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MADHUSUDAN MISHRA

A
COMPARATIVE
AND
HISTORICAL
PĀLI
GRAMMAR



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A COMPARATIVE AND HISTORICAL PALI GRAMMAR

A Comparative and Historical Pali Grammar

by

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PREFACE

Buddhism had dominated the Indian social history for about a thousand years. During that period the new order was overflowed with converts from the Vedic order. It was curious that the superiority assumed by the Brahmins was challenged and repudiated by themselves. But the core or the main stream of the Indian religion, which is above all castes and creeds, overpowered it just by ignoring its very existence. The rivalry continued for centuries at various levels and, ultimately, there was the birth of Hinduism on the one hand and of the rigorous disciplines like the Nyāya śāstra and a creole like Pali on the other.

When the best of the best in Buddhism was transferred to the original stream, the new order became meaningless for the Indians. The wealthy and arrogant converts returned to the old order, losing much of the credibility before their orthodox counterparts.

In the mean time, the Hinduism has undergone further modification and the Pali literature has once again become a favourite discipline. It can be introduced to the Indians not as an antithesis but as a part and parcel of Indianism, our new religion, which is a synthesis operated twice or thrice.

This is my first attempt towards doing something for learning the Pali language. The Pali literature distinguishes at least two phases in its whole history, namely the canonical texts and the commentaries. But it does not mean that there are two phases of the language also. Though the canonical texts contain many older forms, most of them being the colloquial Vedic which are not found later, the language is uniformly the same. The canonical texts appear to be difficult on account of the lack of a reliable Pali dictionary, because all the Pali words, even though derived from Sanskrit, have a sectarian colour and esoteric meanings. The Pali language was exposed not to the general public but to the monks residing in the monasteries. Therefore every word has somewhat twisted meaning, if approached from the Sanskrit point of view,

As the Pali language is a creole in the most modern sense of the term, its declensional and conjugational system cannot be complete unless we assume several bases for the same word. For example, the declension of the word *rājā-* cannot be presented completely, unless we take the base *rāja-* from one dialect, *rāji-* from another, and *rāju-* from yet another. When these dialects are combined together, all the forms are available and the declension is complete. This is the Pali language.

It is not a happy thing that the Pali grammar is just an imitation of Sanskrit. The Pali language itself has never been explored for its own grammar. Thus a student has to learn some Sanskrit before taking up Pali. A form like *ganhāti* is derived from a Pali verb *gaha*, but on Sanskrit pattern. This appears to be ridiculous.

The present grammar tries to explain the declension and conjugation on Pali pattern as far as possible. Even if we write a historical Pali grammar, its dependence on Sanskrit can be minimised.

Though this grammar is the product of my own ideas, I must thank all the scholars through whose works I have benefited myself. I have taken material directly from the Pali texts, but C. V. Joshi's Manual of Pali has always been by my side. I did not consult other books, because my planning was quite different.

Lastly, I am thankful to Shri Amarjeet Singh Sethi of the Aroma Publishing House, New Delhi for taking up the publication of this book.

—Madhusadan Mishra

Mahāśīvarātri

8.3.1986

ORIGIN OF PALI

1. Pali is that later phase of the popular language of the Vedic society which was used by the Buddha in the sixth century B.C. in Magadha and still later which was turned into a Creole by the mixture of the dialects and idiolects of his disciples over several generations.

The Vedic people had begun offering prayers to their deities in a more or less homogenous language. But this does not mean that they spoke a uniform language. Gradually, in wake of various social changes, there was the rise of the priestly families. The prayers were then preserved orally for the posterity. Although, with the march of time, the language was changing, the daily language of the priests was static due to the constant influence of the older language of the prayers, handed down by oral tradition.

- (a) Thus, in course of time, **two levels of speech** could be distinguished in the Vedic society : the one was the conservative language of the priests and the other was the ever-changing language of the common people.

2. The language of the prayers, however, could not be continued in its old and archaic form in the daily speech for a long time. Many obsolete and esoteric forms were gradually thrown out and then a simplified form of the Vedic language was evolved, which was younger than the language of the hymns and older than the language of the common people. Thus,

towards the end of the Vedic period itself, **three levels of language** could be distinguished :

- (a) The one was the older and archaic language of the hymns, which had ceased to be spoken even by the learned priests in their daily life.
- (b) The other was the spoken language of the priests and some socially elevated groups, which was very conservative and little prone to change. It was a secular language corresponding to the sectarian language of the hymns.

The hymns were however composed in the older language itself even by the younger generation of the priests, because it was after all their literary language, their second or learnt language in the modern sense of the term.

- (c) The third was the language of the common people, of which there is no record worthy of name.

We can, however, reconstruct the speech of the common people just in broad outline :

In phonology, the spoken language was hardly different from the language of the higher social order. But the final stops were very weakly pronounced and the Visarjaniya was almost unheard. The diphthongs tended to be pronounced as monophthongs.

The declensional pattern was simple. In plural, the dative and genitive as well as instrumental and ablative had fallen together. In singular also, the genitive and dative had largely fallen together and instrumental and ablative were beginning to do so. The pronominal endings were gradually replacing the nominal ones in ablative and locative singular.

The conjugational system was also simple. There was emphasis on a uniform a-conjugation. There was a tendency to take the third person plural present forms as basic, so that the other forms were based on these stems. Thus there was

sunva-ti (for *su-no-ti*) on the basis of *sunv-anti*, *rundha-ti* (for *ru-ṇa-d-dhi*) on the basis of *rundh-anti*, and so on.

Both in declension and conjugation there was no dual.

The verb *as* (be) was not restricted to the root-class, but it was also conjugated according to other classes. It was also conjugated outside the present system and took the past-participial suffix *-ta* (forming* *s-tā*), which may be seen in use more than two thousand years later in Hindi (in the form of *thā*).

This language was liberal and very often crossed its own social boundary to bring something from the other communities. The various non-Vedic forms were the results of conceptual imports from across the border, which were also passed on to the language of the upper class.

3. When the Buddha was preaching his dhamma in the sixth century B.C., the third level of speech had undergone some changes and had developed regional variations.

- (a) The spoken language of the higher social order, the second level of speech, was called just *bhāṣā*, with some minor regional variations.
- (b) The language of the hymns, the so-called first level, was largely antiquated by this time and adequate schooling was necessary to understand it.

4. The Buddha preached his dhamma in the lower idiom called *Māgadhī*, and also asked his disciples to use their own dialects. Any reference to the higher idiom was resented by the radicals in the church.

5. About less than two hundred years later, towards the end of the fourth century B.C., the *bhāṣā*, the language of the higher social order, was described by the grammarian Pāṇini.

- (a) We do not find any mention of the lower idioms, which were given respectable position almost two hundred

years ago, though we frequently hear of the archaic language of the hymns.

6. Māgadhī, the lower idiom, in which the Buddha had preached his dhamma, or something nearest to it, may be seen in the verses said to have been uttered by him in the Buddhist canonical texts.

We can say that the texts containing -bhi in instr. pl., -smā in abl. sg., -smim in loc. sg., etc. are earlier than those containing the corresponding variants -hi, -mhā, -mhi, etc. There may be a gap of two or three centuries in the earlier and later forms. But the same text often contains -hi for instr. pl. on the one hand and -smā for abl. sg. on the other, which shows that the language is not homogenous or, at least, not of the same period. Some variants reflect borrowing from the other dialects, where the modernisation had already taken place. Some other variants reflect borrowing from Sanskrit with phonetic change. The texts too are so much reshuffled that the same book has *tasmā* in one story and *tamhā* in another. Whenever the words of the Buddha are reproduced in verses, the language appears to be as old as the Buddha himself. But even his words are often influenced by the language of the redactors. These are the points which need consideration while writing the history of the language of the canonical texts.

While editing the earlier texts in the different Buddhist councils, the older forms were not replaced by the younger ones. That is why, when the canonical texts were finally edited and the grammar began to be written, the older and younger forms were given equal importance and were treated as variants.

It was in this way that the form of the language was fixed and a Creole was evolved, which was made the medium of instruction in the monasteries.

7. From the sixth century A.D. commentaries had begun to appear on the Buddhist canonical texts, which were then

called Pāli. The commentaries, called *Aṭṭhakathā*, were written in the same language as the texts, but Pāli gradually became the name of the language itself in which those texts and commentaries were written.

8. Pali is thus a Creole in the most modern sense of the term. It is built on the body of *Māgadhī*, the dialect of the Buddha. It has borrowed linguistic elements not only from the non-Magadhan dialects and idiolects of the disciples of the Buddha but also from Sanskrit with the usual phonetic changes. The borrowing also is not restricted to a particular century.

- (a) Due to the peculiar origin of the Pali language, its declensional system is full of duplicate and irregular forms. But this does not mean that the language is unsystematic. In course of time, typical Pali bases had been evolved in declension, which are mainly though not exclusively based on accusative singular forms.
- (b) The bases of the third person plural present forms in Pali have gradually emerged as Pali verbs. Then the forms of the various tenses and moods can be explained from them on usual Pali pattern. But the duplicate and irregular forms can be explained only historically with reference to the Sanskrit forms.
- (c) Outside declension and conjugation, Pali is more or less a recasting of some popular form of the Vedic language, the best proto-type of which may be the language of the *Brāhmaṇas* and *Upaniṣads*. That is to say, the backbone of Pali is older than that described by Pāṇini, however conservative that might be.

9. As Pali had been a sectarian language, being the medium of religious instructions in the Buddhist monasteries, it was never spoken in public. Its development therefore cannot be traced any further. Within Pali itself we can have a glimpse of the original form of *Māgadhī* from which it started and of the dialects and idiolects which turned it into a Creole

in course of some centuries. This, however, requires an independent research.

10. At some period in the history of Buddhism, this language with its literature was bodily transported to the south-east Asian countries, where it is still found in its unchanged form.

11. In India the Buddhism had to encounter the attacks of Brahmanism. In order to meet their challenge, the Buddhists turned to Sanskrit. But due to their emphasis on a non-classical Sanskrit, a hybrid Sanskrit was developed in due course, which was a queer mixture of Pali grammar and Sanskrit vocabulary, often with the usual phonetic changes. Thus the forms like buddha-smiṇ, which could be assumed to be the predecessor of the Pali form buddha-mhi, etc., begin to appear again in the Buddhist hybrid Sanskrit.

The following chapter gives a historical account of the sounds of Pali.

HISTORICAL PALI PHONOLOGY

12. There are 42 sounds in Pali, 8 vowels and 34 consonants.

13. The vowels are the following :

अ a आ ā, इ i ई ī, उ u ऊ ū, ए e and ओ o.

- (a) The first six of them are in pairs, distinguished as short and long. The last two are always long, though later, in Prakrit, they also developed their shorter forms ē and ō respectively.
- (b) It must, however, be pointed out that there is some difference between the short a and long ā in pronunciation. The former is a closed vowel, pronounced like u in 'but', while the latter is an open vowel, pronounced like a in 'market'. The vowel i, pronounced like i in 'pit', has its long form ī, pronounced like ee in 'seen'. The vowel u, pronounced like oo in 'book', has its long form ū, pronounced like u in 'rule'. The vowel e, pronounced like a in 'gate', and o, pronounced like o in 'role', are always long.

14. There is no vowel gradation like i (simple vowel), e (guṇa vowel) and ai (vṛddhi vowel), which does not exist in Pali, as there is in Sanskrit. Of course, i and u are often raised to e and o respectively when followed by certain consonant-groups; e.g. pustaka (book) > potthaka, etc. But that cannot

approximate the guṇa-strengthening of the word-formation in Sanskrit.

But there are vowel lengthening and shortening in Pali. Both may be discussed separately.

(a) A short vowel is **lengthened** :

Before certain endings in declension and conjugation; e.g. bhūmi+su=bhūmī-su, yāca+hi=yācā-hi, etc.

Before some particles like ti; e.g. gacchāma+ti=gacchāmā ti, etc.

When an anusvāra is dropped or conjunct consonants are simplified; e.g. siṃha (lion)>sīha, *ādassa (from ādarśa)>ādāsa (looking glass), etc.

(b) A long vowel is **shortened** :

Before anusvāra of the ending; e.g. kaññā+ṃ=kaññā-ṃ, dāsi+ṃ=dāsi-ṃ, etc.

Before conjunct consonants; e.g. na+atthi=*nātthi>natthi, ca+amhi=*cāmhi>camhi, rājya>rajja, etc.

15. When an internal y or v is dropped, a followed by i or u (short or long) is contracted to e or o respectively : sthavira>*thaira>thera (old monk), mayūra>*maūra>mora (peacock), etc.

16. The loss of a after e or o is quite usual : ko+asi=ko si, andho+asmi=andho smi, etc.

17. The loss of initial vowel elsewhere has often no phonetic justification : idāni+assa=idāni ssa, yo+idha=yo dha, sīho+iva=sīho va, etc. It may be vaguely stated that some bisyllabic words or forms lose their initial vowels when following the final vowel or even anusvār a of the preceding word : aham+api=aham pi, etc.

18. As the final a was almost silent in Pali, the immediately following vowel often appears to take its place in the sentence : atha+eko=ath eko, tattha+eva=tatth eva, kena+upāyena=ken upāyena, etc.

19. The consonants are the following ;

	stops					fricatives		
	voiceless		voiced		nasal		voiceless	voiced
	unasp- irate	aspi- rate	unasp- irate	aspi- rate				
Guttural	क ka	ख kha	ग ga	घ gha	ङ ṅa	—	—	ह ha
Palatal	च ca	छ cha	ज ja	झ jha	ञ ña	य ya	—	—
Cerebral	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	र ra	—	—
Dental	त ta	थ tha	द da	ध dha	न na	ल la	स sa	—
Labial	प pa	फ pha	ब ba	भ bha	म ma	—	—	—
Dento-labial						व va	—	—
Nasal						ṁ m		

- (a) The intervocal ॐ ढ and ॐ ढh are written and pronounced as ॐ ढ and ॐ ढh respectively.

20. Among the nasals, ñ is never used in independent syllable. It always precedes the stops of its class : kañkhā (desire). But the same word may also be written kamkhā, because the use of anusvāra or class-nasal is optional.

21. The nasal ñ, which was never used in independent syllable in Sanskrit, is used as such in Pali due to peculiar phonetic change in the language ; jñāna > ñāna (knowledge), nyāya > ñāya (logic), etc.

22. In Pali the individual consonants do not ordinarily undergo any phonetic change, but the conjunct consonants are liable to various changes.

- (a) When the same consonant-group changes in two ways, the two words thus resulting have different meanings : kṣamā > khamā (forgiveness) or hamā (earth), kṣaṇa > khaṇa (moment) or haṇa (festival), etc.
- (b) An aspirated stop is doubled by the preceding unaspirate : adhvā becomes first of all *adh-dhā, then addhā, and so on.

23. The general principles of the change of the conjunct consonants may be discussed in the following words :

- (a) The conjunct consonants undergo various changes due to the phonetic law of assimilation, which means that only similar sounds can appear in conjunction. But two or more consonants in conjunction are reduced to two similar consonants only medially; initially they are reduced to just one.
- (b) When two stops of different origin appear in conjunction, the preceding is lost in favour of the following : k-t > tt, but t-k > kk, g-d > dd, but d-g > gg, etc. ; e.g. bhukta > bhutta (enjoyed), khaḍga > khagga (sword), etc.

