A MANUAL OF

ARDHAMĀGADHĪ GRAMMAR

(*Sanctioned as a Text Book by D. P. I., Bombay*)

FOR THE USE OF UNIVERSITY STUDENTS

BY

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PREFACE

THIS booklet is intended to serve as a handy Manual for those students of Indian Universities who offer Ardhamāgadhī as their Classical language in the first and the second years of their college life. It may also prove useful to those who offer Ardhamāgadhī as a subsidiary language at their B. A. Examination, and who, for various reasons, have no time to study grammars of Prakrit languages written in Sanskrit—all indigenous grammars of Prakrit languages being written in that language. Besides I find that in none of these original grammars is Ardhamāgadhī treated separately. Students who offer Ardhamāgadhī as distinct from other Prakrits, therefore, often find it difficult to understand the distinctive features of the language. I therefore undertook, at the suggestion of several of my students, to prepare a handy Manual for the use of University students of Ardhamāgadhī, embodying in it all matter relating to this language found in grammars of Hemacandra and others. As this Manual is chiefly intended for students who begin their study of this language for the first time, and without a philological grounding, I have not burdened the treatment with technical terms of philology, though I hope I have treated the subject systematically enough to make it a fair preparation for advanced philological study of Prakrit languages.

In preparing this Manual I have made use of the indigenous grammars of Hemacandra and Vararuci (both recently edited by me), Pischel's Grammatik der Prakrit Sprachen, and several other works like the Ardhamāgadhī Reader by Banarasi Das Jain, M.A., Lahore, and the

Introductory part of Pāiyasaddamahaṇṇavo by Pandit Hargovind Das T. Sheth, Calcutta. I have occasionally differed from them in the views, as also in the method of treating the subject, and yet, I feel I owe to them a deep debt of gratitude. The illustrations have been chiefly chosen from among those given by the grammarians and from works which students are likely to read in their first and second years, and this Manual should therefore prove of great use to them.

I am glad to find that the first edition of this Manual, published in August 1933, is sold out in less than a year, and that a second edition has become necessary. I have availed myself of this opportunity to revise the book thoroughly and to incorporate in it considerable additional matter. I feel confident that this revised and enlarged edition will prove more useful to the students than its predecessor.

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This edition is merely a reprint of the Second Edition.

Poona, 1944.   P. L. VAIDYA

THE PRAKRITS AND ARDHAMĀGADHĪ

1. The term Prākṛta or Prakrit designates the large number of dialects of the Indo-European family of languages which are closely related to Sanskrit and occupy a place between Sanskrit and the Modern Indian Languages of Northern India. Scholars are not unanimous about the origin of the term Prākṛta and its exact significance. Two broad views on the subject however may be noted, one maintaining that Prakrit means languages derived from an original, older, language, i. e., Sanskrit, and the other maintaining that the term designates original language itself, probably in a crude form, and was later polished into Sanskrit. Whatever be the true and original meaning, we have to study this group of languages, included under a general name of Prakrits, in relation to Sanskrit, as grammarians of these languages—who, it may be noted, have uniformly written their grammars in Sanskrit—have left us no alternative. The Prakrit is the class-name of a group of dialects and includes a number of them such as पाली; पैशाची (with its subdialect चूलिकापैशाची); अर्धमागधी; जैनशौरसेनी; जैनमाहाराष्ट्री; शौरसेनी; मागधी; माहाराष्ट्री; and अपभ्रंश (with its subdialects नागर, उपनागर, ब्राचड etc.). Each of these dialects have or had a vast literature and must have been current in different provinces in India. Each of these dialects has its own peculiar features and as such can be distinguished from every other. The grammarians however give a dominant position to माहाराष्ट्री, treat it in their works first, and exhaustively, other dialects being noted only for their deviation from it.

Of these Prakrits the Ardhamāgadhī dialect has a special place in their history. As a dialect Ardhamāgadhī is pre-eminently महाराष्ट्री, sharing only a few characteristics with मागधी; at any rate grammarians have treated it so. अर्धमागधी is the language of the Sacred Canon of Śvetāmbara Jains, Lord Mahāvīra is said to have delivered all his discourses in that language. Gods and great teachers, according to Jain belief, use this language. (Cf. भगवं च णं अद्धमागहाए भासाए धम्ममाइक्खइ-समवायाङ्ग; तए णं समणे भगवं महावीरे......कूणियस्स रन्नो अद्धमागहाए भासाए भासइ— औपपातिक; देवा णं अद्धमागहाए भासाए भासन्ति-भगवतीसूत्र ; से किं तं भासारिया ? भासारिया जे णं अद्धमागहाए भासाए भासन्ति-प्रज्ञापनासूत्र); Hemacandra designates अर्धमागधी as आर्ष, i. e., the language of the seers or sages, and quotes a passage, पोराणमद्धमागह-भासानिययं भवइ सुत्तं, ' Old works are assuredly in the अर्ध-मागधी language.' Hargovind Das Sheth believes that अर्धमागधी is older than महाराष्ट्री. Where exactly this language was spoken is not yet decided with certainty ; but it is probable that it must have been the language of a part of the Magadha country as a passage from the निशिथचूर्णी suggests (मगहद्धविसयभासानिबद्धं अद्धमागहं, अट्ठारस-देसिभासानिययं वा अद्धमागहं).

2. The chief characteristics which should enable a student to distinguish अर्धमागधी from other Prakrit dialects are :—

(1) The medial single क, instead of being dropped as in other Prakrit dialects, has a tendency to be changed to ग. In महाराष्ट्री, क is dropped.

(2) The medial single ग is often retained. In महाराष्ट्री it is dropped.

(3) The medial single द is at times retained.

(4) The medial single प is changed to व.

(5) The medial single य is retained.

(6) The medial व is at times retained.

(7) When the medial single consonants क, ग, च, ज, त
द, प, य, व are dropped, their place is often taken by य.
If, however, the vowel preceding the above consonants
is आ, उ, ओ and the vowel in the consonant dropped is
dissimilar, य is not inserted.

(8) Initial न is optionally changed to ण. Medial न
is changed into ण.

(9) अ is occasionally lengthened in certain express-
ions :—जामेव for Sk. यम् + एव, which in Amg. should in
reality be जं + एव. Similarly तामेव, खिप्पामेव, एवामेव, पुच्वामेव
जेणामेव, तेणामेव, तणामवि (तृणम् + अपि).

(10) इति after a long vowel is represented by इ, and
after a short vowel including short ए and ओ, by त्ति.

(11) Initial य् is dropped or is changed to ज in words
यथा and यावत्. अहक्खाय for यथाख्यात, जहाणामए for यथानामक,
आवकहा for यावत्कथा, जावज्जीव for यावज्जीव.

(12) Between two words of a compound म् or अनुस्वार
is inserted even in prose ; e. g., निरयंगामी, उड्डुंगारव, गोणमाइ
सामाइयमाइयाइं.

(13) For declensional forms the following peculiar-
ities may be noted :—

(i) Nom. Sing. of Masculine words ending in अ
normally ends in ए, but occasionally ends in ओ also.

(ii) Locative sing. termination is normally सि, but
ए and म्मि are also found ; e. g., धम्मंसि, धम्मे, धम्मम्मि.

(iii) Dative sing. termination is आए; e. g., देवाए,
सवणयाए, गमणाए, अट्ठाए, अहियाए, असुहाए.

(iv) Amg. uses a certain number of declensional
forms based upon false analogy ; e. g. मणसा, वयसा, कायसा,
बलसा, जोगसा, चक्खुसा, कम्मुणा, धम्मुणा; अस्माकं.

(14) The following forms of finite verbs peculiar to
Amg. should be noted :—

(i) Third person sing. forms of the Past tense, such as होत्था, हुत्था, पहारेत्थ, पहारेत्था and plural forms of the same tense in अंसु and ईंसु such as आहंसु पुच्छिंसु, गच्छिंसु, आभासिंसु ;

(ii) The following forms more or less derived from corresponding Sk. forms :—आइक्खइ, कुब्वई, सुविं, होक्खई, बूया, अड्ववी, अग्घं, दुरहइ, विगिंचए, तिवायए, अकासी, तिउट्टइ, तिउट्टिज्जा, पडिसंधयाई, घेच्छिहि, समुच्छिहि etc.

(15) The Indeclinable past participle, Gerund or Absolutive forms peculiar to Amg. are:—

(i) forms ending in हु—कट्टु, साहट्टु, अवहट्टु, from कृ, हृ;

(ii) forms ending in इत्ता, एत्ता, इत्ताणं, एत्ताणं, such as चइत्ता, विउट्टित्ता, पासित्ता, करेत्ता, पासित्ताणं, करेत्ताणं etc.;

(iii) forms ending in इत्तु such as दुरहित्तु, जाणित्तु, वहित्तु etc.;

(iv) forms ending in च्चा such as किच्चा, नच्चा, सोच्चा, मोच्चा, चैच्चा or चिच्चा (for त्यक्त्वा), etc. ;

(v) forms ending in इया or इय, such as परिजाणिया, परियाणिया, वियाणियां, वियाणिय, दुरुहिया, दुरुहिय ;

(vi) The following forms more or less derived from corresponding Sk. forms :—विउक्कम्म, निसम्म, समिच्च, संखाए, अणुवीइ (अणुवीय), लद्धुं, लद्धूण, दिस्सा ets.

(16) The Infinitive in Amg. is formed by adding इत्तए or एत्तए to the root. Thus we have करित्तए, गच्छित्तए, भुञ्जित्तए, उवसामित्तए, ओवायइत्तए.

(17) Past passive participle termination for roots ending in ऋ is ड in Amg., in place of त in Sk. or अ or य in Prakrit. Thus we have कड, मड, अभिहड, वावड, संवुड, विषड, विस्थड etc.

(18) The comparative termination in Amg. is तराअ, तराय, तराग (Sk. तर-क); e. g., अणिट्ठतराए, अप्पतराए, अकन्ततराए, मूढतराए, मूढतरागे.

(19) There are a few other noun affixes peculiar to Amg. such as are found in ओयंसी, पुरत्थिम, आउसो आउसं, तुसिमं etc.

(20) The vocabulary also of Amg. is peculiar in several respects. दोच्च, तच्च, जाया (for यात्रा), उप्पिं, पडुप्पन्न, पडुच्च, वग्गु, सुमिण, पुढो, मिलक्खू, दुगुल्ल, मणोसिला, तालियण्ट, वॉडिसग etc. are found in Amg. only.

II

PHONETICS

A. VOWELS

3. GENERAL—The vowels in Amg. are:—अ, आ, इ इ, उ, ऊ, ए and ओ. ऋ, ॠ, ऌ, ऐ and औ have no place in the language; their place is taken by other vowels of the language as will be shown later. अनुस्वार and अनुनासिक occur in the language ; of these अनुस्वार will be treated under consonants. The अनुनासिक sound is always associated with a short vowel, and its use is determined by its place in metrical composition ; if a long vowel is wanted we have to pronounce the vowel with अनुस्वार; if a short vowel is required we have to pronounce it with अनुनासिक. ए and ओ are both short as well as long in all Prakrits ; when they are short, they are often written as इ and उ. In my opinion the practice of writing इ and उ in the place of ए and ओ followed by a conjunct consonant is not desirable and should be discouraged. Thus एक and मेत्त for मात्र *should not be written* as इक्क and मित्त, as after all the quantity of इ here is long. When not followed by conjunct consonants इ and उ may be allowed if these vowels are to be pronounced short. विसर्ग is absent from all Prakrits.

4. ऋ of Sanskrit words is substituted in Amg. by अ, इ, उ and रि; the substituted vowels इ and उ may

further be changed to ए and ओ if followed by conjunct consonants.

    (a) ऋ = अ – कय (कृत), कड (कृत), कण्ह (कृष्ण), तण्हा (तृष्णा), गहिय (गृहीत), भइ (भृति), अणहारअ (ऋणधारक).

    (b) ऋ = इ – किमि (कृमि), दिट्ठि (दृष्टि), मिग (मृग), सिङ्गार (शृङ्गार), समिद्ध (समृद्ध), पिट्ठि (पृष्ठ), माइ (मातृ), सरिस (सदृश), तालविण्ट (तालवृन्त).

    (c) ऋ = उ – उउ (ऋतु), पाहुड (प्राभृत), वुत्तन्त (वृत्तान्त), पाउस (प्रावृष्), संपरिवुड (संपरिवृत), माउ (मातृ), उसह (ऋषभ), मुसा (मृषा).

    (d) ऋ = रि – रिद्ध (ऋद्ध), रिसि (ऋषि), रिण (ऋण), रिसह (ऋषभ).

5. ऌ of Sanskrit words (which is rare even there) is substituted in Amg. by इलि, e. g., किलित्त (क्लृप्त).

6. ऐ of Sanskrit words is substituted in Amg. often by ए but at times by अइ.

    (a) ऐ = ए – वेर (वैर), सेल (शैल), वेज्ज (वैद्य), एरावण (ऐरावत), तेल्लोक्क (त्रैलोक्य), गेवेज्ज (ग्रैवेय).

    (b) ऐ = अइ – वइस्स (वैश्य), दइव (दैव).

7. औ of Sanskrit words is substituted in Amg. often by ओ, at times by अउ and rarely by आ.

    (a) औ = ओ – कोमुई (कौमुदी), सोगुमल्ल (सौकुमार्य), जोव्वणग (यौवनक), कोसम्बी (कौशाम्बी), पोरिसी (पौरुषी).

    (b) औ = अउ – पउर (पौर), सउह (सौध), कउरव (कौरव).

    (c) औ = आ – गारव (गौरव).

8. In addition to these substitutions among vowels there are several others, too numerous and complicated to bring under definite rules, but the following may be mentioned by way of illustration :

    (a) अ = आ – सामिद्धी (समृद्धि), पावयण (प्रवचन), पामोक्ख (प्रमुख), चाउरन्त (चतुरन्त).

    अ = इ – दिन्न (दत्त), ईसिं (ईषत्), पिक्क (पक्क), मज्झिम (मध्यम).

अ = उ – अहिन्नू (अभिज्ञ), कयन्नू (कृतज्ञ).

अ = ए – सेज्जा (शय्या), एत्थ (अत्र).

अ = ० – लाऊ (अलाबू), रण्ण (अरण्य), पि (अपि), वि (अपि).

वडिंसय (अवतंसक), तीय (अतीत).

(b)   आ = अ – जह (यथा), तह (तथा).

आ = इ – सइ (सदा), आइरिय (आचार्य).

आ = ए – गेज्झ (ग्राह्य), मेत्त (मात्र), पारेवय (पारावत).

आ = ओ – ओल्ल (आर्द्र), ओली (आली).

(c)   इ = अ – हलद्दी (हरिद्रा), तित्तिरि (तित्तिर), सउण (शकुनि).

इ = उ – उच्छू (इक्षु), उसु (इषु).

