

INTRODUCTION TO
ARDHA-MĀGADHĪ

A. M. GHATAGE, M. A., Ph. D.
Rajaram College, Kolhapur.

SCHOOL & COLLEGE BOOK-STALL
KOLHAPUR

1941

INTRODUCTION TO
ARDHA-MĀGADHĪ

A. M. GHATAGE, M. A., Ph. D.
Rajaram College, Kolhapur

SCHOOL & COLLEGE BOOK-STALL
KOLHAPUR

1941

Publisher :
D. N. MOGHE, B.A.,
School and College
Book-Stall, Kolhapur.

All rights reserved by the Author.
Second Revised Edition 1941.

Printer :
M. N. KULKARNI,
The Karnatak Print-
ing Press, Chira
Bazar, Bombay, 2.

To
My Teachers

Prof. A. N. UPADHYE,
M.A., D.Litt.

Prof. H. D. VELANKAR,
M.A.

P R E F A C E

The present *Introduction* is mainly intended for High School and College students and presupposes no knowledge either of Ardha-Māgadhī or of Sanskrit. A general acquaintance with the latter will, however, help the students greatly in mastering the language much more rapidly and thoroughly. This book, particularly in its first and third parts, will be found useful also to advanced students of this language.

The book is divided into three parts, each of which is further divided into chapters or lessons. The first part dealing with the Phonology of the language, is so arranged as to group together the different changes under linguistic categories and yet keep them as simple as possible. The rules of general application are clearly separated from those of limited extent. The major portion of this part printed in big type is intended for the elementary students and is written in the simplest language with ample illustrations and exercises, which are, however, only illustrative and can be easily supplemented with words from the rules. All matter printed in small type in this part is meant for the teacher and students of linguistics who may look for some amount of scientific explanation of the facts given and which will help them in collecting new facts of similar nature. Linguistic terminology is used in this part to save the students from confusion arising out of apparently contradictory statements ; and transliteration is used throughout. If necessary the first and the fifth chapters may be entirely

passed over in case of elementary students. To make a progressive study of phonology possible all rules are supplied with a first few illustrations which do not imply the application of other rules. In the first instance the rules should be explained with reference to those examples and others should be taken up at the time of revision.

The second part is divided into fifteen lessons and comprises the whole of the Morphology and the chief usages of the grammatical forms. Even though this part is so written as to imply no knowledge of the first, it is advisable to master at least the most general rules of phonology to ensure correct pronunciation and writing; as also to save the trouble of remembering all words as new when they can be easily memorised with the help of a few rules. Each lesson gives some part of grammar with ample illustrations of their use and two sets of exercises for translation. The grammar given in bold type is the most important and absolutely necessary with which the student is expected to be thoroughly acquainted. The matter in small type and in transliteration gives a more systematic explanation of the origin and formation of grammatical forms and should be used strictly as matter for reference only. The method of classification used here is historical and usually a complicated one while other methods of an easier nature are left for the teacher to work out in the class. By this two-fold treatment was it possible to make a distinction of forms which the students should be asked to use in writing and forms which he should be able to understand when used in literature, a distinction absolutely necessary in case of AMg. grammar. I need hardly state that all the forms given are taken from literature and no form is admitted merely on the statements of the Prākṛit grammarians, whose multiplicity of forms,

though useful historically, should be the thing avoided in a grammar of the present nature and scope.

The third part deals in a more systematic manner than was possible in the second with the syntax and compounds and is meant for those who have mastered the second. The sentences given here are taken from standard works. Usages which the student is warned from imitating and topics like word-order are again given in small type.

The appendices give a brief grammatical summary for ready reference ; two glossaries for working out the exercises in the first two parts and an explanatory index, which not only serves to put together related matter which was separated in the text for convenience, but also supplies explanations of all technical terms with their Sanskrit equivalents and abbreviations, phonetic transcription etc. used in the text. All difficulties met with while reading the text will find their explanations in the index, which is thus meant to be used at every step. Finally I must add that this book does not claim to be a self-instructor but a serious text-book to be worked out in the class by both the students and teachers. Naturally a good deal of latitude is left to the teachers in choosing and selecting out of it and explaining it according to their own method to suit the capacities of their students.

It is evident that the present work is mainly a compilation and a list of books used in its preparation will be found in the index under the names of their authors. I have made use of most of the writers on Prākṛit and Sanskrit grammar though a few may not be found in the index because no specific opinion of them is cited in the text. On a closer comparison it will be seen that the book, though essentially

based on its predecessors, shows a respectable amount of new matter, explanations and system of arrangement.

I record here my thanks to my teachers Prof. A. N. Upadhye, M.A., D.Litt. and Prof. H. D. Velankar, M.A. for constant help in the writing of the book and to Mr. J. N. Dani, B.A. (Hon.) B.T. for help in preparing the press copy and proof-reading. Finally I must not forget to thank the Publisher and Printer for doing their work with enthusiasm and great care.

Kolhapur
August 1941 }

A. M. GHATAGE

CONTENTS

	PAGES
INTRODUCTORY 1-5	1-6
Ardha-Māgadhi 1-2. Language-Study 3-5.	
PART I. PHONOLOGY.	
CHAPTER ONE. Alphabet, Sounds and Vocabulary	9-14
Alphabet 6. Pronunciation 7. Orthography 8. Syllable 9. Quantity 10. Stress 11. Punctuation 12. Vocabulary 13, 14.	
CHAPTER TWO. Single Consonants	15-34
Initial consonants 18-27. Medial consonants 28-49. Final consonants 50-53. Ex. 1-7.	
CHAPTER THREE. Conjunct Consonants	35-54
General notions 54-57. Groups with Mutes 58-80. Groups with Nasals 81-87. Groups with Semi-vowels 88-91. Groups with Liquids 92-95. Other group changes 96-97. Groups of three consonants 98. Initial groups 99. Ex. 1-4.	
CHAPTER FOUR. Sonants, Vowels and Visarga.	55-65
Sonants 100-103. Vowels 104-113. Visarga 114-116. Ex. 1-4.	
CHAPTER FIVE. Other Phonetic Changes	66-73
Anaptyxis 117. Nasalisation 119. Effects of accent 121-123. Syncope 124. Haplology 125. Metathesis 126. Samprasāraṇa 128. Ex. 1-3.	

	PAGES
CHAPTER SIX. Sandhi	74-80
Vowel Sandhi 130-139. Survivals of Sanskrit	
Sandhi 140, 141. Consonantal Sandhi 142-144.	
Ex. 1, 2.	

PART II. MORPHOLOGY.

LESSON ONE	83-89
Gender 145. Number 146. Cases 147. Masculine	
nouns ending in -a 148-149. Change in Gender	
150. Themes 151. Derivation 152. Additional	
forms 153. Historical 154. Ex. 158-159.	
LESSON TWO	89-96
Tenses 160. Padas 161. Classes of verbs 163.	
Present 165. Thematic bases 166, 167. Athema-	
tic bases 168. Root <i>as-</i> 170. Ex. 171, 172.	
LESSON THREE	97-100
Neuter nouns ending in -a 173-176. Present 177-	
179. Ex. 180, 181.	
LESSON FOUR	100-105
Feminine nouns ending in -ā 182-184. Change of	
gender 185. Themes 186. Derivation 187. Addi-	
tional forms 188. Origin 189. Present 190-192.	
Adjective 193. Ex. 194, 195.	
LESSON FIVE	105-113
Masculine nouns ending in -i and -u 196-201.	
Past tense 203-205. Past passive participle 206-	
208. Use 209, 210. Ex. 211, 212.	
LESSON SIX	113-119
Neuter nouns ending in -i and -u 215, 216.	
Future 217-224. First person pronoun 225-226.	
Present active participle 227-229. Ex. 230, 231.	

CONTENTS

xi

	PAGES
LESSON SEVEN	119-123
Feminine nouns ending in <i>-i</i> and <i>-u</i> 232-234.	
Imperative 235-237. Second person pronoun 238.	
Ex. 239, 240.	
LESSON EIGHT	123-129
Feminine nouns ending in <i>-i</i> and <i>-ū</i> 241, 242.	
Potential 243-247. Gerund 248-250. Ex. 251,	
252.	
LESSON NINE	129-134
Demonstrative pronoun <i>ta-</i> 253, 254. Causal	
255-257. Infinitive 258-260. Ex. 261, 262.	
LESSON TEN	134-138
Passive 263-267. Interrogative pronoun 268-	
270. Ex. 271, 272.	
LESSON ELEVEN	138-143
Present passive participle 273, 274. Potential	
passive participle 276-278. Nominal derivatives	
279-283. Degrees of adjectives 284. Ex. 285,	
286.	
LESSON TWELVE	143-147
Consonantal declension 287-295. Ex. 296, 297.	
LESSON THIRTEEN	147-150
Demonstrative pronoun <i>eya-</i> 298, <i>idam</i> 299.	
Denominatives 301. Desideratives 302, Intensives	
303. Ex. 304, 305.	
LESSON FOURTEEN	150-153
Cardinal numerals 306-309. Ordinals 310. Frac-	
tions 311. Multiplicatives 312. Distinctives	
313. Numeral adjectives 314-316. Ex. 317, 318.	
LESSON FIFTEEN	153-156
Adverbs 319-322. Prepositions 323, 324. Con-	
junctions 325. Ex. 326, 327.	

	PAGES
PART III. SYNTAX & COMPOUNDS.	
I. ARTICLE 328	159
II. AGREEMENT 329-344	159-166
III. NUMBER 345-348	166-167
IV. CASES 349-403	167-181
V. PRONOUNS 404-415	181-183
VI. TENSES 416-429	183-186
VII. MOODS 430-437	186-188
VIII. CAUSAL 438, 439	188
IX. PARTICIPLES 440-452	189-191
X. GERUND 453-458	191-192
XI. INFINITIVE 459-462	192-193
XII. PHRASE 463-478	193-197
XIII. WORD-ORDER 479-500	197-201
XIV. COMPOUNDS 501-515	201-207
APPENDICES.	
Grammatical Summary 516-525	211-220
Ardha-Māgadhī English Glossary	221-231
English Ardha-Māgadhī Glossary	232-237
EXPLANATORY INDEX	238-253

INTRODUCTORY

I. ARDHA-MĀGADHĪ

1 Ardha-Māgadhī belongs to the group of Middle Indian languages (MIA) which are collectively called Prākritis. They form a connecting link between the Sanskrit language—both Vedic and Classical Sanskrit including the Epic idiom (OIA)—and the Modern Indian languages (NIA) like Marāṭhī, Gujarātī, Hindī, Bēngālī etc. Naturally the study of any Prākrit language must be carried with constant reference to Sanskrit on the one hand and the Modern Indian languages on the other.

Only one Middle Indian language, Pāli, developed a system of grammar written in the same dialect. Even then these grammars were greatly dependent on the systems of Sanskrit grammar. The same is the case with its lexicons. The commentaries on the Pāli-canon were, however, composed in the same language, though decidedly of a younger type. All these facts give the study of Pāli an independence and uniformity which is quite lacking in the study of other Prākrit dialects.

Similar must have been the position of Ardha-Māgadhī as well. We have some indications of grammars in the Prākrit languages and at least two lexicons in Prākrit are available at present. The early commentaries on the Jain canon like Nijjuttī, Bhāsa and Cūṇṇī are in the same language. Soon, however, Sanskrit, began to usurp the place of Prākrit in all these fields and most of the available grammars of Prākrit are in Sanskrit. The commentaries then appeared in Sanskrit and Prākrit held its place only in nār-

rative and exegetical works. This close connection and dependence of Prākṛits on Sanskrit explains the comparative method used in their study by the early grammarians and later on by modern scholars. This, however, need not mean that the source (Prakṛti) of these languages is Sanskrit.

Phonology is itself the product of the comparative method and is mainly confined to the study of the vocabulary of a language on its formal side. It is based on etymology and traces the evolution of sounds, single and in combinations, from the older stage to a younger one. It is studied here in comparison to Sanskrit which is presumed to mark the older stage in the Indo-Aryan languages when brought in relation to the Ardha-Māgadhī Prākṛit. An attempt is made in the second part to study the morphological facts of the language independently with brief notes on the problems of historical origins. One can also begin the study of this language at this point by presupposing all the words as being given independently, as is usually done in case of Sanskrit. The syntax is purely descriptive and makes no attempt at historical or psychological explanation.

2 Strictly speaking Ardha-Māgadhī is the language of the Sacred Books of Jainism, the so-called Ardha-Māgadhī canon. In the form in which it is available to us, it consists of 45 books of different forms and varied contents. Probably it was the language of the ancient country of Magadha, used by Mahāvīra to preach his religion. As is to be expected, it must have undergone many changes in course of time.

The name of this language is explained as (i) 'having half the nature of Māgadhī' which is true to the extent that it preserves, at least in its older phase as far as it can be ascertained, such features of Māgadhī as the change of -r- to -l- and the Nom. Sing. in -e; and (ii) 'current in half the country of Magadha' which may be equally probable from what we know of Mahāvīra's wanderings and the later history of Jainism. Numerous passages of the canon tell us that Mahāvīra preached in the Ardha-Māgadhī language, which is claimed to be the same as the language of the

present canon. It is important to note that the Buddhist tradition attributes the name *Māgadhi Nirutti* to the so-called Pāli language of their canon. Considering that both the teachers lived and worked in the same locality and at the same time, it is difficult to admit the claims of both.

Hemacandra calls this language *ārṣa* 'belonging to the sages' as did the medieval commentators the archaisms of the epics, and he notes its peculiarities in imitation of the *chandasi* of Pāṇini. The later development of this language in the post-canonical works is called by the simple name *prākṛta* by later writers. While Prākṛit grammarians and to some extent Sanskrit rhetoricians noted and explained the distinctions between various Prākṛit dialects, the writers cared little for them in actual practice. So the picture of these languages in the inscriptions and literary works is one of an inextricable intermixture of dialectal features as seen from the standard of the grammarians.

Ardha-Māgadhi is no uniform speech. Just as we can distinguish between the older and the younger strata of the canon, so also we can demarcate between the older and younger phases of the language, without, however, making the two divisions coincide in all the details (Note, for instance, the Nom. Sing in *-e* of younger prose and in *-o* of older works in verse). A similar distinction may be observed in the later Jain Māhārāṣṭrī. It must be observed, however, that the linguistic demarcation between the later works of the canon and early works of the post-canonical literature is very uncertain and may even lack real basis in facts.

What is attempted here is not a pure description of Ardha-Māgadhi but also of what the Prākṛit scholars call as Jain Māhārāṣṭrī, the language which is an unbroken continuation of the canonical language. It is at the basis of Hemacandra's Prākṛit Grammar and probably the most comprehensive of all the Prākṛit languages.

II. LANGUAGE-STUDY

3 The study of a language means primarily the ability to speak it and to understand it when spoken, and second-

darily the ability to read and write it. In the classical languages the second aim plays a far important rôle while, in the living tongues the first claims the whole attention. A scientific study of a classical language, therefore, means a knowledge about its *orthography* or mode of representing the sounds in graphic forms, *orthoëpy* or the relation between the pronunciation and the conventional spelling, *phonology* or the study of its sound system in close relation to a cognate language with a view to trace its origin and development, *morphology* or the study of the formation of the different grammatical forms like those of nouns, pronouns and numerals called the declension and those of verbs called the conjugation, *syntax* dealing with the usages of those forms in the sentences and finally *vocabulary* or mass of words giving expression to different concepts in the mind of the speaker.

4 The prime unit of a language is a sentence which is self-sufficient and which expresses in the form of a series of sounds the verbal image of the speaker representing an idea in his mind. It may consist of a single word like the form of imperative or vocative or a complicated structure of many periods. Usually the sentence consists of a limited number of words put together. This word in a sentence has a stable part called the *stem*, expressing the meaning and a part added to it, which points out its exact relation to other words. These changeable parts are called the terminations or *inflections*. Consisting normally of a sound or a group of sounds without a meaning of their own, they may be added to the stem (suffixes) or placed before it (prefixes) or inserted in the body of the word (infixes). The function of the inflection may also be performed by the place of the word in the sentence or *word-order*. The words themselves may be nouns, pronouns etc. or verbs and verbal derivatives. A few

of them do not admit of inflections and are, therefore, called *indeclinables*.

5 Speaking phonetically, a word may consist of one or more syllables. A *syllable* is that part of the sound continuum which encloses a peak of sonority and is bounded on both sides by two points of least sonority. In its turn the syllable is made up of two different elements called *vowels* and *consonants*. Vowels are either short or long according as the time taken for pronouncing them is brief or long. Consonants on the other hand, are said to be single when they are immediately preceded and followed by a vowel and conjunct when two of them come together without a vowel between them.

The articulate sounds of which the language is made are produced by a stream of air expelled from the lungs and passing through the trachea and forcing its way through the two vocal cords at its upper end and escaping through the mouth or nose or both. The various sounds differ according to the nature of the obstacle to the air passage (Mode of Articulation) and the place in the mouth where the obstacle takes place (Place of Articulation).

When the vocal cords are brought in contact the air sets them in vibration and the result is a *voiced* sound. But if they are kept apart there results the *unvoiced* sound or breath. If the voice passes through the mouth without any obstacle, it gives rise to vowels like [i, u, e, o,] etc. differentiated by the size of the resonance chamber formed by the shape of the tongue and the lips. According as the front or the middle or the back part of the tongue is raised the vowels are called *front*, *neutral* or *back* vowels. With or without the protrusion of the lips they become *rounded* or *unrounded*. If the voice is made to escape through the nose there result the *nasals* like [n, m] and if through both mouth and nose the result is the *nasal vowel* [ī, ū]. If the voice is made to undergo an obstruction in the mouth there result the *voiced stops* like [g, d] (*Mediae*) and their *aspirates* like [gʰ, dʰ]

when followed by a voiced aspiration. If to the voice is added friction the result is a *voiced fricative* [v, z]. If it is given a lateral explosion it produces [l] and if trilled [r]. If to the vowel resonance of [i] and [u] friction is added by raising the tongue higher the result is a *semi-vowel* like [j] or [w]. If the friction is added in the glottis itself the result is the voiced [ɦ].

If the breath is obstructed in the mouth there follows an *unvoiced stop* like [k, t] (Tenues), which like all stops, consists of an implosion, a stop and an explosion. If followed by an aspirate, they result into *aspirated voiceless stops* like [kh, th]. According as the contact is against the soft or hard palate, or the gums of the teeth or the teeth or with the lips, they are called velars, palatals, alveolars, dentals or labials. If instead of a complete closure there is a narrow aperture giving rise to friction, there results a fricative like [s, ç, ʃ]. Finally the *affricatives* result from the fact that the stop may be followed by a fricative instead of an abrupt opening like [tʃ dz].

PART ONE
PHONOLOGY

CHAPTER ONE

ALPHABET, SOUNDS AND VOCABULARY

6 The ALPHABET for Ardha-Māgadhī consists of the following letters which are given along with their usual transliteration :

Vowels

Short अ a, इ i, उ u, ए e, ओ o.

Long आ ā, ई ī, ऊ ū, ऐ ē, औ ō.

Consonants

Velars क k, ख kh, ग g, घ gh.

Palatals च c, छ ch, ज j, झ jh.

Cerebrals ट t, ठ th, ड d, ढ dh.

Dentals त t, थ th, द d, ध dh.

Labials प p, फ ph, ब b, भ bh.

Nasals corresponding to the above places of articulation :

ङ ñ, ञ ñ, ण ñ, न n, म m.

Semi-vowels य y, व v.

Liquids र r, ल l.

Sibilant स s.

Aspirate ह h.

Anusvāra (a pure nasal sound) ँ ṁ.