- (c) When a semivowel or nasal and pure stop appear in conjunction, the former is lost in favour of the latter ; lp>pp, gn>gg, etc. ; e.g. alpa>appa (few), nagna>nagga (nacked), etc. But jñ>(ñ)ñ : jñāna>ñāna, prajñā>paññā, etc.
- (d) When a semivowel and nasal appear in conjunction, the former is lost in favour of the latter : rm>mm, lm>mm, etc. ; e.g. dharmā>dhamma (law), jālma>jamma (wicked), etc. But n is palatalised to ñ in ny ; nyāya>ñāya, anya>aññā, etc.
- (e) When two different nasals combine, the preceding is dropped in favour of the following : janma>jamma (birth), nimna>ninna (deep), etc.
- (f) When a sibilant is followed by a stop, the latter is aspirated and doubled at the cost of the former : śuṣka>sukkha (dry), etc.
- (g) When a sibilant is followed by a semivowel, the latter is dropped, doubling the preceding sibilant : tasya>tassa, aśva>assa (horse), etc.
- (h) When a sibilant is followed by a nasal, the sibilant is voiced to h and then the order is reversed : praśna>pañha (question), uṣṇa>uṇha (hot), grīṣma>gimha (summer), etc.
- (i) When an h is followed by a nasal, the order is just reversed : vahni>vanhi (fire), etc. Even a semivowel behaves like nasal in Pali : muhyati>muyhati (faints), etc.
- (j) The most important rule is that a dental is palatalised by the following y : satya>sacca (true), adya>ajja (today), madhya>majjha (middle), tyāga>cāga, dhyāna>jhāna (meditation), etc.

The individual changes will be noticed later on.

A historical survey of sounds

24. The vowel **a** is an original sound, but it also represents ɾ of Sanskrit : gṛha>gaha (house), etc.

- (a) Sometimes it is inserted between conjunct consonants to facilitate pronunciation : ratna>ratana (gem), etc.

25. The vowel ā is an original sound, but it also results from a+a followed by a simple consonant : ca+api=cāpi (and, also), etc. Before conjunct consonants it is again reduced to a : ca+amhi=*cāmhi>camhi, etc.

- (a) Often it represents au of Sanskrit : gaurava>gārava (greatness), etc.

26. The vowel i is an original sound, but it also represents ṛ of Sanskrit : ṛṣi>isi (sage), mṛga>miga (deer), etc.

- (a) Sometimes i is inserted between two conjunct consonants to facilitate pronunciation : syāt>siyā (may be), hrī>hirī (shame), śrī>sirī (beauty), svapna>supina (sleep), sneha>sineha (affection), etc.
- (b) Sometimes it is the reduced form of e : vānarendra>vānarinda (lord of monkeys), etc.
- (c) The original long ī also is reduced to i before conjunct consonants : *dvīnām>dvinnaṃ, *catūnām>catunnaṃ, etc.

27. The vowel ī is an original vowel, but sometimes i itself is lengthened : dehi ti>dehī ti, bhūmi+su=bhūmīsu, etc.

28. The vowel u is an original sound, but sometimes it represents the ṛ of Sanskrit : ṛtu>utu (season), ṛju>uju (straight), etc.

- (a) Sometimes u is put between conjunct consonants to facilitate pronunciation : sūkṣma>*sukhma>sukhuma (small), etc.
- (b) Sometimes it is the reduced form of o before conjunct consonants : coddasa>cuddasa (fourteen), *gonām>gunnaṃ, etc.

29. The vowel ū is an original sound, but sometimes u itself is lengthened : dhenu+su=dhenūsu, hotu+ti=hotū ti, etc.

30. The vowel *e* is an original sound, but it also represents *ai* of Sanskrit : śaila>sela (mountain), etc.

- (a) It also represents contraction of *a* and *i* : sthavira>*thaira>thera (old monk), etc.
- (b) It is often the contracted form of the syllable *aya* : jayati>je-ti, corayati>core-ti, etc.
- (c) Even *i* is raised to *e* in certain phonetic surroundings in Prakrit, but perhaps never in Pali.

31. The vowel *o* is an original sound, but it also represents the vowel *au* of Sanskrit : gautama>gotama, etc.

- (a) Sometimes it is the contracted form of the syllable *ava* : bhavati>bho-ti, etc.
- (b) It also represents the contraction of *a* and *u* : *cauddasa>coddasa, mayūra>*maūra>mora (peacock), etc.
- (c) Sometimes an original *u* is raised to *o* in certain phonetic surrounding : pustaka>potthaka (book), etc.

It is interesting to note here that the thirteen vowels of Sanskrit have been reduced to just eight in Pāli. The same changes are seen in the later language Prakrit, but they operate on a larger scale.

32. The consonant *k* is an original sound. It is never dropped nor voiced to *g*, as later in Prakrit.

33. The consonant *kh* is an original sound. But it also represents *kṣ* and *sk* or *ṣk* : kṣamā>khamā (forgiveness), śuṣka>sukkhā (dried), etc.

- (a) Its change into *h*, as later in Prakrit, is not known to Pali.

34. The consonant *g* is an original sound. Rarely it is dropped, as later so often in Prakrit, the hiatus then removed by contraction : kuśinagara>kusīnārā. It is never devoiced to *k*, as later often in Prakrit.

35. The consonant gh is an original sound. But rarely it also represents the contraction of g and h : gḥa>*garha>ghara. It is never reduced to h, as later so often in Prakrit.

36. The nasal ñ always precedes the stops of its class : saṅkhāra, etc. It never stands alone.

37. The consonant c is an original sound. But even t is palatalised to c by the following y : tyāga>cāga (renunciation), satya>sacca (true), etc. It is never dropped, as later in Prakrit.

38. The consonant ch is an original sound. But even th is palatalised to ch by the following y : rathyā>racchā (street), etc.

- (a) It also represents kṣ, śc, ts and ps : kṣaṇa>chaṇa (festival), āścarya>acchariya (wonder), vatsa>vaccha (calf), apsaras>accharā (fairy), etc. In one case it has come from ṣ : ṣaḍ>cha (ḍ).

39. The consonant j is an original sound. In the later history of the language, even d was palatalised to j by the following y : dyuti>juti (splendour), adya>ajja (today), etc.

In the early history of the language, however, d was assimilated by the following y : udyāna>uyyāna (garden), etc.

Its loss, so common in Prakrit, is not known to Pali.

40. The consonant jh is also original, but in majority of cases it is secondary and of doubtful origin.

- (a) Even dh is palatalised to jh by the following y : dhyāna>jhāna (meditation), madhya>majjha (middle), etc.
- (b) The consonant-group hy, which had changed into jh later in Prakrit, is just reversed in Pali : muhyati>muyhati (faints), sahya>sayha (tolerable), etc. Later in Prakrit, even bhy had changed into jh : tubhyam>tujjha (to you), etc.

Actually, the change of hy into jh marks the beginning of Prakrit stage in the history of the middle Indic.

41. The nasal ñ is original only when it precedes or follows the stops of its class : pañca (five), jñāna>ñāna. (knowledge), etc. Medially the nasal ñ resulting from jñ is doubled : prajñā>paññā (intellect), etc.

- (a) In other cases, ñ represents ny and ny : nyāya>ñāya (logic), puñya>puñña (merit), kanyā>kaññā (girl), hanyate>haññati (is killed), etc.

In Prakrit, all cases of ññ had changed into ñṇ, then further into ṇḍ, which was a sort of hyper-sanskritisation : prajñita>*paññita>*paṇṇita <paṇḍita (learned). The words containing ṇḍ are supposed to belong to Sanskrit, because this sort of Prakritism goes back to the Vedic period : *maj-ñū-ka>maṇḍūka (diver, frog), a-jñ-a (from jan 'to be born') >*añṇa>aṇḍa (unborn, egg), etc.

42. The consonant ṭ is an original sound, as far as attested from Sanskrit. It often replaces an original t in the vicinity of an r which is dropped : prati>paṭi, etc. But this change is seen not only in Aśokan and later Prakrit but also in Sanskrit : kṛta>kaṭa (done) *ṛta>ṭa (bank), etc.

43. The consonant ṭh is an original sound. But in many cases it represents ṣṭ or even sth : kaṣṭa>kaṭṭha (misery), sthāna>ṭhāna (place), etc.

- (a) It also represents th when an r sound has been lost in the vicinity : prathama>paṭhama (first), etc.

44. The consonant ḍ is original, but medially it changes into ḷ : dāḍima>dāḷima (pomegranate), etc.

- (a) But this ḷ often also represents r : daridra>daḷidda (poor), etc.

45. The consonant ḍh is original. But medially it changes into ḷh : vāḍham>vāḷham (exceedingly), etc. It is notable that the sounds ḷ and ḷh were also known to the singers of the Rigveda.

- (a) Sometimes d and dh also change into ḍ and ḍh respectively when an r sound in the vicinity has been lost : vṛddha>vuḍḍha (old), etc.

46. The nasal *ṇ* is original. But in *pañṇaraha* (fifteen), it represents *ñ*, which is rare. In Prakrit all cases of *n* are represented by *ṇ*, though in Apabhraṃśa it is restricted to medial position.

47. The consonant *t* is original. But in ligatures it has assimilated the preceding *k* and *p* : *mukta*>*mutta* (freed), *śapta*>*satta* (cursed), etc.

(a) Often it is seen changed into *d*, as later in Śaurasenī Prakrit : *śruta*>*suta* or *suda* (heard), *hanta*>*handā* (alas), etc.

(b) When *tya* is preceded by a diphthong, which is reduced, an *-i-* is inserted : *caitya*>*cetiya* (temple), etc.

48. The consonant *th* is for the most part secondary, though there are some original ones from Sanskrit. Its reduction to *h*, as later in Prakrit, is not known to Pali.

(a) An original *t* preceded by *s* is aspirated : *stana*>*thana* (breast), *hasta*>*hattha* (hand), etc.

(b) Very rarely it is the devoiced form of *dh* : *pidhīyate*>*pithīyati* (is concealed), etc.

49. The consonant *d* is an original sound. It also assimilates the preceding *b* in conjunction : *śabda*>*sadda* (word), etc.

(a) It appears in Sandhi for the final *m* in some Pali pronominal forms, representing the original Sanskrit *d* : *etaṃ ahosi*>*etad ahosi*, etc.

(b) Sometimes it represents the lost *d* : *saki+eva=sakid eva* (for *sakṛd eva*), etc.

In the latest phase of Pali even the memory of the original *d* was lost. Then it did not appear at all and the vowel was contracted : *tāva ettha*>*tāv ettha*. etc.

50. The consonant *dh* is an original sound. It also assimilates the preceding *g* and *b* in conjunction : *dugdha*>*duddha* (milk), *labdha*>*laddha* (obtained), etc.

(a) Often it represents h, as later in Śaurasenī Prakrit : iha >idha (here), etc. It is also devoiced to th, as we have seen above. But its change into h, as later in Prakrit, is not known to Pali.

51. The nasal n is original. When following a stop, it is dropped: nagna>nagga (nacked), etc. Sometimes nn combination is replaced by nd.

52. The consonant p is original. Its loss or change into v, so common in Prakrit, is not known to Pali.

53. The consonant ph is original. It also results from p if it is preceded by s : sparśa>phassa (touch), puṣpa>puppha (flower), etc.

(a) Rarely even a simple p is aspirated : paruṣa>pharusa (hard), etc.

54. The consonant b is original. But a v, when doubled in certain phonetic surrounding, becomes bb: parvata>pabbata (mountain), kāvya>kabba (poetry), etc.

55. The consonant bh is original. In one case it has changed into h (bhoti>hoti, bhūtvā>hutvā), which is a regular feature in Prakrit.

56. The nasal m is original. But finally it always changes into anusvāra: devam>devaṃ, etc.

(a) When following a stop consonant in conjunction, it is dropped : ātmā>attā (soul), yugma>yugga (pair), etc.

(b) But when following n, r and l, it is doubled at their cost: janma>jamma (birth), dharma>dhamma (law), jālma>jamma (wicked), etc. It is, however, to be noted that the combination mm is often replaced by mb: āmra>*amma>amba (mango), etc. Often -i appears, when the sound to be dropped remains intact: amla>*ammla>ambila (sour), etc

(c) In the early phase of the Pali language, that is, in its Magadhaṇ form, the combination sm remained

undisturbed: tasmim̐, tasmā, etc. But from the time of Aśoka or some earlier, s changed into h and then the order was reversed: tasmim̐ > *tahmi > tamhi, tasmā > tamhā, etc.

57. The consonant y is an original sound. But it is simply a fricative sound, never appearing in the capacity of a semi-vowel, as in Sanskrit. Its change into j initially and its loss in medial position, as later in Prakrit, is not known to Pali, except in a few late cases.

- (a) Sometimes it is prefixed to an initial i or e for the sake of euphony : na y-imassa, mā y-evam, etc.
- (b) After the final e of the base, the suffixal y is doubled: pe-yya (fit for drinking), etc.
- (c) When following a non-dental stop, nasal, r l v and, sibilant, it is dropped: ramya > ramma (beautiful), rājya > rajja (kingdom), labhya > labbha (to be got), etc. The case of ry, however, is confused: As a rule ry is separated by -i- ; e.g. bhāryā > bhariyā (wife); but often ry also changes into ll: paryaṅka > pallamka (bed), etc. In the combination hy, the order is changed: muhyati > muihyati, etc.
- (d) Very rarely, the medial y is lost, the hiatus then removed by contraction: mayūra > *maūra > moral, etc.

58. The fricative r never appears in the capacity of a semi-vowel, as in Sanskrit. It is original, but it also takes the place of d through ḍ in numerals containing -daśa : dvādaśa > bārasa (twelve), etc.

- (a) In conjunction, it is always dropped : mārga > magga (way), cakra > cakka (wheel), etc.
- (b) In the ry combination, an -i- is inserted in the middle, also shortening the preceding vowel: ārya > ariya (noble), vīrya > viriya (valour), etc. Some time later, in early Prakrit, ry > yy : ārya > ayya, etc. In late Prakrit, ry > jj : ārya > ajja, etc. Very rarely, ry also appears as ll, as we have seen above,

- (c) In *rh* combination, an *-a-* is inserted in the middle :
arhati>arahati (deserves), etc.
- (d) Sometimes *r* appears in Sandhi, as a survival of an original *r* : puna eva>punar eva, etc. But in the later phase of Pali, the memory of this *r* was lost : pāto va (for prātar eva), etc.

59. The consonant *l* is original, but it also represents *r* and *n*: vṛkṣa > rukkhā > lūkha (tree), Nālandā < *nānandā (prosperous), etc.

- (a) In conjunction it is always dropped : alpa>appa (few), śukla>sukka, etc.
- (b) Often it also represents *ḍ* : ṣoḍaśa>solaha (sixteen), etc.

60. The consonant *v* is an original sound. It is often prefixed to an initial *u* or *o* for the sake of euphony: ukta>utta>*v*-utta (spoken), *v*-o (for *ava-*), etc.

- (a) It is dropped in conjunction, specially when two consonants precede it: adhvā>addhā (way), dvija>dija (bird), etc. But in some words like bārasa<dvā-daśa, it has been retained at the cost of the other sound. Perhaps it has been retained because its value has changed from *v* to *b*, as also in many other cases.
- (b) It remains intact also in the absolutive suffix *-tvā*.
- (c) When doubled, it becomes *b* : parvata>pabbata, etc.
- (d) Sometimes it is dropped even when alone, the resulting hiatus then removed by contraction: yavāgu>*yaāgu>yāgu (gruel), etc.

61. The sibilant *s* is an original sound, but it has also replaced the other two sibilants *ś* and *ṣ* : śaśa>sasa (hare), puruṣa>purisa (man), etc.

- (a) In Pali numerals *s* has further also changed into *h*: bārasa>bāraha, terasa>teraha, etc.
- (b) Often even original *ś* and *ṣ* have changed into *h* through the *s* stage: kārṣāpaṇa>*kassāpaṇa>kaḥāpaṇa (a coin), etc.

62. Though *h* is original, it is also secondary, representing the sibilants and, rarely, the voiced aspirates : saddah<śrad-dadhati, and so on.

