଷି ଦେଖୁବାକିମ୍ବି
 satipi kárīta as.vnyogintessa dhátuhmi ghaṭádinan
 ଅବାବାଂ ଜ୍ଞାତିନ୍ତା ବ୍ୟକ୍ତେତ୍ର ଓ || କ୍ଷି ଫଲେବାତି
 abhává iminá suttēna vúddhi nahoti

“O Teacher ! why was the aphorism ‘*ghaṭádinan*, et cetera,’ spoken by the teacher?

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

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

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

ତାତ୍ର ଏଯିं *tatra ayan* “There this.”

“Separate the consonant from its vowel.” ତ୍ର —— ଏ ଯି

“In the place of the consonant put the vowel.” ତ୍ର ଏ ଏ ଯି

“Put the separated consonant below.” ତ୍ର

Introduction.

"Erase the first vowel."

၁ — ၃ ယံ



"Lengthen the last vowel."

၁ — ၇ ယံ



"Unite the consonant with the vowel."

၁ အောယ်



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

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

| | | |
|------|-------|---|
| Book | I. | The alphabet, permutation, and combination. |
| ... | II. | Declension-nouns, adjectives, and pronouns. |
| ... | III. | Government |
| ... | IV. | Compound words. |
| ... | V. | Noun derivatives. |
| ... | VI. | Verbs. |
| ... | VII. | Verbal derivatives. |
| ... | VIII. | from <i>Uhnádi</i> affixes. |

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

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

The book is said to have been brought to Burmah A. D. 387, by Buddhaghosa, and the Burmese translation and commentary are ascribed to him. Whoever the translator was, he was certainly a Sanskrit scholar, for Sanskrit sounds not in Pali are sometimes represented. Thus: "HE CROSSES," in the text is *tarati* တရတိ but *taraiti* တရတိ in the commentary, from the Sanskrit root *tri* တ

A Pali grammar was published in Ceylon in 1824 by the Rev. Benjamin Clough of the Wesleyan Mission, but the writer sketched out the present work before he knew of its existence, and he did not see a copy till he obtained the loan of one while in London through the kind efforts of Dr. Hoyle, Secretary of the Wesleyan Missionary Society; which was in 1854, after his manuscript had been approved for publication by the Bengal Asiatic Society.

It appeared however on examination that Mr. Clough's grammar was not Kachchayano's, but a translation of Mogallano's, a writer who lived A. D. 1153—1186.* Still it contains the substance of Kachchayano, and Mr. Clough's was accompanied with a large vocabulary by the same author. Mr. Clough's book is very accurate, and its value is proven by a new edition of his Vocabulary, with inconsiderable alterations, being printed in Ceylon in 1865 with all his English definitions, but without one word of credit to Mr. Clough!

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

This work differs essentially from both of those named.

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

ଅନ୍ତିମ ପରିଚୟ
ଅନ୍ତିମ ପରିଚୟ
ଅନ୍ତିମ ପରିଚୟ
ଅନ୍ତିମ ପରିଚୟ

astī eva sankitena astī majhamena astī vistatena

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

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

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

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

* Alwis, page xii.

(3.) To facilitate the study of the language in Burmah, the Pali is written also in the Burmese alphabet.

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

On opening the Bible at random, there were counted in the first paragraph read, I Cor. 13: 1-8, *nineteen* Pali words in *eight* verses. Some of these are repetitions. but there are *ten* different words. To exhibit this to the eye, the passage is here reprinted in English with the words that are, whole or in part, Pali in the Burmese Bible printed in *Antique*:

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

To those then who ask *Cui boni?* We reply: it is hoped that,

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

(2.) It will be useful in translating Burmese books. Burmese books have been translated into English by competent Burmese scholars, but which are inaccurate in the Pali extracts. See for example page 165, and Gaudama's sermon.

(3.) It will be useful in translating English books into Burmese. The Burmans are yet to have a European literature, and those who furnish it must know how to use the Burmese language with its admixture of Pali accurately.

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

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

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

ନ୍ତା ଦ୍ୟ ଶ ଜ ମ ମ ତ : ଫ୍ୟ ଫ୍ୟ କ ତ + ନ୍ତା ଶ
ଦ ନ୍ତା ତ ଶ ଦ

"Sirs,

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

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

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

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

PALI GRAMMAR.

CHAPTER I.

THE ALPHABET.

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

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

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

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

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

*Journal of Asiatic Society of Bengal, July, 1837; Supplement 1844; October 1834; and March 1838.

ନ ଦ ତ ଶ ଶ ଶ ନ ଜ ଶ ଶ ହ ଟ

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

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

"Thus said King Devanampiya Piyadasi."

Prinsep deciphered the alphabet as follows:

| | | | | | | | | | | | | | | | | | | | | | | |
|---|-----|---|------|----|-----|--------|------|-------|------|------|-------|------|--------|--------|------|--------|--------|--------|--------|--------|--------|---|
| + | ନ | ଧ | ଲ | ସ | କ | ଦ | ଫ | ୯ | ମ | ହ | ଚ | ୭ | ର | ଶ | ଟ | ଥ | ପ | ଅ | ତ | ର | ଇ | ଅ |
| ଙ | ଏ | ର | ଲୁ | ଚ | ୦ | ଶା | ଗ୍ରୀ | ଲ୍ଲ | ଶ୍ରୀ | ଶ୍ରୀ | ଶ୍ରୀ | ଶ୍ରୀ | ଶ୍ରୀ | ଶ୍ରୀ | ଶ୍ରୀ | ଶ୍ରୀ | ଶ୍ରୀ | ଶ୍ରୀ | ଶ୍ରୀ | ଶ୍ରୀ | | |
| k | kh | g | gh | ng | ch | chh | j | jh | ny | t | th | d | dh | n | t | th | . | H | L | D | H | |
| କ | କ୍ଷ | ଗ | ଗ୍ରୀ | ଲୁ | ଚ୍ଛ | ଚ୍ଛ୍ରୀ | ଜ୍ଞ | ଜ୍ଞ୍ଞ | ନ୍ୟ | ତ୍ତ | ତ୍ତ୍ଵ | ଦ୍ଵୀ | ଦ୍ଵ୍ରୀ | ନ୍ତ୍ରୀ | ତ୍ରୀ | ତ୍ର୍ଵୀ | ତ୍ର୍ଵୀ | ତ୍ର୍ଵୀ | ତ୍ର୍ଵୀ | ତ୍ର୍ଵୀ | ତ୍ର୍ଵୀ | |
| s | ୟ | ୟ | ୟ | ୟ | ୟ | ୟ | ୟ | ୟ | ୟ | ୟ | ୟ | ୟ | ୟ | ୟ | ୟ | ୟ | ୟ | ୟ | ୟ | ୟ | | |
| d | dh | n | p | ph | b | bh | m | y | r | l | v | s | h | an | or | am. | . | a | i | u | e | o |

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

| | | | | | | | | | | | | |
|----|----|----|----|----|----|----|----|----|----|----|----|----|
| + | ଫ | ଫ | ଫ | ଫ | ଫ | ଫ | ଫ | ଫ | ଫ | ଫ | ଫ | ଫ |
| ଙ | ଙ | ଙ | ଙ | ଙ | ଙ | ଙ | ଙ | ଙ | ଙ | ଙ | ଙ | ଙ |
| ହା | କା | କି | କି | କୁ |

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

*Journal of Asiatic Society of Bengal, June, 1837.

ORIGIN OF THE PALI ALPHABET.

All the ancient alphabets west of the Indus have been satisfactorily traced to the Phœnician, and all east of the Indus, as shown by Prinsep above, have been derived from the Pali.

The Phœnician characters were originally hieroglyphics, and were probably formed on an Egyptian basis. The origin of the Pali is not so clear. Prinsep says, that all the consonant characters may be reduced to the following elements:

+ d (ᶜ ᶢ ᶠ ᶥ ᶧ ᶩ ᶪ

The question next arises, whence did these elements originate? If we turn to the Rosetta stone, we find every one of these characters in the Enchorial, or Demotic portion of the inscription.

There are twenty eight lines in the Enchorial character, and a careful examination of a fac-simile has shown, that the Pali characters are found in the different lines as noted below :

| | | |
|---|-----------|---------------------------------|
| + | <i>k</i> | in line 2, 24, 27. |
| d | <i>ch</i> | ... 4, 5, 28. |
| (| <i>t</i> | ... 1, 2, 4, 9, 11, 14, 15, 27. |
| ᬁ | <i>d</i> | ... 5, 8, 14. |
| ጀ | <i>n</i> | ... 2, 3, 7, 8, 15, 26, 28. |
| ጀ | <i>p</i> | ... 9, 21, 24, 29. |
| ጀ | <i>m</i> | ... 11. |
| | <i>r</i> | ... 1. and often. |
| ጀ | <i>v</i> | ... 2. |
| ጀ | <i>s</i> | ... 2. |

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

| | | |
|---|-----------|---------------------------|
| ጀ | <i>kh</i> | in line 1, 9, 16, 25. |
| ጀ | <i>g</i> | ... 1, 21, 24. |
| ጀ | <i>ng</i> | ... 2, 25. |
| ጀ | <i>j</i> | ... 2, 5, 6, 12, 16, 22. |
| ጀ | <i>jh</i> | ... 13, 17, 20, 24, 25. |
| ጀ | <i>th</i> | ... 1, 2, 3, 5, 27. |
| ጀ | <i>t</i> | ... 5, 10, 13, 18. |
| ጀ | <i>d</i> | ... 26. |
| ጀ | <i>ph</i> | ... 11, 24. |
| ጀ | <i>y</i> | ... 12, 14, 15, 16, 21. |
| ጀ | <i>l</i> | ... 1, 3, 15, 16, 20, 25. |
| ጀ | <i>h</i> | ... 2, 8. |

The characters are not always erect on the stone, as in the Pali alphabet, and they may have represented different sounds; for when new alphabets are formed from old materials, a new power is often given to an old character. The Pali Θ *th* furnishes an example, for in the Talaing alphabet it is used for *b*, and when the Red Karen language was reduced to writing, it was made to represent *v*; as in Etruscan, a sound not found in Burmese, Talaing, or the written Karen. There are points of resemblance between this alphabet and the Bactrian, but the forms represent different sounds. Thus ξ *j*, is read *n*; and Λ *g* is read *j*; and *rt*, of the same alphabet, has almost the identical form of *kt* in a Pali inscription found in the Malayan Peninsula.*

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

\flat in the Hieroglyphics represents *k*, but in Pali *d*.

| | | | | | |
|----------|-----|-----|----------|-----|--------------|
| Γ | ... | ... | <i>n</i> | ... | <i>d</i> . |
| Φ | ... | ... | <i>k</i> | ... | <i>chh</i> . |

\cup *l* is nearly identical with the Pali \cup *l*, and

\times *k* is the same figure as the Pali $+$ *k* but in a different position.

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

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

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

*Compare Journal of Asiatic Society of Bengal, July 1848, Plate IV; with Journal Royal Asiatic Society, Vol. XX, Plate IV

unnecessary, if we had noticed sufficiently early its correspondence with the Phœnician and Greek alphabets, from a combination of which it is manifestly derived."

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

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

ለ ኃ ዘ ስ ፔ ዘ ስ

ଓ ଗାମ୍ବେଲିଓ ମଗ୍ନୋ

Turamáyo cha Magácha

SIMPLICITY OF THE PALI ALPHABET.

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

| | | | | | |
|-----------------|---|---|------------|---|-----|
| A straight line | | r, | A triangle | ▷ | e, |
| A rectangle | □ | b, | A circle | ○ | th, |
| A dot | ◦ | which may be regarded as a small circle; or some parts of them, or some combination of their parts. | | | |

Thus we have formed of right lines :

| | | | | | | | | | |
|---|---|---|----|----|----|---|----|---|----|
| | r | └ | u | ┐└ | ú | + | k | └ | ng |
| ─ | n | □ | b | ▷ | e | Λ | g | λ | t |
| ┐ | d | ┐ | jh | h | ny | ┐ | bh | ┐ | d |

└ n. And all the vowels when following consonants.

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

| | | | | | | | | | |
|---|----|---|----|-----------------|---|---|---|---|---|
| ○ | th | ◎ | th | (| t | ⊗ | m | ξ | j |
| ⋮ | i | ◦ | | a final n or m. | | | | | |

1. a

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

ϕ v ϕ ch d ch D dh H a

A perpendicular with a curve furnishes;

γ kh b p J y b s l w gh

The same figure with the termination capped by a horizontal line, or a curve, affords; J l b h b ph

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

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

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

| | | | |
|------------|--------------------|-----------------|------------|
| O th , | was the cerebral : | Θ th , | the dental |
|------------|--------------------|-----------------|------------|

| | | | |
|--------------|-----|--------------|-----|
| \vdash d | ... | \dashv d | ... |
|--------------|-----|--------------|-----|

| | | | |
|--------------|-----|----------|-----|
| ζ dh | ... | D dh | ... |
|--------------|-----|----------|-----|

| | | | |
|---------|-----|-------------|-----|
| I n | ... | \perp n | ... |
|---------|-----|-------------|-----|

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

The gutteral was \sqcap ng The palatal \sqcup ny

The cerebral I n The dental \perp n

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

d ch takes an additional half circle to form ϕ chh . So also

c t Θ th . And

b p takes a turn at its extremity to make b ph . From

γ kh appears to have been made irregularly l gh .

* Journal of Asiatic Society of Bengal, June, 1857.

The mode of denoting vowels, when following consonants, was incomparably more simple and definite, than the mode adopted in any of the western alphabets. A consonant alone, had a short α understood. To make a long \acute{a} , a line was drawn to the right,

As: $\text{Τ} \text{ khá} \quad \in \text{ tā}$

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

As: $\text{Λ} \text{ ge} \quad \prec \text{ te}$

Both lines were used to denote o ,

As: $\text{Τ} \text{ gho} \quad \text{Δ} \text{ yo}$

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

$\text{γ} \text{ mi} \quad \xi \text{ ji} \quad \text{τ} \text{ ri} \quad \delta \text{ ri}$

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

$\text{υ} \text{ pu} \quad \text{β} \text{ phú} \quad \square \text{ bu} \quad \text{Δ} \text{ yú}$

Occasionally u was made by drawing the line horizontally, instead of perpendicularly; and both modes may be sometimes seen in the same line, as: $\lambda \text{ tu } \text{ ρ} \text{ du}$

AGE OF THE ALPHABET.

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

$\text{Τ} \text{ Ο} \text{ Λ} \text{ Ε} \text{ Τ} \text{ Ι} \text{ Γ} \text{ Ε} \text{ Π}$

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

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

MODERN ALPHABET.

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

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

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

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

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

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

*Journal of Asiatic Society of Bengal, March 1838, Plate XIII
†Ibid, July 1848 plate IV; and Vol. IV, plate III. ‡Ibid, July 1843

§Ibid, March 1837, plate XI.

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

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

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

| | | | | |
|--------------------------|--------------------------|--------------------------|---------------------------|--------------------------|
| <i>l</i> became <i>w</i> | <i>l</i> became <i>u</i> | <i>b</i> became <i>ŋ</i> | <i>ll</i> became <i>ω</i> | <i>č</i> became <i>o</i> |
| ၢ | ၤ | ၥ | ၦ | ၧ |

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

| | | | | | | | | | | |
|-----------|-----------|-----------|------------|-----------|------------|-----------|------------|-----------|-----------|-----------|
| <i>Ng</i> | <i>Ng</i> | <i>ph</i> | <i>chh</i> | <i>Ej</i> | <i>Zdh</i> | <i>Hd</i> | <i>Ddh</i> | <i>Ob</i> | <i>Ir</i> | <i>Ad</i> |
| ၁ | ၂ | ၃ | ၄ | ၅ | ၆ | ၇ | ၈ | ၉ | ၊ | ။ |

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

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

*Jour. Royal Asiatic Society: N. S. Vol. I. page 247. †Ibid 447

THE PALI LANGUAGE.

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

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

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

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

| <u>Pali.</u> | <u>Magadha.</u> | <u>Pali.</u> | <u>Magadha.</u> | | |
|--------------|-----------------|--------------|-----------------|-------|----------|
| Sasa | Mo | a hare. | Assa | Sangd | a horse* |
| သုတေသန | လော | | အေသာ | ဘဝါ | |
| Supara | San | a monkey | Suna | Sach | a dog |
| သူပဝ | ဘန် | | ဘုရား | သမိ | |
| Kuku | Ro | a fowl, | Byakkho | Yi | a tiger, |
| ကုက္ခ | ရော | | ဖျကြော | ယီ | |

*သုတေသန သုတေသန ဒါပါဇိမဂါ ။မူလမူတီ

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

DERIVATION OF THE WORD PALI.

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

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

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

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

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

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

*See "ESSAI SUR LE PALI, par E. Barraud et—Page 6

just as exegetical writers in English, use "Origin" and *Original Language* in their notes, when referring to the Greek and Hebrew Scriptures. A somewhat parallel case is found in the word *Peshito* which etymologically signifies *simple*, but which is constantly used in the signification of the Syriac language.

It may be objected to the modern origin of this usage of Pali that the word is found in Asoka's inscriptions. Alwis writes: "HEVAN CHA HEVAN CHA ME PÁLITO VADETHA. "Thus, thus, shall ye cause to be read my Páliyo or edicts."*

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

—*त्र॒ ऽ॑ द् त्र॒ ऽ॑ द् ल् ज् ल् ऽ॑ फ्* ○

Hevan cha hevan cha pariyoudátha.

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

Pariya, in Pali, signifies the end or termination.

Vada, is the verb to speak, here in the third person plural, but with the preposition *ava*. changed to *o* in composition, it signifies to teach. The two written in full, would be *pariya oradátha*‡, but by the rules of Permutation the initial vowel of the second word is combined with the last of the first word, and the whole is written: *pariyoedátha*.§

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

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

*Alwis' Pali Grammar page IV.

• † हेवं च हेवं च मे पालियो वादेय.

Liber de officiis Sacerdotum Buddhicorum, page V.

ହେବାନ୍ ପାଲିଯୋଦିଲ୍ଲା ହେବାନ୍ ପାଲିଯୋଦିଲ୍ଲା

|| Journal of Asiatic Society of Bengal, July, 1837.

language, because in it are preserved the discourses of the Buddhas. They write :

Atthan pāti rakkhati iti taṣṭī pāli.

အတ္ထပါတိရက္ခတိ ဇူတိတသွာပိ

"The signification, it guards preserves, so on this account Pali."

EXTENSION OF THE PALI LANGUAGE.

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

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

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

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

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

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

THE FIRST PALI GRAMMAR.

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

Attho akkhārā sanyāto.

အထွေထွေရောတညာင်း

"The signification is known by letters."

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

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

*အထွေထွေသကိတပကာဌုဏ္ဍာ

†အထွေထွေသကိတပကာဌုဏ္ဍာ

NUMBER OF LETTERS.

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

ଠ ତ ନ ଥ ର ହ କ ଖ ଗ ଘ ଙ ଚ ଛ ଜ ଝ ଅ ଟ ଠ ଡ ଢ ଣ ତ ଥ
 k kh g gh ng ch chh j jh ny t th d dh n t th
 ୩ ଥ ନ ପ ଥ ବ ଭ ମ ଯ ର ଲ ବ ସ ହ ଲ ଅ
 d dh n p ph b bh m y r l v s h l an
 ଔ ଔ ଶ୍ରୀ ଶ୍ରୀ ଉ ଈ ଏ ଇ
 ଅ ଆ ଇ ଈ ଉ ଜ ଏ ଓ
 a á i í u ú e o

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

ଐ ଆ ରୀ କୁ ଲୁ ଲୁ ଶ ଷ
 ai au ri ri lri lri c sh

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

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

*ଶୋଲ୍ସା

[†]ଶୋଲ୍ସା

oscillating between that and *r*." This is probably the sound represented by the second *l* in Pali.

§ 5. Clough gives a character, a substitute for *r*, equivalent to a final *r*, 'placed on the top of a consonant but pronounced before it'.* No such character and no such compounds exist in Burmese Pali. It corresponds to the Sanskrit *॑* and appears to have been introduced from the Sanskrit into Sinhalese Pali, since the Pali books were brought to Burma in the fifth century. According to Alwis, Meggallayana's Grammar, which Clough translated,† was written in the twelfth century, seven hundred years after the Pali books had been brought to Burma.

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

ङ् ण् न् म् क् ट् त् प् क् ट् त् प्

ng n n m k t t p rk rt t p

§ 7. In Pali no word ends in any final consonant but the nasal symbol called *niggahitan*, and in Sanskrit *causative*.

§ 8. The aspirate *h*, and the semi-vowels *y*, *r*, and *ŋ*, when united with a preceding consonant, are written by a symbol, as:

Kanho,‡ black. *Anyo*,§ another.

Prichchhá,|| scorpio. *Twan*¶ thou.

The symbol for *h*, on the Inscriptions, turns to the right, while in books it turns to the left; as:

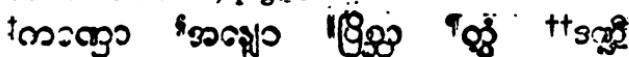
Samájahmi, ** "in an assembly."

§ 9. Consonants when compounded with other consonants, usually retain their normal forms, but *d* preceded by *ŋ*, is written in a peculiar manner under the *ŋ*; as *dandí*, †† a pilgrim.

§ 10. The double *s* is denoted by a peculiar character, as: *tassa* ‡‡ to him. The same character, in modern Pali, is made to represent the Sanskrit *sh*, *ç*, and *shy*. In the Asoka Inscriptions this character is supplied by the single *s*, and since it is not noticed by Kachchayano, it is probable that the character was unknown in books when his Grammar was written.

*Clough's Pali Grammar, page 4.

†Alwis's Pali Grammar, page XIII.



DIVISION OF LETTERS.

The first twenty five consonants are divided into five classes according to the organs with which they are pronounced, and the other eight, including the anuswara, are unclassified. Three vowels are short and five long. Kachchayano adds: *Sakaṭa gandhesu* *‘In the books of Oude, or in the Sanskrit books, the consonants are divided into surds and sonants, and that division may be appropriately adopted in this.’ The two first letters of each class, with the sibilant *s*, are surds, while all the rest are sonants.

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

| Surds. | Sonants. | Surds. | Sonants. |
|---------------------------------------|-----------------|--------------------------|--------------------------|
| Gutturals: <i>k k̄h g gh ng</i> | | ၁။ ၃။ ၅။ ၇။ ၉။ | ၁။ ၃။ ၅။ |
| Palatals: <i>ch ch̄h j j̄h ny</i> | | ၆။ ၈။ ၉။ ၁၂။ | ၆။ ၈။ ၉။ |
| Cerebals: <i>t t̄h d d̄h n</i> | | ၄။ ၆။ ၇။ ၉။ | ၄။ ၆။ ၇။ |
| Dentals: <i>t̄ th̄ d̄ dh̄ n̄</i> | | ၀။ ၁။ ၂။ ၄။ | ၀။ ၁။ ၂။ |
| Labials: <i>p p̄h b b̄h m</i> | | ၅။ ၇။ ၈။ ၁၁။ | ၅။ ၇။ ၈။ |
| <i>s</i> | | ၁၁။ | |
| Unclassified: <i>y r l v s h l an</i> | | ၁၃။ ၁၅။ ၁၇။ ၁၉။ ၂၁။ ၂၃။ | ၁၃။ ၁၅။ ၁၇။ ၁၉။ ၂၁။ ၂၃။ |
| Short vowels: <i>a i u</i> | | ၃၁။ ၄၁။ ၅၁။ | ၃၁။ ၄၁။ ၅၁။ |
| Long „ „ <i>ā ī ū e o</i> | | ၃၃၁။ ၄၃၁။ ၅၃၁။ ၆၃၁။ ၇၃၁။ | ၃၃၁။ ၄၃၁။ ၅၃၁။ ၆၃၁။ ၇၃၁။ |

PRONUNCIATION.

“The ancient pronunciation of the Greek can now only be inferred, and, in part, with great uncertainty. The pronunciation of modern scholars is exceedingly various. Of the different methods that prevail, the English is probably the farthest removed from the ancient pronunciation.” With the alteration of one word, these remarks are true of the Pali.—The Burmese is probably the farthest from the ancient pronunciation.”

*သက္ကဇာဂုဏ်သုတေသန

§ 12. In Burmah the Pali ∞ s, is pronounced like *th* in *the*. The \circ v is always pronounced *w*. It was probably pronounced *w* originally, when the last member of a compound consonant, but *v* in other circumstances. All the cerebals or linguals are pronounced like the dentals; and the aspirate sonants, or flat mutes are not distinguished in sound from their corresponding un-aspirated letters; and are often used interchangably in writing. The *an-*
uswara is pronounced *n*, and the vowel *o*, *au*.

§ 13. The cerebals and dentals appear to have been used interchangably in writing from the earliest period, and could not have differed much in pronunciation. In the inscriptions the same word in the same line is occasionally written both ways; as: မူ° *dasan*, and တူ° *dasan ten*. The same diversity in writing this numeral is found in the Pali books.

§ 14. So ဂ° *th* is interchanged with ∞ *th*; as နတ္ထி *natthi*, and နတိ *natthi* is not.

§ 15. So again ခ° *n* and ကျေ° *n* are interchanged, as in the name of the Grammarian, which is written both ကခိုသယာ *Kacchayano*, and ကခိုသယော *Kachchayano*.

§ 16. The cerebral *l* is very uncertain in its usage. In many words where it is used in Burmah, the common *l* is found in Ceylon. Numerous examples are met in Clough's Grammar. Thus ပဲလီ *pāli* a line, is *pāli*, with the small, *l* in Ceylon. ငဲ့လာ *elá* cardamom, *elá*, , , , , .

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

§ 17. Nothing can be inferred to determine dialects from the usage of cerebals and dentals. Prinsep says;* 'The word *prati*, a prefix in Sanskrit—In the Pali of *Girnar* this is merely altered to *pati* ပ° by omission of the *r*. In the language of the pillars the same preposition is always written *pati* ပ° with the cerebral ပ . The orthography varies in the written Pali of books, being in Ceylonese *pati*, in Burmese *pati*.'

*Journal of Asiatic Society of Bengal, March, 1838.

§ 18. This distinction is based on imperfect data. Clough spells the word *patti*, which shows that both modes exist in Ceylon, and the two forms are common in Birnab; as :

ပဒ္ဒဘာဆရာ **ပဒ္ဒသူပတိ**
Pati hārō doorkeeper. *Padu-sma-pati* instead of a lily.

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

§ 20. **က က** ကဟာပဏာ ဂဟာပဏာ
k with *g* *kahápaná* *gahápaná*, money.

§ 21. **ခ ခ** ခိန်ဝါ ခိန်ဝါ
ch ... *j* *jina rachana* *jina vajana*, words of jina.

§ 22. **ထ ထ** နံချာထ နံချာထ
t ... *dh* *nirota* • *nirodha* hindering.

§ 23. **ဓ ဓ** ပာစီ ပာစီ
th ... *dh* *puthvi* *paliwoi*, the earth.

§ 24. **ဋ ဋ** ဋေပတ္တာ ဓာေပတ္တာ
tn ... *dh* *thripetwa* *dhapowta*, having placed.

§ 25. **ဗ ဗ** မာဟာပတိ မာဟာပတိ
p ... *b* *m-há pati* *nara bati*
ဘရာပတိ great Lord.
Lord of men

§ 26. **ဗ ဗ** ဖုဂ္ဂိုဏ် ဘလဂုဏ်
ph ... *bh* *phajjuna* *bhalayuni*, a lunar mansion.

§ 27. **ဗ ဗ** ဘၢၢ ဘၢၢ
b ... *v* *bisi* *visa*, twenty.

The changes of surds and sonants was undoubtedly the result of pronunciation, similar changes occurring in other languages, and the variation in spelling arises from the words sometimes retaining their normal forms, and sometimes being written as they were pronounced.

§ 23. A double *t* appears to have been pronounced sometimes like *tr*; as: တ္ထာ တ္ထရာ *tutta* and *tatra* **there**. In the Inscriptions it is written by a single *t*, as: တဲယဲ တဲယရဲ **where**, တဲယဲ တဲယဲ *yata yata*, **wherever**, တဲယဲ တဲယဲ *savata*, **every where**.

§ 24. The symbol of *y* often indicates an original form with a double letter; as:

သုပ္ပ၊ သုပ္ပ၊ သုပ္ပ၊ သုပ္ပ *si'pi si'pi si'pi si'pi*.
သုပ္ပ၊ သုပ္ပ၊ သုပ္ပ၊ သုပ္ပ *si'pi si'pi si'pi si'pi*

§ 25. From a difference in pronunciation *h*, *d̄h*, and *l̄* are found occasionally interchangeable; as: အိုး အိုး အိုး *iha, idha,* and *ila*. **here**; အာဂ္ဂ အာဂ္ဂ *sulta* and *satu*, **good**.

§ 26. *Y* appears to have been pronounced; occasionally, for these letters are found interchangeable in the same word; as: ကုချော ကုချော ကုချော *gwayo*, and *gwayo*, **the gayal**.

§ 27. *L* and *r* also pass into each other; as: မူလှေလှေ မူလှေလှေ *mila sua* and *mila sura*, **great wealth**.

§ 28. On some of the Inscriptions the aspirate *h* is inserted before a few words beginning w'th vowels, "Which," Pāṇīga says, "as far as I know, has no parallel in any of the Grammatical Prakrits." The same usage however is occasionally, though not often, found in the Pali. Instances occur in the Pitaka. Thus in the Katha, the fifth book of the Abhidhamma:

ပေါ်နာဟပ်ဝဖ္ဒီပ္ပ for ဂုဏ်ဝါဒီပ္ပ
heva na heva vattabb; ... evva na evva vattabb,
"This [or] not this they are not to be still."

CHAPTER II. PERMUTATION.

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

WHEN TWO VOWELS MEET.

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

a followed by *a*.

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

(a.) One is elided; as:

နတ္ထ *natti* from န *na* and အတ္ထ *atthi*, "is not"

In the Dhauli inscription this compound is written with the short vowel, နတ္ထ *nathi* as in book Pali.

(b.) The two short vowels are sometimes changed to long *ā*;

18:

တဏ္ဍာဂတိရတိ တဏ္ဍာ ဇဂတိရတိ

tatra virati from *tatra* and *abirati*, "great pleasure there." This is the rule in Sanskrit, and in the Girnar and other inscriptions, where the verb takes the Sanskrit form, the Sanskrit rule of Permutation is followed, and the long vowel is written; as:

တဏ္ဍာ နାସ୍ତି *nāsti*, "is not."

a and *ā* followed by *ā*.

§ 36. When *a* or *ā* is followed by *ā*,* they become *ā*; as:
ရှုရာသိ ရှုအ အော် *rājāsi* from *rāja* and *asi*, "thou art a king."
ဝယာနာလိန္ဒာ ဝယာနာ အာလိန္ဒာ
vaghānālinto from *vaghāna* and *alinto*, "a porch, a terrace."

a followed by *i*.

§ 37. When *a* is followed by *i*,

(a.) The *a* is elided; as:

သောတိန္ဒြ သောတ ဇုဒြ

sotindre from *sota* and *indre*, "organ of hearing."

(b.) The two vowels are changed to long *ā*: as:

ဓမ္မဝပိနယာဓတိ ဓမ္မာ ၁ ရိယ ၁ ဇုတိ
dhammo cha vinayo chāti from *dhammo*, *cha*, *vinaya*, *cha*, ..;

"Both the law and the discipline: Thus" [he said]

(c.) The two vowels coalesce into *e*; as:

ပန္းၚသာၠ ပန္းၚသာ ဇုဝ

bandhusseva for *bandhussa* and *ivu*, "as to a relative."

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

ā followed by *i*.

§ 38. When *ā* long is followed by *i*, the two vowels are changed to long *ɛ*; as:

သံခီရထ္ဗုံးပူရိသသာသံၢၠ *saddhādha vittan purisassa sefan*

သံၢၠ ဇုၠ ရံၢၠ ပူရိသသာ သံၢၠၢၠ from *saddhā idha vittan*

purisassa sefan, "Here [i. e. in this world] right religious affections [or faith] is the best property of man."

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

a followed by *u*.

§ 39. When *a* is followed by *u*,

(a.) The *a* is elided; as:

သိတ္ဗဒကာ သိတ ဉာဏ်ကာ

* "At the end of a word" and "at the beginning of another," are to be understood in this and the following paragraphs, as in § 35.

situdaká for *sita* and *udaká*, “white waters.”

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

အန္တရာရလိုပါဘယ် အန္တရာရလို ၁ ဥဘယ်
anájárehichúbayan from anájárehi, cha, ubayan
“And with anchorites, with both.”

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

သပိုးနာဖတိ သပိုး ၃ ဥပေတိ
sangkhyannopeti from sangkhyan na upeti,
“Enters not into the number.”

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

á followed by *u*.

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

မာဝစ် မာ ၂၈၆ မáာ့ခာ့ from má and uchá, “Say not.”

á or *a* followed by *e* or *o*

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

သံဆံတေသာ့ရသု သံဆံ တေသာ ၅၇၉ရသု
sanghan tassorasan, for sanghan tassa orasan;
“His own son, the church.”

တထေတိတု တထာ ၄၉၅ထိတု
tathetitan tathá etitan
“Besides teaching.”

သံသေဒဇေဂါလိကာ သံသေဒအာ ၅၉၀ပါလိကာ
sansedajo papátiká from sansedajá and opapátiká,
“Produced by filth, produced by a visible body.”

i followed by *i*.

§ 42. When *i* is followed by *i*,

(a.) One *i* is elided; as:

ငေဟိတိ ငေဟိ ၂၉၈ ဇူတိ
dehiti for dehi and iti, “Give! Thus” [he said.]

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

မဟာဓာတ်ဒသုဒေတိ မဟာ ဒါနံ ဒေသုဒေ ၂၉၉ဇူတိ
mahádánandassámítí from mahá, dánan, dassámi, iti.
“I will give the great gift: Thus” [he said.]

This is the rule in Sanskrit, and is followed in the Inscriptions
 as: **३ + ८ + १ + ४** from वृत्तात् इति लक्ष्य
sukatan kachhatiti ... **sukatan gachchhati iti**
 "He attains merit: Thus" [he said.]*

i followed by *a*.

§ 43. When *i* is followed by *a*,

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

ဓမුරාජ්‌නමාහන डम्बराजः नमामी अहं
 dhun.marajan.namámahan from dhammarajan, namámi, ahan;
 "I worship the king of the law."

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

ॐतिर्युम्भिर्याहन ओम्बर्युम्भिर्याहन् "I say."

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

पृथिव्याद्वारात्यर्थाय पृथिव्याद्वारा इत्युम्भिर्याहन् अस्य
 pañcisandháravutyasa from pañcisandhára, vṛtti, assa;
 "Its accurate comment."

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

अन्तरियान्यांतराण्डी अन्तरियान्यांतराण्डी अन्तराण्डी
 antariyyányántarun from antariyyáni and antarun,

"An upper garment, clothing."

The Sanskrit rule requires *y* in every case.

i followed by *ā*, or *e*.

§ 44. When *i* is followed by *ā*, or *e*,

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

तीहाकारेहि तीहि अकारेहि
 tihákárehi from tihí, and ákárgí;
 "By three tokens."

नोहेतात् नोहि अते

nohetan from nohi and etati. "Not proper, this."

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

लूट्युष्टि लूट्यि अय्यि ityuddi from iti ádi, "So beginning."

* Journal of Asiatic Society of Bengal, July, 1837; where the passage is rendered: "Shall attain eternal happiness, (or shall be united with SUGATO.)"

ଦେବପଦ୍ୟକାପଦିଗୀ ଦେବ ପଦି ଦେବ ପଦିଗୀ
ekapadyekopadike from *eka*, *pati*, *eka*, *padike*,
 “A foot-path, in a foot-path.”

Caso (b.) is the rule in Sanskrit.

i or *ī* followed by *u*.

§ 45 When *i* short, or *ī* long is followed by *u*,

(a.) The *i* or *ī* is elided; as:

ତାପିଵାତୁଵାହଁ ତା ପିବାତୀ ଉତୁବାହଁ
tāpīvātūvāhī from *tā*, *visati*, and *usaban*;
 “Twenty tabs [make] a usabah.”

• *kosampujjeniyo* from *kosampī*, *ujjeniyo*: “Kounj, Ujjein.”

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

କଳନିଧ୍ୟୁଡ଼ଧି କଳନିଧି ଉଡ଼ଧି
jalanidhyudadhi from *jalanidhi* *udadhi*, “Sea, ocean.”

This is the rule in Sanskrit.

u followed by *u*.

§ 46. When *u* is followed by *u*, one *u* is elided; as:

ମୂଳତୁସିରା ମୂଳ ତୁ ଉସିରା
mūlan tusiran from *mulan tu usiran*, “A root, khus-khus grass.”

u followed by *a*.

§ 47. When *u* is followed by *a*,

(a.) The *a* is elided; as:

ଲୋକାହେତୁକିନମତି ଲୋକା ହେତୁ କିନମତି
loka hetukhinamati from *loka* *hetu* *akhinamati*,
 “The cause of the world, possessed of imperishable wisdom.”

(b.) The two vowels coalesce into the semi-vowel *v*; as;

ଦ୍ୱାତ୍ରୀଵା ଦ୍ୱାତ୍ରୀ ଓତ୍ତୀଵା
dhatwantassa from *dhatu antassa*, “To the end of a root.”

In Sanskrit the combined vowels become *v* or *a*.

u followed by *ā*.

§ 48. when *u* is followed by *ā*,

(a.) The *u* is elided; as:

ଚକ୍ଷୁଯାତାଃ ଚକ୍ଷୁ ଯାତାଃ
chakkhāyatāna from *chakkhu āyatāna* “Abode of sight, or eye.”

(l) The *u* is changed to the semi-vowel *v*, and the *a* is appended to it; as:

သွောကတ် သူ အာဂတ်
suágatān from *su* ágatān,

“Well coming.”

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

u followed by *i*.

§ 49. When *u* is followed by *i*,

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

ခုန္တာငြိမ် ဝါနာ ဇူးငြိမ်
chakkhundre from *chakkhu* *inare*,

“The faculty of sight, or eye.”

(b.) The *i* is elided, and the *u* lengthened into *ü*; as:

သာဓုတ် သာဓ ဇူးတ်
sádhúti from *sádhu* *iti*,

“Good! [he said.]”

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

u followed by *e*.

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

ဝင်ဆွဲထွေးပါတ်တ် ဝါနာ ဒေဝါ ဂိပိတ်
vattvetiha vihitān from *vattu* *ethi* *vihitān*

“Landed possessions are adjudged in this place.”

e followed by *e*.

§ 51. When *e* is followed by *e*, one *e* is elided; as:

ငော်နာရတာက ငါ ဒေဝါ နာရတာ
netthanágatā from *ne* *etha* *nágatā*,

“They not having arrived at that place.”

This corresponds with Sanskrit usage.

e followed by *a*.

§ 52. When *e* is followed by *a*.

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

တွယ်သာပဟနာလောနို့ ဝေ အာသာ ပဟနာ လောနို့
tyassa pahiná honti from *te* *assa* *pahiná* *honti*,

“These things have been rejected of, or by, those persons.”

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

ତ୍ୟାହାନେବେଦ୍ୟୋ
tyāhan evan vadeyya from te ahan evan vadeyya.
“I would speak thus to thee.”

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

§ 53. When *o* is followed any vowel,

(a-) The other vowel is elided; as:

ଅଧମୋମକ
adhamo maka from adhamo omaka, “Vile, inferior.”

ଯୋହାନ
yohan from yo ahun, “I, who.”

ଚତୁର୍ବୀରାମ
chattárome from chattúro imē, “These four.”

ଅଥାପପତି
athapapatī from atho upapatī, “Agaiu, a paramour.”

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

ସ୍ଵାହା
swáhan from so ahan “This person, I.”

(c.) Occasionally it is elided; as:

ଜ୍ଞାବୁଦ୍ଧିତି
Jñabuddhitī from Jina buddho iti, “Jina-Buddha, [it is said.]”

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

KACHCHAYANO'S RULES.

Kachchayano gives seven rules:

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

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

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

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

§ 58. (5.) When the second vowel has been elided, the first is sometimes lengthened.

§ 59. (6.) A final *e* is sometimes changed to *y*.

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

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

GENERAL RULES.

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

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

§ 51. § 53. Exceptions: § 35. b. § 42. b.

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

(a.) It is changed to the semi-vowel *y*. See § 45. b.
§ 44. b. § 43. c. § 52. a.

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

§ 63. When *u* is followed by *a* or *e*, or *o* is followed by *a*,
(a.) the *u* or *o* is changed to the semi-vowel *v*. See § 47. b
§ 50. § 53. b.

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

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

INSERTION OF CONSONANTS.

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

§ 65. **t** inserted; as;

ଯାସ୍ମାତିହା ଯାସ୍ମା ଇହା

yasmátiha for *yasmá* *iha*, "On which account here."

§ 66. **d** inserted; as:

ଏନ୍ତାସ୍ତା ଏ ଅନ୍ତାସ୍ତା

edantassa for *e* *antassa*, "For *e* final."

§ 67. **n** inserted as:

ଇତୋଦ୍ୟାତିହାସ୍ତା ଇତୋଦ୍ୟାତି

itondyati from *ito* *áyati*, "From this place he comes."

§ 68. **m** inserted; as:

କାସ୍ମାମିବ ୟାମା ଲ୍ଲିଂ
kasmámiva from kasmá iva, “From what account, so?”

§ 69. **y** inserted; as:

ସଥାୟିବ ସଥାପା ଲ୍ଲିଂ
yatháyilun from yathá iun, “Besides this.”

§ 70. **r** inserted; as:

ସାସାପୋରିବ ସାସାପୋ ଲ୍ଲିଂ
sásaporiva from sásapo ivu “Like mustard.”

§ 71. **l** inserted; as:

ଚକଳାୟତନ୍ତ୍ରି ସା ଶିଖତନ୍ତ୍ରି
chakhaláyatanañ from chha áyatanañ, “Six abodes,”

§ 72. **v** inserted; as:

ତାତୋତ୍ତ୍ଵାଧ୍ୟାୟ ସାତୋତ୍ତ୍ଵାଧ୍ୟାୟ
tato uttágáya from tato uttágá, “From this rising.”

§ 73. **an**, anuswara, inserted before consonant or vowel; as:

ପୁରିମାଜାତିଂବରାମି ୟୁଦ୍ଧିମାଜାତିଂବରାମି
puriman játin sáráni, for purima játin sáráni
“I remember former states of existance.”

WHEN VOWELS ARE FOLLOWED BY CONSONANTS.

§ 74. When a word ends in a vowel and the next word begins with a consonant, the vowel is occasionally subjected to some change; as:

(a.) The vowel is sometimes lengthened, as *a* to *á*, and *i* to *í*; as:

ସାମ୍ମାଧମିପିବସାତେ ସାମ୍ମା ସାମ୍ମା
sammádhaman vipaseato, sammá for samma:
“He who has seen well the law.”

ଗାମେମୁଣିଚରେ ସାମ୍ମାଧମିପିବସାତେ
gáme muní charc for gáme muni chare.
“The Sage may dwell in the village.”

(b.) Sometimes a long vowel is shortened; as *í* to *i*; thus:

ବୋନାରୁଦିନାମାସୋ ସାମ୍ମାଧମିପିବସାତେ
bonarádi námaso for bonarádi námaso,
“Bonavádi by name.”

(c.) Sometimes one vowel is exchanged for another, i.e., or o for a; thus;

ବୋଲମ୍ବୋ **ବୋଲାମ୍ବୋ**

e·alhamo from esodhammo, "This law."

ଧିତ୍ୟାଯଠିତ୍ୟପରୋପାହାସାନ୍ **ପରୋ** **ପର**
piñtāya charitū paro sahasan, paro for para;
"More than a thousand to go for boiled rice."

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

| | | | | | | | | | |
|------|------|-------|------|-------------|-------------|-------------|-------------|-------------|-------------|
| kk | gg | chch | jj | tt | dd | tt | dd | pp | bb |
| କ୍ଳ | ଗ୍ଲ | ଚ୍ଛ | ଜ୍ଞ | ତ୍ତ | ଦ୍ଧ | ତ୍ତ | ଦ୍ଧ | ପ୍ଲ | ବ୍ଲ |
| kkh | ggh | chchh | jjh | tt <h>h</h> | dd <h>h</h> | tt <h>h</h> | dd <h>h</h> | pp <h>h</h> | bb <h>h</h> |
| କ୍ଳି | ଗ୍ଲି | ଚ୍ଛି | ଜ୍ଞି | ତ୍ତି | ଦ୍ଧି | ତ୍ତି | ଦ୍ଧି | ପ୍ଲି | ବ୍ଲି |

The following examples may suffice to illustrate these changes:

ଅବିକ୍ଷାତରୀ **ଅବି କାନ୍ତରୀ**
abikkantaro from abi kantaro, "Very desirable."

ପରିଗ୍ରହୀ **ପରି ଗହୀ**
parigraho from pa gaho, "Seizing."

ତେତ୍ତିଃତା **ତେତ୍ତି ତିଃତା**
tettinsa from te tinsa, "Thirty three,"

ଚତୁର୍ଦ୍ଦଶା **ଚତୁର୍ଦ୍ଦଶ ଦଶା**
chatu·dasa from chatu dasa, "Fourteen."

ଏତ୍ତିଃଵା **ଏତ୍ତି ଵିଶା**
ettri·visa from etta visa, "Twenty six."

ଜ୍ଞାପ୍ୟମାତିଦୂଷିତାତ୍ମା **ଜ୍ଞାତ ପମାତ୍ମା**
janappamātā pū·dūṣatātma from jñāna pāmātā.
"Here there is forgetfulness to men."

နှကုမတိ

nakkhamati from *na khamati*, "He is impatient."

န မတိ

ခေသာစေရွာဘုဒ္ဓလော ခေသာဇ္ဈာ ဂျာနှပလော
cesvachajjhānapalo from cesvacha jhānapalo,
"And so this has the advantages of Jhan."

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

ဒုဇ္ဇာ

duvutan from *du ruitan*, "Speaking evil."

THE NASAL SYMBOL ANUSWARA.

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

တာသာဘာဘူးကေ တာဘီ အဟာ

tásáhunsanike from *táven* *akan*,

"In the presence of these females."

အရိယသရွာနံသာ့ အရိယသရွာနံသာ့

ariyu sachchana passana from *ariyu sachchanan dassanan*,

"Seeing the Ariya truths."

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

ဓညံဝ ဓညံ ဇူဝ

dhanganya from *ahanyan iea*, "As paddy."

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

ပုဂ္ဂိုလ်သာညွှန်တိ ပုဂ္ဂို အသာ

pupplancáu i p'jati from *pupphana assá*, "Flowers are to her."

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

တညေဝ တံ ဇေဝ

tanyeva from *tan eva* "Even thee."

သည့် သံ ယုဇ္ဇာ

sanyuttan from *san yultan* "Union."

ဝေညို ဝံ ဟိ

orahnyi from *evan hi*, "If so."

§ 81. When followed by a vowel, anuswara is usually changed to *m*; as:

କୋନୁତ୍ୟମସି କୋନୁ ତୁଂ ଅସି
konutwamasi from *konu* *tuan* *asi*, "Who art thou?"
 କିମହାନକରେୟ୍ୟାମି କି' ଶହାନ କରେୟ୍ୟାମି,
kimahan kareyyámi from *kin* *ahan* *kareyyámi*,
 "What may I do?"

ତୁନିଚ୍ଛହତ୍ତେସୁ ତୁ' ଲ୍ଲିଖି ଅତ୍ଥେସୁ
tunichchhatthesu from *tun* *ichchha* *atthesu*,
 "TUN in the signification of wishing."

ଦାନମୁତ୍ତମାନ ଦାନ୍ତି' ଉତ୍ତମାନ
dánamuttaman from *dánan* *uttaman*, "The best offering."
 ଏବାମତ୍ ଏବ୍ ଏତଂ
evametan from *evan* *etan*, "Thus this."

§ 82. Occasionally it is changed to *d*; as

ଏତାଵୋଚ ଏତଂ ଆଵୋଚ
etadavocha from *etan* *ávocha*, "This he said."

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

ଏବଙ୍କ୍ଷୋ ଏବ୍ କ୍ଷୋ
evangkho from *evan* *kho*, "So indeed."
 ଗହାନ୍ୟ ଗହଂ ନ୍ୟ
gahanycha from *gahan* *eha*, "And a house."
 ତାତିଯାମ୍ପି ତାତିଯଂ ପି
tatiyampi from *tatiyan* *pi*, "And the third time."
 କିନ୍ନାମୋ କି' ନାମୋ
kinnámo from *kin* *námo*, "What name?"
 ସୁକହନ୍ତେହୋତୁ ସୁତ୍ତି' ହୋ ହୋତୁ
sukhante hotu from *sukhan* *te* *hotu*,
 "May happiness be to thee!"

CHAPTER III.

TABLES OF DECLENSION.

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

သာကမောင်း *sákamone* “On account of *sa*, *sa* comes.”

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

| | | | |
|-------------------|-----------------|-------------------|--------------------|
| ပူရိသသာ | အုရိသသာ | ဘိက္ခာသသာ | သယုမ္မာသသာ |
| <i>púrisassa</i> | <i>aggissa</i> | <i>bhikkhussa</i> | <i>suyambhussa</i> |
| “Of a man, | of a fire, | of a priest, | of a divinity, |
| အဘိဘသသာ | ဒဏ္ဍာသသာ | ဇူသသသာ | |
| <i>abhibhussa</i> | <i>dandissa</i> | <i>isisa</i> | |
| of a god, | of a pilgrim, | of a sage. | |

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

သံသာ၌ကဝစနှုတ် *san sá swekavachanesu cha*

“Also on account of *san*, *sá*, in the singular number.”

He adds the following examples:

| | | | | |
|----------------|---------------|----------------|---------------|-----------------|
| ထိသသာ | ထိသသာ | ဇူမိသသာ | ဇူမိသသာ | တိသသာ |
| <i>etissun</i> | <i>etissá</i> | <i>imissan</i> | <i>imisrá</i> | <i>tissan</i> |
| In this | of this | in this | of this | in that |
| တိသသာ | တသသာ | အမူသသာ | အမူသသာ | |
| <i>tissá</i> | <i>tassan</i> | <i>amusán</i> | <i>amussá</i> | (All feminine.) |
| of that, | in that, | in this, | of this. | |

The following tables of declension contain all that can be gleaned from the whole of Kachchayano's examples.

Nouns.

First Declension.

| | Sing. | Plur. |
|-------|---|---|
| § 89. | Masculines in <i>a</i> , like <i>púrisa</i> A MAN. | |
| Nom. | ပူရိသော | ပူရိသာ |
| | <i>púriso</i> | <i>púrisá</i> |
| | ပူရိသံ | ပူရိသေ |
| Acc. | ပူရိသေန | ပူရိသေဟိ |
| | <i>púrisan</i> | <i>púrise</i> |
| Ins. | ပူရိသေန | ပူရိသေဟိ ပူရိသာဘိ သေဘိ |
| | <i>púrisena</i> | <i>púrisehi</i> <i>púrisáhi</i> <i>púrisebi</i> |
| | ပူရိသသာ | ပူရိသသန |
| D. G. | ပူရိသသွာ | ပူရိသမှ |
| | <i>púrisassa</i> | <i>púrisánan</i> |
| Abl. | ပူရိသသွာ ပူရိသမှ | <i>púrisasmá</i> <i>púrisahmá</i> (as Instrumentive.) |
| | | ပူရိသ...၌ ပူရိသမြို့ ပူရိသသွာ |
| Loc. | ပူရိသ ... <i>smin</i> ... <i>sahmi</i> ပူရိသ | ပူရိသသူ ပူရိသသူ |
| | <i>púrise</i> ... <i>smin</i> ... <i>sahmi</i> <i>púriesu</i> | <i>púrisásu</i> |
| Voc. | ပူရိသ | ပူရိသ |
| | <i>púrisa</i> | <i>púrisá</i> (as Nominative.) |

§ 90 Neuters in *a*, like *rúpa* AN IMAGE.

| | ရုပံ | ရုပါနီ | ရုပါ |
|-------|------------------|---------------------|-------------|
| Nom. | <i>rúpan</i> | <i>rúpáni</i> | <i>rúpá</i> |
| Acc. | (as Nominative.) | (as Nominative.) | |
| | ရုပံပြု | ရုပါတိ | |
| Ins. | ရုပံပြု | <i>rúpáhi</i> | |
| | ရုပံသာ | ရုပါနံ | |
| D. G. | ရုပံသွာ | <i>rúpánan</i> | |
| Abl. | ရုပံသွာ | (as Instrumentive.) | |
| | ရုပံသွဲ | ရုပါသူ | |
| Loc. | ရုပံသွဲ | <i>rúpasu</i> | |

Sing.

