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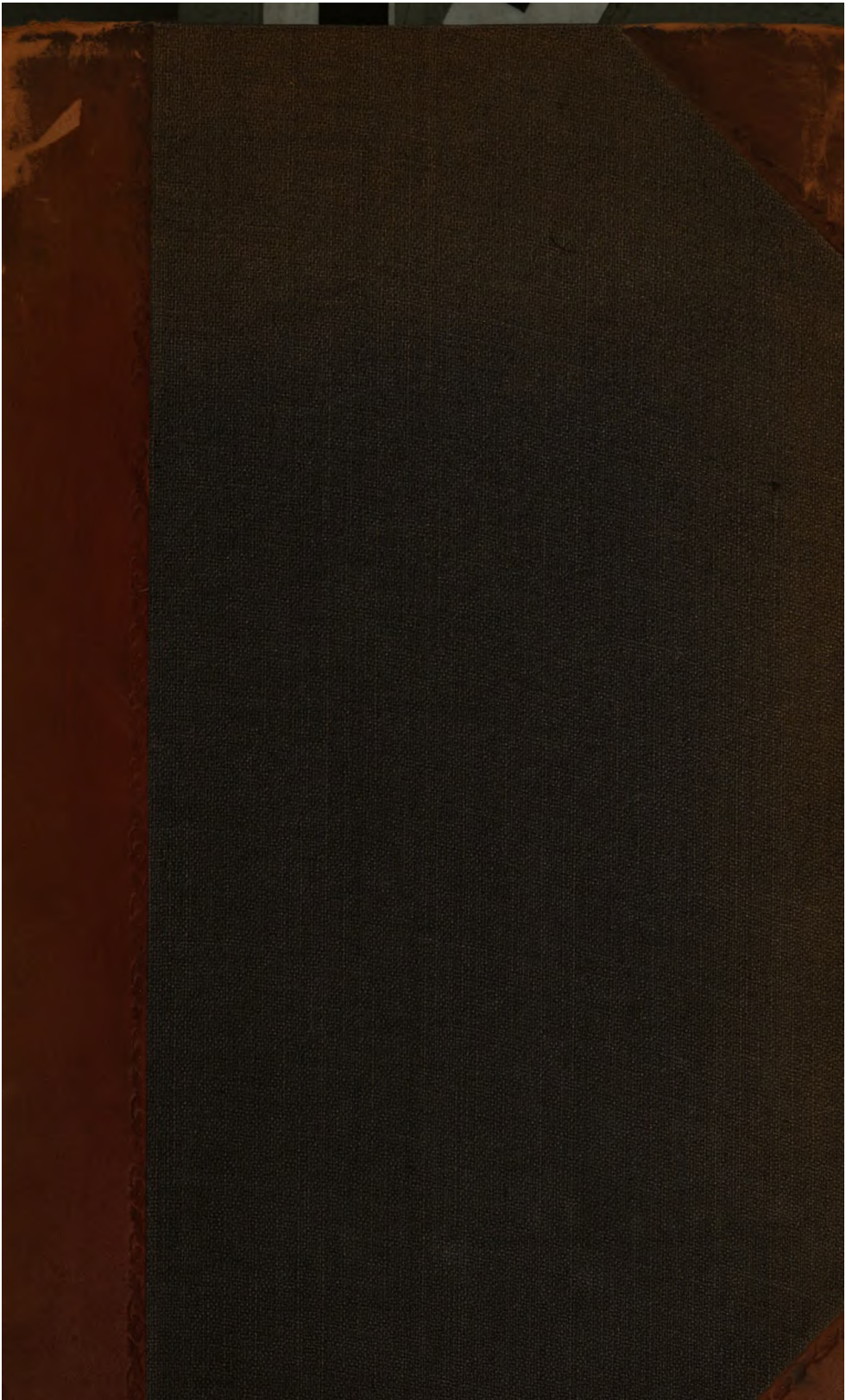
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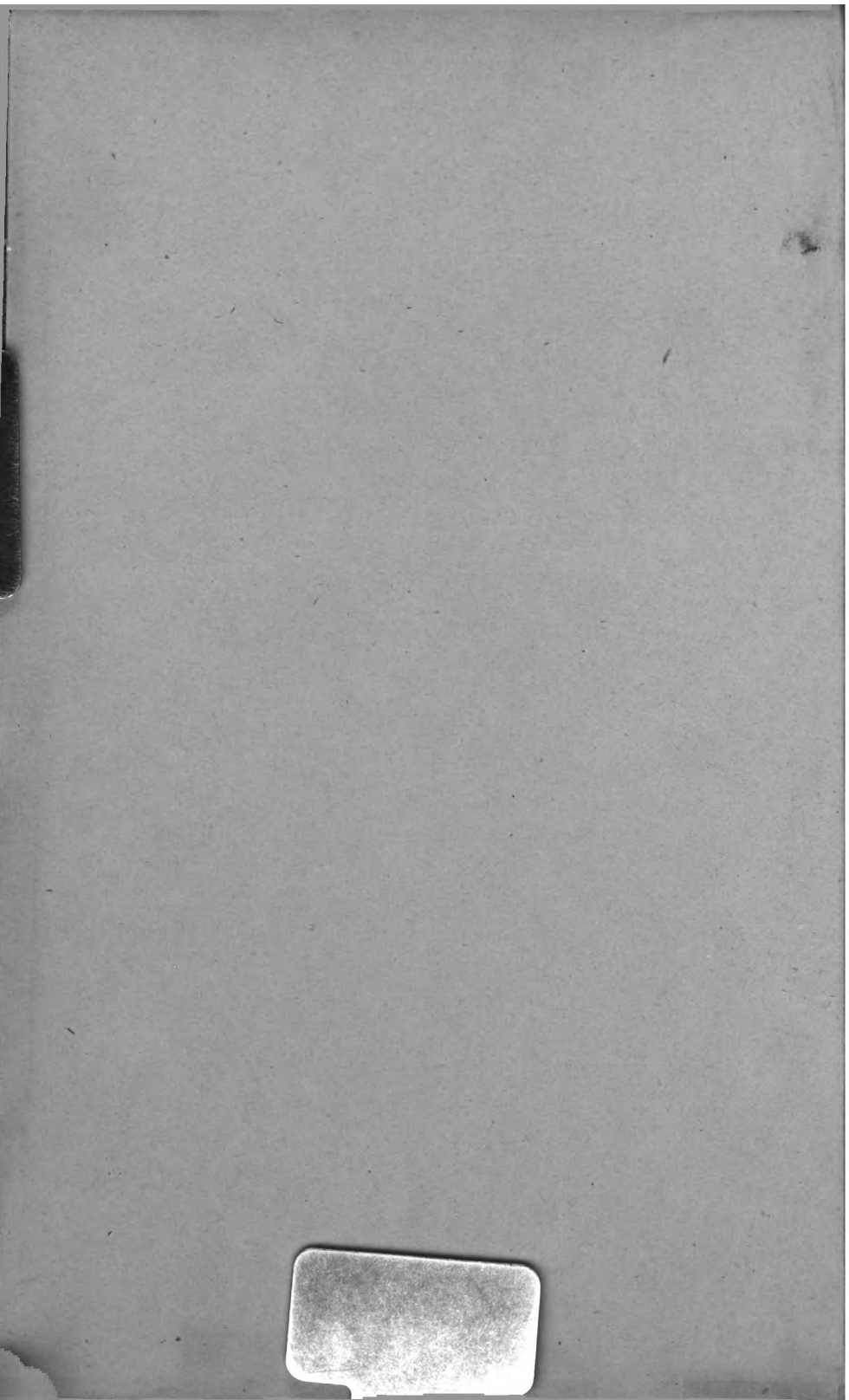
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In a Prospectus of the Pali Grammar, printed in September 1864, it was stated: "The manuscript has been examined by a Committee of the Asiatic Society of Bengal, and approved for publication, in their Bibliotheca Indica. The Society will pay for printing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

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

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Preface.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In omnibus gratias agite.

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

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

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

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

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

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

Benedictus Dominus Deus Israel, qui fecit mirabilia solus. Et benedictu nomen majestatis ejus in aeternum, et in seculum seculi, et replebitur majestate ejus omnis terra. Amen, ut amen.



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INTRODUCTION

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

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

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

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

*Alwis, page ii

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

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

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

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

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

ကွ ဂါတော သိ တံ ဒေဝါနံ ပီယ တိဿံ

kwa gato si tvaṁ devānampīya tissa

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

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

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

†Ibid. No. II 1859.

Commentary.

ဘောအာဂိယ ဃုဇာနိမိတိ ပဒံ ကိဗတ္တံ အိဂရိယောန ဝုတ္တံ
bho áhariya ghaṭānumiti padun kimuttan áhariyena v
 ဘော သိဿ ကာရေတိ ဣတိ အာဒိသံ ဥဒါဟာရဏောသု
bho sissa káreti iti ádisu udáharānesu
 သတိပိ ကာဂိတော အသံယောဂန္တောသာ ဓာတုမ္ပိ သေဇ္ဇာဒိနံ
satipi kárite asavyogantassa dhátuhmi ghaṭādinan
 အဘာဝ ဣမိနာ သုတ္တောန ဝုန္တ နှိ နဟောတိ
abhává iminá suttēna vūddhi nahoti

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

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

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

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

တတြ အယံ *tatra ayan* “There this.”

“Separate the consonant from its vowel.”	တ	—	ာ	ယံ
“In the place of the consonant put the vowel.”	တ	ာ	ာ	ယံ
“Put the separated consonant below.”	တ	ာ	ာ	ယံ
				တြ

“Erase the first vowel.” ဝ ——— ဝ ယံ

ဝ

“Lengthen the last vowel.” ဝ ——— ၵ ယံ

ဝ

“Unite the consonant with the vowel.” ဝ ဝာယံ

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

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

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

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

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

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

တာရန္တိ in the commentary, from the Sanskrit root *tri* तृ

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

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

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

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

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

(1.) The work will be useful in the study of Burmese books.

A gentleman recently called on the author with a chapter of inextricable difficulties in one of the books used in passing examination, and nearly all arose from unexplained Pali words and phrases.

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

PALI GRAMMAR.

CHAPTER I.

THE ALPHABET.

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

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

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

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

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

*Journal of Asiatic Society of Bengal, July, 1837; Supplement 1864; October 1834; and March 1838.

𐎧 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮

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

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

"Thus said King Devanampiya Piyadasi."

Prinsep deciphered the alphabet as follows:

+	𐎧	𐎡	𐎢	𐎣	d	𐎥	𐎦	𐎧	(𐎩	𐎪	𐎫	𐎬	𐎭	𐎮	𐎯	𐎰	𐎱	𐎲	𐎳	𐎴	𐎵	𐎶	𐎷	𐎸	𐎹	𐎺	𐎻	𐎼	𐎽	𐎾	𐎿	𐏀	𐏁	𐏂	𐏃	𐏄	𐏅	𐏆	𐏇	𐏈	𐏉	𐏊	𐏋	𐏌	𐏍	𐏎	𐏏	𐏐	𐏑	𐏒	𐏓	𐏔	𐏕	𐏖	𐏗	𐏘	𐏙	𐏚	𐏛	𐏜	𐏝	𐏞	𐏟	𐏠	𐏡	𐏢	𐏣	𐏤	𐏥	𐏦	𐏧	𐏨	𐏩	𐏪	𐏫	𐏬	𐏭	𐏮	𐏯	𐏰	𐏱	𐏲	𐏳	𐏴	𐏵	𐏶	𐏷	𐏸	𐏹	𐏺	𐏻	𐏼	𐏽	𐏾	𐏿	𐐀	𐐁	𐐂	𐐃	𐐄	𐐅	𐐆	𐐇	𐐈	𐐉	𐐊	𐐋	𐐌	𐐍	𐐎	𐐏	𐐐	𐐑	𐐒	𐐓	𐐔	𐐕	𐐖	𐐗	𐐘	𐐙	𐐚	𐐛	𐐜	𐐝	𐐞	𐐟	𐐠	𐐡	𐐢	𐐣	𐐤	𐐥	𐐦	𐐧	𐐨	𐐩	𐐪	𐐫	𐐬	𐐭	𐐮	𐐯	𐐰	𐐱	𐐲	𐐳	𐐴	𐐵	𐐶	𐐷	𐐸	𐐹	𐐺	𐐻	𐐼	𐐽	𐐾	𐐿	𐑀	𐑁	𐑂	𐑃	𐑄	𐑅	𐑆	𐑇	𐑈	𐑉	𐑊	𐑋	𐑌	𐑍	𐑎	𐑏	𐑐	𐑑	𐑒	𐑓	𐑔	𐑕	𐑖	𐑗	𐑘	𐑙	𐑚	𐑛	𐑜	𐑝	𐑞	𐑟	𐑠	𐑡	𐑢	𐑣	𐑤	𐑥	𐑦	𐑧	𐑨	𐑩	𐑪	𐑫	𐑬	𐑭	𐑮	𐑯	𐑰	𐑱	𐑲	𐑳	𐑴	𐑵	𐑶	𐑷	𐑸	𐑹	𐑺	𐑻	𐑼	𐑽	𐑾	𐑿	𐒀	𐒁	𐒂	𐒃	𐒄	𐒅	𐒆	𐒇	𐒈	𐒉	𐒊	𐒋	𐒌	𐒍	𐒎	𐒏	𐒐	𐒑	𐒒	𐒓	𐒔	𐒕	𐒖	𐒗	𐒘	𐒙	𐒚	𐒛	𐒜	𐒝	𐒞	𐒟	𐒠	𐒡	𐒢	𐒣	𐒤	𐒥	𐒦	𐒧	𐒨	𐒩	𐒪	𐒫	𐒬	𐒭	𐒮	𐒯	𐒰	𐒱	𐒲	𐒳	𐒴	𐒵	𐒶	𐒷	𐒸	𐒹	𐒺	𐒻	𐒼	𐒽	𐒾	𐒿	𐓀	𐓁	𐓂	𐓃	𐓄	𐓅	𐓆	𐓇	𐓈	𐓉	𐓊	𐓋	𐓌	𐓍	𐓎	𐓏	𐓐	𐓑	𐓒	𐓓	𐓔	𐓕	𐓖	𐓗	𐓘	𐓙	𐓚	𐓛	𐓜	𐓝	𐓞	𐓟	𐓠	𐓡	𐓢	𐓣	𐓤	𐓥	𐓦	𐓧	𐓨	𐓩	𐓪	𐓫	𐓬	𐓭	𐓮	𐓯	𐓰	𐓱	𐓲	𐓳	𐓴	𐓵	𐓶	𐓷	𐓸	𐓹	𐓺	𐓻	𐓼	𐓽	𐓾	𐓿	𐔀	𐔁	𐔂	𐔃	𐔄	𐔅	𐔆	𐔇	𐔈	𐔉	𐔊	𐔋	𐔌	𐔍	𐔎	𐔏	𐔐	𐔑	𐔒	𐔓	𐔔	𐔕	𐔖	𐔗	𐔘	𐔙	𐔚	𐔛	𐔜	𐔝	𐔞	𐔟	𐔠	𐔡	𐔢	𐔣	𐔤	𐔥	𐔦	𐔧	𐔨	𐔩	𐔪	𐔫	𐔬	𐔭	𐔮	𐔯	𐔰	𐔱	𐔲	𐔳	𐔴	𐔵	𐔶	𐔷	𐔸	𐔹	𐔺	𐔻	𐔼	𐔽	𐔾	𐔿	𐕀	𐕁	𐕂	𐕃	𐕄	𐕅	𐕆	𐕇	𐕈	𐕉	𐕊	𐕋	𐕌	𐕍	𐕎	𐕏	𐕐	𐕑	𐕒	𐕓	𐕔	𐕕	𐕖	𐕗	𐕘	𐕙	𐕚	𐕛	𐕜	𐕝	𐕞	𐕟	𐕠	𐕡	𐕢	𐕣	𐕤	𐕥	𐕦	𐕧	𐕨	𐕩	𐕪	𐕫	𐕬	𐕭	𐕮	𐕯	𐕰	𐕱	𐕲	𐕳	𐕴	𐕵	𐕶	𐕷	𐕸	𐕹	𐕺	𐕻	𐕼	𐕽	𐕾	𐕿	𐖀	𐖁	𐖂	𐖃	𐖄	𐖅	𐖆	𐖇	𐖈	𐖉	𐖊	𐖋	𐖌	𐖍	𐖎	𐖏	𐖐	𐖑	𐖒	𐖓	𐖔	𐖕	𐖖	𐖗	𐖘	𐖙	𐖚	𐖛	𐖜	𐖝	𐖞	𐖟	𐖠	𐖡	𐖢	𐖣	𐖤	𐖥	𐖦	𐖧	𐖨	𐖩	𐖪	𐖫	𐖬	𐖭	𐖮	𐖯	𐖰	𐖱	𐖲	𐖳	𐖴	𐖵	𐖶	𐖷	𐖸	𐖹	𐖺	𐖻	𐖼	𐖽	𐖾	𐖿	𐗀	𐗁	𐗂	𐗃	𐗄	𐗅	𐗆	𐗇	𐗈	𐗉	𐗊	𐗋	𐗌	𐗍	𐗎	𐗏	𐗐	𐗑	𐗒	𐗓	𐗔	𐗕	𐗖	𐗗	𐗘	𐗙	𐗚	𐗛	𐗜	𐗝	𐗞	𐗟	𐗠	𐗡	𐗢	𐗣	𐗤	𐗥	𐗦	𐗧	𐗨	𐗩	𐗪	𐗫	𐗬	𐗭	𐗮	𐗯	𐗰	𐗱	𐗲	𐗳	𐗴	𐗵	𐗶	𐗷	𐗸	𐗹	𐗺	𐗻	𐗼	𐗽	𐗾	𐗿	𐘀	𐘁	𐘂	𐘃	𐘄	𐘅	𐘆	𐘇	𐘈	𐘉	𐘊	𐘋	𐘌	𐘍	𐘎	𐘏	𐘐	𐘑	𐘒	𐘓	𐘔	𐘕	𐘖	𐘗	𐘘	𐘙	𐘚	𐘛	𐘜	𐘝	𐘞	𐘟	𐘠	𐘡	𐘢	𐘣	𐘤	𐘥	𐘦	𐘧	𐘨	𐘩	𐘪	𐘫	𐘬	𐘭	𐘮	𐘯	𐘰	𐘱	𐘲	𐘳	𐘴	𐘵	𐘶	𐘷	𐘸	𐘹	𐘺	𐘻	𐘼	𐘽	𐘾	𐘿	𐙀	𐙁	𐙂	𐙃	𐙄	𐙅	𐙆	𐙇	𐙈	𐙉	𐙊	𐙋	𐙌	𐙍	𐙎	𐙏	𐙐	𐙑	𐙒	𐙓	𐙔	𐙕	𐙖	𐙗	𐙘	𐙙	𐙚	𐙛	𐙜	𐙝	𐙞	𐙟	𐙠	𐙡	𐙢	𐙣	𐙤	𐙥	𐙦	𐙧	𐙨	𐙩	𐙪	𐙫	𐙬	𐙭	𐙮	𐙯	𐙰	𐙱	𐙲	𐙳	𐙴	𐙵	𐙶	𐙷	𐙸	𐙹	𐙺	𐙻	𐙼	𐙽	𐙾	𐙿	𐚀	𐚁	𐚂	𐚃	𐚄	𐚅	𐚆	𐚇	𐚈	𐚉	𐚊	𐚋	𐚌	𐚍	𐚎	𐚏	𐚐	𐚑	𐚒	𐚓	𐚔	𐚕	𐚖	𐚗	𐚘	𐚙	𐚚	𐚛	𐚜	𐚝	𐚞	𐚟	𐚠	𐚡	𐚢	𐚣	𐚤	𐚥	𐚦	𐚧	𐚨	𐚩	𐚪	𐚫	𐚬	𐚭	𐚮	𐚯	𐚰	𐚱	𐚲	𐚳	𐚴	𐚵	𐚶	𐚷	𐚸	𐚹	𐚺	𐚻	𐚼	𐚽	𐚾	𐚿	𐛀	𐛁	𐛂	𐛃	𐛄	𐛅	𐛆	𐛇	𐛈	𐛉	𐛊	𐛋	𐛌	𐛍	𐛎	𐛏	𐛐	𐛑	𐛒	𐛓	𐛔	𐛕	𐛖	𐛗	𐛘	𐛙	𐛚	𐛛	𐛜	𐛝	𐛞	𐛟	𐛠	𐛡	𐛢	𐛣	𐛤	𐛥	𐛦	𐛧	𐛨	𐛩	𐛪	𐛫	𐛬	𐛭	𐛮	𐛯	𐛰	𐛱	𐛲	𐛳	𐛴	𐛵	𐛶	𐛷	𐛸	𐛹	𐛺	𐛻	𐛼	𐛽	𐛾	𐛿	𐜀	𐜁	𐜂	𐜃	𐜄	𐜅	𐜆	𐜇	𐜈	𐜉	𐜊	𐜋	𐜌	𐜍	𐜎	𐜏	𐜐	𐜑	𐜒	𐜓	𐜔	𐜕	𐜖	𐜗	𐜘	𐜙	𐜚	𐜛	𐜜	𐜝	𐜞	𐜟	𐜠	𐜡	𐜢	𐜣	𐜤	𐜥	𐜦	𐜧	𐜨	𐜩	𐜪	𐜫	𐜬	𐜭	𐜮	𐜯	𐜰	𐜱	𐜲	𐜳	𐜴	𐜵	𐜶	𐜷	𐜸	𐜹	𐜺	𐜻	𐜼	𐜽	𐜾	𐜿	𐝀	𐝁	𐝂	𐝃	𐝄	𐝅	𐝆	𐝇	𐝈	𐝉	𐝊	𐝋	𐝌	𐝍	𐝎	𐝏	𐝐	𐝑	𐝒	𐝓	𐝔	𐝕	𐝖	𐝗	𐝘	𐝙	𐝚	𐝛	𐝜	𐝝	𐝞	𐝟	𐝠	𐝡	𐝢	𐝣	𐝤	𐝥	𐝦	𐝧	𐝨	𐝩	𐝪	𐝫	𐝬	𐝭	𐝮	𐝯	𐝰	𐝱	𐝲	𐝳	𐝴	𐝵	𐝶	𐝷	𐝸	𐝹	𐝺	𐝻	𐝼	𐝽	𐝾	𐝿	𐞀	𐞁	𐞂	𐞃	𐞄	𐞅	𐞆	𐞇	𐞈	𐞉	𐞊	𐞋	𐞌	𐞍	𐞎	𐞏	𐞐	𐞑	𐞒	𐞓	𐞔	𐞕	𐞖	𐞗	𐞘	𐞙	𐞚	𐞛	𐞜	𐞝	𐞞	𐞟	𐞠	𐞡	𐞢	𐞣	𐞤	𐞥	𐞦	𐞧	𐞨	𐞩	𐞪	𐞫	𐞬	𐞭	𐞮	𐞯	𐞰	𐞱	𐞲	𐞳	𐞴	𐞵	𐞶	𐞷	𐞸	𐞹	𐞺	𐞻	𐞼	𐞽	𐞾	𐞿	𐟀	𐟁	𐟂	𐟃	𐟄	𐟅	𐟆	𐟇	𐟈	𐟉	𐟊	𐟋	𐟌	𐟍	𐟎	𐟏	𐟐	𐟑	𐟒	𐟓	𐟔	𐟕	𐟖	𐟗	𐟘	𐟙	𐟚	𐟛	𐟜	𐟝	𐟞	𐟟	𐟠	𐟡	𐟢	𐟣	𐟤	𐟥	𐟦	𐟧	𐟨	𐟩	𐟪	𐟫	𐟬	𐟭	𐟮	𐟯	𐟰	𐟱	𐟲	𐟳	𐟴	𐟵	𐟶	𐟷	𐟸	𐟹	𐟺	𐟻	𐟼	𐟽	𐟾	𐟿	𐠀	𐠁	𐠂	𐠃	𐠄	𐠅	𐠆	𐠇	𐠈	𐠉	𐠊	𐠋	𐠌	𐠍	𐠎	𐠏	𐠐	𐠑	𐠒	𐠓	𐠔	𐠕	𐠖	𐠗	𐠘	𐠙	𐠚	𐠛	𐠜	𐠝	𐠞	𐠟	𐠠	𐠡	𐠢	𐠣	𐠤	𐠥	𐠦	𐠧	𐠨	𐠩	𐠪	𐠫	𐠬	𐠭	𐠮	𐠯	𐠰	𐠱	𐠲	𐠳	𐠴	𐠵	𐠶	𐠷	𐠸	𐠹	𐠺	𐠻	𐠼	𐠽	𐠾	𐠿	𐡀	𐡁	𐡂	𐡃	𐡄	𐡅
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ORIGIN OF THE PALI ALPHABET.

All the ancient alphabets west of the Indus have been satisfactorily traced to the Phœnician, and all east of the Indus, as shown by Prinsep above, have been derived from the Pali. The Phœnician characters were originally hieroglyphics, and were probably formed on an Egyptian basis. The origin of the Pali is not so clear. Prinsep says, that all the consonant characters may be reduced to the following elements:

† † † † † † † † † †

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

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

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

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

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

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

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

⋈	in the Hieroglyphics represents <i>k</i> ,	but in Pali <i>d</i> .
\text{⋈}	... ..	<i>n</i> ... <i>d</i> .
\text{⋈}	... ..	<i>k</i> ... <i>chh</i> .
⋈	<i>l</i> is nearly identical with the Pali	⋈ <i>l</i> , and
\times	<i>k</i> is the same figure as the Pali	⋈ <i>k</i> but in a different position.

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

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

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

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

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

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

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

Λ | 8̄ 𑀓 𑀔 𑀕 𑀖 𑀗 𑀘

𑀙 𑀚 𑀛 𑀜 𑀝 𑀞 𑀟

Turamáyo cha Magá cha

SIMPLICITY OF THE PALI ALPHABET.

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

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

Thus we have formed of right lines:

| <i>r</i>	└ <i>u</i>	┘ <i>ú</i>	├ <i>k</i>	└ <i>ng</i>
┌ <i>n</i>	□ <i>b</i>	▷ <i>e</i>	Λ <i>g</i>	Λ <i>t</i>
└ <i>d</i>	└ <i>jh</i>	┘ <i>ny</i>	├ <i>bh</i>	└ <i>d</i>
└ <i>n</i> .	And all the vowels when following consonants.			

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

○ <i>th</i>	⊙ <i>th</i>	⊂ <i>t</i>	8̄ <i>m</i>	ε <i>j</i>
∴ <i>i</i>	°	a final <i>n</i> or <i>m</i> .		

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

o v o cch d ch D dh H a

A perpendicular with a curve furnishes;

∩ kh l p J y L s W gh

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

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

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

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

○ th,	was the cerebral :	⊙ th,	the dental
∩ t	...	∩ d	...
∩ dh	...	D dh	...
∩ n	...	∩ n	...

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

The guttural was	∩ ng	The palatal	h ny
The cerebral	∩ n	The dental	∩ n

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

d ch	takes an additional half circle to form	o chh.	So also
(t	...	...	○ th. And
l p	takes a turn at its extremity to make	l ph.	From
∩ kh	appears to have been made irregularly	∩ gh.	

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

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

As: Υ *khá* \in *tá*

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

As: λ *ge* \subset *te*

Both lines were used to denote *o*,

As: $\bar{\cup}$ *gho* $\bar{\cup}$ *yo*

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

$\overset{\text{J}}{\cup}$ *mí* $\overset{\text{J}}{\xi}$ *jí* $\overset{\text{u}}{|}$ *rí* $\overset{\text{u}}{\delta}$ *rí*

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

$\underset{|}{\cup}$ *pu* $\underset{n}{\cup}$ *phú* \square *bu* $\underset{u}{\cup}$ *yú*

Occasionally *u* was made by drawing the line horizontally, instead of perpendicularly; and both modes may be sometimes seen in the same line, as: $\underset{|}{\wedge}$ *tu* $\underset{|}{\zeta}$ *du*

AGE OF THE ALPHABET.

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

$\bar{\top}$ \square $\bar{\lambda}$ ζ $\bar{\top}$ I Γ Ξ Π

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

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

MODERN ALPHABET.

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

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

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

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

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

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

*Journal of Asiatic Society of Bengal, March 1838, Plate XIII
 †Ibid, July 1848 plate IV; and Vol. IV, plate III. ‡Ibid, July 1843
 §Ibid, March 1837, plate XI.

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

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

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

𑀓 became 𑀓 𑀔 became 𑀔 𑀕 became 𑀕 𑀖 became 𑀖 𑀗 became 𑀗 𑀘 became 𑀘

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

𑀠 *g* 𑀡 *ng* 𑀢 *chh* 𑀣 *j* 𑀤 *dh* 𑀥 *d* 𑀦 *dh* 𑀧 *b* 𑀨 *r* 𑀩 *e*

𑀪 𑀫 𑀬 𑀭 𑀮 𑀯 𑀰 𑀱 𑀲 𑀳

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

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

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

THE PALI LANGUAGE.

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

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

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

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

Pali.	Magadha.		Pali.	Magadha.	
<i>Sasa</i>	<i>Mo</i>	a hare.	<i>Assa</i>	<i>Sangá</i>	a horse *
သသ	မော		အသ	သင်္ဂါ	
<i>Supava</i>	<i>San</i>	a monkey	<i>Suna</i>	<i>Sach</i>	a dog
သုပဝ	သန်		သုဏ	သင်	
<i>Kuku</i>	<i>Ro</i>	a fowl,	<i>Byakkho</i>	<i>Yi</i>	a tiger,
ကုကု	ရော		ဗျက္ခော	ယိ	

*သဇာဋ္ဌ †သဒက္ခဋ္ဌ ‡ပါဠိမဂ္ဂ ||ပုလုပ္ပတိ

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

DERIVATION OF THE WORD PALI.

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

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

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

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

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

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

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

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

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

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

हे वं च हे वं च मे पालियो वादेथ

Hevan cha hevan cha pariyovadútha.

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

Pariya, in Pali, signifies the end or termination.

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

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

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

*Alwis' Pali Grammar page IV.

† हेवं च हेवं च मे पालियो वादेथ.

‡ Liber de officiis Sacerdotum Buddharum, page V.

§ पालियवदथेति

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

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

Atthan páli rakkhati iti tasmá páli.

အတ္ထံပါတိရက္ခတိ ဣတိတသ္မာပင်္ဂုဋ္ဌိ

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

EXTENSION OF THE PALI LANGUAGE.

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

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

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

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

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

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

THE FIRST PALI GRAMMAR.

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

Attho akkharā sanyāto.

အတ္ထောဓိက္ခရာသံညာဓော

"The signification is known by letters."

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

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

*အတ္ထသံသကိတပကာရဇ္ဇော

†အတ္ထပါဓိသံသကိတပကာရဇ္ဇော

NUMBER OF LETTERS.

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

क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट	ठ	ड	ढ	ण	त	थ
k	kh	g	gh	ng	ch	chh	j	jh	ny	t	th	d	dh	n	t	th
द	ध	न	प	फ	ब	भ	म	य	र	ल	व	स	ह			
d	dh	n	p	ph	b	bh	m	y	r	l	v	s	h	l	an	
अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ								
a	á	i	í	u	ú	e	o									

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

रे	औ	रि	रि	रि	रि	श	ष
ai	au	ri	ri	ri	ri	ç	sh

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

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

* सोळा
 † षोडशम्

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

§ 5. Clough gives a character, a substitute for *r*, equivalent to a final *r*, 'placed on the top of a consonant but pronounce *l* before it'.

No such character and no such compounds exist in Barmese Pali. It corresponds to the Sanskrit ^८ and appears to have been introduced from the Sanskrit into Singalese Pali, since the Pali books were brought to Burmah in the fifth century. According to Alwis, Meggallayana's Grammar, which Clough translated, † was written in the twelfth century, seven hundred years after the Pali books had been brought to Burmah.

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

ङ् ण् न् म् क् ट् त् प् क् ट् त् ष्

ng n n m k t t p r k r t t

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

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

Kanho, ‡ black. *Anyo*, § another.
Prichchhá, ¶ scorpio. *Twanh*, ¶¶ thou.

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

Samájahmi, ** "in an assembly."

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

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

*Clough's Pali Grammar, page 4.

†Alwis's Pali Grammar, page XIII.

†ကောဏ္ဍာ †အဗ္ဗာ †ဗြိတ္တ †ဝိ ††အတ္တိ
 ** ဟု ဝိ ဝိ ††ကောဏ္ဍ

DIVISION OF LETTERS.

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

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

	Surds.	Sonants.	Surds.	Sonants.
Gutturals:	<i>k kh g gh ng</i>		က ခ ဝ ဃ င	
Palatals:	<i>ch chh j jh ny</i>		စ ဆ ဇ ဈ ဋ	
Cerebrals:	<i>t th d dh n</i>		တ ထ ဒ သ ဏ	
Dentals:	<i>t th d dh n</i>		တ ထ ဒ ဝ န	
Labials:	<i>p ph b bh m</i>		ပ ဖ ဗ ဘ မ	
	<i>s</i>		ဆ	
Unclassified:	<i>y r l v s h l an</i>		ယ ရ လ ဝ သ ဝာ ဋ	
Short vowels:	<i>a i u</i>		အ ဣ ဥ	
Long "	<i>á í ú e o</i>		အာ ဤ ဝိ ဇ ဩ	

PRONUNCIATION.

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

* သကဋဂဇေသု

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

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

§ 14. So န *th* is interchanged with ဝ *th*; as နတ္ထိ *natthi*, and နတ္ထိ *natthi* is not.

§ 15. So again န *n* and လ *n* are interchanged, as in the name of the Grammarian, which is written both ကချာယာနော *Kachchayano*, and ကချာယာလော *Kachchayano*.

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

ငါ *elá* cardamom, *elá*, , , ,

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

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

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

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

ပဒိုဟာဒရော ပဒုသ္မာပတိ
Pāḍi hāro doorkeeper. *Padusmā pati* **instead of a lily.**

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

§ 20. က ဂ ကဟာပဏာ ဂဟာပဏာ
k with g *kahāpanā* *gahāpanā*, **money.**

§ 21. ဝ ဇ ဇိနဝဇာ ဇိနဝဇာ
ch ... j *jina vacana* *jina vajana*, **words of jina.**

§ 22. တ ဝ နိရောတ နိရောဝ
t ... dh *nirōta* *nirōdha* **hindering.**

§ 23. ထ ဝ ပထဝီ ပဝီ
th ... dh *pāthavī* *pāvī*, **the earth.**

§ 24. ဋ ဝ ဋသေတ္တာ ဝသေတ္တာ
ṭh ... dh *ṭhāpētawā* *dhāpētawā*, **having placed.**

§ 25. ပ ဗ မဟာပတိ **great Lord.**
p ... b *mahā pati*
 နာရပတိ **Lord of men**
 nara pati

§ 26. ဖ ဘ ဖလဂ္ဂုနိ ဘလဂ္ဂုနိ
ph ... bh *phalaggaṇi* *bhalaggaṇi*, **a lunar mansion.**

§ 27. ဗ ဝ ဝိသိ ဝိဝ
b ... v *visi* *visa*, **twenty.**

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

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

§ 29. The symbol of *y* often indicates an original form with a double letter; as:
satta and *satta* **a royal race**. ဟတ္တ ဟတ္တ ဟတ္တ ဟတ္တ
satta and *satta* **a royal race**. ဟတ္တ ဟတ္တ ဟတ္တ ဟတ္တ

§ 30. From a difference in pronunciation *h*, *dh*, and *d* are found occasionally interchangeable; as: ဣ ဣ ဣ *ihā, idhā,* and *idā* **here**; ဟတ္တ ဟတ္တ *satta* and *satta*, **good**.

§ 31. *y* appears to have been pronounced *j* occasionally, for these letters are found interchangeable in the same word; as: ဣ ဣ ဣ *gyajya*, and *gyajya*, **the gayal**.

§ 32. *l* and *r* also pass into each other; as: ဟတ္တ ဟတ္တ *maha* *sala* and *maha* *sara*, **great wealth**.

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

ဟောဝံနဟောဝံတ္တုတ္တု for ဧဝံနာဝံတ္တုတ္တု
hovan na hovan vattabbe ... *evan na evan vattabbe*,
 "Thus [or] not this they are not to be said."

CHAPTER II.

PERMUTATION.

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

WHEN TWO VOWELS MEET.

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

a followed by *a*.

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

(a.) One is elided; as:

နတ္ထိ *natthi* from န *na* and အတ္ထိ *atthi*, "is not"

In the Dhaulī inscription this compound is written with the short vowel, ၵၵ် *natthi* as in book Pali.

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

as:

တတြာဘိရတိ တတြ အဘိရတိ

tatra vírati from *tatra* and *abirati*, "great pleasure there."

This is the rule in Sanskrit, and in the Girnar and other inscriptions, where the verb takes the Sanskrit form, the Sanskrit rule of Permutation is followed, and the long vowel is written; as:

ၵၵ် *násti* *násti*, "is not."

a and á followed by á.

§ 36. When a or á is followed by á, * they become á; as:
 ရာဇာသိ ရာဇ အသိ rájasi from rája and asi, "thou art a king."
 ဝဃာနာသိန္ဒြာ ဝဃာနာ အာသိန္ဒြာ
 vaghánalinto from vaghána and álinto, "a porch, a terrace."

a followed by i.

§ 37. When a is followed by i,

(a.) The a is elided; as:

သောတိဇန္ဒြိ သောတ ဣဇန္ဒြိ
 sotindra from sota and indra, "organ of hearing."

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

ဓမ္မဇေဝရိနယောဇာတိ ဓမ္မော ဝ ဝိနယ ဝ ဣတိ
 dhammo cha vinayo cháti from dhammo, cha, vinaya, cha, u;
 "Both the law and the discipline: Thus" [he said]

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

ဗန္ဓုဿဝ ဗန္ဓုဿ ဣဝ
 bandhusseva for bandhussa and iya, "as to a relative."

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

á followed by i.

§ 38. When á long is followed by i, the two vowels are changed to long é; as:

သဒ္ဓိဓိတ္တိပူရိသဿသေဋ္ဌိ° saddhádha vittan purisassa sefan
 သဒ္ဓါ ဣဓိ ဝိတ္တိ ပူရိသဿ သေဋ္ဌိ° from saddhá idha vittan
 purisassa sefan, "Here [i. e. in this world] right religious affec-
 tions [or faith] is the best property of man."

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

a followed by u.

§ 39. When a is followed by u,

(a) The a is elided; as:

သိတုဒကာ သိတ ဥဒကာ

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

situlahá for *sita* and *ulahá*, "white waters."

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

အနဂါဂါရေဟိဗ္ဗာယံ အနဂါဂါရေဟိ ဝ ဥဘာယံ
anájárahichhúbayan from *anájárehi*, *cha*, *ubayan*

"And with anchorites, with both."

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

သင်္ချိနာပတိ သင်္ချိ န ဥပတိ
sangkhyanopeti from *sangkhyan na upeti*,

"Enters not into the number."

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

d followed by *u*.

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

မာဝစါ မာ ဥစါ *mávachá* from *má* and *uchá*, "Say not."

d or *a* followed by *e* or *o*

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

သံဃံတဿာရသံ သံဃံ တဿ ဩရသံ
sanghan tassorasana, for *sanghan tassa* *orasan*;

"His own son, the church."

တထေတိတံ တထာ ဇေတိတံ
tathetitan *tathá* *etitan*

"Besides teaching."

သံသေခဇေဥပါတိကာ သံသေခဇာ ဩဥပါတိကာ
sansedajo papátiká from *sansedaja* and *upapátiká*,

"Produced by filth, produced by a visible body."

i followed by *i*.

§ 42. When *i* is followed by *i*,

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

ဇေဟိတိ ဇေဟိ ဣတိ
dehiti for *dehi* and *iti*, "Give! Thus" [he said.]

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

မဟာဒါနံသဿာမိတိ မဟာ ဒါနံ သဿာမိ ဣတိ
mahádnandassámítí from *mahá*, *dánan*, *dassámi*, *ití*.

"I will give the great gift: Thus" [he said.]

This is the rule in Sanskrit, and is followed in the Inscriptions
 as: सु + छि + च ल ल from सुकतं च्छति च्छति
sukatan kacchhati ... sukatan gachchhati iti
 "He attains merit: Thus" [he said.]*

i followed by *a*.

§ 43. When *i* is followed by *a*,

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

धम्मराजं नमामहां from धम्मराजं, नमामी, अहां
dhun.marajanamámahan from dhammarajan, namámi, ahan;
 "I worship the king of the law."

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

वदमि अहां from वदमि अहां, "I say."
vadámikan from vadámi ahan, "I say."

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

पुंसिद्वारवृत्तं from पुंसिद्वार, वृत्ति, असा;
paṇṇisandháravruttyassa from paṇṇisandhára, vutti, assa;
 "Its accurate comment."

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

अंतरीय्यांतरं from अंतरीय्यानि and antaran,
antariyyányántarān from antariyyáni and antaran,
 "An upper garment, clothing."

The Sanskrit rule requires *y* in every case.

i followed by *á*, or *e*.

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

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

तिहारचि from तिहि and ákārchi;
tihárárchi from tihí. and ákārchi;
 "By three tokens."

नोहेत from नोहि and etam. "Not proper, this."
nohetan from nohi and etam. "Not proper, this."

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

इत्यादि from इति áदि, "So beginning."
ityádi from iti ádi, "So beginning."

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

ဇကပဇျကပဒိကော ဇက ပဒိ ဇက ပဒိကော
ekapadyekopadike from *eka, pati, eka, padike,*
 "A foot-path, in a foot-path."

Case (b.) is the rule in Sanskrit.

i or *í* followed by *u*.

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

(a.) The *i* or *í* is elided; as:

တာဝိသတုသဘံ တာ ဝိသတိ ဥသဘံ
távisatusaban from *tá, visati, and usaban;*

"Twenty tabs [make] a usabah."

· *kosampujjeniyō* from *kosampí, ujjeniyo*: "Know, Ujjein."

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

ဇလနိဓျုဒဏိ ဇလနိဏိ ဥဒဏိ
jalanidhyudadhi from *jalanidhi udadhi,* "Sea, ocean."

This is the rule in Sanskrit.

u followed by *u*.

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

မူလံတုသိရံ မူလံ တု ဥသိရံ

mūlan tusiran from *mūlan tu usiran*, "A root, khus-khus grass."

u followed by *a*.

§ 47. When *u* is followed by *a*,

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

လောကလောတုဒိဏမတိ လောက လောတု အဒိဏမတိ
lokahetukhinamati from *loka hetu akhinamati,*

"The cause of the world, possessed of imperishable wisdom."

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

ဓာတုန္တသ ဓာတု အန္တသ

dhátwantassa from *dhatu antassa,* "To the end of a root."

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

u followed by *á*.

§ 48. when *u* is followed by *á*,

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

စက္ခါယတနံ စက္ခု အာယတနံ

chakkháyatanan from *chakkhū dyatanan* "Abode of sight, or eye."

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

သွဂတ် သု အဂတ်
suágatan from *su* *ágatan*, "Well coming."

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

u followed by *i*.

§ 49. When *u* is followed by *i*,

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

စက္ခုစင်္ကြံ စက္ခု ဣစင်္ကြံ
chakkhundre from *chakku* *inare*, "The faculty of sight, or eye."

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

သာဓုတိ သာဓု ဣတိ
sádhúti from *sádhu* *iti*, "Good! [he said.]"

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

u followed by *e*.

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

ဝတ္ထုတ္တဝိဟိတံ ဝတ္ထု ဧတ္ထ ဝိဟိတံ
vattuwetha *vihitan* from *vattu* *ettha* *vihitan*

"Landed possessions are adjudged in this place."

e followed by *e*.

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

နေတ္ထနဂတာ နေ ဧတ္ထ နဂတာ
netthanágatá from *ne* *ettha* *nágatá*,

"They not having arrived at that place."

This corresponds with Sanskrit usage.

e followed by *a*.

§ 52. When *e* is followed by *a*.

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

တုဿပဟိနာဟောန္တိ တေ အဿ ပဟိနာ ဟောန္တိ
tyassa *pahiná* *honti* from *te* *assa* *pahiná* *honti*,

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

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

တျာဟံဗဝံဝဒေယျ တေ အဟံ ဧဝံ ဝဒေယျ
tyáhan evan vadegya from *te* *ahan* *evan* *vadegya*.
 "I would speak thus to thee."

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

§ 53. When *o* is followed any vowel,

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

အာမောမက အာမော ဝြမက
adhama moka from *adhama* *omaka*, "Vile, inferior."

ယောဟံ ယော အဟံ
yohan from *yo* *ahan*, "I, who."

စတ္တာရောမေ စတ္တာရော ဣမေ
chattárome from *chattáro* *ime*, "These four."

အထာပပတိ အထာ ဥပပတိ
athapapati from *atho* *upapati*, "Again, a paramour."

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

သွာဟံ သော အဟံ
swáhan from *so* *ahan* "This person, I."

(c.) Occasionally it is elided; as:

ဇိနဗုဒ္ဓိတိ ဇိန ဗုဒ္ဓော ဣတိ
Jinabuddhíti from *Jina buddho* *íti*, "Jina-Buddha, [it is said.]"

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

KACHCHAYANO'S RULES.

Kachchayano gives seven rules:

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

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

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

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

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

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

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

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

GENERAL RULES.

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

§ 61. When similar vowels meet, one is elided and the other remains unchanged. See § 55. *a*. § 36. § 42, *a*. § 46. § 51. § 53. Exceptions: § 35. *b*. § 42. *b*.

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

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

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

§ 63. When *u* is followed by *a* or *e*, or *o* is followed by *a*,

(*a*.) the *u* or *o* is changed to the semi-vowel *v*. See § 47. *b*. § 50. § 53. *b*.

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

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

INSERTION OF CONSONANTS.

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

§ 65. **t** inserted; as;

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

§ 66. **d** inserted; as:

ဧဒန္တံသာ င အန္တံသာ
edantassa for *e antassa*, "For *e* final."

§ 67. **n** inserted as:

ဣတောနာယတိ ဣတော အာကတိ
itónáyati from *ito* *áyati*, "From this place he comes."

§ 68. **m** inserted; as:

ကသ္မာဝိဝံ ကသ္မာ ဣဝံ
kasmāmiva from *kasmā* *iva*, "From what account, so?"

§ 69. **y** inserted: as:

ယထာယိဒံ ယထာ ဣဒံ
yatháyidan from *yathá* *idan*, "Besides this."

§ 70. **r** inserted; as:

သာသပေါရိဝံ သာသပေါ ဣဝံ
sásaporiva from *sásapo* *iva* "Like mustard."

§ 71. **l** inserted; as:

ဆလာယတနံ ဆ အါယတနံ
chhaláyatanan from *chha áyatanan*, "Six abodes,"

§ 72. **v** inserted; as:

တတောဝုဒ္ဓယ တတော ဥဒ္ဓယ
tatovuṭṭāya from *tato* *uṭṭāya*, "From this rising."

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

ပူရိမ်ဇာတိသရာမိ ပူရိမ်ဇာတိသရာမိ
puriman játin sarāmi, for *purima játin sarāmi*
 "I remember former states of existance."

WHEN VOWELS ARE FOLLOWED BY CONSONANTS.

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

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

သဗ္ဗာဓဗ္ဗံဝိပဿာထောံ သဗ္ဗာ သဗ္ဗ
sammádhaman vipassato, *sammá* for *samma*:
 "He who has seen well the law."

ဂါမေမုနိစရ ဂါမေမုနိစရ
gámamuní chare for *gáme muní chare*.
 "The Sage may dwell in the village."

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

ဘောဗုဒ္ဓါနိဗ္ဗာမသော ဘောဗုဒ္ဓါနိဗ္ဗာမသောံ
bonavádí námaso for *bonavádí námaso*,
 "Bonavádí by name."