Anunāsika (a nasalised vowel or consonant) ॐ ~

7 PRONUNCIATION. No authentic tradition is preserved about the phonetic values of Ardha-Māgadhi sounds. Grammarians tell us of the light pronunciation of -y- (*laghuprayatnātara-yakāra*) and the short pronunciation of -e- and -o- before a conjunct consonant. Otherwise all the sounds have the same phonetic value as in Sanskrit. There is a possibility that the palatal series may have developed a more dental affricative value as in some Modern Indian languages. The short -ě- and -ō- were more like the open [I] and [U] than like open [ε] and [ɔ] as is suggested by the writing of -i- and -u- for them. Before -u- and -o-, v appears to be a bilabial frictionless continuant as can be seen from such writings as *vuttha* (Sk. *usta, uṣita) *vutta* (Sk. ukta), *voṭṭha* (Sk. oṣṭha) etc. Otherwise it is a labiodental continuant without friction and voiced. The aspirate is a voiced one. The Anusvāra is said to be a pure nasal sound following a vowel, which, however, was not nasalised. In the present-day pronunciation it is a nasal consonant when followed by any mute, a nasalised ɣ̃ and ʃ̃ before y and ʃ, a nasalised ʋ̃ before others and is like m before a pause. The Anunāsika gave the vowels a pure nasalised value. The conjunct consonants were pronounced with a perceptible length between the implosion and explosion.

8 ORTHOGRAPHY. The usual orthography in Devanāgarī characters (with a few peculiarities of Jain scribes which lead to a confusion between *jh* and *bh*, *tth* and *cch*, the use of *paḍimātrā*, a peculiar character to show *kkh* etc.) fails to show, the short values of -ě- and -ō- for which often ह and उ are written. No distinction is observed between the Anusvāra and Anunāsika and the metrical length alone helps in distinguishing

them. Frequently the Anusvāra represents all the nasal consonants, particularly in groups. The writing makes no distinction between *-y-* and *-y-śruti*, and *-v-* and *-v-śruti*.

9 SYLLABLE. The syllabic nature of the writing does not always give the correct division of the syllable in actual pronunciation. The division of a syllable in writing is always after the nature of the graphic figure. In actual sound, however, the syllable may be (i) a single vowel : *a-hu-nā*, *lo-a* ; (ii) a vowel followed by a consonant : *ek-ka*, *et-tha* ; (iii) a consonant followed by a vowel : *ta-hā*, *ma-hā* ; (iv) a vowel preceded and followed by a consonant : *tat-tha*, *jet-tha*. So we find that (a) an intervocalic consonant goes with the following vowel (b) in a conjunct the first consonant goes with the preceding vowel (c) an Anusvāra belongs to the previous syllable (d) two successive vowels form different syllables, as the language shows no diphthongs.

10 QUANTITY. The short vowels or single consonants followed by short vowels have the value of one *mātrā*, while long vowels or single consonants followed by long vowels have the value of two *mātrās*. A closed syllable has the value of a long syllable. The Anunāsika does not change the quantity of a syllable but Anusvāra makes it long.

11 STRESS. Nothing is known about the musical accent current in Old Indo-Aryan. Pischel regards for Ardha-Māgadhi an accent on the same place as the Vedic accent but having the effects of a stress. In the present-day pronunciation, a weak expiratory accent follows the method of Classical Sanskrit. In words of two syllables the first is accented (*kāma*, *vāya*) ; in words of three syllables, the penultimate is accented if it is long (*viyāra*) but the initial if the second is short (*sāyala*) ; in words of four syllables, the penultimate if it is long (*parināma*), the antepenult if the penult is short (*maṇōraha*), and the first if both are short (*sāppurisa*, *sāravara*). In some cases we must assume an initial accent in spite of the penult being long (*kūmāra*).

12 PUNCTUATION. The only punctuation mark used is a Daṇḍa (|) to mark the close of a sentence. A double Daṇḍa

(||) marks the close of a stanza while a single one the end of a Pāda or metrical verse. The Avagraha (ॐ) is sometimes used incorrectly to point out the loss of a vowel in Sandhi. It is customary to use words in Ardha-Māgadhī to do the duty of ordinary marks of punctuation. Thus *iti* (*ti*, *tti*, *iya*) marks the close of a direct statement; a form of the pronoun *kim* marks an interrogative sentence; the word *jāva* notes the dropping of a passage when identical with the one already given; the numeral 2 is used to mark the repetition of the word preceding it; and other numerals are used to indicate the presence of so many synonyms or stereotyped expressions.

13 VOCABULARY. Nearly all the words in Sanskrit may be taken over in Ardha-Māgadhī to form its vocabulary. Only a few of them are of a different origin and are called Deśī words; e. g. धणियं close, अदाय a mirror, गोल morning, चंग beautiful, डाला a branch, or verbs like रेह to shine; चढ to climb, मुण to know. Many Sanskrit words are such as can be used in this language without a phonetic change like कमल a lotus, सार an essence, परम highest. They are called तत्सम ('like Sanskrit'). But the majority of words undergo some phonetic modification according to rules given in the following chapters and are then called तद्भव ('arising from Sanskrit'), as लोय = Sk. लोक people, इसि = Sk. ऋषि a sage.

The origin of the Deśī words is a problem. Many so-called Deśīs are obscure Sanskrit words changed beyond recognition (cf. *gaharo* = Sk. *gṛdhra* 'greedy') or used in a figurative sense (cf. *cojjam* = Sk. *codyam* 'wonder'). A few may have been borrowed from foreign languages like the Dravidian (cf. *addāya* = Tel. *addamu*, *pulli* = Tel. *puli*, Kan. *huli* 'a tiger' *bolla-* to speak Kan. *bogaḷu*, Ta. *vaguḷi* 'noise'). Many of them, however, must have been Indo-Aryan words which continued to live in the popular languages but did not find a footing in the refined language like Sanskrit (cf. *jhaḍi* = Mar. *jhaḍa* 'a constant shower'; *jhoṭṭi* = Panj. *jhoṭi* 'a young female buffalo'; *tippi* Beng. *tip* 'a stain', *ḍungara* = Guj. *ḍungar* 'a hill'; *dālī* = Hin. *dāl* 'a branch'; or verbs: *bolai* = Mar. *bolāne* 'to speak';

dhakkai = Guj. *dhā kavū* 'to cover'; *naḍai* = Guj. *naḍavū* 'to hinder'). The origin of others is not ascertainable. The grammarians often give the names of countries like Mahārāṣṭra, Vidharbha, Magadha as the source of these words. Further they call the verbs of non-Sanskritic origin by the name *dhāt vādeṣa* 'substitute for the root'.

14 Generally the words of the Sanskrit language preserve the same meaning in Ardha-Māgadhī. Only in few cases do we find a slight change in the signification as Sk. बाल 'a child' AMg. 'an ignorant person'; Sk. प्रेक्ष 'to look at' AMg. देख 'to see'.

Really speaking words do not undergo many semantic changes while passing from Sanskrit into Prākritis, at least changes as are met with in the Modern Indian languages. Both Sanskrit and Prākrit remain essentially classical languages and the words have only the usual literary meaning attached to them. Moreover, the Prākritis were constantly brought under the influence of Sanskrit, which never allowed them sufficient scope to develop new meanings of their words. In Ardha-Māgadhī, however, the Jain religion had a profound influence in moulding its available vocabulary, and a vast number of Jain technical terms with specific meaning are found in it. Even then, these meanings cannot be called peculiarly Prākritic as most of them are used in Sanskrit as well by Jain writers in their altered and technical sense.

We may note in the most general way, a few groups of such changes in order to get an idea of the vocabulary of Ardha-Māgadhī. (i) Specialisation of meaning: *piṇḍa* 'alms' *āyāvaya* 'to mortify'; *niggantha* 'a Jain monk'; *niraya* 'free from Karmic defilement'; *aivāya* 'to kill'; *tasa* 'a movable being'; *oggaha* 'a place reserved for monks'; *muhājivī* 'living without any profession'; *saṅkhaḍḍi* 'a feast involving killing'; *cuya* 'fallen from heaven'; *daṁsaṇa* 'faith'; *panta* 'coarse food'. (ii) Generalisation: *cittamanta* 'having life'; *phāsa* 'to perform'; *ghāsa* 'food'; *vama* 'to abandon'; *joga* 'activity'. (iii) Transference: *khuddaga* 'young'; *sāsaya* 'liberation';

lajjā 'self-control'; *kasāya* 'passion'; *bāyara* 'gross'; *eha-* 'to enjoy'; *cūliyā* 'appendix'; *javaṇa* 'maintaining'; *esaṇā* 'begging food'; *paṇāma-* 'to give'; *goyara* 'begging tour'; *phāsuya* 'pure'; *ghora* 'difficult'. (iv) Metaphor: *vanta* 'abandoned thing'; *miga* 'an ignorant man'; *paḍimā* 'a bodily posture'. (v) Technical expressions: *poggala* 'matter'; *chauma* 'not possessing perfect knowledge'; *viuvva-* 'to produce by magic power'; *saṁmuccha-* 'to be born automatically'.

The vocabulary, further, shows (i) archaisms like *sāya* 'happiness'; *sarakkha* 'dirt'; *jaga* 'movable being'; *siḷoga* 'fame'; *jāyateya* 'fire'; *ārambha-* 'to kill'; *vaggu* 'sweet words'; *kibbisa* 'low'; *parideva-* 'to lament'; *saddhim* 'with'; (ii) new formations and new words like *kimicchie* 'desired things'; *esakāla* 'future'; *āṇṇa* 'a trained horse'; *kicca* 'a teacher'; *āesa* 'a guest'; *veyāvadiya* 'help'; *uvappayāna* 'bribery'; *joisa* 'sacrifice'; *vimāṇa* 'heavenly region'; *hara* 'thief'; (iii) imitative words like *davaḍava-*, *sarassara-*; and finally (iv) popular etymology: *sunaha* Pāli *sunakha* thought to be *su* + *nakha*; *purabheyaṇi* Pāli *puṭabhedana* thought to be *pura* + *bhedanī*; *aṇavadagga* = *anamadagra* split as *an* + *avadagga* *māhaṇa* = **mākhana* divided into *mā* + *haṇa* and *murava* = *muraja* thought to be *mu* + *rava*.

15 When we compare the sound system of Ardha-Māgadhi with that of Sanskrit we find that it has lost the two diphthongs *ai* and *au*, the Visarga and the two sibilants *ś* and *ṣ*. On the other hand, it has added the two short vowels *ě* and *ō*, *ṽ* and two nasal aspirates *ṇh* and *mh*. In addition Pischel admits *l* for AMg. whenever *l* stands for a cerebral sound. But the North Indian Mss. do not make a distinction between *l* and *ḷ* and in this book *l* is used everywhere.

CHAPTER TWO

SINGLE CONSONANTS

16 When a word passes from Sanskrit into Ardha-Māgadhī it is found to change either one or more of its consonants or vowels or both. This gives rise to consonantal and vowel changes.

The vowels are differentiated from each other only by a slight movement of the speech organs in forming the resonance chamber, and even a small change in their adjustment may cause a change in their quality. On the contrary the consonants are more stable and less prone to modification. The vowel may change its quality (IE. **ə* = Sk. *i*, *pitā*, **e* = Sk. *a*, *āsti*) or its quantity (*grhitā* from *grh-i-tā*; *nīṇām* for *nī-ṇām*; Pkt. *pāvayaṇa* = Sk. *pravacana*). The consonants may get voiced between two voiced sounds (Sk. *tādāsti* = *tāt* + *āsti*, Pkt. *asoga* = Sk. *aśoka*) and then drop its occlusion (Sk. *sād-* = **śazd-*; Pkt. *maa* = Sk. *mada*), or in rare cases may change its place of articulation (Sk. *cakāra* from *kṛ-* reduplicated, Pkt. *tigicchā* = Sk. *cikitsā*).

17 The changes of the single consonant depend upon the position it occupies in the word. It may stand at the beginning, when it is called *initial*, or at the end, when it is called *final*, or somewhere between these two positions, when it is called *medial*. The changes of these three different types of consonants are guided by different rules.

The changes of the single consonants may be grouped into (i) those which are general without reference to the place in

the word, probably due to the change of the articulating mode, or defective approximation (like \acute{s} , \acute{s} = s); (ii) those which are particular, dependent upon the place in the word and due to the economy of effort. These changes appear to follow a universal tendency 'normally the initial consonants are preserved, the medial get softened and the final are lost' (k initial = k , medial = g , final = lost). This is but natural when we remember that the force of articulation goes on decreasing towards the end of the word.

INITIAL CONSONANTS

18 Only three consonants, श, ष and य change, when they stand at the beginning of a word. श and ष become स. य becomes ज. All other initial consonants generally remain unchanged.

19 Initial श and ष = स. शिव = सिव god Śiva, शाला = साला school, शालि = सालि rice, शिला = सिला stone; शिशु = सिसु child; शिशिर = सिसिर the cold season, शेष = सेस remaining; शाक = साग vegetable, शशिन् = ससी the moon, शत = सय hundred, शकट = सगड cart, शस्त्र = सत्थ weapon, शास्त्र = सत्थ science, शिक्षा = सिक्खा teaching, शुद्ध = सुद्ध pure, शक्र = सक god Indra, षट्ति = सट्टो sixty, षोडश = सोलस sixteen, वण्ड = सण्ड grove of trees.

The history of sibilants in Indo-Aryan is a process of ramification and amalgamation following each other. Of the one sibilant s of the IE. times, which was voiced (z) between voiced sounds, the I-I. period shows a big number. The Sk. system of three sibilants, dental s , palatal \acute{s} and cerebral $\acute{\acute{s}}$, has a complex origin. S preserves the original sound, while its voiced form was lost. \acute{S} is the result of palatal k or s before palatal sounds. $\acute{\acute{S}}$ comes out of s under definite phonetic conditions. All these again fall into one (\acute{s} or $\acute{\acute{s}}$) in MIA. except in the North West. In the NIA. this is again split up in two under the influence of neighbouring sounds. The unification of the sibilants is, often, attributed to the influence of the substratum, the Dravidian languages.

20 In few cases, however, initial श, ष or स becomes छ. शाव = छाव young one; षट् = छ six; सुधा = छुहा lime; शरु = छरु arrow; शिरा = छिरा vein; षट्पद = छप्पय bee; सप्तपर्ण = छत्तिवर्ण a kind of tree; शिवा = छिवा a kind of grass.

This change of a sibilant into an affricate and that of *y-*, a palatal fricative, into *j-* a palatal affricate, both are due to the same tendency, to have a contact of the speech organs instead of a very close approximation, at the beginning of a word. Thus a fricative sound becomes an affricate. Pischel regards the first as a case of aspiration of the sibilant (\dot{s} = $\dot{s}h$ = ch), while Johansson postulates alternative initials like \dot{h} (= \dot{s}), $\dot{s}k$ (= ch). A similar development of initial \dot{i} into $[z]$ is found in Greek.

21 Initial य = ज. यम = जम God of death; युग = जुग yoke; याग = जाग worship; योग = जोग activity; यूथ = जूह herd; युवन् = जुवा a youth; यदि = जइ if; यथा = जहा as; यान = जाण cart; युवराज = जुवराय prince; यात्रा = जत्ता march; यज्ञ = जन्न sacrifice; युक्त = जुक्त proper; यूप = जूव sacrificial post; योध = जोह warrior; यन्त्र = जन्त machine; यक्ष = जक्ख demi-god; यमकत्समक = जमगसमग together; याचित = जाइय begged; यौवन = जोव्वण youth; यादश = जासि like which.

(a) Even when य is preceded by a preposition like सम् it is changed to न. संयोग = संजोग union; संयम = संजम self-control; संयुक्त = संजुक्त joined.

(b) When यथा and यावत् form the first member of a compound they change their initial optionally to अ. यथासुखं = अहासुहं, जहासुहं according to one's pleasure; यथाश्रुतं = अहासुयं, जहासुयं as heard; यावत्कथा = आवक्कहा, जावक्कहा as long as one lives.

Only in the older portions of AMg. is *y-* changed to *a*, while its change to *j-* is the usual one in later language. *yāvat* alone drops its initial *y* in some of its forms like *āvanti*.

22 ASPIRATION OF INITIAL CONSONANTS

(i) Velars : क = ख : कुब्ज = खुज dwarf; कील = खील peg;

कंधरा = खंधरा neck; कसित = खसिय cough; किंकिणी = खिखिणी small bell; क्रीडा = खेडु play; गृह = घर house.

(ii) Palatals : जूषित = झूसिय destroyed.

(iii) Labials : पाटयति = फालेइ tears; परिखा = फलिहा ditch; परुष = फरुस harsh; परशु = फरसु axe; बिस = भिस lotus stalk; बिसिनी = भिसिणी; बृसिका = भिसिगा straw-seat; बिबिसार = भिभिसार Bimbisāra.

(iv) Liquid : लशुन = लहसुण onion; also लसुण.

23 Loss of aspiration : भोषण = बीहण fearful, बीहणग.

It will be seen from the illustrations that the aspiration is most marked with tenues and limited in case of media. The deaspiration is equally sporadic. The cases where *b-* is aspirated are due to the preservation of the original aspirated sonant in Prakrit which is lost to Sanskrit (Sk. *budh-* Gr. *peúthomai*). For *j-* one can compare Sk. *jaṣa* and *jhaṣá*. As regards the aspiration of the tenues Jacobi and Bloch regard it as due to the effect of a neighbouring sound like *s* or *r* assimilating the initial sound, while Pischel and Wackernagel presuppose an alterance between initial *k-* and *p-* with a prothetic *s-* (Sk. *tij-* Gr. *stízō*). In case of *ghara* (Sk. *gṛha*) the aspirate is a survival than a metathesis of the aspiration. It is equally possible to think that many cases of initial aspiration may be due to initial accent, particularly where no other reason can be imagined.

24 CHANGE OF THE PLACE OF ARTICULATION

(i) Palatals becoming dentals : चिकित्सा = तेइच्छा medical treatment; चिकित्सक = तिगिच्छग physician; जुगुप्सा = दुगुच्छा disgust; जिघत्सा = दिगिच्छा desire to eat; ज्योत्स्ना = दोसिणा moon-light.

(ii) Dentals becoming palatals : तिष्ठति = चिट्ठइ stands; त्यक्त = चियत्त abandoned.

(iii) Dentals become cerebralised : ढकेइ Pāli धकेति; डसइ = दशति bites; डहइ = दहति burns; डाह = दाह heat; डहर = दहर young; ध्वांश्च = दंक् a kind of bird; नूनं = णं indeed.

An explanation of these changes is doubtful. Geiger regards the first as "a king of dissimilation, while the third is called 'spontaneous cerebralisation' as in Sanskrit *dī-* becomes Classical *ḍī-* to fly. H. Smith suggests that the participles *daṭṭha* and *daḍḍha* may have influenced the roots *daś-* and *dah-*.

25 OTHER SPORADIC CHANGES

- (i) किरात = चिलाय hunter.
- (ii) मीमांसा = वीमंसा investigation; मन्मथ = वम्मह Cupid.
- (iii) यष्टि = लट्टी stick.
- (iv) रुक्ष = ल्ह hard, dry; राढा = लाढा name of a country.
- (v) लाङ्गल = नङ्गल plough; लाङ्गुल = नंगुल tail; ललाट = णिडाल orehead.
- (vi) In the root भू the initial भ = ह. भवन्ति = हवन्ति become.

Of these (ii) and (v) are due to dissimilation affecting the place of articulation, (iv) a Magadhimism and (vi) probably an extension of *h* from forms of the verb with preverbs. Przyluski traces the words *lāṅgala*, *lāṅgula*, to Austro-Asiatic languages, the initial alterance of which may explain the changes.

26 In case of the initial consonant of the second member of a compound, it may either follow the rules of medial consonants or may be regarded as initial. सुखकर = सुहयर, सुहकर giving delight; जलचर = जलयर, जलचर watery animal; सुपुख = सुउरिस, सुपुरिस good man; त्रिभुवन = तिहुयण, तिभुवण the three worlds.

Though the rule would allow both forms the actual usage is not so free and unrestricted. Usually the unity of the word felt by the speaker decided whether the consonant be regarded as initial or medial. So we find *suṛjano*, but *abuhajanabohananin*.

27 Similar is the case with proclitics. न जानाति = न याणइ, न जाणइ does not know. The enclitics usually drop their initial consonant. च = य and; पुनः = उण but; इति = इ thus.

