

BĀLĀVATĀRA



BĀLĀVATĀRA

*An elementary Pali Grammar abridged for
the Under-graduate Course*

ORIGINALLY EDITED AND TRANSLATED BY

The late Mahamahopadhyaya

DR. SATISCHANDRA VIDYABHUSANA

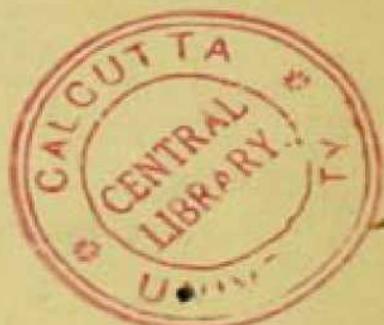
AND

The late Samana

PUNNANANDA SWAMI

REVISED AND RECAST

(With additional matter)



BY

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PREFACE

The *Bālāvatāra*, originally edited for use in the upper classes of High English Schools by the late Mahamahopadhyaya Dr. Satischandra Vidya-bhusana and the late Samana Punnananda Swami, has been revised and recast in the present edition. The sūtras of the Nāmakāṇḍa have been omitted altogether because they often proved boring to the beginner, but the matter in that section has been re-shuffled and conveniently arranged. New topics—*Samāsa*, *Kāraka* and *Vibhatti-bheda*—have been added for the simple reason that they are essential at the preliminary stage. As Vernacular has been made the medium of instruction for the Matriculation Examination in subjects other than English, I have deemed it desirable to explain the sūtras in Bengali without, however, omitting the old exposition in English. Considerable additions have been made to the illustrations, for which I have drawn very largely upon Kaccāyana.

A word of explanation is, I believe, necessary in regard to the *Case* (*Vibhatti*). According to indigenous grammarians, the Vibhattis are seven, excluding the *Ālapana*, which in English grammar is distinguished as a Case, i.e., the Case of Address. In order, however, not to



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confound the beginner (whose knowledge of English grammar is presupposed) by stating at the outset that the Vocative is not regarded as an independent case, I have preferred, as will be seen at page 31, to count the cases as eight (including the Vocative), leaving the student's notion to be gradually cleared as he reaches the sections on Kāraka and Vibhatti-bheda.

My thanks are due to Mr. Atulchandra Ghatak, M.A., Superintendent of the University Press, for the ready assistance he has given in seeing the book through the press.

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SAILENDRANATH MITRA

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BĀLĀVATĀRA

I

सन्ना

SAÑÑĀ

Orthography

१। अक्षरापादयो एकचत्तालीसं । १। १। २*

1. Akkharāpādayo ekacattālīsam.

शब्दस्त्रेर (अर्थात् त्रिपिटक बचनेर) प्रमोजनौय अक्षराण्डि
अ आ इत्यादि करिया एकचलिश्चति ; यथा,—

अ,	आ,	ই,	ঈ,	উ,	়, উ,	এ,	ও;
ক,	খ,	গ,	ঘ,	ঙ,	্,		
চ,	ছ,	জ,	ঝ,	ঞ,	্,		
ট,	ঠ,	ড,	ঢ,	ণ,	্,		
ত,	থ,	দ,	ধ,	ন,	্,		
প,	ফ,	ব,	ঘ,	ম,	্,		
ষ,	ৰ,	ল,	ৱ,				
স,	হ,	ল(ঠ),	়।				

[पालि वर्णमालाय एই नवाटि वर्ण नाहি :—ঁ, ঁ, ঁ, ঁ,
ঁ, ঁ, ঁ, ঁ, : (বিসর্গ)]

* These figures refer to the Book, the Chapter and the Sūtra respectively of Kaccāyana's Pāli Grammar, to which the Bālāvatāra Sūtra can be traced.

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The letters beginning with *a* are forty-one, useful to Suttanta.

They are:—

<i>a,</i>	<i>ā,</i>	<i>i,</i>	<i>ī,</i>	<i>u,</i>	<i>ū,</i>	<i>e,</i>	<i>o,</i>	and
<i>k,</i>	<i>kh,</i>	<i>g,</i>		<i>gh,</i>	<i>ñ,</i>			
<i>c,</i>	<i>ch,</i>	<i>j,</i>		<i>jh,</i>	<i>ñ,</i>			
<i>t,</i>	<i>ṭh,</i>	<i>d,</i>		<i>ḍh,</i>	<i>ṇ,</i>			
<i>t,</i>	<i>th,</i>	<i>d,</i>		<i>dh,</i>	<i>n,</i>			
<i>p,</i>	<i>ph,</i>	<i>b,</i>		<i>bh,</i>	<i>m,</i>			
<i>y,</i>	<i>r,</i>	<i>l,</i>		<i>v,</i>				
<i>s,</i>	<i>h,</i>		<i>l (ঙ)</i>	<i>and m.</i>				

২। তথোদন্তা সরা অট্ট । ১। ১। ২

2. Tatthodantā Sarā atṭha.

সেই একচলিষ্ঠিত অক্ষরের মধ্যে ‘অ’ হইতে ‘ও’ পর্যন্ত আটটি অক্ষরকে স্বরবর্ণ বলে। [পরবর্তী দ্রষ্টব্য তাহাদের শ্রেণীভাগ দর্শিত হইয়াছে।]

Of them, the first eight letters ending with *o* are **Vowels**.

They are:—*a, ā, i, ī, u, ū, e* and *o*.

[These are classified in the following two suttas.]

৩। লহুমত্তা তয়ো রস্সা । ১। ১। ৪

3. Lahumattā tayo Rassā.

সেই আটটি স্বরবর্ণের মধ্যে ‘অ’, ‘ই’, ‘উ’ এই তিনটি নিম্নাত্মা স্বর; এই নিমিত্ত উহাদিগকে ছুস্ব-স্বর্ব বলে।

The three of soft measure are **short** (vowels).

Of the vowels, the three of soft measure, viz., *a, i, u* are short.

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୪। ଅଞ୍ଜି ଦୀଘା । ୧ । ୧ । ୫

4. Aññe Dīghā.

କେଇ ଆଟଟି ସରବର୍ଣ୍ଣର ମଧ୍ୟେ ଉଲ୍ଲିଖିତ ତିନଟି ହସ୍ତର ବ୍ୟକ୍ତିତ ଅବଶିଷ୍ଟ ପାଚଟି ସରବର୍ଣ୍ଣକେ ଛୀର୍ଯ୍ୟ-ସ୍ଵର ବଲେ ; ସଥା— ‘ଆ’, ‘ଇ’, ‘ଓ’, ‘ଏ’, ‘ଓ’ । କିନ୍ତୁ ‘ସଂଘୋଗ’-ବର୍ଣ୍ଣର* ପୂର୍ବେ ଥାକିଲେ ‘ଏ’ ଏବଂ ‘ଓ’ କଥନ କଥନଓ ହସ୍ତରରେ ଆୟ ଉଚ୍ଛାରିତ ହେଉ ; ସଥା—ଏଥ (ଏତ୍ଥ), ସେଯୋ (ସେୟ୍ବୋ), ଓଡ଼ଠୋ (ଓଡ଼ଠୋ), ସୋଧି (ସୋତ୍ଥି) ।

The rest are long.

The vowels other than the short ones are long, e.g., ā, ī, ū, e and o. But e and o preceding combined consonants are sometimes regarded as short vowels.

[By ‘combined consonants’ are meant consonants without any vowel intervening them.] The examples of e and o regarded as short vowels are:—e in ettha and seyyo; o in ot̄tho and sot̄thi.

୫। ସିସା ଅଞ୍ଜନା । ୧ । ୧ । ୬

5. Sesā Byañjanā.

ସରବର୍ଣ୍ଣ ବ୍ୟକ୍ତିତ ଅବଶିଷ୍ଟ ‘କ’ ହିତେ ‘ନିଃହିତ’ ଅର୍ଥାତ୍ ଅନୁମ୍ବାର ପର୍ଯ୍ୟନ୍ତ ତେବ୍ରିଶଟି ଅକ୍ଷରର ନାମ ବ୍ୟାଙ୍ଗନବର୍ଣ୍ଣ ।

The remaining letters are **Consonants**.

Setting aside the vowels, the other thirty-three letters, from k to m, are consonants.

* ସରବର୍ଣ୍ଣ ମଧ୍ୟେ ନା ଥାକିଲେ ସଥନ ଛାଇଟି ବାଙ୍ଗନବର୍ଣ୍ଣ ପରମପରା ମଂଗ୍ଲର ହେଉ, ତଥନ ତାହାରେ ନାମ ‘ସଂଘୋଗ-ବର୍ଣ୍ଣ’ ।

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The Consonants are :—

k.	kh,	g.	gh,	ñ,
c.	ch,	j.	jh,	ñ,
ṭ.	ṭh,	ḍ,	ḍh,	ṇ,
t.	th,	d,	dh,	n,
p.	ph,	b,	bh,	m,
y.	r,	l,	v,	
s.	h,	l and	m,	

६। वग्गा पञ्चपञ्चमी मन्ता । १। १। ७

6. Vaggā pañcapañcaso mantā.

व्यञ्जनवर्णशिलिर मध्ये 'क' हहिते 'म' पर्याप्त पौचिश्चिटि वर्ण पौच पौच भासे विभक्त ; एक एकटि भागके एक एकटि वग्गा (वर्ग) बले । वर्गेर अथवा वा वर्ण असूद्याही नाम हय ; यथा—क्, ख्, ग्, घ्, ङ् = 'क'-वर्ग ; च्, छ्, त्, ञ्, ण् = 'च'-वर्ग ; ट्, ठ्, ड्, छ्, ण् = 'ट'-वर्ग ; त्, थ्, द्, ध्, न् = 'त'-वर्ग ; प्, फ्, ब्, भ्, म् = 'प'-वर्ग ।

वर्गेर अथवा उ द्वितीय वर्ण (यथा, क्, ख्, च्, छ्, ट्, ठ्, त्, थ्, प्, फ्) एवं स् एह एकादश वर्णके अद्योऽस (संस्कृत 'अद्योऽव')-वर्ण बले । अवशिष्ट वर्णसमूहके (अर्थात् वर्गेर तृतीय, चतुर्थ उ पक्षम वर्ण एवं य्, र्, ल्, व्, ह्, ल्, एह एकूण्ठि वर्णके) द्योऽस (संस्कृत 'द्योऽव')-वर्ण बले ।

The Vaggas are groups of five of the first twenty-five consonants ending with *m*.

Of the consonants, the first twenty-five, from *k* to *m*, are arranged in five groups, each consisting of five letters.

Ka-Vagga— k,	kh,	g,	gh,	ñ;
Ca-Vagga— c,	ch,	j,	jh,	ñ;
Ta-Vagga— ṭ,	ṭh,	ḍ,	ḍh,	ṇ;
Ta-Vagga— t,	th,	d,	dh,	n;
Pa-Vagga— p,	ph,	b,	bh,	m.

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The first and second letters of each Vagga, together with *s*, are called **Aghosa** or **Surds**. The remaining letters ending with *l* are **Ghosa*** or **Sonants**.

The *Surds* are:—*k*, *kh*, *c*, *ch*, *t*, *th*, *t*, *th*, *p*, *ph* and *s*.

The *Sonants* are:—*g*, *gh*, *ñ*, *j*, *jh*, *ñ*, *d*, *dh*, *ñ*, *d*, *dh*, *n*, *b*, *bh*, *m*, *y*, *r*, *l*, *v*, *h*, and *l*.

* ३। अं इति निग्गहितं । १ । १ । ८

7. Am iti Niggahitam.

‘अं’ (= अ) एই शब्दोकारण करिले, अकारेव पर ये बिन्दु क्षमित हय सेह चूडामनि सदृश बिन्दुटिके निग्गहित (= अस्थार) बले। अव-विहीन निग्गहित उकारित हय ना बलिया उहार पूर्वे अकारेव क्षमि सम्रिविष्ट हय। एইस्तप्त इकार एवं उकाराव युक्त हय, किन्तु अत कोनाव अव युक्त हय ना।

M is Niggahita.

The nasal denoted by *m*, which is sounded after *a* (in the syllable *am*), is called **Niggahita** (arrested letter).†

The vowels *i* and *u* may also be placed before it, but not any other vowel.

* The technical terms **Ghosa** and **Aghosa** have been taken from Sanskrit Grammar, as is indicated in the Sutta “Parasamañña payoge” (*vide* Kaccayana, 1. 9).

Other terms have been similarly borrowed, e.g., **Linga**, **Sabbanāma**, **Pada**, **Upasagga**, **Nipāta**, etc.

† The following verse gives a full definition of Niggahita :

Bindu cūjā-maṇ'-ākāro Niggahitan ti vuccate !

Kevalass' appayogattā a-kāro sañnidhīyate !

i.e., The point resembling a small gem is called Niggahita. As it is not employed alone, a is placed before it.

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The letters of the alphabet can be grouped, according to their seats of pronunciation (উচ্চারণ-স্থান) as follows :—

- a, ā, h, and ka-vagga* are **Gutturals** (কঠজ বর্ণ).
 - i, ī, y, and ca-vagga* are **Palatals** (তালুজ বর্ণ).
 - u, ū, and pa-vagga* are **Labials** (গুঠজ বর্ণ).
 - r, l, and ṭa-vagga* are **Linguals** (মূর্কজ বর্ণ).
 - t, s, and ta-vagga* are **Dentals** (দন্তজ বর্ণ).
 - c* is **Gutturo-Palatal** (কঠ-তালুজ বর্ণ).
 - o* is **Gutturo-Labial** (কঠেটজ বর্ণ).
 - v* is **Dento-Labial** (দন্তেটজ বর্ণ).
-

II

সর-সন্ধি SARA-SANDHI Vowel-Junction

বৰ্ণ বা কালের ব্যবধান না থাকিলে, পূর্বপদের অন্ত্য বৰ্ণ ও পরপদের আদি বৰ্ণ পরস্পরের নিকটবর্তী হইয়া যথন মিলিত হয়, সেই মিলনকে সন্ধি* বলে।

Sandhi (Junction) means proximity of two letters without any other letter or pause intervening them.

১। সরা সরি লোঁ। ১। ২। ১

1. Sarā sare lopam.

অন্তর্ভুক্ত (অর্থাৎ অন্তর বা ব্যবধান রহিত, সন্নিহিত)
স্বর্বর্ণ পরে থাকিলে, পূর্বপদের অন্তিম স্বরের লোপ
হয় ;—যথা, লোক + অঘো = লোক্ত অঘো = লোকঘো।

[ব্যবধান দ্বিধি :

(১) বর্ণের ব্যবধান ; যথা,—মঃ + অহাসি, এই স্থলে সন্ধি হইল
না, কারণ ‘ম’কারের পরে এবং ‘অহাসি’র অকারের পূর্বে
নিম্নিহিত বা অনুস্বারের ব্যবধান রহিয়াছে।

* স্বরসন্ধি করিতে হইলে পূর্বপদের অন্তিম বাঞ্ছনবর্ণকে বামদিকে একটু সরাইয়া
তাহার পর হইতে পৃথক করিয়া রাখিতে হয় ; যথা,—“লোক + অঘো” ইহাদের সন্ধি
করিতে হইলে, এইরূপ লিখিতে হয় : লোক-অ + অঘো ; তাহার পরে স্বত-অনুযায়ী
সাধন করিতে হয়।

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(২) কালের ব্যবধান, অর্থাৎ বখন গাধার দ্বিতীয় চরণের অস্তিত্বে
স্বরকে উচ্চারণের বিরামহেতু তৃতীয় চরণের আদি স্বর
হইতে বিছিন্ন করিয়া রাখা হয় ; যথা,—

“পমাদমন্ত্যুঞ্জিতি
বালা দুশ্মেধিনো জনা
অপমাদঞ্চ মেধাবী
ধনং সেটঠং ব রক্ততি ।”

এই গাধার তৃতীয় চরণের আদি অকার পরে থাকিলেও
কালের ব্যবধান হেতু দ্বিতীয় চরণের অস্তিত্ব আকারের
লোপ হইল না ।

সকল সক্ষিতেই এইরূপ বিধি ।]

There is elision of a vowel before a vowel.

A vowel immediately followed by a vowel is elided, as loka + aggo = lok'aggo.

[There is no vowel-sandhi, if there is intervention of (i) a consonant, as in Mam + ahāsi = Mam ahāsi (here a is not joined with a, because of m intervening), or (ii) a pause in metre (on account of which the 2nd foot is not joined with the 3rd), as in the following Gāthā :—

“Pamādamanuyuñjanti
bālā dummedhino janā
Appamādañca medhāvī
dhanarām set̄tham̄ va rakhati.”

Janā + appamādarām = janā appamādarām, where ā of the second foot has not been joined with a of the third foot on account of a pause after the ā of “janā”.

Such is the case in all Sandhis.]

SARA-SANDHI

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২। বা পরো অসমুক্ত্যা । ১। ২। ২

2. Vā paro asarūpā.

অসমান স্বরবর্ণ পূর্বে থাকিলে, পরবর্তী স্বরবর্ণের বিকলে
লোপ হয় ; যথা,—পন+ইমে=পন'মে=পনমে ; আবার,
'সরা সরে লোপং' শত্রাঞ্চসারে, এইরূপও হয় : পন+ইমে=
পনঅ+ইমে=পন+ইমে=পনিমে ।

There is optional elision of a vowel after a dissimilar vowel.

A vowel after a dissimilar vowel is optionally elided :

Pana + ime = Pana 'me, Pan' ime.

৩। ক্঵চাসবস্ত্ব লুট্টি । ১। ২। ৩

3. Kvacāsavaṇṇam lutte.

পূর্বের শত্রাঞ্চসারে অসমান স্বরবর্ণ লুপ্ত হইলে, পরবর্তী
স্বর কখন কখনও অসমৰ্বণ হয় ; যথা,—(১) বক্ষস্ম+
ইব=বক্ষস্ম+ইব=বক্ষস্ম+এব=বক্ষস্মেব । এইরূপ, উ
স্থানেও 'এ' হয় । (২) ন + উপেতি = ন+উপেতি=
ন+ওপেতি=নোপেতি । এইরূপ, উ স্থানে 'ও' প্রভৃতিকে
অসমৰ্বণ স্বর বলে ।]

In case of elision, the succeeding vowel sometimes becomes dissimilar.

If the preceding vowel is elided, the succeeding vowel is sometimes changed into a dissimilar vowel, so that *i* and *u* are respectively changed into *e* and *o* owing to the affinity of their pronunciation :

Bandhussa + iva = Bandhuss' eva. (So also *i* is changed into *e*.)

Na + upeti = N' opeti. (So also *u* is changed into *o*.)

४। दीर्घं । १ । २ । ४

4. Dīgham.

पूर्वस्वर लुप्त होते, व्यवधान-रहित प्रबन्धी स्वर कथन कथनात् दीर्घ होते; यथा,—तत्र + अयः = तत्र् + आयः = तत्रायः; यानि + ईद्ध = यान् + ईद्ध = यानीद्ध; बहु + उपकारः = बह् + उपकारः = बहूपकारः; सक्ता + ईद्ध = सक् + ईद्ध = सक्तीद्ध; तथा + उपमः = तथ् + उपमः = तथूपमः।

There is lengthening of the succeeding vowel.

If the preceding vowel is elided, the succeeding vowel is sometimes lengthened :

Tatra + ayam = tatr' āyam.

Yāni + idha = yān' īdha.

Bahu + upakāram = bah' ūpakāram.

Saddhā + idha = saddh' īdha.

Tathā + upamam = tath' ūpamam.

५। पूञ्ची* च । १ । २ । ५

5. Pūubbo* ca.

प्रबन्धी स्वर लुप्त होते, पूर्वस्वर स्वर कथन कथनात् दीर्घ होते; यथा,—किंस्तु + ईद्ध = किंस्तु + 'ध = किंस्तुध।

There is lengthening of the preceding vowel.

If the succeeding vowel is elided, the preceding vowel is sometimes lengthened :

Kim̄su + idha = kim̄su + 'dha = kim̄sū 'dha

* The word is always spelt with a short u in Pali (*vide* Sutta 10, p. 14). I have left the spelling just as it occurs in manuscripts.

६। यमेदन्तस्तादेसो । १ । २ । ६

6. Yamedantassādeso.

स्वर परे थाकिले, पूर्खपदेर अनुष्ठित 'ए' स्थाने कथन कथनाओ 'य्' आदेश हय ; यथा,— ते + अज्ज = त्य् + अज्ज = त्यज्ज । किञ्च, ते + अहं = त्याहं [एहले कच्छायन व्याकरणेर "दीर्घं" (१३३) सूत्राहसारे अकार आकार हइयाछे ; ऐ स्त्रेर विधि एहेकप : "व्यञ्जनवर्ण परे थाकिले ताहार पूर्खेर स्वर कथन कथनाओ दीर्घ हय ।"—ऐ स्त्रे 'अहं' एह पदटिते व्यञ्जनवर्ण 'ह' एवं ताहार पूर्खेर स्वर 'अ', सूत्राः उहा 'आ' हइल ।]

The final *e* is changed into *y*.

The final *e* (of the preceding word) followed by a dissimilar vowel is sometimes changed into *y*:

Te + ajja = ty + ajja = tyajja.

But, Te + ahām = Tyāham. [Here *a* is lengthened, because "a vowel followed by a consonant is sometimes lengthened" (*vide* Kaccāyana, 1. 3. 8).]

७। वमोदुदन्तानं । १ । २ । ७

7. Vamodudantānam.

स्वरवर्ण परे थाकिले, पूर्खपदेर अनुष्ठित 'ओ' एवं 'उ' स्थाने कथन कथनाओ 'ब्' आदेश हय ; यथा,— सो + अस्म् = अ + अस्म् = अस्म् ; अम् + एति = अम् + एति = अवेति ।

किञ्च, तयो + अस्म् = तयस्म् ; समेतु + आवश्या = समेतावश्या ।



The final *o* and *u* are changed into *v*.

The final *o* and *u* (of the preceding word) followed by a (dissimilar) vowel are sometimes changed into *v*:

So + assa = svassa.

Anu + eti = anveti.

But, Tayo + assu = tay' assu.

Sametu + āyasmā = Samet' āyasmā.

८। दो घस्स च । १। २। ८

8. Do dhassa ca.

स्वरबर्ण परे थाकिले, 'ध' स्थाने कथन कथनमें 'द' हय ;
वथा,—इध + अहः = इद + अहः = इद + आहः (सूत्र ४, "दीधः",
जट्टव्य)= इदाहः । किन्तु, इध + एव = इधेव ।

व्यञ्जनबर्ण परे थाकिलेमें कथन कथनमें 'ध' स्थाने 'द'
हय ; वथा—इध + भिक्खवे = इद भिक्खवे ।

Dh is sometimes changed into *d*.

If a vowel follows, *dh* is sometimes changed into *d*:

Idha + aham = Idāham. [Here *a* of 'aham' is lengthened, because the preceding *a* is elided (*vide Sutta 4 above*).]

But, Idha + eva = Idh' eva.

Even when followed by a consonant, *dh* is sometimes changed into *d*:

Idha + bhikkhave = ida bhikkhave.