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

ဇေဓဓမ္မာ ဇေသာဓဓမ္မာ
e-athamo from *esodhammo*, "This law."

ပိဏ္ဍာယာစရိသုပရောသဟလံ ပရော ပရ
piṇḍāya charitū paraśahasam, *para* for *para*;
 "More than a thousand to go for boiled rice."

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

<i>kk</i>	<i>gg</i>	<i>ckch</i>	<i>jj</i>	<i>tt</i>	<i>ḍḍ</i>	<i>tt</i>	<i>dd</i>	<i>pp</i>	<i>bb</i>
ကက	ဂဂ	ဓဓ	ဣဣ			တတ	ဒဒ	ပပ	ဘဘ
<i>kkh</i>	<i>ggh</i>	<i>ckchk</i>	<i>jjh</i>	<i>ttt</i>	<i>ḍḍh</i>	<i>ttt</i>	<i>ddh</i>	<i>pph</i>	<i>bbh</i>
ကွ		ဓိ	ဣ	တု		တု	ဒု	ပု	ဘု

The following examples may suffice to illustrate these changes:

အဘိက္ခန္တရော အဘိ ကန္တရော
abikkantaro from *abi kantaro*, "Very desirable."

ပရိဂ္ဂဟော ပရိ ဂဟော
pariggaho from *pa gaho*, "Seizing."

တေတ္တိံသ တေ တိံသ
tettinsa from *te tinsa*, "Thirty three,"

စတုဋ္ဌသ စတု ဒသ
chatuṣṣasa from *chatu dasa*, "Fourteen."

ဆဗ္ဗိံသ ဆ ဝိံသ
chhambisa from *chha visa* "Twenty six."

ဣရပ္ပမာဒေါပုရိသသာ ဣဝ ပမာဒေါ
ihappamāḍo purisassa from *ihva pamāḍo*.
 "Here there is forgetfulness to man."

နက္ခမတိ န ခမတိ
nakkhamati from *na* *khamati*, "He is impatient."

ဇေဝဝဇေဝနာပလာ ဇေဝာဇေဝ ဈာနပလာ
csevachajjhánaphalo from *csevacha* *jhánaphalo*,
 "And so this has the advantages of Jhan."

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

ဒုဗ္ဗတ္တိ ဒု ဝုတ္တိ
duvbuttan from *du* *vuttan*, "Speaking evil."

THE NASAL SYMBOL ANUSWARA.

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

တာသာဘိသန္တိကော တာဘိ အာဟံ
tásákhansantiko from *távan* *ahan*,
 "In the presence of these females."

အရိယသစ္စာနံသောန အရိယသစ္စာနံသောနံ
ariya sacchhána passana from *ariya sacchhánan dassanan*,
 "Seeing the Ariya truths."

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

ဧညံ ဧညံ ဣဝ
dhanyanra from *dhanyan iva*, "As paddy."

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

ပုပ္ဖံသာဥပ္ပုဇ္ဇတိ ပုပ္ဖံ အသာ
puppheñcáya uppúttati from *pupphan* *assá*, "Flowers are to her."

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

တညေဝ တံ ဇေ
tanyeva from *tan* *eva* "Even thee."

သညတ္တိ သံ ယုတ္တိ
sanyuttan from *san* *yuttan* "Union."

ဧဝံဗျိ ဧဝံ ဟိ
evahnyí from *evan* *hi*, "If so."

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

ကောနုတွမသိ ကောနု တွံ အသိ
konutwamasi from *konu* *twan* *asi*, "Who art thou?"
 ကိမဟံကရေယျာမိ ကိံ အဟံ ကရေယျာမိ
kimahan kareyyámi from *kin* *ahan* *kareyyámi*,
 "What may I do?"

တုမိစ္ဆတ္တေသု တု ဣစ္ဆိ အတ္တေသု
tumichchhatthesu from *tun* *ichchha* *atthesu*,
 "TUN in the signification of wishing."

ဒါနုမုတ္တမံ ဒါနံ ဥတ္တမံ
dánamuttaman from *dánan* *uttaman*, "The best offering."

ဧဝမေတံ ဧဝံ ဧတံ
evametan from *evan* *etan*, "Thus this."

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

ဧတဒဝေါစ ဧတံ အဝေါစ
etadavocha from *etan* *avocha*, "This he said."

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

ဧဝင်္ဂီ ဧဝံ ခေါ
evangkho from *evan* *kho*, "So indeed."

ဂဟတ္ထ ဂဟံ စ
gahanycha from *gahan* *eha* "And a house."

တတိယပ္ပိ တတိယံ ပိ
tatiyampi from *tatiyan* *pi*, "And the third time."

ကိနံသော ကိံ နာသော
kinnámo from *kin* *námo*, "What name?"

သုခန္တေဟောတု သုခံ တေ ဟောတု
sukhante hotu from *sukhan* *te* *hotu*,
 "May happiness be to thee!"

CHAPTER III.

TABLES OF DECLENSION.

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

သာကမောသေ *sákamōe* "On account of *sa*, *sa* comes."

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

ပူရိသသ	အဂ္ဂိသ	ဘိက္ခုသ	သယံဇ္ဈသ
<i>pūrisassa</i>	<i>aggissa</i>	<i>bhikkhussa</i>	<i>sayambhussa</i>
"Of a man,	of a fire,	of a priest,	of a divinity,
အဘိဘူသ	ဒဏ္ဍိသ	ဣသိသ	
<i>abhibhussa</i>	<i>daṇḍissa</i>	<i>issisa</i>	
of a god,	of a pilgrim,	of a sage.	

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

သံသာသေကဝေခနိသေ *san sá swekavachanesu cha*

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

He adds the following examples:

ဇေတိသံ	ဇေတိသာ	ဣမိသံ	ဣမိသာ	တိသံ
<i>etissun</i>	<i>etissá</i>	<i>imissan</i>	<i>imissá</i>	<i>tissan</i>
In this	of this	in this	of this	in that
တိသာ	တသံ	အမုသံ	အမုသာ	
<i>tissá</i>	<i>tassan</i>	<i>amusan</i>	<i>amussá</i>	(All feminine.)
of that,	in that,	in this,	of this.	

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

Nouns.**First Declension.**

	Sing.	Plur.
§ 89. Masculines in <i>a</i> , like <i>púrisa</i>	A MAN.	
	ပူရိသော	ပူရိသာ
Nom.	<i>púriso</i>	<i>púrísá</i>
	ပူရိသံ	ပူရိသေ
Acc.	<i>púrisan</i>	<i>púrise</i>
	ပူရိသေန	ပူရိသေဟိ ပူရိသာဟိ သောဘိ
Ins.	<i>púrísena</i>	<i>púrísēhi púrísáhi púrísēbi</i>
	ပူရိသဿ	ပူရိသာနံ
D. G.	<i>púrísassa</i>	<i>púrísánan</i>
	ပူရိသဿှာ ပူရိသဿှာ	
Abl.	<i>púrísasmá púrísahmá</i>	(<i>as Instrumentive.</i>)
	ပူရိသေ ... သိံ ပူရိသဗ္ဗိ ပူရိသေသု	ပူရိသာသု
Loc.	<i>púrise ... smín ... sahmi púrisesu</i>	<i>púrísásu</i>
	ပူရိသ ပူရိသာ	
Voc.	<i>púrisa púrísá</i>	(<i>as Nominative.</i>)

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

	ရူပံ	ရူပါနိ	ရူပါ
Nom.	<i>rúpan</i>	<i>rúpáni</i>	<i>rúpá</i>
Acc.	(<i>as Nominative.</i>)	(<i>as Nominative.</i>)	
	ရူပေန	ရူပါဟိ	
Ins.	<i>rúpena</i>	<i>rúpáhi</i>	
	ရူပဿ	ရူပါနံ	
D. G.	<i>rúpassa</i>	<i>rúpánan</i>	
	ရူပဿှာ		
Abl.	<i>rúpsamá</i>	(<i>as Instrumentive.</i>)	
	ရူပသိံ	ရူပါသု	
Loc.	<i>rúpsmín</i>	<i>rúpásu</i>	

Sing. Plur.

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

	အဂ္ဂိ		အဂ္ဂယော		အဂ္ဂိ
Nom.	<i>aggi</i>		<i>aggayo</i>		<i>aggi</i>
	အဂ္ဂိ°				
Acc.	<i>aggín</i>		(as Nominative.)		
	အဂ္ဂိနာ		အဂ္ဂိဟိ		
In. Ab.	<i>aggíná</i>		<i>aggihi</i>		
	အဂ္ဂိဿ	အဂ္ဂိနော	အဂ္ဂိနံ		
D. G.	<i>aggissa</i>	<i>aggino</i>	<i>aggínan</i>		
	အဂ္ဂိသ္မိ°		အဂ္ဂိသု		
Loc.	<i>aggismín</i>		<i>aggisu</i>		
Voc.	(as Nominative.)		(as Nominative.)		

§ 92 Masculines in *í*, like *dandí* A PILGRIM.

	ဒဏ္ဍိ		ဒဏ္ဍိ	ဒဏ္ဍိ	ဒဏ္ဍိနော
Nom.	<i>dandí</i>		<i>dandí</i>	<i>dandí</i>	<i>dandíno</i>
	ဒဏ္ဍိ°	ဒဏ္ဍိနံ			
Acc.	<i>dandín</i>	<i>dandínan</i>		(as Nominative.)	
	ဒဏ္ဍိနာ		ဒဏ္ဍိဟိ		
In. Ab.	<i>dandíná</i>		<i>dandíhi</i>		
	ဒဏ္ဍိဿ	ဒဏ္ဍိနော	ဒဏ္ဍိနံ		
D. G.	<i>dandíssa</i>	<i>dandíno</i>	<i>dandínan</i>		
	ဒဏ္ဍိသ္မိ°		ဒဏ္ဍိသု		
Loc.	<i>dandísmín</i>		<i>dandísu</i>		
	ဒဏ္ဍိ				
Voc.	<i>dandí</i>		(as Nominative.)		

REMARK.

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

	Sing.	Plur.	
§ 93 Masculines in <i>u</i> , like <i>bhikkhu</i> A PRIEST.			
	ဘိက္ခု	ဘိက္ခုဝေ	ဘိက္ခုၤ
Nom.	<i>bhikkhu</i>	<i>bhikkhave</i>	<i>bhikkhú</i>
		ဘိက္ခုဝေါ	ဘိက္ခုၤ
		<i>bhikkhavo</i>	<i>bhikkhu</i>
	ဘိက္ခုၤ		
Acc.	<i>bhikkhun</i>	(as Nominative.)	
	ဘိက္ခုၤနာ	ဘိက္ခုၤဟိ	
In. Ab.	<i>bhikkhuná</i>	<i>bhikkhúhi</i>	
	ဘိက္ခုၤသ	ဘိက္ခုၤနံ	
D. G.	<i>bhikkhussa</i>	<i>bhikkhúnan</i>	
	ဘိက္ခုၤသ္မိ	ဘိက္ခုၤသု	
	<i>bhikkhusmín</i>	<i>bhikkhúsú</i>	
Voc.	(as Nominative.)		

§ 94 Masculines in <i>ú</i> , like <i>sayambhú</i> A NAME OF BUDDA.			
	သယမ္ဘူ	သယမ္ဘူဝေါ	သယမ္ဘူနော
Nom.	<i>sayambhú</i>	<i>sayambhuvo</i>	<i>sayambhuno</i>
	သယမ္ဘူၤ		
Acc.	<i>sayambhun</i>	(as Nominative.)	
	သယမ္ဘူၤနာ	သယမ္ဘူၤဟိ	
In. Ab.	<i>sayambhuná</i>	<i>sayambhúhi</i>	
	သယမ္ဘူၤသ	သယမ္ဘူၤနံ	
D. G.	<i>sayambhussa</i>	<i>sayambhúnan</i>	
	သယမ္ဘူၤသ္မိ	သယမ္ဘူၤသု	
Loc.	<i>sayambhúsmin</i>	<i>sayambhúsú</i>	
Voc.	(as Nominative.)		

REMARK.

Bhikkhavo, or *bhikkhave*, is written on the inscriptions *bhikkhapá*
 𑀧 𑀩 𑀢 but a fac-simile reads 𑀢 nearly the regular *vo* 𑀢

Second Declension.

Sing.

Plur.

§ 95 Feminines in *á*, like *kanyá* A VIRGIN.

Nom.	ကညာ <i>kanyá</i>	ကညာယော <i>kanyáyo</i>	ကညာ <i>kanyá</i>
Acc.	ကညံ <i>kanyan</i>	(as Nominative.)	
In. Ab.	ကညာယ <i>kanyáya</i>	ကညာဟိ <i>kanyáhi</i>	ကညာဘိ <i>kanyábhi.</i>
D. G.	ကညာယ ...	ကညာနံ <i>kanyánan</i>	
Loc.	ကညာယ ...	ကညာယံ <i>kanyáyan</i>	ကညာသု <i>kanyásu</i>
Voc.	ကညေ <i>kanye</i>	(as Nominative.)	

§ 96. Feminines in *i*, like *ratti* NIGHT.

Nom.	ရတ္တိ <i>ratti</i>	ရတ္တိယော <i>rattiyó</i>	ရတ္တိ <i>ratti</i>	ရတ္တိ <i>ratti</i>
Acc.	ရတ္တိံ <i>rattin</i>	(as Nominative.)		
In. Ab.	ရတ္တိယာ <i>rattiyá</i>	ရတ္တိဟိ <i>rattíhi</i>	ရတ္တိဘိ <i>rattibhi</i>	
D. G.	ရတ္တိယာ ...	ရတ္တိနံ <i>rattinan</i>		
Loc.	ရတ္တိယာ ...	ရတ္တိယံ <i>rattiyán</i>	ရတ္တိသု <i>rattisu</i>	

§ 97. Feminines in *i*, like *mati* WISDOM.

Nom.	မတိ <i>matí</i>	မတိယော <i>matiyó</i>		
Acc.	မတိံ <i>matin</i>	(as Nominative.)		
In. Ab.	မတိယာ <i>matiyá</i>	မတျာ <i>matyá</i>	မတိဟိ <i>matíhi</i>	မတိဘိ <i>matíbhí</i>
D. G.	မတိယာ ...		မတိနံ <i>matínan</i>	
Loc.	မတိယံ <i>matíyan</i>	မတျံ <i>matyan</i>	မတိသု <i>matísu</i>	6

	Sing.		Plur.	
§ 98. Feminines in <i>í</i> , like <i>nadı</i> A RIVER.				
Nom.	နဒီ <i>nadı</i>		နဒီယော <i>nadıyo</i>	
Acc.	နဒီ <i>nadí</i>		(as Nominative.)	
In. Ab.	နဒီယာ <i>nadíyá</i>		နဒီဟိ <i>nadíhi</i>	နဒီဘိ <i>nadíbhi</i>
D. G.	...		နဒီနံ <i>nadínan</i>	
Loc.	နဒီယာ ...	နဒီယံ <i>nadíyan</i>	နဒီသု <i>nadísu</i>	

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

Nom.	ဓဇ္ဇ <i>dhenu</i>		ဓဇ္ဇယော <i>dhényo</i>	ဓဇ္ဇ <i>dhenu</i>
Acc.	ဓဇ္ဇ <i>dhenu</i>		(as Nominative.)	
In. Ab.	ဓဇ္ဇယာ <i>dhényá</i>		ဓဇ္ဇဟိ <i>dhényhi</i>	ဓဇ္ဇဘိ <i>dhénybhi</i>
D. G.	...		ဓဇ္ဇနံ <i>dhényan</i>	
Loc.	ဓဇ္ဇယာ ...	ဓဇ္ဇယံ <i>dhényan</i>	ဓဇ္ဇသု <i>dhényu</i>	

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

Nom.	ဝဋ္ဋ <i>vadhú</i>		ဝဋ္ဋယော <i>vadhuyo</i>	ဝဋ္ဋ <i>vadhú</i>
Acc.	ဝဋ္ဋ <i>vadhun</i>		(as Nominative.)	
In. Ab.	ဝဋ္ဋယာ <i>vadhuyá</i>		ဝဋ္ဋဟိ <i>vadhúhi</i>	ဝဋ္ဋဘိ <i>vadhúbhi</i>
D. G.	...		ဝဋ္ဋနံ <i>vadhúnan</i>	
Loc.	ဝဋ္ဋယာ ...	ဝဋ္ဋယံ <i>vadhuyan</i>	ဝဋ္ဋသု <i>vadhúsu</i>	

Third Declention.

Sing.

Plur.

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

	ပုမာ		ပုမာနော	
Nom.	<i>pumá</i>		<i>pumáno</i>	
	ပုမံ			
Acc.	<i>puman</i>		(as Nominative.)	
	ပုမာနော	ပုမုနာ	ပုမာနောဟိ	ပုမာနောဘိ
In. Ab.	<i>pumáno</i>	<i>pumuná</i>	<i>pumánehi</i>	<i>pumánebhi</i>
	ပုမာနော		ပုမာနံ	
D. G.	<i>pumáno</i>		<i>pumánan</i>	
	ပုမာနေ	ပုမေ	ပုမာသု	ပုမေသု
Loc.	<i>pumáne</i>	<i>pume</i>	<i>pumásu</i>	<i>pumesu</i> (Voc. Sin. <i>puman.</i>)

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

	ဘဂဝါ		ဘဂဝန္တေ	ဘဂဝန္တော
Nom.	<i>bhagavá</i>		<i>bhagavante</i>	<i>bhagavanto</i>
	ဘဂဝန္တိ			
Acc.	<i>bhagavantan</i>		(as Nominative.)	
	ဘဂဝတာ		ဘဂဝန္တေဟိ	ဘဂဝန္တေဘိ
In. Ab.	<i>bhagavatá</i>		<i>bhagavantehi</i>	<i>bhagavantebhi</i>
	ဘဂဝတော		ဘဂဝတံ	
D. G.	<i>bhagavato</i>		<i>bhagavatan</i>	
	ဘဂဝတိ		ဘဂဝန္တေသု	
Loc.	<i>bhagavati</i>		<i>bhagavantesu</i> (V. Sin. <i>bhagavan.</i>)	

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

	မနံ		မနာနိ	မနာ
Nom.	<i>manan</i>		<i>manáni</i>	<i>maná</i>
Acc.	(as Nominative.)		(as Nominative.)	
	မနာသာ		မနေဟိ	မနေဘိ
In. Ab.	<i>manasá</i>		<i>manehi</i>	<i>manebhi</i>
	မနာသော		မနာသံ	
D. G.	<i>manaso</i>		<i>manánan</i>	
	မနာသိ	မနေ	မနေသု	
Loc.	<i>manasi</i>	<i>mane</i>	<i>manesu</i> (V. Sin. <i>mana, maná</i>)	

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

	အဋ္ဌိ	အဋ္ဌိနိ	အဋ္ဌိ
Nom.	<i>aphi</i>	<i>aphini</i>	<i>aphé</i>
	အဋ္ဌိ°		
Acc.	<i>aphin</i>	(as Nominative.)	
	အဋ္ဌိနာ	အဋ္ဌိဟိ	အဋ္ဌိဘိ
In. Ab.	<i>aphiná</i>	<i>aphíhi</i>	<i>aphibhi</i>
	အဋ္ဌိနော	အဋ္ဌိနံ	
D. G.	<i>aphino</i>	<i>aphínan</i>	
	အဋ္ဌိမ္မိ	အဋ္ဌိတ္ထိ°	အဋ္ဌိသု
Loc.	<i>aphihmi</i>	<i>aphismin</i>	<i>aphisu</i>

§ 105 Neuters in *u*, like *dyu* AGE.

	အိယု	အိယုနိ	အိယု
Nom.	<i>dyu</i>	<i>dyúni</i>	<i>dyú</i>
	အိယု°		
Acc.	<i>dyun</i>	(as Nominative.)	
	အိယုနာ	အိယုဟိ	အိယုဘိ
In. Ab.	<i>dyuná</i>	<i>dyúhi</i>	<i>dyúbhi</i>
	အိယုနော	အိယုနံ	
D. G.	<i>dyuno</i>	<i>dyúnan</i>	
	အိယုမ္မိ	အိယုတ္ထိ°	အိယုသု
Loc.	<i>dyuhmi</i>	<i>dyusmin</i>	<i>dyusu</i>

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

	ဘာတာ	ဘာတာရော		
Nom.	<i>bhátá</i>	<i>bhátaro</i>		
	ဘာတရံ			
Acc.	<i>bhátaran</i>	(as Nominative.)		
	ဘာတရော	ဘာတရောဟိ	ဘာတုဟိ	
In. Ab.	<i>bhátará</i>	<i>bhátarehi</i>	<i>bhátuhi</i>	
	ဘာတုနော	ဘာတရောနံ	... တာနံ ... တုနံ	
D. G.	<i>bhátuno</i>	<i>bhátaránan</i>	... <i>tánan</i> ... <i>tunani</i>	
Abl.	ဘာတိတော	<i>bhátito</i>	(as Instrumentive.)	
	ဘာတရိ	ဘာတရောသု		
Loc.	<i>bhátari</i>	<i>bhátaresu</i>		

(b.) Like *satthu* A TEACHER.

Nom.	သတ္ထု <i>satthá</i>	သတ္ထုရော <i>sattháro</i>	
Acc.	သတ္ထုရံ <i>sattháran</i>	သတ္ထုရော <i>sattharo</i>	သတ္ထုရေ <i>satthāre</i>
In. Ab.	သတ္ထုရာ <i>satthárá</i>	သတ္ထုရေဟိ <i>satthārehi</i>	သတ္ထုရေဟိ <i>satthārebhi</i>
D. G.	သတ္ထု သတ္ထုနော <i>satthu satthuno</i>	သတ္ထုရာနံ <i>sattharánan</i>	သတ္ထုနံ <i>satthānan</i>
Loc.	သတ္ထုရိ <i>satthari</i>	သတ္ထုရေသု <i>satthāresu</i>	

(c.) Like *pitu* A FATHER.

Nom.	ပိတာ <i>pitá</i>	ပိတရံ <i>pituraṅ</i>	ပိတရော <i>pituro</i>	
Acc.	ပိတရံ <i>pitāran</i>	ပိတရံ <i>pituran</i>		(as Nominative.)
In. Ab.	ပိတရော <i>pitará</i>		ပိတရေဟိ <i>pitarehi</i>	ပိတုဘိ <i>pitubhi</i>
D. G.	ပိတုနော <i>pituno</i>	ပိတု <i>pitu</i>	ပိတရာနံ <i>pitāranan</i>	ပိတာနံ <i>pitānan</i>
Loc.	ပိတုရိ <i>pitari</i>		ပိတရေသု <i>pitāresu</i>	

(d.) Like *mātu* A MOTHER.

Nom.	မာတာ <i>mátá</i>	မာတရော <i>mátaro</i>		
Acc.	မာတရံ <i>mátaran</i>	မာတရော <i>mátaro</i>	မာတရေ <i>mátare</i>	
In. Ab.	မာတရော <i>mátará</i>		မာတရေဟိ <i>mátarehi</i>	မာတရေဟိ <i>mátarebhi</i>
D. G.	မာတုနော <i>mátuno</i>	မာတု <i>matu</i>	မာတရာနံ <i>mátarānan</i>	မာတုနံ <i>mátānan</i>
Loc.	မာတုရိ <i>mátari</i>		မာတရေသု <i>mátāresu</i>	မာတုသု <i>mátusū</i>

Irregular Nouns

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

	သခါ	သခါယော	သခါနော
Nom.	<i>sakhá</i>	<i>sakháyo</i>	<i>sakháno</i>
	သခံ သခါနံ သခါရံ	(as Nominative.)	
Acc.	<i>sakhan sakhánan sakháran</i>	သခါရေဟိ	သခါဟိ
In. Ab.	<i>sakhiná</i>	<i>sakhárehi</i>	<i>sakhéhi</i>
	သခိယာ	သခါနောနံ	သခိနံ
D. G.	<i>sakhissa</i>	<i>sakháranan</i>	<i>sakhínan</i>
	သခေ	သခါရေယု	သခေယု
Loc.	<i>sakhe</i>	<i>sakháresu</i>	<i>sakhesu</i>
	သခေ သခါ သခိ သခိ	(as Nominative.)	
Voc.	<i>sakha sakhá sakhi</i>	သခေ	

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

	ရာဇာ	ရာဇာ	ရာဇာနော
Nom.	<i>rājá</i>	<i>rājá</i>	<i>rājāno</i>
	ရာဇံ ရာဇာနံ	ရာဇေ	ရာဇာနော
Acc.	<i>rājan rājānan</i>	<i>rāje</i>	<i>rājāno</i>
	ရာဇေန ရညာ	ရာဇေဟိ	ရာဇေဟိ
In. Ab.	<i>rājena ranjyá</i>	<i>rājehi</i>	<i>rājebhi</i>
	ရာဇိနော ရညော	ရာညံ	ရာဇာနံ
D. G.	<i>rājīno rānyo</i>	<i>ranjan</i>	<i>rājānan</i>
	ရာညေ ရာဇိနိ	ရာဇေယု	ရာဇူယု
Loc.	<i>ranje rājīni</i>	<i>rājesu</i>	<i>rājūsū</i>

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

	ဂေါ	ဂါဂေါ	ဂဂေါ	ဂါဂိ
Nom.	<i>go</i>	<i>gávo</i>	<i>gavo</i>	<i>gávī</i>
	ဂါဝံ ဂဝံ ဂါဝံ ဂဝံ	(as Nominative.)		
Acc.	<i>gávan gavan gávun gavun</i>	ဂေါဟိ	ဂေါဟိ	
In.	<i>gávēna gavēna</i>	<i>gohi</i>	<i>gobhi</i>	
	ဂါဝယာ ဂဝယာ	ဂေါနံ	ဂဝံ	
D. G.	<i>gávessa gavassa</i>	<i>gonan</i>	<i>gavan</i>	
	ဂါဝါ ဂဝါ	(as Instrumentive.)		
Abl. Voc.	<i>gávā gávā</i>	<i>gosu</i>	<i>gávēsu</i>	<i>gavēsu</i>
	<i>gávo gávo</i>			

Adjectives

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

Sing.

Plur.

(a.) MASCULINE.

Nom.	သဗ္ဗော sabpo	သဗ္ဗကော သဗ္ဗ sabbako sabpa		
Acc.	သဗ္ဗံ sabbun		(as Nominative.)	
Ins.	သဗ္ဗေန sabbena	သဗ္ဗေသံ သဗ္ဗေဟိ သဗ္ဗေဘိ sabbaso sabbephi sabbephi		
D.G.	သဗ္ဗဿ sabbassa	သဗ္ဗဿနံ သဗ္ဗဿံ sabbassanan sabbesan		
Abl.	သဗ္ဗဿံ sabbasmi	သဗ္ဗတော sabbato	(as Instrumentive.)	
Loc.	သဗ္ဗတ္ထိ sabbasmi	သဗ္ဗေတု sabbesu		

(b.) FEMININE.

Nom.	သဗ္ဗာ sabbā	သဗ္ဗာယော သဗ္ဗာ sabbāyo sabbā		
Acc.	သဗ္ဗံ sabbān		(as Nominative.)	
In. Abl.	သဗ္ဗာယ sabbāya	သဗ္ဗေဟိ သဗ္ဗေဘိ sabbephi sabbephi		
D. G.	သဗ္ဗာယ sabbāya	သဗ္ဗာယာနံ သဗ္ဗာယံ sabbāsanān sabbāsan		
Loc.	သဗ္ဗာယ sabbāya	သဗ္ဗါယံ သဗ္ဗာတု သဗ္ဗလံ sabbāsu		

(c.) NEUTER.

Nom.	သဗ္ဗံ sabbān	သဗ္ဗာနိ sabbāni		
Acc.	သဗ္ဗံ sabbān	သဗ္ဗာနိ sabbāni		
Voc.	သဗ္ဗာ sabbā	သဗ္ဗာ သဗ္ဗာနိ sabbā sabbāni		

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

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

	Sing.	Plur.	
		(a.) MASCULINE.	
Nom.	ဂုဏဝါ <i>gunavá</i>	... ဝတ္ထာ ဂုဏဝတ္ထော <i>gunavantiá gunavanto</i>	... ဝတ္ထော <i>gunavanta</i>
Acc.	ဂုဏဝတ္ထိ <i>gunavantan</i>	ဂုဏဝတ္ထေ <i>gunavante</i>	.
In. Ab.	ဂုဏဝတာ <i>gunavatá</i>	... ဝတ္ထေဟိ <i>gunavantehi</i>	...
D. G.	ဂုဏဝတော <i>gunavato</i>	... ဝတ္ထေနံ <i>gunavantánan</i>	... ဝတံ <i>gunavatan</i>
Loc.	ဂုဏဝတီ <i>gunavati</i>	... ဝတ္ထေသု <i>gunavantesu</i>	
Voc.	... ဝ ... ဝါ ... ဝံ	(as Nominative.)	

		(b.) FEMININE.	
Nom.	ဂုဏဝတ္ထိ ... ဝတီ <i>gunavanti gunavati</i>	ဂုဏဝတ္ထိယော ... ဝတ္ထိ <i>gunavantiyo gunavanti</i>	
Acc.	... ဝတ္ထိ <i>gunavantan</i>	(as Nominative)	
In. Al.	... ဝတ္ထိယာ <i>gunavantiyá</i>	... ဝတ္ထိဟိ <i>gunavantihi</i>	
D. G.	...	... ဝတ္ထိနံ <i>gunavantiyan</i>	
Loc.	... <i>gunavantiyan</i>	... ဝတ္ထိသု <i>gunavantisu</i>	

		(c.) NEUTER.	
Nom.	ဂုဏဝံ <i>gunavan</i>	ဂုဏဝတ္ထိ <i>gunavanti</i>	
Acc.	ဂုဏဝတ္ထိ <i>gunavantan</i>	(as Nominative.)	

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

Participles.

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

(a.) MASCULINE.

	ပဝံ	ပဝေန္တော	ပဝေန္တာ	
Nom.	<i>pachan</i>	<i>pachantō</i>	<i>pachantā</i>	
	ပဝေန္တံ		ပဝေန္တိ	
Acc.	<i>pachantan</i>		<i>pachante</i>	
	ပဝေန္တေနိ	ပဝေတာ	ပဝေန္တေဟိ	ပဝေန္တေဟိ
Ins.	<i>pachantena</i>	<i>pachotā</i>	<i>pachantehi</i>	<i>pachantebhi</i>
	ပဝေန္တဿ	ပဝေတာ	ပဝေန္တံ	ပဝေတာ
D. G.	<i>pachantassa</i>	<i>pachā'o</i>	<i>pachantānan</i>	<i>pachatan</i>
	ပဝေန္တမ္မာ	ပဝေတာ		
All.	<i>pachantahmā</i> <i>pachantasmā</i>	<i>pachatā</i> ပဝေန္တဿ	(as Instrumentive.)	
	ပဝေန္တေမိ	ပဝေတိ	ပဝေန္တေသု	
Lcc.	<i>pachantasmi</i> <i>pachantahmi</i>	<i>pachati</i> <i>pachante</i>	<i>pachantesu</i>	

(b.) FEMININE.

	ပဝေန္တိ	ပဝေန္တေယော	ပဝေန္တိ
Nom.	<i>pachantī</i>	<i>pachantīyo</i>	<i>pachantī</i>
	ပဝေန္တိ		
Acc.	<i>pachantīn</i>	(as Nominative.)	
	ပဝေန္တိယော	ပဝေန္တေဟိ	ပဝေန္တေဟိ
In. A's.	<i>pachantīgā</i>	<i>pachantīhi</i>	<i>pachantībhi</i>
	...	ပဝေန္တိ	
D. G.	...	<i>pachantīnan</i>	
	...	ပဝေန္တိယံ	ပဝေန္တေသု
Loc.	...	<i>pachantīyan</i>	<i>pachantesu</i>

(c.) NEUTER.

	ပဝံ	ပဝေန္တိ
Nom.	<i>pachan</i>	<i>pachantati</i>
	ပဝေန္တံ	
Acc.	<i>pachantan</i>	(as Nominative.)

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

Numeral Adjectives.

§ 113. *Eka* ONE.

	Mas.		Fem.	Neut.
Nom.	ဧကော <i>eko</i>		ဧကံ <i>eká</i>	ဧကံ <i>ekā</i>
Acc.	ဧကံ <i>ekan</i>		ဧကံ <i>ekan</i>	(Other cases like the masculine.)
Ins.	ဧကေန <i>ekena</i>		ဧကံယ <i>ekáya</i>	
D. G.	ဧကံယ <i>ekassa</i>		...	
Abl.	ဧကံသာ <i>ekasá</i>	ဧကတော <i>ekato</i>	...	
Loc.	ဧကံဗ္ဗိ <i>ekasmi</i>		...	

§ 114. *Dui* TWO, of all genders.

Nom.	<i>dwe</i>	<i>duve</i>	ဧက္ခ	ဒုဝေ	
Acc.	...	... <i>duwyan</i>	...	...	ဒွယံ
Ins.	<i>dwihí</i>	<i>duwiyena</i>	ဧက္ခဟိ	ဒွယောန	
D. G.	<i>dwinnan</i>	<i>duwinnan</i>	ဧက္ခဟိ	ဒုဝိနံ	
Abl.	<i>dwihí</i>		ဧက္ခဟိ		
Loc.	<i>dwísa</i>		ဧက္ခသု		

§ 115. *Ti* THREE.

	Mas.		Fem.	Neut.
No. Ac.	တယော <i>tayo</i>		တိဿော <i>tisso</i>	တိဏိ <i>tini</i>
In. Ab.	တိဟိ <i>tíhi</i>		တိဟိ <i>tíhi</i>	(Other cases as masculine.)
D. G.	တိဏံ တိဏံ တိဏံ <i>tinnan tinnan tinnan</i>		တိဿံ <i>tissannan</i>	
Loc.	တိသု <i>tísa</i>		တိသု <i>tísa</i>	

§ 116. *Chatu* FOUR

	Mas.	Fem.	Neut.
No. Ac.	စတ္တာရော <i>chattáro</i>	စတာသော <i>chatasso</i>	စတ္တာရိ <i>chattári</i>
In. Ab.	တူဟိ <i>chahuhi</i>	တူဟိ <i>chahuhi</i>	(Other cases as masculine.)
D. G.	တူနံ <i>chatunnan</i>	တူသောနံ <i>chatassánan</i>	
Lcc.	တူသု <i>chatusu</i>	တူသု <i>chatusu</i>	

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

No. Ac.	<i>panycha</i>	ပဉ္စ
In. Ab.	<i>panychahi</i>	ပဉ္စဟိ
D. G.	<i>panychannan</i>	ပဉ္စနံ
Loc.	<i>panychasu</i>	ပဉ္စသု

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

Nom.	<i>ekunavisati</i>	ကိုးနဂါးသတိ
Acc.	<i>ekunavisatin</i>	ကိုးနဂါးသတိ
Is. Ab. D. G.	<i>ekunavisatíyá</i>	ကိုးနဂါးသတိယာ
Loc.	... <i>-satiyan</i>	... —သတိယံ

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

No. Ac.	<i>ekunasatan</i>	ကိုးနသတံ
Ins.	<i>ekunasatena</i>	ကိုးနသတောန
D. G.	<i>ekunasatassa</i>	ကိုးနသတဿ
Abl.	<i>ekunasatasmé</i> — <i>sátahmá</i>	ကိုးနသတသ္မာ —သတမ္မာ
Lcc.	<i>ekunasatasmí</i> — <i>satahmi</i>	ကိုးနသတသ္မိ —သတမ္မိ
Voc.	<i>ekunasata</i>	ကိုးနသတ

Pronouns.

§ 120. The First Personal Pronoun *ahma* I.

Singular.

Nom.	<i>ahan</i>			အဟံ
Acc.	<i>man</i>	<i>maman</i>		မ် မမ်
Ins.	<i>mayá</i>	<i>me</i>		ယော ဝေ
D. G.	<i>mama</i>	<i>ma</i>	<i>maman</i>	မေ မေ မမ် အမှံ ယေံ ယျံ
	<i>ahman</i>	<i>mahyan</i>	<i>malyan</i>	
Abl.	<i>mayá</i>			ယော
Loc.	<i>mayi</i>			ယိ

Plural.

Nom.	<i>ahme</i>	<i>ahman</i>	<i>ahmanan</i>	အမေ အမှံ အမှန်	မယံ	နော
	<i>malyan</i>		<i>no</i>			
Acc.	<i>ahme</i>	<i>ahman</i>	<i>ahmanan</i>	အမေ အမှံ အမှန်	အမှောက်	
	<i>ahmákan</i>		<i>no</i>			နော
In. Ab.	<i>ahmehi</i>		<i>no</i>	အမေဟိ		နော
D. G.	<i>ahmákan</i>		<i>no</i>	အမှောက်		နော
Loc.	<i>ahmesu</i>			အမေသု		

§ 121. The Second Personal Pronoun *tuhma* THOU.

Singular.

Nom.	<i>twan</i>	<i>turan</i>	<i>tuhman</i>	တွံ တုဝံ တုမှံ	တွယာ	တုယာ
	<i>twayá</i>	<i>tuyá</i>				
Acc.	<i>twan</i>	<i>turan</i>	<i>tavan</i>	<i>tan</i>	တွံ တုဝံ တာဝံ	တံ
Ins.	<i>twayá</i>	<i>te</i>			တယာ	တေ
D. G.	<i>tava</i>	<i>te</i>	<i>tuhman</i>	<i>tuhyan</i>	တာ တေ တုမှံ	တုယံ
Abl.	<i>tayá</i>				တယာ	
Loc.	<i>tayi</i>	<i>twayi</i>			တယိ	တွယိ

Plural.

Nom.	<i>tuhme</i>	<i>tuhman</i>	<i>vo</i>	တုမေ တုမှံ	ဝေါ	
Acc.	<i>tuhme</i>	<i>tuhman</i>	<i>tuhmákan</i>	<i>vo</i>	တုမေ တုမှံ တုမှောက်	ဝေါ
In. Ab.	<i>tuhmehi</i>		<i>vo</i>	တုမေဟိ	ဝေါ	
D. G.	<i>tuhmákan</i>		<i>vo</i>	တုမှောက်	ဝေါ	
Loc.	<i>tuhmesu</i>			တုမေသု		

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

		Singular.				
		Mas.			Fem.	Neut.
Nom.	ဝေဝ		ဝ	ဝ	ဝ	ဝံ နံ
	<i>so</i>		<i>sá</i>			<i>tan nan</i>
Acc.	တံ		နံ	တံ	နံ	တံ နံ
	<i>tan</i>		<i>nan tan nan</i>			<i>tan nan</i>
Ins.	တေ့	•	နေ့	တာယ	နာယ	
	<i>tena</i>		<i>nená táya náya</i>			(Other cases as masculine.)
D. G.	တသ		နသ	တသ	တသ	
	<i>tassa</i>		<i>nussa táya tassá tissá tá náya</i>			
Abl.	တသ္မာ တမ္မာ	နသ္မာ	တယ	နာယ		
	<i>tasmá tasmá tato</i>	<i>nasmá nahmá</i>	<i>táya náya</i>			
Loc.	တသ္မိ တမ္မိ	နသ္မိ	တယိ	တာယိ	တာသိ	တိသိ
	<i>tasmín tasmín nahmí</i>	<i>táya táya tessan tissan</i>				

		Plural.				
Nom.	တေ	နေ	တာ	နာ	တာနိ	
	<i>te</i>	<i>ne tá ná</i>			<i>táni</i>	
Acc.	တေ	နေ	တာ	နာ	တာနိ	
	<i>te</i>	<i>ne tá ná</i>			<i>táni</i>	(Other cases as masculine.)
In. Ab.	တဟိ တာဘိ	နာဟိ နာဘိ	နာဟိ	နာဘိ		
	<i>tahi tabhi</i>	<i>náhi nábhi</i>	<i>táhi tábhi</i>	<i>náhi nábhi</i>		
D. G.	တေသံ	တေသာနံ	တေသံ	တေသာနံ		
	<i>tesan tesánan</i>	<i>nesan nesánan</i>	<i>tásan tásánan</i>			
Loc.	တေသု	နေသု	တေသု	တာသု	နေသု	
	<i>tesu</i>	<i>nesu</i>	<i>tesu</i>	<i>tasu</i>	<i>nesu</i>	

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

(a.) MASCULINE.

	ဝေဝေ	ဝေဝ
Nom.	<i>eso</i>	<i>ete</i>
	ဝေဝံ	ဝေဝ
Acc.	<i>etun</i>	<i>ete</i>
	ဝေဝေန	ဝေဝဟိ
Ins.	<i>etena</i>	<i>et'hi</i>
	ဝေဝိသာ	ဝေဝသံ
D. G.	<i>etissa</i>	<i>etesan</i>
	ဝေဝသွာ	ဝေဝဟိ
Abl.	<i>etusmá</i>	<i>et'hi</i>
	ဝေဝသ္မိ	ဝေဝသု
Loc.	<i>etasmín</i>	<i>etesu</i>

(b.) FEMININE.

	ဝေဝ	ဝေဝ
Nom.	<i>esá</i>	<i>etá</i>
	ဝေဝံ	ဝေဝ
Acc.	<i>etan</i>	<i>etá</i>
	ဝေဝဟ	ဝေဝဟိ
In. Ab.	<i>etáya</i>	<i>etá'hi</i>
	ဝေဝဟ ဝေဝိသာ	
	ဝေဝိသာဟ	ဝေဝသံ
D. G.	<i>etáya etissá etissáya</i>	<i>etásan</i>
	ဝေဝဟံ ဝေဝိသံ	ဝေဝသု
Loc.	<i>etáyan etissan</i>	<i>etásu</i>

(c.) NEUTER.

	ဝေဝ	ဝေဝနိ
Nom.	<i>etan</i>	<i>etáni</i>
	ဝေဝ	ဝေဝနိ
Acc.	<i>etan</i>	<i>etáni</i>

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

§ 124. The Demonstrative Pronoun *ima* THIS.
Sing. Plur.

(a.) MASCULINE.

	အယ်		ဣမေ			
Nom.	<i>ayan</i>		<i>ime</i>			
	ဣမ်		ဣမေ			
Acc.	<i>iman</i>		<i>ime</i>			
	ဣမိနာ	အာနာ	ဣမေဟိ	ဇဟိ		
Ins.	<i>iminá</i>	<i>ana</i>	<i>imehi</i>	<i>ehi</i>		
	ဣမသာ	ဣမိသာ	အသာ	ဣမေသံ	ဣမေသာနံ	ဇေ
D. G.	<i>inassa</i>	<i>inissa</i>	<i>assa</i>	<i>imesan</i>	<i>imesānan</i>	<i>esan</i>
	ဣမသ္မာ	အသ္မာ	ဣမမ္မာ	ဣမေဟိ	ဇဟိ	
Abl.	<i>imasma</i>	<i>asma</i>	<i>imulima</i>	<i>imehi</i>	<i>ehi</i>	
	ဣမတ္ထိ	အတ္ထိ	ဣမမ္မိ	ဣမေသု	ဇေသု	
Loc.	<i>imamin</i>	<i>asmin</i>	<i>ismim</i>	<i>imahmi</i>	<i>imesu</i>	

(b.) FEMININE.

	အယ်		ဣမာ			
Nom.	<i>ayan</i>		<i>imá</i>			
	ဣမ်		ဣမာ			
Acc.	<i>iman</i>		<i>imá</i>			
	ဣမာယ		ဣမေဟိ			
In. Ab.	<i>imáya</i>		<i>imehi</i>			
	ဣမာယ	ဣမိသာ				
	ဣမိသာယ	အသာ	ဣမာသံ	ဣမာသာနံ		
D. G.	<i>imáya</i>	<i>imissá</i>	<i>imissáya</i>	<i>assá</i>	<i>imásan</i>	<i>imásānan</i>
	ဣမာယံ	ဣမိသံ	အသံ	ဣမာသု		
Loc.	<i>imáyan</i>	<i>imissan</i>	<i>assan</i>	<i>imásu</i>		

(c.) NEUTER.

	ဣဒံ		ဣမာနိ
Nom.	<i>idan</i>		<i>imáni</i>
	ဣဒံ		ဣမာနိ
Acc.	<i>idan</i>		<i>imáni</i>

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

§ 125. The Demonstrative Pronoun *amu* THIS.

	Sing.		Plur.		
	(a.) MASCULINE.				
	အမူကော	အမူ			
Nom.	<i>amuko</i>	<i>asu</i>	<i>asuhō</i>	အမူ	
Acc.	<i>amun</i>			အမူ	
In. Ab.	အမူနာ			အမူဟိ	
D. G.	အမူဆာ			အမူသာံ	အမူသာန်
Loc.	အမူဆိ			အမူဆူ	
	<i>amussa</i>			<i>amúsan</i>	<i>amúsanan</i>
	<i>amusin</i>			<i>amúsu</i>	

	(b.) FEMININE.			
Nom.	အမူကော	အမူ	အမူယော	
Acc.	အမူ		အမူယော	
In. Ab.	အမူယာ		အမူဟိ	
D. G.	အမူယာ	အမူသာ	အမူသာံ	အမူသာန်
Loc.	အမူယံ	အမူယံ	အမူဆူ	
	<i>amulo</i>	<i>asu</i>	<i>amuyo</i>	
	<i>amun</i>		<i>amuyo</i>	
	<i>amuyá</i>		<i>amúhi</i>	
	<i>amuyá</i>	<i>amussá</i>	<i>amúsan</i>	<i>amúsanán</i>
	<i>amuyan</i>	<i>amussan</i>	<i>amúsu</i>	

	(c.) NEUTER.	
Nom.	အဒုံ	အဒုံနိ
Acc.	အဒုံ	အဒုံနိ
	<i>adun</i>	<i>amuni</i>
	<i>adun</i>	<i>umuni</i>

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

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

(a.) MASCULINE.

	ယော	ယကော	ယေ	
Nom.	<i>yo</i>	<i>yako</i>	<i>ye</i>	
	ယံ		ယေ	
Acc.	<i>yan</i>		<i>ye</i>	
	ယေန		ယေဟိ	
In.	<i>yena</i>		<i>yehi</i>	
	ယသေ		ယေသံ	ယေသာနံ
D. G.	<i>yassa</i>		<i>yesan</i>	<i>yésāna</i>
	ယသ္မာ		ယေဟိ	
All.	<i>yasmā</i>		<i>yehi</i>	
	ယသ္မိ		ယေသု	
Loc.	<i>yasmin</i>		<i>yesu</i>	

(b.) FEMININE.

	ယာ		ယာ	
Nom.	<i>yá</i>		<i>yá</i>	
	ယံ		ယာ	
Acc.	<i>yan</i>		<i>yá</i>	
	ယာယ		ယာဟိ	
In. Ab.	<i>yáyá</i>		<i>yáhi</i>	
	ယာသာ		ယာသံ	ယာသာနံ
D. G.	<i>yassá</i>		<i>yásan</i>	<i>yésāna</i>
	ယာသံ		ယာသု	
Loc.	<i>yassan</i>		<i>yásu</i>	

(c.) NEUTER.

