A

SIMPLIFIED GRAMMAR

OF THE

PALI LANGUAGE.

BY

E. MÜLLER, PH.D.

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OF

SIMPLIFIED GRAMMARS

OF THE PRINCIPAL

ASIATIC AND EUROPEAN LANGUAGES.

EDITED BY

REINHOLD ROST, LL.D., PH.D.

XII.

P A L I.

BY EDWARD MÜLLER, PH.D.
TO

REINHOLD ROST, LL.D., PH.D.

THese PAGES ARE INScriBED

as a tOkEn oF sINCERE gRATITUDE aNd FrIENdSHIP.
CORRIGENDA.

P. 24, line 10 from top: *Vegha* is, as Dr. Morris tells me, a mistake for *vekha* = *veshka*, 'leathern strap.'

P. 25, line 3 from bottom: A verb *ussati* does not exist. The correct reading is *niussati*.

P. 112, line 5 from top: The ending *d* belongs to the third person plural.
PREFACE.

In sending the present essay of a Pāli Grammar to the press, I feel bound to say a few words of explanation as to the plan I have followed. First of all, I must state that it was not my intention to give a complete Grammar of the Pāli Language, as this can only be done when all the principal books of the Buddhist Canon will have been published; nor was it my intention to write a Comparative Grammar of Indian vernaculars, as for this purpose the space granted to me would have been too small. I only intended to help the students of Buddhistical literature, by collecting the idiomatical peculiarities of the sacred language, comparing it chiefly to Sanskrit, and in a few cases also to the other Indian vernaculars. As the publication of Pāli texts has taken so wide dimensions during the last ten years, I thought it would not be out of place to consider and work out the new materials that have come into our possession through these books, mostly unknown to Childers and the others who made Pāli Grammar an object of their studies. Even E. Kuhn, whose "Beiträge zur Pāli Grammatik" have been of great help to me, and whose plan I followed almost throughout my book, only
worked from a comparatively small number of texts, and just the oldest and most interesting, like Vinaya and Jñātaka, were all but unknown to him.

It would be rather out of place in an elementary Grammar to enter into a long discussion about the age and origin of the Pāli language. A few words on the subject will be sufficient: Kuhn, following Westergaard, holds Pāli to be the vernacular of Ujjain, the capital of Mālava at the time when Mahinda, the son of Asoka, took the sacred Canon with him to Ceylon (Beiträge, p. 7). On the other hand, Oldenberg, rejecting that tradition, considers Pāli to be the original language of the Kâlinga country (Vinaya-piṭaka, Introduction, p. liv). He compares the language of the large inscription at Khandagiri (Cunningham, Corpus Inscriptionum, i. 98), and finds only very little difference between this and the Pāli. From this he concludes that there must have been, about a hundred and fifty years before Mahinda, a frequent intercourse between Kalinga and the island; in fact, that the religion, together with its language, was brought over from there to Ceylon. I had myself formed a similar idea, independently from Oldenberg, by a careful examination of the first settlements of the Gangetic tribes in Ceylon (see my Report II. to the Government of Ceylon, reprinted Ind. Ant. IX. 9); and, recently, Mr. Nevill, in the Journal of the Ceylon Branch of the Royal Asiatic Society, has pointed out that the ancient civilized and populous district of Ceylon, the so-
called Kalâwa, is not to be looked for at the south coast near Galle, as most people believe, but in the northwestern district of the island, which is now almost a desert. We therefore all agree that the Aryan immigrants did not come by sea from Bengal, in which case they would have landed somewhere at the east or south coast, but that they crossed over from some port in Southern India; and, under these circumstances, it is not at all unlikely that the point from which they started may have been the kingdom of Kâlinga. To the person of Mahinda we need not attach much importance from a chronological point of view, perhaps not more than to the person of Vijaya, the first Gangetic immigrant in Ceylon according to tradition.

About the age of the Pâli language it is even more difficult to form a certain opinion than about its native country. The late R. C. Childers, in the Preface to his Dictionary, p. ix., attributed a very high antiquity to it, with especial reference to an inscription on the Sthûpa of Bharhut, which contains a quotation from Cullavagga, vi. 4. This argument, however, is not conclusive, as already P. Goldschmidt pointed out in the Journal of the Ceylon Branch of the Royal Asiatic Society for 1879. It was generally expected that we would get some help from the Ceylon inscriptions for fixing the age of the Pâli language, but unfortunately this expectation has not been fulfilled, as all those inscriptions from which we might derive an argument are not sufficiently dated. Real Pâli inscriptions
have not been found in Ceylon—not more than in Cambodia. Those that approach nearest are almost identical in their language with the above mentioned Khandagiri inscription. There is, for instance, the one at Kirinde (No. 57 of my Ancient Inscriptions in Ceylon), which, for palæographical reasons, I have assigned to the first or second century A.D., about the time when, according to tradition, the doctrines of Buddhism were first reduced to writing in Pâli. The language of this inscription agrees in many points with Pâli, but it is too short, and the date is too uncertain that I could follow Goldschmidt, who felt inclined to make use of it for fixing the age of the sacred language. Neither can I agree with Kern, who holds Pâli to be an artificial language altogether. It is certain that some considerable time must have elapsed before the Pâli recension of the Canon was completed, and that through the contiguity of cognate vernaculars, like the Mâgadhî, a number of words and forms found their way into Pâli which originally did not belong to it: in this way the so-called Mâgadhisms, which Kern induces to prove the artificial character of the language, are easily explained. In spite of these, Pâli conserved a certain purity during the whole middle age, and even late texts like the Dâthâvâmsa and Attanagaluvâmsa (thirteenth century), although they introduce a large number of compounds after the Sanscritic fashion, are comparatively free from dialectic peculiarities. Not before the time when the second part of the Mahâ-
vaṃsa was composed we find a wholesale import of Sinhalisms into the language, scarcely disguised by Pāli terminations, as, *e.g.*, mahālāno, 'Chief Secretary,' translated back from the Sinhalese mahālānan.

I have only occasionally attempted in this book to distinguish between the different periods of the language. When the student will have overcome the first difficulties, he will find all the necessary information on this subject in Fausböll's *Introduction to "Ten Jātakas"* and Trenckner's "Pāli Miscellany." I may say here so much, that on the whole the forms of the Sinhalese MSS. are older and more genuine, while the Burmese often replace them by more modern, more common, or more regular ones. I reserve for another occasion the interesting task to prove this by comparing a certain number of MSS., especially of grammatical texts.

Another part of the Grammar, which is totally wanting in my essay, is the Syntax; but here I hope that the classical languages, with which no doubt nearly all my readers are acquainted, will fill up the gap. Sanskrit, so to say, has no Syntax at all, but expresses all the relations in a sentence merely by compounds. This way, however, was given up at an early date by the Indian vernaculars, and a form of construction was introduced which bears a close resemblance to the Syntax of the classical languages. Under these circumstances, I have thought it best, as I had no space to give a complete Syntax to add at the end
the Grammar a short Jātaka, with an analysis that might help the student to understand the Pāli construction.

The texts I principally took my examples from are the historical books Dīpavaṃsa and first part of the Mahāvaṃsa, for which I compared the new edition published by Sumangala and Baṭuwantudāwa in 1880; besides the Vinaya, the three published volumes of the Jātaka, the Milindapanha, and the first year’s publications of the Pāli Text Society, including Anguttara Nikāya, Buddhavaṃsa and Cariyāpiṭaka. The second year’s publications reached me when the book was already in the press, but I availed myself of the opportunity to mention some particularly interesting forms from Thera- and Therīgāthā and Khuddasikkhā. Of Fausboll’s Sutta Nipāta I could use for the Grammar only the stanzas given in the foot-notes of his translation (“Sacred Books,” vol. xiii): the edition of the text came into my hands when I had very nearly done.

E. MÜLLER.

Cardiff, June, 1884.
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ABBREVIATIONS.

The abbreviations are the same as in Childers' Dictionary, and besides the following new ones:—

Ass. S. = Assalâyanasutta ed. Pischel.
Beitr. = Beiträge zur vergleichenden sprachforschung herausgeg. von Bezenberger.
C. = Cullavagga ed. Oldenberg.
It. = Itivuttaka.
I. O. C. = India Office Catalogue.
K. Z. = Kuhn's Zeitschrift für vergleichende Sprachforschung.
M. = Mahāvagga ed. Oldenberg.
M. N. = Majjhima Nikâya.
Naigh. = Naighaṇṭuka.
P. M. = Pâli Miscellany, by Trenckner.
S. N. = Sutta Nipâta ed. Fausböll.
Samanta Pâs. or S. P. = Introduction to the Samanta Pâsâdikâ in the third vol. of Oldenberg's Vinaya.
Vinaya Texts = Vols. xiii. and xvii. of Max Müller's Sacred Books.
§ 1. The Alphabet.

There are three Alphabets in which Pāli manuscripts are written—the Sinhalese, the Burmese and the Kambodian. They all are derived from the Aṣoka Alphabet used in the ancient inscriptions of India, but represent a more current and an easier style of writing. The Devanāgarī Alphabet, which was used by Spiegel in editing his Anecdota Pālicā, is never found in Pāli manuscripts. We shall, however, for the convenience of those who have studied Sāṃskṛt, in the following table give the Devānagarī letters corresponding to the Sinhalese characters. Since Fausböll’s edition of the Dhammapada, published in 1855, nearly all editors of Pāli books in Europe have made use of the Roman character, as being easier to learn and less tiring to the eye. Unfortunately, a uniform way of transcription has not yet been arrived at in Pāli, any more than in Sāṃskṛt; but the method followed by Fausbøll and Childers is now almost generally adopted, and shall also be used in this book.

I. Vowels.

\[
a = \text{a}, \quad \dot{a} = \text{ā}. \quad i = \text{ί}, \quad \dot{i} = \text{ī}. \quad u = \text{u}. \quad \dot{u} = \text{ū}. \\
e = \text{e}, \quad o = \text{ο}. 
\]
II. Consonants.

1. Gutturals.—k = ḷ. kh = ḷ. g = ɢ. gh = ɢh.
   n = ṇ.

2. Palatals.—c = ṭ. ch = ḍ. j = ɟ. jh = ṭh.
   n = ṇ.

3. Cerebrals.—t = ṭ. th = ḷ. d = ṍ. dh = ṭh.
   ṇ = ṛ.

4. Dentals.—t = ṭ. th = ḷ. d = ṍ. dh = ṭh.
   n = ṇ.

5. Labial.—p = ṭ. ph = ḷ. b = ṛ. bh = ṭh.
   m = ṇ.


7. Sibilants.—s = s. h = ṭ. l = ṭ (Vedic).

Besides, there is the niggahita, corresponding to the Sāṃskṛt anusvāra, and marked by a small circle in the middle of the line. It is always used at the end of words, and in the middle before a sibilant. Before another consonant the nasal of the corresponding class may be used instead.

§ 2. Pronunciation.

The Pronunciation is, on the whole, the same as in Sāṃskṛt. The vowels a, i, u are short, the others are long: e and o are only long when they stand in an open syllable, viz., before a single consonant. When they stand before two consonants they are pronounced short, but are long metri causā.
PRONUNCIATION.

The aspirates are pronounced like the corresponding surds with the addition of an h. Therefore th does not correspond to the English th, but rather to the German in Thun, That. Ch has the same pronunciation as the simple c = English ch in child.

It is very difficult for a European to pronounce the cerebrals or linguals correctly. In India and Ceylon the natives almost constantly express our dentals by their cerebrals in words taken over from our language. It seems, therefore, that our dentals agree more with their linguals in pronunciation than with their dentals. I have, however, not been able to mark in the spoken language any difference between the pronunciation of the dentals and of the cerebrals.

The nasals are pronounced according to the class to which they belong. The guttural nasal never occurs alone, but is always followed by an explosive of its class; it sounds like English ng or nk respectively. The palatal nasal sometimes occurs doubled when an assimilation has taken place (nīn), and then it has the sound of the Spanish n in doña, or of the French gn in campagne. The dental nasal is exactly pronounced like n, and the labial like m.

The niggahita, or nasal breathing at the end of the word, is pronounced in Ceylon almost with the same force as a guttural nasal = English ng in king. Before other consonants it is only a representative of the nasal of the corresponding class, and is pronounced accordingly.

Compound consonants are almost regularly assimilated in Pāli. We therefore do not require a table of the combinations of consonants similar to that which exists in the Devanāgarī Alphabet. The rules according to which the assimilation takes place will be given in a special chapter, and the few groups
of compound consonants that still exist in Pāli will be added as an appendix to the Table of Alphabets.

The pronunciation is the same as that of the single consonants.

§ 3. Vowels.

The vowels found in Pāli are the same as in Saṃskṛt, with the exception of the r and l vowels, and the diphthongs ai and au.

The r vowel is mostly represented in Pāli by one of the other vowels:—

(1) By a in accha = rikṣa, vijambhati = vijrimbhati, Jāt. i. 12; tasita = trishita, Dāth. iii. 44; maṭṭha and maṭṭa = mṛśita, gaha = griha, maccu = mṛtyu.


(3) By u in usabha = rishabha, ‘bull;’ puthu = prithu, ‘broad;’ pucchati = pricchati, ‘to ask;’ vuṭṭhi = vrishi, ‘rain.’

(4) By the consonant r accompanied by the vowels i or u, in iritvija = rītvij, ‘brahminical priest;’ rite = rite, Kacc. 126; iru = ṭi in irubbeda = ṭigveda, rukkha = vriksha, brāheṭi = bṛihayati; the latter root takes also sometimes the vowel a, as in abbahati, Dh. 96, and in the participle brahā.

(5) By e in geha, which is already found in Saṃskṛt.

The diphthongs ai and au of the Saṃskṛt become e and o in Pāli, that is to say, they are reduced from the second degree of vowel strengthening called vṛiddhi in Saṃskṛt to the first called guṇa; this process is called vuddhi by the Pāli grammarians. Examples are Gotama = Gautama, Kondañña = Kaundinya, Erāvana = Airāvana, deelhaka = dvaidhaka, mehi = maññi.
CHANGE OF VOWELS.

These diphthongs may, however, be further reduced to the simple vowels i and u, in the same way as it is done with the original e and o. We have mitti = maitri, Jât. i. 468; issariya = aîçvarya, ussukka = autsukya, Dh. 268.

The rules laid down by the grammarians concerning the use of the vuddhi and of the simple vowel are very lax. Kacc., p. 214, prescribes the vuddhi before a single consonant, but at p. 219 he allows the forms with the simple vowel as well, e.g., abhidhammika, vinatetuya, ulumpika.

There are also two instances where an u derived from an r-vowel (see above, no. 3) becomes o by vuddhi, viz., pothujjanika, ‘belonging to an unconverted person,’ derived from puthujjana = prithagjana and modangika, ‘one who beats the drum,’ derived from mutinga = mridanga.


A short a of the Saṁskrit is subject to different changes in Pâli. It may become:—

(1) e in ettha = atra, ‘there,’ according to Childers, and S. Goldschmidt’s Prâkritica, pp. 21—23. Kaccâyana, p. 110, derives it from etatha by shortening of the syllable eta into e; but Hemacandra, i. 57, has the right explanation. Similar forms are ubhayettha = ubhayatra, ‘on both sides,’ given in the commentary, Dhp. p. 96, while the text at v. 15 has ubhayatha, heṭṭhā and heṭṭhato, ‘below’ = adhastāt; pure, ‘before,’ with its compositions puresamana, ‘the companion who precedes a bhikkhu,’ purebhattam, ‘before the morning meal;’ puretaram, Dh. 84, 135; antar in antepura = antahpura, ‘harem’ (antopuram, Dh. 162, 291); antovatthumhi, Mah. 253; antara-vattkumhi, Jât. i. 232; antorukkhatâ, Jât. i. 7; pheggu =
phalgu, 'empty.' In seyyá = cayyâ, 'couch,' the change of a to e is effected by the following y, and the same has taken place in peyyála = pariyâya, if the derivation given by Oldenberg, K. Z. xxv. p. 315, and Trenckner, Pâli Miscellany, p. 66, is correct.

(2) a becomes i in tipu = trapu, 'lead,' kâlimbhaka = kâdamba, 'point,' C. v. ii. 3; pilâla = palâla, 'straw,' Jât. i. 382; timisa = tamasa, 'darkness,' Mil. 283, and timissâ = tamisrâ, Jât. iii. 433; nîlicchita = nirashâ according to Trenckner, Pâli Misc. p. 55. A great many more examples might be adduced for this change, which is a very frequent one in Pâli.

(3) a becomes u principally through the influence of a labial, that may stand either before or after the vowel, or even at some distance from it. Examples are sammuñjani and sammuñjani, Jât. i. 161 = sammârjani, 'a broom;' nibbusitattâ = nirvasiṭātmâ, Grimblot, Sept suttas Pâlis, 23; nimujjati = nimajj, 'to sink;' punhujja = prithagja, 'common,' Fausböll, Sutta Nipâta 171; pañnuvisati = pañcavisati, 'twenty-five,' Jât. iii. 138. There are, however, also examples of this change where there is no labial contact, e.g. thunanti, 'they sound,' from stan (the participle niṭhanamâna occurs at Jât. i. 463, and niṭhananta Jât. ii. 362); bhrânuhu = bhrûnahan, 'killing the embryo,' Fausb., S. N. 122; ajjuka = arjaka, 'the white parûsâsa;' âgu = âgas, 'sin;' pajjuma = parjanya, 'cloud;' sajjju = sadyas, 'instantly;' sajjulasâ = sarjarasa, 'resin,' M. vi. 7. In usûyâ = asûyâ, 'envy,' and in kuṅkuttha = kankanûtha, 'a sort of earth,' the change is due to the assimilation of the vowels.

(4) a becomes o in sammosa = sammarsha, 'confusion,' Gr. 25, Mil. 266, anto = antar, 'inside,' and its compositions, tirokkha = tiraska, 'absent,' Suttavibh. i. 185.
CHANGE OF VOWELS.

Samāskṛt ā is subject to the following changes:—

(1) It becomes e in pārevata = pārāpata, ‘pigeon’ (pārāpata occurs at Jāt. i. 242); mettika = māṭrīka, Carīy. i. 9, 11; khepeti = kshapayati, from kshap, the causative of kṣhi according to Trenchner, Pāli Misc., p. 76, and Senart, Mahāvastu, p. 492; theto = sthātri, Brahmagālasutta, p. 5; seleti = cāda-yati, ‘to fall off,’ Buddhavāmasa i. 36 (usselheti, C. i. 13, 2 = Suttavibh. i. 180, is a compound of this, and has nothing to do with uṣsolhi, as the translators of the passage would make out, Vinaya Texts, ii. 349). The change is effected by a y standing before or after the vowel in ācerā=ācārya, ‘teacher,’ Khuddasikkhā xv., comp. Hem. i. 73; pāṭihera (or pāṭihira) = prātihārya, ‘a miracle;’ nibbedheti = nirvyādhayati, ‘to transpierce,’ Mah. 143.

(2) It becomes o in tumo = tmanā, ‘self,’ C. vii. 2, 3, Oldenberg K. Z. xxv. 319; parovara = parāvara, from para + avara, ‘perfect,’ Fausb., S. N. 59, 193; doso=doshā, ‘at night;’ dhovati = dhāv, ‘to wash.’

(3) It becomes ã in some compositions with the root gā, ‘to go,’ like addhagā, ‘a traveller;’ pāragā, ‘one who has crossed to the other side,’ probably through an intermediate o (see no. 2), as we have atigo, Dhp. v. 370; pārago, Mah. 60, 250; vivarantagā, Jāt. ii. 208. The same change takes place in compositions with jṇā, ‘to know;’ as, viṇṇā, ‘clever;’ saḷbaṇṇā, ‘omniscient;’ vadaṇṇā = vadyaṇa, ‘bountiful,’ is clearly constructed after the false analogy of these forms, but has nothing to do with jñā. Tadaṇṇa, Saddhamnopāyana, v. 177, is composed with jñā, and is different from tadaṇṇa = tad + anya, occurring at v. 149 of the same poem.
Samāskrit is subject to the following changes:

(1) It becomes *a* in *kākanikā* = kākinikā, 'a small coin'; *paṭhavi* = prithivi, 'the earth'; *pokkharani* = pushkariṇi, 'lotus tank'; *gharanī* = grihinī, 'wife,' M. viii. 1, 12; *paṭaṅga* = phaḍiṅga, 'a flying insect,' Dh. 412, Mil. 272; *sākhalya*, 'friendship,' Childers s. v. *sakhilo*, and some futures like *icchasāṃ*, *pamādassāṃ*, mentioned by Trenckner, Pāli Misc., p. 75. A doubtful form is *ānāṇja*, Jāt. i. 415, ii. 325; Suttavibh. i. 4; Sāmaññaphalasutta ed. Grimblot, p. 143. A various reading is *ānāṇca*, which is found besides in Mahāparinibbānas., p. 34, and Burnouf, Lotus, pp. 306, 467, 866; but Buddhaghosa, at Suttavibh. i. 267, explains it by *ānejjappatte*, *acale*, *niccāle* and if this is correct it can have nothing to do with Samāskrit ānantya, but must be derived from the Pāli root *iñj* = Samāskrit *iṅg*, 'to move.' Comp. Childers, s. v. *ānej-jā*; and p. 454, and Senart, Mahāvastu, p. 399.

(2) It becomes *e* in *età*, 'so much' = Skt. iyant, Senart, Mahāvastu, p. 384 (but not *etto*, 'hence,' which is derived from *età* = eta, Goldschmidt, Prākritica, p. 21—23); *viheśā* = vihiṃsā, ' vexation,' and the verb *viheṣeti*, 'to annoy,' Jāt. iii. 295; *vehāgamana* = vihāgamana, 'coming through the air,' Mah. 157; *vematika* = vimatika, 'inconsistent;' *vemajjha* = vimadhya, 'the middle;' *Vessabhū* = Viśvabhū, 'a name of Buddha;' *maṇJettha* = maṇjishṭha, 'light red;' *kera-ṭika*, Jāt. i. 461, and *keraṭiya*, Jāt. iii. 260 = kirāṭa, 'hypocrite,' (comp. Indian Antiquary, vi. 40); *esikā* = ishikā, 'pillar' (but *isikā*, Sāmaññaph. S. ed. Gr. p. 144), Brahmai. S 18, neuter pl. *esikāni*, Jāt. ii. 95; *terovassika*, 'more than a year old' = Skt. tirovarshika, like Vedic tiro ahnya, Morris' Report on Pāli Literature, p. 6; *dvebhāga*, *dvebhāva*, *dvebhūmaka* = dvibhāga, dvibhāva, dvibhūmaka; *pettāpiya* = pitriyya,
CHANGE OF VOWELS.

Trenckner, Pāli Misc. 62; mātāpettiṁbha, 'supporting one's parents,' = mātri + pitriṁbha, tekičcha, 'curable,' from ci-kitsā, etṭhi = ishti, 'wish,' Khuddasikkhā. A difficult form is the adverb seyyathā, 'just as,' in a comparison, which is explained in different ways by the grammarians. Trenckner, Pāli Misc. p. 75, explains it as a Magadhizing form, corresponding to the Skt. tadyathā, and he is followed by Senart, Mahāvastu, p. 415, who adduces the corresponding form of the northern Buddhists sayyathidam, already mentioned by Léon, Feer, Etudes Bouddhiques, p. 313. I believe this explanation preferable to that of E. Kuhn, who considers it as a potential ātmanepadam of the root as 'to be.' A form seyyathā occurs in the inscription of Bhabra, Cunningham, Corpus Inscriptionum Indicarum, p. 111. A similar change of a to e is in yebhuyya = yad + bhûyas, Instr. yebhuyyena, 'generally,' 'mostly.' The corresponding form of the northern Buddhists is yobhûyena, Senart, Mahāvastu 422.

(3) It becomes u in kukkusa = kiknasa, C. x. 27, 4, kukkan = kishku, 'measure of length,' M. vii. 1, 5; nicchubhiyati = kshiv, 'to spit out,' Mil. 188; also written nicchubhati, Cariyāp. ix. 23, Bv. xi. 15, Jât. iii. 512, 513; participle, nicchuddha, Mil. 130, Dh. 8, 202; rājula = rājila, 'a lizard;' geruka = gairika, 'red chalk,' M. i. 25, 15.

(4) It becomes o in onojeti, 'to dedicate,' M. i. 22, 18 = avanejayati according to Kern, Buddhism, p. 92.

Sanskrit i is subject to the following changes:—

(1) It becomes a in kosajja, 'idleness' = kausidya; bhasma = bhūsha, 'dreadful,' C. vii. 4, 8 (another form bhesma occurs Ab. 167, and bhisma in the Mahāsāmathya ap. Grimblot, p. 288).

(2) It becomes á in tiracchāna = tiraçcina, 'an animal.'
(3) It becomes e in khela = kriḍā, 'play,' Dāṭh. i. 41, Pischel Beitr. iii. 254; kelāyatha, Mil. 73, āvelā = āpiḍa, 'a garland;' Prāk. āmela, Hem. i. 105; erekī, 'to utter;' Dh. v. 134; according to Trenckner, Pāli Misc. p. 76 = erekī. E for i is found frequently in derivative syllables, as in the absolutive gahetvā for grihitvā, in ājāneyya for ājānīya, and similar forms given by Kacc. p. 196. There is a present sēyyasi = cīryasi, from cār, 'to throw down,' occurring only in this form Jāt. i. 174, Dh. 147. The commentary explains it by visiṃnaphalohoti. Čri becomes sē in the names of two plants, sēpāṇi = cripāṇi and sephālikā = cripālikā.

(4) It becomes u in the root thubh = shṭhiv, 'to spit;' also written thuḥ, as in niṭṭhumati, S. i. 132; nuṭṭhumati, C. vi. 20, 2, M. viii. 1, 11. The form niṭṭhum occurs also in Prākṛt, Deśināmamālā, iv. 41.

Sāmskrīt u is subject to the following changes:—

(1) It becomes a in sakkhali = caśkuli, Jāt. ii. 281, Suttavibh. i. 55; agaru and agalu = aguru, 'Agallochum;' dudrabhi = dundubhi, 'drum,' M. i. 6, 8; vākara or vākara, Jāt. iii. 541 = vāgurā, 'net;' phallati = phull, 'to bear fruit;' and pharati = sphur, 'to flash.' Bāhusacca is derived by Childers from bāhuṣrutya, by Fausboll from bāhusmārtya; the analogy of muṭṭhasacca, however, adduced by Childers, points to the latter etymology. Rathesabha, 'king,' is according to Trenckner, Pāli Misc. p. 59 = ratheṣubh; according to Senart, Mahāvastu, p. 427 = ratha + ṛishabha.

(2) It becomes i in dindima = dundubhi, 'drum,' Dip. 96; khipati = kshu, 'to sneeze;' muditā = mudutā, Senart, Mahāvastu 629. The identity of sippī and ċukti, 'pearl oyster,' assumed by Trenckner, Pāli Misc. 60-75, remains doubtful.
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(3) It becomes o chiefly before a double consonant, as in okkā = ulkā, 'torch,' Jāt. i. 34; pottha = pusta, 'a modelled figure,' Jāt. ii. 432, and its derivative, potthalikā or potthanikā, M. vi. 23, 3, C. vii. 3, 4; Prāk. puttalid, Pāiyalacchī 117; vokkamati = vyutkramati (comp. Pischel’s remarks to Hem. i. 116); pāmokkha = pramukhya (pāmukkha, Jāt. i. 371). There are, however, also instances of the change before a single consonant, as kolaṇṇa = kulaja, 'of good family,' Mil. 256 (for the termination comp. aggaṇṇa and Senart’s remarks Mahāvastu, p. 617); koliya, Jāt. iii. 22, and kolīniya, Jāt. ii. 348 (if the reading koleyya is not to be preferred, kulīna occurs at Mah. 245); and kolaputti, which is not to be, considered as a vuddhi with Trenckner, Pāli Misc. p. 64. Pāli koṭi represents the Skt. kuṭi as well as koṭi, Lotus 432; anopama, Jāt. i. 89; Mahāvastu 511 is = anupama, Mah. 240.

Sanskrit ā is subject to the following changes:

(1) It becomes ā in masāraka = masāraka, 'a sort of bed,' C. vi. 2, 3. Bhākuṭi, Suttavibh. i. 181 = bhrūkuṭi, 'eye-brow,' most probably goes back to the Skt. bhrakuṭi or bhrīkuṭi. The common Pāli word bhamu is not, as Childers explained it, a careless pronunciation of bhrū, but an abbreviation of bhāmuka or bhamuha = bhrūmukha, as is shown by the Prāk. bhamayā, Hem. ii. 167. The Sinhalese baema also goes back to this form.

(2) It becomes i or i in bhīyo, bhīyyo = bhūyas, and in niyura = nūpura, ‘bracelet,’ which, however, might stand for nidhura.

(3) It becomes o in oja = ūrjas, 'strength,' Jāt. i. 68, Dh. 132; onavisativasso = ūnāv, ‘less than twenty years old.’

Sanskrit e is subject to the following changes:
(1) It becomes ə in milakkha = mleccha (comp. K. Z xxv. 327), and in some verbal forms like akaramhasa, Dh. p. 147.

(2) It becomes ā in kāyūra = keyūra, ‘bracelet,’ C. v. 2, 1, Jāt. iii. 437.

(3) It becomes i before double consonants, as in pasibbaka = prasevaka, ‘bag’; paṭivissaka = prativeçaka, ‘neighbouring;’ ubbilla = udvela in ubbillabhāva, ‘lengthiness,’ saddhammopaya 136; but also before single ones, as abhijihana from jeh, Jāt. 546, v. 49, according to Trenckner, Pāli Misc. 78; apaviṇati, Jāt. 409, v. 4, from ven; pahinaka and pahenaka, ‘offering,’ Prāk. pahenaya, Pāiyal. 206.

(4) It becomes o in maṅkato = matkrite, Mil. 384; and in atippago = atiprage, ‘too early,’ corresponding to atiprāgaḥ of the northern Buddhists, Mahāvastu 418.

Sanskrit o is subject to the following changes:—

It becomes u before a double consonant, and ə before a single, as in juṇhā = jyotsnā, ‘a moon-lit night;’ tutta = tottra, ‘a pike used to guide an elephant,’ Cariy. iii. 5, 2; tadāpiya, ‘suitable, corresponding,’ which is not = tadṛpya, as Childers suggested. Trenckner, Pāli Misc. p. 77, identifies it with Skt. tadopa, which is derived from the root vap in composition with ə, and ascribes the change of o to ə to the following i; but Senart, Inscriptions de Piyadasi i. 188, and Mahāvastu 493, takes it as a compound of tad + opaya. Visāka = viçoka, ‘spectacle;’ dābha = droha, ‘deceiving,’ Mah. 49; khajjupanaka, Trenckner, Pāli Misc. 59, for khajjopanaka = khadyota, ‘the fire-fly;’ ārāgya = ārogya, ‘good health,’ M. N. 66. Also an o contracted from ava is subject to this change, as in uṣsāva = avaçyāya, ‘dew;’ ujjhā = avadhyā, ‘to blame;’ and uḍḍeti = oddeti = ava + əi,
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according to Morris, Anguttaranikāya i. 21, 4. Comp. the remarks of Fausböll, Two Jātakas 13, the verb *niddāyati*, Jāt. i. 215, *niddāpeti*, C. vii. 1, 2, identified by Oldenberg with nirdātā, Manu vii. 110. An example of an *o* changed to *u* before a single consonant is *ukkusa* = utkroça, 'the osprey,' only written *ukkūsa* at Jāt. 486, v. 2, where the *a* is required by the metre.

§. 5. Change of Quantity.

Long vowels before a double consonant are generally shortened. The reason is given by Kacc. vii. 5, 13-14, where he says that a short vowel before a double consonant as a long vowel is called *garu*. This rule, however, is not always followed by the manuscripts, where we often find a long vowel before a double consonant, especially when the long vowel is the result of a contraction. Fausböll, in the preface to his edition of the Dhammapada, p. vii., was the first to call attention to this inconsistency of the manuscripts, and afterwards Senart, Kacc. pp. 4, 5, has discussed it at some length. The principles established by him have been followed on the whole by the recent editors of Pāli texts, as far as the groups with assimilated consonants are concerned; and also Childers, in his Pāli Dictionary, has adopted them with a few exceptions, so he writes *ūjjavāna* instead of *ājjavāna*, Kacc. 216 = Skt. ārjavā, *dābhā* = Skt. dārvī, *dātta* = dātra, following Abhidhānappadīpikā. Kuhn, in his Pāli Grammar, p. 18, condemns this way of writing, and allows the long vowel only in those instances in which a contraction has taken place, as in *nāghati = na + agghati*, *piyāppiya = piya + appiya*. The Sinhalese editions generally follow the method of the manuscripts.
Before a nasal we generally find the law observed, as santa, danta, vanta = čânta, dânta, vânta, Kacc. 295, but the editors of the second part of the Mahâvamsa write lánganakieca, Mah. 39, 28. Before other groups of consonants the editions are less consistent; we have ativâkya, Ab. 122, Dh. 57; sakya, sakka, sakya = čâkya, Mah. 9, 55, Abh. 5, 336; ákhyâta and akkhâta, Kacc. 5, 220; pahatvâna = pahâtvâ, ‘having left behind,’ Dh. v. 243, 415; dussâlya, Dh. v. 162 = dauhcâlya, ‘wickedness;’ balya, ‘childhood,’ Dh. v. 63, but bâlya, Ab. 250, 1079; ñatvâ and bhîtvâ, from jûn and bhû, Kacc. 303, Dh. 85, 379; kamyatâ = kâmyatâ, ‘desire;’ bahya = bâhya, ‘external.’

Another possibility of avoiding the contact of a long vowel with a double consonant is to put the single consonant of the group resulting by assimilation, as in ājâva = ārjâva, Kacc. 216, Ten Jât. 98; kâsu = karsû, ‘hole,’ úmi = úrmi, ‘wave,’ Ab. 662; but ummi, Mil. 346; bhânaka = bhândaka, ‘jar,’ Suttavibh. 90, Ascoli Kritische Studien, p. 211; bhûja = bhûrj, ‘the birch;’ ahâsi = ahârshît, ‘he took.’ The same process may take place after a short vowel, which then is lengthened, as in sâjîva for sajjîva = sad + jiva, ‘rule of conduct,’ Pât. 5, 65, comp. Senart, Mahâvastu 481; vûpakásoti = vyupakarsh, ‘to make clear,’ M. i. 25, 20, Pât. 109; svâtana = cvasdana, ‘belonging to to-morrow,’ Dh. 231; váka = valka, ‘bark of a tree;’ saṅkâpayati = saṅkappayati, ‘to arrange,’ M. iii. 1, 2 (there are, however, two various readings, saṅkâyati, C. x. 18, and Anguttaranikâya, p. 117, and saṅkâmeti, Suttavibh. i. 50, which render the etymology doubtful). Several compounds with the preposition ud, as āhadeti = ud + had, ‘to befoul with excrement;’ āhata = ud + hata, ‘destroyed,’ Dh. 375, Mahâvastu, 379, 566; āhasana, from ud + has, ‘laughter,’
Mil. 127. *Uhanati*, M. i. 49, 4, Suttavibh. ii. 40, seems to be synonymous with *āhadati*, mentioned before; and I believe the translation given by Davids and Oldenberg, 'threw their bedding out,' not to be correct. The passive *āhaññī* is found M. i. 25, 15, the past participle *āhata*, C. viii. 10, 3; and another compound of the same root, *ohaneti*, occurs in the same signification, Cariy. ii. 5, 4, where it is in parallel to *uccāra-passāvam katvā*, Jāt. ii. 385.

The opposite way is to shorten the vowel before a double consonant, as in the instances given above, and this can also be done where a single consonant follows a long vowel. Frequent instances occur in the genitive plural of stems ending in *u* or *as*; as *bahunnam* = bahuhnām, Dhp. 81, *pitunnam* = pitri-nām; and of numerals, as *tiṇnam*, *paścannam*. But there are also a number of other words belonging to this category; as *bhumi* = bhūmi, 'earth,' C. xii. 2, 5; *mattisambhava* = mātris, Dh. v. 396; *mātumattika* = mātrimātrika, Suttavibh. i. 16; *unhiṣsā* = uṣñīṣha, 'diadem,' Bv. p. 68, note; *vanibbaka* = vanīpaka (which is found Cariy. i. 4, 5), 'beggar;' with change of *p* to *bb*; *niddha* = nīda, 'nest,' from ni + sad; (comp. Hem. i. 106, Weber Indische Streifen i. 141, Ascoli 284); *sutta* = syūta, 'sewn;' *daṭṭha* = dāṭhā, 'jaw,' Mil. 150; *abhahati* = ā + bhih, 'to take down,' and its causative *abhāheti*, 'to pluck,' M. vi. 20, 2, C. vii. 4, 5; *jaṇṇu* = jānu, 'knee,' Mahāparinibb. 69; *avassayim* for *avāsayim* (comm. *vāsav kap-pesim*), 'I lived,' Jāt. ii. 80. Syllables ending with *y* are especially often treated in this way; as *abhībhuyya* = abhībhuṣya, Dh. v. 328; *bhiyyo* = bhīyo for bhūyas, mentioned above; *jīyyati* = jīyati, 'to decay,' Dh. 179, and the suffix *iyya* = iya.