MEDIAL CONSONANTS

28 Medial single consonants क, ग, च, ज, त and द are dropped, leaving behind the accompanying vowel. These consonants form the first and third letters of the I, II and IV Vargas. If the vowel left behind is अ or आ, य or या is written for it.

When we compare the changes of these consonants in different Prākṛit languages it is clear that first the tenues were softened into mediæ and were then dropped. This means that the plosion was weakened between voiced sounds and finally disappeared.

The Prākṛit grammarians call the vowel left behind by the name *udvṛtta*. Hc. states that this *y* is to be pronounced lightly (*laghu-prayatnatara-yakāra*) and is admissible only after *a* or *ā*. Mark. teaches this *yāsruti* for the vowels *a* and *ī* as well. The Jain MSS. which write the *y* use it after all the vowels. A similar phenomenon is referred to by Pāṇini VIII.3.18. where the preceding vowel is *o*.

(i) क is dropped: सकल = सयल all; छेक = छेय clever; नरक = नरय hell; शूकर = सूयर pig; विकट = वियड big; विकल्प = वियप्प doubt; आकीर्ण = आइण्ण scattered; एडक = एलय ram; चित्रकर = चित्तयर painter.

(ii) ग is dropped: युगल = जुवल pair; मृग = मिय deer; अनुग = अणुय follower; नगर = नयर town; त्यागिन् = चाई a renouncer.

(iii) च is dropped: कच = कय hair; आचार = आयार conduct; वचन = वयण words; शुचि = सुइ pure; लोच = लोय pulling the hair; नीच = नीय low; कीच = कीय bamboo; खचित = खइय studded; रोचित = रोइय liked; वाक् = वाचा words.

(iv) त is dropped: अजित = अजिय unconquered; अर्धगत = अधिगत known; अमित = अमिय limitless; अरति = अरइ dissatisfaction; हत = हय killed; गति = गइ course; सित = सिय white; जात =

जाय born; माता = माया mother; पिता = पिया father; लोहित = लोहिय red, blood; अतीव = अईव very much; अक्षत = अक्खय unhurt.

(v) ज is dropped: पूजा = पूया worship; राजा = राया king; गज = गय elephant; रजत = रयय silver; भाजन = भायण vessel; पूजित = पूहय honoured; वीजन = वीयण fan; प्रजा = पया people; त्यजति = चयइ abandons; परिव्राजक = परिव्वायग monk.

(vi) द is dropped; कदली = कयली plantain; जनपद = जणवय country; पाद = पाय foot; वेद = वेय Vedas; उदर = उयर belly छेद = छेय cut; यदि = जइ if; हृदय = हियय heart; अन्यदा = अन्नया at some time; स्वादिमन् = साइम things to be tasted; द्विपद = दुपय biped.

29 In spite of the above rule we often find a number of medial single consonants preserved.

(i) ग : आगम scriptures; जागर keeping awake; अनगार = अणगार monk; मगध = मगह Magadha country; भाग = part; राग attachment; भोग enjoyment; योग = जोग activity.

(ii) त : वितथ = वितह false; तितिक्षते = तितिक्खइ suffers.

(iii) द : उदक = उदग water; आदान = आदाण taking; यद् उ वा = अदुवा or; प्रदिक् = पदिसा sub-quarter; विदित = विदिय known; समुदान = समुदाण alms.

More than the surds the sonants are preserved and they are the survivals of the older stage when consonants were softened but not dropped.

30 Medial single ख, घ, थ, ध, फ, and sometimes भ are changed to ह. These consonants form the second and fourth letters of the I, IV and V Vargas.

(i) ख = ह : मुख = मुह mouth; शाखा = साहा branch; लेख = लेह letter; नख = नह nail; सखी = सही friend; शिखर = सिहर peak; सुख = सुह happiness.

(ii) घ = ह : मेघ = मेह cloud; ओघ = ओह flow; लघु = लहु quickly; राघव = राहव Rāma.

(iii) थ = ह : मिथुन = मिहुण pair ; अधुना = अहुणा now ; कथा = कहा story ; वितथ = वितह false ; आवसथ = आवसह residence ; यथा = जहा as ; तथा = तहा so ; पथ = पह way ; रथ = रह chariot.

(iv) ध = ह : अधुना = अहुणा now ; विरोध = विरोह obstruction ; बोधि = बोहि enlightenment ; मधु = महु honey ; मधुर = महुर sweet ; बुध = बुह wise ; वध = वह killing ; आराधना = आराहणा worship ; दधि = दहि curds.

(v) फ = ह : रेफ = रेह the letter ; शिफा = सिहा tuft of hair.

(vi) भ = ह : शोभा = सोहा beauty ; विभव = विहव wealth ; लोभ = लोह greed ; लाभ = लाह profit ; नभस् = नह sky ; स्वभाव = सहाव nature ; प्रभु = पहु lord ; प्राभृत = पाहुड gift.

Except for the rare sound *ph* the change is well attested. AMg. more often preserves *bh* than changes it to *h*. This change is really the dropping of the mute with the aspirate left behind, as the aspirate in Indo-Aryan was to a degree free from the plosive. The fact that the resulting [h] is a voiced throughout even though the surd aspirates have a unvoiced breath, shows that these originally changed into the voiced aspirates and all lost the plosion (as *Mathurā* becoming *Madhurā*, *dakṣiṇāpatha* represented in Gr. by *dachinabādēs*). The earliest trace of this change may be found in Sk. *pāhi* as compared to *kṛdhi*.

31 (i) Medial ट becomes ड : कट = कड mat ; विकट = वियड wide ; तट = तड bank ; करट = करड temple of an elephant ; पटु = पड clever ; कोटि = कोडि crore ; कुटिल = कुडिल crooked ; पट = पड cloth ; जटाल = जडाल having matted hair ; भट = भड warrior ; घट = घड jar ; विटप = विडव tree ; प्रकटित = पयडिय exposed.

(ii) Medial single ठ becomes ढ : शठ = सड rogue ; पठति = पडइ studies ; पाठ = पाड lesson.

In contrast with other surds and sonants, the prominent and strong retroflex articulation of the cerebral series has preserved their plosion. When they are further weakened they get a lateral explosion giving rise to *l* or *l̥*.

32 About the use of न and ण, some convention is to be followed. A convenient way would be to write न initially : नाम name; नव new; नीति = नीह् policy; नेता = नेया leader; Medial न should be cerebralised into ण : नयन = नयण eye; अनुकूल = अणुकूल favourable; नमन = नमण salutation; अनेक = अणेग many; पतन = पडण falling; कनक = कणग gold; वदन = वयण face; मान = माण pride. Medial ण naturally remains : गण group; वीणा lute.

The change of medial *n* to *ṇ* is well attested, both by the grammarians, the writers of Prākṛit manuscripts and by the history of those modern languages which have preserved the distinction between dental and cerebral nasals, the western group. As regards the intial *n* some grammarians do not allow the cerebralisation wherein the paper MSS. of the Jain writers agree. Bloch expressed the opinion that initial *n* and medial geminated *nn* may have become later dental *n* in western languages. Moreover the graphic sign *ṇ* may represent two distinct sounds, a cerebral nasal and a nasal spirant as in Gujarāṭi. In any case the medial sound must have been more feeble than the initial, a parallel to which can be found in the initial labial nasal *m* and its medial change into *ṃ*.

By a convention the editors write *ṇ* everywhere in purely Māhārāṣṭrī works like Setubandha, Gauḍavadhā etc. But the practice of the Jain scribes to write initially *n* is followed in editing works in AMg. and JM. Jain has suggested that initial *n* became alveolar and was felt by some as dental and by others as cerebral.

33 Medial single प is changed to व : लोप = लोव vanishing; क्रोप = क्रोव anger; उपाय = उवाय means; जनपद = जणवय country; तापस = तावस ascetic; दीप = दीव lamp; पिपासा = पिवासा thirst; रूप = रूव form; समीप = समीव near; पाप = पाव sin; महीपाल = महीवाल king; ताप = ताव heat; शाप = साव curse; नृपति = निवइ king.

34 Medial ब becomes also व : कलेबर = कलेवर body; कवल = कवल morsel; कबंध = कबंध headless trunk; झीब = किलीव

eunuch; स्तवकित = थवइय blossomed; शबर = सवर Śabara tribe; शिबिका = सिविया palanquin; शिबिर = सिविर camp.

Medial *-p-* must have been first voiced into *-b-* and thus fallen with original *-b-*. Both were then opened into the fricative *-v-* which is a voiced one and with feeble friction. That *ripu* becomes *riu* and *alābu* becomes *alāu* shows that before the back vowels it was a pure semi-vowel and not labio-dental fricative, which value it had before front vowels and in the initial position. Herein agrees the view of the Śikṣās that in the initial position it should be pronounced heavy, in the interior of a word light and at the end very light.

The confusion between *-v-* and *-b-* is old (Sk. *vṛh* and *bṛh-*, *bāṇā* and *vāṇā*) and the sound in many words is either given as *-b-* or *-v-*, making the change of *-b-* into *-v-* merely a case of an orthographical choice. In the modern languages the western group has preserved the distinction while the eastern languages confuse the two sounds.

35 Medial य before अ or आ will remain while before all other vowels like इ, उ etc. it is dropped. काय body; माया deceit; but; वायु = वाउ wind; वियोग = विओग separation.

It is hard to know whether the preservation of medial *-y-* before *-a* or *-ā* is a phonetic fact or a mere appearance due to the absence of graphic distinction between *-y-* and *-j-*. The evidence of Prākṛit languages like M. which do not show *-j-* *śruti* would suggest that *-y-* is dropped medially everywhere. The different treatment of initial *y-* and medial *-y-* is due to a difference of pronunciation from early times noted by the Śikṣās.

36 Medial श and ष become स : घोष = घोस sound; पशु = पसु animal; विषय = विसय country; आदेश = आएस order; दोष = दोस fault; भाषा = भासा speech; शम = सम peace; विषम = विसम uneven; राशि = रासि heap; पुरुष = पुरिस man; अनशन = अणसन fast; आकाश = आगास sky; कषाय = कसाय passion; केश = केस hair; मृषा = मुसा false; दर्शन = दंसन sight.

37 ASPIRATION OF MEDIAL CONSONANTS

(i) Velars: the aspirate in the medial position usually become हः किंकिणी=खिखिणी small bell; *खकचर=खहयर a demi-god; फलक=पलह board; स्फटिक=फलह crystal; Pāli भमुका=भमुहा eye-brow; Pāli सुनख=सुणह a dog. Rarely mediae: शृंगाटक=सिंघाडग square. The aspiration may be further softened: निकष=निघस touch-stone.

(ii) Cerebrals: the aspirate is further softened or voiced: चिपिट=चिमिढ snubbed; वट=वढ Banyan tree.

(iii) Dentals: the aspirate is further reduced to हः भरत=भरह name of a king; भारत=भारह India; वसति=वसहि residence; Doubtful cases are: मातुलिङ्ग=मादुलिङ्ग a citron; (Pischel derives it from *माधुलिङ्ग); वितस्ति=विहत्थि span (Pischel *विस्तस्ति).

(iv) Labials: the aspirate usually remains: कच्छप=कच्छभ tortoise; कपाल=कभल्ल pot sherd; स्तूप=श्रुभ mound; विपाशा=विभासा a river; बिंबिसार=भिभिसार name of a king.

(v) Loss of aspirate. शृंखला=संकला chain; शृंखलित=संकलिय bound; ध्वांश्च=ठंक a bird of prey.

Cf. 22; 23. The supposition of a sibilant not preserved in Sanskrit is less likely for the medial aspiration. The presence of an aspirate sound may have influenced the neighbouring sounds. The cases must be individually explained. *khimkhini*, *khahayara*, *phaliha* may be due to the presence of another aspirate; *bhamuhā* (*muha*) *sunaha* (*nahā*) *vihatthi* (*hattha*) may be due to contamination; *nighasa*, *siṃghādaga*, *kacchabha*, *thūbha* may be due to the presence of a sibilant or *r*; while *bharaha*, *vasahi*, may represent an older suffix *tha* found in *āvasatha*.

38 SPONTANEOUS CEREBRALISATION

The unvoiced stops are further, voiced: पतति=पडइ falls; पतित=पडिय fallen; पताका=पढाया banner; अवतंसक=

वाडिसग crest; कथ् = कड to boil; मेथि = मेढि prop; निषध = निसड name of a mountain; * आधाति = आढाड् honours.

No reason can be given for this change. The Indo-Iranian root *atati* found in Sk. *atithi* Av. *astiš* has become *aṭati*. The influence of the Dravidian languages may be suspected.

39 DEPENDENT CEREBRALISATION

Mostly under the influence of a cerebral sound like ण, र ऋ or र र a dental is often cerebralised.

(i) Particularly with प्रति : प्रतिमा = पाडिमा image; प्रतिपन्न = पडिवन्न accepted; प्रतिपाल = पडिवाल protection; प्रतिपक्ष = पडिवक्ख enemy; प्राभृत = पाहुड gift; व्याभृत = वावड engaged; वैयाभृत्य = वेयावडिय help.

(ii) In most of the past passive participles containing र ऋ : कृत = कड done; प्रभृत = पथड spread; मृत = मड dead; प्राभृत = पाउड covered; परिभृत = परिवुड surrounded; हृत = हड taken away; दुष्कृत = दुक्कड bad deed; निष्कृति = नियाडि deceit; संस्कृति = संखडि a feast; प्रकृति = पयडि nature.

(iii) थ = ढ : प्रथम = पढम first; पृथ्वी = पुढवी earth; ग्रथित = गाढिय attached.

(iv) Sk. has not preserved the र र sound; शिथिल = सिढिल loose; (रथ-) ; नट = नड (नृट-) ; पठ = पढ (प्रथ-).

The cerebrals are a creation of the Indo-Aryan period and have arisen out of the primitive dentals by contact with *ś*, itself coming from *s* preceded by *i*, *u*, *r* and *k*. The corresponding voiced sound *z* which becomes *r* in Indo-aryan produces the same result. Secondly they come from the older palatal series represented in Sanskrit by *ś*, *j* and *h*, when the dental sound of their affricate nature got prominence and became cerebralised. The same tendency was greatly extended in the Prākṛits where cerebralisation is a frequent and characteristic phenomenon.

40 In a few cases the dental is not cerebralised in spite of the presence of the *r* र sound. प्रतिज्ञा = पइष्णा vow ; प्रतिष्ठान = पइष्ठान name of a city ; प्रतिष्ठित = पइष्ठिय established ; प्रतिदिनं = पइदिणं every day ; संप्रति = संपइ at present ; प्रति = पइ towards.

Except in case of the preposition *prati* the cases are due to dissimilation, the presence of a cerebral preventing the rise of another. This can be well seen in such cases as *ḍah-* but *daḍḍha*, *ḍas-* but *daṭṭha*, and to a certain extent the contention of Wackernagel is justified though his illustration is not to the point.

41 OPENING OF STOPS

All indications show that the contact of the Indo-Aryan stops was a feeble one and in favourable circumstances it is lost giving rise to a fricative or a mere voiced glottal fricative (*h*). Sanskrit and the Prākṛit languages lack the unvoiced fricatives except the sibilants and therefore whenever a stop becomes a fricative it is necessarily voiced at the same time. Thus *-p-* and *-b-* become *-v-*, and the same applies to all the following cases.

(a) Opening of mutes

(i) Cerebrals : ट = ल : स्फटिक = फलिह crystal ; पिटक = पिलाग basket ; कवित्र = कलित्त an armour ; ठ = ह : कुठार = कुहाड axe ; पिठर = पिहड a jar ; ड = ल : वगोडक = गवेलग ram ; गुड = गुल raw sugar ; निगड = निगल fetter ; एडक = एलग ram ; गरुड = गरुल eagle ; षडस = छलंस having six corners ; षोडश = सोलस sixteen ; आपीड = आविल crest ; तटाक = तलाग pond ; क्रीडन = क्रीलण sport ; ताड = ताल to beat ; पीडा = पीला trouble.

(ii) dentals : त = ल : असित = असिल name of a sage ; सातवाहन = सालिवाहन title of the Andhra kings.

Doubtful is the case of *salilā* = Pāli *sarītā*, which may be under the influence of *salila* 'water'.

द = ल : कदंब = कलंब a kind of tree ; नोल्ह = नुदति (*nudāti*) pushes ; प्रदपियाति = पलीवेइ enkindles ; द्वादश = दुवालस twelve ;

दोहद = दोहल pregnancy longing; ईदश = एलिस like this; अनीदश = अणेलिस not like this.

(b) Opening of nasals : ण = ल : वेणु = वेळु bamboo; न = ल : निम्ब = लिम्ब a kind of tree; म = व : यमुना = जमुणा Jamna.

(c) Opening of sibilants : श = ह : दशमुख = दहमुह Rāvaṇa; दश = दह ten; ष = ह : पाषाण = पाहाण stone; प्रत्युष = पच्चूह early morning; भीषण = बीहण frightful; कार्षापण = काहावण a coin; स = ह : दिवस = दियह day; * शासति = साहइ tells; चतुःसप्तति = चउहत्तरि 74 and other numerals.

(d) The sibilants are also opened into व in द्वाषष्टि = बावाट्टि 62; त्रिःसप्तति = तेवत्तरि 73 and other numerals.

In case of the mutes we have to imagine that the dentals fell in with cerebrals and all were changed to a lateral sound which must have been of the same place of articulation or *l* but which is written as *l*. The change of a dental into the dental liquid is, however, not improbable, as can be seen from Sk. sandhi like *tasmāl lokāt*. When *m* became *v* the latter was nasalised and we must say *javūnā*. The change of the sibilants is a normal feature found in Iranian, Greek, and particularly active in Apabhraṃśa. In NIA. Gujarāṭi and Sindhī show it to a considerable extent. H. Smith, however, explains *divasa* as the result of the contamination of *ahan*, with *divasa*.

42 VOICING OF CONSONANTS

क = ग : अशोक = असोग a kind of tree; फलक = फलग a board; आकर = आगर mine; एक = एग one; अनेक = अणेग many; कनक = कणग gold; निजक = नियग own; यमकसमक = जमगसमग together; दारक = दारग child; लोक = लोग world; श्लोक = सिलोग fame; मरकत = मरगय emerald; श्रावक = सावग lay follower; ख = घ : आघवेइ makes known; आख्यापना = आघावणा explanation; निकष = निघस touch-stone; त = द : उताहो = उदाहु or.

The softening of consonants is a far wider and comprehensive change than can be thought at first sight. The change of *t*

to *ç* and *th* to *qh*, the opening of all consonants and the dropping of tenues and the change of the tenues aspirate into *h* all involve this change. By its nature it is confined to the medial position. In fact for the Prākṛits we have to formulate the rule that all intervocalic consonants except the sibilant are voiced, and this fact differentiates between the older Prākṛits like the inscriptions of Aśoka, Pāli, the Paiśāci dialect and the Dramatic Prākṛit of Aśvaghōṣa. The voicing and opening of the sibilant marks the beginning of the late Prākṛit, the Apabhraṃśa.

The loss of implosion of the voiced consonants is taken as a special feature of the Māhārāṣṭrī Prākṛit, while Śaurasenī and Māgadhi keep the soft sounds. Hc. teaches that some of them were also preserved in Apabhraṃśa.

43 MUTES CHANGING TO THE LIQUID

(i) ड = र : वैडूर्य = वेरुलिय a kind of jem; बिडाल = बिराल cat.

(ii) त = र : ससति = सत्तरि 70.

(iii) द = र : उदार = उराल noble; औदारिक = ओरालिय pertaining to the belly; एकादश = एयारह 11; द्वादश = बारह 12; सप्तदश = सत्तरस 17.

(iv) ट = र : ईदृश = एरिस like this; अस्मादृश = अम्हारिस like us; सदृक् = सारि like.

The cases under (iv) are doubtful. Wackernagel has pointed out that *tāriśa* agrees with Gr. *telikos* and Bloch has noted the survival of *tādṛśa* in NIA. *taisā*. *Biḍāla* is thought to be of Dravidian origin.