Plur.

§ 91 Masculines in *i* like *aggi* FIRE.

| | | | |
|---------|------------------|------------------|----------------|
| | အဂ္ဂါ | အဂ္ဂာယာ | အဂ္ဂီ |
| Nom. | <i>aggi</i> | <i>aggayo</i> | <i>aggi'</i> |
| | အဂ္ဂို | | |
| Acc. | <i>aggin</i> | (as Nominative.) | |
| | အဂ္ဂိနာ | အဂ္ဂိပိ | |
| In. Ab. | <i>agginá</i> | <i>aggihi</i> | |
| | အဂ္ဂိသာ | အဂ္ဂိန္ာ | အဂ္ဂိန် |
| D. G. | <i>aggissa</i> | <i>aggino</i> | <i>agginan</i> |
| | အဂ္ဂိစ္ေး | | အဂ္ဂိသူ |
| Loc. | <i>aggismín</i> | | <i>aggisu</i> |
| Voc. | (as Nominative.) | (as Nominative.) | |

§ 92 Masculines in *i*, like *dandi'* A PILGRIM.

| | | | | |
|---------|------------------|-----------------|------------------|----------------|
| | ဒဏ္ဏိ | ဒဏ္ဏိ | ဒဏ္ဏိ | ဒဏ္ဏိန္ာ |
| Nom. | <i>dandi'</i> | <i>dandi'</i> | <i>dandi'</i> | <i>dandino</i> |
| | ဒဏ္ဏို | ဒဏ္ဏိုံ | | |
| Acc. | <i>dandin</i> | <i>dandinan</i> | (as Nominative.) | |
| | ဒဏ္ဏိုာ | | ဒဏ္ဏိုပိ | |
| In. Ab. | <i>dandiná</i> | | <i>dandíhi</i> | |
| | ဒဏ္ဏိသာ | ဒဏ္ဏိန္ာ | ဒဏ္ဏိုံ | |
| D. G. | <i>dandissa</i> | <i>dandino</i> | <i>dandinan</i> | |
| | ဒဏ္ဏိသ္ေး | | ဒဏ္ဏိသူ | |
| Loc. | <i>dandismín</i> | | <i>dandisu</i> | |
| | ဒဏ္ဏိ | | | |
| Voc. | <i>dandi</i> | | (as Nominative.) | |

REMARK.

Clough has all the forms of the ablative and locative singular, and instrumental plural given in *purisa*, § 89.

Sing.

Plur.

§ 93 Masculines in *u*, like *bhikkhu* A PRIEST.

| | | | |
|---------|--------------------|-------------------|----------------|
| | ဘိက္ခူ။ | ဘိက္ခူဝေ | ဘိက္ခူ။ |
| Nom. | <i>bhikkhu</i> | <i>bhikkhave</i> | <i>bhikkhú</i> |
| | ဘိက္ခူဝေ | ဘိက္ခူဝေ။ | ဘိက္ခူ။ |
| | | <i>bhikkhavo</i> | <i>bhikkhu</i> |
| | ဘိက္ခူ။ | | |
| Acc. | <i>bhikkhun</i> | (as Nominative.) | |
| | ဘိက္ခူ၃ာ | ဘိက္ခူ၃ဗီ။ | |
| In. Ab. | <i>bhikkhuná</i> | <i>bhikkhúhi</i> | |
| | ဘိက္ခူ၁ၢၢ | ဘိက္ခူ၃ဗီ။ | |
| D. G. | <i>bhikkhussa</i> | <i>bhikkhúnan</i> | |
| | ဘိက္ခူ၃ဗီ။ | ဘိက္ခူ၃ဗီ။ | |
| | <i>bhikkhusmin</i> | <i>bhikkhúsu</i> | |

Voc. (as Nominative.)

§ 94 Masculines in *ú*, like *sayambhú* A NAME OF BUDDHA.

| | | | |
|---------|---------------------|--------------------|-------------------|
| | သယမူ။။ | သယမူဝေ | သယမူ၃ေ။။ |
| Nom. | <i>sayambhú</i> | <i>sayambhuvo</i> | <i>sayambhuno</i> |
| | သယမူ။။ | | |
| Acc. | <i>sayambhun</i> | (as Nominative.) | |
| | သယမူ၃ာ | သယမူ၃ဗီ။ | |
| In. Ab. | <i>sayambhuná</i> | <i>sayambhúhi</i> | |
| | သယမူ၃ၢၢၢ | သယမူ၃ဗီ။ | |
| D. G. | <i>sayambhussa</i> | <i>sayambhúnan</i> | |
| | သယမူ၃ဗီ။။ | သယမူ၃ဗီ။။ | |
| Loc. | <i>sayambhnsmin</i> | <i>sayambhú:u</i> | |
| Voc. | (as Nominative.) | | |

REMARK.

Bhikkhavo, or *bhikkhave*, is written on the inscriptions *bhikkhapá* ပု၁၆ but a fac-simile reads ၆ nearly the regular *vo* ၏

Second Declension.

Sing. Plur.

§ 95 Feminines in á, like kanyá A VIRGIN.

| | | | |
|---------|---------|----------|------------------|
| | କନ୍ୟା | କନ୍ୟାଦୟା | କନ୍ୟା |
| Nom. | kanyá | kanyáyo | kanyá |
| | କନ୍ୟ | | |
| Acc. | kanyan | | (as Nominative.) |
| | କନ୍ୟାଯା | କନ୍ୟାହି | କନ୍ୟାବି |
| In. Ab. | kanyáya | kanyáhi | kanyábhi. |
| | କନ୍ୟାଯ | କନ୍ୟାଃ | |
| D. G. | ... | kanyánan | |
| | କନ୍ୟାଯା | କନ୍ୟାଯଃ | |
| Loc. | ... | kanyáyan | kanyásu |
| | କନ୍ୟ | | |
| Voc. | kanye | | (as Nominative.) |

§ 96. Feminines in i, like ratti NIGHT.

| | | | | |
|---------|---------|----------|------------------|-------|
| | ରତ୍ତି | ରତ୍ତିଦୟା | ରତ୍ତି | ରତ୍ତି |
| Nom. | ratti | rattiyo | rati | ratti |
| | ରତ୍ତି | | | |
| Acc. | rattin | | (as Nominative.) | |
| | ରତ୍ତିଯା | ରତ୍ତିହି | ରତ୍ତିବି | |
| In. Ab. | rattiyá | rattíhi | rattibhi | |
| | ରତ୍ତିଯ | ରତ୍ତିଃ | | |
| D. G. | ... | rattinan | | |
| | ରତ୍ତିଯା | ରତ୍ତିଯ | ରତ୍ତିଯ | |
| Loc. | ... | rattiyān | rattisu | |

§ 97. Feminines in i, like mati WISDOM.

| | | | | |
|---------|---------|--------|------------------|---------|
| | ମତି | ମତିଦୟା | | |
| Nom. | mati | matiyo | | |
| | ମତି | | (as Nominative.) | |
| Acc. | matin | | | |
| | ମତିଯା | ମତ୍ୟା | ମତିହି | ମତିବି |
| In. Ab. | matiyá | matyá | matíhi | matibhi |
| | ମତିଯ | ମତ୍ୟ | ମତିଃ | |
| D. G. | ... | | matinan | |
| | ମତିଯ | ମତ୍ୟ | ମତିଯ | |
| Loc. | matiyān | matyun | matisu | 6 |

Sing.

Plur.

§ 98. Feminines in i, like nadí A RIVER.

| | | |
|---------|---------------|------------------|
| | နဒိ | နဒိယော |
| Nom. | <i>nadí</i> | <i>nadíyo</i> |
| | နဒိ | (as Nominative.) |
| Acc. | <i>nadín</i> | နဒိပိ |
| | နဒိယာ | နဒိဘိ |
| In. Ab. | <i>nadíyá</i> | <i>nadíhi</i> |
| | နဒိယာ | နဒိနံ |
| D. G. | ... | <i>nadínan</i> |
| | နဒိယာ | နဒိသု |
| Loc. | ... | <i>nadíyan</i> |
| | | <i>nadísu</i> |

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

| | | | |
|---------|----------------|------------------|-----------------|
| | ဓော် | ဓော်ယော | ဓော် |
| Nom. | <i>dhenu</i> | <i>dhenúyo</i> | <i>dhenu</i> |
| | ဓော် | (as Nominative.) | |
| Acc. | <i>dhenun</i> | ဓော်ပိ | ဓော်ဘိ |
| | ဓော်ယာ | <i>dhenúhi</i> | <i>dhenúbhi</i> |
| In. Ab. | <i>dhenuyá</i> | ဓော်နံ | |
| | ဓော်ယာ | <i>dhenúnan</i> | |
| D. G. | ... | ဓော်သု | |
| | ဓော်ယာ | <i>dhenúyan</i> | |
| Loc. | ... | <i>dhenúsu</i> | |

§ 100. Feminines in ú, like vadhu A DAUGHTER IN LAW.

| | | | |
|---------|----------------|------------------|-----------------|
| | ဝဂူ | ဝဂူယော | ဝဂူ |
| Nom. | <i>vadhu</i> | <i>vadhuyo</i> | <i>vadhu</i> |
| | ဝဂူ | (as Nominative.) | |
| Acc. | <i>vadhun</i> | ဝဂူပိ | ဝဂူဘိ |
| | ဝဂူယာ | <i>vadhúhi</i> | <i>vadhúbhi</i> |
| In. Ab. | <i>vadhuyá</i> | ဝဂူနံ | |
| | ဝဂူယာ | <i>vadhúnan</i> | |
| D. G. | ... | ဝဂူသု | |
| | ဝဂူယာ | <i>vadhúyan</i> | |
| Loc. | ... | <i>vadhúsu</i> | |

Third Declension.

Sing.

Plur.

§ 101. Maculines in *a* increasing by *n*, like *puma* A MALE.

| | | |
|---------|---------------|--|
| Nom. | ပူမာ | ပူမာနော |
| | <i>pumá</i> | <i>pumáno</i> |
| Acc. | ပူမာ | (as Nominative.) |
| In. Ab. | ပူမာနော | ပူမာနောဟိ |
| | <i>pumáno</i> | <i>pumánehi</i> |
| D. G. | ပူမာနော | ပူမာနောနံ |
| | <i>pumáno</i> | <i>pumánan</i> |
| Loc. | ပူမာနော | ပူမာသူ |
| | <i>pumáne</i> | <i>pumásu</i> |
| | <i>pume</i> | Voc. Sin. <i>pumesu</i> (<i>puman.</i>) |

§ 102. Masculines in *á* increasing by *t*, *nt*, as *bhagavá* A LORD

| | | | |
|---------|--------------------|---------------------|---|
| Nom. | ဘဂရတါ | ဘဂဝန္တိ | ဘဂဝန္တိဘိ |
| | <i>bhagavá</i> | <i>bhagavante</i> | <i>bhagavanto</i> |
| Acc. | ဘဂဝန္တိ | (as Nominative.) | |
| In. Ab. | ဘဂဝန္တိဘိ | ဘဂဝန္တိဘိဟိ | |
| | <i>bhagavantán</i> | <i>bhagavantehi</i> | <i>bhagavantebhi</i> |
| D. G. | ဘဂဝန္တိ | ဘဂဝန္တိ | <i>bhagavatan</i> |
| Loc. | ဘဂဝန္တိသူ | ဘဂဝန္တိသူ | <i>bhagavantesu</i> (V. Sin. <i>bhaqavan.</i>) |

§ 103. Neuters in *a* increasing by *s* like *mana* MIND.

| | | | |
|---------|------------------|------------------|--|
| Nom. | မနံ | မနာနိ | မနာ |
| | <i>manan</i> | <i>manáni</i> | <i>maná</i> |
| Acc. | (as Nominative.) | (as Nominative.) | |
| In. Ab. | မနာသူ | မနေဟိ | |
| | <i>manasa</i> | <i>manehi</i> | <i>manebhi</i> |
| D. G. | မနာဓာသ | မနာနာနံ | <i>manánan</i> |
| Loc. | မနာသီ | မနေသူ | <i>manesu</i> (V. Sin. <i>mana</i> , <i>maná</i>) |
| | <i>manasi</i> | <i>mane</i> | |

§ 104 Neuters in *i*, like *aṭhi* A BONE.

| | | | |
|---------|----------------|-----------------|------------------|
| | အဲတိ | အဲတိနဲ့ | အဲတိ |
| Nom. | <i>aṭhi</i> | <i>aṭhini</i> | <i>aṭhi</i> |
| | အဲတို့ | | |
| Acc. | <i>aṭhin</i> | | (as Nominative.) |
| | အဲတိနာ | အဲတိဟိ | အဲတိဘိ |
| In. Ab. | <i>aṭhiná</i> | <i>aṭhīhi</i> | <i>aṭhibhi</i> |
| | အဲတိနော | အဲတိုံး | |
| D. G. | <i>aṭhino</i> | <i>aṭhinan</i> | |
| | အဲတိမိ | အဲတိသို့ | အဲတိသူ |
| Loc. | <i>aṭhīhmi</i> | <i>aṭhismin</i> | <i>aṭhīsu</i> |

§ 105 Neuters in *u*, like *áyu* AGE.

| | | | |
|---------|---------------|----------------|------------------|
| | အဲယူ | အဲယူနဲ့ | အဲယူ |
| Nom. | <i>áyu</i> | <i>áyuni</i> | <i>áyú</i> |
| | အဲယူ့ | | |
| Acc. | <i>áyun</i> | | (as Nominative.) |
| | အဲယူနာ | အဲယူဟိ | အဲယူဘိ |
| In. Ab. | <i>áyuná</i> | <i>áyūhi</i> | <i>áyubhi</i> |
| | အဲယူနော | အဲယူုံး | |
| D. G. | <i>áyuno</i> | <i>áyūnan</i> | |
| | အဲယူမိ | အဲယူသို့ | အဲယူသူ |
| Loc. | <i>áyuhmi</i> | <i>áyusmin</i> | <i>áyūsu</i> |

§ 106. Masculines, or feminines increasing by *r*.(a.) Like *bhātu* A BROTHER.

| | | |
|---------|-----------------|---|
| | ဘဘတာ | ဘဘတာရာ |
| Nom. | <i>bhátiá</i> | <i>bhátaro</i> |
| | ဘဘတာရုံ | |
| Acc. | <i>bhátaran</i> | |
| | ဘဘတာရာ | (as Nominative.) |
| In. Ab. | <i>bhátará</i> | ဘဘတာရာဟိ ဘဘတုဟိ |
| | ဘဘတုရာ | <i>bhátarehi</i> <i>bhátuhi</i> |
| D. G. | <i>bhátuno</i> | ဘဘတာရာုံ ... ဘဘန် ... တုံ |
| Abl. | ဘဘတိတာ | <i>bhátitō</i> <i>bhátaránan</i> ... <i>tánan</i> <i>tunu</i> |
| | ဘဘတုရိ | (as Instrumentive.) |
| Loc. | <i>bhátari</i> | ဘဘတာရောသူ |

(b.) Like satihu A TEACHER.

| | | |
|---------|----------|-----------|
| | သတ္တာ | သတ္တာရော |
| Nom. | sathá | satháro |
| | သတ္တာရီ | သတ္တာရော |
| Acc. | satháran | satháro |
| | သတ္တာရာ | သတ္တာရေး |
| In. Ab. | satháró | satharehi |
| | သတ္တာ | သတ္တာရေး |
| D. G. | sathu | sathánu |
| | သတ္တာရိ | သတ္တာရေး |
| Loc. | sathuri | satharéu |

(c.) Like pitu A FATHER.

| | | |
|---------|---------|-----------------|
| | ပါဘ | ပါတာရာ |
| Nom. | pítá | pitaro |
| | ပါဘရီ | ပါဘရီ |
| Acc. | pítaran | pitarun |
| | ပါတာရာ | (as Nominative) |
| In. Ab. | pítará | pitaréhi |
| | ပါဘရာနာ | ပါဘရာနာ |
| D. G. | pítánu | pitaránan |
| | ပါတာရိ | ပါဘရိ |
| Loc. | pitari | pitaréu |

(d.) Like mātu A MOTHER.

| | | |
|---------|----------|-----------|
| | မာဝာ | မာတာရာ |
| Nom. | mádá | mátaro |
| | မာတာရီ | မာတာရော |
| Acc. | mátaran | mátaro |
| | မာတာရာ | မာတာရေး |
| In. Ab. | mátará | mátaréhi |
| | မာတာရာနာ | မာတာရာနာ |
| D. G. | mátaránu | mátaránan |
| | မာတာရိ | မာတာရိ |
| Loc. | mátarí | mátaréu |

Irregular Nouns

§ 107. *Masculines in i, like sakhi A FRIEND.*

| | | | |
|---------|-------------------------|------------------|------------------|
| | ଯବି | ଯବିହୀନ | ଯବିଦ୍ଧୁ |
| Nom. | sakhi | sakhī | sakhīdhu |
| | ଯବି ଯବିତ୍ତି ଯବିର୍ତ୍ତ | | |
| Acc. | sakhan eikhānan sukhāru | (as Nominative.) | |
| | ଯବିନ୍ଦୁ | ଯବିରେଣ୍ଟି | ଯବାନ୍ତି |
| In. Ab. | sakhinā | sakhārehi | sakhāreñ |
| | ଯବିଲୁ | ଯବିଶ୍ଵାସ | ଯବିଃ |
| D. G. | sakhissa | sukhāñjan | sakhījan |
| | ଯବେ | ଯବିରେଷ୍ୱୟ | ଯବେଷ୍ୱୟ |
| Loc. | sakhe | sukhāresu | sakhēsu |
| | ଯବ ଯବି ଯବି ଯବି | | |
| Voc. | sakha sakhā sakhi | ଯବେ | (as Nominative.) |

§ 108. *Masculines in á, like rájá A KING.*

| | | | |
|---------|------------|------------|------------|
| | ରୂପା | ରୂପା | ରୂପାଦ୍ଧୁ |
| Nom. | rājá | rājā | rājādhu |
| | ରାଜ | ରାଜାଁ | ରାଜାଦ୍ଧୁ |
| Acc. | rājan | rājānan | rājāno |
| | ରାଜେନ୍ଦ୍ରା | ରାଜ୍ୱା | ରାଜେନ୍ଦ୍ରୀ |
| In. Ab. | rājena | rānýā | rājebhi |
| | ରାଜିଙ୍ଗୁ | ରାଜ୍ୟୋ | ରାଜୁହି |
| D. G. | rājino | rānyo | rājānan |
| | ରାଜ୍ୟେ | ରାଜିନ୍ଦ୍ରି | ରାଜୁନାନ |
| Loc. | rānje | rājini | rājusu |

§ 109. *Masculines in o, like go AN ox.*

| | | | |
|-------|-------------------------|------------------|--------------------------|
| | ଗୋ | ଗୋଦୋ | ଗୋଦି |
| Nom. | go | gāvo | gavo |
| | ଗୋଦ ଗୋଦି ଗୋଦି | | ଗୋଦି |
| Acc. | gāran gavan gāvun gāvun | (as Nominative.) | |
| In. | gācena | gavena | gohi |
| | ଗୋଦା | ଗୋଦା | ଗୋଦି |
| D. G. | gāvaska | gavassa | gonan |
| | ଗୋଦି | ଗୋଦି | gavan |
| Abl. | gāvā | gavā | |
| Loc. | gāvā | gave | gosu (as Instrumentive.) |
| | | | gāvesu gavesu |

Adjectives

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

Sing.

Plur.

(a.) MASCULINE.

| | | | |
|------|----------------------------|-------------------------------------|------------------------------------|
| Nom. | বাল্পা <i>sabpo</i> | বাল্পুনো <i>sabpo</i> বাল্পু | বাল্পুনো <i>sabpo</i> বাল্পু |
| Acc. | বাল্পুন <i>sabpon</i> | বাল্পুনো <i>sabpon</i> বাল্পু | (as Nominative.) |
| Ins. | বাল্পুনো <i>sabpono</i> | বাল্পুনো <i>sabpono</i> | বাল্পুনো <i>sabpono</i> |
| D.G. | বাল্পুনো <i>sabpono</i> | বাল্পুনো <i>sabpono</i> | বাল্পুনো <i>sabpono</i> |
| Abl. | বাল্পুনো <i>sabpono</i> | বাল্পুনো <i>sabpono</i> | (as Instrumentive.) |
| Loc. | বাল্পুনো <i>sabpono</i> | বাল্পুনো <i>sabpono</i> | বাল্পুনো <i>sabpono</i> |

(b.) FEMININE.

| | | | |
|----------|-----------------------------|-----------------------------|-----------------------------|
| Nom. | বাল্পু <i>sabpú</i> | বাল্পুয়ো <i>sabpáyo</i> | বাল্পু <i>sabpú</i> |
| Acc. | বাল্পু <i>sabpú</i> | বাল্পুয়ো <i>sabpáyo</i> | (as Nominative.) |
| In. Abl. | বাল্পুয়ো <i>sabpáyo</i> | বাল্পুয়ো <i>sabpáyo</i> | বাল্পুয়ো <i>sabpáyo</i> |
| D. G. | বাল্পুয়ো <i>sabpáyo</i> | বাল্পুয়ো <i>sabpáyo</i> | বাল্পুয়ো <i>sabpáyo</i> |
| Loc. | বাল্পুয়ো <i>sabpáyo</i> | বাল্পুয়ো <i>sabpáyo</i> | বাল্পুয়ো <i>sabpáyo</i> |

(c.) NEUTER.

| | | |
|------|------------------------|----------------------------|
| Nom. | বাল্পু <i>sabpú</i> | বাল্পুনো <i>sabpono</i> |
| Acc. | বাল্পু <i>sabpú</i> | বাল্পুনো <i>sabpono</i> |
| Voc. | বাল্পু <i>sabpú</i> | বাল্পু <i>sabpono</i> |

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

§ 111. Adjectives of third, second, and first declensions, as
gunava POSSESSING GOOD QUALITIES.

| | Sing. | Plur. |
|-----------------|--|--|
| (a.) MASCULINE. | | |
| Nom. | ଦୂରାତି <i>gunarā</i> | ... ଦୂରାନ୍ତିଲେଖ <i>gunavantā</i> gunavantu ... ଦୂରା <i>gunaranta</i> |
| Acc. | ଦୂରାନ୍ତି <i>gunarantā</i> | ଦୂରାନ୍ତି <i>gunavante</i> |
| In. Ab. | ଦୂରାନ୍ତା <i>gunaratā</i> | ... ଦୂରାନ୍ତିଲୀ <i>gunavantali</i> |
| D. G. | ଦୂରାନ୍ତା <i>gunarato</i> | ... ଦୂରାନ୍ତାନ <i>gunavantānan</i> gunavatan |
| Loc. | ଦୂରାନ୍ତି <i>gunarati</i> | ... ଦୂରାନ୍ତିଯ <i>gunavanteu</i> |
| Voc. | ... ଦୂରା <i>gunava</i> | ... ଦୂରାନ୍ତ <i>gunarā</i> gunavan (as Nominative.) |
| (b.) FEMININE. | | |
| Nom. | ଦୂରାନ୍ତି ... ଦୂରାନ୍ତିଲୋ <i>gunavanti</i> gunavati | ଦୂରାନ୍ତିଲୋ ... ଦୂରା <i>gunavantilo</i> gunavanti |
| Acc. | ... ଦୂରାନ୍ତି <i>gunarantā</i> | (as Nominative) |
| In. Al. | ... ଦୂରାନ୍ତିଯ <i>gunavantiyā</i> | ... ଦୂରାନ୍ତିଲୀ <i>gunavantili</i> |
| D. G. | ... <i>gunavantā</i> | ... ଦୂରାନ୍ତିନ <i>gunavantin</i> |
| Loc. | ... <i>gunavantiyan</i> | ... ଦୂରାନ୍ତିଯ <i>gunavantiyū</i> |
| (c.) NEUTER. | | |
| Nom. | ଦୂରାନ୍ତ <i>gunaran</i> | ଦୂରାନ୍ତିଲୋ <i>gunavantāni</i> |
| Acc. | ଦୂରାନ୍ତି <i>gunarantā</i> | (as Nominative.) |

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

Participles.

§ 112. Participles increasing by *t*, *nt*, as *pachan* COOKING.
Sing. Plur.

(a.) MASCULINE.

| | | | |
|-------|--------------------|-----------------|---------------------|
| | ပခါန | ပခါနတ္ထ | ပခါနတ္ထ |
| Nom. | <i>pachan</i> | <i>pachantō</i> | <i>pachantā</i> |
| | ပခါနတ္ထ | | ပခါနတ္ထ |
| Acc. | <i>pachantan</i> | | <i>pachante</i> |
| | ပခါနတ္ထနီ | ပခါနတ္ထ | ပခါနတ္ထဟိ |
| Ins. | <i>pachantena</i> | <i>pachatā</i> | <i>pachantehi</i> |
| | ပခါနတ္ထသာ | ပခါနတ္ထ | ပခါနတ္ထ |
| D. G. | <i>pachuntassa</i> | <i>paciato</i> | <i>pachantūnan</i> |
| | ပခါနတ္ထမှ | ပခါနတ္ထ | |
| AbL. | <i>pachantahmá</i> | <i>pachatā</i> | (as Instrumentive.) |
| | <i>pachantasmá</i> | ပခါနတ္ထ | |
| Lcc. | <i>pachantasmī</i> | <i>pachati</i> | <i>pachantesu</i> |
| | <i>pachantahmī</i> | <i>pachante</i> | |

(b.) FEMININE.

| | | | |
|---------|-------------------|--------------------|-------------------|
| | ပခါနတ္ထ | ပခါနတ္ထ | ပခါနတ္ထ |
| Nom. | <i>pachantī</i> | <i>pachantīyo</i> | <i>pachantī</i> |
| | ပခါနတ္ထ | | |
| Acc. | <i>pachantin</i> | | (as Nominative.) |
| | ပခါနတ္ထသာ | ပခါနတ္ထဟိ | ပခါနတ္ထဟိ |
| In. Ab. | <i>pachantīyā</i> | <i>pachantīhi</i> | |
| | ... | ပခါနတ္ထ | |
| D. G. | ... | <i>pachantīnan</i> | |
| | .. | ပခါနတ္ထယ် | ပခါနတ္ထယ် |
| Loc. | ... | <i>pachantīyan</i> | <i>pachantesu</i> |

(c.) NEUTER.

| | | |
|------|------------------|------------------|
| | ပခါန | ပခါန |
| Nom. | <i>pachan</i> | <i>pachantī</i> |
| | ပခါန | |
| Acc. | <i>pachantēn</i> | (as Nominative.) |

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

Numeral Adjectives.

§ 113. *Eka* ONE.

| | Mas. | Fem. | Neut. |
|-------|--------|-------|--------------------------------------|
| Nom. | ଏକୋ | ଏକା | ଏକ |
| Acc. | eko | ekā | ekata |
| Gen. | ଏକ | ଏକ | |
| Abl. | ekan | ekan | (Other cases like the masculine.) |
| Ins. | ekena | ekāya | |
| D. G. | ekassa | ... | |
| Abl. | ekasā | ekato | ... |
| Loc. | ekusmi | ... | |

§ 114. *Dwi* TWO, of all genders.

| | | | | |
|-------|---------|------------|------|----------|
| Nom. | dwe | dwe | ଦେ | ଦେ |
| Acc. | ... | ... dwayen | ... | ଦ୍ୟେ |
| Ins. | dwihi | dwayena | ଦ୍ୟି | ଦ୍ୟେନ୍ତି |
| D. G. | dwinnan | dwinnan | ଦ୍ୟି | ଦ୍ୟିନ୍ତି |
| Abl. | dwihi | | ଦ୍ୟି | |
| Loc. | dwinna | | ଦ୍ୟି | |

§ 115. *Ti* THREE.

| | Mas. | Fem. | Neut. |
|----------|--------|-----------|--------------------------------|
| No. Acc. | ତାଳୁ | ତିଲୀଯା | ତିଲି |
| In. Ab. | tayo | tiso | ti <i>ni</i> |
| D. G. | ତିଲି | ତିଲି | |
| Loc. | tinnan | tissanian | (Other cases as masculine.) |
| | ତିଲି | ତିଲି | |
| | tisu | tisu | |

§ 116. *Chatu* FOUR

| | Mas. | Fem. | Neut. |
|---------|------------|-------------|--------------------------------|
| No. Ac | ထဗ္ဗာရော | ဓာတသော | ထဗ္ဗာရိ |
| In. Ab. | chattáro | chatassó | chattári |
| D. G. | ထဗ္ဗာပိ | ဓာတုပိ | (Other cases as masculine.) |
| Lcc. | chattuhí | chatuhí | |
| | ၀၀၇၃ | ၀၀၁၁၁၁ | |
| | chattunnan | chatassánan | |
| | ၀၀၃ၢ | ၀၀၂ၢ | |
| | chattueu | chatusu | |

§ 117. *Panycha* FIVE. of all genders.

| | | |
|---------|-------------|------|
| No. Ac. | panycha | ၁၅၃ |
| In. Ab. | panychahi | ၁၅၄။ |
| D. G. | panychannan | ၁၅၅။ |
| Lcc. | panychasu | ၁၅၆။ |

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

| | | |
|---------------|---------------|--------------|
| Nom. | ekunavisati | ကျော်စိသတိ |
| Acc. | ekunavisatin | ကျော်စိသတိ |
| Is. Ab. D. G. | ekunavisatiyá | ကျော်စိသတိယာ |
| Loc. | ... -satiyan | ... —သတိယာ |

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

| | | |
|---------|--------------|------------|
| No. Ac. | ekunasatan | ကျော်သတ် |
| Ins. | ekunasatena | ကျော်သတော့ |
| D. G. | ekunasatasaa | ကျော်သတေသာ |
| Abl. | ekunasatasmá | —sátahmá |
| Lcc. | ekunasatasmí | —sátahmi |
| Voc. | ekunasata | ကျော်သတာ |

Pronouns.

§ 120. The First Personal Pronoun ahma I.

Singular.

| | | | |
|-------|-------|----------|----------------------|
| Nom. | ahma | | အဲဟာ |
| Acc. | man | maman | မံ မဖံ |
| Ina. | mayá | me | မယာ မပ |
| D. G. | mama | me maman | မမ မခ မမ မမံ မယံ မယ့ |
| Abl. | ahman | mahan | မဟန မယာန |
| Loc. | mayá | | မယာ |
| | mayi | | မယိ |

Plural.

| | | | | |
|---------|---------|-------|---------|-------------------|
| Nom. | ahme | ahman | ahmanan | အဲမေ အဲမေ |
| | mayan | | no | အဲမျှန |
| Acc. | ahme | ahman | ahmanan | အဲမေ အဲမေ အဲမျာကံ |
| | ahmakan | | no | အဲမျာကံ |
| In. Ab. | ahmehi | | no | အဲမျာဟိ |
| D. G. | ahmakan | | no | အဲမျာကံ |
| Loc. | ahmesu | | အဲမျာသူ | |

§ 121. The Second Personal Pronoun tuhma THOU.

Singular.

| | | | | |
|-------|-------|-------|--------|---------------------------|
| Nom. | twan | turan | tuñman | တွေ တုဝံ တုမြဲ တွေယာ တုယာ |
| Acc. | twayá | tuyá | | |
| Ins. | twan | turan | tan | တွေ တုဝံ တာ တံ |
| | tayá | te | | တာယာ တေ |
| D. G. | tara | te | tuñman | တာ တေ တုမြဲ တုယံ |
| Abl. | tayá | | | တာယာ |
| Loc. | tayi | twayi | | တာယိ တွေယိ |

Plural.

| | | | | |
|---------|----------|--------|------------|------------------------|
| Nom. | tuhme | tuñman | no | တုင့်မှု တုင့် |
| Acc. | tuhme | tuñman | no | တုင့်မှု တုင့် တုမျာကံ |
| In. Ab. | tuhmehi | | no | တုင့်မှုဟိ |
| D. G. | tuñmakan | | no | တုမျာကံ |
| Loc. | tuhmesu | | တုင့်မှုသူ | |

§ 122. The Third Personal Pronoun *ta* *na* HE, SHE, IT; also demonstrative THIS, THAT, THE.

Singular.

| | Mas. | Fem. | Neut. |
|--------|---|---|--------------------------------|
| Nom. | တော် <i>so</i> | သော <i>sá</i> | ထံ <i>tum</i> <i>nuru</i> |
| Acc. | တဲ့ <i>tan</i> | နဲ့ တဲ့ နဲ့ <i>nan tan nan</i> | တဲ့ နဲ့ <i>tan nuru</i> |
| In. G. | တော့ <i>tena</i> | ငါ့တာယာ ရှာယာ <i>neua tāya néya</i> | (Other cases as masculine.) |
| D. G. | တော့သာ <i>tasse</i> | တိသာယာ တိသာယာ ရှာယာ <i>tāya tassá tissá tissájá néya</i> | |
| Abl. | တော့မှာ တော့မှာ ရှာ့မှာ <i>tasmá tahmá nasmá nahmá</i> | တာယာ တာယာ ရှာယာ <i>tāya tāya néya</i> | |
| Loc. | တော့များ တော့များ တော့များ <i>tasmín tahmí tayi nasmín</i> | တာယာများ တာယာများ ရှာယာများ <i>tāya tāya néya tāsan tissan nahni</i> | |

Plural.

| | | | | |
|---------|--|---|--|--------------------------------|
| Nom. | တော် <i>te</i> | တော် <i>né</i> | နာ <i>ná</i> | တော်နဲ့ <i>táni</i> |
| Acc. | တော် <i>te</i> | တော် <i>ne</i> | နာ <i>ná</i> | တော်နဲ့ <i>táni</i> |
| In. Ab. | တော် တော် ရှာ့လို့ ရှာ့လို့ ရှာ့လို့ <i>tahi tabhi náhi náhhi tahi tabhi náhi náhhi</i> | တော်လို့ တော်လို့ <i>tāya láyi tāya láyi</i> | ရှာ့လို့ ရှာ့လို့ ရှာ့လို့ <i>néya láyi néya láyi</i> | (Other cases as masculine.) |
| D. G. | တော်သာ <i>tesan</i> | တော်သာနဲ့ <i>tesan ná</i> | တော်သာနဲ့ <i>tāya tāya néya</i> | |
| Loc. | တော်သာ <i>tesu</i> | တော်သာနဲ့ <i>tesu ná</i> | တော်သာနဲ့ <i>tāya tāya néya</i> | |

§ 123. The Demonstrative Pronoun *eta* THIS, THAT.

Sing.

Plur.

(a.) MASCULINE.

| | | |
|-------|---------|--------|
| | ଏସୋ | ଏତୋ |
| Nom. | eso | ete |
| | ଏତଁ | ଏତୋ |
| Acc. | etan | ete |
| | ଏତୋହି | ଏତୋହି |
| Ins. | etenā | etehi |
| | ଏତୀବ୍ୟ | ଏତୋବ୍ୟ |
| D. G. | etisa | etesan |
| | ଏତୋପ୍ରା | ଏତୋହି |
| Abl. | etasmā | etehi |
| | ଏତୋଷ୍ଟେ | ଏତୋବ୍ୟ |
| Loc. | etasmin | etesu |

(b.) FEMININE.

| | | |
|---------|-----------------------|--------|
| | ଏସା | ଏତା |
| Nom. | esā | etā |
| | ଏତୀ | ଏତା |
| Acc. | etan | etā |
| | ଏତାଯା | ଏତାହି |
| In. Ab. | etāya | etāhi |
| | ଏତାଯା ଏତୀବ୍ୟ | |
| | ଏତୀବ୍ୟାଯା | ଏତାବ୍ୟ |
| D. G. | etāya etissā etissāya | etāsan |
| | ଏତାଯା ଏତୀବ୍ୟ | ଏତାବ୍ୟ |
| Loc. | etāyan | etāsu |

(c.) NEUTER.

| | | |
|------|------|-------|
| | ଏତୀ | ଏତାହି |
| Nom. | etan | etāni |
| | ଏତୀ | ଏତାହି |
| Acc. | etan | etāni |

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

§ 124. The Demonstrative Pronoun *ina* - THIS.

Sing.

Plur.

(a.) MASCULINE.

| | | | | |
|-------|----------|----------|----------|--------|
| | အယံ | | အဲမေ | |
| Nom. | ayan | | ime | |
| | အူပံ | | အဲမေ | |
| Acc. | iman | | ime | |
| | အူဖိနာ | အင်နာ | အူမေဟီ | မေဟီ |
| Ins. | imána | anena | imehi | ehi |
| D. G. | inassa | inissa | assa | imesan |
| | အူမေသု | အူဖိသု | အသု | အူမေသံ |
| Abl. | imasmá | asmá | imuhmá | imehi |
| | အူမေဘိုံ | အူဖိုံ | အူမေဖိုံ | မေဘိုံ |
| Loc. | imamin | asmin | ismin | imahmi |
| | အူမာယ် | အူဖိုးယ် | အသံ | အူမေသံ |
| | | | | esu |

(b.) FEMININE.

| | | | | |
|---------|--------|----------|--------|----------|
| | အယံ | | အူမာ | |
| Nom. | ayan | | imá | |
| | အူပံ | | အူမာ | |
| Acc. | iman | | imá | |
| | အူမာယ် | | အူမေဟီ | |
| In. Ab. | imáya | | imehi | |
| | အူမာယ် | အူဖိုးယ် | | |
| | | အသုယ် | အသံယ် | |
| D. G. | imáya | imissá | assá | imásan |
| | အူမာယ် | အူဖိုးယ် | အသံယ် | အူမေသံ |
| | | | | imásánan |
| Loc. | imáyan | imissan | assan | imásu |

(c.) NEUTER.

| | | | | |
|------|------|--|--------|--|
| | အူဒံ | | အူမာနံ | |
| Nom. | idam | | imáni | |
| | အူဒံ | | အူမာနံ | |
| Acc. | idan | | imáni | |

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

§ 125. The Demonstrative Pronoun amu THIS.

Sing.

Plur.

(a.) MASCULINE.

| | | | |
|---------|----------|-------|--------|
| | အမူကော် | အမူရဲ | |
| | အသုကော် | အမူ | |
| Nom. | amuko | asu | amú |
| | အမူ | | အမူ |
| Acc. | amun | | amú |
| | အမူရှာ | | အမူလို |
| In. Ab. | amunā | | amúki |
| | အမူအလေ | | အမူသံ |
| D. G. | amussa | | amúsan |
| | အမူဘွို့ | | အမူသူ |
| Loc. | amusmin | | amúsnu |

(b.) FEMININE.

| | | | | |
|---------|---------|---------|---------|----------|
| | အမူကော် | အမူရဲ | အမူထော် | |
| Nom. | amuko | asu | amugo | |
| | အမူ | | အမူထော် | |
| Acc. | amun | | amuno | |
| | အမူယာ | | အမူလို | |
| In. Ab. | amuyá | | amúhi | |
| | အမူယာ | အမူသာ | အမူသံ | အမူသံသာ |
| D. G. | amuyá | amussá | amúsan | amúsánar |
| | အမူယုံ | အမူသီ | အမူသူ | |
| Loc. | amuyan | amussan | amúsut | |

(c.) NEUTER.

| | | |
|------|------|--------|
| | အင် | အမူနို |
| Nom. | adun | amuni |
| | အင် | အမူနို |
| Acc. | adun | amuni |

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

§ 126. The Relative Pronoun *ya* WHO, THAT, WHICH, WHAT.

Sing.

Plur.

(a.) MASCULINE.

| | ଯୋ | ଯାହୁ | ଯୋ |
|-------|---------------|-------------|--------------|
| Nom. | <i>yo</i> | <i>yaho</i> | <i>ye</i> |
| | ଯୁ | | ଯୁ |
| Acc. | <i>yan</i> | | <i>ye</i> |
| | ଯାନ | | ଯୋହି |
| Ins. | <i>yena</i> | | <i>yehi</i> |
| | ଯାନ୍ତି | | ଯାହାନ୍ତି |
| D. G. | <i>yassn</i> | | <i>yessn</i> |
| | ଯାନ୍ତୁ | | ଯୋହି |
| All. | <i>yassnā</i> | | <i>yehi</i> |
| | ଯାନ୍ତ୍ରି | | ଯୋହୁ |
| Loc. | <i>yassn</i> | | <i>yessn</i> |
| | ଯାନ୍ତୁ | | |

(b.) FEMININE.

| | ଯୀ | ଯୀ |
|---------|--------------|--------------|
| Nom. | <i>yá</i> | <i>yá</i> |
| | ଯୁ | ଯୁ |
| Acc. | <i>yan</i> | <i>yá</i> |
| | ଯାନ୍ତି | ଯାହି |
| In. Ab. | <i>yáya</i> | <i>yáli</i> |
| | ଯାନ୍ତୁ | ଯାହି |
| D. G. | <i>yassf</i> | <i>yásan</i> |
| | ଯାନ୍ତୁ | ଯୋହି |
| Loc. | <i>yassn</i> | <i>yásu</i> |
| | ଯାନ୍ତୁ | |

(c.) NEUTER.

| | ଯୁ | ଯାନ୍ତି |
|------|------------|-------------|
| Nom. | <i>yan</i> | <i>yáni</i> |
| | ଯୁ | ଯାନ୍ତି |
| Acc. | <i>yan</i> | <i>yáni</i> |

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

§ 127. The Interrogative Pronoun *kin* WHO, WHICH, WHAT.
Sing. Plur.

(a.) MASCULINE.

| | | |
|-------|----------------|-----------------------------|
| | କୋ | କୋ |
| Nom. | <i>ko</i> | <i>ke</i> |
| | କୁ | କୁ |
| Acc. | <i>kan</i> | <i>ke</i> |
| | କେଣ୍ଟ | କେଣ୍ଟି |
| Ins. | <i>kena</i> | <i>kehi</i> |
| | କାହାରେ | କାହାରେ |
| D. G. | <i>kassa</i> | <i>kesan</i> <i>kesánan</i> |
| | କାହାରୁ | କେନ୍ତି |
| Abl. | <i>kasná</i> | <i>kehi</i> |
| | କାହାର୍ଯ୍ୟ | କେବୁ |
| Loc. | <i>kasnáib</i> | <i>kesu</i> |

(b.) FEMININE.

| | | |
|---------|-------------|----------------------------|
| | କା | କା |
| Nom. | <i>ká</i> | <i>ká</i> |
| | କୁ | କା |
| Acc. | <i>kan</i> | <i>ká</i> |
| | କାହା | କାହି |
| In. Ab. | <i>káya</i> | <i>káhi</i> |
| | କାହାରେ | କାହାରେ |
| D. G. | <i>káya</i> | <i>kásan</i> <i>káénan</i> |
| | କାହାରୁ | କେବୁ |
| Loc. | <i>káya</i> | <i>kísu</i> |

(c.) NEUTER.

| | | |
|------|------------|-------------|
| | କି | କାହି |
| Nom. | <i>kin</i> | <i>káni</i> |
| | କୁ | କାହି |
| Acc. | <i>kan</i> | <i>káni</i> |

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

Rock-cut Declension.§ 128. As First Declension in final *a*.

(a.) MASCULINE.

Singular.

| | | | |
|-------|---------|------------------|----------------------------|
| Nom. | ᳚ ᳜ | <i>jano</i> | a man |
| Acc. | ᳚ ᳧ ° | <i>dhamman</i> | the law |
| Ins. | ᳚ ᳧ ᳤ | <i>dhammena</i> | by the law |
| D. G. | ᳚ ᳧ ᳤ | <i>dhammassa</i> | of, or, to the law |
| Loc. | ᳚ ᳧ | <i>dhamme</i> | in the law |
| ... | ᳚ ᳧ ᳤ ᳤ | <i>vijitehmi</i> | in the conquered [country] |
| ... | ᳚ ᳧ ᳤ | <i>vijilansi</i> | ... |
| Voc. | ᳚ ᳧ + | <i>rājakā</i> | O king's follower! |

Plural.

| | | | |
|-------|-----------|---------------------|------------------|
| Nom. | ᳚ ᳧ + | <i>rājakā</i> | king's followers |
| Ins. | ᳚ ᳧ ᳤ ᳤ ᳤ | <i>pātiveśiyehi</i> | by neighbours |
| D. G. | ᳧ ᳤ ᳤ ᳤ ° | <i>mānusenā</i> | to, or, of men |
| Loc. | ᳚ ᳧ ᳤ | <i>pathām</i> | in the paths |

(b.) NEUTER.

Singular.

| | | | |
|------|-------------|------------------|----------------------|
| Nom. | ᳚ ᳤ ᳤ ᳤ ᳤ ᳤ | <i>anapathān</i> | the Buddhist Sabbath |
| Acc. | ᳤ ᳤ ° | <i>sukhān</i> | pleasure |

Plural.

| | | | |
|------|-------|-------------------|--------------|
| Nom. | ᳚ ᳤ ᳤ | <i>mīlāni</i> | roots |
| Acc. | ᳚ ᳤ ᳤ | <i>gharistāni</i> | householders |

§ 129. As Second Declension—FEMININE.
Singular.

| | | | |
|---------|-----------------|--------------------|------------------------|
| Nom. | ଫାତ | <i>jatukā</i> | a bat |
| In. Ab. | ଦୟା | <i>etāya</i> | by, or, from this |
| D. G. | ବିକାନ୍ୟା | <i>bhikkhaniyā</i> | to, or, of a priestess |
| Lec. | ତୋସାଲୀ | <i>tosaliyan</i> | in Tosali |

§ 130. As Third Declension—MASCULINE.
Singular.

| | | | |
|-------|---------------|----------------|-------------------|
| Nom. | ରାଜୀ | <i>rājī</i> | a king |
| Ins. | ରାଜୀ | <i>rājīyā</i> | by a king |
| D. G. | ରାଜୀ | <i>rājīyo</i> | to, or, of a king |
| Abl. | ମୁଖୋ | <i>mukhato</i> | from the mouth |
| Lec. | ପିତାରୀ | <i>pitari</i> | in a father |
| | | | Plural. |
| Nom. | ରାଜାନୀ | <i>rājānō</i> | kings |

§ 131. As the numeral two.

| | | | | |
|------|---------------|---------------|------|--------|
| Nom. | ଦ୍ୱୀ | <i>dwe</i> | duva | two |
| Ins. | ଦ୍ୱୀରୁ | <i>dwechi</i> | | by two |

§ 132. As the First Personal Pronoun I.
Singular.

| | | | |
|-------|-------------|-------------|-------------|
| Nom. | ଆହାନ | <i>āhan</i> | I |
| Ins. | ମେ | <i>me</i> | <i>moyā</i> |
| D. G. | ମେ | <i>me</i> | <i>mama</i> |

CHAPTER. IV.

DECLENSION OF NOUNS.

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

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

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

§ 183. Kachchayano's case terminations.

| | Singular. | | Plural. | |
|------|-----------|-----------|---------|-----------|
| | PALI. | SANSKRIT. | PALI. | SANSKRIT. |
| Nom. | SI | SI | YO | JAS |
| Acc. | AN | AM | YO | SHAS |
| Ins. | NA | TA | YI | BHIS |
| Dat. | SA | NGE | NAN | BHYAS |
| Abl. | SMÁ | NGASI | JI | BHYAS |
| Gen. | SA | NGAS | NAN | AM |
| Loc. | SMIN | NGI | SU | SUP |

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

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

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

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

§ 134. Nouns in *a* final. (a.) Masculine.

| | Singular. | | Plural. | |
|------|------------|------------|-------------------|-------------------|
| | PALI. | SANSKRIT. | PALI. | SANSKRIT. |
| Nom. | ○—○ ○ | ॒ः अः | ॒ ा | ॒॑ः आः |
| Acc. | ○—॒ ○—॒ | ॒न् ॒न् | ॒ ॒ | ॒॑न् ॒॑न् |
| Ins. | ॒॒ा | ॒॒ा | ॒॒॒॒ ॒॒॒॒ | ॒॒॒॒ ॒॒॒॒ |
| Dat. | ॒॒ा | ॒॒ा | ॒॒॒॒ ॒॒॒॒ | ॒॒॒॒ ॒॒॒॒ |
| Abh. | ॒॒ा | ॒॒ा | ॒॒॒॒ (as Ins.) | ॒॒॒॒ (as Dat.) |
| Gen. | (as Dat.) | ॒॒ा | (as Dat.) | ॒॒॒॑ ॒॒॒॑ |
| Lec. | ॒॒॒॒ | ॒॒॒॒ | ॒॒॒॒ | ॒॒॒॒ |
| Voc. | ॒॒ | ॒॒ | (as Nom.) | (as Nom.) |

*See Yates's Sanskrit Grammar, page 409.

(b.) Nouns in a final; Neuter.

Singular.

Plural.

| | Pali. | Sanskrit. | Pali. | Sanskrit. |
|------|--------|-----------|--------|-----------|
| Nom. | • | • | ॒ | ॒ नि |
| | N | N | ॑ न्य | ॑ नि |
| | • | • | ॒ | ॒ नि |
| Acc. | N | N | ॑ न्य | ॑ नि |
| | ॒ | ॒ | ॒ | ॒ |
| | ॒ स्मि | ॒ स्मि | ॒ स्मि | ॒ स्मि |

SMIN SMÍ SMÍ SMIN, most usually SMÍ, are all found in manuscripts in Burmah, for the locative singular.

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

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

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

အတ္ထာယ, ဟိတာယ, သခါယ ဒေဝန္တသာနံ, မင္း
atthája, hitáya, sukháya devanauussánan, budhu
ဝောဇာ ဥပဇ္ဈိ. loke upajjati

*See "GRAMMATICA PALLIÆ specimen alterum," page 7.

"For the well-being, for the advantage, for the happiness of men and devas, Buddha was manifested in the world."

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

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

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

§ 135. Nouns in *a i ī u ā* feminine.

| | Singular. | | Plural. | |
|------|-----------|-----------|-----------|-----------|
| | Pali. | Sanskrit. | Pali. | Sanskrit. |
| Nom. | Ā I ī U Ā | Ā I ī U | ĀĀĀĀ | ĀĀĀĀ |
| Acc. | N | N | YĀ | YĀH |
| Ins. | ĀĀ | ĀĀ | ĀĀ | ĀĀH |
| Dat. | ĀĀ | ĀĀ | ĀĀ | ĀĀHĀH |
| Abl. | ĀĀ | ĀĀ | (as Ins.) | (as Dat.) |
| Gen. | ĀĀ | ĀĀ | (as Dat.) | ĀĀHĀH |
| Loc. | ĀĀ YĀN | ĀĀ YĀN | ĀĀ | ĀĀ HĀH |
| Voc. | E &c. | E &c. | (as Nom.) | (as Nom.) |

The five oblique cases of the singular are the same in Pali; while they all differ in Sanskrit, but the difference is only in the vowel, the consonant *y* is the principal part of the termination in both languages. In Pali when the base ends in *a*, the *y* of the termination has a short, but when it ends in any other vowel, the *a* of the *y* is long, a distinction not made in Sanskrit. The Pali has a second form for the locative in *yan*, and this, it will be seen is identical with the Sanskrit form.

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

Sanskrit nouns that end in consonants are disposed of, in Pali in two ways. One class adds the vowel *a* to the consonant, and then follows the First Declension. द्वारु *dvarā* "a door", in Pali is द्विर् *dvara*. In some instances, as मास् *máś*, Pali मासा *máśa*, "a month", the Sanskrit has the Pali form also, मास *máśa*.

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

§ 136. Nouns increasing in the oblique cases.

| | Singular. | | Plural. | |
|------|----------------|----------------|----------------------|------------------|
| | Pali. | Sanskrit. | Pali. | Sanskrit. |
| Nom. | ५ • | ६ | ० | ८ AH |
| Acc. | ७ ८ | ९ | (as Nom.) १०१ १०२ | (as Nom.) भिः |
| Ins. | ४ | ८ | ११ १२ | १३ |
| Dat. | ० १ २ | १ | १३ १४ | १५ |
| Abl. | (as Ins.) | १५ | (as Ins.) | (as Dat.) १६ |
| Gen. | (as Dat.) ७ | (as Abl.) ८ | (as Dat.) १०१ | १८ स् |
| Loc. | १ २ | १ | १०२ १४ | १५ |
| Voc. | ९ १० | (as Nom.) | (as Nom.) | (as P. n.) १२ |

In Pali ဘေဝ၏ "Lord", is भगवत् *bhagavat* in Sanskrit,* and ခု မဏာ, "mind" is मनस् *manas* in Sanskrit. They belong to the class of nouns, denominated by Max Müller, "Nouns with changeable bases." Thus ခေ၏ *pumā*, "a male, has two bases, ခေ *puma*, and ခေ၏ *pumāu*. In Sanskrit this word has three bases, पुमास् पुम् पुंस् *pumahs, pum, püns*, and an *s* is found in two, which does not appear in Pali, where it signifies "male," and not "man", as sometimes defined in Sanskrit.