८। इवान्ना यं न वा । १ । २ । १०

9. *Ivanṇo yam na vā.*

स्वरबर्ण परे थाकिले, ‘इ’बर्ण हाने, अर्थात् इ उत्ति हाने, कथन ‘य’ हय, कथन वा हय ना ; यथा,—वृत्ति+अस्स=वृत्त्यस्स । कोन कोन हले ‘त्त’ हाने ‘ठ’ हय ; यथा,—पति+अन्तः=पचन्तः । किञ्च, पति+अग्नि=पटग्नि । [এহলে কচায়ন ব্যাকরণের “পটি পতিস্সেতি” (১৫৭) এই স্তোত্রসারে ‘ত’হানে ‘ট’ হইয়াছে ।]

[ই-বর্ণ বলিতে ‘ই’ ও ‘উ’ উভয়ই বুকায় । এইকল অ-বর্ণ বলিতে ‘অ’ ও ‘আ’, এবং উ-বর্ণ বলিতে ‘উ’ ও ‘উ’ বুকায় ।]

I and *i* may or may not be changed into *y*.

If a (dissimilar) vowel follows, the preceding letters *i* and *i* may or may not be changed into *y* :

Vutti + assa = vuttyassa. [If there is *ty*, it is sometimes changed into *cc*; as. pati + antam = patyantam = paccantam.]

But, pati + aggi = paṭaggi. [Here *t* becomes *ṭ* by the sutta “*Paṭi patisseti*” (*vide* Kaccāyana, 1. 5. 7).]

The word “*vappa*” is used to include in all cases both *short* and *long* vowels; for instance, the “*vappa a*” implies both *a* and *ā*; the “*vappa i*” implies both *i* and *ī*; and the “*vappa u*” implies both *u* and *ū*.

14

BĀLĀVATĀRA

१० । एवादिस्सि रि, पुञ्जो च रस्सो । १ । २ । ११

10. Evādissa ri, pubbo ca rasso.

સ્વરવર્ણના પર 'એવ' થાકિલે, એ શબ્દેની આદિ એકાર હાને વિકળે 'રિ' હ્યા એવં પૂર્વવર્ત્તી સ્વર હ્યા હ્યા; યથા,—
યથા + એવ = યથરિવ, યથેવ |

E of *eva* is optionally changed into *ri*, and the preceding vowel is shortened.

If *eva* follows a vowel, the *e* of *eva* may optionally be changed into *ri*, and the preceding vowel into its corresponding short form;:

Yathā + eva = yathariva, yath' eva.

११ । यवमदनतરळा चागमा । १ । ४ । ६

11. Yavamadanataralā cāgamā.

સ્વરવર્ણ પરે થાકિલે, ય, વ, મ, દ, ન, ત, ર એવં
લ એહ કયટિ વર્ણ વિકળે આગમ હ્યા । કોન કોન સ્થલે
'ગ' ઓ આગમ હ્યા ; યથા,—

ન + ઈમસ્સ = નયિમસ્સ ।

તિ + અન્નિકં = તિબન્નિકં ।

લહ + એસ્મતિ = લહમેસ્મતિ ।

અત + અથં = અન્નથં ।

ઇતો + આયતિ = ઇતોનાયતિ ।

તશ્ચ + ઇં = તશ્ચાંિં ।

સર્વભિ + એવ = સર્વભિરેવ ।

છ + અભિજ્ઞા = છલભિજ્ઞા । (કિંબા, સંક્રિ ના હૈયા
'છ અભિજ્ઞા' ઓ હ્યા ।)

SARA-SANDHI

15

এবং, পুথ + এব = পুথগেব। (কিংবা, কেবল ‘পুথ এব’ও হয় ;
‘পা + এব’ মিলিয়া কথন ‘পগেব’ হয়, আবার কথন সক্ষি
হয় না।)

কিন্তু, অভি + উঁঁগতো = অব্বুঁগতো।

Y, v, m, d, n, t, r, and l are the optional insertions.

When a vowel follows, the letters *y, v, m, d, n, t, r, and l* may be optionally inserted. *G* also may come as an insertion :

Na + imassa = na-y-imassa.

Ti + aṅgikam = ti-v-aṅgikam.

Lahu + essati = lahu-m-essati.

Atta + attham = atta-d-attham.

Ito + āyati = ito-n-āyati.

Tasmā + iha = tasmā-t-iha.

Sabbhi + eva = sabbhi-r-eva.

Chā + abhiññā = chā-l-abhiññā. (Sometimes there is no sandhi.)

And, putha + eva = putha-g-eva. (Sometimes there is no sandhi.)

Also, pā + eva = pa-g-eva. (Sometimes there is no sandhi.)

But, abhi + uggato = abbhuggato.

III

व्यञ्जन-सन्धि

BYANJANA-SANDHI

Consonant-Junction

[এই অধ্যায়ের শুভসমূহের ব্যাখ্যাবাকে] ‘ব্যञ্জনবর্ণ পরে থাকিলে’ এবং ‘কচিং’ (অর্থাৎ ‘কথন কথনও’) এই দ্রষ্টব্য অর্থ উভ আছে বুঝিতে হইবে।

In the following suttas the words *byañjane* ('when a consonant follows') and *kvacit* ('sometimes') are understood.]

৬। লোপঞ্চ নদাকারী । ১। ৩। ৫

1. Lopāñca tatrākāro.

[ব্যञ্জনবর্ণ পরে থাকিলে] [কথন কথনও] পূর্বস্মৰ
লুপ্ত হয় ; লোপ হইলে ঐ স্থানে ‘অ’ আগম হয় ; যথা,—

সো + ভিক্খু = স + ভিক্খু = স + অ + ভিক্খু = স্ম ভিক্খু ।
কথন কথনও ‘উ’ এবং ‘ও’ আগম হয় ; যথা,—

জানেম + তঃ = জানেম্মু তঃ ।

কচিছ + তঃ = কচিল্লো তঃ ।

কিন্ত, সো + মুনি = সো মুনি (অর্থাৎ সন্ধি হইল না) ।

There is elision of the vowel, with an insertion of *a* in its place.

A vowel followed by a consonant is sometimes elided and *a* is inserted in its place :

So + bhikkhu = sa bhikkhu.

U and *o* may also come as insertions :

Jānema + tam = jānemu tam.

BYANJANA-SANDHI

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Kaccinu + tvam̄ = kaccinotvam̄.

But, So + muni = so muni (without Sandhi).

২। বন্দে ঘোসাঘোসান্ত ততিয়-পঠমা । ১। ৬। ৩

2. Vagge ghosāghosānam̄ tatiya-paṭhamā.

যদি প্রবর্ণ পূর্বে থাকে এবং প্রবর্তী পদের আদি ব্যঞ্জনবর্ণ বর্গের চতুর্থ অর্থাৎ ঘোবর্ণ হয়, তাহা হইলে উহা সেই বর্গের তৃতীয় বর্ণের সহিত যুক্ত হইয়া দ্বিতীয় প্রাপ্ত হয় ; যথা,— উ + ঘোসো = উগ়ঘোসো ।

যদি প্রবর্ণ পূর্বে থাকে এবং প্রবর্তী পদের আদি ব্যঞ্জনবর্ণ বর্গের দ্বিতীয় অর্থাৎ অঘোবর্ণ হয়, তাহা হইলে উহা সেই বর্গের প্রথম বর্ণের সহিত যুক্ত হইয়া দ্বিতীয় প্রাপ্ত হয় ; যথা,— আ + খাতং = অক্খাতং । [এ স্থলে কচ্ছায়ন ব্যাকরণের “রস্মং” (১৩৪) এই স্থানস্থারে আদি আকাশ হস্ত হইয়াছে ।]

কিন্তু সর্বত্র এইরূপ হয় না । কারণ—

(১) ব্যঞ্জনবর্ণ পরে থাকিলে কখন কখন ‘ও’ আগম হয় ;

যথা,— পর + সহস্রং = পরো সহস্রং ।

অতিপ্র + খো = অতিপ্রসোখো । [এ স্থলে “ব্রহ্মদন্ত তরলা চাগমা” এই স্থানস্থারে ‘গ্ৰ’ আগম হইবার পর ‘ও’ আগম হইয়াছে—পৃঃ ১৪-১৫ জটিল্য ।]

(২) ব্যঞ্জনবর্ণ পরে থাকিলে ‘অব’ হানে কখন কখন ‘ও’

হয় ; যথা,— অব + নক্তা = ওনক্তা ।

কিন্তু, অব + শুস্মতু = অবশুস্মতু ।

The sonant and surd consonants of a vagga get doubled by taking before them the third and the first letter respectively of the vagga.

BĀLĀVATĀRA

The fourth and the second letters of a vagga after a vowel are in some instances doubled through conjunction with the third and the first letter respectively of the vagga:

U + ghoso = ugghoso.

Ā + khātam = akkhātam. [Here ā is shortened according to the Kaccāyana sutta "Rssamī" (1. 3. 4), which lays down: "A vowel followed by a consonant is sometimes shortened."]

Exceptions:—

(i) *O* is sometimes inserted when a consonant follows:

Para + sahassam = parosahassam.

Atippa + kho = atippagokho. [There is insertion of *o* here after *g* has been added according to the sutta "Yavamadanatarañā cūgamā" (pp. 14, 15).]

(ii) *Ava* is sometimes changed into *o* when a consonant follows:

Ava + naddhā = onaddhā.

But, **Ava + sussatu = avasussatu.**

IV

ନିଗାହୀତ*-ମନ୍ଧି

NIGGAHITA*-SANDHI

Nasal-Junction

१। वग्नालं वा वग्नी । १।४।२

1. Vaggantam vā vagge.

ବେ ବର୍ଗେର ବ୍ୟଞ୍ଜନବର୍ଣ୍ଣ ପରେ ଥାକେ ନିଗାହୀତ-ହାନେ ବିକରେ
ଦେଇ ବର୍ଗେର ଶେଷବର୍ଣ୍ଣ (ଅର୍ଥାଏ ପଞ୍ଚମ ବର୍ଣ୍ଣ) ହୁଏ ; ଯଥା,—

କିଂ + କାତୋ = କିଙ୍କାତୋ ।

ସଂ + ଜାତୋ = ସଙ୍ଗାତୋ ।

ସଂ + ଠିତୋ = ସଞ୍ଚିତୋ ।

ତଂ + ଧନଂ = ତଞ୍ଚନଂ ।

ତଂ + ମିତଂ = ତମିତଂ ।

କ୍ରିତ୍, ଏହି ନିୟମେର ବ୍ୟାକିତ୍ରମଓ ଲକ୍ଷିତ ହୁଏ ; ଯଥା,—

ନ ତଂ + କଞ୍ଚଂ = ନ ତଂ କଞ୍ଚଂ । (ଏ ହଲେ ସର୍ବି
ହଇଲ ନା ।)

‘ଲ’ ପରେ ଥାକିଲେ ନିଗାହୀତ-ହାନେ ‘ଲ’ ହୁଏ ; ଯଥା,—

ପୁଃ + ଲିଙ୍ଗଂ = ପୁଲିଙ୍ଗଂ ।

The *Niggahita* followed by a consonant of a *vagga*
is optionally transformed into the last conso-
nant of that *vagga*.

* See p. 5, sutta 1.7, where the word is spelt with a short i.

BALĀVATĀRA

M̄ followed by a consonant of a vagga is optionally changed into the last consonant of the same vagga :

Kim + kato = kiñkato.

Sam + jāto = sañjāto.

Sam + ṭhito = sañṭhito.

Tam + dhanam = tandhanam.

Tam + mittam = tammittam.

But, Na tam + kammam = na tam kammam
(without Sandhi).

M̄ may be changed into *l* when followed by a *l*:

Pum + lingam = Pullingam.

২। মদা সরি। ১।৪।৫

2. Madā sare.

স্বরবর্ণ পরে থাকিলে নিগ্গহীত-স্থানে (বিকলে) কোথাও 'ম' এবং কোথাও 'দ' হয় ; যথা,—

এবং + অস্স = এবম + অস্স = এবমস্স।

এতৎ = অবোচ = এতদ + অবোচ = এতদবোচ।

কিন্তু, মং + অজিনি = মং অজিনি।

[The *Niggahita* is optionally changed into] *m* or *d* if a vowel follows.

M̄ followed by a vowel is sometimes optionally changed into *m* or *d*:

Evaram + assa = evam + assa = evamassa.

Etam + avoca = etam + avoca = etadavoca.

But, Mam + ajini = mam ajini.

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२। यहितं । १।४।३

3. Eheññam.

‘ए’ किंवा ‘ह’ परे थाकिले निग्गहीत-स्थाने विकल्पे
‘अः’ हय ; यथा,—

तः + एव = तःअ_ + एव = तःङ्गेव—[कच्चायन व्याकरणेर
“परद्वेभाबो ठाने” (१३६) स्त्राहसारे ‘अ’र द्वितीय
हइल] ; विकल्पे,—तमेव ।

तः + हि = तःअ_हि ; विकल्पे,—तःहि (सक्ति हइल ना) ।

When *e* or *h* follows, [the *Niggahita* is optionally changed into] ñ.

M followed by *e* or *h* is optionally changed into ñ :

Tam + eva = taññeva—[the doubling of ñ takes place according to the Kaccāyana sutta “Paradvebhāvo ṭhāne” (1. 3. 6)] ; also,—tameva.

Tam + hi = tañhi ; also,—tamhi (without Sandhi).

४। स ये च । १।४।४

4. Sa ye ca.

‘स्’ परे थाकिले निग्गहीत ओ ‘य्’ उभये मिलियाओ विकल्पे
‘अः’ हय ; यथा,—सं + योगो = सञ्जोगो—[‘अ’र द्वितीय-हेतु
पूर्कोक्त कच्चायनस्त्र १३६ द्रष्टव्य] ; विकल्पे,—संयोगो ।

The *Niggahita* together with *y*, which follows, is also optionally changed into ñ.

Even when followed by *y*, the *m* together with the *y* is optionally changed into ñ :

Sam + yogo = saññogo—[the doubling of ñ takes place according to the Kaccāyana

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sutta (1. 3. 6), quoted above] ; also,—
samyogo.

५। निग्गहीतच । १४१४

5. Niggahītañca.

ब्रवर्ण किंवा व्यञ्जनर्ण परे थाकिले, कोन कोनও
হলে निग्गहीत आगम हয় ; যথা,—

চক্খু + অনিচৎ = চক্খুং অনিচৎ ।

অব + সিরো = অবং সিরো ।

[আবাব, ব্রবর্ণ কিংবা ব্যञ্জনর্ণ পরে থাকিলে, কোন
কোনও হলে নিগ্গহীতের লোপও হয়—(কচ্ছায়ন স্তৰ ১৪১৯,
“কচি লোপং,” দ্রষ্টব্য) ; যথা,—

(১) বিদ্বনং + অঙ্গং = বিদ্বন + অঙ্গং = বিদ্বনংং ।

তাসং + অহং = তাস + অহং = তাসাহং । (এ হলে
“দীঘং” এই স্ত্রাহসারে অকার হানে আকার
হইয়াছে ; পৃঃ ১০, স্তৰ ৪ দ্রষ্টব্য ।)

(২) বুক্ষানং + সাসনং = বুক্ষান সাসনং ।

সং + রাগো = স + রাগো = সারাগো । (এ হলে
“দীঘং”, ১৩১৩, এই কচ্ছায়ন স্তৰ-অহসারে অকার-
হানে আকার হইয়াছে ।)]

The *Niggahīta* is also [sometimes optionally]
inserted.

M is also sometimes optionally inserted when
a vowel or a consonant follows :

Cakkhu + aniccam = cakkhum̄ aniccam̄.

Ava + siro = avam̄ siro.

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[The opposite is also noticeable (*vide* Kaccāyana, 1.4.9—“*Kvaci lopam*”):

(i) *M̄* is sometimes elided when a vowel follows:

Vidunam + *aggam* = *viduna* + *aggam* = *vid-unaggam*.

Tāsam + *aham* = *tāsa* + *aham* = *tāsāham*.

(Here, the second vowel of *tāsāham* is lengthened according to the sutta “*Digham*,” see *ante*, p. 10, sutta 4.)

(ii) There is occasional elision even when a consonant follows:

Buddhānam + *sāsanam* = *Buddhāna*
sāsanam.

Sam + *rāgo* = *sa* + *rāgo* = *sārāgo*. (For the lengthening of the first vowel of *sārāgo*, *vide* Kaccāyana, 1.3.3.—“*Digham*.”)]

६। परो वा सरो । १।४।११

6. Paro vā saro.

কোন কোনও স্থলে নিম্নলিখিতের পরবর্তী স্বরবর্ণের বিকলে
লোপ হয় ; যথা,—

বীজং + ইব = বীজং ব।

The succeeding vowel is sometimes optionally elided.

Sometimes the vowel after *m* is optionally elided :

Bijam + *iva* = *bijam* *va*.

- ३। अञ्जनो च विस्तजीगो । १। ४। १२
 ७. Byañjano ca visaññogo.

निघट्हीतेर परवर्ती श्रवर्बर्णेर लोप हइले, औ श्वरेर
 परवर्ती संयुक्त-व्यञ्जनवर्णेर प्रथमांतर लोप हय ; यथा,—

एवं + अस्म = एवं + 'स्म = एवं 'स ।

The consonant is also simplified.

When the vowel is elided after *m*, the succeeding conjunct is simplified :

Evaṁ + assa = evaṁ + 'ssa = evaṁ 'sa.

V

वोमिस्सका-सन्धि

VOMISSAKA-SANDHI

Miscellaneous Junction

[१ । अनुपदित्थानं वुत्तयोगतो । १ । ५ । १०

1. Anupaditṛthānam vuttayogato.

‘उपसर्ग’ ओ ‘निपात’ प्रत्यक्षिर घोगे बे सकल सक्ति हम
एवं ये सकल मिश्च सक्तिर कृप पूर्वे दर्शित हय नाहि, सेहेणुलि
এই অধ্যাবে বর্ণিত হইবে । এই সকল সক্তি সাধিতে হইলে,
পূর্বোক্ত স্বরসক্তি, ব্যঞ্জনসক্তি ও নিম্নহীত সক্তির স্থানগুলি
প্রয়োগ করিতে হয় ; যথা,—যদি + এবং = যজ্জবং ;
বোধি + অঙ্গ = বোঝাঙ্গা । (এ স্থলে পূর্বোক্ত “ই-বং” যং
ন বা” (পৃঃ ১৩) স্থানসারে ‘যদি’ ও ‘বোধি’র ‘ই’
স্থানে ‘য়’ হইল, যথা,—যত্, বোধ্য ; পরে, ঐ স্থানে ‘ত্য’
স্থানে ‘চ্ছ’ আদেশের ব্যাপক অর্থে ‘ত্য’ ও ‘ধ্য’ স্থানে
‘জ্জ’ ও ‘ঝ্য’ হইল ।)

The foregoing suttas are to be suitably applied to instances not yet discussed.

The foregoing suttas of vowel-junction and consonant-junction are to be applied in a suitable manner to the prefix, indeclinable and other kinds of junction, not yet discussed :

For instance, Yadi + evam = yady + evam = yajjevaran—(first, by the sutta “I-vanno yan

na vā" (see *ante*, p. 13), *di* of *yadi* is changed into *dy*; secondly, by the principle (implied in the same *sutta*) that "ty is sometimes changed into *cc*," *dy* is changed into *jj*). Similarly, Bodhi + *aṅgā* = *bodhy* + *aṅgū* = *bojhaṅgā*.]

নিম্নবর্ণিত অনু-বিধিগুলি মিশ্র সংক্ষিতে প্রযুক্ত।

The following minor rules are applicable in Miscellaneous Junction :—

(i) অসদিস-সংযোগ একসরূপতা চ।

Asadisa-samyoge ekasarūpatā ca.

হইটি অসদৃশ ব্যञ্জনবণ পরম্পর সংযুক্ত থাকিলে উহারা
সমান রূপ আপ্ত হয়; যথা,—পরি+এসনা=পৰ্ৰয়+এসনা
(১৩ পৃঃ, ৯ স্তোর্তুসারে)=পৰ্য্য+এসনা=পৰ্য্যেসনা।

In junction, the preceding consonant is assimilated to the succeeding dissimilar consonant:

Pari + esanā = pary + esanā (*vide sutta* 9, p. 13)
= payyesanā (r being assimilated to y).

(ii) ব্রহ্মান্ব বহুন্ব বিপরীততা চ।

Vaṇṇānām bahuttamā viparitatā ca.

কোন কোন হলে শব্দের বর্ণবৃক্ষি হয় এবং কোন কোন
হলে বর্ণগুলি বিপরীত ভাব আপ্ত হয়; যথা,—

স + রতি = স্মৰতি—(এ হলে পূর্বোক্ত ২।১। স্তোর্তু-
সারে 'ম' আগম হইয়া, এবং ৩।১ স্তোর্তুসারে 'স'র অকারের
লোপ হইয়া, লোপের স্থানে 'উ' হইল)।

ইতি + এবং = ইছেবং—('তি'র 'ই' স্থানে 'ব'; ২।৭
স্তোর বিস্তার অহসারে)।

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সা + ইথি = সোথি—(২।৯ স্তত্রের বিস্তারিক্তমে ‘ইথি’র ইকার লোপ, পরে ‘সা’র আকার হানে ওকার)।

ব সা + এব = বুসমিব—(২।১।১ স্তত্রামুসারে ‘ব’ আগম, “রস্মং” এই কচ্ছারন স্তত্—১।৩।৪—অমুসারে পূর্বস্বর হৃষ, পরে ২।১।০ স্তত্রের ব্যাপক-অর্থামুসারে ‘এব’র একার হানে ইকার)।

বহ + আবাধো = বব্হাবাধো—(২।৭ স্তত্রামুসারে ‘ভ’ হানে ‘ব’, পরে ‘হ’ ও ‘ব’ পরম্পরের হান-পরিবর্তন)।

অধি + অভবী = অক্ষাভবী—(‘অধি’র হানে ‘অক্ষ’ আদেশ, পরে পূর্বস্বর লুপ্ত হওয়ায় ২।৪ স্তত্রামুসারে পরবর্তী ব্রহ্মীর্থ)।

In some cases there is multiplication of a letter, and in certain cases there is inversion too. For instance,

In *sa + rati*=*sumarati*, there are insertion of *ma* (II. 11) and transformation of *a* into *u* (III. 1).

In *iti + evam*=*itvevarin*, there is transformation of *i* into *v* by extension of sutta II. 7 (p. 11).

In *sā + itthi*=*sotthi*, the succeeding vowel *i* having been elided, the preceding *ā* is changed into *o* by extension of sutta II. 5 (p. 10).

In *busā + eva*=*busamiva*, *m* is inserted (II. 11), the preceding vowel *ā* is shortened (*vide Kaccāyana, 1. 3. 4.—“Rassam”*) and the succeeding *e* is changed into *i* by extension of sutta II. 10 (p. 14).

In *bahu + abādho*=*bavhābādho*, *u* being followed by the dissimilar vowel *ā* is first changed into *v* (II. 7), and then there is inversion between *h* and *v*.