- (a) In the combinations śn ṣṇ sn śm ṣm sm, the initial sibilants change into *h* and then the order is reversed : praśna>panha (question), kṛṣṇa>kaṇha (black), grīṣma>gimha (summer), etc But there is sunhā from *suṣṇā for snuṣā (daughter).

This change of sibilants into *h* and the reversed order, however, belong to a later period in the linguistic history of Pali. The Buddha perhaps spoke only tasmā or tasmim in his Māgadhī. It was only about two hundred years later that the forms were changed to tamhā, etc.

- (b) In the combinations hn hm hy hl the order is reversed : vahni>vanhi (fire), muhyati>muyhati, etc. Before *r* it is dropped, or some vowel is inserted : hrasva>rassa (short), hrī>hirī, etc. In case of hv, the order is changed, but *v* becomes *b* : gahvara>gabbhara cave).

63 The anusvāra, when final in a word, represents *m* : buddha-m, etc. In orthography, it represents all the class-nasals also.

- (a) A final anusvāra is restored to its original form *m* before a word beginning with a vowel in the sentence ; evaṃ āhaṃsu>evam āhaṃsu (thus they said), etc.

The next chapter deals with declension,

DECLENSION

64. The declinable words in Pali are : nouns, pronouns, adjectives and numerals.

(a) They belong to masc., fem. or neuter gender.

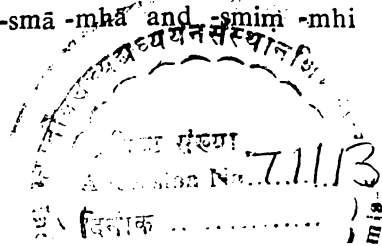
(b) They are declined only in singular and plural.

65. There are seven cases, namely : 1. Nominative, 2. Accusative, 3. Instrumental, 4. Dative, 5. Ablative, 6. Genitive and 7. Locative. The form of address, called Vocative, which is actually an external member of the sentence, is hardly distinct from the nominative.

(a) In sg., the dative and genitive have fallen together, except in case of a-base, where there is a distinct form also. The instrumental and ablative too have largely fallen together, except in case of a- base, which retains its own form.

(b) In pl., both dative and genitive as well as instrumental and ablative have fallen together. Even nominative and accusative tend to fall together, specially when the forms are of Sanskrit derivation. When these forms are made from Pali bases, the accusative pl. forms are invariably distinguished from nominative pl. [ā : e].

66. In masc. and neuter, the ablative and locative forms insist for the pronominal endings -smā -mha and -smim -mhi respectively.



67. In fem., the cases from instrumental to locative have fallen together in sg. Sometimes loc. sg. has an additional form, derived from Sanskrit.
68. Only the following types of nouns and adjectives are available in Pali : a- m. n., ā -f., i- m. n. f., u- m.n.f., ī- f., ū- f. and o- m. f.
- (a) The monsyllabic words ending in consonants in Sanskrit were either lost in Pali or extended by -ā: bhadra-jit > bhadda - ji, vāc > vācā (word,) diś > diśā (direction), etc.
- (b) Among the polysyllabic words ending in consonants in Sanskrit many were lost, while some others assumed vowel bases by dropping the final consonants : rājan > rāja -, rāju -, rāji - (king), etc.
- (c) The participles in -ant and the possessive adjectives in -mant or -vant were extended by -a: gacchant > gacchanta-, bhagavant > bhagavanta -, buddhimant > buddhimanta-, etc.
- (d) The possessive adjectives in -in had fallen together with words in -i, although their traces are left in some oblique cases.
- (e) On the analogy of words in -in, falling together with i -, a proto-type in *-un, falling together with u-, was developed in Pali.
- (f) The final ṛ had changed into u : pitṛ > pitu, etc.
- (g) The traces of Sanskrit declension are copiously seen in the early phase of Pali. In commentaries they have been given up as archaic.
69. The Pali declensional forms may be put in the following two groups :
- A. A good number of forms are made from Pali bases, and these so-called Pali bases may, in majority of cases, be derived from the acc. sg. forms : the base bhagavanta - may be derived from the acc. sg. form bhagavant-am,

and so on. In a few cases they have also been derived from the middle forms : the base *yuva* - has been derivd from *yuva-bhiḥ*, and so on.

- B. Some other or additional forms are borrowings from Sanskrit, with or without phonetic change : *rājā rājān-am*, etc. without phonetic change, and *rājāno* for *rājān-aḥ*, *raññā* for *rājñā*, etc. with phonetic change.

- a The Pali base is often only one, but sometimes two or more, clearly pointing to two or more parents of this creole.

70. The Pali forms are peculiar when, if derived from Sanskrit, they are identical in nom. and acc. pl., and, if derived from Pali bases, they are distinguished there. They are also peculiar in distinguishing acc. sg. neuter forms from nom. sg.

71. The following are the regular endings :—

SINGULAR			PLURAL		
<i>masc.</i>	<i>fem.</i>	<i>neuter</i>	<i>masc.</i>	<i>fem.</i>	<i>neuter</i>
1. -, -o	-.	-, -ṃ ¹	-. ⁴	1-2-(y)o	1-2 -. ⁴
2. -ṃ	-ṃ	-ṃ ³	-e		
3. -ena ¹ , -nā	3-7 yā ⁵ , yā		3+5 -bhi, -hi		
4. -ya ¹			4+6 -naṃ		
3+5 -ā, -smā					
	-mhā				
4+6 -ssa, -no ²					
7. -e, -smiṃ					
	-mhi				

The fem. or neuter endings not specified in the table are like the masculine endings

1. Only from a- base.
2. For i- and u- bases.
3. The base vowel shortened if long.
4. The base vowel is lengthened.
5. -ya after a- base, -ya elsewhere.

72. Of all the Pali endings the acc. pl. masc. ending -e is peculiar. Perhaps it was an innovation in Pali, which also spread over to Buddhist hybrid Sanskrit

73. The declension may be taken up under the following heads:

- A. Nouns and adjectives
- B. Pronouns
- C. Numerals

4. The declinable nouns and adjectives may be grouped in the following way:

<i>Types</i>	<i>Masc.</i>	<i>Neuter</i>	<i>Fem.</i>
1. a-, ā-	बुद्ध buddha- गच्छन्त gacchanta- भगवन्त bhagavanta- भवन्त bhavanta-	फल phala-	कञ्जा kaññā-
2. i-, ī-	अग्नि aggi- दण्डी daṇḍī-	अट्ठि atṭhi-	भूमि bhūmi दासी dāsī- जाति jāti-, नदी nadi-
3. u-, ū-	भिक्षु bhikkhu- विदू vidū-	आयु āyu-	धेनु dhenu-, जम्बू jambū-
4. Mixed	सा sā (sā-, sa-, sāna-) गो go (go-, gava-, gāva-, gāvu-) राजा rājā (rāji-, rājū-) ब्रह्मा brahmā (brahma-, brahmu-) अद्धा addhā (addha-, addhu-) अत्ता attā (atta-, attana-) युवा yuvā (yuva-, yuvāna-)		

पुमा	pumā (puma-, pumu-)
सत्या	satthā (satthu-, satthāra-)
पिता	pitā (pita-, pitu-, pitara-)
माता	mātā (mātu-, mātara-)

(a) A good number of words are declined on Pali pattern, but also preserve the traces of Sanskrit declension. They will be discussed in passing under the appropriate bases.

We may take up the declension of the individual words.

5. m बुद्ध buddha- the enlightened

sg.	pl.
1. बुद्धो buddho	बुद्धा buddhā
Voc. बुद्ध buddha	
2. बुद्धं buddha-m	बुद्धे buddhe
3. बुद्धेन buddhena	3+5 बुद्धे-भि (-हि) buddhe-bhi, -hi
4. बुद्धाय buddhāya	4+6 बुद्धानं buddhā-naṃ
5. बुद्धा buddhā, बुद्धा-स्मा (-ऱ्हा) buddha-smā, -mhā	
6. बुद्धस्स buddha-ssa	—
7. बुद्धे buddhe, बुद्ध-स्मिं -म्हि buddha-smiṃ, -mhi	बुद्धेसु buddhe-su

Notes : 1. The a- declension closely follows the Sanskrit pattern, except in sg. 5 and 7, where even pronominal endings have been imported, and in 2 pl., where there is innovation.

2. Some older nom. sg. forms in e represent the typical Māgadhī, the dialect of the Buddha himself, which have been gradually given up as archaic. This feature again appears in literary Māgadhī Prakrit.

3. In Voc. sg. the final a is often lengthened.

The other words will be declined in two groups: the group A with one or more Pali bases and the group B as borrowings or adaptations from Sanskrit.

76. m. गच्छंत

gacchanta- (going)

A. sg.

pl.

1. गच्छन्तो

गच्छन्ता

gacchanto

1 + V gacchantā

V. गच्छन्त

gacchanta

2. गच्छन्तं

गच्छन्ते

gacchanta-m

gacchante

3. गच्छन्तेन

3 + 5

गच्छन्ते-भि (-हि)

gacchantena

gacchante-bhi, -hi

4 + 6. गच्छन्तस्स

गच्छन्तानं

gacchanta-ssa

gacchantā-nam

5. गच्छन्ता

—

gacchantā,

गच्छन्त-स्मा, -म्हा

gacchanta-smā, -mhā

7. गच्छन्ते

गच्छन्तेसु

gacchante,

gacchante-su

गच्छन्त-स्मि, म्हि

gacchanta -smim, -mhi

B. sg.

pl.

1 + V. गच्छं

गच्छन्तो

. gaccha-m

gacchanto

3 + 5. गच्छता

—

gacchatā

4 + 6. गच्छतो

गच्छतं

gacchato

gacchatam

	sg.		pl.
7.	गच्छति gacchati -		
77. m.	भगवन्त bhagavanta- (lord)		
A.	sg.		pl.
1.	भगवन्तो bhagavanto	1 + V	भगवन्ता bhagavantā
V.	भगवन्त bhagavanta		
2.	भगवन्तं bhagavanta-m		भगवन्ते bhagavante
3.	भगवन्तेन bhagavantena	3 + 5	भगवन्ते-भि (हि) bhagavante-bhi -hi
4 + 6.	भगवन्तस्स bhagavanta-ssa		भगवन्तानं bhagavantā -naṃ
5.	भगवन्ता bhagavantā भगवन्त-स्मा, (म्हा) bhagavanta-smā -mhā		
7.	भगवन्ते bhagavante, भगवन्त-स्मि (म्हि) bhagavanta-smiṃ -mhi		भगवन्तेषु bhagavante-su
B.	sg.		pl.
m.	भगवा bhagavā	1 + V.	भगवन्तो bhagavanto
V.	भगव bhagavaṃ		
3 + 5.	भगवता bhagavatā		—
4 + 6.	भगवतो bhagavato		भगवतं bhagavatam
7.	भगवति bhagavati		—

78. m. भवन्त

bhavanta- (the polite *you*)

A. sg.

pl.

1. भवन्तो

1+V भवन्ता

bhavanto

bhavantā

2. भवन्तं

भवन्ते

bhavanta-m

bhavante

B. sg.

pl.

1+V. भवं

भवन्तो

bhavam

bhavanto

the rest like bhagavanta-

Notes : 1. The internal -ava- of the forms of bhavanta- is also contracted to -o-; e. g. bhavanto > bhonto, bhavantam > bhontam, etc.

2. In Voc. , the internal -va- is dropped and the form ends in e : bhante (sir!). This is a typical Māgadhī form of the Buddha's speech. It was perhaps ardently retained to commemorate his speech. The other peculiarities of Māgadhī, namely ś for all the sibilants and l for r, could not be carried forward in Pali, mostly influenced by the western dialects, though retained in the dramatic Prakrit.

79. The neuter words differ from the masc. only in 1+2.

A. sg.

pl.

1+2. फलं

फला, फलानि

phala-m

phalā, phalāni

गच्छन्तं

गच्छन्ता

gacchanta-m

gacchantā

गच्छन्तानि

gacchantāni

गुणवन्तं

गुणवन्ता

guṇavanta-m

guṇavantā

गुणवन्तानि

guṇavantāni

B.	sg.	pl.
1 + V.	गच्छं gaccha-m गुणवं guṇavam	गच्छन्ति gacchanti गुणवन्ति guṇavanti

(a) Some neuter words like mana (mind) kamma (deed,) etc. retain the Sanskrit forms in oblique cases :

1 + 2.	मनो mano	—
3 + 5.	मनसा manasā	—
4 + 6.	मनसो manaso	—
7.	मनसि manasi	—
3.	कम्मणा kammanā	—
7.	कम्मणि kammani	—

80. f. माला
mālā (garland)

A.	sg.	pl.
1.	माला mālā	1 + V + 2 माला, मालायो mālā, mālā-yo
V.	माले māle	
2.	मालं māla-m	
3-7.	मालाय mālā-ya	3 + 5 माला-भि (-हि) mālā-bhi, -hi 4 + 6 मालानं mālā-naṃ 7. मालासु mālā-su

B. sg. pl.

7. मालायं
mālā-yam

81. The i ī and u ū bases in Pali are remarkable in distinguishing sg. base with short vowel and pl. base with long vowel, except when derived from Sanskrit.

m. अग्नि aggi- (fire), bases : sg. aggi-, pl. aggī

A. 1+V. अग्नि 1+V+2 अग्नी
aggi aggī

2. अग्नि
aggi-m

3. अग्निना 3+5 अग्नीभि (हि)
aggi-nā aggī-bhi, -hi

4+6. अग्निस्स अग्नीनं
aggi-ssa aggī-nam

5. अग्निस्मा (म्हा)
aggi-smā, -mhā

7. अग्निस्मि (म्हि) अग्निसु
aggi-smim, mhi aggī-su

B. 1+V+2. — अगगयो
7. अगगिसु
aggi-su

82. m. hatthī (elephant), bases : sg. hatthi-, pl. hatthī

A. sg. pl.

1. हत्थी 1+V+2 हत्थी
hatthī hatthī

2. हत्थि
hatthi-m

3+5. हत्थिना हत्थीभि (हि)
hatthi-nā hatthī-bhi, -hi

4+6. हत्थिस्स हत्थीनं
hatthi-ssa hatthī-nam

B. sg.	pl.
1. हत्थी hatthī	1 + V + 2 हत्थिनो hatthino
V. हत्थी	
3. हत्थिना hatthinā	
4 + 6. हत्थिनो hattnino	
3 + 5. हत्थिस्मा (म्हा) hatthi-smā -mhā	
7. हत्थिस्मि (म्हि) hatthi-smim, -mhi	हत्थीषु hatthī-su
हत्थिनि hatthini	हत्थिसु hatthisu
83. n. अट्ठि aṭṭhi (bone)	
1 + V. अट्ठि aṭṭhi	1 + V + 2 अट्ठो, अट्ठीनि aṭṭhī, aṭṭhīni
2. अट्ठि aṭṭhi-m	
the rest like aggi-	
84. m. भूमि bhūmi (earth), bases : sg. bhūmi, pl. bhūmi—	
A. sg.	pl.
1 + V. भूमि bhūmi	भूमी bhūmī
2. भूमि bhūmi-m	
3-7. भूमिया bhūmi-yā	3 + 5 भूमिभि (हि) bhūmī-bhi, -hi
	4 + 6 भूमीनं bhūmī-naṃ
	भूमीसु bhūmī-su

B. sg.	pl.
1 + V + 2. —	भूमियो bhūmiyo
7. भूमियं bhūmiyaṃ	भूमिसु bhūmi-su

(a) The forms of jāti (birth) and ratti (night) adapted from Sanskrit have suffered the expected phonetic changes :

1 + V + 2. pl.	जच्चो	रच्चो
	jacco	racco
3-7 sg.	जच्चा	रच्चा
	jaccā	raccā
7. sg.	जच्चं	रच्चं रत्तो (रात्रौ)
	jaccaṃ	raccaṃ ratto

85. f. दासी dāsī (maid-servant)

A. sg.	pl.
1. दासी dāsī	1 + V + 2 दासी dāsī
V. दासि dāsi	
2. दासि dāsī-ṛa	
3-7. दासिया dāsi-yā	3 + 5 दासीभि (हि) dāsī-bhi, -hi
	4 + 6 दासीनं dāsī-naṃ
	दासीसु dāsī-su
B. sg.	pl.
1 + V + 2 —	दासियो dāsiyo
7. दासियं dāsiyaṃ	—

- (a) The forms of nadī (river) adapted from Sanskrit have suffered the expected phonetic changes :

1+V+2 pl.	नज्जो	3-6 sg.	नज्जा
	najjo		najjā
7. sg.	नज्जं		
	najjam		

86. m. भिक्खु bhikkhu (monk), bases: sg. bhikkhu-, pl. bhikkhū-

A. sg.		pl.
1+V.	भिक्खु bhikkhu	1+V+2 भिक्खू bhikkhū
2.	भिक्खुं bhikkhu-m	
3.	भिक्खुना bhikkhu-nā	3+5 भिक्खूभि (हि) bhikkhū-bhi, -hi
4+6.	भिक्खुस्स (नो) bhikkhu-ssa, -no	भिक्खूनं bhikkhū-naṃ
5.	भिक्खुस्मा (म्हा) bhikkhu-smā, -mhā	
7.	भिक्खुस्मि (म्हि) bhikkhu-smiṃ -mhi	भिक्खूसु bhikkhū-su
B. sg.		pl.
1+2.	—	भिक्खवो bhikkhavo
V. (with Māgadhism)		भिक्खवे bhikkhave
7. —		भिक्खुसु bhikkhu-su

87. There is a peculiar formation of agent nouns by -ū in Pali, which exactly corresponds to those in -ī, adapted from -in (e.g. gāmin) of Sanskrit.