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

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

| | | |
|-----|---------------------------------------|------|
| I | Declension, genitive singular ends in | SSA. |
| II | ... | TA |
| III | ... | O |

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

*Wilson defines भगवन् *bhagavan*, "One of the generic titles of a Jīva, or Jaina deified sage." In Pali, ဘေဝ *bhagavá* declined as in § 102, with a second base ဘေဝဝ၏ *bhagavata* is one of the titles of Gudaka, and it is found thus declined in the inscription at Byath, where it reads:

န အ ဆ ၏ ဝ ၏ ဟ အ ၏ သ ဗ ဗ ၏ *bhagavatā budhena bhasite*

"Was spoken by the Lord Buddha."

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

They agree with the third declension in making the instrumental and ablative in *ā*, and in having a second form of the dative and genitive singular in *o*, besides the regular one in *ssa*. They correspond to *Heteroclites* in Greek. When declined with the genitive singular in *ssa*, they are of the first declension, but when they make it in *o*, they are of the third. It is only necessary to note that besides the forms given in § 91—94, there are also found:

§ 137. Redundant forms of masculines in *i*, *ī*, *u*, *ū*.

(a.) Dative and genitive singular.

| | | | |
|--------|---------|-----------|------------|
| အဂိုး၏ | ဒဏ္ဍား၏ | ဘိက္ခာ၏ | သယမ္မား၏ |
| aggino | dandino | bhikkhuno | sayambhâna |

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

(b.) Ablative singular.

| | | | |
|---------|----------|------------|-------------|
| အဂိုး၏ | ဒဏ္ဍား၏ | ဘိက္ခာ၏ | သယမ္မား၏ |
| aggismá | dandismá | bhikkhusmá | sayambhâsmá |
| အဂိုမှာ | ဒဏ္ဍာမှာ | ဘိက္ခာမှာ | သယမ္မားမှာ |
| aggikmá | dandikmá | bhikkhukmá | sayambhâkmá |

In like manner many nouns of the third declension, besides the forms given in the paradigms, § 101—105, have redundant forms in the singular conformed to the declension of *purisa*, § 89. For example; *manu*, MIND, declined on the base *man*, without taking *s*, is declined:

| | | | |
|-------------|----------------|-------------------|----------------|
| Ins. မာနာ | <i>manena</i> | Dat. Gen. မြို့သာ | <i>mane</i> |
| Abl. မောင်၏ | <i>manasma</i> | မာနာ | <i>manahmá</i> |

*See "GRAMMATICA BALICE specimen alterum," page 29.

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

| | Singular. | Plural. |
|-------|--|--|
| Nom. | ဘဂဒ <i>bhagavá</i> | ဘဂဝဘန္တာ <i>bhaquevante</i> |
| Acc. | ဘဂဝဘန္တု <i>bhagavantan.</i> | ဘဂဝဘန္တေ <i>bhagavanté</i> |
| Ins. | ဘဂဝဘန္တေန <i>bhagavantena</i> | ဘဂဝဘန္တေဟိ <i>bhagavantehi</i> |
| D. G. | ဘဂဝဘန္တသာ <i>bhagavantassa</i> | ဘဂဝဘန္တဘန် <i>bhagavantánan</i> |
| Abl. | ဘဂဝဘန္တဘွဲ့ <i>bhagavantusmá</i> ... <i>vantahmá</i> | (as Instrumental.) |
| Loc. | ဘဂဝဘန္တပြီ <i>bhagavantusmin</i> | ဘဂဝဘန္တမြို့ ဘဂဝဘန္တမြို့ <i>bhagavantahmi</i> <i>bhagavante</i> <i>bhagavantesu</i> |
| Voc. | ဘဂဒ ဘဂဝ ဘဘဝ <i>bhagavá</i> <i>bhagava</i> <i>bhagavan</i> | (as Nominative.) |

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

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

ကဗျာ *kattu* A DOER. ဝါဗျာ *vattu* A SPEAKER.

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

| | | | |
|---------|------------------|----------|------------|
| ဘဏ္ဍာသာ | <i>satttussa</i> | to or of | A TEACHER. |
| ကဗျာသာ | <i>kattussa</i> | | A DOER. |
| ပိဋ္ဌသာ | <i>pitussa</i> | | A FATHER. |
| မာတုသာ | <i>máttussa</i> | | A MOTHER. |
| ဘောကုသာ | <i>bhádtussa</i> | | A BROTHER. |

- § 140. Occasionally the ablative singular is made by *ito*, as:
- | | | | |
|-----------|-------------------|------|-------------|
| မာတိဘတာ | <i>mátilo</i> , | from | A MOTHER, |
| ဂိတိဘတာ | <i>pítito</i> , | ... | A FATHER, |
| ဘာတိဘတာ | <i>bátito</i> , | ... | A BROTHER, |
| ဂိုတိဘတာ | <i>dhítito</i> , | ... | A DAUGHTER, |
| ဒုပိတိဘတာ | <i>duhitito</i> , | ... | A DAUGHTER. |

Clough declines *mátu* A MOTHER, in the singular number, on the model of the second declension, making the instrumental, dative, genitive, and ablative, *mátyúyá**, but no such forms are given by Kachchayano, and they have probably been introduced into the language since his grammar was written.

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

- | | | |
|------------|--------------------|---------------|
| မယဉ်မာရော | <i>mayyan móro</i> | "My mother." |
| တုထုံမာရော | <i>tuhyan móro</i> | "Thy mother." |

These nouns of relationship in Sanskrit make their finals in **॒** *ri*, while the nouns of agency correspond to Sanskrit nouns made by the affix **त्** *tri*.

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

ပထရိ ရတိ *pathaví* THE EARTH, *rati* PLEASURE, with
ယာ ယံ *pathibyá* *pathalyan* *ratyá* *ratyan*
yá yan become *pathibyá* *pathalyan* *ratyá* *ratyan*

§ 142. Many feminines in *ni* are formed by the affix *ni* being added to masculine, as:

ဘိက္ခာ **ဘိက္ခာနီ** **ဟာစိ** **ဟာစိနီ**
bhikkhu A PRIEST *bhikkhuni* A PRIESTESS *halli* AN ELEPHANT *haliini*
▲ FEMALE ELEPHANT.

*Clough's Grammar, page 42.

Sometimes the last vowel of the masculine suffixes change before the affix is appended, as:

| | | | | | |
|-------|----------|-------------------|------------|--------------|---------------------|
| ମାତୁଲ | máthula | A MATERNAL UNCLE | ମାତୁଲାନ୍ତି | máthulan̄ti | WIFE OF UNCLE |
| ରାଜା | rájā | A KING | ରାଜାନ୍ତି | rájān̄ti | MISTRESS OF A KING |
| ଗହପତି | gahapatī | MASTER OF A HOUSE | ଗହପତାନ୍ତି | gahapatān̄ti | MISTRESS OF A HOUSE |
| ରାଜୀ | rájī | A QUEEN | ରାଜିନ୍ତି | rájīn̄ti | A QUEEN |

§ 143. In the Pali books, the masculine termination of the locative singular is sometimes added to the feminine form. Thus
 ନିର୍ଯ୍ୟ ନିର୍ଯ୍ୟାନ୍ତି niryan and niriyakmī “In hell.”
 are found on the same page.

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

ଶତକ୍ଷିଯାନ୍ତ୍ରାନ୍ତିଂ etha khattiya khordha nishitan

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

§ 145. The irregularities of the irregular nouns are accounted for by supposing the existence of two or more bases. Some cases are formed regularly from one base, and other cases from the other base, or bases. Thus *sakhi* A FRIEND, has two bases, ସକ୍ଷି ଲାଭ) sakhi and sahkā.

Occasionally there are forms found from both roots in the same case. Thus the nominative and accusative plural of *sakhi*, have both ଲାଭିନୋ ଲାଭିନୋ sakhino and sahkāno.

§ 146. *Brahma* is irregular only in that it increases by *s*, in some of its cases instead of by *n*, and has two bases,

ବ୍ରାହ୍ମ ବ୍ରାହ୍ମା brahma and brahmā.

§ 147. *adi* BEGINNING, has irregular forms in the locative, which has the following forms:

| | | | |
|------|--------|---------|-----|
| ଅଦି | ଅଦିନୀ | ଅଦିନ୍ତି | ଅଦୋ |
| álin | ádihni | ádīnti | ádo |

§ 148. *Kamma* A DEED, and a few other nouns, have a form with *u* in the instrumental singular as:

| | | | |
|--------------|---------|-----------------|----------|
| କମ୍ମନ୍ତା | kammunā | ବ୍ରାହ୍ମନ୍ତା | brahmunā |
| “By a deed.” | | “By a Brahmin.” | |

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

| | | | | | | |
|-------|----------------|--------------|-------------|---------------|-------------|-------------|
| Nom.& | ဘဂၤၠၤ | ဘိတ္ထာ | ပုမ္မ | သံဖွှာ | ဇူတီ | ကေဒ |
| Voc. | <i>bhagará</i> | <i>bhátá</i> | <i>pumá</i> | <i>satthá</i> | <i>itti</i> | <i>redú</i> |
| | ဘဂၤၠၤ | ဘိတ္ထာ | ပုမ္မ | သံဖွှာ | ဇူတီ | ကေဒ |
| Voc. | <i>bhagara</i> | <i>bháta</i> | <i>puma</i> | <i>satka</i> | <i>itti</i> | <i>vedu</i> |

On the other hand neuters that make the nominative singular in a final anusvara have a form of the vocative with a long vowel, as: Nom. ရူပဲ ဗုံ rupan manan Voc. ရူပါ ဗုံ rupá maná

§ 150. In most languages the nominative case is regarded as the base of the noun, but in Pali, as in Sanskrit, the nominative case is usually formed from the base, and differs from it like the other cases. Thus the base *purisa* forms its nominative *puriso*, and *rupa* makes *rupan*.

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

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

| | | |
|----------------------------|--|-------------|
| ရိၤ | ၆ၤ | ရိၤၤ |
| <i>pitu</i> A FATHER, from | <i>pi</i> TO WATCH OVER, and the affix <i>ritu</i> | |
| မာၤ | ၁၃ | ရာၤ |
| <i>mátu</i> A MOTHER, ... | <i>mána</i> TO LOVE, ... | <i>rátu</i> |

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

CHAPTER V.

DECLENSION OF ADJECTIVES.

Adjectives are declined like nouns of the same terminations. Thus *sabpa*, (§ 110.) is declined, in the masculine, like *purisa* (§99.); in the feminine like *kanyā* (§ 95); and in the neuter like *rūpa* (§ 90.). So *gunavá* (§ 111.), in the masculine is like *bhagavá* (§ 102.), in the feminine like *nadí* (§ 98.), and in the neuter like *mana* (§ 103.).

§ 151. The affix *vá*, in *gunavá*, corresponds to Sanskrit वत् *vat*, and is used in the formation of many other adjectives, as;

ବଲାତୀ *balavá* POSSESSED OF STRENGTH

ପନ୍ୟାତୀ *panyavá* ... WISDOM

ହିମାତୀ *himavá* ... FROST AND SNOW

§ 152. Other adjectives, thus declined are formed with *má* in the same signification; corresponding to the Sanskrit particle

| | | | |
|-----------|------------|-----------------|---------------------------|
| ମତ | <i>mat</i> | as: | |
| | ଚାତିଗି | <i>satimá</i> | POSSESSED OF CAUTIOUSNESS |
| | ରୁଚିଗି | <i>ruchimá</i> | LUSTRE |
| | ବନ୍ଧୁଗି | <i>bandhumá</i> | RELATIONS |

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

| | | | | |
|---------|-----------------|-------------|----------|-----|
| Nom. | <i>maha</i> | <i>maha</i> | ମହୀ | ମହୀ |
| Acc. | <i>mahastan</i> | | ମହାଶ୍ତାନ | |
| In. Ab. | <i>mahatá</i> | | ମହାତା | |
| D. G. | <i>mahato</i> | | ମହାତୋ | |
| Loc. | <i>mahati</i> | | ମହାତୀ | |

§ 154. Participles are declined like adjectives of the same finals. In § 112. is a specimen of a present participle declined like *gunavá*. Many other participles and participial adjectives are declined on the model of *sabpo*, *sabpá*, *sabpan*; like the Greek *pas*, *pasa*, *pan*; or the Latin *bonus*, *bona*, *bonum*.

Degrees of Comparison.

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

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

သာမွဲ ဇူးမ ပါပါ။ အယမိုးမထံ ရှာသန ပတော်ပါ။
sabpe ime pāpā ayamimsesan visena pāpoti
 ပါပတ္တရာ။ ငံ ပါပတ္တရာ။ ပါစိသိကာ။ ပါစိသော။
pāpataro evan pāpatarū pāpisiko pāpiyo
 ပါစိဒ္ဓာ။ *pāpiṭhō*

"All these are wicked. This one of these by being exceedingly wicked, is wicked—*tara*, So also is wicked—*tamu*, wicked—*isika*, wicked—*iya*, wicked—*ishtha*."

ဇူး ဇူးမျှ ဇူးသိက ဇူး၍ *iya* or *iyya*, *isika*, or *ishtha*

These particles given by Kachchayano above are the Sanskrit

इथस् इष्ट् *iyas* and *ishtha*, and since Yates says † "Each of which may be comparative or superlative", they may be admitted as possessing the same double signification in Pali. Kachchayano furnishes several examples, as:

| | | |
|---------------|----------------|---|
| ဂုဏ် | ဂုဏ်သော | ဂုဏ်းနှာ |
| <i>gunata</i> | <i>gunayo</i> | <i>gunitho</i> MORE, OR MOST VIRTUOUS |
| မောင် | မောင်သော | မောင်းနှာ |
| <i>medhā</i> | <i>medhiyo</i> | <i>medhiṭho</i> MORE, OR MOST INTELLIGENT |

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

| | | | |
|---------------|-------------------|----------------------|-----------------|
| ပဒီဝော | သတ္တရော့ | သဟသာရုရော့ | သာဝာဟ |
| <i>madito</i> | <i>satagupena</i> | <i>suhassajupena</i> | <i>satasaha</i> |

*Clough's Grammar, page 93.

†Yates's Sanskrit Grammar, page 75.

သာဂုဏ္ဍ သံ့ဇွဲည့်တည် ၈၅၀ ၇၂၁ ၃၄၂

ssayyamna salj angutanyana mera piga taranti

"Then Maci, by a hundred times, by a thousand times, by ten thousand times is infinite wisdom more beloved by me."

One of Kachchayano's examples reads:

သမော နာမိန် ဒသုန္ပယ တမော

sáma ndrínan dassaniya tamo

"O! women the one with a golden appearance is the handsomest."

§ 157. The comparative degree is often made by *raran* BETTER, and the superlative by *uttamam* BEST. The young wife of an old Brahmin is abused thus:

ယတ္ထံ ဂီးအူသာ ယူရေ ဝါတိ ဖော်နှီး ဂီရတံ ဝရံ

yatwan jinnesa ghere raran muhante jirilan varan

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

When Wayhandria gave away his children, it is said:

ဒါန မျှုပ် အဲ *dána mūlamana adá*

"He gave the best gift."

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

မေဝါ ကေဝါ မေမိုလော

medhá becomes *medha* as *medhiyo*

ဂုဏာ ဂုဏာ ဂုဏိလော

gunata ... *guna* ... *gungiyo*

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

| | | | |
|---------------|-------------|------------------------|---------------|
| အနိုက | နှေဒ | နှေဒိုလော | နှေဒိုင်ာ |
| <i>antika</i> | <i>NEAR</i> | <i>nedo</i> (new base) | <i>nediyo</i> |

| | | | |
|-------------|--------------|-------------|---------------|
| အပြ | ကဏ | ကဏိလော | ကဏိင်ာ |
| <i>appa</i> | <i>SMALL</i> | <i>kana</i> | <i>kanīyo</i> |

| | | | |
|-------------|-------------|--------------|----------------|
| အုပ္ပ | သာဝ | သာဝိလော | သာဝိင်ာ |
| <i>saṭa</i> | <i>FIRM</i> | <i>sālhu</i> | <i>sālhiyo</i> |

Numeral Adjectives.

CARDINAL NUMBERS.

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

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

| | | | | |
|----|-----------|-----------|-----------|----------------|
| ၦ | ဧက | ဧက | ဧက | ဧက |
| ၁ | eko | eká | ekan | ONE (base) eka |
| ၂ | ၃၃ | ၃၃၀ | ၃၃၀ | ၃၃၀ |
| ၂ | dwo | duve | TWO dwe | duve dwi duvi |
| ၃ | တာယာ | တိ | တိသော | တိ |
| ၃ | tayo | tri | tiseo | tizi |
| ၄ | ၁၃၃၃၃၃ | ၁၃၃၃၃၃ | ၁၃၃၃၃၃ | ၁၃၃၃၃၃ |
| ၄ | chattáro | chatuyo | chatasso | chattári |
| ၅ | ၁၃၃၃၃၃ | ၁၃၃၃၃၃ | ၁၃၃၃၃၃ | ၁၃၃၃၃၃ |
| ၅ | panycha | FIVE | (base) | panycha |
| ၆ | ၁၁၁ | ၁၁၁ | ၁၁၁ | ၁၁၁ |
| ၆ | so | or | chha | so or chha |
| ၇ | ၁၁၁၁၁၁ | ၁၁၁၁၁၁ | ၁၁၁၁၁၁ | ၁၁၁၁၁၁ |
| ၇ | sattu | SEVEN | .. | sattu |
| ၈ | ၁၁၁၁၁၁၁ | ၁၁၁၁၁၁၁ | ၁၁၁၁၁၁၁ | ၁၁၁၁၁၁၁ |
| ၈ | aṭha | EIGHT | .. | aṭha |
| ၉ | ၁၁၁၁၁၁၁၁ | ၁၁၁၁၁၁၁၁ | ၁၁၁၁၁၁၁၁ | ၁၁၁၁၁၁၁၁ |
| ၉ | nava | NINE | .. | nava |
| ၁၀ | ၁၁၁၁၁၁၁၁၁ | ၁၁၁၁၁၁၁၁၁ | ၁၁၁၁၁၁၁၁၁ | ၁၁၁၁၁၁၁၁၁ |
| ၁၀ | dasa | TRN | .. | dasa |

| | | | | | |
|-----|-------------|-----------|-----|--------------|-------------|
| ၁၀ | ကောဒသ | | ၂၄ | ဇူလိုင်သ | |
| ၁၁ | ekádasa | ELEVEN | ၂၄ | jobisa | TWENTY FOUR |
| | ကောရသ | | | ဓာတ်သ | |
| ... | ekárasa | ... | ... | chaturísa | ... |
| ၁၂ | dwádasa | TWELVE | ၂၅ | ပည့်ချိသ | |
| | ဗာရသ | | ၂၆ | ဆမ္မ္မ္မ္သ | |
| ... | bárusa | ... | ၂၆ | chhappbísā | SIX |
| ၁၃ | terasa | THIRTEEN | ၂၇ | သစ္တ္တိသ | |
| ၁၄ | qádasa | FOURTEEN | ၂၈ | sattárisa | SEVEN |
| ၁၅ | ပည့်သ | | ၂၉ | အံ့ဌံ့သ | |
| ၁၅ | panychulisa | FIFTEEN | ၂၉ | aquárisa | EIGHT |
| | ပန္နရသ | | ၂၉ | နဝါရသ | |
| ... | pannárasa | ... | ၂၉ | navárisa | NINE |
| ၁၆ | solasá | SIXTEEN | ၃၀ | ကျေနတ်သ | |
| ၁၇ | ဘာစ္တ္တိသ | | ၃၀ | ekunutinsa | ... |
| ၁၇ | sattárasa | SEVENTEEN | ၃၀ | တိသ | |
| ၁၈ | အားရသ | | ၃၀ | tinsa | THIRTY |
| ၁၈ | atárasa | EIGHTEEN | ၃၁ | ကောက်သ | |
| ၁၉ | ရှတိသ | | ၃၁ | ekatin̄a | ONE |
| ၁၉ | navádasá | NINETEEN | ၃၂ | ငွေ့စွဲသ | |
| | ဂျေ့နှစ်သ | | ၃၂ | dwettinsa | TWO |
| ... | ekunuvísa | ... | ၃၂ | ဗာစ္တ္တိသ | |
| ၂၀ | စသ | | ၃၃ | báttinsa | ... |
| ၂၀ | rísa | TWENTY | ၃၃ | တော်စွဲသ | |
| | စသတ် | | ၃၃ | tettinsa | THREE |
| ... | visati | ... | ၃၄ | စုံတိသ | |
| ၂၁ | ဇာတိသ | | ၃၄ | chatutinsa | FOUR |
| ၂၁ | ekarísa | ... | ၃၅ | ပည့်စွဲသ | |
| ၂၂ | ဗာဝါသ | ONE | ၃၅ | panychatinsa | FIVE |
| ၂၂ | bávísá | ... | ၃၆ | ဆာစွဲသ | |
| ၂၃ | တော်သ | | ၃၆ | chhattinsa | SIX |
| ၂၃ | terísa | ... | ၃၇ | သာစွဲသ | |
| | ... | THREE | ၃၇ | sattutinsa | SEVEN |
| ၂၃ | terísa | ... | ၃၈ | အံ့ဌံ့သ | |
| | ... | THREE | ၃၈ | atutinsa | EIGHT |

| | | | | | |
|-----|-------------------|-------------|----|----------------|-----------|
| ၃၉ | နှာပတိသ | | ၅၀ | ဒေါပညာသ | |
| | navatinsa | THIRTY NINE | ၅၁ | ekapanyása | FIFTY ONE |
| | ဇုန်နဝါရီသ | | ၅၂ | dwepanyása | TWO |
| ... | ekunachattálísa | ... | ၅၃ | tepanyása | THREE |
| ၄၀ | ဝါဒ္ဓသ | | ၅၄ | စိတုပညာသ | |
| ၄၀ | chattálisa | FORTY | ၅၅ | chatupanyása | FOUR |
| | ဂုဏ္ဍာသ | | ၅၆ | ပဏ္ဍာပညာသ | |
| ... | chuttálisa | ... | ၅၇ | panychupanyása | FIVE |
| ၄၁ | တာသ | | ၅၈ | ဆပညာသ | |
| ... | tálisa | ... | ၅၉ | chhapanyása | SIX |
| ၄၁ | ဒောဓရန္တသ | | ၆၀ | သတ္တုပညာသ | |
| ၄၁ | ekachattálisa | ONE | ၆၁ | sattupanyása | SEVEN |
| ၄၂ | ဇွန်န္တသ | | ၆၂ | အန္တပညာ | |
| ၄၂ | dwechittálisa | TWO | ၆၃ | aṭhapanýá | EIGHT |
| | ပာစွဲသ | | ၆၄ | နှာပညာသ | |
| ... | báchattálisa | ... | ၆၅ | nopanyása | NINE |
| ၄၃ | တောဓရန္တသ | | ၆၆ | ဇုန်သ | |
| ၄၃ | techattálisa | THREE | ၆၇ | ekunusathi | ... |
| ၄၄ | စိတုဓရန္တသ | | ၆၈ | သ | |
| ၄၄ | chituchattálisa | FOUR | ၆၉ | sat̄hi | SIXTY |
| ၄၅ | ပဏ္ဍာဒုန္တသ | | ၆၁ | ဒကသ | |
| ၄၅ | panychachattálisa | FIVE | ၆၁ | ekasat̄hi | ONE |
| | ပဏ္ဍာတာသ | | ၆၂ | ဒိုသ | |
| ... | panychatálisa | ... | ၆၂ | dwásat̄hi | TWO |
| ၄၆ | ဆပညာသ | | ၆၃ | တေသ | |
| ၄၆ | cih whattálisa | SIX | ၆၃ | tesat̄hi | THREE |
| ၄၇ | သန္တာစွဲသ | | ၆၄ | စတုသ | |
| ၄၇ | sattachattálisa | SEVEN | ၆၄ | chatusat̄hi | FOUR |
| ၄၈ | အန္တဓရန္တသ | | ၆၅ | ပဏ္ဍာသ | |
| ၄၈ | aṭhunuchattálisa | EIGHT | ၆၅ | panychasat̄hi | FIVE |
| ၄၉ | ရှိဝစတာသ | | ၆၆ | ဆသ | |
| ၄၉ | navachatálisa | NINE | ၆၆ | chhasat̄hi | SIX |
| | ဇုန်ပညာသ | | ၆၇ | သန္တသ | |
| ... | ekunapanyása | ... | ၆၇ | sat̄husathi | SEVEN |
| ၅၀ | ပညာသ | | | | |
| ၅၀ | panyása | FIFTY | | | |

| | | | | |
|-----|------------------|-------------|----|------------------------|
| ၆၀ | အင့်သဗ္ဗိ | | ၈၃ | တောအလိတ် |
| 68 | aṭhasat̄ti | SIXTY EIGHT | 83 | teas̄ti EIGHTY THREE |
| ၆၅ | နဝသဗ္ဗိ | | ၈၄ | ဓထရာသီတ် |
| 69 | naraṣat̄ti | NINE | 84 | claturāśti ... FOUR |
| | ကျောသဖွေတ် | | ၈၅ | ပညာသီတ် |
| | ekunasattati ... | ... | 85 | panychásati ... FIVE |
| ၇၀ | သဗ္ဗိတ် | | ၈၆ | ဆွဲသီတ် |
| 70 | sattati | SEVENTY | 86 | chikalásiti ... SIX |
| | သဗ္ဗိရိ | | ၈၇ | သဗ္ဗိသီတ် |
| ... | sattari .. | | 87 | sattas̄ti ... SEVEN |
| ၇၁ | ဒောသဖွေတ် | | ၈၈ | အင့်သီတ် |
| 71 | ekasattati | ... | 88 | .. EIGHT |
| ၇၂ | ခါသဖွေတ် | | ၈၉ | ကျောစိတ် |
| 72 | dvásattati | ... | 90 | ekunasattati ... NINE |
| ၇၃ | ထောသဖွေတ် | | ၉၀ | နှစ် |
| 73 | terattati | ... | 90 | .. NINETY |
| ၇၄ | ဓထသဗ္ဗိတ် | | ၉၁ | ကျောဝတ် |
| 74 | chatusattati | ... | 91 | chatusattati ... ONE |
| ၇၅ | ပညာသဗ္ဗိတ် | | ၉၂ | ဒွေးဝတ် |
| 75 | panychasattati | ... | 92 | dwānasattati ... TWO |
| ၇၆ | ဆသဗ္ဗိတ် | | ၉၃ | တော့ဝတ် |
| 76 | chhasattati | ... | 93 | ten |
| ၇၇ | သဗ္ဗိသဗ္ဗိတ် | | ၉၄ | ဓထနှစ် |
| 77 | sattasattati | ... | 94 | chatusacuti ... FOUR |
| ၇၈ | အင့်သဗ္ဗိတ် | | ၉၅ | ပညာနှစ် |
| 78 | aṭi-sattati | ... | 95 | panychamavuti ... FIVE |
| ၇၉ | နဝသဗ္ဗိတ် | | ၉၆ | ဆွဲဝတ် |
| 79 | naraṣat̄ti | NINE | 96 | chhunavuti ... SIX |
| | ကျောအလိတ် | | ၉၇ | သဗ္ဗိနှစ် |
| ... | ekunasattati | ... | 97 | sattanavuti ... SEVEN |
| ၈၀ | အလိတ် | | ၉၈ | အင့်နှစ် |
| 80 | aṭti | EIGHTY | 98 | aṭhaṇavuti ... EIGHT |
| ၈၁ | ဒောသီတ် | | ၉၉ | နဝနှစ် |
| 81 | ekas̄ti | ... | 99 | naranavuti ... NINE |
| ၈၂ | ခွဲသီတ် | | | ကျောသတ |
| 82 | dvás̄ti | ... | | ekunasata ... |

There is much diversity in writing the numerals between twenty and ninety. All the forms given above with a final *a* are often written with a final *n*, and always so in the nominative. Twenty is *visa*, *visan*, *vísatan*, and *vísati*. Thirty follows the same analogy, as, *tísa*, *tinsa*, *tísan*, *tinsati*, and *tísati*. Forty is written *chattálísa*, *chattálísan*, *chuttálísa-san*, *chottálísa-san*, and *tálísa-lísan*. And fourteen, besides the form given, is also written *choddasa*, and *chatudasa*. Sixty is sometimes written with *chha*, *chháthi*, and the *v* in *nava*, nine, is occasionally changed to *o*, as *novi-sati*, twenty nine, and *nopanyása*, fifty nine.

There is also a want of uniformity in writing some of the large numerals, as: *kotíppakoti*, and *kotipakoti*; and *akkhobhani*, and *akhobhani-bhani*; *apapan*, *ababan*, and *apaban*; *nirappudan*, and *nirabpúdan*; *aṭaṭan*, and *ataṭan*; *sokandhakan*, and *sogandhakan*; *uppalan*, and *upaṭan*; *kumúddan*, and *kumadan*; and *asang kheyyan-yani*.

§ 161. The first five numerals are declined in § II3-117. Above five the numerals are of all genders, whatever may be the gender of the form in which they are declined. From FIVE to EIGHTEEN inclusive, they are declined like *panycha* FIVE, in the plural number, as given in § 115. All the numerals between eighteen and ninety nine are declined in the singular number only. *Ekanavarisati* NINETEEN is an example, (§ 118.) Kachchayano says from twenty to ninety inclusive they are of the feminine gender. One hundred and upwards are neuter, excepting those that have a final *i*, which are feminine. They are usually declined in the singular, like *ekunasata* in § 116, but they take occasionally plural terminations.

Ordinal Numbers.

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

| | | | | | |
|----------|------------------|----------|------------|------------------|---------|
| ပ୍ରେସ | <i>paṭhama</i> | FIRST | ଶ୍ରୀତିଲୁ | <i>dutiya</i> | SECOND |
| ତାତିଯ | <i>tatiya</i> | THIRD | ଚାତୁର୍ଦ୍ଦୟ | <i>chatutta</i> | FOURTH |
| ପଞ୍ଚମ | <i>panychama</i> | FIFTH | ଚହାତମା | <i>chhaṭhama</i> | SIXTH |
| ସତ୍ତମା | <i>sattama</i> | SEVENTH | ଅଟ୍ଟମା | <i>aṭhama</i> | EIGHTH |
| ନାଵମ | <i>navama</i> | NINTH | ଦାସମା | <i>dasama</i> | TENTH |
| ଦେବାଦେବମ | <i>ekádasama</i> | ELEVENTH | ଦ୍ୱାଦୟମା | <i>dwasama</i> | TWELVTH |

CHAPTER VI.

DECLENSION OF PRONOUNS.

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

Personal Pronouns.

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

The Sanskrit has also *nah* and *vah*, but their usage differs from Pali. In Sanskrit they are used in three cases only, but in Pali they are used in five, being found in the nominative and the instrumental in which they are never used in Sanskrit. It is noteworthy too that Kachchayano gives examples to illustrate their usage in these two cases, while he gives none for the other cases; as if he were pointing out a usage that might be questioned. Here the Pali, as in some other instances, is nearer the Latin than the Sanskrit is; but the ablative is wanting in Pali, though common in Latin. If formed regularly, it would be *nobhi* and *vobhi*, very like *nobis* and *vobis*.

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

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

MASCULINE.

| | Singular. | Plural. |
|------|--------------------------|---|
| Nom. | ବାସ <i>bhavan</i> | ବୋନ୍ତୋ ବୋନ୍ତେ ବୋନ୍ତୋ <i>bhonto bhonte bhavanto</i> |
| Acc. | ବାସି <i>bhavantan</i> | |
| Ins. | ବାସତା <i>bhavatā</i> | |
| D. G | ବାସୋ <i>bhato</i> | FEMININE—Singular |
| Voc. | ବାସେ <i>bhante</i> | ବୋତି <i>bhoti</i> |

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

POSSESSIVE PRONOUNS.

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

ମେବାନାନ୍ *me vachanan* “The word of me”; i. e. My word

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

ତେନ୍ୟାତି *te nyáti* “The relatives of thee”; i. e. Thy relatives.

ତାପିତୁନ୍ଦାନାନ୍ *tava pituno dánan* “The gift of the father of thee”; i. e. Thy father.

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

ଆମାକାନ୍ତି
ahmákan mansan “The flesh of us”; i. e. Our flesh

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

* Journal Royal Asiatic Society: Vol. XVI, page 361.

Reflexive Pronouns.

§ 167. The reflexive pronoun SELF, is made from *attá* အတ္ထာ which is declined like *puma* §101. Thus:

အတ္ထန္တာပြုပွဲလိယာနှေသာဖိ attano brahmaṇiya nessāmi

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

Sometimes it is made by the indeclinable *sayan* သယ့်
स्वयं *svayam* in Sanskrit.

The reflexive possessive pronoun OWN, is made by *saka* သက်

स्वका *svaka* in Sanskrit, as သက်ဘာဝါ *sakabhávena*

“By his own existance.”

It is often made also by *attá* as:

အတ္ထန္တာပုဂ္ဂကေဒါသေကတ္ထာ attano puttake dásé katwed

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

Demonstrative Pronouns.

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

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

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

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

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

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

Relative Pronoun.

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

The relative is often repeated in the signification of WHOEVER WHATEVER, as :

သေသူသေသူ၍၏နေသူ *yesu yesu thánesu*

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

Interrogative Pronoun.

§ 170. The interrogative pronoun *kin*, WHO? WHICH? WHAT? is declined, excepting in the nominative singular neuter, like the relative, substituting *k* for *y* : (§127.)

The interrogative WHICH? or WHAT? is sometimes made by adding the comparative affix *tara*, or *tam* to the base *ka*, as:

| | | |
|---------------|---------------|----------------------|
| ကတရ | ကတမ | ကတရကတမ |
| <i>katara</i> | <i>katama</i> | <i>katara katama</i> |
| WHICH? | WHICH? | WHICH? |

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

ကွက်တာရုပ္ပါဝါ၏သူတွေ *kwa katarasmin sutt*, "Where? In which, or what rule?" where the rules are numerous.

Indefinite Pronouns.

§ 171. By adding the particle *chi* to the interrogative *kin*, the indefinite pronoun ANY ONE, or SOME ONE is formed, as:

ကောစိဟိနပူရိသော *kochihinapúriso* "Any, or some outcast."

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

သေသာကောနပိဝေသာနပောင် *yena kena chi tena nahatá*

"Have they been taken away by any one, or some one?"

Occasionally it signifies EVERY, as:

ဣဝယံကိမ္မိအထိ *idha yan kinychi atthi*

"There is any thing, i. e. every thing, in this place."

ဣဝယံ *any* အညာညုံ *anyamanyan*
itara EITHER, OTHER, *anya* ANOTHER, *anyamanyan*, EACH OTHER,
 are a few other indefinite pronouns.

CHAPTER VII.

VERBS.

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

Voice.

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

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

ပရသာပဒ္ဓါန *parassa padáni*

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

အတ္ထတ္ထာပဒ္ဓါန *attano padáni*

From *attano* the genitive, or dative case of *attá* SELF, and *pada*, as before; i. e. "Words for SELF-Intransitives, and the Middle, and Passive Voices. The Passive however is distinguished by taking *y* before the terminations in the conjugational tenses.

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

Mood.

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

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

သော စေ ဇက် ယာနဲ့ အလာဘိသာ အကျိုသာ

so che ekan yánan alabhíssá agacchhíssá

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

Tense.

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

| | | |
|----------|------------|----------|
| ပဝရက္ခာ | ထိယျော် | အဇ္ဇတ္တာ |
| parokkhā | hiyyattanā | ajjatani |

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

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

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

Number.

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

Person.

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

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

Terminations of Verbs.

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

Active Voice—*Parassa padáni.*

INDICATIVE MOOD.

PRESENT TENSE.

| First Person. | Second Person. | Third Person. |
|---------------|----------------|---------------|
|---------------|----------------|---------------|

| | | |
|----|----|----|
| မိ | သိ | တိ |
|----|----|----|

| | | | |
|------|-----------|-------------|-------------|
| Sin. | <i>mi</i> | <i>si</i> | <i>ti</i> |
| | ၁ | ၁၁ | ၁၂ |
| Plu. | <i>ma</i> | <i>ttha</i> | <i>anti</i> |

PERFECT TENSE.

| | | |
|----|---|----|
| ၃၁ | ၄ | ၃၃ |
|----|---|----|

| | | | |
|------|------------|-------------|----------|
| Sin. | <i>a</i> | <i>e</i> | <i>a</i> |
| | ၅ | ၅၁ | ၅၂ |
| Plu. | <i>hma</i> | <i>ttha</i> | ။ |

IMPERFECT TENSE.

| | | |
|----|----|-----|
| ၃၃ | ၅၁ | ၅၁၁ |
|----|----|-----|

| | | | |
|------|------------|-------------|----------|
| Sin. | <i>o</i> | <i>o</i> | <i>á</i> |
| | ၅၁ | ၅၁ | ၅ |
| Plu. | <i>hma</i> | <i>ttha</i> | ။ |

AORIST.

| | | |
|---|---|----|
| ၆ | ၅ | ၅၁ |
|---|---|----|

| | | | |
|------|------------|-------------|-----------|
| Sin. | <i>i</i> | <i>o</i> | <i>i</i> |
| | ၆၁ | ၅၁ | ၅ |
| Plu. | <i>hma</i> | <i>ttha</i> | <i>un</i> |

FUTURE TENSE.

| | | |
|-----|------|------|
| သာ၁ | သာ၁၁ | သာ၁၂ |
|-----|------|------|

| | | | |
|------|--------------|----------------|---------------|
| Sin. | <i>ssámi</i> | <i>ssasi</i> | <i>ssati</i> |
| | သာ၁၁ | သာ၁၁ | သာ၁၂ |
| Plu. | <i>ssáma</i> | <i>ssattha</i> | <i>ssanti</i> |

OPTATIVE MOOD.

| | First Person. | Second Person. | Third Person. |
|--|---------------|----------------|---------------|
|--|---------------|----------------|---------------|

| | | | |
|------|--------|----------|--------|
| | ဧယာမိ | ဧယာမိ | ဧယ့ |
| Sin. | eyyámi | eyyásí | eyyá |
| | ဧယာမေ | ဧယာပ္ဒ္ဒ | ဧယ့် |
| Plu. | eyyáma | eyyátha | eyyáun |

CONDITIONAL MOOD.

| | | | |
|------|--------|--------|--------|
| | သိ | သေသ | သေသ |
| Sin. | ssan | ssə | ssá |
| | သုသမာ | သုသဝ္ဒ | သုသံသူ |
| Plu. | ssáhmá | ssatha | ssansu |

IMPERATIVE MOOD.

| | | | |
|------|----|-----|-------|
| | ဂ | ဟိ | ဗိ |
| Sin. | mi | hi | tu |
| | ဗ | ဗိ | အနှစ် |
| Plu. | ma | tha | antu |

INFINITIVE MOOD.

ဗိ

tun

REMARKS.

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

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

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

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

Middle and Passive Voice—Attanopadáni.
INDICATIVE MOOD.

PRESENT TENSE.

| | First Person. | Second Person. | Third Person. |
|------|---------------|----------------|----------------|
| | କୁ | କୁ | କୁ |
| Sin. | e | se | te |
| Plu. | କୁ hme | କୁ hve | କୁନ୍ତି ante |

PERFECT TENSE.

| | | | |
|------|-----------|-----------|----------|
| | କୁ | କୁ | କୁ |
| Sin. | i | ttho | ttha |
| Plu. | କୁ hme | କୁ hvo | କୁ re |

IMPERFECT TENSE.

| | | | |
|------|-----------------|------------|-----------------|
| | କୁ | କୁ | କୁ |
| Sin. | i or in | se | ttha |
| Plu. | କୁନ୍ତା hmase | କୁ hvan | କୁନ୍ତା tthun |

AORIST.

| | | | |
|------|-----------|------------|---------|
| | କୁ | କୁ | କୁ |
| Sin. | a | se | á |
| Plu. | କୁ hme | କୁ hvan | କୁ ú |

FUTURE TENSE.

| | | | |
|------|------------------|------------------|------------------|
| | କୁ | କୁ | କୁ |
| Sin. | ssan | ssáse | ssate |
| Plu. | କୁନ୍ତା ssáhme | କୁନ୍ତା ssahve | କୁନ୍ତା ssante |

OPTATIVE MOOD.

| | First Person. | Second Person. | Third Person. |
|--|---------------|----------------|---------------|
|--|---------------|----------------|---------------|

| | | | |
|------|---------|---------|---------|
| | ဧୟ | ဧନୋ | ଥୋ |
| Sin. | eyyan | etho | etha |
| | ဧୟାମୁ | ဧୟାହ୍ରୋ | ଥାର୍ଣ୍ଣ |
| Plu. | eyyahme | eyyahvo | eran |

CONDITIONAL MOOD.

| | | | |
|------|--------------|----------|--------------|
| | သୀ | ବ୍ୟାପ୍ତି | ବ୍ୟାପ୍ତି |
| Sln. | ssan | ssase | ssatha |
| | ବ୍ୟାପ୍ତିକାରୀ | ବ୍ୟାପ୍ତି | ବ୍ୟାପ୍ତିକାରୀ |
| Plu. | ssahmase | ssuhve | ssinsu |

IMPERATIVE MOOD.

| | | | |
|------|-----------|-----------|-----------|
| | ଚ | ବ୍ୟାଳ କା | ତ୍ତ |
| Sin. | • | ssz or su | tan |
| | ବ୍ୟାଳକାରୀ | ବ୍ୟାଳ | ବ୍ୟାଳକାରୀ |
| Plu. | ahmase | hro | antan |

REMARKS.

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

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

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

| | Pa. | Gr. | Pa. | Gr. | Pa. | Gr. |
|------|------------|-------|------------|------|-------------|-------|
| Sin. | <i>e</i> | MAI | <i>se</i> | SAI | <i>te</i> | TAI |
| Plu. | <i>hme</i> | METHA | <i>hve</i> | STHE | <i>ante</i> | ANTAI |

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

Paradigm.

§I78. The following is an example of a Pali verb united to the preceding terminations.

Pacha to COOK; Germ. BACKEN, to BAKE.

Active Voice.—*Parassapadáni.*

INDICATIVE MOOD.**PRESENT TENSE.**

| | First Person. | Second Person. | Third Person. |
|--|---------------|----------------|---------------|
|--|---------------|----------------|---------------|

| | | | |
|--|-----|------|-----|
| | ပတိ | ပတော | ပတိ |
|--|-----|------|-----|

| | | | |
|------|---------|----------|----------|
| Sin. | pachámi | pachasi | pachati |
| | ပတိမ | ပတော | ပတိ |
| Plu. | pacháma | pachatha | pachanti |

PERFECT TENSE.

| | | | |
|------|------------|--------------|---------|
| | ပုဂ္ဂ | ပုပစေ | ပုဂ္ဂ |
| Sin. | papacha | papache | papacha |
| | ပုပစိမ့် | ပုပစိထွေ | ပုပရ |
| Plu. | papachihma | papachiththa | papachu |

IMPERFECT TENSE.

| | | | |
|------|-----------|------------|--------|
| | အပော | အပပေါ | အပော |
| Sin. | apacha | apacho | apachá |
| | အပပန့် | အပပထွေ | အပရ |
| Plu. | apachahmá | apachattha | apachu |

AORIST.

| | | | |
|------|-----------|------------|---------|
| | အပစိ | အပပော | အပစိ |
| Sin. | apachi | apacho | apachi |
| | အပပန့် | အပပထွေ | အပရ |
| Plu. | apachahmá | apachattha | apachun |

FUTURE TENSE.

| | | | |
|------|------------|-------------|-------------------|
| | ပခိသာမိ | ပခိသာသိ | ပခိသာတ် |
| Sin. | pachissámi | pachissasi | <i>pachissáni</i> |
| | ပခိသာမ | ပခိသာဘ | ပခိသာနှံ |
| Plu. | pachissama | pachissatha | pachissanti |

OPTATIVE MOOD.

| | First Person. | Second Person. | Third Person. |
|------|------------------------------|------------------------------|---------------------------|
| Sin. | ଓଚେୟିତି <i>pacheyyámi</i> | ଓଚେୟିତି <i>pacheyyási</i> | ଓଚେୟ <i>pacheyya</i> |
| | ଓଚେୟିତ <i>pacheyyáma</i> | ଓଚେୟିତ <i>pacheyyátha</i> | ଓଚେୟି <i>pacheyyun</i> |
| Plu. | | | |

CONDITIONAL MOOD.

| | | | |
|------|------------------------------------|---------------------------------|---------------------------------------|
| | ଅପରିଚ୍ୟ <i>apachissan</i> | ଅପରିଚ୍ୟ <i>apachisse</i> | ଅପରିଚ୍ୟ <i>apachissá</i> |
| Plu. | ଅପରିଚ୍ୟଭ୍ରା <i>apachissahmá</i> | ଅପରିଚ୍ୟତ <i>apachissatha</i> | ଅପରିଚ୍ୟତ୍ତିତ୍ୟ <i>apachissansu</i> |
| | | | |

IMPERATIVE MOOD.

| | | | |
|------|-----------------------|------------------------|------------------------|
| | ଚୋଧ <i>pachámi</i> | ଚୋଧ <i>puchahi</i> | ଚୋଧ <i>pachatu</i> |
| Plu. | ଚୋଧ <i>pacháma</i> | ଚୋଧ <i>puchatha</i> | ଚୋଧ <i>pachantu</i> |
| | | | |

INFINITIVE MOOD.

ପଚିତୁ
puchitun

PARTICIPLES.

PRESENT PARTICIPLE

| Mas. | Fem. | Neut. |
|----------------------|---------------------------|-----------------------------|
| ପଚନ <i>pachan</i> | ପଚନ୍ତି <i>pachantí</i> | ପଚନ୍ତାନ <i>pachantan</i> |

PAST PARTICIPLE.

| | | |
|----------------------------|-------------------------------|----------------------------|
| ପଚତାବି <i>pachatavá</i> | ପଚତାବତି <i>pachatavatí</i> | ପଚତାବ <i>pachatavan</i> |
|----------------------------|-------------------------------|----------------------------|

FUTURE PARTICIPLE.

| | | |
|---------------------------|-------------------------------|------------------------------|
| ପଚିତି <i>pachissan</i> | ପଚିତି • <i>pachissantí</i> | ପଚିତି <i>pachissantan</i> |
|---------------------------|-------------------------------|------------------------------|

CONTINUATIVE PARTICIPLE.

| | | |
|---------------------------------|-----------------------------------|-----------------------------|
| ପଚିତ୍ୱା <i>pachitwí</i> , or | ପଚିତ୍ୱା <i>pachitwána</i> , or | ପଚିତ୍ୱା <i>pachitwan</i> |
|---------------------------------|-----------------------------------|-----------------------------|

Passive Voice.

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

INDICATIVE MOOD.

PRESENT TENSE.

| | First Person. | Second Person. | Third Person. |
|--|---------------|----------------|---------------|
|--|---------------|----------------|---------------|

| | | | |
|------|-------------------------------------|-------------------------------------|--------------------------------------|
| | ပခ္ဗဲ <i>pachche</i> | ပခ္ဗာသေ <i>pachchase</i> | ပခ္ဗာဝါ <i>pachchte</i> |
| Sin. | ပခ္ဗာမှ <i>pachchahme</i> | ပခ္ဗာရှ <i>pachchahve</i> | ပခ္ဗာနဲ့ <i>pachchante</i> |
| Plu. | | | |

PERFECT TENSE.

| | | | |
|------|------------------------------------|--------------------------------------|---------------------------------------|
| | ပပစိ <i>papachi</i> | ပပစိထွေး <i>papachitho</i> | ပပစိဖွဲ့ <i>papashattha</i> |
| Sin. | ပပစိမှ <i>papachihme</i> | ပပစိရွှေ <i>papachihvo</i> | ပပစိရေ <i>papachire</i> |
| Plu. | | | |

IMPERFECT TENSE.

| | | | |
|------|--|--------------------------------------|---|
| | အပစိ—စိ <i>apachchi—chchin</i> | အပစိသေ <i>apachchase</i> | အပစိထွဲ <i>apachchattha</i> |
| Plu. | အပစိမှသေ <i>apachchahmase</i> | အပစိရှ <i>apachchahvan</i> | အပစိထွဲပံ့ <i>apachchatthun</i> |

AORIST.

| | | | |
|------|-----------------------------------|------------------------------------|------------------------------|
| | အပစ် <i>apacha</i> | အပစ်သေ <i>apachise</i> | အပစ် <i>apachá</i> |
| Plu. | အပစ်မှ <i>apachihme</i> | အပစ်ရှ <i>apachihvan</i> | အပစ် <i>apachu</i> |

FUTURE TENSE.

| | | | |
|------|--|--|---------------------------------------|
| | ပစိသိ <i>pachissan</i> | ပစိသုသေ <i>pachissase</i> | ပစိသုတေ <i>pachissate</i> |
| Plu. | ပစိသုသာမှ <i>pachissahme</i> | ပစိသုသာရှ <i>pachissahve</i> | ပစိသုနဲ့ <i>pachissantu</i> |

OPTATIVE MOOD.

| | First Person. | Second Person. | Third Person. |
|------|-------------------------------------|---------------------------------------|-------------------------------|
| Sin. | ပာစ္စယျိုး <i>pachcheyyan</i> | ပာစ္စဘဝာ <i>pachchetho</i> | ပာစ္စဝါ <i>pachchetha</i> |
| Plu. | ပာစ္စယျာမှု <i>pachcheyyahme</i> | ပာစ္စယျာရွှေ့ <i>pachcheyyáhvo</i> | ပာစ္စရုံ <i>pachcheran</i> |

CONDITIONAL MOOD.

| | | | |
|------|---------------------------------------|----------------------------------|-----------------------------------|
| | အပါသထိ <i>apachissan</i> | အပါသသာသော <i>apachissase</i> | အပါသသတ် <i>apachissathā</i> |
| Plu. | အပါသသာမှုသော <i>apachissáhmase</i> | အပါသသာရှု <i>apachissahve</i> | အပါသသို့သူ <i>apachissinsu</i> |

IMPERATIVE MOOD.

| | | | |
|------|--------------------------------------|--------------------------------|--------------------------------|
| | ပာစ္စ ^၁ <i>pachche</i> | ပာစ္စသူ <i>pachchasan</i> | ပာစ္စတံ့ <i>pachchatan</i> |
| Plu. | ပာစ္စမှုသော <i>pachcháhmase</i> | ပာစ္စလွှာ <i>pachchalvo</i> | ပာစ္စသီး <i>pachchantan</i> |

INFINITIVE MOOD.

ပာစ္စတုံး
pachitun

PARTICIPLES.

PRESENT PARTICIPLE.

| Mas. | Fem. | Neut. |
|----------------------------|----------------------------|-----------------------------|
| ပာမာနာ <i>pachamáno</i> | ပာမာနာ <i>pachamáná</i> | ပာမာန် <i>pachumánan</i> |

PAST PARTICIPLE.

| | | |
|----------------|----------------|-----------------|
| ပါတောာ | ပါတာ | ပါတံ |
| <i>pachito</i> | <i>pachitá</i> | <i>pachitan</i> |

FUTURE PARTICIPLE.

| | | |
|-------------------|-------------------|--------------------|
| ပါတဲ့ပြော | ပါတဲ့ပြာ | ပါတဲ့ပြံး |
| <i>pachitubbo</i> | <i>pachitabbá</i> | <i>pachitabban</i> |

MUTATIONS OF Y.