इ = ए – पेण्ड (पिण्ड), सेन्दूर (सिन्दूर), मेरा (मिरा).

इ = ० – त्ति, ति (इति).

(d)   ई = इ – पाणिय (पानीय), अलिय (अलीक), आणिय (आनीत), तइय (तृतीय).

ई = उ – जुण्ण (जीर्ण).

ई = ए – केरिस (कीदृश), आमेल (आपीड), नेड्ड (नीड).

(e)   उ = अ – मउल (मुकुल), मउड (मुकुट), गरुअ (गुरुक).

उ = इ – भिउडि (भ्रुकुटि), पुरिस (पुरुष).

उ = ओ – पोक्खर (पुष्कर), पोक्खरिणी (पुष्करिणी), पोण्ड-रिय (पुण्डरीक), तोण्ड (तुण्ड), मोग्गर (मुद्गर), पोग्गल (पुद्गल), ओराल (उदार).

उ = ० – दग (उदक).

(f)   ऊ = उ – कोउहल्ल (कौतूहल).

ऊ = ए – नेउर (नूपुर).

ऊ = ओ – तोणीर (तूणीर), कोप्पर (कूर्पर), तम्बोल (ताम्बूल), मोल्ल (मूल्य).

(g)   ए = इ – इक्क (एक्क from एक).

(h)   ओ = उ – तुण्ड (तोण्ड).

There are a few other changes, somewhat sporadic, which vowels in Amg. undergo. They are:—

(i) ए for अं followed by विसर्ग ; e. g., पुरेकम्म (पुरःकर्म), अन्तेउर (अन्तःपुर).

(ii) ऊ for आ ; e. g., ऊसार (आसार) ; perhaps the Sk. origin may be अवसार or अपसार.

(iii) अ for इ ; e. g., सढिल (शिथिल); the change is due to the process of dissimilation.

(iv) ऊ for ई ; e. g., विहूण (विहीन); the change is due to the process of dissimilation.

(v) ओ for इ ; e. g., दोहाइय (द्विभाकृत); it is possible to derive the Prakrit form from दो rather than from द्वि.

B. SINGLE CONSONANTS

9. GENERAL—The Amg. language admits all the consonants of the Sanskrit alphabet except श and ष which are substituted by स. Of nasals ङ and ञ do not appear singly or with vowels, but they do appear in conjunction with consonants of कवर्ग and चवर्ग respectively.   Thus we can have सिङ्गार, भिङ्गार, अञ्झ, उवझ, चिञ्झा, चञ्चू, अञ्जलि, विञ्झ etc. The practice of Jain writers of Mss. however is to use अनुस्वार rather than परसवर्ण, although I feel it a healthier practice to encourage the use of the latter in modern editions.   Single consonants without vowels are not allowed to stand at the end of a word.   They are either dropped altogether as in जाव (यावत्), ताव (तावत्), जस (यशस्), तम (तमस्), जम्म (जन्मन्); or a vowel is added to the ending consonant as in सरिआ (सरित्), पाडिवआ (प्रतिपद्), संपया (संपद्), आवई (आपद्), पाउस (प्रावृष्), भिसअ (भिषग्), सरअ (शरद्), दिसी (दिश्), or an अनुस्वार is substituted for the consonant as in वीसुं (विष्वक्), सम्मं (सम्यक्), सक्खं (साक्षात्), जं (यद्), तं (तद्), जावं (यावत्), तावं (तावत्), or उ is substituted for a consonant which with the preceding vowel becomes ओ as in पुढो (पृथक्), पुणो (पुनर्).   Final म् is substituted by अनुस्वार as in जलं (जलम्), नइं (नदीम्), वच्छं (वत्सम्).   Final न् also is substituted by अनुस्वार as in भगवं (भगवान्), रायं (राजन्).   Amg., like other Prakrits, does not admit विसर्ग which becomes ओ if the preceding vowel happens to be अ as in वच्छो (वत्सः) or is dropped altogether as in धेणू (धेनुः), कई (कविः), मई (मतिः).

10. INITIAL AND MEDIAL—Single consonants occurring at the beginning of a word, remain as a rule, un-

changed in Amg. This rule is slackened for the single
initial consonant of a word when it happens to be the
second member of a compound word. Thus we can have
सुहकर and सुहयर from सुखकर्; जलचर and जलयर from जलचर्,
where क and च are regarded as initial as well as medial.
सुपुरुष gives us सुउरिस because प is regarded as medial
here. These consonants, however, remain unchanged
when they come after an अनुस्वार. Thus we have संकर,
संगम, नक्कंजर, धगंजय, पुरंदर etc., and not संअर, or संयर; संअम,
or संयम; संयलिय (for संकलित) etc. Similarly, an initial
conjunct consonant is not allowed in Amg. but when a
word with initial conjunct happens to be the second word
in a compound, the rule is slackened. Thus we have
सुहपसव and सुहप्पसव from सुखप्रसव ; मज्जपसङ्गी and मज्जप्पसङ्गी
from मद्यप्रसङ्गिन् ; निग्गमपवेस and निग्गमप्पवेस from निर्गमप्रवेश ;
रयणप्पभा from रत्नप्रभा ; सइरप्पयार from स्वैरप्रचार etc.

11. The medial single consonants क, ग, च, ज, त, द
प, य and व are, as a rule, dropped. When they are so
dropped, their place is taken by a lightly pronounced
य (लघुप्रयत्नतरयश्रुति or अस्पृष्टतरश्रुति) in Amg. and in Jain
Māhārāstrī, provided the preceding vowel is अ or इ and
the vowel left after the dropping of the consonant is not
इ, ई, उ or ऊ. Thus we have तित्थयर (तीर्थंकर), नयर (नगर),
कयग्गह (कचग्रह), पयावई (प्रजापति), धरणीयल (धरणीतल), मयण
(मदन), रिउ (रिपु), नयण (नयन), लायण्ण (लावण्य). यश्रुति is
not possible in the following :—सउण (शकुन or शकुनि), पउर
(प्रचुर), राईव (राजीव), पईव (प्रदीप), वाऊ (वायु), as the vowel
combinations there do not require it. Sometimes यश्रुति
is noticed occurring between two words when the initial
of the seccond word is dropped as in न याणइ (न जानाति).

12. Here I should like to refer to the question of
तश्रुति, i. e., reading and writing त in the place of vowels
(original or उद्वृत्त, i. e., left after the dropping of a
consonant), which is very largely resorted to by writers

of Jain Mss. (Canonical and non-Canonical) and perpe-
tuated by modern editors and scholars like Hargovind
Das Sheth. Hemacandra in his grammar refers to the
question of यश्रुति in i. 180 ; Mārkaṇḍeya too refers to it
in his grammar. None of the Prakrit grammarians,
however, refers to तश्रुति which is thus unauthorised, un-
grammatical, and as such highly objectionable. That it
was unknown to Hemacandra who was himself a Jain and
who must have undoubtedly been conversant with the
practice of canonical writings, clearly indicates that it
must have come into vogue after 13th century A. D. I pick
up a few glaring instances of this तश्रुति from the 1st part
of वसुदेवहिण्डी and other books :—नयरीते (नयरीए), अन्नाणयाते
(अन्नाणयाए), सतातो (सयाओ), वधूगिहातिं (वधूगिहाइं). It is
clear from these instances that there is no justification
whatsoever for a तश्रुति there. I should, therefore, advise
students to avoid the use of तश्रुति. Hargovind Das in his
Introduction to पाइयसद्दमहण्णवो, page 28, says that this
तश्रुति is a special feature of Amg., but from the above
examples taken from वसुदेवहिण्डी which is not written in
Amg., I feel sure that तश्रुति is a special peculiarity of
Jain *writers* of Mss., and not of the language.

13. Medial single consonants ख, घ, थ, ध, फ and भ are
regarded in all Prakrit languages as conjunct consonants
of क् + ह, ग् + ह, त् + ह, द् + ह, प् + ह, and ब् + ह. The aspirate
ह alone is generally retained out of these consonants.
Thus we have साहा (शाखा), मेह (मेघ), मिहुण (मिथुन), साहु
(साधु), मुत्ताहल (मुक्ताफल), सहाव (स्वभाव).

14. Medial single ट is generally changed to ड. Thus
we have अडइ (अटति), भड (भट), घड (घट), etc.

15. Medial single ठ is generally changed to ढ as in
सढ (शठ), पिढर (पिठर).

16. त in the preposition प्रति is changed to ड. This is
due to compensation of the cerebral र which is lost, and

which affects त. It first becomes ट and then by § 14 is changed to ड. Thus we have पडिवालेइ (प्रतिपालयति), पडिवन्न (प्रतिपन्न), पडिहार (प्रतिहार), पाडिहारिय (प्रातिहार्य), पडिमा (प्रतिमा). Similarly थ in certain words is changed to ढ to compensate the loss of a cerebral in the original Sk. word. Thus we have पढम (प्रथम), पुढवी (पृथ्वी) and सिढिल (शिथिल which comes from the root श्रथ्). द also is changed to ल under the same circumstances as in पलीवेइ (प्रदीपयति), पलित्त (प्रदीप्त), दोहल (दौर्हृद).

17. The medial single न is generally changed to ण. Hemacandra however remarks that in आर्ष, i. e. in Amg., even medial न is not at times changed to ण as in आरनाल, अनिल, अनल etc. It is however better to observe this general rule of changing न to ण in the middle of a word. If initial न occurs at the beginning of the second member of a compound, we may or may not change it to ण. Thus we may have पडिनिक्खम or पडिणिक्खम from प्रतिनिष्क्रमम् , but ordinarily we should have ण as in कणग (कनक), मयण (मदन), वयण (वदन), नयण (नयन), माणइ (सानयति).

18. As regards initial single न, Jain grammarians like Hemacandra, allow an option to change it to ण. The non-Jain grammarians say that न, initial or medial, must be changed to ण. The practice of Mss. writers cannot, in this respect, serve a useful guide to us. So by resorting to व्यवस्थितविभाषा rule of grammarians, we should have initial न in Jain works, (which rule I have followed in works edited by me except in the solitary case of णं (ननु as an expletive), and ण in the middle.

19. Here again I should like to indulge in a digression to discuss the position of न्न and ण्ण. The grammarians (Jains and non-Jains), do not help us at all in this matter; they are all silent about these conjuncts. I should, therefore, recommend the observance of Jacobi's rule to use ण्ण where in the original Sk. word ण occurs, and to

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use ब everywhere else. Thus we should have जुण्ण (जीर्ण), तिण्ण (तीर्ण), ओइण्ण (अवतीर्ण), चुण्ण (चूर्ण), etc., and दिन्न (दत्त), आवन्न (आपन्न), परिन्ना (प्रतिज्ञा or परिज्ञा) etc. The writers of Jain Mss. have made promiscuous use of both these conjuncts, but by following the rule of व्यवस्थितार्विभाषा, we can get out of the chaos.

20.   Medial single प is dropped in Amg. as has been explained above. But more frequently it is changed to व as in सवह (शपथ), साव (शाप), साविय (शापित), उवसग्ग (उपसर्ग), पईव (प्रदीप), कासव (काश्यप), पाव (पाप), उवमा (उपमा), महिवाल (महिपाल), गोवाल (गोपाल), तवइ (तपति).

21.   Grammarians hardly make any distinction between ब and व and give preference to व over the former. The writers of Mss. fully support the grammarians in maintaining the chaotic condition.

22.   Initial य, if not the result of a यश्रुति, is normally changed to ज as in जस (यशस्), जमल (यमल), जुयल (युगल), जावज्जीवं (यावज्जीवम्), जाइ (याति). Initial य coming after an उपसग also is frequently changed to ज as in संजोग (संयोग), संजम (संयम), अवजस (अपयशस्); but instances where य is not changed to ज after a preposition are also common as पओअ (प्रयोग), पओयण (प्रयोजन). The initial य of यथा and यावत् in certain compound expressions is dropped in Amg., as in अहक्खाय (यथाख्यात), अहाजाय (यथाजात), अहापडिरूव (यथाप्रति रूप), अहाछन्द (यथाछन्द), अहासुहं (यथासुखम्), अहापज्जत्त (यथापर्यांस), अहापवित्त (यथाप्रवृत्त), अहासुत्त (यथासूत्र), आवकहा (यावत्कथा) etc.

23.   Medial single र is at times changed to ल as in जुहिट्ठिल (युधिष्ठिर), कालुणवडिया (करुणपतिता or कारुण्यपतिता), फलिहा (परिखा), परियाल (परिवार), चलण (चरण foot), सुकुमाल (सुकुमार), अणेलिस (अन् + एरिस, अनीदृश) etc.; but the use of र in Amg. is pretty frequent as in परम, परसु, परासुस, परिक्खित्त, चरण etc.

24. श and ष, whether initial or medial, single or as members of a conjunct consonant, are changed to स as in सद्द (शब्द), वंस (वंश), सुद्ध (शुद्ध), दस (दश), पविसइ (प्रविशति), निहस (निकष ', कसाअ (कषाय), घोस (घोष), सेस (शेष).

25. Medial single sibilant स, whether original or as substitute for श and ष, is sometimes replaced by ह as in दहमुह (दशमुख), छह (षष् – पट्), पाहाण (पासाण-पाषाण), दिवह or दियह (दिवस).

26. The general rules for dropping certain medial single consonants given above are applicable to various Prakrit languages including Amg., but there are a few exceptions to these in Amg. They are noted below.

27. Medial single क is often changed to ग in Amg. as in पगप्प (प्रकल्प), आगर (आकर), आगास (आकाश), सावग (श्रावक), अन्तगड (अन्तकृत), सूयगड (सूत्रकृत), पगड्ज्जमाण (प्रकृष्यमाण), दारग (दारक), लोग (लोक), आगई (आकृति), पागार (प्राकार).

28. As Amg. shows a preference to ग over क, the medial single ग is often retained as in आगम (आगम), आगमण (आगमन), आणुगामिय (आनुगामिक), जागर (जागर), अणगार (अनगार), भगयं (भगवान्, भगवन्).

29. Similarly, Amg. shows a preference for द and hence it is not dropped as in विदिय (विदित), पदिसो (प्रदिश:), उवदिसइ (उपदिशति).

30. Besides these there are a few isolated cases, too varied to bring under any general rule, in which medial single consonants undergo changes other than those mentioned above. I give below a few illustrations:—

Medial क=भ or ह–सीभर or सीहर (शीकर).

    ,,   क=घ or ह–निघस or निहस (निकष), फलिह (स्फटिक), चिहुर (चिकुर).

    ,,   क=स–तिंदूस (कन्दुक).

    ,,   ट =ल–फलिह (स्फटिक), चवेला (चपेटा), फालेइ (पाटयति).

    ,,   त=ड–वेडिस (वेतस).

Medial त=र-सत्तारि (सप्तति).

,, त=ह-वसही (वसति), भारह (भारत), भरह (भरत).

,, थ=ढ-मेढी (मेथी).