	ယံ		ယာနိ
Nom.	<i>yan</i>		<i>yáni</i>
	ယံ		ယာနိ
Acc.	<i>yan</i>		<i>yáni</i>

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

		§ 127. The Interrogative Pronoun <i>kin</i> WHO, WHICH, WHAT.		
		Sing.	Plur.	
		(a.) MASCULINE.		
	ကော	ကေ		
Nom.	<i>ko</i>	<i>ke</i>		
	ကံ	ကေ		
Acc.	<i>kan</i>	<i>ke</i>		
	ကောနံ	ကေဟိ		
Ins.	<i>kenu</i>	<i>kehi</i>		
	ကောသံ	ကေသံ	ကောသာနံ	
D. G.	<i>kussa</i>	<i>kesan</i>	<i>kesánan</i>	
	ကောသွာ	ကေဟိ		
Abl.	<i>kasmá</i>	<i>kehi</i>		
	ကောသ္မိ	ကေသု		
Loc.	<i>kasánu</i>	<i>kesu</i>		
		(b.) FEMININE.		
	ကာ	ကာ		
Nom.	<i>ká</i>	<i>ká</i>		
	ကံ	ကာ		
Acc.	<i>kan</i>	<i>ká</i>		
	ကာယ	ကာဟိ		
In. Ab.	<i>káya</i>	<i>káhi</i>		
	ကာသံ	ကာသံ	ကာသာနံ	
D. G.	<i>káyo</i>	<i>kásan</i>	<i>kásánan</i>	
	ကာယ	ကာသု		
Loc.	<i>káya</i>	<i>kásu</i>		
		(c.) NEUTER.		
	ကိ	ကိနိ		
Nom.	<i>kin</i>	<i>káni</i>		
	ကံ	ကိနိ		
Acc.	<i>kan</i>	<i>káni</i>		

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

Rock-cut Declension.

§ 128. As First Declension in final a.

(a.) MASCULINE.

Singular.

Nom.	𑀅𑀢	<i>jano</i>	a man
Acc.	𑀢𑀺°	<i>dhamman</i>	the law
Ins.	𑀢𑀺𑀭	<i>dhammena</i>	by the law
D. G.	𑀢𑀺𑀭	<i>dhammassa</i>	of, or, to the law
Loc.	𑀢𑀺	<i>dhamme</i>	in the law
...	𑀢𑀺𑀭𑀺𑀭	<i>vijitehmi</i>	in the conquered [country]
...	𑀢𑀺𑀭𑀺	<i>vijitansi</i>	...
Voc.	𑀢𑀺𑀭	<i>rajaká</i>	O king's follower!

Plural.

Nom.	𑀢𑀺𑀭	<i>rajaká</i>	king's followers
Ins.	𑀢𑀺𑀭𑀺𑀭𑀺𑀭	<i>paññosiyahi</i>	by neighbours
D. G.	𑀢𑀺𑀭𑀺𑀭	<i>manussānan</i>	to, or, of men
Loc.	𑀢𑀺𑀭	<i>pathaen</i>	in the paths

(b.) NEUTER.

Singular.

Nom.	𑀢𑀺𑀭𑀺𑀭𑀺𑀭	<i>anuposathan</i>	the Buddhist Sabbath
Acc.	𑀢𑀺𑀭	<i>sukhan</i>	pleasure

Plural.

Nom.	𑀢𑀺𑀭𑀺𑀭	<i>mūlāni</i>	roots
Acc.	𑀢𑀺𑀭𑀺𑀭	<i>gharistāni</i>	householders

§ 129. As Second Declension—FEMININE.
Singular.

Nom.	𑀓𑀸𑀓	<i>jabuká</i>	a bat
In. Ab.	𑀓𑀸𑀓	<i>etáya</i>	by, or, from this
D. G.	𑀓𑀸𑀓	<i>bhickhaniyá</i>	to, or, of a priestess
Lcc.	𑀓𑀸𑀓	<i>tosaliyan</i>	in Tosali

§ 130. As Third Declension—MASCULINE.
Singular.

Nom.	𑀓𑀸	<i>rájá</i>	a king
Ins.	𑀓𑀸	<i>ránjá</i>	by a king
D. G.	𑀓𑀸	<i>ranyo</i>	to, or, of a king
ABL	𑀓𑀸	<i>mukhato</i>	from the mouth
Loc.	𑀓𑀸	<i>pitari</i>	in a father

Plural.

Nom.	𑀓𑀸	<i>rájano</i>	kings
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§ 131. As the numeral two.

Nom.	𑀓𑀸	<i>dwe duva</i>	two
Ins.	𑀓𑀸	<i>duvchi</i>	by two

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

Ncm.	𑀓𑀸	<i>ahan</i>	I
Ins.	𑀓𑀸	<i>me mayá</i>	by me
D. G.	𑀓𑀸	<i>me mama</i>	to, or, of me; my

CHAPTER. IV.

DECLENSION OF NOUNS.

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

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

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

§ 133. Kachchayano's case terminations.

	Singular.		Plural.	
	PALL.	SANSKRIT.	PALL.	SANSKRIT.
Nom.	ॐ SI	सि SI	ॐॐॐ YO	जस् JAS
Acc.	ॐ AN	अम् AM	ॐॐॐ YO	शस् SHAS
Ins.	ॐ NÁ	टा TA	ॐ HI	भिस BHIS
Dat.	ॐ SA	ङ् NGE	‡ NAN	भ्यस् BHYAS
Abl.	ॐॐ SMÁ	ङ्सि NGASI	ॐ HI	भ्यस् BHYAS
Gen.	ॐ SA	ङस् NGAS	‡ NAN	आम् AM
Loc.	ॐॐ SMIN	टि NGI	ॐ SU	सुप् SCP

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

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

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

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

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

	Singular.		Plural.	
	PALI.	SANSKRIT.	PALI.	SANSKRIT.
Nom.	○—○ ○	ः AH	○ Á	ः ÁH
Acc.	N ○—?	N ने	○ ए	ान् ÁN
Ins.	ENA	ENA	एहि EBHI	ÁHI AIH
Dat.	SSA	ÁYA	○ं ÁKAN	भ्यः EBHYAH
Abh.	SMÁ	SMÁ		
Gen.	(as Dat.)	स्य SYA	(as Ins.)	(as Dat.) ानां ÁNÁN
Loc.	○ ॠ ॠ	ए	○ ॠ ॠ ESU ÁSU	घु EṢHU
Voc.	○ ○ A Á	अ A	(as Nom.)	(as Nom.)

*See Yates's Sanskrit Grammar, page 409.

(b.) Nouns in a final; Neuter.

		Singular.		Plural.	
		Pali.	Sanskrit.	Pali.	Sanskrit.
Nom.	N	•	•	𑖀𑖔	नि
	•	•	•	𑖀𑖓	नि
Acc.	N	•	•	𑖀𑖔	नि
	•	•	•	𑖀𑖓	नि

SMIN, SMĪ, SMĪ, SMĪN, most usually SM', are all found in manuscripts in Burmah, for the locative singular.

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

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

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

अत्थाय, हिंया, सुखाय देवमानुसान, बुद्धो
atthāya, hiñya, sukhāya devamanussānan, buddho
 देवानां लोके उपजति.
loke upajati

*See "GRAMMATICÆ PALICÆ specimina alterum," page 7.

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

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

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

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

§ 135. Nouns in *á i í u ú* feminine.

	Singular.		Plural.	
	Pali.	Sanskrit.	Pali.	Sanskrit.
Nom.	Á I Í U Ú	Á I Í U	○○○○	याः
Acc.	N	N	YO	याह
Insp.	YA YÁ	य	○○○○	याः
Dat.	...	यै	○○ ○○	भिः
Abl.	...	याः	HI BHI	भिह
Gen.	...	याह	§	भ्यः
Loc.	...	यां	NAN	भ्याह
Voc.	E &c.	E &c.	(as Insp.)	(as Dat.)
				नां
			(as Dat.)	नाह
			○○	सु पु
			SU	SU पु
			(as Nom.)	(as Nom.)

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

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

Sanskrit nouns that end in consonants are disposed of, in Pali in two ways. One class adds the vowel *a* to the consonant, and then follows the First Declension. **द्वार** *dvār* "a door", in Pali is **द्वी** *dvī*. In some instances, as **मास** *māsa*, Pali **मासा** *māsā*, "a month", the Sanskrit has the Pali form also, **मास** *māsa*.

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

§ 136. Nouns increasing in the oblique cases.

Singular.		Plural.	
Pali;	Sanskrit.	Pali.	Sanskrit.
Nom. ओ Á A	ः	ओ O	ः AH
Acc. अ	अ	(as Nom.) ओ	(as Nom.) ः
Ins. आ	आ	ओ ओ EHI EBHI	भिः BHII
Dat. आ	ः	ओ ÁNAN	भ्यः BHYAH
Abl. (as Ins.)	ः AH	(as Ins.)	(as Dat.) ः
Gen. (as Dat.)	(as Abl.) आ	(as Dat.) ओ ओ	ः ÁN
Loc. इ	इ	ओ ओ ESU ÁSE	सु SU
Voc. अ आ	(as Nom.)	(as Nom.)	(as Voc.) ः I2

In Pali 𑀧𑀢𑀤𑀢𑀺 "Lord", is भगवत् *bhagavat* in Sanskrit,* and 𑀧𑀢𑀤 *mana*, "mind" is मनस *manas* in Sanskrit. They belong to the class of nouns, denominated by Max Müller, "Nouns with changable bases." Thus 𑀧𑀢𑀤 *pumá*, "a male, has two bases, 𑀧𑀢𑀤 *puma*, and 𑀧𑀢𑀤𑀢𑀺 *pumána*. In Sanskrit this word has three bases, पुमांस *pumāns*, पुम् *pum*, पुंस *puns*, and an *s* is found in two, which does not appear in Pali, where it signifies "male," and not "man", as sometimes defined in Sanskrit.

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

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

I	Declension, genitive singular ends in	SSA.
II	...	YA
III	...	O

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

*Wilson defines भगवत् *bhagavan*, "One of the generic titles of a *Jina*, or *Jaina* deity saṃc." In Pali, 𑀧𑀢𑀤𑀢𑀺 *bhagará* declined as in § 102. with a second base 𑀧𑀢𑀤𑀢𑀺𑀢𑀺 *bhagavata* is one of the titles of G. ulata, and it is found thus declined in the inscription at Byrath, where it reads:

𑀧𑀢𑀤𑀢𑀺𑀢𑀺 𑀧𑀢𑀤𑀢𑀺𑀢𑀺 *bhagavatā bhagavata* *bhagavata bhagavata*

"Was spoken by the Lord Bāhū."

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

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

§ 137. Redundant forms of masculines in *i, í, u, ú*.

(a.) Dative and genitive singular.

အဂ္ဂိနော	ဒဏ္ဍိနော	ဘိက္ခုနော	သယမ္ဗုဏ္ဏော
<i>aggino</i>	<i>dandino</i>	<i>bhikkhano</i>	<i>sayambhūno</i>

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

(b.) Ablative singular.

အဂ္ဂိသ္မာ	ဒဏ္ဍိသ္မာ	ဘိက္ခုသ္မာ	သယမ္ဗုဏ္ဏသ္မာ
<i>aggisṃá</i>	<i>dandisṃá</i>	<i>bhikkhusṃá</i>	<i>sayambhūṃá</i>
အဂ္ဂိမ္မာ	ဒဏ္ဍိမ္မာ	ဘိက္ခုမ္မာ	သယမ္ဗုဏ္ဏမ္မာ
<i>aggimá</i>	<i>dandimá</i>	<i>bhikkhumá</i>	<i>sayambhūmá</i>

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

Ins.	မာနော	<i>manena</i>	Dat. Gen.	မာနော	<i>manassa</i>
Abl.	မာနသ္မာ	မာနမ္မာ	<i>manasṃá</i>	<i>manamá</i>	

*See "GRAMMATICE RALICE specimen alterum," page 29.

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

	Singular.	Plural.	
	ဘဂဝါ	ဘဂဝန္တေ	ဘဂဝန္တာ
Nom.	<i>bhagavá</i>	<i>bhagavante</i>	<i>bhagavanta</i>
	ဘဂဝန္တံ	ဘဂဝန္တေ	
Acc.	<i>bhagavantan.</i>	<i>bhagavante</i>	
	ဘဂဝန္တေနံ	ဘဂဝန္တေဟိ	ဘဂဝန္တေဘိ
Ins.	<i>bhagavantena</i>	<i>bhagavantehi</i>	<i>bhagavantebhi</i>
	ဘဂဝန္တဿ	ဘဂဝန္တေနံ	
D. G.	<i>bhagavantassa</i>	<i>bhagavantānan</i>	
	ဘဂဝန္တဿိ ဘဂဝန္တဿာ		
Abi.	<i>bhagavantasmá ... vantānmá</i>		(as Instrumentive.)
	ဘဂဝန္တဿိ		
Loc.	<i>bhagavantusmin</i>		
	ဘဂဝန္တမိ ဘဂဝန္တေ ဘဂဝန္တေယျံ		
	<i>bhagavantahmi bhagavante bhagavantesu</i>		
	ဘဂဝါ ဘဂဝ ဘဂဝံ		
Voc.	<i>bhagavá bhagava bhagavan</i>		(as Nominatives.)

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

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

ကတ္တု *kattu* A DOER. ဝတ္တု *vattu* A SPEAKER.

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

ဝတ္တုဿ	<i>sattusssa</i> ,	to or of	A TEACHER.
ကတ္တုဿ	<i>kattussa</i>	... ..	A DOER.
ပိတုဿ	<i>pitassa</i>	... ..	A FATHER.
မာတုဿ	<i>mátussa</i>	... ..	A MOTHER.
ဘတုဿ	<i>bhátussa</i>	... ..	A BROTHER.

§ 140. Occasionally the ablative singular is made by *īto*. as:

မာတိတော	<i>mātīto</i> ,	f. om	A MOTHER,
ပိတိတော	<i>pītīto</i> ,	...	A FATHER,
ဘာတိတော	<i>bātīto</i> ,	...	A BROTHER,
ဇိတိတော	<i>dhītīto</i> ,	...	A DAUGHTER,
ဒုဟိတိတော	<i>duhītīto</i> ,	...	A DAUGHTER.

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

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

မယျိမာဓရော *mayyan máro* "My mother."

တုယျိမာဓရော *tuhyan máro* "Thy mother."

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

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

ပထဝီ ရတိ *patharí* THE EARTH, *rati* PLEASURE, with

ယာ ယံ ပထဗျာ ပထဗျံ ရတျာ ရတျံ
yá yan become *pathabyá pathalyan ratyá ratyan*

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

ဘိက္ခု ဘိက္ခုနီ ဟတ္ထိ ဟတ္ထိနီ
bhikku bhikkhuní A PRIESTESS *hatti hattiní*
 A FEMALE ELEPHANT.

*Clough's Grammar, page 42.

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

မာတုလ	မာတုလာနိ
<i>mātula</i> A MATERNAL UNCLE	<i>mātulanī</i> WIFE OF UNCLE
ဂဟပတိ	ဂဟတာနိ
<i>gahapati</i> MASTER OF A HOUSE	<i>gahatānī</i> MISTRESS OF A HOUSE
ရာဇာ	ရာဇိနိ
<i>rājā</i> A KING	<i>rājini</i> A QUEEN

§ 143. In the Pali books, the masculine termination of the locative singular is sometimes added to the feminine form. Thus နိရိယံ နိရိယနိ *niriyam* and *niriyahnī* "In hell." are found on the same page.

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

ဆဓတ္ထိယဇ္ဇနိဋ္ဌိတံ *ekha bhāṭṭiya khaṣṭa nīṣṭitam*
 "The sixth, the division of the kings, is finished."

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

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

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

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

အာဒိ	အာဒိနိ	အာဒိသ္မိ	အာဒါ
<i>ālin</i>	<i>ādihni</i>	<i>ādismi</i>	<i>ādo</i>

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

ကမ္မုနာ	ဗြဟ္မုနာ
<i>kammunā</i>	<i>brahmunā</i>
"By a deed."	"By a Brahmin."

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

Nom.&	ဘဂဝါ	ဘိတာ	ပုမာ	သတ္ထာ	ဣတ္ထိ	ဝေဒု
Voc.	<i>bhagará</i>	<i>bhátá</i>	<i>pumá</i>	<i>satthá</i>	<i>itti</i>	<i>vedú</i>
	ဘဂဝ	ဘိတ	ပုမ	သတ္ထ	ဣတ္ထိ	ဝေဒု
Voc.	<i>bhagara</i>	<i>bhata</i>	<i>puma</i>	<i>sattha</i>	<i>itti</i>	<i>vedu</i>

On the other hand neuters that make the nominative singular in a final anuswara have a form of the vocative with a long vowel, as: Nom. ရူပံ မနံ *rupan manan* Voc ရူပါ မနာ *rupá maná*

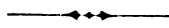
§ 150. In most languages the nominative case is regarded as the base of the noun, but in Pali, as in Sanskrit, the nominative case is usually formed from the base, and differs from it like the other cases. Thus the base *purisa* forms its nominative *puriso*, and *rupa* makes *rupan*.

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

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

ပိတု		ပါ		ရိတု
<i>pítu</i>	A FATHER, from	<i>pá</i>	TO WATCH OVER, and the affix	<i>ritu</i>
မာတု		မာန		ရာတု
<i>mátu</i>	A MOTHER, ...	<i>mána</i>	TO LOVE, ...	<i>rátu</i>

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



CHAPTER V.

DECLENSION OF ADJECTIVES.

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

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

बलवती	<i>balavá</i>	POSSESSED OF STRENGTH	
पण्यवती	<i>panyavá</i>	...	WISDOM
हिमवती	<i>himavá</i>	...	FROST AND SNOW

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

मत	<i>mat</i>	as:	
सातिमती	<i>satimá</i>	POSSESSED OF CAUTIOUSNESS	
रुचिमती	<i>ruchimá</i>	...	LUSTRE
बन्धुमती	<i>bandhumá</i>	...	RELATIONS

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

Nom	<i>maham</i>	<i>maha</i>	महं	महा
Acc.	<i>mahastan</i>		महात्	
In. Ab.	<i>mahatá</i>		महाता	
D. G.	<i>mahato</i>		महाता	
Loc.	<i>mahati</i>		महाती	

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

Degrees of Comparison.

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

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

သဗ္ဗေ ဣမေ ပါပါ။ အယသိမေသံ ဝိသသံ ပပေါတိ။
sabbe ime pápá ayaminnesan visena pápoti
 ပါပတာရာ။ ဧဝံ ပါပတာမော။ ပါပိသိကာ။ ပါပိယော။
pápataro evan pápatamo pápisika pápiyo
 ပါပိဒ္ဓော။ *pápiṭho*

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

ဣယ ဣယျ ဣသိက ဣဒ္ဓ *iya* or *iyya*, *isika*, or *iṭha*

These particles given by Kachchayano above are the Sanskrit

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

ဂုဏတ ဂုဏိယော ဂုဏိဒ္ဓော
gunata VIRTUOUS guniyo guniṭho MORE, OR MOST VIRTUOUS
 မေဓာ မေဓိယော မေဓိဒ္ဓော
medhá INTELLIGENT medhiyo medhiṭho MORE, OR MOST INTELLIGENT

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

မဒိတော သတဂုဏောနံ သဟဿဂုဏောနံ သတထဟ
madíto satagunena sahasragunena satasaha

*Clough's Grammar, page 93.
 †Yates's Sanskrit Grammar, page 75.

သာဂုဏောန သဗ္ဗညုတဉ္စ ဇာ ဇေဝ ဝိယ တရန္တိ

ssagunna sabbajuttantaṃ jhāraṃ jhāraṃ tarānti

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

One of Kachchayano's examples reads:

သမာ နာရိနံ ဒဿနိယံ တမော

sāmā nāriṇaṃ dassaniyaṃ tamo

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

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

ယတံ ဇိဏ္ဏဿ ဃာရေ ဝသတိ ဖောန္တေ ဇိဝိတံ ဝရံ

yatan jinnassa ghare varati mahante jivitaṃ varan

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

When Wayhandria gave away his children, it is said:

ဒါနံ မုတ္တမံ အဒါ *dānaṃ muttamaṃ adā*

"He gave the best gift."

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

မေဓာ မေဓ မေဓိယော

medhā becomes *medha* as *medhiyo*

ဂုဏာ ဂုဏ ဂုဏိယော

gunā ... *guna* ... *guniyo*

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

အနိက		နနဒ		နနိယော	နနိဋ္ဌော
<i>antika</i>	NEAR	<i>veda</i> (new base)		<i>nediyo</i>	<i>nediṭho</i>
အပ္ပ		ကဏ		ကဏိယော	ကဏိဋ္ဌော
<i>appa</i>	SMALL	<i>kaṇa</i> ...		<i>kaṇiyo</i>	<i>kaṇiṭho</i>
ဗရ		သာဓ		သာဓိယော	သာဓိဋ္ဌော
<i>baṭa</i>	FIRM	<i>sāḍha</i> ...		<i>sāḍhiyo</i>	<i>sāḍhiṭho</i>

Numeral Adjectives.

CARDINAL NUMBERS.

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

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

၁	ဧကော	ဧကော	ဧကံ			ဧက
1	<i>eko</i>	<i>ekā</i>	<i>ekam</i>	ONE	(base)	<i>eka</i>
၂	ဒွေ	ဒုဝေ				ဒွိ ဒုဝိ
2	<i>duo</i>	<i>duve</i>		TWO		<i>dwi duvi</i>
၃	တယော	တြိ	တိယော	တိဏံ		တိ
3	<i>tayo</i>	<i>tri</i>	<i>tisso</i>	<i>tiṇi</i>		THREE <i>tī</i>
၄	စတ္တာရော	စတုယော	စတသေ	စတ္တာရိ		စတု
4	<i>chattāro</i>	<i>chatuyo</i>	<i>chatasso</i>	<i>chattāri</i>	FOUR	<i>chatu</i>
၅	ပဉ္စ					ပဉ္စ
5	<i>punya</i>			FIVE	(base)	<i>panya</i>
၆	ဓော	စ				ဓော စ
6	<i>so</i>	or	<i>chha</i>	SIX	...	<i>so</i> or <i>chha</i>
၇	သတ္တ					သတ္တ
7	<i>sattu</i>			SEVEN	...	<i>sattu</i>
၈	အဋ					အဋ
8	<i>aṭṭha</i>			EIGHT	...	<i>aṭṭha</i>
၉	နဝ					နဝ
9	<i>nava</i>			NINE	...	<i>nava</i>
၁၀	ဒသ					ဒသ
10	<i>dasa</i>			TEN	...	<i>das</i>

၁၁	ကောဒသ		၂၄	ဇောဇိသ	
11	<i>ekādāsa</i>	ELEVEN	24	<i>jobīsa</i>	TWENTY FOUR
	ကောရသ			တုဂိသ	
...	<i>ekārasa</i>	...	...	<i>chaturīsa</i>	...
၁၂	ရွီဒသ		၂၅	ပညွဂိသ	
12	<i>dvādasā</i>	TWELVE	25	<i>pañcharīsa</i>	FIVE
	ဗာရသ		၂၆	ဆပ္ပိသ	
...	<i>bārasa</i>	...	26	<i>chhāṣṭīsa</i>	SIX
၁၃	တေရသ		၂၇	သတ္တဇိသ	
13	<i>terāsa</i>	THIRTEEN	27	<i>sattarīsa</i>	SEVEN
၁၄	ရဒ္ဒသ		၂၈	အဋ္ဌဇိသ	
14	<i>chuddāsa</i>	FOURTEEN	28	<i>aṣṭōisa</i>	EIGHT
၁၅	ပညွဒသ		၂၉	နဝါဂိသ	
15	<i>pañchadāsa</i>	FIFTEEN	29	<i>navārīsa</i>	NINE
	ပနုရသ			ကျေနုတ်သ	
...	<i>paññarāsa</i>	...	...	<i>ekunūtināsa</i>	...
၁၆	သောဋ္ဌသ		၃၀	တိသ	
16	<i>solāsa</i>	SIXTEEN	30	<i>tīsa</i>	THIRTY
၁၇	သတ္တရသ		၃၁	ကေကိသ	
17	<i>sattarāsa</i>	SEVENTEEN	31	<i>ekatināsa</i>	ONE
၁၈	အဋ္ဌာရသ		၃၂	ဒွေတ္တိသ	
18	<i>aṣṭhārāsa</i>	EIGHTEEN	32	<i>dvettīsa</i>	TWO
၁၉	နဝါဒသ			ဗာတ္တိသ	
19	<i>navādāsa</i>	NINETEEN	...	<i>bāttīsa</i>	...
	ကျေနုဂိသ		၃၃	တေတ္တိသ	
...	<i>ekunūvīsa</i>	...	33	<i>tettīsa</i>	THREE
၂၀	ဝိသ		၃၄	တုဂိတိသ	
20	<i>vīsa</i>	TWENTY	34	<i>chatutīsa</i>	FOUR
	ဝိသတိ		၃၅	ပညွတ္တိသ	
...	<i>vīsati</i>	...	35	<i>pañchatīsa</i>	FIVE
၂၁	ကေဂိသ		၃၆	ဆတ္တိသ	
21	<i>ekarīsa</i>	ONE	36	<i>chhattīsa</i>	SIX
၂၂	ဗာဂိသ		၃၇	သတ္တတိသ	
22	<i>bārīsa</i>	TWO	37	<i>sattatīsa</i>	SEVEN
၂၃	တေဂိသ		၃၈	အဋ္ဌတိသ	
23	<i>terīsa</i>	THREE	38	<i>aṣṭatīsa</i>	EIGHT

၃၉	နဝတိံသ	
39	<i>navatinsa</i>	THIRTY NINE
...	ကျေနုတ္တာသိ	
...	<i>ekunachuttalí</i>	... ..
၄၀	စက္ကာလီသ	
40	<i>chattálisa</i>	FORTY
...	ရက္ကာလီသ	
...	<i>chuttálisa</i>	...
...	တာသိသ	
...	<i>tálisa</i>	...
၄၁	ကေစက္ကာလီသ	
41	<i>ekachattálisa</i>	... ONE
၄၂	ဒွေစက္ကာလီသ	
42	<i>dwech ittálisa</i>	... TWO
...	ဗာစက္ကာသ	
...	<i>báchattálisa</i>	... ..
၄၃	တေစက္ကာလီသ	
43	<i>techattálisa</i>	... THREE
၄၄	စတုစက္ကာလီသ	
44	<i>chatuchatt lisa</i>	... FOUR
၄၅	ပဉ္စစက္ကာလီသ	
45	<i>panyachachuttálisa</i>	... FIVE
...	ပဉ္စတာသိသ	
...	<i>panyachatálisa</i>	... ..
၄၆	ဆစက္ကာလီသ	
46	<i>chh ichattálisa</i>	... SIX
၄၇	သတ္တစက္ကာလီသ	
47	<i>sattáchattálisa</i>	... SEVEN
၄၈	အဋ္ဌစက္ကာလီသ	
48	<i>atthuchuttálisa</i>	... EIGHT
၄၉	နဝစတာလီသ	
49	<i>navachatálisa</i>	... NINE
...	ကျေနုပညာသ	
...	<i>ekunapanyása</i>	... ..
၅၀	ပညာသ	
50	<i>panyása</i>	FIFTY

၅၁	ကေပညာသ	
51	<i>ekopanyása</i>	FIFTY ONE
၅၂	ဒွေပညာသ	
52	<i>dweepanyása</i>	... TWO
၅၃	တေပညာသ	
53	<i>tepanyása</i>	... THREE
၅၄	စတုပညာသ	
54	<i>chatupanyása</i>	... FOUR
၅၅	ပဉ္စပညာသ	
55	<i>panyachapanyása</i>	... FIVE
၅၆	ဆပညာသ	
56	<i>chhapanyása</i>	... SIX
၅၇	သတ္တပညာသ	
57	<i>sattupanyása</i>	... SEVEN
၅၈	အဋ္ဌပညာ	
58	<i>atthapanyá</i>	... EIGHT
၅၉	နောပညာသ	
59	<i>nopanyása</i>	... NINE
...	ကျေနုသဋ္ဌိ	
...	<i>ekunusathí</i>	... ..
၆၀	သဋ္ဌိ	
60	<i>sathí</i>	SIXTY
၆၁	ကောသဋ္ဌိ	
61	<i>ekasathí</i>	... ONE
၆၂	ဒွါသဋ္ဌိ	
62	<i>dwásathí</i>	... TWO
၆၃	တေသဋ္ဌိ	
63	<i>tesathí</i>	... THREE
၆၄	စတုသဋ္ဌိ	
64	<i>chatusathí</i>	... FOUR
၆၅	ပဉ္စသဋ္ဌိ	
65	<i>panychasathí</i>	... FIVE
၆၆	ဆသဋ္ဌိ	
66	<i>chhasathí</i>	... SIX
၆၇	သတ္တသဋ္ဌိ	
67	<i>sattusathí</i>	... SEVEN

၆၈	အဋ္ဌသတ္တိ		
68	<i>atthasattī</i>	SIXTY EIGHT	
၆၉	နဝသတ္တိ		
69	<i>navasattī</i>	... NINE	
	ကျေနသတ္တိ		
	<i>ekunasattati</i>	... ..
၇၀	သတ္တိ		
70	<i>sattī</i>	SEVENTY	
	သတ္တိရိ		
	<i>sattiri</i>	...	
၇၁	ဧကသတ္တိ		
71	<i>ekasattati</i>	... ONE	
၇၂	ဒွါသတ္တိ		
72	<i>dvāśattati</i>	... TWO	
၇၃	တေသတ္တိ		
73	<i>tesattati</i>	... THREE	
၇၄	စတုသတ္တိ		
74	<i>chatusattati</i>	... FOUR	
၇၅	ပဉ္စသတ္တိ		
75	<i>pañchasattati</i>	... FIVE	
၇၆	ဆသတ္တိ		
76	<i>chhasattati</i>	... SIX	
၇၇	သတ္တသတ္တိ		
77	<i>sattasattati</i>	... SEVEN	
၇၈	အဋ္ဌသတ္တိ		
78	<i>atthasattati</i>	... EIGHT	
၇၉	နဝသတ္တိ		
79	<i>navasattati</i>	... NINE	
	ကျေနအသိတိ		
	<i>ekunasatti</i>	... ..
၈၀	အသိတိ		
80	<i>asatti</i>	EIGHTY	
၈၁	ဧကသိတိ		
81	<i>ekasatti</i>	... ONE	
၈၂	ဒွါသိတိ		
82	<i>dvāśatti</i>	... TWO	

၈၃	တေအသိတိ		
83	<i>tesatti</i>	EIGHTY THREE	
၈၄	စတုရသိတိ		
84	<i>chaturāsatti</i>	... FOUR	
၈၅	ပဉ္စသိတိ		
85	<i>pañchāsatti</i>	... FIVE	
၈၆	ဆဋ္ဌသိတိ		
86	<i>chiklāsatti</i>	... SIX	
၈၇	သတ္တသိတိ		
87	<i>sattasatti</i>	... SEVEN	
၈၈	အဋ္ဌသိတိ		
88	<i>atthasatti</i>	... EIGHT	
၈၉	ကျေနနုသိတိ		
89	<i>ekunasatti</i>	... NINE	
၉၀	နုသိတိ		
90	<i>navasatti</i>	NINETY	
၉၁	ဧကနုသိတိ		
91	<i>ekanasatti</i>	... ONE	
၉၂	ဒွါနုသိတိ		
92	<i>dvāśasatti</i>	... TWO	
၉၃	တေနုသိတိ		
93	<i>tesasatti</i>	... THREE	
၉၄	စတုနုသိတိ		
94	<i>chaturāsatti</i>	... FOUR	
၉၅	ပဉ္စနုသိတိ		
95	<i>pañchanasatti</i>	... FIVE	
၉၆	ဆနုသိတိ		
96	<i>chhinasatti</i>	... SIX	
၉၇	သတ္တနုသိတိ		
97	<i>sattanasatti</i>	... SEVEN	
၉၈	အဋ္ဌနုသိတိ		
98	<i>atthanasatti</i>	... EIGHT	
၉၉	နဝနုသိတိ		
99	<i>navanasatti</i>	... NINE	
	ကျေနသတ		
	<i>ekunasata</i>	... ..

၁၀၀ သတ်	၅၀၀ ပဉ္စသတ်
100 <i>satan</i> ONE HUNDRED	500 <i>panychasatan</i> FIVE HUND.
၆ကသတ်	၆၀၀ ဆသတ်
... <i>ekasatan</i> ...	600 <i>chhasatan</i> SIX ...
၂၀၀ နွေသတ်	၇၀၀ သတ္တသတ်
200 <i>dwesatan</i> TWO ...	700 <i>sattasatan</i> SEVEN ...
၃၀၀ တေသတ်	၈၀၀ အဋ္ဌသတ်
300 <i>tesatan</i> THREE ...	800 <i>aṭṭhasatan</i> EIGHT ...
၄၀၀ စတုသတ်	၉၀၀ နဝသတ်
400 <i>chatusatan</i> FOUR ...	900 <i>navasatan</i> NINE ...

၁၀၀၀	ဒဿသတ်	သဟသံ
1000	<i>disasatan</i>	<i>sahasam</i> A THOUSAND
၁၀၀၀၀၀	သတသဟသံ	လက္ခံ
100000	<i>satasahasam</i>	<i>lakṣam</i> A LACK
၁၀၀၀၀၀၀၀	ကောဋိ	ကုဋေ
10000000	<i>koṭi</i>	<i>kuṭe</i> TEN MILLIONS

၁၀၀၀၀၀၀၀၀၀၀၀၀၀	ပဉ္စကောဋိ	
100000000000000000	<i>pañcakoṭi</i>	A HUNDRED BILLIONS
၁၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀	ကောဋိပ္ပကောဋိ	
10000000000000000000000000	<i>koṭippakoṭi</i>	TEN TRILLIONS

ခုဟုတ် ၄ နိန္နဟုတ် ၅ အက္ခေါ်ဘဏ် ၆ မိဒ္ဓ ၇ အဗျူဟ ၈
 နိရဗျူဟ ၉ အဟဟံ ၁၀ အပပံ ၁၁ အဋ္ဌဋ္ဌံ ၁၂
 သောကန္ဓကံ ၁၃ ဥပ္ပလံ ၁၄ ကုဋေ ၁၅ ပဒုမံ ၁၆ ဝုဏ္ဏ
 ရိကံ ၁၇ ကာသာနံ ၁၈ မဟာကာသာနံ ၁၉ အဝါဗျေယျံ ၂၀

The names given above designate numbers, that have multiples of seven ciphers after a unit, equal to the numbers set against the several names. Thus:

<i>nahutan</i> has a unit with 28;	<i>sokandhikan</i> has a unit with 91.
<i>ninnahutan</i> ... 35.	<i>uppalan</i> ... 98,
<i>akkhobhaní</i> ... 42.	<i>kumudan</i> ... 105.
<i>bīndu</i> ... 49.	<i>paduman</i> ... 112.
<i>ambútan</i> ... 56.	<i>puntarīkan</i> ... 119.
<i>nirabpūdan</i> ... 63.	<i>kathānan</i> ... 126.
<i>ahānan</i> ... 70.	<i>mahākathānan</i> ... 133.
<i>apapan</i> ... 77.	<i>asangkhyyeyyan</i> ... 140,
<i>aṭṭan</i> ... 84,	i. e. "an innumerable number."

There is much diversity in writing the numerals between twenty and ninety. All the forms given above with a final *a* are often written with a final *n*, and always so in the nominative.

Twenty is *visa*, *vísan*, *visatan*, and *visati*. Thirty follows the same analogy, as, *tísa*, *tínsa*, *tísan*, *tínsati*, and *tísati*. Forty is written *chattálísa*, *chattálísan*, *chuttálísa-san*, *chottálísa-san*, and *tálísa-lísan*. And fourteen, besides the form given, is also written *choddasa*, and *chatudasa*. Sixty is sometimes written with *chha*, *chhañhi*, and the *v* in *nava*, nine, is occasionally changed to *o*, as *novísati*, twenty nine, and *nopanýása*, fifty nine.

There is also a want of uniformity in writing some of the large numerals, as: *koñippakoñi*, and *koñipakoñi*; and *akkhobhani*, and *akhobhani-bhani*; *apapan*, *ababan*, and *apaban*; *nirappudan*, and *nirabpúdan*; *añatan*, and *atatan*; *sokandhakan*, and *sogandhakan*; *uppalan*, and *upañan*; *kumúddan*, and *kumadan*; and *asang kheyyan-yan-yani*.

§ 161. The first five numerals are declined in § 113-117. Above five the numerals are of all genders, whatever may be the gender of the form in which they are declined. From FIVE to EIGHTEEN inclusive, they are declined like *panycha* FIVE, in the plural number, as given in § 115. All the numerals between eighteen and ninety nine are declined in the singular number only. *Ekanavisati* NINETEEN is an example, (§ 118.) Kachchayano says from twenty to ninety inclusive they are of the feminine gender. One hundred and upwards are neuter, excepting those that have a final *i*, which are feminine. They are usually declined in the singular, like *ekunasata* in § 116, but they take occasionally plural terminations.

Ordinal Numbers.

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

ပဌမ	<i>pañhama</i>	FIRST	ဒုတိယ	<i>dutiya</i>	SECOND
တတိတ	<i>tatiya</i>	THIRD	စတုတ္ထ	<i>chatutta</i>	FOURTH
ပဉ္စမ	<i>panychama</i>	FIFTH	ဆဌမ	<i>chhañhama</i>	SIXTH
သတ္တမ	<i>sattama</i>	SEVENTH	အဌမ	<i>añhama</i>	EIGHTH
နဝမ	<i>navama</i>	NINTH	သဿ	<i>dasama</i>	TENTH
ဂေါဓဿ	<i>ekádasama</i>	ELEVENTH	ဒ္ဓါဒဿ	<i>dwadasama</i>	TWELVTH

CHAPTER VI.

DECLENSION OF PRONOUNS.

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

Personal Pronouns.

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

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

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

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

		MASCULINE.		
		Singular.	Plural.	
Nom.	ဘဝံ <i>bhavan</i>	ဘောဇ္ဇော <i>bhonto</i>	ဘောဇ္ဇေ <i>bhonte</i>	ဘဝဇ္ဇော <i>bhavanto</i>
Acc.	ဘဝန္တံ <i>bhavantan</i>			
Ins.	ဘဝတာ <i>bhavatá</i>			
D. G	ဘောတော <i>bhoto</i>		FEMININE—Singular	
Voc.	ဘဇ္ဇေ <i>bhante</i>	ဘောတော <i>bhoto</i>	ဘောတီ <i>bhoti</i>	

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

Possessive Pronouns.

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

မေဝစံ	<i>me vachanan</i>	“The word of me”; i. e. My word
မနံမမ	<i>manan mama</i>	“The mind of me”; i. e. My mind.
တေညာကီ	<i>te nṛṇāti</i>	“The relatives of thee”; i. e. Thy relatives.
တဝပိတုနောဒါနံ	<i>tava pituno dānan</i>	“The gift of the father of thee”; i. e. Thy father.
ဓမ္မဗ္ဗဿ	<i>dhammanyachussa</i>	“And the law of him”; i. e. His law.
အမ္မာကံမံသံ	<i>akmākan mansan</i>	“The flesh of us”; i. e. Our flesh
တုမ္မာကံဝနံ	<i>tuhmākan dhanan</i>	“The property of you”; i. e. Your property.

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

Reflexive Pronouns.

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

အတ္တနောဗြဟ္မဏိယာနေဿာမိ *attano brahmaniya nessámi*
 “For myself [and] the Brahminee I will lead away.”

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

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

स्वक *svaka* in Sanskrit, as သကဘာဝေန *sakabhávena* .
 “By his own existance.”

It is often made also by *attá* as:

အတ္တနောပုတ္တကေဒါသကတ္တာ *attano puttake dáse katvā*
 “Making the children of himself slaves”; i. e. His own children.

Demonstrative Pronouns.

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

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

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

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

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

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

Relative Pronoun.

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

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

ယေသုယေသုဌာနေသု *yesu yesu thánesu*

“In what, what place,”; i. e. In whatever place.

Interrogative Pronoun.

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

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

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

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

ကွကတရတ္ထိံသုတ္တေ *kwa katarasmin sutte* “Where? In which, or what rule?” where the rules are numerous.

Indefinite Pronouns.

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

ကောဝိဟိနုပ္ပရိဿော *kochihinapúriso* “Any, or some outcast.”

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

ယေနကေနပိတေနနဟတာ *yena kena chi tena nahatá*

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

Occasionally it signifies **EVERY**, as:

ဣဿံကိဗ္ဗိအတ္ထိ *idha yan kinychi atthi*

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

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

CHAPTER VII.

VERBS.

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

Voice.

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

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

ပရဿပဒါနိ *parassa padāni*

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

အတ္တပဒါနိ *attano padāni*

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

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

Mood.

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

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

ဇော စေ ဇေနံ ယာနံ အလဘိဿာ အဂစ္ဆိဿာ

so che ekan yānan alabhissá ajachchhissá

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

Tense.

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

ပဝရာက္ခာ	ဟိယတ္တင်္ဂိ	အတ္တတင်္ဂိ
<i>parokkhá</i>	<i>hiyyattaní</i>	<i>ajjataní</i>

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

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

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

Number.

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

Person.

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

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

Terminations of Verbs.

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

Active Voice—Parassa padáni.

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	မိ	သိ	တိ
Sin.	<i>mi</i>	<i>si</i>	<i>ti</i>
	မာ	တာ	အံတိ
Plu.	<i>ma</i>	<i>tha</i>	<i>anti</i>

PERFECT TENSE.

	အ	ဇ	အ
Sin.	<i>a</i>	<i>e</i>	<i>u</i>
	ဟ	တ	ဗ
Plu.	<i>hma</i>	<i>ttha</i>	<i>u</i>

IMPERFECT TENSE.

	အ	ဝ	အံ
Sin.	<i>a</i>	<i>o</i>	<i>á</i>
	ဟ	တ	ဗ
Plu.	<i>hma</i>	<i>ttha</i>	<i>u</i>

AORIST.

	အိ	ဝ	ဗိ
Sin.	<i>i</i>	<i>o</i>	<i>é</i>
	ဟ	တ	ဗ
Plu.	<i>hma</i>	<i>ttha</i>	<i>un</i>

FUTURE TENSE.

	သာမိ	သာသိ	သာတိ
Sin.	<i>ssámi</i>	<i>ssasi</i>	<i>ssati</i>
	သာမာ	သာတာ	သာတိ
Plu.	<i>ssáma</i>	<i>ssattha</i>	<i>ssanti</i>

OPTATIVE MOOD.

	First Person.	Second Person.	Third Person.
	ယျာမိ	ယျာသိ	ယျ
Sin.	<i>eyyámi</i>	<i>eyyási</i>	<i>eyyá</i>
	ယျာမ	ယျာဝ	ယျါ
Plu.	<i>eyyáma</i>	<i>eyyátha</i>	<i>eyyáun</i>

CONDITIONAL MOOD.

	သိ	သေ	သာ
Sin.	<i>ssan</i>	<i>ssé</i>	<i>ssá</i>
	သာမာ	သာဝ	သာသ
Plu.	<i>ssáhma</i>	<i>ssatha</i>	<i>ssánsu</i>

IMPERATIVE MOOD.

	မိ	ဟိ	တု
Sin.	<i>mi</i>	<i>hi</i>	<i>tu</i>
	မ	ဝ	တုန္တ
Plu.	<i>ma</i>	<i>tha</i>	<i>antu</i>

INFINITIVE MOOD.

တုံ
tun

REMARKS.

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

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

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

The optative, or potential, mood is characterized by taking *e*, or *eyy* before the terminations throughout, and the Greek optative is formed in a similar manner by taking the connecting vowel *i*.

And the terminations are all the same as the present tense of the indicative, excepting the third person plural, which has a final *n*, and a like exception is found in Greek.

Middle and Passive Voice—Attanopadáni.
INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	င	သေ	တေ
Sin.	<i>e</i>	<i>se</i>	<i>te</i>
	မေ	ဝေ	အန္တေ
Plu.	<i>hne</i>	<i>hve</i>	<i>ante</i>

PERFECT TENSE.

	ဆို	ထော	ထ
Sin.	<i>i</i>	<i>ttho</i>	<i>ttha</i>
	မေ	ဝေ	ရေ
Plu.	<i>hne</i>	<i>hvo</i>	<i>re</i>

IMPERFECT TENSE.

	ဆို ဆို'	သေ	ထ
Sin.	<i>i or in</i>	<i>se</i>	<i>ttha</i>
	မှသေ	မှ'	ထွါ
Plu.	<i>hmase</i>	<i>hvan</i>	<i>tthun</i>

AORIST.

	အ	သေ	အာ
Sin.	<i>a</i>	<i>se</i>	<i>á</i>
	မေ	မှ'	ပွါ
Plu.	<i>hne</i>	<i>hvan</i>	<i>ú</i>

FUTURE TENSE.

	သိ	သာသေ	သာတေ
Sin.	<i>ssan</i>	<i>ssáse</i>	<i>ssate</i>
	သာမေ	သာမှ	သာအန္တေ
Plu.	<i>ssáhne</i>	<i>ssáhve</i>	<i>ssante</i>

OPTATIVE MOOD.

	First Person.	Second Person.	Third Person.
Sin.	ဇေျံ <i>eyyan</i>	ဇေော <i>etho</i>	ဇေ <i>etha</i>
Plu.	ဇေျာ်မ့ <i>eyyahme</i>	ဇေျာ်ဂ့ <i>eyyáhvo</i>	ဇေံ <i>eran</i>

CONDITIONAL MOOD.

Sln.	သံ <i>ssan</i>	သသေ <i>ssase</i>	သထထ <i>ssatha</i>
Plu.	သထာမ့သေ <i>ssáhmase</i>	သထာဂ့ <i>ssahve</i>	သထံသု <i>ssinsu</i>

IMPERATIVE MOOD.

Sin-	ဇ <i>e</i>	သထု သု <i>ssu or su</i>	တံ <i>tan</i>
Plu.	အာမ့သေ <i>áhmase</i>	ဂ့ <i>hvo</i>	အန္တိ <i>antan</i>

REMARKS.

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

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

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

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

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

Paradigm.

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

Pacha to COOK; Germ. BACKEN, to BAKE.

Active Voice.—*Parassapadāni.*

INDICATIVE MOOD.**PRESENT TENSE.**

	First Person.	Second Person.	Third Person.
	චචිච්චි	චචච්චි	චචච්චි
Sin.	<i>pachāmi</i>	<i>pachasi</i>	<i>pachati</i>
	චචච	චචච	චචච්චි
Plu.	<i>pachāma</i>	<i>pachatha</i>	<i>pachanti</i>

PERFECT TENSE.

	චචච	චචච	චචච
Sin.	<i>papacha</i>	<i>papache</i>	<i>papacha</i>
	චචච්චි	චචච්චි	චචච
Plu.	<i>papachihma</i>	<i>papachittha</i>	<i>papachu</i>

IMPERFECT TENSE.

	චචච	චචච	චචච
Sin.	<i>apacha</i>	<i>apacho</i>	<i>apachā</i>
	චචච්චි	චචච්චි	චචච
Plu.	<i>apachahmā</i>	<i>apachattha</i>	<i>apachu</i>

AORIST.

	චචච	චචච	චචච
Sin.	<i>apachi</i>	<i>apacho</i>	<i>apachi</i>
	චචච්චි	චචච්චි	චචච
Plu.	<i>apachahmā</i>	<i>apachattha</i>	<i>apachun</i>

FUTURE TENSE.

	චචචච්චි	චචචච්චි	චචචච්චි
Sin.	<i>pachissāmi</i>	<i>pachissasi</i>	<i>pachissanti</i>
	චචචච	චචචච	චචචච්චි
Plu.	<i>pachissama</i>	<i>pachissatha</i>	<i>pachissanti</i>

OPTATIVE MOOD.

	First Person.	Second Person.	Third Person.
Sin.	ပဝေယျါမိ <i>pacheyyámi</i>	ပဝေယျါသိ <i>pacheyyási</i>	ပဝေယျ <i>pacheyya</i>
Plu.	ပဝေယျါမ <i>pacheyyáma</i>	ပဝေယျါထ <i>pacheyyátha</i>	ပဝေယျ <i>pacheyyun</i>

CONDITIONAL MOOD.

