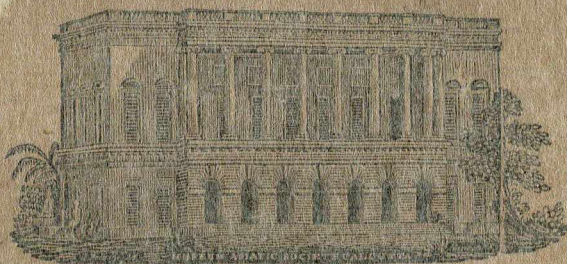


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Kachchayano's **PALI GRAMMAR**

TRANSLATED AND ARRANGED ON EUROPEAN MODELS:

with

CHRESTOMATHY & VOCABULARY.

BY

FRANCIS MASON, D. D.

MEMBER OF THE ROYAL ASIATIC SOCIETY,

AND AMERICAN ORIENTAL SOCIETY.

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

GAUTAMA.

FASCICULUS II.

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1868.

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23

Kara causative Conjugated.

Active Voice.
INDICATIVE MOOD.

PRESENT TENSE.

| | First Person. | Second Person. | Third Person. |
|------|-------------------|--------------------|--------------------|
| | စိန္တယာမိ | စိန္တယာသိ | စိန္တယာတိ |
| Sin. | <i>chintayāmi</i> | <i>chintayāsi</i> | <i>chintayati</i> |
| | စိန္တယာမ | စိန္တယာထ | စိန္တယန္တိ |
| Plu. | <i>chintayāma</i> | <i>chintayatha</i> | <i>chintayanti</i> |
| | ကါရေမိ | ကါရေသိ | ကါရေတိ |
| Sin. | <i>kāremi</i> | <i>kāresi</i> | <i>kāreti</i> |
| | ကါရေမ | ကါရေထ | ကါရေန္တိ |
| Plu. | <i>kārema</i> | <i>kāretha</i> | <i>kārenti</i> |

Or,

| | | | |
|------|-----------------|-----------------|------------------|
| | ကာရယာမိ | ကာရယာသိ | ကာရယာတိ |
| Sin. | <i>kārayāmi</i> | <i>kārayāsi</i> | <i>kārayati</i> |
| | ကာရယာမ | ကာရယာထ | ကာရယန္တိ |
| Plu. | <i>kārayāma</i> | <i>kārayasi</i> | <i>kārayanti</i> |

Or,

| | | | |
|------|-----------------|------------------|------------------|
| | ကာရာပေမိ | ကာရာပေသိ | ကာရာပေတိ |
| Sin. | <i>kārāpemi</i> | <i>kārāpesi</i> | <i>kārāpeti</i> |
| | ကာရာပေမ | ကာရာပေထ | ကာရာပေန္တိ |
| Plu. | <i>kārāpema</i> | <i>kārāpetha</i> | <i>kārāpenti</i> |

Or,

| | | | |
|------|-------------------|--------------------|--------------------|
| | ကာရာပယာမိ | ကာရာပယာသိ | ကာရာပယာတိ |
| Sin. | <i>kārāpayāmi</i> | <i>kārāpayāsi</i> | <i>kārāpayati</i> |
| | ကာရာပယာမ | ကာရာပယာထ | ကာရာပယန္တိ |
| Plu. | <i>kārāpayāma</i> | <i>kārāpayatha</i> | <i>kārāpayanti</i> |

Kachehayano says that *l* is occasionally used for a causative affix, from the root

ဂူတ ဇေတလတိ *juta jotatati*, 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 circumlocation of using the verb *WISH*, and the infinitive mood of another verb, certain changes are made in the verb to express the idea by one word. The first syllable of the verb is reduplicated according to rules to be noted hereafter, and *kha*, or *chha*, or *sa* is added to the root. Thus, for

ဘောတုံ ဣစ္ဆတိ ဗုဗုက္ခတိ ဘူဇ ခ
bhotum ichchhati, is written *bubbhukkhati*, from *bhaja* to EAT, and *kh*
“He wishes to eat.”

စာသိတုံ ဣစ္ဆတိ ဇိဗုဇ္ဇတိ ဗာသ ဆ
ghasitum ichchhati, is written *jighajjati*, from *ghasa* to EAT, and *chh*
“He wishes to eat.”

ပါတုံ ဣစ္ဆတိ ပိဝါသတိ ပါ သ
pātum ichchhati, is written *pivāsati*, from *pā* to DRINK, and *sa*
“He wishes to drink.”

သောတုံ ဣစ္ဆတိ သုဿုသတိ သု သ
sotum ichchhati, is written *sussusati*, from *su* to HEAR, and *sa*
“He wishes to hear.”

ဟာရိတုံ ဣစ္ဆတိ ဇိဂိ*သတိ ဟာရ သ
haritum 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 *Jihinsati*?” The reply is in the negative, because one of Kachchhayano’s aphorisms says : “When the root *hara* takes the affix *sa*, the whole root is changed to *gin*.”

The following example of *Pivāsa*, 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>pivāsāmi</i> | <i>pivāsasi</i> | <i>pivāsati</i> |
| | ပိဝါသာမ | ပိဝါသထ | ပိဝါသန္တိ |
| Plu. | <i>pivāsāma</i> | <i>pivāsatha</i> | <i>pivāsanti</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 ဒဋ္ဌ *daddalati*, from the root *dala* which Alwis defines: "Illumines intensely." But it is defined by commentators merely to "shine, or illuminate."

ဝက်ဝတိ ဝဓ *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*; *jangamiti* to WALK CROOKEDLY.*

The word however has passed into Burmese with something of the frequentive signification. Thus in Judson's Dictionary ဝင်္ဂိ

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 ဥဋ္ဌဂိဿဥဋ္ဌဂိဿာမိ ဓာ
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:

နာမနာမာမိ နာ ဝဏ္ဏံဝဏ္ဏာမိ ဝဏ္ဏိတ္တာဝဏ္ဏိမိ
name namāmi, from *nama*. *vande vandāmi. vanditvā vandāmi*

"Bowling I bow repeatedly." "Worshipping I worship intently."

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 အဘါဿ ဝတ္တမာနဿ ကဝဂ္ဂဿ
kavaggassa charaggo abhāse vattamānassa kavaggassa
 စဝဂ္ဂေါ ဟောတိ ခိကိစ္ဆတိ ခိဂုဇ္ဈတိ ခိစာဂ္ဂတိ
charaggo hoti chikichchhati jīgujachchhati jighagachchhati
 ခိဂိဿတိ ခင်္ဂမတိ စင်္ဂမတိ
jīgisati janggamati changkamati
 နိဂ္ဂဟိတဏှိ အတ္တဿ အန္တေ နိဂ္ဂဟိတာဂမော
niggahitanycha abbhāssa ante niggahitāgamo
 ဟောတိဝါ စင်္ဂမတိ စန္ဒလတိ စင်္ဂမတိ
hotivā changkamati chanychalati changgamati

"For a *k* classified letter, a *ch* classified letter."

"In the reduplication of the present tense, for a *k* classified letter is a *ch* classified letter—*janggamati*, *chankamati*"

"And anuswara."

"At the end of the reduplication anuswara comes sometimes, *changkamati*, *chanychalati*, *changgamati*."

Chanychalati is rendered SHAKES; and *changkamati*, *chנגgamati*, and, *janggamati* are all translated HE GOES, *chankamati* once HE WALKS WITH HIS FEET. All are probably from the same root *gama*, but they are sometimes referred to *gamu* and *kanu*. Possibly

कम् *kram* to STRIDE may be the root of *changkamati*.

Denominative Verbs.

§ 203. To express a sentence in a single word, several particles are affixed to nouns which change them to verbs in the signification of acting, or becoming like them, or treating another like them, or desiring them for one's self, or using them as instruments.

(a.) The affix *āya* is used to signify one making himself like the noun. Thus, for

ပပတမိဝိ အတ္တသံ အာစရတိ ပပတာယတိ
pappatamivā attāna ācharati, is written *pappatāyati*.

"He makes himself like a mountain."

သံဇ္ဇော သမုဒ္ဓမိဝိ အတ္တသံ အာစရတိ သမုဒ္ဓယတိ
sangho samuddhamivā attāna ācharati, is written *samuddhāyati*.

"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 *īya* is used to denote that a person, or thing, is treated as the person, or thing, expressed by the noun, as:

အာစတ္တံ ခတ္တမိဝိ အာစရတိ ခတ္တိယတိ
achhattan chhattamivā ācharati, is expressed by *chhattīyati*.

"That which is not an umbrella he treats as an umbrella."

အပုတ္တံ ပုတ္တမိဝိ အာစရတိ ပုတ္တိယတိ
aputtan puttamivā ācharati, is expressed by *puttīyati*.

"He who is not a son, he treats as a son."

(c.) This last affix, *īya*, is used also in the signification of desiring for one's self, that which is denoted by the noun, as:

အတ္တနာ ပတ္တံ ခုတ္တိဝိ ပတ္တိယတိ
attano pattan ichchhati, is written *pattīyati*.

"He desires a vessel for himself."

အတ္တနာ ဘဇ္ဇံ ခုတ္တိဝိ ဘဇ္ဇိယတိ
attano ghaṭan ichchhati, is written *ghaṭīyati*.

"He desires a water jar for himself."



အတ္တနော ဝတ္တံ ခန္တတိ ဝတ္တိယတိ
attano vatthan ichchhati, is written vatthūyati.

"He desires clothes for himself."

အတ္တနော ခနံ အညတိ ခနိယတိ
attano dhanan ichchhati, is written dhanūyati.

"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 ဥပဝိဏယတိ
gītan vināya upagāyati, is written upavināyati.

"He is eminently skilled in singing by means of the lute."

မဂ္ဂံ ဟတ္တိနာ အတိက္ကမတိ အတိဟတ္တိယတိ
maggān hattinā atikkamati, is written atihattiyati.

"He goes over the road by means of an elephant."

Analogous with this is the English colloquial verb to **ROOT IT**.

Occasionally the verb is formed on the basis of an adjective, as:

ရတ္တိ ဝိသုဒ္ဓါ ဟောတိ ဝိသုဒ္ဓါယတိ
ratti visuddhā hoti, is written, visuddhāyati.

"The evening is pleasant." Or, "It is pleasant [by means of the evening.]"

(e.) Sometimes *āra*, and *āla* are affixed in the signification of **MAKING**, like *ify* in English, as:

သန္တိ ကရေတိ သန္တရေတိ
santan karoti, is expressed by santarāti.

"He makes peace, or pacifies."

ဥပက္ကမံ ကရေတိ ဥပက္ကမာယတိ
upakkaman karoti, is expressed by upakkamāyati.

"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.

Changes in Reduplication.

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. |
|------|---------------|----------------|----------------|
| | ဒဒါမိ | ဒဒါယိ | ဒဒါတိ |
| Sin. | <i>dadāmi</i> | <i>dadāsi</i> | <i>dadāti</i> |
| | ဒဒါဓ | ဒဒါဏ | ဒဒါန္တိ |
| Plu. | <i>dadāma</i> | <i>dadātha</i> | <i>dadānti</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:

| | |
|-----------|--|
| စိစ္ဆွဒ | <i>chichchheda</i> , the perfect tense of <i>chhida</i> —HE CUT. |
| ဗဘူဝ | <i>babhūva</i> , <i>bhū</i> —HE BECAME. |
| ဒဓာတိ | <i>dadhāti</i> , the present tense of <i>dhā</i> —HE CARRIES. |
| ဗုဘုက္ခတိ | <i>bubhukkhati</i> , ... <i>bhuja</i> —WISHES TO EAT. |

(b.) A letter of the *k* class is changed in reduplication to a letter of the *ch* class; that is a guttural is changed to a palatal, as:

| | |
|------------|---|
| စိက္ခတ္တတိ | <i>chikachchhati</i> , present tense of <i>kita</i> —HE PRACTISES MEDICINE. |
|------------|---|



Reduplicated Verbs.

CSL
113

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.

စိဂ္ဂတိ

jiguchchate, present tense of *gupa*—HE GUARDS.

(d.) The aspirate *h* is changed in reduplication to *j*, as:

ဇဟတိ

jahāti, present tense of *há*—HE ABANDONS.

ဇုဟတိ

juhvati, or *juhoti*, present tense of *hú*,

हु

hu, in Sanskrit—HE OFFERS, OR SACRIFICES.

ဇဟာရ

jahára, perfect tense, third person singular of *hara*, हरे

hri, in Sanskrit—HE CARRIED, OR TOOK. Alwis says "Abandoned."

(e.) The radical vowel if long is shortened in reduplication, as:

ဒဒိတိ

daddati, present tense of *dá*—HE GIVES.

ဒဓာတိ

dadhāti, ... *dhá*—HE CARRIES.

(f.) Sometimes the reduplication takes *i*, as:

စိဃတိ

jighachchuti, from *ghasa*—HE WISHES TO EAT.

ပိဝသတိ

pivasati from *pá*—HE WISHES TO DRINK.

(g.) Sometimes a vowel is dropped in reduplication, as:

ဗဘူဝ

babháva, from *bhú*—HE BECAME.

Sometimes the vowel is retained, as:

ဗုဘုက္ခတိ

bubhukkhati, from *bhujá*—HE WISHES TO EAT.

(h.) The root *thá* sometimes becomes *tīṭa* in reduplication, as:

တိတ္တိ

tīṭati—HE STANDS

တိတ္တု

tīṭatu—LET HIM STAND.

တိတ္တယျ

tīṭeyya—HE MAY STAND

တိတ္တယျံ

tīṭayyaṃ—THEY

MAY STAND.

Difference of Sanskrit and Pali.

- (i.) Sometimes the reduplication takes anuswara, as:
 ०१်မတိ *changkamati*, from *kam*—HE GOES.
 ၈၉လတိ *chanychulati*, from *chala*—HE SHAKES.

(k.) Sometimes for the root *pá*, *piva* is substituted in reduplication, as:

- ပိဝတိ *pivati*, HE DRINKS. ပိဝတု *pivatu*, LET HIM DRINK.
 ပိဝေယျ *piveyya*, HE MAY DRINK. ပိဝေယျံ *piveyyan*.
 THEY MAY DRINK.

Sometimes the bare root is used in the same signification, as:

- ပိတိ *páte*, HE DRINKS.

(l.) When the roots *pá* and *má* take the affix *sa*, they sometimes become *vá*, and *man*, after the reduplication, as:

- ပိဝိသတိ *pivásati*, from *pá*—HE WISHES TO DRINK.
 ပိမိသတိ *vimansati*, from *má*—HE INVESTIGATES, OR REASONS.

(m.) The final radical becomes *h*, when *kh* is added to a reduplicated root, as:

- တိကိက္ခတိ *titikkati*, from *tija*—HE FORBEARS, HAS PATIENCE.

(n.) The final consonant is changed to *ch*, when *chh* is added to the final radical, as:

- တိကိစ္ဆတိ *tikichchhati*, from *kila*—HE PRACTISES MEDICINE.
 ဧယတ္တိ *jighachchhati*, from *ghasa*—HE WISHES TO EAT.
 ဧဂ္ဂတိ *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*

गोपयति This proves that the signification of Pali forms cannot be safely inferred from the Sanskrit.

The Verb to BE.

Anomalous Verbs.

First among anomalous verbs in all the Indo-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 *bhū*, in the signification of to BE, or BECOME, is found in both the active and middle voices.

Webster says of the verb to BE: "It is defective, and its defects are supplied by verbs from other roots, *am*, *is*, *was*, *were*." The defects are in the usage, not in the verb. It is complete in Pali, and in some of the rural districts of England, the Pali forms of this verb are still spoken, which in books have been supplanted by "*am*, *is*, *was*, *were*." The roots *asa*, and *bhū* exist in Sanskrit, but the Pali has a third root *hū* for the verb to BE, with copious forms, that has no place in Sanskrit, but which has been suggested, with great probability, to be of common origin with the Hebrew verb to BE, *huh*.

§ 205 All the forms of the verb to BE are not found in Kachchayano, but in order to furnish a complete paradigm, his deficiencies have been supplied from other books in Burmah, and from the researches of Alwis in Ceylon.

Asa to BE: Latin, ESSE, to BE.

INDICATIVE MOOD.

PRESENT TENSE.

| | First Person. | Second Person. | Third Person. |
|------|----------------------------|----------------|---|
| | အသ္မိ | အမိ | အသိ အတ္ထိ 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 | အမ | အတ္ထ 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 अस्ति *asti* of the *Girnar* inscriptions, and the two are brought the nearer by a rule of Kachchayano's which says:

သဗ္ဗာသ္မသ္မာဒိလောပေါ *sabpāssasādi lopo cha.*

"And *a* at the beginning of *asa* is erased in all."

Originally there would seem to have been tenses conjugated in the middle voice, but the only trace remaining in use is the third person plural, *sante*.

Asa Conjugated.

AORIST.

| | First Person. | Second Person. | Third Person. |
|------|---------------|----------------|------------------------|
| | အသိ | အသိ | အသိ |
| Sin. | <i>asin</i> | <i>asi</i> | <i>asi</i> |
| | အသိ၌ | အသိတ္ထ | အသိသု အသု |
| Plu. | <i>asihma</i> | <i>asittha</i> | <i>asinsu, or 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.

| | | | | |
|------|---------------|----------------|-----------------|---------------|
| | အသာ | အသာ | အသာ | သိသာ |
| Sin. | <i>assan</i> | <i>assa</i> | <i>assa, or</i> | <i>siyá</i> |
| | အသာဝ | အသာဝ | အသာ၌ | သိယု |
| Plu. | <i>assama</i> | <i>assatha</i> | <i>assu</i> | <i>siyuna</i> |

IMPERATIVE MOOD.

| | | | |
|------|-------------|--------------|--------------|
| | အသိ | အဟိ | အတ္ထ |
| Sin. | <i>asmi</i> | <i>ahi</i> | <i>atthu</i> |
| | သသ္မ | အတ္ထ | သန္တ |
| 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>samāno</i> | <i>samāná</i> | <i>samānan</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 Conjugated—Active Voice.

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>bhavāmi</i> | <i>bhavasi</i> | <i>bhavati</i> |
| | ဘဝါမ | ဘဝသ | ဘဝန္တိ |
| Plu. | <i>bhavāma</i> | <i>bhavatha</i> | <i>bhavanti</i> |

PERFECT TENSE.

| | | | |
|------|------------------|--------------------|----------------|
| | ဗဘူဝ | ဗဘူဝေ | ဗဘူဝ |
| Sin. | <i>babhūva</i> | <i>babhūve</i> | <i>babhūva</i> |
| | ဗဘူဝမှ | ဗဘူဝိတ္ထ | ဗဘူဝ |
| Plu. | <i>babhūvaha</i> | <i>babhūvittha</i> | <i>babhūv</i> |

IMPERFECT TENSE.

| | | | |
|------|------------------|-------------------|-----------------|
| | အဘဝ | အဘဝေါ | အဘဝာ |
| Sin. | <i>abhava</i> | <i>abhavo</i> | <i>abhavā</i> |
| | အဘဝမှ | အဘဝတ္ထ | အဘဝ |
| Plu. | <i>abhavaḥma</i> | <i>abhavattha</i> | <i>abhavā *</i> |

AORIST.

| | | | |
|------|-------------------|-------------------|--------------------------|
| | အဘဝိ ၀ိ | အဘဝေါ | အဘဝိ |
| Sin. | <i>abhavi-vin</i> | <i>abhavo</i> | <i>abhavi *</i> |
| | အဘဝမှ | အဘဝတ္ထ | အဘဝ |
| Plu. | <i>abhavaḥma</i> | <i>abhavattha</i> | <i>abhavun abhavinṣu</i> |

FUTURE TENSE.

| | | | |
|------|-------------------|--------------------|--------------------|
| | ဘဝိဿာမိ | ဘဝိဿသိ | ဘဝိဿတိ |
| Sin. | <i>bhavissāmi</i> | <i>bhavissasi</i> | <i>bhavissati</i> |
| | ဘဝိဿာမ | ဘဝိဿသ | ဘဝိဿန္တိ |
| Plu. | <i>bhavissāma</i> | <i>bhavissatha</i> | <i>bhaviṣṣanti</i> |

*By an oversight this vowel was printed short on page 87.