The same transformations we have hitherto mentioned can
also take place in syllables which contain an e or an o, with
the only difference that these diphthongs always remain as
they are; they are considered long before a single consonant
and short before a group, as stated by the grammarian Mog-
Generally, however, the syllable conforms to the condition,
according with the etymology of a word. The following are
exceptions, where the simple consonant stands for the double:
veṭhēti = veshtayati, 'to surround;’ sekkha = çaiksha, 'a dis-
ciple;' apektā and apektkhā, 'desire,' = apeksbā, upektā and
upekkhabā, 'equanimity;’ vimokha = vimoksha, 'release.' Y is
always doubled after e, as in seyyo = greyas, 'better;’ mac-
cudheyya = mṛityudheya, 'death:' the only exception is ke-
yāra, 'bracelet,' Ab. 287, which generally becomes kāyāra (see
above). V after o is only doubled in yobbana = yauvana,
youth.' After the prefix o, contracted from ava, a double
consonant formed by assimilation always remains, as in abbc-
chinna = avyavacchinna, 'unbroken,' Mil. 72; okkhitta=avak-
shipta, 'cast down,' Pāṭ. 20, 21; and even a simple consonant
is often doubled, as in ossajjati = avasṛj, 'to give up;' ossak-
kamāna = avasarpamāna, 'scattered,' Jāṭ. i. 139; abbhokki-
rana = abhyavakirāna, 'covering,' and, with change of o to u,
abbhukkiriṭi. Jāṭ. ii. 311.

The cases of change of quantity are by no means yet ex-
hausted by the rules and examples given above. We have
numerous instances where the change is due entirely to the
metre, and others again where no reason is visible. We will
try in the sequel to keep separate as much as possible these
two cases, and mention those instances which are supported
by the Prākrit dialects.

The roots terminating in ā, as jñā, dá, sthā, almost regularly
shorten the vowel in composition, and in derived forms, as, e.g., \textit{paññavā} = prajñāvant, 'wise,' always written with \textit{ā} except in a passage of the Cūlakammavibhangasutta, quoted by Gogerly, Ev. 31. From sthā we have \textit{paṭṭhāpeti}, 'to bring forward.' The same occurs in \textit{saṃkhata = saṃkhyaṭa}, Dh. v. 70, where, however, it might also be shortened by a confusion with \textit{saṃkhata = saṃskṛta}. \textit{Ā} in the middle of a root is shortened in \textit{gahati} and \textit{gheneti}, 'to dive,' = gāh, and its compositions \textit{ogahi}, Mah. 152; \textit{ogaha}, Jāt. iii. 289; \textit{vigayhāti} and \textit{vigaḥdēpetī}. Suffixes with long vowels are very often shortened, as, e.g., \textit{āghita = āgrīhīta}, 'seized,' Dh. 107; \textit{appatīta = apratīta}, 'displeased,' Pāt. 4, 5; \textit{sadevīka = sadevīka}, 'accompanied by his queen,' Mah. 205; \textit{vipaccānīka = viprātyānīka}, 'hostile,' Grimblot 1; \textit{paccānīka}, Cariy. ii. 8, 4; \textit{ahirīka = ahrīka}, 'shameless,' Dh. 44; \textit{sālūka = cālūka}, 'the root of the water-lily,' M. vi. 35, 6. Especially the suffix \textit{īya} is almost regularly shortened, as in \textit{pāniya = pāṇīya}, 'water,' M. i. 26, 4; \textit{svākiya = svākiya}, 'own;' \textit{upādāniya = upādāniya}, 'sensual,' in a passage of the Saṃyuttaka Nikāya quoted by Oldenberg, Buddha 435; \textit{pāṭidesaniya = pratideśaniya}, 'a class of priestly sins requiring confession,' constantly written so in the Pātimokkha and Suttavibhaṅga; \textit{gariya = gariyas}, 'heavier,' Dh. 245, &c. Shortening by svarabhakti is very frequent in Pāli, as in \textit{bhariya = bhāryā}, 'wife;' \textit{ācariya = ācārya}, 'teacher;' \textit{suriya = sūrya}, 'sun,' and numerous other examples.

Lengthening of vowels occurs principally, in prepositions, as in \textit{ābhidosiṅka}, 'stale,' from \textit{abhidosiṅa}, 'evening,' Suttavibh. i. 15; \textit{pāṭibhogā = pratibhogā}, 'surety,' comp. Mahāvastu 582; \textit{pāvacana = pravacana}, 'the Holy Scriptures' (the same in the language of the northern Buddhists, Mahāvastu 566); \textit{pākaṭa = prakaṭa}, 'clear, evident;' \textit{pāhēti}, 'to send' = prahi, from
the false analogy of the aorist pāhesi; pāyāti and pāyāto, from prayā, 'to depart;' Jāt. i. 146; Rhys Davids, Buddhist Suttas, p. 241, note. There are, however, some other instances of lengthened vowels besides: a privativum is lengthened in āyasakya, 'disgraceful,' from a + yaças, Jāt. ii. 33, iii. 514, in paccāmitta = pratyamitra, 'enemy.' Other vowels in ālinda = alinda, 'terrace;' ājīra = ajīra, 'court,' Mah. 215; pāyāsa = pāyasa, 'rice porridge;' gāvuta = gavyūti, 'a measure of length;' ummāra = udumbara, 'threshold;' sabbāvā = sarvavat, 'entire;' kharāpiṇḍa, 'lump of glass,' Dīp. 102. Lengthening is very frequent also when a word is repeated in composition; as phalāphala = phala + phala, 'wild fruits, berries;' divādivassa, 'at an unusual hour,' Ten Jāt. 18, Ch. Addenda; khandākhandam, 'in pieces;' kiccaākiccaāni, 'all sorts of duties.'

According to the law given by Kaccāyana, vii. 5, 13, that a short vowel before a double consonant is considered as a long one, we have to treat here also those cases where a single consonant after a short vowel is doubled, and a double one simplified, because the quantity of the syllable is changed by this process. In these cases it is sometimes very difficult to distinguish what is due to the metre, and what not. A clear instance of metrical change would be appabodhati, Dh. v. 143, if Subhūti's opinion is right, that it stands for apabodhati; Weber, however, and Max Müller refer it to alpa-bodhati, 'parvi facere,' and Fausböll to a + prabodhati. Subhūti's view is supported by apparājīta = aparājīta, 'unconquered,' Cariy. i. 2, 2. Other instances are saparījjana, 'with his attendants,' Cariy. ii. 8, 2; kappilāyam, Cariy. ii. 9, 2; nikkhāni for nikhāni, 'he buried,' Cariy. iii. 14, 4; abhinivattathā, 'he lived,' Cariy. i. 10, 3; upavattathā, ib. i. 10; 5; paddhāna, Bv. xvii. 16; uttassati = uttrasati, 'he trembles,' Cariy. iii. 13, 4 (participle
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uttrassa, M. x. 2, 16) ; suppatha, Ab. 193 ; kummiga = kum-rīga, Mil. 346 ; paggharati, ‘to ooze,’ Dh. 81 ; abhisammayo, Bh. vi. 3 ; paribbasāna = parivasāna, ‘abiding,’ Fausboll, S. N. 152. The following are instances from prose texts where the doubling cannot be ascribed to metrical influence: patikkūla = pratikūla, ‘contrary ;’ jātassara = jātassara, ‘a natural pond ;’ sakkāya = svakāya, ‘individuality ;’ anuddayā = anudayā, ‘compassion and anuddayatā, Suttavibh. i. 247 ; vibbheda = vibheda, ‘division,’ Jāt. i. 212 ; ummā = umā, ‘flax,’ Mil. 118 ; cheppā = cēpa, ‘tail,’ M. v. 9, 1 ; cikkhalla = cikhalya, ‘mud,’ M. vii. 1, 1 ; niggahita = nigrihitā, ‘restrained,’ okkassa = avakrīshya, ‘having dragged away,’ Mahāparinībb. 3 ; upakkilesa = upak-kleça, ‘sin ;’ upassattha = upasṛṣṭha, ‘oppressed,’ Jāt. i. 61 ; vikkhāyitaka from vi + khād, comp. Kern, Buddhism, 402 ; pāṭikka = pratyeka, ‘individual’ (regular form paceka) ; kallahāra = kahlāra, ‘the white water-lily ;’ mukkhara = mu-khara, ‘noisy,’ Minayeff, Pāṭ. 59 ; vissajjeti, from vi + srij, ‘to give away,’ and avissajjiya, avissajjika, C. vi. 15, 2, M. viii. 27, 5 (but visajja in a metrical passage Mahāparinībb. 17), and avissatthaka, Jāt. i. 434.

Compared with these instances of doubling a consonant, the instances of the opposite process are but few, and they are nearly all to be ascribed to metrical influence. So we have dukha instead of dukkha = duḥkha, ‘sorrow,’ Dh. v. 83 ; puttha instead of putṭha = pushṭa, ‘fed,’ Dh. v. 218 ; kaṇikā = karnikā, ‘an ear ornament,’ Ab. 574. In prose texts I have only found kaṇikāra = karnikāra, ‘the tree Pterospermum acerifolium,’ Jāt. ii: 25 ; and bhaddanta, also written bhaddanta = bhadrāuta, ‘a venerable man, a Buddhist priest.’

The anusvāra or niggahīta can stand before every consonant, but before an explosive sound it may also migrate into the nasal of the corresponding class. So you may write kumkūma or kunkuma, sanacarati or sanacarati, sanḍāsa or sanḍasa, tamdīta or tandīta, kambara or kambala. In the first instance, however, before a guttural it is usual to transcribe the nasal by a simple ǝ without any diacritical sign. Before ḥ the anusvāra can be changed into the palatal or cerebral nasal, as paṇha = praṇa, 'question,' but paṇhi = priṇi, 'variegated;' in both instances the origin of the group is the same, viz., from ǝn, but the usage has been fixed in different ways. From paṇha is derived apaṇhaka for apaṇhaka, 'certain,' always spelt with the cerebral group. Paripaṃhati is spelt with the cerebral in Minayef's Pātimokkha, p. 17, 92; but in the corresponding passage of the Suttavibh. ii. 141, we have paripanhatti, which I consider to be more correct. Prāk. paṇha, Hem. ii. 75. In the same way we have tanhā = triṣṇā, 'thirst,' sanha = ṣṭalakṣṇa; but its derivative, spelt saṅhīta, Mah. 104. Osaṇhāti, at C. v. 2, 3, is also spelt with the cerebral, and I believe this to be the correct spelling, as the ǝ is already found in Sāṃskṛit. I cannot account for the change of ǝ to ǝ in apaṇnatika = aprajñāptika, 'not existing,' in āṇā = ājñā, 'order,' āṇāpeti, āṇāpana, &c.

Before ǝ y the anusvāra can remain, or the whole group can migrate into ṣn, as e.g. samyoga or saṇñoga. Before r, s, v it is always retained. Before l the anusvāra is always assimilated, as in salahāpa = samlāpa, 'conversation.' Before a vowel it becomes m in poetry when a short syllable is required, the nasal vowels being invariably considered as long.
The grammarian Vanaratana, according to Trenckner, Pâli Misc. 80, remarks that h may be joined to any one of the five nasals; for h with the guttural nasal I can adduce no example, but for h with the dental nasal we have cinha = cihna, ‘mark,’ pubbanha, Mil. 17; majjhana = madhyâhna, ‘midday,’ Ab. 767; sayanha = sâyâhna, ‘evening,’ seems to be always spelt with the cerobral.

The nasal vowel is sometimes replaced by a long one, as in siha = simâha, ‘a lion;’ visati = viqâsati, ‘twenty;’ sandasa = samdañca, ‘tongs;’ dâthâ = dañshrâ, ‘jaw.’ This happens often in the preposition sañ when it is followed by r, as in sâraga = sañraga, ‘passion;’ sàrambhâ = samrambha, ‘clamour;’ sàrambhî, ‘clamorous,’ Jât. iii. 259; sârañiyô, Mahâparin. 2, is according to Senart’s explanation, Mahâvastu, p. 599 = samrañjîya for samrañjanîya, and = sârayanîya of the northern Buddhists, which etymology is confirmed by the passage of the Lalitavistara, p. 530, where we read sammodanîh samrañjanîh kathâ h kritvâ, corresponding to the Pâli sammodaniyam katham sârañiyam vitisâretvâ, comp. also Vinaya texts, ii. 364. Sârdham loses its anusvâra in the compound saddhisvârikâ, ‘fellow priest,’ and also in the simple word in a passage of Buddha-ghosa quoted C. 318.

The opposite process is the development of an unorganic anusvâra out of an explosive consonant. This process has taken very large dimensions in the Sinhalese down from the 10th or 11th century (see my Contributions to Sinhalese Grammar, pp. 12, 13), but we find the beginning of it already in Pâli, and it is not merely the corrupt spelling of the Sinhalese writers as Childers believed (see Childers, s. v. nagrañ). Moreover, a form nangaram occurs in the Samskrit of the northern Buddhists, Mahâvastu pp. 83, 440, so that we have
no reason to doubt its correctness in Pāli. *Nāgadeh* for nāga, ‘snake,’ Dh. 102, occurs again in the introduction to the Samanta pāsādikā, and seems to be also a correct form. Other instances are sanantana = sanatana, ‘perpetual,’ which Childers explains as sanam + tana; pīṇja = piccha, ‘wing,’ (piccha occurs at M. v. 2, 3); mahimśa = mahisha, ‘buffalo,’ Cariy. ii. 5, 1, and mahimśakamandala, ‘the Andhra country;’ the insertion is especially frequent in syllables which originally contain an r; sammuñjanī = sammarjanī, ‘a broom’ (also written sammuṣjanī, Jāt. i. 161); samvarī = sarvari, ‘the night;’ dandha = dṛṣṭha, ‘slow’ according to Trenckner, Pāli Misc. p. 65, and its derivatives dandhāti, Jāt. i. 345, Feer Etudes Bouddhiques 133, Cariy. viii. 13 (dantayi is a mistake); dandhāyanā, Mil. 59, 105; dandhayitattām, Mil. 115; maṅkato = maṅkrīte, Mil. 384; maṅkulā = maṅkuna, ‘bug,’ Pāt. 91, comp. Skt. maṅkhuna; aṅc = arc, ‘to worship’ according to Weber (we find, however, acca-yissam, Dāṭh. v. 17, and accita, Ab. 750); another aṅc occurs, Jāt. i. 417, to explain udāṅcanī; sanda = sādra, ‘thick, coarse;’ singāla = srigāla, ‘jackal;’ vitamsā = vitastā, Mil. 114; nantaka = naktaka or laktaka, ‘dirty cloth,’ Jāt. iii. 22, which Trenckner, Pāli Misc. 81, believes to be borrowed from an aboriginal language: the regular form lattaka occurs Dhp. 190. Some participles must be mentioned here of verbs that have n in the present, as randha = raddha, from randheti, ‘to destroy,’ Mil. 107, Jāt. 537 v. 108, 538 v. 85; bandha = baddha, ‘bound,’ Kacc. 130, M. viii. 12, 1, where Buddhaghosa has baddham; pilandha = pinaddha, from pilandhati, ‘to rear,’ Mil. 337. The aorist aṅchhi, and the future gaṅchhati or gaṅchhi, from gacchati, ‘to go,’ occur according to Trenckner, Pāli Misc. pp. 71—74, only in Sinhalese manuscripts, while the Burmese almost constantly write agacchi; besides, in the compound adhigacchati
the aorist does not take the nasal, and in the plural before -imsa, -ittha, -imha, the form gañchi is very rarely used. I believe these forms to have followed the false analogy of adañ-chi from āmç, 'to bite,' Ját. 444 v. 3, and of āhañchi, M. i. 6, 8, hañchema, Ját. ii. 418, from han, 'to strike,' which both have the nasal in the root.

We often find a nasal added at the end of a word, as in sakkaccam = sakkritya, 'respectfully;' kudācanam = kudā + cana, 'ever;' aññadatthum = anyad + astu, 'only, exclusively;' in a passage of the Sañyuttaka Nikâya, quoted by Trenckner, P. M. 67, tatthañca = tatra ca, Mah. 5. In two instances we find n instead of the anusvāra: cirann áyati, Kacc. 26, and satānan esa dhamma for satānām, Jayaddisa Játaka. Besides, at the end of the first part of compounds, not only in such cases where it is to be considered as an accusative, as in atalampassa = atalasparça, 'not touching the bottom;' sabañ-jaha, 'leaving everything;' such instances are viralañjana = virala+jana, 'thinly peopled,' Att. 204; andhantama = andha + tamas, 'thick darkness;' attantapa, 'self-tormenting,' Childers s.v. puggala; gañamgâna, 'with many linings, M. v. 1, 30; rathandhuri = ratha + dhur, 'the yoke of the carriage,' Saddhimmopâyana v. 468; kabalimkâra = kabalikâra (the writing of the Burmese MSS.) 'material food,' Gr. 43; javampati, 'husband and wife,' most probably standing for jâyâpati and also tudampati, would go back to the same form if Childers' etymology is right; comp. Kuhn's Lit. Bl., no. 1, art. 2. The contracted form jampâti occurs Dâth. iv. 25.

§ 7. Vowels Added or Dropped.

A vowel in the middle of a word has been elided in agga for
agra = agāra, 'house,' only used in compounds; dhitā = duhitā, 'daughter;' jaggati for jāgarati, 'to watch;' and in the termination mhe for mahe, of the 1st person pl., ātmanepadam.

A vowel at the beginning is dropped in laṅkāra = alaṅkāra, 'ornament, decoration,' Dip. 47; numati = anumati, 'consent,' Dip. 35; valaṅjeti = avalaṅjeti, 'to use, to spend' (the full form occurs Jāt. i. 111, Suttavibh. ii. 266); piṅasa, 'catarrh' = apināsa, Skt. pinasa; parajjhāti for aparajjhāti, from rādh, 'to be injured;' pavana = upavana, 'side of a mountain,' according to Subhūti, Jāt. i. 23, and perhaps vegha = avekshā, 'care,' Mahāparin. 25, Rhys David's Buddhist Suttas p. 37.

About pi for api, ti for iti, va for iva and eva, we shall speak hereafter in the chapter on Sandhi.

The only instance of a vowel added in the beginning of a word is itthi = stri (istri in the Gāthās of the northern Buddhist), an evolution which bears the closest similarity to that in the Romance languages, as, e.g. ispirito = spiritus.


(1) Gutturals.—A Sanskrit guttural is represented by a palatal in cunda = kunda, 'turner;' Mil. 331; inj and its compound sammiņj were also believed to come under this rule by Fausböll, Dhp. 273, and Weber, Ind. Stud. iii. 147, Ind. Streifen i. 131, iii. 397, who identified it with Skt. iṅg; other etymologies of these difficult words have been suggested since, of which I will only mention two, that of Senart, Mahāvastu' p. 418, who believes sammiņj to stand for samvriņj, and that of Oldenberg, K. Z. xxv. 324, who derives it from aṅc. Against Senart there is only this to say, that the root vṛiņj occurs in
the form viṇṇ, Suttavibh. ii. 264, in the form viṇj, Suttavibh. i. 127 (comp. Trenckner, P. M. 59); and Oldenberg leaves the double m entirely unexplained. The form samiṇjayati occurs also in the Brihad Âranyaka Upanishad, 6, 4, 23; and perhaps after all this may be the right etymology (Boehtlingk-Roth. s. v. sam+ing).

(2) Palatals.—A Skt. palatal is represented by a guttural in bhisaṅka = bhishaj, 'physician' (but Satabhisaja = catabhisaj, Ab. 60); milakkha = mleccha for milaska, K. Z. xxv. 327; pabhaṅguna = prabhaṅjana, 'destruction.' Of much greater importance than this is the change of palatals to dentals, very frequent not only in Pāli but throughout the Indian vernaculars. Especially the Sinhalese, down from the 9th century, is fond of this change, of which I have given numerous examples in my Contributions to Sinhalese Grammar, pp. 17, 18. An instance of this change in Skt. is samāridbhis, from samāri, T.B. i. 8, 1, 1, Cat. B. v. 4, 5, 3. As in Sinhalese throughout, so we find in Pāli already a limited number of instances where j passes into d, and c to s, seldom into t: digucchati and jigucchati = jugupsati, 'to despise;' tudampati compared with jayampati and jampati, Dāth. iv. 25, see Childers s. v.; digacchā and jighacchā = jighatsā, 'hunger,' Pischel Beitr. iii. 249; pariccadi from pariccajati = parityaj, 'to forsake.' So s for c or ch in uṣsita = uccērita, 'lofty,' Dip. 19, Suttavibh. i. 79 (uccīta, Ab. 708), and its compound samussita in a passage of Papañca Sūdanā Alwis. Intr. 79; another samussita = samuccita, 'accumulated,' occurs at Dh. v. 147; uṣsaya, Suttavibh. ii. 224, must mean 'dispute, quarrel,' but I am not sure about its etymology; uṣsati, various reading, Ang. i. 5, 5, is explained by Morris as being the present of uṣsita = uccērita, but I doubt very much the correctness of this identification; uṣsa = ucca,
'distinguished,' Fausboll, S. N. 164: \( t \) for \( c \) in tikicchâ = cikitsâ, 'medicine;' uttittha for ucchitttha = ud + cîshâ, 'left over,' M. i. 24, 1, Mil. 213, 214, see also Vinaya texts i. 152; vitacchikâ = vicarcihâ, 'scabies.' In upacikâ, 'white ant' = Skt. upadikâ, the Pâli seems to have retained the original palatal, while the Skt. has turned it into the dental: see Trenckner, P. M. 62. In kasîna = krîtsna, 'entire,' and dosina = jyautsna, 'clear, spotless,' I believe the \( t \) to be dropped first, and then the consonants to have been separated by svarabhatki (see above, and Ascoli, Krit. Stud. 249).

(3) Cerebrals.—As in all Indian vernaculars cerebralization has been carried in Pâli much further than in Sanskrit, although not so far as in Sinhalese and some other Prâkrits. The opposite process, viz. change of a Skt. cerebral to a dental in Pâli is very rare: cetaka = cetaka, 'servant,' Suttavibh. ii. 66, Cariy. ii. 4, 7; kotthuka = kroshâ, 'jackal,' Mil. 23, 118 (kothuka, Jât. ii. 108); denîma = dîndima, 'drum,' Jât. i. 355; din-dima, Dip. 86, Bv. i. 32, may either be the same or = dundubhi, 'kettle-drum;' dindibha = tiṭibha, 'name of a bird,' Ab. 643; kubbâna = kurvâna, 'doing.' In khânu = sthânu, 'the stump of a tree,' I believe the spelling with the dental to be the correct one, as we have it Dh. 107, Mil. 34, and in khânuka, Jât. i. 483; as for khañati, which Trenckner, Pâli Misc. 58, 59, believes to have influenced khânu, it is also spelt with the dental in several instances, and where it is spelt with the cerebral this can be easily accounted for by assuming a confusion with the root, 'kshañ.' Ghâna = ghrâna, 'the nose,' is always spelt with the dental; gona, 'bullock,' spelt gona, Jât. ii. 300, is derived from the root gur, 'to growl;' gonaka most probably = gauñika, 'a woollen coverlet,' Gr. 9, M. v. 10, 4 (comp. Pischel, Beitr. iii. 236). Besides, we have the dental instead of
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the cerebral in the terminations of the aorist—\textit{ittho}=iṣṭhās, 
\textit{ittha}=iṣṭā.

The Pāli has one sound belonging to the cerebral class 
which does not exist in classical Saṃskrit, but only in the 
dialect of the Vedas, viz. the cerebral \textit{l}, distinguished from 
the dental by a dot under the line. It is very difficult to give 
exact rules for the use of this \textit{l} as the manuscripts are even 
less consistent in this respect than with regard to the dental 
and cerebral \textit{n}. Generally speaking, \textit{l} or \textit{lh} between two 
vowels represents \textit{d}, \textit{dh}, but we find it used promiscuously also 
for the dentals. I have collected a number of instances from 
Pāli texts which will illustrate the use of these sounds: \textit{ālulati} 
Pāt. xvi., but \textit{ālulati} Jāt. i. 25, ii. 9, \textit{āloṭāpeti} Alw. i. 103; 
\textit{bubbula}=budbuda, ‘a bubble,’ Jāt. i. 68, \textit{bubbulaka}, Samanta 
Pāsād. 336, but \textit{bubbula}, Mah. 175, 213, Att. 10, 190, \textit{bubbulaka}, Dh. 31, 336; \textit{palāsa}, ‘leaf,’ Dh. 42, but \textit{palāsa}, ‘pride,’ 
Mil. 289; \textit{kabala}, ‘mouthful,’ Pāt. 22, Mah. 121, but \textit{kabala}, 
Jāt. i. 68, Mil. 180, \textit{kabālikā}, M. vi. 14, 5; \textit{kukkula}, ‘hot 
ashes,’ Ab. 36, but \textit{kukkula}, Jāt. i. 73, 423; \textit{māla}, ‘pavilion,’ 
M. iii. 5, 9, but \textit{māla}, Gr. 2, Mil. 16, 47; \textit{cola}, ‘cloth,’ Pāt. 86, 
Mah. 219, \textit{colaka}, C. v. 9, 4, but \textit{cola}, Mil. 74, \textit{colaka}, M. i. 25, 
15, Mil. 53; \textit{celukkhepa}, ‘waving a cloth,’ Mah. 99, 113, but 
\textit{celukkhepa}, Samanta Pāsād. 336; \textit{gālha}, ‘deep,’ Jāt. ii. 75, but 
\textit{gālha}, Jāt. i. 155, \textit{gāl̐haka}, Jāt. i. 265; \textit{gādhā} also is found in 
a later text, Saddhammopâyana, v. 394.

(4) 
\textbf{Dentals.—The change of a dental to a cerebral is} 
generally caused by a preceding \textit{r} in the original form of the 
word; for instance, \textit{pajjuna}=parjanya, Mah. 129 (\textit{pajjuna}, 
Jāt. i. 331), ‘cloud,’ \textit{kat̐akata}=kṛitākṛita, ‘done and undone,’ 
M. vi. 14, 7, but \textit{kat̐akata}, Dh. v. 50; \textit{sakkata}=saṃskṛita, 
‘Saṃskrit,’ in a passage of Buddhaghosa quoted C. 322 but
sakkata, Kacc. 10; pāsāṇa, ‘heretical,’ most probably = pārshadya, Kern, Açoka, 58. In a great many instances, however, an r has no effect on a following dental, as in mud- dikā = mṛidhvika, M. vi. 35, 6; in attha = artha, ‘cause,’ also spelt aṭṭha and aṭṭa; in the verb vattati, ‘to begin,’ = vartate (vattati means ‘to be right,’ see Childers, s. v.); pāti and pāti = prati (see Childers, s. v.); sīthila, ‘loose,’ and sāthila, ‘crafty,’ both from ārtha (comp. Hem. i. 89), sāthalika, Ang. ii. 5, 3. The n of the preposition ni preceded by pa=}pra is always changed into n, as, e.g., panidahati=pranidbā; after pari it is generally changed, as in parināyaka, Mil. 38, Jāt. ii. 393; we find, however, also parināyaka, Mah. 63, Mahāparin. 5, and parinaya= pariṇaya, ‘marriage,’ Ab. 318, parinībbāna, parinnīṭhanti, S. P. 332. On the other hand we have also instances where the change of a dental into a cerebral is not due to a preceding r, as in sānā=çunā, ‘a slaughter-house,’ also spelt sūnā, M. vi. 10, 2, Suttavibh. i. 59; jaṅnu = jānu, ‘knee,’ Mahāparin. 69, Ab. 742; sakunā=çakuna, ‘a bird,’ sakkuṇāti=çaknoti, ‘to be able,’ saṇim, sanikam=çanais, ‘slowly’ or ‘quickly;’ sobhana = çobhana, ‘resplendent;’ dinna, past participle of dá, ‘to give,’ in pariyādinnā, Mil. 289; kaviṭṭha and ka- piṭṭha, Jāt. i. 237,=kapittha, ‘the tree Feronia Elephantum;’ kapiṭhāna=kapītana, ‘the tree Thespesia Populneoides,’ Suttavibh. ii. 35; patisallāna = pratisamlayana, ‘seclusion,’ spelt with the dental, Dip. 63, Jāt. ii. 77 and Mil. 138, v. 1.; patisal- līna=pratisamālīna, ‘secluded,’ spelt with the dental, M. ii. 1, 2; vipāṭeti = vipāṭeti, ‘to crush,’ C. v. 11, 1, if the reading introduced by Oldenberg is correct, but perhaps we ought to stick to vipphādetvā, given by the manuscripts, and derive this form from visphur with change of r to d, as in some other instances given below, p. 33. Vibhiṭṭaka=vibhīṭṭaka, ‘beleric
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myrobalan,' Ab. 567, Jât. ii. 161, spelt with the dental, M. vi. 6, Att. 213; vidāqdhata=vidagdhatâ, 'gallantry,' Att. 199; unnata=unnata, 'high,' Ab. 289, upāmetave, Fausb. S. N. xi., unnati, ib. 158; sanati=svan, 'to sound,' Mil. 414, but sanita, Ab. 747, sanantâ, Fausb. S. N. 131. In some cases the change of the dental to the cerebral is due to the influence of a sibilant, as in most derivatives of the root sthâ, 'to stand,' e.g., thâmo=sthâman or sthâmas, 'strength,' Gr. 121, v. l., Kacc. 315, Sutta Nipâta, 34, ap. Senart, Mahâvastu, 628, spelt also thâmo several times (comp. Hem. iv. 267), thâna=sthâna, 'standing,' thapeti, caus., &c.; exceptions are indapatta=indraprastha, 'name of a town;' majjhatta=madhyastha, 'impartial,' where the aspiration is dropped besides, and santhâgâra=samsthâ+agâra, 'a royal rest-house,' M. vi. 31, 1, Mahâparin. 60. In derivations of the root vas, 'to dwell,' we find the cerebral and the dental used promiscuously. The past part. is vutta or uttha, Kacc. 291; in composition adhivatta, Jât. i. 99, adhi-vuttha, Mahâpar. 23, upavutta, Cariy. ii. 3, 2, parivutta, Pât. 6: for the absolutive parivaṭṭhabba in the same line we should adopt the reading given in the foot-note. The roots dah 'to burn,' and das 'to bite,' take the cerebral ḍ in those forms where there is no cerebral in the second syllable; there are, however, exceptions to this, as dayheyya, Mil. 84, Att. 192, 208, Dâth. iii. 10, upadâmseti, Suttavibh. ii. 309; in some compositions of dah the ḍ is changed to ḍ, as in vilayhase (v. l. vilayhase and vidayhase), Jât. ii. 220, âlâhana, 'a cemetery,' pari-lâha, 'fever, pain.'

D is often changed to l, as in âlimpana, 'light'=âdipana, Mil. 43; âlimpāpeti, 'to kindle,' Suttavibh. i. 85; dohala=dauhrida, 'the longing of a pregnant woman,' and dohaliṇḍi, Jât. ii. 395, Kacc. 203, bila=vida, 'part, bit;' in bilasâ, Kacc. 91, bilaso,
Kh. 30, ulu=udu, 'lunar mansion,' āvelâ=aṭâda, Prâk. āmela, Hem. i. 105, 202, 234; kovilāra=kovidāra, 'Bauhinia variegata;' uḷāra=udāra, 'noble.' Dh passes into l in gharagolikâ=grīhagodhikâ, 'lizard.' N is changed to l in ela=enas, 'fault,' nela, 'faultless,' from the same, not as Trenckner suggests, from nariya (Childers, add. s. v.): comp. anelaka, Senart, Mahâvastu 572, pilandhati=pinah, 'to wear,' pilandhitvā, Jât. i. 100.

Change of d to y, forming an analogy to the ya-ṛuti of the Jainaprâkṛit, occurs in goyâna=godâna, in Aparagoyâna, 'name of one of the four Mahâdîpas, sâyati, 'to taste,'=svâdate, khâyita=khâdita, 'eaten,' and kâyatabbâ, C. v. 34, vikkhâyitaka, 'one of the Asubhakamaṭhânas,' Kern, Buddhism, 402. Avâhayi, Jât. ii. 354, must be derived from the root had, which we have in ohadâmase of the following verse.

I here add those cases where t is changed to l and t to r without being able to decide whether we have to adopt an intermediate form with d, d or not: ḍlavī=ṭavī, 'name of a city in India;' ḍlavika=ṭavika, 'dwelling in forests;' kakkhâla=kakkhatâ, 'hard, solid,' Prâk. kakkhâda, Pischel, Beitr. iii. 251 (kakkaṭa, Mah. 57); kheṭa=kheṭa, 'saliva,' in khekāpaka, C. vii. 3, 1=khekâtmaka according to Kern, Buddhism, 180; kulaṅka=kutâṅka, 'roof,' in kulaṅkapâdaka, C. vi. 3, 4 (v. l. kulunkap°); paṭaccara=paṭaccara, 'old clothes.'

(5) Labials.—P is changed to m in sumanta=supanta, 'sleeping,' Mil. 368; dhūmâyati=dhûpâyati, 'to fumigate,' Jât. i. 360, Samanta Pâsâd. 315, Dip. 83. Bh is changed to m in dindima=dundubhi, 'a drum;' m is changed to v in vimâns=mimâns, Kacc. 243.

(6) Half-vowels:—
(a) Y is often changed to v, as in kiva=kiyant, 'how
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much;’ tivāṅgika = tryāṅgika, ‘having three angas,’ Saddham-mop. v. 65; tivāṅgula = tryāṅgula, ‘triangular,’ Samanta Pāṇḍ. 336; kāṇḍuvati = kāṇḍūyati, ‘to scratch,’ Suttavīb. i. 117; migava = mīrgayā, ‘hunting,’ M. x. 2, 15; navutta = nayuta, ‘a large number,’ Dh. 143; sampavaṇka = samparyanika, ‘friend,’ Mahāparinibb. 6, Feer, Etudes Bouddh. 51, Weber, Indische Streifen, iii. 397; pāṭivīśya or pāṭivīsa, M. vii. 11, 1, C. xii. 1, Suttavīb. i. 60 = pratyāṃca, ‘portion,’ with samprasārana, vivina = vijana, ‘lonely,’ Carīv. i. 1, 3; pavačchatī, ‘to give,’ Jāt. i. 28, Mil. 375, is identified with some hesitation to payacchati by Trenckner, Pāli Misc. 61. Y is changed to b in pubba = pūya, ‘pus, matter;’ jalābu = jarāyu, ‘the womb;’ nibbujjhati = niryudh, ‘to struggle,’ C. i. 13, 2, Suttavīb. i. 180, partic. nibbuddha, Gr. 9, Mil. 232; to bh in sarabhā = sarayu, ‘name of a river.’

Y is changed to r in kulīra = kulīya, ‘mattress,’ according to Buddhaghosa, Suttavīb. ii. 40, 357, Pāt. 86, spelt kulīra, C. vi. 2, 3; vedhavera = vaidhaveya, ‘the son of a widow;’ sāmaṇera = pāmaṇeṇa, ‘a novice,’ Kacc. 188; bāhira = bāhya, ‘external’ (bāhiya, Jāt. i. 422); antarārati = antarāyati, ‘to run into danger.’ It is changed to l in laṭṭhi = yashthī, ‘stick,’ jotalati = jotayati, ‘to lighten,’ Kacc. 234, upakkamālati = upakramāyati, ‘to manoeuvre,’ ib. 235; to h in nahuta = nayuta, ‘a vast number,’ ranaṇjaka = ranaṇjaya, ‘victorious in the battle,’ Mil. 21, Trenckner, Pāli Misc. 83, sahampati = sva-yampati, ‘epithet of Brahmn,’ M. i. 5, 5, Vinaya Texts, i. 86, upaṭṭhāhaka = upaṭṭhāyaka, C. i. 18, 5. Y is changed to j (as in Prākrit, see E. M. Beiträge zur Gramm. d. Jainaprāk. p. 31) in jantāghara, jantṛgha = yantragriha, ‘bath-room,’ Oldenberg K. Z. xxv. 325.