Sin.	အပဝိသံ <i>apachissan</i>	အပဝိသော <i>apachisse</i>	အပဝိသော <i>apachissá</i>
Plu.	အပဝိသောမ္မာ <i>apachissamá</i>	အပဝိသောထ <i>apachissatha</i>	အပဝိသံသု <i>apachissansu</i>

IMPERATIVE MOOD.

Sin.	ပစာမိ <i>pachámi</i>	ပစာဟိ <i>pachahi</i>	ပစတု <i>pachatu</i>
Plu.	ပစာမ <i>pacháma</i>	ပစာထာ <i>pachatha</i>	ပစန္တု <i>pachuntú</i>

INFINITIVE MOOD.

ပစိတုံ
pachitun

PARTICIPLES.

PRESENT PARTICIPLE

Mas.	Fem.	Neut.
ပစံ <i>pachan</i>	ပစန္တိ <i>pachanti</i>	ပစန္တိ <i>pachantan</i>

PAST PARTICIPLE.

ပစတဒါ <i>pachatavá</i>	ပစတဝတိ <i>pachaturatí</i>	ပစတဝံ <i>pachatavan</i>
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FUTURE PARTICIPLE.

ပစိသံ <i>pachissan</i>	ပစိသန္တိ <i>pachissanti</i>	ပစိသန္တိ <i>pachissantun</i>
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CONTINUATIVE PARTICIPLE.

ပစိတွာ <i>pachitwá,</i>	ပစိတွာန <i>or pachitwána,</i>	ပစိတုန <i>or pachitun.</i>
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Passive Voice.

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

INDICATIVE MOOD.**PRESENT TENSE.**

	First Person.	Second Person.	Third Person.
Sin.	ပဝ္ဇေ <i>pachche</i>	ပဝ္ဇေသ <i>pachchase</i>	ပဝ္ဇေတ <i>pachchte</i>
Plu.	ပဝ္ဇေမှ <i>pachchahme</i>	ပဝ္ဇေမှ <i>pachchahve</i>	ပဝ္ဇေန္တ <i>pachchante</i>

PERFECT TENSE.

Sin.	ပပိ <i>papachi</i>	ပပိတ္ထော <i>papachitto</i>	ပပိတ္ထ <i>papachattha</i>
Plu.	ပပိသေ <i>papachihme</i>	ပပိသေ <i>papachihvo</i>	ပပိရေ <i>papachire</i>

IMPERFECT TENSE.

Sin.	အပစ္စိ—စိ <i>apachchi—chchin</i>	အပစ္စေသ <i>apachchase</i>	အပစ္စတ္ထ <i>apachchattha</i>
Plu.	အပစ္စမှသေ <i>apachchahmase</i>	အပစ္စမှ <i>apachchahvan</i>	အပစ္စတ္ထု <i>apachchatthun</i>

AORIST.

Sin.	အပဝ <i>apacha</i>	အပဝိသ <i>apachise</i>	အပဝာ <i>apachá</i>
Plu.	အပဝိမှ <i>apachihme</i>	အပဝိမှ <i>apachihvan</i>	အပဝု <i>apachu</i>

FUTURE TENSE.

Sin.	ပပိသိ <i>pachissan</i>	ပပိသေသ <i>pachissase</i>	ပပိသေတ <i>pachissate</i>
Plu.	ပပိသေသမှ <i>pachissahme</i>	ပပိသေသမှ <i>pachissahve</i>	ပပိသေသန္တ <i>pachissantu</i>

OPTATIVE MOOD.

	First Person.	Second Person.	Third Person.
	ပငွေယျံ	ပငွေတော	ပငွေထ
Sin.	<i>pachcheyyan</i>	<i>pachchetho</i>	<i>pachchetha</i>
	ပငွေယျာဒေ	ပငွေယျာဂြော	ပငွေရံ
Plu.	<i>pachcheyyahme</i>	<i>pachcheyyahvo</i>	<i>pachcheran</i>

CONDITIONAL MOOD.

	အပစိသံ	အပစိသာသေ	အပစိသာထ
Sin.	<i>apachissan</i>	<i>apachissase</i>	<i>apachissatha</i>
	အပစိသာာမှသေ	အပစိသာာဒေ	အပစိသံသိသု
Plu.	<i>apachissahmase</i>	<i>apachissahve</i>	<i>apachissinsu</i>

IMPERATIVE MOOD.

	ပငွေ	ပငွေသု	ပစွံတံ
Sin.	<i>pachche</i>	<i>pachchasu</i>	<i>pachchatan</i>
	ပစွါမှသေ	ပစွါဒေ	ပစွံတံ
Plu.	<i>pachchahmase</i>	<i>pachchahvo</i>	<i>pachchantan</i>

INFINITIVE MOOD.

ပစိတုံ
pachitun

PARTICIPLES.

PRESENT PARTICIPLE.

Mas.	Fem.	Neut.
ပစမာနာ	ပစမာနာ	ပစမာနံ
<i>pachamāno</i>	<i>pachamāná</i>	<i>pachamānan</i>

PAST PARTICIPLE.

ပစိတော	ပစိတာ	ပစိတံ
<i>pachito</i>	<i>pachitá</i>	<i>pachitan</i>

FUTURE PARTICIPLE.

ပစိတဗ္ဗော	ပစိတဗ္ဗာ	ပစိတဗ္ဗံ
<i>pachitubbo</i>	<i>pachitabbá</i>	<i>pachitabban</i>

MUTATIONS OF Y.

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

သက	သက္ကတေ	ဝဝ	ဝုစ္ဆတေ
<i>saka</i> to BE ABLE	<i>sakkate</i> IS ABLE.	<i>vacha</i> to SPEAK,	<i>vucchate</i> IS SPOKEN.

မဒ	မဇ	မဇ္ဇတေ
<i>mada</i> or <i>maja</i> to SQUEEZE IN THE HAND,		<i>majjate</i> IS SQUEEZED.

ဗုဓ	ဗုဗ္ဗ	ဗုဒ္ဓတေ	ဗုဇ္ဈတေ
<i>budha</i> or <i>bujha</i> to KNOW,	<i>buddhate</i>	<i>bujjhate</i>	IS KNOWN.

ဝုဗ	ဝုဒ္ဓတေ	ဟာ	ဟညတေ
<i>vuda</i> to INCREASE,	<i>vuddate</i> IS INCREASED.	<i>hana</i> to KILL,	<i>hanyate</i> IS KILLED.

လာ	လဗ္ဗတေ	ဓမ	ဓမ္မတေ
<i>labha</i> to OBTAIN,	<i>labbhate</i> IS OBTAINED.	<i>dhama</i> to DISCIPLINE	<i>dhammate</i> IS DISCIPLINED.

ကာ	ကာယတေ	ဖလ	ဖလ္လတေ
<i>kara</i> to DO,	<i>kayyate</i> IS DONE.	<i>phala</i> to FINISH,	<i>phallate</i> IS FINISHED.

ဒိဝ	ဒိပ္ပတေ	ဒိသ	ဒိဿတေ
<i>diva</i> to PLAY,	<i>dibpate</i> IS PLAYED.	<i>disa</i> to SEE,	<i>dissate</i> IS SEEN.

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

ကရိယတေ	ဂစ္ဆိယတေ
<i>kariyate</i> IS DONE.	<i>gachchhiyate</i> IS GONE.

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

ဒါ	ဒိယတိ	ဝါ	ဝိယတိ
<i>dá</i> to GIVE,	<i>díyati</i> IS GIVEN.	<i>dhá</i> to HOLD	<i>dháyati</i> IS HOLDEN.

ဌါ	ဌိယတိ	မာ	မိယတိ
<i>thá</i> to PLACE,	<i>tháyati</i> IS PLACED.	<i>má</i> to LOVE,	<i>míyati</i> IS LOVED.

ဟါ ဟိယတိ ပါ ပိယတိ
há to ABANDON, *híyati* IS ABANDONED. *pá* to DRINK, *píyati* IS DRUNK.
 မာ မဟိယတိ မာ မထိယတိ
maha to WORSHIP, *mahíyati* IS WORSHIPED. *matha* to NOURISH, *matha-*
yati IS NOURISHED.

§ 181. *Yaja* to WORSHIP, is changed in the passive to *ija* , as:

ယာ ဣတ္တေ *yaja* to WORSHIP, *ijjate* IS WORSHIPED.

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

မညတေ ဂါယတေ *manyate* KNOWS. *jáyate* PRODUCES.

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

ဝုစ္စတိ လဗ္ဗတိ *vuchchati* IS SPOKEN. *labbhati* IS OBTAINED.

ကရိယတိ ပစ္စတိ *kariyati* IS DONE. *pachchate* IS COOKED.

သဇ္ဇနေန ဗုဒ္ဓေါ မိယတိ *sajjanena buddho míyati*.

“Buddha is beloved by good men.”

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

မာပါ ပါပံ ဟိယတိ *mayá pápon híyate*

“Sin is abandoned by me.”

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

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

ဝာ ဝာ ဝာ

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

ဝုစ္စတိ ဝုဿတိ *vuchchate* IS SAID, *vussati* IS DWELLING, OR RESIDING.

§ 185. The letter *h* when a final radical, is sometimes written after *y* in combination; and in *vaha* is changed to *l*, as:

ဝုယတိ ဝုလ္လတိ *vuyhati*, or *vulhati*, IS FLOWING, IS CONVEYED.

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

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

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

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

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

Kachchayan names each conjugation after the example he uses to illustrates it. Thus :

- | | | | |
|------------------------------------|-----|--|-----|
| ဘဝါဒိ | ဘု | ရူဇာဒိ | ရူဇ |
| 1. BHAVÁDI, from <i>bhú</i> to BE. | | 2. RUDHÁDI, from <i>rudha</i> to RESTRAIN. | |
| ဒိဝံဒိ | ဒိဝ | သ္မာဒိ | သ္မ |
| 3. DIVÁDI, .. <i>diva</i> to PLAY. | | 4. SWÁDI, ... <i>su</i> to HEAR. | |
| ကိယာဒိ | ကိ | ဂဟာဒိ | ဂဟ |
| 5. KIVÁDI, ... <i>ki</i> to BUY. | | 6. GAHÁDI, ... <i>gaha</i> to TAKE. | |
| တနာဒိ | တန | စုရဝါဒိ | စုရ |
| 7. TANÁDI ... <i>tana</i> EXTEND | | 8. CHURAVÁDI ... <i>chura</i> to STEAL. | |

SECOND CONJUGATION.

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

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

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ဆိန္ဒါမိ	ဆိန္ဒါသိ	ဆိန္ဒါတိ
Sin.	<i>chhindámi</i>	<i>chhindasi</i>	<i>chhindati</i>
	ဆိန္ဒါမ	ဆိ " ဝ	ဆိ " ဝေ
Plu.	<i>chhindáma</i>	<i>chhindatha</i>	<i>chhindante</i>

IMPERFECT TENSE.

	အဆိန္ဒ	အဆိန္ဒါ	အဆိန္ဒါ
Sin.	<i>achhinda</i>	<i>achhindo</i>	<i>achhindá</i>
	အဆိ " ဟ	အဆိန္ဒတ္ထ	အဆိန္ဒု
Plu.	<i>achhindahná</i>	<i>achhindattha</i>	<i>achhindu</i>

OPTATIVE MOOD.

	ဆိန္ဒေယျာမိ	ဆိန္ဒေယျာသိ	ဆိန္ဒေယျ
Sin.	<i>chhindeyyámi</i>	<i>chhindeyyási</i>	<i>chhindeyya</i>
	ဆိန္ဒေယျာမ	ဆိ " ယျာဝ	ဆိန္ဒေယျံ
Plu.	<i>chhindeyyáma</i>	<i>chhindeyyátha</i>	<i>chhindeyyun</i>

IMPERATIVE MOOD.

	ဆိန္ဒါမိ	ဆိန္ဒါဟိ	ဆိန္ဒါတု
Sin.	<i>chhindámi</i>	<i>chhindahi</i>	<i>chhindatu</i>
	ဆိ " မ	ဆိ " ဝ	ဆိန္ဒု
Plu.	<i>chhindáma</i>	<i>chhindatha</i>	<i>chhindu</i>

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

ရုန္ဒတိ ရုန္ဒိတိ ရုန္ဒိတိ ရုန္ဒတိ ရုန္ဒတိ

rundhati, *rundhiti*, *rundhíti*, *rundheti*, or *rundhoti*, OBSTRUCTS.

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

ဘဇ ဘညှတိ သဘ သုဗ္ဗတိ

bhaja to ENJOY, *bhunjati* ENJOYS. *sabha* to GORE, *sumbhoti* GOES.

§ 192. The passive is made by adding *y* to the root, and the terminations of the *Attano padāni*, as:

ရုံညှယတေ *rundhayate*, HE OBSTRUCTS, OR RESTRAINS.

THIRD CONJUGATION.

§ 193. As has been noted in § 188. the third conjugation is characterized by inserting *y* between the root and the terminations, as:

Diva to SPORT, to GO; Greek *THEò* to RUN.

Active Voice.
INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ဒိပ္ပိမိ	ဒိပ္ပသိ	ဒိပ္ပတိ
Sin.	<i>dippāmi</i>	<i>dippasi</i>	<i>dippati</i>
	ဒိပ္ပိမ	ဒိပ္ပထ	ဒိပ္ပန္တိ
Plu.	<i>dippāma</i>	<i>dippatha</i>	<i>dippanti</i>

IMPERFECT TENSE.

	အဒိပ္ပ	အဒိပ္ပေါ	အဒိပ္ပာ
Sin.	<i>adippa</i>	<i>adippo</i>	<i>adippā</i>
	အဒိပ္ပာ	အဒိပ္ပတ္ထ	အဒိပ္ပု
Plu.	<i>adippahma</i>	<i>adippattha</i>	<i>adippu</i>

OPTATIVE MOOD.

	ဒိပ္ပေယျာမိ	ဒိပ္ပေယျာသိ	ဒိပ္ပေယျ
Sin.	<i>dippeyyāmi</i>	<i>dippeyyāsi</i>	<i>dippeyya</i>
	ဒိပ္ပေယျာမ	ဒိပ္ပေယျာထ	ဒိပ္ပေယျာံ
Plu.	<i>dippeyyāma</i>	<i>dippeyyātha</i>	<i>dippeyyun</i>

IMPERATIVE MOOD.

	ဒိပ္ပိမိ	ဒိပ္ပဟိ	ဒိပ္ပထု
Sin.	<i>dippāmi</i>	<i>dippahi</i>	<i>dippatu</i>
	ဒိပ္ပိမ	ဒိပ္ပာ	ဒိပ္ပန္တု
Plu.	<i>dippāma</i>	<i>dippatha</i>	<i>dippantu</i>

FOURTH CONJUGATION.

§ 194. The fourth conjugation is characterized by adding *nu*, *una*, or *na* to the root; like *ag*, in Greek, which adds *nu*, and becomes *agnumi* to BREAK.

In the singular of the present and imperfect tenses active, and in the imperative mood the first person of both numbers, and both voices, and the third person singular active, the conjugal *u* is changed to *o*.

The following is an example of this conjugation:

Pápu [i. e. *pa-ápu*] to OBTAIN; Latin, *APU* to OBTAIN.

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ပါပုခဏာသိ	ပါပုခဏာသိ	ပါပုခဏာတိ
Sin.	<i>pápunomi</i>	<i>pápunosi</i>	<i>pápunoti</i>
	ပါပုခဏာမ	ပါပုခဏာဝ	ပါပု နှိ နှိ
Plu.	<i>pápunuma</i>	<i>pápunutha</i>	<i>pápunw.anti</i>

Or,

	ပါပုခဏာမိ	ပါပုခဏာသိ	ပါပုခဏာတိ
Sin.	<i>pápunámi</i>	<i>pápunási</i>	<i>pápunáti</i>
	ပါပုခဏာမ	ပါပုခဏာဝ	ပါပုခဏာနှိ
Plu.	<i>pápunáma</i>	<i>pápunátha</i>	<i>pápunánti</i>

FIFTH CONJUGATION.

§195. The fifth conjugation, corresponding to the Sanskrit ninth, adds *ná* to the root, like the Greek *dam*, which adds *na* in the middle voice, and becomes *damnamai* to SUBDUCE.

The limits of the preceding conjugation might have been easily extended to include this one. The following is one of *Kachchayan*'s examples:

Lu to CUT; Greek *Λῦθ* to LOOSE.

Active Voice.
INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	လုနာမိ	လုနာသိ	လုနာတိ
Sin.	<i>lunámi</i>	<i>lunási</i>	<i>lunáti</i>
	လုနာမ	လုနာထ	လုနာန္တိ
Plu.	<i>lunáma</i>	<i>lunátha</i>	<i>lunánti</i>

SIXTH CONJUGATION.

§ 196. The sixth conjugation is confined, so far as known, to a single verb, and is in nowise entitled to the distinction of a conjugation. This verb is referred in Sanskrit to the ninth conjugation corresponding to the fifth in Pali, to which it might be appropriately referred.

Kachchayano says the conjugation is characterized by adding *ppa*, or *hna* to the root, as:

Gaha, Sans. *Graha*, to TAKE, Germ. GREIFEN, to GRIPE, GRASP.

Active Voice.
INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	စောပ္ပိမိ	စောပ္ပသိ	စောပ္ပတိ
Sin.	<i>gheppámi</i>	<i>gheppasi</i>	<i>gheppati</i>
	စောပ္ပိမ	စောပ္ပထ	စောပ္ပန္တိ
Plu.	<i>gheppáma</i>	<i>gheppatha</i>	<i>gheppanti</i>

Or,

	ဂဏ္ဍာမိ	ဂဏ္ဍာသိ	ဂဏ္ဍာတိ
Sin.	<i>gahnámi</i>	<i>gahnási</i>	<i>gahnáti</i>
	ဂဏ္ဍာမ	ဂဏ္ဍာထ	ဂဏ္ဍာန္တိ
Plu.	<i>gahnáma</i>	<i>gahnátha</i>	<i>gahnánti</i>

SEVENTH CONJUGATION.

§ 197. The seventh conjugation is the eighth in Sanskrit, and is characterized by taking *o*, or *yira* after the root.

The principal verb in this conjugation is *kara* to DO, and it occurs in books more often perhaps than any other verb, except the verb to BE. It is conjugated with various irregularities. All the forms found in *Eachchayano* are given below:

Kara, Sans. *Kri*, to DO, MAKE. Latin; CREO to CREATE, MAKE.

Active Voice.
INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ကရောမိ	ကရောသိ	ကရောတိ
Sin.	<i>karomi</i>	<i>karosi</i>	<i>karoti</i>
	ကရောမ	ကရောထ	ကရောန္တိ
Plu.	<i>karoma</i>	<i>karotha</i>	<i>karonti</i>

Or,

	ကယိရောမိ	ကယိရောသိ	ကယိရတိ
Sin.	<i>kayirami</i>	<i>kayirasi</i>	<i>kayirati</i>
	ကယိရောမ	ကယိရထ	ကယိရန္တိ
Plu.	<i>kayirāma</i>	<i>kayiratha</i>	<i>kayiranti</i>

Or,

	ကုပ္ပမိ	ကုပ္ပသိ	ကုပ္ပတိ
Sin.	<i>kuppami</i>	<i>kuppasi</i>	<i>kuppati</i>
	ကုပ္ပမ	ကုပ္ပထ	ကုပ္ပန္တိ
Plu.	<i>kuppama</i>	<i>kuppatha</i>	<i>kuppanti</i>

AORIST.

	အကောသိ	အကောသော	အကောသိ
Sin.	<i>akási</i>	<i>akáso</i>	<i>akási</i>
	အကောဋ	အကောသတ္ထ	အကောသု
Plu.	<i>akásahma</i>	<i>akásattha</i>	<i>akasun</i> 1

AORIST.

	First Person.	Second person.	Third Person.
	အကရိ	အကရော	အကရိ
Sin.	<i>akari</i>	<i>akaro</i>	<i>akari</i>
	အကရယှာ	အကရတ္ထ	အကရုံ
Plu.	<i>akarahmá</i>	<i>akaraththa</i>	<i>akarun</i>

FUTURE TENSE.

	ကာဟိမိ	ကာဟိသိ	ကာဟိတိ
Sin.	<i>káhimi</i>	<i>káhisi</i>	<i>káhiti</i>
	ကာဟိမ	ကာဟိထ	ကာဟိန္တိ
Plu.	<i>káhima</i>	<i>káhitha</i>	<i>káhinti</i>
		Or,	
	ကာဟာမိ	ကာဟာသိ	ကာဟာတိ
Sin.	<i>kahámi</i>	<i>kahási</i>	<i>kaháti</i>
	ကာဟာမ	ကာဟာထ	ကာဟာန္တိ
Plu.	<i>kaháma</i>	<i>kahátha</i>	<i>kahánti</i>
		Or,	
	ကရိသာမိ	ကရိသာသိ	ကရိသာတိ
Sin.	<i>karissámi</i>	<i>karissasi</i>	<i>karissati</i>
	ကရိသာမ	ကရိသာထ	ကရိသာန္တိ
Plu.	<i>karissámu</i>	<i>karissatha</i>	<i>karissanti</i>

OPTATIVE MOOD.

	ကရေယျာမိ	ကရေယျာသိ	ကရေယျ
Sin.	<i>kareyyámi</i>	<i>kareyyási</i>	<i>kareyya</i>
	ကရေယျာမ	ကရေယျာထ	ကရေယျံ
Plu.	<i>kareyyáma</i>	<i>kareyyátha</i>	<i>kareyyun</i>

IMPERATIVE MOOD.

	ကရောမိ	ကရောဟိ	ကရောထု
Sin.	<i>karomi</i>	<i>karosi</i>	<i>karotu</i>
	ကရောမ	ကရောထ	ကရောန္တု
Plu.	<i>karoma</i>	<i>karotha</i>	<i>karontu</i>

Passive and Middle Voice.
INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ကယျ	ကယျသံ	ကယျတ
Sin.	<i>kayye</i>	<i>kayyase</i>	<i>kayyate</i>
	ကယျမ္မ	ကယျဒ္ဒ	ကယျန္တ
Plu.	<i>kayyahme</i>	<i>kayyahve</i>	<i>kayyante</i>
		Or,	
	ကရိယ	ကရိယသံ	ကရိယတ
Sin.	<i>kariye</i>	<i>kariyase</i>	<i>kariyate</i>
	ကရိယမ္မ	ကရိယဒ္ဒ	ကရိယန္တ
Plu.	<i>kariyahme</i>	<i>kariyahve</i>	<i>kariyante</i>
		Or,	
	ကရ	ကရိသ	ကရိတ
Sin.	<i>kare</i>	<i>karise</i>	<i>karite</i>
	ကရိမ္မ	ကရိဒ္ဒ	ကရိန္တ
Plu.	<i>karime</i>	<i>karive</i>	<i>karinte</i>
		Or,	
	ကုရ	ကုရသ	ကုရတ
Sin.	<i>kure</i>	<i>kuruse</i>	<i>kurute</i>
	ကုရမ္မ	ကုရဒ္ဒ	ကုရန္တ
Plu.	<i>kuruhme</i>	<i>kuruhve</i>	<i>kurunte</i>

INFINITIVE MOOD.

ကတ္တံ	ကာတ္တံ	ကာထံ
<i>kattun</i>	<i>káttun</i>	<i>kátun</i>

PARTICIPLES.

PRESENT PARTICIPLE.

ကထံ
kathan

PASSIVE PAST PARTICIPLE.

ကတော
kato

CONTINUATIVE PARTICIPLE.

ကတ္တံ
kattuná

ကတုနံ
katuná

FUTURE PASSIVE PARTICIPLE.

ကတပ္ပံ
katappun

ကိတပ္ပံ
kítappun

EIGHTH CONJUGATION.

§ 198. The eight conjugation, like the tenth in Sanskrit, ought to have been treated as the conjugation of causative verbs; but the form though causative has not always a causative signification. The characteristic letters are *e*, *ne*, *aya*, and *naya*.

If the first vowel of the root be *a*, it is lengthened into *á*, if *u*, or *i*, it is changed to *o*, or *e*. as in § 187. and a final *u*, or *e* is changed to *v*, or *y*. The following are examples of this conjugation:

Chura to STEAL; Latin *FUROR* to STEAL.

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	စေါရေမိ	စေါရေထိ	စေါရေတိ
Sin.	<i>choremi</i>	<i>choresi</i>	<i>choreti</i>
	စေါရေမ	စေါရေထ	စေါရေတိ
Plu.	<i>chorema</i>	<i>choretha</i>	<i>chorenti</i>
		Or,	
	စောရယမိ	စောရယထိ	စောရယတိ
Sin.	<i>chorayami</i>	<i>chorayasi</i>	<i>chorayati</i>
	စောရယမ	စောရယထ	စောရယတိ
Plu.	<i>chorayama</i>	<i>chorayatha</i>	<i>chorayanti</i>

Mata, Sans. *Mana*, to DELIBERATE; Latin *MEN-MEMINI*.

	မန္တေမိ	မန္တေထိ	မန္တေတိ
Sin.	<i>mantemi</i>	<i>mantesi</i>	<i>manteti</i>
	မန္တေမ	မန္တေထ	မန္တေတိ
Plu.	<i>mantema</i>	<i>mantetha</i>	<i>mantenti</i>
		Or,	
	မန္တယမိ	မန္တယထိ	မန္တယတိ
Sin.	<i>mantayami</i>	<i>mantayasi</i>	<i>mantayati</i>
	မန္တယမ	မန္တယထ	မန္တယတိ
Plu.	<i>mantayama</i>	<i>mantayatha</i>	<i>mantayanti</i>

Verbs of several Conjugations.

§ 199. The same root is often conjugated in two or more conjugations, sometimes with a different signification; as:

ဘိန္ဒတိ	<i>bhindati</i>	Second conjugation, from root <i>bhida</i> . BREAKS
ဘိဇ္ဇတိ	<i>bhijjati</i>	THIRD DISTRIBUTES.

Hence arises this fourfold division of the roots:

I.	Roots conjugated in one conjugation .		
II.	...	...	two ...
III.	...	...	three ...
IV.	...	...	four ...

These divisions are subdivided, and each subdivision is named by compounding the names of the several conjugations according to which the roots it includes are conjugated, as:

ဘူဝါဒိဗူဝါဒိ *búvádi rudhádi* FIRST and SECOND conjugation, as:
 လိပတိ လိပ္ပတိ *lipati limpati* ANOINTS, SMEARS.

ဘူဝါဒိဒိဝါဒိ *búvádi divádi* FIRST and THIRD conjugation, as:
 ဌာတိ ဌာယတိ *tháti tháyati* STANDS, IS ESTABLISHED.

ဘူဝါဒိသ္မာဒိ *buvádi svádi* FIRST and FOURTH conjugation, as:
 ဂါယတိ ဂိဏာတိ *gáyati gináti* SINGS.

ဘူဝါဒိကိယာဒိ *búvádi kiyádi* FIRST and FIFTH conjugation, as:
 ဇေယတိ ဇိနာတိ *jeiyati jináti* CONQUORS.

ဘူဝါဒိတနာဒိ *búvádi tanádi* FIRST and SEVENTH conjugation, as
 ဇာဂရတိ ဇာဂရေတိ *jágarati jágaroti* AWAKENS.

ဘူဝါဒိစုရာဒိ *búvádi churadi* FIRST and EIGHTH conjugation, as:
 မာနတိ မာနေတိ *mánati máneti* INVESTIGATES.

ဗူဝါဒိဒိဝါဒိ *rudhádi divádi* SECOND and THIRD conjugation, as
 မုဗ္ဗတိ မုဗ္ဗတိ *munchati muchhti* IS FREE.

ဒါဝါဒိရုရာဒိ *diváli churáli* THIRD and EIGHTH conjugation, as:

ရူပတိ ရူပတိ ရူပယတိ *ruppati rupeti rupayati* CONFUSES.

သွာဒိကိယာဒိ *swáli kiyáli* FOURTH and FIFTH conjugation, as:

စိဏောတိ စိနာတိ *chinoti chináti* ASSEMBLES.

သွာဒိတနာဒိ *swáli tanáli* FOURTH and SEVENTH conjugation, as:

ပါပုဏာတိ ပပုတိ *pápunáti pappoti* OBTAINS.

ဘူဝါဒိရုခါဒိရုရာဒိ *búvádi rudhádi churáli* FIRST, SECOND, and EIGHTH conjugation, as:

ဟိံသတိ ဟံသတိ ဟိံသေတိ

hinsati hansati hinsete INJURES, KILLS.

ဘူဝါဒိဒါဒိကိယာဒိ *búvádi diváli kiyáli* FIRST, THIRD, and FIFTH conjugation, as:

ကိလိသတိ ကိလိသတိ ကိလိသနာတိ

kilissati kilissati kilisanáti IS VICIOUS.

ဘူဝါဒိဒါဒိရုရာဒိ *búvádi diváli churáli* FIRST, THIRD, and EIGHTH conjugation, as:

ရောစတိ ရုစတိ ရောစတိ ရောစယတိ

rochati ruchhati rocheti rocheyati SHINES.

ဘူဝါဒိရုခါဒိဒါဒိရုရာဒိ *búvádi rudhádi diváli churáli* FIRST, SECOND, THIRD, and EIGHTH conjugation, as:

ဝိဒတိ ဝိဒ္ဓတိ ဝိဇ္ဇတိ ဝေဒတိ ဝေဒေယတိ

vidati vinlati vijjati vedeti vedayati KNOWS.

ဘူဝါဒိဒါဒိသွာဒိကိယာဒိ *búvádi diváli swáli kiyáli* FIRST, THIRD, FOURTH, and FIFTH conjugation, as:

ဒဝတိ ဒုယတိ ဒုဏောတိ ဒုနာတိ

dwati duyati dunoti dunáti GOES, IS IN PAIN.

Active Voice.
INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ငိန္တယာမိ	ငိန္တယသိ	ငိန္တယတိ
Sin.	<i>chintayámi</i>	<i>chínatayasi</i>	<i>chintayati-</i>
	ငိန္တယာမ	ငိန္တယထ	ငိန္တယန္တိ
Plu.	<i>chintayáma</i>	<i>chintayatha</i>	<i>chintayanti</i>
	ကါရေမိ	ကါရေသိ	ကါရေတိ
Sin.	<i>káremi</i>	<i>káresi</i>	<i>káreti</i>
	ကါရေမ	ကါရေထ	ကါရေန္တိ
Plu.	<i>kárema</i>	<i>káretha</i>	<i>kárenti</i>
Or,			
	ကာရယာမိ	ကာရယသိ	ကာရယတိ
Sin.	<i>kárayámi</i>	<i>kárayasi</i>	<i>kárayati</i>
	ကာရယာမ	ကာရယထ	ကာရယန္တိ
Plu.	<i>kárayámi</i>	<i>kárayasi</i>	<i>kárayanti</i>
Or,			
	ကာရာပေမိ	ကာရာပေသိ	ကာရာပေတိ
Sin.	<i>kárápemi</i>	<i>kárápesi</i>	<i>kárápeti</i>
	ကာရာပေမ	ကာရာပေထ	ကာရာပေန္တိ
Plu.	<i>kárápema</i>	<i>kárápetha</i>	<i>kárápenti</i>
Or,			
	ကာရာပယာမိ	ကာရာပယသိ	ကာရာပယတိ
Sin.	<i>kárápayámi</i>	<i>kárápayasi</i>	<i>kárápayati</i>
	ကာရာပယာမ	ကာရာပယထ	ကာရာပယန္တိ
Plu.	<i>kárápayáma</i>	<i>kárápayatha</i>	<i>kárápayanti</i>

Kachchayano says that *l* is occasionally used for a causative affix, from the root

ဇူတ ဇေါတလတိ *juta jotulati*, CAUSES TO SHINE.

But the commentators say this is an interpolation, and is not found in the old copies of his Grammar.

Desiderative Verbs.

§ 201. In Pali, as in Sanskrit, to avoid the circumlocution of using the verb WISH, and the infinitive mood of another verb, certain changes are made in the verb to express the idea by one word. The first syllable of the verb is reduplicated according to rules to be noted hereafter, and *kha*, or *chhu*, or *sa* is added to the root. Thus, for

ဘာဝတုံ ဣစ္ဆတိ ဗုဘုက္ခတိ ဘုဇ ခ
bhotun ichchhati, is written *bubhukkhati*, from *bhaya* to EAT, and *kh*
 “He wishes to eat.”

စာသိတုံ ဣစ္ဆတိ ဇိဗန္ဓတိ စာသ ခ
ghasitun ichchhati, is written *jighajjati*, from *ghasa* to EAT, and *chh*
 “He wishes to eat.”

ပါတုံ ဣစ္ဆတိ ပိဝါသတိ ပါ ခ
pátun ichchhati, is written *pivásati*, from *pá* to DRINK, and *sa*
 “He wishes to drink.”

သောတုံ ဣစ္ဆတိ သုဿသတိ သု ခ
sotun ichchhati, is written *sussusati*, from *su* to HEAR, and *sa*
 “He wishes to hear.”

ဟာရိတုံ ဣစ္ဆတိ ဇိဂိသတိ ဟရ ခ
haritun ichchhati, is written *jiginsati*, from *hara*, to CARRY, and *sa*
 “He wishes to carry.”

Alwis says: “This word is written in all the Pali works *Jigin-sati*—should it not be *Jilínsati*?” The reply is in the negative, because one of Kachchhayano’s aphorisms says: “When the root *hara* takes the affix *sa*, the whole root is changed to *gin*.”

The following example of *Pivása*, WISH TO DRINK, may serve to illustrate the conjugation of these verbs:

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ပိဝါသမိ	ပိဝါသသိ	ပိဝါသတိ
Sin.	<i>pivásami</i>	<i>pivásasi</i>	<i>pivásati</i>
	ပိဝါသာမ	ပိဝါသထ	ပိဝါသန္တိ
Plu.	<i>pivásāna</i>	<i>pivásatha</i>	<i>pivásanti</i>

Intensive, or Frequentive Verbs.

§ 202. To express emphasis, intensity, or frequent action, the bases of verbal roots are reduplicated. It is something parrallel to the Hebrew infinitive in such expressions as, *moth yaumuth* DYING THOU SHALT DIE.

It is remarkable that Kachchayano says nothing on this form of the verb. Alwis however refers to two of his examples as illustrations of it; but they do not appear to be cases in point. They lack both the peculiar form and the peculiar signification.

ဒဒ္ဓုတိ ဒ္ဓု *daddalati*, from the root *dala* which Alwis defines: "Illumines intensely." But it is defined by commentators merely to "shine, or illuminate."

ဝက်မတိ ဝမ *changkamati*, from the root *gama*, Alwis defines: "Walks repeatedly." But this is not the definition of the Scoliasts. They say it means to "Walk with the feet." i. e. go on foot. Moreover the Sanskrit uses the intensive form of this root, but both the reduplication, and the definition differ, as:

गम् जंगम्यते जंगमीति

gam, to GO, *jangamyate*; *jangamīti* to WALK CROOKEDLY.*

The word however has passed into Burmese with something of the frequentive signification. Thus in Judson's Dictionary ဝကြိ *zengyan* is defined: "A walk, a place for walking to and fro."

The Pali books furnish a form with the signification of the frequentive verb, in which the reduplication consists of the whole base of the verb, and is interchanged with the participle, as:

စာရစာရယျ စာ ဥဋ္ဌရိဿဥဋ္ဌရိဿာမိ စရ
chare chareyya from *chara*. *uddharissa uddharissāmi*, from *dhara*

"He might practice earnestly, or frequently."

"Bringing out I will bring out, or I will bring out repeatedly."

Sometimes the reduplication is made with the root repeated and *e*. The religious books contain such expressions as these:

နမေနာမိ နမ ဝဏ္ဏဝန္ဓာမိ ဝန္ဓိတ္တာဝန္ဓိမိ
name namāmi, from *nama*.

"Bowling I bow repeatedly."

vande vandāmi. *vanditvā vandāmi*

"Worshipping I worship intently."

*Max Müller page 225.

Williams page 132.

In the last example the continuative participle and verb are used in precisely the same signification as the reduplicated verb, which might be regarded as an abbreviated form of the participle rather than as an intensive verb, but it lacks the *i* of the participle.

If the insertion of a nasal be the characteristic of intensive or frequentive verbs, then Kachchayano gives several examples. But none of them are recognized by his commentators as possessing the signification of the frequentive verb, and there is nothing in the text to indicate any change in the meaning of the verb; yet it seems certain that had Kachchayano intended to convey a special signification, he would have indicated it, as he does the desiderative verbs. Kachchayano's text in which the examples occur is the following:

ကဝဂ္ဂဿ စဝဂ္ဂေါ အဘါသေ ဝတ္တမာနဿ ကဝဂ္ဂဿ
kavaggassa chavaggo abhāse vattamāna-ssa kavaggassa
 စဝဂ္ဂေါ ဟောတိ ဝိကိစ္ဆတိ ဇိဂုဇ္ဈတိ ဇိဃဂ္ဂတိ
chavaggo hoti chikicchhati jīgūjjhhati jighagghati
 ဇိဂိသတိ ဇင်္ဂမတိ ဇင်္ဂမတိ
jīgīsati jaṅgamati chaṅgamati
 နိဂ္ဂဟိတဉ္စ အပ္ပာသဿ အန္တေ နိဂ္ဂဟိတာဂမေ
niggahitanycha abbhāsassa ante niggahitāgamo
 ဟောတိဝါ ဇင်္ဂမတိ ဇဉ္စလတိ ဇင်္ဂမတိ
hotivā chaṅgamati chanychalati chaṅgamati

“For a *k* classified letter, a *ch* classified letter.”

“In the reduplication of the present tense, for a *k* classified letter is a *ch* c lassified letter—*jaṅgamati, chaṅkamati*”

“And anuswara.”

“At the end of the reduplication anuswara comes sometimes, *chaṅgamati, chanychalati, chaṅgamati.*”

Chanychalati is rendered SHAKES; and *chaṅgamati, chraṅgamati*, and, *jaṅgamati* are all translated HE GOES, *chaṅkamati* once HE WALKS WITH HIS FEET. All are probably from the same root *gama*, but they are sometimes referred to *gamu* and *kamu*. Possibly

कम् *kram* to STRIDE may be the root of *chaṅgamati*.

Denominative Verbs.

§ 203. To express a sentence in a single word, several particles are affixed to nouns which change them to verbs in the signification of acting, or becoming like them, or treating another like them, or desiring them for one's self, or using them as instruments.

(a.) The affix *áya* is used to signify one making himself like the noun. Thus, for

ပပတမ်ဝိ အတ္တာနံ အာစရတိ ပပတာယတိ
pappatamiva attánan ácharati, is written pappatáyati.

“He makes himself like a mountain.”

သံဇဃာ သဗုဒ္ဓမိဝိ အတ္တာနံ အာစရတိ သဗုဒ္ဓိယတိ
sangho samuddhamiva attánan ácharati, is written samuddháyati.

“The church-assembly makes itself like the ocean.”

This form of the verb may be compared with such English words, as *romanize*, TO MAKE LIKE ROMAN; and *latinize*, TO MAKE LIKE LATIN.

(b.) The affix *áya* is used to denote that a person, or thing, is treated as the person, or thing, expressed by the noun, as:

အဆတ္တံ ဆတ္တမိဝိ အာစရတိ ဆတ္တိယတိ
achhattan chhattamiva ácharati, is expressed by chhattáyati

“That which is not an umbrella he treats as an umbrella.”

အပုတ္တံ ပုတ္တမိဝိ အာစရတိ ပုတ္တိယတိ
aputtan puttamiva ácharati, is expressed by puttáyati

“He who is not a son, he treats as a son.”

(c.) This last affix, *áya*, is used also in the signification of desiring for one's self, that which is denoted by the noun, as:

အတ္တဘိနာ ပတ္တံ ဣစ္ဆတိ ပတ္တိယတိ
attanó pattan ichchhati, is written pattáyati

“He desires a vessel for himself.”

အတ္တဘိနာ ဘဠု ဣစ္ဆတိ ဘဠိယတိ
attanó ghātun ichchhati, is written ghātáyati

“He desires a water jar for himself.”

အတ္တနာ ဝတ္ထံ ဣစ္ဆတိ ဝတ္ထိယတိ
attano vatthan ichchhati, is written vattháyati.

“He desires clothes for himself.”

အတ္တနာ ခနံ အဋ္ဌတိ ခနိယတိ
attano dhanam ichchhati, is written dhanáyati.

“He desires property for himself.”

(d.) To express the instrument by which an act is performed, the noun is converted into a verb by affixing *ya*, as:

ဂီတံ ဝိဏာယ ဥပဂါယတိ ဥပဝိဏာယတိ
gítan vináyya upagáyati, is written upavináyati.

“He is eminent skilled in singing by means of the lute.”

မဂ္ဂံ ဟတ္တိနာ အတိက္ကမတိ အတိဟတ္တိယတိ
maggán hattiná atikkamati, is written atihattiyati

“He goes over the road by means of an elephant.”

Analogous with this is the English colloquial verb to FOOT IT.

Occasionally the verb is formed on the basis of an adjective,

as:

ရတ္တိ ဝိသုဒ္ဓါ ဟောတိ ဝိသုဒ္ဓါယတိ
ratti visuddhá hotti, is written, visuddháyati.

“The evening is pleasant.” Or, “It is pleasant [by means of the evening.]”

(e.) Sometimes *ára*, and *ála* are affixed in the signification of MAKING, like *ify* in English, as:

သန္တိ ကရေတိ သန္တရတိ
santan karoti, is expressed by santaráti.

“He makes peace, or pacifies.”

ဥပက္ကမံ ကရေတိ ဥပက္ကမာလတိ
upakkaman karoti, is expressed by upakkamálati

“He makes strenuous effort.”

Alwis renders this phrase: “He devises a plan”, उपक्रम *upakrama*, “A stratagem”, might sustain this definition. ဥပက္ကမ

upakkama however, is defined by the Pali lexicographers, “diligence, industry.” This is another of not a few examples, in which the Pali of Ceylon seems to differ from the Pali of Burmah.

Reduplicated Verbs.

§ 204. There are a few verbs which reduplicate their first syllable in some of their forms, like Greek verbs in *mi*. In Sanskrit they are raised to the dignity of a conjugation, the third, but Kachchayano includes them in his first conjugation. The following is an example:

Dá to GIVE; Greek DO to GIVE.

Active Voice.**INDICATIVE MOOD.**

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ददामि	ददासि	ददाति
Sin.	<i>dadámi</i>	<i>dadási</i>	<i>dadáti</i>
	ददाम	ददाथ	ददाति
Plu.	<i>dadáma</i>	<i>dadátha</i>	<i>dadánti</i>

This reduplication is not confined to these verbs. The perfect tense of all verbs is reduplicated, and desiderative and frequentive verbs are reduplicated, and since Kachchayano treats the reduplication of all under one head, the laws that govern the reduplication have been reserved for this place.

(a.) If a root begin with a second or fourth classified letter, it is changed to the corresponding first or third; that is an aspirate is reduplicated by an unaspirate, as:

चिच्छेत्	<i>chichcheda</i> , the perfect tense of <i>chhida</i> —HE CUT.
भवति	<i>babhúvu</i> , <i>bhú</i> —HE BECAME.
दधति	<i>dadháti</i> , the present tense of <i>dhá</i> —HE CARRIES.
बभूवुः	<i>bubhukkhali</i> , <i>bhujá</i> —WISHES TO EAT.

(b.) A letter of the *k* class is changed in reduplication to a letter of the *ch* class; that is a guttural is changed to a palatal, as:

चिकित्ति	<i>chikachchhati</i> , present tense of <i>kita</i> —HE PRACTISES MEDICINE.
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စိကိစ္ဆတိ *chikichchhati*, present tense of *kita*—HE PRACTISES MEDICINE.

(c.) Occasionally the reduplication is made by *t* instead of *k*, as:

တိကိစ္ဆတိ *tikichchhati*, as above—HE PRACTISES MEDICINE.

ဇိဂုစ္ဆတိ *jiguchchate*, present tense of *gupa*—HE GUARDS.

(d.) The aspirate *h* is changed in reduplication to *j*, as:

ဇဟာတိ *jaháti*, present tense of *há*—HE ABANDONS.

ဇုဟတိ ဇုဟတိ *juhvati*, or *juhoti*, present tense of *hú*, *hu*, in Sanskrit—HE OFFERS, OR SACRIFICES.

ဇဟာရ *jahára*, perfect tense, third person singular of *hara*, *hri*, in Sanskrit—HE CARRIED, OR TOOK. Alwis says "Abandoned."

(e.) The radical vowel if long is shortened in reduplication, as:

ဒဒိတိ *daddáti*, present tense of *dá*—HE GIVES.

ဒဝတိ *dadháti*, ... *dhá*—HE CARRIES.

(f.) Sometimes the reduplication takes *i*, as:

ဇိဃစ္ဆတိ *jighachchhuti*, from *ghasa*—HE WISHES TO EAT.

ပိဝသတိ *pivasati* from *pá*—HE WISHES TO DRINK.

(g.) Sometimes a vowel is dropped in reduplication, as:

ဗဘူဝ *babhúva*, from *bhú*—HE BECAME.

Sometimes the vowel is retained, as:

ဗုဘုက္ခတိ *bubhukkhati*, from *bhujá*—HE WISHES TO EAT.

(h.) The root *thá* sometimes becomes *tīta* in reduplication. as:

တိတ္တတိ *tītati*—HE STANDS တိတ္တတု *tītatv*—LET HIM STAND.

တိတ္တယျ *tīteyya*—HE MAY STAND တိတ္တယျံ *tītayyva*—THEY MAY STAND.

(i.) Sometimes the reduplication takes anuswara, as:

චංග්කමථි

changkamati, from *kamu*—HE GOES.

චංඡුචුමථි

chanchulati, from *chala*—HE SHAKES.

(k.) Sometimes for the root *pá*, *piva* is substituted in reduplication, as:

පිටථි

pivati, HE DRINKS.

පිට්ඨු

pivatu, LET HIM DRINK.

පිට්ඨුඤ්ඤා

piveyya, HE MAY DRINK.

පිට්ඨුඤ්ඤා

piveyyun.

THEY MAY DRINK.

Sometimes the bare root is used in the same signification, as:

පාථි

páte, HE DRINKS.

(l.) When the roots *pá* and *má* take the affix *sa*, they sometimes become *vá*, and *man*, after the reduplication, as:

පිට්ඨාසථි

pivásati, from *pá*—HE WISHES TO DRINK.

පිට්ඨාසාසථි

vimansati, from *má*—HE INVESTIGATES, OR REASONS.

(m.) The final radical becomes *k*, when *kh* is added to a reduplicated root, as:

තිතිකිකුමථි

titikkati, from *tija*—HE FORBEARS, HAS PATIENCE.

(n.) The final consonant is changed to *ch*, when *chh* is added to the final radical, as:

තිතිකිච්චුමථි

tikichchhati, from *kita*—HE PRACTISES MEDICINE.

චිච්චුමථි

jighachchhati, from *jhasa*—HE WISHES TO EAT.

චිච්චුමථි

jiguchchhati, from *gupa*—HE GUARDS, PROTECTS.

Alwis renders "He reproaches," which accords with the Sanskrit. And the definition given above is identical with the Sanskrit when the root is conjugated without reduplication—*gopayati*

ਗੋපයති

This proves that the signification of Pali forms cannot be safely inferred from the Sanskrit.

Anomalous Verbs.

First among anomalous verbs in all the Indu-European languages, is the verb to BE. In Greek and Latin its base appears to be *es*, and in Pali many forms are made from *asa*. The Anglo Saxon, and allied tongues, made their verb to BE from the root *be*, and in Pali a complete verb from *bhú*, in the signification of to BE, or BECOME, is found in both the active and middle voices.