We may take vidū (knowing) <*vidun for declension, corresponding to vedī < vedin, declined like hatthī (<hastin):

A. sg.		pl.
1.	विदू vidū	1+V+2 विदू vidū

2.	विदु		
	vidu		
2.	विदुं		
	vidu-m̐		
3.	विदुना	3+5	विदूभि (हि)
	vidu-nā		vidū-bhi, -hi
4+6.	विदुस्स		विदून्
	vidu-ssa		vidū-naṃ
5.	विदुस्मा (म्हा)		
	vidu-smā, mhā,		
7.	विदुस्मि (म्हि)		विदूसु
	vidu-smiṃ, -mhi		vidū-su
B.	sg.		pl.
	—	1—V+2	विदुनो
			viduno
4+6.	विदुनो		—
	viduno		
7.	विदुनि		विदुसु
	viduni		vidusu

The words like sabba-ññū (sarva-jña), pāra-gū (pāra-ga), etc. come under this group.

88.	n.	आयु		
		āyu (age)		
1+V.		आयु	1+V+2	आयू, आयूनि
		āyu		āyū, āyūni
2.		आयुं		
		āyu-m̐		
		the rest like bhikkhu		
89.	f.	धेनु		
		dhenu (cow)		
A.	sg.			pl.
1+V.		धेनु	1+V+2	धेनू
		dhenu		dhenū
2.		धेनुं		
		dhenu-m̐		

3-7. धेनुया dhenu-yā	3+5 धेनूभि (हि) dhenū-bhi, -hi
	4+6 धेनूनं dhenū-naṃ
	7 धेनुसु dhenū-su
B. sg.	pl.
1+2. —	धेनुयो dhenuyo
7. धेनुयं dhenuyam	धेनुसु dhenu-su
90. f. जम्बू jambū (rose-apple)	
A. sg.	pl.
1. जम्बू jambū	1+V+2 जम्बू jambū
V. जम्बु jambu	
2. जम्बु jambu-m	
3-7. जम्बुया jambu-yā	3+5 जम्बूभि (हि) jambū-bhi, -hi
	4+6 जम्बूनं jambū-naṃ
	7. जम्बुसु jambū-su
B. sg.	pl.
1+V+2. —	जम्बुयो jambuyo
7. जम्बुयं jambuyam	

91. The words of the mixed declension comprise the polysyllabic words of Sanskrit, originally ending with consonants and the vowels ण and ०.

By the loss of the final consonants the immediately preceding vowels are left. But the vowel changes in Pali are

unpredictatable, evidently because it does not represent any one dialect. Therefore, the same word has two or three bases, although all of them are not fully represented in declension. It is also difficult to decide which base is Māgadhi and which belongs to the other dialects.

We can take up the words of the mixed declension one by one.

92. m. sā (dog) has two bases: a. sa- in sg. and sā in pl.
b. sāna-

A. sg.	pl.
1. —	1+V सा sā
V. स sa	
2. सं sa-m̐	—
3. सेन sena	3+5 साभि (हि) sā-bhi, -hi
4+6. सस्स sa-ssa	सानं sā-naṃ
5. सा, सस्मा (म्हा) sā, sa-smā, -mhā	
7. से, सस्मि (म्हि) se, sa-smim̐, -mhi	सासु sā-su
B. sg.	pl.
1. सा sā	1+V सानो sāno
2. —	साने sāne

The Voc. sg. sa may be formed from the Pali base sa-, or may be directly derived from the Sanskrit form śvan.

93. f. go (cow) has the following bases: a. gava-, b. gāva-,
c. gāvu-, d. go-

A. sg.	pl.
gava- 1. —	—

	2.	गवं	
		gava-m̐	
	3.	गवेन	
		gavena	
	4+6.	गवस्स	
		gava-ssa	
	5.	गवा, गवस्मा (म्हा)	
		gavā, gava-smā, -mhā	
	7.	गवे, गवस्मि (म्हि)	गवेसु
		gave, gava-smim̐, -mhi	gave-su
gāva-	2.	गावं	—
		gāva-m̐	
	5.	गावा, गावस्मा (म्हा)	
		gāvā, gāva-smā, -mhā	
	7.	गावे, गावस्मि (म्हि)	गावेसु
		gāve, gāva-smim̐, -mhi	gāve-su
gāvu	2.	गावुं	—
		gāvu-m̐	
go-	6.	—	गोनं
			go-naṃ
			गुन्नं
			gunnaṃ
	B.	sg.	pl.
1+V.		गो	गावो
		go	gāvo
3+5.		—	गोभि (हि)
			go-bhi, -hi
4+6.		—	गवं
			gavaṃ
	7.	—	गोसु
			gosu

But the forms go, gobhi, gohi and gosu may also be formed from the Pali base go- itself.

The only irregular form is 1 : 2pl. form gavo.

94. m. rājā (king) has three bases: a. rāja-, b. rāji-, c. rājū.-

A. sg.		pl.
rāja-	1. —	राजा rājā
	2. राज्ञं rāja-m	4+6 राजानं rājā-naṃ
rāji-	3+5. राजिना rāji-nā	—
	4+6. राजिनो rāji-no	
	7. राजिनि rāji-ni	
rājū-	3+5. —	राजूभि (हि) rājū-bhi, hi
	4+6. —	राजूनं rājū-naṃ
	7. —	राजूसु rājū-su
B. sg.		pl.
	1. राजा rājā	1+V+2 राजानो rājāno
	V. राज rāja	
	2. राजानं rājānaṃ	
	3+5. रज्जा raññā	
	4+6. रज्जो rañño	रज्जं raññaṃ
	7. रज्जे raññe (wrongly < rājñi)	

The Voc. sg. form rāja may be derived from the Sanskrit rājan or formed from the Pali base rāja.

Pali does not preserve the typical acc. pl. from rājāne from the base rājāna-, which is later used in the Buddhist Sanskrit.

95. m. brahmā (god) has two bases: a. brahma-, b. brahmu-

brahma-

A.	sg.		pl.
1.	—	1 + V	ब्रह्मा brahmā
2.	ब्रह्म brahma-m		—
4+6	ब्रह्मस्स brahma-ssa		ब्रह्मनं brahma-naṃ
3.	—		ब्रह्मेभि (हि) brahme-bhi,-hi
7.	ब्रह्मे brahme		ब्रह्मेसु brahme-su

brahmu-

3+5	ब्रह्मुना brahmunā		
4+6	ब्रह्मुनो brahmu-no		ब्रह्मून् brahmū-naṃ
B.	sg.		pl.
1.	ब्रह्मा brahmā	1 + V + 2	ब्रह्मानो brahmāṇo
2.	ब्रह्माणं brahmāṇaṃ		
7.	ब्रह्मणि brahmaṇi		

96. m. addhā (path) has three bases: a. addha-,
b. addhu, c. addhāna-

A.	sg.		pl.
addha-	1. —	1 + V	अद्धा addhā
	2. —		—
	4+6 —		अद्धानं addhā-naṃ

addhu-

3+5	अद्धुना addhu-nā
4+6	अद्धुनो addhu-no

addhāna-

2. —

अद्धाने

addhāne

3+5 —

अद्धानेभि (हि)

addhāne-bhi, -hi

7. अद्धाने

अद्धानेसु

addhāne

addhāne-su

B. sg.

pl.

1. अद्धा

1+V

अद्धानो

addhā

addhāno

2. अद्धानं

—

addhānaṃ

3. अद्धाना

addhanā

7. अद्धानि

addhani

97. m. attā (soul) has two bases: a. atta-, b. attana-

A. sg.

pl.

atta-

1. —

1+V

अत्ता

attā

2. अत्तं

अत्ते

atta-m

atte

3+5 अत्तेन

—

attena

4+6 —

अत्तानं

attana-

attā-naṃ

3+5 —

अत्तनेभि (हि)

attane-bhi, -hi

7. —

अत्तनेसु

attane-su

B. sg.

pl.

1. अत्ता

1+V+2

अत्तानो

attā

attāno

2. अत्तानं

attānaṃ

- 3+5 अत्तना
attanā
4+6 अत्तनो
attano
7. अत्तनि
attani

98. m. yuvā (young) has two bases: a. yuva-, b. yuvāna-
- | | | |
|-----------------------------|-------------------|-----------------|
| sg. | | pl. |
| yuva- 1. — | | — |
| 2. युवं | | युवे |
| yuva-m | | yuve |
| 3. युवेन | 3+5 युवेभि (हि) | yuve-bhi, -hi |
| yuvena | | |
| 4+6 युवस्स | | युवानं |
| yuva-ssa | | yuvā-naṃ |
| 5. युवा | | युवस्मा (म्ह) |
| yuvā, | | yuva-smā, mhā |
| 7. युवे, युवस्मि (म्हि) | | युवेसु |
| yuve, yuva-smiṃ, -mhi | | yuve-su |
| B. sg. | | pl. |
| 1. युवा | 1+V युवानो | yuvāno |
| yuvā | | |
| 2. युवानं | | |
| yuvānaṃ | | |
| yuvāna- | | |
| 1. — | | — |
| V. युवान | | युवाना |
| yuvāna | | yuvānā |
| 2. — | | युवाने |
| | | yuvāne |
| 3. युवानेन | 3+5 युवानेभि (हि) | yuvāne-bhi, -hi |
| yuvānena | | |
| 4+6 युवानस्स | | युवानानं |
| yuvāna-ssa | | yuvānā-naṃ |
| 5. युवाना, युवानस्मा (म्हा) | | |
| yuvānā, yuvāna-smā, -mhā | | |
| 7. युवाने, युवानस्मि (म्हि) | | युवानेसु |
| yuvāne, yuvāna-smiṃ, -mhi | | yuvāne-su |

The form *yuvānaṃ* may be either derived from the Sanskrit form *yuvān-am* or formed from the Pali base *yuvāna-*. This base alone has later survived in the literary Prakrit with further extension by *-a (=ka)*: *juāṇa-a*.

99. m. *pumā* (man) has three bases: a. *puma-*, b. *pumu-*, c. *pumāna-*

	A. sg.		pl.
puma-	1. —		पुमा yumā
	2. पुमं puma-m		पुमे pume
	3. पुमेन pumena	3+5	पुमेभि (हि) pume-bhi, -hi
4+6	पुमस्स puma-ssa		पुमानं pumā-naṃ
	5. पुमा, पुमस्मा (म्हा) pumā, puma-smā, -mhā		
	7. पुमे, पुमस्मि (म्ह) pume, puma-smiṃ, -mhi		पुमेषु pume-su
	pumu-		
3+5	पुमुना pumu-nā		—
	6. पुमुनो pumu-no		—
	pumāna-		
3+5	पुमाना pumānā		पुमानेभि (हि) pumāne-bhi, -hi
	Irregular :		pl.
	7.		पुमासु pumā-su
	B. sg.		pl.
	1. पुमा pumā	1+V	पुमानो pumāno

100. m. *satthā* (master) has three bases: a. *sattha-*, b. *satthū-*, c. *satthāra-*

sattha-		
A. sg.		pl.
1+2 —		सत्था satthā
V. सत्थ		
sattha		
6. —		सत्थानं satthā-naṃ
satthu-		
3+5 सत्थुना		सत्थूभि (हि)
satthu-nā		satthū-bhi, -hi
4+6 सत्थुस्स (नो)		सत्थूनं
satthu-ssa, -no		satthū-naṃ
7. —		सत्थूसु satthū-su
satthāra-		
3+5 सत्थारा		सत्थ रेभि (हि)
satthārā		satthāre-bhi, -hi
4+6 —		सत्थारानं
		satthārā-naṃ
7. —		सत्थारेसु satthāre-su
B. sg.		pl.
1. सत्था	1+V+2	सत्थागे
satthā		satthāro
2. सत्थारं		
satthāraṃ		
3.		सत्थुभि (हि)
		satthu-bhi, -hi
4+6 सत्थु		
satthu		
7. सत्थरि		सत्थुसु
satthari		satthu-su
101. m. pitā (father) has three bases: a. pita-, b. pitu-, c. pitara-		
A. sg.		pl.
pita- 6. —		पितानं pitā-na ṃ

pitu- 3+5	पितुना pitu-nā	पितृभि (हि) pitū-bhi, -hi pl.
B.	sg.	
1+V	पिता pitā	1+V+2 पितरो pitaro
2.	पितरं pitaram	
4+6	पितुस्स, पितुनो pitu-ssa, -no	पितूनं pitū-naṃ
7.	—	पितूसु pitū-su
	pitara-	
3+5	पितरा pitārā	पित रेभि (हि) pitare-bhi, -hi
4+6	—	पितरानं pitārā-naṃ
7.	—	पितरेसु pitare-su
6.	पितु pitu	—
7.	पितरि pitari	पितुसु pitusu

It is curious that the form pitā is also used as Voc. sg. The loc. sg. form pitusu is derived from pitṛ-su, not from the base pitu-.

102. f. mātā (mother) has three bases: a. mātā-, b. mātu-, c. mātara-

A.	sg.	pl.
mātā-	1. —	माता mātā
6.	—	मातानं mātā-naṃ
	mātu-	
3—7	मातुया mātu-yā	3+5 मातृभि (हि) mātū-bhi, -hi
		4+6 मातूनं mātū-naṃ

7.	मातुय mātu-yam	मातूसु mātū-su
mātara-		
3+5	मातरा mātarā	मातरेभि (हि) mātare-bhi, -hi
4+6	—	मातरानं mātarā-nam
7.	—	मातरेसु mātare-su
B.	sg.	pl.
1+V	माता mātā	1+V+2 मातरो mātaro
2.	मातरं mātaram	
6.	मातु mātu	
7.	मातरि mātari	मातूसु mātu-su

Again, mātsu may be derived from the Sanskrit form māṛ-
ṣu, not from the base mātu-.