Cf. 41a. The question involved in these two rules is extremely difficult to decide on account of the fact that the usual orthography does not give the proper sounds. We have evidence to suppose that *l* represents both dental *l* and cerebral *l* (Sk. *dohada*, Pāli *dohaḷa*, Pkt. *dohala*) and it is probable that *r* also represents a cerebral sound as defined by Pāṇini and effecting the cerebralisation of the following *n* and a dental one found in the eastern languages. When the cerebrals change into the liquids, they would naturally represent the cerebral values of these two.

But when dentals become liquids, it is not possible to ascertain which sounds they represent unless some form containing a cerebral sound of that word is available.

44 INTERCHANGE OF LIQUIDS

(i) र=ल : चरण=चलण foot; करुण=कलुण pitiable; सुकुमार=सुगुमाल tender; परिखा=फलिहा ditch; मुखर=मुहल talkative; अंतरिक्ष=अंतलिक्ख sky; पर्यन्त=पलियन्त border; दरिद्र=दलिद poor.

(ii) ल=र : किल=किर indeed; शालमली=सामरी a kind of tree.

It is probable that the preference given to the one or the other liquid may mark a dialectal feature. Like the ancient Iranian the dialect of RV. shows a marked inclination towards *r*, while classical Sanskrit appears to show *l* (*rih-lih-*; *raghu-laghu-*; *rap-lap-*). In the MIA the eastern languages show *l* in place of *r* and therefore this change is called a Magadhimism. Grierson suggests that probably the writing of *l* in east is to represent the dental sound of *r*. Some of these changes, Bloch is inclined to explain as dissimilation of the cerebrals (*karuṇa*) or contamination (*calaṇa*; *cal-* to walk).

45 INTERCHANGE OF SEMI-VOWELS

(i) य=व : पर्याय=पज्जव modification; त्रयस्त्रिंशत्=तावत्तीसा 33; आयुष्मान्=आउसो long-lived one, Pāli, *āvuso*.

(ii) व=य : अवट=अयड well; दिवस=दियह day; लावण्य=लायण beauty.

Cases of this interchange are more in Pāli. On the whole the changes are not outside the pale of doubt. As both the semi-vowels are liable to fall out and both are used to avoid hiatus, it is impossible to decide the cases with the very few examples known.

46 THE V-ŚRUTI

(i) क=व : यूका=जूवा louse; स्तोक=थोव little; द्विकार्ध=दिवड्ड one and one half.

(ii) ग = व : युगल = जुवल pair.

(iii) त = व : प्रद्योतित = पज्जोविय lighted; द = व : रुदति = रोवई weeps.

Pāli and Ap. *suva* = *suka*, Marāṭhi *kāvalā* = *kāka* make it probable that the sound *v* may have been used as a glide as in case of *y*. Fischel explains *ujjova* from *dya-* and *rova* from *ru-*.

47 A FRICATIVE BECOMING A STOP.

(i) व = म : द्राविडी = दर्मिली The Tamil script; वैश्रवण = वेसमण a god; * भ्रुवुका = भ्रमुहा eye-brow.

(ii) प = म : आपीड = आमेले crest; कुणप = कुणिम dead body; नीप = नीम a kind of tree; मणाम = Pāli मनाप delightful; वणीमग = वनीपक a beggar; विटप = विडिम a tree; सुमिण = Pāli सुपिण dream.

(iii) ब = म : कबंध = कमंध a headless trunk.

The change in case of (ii) and (iii) must have been due to the interchange between *m* and *v* or *ṽ* which, in turn, came from *p* and *b*.

48 SURVIVAL OF PRE-SANSKRIT SOUNDS

(i) ग for Sk. ज : अब्भंगेइ = * अब्भ्यंजति bathes; निरंगण = निरंजन free from blame.

(ii) भ for Sk. ह : निभेलण = निहेलन house; वेभार = वैहार name of a mountain; वुब्भइ = उद्यते carried away; लिब्भइ = लिह्यते is licked.

(iii) घ for Sk. ह : संघयण = संहनन build.

(iv) After a nasal an aspirated sonant stands for Sk. ह : चिन्ध = चिन्ह sign; बंभण = ब्राह्मण a Brahmin.

In the last case the change is due to the opening of the mouth after the nasal passage is closed instead of opening it first. So *brāhmaṇa* which is pronounced as *brāmhaṇa* becomes *bambhaṇa*.

49 OTHER SPORADIC CHANGES

(i) व = ग : अवट = अगड well; निन्हव = निण्हग schism; आस्रव = अण्हग flow; महानुभाव = महाणुभाग of great power.

(ii) ज = र : व्यवसृजति = वोसिरइ abandons.

(iii) र = ड : कुठार = कुहाड axe; पिदर = पिहड jar.

Such cases are naturally suspect and causes like contamination or a different derivation must be sought for. Bloch connects *kuthāra* with Dravidian (Ṭan. *kuṭtu*, Ta. *koṭtu*).

FINAL CONSONANTS

50 Ardha-Māgadhī does not allow words with final consonants. Naturally all Sanskrit words ending in consonants are made to end in a vowel.

Even in Sk. the final sounds allowed are limited. Only one consonant can stand before pause except a conjunct of *r* as the first member (*bharan* but *bharantam*). Similarly final consonants lose their aspiration (*budh-* but *-bhut*) and voice (*suhrt* for *suhṛd*). All these changes are due to the final consonant being only implosive (*abhinihita*). That it was weaker than the medial is seen from the fact that in the body it was not affected by the following word but as a final of a word it came under the influence of the following initial (*yatna* but *yan namati*). In the Prākṛit stage this weak and implosive consonant has fallen away in the pause, and a few fricatives which Sanskrit allowed are also not to be found at the end.

51 The final consonant is dropped : यावन् = जाव as long as; तावन् = ताव so long; तमस् = तम darkness; धनुस् = धणु bow; पर्वन् = पव्व joint; जन्मन् = जन्म birth; पश्चात् = पच्छा afterwards. The preceding vowel is lengthened in परिषद् = परिसा assembly; नभस् = नह sky; दामन् = दाम garland; शिरस् = सिर head.

52 Final न् and म् become अनुस्वार : भगवन् = भयवं O venerable one; पचन् = पयं cooking; अस्मिन् = अस्मि in this; इदानीम् = इयाणि now; कुर्वन् = कुर्वं to do; *यतन् = जयं exerting.

Other consonants become अनुस्वार by analogy : मनाक् = मणं slightly; साक्षात् = सखं actually; सकृत् = सहं once; सम्यक् = सम्मं properly; प्रातस् = पायं in the morning.

53 THEMATISATION OF NOUNS

As consonantal themes are not allowed in the language all such themes are made vowel-ending by adding a vowel (a) अ in case of Masculine nouns : *शरद् = सरओ autumn; भिषक् = भिसओ physician; प्रावृष् = पाउसो rainy season; मरुत् = मरुओ wind; (b) आ or ई in case of Feminine nouns ; सरित् = सरिआ river; संपद् = संपया wealth; दिक् = दिसा direction; क्षुप् = खुहा hunger; वाक् = वाया words; धूर् = धुरा yoke; ककुभ् = कउहा quarter; आपद् = आवई difficulty.

This is in fact the result of a tendency, wide spread and operative even in Sanskrit in the whole field of grammar by which a thematic form is preferred as a base than an a thematic one (*pād*, *pāda*; *mās*, *māsa*; *harit*, *harita*; *iḍ*, *iḍā*; *kṣap*, *kṣapā*).

Ex. 1. (18—27) Give Ardha-Māgadhī words for : शूर a hero, शरीर the body, याम a period of time, यामि I go, योगिन् an ascetic, भव to be, पनस bread fruit, यथाजात as born, शाम black, शुचि pure, शोक grief.

Ex. 2. Give AMg. words for : शंका doubt, शिलातल slab of stone, यथाच्छंद according to one's will, यथाख्यात as told, संयत self-controlled, यामिनी night, योगक्षेम welfare, युद्ध fight, चित्रफलक picture, सफल fruitful.

Ex. 3. (28—36) Give AMg. words for : देश country, नगरी town, निरोध obstruction, सभा assembly, विकार change, नेमि rim, तटी bank, कठिन hard, मालती Jasmine flower, वायस crow.

Ex. 4. Give Sk. words for : मई intelligence, नई river, किवा compassion, बहुविह manifold, हरिय green, तव penance, महुयर bee, पायाल underground world, अणिल wind, अणल fire.

Ex. 5. Give AMg. words for and state the rule by which the changes happen : संयोग union, लोक people, लोचन eye, यज्ञ sacrifice, यूथ herd, विदूषक jester, विरूप deformed, आशा desire, आधार support, यथानाम according to name, विपुल abundant, आकार form.

Ex. 6. (37—49) Give AMg. words for : पाक cooked food, मूक dumb, कुरुर osprey, विदारण tearing, काक crow, सेवक servant, दिवस day, प्रतीहार door-keeper, प्रतिकार opposition.

Ex. 7. (50—53) Give AMg. words for : जानन् knowing, शशिन् the moon, शिखरिन् mountain, नामन् name, योगिन् ascetic, तपस् penance, तेजस् lustre, मनस् mind, रजस् dust, वचस् word.

CHAPTER THREE

CONJUNCT CONSONANTS

GENERAL NOTIONS

54 When two or more consonants come together without a vowel between them, they form a conjunct. Normally they consist of two consonants, though a few of three consonants may be found in Sanskrit. The one that is pronounced earlier is called the first member while the other is called the second member. Thus in चक्र 'a wheel' क् is the first member of the conjunct क् and र् the second. In वर्ग, however, र् is the first and ग् the second member. In Sanskrit the conjunct can stand at the beginning of a word or in the middle. The Sanskrit conjuncts can be divided into two classes, (i) those where both the members of the conjunct are of the same sound and (ii) those made of different consonants. AMg. allows only a single consonant at the beginning of a word and the aspirated forms of the nasals ण्ह, म्ह, and the liquid ल्ह. In the middle only the first type of Sanskrit conjunct is found. It may also use a conjunct of a mute and its aspirated form, (क्ष्, ङ्क्ष्); a nasal and the consonant of the same class (न्त्त); and finally the aspirated forms of the nasals and the liquid / ल्ह. All other conjuncts of the Sanskrit language must be changed to one of these four types.

55 The usual method of treating the Sanskrit conjunct is called ASSIMILATION. It consists of two distinct operations ; (i) the dropping of one of the two members of the conjunct and (ii) the doubling of the remaining consonant. Thus in the word चक्र, र्, one of the two members of the conjunct is dropped and the remaining consonant क् is doubled with the result चक्क. Here we say that क् has assimilated र्. When the second member assimilates the first (भक्त = भक्त) it is called *regressive*, and when the first member assimilates the second (पुत्र = पुत्त) it is called *progressive*.

Really speaking there is no conscious act of dropping of a member and the doubling of the remaining consonant. The speaker fails to make the necessary movements of the speech organs for the consonant which is weaker and only stresses the movements of the stronger consonant with the result that it becomes long. This is but natural when we consider that the syllabic quantity was of utmost importance to the Sanskrit speaker. Moreover the first mute of a conjunct was only implosive and was followed by the explosion of the second member. This distinguishes the Indian conjuncts from the Iranian where the desire to preserve the articulation of both led to the spirantisation of the first (Sk. *saṣṭa*, Per. *haft*). Both in Sanskrit (*bhakta* -v) and Prākṛit (*bhatta* -v) the first syllable was closed, and throughout the course of development it was preserved at the cost of the place of articulation. In actual pronunciation *bhakta* was *bhak/kta*, wherein the second syllable *t* assimilated the *k* without its own explosion and when this *tt* was sufficient to preserve the quantity of the preceding syllable the first *k* or the mere implosive act of *k* was lost as being of no importance. So *bhak/kta* = *bhak/tta* = *bhatta*.

56 THE DOUBLING OF CONSONANTS. A few consonants like र् or ह् are incapable of being doubled. Of the others, the second and the fourth letters of the five Vargas are doubled by adding before them the first and the third letter

of the same Vargas. Thus ख is doubled by adding क before it कख; similarly the double of व = ग्व; छ = च्छ; झ = ज्ञ; ठ = ट्ठ; ढ = ढ्ढ; थ = त्थ; ध = द्ध; फ = फ्फ; भ = ब्भ. In all other cases the same consonant is added. Thus क is doubled by adding क = क्क; ग = ग्ग; स = स्स; न = न्न; ल = ल्ल; व = व्व. In the following words if र occurring in the conjuncts is dropped the remaining members will be doubled as follows : मूर्ख = मुक्ख a fool; अर्घ = अग्घ offering; मूर्च्छा = मुच्छा swoon; निर्झर = निज्झर brook; अर्थ = अत्थ wealth; अर्ध = अद्ध half; अन्न = अन्न cloud; but सर्व = सव्व all; पुत्र = पुत्त son.

57 DROPPING OF ONE MEMBER. Of the two members of a conjunct one specific member is to be dropped and the remaining member is to be doubled. Which member is to be dropped is determined according to the following rules.

The treatment of the conjuncts is one of the difficult problems of Prākṛit phonology. Hemacandra arranges the words in the order so as to give the conjuncts *kk*, *kkh*, *gg* etc. in their Prākṛit substitutes. His general treatment consists in laying down the three rules (i) *k*, *g*, *t*, *d*, *p*, *ś*, *ṣ*, *s* as the first member (ii) *m*, *n*, *y* as the second member and (iii) *l*, *v*, *r* as both members are to be dropped. This leaves many exceptions and he is forced to add a large number of special rules. Pischel's treatment is more scientific. His rule may be stated as : the stronger member assimilates the weaker and among equals the second assimilates the first, assimilation being regressive. The consonants according to decreasing strength are (i) mutes (ii) nasals and (iii) *l*, *s*, *v*, *y*, *r* in order.

For the sake of clarity and exhaustiveness we classify the consonants into six groups as : (1) mutes comprising the unvoiced (*t*) and voiced stops (*d*) and their aspirates (*th*, *dh*) of the five classes; (2) the five nasals (3) two semi-vowels (4) two liquids (5) the three sibilants and (6) the aspirate (*h*) and its unvoiced form (*visarga*). Their combinations should give 36 groups but in reality many groups are not possible.

The basic principle of the strength of a consonant in assimilation is its definiteness of contact and not its sonority. It is

thus that the mutes are the strongest and the semi-vowels the weakest. The labio-dental nature of *v* makes it stronger, while the clear contact of *l* makes it still stronger. This will explain why *v* and *y*, *l* and *r* behave differently in groups.

GROUPS WITH MUTES

58 Only hard and soft consonants can form conjuncts among themselves. A soft consonant cannot form a group with a hard one and vice versa. In these groups the assimilation is regressive i.e. the second member prevails over the first. The aspiration, if present, remains at the end of the group.

The earliest trace of such an assimilation is to be found in the voicing of the stop when followed by a voiced stop (Sk. *tat + bhavati = tadbhavati*). Later on the first lost its distinct articulation though preserving its time and voice (Sk. *uccā* from *ut* cf. Av. *ušca*; *majj-* from **madj-*). The aspiration if present in the group is thrown at the end in such cases as Sk. *budh + ta = buddha*.

59 Surd + surd = second surd doubled : मुक्त = मुक्त free ; रक्त = रक्त red ; षट् = छक्क a group of six ; षट्पद = छप्पय bee ; युक्त = जुक्त proper ; आसक्त = आसक्त attached ; भक्ति = भक्ति devotion ; उत्कंठा = उक्कंठा eagerness ; बलात्कार = बलक्कार force ; उत्पल = उप्पल lotus ; सत्पुरुष = सप्पुरिस good man ; सुप्त = सुप्त slept ; संलप्त = संलक्त spoken.

60 Surd + aspirated surd = second doubled : रिक्थ = रिक्थ wealth ; सिक्थ = सिक्थ sling ; उत्खात = उक्खय dug up.

61 Sonant + sonant = second doubled : खड्ग = खग्ग sword ; षड्जीव = छज्जीव six groups of living beings ; पुद्गल = पोग्गल matter ; कुब्ज = खुज्ज dwarf ; उद्गम = उग्गम origin ; बुद्बुद = बुब्बुय bubble ; शब्द = सद् sound.

62 Sonant + sonant aspirate = second doubled : दुग्ध = दुद्ध milk ; स्निग्ध = सिग्गिद्ध glossy ; सुग्ध = सुद्ध simple ; आरब्ध =

आरब्ध begun; लुब्धक = लुद्धग greedy; सद्भाव = सम्भाव intention; समुद्घात = समुग्घाय spreading up.

63 MUTES AND NASALS

A. Mute + nasal, the assimilation is progressive i.e. the mute assimilates the nasal which forms the second member. The only nasals are न and म.

(i) न assimilated : नग्न = नग्ग naked; पत्नी = पत्ती wife; अग्नि = अग्नि fire; प्रयत्न = पयत्त effort; विघ्न = विग्ग trouble.

(ii) म assimilated : युग्म = जुग्ग pair; लक्ष्मण = लक्खण Lakṣmaṇa.

64 The conjunct ज्ञ becomes ज्ञः यज्ञ = जज्ञ sacrifice; विज्ञ = विज्ञ knower; मनोज्ञ = मणुज्ञ charming; आशुप्रज्ञ = आसुपज्ञ of quick intelligence; प्रज्ञा = पज्ञ knowledge.

The conjunct *jñ* gives in Pāli *ññ* (*prajñā* = *paññā*) by a regressive assimilation. The change to *nn* or *nm*, however, is due to the survival of the older pronunciation of the palatal sonant. Sanskrit *j* comes from I-E. palatal sonant stop *ǵ* and was pronounced as *dž*. When the sound became implosive being followed by another sound, the first element of the affricative, the dental stop became prominent and was assimilated to *n* or *ṇ*. That it should be a cerebral sound is seen from *viś* = *viṣ*, *ājñā* = *āṇā*. That the two elements of the group *jñ* were movable is seen in Sanskrit *jānāti* and the later pronunciation of it as *dny*.

65 There are, however, a few cases of a different treatment of the group mute + nasal : रुक्म = रूप्य gold; रुक्मिणी = रुक्मिणी Rukmiṇī; आत्मन् = अप्पा self (also अत्ता); अध्यात्म = अज्झप्प thought; पद्म = पोम्म lotus (also पउम); छद्म = छम्म imperfect knowledge (also छउम).

The earlier stage of this change is given by the inscription of Aśoka at Gīrnār : *ātpa* for *ātman*. So it is clear that the stop has first unvoiced the nasal and then the second stop has assimilated the first. A similar change is found in Aś. *catpāro*

(*catvāraḥ*) *bāravai* (*dvāravatī* = *dbāravatī*). In case of *ṣomma chamma* it appears that the forms with anaptyxis were later contracted.

66 B. Nasal + Mute: If the nasal and the mute belong to the same class they are unchanged. कण्ठ throat; वृन्त = विन्त stalk; शान्त = सन्त calm; जम्बु = जम्बु Jambu.

In writing we often find Anusvāra written for the nasal and the grammarians allow both. In pronunciation, however, there is no difference. In AMg. *hanti* has become *handī*. In the derivative numerals of *pañca* it becomes *pañña* as in Pāli, *paññāsa* (15) *chappañña* (56). The change remains obscure.

67 MUTES AND SEMI-VOWELS

Historically the semi-vowels represent the forms of vowels before another vowel. cf. *i-maḥ* 'we go' but *y-anti* 'they go'. *sunu-maḥ* but *sunv-anti*. Naturally there cannot be a conjunct of a semi-vowel followed by a mute as it will immediately revert to its vowel nature. There will be only groups of mutes followed by the semi-vowels *y* and *v*. In all such cases the assimilation will be progressive.

68 Groups with य : वाक्य = वक्क word ; सौख्य = सोक्ख happiness ; वैराग्य = वेरग्ग aversion ; राज्य = रज्ज kingdom ; इभ्य = इब्भ rich man ; योग्य = जोग्ग proper ; नाट्य = नट्ट drama ; व्याख्यान = वक्खाण explanation ; पूज्य = पुज्ज honourable ; शाक्य = सक्क name of a tribe ; अग्यंतर = अब्भंतर inside ; उच्यते = उच्चइ is said ; आख्याति = अक्खाइ explains.