Webster says of the verb to BE: "It is defective, and its defects are supplied by verbs from other roots, *am, is, was, were.*" The defects are in the usage, not in the verb. It is complete in Pali, and in some of the rural districts of England, the Pali forms of this verb are still spoken, which in books have been supplanted by "*am, is, was, were.*" The roots *asa*, and *bhú* exist in Sanskrit, but the Pali has a third root *hú* for the verb to BE, with copious forms, that has no place in Sanskrit, but which has been suggested, with great probability, to be of common origin with the Hebrew verb to BE, *huh*.

§ 205 All the forms of the verb to BE are not found in Kachchayano, but in order to furnish a complete paradigm, his deficiencies have been supplied from other books in Burmah, and from the researches of Alwis in Ceylon.

Asa to BE: Latin, ESSE, to BE.

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	အသိ	အမိ	အထိ အတိ သတိ
Sin.	<i>asmi</i> or <i>ahmi</i>	<i>asi</i>	<i>atthi</i> or <i>atthi</i> or <i>sati</i>
	အသ္မ	အမ္မ	သန္တိ သန္တေ
Plu.	<i>asma</i> or <i>ahma</i>	<i>attha</i>	<i>santi</i> or <i>sante</i>

Kachchayano gives *atthi* only for the third person, but the books supply in addition, *atthi*, and *sati*. The last is near the *asti* of the *Girnar* inscriptions, and the two are brought the nearer by a rule of Kachchayano's which says:

သဗ္ဗာသာသဒိလောပေါစ *sabpássasádi lopo cha.*

"And *a* at the beginning of *asa* is erased in all."

Originally there would seem to have been tenses conjugated in the middle voice, but the only trace remaining in use is the third person plural, *sante*.

AORIST.

	First Person.	Second Person.	Third Person.	
	အသိ°	အသိ	အသိ	
Sin.	<i>asin</i>	<i>asi</i>	<i>asi</i>	
	အသိမှ	အသိတ္ထ	အသိ°သု	အသုံ
Plu.	<i>asihma</i>	<i>asitha</i>	<i>asinsu, or</i>	<i>asun</i>

REMARKS.

Alwis conjugates this tense with the initial *á* long throughout, like the Sanskrit, but the books in Burmah, so far as noted, make it short.

OPTATIVE MOOD.

	အသိံ	အသု	အသု	သိယာ
Sin.	<i>assan</i>	<i>assa</i>	<i>assa, or</i>	<i>siyá</i>
	အသိာမ	အသိာထ	အသိာ	သိယု°
Plu.	<i>assáma</i>	<i>assatha</i>	<i>assu</i>	<i>siyun</i>

IMPERATIVE MOOD.

	အသိ	အဟိ	အတ္ထု
Sin.	<i>asmi</i>	<i>ahi</i>	<i>atthu</i>
	အသိ	အတ္ထု	သန္တု
Plu.	<i>asma</i>	<i>attha</i>	<i>santu</i> °

PARTICIPLES.

PRESENT PARTICIPLES.

သန္တော	သန္တိ	သန္တိ
<i>santo</i>	<i>santí</i>	<i>santan</i>
သမာဓော	သမာဓာ	သမာဓံ
<i>samáno</i>	<i>samáná</i>	<i>samánan</i>

REMARKS.

The Pali, like the Latin, makes the future from another root, but the Greek makes the future and other forms from this root which are not met either in Pali or Sanskrit. It is worthy of remark too, that the Sanskrit has two preterites, while there is one only in Pali.

Bhú to BE; Anglo-Saxon, BE, to BE.

Active Voice.
INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ဘဝါမိ	ဘဝသိ	ဘဝတိ
Sin.	<i>bhavámi</i>	<i>bhavasi</i>	<i>bhavati</i>
	ဘဝါမ	ဘဝထ	ဘဝန္တိ
Plu.	<i>bhaváma</i>	<i>bhavatha</i>	<i>bhavanti</i>

PERFECT TENSE.

	ဗဘူဝ	ဗဘူဝ	ဗဘူဝ
Sin.	<i>babhúva</i>	<i>babhúre</i>	<i>babhúva</i>
	ဗဘူဝမှ	ဗဘူဝိတ္ထ	ဗဘူဝ
Plu.	<i>babhúvama</i>	<i>babhúvitha</i>	<i>babhúvu</i>

IMPERFECT TENSE.

	အဘာဝ	အဘာဝါ	အဘာဝံ
Sin.	<i>abhava</i>	<i>abhavo</i>	<i>abhavá</i>
	အဘာဝမှ	အဘာဝတ္ထ	အဘာဝ
Plu.	<i>abhavamá</i>	<i>abhavattha</i>	<i>abhavá *</i>

AORIST.

	အဘာဝိ ဝိ	အဘာဝေါ	အဘာဝိ
Sin.	<i>abhavi-vin</i>	<i>abhavo</i>	<i>abhaví *</i>
	အဘာဝမှ	အဘာဝတ္ထ	အဘာဝံ အဘာဝိသု
Plu.	<i>abhavamá</i>	<i>abhavattha</i>	<i>abhavun</i> <i>abhavinsu</i>

FUTURE TENSE.

	ဘဝိဿာမိ	ဘဝိဿသိ	ဘဝိဿတိ
Sin.	<i>bhavissámi</i>	<i>bhavissasi</i>	<i>bhavissati</i>
	ဘဝိဿာမ	ဘဝိဿထ	ဘဝိဿန္တိ
Plu.	<i>bhavissáma</i>	<i>bhavissatha</i>	<i>bhavissanti</i>

*By an oversight this vowel was printed short on page 87.

OPTATIVE MOOD.

	First Person.	Second Person.	Third Person.
	ဘဝေယျာမိ	ဘဝေယျာသိ	ဘဝေ ဘဝေယျ
Sin.	<i>bhaveyyámi</i>	<i>bhaveyyási</i>	<i>bhave, bhaveyya</i>
	ဘဝေယျာမ	ဘဝေယျာထ	ဘဝေယျံ
Plu.	<i>bhaveyyáma</i>	<i>bhaveyyátha</i>	<i>bhaveyyun</i>

CONDITIONAL MOOD.

	အဘဝိသံ	အဘဝိသေ	အဘဝိသ
Sin.	<i>abhavissan</i>	<i>abhavisse</i>	<i>abhavissa</i>
	အဘဝိသမ္မ	အဘဝိသထ	အဘဝိသံသု
Plu.	<i>abhavissahma</i>	<i>abhavissatha</i>	<i>abhavissansu</i>

IMPERATIVE MOOD.

	ဘဝါမိ	ဘဝါဟိ	ဘဝတု
Sin.	<i>bhavámi</i>	<i>bhaváhi</i>	<i>bhavátu</i>
	ဘဝါမ	ဘဝတ္ထ	ဘဝန္တု
Plu.	<i>bhaváma</i>	<i>bhavattha</i>	<i>bhavantu</i>

INFINITIVE MOOD.

ဘဝိတုံ

bhavitun.

PARTICIPLES.

PRESENT PARTICIPLES.

ဘဝန္တေ	ဘဝန္တိ	ဘဝန္တိ
<i>bhavanto</i>	<i>bhavanti</i>	<i>bhavantan</i>
ဘဝမာနေံ	ဘဝမာနော	ဘဝမာနေံ
<i>bhavamáno</i>	<i>bhavamáná</i>	<i>bhavamánan (Middle.)</i>

FUTURE PARTICIPLES.

ဘဝိသန္တေ	ဘဝိသန္တိ	ဘဝိသန္တိ
<i>bhavissanto</i>	<i>bhavissantí</i>	<i>bhavissantan</i>

REMARKS.

Kachchayano gives *un* alone for the termination of the third person plural of the aorist, but, in a subsequent rule adds, *insu*, as used with it interchangeably.

Middle Voice.
INDICATIVE MOOD.

		PRESENT TENSE.		
		First Person.	Second Person.	Third Person.
		ဘဝေ	ဘဝသေ	ဘဝတေ
Sin.	bhave	bhavase	bhavate	
		ဘဝမွေ	ဘဝဂွေ	ဘဝန္တေ
Plu.	bhavahme	bhavahve	bhavante	
		PERFECT TENSE.		
		ဗဘူဝိ	ဗဘူဝိက္ခော	ဗဘူဝိက္ခ
Sin.	babhuvī	babhuvittho	babhuvittha	
		ဗဘူဝိမ္မေ	ဗဘူဝိဂ္ဂါ	ဗဘူဝိဝေ
Plu.	babhuvihme	babhuvihvo	babhuvive	
		IMPERFECT TENSE.		
		အဘာဝိ	အဘာဝသေ	အဘာဝတ္ထ
Sin.	abhavin	abhavase	abhavattha	
		အဘာဝမ္မေသေ	အဘာဝဂ္ဂံ	အဘာဝတ္ထံ
Plu.	abhavahmase	abhavahvan	abhavatthun	
		AORIST.		
		အဘာဝ	အဘာဝသေ	အဘာဝါ
Sin.	abhava	abhavase	abhava	
		အဘာဝမ္မေ	အဘာဝဂ္ဂံ	အဘာဝါ
Plu.	abhavahme	abhavahvan	abhavu	
		FUTURE TENSE.		
		ဘာဝိဿံ	ဘာဝိဿသေ	ဘာဝိဿတေ
Sin.	bhavissan	bhavissase	bhavissate	
		ဘာဝိဿာမ္မေ	ဘာဝိဿဂ္ဂေ	ဘာဝိဿာန္တေ
Plu.	bhavissahme	bhavissahve	bhavissante	

OPTATIVE MOOD.

	First Person.	Second Person.	Third Person.
	ဘဝယျံ	ဘဝထော	ဘဝထ
Sin.	<i>bhaveyyan</i>	<i>bhavetho</i>	<i>bhavetha</i>
	ဘဝယျာံမေ	ဘဝယျာံဂြါ	ဘဝရံ
Plu.	<i>bhaveyyáhme</i>	<i>bhaveyyahvo</i>	<i>bhaveran</i>

CONDITIONAL MOOD.

	အဘိဿံ	အဘိဿသေ	အဘိဿထ
Si n.	<i>abhavissan</i>	<i>abhavissase</i>	<i>abhavissatha</i>
	အဘိဿာံမေ	အဘိဿာံဂြ	အဘိဿာံမေ
Plu.	<i>abhavissahme</i>	<i>abhavissahve</i>	<i>abhavissante</i>

IMPERATIVE MOOD.

	ဘဝ	ဘဝယျ	ဘဝတံ
Sin.	<i>bhave</i>	<i>bhavassu</i>	<i>bhavatan</i>
	ဘဝါမသေ	ဘဝေါ	ဘဝံ
Plu.	<i>bhavámase</i>	<i>bhavahvo</i>	<i>bhavantan</i>

INFINITIVE MOOD.

ဘဝိတုံ

BHAVITUN

PARTICIPLES.

PRESENT PASSIVE PARTICIPLE..

ဘူယမာံနော	ဘူယမာံနာ	ဘူယမာံနံ
<i>bhúyamáno</i>	<i>bhúyamáná</i>	<i>bhúyamánan</i>

PAST PARTICIPLE.

ဘူတော	ဘူတာ	ဘူတံ
<i>bhúto</i>	<i>bhútá</i>	<i>bhútan</i>

FUTURE PARTICIPLE.

ဘဝိဿမာံနော	ဘဝိဿမာံနာ	ဘဝိဿမာံနံ
<i>bhavissamáno</i>	<i>bhavissamáná</i>	<i>bhavissamánan</i>

*

Hu to BE; Hebrew, HUH, to BE.

Alwis writes this root with *ú* long, *hú*, but Kachchayano uniformly with the short vowel, *hu*.

Active Voice.

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ဟောမိ	ဟောသိ	ဟောတိ
Sin.	<i>homi</i>	<i>hosi</i>	<i>loti</i>
	ဟောမ	ဟောထ	ဟောန္တိ
Plu.	<i>homa</i>	<i>hatha</i>	<i>honti</i>

IMPERFECT TENSE.

	အဟုဝ် အဟုဝ်	အဟုဝေါ	အဟုဝါ
Sin.	<i>ahwa</i> , or <i>ahwan</i>	<i>ahwo</i>	<i>ahwá</i>
	အဟုဝ်မှ	အဟုဝ်တ္တ	အဟုဝ်
Plu.	<i>ahwalema</i>	<i>ahwattha</i>	<i>ahwá</i>

AORIST.

	အဟုံ အဟောသိ	အဟောသိ	အဟု အဟေါသိ
Sin.	<i>ahun</i> or <i>ahosin</i>	<i>ahosi</i>	<i>ahu</i> or <i>ahosi</i>
	အဟုမှ အဟေါသိမှ	အဟေါသိတ္တ	အဟဝ်
Plu.	<i>ahulma</i> or <i>ahosilma</i>	<i>ahosittha</i>	<i>ahavun</i>

This tense is also formed on the base *he*. *Ahesun* အဟေသုံ the third person plural is of common occurrence in the books.

Sometimes a nasal is inserted between the base and the termination, as: *ahengsun*—THEY WERE; and the same form is met occasionally in other verbs.

FUTURE TENSE.

	ဟေမိ	ဟေသိ	ဟေတိ
Sin.	<i>hemi</i>	<i>hesi</i>	<i>heti</i>
	ဟေမ	ဟေတ္တ	ဟေန္တိ
Plu.	<i>hema</i>	<i>hettha</i>	<i>henti</i>

FUTURE TENSE. (Continued.)

Or,

	First Person.	Second Person.	Third Person.
	ဟေဟိမိ	ဟေဟါမိ	ဟေဟိသိ
Sin.	<i>hehimi, or hehámi</i>	<i>hehisi</i>	<i>hehiti</i>
	ဟေဟိမ	ဟေဟါမ	ဟေဟိတ္ထ
Plu.	<i>hehima, or heháma</i>	<i>hehittha</i>	<i>hehinti</i>

Or,

	First Person.	Second Person.	Third Person.
	ဟောဟိမိ	ဟောဟါမိ	ဟောဟိသိ
Sin.	<i>hohimi, or hohámi</i>	<i>hohisi</i>	<i>hohiti</i>
	ဟောဟိမ	ဟောဟါမ	ဟောဟိတ္ထ
Plu.	<i>hohima, or hoháma</i>	<i>hohittha</i>	<i>hohinti</i>

These three forms of the future are made six, by inserting *ssa* between each base and termination, thus:

	ဟေသာသမိ	ဟေသာသိ	ဟေသာတိ
Sin.	<i>hessámi</i>	<i>hessasi</i>	<i>hessati</i>
	ဟေသာမ	ဟေသာတ္ထ	ဟေသာန္တိ
Plu.	<i>hessáma</i>	<i>hessattha</i>	<i>hessanti</i>

In like manner the tense is conjugated on the bases *hehi*, and *hohi*, as:

ဟေဟိသတိ	ဟောဟိသတိ
<i>hehissati</i>	<i>hohissati</i>
HE WILL BE.	HE WILL BE.

OPTATIVE MOOD.

	ဟေယျာမိ	ဟေယျာသိ	ဟေယျ
Sin.	<i>heyjámi</i>	<i>heyjási</i>	<i>heyya</i>
	ဟေယျာမ	ဟေယျာတ္ထ	ဟေယျံ
Plu.	<i>heyjáma, or heyyan</i>	<i>heyyattha</i>	<i>heyyun</i>

The optative mood, as met in the books in Burmah, is usually made on the base *asa*. Alwis says he has not found the form given above in the books on Buddhism.

OPTATIVE MOOD (Continued.)

Or,

	ဟုဝေယျာမိ	ဟုံဝေယျာသိ	ဟုဝေယျ
Sin.	<i>huveyyámi</i>	<i>huveyyási</i>	<i>huveyya</i>
	ဟူဝေယျာမ	ဟုဝေယျာတ္ထ	ဟုဝေယျါ
Plu.	<i>huveyyáma</i>	<i>huveyyáttha</i>	<i>huveyyuna</i>

CONDITIONAL MOOD.

	အဟာဝိသံ	အဟာဝိသော	အဟာဝိသော
Sin.	<i>ahavissan</i>	<i>ahavisse</i>	<i>ahavissá</i>
	အဟာဝိသောမ္မ	အဟာဝိသောထ	အဟာဝိသံသံ
Plu.	<i>ahavissahma</i>	<i>ahavissatha</i>	<i>ahavissansu</i>

IMPERATIVE MOOD.

	ဟောမိ	ဟောဟိ	ဟောတု
Sin.	<i>homi</i>	<i>hohi</i>	<i>hotu</i>
	ဟောမ	ဟောတ္ထ	ဟောန္တု
Plu.	<i>homa</i>	<i>hottha</i>	<i>hontu</i>

INFINITIVE MOOD.

ဟုတုံ *hutun*

CONTINUATIVE PARTICIPLE.

ဟုတ္တော *hutwá,* or *hutwána*

Middle Voice.

INDICATIVE MOOD.

IMPERFECT TENSE.

	အဟုဝိ	အဟုဝေသ	အဟုဝတ္ထ
Sin.	<i>ahuwín</i>	<i>ahuvase</i>	<i>ahuwattha</i>
	အဟုဝေသော	အဟုဝေသံ	အဟုဝတ္ထံ
Plu.	<i>ahuvahmase</i>	<i>ahuvahvan</i>	<i>ahuwattihun</i>

PAST PARTICIPLE.

	ဟုတော	ဟုတာ	ဟုတံ
	<i>huto</i>	<i>huta</i>	<i>hutan</i>

§ 206. *Gamu* to GO; English, GANG to GO.

गम् *gam*, substitutes for its final in "the special tenses" *chchh*, says Max Müller. In Pali this substitution is not confined to the special tenses. Kachchayano gives examples in the future, the conditional, and the aorist, which do not belong to the special or conjugational tenses. The same tense or mood is often conjugated on both bases. The following are specimens:

Active Voice.

INDICATIVE MOOD.

		AORIST.		
		First Person.	Second Person.	Third Person.
		अगच्छी	अगच्छो	अगच्छी
Sin.		<i>agachchhi</i>	<i>agachchho</i>	<i>agachchhi</i>
		अगच्छीं वा	अगच्छथ	अगच्छी
Plu.		<i>agachchhihā</i>	<i>agachchhattha</i>	<i>agachchhū</i>
Also,				
		अगमि	अगमो	अगमि
Sin.		<i>agami</i>	<i>ajamo</i>	<i>agami</i>
		अगम्या	अगमथ	अगम
Plu.		<i>agamā</i>	<i>agamattha</i>	<i>agamun</i>
FUTURE TENSE.				
		गच्छिस्सामी	गच्छिस्ससि	गच्छिस्सति
Sin.		<i>gachchhissāmi</i>	<i>gachchhissasi</i>	<i>gachchhissati</i>
Also,				
		गमिस्सामी	गमिस्ससि	गमिस्सति
...		<i>gamissāmi</i>	<i>gamissasi</i>	<i>gamissati</i>
Kachchayano gives a third base, <i>ghamma</i> . which does not appear in Sanskrit. The following are examples in the imperative.				
		घाम्मामि	घाम्महि	घाम्मतु
Sin.		<i>ghammāmi</i>	<i>ghammahi</i>	<i>ghammatu</i>
		गमामि	गमहि	गमतु
...		<i>gamāmi</i>	<i>gamahi</i>	<i>gamatu</i>
		गच्छिहामि	गच्छिहहि	गच्छिहतु
...		<i>gachchhāmi</i>	<i>gachchhahi</i>	<i>gachchhatu</i>

Disa, or *Dakhha* to SEE; Greek, DEIK-NUMI, CAUSE TO SEE.

§ 207. In Sanskrit, *dris* substitutes *pas* in the "special tenses," but in Pali *disa* is also used, and there are moods or tenses formed on the six following bases:

ဒိသ	ဒိသ	ဒသ	ဒက္ခ	ဒက္ခ	ပသ
<i>dīsa</i>	<i>dīssa</i>	<i>dassa</i>	<i>dakkha</i>	<i>dachchha</i>	<i>passa</i>

The following examples are in the active voice, and indicative mood.

PRESENT TENSE.

ဒိသတိ	ဒိသတိ	ဒက္ခတိ	ဒက္ခတိ	ပသတိ
<i>disati</i>	<i>dissati</i>	<i>dakkhati</i>	<i>dachchhati</i>	<i>passati</i>

"He sees."

အဒ္ဓိသံ *adassa*, Imperfect,—HE SAW. Cont. part. *diswá* ဒိသ္မာ

Nyá to KNOW; Greek, GNO to KNOW.

§ 208. The Sanskrit irregular verbs appear to be more regular than the corresponding ones in Pali. This verb in Sanskrit has two bases only, while in Pali it has four, as:

ညာ	ဇာ	ဇာ	နာ	<i>nyá</i>	<i>já</i>	<i>jan</i>	<i>ná</i>
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PRESENT TENSE.

ဇာနတိ	နာယတိ	<i>jánáti</i>	<i>náyati</i>	HE KNOWS.
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OPTATIVE MOOD.

ဇာနိယျ	ဇာညာ	ဇာနိယာ	<i>jáneyya</i>	<i>janyá</i>	<i>jániyá</i>
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"He may know".

Brú to SPEAK; English, BRUIT to REPORT.

§ 209. This imperfect verb substitutes *áha* for its base in the perfect tense, as:

PRESENT TENSE

AORIST.

ဗြဝိတိ	ဗြဝိန္တိ	အဗြဝိ	အဗြဝံ
<i>bravíti</i>	<i>bravintí</i> —HE SAYS—THEY SAY	<i>abraví</i>	<i>abravun</i> —SAID

PERFECT TENSE.

အာဟ	အာဟု	အာဟံသံ
<i>áha</i>	<i>áhu</i>	<i>áhansun</i> —HE SAID. THEY SAID—THEY SAID.

Vacha to SPEAK; Latin, *VOCO* to CALL.

§ 210. The verb *vacha* has three bases, *vacha*, *vakkha* and *ucha*. The Sanskrit pres. passive is formed from *ucha*, but in Pali more usually from *vacha*, though both forms are used, as:

Active Voice.

PRESENT TENSE.

ဝက္ခာမိ ဝက္ခာမ *vakkhámi, vakkháma*—I SAY, WE SAY.

IMPERFECT TENSE.

အဝဝါ အဝဝု *avachá, avachú*—HE SAID, THEY SAID.

AORIST.

အဝေါဝ အဝေါဝံ *avocha, avochun*—HE SAID, THEY SAID.

Passive Voice.

PRESENT TENSE.

ဝုစ္စတေ ဝုစ္စတိ ဥစ္စတေ *vuchchate, vuchchati, uchchte.*
“It is said.”

ဝဒ

§ 211. The last consonant of the root *vada* to SPEAK sometimes becomes *jj*, a change that does not appear to be made in Sanskrit.

ဝဇ္ဇာမိ ဝဒါမိ ဝဇ္ဇေမိ ဝဒေမိ *vajjāmi, vadāmi, vajjemi, vademi*
“I speak, or say.”

OPTATIVE MOOD.

ဝဇ္ဇေယျ ဝဒေယျ *vajjeyya, vadeyya*—HE MAY SPEAK.

ဇရ

§ 212. The root *jara* to GROW OLD, is sometimes changed to *jira*, *jyaya*, and *jiya*, as:

ဇရတိ ဇိယတိ ဇိယတိ *jirati, jiyati, jiyati*—GROWS OLD

မရ

§ 213. The root *mara* to DIE, is occasionally changed to *miya*, as: မိယတိ မရတိ *miyati, marati*—HE DIES.

इच्छ

§ 214. Sometimes *su* in *isu* to WISH, is changed to *chchha*. In Sanskrit this change is regularly made in “the special tenses”, but in Pali the change is represented as a matter of choice, thus:

इच्छति च्छति *ichchhati, esati*—HE WISHES.

यम

§ 215. *Yamu*, to RESTRAIN, sometimes changes its last radical to *chchha*. Alwis writes *yama*, nearer the Sanskrit *yam*. With the preposition *ni*, it signifies to “be permanent, to observe”, while its Singalese definition, according to Alwis, is “regulates.”

नियच्छति नियमति *niyachchhati niyamati*—HE OBSERVES.

दा

§ 216. In *Dá* to GIVE, are several irregularities met in reading or noted by Kachchayano. The passive is sometimes made like the Sanskrit, *diyate*, and sometimes like the third conjugation, *diyati*: and similar double forms are found with other verbs. The *dá* not only becomes *di* occasionally, but also *de*. In one instance the base appears to be changed to *daha*, and the present tense is sometimes made from *dam*. The following are examples:

ददामि ददामि ददामि *dgjami, dammami, dahmi*—I GIVE.

ददेष्यु ददेष्यु *dajjeyya dadeyya*—HE MAY GIVE.

दियति दियते *diyati, diyate*—IT IS GIVEN.

Miscellaneous Anomalies.

§ 217. The characteristic *ssa* of the future tense is sometimes omitted.

§ 218. The *a* augment of the imperfect and aorist tenses, and the conditional mood, is frequently omitted.

§ 219. The affix which marks the second person singular of the imperative mood sometimes take *á* before it, is sometimes omitted.

§ 220. “The intermediate *i*,” says Max Müller, “which has to be inserted between the verbal base and the terminations originally beginning with consonants”, in the unmodified tenses, furnishes “one of the most difficult chapters of Sanskrit grammar.” Kachchayano disposes of the whole subject in the following sentence;

“In the non-conjugational tenses the letter *i* comes.”

Participles.

In both form and usage the Pali participles are nearly identical with the Sanskrit.

Active Voice.

PRESENT PARTICIPLE.

§ 221. The present participle may be formed from the third person plural of the present tense, by changing the *anti* to *an*. In Sanskrit the change is to *at*. For the declension, see § 112.

FUTURE PARTICIPLE.

§ 222. The future participle may be made from the third person plural of the future tense, by the same change that makes the present. See § 178.

Kachchayano however makes this participle also by omitting the *ss* of the future tense, leaving the form of the present. Thus he gives

ကရောဓိန္နာ ကရောဓိန္နာ *karonto, karāno*—HE WHO WILL DO

PERFECT PARTICIPLE.

§ 223. The perfect participle active is formed by adding *vá* to the past participle passive. For the declension, see § 111.

Middle and Passive Voices.

PRESENT PARTICIPLE.

§ 224. The present participle is formed by changing the termination of the third person plural of the present tense, *ante*, into *amana*.

This same form is used by Kachchayano for both the present and future tenses, and sometimes in an active signification as well as in a middle and passive. It is declined like the examples in § 89, 90, 95.

PAST PARTICIPLE.

§ 225. The past participle is formed by adding *ta* to the root, or in some instances *na*. It is frequently used as a finite verb. The declension is the same as the present participle noted above.

Kachchayano has another past participle, but not of common occurrence, made from this by the addition of *ávi*, as:

ဘုတ္တာဝိ ဝုတ္တိတာဝိ *buttávi, vusitávi*—EATEN—REMAINED

The past participle is rarely formed by simply adding *ta* to the root unchanged, as:

ಇತ *ita* GONE ನ್ಯತಾ *nyāta* KNOWN ಭಿತಾ *bhīta* FEARED

§ 226. Sometimes an intermediate *i* is found between the root and the affix.

(a.) In some instances no farther change is made, as:

ಯಾಚ	ಯಾಚಿತ	ಆಸ	ಆಸಿತ
<i>yācha</i> to ASK,	<i>yāchita.</i> part.	<i>asa</i> to EAT,	<i>asita,</i> part.
ಪಾಚ	ಪಾಚಿತ	ಬಾಸಾ	ಬಾಸಿತ
<i>pācha</i> ... COOK,	<i>pāchita,</i> ...	<i>bhāsa</i> SPEAK,	<i>bhāsita,</i> ...
ಹಾಸ	ಹಾಸಿತ	ರಕ್ಷಾ	ರಕ್ಷಿತ
<i>hasa,</i> ... REJOICE,	<i>hasita</i> ...	<i>rakṣa,</i> ... GUARD,	<i>rakṣita</i> ...
ಉಪಾ	ಉಪಾಸಿತ	ಮಡ	ಮಡಿತ
<i>upasa</i> ... APPROACH,	<i>upasita,</i> ...	<i>mada,</i> ... MADDEN,	<i>madita,</i> ...

(b.) Occasionally the penultimate vowel of the root is lengthened, sometimes as in § 187. As:

ಝಿ	ಝಿತ	ಡಿ	ಡಿತ
<i>ṣi</i> ... SLEEP,	<i>ṣayita,</i> ...	<i>ḍi</i> ... PREACH,	<i>ḍita,</i> ...

(c.) Certain verbs with final *á* change it to *i*, as:

ಥಿ	ಥಿತ	ಪಿ	ಪಿತ
<i>thá</i> ... STAND,	<i>thita,</i> ...	<i>pá</i> ... DRINK,	<i>pita,</i> ...

.. § 227. More usually no intermediate *i* occurs.

(a.) Some roots drop a final nasal before *ta*, as:

ಝಗ	ಝಗತ	ಉಪಾಹಾ	ಉಪಾಹತ
<i>ṣugamu</i> ... GO WELL,	<i>ṣugata,</i> ...	<i>upāhana</i> ... DESTROY	<i>upāhata</i> ...
ಮನ	ಮತ	ರಮ	ರತ
<i>mana</i> ... MIND,	<i>mata</i> ...	<i>ramu</i> ... ENJOY,	<i>rata</i> ...

(b.) Occasionally when a final nasal is rejected, the preceding vowel is lengthened, as:

ಜನ	ಜಿತ	ಹನ	ಹಿತ
<i>jana</i> ... BEAR,	<i>jāta</i> ...	<i>hana,</i> ... KILL,	<i>hāta</i> ...

(c.) Roots with a final *ch*, or *j*, usually change that letter to *t*, before the *t* of the participle, as:

သိဝ	သိတ္တ	ဝဝ	ဝါတ္တ
<i>sicha</i> , to POUR,	<i>sitta</i> , part.	<i>vacha</i> , to SPEAK,	<i>vutta</i> , part.
ဝိဝိဝ	ဝိဝိတ္တ	ဘုဇ	ဘုတ္တ
<i>vivicha</i> SOLITARY,	<i>vivitta</i> , ...	<i>bhuja</i> , EAT,	<i>bhutta</i> , ...
စဇ	စတ္တ	ယုဇ	ယုတ္တ
<i>chaja</i> , ... ABANDON,	<i>chatta</i> , ...	<i>yuja</i> , ... UNITE,	<i>yutta</i> , ...

(d.) Occasionally the *t* of the participle is changed to the palatal of the root, as:

နိဝ	နိဋ္ဌ
<i>nacha</i> , to DANCE,	<i>nachcha</i> , part.

(e.) A final *p* is dropped, and the *t* is doubled, as:

လိပ	လိတ္တ	သံတပ	သန္တတ္တ
<i>lipa</i> ... SMEAR,	<i>litta</i> , ...	<i>santapa</i> , ... BURN	<i>santatta</i> ...
သုပ	သုတ္တ	သုဂပ	သုဂတ္တ
<i>supa</i> , ... SLEEP,	<i>sutta</i> ...	<i>sugupa</i> , ... HIDE,	<i>sugutta</i> , ...

(f.) In some instances the final consonant of the root is dropped, and the participle is written *tha*, as:

ပစ္ဆ	ပုဋ္ဌ	ယဇ	ယိဋ္ဌ
<i>pachchha</i> , ... ASK,	<i>puttha</i> , ...	<i>yaja</i> , ... OFFER,	<i>yitha</i> , ...
ဝသ	ဝဋ္ဌ	ဒိသ	ဒိဋ္ဌ
<i>vasa</i> , ... DWELL,	<i>vatha</i> , ...	<i>disa</i> , ... SEE,	<i>ditha</i> , ...
	စန	နိဋ္ဌ	
	<i>nacha</i> , to DANCE,	<i>natha</i> , part.	

(g.) Sometimes the participial *d* becomes *dh* before *dh*, and *dh* before *d*, and *bh*, as:

ဗုဝ	ဗုဋ္ဌ	လဘ	လဋ္ဌ
<i>budha</i> , ... KNOW,	<i>buddha</i> , ...	<i>labha</i> , ... OBTAIN,	<i>luddha</i> , ...

(h.) Certain roots ending in *ma*, or *mu*, change their final to *n* before the participial *t*, as:

ဝိတရ	ဝိပွန္တ	သံကာရ	သကာန္တ
<i>vibhamu</i> , to TURN,	<i>vibbhanta</i> , part.	<i>sangamu</i> , to GO	<i>sakanta</i> , part.
ခရ	ခန္တ	သမ	သန္တ
<i>khamu</i> , ... DIG	<i>khanta</i> , ...	<i>samu</i> , to QUIET, <i>santa</i> , ...	
ဒရ	ဒန္တ	ဝရ	ဝန္တ
<i>damu</i> ... TAME,	<i>danta</i> , ...	<i>vamu</i> , ... VOMIT, <i>vanta</i> , ...	

(i.) In some instances a final *r* is rejected before the participial *t*, as :

ပကာရ	ပကာတ	ဝိသရ	ဝိသတ
<i>pakara</i> , ... DO	<i>pakata</i> , ...	<i>visara</i> , ... GO,	<i>visata</i> , ...

(k.) When the intermediate *i* is used, the final *r*, or nasal is not rejected, as:

ဂရ	ဂမိတ	သရ	သရိတ
<i>gamu</i> , ... GO,	<i>gamita</i> , ...	<i>sara</i> , ... REMEMBER, <i>sarita</i> , ...	

(l.) Before a few roots with final *h* the participial *t* is changed to *l*, as :

အာရဟ	အရဟန္တ	ဂဟ	ဂဟန္တ
<i>aruha</i> , ... ASCEND,	<i>aruhla</i> ...	<i>gaha</i> , ... TAKE, <i>gahlā</i> ...	
ဗဟ	ဗဟန္တ	ဥဟ	ဥဟန္တ
<i>baha</i> , ... OBTAIN,	<i>bahlā</i> , ...	<i>ḍaha</i> , ... BURN, <i>ḍahlā</i> , ...	

§ 228. Certain verbs take *na* for the passive participle instead of *ta*, among which may be noted the following:

(a.) Roots whose finals are *ḍ*, *d*, or *dh* often take *na*, and *n* in the place of their final radical, as:

ဘိဒ	ဘိန္န	ခိဒ	ခိန္န
<i>bhida</i> , ... DIVIDE,	<i>bhinna</i> , ...	<i>chhida</i> , ... CUT, <i>chhinna</i> , ...	
ရုဝ	ရုန္န	ခိရ	ခိန္န
<i>rudha</i> , ... HINDER,	<i>runna</i> , ...	<i>kkida</i> , ... ALARM, <i>khinna</i> , ...	

(b.) Roots with a final *r*, when they correspond to *r'* final in Sanskrit, usually take *n*, as:

တရ တိက္ခ ပရိဇီရ ပရိဇီဏ္ဏ
tara, to CROSS, *tiṅga*, part. *parijira*, to BE VERY OLD, *parijima*, pt.

CONTINUATIVE PARTICIPLE.

§ 229. The indeclinable past participle is sometimes called the *gerund*. It corresponds to the Greek participle when used to continue a sentence without a conjunction, as in Luke 9: 16. "Lalón "having taken" the five loaves and two fishes, "eobleptos" "having looked up" to heaven, He blessed them." So in Pali:

သုနခေ ဝိန္ဓိတော ဗြဟ္မဏံ ရုက္ခတော ဩတာရေတွာ
sunakhe bindhitwá brahmanan rukkhato otáretwá
 သာဓိသန္ဓရေ နိသိဒါပေတွာ သောဇနံ ဒတွာ ဣမံဂါတ
sákhásandhare nisidápetwá bhojanan datwá imangáta
 မာဟာ *máha*

"Having tied up the dogs, having caused the brahmin to descend from the tree, having seated him on spread branches, having given food, he spoke this verse."

§ 230 This participle has several forms, as follows:

(a.) After simple verbs it is usually written *twá*, *twána*, or *tuna*.

(b.) After compound verbs, the continuative affix is commonly, but not uniformly, *ya*.

§ 231. The root is usually subjected to the same changes before *twá* as before *ta* of the past participle. There are a few exceptions, the most prominent of which is, that the causative particles are retained before *twá*, while they are rejected before *ta*:

ဝန္ဓာပေတွာ	<i>vandápetwá</i>	—HAVING CAUSED TO WORSHIP
ကာရေတွာ	<i>káretwá</i>	... .. DO
ပူရေတွာ	<i>púretwá</i>	... .. FILL
သံမောဟေတွာ	<i>sammohetwá</i>	... .. BE FOOLISH
ဥဒ္ဓါဒေတွာ	<i>unnádetwá</i>	... .. ECHO

§ 232. No distinction is made between *twá*, *twána*, and *tuna*. Different forms are often used with the same verb, as:

သုတ္တဝါ သုတ္တဝါနု *sutwá, sutwána*—HAVING HEARD
 ဝံတ္တဝါ ဝံတုနု *gantwá, gantuna*— ... GONE

§ 233. When *y* is used with compound verbs, it is subject to the same rules as *y*, when united with the verb to form the passive voice, as in § 179. Thus:

ဩဟာယ *oháya*—ABANDONED. ဝိဝိဇ္ဇ *vivichcha*—SOLITARY.
 ညပုဇ္ဈိ *uppajja*—BORN. အာရမ္ဘ *árambha*—EXERTED.
 အာဂမ္မ *ágamma*—COME. ပဂ္ဂဟ *paggahya*—TAKEN UP.

§ 234. In the books *twá* is often met with compound verbs, and both *ya*, and *twá* are frequently used with the same verb, as:

အဘိဝံန္တိယ အဘိဝံန္တိယော *abhivandíya, abhivanditwá*
 “Having worshipped remarkably.”
 အာဒါယ အာဒိယိတော *ádáya, ádiyitwá*—HAVING TAKEN.

FUTURE PASSIVE PARTICIPLE.

§ 235. The future passive participle is usually made by the affix *tabpa*, but sometimes by *aniya*, *ya*, *yya*, and *teyya*. Some grammarians class these participles as verbal adjectives. They express futurity combined with possibility, obligation, or fitness.

For instance: In a great drought the people fasted and prayed seven days, and still no rain fell. The question was then asked:

ကိန္နုခေါ ကာတပ္ပံ *kinnukho tabpan*
 “What is to be done?” or, “What shall be done?” or,
 “What ought to be done?” or, “What can be done?”

(a.) If the vowel of the root be lengthened in conjugation, and the intermediate *i* be inserted, the same changes are made before *tabpa*, as:

ဘူ	ဘဝိတပ္ပ	ဘူဇ	ဘောတပ္ပ
<i>bhú</i> to BE,	<i>bavitabpa</i> .	<i>buja</i> to EAT,	<i>bhotabpa</i> .
ဒါ	ဒါတပ္ပ	ကာ	ကာတပ္ပ ကတ္တပ္ပ
<i>dá</i> ... GIVE,	<i>dátabpa</i> .	<i>kara</i> ... DO,	<i>kutabpa</i> , or <i>kattabpa</i>

(b) Sometimes there are two forms, one with intermediate *i*, and one without it, as:

မန့်	မန္တဗ္ဗ	မနိတဗ္ဗ	ခန့်	ခန္တဗ္ဗ	ခနိတဗ္ဗ
<i>manu</i>	to THINK, <i>mantabpa, manitabpa.</i>	<i>khanu</i>	DIG, <i>khantabpa, khani-</i>		
ဂရ	ဂန္တဗ္ဗ	ဂမိတဗ္ဗ	ဟန	ဟန္တဗ္ဗ	ဟနိတဗ္ဗ
<i>gamu</i>	to GO, <i>gantabpa, gamitabpa.</i>	<i>hana</i>	KILL, <i>hantabpa, hani-</i>		

This participle is declined like *sabpa* § 110.

(c.) The base of the verb before *aniya*, *yya*, or *yā*, is usually the same as that before *tabpa*, omitting the intermediate *i* always before *aniya*, as:

အဓိဇ္ဈ	အဇ္ဈိနိယ	ပဒ	ပဇ္ဇိနိယ
<i>adhii</i>	to LEARN, <i>ajjhaniya.</i>	<i>paua</i>	to GO, <i>pajjaniya</i>
အာသ	အာသနိယ	ကရ	ကရဏိယ
<i>āsa</i>	... PUT IN, <i>āsaniya.</i>	<i>kara</i>	... DO <i>karaniya.</i>
ဇိ	ဇေယျ	နိ	နေယျ
<i>ji</i>	... CONQUER, <i>jeyya.</i>	<i>ni</i>	... GUIDE, <i>neyya.</i>
ကရ	ကာရိယံ	ဒိသ	ဒဋ္ဌေယျ ဒိဋ္ဌေယျ
<i>kara</i>	... DO, <i>kāriya.</i>	<i>disa</i>	... SEE, <i>datheyya, ditheyya</i>
ညာ	ညာတေယျ	ပဒ	ပတ္တေယျ
<i>nyā</i>	... KNOW, <i>nyāteyya.</i>	<i>pada</i>	... GO, <i>patteyya.</i>

Aniya is written with a long *i* by Clough, as in Sanskrit.

INFINITIVE MOOD.

§ 236. The infinitive mood is classed by Kachchayano with the participles, and it is formed by the affix *tun* with the same base before it, as precedes the future participle *tabpa*, as:

ဇန	ဇနိတုံ	ဇိ	ဇေတုံ
<i>jana</i>	... BE BORN, <i>janitun.</i>	<i>ji</i>	... CONQUER, <i>jetun.</i>
သု	သေတုံ	ဓာ	ဓာတုံ
<i>su</i>	... HEAR, <i>sotun.</i>	<i>dhā</i>	... BEAR, <i>dhātun.</i>

CHAPTER VIII.

INDECLINABLE WORDS.

Indeclinable words may be divided into adverbs, prepositions, conjunctions, and interjections.

Adverbs.

§ 237. Some adverbs are formed by the cases of nouns, and have a form of declension, as:

စီရံ	စီရေန	စီရသံ
<i>chíran</i> , A LONG TIME.	<i>chírena</i> , BY A LONG TIME.	<i>chírassan</i> , OF LONG TIME.
ပုရဝတော	ပစ္စတော	ကတော
<i>puráto</i> , BEFORE.	<i>pachchato</i> , BEHIND.	<i>kato</i> , WHENCE?

CORRELLATIVE ADVERBS.

§ 238. Certain adverbs are correllatives formed by affixing a particle to a pronoun, and forming adverbs of

Time.	Place.	Manner.	Quantity.
အိဒါနိ <i>idáni</i> , NOW.	အတ္တ အတြိ <i>utta, atra</i> , HERE.	တထာ	ထာဝ <i>tathá</i> , THUS. <i>táva</i> , SO MUCH
တဒါ တဒါနိ <i>tadá, tadáni</i> , THEN.	တတ္တ တတြိ <i>tatta, tatra</i> , THERE.		
ယဒါ <i>yadá</i> , WHEN.	ယတ္တ ယတြိ <i>yatta, yatra</i> , WHERE.	ယထာ	ယာဝ <i>yathá</i> , AS. <i>yáva</i> , AS MUCH
ကဒါ ကုဒါ <i>kadá, kudá</i> , WHEN?	ကုတ္တ ကုတြိ <i>kutta, kutra</i> , WHERE?	ကထံ <i>kathan</i> , HOW?	
သပ္ပဒါ သဒါ <i>sabpadá, sadá</i> , ALWAYS.	သပ္ပတ္တ သပ္ပတြိ <i>sabpatta, sabpatra</i> , ALL PLACES.	သပ္ပတ္တာ <i>sabpattihá</i> , IN [EVERY WAY.	
ဧကဒါ <i>ekadá</i> , AT ONE TIME.	ဧကတ္တ ဧကတြိ <i>ekatta, ekatra</i> , IN ONE PLACE.		
အညဒါ <i>anyadá</i> , AT ANOTHER TIME.	အညထာ <i>anyathá</i> , IN AN OTHER WAY.		

MISCELLANEOUS ADVERBS.

§ 239. There are many other miscellaneous adverbs, of which a few are here given according to the usual classification.

(a.) ADVERBS OF TIME.

အရံနာ တေရဟိ ဟန္တ သမ္ပတိ အဇ္ဇ
adhuná, etarahi, handa, sampati, ajja, NOW, AT PRESENT.
 ပဂေ ဒိဝါ ဒေါသာ ရတ္တံ
page IN THE MORNING. divá, BY DAY. dosá, rattan, AT NIGHT.

သတတံ သန္တတံ အနာဝရတံ သနာ
satatan, santatan, anárátan, saná, PERPETUALLY.

(b.) ADVERBS OF PLACE.

ဣဓ ဣဟ အဗြဟ တဟံ တဟိ
idha, iha, atraha, HERE. taha, tahi, THERE.

ကုဟံ ကုဟိ ကုဟိည္ဇနံ သမန္တာ
kuhan, kuhin, kuhinychanan, WHERE? samantá, ON ALL SIDES.

အန္တရံ အန္တရာ အန္တရေန သမာ
anturan, WITHIN. antará, antarena, BETWEEN. samá, NEAR.

(c.) ADVERBS OF MANNER.

ဣတိ ဣတ္ထံ ဧဝံ ဧဟဝံ တထေဝ
iti, itthan, epan, hevan, THUS, tatheva, SO.

ပုန ပုနပုနံ နာနာ
puna, AGAIN. punapunnan, REPEATEDLY. náná, VARIOUSLY.

ဧဝ ဟိ ကာမိနိ ရဗေ
ve or, hi, CERTAINLY. kámini, WILLINGLY. mudhá, IN VAIN.

(d.) ADVERBS OF QUANTITY.

အတိ အတိဝ အတိသာယော ဤသံ
uti, ativa, atisáyo, MUCH, EXCEEDINGLY. ísan, LITTLE.

(e.) ADVERBS OF AFFIRMATION.

အေမ သာရ သာဟု
áma, YES, CERTAINLY. sádhū, sáhu, YES, AGREED.

(f.) ADVERBS OF NEGATION.

အ အံ န နော နဟိ မာ
a, an, na, no, nuhi, NO, NOT. má, PROHIBITIVE.

Prepositions.

§ 240 Prepositions are often prefixed to verbs in Pali, as in Greek. Some of them are nearly identical both in form, and signification.

Thus *para* in Greek, is *pará* in Pali.

... *peri* ... *pari* ...


... *upo* ... *upa* ...

... *sun* ... *san* ...

The whole number of these prepositions in Greek is eighteen, and though there are twenty in Pali, the two lists might be easily made to harmonize.

The Pali prepositions differ but slightly from the Sanskrit. The final *r* in *dur*, and *nir*, and the final *d* in *ud* are omitted in Pali, but they appear in composition before a vowel. The *r* in *pra*, and *prati* is dropped altogether in Pali.

The effect of these prepositions on the verbs with which they are combined must be learned from the usage. They cannot be adequately defined in a word. Thus *á*, which corresponds to the Latin *ad*, may be defined by TO, but when prefixed to certain verbs it reverses their meaning. So *dá* to GIVE, on becoming *ádá* signifies to TAKE. The following are the prepositions:

အဝ	အတိ	အධိ	အဏ္ဏ	အနု
<i>á</i> , TO.	<i>ati</i> , BEYOND.	<i>adhi</i> , <i>ajjha</i> , ABOVE.	<i>anu</i> , AFTER.	
အဝ	အဝိ	အဘိ	အပ္ပ	အဝ 
<i>apa</i> , OFF.	<i>api</i> , ON.	<i>abhi</i> , <i>abbha</i> , TOWARDS.	<i>ava</i> , <i>o</i> , AWAY.	
ဥ	ဥဝ	ဒု	နိ	
<i>u</i> , UP.	<i>upa</i> , ABOVE.	<i>du</i> , ILL.	<i>ni</i> , INTO.	
နိ	ဝ	ဝတိ	ဝနိ	ဝရဝ
<i>ní</i> , OUT.	<i>pa</i> , BEFORE.	<i>pati</i> , <i>pañi</i> , BACK.	<i>pará</i> , BACKWARDS.	
ဝရိ	ဝိ	ဝိ	သု	
<i>pari</i> AROUND. <i>vi</i> , APART.	<i>san</i> , WITH.	<i>su</i> , WELL.		