In *adhi + abhavī*=*addhābhavī*, there is application of the principle according to which “*adhi*

is sometimes changed into *addha*," and of sutta II. 4 (p. 10), which lays down, "If the preceding vowel is elided, the succeeding vowel is sometimes lengthened."

(iii) रदानं छ्टोः ।

Radānam lo.

'र्' ओ 'द्' हाने 'ल्' हय ; यथा,—
परि+बोधो=पलिबोधो ; परि+दाहो=परिलाहो ।

R and *d* are changed into *l* :—

Pari + bodho = palibodho.

Pari + dāho = pariļāho.

(iv) सरै अङ्गने वा परै बिन्दुनी कवि मो ।

Sare byañjane vā pare binduno kvaci mo.

स्वरवर्ण किंवा व्यञ्जनवर्ण परे थाकिले निश्चीतेर हाने
कथन कथनो 'म्' हय ; यथा,—
मं + अहासि=मम् अहासि—["मम् सरे" (४१२)
स्त्रो द्रष्टव्य ।]
बूङ + सरणं=बूङम् सरणं ।

If a vowel or a consonant follows, *m* is sometimes changed into *m̄* :

Mam + ahāsi=mam ahāsi (*vide* sutta IV. 2) ;
Buddham + saraṇam=Buddham saraṇam.

(v) बिन्दुनी परसरानमन्त्यरवापि ।

Binduto parasarānam-aññassaratāpi.

निश्चीतेर परवर्ती स्वरवर्ण कथन कथनो रूपान्तर आप्त
हय ; यथा,—

तं + इमिना=तदमिना—[४१२ स्त्रान्तसारे निश्चीत
हाने 'द्' हईल ; परे, 'इमिना'र 'इ' हाने 'अ' हईल ।]

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এবং + ইয়ং = এবুমং—[“কচি লোপং” (১।৪।৯) এই কচায়ন স্তৰাহুসারে নিঘাতীতের লোপ, পরে ‘ই’ থানে ‘উ’ হইল]

কিং + অহং = কেহং—[নিঘাতীতের লোপের পর ‘কি’র ‘ই’ থানে ‘এ’ হইল]

The vowels after *m* may be changed into dissimilar vowels :

Tam + iminā = tadaminā—(*i* is changed into *a*, after *m* has been replaced by *d* according to sutta IV. 2).

Evarām + imam̄ = evumam̄—(*m̄* is elided, according to the Kaccāyana sutta “Kvaci lopa m̄” 1.4.9, and then *i* is changed into *u*.

Kim + ahām̄ = keham̄—(*m̄* is elided, and *i* is changed into *e*).

(vi) বাক্যসুস্থারণত্ব কন্দহানিত্ব ব্যালোপী 'পি ।

Vākyasukhuccāraṇatthām̄ chandahānitthañca vannalopo 'pi.

বাকেজৰ স্থথোভারণের নিমিত্ত ও গাথাৰ ছন্দ রক্ষাৰ্থে কখন কখনও বৰ্ণেৰ লোপ হয় ; যথা,—

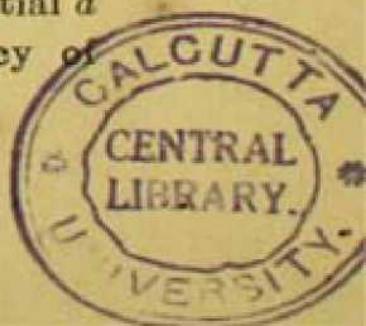
পটিসংখ্যা + যোনিসো = পটিসংখা' যোনিসো (স্থথোভারণ-হেতু) ।

অলাপুনি সৌদত্তি = 'লাপুনি সৌদত্তি—(ছন্দ রক্ষাৰ্থ) ।

Letters are sometimes omitted for the sake of euphony and metre :

Paṭisarīkhāya + yoniso = paṭisarīkhā' yoniso —(the preceding *ya* is elided for the sake of euphony).

Alāpuni sīdanti = 'lāpuni sīdanti—(the initial *a* of *alāpuni* is elided on account of the exigency of metre).



(vii) वृत्त्यमेदाय विकारोऽपि ।

Vuttyabhedāya vikāro 'pi.

गाथांव गुरु-लघु* उच्चारणेर प्रयोजनामुसारेऽहल-
विशेषे वर्णविकार घटे ; यथा,—
अकरम्हसे ते=अकरम्हस ते ।

There is exception even to the above sub-rule
for the sake of metre :*

Akaramhase + te = akaramhasa te—(the long
vowel e of se is changed into the short vowel a,
metri causa).

* अकरमनियमो इन्दं, गरु-लहु-नियमो भवे त्रुतिः ।

दीघो संयोगादि-पुच्छी रस्तो च गरु, लहु तु रस्तो ॥

Akkharaniyamo *Chandaṁ*, garū-lahu-niyamo bhave *Vutti*,
Digho samyogādi-pubbo rasso ca *garū*, *lahu* tu rasso.

अकरम संख्याव नियमामुग वादहानके छुन्द बले ; एवं गुरु-लघु श्रवणेदेअकर-
नियमके छुन्द बले । दीर्घव्र एवं संयुक्ताक्षरेर ए निग्गहितेर पूर्ववर्ती हुम-
शब्दके “गुरु” बला हय ; यथा,—‘आ’, ‘अम्’ एवं ‘अः’ एह शब्दहलिर आधि शब्द ।
हुमशब्दके “लघु” बला हय ; यथा,—‘अ, इ, उ’ ।

Metre is the harmonious order of letters. Measure is the regulation of heavy and light vowels.

A *heavy vowel* is a long vowel, and so is also the short vowel which precedes a double consonant or the Niggahita ; e.g., the italics in the following :—ā assa, aṁ.

A *light vowel* is a short vowel ; e.g., the vowels a, i and u.

VI

नामकरणो

NĀMAKĀNDŌ

Name

1. Words are chiefly divided into *two* classes,—**Name** and **Verb**.
2. **Name** comprises Noun, Pronoun (including the Numerals), Preposition and the Indeclinable.
3. There are *three* Genders:—Masculine, Feminine and Neuter.
4. There are *two* Numbers:—Singular and Plural.
5. There are *eight* Cases (including the *Vocative*):—*Pathamā* or the First Case (Nominative), *Dutiyā*, the Second Case (Accusative), *Tatiyā*, the Third Case (Instrumental), *Catutthī*, the Fourth (Dative), *Pañcamī*, the Fifth (Ablative), *Chatthī*, the Sixth (Genitive), *Sattamī*, the Seventh (Locative), and *Ālapana* or the Case of Address (*Vocative*). In derivation the last one is not distinguished from the *Pathamā*, although it is apparently different in the Singular number.

6. Case-endings are added to the **Linga** or crude form of a word (which is also called its **Stem** or **Base**), according to the particular relation in which we intend to use it.

The case-endings are set in order as follows :—

	<i>Singular</i>	<i>Plural</i>
1st—Pāṭhamā (Nominative)	si	yo
Ālapana (Vocative)	si or ga	yo
2nd—Dutiyā (Accusative)	am	yo
3rd—Tatiyā (Instrumental)	nā	hi
4th—Catutthi (Dative)	sa	nam
5th—Pañcamī (Ablative)	smā	hi
6th—Chaṭṭhi (Genitive)	sa	nam
7th—Sattami (Locative)	smim	su

A stem is said to be **declined**, when the case-endings are stuck to it. The case-endings undergo change in some instances, as can be seen from the declension of the stem *Buddha*, given below :—

	<i>Singular</i>	<i>Plural</i>
Pāṭhamā	Buddho	Buddhā
Ālapana	Buddha, Buddhā	Buddhā
Dutiyā	Buddham	Buddhe
Tatiyā	Buddhena	{ Buddhehi Buddhebhi

	<i>Singular</i>	<i>Plural</i>
<i>Catutthī</i>	Buddhassa	Buddhānam
<i>Pañcamī</i>	Buddhā	{ Buddhehi
	{ Buddhasmā Buddhamhā	
<i>Chatthī</i>	Buddhassa	Buddhānam
<i>Sattamī</i>	Buddhe	Buddhesu
	{ Buddhasmīm	
	Buddhamhī	

7. **Stems** are crude forms of words which are neither roots, nor verbal terminations, nor case-endings, but which yet convey a certain meaning; for instance, when we merely say *Buddha*, the term signifies neither the root *budh* from which it is derived, nor any verbal termination; nor, again, has any case-ending been added to it, giving it the bearing of the nominative or the accusative or the instrumental and so on. Nevertheless, it means some one named 'Buddha,' but not yet in any particular relation to any person, action or thing, and as such it is merely a nominal *stem* or *base*. It is only when particular relations are intended that suitable case-endings are applied to the stem. Thus, when we understand 'Buddha' *doing something*, we use the nominative form *Buddho*; and, when we mean 'Buddha' as the *object of an action*, we employ the accusative *Buddham*; again, if we want to express something done by 'Buddha,' we make use of the instrumental *Buddhena*.

In this way, all the case-forms can be used to convey different senses, as is shown below.

The Use of Cases

Paṭhamā

- (i) *Liṅgatthe*,—in the sense of the crude form (*i.e.*, stem or nominal base), *e.g.*, *Buddho*, *puriso* (*vide Kaccāyana, 3. 1. 14*).
- (ii) *Ālapane ca*,—in vocation too, *e.g.*, *bho purisa*, *bhavanto purisā*; *bho rāja*, *bhavanto rājāno*; *he sakha*, *he sakhino* (*vide Kaccāyana, 3. 1. 15*).
- (iii) To denote the *kattā* or subject, *e.g.*, *so karoti*; *Satthā atitam āhari*.

Dutiyā

- (i) *Kammatthe*,—to denote an object, *e.g.*, *ratham karoti*; *dhammam sunāti*; *vācam bhāsati*; *gavam hanati*; *vihayo lunāti* (*vide Kaccāyana, 3.1.27*).

Tatiyā

- (i) *Kattari ca*,—to denote the agent too (beside the *Paṭhamā*), *e.g.*, *raññā hato poso*; *Yakkhena dinno varo*; *ahinā dattho naro* (*vide Kaccāyana, 3.1.18*).
- (ii) *Karaṇe*,—to denote instrumentality, *e.g.*, *agginā kuṭīm jhāpeti*; *manasā ce padutthena*; *kāyena kammam karoti* (*vide Kaccāyana, 3.1.16*).

Catutthī

- (i) *Sampadāne*,—to denote the recipient, *e.g.*, *Buddhassa vā Dhammassa vā Saṅghassa vā dānam deti* (*vide Kaccāyana, 3.1.23*).

[One to whom something is desired to be given, or one who entertains a liking for

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something, or one from whom something is taken as debt, is put in the Dative case—*Yassa dātukāmo rocate vā dhā-rayate vā tam Sampadānam* (*vide Kaccāyana, 3.1.6*), e.g., *samaṇassa cīvaraṁ dadāti*; *samaṇassa rocate saccam*; *suvaṇṇam me dhārayate.*]

Pañcamī

(i) *Apādāne*,—to denote the Ablative, e.g., *pāpā cittam nivāraye*; *abbhā mutto vā candimā*; *bhayā muccati so naro* (*vide Kaccāyana, 3.1.25*).

[The Ablative case signifies that *from which* some person or thing goes off or fear arises or something is received—*Yasmā-dapeti bhayam ādatte vā tad Apādānam*. (*vide Kaccāyana 3. 1. 1*), e.g., *gāmā apenti munayo*; *nagarā niggato rājā*; *corā bhayaṁ jāyate*; *ācariy'upajjhāyehi sikkham gānhāti sиссо.*]

Chatṭhī

(i) *Sāmismim*,—to denote ownership, e.g., *tassa bhikkhuno paṭivissam*; *tassa bhikkhuno pattam*; *tassa bhikkhuno cīvaraṁ*; *attano mukham* (*vide Kaccāyana, 3.1.31*).

Sattamī

(i) *Okāse*,—to denote location, e.g., *gambhīre odak'aṇ-nave*; *pāpasmin ramati mano*; *Bhagavati brahmacariyam vasati kulaputto* (*vide Kaccāyana, 3.1.32*).

[The site of an action is called *Okāsa* (location), and the Locative case signifies 'site'—Yo

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**dhāro tam okāsam* (*vide Kaccāyana, 3.1.8.*)
 Site is of four kinds:—

- (a) *Vyāpiko* or co-extensive,—e.g., *jalesu khiram* ; *tilesu telam* ; *ucchūsu raso*.
- (b) *Opasilesiko* or contiguous,—e.g., *pariyānke rājā seti* ; *āsane upavittho Saṅgho*.
- (c) *Vesayiko* or objective, i.e., relating to place or quarter,—e.g., *bhūmisu manussā* ; *antarikkhe vāyu* ; *ākāse sakunā*.
- (d) *Sāmipiko* or proximate, adjacent, e.g., *vane hatthino* ; *Gaṅgāyam ghoso* ; *vaje gāvīm duhanti* ; *Sāvatthiyam viharati Jetavane.]*

8. Nouns are divided into four classes, according as they have (1) one gender, (2) two genders, (3) three genders, and (4) no gender.

A. Declension of Nouns having one Gender— masculine, feminine or neuter.

1. MASCULINE.

(i) MASCULINE STEMS ENDING IN *-a*.

*Buddha**

	<i>Singular</i>	<i>Plural</i>
1st	<i>Buddho</i>	<i>Buddhā</i>
Voc.	<i>Buddha, Buddhā</i>	<i>Buddhā</i>
2nd	<i>Buddham</i>	<i>Buddhe</i>

* Stems declined like *Buddha* are :—*sura, nara, uraga, asura, nāga, yakkha, gandhabba, kinnara, manussa, pisāca, peta, siha, mātaṅga, jaṭgama, turaṅga, varāha, byaggha, accha, kacchapa, taraccha, migā, assa, sopā, purisa, āloka, loka, nilaya, anila, cāga, yoga, vāyāma, gūma, nigama, āgama, dhamma, kāma, saṅgha, ogha, ghosa, paṭigba,*

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	<i>Singular</i>	<i>Plural</i>
3rd	Buddhena	{ Buddhehi, Buddhebhi
4th	Buddhassa	Buddhānam
5th	{ Buddhā, Buddhamhā, Buddhasmā	{ Buddhehi, Buddhebhi
6th	Buddhassa	Buddhānam
7th	{ Buddhe, Buddhamhi, Buddhasmīm	Buddhesu

Attā

	<i>Singular</i>	<i>Plural</i>
1st	Attā	Attāno
Voc.	Atta, Attā	Attāno
2nd	Attānam, Attam	Attāno
3rd	Attena, Attanā	{ Attanehi, Attanebhi
4th	Attano	Attānam
5th	{ Attanā, Attamhā, Attasmā	{ Attanehi, Attanebhi
6th	Attano	Attānam
7th	Attani	{ Attanesu, Attesu.

Rāja

	<i>Singular</i>	<i>Plural</i>
1st	Rājā	Rājāno
Voc.	Rāja, Rājā	Rājāno

asava, kodha, lobha, sārambha, thambha, mada, māna, pamāda, makkha, punnāga, puga, panasa, īsana, campaka, amba, hintāla, tāla, vākula, ajjuna, kiṁsuka, mandāra, kunda, pucimanda, karañja, rukkha, mayūra, sakuppa, aṇḍaja, koñca, haṁsa, etc.

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	<i>Singular</i>	<i>Plural</i>
2nd	Rājānam, Rājam	Rājāno
3rd	Rāññā, Rājena	{ Rājūhi, Rājūbhi, Rājehi, Rājebhi
4th	Rāñño, Rājino	{ Rāññam, Rājūnam, Rājānam
5th	{ Rāññā, Rājamhā, Rājasmā	{ Rājūhi, Rājūbhi, Rājehi, Rājebhi
6th	Rāñño, Rājino	{ Rāññam, Rājūnam, Rājānam
7th	Rāññe, Rājini	... Rājusu, Rājūsu, Rājesu.

*Guṇavanta**

[Strictly speaking, the stem is *Guṇavantu*.]

	<i>Singular</i>	<i>Plural</i>
1st	Guṇavā	Guṇavanto, Guṇavantā
Voc.	{ Guṇavam, Guṇava, Guṇavā
2nd	Guṇavantam	Guṇavante
3rd	{ Guṇavatā, Guṇavantena	{ Guṇavantehi, Guṇavantebhi
4th	{ Guṇavato, Guṇavantassa	{ Guṇavatam,. Guṇavantānam
5th	{ Guṇavatā, Guṇavantamhā, Guṇavantasmā	{ Guṇavantehi, Guṇavantebhi
6th	{ Guṇavato, Guṇavantassa	{ Guṇavatam Guṇavantānam
7th	{ Guṇavati, Guṇavante, Guṇavantamhi, Guṇavantasmim	Guṇavantesu.

* Stems of the following are declined like *Guṇavanta* :—maghvā, kulgavā, phalavā, yasavā, dhanavā, sutavā, bhagavā, himavā, balavā, silavā, paññavā, etc.

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*Gacchanta **

	<i>Singular</i>	<i>Plural</i>
1st	Gaccharām, Gacchanto	Gacchanto, Gacchantā
Voc.	{ Gaccharām, Gacha, Gacchā	{ Gacchanto, Gacchantā
2nd	Gacchantam	Gacchante
3rd	{ Gacchatā, Gacchantena	{ Gacchantehi, Gacchantebhi
4th	{ Gacchato, Gacchantassa	{ Gacchatam, Gacchantānam
5th	{ Gacchatā, Gacchantamhā, Gacchantasmā	{ Gacchantehi, Gacchantebhi
6th	{ Gacchato, Gacchantassa	{ Gacchataṁ, Gacchantānāṁ
7th	{ Gacchati, Gacchante, Gacchantamhi, Gacchantasmīm	Gacchantesu.

(ii) MASCULINE STEMS ENDING IN -i.

Aggi †

	<i>Singular</i>	<i>Plural</i>
1st	Aggi	Aggi, Aggayo
Voc.	Aggi	Aggi, Aggayo
2nd	Aggiṁ	Aggi, Aggayo
3rd	Agginā	Aggihi, Aggibhi

* Stems of the following are declined like *Gacchanta* :—mahaṁ, caram, tiṭṭham, dadam, bhuñjam, supam, pacam, jayam, jiram, cavam, miyam, sāram, kubbam, japam, vajam, etc.

† Stems declined like *Aggi* are :—Joti, pāṇi, gaṇḍhi, muṭṭhi, kucchi, sūli, vihi, vyāḍhi, bodhi, sandhi, rāsi, dīpi, isi, muni, maṇi, dhanī, giri, ravi, kavi, kapi, asi, masi, nidhi, vidhi, ahi, kimi, pati, hari, ari, timi, kali, bali, añjali, atithi, samādhi, upadhi, etc.

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	<i>Singular</i>	<i>Plural</i>
4th	Aggino, Aggissa	Aggīnam
5th	{ Agginā, Aggimhā, Aggismā	Aggihi, Aggibhi
6th	Aggino, Aggissa	Aggīnam
7th	Aggimhi, Aggismim	Aggisu.

Ādi

Ādi is declined like *Aggi*, with a slight difference in Locative Singular :—

Loc. Sing.—ādim, ādo, ādimhi, ādismim.

(iii) MASCULINE SYSTEMS ENDING IN -ī.

Danḍī *

	<i>Singular</i>	<i>Plural</i>
1st	Danḍī	Danḍī, Danḍino
Voc.	Danḍī
2nd	{ Danḍinam, Danḍim	{ Danḍī, Danḍine, Danḍino
3rd	Danḍinā	Danḍīhi, Danḍibhi
4th	Danḍino, Danḍissa	Danḍinam
5th	{ Danḍinā, Danḍimhā, Danḍismā	{ Danḍīhi, Danḍibhi
6th	Danḍino, Danḍissa	Danḍinam
7th	{ Danḍini, Danḍimhi, Danḍismim	{ Danḍisu, Danḍisu.

* The following stems are declined like *Danḍī* :—dhammi, satīghi, nāṇī, batthī, pakkī, chattī, mālli, yogī, bhogī, kāmī, sāmī, dhajī, gaṇī, sasī, kuṭṭī, jaṭī, yāṇī, sukhī, sikhī, dantī, mantī, karī, kusali, mussali, pāpskāri, dhammavādī, dighajivī, etc.

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(iv) MASCULINE STEMS ENDING IN -u.

Bhikkhu

	<i>Singular</i>	<i>Plural</i>
1st	Bhikkhu	Bhikkhū, Bhikkhavo
Voc.
2nd	Bhikkhunī
3rd	Bhikkhunā	Bhikkhūhi, Bhikkhūbhi
4th	{ Bhikkhuno, Bhikkhussa	} Bhikkhūnam
5th	{ Bhikkhunā, Bhikkhumhā, Bhikkhusmā	} Bhikkhūhi, Bhikkhūbhi
6th	{ Bhikkhuno, Bhikkhussa	} Bhikkhūnam
7th	{ Bhikkhumhi, Bhikkhusmīm	} Bhikkhusu, Bhikkūsu.

Hetu

	<i>Singular</i>	<i>Plural</i>
1st	Hetu	Hetū, Hetavo, Hetuyo
Voc.
2nd	Heturī	Hetū, Hetavo, Hetuyo.

[The rest are like *Bhikkhu*.]

Gāmanī, senānī and sudhī are declined like *Danḍī* except in the 7th case-ending, where the forms respectively are :—

Gāmanimbi	}	Gāmanīsu
Gāmanismīm	}	
Senānimhi	}	Senānīsu
Senānismīm	}	
Sudhimhi	}	Sudhīsu.
Sudhismīm	}	

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Jantu

	<i>Singular</i>	<i>Plural</i>
1st	Jantu	{ Jantū, Jantavo, Jantuno, Jantuyo.
Voc.	Jantu
2nd	Jantum

[The rest are like *Bhikkhu* (p. 41).]

*Satthu **

	<i>Singular</i>	<i>Plural</i>
1st	Satthā	Satthāro
Voc.	Sattha, Satthā	Satthāro
2nd	Satthāram	Satthāre, Satthāro
3rd	Satthārā	Satthārehi, Satthārebhi
4th	{ Satthu, Satthuno, Satthussa	{ Satthārānam, Satthānam
5th	Satthārā	Satthārehi, Satthārebhi
6th	{ Satthu, Satthuno, Satthussa	{ Satthārānam, Satthānam
7th	Satthari	Satthāresu.

Pitu †

	<i>Singular</i>	<i>Plural</i>
1st	Pitā	Pitaro
Voc.	Pita, Pitā	„
2nd	Pitaram	Pitare, Pitaro
3rd	Pitarā	{ Pitarehi, Pitarebhi, Pitūhi, Pitūbhi

* Stems declined like *Satthu* are : Nattu, bhattu, vattu, netu, sotu, hātu, jetu, obettu, bhettu, dātu, dhātu, boddhu, viññāpetu, etc.

† Bhātu and the like are declined like *Pitu*.

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4th	{ Pitu, Pituno, { Pitussa	{ Pitarānam, { Pitānam, Pitūnam
5th	Like the	3rd.
6th	Like the	4th.
7th	Pitari	Pitaresu, Pitūsu.

(v) MASCULINE STEMS ENDING IN -ū.