,, द=र-एयारह (एकादश), बारह (द्वादश), तेरह (त्रयोदश), गग्गर (गद्गद).

,, द = ल-दोहल (दोहद), कलम्ब (कदम्ब).

,, द = ह-कउह (ककुद).

,, प = म-नीम (नीप), आमेल (आपीड).

,, म = व-अहिवन्नू (अभिमन्यु).

,, य = ह-छाही (छाया).

,, र = ड-पडिपुण्ण (परिपूर्ण).

,, व = य-परियाल (परिवार), अणुयत्तमाण (अनुवर्तमान).

,, श = ड-कक्खड (कर्कश).

31. Initial single consonants, as a rule, do not undergo any change unless they become medial as second members of a compound expression. There are, however, a few exceptions to the above rule as noted below.

Initial क = ख-खुजा (कुब्जा), खील (कील in लोहकील).

,, क = ग-गेन्दुअ (कन्दुक).

,, क = च-चिलाइया (किरातिका).

,, क = त-तिंदूस (कन्दुक), तिरीड (किरीट).

,, च = त-तिगिच्छा (चिकित्सा), तेगिच्छी (चिकित्सिन्).

,, च = य-य (च, and), यावि (च + अपि).

,, ज = द-दुगुञ्छा (जुगुप्सा).

,, त = चं-चिट्ठइ (तिष्ठति).

,, द = ड-डण्ड (दण्ड), डसह (दशति), डम्भ (दम्भ) डग्ध (दग्ध).

,, प = फ-फाल्हेइ (पाटयति), फलिह (परिघ), फलिहा (परिखा).

,, ब = भ-भिसिणी (बिसिनी).

,, ब = म-माहण (ब्राह्मण).

,, म = व-वम्मह (मन्मथ).

,, य = ल-लट्ठी (यष्टि).

Initial ल = न-नङ्गल (लाङ्गल),   नंगूल (लाङ्गूल), निडाल (ललाट).

,,   श = छ-छाव (शाव), छिरा (शिरा).

,,   ष = छ-छ (षष्), छप्पय (षट्पद).

,,   स = छ-छुहा (सुधा), छत्तिवण्ण (सप्तपर्ण).

32.   There is, in Amg., as in other Prakrits, a ten-
dency to drop altogether syllables (vowels and consonants
with vowels) either at the beginning or in the middle
of a word.   When a syllable at the beginning of a word
is dropped, it is usually an unaccented vowel as in ति
(इति), वि (अपि after a vowel), पि (अपि after an अनुस्वार),
व (इव), व्व (इव after a short vowel), गिणि (अग्नि), तिउट्टइ
(अतिवर्तते), वाहणा (उपानह), वडिंसय (अवतंसक), दग (उदक).
Sometimes a syllable is dropped in the middle of a
single word as in उम्बर (उदुम्बर), अड (अवड-अवट), जीय (जीविय-
जीवित), सीया (शिबिका), सिय (सिचय).   In compound.
expressions the last syllable of the first member, or the
syllable at the commencement of the second member is
dropped as in राउल (राजकुल-रायउल), देउल (देवकुल-देवउल),
पावडण (पादपतन-पायवडण), पावीढ (पादपीठ-पायवीढ), मच्छन्ध
(मत्स्यबन्ध). सत्तट्ठि (सप्तषष्टि), अवरत्त (अवर+रत्त, अपररात्र), एमेए
(एवं+एए, एवमेते), दन्तवण (दन्तपवन), अणायण (अणाययण, अना-
यतन).   This second is nothing but a form of the
philological phenomenon known as Haplology. Sometimes
the final syllable of a word is dropped as in इ (इति).

33.   There is one more phenomenon noticeable in
Amg., as in other Prakrits, namely, the change of position
of certain syllables in the body of a word.   It is called
Metathesis in philology.   There are several well-known
instances of this phenomenon—and grammarians have
not given a complete list of words wherein it is visible—
as वाणारसी (वाराणसी), दीहर (दीघर or दीरह from दीर्घ), वाहणा
(उपानह), निडाल (ललाट-नलाट), दिहि (धृति), रहस्स (ह्रस्व), परिन्ना
(परतिन्ना, परइन्ना, from प्रतिज्ञा), पेरन्त (परयन्त, पयरन्त from

पर्यन्त), बम्भचेर (बम्भचुरय, बम्भचयर from ब्रह्मचर्य), अच्छेर (अच्छरय, अच्छयर, from आश्रय).

C. Conjunct Consonants

34. The Amg. language, like other Prakrits, does not allow a conjunct consonant at the beginning of the word. There are a few exceptions to this rule when a nasal with the aspirate ह is allowed to stand so, as in ण्हाण (स्नान), ण्हाविय (स्नापित), म्हि (अस्मि). To tell the truth ण्ह is not a real conjunct but only an aspirated nasal for which no special symbol was introduced in the Sanskrit alphabet. Whenever, therefore, a Sanskrit word commences with a conjunct consonant, one of the two members of the conjunct is dropped. The loss of this member is sometimes compensated by some change in the remaining consonant. For instance, खय (क्षय) where ष is dropped and the remaining क is changed to ख; so also खीण (क्षीण), छण or खण (क्षण), खन्धावार (स्कन्धावार), खन्ध (स्कन्ध), खम्भ or थम्भ (स्तम्भ, Vedic स्कम्भ), झाण (ध्यान), चाअ (त्याग), (नाय न्याय or ज्ञात), झय (ध्वज), नाण (ज्ञान), थव (स्तव), etc. There is, however, another method of avoiding a conjunct at the commencement of a word, known to philologists as Prothesis. By this a vowel is affixed to the conjunct so that it ceases to be initial as in इत्थी (स्त्री). Initial conjunct is also avoided by Anaptyxis, स्वरभक्ति, for which see §39 below.

35. In the middle of a word, Amg., like other Prakrits, avoids a union of two consonants of different classes, and makes an attempt to reduce them to the same class; in other words, one member of a conjunct assimilates the other. The grammarians explain this phenomenon thus—one member of the conjunct is dropped and the remaining member is then doubled. Thus we have चक्क (चक्र), नग्ग (नग्न), रत्त (रक्त), अप्प (अल्प) etc.

36. When, however, as a result of dropping one member of a conjunct the remaining member has to be doubled, and when that member happens to be the second or the fourth letter of the class (i. e. : ख, घ, छ, झ, ठ, ढ, थ, ध, फ and भ), the resulting conjunct will first be ख्ख, भ्भ etc., and then the prior letter will be substituted by the first letter if it is the second letter of the class or by the third letter if it is the fourth letter of the class. Thus we shall have वक्खाण (व्याख्यान), वग्घ (व्याघ्र), मुच्छा (मूर्छा), निज्झर (निर्झर), कड्ढ (काष्ठ), तित्थ (तीर्थ), निद्धण (निर्धन), गुप्फ (गुल्फ), निब्भर (निर्भर).

37. There are a few corollaries to the above rule : A long vowel, when followed by a conjunct or by an अनुस्वार, is shortened as in कड्ढ (काष्ठ), तित्थ (तीर्थ), सालं (शालाम्), परंमुह (पराङ्मुख).

38. If, however, one member of a conjunct is altogether dropped, the preceding vowel, if not already long, is lengthened to keep up the quantity of the word. Thus we have सीस (शिष्य), आस (अश्व), नासास (निश्वास), ऊसास (उच्छ्वास), सीस (शीर्ष), ईसर (ईश्वर), आणा (आज्ञा), पासइ (पश्यति), कासव (कश्यप), वीसास (विश्वास), फास (स्पर्श), मणूस (मनुष्य), वासा (वर्षा), वीसाम (विश्राम), नीसह (निःसह), ऊसिय (उच्छ्रित), दीह (दिग्ध from दीर्घ), दाहिण (दक्षिण), आयाहिण (आदक्षिण), सूहव (सुब्रहग from सुभग), दूहव (दुर्भग), ऊसव (उत्सव), एयारूव (एतद्रूप), माया (मात्रा through मत्ता-माता-माया).

39. The principle illustrated by examples of words in §38, is that of avoiding a conjunct consonant and at the same time keeping up the quantity of the word. There is another manifestation of the principle in the philological phenomenon known as Anaptyxis or स्वरभक्ति or विश्लेष. The conditions necessary for this स्वरभक्ति are that one of the members of the conjunct consonants should be a nasal or a semi-vowel or ह when a vowel, अ, इ, ई or उ is inserted between them. The indigenous

grammarians have not noted this as a rule, but have recorded a few instances of words in which the phenomenon is noticed. The above rule however is of universal application and can be illustrated by सिया (स्यात्), भविय (भव्य), चेइय (चैत्य), दुवार (द्वार), दुवे (द्वे), तुमे (त्वम्), कसिण (कृष्ण), किहिन्न (क्लिन्न), किलेस (क्लेश), सुक्किल (शुक्ल), सुदरिसण (सुदर्शन), वरिसइ (वर्षति), हरिस (हर्ष), पउम (पद्म), छउमत्थ (छद्मस्थ), नगिण (नग्न), सुहुम (सूक्ष्म), पसिण (प्रश्न), सुमिण or सिविण (स्वप्न), अरहा or अरिहा or अरुहा (अर्हत्), गरिहामि (गर्हामि), जीया (ज्या), सूरिय (सूर्य), आयरिय (आचार्य), बम्भचरिय (ब्रह्मचर्य), अच्छरिय (आश्चर्य), भारिया (भार्या), दीहर (दीरघ-दीरह- दीहर from दीर्घं), सिणाण (स्नान), मिलक्खू (म्लेच्छ), सिरी (श्री), हिरी (ह्री), किरिया (क्रिया), अभिक्खणं (अभीक्ष्णम्).

40. There is another way of avoiding apparently a conjunct consonant in a word. It is by substituting an अनुस्वार for one of the members of the conjunct consonant. This अनुस्वार may be changed to परसवर्ण if possible. Thus we have वंक or वङ्क (वक्र), तंस (त्र्यश्र), अंसु (अश्रु), मंसु (श्मश्रु), पुंछ or पुञ्छ (पुच्छ), दंसण (दर्शन), सुदंसण (सुदर्शन), वयंस (वयस्य), मणंसी (मनस्विन्), सुंक (शुल्क), संघंस (संघर्ष).

41. Sometimes, however, the already existing अनुस्वार (which, by-the-bye is regarded as a consonant) is dropped, and then the preceding vowel, if not already long, is lengthened, as in वीसा (विंशति), तीसा (त्रिंशत्), सीह (सिंह), मासल (मांसल), मास (मांस), कास (कांस्य), साहइ (संहत्य), साहरइ (संहरति).

42. When one of the two members of the conjunct consonant is to be dropped, the semivowels, र, ल and व occurring as first or second members, are dropped and the remaining consonant is doubled if it is not initial as in अक्क (अर्क), वग्ग (वर्ग), चक्क (चक्र), कयग्गह (कचग्रह), रत्ती (रात्री), वक्कल (वल्कल), उक्का (उल्का), सण्ह (श्लक्ष्ण), विक्कव (विक्लव), पक्क (पक्व). व and ब being treated alike, we have सद्द (शब्द), लुद्ध (लुब्धक).

43. When म, न and य happen to be second members of a conjunct consonant, they are dropped and the remaining consonant is then doubled as in जुग्ग (युग्म), नग्ग (नग्न), सामा (श्यामा), etc.

44. Generally क, ग, ट, ड, त, द, प, श, ष and स, as first members of a conjunct consonant are dropped, and the remaining consonant is then doubled as in भुत्त (भुक्त), दुद्ध (दुग्ध), छप्पय (षट्पद), खग्ग (खड्ग), उप्पल (उत्पल), मोग्गर (मुद्गर), सुत्त (सुप्त), निच्चल (निश्चल), गोट्ठी (गोष्ठी), नेह (स्नेह) etc.

45. I give below a Table (adapted from Cowell's Introduction to his edition of Vararuci) of Prakrit conjuncts together with their Sanskrit equivalents with suitable illustrations. As a rule the conjuncts represent their corresponding conjunct occurring in the middle of a word ; but by dropping the first letter, they will be equally valid for those conjuncts at the beginning of a word. Thus क्ख is equal to Sk. क्ष in the middle as in जक्ख (यक्ष), but ख = क्ष when initial as in खय , क्षय). Similarly प्प = म in the middle as in विप्प (विप्र), but प = म initial as in पागार (प्राकार).

(1) क = क्त-मुक्क (मुक्त)

क = क्य-वक्क (वाक्य)

क = क्र-चक्क (चक्र)

क = त्क-सक्कार (सत्कार)

क = र्क-तक्क (तर्क)

क = क्ल-सुक्क (शुक्ल)

क = क्ष-पिक्क (पिक्ष)

क = ष्क-सुक्क (शुष्क)

(2) क्ख = क्ष-चक्खु (चक्षुष्)

क्ख = क्ष्य-लक्ख (लक्ष्य)

क्ख = ख्य-आइक्खइ (आख्याति)

क्ख = र्छ-मिलक्खू (म्लेच्छ)

क्ख = ष्क-पोक्खर (पुष्कर)

क्ख = स्क-अवक्खन्द (अपस्कन्द)

क्ख = स्ख-पक्खालिय (प्रस्खालित)

(3) ग्ग = ग्र-नग्ग (नग्र)

ग्ग = ग्य-आरोग्ग (आरोग्य)

ग्ग = ग्र-कयग्गह (कचग्रह)

ग्ग = ड्ग-खग्ग (खड्ग)

ग्ग = द्र-मोग्गर (मुद्गर)

ग्ग = र्ग-विसग्ग (विसर्ग)

ग्ग = ल्ग-वग्गू (वल्गु)

(4) ग्घ = घ्र-विग्घ (विघ्र)

ग्घ = घ्र-सिग्घ (शीघ्र)

ग्घ = र्घ-अग्घ (अर्घ)

(5) च्च = च्य-अच्चुअ (अच्युत)

च्च = र्त्य-परिच्चाअ (परित्याग), निच्च (नित्य)

च्च = क्त्व-भोच्चा (भुक्त्वा), नच्चा (ज्ञात्वा), सोच्चा (श्रुत्वा)

च्च = थ्य-तच्च (तथ्य)

च्च = र्च-अच्चेइ (अर्चयति)

(6) च्छ = क्ष-अच्छी (अक्षि)

च्छ = र्च्छ-मुच्छा (मूर्च्छा)

च्छ = च्छ्-किच्छ (कृच्छ्)

च्छ = त्स-वच्छ (वत्स)

च्छ = त्स्य-मच्छ (मत्स्य)

च्छ = थ्य-रच्छा (रथ्या), मिच्छा (मिथ्या)

च्छ = श्च-पच्छा (पश्चात्)

च्छ = श्र-छेर्श् (श्रेयस्)

(7) ज्ज = ब्ज-कुज्जा (कुब्जा)

ज्य = ज्र-वज्ज (वज्र)