§ 241. Some of the above prepositions are often used with nouns and pronouns, but, excepting *á*, usually as postpositions. And there are other particles, that are usually regarded as adverbs, which also serve as prepositions in the government of nouns and pronouns, as:

အဝ	အန္တရာ	ဥပရိ	ပရိ
<i>adha</i> , BELOW.	<i>antara</i> , BETWEEN.	<i>upari</i> , OVER.	<i>pari</i> , ABOUT.
ရိဟတ	ဝိနာ	သဟ	သမ် သန္ဓိ
<i>rite</i> , WITHOUT.	<i>vená</i> , BESIDES.	<i>sáha</i> , <i>saman</i> ,	<i>saddhin</i> , WITH.

Conjunctions.

§ 242. There are very few conjunctions in Pali. All the parts of a compound sentence being so generally connected by participles, there is little use for them beyond that of linking together the parts of a paragraph. Of the few conjunctions in use, several are adverbs in form.

စ	စ—စ	အပိ ပိ		
<i>cha</i> , AND.	<i>cha—cha</i> , BOTH AND.	<i>api</i> , <i>pi</i> , AND, ALSO.		
ယဒိ	စေ	စိ သဇေ	ဟိ	
<i>yadi</i> ,	<i>che</i> ,	<i>chi</i> ,	<i>sache</i> , IF, WHEN.	<i>hi</i> , FOR, BECAUSE.
ဇေ	ဇေ	ဇေဟိ		
<i>evan</i> , AS,	<i>ve</i> , AS, WHEN.	<i>evanhi</i> , IF SO.		
ယတော	ယေန	တတော	တေန	
<i>yato</i> ,	<i>yena</i> , WHEREFORE.	<i>tato</i> ,	<i>tena</i> . THEREFORE.	
တဒါ	အထ	အထဝါပိ		
<i>tadá</i> , THEN.	<i>atha</i> , MOREOVER.	<i>athavápi</i> , AND BESIDES.		
ဝါ	ဝါ—ဝါ	တု		
<i>vá</i> , OR.	<i>vá—vá</i> , EITHER OR.	<i>tu</i> , BUT.		

Interjections.

§ 243. Interjections are not common, the following may be noted:

ဘော,	ဟေ	<i>bho</i> , <i>he</i> , Ordinary terms of address.
အရေး,	ရေ	<i>are</i> , <i>re</i> , Disrespectful ...
အဟော		<i>aho</i> , An exclamation of surprise.

CHAPTER IX.

DERIVATIVE WORDS.

The roots of the Sanskrit language are estimated at about two thousand, and the Pali and Sanskrit roots are substantially the same. And it may be remarked in passing that the Burmese and Karen languages are formed from a similar number of roots, and, if in other tongues they be found of about the same number, there will be a strong presumption that in the roots of various languages we have merely the different changes that have been rung out of the original set of roots in use, when "The whole earth was of one language and one speech."

These two thousand roots are made into one or two hundred thousand words, as in Webster's English dictionary, by changing their forms, or taking additions, or both. The added letters that form new conjugations often give different significations to the verb, and the prefixed prepositions have frequently the same effect as the formation of new verbs.

Changes in the roots, and numerous affixes are used to form nouns and adjectives. The penultimate vowel is often changed as in § 187.

§ 244. The last consonant of the root is subjected to such changes and additions in derived words, that it is frequently difficult for the student to refer them to their proper roots. Thus:

८	ॠ	ॡ	ॢ
<i>ch</i>	becomes	<i>k</i> , as	<i>pacha</i> to COOK, <i>páka</i> COOKING.
“	ॣ	।	॥
...	...	<i>chchh</i> , ...	<i>richa</i> ... DESTROY, <i>richchhá</i> DESTROYING
“	०	ॡ	ॢ
...	...	<i>jj</i> , ...	<i>sanacha</i> , ... MOVE, <i>samajjá</i> MOVING.
ॣ	।	॥	०
<i>chchh</i>	...	<i>nllh</i> , ...	<i>guchchha</i> GO, <i>gandha</i> ODOUR.
०	ॠ	ॡ	ॢ
<i>j</i>	...	<i>g</i> , ...	<i>yujá</i> , ... JOIN, <i>yoga</i> JOINING.

န	ဂ်	သံဇ္ဇ	သင်္ဂ
<i>n</i> ych becomes	<i>ngg</i> , as	<i>sanycha</i> to	QUIET, <i>sangga</i> , QUIETING.
အံဇ	“	ရံဇ	ရင်္ဂ
<i>nj</i> ...	...	<i>ranja</i> ...	DESIRE, <i>rangga</i> DESIRING.
“	တ္ထိ	“	ရတ္ထိ
... ..	<i>t</i> ti,	... ..	<i>ratti</i> ...
“	ဇ	“	ရဇ
... ..	<i>th</i>	... ..	<i>ratha</i> ...
ဇ	ဇ	နဇ	နဇ
<i>t</i> ...	<i>chch</i> , ...	<i>naṭa</i> ...	DANCE, <i>nuchcha</i> DANCING.
ဇ	န	ခိဇ	ခိဇ
<i>d</i> ...	<i>n</i> ,	<i>khida</i> ...	ALARM, <i>khinna</i> ALARMING.
တ	ဇ	သတ	သတ္တ
<i>t</i> ...	<i>chch</i> , ...	<i>saṭa</i> , ...	BE TRUE, <i>sachcha</i> TRUTH.
“	ခိ	ကိတ	ကတ္တိ
... ..	<i>chchh</i> , ...	<i>kita</i> GIVE MEDICINE,	<i>kachchhá</i> MEDICINE.
ဝ	ခိ	ကဝ	ကတ္တိ
<i>th</i> ...	<i>chchha</i> ,	<i>katha</i> ...	SPEAK, <i>kachchha</i> SPEAKING.
“	လ	မလ	မလ္လ
... ..	<i>l</i> , ...	<i>matha</i> ...	BOX, <i>malla</i> A BOXER.
ဒ	ခိ	တုဒ	တုတ္တိ
<i>d</i> ...	<i>chchh</i> , ...	<i>tuda</i> , ...	GIVE PAIN, <i>tuchchhá</i> GIVING PAIN.
“	ဇ္ဇ	ဝိဒ	ဝိဇ္ဇာ
... ..	<i>j</i> j,	<i>vida</i> , ...	KNOW, <i>vijja</i> KNOWLEDGE.
“	တ္ထိ	မိဒ	မတ္တိ
... ..	<i>t</i> ti,	<i>mida</i> , ...	LOVE, <i>metti</i> LOVE.
“	ထ	သထ	သထ
... ..	<i>tr</i> ,	<i>chhada</i> , ...	COVER, <i>chhatra</i> AN UMBRELLA.
ဇ	ဇ္ဇ	ပုဇ	ပုဇ္ဇ
<i>dh</i> ...	<i>j</i> j,	<i>budha</i> ...	KNOW, <i>bojja</i> INTELLIGENCE

ဓ	စ	ဝါဓ	ဝါစ
<i>dh</i> becomes	<i>ḍḍ</i> , as	<i>vuḍha</i> to INCREASE,	<i>vuḍḍa</i> INCREASE.
န	တ	မန	မတ
<i>n</i> ...	<i>t</i> , ...	<i>mana</i> ... THINK,	<i>mata</i> KNOWLEDGE.
ဘ	ခိ	ယာ	လတ္တ
<i>bh</i> ...	<i>chchh</i> , ...	<i>labha</i> ... OBTAIN,	<i>lachchhá</i> OBTAINING.
“	ဒိ	“	လဒ္ဒ
... ..	<i>ḍḍh</i>, ...	... ..	<i>laddhá</i> ...
မ	ခိ	ဂမ	ဂတ္တ
<i>mu</i> ...	<i>chchh</i> , ...	<i>gamu</i> ... GO,	<i>gachchhá</i> GOING.
ရ	တ	မရ	မတ
<i>r</i> ...	<i>t</i> , ...	<i>mara</i> ... DIE,	<i>mata</i> DEATH.
“	တိ	ဝရ	ဝတ္တ
... ..	<i>tt</i> , ...	<i>vara</i> ... PRESERVE,	<i>vatta</i> A GARMENT.
“	ဋ	ဓရ	ဓဗ္ဗ
... ..	<i>mm</i> , ...	<i>dhara</i> ... ESTABLISH	<i>dhamma</i> LAW.
ဝ	တိ	သုဝ	သတ္တ
<i>v</i> ...	<i>tt</i> , ...	<i>suva</i> ... INJURE,	<i>satta</i> A KNIFE.
ဝ	ခိ	ဝသ	ဝခိ
<i>s</i> ...	<i>chchh</i> , ...	<i>vasa</i> ... DWELL,	<i>vachchhá</i> DWELLING.
“	စ	ဥသ	ဥစ
... ..	<i>ḍḍ</i> , ...	<i>usu</i> ... BE TROUBLED,	<i>uḍḍa</i> TROUBLE.
သ	ဣ	အဂိဣသ	အဂိဣာ
<i>su</i> ...	<i>jjh</i> , ...	<i>abhisu</i> ... DESIRE,	<i>abhijjá</i> DESIRING.
“	ခိ	“	အဂိဣာ
... ..	<i>chchh</i> ...	... ..	<i>abhichchhá</i> ...
ဟ	ခိ	မဟ	မတ္တ
<i>h</i> ...	<i>chchh</i> , ...	<i>maha</i> ... DOUBT,	<i>muchchhá</i> , DOUBTING.
“	ယ	ဂဟ	ဂါယ
... ..	<i>y</i> , ..	<i>gaha</i> ... TAKE,	<i>gáya</i> TAKING.

§ 245. Sometimes the last consonant is omitted altogether, as:

တုရဂမု	တုရဂ	ဂမု
<i>turagamu</i> to GO SWIFTLY,	<i>turaga</i> A HORSE;	from <i>gamu</i> .
ဘူဇဂမု	ဘူဇဂ	“
<i>bhūjagamu</i> ... CROOKEDLY,	<i>bhujaga</i> A SNAKE;	...

§ 246. Occasionally, though regularly derived from the root, every letter of the root is changed in the derivative, as:

ဝဝ	ဝြဝ	ဥဝ
<i>vasha</i> to SPEAK,	<i>oka</i> SPEAKING,	<i>utta</i> SPOKEN, UTTERED.

If words in the same language are occasionally changed, by the operation of established laws, to forms that retain no element of the original root, it may be expected that such changes will often occur when the words pass into other languages, and etymologists are therefore compelled to allow “vowels to go for nothing, and consonants for very little.”

It appears from the above examples, that there is a strong tendency to substitute, in the last radical, a guttural for a palatal, a palatal for a dental, and that *chchh* represents *ch*, *t*, *th*, *d*, *bh*, *m*, *s*, and *h*. But while the last consonant is constantly an evanescent quantity, the first almost always remains unchanged. It is the only permanent part of the word, and may perhaps indicate the monosyllabic base from which the root was originally derived.

Kachchayano enters largely into the derivation of words. Three books, out of the eight into which his grammar is divided, are devoted to this subject. A small fraction only of what he has written can be given here. To enter fully into the matter belongs rather to the dictionary, than to the grammar.

§ 247. The verbal root unchanged is occasionally used for a noun or adjective, as:

ဝဝ	<i>vama</i> to VOMIT,	ဝဝ	<i>vama</i> VOMITING.
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§ 248. More usually the penultimate vowel is lengthened, and if the final radical be a palatal, it is changed to its corresponding guttural, as:

သုစ	သေဝက	ရုဇ	ရေဝဂ
<i>pucha</i> to GRIEVE,	<i>soka</i> GRIEVING.	<i>ruja</i> TO BE SICK,	<i>roga</i> SICKNESS,

§ 249. (a.) *Ka* is added to verbal roots, after lengthening the penultimate vowel, to form nouns, and adjectives, as :

പാ	<i>pacha</i> to COOK,	പിന്ന	<i>páchaka</i>	A COOK.
ലു	<i>lu</i> to REAP,	ലാന്ന	<i>lávaka</i>	A REAPER.

(b.) *Ka* added to nouns forms nouns of multitude, as:

മനു	<i>manussa</i> MAN.	മനുക്ക	<i>manussaka</i>	MANY MEN.
മയൂ	<i>mayúra</i> PEACOCK,	മയൂര	<i>mayúrika</i>	MANY PEACOCKS.
മഹി	<i>mahinsa</i> BUFFALO,	മഹി	<i>mahinsaka</i>	MANY BUFFALO

§ 250. *Yaka* is added to verbal roots unchanged to form nouns, as :

ദി	<i>dá</i> to GIVE,	ദിയാ	<i>dáyaka</i>	A GIVER.
വി	<i>vina</i> to INSTRUCT,	വിയാ	<i>vinayaka</i>	AN INSTRUCTOR.

§ 251, *Ika* is affixed to nouns, dropping the last vowel, to form other nouns and adjectives. The new nouns formed are of ten denominatives, gentiles, and instrumentive nouns, but the general effect of the particle is that of *man*, with or without a hyphen, as affixed to nouns in English. Thus "Net-man," in Pali is "Fisherman," in English. The following are examples:

ജാ	<i>jála</i> A NET,	ജാ	<i>jálíka</i>	A NET-MAN.
ചാ	<i>chápa</i> A BOW,	ചാ	<i>chápíka</i>	A BOWMAN.
ദ്വാ	<i>dwára</i> A DOOR,	ദ്വാ	<i>dovárika</i>	A DOOR-MAN.
മാ	<i>maguda</i> MAGUDA,	മാ	<i>magadika</i>	A MAGUDAMAN.
നാ	<i>nágara</i> A CITY,	നാ	<i>nágaríka</i>	A CITIZEN.
സോ	<i>sokara</i> HOG,	സോ	<i>sokaríka</i>	A HOG-MAN.

That is a man who kills hogs-A BUTCHER.

വാ	<i>váta</i> WIND,	വാ	<i>vátíka</i>	A WIND-MAN. That
തീ	<i>tíla</i> SESAMUM,	തീ	<i>telíka</i>	A SESAMUM-THING.

That is a mixture in which sesamum predominates.

ဝိနယ *vinaya* THE VINIYA, ဝေဒယိက *venayika* A VINIYA-MAN.

That is a student of the Viniya Buddhist Scriptures.

ဓမ္မ *dhamma* LAW, ဓမ္မိက *dhammika* A LAW-MAN.

That is one devoted to the law-RELIGIOUS.

ကယ *kaya* BODY, ကာယိက *kāyika* BODY-MAN.

That is pertaining to the body—CORPOREAL.

မာဿ *manasa* MIND, မာဿိက *mānasika* MIND-MAN.

That is pertaining to the mind—MENTAL.

ဝေဿ *vachasa* WORD, ဝါစယိက *vāchasika* WORD-MAN.

That is pertaining to words—VERBAL.

§ 252. Many nouns and adjectives are met with the form of the passive past participle, adding *ta, ita* to the verbal base, as:

ဣ *i* to GO, ဣတ *ita* GONE.

ပူဇ *pūja* to OFFER, ADORE, ပူဇိတ *pūjita* OFFERED, ADORED.

ဝိဒ *vidā* to KNOW, ဝိဒိတ *vidita* KNOWN.

§ 253. *Tta*, optionally changed to *tra*, is added to verbal root to form nouns, as:

ဝါ *pá* to DRINK, ပတ္တ ပတြ *patta*, or *patra*, DRINKING CUP.

ဒါ *dá* to GIVE, ဒါတ္တ ဒါတြ *datta*, or *dātra*, A DONOR.

§ 254. *Itta* is added to verbal roots, after the penultimate vowel has been lengthened, to form nouns of aggregation, as:

ဝေ *vada* to SPEAK, ဝါဒိတ္တ *vāditta* THE WHOLE OF THE SPEAKERS, OR A MULTITUDE OF SPEAKERS.

စာ *chara* to OBSERVE, စာရိတ္တ *chāritta* THE WHOLE OF THE OBSERVERS, OR A MULTITUDE OF OBSERVERS.

§ 255. A few abstract nouns are formed by adding *tha* to verbal roots, as:

ဒရ *dara* to DREAD, ဒရထ *daratha* DREAD.

ဒမ *damu* to REPROVE, ဒမ္မထ *dammatha* REPROOF.

§ 256. Many nouns, and adjectives are formed by adding *n* or *n* to verbal roots, as:

ကုဓ	<i>kudha</i> to BE ANGRY,	ကောဓန	<i>kodhana</i> ANGRY.
ဒုသ	<i>dusa</i> to BE WICKED,	ဒေါသန	<i>dosana</i> WICKED.
ပု	<i>pu</i> to BE PURE,	ပဝန	<i>pavana</i> PURE.
အသ	<i>asa</i> to EAT,	အသန	<i>usana</i> EATING.
ညာ	<i>nyá</i> to KNOW,	ညာဏ	<i>nyána</i> KNOWING.
ကာ	<i>kara</i> to ACT,	ကာရဏ	<i>karana</i> ACTION, or INSTRUMENT OF ACTION.

§ 257. *Yana* is affixed to proper names to form patronymics, as:

ဝစ္ဆ	<i>vachchha</i> VACHCHHA,	ဝစ္ဆယာ	<i>vachchayana</i> THE SON OF VACHCHHA.
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§ 258. *Ma* is added to roots in the signification of possession, as:

ဂေါ	<i>go</i> AN OX,	ဂေါမ	<i>goma</i> A POSSESSOR OF OXEN.
ဝါ	<i>vá</i> to BE WITHERED,	ဝါမ	<i>váma</i> A WITHERED THING.
ဟု	<i>hu</i> to SACRIFICE,	ဟောမ	<i>homa</i> A SACRIFICE.

§ 259. *Ttima* is affixed to verbal roots, after dropping their last vowel, to form nouns, as:

ဒါ	<i>dá</i> to GIVE,	ဒတ္တိမ	<i>dattima</i> A THING GIVEN, GIFT.
ကု	<i>ku</i> to BE BAD,	ကတ္တိမ	<i>kattima</i> A THING THAT IS BAD.

§ 260. *Ya* is appended to verbal roots to form nouns denoting the instrument, as:

ဝိန	<i>vina</i> to INSTRUCT,	ဝိနယ	<i>vinaya</i> THE WORK THAT INSTRUCTS.
နိဿ	<i>nissa</i> to TRUST IN,	နိဿယ	<i>nissaya</i> THE PERSON TRUSTED IN. i. e. A TEACHER.

§ 261. *Ya* compounded with the last consonant is added to adjectives to form abstract nouns, as:

အလော	<i>alasa</i> IDLE,	အါလော့	<i>alasya</i> IDLENESS.
အရောဂ	<i>aroga</i> NOT SICK,	အာရောဂျ	<i>arogyā</i> THE STATE OF NOT BEING SICK.

§ 262. *Maya* is affixed to nouns, after lengthening the vowel, to form other nouns, as:

အယ	<i>aya</i> IRON,	အယောယ	<i>ayomaya</i> MADE OF IRON, OR A WORKER IN IRON. i. e. A BLACKSMITH.
သုဝဏ္ဏ	<i>suvarṇa</i> GOLD,	သောဝဏ္ဏယ	<i>sovarṇamaya</i> MADE OF GOLD, OR A WORKER IN GOLD. i. e. A GOLDSMITH.

§ 263. (a.) *Eya, eyy*, is added to verbal roots, after dropping the last vowel, to form nouns, as:

ဒါ	<i>dá</i> to GIVE,	ဒေယျ	<i>deyya</i> GIVING.
ပါ	<i>pá</i> to DRINK,	ပေယျ	<i>peyya</i> DRINKING.
ဟာ	<i>há</i> to REJECT,	ဟေယျ	<i>heyya</i> REJECTING.
မာ	<i>má</i> to LOVE,	မေယျ	<i>meyya</i> LOVING.
ညါ	<i>nyá</i> to KNOW,	ညေယျ	<i>nyeyya</i> KNOWING.

(b.) *Eyya* is added to nouns to form other nouns in the signification of worthiness, as;

ဒသာန	<i>dassana</i> SEEING,	ဒသာနေယျ	<i>dassaneyya</i> WORTHY OF BEING SEEN.
ဝန္ဓန	<i>vandana</i> WORSHIPPING,	ဝန္ဓနေယျ	<i>vandaneyya</i> WORTHY OF BEING WORSHIPPED.

(c.) It is added to feminine proper names to form patronymics, as:

ဂင်္ဂါ	<i>ganggá</i> GANGGA,	ဂင်္ဂေယျ	<i>ganggeya</i> GANGGEYA, A SON OF GANGGA
ရဟင်္ဂါ	<i>ruhíná</i> RUHINA,	ရဟင်္ဂေယျ	<i>rohineyya</i> ROHINEYYA A SON OF RUHINA.

§ 264. *Kara* is added to nouns to form denominatives, as:

ကုမ္ဘ	<i>kumbha</i> A POT,	ကုမ္ဘကာရ	<i>kumbhakāra</i> A POTTER..
မာလာ	<i>māla</i> A FLOWER,	မာလာကာရ	<i>mālakāra</i> A FLOWERIST.
ရတန	<i>ratha</i> A CARRIAGE,	ရတနကာရ	<i>rathakāra</i> CARRIAGE- MAKER.

§ 265. *Ura* is affixed to verbal roots to form nouns, and adjectives, as:

ဝိဒ	<i>vida</i> to KNOW,	ဝိဒုရ	<i>vidura</i> KNOWING, WISE.
မာသ	<i>masa</i> to WEIGH,	မာသုရ	<i>masura</i> A PEA.

§ 266. *Era* is added to proper names to form patronymics, as:
 ဝိဓဝါ *vidhavá* VIDHAVA, ဝေဓဝေရ *vedhavera* VEDHAVEERA
 THE SON OF VIDHAVA.

§ 267. *La* is added to verbal roots to form nouns and adjectives, as:

ပဋ	<i>paṭa</i> to SURROUND,	ပဋလ	<i>paṭala</i> A MULTITUDE.
မုသ	<i>musa</i> to BREAK,	မုသလ	<i>musala</i> A PESTLE.
ကုသ	<i>kusa</i> to SHINE,	ကုသလ	<i>kusala</i> HAPPY.
မဂ	<i>maga</i> to GO,	မဂ္ဂလ	<i>manggala</i> FORTUNATE.

§ 268. *Lla* is added to nouns to form other nouns, as:
 ဝေဒ *veda* THE VEDA, ဝေဒဗ္ဗ *vedalla* ONE WHO TRUSTS
 IN THE VEDAS.

§ 269. *Lla* is added to nouns to form adjectives in the signification of possession, as:

တုဏ္ဍ	<i>tunda</i> A SNOUT,	တုဏ္ဍိလ	<i>tundila</i> , HAVING A SNOUT. That is having a large snout.
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§ 270 When a proper name ends in *u*, the patronymic is sometimes made by changing it to *va*, and lengthening the penultimate vowel, as:

မနု	<i>manu</i> MANU,	မာနုဝ	<i>mánava</i> MANAVA SON OF MANU.
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§ 271. *Sa* or *ssa* is added to verbal roots to form nouns and adjectives, as:

အဝ *ala* to ADORN, အဝသူ *alasa* IDLE.

မာမာ *mana*, or *manu* to KNOW, မာမာသူ *manussa* MAN.

That is the being that knows good and evil.

§ 272. *Á* is added to verbal roots to form abstract nouns, as:

မဒ *mada* to INTOXICATE, မဒဒ မာဆဆာ *machchhá* INTOXICATION.

§ 273. *Tá* is affixed to nouns to form other nouns, as:

မာမာ *jana* MAN, မာမာတူ *janatá* MANY MEN.

§ 274. *Vá* is added to nouns to form adjectives signifying possession, as:

ဂုဏ *guna* ATTRIBUTE, A GOOD ATTRIBUTE, ဂုဏဝါ *gunavá* POSSESSED OF GOOD ATTRIBUTES—VIRTUOUS.

မာမာ *dhana* PROPERTY, မာမာဝါ *dhanavá* POSSESSED OF PROPERTY.

That is RICH.

ကောသ *kesa* HAIR, ကောသဝါ *kesavá* POSSESSED OF HAIR.

That is HAIRY.

ဘဝ *bhaga* GLORY, ဘဝဝါ *bhagavá* POSSESSED OF GLORY.

That is GLORIOUS.

§ 275. (a.) Nouns are formed from verbal roots by affixing *i*, as:

မာမာ *mana* to REVERENCE, မာမာနိ *muni* ONE REVERENCED, AN ASCETIC.

ကော *kava* to PAINT, ကောမိ *kavi* A PAINTER.

(b.) It is added to proper names to form patronymics, as:

ဝါရာဏ *várána* VARANA, ဝါရာဏိ *váráni* VARANI SON OF VARANA.

§ 276. *Ti* is affixed to the same verbal base as that of the passive past participle, to form feminine abstract nouns, as:

မာ *mara* to DIE, မာတိ *mati* DEATH.

မာမာ *mana* to KNOW, မာမာတိ *matthi* KNOWLEDGE.

§ 277. *Di*, from *dissa* to SEE, is appended to pronomial bases in the signification of *like*, as:

ဒါဒိ	<i>ídi</i>	like	THIS.	ယဝဒိ	<i>yádi</i>	like	WHAT.
တဝဒိ	<i>tádi</i>	like	THAT.	မာဒိ	<i>mádi</i>	like	ME.
ကိဒိ	<i>kídi</i>	like	WHAT?	ဇဒိ	<i>edi</i>	like	THAT.
သဝဒိ	<i>sádi</i>		EQUAL TO IT.				

This affix is also written *diso, riso, and dikkho*:

ဒိဝဝဝ ဒိဝဝ ဒိက္ခဝ

§ 278. (a.) Nouns are formed from verbal or noun bases by affixing *í*, as:

ကရ	<i>kara</i>	to DO,	ကရိ	<i>karí</i>	A DOER, AN ARTIFICER.
ဒဏ္ဍ	<i>danda</i>	A STICK,	ဒဏ္ဍိ	<i>dandí</i>	ONE WHO HAS A STICK.

(b.) It is added to proper names to form patronimics of the feminine gender, as:

ဂေါတမ	<i>gotama</i>	GOTAMA,	ဂေါတမိ	<i>gotamí</i>	GOTAMI THE DAUGHTER OF GOTAMA.
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§ 279. *Ví* is added to nouns to form nouns and adjectives in the signification of possession, as:

မေဓ	<i>medha</i>	UNDERSTANDING,	မေဓာမိ	<i>medhávi</i>	POSSESSED OF UNDERSTANDING, WISE.
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§ 280. *U, tu, dhu, nu, and nu,* are added to verbal roots to form nouns, as:

ဘိက္ခ	<i>bhikkha</i>	to BEG,	ဘိက္ခု	<i>bhikku</i>	A BEGGAR.
ဟန	<i>hana</i>	to KILL,	ဟနု	<i>hanu</i>	DEATH, A WEAPON.
ကရ	<i>kara</i>	to DO,	ကရု	<i>karu</i>	A DOER.
ဘိ	<i>bhá</i>	to SHINE,	ဘိဏ္ဍ	<i>bhānu</i>	THE SUN.
ရိ	<i>ri</i>	to INJURE,	ရေဏု	<i>remu</i>	DUST.
ဂေ	<i>vo</i>	to GO,	ဂေဏု	<i>venu</i>	A BAMBOO.

- ၉၉ *dhe* to DRINK, ၉၉၃ *dhenu* WHAT GIVES DRINK, A COW.
 ၉၉၉ *dhá* to SUPPORT, ၉၉၉၃ *dhátu* THAT WHICH SUPPORTS, A
 ROOT, AN ELEMENT.
 ၉၉၉၉ *he* to GO, ၉၉၉၉၃ *hetu* THAT WHICH MAKES TO GO
 A CAUSE.
 ၉၉၉၉၉ *du* to AGITATE, ၉၉၉၉၉၃ *davadhu* ANXIETY.

There are other affixes, as *mma* forming nouns, *iya* adjectives and *kkhattu*, and *dhá* adverbs, but the principle ones are given.

Some of these affixes are identical with the Sanskrit, as *ika*, and *ti*: but others differ materially. When the Sanskrit affix has a final consonant, the final is dropped, as, *i* which corresponds to the Sanskrit *in*, and *dhu* to the Sanskrit *duh*.

When the final consonant is dropped, the preceding vowel is sometimes lengthened, as *ví* for *vin*, and *vá* for *vat*. Occasionally usage is not uniform. Thus *mat* in Sanskrit is sometimes *má* in Pali and declined like *bhagavá*, § 102: but it is sometimes *ma*, and declined like *puriso*, § 89. Here it seems to be confounded with the Sanskrit affix *man*.

The derivation of words is often quite dissimilar. Thus *bhagavá*, or *bhagavat*, is derived in Pali from *bhaga* and the affix *vá*, but in Sanskrit from *bhaga* and *matuch*. Like differences are frequently met. One of the most note worthy is *manussa*, MAN. In Sanskrit it is derived from *manu*, and made to signify a descendant of Menu, but Kachchayano derives the word from *manu* to KNOW. His words are:

ကုသလာကုသလေ ဓမ္မေ မနတိ ဇာနတိတိ မနူသောဝ်
kusalákusale dhamme manati jánátíti manusso
 မနူသောဝ်။ ကာရဏာကာရဏံ မနတိ ဇာနတိတိ ဝါ
mánuso káranákáranan manati jánátíti vá
 မနူသောဝ် မနူသောဝ် *manusso mánusso*

“He understands, he knows the good and not good laws,’ so [It was said. Hence] MANUSSO. Or, “The cause and the causeless he understands, he knows,’ so [It was said. Hence] MANUSSO.”

For this definition Kachchayano must have drawn his ideas from a Shemitic source.



CHAPTER X.

COMPOUND WORDS.

Pali, like Sanskrit, is distinguished by its numerous and complex compound words, but the most involved of them are only exaggerations of such English expressions as:

“The always-wind-obeying-deep.”

“Iron-cotton-silk-print and dye works.”

In English the words when compounded remain unchanged, but in Pali the particles of inflection are dropped from every word except the last. Of necessity then, the forms that remain are the bases of the words inflected, and not the roots. This is still the rule to a limited extent in German. Thus “SONNE TAG”, “Sun’s day”, when compounded drops the mark of the genitive, and becomes SONNTAG, “Sunday.” So DENKEN WURDIG, “Worthy to think of.” when compounded, drops EN, the termination of the infinitive, and makes DENKWURDIG, “memorable.”

Kachchayano makes the same divisions of compound words that the Sanskrit grammarians do, but to whom exception is taken that they do not distinguish things that differ, the same compound being sometimes referrible to two different divisions. Various improved arrangements have been proposed, the last by Max Müller, being the simplest and most logical, is here followed.

I (a.) Governing Determinate Compounds.

§ 281. These are sometimes called dependant compounds, because the first word is dependant on the last, being governed by it in some oblique case. The last word is often a participle, frequently a noun, and occasionally an adjective. The following are examples.

अपीया गतो

apáyā gato, instead of
“Hell-gone,”

अपीयं गतो

apáyā n. gato.
“Gone to hell.”

ဣသ်ရ ကထံ <i>issara kathan</i> , instead of "Issara-done." ...	ဣသာရေန ကထံ <i>issarena kathan</i> . "Done by Issara."
ရာဇပူရိသော <i>rājapūriso</i> , ... "King-men", ...	ရညောပူရိသော <i>ranyopūriso</i> . "Men of the king."
စောရ ဘယံ <i>chora bhayan</i> , ... "Thief-fear." ...	စောရသ္မာ ဘယံ <i>chorasmā bhayan</i> . "Fear from a thief."
သံသာရ ဒုက္ခံ <i>sansāra dukkhan</i> , ... "World-misery," ...	သံသာရေ ဒုက္ခံ <i>sansare dukkhan</i> . "Misery in the world."

I (b.) Appositional Determinate Compounds.

§ 282. In these compounds the first part stands usually as an adjective qualifying the second, or, in other words, the first is the predicate and the last the subject, as:

လောဟိတ ဝန္ဓနံ <i>lohita chandanam</i> "Red sandal-wood,"	လောဟိတံ ဝန္ဓနံ <i>lohitan chandanam</i> .
မဟာ ဂဟပတိ <i>mahā gahappati</i> , ... "Great house-master."	မဟံ ဂဟပတိ <i>mahan gahappati</i> .

§ 283. The first word in these compounds is sometimes an indeclinable particle, as:

နဘိက္ခု အဘိက္ခု <i>nabhikkhu, or abhikkhu</i> NOT A PRIEST.	နအရိယ အရိယော <i>naariya, or ariyo</i> NOT AN ARIYA.
ဝိမုခေ <i>vimukho</i> AN UGLY FACE.	ကုအသနံ ကတသန္ဓ <i>kuasanam, or katasanam</i> BAD FOOD.
သုဂန္ဓေ <i>sugandho</i> GOOD SMELL.	ကအသန ကတန္ဓံ <i>kaasana, or katannam</i> BAD RICE
ကုပူရိသာ ကာပူရိသာ <i>kupūrisā, or kápūrsā</i> BAD MEN.	ကုဒါသဝ <i>kudāsā</i> WORTHLESS SLAVES.

I (c.) Numeral Determinate Compounds.

§ 284. When the first word is a numeral, these compounds are classed as numeral determinate compounds. They often differ in gender from the Sanskrit. Max Müller says: "Tri-loki, fem. the three worlds: here the Dvigu compound takes the fem. termination to express an aggregate." The following examples show that the same thing is expressed in Pali by the neuter:

တိ လောကံ	စතු ဒိသံ
<i>ti lohan</i> THE THREE WORLDS.	<i>chatu disan</i> THE FOUR PLACES.
တိ နယနံ	ပဉ္စ ပဝံ
<i>ti nayanam</i> THE THREE EYES.	<i>panycha vavan</i> FIVE OXEN.

So also the Sanskrit "dvya-ahah masc. a space of two days." is made neuter in Pali. Thus:

သတ္တိဟံ *sattāhan* A SPACE OF SEVEN DAYS.

II. Collective Compounds.

§ 285. When two or more words are united by the copulative conjunction *and*, the conjunction is often omitted, and the whole is formed into a collective compound, of which there are two kinds-

(a.) The last word is put in the plural number in the gender of that word, as:

သမာဓာစ ဗြဟ္မဏာစ	သမာဓာ ဗြဟ္မဏာ
<i>samaṇa cha brahmana cha</i> , becomes <i>samaṇa brahmanā</i> .	
"A Buddhist priest, and a brahmin."	

သာရိပုတ္တစ မောဂ္ဂလိနာစ	သာရိပုတ္တ မောဂ္ဂလိနာ
<i>sāriputta cha moggalāna cha</i> , ... <i>sāriputta moggalanā</i>	
"Sariputta, and Moggalana."	

ဗလဉ္စ ပရက္ကစ မောဇုတိစ	ဗလ ပရက္က မောဇုတိယော
<i>balanycha parakkacha mojuticha</i> , ... <i>bala parakka majutīyo</i> .	
"Strength, and diligence, and power."	

(b.) The last word is put in the neuter gender and singular number, Some of these Pali neuter compounds would be put in the masculine in Sanskrit.

ဟတ္တိစ အသောစ	ဟတ္တိအသံ
<i>hatticha assācha</i> <i>hatti assan</i> .	
"Elephants, and horses."	

Many compounds may be put in either the masculine or neuter, as:

အဝေဝေ ငွေကော့ဝေ အဝေဝေကံ အဝေဝေကာဝ
ajo cha elko cha, becomes *ajelakan,* or *ajelaká*
 "A goat and a ram."

III. Possessive Compounds.

§ 286. Possessive compounds are epithets, or predicates, and are sometimes denominated relative compounds, because they are used relatively, and may be often rendered in English, by a relative pronoun, as:

ဆိန္နော ဟတ္တော ဆိန္နဟတ္တောံ
chhinno hatto, becomes *chhinna hatto.*
 "[That which] has cut the hand", or "The hand-cutting-".

သမ္ပန္နံသိ သဿာသိ သမ္ပန္နိ သဿောံ
sampunnáni sassáni, ... *sampanna sasso .*
 "[Where] grain has abounded," or "The grain abounding-"

အမ္ပု ဝေရေတိ ဗျာလပ္ပေတ ဝိန္နုဟိ ရပ္ပိတော ကုဇော
ambun dháreti byálabpo binduhi chabpito kufo
 ဗျာလပ္ပမ္ပရေဝိန္နုရပ္ပိတကုဇော
byálabpampu áhara bindu chubpita kufo.

"He who holds water suspended by drops that have kissed the mountain summits," becomes "The holding-suspended-mountain-summit-kissed-water-drops-[god of rain.]"

IV. Adverbial Compounds.

§ 287. Adverbial compounds are formed by prefixing an adverb or preposition to a noun put in the neuter singular, as:

ယထာ ဝုဗ္ဗံ	<i>yathá vudhāhan</i>	ACCORDING TO OLD AGE.
ယာဝ ဇိဝံ	<i>yáva jivan</i>	AS LONG AS LIFE.
ဥပ ကုမ္ဘံ	<i>upa kumbhan</i>	NEAR THE POT.
အနန္တရ ဝါသဝံ	<i>anantara pásádan</i>	BETWEEN THE SPIRES.
တိရ ပပ္ပတံ	<i>tira pappatan</i>	BEYOND THE MOUNTAINS,



CHAPTER XI.

SYNTAX, AND CHRESTOMATHY.

The syntax of the Pali language differs very little from that of the Sanskrit, and beyond a chapter on the cases of nouns, Kachchayano is nearly silent on the subject. To supply his deficiencies in this, and some other parts of his work, extracts from the Pali writings will now be given, and the principles of the language deduced from them.

ARTICLES.

The native Pali grammarians know nothing of articles, yet their existance in the language cannot be questioned.

Indefinite Article.

§ 288. The English indefinite article *a, an*, French *un*, German *ein* is made in Pali by *eko, eká ekan*, the numeral one, and is probably the origin of the others.

ကောဝံ ပူရိသော ဂဏှော ခန္ဓေ ပရုပ္ပဝနိ အာဟာရိတွာ ရ
eko puriso gahno dve padhummani áharitwá ra-
ညော ဟက္ကေ ဌပေထိ *nyo hatte thapesi.*

"A black man brought two lotuses, and caused them to be put into the hands of the king."

Eko is the numeral "one", masc. gen. nom. case § 113. but here used for the indefinite article "a." *Puriso*. "man," noun 1st. decl. masc. gen. sing. nom. case § 89. *Gahno*, "black," adjective agreeing in gender number and case with the preceding noun § 110. *Dve* is the numeral "two," nom. case, agreeing with the following noun § 114. *Padhummani*, "lotuses," noun 1st decl. neut. gen. plur. acc. case governed by the participle following § 90. *Áharitwá*, "having brought," indecl. part. from *hara*, "to take," with prep. *á*, "to bring," a verb of the first conjugation § 229. *Ranyo*, "of the king," irr. noun, masc. sing. gen. case § 108. *Hatte*, "in the hands," noun masc. plu. locative. case § 89. *Thapesi*, "caused to be placed," 3d. pers. sing. aorist of the root *thá*, a reduplicated verb § 204. (*h.*) made causal by the insertion of *pe*. § 200. Though not noted by Kachchayano, the aorist of causative verbs is often made, as here, by affixing the aorist of *asa*, "to be", in the place of the personal terminations § 205.

Definite Article.

§ 289. The definite article *the*, Greek *to*, is made in Pali from the demonstrative *ta*, which is undoubtedly of common origin with both the Greek, and English article. It is used like *the* in the following sentence:

ဟတ္ထိဒါနိနိ သံဇ္ဇေါ မဟာ အဟောသိ။ အထ မတာ
hatti ádini saddo mahá ahosi. atha mahá
 သတ္ထော တံ သန္တိ သုတ္တာ *satto tan saddan sutvá.*

"There was a great noise of the elephants, et cetera, and the Great Satto having heard the noise."

Hatti ádini, "the elephants and other things," a possessive compound, first part the masculine noun *hatti* in its uninflected state, plural in signification, and the second part is *ádi*, "beginning," but used in this place to signify, beginning from the elephants, and proceeding to other things not expressed. Here the things implied from the preceding context, are "fourteen hundred carriages et cetera." The word is here put in the neut. plu. nom. *Saddo*, "sound, noise," noun 1st. decl. masc. gen. nom. case § 89. *Mahá*, "great," adj. from *mahan* § 153. agreeing in gender number and case with the preceding noun. *Ahosi*, "was," 3rd. sing. aorist of root *hu*, anomalous verb § 205. *Atha*, "and, now," conj. § 242. *Mahá Satta*, "Great Satta," appositional determinate compound § 282. The first member is *maha*, as above, the form which *mahan* always takes in these compounds. The second member is *satta*, "a rational being," noun 1st. decl. masc. gen. nom. case. It is here used as a proper name—THE GREAT RATIONAL BEING, applied to THE BEING that is destined to become a Buddha. *Tan*, "the," demonst. pron. neut. gen. sing. acc. case, agreeing in gender number and case with the following noun. *Saddan*, "noise," the same noun as *saddo* above, but here put in the neuter gender, and acc. case, governed by the participle following. *Sutvá*, "having heard," continuative participle from the root *su* to hear, 4th. conjugation § 194.

Were the first sentence to occur on an inscription, it would puzzle the antiquarians to understand it. *Hatti ádini* is in the nominative plural without a verb, while the signification of the context so clearly requires the genitive case, that the reputed translator of the Pali books into Burmese, Buddhaghosa, rendered it in the genitive without note or comment. This is an instructive example in decyphering inscriptions. A precisely parallel case occurs on the second tablet at Girnar. Prof. Wilson says: "The use of the nominative case offers a syntactical perplexity; for there is not any verb through which to connect Antiochus with the rest of the sentence." He proceeds to object to Mr. Prinsep's rendering in the genitive, but in which he is fully justified by the context, and the usage of the Pali books.

NOUNS.

Pali nouns have three cases more than the Greek, and two more than the Latin.

Nominative Case.

§ 290. The usage of the nominative case, does not differ from that of other languages of the Indo-European family, as:

ဥက္ကုသဝေ ကုရုရာဝ ရဇိဟံသဝေ နဒိဝရဝေ အဘိရုတံ
ukkusá cha, kururá cha, ravíhansá cha, nadívará cha, abhirutá.

“Eagles, and ospreys, and sun-ducks, and comorants ring out loudly their notes.”

Ukkusá, “eagles,” noun 1st. decl. masc. nom. case plur. § 89. *Cha*, “and,” conj. The three words that follow are parsed in the same way. *Abhirutá*, “sound out exceedingly,” nom. case, plur. masc. of the pass. past part. of the root *ru* with the preposition *abhi*, signifying *excess*. The verb is of the first conjugation, but the participle is made by affixing the termination to the root without changing *u* to *v*, and forming the base *rava* § 187. The participle agrees in gender, number, and case with the nouns, but is here used as a finite verb.

အဟံ တေသံ ပဟိတော ဒူတော
ahan tesan pahito duto.

“I [am] a messenger sent to them.”

Ahan, “I,” 1st. pers. pron. sing. nom. case § 120. *Tesan*, “to them,” 3rd. pers. pron. plur. masc. dat. case § 122. *Pahito*, “sent,” adj. nom. case sing. masc. agreeing with the noun following § 110. *Duto*, “a messenger,” noun 1st. decl. masc. nom. sing.

မနုဿောသိ *manusso si*, “Art thou a man?”

Manusso, “a man,” noun 1st. decl. masc. nom. sing. *Si*, “art,” anomalous verb *aea*, pres. tense 2nd. pers. sing. § 205. Written in full it is *asi*, but the *a* is elided by the rules of permutation on account of the preceding *o* § 53 (*a*.)

ကော နာမော တေ ဥပဉ္စာပေတ
ko námo te upajjháyo

“What [is] the name of thy teacher?”

Ko, “what?” inter. pron. masc. nom. sing. agreeing in gender, number, and case with the following noun § 127. *Námo*, “name,” and *upajjháyo*, “teacher,” nouns of the first declension parsed as above. *Te*, “to thee,” 2nd. pers. pron. dative singular. § 121. Here used for the possessive pronoun “thy”

Accusative Case.

§ 261. The accusative is not only used to mark the objects of transitive verbs, but is also used where *to* would be found in English, after verbs signifying to listen *to*, to offer *to*, to speak *to*, to go *to*, and others. Occasionally it is used with words marking time and space.

ဂါဝံ ဟနုတိ *gávan hanati*, "He kills an ox."

Gávan, "an ox," noun irr. masc. sing. acc. case. § 109.
Hanati, "he kills," 3rd. pers. sing. pres. tense of the root *hana*, a verb of the 1st. conjugation § 178.

ဃာဠု ကာရုတိ *ghaṭan karoti*, "He makes a water jar."

Ghaṭan, "a water jar," noun 1st. decl. masc. sing. acc. § 89.
Karoti, "he makes," 3rd. sing. pres. tense of the root *kara*, a verb of the 7th conjugation § 197.

ပူရိသာ ပူရိသံ ဂါမ် ဂါယတိ *púriso púrisan gáman gámayati*

"A man causes a man to go to the village."

Púriso, see § 288. *Púrisan* accusative case of preceding noun § 89.
Gáman, "a village," noun 1st decl. masc. sing. accusative § 89.
Gámayati, "causes to go," 3rd. pers. sing. of the root *gama* § 206. made causative by *ya* § 200.

ဓမ္မံ သုဏာတိ *dhamman sunāti* "He listens to the law."

Dhamman, "law," noun 1st. decl. masc. sing. acc. case § 89.
Sunāti, 3rd. pers. sing. pres. tense of the root *su*, 4th, conjugation.

ဗုဒ္ဓိံ ပူဇတိ *buddhan pujeti*, "He offers to the Buddha."

Buddhan, "Buddha," noun 1st. decl. as above. *Pújeti*, "he offers to," 3rd. pers. pres. tense of root *púja* 8th. conj. § 198.

သံပတန္တိ ဒုမာ ဒုမ် *san patanti dumá duman*.

"They go together from tree to tree."

San patanti, "they go together," 3rd. pers. plur. pres. tense of the root *pata* to GO with the preposition *san* TOGETHER, a verb of the 1st. conjugation § 178. *Dumá*, "from tree," noun 1st. decl. masc. sing. abl. case, *má* for *hmá* § 89. *Duman*, "to tree," the same noun as the preceding, but in the accusative case.

ယောဇနံ ဒီဃော ပပ္ပတာ *yojanan dígho pappato*.

"A mountain a yuzena high."

Yojanan, (a measure of distance variously estimated at from 4 to 12 miles,) noun 1st. decl. neuter. sing. acc. case § 90. *Dígho*, "high," adj. masc. sing. nom. case, agreeing with the noun following § 110. *Pappato*, "a mountain," noun 1st. decl. as above.

Instrumentive Case.

§ 292. The instrumentive case marks the instrument by which an act is performed. It is often used in Pali where the ablative would supply its place in Latin.

ဒါက္ကန်နာ ဝိဟိ လုနာတိ *dāttena vihin lunāti.*

"He reaps paddy with a sickle."

dāttena, "with a sickle," noun 1st. decl. sing. inst. case § 89.

The noun is made from *do* to CUT, and the affix *tta*, § 253.

Vihin, "paddy," noun 1st. decl. masc. sing. acc. § 91. *Lunāti*, "he reaps," 3rd. pers. sing. pres. of *lu*, a verb of the 5th. conjugation § 195.

ဝါသိယာ မုက္ခံ တစ္ဆတိ *vāsiyā rukkkhan tachchhati.*

"He hews wood with an adze."

Vāsiyā, "with an adze," noun 1st. decl. fem. sing. inst. case § 96.