Bhú Conjugated—Active Voice.

OPTATIVE MOOD.

| | First Person. | Second Person. | Third Person. |
|------|-------------------|--------------------|------------------------|
| | ဘဝေယျာမိ | ဘဝေယျာသိ | ဘဝေ ဘဝေယျ |
| Sin. | <i>bhaveyyāmi</i> | <i>bhaveyyāsi</i> | <i>bhave, bhaveyya</i> |
| | ဘဝေယျာမ | ဘဝေယျာထ | ဘဝေယျံ |
| Plu. | <i>bhaveyyāma</i> | <i>bhaveyyātha</i> | <i>bhaveyyān</i> |

CONDITIONAL MOOD.

| | | | |
|------|---------------------|---------------------|---------------------|
| | အဘဝိသံ | အဘဝိသေ | အဘဝိသ |
| Sin. | <i>abhavissan</i> | <i>abhavisse</i> | <i>abhavissa</i> |
| | အဘဝိသာမ္မ | အဘဝိသထ | အဘဝိသံသု |
| Plu. | <i>abhavissahma</i> | <i>abhavissatha</i> | <i>abhavissansu</i> |

IMPERATIVE MOOD.

| | | | |
|------|----------------|------------------|-----------------|
| | ဘဝါမိ | ဘဝါဟိ | ဘဝတု |
| Sin. | <i>bhavāmi</i> | <i>bhavāhi</i> | <i>bhavātu</i> |
| | ဘဝါမ | ဘဝတ္ထ | ဘဝန္တု |
| Plu. | <i>bhavāma</i> | <i>bhavattha</i> | <i>bhavāntu</i> |

INFINITIVE MOOD.

ဘဝိတုံ

bhavitun.

PARTICIPLES.

PRESENT PARTICIPLES.

| | | |
|------------------|------------------|-----------------------------|
| ဘဝန္တေ | ဘဝန္တိ | ဘဝန္တိ |
| <i>bhavanto</i> | <i>bhavanti</i> | <i>bhavāntun</i> |
| ဘဝမာနော | ဘဝမာနာ | ဘဝမာနံ |
| <i>bhavamāno</i> | <i>bhavamāná</i> | <i>bhavamānan (Middle.)</i> |

FUTURE PARTICIPLES.

| | | |
|--------------------|--------------------|---------------------|
| ဘဝိသန္တေ | ဘဝိသန္တိ | ဘဝိသန္တိ |
| <i>bhavissanto</i> | <i>bhavissanti</i> | <i>bhavissāntan</i> |

REMARKS.

Kachechayano 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.



But declined Middle Voice.

CSL
113

**Middle Voice.
INDICATIVE MOOD.**

| | PRESENT TENSE. | | |
|------|----------------|----------------|---------------|
| | First Person. | Second Person. | Third Person. |
| | ဘဝေ | ဘဝသေ | ဘဝတေ |
| Sin. | bhave | bhavase | bhavate |
| | ဘဝဓမ္မ | ဘဝဌေ | ဘဝန္တေ |
| Plu. | bhavahme | bhavahve | bhavante |

| | PERFECT TENSE. | | |
|------|----------------|-------------|-------------|
| | ဗာဘုရိ | ဗာဘုရိတ္ထေ | ဗာဘုရိတ္တ |
| Sin. | babhuvī | babhuvittho | babhuvittha |
| | ဗာဘုရိဓမ္မ | ဗာဘုရိဌေ | ဗာဘုရိဝေ |
| Plu. | babhuvihme | babhuvihvo | babhuvive |

| | IMPERFECT TENSE. | | |
|------|------------------|------------|-------------|
| | အဘာဝိ | အဘာဝသေ | အဘာဝတ္တ |
| Sin. | abhavin | abhavase | abhavattha |
| | အဘာဝဓမ္မသေ | အဘာဝဌံ | အဘာဝတ္တိ |
| Plu. | abhavahmase | abhavahvan | abhavatthun |

| | AORIST. | | |
|------|-----------|------------|--------|
| | အဘာဝ | အဘာဝသေ | အဘာဝါ |
| Sin. | abhava | abhavase | abhava |
| | အဘာဝဓမ္မ | အဘာဝဌံ | အဘာဝါ |
| Plu. | abhavahme | abhavahvan | abhavu |

| | FUTURE TENSE. | | |
|------|---------------|-------------|-------------|
| | ဘာဝိသံ | ဘာဝိသသေ | ဘာဝိသတေ |
| Sin. | bhavissan | bhavissase | bhavissate |
| | ဘာဝိသဓမ္မ | ဘာဝိသဌေ | ဘာဝိသန္တေ |
| Plu. | bhavissahme | bhavissahve | bhavissante |

Bú declined—Middle Voice.

OPTATIVE MOOD.

| | First Person. | Second Person. | Third Person. |
|------|--------------------|--------------------|-----------------|
| | ဘုဝေယျံ | ဘဝေထော | ဘဝေထ |
| Sin. | <i>bhaveyyan</i> | <i>bhavetho</i> | <i>bhavetha</i> |
| | ဘဝေယျာငွေ | ဘဝေယျာငွါ | ဘဝေရံ |
| Plu. | <i>bhaveyyāhne</i> | <i>bhaveyyahvo</i> | <i>bhaveran</i> |

CONDITIONAL MOOD.

| | | | |
|------|---------------------|---------------------|---------------------|
| | အဘိဝံ | အဘိဿသေ | အဘိဿထ |
| Sin. | <i>abhavissan</i> | <i>abhavissase</i> | <i>abhavissatha</i> |
| | အဘိဿာငွေ | အဘိဿာငွေ | အဘိဿာနွေ |
| Plu. | <i>abhavissahne</i> | <i>abhavissahve</i> | <i>abhavissantē</i> |

IMPERATIVE MOOD.

| | | | |
|------|------------------|-----------------|------------------|
| | ဘဝေ | ဘဝဿု | ဘဝတံ |
| Sin. | <i>bhave</i> | <i>bhavassu</i> | <i>bhavatan</i> |
| | ဘဝါမသေ | ဘဂေါ | ဘဝန္တိ |
| Plu. | <i>bhavāmaśe</i> | <i>bhavahvo</i> | <i>bhavantan</i> |

INFINITIVE MOOD.

ဘဝိတုံ

BHAVITUN

PARTICIPLES.

PRESENT PASSIVE PARTICIPLE..

| | | |
|------------------|------------------|-------------------|
| ဘူယမာနော | ဘူယမာနာ | ဘူယမာနံ |
| <i>bhūyamāno</i> | <i>bhūyamāná</i> | <i>bhūyamānan</i> |

PAST PARTICIPLE.

| | | |
|--------------|--------------|---------------|
| ဘူတော | ဘူတာ | ဘူတံ |
| <i>bhūto</i> | <i>bhūta</i> | <i>bhūtan</i> |

FUTURE PARTICIPLE.

| | | |
|---------------------|---------------------|----------------------|
| ဘဝိဿမာနော | ဘဝိဿမာနာ | ဘဝိဿမာနံ |
| <i>bhavissamāno</i> | <i>bhavissamāná</i> | <i>bhavissamānan</i> |



Hu Conjugated.

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. |
|------|---------------|----------------|---------------|
| | ဟောဝိ | ဟောသိ | ဟောတိ |
| Sin. | <i>homi</i> | <i>hosi</i> | <i>hoti</i> |
| | ဟောမ | ဟောထ | ဟောန္တိ |
| Plu. | <i>homa</i> | <i>hotha</i> | <i>honti</i> |

IMPERFECT TENSE.

| | | | |
|------|-------------------------|-------------------|--------------|
| | အဟုဝ အဟုဝံ | အဟုဝေါ | အဟုဝါ |
| Sin. | <i>ahuva, or ahuran</i> | <i>ahuvo</i> | <i>ahuvá</i> |
| | အဟုဝမ္မ | အဟုဝတ္ထ | အဟုဝန္တ |
| Plu. | <i>ahurahma</i> | <i>ahuvatttha</i> | <i>ahuvú</i> |

AORIST.

| | | | |
|------|---------------------------|------------------|---------------------|
| | အဟုံ အဟောသိ* | အဟောသိ | အဟု အဟေါသိ |
| Sin. | <i>ahun or ahosin</i> | <i>ahosi</i> | <i>ahu or ahosi</i> |
| | အဟုမ္မ အဟေါသိမ္မ | အဟေါသိတ္ထ | အဟဝံ |
| Plu. | <i>ahuhma or ahosihma</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.

| | | | |
|------|-------------|---------------|--------------|
| | ဟေဝိ | ဟေသိ | ဟေတိ |
| Sin. | <i>hemi</i> | <i>hesi</i> | <i>heti</i> |
| | ဟေမ | ဟေတ္ထ | ဟေန္တိ |
| Plu. | <i>hema</i> | <i>hettha</i> | <i>henti</i> |

Hu Conjugated.

FUTURE TENSE.

(Continued.)

Or,

First Person.

Second Person.

Third Person.

| | | | | |
|------|----------------------------------|-----------------|----------------|---------|
| | ဟေဟိမိ | ဟေဟါမိ | ဟေဟိသိ | ဟေဟိတိ |
| Sin. | <i>hehimi</i> , or <i>hehāmi</i> | <i>hehisi</i> | <i>hehiti</i> | |
| | ဟေဟိမ | ဟေဟါမ | ဟေဟိတ္ထ | ဟေဟိန္တ |
| Plu. | <i>hehima</i> , or <i>hehāma</i> | <i>hehittha</i> | <i>hehinti</i> | |

Or,

| | | | | |
|------|----------------------------------|-----------------|----------------|----------|
| | ဟောဟိမိ | ဟောဟါမိ | ဟောဟိသိ | ဟောဟိတိ |
| Sin. | <i>hohimi</i> , or <i>hohāmi</i> | <i>hohisi</i> | <i>hohiti</i> | |
| | ဟောဟိမ | ဟောဟါမ | ဟောဟိတ္ထ | ဟောဟိန္တ |
| Plu. | <i>hohima</i> , or <i>hohāma</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:

| | | | |
|------|----------------|------------------|-----------------|
| | ဟေသ္မာသိ | ဟေသ္မာသိ | ဟေသ္မာတိ |
| Sin. | <i>hessāmi</i> | <i>hessasi</i> | <i>hessati</i> |
| | ဟေသ္မာမ | ဟေသ္မာတ္ထ | ဟေသ္မာန္တ |
| Plu. | <i>hessāma</i> | <i>hessattha</i> | <i>hessanti</i> |

In like manner the tense is conjugated on the bases *hehí*, and *hohí*, as:

| | |
|------------------|------------------|
| ဟေဟိသ္မာတိ | ဟောဟိသ္မာတိ |
| <i>hehissati</i> | <i>hohissati</i> |
| HE WILL BE. | HE WILL BE. |

OPTATIVE MOOD.

| | | | |
|------|-----------------------------------|------------------|---------------|
| | ဟေယျာမိ | ဟေယျာသိ | ဟေယျ |
| Sin. | <i>heyyāmi</i> | <i>heyyāsi</i> | <i>heyya</i> |
| | ဟေယျာမ | ဟေယျာတ္ထ | ဟေယျာ |
| Plu. | <i>heyyāma</i> , or <i>heyyan</i> | <i>heyyattha</i> | <i>heyyun</i> |

The optative mood, as met in the books in Burmah, is usually made on the base *asa*. Alwis says he has not found the form given above in the books on Buddhism.

Hu Conjugated.

OPTATIVE MOOD (Continued.)

Or,

| | | | |
|------|------------------|--------------------|-----------------|
| | ဟုဝယျာမိ | ဟုံဝယျာသိ | ဟုဝယျ |
| Sin. | <i>huveyyāmi</i> | <i>huveyyāsi</i> | <i>huveyya</i> |
| | ဟုဝယျာမ | ဟုဝယျာတ္ထ | ဟုဝယျါ |
| Plu. | <i>huveyyāma</i> | <i>huveyyāttha</i> | <i>huveyyūn</i> |

CONDITIONAL MOOD.

| | | | |
|------|--------------------|---------------------|--------------------|
| | အဟာဝိသံ | အဟာဝိဿာ | အဟာဝိဿာ |
| Sin. | <i>ahavissan</i> | <i>ahavisse</i> | <i>ahavissá</i> |
| | အဟာဝိဿာ | အဟာဝိဿာထ | အဟာဝိသံသု |
| Plu. | <i>ahavissahma</i> | <i>ahavissattha</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.

ဟုတ္တာ *hutwá, or hutwána*

Middle Voice.

INDICATIVE MOOD.

IMPERFECT TENSE.

| | | | |
|------|-------------------|------------------|-------------------|
| | အဟုဝိ° | အဟုဝသေ | အဟုဝတ္ထ |
| Sin. | <i>ahuvín</i> | <i>ahuvase</i> | <i>ahuvattha</i> |
| | အဟုဝမ္ဘသေ | အဟုဝဂ္° | အဟုဝတ္ထါ |
| Plu. | <i>ahuvahmase</i> | <i>ahuvahvan</i> | <i>ahuvatthun</i> |

PAST PARTICIPLE.

| | | |
|-------------|-------------|--------------|
| ဟုဘာ | ဟုဘာ | ဟုဘံ |
| <i>huto</i> | <i>hutá</i> | <i>hutun</i> |

§ 206. Gamu to GO; English, GANG to GO.

गम, *gam*, substitutes for its final in “the special tenses” *chekh*, 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. |
|------|---------------------|---------------------|---------------------|
| | अगच्छि | अगच्छो | अगच्छी |
| Sin. | <i>agachchhi</i> | <i>agachchho</i> | <i>agachchhi</i> |
| | अगच्छिष्वा | अगच्छिस्सु | अगच्छिस्सु |
| Plu. | <i>agachchhissā</i> | <i>agachchhissu</i> | <i>agachchhissu</i> |

Also,

| | | | |
|------|-----------------|-----------------|-----------------|
| | अगमि | अगमो | अगमि |
| Sin. | <i>agami</i> | <i>agamo</i> | <i>agami</i> |
| | अगमिस्सु | अगमिस्सु | अगमिस्सु |
| Plu. | <i>agamissu</i> | <i>agamissu</i> | <i>agamissu</i> |

FUTURE TENSE.

| | | | |
|------|----------------------|----------------------|----------------------|
| | गच्छिस्सामी | गच्छिस्सामी | गच्छिस्सामी |
| Sin. | <i>gachchhissāmi</i> | <i>gachchhissāsi</i> | <i>gachchhissāti</i> |

Also,

| | | | |
|-----|------------------|------------------|------------------|
| | गमिस्सामी | गमिस्सामी | गमिस्सामी |
| ... | <i>gamissāmi</i> | <i>gamissāsi</i> | <i>gamissāti</i> |

Kachchayano gives a third base, *ghamma*, which does not appear in Sanskrit. The following are examples in the imperative.

| | | | |
|------|------------------|------------------|------------------|
| | खड्गामि | खड्गहि | खड्गतु |
| Sin. | <i>ghammāmi</i> | <i>ghammahi</i> | <i>ghammatu</i> |
| | गमामि | गमहि | गमतु |
| ... | <i>gamāmi</i> | <i>gamahi</i> | <i>gamatu</i> |
| | गच्छामि | गच्छहि | गच्छतु |
| ... | <i>gachchāmi</i> | <i>gachchahi</i> | <i>gachchatu</i> |



Disa, or *Dakhha* to SEE; Greek, DEIK-NUMI, CAUSE TO SEE.

§ 207. In Sanskrit, *dis* substitutes *pas* in the "special tenses," but in Pali *disa* is also used, and there are moods or tenses formed on the six following bases:

ဒိသ ဒိဿ သဿ သက္ခ သက္ခိယ ပဿ
disa dissa dassa dakkha dachchha passa

The following examples are in the active voice, and indicative mood.

PRESENT TENSE.

ဒိသတိ ဒိဿတိ သက္ခတိ သက္ခိယတိ ပဿတိ
disati dissati dakkhati dachchhati passati

"He sees."

အဒ္ဓိသ *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 နှာ နှာ နာ နာ
nyá já jan ná

PRESENT TENSE.

ဇာနာတိ နာယတိ *jánáti ndáyati* HE KNOWS.

OPTATIVE MOOD.

ဇာနေယျ ဇာညာ ဇာနိယာ *jáneyya janyá jániyá*
 "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.

ဗြုဗိတိ ဗြုဗိန္တိ အဗြုဗိ အဗြုဝံ
bravíti bravintí—HE SAYS—THEY SAY abraví. abravun—SAID

PERFECT TENSE.

အာဟ အာဟု အာဟံသုံ
áha áhu áhansun—HE SAID. THEY SAID—THEY SAID.

Vacha, Vada, Jara, and Mara Conjugated.

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 ဝက္ခာမာ *vakkhāmi, vakkhāma*—I SAY, WE SAY.

IMPERFECT TENSE.

အဝါ အဝူ *avachā, avachū*—HE SAID, THEY SAID.

AORIST.

အဝါဝ အဝါဝံ *avocha, avochun*—HE SAID, THEY SAID.

Passive Voice.

PRESENT TENSE.

ဝုတ္တေ ဝုတ္တိ ဥတ္တေ *vuchchate, vuchchati, uchchte.*
“It is said.”

၀၃

§ 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 ဝဇ္ဇာမိ ဝဇ္ဇေမိ ဝဇ္ဇေမိ *vajjāmi, vadāmi, vajjemi, vademi*
“I speak, or say.”

OPTATIVE MOOD.

ဝဇ္ဇေယျ ဝဇ္ဇေယျ *vajjeyya, vadeyya*—HE MAY SPEAK.

၀၄

§ 212. The root *jara* to GROW OLD, is sometimes changed to *jira*, *jiyya*, and *jiya*, as:

ဇီရတိ ဇီယတိ ဇီယတိ *jirati, jiyyati, jiyati*—GROWS OLD

၀၅

§ 213. The root *mara* to DIE, is occasionally changed to *miya*, as: မိယတိ မရတိ *miyati, marati*—HE DIES.



ಇಯ

§ 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:

ಇಯ್ತಿ ಯತಿ *ichchhati, esati*—HE WISHES.

ಯ

§ 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.”

ನಿಯಯ್ತಿ ನಿಯಯತಿ *niyachchhati niyamati*—HE OBSERVES.

ಡಿ

§ 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, *di-yati*: and similar double forms are found with other verbs. The *dá* not only becomes *dí* 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:

ದತ್ತಿ ದತ್ತಿ ದತ್ತಿ *dajjami, dammami, dahmi*—I GIVE.

ದತ್ತಯ್ತಿ ದತ್ತಯತಿ *dajjeyya dadeyya*—HE MAY GIVE.

ದಿಯತಿ ದಿಯತಾ *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

ကရောဏှော ကရာဏှော *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 ဝုဒ္ဓိတာဝိ *buttávi, vusitávi*—EATEN—REMAINED



The passive past participle.

CSL
129

The past participle is rarely formed by simply adding *ta* to the root unchanged, as:

ಇತ *ita* GONE ಬ್ರವಿತ *nyáta* KNOWN ಭೀತ *bhíta* FEARED

§ 226. Sometimes an intermediate *i* is found between the root and the affix.