ज्ज = र्ज-विसज्जेइ (विसर्जयति)

ज्ज = ज्व-पज्जलिय (प्रज्वलित)

ज्ज = द्य-अज्ज (अद्य)

ज्ज = र्य-सेज्जा (शय्या)

ज्ज = र्य-अज्ज (आर्य), कज्ज (कार्य)

(8) ज्झ = ध्व-बुज्झा (बुध्वा)

ज्झ = ध्य-अज्झयण (अध्ययन), मज्झ (मध्य)

ज्झ = ह्य-बज्झ (बाह्य), गुज्झ (गुह्य)

(9) ट्ट = र्त-अट्ट (आर्त), किट्ठिय (कीर्तित)

ट्ट = त्त-पट्टण (पत्तन)

(10) ह्र = थ्र—अट्ठ (अर्थ)

ह्र = ष्ट—दट्ठ (दष्ट), लट्ठी (यष्टि)

ह्र = छ—गोट्ठी (गोष्ठी)

ह्र = स्थ—अट्ठि (अस्थि)

(11) डु = र्त—गड्डु (गर्त)

(12) डु = ग्ध—वियड्डु (विदग्ध)

डु = व्य—अड्डु (आढ्य)

डु = द्ध—जायसड्डु (जातश्रद्ध)

डु = र्ध—अड्डु (अर्ध)

(13) ण्ट = न्त—तालवेण्ट (तालवृन्त)

(14) ण्ड = न्त—भिण्डिवाल (भिन्दिपाल)

(15) ण्ण = ण्य—पुण्ण (पुण्य)

ण्ण = ण्व—किण्ण (किण्व)

ण्ण = र्ण—महण्णव (महार्णव)

(16) ण्ह = क्ष्ण—तिण्ह (तीक्ष्ण), सण्ह (श्लक्ष्ण)

ण्ह = भ्र—पण्ह (प्रभ)

ण्ह = ष्ण—उण्ह (उष्ण), कण्ह (कृष्ण), वण्ह (वृष्णि)

ण्ह = स्न—ण्हाण (स्नान), पण्हय (प्रस्नव)

ण्ह—ह्न—वण्हि (वह्नि)

ण्ह = ह्न—पुव्वण्ह (पूर्वाह्न), मज्झण्ह (मध्याह्न)

(17) त्त = क्त—रत्त (रक्त)

त्त = त्न—पयत्त (प्रयत्न), जत्त (यत्न)

त्त = त्र—पत्त (पात्र), सुत्त (सूत्र)

त्त = त्व—तत्त (तत्व)

त्त = स्त—तत्त (तस्त), पत्त (प्रास)

त्त = र्त—मुहुत्त (मुहूर्त)

(18) त्थ = क्थ—सित्थ (सिक्थ)

त्थ = त्र—एत्थ (अत्र), सव्वत्थ (सर्वत्र)

त्थ = र्थ—अत्थ (अर्थ)

त्थ = स्त—अत्थमिय (अस्तमित)

त्थ = स्थ—पत्थ (प्रस्थ), पत्थिय (प्रस्थिक)

(19) द्द = र्द or र्द्र—अद्द (आर्द्र), उवहद्द (उपहृद्र)

द्द = ब्द—सद्द (शब्द)

द = र्द–अद्दिय (अर्दित)

(20) द्द = ग्ध–दुद्द (दुग्ध), मुद्द (मुग्ध)

द्द = ध्व–विद्दंस (विध्वंस)

द्द = ब्ध–थद्द (स्तब्ध), लद्धि (लब्धि)

द्द = र्ध–अद्दरत्त (अर्धरात्र)

(21) न्ध = द्ध–चिन्ध (चिह्न)

(22) ञ = ज्ञ–सव्वन्नू (सर्वज्ञ)

ञ = न्य–अन्ञ (अन्य)

ञ = न्व–अञिज्ञमाण (अन्वीयमान)

ञ = म्र–निञ (निम्न)

ञ = र्ण–निञय (निर्णय)

(23) प्प = क्म–रुप्प (रुक्म), रुप्पिणी (रुक्मिणी)

प्प = त्प–तप्पर (तत्पर)

प्प = त्म–अप्पा (आत्मन्), माहप्प (माहात्म्य)

प्प = प्य–रुप्प (रूप्य)

प्प = प्र–विप्प (विप्र)

प्प = र्प–अप्पेइ (अर्पयति)

प्प = ल्य–अप्प (अल्प)

प्प = प्ल–विप्पव (विप्लव)

(24) प्फ = स्फ–फलिह (स्फटिक), निप्फन्द (निस्पन्द)

प्फ = ष्प–पुप्फ (पुष्प)

प्फ = स्प–पुढ (स्पृष्ट), संफास (संस्पर्श)

(25) ब्ब = द्व–बुब्बुद (बुद्बुद)

ब्ब = म्र–अब्बवी (अब्रवीत्)

(26) ब्भ = द्भ–उब्भव (उद्भव)

ब्भ = भ्य–अब्भास (अभ्यास, अभ्याश)

ब्भ = भ्र–अब्भागम (अभ्रागम)

ब्भ = र्भ–दब्भतिण (दर्भतृण)

ब्भ = ह्व–जिब्भा (जिह्वा), विब्भल (विभ्रल) from (विह्वल)

(27) म्ब = म्र–अम्ब (आम्र), तम्ब (ताम्र)

(28) म्भ = ह्म–बम्भण (ब्राह्मण)

(29) म्म = न्म–जम्म (जन्मन्)

म्म = म्य–रम्म (रम्य)

म्म = म्भ-धम्म (धर्म)

म्म = श्म-जम्म (जाल्म), गुम्म (गुल्म)

(30) म्ह = श्म-कम्हार (काश्मीर)

म्ह = ष्म-उम्हा (उष्मन्)

म्ह = स्म-विम्हिय (विस्मित)

म्ह = ह्म-जिम्ह (जिह्म)

(31) ल्ल = ल्य-मल्ल (माल्य), सल्ल (शल्य)

ल्ल = ल्व-बिल्ल (बिल्व)

ल्ल = र्य-सोगुमल्ल (सौकुमार्य)

ल्ल = र्द्र-अल्ल (आर्द्र)

(32) ल्ह = ह्ल-कल्हार (कह्लार), अल्हाद (आह्लाद)

ल्ह = र्य-पल्हत्थ (पर्यस्त), विपल्हत्थ (विपर्यस्त)

(33) व्व = द्र-उव्विग्ग (उद्विग्न)

व्व = र्व-सव्व (सर्व)

व्व = ह्य-सव्व (सह्य), हव्व (हह्य)

व्व = र-तिव्व (तीव्र)

(34) स्स = श्म-अम्हा (अश्मन्), रस्सि (रश्मि)

स्स = श्य-विणस्सइ (विनश्यति)

स्स = ष्य-मणुस्स (मनुष्य)

स्स = स्य-तस्स (तस्य)

स्स = श्र-समण (श्रमण), मीस (मिस्स from मिश्र)

स्स = र्श-वीमंस (विमस्स from विमर्श)

स्स = श्व-वीससइ (विस्ससिइ from विश्वसिति)

स्स = ष्व-वीस्सुं (विस्सुं from विष्वक्)

स्स = स्र-सहस्स (सहस्र)

स्स = स्व-सयण (स्वजन)

46. When three consonants come together in a
Sanskrit word, a semi-vowel, if there is one, is first
dropped, and then the remaining letters are treated
according to rules given in § 45. Thus we have मच्छ from
मत्स्य. When one of the three is a nasal, it first becomes
an अनुस्वार ; then the remaining conjunct is treated accord-
ing to rule ; but as a conjunct is not allowed after an
अनुस्वार, only single consonant is left as in विंझ (विन्ध्य),

संझा (संध्या). It is possible in the first instance to turn the अनुस्वार into परसवर्ण. Thus we can have विम्ब.

47. Under some circumstances, Amg., like other Prakrits, creates a conjunct even though there is none in the original Sanskrit word. Usually this happens by the doubling of a single consonant after ए or ओ, but sometimes even after other vowels. Thus we have तेल्ल (तैल), सोत्त (स्रोतस्), पेम्म (प्रेमन्), जोव्वण (यौवन), सेव्वा (सेवा), झेज्ज (ध्येय), सो च्चिय (स चैव), सोग्गइ (सुगति), एक्क (एक), दइव्व (दैव), कोउहल्ल (कौतूहल), तुण्हिक्क (तूष्णीक), नक्ख (नख), दुगुल्ल (दुकूल), जड्ड (जड), उज्जु (ऋजु). Of course it is often an attempt to maintain the quantity of the word.

III

SANDHI

48. In Sanskrit when two vowels come together, whether in one and the same word or between two words, they always coalesce ; but in Amg., as in other Prakrits, all coalescence of vowels is optional. The vowels between two words of a sentence hardly coalesce ; but even within a word or compound expression they some-times do not as in रज्जबलविवड्ढणअट्ठयाए (राज्यबलविवर्धनार्थाय), साइरेगअट्ठवासजायगं (सातिरेकाष्टवर्षजातम्). At the same time there are some rules which govern this process of coalescence when it is permissible. I give below a few types of Sandhi.

49. Sandhi between two words forming a com-pound :—

(1) अ + अ = आ – जीव + अजीव = जीवाजीव ;
य + अवि = यावि

अ + अ = अ if followed by a conjunct—
मरण + अन्त = मरणन्त; न + अत्थि = नत्थि

अ + इ = ए – राय + इसि = राएसी; वास + इसी = वासेसी

अ + इ = इ if followed by a conjunct—
देव + इन्द = देविन्द

-अ + ई = ई – तियस + ईस = तियसीस

अ + उ = ओ – सीय + उदग = सोओदग;   समण + उवा-
सग = समणोवासग

अ + उ = उ if followed by a conjunct consonant–
पुरिस + उत्तम = पुरिसुत्तम;   जिण्ण + उज्जाण =
जिण्णुज्जाण

अ + ऊ = ऊ – नासास + ऊसास = नीसासूसास

अ + ए = ए – इह + एव = इहेव

अ + ओ = ओ – भक्ख + ओयण = भक्खोयण

(2) आ + अ = आ – मंहा + अवयार = महावयार

आ + अ = अ if followed by a conjunct—
महा + अण्णव = महण्णव

आ + इ = इ – महा + इड्ढी = महिड्ढी; महा + इन्द ⇒ महिन्द

आ + ई = ए – महा + ईसर = महेसर

आ + उ = ओ – महा + उवयार = महोवयार

आ + ए = ए – तहा + एव = तहेव

आ + ओ = ओ – महा + ओसहि = महोसहि

(3) इ + इ or इं = ई – दहि + ईसर = दहीसर (दधीश्वर)
ई + इ or इं = ई – पुहवी + ईस = पुहवीस (पृथ्वीश)

(4) उ + उ or ऊ = ऊ – साउ + उयय = साऊयय (स्वादूदक)
ऊ + उ or ऊ = ऊ – वहू + उवयार = वहूवयार (वधूपचार)

(5) ए + ए = ए – इमे + एयारूवे = इमेयारूवे, से + एवं = सेवं.

(6) No other combination of vowels within a
compound allows a coalescence as वहू + अवऊढ = वहुअवऊढ
(वधूपगूढ).

50. The ending vowel of the first member of a
compound, if short, is optionally lengthened, and if long,
is optionally shortened.   Thus we have (i) सत्तावीसा
(सप्तविंशति), भुआयन्त (भुजयन्त्र), अन्धारूव (अन्धरूप), पईहर
(पतिगृह), परमाहम्मिय (परमधर्मिक); (ii) सिलंखलिअ (शिलास्खलित),
बउंण्यड (यमुनातट), नइसोत्त (नदीस्रोतस्), गोरिहर (गौरीहर),

वहुसुह (वधूमुख), वहुवर (वधूवर), पण्हावागरणाइं (प्रश्नव्याकरणानि), नायाधम्मकहाओ (ज्ञातधर्मकथाः).

51. In compounds an अनुस्वार is sometimes inserted. Thus we have निरयंगामी (निरयगामिन्), उड्ढुंगारव (ऊर्ध्वंगौरव), दींहंगारव (दींघंगौरव), रहस्संगारव (ःह्रस्वगौरव). This अनुस्वार, if followed by a vowel, is turned into म्. Thus we have अन्नमन्न (अन्य + अन्य), दीहमद्धा (दीर्घ + अध्वा), गोणमाईंणि (गौण + आदीनि), सामाइयमाइयाई (सामायिक + आदिकानि), आहारमाईंणि (आहार + आदीनि), जिणवरमुदिट्ठ (जिनवर + उदिष्ट), जोव्वणमुदए (यौवन + उदये), अदुक्खमसुहा (अदुःख + असुख), अजहण्णमणुकोस (अजघन्य + अनुत्कर्ष), आयारमद्ठा (आचारार्थाय). Similarly र् too is in some places inserted in a word as in धिरत्थु (धि + अत्थु, i. e., धिग् + अस्तु).

52. Sometimes a vowel in the preceding word is lengthened even though the two words do not form a compound. Thus we have जामेव (यमेव, यदेव), तामेव (तमेव, तदेव), खिप्पामेव (क्षिप्रमेव), एवामेव (एवमेव), संजयामेव (संयतमेव), तणामवि (तृणमपि).

53. Two vowels coming together in one and the same word do not, as a rule, coalesce as in मुद्दाए, देवीए, पाओ, विजए, पइं, साउ. The उद्वृत्त vowel, i. e., a vowel left over after the dropping of a consonant, never coalesces with the preceding vowel, but very often it is turned into य. But we have चक्काअ, (चक्रवाक). Rarely we have काही for काहिइ.

54. All sandhi in a sentence is optional in Amg. as in other Prakrits. We may have धम्मं आइक्खइ or धम्ममाइ-क्खइ. Rarely when two vowels come together between words, one at the end of the first word is dropped as चिन्तमन्तक्खाया (चित्तवती + आख्याता). But this is absolutely forbidden when ए and ओ are followed by vowel or when the ending vowel of verbal termination is followed by a vowel. Thus we have मे अच्चम्बिलं (मेऽत्यम्लम्), भमरो आविययइं (भमर आपिबति), आलंखिखमो एण्हिं (आलक्ष्याम इदानीम्), इच्छसि आवेउं (इच्छसि आपातुम्), होइ इह (भवति इह).

IV

DECLENSION

A. NOUNS AND ADJECTIVES

55. Amg., like other Prakrits, has only two numbers, singular and plural.

56. As Amg. does not allow a consonant to stand at the end of the word, there will be no nouns and adjectives ending in consonants. As Amg. has no ऋ, there will be no nouns ending in that vowel. There are however a few remnants of the declensional forms of words which, in Sanskrit, ended in consonants and in ऋ. We will treat them under irregularities. So for all practical purposes we divide the declension of nouns under the following heads :—

(1) Masculine nouns ending in अ.
(2) Masculine nouns ending in इ and उ.
(3) Neuter nouns ending in अ.
(4) Neuter nouns ending in ई and उ.
(5) Feminine nouns ending in आ.
(6) Feminine nouns ending in इ, ई, उ, ऊ.
(7) Irregular declension.