69 Groups with व : पक्व = पिक्क ripe ; प्रज्वलित = पज्जलिय burning ; चत्वारि = चत्तारि four ; देवत्व = देवत्त godhood ; द्वार = दार door ; द्विज = दिय bird ; जंबुद्वीप = जंबुद्वीव Jambudvīpa ; सत्त्व = सत्त being ; उज्ज्वल = उज्जल bright.

The prefix *ud* followed by *v*, however, makes an exception : *udvigna* = *uvvigga* dejected, *udvahati* = *uvvahai* marries, *udvartana* = *uvvaṭṭṇa* turning up. Similar is the case with *ṣadvīmśati* = *chavvīsam*. The labio-dental nature of *v* (*ā*) and

v(i) with a contact of the teeth with the upper lip explains the change.

70 PALATALISATION. If the conjunct is made up of the तवर्ग and य or to a limited extent व, चवर्ग takes the place of the तवर्ग.

A. Groups with य : त्य = च्च : सत्य = सच्च true ; नित्य = निच्च always ; प्रत्यय = पच्चय confidence ; कृत्य = किच्च duty ; अत्यंत = अच्चंत very much ; आधिपत्य = आहेवच्च lordship ; प्रेत्य = पेच्च in the next life ; वैयापृत्य = वेयावच्च help ; त्यजति = चयइ abandons ; ध्य = च्छ : पथ्य = पच्च wholesome ; मिथ्या = मिच्छा false ; तथ्य = तच्च true ; रथ्या = रच्छा street ; नेपथ्य = नेवच्च dress ; घ = ज्ञ : अघ = अज्ज to-day ; मघ = मज्ज wine ; अवघ = अवज्ज sin ; वैद्य = वेज्ज physician ; खाद्य = खज्ज eatables ; विद्या = विज्जा science ; ध्य = ज्ञः वध्य = वज्ज to be killed ; उपाध्याय = उवज्जाय teacher ; स्वाध्याय = सज्जाय study ; अध्यवसाय = अज्जवसाय resolution ; ध्यात = ज्ञाय meditated ; मध्य = मज्ज middle.

A few exceptional cases are : *pratyekabuddha* = *patteya-buddha* ; *tathya* = *tacca* which may be in reality *tatva*.

B. Groups with व : त्व = च्च : चत्वर = चच्चर square ; कृत्वा = किच्चा having done ; श्रुत्वा = सोच्चा hearing ; भुक्त्वा = भोच्चा having enjoyed ; द्व = ज्ञ : विद्वान् = विज्जं wise ; ध्व = ज्ञः बुध्वा = बुज्जा knowing ; साध्वस = सज्जस fear ; ध्वज = ज्ञय banner.

There are some cases like *dve* = *be* ; two ; *dvādaśa* = *bāraha* twelve ; *dvāravatī* = *bāravā* ; *ūrdhva* = *ubbha* upright, which show that the stop first changed the semivowel *v*, already partially having the contact, into the voiced stop *b*, which was followed by the usual assimilation.

This law of palatalisation is due to the fact that the dental pronounced with the spread tip of the tongue against the root of the teeth could easily be carried over to the position of *y* made by pressing the two edges of the tongue to the palate and leaving the central part for a narrow aperture for the air to escape. The resulting sound is an affricative as are Sanskrit

palatals. The case of *v* is difficult to explain. Pischel supposes that the semi-vowel first became *y*.

71 MUTES AND LIQUIDS

A. When the mute is followed by a liquid र or ल, the mute assimilates it and the assimilation is progressive.

(i) Groups with र : चक्र = चक्र wheel; न्यग्रोध = नगोह banyan tree; आग्राति = अग्राह smells; वज्र = वज्र thunderbolt; सुप्रभ = सुप्रह name of a prophet 'of good lustre'; अन्न = अन्न cloud; पुत्र = पुत्त son; शूद्र = सुद्र low caste man; चित्र = चित्त picture; पत्र = पत्त leaf; भद्र = भद्र good; समुद्र = समुद्र ocean; उग्र = उग्रा terrible.

(ii) Groups with ल : शुक्ल = सुक् white; विक्रव = विक्रव trouble; म्लेच्छ = मेच्छ barbarian; प्लव् = पव to swim; क्रीव = कीव eunuch.

72 CEREBRALISATION : The र as a second member changes the preceding dental into a cerebral in few cases. क्षुद्रक = खुद्रुग young; छिद्र = छिद्र hole.

73 In a number of adverbs त्र apparently becomes त्थ : कुत्र = कथ where; यत्र = जथ where; तत्र = तथ there; सर्वत्र = सव्वत्थ everywhere; अत्र = एत्थ here.

Pischel derives *ettha* from Vedic *itthā* and naturally all other adverbs are traced to such a suffix *-tthā*. Geiger traces the word to **itra* Av. *ithra*. The change of *tra* to *tthā* must have been under the influence of *-tthā* coming from Sk. *-stha*.

As pointed out by Meillet the Sanskrit orthography of a mute + a semi-vowel or a liquid does not give the real pronunciation of the word. Sk. *aśvaḥ* is represented in Gr. by *hippos* and *madhyaḥ* by *mēssos* where all the words have the first syllable closed. As a Sanskrit word can begin with the group *tr-* (*trih*, *trāyasva*) the second syllable must begin with *tr-* in *putra* and if the first is also a closed syllable it must end with *t* with the result that we get the gemination of the stop *t*, and the word is pronounced as *put/trah*, becoming in Prākṛit *putto*.

74 B. Liquid followed by the mute. The assimilation is regressive and the mute assimilates the liquid र or ल.

(i) Groups with र : तर्क = तक्क reasoning ; अर्क = अक्क sun ; मूर्ख = मुख्क fool ; वर्ग = वग्ग group ; मार्ग = मग्ग way ; अर्घ्य = अग्घ offering ; अर्चा = अच्चा worship ; कूर्च = कुच्च brush ; मूर्च्छा = मुच्चा swoon ; आर्जव = अज्जव straightforwardness ; वर्जन = वज्जण avoiding ; मुहूर्त = मुहुत्त moment ; अर्थ = अत्थ wealth ; ददुर = दद्दुर frog ; मूर्धन् = मुद्धा head ; सर्प = सप्प serpent ; कर्बट = कब्बड a village ; अर्भक = अब्भग child.

(ii) Very frequently the र preceding the dental cerebralises it : आर्त = अट्ठ troubled ; नर्तक = नट्ठग dancer ; वर्तते = वट्ठइ exists ; गार्ता = गट्ठा ditch ; चक्रवर्तिन् = चक्कवट्ठि sovereign king ; अर्थ = अट्ठ purpose ; चतुर्थ = चउट्ठ fourth ; अर्ध = अट्ठ half ; वर्धते = वट्ठइ grows.

The cerebralising effect of *r*, which was visible even in RV. (*kaṣa* and *karta*, *vikāṣa* from *vikṛta*) becomes very wide spread in Middle Indian, though nothing like constant and uniform.

(iii) Groups with ल : अल्प = अप्प little ; शिल्प = सिप्प craft ; किल्बिष = किब्बिस wretched ; प्रगल्भ = पग्गम्भ developed ; कल्प = कप्प period of time ; विकल्प = वियप्प doubt ; वल्गु = वग्गइ boasts.

The syllabic division of these groups must have been *ark/kaḥ* which became *akko*.

75 MUTES AND SIBILANTS

A. Mute followed by a sibilant. Except for क्ष such groups as त्स and प्स become च्छ.

The Sanskrit sibilants are voiceless and naturally allow only a surd before them. If the surd is velar or palatal the result is *kṣ* (*vak-ṣi* ; *dik-ṣu*). With labials and dentals the groups are *ṭs* and *ṣs*. In a few words these groups have become *cch* in Sk. itself (*guccha* = **gr̥ṣa* ; *ucchanna* = *utsanna*). When we consider that *t* is dental and *s* an alveolar fricative the result should be an affricative of the dental or alveolar type something like

Marāṭhī *t̃s* before back vowels. But the stronger friction of *s* made it an aspirate like *taḥ* and this must have been the pronunciation of the Prākṛit *cch* in such cases. That it was further palatalised as in North Indian languages is probable. Pischel, however, suggests the aspiration of the sibilant as the cause of the change as *t̃s* = *t̃sh* = *cch*. The syllabic division of a word like *jugupsā* must have been *jugup/psā*.

(i) त्स = च्छ : चिकित्सा = तिगिच्छा diagnosis ; बीभत्स = बीभच्छ ugly ; मत्सर = मच्छर envy ; वत्स = वच्छ child ; उत्साह = उच्छाह energy ; संवत्सर = संवच्छर year ; कुत्सनीय = कुच्छणिज detestable.

(ii) प्स = च्छ : जुगुप्सा = दुगुच्छा disgust ; लिप्सु = लिच्छु longing for ; अप्सरस = अच्छरा divinē damsel.

76 In a number of cases, however, a mute followed by a sibilant shows a regressive assimilation, i. e. the sibilant prevails over the mute. उच्छ्रित = उत्सिय raised ; उच्छुल्क = उस्सुंक free from tax ; उद्धास = उस्सास breathing ; उत्सर्ग = उस्सगा rule ; उत्सेध = उस्सेह height ; उत्सुक = उस्सुय eager ; उत्सव = उस्सव festival ; षट्शत = छस्सय six hundred.

The reason for this change is to be found in the fact that the speaker was conscious of the compound nature of the word, the first being a prefix or an independent word. Dr. Varma suggests that the mute became a fricative by the force of the succeeding fricative.

77 Changes of *kṣ*. This sound-group is a complex phenomenon and gives in Prakrit च्छ; क्ख; झ and च.

(i) क्ष = च्छ : क्षण = छण festival ; क्षुधा = खुहा hunger ; अक्षि = अच्छि eye ; मक्षिका = मच्छिगा fly ; वृक्ष = वच्छ tree ; तक्षक = तच्छग carpenter.

(ii) क्ष = क्ख : क्षत्रिय = खत्तिय man of warrior caste ; क्षीर = खीर milk ; क्षुद्र = खुड्ड small ; शिक्ष = सिक्ख to teach ; दक्षिण = दक्खिण south ; राक्षस = रक्खस demon.

In few cases this *kkh* is further changed to *h*: *ikṣā* = *ihā* investigation; *rūkṣa* = *lūha* harsh; *dakṣiṇa* = *dāhiṇa* = south; *śaikṣa* = *seha* pupil. Sometimes the same word may show both *cch* and *kkh* as in AMg. *ikṣu* = *ikkhu*, *ucchu* sugar cane; *kukṣi* = *kucchi*, *kukkhi* womb; *kṣāra* = *chāra*, *khāra* ashes, acid.

(iii) क्ष = झ : क्षरति = झरइ to flow; क्षाम = झाम emasculated; क्षीयते = झिजइ is weakened.

(iv) क्ष = च : क्षुल्ल = चुल्ल younger; क्षुल्लपिता = चुल्लपिया uncle.

Historically the sound group *kṣ* of Indo-Aryan represents a number of sounds. In the first place it represents the I-E. sonant aspirates of the labio-velar and palatal articulation followed by *s* i.e. **gh + s* (= Av. *γž*), **ḡh + s* (= Av. *ž*), in which cases it is represented by AMg. *jh*. In the second place it represents the I-E. **ks* (= Av. *š*) which according to Pischel corresponds to AMg. *cch*, and thirdly I-E. **qs* (= Av. *χš*) which becomes in AMg. *kkh*. On account of disagreement between Av. and Pkt. the last two equations cannot be accepted. cf. *dakkhiṇa* Av. *dašīna*. A difference of meaning has developed in *chāṇa* festival, *khaṇa* moment; *chamā* earth, *khamā* forbearance.

78 Sibilant followed by mute. Generally the mute assimilates the sibilant but it in turn aspirates the mute. So

श्र = च्छ; ष्क = क्ख; ष्ट = ट्ट; ष्प = प्फ; स्क = क्ख; स्त = त्थ; स्प = प्फ.

In all these cases it is clear that the sibilant is opened into the aspirate which goes to the end of the group as usual.

(i) Sibilant श : आश्चर्य = अच्छेर wonder; पश्चात् = पच्छा afterwards; पश्चिम = पच्छिम west; प्रायश्चित्त = पच्छित्त expiation; निश्चय = निच्छय resolution; वृश्चिक = विच्छुय scorpion.

(ii) Sibilant ष : पुष्कर = पोक्खर lotus; निष्क्रमण = निक्खमण going out; निष्क = निक्ख gold coin; दुष्ट = दुट्ट wicked; लेष्टु = लेट्टु log of earth; काष्ठ = कट्ट log of wood; पृष्ट = पुट्ट back; दृष्टि = दिट्ठि view; पुष्प = पुप्फ flower; निष्फल = निप्फल fruitless.

(iii) Sibilant सः स्कंध = खंध shoulder ; तिरस्कार = तिरस्कार insult ; संस्कृति = संखडि feast ; हस्त = हथ hand ; विस्तार = वित्थार expanse ; प्रस्तर = पत्थर stone ; हस्तिन् = हत्थि elephant ; अवस्था = अवत्था condition ; मध्यस्थ = मज्झत्थ impartial ; अगारस्थ = गारत्थ householder ; स्पर्श = फास touch ; वनस्पति = वणप्फइ plant ; स्फटिक = फलिह crystal.

In some cases *s* cerebralises the following dental : *asthi* = *aṭṭhi* ; *adhastāt* = *heṭṭhā* (?) **sthāti* = *ṭhāi* ; *upasthita* = *uvaṭṭhiya*.

79 In a number of cases, the aspiration of the surviving mute is absent.

(i) With शः निश्चल = निच्चल motionless ; दुश्चरित = दुच्चरिय bad act ; तपश्चरण = तवच्चरण penance.

(ii) With षः चतुष्क = चउक्क square ; शुष्क = सुक्क dry ; निष्कारण = निक्कारण without reason ; दुष्कर = दुक्कर difficult ; निष्कृप = निक्किव cruel ; इष्टका = इट्ठगा brick ; चतुष्पद = चउप्पय animal ; निष्पाप = निप्पाव sinless ; दुष्प्रेक्ष्य = दुप्पेच्छ difficult to observe.

(iii) With सः नमस्कार = नमोक्कार salutation ; तस्कर = तक्कर thief ; संस्कृत = सक्कय polished ; दुस्तर = दुत्तर difficult to cross ; समस्त = समत्त all ; परस्पर = परोप्पर each other.

This two-fold treatment of the group of a sibilant and a mute is difficult to explain (*hasta* = *hattha*, *dustara* = *duttara*). It is probable that while in case of *hasta* the division of the syllable was *hast/ta* where the fricative and the mute were found in the same syllable, it may have been in case of *dustara* as *dus/tara* probably helped by the consciousness of the etymology. In such a case, as the sibilant was in another syllable, it failed to aspirate the following mute though the preceding syllable was kept close. Dr. Varma, however, is not inclined to accept such a division.

80 When the visarga is followed by a mute the mute assimilates it. दुःख = दुक्ख misery ; अंतःकरण = अंतक्करण heart.

GROUPS WITH NASALS

81 In case of न and ण, when conjunct, ण्ण should be written when Sanskrit contains ण; अरण्य = रण्य forest; पुण्य = पुण्ण merit; जीर्ण = जुण्ण old; पूर्ण = पुण्ण full; तीर्ण = तिण्ण crossed; चूर्ण = चुण्ण crushed. In all other cases न्न should be written: किन्नर a divine being; कन्या = कन्ना daughter; प्रतिज्ञा = पइज्ञा vow; दत्त = दिन्न given; विज्ञ = विन्नु knower.

Some grammarians (Vararuci) enjoin only ण्ण while others (Hemacandra) allow both न्न and ण्ण in all cases. The writing of ण्ण is preferred in purely *Māhārāṣṭrī* works. The Jain Mss. show a preference for न्न as they do in case of initial *n*. Thus they would write *ranna*, *tinna* etc. In general the medial double consonants in Prākṛit are of the same type as initial single consonants and stand in contrast with medial single consonants which are weaker. This is seen in the further development of the double stops into single one in Modern languages and in case of न्न the result is *n*.

82 As a result of AMg. phonology if two nasals of different classes come together the first becomes anusvāra. षण्मास = छंमास six months; पराङ्मुख = परंमुह averse; पङ्क्ति = पंति row; वन्ध्य = वंद्ग unfruitful; विन्ध्य = विंद्ग name of a mountain; सन्ध्या = संज्ञा evening.

The anusvāra may be replaced by a parasavarna and one may write *chammāsa*, *panti* etc. The difference is purely orthographical and the sound remains the same.

83 In a conjunct of न and म the assimilation is regressive. उन्मूल = उम्मूल from the roots; जन्मन् = जम्म birth; उन्मुख = उम्मुह facing upwards; मन्मथ = वम्मह cupid; निम्नगा = निन्नगा river; निम्न = निन्न low; प्रद्युम्न = पज्जुम्न Pradyumna.

84 NASALS AND SEMI-VOWELS

At the three nasals ण, न, म assimilate both य and व.

(i) With ण: हिरण्य = हिरण्ण gold; पिण्याक = पिण्याग oil cake; पण्य = पण्ण merchandise; पुण्य = पुण्ण merit.

(ii) With न : अन्य = अन्न another ; कन्या = कन्या girl ; सैन्य = सेना army ; मन्यु = मनु anger ; धन्य = धन fortunate ; धान्य = धान corn ; शून्य = शुन zero ; अन्वेषण = अन्वेषण search.

(iii) With म : सौम्य = सोम docile ; रम्य = रम charming ; क्लम्यति = क्लिप्स्यति fades ; ताम्यति = तम्यति languishes.

85 NASALS AND LIQUIDS

A. Nasal followed by a liquid : Initially the nasal assimilates the liquid : मक्षयति = मक्खेइ anoints ; म्लेच्छ = मेच्छ barbarian. Medially a glide, mostly व, is developed which assimilates the following liquid. आम्र = अम्ब mango ; ताम्र = तम्ब red ; आम्ल = अम्ब (also अंबिल) acid.

The physiological explanation of the glide is obvious. In pronouncing *āmra* the speaker has to cut off the nasal passage and pronounce *r* at the same time with the simultaneous opening of the contact. In fact he cuts off the nasal passage earlier and instead of the sound *r* breaks the plosion with the result that he pronounces *mb*.

B. Liquid followed by a nasal. The nasal assimilates the liquid and the assimilation is regressive.

(i) with र : कर्ण = कण्ण ear ; पर्ण = पण्ण leaf ; ऊर्मि = उर्मि wave ; कर्मन् = कम्म act ; धर्म = धम्म religion.

(ii) with ल : कुल्माष = कुम्मास beans ; गुल्म = गुम्म bush ; वल्मीक = वम्मिय ant-hill.

86 NASALS AND SIBILANTS

If the sibilant follows, the nasal becomes anusvāra in Sanskrit itself. If the nasal follows, groups of न and ण give us ण्ह and groups of म give us म्ह.

(i) झ्न = ण्ह : प्रश्न = पण्ह question ; अश्नाति = अण्हाइ eats.

(ii) ण = ण्ह : उण्ण = उण्ह hot ; कृण्ण = कण्ह black ; विण्णु = विण्डु name of a god ; उण्णिषि = उण्हीस head-dress ; वृण्णि = वण्हि name of a tribe.

(iii) स्न = ण्ह : स्नात = ण्हाय bathed ; प्रस्नुत = पण्डुय flowing.

(iv) स्म = म्ह : स्मश्रु = मंसु beard.

(v) ष्म = म्ह : ग्रीष्म = गिम्ह summer ; युष्मादश = तुम्हारिस like you ; उष्मा = उम्हा heat ; काश्मीर = कम्हीर Kāshmīr.

(vi) स्म = म्ह : स्मः = म्हो we are ; अस्मादश = अम्हारिस like us ; विस्मय = विम्हय wonder.