(a.) In some instances no farther change is made, as:

| | | | |
|----------------------------|------------------------|----------------------------|----------------------|
| ಯಾಚ | ಯಾಚಿತ | ಆಸ | ಆಸಿತ |
| <i>yácha</i> to ASK, | <i>yáchita</i> , part. | <i>asa</i> to EAT, | <i>asita</i> , part. |
| ಪಾಕ | ಪಾಕಿತ | ಬಾಸ | ಬಾಸಿತ |
| <i>pacha</i> ... COOK, | <i>pachita</i> , ... | <i>bhása</i> SPEAK, | <i>bhásita</i> , ... |
| ಹಾಸ | ಹಾಸಿತ | ರಕ್ಷ | ರಕ್ಷಿತ |
| <i>hasa</i> , ... REJOICE, | <i>hasita</i> ... | <i>rakkha</i> , ... GUARD, | <i>rakkhita</i> ... |
| ಉಪ | ಉಪಿತ | 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:

| | | | |
|----------------------|---------------------|-------------------------|---------------------|
| ಸಿ | ಸಾಯಿತ | ದಿಸ | ದೇಸಿತ |
| <i>si</i> ... SLEEP, | <i>sayita</i> , ... | <i>disa</i> ... PREACH, | <i>desita</i> , ... |

(c.) Certain verbs with final *á* change it to *i*, as:

| | | | |
|-----------------------|--------------------|----------------------|-------------------|
| ಠಿ | ಠಿತ | 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:

| | | | |
|----------------------------|--------------------|----------------------------|--------------------|
| ಸುಗಮ | ಸುಗತ | ಉಪಹಾಸ | ಉಪಹತ |
| <i>sugamu</i> ... GO WELL, | <i>sugata</i> ,... | <i>upahana</i> ... DESTROY | <i>upahata</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:

| | | | |
|-----------------------|-----------------|-------------------------|-----------------|
| ಜ಼ | ಜಿತ | ಹ಼ | ಹಿತ |
| <i>jana</i> ... BEAR, | <i>játa</i> ... | <i>huna</i> , ... KILL, | <i>háta</i> ... |

Changes of the participial t.

(c.) Roots with a final *ch*, or *j*, usually change that letter to *t*, before the *t* of the participle, as:

| | | | |
|---|----------------------|---|-------|
| သိဝ | သိတ္တ | ဝစ | ဝတ္တ |
| <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:

| | |
|--------------------------|------------------------|
| နဝ | နစ္စ |
| <i>nacha</i> , to DANCE, | <i>nachcha</i> , part. |

(e.) A final *p* is dropped, and the *t* is doubled, as:

| | | | |
|---|-------|--|----------|
| လိပ | လိတ္တ | သိတပ | သန္တိတ္တ |
| <i>lipa</i> ... SMEAR, <i>litta</i> , ... | | <i>santapa</i> , ... BURN <i>santutta</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 | ပုစ္ဆ | ယဇ | ယိစ္ဆ |
| <i>pachchha</i> , ... ASK, <i>putha</i> , ... | | <i>yaja</i> , ... OFFER, <i>yitha</i> , ... | |
| ဝသ | ဝုဋ္ဌ | 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:

| | | | |
|--|-------|--|------|
| ဗုဓ | ဗုဒ္ဓ | လဘ | လဒ္ဓ |
| <i>budha</i> , ... KNOW, <i>buddha</i> , ... | | <i>labha</i> , ... OBTAIN, <i>laddha</i> , ... | |

The passive past participle in *na*.

(h.) Certain roots ending in *mr*, or *mu*, change their final to *n* before the participial *t*, as:

| | | | |
|---------------------------|--------------------------|--------------------------|------------------------|
| ဝိဘမ္မ | ဝိဘ္ဗန္တ | သံကမ္မ | သကန္တ |
| <i>vibhamu</i> , to TURN, | <i>vibbhanta</i> , part. | <i>sangamu</i> , to GO | <i>sakanta</i> , part. |
| ခမ္မ | ခန္တ | သမ္မ | သန္တ |
| <i>khamu</i> , ... DIG | <i>khanta</i> , ... | <i>samu</i> , to QUIET, | <i>santa</i> , ... |
| ဓမ္မ | ဓန္တ | ဝမ္မ | 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 :

| | | | |
|------------------------|---------------------|-------------------------|---------------------|
| ပကရ | ပကတ | 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:

| | | | |
|-----------------------|---------------------|-----------------------------|---------------------|
| ဂမ္မ | ဂမ္မိတ | 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>āruha</i> , ... ASCEND, | <i>āruhta</i> ... | <i>gaha</i> , ... TAKE, | <i>gāhla</i> ... |
| ဗဟ | ဗဟန္တ | ဥဟ | ဥဟန္တ |
| <i>baha</i> , ... OBTAIN, | <i>bāhla</i> , ... | <i>ḍaha</i> , ... BURN, | <i>ḍahla</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:

| | | | |
|----------------------------|---------------------|---------------------------|----------------------|
| ဘိဓ | ဘိန္န | ဆိဓ | ဆိန္န |
| <i>bhida</i> , ... DIVIDE, | <i>bhinna</i> , ... | <i>chhida</i> , ... CUT, | <i>chhinna</i> , ... |
| ဥဓ | ဥန္န | ခိဓ | ခိန္န |
| <i>rudha</i> , ... HINDER, | <i>runna</i> , ... | <i>khida</i> , ... ALARM, | <i>khinna</i> , ... |

Continuative past participle.

(b.) Roots with a final *r*, when they correspond to *rí*



final in Sanskrit, usually take *n*, as:

တရ တိဋ္ဌာ ပရိဇီရ ပရိဇိဋ္ဌာ
tura, to CROSS, *tinna*, part. *parijira*, to BE VERY OLD, *parijinna*, 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. “*Labón* “having taken” the five loaves and two fishes, “*anablepsas*” “having looked up” to heaven, He blessed them.” So in Pali:

သုနခေ ဗိန္ဒိတွာ ဗြဟ္မဏံ ဂုက္ခတော ဩတာရေတွာ
suṇakhe bindhitwá brahmanan rukkhato otáretwá

သာခါသန္ဓရေ နိဿိဒါပေတွာ ဘောဇနံ ဒတွာ ဣမံဂါတ
sákhāsandhare nisiddpetwá bhojanan datwá imangáta
မာဟ *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>sanmohetwá</i> | ... | ... | BE FOOLISH |
| ဥန္ဒာဒေတွာ | <i>unnádetwá</i> | ... | ... | ECHO |

§ 232. No distinction is made between *twá*, *twána*, and *tuna*. Different forms are often used with the same verb, as:

သုတ္တ သုတ္တံ *sutwá, sutwána*—HAVING HEARD

ဂံတ္တ ဂံတ္တံ *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:

ဓာယ ဓာယံ *oháya*—ABANDONED. ဝိဝိဇ္ဇ ဝိဝိဇ္ဇာ *wivichcha*—SOLITARY.

ဥပဗ္ဗိ ဥပပဗ္ဗိ *uppajja*—BORN. အာရမ္ဘ အာရမ္ဘာ *árambha*—EXERTED.

အာဂမ္မ အာဂမ္မာ *ágamma*—COME. ပဂ္ဂဟ ပဂ္ဂဟာ *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:

အဘိဝံဇိယ အဘိဝံဇိယံ *abhivandiya, abhivanditwá*
 “Having worshipped remarkably.”

အာဒါယ အာဒါယိတ္တံ *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 ကာတဗ္ဗံ *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 ဘာဝိတဗ္ဗံ ဘုဇ ဘောတဗ္ဗံ
bhú to BE, *bavitabpa*. *buja* to EAT, *bhotabpa*.

ဒါ ဒါတဗ္ဗံ ကာ ကတဗ္ဗံ ကတ္တဗ္ဗံ
dá ... GIVE, *dátapba*. *kara* ... DO, *kutabpa*, or *kattabpa*.

Infinitive mood.

(b) Sometimes there are two forms, one with intermediate *i*, and one without it, as:

မန့် မန့်ဗ မနိတဗ မန့် မန့်ဗ မနိတဗ
manu to THINK, *mantabpa*, *manitabpa*. *khana* DIG, *khantabpa*, *khani-*
 ဂရ ဂန့်ဗ ဂနိတဗ ဟန ဟန့်ဗ ဟနိတဗ
gamu to GO, *gantabpa*, *gamitabpa*. *hana* KILL, *hantabpa*, *hani-*

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:

| | | | |
|---|---------|--|-------------------|
| အဝိဇ္ဇ | အဇ္ဈနိယ | ပဒ | ပဇ္ဇနိယ |
| <i>adhii</i> to LEARN, <i>ajjhanīya</i> . | | <i>pada</i> to GO, | <i>pajjaniya</i> |
| အဝသ | အဝသနိယ | ကရ | ကရဏိယ |
| <i>āsa</i> ... PUT IN, <i>āsaniya</i> . | | <i>kara</i> ... DO | <i>karaniya</i> . |
| ဇိ | ဇေယျ | နိ | နေယျ |
| <i>jī</i> ... CONQUER, <i>jeyya</i> . | | <i>nī</i> ... GUIDE, <i>neyya</i> . | |
| ကရ | ကရိယံ | ဒိသ | ဒဋ္ဌေယျ ဒိဋ္ဌေယျ |
| <i>kara</i> ... DO, <i>kāriya</i> . | | <i>disa</i> ... SEE, <i>datheyya</i> , <i>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>jī</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 | စီရေနံ | 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 correlative formed by affixing a particle to a pronoun, and forming adverbs of

| Time. | Place. | Manner. | Quantity. |
|--|---|-----------------------------------|-----------------------|
| အိုဒါနိ | အတ္တ အတြ | တတာ | တာဝ |
| <i>ídáni</i> , NOW. | <i>atta</i> , <i>atra</i> , HERE. | <i>tathá</i> , THUS. | <i>táva</i> , SO MUCH |
| တဒါ တဒါနိ | တတ္တ တတြ | | |
| <i>tadá</i> , <i>tadáni</i> , THEN. | <i>tatta</i> , <i>tatra</i> , THERE. | | |
| ယဒါ | ယတ္တ ယတြ | ယတာ | ယာဝ |
| <i>yadá</i> , WHEN. | <i>yatta</i> , <i>yatra</i> , WHERE. | <i>yathá</i> , AS. | <i>yáva</i> , AS MUCH |
| ကဒါ ကုဒါ | ကုတ္တ ကုတြ | ကထံ | |
| <i>kadá</i> , <i>kudá</i> , WHEN? | <i>kutta</i> , <i>kutra</i> , WHERE? | <i>kathan</i> , HOW? | |
| သပ္ပဒါ သဒါ | သပ္ပတ္တ သပ္ပတြ | သပ္ပတ္တာ | |
| <i>sabpadá</i> , <i>sadá</i> , ALWAYS. | <i>sabpatta</i> , <i>sabpatra</i> , ALL PLACES. | <i>sabpatthá</i> , IN [EVERY WAY. | |
| ဧကဒါ | ဧကတ္တ ဧကတြ | | |
| <i>ekadá</i> , AT ONE TIME. | <i>ekatta</i> , <i>ekatra</i> , IN ONE PLACE. | | |
| အညဒါ | အညတာ | | |
| <i>anyadá</i> , AT ANOTHER TIME. | <i>anyathá</i> , IN AN OTHER WAY. | | |



Adverbs.

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.

အခုနံ့ တေရဟိ ဟန္တိ သမ္ပတိ အဇ္ဇ
adhundā, etarāhi, handā, sampatī, ajjā, NOW, AT PRESENT.
 ပဂေ ဒိဝါ ဒေါသာ ရတ္တံ
page IN THE MORNING. divā, BY DAY. dosā, rattan, AT NIGHT.

သတတံ သန္တတံ အနာရတံ သနာ
satatan, santatan, anaratan, sandā, PERPETUALLY.

(b.) ADVERBS OF PLACE.

ဣဓ ဣဟ အတြဟ ဝဟံ တဟိ
idha, iha, atraha, HERE. tahaṇ, tahiṇ, THERE.

ကုဟံ ကုဟိ ကုဟိတ္ထံ သမန္တာ
kuhan, kuhin, kuhinyathan, WHERE? samantā, ON ALL SIDES.

အန္တရံ အန္တရာ အန္တရေန သမာ
antaran, WITHIN. antarā, antarena, BETWEEN. samā, NEAR.

(c.) ADVERBS OF MANNER.

ဣတိ ဣတ္ထံ ငဝံ ဟေဝံ တထေဝ
iti, ittham, evaṇ, hevaṇ, THUS, tatheva, SO.

ပုန ပုနပုနံ နာနာ
puna, AGAIN. punapunnā, REPEATEDLY. nānā, VARIOUSLY.

ဝေ ဟိ ကာမိနိ မုဓာ
ve or, hi, CERTAINLY. kāmīni, WILLINGLY. mudhā, IN VAIN.

(d.) ADVERBS OF QUANTITY.

အတိ အတိဝ အတိသဝယော ဤသံ
uti, ativa, atisāyo, MUCH, EXCEEDINGLY. ésan, LITTLE.

(e.) ADVERBS OF AFFIRMATION.

အာသ သာရ သာဟု
āma, YES, CERTAINLY. sādhu, sāhu, YES, AGREED.

(f.) ADVERBS OF NEGATION.

အ အံ န နော နဟိ ဝာ
a, an, na, no, nahi, NO, NOT. nā, PROHIBITIVE.

Prepositions.

Prepositions.

§ 240 Prepositions are often prefixed to verbs in Pali, as in Greek. Some of them are nearly identical both in form, and signification.

Thus *para* in Greek, is *pará* in Pali.

| | | | |
|-----------------|-----|-------------|-----|
| ... <i>peri</i> | ... | <i>pari</i> | ... |
| ... <i>upo</i> | ... | <i>upa</i> | ... |
| ... <i>sun</i> | ... | <i>san</i> | ... |

The whole number of these prepositions in Greek is eighteen, and though there are twenty in Pali, the two lists might be easily made to harmonize.

The Pali prepositions differ but slightly from the Sanskrit. The final *r* in *dur*, and *nir*, and the final *d* in *ud* are omitted in Pali, but they appear in composition before a vowel. The *r* in *pra*, and *prati* is dropped altogether in Pali.

The effect of these prepositions on the verbs with which they are combined must be learned from the usage. They cannot be adequately defined in a word. Thus *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 *dáá* signifies to TAKE. The following are the prepositions:

| | | | | |
|---------------------|----------------------|---------------------------------------|--------------------------|-------|
| आ० | अति | अधि | अब्धि | अनु |
| <i>á</i> , TO. | <i>ati</i> , BEYOND. | <i>adhi</i> , <i>ajjha</i> , ABOVE. | <i>anu</i> . AFTER. | |
| आ० | अपि | अभि | अब्धि | आ० |
| <i>apa</i> , OFF. | <i>api</i> , ON. | <i>abhi</i> , <i>abbha</i> , TOWARDS. | <i>ava</i> , O, AWAY. | |
| उ | उ० | इ | इ | |
| <i>u</i> , UP. | <i>upa</i> , ABOVE. | <i>du</i> , ILL. | <i>ni</i> , INTO. | |
| उ | उ | उति | उत्ति | उत्ता |
| <i>ní</i> , OUT. | <i>pa</i> , BEFORE. | <i>pati</i> , <i>paṭi</i> , BACK. | <i>pará</i> , BACKWARDS. | |
| परि | वि | सं | सु | |
| <i>pari</i> AROUND. | <i>vi</i> , APART. | <i>san</i> , WITH. | <i>sū</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:

Conjunctions and Interjections.

| | | | |
|------------------------|--------------------------|---|----------------------|
| अथ | अन्तर | उपरि | परि |
| <i>adha</i> , BELOW. | <i>antara</i> , BETWEEN. | <i>upari</i> , OVER. | <i>pari</i> , ABOUT. |
| रिते | रिषा | सह | सह |
| <i>rite</i> , WITHOUT. | <i>venā</i> , BESIDES. | <i>saha</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.

| | | | |
|--|--|-------------------------------------|-----|
| च | च—च | अपि | पि |
| <i>cha</i> , AND. | <i>cha—cha</i> , BOTH AND. | <i>api</i> , <i>pi</i> , AND, ALSO. | |
| यदि | चे | चि | सचे |
| <i>yadi</i> , <i>che</i> , <i>chi</i> , <i>sache</i> , IF, WHEN. | | <i>hi</i> , FOR, BECAUSE. | |
| एव | वे | एवहि | |
| <i>evan</i> , AS, | <i>ve</i> , AS, WHEN. | <i>evanhi</i> , IF SO. | |
| यतो | येन | ततो | तेन |
| <i>yato</i> , <i>yena</i> , WHEREFORE. | <i>tato</i> , <i>tena</i> . THEREFORE. | | |
| तदा | अथ | अथवापि | |
| <i>tadā</i> , THEN. | <i>atha</i> , MOREOVER. | <i>athavāpi</i> , AND BESIDES. | |
| वा | वा—वा | तु | |
| <i>vā</i> , OR. | <i>vā—vā</i> , EITHER OR. | <i>tu</i> , BUT. | |

Interjections.

§ 243. Interjections are not common, the following may be noted:

| | | |
|-----|----|---|
| बो | हे | <i>bho</i> , <i>he</i> , Ordinary terms of address. |
| अरे | रे | <i>are</i> , <i>re</i> , Disrespectful ... |
| अहो | | <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:

| | | | | | | | |
|-------|---------|--------|-----|----------|--------------|----------|------------|
| o | | က | | ဝဝ | | ပါက | |
| ch | becomes | k, | as | pacha | to COOK, | páka | COOKING. |
| " | | ခ | | ရိဝ | | ရိခ္ဆာ | |
| ... | ... | chchh, | ... | richa | ... DESTROY, | richchhá | DESTROYING |
| " | | စ | | သံအာ | | သမ္မာ | |
| ... | ... | jj, | ... | sanacha, | ... MOVE, | samajjá | MOVING. |
| ခ | | န | | ဂစ္ဆ | | ဂန္ဓ | |
| chchh | ... | ndh, | ... | gachchha | ... GO, | gandha | ODOUR. |
| အ | | ဂ | | ယုအ | | ယောဂ | |
| j | ... | g, | ... | yuja, | ... JOIN, | yoga | JOINING. |

Changes of the last radical.

| | | | |
|---------------------|----------------------------------|----------------------------|---|
| ည | င | သဉ္ဇ | သင် |
| <i>nych</i> becomes | <i>ngg</i> , as | <i>sanycha</i> to | QUIET, <i>sangga</i> , QUIETING. |
| အံဇ | “ | ရံဇ | ရင် |
| <i>nj</i> ... | ... <i>ranja</i> ... | DESIRE, | <i>rangga</i> DESIRING. |
| “ | တ္တိ | “ | ရတ္တိ |
| ... .. | <i>tthi</i>, ... | ... .. | <i>ratti</i> ... |
| “ | ဓ | “ | ရဓ |
| ... .. | <i>th</i> ... | ... .. | <i>ratha</i> ... |
| ဇ | ဇ | နဇ | နဇ |
| <i>t</i> ... | <i>chch</i> , ... | <i>naṭa</i> ... | DANCE, <i>nachcha</i> DANCING. |
| ဇ | န | ခိဇ | ခိဇ |
| <i>ḍ</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 | တိတ | ကတ္တိ |
| ... .. | <i>chchh</i> , ... | <i>kita</i> GIVE MEDICINE, | <i>kachchhá</i> MEDICINE. |
| ထ | ခိ | ကထ | ကတ္တိ |
| <i>th</i> ... | <i>chchha</i> , <i>katha</i> ... | SPEAK, | <i>kachchha</i> SPEAKING. |
| “ | လ | မထ | မတ္တ |
| ... .. | <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. |
| “ | ဇိ | ဝိဒ | ဝိဇ္ဇာ |
| ... .. | <i>jj</i> , ... | <i>vida</i> , ... | KNOW, <i>vijja</i> KNOWLEDGE. |
| “ | တ္တိ | ဝိဒ | မေတ္တိ |
| ... .. | <i>tthi</i> , ... | <i>mida</i> , ... | LOVE, <i>metti</i> LOVE. |
| “ | တြ | ဆဒ | ဆတြ |
| ... .. | <i>tr</i> , ... | <i>chhada</i> , ... | COVER, <i>chhatra</i> AN UMBRELLA. |
| ဝ | ဇ္ဇ | ပုဝ | ပုဝဇ္ဇ |
| <i>dh</i> ... | <i>jj</i> , ... | <i>budha</i> ... | KNOW, <i>bojja</i> INTELLIGENCE. |

Changes of the last radical.

| | | | |
|------------|------------|----------------------|---------------------|
| ဝ | စ | ဝါဝ | ဝါစ |
| dh becomes | dd, as | vudha to INCREASE, | vudda INCREASE. |
| န | တ | မန | မတ |
| n ... | t, ... | mana ... THINK, | mata KNOWLEDGE. |
| တ | ခွ | လာ | လွှာ |
| bh ... | chchh, ... | labha ... OBTAIN, | lachchhá OBTAINING. |
| “ | ဒ | “ | လဒ္ဓာ |
| ... .. | ddh, ... | ... .. | laddhá ... |
| ရ | ခွ | ဂရ | ဂွာ |
| mu ... | chchh, ... | gamu ... GO, | gachchhá GOING. |
| ရ | တ | မရ | မတ |
| r ... | t, ... | mara ... DIE, | mata DEATH. |
| “ | တ | ဝရ | ဝတ္တ |
| ... .. | tt, ... | vara ... PRESERVE, | vatta A GARMENT. |
| “ | ဋ | ဝရ | ဝဋ္ဌ |
| ... .. | mm, ... | dhara ... ESTABLISH | dhamma LAW. |
| ဝ | တ | သုဝ | သတ္တ |
| v ... | tt, ... | suva ... INJURE, | satta A KNIFE. |
| တ | ခွ | ဝတ | ဝတ္ထိ |
| s ... | chchh, ... | vasa ... DWELL, | vachchhá DWELLING. |
| “ | စ | ဥသု | ဥစ |
| ... .. | dd, ... | usu ... BE TROUBLED, | udda TROUBLE. |
| သု | စ | အဘိဇ္ဈသု | အဘိဇ္ဈာ |
| su ... | jjh, ... | abhiisu ... DESIRE, | abhijjhá DESIRING. |
| “ | ခွ | “ | အဘိဇ္ဈာ |
| ... .. | chchh ... | ... .. | abhichchhá ... |
| ဟ | ခွ | ရဟ | ရဇ္ဈာ |
| h ... | chchh, ... | maha ... DOUBT, | muchchhá DOUBTING. |
| “ | ယ | ဂဟ | ဂါယ |
| ... .. | y, .. | gaha ... TAKE, | gáya TAKING. |

Verbal roots used for nouns, and adjectives.