The noun is made from *vasa* to DWELL, and the affix *i*, § 275 (a.)

Rukkkhan, "wood," noun 1st. decl. masc. sing. acc. § 89.

Tachchhati, "he hews," 3rd. pers. sing. pres. tense. 1st. conj. § 178.

ဖရသုနာ မုက္ခံ သိန္ဓတိ *pharasunā rukkkhan chhīndati.*

"He fells a tree with an ax."

Parasunā, "with an ax," noun 1st. decl. masc. sing. inst. case § 93.

Rukkkhan, "a tree," noun as above. *Chhīndati*, "he cuts off,"

3rd. pers. sing. pres. tense of the root *chhida*, a verb of the 2nd. conjugation § 189.

ကုဒ္ဓလေန ပထဝိ ခဏတိ *kudḍalena pathavī khaṇati.*

"He digs the earth with a hoe."

Kudḍalena, "with a hoe," noun 1st. decl. mas. sing. inst. § 89.

This word is also written *kudala*, and *kuḍala*. *Pathavī*, "earth,"

noun 2nd. decl. fem. sing. acc. § 98. The accusative singular of

this word, as well as others of the the same final, often makes *i*

in the books, instead of *in*. *Khaṇati*, "digs," 3rd. pers. sing. pres.

This verb is referred to both *khanu*, and *khamu*, but it is con-

jugated like a verb of the first conjugation with final *a*.

စက္ခုနာ ရုပ် ပဿတိ *chakkhunā rūpan passati*

"He sees the object with the eye."

Chakkhunā, "with eye," noun 1st. decl. masc. sing. inst.

§ 93. *Rūpan*, "the form," noun 1st. decl. neut. sing. acc., § 90.

passati, "he sees," 3rd. pers. sing. pres. tense of the root *disa* irr. verb § 207.

သောတေန သဒ္ဓံ သုဏတိ *sotena saddan suṇāti*

"He hears the sound with the ear."

Sotena, "with the ear," and *suhāna*, "the sound," parsed as

above. *Suṇāti*, he hears," parsed in § 261,

ကာယေန ကမ္မံ ကရောတိ *kāyena kamman karotī*

"He does the deed with the body."

Kāyena, "with the body," and *kamman*, "the deed," as above. *Karoti*, "he does." see § 291. Printed 261, on page 158.

အလွေ့န ဝသတိ *amena vasati*, "He lives by boiled rice."

Amena, "boiled rice," noun 1st. decl. common gender, sing. inst. § 89. *Vasati*, "he lives," 3rd. conj. sing. pres. tense of the root *vasa*, a verb of the 1st. conjugation § 178.

ဝဋ္ဋေဉ္စ ဝိသတိ *dhammena vasati*, "He lives by the law."

Dhammena, "by the law," noun 1st. decl. masc. sing. inst. § 89. *Vijjāya* *vasati*, "He lives by knowledge."

Vijjāya, "by knowledge," noun 2nd. decl. fem. sing. inst. § 95.

အဟိနံ ခဋ္ဌာ နရော *ahinā dāttho naro*

"A man is bitten by a snake."

Ahinā, "a snake," noun 1st. decl. masc. sing. inst. § 91. *Dāttho*, also written *dāttho*, and *daddo*, "is bitten," pass. past part. masc. sing. nom. case, agreeing with *naro*. The word is referred to *danta*, but it is the same root as the Sanskrit *dans*. § 227. *Naro*, "a man," noun 1st. decl. masc. sing. nom. case. § 89.

ဂဗုဋ္ဌေန ဟတော နဂေါ *garuṭeṇa hato nāgo*

"A naga is killed by a garuda."

Garuṭeṇa, "a galung," an enormous bird that keeps watch in the cotton trees on the sides of mount meru.—Parsed as above. *Hato*, pass. past part. masc. nom. case, agreeing with *nāgo*, and made from the root *hana* § 227, *Nāgo*, "a naga," parsed as above. The nagas are dragons that inhabit the regions under Meru. There are said to be four tribes, each with its chief, one of whom is called king of snakes.

ဗုဒ္ဓေန မိတော မာရော *buddhena jito maro*

"Mara was conquered by Buddha."

Buddha, "Buddha," noun parsed as above. *Jito*, "conquered" pass. past part. masc. sing. nom. case, agreeing with the noun following, from the root *ji* of 1st. conj. *jayati* § 226, 227. *Māro*, "Mara," DEATH, but also, as here, a name of Kāma god of love

ဥပကုတ္တေန မာရော ဗန္ဓော *upakuttēna māro bandho*

"Mara was bound by Upakutta."

Bandho, "was bound," pass. past part. masc. sing. nom. case, agreeing with *māro*. This word is referred to both *badha*, and *bandha*. The verb is irregular.

ယက္ခေသံ ဒိန္နောဝရော *yakkhena dinno varo*

“A gift was given by a Beeloo.”

Yakkhena, “by a Beeloo,” noun 1st. decl. inst. as above. The Yakkhas, or Beeloo, in the Buddhist mythology, are the guardians of sacred buildings, while the Hindus make them the guardians of the treasures of Kuvera the god of wealth. *Dinno*, “was given”, pass. past part. masc. nom. case, agreeing with the noun following § 228. In Sanskrit this participle is made by *t*. *Vuro*, “a gift,” noun 1st. decl. nom. case as above.

ဂေါတ္တေနံ ဂေါတမေါ နုထော *gottena gotamo nátho*

“The Lord by family [was called] Gotama”

Gottena, “by family,” noun 1st. decl. inst. case as above. *Gotamo*, “Gaudama,” noun 1st. decl. masc. sing. nom. case. § 89. *Nátho*, “Lord,” noun, parsed like the preceding.

တပဿာ ဥတ္တမော *tapasá uttamo* “The best by asceticism.

Tapasá, “by asceticism,” noun 3rd. decl. neut. sing. inst. § 103. *Uttamo*, “best,” adjective masc. sing. nom. case, agreeing with a noun understood § 110.

သုဝဏ္ဏေန အဘိရူပေါ *suvarṇe abhirúpo* “Handsome by colour.”

Suvarṇe, “by colour,” noun 1st. decl. masc. sing. inst § 89. *Abhirúpo*, “handsome,” adjective masc. sing. nom. case § 110.

ပါဒေန လက္ခိတော ခဉ္ဇော *pádena lakkhito khanyjo*

“A crooked footed man is noticed by the foot.”

Pádena, “by the foot,” noun inst. case, as above. *Lakkhito*, “is noticed,” pass past. part. as before from the root *lakkhs*. *Khanyjo*, “a crooked footed man,” noun 1st. decl. as before.

ပိဋိယာ လက္ခိတော ခုဇ္ဇော *piṭhiyá lakkhito khujjo*

“A crooked backed man is noticed by the back.”

Piṭhiyá “by the back,” noun 2nd. decl. fem. sing. inst. § 96. *Kujjo*, a crooked backed man,” noun 1st. decl. as before.

အာသေန ဇေတုတ္တ နဂရံ ပတ္တော

āḍa māsenā chetutta nagaran patto.

“He arrived at the Chetutta country by half a month.”

Āḍa māsenā, “by half a month,” i. e. “in half a month,” an appositional determinate compound, the first member is the noun *āḍa*, or *adḍa*, “half,” of the 1st. decl, both masculine and neuter; and the the second is the inst. case of *māsa*, “a month,” a noun, 1st. decl. masc. § 282. *Chetutta nagaran*, “Chetutto country,” a compound word like the preceding. The first member is *chetutta*, a proper noun, and the second is the acc. case of *nagara*, a neuter noun governed by the participle following. *Patto*, “arrived,” pass. past part. from the root *pada*, used for a finite verb In Sanskrit this participle is made by *n*.

Dative Case.

§ 293. The dative may be usually rendered in English by *to*, or *for*, but occasionally by *at*, *against*, and *from*. The Pali usage does not appear to differ in any-wise from the Sanskrit.

သပ္ပညတညာဏဿ ပဋ္ဌနံ ကတွာ

sabpanyuta nyánassa pañhanan katwá.

“Having made prayer for infinite knowledge.

Sabpanyuta nyánassa, “for infinite knowledge,” an appositional determinate compound, § 282. the first member is the adjective *sabpanyuta*, “infinite;” and the second member is the dat. case of the noun *nyána*, 1st. decl. neut. sing. § 90. *Pañhanan*, “prayer,” noun 1st. decl. neut. acc. governed by the participle. *Katwá*, “having made,” continuative participle of the root *kara* § 197.

ဧဝ မနုဿာနံ ဗုဒ္ဓေါ လောကေ ဥပ္ပဉ္စတိ

deva manussánan budho loke uppajjati.

“For devas, [and] men buddha was born into the world.”

Deva manussánan, “For devas, [and] men,” a collective compound, § 285 (a.) the first member is *deva*, “devas,” noun 1st. decl. The second member is *manussána*, “for men” noun 1st. decl. masc. plur. dative case § 89. *Budho*, “buddha,” see § 291. *Loke*, “in the world,” 1st. decl. masc. sing. loc. case § 89. *Uppajjati*, “is born.” 3rd. sing. pres. tense of the root *janv*, here compounded with the preposition *u*. It is conjugated in the 1st. conjugation, *j* being substituted for *n*, and the *p* doubled according to the rules of permutation, § 75.

နမော တဿ ဘဂဝတော အရဟတော သမ္မာ သမ္ဗုဒ္ဓဿ

namo tassa bhagavato arahato sammá sambuddhassa.

“Glory to this Lord, venerable, complete perfect in knowledge.”

Namo, “glory,” indec. particle applied by the Hindus to their gods, as here applied to Gaudama. *Tassa*, “to this” dem. pron. masc. sing. dat. case, root *ta* § 122. *Bhagavato*, “Lord,” noun 3rd decl. masc. sing. dat. case § 102. *Arahato*, “venerable,” adjective agreeing in gender number and case with the preceding noun. § 111. *Sammá sambuddhassa*, “complete perfect in knowledge, appositional determinate compound § 282. the first member is the adjective *sammá*, “complete,” the final vowel is lengthened into *á*, according to § 74. The second member is *sambuddhassa*, “perfect in knowledge,” dat. case of the pass. past part. of the root *budha*, compounded with the preposition *san*, implying perfection, § 227. The final anuswara is changed to *m* before *b* § 83. “Samma sambuddha” is often used as a proper name.

This sentence is written at the beginning of every Buddhist book, and is said have been first uttered by an assembled universe, when the first Buddha obtained omniscience.

Genitive Case.

§ 294 The genitive case is well represented in English by the preposition *of*, and though it may be often rendered by an other particle, the idea conveyed by *of* usually lies at the base.

ကိန္နုခေါ် အဟံ တဿ သုခဿ ဘယသိဝိ

kinukho ahan tassa sukhasa bhayāno.

“Why am I really afraid of this happiness?”

Kinnu, “why?” *Kho*, “really” adverbs. *Ahan*, “I,” 1st. pers. pron. sing. nom. case, § 120. *Tassa*, “this,” dem. pron. masc. sing. gen. case, agreeing with the following noun § 122. *Sukhasa*, “happiness,” noun of the same gender, number, and case as the preceding dem. pron. *Bhayāmi*, “afraid.” 1st. pers. sing. pres. tense of the root *bhaya*, 1st. conjugation, § 178.

ယောဂဗ္ဗာယောတုပဘာဝါ

Ye dhammā hetu pabhavā

အာဟာရတသဗ္ဗနိရောဓော

Aha tesanycha nirodho

တောသံယောတုံတတာဂဇော

Tesan hetun tathā gāto

ဧဝံဝါဒိယောသာမဏော

Evan vādi mahā samano

“The laws which produce cause, the cause of these Tathagata has told. And the extinction of these, the great Samana, in like manner has declared.”

Assaji, one of Gautama’s disciples, gave as a synopsis of his master’s teaching, the above stanza; which has been found in an old character, engraven, on images dug up at Tagoung, and in Tirhut.

Ye, “which,” rel. pron. masc. plur. nom. case agreeing with the following noun 126. *Dhammā*, “laws,” see § 292. *Hetu pabhavā*, “generators of cause,” determinate compound, § 281. The first member is *hetu*, “causes,” noun 1st. decl. § 93. and the second is *pabhavā*, “generating causes,” noun 1st. decl. masc. plur. nom. case. agreeing with the verb to be understood. *Tesan*, “of these [laws], dem. pron. masc. plur. gen. case, governed by the following noun. *Hetan*, “the cause,” noun, as above, acc. case governed by *āha*. *Tathagāto*, proper name, nom. case to *āha*. *Aha*, “has told,” 3rd. pers. sing. perf. tense of the irr. verb *brū*, § 209. Some of the images have *uvācha*, and the books give in paraphrase *āha avocha*. *Tesanycha*, “and of these,” the conj *cha*, “and,” changes the final anuswara of the pron. to *ny* § 83. *Nirodho*, “extinction,” noun 1st. decl. masc. sing. nom. case, with the verb to be understood, as in the first line. The relative pronoun *yo*, expressed on the images, is also understood being omitted to preserve the measure. *Evan*, “so,” adverb, § 239. *Vādi*, “has declared.” 3rd. pers. sing. aorist of the root *va*, the augment omitted, see § 218. *Mhā samano*, “the great Samana,” appositional determinate compound, § 282, 293.

Ablative Case.

§ 295. The ablative case is expressed in English by the preposition *from*, but may be often rendered by *on account of*.

ဟိမဝတော ပာဘဝန္တိ ပဉ္စ မဟာ နဒီယော

himavatá pabhavanti panycha mahá nadíyo.

"From the Himalaya originate five large rivers."

Himavatá, "Himalaya," noun 3rd. decl. masc. sing. abl. case

§ 102. *Pabhavanti*, "originate," 3rd. pers. plur. pres. tense of the root *bhú* with the preposition *pa*, § 205. [*Panycha mahá nadíyo*, "five great rivers," numeral determinate compound, § 284. The first member is the numeral *panycha*, "five," and the second member is an appositional determinate compound, of which the first member is *maha*, § 289. the other *nadíyo*, "rivers," noun 2nd. decl. fem. plur. nom. case, § 98.

ဥဘတော သုဇာတော ပူတ္တော မတိတောစ ပိတိတောစ
ubhato sujáto puto mátito cha pitito cha

"The son is well born from both father, and mother."

Ubhato, "from both," adj. pron. masc. sing. abl. case, agreeing with *pitito*, declined like *sobpa* § 110. In Sanskrit this word is only dual. *Sujáto*. "is well born," passive past part. nom. case of the root *jana* with the preposition *su*, and agreeing with the noun following, § 227. (b.) *Putto*, "the son," noun masc. sing. nom. case, § 89, *Mátito—pitito*, nouns abl. case governed by the participle. *Cha—cha*, "both—and" conjunction: § 242.

ဥရသ္မာ ဇာတော ဝုတ္တော *urasmá játo putto*

"The son was born from the breast."

Urasmá, "from the breast," noun 1st. decl. masc. sing. abl. case § 89. *Játo*, and *putto* as above.

ကသ္မာ ဣဓေမရဏံ ဘဝိဿတိ

kasmá idheva maranan bhavissati

"On what account will death thus come into existence here?"

Kasmá, "on what account?" int. pron. masc. sing. abl. case, § 127. *Idha*, "here," and "eva," "thus," adverbs, *A* followed by *e* is elided, and the anuswara is elided, § 77. *Maranan*, "death," noun 1st. decl. neut. sing. nom. case § 89, *Bhavissati*, "will come into existence," 1st. pers. sing. pres. tense of the root *bhú* § 205.

တတော ရဇာ *tato rajá* "The king from that [time]."

To, "from that time," dem. pron. masc. sing. abl. case, § 122.

Locative Case.

§ 296. The locative case is not found in either Latin, or Greek. In English it is usually made by the preposition *in, at, or on*; but it is often interchanged with other cases.

ဣတော မဇ္ဈရားလ ဝတုသု ယောဇနောသု သကသံ နာမနဂရံ
ito madhūrāya chatusu yojanesu sakassan nāma nagaran
 အတ္ထိ *atthi*

“From this, Madhura, in four yojanas is Sakassa city by name.”

Ito, “from this place,” adverb. *Madhūrāya*, “Madura,” noun 2nd. decl. fem. abl. case. § 95. *Chatusu*, “four,” num. adj. loc. case agreeing in gender, number, and case with the noun following, § 116. *Sakassan*, “Sakassa,” noun 1st. decl. neut. nominative case to the verb *atthi*, “is,” at the close of the sentence. *Nāma*, “by name”, adverb, equivalent to “which is called.”

အနာဂတေ ပိယာဒါသော နာမ
anāgate piyādāso nāma
 ကုမာရေ ဆတ္တံ ဥဿာပေတွံ
kumāro chhattan ussāpetwā
 အသောကော ဓမ္မရာဇာ ဘဝိဿတိ
asoko dhammarājā bhavissati
 သော ဣမံ ဓာတုယော ပိတ္တဂါတံ ကရိဿတိ
so imā dhātuyo vittāritā karissati

“In future time, Piyadasa by name, a prince, after he has been induced to raise the umbrella, will become Asoka king of the law. He will make the relic distribution.”

These verses are said to have been inscribed over Gaudama’s relics, as a prophecy of Asoka who would appear subsequently.

Two versions of the Burmese translation are before the public, and are given below.

- (1.) “In after time, the son of a king named *Pya-da-tha* will be created king; *Thau-ka* will be his name. He will cause these relics to be spread over the face of the South island.”
- (2.) “In after times, a young man, named *Piadatha*, shall ascend the throne, and become a great and renowned monarch under the name of *Athoka*. Through him, the relics shall be spread over the island of *Dzampoodipa*.”

Personal Pronouns.

§ 297. The following examples illustrate the use of the personal pronouns.

သုဝဏ္ဏံ တေ ခေရယာတေ *suvaṇṇan te dhārayate*

“He bears gold to thee.

Suvaṇṇan, “gold,” noun 1st. decl. neut. acc. case. *Te*, “to thee,” 2nd. pers. pron. sing. dat. case § 121. *Dhārayate*, “he bears,” 3rd. sing. pres. of the root *dhāra*, 8th. conj. deponent § 198.

သောတံ အာဒါယ *so tan ādāya*, “He having taken her.”

So, “he,” 3rd. pers. pron. masc. sing. nom. case, § 122. *Tan*, “her,” pronoun as above, fem. acc. case, governed by the participle following. *Ādāya*, “having taken her,” contin. part. of the root *dā*, with the prep. *á*, § 234.

သော ပူရိသော တောနု ပူရိသောနု ကမ္မံ ကရေတိ

so pūriso tena purisena kamman kareti

“This man causes a deed done by that man.”

So, “this,” the same pronoun as above but used for the dem. pron. *this* § 122. *Tena*, “by that,” inst. case of the same word. but here used for *that*. *Kareti*, “causes-done,” 3rd. pers. sing. pres. tense causative of the root *kara*, § 197, 198.

သာ တဿ ဝစနံ သုတွာ အာဟ *sá tassa vachanan sutvá áha*

“After she had heard the words of him i. e. his words, she said.”

Sá, “she,” pron. as above, fem. nom. case. *Tassa*, “of him. or his,” the same word, masc. gen. case, § 122. *Sutvá*, “after [she] had heard,” § 289. As in Sanskrit, the continuative past participle may be often rendered by *after*.

ဒါနော ဝေ ရမ္မတိ မနော *dānena me rammati mano*

“By giving, the mind of me i. e. my mind is made happy.”

Dānena. “by giving,” noun 1st decl. neut. sing. inst. case. § 90. *Me* “of me, or my,” 1st. pers. pron. sing. gen. case. § 120. *Rammati*. “is made happy,” 3rd. pers. sing. passive with active terminations from the root *ramu*, and agreeing with its nominative case, the noun following, § 179, 183.

မဟံ ဒါနု ပါရမီ ပူရိသတိ *mahyan dāna páramí pūrisati*

“The giving virtue of me, i. e. my, will be perfected.”

Mahyan, “of me, or my,” 1st. pers. pron. sing. gen. case § 120. *Dāna páramí*, “giving virtue,” appositional determinate compound § 282. *Pūrisati*, “will be perfected,” 3rd. pers. sing. future tense of the root *pūra*, 1st conjugation, § 178.

Relative Pronoun.

§ 298 The relative pronoun precedes the noun to which it refers, instead of following it as in English, and it is usually followed by a demonstrative pronoun in a correlative clause. It is often used before a personal pronoun to make the latter emphatic.

ယံ ခုက္ခံ ပတိသေဝိဗ္ဗံ တံ ပတိသေဝိဿာမိ

yan dukkhan patisevibban tan patisevissāmi

“What affliction ought to be suffered, that I will suffer.”

Yan, “which,” 126. *Patisevibban*, “what ought to be suffered,” future pass. part. of the root *seva* with the preposition *pati*, acc. case governed by the verb following, § 235. *Patisevissāmi*, “I will suffer,” 1st. pers. sing. fut. tense of the root *seva* as before.

ယာတံ ပူရေ ဝဿန္တာပိ သိဂါယ သန္တံ သုတွာန ဥတ္တသတ္တေ

yātwan pūre vassantā pi sigāya sattan sutwāna uttasatte
မာဟံ သော တံ ဝင်္ဂံ အနုပတ္တော ကထံ ကရိဿတိ

māhu so twan vangan anupatto kathan karissati
“And, thou a person who, dwelling in the city, has been often frightened, when she heard the howl of the jackal, how will she do when she has followed to the Himalaya?”

Yā, “a person who” rel. pron fem. § 126. *Twan* thou, § 121. *Vassantā*, “dwelling,” pres. part. fem. sing. nom. case, agreeing with the the pronoun, from the root *vassa*. *Pi*, “and,” conj. § 242. *Sigāya*, “of the jackal,” noun, 2nd, decl. fem. sing. gen. case, § 95. *Sattan sutwāna*, “when she heard the howl,” see § 289. *Māhu*, “often,” adverb. *Uttasatte*, “has been frightened,” pass. past part. of the root *tasa*, with the particle *uta* denoting intensity. *So*, “this person.” *Vangan*, “himalaya,” the name of a mountain in the himalaya, acc. case. *Anupatto*, “when she has followed,” pass. past part. of the root *pada* with the preposition *anu*, masc. § 291. *Kathan*. “how,” adverb. *Karissati*, “will she do?,” § 291. This passage is instructive in reading inscriptions. There is an utter disregard of gender. It begins with the feminine, and ends with the masculine, where it ought to be feminine throughout. The participle, *uttasatte*, is in the locative case agreeing with *pūre*, instead of being in the nominative and agreeing with *yā*; but in some copies the word is written *utasate*, changing the participle to the 3rd. pers. sing. pres. of the passive voice. Then again the verbs are in the third person agreeing with the relative, while they are sometimes made to agree with the personal pronoun.

ယောဟံ သိဝိနံ ဝစနာ အဒုသကံ ပဉ္စာဒေဝိ

yohan sīvinan vachinā alusakan piṅṅājemi

“I who drove away the innocent from the words of the Sivi.”

In this example the verb agrees with the personal pronoun, but it is sometimes made to agree with the relative.

Verbs and Participles.

§ 299. According to Kachchayano's rules, when a verb has nominatives of different persons, it is put in the first person plural. Thus:

သောဝ ပဋ္ဌတိ	အဟာဉ္ဇ ပဋ္ဌာမိ	မယံ ပဋ္ဌာမ
<i>so cha paṭhati</i>	<i>ahanycha paṭhāmi</i>	<i>mayan paṭāma</i>

"He reads, and I read," are expressed by "We read."

ထွဉ္ဇ ပဋ္ဌတိ	အဟာဉ္ဇ ပဋ္ဌာမိ	" "
<i>twanycha paṭhasi</i>	<i>ahanycha paṭāmi</i>	... ..

"Thou readest and I read"

သောဝ ပဋ္ဌတိ	ထွဉ္ဇ ပဋ္ဌတိ	အဟာဉ္ဇ ပဋ္ဌာမိ	" "
<i>socha paṭhati</i>	<i>twanycha paṭasi</i>	<i>ahanychapaṭhāmi</i>	... ..

"He reads, and thou readest, and I read."

သောဝ ပဋ္ဌတိ	တေဝ ပဋ္ဌန္တိ	ထွဉ္ဇ ပဋ္ဌတိ	တုဗ္ဗေ ပဋ္ဌထ
<i>socha paṭhati</i>	<i>te cha paṭhanti</i>	<i>twanycha paṭhasi</i>	<i>tuhme paṭhatha</i>
အဟာဉ္ဇ ပဋ္ဌာမိ	<i>ahanycha paṭhāmi</i>		

"He reads, and they read, and thou readest, and you read, and I read," are referred to collectively by "We read."

§ 300. Participles are of much more frequent occurrence in Pali writings than verbs, and the passive past participle is often used in the place of a finite verb. This past participle is also used with the verb to be, to form, as in English, a perfect past, and a perfect future tense. Thus:

အုဒ္ဓါနိ ကာထံ ဒိဋ္ဌော အထိ *idāni kātun dīṭho asi*

"Now has been seen to work, thou art!"

Dīṭho, "has been seen," pass. past part. of the root *disa*, § 227. *Asi*, "thou art," 2nd. pers. sing. pres. tense of root *asa*, § 205.

တဒါ ဣဇကော ပိ အုဒ္ဓါနိ မဒိ အရညံ ဂတာ ဘဝိဿတိ တိ

tadā jujako pi idāni madī aranyan gata bhavissatīti

"Then Jujaka [thought], "Madi having gone to the forest will be, i. e. will have gone."

Tadā, "then," *idāni*, "now," adverbs, § 238. *Aranyan*, "to the forest," noun 1st. decl. neut. acc. case: § 90. *Gatā*, "having gone," pass. past part. of the root *gamu*, fem. sing. nom case, agreeing with the noun *Madī* § 206. *Bhavissatī*, "will be," 3rd. pers. sing. future tense of the root *bhū*, § 205. The final *i* is lengthened by § 42 (b.) *Ti*, for *iti*, the initial *i* coalescing with the final of the previous word. This particle is used at the close of a sentence expressing the words or thoughts of another, where inverted commas are used in English.

Ancient inscription on a gold Scroll.

§ 301 When two old pagodas were taken down in Toun-goo, in 1863, two gold scrolls were discovered with Pali inscriptions, one five or six octavo pages in length; and from a silver plate with an inscription in Burmese, it appeared that they were deposited there A. D. 1547. The inscriptions are almost exclusively confined to extracts from the Buddhist Scriptures. As it would be difficult to find a palm leaf book one hundred years old, the finding of these inscriptions is like finding a manuscript two or three hundred years older than any extant, and possibly much older, for it is not known when the inscriptions were made.

The inscriptions instead of commencing with the sentence on page 162, as they would if written now, begin with:

ဇေယတု ဇိနသဝသံ

Jeyatu Jinasásanan

“Let the religion of the Jina overcome.” or,
“Let the religion of the Victor be victorious.”

Extracts from the Pitakapa follow, stating that the Buddha discovered the precise constituents of mind and matter, enumerating them, and tracing all things from nothing to nothing. One of these extracts is here given.

အဝိဇ္ဇာ ပစ္စယာ သင်္ခါရာ။	သင်္ခါရ ပစ္စယာ ဝိညာဏံ
<i>avijjā pucchayá sangkhárá</i>	<i>sangkhará pachchayá vinyána</i>

“The effect of ignorance was existence, of existence knowledge,

ဝိညာဏ ပစ္စယာ နာမရူပံ နာမရူပ ပစ္စယာ သဋ္ဌာယတဏံ	
<i>vinyána pucchayá námarupan námarupa pachchayá saḍḍyatana</i>	

of knowledge mind and matter, of mind and matter abodes,

သဋ္ဌာယတဏ ပစ္စယာ ဖဿော	ဖဿ ပစ္စယာ ဝေဒနာ
<i>saḍḍyatana pachchayá phasso</i>	<i>phussa pachchayá vedana</i>

of manifested abodes contact, of contact sensation,

ဝေဒနာ ပစ္စယာ တဏှာ	တဏှာ ပစ္စယာ ဥပ္ပါဒါနံ
<i>vedaná pachchayá tahná,</i>	<i>tahná pachchayá upádána</i>

of sensation concupiscence, of concupiscence attachment,

ဥပ္ပါဒါန ပစ္စယာ ဘဝေါ	ဘဝ ပစ္စယာ ဇာတိ
<i>upádána pachchayá bhavo</i>	<i>bhava pachchayá jāti</i>

of attachment state of being, of state of being birth,

၇တိ ဂစ္ဆယာ ဇရာ မရဏ သောကာ ပရိဒေဝ ဒုက္ခ
joti pachchayá jara, marana, soka, parideva, dukkha
 ဒေါဗုဒ္ဓာယုတ္တိယာသာ သပ္ပဝိန္တိ *domanssuppáyásá sambhavanti*
 of birth, age, death, sorrow, weeping, suffering, unhappy mind,
 and exhaustion."

Avijjá pachchayá, "The effect of ignorance was existence; the construction makes these words a governing determinate compound, § 281. The first member is *avijja* from *vijja* knowledge, and a privative; and is explained as synonymous with *moha*, "that spiritual ignorance which leads men to believe in the reality of worldly objects." The second member is *pachchayá* noun, 1st. decl. masc. sing. plur. nom. case. But the first word, instead of being in the genitive case, is put in the nominative plural, as if in apposition with the second. In the other clauses it has the nominative affix sometimes, and sometimes has not.

Sangkhára, "existence," this word appears to be derived from the root *khara* to drop, and with the preposition *san* to flow. The noun seems to denote an inherent power in nature to act before the existence of matter.

Sañátana, "abodes," from the root *saña*, to manifest, and the noun *áyatana*, a house or abode. Twelve are enumerated six subjective, the perceptions of seeing, hearing, smelling, tasting, touching, and thinking, and six objective, form, sound, odour, flavour, tangibility, and objects of thought.

At the close of the inscription occurs the following sentence, added by the writer to the extracts from the Pitakapa:

၂ ဇိဝါ တဖတိ အာဒိဇ္ဈော <i>dhivá taphati ádicchho</i>	ရတ္တိံ တဖတိ စန္ဒိမာ <i>rattin taphati chandimá</i>
ဣတ္ထိယော သနုဒ္ဓေါ တဖတိ <i>ittiyó sanaddo taphati</i>	ဇာယိံ တဖတိ ဗြဟ္မဇ္ဇော <i>jayin taphatthi brahmano</i>
အာ သဗ္ဗမဟောရတ္တိံ <i>atha subbamahorattin</i>	ဗုဒ္ဓိံ တဖတိ တေဇော <i>buddho taphati tejo</i>

but the Buddha, a brilliant light, was beautiful through all the night.

Divá, "by day," and *rattin*, "by night," are cases of nouns used adverbially. *Tejo*, "a brilliant light," is a noun in apposition with *buddho*, and agreeing with it in gender, number, and case.

The praise here given to Brahmins, which the Buddhists give to Samanas, proves that this inscription was made under Braminical influences.

The longest Pali word.

§ 302. Perhaps the longest word in the Pali books is the following Possessive compound, complexly compounded.

ပဝရသုရာသုရဂရုဗုဒ္ဓမန္တဗုဒ္ဓဂရုဗုဒ္ဓပုဗ္ဗမကုဋကုဋုဋ္ဌိတသေ
ဇာဝံဗုဒ္ဓိတစရဏာ

Pavara, súrásúra, garuḍa, manuḥa, bujaga, gandhappa, makuṭa, kuta chumpitá, sela, sanghaṭita, charaṇo. "The foot on stones which are placed on the summits of the crests of the most excellent of living beings, the inhabitants of heaven, asshurs, griffons, men, dragons, and celestial musicians."

The base of this word is:

သုရာစ အသုရာစ ဂရုဗုဒ္ဓမန္တဗုဒ္ဓဂရုဗုဒ္ဓပုဗ္ဗမကုဋကုဋုဋ္ဌိတ

Súra, cha asúra, cha garuḍá cha manuḥá cha bujagá cha gandhappá cha "Angels, and fallen-angels, and griffons, and men and dragons. and celestial musicians."

It is made into a collective compound according to § 285 (a.) and written:

သုရာသုရဂရုဗုဒ္ဓမန္တဗုဒ္ဓဂရုဗုဒ္ဓပုဗ္ဗမကုဋကုဋုဋ္ဌိ
súrásúra, garuḍa, manuḥa, bujaga, gandhappá

"Angels, fallen-angels, griffons, men, dragons, celestial musicians."

An adjective, *pavara*, is prefixed, and an appositional determinate compound is formed, § 282. thus:

ပဝရသုရာသုရဂရုဗုဒ္ဓမန္တဗုဒ္ဓဂရုဗုဒ္ဓပုဗ္ဗမကုဋကုဋုဋ္ဌိ
Pavara, súrásúra, garuḍa, manuḥa, bujaga, gandhappá

"Excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

A noun is affixed governing a genitive case, and a governing determinate compound is formed § 281, Thus:

ပဝရသုရာသုရဂရုဗုဒ္ဓမန္တဗုဒ္ဓဂရုဗုဒ္ဓပုဗ္ဗမကုဋကုဋုဋ္ဌိနံမကုဋကုဋုဋ္ဌိ
Pavara, súrásúra, garuḍa, manuḥa, bujaga, gandhappáman makuṭáni.

"The crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

Another noun is added and the compound is extended, thus:

ပဝရသုရာသုရဂရုဗုဒ္ဓမန္တဗုဒ္ဓဂရုဗုဒ္ဓပုဗ္ဗမကုဋကုဋုဋ္ဌိနံမကုဋကုဋုဋ္ဌိနံ

Pavara, súrásúra, garuḍa, manuja, bujaga, gandhappa, makuṭānan, kuṭāni "The summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

A passive past participle is next affixed governing the locative, and forming a possessive compound, thus:

ပဝရသူရသုရဂရဂုဉမနူဇဘုဇဂဂဉ္ဇပ္ပမကုဋကုဋုဋုသုရဋ္ဌိတာဝ

Pavara, súrásúra, garuḍa, manuja, bujaga, gandhappa, makuṭa, kuṭesa, chumpitá. "Being placed on the summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

A noun agreeing with the participle is now added, thus:

ပဝရသူရသုရဂရဂုဉမနူဇဘုဇဂဂဉ္ဇပ္ပမကုဋကုဋုဋုသုရဋ္ဌိတာဝ
သေဝာ

Pavara, súrásúra, garuḍa, manuja, bujaga, gandhappa, makuṭa, kuṭa, chumpitá, sela. "Stones being placed on the summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

To this another passive past participle is affixed governing the instrumentive case, thus:

ပဝရသူရသုရဂရဂုဉမနူဇဘုဇဂဂဉ္ဇပ္ပမကုဋကုဋုဋုသုရဋ္ဌိတာဝေ
လေဟိသံဃဋ္ဌိတာဝ

Pavara, súrásúra, garuḍa, manuja, bujaga, gandhappa, makuṭa, kuṭa, chumpita, selehi sanghaṭitá. "Are brought in contact with stones placed on the summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

Another noun agreeing with the last participle is added, and the application of the clause is brought out by adding the relative pronoun and Tathagata in the genitive singular, thus:

ပဝရသူရသုရဂရဂုဉမနူဇဘုဇဂဂဉ္ဇပ္ပမကုဋကုဋုဋုသုရဋ္ဌိတာဝေ
လသံဃဋ္ဌိတာဝရဏာယသတထာဂတသာ

Pavara, súrásúra, garuḍa, manuja, bujaga, gandhappa, makuṭa, kuṭa, chumpita, sela, sanghaṭita, charaṇá, yassa, tathagatassa. "The feet of one who is a Tathagata are brought in contact with stones placed on the summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

Gaudama's Famous Sermon.

§ 303. The longest discourse of Gaudama's on record, is one composed in the usual Pali verse of eight syllables. It is said to have been preached at Gaya, in Magudha, on "a flat rock at the top of a hill, which resembles the canopy of an elephant's howdah." "The little mountain of the isolated rock," mention by Fa Hian, the Chinese traveller in the fourth century, was probably the same place. It was addressed to one thousand mendicant friars, all of whom were converted to Rahandas, at its close.

Bishop Bigandet says, in his exhaustive work on Buddha, and Buddhism: "The philosophical discourse of Budha on the mountain may be considered as the summary of his theory of morals. It is confessedly very obscure, and much above the ordinary level of human understanding." The original text with philological notes, and a literal translation are here given. They may remove some of its obscurities, and make it more easily understood.

သပ္ပာဝိက္ခဝေအာဒိတ္တံ
sapban bhikkhave ádittan
"Mendicants! All burn.

ကိဗ္ဗာဝိက္ခဝေသပ္ပာအာဒိတ္တံ
kinycha bhikkhave sapban ádittan
What all burn? Mendicants!

စက္ခု အာဒိတ္တံ
chakkhu ádittan
The eye burns,

ရူပါအာဒိတ္တာ
rúpa ádittá
forms seen burn,

စက္ခုဝိညာဏ်အာဒိတ္တံ
chakkhu vinyánan ádittan
perception burns;

စက္ခုသမ္ပဿာအာဒိတ္တော
chakkhu samphasso áditto
impression of the eye burns,

ယမိခိစက္ခုသမ္ပဿပစ္စယာ
yamidan chakkhu samphassa pachchaya

ဥပ္ပဇ္ဇတိဝေဒယိတံ
uppajjati vedayitan

သုခံဝါ ဒုက္ခံဝါ
sukhan vá dukkhan vá
the effects of impressions of the eye, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns "

အဒုက္ခမသုခံဝါတံပိအာဒိတ္တံ
adukkhamasukhan vá tan pi ádittan

The passage might be rendered *ad sensum* thus: "The faculty of sight burns, objective vision burns, subjective vision burns, visual impressions burn, and the effects of visual impressions whether, the sensations be pleasant or painful, they also burn."

ကောနု အာဒိတ္တံ *kena ádittan* "By what do they burn?"
 ရာဂဂိဉ္စာ ဒေါသဂိဉ္စာ *rájagginá dosagginá* မေဝဟဂိဉ္စာ အာဒိတ္တံ
mohagginá ádittan
 ဇာတိယံ ဇရာယ မရဏောနု သောကောဟိ ပရိဒေဝေဟိ
játiyá jaráya marañena sokehi paridevehi
 ဒုက္ခေဟိ ဒေါမနဿေဟိ ဥပါယာသေဟိ အာဒိတ္တန္တိ ဝဒမိ
dukkhehi domanassehi upáyásehi ádittanti vadámi

"By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn ; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn'. I say."

Ádittan, "burn, pass. past part. of the root *dapa*, or *tapa* with the preposition *á*, neut. sing. agreeing with *sapban*, but used like a finite verb, § 226. (e). The word is used in the signification of **तप** *tapa* the corresponding Sanskrit word, which is defined by

Wilson: "To burn ; (hence figuratively,) to suffer mental or bodily pain." *Kinycha*, "and what," inter. pron. neut. sing. nom. case § 127, and the conjunction *cha*, which changes the anuswara to *ny* by § 83. *Rúpá*, "forms," noun 1st. decl. neut. plur. nom. case § 90. *Chakkhu vinyānan*, "perception," *lit.* "knowledge of the eye," governing determinate compound, the second member of which is *vi-nyānan* governing the first in the genitive. This word has been adopted into Burmese in the signification of "mind," or "soul," and "mind of the eye," is a very appropriate circumlocution for "perception. *Chakkhu samphasso*, "impression of, or on the eye," governing determinate compound, of which the second member is *sam-phasso* from the root *phussa* or *phassa*, "to find, to feel, bring in contact," with the preposition *san* implying completion. As the word is stated to produce sensation, it must denote the impression made on the eye by rays of light proceeding from some object. အာရုံကိုတွေ့ခြင်း *árungo tweekhyeng*, is a Burmese definition of the word, *lit.* "the feeling an external object of sense." This corresponds substantially with the definition given above. The noun is in the masculine sing., and the participle agrees with it.

Yamidan, "whatever," neuter singular of the pronouns *ya*, *ima*, § 126, 124. agreeing with *vedayítan*. Anuswara is changed to *m* by § 81.

သောဝါဝ် အာဒိတ္တံ

sotan ádittan

The ear burns, hearing burns, auricular impressions burn, the effects of auricular impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

“By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion, they burn.’ I say.”

သဒ္ဓါအာဒိတ္တာ

saddhá ádittan

sounds burn,

ဃာနံ အာဒိတ္တံ

ghánan ádittan

“The nose burns,

smelling burns, odoriferous impressions burn, the effects of odoriferous impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

“By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.’ I say.”

ဂန္ဓာ အာဒိတ္တာ

ganddhá ádittá

odors burn,

ဇိဝှိ အာဒိတ္တာ

jíhvá ádittá

“The tongue burns,

taste burns, impressions of taste burn, the effects of impressions of taste, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

“By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.’ I say.”

ရသာ အာဒိတ္တာ

rasá ádittá

objects of taste burn,

ကာယော အာဒိတ္တာ

káyo áditto

“The body burns,

feeling burns, tangible impressions burn, the effects of tangible impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

“By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age,

ဖောဋ္ဌပ္ပိ အာဒိတ္တာ

phoṭṭhappá ádittá

tangible objects burn,

by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.' I say."

မော အာဒိတ္တော

mano áditto

"The mind burns,

thinking burns, mental impressions burn, the effects of mental impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

မမ္မာ အာဒိတ္တာ

dhammá áditá

objects of thought burn,

"By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance, they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.' I say."

The original of the last five paragraphs differs only in the first lines, given above, excepting the occurrence of the first word in the terms connected with "perception," and "impression," here added, so that all the original is given while unnecessary repetition is avoided.

သောတ ဝိညာဏံ

sota

Ear

vinýánan

perception,

သောတ

sota

ear

သမ္ပသော

samphasso

impression

စာနံ

ghána

Nose

ဝိညာဏံ

vinýánan

perception

စာနံ

ghána

nose

သမ္ပသော

samphasso

impression

ဇိဂြါ

jihvá

Tongue

ဝိညာဏံ

vinýánan

perception

ဇိဂြါ

jihvá

tongue

သမ္ပသော

samphasso

impression

ကာယ

káya

Body

ဝိညာဏံ

vinýánan

perception

ကာယ

káya

body

သမ္ပသော

samphasso

impression

မန

mana

Mind

ဝိညာဏံ

vinýánan

perception

မန

mana

mind

သမ္ပသော

samphasso

impression"

Mind, according to Gaudama's system, holds the place of a sixth sense, and no more of immortality is awarded it than the body. Both are put in the same category.

ဇဝံပဿံ ဘိက္ခုဇေ

evan passan bhikkhave

“Thus Mendicants! the sanctified

ဝက္ခယျိံ ပိ နိဗ္ဗိန္ဒတိ

chakkhussmin pi nibbindati

puts restraint on the eye,

သုတဝါ အရိယ သာဝကော

sutavá ariya sávako

disciple seeing, having heard,

ရှုဇေသု ပိ နိဗ္ဗိန္ဒတိ

rúpasu pi nibbindati

and he puts restraint on forms,

ဝက္ခယျိံ ဝိညာဇေတံ ပိ နိဗ္ဗိန္ဒတိ

chakkhú vinyáne pi nibbindati

and he puts restraint on perception,

ဝက္ခယျိံ သပ္ပဿေ ပိ နိဗ္ဗိန္ဒတိ

chakkhú samphasse pi nibbindati

and he puts restraint on visual

ယမိဒံဝက္ခယျသပ္ပဿယပ္ပတ္တိယံ

yamidán chakkhú samphassa pachchayá
impressions, and the effects of visual impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

“And he puts restraint on the ear, and he puts restraint on sounds, and he puts restraint on hearing, and he puts restraint on auricular impressions, and the effects of auricular impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

“And he puts restraint on the nose, and he puts restraint on odours, and he puts restraint on smelling, and he puts restraint on odoriferous impressions, and the effects of odoriferous impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

“And he puts restraint on the tongue, and he puts restraint on objects of taste, and he puts restraint on taste, and he puts restraint on impressions of taste, and the effects of impressions of taste, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

“And he puts restraint on the body, and he puts restraint on tangible objects, and he puts restraint on feeling, and he puts restraint on tangible impressions, and the effects of tangible impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

“And he puts restraint on the mind, and he puts restraint on objects of thought, and he puts restraint on thinking, and he puts restraint on mental impressions, and the effects of mental

impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

နိဗ္ဗိန္ဒံ ဝိရဇ္ဈတိ

nibbindan virajjati

'Having put on restraint, he is exempt from desire; he is liberated

ဝိမုတ္တသ္မိံ ဝိမုတ္တမိတိ

vimuttusmin vimuttamiti

through absence from passion.

ဝိဏာဇာတိ

khiná játi

ated. There is knowledge. Birth is exhausted, religious duty is

ကတံ ကရဏိယံ

kathan karaniyan

finished. That which ought to be done, has been done. Other things there are none."

ဝိရဂါ ဝိမုစ္ဆတိ

virágá vimuchhátá

ဥဏံ ဟောတိ

nyanan hoti

'Into liberation,' he is liber-

ဝုဿိတံ ပြုပ္ပတ္တရိယံ

vusitan brahmachariyan

အပရံ နုတ္ထိ

áparan natthi

Passan, "seeing," pres. part. sing. nom. case of the root *disa*, agreeing with the noun following, § 178, 207. *Sutavá*, "having heard," active past part. of the root *su*, § 178. *Nibbindati*, "he puts restraint on," 3rd. pers. sing. of the root *vida*, 2nd. conj. with the preposition *ni*, § 189. The *v* is changed to *b* by § 27, and the *b* is doubled by § 75. This form of the verb is defined in Sanskrit "To consider, to reason." This illustrates the difference in the signification of the same root in Pali and Sanskrit.

Virajjati, "he is exempt from desire," 3rd. pers. sing. of the root *ranya* with the preposition *vi*, 3rd. conj. § 193. In Sanskrit the root in the corresponding conjugation signifies only "to dye," and when *vi* is prefixed, "to be averse to dislike," but in Pali, it signifies exemption from both likes and dislikes. *Virágá*, "absence from passion," noun 1st. decl. masc. abl. case, but irregular § 89.

Vimuchhati, "he is liberated," 3rd. pers. sing. of root *mucha* with prep. *vi* prefixed, 3rd. conj. § 198. *Vusitan*, "is finished," pass. past part. neut. sing. of the root *vusi* § 226. (a.) *Karaniyan*, "that which ought to be done," future pass. part. made by *aniya*, of the root *kara* § 235 (c.) *Katan*, "has been done," pass. past part. neut. gender of the root *kara*, § 197.

For translations of this famous sermon from the Burmese, see *A. O. Journal* Vol III page 56, and Bigandet's *Life of Gaudama*.

becomes *m* before *a*, according to § 81. *Api*, "also," conj. § 242. *Pachantesu*, "in the barbarian countries," noun 1st. decl. plur. loc. case, § 89. Prof. Wilson wrote: "Also even in the bordering countries, not as Prinsep proposes, 'as well as the parts occupied by the faithful.'" Still there is no reason to question the rendering given above. The word found in books is *pachchanta*, which by the regular mode of transliteration into the inscription character, making the double letters single, would be precisely the word as found on the stone; and it is defined, in the native Pali vocabularies, "Country of milakkhu," the Sanskrit *Mlechcha*, "barbarian," *Yathá*, "as," adv. § 238. *A*, "to," § 240.

Tanbopanni, "Ceylon." There can be no reasonable doubt of the identity of Ceylon, and since it is said, "As far as Ceylon," the places previously mentioned were probably between the writer and Ceylon, and *Choda* must be Coromandel, and *Ketola*, or *Kerata*, Malabar. *Antiyako*, "Antiochus," a Greek prince, standing apparently for the Yona country, and hence is in the nominative case, like the nouns which precede. *Ye*, "those who," rel. pron. masc. plur. nom. case. § 126, agreeing with *rajáno*. *Tasa*, "of that," dem. pron. masc. sing. gen. case, § 122, agreeing with *antiyakasa*.