57. Masculine nouns ending in अ, e. g., देव, are declined as below :—

देव, *m.* a god

	Singular	Plural
N.	देवे, (देवो)	देवा
V.	देवा, (देवो)	देवा
A.	देवं	देवे, (देवा)
I.	देवेण, देवेणं	देवेहि, देवेहिं
Ab.	देवाओ, देवा	देवेहिंतो
G.	देवस्स	देवाण, देवाणं
L.	देवे, देवंसि, देवम्सि	देवेसु, देवेसुं

58. A few points in general about the forms above must be noted. In the Nominative singular देवे is the normal form in Amg., but देवो also is fairly frequent, the first being taken from Māgadhī dialect and the second from Māhārāṣṭrī. The forms in the Instrumental singular and plural, Genitive plural and locative plural allow the ending अनुस्वार optionally, the forms with अनुस्वार being more frequent. Theoretically, Amg., like other Prakrits, has no Dative case, its purpose being served by Genitive, but forms like देवाए, अट्ठाए, सवणयाए, पासणयाए in the singular are frequent. In the Locative singular all the three forms are found in equal proportion, but the form देवंसि is a pure Amg. form, the remaining two having come from other Prakrit dialects.

59. Masculine and neuter nouns and adjectives ending in अ, the last syllable of which is य, have a few declensional forms peculiar to them. In लोय (लोक), Nom. sing is लोए and लोओ, and not लोये and लोयो; Acc. plural लोए, Instr. sing. and plural लोएण, लोएणं, लोएहिं ; Abl. plural लोएहिंतो ; Loc. sing. and plural लोए and लोएसु, लोएसुं. That is to say, य is lost before ए and ओ in the declensional forms.

60. Masculine nouns ending in इ and उ, e. g., मुणि and साहु, are declined as under :—

मुणि, *m.* a sage

	Singular	Plural
N. V.	मुणी	मुणीओ, मुणिणो, मुणी
A.	मुणिं	मुणीओ, मुणिणो, मुणी
I.	मुणिणा	मुणीहि, मुणीहिं
Ab.	मुणीओ, मुणिणो	मुणीहिंतो
G.	मुणस्स, मुणिणो	मुणीण, मुणीणं
L.	मुणिंसि	मुणीसु, मुणींसुं

साहु, *m.* a monk

	Singular	Plural
N.	साहू	साहू, साहवो, साहुणो
V.	साहु	साहवो
A.	साहुं	साहू, साहवो, साहुणो
I.	साहुणा	साहूहि साहूहिं
Ab.	साहूओ, साहुणो	साहूहिंतो
G.	साहुस्स, साहुणो	साहूण, साहूणं
L.	साहुंसि	साहूसु, साहूसुं

61. Neuter nouns differ from the declension of masculine nouns only in Nom. and Acc. Elsewhere they are declined like masculine nouns of similar ending.

62. Neuter nouns ending in अ, e.g. वण, are declined as under :—

वण, *n.* a forest

	Singular	Plural
N. A.	वणं	वणाइं, वणाणि

63. There are a few masculine and neuter nouns such as धम्म (धर्म *m.*), कम्म (कर्मन् *n.*), मण (मनस् *n.*), वय (वचस् *n.*), काय (काय *m.*) which present a few irregular forms based on false analogy. Thus धम्म and कम्म have their Instr. singular as धम्मुणा and कम्मुणा along with धम्मेण, धम्मेणं, कम्मेण, कम्मेणं. मण has मणो in the Nom. and Acc. singular and मणसा in the Instr. sing. along with मणं and मणेणं. Similarly, वय also has in Nom. and Acc. sing. वओ and in Instr. वयसा, along with वयं and वएणं. काय is a word which is frequently used in company with the above words and hence has in Instr. sing. कायसा along with काएणं. In fact all neuter words which in Sanskrit end in स्, have their Nom., Acc. and Instr. sing. forms borrowed from Sanskrit. Thus we have तवो, तवं, तवसा, तवेणं ; जसो, जसं, जससा, जसेणं ; तेओ, तेयं ; तेयसा, तेएणं etc.

64. Neuter nouns ending in इ and उ are declined as under :—

दहि, *n.* curds

	Singular	Plural
N. A.	[दहिं	दहींइं, दहीणि

महु, *n.* honey

	Singular	Plural
N. A.	महुं	महूइं, महूणि

65. Feminine nouns ending in आ e. g., कन्ना, are declined as under :—

कन्ना, *f.* a girl

	Singular	Plural
N.	कन्ना	कन्ना, कन्नाओ
V.	कन्ना, कन्ने	कन्ना, कन्नाओ
A.	कन्नं	कन्ना, कन्नाओ
I.	कन्नाए	कन्नाहि, कन्नाहिं
Ab.	कन्नाए, कन्नाओ	कन्नाहिंतो
G.	कन्नाए	कन्नाण, कन्नाणं
L.	कन्नाए	कन्नासु, कन्नासुं

66. Feminine nouns ending in इ, ई, उ and ऊ are similar in declension except in one particular, namely, the Loc. sing. of nouns ending in इ and उ add सि and thus have कुच्छिसि and धेणुसि. I give below complete declension of one word in each ending :—

कुच्छि, *f.* womb

	Singular	Plural
N. V.	कुच्छी	कुच्छी, कुच्छीओ
A.	कुच्छिं	कुच्छी, कुच्छीओ
I.	कुच्छीए	कुच्छीहि, कुच्छीहिं
Ab.	कुच्छीए, कुच्छीओ	कुच्छीहिंतो
G.	कुच्छीए	कुच्छीण, कुच्छीणं
L.	कुच्छीए, कुच्छिसि	कुच्छीसु, कुच्छीसुं

धेणु, *f.* cow

	Singular	Plural
N. V.	धेणू	धेणू, धेणूओ
A.	धेणुं	धेणू, धेणूओ
I.	धेणूए	धेणूहि, धेणूहिं
Ab.	धेणूए, धेणूओ	धेणूहिंतो
G.	धेणूए	धेणूण, धेणूणं
L.	धेणूए, धेणुंसि	धेणूसु, धेणूसुं

सही, *f.* a female friend

	Singular	Plural
N. V.	सही	सही, सहीओ
A.	सहिं	सही, सहीओ
I.	सहीएँ	सहीहि, सहीहिं
Ab.	सहीए, सहीओ	सहीहिंतो
G.	सहीए	सहीण, सहीणं
L.	सहीए	सहीसु, सहीसुं

वहू, *f.* wife

	Singular	Plural
N. V.	वहू	वहू, वहूओ
A.	वहुं	वहू, वहूओ
I.	वहूए	वहूहि, वहूहिं
Ab.	वहूए, वहूओ	वहूहिंतो
G.	वहूए	वहूण, वहूणं
L.	वहूए	वहूसु, वहूसुं

67. The irregular declension forms in Amg. are
the forms of nouns which in Sanskrit end in ऋ, न्, स्,
वत्, मत्, and न्त्. These nouns have frequently regular
forms but contain a few forms borrowed from Sanskrit.
I give below full declension of a few typical words of
this group :—

(i) पिउ or पिड़ (Sk. पितृ), *m.* father

	Singular	Plural
N. V.	पिया	पियरो
A.	पियरं	पियरो
I.	पिउणा	पिऊहिं, पिईंहिं
Ab.	पिउणो	पिऊहिंतो, पिईंहिंतो
G.	पिउणो, पिउस्स	पिऊणं, पिईंणं
L.	पियरि	पिऊसु, पिईंसुं

(ii) भाउ or भाई (Sk. भ्रातृ), *m.* brother

	Singular	Plural
N. V.	भाया	•भायरो
A.	भायरं	भायरे, भायरो
I.	भाउणा	भाऊहिं, भाईंहिं
Ab.	भाउणो	भाऊहिंतो, भाईंहिंतो
G.	भाउणो, भाउस्स	भाऊणं, भाईंणं
L.	भायरि	भाऊसुं, भाईंसुं

N. B. Nouns of agency in ऋ such as दातृ etc. are rare in Amg., but when used, are declined like भाया.

(iii) माउ or माइ (Sk. मातृ) *f.* mother

	Singular	Plural
N. V.	माया	मायरो
A.	मायरं	मायरो
I.	माऊए	माऊहिं, माईंहिं
Ab.	माऊए	माऊहिंतो, माईंहिंतो
G.	माऊए	माऊणं, माईंणं
L.	माऊए	माऊसुं, माईंसुं

N. B. The word धूया (Sk. दुहितृ), daughter, is declined like कन्ना, but has धूयरं in Acc. sing. and धूयराहिं in Instr. plural.

68.   Of words which in Sanskrit end in न्, two, viz., राय (राजन्) and आय, अप्प or अत्त (आत्मन्), deserve special notice.   I give below their full declension :—

(i) राय (Sk. राजन्) *m.* a king

	Singular	Plural
N.	राया	रायाणो
V.	रायं, राया	रायाणो
A.	रायं, रायाणं	रायाणो
I.	राइणा, रन्ना	राईहिं
Ab.	राइणो, रन्नो	राइंहिंतो
G.	राइणो, रन्नो, रायस्स	राइणं
L.	रायंसि	राईसुं

(ii) आय, अप्प or अत्त (Sk. आत्मन्) *m.* self, soul

	Singular	Plural
N.	आया, अप्पा, अत्ता	अप्पाणो, अत्ताणो
V.	आय, आया, अप्प, अप्पा, अत्त, अत्ता	अप्पाणो, अत्ताणो
A.	आयाणं, अप्पाणं, अत्ताणं	अप्पाणो, अत्ताणो
I.	अप्पणा, अत्तणा	अप्पाणेहिं, अत्ताणेहिं
Ab.	आयओ, अप्पणो, अत्तणो	अप्पाणेहिंतो, अत्ताणेहिंतो
G.	अप्पणो, अत्तणो	अप्पाणाणं, अत्ताणाणं
L.	अप्पाणंसि, अत्ताणंसि (अत्ते)	अप्पाणेसुं, अत्ताणेसुं

69. Present participles, e. g., अरहन्त, करेन्त, (Sk. कुर्वत्), जयन्त (Sk. यतत् , i. e. यतमान) etc. which in Sanskrit end in अत् and words ending in मत् and वत् are first treated as words ending in अ as अरहन्त, करेन्त, गच्छन्त, भगवन्त, चित्तमन्त etc., and are then declined like देव. There are however a few additional forms for this class of words and hence I give below full declension of अरहन्त :—

अरहन्त (Sk. अर्हत्) *m.* venerable

	Singular	Plural
N.	अरहं, अरहन्ते, (अरहा)	अरहन्तो
V.	अरहं	अरहन्तो
A.	अरहन्तं	अरहन्ते

I.	अरहन्तेणं, अरहया	अरहन्तेहिं
Ab.	अरहओ	अरहन्तेहिंतो
G.	अरहन्तस्स, अरहओ	अरहन्ताणं
L.	अरहन्ते, अरहन्तंसि	अरहन्तेसुं

N. B.—From भवन्त we have भन्ते in Vocative singular and from भगवन्त we have भगवं in Acc. sing. as in समणं भगवं महावीरं वन्दइ, नमंसइ.

B. PRONOUNS

70. In the case of pronouns of first person अम्ह (अस्मद्) and of second person तुम्ह (युष्मद्), the grammarians like Hemacandra give a huge variety of forms. I however give below only those forms which are frequent in Amg.

अम्ह (अस्मद्) I

	Singular	Plural
N.	अहं, हं	अम्हे, वयं
A.	ममं, मं	अम्हे, णे
I.	मए, मइ	अम्हेहिं
Ab.	मए, मइ	अम्हेहिंतो
G.	मम, ममं, मे, मह	अम्हं, णो
L.	ममंसि, (मइ)	अम्हेसु, अम्हेसुं

तुम्ह (युष्मद्) Thou

	Singular	Plural
N.	तुमं, तं, तुमे	तुब्भे, तुज्झे, तुम्हे
A.	तुमं	तुब्भे, तुज्झे, भे, वो
I.	तुमे	तुब्भेहिं, तुज्झेहिं
Ab.	तुमत्तो	तुब्भेहिंतो
G.	तव, ते, तुब्भ, तुह	तुब्भं, तुज्झं, तुम्हं, भे, वो
L.	तुमंसि, (तइ)	तुब्भेसुं, तुज्झेसुं

71. The demonstrative pronouns त (तद्), एय (एतद्) and इम (इदम्) are declined as under:—

त (तद्), *m.*

	Singular	Plural
N.	से, सो	ते
A.	तं	ते
I.	तेणं, णेगं	तेहिं
Ab.	ताओ	(तेहिंतो)
G.	तस्स, से	तेसिं
L.	तंसि, तार्ंिस	तेसु

त (तद्) *f.*

	Singular	Plural
N.	सा	ताओ
A.	तं	ताओ
I.	तीए, ताए	ताहिं
Ab.	ताओ	(ताहिंतो)
G.	तीए, तीसे, से	तासिं
L.	तीए, तीसे	तासुं

त (तद्) *n.*

	Singular	Plural
N. A.	तं	ताइं, ताणि

एय (एतद्) *m.*

	Singular	Plural
N.	एसे, एसो	एए
A.	एयं	एए
I.	एएणं	एएहिं
Ab.	एयाओ	(एएहिंतो)
G.	एयस्स	एएसिं
L.	एयंसि, एयम्मि	एएसुं

एय (एतद्) *f.*

	Singular	Plural
N.	एसा	एयाओ
A.	एयं	एयाओ

I.	एयाए	एयाहिं
Ab.	एयाओ	(एयाहिंतो)
G.	एयाए	एयासिं
L.	एयाए	एयासु

एय (एतद्) *n.*

	Singular	Plural
N. A.	एयं	एयाइं

(iii) इम (इदम्) *m.*

	Singular	Plural
N.	इमे, अयं, इणमो	इमे
A.	इमं	इमे
I.	इमेग, णेण	इमेहिं
Ab.	इमाओ	(इमेहिंतो)
G.	इमस्स, अस्स, से	इमेसिं, एसिं
L.	इमंसि, इमम्मि, आस्सिं	इमेसु

इम (इदम्) *f.*

	Singular	Plural
N.	इमा, इयं	इमाओ
A.	इमं	इमाओ
I.	इमाए	इमाहिं
Ab.	इमाओ	(इमाहिंतो)
G.	इमीसे, इमाए, से	इमासिं
L.	इमीसि, इमाए	इमासु

इम (इदम्) *n.*

	Singular	Plural
N. A.	इमं, इदं	इमाइं

72. The Interrogative pronoun क (Sk. किम्) is declined as under :—

क (किम्) *m.*

	Singular	Plural
N.	के	के
A.	कं	के
I.	केण	केहिं
Ab.	काओ	(केहिंतो)
G.	कस्स	केसिं
L.	कंसि, (कम्मि, कस्सिं)	केसुं

क (किम्) *f.*

	Singular	Plural
N.	का	काओ
A.	कं	काओ
I.	काए	काहिं
Ab.	काओ	(काहिंतो)
G.	कीसे, काए	कासिं
L.	कीसे, काए	कासुं

क (किम्) *n.*

	Singular	Plural
N. A.	कं	काइं, काणि

73. The relative pronoun ज (यद्), the indefinite pronouns अन्न (अन्य), अवर (अपर), कयर (कतर), पर (पर), सव्व (सर्व) and एग (एक in the plural only) and the reflexive pronouns स (स्व) and सअ (स्वक) are declined like क (किम्).