§ 245. Sometimes the last consonant is omitted altogether, as:

तुरगमु तुरग ग
turagamu to GO SWIFTLY, *turaga* A HORSE; from *gamu*.

भ्रुजगमु भ्रुज “
bhūjagamu ... CROOKEDLY, *bhujaga* A SNAKE; ...

§ 246. Occasionally, though regularly derived from the root, every letter of the root is changed in the derivative, as:

व व्र उ
vacha to SPEAK, *oka* SPEAKING, *utta* SPOKEN, UTTERED.

If words in the same language are occasionally changed, by the operation of established laws, to forms that retain no element of the original root, it may be expected that such changes will often occur when the words pass into other languages, and etymologists are therefore compelled to allow “vowels to go for nothing, and consonants for very little.”

It appears from the above examples, that there is a strong tendency to substitute, in the last radical, a 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:

व व व
vama to VOMIT, *vama* VOMITING.

§ 248. More usually the penultimate vowel is lengthened, and if the final radical be a palatal, it is changed to its corresponding guttural, as:

शु सो रु रो
sucha to GRIEVE, *soka* GRIEVING, *ruja* to BE SICK, *roga* SICKNESS.



§ 249. (a.) *Ka* is added to verbal roots, after lengthening the penultimate vowel, to form nouns, and adjectives, as :

| | | | | |
|----|-----------------------|------|----------------|-----------|
| උඋ | <i>pacha</i> to COOK, | උචචක | <i>páchaka</i> | A COOK. |
| ලු | <i>lu</i> to REAP, | ලාලක | <i>lávaka</i> | A REAPER. |

(b.) *Ka* added to nouns forms nouns of multitude, as:

| | | | | |
|---------|-------------------------|----------|------------------|----------------|
| මනුසා | <i>manussa</i> MAN. | මනුසාක | <i>manussaka</i> | MANY MEN. |
| මයුරා | <i>mayúra</i> PEACOCK, | මයුරාක | <i>mayúraka</i> | MANY PEACOCKS. |
| මහින්දා | <i>mahinsa</i> BUFFALO, | මහින්දාක | <i>mahinsaka</i> | MANY BUFFALOES |

§ 250. *Yaka* is added to verbal roots unchanged to form nouns, as :

| | | | | |
|------|--------------------------|--------|-----------------|----------------|
| දා | <i>dá</i> to GIVE, | දායක | <i>dáyaka</i> | A GIVER. |
| විදා | <i>vina</i> to INSTRUCT, | විදායක | <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 often 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:

| | | | | |
|-------|-----------------------|---------|-----------------|--------------|
| ජාල | <i>jála</i> A NET, | ජාලික | <i>jálíka</i> | A NET-MAN. |
| චාප | <i>chápa</i> A BOW, | චාපික | <i>chápíka</i> | A BOWMAN. |
| ද්වාර | <i>dwára</i> A DOOR, | ද්වාරික | <i>dovárika</i> | A DOOR-MAN. |
| මගදා | <i>maguda</i> MAGUDA, | මගදික | <i>magadíka</i> | A MAGUDAMAN. |
| නගර | <i>nágara</i> A CITY, | නගරික | <i>nágaríka</i> | A CITIZEN. |
| සොකරා | <i>sokara</i> HOG, | සොකරික | <i>sokaríka</i> | A HOG-MAN. |

That is a man who kills hogs—A BUTCHER.

විත වාත WIND, විතික *vátíka* A WIND-MAN. That is one suffering from disease produced by wind, or flatulency.

තිල තිල SESAMUM, තෙතික *telíka* A SESAMUM-THING.

That is a mixture in which sesamum predominates.



Affixes ta, tta, tra, 'itta, and tha.

ဝိနယ *vinaya* THE VINIYA, ဝေဇယိက *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.

မနသ *manasa* MIND, မနသိက *mānasika* MIND-MAN.

That is pertaining to the mind—MENTAL.

ဝစသ *vachasa* WORD, ဝါစသိက *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 *vida* to KNOW, ဝိဒိတ *vidita* KNOWN.

§ 253. *Tta*, optionally changed to *tra*, is added to verbal root to form nouns, as:

ပါ *pá* to DRINK, ပတ္တ ပတြ *patta*, or *patra*, DRINKING CUP.

ဒါ *dá* to GIVE, ဒိတ္တ ဒိတြ *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:

ဝေဒ *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.

ဒဓ *damu* to REPROVE, ဒဓထ *dammatha* REPROOF.



Affixes n, ṇ, yana, ma, ttima, and ya.

§ 256. Many nouns, and adjectives are formed by adding *n* or *ṇ* to verbal roots, as:

| | | | |
|-----|---------------------------|-------|--------------------------|
| ကုဓ | <i>kudha</i> to BE ANGRY, | ကောဓန | <i>kodhana</i> ANGRY. |
| ဒုဿ | <i>dusa</i> to BE WICKED, | ဒေါသန | <i>dosana</i> WICKED. |
| ပု | <i>pu</i> to BE PURE, | ပာဓန | <i>parana</i> PURE. |
| အဿ | <i>asa</i> to EAT, | အသန | <i>asana</i> EATING. |
| ညာ | <i>nyá</i> to KNOW, | ညာဏ | <i>nyána</i> KNOWING. |
| ကရ | <i>kara</i> to ACT, | ကရဏ | <i>karana</i> ACTION, or |

INSTRUMENT OF ACTION.

§ 257. *Yana* is affixed to proper names to form patronymics, as:

| | | | |
|-------|---------------------------|----------|---|
| ဝစ္ဆိ | <i>vachchha</i> VACHCHHA, | ဝစ္ဆိယာန | <i>vachchayana</i> THE SON OF VACHCHHA. |
|-------|---------------------------|----------|---|

§ 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. |
|-----|---------------------------|------|--|



Affixes ya, maya, and eya, eyya.

§ 261. *Ya* compounded with the last consonant is added to adjectives to form abstract nouns, as:

အလသ *alasa* IDLE, အါလသျှ *ālasya* IDLENESS.
 အရောဂ *aroga* NOT SICK, အာရောဂျှ *ārogya* THE STATE OF NOT BEING SICK.

§ 262. *Maya* is affixed to nouns, after lengthening the vowel, to form other nouns, as:

အလ *aya* IRON, အယောယ *ayomaya* MADE OF IRON, OR A WORKER IN IRON. i. e. A BLACKSMITH.
 သုဝဏ္ဏ *suvaṇṇa* GOLD, သောဝဏ္ဏယ *sovaṇṇamaya* 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 *dá* to GIVE, ဒေယျ *deyya* GIVING.
 ပါ *pá* to DRINK, ပေယျ *peyya* DRINKING.
 ဟာ *há* to REJECT, ဟေယျ *heyya* REJECTING.
 မာ *má* to LOVE, မေယျ *meyya* LOVING.
 ဉာ *nyá* to KNOW, ဉေယျ *nyeyya* KNOWING.

(b.) *Eyya* is added to nouns to form other nouns in the signification of worthiness, as;

ဒဿဉ် *dassama* SEEING, ဒဿဉ်ယျ *dassaneyya* WORTHY OF BEING SEEN.
 ဝဇ္ဇဉ် *vandana* WORSHIPPING, ဝဇ္ဇဉ်ယျ *vandaneyya* WORTHY OF BEING WORSHIPPED.

(c.) It is added to feminine proper names to form patronymics, as:

ဂင်္ဂါ *ganggá* GANGGA, ဂင်္ဂေယျ *ganggeya* GANGGEYA, A SON OF GANGGA
 ရုဟိင်္ဂါ *ruhíná* RUHINA, ရှေဟိင်္ဂေယျ *rohineyya* ROHINEYYA A SON OF RUHINA.



Affixes kara, ura, era, la, ulla, ulla, and va.

§ 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. |
| ရထား | <i>ratha</i> A CARRIAGE, | ရထားကာရ | <i>rathakāra</i> CARRIAGE-MAKER. |

§ 265. *Ura* is affixed to verbal roots to form nouns, and adjectives, as:

| | | | |
|-----|-----------------------|-------|------------------------------|
| ဝိဒ | <i>vidā</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:
vidhavā VIDHAVA, *vedhavera* VEDHAVERA
 THE SON OF VIDHAVA.

§ 267. *La* is added to verbal roots to form nouns and adjectives, as:

| | | | |
|------|--------------------------|--------|----------------------------|
| ပဉ္စ | <i>paṣa</i> to SURROUND, | ပဉ္စလ | <i>paṣala</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, | မင်္ဂလ | <i>manggala</i> FORTUNATE. |

§ 268. *Lla* is added to nouns to form other nouns, as:

| | | | |
|-----|-----------------------|--------|---|
| ဝေဒ | <i>veda</i> THE VEDA, | ဝေဒတ္ထ | <i>vedatlla</i> ONE WHO TRUSTS IN THE VEDAS. |
|-----|-----------------------|--------|---|

§ 269. *Ula* 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. |
|-------|-----------------------|---------|---|

§ 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>mānava</i> MANAVA SON OF MANU. |
|-----|-------------------|-------|-----------------------------------|



Affixes sa, ssa, á, tá, vá, i, and ti, tti.

§ 271. *Sa* or *ssa* is added to verbal roots to form nouns and adjectives, as:

അല *ala* to ADORN, അലാ *alasa* IDLE.

മറു മറു *mana*, or *manu* to KNOW, മറുമാ *manussa* MAN.

That is the being that knows good and evil.

§ 272. *Á* is added to verbal roots to form abstract nouns, as:

മാ *mada* to INTOXICATE, മാച്ച *machchhá* INTOXICATION.

§ 273. *Tá* is affixed to nouns to form other nouns, as:

പു *jana* MAN, പുത്താ *janatá* MANY MEN.

§ 274. *Vá* is added to nouns to form adjectives signifying possession, as:

ഗുണ *guna* ATTRIBUTE, A GOOD ATTRIBUTE, ഗുണാ *gunavá* POSSESSED OF GOOD ATTRIBUTES—VIRTUOUS.

മു *dhana* PROPERTY, മുവാ *ghanavá* POSSESSED OF PROPERTY.

That is RICH.

കേശ *kesa* HAIR, കേശാ *kesavá* POSSESSED OF HAIR.

That is HAIRY.

ഭാഗ *bhaga* GLORY, ഭാഗാ *bhagavá* POSSESSED OF GLORY.

That is GLORIOUS.

§ 275. (a.) Nouns are formed from verbal roots by affixing *i*, as:

മറു *mana* to REVERENCE, മുനി *muni* ONE REVERENCED, AN ASCETIC.

കറ *kava* to PAINT, കരി *kavi* A PAINTER.

(b.) It is added to proper names to form patronymics, as:

വരാണ *várāṇa* VARANA, വരാണി *várāṇi* VARANI SON OF VARANA

§ 276. *Ti* is affixed to the same verbal base as that of the pas-

sive past participle, to form feminine abstract nouns, as:

മരി *mara* to DIE, മരി *mati* DEATH.

മറു *mana* to KNOW, മുട്ടി *matti* KNOWLEDGE.

Affixes di, diso, riso, dikkho, i, ví, v, and nu.

§ 277. *Di*, from *dissa* to SEE, is appended to pronomial bases in the signification of *like*, as:

| | | | | | | | |
|------|-------------|------|--------------|-----|-------------|------|-------|
| इति | <i>ídi</i> | like | THIS. | ಯತಿ | <i>yádi</i> | like | WHAT. |
| ತಾತಿ | <i>tádi</i> | like | THAT. | ಮತಿ | <i>mádi</i> | like | ME. |
| ಕಿತಿ | <i>kidi</i> | like | WHAT? | ಒತಿ | <i>edi</i> | like | THAT. |
| ಸಾತಿ | <i>sádi</i> | | EQUAL TO IT. | | | | |

This affix is also written *diso*, *riso*, and *dikkho*:

ಡಿಠಾತಿ ಡಿಠಾತಿ ಡಿಠಾತಿ

§ 278. (a.) Nouns are formed from verbal or noun bases by affixing *i*, as:

| | | | | | |
|------|--------------|----------|-------|--------------|-----------------------|
| ಕಾರ | <i>kara</i> | to DO, | ಕಾರಿ | <i>kari</i> | A DOER, AN ARTIFICER. |
| ಢಾಂಡ | <i>ḍaṇḍa</i> | A STICK, | ಢಾಂಡಿ | <i>ḍaṇḍi</i> | ONE WHO HAS A STICK. |

(b.) It is added to proper names to form patronimics of the feminine gender, as:

ಗೌತಮಿ *gotama* GOTAMA, ಗೌತಮಿ *gotamí* GOTAMI THE DAUGHTER OF GOTAMA.

§ 279. *Ví* is added to nouns to form nouns and adjectives in the signification of possession, as:

ಮೆಧಾ *medha* UNDERSTANDING, ಮೆಧಾವಿ *medháví* POSSESSED OF UNDERSTANDING, WISE.

§ 280. *U*, *tu*, *dhu*, *nu*, and *nu*, are added to verbal roots to form nouns, as:

| | | | | | |
|--------|---------------|------------|--------|---------------|-----------------|
| ಬಿಕ್ಕು | <i>bhikka</i> | to BEG, | ಬಿಕ್ಕು | <i>bhikku</i> | A BEGGAR. |
| ಹಾನ್ | <i>hana</i> | to KILL, | ಹಾನ್ | <i>hanu</i> | DEATH, A WEAPON |
| ಕಾರ | <i>kara</i> | to DO, | ಕಾರು | <i>karu</i> | A DOER. |
| ಬಿಹ | <i>bhá</i> | to SHINE, | ಬಿಹು | <i>bhānu</i> | THE SUN. |
| ರಿ | <i>ri</i> | to INJURE, | ರೆಣು | <i>renu</i> | DUST. |
| ವು | <i>vo</i> | to GO, | ವು | <i>venu</i> | A BAMBOO. |



CSL

Affixes nu, tu, dhu, mma, iya, kkhattu, and dhá.

දෙ *dhe* to DRINK, දෙනු *dhenu* WHAT GIVES DRINK, A COW.

වි *dhá* to SUPPORT, විතු *dhātu* THAT WHICH SUPPORTS, A ROOT, AN ELEMENT.

ගි *he* to GO, ගොතු *hetu* THAT WHICH MAKES TO GO A CAUSE.

දු *du* to AGITATE, දොරු *ḍavadhru* 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 *tu*: 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 *vī* for *vin*, and *vā* 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:

ကုသလာကုသලေ သမ္မေ မနတိ ဇာနတ်တိ မနုဿော

kusalākusalale dhamme manati jánatīti manusso

မာနုဿော။ ကာရကာကာရဏံ မနတိ ဇာနတ်တိ ဝါ

mānusso kāraṇākāraṇan manati jánatīti vā

မနုဿော မာနုဿော *manusso mānusso*

"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 WÜRDIG, “Worthy to think of.” when compounded, drops EN, the termination of the infinitive, and makes DENKWÜRDIG, “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.

अपील गत्ता

अपीलं गत्ता

apāya gato, instead of *apāyan gato*.

“Hell-gone,”

...

“Gone to hell.”

| | |
|--|-------------------|
| ಇದ್ದದ್ದರ ಕಥೆ | ಇದ್ದದ್ದರೇನು ಕಥೆ |
| <i>issara kathan</i> , instead of <i>issarena kathan</i> . | |
| "Issara-done." | "Done by Issara." |
| ರಾಜಪುರುಷರು | ರಾಜ್ಯಪುರುಷರು |
| <i>rājapūriso</i> , ... <i>ranyopūriso</i> . | |
| "King-men", ... "Men of the king." | |
| ಕೊಳ್ಳೆ ಭಯ | ಕೊಳ್ಳೆ ಭಯ |
| <i>chora bhayan</i> , ... <i>chorasmā bhayan</i> . | |
| "Thief-fear." ... "Fear from a thief." | |
| ವಿಷಯದ ಕಷ್ಟ | ವಿಷಯದ ಕಷ್ಟ |
| <i>sansāra dukkhan</i> , ... <i>sansare dukkhan</i> . | |
| "World-misery," ... "Misery in the world." | |

I (b.) Appositional Determinate Compounds.

§ 282. In these compounds the first part stands usually as an adjective qualifying the second, or, in other words, the first is the predicate and the last the subject, as:

| | |
|--|------------|
| ಲಹಿತ ಚಂದನ | ಲಹಿತ ಚಂದನ |
| <i>lohita chandan</i> , ... <i>lohitan chandan</i> . | |
| "Red sandal-wood," | |
| ಮಹಾ ಗೃಹಪತಿ | ಮಹಾ ಗೃಹಪತಿ |
| <i>mahā gahappati</i> , ... <i>mahan gahappati</i> . | |
| "Great house-master." | |

§ 283. The first word in these compounds is sometimes an indeclinable particle, as:

| | |
|--|---------------------|
| ಘನೀಷು ಅಭಿಕ್ತು | ಘನೀಷು ಅಭಿಕ್ತು |
| <i>nabhikkhu</i> , or <i>abhikkhu</i> NOT A PRIEST. <i>naariya</i> , or <i>ariya</i> NOT AN ARIYA. | |
| ವಿಷಮುಖ | ವಿಷಮುಖ |
| <i>vimukho</i> AN UGLY FACE. | |
| ಸುಗಂಧ | ಸುಗಂಧ |
| <i>sugandho</i> GOOD SMELL. | |
| ಕುಪುರುಷರು ಕುಪುರುಷರು | ಕುಪುರುಷರು ಕುಪುರುಷರು |
| <i>kupūrisā</i> , or <i>kāpūrsā</i> BAD MEN. <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:

ती लोकां

चत्तु दिवां

ti lokā THE THREE WORLDS.

chattu dīva THE FOUR PLACES.

ती नयनं

पञ्च वरं

ti nayanā THE THREE EYES.

pañcha vāra FIVE OXEN.

So also the Sanskrit “*dvya-ahā* masc. a space of two days.” is made neuter in Pali. Thus:

सत्तहो

sattāha 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:

समणो ब्रह्मणो

समण ब्रह्मणा

samaṇa cha brahmaṇa cha, becomes *samaṇa brahmaṇā*.