Abhibhū

	<i>Singular</i>	<i>Plural</i>
1st	Abhibhū	Abhibhuvo, Abhibhū

[The rest are like *Bhikkhu* (p. 41). Thus is also declined *Sabbaññū* with the only difference that in the 1st case-ending plural the forms are *sabbaññuno*, *sabbaññū*.]

(vi) MASCULINE STEMS ENDING IN -o.

Go

	<i>Singular</i>	<i>Plural</i>
1st	Go	Gāvo, Gavo
Voc.	Go
2nd	Gāvum, Gāvam, Gavam
3rd	Gāvena, Gavena	Gohi, Gobhi
4th	Gāvassa, Gavassa	{ Gavam, Gun- nam, Gonam
5th	{ Gāvā, Gavā, { Gāvamhā, Gavamhā, { Gāvasmā, Gavasmā	} Gohi, Gobhi
6th	Like the	4th.
7th	{ Gāve, Gave, Gāvamhi, { Gavamhi, Gāvasmīm, { Gavasmīm	{ Gāvesu, Gavesu, Gosu.

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2. FEMININE :

(i) FEMININE STEMS ENDING IN -ā.

*Kaññā **

	<i>Singular</i>	<i>Plural</i>
1st	Kaññā	Kaññā, Kaññāyo
Voc.	Kaññe
2nd	Kaññam
3rd	Kaññāya	Kaññāhi, Kaññābhi
4th	..	Kaññānam
5th	..	Kaññāhi, Kaññābhi
6th	..	Kaññānam
7th	Kaññāya, Kaññāyam	Kaññāsu.

(ii) FEMININE STEMS ENDING IN -i.

Ratti †

	<i>Singular</i>	<i>Plural</i>
1st	Ratti	Rattī, Rattiyo, Ratyo
Voc.	Ratti
2nd	Rattim
3rd	Rattiyā, Ratyā	Rattihī, Rattibhi
4th	Rattinam
5th	Rattihī, Rattibhi

* Stems declined like *Kaññā* are :—Saddhā, medhā, paññā, vijjā, cintā, taṇḍhā, icchā, māyā, mettā, sikkhā, bhikkhā, givā, jivhā, vācā, chāyā, āsā, gaṅgā, nāvā, gāthā, senā, lekhā, sālā, mālā, velā, pūjā, pipāsā, vedanā, cetanā, pajā, devatā, godhā, parisā, sabbā, sephālikā, lañkā, salākā, vālikā, sikhā, balākā, mandā, jarā, ajā, elakā, kokilā, assā, musikā, jaṭā, ghaṭā, jetṭhā, karuṇā, vanitā, latā, kathā, niddā, sudhā, rādhā, vāsanā, pabhā, simā, khamā, jāyā, khattiyyā, surā, dolā, tolā, sālā, illā, mekhaliā, kalā, mosā, disā, nāsā, juṇhā, gehā and vasudhā.

† Stems declined like *Ratti* are :—Kitti, mutti, tithi, kbanti, yanti, tanti, siddhi, suddhi, iddhi, buddhi, bodhi, bhūmi, jāti, piti, koṭi, ditṭhi, tuṭṭhi, yaṭṭhi, pāli, āli and keli.

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6th	Rattiyā, Ratyā	Rattinam
7th	{ Rattiyā, Rattiyam, Ratyam, Rattim, Ratto	{ Rattisu, Rattisu.

(iii) FEMININE STEMS ENDING IN -ī.

*Nadi **

	<i>Singular</i>	<i>Plural</i>
1st	Nadi	Nadi, Nadiyo
Voc.	Nadi
2nd	Nadim
3rd	Nadiyā	Nadihi, Nadibhi
4th	..	Nadinam
5th	..	Nadihi, Nadibhi
6th	..	Nadinam
7th	Nadiyā, Nadiyam	Nadisu.

(iv) FEMININE STEMS ENDING IN -ii.

Yāgu

	<i>Singular</i>	<i>Plural</i>
1st	Yāgu	Yāgū, Yāguyo
Voc.	Yāgu
2nd	Yāgum
3rd	Yāguyā	Yāgūhi, Yāgūbhi
4th	..	Yāgūnam
5th	..	Yāgūhi, Yāgūbhi
6th	..	Yāgūnam
7th	..	Yāgusu, Yāgūsu.

[Mātu, dhitu and duhitu follow the declension rules of Pitu (pp. 42-43).]

* Stems declined like *Nadi* are :—Nagari, kumāri, brāhmaṇī, taruṇī, kukkuṇī, itthī, mātulāni, sakhi, batthī,¹ bhotī, mānavī, nāvīki, venateyyī, gotamī, gunavatī, guṇavanti, dhitimati, dhitimantī, mahati, mahanti, gahapatāṇī, bhikkhuni, rājini, medhāvini, tapassini, dhammacāriṇī, bhayadassāvini and bhuttāvini.

¹ *Hatthī* as a feminine form being non-sense. Sinhalese grammarians have now corrected it to *hatti*.

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(v) FEMININE STEM ENDING IN -ū.

Jambū

[The procedure of declension is like that of *Nadi* (p. 45).]

3. NEUTER:

(i) NEUTER STEMS ENDING IN -a.

Citta

	<i>Singular</i>	<i>Plural</i>
1st	Cittam	Cittā, Cittāni
Voc.	Citta, Cittā	" "
2nd	Cittam	Citte, Cittāni.

[The rest are like *Buddha* (pp. 36-37).]*Mana **

	<i>Singular</i>	<i>Plural</i>
1st	Manam	Manā, Manāni
Voc.	Mana, Manā	" "
2nd	Manam	Mane, Manāni
3rd	Manasā, Manena	Manehi, Manebhi
4th	Manaso, Manassa	Manānam
5th	{ Manasā, Manamhā, Manasmā }	{ Manehi, Manebhi }
6th	Like the 4th.	
7th	{ Manasi, Mane, Manamhi, Manasmim }	{ Manesu. }

* Stems belonging to the *Mano*-group and declined like *Mana* are :—Sira, ura, teja, raja, oja, vaya, paya, yasa, tapa, vaca, ceta, etc.

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Guṇavanta

[According to strict grammar, the stem is *Guṇavantu*.]

	<i>Singular</i>	<i>Plural</i>
1st	Guṇavān	Guṇavantā, Guṇavantāni
Voc.	{ Guṇavān, Guṇava, Guṇavā	{ Guṇavantā Guṇavantāni
2nd	Guṇavantam	{ Guṇavante, Guṇavantāni.

[The rest are like the masculine (p. 38). *Gacchanta* is similarly declined ; for the masculine declension, see p. 39.]

(ii) NEUTER STEM ENDING IN -i.

Atṭhi

	<i>Singular</i>	<i>Plural</i>
1st	Atṭhi	Atṭhī, Atṭhīni
Voc.	Atṭhi	" "
2nd	Atṭhim	" "

[The rest are like *Aggi* (pp. 39-40).]

(iii) NEUTER STEM ENDING IN -ī.

Dandī

	<i>Singular</i>	<i>Plural</i>
1st	Dandī	Dandī, Dandīni
Voc.	"	" "
2nd	Dandim	" "

[The rest are declined like the masculine (p. 40).]

(iv) NEUTER STEM ENDING IN -u.

Āyu

[The procedure of declension is like that of *Atṭhi* above.]

BĀLĀVATĀRA

B. Nouns having two Genders.

[These nouns are declined in their different genders in the manner illustrated above. The form given in the subjoined list is that of the nominative singular.]

(i) MASCULINE AND FEMININE:

<i>Mas.</i>	<i>Fem.</i>	<i>Mas.</i>	<i>Fem.</i>
Ghaṭo	Ghaṭī	Kaṭo	Katī
Yatṭhi	Yatṭhī	Muṭṭhi	Muṭṭhī
Sindhū	Sindhū	Reṇu	Reṇū
Khattiyo	Khattiyā	Samaṇo	Samaṇī
Gajo	Gajā	Byaggho	Byagghī.

(ii) MASCULINE AND NEUTER:

<i>Mas.</i>	<i>Neuter</i>	<i>Mas.</i>	<i>Neuter</i> :
Dhammo	Dhammadām	Bhūsano	Bhūsanam
Kammo	Kammam	Āsano	Āsanam
Brahmā	Brahmam	Sayano	Sayanam
Kusumo	Kusumam	Odano	Odanam
Saṅgamo	Saṅgamam	Ākāso	Ākāsam
Padumo	Padumam	Upavāso	Upavāsam
Assamo	Assamam	Māso	Māsam
Vihāro	Vihāram	Divaso	Divasam
Sarīro	Sarīram	Raso	Rasam
Suvaṇṇo	Suvaṇṇam	Thalo	Thalam
Vaṇṇo	Vaṇṇam	Phalo	Phalam
Kahāpaṇo	Kahāpaṇam	Raṭṭho	Raṭṭham
Bhavano	Bhavanam	Ambu	Abum
Bhuvano	Bhuvanam	Madhu	Madhum.
Yobbano	Yobbanam		

(iii) FEMININE AND NEUTER:

<i>Fem.</i>	<i>Neuter</i>	<i>Fem.</i>	<i>Neuter</i>
Nagari	Nagaram	Acci	Acci.

C. Nouns having three Genders (including Pronouns)
I. NOUNS

(declined as above)

<i>Mas.</i>	<i>Fem.</i>	<i>Neut.</i>
Taṭo	Taṭī	Taṭam̄
Puṭo	Puṭī	Puṭam̄
Puro	Puri	Puram̄
Patto	Pattā	Pattam̄
Maṇḍalo	Maṇḍalī	Maṇḍalam̄
Kalaso	Kalasi	Kalasam̄
Devadatto	Devadattā	Devadattam̄.

II. PRONOUNS

(declined as follows)

*Sabba**
Masculine

	<i>Singular</i>	<i>Plural</i>
1st	Sabbo	Sabbe
Voc.	Sabba	Sabbe
2nd	Sabbam̄	Sabbe
3rd	Sabbena	Sabbehi, Sabbebhi
4th	Sabbassa	Sabbesam̄, Sabbesānam̄
5th	{ Sabbamhā, Sabbasmā	} Sabbehi, Sabbebhi
6th	Sabbassa	Sabbesam̄, Sabbesānam̄
7th	{ Sabbamhi, Sabbasmīm̄	} Sabbesu.

* Katara, katama, ubhaya, itara, añña, añnatara and añnatama are declined like *Sabba*.

BĀLĀVATĀRA

Feminine

	<i>Singular</i>	<i>Plural</i>
1st	Sabbā	Sabbā, Sabbāyo
Voc.	Sabbe
2nd	Sabbam
3rd	Sabbāya	Sabbāhi, Sabbābhi
4th	Sabbassā, Sabbāya	Sabbāsam, Sabbāsānam
5th	Sabbāya	Sabbāhi, Sabbābhi
6th	Sabbassā, Sabbāya	Sabbāsam, Sabbāsānam
7th	{ Sabbassam, Sabbāyam	} Sabbāsu.

Neuter

	<i>Singular</i>	<i>Plural</i>
1st	Sabbam	Sabbāni
Voc.	.Sabba, Sabbā	Sabbāni
2nd	Sabbam	Sabbe, Sabbāni.

[The rest are like the masculine.]

*Pubba**

Masculine

	<i>Singular</i>	<i>Plural</i>
1st	Pubbo	Pubbe, Pubbā
Voc.	Pubba, Pubbā	Pubbe, Pubbā
2nd	Pubbam	Pubbe
3rd	Pubbena	Pubbehi, Pubbebhi
4th	Pubbassa	Pubbesam, Pubbesānam
5th	{ Pubbā, Pubbamhā, Pubbasmā }	Pubbehi, Pubbebhi
6th	Like the 4th.	
7th	{ Pubbe, Pubbamhi, Pubbasmin }	Pubbesu.

* Para, apara, dakkhiya, uttara and adhara are declined like *Pubba*.

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Feminine

	<i>Singular</i>	<i>Plural</i>
1st	Pubbā	Pubbā, Pubbāyo
Voc.	Pubbe	Pubbā, Pubbāyo
2nd	Pubbam	Pubbā, Pubbāyo
3rd	Pubbāya	Pubbāhi, Pubbābhi
4th	{ Pubbassā, Pubbāya	{ Pubbāsam, Pubbānam
5th	Like the	3rd.
6th	Like the	4th.
7th	{ Pubbassam, Pubbāya	{ Pubbāsu

Neuter

	<i>Singular</i>	<i>Plural</i>
1st	Pubbam	Pubbā, Pubbāni
Voc.	Pubba
2nd	Pubbam	Pubbāni.

[The rest are like the masculine.]

Ya

Masculine

	<i>Singular</i>	<i>Plural</i>
1st	Yo	Ye
2nd	Yam	Ye
3rd	Yena	Yehi, Yebhi
4th	Yassa	Yesam, Yesānam
5th	Yamhā, Yasma	Yehi, Yebhi
6th	Yassa	Yesam, Yesānam
7th	Yamhi, Yasmin	Yesu.

BALĀVATĀRA

Feminine

Singular

Plural

1st	Yā	Yā, Yāyo
2nd	Yam	„ „
3rd	Yāya	Yāhi, Yābhi
4th	Yassā, Yāya	Yāsam, Yāsānam
5th	Like the	3rd.
6th	Like the	4th.
7th	Yassam, Yāyam	Yāsu.

Neuter

Singular

Plural

1st	Yam	Ye, Yāni
2nd	Yam	„ „

[The rest are like the masculine.]

Ta

Masculine

Singular

Plural

1st	So	Ne, Te
2nd	Nam, Tam	Ne, Te
3rd	Nena, Tena	{ Nehi, Tehi, Nebhi, Tebhi
4th	Nassa, Tassa	Nesarī, Tesam
5th	{ Namhā, Tamhā, Nasmā, Tasmā	{ Nehi, Tehi, Nebhi, Tebhi
6th	Like the	4th.
7th	{ Namhi, Tamhi, Nasmin, Tasmin	{ Nesu, Tesu.

Feminine

Singular

Plural

1st	Sā	Nā, Nāyo, Tā, Tāyo
2nd	Nam, Tam	„ „ „ „

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	<i>Singular</i>	<i>Plural</i>
3rd	Nāya, Tāya	Nāhi, Tāhi, Nābhi, Tābhi
4th	{ Tissāya, Tissā Tassā, Tāya }	{ Tāsam, Tāsanam }
5th	Like the	3rd.
6th	Like the	4th.
7th	{ Tissam, Tassam, Tāyam }	{ Nāsu, Tāsu. }

Neuter

	<i>Singular</i>	<i>Plural</i>
1st	Nam, Tam	Ne, Nāni, Te, Tāni
2nd	Nam, Tam	Ne, Nāni, Te, Tāni.

[The rest are like the masculine.]

Eta

Masculine

	<i>Singular</i>	<i>Plural</i>
1st	Eso	Ete
2nd	Etam	Ete
3rd	Etena	Etehi, Etebhi
4th	Etassa	Etesam, Etesanam
5th	Etamhā, Etasmā	Etehi, Etebhi
6th	Etassa	Etesam, Etesanam
7th	Etamhi, Etasmim	Etesu.

Feminine

	<i>Singular</i>	<i>Plural</i>
1st	Esā	Etā, Etāyo
2nd	Etam	Etā, Etāyo
3rd	Etāya	Etāhi, Etābhi
4th	{ Etāya, Etissāya, Etissā }	{ Etāsam Etāsanam }

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	<i>Singular</i>		<i>Plural</i>
5th	Like	the	3rd.
6th	Like	the	4th.
7th	{ Etāyam, Etassam, Etissam }		Etāsu.

Neuter

	<i>Singular</i>		<i>Plural</i>
1st	Etam	-	Ete, Etāni
2nd	Etam		Ete, Etāni.

[The rest are like the masculine.]

Ima (= Idam)

Masculine

	<i>Singular</i>		<i>Plural</i>
1st	Ayam		Ime
2nd	Imam		Ime
3rd	Anena, Iminā	{	Ehi, Ebhi, Imehi, Imebhi
4th	Assa, Imassa	{	Esam, Esānam, Imesam, Imesānam
5th	{ Asmā, Imamhā, Imasmā }	{	Ehi, Ebhi, Imehi, Imebhi
6th	Like the	4th.	.
7th	{ Asmīm, Imamhi, Imasmīm }	{	Esu, Imesu.

Feminine

	<i>Singular</i>		<i>Plural</i>
1st	Ayam		Imā, Imāyo
2nd	Imam		Imā, Imāyo
3rd	Imāya		Imāhi, Imābhi
4th	{ Imāya, Imissā, Imissāya, Assā, Assāya }	{	Imāsam, Imāsānam

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Singular *Plural*

5th Imāya Imāhi, Imābhi

6th Like the 4th.

7th { Imāyam, Imissā , } Imāsu.
 { Imissam, Assam }

Neuter

Singular *Plural*

1st Idam, Imam Imē, Imāni

2nd

3rd Anena, Iminā Ehi, Ebhi, Imehi, Imebhi.

[The rest are like the masculine.]

Amu

Masculine

Singular *Plural*

1st { Asu, Asuko } Asukā, Amukā
 { Amu, Amuko } Amū, Amuyo

2nd { Asukam, Amukam, } Asuke, Amuke
 { Amum

3rd Amunā Amūhi, Amūbhi

4th { Amuno, Amussa, } Amūsam,
 { Adussa } Amūsānam

5th { Amunā, Amumhā, } Amūhi, Amūbhi
 { Amusmā

6th Like the 4th.

7th Amumhi, Amusmim Amūsu.

Feminine

Singular *Plural*

1st { Asu, Asukā, } Amū, Amuyo
 { Amu, Amukā

2nd Amum Amū, Amuyo

3rd Amuyā Amūhi, Amūbhi

*

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	<i>Singular</i>	<i>Plural</i>
4th	{ Amussā, Amuyā	} Amūsan̄, Amūsānam̄
5th	Like the	3rd.
6th	Like the	4th.
7th	{ Amussar̄, Amuyar̄	} Amūsu.

Neuter

	<i>Singular</i>	<i>Plural</i>
1st	Adum	Amū, Amūni
2nd	Adum	Amū, Amūni.
[The rest are like the masculine.]		

Kim

Masculine

	<i>Singular</i>	<i>Plural</i>
1st	Ko	Ke
2nd	Kam̄	Ke
3rd	Kena	Kehi, Kebhi
4th	Kassa, Kissā	Kesām̄, Kesānam̄
5th	{ Kamhā, Kasmā, Kismā	Kehī, Kebhi
6th	Like the	4th.
7th	{ Kamhi, Kimhi, Kasmim̄, Kismim̄	} Kesu.

Feminine

	<i>Singular</i>	<i>Plural</i>
1st	Kā	Kā, Kāyo
2nd	Kam̄	Kā, Kāyo
3rd	Kāya	Kāhi, Kābhi.
[The rest are like <i>Sabbā</i> (p. 50).]		

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Neuter

1st	Kim, Kam	Ke, Kāni
2nd	Kim, Kam	Ke, Kāni.

[The rest are like the masculine gender.]

Eka

Masculine

	<i>Singular</i>	<i>Plural</i>
1st	Eko	Eke
2nd	Ekam	Eke
3rd	Ekena	Ekehi, Ekebhi
4th	Ekassa	Ekesam, Ekesānam
5th	{ Ekamhā Ekasmā	} Ekehi, Ekebhi
6th	Like the	4th.
7th	{ Ekamhi Ekasmīm	} Ekesu.

Feminine

1st	Ekā	Ekā, Ekāyo
2nd	Ekam	Ekā, Ekāyo
3rd	Ekāya	Ekāhi, Ekābhi
4th	{ Ekissā, Ekassā. Ekāya	} Ekāsam, Ekāsānam
5th	Ekāya	Ekāhi, Ekābhi
6th	Like the	4th.
7th	{ Ekissam, Ekassam, Ekāyam	} Ekāsu.

Neuter

1st	Ekam	Eke, Ekāni
2nd	Ekam	Eke, Ekāni
3rd	Ekena	Ekehi, Ekebhi.

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[The rest are like the masculine. *Eka* means *sankhyā* (number), *tulya* (equal), *sahāya* (friend) and *añña* (other). When it means *number* it is singular; otherwise it is declined in both the numbers.]

Tumha

	<i>Singular</i>	<i>Plural</i>
1st	Tvam, Tuvam	Tumhe
2nd	{ Tam, Tavarām Tvam, Tuvam	{ Tumbākam, Tumhe
3rd	Tvayā, Tayā	Tumhehi, Tumhebhi
4th	{ Tava, Tuyham, Tumham	{ Tumbākam, Tumhe
5th	Tvayā, Tayā	Tumhehi, Tumhebhi
6th	Like the 4th.	
7th	Tvayi, Tayi	Tumhesu.

[Same in all the genders.]

Amha

	<i>Singular</i>	<i>Plural</i>
1st	Aham	Mayam, Amhe
2nd	Mam, Mamam	Amhākam, Ambe
3rd	Mayā	Amhehi, Amhebhi
4th	{ Mama, Mayham, Amham, Mamam	{ Asmākam, Amhākam, Amhe
5th	Mayā	Amhehi, Amhebhi
6th	Like the 4th.	
7th	Mayi	Amhesu.

[Same in all the genders.]

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*Ubha**Plural*

1st	Ubho, Ubhe
2nd	„ „
3rd	{ Ubhohi, Ubhobhi, Ubhehi, Ubhebhi
4th	Ubhinnam
5th	Like the 3rd.
6th	Like the 4th.
7th	Ubhosu, Ubhesu.

*The Numerals :**Eka*

[For its declension, see note on *Eka*, p. 58.]

*Dvi**Plural*

1st	Duve, Dve
2nd	„ „
3rd	Dvihi, Dvibhi
4th	Dvinnam, Duvinnam
5th	Like the 3rd.
6th	Like the 4th.
7th	Dvisu.

[Same in all the genders.]

BALĀVATĀRA

Ti

	<i>Mas.</i>	<i>Fem.</i>	<i>Neut.</i>
1st	Tayo	Tisso	Tipi
2nd	"	"	"
3rd	Tīhi, Tibhi	Tīhi, Tibhi	Tīhi, Tibhi
4th	{ Tīṇnam, Tīṇnannam	} Tissannam	[The rest are like the mas- culine.]
5th	Tīhi, Tibhi	Tīhi, Tibhi	
6th	Like the 4th.	Tissannam	
7th	Tisu	Tisu.	

Catu

	<i>Mas.</i>	<i>Fem.</i>	<i>Neut.</i>
1st	Cattāro, Caturo	Catasso	Cattāri
2nd	" "	" "	" "
3rd	Catūhi, Catūbhi	Catūhi, Catūbhi	{ Catūhi, Catūbhi }
4th	Catunnam	Catassannam	[The rest are like
5th	Catūhi, Catūbhi	Catūhi, Catūbhi	the mascu- line.]
6th	Catunnam	Catassannam	
7th	Catusu, Catūsu	Catusu, Catūsu	

Pañca

1st	Pañca
2nd	"
3rd	Pañcahi, Pañcabhi
4th	Pañcannam
5th	Pañcahi, Pañcabhi
6th	Pañcannam
7th	Pañcasu.