Now we can take up the declension of **pronouns**.

103. Aham (I, mfn.) has its forms directly derived from
Sanskrit.

	sg.	pl.
1.	अहं aham	मयं, अम्हे mayam, amhe
2.	मं mam	अम्हे amhe
3+5	मया mayā	अम्हेभि (हि) amhe-bhi, -hi
4.	मय्हं mayham	4+6 अस्माकं, अम्हाक asmākam, amhākam
6.	मम mama	
7.	मयि mayi	अम्हेसु amhe-su

- Notes : 1. amhe is perhaps a later form for nom. pl.
 2. The form asmākaṃ is the earlier form, amhākaṃ the later.
 3. The form mayhaṃ is the intermediate stage between Skt. mahyam and Pkt. mujjha.

104. Tvaṃ (you, mfn) also has its forms directly derived from Sanskrit, but its forms in Pali are more modernised and have undergone younger phonetic changes also known to Prakrits.

1+2	त्वं tvam	तुम्हे tumhe
3+5	त्वया tvayā	तुम्हेभि (हि) tumhe-bhi, -hi
4.	तुय्हं tuyhaṃ	4+6 तुम्हाकं tumhākaṃ
6.	तव tava	
7.	त्वयि tvayi	तुम्हेसु tumhe-su

- Notes : 1. The form tvaṃ also appears as tuvam, as later in Prakrits.
 2. In some other forms, the base tva- is also simplified as ta- : ta-m, ta-yā, ta-yi.
 3. Tuyhaṃ precedes the Pkt. tujjha.

105. The demonstrative pronoun ta- (he, she, it) mfn.

Singular

	m.	n.	f.
1.	सो so	तं ta-m	सा sā
2.	तं ta-m	तं ta-m	तं ta-m
3.	तेन tena	}	
4+6	तस्स ta-ssa		
5.	तस्मा (म्हा) ta-smā, mhā		
7.	तस्मि (म्हि) ta-smim, -mhi		
			ताय tā-ya

	<i>Plural</i>		
	m.	n.	f.
1+2	ते te	तानि tā-ni	ता, तायो tā, tāyo
3+5	तेभि (हि) te-bhi, -hi		ताभि (हि) tā-bhi, -hi
4+6	तेसं te-saṃ		तासं tā-saṃ
7	तेसु te-su		तासु tā-su

106. eta- exactly corresponds to ta-.

- (a) The final m of the neuter forms frequently reverts to the original d of the Sanskrit forms before vowels in the sentence : etaṃ + ahosi > etad ahosi (this happened), etc.

107. The regular base ima- (he, she, it) has the following forms :

	<i>Singular</i>		
	m.	n.	f.
2.	इमं ima-m		इमं imaṃ
3.	इमिना imi-nā		इमाय imā-ya
4+6	इमस्स ima-ssa		
5.	इमस्मा (म्हा) ima-smā, -mhā		
7.	इमस्मि (म्हि) ima-smim, -mhi		
	<i>Plural</i>		
	m.	n.	f.
1+2	इमे ime	इमानि imāni	इमा, इमायो imā, imāyo
3+5	इमेभि (हि) ime-bhi, -hi		इमाभि (हि) imā-bhi, -hi

4+6	इमेसं ime-saṃ	इमासं imā-saṃ
7	इमेसु ime-su	इमासु imā-su

(a) The following forms have been borrowed or adapted from Sanskrit :

1.	अयं ayam	इदं 1+2 idam	इयं iyam
3.	अनेन anena		
4+6	अस्स a-ssa		अस्सा assā
5.	अस्मा (ऋ) a-smā, -mhā		—
7.	अस्मि (ऋ) a-smim, -mhi		अस्सं assam
3+5	एभि (हि) e-bhi, hi		—
4+6	एसं e-saṃ		—
7	ऐसु e-su		—

(b) The irregular forms from f. the bases ima- are :

4+6	—	इमिस्सा imi ssā	
7.	—	इमिस्सं imi-ssaṃ	इमायं imā-yam

(c) Some additional forms from the bases esa-, imesa- and imāsa- are :

4+6	एसानं esā-naṃ	इमेसानं imesā-naṃ	इमासानं imāsā-naṃ
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108. The regular base amu- has the following forms :

	m.	n.	f.
1.	—	—	—
2.	अमुं amu-m	—	अमुं amu-m

	m	n	f
3.	अमुना amu-nā		
4+6	अमुस्त amu-ssa		
5	अमुस्मा (म्हा) amu-smā, -mhā		
7	अमुस्मि (म्हि) amu-smim, -mhi		
			अमुया amu-yā
Plural			
1+2	अमू amū	अमूनि amūni	अमू, अमुयो amū, amu-yo
3+5		अमूभि (हि) amū-bhi, -hi	
4+6		अमूसं amū-saṃ	
7.		अमूसु amū-su	

(a) The following forms have been borrowed or adapted from Sanskrit :

	m	n	f
1.	असु asu	अदम् 1+2 aduṃ	असु asu
4+6.	-		अमुस्ता amussā
7.			अमुस्तं, अमुयं amussaṃ, amuyaṃ

(b) A peculiar base amūsa- has the form amūsā-naṃ in 4+6 pl.

(c) The neuter base adu- has m. form adu in 1. sg. and adu-ssa in 4+6 sg.

109. The following pronominal bases are quite regular : sabba- (all), añña- (other), ya- (who, which), ka- (who ? which ?), etc.

Sing.

1.	को ko	1+2. कं kaṃ	का kā
2.	कं kaṃ	काय kāya	कं kaṃ
3.	केन kena		
4+6.	कस्स ka-ssa		
5.	कस्मा (म्हा) ka-smā -mhā		
7.	कस्मि (म्हि) ka-smim, -mhi		

Plural

1+2.	के	कानि	का, कायो
	ke	kāni	kā, kāyo
3+5.	केभि (हि)		काभि (हि)
	ke-bhi, -hi		kā-bhi, -hi
4+6.	केसं		कासं
	ke-saṃ		kā-saṃ
7.	केसु		कासु
	ke-su		kā-su

(a) In 4+6 pl. the bases are also extended by -(e)sa, making forms like sabbesā-naṃ, aññesā-naṃ, yesā-naṃ, kesā-naṃ in m. and sabbāsā-naṃ, aññāsā-naṃ, yāsā-naṃ, kāsā-naṃ. in f.

(b) Some forms have been borrowed or adapted from Sanskrit :

4+6.	-	सव्वस्सा
		sabba-ssā
7.	-	सव्वस्सं
		sabba-ssaṃ

(c) In loc. sg. there are additional forms like sabbā-yaṃ, etc. in f.

(d) The final a- of all the pronominal bases is frequently weakened to i-: 4+6 ki-ssā, 7. ki-ssaṃ, etc.

Now we can take up the declension of the numerals.

110. Numerals

(a) As a rule, the numerals from 1 to 4 distinguish genders. On phonetic ground, 'two' has two bases : dvi- and duva-

	m.	n.	f	mfn	
1.	एको eko	एकं ekam	एका ekā	द्वे dve	दुवे duve
2.	एकं ekaṃ		एकं ekam		
3.	एकेन ekena		3-7 एकाय ekā-ya	3+5.	द्वीभि (हि) dvī-bhi, -hi दुवेभि (हि) duve-bhi, -hi

4+6.	एकस्स eka-ssa	एकस्सा eka-ssā	द्विन्नं dvinnam	दुविन्नं duvinnam
7.	एकस्मि (हि) eka-smim,-mhi	एकस्सं ekassam	द्वी-, द्वे-, dvī-, dve-,	दुवे-सु duve-su
	m	n	f	
1+2.	तयो tayo	तीनि tīṇi	तिस्सो tisso	
3.	तीभि (हि) tī-bhi, -hi			
4+6.	तिन्नं tinnam		तिस्सन्नं tisannam	
	तिन्नन्नं tinnannam		तिस्सं tissam	
7.	तीसु tī-su			
	m	n	f	
1+2.	चत्तारो cattāro	चत्तारि cattāri	चतस्सो catasso	
	चतुरो caturo			
3.	चतूभि (हि) catū-bhi, -hi,			
	चतुब्भि catubbhi			
4+6.	चतुन्नं catunnam		चतुस्सन्नं catussannam	
7.	चतुसु catū-su			

The forms borrowed or adapted from Sanskrit are not difficult to recognise. In 6 the long vowels are relieved by short vowel followed by double consonants: *dvī-nam > dvinnam, *tī nam > tinnam, *catū-nam > catunnam.

- (b) The numerals above four do not distinguish genders. They are: पंच pañca 5, छ cha 6, सत्त satta 7, अट्ठ aṭṭha 8, नव nava 9 and दस dasa 10. Their declensional forms are regularly made by -bhi and -hi in 3+5, -nam in 4+6

-su in 7; e.g. 1+2 पंच pañca, 3+5 पंचभि (हि) pañca-bhi, -hi, 4+6 पंचन्न pañca-nnam, and 7 पंचसु pañca-su.

- (c) In combination with decades, dvā 2 is reduced to vā> bā, and tayo to te- in some cases and ti- in others. In numerals from 11 to 18, the older form dasa is maintained only in a few cases. Elsewhere, the earlier texts contain -rasa, the later ones -raha. They are: ekā-dasa 11, bā-rasa 12, terasa 13, catu-ddasa 14, paṇṇarasa 15, soḷasa 16, satta-rasa 17, and aṭṭhā-rasa 18
- (d) The other decades are: vīsā 20, tiṃsā 30, cattālīsā 40, paṃcāsā 50, saṭṭhi 60, sattati 70, asīti 80 and navuti 90.
- (e) The individual numbers in the decades are regularly made on Pali pattern or also borrowed from Sanskrit with the usual phonetic change: dvā-dasa, bā-rasa and bā-raha 12, ekūna-vīsā 19, bā-vīsā 22, bā-tiṃsā 32, etc.
- (f) The ordinal numbers are made by adding -ma to numbers from five onwards: pañca-ma 5th satta-ma 7th, etc. The first four and the sixth ordinals are : paṭṭhama, dutiya, tatiya, catuttha and chaṭṭha.

CONJUGATION

111. The Pali verbs are conjugated in singular and plural.
112. There are three persons: first person, second person and third person.
113. There are two voices: active and passive.
114. The endings are distinguished as active and middle.
115. There are three tenses, namely present, past and future, and also three moods, namely, imperative, optative and conditional.
116. The Pali verbs are recognisable from their third person plural present forms :

gacch-anti	khād-anti	har-anti	jay-anti
nay-anti	bhav-anti	nacc-anti	uppajj-anti
hāy-anti	hip-anti	pavis-anti	bhuñj-anti
kathay-anti	coray-anti, etc.		

That is to say, the bases of the third person plural present forms are the starting points of the Pali conjugation. They may be reckoned as Pali verbs.

- (a) Only in case of a handful of verbs the corresponding singular forms show the irregularity of having ā or o in place of the expected a-:

pl.	sg.	pl.	sg.
y-anti	yā-ti	jah-anti	jahā-ti
dad-anti	dadā-ti	pāpuṇanti	pāpuṇā-ti
gaṇh-anti	gaṇhā-ti	suṇ-anti	suṇo-ti
kar-anti	karo-ti, etc.		

- (b) In a smaller number of cases the popular Vedic forms have been borrowed with the usual phonetic changes:
 kubb-anti < kurv-anti dammi < *dad-mi for dadā-mi
 pappo-ti < prāpnoti, etc.
- (c) Some verbs ending with ay and av have also contracted to e and o :
 kathay-anti > kathe-nti bhav-anti > bho-nti.
- (d) Some other verbs have originated as duplicates from the sister bases of the other forms:
 kā for kar in kā-tum < *kattum for kar-tum, in a-kā-si < *a-kassī < a-kār-ṣ-ī-t, and so on, and ka in ka-tvā for kṛ-tvā.

Some verbs have as many as four or five variant bases.

117. The Pali verbs may, thus, be clearly distinguished as:
 1. those ending with consonants, and 2. those ending with the vowels ā, e and o.

- (a) But some of the verbs ending with consonants are irregular in present and imperative singular due to their direct or indirect origin from Sanskrit. There they appear with the vowel ā or o before the endings.
- (b) The verbs ending with ā are derived from Sanskrit forms and are conjugated in past only.

The **endings** for the different tenses and moods are the following :

118. The present and the future endings are the same. The imperative endings also have fallen together with the present in 2p. pl. and first person. The future tense has one additional ending in 1p. sg. (-ṃ).

A. Present & Future		B. Imperative	
sg.	pl.	sg.	pl.
3. -ti	-nti	-tu	-ntu
2. -si	-tha	-, -hi	-
1. -mi	-ma	-	-

119. There are two sets of endings for the past tense. The first set is for the verbs ending with consonants, and the second set is for those ending with vowels.

the first set		the second set	
3. -i	-imsu, -um	-si	-amsu, sum
2. -i	ittha	-si	-sittha
1. -im	imha	-sim	-simha

120. The optative endings are :

3. -a	-um
-si	-tha
1. -mi	-ma

121. The conditional endings are :

3. -a	-amsu
2. -a	-tha
1. -m	-mha

The formation of **conjugational bases** in Pali is simple.

122. The verbs ending with consonants take -a- but those ending with the vowels e and o take nothing for the present and imperative base: gacch+a=gaccha-, kathe+. =kathe-, etc.

(a) The final a- is lengthened before the endings of the first person: gaccha+mi=gacchā-mi, gaccha+ma=gacchā-ma, etc.

(b) The final a- is also lengthened before the 2p. sg. imperative ending -hi : gaccha+hi=gacchā-hi, etc.

123. The verbs ending with consonants take -issa- and those ending with vowel e or o only -ssa- for the future and conditional base.

(a) The final a- of the base is lengthened before the ending -mi and -ma in the first person: gacch-issa+mi=gacchissā-mi, etc.

(b) The final a- of the base is dropped before vowels in conditional: gacch-issa-amsu=gacchissamsu, etc.

124. The base for the past tense is the crude form of the verb itself, which is actually the base for the third person pl. present form: *gacch-anti*, *kathay-anti*, *kathe-nti*, *ho-nti*, etc.

But the verbs ending with consonants take the first set of endings; those ending with the vowels *e* and *o* take the second set of endings; and the verbs ending with *ā* are typically the past base, taking the second set of endings.

- (a) The final *ā* of the base is dropped before the endings *-um* and *-amsu*.

125. The verbs ending with consonants take *-eyya-* and those ending with the vowel *e* take *-yya-* for the optative base. The verb *ho-* has to turn into *huv-* for the optative base (*huv-eyya-*)

- (a) The final *a* of the base is lengthened before the endings beginning with consonants and dropped before those beginning with vowels.