“A Buddhist priest, and a brahmin.”

संघो गच्छो

संघो गच्छा

sāṅgho gaccho ... *sāṅgha gacchā*

“Sāṅgha, and Moggallāna.”

बलं पण्यं

बलं पण्यं

balā paṇṇa ... *balā paṇṇa*

“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.

हाथो असा

हाथो असा

hatti ... *hatti*

hatti

“Elephants, and horses.”

Possessive, and Adverbial Compounds.

Many compounds may be put in either the masculine or neuter, as:

အဝေဝေ ငွေကောင် အဝေဋ္ဌကံ အဝေဋ္ဌကော
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:

ဆိန့်ဝ ဟတ္တော ဆိန့်ဟတ္တော
chhinno hatto, becomes *chhinna hatto*.
“[That which] has cut the hand”, or “The hand-cutting-”.

သမ္ပန္နသနိ သဿာနိ သမ္ပန္နိ သဿော
sampunnáni sassáni, ... *sampanna sasso*.
“[Where] grain has abounded,” or “The grain abounding-”

အမ္ပ ဓာရေတိ ဗျာလပ္ပေ ဗိန္ဒုဟိ ဂုပ္ပိတော ကုဋေ
ambun dhāreti byālabbo binduhi chabpito kuṭo

ဗျာလပ္ပမ္ပဓာရဗိန္ဒုဂုပ္ပိတကုဋေ

byālabpampu dhara bindu chubpita kuṭo.

“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 *yathā vudhḍhan* ACCORDING TO OLD AGE.

ယသံ ဇိဝံ *yāva jīvan* AS LONG AS LIFE.

ဥပ ကုမ္ဘံ *upa kumbhan* NEAR THE POT.

အနန္တရ ဟိသဝံ *anantara pásulan* BETWEEN THE SPIRES.

တိရ ဝပ္ပတံ *tira pappatan* 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 existence 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.

एको पुरिसो गह्णो द्वे पद्दुम्भानि अहारित्वा राज्ञो हाते थपेसि
eko puriso gahño dve padhummanī áharitwá ra-
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. *Gahño*, "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. *Padhummanī*, "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:

හත්ති ආදිනි සද්දො මහා අහොසි။ අත මත්තා
hatti ādini saddo mahā ahosi. atha mahā
සත්තො තං සද්දං යුත්තා *satto taṇ saddaṇ sutvā.*

"There was a great noise of the elephants, et cetera, and the Great Satto having heard the noise."

Hatti ādini, "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 *ādi*, "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. *Mahā*, "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. *Mahā 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. *Saddaṇ*, "noise," the same noun as *saddo* above, but here put in the neuter gender, and acc. case, governed by the participle following. *Sutvā*, "having heard," continuative participle from the root *śu* to hear, 4th. conjugation § 194.

Were the first sentence to occur on an inscription, it would puzzle the antiquarians to understand it. *Hatti ādini* 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 Gīrnar. 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 Indu-European family, as:

ဥက္ကသ္မာဓာ ကုရုရာဓ ရဇိဟံသ္မာဓ ခုဒ္ဓိဝရဓ အဘိရုတာ
ukkusaṃ cha, kururā cha, ravīhansaṃ cha, naḍivarā cha, abhirutā.

"Eagles, and ospreys, and sun-ducks, and comorants ring out loudly their notes."

Ukkusā, "eagles," noun 1st. decl. masc. nom. case plur. § 89. *Cha*, "and," conj. The three words that follow are parsed in the same way. *Abhirutā*, "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
aṇ tesaṇ pahito dūto.

"I [am] a messenger sent to them."

Ahaṇ, "I," 1st. pers. pron. sing. nom. case § 120. *Tesaṇ*, "to them," 3rd. pers. pron. plur. masc. dat. case § 122. *Pahito*, "sent," adj. nom. case sing. masc. agreeing with the noun following § 110. *Dūto*, "a messenger," noun 1st. decl. masc. nom. sing.

မနူဿောသိ *manusso si*, "Art thou a man?"

Manuso, "a man," noun 1st. decl. masc. nom. sing. *Si*, "art," anomalous verb *asa*, 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 ခာမော တေ ပုပဉ္စာယော

ko nāmo te upajjhāyo

"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. *Nāmo*, "name," and *upajjhāyo*, "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.

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.

ဂါဝ် ဟနတိ *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.

ဃာဇှ် ကရောတိ *ghaṭan karoti*, "He makes a water jar."

Ghaṭan, "a water jar," noun 1st. decl. masc. sing. acc. § 89.
Karoti, "he makes," 3rd. sing. pres. tense of the root *kara*, a verb of the 7th conjugation § 197.

ပူရိသာ ပူရိသံ ဂါမ် ဂါမယတိ *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.

ဗုဒ္ဓံ 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 ဒိဃော 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.

ဒါတ္တေနာ ပိဟိ လုနာတိ *dāttena vihīṇa lundāti.*

"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. *Vihīṇa*, "paddy," noun 1st. decl. masc. sing. acc. § 91. *Lundāti*, "he reaps," 3rd. pers. sing. pres. of *lu*, a verb of the 5th. conjugation § 195.

ဝါသိယာ ခုက္ခံ တစ္ဆတိ *vāsiyā rukkhāṇa 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.) *Rukkhāṇa*, "wood," noun 1st. decl. masc. sing. acc. § 89. *Tachchhati*, "he hews," 3rd. pers. sing. pres. tense. 1st. conj. § 178.

ဗရသုနာ ခုက္ခံ ခိန္တတိ *pharasunā rukkhāṇa chhindati.*

"He fells a tree with an ax."

Pharasunā, "with an ax," noun 1st. decl. masc. sing. inst. case § 93. *Rukkhāṇa*, "a tree," noun as above. *Chhindati*, "he cuts off," 3rd. pers. sing. pres. tense of the root *chhida*, a verb of the 2nd. conjugation § 189.

ကုဒ္ဓလေနာ ပထဝီ ခကတိ *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 *kufala*. *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 *khamu*, and *khamu*, but it is conjugated like a verb of the first conjugation with final *a*.

စက္ခုနာ ခုပံ ပဿတိ *chakkhunā rūpaṇa passati*

"He sees the object with the eye."

Chakkhunā, "with eye," noun 1st. decl. masc. sing. inst. § 93. *Rūpaṇa*, "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 saddaṇa sunāti*

"He hears the sound with the ear."

Sotena, "with the ear," and *saddaṇa*, "the sound," parsed as above. *Sunāti*, he hears," parsed in § 261,

ကာယောန ကမ္မံ ကရောတိ *kāyena kammaṃ karoti*

"He does the deed with the body."

Kāyena, "with the body," and *kammaṃ*, "the deed," as above. *Karoti*, "he does." see § 291. Printed 261, on page 158.

အနွေခံ ဝသတိ *annena vasati*, "He lives by boiled rice."

Annena, "boiled rice," noun 1st. decl. common gender, sing. inst. § 89. *Vasati*, "he lives," 3rd. conj. sing. pres. tense of the root *vasa*, a verb of the 1st. conjugation § 178.

ဓမ္မောပံ ဝိသတိ *dhammena vasati*, "He lives by the law."

Dhammena, "by the law," noun 1st. decl. masc. sing. inst. § 89. *Vijjāya* *vasatti*, "He lives by knowledge."

Vijjāya, "by knowledge," noun 2nd. decl. fem. sing. inst. § 95.

အဟိနံခ ခဋ္ဌော နရော *ahinā daddho naro*

"A man is bitten by a snake."

Ahinā, "a snake," noun 1st. decl. masc. sing. inst. § 91. *Daddho*, also written *daddho*, 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.

ဂဗုဇေန ဟတော နဂေါ *garuṣeṇa hato nāgo*

"A naga is killed by a garuṣa."

Garuṣeṇa, "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 မာတော ဖာရော *buddheṇa jito mārō*

"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. *Mārō*, "Mara," DEATH, but also, as here, a name of Kama god of love.

ဥပကုတ္တေန မာရော ဗန္ဓော *upakutteṇa mārō bandho*

"Mara was bound by Upakutta."

Bandho, "was bound," pass. past part. masc. sing. nom. case, agreeing with *mārō*. This word is referred to both *badha*, and *bandha*. The verb is irregular.

ယက္ခေ နိဇ္ဇော ဝရော *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*. *Varo*, "a gift," noun 1st. decl. nom. case as above.

ဂေါတ္ထေနံ ဂေါတမေါ နုဏ္ဏော *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.

တပဿ 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 အာရိယေါ *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 ခဉ္စော *pádena lakkhito khañño*

"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 *lakkhā*. *Khañño*, "a crooked footed man," noun 1st. decl. as before.

ပိဋိယာ လက္ခိတော ခုဇ္ဈော *pīṭhiyá lakkhito khañño*

"A crooked backed man is noticed by the back."

Pīṭhiyá "by the back," noun 2nd. decl. fem. sing. inst. § 96. *Khañño*, a crooked backed man," noun 1st. decl. as before.

အာမာသေန စေတုတ္ထ နဂရံ ပတ္တော

āmaśena chetutta nagaran patto.

"He arrived at the Chetutta country by half a month."

Āmaśena, "by half a month," i. e. "in half a month," an appositional determinate compound, the first member is the noun *āda*, or *adda*, "half," of the 1st. decl. both masculine and neuter; and the second is the inst. case of *māsa*, "a month," a noun, 1st. decl. masc. § 282. *Chetutta nagaran*, "Chetutta 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.

သဗ္ဗညုတညာဏဿ ပဋ္ဌနံ ကတော

sabpanyuta nyánassa pathanan katwá.

"Having made prayer for infinite knowledge.

Sabpanyuta nyánassa, "for infinite knowledge," an appositional determinate compound, § 282. the first member is the adjective *sabpanyuta*, "infinite;" and the second member is the dat. case of the noun *nyána*, 1st. decl. neut. sing. § 90. *Pathnan*, "prayer," noun 1st. decl. neut. acc. governed by the participle. *Katwá*, "having made," continuative participle of the root *kara* § 197.

ဒေဝ မနုဿာနံ ဗုဒ္ဓေါ လောက ဥပ္ပဿိတိ

deva manussánan budho loka 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. *Buddho*, "buddha," see § 291. *Loka*, "in the world," 1st. decl. masc. sing. loc. case § 89. *Uppajjati*, "is born." 3rd. sing. pres. tense of the root *jana*, 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 သဗ္ဗာ သဗ္ဗုဒ္ဓဿ

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.

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.

ကိုနဲ့ခေါ် အဟံ တာဝာ သုခသာ ဘယာသိ

kinnykho ahan tassa sukhasa bhayāno.

"Why am I really afraid of this happiness?"

Kinny, "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.

ယောဂဗ္ဗာယောဂုပဘာဝါ

Ye dhammā hetu pabhavā

တောဝံယောဂုံတတာဂတော

Tesan hetun tathāgato

အာဟာတသဗ္ဗန္တိရောဓော

Aha tesanycha nirodho

ဝေဝါဒိမဟာသာမဏော

Evan vādi maha 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 *aha*. *Tathagatho*, proper name, nom. case to *aha*. *Aha*, "has told," 3rd. per. sing. perf. tense of the irr. verb *brū*, § 209. Some of the images have *woḍha*, and the books give in paraphrase *aha woḍha*. *Tsanaycha*, "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 *vaḍi*, the augment omitted, see § 213. *Mhā samano*, "the great Samana," appositional determinate compound, § 282, 293.

Ablative Case.

Ablative Case.

§ 295. The ablative case is expressed in English by the preposition *from*, but may be often rendered by *on account of*.

हिमवता पद्भवावन्ति पद्भवा महानदीयो

himavatā pabhavanti panycha mahā nadiyo.

"From the Himalaya originate five large rivers."

Himavatā, "Himalaya," noun 3rd. decl. masc. sing. abl. case

§ 102. *Pabhavanti*, "originate," 3rd. pers. plur. pres. tense of the root *bhū* with the preposition *pa*, § 205. *Panycha mahā nadiyo*, "five great rivers," numeral determinate compound, § 284. The first member is the numeral *panycha*, "five," and the second member is an appositional determinate compound, of which the first member is *maha*, § 289. the other *nadiyo*, "rivers," noun 2nd. decl. fem. plur. nom. case, § 98.

उभतो सुजतो पुत्रो मातृतोऽपि पितृतोऽपि
ubhato sujāto putro mātito 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 *sabpa* § 110. In Sanskrit this word is only dual. *Sujāto*, "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, *Mātito—pitito*, nouns abl. case governed by the participle. *Cha—cha*, "both—and" conjunction: § 242.

उरस्यो जातो पुत्रो *urasmā jāto putto*

"The son was born from the breast."

Urasmā, "from the breast," noun 1st. decl. masc. sing. abl. case § 89. *Jāto*, and *putto* as above.

कस्मा इदमेव मरणं भविष्यति

kasmā idheva maraṇan bhaviṣṣati

"On what account will death thus come into existence here?"

Kasmā, "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. *Maraṇan*, "death," noun 1st. decl. neut. sing. nom. case § 89, *Bhaviṣṣati*, "will come into existence," 1st. pers. sing. pres. tense of the root *bhū* § 205.

ततो राजा *tato rājā* "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.

ಇತೊ ಮಧುರಾಯ ಚತುಸು ಯೋಜನೆಯ ಸಕಾಸನ ನಾಮ ನಗರಂ
ito madhūrāya chatusu yojanesu sakassan nāma nagaran
ಅತ್ತಿ *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.”

ಅನಾಗತ ಪಿಯಾದಾಸ ನಾಮ
anagate piyādāso nāma

ಕುಮಾರೇಶ ಚಾತ್ರಿಯುಷ್ಠಿ
kumāro chhatian ussāpetwā

ಅಸೋಕಾ ದಮರಾಜಾ ಭವಿಸ್ಸತಿ
asoko dhammarājā bhavissati

ಸೋ ಇಮಾ ಧಾತುಯೋ ವತ್ತಾರಿತಾ ಕರಿಸ್ಸತಿ
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.

Personal Pronouns.

§ 297. The following examples illustrate the use of the personal pronouns.

သုဝဏ္ဏံ တေ ဓာရယာတေ *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 အာဒိယာ *so tan dāḍya*, "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. *Dāḍya*, "having taken her," contin. part. of the root *dā*, with the prep. *á*, § 234.

သော ပုရိသော တေန ပုရိသေန ကမ္မံ ကရေတိ

so pūriso tena purisena kammaṁ 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 သုတ္တံ အာဟာ *sá tassa vacchanan sutvā 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. *Sutvā*, "after [she] had heard," § 289. As in Sanskrit, the continuative past participle may be often rendered by *after*.

ဒါနေန မေ 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.

မတံ ဒါနံ ပါရမီ ပုရိသတိ *māhyaṇ dāna páramī pūrisatti*

"The giving virtue of me, i. e. my, will be perfected."

Māhyaṇ, "of me, or my," 1st. pers. pron. sing. gen. case § 120. *Dāna páramī*, "giving virtue," appositional determinate compound § 282. *Pūrisatti*, "will be perfected," 3rd. pers. sing. future tense of the root *pūra*, 1st conjugation, § 178.

Relative Pronoun.

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 ဒုက္ခံ ပတိသေဝိဗ္ဗံ တံ ပတိသေဝိဿာမိ

yan dukkhan patisevibpan tan patisevissāmi

"What affliction ought to be suffered, that I will suffer."

Yan, "which," 126. *Patisevibpan*, "what ought to be suffered," future pass. part. of the root *seva* with the preposition *pati*, acc. case governed by the verb following, § 235. *Patisevissāmi*, "I will suffer," 1st. pers. sing. fut. tense of the root *seva* as before.

ယာတွံ ပူရေ ဝဿန္တာပိ သိဂါယ သန္တံ သုတွာနံ ဥတ္တသတ္တေ

yātwaṇ pūre vassantāpi sigāya saddhaṇ sutwāna uttasatte

မာဟုံ သောတွံ ဝင်္ဂံ အနုပတ္တော ကထံ ကရိဿတိ

mahuṇ so twanvangan 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 *vass* *ti*. *Pi*, "and," conj. § 242. *Sigāya*, "of the jackal," noun, 2nd, decl. fem. sing. gen. case, § 95. *Suddhaṇ sutwāna*, "when she heard the howl," see § 289. *Mahuṇ*, "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 *padu* 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 *utasatte*, 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 ဝဇ္ဇာ အဒုသကံ ပပ္ပာဇေမိ

yohan sīvinā vachā adusakan pappājemi

"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.

Verbs and Participles.

§ 299. According to Kachchhayano's rules, when a verb has nominatives of different persons, it is put in the first person plural. Thus:

သောဝ ပဋ္ဌတိ အဟန္တ ပဋ္ဌာမိ မယံ ပဋ္ဌာမ
so cha pathati ahanycha paṭhāmi mayan paṭāma

"He reads, and I read," are expressed by "We read."

တွဉ္တ ပဋ္ဌတိ အဟန္တ ပဋ္ဌာမိ " "
twanycha paṭhasi ahanycha paṭāmi

"Thou readest and I read

သောဝ ပဋ္ဌတိ တွဉ္တ ပဋ္ဌတိ အဟန္တပဋ္ဌာမိ " "
socha pathati twanycha paṭhasi ahanychapathāmi

"He reads, and thou readest, and I read."

သောဝ ပဋ္ဌတိ တောဝ ပဋ္ဌန္တိ တွဉ္တ ပဋ္ဌတိ တုဗ္ဗေ ပဋ္ဌတိ
socha pathati techa paṭhanti twanycha paṭhasi tūhwe paṭhatha
အဟန္တ ပဋ္ဌာမိ ahanycha paṭhāmi

"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:

ဣဒါနိ ကာတုံ ဒိဋ္ဌော အတိ idāni kātun dīṭho asi

"Now has been seen to work, thou art!"

Dito, "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 ဣဒါနိ မဒိ အရညံ ဂတာ ဘဝိဿတိ တိ
tadā jujako pi idāni madī aranyan gatā bhavissatīti

"Then Jujaka [thought], "Madi having gone to the forest will be, i. e. will have gone."

Taddā, "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.



Inscription on a gold Scroll.

Ancient inscription on a gold Scroll.

§ 801 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:

ဧယတု ဇိနသဒ္ဓဏံ

Jeyatu Jinasāsanan

“Let the religion of the Jina overcome.”

“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။

avijjā pachchayā sangghārā

“The effect of ignorance was existance, of existance knowledge,

ဝိညာဏ ပစ္စယာ နာမရူပံ နာမရူပ ပစ္စယာ သဋ္ဌာယတဏံ”

vinjāna pachchayā nāmarupan nāmarupa pachchayā saṭṭayatanan

of knowledge mind and matter, of mind and matter abodes,

သဋ္ဌာယတဏံ ပစ္စယာ ဖဿော

saṭṭayātana pachchayā phasso

of manifested abodes contact,

ဖဿ ပစ္စယာ ဝေဒနာ

phussa pachchayā vedana

of contact sensation,

ဝေဒနာ ပစ္စယာ တဏှာ

vedanā pachchayā tahnā,

of sensation concupiscence,

ဥပ္ပါဒ် ပစ္စယာ ဘဝေါ

upādāna pachchayā bhavo

of attachment state of being,

တဏှာ ပစ္စယာ ဥပ္ပါဒ်

tahnā pachchayā upādānan

of concupiscence attachment,

ဘဝ ပစ္စယာ ဇာတိ

bhava pachchayā jāti

of state of being birth,

Inscription on a gold Scroll.

ဇတိ ဂစ္ဆယာ ဇရာ မရဏ သောက ပရိဒေဝ ဒုက္ခ
joti pachchayá jara, marana, soka, parideva, dukkha
 ဇေါမနုဿာဗြိဟာသာ သတ္တဝန္တိ *domanassuppáyásá 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.

Saṅgkhārā, "existence," this word appears to be derived from the root *khara* to drop, and with the preposition *sa* to flow. The noun seems to denote an inherent power in nature to act before the existence of matter.