The sibilant is opened and aspirates the following nasal giving us *nh* and *mh*. Conjuncts of three consonants give us the same result *ślakṣṇa* = *saṇha* ; *pakṣman* = *paṁha* ; *jyotsnā* = *joṇhā* ; *tikṣṇa* = *tiṇha*. *mh* may further become anusvāra and *bh* ; *śleṣman* = *sembha* ; *saṁsmarati* = *sambhārai*. In few cases the nasal remains unaspirated : *sneha* = *neha* ; *nisneha* = *nin-neha*. Rarely the nasal may be assimilated by the sibilant : *raśmi* = *raṣṣi* ; *śmaśāna* = *susāṇa* ; *bhasman* = *bhāsa*.

87 NASAL AND ASPIRATE

Sanskrit groups of ह followed by the nasals interchange places in AMg. अपराह्ण = अवरण्ह latter part of the day ; मध्याह्ण = मज्जण्ह noon ; गृण्हाति = गेण्हइ takes ; वद्मि = वण्हि fire ; ब्राह्मण = बम्हण Brahmin.

GROUPS WITH SEMI-VOWELS

88 Among semi-vowels य्य becomes ज्ञ and व्य becomes ज्व : शय्या = सेज्जा bed ; काव्य = कज्व poetry ; हव्य = हव्व oblation ; कर्तव्य = कायव्व duty ; व्यय = वय loss ; व्याल = वाल elephant ; व्यापृत = वावड engaged ; व्याकरण = वागरण explanation.

The change of *yy* to *jj* is related to the change of *y* to *j* in the initial position as we have seen that a double consonant in the middle corresponds to a single consonant at the beginning. That

a conjunct like *vy* is possible is due to the contact present in *v* which naturally assimilates the weakest *y*.

89 SEMI-VOWELS AND LIQUIDS

A. Semi-vowel followed by a liquid. The only possible group is *vr* व्र which shows progressive assimilation. व्रीहि = वीहि rice ; तीव्र = तिन्व sharp ; परित्राजक = परित्रायग a monk.

B. Liquid followed by a semi-vowel.

(i) Groups with य show variety of treatment. य becomes ज : सूर्य = सुज sun ; कार्य = कज duty ; मर्यादा = मजाया limit ; आर्य अज noble.

(ii) ल assimilates य : मूल्य = मोल value ; कल्य = कल welfare ; पल्योपम = पलोवम a measure of time.

In a number of cases *ry* shows a different treatment. *Y* is dropped and *r* alone remains when the preceding vowel is long. *sūrya* = *sūra* ; *tūrya* = *tūra* ; *dhairya* = *dhira* ; *tiryate* = *tirai* ; *pūryate* = *pūrai* ; *jīryate* = *jirai*. A similar case may be found in *daśārṇa* = *daśāra*. In spite of the statement of the Sanskrit grammarians it appears that *r* was capable of lengthening which, by its nature, consisted in a series of taps which made it survive at the cost of the other consonant.

(iii) व assimilates र : सर्व = सव्व all ; पर्वत = पव्वय mountain ; गर्व = गव्व pride ; पर्वन् = पव्व joint.

(iv) ल assimilates व : पल्ल = पल्ल pond ; बिल्व = बिल्ल kind of leaf ; गल्वर्क = गल्लक king of jewel.

90 SEMI-VOWELS AND SIBILANTS

The semi-vowel, which can form only the second member, is assimilated to the sibilant.

(i) Groups with श : अवश्यं = अवस्सं necessarily ; नश्यति = नस्सइ vanishes ; वैश्य = वइस्स a merchant ; अश्व = आस्स horse ; पार्श्व = पास side ; उद्ध्वसति = उस्ससइ breathes ; श्वापद = सावय beast of prey.

(ii) Groups with ष : आरुष्य = आरुस्स angrily ; मनुष्य = मनुस्स man ; शिष्य = सिस्स pupil ; भविष्यति = भविस्सइ will happen ; पितृष्वसा = पिउस्सिया aunt.

(iii) Groups with स : वयस्य = वयस्स friend ; रहस्य = रहस्स secret ; तपस्विन् = तवस्सि a mendicant ; सरस्वती = सरस्सई goddess of learning ; तस्य = तस्स his.

91 SEMI-VOWEL AND ASPIRATE

The semi-vowel forms the second member and *hy* ह्य gives *jyh* ज्ञ and *hv* ह्व gives *bhbh* बभ : गुह्य = गुज्ञ secret : सह्य = सज्ञ bearable ; अभिरुह्य = अभिरुज्ञ having climbed ; परिगृह्य = परिगृज्ञ having taken ; अनुग्राह्य = अणुगेज्ञ worthy of acceptance ; जिह्व = जिब्भा tongue ; विह्वल = विब्भल troubled.

Pāli shows interchange of place of *hy* = *yh* and *hv* = *vh* in conformity with similar changes of the aspirate and nasals. In the case of semi-vowels, however, AMg. appears to preserve an older aspirate than both Sanskrit and Pāli.

GROUPS WITH LIQUIDS

92 Of the two liquids, ल assimilates र : निर्लज्ज = निल्लज्ज shameless ; दुर्लभ = दुल्लह difficult to get ; निर्लेप = निल्लेव without dirt.

93 LIQUIDS AND SIBILANTS

A. Liquid followed by a sibilant gives a regressive assimilation. दर्शन = दस्सण sight ; स्पर्श = फस्स touch.

The more usual method in this case is to avoid assimilation and follow anaptyxis or substitute an anusvāra.

B. In a group of a sibilant followed by a liquid the sibilant assimilates the liquid. मिश्र = मिस्स mixed ; श्रेष्ठ = सेट्ठ superior ; श्लक्ष्ण = सण्ह fine ; श्लाघ्य = सग्य praise ; सहस्र = सहस्स thousand ; तमिस्रा = तमिस्सा darkness ; विस्त्र = विस्स bad smelling.

94 The liquid can form only the second member. They show interchange of place. कल्लार = कल्लार kind of flower ; प्रह्लादनीय = पल्लायणिज् delightful ; पल्लव = पल्लव a name ; हृद = हृद or हृद pond.

95 Visarga followed by a sibilant gives regressive assimilation. दुःसह = दुस्सह difficult to bear ; निःशेष = निस्सेस all.

In Sk. this is allowed as an optional Sandhi.

OTHER GROUP CHANGES

96 As in case of simple consonants, groups of consonants are cerebralised by र or ऋ occurring in the word : मृत्तिका = मट्टिया earth ; वृत्त = वट्ट round ; निवृत्त = निवट्ट finished ; ऋद्धि = इड्डि prosperity ; वृद्धि = वड्डि growth ; श्रद्धा = सड्डा faith ; ग्रंथि = गण्ठ knot.

Even here the process of cerebralisation is not uniform and consistent : *nirvṛtta* = *nivvattā* ; *yathāvṛtta* = *jahāvatta* ; *śrad-dhā* = *saddhā* ; the verb always *saddha-* ; *nirgrantha* = *niya-ṇṭha* and *niggantha* ; *grantha* = *gantha* 'book' ; Cerebralisation without a *r* sound is found in : *paṭṭaṇa* ; *kaviṭṭha* = *kaṭṭha* ; *bhhiṇḍimāla* = *bhindipāla*.

97 Normal rules of assimilation may be violated in cases like : मुक्त = मुक्क freed ; शक्त = सक्क able ; दष्ट = डक्क bitten ; सामर्थ्य = सामच्छ ability ; स्नेह = नेह affection ; निस्नेह = निस्नेह etc.

Pischel explains *mukka* from **mukna* ; *sakka* from **śakna* while Bloch supposes the influence of *mukkai*, *sakkai*. *Sāmaccha* may be a misreading of *sāmattha*. *neha* is due to dissimilation of *h*.

GROUPS OF THREE CONSONANTS

98 With groups of three consonants the same rules of assimilation apply, the weakest member falling out first.

(i) If a nasal begins the group it becomes anusvāra and the remaining group is simplified. रन्ध्र = रन्ध hole ; कक्षां =

कंखा doubt ; विन्ध्य = विंझ name of a mountain ; सन्ध्या = संझा evening ; पङ्क्ति = पंति row.

(ii)* If a liquid or a visarga forms the first member it is first dropped : मर्त्य = मच्च mortal ; वर्त्मन् = वट्टा way ; सामर्थ्य = सामत्थ strength ; निःस्थान = निट्टाण base.

(iii) If a liquid or a semi-vowel stands at the end of the group it is first dropped : उष्ट्र = उट्ट camel ; दंष्ट्रा = दाढा fang ; रथ्या = रच्छा road ; कृच्छ्र = किच्छ्र difficult ; सापत्न्य = सावत्त pertaining to step-mother.

(iv) In case of क्षण, क्षम and त्सन the first mute is dropped : श्रक्षण = सण्ह fine ; पक्षमन् = पम्ह wing ; ज्योत्स्ना = जोण्हा moonlight ; तीक्ष्ण = तिण्ह sharp.

INITIAL GROUPS

99 All the rules of medial groups apply to the initial conjuncts except that the process of doubling is not to be followed. This is due to the fact that AMg. does not allow a conjunct to stand at the beginning. प्रभा = पहा lustre ; व्याघ्र = वग्व tiger ; व्याघृत = वावड engaged ; क्षण = खण moment ; त्याग = चाग abandoning ; स्तव = थव praise ; ध्वज = झय banner ; क्रम = कम step ; क्षुर = खुर razor ; क्षत्रिय = खत्तिय chieftain.

In Sanskrit itself not all conjuncts can stand at the beginning of a word. In a group the first member is implosive and if the second is a stop, the first cannot be heard and so no two mutes can begin a word. If the second is a semi-vowel or a nasal the explosion of the first takes the form of these sounds and both become audible. But in AMg. all such conjuncts are reduced to groups of mutes and as such they must be simplified at the beginning of a word. *nh* in *nhāna* and *mh* in *mho* are only apparent exceptions. They are simply aspirated forms of the nasals and correspond to such sounds as *kh* or *gh*. Moreover they differ from sounds in words like *kaṇha* or *vimhaya* where the first syllable is heavy by position and the sounds are *ṇṇh* and *mmh*.

Ex. 1 Give AMg. words for : भग्न broken, सर्ग creation, अपवर्ग liberation, मुक्त released, भक्त food, सप्त seven, उप्त sown, उक्त spoken, शुभ्र white.

Ex. 2 Give Sk. words for : सम्भाव good intention, दिव्य divine, वर्ण colour, सुन्न empty, रण्य forest, लब्ध obtained, मद्द्व, softness, सत्त being, सह्य thorn, वक्कल bark garment.

Ex. 3 Give AMg. words for : सत्कार honour, माक्षिका fly, मध्याह्न noon, विष्णु name of a god, हस्त hand, प्रस्तर stone, समस्त all, आर्यपुत्र Lord, उद्यम exertion, अस्मादृश like us.

Ex. 4 Give Sk. words for : वच्छ child, मत्थग head, दट्ट bitten, कट्ट difficult, तच्छग joiner, कुम्भि womb, सुट्ट well, भज्जा wife, मज्झ middle, अज्ज to-day.

CHAPTER FOUR

SONANTS, VOWELS AND VISARGA

SONANTS

100 Ardha-Māgadhi lacks all the sonants of Sanskrit namely ऋ, ॠ and लृ. They are represented by different vowels or syllables consisting of a vowel and a consonant.

Sanskrit *r* represents the I-E. liquid *r* in the function of a sonant. But Sk. *ṛ* has nothing to do with the I-E. **ṛ* (if it existed) which is represented in Sanskrit by -*ir*- -*ūr*-. Sk. long *ṛ* is the result of analogy in forms like *pīṭṛn* like *agnīn*, *dātṛnām* like *agnīnām*, Sk. *ṛ* is found in one root only *klṛ* and represents I-E. *ṛ*.

101 The vowel ऋ is changed to either अ or इ or उ or रि. No definite rules can be laid down for the purpose of determining the proper substitute. The usage alone decides it.

As compared to other languages Sk. alone has preserved the sonant *r* which is represented in other speeches as a combination of *r* and a vowel (Av. *er* Gr. *ra*, *ar*). The pronunciation of the sound is variously given as velar (Rg. Prāt.) alveolar (Tait. Prāt.) or cerebral (Pāṇini) which may have something to do with its further development into different vowels. In actual pronunciation it is a *r* sound followed by a central vowel resembling *i* [i]. This (Cf. *kṛmi krimi*) distinguishes the Indian from the Iranian where the *r* sound follows a vowel (Sk. *kṛnoti* Av. *kerənaōiti*). A trace of this nature of *r* is found by Brugmann in forms like *kuryāt* from *kṛ*, but which are regarded by Wackernagel as analogical.

The sound proved unstable and changed differently. In Sanskrit itself we find *pituh* from *pitṛ-* and in Middle Indian all three vowels *a* (cf. *Sk. vikaṭa* from *vikṛta*), *i* (*Sk. kiṇa* from **kiṇa*) and *u* (*Sk. mātula* from **māṭṛ-la*) are found. Of these *u* is due to the presence of a labial sound nearby. From the evidence of the Aśokan inscriptions Bloch concludes that *a* is peculiar to western and *i* to north-west and eastern languages. It was all along regarded as a simple vowel but initially the *r* sound is preserved in Middle Indian in the change to *ri*, where a vowel is also admissible and appears to be older.

(i) ऋ = अ : घृत = घय ghee ; तृण = तण grass ; वृषभ = वसह bull ; वृक = वग wolf ; तृष्णा = तण्हा thirst ; भृति = भइ wages ; प्राकृत = पायय ordinary ; मृत्तिका = मट्टिया mud.

In the Past Passive Participles of roots in ऋ the usual substitute is अ : कृत = कय, कड done ; मृत = मड dead ; हृत = हड carried ; कृष्ट = कडू dragged ; हृष्ट = हट्ट delighted ; मृष्ट = मट्ट polished ; also in compounds : सुकृत = सुकय well done ; विकृत = वियड deformed ; संसृत = संथड spread ; आहृत = आहड brought ; निकृति = नियडि deceit.

(ii) ऋ = इ : कृश = क्त्स weak ; कृपण = किविण miser ; दृष्टि = दिट्टि sight ; शृगाल = सियाल jackal ; शृंग = सिंग horn ; हृदय = हियय heart ; मसृण = मसिण soft ; गृह = गिह house ; वृत्ति = वित्ति maintenance ; कृत्य = किच्च rite.

In a number of words ण becomes रि : सदृश = सरिस like ; ईदृश = एरिस like this ; कीदृश = केरिस like which ; तादृश = तारिस like that ; अस्मादृश = अम्हारिस like us ; युष्मादृश = तुम्हारिस like you. Cf. 43.

(iii) ऋ = उ : मृणाल = मुणाल lotus stalk ; मृषा = मुसा false ; निभृत = निहुय calm ; पृच्छति = पुच्छइ asks ; स्पृशति = फुसइ touches ; पृथ्वी = पुढवी earth.

If a word ends with ऋ and forms the first member of a compound the ऋ is changed to उ : मातृमरण = माउमरण the death of the mother ; आतृघातक = भाउघायक murderer of the

brother ; जामातृक् = जामातय son-in-law ; मातृपितृसुजात = मातृपितृ-सुजाय of good birth from father and mother.

(iv) Initial ऋ becomes रि : ऋषि = रिसि sage ; ऋण = रिण debt ; ऋषभ = रिसह bull ; ऋद्धि = रिद्धि prosperity.

Originally the vowel was the proper substitute which is the only one in Pāli. Pk. also shows *ṛṣi* = *isi* ; *ṛṇa* = *ana* ; *ṛtu* = *uu* ; *ṛṣabha* = *usaha* ; *ṛkṣa* = *accha* ; *ṛddhi* = *iḍḍhi* ; *ṛju* = *ujju*. Besides there are a few peculiar changes like *ṛkṣa* = *vaccha*, *rukṣha*, *gṛhṇāti* = *geṇhai*, *giṇhai*. In compounds *ṛ* also gives *i* : *māimarāṇa* ; *māirakkhiya* ; *bhāisoga* ; *ammā-piisamāṇa* etc. *Ṛ* is presupposed in such changes as *saḍhila* from **ṣṭhila* ; *bhiuḍi* from **bhṛkuṭi*.

102 ऋ becomes ई or ऊ : अम्मापिऊणं = मातापितृणाम् of father and mother ; माईणं = मातृणाम् of mothers.

The original *ṛ* gives *ū* in *tūha*, *annautthiya*, *juṇṇa*. Pischel supposes an intermediate stage of **anyatūrthika*, **tūrtha* and Vedic *jūṇa*. As noted above long *ṛ* can occur in definite grammatical forms only.

103 लृ becomes इलि : क्लृप्त = किलित्त imagined ; क्लृप्ति = किलित्त trick.

Unlike *ṛ* *l* is regarded as a combination of the liquid *l* and a vowel sound. Pāli, however, shows changes which regard it as a pure vowel.

VOWELS

104 Ardha-Māgadhi lacks the two diphthongs ऐ and औ and possesses two additional vowels short ए and ओ. These short vowels are usually followed by a conjunct consonant. In the words क्षेत्र = खेत्त field ; ओष्ठ = ओट्ट lip, they will be found short.

Sanskrit diphthongs *ai*, *au* represent the original I-E. diphthongs with the first element long (**āi*, **āu*), while the diphthongs with the first element short (I-E. **ai*, **au*) have become the simple

vowels *e* and *o*. But because they behave like diphthongs (*a-y*, *a-i*, *a-v*, *a-u*) in Sandhi they are regarded as diphthongs in grammar. The process which led to the Sanskrit system from the primitive vowels has further resulted in the development found in Middle Indian. The predominant consideration has been to preserve the quantity and *ai* and *e* and *au* and *o* have the same metrical value. In a group like *veṣṭana* and *viṣṭara* the first syllable has the same metrical length in both (*v-e-ṣ*; *v-i-ṣ*) though the first has a long vowel and the second has a short one. The only difference was that *e* was longer than *i* and *ṣ* of the first shorter than the *ṣ* of the second. With the assimilation of the conjunct the fine distinction of length was lost and the preceding vowel was shortened without, however, losing its distinctive quality. These sounds, however, proved unstable and were reduced to the neutral *a* in later Prākṛit (Pk. *kahenti* Ap. *kahanti*).

105 ऐ usually becomes ए : वैर = वेर hatred ; शैल = सेल mountain ; नैरयिक = नेरइय hellish being ; मैत्री = मेत्ति friendship ; दैवत = देवय deity ; नैमित्तिक = नेमित्तिय fortune-teller ; वैद्य = वेज physician ; भैषज्य = भैसज medicine ; वैताढ्य = वेयडु name of a mountain (really *vedyardha*) ; वैशालि = वेसालि name of a town ; शैवल = सेवल moss.

In few cases it is dissolved into अइ : सैन्य = सइन् army ; दैत्य = दइच्च demon ; दैन्य = दइच्च poverty ; वैशाख = वइसाह name of a month ; स्वैर = सइर free ; कैलास = कइलास Himālaya ; दैव = दइव्व fate.

106 औ usually becomes ओ : औषध = ओसह medicine ; कौतुक = कोउय a ceremony ; कौतूहल = कोऊहल curiosity ; द्वौ = दो two ; पौराण = पोरान old ; सौख्य = सोक्ख happiness ; सौम्य = सोम्म docile ; क्षौम = खौम garment ; गौर = गोर fair ; लौकिक = लोगिय worldly ; कौमुदी = कोमुई moon light ; पौरुषी = पोरुसी a period of time ; सौकुमार्य = सोगुमल्ल tenderness.

In a few cases it is dissolved into अउ : कौशल = कउसल dexterity ; पौरुष = पउरिस manliness ; गौड = गउड -Bengal ; मौलि = मउलि crest ; पौर = पउर citizen ; सौध = सउह mansion.

The two-fold development of the diphthongs is difficult to explain. While the normal change is to turn them into *e*, *o* in few cases they show optional forms of *ai* and *au*, though the usage is not precise in this respect. Neither are the conditions under which this dissolution takes place known except that the sound is not followed by a conjunct, in most cases. The change may be due to the desire to preserve the sound-value because of its semantic value. In *gārava* Sk. *gaurava* we have a parallel development of the vocalic resonance of the sonant *^or which developed in Sk. as *i* (*giri*) or *u* (*guru*) when it formed an independent syllable with a following vowel. Pāli and Pk. have *garu*, *garuya*.