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

| | | | |
|------------------------|-------------------------|------------------------|--------------------------------|
| သက | သର୍ତ୍ତ ତେ | ଦୀ | ଦୀତ୍ତ ତେ |
| <i>saka</i> to BE ABLE | <i>sakkate</i> IS ABLE. | <i>vacha</i> to SPEAK, | <i>ruchchate</i> IS SPOKEN. |

| | | |
|--|----------------|--------------|
| ମଦ | ମଜ୍ଜ | ମଜ୍ଜତେ |
| <i>mada</i> or <i>maja</i> to SQUEEZE IN THE HAND, | <i>majjate</i> | IS SQUEEZED. |

| | | | |
|---------------------------------------|-----------------|-----------------|-----------|
| ବୁଦ୍ଧ | ବୁଜ୍ହ | ବୁଦ୍ଧତେ | ବୁଜ୍ହତେ |
| <i>budha</i> or <i>bujha</i> to KNOW, | <i>buddhate</i> | <i>bujjhate</i> | IS KNOWN. |

| | | | |
|--------------------------|------------------------------|----------------------|------------------------------|
| ବୁଦ୍ଧ | ବୁଦ୍ଧି | ବୁଦ୍ଧିତେ | |
| <i>vuda</i> to INCREASE, | <i>ruddate</i> IS INCREASED. | <i>hana</i> to KILL, | <i>hanyate</i> IS KILLED. |

| | | | |
|-------------------------|------------------------------|-----------------------------|------------------------------------|
| ଲାବ | ଲାଭ | ଲାଭତେ | ଲାଭିତେ |
| <i>labha</i> to OBTAIN, | <i>labbhate</i> IS OBTAINED. | <i>dhamma</i> to DISCIPLINE | <i>dhammate</i> IS DISCIPLINED. |

| | | | |
|--------------------|-------------------------|-------------------------|------------------------------|
| କର୍ବ | କର୍ଯ୍ୟ | କର୍ଯ୍ୟତେ | କର୍ଯ୍ୟିତେ |
| <i>kara</i> to DO, | <i>kayyate</i> IS DONE. | <i>phala</i> to FINISH, | <i>phallate</i> IS FINISHED. |

| | | | |
|----------------------|---------------------------|---------------------|-------------------------|
| ଦିବ | ଦିପ | ଦିପତେ | ଦିଵ୍ୟତେ |
| <i>diva</i> to PLAY, | <i>dibpate</i> IS PLAYED. | <i>disa</i> to SEE, | <i>dissate</i> IS SEEN. |

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

| | |
|-----------------|----------|
| କରିଯାତେ | ଗଛିଯାତେ |
| <i>kariyate</i> | IS DONE. |

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

| | | | |
|--------------------|-------------------------|----|--------|
| ଦି | ଦିଯାତି | ଦି | ଦିଯାତି |
| <i>dá</i> to GIVE, | <i>díyati</i> IS GIVEN. | | |

| | | | |
|----------------------|---------------------------|----|--------|
| ଥି | ଥିଯାତି | ଥି | ଥିଯାତି |
| <i>thá</i> to PLACE, | <i>thíyati</i> IS PLACED. | | |

má to LOVE, *míyati* IS LOVED.

ဟဲ

ဟိယတိ

ပါ

ဒိယတိ

há to ABANDON, *hiyati* IS ABANDONED. pá to DRINK, *piyati* IS DRUNK.

မာ္မ

မဟိယတိ

မဝါ

မထိယတိ

maha to WORSHIP, *mahiyati* IS WORSHIPED. matha to NOURISH, *mathayati* IS NOURISHED.§ 181. *Yaja* to WORSHIP, is changed in the passive to *iya*, as:

ယဇ်

ဇူဇိတေ

yaja to WORSHIP, *ijjate* IS WORSHIPED.

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

မည့်တေ

ဂိယတေ

manyate KNOWS. *jáyate* PRODUCES.

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

ဝဲစွဲတိ

လွှဲစွဲတိ

vuchchati IS SPOKEN. *labbhati* IS OBTAINED.

ကရိယတိ

ပွဲစွဲတိ

kariyati IS DONE. *pachchate* IS COOKED.

သဇ္ဇနနာ

ပုဇွဲခြား

sajjanena buddho miyati.

“Buddha is beloved by good men.”

Alwis renders *miyati* by IS MEASURED, as if from the root **မာ** *má*, but it is constantly used in the Pali books, as above, like **မိမိ**, *míd*, defined in Wilson's Sanskrit Dictionary, “To have affection, or regard for.”

မယဲ ပါပံ တိယတိ

mayá pápan híyate

“Sin is abandoned by me.”

Hiyate, is translated by Alwis, “Is reduced”, but the Pali usage is as if the word were identical with the Sanskrit root **हा**

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

ဝေ

ဝေဝေ

ဝေဝေ

vacha to SPEAK, vasa to DWELL, vaha to FLOW, TO ARRIVE, is sometimes changed to *vu*, as:

ဝဲစွဲတိ

ဝဲသာတိ

vuchchate IS SAID,*vussati* IS DWELLING, OR RESIDING.§ 185. The letter *h* when a final radical, is sometimes written after *y* in combination; and in *vaha* is changed to *l*, as:

ဝဲဖွဲတိ

ဝဲဖွဲ

vuyhati, or *vulkati*, IS FLOWING, IS CONVEYED.

Conjugation.

§186. In Greek there are several conjugations of verbs, owing to various additions being made to the root in some of its moods and tenses. Thus the root *lab* inserts *n* before the last consonant of the verb, and becomes *lambano* to TAKE; and *zo* adds *nu*, forming *zonnumi* to GIRD.

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

REGULAR VERBS.

§ 187. The first conjugation is characterized by the root taking a final *a*. If the root ends in *u*, the *u* is changed to *v*; if in *i*, the *i* is changed to *y*, as:

ବୁ **ବାନ୍ଧି** **ଜି** **ଜିଯାତି**

bhú to BE, *bhavati* HE IS; *ji* to CONQUER *jiyati*, HE CONQUERS.

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

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

ଯୁଜ **ଯୁଜ୍ଞିତୋ** **କୁଜ** **କୁଜହାତୀ**

yuja to JOIN, *yujjate* IS JOINED. *kuja* to BE ANGRY, *kujhate*

ମୁଦ **ମୁଦାତି** **କୁପା** **କୁପାତୋ**

muda to ENJOY, *mudati* HE ENJOYS. Following the rule are

ଗୁପା **ଗୋପତି** **ରୁଚ** **ରୋତୋ**

gupa to GUARD. *gopati* HE GUARDS, *rucha* to SHINE, *rochati* IT SHINES

ସୁଖ **ସୁଖାତା** **ତିଜ** **ତେଜାତି**

sukha to REGRET, *sochate* HE REGRETS. *tija* to SHINE. *tejate* IT SHINES.

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

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

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

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

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

Kachchayano names each conjugation after the example he uses to illustrate it. Thus:

- | | | | |
|-------------------------------------|--|-------|------|
| ဘဝါဒ | ဘ | ရှောဒ | ရှာ |
| 1. BHAVÁDI, from <i>bú</i> to BE. | 2. RUDHÁDI, from <i>rudha</i> to RESTRAIN. | | |
| ရဝါဒ | ရဝ | သွာဒ | သွာ |
| 3. DIVÁDI, ... <i>diva</i> to PLAY. | 4. SWÁDI, ... <i>su</i> to HEAR. | | |
| ကိယာဒ | ကိ | ဟာဒ | ဟာ |
| 5. KIÁDI, ... <i>ki</i> to BUY. | 6. GAHÁDI, ... <i>gaha</i> to TAKE. | | |
| တနာဒ | တနာ | ခရပါဒ | ခရပါ |
| 7. TANÁDI ... <i>tana</i> EXTEND | 8. CHURAVÁDI ... <i>chura</i> to STEAL. | | |

SECOND CONJUGATION.

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

Chhida to CUT, SUNDER; Latin; SCID, SCINDO, to CUT.

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

| | First Person. | Second Person. | Third Person. |
|------|------------------|------------------|------------------|
| | ବିଷ୍ଟିପି | ବିଷ୍ଟିଲି | ବିଷ୍ଟିତି |
| Sin. | <i>chhindámi</i> | <i>chhindasi</i> | <i>chhindati</i> |

| | | | |
|------|------------------|-------------------|-------------------|
| | ବିଷ୍ଟିପ | ବି “ଠ | ବି “ଟେ |
| Plu. | <i>chhindáma</i> | <i>chhindatha</i> | <i>chhindante</i> |

IMPERFECT TENSE.

| | | | |
|------|--------------------|---------------------|-----------------|
| | ଅବିଷ୍ଟି | ଅବିଷ୍ଟୋ | ଅବିଷ୍ଟି |
| Sin. | <i>achhinda</i> | <i>achhindo</i> | <i>achhindá</i> |
| | ଅବି “ମ୍ବା | ଅବିଷ୍ଟୋଯ୍ | ଅବିଷ୍ଟିର୍ |
| Plu. | <i>achhindahmá</i> | <i>achhindattha</i> | <i>achhindu</i> |

OPTATIVE MOOD.

| | | | |
|------|---------------------|----------------------|--------------------|
| | ବିଷ୍ଟେଯ୍ୟିପି | ବିଷ୍ଟେଯ୍ୟିଲି | ବିଷ୍ଟେଯ୍ୟ |
| Sin. | <i>chhindeyyámi</i> | <i>chhindeyyásí</i> | <i>chhindeyya</i> |
| | ବିଷ୍ଟେଯ୍ୟିପ | ବି “ଯ୍ୟିଲ | ବିଷ୍ଟେଯ୍ୟିର୍ |
| Plu. | <i>chhindeyyáma</i> | <i>chhindeyyátha</i> | <i>chhindeyyun</i> |

IMPERATIVE MOOD.

| | | | |
|------|------------------|-------------------|------------------|
| | ବିଷ୍ଟିପି | ବିଷ୍ଟିଲି | ବିଷ୍ଟିତ୍ୱ |
| Sin. | <i>chhindámi</i> | <i>chhindahi</i> | <i>chhindatu</i> |
| | ବି “ମ | ବି “ଲ | ବିଷ୍ଟି |
| Plu. | <i>chhindáma</i> | <i>chhindatha</i> | <i>chhindu</i> |

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

ବୁଷ୍ଟି ବୁଷ୍ଟିତି ବୁଷ୍ଟିତି ବୁଷ୍ଟିତି ବୁଷ୍ଟିତି
rundhati, *rundhiti*, *rundhiti*, *rundheti*, or *rundhoti*, OBSTRUCTS.

§ 191. The *n* before the last consonant is subjected to the regular permutations given in § 83. Thus:

ବାଜୁ ବାନ୍ୟତି ବ୍ୟବ୍ୟାତି
bhaja to ENJOY, *bhanyati* ENJOYS. *sabha* to GORE, *sumbhoti* GORES.

§ 192. The passive is made by adding *y* to the root, and the terminations of the *Attano padáni*, as:

ବ୍ୟବ୍ୟାତୀ ରୁନ୍ଧ୍ୟାତୋ *rundhayate*, HE OBSTRUCTS, or RESTRAINS.

THIRD CONJUGATION.

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

Diva to SPORT, to go; Greek THEΩ to RUN.

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

| First Person. | Second Person. | Third Person. |
|---------------------|-----------------|-----------------|
| କିପ୍ରିତି | କିପ୍ରିତି | କିପ୍ରିତି |
| Sin. <i>dippámi</i> | <i>dippasi</i> | <i>dippati</i> |
| କିପ୍ରିତ | କିପ୍ରିତ | କିପ୍ରିତ |
| Plu. <i>dippáma</i> | <i>dippatha</i> | <i>dippanti</i> |

IMPERFECT TENSE.

| | | |
|-----------------------|-------------------|---------------|
| ଅକିପ୍ର | ଅକିପ୍ରେ | ଅକିପ୍ରା |
| Sin. <i>adippa</i> | <i>adippo</i> | <i>adippá</i> |
| ଅକିପ୍ରଭା | ଅକିପ୍ରଭା | ଅକିପ୍ରଭା |
| Plu. <i>adippahmá</i> | <i>adippattha</i> | <i>adippu</i> |

OPTATIVE MOOD.

| | | |
|------------------------|--------------------|------------------|
| କିପ୍ରେୟାମି | କିପ୍ରେୟାମିତି | କିପ୍ରେୟା |
| Sin. <i>dippeyyámi</i> | <i>dippeyyásí</i> | <i>dippeyya</i> |
| କିପ୍ରେୟାମିତ | କିପ୍ରେୟାମିତ | କିପ୍ରେୟାମି |
| Plu. <i>dippeyyáma</i> | <i>dippeyyátha</i> | <i>dippeyyun</i> |

IMPERATIVE MOOD.

| | | |
|---------------------|-----------------|-----------------|
| କିପ୍ରିତ | କିପ୍ରିତି | କିପ୍ରିତ |
| Sin. <i>dippámi</i> | <i>dippahi</i> | <i>dippatu</i> |
| କିପ୍ରିତ | କିପ୍ରିତ | କିପ୍ରିତ |
| Plu. <i>dippáma</i> | <i>dippatha</i> | <i>dippantu</i> |

FOURTH CONJUGATION.

§ 194. The fourth conjugation is characterized by adding *nu*, *na*, or *na* to the root; like *ag*, in Greek, which adds *nu*, and becomes *agnumi* to BREAK.

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

The following is an example of this conjugation:

Pápu[i. e. *pa-ápu*] to OBTAIN; Latin, *APO* to OBTAIN.

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

| | First Person. | Second Person. | Third Person. |
|------|------------------------|-------------------------|--------------------------|
| Sin. | ပါဂဲဏာထိ | ပါဂဲဏာထိ | ပါဂဲဏာထိ |
| | <i>pápu<u>n</u>omi</i> | <i>pápu<u>n</u>osi</i> | <i>pápu<u>n</u>oti</i> |
| Plu. | ပါဂဲဏာမ | ပါဂဲဏာဝ | ပါဂဲ နဲစိ |
| | <i>pápu<u>n</u>uma</i> | <i>pápu<u>n</u>utha</i> | <i>pápu<u>n</u>wanti</i> |

Or,

| | First Person. | Second Person. | Third Person. |
|------|------------------------|-------------------------|-------------------------|
| Sin. | ပါဂဲဏာထိ | ပါဂဲဏာထိ | ပါဂဲဏာထိ |
| | <i>pápu<u>n</u>ámi</i> | <i>pápu<u>n</u>ási</i> | <i>pápu<u>n</u>áti</i> |
| Plu. | ပါဂဲဏာမ | ပါဏာဝ | ပါဂဲဏာနှစိ |
| | <i>pápu<u>n</u>áma</i> | <i>pápu<u>n</u>átha</i> | <i>pápu<u>n</u>ánti</i> |

FIFTH CONJUGATION.

§195. The fifth conjugation, corresponding to the Sanskrit ninth, adds *ná* to the root, like the Greek *dam*, which adds *na* in the middle voice, and becomes *damnamai* to SUBDUE.

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

Lu to CUT; Greek *λῦσθαι* to LOOSE.

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

| First Person. | Second Person. | Third Person. |
|--------------------|----------------|----------------|
| လုနာစိ | လုနာသိ | လုနာတိ |
| Sin. <i>lunámi</i> | <i>lunási</i> | <i>lunáti</i> |
| လုနာမ | လုနာဝ | လုနာထိ |
| Plu. <i>lunáma</i> | <i>lunátha</i> | <i>lunánti</i> |

SIXTH CONJUGATION.

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

Kachchayano says the conjugation is characterized by adding *ppa*, or *hna* to the root, as:

Gaha, Sans. *Graka*, to TAKE, Germ. GREIFEN, to GRIPPE, GRASP.

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

| First Person. | Second Person. | Third Person. |
|----------------------|------------------|------------------|
| ကောပြိစိ | ကောပြိသိ | ကောပြိတိ |
| Sin. <i>gheppámi</i> | <i>gheppasi</i> | <i>gheppati</i> |
| ကောပြိမ | ကောပြိဝ | ကောပြိထိ |
| Plu. <i>gheppáma</i> | <i>gheppatha</i> | <i>gheppanti</i> |

Or,

| | | |
|---------------------|-----------------|-----------------|
| ကဏ္ဍာစိ | ကဏ္ဍာသိ | ကဏ္ဍာတိ |
| Sin. <i>gahñámi</i> | <i>gahñási</i> | <i>gahñáti</i> |
| ကဏ္ဍာမ | ကဏ္ဍာဝ | ကဏ္ဍာထိ |
| Plu. <i>gahñáma</i> | <i>gahñátha</i> | <i>gahñánti</i> |

SEVENTH CONJUGATION.

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

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

Kara, Sans. *Kri*, to DO, MAKE. Latin; CREO to CREATE, MAKE.

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

| | First Person. | Second Person. | Third Person. |
|------|---------------|----------------|----------------|
| | ကရောတိ | ကရောသိ | ကရောထိ |
| Sin. | <i>karomi</i> | <i>karosi</i> | <i>karoti</i> |
| | ကရောမ | ကရောထ | ကရောနိ |
| Plu. | <i>karoma</i> | <i>karotha</i> | <i>karonti</i> |

Or,

| | | | |
|------|-----------------|------------------|------------------|
| | ကထိရောတိ | ကထိရောသိ | ကထိရောထိ |
| Sin. | <i>kayirami</i> | <i>kayirasi</i> | <i>kayirati</i> |
| | ကထိရောမ | ကထိရောထ | ကထိရောနိ |
| Plu. | <i>kayiráma</i> | <i>kayiratha</i> | <i>kayiranti</i> |

Or,

| | | | |
|------|----------------|-----------------|-----------------|
| | ကူပွဲတိ | ကူပွဲသိ | ကူပွဲထိ |
| Sin. | <i>kuppami</i> | <i>kuppasi</i> | <i>kuppatti</i> |
| | ကူပွဲမ | ကူပွဲထ | ကူပွဲနှု |
| Plu. | <i>kuppama</i> | <i>kuppatha</i> | <i>kuppanti</i> |

AORIST.

| | | | |
|------|-----------------|------------------|---------------|
| | အကောသိ | အကောသသာ | အကောသိ |
| Sin. | <i>akásí</i> | <i>akásó</i> | <i>akásí</i> |
| | အကောမှ | အကောသထွ | အကောသု |
| Plu. | <i>akásahma</i> | <i>akásattha</i> | <i>akasun</i> |

| AORIST. | | |
|----------------------------------|-------------------------------|------------------------------|
| First Person. | Second person. | Third Person. |
| အကရိ Sin. <i>akari</i> | အကရာ <i>akaro</i> | အကရိ <i>akari'</i> |
| အကရမှာ Plu. <i>akarakhmá</i> | အကရထွေ <i>akurattha</i> | အကရုံ <i>akarun</i> |
| FUTURE TENSE. | | |
| ကာဖိတိ Sin. <i>káhimi</i> | ကာဖိထိ <i>káhisi</i> | ကာဖိထိ <i>káhiti</i> |
| ကာဖိမ Plu. <i>káhima</i> | ကာဖိထ <i>káhitha</i> | ကာဖိထိ <i>káhinti</i> |
| ကဟာဖ Sin. <i>kahámi</i> | ကဟာသိ <i>kahási</i> | ကဟာထိ <i>kaháti</i> |
| ကဟာမ Plu. <i>kaháma</i> | ကဟာထေ <i>kahátha</i> | ကဟာထိ <i>kahínti</i> |
| ကရိသာဓ Sin. <i>karissámi</i> | ကရိသာသိ <i>karissasi</i> | ကရိသာထိ <i>karissati</i> |
| ကရိသာမ Plu. <i>karissámu</i> | ကရိသာထေ <i>karissatha</i> | ကရိသာထိ <i>karissanti</i> |
| OPTATIVE MOOD. | | |
| ကရေယျာဓ Sin. <i>kareyyámi</i> | ကရေယျာသိ <i>kareyyási</i> | ကရေယျာ <i>kareyya</i> |
| ကရေယျာမ Plu. <i>kareyyáma</i> | ကရေယျာထေ <i>kareyyátha</i> | ကရေယျာ၌ <i>kareyyun</i> |
| IMPERATIVE MOOD. | | |
| ကဒောဓ Sin. <i>karomi</i> | ကနောထိ <i>karosi</i> | ကနောထူ <i>karotu</i> |
| ကနောမ Plu. <i>karoma</i> | ကနောထေ <i>karotha</i> | ကနောထိ <i>karontu</i> |

Passive and Middle Voice.

INDICATIVE MOOD.

PRESENT TENSE.

| First Person. | Second Person. | Third Person. |
|-----------------------|-------------------------|------------------|
| ကာယျ | ကယျသဲ | ကယျတေ |
| Sin. <i>kayye</i> | <i>kayyase</i> | <i>kayyate</i> |
| ကယျမှု | ကယျတွေ | ကယျနွှေ့ |
| Plu. <i>kayyahme</i> | <i>kayyahve</i> Or, | <i>kayyante</i> |
| ကရိယေ | ကရိယာသ | ကရိယတေ |
| Sin. <i>kariye</i> | <i>kariyase</i> | <i>kariyate</i> |
| ကရိယာမှု | ကရိယာတွေ | ကရိယာနွှေ့ |
| Plu. <i>kariyahme</i> | <i>kareyahve</i> Or, | <i>kariyante</i> |
| ကခဲ | ကရိဇ္ဇာ | ကရိဇ္ဇဝ |
| Sin. <i>kare</i> | <i>karise</i> | <i>karite</i> |
| ကရိဒှေ့ | ကရိဒ္ဓာ | ကရိဒ္ဓး |
| Plu. <i>karihme</i> | <i>karihve</i> Or, | <i>karinte</i> |
| ကူးရဲ | ကူးရဲသ | ကူးရဲဝေ |
| Sin. <i>kure</i> | <i>kuruse</i> | <i>kurute</i> |
| ကူးရဲမှု | ကူးရဲဘု | ကူးရဲနွှေ့ |
| Plu. <i>kuruhme</i> | <i>kuruhve</i> | <i>kurunte</i> |

INFINITIVE MOOD.

| | | |
|---------------|---------------|--------------|
| ကာဖ္တံ့ | ကာဖ္တံ့ | ကာတံ့ |
| <i>kattun</i> | <i>kattun</i> | <i>kátun</i> |

PARTICIPLES.

PRESENT PARTICIPLE.

ကထံ

kathan

PASSIVE PAST PARTICIPLE.

ကထော

kato

CONTINUATIVE PARTICIPLE.

ကထာ

katwa

ကထနဲ

*katunu*ကထဗ္ဗံ့ ကထဗ္ဗံ့ ကထဗ္ဗံ့
katapau *kátabpan* *káttabpan*

EIGHTH CONJUGATION.

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

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

Chura to STEAL; Latin *FUROR* to STEAL.

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

| | First Person. | Second Person. | Third Person. |
|------|------------------|--|-------------------|
| | ଚୌରେତି | ଚୌରେତି | ଚୌରେତି |
| Sin. | <i>choremi</i> | <i>choresi</i> | <i>choreti</i> |
| | ଚୌରେଇ | ଚୌରେଇ | ଚୌରେଇ |
| Plu. | <i>chorema</i> | <i>choretha</i> Or, <i>chorayati</i> | <i>chorenti</i> |
| | ଚୌରୂପ୍ୟତି | ଚୌରୂପ୍ୟତି | ଚୌରୂପ୍ୟତି |
| Sin. | <i>chorayami</i> | <i>chorayasi</i> | <i>chorayati</i> |
| | ଚୌରୂପ୍ୟଇ | ଚୌରୂପ୍ୟଇ | ଚୌରୂପ୍ୟଇ |
| Plu. | <i>chorayama</i> | <i>chorayatha</i> | <i>chorayanti</i> |

Mata, Sans. *Mana*, to DELIBERATE; Latin MEN-MEMINI.

| | First Person. | Second Person. | Third Person. |
|------|------------------|--|-------------------|
| | ମନ୍ତ୍ରେତି | ମନ୍ତ୍ରେତି | ମନ୍ତ୍ରେତି |
| Sin. | <i>mantemi</i> | <i>mantesi</i> | <i>manteti</i> |
| | ମନ୍ତ୍ରେଇ | ମନ୍ତ୍ରେଇ | ମନ୍ତ୍ରେଇ |
| Plu. | <i>mantema</i> | <i>mantetha</i> Or, <i>mantayati</i> | <i>mantenti</i> |
| | ମନ୍ତ୍ରୂପ୍ୟତି | ମନ୍ତ୍ରୂପ୍ୟତି | ମନ୍ତ୍ରୂପ୍ୟତି |
| Sin. | <i>mantayami</i> | <i>mantayasi</i> | <i>mantayati</i> |
| | ମନ୍ତ୍ରୂପ୍ୟଇ | ମନ୍ତ୍ରୂପ୍ୟଇ | ମନ୍ତ୍ରୂପ୍ୟଇ |
| Plu. | <i>mantayama</i> | <i>mantayatha</i> | <i>mantayanti</i> |

Verbs of several Conjugations.

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

| | | |
|----------------|-----------------|--|
| ବିଷତି | <i>bhindati</i> | Second conjugation, from root <i>bhida</i> . BREAKS |
| ବିଶ୍ରତି | <i>bhijjati</i> | THIRD DISTRIBUTES. |

Hence arises this fourfold division of the roots:

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

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

ବୁବାଦିରୁହାଦି *buvádi rudhádi* FIRST and SECOND conjugation, as:

ଲିପତି **ଲିମ୍ପତି** *lipati limpati* ANOINTS, SMEARS.

ବୁବାଦିଦିବାଦି *buvádi divádi* FIRST and THIRD conjugation, as:

ତ୍ଥାତି **ତ୍ଥାୟାତି** *tháti tháyati* STANDS, IS ESTABLISHED.

ବୁବାଦିସ୍ଵାଦି *buvádi swádi* FIRST and FOURTH conjugation, as:

ଗୀଯାତି **ଗୀଣାତି** *gáyati gináti* SINGS.

ବୁବାଦିକିଯାଦି *buvádi kiyádi* FIRST and FIFTH conjugation, as:

ଜେୟାତି **ଜିନାତି** *jeyati jináti* CONQUORS.

ବୁବାଦିତନାଦି *buvádi tanádi* FIRST and SEVENTH conjugation, as

ଜାଗରାତି **ଜାଗରୋତି** *jágarati jágaroti* AWAKENS.

ବୁବାଦିଚୁରାଦି *buvádi churádi* FIRST and EIGHTH conjugation, as:

ମାନାତି **ମାନେତି** *mánati máneti* INVESTIGATES.

ରୁଦାଦିଦିବାଦି *rudhádi divádi* SECOND and THIRD conjugation, as

ମୁନ୍ୟାତି **ମୁଞ୍ଚତି** *munychati muchchti* IS FREE.

ତ୍ରୀତିର୍ଥି *diváli churáli* THIRD and EIGHTH conjugation, as:
 ରୂପିତି ରୂପତି ରୂପଯତି *ruppati rupeti rupayati* CONFUSES.
ଚାତିକିଲୁଣି *swíli kiyáli* FOURTH and FIFTH conjugation, as:
 ଶିଳ୍ପାତି ଶିଳ୍ପାତି *chinoti chináti* ASSEMBLES.

ତ୍ୟାତିତାନି *swádi tanádi* FOURTH and SEVENTH conjugation, as:
 ପାପୁନାତି ପାପୁନାତି *pápunáti pappoti* OBTAINS.

ବୁଦ୍ଧିରୁଦ୍ଧିତିର୍ଥି *búvádi ruḍháli churádi* FIRST, SECOND, and
EIGHTH conjugation, as:

ହିନ୍ଦିତି ହିନ୍ଦିତି *hinseti* *hinsati* *hinsete* INJURES, KILLS.

ବୁଦ୍ଧିରିତିର୍ଥିକିଲୁଣି *búváli dirádi kiyádi* FIRST, THIRD, and
FIFTH conjugation, as :

କିଲିତି କିଲିତି *kilisati* *kilissati* *kilisanáti* IS VICES.

ବୁଦ୍ଧିରିତିର୍ଥିଦିର୍ଥି *búvádi divádi churádi* FIRST, THIRD, and
EIGHTH conjugation, as :

ରେତି ରେତି *rochati* *ruchhati* *rocheti* *rocheyati* SHINES.

ବୁଦ୍ଧିରୁଦ୍ଧିତିର୍ଥିଦିର୍ଥି *búváli ruḍhádi divadi churádi*
FIRST, SECOND, THIRD, and EIGHTH conjugation, as :

ବିଦିତି ବିନ୍ଦିତି ବିଜ୍ଞତି ବେଦତି ବେଦେୟତି KNOWS.

ବୁଦ୍ଧିରିତିର୍ଥିତ୍ୟାତିକିଲୁଣି *búvádi divádi swádi kiyáli*
FIRST, THIRD, FOURTH, and FIFTH conjugation, as :

ଦେଵତି ଦୁଯତି ଦୁନୋତି ଦୁନାତି *dewati* *duyati* *dunoti* *dunáti* GOES, IS IN PAIN.

Causal Verbs.

§ 200. Any verb may be changed to a causal verb by adding to the base *e*, *aya*, *ápe*, or *ápaya*.

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

ઃ લો દ્વા જી કુ કુ તો પુ તુ સુ નુ તુ રુ જુ પુ રુ
Iyan dharma lipi devánan piyena Piyudasiná ránya lekhápitá.

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

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

અક્ખરાની લીક્ખિત્વા વાંશુપત્રે લીક્ખાપેત્વા
akkhardáni likkhitwá savanupatte likkhápetwá

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

The rules for the change of vowels are the same as given in the eighth conjugation § 198. but usage varies in the lengthening of the first vowel of the root, and it is never lengthened before a double consonant. The following are examples: *gámaya* and *gamaya* CAUSE TO GO, *chintaya* CAUSE TO THINK, and *káre*, *káraya*, *kárápe*, *kárápaya* CAUSE TO DO.

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

| First Person. | Second Person. | Third Person. |
|----------------------|------------------|------------------|
| ဂါမယာမိ | ဂါမယာမိ | ဂါမယာမိ |
| Sin. <i>gámayámi</i> | <i>gámayasi</i> | <i>gámayati</i> |
| ဂါမယာမ | ဂါမယာဝ | ဂါမယုန္တိ |
| Plu. <i>gámayáma</i> | <i>gámayatha</i> | <i>gámayanti</i> |
| Or, | | |
| ဂမယာမိ | ဂမယာမိ | ဂမယာမိ |
| Sin. <i>gamayámi</i> | <i>gamayasi</i> | <i>gamayati</i> |
| ဂမယာမ | ဂမယာဝ | ဂမယုန္တိ |
| Plu. <i>gamayáma</i> | <i>gamayatha</i> | <i>gamayanti</i> |

Active Voice.
INDICATIVE MOOD.

PRESENT TENSE.

| First Person. | | Second Person. | Third Person. |
|---|-------------|---|---------------|
| | ଶିନ୍ତୁଯାଏଟି | ଶିନ୍ତୁଯାଏଟି | ଶିନ୍ତୁଯାଟି |
| Sin. | chintayámi | chinatayasi | chintayati- |
| | ଶିନ୍ତୁଯାଏ | ଶିନ୍ତୁଯାଏ | ଶିନ୍ତୁଯାଟି |
| Plu. | chintayáma | chintayatha | chintayanti |
| | କାରେଟି | କାରେଟି | କାରେଟି |
| Sin. | káremi | káresi | káreti |
| | କାରେମ | କାରେମ | କାରେଟୁ |
| Plu. | kárema | káretha | kárenti |
| | | Or, | |
| | କାରୁଯାଏଟି | କାରୁଯାଏଟି | କାରୁଯାଟି |
| Sin. | kárayámi | kárayasi | kárayati |
| | କାରୁଯାଏମ | କାରୁଯାଏମ | କାରୁଯାଟୁ |
| Plu. | kárayámi | kárayasi | kárayanti |
| | | Or, | |
| | କାରୁପେଟି | କାରୁପେଟି | କାରୁପେଟି |
| Sin. | kárápemi | kárápesi | kárápeti |
| | କାରୁପେମ | କାରୁପେମ | କାରୁପେଟୁ |
| Plu. | kárápema | kárápetha | kárápentí |
| | | Or, | |
| | କାରୁପ୍ଯାଏଟି | କାରୁପ୍ଯାଏଟି | କାରୁପ୍ଯାଟି |
| Sin. | kárápayámi | kárápayasi | kárápayati |
| | କାରୁପ୍ଯାଏମ | କାରୁପ୍ଯାଏମ | କାରୁପ୍ଯାଟୁ |
| Plu. | kárápayáma | kárápayatha | kárápayanti |
| Kachchayano says that <i>l</i> is occasionally used for a causative affix, from the root | | | |
| ଧୂ | ଜେତାଲାଟି | <i>juta jotalati</i> , CAUSES TO SHINE. | |
| But the commentators say this is an interpolation, and is not found in the old copies of his Grammar. | | | |

Desiderative Verbs.

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

သောတု ဇူန္တထိ ပုဘုက္ခာတိ ဘုဇ္ဂ ခ
bhotun ichchhati, is written *bubbukkhati*, from *bhuja* to EAT, and *kh*

“He wishes to eat.”

သုသိတု ဇူန္တထိ ဂိဟ္မာတိ ယုသ ခေ
ghasitun ichchhati, is written *jighajjati*, from *ghasa* to EAT, and *chh*

“He wishes to eat.”

ပါတု ဇူန္တထိ ပါပါသထိ ပါ ခေ
pátun ichchhati, is written *pivásati*, from *pá* to DRINK, and *sa*

“He wishes to drink.”

သောတု ဇူန္တထိ သုသုသထိ သု ခေ
sotun ichchhati, is written *sussusati*, from *su* to HEAR, and *sa*

“He wishes to hear.”

ဟရိတု ဇူန္တထိ ဂိဂုံးသထိ ဟရ ခေ
haritun ichchhati, is written *jiginsati*, from *hara*, to CARRY, and *sa*

“He wishes to carry.”

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

The following example of *Pivása*, WISH TO DRINK, may serve to illustrate the conjugation of these verbs :

INDICATIVE MOOD.

PRESENT TENSE.

| First Person. | Second Person. | Third Person. |
|----------------------|------------------|------------------|
| ပါပါသပါ | ပါပါသသပါ | ပါပါသထိ |
| Sin. <i>pivásámi</i> | <i>pivásasi</i> | <i>pivásati</i> |
| Plu. <i>pivásáma</i> | <i>pivásatha</i> | <i>pivásanti</i> |

Intensive, or Frequentive Verbs.

§ 202. To express emphasis, intensity, or frequent action, the bases of verbal roots are reduplicated. It is something parallel to the Hebrew infinitive in such expressions as, *moth yaumuth DYING THOU SHALT DIE.*

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

ଡାଡାଲେତି **ଦାଳା** *daddalati*, from the root *dala* which Alwis defines: "Illumines intensely." But it is defined by commentators merely to "shine, or illuminate."

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

ଗମ **ଜଂଗମ୍ୟତେ** **ଜଂଗମୀତି**

gam, to go, *jangamyate*; *jangamiti* to WALK CROOKEDLY.*

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

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

ଚରେଇବ୍ୟା **ଚାରି** **ଉଦ୍ଧରିତ୍ୟାଉଦ୍ଧରିତ୍ୟାପି** **ଚାରି**
chare chareyya from *chara*. *uddharissa uddharissámi*, from *dhara*

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

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

ନମେନମାପି **ନମ** **ଓନ୍ଦ୍ରୁଣ୍ଡ୍ରାପି** **ଓନ୍ଦ୍ରୀତ୍ୟାଂନ୍ଦ୍ରିପି**
name namámi, from *nama*. *vande vandámi*. *vanditwá vandámí*
"Bowing I bow repeatedly." "Worshipping I worship intently."

*Max Müller page 225.

Williams page 132.

In the last example the continuative participle and verb are used in precisely the same signification as the reduplicated verb, which might be regarded as an abbreviated form of the participle rather than as an intensive verb, but it lacks the *i* of the participle.

If the insertion of a nasal be the characteristic of intensive or frequentive verbs, then Kachchayano gives several examples. But none of them are recognized by his commentators as possessing the signification of the frequentive verb, and there is nothing in the text to indicate any change in the meaning of the verb; yet it seems certain that had Kachchayano intended to convey a special signification, he would have indicated it, as he does the desiderative verbs. Kachchayano's text in which the examples occur is the following:

| | | | | |
|-----------------------|-------------------|----------------------|------------------------|------------------------|
| ကဝ္ဂသသ | စဝ္ဂၢ | အဘိတေသ | ဝတ္ထမနသသ | ကဝ္ဂသသ |
| <i>kavaggassa</i> | <i>chavaaggī</i> | <i>abháse</i> | <i>vattamána-sa</i> | <i>kavaggassa</i> |
| စဝ္ဂၢ | ပောတိ | ခိုလိုဘတိ | ဂိုဇူဇူဘတိ | ဂိုဟဂုဇူဘတိ |
| <i>chavaaggī hoti</i> | | <i>chikichchhati</i> | <i>ji-pujachchhati</i> | <i>jighagachchhati</i> |
| ဂိုဘတ် | ဂိုမတ် | ဝက်မတ် | | |
| <i>jigisati</i> | <i>janggamati</i> | <i>changkamati</i> | | |
| နိုဂုဟတ္ထ | | အဲဘာသသ | အန္တာ | နိုဂုဟတ္ထမော |
| <i>niggahitanycha</i> | | <i>abbhásassa</i> | <i>ante</i> | <i>niggahitágamo</i> |
| ပောတိပါ | ဝက်မတ် | ဓရ္ထုလို | ဝက်မတ် | |
| <i>hotivá</i> | | <i>changkamati</i> | <i>chanychalati</i> | <i>changgamati</i> |

"For a *k* classified letter, a *ch* classified letter."

"In the reduplication of the present tense, for a *k* classified letter is a *ch* c lassified letter—*janggamati*, *chankamati*"

"And anuswara."

"At the end of the reduplication anuswara comes sometimes, *changkamati*, *chanychalati*, *changgamati*."

Chanychalati is rendered SHAKES; and *changkamati*, *changgamati*, and, *janggamati* are all translated HE GOES, *chankamati* once HE WALKS WITH HIS FEET. All are probably from the same root *gama*, but they are sometimes referred to *gamu* and *kamu*. Possibly कम् *kram* to STRIDE may be the root of *changkamati*.

Denominative Verbs.

§ 203. To express a sentence in a single word, several particles are affixed to nouns which change them to verbs in the signification of acting, or becoming like them, or treating another like them, or desiring them for one's self, or using them as instruments.

(a.) The affix *áya* is used to signify one making himself like the noun. Thus, for

ပပတထိဝ အတ္ထာနံ အာစရတိ ပပတာယတိ
pappatamiva attánan ácharati, is written *pappatáyati*.
 “He makes himself like a mountain.”

သံလော သမျှနိဝ အတ္ထာနံ အာစရတိ သမျှနိယတိ
sangho samuddhamiva attánan ácharati, is written *samuddháyati*.
 “The church-assembly makes itself like the ocean.”

This form of the verb may be compared with such English words, as *romanize*, TO MAKE LIKE ROMAN; and *latinize*, TO MAKE LIKE LATIN.

(b.) The affix *iya* is used to denote that a person, or thing, is treated as the person, or thing, expressed by the noun, as:

အဆုတ္တံ ဆုတ္တထိဝ အာစရတိ ဆုတ္တိယတိ
achhattan chhattamiva ácharati, is expressed by *chhattiyati*
 “That which is not an umbrella he treats as an umbrella.”

အပုတ္တံ ပုတ္တထိဝ အာစရတိ ပုတ္တိယတိ
aputtan puttamiva ácharati, is expressed by *puttiyati*
 “He who is not a son, he treats as a son.”

(c.) This last affix, *iya*, is used also in the signification of desiring for one's self, that which is denoted by the noun, as:

အတ္ထာနာ ပတ္တံ ဇူးနှိတ် ပတ္တိယတိ
attano pattan ichchhati, is written *pattiyati*
 “He desires a vessel for himself.”

အတ္ထာနာ ဟူး ဇူးနှိတ် ဟူးယတိ
attano ghatan ichchhati, is written *ghatiyati*
 “He desires a water jar for himself.”

အတ္ထနာ ဝထ္ထု ဇွန်တိ ဝထ္ထိယတိ

attano vatthan ichchhati, is written *vatthiyati*.

“He desires clothes for himself.”

အတ္ထနာ ဓနံ အညတိ ဓနိယတိ

attano dhanan ichchhati, is written *dhaniyati*.

“He desires property for himself.”

(d.) To express the instrument by which an act is performed, the noun is converted into a verb by affixing *ya*, as:

ဂါတ် ဂိုဏာယ ဥပဂါယတိ ဥပဂိုဏာယတိ

gítan vináya upagáyati, is written *upavíṇayati*.

“He is eminently skilled in singing by means of the lute.”

မင့် ဟာဂိုဏာ အတိဘွဲ့မတိ အတိဟာဂိုဏာယတိ

maggán hattiná atikkamati, is written *atihattiyati*

“He goes over the road by means of an elephant.”

Analogous with this is the English colloquial verb to FOOT IT.

Occasionally the verb is formed on the basis of an adjective, as:

ရလို စိသုဒ္ဓိ ဟောတိ စိသုဒ္ဓိယတိ

ratti visuddhá hotti, is written, *visuddháyati*.

“The evening is pleasant.” Or, “It is pleasant [by means of the evening.]”

(e.) Sometimes *ára*, and *ála* are affixed in the signification of MAKING, like *ify* in English, as:

ထတ် ကရောတိ သတ်ရှုတိ

santan karoti, is expressed by *santaráti*.

“He makes peace, or pacifies.”

ဥပဇ္ဇာ ကရောတိ ဥပဇ္ဇာယတိ

upakkaman karoti, is expressed by *upakkamálati*

“He makes strenuous effort.”

Alwis renders this phrase: “He devises a plan”, **उपक्रम** *upakrama*, “A stratagem”, might sustain this definition. **ဥပဇ္ဇာ** *upakkama* however, is defined by the Pali lexicographers, “diligence, industry.” This is another of not a few examples, in which the Pali of Ceylon seems to differ from the Pali of Burmah.

Reduplicated Verbs.

§ 204. There are a few verbs which reduplicate their first syllable in some of their forms, like Greek verbs in *mi*. In Sanskrit they are raised to the dignity of a conjugation, the third, but Kachchayano includes them in his first conjugation. The following is an example:

Dá to GIVE; Greek *DO* to GIVE.

Active Voice.**INDICATIVE MOOD.****PRESENT TENSE.**

| First Person. | Second Person. | Third Person. |
|--------------------|----------------|----------------|
| ଦାମି | ଦାମି | ଦାମି |
| Sin. <i>dadámi</i> | <i>dadási</i> | <i>dadáti</i> |
| ଦାମା | ଦାମା | ଦାମା |
| Plu. <i>dadáma</i> | <i>dadátha</i> | <i>dadánti</i> |

This reduplication is not confined to these verbs. The perfect tense of all verbs is reduplicated, and desiderative and frequentative verbs are reduplicated, and since Kachchayano treats the reduplication of all under one head, the laws that govern the reduplication have been reserved for this place.

(a.) If a root begin with a second or fourth classified letter, it is changed to the corresponding first or third; that is an aspirate is reduplicated by an unaspire, as:

| | |
|-----------|--|
| ଚିହ୍ନେ | <i>chichchheda</i> , the perfect tense of <i>chhida</i> —HE CUT. |
| ବହୁ | <i>babhúva</i> , <i>bhú</i> —HE BECAME. |
| ଦରୀ | <i>dadháti</i> , the present tense of <i>dhá</i> —HE CARRIES. |
| ବୁଧୁକ୍ଷତି | <i>bubhukkhalí</i> , ... <i>bhuja</i> —WISHES TO EAT. |

(b.) A letter of the *k* class is changed in reduplication to a letter of the *ch* class; that is is a gutteral is changed to a palatal, as :

| | |
|-----------|---|
| ଶିକ୍ଷଣ୍ଟି | <i>chikachchhati</i> , present tense of <i>kita</i> —HE PRACTISES MEDICINE. |
|-----------|---|

ଚିକିତ୍ସାତି

chikichchhati, present tense of *kita*—HE PRACTISES MEDICINE.

(c.) Occasionally the reduplication is made by *t* instead of *k*, as:

ଚିକିତ୍ସାତି

tikichchhati, as above—HE PRACTISES MEDICINE.

ଜିଗୁଛାତି

jiguchchhate, present tense of *gupa*—HE GUARDS.

(d.) The aspirate *h* is changed in reduplication to *j*, as:

ଅହାତି

jaháti, present tense of *há*—HE ABANDONS.

ଦ୍ରୁଷ୍ଟାତି

juhwati, or *juhoti*, present tense of *hú*, *hu*, in Sanskrit—HE OFFERS, OR SACRIFICES.

ଅହାରା

jahára, perfect tense, third person singular of *hara*, *hari*, in Sanskrit—HE CARRIED, OR TOOK. Alwis says “Abandoned.”

(e.) The radical vowel if long is shortened in reduplication, as:

ଦାତି

dadáti, present tense of *dá*—HE GIVES.

ଦାହାତି

dadháti, ... *dhá*—HE CARRIES.

(f.) Sometimes the reduplication takes *i*, as:

ଶିଖାତି

jighachchhati, from *ghasa*—HE WISHES TO EAT.

ପିବାତି

pivasati from *pá*—HE WISHES TO DRINK.

(g.) Sometimes a vowel is dropped in reduplication, as:

ବାହୁବା

babhúva, from *bhú*—HE BECAME.

Sometimes the vowel is retained, as:

ବୁଧୁକ୍ଷାତି

bubhukkhati, from *bhuja*—HE WISHES TO EAT.

(h.) The root *thá* sometimes becomes *titā* in reduplication, as:

ତିଦ୍ରାତି

titati—HE STANDS

ତିଦ୍ରୂତାତି

titatu—LET HIM STAND.

ତିଦ୍ରେଯ୍ୟାତି

titeyya—HE MAY STAND

ତିଦ୍ରୂଯ୍ୟାତି

titayyun—THEY MAY STAND.

- (i.) Sometimes the reduplication takes anuswara, as:
- ଠକ୍ରବତୀ** *changkamati*, from *kamu*—HE GOES.
ଠକ୍ରଚଳତୀ *chanychalati*, from *chala*—HE SHAKES.

(k.) Sometimes for the root *pá*, *piva* is substituted in reduplication, as :

- ଧିତ୍ତ** *pirati*, HE DRINKS. **ଧିତ୍ତ** *pivatu*, LET HIM DRINK.
ଧିତ୍ୟ *piveyya*, HE MAY DRINK. **ଧିତ୍ୟ** *piveyyun*.
 THEY MAY DRINK.

Sometimes the bare root is used in the same signification, as:

- ଠିତ୍** *páte*, HE DRINKS.

(l.) When the roots *pá* and *má* take the affix *sa*, they sometimes become *vá*, and *man*, after the reduplication, as:

- ଧିଵାତୀ** *pivásati*, from *pá*—HE WISHES TO DRINK.
ଧିମାତୀ *vimansati*, from *má*—HE INVESTIGATES, OR REASONS.

(m.) The final radical becomes *k*, when *kh* is added to a reduplicated root, as:

- ଠିକିଗ୍ନ୍ତି** *titikkati*, from *tija*—HE FORBEARS, HAS PATIENCE.

(n.) The final consonant is changed to *ch*, when *chh* is added to the final radical, as:

- ଠିକିଚ୍ଛତୀ** *tikichchhati*, from *kita*—HE PRACTISES MEDICINE.
ଜିଲ୍ଲାଚ୍ଛତୀ *jighachchhati*, from *jhasa*—HE WISHES TO EAT.
ଜିଗୁଚ୍ଛତୀ *jiguchchhati*, from *gupa*—HE GUARDS, PROTECTS.

Alwis renders “He reproaches,” which accords with the Sanskrit. And the definition given above is identical with the Sanskrit when the root is conjugated without reduplication—*gopayati*
ଗୋପ୍ୟତି This proves that the signification of Pali forms cannot be safely inferred from the Sanskrit.

Anomalous Verbs.

First among anomalous verbs in all the Indu-European languages, is the verb to BE. In Greek and Latin its base appears to be *es*, and in Pali many forms are made from *asa*. The Anglo Saxon, and allied tongues, made their verb to BE from the root *be*, and in Pali a complete verb from *bū*, in the signification of to BE, or BECOME, is found in both the active and middle voices.

Webster says of the verb to BE: "It is defective, and its defects are supplied by verbs from other roots, *am*, *is*, *was*, *were*." The defects are in the usage, not in the verb. It is complete in Pali, and in some of the rural districts of England, the Pali forms of this verb are still spoken, which in books have been supplanted by "*am*, *is*, *was*, *were*." The roots *asa*, and *bhū* exist in Sanskrit, but the Pali has a third root *hū* for the verb to BE, with copious forms, that has no place in Sanskrit, but which has been suggested, with great probability, to be of common origin with the Hebrew verb to BE, *huh*.

§ 205 All the forms of the verb to BE are not found in Kachchayano, but in order to furnish a complete paradigm, his deficiencies have been supplied from other books in Burmah, and from the researches of Alwis in Ceylon.

Asa to BE: Latin, *ESSE*, to BE.

INDICATIVE MOOD.

PRESENT TENSE.

| | First Person. | Second Person. | Third Person. | |
|------|---------------|-------------------|---------------|--------------------------------------|
| Sin. | အသိ asmi | အမိ or ahmi | အတိ asi | အထိ atthi or at̄hi or sati |
| Plu. | အသာ asma | အမာ or ahma | အထာ attha | သထိ santi or သဏ္ဌာ sante |

Kachchayano gives *atthi* only for the third person, but the books supply in addition, *at̄hi*, and *sati*. The last is near the *asti* of the Girnar inscriptions, and the two are brought the nearer by a rule of Kachchayano's which says:

သပ္ပာသုသာဒီလေါပါဓ *sabpāssasādi lopo cha.*

"And a at the beginning of *asa* is erased in all."

Originally there would seem to have been tenses conjugated in the middle voice, but the only trace remaining in use is the third person plural, *sante*.

AORIST.

| First Person. | | Second Person. | Third Person. |
|---------------|--------|----------------|-----------------|
| | အသိ' | အသိ | အသိ |
| Sin. | asin | asi | asi |
| | အသိမှု | အသိစွဲ | အသိသူ အသု |
| Plu. | asihma | asitha | asinsu, or asun |

REMARKS.

Alwis conjugates this tense with the initial *a* long throughout, like the Sanskrit, but the books in Burmah, so far as noted, make it short.

OPTATIVE MOOD.

| | | | | |
|------|--------|---------|----------|-------|
| | အသိ | အသေ | အသေ | သိယာ |
| Sin. | assan | assa | assa, or | siyá |
| | အသေသမ | အသေဝဝ | အသေ၏ | သိယု |
| Plu. | assáma | assatha | assu | siyun |

IMPERATIVE MOOD.

| | | | |
|------|------|-------|--------|
| | အသိ | အဟိ | အထွဲ |
| Sin. | asmi | ahi | atthu |
| | သတ္တ | သထ္ထ | သန္တ၏ |
| Plu. | asma | attha | santu. |

PARTICIPLES.

PRESENT PARTICIPLES.

| | | |
|--------|--------|---------|
| သလို့ | သလို | သလို |
| santo | santi | santan |
| သမာန္တ | သမာန္တ | သမာနံ |
| samáno | samáná | samánan |

REMARKS.

The Pali, like the Latin, makes the future from another root, but the Greek makes the future and other forms from this root which are not met either in Pali or Sanskrit. It is worthy of remark too, that the Sanskrit has two preterites, while there is one only in Pali.

Bhú to BE; Anglo-Saxon, BE, to BE.

ACTIVE VOICE.**INDICATIVE MOOD.**

PRESENT TENSE.

| | First Person. | Second Person. | Third Person. |
|------|---------------|----------------|---------------|
| | ବୁଦ୍ଧି | ବୁଦ୍ଧି | ବୁଦ୍ଧି |
| Sin. | bhavámí | bhavasi | bhavati |
| Plu. | bhaváma | bhavatha | bhavanti |

PERFECT TENSE.

| | ବୁଦ୍ଧି | ବୁଦ୍ଧି | ବୁଦ୍ଧି |
|------|------------|------------|---------|
| | babhúva | babhúre | babhúra |
| Sin. | babhúvah | babhúvitha | babhúvu |
| Plu. | babhúvahma | babhúvitha | babhúvu |

IMPERFECT TENSE.

| | ବୁଦ୍ଧି | ବୁଦ୍ଧି | ବୁଦ୍ଧି |
|------|--------------|--------------|--------------|
| | abhava | abhavo | abhavá |
| Sin. | ବୁଦ୍ଧିମୁକ୍ତି | ବୁଦ୍ଧିମୁକ୍ତି | ବୁଦ୍ଧିମୁକ୍ତି |
| Plu. | abhadrahmá | abhadrahtha | abhadrah * |

AORIST.

| | ବୁଦ୍ଧି | ବୁଦ୍ଧି | ବୁଦ୍ଧି |
|------|--------------|--------------|---------------------------|
| | abhavi-vin | abhavo | abhaví * |
| Sin. | ବୁଦ୍ଧିମୁକ୍ତି | ବୁଦ୍ଧିମୁକ୍ତି | ବୁଦ୍ଧିମୁକ୍ତି |
| Plu. | abhadrahmá | abhadrahtha | abhadrahun * abhadrahinsu |

FUTURE TENSE.

| | ବୁଦ୍ଧି | ବୁଦ୍ଧି | ବୁଦ୍ଧି |
|------|--------------|--------------|--------------|
| | bhavissámi | bhavissasi | bhavissati |
| Sin. | ବୁଦ୍ଧିମୁକ୍ତି | ବୁଦ୍ଧିମୁକ୍ତି | ବୁଦ୍ଧିମୁକ୍ତି |
| Plu. | bhavissáma | bhavissatha | bhavissanti |

*By an oversight this vowel was printed short on page 87.