126. Now the **paradigms** of the important verbs may be presented.

Present		Singular		
3. गच्छति	नच्चति	पुच्छति	कथयति	कथेति
<i>gaccha-ti</i>	<i>nacca-ti</i>	<i>puccha-ti</i>	<i>kathaya-ti</i>	<i>kathe-ti</i>
2. गच्छसि	नच्चसि	पुच्छसि	कथयसि	कथेसि
<i>gaccha-si</i>	<i>nacca-si</i>	<i>puccha-si</i>	<i>kathaya-si</i>	<i>kathe-si</i>
1. गच्छामि	नच्चामि	पुच्छामि	कथयामि	कथेमि
<i>gacchā-mi</i>	<i>naccā-mi</i>	<i>pucchā-mi</i>	<i>kathayā-mi</i>	<i>kathe-mi</i>
Plural				
3. गच्छन्ति	नच्चन्ति	पुच्छन्ति	कथयन्ति	कथेन्ति
<i>gaccha-nti</i>	<i>nacca-nti</i>	<i>puccha-nti</i>	<i>kathaya-nti</i>	<i>kathe-nti</i>
2. गच्छथ	नच्चथ	पुच्छथ	कथयथ	कथेथ
<i>gaccha-tha</i>	<i>nacca-tha</i>	<i>puccha-tha</i>	<i>kathaya-tha</i>	<i>kathe-tha</i>
1. गच्छाम	नच्चाम	पुच्छाम	कथयाम	कथेम
<i>gacchā-ma</i>	<i>naccā-ma</i>	<i>pucchā-ma</i>	<i>kathayā-ma</i>	<i>kathe-ma</i>

	Imperative		Singular		
3.	गच्छतु	नच्चतु	पुच्छतु	कथयतु	कथेतु
	gaccha-tu	nacca-tu	puccha-tu	kathaya-tu	kathe-tu
2.	गच्छ	नच्च	पुच्छ	कथय	-
	gaccha	nacca	puccha	kathaya	
	गच्छाहि	नच्चाहि	पुच्छाहि	कथयहि	कथेहि
	gacchā-hi	naccā-hi	pucchā-hi	kathayā-hi	kathe-hi

the first person same as in the present

Plural

गच्छन्तु	नच्चन्तु	पुच्छन्तु	कथयन्तु	कथेन्तु
gaccha-ntu	nacca-ntu	puccha-ntu	kathaya-ntu	kathe-ntu

the 2p. pl. and the first person the same as in the present.

127. A number of verbs show the irregularity in singular:

dad (give) dadā-ti dadā-si dadā-mi and dādā-tu
jah (leave) jahā-ti jahā-si jahā-mi and jahā-tu
gaṇh (take) gaṇhā-ti gaṇhā-si gaṇhā-mi and gaṇhā-tu
kar (do) karo-ti karo-si karo-mi and karo-tu
suṇ (her) suṇo-ti suṇo-si suṇo-mi and suṇo-tu
tan (spread) tano-ti tano-si tano-mi and tano-tu

(a) Some verbs have additional bases derived from Sanskrit forms :

de-ti de-si de-mi for the forms from dad.
pappo-ti pappo-si pappo-mi for the forms from pāpuṇ (get)

(b) Some verbs have Sanskrit bases but are conjugated with Pali endings:

juh (offer oblation) juho-ti juho-nti, brū (speak) has three bases brū-, bruva-, bravī-, e.g. bravī-ti bruva-nti, etc.

(c) The base bho- < bhav- is also further reduced to ho- : ho-ti ho-nti etc.

(d) The forms of some verbs are directly derived from Sanskrit :

Present : 3. atthi santi 2. asi attha 1. asmi and amhi **amha**.

Imperative : atthu santu, etc.

128. Now the **future** forms of some important verbs may be presented :

base : bhav-issa-

base : kathe-ssa-

3.	भविस्सति	भविस्सन्ति	कथेस्सति	कथेस्सन्ति
	bhavissa-ti	bhavissa-nti	kathessa-ti	kathessa-nti
2.	भविस्ससि	भविस्सथ	कथेस्ससि	कथेस्सथ
	bhavissa-si	bhavissa-tha	kathessa-si	kathessa-tha
1.	भविस्सामि	भविस्साम	कथेस्सामि	कथेस्साम
	bhavissā-mi	bhavissā-ma	kathessā-mi	kathessā-ma
	भविस्सं		कथेस्सं	
	bhavissa-m		kathessa-m	

(a) In the later phase of Pali -ssa- was replaced by -hi - verb ho- (be), base ho-hi-

3. ho-hi-ti ho-hi-nti- 2. ho-hi-si ho-hi-tha 1. ho-hi-mi ho-hi-ma

(b) Even the future base bhavissa- has contracted to *bhessa-, and then changed into hessa-: 3. hessa-ti hessa-nti, etc.

(c) Some forms are direct borrowings from Sanskrit :
dad (give), besides having dad-issa-, has also the base dassa- <dāśya- dassa-ti dassa-nti, etc.
jān (know), besides having the regular base jān-issa-, has also ñass- from jñā-sya- : 3. ñassa-ti ñassa-nti, etc.
suṇ (hear), besides having suṇ-issa-, has also the base so-ssa- <śro-sya- : 3. sossa-ti sossa-nti, etc.

129 The **past** forms, besides taking the past endings, may also take the augment a-, in some cases necessarily.

The first set of endings is added to verbs endings with consonants, and the second set to those ending with the vowels ā, e and o.

The past forms of gacch, kathe and kā may be presented

3.	गच्छि	गच्छिसु	कथेसि	कथेसु
	gacch-i	gacch-imsu	kathe-si	kathe-sump
2.	गच्छि	गच्छित्थ	कथेसि	कथेसित्थ
	gacch-i	gacch-ittha	kathe-si	kathe-sittha
1.	गच्छि	गच्छिम्ह	कथेसि	कथेसिम्ह
	gacch-im	gacch-imha	kathe-sim	kathe-simha

3. अकासि	अकासुं
a-kā-si	a-kā-sum
2. अकासि	अकासित्थ
a-kā-si	a-kā-sittha
1. अकासि	अकासिम्ह
a-kā sim	a-kā-simha

The forms of ho (be) are regular, except in 3p. pl., where the base is he-: 3. a-ho-si a-he-sum 2. a-ho-si a-ho-sittha 1. a-ho-sim a-ho-simha.

130. The past conjugation abounds in irregular and duplicate forms.

(a) gacch has as many as four bases : gacch-, gam (taking the first set of endings) and gamā-, gā (taking the second set of endings). Some bases take the augment a- necessarily, some optionally.

3. (a)-gam-i	(a)-gam-imṣu	3. a-gamā-si	a-gam-amṣu
2. (a)-gam-i	(a)-gam-ittha	2. a-gamā-sia-gamā-sittha	
1. (a)-gam-im	(a)-gam-imha	1. a-gamā-sim	a-gamā-simha

The base gā- has also preserved the memory of its Sanskrit conjugation in aorist :

3. a-gā < a-gā-t	a-g-uṃ	for a-g-uḥ
a-gamā		
2. a-gā < a-gā-ḥ	a-gu-ttha	(with a peculiar change in the base in 2p and 1p.)
1. a-g-aṃ	a-gu-mha	

(b) The verb kar (do) has an additional base kā, which is actually derived from the aorist forms. We may just see how the aorist forms have supplied the verbal base kā as well as the second set of past endings to Pāi :

3. a-kā-si	< *a-kassī	< a-kār-ṣ-ī-t	a-k-amṣu	< *a-kassu	< a-kār-ṣ-uḥ
2. a-kā-si	< *a-kassī	< a-kār-ṣ-ī-ḥ	a-kā-sittha	< *a-kārṣista	
1. a-kā-sim	< *a-kā-sim	< *a-kārṣim	a-kā-simha	< *a-kārṣma	

- (c) The Sanskrit verb **as** (be) also has supplied its past forms to Pali, so that the past base appears to be ā-taking the second set of endings :
3. ā-si <ās-ī-t ā-simsu for *ā-sum <*aṣ-uh
 2. ās-si <ās-ī-ḥ ā-sittha <*ās-i-sta
 1. ā-sim <*ās-ī-m ā-simha <*ās-i-sma.
- (d) The Sanskrit verb **bhū** (be) also has supplied some of its defective aorist forms : 3. sg. ahu < a-bhū-t, also a-huvā. The regular forms from the base **ho-** have already been noticed.
- (e) The Sanskrit forms **āha āhuḥ** also have come down to Pali with some corruption: 3. sg. āha pl. āhu, and also āh-aṃsu.
- (f) The forms of **vac** (speak) fluctuates between Sanskrit and Pali pattern: Sg. 3+2 a-vaca and a-voca Pl. 3. a-vaca-m a-voca-m a-vocum. The other forms are made from **vac** with the first set of endings.
- (g) Some verbs like **ṭhā** (=sthā stand), **ñā** (=jñā know, preserve their old memory and double their initial consonant after the the augment **a-** :
3. a-ṭṭhā-si a-ṭṭh-aṃsu 3. a-ññā-si a-ññ-aṃsu
 2. a-ṭṭhā-si a-ṭṭhā-sittha 2. a-ññā-si a-ññā-sittha
 1. a-ṭṭhā-sim a-ṭṭhā-simha 1. a-ññā-sim a-ññā-simha
- (h) The Pali base **dasa-** (see) <drāk-ṣ has similarly doubled its initial consonant : 3.2. sg. a-ddasa 3pl. a-ddas-aṃsu, etc.

131. The Pali grammarians have supplied to us another set of past endings deduced from some popular Sanskrit past forms used in early Pali. They have often misunderstood the middle for active and 2p for 3p.

The popular language of the Vedic people did not restrict the **-s-** insertion in aorist to a particular group of verbs.

Some of the endings have actually been deduced from the conditional forms without the augment **a-**.

The set of the active endings is :

3. -atha < (?) -u < -us
2. -o < -as -ttha < -sta (*a-dā-sta)
1. -a < (?) -amha < -sma (*a-dā-sma)
- am < -am (a-bhava-m)

The **conditional** forms of some important verbs are presented below :

dad, base dad-issa- kathe, base kathe-ssa-

3.	ददिस्स	ददिस्संसु	कथेस्स	कथेस्संसु
	dadissa	dadiss-amsu	kathessa	kathess-amsu
2.	ददिस्स	ददिस्सत्थ	कथेस्स	कथेस्सत्थ
	dadissa	dadissa-ttha	kathessa	kathessa-ttha
1.	ददिस्स	ददिस्सम्ह	कथेस्सं	कथेस्सम्ह
	dadissa-m	dadissa-mha	kathessa-m	kathessa-mha

(a) ho (be) changes into huv, making the base huv-issa-.

(b) Some forms have directly been borrowed from Sanskrit :

sossa- for suṇ-issa-

3.	सोस्स	सोस्संसु	अदस्स	अदस्संसु
	sossa	soṣṣ-amsu	a-dassa	a-dass-amsu
2.	सोस्स	सोस्सत्थ	अदस्स	अदस्सत्थ
	sossa	sossa-ttha	a-dassa	a-dass-ttha
3.	सोस्सं	सोस्सम्ह	अदस्सं	अदस्सम्ह
	soṣṣ-m	sossa-mha	a-dassa-m	a-dass-mha

133. The **optative** forms of some verbs are :

gacch, base gacch-eyya- kathe: kathe-yya-

3.	गच्छेय्य	गच्छेय्युं	कथेय्य	कथेय्युं
	gaccheyya	gaccheyy-um	katheyya	katheyy-um
2.	गच्छेय्यासि	गच्छेय्याथं	कथेय्यासि	कथेय्याथं
	gaccheyyā-si	gaccheyyā-tha	katheyyā-si	katheyyā-tha
1.	गच्छेय्यामि	गच्छेय्याम	कथेय्यामि	कथेय्याम्
	gaccheyyā-mi	gaccheyyā-ma	katheyyā-mi	katheyyā-ma
	गच्छेय्यं		कथेय्यं	
	gaccheyya-m		katheyya-m	

- a. The verb *ho* (be) becomes *huv* before taking *-eyya* (*huv-eyya-*); *brū* (speak) also makes *bruv-eyya-*. Other bases are quite regular.
- b. But some forms have been directly borrowed from Sanskrit :
dad (give): 3. sg. *dajjā* < -*dad-yāt* pl. *dajju* < *dad-yuḥ*,
 1. sg. *dajjam* < *dad-yām*. *vad* (speak) : 3. pl. *vajju* < **vad-yuḥ* for *vad-eyuḥ*.
- c. In 3. sg. the final *-eyya* is often dropped, so that the form appears to be a recasting of Sanskrit : *gaccheyya* > *gacche*, as if from *gacchet*, etc.

134. There are **middle endings** also in Pali, but they are very rarely used, often in the older language of the canonical texts and in poetry.

They are presented below for each tense and mood.

	Present		Imperative		Past		Optative	
	sg.	pl.	sg.	pl.	sg.	pl.	sg.	pl.
3.	-te	-nte	-taṃ	-ntaṃ	-ittha	-itthum	-tha	-raṃ
2.	-se	-vhe	-ssa	-vho	-se	-vhaṃ	-tho	-vho
1.	-e	-mhe	-	-	-im	-mhase	-ṃ	-mhe
		-mhase						

a. For future and conditional, there are perhaps no endings. If some forms are met within the older language and poetry, they may be recognised through the present and past endings respectively.

b. The *-yya-* of the optative base is dropped before 3p. sg. *tha*, pl. *ra* and 2p. sg. *tho* : *chinde-tha*, *chinde-ra* and *chinde-tho*; not elsewhere : 1p. sg. *-chind-eyya-m*. pl. *chind-eyya-mhe*, 2p. pl. *chind-eyya-vho*.

135. There are also some **irregular forms** which have been attached to some tense or mood by the Pali grammarians.

a. The verb *kar* (do) is said to have a base *kayira-* in *kayirā* for *kareyya* and *kayirā-tha* for *kareyyā-tha*. A meta-thesis in the passive base *kariya-* cannot be ruled out here,

b. An alternative base *kubb-* from *kurv-anti* is not difficult to understand, but *kāha-* can be deduced from *a-kāsi* only, if at all.

c. The 3pl ending *-re* for *-anti* or *ante* is difficult to understand.

d. Sometimes present 1p. pl. ending *-ma* is extended by *-se* : *labhā-ma-se*.

This is the end of our account of the Pali conjugation. It is sometimes difficult only on account of Sanskrit forms which have been directly borrowed with phonetic change. That is why, the Pali pattern is disturbed.

But as we pass on from the canonical texts to the commentaries, we find the language to be regular, strictly following the Pali pattern. Even the forms which have been borrowed from Sanskrit become the basis for a new base with regular conjugation. Thus originally *kurvanti* (they do) had been borrowed from Sanskrit as *kubbanti*, but later *kubba-* became regular base for the other forms like *kubba-ti*, *kubba-si*, etc.

Actually, every borrowing from Sanskrit has given to Pali a duplicate base, which has both enriched and simplified the language.

Now we may proceed to the conjugation of the secondary verbs like passive, causal, denominatives, etc.

Passive

136. The passive base is made by adding *-iya* to the verbs ending with consonants : *khād-iya*, *sev-iya*, *gaṇh-iya*, *kar-iya*, etc. The final *e* of the contracted verbs is dropped : *core-* > *cor-iya*, *kathe-* < *kath-iya*, etc.

(a) Generally, *i* of *-iya* is also lengthened: *kar-iya* > *kar-īya*, *cor-īya*, *rakkh-īya*, etc.

(b) A large number of bases are direct borrowings from Sanskrit with the usual phonetic change: *śak-ya* (can) > *sakka-*, *pac-ya* (cook) > *pacca-*, *bhuj-ya* (eat) > *bhujja-*, *ṇṛt-*, (dance) > *nacca-*, *vid-ya* (know) > *vijja-*, *vidh-ya* (pierce) > *vijjha-*, *han-ya* (kill) > *hañña-*,

kup-ya (be angry) > kuppa, labh-ya (get) labbha-,
gam-ya (go) > gamma-, sah-ya (bear) > sayha- etc.

Speaking from the Pali point of view, we may say, that the final consonants of some verbs are doubled to make the passive base. Only in case of the verbs ending with dental stops, the final consonants are palatalised. Some verbs like dad- ignore the final consonants before taking-īya.

- (c) As a rule, the middle endings may be attached to the passive base, but actually the active endings are as common as the middle.

kar, base करि (री)या kar-i/īya-

3. करि (री)यति kari/īya-ti करि (री) यन्ति kari/īya-nti
करि (री)यतु kar-i/īya-tu करि(री)यन्तु kari/īya-ntu

- (d) The base directly borrowed from Sanskrit preserve the middle endings :

पीयते pīya-te (drink), दीयन्ते dīya-nte (give), etc.