(b) V is changed to y in dāya = dāya, ‘forest’ dāyapāla, M.
x. 4, 2, comp. Senart, Mahāvastu, 633, láyatī, 'to reap,' Jāt. i. 215, and láyeti, Suttavibh. i. 64 = láveti, ohāya = čāva, 'the young of an animal,' Ten Jāt. iii. (generally chāpa), caccara= catvara, 'a courtyard,' through an intermediate catyara. V is changed to b in paribbasāna, 'abiding,' from vas, Fausb. S. N. xii. 152; vārabāna = vāravāna, 'a woman's jacket;' sībana, 'sewing,'=sīvana, and sībīni, 'a needle,' M. viii. 1, 18, comp. Prāk. sivvinī, Pischel Beitr. iii. 260 (most probably from false analogy of sībbati=sīvyate, 'to sew'); subbaco=suvacas, 'compliant;' subbuṭṭhi=suvrīṣṭi, 'abundance of rain;' thabaka = stavaka, 'a cluster of blossoms;' balibadda=balivarda, 'an ox;' sambāhati=samvāh, 'to shampoo,' Jāt. i. 293, Suttavibh. i. 83; sāribā=çārivā, 'name of a plant;' kābala=kavala, 'mouthful;' kabaḷikā=kavalikā, 'compress,' M. vi. 14, 5.

V is hardened to p in lápa=lāva, 'quail,' Jāt. ii. 59; pajāpati=prajāvatī, 'wife;' pettāpiya=pitrivya, 'cousin,' Trenckner, Pāli Misc. 62; palāpa=palāva, 'chaff;' chāpa=čāva, 'the young of an animal;' opilāpeti, 'to sink,' M. iv. 1, 3, vi. 26, 6, according to Trenckner, Pāli Misc. 63, from plu (Childers, add. derives it from plī); avāpurati, 'to open' apāpuṇanti amatassa, dvāram, It. 84, v. 2, and pāpurati or pārupati, 'to dress,' from var; apadāna=avadāna, 'legend;' and also sapadānam, 'regularly;' (Trenckner, Mil. 428, derives it from sapadi + ayana, which I do not quite understand) = sa+avadāna, according to Senart, Mahāvastu, 595; supāna=suvāna, 'dog,' Mil. 147; dhopana=dhovana, 'cleaning,' Jāt. ii. 117; sipāṭikā=civāṭikā, M. vi. 7. C. v. 11, 2, 27, 3 (in the two latter passages, however, it seems to have another meaning—Buddhaghosa explains it by kosaka, 'a sheath').

(7) Liquids:—

The change of r to l is frequent enough in Pāli, although not
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quite so frequent as in some other Indian dialects, especially the Māgadhī of the inscriptions. Instances are *ludda=rudra,* 'dreadful,' Trenckner, Pāli Misc. 59; *lujjati=ruj,* 'to break,' M. viii. 21, 1 (Dhm. vināsese), and its compound *paruṣjati,* M. iii. 5, 9, Mahāparinībb. 40; *paloka,* 'the necessity of dissolution,' ib.; *sajjulasā=sarjarasa,* 'resin,' M. vi. 7; *elāruka=ervāruka,* 'cucumber,' Jāt. i. 205, 312; *elanda=eranda,* 'Ricinus,' Assalāyanasutta 35; *salāla=sarala,* 'a flower,' Jāt. i. 13; *puthuloma=prithuroman,* 'a fish;' the preposition *pari* in *palibodha,* 'hindrance,' which, according to Childers, is the result of a confusion between *pariyodha* and *paribādha; palibuddhati,* 'to hinder;' *polīgha=parigha,* 'an iron beam;' *paligedha,* a compound of *gedha,* 'greed,' Ang. ii. 4, 7 (it has nothing to do with the Sinhalese pali, 'reverend,' in the Tissamahārāma inscription); *palipanna=paripanna,* 'covered,' M. viii. 26, 1; *paligunthita,* 'entangled' (also spelt *palikundhita,* Jāt. ii. 92); *paligunthima,* 'laced,' M. v. 2, 3; *palivetheti=pariveshī,* 'to wrap up;' *phālibhadda,* Jāt. ii. 163 = pāribhadra, 'the coral tree,' Prāk. *phālīhadda,* Hem. i. 232, 254; *sukhumāla=sukumāra,* 'youthful,' by amalgamation with sukhuma, Trenckner 66; *agalu=aguru,* 'Agallochum;' *vāla=vār,* 'water;' *kaṭula=kaṭura,* 'buttermilk,' M. vi. 17, 1, Suttavibh. i. 66.

*R* is changed to *d* in *purindada=purandara,* 'a name of Iudra,' also written *purinda,* Cariy. i. 9, 3, *sārandada,* 'name of a yakkha,' Mahāparin. 4; it is changed to *y* in *sāyanīya=sāraṇīya,* according to Senart Mahāvastu 599 (see above, p. 21), *mātyā,* *petyā=mātrā,* pitrā, Jāt. 527, v. 3, 5, 528, v. 26, Trenckner, Pāli Misc. 56.

*L* is changed to *r* in *ākurati,* from *ākula,* 'troubled;' the Dhm. v. 94 has a verb *kera saddādanerus,* which possibly may be identical with *ākurati,* although it is not known from any
other text; kira = kila, 'they say;' grammana = alambana, 'support,' arañjara = aliñjara, 'water-jar.'

L is changed to n in nalāṭa = lalāṭa, 'forehead;'; naṅgala = lāṅgala, 'plough;'; naṅgula = lāṅgula, 'tail;'; dehanī = dehālī, 'threshold;'; tintini = tintilī, 'the tamarind tree,' comp. tintinanta, Jāt. i. 243.

(8) Sibilants:—

As there is only one sibilant in Pāli, ç and sh are also represented by s. There are, however, a few exceptions to this rule: ç is represented by ch in chava = çava, 'corpse,' M. iii. 12, 7, and as an adjective 'vile,' chāpa and chāya, 'the young of an animal,' cheppā = çepa, 'tail;' it is represented by ç in dāka = çāka, 'pot-herb,' M. vi. 35, 6; 36, 8.

H sometimes returns to its original medial aspirate, and this gives us Pāli forms which are older than the corresponding ones in Saṃskṛt: the root nah in composition with api, ava, upa, vi, gives pilandhati, onandhati, upanandhati, vinandhati; these forms show us that the original form of the root was nah and not nagh, as one would feel inclined to think from comparing the Latin necto, (see Whitney's Saṃskṛt Grammar, p. 76.) Similar forms are agghati, 'to cast,' compared with arahati, dubbhati, 'to cheat,' = druḥ, Jāt. i. 267, iii. 13, 192, and the adjectives belonging to the same root, dūbhīn, Jāt. ii. 386, dūbhaka, Jāt. i. 363; adrūbhāya, 'truly, without falsehood,' M. x. 2, 17; ghammati = hammaṭi, 'to go,' Naigh. 2, 14, Prāk. hammai, Hem. iv. 162, Hāla 694, ghaṅṇa, 'destruction,' from han; the root har is found in its older form in saṃgharitabba v. i. to saṃharitabba, M. i. 25, 10. Dh. 143.

A curious change of h to s occurs in senesika = smaihika, 'oily,' M. vi. 1, 4, and golisa = goliha, 'name of a plant.'
§ 9. General Remarks referring to Consonants of Different Classes.

(1) Aspiration is very frequent in Pāli with hard and soft consonants. Instances are: *sattṭhī*=cakti, ‘ability,’ *dhona*=drona, ‘a measure of capacity,’ Dh. 43, Fausb. S. N. 58, 149; *sukhumāla*=sukumāra, ‘youthful,’ *thambhakari*=stambakari, ‘rice;’ *kiṇcikkha*=kiṇcid + ka, ‘some trifle;’ *khalopi*=karoṭi, ‘pot,’ Mil. 107, according to Trenckner, Pāli Misc. 60 (also spelt *kaloṭī); *Khandha*=Skanda, ‘the god Skanda,’ through confusion with *khandha*, ‘shoulder;’ *paccaggha*=pratyagra, ‘new;’ *phāliphulla*=in full blossom, Jāt. i. 52, Mahāparin. 53; *phālibhadda*=pāribhadra, Jāt. ii. 163; *phāsu*, ‘agreeable,’=prācu according to Trenckner, Pāli Misc. 81—I have derived it, following Paul Goldschmidt, from a hypothetical form smāruṇa (see my contrib. to Sinh. Gr. p. 13, note); *phāsukā*=pāruḍukā, ‘a rib,’ also written *pāsukā*, C. x. 10, 1; *phussa*=pushya, ‘name of a month,’ and *phussida*=pushpita, ‘blossoming;’ *phārusaka*=parusaka, ‘Grewia Asiatica,’ M. vi. 35, 6; *phalu*=paru, ‘joint;’ *phallava*=pallava, ‘sprout,’ Jāt. iii. 40; *saṅkhaliṅga*=saṅkalikā, ‘heap,’ Jāt. i. 433, Suttavibh. i. 105, Ang. p. 114, through confusion with saṅkhaliṅga, ‘chain,’ Senart, Mahāvastu 387; the reverse process is found in Prāk., where ġrīṅkhala is changed to *saṃkala*, according to Hem. i. 189; *valabhāmukha*=vaḍabāmukha, *erāpatha*=airāvata, ‘king of the Nāgas, Jāt. ii. 145=C. v. 6, spelt *erapatta* Saddhammapāyana v. 349, *erakapatta*, Dh. 344; *āpātha*=āpāta, ‘path,’ Trenckner, Mil. 298, M. v. 1, 25, Samanta Pās. 300; *sunakha*, ‘dog,’ and *lomakha*, ‘vile,’ Jāt. ii. 430, are most probably older forms, as
we have the aspiration also in Prāk. suṇahō, Hem. i. 52, Pischel Beitr. vi. 92.

(2) The aspiration is dropped in khudā = kshudhā, 'hunger'; khudita, 'hungry'; upādiseva = upadhiṣesha. (and with change of the position of the component parts sesopādi, Dāṭh. ii. 36), Oldenberg, Buddha, p. 437, ff.; maṭṭa = mṛiṣṭa, 'polished'; abhivaṭṭa = abhirṣṭa, 'wet from rain,' Mil. 176; anovāṭṭa, Jāt. i. 18; paṭanga = phaṭinga, 'flying insect'; paggava = phalgava, from phalgu, 'herb,' Jāt. ii. 105; anaṅgaṇa, 'free from impurity,' compared with aṃhas, 'sin,' Jainaprāk. anān-baya (E. M. Beitr. p. 33); rajovajalla and rajojalla, Ass. S. 13, Jāt. i. 390, 'dust and dirt,' = rajas + jhalla, comp. Jainapr. jalla, E. M. Beitr. 34; avajjeti = avadhyā, 'to reflect,' Senart, Mahāvastu 377; a curious instance of dropped aspiration is kā, Jāt. ii. 258 = khā, 'spring,' Naigh., and perhaps we have to notice the same process in kakāreti, 'to express disgust,' Jāt. ii. 105, Five Jāt. 29, = khāṭ or khāṭ + kāreti, which, however, might be also derived, with Childers, from kāṭ + kāreti. As in Greek, two aspirations are not allowed in two syllables following each other, and when this happens the first is dropped, as, e.g., nikkaddhati = nishkrish, 'to cast out.'

(3) There are also instances where the aspirate drops its first part and h alone remains, as is done frequently in Sanskrit and later on in all the vernaculars. I believe, however, that a number of instances, especially those with bh, are only due to the bad writing of the Sinhalese, in whose alphabet h and bh are so easily confounded; M. i. 1, 3, four MSS. have the form have, but Buddhaghosa reads bhav, which shows us clearly the etymology of the word; the same process can be observed in the form hupeyya, M. i. 6, 9 (according to Trenckner, Pāli Misc. p. 62, a Burmese error for huveyya). Other instances
are momuhato from momughã, 'foolish,' Fausb. S. N. 161, ruhira = rudhira, 'blood,' Jât. i. 274, ii. 276, Cariy. i. 9, 13, C. vii. 3, 9; at Bhikkhuṇîpâc. 60, Minayeff, p. 108, reads ruhita, the Suttavibh. ii. 316 râhita with the v. l. rûdhita, 'boil.' Suhita, Jât. xx. 1, 4, quoted by Minayeff, § 43, is = Skt. suhita and not sukhita.

(4) Softening of a hard consonant, that is to say, substitution of a sonant for a surd, is frequent enough in Pâli, as in pasada=prishata, 'the spotted antelope,' Cariy. iii. 13, 2; uda=uta, 'or;' ruda=ruta, 'cry,' Jât. i. 207 (comp. ii. 388, where we have the readings rûda and rûta); kalandaka=kalentaka, 'squirrel;' paṭigacca = paṭikaçca (v. l.) from paṭika-roti, 'to provide against future events,' M. i. 31, 1, Trenckner at Mil. 48, 421; vedhati=vyathayati, 'to tremble;' balasata=parasvant, 'rhinoceros,' Trenckner, P. M. 59; sujâ=sruc, 'a ladle;' puṇḍ for puṇḍh=proṇch, 'to wipe,' Jât. i. 47, 318, 352. A certain instance of this change is in my opinion jhâyati=kshâ, 'to burn,' although Trenckner, P. M. 65, objects; I have found several new forms of this verb and its causative jhāpeti or jhapeti, in addition to those given by Childers: jhatvâ, Jât. ii. 262 (Comm. kilametvâ); jhatta, Mah. 146, Dh. 325; nijjhatta, Mil. 209, and most probably also jâpeti, Mill. 171, which seems to be a misprint; comp. nijhapeti, 'to injure,' in Açoka's pillar edict, no. iv. Cunningham, p. 112; Kern, Ind. Ant. v. 273; Prâk. jhijjai, Hem. ii. 3.

Instead of p we generally find v in this case, as in ñvelâ=âpîda, 'garland;' theva=stepa, 'drop,' Pischel Beitr. iii. 239, vi. 102 (Hem. ii. 125 derives it from stoka); posâvana, 'supporting,' according to Childers=posâpana; vyâvâta=vyâprîta, 'covered,' Trenckner, P. M. 63, and veyyâvacca, veyyâvatika, 'service.'
(5) The reverse process, hardening of a soft consonant, or substitution of a surd for a sonant, occurs in pāyāka=prāyāga, 'sacrifice,' Jât. 543; ajakara=ajagara, 'the boa constrictor,' Jât. iii. 484; kilāsu=glāsnu, 'lazy,' Suttavibh. i. 8; katupika, 'going up to the waist,' Jât. 119, compared with katupaga, Suttavibh. ii. 340; dārāpaka, Jât. ii. 167; kulupika, C. x. 13, 1; samsati for samsadi, loc. of samsad, 'congregation,' Jât. iii. 493, 495; parisati and parisatim, loc. of parishad, Suttavibh. ii. 285; kusita for kusida, 'lazy,' already in the Maitrāyaṇī Samhitā; pipa=pība, 'drink,' Jât. i. 459; pokkharasātaka=pushakarasādaka, 'name of a bird;' dhopana=dhovana, 'washing,' Jât. ii. 117; laketi=lageti, 'to stick;' and lakanaka, 'anchor,' Mil. 377; thaketi=sthagayati, 'to cover,' sometimes spelt thakkā, Suttavibh. ii. 54; palikka=paligha, 'an iron beam,' Jât. 545; chakala=chagala, 'goat,' Suttavibh. i. 166; chakana=chagaṇa, 'dung,' M. vi. 9; palikunṭhita=pariguṇṭhita, 'entangled,' Jât. ii. 92; pabbaja=balvaja, 'reed' (spelt babbaja, Suttavibh. i. 90); pappata=parvata, 'mountain,' I. O. C. 104; tippa for tibba=tīvra, 'sharp,' Mil. 148; twamāntuva, 'quarrel'=dvandva, through confusion with the pronoun tvam; pāceti=pra+aj, 'to drive,' and pācana, 'a goad,' Cariy. i. 1, 1; sateratā=ṣatāhradā, 'lightning;' januṣṭaggha=jānudaghna, 'knee-deep,' Prāk. ṭhaggha, Pāiyal. 249; Yamataggi=Jamadagni, 'name of a rishi;' vipāṭikā=vipāḍikā, 'abscess on the foot.' The root dhā in some derivations substitutes th, as pithiyati, 'is covered'=apidhiyate (for which the Burmese write pidiyati); upatheyya, 'cushion.' A similar process with regard to the root dhmā can be observed in santhaṃm=sandhaman, 'blowing,' Jât. i. 122.

(6) An interchange between the different classes of mutes is not infrequent in Pāli. Instances are kipilika=pipilika, 'an ant;' also written pipilika, Saddhammopāyana, v. 23,
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pipillika, Jât. i. 202; takkola = kakkola, 'Bdellium,' Jât. i. 291, also used as name of a country, Mil. 359, where it most probably corresponds to Skt. Karkota; jalûpikâ = jalûkikâ, 'a leech,' Mil. 407, originally jalauka, 'living in the water;' khajjopanaka = khadyota, 'the fire-fly,' Dh. 338, Dâth. iii., 78; gaddûhana = dadrûghna, 'a small measure of space or time,' Trenckner, P. M. 89; kalopi = karoti (written khâlopi, Mil. 107, Ab. 456), 'a pot;' âlupa = âluka, 'ebony,' Jât. 446, v. 1; chiggala = chidra + la, 'hole,' Childers, s. v. tâla, Pakudha = Kakudha, C. v. 8, 1. In most of these cases the reason of the change is dissimilation, as we find it also in phûsulikâ = pârçukâ + ika, 'a rib,' M. i. 61, 1; sallalikata = çalyakikrîta, 'pierced,' Jât. i. 180. Other instances are not quite so easy to explain, such as rumbh for rudh in sannirumbhivâ, Jât. i. 62, 80, 163, ii. 6 (v. l. sannirujjhitvâ), comp. Faussbôll, Ten Jât. 93, and sakk if this is really = sarp, as Trenckner, P. M. 60, believes; perhaps we ought to derive it from cañkram with a similar abbreviation of the reduplicated root, as in jaggati for jâgarati, but I give this merely as a hypothesis. The change of c to s would make no difficulty; the dissimilation adduced by Trenckner does not hold good for all instances, as in osakkati, ussakkati, nissakkati, visikkiya, Suttavibh. i. 74, we have no p in the prepositions; comp. also Prâk. osakka, 'departed,' Pâiyal. 178. Khânu, 'the stump of a tree,' is rightly referred to Skt. sthânu by the Prâk. grammarians Vararuci and Hemacandara, and the same change of sth to kh is also adopted for the explanation of duûkhâ = duûstha by Jacobi K. Z. xxv. 438 ff., comp. Ascoli 286. Chambhati is derived from stambh, 'to tremble,' by Trenckner; Ascoli, p. 256, rejects this derivation, but does not suggest any other instead. From the Samskritic of the northern Buddhists we might compare icchatam = itthattam 'existence,' Mahâvastu, 417.
§ 10. Consonants Added or Dropped.

A consonant is dropped in the beginning of a word in úkā or úka = yûka, 'louse,' Prâk. úkâ, Pischel Beitr. iii. 241.

A consonant is added at the beginning of some verbal forms commencing with a u, which originates from Samprásâraṇa, as in vuccati = ucye, vutta =upta, 'sown,' Mil. 375; vuttha and vusita from vasati, 'to dwell;' vusimát, 'accomplished,' Fausböll, S. N. 208. This euphonic v is not only used after vowels but also after anusvāra, and sometimes even at the beginning of a line, as in vutthahante, Mah. 30. Where the u is long, we have to assume two prepositions, as in vâpasamati = vyupa°, comp. Senart, Mahâvastu, p. 441, and the same where the v is followed by o, as in vokkamati = vyokram°, Hem. i. 116; and Pischel's remarks, avossajimsu, Dâth. iii. 15.

In the middle of a word consonants are often elided through Samprasâraṇa. The syllable ya is contracted to ī in mahâbodhiṅgana = mahâbodhyaṅgana, 'the yard of the great Bo tree,' Mah. 176; pativīśa or pativisa, 'portion,' = pratyaṃcā; aticchattha, 'go further on,' from ati + acch; nībbiṇjhati = nirvyadh, 'to pierce;' saccika = satyaka, 'true,' Mil. 226; pattiya = pratyaya and pattiḍyati, 'to believe,' Jât. i. 426 v. 1.; it is contracted to e in vedhati = vyath, 'to tremble,' to i in vitivatta = vytivṛtta, 'having passed;' avivadāta = avyavadarata, 'confused,' Fausböll, S. N. 149; vitiḥāra = vyatihāra, 'long step.'

The syllable yā is contracted to ī in visēveti = vicyâpayati, 'to warm oneself,' sometimes written visibeti through confusion with visibati, 'to unsew,' e. g., M. i. 20, 15 Pât. 15, Suttavibh. ii. 115; from the same root āsiyati = aṣâyati, 'to
cool oneself,' Mil. 75; thīna = styāna, 'idleness,' but pa-
tthinna, 'stiff,' M. viii. 11, 2; to i in anabhijjhita = anabhi-
dhyāta, 'not coveted,' M. viii. 12, 2, where, however, the y is
also contained in the group ājh; to e in jeyyo= jyāyas, 'better,'
ajjheyyaka = ādhyāyaka, 'teacher,' Rasavāhinī 19.

The syllable va is contracted to u in supina = svapna,
'sleep;' turita = tvarita, 'hasty;' kuthita, 'cooked,' from
kvath, Vinaya texts, ii. 57; it remains doubtful whether the
root kuth, 'to be distressed,' Dhm. Mil. 250, Suttav. i. 108, is
the same; Dh. 155 we have koddhetvā, 'having cooked;' to o
in sobbhānu = svarbhānu, 'the ascending node;' sobbha =
cvabhra, 'hole,' and kussobbha, 'small water,' Fausbøll, S. N.
131; to ā in cātaha = catu+ahan, 'four days,' M. i. 72, 2.

The syllable ved is contracted to u in laṭukikā from laṭvāka,
'quail;' the syllable vi in duratta = dvirātra, 'two nights.'
Dohaṅī, which Kacc. 203 also considers as a compound of dvi,
has nothing to do with this numeral.

Aya and ayi are contracted to e in a great number of causas-
tive verbs and also in a few primitives, as apasseti = apāçrayati,
'to lean,' C. vi. 20, 2; neti = nayati, 'to lead;' apassena =
apāçrayana; ajjhena = adhyayana, 'reading,' Jāt. iii. 114,
Fausbøll, S. N. 40; acceka = atyayika, 'accidental.' Aya and
aya are contracted to e in palaeti = palāyati, 'to flee;' to ā in
Kāṭiyānī and Kaccānī= Kāṭyāyanī, Jāt. iii. 427; Moggalāna=
Maudgalyāyana, ekānika = ekāyanika, Mil. 402; upaṭṭhāka =
upaṭṭhāyaka, 'servant,' also written upaṭṭhaka with ā, Bv. ii.
70; patisallāna = pratisamlayana, 'solitude;' abbhāna =
abhyayana, 'rehabilitation;' upajjha = upādhyāya, 'preceptor;
abhiṅñā = abhijñāya, 'having known;' patisaṅkhā = prati-
saṅkhya, 'having reflected.'

The group ariya is first changed to ayira and then contracted
to *era in *dcera = âcârya, 'teacher,' Khuddasikkhâ; or to *ira, as in *pariharati=pariharyati; asamkira = asambharya, 'unconquerable,' Dîp. 31.

Iya is contracted to *i in *kittaka=kiyattaka, from kiyant, 'how much;' to *e in *etta, *ettaka=iyatta, from iyant, Mahâvastu, p. 384; in Prâk. we have kettia and ettia, Hem. ii. 157, Goldschmidt, Prâkritica, p. 23. Trenckner takes *etta to be abridged from *ettaka, Pâli Misc. 65, note 23.

Ava is contracted to *o very often in compounds formed with the preposition ava, as onita=avanita, 'cleansed,' in the phrase onitapattapâni, frequent in the Vinaya, see Vinaya Texts i. 83; ojakati=avahâ, 'to forsake,' aorist passive okiyi, Dh. 158, okiyaka, 'left behind,' Suttavibh. i. 208; odahati=avadhâ, 'to deposit;' vossagga=vyavasarga, Lotus, 312, and avossajjimsu, Dâth. iii. 15; ogadha=avagâdha, 'belonging to;' ora=avara and avâra, 'lower' and 'hither;' opatta=avapattra, 'without leaves,' Jât. iii. 496; uddosita=udavasita, 'stable,' M. iii. 5, 9, C. x. 24, Suttavibh. i. 200, Ab. 213. Other instances are pahonaka=prabhavanaka, 'sufficient,' and pâhuna=prabhavana, Mah. 205; pôna=pravanâ, 'sloping;' opeti=âvapati, 'to put,' Trenckner, Pâli Misc. 78; osâpeti causative of âviç, 'to sling,' Jât. i. 25. In anavaya=anayava, 'perfectly versed in,' Mil. 10, and appatissa=appatissa, Jât. i. 217, the last syllable is dropped because the word was too long.

Instead of *o we also find *u in the same or similar cases, as âhadati=avahad, 'to befoul with excrement' (see above, p. 15); ujjhâyati=avadhû, 'to be annoyed;' wnâ=avajnâ, 'contempt,' and wnâtâbba, Feer. Et. Bouddh. 128; âhuneyya=âhavanîya, Mahâparin. 20 comp. the commentary to Ang. ii. 4, 4.

The group apa can undergo the same changes as ava, and it
is sometimes difficult to find out which preposition we must assume as the corresponding Sāṃskṛt word: ovaraka = apavaraṇa, 'store-room,' Jāt. i. 391; oggata = apagata in ogate suriye, 'after sunset,' Suttavibh. ii. 268, ottappa = apatrāpya, 'fear of sinning,' Senart, Mahāvastu 463.

Other contractions have taken place in oka = udaka, 'water;' Kuśinārā = Kuśinagara; koṭṭhaka = koyashṭika, 'paddy bird,' Five Jāt. 36; jantaggha = yantragriha, 'bath-room,' Suttavibh. i. 55; paccōdasamaya = paccōdasamaya, 'morning;' chaṅgula = shadāṅgula, 'six inches,' Mah. 211; pavissāmi for pavississāmi, Jāt. ii. 68; sosārita = su + osārita; dosārita = durosārita, 'duly and unduly restored,' M. ix. 4, 11; vivicchā = vicikicchā, 'doubt;' ādāpahārita = durupadhā, 'Suttavibh. ii. 275, the opposite to sūpadhārita, 'well kept in mind,' M. v. 13, 9.

Metathesis is very frequent in Sinhalese, see my Contrib. to Sinh. Grammar, p. 14; in Pāli we have only a few instances, as upāhanā = upānah, 'shoe;' pārupana for pāvarana or pāvurana, Suttavibh. i. 180, 'upper robe,' see Pischel, Beitr. iii. 247; kasaṭa = sakāṭa, 'insipid,' Mil. 119, Dḥ. 275, Jāt. ii. 97, Ang. ii. 5, 5; cilimikā, C. vi. 2, 6 and cimilikā, Suttavibh. ii. 40, most probably go back to a form cilamilikā or ciliminikā, 'an ornament,' Vyut. 208, comp. Vinaya texts ii. 153.

§ 11. Changes of Consonants at the End of a Word.

According to the rule given above, p. 23, we only find vowels or nasals at the end of a Pāli word. Every nasal is changed into anusvāra and a preceding long vowel shortened in consequence. Very often the anusvāra is dropped altogether especially in verse when a short syllable is required by the
metre, as *etam*, *buddhâna sâsanam* = etad buddhânâm çâsanam, 'this is the command of the Buddhas,' Dh. v. 183. Other cases will be treated of in the chapter on Sandhi.

Before a word beginning with a consonant the anusvāra can be changed into the nasal of the corresponding class, as in *hirin tarantam*, Jât. iii. 196. Before a word beginning with a vowel the anusvāra may be changed into *m*, as in *caram atandito* for *caran=carant*, Dh. v. 305.

The termination *as* generally becomes *o* whatever the consonant beginning the next word may be, as in the nom. sing. of *a*-stems almost regularly. There are a few exceptions to this rule which are considered as Mâgadhisms by most grammarians. A passage of this kind occurs in the Sâmaññaphala-sutta Gr. p. 121, *n’atthi attakâre n’atthi parakâre n’atthi purisakâre*, 'there is no action on our part, there is no action on the part of others, there is no human action.' Another Mâgadhizing passage from Majjhima Nikâya is quoted by Trenckner, Pâli Misc. p. 75: *ânañjâdhimuttassa purisapuggalassa ye lokâmisasaññojane se vante*, where we find the *e* used for a neuter noun. I feel sure that a more careful study of Pâli literature will furnish us a great many more passages of this kind. They all agree in this point, that the nom. in *e* is only formed of stems in *a* and never of any consonantal stems, the same rule which holds good for the Jainaprâkrit, see E. M. Beitr. zur Gram. d. Jainapr. p. 38. About the origin of this *e* several opinions have been advanced, but I will not discuss them here, as the subject belongs more especially to Prâkrit grammar. The vocatives *bhante* and *bhikkhave* are taken over directly from the Mâgadhî.

Besides these nominatives in *e* we have several adverbs terminating in *as*, which change the *as* to *e*, as *suve=çvah*, 'tomorrow'; *tadahe=tadahas*, 'on that day,' which also occurs in
CHANGES OF CONSONANTS AT THE END OF A WORD.

the form tadahu; atippago (and atippago) = atiprāgāh, Senart, Mahāvastu 418, most probably also tāvade, yāvade, which, however, are explained by Childers as abridged forms of tāvadeva, yāvadeva.

The s is dropped and the a alone remains in okamokata for okamokatas, ‘from the water;’ Dh. v. 34; tāvatimṣa = trayastriṃṣa, ‘thirty-three;’ and with lengthening of the a, rajāpatha = rajāpatha, ‘dust-hole;’ jārāmarāṇa = jaras + maraṇa, ‘decay and death.’

The syllable as is changed to u through an intermediate o in tadahu, mithu = mithas, ‘mutually;’ mithubheda, M. vi. 28, 8; sajju = sadyas, ‘instantly.’

Other consonants at the end of a word are simply dropped, and the remaining vowel generally is not changed. There are, however, some cases where it is lengthened, shortened, or a nasal is added:—

(1) It is lengthened in dhī = dhik, ‘fie;’ brahā = bṛihat, ‘mighty;’ parisāṇa = parishad, ‘assembly.’

(2) It is shortened, as in kayira for kayāra = kuryāt, Das., Jāt. 28; assa = syāt, &c.

(3) A nasal is added, as in the verbal terminations um = us, eyyum = eyyus, iṣum = iṣhus, sanam = sanat, ‘always;’ sanim = čanais, ‘slowly’ or ‘quickly,’ Mah. 156; visum = visvāk, ‘separately;’ khattum = kṛitvas, a form which occurs also in the Saṃskṛit of the northern Buddhists, see Senart, Mahāvastu 541; manam = manāk, ‘nearly,’ Jāt. i. 149, M. ii. 12, 1, the same form in Prāk. Hem. ii. 169; tiriyaṁ = tiryak, ‘across.’
§ 12. Compound Consonants.

Compound consonants are generally assimilated, as in all Prākrit dialects. Sometimes the assimilation is avoided by inserting a vowel, as we have seen above, p. 12. In the beginning of a word, instead of a double surd or sonant resulting from assimilation, a single surd or sonant is written, and instead of a surd or sonant aspirate only the aspirate.

The assimilation is generally progressive, so that the first consonant is assimilated to the second, especially so with explosives.

Kt becomes tt in mutta=mukta, ‘released’ (but kk in paṭimukka, ‘fixed’); satti=cakti, ‘power’ (also written satthi); sattu=caktu, ‘barley’ (also written satthu at Pāṭ. 89); sippi ‘pearl oyster,’ which Trenckner, Pāli Misc. 60, identifies with cakti, I believe to be borrowed from some vernacular language.

Kth becomes tth, as satthi=cakti, ‘thigh.’

Gdh becomes ddh, as in duddha=dugdha, ‘milk.’

G+bh=bbh: pabhāra=prāgbhāra, ‘a cave.’

D+g=gg: khagga=khadga, ‘a sword.’

T+k=kk: ukkāra=utkāra, ‘dung.’

T+p=pp: uppatati=uppat, ‘to jump.’

D+g=gg: puggala=pudgala, ‘individual.’

D+gh=ghh: ughharati=ud+ghrī, ‘to ooze.’

D+b=bb: bubbula=bubduda, ‘a bubble.’

D+bh=bbh: ubbhijjati=ud+bhid, ‘to burst;’ ubbhhitodaka =udbhritodaka, Gr. 140.

P+t=tt: vutta=upta, ‘shaven.’

B+j=jj: paṭikujjati=prati+kubj, ‘to cover,’ Jāt. i. 50, 69, Mahāparin. 56, Mahāvastu 377.
B+d=dd: sadda=ṣabda, 'a sound.'
B+dh=ddh: laddha=labdha, 'taken.'

When an explosive meets a following nasal the assimilation is generally retrogressive, or is avoided by the insertion of a vowel. There are, however, some instances also of progressive assimilation:

K+n becomes kk in sakkoti or sakkunāti (where the double k can only be explained by false analogy)=ṣaknoti, 'to be able;' kukkusa=kiknasa, 'grain,' C. x. 27, 4.

K+m = mm: rummavati = rukmavati, 'name of a verse,' Vuttod. ap. Fryer, Pāli Studies, p. 8.

G+n = gg in aggi or aggini=agni, 'fire,' Kacc. 54, Jāt. iii. 320; gini, S. N. 3.

Gh+n=ggh: viggha=vighna, 'obstacle.'

J+n=ṇā: aṅnā=ājā, 'order.' [In oṅāta and avāṅāta=avajāta, 'low born,' Pāt. 83, and kolaṅṅa=kulaja, 'high born,' Mil. 256, the roots jan and jṅā are confounded.]

D+m: kuḍumala=kuḍmala, 'a bud.'

T+n: sapatti = sapatnī, 'hostile,' but gahapatāni = grihapatnī, 'house-wife,' ratana=ratna, 'jewel.'

T+m: attā and âtumā=âtmā, 'self;' tūmo=tmanā, Oldenberg K. Z. xxv. 319.

Th+n=tht: abhimatthati=abhimathnāti, 'to grind.'

D+m: chadda=chadman, 'roof;' paduma=padma, 'lotus;' dammi=dadmi, 'I give.'

Dh+n: bunda=budhna, 'the root of a tree.'

Dh+m: idhuma = idhma, 'fire-wood ;' venudhama = venudhma, 'a flute-player ;' and from the same root uddhumāyati=uddhmā, 'to be blown up.'

P+n: pappoti and pāpunāti=prāpnoti, 'to obtain;' supina and soppa=svapna, 'sleep.'
\( P + m: \) \( \text{pāpimā} = \text{pāpman}, \) 'sinful.'

Groups containing a nasal and following explosive generally remain unchanged; the following are exceptions:

\( \text{Nc} \) becomes \( \text{ññ} \) in \( \text{paññāsa} = \text{pañcācat} \), 'fifty'; \( \text{nn} \) in \( \text{panñurisam} = \text{pañcavinçati} \), 'twenty-five,' Jât. iii. 138; \( \text{nn} \) in \( \text{pannarasa} \), 'fifteen,' \( \text{pannarasi} \), 'the day of the full or new moon,' comp. Sinh. \( \text{panas} \), Prák. \( \text{panjavannā} \), Pischel, Beitr. iii. 245.

\( \text{Ny} \) becomes \( \text{ññ} \) in \( \text{viññitvā} \) and \( \text{viññāpetvā} \) from \( \text{vriñj} \), Suttavibh. ii. 264, but \( \text{āviñji} \), Suttavibh. i. 127, \( \text{āviñjanā} \), ib. 121, and with hardening of the \( j \) to \( \text{ch} \), \( \text{āviñchanā} \), C. v. 14, 3, 4.

\( \text{Nd} \) becomes \( \text{nn} \) in \( \text{punārika} = \text{punḍarika} \), 'lotus,' in a passage of the Ang. quoted by Oldenberg, Buddha 424; simplified in \( \text{bhāṇaka} = \text{bhāṇdaka} \), 'a jar'; \( \text{dd} \) in \( \text{deḍḍubha} = \text{duḍḍubha} \), 'a kind of lizard.'

\( \text{Mb} \) becomes \( \text{mm} \) in \( \text{ammad} = \text{ambā} \), 'mother'; \( \text{ārammana} = \text{ālambana} \), 'support.'

When two nasals meet progressive assimilation takes place, as 'in \( \text{unmagga} = \text{unmārga} \), 'an underground watercourse,' \( \text{ninna} = \text{nimna} \), 'deep.'

Groups containing \( y \) generally assimilate the same to the other element. If, however, the first element is a dental the whole group passes into the palatal class. In many cases the assimilation is avoided by the insertion of an \( i \) or the group remains unchanged.

(1) Gutturals: \( \text{ussukka} = \text{autsukya} \), 'zeal'; \( \text{sokhiya} = \text{saukhya} \), ‘happiness;’ \( \text{ākhyāta} = \text{ākhyāta} \), ‘announced;’ \( \text{yogga} = \text{yogya} \), ‘proper.’