OPTATIVE MOOD.

| | First Person. | Second Person. | Third Person. |
|--|---------------|----------------|---------------|
| | ବାଦେଯୁବି | ବାଦେଯୁବାହି | ବାଦେ ବାଦେଯୁବି |

| | | | |
|------|-------------------|--------------------|--------------------------------|
| Sin. | <i>bhaveyyámi</i> | <i>bhaveyyásí</i> | <i>bhave</i> , <i>bhaveyya</i> |
| | ବାଦେଯୁବାମ | ବାଦେଯୁବାଦ | ବାଦେଯୁବାର୍ତ୍ତି |
| Plu. | <i>bhaveyyáma</i> | <i>bhaveyyátha</i> | <i>bhaveyyun</i> |

CONDITIONAL MOOD.

| | | | |
|------|---------------------|---------------------|---------------------|
| | ଅବାରିତସି | ଅବାରିତିତ୍ଵା | ଅବାରିତିତ୍ଵା |
| Sin. | <i>abharissen</i> | <i>abharisse</i> | <i>abhavissa</i> |
| | ଅବାରିତିତ୍ବାର୍ତ୍ତ | ଅବାରିତିତ୍ବାଦ | ଅବାରିତିତ୍ବାର୍ତ୍ତି |
| Plu. | <i>abharissahma</i> | <i>abharissatha</i> | <i>abharissansu</i> |

IMPERATIVE MOOD.

| | | | |
|------|----------------|------------------|-----------------|
| | ବାବିଷି | ବାବିଲି | ବାବିଦ୍ୟ |
| Sin. | <i>bhavámi</i> | <i>bhaváhi</i> | <i>bhavátu</i> |
| | ବାବିତ | ବାବିତ୍ତ | ବାବିତ୍ତି |
| Plu. | <i>bhaváma</i> | <i>bhavattha</i> | <i>bhavantu</i> |

INFINITIVE MOOD.

ବାବିଦ୍ୟ

bhavitun.

PARTICIPLES.

PRESENT PARTICIPLES.

| | | |
|------------------|------------------|--------------------------------------|
| ବାବିଦ୍ୟିତ | ବାବିତ୍ତ | ବାବିଦ୍ୟ |
| <i>bhavantu</i> | <i>bhavanti</i> | <i>bhavantan</i> |
| ବାବିଦ୍ୟିତ୍ଵ | ବାବିଦ୍ୟିତ୍ଵ | ବାବିଦ୍ୟିତ୍ଵ |
| <i>bhavamáno</i> | <i>bhavamáná</i> | <i>bhavamánan</i> (<i>Middle.</i>) |

FUTURE PARTICIPLES.

| | | |
|--------------------|--------------------|---------------------|
| ବାବିଦ୍ୟିତ୍ଵୋ | ବାବିଦ୍ୟିତ୍ତି | ବାବିଦ୍ୟିତ୍ତି |
| <i>bhavissanto</i> | <i>bhavissanti</i> | <i>bhavissantan</i> |

REMARKS.

Kachchayano gives *un* alone for the termination of the third person plural of the aorist, but, in a subsequent rule adds, *insu*, as used with it interchangably.

Middle Voice.
INDICATIVE MOOD.

| PRESENT TENSE. | | | |
|------------------|---------------|----------------|----------------|
| | First Person. | Second Person. | Third Person. |
| Sin. | ବୁଦେ | ବୁଦେବୁ | ବୁଦେତୁ |
| Plu. | bhavahme | bhavahve | bhavante |
| PERFECT TENSE. | | | |
| Sin. | ବୁଧି | ବୁଧିଷ୍ଟେ | ବୁଧିଷ୍ଟୁ |
| Plu. | babhuvi | babhuvittho | babhuvittha |
| | ବୁଧିଷ୍ଟେ | ବୁଧିଷ୍ଟେ | ବୁଧିଷ୍ଟୋ |
| Plu. | babhuvihme | babuvihvo | babhvive |
| IMPERFECT TENSE. | | | |
| Sin. | ବୁଦୀ | ବୁଦୀବୁ | ବୁଦୀଷ୍ଟୁ |
| Plu. | ବୁଦୀବୁଦେବୁ | ବୁଦୀବୁଦେବୁ | ବୁଦୀବୁଦୀଷ୍ଟୁନ୍ |
| | ବୁଦୀବୁଦେବୁ | ବୁଦୀବୁଦେବୁ | ବୁଦୀବୁଦୀଷ୍ଟୁନ୍ |
| AORIST. | | | |
| Sin. | ବୁଦୀ | ବୁଦୀବୁ | ବୁଦୀପି |
| | ବୁଦୀବୁ | ବୁଦୀବୁ | ବୁଦୀପା |
| Plu. | ବୁଦୀବୁଦେ | ବୁଦୀବୁଦେ | ବୁଦୀପିଲ୍ |
| | ବୁଦୀବୁଦେ | ବୁଦୀବୁଦେ | ବୁଦୀପାଲ୍ |
| FUTURE TENSE. | | | |
| Sin. | ବୁଦୀଯି | ବୁଦୀଯାବୁ | ବୁଦୀଯାତେ |
| Plu. | bhavissan | bhavissase | bhavissate |
| | ବୁଦୀଯାବୁ | ବୁଦୀଯାବୁ | ବୁଦୀଯାବୁଷ୍ଟୁ |
| Plu. | bhavissahme | bhavissahve | bhavissante |

OPTATIVE MOOD.

| | First Person. | Second Person. | Third Person. |
|------|--------------------|---------------------|-------------------|
| Sin. | ဘဝယျုံ | ဘဝဘထာ | ဘဝဝ |
| | <i>bhaveyyan</i> | <i>bhaveaho</i> | <i>bhavetha</i> |
| Plu. | ဘဝယျုံတူ | ဘဝယျုံရှိ | ဘဝရုံ |
| | <i>bhaveyyāhme</i> | <i>bhaveyyahvus</i> | <i>bhaveveran</i> |

CONDITIONAL MOOD.

| | | | |
|------|---------------------|----------------------|---------------------|
| | အဘဝိသား | အဘဝိသာသေ | အဘဝိသာထာ |
| Sin. | <i>abhavissan</i> | <i>abhavissase</i> | <i>abhavissatha</i> |
| | အဘဝိသာသား | အဘဝိသာရေ | အဘဝိသာနှဲ |
| Plu. | <i>abhavissahme</i> | <i>abhavissahvus</i> | <i>abhavissante</i> |

IMPERATIVE MOOD.

| | | | |
|------|--------------------|-----------------|------------------|
| | ဘဝ | ဘဝသု၍ | ဘဝတံ |
| Sin. | <i>bhave</i> | <i>bhavassu</i> | <i>bhavatan</i> |
| | ဘဝမသေ | ဘဝဝါ | ဘဝနှံ |
| Plu. | ~ <i>bhavámase</i> | <i>bhavahvo</i> | <i>bhavantán</i> |

INFINITIVE MOOD.

ဘဝဝါ

BHAVITUN

PARTICIPLES.

PRESENT PASSIVE PARTICIPLE..

| | | |
|------------------|------------------|-------------------|
| ဘူယ်မပဲရှော | ဘူယ်မပဲရှာ | ဘူယ်မပဲနံ |
| <i>bhúyamáno</i> | <i>bhúyamáná</i> | <i>bhúyamánan</i> |

PAST PARTICIPLE.

| | | |
|--------------|--------------|---------------|
| ဘူဇော | ဘူတာ | ဘူတံ |
| <i>bhúto</i> | <i>bhútá</i> | <i>bhútan</i> |

FUTURE PARTICIPLE.

| | | |
|---------------------|---------------------|----------------------|
| ဘရိသာမပဲရှော | ဘရိသာမပဲရှာ | ဘရိသာမပဲနံ |
| <i>bhavissamáno</i> | <i>bhavissamáná</i> | <i>bhavissamánan</i> |

Hu to BE; Hebrew, *HUH*, to BE.

Alwis writes this root with *ü* long, *hú*, but Kachchayano uniformly with the short vowel, *hu*.

Active Voice. INDICATIVE MOOD.

PRESENT TENSE.

| | First Person. | Second Person. | Third Person. |
|------|---------------|----------------|---------------|
| Sin. | ହୋମି | ହୋମି | ହୋତି |
| | <i>homi</i> | <i>hosí</i> | <i>hoti</i> |
| Plu. | ହୋମ | ହୋମ | ହୋତି |
| | <i>homa</i> | <i>hatha</i> | <i>honti</i> |

IMPERFECT TENSE.

| | | | |
|------|---------------------------------|------------------|--------------|
| | ଅ ହୁବ ଅ ହୁବ୍ର | ଅ ହୁବୁଠେ | ଅ ହୁବୁଠି |
| Sin. | <i>ahuba</i> , or <i>ahuvan</i> | <i>ahubo</i> | <i>ahuvá</i> |
| Plu. | <i>ahuvahma</i> | <i>ahuvattha</i> | <i>ahuvú</i> |

AORIST.

| | | | |
|------|-----------------------------------|-------------------|----------------------------|
| | ଅ ହୁନ୍ ଅ ହେଲାଵିଥି | ଅ ହେଲାଵିଥି | ଅ ହୁ ଅ ହେଲାଇଥି |
| Sin. | <i>ahun</i> or <i>ahosin</i> | <i>ahosi</i> | <i>ahu</i> or <i>ahosi</i> |
| Plu. | <i>ahuhma</i> or <i>ahosikhma</i> | <i>ahosiththa</i> | <i>ahavun</i> |

This tense is also formed on the base *he*. *Ahesun* ଅହେସୁନ the third person plural is of common occurrence in the books.

Sometimes a nasal is inserted between the base and the termination, as: *ahengsun*—THEY WERE; and the same form is met occasionally in other verbs.

FUTURE TENSE.

| | | | |
|------|-------------|---------------|--------------|
| | ହୋମି | ହୋମି | ହୋତି |
| Sin. | <i>hemi</i> | <i>hesi</i> | <i>heti</i> |
| | ହୋମ | ହୋମ | ହୋତି |
| Plu. | <i>hema</i> | <i>hettha</i> | <i>henti</i> |
| | | | |

FUTURE TENSE.

(Continued.)

Or,

First Person. Second Person. Third Person.

| | | |
|------|----------------------------------|-----------------|
| | ဟေဟိမိ ဟေဟိမိ | ဟေဟိသိ ဟေဟိသိ |
| Sin. | <i>hehimi</i> , or <i>hehámi</i> | <i>hehisí</i> |
| | ဟေဟိမ ဟေဟိမ | ဟေဟိထွဲ ဟေဟိထွဲ |
| Plu. | <i>hehima</i> , or <i>heháma</i> | <i>hehittha</i> |

Or,

| | | |
|------|----------------------------------|-------------------|
| | ဟောဟိမိ ဟောဟိမိ | ဟောဟိသိ ဟောဟိသိ |
| Sin. | <i>hohimi</i> , or <i>hohámi</i> | <i>hohisi</i> |
| | ဟောဟိမ ဟောဟိမ | ဟောဟိထွဲ ဟောဟိထွဲ |
| Plu. | <i>hohima</i> , or <i>hoháma</i> | <i>hohittha</i> |

These three forms of the future are made six, by inserting *ssa* between each base and termination, thus:

| | | |
|------|----------------|-------------------|
| | ဟေသာမိ ဟေသာမိ | ဟေသာသိ ဟေသာသိ |
| Sin. | <i>hessámi</i> | <i>hessasi</i> |
| | ငါဟသာမ ငါဟသာမ | ငါဟသာထွဲ ငါဟသာထွဲ |
| Plu. | <i>hessáma</i> | <i>hessattha</i> |

In like manner the tense is conjugated on the bases *hehi*, and *hohi*, as:

| | | | |
|----------|------------------|-----------|------------------|
| ဟေဟိသာတိ | <i>hehissati</i> | ဟောဟိသာတိ | <i>hohissati</i> |
| | HE WILL BE. | | HE WILL BE. |

OPTATIVE MOOD.

| | | | |
|------|-----------------------------------|-------------------|---------------|
| | ဟေယျာမိ | ဟေယျာဘိ | ဟေယျာ |
| Sin. | <i>heyyámi</i> | <i>heyyásí</i> | <i>heyya</i> |
| | ဟေယျာမ ဟေယျာမ | ဟေယျာထွဲ ဟေယျာထွဲ | ဟေယျာ၏ |
| Plu. | <i>heyyáma</i> , or <i>heyyan</i> | <i>heyyattha</i> | <i>heyyun</i> |

The optative mood, as met in the books in Burmah, is usually made on the base *asa*. Alwis says he has not found the form given above in the books on Buddhism.

OPTATIVE MOOD (*Continued.*)
Or,

| | | | |
|------|------------|--------------|------------|
| | ତୃତୋଯ୍ୟାପି | ତୃତୋଯ୍ୟାପି | ତୃତୋଯ୍ୟା |
| Sin. | huveyyámi | huveyyásí | huveyya |
| | ତୃତୋଯ୍ୟାମ | ତୃତୋଯ୍ୟାମ୍ପି | ତୃତୋଯ୍ୟାମ୍ |
| Plu. | huveyyáma | huveyyáttha | huveyyun |

CONDITIONAL MOOD.

| | | | |
|------|-------------|-------------|-------------|
| | ଅହାରିତ୍ୟ | ଅହାରିତ୍ୟ | ଅହାରିତ୍ୟ |
| Sin. | ahavissan | ahavisse | ahavissá |
| | ଅହାରିତ୍ୟ | ଅହାରିତ୍ୟ | ଅହାରିତ୍ୟ |
| Plu. | ahavissahma | ahavissatha | ahavissansu |

IMPERATIVE MOOD.

| | | | |
|------|------|--------|--------|
| | ହୋମି | ହୋହି | ହୋତୁ |
| Sin. | homi | hohi | hotu |
| | ହୋମା | ହୋତ୍ତି | ହୋନ୍ତୁ |

INFINITIVE MOOD.

ତୃତ୍ୟ

hutun

CONTINUATIVE PARTICIPLE.

ତୃତ୍ୟା ତୃତ୍ୟାନ୍ତି hutwá, or hutwána

Middle Voice.

INDICATIVE MOOD.

IMPERFECT TENSE.

| | | | |
|------|------------|-----------|------------|
| | ଅହୁଵି | ଅହୁବେ | ଅହୁବେ |
| Sin. | ahuvín | ahuvase | ahuvattha |
| | ଅହୁବେ | ଅହୁବେ | ଅହୁବେ |
| Plu. | ahuvahmase | ahuvahvan | ahuvatthun |

PAST PARTICIPLE.

| | | | |
|--|------|------|-------|
| | ତୃତୀ | ତୃତୀ | ତୃତୀ |
| | huto | huiá | hutan |

§ 206. *Gamu* to go; English, GANG to go.

गम्, *gam*, substitutes for its final in “the special tenses” ~~च्छ~~ *chchh*, says Max Müller. In Pali this substitution is not confined to the special tenses. Kachchayano gives examples in the future, the conditional, and the aorist, which do not belong to the special or conjugational tenses. The same tense or mood is often conjugated on both bases. The following are specimens:

Active Voice.

INDICATIVE MOOD.

AORIST.

| | First Person. | Second Person. | Third Person. |
|------|----------------------|----------------------|-------------------|
| Sin. | आगच्छि | आगच्छो | आगच्छि |
| Plu. | <i>agachchhihámá</i> | <i>agachchhattha</i> | <i>agachchhus</i> |
| | | Also, | |
| Sin. | आगमि | आगमो | आगमि |
| Plu. | <i>agamahma</i> | <i>agamattha</i> | <i>agamun</i> |

FUTURE TENSE.

| | | | |
|------|----------------------|----------------------|----------------------|
| Sin. | गच्छियामि | गच्छियसि | गच्छियति |
| ... | <i>gachchhissámi</i> | <i>gachchhissasi</i> | <i>gachchhissati</i> |

Also,

| | | | |
|-----|-------------------|-------------------|-------------------|
| ... | गमियामि | गमियसि | गमियति |
| ... | <i>gamiissámi</i> | <i>gamiissasi</i> | <i>gamiissati</i> |

Kachchayano gives a third base, *ghamma*, which does not appear in Sanskrit. The following are examples in the imperative.

| | | | |
|------|-------------------|-------------------|-------------------|
| Sin. | गमामि | गमलहि | गमतु |
| ... | गमामि | गमलहि | गमतु |
| ... | गच्छामि | गच्छलहि | गच्छतु |
| ... | <i>gachchhámi</i> | <i>gachchhahi</i> | <i>gachchhatu</i> |

Disa, or *Dakhha* to SEE; Greek, DEIK-NUMI, CAUSE TO SEE.

§ 207. In Sanskrit, *dis* substitutes *pas* in the "special tenses," but in Pali *disa* is also used, and there are moods or tenses formed on the six following bases:

| | | | | | |
|------|-------|-------|--------|----------|-------|
| ဒီသ | ဒီသသ | ဒသသ | ဒက္ခ | ဒ္ဓ | ပသသ |
| disa | dissa | dassa | dakkha | dachchha | passa |

The following examples are in the active voice, and indicative mood.

PRESENT TENSE.

| | | | | |
|--------|---------|----------|------------|---------|
| ဒီသတိ | ဒီသသတိ | ဒက္ခတိ | ဒ္ဓတိ | ပသသတိ |
| disati | dissati | dakkhati | dachchhati | passati |

"He sees."

အန္တသသ

adassa, Imperfect,—HE SAW. Cont. part. *diswá*

Nyá to KNOW; Greek, GNO to KNOW.

§ 208. The Sanskrit irregular verbs appear to be more regular than the corresponding ones in Pali. This verb in Sanskrit has two bases only, while in Pali it has four, as:

| | | | | | | |
|-----|----|-----|----|----|----|----|
| ညာ | ၁၁ | ၁၁ | ၁၁ | ၁၁ | ၁၁ | ၁၁ |
| nyá | já | jan | ná | | | |

PRESENT TENSE.

| | | | | | |
|---------------|---------------|----|----|----|-----------|
| ၁၁နာတိ | ၁၁ယာတိ | ၁၁ | ၁၁ | ၁၁ | ၁၁ |
| <i>jánáti</i> | <i>náyati</i> | | | | HE KNOWS. |

OPTATIVE MOOD.

| | | | | | |
|----------------|--------------|---------------|----|----|----|
| ၁၁နှုယျ | ၁၁ညာ | ၁၁နှုယျ | ၁၁ | ၁၁ | ၁၁ |
| <i>jáneyya</i> | <i>janyá</i> | <i>jániyá</i> | | | |

"He may know".

Brú to SPEAK; English, BRUIT to REPORT.

§ 209. This imperfect verb substitutes *dha* for its base in the perfect tense, as:

PRESENT TENSE

| | | | |
|----------------|-----------------------------------|---------------|----------------------|
| ဗြိုလို | ဗြိုလို | ၁၁ | ၁၁ |
| <i>bravíti</i> | <i>bravinti</i> —HE SAYS—THEY SAY | <i>abraví</i> | <i>abravun</i> —SAID |

PERFECT TENSE.

AORIST.

| | | |
|-----|-----|--|
| အာဟ | အာဟ | ၁၁ |
| áha | áhu | <i>ákhansun</i> —HE SAID. THEY SAID—THEY SAID. |

Vacha to SPEAK; Latin, *voco* to CALL.

§ 210. The verb *vacha* has three bases, *vacha*, *vakkha* and *ucha*. The Sanskrit pres. passive is formed from *ucha*, but in Pali more usually from *vacha*, though both forms are used, as:

Active Voice.

PRESENT TENSE.

ဝက္ခာမိ ဝက္ခာမ *vakkhámi*, *vakkháma*—I SAY, WE SAY.

IMPERFECT TENSE.

အဝ၏ အဝ၍ *avachá*, *avachú*—HE SAID, THEY SAID.

AORIST.

အဝေ၏ အဝေ၍ *avocha*, *avochun*—HE SAID, THEY SAID.

Passive Voice.

PRESENT TENSE.

ဝဇ္ဇဝ၎ ဝဇ္ဇဝိ *vuchchata*, *vuchchati*, *uchchte*.
“It is said.”

O §

§ 211. The last consonant of the root *vada* to SPEAK sometimes becomes *jj*, a change that does not appear to be made in Sanskrit.

ဝဇ္ဇာမိ ဝဒါမိ ဝဇ္ဇာမိ ဝင်မိ *vajjámi*, *vaddámi*, *vajjemi*, *vademi*
“I speak, or say.”

OPTATIVE MOOD.

ဝဇ္ဇာယူ ဝဒေယူ *vajjeyya*, *vadeyya*—HE MAY SPEAK.

၂၉

§ 212. The root *jara* to GROW OLD, is sometimes changed to *jira*, *jiyya*, and *jiya*, as:

မိရတိ မိယျတိ မိယတိ *jurati*, *jiyyati*, *jiyati*—GROWS OLD

၂၁

§ 213. The root *mara* to DIE, is occasionally changed to *mi-*
ya, as: မိယတိ မရတိ *miyati*, *marati*—HE DIES.

සුවු

§ 214. Sometimes *su* in *isu* to WISH, is changed to *chchha*. In Sanskrit this change is regularly made in "the special tenses", but in Pali the change is represented as a matter of choice, thus:

ඇතියි ගෙයි ichchhati, esati—HE WISHES.

යාග

§ 215. *Yamu*, to RESTRAIN, sometimes changes its last radical to *chchha*. Alwis writes *yama*, nearer the Sanskrit *yam*. With the preposition *ni*, it signifies to "be permanent, to observe", while its Singalese definition, according to Alwis, is "regulates."

දියුවුයි දියායි niyachchhati niyamati—HE OBSERVES.
සි

§ 216. In *Dá* to GIVE, are several irregularities met in reading or noted by Kachchayano. The passive is sometimes made like the Sanskrit, *diyate*, and sometimes like the third conjugation, *diyati*: and similar double forms are found with other verbs. The *dá* not only becomes *di* occasionally, but also *de*. In one instance the base appears to be changed to *daha*, and the present tense is sometimes made from *dam*. The following are examples:

දැමී දම් දම් dajjami, dammami, dahmi—I GIVE.

දඳුයු දඳුයු dajjeyya dadeyya—HE MAY GIVE.

දියායි දියාමේ diyati, diyate—IT IS GIVEN.

Miscellaneous Anomalies.

§ 217. The characteristic *ssa* of the future tense is sometimes omitted.

§ 218. The *a* augment of the imperfect and aorist tenses, and the conditional mood, is frequently omitted.

§ 219. The affix which marks the second person singular of the imperative mood sometimes takes *a* before it, is sometimes omitted.

§ 220. "The intermediate *i*," says Max Müller," which has to be inserted between the verbal base and the terminations originally beginning with consonants", in the unmodified tenses, furnishes "one of the most difficult chapters of Sanskrit grammar." Kachchayano disposes of the whole subject in the following sentence:

"In the non-conjugational tenses the letter *i* comes."

Participles.

In both form and usage the Pali participles are nearly identical with the Sanskrit.

Active Voice.

PRESENT PARTICIPLE.

§ 221. The present participle may be formed from the third person plural of the present tense, by changing the *anti* to *an*. In Sanskrit the change is to *at*. For the declension, see § 112.

FUTURE PARTICIPLE.

§ 222. The future participle may be made from the third person plural of the future tense, by the same change that makes the present. See § 178.

Kachchayano however makes this participle also by omitting the *ss* of the future tense, leaving the form of the present. Thus he gives

ကရောန္တာ ကရောင့် *karonto, karáno*—HE WHO WILL DO

PERFECT PARTICIPLE.

§ 223. The perfect participle active is formed by adding *vá* to the past participle passive. For the declension, see § 111.

Middle and Passive Voices.

PRESENT PARTICIPLE.

§ 224. The present participle is formed by changing the termination of the third person plural of the present tense, *ante*, into *amana*.

This same form is used by Kachchayano for both the present and future tenses, and sometimes in an active signification as well as in a middle and passive. It is declined like the examples in § 89, 90, 95.

PAST PARTICIPLE.

§ 225. The past participle is formed by adding *ta* to the root, or in some instances *na*. It is frequently used as a finite verb. The declension is the same as the present participle noted above.

Kachchayano has another past participle, but not of common occurrence, made from this by the addition of *ávi*, as:

သုဇ္ဂာဓ ဝၤပိတာဓ လုတဲဘာၤ လုတဲဘာၤ, သုဇ္ဂာဓ—EATEN—REMAINED

The past participle is rarely formed by simply adding *ta* to the root unchanged, as:

ଜୀତୁ *itu* GONE ଜ୍ଞାତୁ *nyáta* KNOWN ଖୀତୁ *bhíta* FEARED

§ 226. Sometimes an intermediate *i* is found between the root and the affix.

(a.) In some instances no farther change is made, as:

| | | | |
|----------------------------|------------------|-------|--|
| ଯାଚା | ଯାଚିତା | ଅଶା | ଅଶିତା |
| <i>yácha</i> to ASK, | <i>yáchita</i> . | part. | to EAT, <i>asita</i> , part. |
| ପାଚ | ପାଚିତା | ବାହସ | ବାହିତା |
| <i>pacha</i> ... COOK, | <i>pachita</i> , | ... | <i>bhásita</i> SPEAK, <i>bhásita</i> , ... |
| ହାସ | ହାସିତା | ରକ୍ଷ | ରକ୍ଷିତା |
| <i>hasa</i> , ... REJOICE, | <i>hasita</i> | ... | <i>rakkhita</i> , ... GUARD, <i>rakkhita</i> ... |
| ଉପଶି | ଉପଶିତା | ମଦ | ମଦିତା |
| <i>upasa</i> ... APPROACH, | <i>upasita</i> , | ... | <i>mada</i> , ... MADDEN, <i>madita</i> , ... |

(b.) Occasionally the penultimate vowel of the root is lengthened, sometimes as in § 187. As:

| | | | |
|----------------------|-----------------|-----|---|
| ଶି | ଶୟିତା | ଦିଶ | ଦେଶିତା |
| <i>si</i> ... SLEEP, | <i>sayita</i> , | ... | <i>disa</i> ... PREACH, <i>desita</i> , |

(c.) Certain verbs with final *á* change it to *i*, as:

| | | | |
|-----------------------|----------------|-----|------------------------------------|
| ଥା | ଥିତା | ପା | ପିତା |
| <i>thá</i> ... STAND, | <i>thita</i> , | ... | <i>pá</i> ... DRINK, <i>pita</i> , |

§ 227. More usually no intermediate *i* occurs.

(a.) Some roots drop a final nasal before *ta*, as:

| | | | |
|----------------------------|---------------------|----------------------------|--------------------|
| ସୁଗମ | ସୁଗିତା | ଉପହାନ | ଉପହାତା |
| <i>sugamu</i> ... GO WELL, | <i>sugata</i> , ... | <i>upahana</i> ... DESTROY | <i>upuhata</i> ... |

| | | | |
|-----------------------|-------------|-----|------------------------------------|
| ମନ | ମତ | ରମ | ରତ |
| <i>mana</i> ... MIND, | <i>mata</i> | ... | <i>ramu</i> ... ENJOY, <i>rata</i> |

(b.) Occasionally when a final nasal is rejected, the preceding vowel is lengthened, as:

| | | | |
|-----------------------|-------------|-----|-------------------------------------|
| ଜନ | ଜିତ | ହୁନ | ହାତ |
| <i>jana</i> ... BEAR, | <i>játa</i> | ... | <i>huna</i> , ... KILL, <i>háta</i> |

(c.) Roots with a final *ch*, or *j*, usually change that letter to *t*, before the *t* of the participle, as:

| | | | |
|---|--------------|---------------------------------------|-------------|
| ଶିତ୍ତ | ଶିତ୍ତ | ବାଚ | ବାଚ |
| sicha, to POUR, | sitta, part. | vacha, to SPEAK, <i>vutta</i> , part. | |
| ବିଶିତ୍ତ | ବିଶିତ୍ତ | ଭୁଜ | ଭୁତ୍ତ |
| vivicha, ... SOLITARY, <i>vivitta</i> , ... | | bhuja, EAT, | bhutta, ... |
| ଚାଜ | ଚାଜ | ଯୁଜ | ଯୁତ୍ତ |
| chaja, ... ABANDON, <i>chatta</i> , ... | | yuja, ... UNITE, <i>yutta</i> , ... | |

(d.) Occasionally the *t* of the participle is changed to the pa-latal of the root, as:

| | |
|------------------|------------------------|
| ନାଚ | ନାଚ |
| nacha, to DANCE, | <i>nachcha</i> , part. |

(e.) A final *p* is dropped, and the *t* is doubled, as:

| | | | |
|------------------|--------------------|---------------------------|----------------------|
| ଲିପ | ଲିପ | ଶଂତା | ଶଂତା |
| lipa ... SMEAR, | <i>litta</i> , ... | santapa, ... BURN | <i>santatta</i> ... |
| ଶୁପ | ଶୁପ | ଶୁଗୁପ | ଶୁଗୁପ |
| supa, ... SLEEP, | <i>sutta</i> ... | <i>sugupa</i> , ... HIDE, | <i>sugutta</i> , ... |

(f.) In some instances the final consonant of the root is dropped, and the participle is written *tha*, as:

| | | | |
|----------------------------|----------------------|--------------------------|--------------------|
| ପାଚ୍ଛ | ପୁତ୍ର | ଯାଜ | ଯିଥ |
| <i>pachchha</i> , ... ASK, | <i>putha</i> , ... | <i>yaja</i> , ... OFFER, | <i>yitha</i> , ... |
| ବାଧ | ବାଧ | ଦିଶ | ଦିଶ |
| <i>vasa</i> , ... DWELL, | <i>vatha</i> , ... | <i>disa</i> , ... SEE, | <i>ditha</i> , ... |
| ନାଚ | ନାଚ | | |
| <i>nacha</i> , to DANCE, | <i>natha</i> , part. | | |

(g.) Sometimes the participial *d* becomes *dh* before *dh*, and *dh* before *d*, and *bh*, as:

| | | | |
|--------------------------|---------------------|----------------------------|---------------------|
| ବୁଦ୍ଧ | ବୁଦ୍ଧ | ଲାଭ | ଲାଭ |
| <i>budha</i> , ... KNOW, | <i>buddha</i> , ... | <i>labha</i> , ... OBTAIN, | <i>laddha</i> , ... |

(h.) Certain roots ending in *ma*, or *mu*, change their final to *n* before the participial *t*, as:

| | | | |
|-------------------|------------------|------------------|----------------|
| ବୀବୁ | ବିହାନ୍ତି | ଯେଗାର | ଯଗନ୍ତି |
| vibhamu, to TURN, | vibbhanta, part. | sangamu, to GO | sakanta, part. |
| କମୁ | ଖନ୍ତି | ସମୁ | ସନ୍ତି |
| khamu, ... DIG | khanta, ... | samu, to QUIET, | santa, ... |
| ଦମୁ | ଦନ୍ତି | ୦ମୁ | ୦ନ୍ତି |
| damu ... TAME, | danta, ... | vamu, ... VOMIT, | vanta, ... |

(i.) In some instances a final *r* is rejected before the participial *t*, as :

| | | | |
|----------------|-------------|-----------------|-------------|
| ପକାର | ପକାତ | ବିବାର | ବିବାତ |
| pakara, ... DO | pakata, ... | visara, ... GO, | visata, ... |

(k.) When the intermediate *i* is used, the final *r*, or nasal is not rejected, as:

| | | | |
|---------------|-------------|---------------------|-------------|
| ଗମୁ | ଗମିତ | ସାର | ସରିତ |
| gamu, ... GO, | gamita, ... | sara, ... REMEMBER, | sarita, ... |

(l.) Before a few roots with final *h* the participial *t* is changed to *l*, as:

| | | | |
|--------------------|------------|-----------------|------------|
| ଆରୁହା | ଆରୁହ୍ଲା | ଗତା | ଗିତ୍ତ |
| áruha, ... ASCEND, | áruhla ... | gaha, ... TAKE, | gáhla, ... |
| ବହା | ବାହ୍ଲା | ଦାହା | ଦିହ୍ଲ |
| baha, ... OBTAIN, | báhla, ... | daha, ... BURN, | dahla, ... |

§ 228. Certain verbs take *na* for the passive participle instead of *ta*, among which may be noted the following:

(a.) Roots whose finals are *q*, *d*, or *dh* often take *na*, and *n* in the place of their final radical, as:

| | | | |
|--------------------|-------------|-------------------|--------------|
| ବିଦ | ବିନ୍ଦ | ଚିହ୍ନ | ଚିନ୍ନ |
| bhida, ... DIVIDE, | bhinna, ... | chhida, ... CUT, | chhinna, ... |
| ରୁଧ | ରୁଣ୍ଡ | କ୍ଷିଦ | କ୍ଷିନ୍ଦ |
| rudha, ... HINDER, | runna, ... | kkiðu, ... ALARM, | khinna, ... |

(b.) Roots with a final *r*, when they correspond to *ri* final in Sanskrit, usually take *n*, as:

တရ **တိန္တ** **ပရိဇ္ဇရ** **ပရိဇ္ဇန္တ**
tara, to CROSS, *timma*, part. *parijira*, to BE VERY OLD, *parijimma*, pt.

CONTINUATIVE PARTICIPLE.

§ 229. The indeclinable past participle is sometimes called the *gerund*. It corresponds to the Greek participle when used to continue a sentence without a conjunction, as in Luke 9: 16. "La-bón "having taken" the five loaves and two fishes, "οναλεψεσ" "having looked up" to heaven, He blessed them." So in Pali:

သနခေ မိန္ဒိတ္ထာ မြို့ဟန် ရှုက္ခတေဘာ ဉာဏာရေတွာ
sunakhe bindhitwá brahmañan rukkhato otáretwá
 သဝန်သန္တရ နိသိန်ပေတွာ ဘေးရန် နတွာ ဇူမံဂါတ
sákhdāsandhare nisidápetwá bhojanan datwá imangáta
 မဟာ *máha*

"Having tied up the dogs, having caused the brahmin to descend from the tree, having seated him on spread branches, having given food, he spoke this verse."

§ 230 This participle has several forms, as follows:

(a.) After simple verbs it is usually written *tuá*, *tuána*, or *tuna*.

(b.) After compound verbs, the continuative affix is commonly, but not uniformly, *ya*.

§ 231. The root is usually subjected to the same changes before *tuá* as before *ta* of the past participle. There are a few exceptions, the most prominent of which is, that the causative particles are retained before *tuá*, while they are rejected before *ta*:

| | | | | | |
|--------------------|---|-----|-----|------------|--|
| ဝန္တင်ပေတွာ | <i>vandápetwá</i> —HAVING CAUSED TO WORSHIP | | | | |
| ကာရေတွာ | <i>káretwá</i> | ... | ... | DO | |
| ပျော်တွာ | <i>púretwá</i> | ... | ... | FILL | |
| သံမောပောတွာ | <i>sanmohetwá</i> | ... | ... | BE FOOLISH | |
| ညန္တင်ဝေး | <i>unnádetwá</i> | ... | ... | ECHO | |

§ 232. No distinction is made between *twá*, *twána*, and *tuna*. Different forms are often used with the same verb, as:

သုတွေ၏ သုတွေ၏ *sutwá, sutwána*—HAVING HEARD

ဂံတွေ၏ ဂံတွေ၏ *gantwá, gantuna*— ... GONE

§ 233. When *y* is used with compound verbs, it is subject to the same rules as *y*, when united with the verb to form the passive voice, as in § 179. Thus:

ခြေယာယ *ohdyá*—ABANDONED. 88 ခြေယာယ *vivichcha*—SOLITARY.

ပြော၏ *uppajja*—BORN. အရောင်း *árambha*—EXERTED.

အာဂမ္မ *ágamma*—COME. ဝုတိယ *paggahya*—TAKEN UP.

§ 234. In the books *twá* is often met with compound verbs, and both *ya*, and *twá* are frequently used with the same verb, as:

အဘိဝန္တယ အဘိဝန္တတွေ၏ *abhivandiya, abhivanditwá*
“Having worshipped remarkably.”

အာဒိယ အာဒိယတွေ၏ *ádáya, ádiyitwá*—HAVING TAKEN.

FUTURE PASSIVE PARTICIPLE.

§ 235. The future passive participle is usually made by the affix *tabpa*, but sometimes by *aniya*, *ya*, *yya*, and *teyya*. Some grammarians class these participles as verbal adjectives. They express futurity combined with possibility, obligation, or fitness.

For instance : In a great drought the people fasted and prayed seven days, and still no rain fell. The question was then asked:

ကိုနှင့် ကာတဗ္ဗာ *kinnukho tabpan*

“What is to be done?” or, “What shall be done?” or,
“What ought to be done?” or, “What can be done?”

(a.) If the vowel of the root be lengthened in conjugation, and the intermediate *i* be inserted, the same changes are made before *tabpa*, as:

| | | | |
|-------------------|-------------------|---------------------|------------------|
| သူ | ဘရတဗ္ဗာ | ဘုဇ္ | ကာာတဗ္ဗာ |
| <i>bhú</i> to BE, | <i>baritabpa.</i> | <i>buja</i> to EAT, | <i>bhotabpa.</i> |

| | | | |
|---------------------|-----------------|---------------------|-------------------------------------|
| ဒါ | ဒိတဗ္ဗာ | ကရ | ကတဗ္ဗာ ကဖိုဗ္ဗာ |
| <i>dá</i> ... GIVE, | <i>dítabpa.</i> | <i>kara</i> ... DO, | <i>kutabpa</i> , or <i>kattabpa</i> |

(b) Sometimes there are two forms, one with intermediate *i*, and one without it, as:

| | | | |
|------|--|-------|---|
| ମ୍ବୁ | ଫ୍ରେପ ଫ୍ରୀଟପ୍ର | ଏବୁ | ଫ୍ରେପ ଏବୀତପ୍ର |
| manu | to THINK, <i>mantabpa</i> , <i>manitabpa</i> . | khanu | DIG, <i>khantabpa</i> , <i>khanitabpa</i> |
| ଗମୁ | ଫ୍ରେପ ଗମିତାପ୍ର | ହାନି | ଫ୍ରେପ ହାନିତାପ୍ର |

(c.) The base of the verb before *aniya*, *yya*, or *yd*, is usually the same as that before *tabpa*, omitting the intermediate *i* always before *aniya*, as:

| | | | |
|---------------------------------|------------------------------|------------------------------|-----------------------------------|
| ଅଧିକ୍ଷି | ଅକ୍ଷିଣ୍ଯିତା | ପାଦ | ପାଜନ୍ଯିତା |
| adhii | to LEARN, <i>ajjhaniya</i> . | pada | to go, <i>pajjaniya</i> |
| କାରା | କାରାନ୍ତିତା | କାର | କାରାନ୍ତିତା |
| ଆସା | ଆସାନ୍ତିତା | କାରା ... DO | କାରାନ୍ତିତା. |
| ଜି | ଜେଯ୍ୟା | ନି | ନୈୟା |
| ji ... CONQUER, <i>jeyya</i> . | | ni ... GUIDE, <i>neyya</i> . | |
| କାର | କାରିଯା | ଦିତା | ଦିତ୍ୟେୟା ଦିତ୍ୟେୟା |
| kara ... DO, | <i>káriya</i> . | disa ... SEE, | <i>datheyya</i> , <i>ditheyya</i> |
| ଜ୍ଞାନ | ଜ୍ଞାନୋତ୍ୟୟା | ପାଦ | ପତ୍ରୋତ୍ୟୟା |
| nyā ... KNOW, <i>nyáteyya</i> . | | pada ... GO, | <i>patteyya</i> . |

Aniya is written with a long ' by Clough, as in Sanskrit.

INFINITIVE MOOD.

§ 236. The infinitive mood is classed by Kachchayano with the participles, and it is formed by the affix *tun* with the same base before it, as precedes the future participle *tabpa*, as:

| | | | |
|------------------------------------|---------|--------------------------------|-------|
| ଜନ | ଜେନିତନ୍ | ଜି | ଜେତନ୍ |
| jana ... BE BORN, <i>janitun</i> . | | ji ... CONQUER, <i>jetun</i> . | |
| ଶୁ | ଶେତନ୍ | ଦା | ଦାତନ୍ |
| su ... HEAR, <i>sotun</i> . | | dhá ... BEAR, <i>dhátun</i> . | |

CHAPTER VIII.

INDECLINABLE WORDS.

Indeclinable words may be divided into adverbs, prepositions, conjunctions, and interjections.

Adverbs.

§ 237. Some adverbs are formed by the cases of nouns, and have a form of declension, as:

| ଶିରା | ଶିରେନା | ଶିରାସନୀ |
|---------------------------------------|------------------------------------|-----------------------|
| chíran. A LONG TIME. <i>chírena</i> , | BY A LONG TIME. <i>chírassan</i> . | OF LONG TIME. |
| ପୁରାତୋ | ପଚ୍ଛତୋ | କାହୋକ |
| <i>puráto</i> , BEFORE. | <i>pachchato</i> . BEHIND. | <i>kato</i> , WHENCE? |
| CORRELLATIVE ADVERBS. | | |

§ 238. Certain adverbs are correllatives formed by affixing a particle to a pronoun, and forming adverbs of

| Time. | Place. | Manner. | Quantity. |
|--|---|--------------------------------------|-----------------------|
| ଆଜିହି | ଆତ୍ମା | ଆତ୍ମା | ତାହାକ |
| <i>idáni</i> , NOW. | <i>attra</i> , <i>atra</i> , HERE. | <i>tathá</i> , THUS. | <i>táva</i> , SO MUCH |
| ତାହି ତାହିହି | ତାତ୍ତ୍ଵା | ତାତ୍ତ୍ଵା | |
| <i>tadá</i> , <i>tadáni</i> , THEN. | <i>tatta</i> , <i>tatra</i> , THERE. | | |
| ଯାହି | ଯାତ୍ରା | ଯାତ୍ରା | ଯାହା |
| <i>yadá</i> , | <i>yatta</i> , <i>yatra</i> , WHERE. | <i>yathá</i> , AS. | <i>yáva</i> , AS MUCH |
| କୁହି କୁହି | କୁତ୍ରା | କୁତ୍ରା | କାହିଁ |
| <i>kadá</i> , <i>kudá</i> , WHEN? | <i>kutta</i> , <i>kutra</i> , WHERE? | <i>kathan</i> , HOW? | |
| ସାପଦା ସାଦା | ସାପତ୍ତା ସାପତ୍ରା | ସାପତ୍ତା | |
| <i>sabpadá</i> , <i>sadá</i> , ALWAYS. | <i>sabpatta</i> , <i>sabpatra</i> , ALL PLACES. | <i>subpatthá</i> , IN [EVERY WAY. | |
| ଏକାଟି | ଏକାତ୍ମା | ଏକାତ୍ମା | |
| ekadá, AT ONE TIME. | ekatta, ekatra, IN ONE PLACE. | | |
| ଅନ୍ୟାଟି | ଅନ୍ୟାତ୍ମା | | |
| anyadá, AT ANOTHER TIME. | anyathá, IN AN OTHER WAY. | | |

MISCELLANEOUS ADVERBS.

§ 239. There are many other miscellaneous adverbs, of which a few are here given according to the usual classification.

(a.) ADVERBS OF TIME.

ଅଧୁନା ତୋରାହି ହାନ୍ଦା ବାମ୍ପତି ଅଜ୍ଞ
adhusná, etarahi, handa, sampati, ajja, NOW, AT PRESENT.

ପରେ ଶିଠି କେବିଲା ରତ୍ନ
page IN THE MORNING. divá, BY DAY. dosá, rattan, AT NIGHT.

ବାତାତି ବାତିତି ଅନାରାତାତି ବାନା
satatan, santatan, anárátan, saná, PERPETUALLY.

(b.) ADVERBS OF PLACE.

ଜ୍ଞାତ ଜ୍ଞାତା ଅତ୍ରାହା ତାହା ତାହିନ
idha, iha, atraha, HERE. tahan, tahin, THERE.

କୁହା କୁହିନ୍ କୁହିନ୍ୟାନ୍ ବାମ୍ପତ୍ତା
kuhan, kuhin, kuhinychanan, WHERE? samantá, ON ALL SIDES.

ଅନାରାତି ଅନାରାତା ଅନାରାତାରେଣ୍ଟି ବାନା
antaran, WITHIN. antará, antarena, BETWEEN. samá, NEAR.

(c.) ADVERBS OF MANNER.

ଜ୍ଞାତି ଜ୍ଞାତିଃ ଏଥାଂ ହେବାଂ ତାତୋହା
iti, ithan, eyan, hevan, THUS, tatheva, SO.

ପୁନା ପୁନାପୁନ୍ନାନ୍ ନାନାନ୍ ବାନା
puna, AGAIN. punapunnan, REPEATEDLY. náná, VARIOUSLY.

ତୋ ହି କାମିନି ମୁଢ଼ା
ve or, hi, CERTAINLY. kámíni, WILLINGLY. mudhá, IN VAIN.

(d.) ADVERBS OF QUANTITY.

ଅତି ଅତିଂ ଅତିଶୀଳେଷ୍ଯ ଶୀତଂ
uti, ativa, atisáyo, MUCH, EXCEEDINGLY. ísan, LITTLE.

(e.) ADVERBS OF AFFIRMATION.

ଆମା ବାହୁ ଆହୁ
áma, YES, CERTAINLY. sádhú, sáhu, YES, AGREED.

(f.) ADVERBS OF NEGATION.

ନା ଅନ ନା ନାହି ନା
a, an, na, no, nahi, NO, NOT. mā, PROHIBITIVE.

Prepositions.

§ 240 Prepositions are often prefixed to verbs in Pali, as in Greek. Some of them are nearly identical both in form, and signification.

Thus *para* in Greek, is *pará* in Pali.

| | | | |
|-----------------|-----|-------------|-----|
| ... <i>peri</i> | ... | <i>pari</i> | ... |
| ... <i>upo</i> | ... | <i>upa</i> | ... |
| ... <i>sun</i> | ... | <i>san</i> | ... |

The whole number of these prepositions in Greek is eighteen, and though there are twenty in Pali, the two lists might be easily made to harmonize.

The Pali prepositions differ but slightly from the Sanskrit. The final *r* in *dur*, and *nir*, and the final *d* in *ud* are omitted in Pali, but they appear in composition before a vowel. The *r* in *pra*, and *prati* is dropped altogether in Pali.

The effect of these prepositions on the verbs with which they are combined must be learned from the usage. They cannot be adequately defined in a word. Thus *ā*, which corresponds to the Latin *ad*, may be defined by TO, but when prefixed to certain verbs it reverses their meaning. So *dá* to GIVE, on becoming *ādā* signifies to TAKE. The following are the prepositions:

| | | | |
|---------------------|----------------------|---------------------------------------|--------------------------|
| အ | အထ | အဂါ အဉာဏ် | အနဲ့ |
| ā, TO. | <i>ati</i> , BEYOND. | <i>adhi</i> , <i>ajjha</i> , ABOVE. | <i>anu</i> . AFTER. |
| အပ | အဖ | အဝိ အဖွဲ့ | အဝ ပြု |
| <i>apa</i> , OFF. | <i>api</i> , ON. | <i>abhi</i> , <i>abbha</i> , TOWARDS. | <i>ava</i> , o, AWAY. |
| ပ | ပြပ | ပါ | ပိ |
| u, UP. | <i>upa</i> , ABOVE. | <i>du</i> , ILL. | <i>ni</i> , INTO. |
| ပီ | ပ | ပတိ ပုံ | ပရာ |
| မီ, OUT. | <i>pa</i> , BEFORE. | <i>pati</i> , <i>pati</i> , BACK. | <i>pard</i> , BACKWARDS. |
| ပရိ | ပ | သီ | သူ |
| <i>pari</i> AROUND. | <i>vi</i> , APART. | <i>san</i> , WITH. | <i>su</i> , WELL. |

§ 241. Some of the above prepositions are often used with nouns and pronouns, but, excepting *ā*, usually as postpositions. And there are other particles, that are usually regarded as adverbs, which also serve as prepositions in the government of nouns and pronouns, as:

| | | | |
|--------------|------------------|---------------|--------------|
| ඇහ | ඇතුරු | ුපරි | පරි |
| adha, BELOW. | antara, BETWEEN. | upari, OVER. | pari, ABOUT. |
| දිගෙ | සෑච | වාහා යැං වෘත් | |

rite, WITHOUT. *venā*, BESIDES. *sāha*, *saman*, *saddhin*, WITH.

Conjunctions.

§ 242. There are very few conjunctions in Pali. All the parts of a compound sentence being so generally connected by participles, there is little use for them beyond that of linking together the parts of a paragraph. Of the few conjunctions in use, several are adverbs in form.

| | | | |
|-------------------|--|-------------------------------|---------------------------|
| ච | ච—ච | චච | ච |
| <i>cha</i> , AND. | <i>cha—cha</i> , BOTH AND. | <i>api</i> , <i>pi</i> , AND, | ALSO. |
| යදි | ච ත ය ග ග | ච | |
| <i>yadi</i> , | <i>che</i> , <i>chi</i> , <i>sache</i> , | IF, WHEN. | <i>hi</i> , FOR, BECAUSE. |
| චේ | ච | චේහි | |
| <i>evan</i> , | <i>ve</i> , | AS, WHEN. | <i>evanhi</i> , |
| යාතො | යෙනා | තාතොට | තොනා |
| <i>yato</i> , | <i>yena</i> , | WHEREFORE. | <i>tato</i> , |
| තාති | චෝ | චෝනිච | |
| <i>tadá</i> , | <i>atha</i> , | MOREOVER. | <i>athavápi</i> , |
| චි | ච—ච | ච | |
| <i>vá</i> , | <i>vá—vá</i> , | EITHER OR. | <i>tu</i> , |
| | | | BUT. |

Interjections.

§ 243. Interjections are not common, the following may be noted:

| | | | |
|------|----|--------------------------|-----------------------------|
| චොව, | චො | <i>bho</i> , <i>he</i> , | Ordinary terms of address. |
| ඇලු, | ලු | <i>are</i> , <i>re</i> , | Disrespectful ... |
| ඇහොව | | <i>aho</i> , | An exclamation of surprise. |

CHAPTER IX.

DERIVATIVE WORDS.

The roots of the Sanskrit language are estimated at about two thousand, and the Pali and Sanskrit roots are substantially the same. And it may be remarked in passing that the Burmese and Karen languages are formed from a similar number of roots, and, if in other tongues they be found of about the same number, there will be a strong presumption that in the roots of various languages we have merely the different changes that have been rung out of the original set of roots in use, when "The whole earth was of one language and one speech."

These two thousand roots are made into one or two hundred thousand words, as in Webster's English dictionary, by changing their forms, or taking additions, or both. The added letters that form new conjugations often give different significations to the verb, and the prefixed prepositions have frequently the same effect as the formation of new verbs.

Changes in the roots, and numerous affixes are used to form nouns and adjectives. The penultimate vowel is often changed as in § 187.