Satáyatana, "abodes," from the root *saṭa*, 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:

ဓိဝါ တဖတိ အာဒိစ္စော ရတ္တိံ တဖတိ ဓန္ဒိမာ
dhivá taphati ádiccheo rattin taphati chandimá
 "The sun is beautiful by day, the moon is beautiful by night,
 ဣတ္ထိယော သနုဒ္ဓေါ တဖတိ ဇာယိံ တဖတိ ဗြဟ္မဏော
ittiyo samuddo taphati jáyin taphati brahmano
 a woman is beautiful in modesty, and a Brahmin in telling beads;
 အာတ သဗ္ဗမဟောရတ္တိံ ဗုဒ္ဓေါ တဖတိ တေသော
atha sabpamahorattin buddho taphati tejo

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.

The longest Pali word.

§ 302. Perhaps the longest word in the Pali books is the following Possessive compound, complexly compounded.

ပဝရသုရာသုရဂရုဓမ္မဇာတုဇဂဂဗ္ဗပ္ပမကုဋကုဋရဗြိတဿ
ဇာသံဃာဒိတဝရဇဏာ

Pavara, sūrasūra, garuḍa, manuḥa, bujaga, gandhappa, makuḥa, kuta chumpitā, sela, sanghaḥita, charaṇa.

"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:

သုရာဝ အသုရာဝ ဂရုဋာဝ မဇ္ဇဇာဝ ဘုဇဂါဝ ဂဗ္ဗပ္ပါဝ

Sūrá, cha asúrá, cha garuḍá cha manuḥá cha bujagá cha gandhap-pá cha

"Angels, and fallen-angels, and griffons, and men and dragons. and celestial musicians."

It is made into a collective compound according to § 285 (a.) and written:

သုရာသုရဂရုဓမ္မဇာတုဇဂဂဗ္ဗပ္ပါ

sūrasūra, 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:

ပဝရသုရာသုရဂရုဓမ္မဇာတုဇဂဂဗ္ဗပ္ပါ

Pavara, sūrasūra, 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:

ပဝရသုရာသုရဂရုဓမ္မဇာတုဇဂဂဗ္ဗပ္ပါနံမကုဋာနိ

Pavara, sūrasūra, garuḍa, manuḥa, bujaga, gandhappánan makuḥáni.

"The crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

Another noun is added and the compound is extended, thus:

ပဝရသုရာသုရဂရုဓမ္မဇာတုဇဂဂဗ္ဗပ္ပမကုဋနံကုဋာနိ



The longest Pali word.

CSL

Pavara, sūrasūra, garuḍa, manuḥa, bujaga, gandhappa, makutaṇa, kuṭaṇi "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:

ပဝရသူရသုရဂရုဉမနူဇဘုဇဂဂဉ္ဇပ္ပမကုဋကုဋေသုရဉ္ဇိတာဝ

Pavara, sūrasūra, garuḍa, manuḥa, bujaga, gandhappa, makuta, kutesu, chumpitā. "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:

ပဝရသူရသုရဂရုဉမနူဇဘုဇဂဂဉ္ဇပ္ပမကုဋကုဋေသုရဉ္ဇိတာဝ
သံသဝ

Pavara, sūrasūra, garuḍa, manuḥa, bujaga, gandhappa, makuta, kuṭa, chumpitā, 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:

ပဝရသူရသုရဂရုဉမနူဇဘုဇဂဂဉ္ဇပ္ပမကုဋကုဋေသုရဉ္ဇိတာဝ
လေဟိသံဃာဉ္ဇိတာဝ

Pavara, sūrasūra, garuḍa, manuḥa, bujaga, gandhappa, makuta, kuṭa, chumpita, selehi sanghatitā. "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:

ပဝရသူရသုရဂရုဉမနူဇဘုဇဂဂဉ္ဇပ္ပမကုဋကုဋေသုရဉ္ဇိတာဝ
လာသံဃာဉ္ဇိတာဝရဏာယသတထာဂတဿ

Pavara, sūrasūra, garuḍa, manuḥa, bujaga, gandhappa, makuta, kuṭa, chumpita, sela, sanghatita, charanā, 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 Pāli 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.

သပ္ပံဘိက္ခုဝေအာဒိတ္တံ

sapban bhikkhave ādittan

"Mendicants! All burn.

စက္ခု အာဒိတ္တံ

chakkhu ādittan

The eye burns,

စက္ခုဝိညာဏ် အာဒိတ္တံ

chakkhu vinyānan ādittan

perception burns;

ယမိဒ်စက္ခုသမ္ပဿပစ္စယာ

yamiden chakkhu samphassa pachchayā uppajjati vedayitan

သုခံဝါ ဒုက္ခံဝါ

sukhan vā dukkhan vā

the effects of impressions of the eye, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns "

ကိပ္ပဘိက္ခုဝေသပ္ပံအာဒိတ္တံ

kinycha bhikkhave sapban ādittan

What all burn? Mendicants!

ရူပါ အာဒိတ္တာ

rūpā ādittā

forms seen burn,

စက္ခုသမ္ပဿာ အာဒိတ္တော

chakkhu samphassa āditto

impression of the eye burns,

ဥပ္ပဇ္ဇတိဝေဒယိတံ

အနုက္ခမသုခံဝါတံပိအာဒိတ္တံ

adukkhamasukhan vā tan pi ādittan

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."



ကောန အဒိတ္တံ *kena ādittan* "By what do they burn?"

ရဂဂိနာ ဒေါသဂိနာ *rā,ragginā dosagginā* မေဟဂိနာ အဒိတ္တံ *mohagginā ādittan*

ဇာတိယသံ ဇရာယ မရဏေန သောကောဟိ ပရိဒေဝေဟိ *jātiyā jarāya maraṇena sokehi paridevehi*

ဒုက္ခေဟိ ဒေါမနဿေဟိ ဥပါယာဿေဟိ အဒိတ္တန္တိ ဝဒမိ *dukkhehi domanassehi upāyāssehi ādittanti vadamī*

"By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn ; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn'. I say."

Adittan, "burn, pass. past part. of the root *ḍapa*, or *tapa* with the preposition *á*, neut. sing. agreeing with *sapban*, but used like a finite verb, § 226. (c.). The word is used in the signification of **တပ** *tapa* the corresponding Sanskrit word, which is defined by

Wilson: "To burn ; (hence figuratively,) to suffer mental or bodily pain." *Kinychu*, "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. *Chakkhū vinyānan*, "perception," *lit.* "knowledge of the eye," governing determinate compound, the second member of which is *vin-yānan* 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. *Chakkhū 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. အာရုံရှိထွေခြင်း *ārunge tweekhyeng*, is a Burmese definition of the

word, *lit.* "the feeling an external object of sense." This corresponds substantially with the definition given above. The noun is in the masculine sing., and the participle agrees with it.

Yamidan, "whatever," neuter singular of the pronouns *ya*, *ima*, § 126, 124. agreeing with *vedayitan*. Anuswara is changed to *m* by § 81.

ഓതിൽ അടിസ്സ

sotan áditthan

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.”

ഘാൻ അടിസ്സ

ghánan áditthan

“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.”

ഭിഗ്ഗി അടിസ്സ

jihvā áditthā

“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.”

കാഡാ അടിസ്സ

kāyo 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

ധമ്മി അടിസ്സ

saddhā áditthan

sounds burn,

hearing burns, auricular impressions burn, the effects of auricular impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

“By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion, they burn.” I say.”

റസാ അടിസ്സ

rasā áditthā

odors burn,

smelling burns, odoriferous impressions burn, the effects of odoriferous impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

“By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.” I say.”

രസാ അടിസ്സ

rasā áditthā

objects of taste burn,

taste burns, impressions of taste burn, the effects of impressions of taste, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

“By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.” I say.”

ഘോഷ്ഠി അടിസ്സ

phoṭhappā áditthā

tangible objects burn,

feeling burns, tangible impressions burn, the effects of tangible impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

“By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age



by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.' I say."

မနော 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.

မဇ္ဈာ အာဒိတ္တာ

dhammá áditthá

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.

သောတာ ဝိညာဏံ

sota

Ear

vinýānan

perception,

စာနံ

ghána

Nose

ဝိညာဏံ

vinýānan

perception

ဇိဌါ

jihvá

Tongue

ဝိညာဏံ

vinýānan

perception

ကာယ

káya

Body

ဝိညာဏံ

vinýānan

perception

မန

mana

Mind

ဝိညာဏံ

vinýānan

perception

သောတာ

sota

ear

သမ္ပဿော

samphasso

impression

စာနံ

ghána

nose

သမ္ပဿော

samphasso

impression

ဇိဌါ

jihvá

tongue

သမ္ပဿော

samphasso

impression

ကာယ

káya

body

သမ္ပဿော

samphasso

impression

မန

mana

mind

သမ္ပဿော

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.



ဧဝံသင်္ခါ ဘိက္ခုဝေ

evan passan bhikkhave

“Thus Mendicants! the sanctified disciple seeing, having heard,

စက္ခုသို့ ပိ နိဗ္ဗိန္ဒတိ

chakkhussmin pi nibbindati

puts restraint on the eye,

သုတဝါ အရိယ သာဝကော

sutavā ariya sāvaṇṇo

ရူပေသု ပိ နိဗ္ဗိန္ဒတိ

rūpasu pi nibbindati

and he puts restraint on forms,

စက္ခု ဝိညာဏေ ပိ နိဗ္ဗိန္ဒတိ

chakkhu vinyāne pi nibbindati

and he puts restraint on perception, and he puts restraint on visual

ယမိဒ်စက္ခုသပ္ပဿပစ္စယာ *yamidān chakkhu samphassa pachchayā*

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.

နိဗ္ဗိဉ္ဇ ဝိရဇ္ဈတိ

nibbindan virajjati

'Having put on restraint, he is exempt from desire; he is liberated

ဝိရာဂါ ဝိမုတ္တတိ

virágá vimuchchati

ဝိမုတ္တသ္မိံ ဝိမုတ္တမိတိ

vimuttasmiṃ vimuttamiti

through absence from passion.

ညဏံ ဟောတိ

nyanan hoti

'Into liberation,' he is liber-

ဝိဇာဏ ဇာတိ

khiná jāti

ated. There is knowledge. Birth is exhausted, religious duty is

ဝုယိတံ ဗြဟ္မစာရိယံ

vusitan brahmachariyan

ကတံ ကရဏိယံ

kathan karaniyan

finished. That which ought to be done, has been done. Other things there are none."

အပရံ နတ္ထိ

áparan natthi

Pussan, "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.

Virojjati, "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.

Vimuchchati, "he is liberated," 3rd. pers. sing. of root *mucha* with prep. *vi* prefixed, 3rd conj. § 193. *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.



Asoka and Antiochus.

§ 303. The following inscription in which the name of Antiochus occurs, is given as a specimen of what Pali was in the third century before the Christian era. There are a few irregularities for which it is not easy to account, but the marvel is that there are not more. Pali has not changed as much in two thousand years as English has in two or three hundred.

ස ව අ ට ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට්
 သာတ විජිතෙයි ဒෙවිදံපියා විယဒාසිනා ရානො
savata vijitehmi devānapiyasa piyadasino rāṇyo

ට ට ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට්
 ටෙමිපච්ඡන්තෙසු යතා චේද්ධි ට් ට් ට් ට් ට් ට් ට් ට් ට්
evamipipachantezu yathā chādā pādā sutiyaputo

ට අ ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට්
 තෙතනදුතො අ ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට්
ketulanuto ā tumbapunnā antiyuko yona rāja

ට ට් ට් අ අ ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට්
 යෙ ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට්
ye vā pi tasa antiyakasa sāmanta rājāno

ස ව අ ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට්
 දාත විජිතෙයි වියදාසිනා රානො
savata devānapiyasa piyadasino rāṇyo

ට ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට්
 ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට්
dwe chikichhā katā manusā chikichhā cha pasu chikichhā cha

ට අ ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට්
 ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට් ට්
osulhāni cha gāni manusopayāni cha pasu

ပဂါနိ ယတယတ နာသိ ဓာတ ဟာရာပိတာနိ စ
pāgāni yata yata nāsti śarata hārāpitāni cha

ᠷ ᠤ ᠫ ᠣ ᠨ ᠢ ᠶ ᠋ ᠭ ᠡ
ရောပါဒ်တိနိ စ
ropāpitāni cha

မူလသီချင်း ဝ ဖလသီချင်း ဝ ယတယတ နှိုဝှိ သဝတ
mūlāni cha phalāni cha yata yata nāstī savata

ဟိရိပိတိနိ စ ခရိဟိတိတာနိ ဓ
hārāpitāni cha ropāpitāni cha

ပ-ဝ ဟု + ဟု သ ဂ ဟု ဟု ဟု ဟု ဟု ဟု ဟု ဟု ဟု ဟု ဟု ဟု
ပထောသု ကုပါ စ ခါနိဒိတာ ခေါ် စ ရောပါဒိတာနိ
pathesu kúpá cha khanápítá vachhá cha ropápítāni

၆ ၊ န ၊ ၵ ၊ ၆ ၊ ၆ ၊ ၆ ၊ ၆ ၊ ၆ ၊ ၆ ၊ ၆ ၊ ၆ ၊
 ပရိဘောဂါယ ဝသု မနုဿိနိ
paribogāya *pasu* *manusūnan*

Savata, "everywhere," adv. § 238. The double letters of the books are single on the inscription. *Vijētkmi*, "in the conquered," pass. past part. of the root *ji* with the preposition *vi*, sing. locative case, agreeing with a noun masculine or neuter understood, § 89. *Devānan*, "of the Devas," noun 1st. decl. masc. plur. gen. case, § 89. *Piyasa*, "beloved of," adj. masc. gen. case, agreeing with the noun following. The genitive case is marked by *sa* instead of *ssa* in the books, but Kachchayano gives *sa* for the original form of the genitive singular, § 84. *Piyadasino*, noun 1st. decl. sing. gen. case, § 91. In the books this name instead of *Piyadasī*, as here, is written *Piyādasa*, § 296. *Rānyo*, "of king," noun irr. sing. gen. case, § 108. *Evama*, "so," adv. from *evan*, the anuswara

becomes *m* before *a*, according to § 81. *Api*, "also," conj. § 242. *Pachantesu*, "in the barbarian countries," noun 1st. decl. plur. loc. case, § 89. Prof. Wilson wrote: "Also even in the bordering countries, not as Prinsep proposes, 'as well as the parts occupied by the faithful.'" Still there is no reason to question the rendering given above. The word found in books is *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," *Yathā*, "as," adv. § 238. *A*, "to," § 240.

Tanbapannī, "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 *Ketala*, or *Kerala*, 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 *rajāno*. *Tasa*, "of that," dem. pron. masc. sing. gen. case, § 122, agreeing with *antiyākasa*.

Chikichhā, "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, *tikichhā* or *tikichichhā*. The word is more probably the Prakrit form of, *chikirsha*, the wish or will to do; and the edict in fact announces that it has been the two-fold intention of the Raja to provide, not physic, but food, water, and shade for animals and men". This only proves the imperfection of existing Pali vocabularies. Mr. Prinsep was beyond all doubt correct. The word, as it is read on the stone, is regularly derived from the root *Ki*, taking optionally for its reduplication, *tī*, or *chi*. § 204, 272. *Katā*, "have been made," pass. past part. of the root *kara*, plur. nom. case, agreeing with *chikichhā*. § 197, 110.

Osadhāni, "medicines," noun 1st. decl. neut. plur. § 90. Prof. Wilson wrote: "Mendicaments cannot be meant by *osadhāni*. It is not in fact the Pali form of, *aushadha*, a mendicament, but, *o-shadhi*, a deciduous plant" It is fatal to *osadhāni* that it is feminine, while *osadhāni* 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. *Hārāpitani*, "have been carried" pass. past part. of the root *kara*, causative, neut. plur. nom. case. Prof. Wilson wrote: "This term is of an unusual form, and doubtful purport." It is the usual form in the Pali books, where it signifies, as here, "to carry." Further analysis is unnecessary, because the signification of the other words are not questioned.

Everywhere in the conquered [country] of king Piyadasi, beloved of the devas, and also in the barbarian countries, as Co-romandel, 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 (Cudi), Palaya, (or Paraya,) 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 PIYADASI 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 PIYADASI'S double system of medical aid is established;—both medical aid for men, and medical aid for animals; together with medicaments of all sorts, which are suitable for men, and suitable for animals. And wherever there is no (such provision)—in all such places they are to be prepared, and to be planted: both root-drugs and herbs, wheresoever there is not (a provision of them) in all such places shall they be deposited and planted."

"And in the public highways wells are to be dug, and trees to be planted, for the accommodation of men and animals."

INDEX AND VOCABULARY.

အ ၁

| | | | |
|---------|---------------------------------|------------------------|---|
| အ | အံ | <i>a, an</i> | a, or an. a negative prefix. 110 |
| အက္ခရာ | | <i>akkhara</i> | a letter 14 |
| အဂ္ဂ | အဂ္ဂိ | <i>agga. aggi.</i> | excellent. Fire 35 |
| အဝ | အဝေ | <i>acha, or aja,</i> | go, move, 139. A goat 154 |
| အတ္တိ | အတ္တိတနိ | <i>ajja. ajjatanā</i> | now, 136. Present tense 82 |
| အဏ္ဏိ | အဝိ | <i>ajjha, for adhi</i> | for ADHI before a vowel 134, 137 |
| အည | အည | <i>anya</i> | another 80, 135 |
| အဋ္ဌ | <i>atata</i> | <i>a numeral,</i> | a unit with 84 cyphers 75 |
| အဋ္ဌ | <i>attha,</i> | | numeral eight, half 71 |
| အဋ္ဌိ | <i>attha,</i> | | a bone 40 |
| အဗ | <i>adha.</i> | | half 161 |
| အတိ | <i>ati, a particle denoting</i> | | excess, much 136, 137 |
| အတော | <i>ato,</i> | | again, afterwards 27 |
| အတ္တ | အတ္တ | <i>atta, atra,</i> | here 135, 136 |
| အတ္တာ | <i>attā</i> | | self 79 |
| အတ္ထ | <i>attha, learned,</i> | | signification 14 |
| အထ | <i>attha,</i> | | a continuative particle 138 |
| အဒံ | <i>adun,</i> | | see amu, this, 57 |
| အဝ | <i>adha,</i> | | below, down 137 |
| အဝေ | <i>adhama,</i> | | low, vile 27 |
| အဝိ | <i>adhi,</i> | | above, superiority 137 |
| အန္တ | <i>anta,</i> | | end, final 28 |
| အန္တရ | <i>antara,</i> | | within, or without 136, 138 |
| အန္တရိယ | <i>antariyya,</i> | | an outer garment 24 |



| | | | |
|--------|-----------------------------------|------------------------|-----|
| അന്ന | <i>anna,</i> | boiled rice | 160 |
| അനാഗത | <i>anāgata,</i> | future | 165 |
| അനിരി | <i>anāgāra,</i> | an anchorite | 23 |
| അനാദിത | <i>anārátan,</i> | perpetually | 136 |
| അന്തിക | <i>antika,</i> | near | 70 |
| അനു | <i>anu,</i> | after, alike | 137 |
| അപ | <i>apa,</i> | off, from, away | 137 |
| അപ് | <i>appa,</i> | small, | 70 |
| അപപ | <i>apapan,</i> a numeral | a unit with 77 ciphers | 75 |
| അപി | <i>apáya,</i> | state of punishment | 151 |
| അപി | <i>api,</i> preposition and conj. | upon, 137; and, also | 138 |
| അബ്ബ | <i>abha</i> അതി <i>abhi</i> | towards, upon | 137 |
| അപ്സര | <i>ampútan,</i> a numeral | a unit with 56 ciphers | 75 |
| അമ | <i>amu,</i> | this, that | 52 |
| അഹ | <i>ahma,</i> | See pronoun I | 48 |
| അയ | <i>ayan,</i> | this | 51 |
| അയ | <i>aya,</i> | to go; iron | 146 |
| അര | <i>aranya,</i> | a forest | 16 |
| അരാ | <i>araha,</i> | to be worthy | 162 |
| അരി | <i>ariya,</i> | a Buddhist Saint | 152 |
| അല | <i>ala,</i> | to adorn | 148 |
| അല | <i>alasa,</i> | lazy | 146 |
| അവ | <i>ava,</i> | away, down | 137 |
| അവ | <i>avachá, avocha</i> | he said | 126 |
| അ | <i>asa,</i> | to be 115; to eat | 145 |
| അ | <i>asanykhyeyyan</i> | an innumerable number | 75 |
| അ | <i>assa,</i> | a horse | 153 |