(2) Palatals: \( \text{vuccati} = \text{ucyate} \), pass. of vac; \( \text{joti} = \text{jyotis} \), 'light;’ \( \text{jiyā} \) and \( \text{jyā} = \text{jiyā} \), ‘the bow-string;’ and \( \text{adejjha} = \text{adhijya} \), Jât. iii. 274.
(3) Cerebrals: *kudda* = kuḍya, ‘a wall;’ *āḍhya*, *aḍha* = āḍhya, ‘rich;’ *punña* = punya, ‘good.’

(4) Dentals: *ḥacca* = ḥṛitya for ḥārya, ‘having told;’ *ḥacca* = avahadya, ‘having fouled;’ *ekacca* = ekatya, ‘a certain,’ according to Senart, Mahāvastu 388, comp. ekacciya, M. viii. 14, 2 (Childers and Trenckner, Pāli Misc. 56 derive it from ekatara); *dvajjati* = avadhya, ‘to consider;’ *aṇṇa* = anya, ‘other;’ *cieca* = cintya for cintayitvā. The assimilation does not take place in *cetya*, *cetiya* = caitya, ‘a relic-shrine;’ *vyatayā* = vyatayya, ‘opposition;’ *pāṭaggi* = pratyagni, ‘fire in return;’ *pāṭanki* = pratyāṅkin, ‘a sedan chair,’ M. viii. 10, 3; *pātekka* from pratyeka, ‘singly’ (the regular form paccēka occurs frequently); *pasidiya* = prasāḍya, ‘believing,’ Mah. 5; in compositions with *ud* we obtain the group *yy*, as *uuyoga* = udyaoga, ‘departure.’

(5) Labials: *tappati* = tapyate, pass. of tap; *labbhati* = labhyate, pass. of labh; *lepya* = lepya, ‘plastering.’

(6) After *r* we generally find epenthesis, as in *ācariya* = ācārya, ‘teacher;’ *suriya* = sūrya, ‘sun;’ and sometimes the position of the sounds is inverted so that we have the group *yir* instead of the group *riy*, as in *ayira* = ārya, Jât. ii. 349; *bhayirā* = bhāryā, ‘wife;’ *kayirā* = kuryāt optative, and *kayirati* = kriyate, passive of kar. Besides, we have cases of regressive and progressive assimilation; when regressive assimilation takes place we get the group *yy* and sometimes a single *y*, when progressive assimilation, we obtain a single *r*, as this consonant cannot be doubled, with a long vowel before it. Instances are: *ayya* = ārya, ‘noble;’ *jīyyati*, *jīyati*, and *jirati* = jar, ‘to grow old;’ *seyyasi* = cīryasi, from ċar, ‘to decay,’ Jât. i. 174, Dh. 147; *paripūrati* = paripūryate, ‘to be filled.’ The group *ry* is changed to *ll* in *vipallāsa* = viparyāsa, ‘change,’
Suttavibh. i. 7: *pallaṅka* = paryaṅka, ‘couch;’ *pallattha* = paryasta, ‘posture,’ Jât. i. 163.

*V* + *y* is either preserved or assimilated: *kalyāna* and *kallāna* = kalyāna, ‘fortunate.’

*V* + *y* is often written *by* in the beginning of a word where it represents the preposition *vi*; this is the spelling of the Burmese MSS. while the Sinhalese write *vy*; in a few instances I have found it in the middle of a word, viz. *korabya* = kauravya, Jât. ii. 871; *upasambyāna* = upasamvyāna, ‘the outer garment,’ Ab. 292. We also find examples of assimilation in the beginning, as *vavattāpeti* = vyavasthāpayati, ‘to settle;’ *vāyamati* = vyāyam, ‘to struggle;’ *vodaka* = vyudaka, ‘without water;’ *vossajjati* = vyavasrij, ‘to relinquish.’ In the middle of a word *vy* remains as in *pathavyā*, Dh. 32, or is divided by *i*, as in *puthuviyā*, Mah. 19, *puthuviyam*, Att. 8; it may however also be assimilated to *bb*, as in *abbocchinna* = avyavachinna, ‘unbroken,’ Mil. 72; *abbohārika* = avyavahārika, Suttavibh. i. 91; *bhātubba* = bhrātrivya, ‘cousin,’ Bālavatāra, p. 36; *abhabba* = abhavya, ‘unable;’ *sibbati* = sīvyati, ‘to sew;’ *pasibbaka* = a bag, from the same root. The *y* is altogether dropped in *gāvuta* = gavyâti, ‘a measure of length.’ The forms in *tayya* = tavya, given by the Grammarians as *hātayya* = jñātavya, *pat-tayya* = prāptavya, I believe do not belong to the living language. After a sibilant we have progressive assimilation; the only exception is *ālasya* or *ālasiya* = ālasya, ‘sloth,’ Dh. 49.

In the group *hy* the position of the elements is reversed, so that it becomes *yh*, as *mayham* = mahyam; exceptions are *bāhya*, ‘external’ (also *bāhira* with change of *y* to *r*) and *etihya* = aitihya, ‘oral tradition,’ Ascoli 244. Assimilation takes place in *leyya* = lehya, ‘to be licked;’ epenthesis in *hiyyo* or *hiyo* = hyas, ‘yesterday.’ For *yh* in *vuyhati* = uhyate we also
find ḷḥ: veḷhati (Ascoli 244 derives this from the part. vāḷha, I doubt whether the form is correct).

R before an explosive is always assimilated, and if the explosive is a dental the group may become cerebral; in a few instances also the influence of the r is shown by aspiration.

(1) Gutturals: sakkharā = çarkarā, 'sugar,' spelt sakkkarā, Jāt. i. 238; vṛgga=varga, 'class'; dīgha=dīrgha, 'long,' with compensation; kakkasa=karkaça, 'rough.'

(2) Palatals: acci = arci, 'flame,' spelt acchi in a passage of Saṃyuttaka Nikāya quoted by Oldenberg, Buddha 434; muc-chati = mūrchati, 'to faint;' sajja = sarja, 'the sal tree.'

(3) Cerebrals: kamma=karna, 'the ear;' kammakīta=karna-krita, Suttavibh. ii. 282.

(4) Dentals: pārivatāka = parivartaka, 'a robe lent to a priest and returned by him after a period,' Pāt. 8. 13. 78, but pārivattaka Suttavibh. ii. 59; āvatā=āvarta, 'whirlpool,' Mah. 213, but āvatta, Jāt. i. 70; vattaka=vartaka, 'quail;' vattati= vartati, 'to be right,' but āvattati and nibbattati; attha = artha, 'reason,' but atta, 'lawsuit;' kevattā=kaivarta, 'fisher,' also spelt kerattha in Wastergaard's Catalogue 21a; chadheti =chard, 'to throw away,' also spelt chaḍḍh, Jāt. i. 277; parimaddati = parimard, 'to throw,' also spelt parimaddh, Jāt. i. 145; addita = ardita, 'afflicted,' also spelt parimaddh, Jāt. i. 129; doḍḍhi=doḍhya, 'sloth,' Trenckner, Pāli Misc. 65. A curious metathesis takes place in gadrabha = gardabha, 'a donkey,' but in gaddabhāṇḍa=gardabhāṇḍa, 'the tree Thespesia populneoides,' the assimilation is regular.

(5) Labials: kappūra = karpūra, 'camphor;' abbūda = ar-buda, 'a high number;' gabbhā = garbha, 'womb;' kamma = karma, 'action.' The group rv becomes bb, as in pabbha=
parvata (spelt pappata sometimes in Burmese MSS.); cappeti = carv, 'to chew,' C. 317.

(6) Sibilants: assimilation in dassana = darçana, 'sight;' epenthesis in arisa = arças, 'hemorrhoids;' ārissa = ārsha, 'rishship,' Kacc. 216. The group rsh is turned into h in kahāpana = karshāpana, kāhiti = kārshyati. From harsh we have a present hamsati, 'to rejoice,' Suttavibh. i. 8, Kacc. 390.

(7) Before h we always have epenthesis, as in arahati = arhati, barihisa = barhis, 'sacrificial grass.'

R following an explosive is also generally assimilated, but here we find several instances where it is retained or a vowel is inserted:

(1) Gutturals: vakka = vakra, 'crooked;' khidā (and kilda) = kridā, 'play;' khunseti = kruç, 'to curse,' comp. Pischel, Beitr. iii. 253; vagga = vyagra, 'irregular,' Oldenberg K Z. xxv. 324; paccaggha = pratyagra, 'new;' with epenthesis kiriyā = kriyā, 'deed;' kurāra = krūra, 'cruel.'

(2) Palatals: vajira = vajra, 'thunder-bolt.'

(3) Dentals: sattu = catru, 'enemy,' spelt satṭhu, Dip. 21; sāvittti = sāvitrī, M. vi. 35, 8, spelt sāvittī, Fausb. S. N. 75; tattha, yattha, kattha = tatra, yatra, kutra, 'there,' 'where,' parattha = paratra, 'elsewhere;' sotthiya = çrotiyya, 'a brahmin;' sabbathattā = sarvatratvat, 'in every way,' according to Web-r, Indische Streifen iii. 397; haliddi = haridri, 'tumeric myrobolan,' Suttavibh. ii. 35, spelt haliddhi, C. 317. The r is retained in utrāsa = uttrāsa, 'terror,' Jät. ii. 336, participle utrastā, Mil. 23, and utrāsa, M. x. 2, 16 (uttasati occurs Att. 205, Jät. i. 326, uttasta, Jät. i. 414); dudrabhi = dundubhi, 'drum;' yātrā = yātrā, 'expedition;' adrābha, 'undeceitful,' M. x. 2, 17 (adbābha, Jät. i. 180). The group dr is changed to nd in sanda = sādra, 'coarse,' to jj in khujja = kṣudra,
'small,' Saddhammop. 93; dhr to jjh in gijjha = grīdhra 'vulture.'

(4) Labials: After p the r is assimilated, as in piya = priya, 'dear;' pati = prati, 'in return;' phosītum from prush, 'to sprinkle,' M. vi. 14, 5, paripposītvā, M. i. 25, 15, parippbosaka, Gr. 140. Br is generally retained, as in braviti, from brū, 'to speak,' brahmāṇ; bhr is assimilated, as in sobhā = qvabhra 'cave; mr only in the beginning of a word, as miyyatī = mriyate; in the middle a b is developed out of the m after which the r disappears: ambā = āmra, 'mango;' tamba = tāmra, 'copper.' Vr is assimilated to v in the beginning, and to bb in the middle of a word: vajati = vrajati, 'to go,' but girībbaja; abbuta = avrata or avrīta, 'undisciplined,' Dh. 47.

R, after a sibilant, is generally assimilated, as in sāvaka = črāvaka, 'a pupil;' massu = čmačru, 'beard;' epenthesis takes place in sīri = ċṛi, 'glory;' daddha and uddha are = dasra and usra according to Kacc. 333, but Weber Indische Streifen iii. 370, identifies them with damšṭra and usṛṭra.

Hr is assimilated in hesa = hresha, 'neighing;' sateratā = čatahṛadā, 'hail;' rassa = hrasva, 'short;' separated in hiri = hrī, 'shame;' but hīlita = hṛita and hīleti, Jāt. ii. 258, rahada = hrada, 'pond.'

L is on the whole treated very much like r; before gutturals and labials it is assimilated; vagguli = valgulī, 'bat,' C. vi. 2, 2, Jāt. i. 498; kiňjakka = kiňjalka, 'a filament;' kappa = kalpa, 'time;' pagabbha = pragalbha, 'bold;' jamma = jālma, 'reckless.' Exceptions are snīka = čulkā, 'tribute;' snīkaghāta, 'smuggling,' Suttavibh. i. 47; gumba = gulma, 'thicket;' simbalī = čālma, 'the silk-cotton tree.' Lv is assimilated to bb in kibisa = kilvisha, 'fault;' to ll in khallāta = khallāta, 'bald;' billa and bella, Jāt. iii. 76, = vilva, 'the Vīlva tree,' but beluva = vailva
L after gutturals and labials is generally separated by i, as in
kilissati=kliçiyyati (but parikissati, Fausb. S. N. xi.); kilomaka=kiłoman, 'the pleura,' Mil. 26; klesa, without epenthesis, occurs
Dh. v. 88; pilavati=plavati, Dh. 59, Dip. 56; vipalávita, Ját. i.
326; piluvati, Mah. 230; pilakkha=plaksha, 'ficus insectoria,'
Suttavibh. ii. 35, Ját. iii. 24; pilotikā=plota, 'a cloth'; pihaka
=plihan, 'the spleen'; ambila=amla, 'sour'; milakkha=mleccha, 'a barbarian,' originally mlaska.

Bl gives ll, as in dullabha=durlabha, 'difficult to obtain.'

L after sibilants and h is generally separated by i, as in
silágā=slágā, 'praise;' sileṣuma and semha=çleshman,
'phlegm;' hîldaṭati=hlâd, 'to be glad.'

V after gutturals, palatals and cerebals, is assimilated, as in
pakka=pakva, 'ripe;' kathati=kvath, 'to boil;' (also written
kuh, Vinaya texts, ii. 57, and kodh, Dh. 155), jalati=jvalati,
'to blaze;' kiñṇa=kiṅva, 'yeast.'

After dentals it is also generally assimilated, as in cattâro=catvâras, 'four;' tacco=tvāc, 'bark, skin,' comp., however,
sanhaṭaka=çlakshṇatvak, Dh. 412; it remains unchanged in
the suffix tvâ or tvâṇa, in iritvîja=ritvij, 'the officiating priest,'
and in the pronoun of the second person tvam, which is also
found as tuvam and tam. Tv is changed into cc in caccara=
catvara, 'court;' anuvicca=anuvidtvâ (comm. jānitvâ), Dh. 41,
Ját. i. 459, Fausb. S. N. xi. 91. Dv is assimilated in dīpa=
dvîpa, 'island;' uddāpa=udvâpa, 'foundation of a wall'
Mahâparin. 11; ubbâsiyati=udvas, 'to chase;' which is the
correct reading at Mah. 45 for ubbâhiyati; it remains un-
changed in doe, 'two' (also duve, but bā=dvâ in bārasa,
'twelve'); dvâra, 'door;' advejjha=advaidhya, 'sincere,' Bv.
ii. 110. Dhv is assimilated to ddh, as in addhâ=adhvan, 'road;
to jjh in majjhâru, M. v. 13, 6, probably =madhvâlu, 'yam.'
COMPOUND CONSONANTS.

Nv is changed to mm in dhammantari = dhanvantari, Mil. 272 ; dañhadhamma = driñhadhanva, Trenckner, P. M. 60 (but gandivadhanvā, Kacc. 182), comp. Prāk. dhamma, 'bow, Pāiyal. 37.

After a sibilant v is generally assimilated, as in assa = acva, 'a horse;' sāmi = svāmin, 'lord,' but also suvāmi, Fausb. S. N. xi., svāmini, Jāt. iii. 288 ; it remains unchanged in svāna (or sāna, suvāna), = ṣvā, 'a dog;' eve (and suve), = ṣvas, 'tomorrow;' ehisvāgata, 'come and be welcome,' C. i. 13, 3, Suttavibh. i. 181. Epenthesis in suvatthi = svasti, 'welfare.'

Hv undergoes metathesis like hy, as in jivhā = jihvā, 'tongue; sometimes it becomes bbh, as in gabhara = gahvara, 'a cavern.'

A sibilant preceding or following an explosive is assimilated by the same and generally produces aspiration of the group.

Ksh is mostly changed to kkh or ech, as in cacchu = cakshus, 'eye;' gavakkha, 'bull's eye,' but gavacchita, Jāt. i. 60; rukkha and vaccha = vṛksha, 'a tree,' Mil. 209, Suttavibh. i. 179; khudda = kshudra, 'small' (chudda, 'mean,' is not the same word, but participle to the root chubh = kshiv, Trenckner, Mil. 130), khamā = kshamā, 'patience' and 'earth;' in the latter signification also chamā, comp. Hem. ii. 18; akkocchi = akru-kshīt √ kruç, Kacc. 13. Sometimes the aspiration is dropped, as in Takkasilā = Takshaçilā, 'a city in the Punjab;' ikka = riksha, 'a bear' (also written isa and isā in Abhidhānapp.), Okkāka = Ikshvāku. Patissā, 'obedience,' is = pratikshā according to Senart Mahāvastu 516; appatissavāsa occurs Jāt. ii. 352.

Ts and ps generally become ech, as in jighacchā = jighatsā, 'hunger;' chāta, 'hungry, desirous,' and its opposite nicchāta, Fausb. S. N. 143, from psā, samvacchara (and vacchara, Saddhammop. v. 239) = samvatsara, 'year;' bhīhacca = bhīhatsa,
‘loathsome;’ and from the same root nibbhaccheti, ‘to rebuke,’ Jât. ii. 338. Exceptions are most of the roots beginning with s when composed with the preposition ut, which gives the group ss, as ussada=utsada, ‘desire,’ Fausb. S. N. 149, generally used in the compound ussadaniraya, where Burnouf translates it ‘protuberance,’ comp. Mahâvastu 372; and the verb ussâdiyati, ‘to be spoiled,’ C. vi. 11, 3, Suttavibh. ii. 99. We find, however, also the regular form ucchadeti, Mil. 241; ucchâdana, ‘rubbing the body with perfumes,’ Gr. 10, Mil. 315; ucchaânga = utsânga, ‘the hip.’

Ço becomes och, as in niccharati=niçcar, ‘to proceed.’ An exception is niccita (for niccita, corr.), ‘thoughtless,’ Dh. 173, Jât. ii. 298.

Shk and sk generally become kkh, as nikkha or nekkha = nishka, ‘golden ornament.’ Exceptions are most of the roots beginning with k when composed with the preposition nis, which in Sanskrit must result in shk, but in Pâli only gives kk, e. g., nikkaâddhati, ‘to expel,’=nishkrish; we have, however, the group kkh in nekkhamma = naishkhâmya, ‘abandonment of desires,’ Vinaya texts, i. 104; and in nikkhhamati = nishkram, ‘to depart’ (nikkam only Mil. 245, Kh. 8); takkara=taskara, ‘a thief;’ avakkâra = avaskâra in avakkârapati, ‘slop-basin,’ M. iv. 1, 2.

Sht and shth become thh in bhattâ=bhrashta, ‘fallen’ and =bhûrîshâ, ‘fried;’ paṭṭha = prash̄tha, ‘clever’ (Buddhagh. cheka, samattha) Suttavibh. i. 210, ii. 60, 254, mattr̄ha and mattr̄ = mârîshâ, ‘polished;’ vattâ = vrishta, from vassati, ‘to rain’ (vatt̄ha, Jât. iii. 484); âṭṭaka=ashtâka (Buddh. adghaka), Suttavibh. i. 81; led̄tu=lesh̄tu, ‘a clod of earth.’

St and sth generally become thh, as in adhivattha=adhivasta, ‘living on’ (adhivuttha, Mahâparin. 23), parivattha, and pari-
vutthā; apatthā = apāsta, 'thrown away,' Dh. 27; patthā = prasthā, 'a measure of capacity;' aṭṭhī = asthi, 'bone.' Tt in niratta = nirasta, 'rejected,' Fausb. S. N. 150; hīyattāna = hyastana, 'yesterday's;' bhaddamutta = bhadravastha, 'Cyperus rotundus,' M. vi. 3, 1; nettimśa = nistriṃca, 'merciless,' Jāt. ii. 77; urattālim = urastāṭam, 'beating the breast,' Mil. 11. St remains in viḍḍhasta = viḍhvasta, 'broken;' it becomes ss in vassa = basta, 'goat,' but also bhasta, Jāt. iii. 278.

Shp and sp generally become pph, as in puppha = pushpa, 'a flower;' nipphala = nishphala, 'fruitless;' pp in bappa or vappa = bāṣha, 'a tear,' M. x. 2, 13; vanappati = vanaspati, 'a tree;' duppūra = dushpura, 'difficult to fill,' Dh. 302; nippāpa = nishpāpa, 'sinless,' Dh. 37; pōṭṭhabba for phoṭṭhabba, 'contact,' Jāt. ii. 81; appoṭṭheti = āpśoṭṭayati, 'to snap the fingers.'

Groups of nasals with sibilants can either be assimilated or remain unchanged, or insert a vowel between the nasal and the sibilant, or change the sibilant to h with metathesis.

Cn and sn: paṇha = praṇa, 'question,' and paripaṇhāti, 'to consider,' sināna and nahāna = snāna, 'bathing;' for sināni, 'powder' Assalāyanasutta 13 comp. snāniya = cūña, Pāṇini 3, 3, 113 schol.

Sīha: uṇha = uṣṇa, 'hot,' but situnaka for situnhaka, M. viii. 10, 2; taṇhā and tasinā = trishṇā, 'thirst;' osaṇhāti, C. v. 2, 3, is a derivative from saṇha = clakṣṇa, 'smooth.'

Cm, shm, sm: sita, mihita = smita, 'smile;' massu = cmaṇṇa, 'beard;' gimha = grīṣṭha, 'summer;' asman = açman, 'stone,' but amhanā, Fausb. S. N. 71; amhe = asme, 'us,' but asme, Jāt. iii. 359; usmā = ushman, 'heat,' Mil. 153; bhasma and bhesma = bhīṣma, C. vii. 4, 8, Ab. 167; raṃsi and rasmi = raṃci, 'beam;' pamussati, 'to forget,' is derived by S. Gold-
schmidt, K.Z. xxv. 437, from a root smrīsh, to which also belongs Prāk. pambusā, pambuṭṭha, Hem. iv. 75, 184, 258; and this derivation seems to be confirmed by the spelling pammuṭṭha and pammussivā, Dh. 247, 248, Jåt. iii. 511.

The groups ḫṇ, ḫṃ, generally show metathesis, as gaṅhāṭī = grihṇāṭi, 'to take;' jinha = jihma, 'crooked,' spelt jima, Jåt. i. 290; ḫṇ becomes ṇt in majjhantika for majjhahnika, 'midday.'

The rules of the changes of three or more consonants are, on the whole, the same as those concerning two consonants which have just been laid down. When assimilation takes place an explosive prevails over the other consonants; sattīha = castra, 'a weapon,' but fem. sattī = castrī, 'a knife;' uddha and ubbha = ārdhva, 'high;' tikkhīna, tikka and tinha = tikṣṇa, 'sharp;' kasiṇa = kṛitsna, 'entire,' but subhākṣaṇa or kīṇṇa = cūba-kṛitsna; dosīna and junhā = jyotsa, jyotsā, 'a moon-lit night;' anupakṣaṇa = anupraskandja, 'having occupied;' upalivita = utplāvita, 'floated,' Mah. 230; bhistā = bhastrā, 'bellows,' is only known from Abhidhānapp.

Rdr is changed to Ṽ in alla = ārdra, 'wet,' Prāk. alla, olla or ulla, Hem. i. 82, but we find also adda, Jåt. i. 244, and addā = ādrā, 'name of a Nakshatra,' Ab. 58, addaka = ādraka, 'green ginger,' Ab. 459; rdhr becomes ddh in vaddha = vardhra, 'leather,' Jåt. ii. 154, Ang. p. 110.

Tty and ttr, where they are not assimilated, are simplified into ṭy and ṭr or ṭt, as in ratyā instr. of ratti = ṭātri, 'night;' vimuttāyatana = vimukiṭ+āyatana, 'point of emancipation;' utrāṣa and utrasa, or uttāṣa and uttasta = uttrāṣa, uttrasta, satra = sattrā, 'sacrifice;' udriyati, M. iii. 8, 1, Suttavibb. i. 254, stands for uddriyati, 'to split open,' and the substantive udriyanam occurs Jåt. i. 72.

The rules on sandhi in Pāli may be divided into rules on vowel-sandhi, and rules on mixed sandhi where a vowel and a consonant are concerned. Consonantal sandhi does not occur in Pāli. All the rules we are about to give only deal with the so-called external sandhi, as the rules on internal sandhi form a part of the phonetics we have given above. We only speak here about the sandhi of words, the sandhi of compounds belonging to the chapter on the formation of the stem.

Word-sandhi is not imperative in Pāli as in Sāṃskṛt; it only takes place in certain cases, and the MSS. vary greatly as to its use or neglect. In prose it is almost confined to indeclinables and pronouns, in juxta-position or in connection with a verb or a noun, as e.g., my ayaṁ = me ayaṁ, yan nāna = yad nāna, tasseva = tassa eva, tathā Ānanda, etc. The particles that are almost regularly found in sandhi are ca, iti (ti), api (pi), eva, as kathaṁ ca = katham ca, kiṁcid eva = kiṁci eva, tathāpi = tathā api, etc. The negative na, followed by a vowel, generally loses its a, as n'atthi, n'eva, nāhosi, which Trenckner, Pāli Misc. 81, prefers writing na tthi, as though the root as had lost its initial a. So he also writes tāva 'ham, eva 'ham, Mil. 219; tattha 'ham and nāma 'ham, and the same with ayaṁ, although nāmāham and nāma'yam are equally frequent.

The other cases of word-sandhi in prose, without any indeclinable or pronoun, are divided by Childers into three categories: (1) a vocative beginning with a vowel is preceded by a word ending in a vowel, as gacch' āvuso, pañcaḥ' Upāli, āyām' Ānanda; (2) a verb is preceded or followed by a noun in
grammatical relation with it, as utthāyāsandā, āsandā vuṭṭhāya, upajjhāyassā ṛācoceṣum; (3) two nouns are in grammatical relation, as dukkhasassā antām, dvīk’ ēkārehi.

In verse word-sandhi is much more frequent than in prose, under the influence of metrical exigency; in later texts, like Dīpavamsa, Mahāvamsa, Buddhavaṃsa, Cariyāpiṭaka, and especially Khuddasikkhā, it is not uncommon that whole syllables disappear in a sandhi where it is required by the metre, as e.g. chaṅgula = chaḍaṅgula, Mah. 211; dasahassī = dasasaḥassē, Bv. xiii. 21; ticattārīsaḥassāṇi, Bv. xvi. 15.

I. Vowel Sandhi.

A + a, ā followed by a single consonant gives ā, as nākosī = na+ahosī, nāsakkhi = na+asakkhi; if a double consonant follows the a remains short, and an apostrophe is put generally after the terminating consonant of the first word, to show that a vowel has been dropped, as in n’ atthi = na atthi, pan’ aṅnam = pana aṅnam. In a few instances we find a long ā before a double consonant, as nāssa = na assa, Dh. 23, comp. above the chapter on the quantity of vowels, p. 13. A short a before a single consonant occurs also in a few instances, as c’ aham, Jāt. i. 3; n’ ahosī = na ahosī, Dh. 155.

A or ā + i or ī gives e, as in Skt., e.g. kokilāyeva = kokilāya + iva, neresi = na īresi. An exception is iti, which always gives āti with a preceding a, e.g. Tissati = Tissa iti; ī is elided by a preceding a in yena’mē = yena ime, pana’me = pana ime; ā + ī sometimes gives ī, as seyyathidam = seyyathā idam.

A or ā + u or ā gives o, as in nopeti = na upeti, pakkhandito-dadhim = pakkhanditā udadhim, Mah. 117. Seldom we find ā instead, as cūbhayām = ca ubhayām.

A is frequently elided by i or u whether followed by a
conjunct consonant or not, as in passath’ imam = passathā
imam, yass’ indriyāni = yassa indriyāni.

A is generally elided before e, o: ganath’ etam = ganatha
etam, iv’ otatam = iva otatam.

A sometimes elides a following i, u or e in eva: disvā’
panissayam = disvā’ upanissayam, sutvā’ va = sutvā’ eva, Das. 4.
Generally ā is elided before a long vowel or before a short
vowel followed by a conjunct consonant: tath’ eva = tathā eva,
tay’ ajja = tayā ajja, seldom before a short vowel followed
by a single consonant: muñcitv’ aham = muñcitvā aham;
Jāt. i. 13.

I is generally elided before short or long vowels, as gachām’
aham = gachāmi aham, idān’ ime = idāni ime, dasah’ upāqata =
dasahi upāqata, dvīh’ ākārhi = dvīhi ākārhi, etc. Sometimes
it remains and elides the following vowel: phalantī ’saniyo =
phalantī asaniyo, idāni ’ssa = idāni assa; i + a occasionally
gives ā: kiṅcāpi = kiṅci api, pāham = pi aham.

I is seldom elided: tuñh’ assa = tuñhi assa; at Jāt. iii. 414,
we have dassāham = dāsi + aham.

I+i gives i: palujiiti = paluji iti, Par. 40. I preceded by
t (tt) and followed by another vowel may become y: jivanty
elaka = jivantī elaka, guty atha = gutti atha. Generally, how-
ever, the group ty is changed to ey, especially when the first
word is iti: iccevam = itty evam. The corresponding change
of dy to jj is not attested by any good authority. Api followed
by a vowel may become app through an intermediate apy: app
eva = api eva; itv, tv for iti, ti is most probably only a corrupt
spelling.

U is elided before a vowel: samet’ āyasmā = sametu āyasmā,
tās’ eva = tāsu eva. Rarely it elides a following vowel: nu’
ttha = nu attha, kinnu’ mā = kinnu imā. U+i sometimes gives
ā : sādhāti = sādu+iti. Before a or e it can be changed to v : vatthu ettha = vatthu ettha, sesesv ayam = sesesu ayam.

E may be elided before a long vowel or before a short vowel followed by a conjunct consonant: m' āsi = me āsi, sac' assa = sace assa; sometimes it elides a following vowel: te' me = te ime, sac' jja = sacce ajja, re' yya = re ayya, Mil. 124; occasionally e+a gives ā, as sacdyam = sacce ayan, Dh. 140, 165; but the e can also be turned into y, as if it were i, and an a following lengthened by compensation when a single consonant follows: tyāham = te aham, myāyam = me ayam, ty ajja = te ajja; exception, tyāssa = te assa.

O is elided before a long vowel or a short vowel followed by a double consonant: kut' ettha = kuto ettha, tay' assu = tayo assu, tat' uddham = tato uddham. It elides a following vowel in so'ham = so aham, cattāro' me = cattāro ime, etc. O+a gives ā: dukkhāyam = dukkho ayan, Jāt. i. 168. Ō can also be turned into v (as e into y) and an initial a lengthened if followed by a single consonant: yvāham = yo aham, khvassā = kho assa, yveva=yo eva : exceptions, svassu=so assu, Jāt. i. 196; khvassā = kho assa, Payoga Siddhi.

Euphonic consonants are often inserted when two vowels meet, to avoid a hiatus; especially the semi-vowels y and v are used for this purpose.

Y is inserted between a word terminating in a or ā, when followed by idam or any of the oblique cases of this pronoun which begins with i: na yidam = na idam, mā yime = mā ime, yathayidam = yathā idam with shortening of the ā. The same process takes place with eva and iva, which latter, however, is changed to viya by metathesis. When a, ā is followed by u, ū, v may be inserted for euphony: bhantā vudikkhati = bhantā udikkhati.
RULES ON SANDHI.

Sometimes a euphonic m is inserted between two vowels: *idha-m-āhu = idha āhu, parigāniya-m-asesam = parigāniya asesam*, Girimānandasutta in Paritta, *kapi-m-āgantvā, Carīy. ii. 5, 4*; or r if the following word is iva: *āragge-r-iva = āragge iva, sāsapo-r-iva = sāsapo iva, sikhā-r-iva = sikhā iva*, Mahāsamayas. 21. Final d is shortened before this r in *yatha-r-iva, tatha-r-iva = yathā iva, tathā iva*, Kacc. 19.

In a great many cases a lost consonant is revived to avoid the hiatus, as in *yasmād apeti = yasmād apeti, kocid eva = kaṭcid eva, tūñhīm āsīna = tūñhīm āsīna, vuttir evā = vṛttir esā, chaḷabhiṅṇā = shaḷabhiṅṇā, puthag eva = prthag eva, pag eva = prāg eva*, with shortening of the d, *sammadaṅṇā = samyag ājūṅa*, with change of g to d, and *anvad = anvak* in a passage of the Maggasāmyutta quoted by Morris, 'Report on Pāli literature,' p. 5. *Dhīr attu, Jāt. i. 59, stands for dhig attu, vijjur eva for vijjud eva*. Jāt. iii. 464 we have *jivar eva for jivann eva; attadatha stands for attanaṭṭha = ātman + artha, satthud anvaya for satthur anvaya, punad eva for punar eva*.

II. Mixed Sandhi.

Original double consonants simplified by assimilation at the beginning of a word, can again be doubled after a word terminating in a vowel: *yatra ttitam = yatra thitam* for yatra sthitam. This is often done, in verse when a long syllable is required.

In a few cases a lost final consonant is revived before a consonant, as *yāvaṁ c' idam = yāva ca idam, suhanus sahā, Jāt. ii. 31, tayas su = trayas svaid, Kh. 9*.

As we have seen above, p. 45, sometimes anuvāra stands for an original consonant, and in this case before a vowel it is liable to be replaced by the original consonant. Sakrit becomes
sakīm in Pāli, but before a vowel we have sakīḍ; in the same way we have tad for tam, yad for yam, etc.

In verse when a short syllable is required, anusvāra can be elided before a consonant: no ce muṇceyya’ candimam for muṇceyyam Candaparitta, ākaṅkha virāgam for ākaṅkham, Dh. v. 343. Or else the whole syllable may be dropped, as in rajovajall’ ukkutikappamāṇam as the metre requires, Dh. v. 141; piyān’ adassanam for piyānma, Dh. v. 210; pāpān’ akrāṇam, for pāpānma, v. 333; nipajj’ aham for nipajjim, Jāt. i. 13. When the anusvāra is dropped the remaining a can be contracted with a following a to ā, as in saccāhan = satyaḥ aham, Suttavibh. i. 190; labheyyāham = labheyyam aham, Parin. 59; idāham = idām + aham in the phrase ekam idāham samayam, comp. Oldenberg, K.Z. xxv. 325.

Only in late texts an anusvāra can elide a following vowel, as cīrassam’ dhunā for adhunā, vassantam’ malakam in two passages from Pāli Burmese books quoted by Oldenberg, ‘India Office Catalogue, p. 121,’ sovanaṃmayam’ nuṇṇātam for anuṇṇātam, Khuddasikkhā, xxxvi. 15.


We distinguish in Pāli, as in Saṃskṛt, stems ending in vowels and stems ending in consonants, and according to this division the whole declension of substantives and adjectives is arranged. It must however be remarked, that the vowel stems have largely encroached upon the consonantal stems, and that only fragments of a consonantal inflexion have remained. Especially consonantal stems identical with roots, which are frequent enough in Saṃskṛt, have almost totally disappeared from Pāli, and have been replaced by disyllabic stems increased by the addition of a vowel. A careful investigation of the old
texts has only yielded the following instances of consonantal root-stems: \textit{taco}, pl. of \textit{tvac}, 'skin,' Dh. 111, Kh. 3; \textit{pâdå}, instr. of \textit{pad}, 'foot,' Dh. 164; \textit{vâcå}, instr. of \textit{vâc}, 'speech,' Kh. 9; \textit{pamudå}, loc. of \textit{pramud}, 'joy,' Gr. 139; \textit{parisåti} and \textit{parisåtîn}, Suttavibh. ii. 285, loc. of \textit{parishad}, 'assembly.'

There are two possibilities of turning these consonantal stems into vowel-stems: (1) The terminating consonant is dropped, and the word passes into the declension of that vowel which now stands at the end, e.g. \textit{upaniså} = \textit{upanishad}; \textit{âpâ} = \textit{âpad}, Jât. ii. 317, which are inflected like feminine \textit{â}-stems; \textit{âsi} = \textit{âcîs}, 'blessing,' inflected like an \textit{i}-stem; \textit{maru} = \textit{marut}, name of a 'deva,' inflected like an \textit{u}-stem. (2) The stem is increased by the addition of an \textit{a} (which may represent originally the termination of the acc. sing., comp. however Pischel, Beitr. iii. 262), and the word is now inflected like an \textit{a}-stem, masculine, feminine or neuter, according to the gender of the original noun. Such instances are \textit{kîta} = \textit{kritos}, and \textit{visagata} for \textit{visakata} = \textit{vishakrît}, Suttavibh. i. 80; \textit{tivutå} = \textit{trivrît}, name of a 'plant;' \textit{barîhîsa} = \textit{barhis}, 'sacrificial grass.' Sometimes the gender is changed, as in \textit{saro} m. 'year' = \textit{çarad} f. comp. Pischel gramm. Prâc. 5; Beitr. iii. 240. Change of gender is very frequent in Pâli, as for instance in \textit{vacîhîda}, Khuddasikkhâ xl. 1, we have instead of \textit{â} the thematic vowel \textit{ê}, and as this is also found in some other compounds, I do not believe that \textit{vaci} is a locative like \textit{tvaci} in tvacisåra, Pân. vi. 3, 9; comp. Jain-sprâk. vatsîjoa Beitr. 5. \textit{Âp} is generally used in the nom. pl. \textit{âpå}, we find however a gen. \textit{âpassa}, Mil. 363.