§ 244. The last consonant of the root is subjected to such changes and additions in derived words, that it is frequently difficult for the student to refer them to their proper roots. Thus:

| ၁ | ၂ | ၃ | ၄ |
|--------|---------|-------------|---------------------------------------|
| ch | becomes | k, as | pacha to COOK, páka COOKING. |
| " | | চি | ရိစ |
| ... | ... | chchhh, ... | richchhá DESTROY, richchhá DESTROYING |
| " | | ়ি | သ্ৰেৱ |
| ... | ... | jj, | sanacha, ... MOVE, samajjá MOVING. |
| ়ি | | ়ি | ଗ୍ରୀ |
| chchhh | ... | nlh, | guchchha ... GO, gandha ODOUR. |
| ় | | ় | ଯୁଜ |
| g | ... | g, | yuja, ... JOIN, yoga JOINING. |

| ନ୍ୟ | ନ୍ | ଯନ୍ତ୍ର | ଯନ୍ତ୍ର |
|---------------------|--|------------------------------|------------------------------|
| <i>nych</i> becomes | <i>ngg</i> , as | <i>sanycha</i> to QUIET, | <i>sangga</i> , QUIETING. |
| ଶେଷ | “ | ର୍ଣୁ | ର୍ଣୁ |
| <i>nj</i> | ... | <i>ranja</i> ... DESIRE, | <i>rangga</i> DESIRING. |
| “ | | “ | ର୍ଣୁ |
| ... | <i>tti</i> , | ... | <i>ratti</i> ... |
| “ | | “ | ର୍ଣୁ |
| ... | <i>th</i> | ... | <i>ratha</i> ... |
| ତ୍ରୀ | ତ୍ରୀ | ତ୍ରୀ | ତ୍ରୀ |
| <i>t</i> | ... | <i>naṭa</i> ... DANCE, | <i>nuchcha</i> DANCING. |
| କ୍ଳୀ | କ୍ଳୀ | କ୍ଳୀ | କ୍ଳୀ |
| <i>d</i> | ... | <i>khida</i> ... ALARM, | <i>khinna</i> ALARMING. |
| ତ୍ରୀ | ତ୍ରୀ | ତ୍ରୀ | ତ୍ରୀ |
| <i>t</i> | ... | <i>sata</i> , ... BE TRUE, | <i>sachcha</i> TRUTH. |
| “ | | ତ୍ରୀ | ଗାତ୍ରୀ |
| ... | <i>chchh</i> , ... <i>kita</i> | GIVE MEDICINE, | <i>kachchhā</i> MEDICINE. |
| କ୍ଲୀ | କ୍ଲୀ | କ୍ଲୀ | କ୍ଲୀ |
| <i>th</i> | ... | <i>kaiha</i> ... SPEAK, | <i>kachchha</i> SPEAKING. |
| “ | | କ୍ଲୀ | କ୍ଲୀ |
| ... | <i>l</i> , ... <i>matha</i> ... BOX, | <i>malla</i> | A BOXER. |
| ତ୍ରୀ | ତ୍ରୀ | ତ୍ରୀ | ତ୍ରୀ |
| <i>d</i> | ... | <i>tuda</i> , ... GIVE PAIN, | <i>tuchchhā</i> GIVING PAIN. |
| “ | | ତ୍ରୀ | ତ୍ରୀ |
| ... | <i>jj</i> , ... <i>vida</i> , ... KNOW, | <i>vijja</i> | KNOWLEDGE. |
| “ | | ତ୍ରୀ | ତ୍ରୀ |
| ... | <i>tti</i> , ... <i>mida</i> , ... LOVE, | <i>metti</i> | LOVE. |
| “ | | ତ୍ରୀ | ତ୍ରୀ |
| ... | <i>tr</i> , ... <i>chhada</i> , ... COVER, | <i>chhatra</i> | AN UMBRELLA. |
| ତ୍ରୀ | ତ୍ରୀ | ତ୍ରୀ | ତ୍ରୀ |
| <i>dh</i> | ... | <i>budha</i> ... KNOW, | <i>bojja</i> INTELLIGENCE |

| ଓ | ଡ | ଓଡ | ଓଡ |
|-------------------|--------------------|-----------------------------|-----------------------------|
| <i>dh</i> becomes | <i>dd</i> , as | <i>vudha</i> to INCREASE, | <i>vudda</i> INCREASE. |
| ঢ | ঢ | ମନ | ମନ |
| <i>n</i> ... | <i>t</i> , ... | <i>mana</i> ... THINK, | <i>mata</i> KNOWLEDGE. |
| ଚ୍ଛ | ଚ୍ଛ | ଲାବ | ଲାବ |
| <i>bh</i> ... | <i>chchh</i> , ... | <i>labha</i> ... OBTAIN, | <i>lachchhá</i> OBTAINING. |
| ““ | | ““ | ଲାଙ୍ଘ |
| | <i>ddh</i> , ... | | <i>laddhá</i> ... |
| ଚ | ଚ | ଗମ | ଗମ୍ଭୀର |
| <i>mu</i> ... | <i>chchh</i> , ... | <i>gamu</i> ... GO, | <i>gachchhá</i> GOING. |
| ର | ର | ମର | ମନ |
| <i>r</i> ... | <i>t</i> , ... | <i>mara</i> ... DIE, | <i>mata</i> DEATH. |
| ““ | ତ୍ତ | ସର | ସର୍ପ |
| | <i>tt</i> , ... | <i>vara</i> ... PRESERVE, | <i>vatta</i> A GARMENT. |
| ““ | ତ୍ତ | ଦରା | ଦମ୍ପ |
| | <i>mm</i> , ... | <i>dhara</i> ... ESTABLISH | <i>dhamma</i> LAW. |
| ୦ | ୦ | ସବୁ | ସବ୍ରି |
| <i>v</i> ... | <i>tt</i> , ... | <i>suva</i> ... INJURE, | <i>satta</i> A KNIFE. |
| ଚ୍ଛ | ଚ୍ଛ | ସବୁ | ସବ୍ରି |
| <i>s</i> ... | <i>chchh</i> , ... | <i>vasa</i> ... DWELL, | <i>vachchhá</i> DWELLING. |
| ““ | ତ | ଦୟା | ଦୟା |
| | <i>dd</i> , ... | <i>usu</i> ... BE TROUBLED, | <i>udda</i> TROUBLE. |
| ଜ୍ଞ | ଜ୍ଞ | ଅବିଜ୍ଞାନ | ଅବିଜ୍ଞାନ |
| <i>su</i> ... | <i>jjh</i> , ... | <i>abhiisu</i> ... DESIRE, | <i>abhijjhá</i> DESIRING. |
| ““ | ଜ୍ଞ | ““ | ଅବିଜ୍ଞାନ |
| | <i>chchh</i> ... | | <i>abhibchchhá</i> ... |
| ମୁ | ମୁ | ମୁହା | ମୁହିମ |
| <i>h</i> ... | <i>chchh</i> , ... | <i>muha</i> ... DOUBT, | <i>muchchhá</i> , DOUBTING. |
| ““ | ମ | ମୁହା | ମୁହା |
| | <i>y</i> , ... | <i>gaha</i> ... TAKE, | <i>gáya</i> TAKING. |

§ 245. Sometimes the last consonant is omitted altogether, as:

| | | |
|---|----------------------------|-----|
| ତ୍ୟରିବୁ | ତ୍ୟରି | ରି |
| turagamu to GO SWIFTLY, | turaga A HORSE; from gamu. | |
| କୃତିରିବୁ | କୃତିରି | " |
| bhujagamu ... CROOKEDLY, bhujaga A SNAKE; | | ... |

§ 246. Occasionally, though regularly derived from the root, every letter of the root is changed in the derivative, as:

| | | |
|-----------------|---------------|-----------------------|
| ଓ | ଓକ | ଉ |
| vacha to SPEAK, | oka SPEAKING, | utta SPOKEN, UTTERED. |

If words in the same language are occasionally changed, by the operation of established laws, to forms that retain no element of the original root, it may be expected that such changes will often occur when the words pass into other languages, and etymologists are therefore compelled to allow "vowels to go for nothing, and consonants for very little."

It appears from the above examples, that there is a strong tendency to substitute, in the last radical, a gutteral for a palatal, a palatal for a dental, and that chchh represents ch, t, th, d, bh, m, s, and h. But while the last consonant is constantly an evanescent quantity, the first almost always remains unchanged. It is the only permanent part of the word, and may perhaps indicate the monosyllabic base from which the root was originally derived.

Kachchayano enters largely into the derivation of words. Three books, out of the eight into which his grammar is divided, are devoted to this subject. A small fraction only of what he has written can be given here. To enter fully into the matter belongs rather to the dictionary, than to the grammar.

§ 247. The verbal root unchanged is occasionally used for a noun or adjective, as:

| | | | |
|---|----------------|---|----------------|
| ଓ | vama to VOMIT, | ଓ | vama VOMITING. |
|---|----------------|---|----------------|

§ 248. More usually the penultimate vowel is lengthened, and if the final radical be a palatal, it is changed to its corresponding gutteral, as:

| | | | |
|---------------------------------|---------------------------------|-----|-----|
| କୁଳ | କୁଳିବୁ | ରୁଜ | ରୋଗ |
| pusha to GRIEVE, soka GRIEVING. | ruja to BE SICK, roga SICKNESS, | | |

§ 249. (a.) *Ka* is added to verbal roots, after lengthening the penultimate vowel, to form nouns, and adjectives, as :

ပုံ pacha to COOK, ပါဝက páchaka A COOK.

လူ lu to REAP, လာဝက lávaka A REAPER.

(b.) *Ka* added to nouns forms nouns of multitude, as:

မန္တသာ manussa MAN. မန္တသာက manussaka MANY MEN.

မယူရ mayúra PEACOCK, မယူရက mayúraka MANY PEACOCKS.

မဟိုသ mahinsa BUFFALO, မဟိုသက mahinsaka MANY BUFFALO

§ 250. *Yaka* is added to verbal roots unchanged to form nouns, as :

ဒါ dá to GIVE, ဒါယက dáyaka A GIVER.

ပါ vina to INSTRUCT, ပါယက vinayaka AN INSTRUCTOR.

§ 251. *Ika* is affixed to nouns, dropping the last vowel, to form other nouns and adjectives. The new nouns formed are often denominatives, gentiles, and instrumental nouns, but the general effect of the particle is that of *man*, with or without a hyphen, as affixed to nouns in English. Thus "Net-man," in Pali is "Fisherman," in English. The following are examples:

ဇေလ jálá A NET, ဇေလိက jálika A NET-MAN.

ခါပ chápá A BOW, ခါပိက chápika A BOWMAN.

ဒွိုရ dwára A DOOR, ဒွိုဝိရိက dovárika A DOOR-MAN.

မဂ္ဂ maguda MAGUDA, မဂ္ဂမိက magadika A MAGUDAMAN.

နာဂရ nágara A CITY, နာဂရမိက nágarika A CITIZEN.

ဆဲ့ကရ sokara HOG, ဆဲ့ကရမိက sokarika A HOG-MAN.

That is a man who kills hogs-A BUTCHER.

ဝါတ vátá WIND, ဝါတိက vátika A WIND-MAN. That

is one suffering from disease produced by wind, or flatulency.

တိလ tila SESAMUM, တိလိက telika A SESAMUM-THING.

That is a mixture in which sesamum predominates.

၁၃၁ *vinaya* THE VINYA, ၂၀၃၂၄ၒ *venayika* A VINYA-MAN.

That is a student of the Viniya Buddhist Scriptures.

၁၄၅ *dhamma* LAW, ၂၄၇၂၉ *dhammika* A LAW-MAN.

That is one devoted to the law-RELIGIOUS.

ကယ် *kaya* BODY, ကာယိက *káyika* BODY-MAN.

That is pertaining to the body—CORPOREAL.

မန်သၢ *manasa* MIND, မဝန်သိက *mánasika* MIND-MAN.

That is pertaining to the mind—MENTAL.

၁၀၁၁ *vachasa* WORD, ၁၀၁၂၈ *váchasika* WORD-MAN.

That is pertaining to words—VERBAL.

§ 252. Many nouns and adjectives are met with the form of the passive past participle, adding *ta*, *ita* to the verbal base, as:

၁၆၁ *i* to GO, ၂၂၁၀ *ita* GONE.

၂၂၇ *púja* to OFFER, ADORE, ၂၂၈၂၀ *pújita* OFFERED, ADORED.

၁၈၃ *vida* to KNOW, ၂၃၃၀ *vidita* KNOWN.

§ 253. *Tta*, optionally changed to *tra*, is added to verbal root to form nouns, as:

၂၁၁ *pá* to DRINK, ၂၄၄၂ *patta* patta, or *patra*, DRINKING CUP.

၂၁၁ *dá* to GIVE, ၂၁၂၂ *dáttā* dátta, or *dátra*, A DONOR.

§ 254. *Itta* is added to verbal roots, after the penultimate vowel has been lengthened, to form nouns of aggregation, as:

၁၀၃ *vada* to SPEAK, ၁၀၃၂၃ *váditta* THE WHOLE OF THE SPEAKERS, OR A MULTITUDE OF SPEAKERS.

၁၀၅ *chara* to OBSERVE, ၁၀၅၂၃ *cháritta* THE WHOLE OF THE OBSERVERS, OR A MULTITUDE OF OBSERVERS.

§ 255. A few abstract nouns are formed by adding *tha* to verbal roots, as:

၂၈၁ *dara* to DREAD, ၂၈၁၀၀ *duratha* DREAD.

၂၈၁ *damu* to REPROVE, ၂၈၁၀၀ *dammatha* REPROOF.

§ 256. Many nouns, and adjectives are formed by adding *n* or *n* to verbal roots, as:

| | | | |
|-----|--|--------|--------------------------|
| ကုစ | <i>kudha</i> to BE ANGRY, | ကောဓန | <i>kodhana</i> ANGRY. |
| ခုသ | <i>dusa</i> to BE WICKED, | ငောဂျာ | <i>dosana</i> WICKED. |
| ပ | <i>pu</i> to BE PURE, | ပဝန | <i>pavana</i> PURE. |
| အသ | <i>asa</i> to EAT, | အသန | <i>asana</i> EATING. |
| ညာ | <i>nyá</i> to KNOW, | ညာတေ | <i>nyána</i> KNOWING. |
| ကရ | <i>kara</i> to ACT, INSTRUMENT OF ACTION. | ကရဏ | <i>karana</i> ACTION, OR |

§ 257. *Yana* is affixed to proper names to form patronymics, as:

| | | | |
|----|---------------------------|------|--|
| ဝါ | <i>vachchha</i> VACHCHHA, | ဝါယာ | <i>vachchayana</i> THE SON OF VACHCHHA. |
|----|---------------------------|------|--|

§ 258. *Ma* is added to roots in the signification of possession, as:

| | | | |
|----|---------------------------|------|----------------------------------|
| ဂေ | <i>go</i> AN OX, | ဂေါမ | <i>goma</i> A POSSESSER OF OXEN. |
| ဝါ | <i>vá</i> to BE WITHERED, | ဝါမ | <i>váma</i> A WITHERED THING. |
| ဟု | <i>hu</i> to SACRIFICE, | ဟောမ | <i>homa</i> A SACRIFICE. |

§ 259. *Ttima* is affixed to verbal roots, after dropping their last vowel, to form nouns, as:

| | | | |
|----|----------------------|-------|-------------------------------------|
| ဒါ | <i>dá</i> to GIVE, | ဒ္ထိမ | <i>dattima</i> A THING GIVEN, GIFT. |
| ကူ | <i>ku</i> to BE BAD, | က္ထိမ | <i>kattima</i> A THING THAT IS BAD. |

§ 260. *Ya* is appended to verbal roots to form nouns denoting the instrument, as:

| | | | |
|----|--------------------------|------|---|
| ပါ | <i>vina</i> to INSTRUCT, | ပါယာ | <i>vinaya</i> THE WORK THAT INSTRUCTS. |
|----|--------------------------|------|---|

| | | | |
|------|---------------------------|--------|---|
| နီသာ | <i>nissa</i> to TRUST IN, | နီသာယာ | <i>nissaya</i> THE PERSON TRUSTED IN. i. e. A TEACHER. |
|------|---------------------------|--------|---|

§ 261. Ya compounded with the last consonant is added to adjectives to form abstract nouns, as:

| | | | |
|---------|-----------------|-------------|--|
| ଓଳୁବୀ | alasa IDLE, | ଶ୍ରୀଲୋକ୍ୟ | dlasya IDLENESS. |
| ଶ୍ରୀରୂପ | aroga NOT SICK, | ଶ୍ରୀଦ୍ରୋଗ୍ୟ | drogya THE STATE OF NOT BEING SICK. |

§ 262. Maya is affixed to nouns, after lengthening the vowel, to form other nouns, as:

| | | | |
|------------|-------------|----------------|---|
| ଶ୍ରୀଯୁ | aya IRON, | ଶ୍ରୀଯୁକ୍ତୁମ୍ଭୁ | ayomaya MADE OF IRON, OR A WORKER IN IRON. i. e. A BLACKSMITH. |
| ଶ୍ରୀସ୍ଵାମୀ | svama GOLD, | ଶ୍ରୀସ୍ଵାମୀମ୍ଭୁ | sovamamaya MADE OF GOLD, OR A WORKER IN GOLD. i. e. A GOLDSMITH. |

§ 263. (a.) Eya, eyy, is added to verbal roots, after dropping the last vowel, to form nouns, as:

| | | | |
|------|---------------|--------|------------------|
| ଶ୍ରୀ | dá to GIVE, | ଶ୍ରୀୟୁ | deyya GIVING. |
| ଶ୍ରୀ | pá to DRINK, | ଶ୍ରୀୟୁ | peyya DRINKING. |
| ଶ୍ରୀ | há to REJECT, | ଶ୍ରୀୟୁ | heyya REJECTING. |
| ଶ୍ରୀ | má to LOVE, | ଶ୍ରୀୟୁ | meyya LOVING. |
| ଶ୍ରୀ | nyá to KNOW, | ଶ୍ରୀୟୁ | nyeyya KNOWING. |

(b.) Eyya is added to nouns to form other nouns in the signification of worthiness, as;

| | | | |
|-----------|----------------------|--------------|---|
| ଶ୍ରୀଦ୍ଵେଷ | dassana SEEING, | ଶ୍ରୀଦ୍ଵେଷ୍ୟୁ | dussaneyya WORTHY OF BEING SEEN. |
| ଶ୍ରୀଦ୍ଵେଷ | vandana WORSHIPPING, | ଶ୍ରୀଦ୍ଵେଷ୍ୟୁ | vandaneyya WORTHY OF BEING WORSHIPPED. |

(c.) It is added to feminine proper names to form patronymics, as:

| | | | |
|------------|----------------|--------------|---|
| ଶ୍ରୀଗା | ganggá GANGGA, | ଶ୍ରୀଗେଗା | ganggega GANGGEYA, A SON OF GANGGA |
| ଶ୍ରୀରୁହିନୀ | ruhiná RUHINA, | ଶ୍ରୀରୁହିନୀୟୁ | rohineyya ROHINEYYA A SON OF RUHINA. |

§ 264. *Kara* is added to nouns to form denominatives, as:
 କୁମ୍ଭ kumbha ▲ POT, କୁମ୍ଭକାରୀ kumbhakára ▲ POTTER..
 ମାଳ māla ▲ FLOWER, ମାଲକାରୀ málakára ▲ FLOWERIST.
 ରଥା ratha ▲ CARRIAGE, ରଥକାରୀ rathakára CARRIAGE-
 MAKER.

§ 265. *Ura* is affixed to verbal roots to form nouns, and adjectives, as:

| | | | |
|-------|-----------------------|--------|------------------------------|
| ବ୍ୟେ | <i>vida</i> to KNOW, | ବ୍ୟୁଜୀ | <i>vidura</i> KNOWING, WISE. |
| ମୂର୍ଖ | <i>masa</i> to WEIGH, | ମୂର୍ଖୀ | <i>masura</i> ▲ PEA. |

§ 266. *Era* is added to proper names to form patronymics, as:
 ବିଧାବୀ vidhavá VIDHAVA, ବେଦହାରୀ vedhavera VEDHAVERA
 THE SON OF VIDHAVA.

§ 267. *La* is added to verbal roots to form nouns and adjectives, as:

| | | | |
|------|--------------------------|-------|----------------------------|
| ପଡ଼ୁ | <i>pata</i> to SURROUND, | ପଡ଼ୁଳ | <i>paṭala</i> ▲ MULTITUDE. |
| ଭୁଲ | <i>musa</i> to BREAK, | ଭୁଲଳ | <i>musala</i> ▲ PESTLE. |
| କୁଳା | <i>kusa</i> to SHINE, | କୁଳାଳ | <i>kusala</i> HAPPY. |
| ଫଳ | <i>maga</i> to GO, | ଫଳଳ | <i>manggala</i> FORTUNATE. |

§ 268. *Lla* is added to nouns to form other nouns, as:
 ବେଦ ଵେଦା THE VEDA, ବେଦଲ୍ଲା vedalla ONE WHO TRUSTS
 IN THE VEDAS.

§ 269. *Ila* is added to nouns to form adjectives in the signification of possession, as:

ତୁନ୍ଦ ତୁନ୍ଦା tunda ▲ SNOUT, ତୁନ୍ଦିଲା tundila, HAVING A SNOUT.

That is having a large snout.

§ 270 When a proper name ends in *u*, the patronymic is sometimes made by changing it to *va*, and lengthening the penultimate vowel, as:

ମନୁ ମନୁ MANU, ମନାଵା mánava MANAVA SON OF MANU.

§ 271. *Sa* or *sesa* is added to verbal roots to form nouns and adjectives, as:

ଓଳା *ala* to ADOREN, ଓଳେଲୁ *alasa* IDLE.

ମନ୍ତ୍ର ବାସ୍ତ୍ଵ *mana*, or *manu* to KNOW, ମନ୍ତ୍ରବାସ୍ତ୍ଵ *manussa* MAN.

That is the being that knows good and evil.

§ 272. *A* is added to verbal roots to form abstract nouns, as:

ଉସ *mada* to INTOXICATE, ପୁଣ୍ଡିକ୍ଷା *machchhá* INTOXICATION.

§ 273. *Tá* is affixed to nouns to form other nouns, as:

ଜାନୀ *jana* MAN, ଜାନତା *janatá* MANY MEN.

§ 274. *Vá* is added to nouns to form adjectives signifying possession, as:

ଗୁଣ *guna* ATTRIBUTE, ଏ ଗୁଣାତ୍ମକ *gunavá* POSSESSED OF GOOD ATTRIBUTES—VIRTUOUS.

ଧନୀ *dhana* PROPERTY, ଏ ଧନାତ୍ମକ *dhanavá* POSSESSED OF PROPERTY.

That is RICH.

କୋଚୁ *kesa* HAIR, କୋଚୁତ୍ମକ *kesavá* POSSESSED OF HAIR.

That is HAIRY.

ବହୁଗୁଣ *bhaga* GLORY, ବହୁଗୁଣତ୍ମକ *bhagavá* POSSESSED OF GLORY.

That is GLORIOUS.

§ 275. (a.) Nouns are formed from verbal roots by affixing *i*, as:

ମନ୍ତ୍ରୀ *mana* to REVERENCE, ମୁନୀ *muni* ONE REVERENCED, AN ASCETIC.

କାବ୍ୟ *kava* to PAINT, କାବ୍ୟୀ *kavi* A PAINTER.

(b.) It is added to proper names to form patronymics, as:
 ଠିରାଣା *várána* VARANA, ଠିରାଣୀ *váráni* VARANI SON OF VARANA

§ 276. *Ti* is affixed to the same verbal base as that of the passive past participle, to form feminine abstract nouns, as:

ମରୀ *mara* to DIE, ମରିତ୍ତି *mati* DEATH.

ମନୀ *mana* to KNOW, ମନ୍ତ୍ରିତ୍ତି *mathi* KNOWLEDGE.

§ 277. *Di*, from *dissa* to SEE, is appended to pronomial bases in the signification of like, as:

| | | | | | |
|--------|-------------|--------------|-------|-------------|------------|
| ပြီးဒိ | <i>idi</i> | like THIS. | ယေဝဒိ | <i>yádi</i> | like WHAT. |
| ထာဒိ | <i>tádi</i> | like THAT. | မာဒိ | <i>mádi</i> | like ME. |
| ကိဒိ | <i>kidi</i> | like WHAT? | င်္ဂါ | <i>edi</i> | like THAT. |
| သာဒိ | <i>sádi</i> | EQUAL TO IT. | | | |

This affix is also written *diso*, *riso*, and *dikkho*:

ဒီသော် ရိသော် ဒိကျော်

§ 278. (a.) Nouns are formed from verbal or noun bases by affixing *i*, as:

| | | | | | |
|----|--------------|----------|------|--------------|-----------------------|
| ကရ | <i>kara</i> | to DO, | ကရိ | <i>kari</i> | A DOER, AN ARTIFICER. |
| ဆူ | <i>danda</i> | A STICK, | ဆူရိ | <i>dandi</i> | ONE WHO HAS A STICK. |

(b.) It is added to proper names to form patronimics of the feminine gender, as:

ဂေါတမ *gotama* GOTAMA, ဂေါတမိ *gotamī* GOTAMI THE DAUGHTER OF GOTAMA.

§ 279. *Vi* is added to nouns to form nouns and adjectives in the signification of possession, as:

မော *medha* UNDERSTANDING, မောဘိ *medhávi* POSSESSED OF UNDERSTANDING, WISE.

§ 280. *U*, *tu*, *dhū*, *mu*, and *nu*, are added to verbal roots to form nouns, as:

| | | | | | |
|------|----------------|------------|---------|----------------|------------------|
| ဘိကူ | <i>bhikkha</i> | to BEG, | ဘိကူ့ | <i>bhikkhu</i> | A BEGGAR. |
| ဟနု | <i>hana</i> | to KILL, | ဟနု့ | <i>hanu</i> | DEATH, A WEAPON. |
| ကရ | <i>kara</i> | to DO, | ကရု | <i>karu</i> | A DOER. |
| ဘါ | <i>bhá</i> | to SHINE, | ဘါလှု | <i>bhámu</i> | THE SUN. |
| ရိ | <i>ri</i> | to INJURE, | ရော်လှု | <i>remu</i> | DUST. |
| ဝေ | <i>vo</i> | to GO, | ဝေဝှု | <i>venu</i> | A BAMBOO. |

150 *Affixes mu, tu, dhu, mma, iya, kkhutru, and dhá.*

ဓ *dhe* to DRINK, ဓែន្យ *dhenu* WHAT GIVES DRINK, A COW.

ទ *dhá* to SUPPORT, ទិញ្ញ *dhátu* THAT WHICH SUPPORTS, A ROOT, AN ELEMENT.

ហិ *he* to GO, លូក្រឹង *hetu* THAT WHICH MAKES TO GO A CAUSE.

ឌ *du* to AGITATE, សូក *davadhu* ANXIETY.

There are other affixes, as *mma* forming nouns, *iya* adjectives and *kkhattru*, and *dhá* adverbs, but the principle ones are given.

Some of these affixes are identical with the Sanskrit, as *ika*, and *ti*: but others differ materially. When the Sanskrit affix has a final consonant, the final is dropped, as, *i* which corresponds to the Sanskrit *in*, and *dhú* to the Sanskrit *duch*.

When the final consonant is dropped, the preceding vowel is sometimes lengthened, as *ví* for *vin*, and *vá* for *vat*. Occasional usage is not uniform. Thus *mat* in Sanskrit is sometimes *má* in Pali and declined like *bhagavá*, § 102: but it is sometimes *ma*, and declined like *puriso*, § 89. Here it seems to be confounded with the Sanskrit affix *man*.

The derivation of words is often quite dissimilar. Thus *bhagavá*, or *bhagavat*, is derived in Pali from *bhaga* and the affix *vá*, but in Sanskrit from *bhaga* and *matruch*. Like differences are frequently met. One of the most note worthy is *manussa*, MAN. In Sanskrit it is derived from *manu*, and made to signify a descendant of Menu, but Kachchayano derives the word from *manu* to KNOW. His words are:

| | | | | |
|---------------------|----------------------|---------------|-----------------|----------------|
| ကုသလဝဏ္ဏသလေ | ဓမ္မ | မနတိ | ကျောတိတိ | မန္တသော |
| <i>kusalárusale</i> | <i>dhamme</i> | <i>manati</i> | <i>jánátíti</i> | <i>manusso</i> |
| မန္တသော | ကာရဏာကာရဏ | မနတိ | ကျောတိတိ | ၏ |
| <i>mánuso</i> | <i>káraṇákáraṇan</i> | <i>manati</i> | <i>jánátíti</i> | <i>vá</i> |
| မန္တသော | မာန္တသော | မန္တသော | <i>manusso</i> | <i>mánusso</i> |

"He understands, he knows the good and not good laws,' so [It was said. Hence] *MANUSSO*. Or, 'The cause and the causeless he understands, he knows,' so [It was said. Hence] *MANUSSO*."

For this definition Kachchayano must have drawn his ideas from a Shemitic source.

CHAPTER X.

COMPOUND WORDS.

Pali, like Sanskrit, is distinguished by its numerous and complex compound words, but the most involved of them are only exaggerations of such English expressions as:

“The always-wind-obeying-deep.”

“Iron-cotton-silk-print and dye works.”

In English the words when compounded remain unchanged, but in Pali the particles of inflection are dropped from every word except the last. Of necessity then, the forms that remain are the bases of the words inflected, and not the roots. This is still the rule to a limited extent in German. Thus “SONNE TAG”, “Sun’s day”, when compounded drops the mark of the genitive, and becomes SONNTAG, “Sunday.” So DENKEN WURDIG, “Worthy to think of.” when compounded, drops EN, the termination of the infinitive, and makes DENKWURDIG, “memorable.”

Kachchayano makes the same divisions of compound words that the Sanskrit grammarians do, but to whom exception is taken that they do not distinguish things that differ, the same compound being sometimes referrible to two different divisions. Various improved arrangements have been proposed, the last by Max Müller, being the simplest and most logical, is here followed.

I (a.) Governing Determinate Compounds.

§ 281. These are sometimes called dependant compounds, because the first word is dependant on the last, being governed by it in some oblique case. The last word is often a participle, frequently a noun, and occasionally an adjective. The following are examples.

පාපියා ගත්තා

apáya gato, instead of apáya n. gato.

“Hell-gone,”

පාපියා ගත්තා

“Gone to hell.”

| | | |
|---------------------------|-----|------------------------|
| ଜ୍ଞାଯୀର ଗତ୍ୟ | | ଜ୍ଞାଯାରେଣ୍ଟ ଗତ୍ୟ |
| issara kathan, instead of | | issarena kathan. |
| "Issara-done." | ... | "Done by Issara." |
| ରାଜପୁରୀରେତ୍ଵ | | ରନ୍ୟୋପୁରୀରେତ୍ଵ |
| rājapúriso, | ... | ranyopúriso. |
| "King-men", | ... | "Men of the king." |
| ଚୋର ଚାୟ | | ଚୋରଚୁତ ଚାୟ |
| chora bhayan, | ... | chorasmá bhayan. |
| "Thief-fear." | ... | "Fear from a thief." |
| ଦ୍ୱାରା ଦୁକ୍ଷ | | ଦ୍ୱାରାରେ ଦୁକ୍ଷ |
| sansára dukkhan, | ... | sansare dukkhan. |
| "World-misery," | ... | "Misery in the world." |

I (b.) Appositional Determinate Compounds.

§ 282. In these compounds the first part stands usually as an adjective qualifying the second, or, in other words, the first is the predicate and the last the subject, as:

| | | |
|----------|------------|-----------------------|
| ଲୋହିପତିତ | ଚନ୍ଦନାନ୍ | ଲୋହିପତିତ ଚନ୍ଦନାନ୍ |
| lohita | chandanān. | lohitān chandanān. |
| | | "Red sandal-wood," |
| ମହା | ଗହାପତି | ମହା ଗହାପତି |
| mahá | gahappati, | mahan gahappati. |
| | | "Great house-master." |

§ 283. The first word in these compounds is sometimes an indeclinable particle, as:

| | | |
|--------------------------------------|---------------------------------|----------------------------------|
| ନବିକ୍ଷୁ | ଆବିକ୍ଷୁ | ନାରିଯା ଆରିଯା |
| nabhikkhu, or abhikkhu NOT A PRIEST. | naariya, or ariyo NOT AN ARITA. | |
| ଧରନୀ | | ଧୂଅଵାନ୍ ଗତାଵାନ୍ |
| vimukho AN UGLY FACE. | | kuasanan, or katasanan BAD FOOD. |
| ଶୁଦ୍ଧିଶ୍ଵୀ | | ଶୁଦ୍ଧାଵାନ୍ ଶୁଦ୍ଧାଵାନ୍ |
| sugandha GOOD SMELL. | | kaasana, or katannan BAD RICE |
| କୁପୁରୀତ୍ଵ | କାପୁରୀତ୍ଵ | କୁଡ଼ିତ୍ଵ |
| kupúrisá, or kápúrsá BAD MEN. | kudásá | WORTHLESS SLAVES. |

I (c.) Numeral Determinate Compounds.

§ 284. When the first word is a numeral, these compounds are classed as numeral determinate compounds. They often differ in gender from the Sanskrit. Max Müller says: "Tri-loki, fem. the three worlds: here the Dvigu compound takes the fem. termination to express an aggregate." The following examples show that the same thing is expressed in Pali by the neuter:

ତି ଲୋକ

ti lokan THE THREE WORLDS.

୦୦୨ କିତି

chatu disan THE FOUR PLACES.

ତି ନୟାନ

ti nayanam THE THREE EYES.

୦୫ ପଥ

panycha vavan FIVE OXEN.

So also the Sanskrit "*dvy-ahah* masc. a space of two days." is made neuter in Pali. Thus:

୧୮୪୩ିହି

sattahan A SPACE OF SEVEN DAYS.

II. Collective Compounds.

§ 285. When two or more words are united by the copulative conjunction *and*, the conjunction is often omitted, and the whole is formed into a collective compound, of which there are two kinds.

(a.) The last word is put in the plural number in the gender of that word, as:

ସାମାଜ ବ୍ରହ୍ମାଜ

samana cha brahma cha, becomes *samana brahmātā*.

"A Buddhist priest, and a brahmin."

ସାମାଜ ବ୍ରହ୍ମାଜ

ସାରିପୁତ୍ତ ମୋଗଳାଜ
sáriputta cha moggalána cha, ... sáriputta moggalaná
"Sariputta, and Moggalana."

ଶଳ୍ପ ପରକ୍କାଚ ମୋଜିତି

balanya cha parakkacha mojuticha, ...

"Strength, and diligence, and power."

ଶଳ୍ପ ପରକ୍କା ମଜୁତିଲୋ

bala parakka majutiyo.

(b.) The last word is put in the neuter gender and singular number. Some of these Pali neuter compounds would be put in the masculine in Sanskrit.

ହାତ୍ତିଃ ଅଷ୍ଟାଚା

hattica assácha. . . .

ହାତ୍ତିଃ ଅସନ

hatti assan.

"Elephants, and horses."

Many compounds may be put in either the masculine or neuter, as:

ଆଜେବାଚ ଦ୍ରେଗୋଚ ଶାଖେତ୍ରିଙ୍କ ଶାଖେତ୍ରିଗୀଚ
ajo cha elko cha, becomes ajelakan, or ajelaká
“A goat and a ram.”

III. Possessive Compounds.

§ 286. Possessive compounds are epithets, or predicates, and are sometimes denominated relative compounds, because they are used relatively, and may be often rendered in English, by a relative pronoun, as:

| | |
|--|---|
| ଶିଖେବା ହାତ୍ତେବା <i>chhinno hatto, becomes chhinna hatto.</i> | ଶିଖିଲାତ୍ତେବା <i>chhinna hatto.</i> |
| ବାମୁଣ୍ଡାନ୍ତି ବାତ୍ତୁବାନ୍ତି <i>sampunnáni sassáni, ... sampanna sasso .</i> | ବାମୁଣ୍ଡି ବାତ୍ତୁବାନ୍ତି <i>sampunnáni sassáni, ... sampanna sasso .</i> |
| ବାମୁଣ୍ଡାନ୍ତି ବାତ୍ତୁବାନ୍ତି <i>“[Where] grain has abounded,” or “The grain abounding—”</i> | |
| ବାମୁଣ୍ଡି ବାତ୍ତୁବାନ୍ତି ବିଶ୍ଵାପିତ୍ତି ରତ୍ନିତୀତା କୃତ୍ତେବା <i>ambun dháreti byálabpo binduhi chabpito kuṭo</i> ବ୍ୟାଳପମ୍ପା ଧରିଷ୍ଠିରିତ୍ତି ତାଗୁତ୍ତେବା <i>byálabpampu dhara bindu chubpita kuṭo.</i> | |

“He who holds water suspended by drops that have kissed the mountain summits,” becomes “The holding-suspended-mountain-summit-kissed-water-drops-[god of rain.]”

IV. Adverbial Compounds.

§ 287. Adverbial compounds are formed by prefixing an adverb or preposition to a noun put in the neuter singular, as:

| | |
|---|------------------------------|
| ବୀବୀ ବୁଦ୍ଧିଂ <i>yathá vudh̄han</i> | ACCORDING TO OLD AGE. |
| ଜୀବଂ ଜୀବିଂ <i>yáva jivan</i> | AS LONG AS LIFE. |
| ଉପ କୁମ୍ଭିଂ <i>upa kumbhan</i> | NEAR THE POT. |
| ଅନ୍ତର ପିତାରିଂ <i>anantara pásádan</i> | BETWEEN THE SPIRES. |
| ତିର ପପ୍ପତିଂ <i>tira pappatan</i> | BEYOND THE MOUNTAINS, |



CHAPTER XI.

SYNTAX, AND CHRESTOMATHY.

The syntax of the Pali language differs very little from that of the Sanskrit, and beyond a chapter on the cases of nouns, Kachchayano is nearly silent on the subject. To supply his deficiencies in this, and some other parts of his work, extracts from the Pali writings will now be given, and the principles of the language deduced from them.

ARTICLES.

The native Pali grammarians know nothing of articles, yet their existance in the language cannot be questioned.

Indefinite Article.

§ 288. The English indefinite article *a*, *an*, French *un*, German *ein* is made in Pali by *eko*, *eká ekan*, the numeral one, and is probably the origin of the others.

ශේගෙව පුරිවෙව උගෝව සේ පදමුන්දී ඇහාරිතුව ර
eko puriso gahno dwe padhummani dharitwá ra-
ලුව පාසුව දුපෙටි nyo hatte thapesi.

"A black man brought two lotuses, and caused them to be put into the hands of the king."

Eko is the numeral "one", masc. gen. nom. case § 113. but here used for the indefinite article "a." *Puriso*. "man," noun 1st. decl. masc. gen. sing. nom. case § 89. *Gahno*, "black," adjective agreeing in gender number and case with the preceding noun § 110. *Dwe* is the numeral "two," nom. case, agreeing with the following noun § 114. *Padhummani*, "lotuses," noun 1st decl. neut. gen. plur. acc. case governed by the participle following § 90. *Aharitwá*, "having brought," indecl. part. from *hara*, "to take," with prep. *á*, "to bring," a verb of the first conjugation § 229. *Ranyo*, "of the king," irr. noun, masc. sing. gen. case § 108. *Hatte*, "in the hands," noun masc. plu. locative. case § 89. *Thapesi*, "caused to be placed," 3d. pers. sing. aorist of the root *thá*, a reduplicated verb § 204. (*h.*) made causal by the insertion of *pe*. § 200. Though not noted by Kachchayano, the aorist of causative verbs is often made, as here, by affixing the aorist of *asa*, "to be", in the place of the personal terminations § 205.

Definite Article.

§ 289. The definite article *the*, Greek *to*, is made in Pali from the demonstrative *ta*, which is undoubtedly of common origin with both the Greek, and English article. It is used like *the* in the following sentence:

ဟတိအိဒိနိ သင့်၏ မဟာ အပေါ်။ အဆု မဟာ
hatti ádini saddo mahá ahosi. . . . *atha mahá*
 သဏ္ဌာ တံ ဘန့် သုတေသန တံ ဘန့် သုတေသန *satto tan saddan sutwá.*

"There was a great noise of the elephants, et cetera, and the Great Satto having heard the noise."

Hatti ádini, "the elephants and other things," a possessive compound, first part the masculine noun *hatti* in its uninflected state, plural in signification, and the second part is *ádi*, "beginning," but used in this place to signify, beginning from the elephants, and proceeding to other things not expressed. Here the things implied from the preceding context, are "fourteen hundred carriages et cetera." The word is here put in the neut. plu. nom. *Saddo*, "sound, noise," noun 1st. decl. masc. gend. nom. case § 89. *Mahá*, "great," adj. from *mahan* § 153. agreeing in gender number and case with the preceding noun. *Ahosi*, "was," 3rd. sing. aorist of root *hu*, anomalous verb § 205. *Atha*, "and, now," conj. § 242. *Mahá Sutta*, "Great Satta," appositional determinate compound § 282. The first member is *maha*, as above, the form which *mahan* always takes in these compounds. The second member is *satta*, "a rational being," noun 1st. decl. masc. gen. nom. case. It is here used as a proper name—THE GREAT RATIONAL BEING, applied to THE BEING that is destined to become a Buddha. *Tan*, "the," demonst. pron. neut. gen. sing. acc. case, agreeing in gender number and case with the following noun. *Saddan*, "noise," the same noun as *suddo* above, but here put in the neuter gender, and acc. case, governed by the participle following. *Sutwá*, "having heard," continuative participle from the root *su* to hear, 4th. conjugation § 194.

Were the first sentence to occur on an inscription, it would puzzle the antiquarians to understand it. *Hatti ádini* is in the nominative plural without a verb, while the signification of the context so clearly requires the genitive case, that the reputed translator of the Pali books into Burmese, Buddhaghosa, rendered it in the genitive without note or comment. This is an instructive example in decyphering inscriptions. A precisely parallel case occurs on the second tablet at Girnar. Prof. Wilson says: "The use of the nominative case offers a syntactical perplexity, for there is not any verb through which to connect Antiochus with the rest of the sentence." He proceeds to object to Mr. Prinsep's rendering in the genitive, but in which he is fully justified by the context, and the usage of the Pali books.

NOUNS.

Pali nouns have three cases more than the Greek, and two more than the Latin.

Nominate Case.

§ 290. The usage of the nominative case, does not differ from that of other languages of the Indo-European family, as:

ဗုံးသာရ ကျော်ရာရ ရိုးတံ့သာဝ နှိုဝင်ဘဝ အာဘိရတာ
ukkusá cha, kururá cha, ravihansá cha, nadivará cha, abhirutá.

"Eagles, and ospreys, and sun-ducks, and comorants ring out loudly their notes."

Ukkusá, "eagles," noun 1st. decl. masc. nom. case plur. § 89. *Cha*, "and," conj. The three words that follow are parsed in the same way. *Abhirutá*, "sound out exceedingly," nom. case, plur. masc. of the pass. past part. of the root *ru* with the preposition *ubhi*, signifying *excess*. The verb is of the first conjugation, but the participle is made by affixing the termination to the root without changing *u* to *v*, and forming the base *rava* § 187. The participle agrees in gender, number, and case with the nouns, but is here used as a finite verb.

အဟဲ တော် ပဟိတော် ခုတော်
ohan *tesan* *pahito* *dúto.*

"I [am] a messenger sent to them."

Ahan, "I," 1st. pers. pron. sing. nom. case § 120. *Tesan*, "to them," 3rd. pers. pron. plur. masc. dat. case § 122. *Pahito*, "sent," adj. nom. case sing. masc. agreeing with the noun following § 110. *Lúto*, "a messenger," noun 1st. decl. masc. nom. sing.

မန္ဒသောသိ မဏေဆီ အာမြတ် မန္ဒသောသိ
manuso si, "Art thou a man?"

Manuso, "a man," noun 1st. decl. masc. nom. sing. *Si*, "art," anomalous verb *ase*, pres. tense 2nd. pers sing. § 205. Written in full it is *asi*, but the *a* is elided by the rules of permutation on account of the preceding *o* § 58 (a.)

ကော် နာမော တော် ဥပဇ္ဈားယော
ko *námo* *te* *upajjháyo*
 "What [is] the name of thy teacher?"

Ko, "what?" inter. pron. masc. nom. sing. agreeing in gender, number, and case with the following noun § 127. *Námo*, "name," and *upajjháyo*, "teacher," nouns of the first declension parsed as above. *Te*, "to thee," 2nd. pers. pron. dative singular. § 121. Here used for the possessive pronoun "thy".

Accusative Case.

§ 261. The accusative is not only used to mark the objects of transitive verbs, but is also used where *to* would be found in English, after verbs signifying to listen *to*, to offer *to*, to speak *to*, to go *to*, and others. Occasionally it is used with words marking time and space.

ဂါဝံ ဟနာတိ *gávan hanati*, “He kills an ox.”

Gávan, “an ox,” noun irr. masc. sing. acc. case. § 109.
Hanati, “he kills,” 3rd. pers. sing. pres. tense of the root *hana*, a verb of the 1st. conjugation § 178.

သာစုံ ကရောတိ *ghaṭan karoti*, “He makes a water jar.”

Ghaṭan, “a water jar,” noun 1st. decl. masc. sing. acc. § 89.
Karoti, “he makes,” 3rd. sing. pres. tense of the root *kara*, a verb of the 7th conjugation § 197.

ပူရိသာ ပူရိသိ ဂါမယာတိ *púriso púrisan gáman gámayati*

“A man causes a man to go to the village.”
Púriso, see § 288. *Púrisan* accusative case of preceding noun § 89.
Gáman, “a village,” noun 1st decl. masc. sing. accusative § 89.
Gámayati, “causes to go,” 3rd. pers. sing. of the root *gama* § 206. made causative by *ya* § 200.

ဓမ္မံ သုဏာတိ *dhamman sunáti* “He listens to the law.”

Dhamman, “law,” noun 1st. decl. masc. sing. acc. case § 89.
Sunáti, 3rd. pers. sing. pres. tense of the root *su*, 4th. conjugation.

ဗုဒ္ဓံ ပူဇောတိ *buddhan pujeti*, “He offers to the Buddha.”

Buddhan, “Buddha,” noun 1st. decl. as above. *Pujeti*, “he offers to,” 3rd. pers. pres. tense of root *púja* 8th. conj. § 198.

သံပတ္တံ ခုမာ နှံ *san patanti dumá duman*,

“They go together from tree to tree.”
San patanti, “they go together,” 3rd. pers. plur. pres. tense of the root *pata* to go with the preposition *san* TOGETHER, a verb of the 1st. conjugation § 178. *Dumá*, “from tree,” noun 1st. decl. masc. sing abl. case, *má* for *hmá* § 89. *Duman*, “to tree,” the same noun as the preceding, but in the accusative case.

ယောကုနံ ဒီလော ပပ္ပတာ *yojanan dígho pappato*.

“A mountain a yuzena high.”

Yojanan, (a measure of distance variously estimated at from 4 to 12 miles,) noun 1st. decl. neuter. sing. acc. case § 90. *Dígho*, “high,” adj. masc. sing. nom. case, agreeing with the noun following § 110. *Pappato*, “a mountain,” noun 1st. decl. as above.

Instrumentive Case.

§ 292. The instrumentive case marks the instrument by which an act is performed. It is often used in Pali where the ablative would supply its place in Latin.

ဒါက္ခန္တ ရပို လျှောက် *dáttēna vihin lunāti.*

“He reaps paddy with a sickle.”

dáttēna, “with a sickle,” noun 1st. decl. sing. inst. case § 89. The noun is made from *do* to CUT, and the affix *tta*, § 253. *Vihin*, “paddy,” noun 1st. decl. masc. sing. acc. § 91. *Lunāti*, “he reaps,” 3rd. pers. sing. pres. of *lu*, a verb of the 5th. conjugation § 195.

ဂါသိယာ မျက္ဗု တွေ့ထွေ့ *vásiyá rukkhan tachchhati.*

“He hews wood with an adze.”

Vásiyá, “with an adze,” noun 1st. decl. fem. sing. inst. case § 96. The noun is made from *vasa* to DWELL, and the affix *i*, § 275 (a.) *Rukkhan*, “wood,” noun 1st. decl. masc. sing. acc. § 89. *Tachchhati*, “he hews,” 3rd. pers. sing. pres. tense. 1st. conj. § 178.

ပရသနာ ရှုက္ဗု သီၢြံထိ *pharasuná rukkhan chhindati.*

“He fells a tree with an ax.”

Parasuná, “with an ax,” noun 1st. decl. masc. sing. inst. case § 93. *Rukkhan*, “a tree,” noun as above. *Chhindati*, “he cuts off,” 3rd. pers. sing. pres. tense of the root *chhida*, a verb of the 2nd. conjugation § 189.

ကူးဇော် ပထိ ခဏာတိ *kudṭalena patharí khanāti.*

“He digs the earth with a hoe.”

Kudṭalena, “with a hoe,” noun 1st. decl. mas. sing. inst. § 89. This word is also written *kudala*, and *kutala*. *Patharí*, “earth.” noun 2nd. decl. fem. sing. acc. § 98. The accusative singular of this word, as well as others of the same final, often makes *i* in the books, instead of *in*. *Khanāti*, “digs,” 3rd. pers. sing. pres. This verb is referred to both *khanu*, and *khamu*, but it is conjugated like a verb of the first conjugation with final *a*.

ဓမ္မရှာ ရုပံ ပသာတိ *chakkhuná rúpan pussati*

“He sees the object with the eye.”

Chakkhuná, “with eye,” noun 1st. decl. masc. sing. inst. § 93. *Rúpan*, “the form,” noun 1st. decl. neut. sing. acc. § 90. *pussati*, “he sees,” 3rd. pers. sing. pres. tense of the root *disa* irr. verb § 207.

သောဝတာန သန္တံ သူစာတိ *sotena saddan sunāti*

“He hears the sound with the ear.”

Sotena, “with the ear,” and *suhdan*, “the sound,” parsed as above. *Sunāti*, “he hears,” parsed in § 261,

ကာယန္တ ကမ္မာ ကရောတိ *kāyena kamman karoti*
“He does the deed with the body.”

Kāyena, “with the body,” and *kamman*, “the deed,” as above.
Karoti, “he does.” see § 291. Printed 261, on page 158.

အန္တာ ဝါသတိ *annena vasati*, “He lives by boiled rice.”

Annena, “boiled rice,” noun 1st. decl. common gender, sing. inst. § 89. *Vasati*, “he lives,” 3rd. conj. sing. pres. tense of the root *vasa*, a verb of the 1st. conjugation § 178.

ဓမ္မန္တ ဂါသတိ *dhammena vasati*, “He lives by the law.”

Dhammena, “by the law,” noun 1st. decl. masc. sing. inst. § 89.
ဂိဇ္ဇာယ ဝသတိ *vijjāya vasatti*, “He lives by knowledge.”

Vijjāya, “by knowledge,” noun 2nd. decl. fem. sing. inst. § 95.
အဟိနာ ဒေါ်နာ နရော နရောဝါ *ahiná daṭṭho naro*

“A man is bitten by a snake.”
Ahiná, “a snake,” noun 1st. decl. masc. sing. inst. § 91.
Daṭṭho, also written *daṭṭhu*, and *daddha*, “is bitten,” pass. past part. masc. sing. nom. case, agreeing with *naro*. The word is referred to *danta*, but it is the same root as the Sanskrit *dans*. § 227.
Naro, “a man,” noun 1st. decl. masc. sing. nom. case. § 89.

ကရုဏ္ဍာ ဟတော နာဂေါ *garuṭena hato nágo*

“A naga is killed by a garuda.”
Garuṭena, “a galung,” an enormous bird that keeps watch in the cotton trees on the sides of mount meru.—Parsed as above.
Hato, pass. past part. masc. nom. case, agreeing with *nágo*, and made from the root *hana* § 227. *Nágo*, “a naga,” parsed as above. The nagas are dragons that inhabit the regions under Meru. There are said to be four tribes, each with its chief, one of whom is called king of snakes.

ဗုဒ္ဓန ဂိတော မာရော *buddhena jito maro*

“Mara was conquered by Buddha.”
Buddha, “Buddha,” noun parsed as above. *Jito*, “conquered” pass. past part. masc. sing. nom. case, agreeing with the noun following, from the root *ji* of 1st. conj. *jayati* § 226, 227. *Máro*, “Mara,” DEATH, but also, as here, a name of Kama god of love

ဥပက္ကထွေး မာရော ဗန္တာ *upakuttena máro bandho*

“Mara was bound by Upakutta.”
Bandho, “was bound,” pass. past part. masc. sing. nom. case, agreeing with *máro*. This word is referred to both *badha*, and *bandha*. The verb is irregular.

ယက္ခန္တ ဒိဇ္ဇာဝရော yakkhena dinno varo

"A gift was given by a Beeloo."

Yakkhena, "by a Beeloo," noun 1st. decl. inst. as above. The *Yakkhas*, or *Beelos*, in the Buddhist mythology, are the guardians of sacred buildings, while the Hindus make them the guardians of the treasures of *Kuvera* the god of wealth. *Dinno*, "was given", pass. past part. masc. nom. case, agreeing with the noun following § 228. In Sanskrit this participle is made by *t.* *Varo*, "a gift," noun 1st. decl. nom. case as above.

ဂေါ်ဖွေ့နံ ဂေါ်တမော နတော gotena gotamo nátho

"The Lord by family [was called] Gotama"

Gottena, "by family," noun 1st. decl. inst. case as above. *Gotamo*, "Gaudama," noun 1st. decl. masc. sing. nom. case. § 89. *Nátho*, "Lord," noun, parsed like the preceding.

တပသာ ဥထ္ထာမော tapasá uttamo "The best by asceticism."

Tapasá, "by asceticism," noun 3rd. decl. neut. sing. inst. § 103. *Uttamo*, "best," adjective masc. sing. nom. case, agreeing with a noun understood § 110.

သုဝဏ္ဏနာ အာရိရှပေါ suvarne abhirúpo "Handsome by colour."

Suvarnena, "by colour," noun 1st. decl. masc. sing. inst. § 89. *Abhirúpo*, "handsome," adjective masc. sing. nom. case § 110.

ပါဇ္ဈာ လက္ခိတာ ခရား páderna lakkhito khanyjo

"A crooked footed man is noticed by the foot."

Páderna, "by the foot," noun inst. case, as above. *Lakkhito*, "is noticed," pass. past. part. as before from the root *lakkha*. *Khanyjo*, "a crooked footed man," noun 1st. decl. as before.

ပို့ယာ လက္ခိတာ ခုဇ္ဇာ pitheyá lakkhito khujjo

"A crooked backed man is noticed by the back."

Pitheýd "by the back," noun 2nd. decl. fem. sing. inst. § 96. *Kujjo*, a crooked backed man," noun 1st. decl. as before.