107 SHORTENING OF VOWELS

(i) Long vowels are shortened before conjuncts. आम्र = अम्ब्र mango fruit ; ताम्र = तम्ब red ; काव्य = कव्य poetry ; राज्य = रज्ज kingdom ; मुनिन्द्र = मुणिन्द्र great sage ; तीर्थ = तित्थ holy place ; चूर्ण = चुण्ण powder ; क्षेत्र = खेत्त field ; मोक्ष = मोक्ख liberation.

The short values of *ĕ* and *ō* are sometimes represented by *i* and *u* which alone may be found in some words like *ikkhāga* = *aikṣvāka* ; *saṇicchara* = *śanaīścara*. But writings like *picchai* = *pecchai*, *khitta* = *khetta*, *miccha* = *meccha* are due to the absence of signs for short *ĕ* and *ō*.

The same shortening is found before enclitics beginning with a geminated consonant : पुरिसो त्ति ; गओ त्ति ; कालो व्व ; सहस च्चिय ; चाह त्ति ; गिरि व्व ; सव्वद्दु त्ति.

(ii) Long vowels before simple consonants are shortened when the consonant is doubled : क्रीडा = किड्डा sport ; खात = खत्त ditch ; तेल्ल = तैल्ल oil ; दुक्कल = दुगुल्ल garment ; भूयात् = होज्जा may happen ; जानीयात् = जाणिज्जा should know ; दीयते = दिज्जइ is given.

Pischel explains this change as due to the accent on the end of the word which causes the doubling of the consonant and naturally the shortening of the vowel. In any case both these changes are based upon the preservation of the syllabic value as can be seen from *kāvya* (- ॰) *kavva* (- ॰) *yauvana* (- ॰ ॰) *jovvana* (- ॰ ॰).

(iii) Long vowels are shortened when followed by an
अनुस्वार : पांशु = पंसु dust ; मांस = मंस flesh ; इदानीम् = इयाणि now.

(iv) When a word increases its syllables by anaptyxis the
long vowel is shortened : श्री = सिरि goddess of wealth ; ही =
हिरि shame ; वैडूर्य = वेरुलिय lapis lazuli ; सूक्ष्म = सुदुम fine ;
आचार्य = आयरिय teacher.

(v) In compounds the final of the first member is often
shortened : नदीतटाक = नडुतलाय the bank of the river ; पृथ्वीशस्त्र
= पुढविसत्थ weapon of 'earth' ; भिक्षाकाल = भिक्खकाल time of
begging ; क्रीडाकर = किडुकर making sport.

(vi) In verses we find short vowels in grammatical forms
where we expect long vowels, but where Sanskrit shows short
vowels. ताडणं = ताईणं Sk. त्रायिणाम् of those who protect ;
जोणिसु = जोणीसु Sk. योनिषु in births ; पाणिणं = पाणीणं Sk. प्राणिनाम्
of living beings.

(vii) The rhythm explains some shortenings : कोरवेइ,
करावेइ = * कारापयति causes to make ; पट्टवेइ = प्रस्थापयति places ;
कोउहल्ल, कोऊहल्ल = कौतूहल्ल curiosity ; आनीत = आणिय brought.

Of these the change due to the presence of the anusvāra and
anaptyxis certainly come under the law of metrical length as the
quantity of the word remains the same in both cases *māmsa*
(-v) *māmsa* (-v) *śrī* (-) *sirī* (v-v). The short vowels in
declensional forms in verses are clearly due to the metrical neces-
sity helped by the Sanskrit forms. The shortening of the first
member of the compound and that due to rhythm are the result
of a well known tendency of ancient times by which the word tried
to preserve some kind of balance in the number of short and long
syllables. Thus in Sanskrit we find *vāvṛdhe* and *vavardha* ; in
Pāli *saṭimato*, *diṭṭhigata* and in Modern languages forms like
Mar. *kiḍa*, *kiḍā*.

103 LENGTHENING OF VOWELS

(i) Short vowels followed by a conjunct are represented by long vowels followed by simple consonants. कर्तव्य = कायव्व duty; वर्ष = वास year; पश्यति = पासइ sees.

(ii) Long vowels followed by a conjunct are represented by long vowels followed by simple consonants. ईश्वर = ईस्वर god; दीर्घ = दीह long; शीर्ष = सीस head; गात्र = गाय limb; गोत्र = गोय name.

(iii) Short vowel with an anusvāra is represented by a long vowel : विंशत् = वीसं twenty; दंष्ट्रा = दाढा fang; सिंह = सीह lion; संरक्षण = सारक्खण protection.

All these cases find their explanation in the law of metrical length which is preserved everywhere.

(iv) On account of emphasis a vowel is lengthened, when followed by एव : एवामेव indeed thus; खिप्पामेव quickly; तणामवि even a blade of grass; अणुदिसामवि even in minor directions.

(v) Vocative forms, imperative and other words used in addressing, lengthen their final vowel which may be called प्लुति : आणंदा इ O Ananda; पासहा see; होऊ णं let it be so.

(vi) The end of the first member is often lengthened in compounds. रजतमय = रययामय made of silver; वज्रमय = वइरामय made of diamonds; compounds with perfixes : प्रकट = पायड clear; प्रवचन = पावयण preaching; अभिजित् = अभीइ a constellation; व्यतिवज् = वीईवय to proceed; with the suffix क : सुहूर्तक = सुहुत्ताग moment; क्षुद्रक = खुड्डाग small; अनादिक = अणाईय endless.

Here also the rhythm may be partially responsible for the length of the vowels, particularly when the word is composed of a series of short syllables.

(vii) Purely metrical lengthening is found in : मईमं = मतिमान् wise; सहई = सहते suffers; विद्याणिया = विज्ञाय knowing; कयाई = कदाचित् at some time.

109 WEAKENING OF VOWELS

(i) अ is weakened into इ : in syllables before the accent
 उत्तिम = उत्तम (*uttamā*) best ; चरिम = चरम (*caramā*) last ;
 पिक्क = पक्व (*pakvā*) ripe ; मज्झिम = मध्यम (*madhyamā*) middle ;
 मिंजा = मज्जा (*majjā*) marrow ; मुद्दंग = मृदंग (*myḍaṅgā*)
 drum.

Geiger and others, who accept the stress accent as against Pischel, would explain this change as due to initial accent on these words. Thus *cārama* becomes *carima*.

(ii) आ is weakened into इ in syllables after the accent :
 तेषिं = तेषाम् (*tēsām*) of them ; नमिमो = नमामः (*nāmāmaḥ*) we
 salute ; वंदिमो = वंदामहे (*vāndāmahe*) ; साहिज्ज = साहाय्य (*sāhāyya*)
 help.

In these cases the expiratory accent will also fall on the first syllable and will have the same effect. That *i* represents the weakening of *a* or *ā* is well known in Sanskrit ablaut-series through the intermediate step of schwa (*ə*) as can be seen from *hita* from *daā-*, *sthita* from *sthā-*. A similar accent may be supposed in cases like *jai* **yādā* ; *tai* **tādā* ; *sai* **sādā*.

(iii) Long vowels become shortened after the accented syllable :
 उक्खवय = उत्खात (*úlkhāta*) dug ; कुलल = कुलाल (*kúlāla*)
 potter ; अणिय = अनीक (*ānika*) army ; अलिय = अलीक (*ālīka*)
 false ; वल्मिय = वल्मीक (*vālmīka*) ant-hill ; उल्लुय = उल्लूक (*ulūka*)
 owl. जह = यथा (*yāthā*) as ; तह = तथा (*tāthā*) so : अन्नह =
 अन्यथा (*anyāthā*).

(iv) Long vowels are shortened before accented syllables :
 अमावसा = अमावास्या (*amāvāsya*) new-moon-day ; ठवेइ = स्थापयति
 (*sthāpáyati*) places ; कुमर = कुमार (*kumārā*) prince ; खइय =
 खादित (*khādītā*) eaten ; पवह = प्रवाह (*pravāhā*) flow ; गहिर =
 गभीर (*gabhirā*) deep ; वियणा = वेदना (*vedanā*) pain.

Both these changes cannot be explained by the supposition of the penultimate stress accent and we must postulate the shift-

ing of the accent on the initial syllable. The final vowel is shortened in *uddhu* = *utāho*. Initial syllable is shortened in *kahāvaṇa* = *kārṣāpaṇa*, *niggoḥa* = *nyagrodha*, *dujivha* = *dvijivha*.

110 STRENGTHENING OF VOWELS

(i) इ becomes ए : पिण्ड = पेण्ड oil cake ; सिंदूर = सेंदूर red powder ; लिच्छवि = लेच्छइ a tribe ; मेत्त = * *mi-tra* Sk. मात्र only ; गिण्हाति = गेण्डइ Sk. गृण्हाति takes, विन्त = वेण्ट Sk. वृन्त stalk.

(ii) ई becomes ए before conjuncts : क्रीडा = खेडु sport ; आमेल = * आपीड्य crest ; जाणेजा = जानीयात् should know.

(iii) उ becomes ओ before conjuncts : पुष्करिणी = पोक्खरिणी lotus pond ; पुष्कर = पोक्खर lotus ; तुण्ड = तोण्ड mouth ; मुद्गर = मोगगर club ; पुद्गल = पोग्गल matter ; कुट्टिम = कोट्टिम pavement ; पुस्तक = पोत्थग book.

(iv) ऊ becomes ओ before conjuncts : कूपर = कोप्पर elbow ; मूल्य = मोलु value.

Some of these words may be derived from the Vṛddhi forms as suggested by Bloch (*molla* = *maulya*). The long vowels first fell in with the short ones and both are represented by the short *ē*, *ō* which approached the sounds of *i*, *u*.

(v) In open syllables also ई and ऊ become ए and ओ : ईदश = एरिस like this ; कीदश = केरिस like what ; तांबूल = तंबोल betel nut ; लांगूल = नंगोल tail.

Pischel derives *erisa* from Vedic *ayā* + *dṛś*, *kerisa* = *kayā* + *dṛś*. Geiger supposes the gemination of consonant which is further simplified.

(vi) अ becomes आ : प्रत्येक = पाडिएक each one ; चतुरन्त = चाउरन्त of four corners ; गृहपति = गाहावई householder ; समृद्धि = सामिद्धि prosperity ; चतुर्दशी = चाउदसी the fourteenth day ; प्रमुख = पामोक्ख chief ; चतुरंगिणी = चाउरंगिणी army.

Geiger would explain these changes as due to initial accent on these words (*amubhāva* = *ānubhāva* ; *aroga* = *āroga*).

111 EFFECTS OF NEIGHBOURING VOWELS

(i) इ becomes उ by assimilation : इक्षु = उच्छु sugar cane ; इषु = उसु arrow ; शिशु = सुसु child ; शिशुमार = सुसुमार crocodile.

(ii) उ becomes इ : स्वप्न = सुमिण = सिमिण dream ; ईषत् = ईसि little.

(iii) उ becomes अ before another उ by dissimilation : मुकुल = मउल bud ; मुकुट = मउड crown ; दुग्न्धा = जुगुप्सा disgust.

(iv) अ may change a following उ into अ : तिरक्षु = तिरक्ख.

In many of these cases Pischel thinks that *a* may be the original sound and Sanskrit *u* may be due to assimilation of the other *u*.

112 EFFECTS OF NEIGHBOURING CONSONANTS

(i) अ becomes उ under the influence of labial sounds : प्रावरण = पाउरण covering ; कर्मणा = कम्मुणा by action ; स्मशान = सुसाण cemetery.

(ii) अ becomes ए near a palatal sound : शय्या = सेज्जा bed ; ब्रह्मचर्य = बंभचेर celibacy ; आश्चर्य = अच्छेर wonder ; सौंदर्य = सुंदेर beauty.

113 A number of words in Prākṛit have come from words differing from Sanskrit or formed differently, which has made the grammarians give a number of apparent changes. Thus *kiha* = Vedic *kathā* ; *puvviṃ* = *pūrvim* ; *heṭṭhā* = **adheṣṭ(h)āt* ; *gejja* = **gr̥hya* ; *simbalī* = Vedic *śimbala* ; *olla* from *und-* ; *pārevaya* = **pārepata* ; initial *iya* (Sk. *iti*) as in Latin *ita* ; *vicchuya* (Sk. *vr̥cchika*) *geruya* (Sk. *gairika*) *neyāuya* (Sk. *naiyāyika*) going back to the suffix *-uka* as contrasted with Sk. *-ika* ; *vihūṇa* from *dhū* (Pk. *dhunai*) ; *ubhao* = **ubhataḥ* ; *uvviḍha* from *ud-vidh-* ; *neura* = **neṇura* ; *annanna* = Vedic *nayānyā* ; *theva* from *stip-* ; and many other individual words.

VISARGA

114 Visarga coming from Sanskrit *r* र becomes ओ : अंतः = अंतो inside ; अहः = अहो day ; प्रातः = पाओ in the morning ; पुनः = पुणो again.

In *antahpura* it becomes *e* as *anteura*.

115 Visarga coming from Sanskrit *s* स becomes ओ : ततः = तओ then ; सर्वतः = सबओ everywhere ; अतः = अओ hence ; कुतः कओ whence ; यतः = जओ because ; धर्मतः = धम्मओ according to religion.

116 In a number of adverbs Visarga has become ए : अधः = अहे down ; पुरः = पुरे formerly ; पुरःकर्म = पुरेकम्म previous activity ; रहः = रहे in secret ; श्वः = सुवे to-morrow.

In these cases Bloch suggests that the change is due to regarding the forms as those of locative.

Ex. 1 Give AMg. words for : कृपा compassion, गौरव greatness, अदृष्ट unseen, अमृत nectar, आपृच्छन्ना inquiry, ऋषिदत्त given by a sage, वैतरिणी name of a river, कुसि trick, कैतव deceit, गौतम name of Mahāvira's disciple, सौध mansion, नामतः according to name.

Ex. 2 Give Sk. words for : इड्ढि prosperity, एरावण name of Indra's elephant, ओसहि plant, मच्चु death, मडय soft, जोव्वण youth, भेसज्ज medicine, गेण्हइ takes, वड्ढि growth, पिट्ठ back, बुड्ढ old.

Ex. 3 Give AMg. words for : मध्यम middle, मूल्य value, तृतीय third, कुमार prince, यतः because, पुरुष man, मुकुट crown, मात्र only, पक्व ripe, पुक्क lotus.

Ex. 4 Give Sk. words for : साहेज help, सेजा bed, गहिय taken, अलिय false, चरिम last, ओल्ल wet, गरुय heavy, तम्ब red मोक्ख liberation.

CHAPTER FIVE

OTHER PHONETIC CHANGES

117 A conjunct occurs because two consonants come together without a vowel between them. Naturally a conjunct can be avoided by inserting a vowel between the two members of a conjunct. Thus in the word रत्न 'a jewel' the conjunct र्न made of र् and न् can be got rid of by inserting अ between them. Then we get the form रतन and by applying the rules of single consonants we arrive at the form रयण. This process is called ANAPTYXIS स्वरभक्ति. The vowel thus inserted is usually इ but अ and उ also occur. Other vowels are exceptional. Anaptyxis is found when one member of the conjunct is a semi-vowel viz. य, व, र, ल or a nasal.

While assimilation is the rule with the treatment of conjuncts in Middle Indian, there are cases where it is inapplicable. Particularly when a fricative and an occlusive come into contact, anaptyxis takes place. The sonants can act as both vowels or consonants and this gives them a peculiar position in the sound-system of a language. When they are of the nature of continuants they naturally lack contact and could not be easily assimilated either before or after another sound. In an attempt to preserve both the sounds a part of voice of the sonant gets freed from the sonant and develops into a vowel of indistinct nature which may further assume the form of any one of the short vowels. Thus with the two semi-vowels -y- and -w- the Vedic language preserves the voice in the form of an additional syllable (*j(i)yā*, Gr. *biós*; *d(u)vā* Gr. *dúō*). The same is true

of the other sonants *r*, *l*, *n*, *m*. (cf. *rudhira* Gr. *eruthrós*). The Indian grammarians call this phenomenon *svaṛabhakti* and state that it occurs after *r*, *l* when followed by a fricative and a vowel. In groups like *rh* or *ry* it is found most frequently as assimilation is impossible. The nature of the vowel was indefinite as the *Sikṣās* give all the three vowels *a*, *i*, and *u* and even *e*. Thus *indra* gave *ind(-)ra*, *darśata* *dar(-)śata*. The word *pūruṣa* thus comes from **pūṛṣa*. In Classical Sanskrit we find a few cases like *manoratha* from **manor̥tha* or *dahara* from *dabhra*. The Prākṛit languages show the phenomenon to a vast extent.

(i) Insertion of इ : भव्य=भविय auspicious ; चैत्य=चेइय temple ; कृष्ण=कसिण black ; कृत्स्न=कसिण all ; क्लिन्न=किलिन्न wet ; क्लेश=क्लिेस trouble ; हर्ष=हरिस delight ; नग्न=नगिण naked ; प्रश्न=पसिण question ; गर्हा=गरिहा censure ; सूर्य=सूरिय sun ; आचार्य=आयरिय teacher ; भार्या=भारिया wife ; स्नान=सिणाण bath ; श्री=सिरि goddess of wealth ; ह्री=हिरि shame ; क्रिया=किरिया action ; उष्ण=उसिण hot ; वीर्य=वीरिय energy ; स्पर्श=फरिस touch ; श्लोक=सिलोग verse ; क्लान्त=किलिन्त exhausted.

(ii) Insertion of अ : अर्हत्=अरहा venerable ; अग्नि=अगणि fire ; अभिक्षिप्तं=अभिक्खणं often ; गर्हा=गरहा censure ; पृथ्वी=पुढवी earth ; अरलि=रयणि cubit ; भस्मन्=भसम ashes ; हृद=हरय lake.

(iii) Insertion of उ : द्वार=दुवार door ; द्वे=दुवे two ; पद्म=पडम lotus ; छद्म=छडम guise ; श्वः=सुवे tomorrow ; ऋग्वेद=रिउव्वेय Rgveda ; स्मरति=सुमरइ remembers.

118 Another way of dealing with conjunct is to simplify it. After one member of the conjunct is dropped, instead of doubling the remaining consonant, the preceding vowel, if short, is lengthened. Thus in the word अश्व 'a horse' when व is dropped, instead of doubling स we lengthen अ to आ and get the form आस. This method is generally used when the conjunct is made up of the semi-vowels य, व, र, ल and the sibilants श, ष, स.

As a matter of fact the simplification of the conjunct with the compensatory lengthening of the preceding vowel must be regarded as a later development than assimilation. Thus *aśva* = *assa* = *āsa*. In all the stages the quantity of the syllables remains intact. The process must have started with long vowels after which, as noted by Pāṇini, the consonants are not doubled, thereby suggesting that the first member of the following group was pronounced lightly and finally lost as being not needed for syllabic quantity. In such cases the division of the syllables may have been *pā/trī* and the development may be regarded as parallel with Latin *paterm* becoming Fr. *père*.

(i) Conjunct with यः पश्यति=पासइ sees; काश्यप=कासव family name; शिष्य=सीस pupil; नश्यति=नासइ vanishes.

(ii) Conjunct with रः विश्राम=वीसाम rest; मिश्र=मीस mixed; शीर्ष=सीस head; स्पर्श=फास touch; दुर्भाग=दूहव unfortunate; मात्रा=माया measure; पात्र=पाय vessel; गात्र=गाय limb; कर्तव्य=कायव्व duty; वर्ष=वास year; कर्षक=कासय cultivator.

(iii) Conjunct with लः वल्कल=वागल bark garment.

(iv) Conjunct with वः विश्वास=वीसास faith; ईश्वर=ईसर god; उच्छ्वास=ऊसास breathing; अश्व=आस horse.

(v) Other conjuncts : दक्षिण=दाहिण south; उत्सव=ऊसव festival; आज्ञा=आणा order; जिह्वा=जीहा tongue; भस्मन्=भास ashes; आत्मा=आया soul.