Only very few vestiges of the dual occur in the texts known to us at present: \textit{to idh} 'ágato, 'these two having come,' Dip. 56; \textit{ubho} = \textit{ubhau}, Dh. v. 74, 306; \textit{måtåpitu}, 'father and mother,' Cariy. ii. 9, 7, if this does not stand for the acc.
Generally the plural replaces the dual even in such cases as *jāyampati* and *tudampatt*, 'man and wife,' where the meaning clearly points to a duality.

### I. Vowel Bases.

**Masculine and Neuter in a.**

**Dhamma, 'The Law.'**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>dhammo</em></td>
</tr>
<tr>
<td>Voc.</td>
<td><em>dhamma, dhammā</em></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>dhammaṃ</em></td>
</tr>
<tr>
<td>Instr.</td>
<td><em>dhammena</em></td>
</tr>
<tr>
<td>Dat.</td>
<td><em>dhammassa (dhammāya)</em></td>
</tr>
<tr>
<td>Abl.</td>
<td><em>dhammā, dhammasmā, dhammamhā</em></td>
</tr>
<tr>
<td>Gen.</td>
<td><em>dhammassa</em></td>
</tr>
<tr>
<td>Loc.</td>
<td><em>dhamme, dhammasmiṃ, dhammamhi</em></td>
</tr>
</tbody>
</table>

**Rūpa, 'The Image.'**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>rūpaṃ</em></td>
</tr>
<tr>
<td>Voc.</td>
<td><em>rūpēna</em></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
</tr>
<tr>
<td>Instr.</td>
<td><em>rūpasa (rūpāya)</em></td>
</tr>
<tr>
<td>Dat.</td>
<td><em>rūpasa (rūpāya)</em></td>
</tr>
<tr>
<td>Abl.</td>
<td><em>rūpā, rūpasmā, rūpamhā</em></td>
</tr>
<tr>
<td>Gen.</td>
<td><em>rūpasa</em></td>
</tr>
<tr>
<td>Loc.</td>
<td><em>rūpe, rūpasmiṃ, rūpamhi</em></td>
</tr>
</tbody>
</table>
The form given in the table as dative is, properly speaking, the genitive = Skt. dharmasya, rūpasya, which has taken up the functions of dative in Pāli. The old dative in ḍya, which I have given in paranthesis, is only used to denote the intention, and is almost synonymous with an infinitive; only few instances occur where the dative has a terminative meaning as Dh. v. 174, saggāya gacchati, 'goes to heaven,' and Dh. v. 311, nirayāya upakaddhati, 'brings to hell,' comp. Pischels remarks, Beitr. zur kunde d. indog. Spr. i. 111, 119; lokānukampāya = lokam anukampitum, 'through compassion for the world;' na patthaye nirayam dassanāya, 'I do not wish to see the hell.' Especially the dative atthāya is used frequently with the meaning 'for the good of, for the sake of,' as in Buddhassu atthāya jīvitam pariccajāmi, 'for Buddha's sake I will lay down my life,' comp. Childers, s. v. We have also an abridged form atthā used in the same sense, e.g. in bhogjanatthā, 'for the sake of food,' Jāt iii. 425. Other instances of this abridged dative are esanā = esanāya, 'in search of,' Ten Jāt. 48, 81; anāpucchā = anāpucchāya, 'without asking leave,' comp. pari-pucchāya, Mil. 93; lābhā in such sentences as lābhā vata no, 'this is for our advantage,' which Childers explained as a dative, is in reality a nom. fem. identical with the masc. lābha, comp. Senart Mahāvastu 550.

The ablative stands for the instrumental in javā, 'speedily,' Dīp. 23; and akīmsā, 'through pity,' Dīp. v. 270. The suffix sā is very often also used to denote an instr., as in vāhasā, 'by dint of,' Mil. 379; Suttavibh. ii. 158 (comp. the v. 1.); talasā, 'by the sole of the foot' (com. pādatalena), Jāt. ii. 228; rasasā, 'by taste,' Jāt. iii. 328; bilasā, padasā, Kacc. 91; balasā, 'by force,' Cariy. ii. 4, 7.

In the ablative the terminations in dhammasmā, dham-
mamhā, and in the loc., dhammasmim, dhammamhi, are taken from the pronominal inflection. Besides, we have two other terminations for the ablative, to = skt. tas, and so = čas, which occur mostly in later texts, but also in a few instances in the Jātaka and Dhp. Instances are gānanāto, 'by number,' Jāt. i. 29; cāpāto, 'from the bow,' Dh. v. 320; devato, 'from a deva,' Bv. xvi. 7; orato pāram gacchati, pārato oram aśgacchati 'goes from this end of the field to the further end and back again from the far end to this,' Jāt. i. 57; mettāto, 'from friendship,' Saddhāmmop. v. 487, 489. With so we have bhāgaso, 'by portion,' Mil. 330; parivattaso, 'by turns,' Mahāparin. 60; tīṇi yojanaso, 'three yojanas wide,' Bv. xxi. 24.

In the locative the forms in e and in smim or mhi are almost equally frequent already in earlier texts, see Torp, Die Flexion des Pāli, p. 18. The forms bilasi and padasi given by Kacc. 91 do not occur anywhere else. The locative is used instead of a dative in brāhmaṇe, Cariy. i. 9, 47.

In the nom. pl. of the masculine we have a form in āse which corresponds to the vedic nom. pl. in āsas, as paṇḍitāse, 'the learned,' Fausb. S. N. xi. 167; rukkhāse, 'the trees,' Jāt. iii. 399, comp. Oldenberg, KZ. xxv. 315.

The acc. pl. of the masculines in e is somewhat difficult to explain: Kuhn compares it to the vedic pronominal forms asme, yushme, which are used likewise for the nominative and accusative, and refers to the explanation offered by Schleicher, Compendium p. 611 for these forms; comp. Torp p. 19, S. Goldschmidt, KZ. xxv. 438.

The instr. pl. in ebhi or ehi quite corresponds to the vedic form in ebhis (or to the ablative in ebhyas, as the forms are the same in Pāli). Instances for the form in bhi are given by Oldenberg, KZ. xxv. 316, 317. In old texts we find besides a
form in e corresponding to the instr. of the classical Sanskrit in ais, for inst. vanipake, used as a dative, 'to the beggars,' Cariy. i. 4, 9; yācake, ib. i. 8, 12; adhane āture jīne yācake paṭṭhike jane samanabrahmāne kāhe deti dānam akiñcane, ib. i. 1, 9; gune dasah' upāgataṁ, instr., Jāt. i. 6.

In the plural of the neuter we have the regular form cittiṇi for nom. and acc., and besides rāpā for the nom., and rāpe for the acc., which are both taken from the masculine declension. Thus we have satte dukkhā pamoçayi, 'he released the beings from pain,' Mah. 2; pāne vihimsati, v. 1. for pāṇāni himsati, 'he hurts living creatures,' Vasala sutta v. 2. The same confusion of gender occurs in pabbatāni, Dh. v. 188 (probably through attraction from vanāni), in dukkhā, 'sorrow,' which may be used as neuter and masc., and (according to Fausböl), even as fem.

In the locative pl. Childers gives a form milakkhusu from milakkha, 'a barbarian,' but without any reference.

Feminine in ā.

Kaṇṇā, 'The Girl.'

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. kaṇṇā.</td>
<td>kaṇṇā, kaṇṇāyo.</td>
</tr>
<tr>
<td>Voc. kaṇṇe.</td>
<td>kaṇṇā, kaṇṇāyo.</td>
</tr>
<tr>
<td>Acc. kaṇṇam.</td>
<td>kaṇṇā, kaṇṇāyu.</td>
</tr>
<tr>
<td>Instr. kaṇṇāya.</td>
<td>kaṇṇābhi, kaṇṇāhi.</td>
</tr>
<tr>
<td>Dat. kaṇṇāya.</td>
<td>kaṇṇānāṁ.</td>
</tr>
<tr>
<td>Abl. kaṇṇāya.</td>
<td>kaṇṇābhi, kaṇṇāhi.</td>
</tr>
<tr>
<td>Gen. kaṇṇāya.</td>
<td>kaṇṇānaṁ.</td>
</tr>
<tr>
<td>Loc. kaṇṇāyan, kaṇṇāya.</td>
<td>kaṇṇāsu.</td>
</tr>
</tbody>
</table>

In the vocative we have the following exceptions: ammā,
annā, ambā, tātā, all signifying ‘mother,’ form the voc. like the nom., Kacc. p. 64; of amma, we have besides a voc. amma, frequent in Dh. The loc. kaññāya is taken from the genitive. For the nom. pl. in ḍ and ḍyo, comp. Oldenberg, Kz. xxv. 317.

Masculine and Neuter in ī.

Aggi, ‘The Fire.’

Singular.                           Plural.
N. & V.  aggi.                     aggayo, aggi.
Acc.     aggim.                    aggi, aggayo.
Instr.   aggimā.                   aggibhi, aggāhi.
Dat.     aggino, aggissa.          aggīnām.
Abl.     aggimā, aggismā, aggimhā.  aggibhi, aggthī.
Gen.     aggino, aggissa.          aggīnām.
Loc.     aggismim, aggimhi.        aggīsu.

Akkhi, ‘The Eye.’

Singular.                           Plural.
N. & V.  akkhi, akkim.             akkhini, akkhūt.
Acc.     akkim.                    akkhini, akkhī.
Instr.   akkhindā.                 akkhibhi, akkhīhi.
Dat.     akkhino, akkhissa.        akkhīnām.
Abl.     akkhindā, akkhismā, akkhimhā.
Gen.     akkhino, akkhissa.        akkhīnām.
Loc.     akkhismim, akkhimhi.      akkhīsu.

A voc. ise, corresponding to the Skt. ṛishe, occurs in Rūpasiddhi, and Jāt. xix. 1, 2. A gen. mune, is given by Oldenberg, KZ. xxv. 318. The ancient loc. in ḍ, is only formed from the stem ādi, according to Kacc. 41, ādo and ādu, Dh. 96;
a loc. *gire*, after the analogy of the *a*-stems, occurs Jât. iii. 157. An instr. after the same analogy is *buddharamsena*, Bv. x. 28. Besides, we very often, especially in Dip., find the simple stem used for almost any case of the sing., see Oldenberg, KZ. xxv. 318.

A noun. pl. *aggino*, is found Saddhmamp. v. 586, together with the regular form *aggayo*. In the oblique cases of the plural we only find the short *i* occasionally in verses, as īhatihi, *paṭisanthāravuttinam*, Dh. 146.

Instances of the nominative accusative of neuters in *m*, formed after the analogy of the *a*-stems are not very frequent, but numerous enough to show that the form really exists: *akkhim*, Dh. 140; *aṭṭhiw*, Das. J. 5, 12. The nominative plural *akkhī*, occurs Dh. 82.

**Feminine in ī.**

*Ratti*, ‘The Night.’

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Voc.</td>
<td><em>ratti</em></td>
<td><em>rattiyo, ratti</em></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>rattim</em></td>
<td><em>ratti, rattiyo</em></td>
</tr>
<tr>
<td>Ins. Abl.</td>
<td><em>rattiya</em></td>
<td><em>rattibhi, rattīhi</em></td>
</tr>
<tr>
<td>D. Gen.</td>
<td><em>rattiya</em></td>
<td><em>rattinam</em></td>
</tr>
<tr>
<td>Loc.</td>
<td><em>rattiyam, rattiya</em></td>
<td><em>rattisu</em></td>
</tr>
</tbody>
</table>

The nominative plural *ratti*, is formed exactly like the corresponding form of the masculine stems *āggī*, most probably after the analogy of the *a*-stems (Torp. 41). In the genitive sing. we have a form *kasino* like *aggino* in Kasibhāradvājasutta v. 1, and in the locative *ratto = ādo*, Dh. v. 299. The locative singular in ī, is properly speaking a genitive, as we have noticed also in *kaṇṇā* confusion between these two cases. Instead of the group *īy* in the oblique cases of the singular, and in the
nominative accusative of the plural, we also find simple y, and
this may be contracted with a preceding dental according to the
rules given above, p. 49. In this way we obtain forms like
nikatyā, from nikriti, ‘fraud,’ Jât. ii. 183, nikkacc with shortened
ā, Suttavibh. i. 90; jacc for jātiyā; sammucç for sammutiyā,
etc., comp. Fausb., introd. to the Suttanipāta transl. p. xi.
Instead of rattiyā we have ratyā, Dh. 178.
The declension of the stems in ū is very much the same as
of those in ī:

\[
\text{Nādi, 'A River.'}
\]

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Voc.</td>
<td>nādi.</td>
</tr>
<tr>
<td>Acc.</td>
<td>nādim.</td>
</tr>
<tr>
<td>Ins. Abl.</td>
<td>nadiyā, nadyā, najjā.</td>
</tr>
<tr>
<td>D. Gen.</td>
<td>nadiyā, nadyā, najjā.</td>
</tr>
<tr>
<td>Loc.</td>
<td>nadiyām, najjam, nadiyā.</td>
</tr>
</tbody>
</table>

In the ablative singular we have a contracted form ēsti for
pesiyā, Mil. 421, an ablative in to is sirito from sirī = cṛī,
Samanta Pās. 304. From dabbī, 'spoon,’ we have the genitive
davya, Jât. iii. 218. The nominative plural najjo occurs only
Kacc. 56. An enlarged form of the genitive plural in iyānam,
is met with in a few examples: bhaginiyānam, Mah. 4; teviṣatiyānam,
Dh. 117; caturasitiyānam, Dh. 850; it supposes a
nominative singular in iyā, like cṛīyā for cṛī in the Sanskrit of
the Northern Buddhists.
The declension of itthī or thī = strī, ‘a woman,’ follows
nadi in general; in the acc. singular we have an additional
form itthiyam = striyam, in the genitive thiym = stryām, in
the locative itthiyā.
Masculines and Neuters in u.

_Bhikkhu, 'A Mendicant Friar.'_

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. bhikkhu.</td>
<td>bhikkhavo, bhikkhā.</td>
</tr>
<tr>
<td>Voc. bhikkhu.</td>
<td>bhikkhavo, bhikkhave, bhikkha.</td>
</tr>
<tr>
<td>Acc. bhikkhum.</td>
<td>bhikkhā, bhikkhavo.</td>
</tr>
<tr>
<td>Instr. bhikkhunā.</td>
<td>bhikkhābhi, bhikkhāhi.</td>
</tr>
<tr>
<td>D. G. bhikkhuno, bhikkhusa.</td>
<td>bhikkhānam.</td>
</tr>
<tr>
<td>Abl. bhikkhunā, bhikkhusmā, bhikkhābhi, bhikkhāhi.</td>
<td>bhikkhūmā.</td>
</tr>
<tr>
<td>Loc. bhikkhusmin, bhikkhum- bhikkhūsu.</td>
<td>hi.</td>
</tr>
</tbody>
</table>

In the voc. sing. we find Sutano, Jāt. iii. 329. A rest of the old gen. in os, survives in hetu = hetos, Dh. v. 84. In the oblique cases of the plural again we find the short u (like the short i) occasionally in verses, as jantuhi, Anecd. 33; bhikkhusu, Dh. v. 73; jantunām, Ten. Jāt. 91. A form bahunnām with double n instead of āl occurs Dh. 81. Irregular forms of the nom. pl. are jantuno and mittaduno from mittadu = mitradruh, Mah. 10, jantuyo and hetuyo.

Masculines terminating in āl keep it in the nom. sing., as abhibhā, Dh. 255, but shorten it in the other cases. The plural is abhibhā or abhibhuvo, from sabbānā = sārvajñā: sabbānā or sabbānūno, from sahabhā: sahabhā, sahabhuvo, sahabhuno.

The neuters in u form the nom. voc. acc. pl. either in āl or āni, as madhā or madhāni. The nom. and acc. sing. can take m like the corresponding forms of the i-stems, as cakkhum udapādi, Kacc. 27.
Feminines in 𞔃.

Dhenu, 'A Cow.'

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.      dhenu.</td>
<td>dhenuvo, dhenuyo, dhenu.</td>
</tr>
<tr>
<td>Acc.        dhenuṃ.</td>
<td>dhenū, dhenuyo.</td>
</tr>
<tr>
<td>I. A.       dhenuyā.</td>
<td>dhenābhi, dhenāhi.</td>
</tr>
<tr>
<td>D. G.       dhenuyā.</td>
<td>dhenānam.</td>
</tr>
<tr>
<td>Loc.        dhenuyam, dhenuyā.</td>
<td>dhenāsu.</td>
</tr>
</tbody>
</table>

The nom. pl. dhenuvo occurs Dh. 237, where Fausböll has altered it to dhenuyo. Bhū, 'the earth,' makes in the loc. sing. bhūvi, Kacc. 45; massu, though being a neuter, forms its gen. according to the fem. fashion massuyā, Jāṭ. iii. 315. An abl. with the termination to occurs in natthuto, 'into the nose,' M. viii. 1, 11, jambuto, Bv. xvii. 9, the loc. dhātuyā, C. ix. 1, 4.

The feminines terminating in 𙂁 follow the declension of dhenu with the only exception of the nom. sing., which may adopt the form in 𙂁 as vadhū, 'a wife,' Ab. 230 (but vadhū, Suttavibh. i. 18); sarabhū=sarayu, 'name of a river;' camū = camū, 'an army;' pādū = pādū, 'a shoe;' sasū = cvačrū, 'mother-in-law.'

Stems ending in a diphthong.

Go, 'A Cow.'

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.      go.</td>
<td>gavo, gāvo.</td>
</tr>
<tr>
<td>Acc.        gavam, gāvam, gāvum.</td>
<td>gavo, gāvo.</td>
</tr>
<tr>
<td>Instr.      gavena, gāvena.</td>
<td>gobhi, gohi.</td>
</tr>
<tr>
<td>D. G.       gavassa, gāvassa.</td>
<td>gavam, gonam, gunnam.</td>
</tr>
</tbody>
</table>
DECLENSION.

Singular.  Plural.
Abl.  gavā, gāvā, gavasmā, gā-
      vasmā, gavamhā, gā-
      vamhā.
Loc.  gave, gāve, gavasmīṁ,  gosu, gavesu, āvesu.
      gāvasmīṁ, gavamhi,
      gāvamhi.

We find throughout the declension a new stem, gava or gāva,
which is inflected like a masculine a-stem; we meet even with
a nom. pl. gavā, Jāt. i. 336, together with the nom. pl. gāviyo,
of the fem. gāvā.

All other diphthongic stems have disappeared in Pāli: nau
has become nāvā following the declension of the feminine á-
stems, dyu has become dīvo with the only exception of the
instr. sing. dīvā, which is used like an adverb in Pāli.

CONSONANTAL STEMS.

Stems in nasals.

These are considered by the native grammarians as belonging
to the vowel-stems.

(1) in an.

Attan = ātman, 'Self.'

Singular.  Plural.
Nom.  attā.  attāno.
Voc.  atta, attā.  attāno.
Acc.  attānam, attam.  attāno.
Instr.  attanā, [attena].  attanēbhī, attanehi.
D. G.  attāno.  attānam.
Abl.  attanā.  attanēbhī, attanehi.
Loc.  attani.  attanesu.
A parallel form is \textit{dtumā} with the same inflexion, and besides, \textit{tumo}, Fausb. S. N. 170. The instr. attena, the abl. attasmā, attamhā, and the loc. attasmīṃ, attamhi, given by Clough, have not yet been found in any old text.

\textit{Brahman, 'Brahma.'}

\begin{tabular}{ll}
   \textbf{Singular.} & \textbf{Plural.} \\
   Nom. & \textit{brahmā.} & \textit{brahmāno.} \\
   Voc. & \textit{brahme.} & \textit{brahmāno.} \\
   Acc. & \textit{brahmānam, brahmaṃ.} & \textit{brahmāno.} \\
   Instr. & \textit{brahmanā, brahmundā.} & \textit{brahmebhi, brahmehi.} \\
   D. G. & \textit{brahmuno, [brahmassa].} & \textit{brahmānam, brahmunām.} \\
   Abl. & \textit{brahmanā, brahmundā.} & \textit{brahmebhi, brahmehi.} \\
   Loc. & \textit{brahmani.} & \textit{brahmesu.} \\
\end{tabular}

The voc. sing. \textit{brahme}, Kacc. 96, is formed after the analogy of the \textit{i}-stems.

\textit{Rājan, 'A King.'}

\begin{tabular}{ll}
   \textbf{Singular.} & \textbf{Plural.} \\
   Nom. & \textit{rājā.} & \textit{rājāno.} \\
   Voc. & \textit{rāja, rājā.} & \textit{rājāno.} \\
   Acc. & \textit{rājānam, rājam.} & \textit{rājāno.} \\
   Instr. & \textit{raññā, rājena.} & \textit{rañjābhi, rañjāhi, rañjebhi, rañjehi.} \\
   D. G. & \textit{rañño, rājino, [rājassa].} & \textit{raññām, rājānam, rājānam.} \\
   Abl. & \textit{raññā.} & \textit{rañjābhi, rañjāhi, rañjebhi, rañjehi.} \\
   Loc. & \textit{raññe, rājini.} & \textit{rañjāsu, rañjesu.} \\
\end{tabular}

We find an instr. \textit{muddhandā} from \textit{muddhā}, 'the head,' Mah. 117, and a loc. \textit{muddhāni}, ib. 108; an instr. \textit{rājapañā}, which
I think cannot be correct, has been given by Fausböll, Ját. iii. 180, and a gen. raññassa, Ját. iii. 70. The forms rájam, rājena suppose a stem rājā, rājino and rājini are simply formed by epenthesis; in the plural we have to adopt a stem rāju, from which all the cases can be derived. The legend PAONANO PAO on the Indobactrian coins does not represent a Pāli form rājunānam rājā with double suffix, as Kuhn believed, but is a Skythian title formed on the model of rājādirājā, comp. Oldenberg, Ind. Ant. x. 215 note.

Some substantives belonging to this declension in Sāṃskṛt follow the a-declension in Pāli, as Vissakamma=Viçvakarman, 'name of a celestial architect,' spelt Vissukamma, Cariy i. 9, 41; vivattachaddo=vivṛittachadman, 'one by whom the veil is rolled away;' puthulomo=prithuloman, 'a fish;' athabbana=atharvan, yakana=yakan, 'the liver;' chaka, chakana=çakan, 'dung.'

**Yuvan, 'Young.'**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td>yuvā.</td>
</tr>
<tr>
<td><strong>Voc.</strong></td>
<td>yuva, yuvā, yuvāna, yuvānā.</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td>yuvānam, yuvam.</td>
</tr>
<tr>
<td><strong>Instr.</strong></td>
<td>yuvānā, yuvānena, yuyenā.</td>
</tr>
<tr>
<td><strong>D. G.</strong></td>
<td>yuvānassa, yuvassa.</td>
</tr>
<tr>
<td><strong>Abl.</strong></td>
<td>yuvānā, yuvānasmā, yuvānāmā.</td>
</tr>
<tr>
<td><strong>Loc.</strong></td>
<td>yuvāne, yuvānasmīm, yuvānāmhi, yuve, yuvāsmit, yuvamhi.</td>
</tr>
</tbody>
</table>
Most of these forms suppose a new stem yuvāna, formed from the acc. sing. Besides we have a stem yāna, from which the nom. sing. yāno, f. yūṇī, is formed, according to Kacc. 328.

_Sā = ḍvan, 'A Dog._

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong> sā.</td>
<td>sā, [sāno].</td>
</tr>
<tr>
<td><strong>Voc.</strong> sa.</td>
<td>sā.</td>
</tr>
<tr>
<td><strong>Acc.</strong> sam. [sānam].</td>
<td>se.</td>
</tr>
<tr>
<td><strong>Instr.</strong> sena.</td>
<td>sābhī, sāhi.</td>
</tr>
<tr>
<td><strong>Dat.</strong> sāya, sassa.</td>
<td>sānam.</td>
</tr>
<tr>
<td><strong>Abl.</strong> sā, sasmā, samhā.</td>
<td>sābhī, sāhi.</td>
</tr>
<tr>
<td><strong>Gen.</strong> sassa.</td>
<td>sānam.</td>
</tr>
<tr>
<td><strong>Loc.</strong> se, sasmīm, samhi.</td>
<td>sāsu.</td>
</tr>
</tbody>
</table>

Besides we have for the nom. sing. the forms sāno, svāno, svuvāno, soṇo and sūṇo. Other words following the same inflection are paccakkhadhammā = pratyakṣadharman, 'whose virtues are evident,' and gaṇḍivadhanvā, 'using the bow Gaṇḍiva,' Kacc. 182.

A few substantives form only some cases according to the nasal inflection, while the other cases follow another declension, as kammam = karman, 'action,' which forms the instr. sing. kammunā, kammanā and kammaṇa, the gen. kammuno and kammaṇa, Pāṭ. 11; abl. kammā, Dh. v. 127, loc. kammanī. Thāno = sthāmas, 'strength,' forms part of its cases after the nasal inflection as the instr. thāmunā, Kacc. 81, but generally thāmasā, Suttavibh. ii. 134, Mah. 143 (Turnour thāmanvā), gen. thāmuno. In the same way addhā = adhvān, 'a road,' forms addhano and addhuno; bhasmam = bhasman, 'ashes,' loc. bhasmani.
**DECLENSION.**

*Pumá = puṇa, ‘a man.’*

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Nominative</th>
<th>Vocative</th>
<th>Accusative</th>
<th>Instrumental</th>
<th>Dat. Gen.</th>
<th>Ablative</th>
<th>Locative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>pumá</td>
<td>pumá</td>
<td>pumá</td>
<td>pumánád, pumúnd, puméná</td>
<td>pumunó, pumássa</td>
<td>pumúná</td>
<td>pumámén, pumamá, pumásmin, pumamhí</td>
</tr>
<tr>
<td>Voc.</td>
<td>pumám</td>
<td>pumám</td>
<td>pumán</td>
<td>pumánád, pumúnd, puméná</td>
<td>pumunó, pumássa</td>
<td>pumúná</td>
<td>pumámén, pumamá, pumásmin, pumamhí</td>
</tr>
<tr>
<td>Acc.</td>
<td>pumám</td>
<td>pumám</td>
<td>pumán</td>
<td>pumánád, pumúnd, puméná</td>
<td>pumunó, pumássa</td>
<td>pumúná</td>
<td>pumámén, pumamá, pumásmin, pumamhí</td>
</tr>
<tr>
<td>Instr.</td>
<td>pumáná, pumúnd, puméná</td>
<td>*</td>
<td>pumánáno</td>
<td>pumánánám, pumánás</td>
<td>pumánás, pumánásu</td>
<td>pumánás, pumánásu</td>
<td>pumás, pumásu</td>
</tr>
<tr>
<td>D. G.</td>
<td>pumunó, pumássa</td>
<td>pumánáno</td>
<td>pumánáno</td>
<td>pumánánám, pumánás</td>
<td>pumánás, pumánásu</td>
<td>pumánás, pumánásu</td>
<td>pumás, pumásu</td>
</tr>
<tr>
<td>Abl.</td>
<td>pumúná</td>
<td>pumúná</td>
<td>pumán</td>
<td>pumánád, pumúnd, puméná</td>
<td>pumunó, pumássa</td>
<td>pumúná</td>
<td>pumámén, pumamá, pumásmin, pumamhí</td>
</tr>
<tr>
<td>Loc.</td>
<td>pumáná, pumé, pumásmin, pumamím</td>
<td>*</td>
<td>pumánáno</td>
<td>pumánánám, pumánás</td>
<td>pumánás, pumánásu</td>
<td>pumánás, pumánásu</td>
<td>pumás, pumásu</td>
</tr>
</tbody>
</table>

A nom. sing. *pumo* occurs Cariy. iii. 6, 2, similar to *tumo = átmá*, Fausb. S. N. 170.

(2). Adjectives terminating in *mant* and *vant.*

*Gunavant, ‘virtuous.’*

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Nominative</th>
<th>Vocative</th>
<th>Accusative</th>
<th>Instrumental</th>
<th>Dat. Gen.</th>
<th>Ablative</th>
<th>Locative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>gunavá, gunavanto</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>gunavánta</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>Voc.</td>
<td>gunavam, gunava, gunavá</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>gunavánta</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>Acc.</td>
<td>gunavanta, gunavam</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>gunavante</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>Instr.</td>
<td>gunavatá, gunavantena</td>
<td>gunavánta</td>
<td>*</td>
<td>*</td>
<td>gunavantehi, gunavantehi</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>D. G.</td>
<td>gunavato, gunavantassa, gunavassa</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>gunavatam, gunavantánam</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>Abl.</td>
<td>gunavatá</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>Loc.</td>
<td>gunavati, gunavante, gunavanta, gunavantamhi</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>*</td>
</tr>
</tbody>
</table>

The neuter has in the nom. voc. acc. sing. *gunavam*, pl. *gunavanti, gunavantáni*. The fem. is made by adding *i* to the strong or the weak form, *gunavanti* or *gunavati*; it follows the declension of the *i*-stems.
The participles in ant follow this declension with the only exception of the nom. sing. which they form in am or anto, as gaccham, gacchanto, 'going.'

A nom. from the weak form jivato for jivanto occurs in a verse, Jât. iii. 589; an acc. vajatam, Vasala Sutta, v. 6; asatam, Dh. v. 73, Vasala Sutta v. 16. From the root kar we have the part. nom. pl. masc. karontâ, Dh. v. 66; nom. sing. fem. karonti, Dh. 246; gen. sing. masc. karoto, Dh. v. 116; instr. samkhârontena, in a passage of Petavatthuvaññanâ quoted I. O. C. p. 79; all these forms follow the 3rd pers. pl. karonti. Besides we have the gen. anukubbassa, Jât. iii. 108, rendered in the Mahâvastu by krityânukâryasya.

Arahant, 'an Arhat,' forms the nom. sing. araham and arahâ, the former being the regular one, the latter following the analogy of mahâ. In the nom. pl. we have arahanto and arahâ, Dip. 30, Anecd. 7. A similar nom. pl. mahâ occurs Ab. 413. Kacc. 94 gives a nom. sing. maham which does not occur anywhere else; the nom. sing. mahâ occurs separately, Dh. 298, Mah. 132, and besides very often in compounds.

In the pl. we have one instance of an old form sabbhi=sadbhis, Dh. v. 151.

In the neuter nom. sing. we have the forms brahâ, Ab. 700, madhuvâ, Dh. v. 69; asam=asat, Jât. ii. 82.

Of participles of the perfect in vams we have bhayadassivâ=odarçivâms; vidvâms forms nom. sing. aviddasu, Dh. 47; nom. pl. aviddasâ, C. xii. 1, 3; besides we have sabbavidâ, Dh. v. 353; lokavidâ=lokavid of the Northern Buddhists, Lotus 860.
Declension.

Bhavam, 'Sir.'

Singular.                         Plural.
Nom. bhavam.                     bhavanto, bhonto, bhavantá.
Voc. bho, bhonta.                bhavanto, bhonto, bhante.
Acc. bhavantam, bhotam.          bhavante, bhonte.
Instr. bhavatá, bhotá, bhavantena.
D. G. bhavato, bhoti, bhavantassas.
Abl. bhavatá, bhotá.

The fem. shows the forms bhavanti, bhavati, bhoti, Pl. bhotiyo.

(3). Stems in in.

Danḍin, 'a mendicant.'

Singular.                         Plural.
Nom. danḍi.                      danḍino, danḍi.
Voc. danḍi.                      danḍino, danḍi.
Acc. danḍinam, danḍim.           danḍino, danḍi.
Instr. danḍiná.                  danḍibhi, danḍíhi.
D. G. danḍino, danḍissa.         danḍinam.
Abl. danḍiná, danḍisma, dan-     danḍibhi, danḍíhi.
    dimhá.
Loc. danḍini, danḍismin, dan-    danḍisu.
    dimhi.

At M. vi. 28, 11, we have an acc. pl. brahmacariye, of brahma-
Pali Grammar.

=čreshṭin, 'a treasurer, merchant,' Jât. i. 120, 122, where all MSS. agree in the spelling.

Examples of an enlarged stem are sāramatino nom. sing.= sāramati, Mil. 420; verinesu from verin, 'hostile,' Dh. v. 197.

(4). Stems in r.

Satthā=çâstrī, 'the teacher.'

Singular. Plural.
Nom. satthā. satthāro.
Voc. sattha, satthā. satthāro.
Acc. satthāram, satthāram. satthāro, satthāre.
Instr. satthārā, satthārā, satthund. satthārehi, satthārehi.
D. G. satthu, satthussa. satthānam, satthārānam
Abl. satthārā, satthārā. satthārehi, satthārehi.
Loc. satthari. satthāresu.

Here also some stems have adopted the a-declension, as sallakatta=çalyakartṛi, 'a physician,' Mil. 110, Att. 208, to which Childers compares nāhapita=snāpitrī, 'a barber;' kattara =kartṛi, 'a weak man,' in kattaraṇḍa, M. v. 6, 2; kattara-suppa, M. vii. 1, 4; and theta=sthātrī, 'firm,' Gr. 5. In composition the base generally terminates in u, as sotu=çrotṛi, 'hearer,' Daṭh, vi. 6 (the gen. pl. sotūnam occurs in a passage of the Mahāvagga of the Dīghanikāya, quoted I. O. C. 69); bhattu=bhartṛi, 'husband,' Jât. ii. 348; mandhātu=mandhātrī, Jât. ii. 310. The voc. sing. sattha occurs Kacc. 116; the acc. sattharam, Bv. xxii. 14; an instr. satthāya, Dh. 87; the gen. satthussa, Mah. 240.
### DECLENSION.

**Pitā** = **pitṛi**, 'a father.'

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.  <strong>pitā.</strong></td>
<td><strong>pitaro.</strong></td>
</tr>
<tr>
<td>Voc.  <strong>pita, pitā.</strong></td>
<td><strong>pitaro.</strong></td>
</tr>
<tr>
<td>Acc.  <strong>pitarām, pitum.</strong></td>
<td><strong>pitaro, pitare.</strong></td>
</tr>
<tr>
<td>Instr.  <strong>pitarā, pitunā, petyā.</strong></td>
<td><strong>pitarebhī, pitarehi, pitubhi, pitāhi.</strong></td>
</tr>
<tr>
<td>D. G.  <strong>pitu, pituno, pitussa.</strong></td>
<td><strong>pitarānam, pitānam, pitunam, pitunna.</strong></td>
</tr>
<tr>
<td>Abl.  <strong>pitarā.</strong></td>
<td></td>
</tr>
<tr>
<td>Loc.  <strong>pitari.</strong></td>
<td><strong>pitaresu, pitūsu.</strong></td>
</tr>
</tbody>
</table>

**Mātā** = **mātri**, 'a mother.'

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.  <strong>mātā.</strong></td>
<td><strong>mātaro.</strong></td>
</tr>
<tr>
<td>Voc.  <strong>māta, mātā.</strong></td>
<td><strong>mātaro.</strong></td>
</tr>
<tr>
<td>Acc.  <strong>mātarām.</strong></td>
<td><strong>mātaro, mātare.</strong></td>
</tr>
<tr>
<td>Instr.  <strong>mātarā, mātuyā, mātyā.</strong></td>
<td><strong>mātarebhī, mātarehi, mātubhi, mātāhi.</strong></td>
</tr>
<tr>
<td>Abl.  <strong>mātari, mātuyam, mātyam.</strong></td>
<td><strong>mātarānam, mātānam, mātunam, mātunna.</strong></td>
</tr>
<tr>
<td>D. G.  <strong>mātu, mātuyā, mātyā.</strong></td>
<td><strong>mātariesu, mātūsu.</strong></td>
</tr>
<tr>
<td>Loc.  <strong>mātari, mātuyam, mātyam, mātuyā, mātūyā.</strong></td>
<td></td>
</tr>
</tbody>
</table>

The acc. sing. **pītum** occurs Carīy. ii. 9, 3; the instr. **mātyā** and **petyā**, Jāt. 527, v. 3, 5; the gen. **mātussa**, given by Kacc. 98, is not found anywhere else, and belongs most probably to a bāhuvarhi (Torp. 33). An abl. **pitito** and **mātito**, 'on father’s and on mother’s side,' occurs Kacc. 102, and in a passage from a commentary quoted by Alwis, Introd. xlv.
The nom. pl. mātārapitāro, where both stems are inflected, occurs Ang. p. 121; the gen. mātāpitunnaṁ, Ten Jāt. 92. An acc. pl. bhāte occurs Dip. 6, 21, 22.