အလ မာလော စေတုထ္ထာ နိုင်း ပတ္တာ

ada másena chetutta nagaran patto.

"He arrived at the Chetutta country by half a month."

Ada másena, "by half a month," i. e. "in half a month," an appositional determinate compound, the first member is the noun *ada*, or *adda*, "half," of the 1st. decl. both masculine and neuter; and the the second is the inst. case of *mása*, "a month," a noun, 1st. decl. masc. § 282. *Chetutta nagaran*, "Chetutto country," a compound word like the preceding. The first member is *chetutta*, a proper noun, and the second is the acc. case of *nagara*, a neuter noun governed by the participle following. *Patto*, "arrived," "pass. past part. from the root *pada*, used for a finite verb In Sanskrit this participle is made by *n*.

Dative Case.

§ 293. The dative may be usually rendered in English by *to*, or *for*, but occasionally by *at*, *against*, and *from*. The Pali usage does not appear to differ in any-wise from the Sanskrit.

သမ္မတညာကသာ ပဋိ ကထွာ
sabpanyuta nyá nassa pathanan katwá.

“Having made prayer for infinite knowledge.

Sabpanyuta nyánassa, “for infinite knowledge,” an appositional determinate compound, § 282. the first member is the adjective *sabpanyuta*, “infinite;” and the second member is the dat. case of the noun *nyápa*, 1st. decl. neut. sing. § 90. *Pathnan*, “prayer,” noun 1st. decl. neut. acc. governed by the participle. *Katwá*, “having made,” continuative participle of the root *kara* § 197.

ခေါ် မန္တသာနံ ဗုဒ္ဓ၏ လောက် ပြဇာတ်
deva manussánan budho loke uppajjati.

“For devas, [and] men buddha was born into the world.”

Deva manussánan, “For devas, [and] men,” a collective compound, § 285 (*a.*) the first member is *deva*, “devas,” noun 1st. decl. The second member is *manussána*, “for men” noun 1st decl. masc. plur. dative case § 89. *Budho*, “buddha,” see § 291. *Loke*, “in the world,” 1st. decl. masc. sing. loc. case § 89.

Uppajjati, ‘is born.’ 3rd. sing. pres. tense of the root *jani*, here compounded with the preposition *u*. It is conjugated in the 1st. conjugation, *j* being substituted for *n*, and the *p* doubled according to the rules of permutation, § 75.

နမော တသာ ဘဂဝတော အရဟတော သမ္မတ သမ္မတညာ
namo tassa bhagavato arahato samma sambuddhassa.

“Glory to this Lord, venerable, complete perfect in knowledge.”

Namo, “glory,” indec. particle applied by the Hindus to their gods, as here applied to Gaudama. *Tassa*, “to this” dem. pron. masc. sing. dat. case, root *ta* § 122. *Bhagavato*, “Lord,” noun 3rd decl. masc. sing. dat. case § 102. *Arahato*, “venerable,” adjective agreeing in gender number and case with the preceding noun. § 111. *Samma sambuddhassa*, “complete perfect in knowledge, appositional determinate compound § 282. the first member is the adjective *samma*, “complete,” the final vowel is lengthened into á, according to § 74. The second member is *sambuddhassa*, “perfect in knowledge,” dat. case of the pass. past part. of the root *budha*, compounded with the preposition *san*, implying perfection, § 227. The final anuswara is changed to *m* before *b* § 83. “Samma sambuddha” is often used as a proper name.

This sentence is written at the beginning of every Buddhist book, and is said have been first uttered by an assembled universe, when the first Buddha obtained omniscience.

Genitive Case.

§ 294 The genitive case is well represented in English by the preposition *of*, and though it may be often rendered by an other particle, the idea conveyed by *of* usually lies at the base.

တိန်ခါ အယ်တသာ သုခေသာ ဘယ်ပါ
kinnukho ahan tassa sukhassa bhayáno.

"Why am I really afraid of this happiness?"

Kinnu, "why?" *Kho*, "really" adverbs. *Ahan*, "I," 1st. pers. pron. sing. nom. case, § 120. *Tassa*, "this," dem. pron. masc. sing. gen. case, agreeing with the following noun § 122. *Sukhassa*, "happiness," noun of the same gender, number, and case as the preceding dem. pron. *Bhayámi*, "afraid." 1st. pers. sing. pres. tense of the root *bhaya*, 1st. conjugation, § 178.

ပေါဒမ္မာပောပုပာဝါ တော်ပောပုတုတာဂဏေ။

Ye dhammá hetu pabhavá Tesan hetun tut'á into

အာဟာရထာသည့်ရောက် ဒံဝါနိမာဘာမာရဏ။

Aha tesanycha nirodho Evan vádi maha sumava

"The laws which produce cause, the cause of these Tathagata has told. And the extinction of these, the great Samana, in like manner has declared."

Assaji, one of Gautama's disciples, gave as a synopsis of his master's teaching, the above stanza; which has been found in an old character, engraved, on images dug up at Tagoung, and in Tirhut.

Ye, "which," rel. pron. masc. plur. nom. case agreeing with the following noun 126. *Dhammá*, "laws," see § 292. *Hetu*, "generators of cause," determinate compound, § 281. The first member is *hetu*, "causes," noun 1st. decl. § 93. and the second is *pabhavá*, "generating causes," noun 1st. decl. masc. plur. nom. case, agreeing with the verb to be understood. *Tesan*, "of these [laws], dem. pron. masc. plur. gen. case, governed by the following noun.. *Hetun*, "the cause," noun, as above, acc. case governed by *áha*. *Tathagatho*, proper name, nom. case to *áha*. *Aha*, "has told," 3rd. per. sing. perf. tense of the irr. verb *brú*, § 209. Some of the images have *uváchu*, and the books give in paraphrase *áha avocha*. *Tesanycha*, "and of these," the conj *cha*, "and," changes the final anuswara of the pron. to *ny* § 88. *Nirodho*, "extinction," noun 1st. decl. masc. sing. nom. case, with the verb to be understood, as in the first line. The relative pronoun *yo*, expressed on the images, is also understood being omitted to preserve the measure. *Evan*, "so," adverb, § 239. *Vádi*, "has declared." 3rd. pers. sing. aorist of the root *vázi*, the augment omitted, see § 218. *Mahá sumava*, "the great Samana," appositional determinate compound, § 282, 293.

Ablative Case.

§ 295. The ablative case is expressed in English by the preposition *from*, but may be often rendered by *on account of*.

ဟିମାତା ପାହାନ୍ତି ପାଇ ମହା ନଦୀଯୁବ
himavatā pabhavanti panycha mahá nadiyo.

"From the Himalaya originate five large rivers."

Himavatā, "Himalaya," noun 3rd. decl. masc. sing. abl. case § 102. *Pabhavanti*, "originate," 3rd. pers. plur. pres. tense of the root *bhú* with the preposition *pa*, § 205. *{Panycha mahá nadiyo*, "five great rivers," numeral determinate compound, § 284. The first member is the numeral *panycha*, "five," and the second member is an appositional determinate compound, of which the first member is *maha*, § 289. the other *nadiyo*, "rivers," noun 2nd. decl. fem. plur. nom. case, § 98.

ଉଭାତୋ ଚୁରାତୋ ପୁଣ୍ଡରା ମାତିତୋତ ପିତିତୋତ
ubhato sujato puto maitito cha pitito cha

"The son is well born from both father, and mother."

Ubhato, "from both," adj. pron. masc. sing. abl. case, agreeing with *pitito*, declined like *sabha* § 110. In Sanskrit this word is only dual. *Sujato*. "is well born," passive past part. nom. case of the root *jana* with the preposition *su*, and agreeing with the noun following, § 227. (b.) *Putto*, "the son," noun masc. sing. nom. case, § 89. *Maitito—pitito*, nouns abl. case governed by the participle. *Oha—cha*, "both—and" conjunction: § 242.

ଉରାମ୍ବା କେତୋ ଧର୍ମୋ urasmá játo putto

"The son was born from the breast."

Urasmá, "from the breast," noun 1st. decl. masc. sing. abl. case § 89. *Játo*, and *putto* as above.

କାମ୍ବା ଜ୍ଞାନୋ ମରାନ୍ ଭାରିଷ୍ୟତି
kasmá idheva maran̄an bhavissati

"On what account will death thus come into existance here?"

Kasmá, "on what account?" int. pron. masc. sing. abl. case, § 127. *Idha*, "here," and "eva," "thus," adverbs, A followed by *e* is elided, and the anuswara is elided, § 77. *Maran̄an*, "death;" noun 1st. decl. neut. sing. nom. case § 89. *Bhavissati*, "will come into existance," 1st. pers. sing. pres. tense of the root *bhū* § 205.

ତାତୋ ରାଜୀ tato rajā "The king from that [time]."

To, "from that time," dem. pron. masc. sing. abl. case, § 122.

Locative Case.

§ 296. The locative case is not found in either Latin, or Greek. In English it is usually made by the preposition *in*, *at*, or *on*; but it is often interchanged with other cases.

ဇူတေသာ မဂ္ဂရာယ် စထုသု ယောက္ခန္တသု သာကသုံး နာဖန္တရုံ
ito madhúráya chatusu yojanesu sakassan náma nagaran

အထွေး
atthi

“From this, Madhura, in four yojanas is Sakassa city by name.”

Ito, “from this place,” adverb. *Madhuráya*, “Madura,” noun 2nd. decl. fem. abl. case. § 95. *Chatusu*, “four,” num. adj. loc. case agreeing in gender, number, and case with the noun following, § 116. *Sakassan*, “Sakassa,” noun 1st. decl. neut. nominative case to the verb *atthi*, “is,” at the close of the sentence. *Náma*, “by name”, adverb, equivalent to “which is called.”

အနာဂတေ ပီယာဒါသာ နာမ
anágate piyádáso náma

ကုမ္ပဏီရ ဆွဲ^၁ ဥသာဝပေတွေ့
kumáro chhattan ussápetwá

အသောဝကာ ဓမ္မရာဇာ ဘဝိသာတိ
asoko dhammarájá bhavissati

သော ဇူမာ ဓာတုလော ဓိဂ္ဂာရိတာ ကုရိသုတိ
so iná dhátuyo vittárítá karissati

“In future time, Piyadasa by name, a prince, after he has been induced to raise the umbrella, will become Asoka king of the law. He will make the relic distribution.”

These verses are said to have been inscribed over Gaudama's relics, as a prophecy of Asoka who would appear subsequently.

Two versions of the Burmese translation are before the public, and are given below.

(1.) “In after time, the son of a king named *Pya-da-tha* will be created king; *Thau-ka* will be his name. He will cause these relics to be spread over the face of the South island.”

(2.) “In after times, a young man, named Piadatha, shall ascend the throne, and become a great and renowned monarch under the name of Athoka. Through him, the relics shall be spread over the island of Dzampoodipa.”

Personal Pronouns.

§ 297. The following examples illustrate the use of the personal pronouns.

သုဝဏ္ဏ° တေ ဓာရယတေ suvayman te dhárayate
“He bears gold to thee.

Suvayman, “gold,” noun 1st. decl. neut. acc. case. *Te*, “to thee,” 2nd. pers. pron. sing. dat. case § 121. *Dhárayate*, “he bears”, 3rd. sing. pres. of the root *dhára*, 8th. conj. deponant § 198.

သောတံ အာနိယ so tan ádáya, “He having taken her.”

So, “he,” 3rd. pers. pron. masc. sing. nom. case, § 122. *Tan*, “her,” pronoun as above, fem. acc. case, governed by the participle following. *Ádáya*, “having taken her,” contin. part. of the root *dá*, with the prep. *á*, § 234.

သော ပူရိသော တော ပူရိသော ကမ္မ° ကရေတိ
so púriso tena purisena kamman kareti
“This man causes a deed done by that man.”

So, “this,” the same pronoun as above but used for the dem. pron. *this* § 122. *Tena*, “by that,” inst. case of the same word. but here used for *that*. *Kareti*, “causes-done.” 3rd. pers. sing. pres. tense causative of the root *kara*, § 197, 198.

သာ တသာ ဝစန° သုတွေ ခါာဟ sá tassa vachanan sutwá áha
“After she had heard the words of him i. e. his words, she said.”

Sá, “she,” pron. as above, fem. nom. case. *Tassa*, “of him. or his,” the same word, masc. gen. case, § 122. *Sutwá*, “after [she] had heard,” § 289. As in Sanskrit, the continuative past participle may be often rendered by *after*.

ဒီဇာု ဖေ ရမ္မတိ မနော dánena me rammati mano

“By giving, the mind of me i. e. my mind is made happy.”

Dánena. “by giving,” noun 1st decl. neut. sing. inst. case. § 90. *Me* “of me, or my,” 1st. pers. pron. sing. gen. case. § 120. *Rammati*. “is made happy,” 3rd. pers. sing. passive with active terminations from the root *ramu*, and agreeing with its nominative case, the noun following, § 179, 183.

မထိ ဒီန° ပါရမိ ပူရိသာတိ mahyan dána páramí púrissati

“The giving virtue of me, i. e. my, will be perfected.”

Mahyan, “of me, or my,” 1st. pers. pron. sing. gen. case § 120. *Dána páramí*, “giving virtue,” appositional determinate compound § 282. *Púrissati*, “will be perfected.” 3rd. pers. sing. future tense of the root *púra*, 1st conjugation, § 178.

Relative Pronoun.

§ 298 The relative pronoun precedes the noun to which it refers, instead of following it as in English, and it is usually followed by a demonstrative pronoun in a correlative clause. It is often used before a personal pronoun to make the latter emphatic.

ယံ ခုက္ခာ ပတိသေဝိဖွံ့ ထဲ ပတိသေဝိသာသိ

yan dukkhan patisevibpan tan patisevissámi

"What affliction ought to be suffered, that I will suffer."

Yan, "which," 126. *Patisevibpan*, "what ought to be suffered," future pass. part. of the root *seva* with the preposition *pati*, acc. case governed by the verb following, § 235. *Patisevissámi*. "I will suffer," 1st. pers. sing. fut. tense of the root *seva* as before.

ယာတွဲ ပူရေ ဝသာနှာရိ သို့ သုတွေ့န ဥပ္ပါဘဏ္ဍာ
yátwan püre vassantá pi sigáya sadulan sutvána uttasaate

ယခု သော တွဲ ဝိ အုပ်ဇာဌာ ကထဲ ကိုသာတိ
mahuu so twan vangan anupatto kathan karissati

"And, thou a person who, dwelling in the city, has been often frightened, when she heard the howl of the jackal, how will she do when she has followed to the Himalaya?"

Yá, "a person who" rel. pron fem. § 126. *Twan* thou, § 121. *Vassantá*, "dwelling," pres. part. fem. sing. nom. case, agreeing with the the pronoun, from the root *vassa*. *Pi*, "and," conj. § 242. *Sugáya*, "of the jackal," noun, 2nd, décl. fem. sing. gen. case, § 95. *Suddlan sutvána*, "when she heard the howl," see § 289. *Mahun*, "often," adverb. *Uttasatte*, "has been frightened." pass. past part. of the root *tasa*, with the particle *u* denoting intensity. *So*, "this person." *Vangan*, "himalaya," the name of a mountain in the himalaya, acc. case. *Anupatto*, "when she has followed," pass. past part. of the root *pada* with the preposition *anu*, masc. § 291. *Kathan*, "how," adverb. *Karissati*, "will she do?" § 291. This passage is instructive in reading inscriptions. There is an utter disregard of gender. It begins with the feminine, and ends with the masculine, where it ought to be feminine throughout. The participle, *uttasatte*, is in the locative case agreeing with *püre*, instead of being in the nominative and agreeing with *yá*; but in some copies the word is written *utasate*, changing the participle to the 3rd. pers. sing. pres. of the passive voice. Then again the verbs are in the third person agreeing with the relative, while they are sometimes made to agree with the personal pronoun.

လျောတဲ့ သိရိုး ဝစ်နာ အနုသာဘံ ပုဂ္ဂာဇာ

yohan sivinan vuchiná aluakan pippájemi

"I who drove away the innocent from the words of the Sivi."

In this example the verb agrees with the personal pronoun, but it is sometimes made to agree with the relative.

Verbs and Participles.

§ 299. According to Kachchayano's rules, when a verb has nominatives of different persons, it is put in the first person plural. Thus:

| | | | |
|--|--|----------------|------------------|
| କୋଠ ପଦ୍ଧତି ଅହାନ୍ୟ ପଦ୍ଧାମି | so cha pañhati ahanycha pañhámi | ମୟ ପଦ୍ଧାମ | mayan pañáma |
| "He reads, and I read," | are expressed by | "We read." | " " |
| ତ୍ୟାନ୍ୟ ପଦ୍ଧତି ଅହାନ୍ୟ ପଦ୍ଧାମି | twanycha pañhasi ahanycha patámi | ... | ... |
| "Thou readest and I read" | ... | ... | ... |
| କୋଠ ପଦ୍ଧତି ତ୍ୟାନ୍ୟ ପଦ୍ଧତି ଅହାନ୍ୟପଦ୍ଧାମି | socha pañhati twanycha pañtasi ahanychapañhámi | " " | " " |
| "He reads, and thou readest, and I read." | ... | ... | ... |
| କୋଠ ପଦ୍ଧତି ତେବେ ପଦ୍ଧତି ତ୍ୟାନ୍ୟ ପଦ୍ଧତି ତୃତୀୟ ପଦ୍ଧତି | socha pañhati techa pañhanti twanycha pathasi tukme pañhatha | ଅହାନ୍ୟ ପଦ୍ଧାମି | ahanycha pañhámi |

"He reads, and they read, and thou readest, and you read, and I read," are referred to collectively by "We read."

§ 300. Participles are of much more frequent occurrence in Pali writings than verbs, and the passive past participle is often used in the place of a finite verb. This past participle is also used with the verb to be, to form, as in English, a perfect past, and a perfect future tense. Thus:

ଜ୍ଞାନିକି ଗାତ୍ରୀ ଶିଦ୍ଧୋ ଆହି idáni kátun diñho ami

"Now has been seen to work, thou art!"

Díñho, "has been seen," pass. past part. of the root *disa*, § 227. Asi, "thou art," 2nd. pers. sing. pres. tense of root *asa*, § 205.

ତାକି ଫୁରଣେବେ ଧ ଜ୍ଞାନିକି ଏହି ଅରନ୍ତ୍ମ ଗତ୍ତା ବାରିବାତି ତି

tadá jujako pi idáni madí aranyan gatá bhavissatíti

"Then Jujaka [thought], "Madi having gone to the forest will be, i. e. will have gone."

Tudá, "then," idáni, "now," adverbs, § 238. Aranyan, "to the forest," noun 1st. decl. neut. acc. case: § 90. Gata, "having gone," pass. past part. of the root *gamu*, fem. sing. nom. case, agreeing with the noun *Madi* § 206. Bhavissati, "will be," 3rd. pers. sing. future tense of the root *bhú*, § 205. The final *i* is lengthened by § 42 (b.) Ti, for *iti*, the initial *i* coalesces with the final of the previous word. This particle is used at the close of a sentence expressing the words or thoughts of another, where inverted commas are used in English.

Ancient inscription on a gold Scroll.

§ 301 When two old pagodas were taken down in Toun-goo, in 1863, two gold scrolls were discovered with Pali inscriptions, one five or six octavo pages in length; and from a silver plate with an inscription in Burmese, it appeared that they were deposited there A. D. 1547. The inscriptions are almost exclusively confined to extracts from the Buddhist Scriptures. As it would be difficult to find a palm leaf book one hundred years old, the finding of these inscriptions is like finding a manuscript two or three hundred years older than any extant, and possibly much older, for it is not known when the inscriptions were made.

The inscriptions instead of commencing with the sentence on page 162, as they would if written now, begin with:

ဇေယတ၍ နိနာသသနံ

Jeyatu Jinasásanan

“Let the religion of the Jina overcome.” or,

“Let the religion of the Victor be victorious.”

Extracts from the Pitakapa follow, stating that the Buddha discovered the precise constituents of mind and matter, enumerating them, and tracing all things from nothing to nothing. One of these extracts is here given.

အစိမ့်၊ ပစ္စယာ သဘီရာ၊
arījju puchchayá sangkhárá

သဘီရ ပစ္စယာ ဝိဉာဏ်။
sangkhará pachchayá vinyánan

“The effect of ignorance was existence, of existance knowledge,
ဝိဉာဏ် ပစ္စယာ နာမဂုပ္ပ နာမဂျပ ပစ္စယာ သစုံသတာဏ။”
vinyána puchchayá námarupan námarupa pachchayá sañáyatana
of knowledge mind and matter, of mind and matter abodes,

သစုံသတာဏ ဝစ္စယာ ဖသော
sañáyatana puchchayá phasso
of manifested abodes contact,

ဖသော ပစ္စယာ ဝေါဒာ
phussa pachchayá vedana
of contact sensation,

ဝေါဒာ ပစ္စယာ တန္ထာ
vedaná pachchayá tahná,
of sensation concupiscience,
ဥပ္ပါဒါန ပစ္စယာ ဘဝေါ
upádána pachchayá bhavo
of attachment state of being,

တန္ထာ ပစ္စယာ ဥပ္ပါဒါန
tahná pachchayá upádánan
of concupiscience attachment,
ဘဝေါ ပစ္စယာ ဂေတီ
bhava pachchayá játi
of state of being birth,

ଜୀବି ଗୃହ୍ୟରେ କରିବା ପରିଦେଵ ଦେହାର ପରିଜୋତ ଦ୍ଵାରା
joti pachchayā jara, marana, soka, parideva, dukkha
 ଦେଖିଯାଇଲୁବ୍ରିଲୁବ୍ରାଚ୍ଛବି ବାହ୍ୟଂତ୍ରୀ ଦୋମନସ୍ତ୍ରପ୍ରୟାସା ସଂଭବାନ୍ତି
 of birth, age, death, sorrow, weeping, suffering, unhappy mind,
 and exhaustion."

Avijjā pachchayā, "The effect of ignorance was existance; the construction makes these words a governing determinate compound, § 281. The first member is *avijja* from *vijja* knowledge, and a privative; and is explained as synonymous with *moha*, "that spiritual ignorance which leads men to believe in the reality of worldly objects." The second member is *pachchayā* noun, 1st. decl. masc. sing. plur. nom. case. But the first word, instead of being in the genitive case, is put in the nominative plural, as if in apposition with the second. In the other clauses it has the nominative affix sometimes, and sometimes has not.

Sangkhárā, "existance," this word appears to be derived from the root *khara* to drop, and with the preposition *san* to flow. The noun seems to denote an inherent power in nature to act before the existance of matter.

Satāyatana, "abodes," from the root *sata*, to manifest, and the noun *āyatana*, a house or abode. Twelve are enumerated six subjective, the perceptions of seeing, hearing, smelling, tasting, touching, and thinking, and six objective, form, sound, odour, flavour, tangibility, and objects of thought.

At the close of the inscription occurs the following sentence, added by the writer to the extracts from the Pitakapa:

ଫିଲି ତାତ୍ତ୍ଵି ଆଶିଷ୍ଟୋ ରୁଷ୍ଣି ତାପତି ଚନ୍ଦିମା
āśivā taphati āśichcho *rattin taphati chandimā*
 "The sun is beautiful by day, the moon is beautiful by night,
 ଜ୍ଞାନୀଙ୍କୁ ବାଧାକ୍ଷି ତାତ୍ତ୍ଵି ବ୍ରାହ୍ମନି ତାପତି ବ୍ରାହ୍ମନା
ittiyo sanaddo taphati *jīvin taphati brahmā*
 a woman is beautiful in modesty, and a Brahmin in telling beads;
 ଅତେ ବାହ୍ୟପଦେତାରୁଷ୍ଣି ବୁଦ୍ଧି ତାପତି ତୋରୋ
atha stibpamahorattin *buddho taphati tejo*
 but the Buddha, a brilliant light, was beautiful through all the night.

Divā, "by day," and *rattin*, "by night," are cases of nouns used adverbially. *Tejo*, "a brilliant light," is a noun in apposition with *buddha*, and agreeing with it in gender, number, and case.

The praise here given to Brahmmins, which the Buddhists give to Samanas, proves that this inscription was made under Braminical influences.

The longest Pali word.

§ 302. Perhaps the longest word in the Pali books is the following Possessive compound, complexly compounded.

ပဝရသူရာသူရေဂုဏ်မန္ဒကဘုဇာဂါရဂန္ဓိပြုမကုဋ္ဌကုဋ္ဌချိတေသာ
ထာတံယန္တတစရဏော

*Pavara, súrásúra, garuḍa, manuja, bujaga, gandhappa, makuṭa, kuta
chumpitá, sela, sanghaṭita, charano.* “The foot on stones which
are placed on the summits of the crests of the most excellent of liv-
ing beings, the inhabitants of heaven, asshurs, griffons, men, dra-
gons, and celestial musicians.”

The base of this word is:

သူရာစ အသူရာစ ပုဂ္ဂရာစ မန္ဒရာစ ဘုဇာဂါရ ဂန္ဓိပြု

*Súrá, cha asúrá, cha garuḍá cha manujá cha bujagá cha gandhap-
pá cha* “Angels, and fallen-angels, and griffons, and men
and dragons. and celestial musicians.”

It is made into a collective compound according to § 285
(a.) and written:

သူရာသူရေဂုဏ်မန္ဒကဘုဇာဂါရဂါ

súrásúra, garuda, manuja, bujaga, gandhappá

“Angels, fallen-angels, griffons, men, dragons, celestial musicians.”

An adjective, *pavara*, is prefixed, and an appositional determinate compound is formed, § 282. thus:

ပဝရသူရာသူရေဂုဏ်မန္ဒကဘုဇာဂါ

Pavara, súrásúra, garuḍa, manuja, bujaga, gandhappá

“Excellent angels, fallen-angels, griffons, men, dragons, celest-
tial musicians.”

A noun is affixed governing a genitive case, and a governing
determinate compound is formed § 281, Thus:

ပဝရသူရာသူရေဂုဏ်မန္ဒကဘုဇာဂါနံမကုဋ္ဌ

Pavara, súrásúra, garuḍa, manuja, bujaga, gandhappánan makuṭáni.

“The crests of excellent angels, fallen-angels, griffons, men,
dragons, celestial musicians.”

Another noun is added and the compound is extended,
thus:

ပဝရသူရာသူရေဂုဏ်မန္ဒကဘုဇာဂါနံမကုဋ္ဌကုဋ္ဌ

Pavara, súrásúra, garuḍa, manuja, bujaga, gandhappa, makuṭánan, kuṭáni "The summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

A passive past participle is next affixed governing the locative, and forming a possessive compound, thus:

ပဝရသူရာသူရဂုဏ်မန္တကဗျာဂေါ်နှုန့်တာ

Pavara, súrásúra, garuḍa, manuja, bujaga, gandhappa, makuṭa, kuṭea, chumpitá. "Being placed on the summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

A noun agreeing with the participle is now added, thus:

ပဝရသူရာသူရဂုဏ်မန္တကဗျာဂေါ်နှုန့်တာ

လောထာ

Pavara, súrásúra, garuḍa, manuja, bujaga, gandhappa, makuṭa, kuṭa, chumpitá, sela. "Stones being placed on the summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

To this another passive past participle is affixed governing the instrumental case, thus:

ပဝရသူရာသူရဂုဏ်မန္တကဗျာဂေါ်နှုန့်တာ၏
လောထံသံတိ

Pavara, súrásúra, garuḍa, manuja, bujaga, gandhappa, makuṭa, kuṭa, chumpitá, selehi sanghaṭitá. "Are brought in contact with stones placed on the summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

Another noun agreeing with the last participle is added, and the application of the clause is brought out by adding the relative pronoun and Tathagata in the genitive singular, thus:

ပဝရသူရာသူရဂုဏ်မန္တကဗျာဂေါ်နှုန့်တာ၏
လောထံသံတိတရရဏာယသာတထာဂတာသာ

Pavara, súrásúra, garuḍa, manuja, bujaga, gandhappa, makuṭa, kuṭa, chumpitá, sela, sanghaṭita, charaná, yassa, tathagatassa. "The feet of one who is a Tathagata are brought in contact with stones placed on the summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

Gaudama's Famous Sermon.

§ 303. The longest discourse of Gaudama's on record, is one composed in the usual Pali verse of eight syllables. It is said to have been preached at Gaya, in Magudha, on "a flat rock at the top of a hill, which resembles the canopy of an elephant's howdah." "The little mountain of the isolated rock," mention by Fa Hian, the Chinese traveller in the fourth century, was probably the same place. It was addressed to one thousand mendicant friars, all of whom were converted to Rahandas, at its close.

Bishop Bigandet says, in his exhaustive work on Buddha, and Buddhism: "The philosophical discourse of Budha on the mountain may be considered as the summary of his theory of morals. It is confessedly very obscure, and much above the ordinary level of human understanding." The original text with philological notes, and a literal translation are here given. They may remove some of its obscurities, and make it more easily understood.

သပ္ပါဝိကြေဝေအာဒိတ္ထု
sapban bhiikkhave ádittan
"Mendicants ! All burn.

ဓက္ခု အာဒိတ္ထု
thakkhu ádittan
The eye burns,

ဓက္ခုစည်ဏေအာဒိတ္ထု
chakkhu vinyánan ádittan
perception burns;

ယမိစဓက္ခုသမ္မသယပစ္စယာ
yamidan chakkhu samphassa pachchayá uppajjati vedayitan

သူခံဝါ ဇဂ္ဂံဝါ
sukhan vá dukkhan vá

the effects of impressions of the eye, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns "

ကိုည်းကြေဝေသပ္ပါဝိအာဒိတ္ထု
kinycha bhikkhave sapban ádittan
What all burn ? Mendicants !

ရူပါအဝိဇ္ဇာ
rúpá ádittá
forms seen burn,

ဓက္ခုသမ္မသယာအာဒိတ္ထု
chakkhu samphasso áditta
impression of the eye burns,

ဥပ္ပါတိဝောပိတ်
uppajjati vedayitan

အနုက္ခမသူခံဝါတံဝါတိအာဒိတ္ထု
adukkhamasukhan vá tan pi ádittan

The passage might be rendered *ad sensum* thus: "The faculty of sight burns, objective vision burns, subjective vision burns, visual impressions burn, and the effects of visual impressions whether, the sensations be pleasant or painful, they also burn."

| | | |
|--|---------------------------------------|-------------------------|
| ကော် အာဒိတ္ထု | <i>kena ádittan</i> | “By what do they burn? |
| ရာဂျိနာ ဒေါသဂျိနာ | <i>rágagginá dosagginá</i> | မောဟိနာဝ အာဒိတ္ထု |
| ဇာတိယပ ဇရယာ မရဏနာ | <i>játiyá jaráya maranena</i> | သေသကာဟိ ပရိဒေဝေဟိ |
| ခုကျွေဟိ ဒေါမနာလောဟိ ဥပါယာလောဟိ အာဒိတ္ထုနှင့်ဝနီ | <i>dukkhehi domanassehi upáyásehi</i> | <i>ádittanti vadámi</i> |

“By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn ; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn'. I say.”

Adittan, “burn, pass. past part. of the root *dapa*, or *tapa* with the preposition *á*, neut. sing. agreeing with *sapban*, but used like a finite verb, § 226. (e.). The word is used in the signification of **တပ** *tapa* the corresponding Sanskrit word, which is defined by

Wilson: “To burn ; (hence figuratively,) to suffer mental or bodily pain.” *Kinycha*, “and what,” inter. pron. neut. sing. nom. case § 127, and the conjunction *cha*, which changes the anuswara to *ny* by § 89. *Rúpá*, “forms,” noun 1st. decl. neut. plur. nom. case § 90. *Chakkhu vinyánan*, “perception,” *lit.* “knowledge of the eye,” governing determinate compound, the second member of which is *vinyánan* governing the first in the genitive. This word has been adopted into Burmese in the signification of “mind,” or “soul,” and “mind of the eye,” is a very appropriate circumlocution for “perception.” *Chakkhu samphasso*, “impression of, or on the eye,” governing determinate compound, of which the second member is *samphasso* from the root *phussa* or *phassa*, “to find, to feel, bring in contact,” with the preposition *san* implying completion. As the word is stated to produce sensation, it must denote the impression made on the eye by rays of light proceeding from some object. **အာရုံဘိတ္ထုခြင့်** *árungo tweekhyeng*, is a Burmese definition of the word, *lit.* “the feeling an external object of sense.” This corresponds substantially with the definition given above. The noun is in the masculine sing., and the participle agrees with it.

Yamidan, “whatever,” neuter singular of the pronouns *ya*, *ima*, § 126, 124. agreeing with *vedayitan*. Anuswara is changed to *m* by § 81.

ବୈଠି ଶର୍କିତ୍ତୁ

sotan ádittan

The ear burns,

hearing burns, auricular impressions burn, the effects of auricular impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

“By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion, they burn.’ I say.”

ନୂଚି ଶାର୍କିତ୍ତୁ

ghánan ádittan

“The nose burns,

smelling burns, odoriferous impressions burn, the effects of odoriferous impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

“By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.’ I say.”

ଜିହ୍ଵା ଶାର୍କିତ୍ତୁ

jíhvá ádittú

“The tongue burns,

taste burns, impressions of taste burn, the effects of impressions of taste, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

“By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.’ I say.”

ଶବ୍ଦାଲୟା ଶାର୍କିତ୍ତୁ

káyo ádítto

“The body burns,

feeling burns, tangible impressions burn, the effects of tangible impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

“By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age

ବାଞ୍ଚିଶାର୍କିତ୍ତୁ

saddhá ádittan

sounds burn,

hearing burns, auricular impressions burn, the effects of auricular impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

“By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion, they burn.’ I say.”

ଗନ୍ଧା ଶାର୍କିତ୍ତୁ

gandhá ádittá

odors burn,

smelling burns, odoriferous impressions burn, the effects of odoriferous impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

“By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.’ I say.”

ରେତା ଶାର୍କିତ୍ତୁ

rasá ádittá

objects of taste burn,

taste burns, impressions of taste burn, the effects of impressions of taste, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

“By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.’ I say.”

ଫୋଟପ୍ରି ଶାର୍କିତ୍ତୁ

phothappá ádittá

tangible objects burn,

feeling burns, tangible impressions burn, the effects of tangible impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

“By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age

by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.' I say."

မင်္ဂလာ အေသိဖွေ့ဗြာ

mano áditta

"The mind burns,

thinking burns, mental impressions burn, the effects of mental impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

မမှာ အေသိဖွေ့ဗြာ

dhammá ádittá

objects of thought burn,

"By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance, they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.' I say."

The original of the last five paragraphs differs only in the first lines, given above, excepting the occurrence of the first word in the terms connected with "perception," and "impression," here added, so that all the original is given while unnecessary repetition is avoided.

တော်တ ရိဉာဏ်

sota *vinyánum*
Ear perception,

ဆာန် ရိဉာဏ်

ghána *vinyánum*
Nose perception

ဇီဂါ ရိဉာဏ်

jihvá *vinyánum*
Tongue perception

ကာယ် ရိဉာဏ်

káya *vinyánum*
Body perception

မန ရိဉာဏ်

mana *vinyánum*
Mind perception

တော်တ

sota

ear

ဆာန်

ghána

nose

ဇီဂါ

jihvá

tongue

ကာယ်

káya

body

မန

mana

mind

သမုဒေသာ

samphasso

impression

သမုဒေသာ

sumphasso

impression

သမုဒေသာ

samphasso

impression

သမုဒေသာ

sumphasso

impression

သမုဒေသာ

samphasso

impression"

Mind, according to Gaudama's system, holds the place of a sixth sense, and no more of immortality is awarded it than the body. Both are put in the same category.

ఎంబయే విష్టం
even passan bhikkhave

"Thus Mendicants! the sanctified disciple seeing, having heard,

ఉష్టుష్టి పి ఫిల్మి శ్రితి
chakkhusmin pi nibbindati
puts restraint on the eye,

వుతాది అర్ధియ వాంగొ
sutavá ariya sávako

రూపుష్టి పి ఫిల్మి శ్రితి
rúpasu pi nibbindati
and he puts restraint on forms,

ఉష్టు తిన్యాంగో పి ఫిల్మి శ్రితి
chaikkhu vinyáne pi nibbindati chakkhu samphasse pi nibbindati
and he puts restraint on perception, and he puts restraint on visual
యాచిక్షంగ్యావ్యావ్యాప్యాల్యా
yamidan chakkhu samphassa pachchaya
impressions, and the effects of visual impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

"And he puts restraint on the ear, and he puts restraint on sounds, and he puts restraint on hearing, and he puts restraint on auricular impressions, and the effects of auricular impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

"And he puts restraint on the nose, and he puts restraint on odours, and he puts restraint on smelling, and he puts restraint on odoriferous impressions, and the effects of odoriferous impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

"And he puts restraint on the tongue, and he puts restraint on objects of taste, and he puts restraint on taste, and he puts restraint on impressions of taste, and the effects of impressions of taste, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

"And he puts restraint on the body, and he puts restraint on tangible objects, and he puts restraint on feeling, and he puts restraint on tangible impressions, and the effects of tangible impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

"And he puts restraint on the mind, and he puts restraint on objects of thought, and he puts restraint on thinking, and he puts restraint on mental impressions, and the effects of mental

impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

နိတ္ထီ^၁ ဝိပုဇ္ဇာတိ

nibbindan virajjati

‘Having put on restraint, he is exempt from desire; he is liberated

ဝိမုတ္တာဆို^၃ ဝိမုတ္တာမိတိ

vimuttusmin vimuttumiti

through absence from passion.

ဒါကာ ဇာတိ

khiná játi

ated. There is knowledge. Birth is exhausted, religious duty is

ကတ် ကရဏိယံ

kathan karaniyan

finished. That which ought to be done, has been done. Other things there are none.”

Passan, “seeing,” pres. part. sing. nom. case of the root *disa*, agreeing with the noun following, § 178, 207. *Sutavá*, “having heard,” active past part. of the root *su*, § 178. *Nibbindati*, “he puts restraint on,” 3rd. pers. sing. of the root *vida*, 2nd. conj. with the preposition *ni*, § 189. The *v* is changed to *b* by § 27, and the *b* is doubled by § 75. This form of the verb is defined in Sanskrit “To consider, to reason.” This illustrates the difference in the signification of the same root in Pali and Sanskrit.

Virajjati, “he is exempt from desire,” 3rd. pers. sing. of the root *ranya* with the preposition *vi*, 3rd. conj. § 193. In Sanskrit the root in the corresponding conjugation signifies only “to dye,” and when *vi* is prefixed, “to be averse to dislike,” but in Pali, it signifies exemption from both likes and dislikes. *Virágá*, “absence from passion,” noun 1st. deel. masc. abl. case, but irregular § 89.

Vimuohchati, “he is liberated,” 3rd. pers. sing. of root *much* with prep. *vi* prefixed, 3rd conj. § 188. *Vusitan*. is finished,” pass. past part. neut. sing. of the root *vusi* § 226. (a.) *Karaniyan*, “that which ought to be done,” future pass. part. made by *aniya*, of the root *kara* § 285 (c.) *Katan*, “has been done,” pass. past part. neut. gender of the root *kara*, § 197.

For translations of this famous sermon from the Burmese, see A. O. Journal Vol. III page 56, and Bigandet's Life of Gaudama.

ပိရာဂါ ဝိမုတ္တာ

virágá vimuohshati

“Into liberation,” he is liber-

ဉာဏ် လောတိ

nyanan hoti

ated. There is knowledge. Birth is exhausted, religious duty is

အုသိတ် ပြဟ္မာရရှိယံ

vusitan brahmachariyan

အပရီ နှစ္တိ

áparan natthi

finished. That which ought to be done, has been done. Other things there are none.”

Asoka and Antiochus.

§ 303. The following inscription in which the name of Antiochus occurs, is given as a specimen of what Pali was in the third century before the Christian era. There are a few irregularities for which it is not easy to account, but the marvel is that there are not more. Pali has not changed as much in two thousand years as English has in two or three hundred.

ස ග ම ගේ ද නු නි ග ත ම න ප ම න න ජ ග න
 වාතා ට ඩී ඡ ඡ ඩ ඩ ඩ ඩ ඩ ඩ ඩ ඩ ඩ ඩ ඩ ඩ ඩ
 savuta vijitehmi devánanpiyasa piyadasino rányo
 ▷ ග ප ම ම ම ම ම ම ම ම ම ම ම ම ම ම
 ඩ ඩ ඩ ඩ ඩ ඩ ඩ ඩ ඩ ඩ ඩ ඩ ඩ ඩ ඩ ඩ
 ඩ ඩ ඩ ඩ ඩ ඩ ඩ ඩ ඩ ඩ ඩ ඩ ඩ ඩ ඩ ඩ
 evam ipupachantessu yathá chadá pádá satiyaputo
 ග ග ග ග ග ග ග ග ග ග ග ග ග
 ග ග ග ග ග ග ග ග ග ග ග ග
 ග ග ග ග ග ග ග ග ග ග ග
 ketulavuto á tumbhapunm̄ antiyako yma rája
 ග ග ග ග ග ග ග ග ග ග ග
 ග ග ග ග ග ග ග ග ග ග
 ග ග ග ග ග ග ග ග ග
 ye vá pi tasa antiyakasa sámanta rajáno
 ග ග ග ග ග ග ග ග
 ග ග ග ග ග ග ග
 ග ග ග ග ග
 savuta devánanpiyasa piyadasino ranjo
 ග ග ග ග ග ග ග
 ග ග ග ග ග
 ග ග ග ග
 dwe chickhá katá manusá chickhá cha pasu chickhá chas
 ග ග ග ග ග
 ග ග ග
 ග ග
 osulláni cha yani manusopayáni cha paso
 41

॥
 ပဂ္ဂနိ ယတယတ နိတိ သဝတ ဟာရပါတာနိ ၁
 págdáni yata yata násu savata hárápítáni cha
 ၂ ၃ ၄ ၅ ၆ ၇ ၈ ၉ ၁၀ ၁၁ ၁၂ ၁၃ ၁၄ ၁၅ ၁၆ ၁၇
 ရောပါတာနိ ၁
 ropápítáni cha
 ၄ ၅ ၆ ၇ ၈ ၉ ၁၀ ၁၁ ၁၂ ၁၃ ၁၄ ၁၅ ၁၆ ၁၇
 မူလာနိ ၁ ဖလာနိ ၁ ယတယတ နိတိ သဝတ
 máláni cha phaláni cha yata yata násu savata
 ၁၈ ၁၉ ၂၀ ၂၁ ၂၂ ၂၃ ၂၄ ၂၅ ၂၆ ၂၇ ၂၈ ၂၉ ၂၁၀
 ဟာရပါတာနိ ၁ ရောပါတာနိ ၁
 hárápítáni cha ropápítáni cha
 ၂၀ ၂၁ + ၂၂ ၂၃ ၂၄ ၂၅ ၂၆ ၂၇ ၂၈ ၂၉ ၂၁၀
 ပတေသကူပါ ၁ ခါနိတာ ၁ ဆုံး ၁ ရောပါတာနိ
 pathesu kúpá cha khanápitá vachhá cha ropápítáni
 ၂၀ ၂၁ ၂၂ ၂၃ ၂၄ ၂၅ ၂၆ ၂၇ ၂၈ ၂၉ ၂၁၀
 ပရိဘာဂါယ ၁၁၁ မန္ဒသိန်း
 paribogáya pasu manusánan

Savata, "everywhere," adv. § 238. The double letters of the books are single on the inscription. *Vijitehmi*, "in the conquered," pass. past part. of the root *ji* with the preposition *vi*, sing. locative case, agreeing with a noun masculine or neuter understood, § 89. *Devánan*, "of the Devas," noun 1st. decl. masc. plur. gen. case, § 89. *Piyasa*, "beloved of," adj. masc. gen. case, agreeing with the noun following. The genitive case is marked by *sa* instead of *ssa* in the books, but Kachchayano gives *sa* for the original form of the genitive singular, § 84. *Piyadasino*, noun 1st decl. sing. gen. case, § 91. In the books this name instead of *Piyadasí*, as here, is written *Piyádasa*, § 296. *Rányo*, "of king," noun irr. sing. gen. case, § 108. *Evama*, "so," adv. from *evan*, the anuswara

becomes *m* before *a*, according to § 81. *Api*, "also," conj. § 242. *Pachantesu*, "in the barbarian countries," noun 1st. decl. plur. loc. case, § 89. Prof. Wilson wrote: "Also even in the bordering countries, not as Prinsep proposes, 'as well as the parts occupied by the faithful.'" Still there is no reason to question the rendering given above. The word found in books is *pachanta*, which by the regular mode of transliteration into the inscription character, making the double letters single, would be precisely the word as found on the stone; and it is defined, in the native Pali vocabularies, "Country of milakkhu," the Sanskrit *Mlechcha*, "barbarian," *Yathá*, "as," adv. § 288. *A*, "to," § 240.

Tanbapanni, "Ceylon." There can be no reasonable doubt of the identity of Ceylon, and since it is said, "As far as Ceylon," the places previously mentioned were probably between the writer and Ceylon, and *Choda* must be Coromandel, and *Ketola*, or *Kerata*, Malabar. *Antiyako*, "Antiochus," a Greek prince, standing apparently for the Yona country, and hence is in the nominative case, like the nouns which precede. *Ye*, "those who," rel. pron. masc. plur. nom. case. § 126, agreeing with *rujáno*. *Tasa*, "of that," dem. pron. masc. sing. gen. case, § 122, agreeing with *antiyakasa*.

Chikichhá, "medical practices," noun 2st. decl. plur. nom. case. Prof Wilson wrote: "The term, chikichha, is said by Mr. Prinsep to be the Pali form of, chikitsa, the application of remedies, but this is questionable. It would rather be, chikichha, with a short, not a long i; but in fact, the Pali form as it appears in vocabularies is, tikichhá or tikichichhá. The word is more probably the Prakrit form of, chikirsha, the wish or will to do; and the edict in fact announces that it has been the two-fold intention of the Raja to provide, not physic, but food, water, and shade for animals and men". This only proves the imperfection of existing Pali vocabularies. Mr. Prinsep was beyond all doubt correct. The word, as it is read on the stone, is regularly derived from the root *ki*, taking optionally for its reduplication, *ti*, or *chi*. § 204, 272. *Katá*, "have been made," pass. past part. of the root *kara*, plur. nom. case, agreeing with *chikichhá*. § 197, 110.

Osadháni, "medicines," noun 1st. decl. neut. plur: § 90. Prof. Wilson wrote: "Mendicaments cannot be meant by osadháni. It is not in fact the Pali form of, aushadha, a mendicament, but, oshadhi, a deciduous plant" It is fatal to *oshadhi* that it is feminine, while *osadháni* is neuter, agreeing with *osatan* of the books, and since *t*, and *dh* are sometimes interchanged, § 22, the words are clearly identical, and Prinsep is correct. *Háráyitam*, "have been carried" pass. past. part. of the root *kara*, causative, neut. plur. nom. case. Prof. Wilson wrote: "This term is of an unusual form, and doubtful purport." It is the usual form in the Pali books, where it signifies, as here, "to carry." Further analysis is unnecessary, because the signification of the other words are not questioned.

Everywhere in the conquered [country] of king Piyadasi, beloved of the devas, and also in the barbarian countries, as Coromandel, Pada, Satyaputa, Malabar, even as far as Ceylon, the Yona King Antiochus, and the monarch chieftains of that Antiochus,

Everywhere the two medical practices of king Piyadasi, beloved of the devas, have been made, the medical practice for men, and the medical practice for beasts.

And wherever there were no medicines suitable for men, and suitable for beasts, thither they have been carried, and planted.

And wherever there were no roots and fruits, thither they have been carried, and planted.

And wells have been dug on the roads, and trees have been planted, for the enjoyment of man, and beast.

Professor H. H. Wilson's Translation.

"In all the subjugated (territories) of the King Priyalasi, the beloved of the gods, and also in the bordering countries, as (Chodi), Palaya, (or Paraya,) Satyaputra, Keralaputra, Tambapanni, (it is proclaimed,) and Antiochus by name, the Yona (or Yavana) Raja, and those princes who are near to, (or allied with) that monarch, universally (are apprised) that (two designs have been cherished by Priyalasi: one design) regarding men, and one relating to animals; and whatever herbs are useful to men or useful to animals, wherever there are none, such have been everywhere caused to be conveyed and planted, (and roots and fruits wherever there are none, such have been everywhere conveyed and planted; and on the road;) wells have been caused to be dug, (and trees have been planted) for the respective enjoyment of animals and men."

Mr. Prinsep's Translation.

"Everywhere within the conquered province of rāja PIYADASI the beloved of the Gods, as well as in the parts occupied by the faithful, such as Cholt, Pidi, Satyaputra, and Ketulaputra, even as far as Tumbapanni (Ceylon); and moreover within the dominions of ANTHROCHUS, the Greek, (of which ANTIOCHUS's generals are the rulers,) —everywhere the heaven-beloved rāja PIYADASI's double system of medical aid is established;—both medical aid for men, and medical aid for animals; together with medicaments of all sorts, which are suitable for men, and suitable for animals. And wherever there is no. (such provision)—in all such places they are to be prepared, and to be planted: both root-drugs and herbs, wheresoever there is not (a provision of them) in all such places shall they be deposited and planted."

"And in the public highways wells are to be dug, and trees to be planted, for the accommodation of men and animals."