[*Cha, satta, atṭha, nava, dasa, ekādasa, ekārasa, bārasa, dvādasa, terasa, telasa, cuddasa, coddasa, catuddasa, pañcadasa, pañnarasa, solasa, sorasa, sattadasa, sattarasa, atṭhādasa and atṭhārasa* are declined like *Pañca* and are the same in all genders.

Visati, tīmsati, satṭhi, sattati, asiti, navuti, koṭi are, when used alone, feminine stems in the singular number, and they are declined like *Ratti*. All the case-endings used after the stems *cattālisa* and *paññāsa* are elided. The stems *sata, sahassa etc.* are neuter and singular, when used alone.

The stem *vīsatī* can be used in the plural number in all instances, when they are differentiated by some other number, e.g.—

Dve vīsatīyo Buddhadantā, 'twice twenty (i.e., 40) teeth of Buddha.'

Tisso vīsatīyo dinaghaṭikā, 'thrice twenty (i.e., 60) hours of a day.'

Such is also the case with the numerals *tīmsati, satṭhi, sattati etc.,* and *sata, sahassa etc.*]

D. Nouns having no Gender (*Alingā*).

They are :

1. *Some 'suffix-formed' words.*—There are some suffixes which can be used in place of certain case-endings, e.g., -to; -tra, -tha; -va; -him, -ham, -hiñcanam; -ha, -dha; -dhi; -dā, -dācanam; -dāni, -dā; -jja, -ju; -rahi, -dhunā, -dāni. Stems, masculine, feminine or neuter, when these suffixes are joined, become words (noun or pronoun), because the suffixes themselves are regarded as case-endings. Hence, no more case-endings are required. The words thus formed have no

Gender of their own, nor do they admit of declension :—

Suffixes.	Words (noun or pronoun).
(i) <i>-to</i> as ablative	<div style="display: flex; align-items: center;"> cora + to = corato </div> <div style="display: flex; align-items: center;"> pitu + to = pitito </div> <div style="display: flex; align-items: center;"> mātu + to = mātito </div> <div style="display: flex; align-items: center;"> ādi + to = ādito (both Ablative and Locative) </div> <div style="display: flex; align-items: center;"> ima + to = ito </div> <div style="display: flex; align-items: center;"> eta + to = ato, etto </div> <div style="display: flex; align-items: center;"> kim + to = kuto. </div>
(ii) <i>-tra</i> and <i>-tha</i> as locative of place	<div style="display: flex; align-items: center;"> sabba + tra = sabbattra </div> <div style="display: flex; align-items: center;"> sabba + tha = sabbattha </div> <div style="display: flex; align-items: center;"> eta + tra = atra </div> <div style="display: flex; align-items: center;"> eta + tha = attha, ettha </div> <div style="display: flex; align-items: center;"> kim + tra = kutra </div> <div style="display: flex; align-items: center;"> kim + tha = kuttha, kattha. </div>
(iii) <i>-va</i> as locative of place	<div style="display: flex; align-items: center;"> kim + va = kva. </div>
(iv) <i>-him</i> , <i>-ham</i> and <i>-hiñcanam</i> as locative of place	<div style="display: flex; align-items: center;"> kim + him = kuhim </div> <div style="display: flex; align-items: center;"> kim + ham = kuham, kaham </div> <div style="display: flex; align-items: center;"> kim + hiñcanam = kuhīñcanam </div> <div style="display: flex; align-items: center;"> ta + him = tahim </div> <div style="display: flex; align-items: center;"> ta + ham = taham </div> <div style="display: flex; align-items: center;"> ya + him = yahim. </div>
(v) <i>-ha</i> and <i>-dha</i> as locative of place	<div style="display: flex; align-items: center;"> ima + ha = iha </div> <div style="display: flex; align-items: center;"> ima + dha = idha. </div>
(vi) <i>-dhi</i> as locative of place and manner	<div style="display: flex; align-items: center;"> sabba + dhi = sabbadhi. </div>

		kim + dā = kadā
(vii)	-dā and -dācanam as locative of time	sabba + dā = sabbadā, sadā añña + dā = aññadā eka + dā = ekadā ya + dā = yadā kim + dācanam = kudācanam.
(viii)	-dāni, -dā, as locative of time	ta + dāni = tadāni ta + dā = tadā.
(ix)	-jja and -jju as locative of time	ima + jja = ajja samāna + jju = sajju apara + jju = aparajju.
(x)	-rahi, -dhunā, -dāni as locative of time	ima + rahi = etrahi ima + dhunā = adhunā ima + dāni = idāni.

2. *The Prefixes or Prepositions (Upasaggas).*—They are so called because they are pre-fixed to words, e.g., pa-hāro, pa-harati. They cannot be declined, as all case-endings are elided after them, and they have no Gender or Number. The Prefixes or Upasaggas are twenty: pa, parā, ni, nī, u, du, sam, vi, ava, anu, pari, adhi, abhi, pati, su, ā, ati, api, apa, upa.

3. *The Indeclinables (Nipātas).*—These are particles and words which do not admit of declension, as all case-endings are dropped after them, and they, too, have no Gender or Number. The Indeclinables or Nipātas are: ca, na, va, vā, mā, hi, dhi, ci, ku, tu, nu, ce, re, he, sve, ve, vo, kho, no, to, yam, nam, tam, kim;

Handa, kira, eva, kīva, yāva, tāva, vata, vatha, atha, aṅga, iṅgha, taggha, āma, nāma, nūna, puna, pana, āha, saha, musā, sakkā, labbhā, hetṭhā, ārā, dūrā, divā, navā, vinā, nānā, addhā, muddhā, micchā, pacchā, āvi, sakkhi,

sacci, sacchi, bahi, yadi, iti, kinti, atthi, sotthi, khalu, nanu, kimu, assu, yagghe, sace, have, suve, suvo, are, pure, naino, tiro, adho, atho, aho, raho, hiyyo, bhiyyo, anto, pāto, sudam, kallam, evam, dhuvam, alam, halam, sayam, sāyam, samam, sāmam, kāmam, pāram, oram, ciram, huram, aham, saham, uccam, nīcam, sakim, saddhim;

Athavā, antarā, ārakā, bāhirā, bahiddhā, yāvatā, tāvatā, samantā, sāmantā, āmantā, sammukhā, carabi, tarahi, sampati, āyati, upari, yāvade, tāvade, tiriyan, sanikam, sasakkam;

Etarahi, ettāvatā, parammukhā, kittāvatā, aññadatthu, seyyathidam, appevanāma, bhiyyosomattāya.

[N. B.—All case-endings are elided also after the word 'āvuso', e.g., tvam āvuso, tumhe āvuso.]

◦ [The Indeclinables (Nipātas) have been defined by Grammarians as follows:—

Sadisā ye ti-liṅgesu sabbāsu ca vibhattisu
vacanesu ca sabbesu te Nipātā ti kittitā.

—i.e., “those which are the same in the three genders, in all the case-endings and all the numbers, are called Nipātas (Indeclinables).”

Thus, the nipāta *uccam*, for instance, remains unchanged in respect of Gender, whatever the Gender of the noun with which it is used:—*uccam* rukkho (*m.*) ; *uccam* latā (*f.*) ; *uccam* gharāni (*n.*). So also in respect of Case-endings:—*uccam* rukkho (*nom.*) ; *uccam* rukkhām (*acc.*) ; *uccam* rukkhena (*instr.*), and so on. And so, too, in respect of Number:—*uccam* rukkho (*sing.*) ; *uccam* rukkhā (*pl.*).

Prefixes and Indeclinables, such as express ‘self,’ ‘action,’ ‘place,’ ‘time,’ ‘direction,’ ‘qualities,’

etc., can be reckoned in the sense of the corresponding case-endings. Thus—

Adhi may be used in the sense of the 7th case, e.g., *adhitthi*, which expresses the sense of the Locative *itthiyam*.

Anto can express the sense of the 7th case, e.g., *antonagaram* for *nagare* (Locative).

Sayam may be interpreted in the sense of the 3rd and of the 6th case, e.g., *sayamkataṁ* for *attanā* (3rd) *kataṁ*; *sayampabhā* for *attano* (6th) *pabhā*; sometimes, in the sense of the 1st case, e.g., *sayambhū* for *sayam* (1st) *bhavati*.

Namo may be regarded in the sense of the 1st and of the 2nd case, e.g., *Namo tyatthu*, where *namo* is in the Nominative; *namo karohi*, where *namo* is in the Accusative.

Divā can fit itself to the sense of the 1st or the 2nd or the 7th case, e.g., *divā hoti*, where *divā* is in the Nominative; *divākaro*, where *divā* expresses the sense of the Accusative; *divā tapati ādicco*, where *divā* conveys the sense of the Locative.

Hetṭhā can convey the sense of the Locative and can, therefore, be said to answer to the 7th case, e.g., *hetṭhā gopphakapariyantam*, where *hetṭhā* means 'downwards' and thus points to direction, which must be expressed by the 7th case-ending.

Uccam is good for all the cases. See above (p. 64). *He*, in the sense of the Vocative, relates to the first case.



The remaining Prefixes (*pa-saddas*) and Indeclinables (*ca-saddas*) are to be reckoned in the sense of the 1st case-ending.

Prefixes are always attached to other words, but some of the Indeclinables are used separately. *e.g.*,—

Prefix : *pahāro, paharati;*

Indeclinables : *so ca; sā ca; bhāsati vā karoti vā.*

VII

समास

SAMĀSA

Compounds

१। नामानं समासो युत्तत्थो (२०३१) ।

1. Nāmānam Samāso yutt'attho.

भिन्न भिन्न अर्थपूर्ण नामगुलिर बृहत्तार्थ-संग्रहेश्वर नाम समासः ; यथा,—“राज्ञेण पुत्रो” एই कथागुलि पृथक् ना राखिया “राज-पुत्रो” बलिले समास हय । एইकप, आगस्तकस्म भात्तं=आगस्तक-भात्तं ; समणो च आक्षणो च= समण-आक्षण ।

Samāsa (Compound) is the aggregation of the meanings of words used to denote names :

Rāñño putto=Rāja-putto.

Āgantukassa bhattam=Āgantuka-bhattam.

Samāṇo ca brāhmaṇo ca=Samāṇa-brāhmaṇā.

२। तेसं विभत्तियो लोपा च (२०३२)—पक्ति चक्षु
सरन्तस्म (२०३३) ।

2. Tesam vibhattiyo lopā ca—Pakati c'assa
sar'antassa.

समास करिले साधारणतः पूर्ख ओ उत्तर पदेर विभत्ति-
गुलिर लोप हय, एवं स्वरास्त हইले ऐ पदगुलि ताहादेर

প্রকৃত রূপ প্রাপ্ত হয়। তাহার পর অর্থানুসারে শেষ পদে লিঙ্গ ও বিভক্তি যুক্ত হয়; যথা,—“চক্খু” এবং “সোত” এই দুইটি কথার সমাস করিতে হইলে, “চক্খং চ সোতং চ” এইরূপ পদ প্রয়োগ করিয়া, স্মারণানুসারে প্রথমতঃ “চক্খং” ও “সোতং” এই দুইটি কথার বিভক্তিশূলির লোপ করিতে হয়—অর্থাৎ “চক্খু-সোত” এই প্রকৃত রূপ (basic form)এ পরিণত করিতে হয়; তাহার পর প্রয়োজনানুসারে অর্থভেদে লিঙ্গ ও বিভক্তি ঘোগ করিতে হয়; যথা,—“চক্খু-সোতং”, “চক্খু-সোতেন” ইত্যাদি। এইরূপ, “রঞ্জেণ্ড পুত্রো”=“রাজ-পুত্রো”; “রঞ্জেণ্ড পুরিসো”=“রাজ-পুরিসো”।

[কখন কখনও পূর্ব পদের বিভক্তি লোপ হয় না; যথা,—“পতং করোতি” সমাস করিলে ‘পতং’ এই পদের ছিতোয়া বিভক্তির লোপ না হইয়া “পতংকরো” এই রূপ হয়।]

And the case-endings of those words which are united in a compound are (generally) elided.

And the case-endings having elided, the words ending in vowels assume their basic forms (and then the compound assumes gender, number and case) :

Cakkhum ca sotam ca = Cakkhu-sotam.
 Cakkhunā ca sotena ca = Cakkhu-sotena.
 Cakkhūhi ca sotehi ca = Cakkhu-sotehi.
 Rañño putto = Rāja-putto.
 Rañño puriso = Rāja-puriso.

But, the case-ending is retained in such instances as Pabham karoti = Pabham-karo.

३। द्विपदे तुल्याधिकरणे कम्मधारयो (२।७।८) ।

3. Dvipade tulyādhikarane Kammadhārayo.

तुल्याधिकरण विशेषण ओ विशेष्या पदब्रह्मेर किंवा विशेषण-कृत पद ओ विशेष्या पदेर ये समास हय, ताहार नाम कम्मा-आन्तर्कृत ; यथा,—महस्तो च सो बीरो चाति=महाबीरो ; * थत्तिया च सा कण्ठंग चाति=थत्तिय-कण्ठंग । †

[द्विटि विभिन्न पदेर अर्थभूलि वथन एकह बन्तते संज्ञामित हय, अर्थां एकह बन्तके समानकृपे (तुल्यार्थे) प्रकाश करे, तथन सेहि पद द्विटिके तुल्याधिकरण वले । एकप छले, समासेर पूर्वे पद द्विटि तुल्य-विभक्तियुक्त हय ; यथा,—“महस्तो बीरो” एहि पद द्विटि महस्ताण ओ बीर्याण्ड-वारा एकह विभक्तिर (एहले “प्रथमा”• विभक्तिर) अर्थ प्रकाश करत तुल्यांशे एकह व्यक्तिके बूझाइतेछे ; अतएव “महस्तो” एवं “बीरो” एहि पद द्विटि एहले तुल्याधिकरण । तुल्याधिकरण उभय पदेर अर्थप्रकाश-निमित्त समास-वाकेय “च” एवं “सो” एहि द्विटि शब्द व्यवहार करिते हय ।]

* कम्मधारय समासे “महतः महा तुल्याधिकरणे पदे” (२।७।१५) एहि कठारन शत्रान्तुसारे “महस्त” शब्देर छले साधारणतः “महा” एवं “कु” छले कथन कथनाओ “का” ओ “कुद्” आदेश हय ; यथा,—“महाबीरो”, “कापुरिसो”, “कदरो” इतादि ; किन्तु, कुदारा, कुपृता, कुगेहा, कुमासा, कुवत्था ।

+ यदि द्विटि पदहि श्लोलिङ्ग हय, ताहा हठले “कम्मधारय सण्क्ते चे” (२।७।१७) एहि कठारन शत्रान्तुसारे प्रथमटि पूँलिङ्गेर आकार प्राप्त हय ; यथा,—“महस्ती च सा सक्ता चाति”=“महा-सक्ता” ; किन्तु, “कुमारी-वत्तनं” ; एहले “वत्तनं” मपुँसक लिङ्ग बलिया विशेषण-कृत “कुमारी” शब्दटि पूँलिङ्ग हइल ना ।

When two words (an adjective and a noun) possessing similar case-endings are combined, the combination is called **Kammadhāraya** or *Descriptive Compound* :

Mahanto ca so vīro cā ti = Mahāvīro.

Khattiyā ca sā kaññā cā ti = Khattiya-kaññā.

[In a Kammadhāraya compound, *mahanta* is generally changed to *mahā* and *ku* occasionally to *kā* or *kad* (according to Kaccāyana, 2. 7. 15); e.g., *mahā-vīro*, *kā-puriso*, *kadanno*; but, *ku-dārā*, *ku-puttā*, *ku-gehā*, *ku-dāsā*, *kuvatthā*. If both the words are feminine, the first member of the compound assumes the masculine form (according to Kaccāyana, 2. 7. 17); e.g., *khattiya-kaññā*, *mahā-saddhā*. Otherwise, there is no change; as, *kumārī-ratanam* (where *ratanam* being neuter, the first member *kumārī*, which is used as an adjective, retains its feminine form).]

४। सङ्ख्यापुब्बो दिगु (२।३।१०)—दिगुस्सेकत्तं (२।३।६) ।

4. Saṅkhyāpubbo Digu—Diguss'ekattam.

কন্ধধারয় সমাসে পূর্বপদটি যদি সংখ্যাবাচক হয়, তাহা হইলে সেই সমাসকে দিগুস্ত সমাস বলে। সমষ্টি বৃক্ষার বলিয়া এই ‘সমাহার’-দিগু প্রায়ই একবচন ও নপুংসক লিঙ্গ প্রাপ্ত হয়; যথা,—“তরো লোক। সমাহটা”=“তিলোক” ; এইরূপ, “চতুর্দিসং”, “পঞ্চিশিসং” ইত্যাদি।

If the first member of a Descriptive Compound is a numeral, the combination is called **Digu** or *Numerical Compound*, which becomes singular and neuter :

Tayo lokā samāhaṭā=Tilokam. So also,
Catuddisam, Pañcindriyam.

५। उभे तप्पुरिसा—अमादयो परपदेहि—अन्तं नस्तं
तप्पुरिसे—सरे अन् (२०३११, १२, १८, १८)।

5. Ubhe Tappurisā—Amādayo parapadehi—
Attam Nassa Tappurise—Sare An.

(क) दिग्बि ओ कन्धारय एই द्वह समासके तप्पुरिस ("तप्पुरिस") समास बले।

(ख) "अं", "ना" प्रत्यक्षि द्वितीया, तृतीया इत्यादि विभक्तियुक्त शब्देर सहित प्रवर्त्ती पदेर ये समास हय, सेहि समासेर नाम तप्पुरिस समास। पूर्खपद ओ परपदेर ये सधक ताहा एই समासे व्यक्त हय। पूर्ख पदेर ये विभक्ति * सेहि विभक्तिर नामानुसारे तप्पुरिसेर विशिष्ट नाम हइया थाके। समास हइले साधारणतः पूर्खपदेर विभक्ति थाके न। तप्पुरिस वा तप्पुरिस समास छय प्रकारेर हइया थाके ; यथा,—

१। भूमि॒ गतो=भूमि-गतो (द्वितीया तप्पुरिस)

सब्बर्वत्तु॑ सोभनो=सब्बर्वत्ति-सोभनो (अ)

२। ईस्सर्लै॒ कतं=ईस्सर-कतं (तृतीया तप्पुरिस)

सल्लै॒ विक्तं=सल्लविक्तं (अ)

३। कठिनसू॒ स द्वस्सं=कठिन-द्वस्सं (चतुर्थी तप्पुरिस)

आगस्तु॒ कसू॒ भवं=आगस्तु॒ क-भवं (अ)

४। मेथुनस्त्वा॒ अपेतो=मेथुनापेतो (पञ्चमी तप्पुरिस)

राजतो॒ भवं=राज-भवं (अ)

चोर्ला॒ भवं=चोर-भवं (अ)

* पूर्खपद "पठमा" किंवा "आलगन" विभक्तियुक्त हय न।

५। राज्ञेन पूतो—राज-पूतो (मष्टी तৎ)

धर्मान्व रासि=धर्म-रासि (अं)

६। कृपे सण्णामा=कृप-सण्णामा (संश्ली तৎ)

संसारे दक्खिं=संसार-दक्खिं (अं)

(ग) तप्पुरिस समासे एवं पूर्वपद 'न' हय, ताहा हইले अ 'न' छाने 'अकार' आदेश हय; यथा,—न श्रोऽ=अ-श्रोऽ; न आङ्काणो=अ-आङ्काणो; न वस्ली=अ-वस्ली; न भिक्खु=अ-भिक्खु; न पञ्चवस्सो=अ-पञ्चवस्सो; न पून गेया=अ-पूनगेया। [ये कथाधारय समासेर पूर्वपदटि कोनां “निपात”-विशेष, ताहाके संस्तुत व्याकरणे न एव तं पूर्वपद समास बले।]

(घ) किन्तु, अरब्ग परे थाकिले पूर्व पदेर 'न' छाने 'अन्' आदेश हय; यथा,—न अस्सो=अनस्सो।

Numeral Compounds (Digu) and Descriptive Compounds (Kammadhāraya) are both called **Tappurisa** or *Determinative* Compounds.

When the first member possesses one or other of the case-endings *am*, *nā*, etc. (*i.e.*, the second, the third and so on), excepting the nominative and the vocative, and determines the meaning of the second member, their combination is called **Tappurisa** or *Determinative*.

In combination the case-ending of the first member is generally dropped. There are six kinds of Tappurisa Compound :

1. *Bhūmīm gato*=*Bhūmi-gato* (2nd Tappurisa).

Sabbarattim sobhano=*Sabbaratti-sobhano*

(Do.).

2. Issareṇa katarī = Issara-katarī (3rd Tappurisa).
Sallena viddham = Salla-viddham (Do.).
3. Kāṭhinassa dussarī = Kāṭhina-dussarī (4th Tappurisa).
Āgantukassa bhattarī = Āgantuka-bhattarī (4th Tappurisa).
4. Methunasmā apeto = Methunāpeto (5th Tappurisa).
Rājato bhayarī = Rāja-bhayarī (5th Tappurisa).
Corā bhayarī = Cora-bhayarī (Do.).
5. Rañño putto = Rāja-putto (6th Tappurisa).
Dhaññānam rāsi = Dhañña-rāsi (Do.).
6. Rūpe saññā = Rūpa-saññā (7th Tappurisa).
Saṁsāre dukkham = Saṁsāra-dukkham (Do.).

If “na” is the first member in a Determinative Compound, it is changed into “a” :

Na suro = a-suro; na Brāhmaṇo = a-Brāhmaṇo; na vasalī = a-vasalī; na bhikkhu = a-bhikkhu; na pañca-vasso = a-pañcavasso; na punageyyā = a-punageyyā. [A Kammadhāraya combination, having a nipāta as its first member, is called “Nañ Tatpuruṣa.” in Sanskrit Grammar.]

But, if a vowel follows, the “na” becomes “an” :

Na asso = an-asso.