The declension of dhītā, 'daughter,' is on the whole the same as that of mātā; we find, however, a voc. dhīte, Dh. 364, Jāt. iii. 21; and an acc. pl. dhītā, Jāt. i. 240. In composition we have dhītīṭṭhāna, Mah. 222; dhītuhetu, Mil. 117.

**Sakhi, 'a friend.'**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. sakū.</td>
<td>sakūyo, sakūno, sakhino.</td>
</tr>
<tr>
<td>Voc. sakha, sakū, sakhi, sakhi, sakhe.</td>
<td>sakūyo, sakūno, sakhino.</td>
</tr>
<tr>
<td>Acc. sakānam, sakham, sakā- sakhi, sakūyo, sakūno, sakhino, sakhino.</td>
<td></td>
</tr>
<tr>
<td>Instr. sakhīna.</td>
<td>sakārebi, sakārehi, sakhe-bhi, sakhehi.</td>
</tr>
<tr>
<td>Abl. sakhino, sakhiessa.</td>
<td>sakāranam, sakānäm.</td>
</tr>
<tr>
<td>Loc. sakhe.</td>
<td>sakāresu, sakhesu.</td>
</tr>
</tbody>
</table>

The acc. sakham occurs Jāt. ii. 348; an abl. sakhrasmā is found Jāt. iii. 534; sakhsto, Att. 216. Acc. pl. sakhi, Att. 203.

(5). Stems in s.

**Manas, 'the mind.'**

<table>
<thead>
<tr>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V. A. mano, manaṁ.</td>
</tr>
<tr>
<td>Instr. manasā, manena.</td>
</tr>
<tr>
<td>D. G. manaso, manassā.</td>
</tr>
<tr>
<td>Abl. manasā, manasā, manamā, manamhā.</td>
</tr>
<tr>
<td>Loc. manasi, mane, manasmiṁ, manamhi.</td>
</tr>
</tbody>
</table>
COMPARISON OF ADJECTIVES.

The plural of manas not in use. The others form it after the a-declension. The nom. acc. manam occurs Dh. v. 96, Cariy. i. 8, 5; rajas, 'dust,' Dh. v. 313, but rajo (with the adj. in the masc.), Dh. v. 125; sumedham, Dh. v. 208, but sumedhaso, Dh. v. 29; voc. dummedha, Dh. v. 394; a gen. tapassa occurs Jât. i. 293; nom. pl. sumandh, Kh. 6.

Candramas, 'the moon,' becomes candimâ; jaras, 'old age,' jârâ; and aphasas, 'a celestial nymph,' acchhara; all these follow the a-declension.

The comparatives in yo, iyyo, follow the declension of mano; seyyo = çreyas, 'better;' gariyo = gariyas, from guru, 'heavy.'

Āyus, 'life.'

Singular. Plural.
N. V. A. āyu, āyum. āyini, āyī.
Instr. āyuse, āyunā.
āyubhi, āyūhi.
D. G. āyussa, āyuno. āyānam.
Loc. āyusi, āyunī.
āyusv.

The instr. āyuse occurs Kh. 16; āyunā, Dh. 288; the gen. āyussa, Mah. 220; āyuno, Dh. 128.

§ 15. Comparison of Adjectives.

Adjectives with vowel bases form their comparison in two ways:—

(1) By adding tara for the comparative and tama for the superlative.

(2) By adding iyo, yo for the comparative and ittha for the superlative.

Thus, from pápa, 'bad,' we can form pāpatara, pāpatama.
and pāpiyo, pāpiṭṭha, Kacc. 196. The comparative of no. 1 may be combined with the superlative of no. 2; thus we obtain pāpiṭṭhatara, C. i. 6, 2. Besides, the comparative of no. 2 may be increased by the addition of the suffix ika, which gives us pāpiyyasika in tasapāpiyyasikākamma, M. ix. 6, 2; and with contraction pāpiṣṣika.

Adjectives terminating in mant, vant and vin, drop these suffixes before the comparative and superlative suffixes, as for inst. gunavā comp. guniyo, sup. guniṭṭha; medhāvī comp. medhiyo, sup. medhiṭṭha.

Some adjectives form their comp. and sup. from entirely different bases:

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Comp.</th>
<th>Sup.</th>
</tr>
</thead>
<tbody>
<tr>
<td>antika, 'near.'</td>
<td>nediyo.</td>
<td>nediṭṭha.</td>
</tr>
<tr>
<td>bālha, 'strong.'</td>
<td>sādhiyo.</td>
<td>sādhiṭṭha.</td>
</tr>
<tr>
<td>vuddha, 'old.'</td>
<td>jeyyo.</td>
<td>jetṭha.</td>
</tr>
<tr>
<td>appa, 'small.'</td>
<td>kaniyo.</td>
<td>kaniṭṭha.</td>
</tr>
<tr>
<td>yuvā, 'young.'</td>
<td>seyyo.</td>
<td>seṭṭha.</td>
</tr>
<tr>
<td>pasattha, 'excellent.'</td>
<td>seyyo.</td>
<td>seṭṭha.</td>
</tr>
</tbody>
</table>


(1) Personal Pronouns of the First and Second Persons.

**First Person.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>aham.</td>
<td>vayam, mayam, amhe.</td>
</tr>
<tr>
<td>Acc.</td>
<td>mam, mamam.</td>
<td>asme, amhe, amhākam.</td>
</tr>
<tr>
<td>Instr. Abl.</td>
<td>mayā.</td>
<td>amhehi, amhehi.</td>
</tr>
<tr>
<td>Dat. Gen.</td>
<td>mama, mamam.</td>
<td>amhākam, amham.</td>
</tr>
<tr>
<td></td>
<td>mayham, amhem.</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>mayi.</td>
<td>amhesu.</td>
</tr>
</tbody>
</table>
Pronominal Inflection.

Second Person.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tvam, tuvam.</td>
<td>tumhe.</td>
</tr>
<tr>
<td>Acc.</td>
<td>tvam, tuvam.</td>
<td>tumhe, tumhākaṁ.</td>
</tr>
<tr>
<td></td>
<td>tam, tavam.</td>
<td></td>
</tr>
<tr>
<td>Instr. Abl.</td>
<td>tvayā, tayā.</td>
<td>tumhehi, tumhehi.</td>
</tr>
<tr>
<td>Dat. Gen.</td>
<td>tava, tavam.</td>
<td>tumhākaṁ, tumhaṁ.</td>
</tr>
<tr>
<td></td>
<td>tuyhaṁ, tumhaṁ.</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>tvayi, tayi.</td>
<td>tumhesu.</td>
</tr>
</tbody>
</table>

Besides, we have the enclitic forms: me, te for instr. dat. and gen. sing.; no, vo for acc. dat. and gen. pl.

The old form of the nom. pl. vayam occurs Dh. 105, the acc. pl. asme, Jāt. iii. 359. The acc. pl. amhākaṁ and tumhākaṁ are borrowed from the gen. The nom. pl. amhe and the gen. amhaṁ and tumhaṁ, amhānaṁ and tumhānaṁ, are only found in Kacc. 83, 84.

The enclitic forms no and vo may also be used for the nom., according to Kacc. 78.

(2) The Demonstrative Pronoun.

(a) Stem tu, 'this.'

<table>
<thead>
<tr>
<th></th>
<th>Masc. and Neuter.</th>
<th>Feminine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>so, sa, tam (tad).</td>
<td>sā.</td>
</tr>
<tr>
<td>Acc.</td>
<td>tam, tam (tad).</td>
<td>tam.</td>
</tr>
<tr>
<td>Instr.</td>
<td>tena.</td>
<td>tāya.</td>
</tr>
<tr>
<td>Dat. Gen.</td>
<td>tassa.</td>
<td>tassā, tassāya, tissā, tissāya, tāya.</td>
</tr>
<tr>
<td>Abl.</td>
<td>tasmā, tamhā.</td>
<td>tāya.</td>
</tr>
<tr>
<td>Loc.</td>
<td>tasmim, tamhi.</td>
<td>tassam, tāsam, tissam, tāyaṁ.</td>
</tr>
</tbody>
</table>
Pali Grammar.

**Plural.**

<table>
<thead>
<tr>
<th>Masc. and Neuter</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Acc. te, tāni</td>
<td>tā, tāyo</td>
</tr>
<tr>
<td>Instr. Abl. tebhī, tehi</td>
<td>tābhī, tāhi</td>
</tr>
<tr>
<td>Dat. Gen. tesām, tesānām</td>
<td>tāsam, tāsānam</td>
</tr>
<tr>
<td>Loc. tesu</td>
<td>tāsu</td>
</tr>
</tbody>
</table>

For all the forms beginning with *t* we may substitute the corresponding forms of the stem *na*. At Kacc. 89, the following forms are given: nāya, nam, ne, nesu, namhi, nahi. Besides we have the stems *eta* and *ena*, which are inflected like *ta* and *na* respectively.

In the nom. sing. we generally have *so*, the form of the substantives, *sa* occurs Dh. v. 142, 267, 268. A gen. sing. masc. *tasmassa* is found Anecd. 15, and at Mil. 136 all MSS. give *tāsam* for the loc. sing. fem., which is no doubt a correct form, comp. nesaṃ, ib. 179.

(b) Stem ima, 'this.'

**Singular.**

<table>
<thead>
<tr>
<th>Masc. and Neuter</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ayam, idam, imam</td>
<td>ayam</td>
</tr>
<tr>
<td>Acc. imam, idam, imam</td>
<td>imam</td>
</tr>
<tr>
<td>Instr. imind, anena</td>
<td>imdyā</td>
</tr>
<tr>
<td>D. G. imassa, assa</td>
<td>imissā, imissdyā, imdyā, assā; assāya</td>
</tr>
<tr>
<td>Abl. imasmā, imamāla, asmā</td>
<td>imdyā</td>
</tr>
</tbody>
</table>
| Loc. imasmin, imamhi, asmī | imissam, imāsam, imāyam, as-
| | sam |

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### PRONOMINAL INFLEXION.

#### Plural.

<table>
<thead>
<tr>
<th>Masc. and Neuter</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. ime, imāni</td>
<td>imā, imāyo.</td>
</tr>
<tr>
<td>In. Ab. imebhi, imehi, ebhi, chi.</td>
<td>imābhi, imāhi.</td>
</tr>
<tr>
<td>D. G. imesaṁ, imesānam, esam, esānam.</td>
<td>imāsaṁ, imāsānam.</td>
</tr>
<tr>
<td>Loc. imasu.</td>
<td>imāsu.</td>
</tr>
</tbody>
</table>

In *tadāmindā* for *tadimindā*, Vasala Sutta, v. 22, *i* is changed to *a* by dissimilation.

(c) Stem *am*  

### Singular.

<table>
<thead>
<tr>
<th>Masc. and Neuter</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. asu, adum.</td>
<td>asu.</td>
</tr>
<tr>
<td>Acc. amum, adum.</td>
<td>amum.</td>
</tr>
<tr>
<td>Instr. amuṇa.</td>
<td>amuṇā.</td>
</tr>
<tr>
<td>Dat. Gen. amuṇa.</td>
<td>amuṇā.</td>
</tr>
<tr>
<td>Abl. amuṇa, amuṇa.</td>
<td>amuṇā.</td>
</tr>
<tr>
<td>Loc. amuṇaṁ, amuṇhi.</td>
<td>amuṇaṁ, amuṇya.</td>
</tr>
</tbody>
</table>

### Plural.

<table>
<thead>
<tr>
<th>Masc. and Fem.</th>
<th>Neuter.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Acc. anā, amuṇya.</td>
<td>anā, amāni.</td>
</tr>
<tr>
<td>Instr. Abl. anābhi, amāhi.</td>
<td></td>
</tr>
<tr>
<td>Dat. Gen. amāsam, amāsānam.</td>
<td></td>
</tr>
<tr>
<td>Loc. amāsu.</td>
<td></td>
</tr>
</tbody>
</table>
(3) Relative Pronoun.

Stem ya, 'which.'

Singular.

<table>
<thead>
<tr>
<th>Case</th>
<th>Masc. and Neuter</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>yo, yām (yad)</td>
<td>yā.</td>
</tr>
<tr>
<td>Acc.</td>
<td>yām, yām (yad)</td>
<td>yām.</td>
</tr>
<tr>
<td>Instr.</td>
<td>yena</td>
<td>yāya.</td>
</tr>
<tr>
<td>Dat. Gen.</td>
<td>yassa.</td>
<td>yassā, yāya.</td>
</tr>
<tr>
<td>Abl.</td>
<td>yamhā.</td>
<td>yāya.</td>
</tr>
<tr>
<td>Loc.</td>
<td>yasmiṁ, yamhi.</td>
<td>yassam, yāyam.</td>
</tr>
</tbody>
</table>

Plural.

<table>
<thead>
<tr>
<th>Case</th>
<th>Masc. and Neuter</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ye, yāni.</td>
<td>yā, yāyo.</td>
</tr>
<tr>
<td>Acc.</td>
<td>ye, yāni.</td>
<td>yā, yāyo.</td>
</tr>
<tr>
<td>Instr.</td>
<td>yebhi, yehi.</td>
<td>yābhi, yāhi.</td>
</tr>
<tr>
<td>Dat. Gen.</td>
<td>yesam.</td>
<td>yasam.</td>
</tr>
<tr>
<td>Abl.</td>
<td>yebhi, yehi.</td>
<td>yābhi, yāhi.</td>
</tr>
<tr>
<td>Loc.</td>
<td>yesu.</td>
<td>yāsu.</td>
</tr>
</tbody>
</table>

(4) Interrogative Pronouns.

Stem ka, 'which.'

The inflexion of this stem is like that of ya with the following exceptions: The nom. sing. neut. is kīn; in the dat. and gen. masc. and neut. sing. we have kassa and kissa, in the loc. kasmiṁ, kamhi, kismiṁ and kimhi.

The indefinite pronouns are formed by adding the particles ci, api and cana to the forms of the interrogative.
Besides, we have a number of words which although not being pronouns in the true sense of the word, still follow the pronominal inflexion: First of all, possessives like mādiya, māmaka, 'mine,' amhādiya, 'our,' would belong to this class, but of these we only find nominatives in our texts. Next come the adjectives composed with dṛṣṭ, as mādisa, 'like me;' etādisa or etārisa, and īdisa, 'like this;' kīdisa, 'like what;' cirassam for cirassa, 'long since,' seems to be a pronominal form.

By adding the suffixes tara, tama (already found in comparison of adjectives) to the interrogative stems, we obtain the pronominal adjectives kātara and kātama, which do not differ in their signification much from the single pronoun.

The other adjectives inflected according to the pronominal inflexion, are sabbu and vissa = sarva and viṣava, 'all;' aṇṇa = anya, 'other,' with its derivatives aṇṇatara, aṇṇatama; itara, 'other;' uṭtara, uṭtama, 'higher;' adhara, 'inferior;' aparā, para, 'other;' dakkhiṇa, 'right;' puṭṭa, 'former;' amuka and asuka, 'this.' The numeral for one, eka, also follow the same declension.

The grammarian Moggallāna (Alwis Catal., 184), asserts that these adjectives can also follow the regular declension of the a-stems, and gives some passages from unknown texts.

§ 17. Numerals.

(1) Cardinals.

1 eka. 5 pañca.
2 dvi. 6 cha.
3 ti. 7 satta.
4 catu. 8 aṭṭha.
<table>
<thead>
<tr>
<th>Number</th>
<th>Pali Numerals</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>nava</td>
</tr>
<tr>
<td>10</td>
<td>dasa</td>
</tr>
<tr>
<td>11</td>
<td>ekādasa, ekārasa</td>
</tr>
<tr>
<td>12</td>
<td>dvādasa, bārasa</td>
</tr>
<tr>
<td>13</td>
<td>terasa</td>
</tr>
<tr>
<td>14</td>
<td>catuddasa, coddasa, cuddasa</td>
</tr>
<tr>
<td>15</td>
<td>pañcadasa</td>
</tr>
<tr>
<td>16</td>
<td>soñasa</td>
</tr>
<tr>
<td>17</td>
<td>sattadasa, sattarasa</td>
</tr>
<tr>
<td>18</td>
<td>aṭṭhāddasa, aṭṭhārasa</td>
</tr>
<tr>
<td>19</td>
<td>ekūnavisas, ekūnavisati</td>
</tr>
<tr>
<td>20</td>
<td>visam, visati</td>
</tr>
<tr>
<td>30</td>
<td>timsam, timsati</td>
</tr>
<tr>
<td>40</td>
<td>cattārīsam, cattālīsam, tālīsam</td>
</tr>
<tr>
<td>50</td>
<td>paññāsam, paññāsa</td>
</tr>
<tr>
<td>60</td>
<td>saṭṭhi, saṭṭhim</td>
</tr>
<tr>
<td>70</td>
<td>sattati, sattari</td>
</tr>
<tr>
<td>80</td>
<td>asiti</td>
</tr>
<tr>
<td>90</td>
<td>navuti</td>
</tr>
<tr>
<td>100</td>
<td>satam</td>
</tr>
<tr>
<td>1000</td>
<td>sahasam</td>
</tr>
</tbody>
</table>

The forms visam, timsam, etc., show that the termination ti of the Sanskrit, can be replaced in Pāli by the anusvāra. We find the anusvāra occasionally also where it has no right to be, as in dvādasaṃ, Mah. 8; saṭṭhim = shashṭi, Dh. 211. When the nasal is dropped the remaining a may be lengthened.

The intermediate numerals between visam and timsam, etc., are regular, with the only exception that instead of dvi we generally find dvā, bā (or dva, ba before a double consonant), as in dvāvisati, bāvisati, dvattimsa, bāttimsa, dvenavuti, and instead of ti, te as in tevisati. For caturaṭṭi we have cullāsati, for pañcaviṃcanti paññūvisam, Jāt. iii. 138.

From cha we have a plural chaḷāṇi, Dip. 108, and for twelve dviccha = dvishash, Ab. 195.

About the declension of eka, see the Pronouns.

**Dvi** and the synonymous ubho have the following inflexion:

- **N. A.** dve, duve.
- **I. A.** dvābhi, dvāhi.
- **D. G.** dvinnaṃ, dvinnanam.
- **Loc.** dvisu.

ubho, ubhe.
ubhobhi, ubhohi, ubhebhi, ubhehi.
ubhinnaṃ.
ubhosu, ubhesu.
Numerals.

Ubbho = Skt. ubhau is one of the few rests of the Dual remaining in Pāli (see above, p. 65).

In the numerals ti and catu we have separate forms for the fem., very much in the same way as in Skt.:

**Masc. and Neuter.**

<table>
<thead>
<tr>
<th>Nom. Acc.</th>
<th>tayo</th>
<th>tīni</th>
<th>cattāro, caturro, cattāri</th>
</tr>
</thead>
<tbody>
<tr>
<td>Instr. Abl.</td>
<td>tibhi</td>
<td>tīhi</td>
<td>cattubhi, catūbhi, catūhi</td>
</tr>
<tr>
<td>Dat. Gen.</td>
<td>tinnam, tinnannam</td>
<td>catuṇṇam</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>tisu</td>
<td>catāsu</td>
<td></td>
</tr>
</tbody>
</table>

**Feminine.**

<table>
<thead>
<tr>
<th>Nom. Acc.</th>
<th>tisso</th>
<th>catasso</th>
</tr>
</thead>
<tbody>
<tr>
<td>Instr. Abl.</td>
<td>tibhi, tīhi</td>
<td>cattubhi, catūbhi, catūhi</td>
</tr>
<tr>
<td>Dat. Gen.</td>
<td>tissannam</td>
<td>catassannam</td>
</tr>
<tr>
<td>Loc.</td>
<td>tisu</td>
<td>catāsu</td>
</tr>
</tbody>
</table>

Pañca forms the instr. abl. pañcahi, Gen. Dat. pañcannam, Loc. pañcasu, and this is the declension all numerals in a follow.

The numerals in ı are declined like the fem. ı-stems, satam and sahassam like neuters in am.

Satam and sahassam, in conjunction with a noun, can be joined to nouns in the following ways:

1. With a noun in the gen. pl., as itthinam pañca satāni, ‘five hundred women.’
2. With a noun in the nom. pl. (satam being either in the sing. or in the pl.), as pañcasatam yatii, ‘500 yatis,’ or pañcasatā bhikkhū, ‘500 mendicants.’
3. With a noun in the sing., as chacattālisam vassam atikamma, ‘after the lapse of 146 years.’
(4) As a compound, the numeral being the last part, as gāthāsatam, '100 stanzas.'

(5) As a compound, the numeral being the first part, as sahassaṣatilā, 'a thousand jaṭilas.'

Another form of sahassa is sahassī, which is used promiscuously as a masc. and fem. in connection with cakkavāla or vasudhā, &c., as dasasahassī-cakkavāle, 'in ten thousand worlds,' Dh. 94. Sometimes the subst. is omitted, and dasasahasī is treated like a fem. noun, as dasasahassī pakampati, 'ten thousand worlds quake,' comp. Senart, Mahāvastu 373.

The Ordinals.

The Ordinals for five, and from seven upwards, are formed by adding the suffix ma to the cardinal, as pañcama, 'the fifth,' sattama, 'the seventh;' the fem. terminates in i, the neuter in am, and they are declined like the corresponding substantives.

The Ordinal forms of the first numerals are: one, paṭhama; two, dutiya; three, tatiya; four, catuttha; six, chaṭṭha; saṭṭha (only known from Kacc. 200) and chaṭṭhama, Jāt. i. 22, Bv. ii. 142.

From twenty upwards we have two forms, one by adding ma to the cardinal in ti, as visatima, 'the twentieth;' and one by dropping the termination ti, as visa, tiṃsa, &c.

From satam, sahassam, we have the ordinals satama, sahas-sama.

Besides, we have fem. ordinals in i to designate the day of the month; as pañcamī, 'the fifth day;' ekādasi, 'the eleventh day,' &c.
§ 18. Conjugation.

The division of the Pāli Verb, as established by the native grammarians, is on the whole the same as that of the Skt. They admit of seven classes, of which the first again is divided into four conjugations; these correspond to the classes i., vi., ii., iii. of the Sanskrit grammarians, and the other six classes to the remaining Sanskrit classes in the following order, vii., iv., v., ix., viii., x. Thus we obtain the following divisions of the Pāli Verb:—

First class:—(a) Verbs terminating in ṣ, ů or a consonant, which take guna and the vowel a: √ bhū, bhavāmi, 'to be.'

(b) Verbs ending in consonants which take the vowel a, but no guna: √ tud, tudāmi, 'to pierce.'

(c) Verbs ending in vowels which take guna, but add the personal endings without an intervening vowel: √ i, emi 'to go.'

(d) Verbs forming their bases by reduplication: √ hu juhomi, 'to sacrifice.'

The third division (c) is given in the Dhātumañjúśá as huvādayo, where há is another form of the root bhā, 'to be,' forming its present homi.

Second class:—Verbs taking the a-vowel and inserting a nasal before the final consonant of the root: √ rudh, rundhāmi, 'to restrain.'

Third class:—Verbs adding the suffix ya, yā to the root: √ div, dibbāmi, 'to play.'

Fourth class:—Verbs adding the suffixes nā, nu (which becomes no by guna) or und to the root: √ sru, sunāmi or sunomi, 'to hear;' √ áp, pāpunāmi, 'to attain.'

Fifth class:—Verbs ending in a vowel, which add the suffix nā to the root: √ kṛi, kinnāmi, 'to buy.'
Sixth class:—Verbs ending in a consonant, which add u (or o by guṇa) to the root: √ tan, tanomi, 'to stretch.'

Seventh class:—Verbs adding the suffix aya (or e by contraction) to the root: √ cur, corayāmi or coremi, 'to steal.'

Verbs have two voices, the Parassapada or Transitive, and the Attanopada or Intransitive; the use of the latter is much more restricted than in Sāṃskṛt, most of the Attanopada verbs having adopted the Parassapada terminations.

We distinguish in Pāli, as in Sāṃskṛt, special and general tenses. It must, however, be observed that the special and general bases very often take the place of one another, as will be shown hereafter.

Special tenses:
(1) Present Indicative, Subjunctive, Optative and Imperative.
(2) Imperfect.

General tenses:—
(1) Perfect.
(2) Aorist.
(3) Future.
(4) Conditional.

Terminations of the Present Indicative.

<table>
<thead>
<tr>
<th>Parassapada</th>
<th>Attanopada</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Pl.</td>
</tr>
<tr>
<td>mi</td>
<td>ma</td>
</tr>
<tr>
<td>si</td>
<td>tha</td>
</tr>
<tr>
<td>ti</td>
<td>nti</td>
</tr>
</tbody>
</table>

These terminations are very similar to the corresponding ones in Sāṃskṛt. In the first pers. pl. of the Attan. we some-
times find the fuller form in *mahe*, as *bhasmībhavāmahe*, Mah. 6; the termination *mha* shortened from *mhe* occurs in *dadamha*, Dh. 188, *maññamha*, Dh. 205 (the long ā is crasis for the i of the following *iti*, see above, p. 60). Instead of *ante* in the third pers. pl. we frequently meet with the termination *are*, especially in old texts, metrical as well as prosaical, as *miyyare* = *mriyante*, ‘they die,’ Das. Jāṭ. 34; *udiccare* from *udikkhā*, ‘they looked,’ M. I. 15, 6; *abhikirare*, ‘they overwhelm,’ Jāṭ. iii. 57. This *are* is most probably the vēdic termination *re* of the third pers. pl. *ātmaneṇ. as in ārṇivire; it also exists in Prāk. Hem. iii. 142.

We have to consider first the verbs that add the terminations immediately to the root (which form the second class in Sāmskrit, in Pāli division (c) of the first class). The paradigm adopted by the native grammarians is *hā* = bhū, ‘to be.’ It forms its present as follows:

<table>
<thead>
<tr>
<th>homi</th>
<th>homa</th>
</tr>
</thead>
<tbody>
<tr>
<td>hosi</td>
<td>hotha</td>
</tr>
<tr>
<td>hoti</td>
<td>honti</td>
</tr>
</tbody>
</table>

Other roots belonging to this class are those terminating in ā, like *yā*, ‘to go,’ *vā*, ‘to blow,’ which have entirely the same inflexion as in Skt., only that they shorten the ā in the third pers. pl., *yanti* = Skt. yānti. Besides, the root *yā* may follow the third class, as in *yāyanti*, M. v. 9, 4. *Thā* = sthā, ‘to stand,’ forms its present *ṭhāti* and *ṭitṭhati*, e.g., *ṭhāta*, Dh. 123, *sam-ṭhāti*, Dh. 429; from *dā* we have a present, *dāti*, Kacc. 264, imper. first pers. pl. *nipadāmase*, Jāṭ. iii. 120 (explained by the commentary *nikārapakārā upasaggā dāmase ti attho*). *Pajjhati*, Jāṭ. iii. 534, is most probably derived from *jhā* = kshā, ‘to decay,’ comp. *pajjhāyi*, *pajjhāyasi*, Suttavibh. i. 19, ii. 5.
From dhyā we have pajjhāyanto, 'groaning,' Mil. 5, if Trenckner's translation is correct, and according to Senart, Mahāvastu 377, also the present āvajjati and āvajjeti, 'to consider,' which would have dropped the aspiration. From sādha, 'to bathe,' we have an imper. nahāhi belonging to this class, Jāt. ii. 325. From thāti and dāthi = dadhāti we come to the forms thahati and dahati which are in very frequent use in Pāli.

Of verbs terminating in i we have to mention here besides i and cī, which belong to this class also in Skt., nī, 'to lead,' cī, 'to lean,' ji, 'to conquer,' dī and lī, 'to fly.' I seems to form its present very much as in Skt., for the first and second pers. pl. of course we get ema, etha, instead of imas, ita; for the third pl. Childers adduces a form samudayanti from Brahmajālas. Atth. which is formed from samudenti by false analogy. In the present vyapanteṇti quoted by Minayeff, p. xxxii. from Udānagathā and in vasāpanāyika, M. iii. 2, 2, we have derivations from i with the prepositions apan and upan respectively, which make them look as though they were derived from nī, comp. Vinaya Texts, i. xxxvii. A present ayati belonging to the bhā class is given in Dhm., but has not yet been found in any text.

Cī forms its present semī, Cariy. ii. 2, 3, third pl. senti, Dh. 28; in the part. we have semāna, Jāt. i. 180, Mah. 49; sayamāna, Att. 218.

Nī forms neti and nayati according to Kacc. 261; part. upanento, Dh. 154; gerund apanetvā instead of őnītvā by false analogy.

Cī forms a present apasseti, C. vi. 20, 2, comp. apassena for apasrayana.

Jī has the present jayati, jeti and jināti, Kacc. 261; opt. jeyya for jayeyya, Dh. v. 103.
CONJUGATION.

Ḍî (and ḍ) forms its present ḍeti, Gr. 136. Th compounds of this root, oḍḍeti and uḍḍeti, the ex which causes considerable difficulty. Oḍḍeti occursignification, ‘to place, to lay nets,’ Jāt. i. 274, ii. 153, 183, 238, Suttavibh. i. 22 (v. l. oṭṭi, Buddh. oq mukham ṭhapeti), uḍḍeti, ‘to cast a net,’ Ang. i. 24, in a note to this last passage, identifies the two fo is no doubt right, but I believe uḍḍeti to be the o and oḍḍeti a later change. Instead of omāna, Jāt. i we ought to read ḍemāna. A causative of the si uṭṭepeti, ‘to frighten away,’ M. i. 51, comp. uḍḍāpit 91, and perhaps niddāyati, Jāt. i. 215, niddāpeti, but these two might also belong to dā, dyati. I have uḍḍihiyam, Pāiyal. 182.

The root brū, which is generally given as parad class in Skt., shows the following conjugation in Pī Parassapada.

<table>
<thead>
<tr>
<th>Attanoḥ</th>
<th>Parassapada</th>
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<tbody>
<tr>
<td>brūmī</td>
<td>brūma</td>
</tr>
<tr>
<td>brūsi</td>
<td>brūtha</td>
</tr>
<tr>
<td>brūti, braviti</td>
<td>bravanti</td>
</tr>
<tr>
<td>brūte</td>
<td></td>
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</tbody>
</table>

The root han has hanti in the third pers. sing., Mil. 220, hananti in the third pl., Dh. 64, for Skt. Vac forms vatti and vacati, according to Saddanit forms have not yet been found in any text.

The root as, ‘to be,’ has the following inflexion:

| asmi, amhi    | asma, amha          |
| asi           | attha               |
| atthi         | santi               |

At Jāt. iii. 309 we have a curious first pers. pl., am looks like an imperf. attanop. but is used like a pre
The synonymous root *acchati* is now proved beyond doubt to belong to ās, from which it proceeds through the aorist *acchi*, see Trenckner, Pāli Misc. 61, Pischel, Göt. Anz. 1865, p. 627, Torp 88. We find the compound *samacchati*, in the original signification, 'to sit down,' Jāt. ii. 67. The aorist *acchi* occurs Dh. 158, Suttavibh. i. 35.

The present *pāheti*, 'to send,' also belongs to this class, although it is given by the grammarians among the *svādayo* and *tanādayo*. The ā in the first syllable shows that it is only deduced by false analogy from the aorist *pāhesi= Skt. prāhaishīt*, but it is considered as a genuine present in Pāli.

As a paradigm of division (d) of the first class, I give here the conjugation of the root *hu*, 'to sacrifice."

\[ \text{juhomi.} \quad \text{juhoma.} \\
\text{juhosi.} \quad \text{juhotha.} \\
\text{juhoti, juvhati.} \quad \text{juhonti, juvhati.} \]

Besides, there seems to be a new root, *juh* taken from the special base, and inflected with the vowel ā, as in *juhamāna*, Jāt. ii. 399; and from this is also derived the subst. *juhana*, 'sacrifice,' Jāt. i. 493, wrongly spelt *jāhana*, Gr. 16.

Other roots belonging to this class are those ending in ā, some of which I have already mentioned; *hā* forms the present *jahāti*, but we find also *vijahati*, Dh. 99, 261, from a new root, *jah*.

Dā and dhā can also have the regular forms *dadāti* and *dadāhti*, besides the new ones mentioned above, and from *dadāmi* is also derived the contracted form *dammī = dadmi*, pl. *damma*, Dh. 123, 129; Jāt. i. 127, etc. Besides we have a present āsemi, which shows exactly the same inflexion as *emi*, 'I go;' Childers derives it either from the Skt. dayate, or by
false analogy from the imper. *dehi detu*, but I confess that none of these explanations seems to me quite satisfactory.

From dhā we have *nidheti*, Kh. 12 ; *nidhetum*, Khuddasikkhā, xxxi. 2 ; and besides a distracted form *daheti* (analogous to *dahati* from *dhāti*) in the aorist *pidahesi*, Mah. 4, and the future *paridahessati*, Dh. v. 9. Pass. *antaradāyati*.

From sthā we have the imp. *utṣhehi*, Rev. v. 3 ; Dip. 60; *niṭṭhāyati*, C. v. 26, generally *niṭṭhāti*. From hnu, Kacc. 135 gives the present *hanute*, but the Dhm. omits this root altogether.

The division (a) of the first class has considerably encroached on most of the other classes. Nearly all the roots terminating in u or a consonant, and belonging to the second class of the Skt. have migrated into this class in Pāli: lih forms *lehati*, Jāt. i. 19; *lehenlā*, Jāt. ii. 31; Suttavibh, i. 46; duh: *dohati*, Kacc. 144; but *duhanti*, ib. 141; rud: *rodati* and *rudati*, Jāt. iii. 214; *rodāmi*, Das. Jāt. 33. Vetti, from vid, 'to know,' is entirely lost in Pāli, and generally replaced by *jāṇāti*. We find, however, a present *vindati* formed according to the 6th class of the Skt., and *vijjati* = vidyate; besides *vedeti* and *vediyati*, Mil. 60; Suttavibh. ii. 167; Part. *vedayita*, Mil. 60. From jāgar, 'to watch,' we have the present *jāgarati*, Dh. 8, 11, 41, and *jaggati*, Dh. 201; Jāt. iii. 403; comp. the Prāk. forms jāgarāi and jaggai, Hem. iv. 80; from daridrā, 'to be poor,' the Dhm. gives *daliddati*; but this form has not yet been found in any text. In some cases the e is only due to false analogy, as in the fut. *gahessati*, and aorist *aggahesi*, from grih, see Childer's 'Corrigenda,' s. v.

Ḍac, 'to bide,' forms *dasanto, dasitvā* and *damsento, dams- setvā, dasāpetvā, damsāpetvā*, Ten. Jāt. 42, 43, 44, 54.

Dhmā, 'to blow,' forms *dhamati* and *dhameti*; besides we
have a reduplicated form \textit{dhamadhamayati}, Mil. 117; \textit{niddhamana}, 'a water-course,' is also derived from this root.

The root \textit{vi} or \textit{ve}, 'to weave,' is given in the Dhm. among those that follow the first conjugation, and indeed we find an infinitive \textit{vetum}, C. vi. 2, 6; a present \textit{abbeti} occurs, Jåt. iii. 34, where Fausböll has altered it into \textit{appeti}, comp. Trenckner, P. M. 64. A new present \textit{vīdāti}, formed according to the fifth class, occurs Jåt. ii. 302; and besides we have the regular passive \textit{vīyati} or \textit{vīyyati}, Påt. 11.

\textit{Vad}, 'to speak,' supplying the lost special tenses of \textit{vac} forms its present \textit{vadati} and \textit{vadeti}. The Dhm. only gives a root \textit{vad} with the signification 'to praise' following \textit{corāyāmi}. Besides, \textit{vajj} may be substituted throughout all the tenses, according to Kacc. 254 (derived, no doubt, from the opt. \textit{vajju}, Jåt. ii. 322), e.g. \textit{vajjāsi}, Jåt. iii. 443, comp. vivādyanti, Mahāvastu, p. 378.

\textit{Tas} = \textit{tras}, 'to tremble,' forms its present regularly \textit{tasati}, Dh. 24; we find, however, an aorist \textit{vīthāsi}, Kamm. 4, a present \textit{vīthāyati}, M. i. 76, 3; C. x. 17, 3, and a participle \textit{vīthāta} Mil. 36; for \textit{vīthāta} comp. Pråk. hittha, Hem. ii. 136, P. Goldschmidt's remarks 'Setubandha,' ii. 42; \textit{vīthāsi} reminds one of a form \textit{tråhi}, Lalitavistara, p. 286, which I have corrected into \textit{trāsi} (Der Dialekt der Gåthås des Lal. p. 284), and \textit{vīthāyanti} seems to be formed after the false analogy of this aorist in the same way as \textit{pāheti} from \textit{påhesi}.

\textit{Tud} forms \textit{vītādati} with lengthening \textit{nittudana}, Mahåparin. 54, besides \textit{vihudam} (?). Dh. 146; from \textit{khan}, 'to dig,' we have an irregular inf. \textit{nikhåtum}, Cariy. iii. 6, 16.