Chikichhá, "medical practices," noun 2st. decl. plur. nom. case. Prof. Wilson wrote: "The term, *chikichha*, is said by Mr. Prinsep to be the Pali form of, *chikitsa*, the application of remedies, but this is questionable. It would rather be, *chikichha*, with a short, not a long *i*; but in fact, the Pali form as it appears in vocabularies is, *tikichhá* or *tikichichhá*. The word is more probably the Prakrit form of, *ch-kirsha*, the wish or will to do; and the edict in fact announces that it has been the two-fold intention of the Raja to provide, not physic, but food, water, and shade for animals and men". This only proves the imperfection of existing Pali vocabularies. Mr. Prinsep was beyond all doubt correct. The word, as it is read on the stone, is regularly derived from the root *Ki*, taking optionally for its reduplication, *ti*, or *chi*. § 204, 272. *Katá*, "have been made," pass. past part. of the root *kara*, plur. nom. case, agreeing with *chikichhá*. § 197, 110.

Osadháni, "medicines," noun 1st. decl. neut. plur. § 90. Prof. Wilson wrote: "Medicaments cannot be meant by *osadháni*. It is not in fact the Pali form of, *ausbadha*, a medicament, but, *oshadhi*, a deciduous plant" It is fatal to *oshadhá* that it is feminine, while *osadháni* is neuter, agreeing with *osatan* of the books, and since *t*, and *dh* are sometimes interchanged, § 22, the words are clearly identical, and Prinsep is correct. *Hárápitani*, "have been carried" pass. past part. of the root *lana*, causative, neut. plur. nom. case. Prof. Wilson wrote: "This term is of an unusual form, and doubtful purport." It is the usual form in the Pali books, where it signifies, as here, "to carry." Further analysis is unnecessary, because the signification of the other words are not questioned.

Everywhere in the conquered [country] of king Piyadasi, beloved of the devas, and also in the barbarian countries, as Comorandei, Pada, Satiyaputa, Malabar, even as far as Ceylon, the Yona King Antiochus, and the monarch chieftains of that Antiochus,

Everywhere the two medical practices of king Piyadasi, beloved of the devas, have been made, the medical practice for men, and the medical practice for beasts.

And wherever there were no medicines suitable for men, and suitable for beasts, thither they have been carried, and planted.

And wherever there were no roots and fruits, thither they have been carried, and planted.

And wells have been dug on the roads, and trees have been planted, for the enjoyment of man, and beast.

Professor H. H. Wilson's Translation.

"In all the subjugated (territories) of the King Priyadasi, the beloved of the gods, and also in the bordering countries, as (Caod), Palaya, (or Parazi,) Satyaputra, Keralaputra, Tambapani, (it is proclaimed) and Antiochus by name, the Yona (or Yavana) Raja, and those princes who are near to, (or allied with) that monarch, universally (are apprised) that (two designs have been cherished by Priyadasi: one design) regarding men, and one relating to animals; and whatever herbs are useful to men or useful to animals, wherever there are none, such have been everywhere caused to be conveyed and planted, (and roots and fruits wherever there are none, such have been everywhere conveyed and planted; and on the roads) wells have been caused to be dug, (and trees have been planted) for the respective enjoyment of animals and men."

Mr. Prinsep's Translation.

"Everywhere within the conquered province of rāja PİYADASI the beloved of the Gods, as well as in the parts occupied by the faithful, such as *Choli*, *Pidi*, *Satiyaputra*, and *Ketilaputra*, even as far as *Tambapanni* (Ceylon); and moreover within the dominions of ANTIOCHUS, the Greek, (of which ANTIOCHUS's generals are the rulers,) —everywhere the heaven-beloved rāja PİYADASI's double system of medical aid is established; —both medical aid for men, and medical aid for animals; together with medicaments of all sorts, which are suitable for men, and suitable for animals. And wherever there is no. (such provision)—in all such places they are to be prepared, and to be planted: both root-drugs and herbs, whosoever there is not (a provision of them) in all such places shall they be deposited and planted."

"And in the public highways wells are to be dug, and trees to be planted, for the accommodation of men and animals."

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ဇဝ O

ဇဝ	<i>o,</i> for <i>ava</i>	away	137
ဇဝက	<i>oka</i>	speaking	142
ဇဝမက	<i>omaka</i>	inferior	27
ဇဝရသ	<i>orasa</i>	best, son	23

က K

K is often interchanged with *g*, page 19, and sometimes with *ch*, page 139. *Kkh* often corresponds to क् ksh in Sanskrit.

ကညာ	<i>kanya</i>	a virgin	37
ကဏ	<i>kana</i>	small	70
ကဏ္ဍ	<i>kohā,</i>	black	155
ကတရ	<i>katara</i>	which?	80
ကတ္တု	<i>kattu</i>	a doer	64
ကထ	<i>katha</i>	speak,	140
ကထာနံ	<i>kathānan</i>	a unit with 126 ciphers	75
ကန္တရ	<i>kantara</i>	desirable	30
ကပိ	<i>kapi</i>	an ape	
ကပ္ပိလဝတ	<i>kappilavata</i>	a city on the Gogra	
ကမ္မ	<i>kamma</i>	a deed	66
ကယ	<i>kaya</i>	the body,	144
ကရ	<i>kara</i>	to do, 99, 128, 132, 133, 134	
ကရဏ	<i>karana</i>	instrument of action	145
ကရိ	<i>karí</i> ကရု <i>karu</i>	a doer, an artificer	149
ကလိင်္ဂ	<i>kalingga</i>	Coromandel	
ကဝ	<i>kava</i>	to paint	148
ကသိရ	<i>kasmira</i>	Cashmere	
ကဟာပဏာ	<i>kahapana</i>	a coin	19
ကမ	<i>kama,</i>	to desire	
ကမိနိ	<i>kāmini,</i>	willingly	136
ကပိ	<i>kāsi</i>	Benares	
ကိ	<i>ki</i>	to buy	94
ကိ°	<i>kin</i>	who? which? what?	54
ကိတ	<i>kitā</i> ကတ္တိ <i>kach chhá</i>	medicine	140, 109, 113

ကိန္နုခေါ	<i>kinnaḥho</i>	What?	133
ကိလိသ	<i>kilisa</i>	vicious	104
ကု	<i>ku</i>	bad, a particle	145, 152, 135
ကုဇ	<i>kujā</i>	ကုဇ <i>kudha</i>	to be angry
			93, 145
ကုဇု	<i>kuṣa</i>	summit	172
ကုဇု	<i>kuṣe</i>	ten millions	75
ကုဒ္ဒါ	<i>kudṭāla</i>	a hoe	159
ကုဗ္ဗ	<i>kubbha</i>	a pot	247
ကုမုဒံ	<i>kumudan</i>	a unit with 105 eiphers	75
ကုရု	<i>kuru,</i>	the vicinity of Dehli	
ကုရုရ	<i>kururá</i>	the Osprey	157
ကုသ	<i>kusa</i>	to shine	150, 147
ကုသိန္နိရုံ	<i>kussinmárun</i>	a city on the Gandak	
ကောသ	<i>kesa</i>	hair	148
ကောစိ	<i>kochi</i>	any	80
ကောဇိ	<i>koṭi</i>	ten millions	75
ကောဇိပူကောဇိ	<i>koṭippakoṭi</i>	ten trillions	75
ကောသိတ္တိ	<i>kosabbhi</i>	Kanouj	
ကောသလ	<i>kosala</i>	Oude	
ကွ	<i>kwa</i>	Where?	ii, 80

ခ Kh

Occasionally *Kh* is represented in Sanskrit by *ksh* ❧

ခည	<i>khanyja</i>	crooked footed	161
ခဏ	<i>khanda</i>	a division	66
ခတ္တိ	<i>khatti</i>	a king, a prince	66
ခိဒ	<i>khida</i>	to alarm	131

ക	<i>khama</i>		to be patient	31
ക	<i>khamu</i>	കു	<i>khamu</i>	to dig 131
ക	<i>khi</i>		to finish, end	25, 178
ക	<i>khujja</i>		crooked backed	162
ക	<i>khā</i>		indeed	32

G

Sometimes *g* is inserted between words, it often represents *k* in the root, page 19, sometimes *j*, page 139, and occasionally, *y*, page 140. *G* in Pali often stands for *gr* in Sanskrit.

ക	<i>gachchha</i>		go	91, 124
ക	<i>gandha</i>		odour	175
ക	<i>gandhāra,</i>		Afghanistan	
ക	<i>gahna</i>		to take	98
ക	<i>gandhappa,</i>		a celestial musician	171
ക	<i>gamu,</i>		go	124
ക	<i>garuṭa</i>	ക	<i>garuṭa</i>	a griffon 160, 171
ക	<i>gavaya,</i>	ക	<i>gavaja</i>	the gayal 20
ക	<i>gaha,</i>		to take, a house	32, 66, 131
ക	<i>gāma</i>		a village	29
ക	<i>gāyati</i>	ക	<i>gināti</i>	sings 103, 111
ക	<i>gī</i>		to sing	111
ക	<i>guṇa</i>		a good attribute	44, 148
ക	<i>gupa</i>		to guard	93
ക	<i>go</i>		an ox	42, 158

Gh

Occasionally *gh* is interchanged with *g*, page 124. In Sanskrit it corresponds sometimes to *ghr*.

ക	<i>ghaṭa</i>		to unite	ii, 172
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චාදු	<i>ghaṭṭā</i>	a water jar	•	158
චාදු	<i>ghāna</i>	the nose		176
චාත	<i>ghata</i>	චාදු <i>hana</i>	to kill	138
චොපු	<i>gheppa</i>	චාදු <i>gaha</i>	to take	98
චාම	<i>ghāma</i>		to go	124
චාල	<i>ghara</i>		a house	70
චාච	<i>ghasa</i>		to eat	107

ච Ch

Sometimes *ch*, is interchanged with *k*, page 139, sometimes with *j*, page 19, and *chchha* may represent *ch*, *t*, *th*, *d*, *bh*, *m*, *s*, or *h*, page 139, 138, 142. *Chch* in Pali occasionally represents **च** *ty* in Sanskrit, and *chchh* is sometimes *ksh* in Sanskrit.

ච	<i>cha</i>	and		138
චක්කු	<i>chakkhu</i>	the eye		173
චංකමාති	<i>changkamati</i>	චාදු <i>gama</i>	goes	108, 114
චච	<i>chaja</i>		to abandon	130
චාල	<i>chala</i>		to shake	114
චාතු	<i>chatu</i>		four	47, 71, 76
චාන්දිමා	<i>chandimā</i>		the moon	170
චාරා	<i>chara</i>		to observe	144
චාරාණ	<i>charaṇa</i>		the foot	172
චාප	<i>chāpa</i>		a bow	143
චි	<i>chi</i>		to assemble	104
චිකිච්චති	<i>chikichchhati</i>		practises medicine	113
චිත්ත	<i>chīran</i>		a long time	135
චුච	<i>chūba</i>		to kiss	154
චුච	<i>chura</i>		to steal	102, 152
චොර	<i>chora</i>		a thief	152

ဆ	<i>chha</i>	six	71
ဆဒ	<i>chhada</i>	to cover	140
ဆိဒ	<i>chhida</i>	to cut	112, 131, 95

Sometimes *j* is represented by *g*, page 149, by *gng*, by *tii*, by *th*, page 140, and occasionally it represents *g*, *gh*, page 113, *d,dh*, page 140, 183, *y*, page 20, *s*, page 141, and *h*, page 113.

ဇတိ	<i>jati</i>	birth	170, 29
ဇန	<i>jana</i>	bear, be born	134
ဇရ	<i>jara</i>	old, age	126, 174
ဇာလ	<i>jála</i>	a net	143
ဇာလနိမိ	<i>jalanidhi</i>	ocean	25
ဇာ	<i>já</i>	knows	125
ဇာဂရ	<i>jagara</i>	to awaken	103
ဇာယိ	<i>jáyi</i>	meditating	170
ဇိ	<i>ji</i>	to conquer	134, 19
ဇိဏ	<i>jina</i>	old	70, 132
ဇိရ	<i>jira</i>	to grow old	126
ဇိဂါ	<i>jihvá</i>	tongue	176
ဇုထ	<i>juta</i>	to shine	106

Jh sometimes represents *dh*, page 59, 91.

ဈာန	<i>jhána</i>	miraculous power	31
ဈာသ	<i>jhása</i>	a fish	
ဈာသိက	<i>jhalliká</i>	a cricket	

ည Ny 193

ည Ny

ညာ *nyá* to know 134, 125, 145, 178

၎ Th

Occasionally *fh*, is interchanged with *th*, page 18, and sometimes with *dh*, page 19. When the second consonant of a word, it often indicates the passive past participle, page 130.

In the following verb it is represented in Sanskrit by *dh*.

၎ါ *fhá* to place, stand 91, 103

၃ D

၃ဟ *daha* to burn 131

တ T

T is sometimes inserted between words, page 28, sometimes it is interchanged with *dh*, page 19, sometimes it is changed to *chch*, page 140, and occasionally it represents *j*, page, 140, and *n*, page 141. *Tt* usually corresponds to *rt* in Sanskrit.

တက္ကသီလ	<i>takkasīla</i>	Taxilla	
တချီ	<i>tachchha</i>	to hew	159
တဏှာ	<i>tahná</i>	concupiscence	165
တတ္တ	<i>tatta</i>	တတြ <i>tatra</i>	there 135
တတိယ	<i>tatiya</i>	third	76
တတာ	<i>tatha</i>	thus, besides	135, 23
တဒါ	<i>tadá</i>	then	139
တဂ	<i>tapa</i>	to burn	130, 174
တပဿ	<i>tapasa</i>	asceticism	161
တဖ	<i>tapha</i>	to please	170
တမ္ပပနိ	<i>tampapani</i>	Ceylon	11

တရ	<i>tara</i>		to cross, descend	132			
တဟံ	<i>tahan</i>	တဟိံ	<i>tahin</i>	there	136		
တာဝီသ	<i>táwisa</i>		forty	73			
တယော	<i>tayo</i>	တြိ	<i>tri</i>	တိ	<i>ti</i>	three	46, 71
တိရ	<i>tira</i>		beyond	154			
တိလ	<i>tíla</i>		sesamum	143			
တိသ	<i>tisa</i>		thirty	72			
တု	<i>tu</i>		but	138			
တုဒ	<i>tuda</i>		to pain	140			
တုဏှ	<i>tunda</i>		a snout	147			
တုရဂ	<i>turaga</i>		a horse	142			
တေဇ	<i>teja</i>		a light	170			
တွံ	<i>twan</i>	တုမံ	<i>tuhman</i>	thou	48		

S D

D is sometimes inserted between words, page 65. It is occasionally changed to *chch*, to *jj*, to *t*, and to *tr*, page 140.

ဒဏှ	<i>danda</i>		a stick	149	
ဒဏှိ	<i>dandí</i>		a pilgrim	35	
ဒမ	<i>damu</i>		to tame	131, 144	
ဒမ	<i>darts</i>		to dread	144	
ဒဠ	<i>dala</i>		to shine	108	
ဒဝ	<i>dava</i>	ဒုယ	<i>duya</i>	goes	104
ဒသ	<i>dasa</i>		ten	71	
ဒုသ	<i>dusa</i>		to be wicked	145	
ဒါ	<i>dá</i>		to give	91, 127, 82	
ဒတ္တ	<i>datta</i>		a sickle	159	
ဒိဝ	<i>diva</i>		to play	94 96	
ဒိဝါ	<i>divá</i>		by day	136	

ဒိသ	<i>disa</i> , a place,	to see, speak	125, 129, 153
ဒု	<i>du</i>	to pain, ill	150, 137
ဒုတိယ	<i>dutiya</i>	second	76
ဒုက္ခ	<i>dulakha</i>	pain	174
ဒုဟိတိတ	<i>duhitita</i>	a daughter	65
ဒေဝ	<i>deva</i>	a deva	13
ဒေဝါနံပိယ	<i>devānampīya tissa</i>	a king of Ceylon	ii
ဒေါသာ	<i>dosa</i>	at night, sin	136, 174
ဒ္ဓါရ	<i>dwāra</i>	a door	143

၀ Dh

Dh is interchanged with both *th* and *ṭh*, page 19, and is sometimes changed to *jh*, page 91, 59.

၀ ဝှ	<i>dhanya</i>	paddy	31
၀ နှ	<i>dhana</i>	property	111, 148
၀ မှ	<i>dhama</i>	to discipline	91
၀ မှ	<i>dhamma</i>	law	144
၀ ရှ	<i>dhara</i>	to hold	108
၀ ဝှ	<i>dhá</i>	to bear	134, 150
၀ ဝှိတ	<i>dhítita</i>	daughter	65
၀ ဝှတု	<i>dhatu</i>	a root	25
၀ ဝှ	<i>dhe</i>	to drink	150

၁ N

N is sometimes inserted between words, page 28, sometimes it is interchanged with *n*, page 132, and is occasionally changed to *t*, page 141. When the second consonant of a word, it is more often a formative than a radicle.

၁	<i>na</i> , နာ	<i>no</i>	၁	<i>nahi</i>	<i>no</i> , not	136
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နဝ	<i>nacha</i>	နဝ	<i>nafa</i>	to dance	130, 140
နထ	<i>nátha</i>			a lord	161
နဒိ	<i>nadí</i>			a river	38
နမ	<i>nama</i>			to bow, glory	108, 162
နရ	<i>nara</i>			a man	160
နဝ	<i>nava</i>			nine	71
နဝတိ	<i>navuti</i>			ninety	74
နဟုတံ	<i>nahutan</i>			a unit with 28 ciphers	75
နိန္နဟုတံ	<i>ninnahutan</i>			a unit with 35 ciphers	75
နာနာ	<i>náná</i>			variously	136
နာဂာ	<i>nágara</i>			a city	143
နိ	<i>ni</i>			to guide, in	137, 134
နိရပ္ပိဏံ	<i>nirabpídan</i>			a unit with 63 ciphers	75
နိရိ	<i>niri</i>			hell	66
နိရောဓ	<i>nirodha</i>			extinction	163
နိဿ	<i>nissa</i>			to trust in	145
နိ	<i>ni</i>			without	137
နော	<i>neda</i>			near	70

 ဝ P

P is often interchanged with *b*, page 19, and frequently represents *pr* in Sanskrit. *Lp* in Sanskrit is occasionally *pp* in Pali.

ဝ	<i>pa</i>	ပြ	<i>pra</i>	before	137
ပကာရဏ	<i>pakarana</i>			a book	14
ပဂေ	<i>page</i>			in the morning	136
ပဂ္ဂဟိ	<i>pagghaya</i> ,	ဂဟ	<i>gaha</i>	taken up	133
ပဝ	<i>pacha</i>			cook	87, 129

ပစ္ဆ	<i>pachchha</i>	to ask	130
ပစ္စတော	<i>pachchato</i>	behind	135
ပစ္စယ	<i>pachchaya</i>	effect	169
ပဉ္စ	<i>panycha</i>	five	47, 71
ပညာသ	<i>panyása</i>	fifty	73
ပည	<i>panya</i>	wisdom	68
ပဋ	<i>paṭa</i>	to surround	147
ပဋန	<i>paṭhana</i>	prayer	162
ပုဏ္ဏရိကံ	<i>puntarikan</i>	a unit with 119 ciphers	75
ပတ	<i>pata</i>	to go	158
ပတိ	ပဋိ <i>pati, pati</i>	master, back	19, 137
ပထဝီ	<i>pathaví</i>	the earth	65
ပဒ	<i>pada</i>	to go, a word	81
ပဒိ	<i>pati</i>	a foot-path	25
ပဒုမ	<i>paduma</i>	a lotus	19
ပဒုမံ	<i>paduman</i>	a unit with 112 ciphers	75
ပန	<i>pana</i>	to accumulate	
ပပ္ပတ	<i>pappata</i>	a mountain	110
ပမာဒ	<i>pamádo</i>	carelessness	30
ပရက္က	<i>parakka</i>	diligence	153
ပရ	<i>pará</i>	another	81
ပရာ	<i>para</i>	back, excess	137
ပရိ	<i>pari</i>	around, very	137, 132
ပရိဒေဝ	<i>parideva</i>	lamentation	170
ပရောက္ခာ	<i>parokkhá</i>	the perfect tense	82
ပဝရ	<i>pavara</i>	excellent	171
ပဟိန	<i>pahiná</i>	abandoned	26

ပါ	<i>pá</i>
ပါဝ	<i>pápa</i>
ပါဝ	<i>pápu</i>
ပါဠိ	<i>páls</i>
ပါသာဒ	<i>pásáda</i>
ပိ	<i>pi</i>
အပိ	<i>api</i>
ပိဋ္ဌိ	<i>piṭṭhi</i>
ပိဏ္ဍ	<i>piṇṭa</i>
ပိတု	<i>pitu</i>
ပိယ	<i>piya</i>
ပုတ္တ	<i>putta</i>
ပုဂံ	<i>puna</i>
ပုပ္ဖ	<i>puppha</i>
ပုမာ	<i>pumá</i>
ပုရာတာ	<i>purato</i>
ပူဇ	<i>puja</i>
ပူရ	<i>púra</i>
ပူရိသ	<i>púrisa</i>
ပြိစ္ဆ	<i>prichchá</i>

၀ P

to drink, preserve	134, 13
wicked, sin	69
to obtain	97, 104
a line	18, 19, 10
a spire, a temple	154
and	138
the back	161
a lump, boiled rice	30
a father	41 67
beloved	ii
a son	164
again	134
a flower	31
a male	39, 67
before	135
to offer	144
a country, to fill	132
a man	34, 158
scorpio	16

၀ Ph

Ph is sometimes interchanged with *bh*, page 19.

ဖရဂ္ဂိ	<i>phaggune</i>	a lunar mansion	19
ဖရသူ	<i>pharasu</i>	an ax	159
ဖရာ	<i>phala</i>	to finish, bear fruit	91
ဖရသ	<i>phassu</i>	to find, feel	
ဖောဋ္ဌပ္ပ	<i>phoṭṭhappa</i>	touch	175

B is often interchanged with *v*, page 19, sometimes with *p*, and occasionally with *bh*, page 112, 131.

ဗဝ	<i>baṭa</i>	firm	70
ဗန္ဓု	<i>bandhu</i>	a kinsman	68
ဗိန္ဒု	<i>bindu</i>	a drop, unit with 49 ciphers	154,75
ဗရဏသီ	<i>barānāsi</i>	Benares	
ဗလ	<i>bala</i>	strong, strength	68
ဗဟ	<i>baha</i>	to obtain	131
ဗုဓ	<i>budha</i>	<i>ဗုဇု</i> <i>bujha</i>	to know 59, 162, 130, 140
ဗျက္ခ	<i>byakkha</i>	a tiger	10
ဗြဝိ	<i>bravi</i>	to say	125
ဗြဟ္မ	<i>brahma</i>	ဗြဟ္မဏ a Brahmin	66, 170

Bh is interchanged with *ph*, page 19, and is changed occasionally to *chchh*, and *ddh*, page 141.

ဘဂ	<i>bhaga</i>	glory	148
ဘဂဝါ	<i>bhagavá</i>	a lord	164
ဘဇ	<i>bhaja</i>	to enjoy	96
ဘဟ	<i>bhaya</i>	to fear	152
ဘလဂုနီ	<i>balaguni</i>	a lunar mansion	19
ဘဝ	<i>bhava</i>	<i>ဘောန္တ</i> <i>bhonta</i>	your Lordship 78
ဘါ	<i>bhá</i>	to shine	149
ဘါတု	<i>bhātu</i>	<i>ဘါတရ</i> <i>bhatara</i>	a brother 40
ဘာသ	<i>bhása</i>	to speak	129
ဘိက္ခု	<i>bhikkhu</i>	a priest	36, 65
ဘိဒ	<i>bhida</i>	to distribute, divide	103 131

ဘုဇ	<i>bhujā</i>	to eat .	107
ဘုဇဂ	<i>bhujaga</i>	a snake	142
ဘု	<i>bhū</i>	to be	93, 112, 117
ဘုမိ	<i>bhumi</i>	earth	
ဘော	<i>bo</i>	a term of address	138

 ၁၂ *M*

M is sometimes inserted between words, page 28, and when the second consonant of a root, it is occasionally interchanged with *chchh*, page 141, and *n*, page 131.

မကုဇာ	<i>makufā</i>	a crest, tiara	171
မဂ	<i>maga</i>	to go	147
မဂဇ	<i>magada</i>	Maguda	143
မဂ်လ	<i>manggala</i>	fortunate	147
မဇ	<i>maja</i>	to squeeze in the hand	91
မဒ	<i>mada</i>	to madden	91, 148
မဇ္ဇာ	<i>machchhá</i>	intoxication	148
မဇ္ဇတိ	<i>majuti</i>	power	153
မဇ္ဇမ	<i>majhama</i>	middle	v
မတ	<i>mata</i>	knowledge	141
မတိ	<i>mati</i>	wisdom, death	37, 148
မထ	<i>matha</i>	to nourish, box	92, 140
မဇ္ဇာ	<i>madhúra</i>	Madura on the Jumna	165
မည	<i>mana</i>	to mind, know	148
မတ္တိ	<i>matti</i>	knowledge	148
မနိ	<i>muni</i>	an ascetic	148
မနွ	<i>manu</i>	to know, think	134, 148
မနွဇ	<i>mannya</i>	man	171

မယုရ	<i>mayúra</i>	a peacock	143
မရ	<i>mara</i>	to die	141, 148
မရဏ	<i>maruna</i>	death	174
မက္က	<i>malla</i>	a boxer	140
မံသ	<i>masa</i>	to weigh	147
မနူဿ	<i>manussa</i>	man	148, 150
မသုရ	<i>masura</i>	a pea	147
မဟ	<i>maha</i>	to worship	92
မဟာ	<i>mahá</i>	great	152
မဟာကထာနံ	<i>mahákathánan</i>	a unit with 133 ciphers	75
မဟိံသ	<i>mahinsa</i>	a buffalo	143
မဟံ	<i>mahun</i>	often	167
မာ	<i>má</i> prohibitive particle	to love, measure	91, 136
မာတု	<i>mátu</i>	a mother	41, 67
မာန	<i>mána</i>	to love, respect	67
မာရ	<i>mara</i>	death, Kama	160
မာလ	<i>mála</i>	a flower	147
မာသ	<i>mása</i>	a month	161
မိဒ	<i>mida</i> မေတ္တိ <i>metti</i>	love	140
မုစ	<i>mucha</i>	to free	103, 178
မုဒ	<i>muda</i>	to enjoy	98
မုဝ	<i>mudhá</i>	in vain	136
မုသ	<i>musa</i>	to break	147
မူလ	<i>mūla</i>	a root	25
မေဓ	<i>medha</i>	understanding	69
မေဟ	<i>moha</i>	folly	174, 132
မောက္ခ	<i>mokkha</i>	to loose, free	
မံသ	<i>mansa</i>	flesh	

Y is sometimes inserted between words, page 29, it is sometimes interchanged with *j*, page 20, when the last of a compound character, it often represents *i*, page 24, exceptionally it is changed to *i* page 92, occasionally it stands for *h*, in the root, and when added in conjugation is most usually changed to the preceding consonant, thus doubling it, page 91, 133.

ယ	<i>ya</i>		who, which, what	53
ယက္ခ	<i>yakkha</i>	ရက္ခ	a beloo	161
ယဇ	<i>yaja</i>		to worship	92
ယတ္တ	<i>yatta</i>	ယတ္တ	where	135
ယဘော	<i>yato</i>		wherefore	138
ယဘာ	<i>yathá</i>		as	29, 135, 154
ယဒါ	<i>yadá</i>		when	135
ယဒိ	<i>yadi</i>		if, when	138
ယမ	<i>yamu</i>		to restrain	127
ယာချ	<i>yácha</i>		ask	129
ယာဝ	<i>yáva</i>		as much as	135, 154
ယုဇ	<i>yuja</i>		to join, unite	139, 93, 130
ယုရနိ	<i>yumuna</i>		the Jumna	
ယောဇန	<i>yojana</i>		a yuzena	158

R is sometimes inserted between words, page 29, when the second radical of a root, it is changed occasionally to *t*, *tt*, or *mm*, page 141, it is sometimes interchanged with *l* page 20, and is occasionally rejected before the termination of the passive past participle, page 131, 142.

ရက္ခ	<i>rakkha</i>		to guard	129
ရူဝ	<i>rucha</i>		to shine	93

ရ R 203

ရဇ	<i>raja</i>	to possess passion	178
ရဒ္ဒ	<i>ratha</i>	desiring	140
ရတ္တိ	<i>ratti</i>	night	170
ရသ	<i>ratha</i>	a carriage	147
ရမ	<i>ramu</i>	to enjoy	129, 166
ရဝိဟံသ	<i>ravihansa</i>	a sun-duck	157
ရသ	<i>rasa</i>	taste	175
ရသဂ	<i>rága</i>	passion, rage	174
ရါဇာ	<i>rájá</i>	a king	42, 66
ရိ	<i>ri</i>	to injure	177
ရဇဂြိဟ	<i>rajágríha</i>	Rajagriha in Maguda	
ရိခ	<i>richa</i>	to destroy	139
ရိတေ	<i>rite</i>	without	138
ရုဇ	<i>ruja</i>	to be sick	142
ရုဓ	<i>rudha</i>	to hinder, obstruct	95, 131
ရုပ	<i>rupa</i>	to confuse	104
ရူစိမိ	<i>richimá</i>	lustre	68
ရူပ	<i>rupa</i>	to form, an image	34, 67, 161
ရေဏ	<i>renu</i>	dust	149

လ L

L is sometimes inserted between words, page 29, occasionally it is interchanged with r, page 20, and when the last consonant of a word, it sometimes represents the participial t, page 131.

လက္ခ	<i>lakka</i>	to mark, notice	161
လက္ခ	<i>lakghan</i>	a lack	75
လာ	<i>labha</i>	to obtain	91
လာဝက	<i>lavaka</i>	a reaper	143
လိက္ခ	<i>likkha</i>	to write	

လိပ	<i>lipa</i>	to smear	130
လု	<i>lu</i>	to cut, reap	143
လောက	<i>loka</i>	the world	153
လေ့ဟိတ	<i>lohita</i>	red	152

○ V

V is sometimes inserted between words, page 29, it is often changed to *b*, page 19, when a second radicle it is occasionally changed to *tt*, page 141, when the last consonant in a verb, it often represents *u*, in the root, page 93, and when the last of a compound letter, it is often *u*, changed in Permutation, page 26.

ဝက္ခ	<i>vakkha</i>	to say	126
ဝဗာနာ	<i>vaghána</i>	a porch	22
ဝရ	<i>vacha</i>	to speak	91, 126, 142
ဝရန	<i>vachana</i>	a word	78, 144
ဝရိ	<i>vachchá</i>	dwelling	141
ဝတ္တ	<i>vatta</i>	a garment	141
ဝဒ	<i>vada</i>	to speak	144
ဝဒ္ဓိ	<i>vanda</i>	to worship	132, 146
ဝရ	<i>vadhá</i>	a daughter in law	38
ဝမ	<i>vama</i>	to vomit	131, 142
ဝရ	<i>vara</i>	to preserve	141
ဝရံ	<i>varan</i>	better	70
ဝသ	<i>vasa</i>	to dwell, live,	130, 141, 160
ဝဟ	<i>vaha</i>	to flow	92
ဝါ	<i>vá</i>	to go, blow, or	138, 145
ဝါတ	<i>váta</i>	wind	143
ဝါသိ	<i>vási</i>	an ax	159
ဝိ	<i>vi</i>	a particle, ex-dis-un	137

ဝိဇ္ဇာ	<i>vijjā</i>	knowledge	160
ဝိညာဏ်	<i>vinയാna</i>	knowledge	173
ဝိဒ	<i>vidā</i>	to know	104, 140, 147
ဝိန	<i>vina</i>	to instruct	143, 145
ဝိနယ	<i>vinaya</i>	the Vinaya	145
ဝိနာ	<i>vinā</i>	besides	138
ဝိဘာဗ	<i>vibhāmu</i>	to turn	131
ဝိမံသ	<i>vimāsa</i>	to investigate	114
ဝိမုခ	<i>vimukha</i>	an ugly face	152
ဝိမုတ္တ	<i>vimutta</i>	ရလ <i>mucha</i> to liberate	103, 176
ဝိရဂ	<i>virāga</i>	ဝိရဇ္ဇိ <i>virajja</i> unpassioned	178
ဝိဝိစ	<i>vivicha</i>	to be solitary	133
ဝိသ	<i>visa</i>	pre-eminent	69
ဝိသရ	<i>visara</i>	to go	131
ဝိဟိ	<i>vihi</i>	paddy	159
ဝိဟိတ	<i>vihita</i>	adjudged	26
ဝိသ	<i>visa</i>	twenty	72
ဝါတ္ထိ	<i>vutti</i>	a commentary	24
ဝါဒိ	<i>vuddhi</i>	increase	iv
ဝါဓ	<i>vudha</i>	ဝါဗ <i>vudā</i> to increase	91, 141
ဝါသ	<i>vusa</i>	be done, finished	178, 128
ဝါဟ	<i>vuha</i>	to increase, grow	92
ဝေ	<i>ve</i>	to go, certainly	136, 149
ဝေဏှ	<i>venu</i>	a bamboo	149
ဝေဒ	<i>veda</i>	the Veda	147
ဝေသာဏီ	<i>vesāti</i>	a city on the Gandak	
ဝေဒနာ	<i>vedanā</i>	sensation	169

S when the second radical, is occasionally changed to *ch-*
chh, to *jjh*, and *dh*, page 141

သ	<i>sa</i>	သဝ	<i>sá</i>	တံ	<i>tan</i>	နံ	<i>nan</i>	he, she, it	49
သံက	<i>saka</i>							to be able, own	91, 79
သကဋ	<i>sakaṭa</i>							Oude	10, 17
သခိ	<i>sakhi</i>	သခါ	<i>sakhá</i>					a friend	66, 42
သင်္ဂါ	<i>sangkhya</i>							a number	23
သင်္ဂါရ	<i>sangkhára</i>							existence	170
သစ္စ	<i>saccha</i>							truth	140
သဗ္ဗ	<i>sanycha</i>							to quiet	140
သဇ္ဇန	<i>sajjana</i>							the virtuous	92
သဋ	<i>saṭa</i>							to manifest	169
သဋ္ဌိ	<i>saṭhi</i>							sixty	73
သတ	<i>sata</i>							to be true	140
သတံ	<i>satan</i>							one hundred	75
သဟသိ	<i>sahasana</i>							a thousand	75
သတတံ	<i>satatán</i>	သနာ	<i>saná</i>					perpetually	138
သတ္တ	<i>satta</i>							seven	71
သတ္တာ	<i>sattá</i>							a teacher	156
သတ္တဝါ	<i>sattati</i>	သတ္တဝါ	<i>sattari</i>					seventy	74
သဒ္ဓ	<i>sadda</i>							sound, word	156
သဒ္ဓါ	<i>saddhá</i>							faith	22
သန္တ	<i>santa</i>							peace	111
သနန္တ	<i>sanadda</i>							modesty	170
သဗ္ဗ	<i>sabpa</i>	သဗ္ဗ	<i>sabba</i>					all, every	43, 135
သမဏံ	<i>samana</i>							a Buddhist priest	153
သမ္ပဿ	<i>samphassa</i>							impression	173

သည	<i>sanya</i>	perception	
သတိ	<i>sati</i>	circumspection, caution	
သန္တိ	<i>saddhin</i>	with	138
သမာ	<i>sammá</i>	near	136
သမ္ဘဝ	<i>samma</i>	well, good, complete	162
သမု	<i>samu</i>	to quiet	131
သမုန္ဒ	<i>samuddha</i>	the ocean	110
သယံ	<i>sayan</i>	own	79
သရ	<i>sara</i>	to remember, a vowel	131
သရီရ	<i>saríra</i>	the body	
သလ	<i>sala</i>	to enter, go	
သတ္တ	<i>salla</i>	an arrow	20
သသ	<i>sasa</i>	a hare	10
သဟ	<i>saha</i> သမ် <i>suman</i>	with	138
သံ	<i>san</i>	with	137, 139
သံသိတ	<i>sankhita</i>	abridgment, epitome	vi
သံဃာ	<i>sangha</i>	a church, assembly	23
သံသာရ	<i>sansára</i>	world-misery	152
သာခ	<i>sálcha</i>	a branch	132
သာဒိ	<i>sádi</i>	equal to it, like	149
သာမိ	<i>sámi</i>	a master, lord	
သာဓု	<i>sádhu</i> သာဟု <i>sáhu</i>	yes, good	26, 136
သာဓဝ	<i>sádha</i>	firm	
သာဝတ္ထိ	<i>sávatti</i>	Ayodhya	136
သာဓာ	<i>sámá</i>	golden	70
သာသ	<i>sása</i>	to teach, mustard	29
သိ	<i>si</i>	to sleep	129

သီဝ	<i>sicha</i>	to pour	130
သီသ	<i>sisso</i>	a disciple	iv
သီဟဋ	<i>sihala</i>	Ceylon	
သု	<i>su</i>	to hear, praise, well	137, 156
သုကံတိ	<i>sumāti</i>	he hears, praises	
သုကတံ	<i>sukatam</i>	doing well, merit	24
သုဂန္ဓ	<i>sugandha</i>	good smell	
သုခ	<i>sukha</i>	happiness	32, 163
သုဂုပ	<i>sugupa</i>	to hide	130
သုက	<i>sunr</i>	a dog	10
သုဝ	<i>sucha</i>	to grieve	142
သုနခ	<i>sunakha</i>	a dog	132
သုတ္တ	<i>sutta</i>	an aphorism	iv
သုပ	<i>supa</i>	to sleep	130
သုပဝ	<i>supava</i>	a monkey	10
သုဘ	<i>subha</i>	to gore	96
သုဝ	<i>suva</i>	to injure	141
သုဝဏ္ဏ	<i>suvarna</i>	gold	146, 161
သုဝဏ္ဏ	သုမိ <i>suvarna bhūmi</i>	Thatung, Pegu	
သုရ	<i>sūra</i> အသုရ <i>asura</i>	angel, fallen angel	171
သေတ	<i>seta</i>	white	
သေဝ	<i>so</i>	six	71
သေဝက	<i>soka</i>	grieving	142
သေဝကရ	<i>sokara</i>	hog	143
သေဝကန္တကံ	<i>sokandhikan</i>	a unit with 91, ciphers	75
သေဝတ	<i>śota</i>	the ear	22, 175
သေဝဋ္ဌသ	<i>śoḍaśa</i>	sixteen	15, 72

H in the formation of words is sometimes changed to *chchh*, and occasionally to *y*, page 141, and in reduplication to *j*, page 113.

ဟတ္တိ	<i>hatti</i>	an elephant	65
ဟန	<i>hana</i> ဃဝာ <i>ghata</i>	to kill	129, 134, 149
ဟန္တ	<i>handa</i>	now	136
ဟရ	<i>hara</i>	to carry	80, 107
ဟသ	<i>hasa</i>	to rejoice	129
ဟာ	<i>há</i>	to reject	146
ဟိယတိ	<i>hiyati</i>	is rejected	26, 92
ဟိ	<i>hi</i>	to go, if, certainly	186
ဟိတံ	<i>hitan</i>	fit, proper	
ဟိမဝါ	<i>himavá</i>	frost and snow	68
ဟိသ	<i>hinsa</i>	to injure, kill	104
ဟု	<i>hu</i>	to be, sacrifice	121, 145
ဟုဟေတိ	<i>juho te</i>	he offers	
ဟုဟတိ	<i>juhwati</i>	he offers	131
ဟုဝတိ	<i>huvati</i>	he offers	
ဟေတု	<i>hetu</i>	a cause	150
ဟေဝံ	<i>hevan</i>	thus	620, 13



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Appendix.

A Distinguished German scholar in London, who had seen in sheets the first half of the "Pali Grammar based on Kachchayano", has furnished the author the kind strictures and inquiries that follow. If other readers will confer like favours, Pali Grammar will soon be better understood, for corrections where needed, will be made, and misapprehensions, when they exist, will be removed.

"Clough's book, as you know best," writes my correspondent, "is full of blunders of every kind, and you have done wisely in using it with great caution." The same judgment might be passed on this book, and on some of the most useful books ever published in India. Roxburgh was the best botanist in India, and Dr. Carey was second only to Roxburgh; yet Carey edited Roxburgh's "Flora Indica," and produced a book notoriously "full of blunders of every kind." Nevertheless, Roxburgh's "Flora Indica" with all its "blunders", has stood for half a century at the head of books on Indian botany. The blunders are spots on the sun, and the same may be said of Clough's book.

It was necessary to print the covers of this work for the Bibliotheca Indica in Calcutta. The superintendent of the press is one of the most accomplished European Sanskrit scholars in India, and the editor is a native gentleman not only *au fait* in Sanskrit, but familiar with all the alphabetic characters, ancient and modern, in India; and yet a motto from the old Pali inscriptions, consisting of eight words, has been printed off with half as many errors changing the signification, though a correct printed copy was sent up to insure accuracy. Compare "Introduction" page VI.

𑀲 𑀧 𑀭 𑀯 *sankhitena*, the inst. sing. of *sankhita*. The same word, in the same case, occurs in the language attributed to Gaudama, when appointing Kachchayano his grammarian, page 18, 𑀲𑀧𑀭𑀯𑀭𑀯𑀭𑀯 *sankhittena*, precisely the same form as that on the inscription, excepting, as usual, the double letter. Like the corresponding Sanskrit word, it signifies "concise," but, on the covers,

the word has been altered, and divided into two, by a wide space, so that it now signifies, "O FRIEND BY THIS!" 𑖀 𑖄 *sakha*

being the voc. sing. of *sakhi*, § 107. and 𑖀 𑖄 *tena*, the inst. sin. of *ta*, § 122. There is a discrepancy also in the name. For popular use, it was deemed best to omit diacritical marks, and print *Kachchayano*, which has been done throughout the work. In manuscripts, it is written *Kachcháyano*, but on the cover it is printed *Káchcháyano*, with two long vowels, a form never met in Burmah, nor, so far as appears, in Ceylon either. It is a matter of little moment, but it helps to make confusion, and contributes to show how easy it is to bring out a book "full of blunders of every kind."

"On the other hand you have given prominence to forms, as sanctioned by Burmesè Pali usage, that I have been inclined to attribute to the negligence or carelessness of Burmese copyists, because they are not warranted by the grammarians." This remark indicates that European scholars are disposed to set up Singalese Pali as the standard, and whatever deviates from it as irregular.

To this we must demur. It is claimed that the most ancient Pali books are in Burmah, where they have existed from their first introduction fourteen centuries ago, while Ceylon was nearly denuded of Pali books within the last three hundred years. It has been an object with the writer of this work to show what the Pali books in Burmah contain, to bring out the forms as they are here found, unmodified by any preconceived theory.

"In the same way I lay down the spelling of *sabpo* instead of *sabbo*, to the carelessness of the scribe." Nothing could be more erroneous. Scribes are careful to write *sabpo*, but write *sabbo*, and *sap po*, through carelessness, perhaps once in a hundred times.

The word was first Romanized by Burnouf and Lassen, and as they drew from Singalese sources, they spelled it *sabbo*. They had also the *kammavá* from Burmah, in which *bp* is often met in the gerund affix *tubpa*, but they read it by mistake *tabba*, and in plate IV, they represent 𑖀 erroneously, by *lba*, when it ought to be *bpa*. On the same plate is the similar error of making 𑖀 *mha* instead of *mpa*. These mistakes have contributed not a little to the misunderstanding of the contents of the Pali books in Burmah.

"And § 193. *dīpāmi* for *dībāmi*." The usage in Burmah is uniformly that given in the table of conjugation.

"Is it not, in § 196. *ghebbāmi*, and likewise in § 197. *kubbāmi*?" No. The reply is as above. Moreover *gheppāmi* is Singalese, as well as Burmese, usage, for it is found in both Clough and Alwis

"Is not the locative termination *smí* for *smín*, likewise to be attributed to the same source?" Undoubtedly. *Smín* alone is given in the table of case terminations, § 137. but it is added, § 138. *smín*, *smi*, *smí*, and *smína*, most usually *smí*, are all found in manuscripts in Burmah.

"Either *tth*, or *ttth*, but hardly *ttth*." In the TAMI JATA, *ttth* occurs repeatedly, though not in Kachchayanā.

"If *ḍasan* is written instead of *ḍasan*, it can only have been through carelessness." Since the two forms are found occasionally written in books in Burmah, and since they are seen interchanged in the inscriptions in India, the presumption is in favour of design.

"Read ४३८०० Correct, and is so written where it first occurs, but by an oversight, when repeated, it was printed ४३८००

"Setṭan, § 38," Yes, there is a *t* omitted in the text, and ८०० is the correct reading in the Pali character.

"Assa, § 52. a. Gen. sing." Right, and my rendering, "those persons," is wrong. It ought to be "that person."

"Read ०००००० A necessary correction. The blunder of *k* for *g* was discovered too late to correct the press.

"Uchá, § 40. should it not be *vachá*, for *avach*, (3rd. sing. aor. attanopadání,)?" I had some authority for making it 2nd. sing. imperative, on the base *ucha*, § 210. the imperative affix omitted, as often. When preceded by the 3rd. pers. pron. it may be as parsed by my correspondent, or it may be 3rd. sing. imperf. parassapadání, on the base *vacha*, as :

०००००० so má *vachá*. "May he not say."

In Pali both the imperfect and aorist are thus used for the imperative mood with *má*, but in Sanskrit the aorist only is noted by the grammarians in this usage.

“Do not the words, § 24. represent two distinct verbs **स्था** **धा** *sthá*, and *dhá*?” These two Sanskrit verbs are represented by one in Pali. *Thá* signifying sometimes to STAND, like the first, and sometimes to PLACE, like the second, but the latter usage is of somewhat doubtful authority, for *thá* is quoted as a neuter verb in the grammar. *Dhá* appears occasionally as a synonyme, and may be a remnant of an original distinct usage. As an independent verb, *dhá* in Pali signifies to CARRY.

“Is not *ichcháli* the usual form?” The form in the text is the one given by Kachchayano. § 44.

In “ § 45. *b. Jalanijjhudadhi* ?” This form has not been noted. The one in the text was taken from the Pali dictionary.

कुध् *kudh* is the root, § 187. IV Conj. and forms correctly *kujjhate*.” So far as Sanskrit is concerned it is undoubtedly so, but Sanskrit is not Pali, and Kachchayano’s commentator refers the form in this place to *kujá*. Other forms he refers to *kudha*, § 256. and the two bases are given in the Vocabulary, page 189.

“The Pali word for Scorpio is *vichchhiko*, (San. *vrishchika*), as given in Subhúti’s very correct edition of the *Abhidhánappadípiká*. § 8.” Subhúti may be very good authority for Singalese Pali, but we must protest against his being of any authority in Burmese Pali. All the books in Burmah, to which reference has been made, spell the word uniformly as given in the text.

“Is not § 73. based on a faulty reading?” No, Kachchayano devotes a separate Aphorism to teach the rule, and gives several examples, of which this in question is one. See Book I. Part IV. Aphorism 8.

“Is there no hope of your bringing out the text of Kachchayano? If you hesitate only for the want of a publisher, I think I could find a Mæcenas here, who would print it at his own expense.

There is nothing in the way of my printing the text of Kachchayano, which I should like much to do, but the *res angusta domi*. Let the means come from any quarter, and I am prepared to print the text of Kachchayano, either,

- (1.) In the Burmese character alone.
- (2.) Or in the Roman character alone.
- (3.) Or in both characters together.
- (4.) Or either, or both, of the above texts, and a literal translation, with or without notes.

Toungoo May, 1868.

F. MASON.