६। अञ्जपदत्थेसु बहुबीहि (२।७।१३) ।

6. Aññapad' atthesu Bahubbīhi.

বে কয়টি পদের সমাস করা বাবে সেই পদগুলি যখন তাহাদের শ্ব শ্ব অর্থ না বুঝাইয়া অভি কোনও বস্তুর অর্থ

বুঝাইতে মিলিত হয় তখন ঐ সমাসকে **বহুবীহি** ("বহু-বীহি") সমাস বলে, এবং ঐ সমাসপদটি অন্ত পদের বিশেষণ হয়। **বহুবীহি** সমাস সাধিতে হইলে সমাস-বাকে দ্বিতীয়া, তৃতীয়া প্রভৃতি বিভক্তিযুক্ত "বদ্ধ" শব্দের একটি পদ আবশ্যক যত প্রয়োগ করিতে হয়; এই "বদ্ধ" শব্দটি যে বিশেষ্যের উদ্দেশ্যে ব্যবহৃত হয়, সমস্ত সমাসপদটি সেই বিশেষ্যের বিশেষণ হয়। যথা,—"আগত-সমণো সঙ্ঘারামো" এই কথাগুলিতে "আগত-সমণো" অংশটি বিশেষণ এবং "সঙ্ঘারামো" কথাটি বিশেষ্য পদ। আবার, "আগত-সমণো" একটি **বহুবীহি-সমাসগুলি** পদ। এছলে "আগত" ও "সমণো" পদস্থ প্রস্পরের অর্থ বা সম্বন্ধ না বুঝাইয়া, উভয়ে মিলিয়া একটি অন্ত পদ "সঙ্ঘারাম"কে বুঝাইতেছে; অর্থাৎ—"সেই সঙ্ঘারাম, যে সঙ্ঘারামে সমণেরা আগত হইয়াছিলেন"—"আগতা সমণা যং সঙ্ঘারামং সোয়ং আগত-সমণে সঙ্ঘারামো"।

এইরূপ, জিতানি ইঙ্গিয়ানি যেন সমণেন সো—জিতিভিস্ত্রো সমণো ; দিনো স্তুত্কো বস্ম রঞ্জেো সো—দিত্তস্তুত্কো রাজা ; নির্বাজনা বস্মা গামা সো—নিগ্ৰগত-জলো গামো ; ছিনা হত্থা বস্ম পুরিসম্ম সো—ছিন্ন-হত্থে পুরিসো ; সম্পন্নানি সম্পন্নানি যদ্বিং জনপদে সো—সম্পন্ন-সম্পন্নো জনপদো ; নিগ্ৰোধস্ম পরিমণ্ডলো=নিগ্ৰোধপরিমণ্ডলো (৬ষ্ঠ তৎপুরুষ), নিগ্ৰোধ-পরিমণ্ডলো ইব পরিমণ্ডলো যস্ম রাজকুমাৰস্ম সো নিচ্ছোধ-পরিমণ্ডলো রাজকুমাৰো (**বহুবীহি**) ; ইত্যাদি।

বহুবীহি সমাস বিবিধ :—

১। **কুল্যাণ্ডিকচুল**।—যে পদগুলি লইয়া **বহুবীহি** সমাস করিতে হইবে সেই পদগুলির যথন একই লিঙ্গ, বিভক্তি ও বচন থাকে ; যেমন, পূর্বোক্ত "আগতা

সমণা যং” এই বাক্যটিতে “আগতা” ও “সমণা” উভয় পদেই পুংলিঙ্গ প্রথমা বিভক্তির বচবচন প্রযুক্ত হইয়াছে। স্বতরাং, “আগত-সমণা” এই সমাসপদে তুল্যাধিকরণে বচব্বীহি সমাস হইয়াছে বলা যাইতে পারে।

২। ভিন্নাধিকরণ।—যে পদগুলি লইয়া বচব্বীহি সমাস করিতে হয়, সেই পদগুলিতে বখন বিভিন্ন লিঙ্গ, বিভক্তি ও বচন থাকে; যেমন, “পুংক্রেহি ভবো যস্ম” এই বাক্যটিতে “পুংক্রেহি” পদটি নপুংসকলিঙ্গের তৃতীয়ার বচবচনে, কিন্তু “ভবো” পদটি পুংলিঙ্গের প্রথমাৰ একবচনে ব্যবহৃত হইয়াছে। অতএব, “পুংক্র-ভবো” এই সমাস পদে ভিন্নাধিকরণে বচব্বীহি সমাস হইয়াছে বলা যায়।

When words signifying names of objects are combined together to signify the name of a different object, the Compound is called **Bahubbīhi** or *Attributive*:

Āgatā samanā yam saṅghārāmam so—*Āgata-samano saṅghārāmo*.

Jitāni indriyāni yena samañena so—*Jitindriyo samaño*.

Dinno suñko yassa rāñño so—*Dinna-suñko rājā*.

Niggatā janā yasmā gāmā so—*Niggata-jano gāmo*.
Chinnā hatthā yassa purisassa so—*Chinna-hattho puriso*.

Sampannāni sassāni yasmim janapade so—
Sampanna-sasso janapado.

Nigrodhassa parimaṇḍalo = *Nigrodha-parimaṇḍalo*
(6th Tappurisa); *Nigrodha-parimaṇḍalo* iva
parimaṇḍalo yassa rājakumārassa so—
Nigrodha-parimaṇḍalo rājakumāro (*Bahubbīhi*).

Attributive Compounds are of two kinds :

1. *Tulyādhikaraṇa*.—When the words which are combined together are of the same gender, number and case, the *samāsa* is called *Tulyādhikaraṇa Bahubhiḥ*:

Āgatā samanā yam saṅghārāmām so—Āgata-samanō saṅghārāmo (where *āgatā* and *samanā* are both masculine, plural and nominative).

2. *Bhinnādhikaraṇa*.—When the words which are combined together are different in gender, number and case, the *samāsa* is called *Bhinnādhikaraṇa Bahubhiḥ*:

Pupphehi bhavo yassa so—Puppha-bhavo (where *pupphehi* is neuter, plural and ablative, while *bhavo* is masculine, singular and nominative).

৩। নামান সমুচ্চযো দ্বন্দ্বী (২৩১৪)।

7. Nāmānam samuccayo Dvando.

একই বিভিন্ন হৃষি বা বহুদের সংবোজনের নাম
দ্বন্দ্ব ("দ্বন্দ্ব") সমাস ; যথা,—

চন্দিমা চ শুরিয়ো চ—চন্দিম-শুরিয়া।

নরা চ নারিয়ো চ }
নরো চ নারী চ } —নর-নারিয়ো।

অকৃখরং চ পদং চ }
অকৃখরানি চ পদানি চ } —অকৃখর-পদানি।

এইস্তপ, সমগ-আঙ্গণা, সারিপুত-মোঘানা, আঙ্গণ-গহপতিকা,
বৰ-বৰণা, কুবের-বাসৰা।

When several words (denoting names) in the same case are joined together, the Compound is called **Dyanda** or *Aggregative*:

Candimā ca suriyo ca—Candima-suriyā.

Narā ca nāriyo ca }
Naro ca nārī ca }

Akkharam ca padam ca }
Akkharāni ca padāni ca }

Similarly, Samaṇa-brāhmaṇā, Sāriputta-Moggallānā, Brāhmaṇa-gahapatikā, Yama-Varuṇā, Kuvera-Vāsavā and so on.

८। तथा द्वन्दे पाणि-तुरिय-योगा-सेनङ्ग-खुदजन्तुक-विविध-विरुद्ध-विसभागत्यादीनं च (२०३७) ।

8. Tathā Dvande pāṇi-turiya-yogga-senaṅga-khuddajantuka - vividha-viruddha - visabhāg'at-thādīnam ca.

যেকুপ দিও সমাসে সমাসপদের একবচন ও নপুংসক লিঙ্গ হয়, সেইকুপ দ্বন্দ সমাসেও প্রাণী, তৃষ্ণা, ঘোগ্য ও সেনা প্রভৃতির অঙ্গবাচক শব্দ, কুসু জন্মবাচক শব্দ, পরম্পর বিকল্পার্থক শব্দ এবং অসন্দৃশ-গুণবাচক শব্দ প্রভৃতির ঘোগে সমাস-পদের একবচন ও নপুংসক লিঙ্গ হয় ; বধা,—

১। চক্রখুং চ সোতং চ—চক্রখু-সোতং ;
এইকুপ, মুখ-নাসিকং, ছবি-মংস- } প্রাণীর অঙ্গ অর্থে
লোহিতং ।

২। গীতং চ বাদিতং চ—গীত-বাদিতং ;
সঙ্খো চ পণ্ডো চ—সঙ্খ-পণ্ডো ; } তৃষ্ণ্যের অঙ্গ অর্থে
এইকুপ, দন্তরি-ডেণ্ডিমং ।

- ৩। যুগং চ নঙ্গলং চ—যুগ-নঙ্গলং ; }
 এইরূপ, ফাল-পাচনং । } যোগের
 } অঙ্গ অর্থে
- ৪। অসিং চ চম্পং চ—অসি-চম্পং ; }
 এইরূপ, ধনু-কলাপং, হত্থ-সংসং, } সেনাৰ অঙ্গ অর্থে
 রথ-পত্তিকং ।
- ৫। ডংসো চ মসকো চ—ডংস-মসকং ; }
 এইরূপ, কুহ-কিপিলিকং, কীট- } কুড় জন্তু অর্থে
 সিরিংসপং ।
- ৬। অহি চ নকুলো চ—অহি-নকুলং ; } বিবিধ
 এইরূপ, বিলার-মুসিকং, কাকোলুকং । } বিদ্রু অর্থে
- ৭। নামং চ কৃপং চ—নাম-কৃপং ; }
 এইরূপ, সীল-পঞ্চঞ্চং, সমধ- } অসদৃশ অর্থে
 বিপস্সনং, বিজ্ঞা-চরণং ।

(As the *Digu* Compound,) even so the *Dvanda* Compound, consisting of words of the following among other descriptions, is put in the singular number and neuter gender :

(1) signifying limbs of living beings :—

Cakkhum ca sotam ca—Cakkhu-sotam.

Similarly, Mukha-nāsikam, Chavi-mamsa-lohitam ;

(2) signifying branches or instruments of music :—

Gitam ca vāditam—Gita-vāditam; Sankho ca pañavo ca—Sankha-pañavaram.

Similarly, Daddari-dendimam ;

(3) signifying objects belonging to a yoke :—

Yugam ca nañgalam ca—Yuga-nañgalam.

Similarly, Phāla-pācanam ;

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- (4) signifying objects relating to, or component parts of, an army :—

Asim ca cammarī ca—Asi-cammari.

Similarly, Dhanu-kalāpam, Hatth'-assam, Rathapattikam;

- (5) signifying little creatures (worms, insects etc.) :—

Damso ca masako ca—Damsa-masakam.

Similarly, Kuntha-kipilakam, Kitā-sirimsapam;

- (6) signifying objects which indicate various degrees of difference :—

Ahi ca nakulo ca—Ahi-nakulari.

Similarly, Bilāra-mūsikam, Kākolukam;

- (7) signifying contrary qualities :—

Nāmarī ca Rūpam ca—Nāma-Rūpari.

Similarly, Sila-paññam, Samatha-vipassanam,

Vijjā-caranam.

८। विभासा रुक्ख-तिण-पसु-धन-धज्ज-जनपदादीनं च
(२३८) ।

9. Vibhāsā rukkha-tiṇa-pasu-dhana-dhañña-janapadādīnam ca.

বন্দ সমাস করিলে, বৃক্ষ, তৃণ, পশু, ধন, ধজ্জ, জনপদ ইত্যাদি বস্তুবাচক শব্দ সকলের বে সমাসপদ, তাহা বিকলে একবচন ও নগ্নসক লিঙ্গ প্রাপ্ত হয়; যথা—

১। ধবো চ থাদিরো চ—ধব-থাদিরং, ধব-থাদিরা; }

অস্মত্থো চ কপিত্থো চ—অস্মত্থ-

কপিত্থং, অস্মত্থ-কপিত্থ। }

বৃক্ষ
বাচক

BĀLĀVATĀRA

- २। मुजो च ब्र्वजो च—मूङ्ग-ब्र्वजः, मूङ्ग-ब्र्वजा ; } त्रृप्
 उसीरक वीरणक—उसीर-वीरणः, } वाचक
 उसीर-वीरणा | } वाचक
- ३। अजो च एलको च—अजेलकः, अजेलका |—पञ्च-वाचक
- ४। हिरण्यं च सुवर्णः च—हिरण्य-सुवर्णः, } धन-
 हिरण्य-सुवर्णा | } वाचक
- ५। सालि च यवो च—सालि-यवः, सालि-यवा | धात्र-वाचक
- ६। कासि च कोसलो च—कासि-कोसलः, } जनपद-
 कासि-कोसला | } वाचक

A *Dvanda* compound, consisting of words of the following among other descriptions, is also put in the singular number and neuter gender, optionally :—

- (1) denoting trees: Dhava-khādiram, Dhava-khādirā ; Assattha-kapittham, Assattha-kapitthā ;
- (2) denoting grass: Muñja-babbajam, Muñja-babbajā ; Usīra-biraṇam, Usīra-biraṇā ;
- (3) denoting animals: Aj'eļakam, Aj'eļakā ;
- (4) signifying valuable things: Hirañña-su-vanṇam, Hirañña-su-vanṇā ;
- (5) denoting grains: Sāli-yavam, Sāli-yavā ;
- (6) denoting inhabitants of a country: Kāsi-Kosalam, Kāsi-kosalā.

१०। उपसग्ग-निपात-पुञ्चको अव्ययोभावो (२।३।४) ।

10. Upasagga-Nipāta-pubbako Abyayībhāvo.

बिभक्ति, आधार, सामीप्य, अभाव, अनतिक्रम, वीक्षा, पर्याप्त, सीमा, दिक्, अभ्यन्तर इत्यादि अर्थे उपसर्ग किंवा

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নিপাত পদের সহিত প্রবর্তী অন্ত পদের যে সমাস হয় তাহার
নাম অব্যক্তীভাব সমাস। এই সমাস-পদের নপুংসক
লিঙ্গ হইয়া থাকে [“সো নপুংসক-লিঙ্গো” = কচায়ন, ২।৭।৫]
এবং পদান্ত শব্দ হস্ত হয় [“সরো রসস নপুংসকে” = কচায়ন,
২।৭।২৭] ; বধা—

চিত্তং অধিকিচ্ছ = অধি-চিত্তং		
কুমারিং অধিকিচ্ছ বা অধি কুমারিয়ং		সপ্তমী বিভক্তির অর্থে বা
= অধি-কুমারি		আধাৰ অর্থে।
ইথিং অধিকিচ্ছ বা অধি ইথিয়ং		
= অধিথি		
নগরস্স সমীপে = উপনগরং	— সামীপ্য অর্থে।	
দন্তস্স অভাবো = নিদর্থং		
মসকস্স অভাবো = নিষ্পসকং		অভাব অর্থে।
মক্ষিকানং অভাবো = নিষ্মক্ষিকং		
বৃড়চানং পটি-পাটিয়া = যথা-বৃড়ৎং		অনতিক্রম অর্থে।
সত্তিৎ অনতিক্রম = যথা-সত্তি		
যে যে বৃড়া = যথা-বৃড়ৎং		বীণার্থে অর্থাতঃ 'পুনঃ পুনঃ' অর্থে।
জীবস্স বন্ধকো পরিচ্ছেদো = যাব-জীবং—পর্যন্ত অর্থে।		
আ পৰ্বতা (খেতং) = আপৰ্বতং		সীমা অর্থে।
আ জলস্তা (সীতং) = আজলস্তং		
পৰ্বতস্স তিরো = তিরো-পৰ্বতং		দিক্ অর্থে।
সোতস্স পটি = পটি-সোতং		
পাসাদস্স অস্তো = অস্তো-পাসাদং	— অভ্যন্তর অর্থে।	

The combination of words with *upasagga* or *nipāta* in the following among other senses is called **Abyayībhāva** or *Indeclinable*

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Compound The compound is put in the neuter gender [*vide Kaccāyana, 2.7.5*] and the final vowel is made short [*vide Kaccāyana, 2.7.27*] :

- Cittam̄ adhikicca = *Adhicittam̄*.
 Kumārim̄ adhikicca
 or
 Adhi kumāriyam̄ } = *Adhikumāri*.
 Itthir̄ adhikicca
 or
 Adhi itthiyam̄ } = *Adhi'tthi*.
 Nagarassa samipe = *Upanagaram̄*.
 Darathassa abhāvo = *Niddaratham̄*.
 Masakassa abhāvo = *Nimmasakam̄*.
 Makkhikānam̄ abhāvo = *Nimmakkhikam̄*.
 Vuḍḍhanam̄ paṭipāṭiyā = *Yathāvuḍḍham̄*.
 Sattim̄ anatikkamma = *Yathāsatti*.
 Ye ye vuḍḍhā = *Yathāvuḍḍham̄*.
 Jivassa yattako paricchedo = *Yāvajīvam̄*.
 Ā pabbatā (khettam̄) = *Āpabbatam̄*.
 Ā jalantā (sītam̄) = *Ājalantam̄*.
 Pabbatassa tiro = *Tiropabbatam̄*
 Sotassa patī = *Paṭisotam̄*.
 Pāsādassa anto = *Antopāsādarī*.
-

VIII

A

कारक

KĀRAKA

Complementives*

१। करोति किरियं निफादेतीति कारकं ।

1. Karoti kiriyaṁ nippādetīti Kārakam.

याहा 'करे' अर्थां 'क्रिया निपत्ति करे' ताहाके कारक बले (३३ पृः द्रष्टव्य) । [कारक छाटि: कम्म, कत्तु, करण, सम्पदान, अपादान ओ ओकास वा अधिकरण । 'सामी' अर्थां सम्बन्ध-पद एवं 'आलपन' अर्थां सम्बोधन-पद क्रिया निपत्ति करे ना बलिया कारकेर मध्ये पश्य नहे ।]

Kāraka or the Complementive* is so called because it completes an action (see p. 33).

There are six Kārakas: *Kamma*, *Kattu*, *Karaṇa*, *Sampadāna*, *Apādāna*, and *Okāsa* or *Adhikaraṇa*. *Sāmi* or the Genitive and *Alapana* or the Vocative are not regarded as Kāraka, because neither of them satisfies the required condition.

* The term has been coined by me.—S. M.

२। यं करोति तं कर्म । २।६।१०

2. Yam` karoti tam Kammaṁ.

याहा किछु कुत, दृष्ट वा श्रुत हव ताहाइ कर्म
("कर्म"); यथा, ल्लथः करोति [३४ पृः 'दुतिया'र 'उदाहरण
ज्ञेय ।]

That which one does (sees or hears), is called
the Object :

e. g., Ratham karoti. [See examples under *Dutiyā*,
p. 34.]

३। ओ करोति स कर्ता । २।६।११

3. Yo karoti sa Kattā.

ये किया सम्पादन करेसे कर्ता ("कर्ता"); यथा,—
अहिना दृष्टो नरो; गरुलेन हतो नागो; बुद्धेन जितो
मारो; उपगुट्टेन वक्तो मारो। 'अहिना', 'गरुलेन',
'बुद्धेन', 'उपगुट्टेन' पदगुलि किया सम्पादन करेवलिया
'कर्ता'। [३४ पृः 'पठ्या'र अनुर्गत ३ नं उदाहरण ज्ञेय ।]

One who does an action is called the Agent :

e. g., Ahinā daṭṭho naro, Garuṇena hato nāgo,
Buddhena jito Māro; Upagutta bandho
Māro; where the italicized words are the
Agents, because each of them performs
an action. [See example iii, under *Paṭhamā*,
p. 34.]

४। येन वा कयिरते तं करणं । २।६।१२

4. Yena vā kayirate tam Karanam.

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বাহার ঘোরা কর্তা ক্রিয়া সম্পাদন করে, তাহা কর্তৃণ
কারক বধা,—দত্তেন বীহিং লুনাতি ; বাসিয়া রুক্থং তচ্ছতি ;
ফুরুনা রুক্থং ছিন্দতি ; কুদ্ধালেন রুক্থং খনতি ; হথেন কশং
করোতি ; চক্ষুনা রূপং পস্সতি ; সোতেন সদং শুগাতি ।
[৩৪ পৃঃ ‘ততিয়া’র অন্তর্গত ২ নং উদাহরণ জষ্ঠ্য]

That by means of which an act of doing (seeing or hearing) is accomplished is called the Instrument :

e. g., *Dattena vīhim lunāti; vāsiyā rukkham tacchati; pharasunā rukkham chindati; kuddālena rukkham khanati; hatthena kammam karoti; cakkhunā rūpam passati; sotena saddam sunāti.* [See example ii, under *Tatiyā*, p. 34.] •

৫। যস্স দাতুকামো রোচতি বা ধারয়তি বা তঁ সম্পদানঁ ।

২। ৬। ৬

5. Yassa dātukāmo rocate vā dhārayate vā tam Sampadānam.

কর্তা যাহাকে দান করিতে ইজ্ঞা করে বা যাহাতে কর্তার রুচি, কিংবা কর্তা যাহার নিকট ঘণী ধাকে, তাহার নাম সম্পদান (‘সম্পদান’) কারক ; বধা,—সমগ্রস্ম চৌবরং সদাতি ; সমগ্রস্ম রোচতে সচং ; দেবদত্তস্ম শ্রবণভূং ধারয়তে ষণ্ঠ্যাদত্তো ; শ্রবণং যে ধারয়তে । [৩৪ পৃঃ ‘চতুর্থী’র অন্তর্গত ১ নং উদাহরণ জষ্ঠ্য]

One to whom something is desired to be given, or one who entertains a liking for something,

or one from whom something is taken as a debt is called the Dative :

e. g., *Samanassa cīvaram dadāti; samanassa rocate saccam;* *Devadattassa suvaṇṇa-chattam dhārayate Yaññadatto; suvaṇṇam me dhārayate.* [See example i, under *Catutthī*, p. 34.]

[The Dative (Sampadāna) is also distinguished in the following ways :—

(i) in connection with the following roots the object assumes the sense of the Dative :—

(a) *silāgha* (to flatter or boast of), e.g., *Buddhassa silāghate*; (b) *hanu* (to hide from), e.g., *hanute mayham eva*; (c) *upa + ṭhā* (to worship or wait on), e.g., *upatiṭṭheyya Sakyaputtanam vadḍhaki*; (d) *sapa* (to blame or curse), e.g., *mayham sapate*; (e) *dhāra* (to owe to any person), e.g., *suvaṇṇam te dhārayate*; (f) *piha* (to long for), e.g., *Buddhassa aññatitthiyā pihayanti, samiddhānam pihayanti daliddā*; (g) *kudha* (to be angry with), e.g., *kodhayati Devadattassa, tassa kujha mahā-vira*; (h) *duha* (to meditate mischief), e.g., *duhayati disānam megho*; (i) *issa* (to envy), e.g., *titthiyā samanānam issayanti*; (j) *usuyya* (to grumble at), e.g., *titthiyā samanānam usuyyanti, lābhagiddhena dujjanā gunavantānam usuyyanti*;

(ii) in connection with the roots *rādha* and *ikkha* when used in answer to a query, the object can be both Dative or Accusative, e.g., *ārādho me rañño* (also, *rājānam*); *āyasmato Upālitherassa* (also, *āyasmantam Upālitheram*) *upasampadā-pekkho Upatisso*;

(iii) in connection with the root *suṇa* (with the prefix *pati* or *ā*) and the root *giṇa* (with the prefix *anu* or *pati*), that which was previously in the Nominative becomes Dative, e.g., *Bhagavā* (Nominative) *bhikkhū etad avoca*, *Bhagavato* (Dative) *paccassosum te bhikkhū*; *Bhikkhu* (Nominative) *janam dhammam sāveti*, *tassa bhikkhuno* (Dative) *jano anugīṇāti*;

(iv) in connection with words signifying announcement ("*Rocan'attha*"), e.g., *ārocayāmi vo bhikkhave, āmantayāmi vo bhikkhave* ;

(v) in denoting aim or purpose "*Tadattha*" e.g., *ūnassa paripuriyā, Buddhassa atthāya* ;

(vi) in signifying the meaning of the infinitive suffix *tum* ("*Tumattha*"), e.g., *lokānu-kampāya, phāsuvihārāya* ;

(vii) in signifying the sense of *alam* ("*Alamattha*"), e.g., *alam me Buddho, alam me rajjam, alam bhikkhu pattassa, alam malo mallassa* (where *alam* means 'fit for') ; *alam me rūpam karaṇiyarām, alam me hiraññasuvanṇehi* (where *alam* means 'enough', 'unnecessary') ;

(viii) if the object of the root *mañña* be an inanimate thing and if it denotes disrespect, it assumes the sense of the Dative ("*Maññ'anā-dar'appāñini*"), e.g., *kaṭṭhassa tuvam maññe, kaliṅgarassa tuvarān maññe* ; but, *suvaṇṇam tam maññe, gadrabham tam maññe* ;

(ix) the object of verbs denoting 'going' assumes the sense of the Dative ("*Gatyatthakammani*"), e.g., *gāmassa pādena gato, appo saggāya gacchati, mūlāya paṭikasseyya Saṅgho* ;

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(x) in denoting good wish ("Āsim's'attha"), e.g., bhaddam bhavato hotu, kusalam bhavato hotu ;

(xi) in connection with the word *sammuti*, 'consent' ("Sammutippayoge"), e.g., sādhu sammuti me tassa Bhagavato dassanāya ;

(xii) in connection with the word *bhiyya* 'more', 'abundant' ("Bhiyyappayoge"), e.g., bhiyyosomattāya ;

(xiii) in the sense of the Seventh case ("Sattamyattha"), e.g., tuyham (=tava santike) āvikaromi, tassa me Sakko pāturahosi.