\textit{Ruh} forms \textit{abhirohati}, \textit{abhiråhati} with lengthening, and even \textit{abhiruhati}.

\textit{Bhi}, 'to fear,' forms \textit{bhåyati}, comp. Hem. iv. 53. The redu-
CONJUGATION.

plicated form bibheti is entirely lost in Pâli. The Imper. bhâtha, Jât. i. 26, is contracted from bhâyatha.

Śvap, 'to sleep,' forms supati; Part. sumanta, Mil. 368.

Vyath, 'to tremble,' is also given under this class in Dhm., but I have only found it under the form vedhati. At C. vii. 4, 6, Oldenberg has suggested to read vyathati for the senseless vyâdhati. The causative is vedheti, Trenckner, P. M. 76.

The second class of the Pâli, corresponding originally to the seventh of the Skt., forms its present after the fashion of those verbs of the sixth class which adopt n: so we obtain from rudh a present rundhâmi, just as we have from vid, vindâmi. Kacc. 238 gives besides the forms rundhiti, rundhiti, rundheti, of which the last occurs also in the imper. rundhehi, Cariy. iii. 10, 7 (where, however, the corresponding passage of the Jât. i. 332, reads randhehi). About the passive rumh, see above, p. 39.

The other roots belonging to this class, as muc, 'to release,' chid, 'to cut,' lip, 'to smear,' bhuj, 'to eat,' are regular.

The third class comprises the verbs that take the suffix ya (with assimilation of y to the consonant terminating the root). Some of the verbs belonging to this class are real passives, as vîjâti, 'to be found, to exist,' pass. of vîdâti; udriyati, 'to go to ruin,' from dar, driñâti, M. iii. 8, 1; Suttavibh. ii. 254. Others have adopted the meaning of actives, as bujjhati from budh, 'to know, to understand,' sibbati from sîv, 'to sew,' dajjati is most probably not the Skt. dadyate only given by grammarians, but a derivation from the opt. dajjâ, just as vajjati from vajjâ (see above, p. 102).

Mar forms the present marati and miyati or miyyati. At Saddhammop. vs. 139, we find marîyati, which certainly is not classical.
Jar, 'to decay,' forms jīyati or jīyyati and jīrati; besides we have jūrasi in a passage quoted by Childers, J. R. A. S. xi. 113, from an unknown author. Comp. Prāk. jūrai, Hem. iv. 132.

Čar, 'to throw down,' forms seyyasi = čiryasi, Jāt. i. 174. Part. vīsīṇa = vičirṇa.

Lā, 'to reap,' forms láyati, Das. 31, Jāt. i. 215; láyeti, Suttavibh. i. 64; láveti, with change of y to v, Kacc. 262; lápayati, Mah. 61, and the regular lunāti, Kacc. 238.

Gā, 'to sing,' forms gāyati, Dh. 85; imper. gāhi, Jāt. iii. 507.

The fourth class corresponds to the fifth of the Skt.; but most of the verbs belonging to it can also form their present according to the ninth, by adding the suffix nā to the root. From ġru, 'to hear,' we have the present suṇotī and suṇāti, imper. suṇohi and suṇāhi, inf. suṇitum, Mil. 91. From ci, 'to collect,' we have cināti, Dh. 209; vinicchinati, Dh. 377; ocināyatu, Cariy. iii. 6, 7; samcinoti, Att. 200; part. samca-yanto, according to the first class, Mah. 127. Roots ending in a consonant can assimilate the n to this consonant, or insert u before the Suff. nu or nā, e.g. pappotī, pāpunotī and pāpunāti, from ṣāp, 'to attain,' sakkotī and saṅkunāti (where the second k is due to the false analogy of sakkoti), from ṣāk, 'to be able;' sakkāti occurs Saddharmop. v. 385, and a shortened form sakkati is induced by Childers from Nāvā S. and Saddanīti.

Gar, 'to sound,' forms anugināti = anugṛñāti, 'he answers,' Kacc. 139. Besides we have uggiṇati, 'to rattle,' Jāt. i. 150; Pāt. 18.

Abhisambhuṇoti, 'to obtain,' Lotus, 313, Pāt. vii., is referred by Childers to the root bhṛ of the Dhātupāṭha, and this explanation is adopted with some hesitation by Senart Mahāvastu 406. The Dhm. gives an especial root sambhu.
CONJUGATION.

Sumbhôti, Kacc. 238, is perhaps identical with Skt. çubh, çubhnâti, 'to kill,' comp. Mahâvastu, 381. The Dhm. gives a root sumbh, 'to beat,' following the first class, and Jât. iii. 185, we have sumhâmi, v. l. sumbhâmi explained by paharâmi.

From var, 'to cover,' we have several forms according to this class; Trenckner, P. M. 63, gives the following: vanîmhase, Jât. ii. 137; apâpunanti, It. 84, v. 2; vanomi, Jât. 513, v. 14; devunitvâ, 'having pierced,' Cariy. iii. 12, 2; samvunoti and samvunpâti, Kacc. 238. But it can also follow the first class as vivarati (vivunâti seems not to exist), samvarati, Mil. 152; pâpurati and pârupati, 'to dress;' avapurati, F. J. 29; avâpuriyati, Jât. i. 63 (comp. avâpurana, 'a key,' Ab. 222).

The fifth class corresponds to the ninth of the Skt., but includes also some verbs belonging originally to other classes. The Pâli grammarians reckon among this class several verbs which originally belong to the fifth class of the Skt., like cinâti, 'to collect,' dhunâti, 'to shake,' Skt. cinoti, dhunoti. About jinâti see above, p. 98. From pû, 'to purify,' we have opunâti, Dh. v. 252; Jât. i. 467; Mahâparin. 49. From kinâti, 'to buy,' we have an irregular inf. ketum, Jât. iii. 282.

Mush, 'to steal,' forms its present musati, Ras. 32; pamus-sati derives most probably not from mush but from smrîsh, see above, p. 58.

A ş, 'to eat,' forms asnâti, Mettânisaṃsâ, vs. 8; imper. asnåtha, Mahâparin. 59.

Må, 'to measure,' forms minâti, caus. minâpeti, Jât. ii. 378; nimînhase, Jât. ii. 369, Dh. 417.

Badh forms bandhâti instead of badhnâti with a metathesis similar to that of rundhâti = runaddhi; laq, 'to stick,' forms laggati = lagnåti, besides lagati after the first. From ma'h, 'to grind,' we have abhimatthâti = abhimathnâti.
Jūd forms jānāti regularly; from gṛih we have gaṃhāti and gaṃhatti, Dh. 160.

Other verbs following this class are mun = man, 'to think,' in munāti, comp. Hem. iv. 7; Fausb. S. N. 169; and thun = stan, 'to thunder' in thunanti (meaning 'to proclaim,' which points really to a confusion of the roots stan and stu, as one would think from Dhm.), Rev. 3; anutthunāti, Dh. 28, 323. From the same root we have thanayāṃ, Mahāsatyas. vs. 23; thanīta, Att. 210; Jāt. i. 64; nīthānanta, Jāt. ii. 362; nīthanamāna, Jāt. i. 463.

The sixth class corresponds to the eighth of the Skt. In Pāli, however, in this case the root kar, 'to do,' can form its present quite regularly in the following way:

<table>
<thead>
<tr>
<th>karomī</th>
<th>karomā</th>
</tr>
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<tbody>
<tr>
<td>karōsi</td>
<td>karōtha</td>
</tr>
<tr>
<td>karotī</td>
<td>karontī</td>
</tr>
</tbody>
</table>

Besides, we have a form kummi for the first pers. sing., Jāt. ii. 435, to which we may compare kurumi, Lalitavistara, 270. In the attanopada we have kurute, Dh. 9, 39, Mah. 219; and, besides, kubbate, kubbati, Kacc. 261; vikubbati, Jāt. iii. 114; tan has tanomi regularly.

The Dhm. reckons several more roots to this class, of which some have been dealt with before, and others do not occur in any text, so that we need not mention them here.

The seventh class comprises the denominative verbs, the causatives, and a few primitive verbs, which have migrated into it from other classes. The inflexion of these is the same as of the verbs terminating in i or ē which belong to the first class, as ji, śi, nī, etc.; aya can always be contracted into e, and also ayi of the past and future undergoes very often the
same change. Even verbs in áyati can be contracted, as paleti for paláyati, Dh. v. 49.

Among this class I also reckon verbs like ágiláyati, ‘to be weary, to pain,’ C. vii. 4, 2, which is given by the Dhm. as belonging to the third. A doubtful word is samkáyati, C. x. 18, with the v. l. saháyati.

Primitive verbs that occasionally take the suffix of this class are vac in vacchi, Dh. 159, vad in vadehi, vadéhi, Ras. 21, dajj in dajjéhi, M. vi. 23, 3; Suttavibh. i. 217, tud in vitudehi, Suttavibh i. 105. About vediyuti and vedyita see above, p. 101.

### Imperative.

<table>
<thead>
<tr>
<th>Parassapada.</th>
<th>Attanopada.</th>
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</thead>
<tbody>
<tr>
<td>mi</td>
<td>e</td>
</tr>
<tr>
<td>ma</td>
<td>mase</td>
</tr>
<tr>
<td>hi or o</td>
<td>ssu</td>
</tr>
<tr>
<td>tha</td>
<td>vho</td>
</tr>
<tr>
<td>tu</td>
<td>tam</td>
</tr>
<tr>
<td>nti</td>
<td>ntam</td>
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</tbody>
</table>

Mi is most probably transferred from the present by false analogy. In the second person the short form without suffix is not so frequent as in Skt. We find hi also in such cases where we are not accustomed to see it in Skt., as in ganháhi for ganha=gríhña. From gacch we have gaccháhi, Kacc. 248, besides gaccháhi. Paśimáse, Dh. v. 379, is contracted from paśimásaya. The termination tha of the second pers. pl. is evidently taken from the present, e.g., etha, passatha, Dh. v. 171, brútha, Ját. iii. 520. From aç, ‘to eat,’ we have asnátha Maháparin. 59.

The termination ssu of the second pers. sing. attanop., derived from Skt. sva, is very frequent even in verbs which follow the parassapada inflexion, e.g., bhavassu, Dh. v. 371, pilandhassu, Mil. 337, ñassu, ‘relate,’ Gr. 118 for ñasassu, comp. Kacc. 288; third pers. labhataṁ, Mahápar. 62. The
termination *mase* of the first pers. pl. is either very old or very modern (comp. for the first eventuality Kuhn, p. 101, for the second, Torp, p. 47); besides we have one instance of a form terminating in *mahām, gacchāmahām*, Dh. 86. For the curious form in *vho* of the second pers. pl. (we would expect *vham* = Skt. *dhvam*) I can only adduce one example, *nivattavho*, Jât. ii. 358.

The form of the root is the same in the imperative as in the indicative. Thus we have from *cru*, second pers. sing., *sunohī*, Att. 134; from *kar*, second pers. sing., *karohī*, Dh. 42; besides *kuru*, Mah. 18, 61, second pl. *karotha*, first pers. pl. attan. *karomase*, Jât. ii. 258. From dā we have the Skt. form *deki*, besides *dadāhi*, Jât. iii. 109; *dajja* and even *dajjehi*, M. vi. 28, 3.

From as a second pers. sing. *dhi* is given by Childers and Minayeff, but has not yet been found in any text. The form is always expressed by *bhava, bhavassu*, or *kohi*, Dh. 187.

About the existence of the attanop. forms of kar and dā given by Minayeff, § 178, 179, I feel very doubtful.

**Subjunctive.**

The subjunctive in Pāli has been discovered by Pischel, *K.Z.* xxiii. 424, who adduces a few examples from Dh. and Jât. It differs from the indicative only by the lengthening of the vowel a. Farther instances are *paṭibhāṇāti*, Jât. iii. 404, *hānāsi*, Jât. iii. 199, and perhaps *dahāsi, dahāti*, Fausb. S. N. 161, 169.

**Optative.**

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<th>Parassapada</th>
<th>Attanopada</th>
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<tbody>
<tr>
<td><em>eyyāmi, ᵇ, eyya</em></td>
<td><em>eyyāma, ema</em></td>
</tr>
<tr>
<td><em>eyyāsi, e, eyya</em></td>
<td><em>eyyātha, etha</em></td>
</tr>
<tr>
<td><em>eyya, e</em></td>
<td><em>eyyum</em></td>
</tr>
</tbody>
</table>
This form of the optative originated from contraction of the optative suffix ʰya with the a of the first class, but it is in use with the other classes as well. When stems end in a vowel, this vowel is dropped before the e of the termination, as, e.g., dadeyya, and even deyya, from dadati.

Roots terminating in d, and following division (c) of the first class form their optative by inserting y, as yādeyya, from yā, Pāt. 110, nhādeyya from nāhā = snā, nibbādeyya from nirvā, ‘to be extinguished;’ from the last we have besides an abbreviated form parinibbāye, Das. 6.

The forms of the sing. in e are frequent enough in older texts, as ánaye (first pers.), Jāt. i. 308; labhe, Cariyāp. i. 1, 9; rode, Jāt. iii. 165; nivase (first and second pers.), Jāt. iii. 259, 262; pāpune (third pers.), C. vii. 4, 8; dade, Cariy. i. 3, 8. In Khuddasikkhā we find even a third sing. de.

The termination eyya of the first pers. originated from eyyam after the nasal had been dropped; it is a form of the parassap. identical with the Skt. eyam, as we can see from instances like deseyyam, Dhp. 119, puccheyyām, Pāt. 1, etc.

The first sing. in eyyāmi, as far as I know, is only given by grammarians as heyyāmi, bhaveyyāmi, huvveyyāmi, from Rūpasiddhi, at Alwis Introd. 48, in the second we have e and eyyāsi, as sikkheyyāsi, Jāt. i. 162, āhareyyāsi, Dh. 248, once eyya in yāyeyya, Jāt. iii. 515; in the third e and eyya. One instance of the fuller form eyyāti occurs: jāneyyāti, C. vii. 3, 4. In the first pers. pl. we have emasi, emu, and ema, as vidhamemasi, Jāt. iii. 261, passemu, Jāt. iii. 495, jānemu, Kasibhāradvājas. vs. 1, Dh. 96, and dakkhema, Mahāsamayas. vs. 25; generally eyyāma.

In the second pl. we have only one instance of the shorter form samāsetha in the phrase sabbhir eva samāsetha; besides
we have eyyātha in āgameyyātha, Cariy. i. 8, 5, samvatteyyātha,
Dh. 129, pahiṇeyyātha, Dh. 215. In the third pl. we have
always eyyun= Skt. eyus.

The second sing. attanop. in etho, and the third in etha, are
formed after the old fashion= Skt. ethās, eta; the third is very
frequent also in such verbs which otherwise follow the parassap.
inflexion, as rakkhetha, Dh. v. 36, abhittharetha, v. 116, and
in passives, as jāyetha, Dh. v. 58, from ✓Jan. Besides, we
have āgaccheyyātho, manasikareyyātho given by Alwis, Cat. 184,
from Moggallāṇa's grammar. The first and second pers. pl.
do not occur in any text, but the third is frequent, as bhaveräm,
gaccheram, &c.

Shortened forms of the regular opt. occur of some roots in
ā, as sthā and dhā: adhiṭṭheyya for adhiṭṭhāyeyya, Khudd. 16,
apanidheyya, Pāt. 16, and so we ought to read parinibbeyam
instead of parinibbāyi, Dip. i. 24. From roots ending in i we
have niccheyya, Dh. v. 256, for nicchayeeyya, from nis+ci, ana-
bhineyya, Pāt. 4, vineyya, Khudd. 31, from ni; jeyya from ji,
Dh. v. 103; from i we have abbheyya, Pāt. 6, second eyyāsi,
Jāt. iii. 535. From hū=bhū: huveyya and hupeyya according
to the Burmese writing, M. i. 6, 9; Trenckner, Pāli Misc. 62;
besides, we have a contracted form heyya, only known from
Rūpasiddhi ap. Alwis Introd. 48, but not yet found in any text.

The optatives of the seventh class can be shortened in two
different ways; from corayeyya we get coraye on one side and
coreyya on the other; from bhāvayāmi we have a contracted
third sing. attanop. bhāvetha, Dh. v. 87 for bhāvayetha.

Besides this regular form of the optative, which corresponds
to the optative of the Skt. first principal conjugation (com-
prising the first, fourth, sixth, and tenth classes), we have a
few rests of the optative of the second principal conjugation.
CONJUGATION.

Some of the roots ending in ā can form, besides the regular optatives of the type dadeyya and deyya given above, the old dajjā=Skt. dadyāt, Dh. v. 224; first pers. dajjāṃ, Mah. 63, dajjākam, M. iii. 8, 1, and dajjamī, Mah. 8. From this optative dajjā was formed the verbal base dajjati (see above, p. 103) and this can again take the terminations of the optative, as in dajjeyya, Kacc. 256, anuppadajjeyya, Pāt. 11; first pl. anuppadajjeyyāma, Pāt. 11.

From jnā we have jāniyā, corresponding to Skt. jāniyāt with shortening of the ī, and contracted from this jañād; besides a form after the analogy of the verbs with vowel a, as jāneyya.

From as, ‘to be,’ we have an old optative which preserves throughout the a of the root dropped in Skt.:

\[
\begin{align*}
\text{assam} & \quad \text{assema} \\
\text{assa} & \quad \text{assatha} \\
\text{assa, siyā} & \quad \text{asu, siyum}
\end{align*}
\]

The first pers. assam occurs Dh. 186, the second asa, Jāt. iii. 515, in the third both forms are equally frequent; asēma is found in Saccavibhangas, asu, Dh. v. 74, Jāt. ii. 425.

From vad, ‘to speak,’ we have a second sing. vajjāsi, Jāt. ii. 443; third pl. vajju, Jāt. ii. 322, explained by the regular forms vadeyyāsi and vadeyyum. By false analogy of this optative we have a present vajjāmi (just like dajjāmi, from dajjam), vajjemi and a secondary optative vajjeyya given by Kacc. vi. 4, 19.

Kar forms its opt. in the parassap. third pers. sing. kare and kareyya, Dh. v. 43, Kacc. 263, pl. kareyyātha, Dh. 147, kareyyum, Dh. 187; attanop. kubbatha, C. vii. 4, 8. Besides, we have an old opt. kayirā or kayira from karyāt instead of kuryāt, attan. kayirātha or kayiratha.

Āp forms the old opt. pappuyya = prāpnuyāt, Das. 37, C. vi. 4, 4.
Imperfect and Aorist.

First formation.

Parassapada. Attanopada.

aṃ a amha' ... amhase
a o attha, ā ase avham
ā a uṃ attha aithwa

Second formation.

Parassapada. Attanopada.

im imha ... imhe
ī ittha ise, ittha ivham
ī ṭīṣu, īṣum ittha

The first form belongs to the imperfect and simple or strong aorist, which cannot be distinguished in Pāli, the second to the weak aorist, which is formed by adding the root as, 'to be,' as in Greek.

A third formation is only distinguished from the second by the plus of an s, so that we have sim instead of im, &c. It is used mostly in verbs ending in vowels, and in causatives.

Examples of the first sing. in aṃ:—avacaṃ, Dh. 242, addaṃ and addasam, 'I saw,' Jāt. iii. 380, Anecd. 35, once with the present termination addasāmi, Oldenberg, K. Z. xxv. 320, addasa, M. ix. 1, 5, where the reading of the MSS. ought not to be changed; from dā we have adaṃ, Jāt. iii. 411, Cariy. i. 9, 30; from bhū aḥum, Jāt. iii. 411; from cṛu, assum, Jāt. iii. 542.

Second pers. in o = as: pamādo, Dh. v. 371; āsado, Jāt. i. 414, iii. 207, C. vii. 3, 12; in a: avaca, Pāt. 99; and from a reduplicated aorist identical in its formation to the Skt. avocan: avoca, Dh. 185, voca, Dh. v. 133.
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In the third pers. we have ā and a = at: abhavā, ahuvā, Buddha 443, addasa, udacchidā, Anecd. 77, and with a curious doubling of the ā, unexplained as yet, acchidda, Dh. v. 351; amara, Jāt. iii. 389 (v. 1. amari), 'he died.' Ajjhagamā, Ras. 78, papato, C. v. 20, 5, is the only instance known of o in the third.

In the first pers. pl. we have amha or mha in adamha, Jāt. ii. 71; assumha, Jāt. ii. 400; vuiṭṭhamha, Dip. 79; ahumha, Dh. 105; besides a form corresponding to the Skt. addasāma, Dh. 96.

Second pers.: avuvattha, Dh. 105; avacuttha, Pāt. 5; dattha, Jāt. ii. 181.

In the third pers. we have ā, u and um, all representing the Skt. us. Examples in um are very numerous; ā we have in ajjhagū from adhigacchati, Jāt. i. 256, anvagū, Das. 36; and u in águ, passim in Mahāsamayasutta. The following instances deserve notice because they form their aorist in Skt. with s: aggahum, Mah. 253, upaṭṭhahum, Mah. 132, 256, randhayum Dh. v. 248, abhikkāmum, Mahāsamayasutta vi. 4; adakkhum, ib. vs. 3 corresponds to adrákshus.

The second and third sing. of the attan. in ase, attha, are influenced by the corresponding forms of the s aorist in ise ittha (see later on). Examples are suyattha, Dh. 86, adattha, Jāt. ii. 166. Besides, we have the regular form in tha=Skt. ta for inst. avocatha, Mah. 132, adassatha, Mah. 199, khāyatha Cariy. iii. 10, 1, passive ajāyatha, Mah. 24.

Mhase is also influenced by the s aorist, and besides it is a present termination; instances are ahuvamhase, akaramhase, F. Jāt. 13, 38; vaṇimhase, Jāt. ii. 137; nimimhase, Dh. 417; Jāt. ii. 369; the form of the imperfect mhasa occurs in a自在hasa, Dh. 147. The second pl. in vhām corresponds to the Skt. dhvam, the third in atthum is formed by false analogy
from the sing. *attha*. Of these I have not found any instance in texts.

Brû forms *abravi* and *abruvi*, pl. *abrawuṇa* and *abruvuṇa*.

From gā we have a second pers. sing. *āgā*, Fausb. S. N. 161, corresponding to Skt. *agās*, a third *accagā*, *upaccagā* and *ajjhagā*, Dh., corresponding to agāt. From sthā a third person *atthā*, Mah. 78.

From kar we have the regular forms, and besides an abridged aorist *akā*, Mah. 23, 37, corresponding to the Vedic achar. Other forms of the same root will be given later on.

Labh forms an aorist *alatthām*, Jât. i. 141; second pers. *alattha* or *lattha*, Dh. 240; third *alattha =* alabdha (*attān*). The first and second pers. are formed after the analogy of the third.

The first sing. of the second formation is contracted from the Skt. *ishām*, as in Vedic im; examples are *abhnim*, Jât. iii. 394, from *bhan*, ‘to speak,’ *adassim*, Cariy. i. 2, from *darṣ, ‘to see,’ *udātarim* from *tar*, Jât. ii. 317; *upāgimen*, Jât. iii. 373; *ovādim*, Bv. xxvi. 4; we also have a form in *i* without the nasal *aggāi*, Jât. iii. 373; *upāgami*, Cariy. i. 195; *nimmini*, Cariy. ii. 6, 11; passive *ajāyi*, Cariy. iii. 5, 1. Sometimes we find *issām* with a double instead of a single *s*, as in *sandha-vissām*, Dh. v. 153 (comp. Childers’ Notes on Dhamm. 4, Trenckner, P. M. 56); *nandissām*, Jât. 432, vs. 0, and most probably *titikkhissām*, Dh. v. 320; some forms with a single *s* are given by Oldenberg, K. Z. xxv. 320; with change of *i* to *a* (Trenckner, p. 75), we have *icchasām*, S. N. vii. 14, vs. 1, 6; *pamādassām*, M. N. 130; Ang. iii. 4, 6.

In the second pers. we have *i* or *ī* in poetry when a long syllable is required, as in *ādiyi*, Suttavibh. i. 44; *kandi*, *gili,*
CONJUGATION. 115

Dh. v. 371; agami, Mah. 6. In the third person we have
the same termination in āvīñji, Suttavibh. i. 127; vedi, Dh. v.
423; abhinimmi from abhinimmāti, Dh. 315; akari from kar,
F. Jāt. 13; or a new form in isi, as agacchisi, Mah. 206;
antaradāyisi, Mah. 112; ajāyisi, Mah. 18, 20.

In the first pers. pl. we have imka = ishma, as in sarimka,
Dh. 188; labhima, Dh. 236; apāyimha, Jāt. i. 360; in the
second ittha = ishta, as in saddhayiththa, Dh. 123; dadittha,
Dh. 238; and in the third imsu or isum = ishus.

In the attanopada the second pers. ise as given by the
grammarians, is not found in any text (just like ase of the
first formation); we find instead ittho = ishtḥas in atimañ-
ñittho, Ten. Jāt. 40; asajjittho, Jāt. i. 297; akkamittho, Bv.
ii. 53 (always spelt with the dental group).

In the third pers. we have ittha = ishta, as in pasāray-
ittha, Jāt. i. 135; āsankiththa, Jāt. i. 151, and several passive
forms given by Kacc. 289—293; comp. similar forms in the

In the first pers. pl. we have imhe; second, ivham; but
these forms have not yet been found in any text. The third
pl. terminates in ims, isum, or in um, as upagacchum, Mahā-
parin. 21 (see above, p. 113).

The first sing. of the third formation terminates in the sim,
as aṇṇāsim, Pāt. 95; cintesim, Dh. 206; or si, as cintesi,
Cariy. i. 8, 1; adāsi, Cariy. i. 9, 47; paccaniṇāsi, M. I. 6, 27,
28, where the reading of the MSS. should be followed.

Second pers. si, as akāsi, Suttavibh. i. 44, with assimilation
paṭivekkhi, M. vi. 23, 8, and third the same as adhosī, Fausb.
S. N. 150; nimāsi, Mah. 27; avatthāsi, Suttavibh. i. 79, from
avattharati, padhāpāsi, M. I. 15, 4, Suttavibh. ii. 109, 132.
Udānesi, Jāt. i. 141; with assimilation sakkihi, Jāt. iii. 424;
akkocchi, Dh. v. 4; acchecchi, Buddha, 441 (spelt wrongly acchejji, ib. 434); from kar, akāsi = akārṣit; from har, vihāsi.

First pl. simha = sishma in addasimha, Jat. iii. 120; second sittha = sishṭa.

The third pl. in simsu is not found, but is replaced by a form in sum or nsu, corresponding to Skt. sus, as in adamsu, pāhesum, árocesum; from sthā we have attihamsu, Dh. 233, and utthimsu, Mah. 166; from jñā, aṁīmsu, Jat. iii. 303; from khyā, akkhamṣu, Jat. iii. 481; from vā, parinibbimsu, Dip. 51; from dhā, samādahamsu, Mahāsamayasutta vs. 2; from kar, akamsu.

After the false analogy of the aorists in āsi we find also some aorists of verbs ending in a consonant, as agamāsi, pl. agamamsu (not agamamsum, which is a mistake of the Burmese MSS.); addasāsum, Jat. ii. 256, and adassamsu, Papañca Sūdanī, ap. Alwis Introd. 73. Even the perfect āha, 'he spoke,' follows this inflexion, as we have āhamsu, Jat. i. 121, comp. āhamsus of the Mahāvastu ap. Minayeff, Pāt. xliii. Another āhamsu is found in payiruddahamsu, 'they uttered,' from īha, comp. Weber, Hāla, 184; Ind. Streifen iii. 396.

The imperfect of the root as, 'to be,' is entirely formed after the analogy of these aorists:

<table>
<thead>
<tr>
<th>aśim</th>
<th>aśi.</th>
<th>aśintha.</th>
</tr>
</thead>
<tbody>
<tr>
<td>aśi.</td>
<td>aśi.</td>
<td>aśimsu.</td>
</tr>
</tbody>
</table>

The first pers. āsi occurs Cariy. i. 4, 1. For the third we find a form ehi, Bv. xvi. 7, which looks like an abbreviation of the fut. of ēhi, ehi, but perhaps the reading is incorrect.
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Perfect.

Parassapada. Attanopada.
a. mha. i. mhe.
e. ttha. ttho. vho.
a. u. ttha. re.

Verbs ending in consonants insert i between the root and the consonantal terminations. Examples are not very frequent: há, 'to leave,' forms jahára, with a euphonic r, Kacc. 243; chid, ciccheda, ib. 242; budh, babodha, Att. 203; suc, susoca, Att. 212; ah, áha, third pl. áhu; vid, vidu, Mah. 141.

Future.

Parassapada. Attanopada.
ssámi. ssáma. ssam. ssamhe.
ssasi. ssatha. ssase. ssavhe.
ssati. ssanti. ssate. ssante (ssare).

The termination am of the first sing. attan. is only an abbreviation of ami in parassap. and occurs frequently in old texts as dassam, bhokkham, Das. 7, 29; hessam, pūrayissam, Ten Ját. 91. This form is identical with the first sing. aorist according to the second formation in issam, as sandhávissam, and this is the reason why they have often been mistaken one for the other.

The future may be formed from the root or from the special base. If it is formed from the root the terminations may be added directly, or by the auxiliary vowel i.

(a) Futures formed from the root directly: pacesati, Dh. 9; vicesati, Kacc. 27, both from ci; vijessati, from ji, Dh. 9; dakkhati = drākesyati, √darç, sakkhiti from çak; lacchati from labh Dh. 96 = latsyati for lapsyati (comp. the aorist alattha for
alabdha), sambhossàma from hā, Mah. 28; vacchãmi from vac Khuddasikkhā 17; pavekkhati from viç, Mah. 153; checcham from chid, Jāt. iii. 500 (samuccissatha, Gr. 254, is formed after the false analogy of the other futures in issati); from i we have esam, Jāt. iii. 535, and upessam, Dhaniya S. Childers, s. v. upeti; from han, first pers. pl., hañohema, Jāt. ii. 418, with an e, instead of á, that I cannot explain. Trenckner takes this and dakkhema, Mahasamay, v. 25, as optatives of the fut., but this is without any analogy. Āhañchi, M. i. 6, 8, Trenckner, P. M. 74; bhejjati, Ang. i. 5, 7, is most probably a mistake for bhecchati (like acchejji for acchechci, above, p. 116).

The future is sometimes used in the sense of an imperfect, as dassámi, Cariy. i. 3, 4; pariyessámi, Cariy. i. 6, 5; pavissámi for pavississámi, from viç, Cariy. i. 9, 56 (pavissámi as future occurs Jāt. ii. 68). Perhaps these are only aorists with primary terminations like addasámi (above, p. 112).

(b) Futures formed from the root by the auxiliary vowel i: ágamissam, Jāt. ii. 284 (and ágamicchati, Dh. ix. 12, formed after the false analogy of dicechati, if it is not merely a blunder); niggahissati, Dh. 96; samvasissare, in a passage of the Apadâna, quoted in Oldenberg's Buddha, 419; labhissati, Dh. 121; nahàyissati from snà; parinibbáyissati, Dh. 333, from parinirvā and parinibbissam, Bv. xxvi. 23, with loss of the root-vowel.

(c) Futures formed from the special base, mostly by the auxiliary vowel i: jinissati from ji, and cinissati from ci, Dh. 209; ágacchissati, Dh. 84; passissati, Dh. 88, 89; pajahissati Dh. 311; pahinissati, Dh. 84; pàpunissati, Dh. 101; sunissámi from cru, Jāt. i. 129; paridadhassati, Dh. 115.

With e in paridahessati, Dh. v. 9; niggahessámi, Dh. v. 326 (see above, p. 101).

In the 2nd pers. sing., 3rd pers. sing. and pl. we find some-
CONJUGATION.

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times i, instead of a, most probably from the y assimilated in the consonantal group, as sakkhiti for sakkhati, Sadda Niti sakkhinti, Dhaniya S.; dakkhis, F. J. 23; dakkhinti, Mah. 83; M. i. 7, 10.

In some futures the sibilant has migrated into h, as kāhāmi for karshyāmi, from kar, Cariy. i. 5, 9, Jât. i. 214; kāhāti, Jât. ii. 443 (besides kassāma, Mah. 12; kassām in a modern text, I. O. C. 121); comp. kāhiti of the Mahâvastu Minayeff, 109; vihāhisi from vihar, Dh. 68 (besides vihassati, Aruṇavatisutta, v. 2); hāhāsi, from hā, Jât. iii. 172; paṇṇāyihinti, Jât. xvi. 1, 5, from prajñā, ehiti from i. From hū=bhū we have hohiti=bhoshyati and hehiti=bhavishyati which may be further contracted into heti.

A peculiarity of the Pâli is the double future formed from bases like dakkh by the ordinary termination issati. The base dakkh came to be used exactly like a present base as we see from the imperf. dakkim, Jât. i. 25 (which cannot be identified directly with the Śkt. aorist adṛkṣaṇḥ); from the present dakkhati, frequent in later texts, from the inf. dakkhitum, M. v. 1, 2; dakkhitaye (not dakkhitāya), Mahâsamaras, vs. 1, and from the causative dakkhāpiṭa, Mil. 119. So we get a secondary future dakkhisati, sakkhissati, Dh. 84; sukkhisati, from čush, 'to dry,' Dh. 234; pavakkhisasam from vac, Cariy. i. 1, 2, hehissati, Kacc. 249.

A curious form is dicchati, Jât. 450, vs. 7 (dicchati, 'to see,' Alwis, Introd. 42, evidently derives from druṣ). Trenckner, P. M. 61, following Vanaratana derives it from adikshat, but the comm. explains it by dadanti. I think it is the desiderative of da used as a new root with the meaning of the primitive verb, and this would speak in favour of Weber's explanation of dakkhati and dekkhati as desideratives (see Kuhn's Beitr. vii.
485 ff., Indische Streifen xiv. 69 ff.). Childers and Pischel (Beitr. vii. 450 ff.) explain them as futures, P. and S. Goldschmidt derive them from the part. drishta with a change of sounds similar to that in dukkha=duṣṭha (see above, p. 39). The secondary base sukkh from çush (see the Causatives) speaks in favour of Goldschmidt’s theory. As for pavecchati, Jāt. i. 28, M.1. 375, I am unable to decide whether it is really the future of viç or, as Trenckner suggests, identical with payacchati.

**Conditional.**

<table>
<thead>
<tr>
<th>Parassapada.</th>
<th>Attanopada.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ssaṁ,</td>
<td>ssaṁhaśe</td>
</tr>
<tr>
<td>ssa, ssa, ssaśi,</td>
<td>ssatha,</td>
</tr>
<tr>
<td>ssaśū, ssa, ssaṭi,</td>
<td>ssamasu.</td>
</tr>
</tbody>
</table>

With regard to the base the same rules apply to the conditional as to the future. Instances are, 1st pers. apapessaṁ, Jāt. ii. 11 (v. l. pāpeyyum); 2nd pers., bhavissa ib., agghāpeśsasi, Jāt. ii. 31, v. l., for agghāpeyyāśi; 3rd pers., agamissa, Kacc. 263; alabhīssa, asakkhissa, Dh. 292; paññāpessa, and abhavissati in a passage of Saṁyuttaka Nikāya Buddha, 443, where Oldenberg wants to change it into abhavissa. For the pl. I can adduce no instances from texts.

**Passive.**

The passive is formed by adding the syllable ya, already mentioned as characteristic of the third class. This syllable may be added to the root or to the present base, as gacchiyati, Kacc. 236; and gamiyati, Dip. 70, from gam, ‘to go; vussati and vasīyati from vas, ‘to dwell;’ háyati, Dh. v. 364, and hiyati, Kacc. 257, from hā, ‘to forsake;’ gayhati and gheppati from
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graḥ, 'to take;' tāyati from tan, 'to stretch,' Jāt. iii. 283; Rūp. 37. About viṇḍhate from vah, Kacc. 237 (see above, p. 51).

The rules about the assimilation of y, which is optional, are given above, p. 48 ff.

The terminations of the passive are those of the attanopada and parassapada without any fixed rule.

An anomalous form of the passive is susṣute, from cṛu, 'to hear,' Indische Streifen, iii. 398.

Causative.

Just as ya is the characteristic of the passive, aya is the characteristic of the causative (being the seventh class). The root is generally strengthened before this termination, as lāveti from lū, 'to reap,' nāyeti from nī, to lead,' gāhayati from guḥ, 'to hide,' but we have also exceptions to this rule, as cudita instead of codita, M. iv. 16; bhāneti = bhāṇayati, gameti = gāmayaṭi.