C. NUMERALS

74. The Cardinals in Amg. are declined as under:—

(i) एग or एक्क, one, is, as a cardinal, used in singular only, and as an adjective, in three genders.

एग, one

	Mas.	Fem.	Neu.
N.	एगे	एगा	एगं
A.	एगं	एगं	एगं

I.	एगेगं	एगाए	एगेगं
Ab.	एगाओ	एगाओ	एगाओ
G.	एगस्स	एगाए	एगस्स
L.	एगंसि	एगाए	एगंसि

(ii) दो, two, ति, three, and चउ, four, are declined in plural only. The same forms are used for all genders:—

	दो	ति	चउ
N. A.	दो, दुवे, दोन्नि	तओ, तिण्णि	चत्तारो, चउरो, चत्तारि
I.	दोहिं	तिहिं, तींहिं	चउहिं, चऊहिं
Ab.	दोहिंतो	तींहिंतो	चऊहिंतो
G.	दोण्हं	तिण्हं	चउण्हं
L.	दोसु	तींसु	चऊसु

(iii) Cardinals from पञ्च, five to अट्ठारस, eighteen, are declined alike in plural only. The same forms are used for all genders. I give below the declension of पञ्च :—

N.	A.	I.	Ab.	G.	L.
पञ्च	पञ्च	पञ्चहिं	पञ्चहिंतो	पञ्चण्हं	पञ्चसु

These cardinals are :—पञ्च, 5; छ, 6; सत्त, 7; अट्ठ, 8; नव, 9; दस, 10; एगारस, एगारह, एक्कारस, 11; दुवालस, बारस, 12; तेरस, 13; चउद्दस, चोद्दस, 14; पन्नरस, 15; सोलस, 16; सत्तरस, 17; अट्ठारस, 18.

(iv) Cardinals from एगूणवीस to अट्ठचत्तालीस are used in singular only irrespective of the number of the noun they qualify. They are declined like words ending in अ in masculine and neuter gender, and like words ending in आ in the feminine gender. They are :—एगूणवीस, अउणवीस, 19 ; वीस, 20 ; एगवीस, 21 ; बावीस, 22 ; तेवीस, 23 ; चउवीस, 24; पणवीस, 25; छव्वीस, 26; सत्तावीस, 27; अट्ठावीस, 28; अउणतीस, 29 ; तीस, 30 ; एक्कतीस, 31 ; बत्तीस, 32 ; तेत्तीस, 33; चोत्तीस, 34 ; पणतीस, 35; छत्तीस, 36 ; सत्ततीस, 37 ; अट्ठतीस 38 ; एगूणचत्तालीस, 39; चत्तालीस, 40; एक्कचत्तालीस, इगयाल, 41; बायालीस, 42; तेयालीस, 43; चउयालीस, चोयालीस, 44; पणयालीस, पणयाल 45;

छायालीस, 46; सत्तचत्तालीस, सत्तयालीस, सायालीस, 47; अट्ठचत्तालीस, अढयालीस, अढयाल, 48.

(v) Cardinals from एगूणपन्नास to अट्ठावन्न are declined in plural like पन्न though at times they are declined in the feminine like कन्ना. They are एगूणपन्नास, अउणापन्न, 49; पन्नास, 50; एक्कावन्न, 51; बावन्न, 52; तेवन्न, 53; चउवन्न, 54; पणवन्न, 55; छप्पन्न, 56; सत्तावन्न, 57; अट्ठावन्न, 58.

(vi) Cardinals from एगूणसट्ठि to नवनउइ are declined in the singular only irrespective of the number of the noun they qualify. They are declined in Nom. and Acc. like neuter nouns and in other cases like feminine nouns ending in इ. They are :—एगूणसट्ठि, अउणट्ठि, 59; सट्ठि, 60; एगसट्ठि, 61; बासट्ठि, बावट्ठि, 62; तेसट्ठि, तेवट्ठि, 63; चोसट्ठि, चउवट्ठि, 64; पणसट्ठि, पन्र्ट्ठि, 65; छावट्ठि, 66; सत्तसट्ठि, 67; अट्ठसट्ठि, अढसट्ठि, 68; एगूणसत्तरि, अउणत्तरि, 69; सत्तरि, 70; एगसत्तरि, 71; बावत्तरि, 72; तेवत्तरि, 73; चोवत्तरि, 74; पन्न्हत्तरि, पन्नत्तरि, 75; ञावत्तरि, 76; सत्तहत्तरि, 77; अट्ठहत्तरि, 78; एगूणासीइ, 79; असीइ, 80; एगासीइ, एक्कासीइ, 81; बासीइ, 82; तेसीइ, तेयासी, 83; चउरासीइ, चोरासी, 84; पञ्चासीइ, 85; छलसीइ, 86; सत्तासीइ, 87; अट्ठासीइ, 88; एगूणनउइ, 89; नउइ, 90; एक्कणउइ, 91; बाणउइ, 92; तेणउइ, 93; चउणउइ, 94; पञ्चणउइ, 95; छण्णउइ, 96; सत्तणउइ, 97; अट्ठाणउइ, 98; नवणउइ, 99.

(vii) The cardinals from सय to सागरोवम are declined in singular and plural like nouns in the respective endings. They are:—सय, 100; सहस्स or साहस्सी, 1000; सयसहस्स or सयसाहस्सी, or लक्ख, lac; कोडि, crore; कोडाकोडी, crore of crores; पलिओवम expressing the number of years taken for emptying, at the rate of one hair a century, a well of one yojana or one hundred yojanas in all dimensions, so densely packed with hair that a river could flow over it without any drops of water penetrating the heap. सागरोवम is ten कोडाकोडीs of पलिओवम.

75. The ordinals in Amg. are, पढम, पढमिल्ल, first; बिइय, बीय, दोच्च, second; तइय, तच्च, third; चउत्थ, fourth; पञ्चम, fifth; छट्ठ, sixth; the remaining ordinals are formed by adding म, to the cardinal. The feminine base of these ordinals is formed by adding आ, to पढम, दोच्च, तच्च, and by adding ई, to the remaining.

76. The fraction half of a number is formed by prefixing or suffixing अड्ढ or अद्ध, to the next cardinal. Note : दिवड्ढ, दियड्ढ, 1½; अड्ढाइज्ज, 2½; अद्धुट्ठ, 3½; अद्धपञ्चम, 4½: etc. The remaining are formed by prefixing अड्ढ or अद्ध.

77. The multiplicatives are generally formed by adding खुत्तो to the number. But note: सइं, once; दुक्खुत्तो, दोच्चं, twice; तिक्खुत्तो, तच्चं, thrice. The rest are formed by adding खुत्तो only.

V

CONJUGATION

78. The conjugation of verbs in Amg., as in other Prakrits, is not so complicated as it is in Sanskrit. There are at the most three classes of roots, viz., those that are conjugated like पास, (Sk. दृश्-पश्य्); those that are conjugated like करे, (Sk. कृ); and those ending in vowels other than अ or ए, e. g., roots like ठा, नी, हू, etc. There are a few verbal forms, such as कुज्जा, अब्बवी, etc. derived from Sanskrit by analogy, but it should be remembered that they are quite exceptional.

79. The roots are conjugated in two voices, active and passive; in three tenses, present, past and future; and in three moods, imperative, potential and conditional. They are further conjugated in three persons, first, second and third; and in two numbers, singular and plural. All roots normally take the Parasmaipada only, but we

occasionally find forms of Ātmanepada which may therefore be regarded as irregular or abnormal.

80. The Present tense is used more frequently than any other tense or mood, and serves at times the purpose of the past and the future. The normal conjugation in the present tense (active voice) is as under :—

(i) पास (Sk. इश्-पश्यू) to see

	Singular	Plural
1st.	पासामि	पासामो
2nd.	पाससि	पासह
3rd.	पासइ	पासन्ति

All roots ending in अ are conjugated like पास.

(ii) करे (Sk. कृ) to do

	Singular	Plural
1st.	करेमि	करेमो
2nd.	करेसि	करेह
3rd.	करेइ	करेन्ति

Roots which end in अ are at times allowed to take ए in its place. The roots are then conjugated like पास as well as करे.

(iii) हु (Sk. भू) to be

	Singular	Plural
1st.	होमि	होमो
2nd.	होसि	होह
3rd.	होइ	होन्ति

(iv) झिया (Sk. ध्यै) to think, to brood over

	Singular	Plural
1st.	झियामि	झियामो
2nd.	झियासि	झियाइ
3rd.	झियाइ	झियन्ति

The root झिया also appears as झियाय when it is conjugated like पास.

(v) उवट्ठा (Sk. उप + स्था) to wait upon

	Singular	Plural
1st.	उवट्ठामि	उवट्ठामो
2nd.	उवट्ठासि	उवट्ठाह
3rd.	उवट्ठाइ	उवट्ठन्ति

The root ठा is changed to चिट्ठ; with preposition उद् it becomes उट्ठे.

(vi) नी to lead, to carry

	Singular	Plural
1st.	नेमि	नेमो
2nd.	नेसि	नेह
3rd.	नेइ	नेन्ति

The root बे (Sk. ह्रू) is conjugated like नी.

(vii) अस् to be

	Singular	Plural
1st.	अंसि, मि	मो
2nd.	आसि, सि	(त्थ) (only after a short vowel)
3rd.	अत्थि	सन्ति

Very often अत्थि is the only form which serves the purpose of all persons and numbers.

81. The past tense (active voice) is rarely used as its purpose is served by the present tense. The conjugation of this tense is as below :—

पास (दृश्-पश्यू) to see

	Singular	Plural
All persons	पासित्थ, पासित्था	पासिंसु

करे (कृ) to do

	Singular	Plural
All persons	करेत्थ, करेत्था, करित्था	करंसु, करिंसु

The forms वयासी from वय (वच्) to speak, अकासी from करे (कृ) to do, अहोसी from हु (भू) to be, अब्बवी from बे (ब्रू) to say, are irregular in that they are derived from Sanskrit, and are used for singular as well as plural.

82. Roots in the Future tense are conjugated in two different ways as below :—

(i) पास (दृश्-पश्य्) to see

	Singular	Plural
1st.	पासिस्सामि, पासिस्सं	पासिस्सामो
2nd.	पासिस्ससि	पासिस्सह
3rd.	पासिस्सइ	पासिस्सन्ति

पास (दृश्-पश्य्) to see

	Singular	Plural
1st.	पासिहिमि	पासिहिमो
2nd.	पासिहिसि	पासिहिह
3rd.	पासिहिइ	पासिहिन्ति

(ii) करे (कृ) to do

	Singular	Plural
1st.	करिस्सामि, करिस्सं	करिस्सामो
2nd.	करिस्ससि	करिस्सह
3rd.	करिस्सइ	करिस्सन्ति

करे—का (कृ) to do

	Singular	Plural
1st.	काहिमि, काहं	काहिमो
2nd.	काहिसि	काहिह
3rd.	काहिइ, काही	काहिन्ति

The roots ना (ज्ञा), दा etc. are conjugated in the future tense like का above. There are a few bases of the future tense which are more or less derived from the corresponding Sanskrit forms, e. g., वोच्छ from वय (वच्); दच्छ from दा; सोच्छ from सुण (श्रु); गच्छ from गम्; रोच्छ

from रुद्; वच्छ from विद्; मोच्छ from मुच्; छेच्छ from छिद्; भेच्छ
from भिद्; and भोच्छ from भुज्. These forms are con-
jugated as below :—

<div align="center">दा to give</div>

	Singular	Plural
1st.	दच्छामि, दच्छिमि	दच्छामो, दच्छिमो
2nd.	दच्छसि, दच्छिसि	दच्छह, दच्छिह
3rd.	दच्छइ, दच्छइ	दच्छन्ति, दच्छिन्ति

83.   Roots in the imperative mood are conjugated
as below :—

<div align="center">(i) पास (दश्-पश्य्) to see</div>

	Singular	Plural
1st.	पासामु	पासामो
2nd.	पास, पासाहि, पाससु	पासह
3rd.	पासउ	पासन्तु

<div align="center">(ii) करे (कृ) to do</div>

	Singular	Plural
1st.	करेमु	करेमो
2nd.	करेहि	करेह
3rd.	करेउ	करेन्तु

84.   All roots in the potential mood are conjugated
as below :—

<div align="center">पास (दश्—पश्य्) to see</div>

	Singular	Plural
1st.	पासेज्जा, पासेज्जामि	पासेज्जाम
2nd.	पासेज्जा-जासि-जाहि	पासेज्जाह
3rd.	पासेज्जा	पासेज्जा

Very often पासे is the only form which is used for all
persons and numbers.

कुज्जा from कृ for Sk. कुर्यात्, सिया from अस् for Sk. स्यात्,
and बुयाए from ब्रू, are derived from Sanskrit.

85. The conditional mood is formed in Amg. as in other Prakrits by using the present participle in न्त of the root as would be clear from the following illustrations :— (i) तं जइ णं मोग्गरपाणिजक्खे इह संनिहिए होन्ते, से णं किं ममं एयारूवं आवइं पाविज्जमाणं पासन्ते ? (अन्तगडदसाओ) "Had the divine मोग्गरपाणि been present here (in the image or statue), would he have seen (tolerated) me being reduced to this miserable condition ?" (ii) जइ हं होन्तो, एवं च चिट्ठन्ता, तो णे सुसासिए करेन्तो-(वसुदेवहिण्डी) "Had I been there (on the throne), and had they (ministers) behaved like this, I would have taught them a good lesson."

86. The Causal forms are obtained from primitive root (i) by adding वे directly to those roots that end in आ, e. g., ठावे from ठा (स्था), ण्हावे from ण्हा (स्ना), दावे from दा (दा); (ii) by adding आवे to roots ending in अ, e. g., करावे (कृ), कप्पावे (क्लृप्), गिण्हावे (ग्रह्); (iii) by adding ए to the root and changing the first अ in the root to आ, e. g., मारे (मर-मृ), कारे (कर-कृ), पाडे (पड-पत्), पडिलाभे (प्रति + लभ्). All these forms are conjugated in all tenses and moods like करे. दरिसे and दंसे from दृश् are irregular.