The Dative is used not merely in connection with a particular word of a particular signification, but in connection with all words of that signification, e.g., upamam te karissāmi, dhammam vo bhikkhave desissāmi, desetu bhante Bhagavā dhammam bhikkhūnam, tassa phāsu, tassa pahiṇeyya, amhākam maninā attho, kimattho me Buddhenā, seyyo me attho, etc.

Sometimes, the endings of the Second, Third and Sixth cases are used.]

६। यस्मादपेति भयमादत्ते वा तदपादानं । २।६।१

6. Yasmādapeti bhayamādatte vā tad Apādānam.

যাহা হইতে কোন বস্তু বা ব্যক্তি দূরে গমন করে, কিংবা ভীত বা গৃহীত হয়, তাহার নাম অপাদান কারক; যথা,—গামা অপেক্ষি মুনয়ো; নগরা নিগ্রগতো রাজা; পাপ চিত্ত নিবারণে; চোরা ভয়ঃ আবত্তে; আচরণিযুপজ্ঞানেহি সিক্খঃ গণহাতি সিস্মো। [৩৫ পৃঃ 'পঞ্চমী'র অন্তর্গত ১ নং উদাহরণ জ্ঞান্য ।]

That from which a person or thing goes away or fear arises or something is received is called the Ablative :

e.g., *Gāmā apenti munayo; nagarā niggato rājā; pāpā cittam nivāraye; corā bhayam jāyate; ācariy'upajjhāyehi sikkham gānhāti sisso.* [See example i under *Pañcamī*, p. 85.]

[The Ablative (Apādāna) is also distinguished in the following ways :

(i) in connection with roots used with particular prefixes, e.g., *parā + √ji* (to subdue): *Buddhasmā parājenti aññatitthiyā* (where "Buddha," because he cannot be subdued, and not merely because he is the subduer, is put in the Ablative); *pa + √bhū* (to spring, proceed, arise): *Himavantā pabhavanti pañca mahānadiyo* (here, "Himavanta," from which the five rivers proceed, is put in the Ablative);

(ii) in connection with particular *nāma* (noun or word), e.g., *urasmā jāto putto, bhūmito niggato raso, ubhato sujāto putto, tato pabhuti, nāññām dukkhā, bhinno Devadattā*;

(iii) in connection with *upasaggas* (prepositions), e.g., *apa* ('away') *sālāya āyanti vāñijā, ā* ('up to,' 'down to') *Brahmalokā saddo abbhug-gacchati, upari pabbatā devo vassati, uppalam assa padumasmā pati* ('for,' 'instead of') *dadāti*; *Buddhasmā pati* ('like unto') *Sāriputto*;

(iv) in connection with words denoting objects lying between two Kārakas, e.g., *kosā vijjhati kuñjaram* (where the distance of a kosa lies between two kārakas, the agent and the

object, i.e., elephant); similarly,—māsasmā bhūñjati bhojanam, pakkhasmā vijjhati migam;

(v) in connection with *nipātas* (indeclinables), when the endings of the Fifth case are used as well as those of the Second and Third cases, e.g., rahitā ('bereft of,' 'without') mātujā (5th case), rahitā mātujam (2nd case), rahitā mātujena (3rd case); similarly,—rite ('without') saddhammā, saddhammam, saddhammena; so also with vinā ('without'), nānā ('various'), puthu ('separate,' 'different');

(vi) in connection with verbs denoting protection, where the object desired to be protected from any person or thing acquires the Ablative sense, e.g., ucchuto sigāle rakkhati, yavā pati-sedhenti gāvo; sometimes the endings of the Seventh case are used instead of those of the Fifth: kāke rakkhanti taṇḍulā;

(vii) in connection with that from which disappearance is desired, e.g., upajjhāyā antara-dhāyati sissō; mātarā ca pitarā ca (5th case) antaradhāyati putto; sometimes the endings of the Seventh case are used: Jetavane (7th case) antaradhāyati Bhagavā;

(viii) in connection with words

(a) denoting distance (*dūra*), e.g., kivadūro ito Nalakāragāmo; sometimes the endings of the Second and Third cases are used: dūrato (also, dūram and dūrcna) ñagamma, ārakā te imasmā dhammadvinayā (also, imam dhammadvinayam, anena dhammadvinayena);

(b) denoting vicinity (*antika*), e.g., antikam gāmā, āsannam gāmā, samipam gāmā; the endings

- of the Second and Third cases may also be used: antikām gāmām or gāmena, etc. ;
- (c) denoting space or time (*addha-kāla*), e.g., *ito Mathurāya catūsu yojanesu Saṅkassa-nagaraṁ atthi* (Space), *ito ekanavuti-kappa-matthake* (Time) ;
 - (d) left alone by the elision of verbal forms in *-tvā* (*tvā-lopa*), e.g., *pāsādā saṅkameyya* (which originally stood as: *pāsādaṁ abhirūhitvā saṅkameyya*), *āsanā vutṭhaheyya* (which was: *āsane nisiditvā vutṭhaheyya*), *pāsādā passati* (which was: *pāsādaṁ abhirūhitvā passati*); the Ablative here represents Accusative (Kamma) and Locative (Adhikaraṇa) constructions;
 - (e) denoting direction (*disā-yoga*). e.g., *Avīcito upari*; *puratthimato*, *dakkhiṇato*, *pacchimato*, *uttarato*; *yato assosum Bhagavato kittisaddam*; *uddham pādatalā*, *adho kesamatthakā* ;
 - (f) denoting comparison (*vibhatta*), e.g., *yato pañitataro*, *yato visiṭṭhataro*; the endings of the Sixth case are sometimes used: *channavutinam pāsañdānam dhammānam pavaram idam Sugatavinayam* ;
 - (g) denoting cessation (*ārappayoga*), e.g., *gāma-dhammā arati virati pativirati*, *pāpañtipātā veramapi* ;
 - (h) denoting purification (*suddh'attha*), e.g., *lobhaniyehi dhammehi suddho mātito ca pitito ca suddho asamisaṭṭho anupakuṭṭho agarahito* ;
 - (i) denoting liberation (*pamocan'attha*), e.g., *parimutto dukkhasmā*, *mutto 'smi Māra-bandhanā* ;

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- (j) denoting reason or cause (*hetv-attha*), e.g., *kasmā hetunā*, *kasmā tumhe daharā na miyyatha*, *kasmā idh'eva maraṇam bhavissati*; sometimes the endings of the Second, Third and Fourth cases are used: *kim kāraṇam* (2nd), *kena kāraṇena* (3rd), *kissa* (4th);
- (k) denoting separation (*vivitt'attha*), e.g., *vivitto pāpakā dhammā*, *vivicca' eva kāmehi aku-salehi dhammehi*;
- (l) denoting measure (*pamān'attha*), e.g., *dighaso* (i.e., *dīghappamānenā*) *nava vidatthiyo*;
- (m) used with *pubba* ('before') (*pubba-yoga*), e.g., *pubb'eva me bhikkhave sambodhā*;
- (n) denoting the act of binding or tying (*bandhan' attha*), e.g., *satasmā bandho naro* (also, *satena*, with the ending of the Third case);
- (o) denoting attribute or quality (*guṇa-vacana*), e.g., *paññāya sugatim yanti*, *issariyā* (i.e., *issariyaguṇa-hetuto*) *rājā janarāḥ rakkhati*;
- (p) left alone by the elision of verbal forms in *-tvā*, and in answer to a query (*pañhe tvā-lope*), e.g., *Abhidhammā* (originally, *Abhidhammaṁ sutvā*, or *Abhidhamme ṭhatvā*) *pucchanti*; the Ablative here stands for the Accusative (Kamma) and Locative (Adhikaraṇa) constructions. Instead of the Fifth case-ending, those of the Second and the Third are also used: *Abhidhammaṁ*, *Abhidhammena* *pucchanti*; similarly,—*Vinayā*, *Vinayam*, *Vinayena*, etc.;
- (q) denoting littleness (*thok' attha*), e.g., *thokā muccati*, *appamattakā muccati*, *kicchā muc-cati*; the endings of the Second and Third cases are also used: *thokam*, *thokena*, etc.;

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(r) used in a non-subjective sense (*a-kattari*), e.g.,
 katattā upacitattā ussannattā vipulattā
 uppannam cakkhuviññānam.]

७। यो 'धारो तं ओकासं । २१६।८

7. Yo 'dhāro tam Okāsam.

यो हाता किंवा आधार ताहार नाम ओकास (अवकाश)
 वा अधिकरण कारक । [३५-३६ पृः उदाहरण जटेष्य ।]

The place of an action is called the Okāsa or the Locative.

[See examples under under *Sattamī*, pp. 35-36.]

B

विभत्ति-भेद

VIBHATTI-BHEDA

Cases and Case-endings

[The Vibhatti or the Case must not be confused with the Kāraka. A Kāraka is one of the many causes that accounts for the use of a Vibhatti, and the latter can bring home to us the sense of the Kāraka that may have caused it. For instance, the Paṭhamā-vibhatti (see p. 34) can be accounted for not only by means of the *Kattu-kāraka* but also by *Liṅgattha* and *Ālapana* (see *Kaccāyana*) and it can help us to determine the sense of the *Kattu-kāraka*. A loose enumeration of the Vibhattis are given at p. 31, sec. 5, where they appear as *eight*; but strictly speaking, they are *seven* in number, excluding

the *Ālapana*, which in English grammar is distinguished as the Case of Address. Only a rough idea of the use of the seven Vibhattis is given at pages 34-36 ; a detailed treatment of them will be found below.]

Paṭhamā (The First Case)

१ लिङ्गात्मे पठमा । २।६।१४

1. Ling'atthe Paṭhamā.

लिङ्गार्थे शब्दের उत्तर प्रथमा विभक्ति हय; अर्थात्, ये हले क्रियापद प्रकृति धाके ना, केवल लिङ् वा अभिधेय वृक्षाहार नियित शब्द प्रयोग करा याय, सेह इले सेह शब्देर उत्तर प्रथमा विभक्ति हय [संस्कृत व्याकरणे इहाके "अभिधेय-मात्रे प्रथमा" बले] ; यथा,—पुरिसो, पुरिसा एको, द्वे, अहं इत्यादि ।

वालावतार व्याकरणे कर्त्तवाचोर कर्ता एवं कर्मवाचोर कर्मेर उत्तरात लिङ्गार्थे प्रथमा विभक्ति हय [संस्कृत व्याकरणे इहाके "उक्ते कर्त्तरि" ओ "उक्ते कर्मणि" प्रथमा बले] ;* यथा,—हृदो ओदनः पचति (कर्त्तवाच) ; हृदेन ओदनो पचते (कर्मवाच)—एहले "हृदो" पदाटि "उक्ते कर्त्तरि" प्रथमा एवं "ओदनो" पदाटि "उक्ते कर्मणि" प्रथमा हइयाछे । एहरप, व द्वौ धन्मः देसेसि ; व द्वैन धन्मो देसितो । (एहले, प्रथम वाक्येर "वृक्षो" ओ द्वितीय वाक्येर "धन्मो" पदाटि उत्तर प्रथमा विभक्ति हइयाछे ।)

* कर्त्तवाचो, प्रथमा-विभक्तियुक्त कर्ताके "उक्त कर्ता" एवं द्वितीया-विभक्तियुक्त कर्मके "अमूक कर्म" बले । कर्मवाचो, प्रथमा-विभक्तियुक्त कर्मके "उक्त कर्म" एवं तृतीया-विभक्तियुक्त कर्ताके "अमूक कर्ता" बले ।

অব্যৱ-যোগেও লিঙ্গার্থ-সংজ্ঞা হয় ; যথা,—নাগসেনো
নাম দেরো ; সীহসেনো নাম পুত্রো । (এছলে “নাগসেনো”
ও “সীহসেনো” পদ দ্বাইটি “নাম” এই অব্যৱবোগে প্রথম
হইয়াছে ।)

The endings of the First Case are used, when only
the sense of the crude form (*i.e.*, stem or
nominal base) is spoken of :

Puriso, purisā ; eko, dve ; aham, etc.

The agent when in the Active Voice (*Kartṛ-vācya*) and the object when in the Passive (*Karma-vācya*) require the ending of the First Case, which
is also used if a word is governed by some
Indeclinables, *e.g.*,—

Sudo odanam pacati (Active), *Sūdena odano*
paccate (Passive) ; similarly,—*Buddho dhammam**
desesi, *Buddhena dhammo desito*.

Nāgaseno nāma thero, *Sīhaseno nāma putto*
(where “nāma,” an Indeclinable, governs the
Proper names).

২। আলপনি চ । ২। ৬। ১৫

2. Ālapane ca.

লিঙ্গার্থে সম্বোধনেও প্রথম বিভক্তি হয় ; যথা,—
ভো পুরিস, ভবত্তো পুরিসা ; ভো রাজ, ভবত্তো রাজানো ;
হে সখ, হে সখিনো । [এই বিধানটি কচাইন ব্যাকরণে
স্বতন্ত্র, কিন্তু বালাবতার ব্যাকরণে উপরি উক্ত “লিঙ্গথে” সংজ্ঞার
অন্তর্ভুক্ত ।]

The endings of the First Case are also used to
express the sense of addressing, coupled with
the sense of the crude form :

Bho purisa, bhavanto purisā ; bho rāja, bhavanto rājāno ; he sakha, he sakhino. [In the Bālāvatāra these formations are allowed by the Sūtra "Liṅgatthe Paṭhamā," but Rule 2 occurs separately in Kaccāyana.]

Dutiyā (the Second Case)

१। कम्मत्ते दुतिया । २। ६। २३

1. Kammatthe Dutiyā.

"अनुकूल कर्मे" कर्मार्थे वितीया विभक्ति हय ; वथ—
वृक्षं वदेत्, उनपत्तं भृञ्जति, कण्टकं मदति, विसं गिलति,
रथं करोति, धनं शृणाति, वाचं भासति, तङ्गुलं पचति,
चोरं घातेति, गवं हनति ।

The endings of the Second Case are used in denoting the object (in the *Kartṛ-vācya*), i.e., the Accusative :

Buddham vande, ūnapattam bhuñjati,
kapṭakam maddati, visam gilati, ratham karoti,
dhammam suṇāti, vācam bhāsati, taṇḍulam
pacati, coram ghāteti, gavam hanati.

२। कालाद्धानमन्तसंयोग । २। ६। २८

2. Kāladdhānamaccantasamyoge.

ज्रव्य, शुग वा त्रियार सहित काल ओ पथ-बाचक शब्देर
निरन्तर संयोग बृक्षाहले, काल ओ पथ-बाचक शब्देर उत्तर
वितीया विभक्ति हय ; वथ,—“मासं मंसोदनो” (अर्थात्
एकमास-काल व्यापिया थाहिबार मत ये ज्रव्यबाचक मांसोदन) ;
“सर्वसं रमणीया नदी” (अर्थात् समस्त शर्वकाल व्यापिया
रमणीयता-शुगसम्पन्ना नदी) ; “मासं सज्ज्ञायति” (एहले

একমাস-কাল ব্যাপিয়া ‘সজ্ঞাবন’ ক্রিয়া বৃক্ষাইতেছে) ; “যোজনং বনরাজি” (অর্থাৎ যোজন-বিস্তৃত পথ ব্যাপিয়া নিরন্তর অবস্থিত যে দ্রব্যবাচক বনরাজি) ; “যোজনং দীর্ঘো পৰ্বতো” (এছলে, ‘দীর্ঘো’ এই গুণবাচক শব্দের সহিত পথবাচক যোজন-শব্দের নিরন্তর সংযোগহেতু ‘যোজন’ শব্দে দ্বিতীয়া বিভক্তি হইয়াছে) ; “কোসং সজ্ঞাবতি” (এছলে ক্রিয়ার সহিত পথবাচক শব্দের নিরন্তর সংযোগহেতু পথ-বাচক ‘কোসং’ শব্দে দ্বিতীয়া বিভক্তি হইয়াছে)।

The endings of the Second Case are added to words denoting time or space, which have immediate proximity (to any object, attribute or action) :

Māsam māmsodano (where *māsa* denotes time and *māmsodano* object—i.e., a ‘*māmsodano*’ which can be eaten for a whole month. Here we have proximity of time with an object).

Saradam ramaṇiyā nadi (where ‘*ramaṇiyatā*’ is an attribute of ‘*nadi*,’ which lasts throughout the season ‘*Sarada*.’ Here we have proximity of time with an attribute).

Māsam sajjhāyati (where the action of ‘*sajjhāyana*’ continues throughout a ‘*māsa*.’ Here we have proximity of time with an action).

Yojanam vanarāji (proximity of space, *yojana*, with an object, *vanarāji*).

Yojanam dīgho pabbato (proximity of space with an attribute, *dīgha*).

Kosam sajjhāyati (proximity of space with an action, *sajjhāyati*).

२। कम्पपवचनीय-युत्ते । २१६।२८

3. Kammappavacanīya-yutte.

कर्मप्रबचनीय-पदेर प्रयोग थाकिले शब्देर उत्तर द्वितीया विभक्ति हय। अनु, पति, परि ओ अभि एहि चारिटि उपसर्ग नियमित अर्थबोधक हइले, उहादिगके कर्म-प्रबचनीय बले :

अनु—‘लक्षण’, ‘बीमा’ (अर्थां युगमं व्याप्ति-हृष्टा), ‘हित्यत्तुत’ (‘एहि प्रकार’ भाव अर्थां व्रताव-विक्रम भाव आप्त), ‘भाग’, ‘सह’ ओ ‘हीन’ अर्थे।

पति ओ **परि**—‘लक्षण’, ‘बीमा’, ‘हित्यत्तुत’ ओ ‘भाग’ अर्थे।

अभि—‘लक्षण’, ‘बीमा’ ओ ‘हित्यत्तुत’ अर्थे।

उदाहरण—

अनु :—“कृकृथः अनु विज्ञोतते चन्दो” (एह्ले ‘अनु’ एहि कर्मप्रबचनीय पदेर प्रयोगे ‘कृकृथः’ शब्दे लक्षणार्थे द्वितीया विभक्ति हइयाछे, येहेतु वृक्षके लक्ष्य करिया ताहार उपरे चल प्रकाश पाइतेछे); “कृकृथः कृकृथः अनु विज्ञोतते चन्दो” (एह्ले ‘अनु’ बीमार्थे प्रयुक्त होयाय ‘कृकृथः कृकृथः’ एहेतु विभक्ति हइयाछे—अतएव एह्ले बीमार्थे द्वितीया विभक्ति); “साधु देवदत्तो मात्रः अनु” (अर्थां, देवदत्त व्रतावतः साधु नहे, किस्त मातार प्रति साधु—अतएव ‘मात्रः’ इत्यत्तार्थे द्वितीया विभक्ति आप्त हइल); “यदेष्य मः अनु सिया तः दीप्तु” (अर्थां, याहा आमार भाग ताहा आमाके देखाया हड्क—एह्ले ‘अनु’ भागार्थबोधक, एहि निमित्त ‘मः’ द्वितीयाय व्यवहृत हइयाछे); “नदिः अवसिता बाराणसी” (अर्थां,

বারাণসী দেশটি নদীর সহিত অঙ্গাঞ্চিভাবে এক হইয়া অবস্থিত—এছলে ‘অনু’ সহার্থবাচক, সেই নিমিত্ত ‘নদিং’ হিতীয়া) ; “অনু সারিপুত্রং প্রাঙ্গবা ভিক্খু” (অর্থাৎ, ভিক্খু প্রজাবান्, কিন্তু সারিপুত্র অপেক্ষা তিনি প্রজার হীন— এছলে, হীনার্থবাচক ‘অনু’ এই কর্মপ্রবচনীয়-পদের বোগে ‘সারিপুত্রং’ হিতীয়া)।

পতি ও পরি :—“রুক্থং পতি বিজ্ঞাততে চন্দো” (লক্ষণার্থে) ; “রুক্থং রুক্থং পতি বিজ্ঞাততে চন্দো” (বীক্ষণার্থে) ; “সাধু দেবদত্তো মাতরং পতি” (ইথন্তৃতার্থে) ; “মদেখ মং পতি সিয়া তং দীর্ঘতু” (ভাগার্থে)। ‘পরি’-পক্ষেও ঐক্যপ।

অভি :—“রুক্থং অভি বিজ্ঞাততে চন্দো” (লক্ষণার্থে) ; “রুক্থং রুক্থং অভি বিজ্ঞাততে চন্দো” (বীক্ষণার্থে) ; “সাধু দেবদত্তো মাতরং অভি” (ইথন্তৃতার্থে)।

The endings of the Second Case are added to words used in connection with terms (certain prepositions, particles or adverbs) employed to define an action (*Kammappavacanīya*).

Such terms are : *anu*, *pati*, *pari* and *abhi*.

Anu expresses the senses of (i) aiming at, (ii) pervasion, (iii) exception, (iv) portion, (v) homogeneity, and (vi) inferiority : e.g.,

(i) *Rukkham anu vijjotate cando* (where the idea is that the moon is shining with the tree as its aim ; the act of ‘aiming at’ is expressed by the *Kammappavacanīya* ‘*anu*’ ; hence, *rukkham*, which it governs, takes the ending of the Second Case).