Causals

137. The causal base is made by adding -āpaya to the verbs : gacch>gacch-āpaya, core- >cor-āpaya-, etc.

- (a) The suffix -āpaya is also contracted to -āpe : gacch-āpe-cor-āpe-, etc.
- (b) Some causal bases are direct borrowings from Sanskrit with the usual phonetic change : śru (hear) > śrāvaya> sāvaya- or sāve-, kṛ (do)>kāraya- or kāre-, prāp (get)> prāpaya > pāpaya- or pāpe-, gam (go)>gamaya- or game-,etc. If we take the verb with its Pali face, the causative bases may be considered as irregular : su (hear) →sāvaya or sāve, kar (do)→kāraya or kāre, and so on.
- (c) Sometimes the causal base borrowed from Sanskrit is further extended by -āpaya or -āpe, as if the form had lost its force : kār-aya or kāre >kār-āpaya or kārāpe-, yojaya (join) > yoj-āpaya or yoj-ape, etc.
- (d) The forms run exactly like coraya-ti, core-ti, etc.

Passive of the causals

138. The causal base is also further changed into passive. The final e of āpe is dropped before -iye : kārāpe- > kārāp-īya, pāce- > pāc-īya, etc.

- (a) Here also the initial i of -īya may be lengthened : kārāp-īya, pāc-īya, etc.

Denominatives

139. The denominatives are made by adding -ya to nouns and adjectives. The final vowel of the word is lengthened before -ya. In some cases, the final a is changed to ī : gaḷa-gaḷā-ya-ti (makes a roaring sound), pabbatā-ya-ti (becomes mountain), taṇhā-ya-ti (has thirst for), putta (son) > puttī-ya-ti (treats as son), etc.

Infinitives

140. The infinitive forms are made by adding -tuṃ to contracted verbs : kathe-tuṃ, ho-tuṃ, core-tuṃ, etc. But the verbs ending with consonants take it with an interposed -i- : khip-i-tuṃ, suṇ-i-tuṃ, kar-i-tuṃ, etc.

141. In some cases, there are borrowings from the several varieties of the Vedic language :

- (a) -tuṃ : dā-tuṃ (give), pā-tuṃ (drink), gan-tuṃ (go), prāptuṃ > pattuṃ (get), śrotuṃ > sotuṃ (hear), etc.
 (b) -tave : śrotave > sotave (hear), dā-tave (give), gantave (go), etc.
 (c) -tāye : so-tāya (hear), je-tāye (conquer), etc.

Absolutives

142. The absolute forms are made by adding -tvā to the contracted verbs : kathe-tvā, core-tvā, etc. But the verbs ending with consonants take it with an interposed -i- : suṇ-i-tvā, pass-i-tvā, gacch-i-tvā, etc.

143. In some cases, there are borrowings from the several varieties of the Vedic language.

- (a) -tvā : śru-tvā > su-tvā, kṛ-tvā > ka-tvā, jñā-tvā > ñātā, etc.

- (b) -tvāna : śrutvāna > su-tvāna, kṛ-tvāna > ka-tvāna, etc.
- (c) -tūna is the contracted form of the former in some other examples : so-tūna, kattūna, etc.
- (d) -ya : The Sanskrit verbs preceded by prepositions take -ya or -tya. They have been handed down to Pali with the usual phonetic change : āgamma > ā-gam-ya, upecca < upa-i-tya, paṭi-ggayha < -gṛhya, etc.

144. In the later history of Pali -tvā and -tvāna began to be added to typical Pali verbs, ignoring the Sanskrit forms : kar-i-tvāna, caj-i-tvāna, che-tvā for chit-tvā, da-tvā for dat-tvā, bhu-tvā for bhuk-tvā, etc.

- (a) The variants -itvā, and -itvāna are found in Prakrit as -eppi and -eppiṇu and in Apabhraṃśa as -evi and -evṇu.

Present and future participles

145. The present and future participles are made by adding -nta to the present and future bases : bhava-nta, gaccha-nta, kathe-nta, etc. and bhavi-ssanta, gacch-issa-nta, pacissa-nta, etc. The fem. is made by ī : gacch-antī, gacchissantī, etc.

- (a) There are middle forms also made by -māna (f. -mānā) : core-mānā. etc.

146. The suffix -māna is added to the passive base : gīya-māna < gāy (sing) cor-iya-māna, kar-iya-māna, etc.

Past participles

147. The past participles are made by adding -ita to the verb : khād-ita, cal-ita, etc. The final e of the contracted verb is dropped : cor-ita, kath-ita, etc.

148. But a large number of these participles have been borrowed from Sanskrit with the usual phonetic change : gata, bhūta, śruta > suta, kṛta > kata, prāpta > patta, *dan-na (dad+na) > dinna. etc.

Gerundives

149. The gerundives are made by a number of suffixes,

- (a) The most usual suffix is -tabba, added to verbs ending with consonants with an interposed -i- : ho-tabba, kathe-tabba, pac-i-tabba, gaṇh-i-tabba, etc. There are some borrowings from Sanskrit with the usual phonetic change : prāptavya > pattaḥḥa etc.
- (b) The less usual suffix is aṇīya. But most of the forms have been borrowed from Sanskrit : gam-aṇīya, bhoj-aṇīya, śrāv-aṇīya > sāvaṇīya, etc.
- (c) The gerundives with -ya are also quite usual, but -ya is seldom seen due to the phonetic change : śak-ya > sakka, pāc-ya > pacca, vādyā > vajja, bhīd-ya > bhijja, laḥh-ya > labbha, etc.
- (d) In some cases -y- has been doubled : jñe-ya > ñe-yya, pe-yya, etc.
- (e) In some cases there is a peculiar suffix -teyya : ña-teyya. etc.
- (f) Some of them have become nouns : kṛtya > kicca, etc.

SUNDRY THINGS :

INDECLINABLES, WORD-FORMATION, COMPOUNDS

Following the order of our parts of speech, namely nouns pronouns, adjectives (including numerals), verbs and indiclinables, this chapter should have been devoted to the last item. But the indeclinables, though a part of grammar regarding their use in the sentences, are mostly to be learnt from the dictionaries. Therefore, a whole chapter is too big for them.

Similarly, small items of the Pali grammar are word-formation by means of primary and secondary suffixes and compounds of words. These aspects of the Pali grammar or Pali language are so much dependent on Sanskrit that hardly anything new can be added.

150. The **indeclinables** may be subdivided as adverbs, prepositions (also including postpositions) and particles (comprising conjunctions and interjections).

(a) The adverbs are generally the isolated forms of nouns and adjectives as well as verbs which have come to govern certain cases as well as verbs.

The adverbs connected with cases are : *vinā* (without), etc. with acc., *saddham* (with), etc. with instr., *namo* (homage), etc. with dative, and so on.

The adverbs modifying the verbs are : *sammā* (well), *punappunam* (again and again), etc.

Some other adverbs have local and temporal meanings : *pecca* (in the next world), *sāyam* (in the evening), *pāto* (in the morning), etc.

151. The prepositions are more numerous in Pali than in Sanskrit due to their duplicate forms and are generally prefixed to verbs, changing their meanings : gacchati (goes) but ā-gacchati (comes), ni-sīdati (sits down), etc. They are also said to have some meanings, but their capacity to change the meaning is more marked.

The following prepositions, with their duplicates, if any, may be noted :

acc- before vowels other than i ī, beside ati-.

Similarly :

ajjh-, beside adhi- ; abbh-, beside abhi-; u-, doubling the following consonant, beside ut/d-; ni-, doubling the consonant, beside nī-; pa-, beside ppa after vowels; pacc-, beside paṭi-, pati- and paḷi-, with doubling of p after vowels; anu-, apa-, ava- and the contracted o-, ā-, upa-, parā-. pari-, vi- and sam-.

152. There are a good number of particles in Pali, many of them being conjunctions and a few others being interjections: sace (if), pi (also), ti (thus), pana (but), etc.

153. As already remarked, the **word-formation** does not play any important role in Pali, because it has utilised the Sanskrit vocabulary to the best of its capacity.

If the matter would have ended just here, the Pali language would have been quite simple to master. But the Sanskrit words have been attached such meanings as are not clear by etymology. Thus paṭicca-samuppāda, though recognisable as pratītya-samutpāda according to Sanskrit etymology, is difficult to grasp as to its meaning.

Therefore, it is fruitless to spend any amount of labour on this aspect of the language. The Pali words, if possible, may be traced back to the Sanskrit forms, but the meanings should be learnt from the Pali dictionaries or deduced from the context.

The following suffixes may be introduced to the beginners :

Primary suffixes :

- (t) tu, corresponding to Sanskrit -tṛ :kattu-, da-tu, etc.
- ū, a typical Pali suffix in vid-ū, (ñ)ñū, g-ū, etc.

-ī in gāmī, vādī, etc.

-eyya in peyya, deyya, etc.

Most of the primary suffixes may be identified through Sanskrit.

Secondary suffixes :

ima in or-ima, pār-ima, heṭṭh-ima, etc.

-iya in vesāl-ya, etc.

-ka in sa-ka, porāṇaka, etc.

-ika in nād-ikā, sama-titth-ikā, etc.

-to in pura-to, heṭṭha-to, etc.

-ita in sukh-ita, etc.

-era in sāmaṇera, etc.

-manta, -vanta are the common possessive suffixes.

The fem. suffixes are ā and ī : peyyā, puṭī, etc.

154. The **compounding of words** is another similar aspect of the Pali language. All compounds in Pali may be dissolved on Sanskrit pattern. They are neither very long nor very complicated.

The most important compounds may be introduced to the students.

- (a) There is a compound in which the first member represents any case-form other than the nominative :

gāma (m)-gata, kāka(=kākena)-peyyā, sopāna(ssa) .śīsa, etc.

- (b) There is another compound in which the first member is an adj. or a numeral :

महासमण mahā-samaṇa

The compound also takes secondary suffixes : पञ्च वग्निया pañca-vagg-ya, समतिथिका Sama-titth-ikā, etc.

- (c) There is a third compound in which the two members combine to refer to a third object :

buddha-ppamukha बुद्धप्पमुख (bhikkhu-saṅgha), etc.

- (d) There is yet another compound in which two or more members are mentioned jointly or severally :

miga-pakkhi-narādi, anna-pānaṃ, etc.

- (e) There is also a compound in which the first member is an adv. : yāvaḍ-atthā, atī-viya, etc.

SYNTAX

155. Pali is a synthetic language. Therefore the order of words has no importance. But the usual word-order in Pali is : subject, object and verb, or simply subject and verb, the other words put near the subject or verb according to their functional importance.

156. The finite verb is represented as much by the conjugational forms as by the participles, specially in the past tense.

157. The subordinate clauses are rarely used due to the frequent use of absolutes.

158. Though the prose of the Pali canonical texts is synchronous with that of the Brāhmaṇas and Upaniṣads, the Pali sentences are typical due to popular as well as sectarian origin. There are phrases like *tena samayena* (at that time), followed by *tena kho pana samayena*, meaning the same in the next sentence.

Agreement

159. The verb in its conjugational form agrees with the number and person of the subject in active voice and with the same of the object in passive voice : *so dukkhaṃ kāmayaṭi* सो दुक्खं कामयति = He wants sorrow. *uvajjhāyo maṃ avacāsi* उवज्झायो मं अवचासि = The teacher said to me. *vānarehi phalāni khādiyaṇti* वानरेहि फलानि खादियन्ति = Fruits are eaten by the monkeys.

(a) The participles, however, agree with the gender and number of the subject or object: : *samaṇā mayaṃ āgatā* समणा मयं

आगता = We, the monks, have come. *kataṃ buddhassa sāsanaṃ* कतं बुद्धस्स सासनं = The order of the enlightened one has been obeyed. *tisso vijjā anupattā* तिस्सो विज्जा अनुपत्ता = The three sciences have been received.

(b) The verb **be** is generally not expressed : *samaṇā mayaṃ mahārāja* समणा मयं महाराज = Lord, we are monks. *odātaṃ me ciittaṃ* ओदातं मे चित्तं = My mind is clear.

When used at all, **hoti** is more emphatic than **atthi** *andh'o smi* अन्धो स्मि = I am blind. *kammunā busalo hoti* कम्मूआ बुसलो होति = One is a low-caste man by deed.

160. The adjective agrees with the unnumber, gender and case of the nouns and pronouns : *nīce kulamhi jāto haṃ* नीचे कुलम्हि जातो हं = I was born in a low family. *bahūhi rata-cariyāhi laddho* बहूहि वतचरियाहि लद्धो = I was obtained by practising many vows. *yasmim pāpāni kammāni sa ve kaṇho* यस्मिं पापानि कम्माणि स वे कण्हो = In whom there are evil deeds, he alone is black. *ramaṇīyaṃ ānanda rājagahaṃ ramaṇīyo gijjhakūṭo pabbato* रमणीयं आनन्द राजगहं रमणीयो गिज्झकूटो पव्वतो = Ananda, Rājagṛha is charming, the mountain gṛdhra-kūṭa is charming.

Pronouns

161. The first and second person pronouns are often expressed through their verbs themselves : *gehaṃ upāvisim* गेहं उपाविसि = I entered the house. *na kaṃ ci abhivādesim* न कं चि अब्धिवादेसि = I did not salute anybody. But often they are also used either for the sake of emphasis or metre : *nāhaṃ bhāyāmi* नाहं भायामि = I am not afraid.

(a) The third person is almost always used : *bhagavā rājagahaṃ pāvisi* भगवा राजगहं पाविसि = The lord entered Rājagṛha. *vajanti bhikkhavo* वजन्ते भिक्खवो = The monks go.

162. The demonstrative pronoun **sa-**, besides having its usual sense, also means the same, very same, when used with other pronouns : *so haṃ vicarissāmi* सो हं विचरिस्सामि = The same I will wander. *so tvaṃ* सो त्वं = The same you. The other pronouns are used in their usual sense.

163. The co-relation of *yo* (who) and *so* (he) in all the cases is well-marked : *yassa catthāya pabbajito so me attho anupatto* यसस चत्थाय पव्वजितो सो मे अत्थो अनुपत्तो = The object for which I left house has been achieved. *yena gaṃgā nadī tena gato* येन गांगा नदी तेन गतो = He moved towards the river Ganges.

Government of cases

164. The **nominative** is used as the subject of the verb in the active voice and as the object of the verb in passive voice : *sīho nadati vane* सीहो नदति वने = The lion roars in the forest. *taṃ na passāmi* तं न पस्सामि = I do not see him. *vānarehi phalāni khādiyanti* वानरेहि फलानि खादियन्ति = Fruits are eaten by the monkeys.

165. The Vocative forms always stand out of the sentence : *eso te, rāhula, pitā* एसो ते राहुल पिता = Rāhula, he is your father. *samaṇā mayaṃ mahārāja* समणा मयं महाराज = Lord, we are monks. *ālokettha bhikkhave* आलोकेय भिक्खवे = See, monks.

166. The **accusative** is used as the object of the verb in active voice : *dāyajjaṃ yācāhi* दायज्जं याचाहि = Ask for inheritance. *ducchaṇṇaṃ āgāraṃ vuṭṭhi samati-vijjhati* दुच्छन्नं आगारं वुट्ठि समति विज्जति = The rain-water pierces through the badly covered house.

(a) Sometimes **ti** (thus) takes the place of the acc. ending: *basalo ti bruveyyātha* वसलो ति ब्रुवेय्याथ = You may say that he is a bastard. Sometimes this **ti** becomes the accusative representative of the whole sentence : *ehi bhikkhū ti maṃ āha* एहि भिक्खू ति मं आह = He said to me : come, monk.