အ ၃

| | | | |
|--------|--|------------------------|-----|
| အာသာ | <i>āsana,</i> | food | 153 |
| အာသိတိ | <i>asīti,</i> | eighty | 74 |
| အဟဟံ | <i>ahahan,</i> a numeral, | a unit with 70 ciphers | 75 |
| အဟံ | <i>ahan,</i> | the pronoun I | 48 |
| အဟိ | <i>ahi,</i> | a snake | 160 |
| အဟော | <i>aho</i> | an exclamation | 138 |
| အံ | <i>an,</i> the anuswara sometimes inserted between words | | 29 |
| အံဂ | <i>anja,</i> | to desire | 140 |

အာ A

| | | | |
|---------|------------------|-----------|-----|
| အာ | <i>á,</i> | to | 137 |
| အာကာရ | <i>ākāra,</i> | a sign | 24 |
| အာချ | <i>ākhyā,</i> | to say | |
| အာစရိယ | <i>āchariya,</i> | a teacher | iv |
| အါဒိ | <i>ādi,</i> | beginning | 66 |
| အာဒိဇ္ဈ | <i>ādichcha,</i> | the sun | 170 |
| အာမ | <i>āma,</i> | yes | 136 |
| အာယတန | <i>āyatana,</i> | an abode | 169 |
| အါယု | <i>āyū,</i> | age | 40 |
| အာဟ | <i>āha,</i> | he said | 125 |
| အာလိန္တ | <i>ālīnta,</i> | a terrace | 22 |

အို I

| | | | |
|---------------|--------------------|---------------|-----|
| အို | <i>i</i> | to go | 129 |
| အိုစိ | <i>ichchha,</i> | to wish | 127 |
| အိုတရ | <i>itara,</i> | either, other | 80 |
| အိုတိ အိုတ္တိ | <i>iti, iṭhan,</i> | thus, so | 136 |

ಇ I

| | | | |
|-----------|-----------------|------------------|----------|
| ಇತ್ತಿ | itti, | a woman | 170 |
| ಇದಾ | ida, idha. | here | 20, 30 |
| ಇದಾನಿ | idāni, | now | 135 |
| ಇಂದಾಪಥನಗರ | indapathanagara | Delhi | |
| ಇಂದ್ರಿ | indri, | a faculty | 26 |
| ಇಮಾ | ima, | this | 51 |
| ಇಸಾರಾ | issara, | the powerful-one | 152 |
| ಇಸು | isu, | to desire | 127, 141 |
| ಇಹಾ | iha, | here | 136 |

ಐ I

| | | | |
|------|-------|-----------|-----|
| ಐದಿ | idi, | like this | 149 |
| ಐಸನ್ | isan, | a little | 136 |

ಉ U

| | | | |
|---------|-----------------|--------------|----------|
| ಉ | u, Sanscrit ud, | up | 137 |
| ಉಕ್ಕುಸಾ | ulékusa, | an eagle | 157 |
| ಉಚ್ಚಾತೆ | uchchate, | is said | 126 |
| ಉತ್ತಾ | utta | spoken | 142 |
| ಉತ್ತಮಾ | uttama, | best | 70 |
| ಉದಾಕಾ | udaka | water | 22 |
| ಉದಾಧಿ | udadhi | the sea | 25 |
| ಉದಾಹರಣಾ | udáharana | an example | iv |
| ಉನ್ನಾದಾ | unnáda | to echo | 132 |
| ಉಪಾ | upa | above, near, | 137 154 |
| ಉಪಾಹರಣಾ | upáhkama | diligence | 111 |
| ಉಪಪಜ್ಜಾ | uppajja | born | 133, 162 |

ഉ U

| | | | |
|-----------|------------------|------------------------|----------|
| ഉപജ്ഞാല | <i>upajjhāya</i> | a teacher | 157 |
| ഉപപതി | <i>upapati,</i> | a paramour | 127 |
| ഉപരി | <i>upari,</i> | over | 138 |
| ഉപ്ക | <i>uppalā</i> | a unit with 98 ciphers | 75 |
| ഉപ്തിയാമാ | <i>uppiyāśā</i> | infirmity | 170, 174 |
| ഉപ്തിനി | <i>uppiṇi</i> | attachment | 169 |
| ഉപ്ത | <i>ubhaya</i> | both | 23 |
| ഉറ | <i>ura</i> | breast | 164 |
| ഉമാ | <i>usabha</i> | a measure | 25 |
| ഉമി | <i>usira</i> | a root of khus-khus | 25 |

എ E

| | | | |
|-----|--------------|-------------|-----|
| എ | <i>eka</i> | one | 46 |
| എടി | <i>ekadā</i> | at one time | 135 |
| എ | <i>eta</i> | this, that | 50 |
| എ | <i>edī</i> | like that | |
| എ | <i>elā</i> | cardamom, | 18 |
| എ | <i>evan,</i> | as, when | 138 |
| എ | <i>esa</i> | to wish | 127 |

ഓ O

| | | | |
|---|-------------------|-----------|-----|
| ഓ | <i>o, for ara</i> | away | 187 |
| ഓ | <i>oka</i> | speaking | 142 |
| ഓ | <i>omaka</i> | inferior | 27 |
| ഓ | <i>orasa</i> | best, son | 23 |

ക K

K is often interchanged with g, page 19, and sometimes with ch, page 139. Kkh often corresponds to क ksh in Sanskrit.

| | | | |
|--------|--------------------|--------------------------------------|---------------|
| കയാ | <i>kanyā</i> | a virgin | 37 |
| കണ | <i>kana</i> | small | 70 |
| കണ്ണ | <i>kahṇa,</i> | black | 155 |
| കതറ | <i>katara</i> | which? | 80 |
| കട്ട | <i>kattu</i> | a doer | 64 |
| കത | <i>katha</i> | speak, | 140 |
| കയാട് | <i>kathāṇa</i> | a unit with 126 ciphers | 75 |
| കന്ത | <i>kantara</i> | desirable | 30 |
| കപി | <i>kapi</i> | an ape | |
| കപിലവത | <i>kappilavata</i> | a city on the Gogra | |
| കമ്മ | <i>kamma</i> | a deed | 66 |
| കയ | <i>kaya</i> | the body, | 144 |
| കറ | <i>kara</i> | to do, 99, 128, 132, 133, 134 | |
| കറണ | <i>karana</i> | instrument of action | 145 |
| കരി | <i>kari</i> | കറു <i>karu</i> a doer, an artificer | 149 |
| കരിമ്പ | <i>kalimpa</i> | | |
| കറ | <i>kava</i> | to paint | 148 |
| കാശ്മി | <i>kasnira</i> | Cashmere | |
| കാശാപന | <i>kashapana</i> | a coin | 19 |
| കാമ | <i>kama,</i> | to desire | |
| കാമിനി | <i>kāmini,</i> | willingly | 136 |
| കാസി | <i>kāsi</i> | Benares | |
| കി | <i>ki</i> | to buy | 94 |
| കിം | <i>kin</i> | who? which? what? | 54 |
| കിത | <i>kita</i> | കച്ചി <i>kachchā</i> medicine | 140, 109, 113 |
| | | | |



က K

SL
189

| | | | |
|---------------|--------------------|-------------------------|---------------------|
| ကိန္နုခေါ | <i>kinnukho</i> | What? | 133 |
| ကိလိသ | <i>kilisa</i> | vicious | 104 |
| ကု | <i>ku</i> | bad, a particle | 145, 152, 135 |
| ကုဇ | <i>kuja</i> | ကုဇ <i>kudha</i> | to be angry 93, 145 |
| ကုဇ | <i>kuṣa</i> | summit | 172 |
| ကုဇေ | <i>kuṣe</i> | ten millions | 75 |
| ကုဒ္ဒါလ | <i>kudḥala</i> | a hoe | 159 |
| ကုဗ္ဗ | <i>kubbha</i> | a pot | 247 |
| ကုမုဒံ | <i>kumudan</i> | a unit with 105 ciphers | 75 |
| ကုရု | <i>kuru,</i> | the vicinity of Dehli | |
| ကုရုရ | <i>kururá</i> | the Osprey | 157 |
| ကုသ | <i>kusa</i> | to shine | 150, 147 |
| ကုသိန္ဒြာရုံ | <i>kussinnárun</i> | a city on the Gandak | |
| ကေသ | <i>kesa</i> | hair | 148 |
| ကောဝိ | <i>kochi</i> | any | 80 |
| ကောဇိ | <i>koṭi</i> | ten millions | 75 |
| ကောဇိပ္ပကောဇိ | <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

| | | | |
|-------|---------------|------------------|-----|
| ခညှ | <i>khamya</i> | crooked footed | 161 |
| ခဏ္ဍ | <i>khaṇḍa</i> | a division | 66 |
| ခတ္တိ | <i>khatti</i> | a king, a prince | 66 |
| ခိဒု | <i>khida</i> | to alarm | 131 |

ॐ Kh

| | | | |
|---|--------|----------------|---------|
| ॐ | khama | to be patient | 31 |
| ॐ | khamu | to dig | 131 |
| ॐ | khi | to finish, end | 25, 178 |
| ॐ | khujja | crooked backed | 162 |
| ॐ | kho | indeed | 32 |

ॐ 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.

| | | | |
|---|------------|----------------------|-------------|
| ॐ | gachehha | go | 91, 124 |
| ॐ | gandha | odour | 175 |
| ॐ | gandhāra, | Afghanistan | |
| ॐ | gahna | to take | 98 |
| ॐ | gandhappa, | a celestial musician | 171 |
| ॐ | gamu, | go | 124 |
| ॐ | garuṭa | a griffon | 160, 171 |
| ॐ | garuṭa | the gayal | 20 |
| ॐ | gavaya, | gavaya | |
| ॐ | gaha, | to take, a house | 32, 66, 131 |
| ॐ | gāma | a village | 29 |
| ॐ | gāyati | gindti sings | 103, 111 |
| ॐ | gī | to sing | 111 |
| ॐ | guna | a good attribute | 44, 148 |
| ॐ | gupa | to guard | 93 |
| ॐ | go | an ox | 42, 158 |

ॐ Gh

Occasionally *gh* is interchanged with *g*, page 124. In Sanskrit it corresponds sometimes to *ghr*.

| | | | |
|---|-------|----------|---------|
| ॐ | ghaṭa | to unite | ii, 172 |
|---|-------|----------|---------|



ဃ Gā

SL

| | | | |
|--------|----------------|-------------|-----|
| ဃာတု | ghatā | a water jar | 158 |
| ဃာန | ghāna | the nose | 176 |
| ဃာတ | ghata ဟာန hana | to kill | 158 |
| ဃောပ္ပ | ghappa ဂဟ gaḥa | to take | 98 |
| ဃာမ | ghama | to go | 124 |
| ဃာရ | ghara | a house | 70 |
| ဃာဂ | ghasa | to eat | 107 |

စ 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 *ty* in Sanskrit, and *chchh* is sometimes *ksh* in Sanskrit.

| | | | |
|-----------|---------------------|--------------------|------------|
| စ | cha | and | 138 |
| လော့ | chakkhu | the eye | 173 |
| စက်မတိ | changkamati ဂမ gama | goes | 108, 114 |
| စာ | chaja | to abandon | 130 |
| စာ | chala | to shake | 114 |
| စာတု | chatu | four | 47, 71, 76 |
| စန္ဒိမာ | chandimā | the moon | 170 |
| စာ | chara | to observe | 144 |
| စာဏ | charaṇa | the foot | 172 |
| စါပ | chāpa | a bow | 143 |
| စိ | chi | to assemble | 104 |
| စိကိစ္ဆတိ | chikichchhati | practises medicine | 113 |
| စိရံ | chīraṇ | a long time | 135 |
| စုဗ | chūba | to kiss | 154 |
| စုရ | chura | to steal | 102, 152 |
| စောရ | chora | a thief | 152 |

ଐ Chh

ଐ Chh

| | | | |
|----|---------------|----------|--------------|
| ଐ | <i>chha</i> | six | 71 |
| ଐଞ | <i>chhada</i> | to cover | 140 |
| ଐଞ | <i>chhida</i> | to cut | 112, 131, 95 |

ଐ J

Sometimes *j* is represented by *g*, page 149, by *gng*, by *tth*, 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.

| | | | |
|-------|-------------------|---------------|----------|
| ଐଠି | <i>jati</i> | birth | 170, 29 |
| ଐଠ | <i>jana</i> | bear, be born | 134 |
| ଐଠ | <i>jara</i> | old, age | 126, 174 |
| ଐଠଠ | <i>jāla</i> | a net | 143 |
| ଐଠଠଠି | <i>jalani dhi</i> | ocean | 25 |
| ଐଠ | <i>jā</i> | knows | 125 |
| ଐଠଠଠ | <i>jagara</i> | to awaken | 103 |
| ଐଠଠି | <i>jāyī</i> | meditating | 170 |
| ଐଠି | <i>ji</i> | to conquer | 134, 19 |
| ଐଠଠଠ | <i>jima</i> | old | 70, 132 |
| ଐଠ | <i>jira</i> | to grow old | 126 |
| ଐଠି | <i>jihvā</i> | tongue | 176 |
| ଐଠଠ | <i>juta</i> | to shine | 106 |

ଐ Jh

Jh sometimes represents *dh*, page 59, 91.

| | | | |
|--------|-----------------|------------------|----|
| ଐଠଠଠ | <i>jhāna</i> | miraculous power | 31 |
| ଐଠଠ | <i>jhasa</i> | a fish | |
| ଐଠଠଠଠଠ | <i>jhallikā</i> | a cricket | |



CSL

ည *Ny*ည *Ny*ည *nyá* to **know** 134, 125, 145, 178၌ *Th*

Occasionally *th*, is interchanged with *th*, page 18, and sometimes with *dh*, page 19. When the second consonant of a word, it often indicates the passive past participle, page 130.

In the following verb it is represented in Sanskrit by *dh*.

၌ *thá* to **place, stand** 91, 103၃ *D*၃ *duha* to **burn** 131တ *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.

| | | | |
|---------|------------------|----------------------|------------------|
| တက္ကသိလ | <i>takkasila</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 |
| တထာ | <i>tatha</i> | thus, besides | 135, 23 |
| တဒါ | <i>tadá</i> | then | 139 |
| တတ | <i>tapa</i> | to burn | 130, 174 |
| တပထ | <i>tapasa</i> | asceticism | 161 |
| တဖ | <i>tapha</i> | to please | 170 |
| တမ္ပပနိ | <i>tampapani</i> | Ceylon | 11 |



တ T

CSL

| | | | |
|-------|---------------|-----------------------------|--------------|
| တရ | <i>tara</i> | to cross, descend | 132 |
| တဟံ | <i>tahan</i> | there | 136 |
| တဟိ | <i>tahin</i> | | |
| တာလီသ | <i>tālisa</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>tila</i> | sesamum | 143 |
| တိသ | <i>tisa</i> | thirty | 72 |
| တု | <i>tu</i> | but | 138 |
| တုဒ | <i>tuda</i> | to pain | 140 |
| တုဏ္ဏ | <i>tunda</i> | a snout | 147 |
| တုရဂ | <i>turaga</i> | a horse | 142 |
| တေဇ | <i>teja</i> | a light | 170 |
| တွံ | <i>twan</i> | တုမှ် <i>tuhman</i> | thou 48 |

ဒ D

D is sometimes inserted between words, page 65. It is occasionally changed to *chchh*, to *jj*, to *t*, and to *tr*, page 140.

| | | | |
|-------|--------------|-----------------|-------------|
| ဒဏ္ဍ | <i>danda</i> | a stick | 149 |
| ဒဏ္ဍိ | <i>dandī</i> | a pilgrim | 35 |
| ဒဏ္ဍိ | <i>dandi</i> | | |
| ဒရ | <i>damu</i> | to tame | 131, 144 |
| ဒရ | <i>dare</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 |
| ဒသ | <i>dusa</i> | to be wicked | 145 |
| ဒါ | <i>dá</i> | to give | 91, 127, 32 |
| ဒတ္တ | <i>datta</i> | a sickle | 159 |
| ဒိဝ | <i>diva</i> | to play | 94 96 |
| ဒိဝါ | <i>divá</i> | by day | 136 |



ဒ D

CSL
108

| | | | |
|-----------|--------------------------|------------------|----------------|
| ဒီသ | <i>dīsa</i> , a place, | to see, speak | 125, 129, 153. |
| ဒု | <i>du</i> | to pain, ill | 150, 187 |
| ဒုတိယ | <i>duṭṭiya</i> | second | 76 |
| ဒုက္ခ | <i>dukkha</i> | pain | 174 |
| ဒုတိတိ | <i>duhitita</i> | a daughter | 65 |
| ဒေဝ | <i>deva</i> | a deva | 13 |
| ဒေဝါနံပိယ | <i>devānampīya tissa</i> | a king of Ceylon | ii |
| ဒေါသ | <i>dosa</i> | at night, sin | 136, 174 |
| ဒွါရ | <i>dwāra</i> | a door | 143 |

၇ Dh

Dh is interchanged with both *th* and *ph*, page 19, and is sometimes changed to *jh*, page 91, 59.

| | | | |
|----|----------------|---------------|----------|
| ၇၅ | <i>dhanya</i> | paddy | 31 |
| ၇၆ | <i>dhana</i> | property | 111, 148 |
| ၇၇ | <i>dhama</i> | to discipline | 91 |
| ၇၈ | <i>dhamma</i> | law | 144 |
| ၇၉ | <i>dhara</i> | to hold | 103 |
| ၈၀ | <i>dhā</i> | to bear | 134, 150 |
| ၈၁ | <i>dhātita</i> | daughter | 65 |
| ၈၂ | <i>dhātu</i> | a root | 25 |
| ၈၃ | <i>dhe</i> | to drink | 150 |

၈ 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.

| | | | | | | | |
|---|-------------|-----|-----------|-----|-------------|---------|-----|
| န | <i>na</i> , | နော | <i>no</i> | နဟိ | <i>nahi</i> | no, not | 136 |
|---|-------------|-----|-----------|-----|-------------|---------|-----|

| | | | | | |
|-------------|------------|----|------|------------------------|----------|
| နာ | nacha | နာ | naṭa | to dance | 130, 140 |
| နာထ | nātha | | | a lord | 161 |
| နာဒီ | nadī | | | a river | 38 |
| နာမ | nama | | | to bow, glory | 103, 162 |
| နာရ | nara | | | a man | 160 |
| နာဝ | nara | | | nine | 71 |
| နာဝုတိ | navutī | | | ninety | 74 |
| နာဟုတံ | nahutaṇ | | | a unit with 28 ciphers | 75 |
| နိန္နာဟုတံ | ninnahutaṇ | | | a unit with 35 ciphers | 75 |
| နာနာ | nānā | | | variously | 136 |
| နာဂရာ | nāgara | | | a city | 143 |
| နိ | ni | | | to guide, in | 137, 134 |
| နိရဗ္ဗုဒ္ဓံ | nirabpūdan | | | a unit with 63 ciphers | 75 |
| နိရိ | niri | | | hell | 66 |
| နိရောဓ | nirodha | | | extinction | 163 |
| နိဿ | nissa | | | to trust in | 145 |
| နိ | ni | | | without | 137 |
| နေဒ | neda | | | near | 70 |

○ P

P is often interchanged with *b*, page 19, and frequently represents *pr* in Sanskrit. *Lp* in Sanskrit is occasionally *pp* in Pali.