- (ii) Rukkham rukkham anu vijjotate cando (where 'anu' expresses 'pervasion'; hence the repetition *rukham rukkham* and the ending of the Second Case).
- (iii) Sādhu Devadatto mātaram anu (where the meaning is that Devadatta is not by nature good, but he is good towards his mother; hence, the Second Case-ending in *mātaram*, which is governed by 'anu,' denoting 'exception').
- (iv) Yad ettha mām anu siyā tam dīyatū (which means: Give me that which is my portion; thus 'anu' has the force of 'share or portion,' and accordingly *mām* has the Second Case-ending).
- (v) Nadiṁ anvavasitā Bārāṇasi (where 'Bārāṇasi' together with 'nadi' makes one complete whole; therefore, 'anu' in *anvavasitā* (anu + ava + sitā, Sk. sritā) denoting 'homogeneity,' *nadiṁ* has the Second Case-ending).
- (vi) Anu Sāriputtam paññavā bhikkhu (which means that the bhikkhu is wise, but that he is inferior to Sāriputta in wisdom; hence, 'anu' having the force of 'inferiority,' *Sāriputtam* has the Second Case-ending).

Pati and *Pari* have only the first four significations of *Anu* in the above illustrations and they can be used in its stead.

Abhi has only the first three significations of *Anu* mentioned above and it can be used in its place.

४। गति-बुद्धि-भुज-पठ-हर-कर-सयादीनं कारिते वा । २।६।३०

4. Gati-buddhi-bhuja-paṭha-hara-kara-sayādīnām kārite vā.

‘गति’-बोधार्थक, ‘बुद्धि’-बोधार्थक एवं ‘भुज’, ‘पठ’, ‘हर’, ‘कर’ ओ ‘सय’ प्रत्यक्षि धातुर कारित-प्रत्यय घोगे प्रयोज्य कर्त्तव्य कथन द्वितीया कथन तृतीया विभक्ति हय; यथा,—“सामी दासः गामः गमयति”, किंवा “सामी दासेन गामः गमयति”; “गक्तु सिस्मः (किंवा, ‘सिस्मेन’) धम्मः बोधयति”; “उपासको भिक्खुः (किंवा, ‘भिक्खुना’) भत्तः भोजयति”; “आचरियो अन्तेवासिकः (किंवा, ‘अन्तेवासिकेन’) पालिः पाठयति”; “हथारोहो हथिः (किंवा, ‘हथिना’) सामयति” (शयन कराइतेह), इत्यादि ।

In the sense of causation ('kārite'), the endings* of the Second Case are optionally used in connection with the roots denoting *gati* (motion) or *buddhi* (knowing) and with the roots *bhuja*, *paṭha*, *hara*, *kara*, *saya*, etc. :

Sāmī dāsam gāmaṁ gamayati (also, dāsenā),
garu sissam dhammar bodhayati (also, sissenā),
upāsako bhikkhum bhattam bhojayati (also, bhikkhunā); ācariyo antevāsikam Pālim pāṭhayati (also, antevāsikena); hatthāroho hatthim sāyayati (also, hatthinā).

५। क्वचि दुतिया छट्ठोनमत्थे । २।६।३६

5. Kvaci Dutiyā Chaṭṭhīnamatthe.

वल्लि-विभक्तिर अर्थेऽ कथन कथन शब्देर् उत्तर द्वितीया विभक्ति हय; यथा,—“तः खो पन भगवन्नः कल्याण-किञ्चि-

সন্দেৱ অব্ভুঁগতো” (এছলে ‘তস্য ভগবতো’ এই বটী-অর্থে ‘তৎ ভগবন্তং’ পদে দ্বিতীয়া বিভক্তি হইয়াছে)। ‘অন্তরা’, ‘অন্তো’, ‘তিরো’, ‘অভিতো’, ‘পরিতো’, ‘পটিতো’ ইত্যাদি শব্দেৱ প্ৰৱোগেও কথন কথন বটী-অর্থে দ্বিতীয়া বিভক্তি হয় ; যথা,—“অন্তরা চ নালন্দং (অর্থাৎ ‘নালন্দস্য’) অন্তরা চ রাজগহং (অর্থাৎ ‘রাজগহস্য’)” ; এইকপ, “অন্তো রট্টং”, “তিরো রট্টং”, “অভিতো গামং”, “পরিতো গামং”, “উপমা মং পটিভাতি” ।

The endings of the Second Case are sometimes used in denoting the sense of those of the Sixth :

Tam kho pana Bhagavantam kalyāṇa-kitti-saddo abbhuggato (where *tam* Bhagavantam means *tassa Bhagavato*).

So also in connection with the words *antarā*, *anto*, *tiro*, *abhitō*, *parito*, *paṭibhā* etc.; e.g., *antarā ca Nālandām* *antarā ca Rājagahām*; *anto ratṭham*; *tiro ratṭham*; *abhitō gāmaṁ*; *parito gāmaṁ*; *upamā māṁ paṭibhāti*.

६। ততিয়া-সত্তমীনন্ত্র । ২১৬।৩৩

6. Tatiyā-Sattamīnañ ca.

তৃতীয়া ও সপ্তমীৰ অর্থেও কথন কথন দ্বিতীয়া বিভক্তি হয় ; যথা,—“মং (অর্থাৎ ‘ময়া সহ’—তৃতীয়াৰ্থে) নাল-পিস্সতি” ; “পুৰুষ্ণ-সময়ং (‘সময়ে’ এই সপ্তমী-অর্থে) নিবাসেৰা” ।

উপ, অমু, অধি ও আ পূৰ্বক ‘বস’ ধাতুৱ বোগে, অধি-পূৰ্বক ‘সি’, ‘ঠা’ ও ‘আস’ ধাতুৱ বোগে এবং অভি-নি-

পূর্বক ‘বিস’ ধাতুর ঘোগেও কথন কথন সপ্তমীর অর্থে দ্বিতীয়া বিভক্তি হয় ; যথা,—“গামং উপবসতি” (অর্থাৎ, ‘গামে বসতি’), এইক্ষণ, “গামং অমূবসতি, অধিবসতি, আবসতি, অধিসেতে, অধিতিট্ঠতি, অজ্ঞাসয়তি, অভিনিবিসতি” (অর্থাৎ, ‘গামে পবিসতি’)।

পান করা অর্থে ‘পা’ ধাতু ও ভ্রমণ করা অর্থে ‘চৱ’ ধাতুর ঘোগেও কথন কথন সপ্তমীর অর্থে দ্বিতীয়া বিভক্তি হয় ; যথা,—“নদিং পিবতি” (অর্থাৎ, ‘নদীতে জল পান করিতেছে’); “গামং চৱতি” (অর্থাৎ, ‘গ্রামে ভ্রমণ করিতেছে’)।

চতুর্থীর অর্থেও কথন কথন দ্বিতীয়া বিভক্তি হয় ; যথা,—“পচারোচেমি তং” (চতুর্থী ‘তে’র স্থানে ‘তং’)।

পঞ্চমীর অর্থেও কথন কথন দ্বিতীয়া বিভক্তি হয় ; যথা,—“পূর্বেন গামং” (‘গামস্থা’ অর্থে)।

ক্রিয়াবিশেষণেও দ্বিতীয়া বিভক্তি হয় ; যথা—“স্মৃথং সেতি”।

The endings of the Second Case are also sometimes used in denoting the sense of those of the Third and Seventh Cases :

Mam (i.e., *mayā saha*) *nālapissati* ; *pubbañha-samayam* (i.e., *samaye*) *nivāsetvā*.

The endings of the Second Case are also sometimes used in the sense of those of the Seventh Case in connection with the following :—*upa + √ vasa*, *anu + √ vasa*, *adhi + √ vasa*, *ā + √ vasa* ; *adhi + √ si* ; *adhi + √ ṭhā* ; *adhi + √ āsa* ; *abhi + ni + √ visa* ; e.g., *gāmam upavasati* (i.e.,



gāme vasati) ; similarly,—*gāmam̄ anuvasati*, *adhi-vasati*, *āvasati*, *adhisete*, *adhitit̄hati*, *ajjhāsayati*, *abhinivisati* (*i.e.*, *gāme pavisati*).

Similarly, in connection with $\checkmark pā$ (to drink) and $\checkmark car$ (to go about) ; *e.g.*, *nadiṁ pivati* (*i.e.*, *nadiyam̄ pāniyam̄ pivati*) ; *gāmam̄ carati* (*i.e.*, *gāme carati*).

Also, in the sense of the endings of the Fourth Case ; *e.g.*, *paccārocemi tam̄* (for *te*).

And in the sense of the endings of the Fifth Case ; *e.g.*, *pubbena gāmam̄* (for *gāmasmā*).

Also, adverbially ; *e.g.*, *sukham̄ seti*.

Tatiyā (the Third Case)

१। करणे ततिया । २।६।१६

1. Karaṇe Tatiyā.

करण कारके दृष्टीया विभक्ति हय ; यथा—दत्तेन वीहिं
लुनाति (एहले ‘दत्तेन’ अर्थात् ‘दात्र द्वारा’,—वाहिर वा वाह
करण-कारक) ; नेत्तेन चन्दं इक्खते (एहले ‘नेत्तेन’
अज्ञातिक वा आध्यात्मिक करण-कारक) ।

The endings of the Third Case are used in denoting instrumentality :

Dattena vihim lunāti (where an *external* act is being performed by means of a ‘datta’—*bāhira karaṇa*) ; *nettena candalam ilkkhate* (where the action is being done *inwardly* by means of the eye—*ajjhatti ka karaṇa*).

२। सहादि-योगे च । २।६।१३

2. Sahādi-yoge ca.

‘सह’, ‘अलं’, ‘किं’, प्रत्यक्ष शब्देर प्रयोगे सहार्थे तृतीया विभक्ति हय ; यथा—पुत्तेन सह वृत्ति, पुत्तेन] सह थूलो, पुत्तेन सह धनं ; अलं ते इध वासेन ; किं ते जटाहि । ‘सह’ शब्द ना धाकिलेऽ सहार्थ वृद्धाइलेह तृतीया हइवे ; यथा,—निसीदि भगवा सद्धिं भिक्खु-संघेन (सहार्थ वाचक ‘सद्धिं’ शब्दयोगे तृतीया) ; सहस्रेन समं मिता (सहार्थ वाचक ‘सम’ शब्देर योगे तृतीया) ; पिवेहि मनापेहि नानाभावो (ऐक्षण्य, ‘नाना’ शब्देर योगे तृतीया) ; पिवेहि मनापेहि विनाभावो (‘विना’ शब्दयोगे तृतीया) ।

The endings of the Third Case are also used in connection with the words *saha*, *alam*, *kim*, etc., or in denoting the meanings thereof :

Puttena saha vutti ; *puttena saha thūlo* ;
puttena saha dhanam ; *alam te idha-vāsenā* ;
kim te jaṭāhi. The endings of the Third Case would be used even without *saha*, only if the sense of *saha* be there : *nisīdi Bhagavā saddhim bhikkhu-saṅghena* ; *sahassena samam mitā* ; *piyehi manāpehi nānā-bhāvo* ; *piyehi manāpehi vinā-bhāvo*.

३। हेत्वत्थे च । २।६।८

3. Hetvatthe ca.

हेत्वर्थे एवं ‘हेतु’ शब्देर योगेऽ तृतीया विभक्ति हय ; यथा,— हेत्वर्थे : अनेन वसति (अर्थात्, ‘अन् हेतु’) ; ‘हेतु’ शब्द-योगे : केन हेतुना ; ऐक्षण्य, धन्मेन वसति, विज्ञाय वसति, न अच्छ वसलो होति, दानेन भोगवा होति, केनथेन सो आगतो ।

In denoting cause and also in connection with the word 'hetu', the endings of the Third Case are used :

Annena vasati (because *anna* here is the 'cause') ; *kena hetunā* (because used with the word 'hetu'). Similarly, *dhammena vasati* ; *vijjāya vasati* ; *na jaccā vasalo hoti* ; *dānena bhogavā hoti*; *ken'atthena so āgato*.

४। सत्तम्यस्थे च । २।६।२०

4. Sattamyatthe ca.

সপ্তমী-অর্থেও তৃতীয়া বিভক্তি হয় ; যথা,—পূর্বেন
গামং (অর্থাৎ, 'গামস্থা পূর্বস্থিং'—'পূর্বস্থিং' অর্থে 'পূর্বেন');
তেন কালেন (অর্থাৎ, 'তস্মিং কালে') ; এইরূপ, তেন খো
সময়েন ।

The endings of the Third Case are used in the sense of the Seventh Case too :

Pubbena gāmam (=gāmasmā pubbasmiṁ) ;
tēna kālēna (=tasmiṁ kāle). Similarly, *tēna kho samayena*.

৫। যেনঙ্গবিকারী । ২।৬।২১

5. Yen'aṅgavikāro.

বে ব্যাখ্যিগ্রন্ত অঙ্গের দ্বারা শরীরের বিকার বুঝায়, সেই
অঙ্গবাচক শব্দের উভয় তৃতীয়া বিভক্তি হয় ; যথা,—
অকৃত্যিনা কালে ; সোতেন বধিরো ; হথেন কুণ্ডি ; পাদেন
খঙ্গো ; পিটুঠিয়া খুজ্জো ।

The endings of the Third Case are added to the word which denotes that diseased member of the body whereby the whole appearance is affected :

Akkhinā kāño ; sotena badhiro ; hatthena
kunī ; pādena khañjo ; piṭṭhiyā khujjo.

६। विसेसने च । २।६।२२

6. Visesane ca.

विशेषणार्थे शब्देर उत्तर तृतीया विभक्ति हय ; यथा,—
गोत्तेन गोतमो ; तपसा उत्तमो ।

The endings of the Third Case are also used in denoting a distinguishing attribute :

Gottena Gotamo ; tapasā uttamo.

७। कत्तरि च । २।६।१८

7. Kattari ca.

अहुक्त कर्त्ताय अर्थां कर्श ओ भाववाचो कर्त्तुकारके
तृतीया विभक्ति हय ; यथा,—सूदेन ओदनो पचते [९४ पृः
अहुक्त कर्त्तार उदाहरण स्रष्टव्य] ; पूम्ना पूङ्ग्रङ्गं कर्तं ;
सूदजेट्टेन सूदेन ओदनो पाचापीयते (प्रयोजक कर्ता
'सूदजेट्टेन' ओ प्रयोज्य कर्ता 'सूदेन' उत्तर तृतीया
विभक्ति हइयाछे) ।

The endings of the Third Case are used in denoting the agent (in the *Karma-* and *Bhāva-vācyas*) :

Sūdena odano paccate [see p. 94] ; pumunā puññam katarū ; sūdajetṭhena sūdena odano pācā-piyate (here both the agents, the employer and the employed, are in the Third case).

Catutthī (the Fourth Case)

१। सम्पदाने चतुर्थी । २। ३। २२

1. Sampadāne Catutthī.

সম্পদান-কারকে চতুর্থী বিভক্তি হয় ; যথা,—সমগ্রস্ম চীবরং দন্তাতি ('দা' ধাতুর ঘোগে 'সমগ্রস্ম' এই পদে চতুর্থী) ; সমগ্রস্ম রোচতে সচ্চং ('রুচ' ধাতুর ঘোগে চতুর্থী) ; যঞ্জন্মভস্ম ছত্তং ধারয়তে ('ধারি' ধাতুর ঘোগে চতুর্থী)। —[কি কি প্রকারে সম্পদান-সংজ্ঞা হয়, ৮৫-৮৮ পৃষ্ঠায় দেখ ।]

The endings of the Fourth Case are added to a word that denotes the recipient (*i.e.*, the Dative) :

Samaṇassa cīvaram dadāti (°ssa, because used with √*dā*) ; samaṇassa rocate saccam (because used with √*ruc*) ; Yaññadattassa chattarū dhārayate (because used with √*dhāri*). [For the different conditions of Sampadāna, see pp. 85-88.]

২। নমো-যোগাদিস্বপি চ । ২। ৩। ২৪

2. Namo-yogādisvapi ca.

'নমো' প্রত্তি সম্মানবাচক শব্দের ঘোগে চতুর্থী বিভক্তি হয় ; যথা,—নমো তে, নমো করোহি নাগস্ম ; সোখি

পজানঃ, সোথি তে ভগিনি, সোথি গব্ভস্ম ; স্বাগতঃ
তে। ‘কিং’ দ্যোগেও চতুর্থী হয় ; যথা,—কিং বিপ্লিতিসারায়।

The endings of the Fourth Case are also used in connection with *namo* and similar words (*i.e.*, forms of reverential address) :

Namo te, namo karohi nāgassa ; sotthi pajānaṁ ; sotthi te bhagini, sotthi gabbhassa ; svāgatam te. With *kim* also the Fourth Case is used : *kim vippatisārāya.*

Pañcamī (the Fifth Case)

১। অপাদান পদ্ধমী। ২৬।২৫

1. Apādāne Pañcamī.

অপাদান-কারকে পদ্ধমী বিভক্তি হয় ; যথা,—গামা
অপেন্তি, চোরা ভায়ন্তি, উপজ্বায় সিক্খঃ গণহাতি,
উপজ্বায়ম্হা অধীযতে (অর্থাৎ, ‘উপজ্বায় হইতে নিয়ম-
পূর্বক বিষ্ঠা গ্রহণ বা আদান করিতেছে’) ; ধাবতা অস্মা
পোসো পতে (অর্থাৎ, ‘ধাবমান অথ হইতে পূর্ব পড়িয়া
বাইতে পারে), রুক্খা ফলং পতে।—[কি কি প্রকারে অপাদান-
সংজ্ঞা হয়, ৮৮-৯৩ পৃষ্ঠায় দেখ ।]

The endings of the Fifth Case are used in denoting the Ablative :

*Gāmā apenti ; corā bhāyanti ; upajjhāyā
sikkham gaṇhāti ; upajjhāyamhā adhiyate (in the
sense of ‘receiving from’) ; dhāvatā assā poso
pate ; rukkhā phalam pate.—[For the different
conditions of Apādāna, see pp. 88-93.]*

Chatthī (the Sixth Case)

१। सामिस्मिं छट्ठो । २। ३। ४।

1. Sāmismim Chatthī.

‘सामि-पदे’ अर्थात् सखक-पदे वष्टी विभक्ति हय (“यस्म वा परिगृहो तं सामी,” कछायग-सूत २।६।१३) ; यथा,— भिक्खुनो चौबरः, नरानां इन्दो, नगरस्म समीपं, श्वरघस्म रासि, ऋक्खस्म साथा। एतद्यतीत अन्य अकारेण वष्टी विभक्ति हय।

The endings of the Sixth Case are added to the word that denotes the owner.

According to Kaccāyaṇa, 2. 6. 13 (*Yassa vā pariggaho tam Sāmi*), ‘owner’ means that which has a possessive relation (*pariggaho*) with something; e.g., *bhikkhuno cīvaraṁ, narānam indo, nagarassa samipam, suvannapassa rāsi, rukkhassa sākhā*.—There are also other ways in which the Sixth Case is used.

२। सामि-स्सराधिपति-दायाद-सक्खि-पतिभू-पस्तु-
कुसलेहि च । २। ३। ४।

2. Sāmi-ssarādhipati-dāyāda-sakkhi-patibhū-pasṭa-kusalehi ca.

‘सामि,’ ‘इस्मर,’ ‘अधिपति,’ ‘दायाद,’ ‘सक्खि,’ ‘पतिभू,’ ‘पस्तु,’ ओ ‘कुसल’ एই सकल शब्देर घोगे वष्टी ओ सम्पूर्णी विभक्ति हय; यथा,—गोणानां सामी, गोणेन्द्र सामी; एहेकप, अवशिष्ट शब्द सकलेर घोगे ‘गोणानं’ (वष्टी) ओ ‘गोणेन्द्र’ (सम्पूर्णी) अयोग हইবে।

The endings of the Sixth Case as well as those of the Seventh are used in connection with the words *sāmi*, *issara*, *adhipati*, *dāyāda*, *sakkhi*, *patibhū*, *pasūta* and *kusala*:

Goṇānam *sāmi*. *goṇesu* *sāmi*. Similarly, the remaining words will have *goṇānam* (Sixth case) and *goṇesu* (Seventh case) each.

৩। নিষ্ঠাবণ্ণি চ। ২। ১। ১৪

‘নির্দ্ধারণ’ (অর্থাৎ উৎকর্ষ কিংবা অপকর্ষ অবধারণ) অর্থে বঢ়ী ও সপ্তমী উভয় বিভক্তি হয়; যথা,—নরানং (বা ‘নরেন্স’) খত্তিরো শ্঵রতরো, কগ্না গাবীনং (পক্ষে, ‘গাবীন্স’) সম্পন্ন-
থীরতমা, সামা নারীনং (পক্ষে, ‘নারীন্স’) দস্মনীয়তমা,
পথিকানং (পক্ষে, ‘পথিকেন্স’ ধারণ সীঘতমো, ব্ৰাহ্মণানং
(পক্ষে, ‘ব্ৰাহ্মণেন্স’) দেবদত্তো পণ্ডিতো।

The endings of the Sixth C: as well as those of the Seventh are also used in denoting specification:

Narānam (also, *naresu*) *khattiyo sūrataro*,
Kaṇhā gāvīnam (also, *gāvīsu*) *sampanna-khīratamā*, *Sāmā nārīnam* (also, *nārisu*) *dassaniyatamā*, *pathikānam* (also, *pathikesu*) *dhāvarīsighatamo*, *brāhmaṇānām* (also, *brāhmapesu*)
Devadatto *paṇḍito*.

৪। অনাদৰৈ চ। ২। ১। ১৫

‘অনাদৰ’ অর্থে বঢ়ী ও সপ্তমী বিভক্তি হয়; যথা,—
কন্দতো দারকস্ম পৰবৰ্জি, কন্দতশ্চিং দারকে পৰবৰ্জি।

The endings of the Sixth Case as well as those of the Seventh are also used in denoting neglect or contempt :

Rudato dārakassa pabbaji ; also, rudantasmīm
dārake pabbaji.

५। छठी च । २।६।३८

5. Chatṭhī ca.

তৃতীয়া ও সপ্তমীর অর্থে কথন কথনও ষষ্ঠী বিভক্তি হয় ;
বথা,—পুপ্ফস্স বুজৎ যজতি ('পুপফেন' এই তৃতীয়ার অর্থে) ;
এইকপ, বতস্স অগুগিং জুহোতি ('বতেন' এই তৃতীয়ার্থে) ; কিং
তস্স ('তেন' এই তৃতীয়ার্থে) ; অলং তস্স ('তেন' এই
তৃতীয়ার্থে) ; কুসলা নচ-গীতস্স ('নচগীতে' এই সপ্তমীর
অর্থে) ; এইকপ, কুসলো ওঁ রধস্স অঙ্গপচজ্ঞানং ('পচসেন্দু'
এই সপ্তমীর অর্থে) ।

The endings of the Sixth Case are sometimes used in denoting the sense of those of the Third and Seventh cases :

Pupphassa Buddham yajati (in the sense of 'pupphena'), ghatassa aggam juhoti (for 'ghatena'), kim tassa (in the sense of 'tena'), kusalā naccagītassa (in the sense of 'naccagīte'). Similarly,—kusalo tvam rathassa aṅgapaccaṅgānam (in the sense of "paccaṅgesu").

६। दुतिया-पञ्चमीनान् । २।६।३८

6. Dutiyā-Pañcamīnañ ca.

দ্বিতীয়া ও পঞ্চমীর অর্থে কথন কথনও ষষ্ঠী বিভক্তি হয় ;
বথা,—কশস্স কভারো (দ্বিতীয়ার্থে), ভিন্নানং সকাতা