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| ଅରିଯା | <i>ariya,</i> | a Buddhist Saint | 152 |
| ଅଳ | <i>ala,</i> | to adorn | 148 |
| ଅଲସା | <i>alasa,</i> | lazy | 146 |
| ଅଵ | <i>ava,</i> | away, down | 137 |
| ଅଚାପି ଅଚୋଚା | <i>avachá, avocha</i> | he said | 126 |
| ଅସା | <i>asa,</i> | to be 115; to eat | 145 |
| ଅସଂଖ୍ୟୟ | <i>asangkhyeyyan</i> | an innumerable number | 75 |
| ଅସ୍ସା | <i>assa,</i> | a horse | 153 |

ଶ୍ରୀ I

185

| | | | |
|--------|---|------------------------|-----|
| ଆସନ୍ତି | asana, | food | 152 |
| ଅସିଟି | asiti, | eighty | 74 |
| ଆହାହା | aahana, a numeral, | a unit with 70 ciphers | 75 |
| ଆହା | ahan, | the pronoun I | 49 |
| ଆହି | ahi, | a snake | 160 |
| ଆହୋ | aho | an exclamation | 188 |
| ଅନ୍ତି | an, the anuswara sometimes inserted between words | | 29 |
| ଅନ୍ଜା | anja, | to desire | 149 |

ଶ୍ରୀ A

| | | | |
|----------|-----------|-----------|-----|
| ଆ | ā, | to | 187 |
| ଆକାର | ákára, | a sign | 24 |
| ଆକ୍ଷୟ | ákhyá, | to say | |
| ଆଚାରୀ | áchariya, | a teacher | iv |
| ଆଦି | ádi, | beginning | 66 |
| ଆଦିଚ୍ଛା | ádichcha, | the sun | 170 |
| ଆମ | áma, | yes | 136 |
| ଆସବାସ | áyatana, | an abode | 169 |
| ଆୟୁ | áyu, | age | 49 |
| ଆହା | áha, | he said | 125 |
| ଆଲିଙ୍ଗ୍ନ | álinta, | a terrace | 29 |

ଶ୍ରୀ I

| | | | |
|----------|-------------|---------------|-----|
| ଇ | i | to go | 129 |
| ଇଚ୍ଛା | ichchha, | to wish | 127 |
| ଇତର | itara, | either, other | 80 |
| ଇତି ଇତାନ | iti, ithan, | thus, so | 196 |

| | | | |
|------------|------------------------|------------------|----------|
| ଜୁଣ୍ଡି | <i>itti,</i> | a woman | 170 |
| ଜୁଦ ଜୁଠ | <i>ida, idha.</i> | here | 20, 30 |
| ଜୁତୀନ୍ଦି | <i>idáni,</i> | now | 135 |
| ଜୁଟୁପଠାନଗର | <i>indapathanagara</i> | Delhi | |
| ଜୁନ୍ଦି | <i>indri,</i> | a faculty | 26 |
| ଜୁମ | <i>ima,</i> | this | 51 |
| ଜୁଯାର | <i>issara,</i> | the powerful-one | 152 |
| ଜୁରୁ | <i>isu,</i> | to desire | 127, 141 |
| ଜୁହା | <i>iha,</i> | here | 136 |

ଙ୍କ I

| | | | |
|--------|--------------|-----------|-----|
| ଶ୍ରୀତି | <i>idi,</i> | like this | 149 |
| ଶ୍ରୀଯଂ | <i>isan,</i> | a little | 136 |

ଉ U

| | | | |
|-------------|-------------------------------|--------------|----------|
| ଉ ଉଦ୍ | <i>u,</i> Sanscrit <i>ud,</i> | up | 137 |
| ଉକୁଷା | <i>ukkusa,</i> | an eagle | 157 |
| ଉଚ୍ଛତେ | <i>uchchate,</i> | is said | 126 |
| ଉତ୍ତା | <i>utta</i> | spoken | 142 |
| ଉତ୍ତମ | <i>uttama,</i> | best | 70 |
| ଉଦକା | <i>udaka</i> | water | 22 |
| ଉଦଧି | <i>udadhi</i> | the sea | 25 |
| ଉଦ୍ଧିଲାରଣ୍ଯ | <i>uddharana</i> | an example | iv |
| ଉନ୍ନାଦା | <i>unnáda</i> | to echo | 182 |
| ଉପା | <i>upa</i> | above, near, | 137 154 |
| ଉପକମା | <i>upakkama</i> | diligence | 111 |
| ଉପପ୍ରଜ୍ଞ | <i>uppajja</i> | born | 133, 162 |

| | | | |
|-----------|------------------|----------------------------|----------|
| ଉପାକ୍ଷୀଯା | <i>upajjháya</i> | a teacher | 157 |
| ଉପପତ୍ତି | <i>upapati,</i> | a paramour | 127 |
| ଉପରି | <i>upari,</i> | over | 138 |
| ଉପ୍ପଳ | <i>uppalan</i> | a unit with 98 ciphers | 75 |
| ଉପ୍ପାଯାଵା | <i>uppáyásá</i> | infirmity | 170, 174 |
| ଉପ୍ପାଦିନ | <i>uppádána</i> | attachment | 169 |
| ଉପାଯ | <i>ubhaya</i> | both | 23 |
| ଉର | <i>ura</i> | breast | 164 |
| ଉବାହ | <i>usabha</i> | a measure | 25 |
| ଉଶିର | <i>usira</i> | a root of khus-khus | 25 |

| | | | |
|--------|--------------|-------------|-----|
| ଏକ | <i>eka</i> | one | 46 |
| ଏକାତ୍ମ | <i>ekadá</i> | at one time | 135 |
| ଏତେ | <i>eta</i> | this, that | 50 |
| ଏତେ | <i>edé</i> | like that | |
| ଏଲା | <i>elá</i> | cardamom, | 18 |
| ଏବଂ | <i>evan,</i> | as, when | 138 |
| ଏବା | <i>esa</i> | to wish | 127 |

| | | | |
|-----|-------------------|-----------|-----|
| ଓ | ଓ, for <i>ava</i> | away | 137 |
| ଓକ | <i>oka</i> | speaking | 142 |
| ଓମକ | <i>omaka</i> | inferior | 27 |
| ଓରା | <i>orasa</i> | best, son | 23 |

କ K

K is often interchanged with g, page 19, and sometimes with ch, page 139. Kh often corresponds to ଖ ksh in Sanskrit.

| | | | |
|---------|-----------------------------|-------------------------------|---------------|
| କନ୍ଧ | <i>kanya</i> | a virgin | 37 |
| କନ | <i>kana</i> | small | 70 |
| କାଳ୍ପ | <i>kahpia</i> , | black | 155 |
| କତର | <i>katara</i> | which? | 80 |
| କଟ୍ଟା | <i>kattu</i> | a doer | 64 |
| କଥା | <i>katha</i> | speak, | 140 |
| କଥାନାନ | <i>kathánan</i> | a unit with 126 ciphers | 75 |
| କନ୍ତରା | <i>kantara</i> | desirable | 30 |
| କପି | <i>kapi</i> | an ape | |
| କପିଲାବତ | <i>kappilarata</i> | a city on the Gogra | |
| କମ୍ମ | <i>kamma</i> | a deed | 66 |
| କଯା | <i>kaya</i> | the body, | 144 |
| କର | <i>kura</i> | to do, 99, 128, 132, 138, 134 | |
| କରଣ | <i>karana</i> | instrument of action | 145 |
| କରି | <i>kari</i> କରୁ <i>karu</i> | a doer, an artificer | 149 |
| କଲିଙ୍ଗ | <i>kalingga</i> | Coromandel | |
| କାଵ | <i>kava</i> | to paint | 148 |
| କଷମୀର | <i>kasmira</i> | Cashmere | |
| କହାପଣା | <i>kahapanā</i> | a coin | 19 |
| କମ | <i>kama</i> , | to desire | |
| କାମିନୀ | <i>kámini</i> , | willingly | 136 |
| କାସି | <i>kási</i> | Benares | |
| କି | <i>ki</i> | to buy | 94 |
| କିଂ | <i>kin</i> | who? which? what? | 54 |
| କିତା | <i>kita</i> କାହିଁ | medicine | 140, 109, 113 |

| | | | |
|-------------|--------------------|--------------------------|---------------|
| କିନ୍ନୁଖୋ | <i>kinnukho</i> | What? | 133 |
| କିଲିଶ | <i>kilisa</i> | vicious | 104 |
| କୁ | <i>ku</i> | bad, a particle | 145, 152, 185 |
| କୁତ୍ର | <i>kuṭa</i> | <i>kudha</i> to be angry | 93, 145 |
| କୁତ୍ର | <i>kuṭa</i> | summit | 172 |
| କୁତେ | <i>kuṭe</i> | ten millions | 75 |
| କୁଡ଼ାଳ | <i>kudṭala</i> | a hoe | 159 |
| କୁଟ୍ଟା | <i>kubbha</i> | a pot | 247 |
| କୁମୁଦ | <i>kumudan</i> | a unit with 105 ciphers | 75 |
| କୁରୁ | <i>kuru,</i> | the vicinity of Dehli | |
| କୁରୁର | <i>kururá</i> | the Osprey | 157 |
| କୁଶ | <i>kusa</i> | to shine | 150, 147 |
| କୁଶିନ୍ନାରୁଣ | <i>kussinnárūṇ</i> | a city on the Gandak | |
| କେବ | <i>kesa</i> | hair | 148 |
| କୋଚି | <i>kochi</i> | any | 80 |
| କୋଟି | <i>koti</i> | ten millions | 75 |
| କୋଟିପ୍ରକୋଟି | <i>kotippakoti</i> | ten trillions | 75 |
| କୋଷାଭୀ | <i>kosabbhi</i> | Kanouj | |
| କୋଷାଲ | <i>kosala</i> | Oude | |
| କ୍ଵ | <i>kwa</i> | Where? | ii, 80 |

Occasionally *Kh* is represented in Sanskrit by ksh କ୍ଷ

| | | | |
|-------|---------------|------------------|-----|
| କନ୍ୟ | <i>khanya</i> | crooked footed | 161 |
| କନ୍ଦା | <i>khanda</i> | a division | 66 |
| କହି | <i>khatti</i> | a king, a prince | 66 |
| କିଳା | <i>khida</i> | to alarm | 131 |

| | | | |
|-----|------------------------------|----------------|---------|
| ခေ | <i>khama</i> | to be patient | 31 |
| ခု | <i>khamu</i> ခု <i>khanu</i> | to dig | 131 |
| ခါ | <i>khi</i> | to finish, end | 25, 178 |
| ချိ | <i>khujja</i> | crooked backed | 162 |
| ခေါ | <i>khɔ</i> | indeed | 32 |

○ G

Sometimes *g* is inserted between words, it often represents **k** in the root, page 19, sometimes *j*, page 139, and occasionally, *y*, page 140. *G* in Pali often stands for *gr* in Sanskrit.

| | | | |
|--------|-----------------------------------|-------------------------|-------------|
| ဂဲ | <i>gachchha</i> | go | 91, 124 |
| ဂန္တာ | <i>gandha</i> | odour | 175 |
| ဂန္တာရ | <i>gandhára,</i> | Afghanistan | |
| ဂဏ္ဍာ | <i>yahna</i> | to take | 98 |
| ဂနိပ် | <i>gandhappa,</i> | a celestial musician | 171 |
| ဂမု | <i>gamu,</i> | go | 124 |
| ဂရုဇ် | <i>garuṭa</i> ဂရုဇ် | <i>garuḍa</i> a griffon | 160, 171 |
| ဂဝယ | <i>gavaya, ဂဝယ</i> | <i>gavaja</i> the gayal | 20 |
| ဂဟ | <i>gaha,</i> | to take, a house | 32, 66, 131 |
| ဂါမ | <i>gáma</i> | a village | 29 |
| ဂါယတိ | <i>gáyati</i> ဂါယတိ <i>jináti</i> | sings | 103, 111 |
| ဂါ | <i>gí</i> | to sing | 111 |
| ဂဏ္ဍာ | <i>guna</i> | a good attribute | 44, 148 |
| ဂပု | <i>gupa</i> | to guard | 93 |
| ဂေါ | <i>go</i> | an ox | 42, 158 |

○ Gh

Occasionally *gh* is interchanged with *g*, page 124. In Sanskrit it corresponds sometimes to *ghr*.

| | | | |
|------|--------------|----------|---------|
| ဟုစု | <i>ghaṭa</i> | to unite | ii, 172 |
|------|--------------|----------|---------|

| | | | | |
|--------|--------|-------------|---------|-----|
| ଘର୍ଦ୍ଧ | ghatā | a water jar | 158 | |
| ଘାନ୍ତ | ghána | the nose | 176 | |
| ଘଟା | ghata | ହାନ୍ତି hana | to kill | 138 |
| ଘେପ୍ତ | gheppa | ଗାହା gaḥa | to take | 98 |
| ଘାମ | ghama | | to go | 124 |
| ଘର୍ଭ | ghara | | a house | 70 |
| ଘାସ | ghasa | | to eat | 107 |

Sometimes ch, is interchanged with k, page 139, sometimes with j, page 19, and chchha may represent ch, t, th, d, bh, m, s, or h, page 139, 138, 142. Chch in Pali occasionally represents **କ୍ୟ** ty in Sanskrit, and chhh is sometimes ksh in Sanskrit.

| | | | |
|------------|---------------|--------------------|------------|
| ଚ | cha | and | 138 |
| ଚକ୍ଷୁ | chakkhu | the eye | 173 |
| ଚଙ୍ଗମତି | changkamati | ଗମା goes | 108, 14 |
| ଚାଜା | chaja | to abandon | 130 |
| ଚାଲା | chala | to shake | 114 |
| ଚତୁ | chatu | four | 47, 71, 76 |
| ଚନ୍ଦିମା | chandimā | the moon | 170 |
| ଚରା | chara | to observe | 142 |
| ଚରାନ୍ତା | charana | the foot | 172 |
| ଚାପା | chápa | a bow | 143 |
| ଚି | chi | to assemble | 104 |
| ଚିକିତ୍ଶାତି | chikichchhati | practises medicine | 113 |
| ଚିରାନ୍ତ | chíran | a long time | 135 |
| ଚୁବା | chuba | to kiss | 154 |
| ଚୁରା | chura | to steal | 102, 152 |
| ଚୋର | chora | a thief | 152 |

| | | | |
|-------|---------------|----------|--------------|
| ଶ୍ଵେତ | <i>chha</i> | six | 71 |
| ଶ୍ଵେତ | <i>chhada</i> | to cover | 140 |
| ଶ୍ଵେତ | <i>chhida</i> | to cut | 112, 131, 95 |

Sometimes *j* is represented by *g*, page 149, by *gn̄g*, by *tti*, by *th*, page 140, and occasionally it represents *g*, *gh*, page 113, *d, dh*, page 140, 183, *y*, page 20, *s*, page 141, and *h*, page 113.

| | | | |
|---------|------------------|---------------|----------|
| ଜୀତି | <i>jati</i> | birth | 170, 29 |
| ଜୀବ | <i>jana</i> | bear, be born | 134 |
| ଜର | <i>jara</i> | old, age | 126, 174 |
| ଜାଳ | <i>jāla</i> | a net | 143 |
| ଜାଲନିଧି | <i>jalanidhi</i> | ocean | 25 |
| ଜା | <i>já</i> | knows | 125 |
| ଜାଗର | <i>jagara</i> | to awaken | 103 |
| ଜାୟି | <i>jáyi</i> | meditating | 170 |
| ଜି | <i>ji</i> | to conquer | 134, 19 |
| ଜିମ୍ମା | <i>jimma</i> | old | 70, 132 |
| ଜିର | <i>jira</i> | to grow old | 126 |
| ଜିହ୍ଵା | <i>jihvá</i> | tongue | 176 |
| ଜୁତ | <i>juta</i> | to shine | 106 |

Jh sometimes represents *dh*, page 59, 91.

| | | | |
|--------|-----------------|------------------|----|
| ଜାନା | <i>jhána</i> | miraculous power | 31 |
| ଜାସା | <i>jhasa</i> | a fish | |
| ଜାଲିକା | <i>jhalliká</i> | a cricket | |

କ୍ଷ Ny

193

କ୍ଷ Ny

କ୍ଷ nyā

to know 134, 125, 145, 178

ଶ Th

Occasionally *th*, is interchanged with *th*, page 18, and sometimes with *dh*, page 19. When the second consonant of a word, it often indicates the passive past participle, page 130.

In the following verb it is represented in Sanskrit by *dh*.

ଶ thā to place, stand 91, 103

ତ୍ତ D

ତ୍ତାହା daha to burn 131

ତ୍ତ T

T is sometimes inserted between words, page 28, sometimes it is interchanged with *dh*, page 19, sometimes it is changed to *chch*, page 140, and occasionally it represents j, page, 140, and n, page 141. Tt usually corresponds to *rt* in Sanskrit.

ତକ୍ଷାଲା takṣaṇa

Taxilla

ତଚ୍ଛା tachchha

to hew 159

ତନ୍ମା tahnā

concupiscience 165

ତତ୍ତା ତତ୍ରା tatta ^ତtatra

there 135

ତତ୍ୟା tatiya

third 76

ତଥା tatha

thus, besides 135, 23

ତଦା tada

then 139

ତପା tapa

to burn 130, 174

ତପସ୍ତା tapasa

asceticism 161

ତଫା tapha

to please 170

ତମ୍ପଣି tampapani

Ceylon 11

| | | | |
|--------|--|-------------------|--------|
| ତାର | <i>tara</i> | to cross, descend | 132 |
| ତାହା | <i>tahan</i> ତାହିଁ <i>tahin</i> | there | 136 |
| ତାଳିଚା | <i>talisa</i> | forty | 73 |
| ତାଲ୍ୟା | <i>tayo</i> ତ୍ରୀ <i>tri</i> ତି <i>ti</i> | three | 46, 71 |
| ତିର | <i>tira</i> | beyond | 154 |
| ତିଳ | <i>tila</i> | sesamum | 143 |
| ତିଲା | <i>tisa</i> | thirty | 72 |
| ତୁ | <i>tu</i> | but | 138 |
| ତୁଡ଼ା | <i>tuda</i> | to pain | 140 |
| ତୁଣ୍ଡା | <i>tunda</i> | a snout | 147 |
| ତୁରାଗ | <i>turaga</i> | a horse | 142 |
| ତେଜ | <i>teja</i> | a light | 170 |
| ତୁନ୍ଦ | <i>twan</i> ତୁନ୍ଦ୍ର ତୁମନ | thou | 48 |

S D

| | | | |
|--|------------------------------|--------------|-------------|
| D is sometimes inserted between words, page 65. It is occasionally changed to <i>chchh</i> , to <i>jj</i> , to <i>t</i> , and to <i>tr</i> , page 140. | | | |
| ତାଙ୍କ | <i>danda</i> | a stick | 149 |
| ତାନ୍ତି | <i>dandi</i> | a pilgrim | 35 |
| ତାମ | <i>damu</i> | to tame | 131, 144 |
| ତାର | <i>daris</i> | to dread | 144 |
| ତାଳ | <i>dala</i> | to shine | 108 |
| ତା | <i>dava</i> ତୁଳା <i>duya</i> | goes | 104 |
| ତାବ | <i>dasa</i> | ten | 71 |
| ତାବ | <i>dusa</i> | to be wicked | 145 |
| ତା | <i>da</i> | to give | 91, 127, 82 |
| ତାତ୍ତ୍ଵ | <i>datta</i> | a sickle | 159 |
| ତିବ | <i>diva</i> | to play | 94, 96 |
| ତିବି | <i>divâ</i> | by day | 180 |

| | | | |
|------------|--------------------------|------------------|---------------|
| දිසා | <i>disa</i> , a place, | to see, speak | 125, 129, 153 |
| දු | <i>du</i> | to pain, ill | 150, 137 |
| දුතියා | <i>dutiya</i> | second | 76 |
| දුක්කා | <i>dukkha</i> | pain | 174 |
| දුහිතියා | <i>duhitita</i> | a daughter | 65 |
| දෙවා | <i>deva</i> | a deva | 13 |
| දෙවාන්පියා | <i>devánanpiya tissa</i> | a king of Ceylon | ii |
| දෙවා | <i>dosa</i> | at night, sin | 136, 174 |
| ද්වාර | <i>dvára</i> | a door | 143 |

Dh

Dh is interchanged with both *th* and *th*, page 19, and is sometimes changed to *jh*, page 91, 59.

| | | | |
|-------|----------------|---------------|----------|
| දංසා | <i>dhanya</i> | paddy | 31 |
| දහා | <i>dhana</i> | property | 111, 148 |
| දහමා | <i>dhama</i> | to discipline | 91 |
| දහම්ම | <i>dhamma</i> | law | 144 |
| දහරා | <i>dhara</i> | to hold | 108 |
| දහා | <i>dhá</i> | to bear | 134, 150 |
| දහිතා | <i>dhítita</i> | daughter | 65 |
| දහතු | <i>dhatu</i> | a root | 25 |
| දහේ | <i>dhe</i> | to drink | 150 |

N

N is sometimes inserted between words, page 28, sometimes it is interchanged with *n*, page 132, and is occasionally changed to *t*, page 141. When the second consonant of a word, it is more often a formative than a radicle.

| | | | | |
|----|----------------|----------------|---------------------|-----|
| නැ | <i>na</i> , නො | <i>no</i> නැහි | <i>nahi</i> no, not | 186 |
|----|----------------|----------------|---------------------|-----|

| | | | | | |
|----------|-------------------|----|-------------|------------------------|----------|
| နာ | <i>nacha</i> | နာ | <i>nāṭa</i> | to dance | 130, 140 |
| နာဝ | <i>nátha</i> | | | a lord | 161 |
| နဒ္ဒ | <i>nadī</i> | | | a river | 38 |
| နမ | <i>nama</i> | | | to bow, glory | 108, 162 |
| နရ | <i>nara</i> | | | a man | 160 |
| နဝ | <i>nava</i> | | | nine | 71 |
| နဝ၏ထီ | <i>navuti</i> | | | ninety | 74 |
| နဟုတ် | <i>nahutan</i> | | | a unit with 28 ciphers | 75 |
| နနဟုတ် | <i>ninnahutan</i> | | | a unit with 35 ciphers | 75 |
| နာနာ | <i>náná</i> | | | variously | 136 |
| နာဂရာ | <i>nágara</i> | | | a city | 143 |
| နိ | <i>ni</i> | | | to guide, in | 137, 134 |
| နိရပိုဒ် | <i>nirabpúdan</i> | | | a unit with 63 ciphers | 75 |
| နိရိ | <i>niri</i> | | | hell | 66 |
| နိရာ့ဓ | <i>nirodha</i> | | | extinction | 163 |
| နိသာ | <i>nissa</i> | | | to trust in | 145 |
| နိ | <i>ni</i> | | | without | 137 |
| ငျေး | <i>neda</i> | | | near | 70 |

P is often interchanged with *b*, page 19, and frequently represents *pr* in Sanskrit. *Lp* in Sanskrit is occasionally *pp* in Pali.

| | | | | | |
|--------|------------------|----------|-------------|----------------|---------|
| ၁၁ | <i>pa</i> | <i>ဗ</i> | <i>pra</i> | before | 137 |
| ပကာဝရဏ | <i>pakarana</i> | | | a book | 14 |
| ပင် | <i>page</i> | | | in the morning | 136 |
| ပဂ္ဂထု | <i>aggahya</i> , | ၁၁၃ | <i>gaha</i> | taken up | 133 |
| ပေါ် | <i>pacha</i> | | | cook | 87, 129 |

| | | | |
|------------|-------------------------|---------------------------|---------------|
| ପଚ୍ଛ | <i>pachchha</i> | to ask | 130 |
| ପଚ୍ଛତୋ | <i>pachchato</i> | behind | 135 |
| ପଚ୍ଛଯା | <i>pachchaya</i> | effect | 169 |
| ପଞ୍ଚ | <i>panycha</i> | five | 47, 71 |
| ପଞ୍ଚାସା | <i>panyása</i> | fifty | 73 |
| ପଞ୍ଚ | <i>panya</i> | wisdom | 68 |
| ପତା | <i>pata</i> | to surround | 147 |
| ପଥନା | <i>pañhana</i> | prayer | 162 |
| ପୁଣ୍ୟବିରିକ | <i>puntarikan</i> | a unit with 119 ciphers | 75 |
| ପତା | <i>pata</i> | to go | 158 |
| ପତି ପତି | <i>pati, pati</i> ପ୍ରତି | master, back the earth | 19, 137 65 |
| ପଦି | <i>pathavi</i> | | |
| ପଡ଼ | <i>pada</i> | to go, a word | 81 |
| ପଡ଼ି | <i>pati</i> | a foot-path | 25 |
| ପଦୁମ | <i>paduma</i> | a lotus | 19 |
| ପଦୁମ | <i>paduman</i> | a unit with 112 ciphers | 75 |
| ପାନ | <i>pana</i> | to accumulate | |
| ପପ୍ପତା | <i>pappata</i> | a mountain | 110 |
| ପମାଦ | <i>pamádo</i> | carelessness | 30 |
| ପରକ୍କା | <i>parakka</i> | diligence | 153 |
| ପର | <i>pará</i> | another | 81 |
| ପରା | <i>para</i> | back, excess | 137 |
| ପରି | <i>pari</i> | around, very | 137, 132 |
| ପରିଦେଵ | <i>parideva</i> | lamentation | 170 |
| ପରୋକ୍ଖା | <i>parokkhá</i> | the perfect tense | 82 |
| ପାଵରା | <i>pavara</i> | excellent | 171 |
| ପହିନା | <i>pahiná</i> | abandoned | 26 |

O P

| | | | |
|----------|------------------|---------------------|------------|
| ଓ | <i>pá</i> | to drink, preserve | 134, 13 |
| ଓିଂ | <i>pápā</i> | wicked, sin | 69 |
| ଓିପ | <i>pápū</i> | to obtain | 97, 104 |
| ଓିଲ୍ଲ | <i>pálí</i> | a line | 18, 13, 10 |
| ଓିବାଦା | <i>pásáda</i> | a spire, a temple | 154 |
| ଘ | <i>pi</i> | and | 138 |
| ଘିର୍ଗ | <i>píhru</i> | the back | 161 |
| ଘିର୍ଗୁ | <i>pinta</i> | a lump, boiled rice | 30 |
| ଘିର୍ଗୁ | <i>pitu</i> | a father | 41 67 |
| ଶିଯା | <i>píya</i> | beloved | ii |
| ଘିର୍ଗସ | <i>putta</i> | a son | 164 |
| ଘିର୍ଗୁ | <i>puna</i> | again | 134 |
| ଘିର୍ଗୁ | <i>pupphā</i> | a flower | 31 |
| ଘମା | <i>pumá</i> | a male | 39, 67 |
| ଘରାତୋ | <i>purato</i> | before | 135 |
| ପୁଜ | <i>puja</i> | to offer | 144 |
| ପୁର | <i>púra</i> | a country, to fill | 132 |
| ପୁରିଷା | <i>púrisa</i> | a man | 34, 158 |
| ପ୍ରିଛ୍ହା | <i>prichchhá</i> | scorpio | 16 |

O Ph

Ph is sometimes interchanged with *bh*, page 19.

| | | | |
|--------|-------------------|-----------------------|-----|
| ଫାଗୁନୀ | <i>phaggune</i> | a lunar mansion | 19 |
| ଫରସ୍ତୁ | <i>pharasu</i> | an ax | 159 |
| ଫଳ | <i>phala</i> | to finish, bear fruit | 91 |
| ଫାର୍ଶ | <i>phassu</i> | to find, feel | |
| ଫୋଟ୍ପ | <i>photphappa</i> | touch | 175 |

B is often interchanged with *v*, page 19, sometimes with *p*, and occasionally with *bh*, page 112, 131.

| | | | |
|---------|-----------------|------------------------------|-------------------|
| ବାତ | <i>bata</i> | firm | 70 |
| ବନ୍ଧୁ | <i>bandhu</i> | a kinsman | 68 |
| ବିନ୍ଦୁ | <i>bindu</i> | a drop, unit with 49 ciphers | 154,75 |
| ବରାନସି | <i>baranasi</i> | Benares | |
| ବାଲ | <i>bala</i> | strong, strength | 68 |
| ବାହା | <i>baha</i> | to obtain | 131 |
| ବୁଦ୍ଧ | <i>budha</i> | to know | 59, 162, 130, 140 |
| ବ୍ୟାକ୍ଷ | <i>byakkha</i> | a tiger | 10 |
| ବ୍ରାଵି | <i>bravi</i> | to say | 125 |
| ବ୍ରାହ୍ମ | <i>brahma</i> | a Brahmin | 66, 170 |

Bh is interchanged with *ph*, page 19, and is changed occasionally to *chchh*, and *ddh*, page 141.

| | | | |
|---------|-----------------|---|---------|
| ବାଗ | <i>bhaga</i> | glory | 148 |
| ବାଗ୍ରୀ | <i>bhagvā</i> | a lord | 164 |
| ବାଜ | <i>bhaja</i> | to enjoy | 96 |
| ବାୟ | <i>bhaya</i> | to fear | 152 |
| ବାଲଗୁଣୀ | <i>balaguni</i> | a lunar mansion | 19 |
| ବାହା | <i>bhava</i> | <i>ବୋହାତ୍ରୀ</i> <i>bhonta</i> your Lordship | 78 |
| ବାହି | <i>bhá</i> | to shine | 149 |
| ବାହୁ | <i>bhátu</i> | <i>ବୀତର</i> <i>bhatara</i> a brother | 40 |
| ବାଚା | <i>bhásā</i> | to speak | 129 |
| ବିହିକୁ | <i>bhikkhu</i> | a priest | 36, 65 |
| ବିହା | <i>bhida</i> | to distribute, divide | 103 131 |

| | | | |
|--------|----------------|-------------------|--------------|
| ବୁଜ | <i>bhuja</i> | to eat . | 107 |
| ବୁଜା | <i>bhujaga</i> | a snake | 142 |
| ବୁ | <i>bhu</i> | to be | 93, 112, 117 |
| ବୁନ୍ଦି | <i>bhumi</i> | earth | |
| ବୋ | <i>bo</i> | a term of address | 138 |

M is sometimes inserted between words, page 28, and when the second consonant of a root, it is occasionally interchanged with *chchh*, page 141, and *n*, page 131.

| | | | |
|--------|-----------------|----------------------------|----------|
| ମକୁଡ଼ା | <i>makuṭā</i> | a crest, tiara | 171 |
| ମଗ | <i>maga</i> | to go | 147 |
| ମଗଦ | <i>magada</i> | Maguda | 143 |
| ମଙ୍ଗଳ | <i>manggala</i> | fortunate | 147 |
| ମଜ | <i>maja</i> | to squeeze in the hand | 91 |
| ମତ | <i>mada</i> | to madden | 91, 148 |
| ମଚ୍ଛା | <i>machchhā</i> | intoxication | 148 |
| ମଜୁତି | <i>majuti</i> | power | 153 |
| ମଧ୍ୟମ | <i>majhama</i> | middle | ▼ |
| ମତା | <i>mata</i> | knowledge | 141 |
| ମତି | <i>mati</i> | wisdom, death | 37, 148 |
| ମଥ | <i>matha</i> | to nourish, box | 92, 140 |
| ମଧୁର | <i>madhūra</i> | Madura on the Jumna | 165 |
| ମନ | <i>mana</i> | to mind, know | 148 |
| ମତ୍ତି | <i>matti</i> | knowledge | 148 |
| ମୁନି | <i>muni</i> | an ascetic | 148 |
| ମନୁ | <i>manu</i> | to know, think | 134, 148 |
| ମନ୍ଦିର | <i>maniṣa</i> | man | 171 |

| | | | |
|----------|---------------------------------|-------------------------|----------|
| ମୟୁର | <i>mayúra</i> | a peacock | 143 |
| ମର | <i>mara</i> | to die | 141, 148 |
| ମରୁତା | <i>máruṇa</i> | death | 174 |
| ମଲ୍ଲ | <i>mallā</i> | a boxer | 140 |
| ମସା | <i>masa</i> | to weigh | 147 |
| ମନୁସ୍ସା | <i>manussa</i> | man | 148, 150 |
| ମରୁର | <i>marūra</i> | a pea | 147 |
| ମହା | <i>maha</i> | to worship | 92 |
| ମହା | <i>mahá</i> | great | 152 |
| ମହାକଥାନା | <i>mahákathánan</i> | a unit with 133 ciphers | 75 |
| ମହିଂସ | <i>mahinsa</i> | a buffalo | 143 |
| ମହୁନ | <i>mahun</i> | often | 167 |
| ମା | <i>má</i> prohibitive particle | to love, measure | 91, 136 |
| ମାତ୍ର | <i>mátrū</i> | a mother | 41, 67 |
| ମାନ | <i>mána</i> | to love, respect | 67 |
| ମାର | <i>mara</i> | death, Kama | 160 |
| ମାଳ | <i>mála</i> | a flower | 147 |
| ମାସ | <i>mása</i> | a month | 161 |
| ମିଦ | <i>mida</i> ମେତ୍ତି <i>metti</i> | love | 140 |
| ମୁଚ | <i>muchā</i> | to free | 103, 178 |
| ମୁଦ | <i>muda</i> | to enjoy | 98 |
| ମୁଦ୍ରା | <i>mudhā</i> | in vain | 136 |
| ମୁଶ | <i>musa</i> | to break | 147 |
| ମୁଳ | <i>mūla</i> | a root | 25 |
| ମେଧ | <i>medha</i> | understanding | 69 |
| ମୋହା | <i>moha</i> | folly | 174, 132 |
| ମୋକ୍ଷ | <i>mokkha</i> | to loose, free | |
| ମଞ୍ଚ | <i>mansa</i> | flesh | |

Y is sometimes inserted between words, page 29, it is sometimes interchanged with j, page 20, when the last of a compound character, it often represents i, page 24, exceptionally it is changed to i page 92, occasionally it stands for h, in the root, and when added in conjugation is most usually changed to the preceding consonant, thus doubling it, page 91, 133.

| | | | |
|----------|---------------|---------------------|--------------|
| ୟ | <i>ya</i> | who, which, what | 53 |
| ସାଙ୍କୁ | <i>yakkha</i> | a beloo | 161 |
| ସାଜ | <i>yaja</i> | to worship | 92 |
| ସାତ୍ତ୍ୱ | <i>yatta</i> | ସାୟ୍ୱ୍ୟ ଯତ୍ରା where | 135 |
| ସାତ୍ତ୍ୱା | <i>yato</i> | wherefore | 138 |
| ସାଥୀ | <i>yathā</i> | as | 29, 135, 154 |
| ସାଦୀ | <i>yadā</i> | when | 135 |
| ସାଦି | <i>yadi</i> | if, when | 138 |
| ସାମ୍ବ | <i>yamu</i> | to restrain | 127 |
| ସାଚା | <i>yácha</i> | ask | 129 |
| ସାହୋ | <i>yáva</i> | as much as | 135, 154 |
| ସ୍ଵାତ | <i>yuja</i> | to join, unite | 139, 93, 130 |
| ସ୍ଵାଭୁତି | <i>yumuna</i> | the Jumna | |
| ସ୍ଵେଚ୍ଛା | <i>yojana</i> | a yuzena | 158 |

R is sometimes inserted between words, page 29, when the second radical of a root, it is changed occasionally to t, tt, or mm, page 141, it is sometimes interchanged with l page 20, and is occasionally rejected before the termination of the passive past participle, page 131, 142.

| | | | |
|------|---------------|----------|-----|
| ରଙ୍ଗ | <i>rakkha</i> | to guard | 129 |
| ରୁତ | <i>rucha</i> | to shine | 98 |

| | | | |
|----------|------------------|---------------------|-------------|
| ରୂପ | <i>raja</i> | to possess passion | 178 |
| ରତ୍ନ | <i>ratha</i> | desiring | 140 |
| ରତ୍ତି | <i>ratti</i> | night | 170 |
| ରଥ | <i>ratha</i> | a carriage | 147 |
| ରମୁ | <i>ramu</i> | to enjoy | 129, 166 |
| ରବିହଂସ | <i>ravihansa</i> | a sun-duck | 157 |
| ରାଶ | <i>rasha</i> | taste | 175 |
| ରାଗ | <i>rāga</i> | passion, rage | 174 |
| ରାଜୀବ | <i>rājā</i> | a king | 42, 66 |
| ରି | <i>ri</i> | to injure | 177 |
| ରାଜଗ୍ରିହ | <i>rajagṛīha</i> | Rajagṛīha in Maguda | |
| ରିଚ | <i>richa</i> | to destroy | 139 |
| ରିତୋ | <i>rito</i> | without | 158 |
| ରୁଜ | <i>ruja</i> | to be sick | 142 |
| ରୁଦ୍ଧ | <i>rudha</i> | to hinder, obstruct | 95, 131 |
| ରୂପ | <i>rupa</i> | to confuse | 104 |
| ରୂପିତି | <i>rūchimā</i> | lustre | 68 |
| ରୂପ | <i>rupa</i> | to form, an image | 34, 67, 161 |
| ରେଣ୍ଟୁ | <i>renu</i> | dust | 149 |

L is sometimes inserted between words, page 29, occasionally it is interchanged with *r*, page 20, and when the last consonant of a word, it sometimes represents the participial *t*, page 131.

| | | | |
|-------|----------------|-----------------|-----|
| ଲକ୍ଷ | <i>lakkha</i> | to mark, notice | 161 |
| ଲକ୍ଖନ | <i>lakkhan</i> | a lack | 75 |
| ଲବ୍ହ | <i>labha</i> | to obtain | 91 |
| ଲାଵକ | <i>lāvaka</i> | a reaper | 143 |
| ଲିଙ୍କ | <i>likkha</i> | to write | |

| | | | |
|-------|---------------|--------------|-----|
| ଲିପ | <i>lipa</i> | to smear | 130 |
| ଲୁ | <i>lu</i> | to cut, reap | 143 |
| ଲୋକ | <i>loka</i> | the world | 153 |
| ଲୋହିତ | <i>lohita</i> | red | 152 |

V is sometimes inserted between words, page 29, it is often changed to b, page 19, when a second radicle it is occasionally changed to tt, page 141, when the last consonant in a verb, it often represents u, in the root, page 93, and when the last of a compound letter, it is often u, changed in Permutation, page 26.

| | | | |
|---------|-----------------|-----------------------|---------------|
| ଲକ୍ଷ | <i>vakkha</i> | to say | 126 |
| ଲାହାନ୍ଦ | <i>vagháná</i> | a porch | 22 |
| ଲା | <i>vacha</i> | to speak | 91, 126, 142 |
| ଲାହା | <i>vachana</i> | <i>vachasa</i> a word | 78, 144 |
| ଲାହା | <i>vachchhá</i> | dwelling | 141 |
| ଲାତ୍ତ | <i>vatta</i> | a garment | 141 |
| ଲାଦ | <i>vada</i> | to speak | 144 |
| ଲାନ୍ଦ | <i>vanda</i> | to worship | 132, 146 |
| ଲାହୁ | <i>vadhú</i> | a daughter in law | 38 |
| ଲାମ | <i>vama</i> | <i>vamu</i> to vomit | 131, 142 |
| ଲାର | <i>vara</i> | to preserve | 141 |
| ଲାରା | <i>varan</i> | better | 70 |
| ଲାସ | <i>vasa</i> | to dwell, live, | 130, 141, 160 |
| ଲାହା | <i>vaha</i> | to flow | 92 |
| ଲା | <i>vá</i> | to go, blow, or | 138, 145 |
| ଲାତା | <i>váta</i> | wind | 143 |
| ଲାଇ | <i>vási</i> | an ax | 159 |
| ଲା | <i>vi</i> | a particle, ex-dis-un | 137 |

| | | | |
|----------|--------------------------|----------------------|---------------|
| ବିଜ୍ଞା | vijjá | knowledge | 160 |
| ବିନ୍ୟାଗମ | vinyána | knowledge | 173 |
| ବିଦ | vida | to know | 104, 140, 147 |
| ବିନ | vina | to instruct | 143, 145 |
| ବିନ୍ୟା | vinaya | the Viniya | 145 |
| ବିନା | viná | besides | 138 |
| ବିବହ | vibhamu | to turn | 131 |
| ବିମନ | vimansa | to investigate | 114 |
| ବିମୁଖ | vimukha | an ugly face | 152 |
| ବିମୁତ୍ତ | vimutta ରୂପ mucha | to liberate | 103, 176 |
| ବିରାଗ | virága ସର୍ପିକ୍ଷା virajja | unpassioned | 178 |
| ବିଚିତ୍ର | vivicha | to be solitary | 133 |
| ବିଶ | visa | pre-eminent | 69 |
| ବିଶର | visara | to go | 131 |
| ବିହି | vihi | paddy | 159 |
| ବିହିତ | vhita | adjudged | 26 |
| ବିସ | vísá | twenty | 72 |
| ବୁତ୍ତି | vutti | a commentary | 24 |
| ବୁଡ଼ି | vúddhi | increase | iv |
| ବୁଧ | vudha ବୁଦ୍ଧି vuda | to increase | 91, 141 |
| ବୁଦ୍ଧ | vusa | be done, finished | 178, 128 |
| ବୁହ | vuha | to increase, grow | 92 |
| ବେ | ve | to go, certainly | 136, 149 |
| ବେଣ୍ଯ | venu | a bamboo | 149 |
| ବେଦ | veda | the Veda | 147 |
| ବେଦାଳି | vedáli | a city on the Gandak | |
| ବେଦନା | vedaná | sensation | 169 |

S when the second radical, is occasionally changed to ch-
chh, to jjh, and dh, page 141

| | | | | |
|-----------------|--------|---------|-------------------|---------|
| သ sa | သခ tan | န nan | he, she, it | 49 |
| သက saka | | | to be able, own | 91, 79 |
| သက္ဗ sakata | | | Oude | 10, 17 |
| သထi sakhi | သခi | sakhá | a friend | 66, 42 |
| သ၏၍ sangkhyā | | | a number | 23 |
| သ၏၍ sangkhára | | | existance | 170 |
| သ၏ sachcha | | | truth | 140 |
| သ၏၍ sanycha | | | to quiet | 140 |
| သ၏၍ sajana | | | the virtuous | 92 |
| သ၏၍ sata | | | to manifest | 169 |
| သ၏၍ sañhi | | | sixty | 73 |
| သတ sata | | | to be true | 140 |
| သတ၏ satan | | | one hundred | 75 |
| သဟသထi sahassan | | | a thousand | 75 |
| သတတ၏ satatán | သန၏ | saná | perpetually | 136 |
| သတ၏ satta | | | seven | 71 |
| သတ၏ sattá | | | a teacher | 156 |
| သတ၏၍ sattati | သတ၏၍ | sattari | seventy | 74 |
| သဒ sadda | | | sound, word | 156 |
| သဒ၏ saddhá | | | faith | 22 |
| သဒ၏ santa | | | peace | 111 |
| သဒ၏၍ sanadda | | | modesty | 170 |
| သပ sabpa | သပ | sabba | all, every | 43, 135 |
| သမဏ samana | | | a Buddhist priest | 153 |
| သမဘာ sampphassa | | | impression | 173 |

| | | | |
|-------|-------------------------------|-------------------------|----------|
| သည် | <i>sanya</i> | perception | |
| သတိ | <i>sati</i> | circumspection, caution | |
| သခို | <i>saddhin</i> | with | 138 |
| သမာ | <i>samma</i> | near | 136 |
| သမ္မတ | <i>samma</i> | well, good, complete | 162 |
| သရဲ | <i>samu</i> | to quiet | 131 |
| သမျှိ | <i>samuddha</i> | the ocean | 110 |
| သယံ | <i>sayan</i> | own | 79 |
| သရ | <i>sara</i> | to remember, a vowel | 131 |
| သရီရ | <i>sarira</i> | the body | |
| သလ | <i>sala</i> | to enter, go | |
| သထ္ထ | <i>salla</i> | an arrow | 20 |
| သသ | <i>sasa</i> | a hare | 10 |
| သဟာ | <i>saha</i> သရဲ <i>uman</i> | with | 138 |
| သံ | <i>san</i> | with | 137, 139 |
| သနိတ | <i>sankhita</i> | abridgment, epitome | vi |
| သံဃ | <i>sangha</i> | a church, assembly | 23 |
| သံသာရ | <i>sansára</i> | world-misery | 152 |
| သာခ | <i>sákha</i> | a branch | 182 |
| သာဒိ | <i>sádi</i> | equal to it, like | 149 |
| သာမိ | <i>sámi</i> | a master, lord | |
| သာရ | <i>sádhu</i> သဝဟူ <i>sáhu</i> | yes, good | 26, 136 |
| သာဓ | <i>sádha</i> | firm | |
| သဝထိ | <i>sávatti</i> | Ayodhya | 136 |
| သဝမာ | <i>sámá</i> | golden | 70 |
| သသသ | <i>sása</i> | to teach, mustard | 29 |
| ဒီ | <i>si</i> | to sleep | 129 |

| | | | |
|-----------|--------------------|-------------------------|---------------|
| శిం | <i>sicha</i> | to pour | 130 |
| శిష్య | <i>sissa</i> | a disciple | iv |
| శిలా | <i>śīhala</i> | Ceylon | |
| శు | <i>su</i> | to hear, praise, well | 137, 156 |
| శుభత్వాధి | <i>suṇāti</i> | he hears, praises | |
| శుకాత | <i>sukatan</i> | doing well, merit | 24 |
| శుగంధ | <i>sugandha</i> | good smell | |
| శుఖ | <i>sukha</i> | happiness | 32, 163 |
| శుగుప | <i>sugupa</i> | to hide | 130 |
| శున | <i>sun</i> | a dog | 10 |
| శుచ | <i>sucha</i> | to grieve | 142 |
| శునా | <i>sunakha</i> | a dog | 132 |
| శుట్ట | <i>sutta</i> | an aphorism | iv |
| శుప | <i>supa</i> | to sleep | 130 |
| శుపా | <i>supava</i> | a monkey | 10 |
| శుబా | <i>subha</i> | to gore | 96 |
| శుం | <i>suva</i> | to injure | 141 |
| శుంణ్ణ | <i>suvanna</i> | gold | 146, 161 |
| శుంణ్ణ | శృం <i>súra</i> | <i>suvanna bhumi</i> | Thatung, Pegu |
| శురు | <i>asura</i> | angel, fallen angel | 171 |
| శెట | <i>seta</i> | white | |
| శహ | <i>so</i> | six | 71 |
| శహంక | <i>soka</i> | grieving | 142 |
| శహంకర | <i>sokara</i> | hog | 143 |
| శహంధిక | <i>sokundhikan</i> | a unit with 91, ciphers | 75 |
| శహంత | <i>sota</i> | the ear | 22, 175 |
| శహంశు | <i>solasa</i> | sixteen | 15, 72 |

H in the formation of words is sometimes changed to *chchh*, and occasionally to *y*, page 141, and in reduplication to *j*, page 113.

| | | | |
|--------|----------------|----------------------|---------------|
| ହାତୀ | <i>hatti</i> | an elephant | 65 |
| ହାନା | <i>hana</i> | to kill | 129, 134, 149 |
| ହାନ୍ଦା | <i>handa</i> | now | 136 |
| ହାର | <i>hara</i> | to carry | 80, 107 |
| ହାସା | <i>hasa</i> | to rejoice | 129 |
| ହା | <i>há</i> | to reject | 146 |
| ହିୟାତି | <i>hiyati</i> | is rejected | 26, 92 |
| ହି | <i>hi</i> | to go, if, certainly | 186 |
| ହିତାନ | <i>hitān</i> | fit, proper | |
| ହିମବାନ | <i>himavá</i> | frost and snow | 68 |
| ହିଂସା | <i>hinsa</i> | to injure, kill | 104 |
| ହୁ | <i>hu</i> | to be, sacrifice | 121, 145 |
| ଜୁହୋତୀ | <i>juhote</i> | he offers | |
| ଜୁହୁତୀ | <i>juhwati</i> | he offers | 131 |
| ହୁଵୁତୀ | <i>huvati</i> | he offers | |
| ହେତୁ | <i>hetu</i> | a cause | 150 |
| ହେବା | <i>hevan</i> | thus | 620, 13 |

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Appendix.

A Distinguished German scholar in London, who had seen in sheets the first half of the "Pali Grammar based on Kachchayano", has furnished the author the kind strictures and inquiries that follow. If other readers will confer like favours, Pali Grammar will soon be better understood, for corrections where needed, will be made, and misapprehensions, when they exist, will be removed.

"Clough's book, as you know best," writes my correspondent, "is full of blunders of every kind, and you have done wisely in using it with great caution." The same judgment might be passed on this book, and on some of the most useful books ever published in India. Roxburgh was the best botanist in India, and Dr. Carey was second only to Roxburgh; yet Carey edited Roxburgh's "Flora Indica," and produced a book notoriously "full of blunders of every kind." Nevertheless, Roxburgh's "Flora Indica" with all its "blunders", has stood for half a century at the head of books on Indian botany. The blunders are spots on the sun, and the same may be said of Clough's book.

It was necessary to print the covers of this work for the Bibliotheca Indica in Calcutta. The superintendent of the press is one of the most accomplished European Sanskrit scholars in India, and the editor is a native gentleman not only *au fait* in Sanskrit, but familiar with all the alphabetic characters, ancient and modern, in India; and yet a motto from the old Pali inscriptions, consisting of eight words, has been printed off with half as many errors changing the signification, though a correct printed copy was sent up to insure accuracy. Compare "Introduction" page VI.

၁၇၁ sankhitena, the inst. sing. of *sankhita*. The same word, in the same case, occurs in the language attributed to Gaudama, when appointing Kachchayano his grammarian, page 18, သံနတ္တေသာ။ *sankhittena*, precisely the same form as that on the inscription, excepting, as usual, the double letter. Like the corresponding Sanskrit word, it signifies "concise," but, on the covers,

the word has been altered, and divided into two, by a wide space, so that it now signifies, "O FRIEND BY THIS!" $\text{၁၂} \text{ } \text{၃} \text{ } \text{၁၂}$ *sakha* being the voc. sing. of *sakhi*, § 107. and $\text{၁၂} \text{ } \text{၄} \text{ } \text{၁၂}$ *tēna*, the inst. sin. of *ta*, § 122. There is a discrepancy also in the name. For popular use, it was deemed best to omit diacritical marks, and print Kachchayano, which has been done throughout the work. In manuscripts, it is written Kachcháyano, but on the cover it is printed Káchcháyano, with two long vowels, a form never met in Burmah, nor, so far as appears, in Ceylon either. It is a matter of little moment, but it helps to make confusion, and contributes to show how easy it is to bring out a book "full of blunders of every kind."

"On the other hand you have given prominence to forms, as sanctioned by Burmese Pali usage, that I have been inclined to attribute to the negligence or carelessness of Burmese copyists, because they are not warranted by the grammarians." This remark indicates that European scholars are disposed to set up Sinhalese Pali as the standard, and whatever deviates from it as irregular.

To this we must demur. It is claimed that the most ancient Pali books are in Burmah, where they have existed from their first introduction fourteen centuries ago, while Ceylon was nearly denuded of Pali books within the last three hundred years. It has been an object with the writer of this work to show what the Pali books in Burmah contain, to bring out the forms as they are here found, unmodified by any preconceived theory.

"In the same way I lay down the spelling of *sabpo* instead of *subbo*, to the carelessness of the scribe." Nothing could be more erroneous. Scribes are careful to write *sabpo*, but write *subbo*, and *sap po*, through carelessness, perhaps once in a hundred times.

The word was first Romanized by Burnouf and Lassen, and as they drew from Sinhalese sources, they spelled it *subbo*. They had also the *kammavā* from Burmah, in which *bp* is often met in the gerund affix *tulpa*, but they read it by mistake *tubba*, and in plate IV, they represent  erroneously, by *bla*, when it ought to be *bpa*. On the same plate is the similar error of making  *m̄ba* instead of *mpa*. These mistakes have contributed not a little to the misunderstanding of the contents of the Pali books in Burmah.

"And § 193. *dibpámi* for *dibbámi*." The usage in Burmah is uniformly that given in the table of conjugation.

"Is it not, in § 196. *ghebbámi*, and likewise in § 197. *kubbámi*?" No. The reply is as above. Moreover *gheppámi* is Singalese, as well as Burmese, usage, for it is found in both Clough and Alwis.

"Is not the locative termination *smí* for *smin*, likewise to be attributed to the same source?" Undoubtedly. *Smin* alone is given in the table of case terminations, § 137. but it is added, § 138. *smin*, *smi*, *smí*, and *smín*, most usually *smí*, are all found in manuscripts in Burmah.

"Either *tth*, or *tt̄h*, but hardly *t̄th*." In the TAMI JATA, *tth* occurs repeatedly, though not in Kachchayano.

"If *dasan* is written instead of *dasan*, it can only have been through carelessness." Since the two forms are found occasionally written in books in Burmah, and since they are seen interchanged in the inscriptions in India, the presumption is in favour of design.

"Read ရန်။ Correct, and is so written where it first occurs, but by an oversight, when repeated, it was printed ရန္။

"*Settan*, § 38," Yes, there is a *t* omitted in the text, and ကော် is the correct reading in the Pali character.

"*Assa*, § 52. a. Gen. sing." Right, and my rendering, "those persons," is wrong. It ought to be "that person."

"Read ဝင်ကရမာ။ A necessary correction. The blunder of *k* for *g* was discovered too late to correct the press.

"*Uchá*, § 40. should it not be *vachá*, for *avach*, (3rd. sing. aor. *attanopadáni*,) ?" I had some authority for making it 2nd. sing. imperative, on the base *ucha*, § 210. the imperative affix omitted, as often. When preceded by the 3rd. pers. pron. it may be as parsed by my correspondent, or it may be 3rd. sing. imperf. *parassapadáni*, on the base *vacha*, as :

သာမဏဝါ။ *so má vachá.* "May he not say."

In Pali both the imperfect and aorist are thus used for the imperative mood with *má*, but in Sanskrit the aorist only is noted by the grammarians in this usage.

"Do not the words, § 24. represent two distinct verbs **स्था**
धा *sthá*, and *dhá*?" These two Sanskrit verbs are represented by one in Pali. *Dhá* signifying sometimes to STAND, like the first, and sometimes to PLACE, like the second, but the latter usage is of somewhat doubtful authority, for *thá* is quoted as a neuter verb in the grammar. *Dhá* appears occasionally as a synonyme, and may be a remnant of an original distinct usage. As an independent verb, *dhá* in Pali signifies to CARRY.

"Is not *ichcháli* the usual form?" The form in the text is the one given by Kachchayano. § 44.

In "§ 45. b. *Jalanijjhudadhi*?" This form has not been noted. The one in the text was taken from the Pali dictionary.

कुध *kudh* is the root, § 187. IV Conj. and forms correctly *kujhate*." So far as Sanskrit is concerned it is undoubtedly so, but Sanskrit is not Pali, and Kachchayano's commentator refers the form in this place to *kuja*. Other forms he refers to *kudha*, § 256. and the two bases are given in the Vocabulary, page 189.

"The Pali word for Scorpio is *vichchhiko*, (San. *vrischika*,) as given in Subhúti's very correct edition of the *Abhidhánappadípiká*. § 8." Subhúti may be very good authority for Singalese Pali, but we must protest against his being of any authority in Burmese Pali. All the books in Burmah, to which reference has been made, spell the word uniformly as given in the text.

"Is not § 73. based on a faulty reading?" No, Kachchaya-no devotes a separate Aphorism to teach the rule, and gives several examples, of which this in question is one. See Book I. Part IV. Aphorism 8.

"Is there no hope of your bringing out the text of Kachchayano? If you hesitate only for the want of a publisher, I think I could find a Mæcenas here, who would print it at his own expense.

There is nothing in the way of my printing the text of Kachchayano, which I should like much to do, but the *res angusta domi*. Let the means come from any quarter, and I am prepared to print the text of Kachchayano, either,

- (1.) In the Burmese character alone.
- (2.) Or in the Roman character alone.
- (3.) Or in both characters together.
- (4.) Or either, or both, of the above texts, and a literal translation, with or without notes.

Toungoo May, 1868.

F. MASON.

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