| | | | | | |
|-------|--------------|-----|------|----------------|---------|
| ○ | pa | ပြာ | pra | before | 137 |
| ပကာရဏ | pakarana | | | a book | 14 |
| ပဝေ | page | | | in the morning | 136 |
| ပပ္ပဟ | paggahya, ဂဟ | ဂဟ | gaha | taken up | 133 |
| ပဝ | pacha | | | cook | 87, 129 |

| | | | |
|-----------|-----------------------------|-------------------------|----------|
| ပစ္စ | <i>pachchha</i> | to ask | 130 |
| ပစ္စတာဝ | <i>pachchato</i> | behind | 135 |
| ပစ္စယ | <i>pachchaya</i> | effect | 169 |
| ပည | <i>panycha</i> | five | 47, 71 |
| ပညာသ | <i>panyāsa</i> | fifty | 73 |
| ပည | <i>panya</i> | wisdom | 68 |
| ပခု | <i>paṭa</i> | to surround | 147 |
| ပခုန | <i>paṭhana</i> | prayer | 162 |
| ပုဏ္ဏရိကံ | <i>puntarikam</i> | a unit with 119 ciphers | 75 |
| ပတ | <i>pata</i> | to go | 158 |
| ပတိ | ပဝိ <i>pati, pati</i> प्रती | master, back | 19, 137 |
| ပတဝိ | <i>pathavi</i> | the earth | 65 |
| ပဒ | <i>pada</i> | to go, a word | 81 |
| ပဒိ | <i>pati</i> | a foot-path | 25 |
| ပဒုသ | <i>paduma</i> | a lotus | 19 |
| ပဒုသံ | <i>paduman</i> | a unit with 112 ciphers | 75 |
| ပန | <i>pana</i> | to accumulate | |
| ပပ္ပတ | <i>poppata</i> | a mountain | 110 |
| ပမာဒ | <i>pamādo</i> | carelessness | 39 |
| ပရက္ခ | <i>parakka</i> | diligence | 153 |
| ပရ | <i>parā</i> | another | 81 |
| ပရာ | <i>para</i> | back, excess | 137 |
| ပရိ | <i>pari</i> | around, very | 137, 132 |
| ပရိဒေဝ | <i>parideva</i> | lamentation | 170 |
| ပရောက္ခ | <i>parokkhā</i> | the perfect tense | 82 |
| ပဝရ | <i>parara</i> | excellent | 171 |
| ပဟိန | <i>pahinā</i> | abandoned | 26 |

| | |
|--------|-------------------|
| ပါ | <i>pá</i> |
| ပါဝ | <i>pápa</i> |
| ပါရ | <i>pápu</i> |
| ပါရီ | <i>páli</i> |
| ပါသာဒ | <i>pásáda</i> |
| ပိ | <i>pi</i> |
| အိ | <i>api</i> |
| ပိဋ္ဌ | <i>piṭṭhi</i> |
| ပိဏ္ဍ | <i>piṇḍa</i> |
| ပိတု | <i>pitru</i> |
| ပိယ | <i>píya</i> |
| ပုတ္တ | <i>putta</i> |
| ပုန | <i>puna</i> |
| ပုပ္ဖ | <i>puppha</i> |
| ပုမာ | <i>pumá</i> |
| ပုရာတာ | <i>purato</i> |
| ပုရ | <i>pura</i> |
| ပုရ | <i>púra</i> |
| ပုရိသ | <i>púrisa</i> |
| ပြီတ္ထ | <i>priccheḥhá</i> |

ဝ F

| | |
|---------------------|------------|
| to drink, preserve | 134, 13 |
| wicked, sin | 69 |
| to obtain | 97, 104 |
| a line | 18, 13, 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 |

ဝ Ph

Ph is sometimes interchanged with *bh*, page 19.

| | | | |
|-----------|------------------|-----------------------|-----|
| ဖရိဂ္ဂိ | <i>phaggune</i> | a lunar mansion | 19 |
| ဖရသု | <i>pharasu</i> | an ax | 159 |
| ဖလ | <i>phala</i> | to finish, bear fruit | 91 |
| ဖလသ | <i>phassu</i> | to find, feel | |
| ဖောဋ္ဌပ္ပ | <i>phothappa</i> | touch | 175 |



ဗ B

ဗ B

B is often interchanged with *v*, page 19, sometimes with *p*, and occasionally with *b*, page 112, 131.

| | | | |
|--------|-----------------|------------------------------|---------------------------|
| ဗဠ | <i>baṭa</i> | firm | 70 |
| ဗန္ဓု | <i>bandhu</i> | a kinsman | 68 |
| ဗိဇ္ဇာ | <i>bindu</i> | a drop, unit with 49 ciphers | 154, 75 |
| ဗရဏသီ | <i>baranasi</i> | Benares | |
| ဗလ | <i>bala</i> | strong, strength | 68 |
| ဗဟ | <i>baha</i> | to obtain | 131 |
| ဗုဓ | <i>budha</i> | ဗုဗု <i>bujha</i> | to know 59, 162, 130, 140 |
| ဗျက္ခ | <i>byakkha</i> | a tiger | 10 |
| ဗြဟ္မ | <i>bravi</i> | to say | 125 |
| ဗြဟ္မ | <i>brahma</i> | ဗြဟ္မဏ a Brahmin | 66, 170 |

ဗ Bh

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>bhagavā</i> | a lord | 164 |
| ဘဓ | <i>bhaja</i> | to enjoy | 96 |
| ဘဟ | <i>bhaya</i> | to fear | 152 |
| ဘလဂူနီ | <i>balaguni</i> | a lunar mansion | 19 |
| ဘဝ | <i>bhava</i> | ဘောဇ္ဇိ <i>bhonta</i> | your Lordship 78 |
| ဘါ | <i>bhā</i> | to shine | 149 |
| ဘိတု | <i>bhātu</i> | ဘိတရ <i>bhatara</i> | a brother 40 |
| ဘာဓ | <i>bhāsa</i> | to speak | 129 |
| ဘိက္ခု | <i>bhikkhu</i> | a priest | 36, 65 |
| ဘိဒ | <i>bhida</i> | to distribute, divide | 103 131 |



CSL

၁၁ Bk

| | | | |
|------|---------|-------------------|--------------|
| ဘုရ | bhuja | to eat | 107 |
| ဘုရဂ | bhujaga | a snake | 142 |
| ဘု | bhú | to be | 93, 112, 117 |
| ဘုမိ | bhumi | earth | |
| ဘော | bo | 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.

| | | | |
|--------|----------|------------------------|----------|
| မကုဋ | makutá | a crest, tiara | 171 |
| မဂ | maga | to go | 147 |
| မဂဓ | magada | Maguda | 143 |
| မင်္ဂလ | mangala | fortunate | 147 |
| မဇ | maja | to squeeze in the hand | 91 |
| မဒ | mada | to madden | 91, 148 |
| မစ္ဆ | machchhá | intoxication | 148 |
| မဇ္ဈိ | majuti | power | 153 |
| မဇ္ဈာ | majhama | middle | v |
| မတ | mata | knowledge | 141 |
| မတိ | mati | wisdom, death | 37, 148 |
| မထ | matha | to nourish, box | 92, 140 |
| မဇ္ဈာ | madhára | Madura on the Jumna | 165 |
| မန | mana | to mind, know | 148 |
| မတ္တိ | matti | knowledge | 148 |
| မုနိ | muni | an ascetic | 148 |
| မနု | manu | to know, think | 134, 148 |
| မနုဇ | manuja | man | 171 |



| | | | |
|---------|------------------|-------------------------|--------------------------|
| ମୟୂର | <i>mayūra</i> | a peacock | 143 |
| ମର | <i>mara</i> | to die | 141, 148 |
| ମରୁତ | <i>maruta</i> | death | 174 |
| ମଲ୍ଲ | <i>malla</i> | a boxer | 140 |
| ମାସ | <i>masa</i> | to weigh | 147 |
| ମନୁଷ୍ୟ | <i>manussa</i> | man | 148, 150 |
| ମସୁର | <i>masura</i> | a pea | 147 |
| ମହା | <i>maha</i> | to worship | 92 |
| ମହାତ | <i>mahā</i> | great | 152 |
| ମହାକାଥା | <i>mahākathā</i> | a unit with 133 ciphers | 75 |
| ମହିନା | <i>mahinsa</i> | a buffalo | 143 |
| ମହୁନ | <i>mahun</i> | often | 167 |
| ମା | <i>mā</i> | prohibitive particle | to love, measure 91, 136 |
| ମାତ୍ର | <i>mātr</i> | a mother | 41, 67 |
| ମାତ୍ର | <i>mātr</i> | to love, respect | 67 |
| ମାତ୍ର | <i>mātr</i> | death, Kama | 160 |
| ମାତ୍ର | <i>mātr</i> | a flower | 147 |
| ମାତ୍ର | <i>mātr</i> | a month | 161 |
| ମାତ୍ର | <i>mātr</i> | love | 140 |
| ମିଡା | <i>mida</i> | to free | 103, 173 |
| ମୁଚା | <i>mucha</i> | to enjoy | 93 |
| ମୁଦା | <i>muda</i> | in vain | 136 |
| ମୁଦହା | <i>mudhā</i> | to break | 147 |
| ମୁସା | <i>masa</i> | a root | 25 |
| ମୂଳ | <i>mūla</i> | understanding | 69 |
| ମେଧା | <i>medha</i> | folly | 174, 132 |
| ମୋହା | <i>moha</i> | to loose, free | |
| ମୋକ୍ଷା | <i>mokkha</i> | flesh | |
| ମାନ୍ସା | <i>mansa</i> | | |

∞ Y

CSL

∞ Y

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 | ya | who, which, what | 53 |
| ယက္ခ | yakkha | a beloo | 161 |
| ယာဇ | yaja | to worship | 92 |
| ယတ္တ | yatta | ယတ္တ yatra | where 135 |
| ယဘော | yato | wherefore | 138 |
| ယထာ | yathá | as | 29, 135, 154 |
| ယဒါ | yadá | when | 135 |
| ယဒိ | yadí | if, when | 138 |
| ယမ | yamu | to restrain | 127 |
| ယာဇ | yácha | ask | 129 |
| ယာဝ | yáva | as much as | 135, 154 |
| ယုဇ | yuja | to join, unite | 139, 93, 130 |
| ယုရန | yumuna | the Jumna | |
| ယုဇာန | yोजना | a yuzena | 158 |

ရ R

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 | rakkha | to guard | 129 |
| ရုဇ | rucha | to shine | 93 |



ရ R

CSL
293

| | | | |
|--------|------------------|---------------------|-------------|
| ရဇ | <i>raja</i> | to possess passion | 178 |
| ရဒ | <i>ratha</i> | desiring | 140 |
| ရတ္တိ | <i>ratti</i> | night | 170 |
| ရထ | <i>ratha</i> | a carriage | 147 |
| ရရ | <i>ramu</i> | to enjoy | 129, 166 |
| ရဝိဟံသ | <i>ravihansa</i> | a sun-duck | 157 |
| ရသ | <i>rasa</i> | taste | 175 |
| ရဂဂ | <i>raga</i> | passion, rage | 174 |
| ရါဇာ | <i>raja</i> | a king | 42, 66 |
| ရိ | <i>ri</i> | to injure | 177 |
| ရဇဂြိဟ | <i>rajagriha</i> | Rajagriha in Maguda | |
| ရိဇ | <i>richa</i> | to destroy | 139 |
| ရိဇာ | <i>rite</i> | without | 138 |
| ရုဇ | <i>ruja</i> | to be sick | 142 |
| ရုဇ | <i>rudha</i> | to hinder, obstruct | 95, 131 |
| ရုဇ | <i>rupa</i> | to confuse | 104 |
| ရုဇိမိ | <i>richimá</i> | lustre | 68 |
| ရုဇ | <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>lakkan</i> | a lack | 75 |
| လာ | <i>labha</i> | to obtain | 91 |
| လာဝက | <i>lavaka</i> | a reaper | 143 |
| လိက္ခ | <i>likka</i> | to write | |



oo L

SL

| | | | |
|--------|---------------|--------------|-----|
| လိပ | <i>lipa</i> | to smear | 130 |
| လု | <i>lu</i> | to cut, reap | 143 |
| လောက | <i>loka</i> | the world | 153 |
| လေိဟိတ | <i>lohita</i> | red | 152 |

o 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 |
| ဝဇ | <i>vacha</i> | to speak | 91, 126, 142 |
| ဝဇန | <i>vachana</i> | a word | 78, 144 |
| ဝဇ္ဇိ | <i>vachchhá</i> | dwelling | 141 |
| ဝတ္တ | <i>vatta</i> | a garment | 141 |
| ဝဒ | <i>vada</i> | to speak | 144 |
| ဝဒ္ဓ | <i>vanda</i> | to worship | 132, 146 |
| ဝဋ္ဌ | <i>vadhú</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 | 187 |



| | | | |
|---------|----------------|-----------------------------------|---------------|
| ဝိဇ္ဇာ | <i>vijjā</i> | knowledge | 160 |
| ဝိညာဏ် | <i>vināṇa</i> | knowledge | 173 |
| ဝိဒ | <i>vidā</i> | to know | 104, 140, 147 |
| ဝိန | <i>vinā</i> | to instruct | 143, 145 |
| ဝိနယ | <i>vinaya</i> | the Vinaya | 145 |
| ဝိနာ | <i>vinā</i> | besides | 138 |
| ဝိတရ | <i>vibhamu</i> | to turn | 131 |
| ဝိမံသ | <i>vimansa</i> | to investigate | 114 |
| ဝိမုခ | <i>vimukha</i> | an ugly face | 152 |
| ဝိမုတ္တ | <i>vimutta</i> | ရဝ <i>mucha</i> to liberate | 103, 176 |
| ဝိရဂ | <i>virāga</i> | ဝိရဇ္ဇ <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>vatti</i> | a commentary | 24 |
| ဝါဠိ | <i>vuddhi</i> | increase | iv |
| ဝါဓ | <i>vudha</i> | ဝါဓ <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 |
| ဝေဏု | <i>venu</i> | a bamboo | 149 |
| ဝေဒ | <i>veda</i> | the Veda | 147 |
| ဝေသာလိ | <i>vesālī</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 sa | သဝ sa | တံ tan | နံ nan | he, she, it | 49 |
| သက | saka | | | to be able, own | 91, 79 |
| သကဓူ | sakata | | | Oude | 10, 17 |
| သခိ | sakhi | သခါ sakhi | | a friend | 66, 42 |
| သနိ | sangkhya | | | a number | 23 |
| သနိရ | sangkhāra | | | existence | 170 |
| သစ္စ | sachcha | | | truth | 140 |
| သဗ္ဗ | sanycha | | | to quiet | 140 |
| သဇ္ဇန | sajjana | | | the virtuous | 92 |
| သဇ္ဇ | sata | | | to manifest | 169 |
| သဠ | sathi | | | sixty | 73 |
| သတ | sata | | | to be true | 140 |
| သတံ | satan | | | one hundred | 75 |
| သဟသံ | sahassan | | | a thousand | 75 |
| သတတံ | satatān | သနာ sand | | perpetually | 136 |
| သတ္တ | satta | | | seven | 71 |
| သတ္တာ | sattā | | | a teacher | 156 |
| သတ္တတိ | sattati | သတ္တရိ sattari | | seventy | 74 |
| သဒ္ဓ | sadda | | | sound, word | 156 |
| သဒ္ဓါ | saddhā | | | faith | 22 |
| သတိ | santa | | | peace | 111 |
| သနန္ဒ | sanadda | | | modesty | 170 |
| သဗ္ဗ | sabpa | သဗ္ဗ sabba | | all, every | 43, 135 |
| သမဏ | samana | | | a Buddhist priest | 153 |
| သမ္ပဿ | samphassa | | | impression | 173 |

| | | | |
|---------|-------------------------------|-------------------------|----------|
| သည | <i>saṃya</i> | perception | |
| သက် | <i>sati</i> | circumspection, caution | |
| သဒ္ဓါ | <i>saddhin</i> | with | 138 |
| သမာ | <i>sammā</i> | near | 136 |
| သမ္ဘဝ | <i>samma</i> | well, good, complete | 162 |
| သမု | <i>samu</i> | to quiet | 131 |
| သမုဒ္ဓ | <i>samuddha</i> | the ocean | 140 |
| သယံ | <i>sayan</i> | own | 79 |
| သရ | <i>sara</i> | to remember, a vowel | 131 |
| သရီရ | <i>sarīra</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> သမံ <i>suman</i> | with | 138 |
| သံ | <i>san</i> | with | 137, 139 |
| သံဂိတ | <i>sankhita</i> | abridgment, epitome | vi |
| သံဃ | <i>sangha</i> | a church, assembly | 23 |
| သံသာရ | <i>sansāra</i> | world-misery | 152 |
| သာခ | <i>sāḥa</i> | a branch | 132 |
| သာဒိ | <i>sādi</i> | equal to it, like | 149 |
| သာပိ | <i>sāmi</i> | a master, lord | |
| သာဓု | <i>sādhu</i> သာဓု <i>sāhu</i> | yes, good | 26, 136 |
| သာဝ | <i>sādha</i> | firm | |
| သာဝတ္ထိ | <i>sāvatti</i> | Ayodhya | 136 |
| သာဓာ | <i>sāmā</i> | golden | 70 |
| သာဝ | <i>sāsa</i> | to teach, mustard | 29 |
| သီ | <i>si</i> | to sleep | 129 |



သ် s

CSL

| | | | |
|-----------|-------------------------------|-------------------------|----------|
| သီစ | <i>sicha</i> | to pour | 130 |
| သီသာ | <i>sissa</i> | a disciple | iv |
| သီဟန္တ | <i>sihala</i> | Ceylon | |
| သု | <i>su</i> | to hear, praise, well | 137, 156 |
| သုကံသိ | <i>sunāti</i> | he hears, praises | |
| သုကတံ | <i>sukatan</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 |
| သုကံ | <i>sunā</i> | a dog | 10 |
| သုစ | <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>suvanna</i> | gold | 146, 161 |
| သုဝဏ္ဏ | သုဝိ <i>suvanna bhūmi</i> | Thatung, Pegu | |
| သုရ | <i>sūra</i> အသုရ <i>asura</i> | angel, fallen angel | 171 |
| သေတ | <i>seta</i> | white | |
| သေသ | <i>so</i> | six | 71 |
| သေသက | <i>soka</i> | grieving | 142 |
| သေသကရ | <i>sokara</i> | hog | 143 |
| သေသကန္တကံ | <i>sokandhikan</i> | a unit with 91, ciphers | 75 |
| သေသတ | <i>sota</i> | the ear | 22, 175 |
| သေသဠာသ | <i>solasa</i> | sixteen | 15, 72 |

H in the formation of words is sometimes changed to *chchh*, and occasionally to *y*, page 141, and in reduplication to *j*, page 113.

| | | | |
|---------|----------------|---------------------------|---------------|
| ၁၀တ္တိ | <i>hatti</i> | an elephant | 65 |
| ၁၀န | <i>hana</i> | ၁၀၀၀ <i>ghata</i> to kill | 129, 134, 149 |
| ၁၀န္တ | <i>handa</i> | now | 136 |
| ၁၀ရ | <i>hara</i> | to carry | 80, 107 |
| ၁၀သ | <i>hasa</i> | to rejoice | 129 |
| ၁၀ာ | <i>há</i> | to reject | 146 |
| ဟိယတိ | <i>hiyati</i> | is rejected | 26, 92 |
| ဟိ | <i>hi</i> | to go, if, certainly | 136 |
| ဟိတံ | <i>hitan</i> | fit, proper | |
| ဟိမဝါ | <i>himavá</i> | frost and snow | 68 |
| ဟိံသ | <i>hinsa</i> | to injure, kill | 104 |
| ဟု | <i>hu</i> | to be, sacrifice | 121, 145 |
| ဇဟောဝတိ | <i>juhote</i> | he offers | |
| ဇဟွတိ | <i>juhvati</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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