(b) It is also used with some words like *vinā* (without), etc. *so tumhe taṃ vinā karissati* सो तुम्हे तं विना करिस्सति = He will deprive him of you.

(c) An acc. form is also used adverbially : *madhuraṃ bhaṇāhi* मधुरं भणाहि = Speak gently. *saccaṃ kahehi* सच्चं कहेहि = Speak truly.

167. The **instrumental** is used as the subject of the verb in the passive voice : *musā mayā bhaṇitaṃ* मुसा मया भणितं = I have

said falsely. *katam tena pāpaṃ* कतं तेन पापं = He has committed a sin. In active voice, the instrumental form shows the means of action : *sabbam suṇāti sotena, sabbam passati cakkunā* सब्बं सुणाति सोतेन सब्बं पस्सति चक्खुना = Everybody hears by ear, everybody sees through eyes.

(a) It also expresses cause of action : *kammunā hoti brāhmaṇo* कम्मना होति ब्राह्मणो = One is a Brahmin by deed.

(b) Sometimes mode of action is expressed : *bhagavā ekapallaṃkena nisīdi* भगवा एकपल्लकेन निसीदि = The lord sat in one posture.

(c) It shows direction : *yena vārāṇasī tena gato* येन वाराणसी तेन गतो = He moved towards Vārāṇasī. *katamena tvaṃ mahā-samaṇa maggena āgato* कतमेन त्वं महासमण मग्गेन आगतो = By which way, great monk, have you come ?

(d) The amount of punishment, cost, etc. is put in instrumental : *rājā coraṃ kahāpaṇa-satena daṇḍesi* राजा चोर कहापण सतेन दण्डेसि = The king punished the thief with 100 rupees. *paṃcahi kahāpaṇehi kītaṃ idaṃ* पंचहि कहापणेहि कीतं इदं = It has been purchased for five rupees.

(e) Often it has the sense of locative : *tena samayena* तेन समयेन = At that time. *bhagavā manasākāsi* भगवा मनसाकासि = The lord thought it in his mind. *tassā rattiyā accayena* तस्सा रत्तिया अरुचयेन = After the passing of that night.

168. The **dative and genitive** have largely merged in form and usage. In Pali they have come to show the relation of the object with the person, which may be expressed variously by the prepositions in English : *caratha bhikkhave bahujaṇa-hitāya* चरथ भिक्खवे बहुजन हिताय Go, monks, for the welfare of many. *imaṃ dadāma te nātha* इदं ददामि ते नाथ = Lord, we give him to you. *ārāmaṃ bhikkhu-samghassa dammi* आरामं भिक्खु संघस्स दममि = I give the orchard the order. *assosum kho bhikkhū tesam* अस्सोसु खो भिक्खू तेसं = The monks heard of them. *tesam bhikkhūnaṃ etad ohosi* तेसं भिक्खूनां एतदहोसि = It so happened to those monks. *bhagavato etaṃ atthaṃ ārocesum* भगवतो एतमत्थं आरोचेसु = They reported this news to the lord.

(a) When used with **is, was, etc.**, expressed or understood, the genitive is translated by **have** : *sukho viveko tuṭṭhassa* सुखो विवेको तुट्ठस्स = A satisfied man has blissful intellect.

169. The **ablative** forms have the sense of **from** : *gāmā araññaṃ āgacchīm* गामा अरञ्जं आगच्छि = I came to the forest from the village. *jambūḍipā idhāgatā* जम्बूदीपा इधागता = I have come here from India. *gāmā gāmaṃ purā puram* गामा गामं पुरा पुरं = From village to village, from city to city.

(a) Because the instrumental and ablative too have largely fallen together, it is difficult to distinguish the meaning. Just as dative and genitive cooperate with each other in expressing various ideas, so also instrumental and ablative.

170. The **locative** stands for the place of action : *thero araññe bhamati* थेरो अरञ्जे भमति = The elder wanders in the forest. *bhagavā sāvatthiyaṃ viharati* भगवा सावत्थियं विहरति = The lord was staying in Śrāvastī. *siho guhāyaṃ va* सीहो गुहायं व = Like a lion in the cave. It also expresses time : *tāyaṃ velāyaṃ* तायं वेलायं = At that time.

(a) The locative has often the sense of **among** : *yo dha ko ci manussesu* यो ध को चि मनुस्सेसु = Whoever is here among men.

(b) As in Sanskrit, both genitive and locative are used absolutely : *nisinnassa kho rañño bimbisārassa etad aho si* निस्सिन्नस्स खो रञ्जो विम्बिसारस्स एतदहोसि = While the king Bimbisāra was sitting, it so happened to him. *evaṃ vutte sakko te manusse ajjhabhāsi* एवं वुत्ते सक्को ते मनुस्से अज्झभासि = While it so happened Indra said to those men. *sihesu nadantesu or sihānaṃ nadantānaṃ* सीहेसु नदन्तेसु सीहानं नदन्तानं = While the lions were roaring.

This is briefly about the government of cases in Pali. These hints will be enough for the students in taking up further readings. But they may be first advised to read the stories in commentaries which are clear and simple.

Tenses and moods

171. The **present** forms stand for the action in the present : *samgāmaṃ jeti so* संगामं जेति सो = He conquers the battle. *nama-*

ssāmi tathāgataṃ नमस्सामि तथागतं = I salute the-one-who has-
thus-come (in a changed form). *so hoti paṃḍito* सो होति पंडितो =
He becomes a wise man. *natthi dāni punabbhavo* नरिय दानि पुनब्भवो
= There is now no rebirth.

(a) In historical narration, it also expresses a past action:
tasmim samaye gaṃgā nadī purā hoti तस्मिं समये गंगा नदी पूरा होति =
At that time the river Ganges was full. *punāparaṃ yadā homi*
पुनपरं यदा होमि = When again I was (born). *upagacchāmi*
aṭṭanaṃ उपगच्छामि पट्टनं = I went to the port. *tattha sudam*
bhagavā viharati nādikāyaṃ gijmkāvasathe तत्थ सुद भगवा विहरति
नादिकाय गिजकावसथे = There it was heard that the lord was
staying in Lālgañj in a brick-built house.

(b) In the first person, both the present and imperative
have fallen together. Thus the forms of the first person also
express will or intention : *esāham*, *bhante*, *bhagavantam*
saraṇam gacchāmi एसाहं भन्ते भगवन्तं शरणं गच्छामि = Sir, I would go
to the lord for refuge.

In spite of difference in forms, the present forms in the first
person also express will or intention even in Sanskrit : *kim*
karomi kva gacchāmi किं करोमि क्व गच्छामि = What should I do ?
Where should I go ?

172. The **past** forms express action in the past : *na kaṃ*
ci abhivdesim न कं चि अभिवादेसि = I did not salute anybody *so*
pallaṅkaṃ samāruhi सो पल्लकं सभासहि = He mounted the couch.
vigarahi buddho bhagavā विगरहिवुद्धो भगवा = The lord Buddha
censured him.

It is peculiar that the singular past forms in 2nd and 3rd
persons have fallen together, giving rise to confusion.

173. The **future** forms express action in the future : *vihari-*
ssāmt kānane विहरिस्सामि कानने = I shall stay in the forest. *so*
gacchissati सो गच्छिस्सति = He will go.

(a) Like present, the forms of the first person express
intention : *gamiṣāmi gāmā gāmaṃ* गमिस्सामि गामा गामं = I intend
to go from village to village.

174. The **Imperative** forms express command with its
various shades like request, prayer, etc. : *gaccha dāni tuvaṃ*

gharam गच्छ दानि तुवं घरं = Now you go home. *suṇohi* सुनोहि = Please hear. *suṇātha gāthā* सुणाथ गाथा = Please hear the psalms. *utthāhi, nisida, jāgarassu* उट्ठाहि निसीद जागरस्सु = Get up, sit down, wake up.

175. The **optative** forms express desire, which may go up to command and slip down to permission : *vaseyyāma ekarattaṃ* वसेय्याम एकरत्तं = I wish to stay for a night. *vaseyyātha bhante* वसेय्याथ भन्ते = Stay, sir. *eyysāi bhagini* एय्यासि भगिनि = Come, sister.

(a) Sometimes they can be translated by can, could, etc. to show capacity, possibility, desirability, etc. : *narā udakaṃ pibeyyūṃ ti taḷāgo kārāpito* नरा उदकं पिबेय्युं ति तल्लागो कारापितो = A pond was caused to be dug so that people may drink water. *ime dārakā na vinasseyyūṃ* इमे दारका न विनस्सेय्युं = These children may not perish.

(b) Sometimes it expresses condition, specially with if : *mayam ce taṃ passeyyāma tassa hatthe chindhyāma* मय चे तं पस्सेय्याम तस्स हत्थे छिन्देय्याम = If we see him, we should cut his hands.

176. But condition is generally expressed by the **conditional** forms : *sace tvam jāti-sampanno abhaviṣṣa, rajjam labiṣṣa* सचे त्वं जातिसम्पन्नो अभविस्स रज्जं लभिस्स = If you were of high birth, you could get kingdom.

Participles

177. The **present participles** are used like ordinary adjectives, the action supposed to accompany the verb : *anussaranto sambuddhaṃ viharissāmi kânane* अनुस्सरन्तो सम्बुद्ध विहरिस्सामि कानने = Remembering the enlightened one, I shall wander in the forest.

(a) The adjectival force may be variously utilized, e. g., to show cause : *so bhikkhu pabbajjam alabhamāno kiso ahosi* सो भिक्खु पव्वज्जं अलभमानो कियो अहोसि That monk, not getting initiation, became lean and thin.

178. The **past participles** generally take the place of the past forms : *diṭṭhā hi sā mayā* दिट्ठा हि सा मया = I saw her, *āgato so mahāsamaṇo* आगतो सो महासमणो = That great monk came.

179. The **future participles**, rarely used, express intention :
gharam gamissanto araṇṇaṃ samāgacchiṃ घरं गमिस्सन्तो अरञ्जं
 समागच्छिं=I was intending to go home, but I came to the forest.

Infinitives

180. The infinitive forms express purpose : to go, to eat, to live. This form is generally accompanied by verb meaning can, may, etc. : *anujānāmi tāni bhesajjāni bhumjitum* अनुजानामि तानि भेसज्जानि परिभुजितुं=I allow you to take those medicines. *na sokkonti kaṭṭham phāletum* न सक्कोत्तिकट्ठं फालेतुं=They were not able to split the wood.

Absolutives

181. The absolute forms express the action which immediately precede the main verb : *sālaṃ pavasitvā samaṇaṃ vanditvā etad avoca* सालं पवसित्वा समणं वन्दित्वा एतदवोच=Entering house, greeting the monk, he spoke.

Texts for reading

(A) From Commentaries

इतिथिद्वये नन्दकुमारस्य विद्यार्हसालेयु वसन्निभसु सख्यौ पण्डित्य पवि-
 श्चरन् नन्दकुमारस्य इत्येव पत्रं दत्वा सुगलं वरदा उदरग्रास्यमा पक्कमन्तो
 नन्दकुमारस्य इत्यन्ती पत्रं न गच्छेत् । यत्पि पत्रं वो भवति गच्छेद्यत्ति पत्रं
 नानुसिद्धम् । एवं पत्रं विचिन्तितं सोपानं सोमं पत्रं गच्छेत्सन्तीति । सख्यौ तस्मिन्
 विचिन्तितं गच्छति । तस्मिन् खलु जनपदकस्यापिण्यो अपि विचिन्तितं अन्त्ये भगवता
 नन्दराजात् गच्छेत् । गच्छेत्ति न विना कस्मिन्सन्तीति । सो वीर्यं गच्छेत्
 पुत्रं खलु अत्युत्तमं आगच्छेत्सन्तीति । सख्यौ वचनं तस्मिन् इत्येव विचिन्तितं
 पवित्रं विद्युत् । सख्यौ पत्रं तस्मिन् इत्यन्ती पत्रं आगच्छेत्सन्तीति । सख्यौ वचनं
 पञ्चविंशत्यस्मिन् नन्देति । सो न पञ्चविंशत्यस्मिन्ति विचिन्तितं आगच्छेत्सन्तीति ।
 सख्यौ विचिन्तितं गच्छेत् । सख्यौ कस्मिन्सन्तीति । सख्यौ कस्मिन्सन्तीति ।

(B) From the Canonical Pali

एकं सम्यं भगवां राजगृहे विहरति विवस्सकं पञ्चवे । तेन खो पत्रं सम्यं
 राजा मागधो अजातसत्तु वेदेहिगुत्तो वज्जी अभियानुत्तमां होति । सो एवमाह
 — अहं इमे वज्जी विचिन्तितमां होति । अथ खो राजा वत्सकं भगवता
 मागधसत्तुमं आगच्छेत्सन्तीति । एहि त्वं भगवता येन भगवता तेन पञ्चकम, उपपन्नकमिदं
 मम वचनं भगवन्ती पादे सिद्धं भवति । एवं च वदेहि राजा भवन्ती मागधो
 अजातसत्तु वेदेहिगुत्तो वज्जी अभियानुत्तमां । यथा च ते भगवता व्याकरोति
 तं सद्यः उपादेत्सन्तीति । नहि वज्जीवज्जीवति । नहि वज्जीवज्जीवति ।
 एवं भवति खो वत्सकं राजा रज्जो मागधस्य अजातसत्तुस्य पवित्रस्य
 राजगृहे विद्युत्ति, येन विवस्सकं पञ्चवे तेन पण्यति । एकमन्तं विचिन्तितं
 खो वत्सकं भगवन्तं पवित्रं — राजा यो गीतमं मागध एवमाह — अहं
 इमे वज्जी उच्छिन्नमां होति । अथ खो भगवता वत्सकं आगच्छेत्सन्तीति — यथावत्
 च भगवता येन अपरिहृतिमां वत्सकं उच्छिन्नं वज्जीवन्ती पवित्रं होति ।

× × ×

राहुलमाता देवी राहुलं कुमारं एतदवोच एसो ते राहुल, पिता । गच्छस्सु दायज्जं याचाही ति । अथ खो राहुलो कुमारो येन भगवा तेनुपसंक्रमि, उपसंक्रमित्वा भगवतो पुरतो अट्ठसि—सुखा ते, समण, छाया ति । अथ खो भगवा उट्ठयासना पक्कमि । अथ खो राहुलो कुमारो भगवन्तं पिट्ठतो पिट्ठतो अनुब्रन्धि—दायज्जं मे, समण, देहि । दायज्जं मे, समण देही ति । अथ खो भगवा आयस्मन्तं सारिपुत्तं आमन्तेसि—तेन हि त्वं, सारिपुत्त, राहुलं कुमारं पव्वाजेहीति ।

×

×

×

अम्बपाली गणिका भगवन्तं एतदवोच—अधिवासेतु मे भन्ते भगवा स्वातनाय भत्तं सद्धिं भिक्खुसंघेना ति । अधिवासेसि भगवा तुण्ही भावेन । अम्बपाली गणिका पदक्खिनं कत्वा पक्कमि । अथ खो भगवा येन नादिका तेनुपसंक्रमि । अम्बपाली गणिका तस्सा रत्तिया अच्चयेन सके आरामे पणीतं खादनीयं पटियादापेत्वा भगवतो कालं आरोचापेसि—कालो भन्ते निट्ठितं भत्तं ति । अथ खो भगवा आसने निसीदि । अम्बपाली भिक्खुसंघं संतप्पत्वा एकमन्तं निसीदि । भगवन्तं एतदवोच—इमाहं भन्ते अम्बवनं बुद्धप्पमुखस्स भिक्खुसंघस्स दम्मी ति । पटिग्गहेसि भगवा आरामं ।

Exercise—Please note down the inflexional and syntactical differences in A & B.

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