The second form of the causative with p is much more frequent in Pāli than in Skt. It may be formed almost from every root. Thus we have jīrāpeti from jar, Jāt. i. 238; bhimśapeti (v. l. himśapeti), from bhī, Pāt. 15; pimśapeti from pish, Mah. 175, besides pimseti, Jāt. ii. 363; jināpeti from ji (present base jin), Kaccāyanabhedaṭikā, I. O. C., 91; sukkhaspeti, Dh. 188, from cūṣh (secondary base sukku, derived from the Part. cūshka, in sukkhamāna, Jat. i. 304); upalāpeti from upāti, M. v. 2, 21; Jāt. ii. 266, comp. Rhys David’s Buddhist Suttas, p. 5; suṇāpeti, Dh. 166, from cṛu (present base sun); cetāpeti from cī (through confusion with cīt); chejjapeti from chid, Mil. 90; ḍāpeti from ḍāṇi. On the difference in the signification of the two forms of the causative comp. Oldenberg KZ. xxv. 323.
A causative with double p is viññañāpāpeti, from viñña, 'to cause to be asked for,' Pāt. 105.

Pivati forms its caus. pāyati and pāyeti, gah: gāheti and gāhāpeti; han: haneti and ghāteti; sampiyāyamāna, Jat. i. 297, 361, ought to be corrected into sampiyāmāna, according to Senart Mahāvastu, 556.

Desiderative.

The desiderative is formed from the reduplicated root, by adding an s: jīghacechati from ghas, 'to eat,' sometimes written jīgacechati (Grünwedel das sechste Kapitel d. Rūpasiddhi, p. 70); jīgacechati from gup; titikkhati from tij; cīkicchati and tīkicchati from kit; pipāsati and pivāsati from pā; buhhukkhati from bhuj; sususāti from čru; dicchati from dā (see above); jīgimsati from har. Han has a desiderative without reduplication, pahāmsati, Jat. ii. 104; Pass. pahāmsiyati, Mil. 326; vimāmsati from man, is only a phonetical change for mitmāmsati.

Intensive.

Intensives are also formed from the reduplicated root, and sometimes take ya, as daddallati = jājvalyate; lālapatti from lap; kākacchati from kath, Jat. i. 61, 160, 318, Mil. 85; without ya, but with a nasal in the reduplication syllable, we have cañkamati from kram; jaṅgamati from gam, cañcalati from cal.

Sākacchati, 'to talk,' Pāt. xv. seems to be formed after the false analogy of kākacchati without reduplication.

Denominative.

Denominatives may be formed with and without reduplication. The terminations are the following:

(1) āyati in pabbatāyati, samuddāyati, cicciṭāyati and cicciṭā-
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yatī, 'to splash,' M. vi. 27, 7, Mil. 258; dolāyatī, Jat. ii. 385;
tintināyatī, Jat. i. 243, 244; gaggarāyatī, Mil. 3; verāyatī, Dip.
83; galagañāyatī, Mahāparin, 48; pariyāyatī, Samanta Pāsād.
332; pattiyāyatī, 'to believe,' Jāt. i. 426, where Fausb. wrongly
has adopted the reading saddhim yāyasi, comp. Trencher, P. M.
79; harāyatī, M. i. 63, 1; Suttavibh. i. 68.

(2) Iyati, iyati in the examples given by Kacc. 233, which I
have not found in any text, and besides in patiseniyati, Fausb.
S. N. 64; ganīyatī, Mil. 114; attiyati, 'to be hurt,' M. i.
63, 1.

(3) Ayati, eti, in the examples given by Kacc. 235, which
are not found in any text, and besides in bāheti from bahis, 'to
remove,' Senart Mahāvastu, 431; yanteti, Jāt. i. 418; vijaṭeti
and vijaṭāpetai, 'to disentangle;' samodhāneti, 'to join,' part.
samodhānita, Jāt. iii. 272; theneti, 'to steal,' Dh. 114, Jat.
iii. 18.

For sammanneti, Ras. 69, we ought most probably to read
sammanteti (Dh. 333), which is a denominative from mantra.

(4) ati in pariyosānati, 'to cease,' Dh. 331; sārajjati, 'to
be ashamed,' Pāt. xlv.; oṣaṅhati, 'to smooth,' C. v. 2, 3.

§ 19. Participles.

The present participle terminates in ant or anta, which is
added to the present stem, e.g., labham or labhanto. About
the declension of these participles and some other peculiarities,
comp. p. 80. The same termination ant or anta is also used
for the participle of the future, which, however, does not occur
very frequently, e.g., karissam, Dāṭh. iii. 80.

In the attanopada we have the terminations māna and añā
used almost without any difference from verbs of all classes,
the latter being more or less restricted to the ancient language. From kar we have the regular form kubbāna—kurvāna, Dh. v. 217, but also karāna in purekkharāna, Fausb. S. N. 173; kurumāṇa, Sam. Pās., 323, and karamāṇa; from ā, 'to lie down,' we have sayamāṇa, Kh. 16; from āush, 'to dry,' sukkhamāṇa, Jāt. i. 304; from Vas, 'to dwell,' vussamāna, Mah. 121; from as, 'to be,' samāṇa, Kacc. 258. A contraction takes place in sampajāno for sampajāṇāno from jñā, 'to know,' Dh. v. 293.

The old perfect participle in vams has almost totally disappeared; a few remaining traces have been given above, p. 80.

The past participle passive is formed by adding the terminations ta and na as in Sanskrit. These may be added to the root or to the present stem with or without the vowel i. From vas we have, according to Kacc. 291, vusita and vuttha, e.g., upavuttha, Cāriy. ii. 3, 2; parivuttha, Pāt. 6; pavuttha, Mil. 205; vusitam brahmaæariyam, 'the religious duties have been fulfilled,' a locution very frequent in canonical texts, e.g., M. v. 1, 18; besides vusita, Mah. 123, where we ought to read pabbajjāvasitathâne and adhivattha, Dh. 165, 341, 392 (adhivuttha, Mahâparin. 23). From jhash, 'to hurt,' we have jhatta, Mah. 146, Dh. 325, where the correct reading is châtakajjhattâ. From pat, 'to fall,' we have patita but also patta in pattakkhan-dha, 'crestfallen,' Mil. 5, Ass. S. 17. From icchati, 'to wish,' we have ittha (or yiṭṭha after a word ending with a vowel) and icchita, which is wrongly given as a separate article by Childera. Dhā forms the regular participle hita; dhâta, Mil. 238, Gr. 301, M. vi. 25, 1, S. ii. 51, is most probably from dhrâ (see M. 384). Somewhat irregular is khata for khâta from khan, 'to dig,' Kacc. 296, and the participles with n, where the Skt. drops it as bandha=baddha, Kacc. 130; pilandha, Mil. 337,
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from pi+nah; randha=raddha, Mil. 107; parikanta=parikṣitta, Suttavibh. i. 89 (but parikatta, Mil. 188).

Participles in na are somewhat more frequent in Pâli than in Skt. and in a few instances we find both forms from the same root, e. g., from dâ we generally have dinna, but also datta in atta=âdatta, Fausb. S. N. 150, 153, Dh. v. 406; from rud, 'to weep,' we have rodita, Ab. 165 and ruṇṇa or ruṇṇa, Kh. 12, Das. 36, Jât. iii. 166, which is not an equivalent of rudana as Childers thought. From li we have sallina, 'depressed,' but also sallita, Cariy. iii. 11, 10. Jyā forms jīna, Suttavibhangâ, i. 220, comp. Pâñ. viii. 2, 44, schol.; çâ, sîna in samśinapatta, S. N. 7. At v. 30 of the same Khaggavisānasutta we have samchînna, for which Senart Mahâvastu, 629, 630, gives the better reading samchannâ from chard:

From this past participle passive is formed a secondary derivative by adding the suffixes vat or vin (the latter with lengthening of the a). This derivative has succeeded in its use to the lost past participle active in vâms. Examples are vusitavanto, Mil. 104; hutavâ, hutâvi, bhuttavâ, bhuttâvi, Kacc. 281.

The participle of necessity is formed by adding the terminations tabba, tayya=tavya, aniya, ya. These terminations can be joined with or without the vowel i. Examples with tabba are frequent enough: jinitabba, Dh. 101; metabba, Kamm. 8; parijânitabba, Dh. 151; pativijjhitabba, Dh. 259; pariyâpunîtabba, Alw. N. 23; tuṭṭhabba, Jât. i. 476—tayya is, as far as I know, only given by grammarians. Aniya we have in karanâya; ya in sakkuṇeyya, Mah. 141, and in asaṃhîra for asaṃharya, Dip. 31.
Infinitive.

The infinitive generally terminates in \textit{tum}, as \textit{gantum}, 'to go'; \textit{sunitum}, 'to hear,' from the present stem, Mil. 91; \textit{saśṭhum}, Ten Jāt. 104; \textit{thutum}, from \textit{stu}, 'to praise,' S. N. 88; \textit{putṭhum} = \textit{prashṭum}, 'to ask,' Parābhavasutta, v. 1; \textit{parimetum} from \textit{mā}, Mil. 192; \textit{jinitum} from \textit{ji}, Kacc. 319; \textit{nikhātum}, from \textit{khan}, Cariy. iii. 6, 16; from \textit{budh} we have \textit{patisambuddhum} and \textit{suboddhum}, Kacc. 8. Besides we have also the ancient vedic terminations \textit{tave}, \textit{tuye}, and \textit{tāye}, e. g., \textit{pahātave}, Dh. v. 34; \textit{niketave}, Jāt. iii. 274; \textit{nidhetave}, Jāt. iii. 17; \textit{netave}, Dh. v. 180; with \textit{tuye}, \textit{gaṃtuye}, Bv. iv. 28; \textit{marituye}, Therīgāthā, 165; with \textit{tāye}, \textit{dakkhitāye}, Mahāsamarasutta v. 1; \textit{jagghitāye}, Jāt. iii. 226.

A curious form of the infinitive is \textit{etase} from \textit{i}, Therīgāthā, 151.

Gerund.

The gerund is formed by adding the suffixes \textit{tvā} (\textit{tvāna} and \textit{tāna}) and \textit{ya}. In Dhp. the use of \textit{ya} is restricted to compound verbs as in Skt., but later on it is also used for the single verb. Before these terminations the root generally appears in the same shape as in the infinitive. Examples are very frequent: \textit{tvā} in \textit{netvā} = \textit{nītvā} (inf. \textit{netum}); \textit{chetvā} = \textit{chittvā} (inf. \textit{chetum}); \textit{bhutvā} = \textit{bhuktvā}, Jāt. ii. 53; \textit{gantvā} = \textit{gatvā} (inf. \textit{gantum}); \textit{jētvā} = \textit{jitvā} (inf. \textit{jetum}). From \textit{dṛṇ} we have the anomalous gerund \textit{disvā}, where the \textit{t} is entirely lost; \textit{dassitvā}, Suttavībhanga, ii. 64, should be changed into \textit{passitvā}. From \textit{hā}, 'to forsake,' we have the reduplicated form \textit{jahetvā}, Dīp. 56, and \textit{jahitvā}, Dhp. 85, 333; from \textit{sthā}, \textit{uttiṣṭhitvā}, Dh. 335; \textit{upatiṣ-
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ṭhita, Mil. 231. A contracted form is anuviccaka=anuviditvā (comm. jānītva), Jāt. i. 459, Ang. ii. 2, 7, Fausb. S. N. xi.

Tvāna in passitvāna, Mah. 165; jahitvāna, Dh. 215; suni-tvāna, Das. Jāt. 33; jinitvāna, Dh. 286; chetvāna, Dīp. 96; vatvāna, Dh. 193; daditvāna, Cariy. i. 9, 26; pavakkhitvāna, Mahāsamayasutta, 3. From the Skt. we can compare pītvānaṃ, Pāṇ. vii. 1, 48.

Ṭūna in kātūna or kattūna, Kacc. 310; Suttavibhangha, i. 96; āpucchitūna, Theragathā, 165; chaḍḍūna, ib. 169; nikkhami-tūna, Theragathā, 11; sotūnam, at the beginning of the Mahāvagga of the Dīghanikāya I. O. C. 69.

Ya in āhaccaka=āhṛitya (Skt. āharyā), in āhaccapāda, 'a sort of bed,' frequent in the Vinaya; āhaccaka=āhatya from han, Mah. 45, Kacc. 302; upahaccaka=upahatyā, ib., ukacca, Mahāsamayasutta, v. 3; abbuyha from a+bṛih, Dh. 255; nikacca=nikṛitya, Suttavibhangha, i. 90; and most probably also paṭigacca =pratikṛitya, with softening of the k, comp. Trenckner, Mil. 421; paṭicca=pratitya, but adhiicca I prefer to derive with Childers from adhritya, answering to Skt. adhārya. Ciicca, Khuddasikkhā and saṅcicca, Pāt. 3, 66, Suttavibhangha,'i. 73, most probably stand for cintya=cintayitvā (comm. jānanto). From i we have anvāya, frequent in Dh. formed after the false analogy of māya from mi; from grab, samuggahāya, 'having embraced,' Fausb. S. N. 152.

Sometimes the termination ya of the gerund is dropped and the root alone remains, e. g., abhiṁṇā for abhiṁṇāya, 'having known;' paṭisaṅkhā for paṭisaṅkhāya, 'having reflected,' anu-pādā for anupādāya, Dīp. 15.

In a few cases we find a gerund with double suffix combined from ya and tvā, e. g., abhiruyhitvā for abhiruyha, Kacc. 129;
ogayhitvā for ogayha, Mah. 261; sajjhitvā from sad, Bāḷāvata, s. 58.

The suffix _tum_ of the inf. can be used also for the gerund, but this use seems to be limited to a few verbs. In the Pāṭimokkha we have a gerund, _abhihaṭṭhum_ from _har_, which agrees exactly with the corresponding Jaina forms purāṅkāṃ and gantūṃ (see my Beiträge zur Gramm. d. Jaina Prākṛit, p. 61). From Rhys Davids’s and Oldenberg’s note, Vinaya Texts, ii. 400, it appears as if they wanted to identify this form with those in _tvāna_ and _tāna_ like _nikkhamitāna_; we learn, however, from Hem. ii. 146, that in _abhihaṭṭhum_ and the corresponding Prākṛit forms, the suffix of the inf. is used instead of the gerund. A similar form, distinguished only by the loss of the anusvāra is _daṭṭhu_=drashtūṃ, ‘having seen,’ parallel with _disvā_, S. N. 73, Theragāthā, 48. The corresponding Prāk form is given as _daṭṭhum_ by Hem. l. l.; but we have also in Jaina Prāk. forms without anusvāra, as _kaṭṭu_ and _baṭṭu_ from _kar_ and _har_.

As an exercise for the student, I give the text of a Jātaka, with a literal translation, and complete analysis of the words:—

**VALĀHASSAJĀTAKA.**


_Aṭṭe Tambaṇṇidīpe Sirṣavatthun nāma yakkhanagaram ahosi. Tattha yakkhiniyo vasiṁsu. Tā bhinnanavānam āga-takāle alamkatapaṭiyattā khādaniyam bhojaniyam gāhāpetra dāsigaṇaparivutā dārake aṃkenādāya vāniye upasamkamanti. Tesam manussavāsam āgat amhā ’ti saṅjānanattham tattha tattha kasigorakkhadini karonte manusse gogane sunakhe ti_
Pali Grammar.


Translation.

In former times there was in the island of Lankā a Yakkha city called Sirīsavatthu. Therein dwelt Yakkhinīs. These, whenever a shipwreck took place, in splendid clothing, taking soft and hard food, surrounded by female slaves, carrying children on their hips, went to meet the merchants. That they might think “We have come to an abode of men,” they would show here and there men ploughing and tending cattle and so forth, herds of cattle, dogs, etc., and approaching the merchants they would say, “Drink this rice gruel, partake of this rice, eat this food.” The merchants, unawares, enjoy what is given by them. Thus having eaten and enjoyed, while resting, they exchange friendly greetings. They ask: “Where do you
live? whence do you come? whither are you going? on what business have you come hither?" They answer: "We have come hither, having been shipwrecked." [Then the Yakkhiniśīs say]: "Well, sirs, three years have passed since our husbands went on board ship and went away; they must be dead; you are also merchants, we will be your servants." Thus they enticed those merchants with female blandishments, and leading them to the Yakkha city, the first men being captured, having bound them as it were with supernatural chains, they hurry them into the abode of destruction. If they do not obtain shipwrecked men near their own place of abode, they wander along the sea-shore as far as Kalyāṇi on the other side, and Nāgadīpa on this side, and this is their custom. On a certain day, 500 merchants came to their city. The females approaching them, enticed them, and bringing them to the Yakkha city, binding the men whom they first captured as with supernatural chains, they hurried them into the abode of destruction. The first Yakkhini took the chief merchant, the others the remainder, and so the 500 Yakkhiniśīs made the 500 merchants their husbands. Then the chief Yakkhini in the night time, when the merchants had gone to sleep, rising, goes to the abode of destruction, and, killing men, eats their flesh, and returns. The others do likewise. When the chief Yakkhini returned, after having eaten the human flesh, her body was cold. The chief merchant, having embraced her, knew that she was a Yakkhini, and thought: "These must be 500 Yakkhiniśīs; we must escape." On the morrow, in the early morning, on going to wash his mouth, he told the other merchants: "These are Yakkhiniśīs, not human beings; when other shipwrecked men come, they will make them their husbands, and devour us. Shall we not flee? But 250
said: "We are unable to leave them; you go; we shall not flee." The chief merchant, having persuaded the 250 by his advice, fled, terrified at the females. Now at that very time the Bodhisattva was born from the womb of a mare; he was pure white, black-headed, muṇja-haired, possessed of supernatural power, being able to go through the air. Rising through the air from the Himavanta, he went to the isle of Tambapannī, and having eaten paddy, produced spontaneously in the lakes and ponds of Tambapannī, he went on, and thus proceeding, said compassionately three times in a well modulated human voice: "Does any person wish to go? Does any person wish to go? They, hearing the speech, came near with folded hands, and said: "Sir, we folk wish to go." "Then get upon my back," said he. Then some got on his back, some seized his tail, but some stood with folded hands. Bodhisatta, by his own supernatural power, conveying all the 250 merchants, even those standing with folded hands, placing each in his own place, returned to his own abode. But the Yakkhinīs, when the time of the others had come, killed the remaining 250, and ate them.

This story is another version of the well-known myth of the Sirens, as was pointed out for the first time by Dr. Morris, in the "Academy" of Aug. 27, 1881 (reprinted in the "Indian Antiquary" for October, 1881, pp. 292-3).

Atīte, 'in former times,' loc. sing. of the past part. of i, 'to go,' with ati.

Tambapannidīpe, 'in the island of Ceylon,' = Tāmraparnidvīpe, loc. sing., tāmraparnī literally means 'copper leaf,' most probably from the colour of the soil in the island. Ceylon was
called the 'Island of the Demons,' as can be seen from Senart "La Légende du Bouddha," p. 272, et seq. Allusion is made to this myth also in the Lalitavistara, p. 196, ed. Calc.:

Laghau gagane vrajase kripajato rakhasadvipam
Vyasanacata manujan tada grhya kshame sthapesi.

Sirisavatthan (v. l. "vatthu) nom. sing. of a neuter u-stem
About the locality of this fabulous town nothing is known to me,

Nama, nom. sing. of a neuter n-stem.
Yakkhanagaram, nom. sing. of a neuter a-stem.
Ahosi, 3rd. pers. sing. Aorist of bhû or hû, 'to be.'
Tattha=tatra, 'there,' adverb of place.
Yakkhiniyo, nom. pl. of yakkhini, 'a female yakkha.'
Vasimsu, 3rd. pl., aorist of vas, 'to dwell.'
Tâ, nom. pl. fem. of the demonstr. pronoun.
Bhinnavananam, gen. pl. of a bahuvrihi compound from
bhinna and nadvé, 'ship.' Bhinna is the past part. pass. of bhid, 'to break,' and the whole compound means 'shipwrecked.'

Agatakâle. Agata is past part. pass. from á+gam, 'to go,' and kâle, loc. of kála, 'time.'

Alamkatalapatiyattâ, a compound of two past participies.
Alamkata=Skt. alamkrita, 'adorned, embellished,' from alam+kar. Pañiyatta from prati+yat, 'to prepare, to dress.' The whole compound stands in the nom. pl. f.

Khâdaniyam, acc. sing. n. of the part. of necessity of √khâd, 'to eat.' It means literally, 'that can be chewed,' i.e., 'solid food.'

Bhojaniyam, acc. sing. n. of the part. of necessity of √bhuj, 'to eat,' means, in opposition to khâdaniyam, 'soft, or wet food,' as boiled rice, etc.
Gāhāpetvā, gerund of the causative of √gah, 'to take,' lit. 'to cause to be taken.'

Dāsigaṇaparivuṭṭa, nom. pl. f., parallel to alaṃkatapañiyattā. Dāsigaṇa, 'a troop of female slaves,' parivuṭṭa, past part. pass. of pari+var, 'to surround.'

Dāraka, acc. pl. of dāraka, 'child.'

Aṃkenaddāya. Aṃkena, instr. sing. of aṃka, 'hip,' ādāya, gerund of ā+ḍā, 'to take.' The whole means 'having taken on the hip.'

Vānīje, acc. pl. of vānīja, 'merchant.'

Upasaṃkamanti, iii. pl. pres. of upa+saṃ+kram, 'to approach.'

Tesaṃ, gen. pl. m. of the demonstr. pronoun.

Maṇusaṃvāsam, acc. sing. of maṇusa, 'man,' and vāsa, 'dwelling.'

Āgat' stands in sandhi for āgatā, nom. pl. of the past part. of ā+gam (see above, āgatakale).

Aṃha iti stands in sandhi for amha iti. Amha is 1st pers. pl. pres. of the verb subst. as. Iti is generally used after a quotation.

Sañjānanattham, composed from sañjānana, 'perceiving,' and the acc. of attha, 'purpose.' It means 'for the purpose of perceiving.'

Tattha, tattha, see above. The repetition is distributive, 'here and there.'

Kaṅgịrakkhādini, kasi=kṛishi, 'ploughing,' gorakkhā, 'cow-keeping'; ādīni is the neuter pl. of ādī, 'etc.' The whole compound is an acc. dependent from the following karonte.

Karonte, acc. pl. m. pres. part. of kar, 'to make.' This belongs to maṇusee and depends from dassenti.

Maṇusee, acc. pl. of maṇusa, 'man.'
Participles.

Gogane, acc. pl. 'herds of cattle.'
Sunakhe, acc. pl. of sunakha, 'dog.'
Ti=iti, see above.
Evan, particle, 'thus.'
Adini, acc. pl. n. of adi, 'etc.'
Dasserti, 3rd pers. pl. pres. caus. of darṣ, 'to see.'
Vanijanam, gen. pl. of vanija, 'merchant,' dependent from santikam.
Santikam, acc. of sa+antika, 'near.'
Imam, acc. sing. f. of the demonstr. pronoun.
Yagus, acc. sing. of yagu=yavagu, 'rice-gruel,' a fem. u-stem.

Pivatha, 2nd pers. pl. imp. of pibati, 'to drink.'
Bhattam, acc. sing. of bhatta=bhakta, 'boiled rice.'
Bhuñjatha, 2nd pers. pl. imp. of bhunjati, 'to eat.'
Khadaniyam, see above.
Khaddatha, 2nd pers. pl. imp. of khadati, 'to eat.' The long ä is the crasis, as in amhā, above.
Vanija, nom. pl. of vanija.
Ajananta, nom. pl. of the pres. part. of jnā, 'to know,' with a privativum, 'not knowing.'
Tāhi, instr. pl. f. of the demonstr. pronoun.
Dinnam, acc. sing. past part. of dā, 'to give.' The substantive is understood.

Atha, particle, 'then.'
Khāditvā, gerund from khād.
Bhuñjitvā, gerund from bhuñ.
Vissamitakāle, similar to agatakāle, above. Vissamita, past part. from vi+cram, 'to rest.'
Patisanthāram, acc. sing. of a masc. a-stem.
Karonti, 3rd pers. pl. pres. of kar.
Tumhe, nom. pl. pers. pronoun, 2nd pers.
Katthavāsikā, nom. pl. of compound from kattha=kutra, 'where,' and vāsika, 'living.'
Kuto=kutas, 'whence.'
Āgatā, nom. pl. of āgata, see above.
Kahām, interrog. particle, 'where, whither.'
Gacchissatha, 2nd pers. pl. fut. of gacch, the present stem of gam, 'to go.'
Kena kammena, instr. sing. of the interrog. pronoun and kamma=karan, 'business.'
Idhāgat'=idha + āgatā.
Attha, 2nd pers. pl. pres. of as, 'to be.'
Pucchanti, 3rd pers. pl. pres. of pucch, 'to ask.'
Bhinnaṇāvā, nom. pl., see above.
Hutvā, gerund of bhū or hū, 'to be.'
Vutte, locative absolute of the past part. of vac, 'to speak.'
Ca, 'and,' copulative particle.
Sādhu, neuter adjective, 'well.'
Ayyā, voc. pl. of ārya, 'sir.'
Amhākam, gen. pl. personal pronoun, 1st pers.
Pi=api, 'also.'
Sāmikānam, gen. pl. of sāmika, 'husband.'
Nāvam, acc. sing. of nāvā, 'ship.'
Abhirāhitvā, gerund of abhiruh, 'to mount.'
Gatānam, gen. pl. of gata. This belongs to sāmikānam and depends from tīnī samvaccharāṇi atikkantāni.
Tīnī, nom. pl. n. of the numeral stem ti, 'three.'
Samvaccharāṇi, nom. pl. of a neuter a-stem.
Atikkantāni, nom. pl. n. past part. of ati+kram, 'to go beyond, to pass.'
Te, nom. pl. m. demonstr. pronoun.
Matá, nom. pl. past part. of mar, 'to die.'
Bhavissanti, 3rd pers. pl. fut. of bhū, 'to be.'
Tumhe, see above.
Yeva in Sandhi for eva.
Mayam, nom. pl. pers. pronoun, 1st pers.
Tumhākam, gen. pl. pers. pronoun, 2nd pers., see above, amhākam.
Pādaparicārikā, nom. pl. f. from pāda, 'foot,' and paricārika, 'servant.'
Bhavissāma, 1st pers. pl. fut. of bhū.
Vatvā, gerund from vac, 'to say.'
Itthikuttabhāvavilāseki, compound from itthi = strī, 'woman,' kutta of unknown etymology, most probably synonymous with the following vilāsa, 'charm, beauty.' The whole stands in the instr. pl.
Palobhettvā, gerund of the caus. of pra+lubh, 'to seduce.'
Yakkhanagaram, the acc. to denote the direction, 'to the Yakkha city.'
Netvā, gerund of nī, 'to lead.'
Sace, conjunction, 'if.'
Pathamagahitā, from pathama, 'first,' and gahita=grihita, past part. of graham, 'to take.' The whole stands in the nom. pl.
Atthi, 3rd pers. sing., instead of the plural.
Devasamkhaliṅkaya, from deva, 'god,' and samkhaliṅka=grihka, 'a chain.' The whole is a tappurisa compound, and stands in the instr. case.
Bandhitvā, gerund from bandh, 'to bind.'
Kāraṇaghare, loc. of kāraṇa, 'destruction,' and ghara=grīha, 'house.'
Pakkhipanti, 3rd pers. pl. pres. of pra+kship, 'to throw.'
Attano, gen. sing. of attā = ātman, 'self.'

Vasanaāṭhāna, loc. of vasana, 'dwelling,' and sthāna, 'place.'

Alabhantiyo, nom. pl. f. of the pres. part. of labh, 'to obtain,' with a privatium.

Pana = punar, 'again.'

Parato and orato, abl. sing. of para, 'further,' and ora, 'hither.'

Kalyāṇim and Nāgadīpaṃ, acc. of direction. Kalyāṇi must be the modern Kaelani on the Kaelani Gāṇgā, about six miles from Colombo, where there is a celebrated Buddhist temple. Nāgadīpa is most probably identical with the Naggadīpa of the Mahāvaṃsa (p. 46), which island Vijaya is said to have touched on his way from Bengal to Ceylon, but nothing can be made out about the situation of this island.

Samuddatīram, acc. from samudda, 'the sea,' and tīra, 'the shore.'

Anuvicaranti, 3rd pers. pl. pres. of anu + vi + car, 'to wander along.'

Ayam, nom. sing. f. of the demonstr. pronoun.

Tāsam, gen. pl. f. of the demonstr. pronoun ta.

Dhammadā, 'occupation,' f. ā-stem.

Ekadīvasaṃ, from eka, 'one,' and divasa, 'day.' Acc. to denote time.

Pañcasatā, nom. pl. of pañca, 'five,' and satam, 'hundred.'

Nagarasamīpe, loc. of nagara, 'town,' and samīpa, 'neighbourhood.'

Uttarimṣu, 3rd pers. pl. aorist from ut + tar, 'to cross over.'

Gantvā, gerund from gam, 'to go.'

Ānetvā, see netvā, above.

Pakkhipitvā, gerund from pra + khip.

Jetṭhakayakkhiṇī, 'the chief or first Yakkhini.'
ANALYSIS OF TEXT.

Sesa, nom. pl. f. and sesa, acc. pl. m. of sesa, 'other.'

Vanije and samike, acc. pl.

Akaṃsu, 3rd pers. pl. aorist from kar.

Rattibhāge, loc. to denote time.

Niddam, acc. of nidda, 'sleep,' to denote the direction, dependent from gate.

Gate, acc. pl. belongs to vanije.

Uṭṭhāya, gerund from ut+sthā, 'to get up.'

Māretvā, gerund of the caus. of mar, means 'to kill.'

Āgacchati, 3rd pers. sing. pres. of ā+gacch.

Jetṭhakayakkhiniyd, gen. sing. dependent from sarīram.

Manussamamsam, acc. 'human flesh.'

Sitalam, neuter adjective.

Sarīram, nom. of a neuter a-stem.

Hoti, 3rd pers. sing. pres. of bhū or hū.

Pariganhanto, nom. sing. of a pres. participle, from pari+grab, 'to embrace.'

Tassā, gen. sing. f. demonstr. pronoun.

Yakkhinibhāvan, acc. 'quality of a Yakkhinī.'

Natvā, gerund from jñā, 'to know.'

Imā, nom. pl. f. demonstr. pronoun.

Bhaviesanti, 3rd pers. pl. fut. of bhū.

Amhehi, dat. pl. pers. pronoun, 1st pers.

Palāyitum, inf. of palāyati, 'to flee.'

Vaṭṭati, 3rd pers. sing. pres. of vart, 'it behoves, it is right.'

Punadivase, l. of puna, 'again,' and divasa, 'day,' means, 'on the next day.'

Pāto=prātar, 'early.'

Va for eva with the initial e elided after a long vowel.

Mukhadhovanatthāya, compound of mukha, 'mouth,' dhovana,
‘washing,’ and *attha*, ‘purpose,’ the whole in the dat. to denote the intention.

*Sesavāṇijānaṃ*, gen. pl. used instead of the dat. dependent from *ārocesi*.

*Ārocesi*, 3rd pers. sing. aor. from *ā+ruc*, ‘to tell.’

*Mānusīya*, nom. pl. of *mānusī*, the f. of *mānusa*, ‘man.’

*Aṇṇesaṃ*, gen. pl. m. of *aṇṇa*, formed according to the pronominal inflexion.

*Amhe*, acc. pl. m. of the pers. pronoun, 1st pers.

*Khādissanti*, 3rd pers. pl. fut. of *khād*.

*Ethā*, 2nd pers. pl. imp. of *i*, ‘to go.’

*Amhe*, nom. pl. m. of the pres. pronoun, 1st pers.

*Palāyāma*, 1st pers. pl. imp. of *palāyati*.

*Tesu*, loc. pl. m. demonstr. pronoun.

*Addhateyyasatā* = *ardhatrītiyaçatāḥ*, literally, ‘the third hundred half;’ a very common way of expressing the number 250.

*Etā*, acc. pl. f. demonstr. pronoun.

*Vijahitum*, inf. of *vi+hā*, ‘to forsake.’

*Sakkhissāma*, 1st pers. pl. of *çak*, ‘to be able,’ with the double fut. suffix, see p. 119.

*Tumhe*, nom. pl. m. pers. pronoun, 2nd pers.

*Gacchatha*, 2nd pers. pl. imp. of *gam*, ‘to go.’

*Palāyissāma*, 1st pers. pl. fut. of *palāyati*.

*Āhamśu*, 3rd pers. pl. aorist of *ah*, ‘to say.’

*Vacanakare*, loc. sing. of *vacana+kara*.

*Addhateyyasate*, acc. pl.

*Gahetvā*, gerund of *grah*, ‘to take.’

*Tāsām*, gen. pl. f. demonstr. pronoun.

*Bhīto*, past part. of *bhī*, ‘to fear.’

*Palāyi*, 3rd. pers. sing. aor.

*Tasmiṃ*, loc. sing. m. demonstr. pronoun.
**ANALYSIS OF TEXT.**

_Pana_= punar, 'again.'

_Bodhisatto_, nom. sing.

_Valāhassayoniyan_), compound from _valāha_, 'cloud,' _assa_, 'horse,' and _yoni_, 'womb.' The whole stands in the loc. sing.

_Nibbatti_, 3rd pers. aor. of _nis_ + _vart_, 'to be born.'

_Sabbaseto_= _sarvaçveta_, 'all white.'

_Kākasiso_, literally, 'crow-headed.'

_Muñjakeso_, 'with hair like the _muñja_,' a certain sort of grass.

_Iddhimā_= _riddhimant_, nom. sing. of a stem in _ant_.

_Vehāsamgamo_, nom. sing. of _vehāsa_= _vihāyasa_, 'the open air,' in the acc. case, and _gama_, verbal adjective of _gam_, 'to go.'

_So_, nom. sing. m. of the demonstr. pronoun.

_Himavantato_, abl. sing of _Himavanta_, 'the Himālaya,' with suffix _to._

_Ākāse_, loc. sing. of _ākāsa_, 'the sky.'

_Uppatitvā_, gerund from _ud_ + _pat_, 'to rise.'

_Tumbapamidipam_, acc. of direction.

_Sare_ and _pallale_, are loc. sing. of _sara_= _saras_, 'the pond,' and _pallala_, = _palvala_, 'the pool.'

_Sayamjatasalim_, acc. sing. of _sayam_= _svayam_, 'self,' _jāta_, past part. from _jan_, 'to produce,' and _sāli_, 'rice.'

_Janapadāt_, acc. of direction. _Janapada_ is a compound from _jana_, 'people,' and _pada_, 'place.'

_Gantukāmā_, nom. pl. of _gantu_, inf. of _gam_, 'to go,' and _káma_, 'wishing.'

_Athi_ stands for the plural. The whole sentence is a question.

_Tikkhatto_= _trishkritvas_, numeral adverb, 'three times.'

_Karunāya_, instr. sing. of _karunā_, 'mercy,' a fem. á-stem.
Paribhāvitam, acc. sing. f. of the past part. caus. of pari+bhā, 'to surround.'
Mānusivācam, acc. sing. of the f. of mānusa, 'human,' and vāc, 'speech.'
Bhāsatī, 3rd pers. sing. pres. of bhāsh, 'to speak.'
Tasa, gen. sing. m. demonstr. pronoun.
Vacanam, acc. sing. of a neuter a-stem.
Sutvā, gerund of ċru, 'to hear.'
Upasatamitiyā, gerund of upa+sām+kram, 'to approach.'
Añjaliṃ, acc. sing. of a m. i-stem.
Paggayha, gerund of pra+grah, 'to stretch forth.'
Sāmi, voc. sing.
Gamissāma, 1st. pers. pl. fut. of gam.
Mayhaṃ, dat. instead of gen. sing. of the pers. pronoun, 1st pers.
Pitthim, acc. of pitho=prisṭha, 'back.'
Abhirāhathā, 2nd pers. pl. imp. of abhi+rūh, 'to ascend.'
Ekacce, nom. pl. of ekacca=ekatya (see above, p. 49), formed according to the pronominal inflexion.
Abhirāhimsu, 3rd pers. pl. aorist of abhi+rūh.
Vālādhim, acc. sing. of a m. i-stem.
Ganāhimsu, 3rd pers. pl. aorist of grah.
Aṭṭhasu, 3rd pers. pl. aorist of sthā, 'to stand.'
Antamaso, abl. of the superlative antama, 'the last,' formed with the suffix ċas (see p. 68).
Thīte, acc. pl of thita, past. part. of sthā.
Anubhāvena, instr. sing. of a m. a-stem.
Sakasa kāṭhāne su, compound from sakā=svaka, 'own,' and thāna, 'place.' The repetition of sakā is distributive.
Patiṭṭhapetvā, gerund of the caus. of prati+sthā, 'to establish.'
Agamási, 3rd pers. sing. aorist of gam.
Tápi=tá api.
Kho=khalu, 'indeed.'
Aññesam, gen. pl. m. of añña, according to the pronominal inflexion.
Ohinake, acc. pl. of the past part. of ava+ká, 'to forsake,' with the secondary suffix ka.
Vadhita, gerund of vadh, 'to kill.'
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