87. Denominatives are roots obtained from nouns. Such roots are formed (i) by changing the ending अ of the noun to ए, e. g., ण्हाणे (ण्हाण) to give a bath, उच्चारे (उच्चार) to ease oneself, पासवणे (पासवण, प्रस्रवण), to make water, फासे (फास, स्पर्श) to make one touch or observe ; (ii) by adding आवे to the noun, e. g., सद्दावे (सद्द-शब्द), उक्कम्पावे (उक्कम्प-उत्कम्प).

88. Roots have a special base in the Passive voice from which base all tenses and moods are formed. This base is obtained by adding इज्ज to most of the roots. Thus we have पासिज्जइ from पास to see ; सुणिज्जइ from सुण to hear ; पाविज्जइ from पाव (प्र + आप) to obtain, कहिज्जइ from कह to tell. This passive base is conjugated in the Parasmaipada only.

There are however a few roots which form their passive base as derived from Sanskrit or quite abnormally. These are : लब्भइ (लभ्यते), मुच्चइ (मुच्यते), भिज्जइ (भिद्यते), सुज्जइ (सुज्यते), नज्जइ (ज्ञायते), दिज्जइ (दीयते), वुच्चइ (उच्यते), तीरइ (शक्यते), कीरइ (क्रियते), उद्दुव्वइ (उद्दूयते).

VI

VERBAL DERIVATIVES

89. PARTICIPLES in Amg. are formed by adding certain terminations to the roots. Many of them are derived from the corresponding Sanskrit forms under usual phonetic laws, but are detailed below for ready reference :—

(i) Present participle (active) is formed by adding न्त or माण to the active base of the root; e. g. पासन्त, पासमाण from पास ; करेन्त, करेमाण from करे ; चिट्ठन्त, चिट्ठमाण from चिट्ठ ; चयन्त, चयमाण from चय (त्यज्); चरन्त, चरमाण from चर ; जलन्त, जलमाण from जल (ज्वल्).

(ii) Present participle (passive) is formed by adding न्त or माण to the passive base of the root ; e. g., हसिज्जन्त, हसिज्जमाण from हस ; पाविज्जन्त, पाविज्जमाण from पाव (अ + आप); एज्जन्त, एज्जमाण from आ + इ to go ; दिज्जन्त, दिज्जमाण from दा.

(iii) Past passive participle is normally formed by adding इय to the root ; e. g., हसिय from हस ; रक्खिय from रक्ख; पुच्छिय from पुच्छ. Roots, the original Sanskrit form of which contains ऋ, derive their past participle from the corresponding Sanskrit form by changing their त to ड ; e. g., कड (कृत), मड (मृत), आहड (आहृत), वावड (व्यापृत). A large number of the past participles are however derived directly from Sanskrit forms ; e. g., गय (गत), जाय (जात), दिट्ठ (दृष्ट), इट्ठ (इष्ट), रुट्ठ (रुष्ट), नियत्त (निवृत्त), लीण (लीन),

हीण (हीन), गीय (गीत), आलिन्त (आलिस or आदीस), उव्विग्ग
(उद्विग्न), किलन्त (क्लान्त), रिद्ध (ऋद्ध), समिद्ध (समृद्ध).

(iv) Past active participles are formed by adding
वन्त to the past passive participles ; e. g., हसियवन्त,
रक्खियवन्त, पुच्छियवन्त. Their use is rather rare in Amg.

(v) Potential passive participles are formed by
adding (i) णिज्ज to the root ; e.g., पासणिज्ज, वन्दणिज्ज, एसणिज्ज,
करणिज्ज; or by adding (ii) इयव्व to the root ; e. g., पासियव्व,
पुच्छियव्व, जाणियव्व. There are some forms of these partici-
ples derived from the corresponding forms in Sanskrit
such as कज्ज (कार्य), कायव्व (कर्तव्य), पेज्ज (पेय) etc.

90.   The Indeclinable past participle, Gerund, or
Absolutive in Amg. is formed by adding to the root :—

   (i) इत्ता and एत्ता, e. g., पासित्ता, करित्ता, हसित्ता, गच्छित्ता,
खविता, पासेत्ता, करेत्ता, हरेता.

  (ii) इत्ताणं and एत्ताणं, e. g., पासित्ताणं, पासेत्ताणं etc.

 (iii) इत्तु and एत्तु, e. g., सहित्तु, or सहेत्तु, जाणित्तु, बन्धित्तु.

 (iv) ऊणं or इऊणं, e. g., क्राऊणं, जाणिऊणं, दाऊणं. पासिऊणं.

  (v) ए, e. g., उड्डाए (as in उड्डाए उड्डेइ), परिन्नाए (परिज्ञाय),
समायाए (समादाय).

 (vi) दु e. g., कदु, साहदु (from सम् + ह), अवहदु.

(vii) derived from Sanskrit form in त्वा and य, such as
किच्चा (कृत्वा), नच्चा (ज्ञात्वा), भोच्चा (भुक्त्वा), सोच्चा
(श्रुत्वा), चिच्चा (त्यक्त्वा); अभिगम्म (अभिगम्य), निसम्म
(निशम्य), परिन्नाय (प्रतिज्ञाय), समादाय (समादाय).

91.   The Infinitive in Amg. is formed by adding to
the root :—

  (i) इत्तए or एत्तए, e. g., करित्तए, करेत्तए, साडित्तए, पाडित्तए,
ओवाइणित्तए ;

 (ii) उं or इउं e. g., दाउं, काउं, पासिउं, गिण्हिउं.

92.   Other verbal derivatives in Amg. are obtained
from Sanskrit by necessary phonetic changes. Thus we
have गमण (गमन), चरण, करण, दाया (दाना), दायग (दायक),
दाण (दान), गइ (गति) etc.

VII

NOUN DERIVATIVES

93. The feminine base from adjectives and nouns ending in अ is formed by adding आ or ई to the masculine base. Thus we have दारिया (दारिका), अया (अजा), एलया (एडका), गोरी (गौरी), मुञ्जमाणी, मुञ्जन्ती, पेच्छन्ती, पञ्चमी, छट्ठी, सत्तमी or सत्तमा, अट्ठमी or अट्ठमा etc.

94. The possessive adjectives in Amg. are formed by adding वन्त or मन्त, आल, आलू, इर, ई, इल्ल, सी (स्विन्); e. g., धणवन्त, गुणवन्त, पुण्णमन्त, सिरिमन्त; जडाल, रसाल; दयालू, ईसालू (इर्ष्यालु); वेविर (from वेपृ to tremble) गव्विर; धणी, अत्थी; दाहिणिल्ल, पुरत्थिमिल्ल, बाहिरिल्ल, पढमिल्ल, गामिल्ल, or गामेल्ल (from ग्राम, village); ओयंसी (ओजस्विन्), तेयंसी, (तेजस्विन्), जसंसी (यशस्विन्), मणंसी (मनस्विन्), नहंसी (नखवान्).

95. The abstract nouns in Amg. are formed from nouns and adjectives by adding त्त, त्ता, or त्तण, e. g. देवत्त, पुत्तत्त, मट्ठुरत्त; देवत्ता, पुत्तत्ता, नेरइयत्ता; आयरियत्तण, तक्करत्तण, मट्ठुरत्तण.

96. The स्वार्थे termination क (changed into अ or य or ग), which does not change the original meaning of a word, is often added in Amg. to nouns and adjectives; e. g., हिययअ (हृदय-क), बहुय (बहु-क), हत्थय (हस्त-क), मग्गदअ (मागद-क), चक्खुदअ (चक्षुर्द-क), भत्तघरअ (भक्तगृह-ग), पट्टय (पट्ट-क), मुहुत्ताग (मुहूर्त-क).

97. The comparative and superlative forms in Amg. are formed by adding तर, यर, तराअ, यराग, तराग and तम to the adjectives; e. g., अणिट्ठतर, अणिट्ठतराअ, अणिट्ठयर, आणिट्ठतम, कन्तयर, कन्ततर, कन्ततराअ, कन्ततराग, कन्ततम. The comparative and superlative forms in ईयस् and इट्ठ are borrowed from Sanskrit by effecting the necessary phonetic changes. Thus we have सेयं or छेयं (श्रेयस्) सेट्ठ, (श्रेष्ठ), जेट्ठ (ज्येष्ठ), कण्णीयस (कनीयस्) etc.

98. Other noun derivatives are borrowed from Sanskrit by necessary phonetic changes.

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VIII

COMPOUNDS

99. The compounds in Amg. are formed, and are explained, more or less in the same manner as they are formed and explained in Sanskrit. There are four principal types of compounds, viz. दन्द (Sk. द्वन्द्व), तप्पुरिस (Sk. तप्पुरुष), बहुव्वीहि (Sk. बहुव्रीहि) and अव्वइंभाव (Sk. अव्ययीभाव). Of these तप्पुरिस has two varieties called कम्मधारय (Sk. कर्मधारय), and उववय (Sk. उपपद, in which a verbal derivative is added to a noun). I explain below the nature of each of these types with suitable illustrations.

100. The दन्द compound is formed when two nouns, which can be used independently and without being compounded, are put together so as to form one word. In the explanation of such compounds we have to add च (if the word before ends in अनुस्वार) or य (if it ends in vowel). Thus we have : जीवाजीवा-जीवे य अजीवे य जीवाजीवा, soul and no-soul ; वत्थगन्धं-वत्थं च गन्धे य वत्थगन्धं, clothing and scented paste; नरपसूणं-नरा य पसू य नरपसू, तेसिं नरपसूणं, of men and animals ; गमनयरेसु-गामा य नयरा य गामनयरा, तेसु गामनयरेसु, in villages and cities ; भत्तपाणं-भत्तं च पाणं च भत्तपाणं, food and drink ; असणपाणखाइमसाइमेणं-असणं च पाणं च खाइमं च साइमं च असणपाणखाइमसाइमं, तेणं, असणपाणखाइमसाइमेणं, by food, drink, eatables aud relishes ; बीयहरियाणि-बीयाणि य हरियाणि य बीयहरियाणि, seeds and green grass ; वच्चमुत्तं-वच्चं च मुत्तं च वच्च-मुत्तं, dung and urine.

101. The कम्मधारय is a variety of तप्पुरिस compound and is formed by putting together an adjective and the noun it qualifies, or by putting together adjectives or by putting together two nouns in apposition. Thus we have नीलुप्पलं-नीलं उप्पलं नीलुप्पलं, a blue lotus. सुहकम्माइं-सुहाइं कम्माइं सुहकम्माइं, auspicious deeds ; पुव्वकम्माइं-पुव्वाइं कम्माइं

पुव्वकम्माइं, deeds of former life ; सेयरत्ते-सेए य रत्ते य सेयरत्ते, white and red ; सब्भिन्तरबाहिरं-सब्भिन्तरं च बाहिरं च सब्भिन्तर-बाहिरं, inner and outer ; अहुणोवलित्तं-अहुणा उवलित्तं अहुणोवलित्तं, (a house) just besmeared with cowdung ; अणलसे-न अलसे अणलसे, not lazy, active ; अदिन्नं न दिन्नं अदिन्नं not given ; अहिंसा-न हिंसा अहिंसा, non-injury.

102.   The उववय compound in Amg. is also a variety of तप्पुरुष and is formed by adding a verbal derivative to a noun.   Thus we have तित्थगरे-तित्थं करेइ त्ति तित्थगरे, founder of a religious system ; लोगपज्जोयगरे-लोगस्स पज्जोए लोगपज्जोए-(तप्पुरिस), लोगपज्जोयं करेइ त्ति लोगपज्जोयगरे, illumining the world ; नाणदंसणधरे-नाणं च दंसणं नाणदंसणाइं (दन्द), नाणदंसणाइं धरइ त्ति नाणदंसणधरे, possessor of knowledge and faith ; अभयदए-अभयं देइ त्ति अभयदए, one who gives protection ; मग्गदए-मग्गं देइ त्ति मग्गदए, one who makes or shows the path ; निरयंगामी-निरयं गच्छइ त्ति निरयंगामी ; one who goes to hell ; धम्माणुवत्ती-धम्मं अणुवत्तइ ●र अणुवट्टइ त्ति धम्माणुवत्ती one who follows or obeys religious instruction.

103.   The तप्पुरिस compound is formed of two words the first of which is put in an oblique case (i. e., case other than Nominative) in its explanation.   Thus we have several sub-varieties of this compound according to the case in which the first word is put ; (i) परिसागए-परिसं गए परिसागए, gone to the assembly, in the midst of an assembly ; (ii) विसमरणं-विसेणं मरणं विसमरणं, death by poison ; महुकारसमा-महुकारेणं समा महुकारसमा, like a bee ; वायाइद्धे-वाएणं आइद्धे वायाइद्धे, shaken by wind; आगइगइविन्नाया-आगई य गई य आगइगईओ (द्वन्द्व), आगइगईहिं विन्नाया आगइगइ-विन्नाया (तप्पुरुष), recognised by (their movement of) coming and going. (iii) सुहधम्मे-सुहाए धम्मे सुहधम्मे, religious practice for happiness ; (iv) चोरभयं-चोराओ भयं चोरभयं, fear of thief ; रुक्खपडणं-रुक्खाओ पडणं रुक्खपडणं, falling from a tree ; (v) पुण्णफलं-पुण्णस्स फलं पुण्णफलं, fruit of meritorious

deed; भत्तेसणा–भत्तस्स एसणा भत्तेसणा, seeking of food. बुद्धवयणं-बुद्धस्स वयणं बुद्धवयणं, the word of the wise; पाणाइवाए-पाणस्स अइवाए पाणाइवाए, injury to a living being ; गहवई-गहस्स पई गहवई, lord of a house, a house-holder ; रयहरणं-रयस्स हरणं रयहरणं, (a piece of cloth for) the wiping of the dust. सङ्कट्ठाणं सङ्काए ठाणं सङ्कट्ठाणं, a place of fear, a suspicious place; (vi) गिहवासे-गिहंसि वासे गिहवासे, dwelling in a house; गाणकुसले-गाणंसि कुसले गाणकुसले, expert in music, पुरिसोवयार-कुसला-पुरिसस्स उवयारा पुरिसंवयारा, पुरिसोवयारेसुं कुसला पुरिसो-वयारकुसला, clever in serving men ; नाणापिण्डरया-नाणापिण्डेसुं रया नाणापिण्डरया, used to obtain food from various places or houses.

104. The बहुव्वीहि compound is formed by putting together an adjective and a noun, or two nouns; the whole becoming an attribute of a third object. The relation between the adjective and the noun or the two nouns is expressed by an oblique case of the relative pronoun ज in the explanation of the compound. The adjective in this compound may or may not be placed first. Thus we have जियकोहे–जिए कोहे जेणं से जियकोहे, one who has conquered anger ; सम्मदिट्ठी-सम्मं or सम्मा दिट्ठी जेसिं ते सम्मदिट्ठी, those who hold the right view ; पञ्चिन्दिए-पञ्च इन्दियाइं जस्स से पञ्चिन्दिए, one who has got five sense-organs ; सुट्ठियप्पा-सुट्ठिए अप्पा जस्स से सुट्ठियप्पा, one whose mind is concentrated ; धूमकेऊ-धूमे केऊ जस्स से धूमकेऊ, (fire) of which smoke is the mark ; नीरया-निग्गए रए जेसिं ते नीरया (monks), who are free from impurities ; अणेगजीवा-अणेगे जीवा जीसे सा अणेगजीवा, (earth), having many living cells ; अणगारे-अविज्जमाणं अगारं जस्स से अणगारे, one who has no house, a houseless monk ; पिहियासवा-पिहिया आसवा जेहिं ते पिहियासवा, (monks) who have stopped doing sinful activities. परमाहम्मिया-परमे धम्मे जेसिं ते परमाहम्मिया, those whose duty or aim is to seek pleasure or highest bliss (परम); संजयविरयपडिहयपच्चक्खायपावकम्मे-पडिहयं जहा सिया तहा पच्चक्खायं पडिहयपच्चक्खायं (कम्मधारए), पावं कम्मं पावकम्मं

(कम्मधारए), पडिहयपञ्चक्खायं पावकम्मं जेणं से पडिहयपञ्चक्खायपावकम्मे
(बहुव्वीहि), संजए विरए (विसेसेणं रए विरए) पडिहयपञ्चक्खायपावकम्मे य
संजयविरयपडिहयपञ्चक्खायपावकम्मे, one who is self-controlled
(संजय), devoted to duty (विरय) and who has completely
renounced doing sinful deeds ; परीसहरिऊदन्ता-परीसहा एव
रिऊ (कम्मधारए), दन्ता परीसहरिऊ जेहिं ते परीसहरिऊदन्ता, those
who have subdued or curbed their enemies, namely, the
unpleasant contacts. सपुत्ते-पुत्तेणं सह सपुत्ते, with his son ;
ससरक्खे-रएणं सह ससरक्खे (सरजस्क), full of dust or impurities.

105.   The अव्वईभाव or adverbial compound in Amg.
is formed by putting together an indeclinable or a
preposition, and a noun.   Thus we have :—जावज्जीवं or
जावज्जीवाए-जाव जीवे वट्टइ ताव जावज्जीवं or जावज्जीवाए, so long
as life lasts ; अहासुहं-जहा सुहं सिया तहा अहासुहं, as would
please you ; आणुपुव्विं-पुव्वेणं अणुवट्टमाणं, in due order ;
अहागडं-जहा (कडं) सिया तहा अहागडं, as would be done
(obtained).   There is a class of adverbs which have the
Genitive ending स्स such as तडतडस्स, (breaking a thing)
with the तड sound in the fashion of a rope ; सरसरस्स,
(climbing) with the सर sound in the fashion of a snake ;
दवदवस्स, (going) with a quick gait or with quick steps ;
छडछडस्स, (whipping) with the सट sound of a whip ; धगधगस्स
(burning) with the धग sound of fire ; मडमडस्स, (killing an
animal) with the मड sound in the fashion of a butcher,—
which also may be regarded as adverbial compounds.

IX

SYNTAX

106.   The order of words in Amg. prose is more
or less governed by the same principles as are applicable
to Sanskrit.   Ordinarily, adverbial phrases denoting time
and place are placed at the commencement of the
sentence ; then comes the subject term together with its

attributes or adjectival phrases and relative clauses dependent upon it ; then comes the object term together with its attributes or adjectival phrases and relative clauses dependent upon it ; then come adverbs followed by the verb. The adjectives normally precede the noun they qualify, but at times, particularly when the adjectival phrase consists of more than one word, they are allowed to come after the noun.

107. This rule about the position of words in a sentence is considerably slackened in metrical composition where a verb may come before all other words such as subject and object.

108. The adjectives qualifying a noun generally agree with it in number, gender and case. The cardinal numbers, declined in the singular only, namely, numbers from 19 to 48, and from 59 to 99, agree with the noun they qualify in case only. Thus we have : नायाणं एगूणवीसं अज्झयणा पन्नत्ता, ' of the nāyas (i. e., narratives of well-known persons), they have declared nineteen lessons '; सुमिणसत्थेसु बायालीसं सुमिणा, तीसं महासुमिणा, बावत्तरिं सव्वसुमिणा पन्नत्ता, ' in books on dreams they mention fortytwo dreams, thirty great dreams, (in all) seventy-two dreams '; वीसं वासाइं सामण्णपरियागं पाउणित्ता, ' having led the life of a monk for twenty years '; बावत्तरिं कलाओ सिक्खावेत्ता, ' having taught seventy-two arts '; पञ्चहत्तरीए वासेहिं, सेसेहिं, ' with seventyfive years still left '; बावीसाए परीसहेसु, ' in twenty-two unpleasant contacts or troubles '.

109. But sometimess in prose as well as in verse the usual rules of concord of number, gender and case are not observed in Amg. (i) एएणं, भन्ते, कारणेणं अहं पएसिं रायं... हव्वमाणेस्समो, ' under this pretext, sir, I shall just bring King Paesi hither '. Here the subject अहं in the singular is used with the verb आणेस्सामो in the plural. अङ्कवाणिया

इ वा...सुकं भंसिउकामा नो सम्मं पन्थं पुच्छइ, 'just as dealers in precious stone अक्ख......desirous of evading taxation, do not ask or go by the right route.' Here the subject अक्ख-वाणिया in the plural is used with the verb पुच्छइ in the singular. (ii) Sometimes forms of nouns or adjectives, different in gender, are made to agree with one another; जावन्ति पाणा, 'as many living beings'. Here जावन्ति in the neuter gender goes with पाणा in the masculine gender. दोन्नि, तिण्णि and चत्तारि are forms of neuter gender, but they are used with words of the masculine or feminine gender; दोन्नि पुरिसा, 'two persons'. (iii) Sometimes nouns in one case are made to agree with their adjective in another case : सइ अन्नेण मग्गेण (दशवैकालिक, V. I. 6) 'there being another passage available'. Here मग्गेण in the Instrumental case is made to agree with सइ (Sk. सति) in the Locative case. Examples of anacoluthon, i. e. a sudden change of construction from active voice to passive voice, are also noticed in Amg.: अभिगमणिज्जे णं, चित्ता, अहं एस पुरिसे 'Is, O Citta, this person fit to be visited by me ?' Here the potential passive participle अभिगमणिज्जे is linked with अहं in the Nominative whereas it should have been मए, i. e., in the Instrumental.

110.   The relative pronoun agrees with its antecedent in number and gender. In metrical composition this rule is at times slackened as can be seen from अच्छन्दा जे न भुञ्जन्ति न से चाइ त्ति बुच्चइ-दसवेयालिय, II. 2, where जे भुञ्जन्ति in the plural is made to agree with से in the singular.

111.   The different cases of nouns in Amg. are used in the same way as in Sanskrit. There are however a few specialities of the language. The Genitive is the most general case in Amg. and as such can take the place of any oblique case as can be seen from the following illustrations :—तेसिमेयमणाइण्णं निग्गन्थाण महेसिणं, where Genitive is used for the Instrumental; चोरस्स बीहइ, where Genitive

is used for Ablative. The Locative case is used for the Accusative especially with verbs indicating motion as गामे जामि, गामे अधिवसामि. Similarly Instrumental is used in the place of Locative as तेणं कालेणं, तेणं समएणं, दिव्वेहिं कामभोगेहिं मुच्छिए. The Dative is almost absent in Amg. and its place is taken by the Genitive except in a few cases like सवणयाए, पासणयाए etc. where it has the sense of an Infinitive.

112. Sometimes in prose as well as in verse case-endings are dropped :—अन्तेउरपरियाल सद्धिं संपरिवुडे, 'surrounded by his wives and retinue'. Here सद्धिं requires परियालेणं i. e., the Instrumental case, while the text gives परियाल without case-ending, मङ्गलाइं वत्थाइं पवर परिहिए, 'elegantly putting on auspicious clothes.' Here पवर is an adverb and should have the ending of the Accusative, while the text gives it without the case-ending. तय सं व जहाइ से रयं, 'he leaves off all dust as (a snake leaves) his own skin or slough.' Here तय should have been तयं, i. e. in Acc. singular. घोरा य विवाग कम्मुणो, the results of one's acts are terrible.' Here विवाग is used without the ending of Nom. plural.

113. The Amg. language frequently uses synonymous words in the same sentence either separately or in compounds. Thus we have अज्झत्थिए, चिन्तिए, पत्थिए, मणोगए, संकप्पे· लद्धे, पत्ते, अभिसमन्नागए; आसुरुत्ते, रुट्ठे, कुविए, चण्डिक्किए, मिसिमिसेमाणे; आइक्खइ, भासइ पन्नवेइ, परूवेइ etc.; अद्धरत्तकाल-समयंसि, where काल and समय are synonyms ; मच्छियाचड-गरपहकरेणं where चडगर and पहकर both mean swarm; अम्बरवत्थ-नियत्थे, where अम्बर and वत्थ are synonyms ; वसाणुए where वस and अणुअ (अनुग) are synonyms ; सोच्चा निसम्म where both mean the same thing.

114. Certain phrases such as उट्ठाए उट्ठेइ, 'he stood up by rising from his seat or by leaving his seat,' are found

in Amg. only. The frequent use of the expletive particle णं also is peculiar to this language.

115. The Amg. literature has devised certain devices of effecting economy of space in writing and as such they deserve notice.

(i) They use वण्णओ to indicate long and typical descriptions of persons or objects such as king, queen, prince, councillors, merchants, towns, cities, gardens, temples, groves of trees etc., e. g. तेणं कालेणं तेणं समएणं चम्पा नामं नयरी होत्था । वण्णओ.

(ii) They use the word जाव to abridge passages, the words before and after जाव referring to words as they occur in complete passages elsewhere e. g., तरुणे जुगवं जाव निउणसिप्पोवगए.

(iii) They use numbers from 2 to 6 to avoid repetition of synonymous terms.

(a) The figure 2 occurring after a finite verb stands for its Indeclinable past participle or Absolutive; e. g., वन्दइ नमंसइ; २ एवं वयासी, where the figure stands for वन्दित्ता, नमंसित्ता; एज्जमाणं पासइ, २ धणुं परामुसइ, where the figure stands for पासित्ता ; sometimes figure 2 is followed by त्ता as २ त्ता.

(b) The figure 2 occurring after an adjective means repetition of the adjective ; e. g., महया २ सद्देणं is equal to महया महया सद्देणं; पडिजागरमाणी २ विहरइ, stands for पडिजागरमाणी पडिजागरमाणी विहरइ; पगड्डिज्जमाणे २ stands for पगड्डिज्जमाणे पगड्डिज्जमाणे; जम्बुद्दीवं २ for जम्बुद्दीवं दीवं ; sometimes the figure denotes a synonymous expression ; e. g. तेणं कालेणं २, where the figure stands for तेणं कालेणं तेणं समएणं.

(c) The figure 3 is used to express synonymous words numbering three; e. g., लद्धा ३ stands for लद्धा, पत्ता, अभिसमन्नागया; सङ्किए ३ for सङ्किए, कंखिए, वितिगिच्छासमावन्ने;

आउक्खएणं ३ for आउक्खएणं अवक्खएणं ठिइक्खएणं; सन्ता ३ for
सन्ता, तन्ता, परितन्ता; पच्चक्खामि ३ for मणसा वयसा कायसा न
करेमि, न कारवेमि करेन्तं पि अन्नं न समणुजाणामि; समणेगं ३ for समणेगं
भगवया महावीरेगं.

(d) The figure 4 is used as above; e. g.; एवमाइक्खइ
४ for एवमाइक्खइ, एवं भासइ, एवं पन्नवेइ, एवं परूवेइ; आलम्बणं ४ for
आलम्बणं, पमाणं, आहारे, चक्खू; सन्तेहिं ४ for सन्तेहिं, तच्चेहिं, तहिएहिं;
सब्भूएहिं; असणं ४ for असणं पाणं खाइमं साइमं; मंसेहिं य ४ for मंसेहिं
य सोंल्लेहि य तलिएहि य भज्जिएहि य: आसाएमाणीं ४ for आसाएमाणीं,
विसाएमाणीं, परिभुञ्जेमाणीं, परिभाएमाणीं; मुच्छिए ४ for मुच्छिए, गिद्धे,
गढिए, अज्झोववन्ने; उप्पत्तियाहिं ४ for उप्पत्तियाहिं, वेगइयाहिं,
कम्मियाहिं, पारिणामियाहिं; साडित्तए ४ for साडित्तए, पाडित्तए, गालित्तए,
विद्धंसित्तए; सडइ ४ for सडइ, पडइ, गलइ, विद्धंसइ.

(e) The figure 5 is used as above; e. g. सिज्झिहिइ
५ for सिज्झिहिइ, बुज्झिहिइ, मुंचिहिइ, परिनिव्वहिइ, सव्वदुक्खाणं अन्तं
करेहिइ; पुप्फ ५ for पुप्फ, वत्थ, गन्ध, मल्ल, अलंकार; अज्झत्थिए ५ for
अज्झत्थिए, पत्थिए, चिन्तिए, मणोगए, संकप्पे; आसुरत्ते ५ for आसुरत्ते,
रुट्ठे, कुविए, चण्डिक्किए, मिसिमिसेमाणे; अणिट्ठेहिं ५ for अणिट्ठेहिं,
अकन्तेहिं, अप्पिएहिं, अमणुन्नेहिं, अमणामेहिं; भीए ५ for भीए, तत्थे,
तसिए, उव्विग्गे, संजायभए; धम्मकंखिया ५ for धम्मकंखिया,
पुण्णकंखिया, सग्गकंखिया, मोक्खकंखिया, धम्मपुण्णसग्गमोक्खकंखिया;
सुमुहे गाहावई, ५ for the five phrases धन्ने णं सुमुहे गाहावई, पुण्णे
णं सुमुहे गाहावई, कयत्थे णं सुमुहे गाहावई, कयलक्खणे णं सुमुहे गाहावई,
सुलद्धे णं सुमुहस्स गाहावइस्स जम्मजीवियफले.

(f) The figure 6 is used as above; e. g., इड्ढी ६ for इड्ढी,
जुई, जसो, बलं, वीरियं, पुरिसक्कारपरक्कमे; सुरं ६ for सुरं, महुं, मेरयं,
मज्जं, सीहुं, पसन्नं; इट्ठा, ६ for इट्ठा, कन्ता, पिया, अभिरामा, मणुन्ना,
मणामा; वेज्जा ६ for वेज्जा, वेज्जपुत्ता, जाणया, जाणयपुत्ता, तेगिच्छा
तेगिच्छिपुत्ता.

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