In a number of cases instead of lengthening, strengthening occurs. Thus *kuṣṭha* = *koḍha*; *grddhi* = *gehi*; *śliṣṭi* = *seḍhi*. No lengthening occurs in *aṣṭa* = *aḍha*; *niṣṛṣṭa* = *nisaḍha*. The prefix *ā* remains long before the two roots *khyā-* and *jñā-* as *āghāya* = *ākhyāya*; *āghavei* = *ākhyāpayati*; *āṇavei* = *ājñāpayati*; *ājñatti* = *ājñapti*.

119 Sometimes र or a palatal sound in a conjunct is represented by an anusvāra on the preceding syllable. This is called SPONTANEOUS NASALISATION. वक्र=वंक crooked;

अश्रु=अंसु tears ; श्मश्रु=मंसु beard ; दर्शन=दंसण sight ; वयस्य=वयंस friend ; शुल्क=सुक tax ; स्पर्श=फंस touch ; मज्जा=मिंजा marrow ; यशस्विन्=जसंसि famous ; नमस्यति=नमंसइ salutes ; निवसणं=* निवस्यन garment ; त्र्यस्र=तंस triangle ; पक्ष=पंख wing.

No satisfactory explanation can be given for this change. Very frequently a long vowel alternates with a nasalised one and that may be due to slackness in allowing the soft palate to fall down and produce a nasal sound. The presence of the fricative may well help this change.

120 For the simplicity of pronunciation a vowel or a consonant may be inserted at the beginning of a word. This is called PROTHESIS. स्त्री=इथी woman ; एव=जेव very ; इव=विय like ; उक्त=वुक्त spoken.

The first is due to the desire to help pronunciation of a conjunct at the beginning of a word. Pischel thinks that the Prākṛit form preserves the original dissyllabic value of the word.

121 EFFECTS OF ACCENT

Accent formed an important phonetic element of the I-E. speech. Sanskrit in its earliest stage shows a movable accent like Greek and must have been predominantly musical as is proved by the names *udātta* *anudātta* and the statements of the grammarians. The question whether some changes in the phonology of Prākṛit languages are due to accent is much disputed. Bloch would deny any effect of a stress accent like the one in Germanic on the initial syllable or Latin regulated by the quantity of the last three syllables of a word. Both Pischel and Jacobi agree in attributing some phonetic changes in Prākṛit to the effects of an expiratory accent but while Pischel places it on the same syllable on which the original musical accent rested and even suggests that the Vedic accent may have been to some degree stress, Jacobi would place the accent on the long syllable before the final. Considering the difficulty of regarding the change of a musical accent into a stress, it is probable that from the earliest times there was a stress accent side by side with the musical one mostly on the same syllable, and it may have produced such

changes as the lengthening or loss of vowels and doubling of consonants.

122 VOWEL CHANGES

(i) An unaccented vowel is lost : दग=उदक (*udakā*) water ; पोसह=उपवसथ (*upavasathā*) fast ; लाउ=अलाबु (*alābū*) gourd ; गारथ=अगारस्थ householder ; तीय=अतीत past ; वडिंसय=अवतंसक crest.

The changes *āraṇya* = *raṇṇa*, *āriṣṭa* = *riṭṭha* agree more with Jacobi's system of accentuation.

(ii) The initial vowel of the enclitics is often lost : अपि=पि (after anusvāra) वि (after vowel) ; इति=ति (after anusvāra) ति (after short vowels) इ (after long vowels) ; इव=व (after anusvāra) स्व (after vowel) .

(iii) A vowel in the middle may be lost : सुरभि=सुग्भि smelling good ; दुरभि=दुग्भि smelling bad ; उपरि=उपि above ; मध्यदिन=मज्झन् noon.

123 CONSONANTAL CHANGES

(i) The consonant in the accented syllable may be geminated. तेल्ल=तैल (*tailā*) oil ; पेम्म=प्रेमन् (*premān*) love ; दइव्व=दैव (*daivā*) fate ; तुण्हिक्कं=तूष्णीकं (*tūṣṇīkām*) silently ; उज्जु=ऋजु (*rjū*) straight ; किड्डा=क्रीडा = (*kriḍā*) sport ; नेड्डु=नीड (*nīdā*) nest ; नक्ख=नख (*nakhā*) nail ; दुगुल्ल=दुकूल (*dukūlā*) garment.

(ii) In a number of cases the accent is not known : जोव्वण=यौवन youth ; सेव्वा=सेवा service ; गोण्ण=गौण according to meaning ; the suffixes अल्ल, इल्ल, उल्ल.

In such cases Bloch sees, not the effect of accent, but the gemination due to expressiveness as found in Sanskrit itself, *iṭṭhā*, *iyattikā*, *katthate* etc. All such doubling and those of the suffixes *illa*, *ulla*, *alla* may be of popular origin.

(iii) Some cases of gemination are due to hesitation between anaptyxis and assimilation : सश्रीक=सस्त्रिय full of beauty ; ऋग्वेद=रिउव्वेय Rgveda ; सक्रीय=सक्त्रिय doing deeds ; शुक्ल=सुक्किल white.

In *paroppara* and *namokkāra* the conjunct in Sk. is responsible for the doubling though the -as has become o.

(iv) Analogical doubling is found in : आलीन=अल्लीण concealed ; कायगिरा=कायगिरा with words and deeds ; परवश=परवस dependent ; अनुवश=अणुवस amicable ; बहुफल=बहुप्फल with abundant fruits ; पुरुषकार=पुरिसकार manliness ; सचित्त=सच्चित्त with life.

(v) Etymology or a different conjugation may be responsible in the gemination of words like : कुतः=कत्तो whence ; अन्यतः=अन्नत्तो from another ; सर्वतः=सव्वत्तो from everywhere ; लगति=लग्गइ sticks ; उन्मीलति=उम्मिल्लइ blooms ; चलति=चल्लइ moves.

In these and similar verbs Pischel supposes a fourth conjugation like **calyati*, **lagyati*, while Jacobi suggests an accent on the thematic vowel.

124 When a whole syllable is dropped the change is called SYNCOPE. अवट=अड well ; निःश्रेयस=निस्सेस highest good ; नूनं=णं indeed ; जीवित=जीय life ; देवकुल=देउल temple ; राजकुल=राउल royal family.

125 When the dropping of the syllable is caused by a similar sound near it, the change is called HAPLOLOGY. हृदय=हिय heart ; सिचय=सिय garment ; एवमेव=एमेव thus ; अपररात्र=अवरत्र latter part of the night ; अनायतन=अणायण improper place.

126 When two consonants interchange place in the word the change is called METATHESIS. वाराणसी=वाणारसी Benares

उपानहौ=वाहणाओ shoes ; हृदक=हरण pond ; दीर्घ=दीहर long ;
महाराष्ट्र=मरहट्ट Marāṭhā country.

Metathesis is found in case of two successive sounds mostly of the cerebral class as *n* or *r* which are difficult to pronounce or such conjuncts as *hr* where the two sounds in the order always tend to replace each other.

127 ANUSVĀRA AND LONG VOWELS ALTERNATE

(i) Anusvāra replaces a long vowel : वीसा=वीसं twenty ; तीसा=तीसं thirty ; तिरिया=तिरियं animal ; सम्मा=सम्मं properly ; अट्टा=अट्ठं for ; मुसा=मुसं false ; हेट्टा=हेट्ठं down.

(ii) Long vowel replaces Anusvāra : संदश=संडास pincers ; शक्यं=सक्का possible ; इत्थि=इत्थी woman.

(iii) The finals of many adverbs are nasalised : इह=इहं here ; पभिइ=पभिइं etc. ; उवारि=उवारिं above ; बहिः=बाहिं outside ; मुहुः=मुहुं again and again.

The alternance is old (cf. Vedic *itthā*, *ittham*). The syllabic value of a long and a nasalised vowel is the same which helps the interchange. Moreover all long vowels tend to become nasalised because of the difficulty of keeping the soft palate raised for a long time and all final vowels tend to become long. Pāṇini notes the fact that final short vowels *a*, *i* and *u* were nasalised. In case of adverbs analogy may be partly responsible for the presence of the anusvāra.

128 When the semi-vowels य् and व् become the vowels इ and उ the change is called संप्रसारण.

(i) य् = इ : अभ्यंतर=अभिन्तर inside ; प्रत्यनीक=पडिणीय inimical ; व्यतिक्रान्त=वीडकृत gone over.

(ii) व् = उ : त्वरितं=तुरियं quickly ; त्वम्=तुमे you ; स्वप्न=सुविण dream ; स्वस्तिक=सोत्थिय a kind of figure ; श्रपाक=सोवाग low caste man.

(iii) अय् = ए : कथयति=कहेइ tells ; नयति=नेइ leads ; लयन=लेण cave ; *त्रयदश=तेरस thirteen.

(iv) अव=ओ : अवस्वापिनी=ओसोवणी producing sleep ; अवधि=ओहि a kind of knowledge ; लवण=लोण salt ; अवम=ओम less ; भवति=होइ becomes.

The semi-vowels act like consonants before vowels and when the vowel is lost or weakened they become vowels.

Ex. 1 Give AMg. words for : स्नातक novice, आदर्श model, आदर्श mirror, वज्र diamond, श्लेष sticking, स्मरण remembering, सस्य corn, मनुष्य man, अस्त्र corner, वर्षति rains.

Ex. 2 Give Sk. words for : वयंस friend, नीसास sigh, पयाहिण going round, पुच्छ tail, मोरिय name of a tribe, गिलाण sick, सिणेह affection, सुहृम fine, रयण jewel, वेरुलिय kind of jewel.

Ex. 3 Name and explain the phonetic changes observed in the following equations: करेणु=कणेरु elephant, महाराष्ट्र=मरहट्ट name of a country, पादपीठ=पावीठ foot-stool, शिबिका=सीया palanquin, नख=नक्ख nail, कौतूहल=कोउहल्ल curiosity, अलावु=लाउ gourd, अवश्याय=ओस frost, व्यजन=वियण fan, भवति=होइ becomes.

CHAPTER SIX

SANDHI

129 The observance of Sandhī rules in Ardha-Māgadhī is not so strict and consistent as in Sanskrit. Two vowels can, in this language, come together and remain without combining. Hiatus or the presence of two vowels without forming Sandhī occurs in the body of a word or between two words in a sentence. Nearly in all cases Sandhī is optional. In practice, however, it is usually observed in a compound and in groups of words forming one phrase in a sentence.

The phenomenon of Sandhī in Classical Sanskrit does not reflect the real nature of the language but the influence of grammatical theory on the literary aspect of a language. Even grammarians admit that *samhitā* is optional and dependent on the will of the speaker. The Vedic texts show, on metrical consideration, that the writing does not show in all respects the real sounds of the language and in many cases the written Sandhī must not be present originally. In few words like *titaū* we find hiatus in the body of a word.

VOWEL SANDHĪ

130 Sandhī is forbidden in the following cases :

(i) A vowel left behind by the dropping of a medial consonant does not combine with another : यति=जइ an ascetic ; मृदुक=मउय soft ; ऋतु=उउ season ; रिपु=रिउ enemy ; वियोग=विओग separation.

Exceptions : (a) In a few cases such a vowel combines with a similar vowel : प्रायश्चित्त=पच्छित्त expiation ; भदन्त=भन्त venerable ; द्वितीय=बीय second ; तृतीय=तीय third ; उदुंबर=उंबर fig ; पादातिक=पाइक foot soldier ; शिविका=सीया palanquin ; प्रतीचीन=पडीण west.

In such cases the length of the word and the accent on the surviving syllable help the contraction.

(b) अ or आ is combined with इ or उ : स्थविर=थेर old man ; मयूर=मोर peacock ; चतुर्दश=चौदस fourteen ; पद्म=पोम्म lotus ; वज्र=वेर diamond.

(c) Such a vowel is combined with the vowel of the second member of a compound : कुंभकार=कुंभार potter ; कर्मकार=कम्मार worker ; चक्रवाक=चक्राय a kind of bird ; सुकुमार =सूमाल tender ; अंधकारित=अंधारिय darkened ; स्कंधावार=खंधार camp ; वर्षाकाल=वरिसाल rainy season.

(ii) The vowel of the termination, if it is the only syllable of it, does not combine with others : करेइ he does ; गच्छउ let him go ; देवीए of the queen ; दाउं to give. Exceptions : काहिइ =काही he will do ; नाहिइ =नाही he will know ; होहिइ =होही he will become.

(iii) If the first vowel is not अ, no Sandhi is formed between dissimilar vowels : जाइअंध born blind ; बहुअट्टिय having many seeds ; पुढवीअउ earth and water ; सत्तिअग्ग the point of a lance ; सुअलकिय well adorned ; बहुइड्डि great prosperity ; बेइंदिय having two senses ; पगइउवसत्त calm by nature ; सुअहिज्झिय well studied.

The only Sandhi possible in such cases is the change of the vowel into the semi-vowel forming a conjunct with the preceding consonant. Now Prākṛit shows a tendency to dissolve such groups with semi-vowels and will naturally not allow such Sandhi.

131 Prākṛit shows Sandhis of both Sanskrit type and of a peculiar Prakrit nature. As pointed out by Jacobi the rules of

Sanskrit Sandhī are based on preserving the quantity and quality of both the vowels coming together. The earliest stage of Sandhī is nothing but the formation of diphthongs where one of the vowels, acts as coefficient of the other. The general tendency in Indo-Aryan is to weaken the final of the first word. In Sanskrit itself both *a* and *ā* give the same result with the following vowel and we know that the original long diphthongs (*āi*, *āu*) are represented in Sanskrit by *ai* and *au*. The next stage was to let the first short vowel fall before a heavy initial as in Prākṛit and Pāli *narinda*. With a light initial the first step was to preserve the quantity of both as in Pāli *nūpalabbhati*, *seyyathidam*. Later on the final was fully lost as in *kumārassuvarī*. Thus the peculiar Prākṛit Sandhī was formed by dropping the final before a long initial or one heavy by position.

132 When similar vowels come together they combine to form long vowels :

(i) अ or आ + अ or आ = आ : जीव + अजीव = जीवाजीव living and lifeless things; धम्म + अधम्म = धम्माधम्म religion and irreligion; किञ्च + अकिञ्च = किञ्चाकिञ्च things to be done and not done; काल + अकाल = कालाकाल proper and improper time; इंगिय + अगार इंगियागार intention and gestures; गीय + आई = गीयाई singing and other arts; धम्मकहा + अवसाण = धम्मकहावसाण end of religious discourse; पाण + अहिवई = पाणाहिवई the chief of the low caste men; कला + आयरिय = कलायरिय the teacher of arts.

(ii) इ or ई + इ or ई = ई : पुहवी + ईसर = पुहवीसर the lord of earth; मुणि + ईसर = मुणीसर great sage.

(iii) उ or ऊ + उ or ऊ = ऊ : बहु + उदग = बहूदग abundant water; सादु + उदग = सादूदग sweet water.

This Sandhī is often not observed as in : *samaṇamāhaṇaaihi*; *dagaagani*; *indaṇilaayasikusuma*; *mahāādavi*; *maṇaagutti*. Desire for clarity appears to be the main reason.

133 If however, the second vowel is followed by a conjunct the result of the Sandhī is a short vowel :

(i) धम्म + अज्झयण = धम्मज्झयण a religious chapter ; गुण + अट्ठि = गुणट्ठि desirous of merit ; भिक्षा + अट्ठा = भिक्षट्ठा for alms.

(ii) मुणि + इंद = मुणिंद great sage.

(iii) बाहु + उद्धरिय = बाहुद्धरिय raised with the hand ; साहु + उत्त = साहुत्त spoken by the sage.

Even in such cases the vowels may not combine : *mahāakkanda* ; *maññadhigārava* ; *bahuuppalā* ; *suuddhara* etc.

134 When अ or आ is followed by इ or उ the vowels combine into ए or ओ :

(i) राय + इसि = राएसि royal sage ; महा + इसि = महेसि great sage.

(ii) सच्च + उउय = सच्चोउय of all seasons ; समण + उवासग = समणोवासग follower of the monks ; तस्स + उवरि = तस्सोवरि above it.

Absence of Sandhi is found as in : *savvauvarilla* ; *āyariyauvajjhāya* ; *appaudaga* ; *sañjamauvaghāya*.

135 If, however, the second vowel is followed by a conjunct the resulting vowel is इ or उ : राय + इंद = राइंद best elephant ; एग + ईदिय = एगिंदिय having one sense ; नील + उप्पल = नीलुप्पल blue lotus ; रयण + उज्जल = रयणुज्जल bright with jewels.

In reality, in such cases, we must suppose the loss of the first vowel and the second vowel only as remaining. Thus final *a* is lost in cases like *jeṇ'evam* ; *ih'eva* ; *jāv'esā* ; *ta'tth'atthamie* ; *ubhayass'antareṇa*. Jacobi's rule of the loss of the final *a* after a long penultimate as in *majjh'uvari* has few illustrations and does not appear to be widespread in the Prākṛit stage. *i* is lost in *natt'ettha* ; *sant'ime* ; *ke'tttha* ; *tarant'ege* ; *e* is lost in *s'evam* ; *tubbh'ettha* ; *im'eyārūve* ; *im'ettha* ; *o* is lost in *gurun'antie*.

136 When अ or आ is followed by a long vowel, it is lost तियस + ईस = तियसीस lord of gods ; राय + ईसर = राईसर king of kings ; महा + ऊसव = महूसव great festival ; एग + ऊण = एगूण less

by one ; इह + एव = इहेव in this very place ; कमेण + एव = कमेणेव in due order ; भक्ष + ओयण = भक्षोयण food to eat ; जल + ओह = जलोह flow of water ; तहा + एव = तहेव thus ; महा + ओसहि = महोसहि a great plant ; वासेण + ओल्ल = वासेणोल्ल wet with rain.

137 Sometimes अ or आ followed by ई or ऊ becomes ए or ओ : नर + ईसर = नरेसर a king ; अह + ईसर = अहेसर the sun ; एग + ऊरु = एगोरु having one thigh ; करिकर + ऊरु = करिकरोरु having thighs like the trunk of an elephant ; प्र + ईक्षते = पेच्छइ sees ; अप + ईक्षते = अवेक्खइ considers.

This is a remnant of Sanskrit Sandhi and the whole phrase may be regarded as being taken in Prākṛit with the necessary phonetic changes.

138 In a sentence no Sandhi is formed : मे आया my self ; चत्तारि एए these four ; एगे आह one said ; एयाओ अज्जाओ these nuns. खीणे आउम्मि when the life is exhausted.

(i) न usually forms Sandhi with the following vowel : नत्थि there is not ; नाइदूरे not very far ; नारभे should not begin ; नेव not indeed.

(ii) When one of the words is a pronoun, an adverb, or a preposition, Sandhi is usual : अहावरा now another ; चावि also ; दासिगेसा this girl ; जेणाहं so that I, इहाडवीए in this forest ; सिहरोवरि on the top ; एत्थोवरए disgusted with this.

139 Very often in verses the second vowel is lost after the first, when long. Thus अ is lost after इ : जाइजरामरणेहि भिदुया ; जावन्ति विजापुरिसा as many ignorant men there are ; चत्तारि भोजाई four types of unallowed food ; after ई : वैतरिणी भिदुग्गा Vaitariṇī difficult to cross ; after ए : फासे हियासए he should suffer touches ; से गुतप्पइ he repents ; after ओ : इणमोब्बवी this he said ; बालो वरज्झइ the ignorant man commits fault.

इ is lost after ए : जेमे these ; जे थ्य those here.

ए is lost after ओः अकारिणो त्य here the innocent ; अन्ने त्य here another.

- In many of these cases the preposition or the adverb or pronominal form appears to have been used like an enclitic and being accentless has lost its initial.

SURVIVALS OF SANSKRIT SANDHĪ

140 When इ and उ of a preposition are followed by a dissimilar vowel the Sandhī according to Sanskrit is observed. अत्यन्त=अच्चन्त very much ; अध्युपपन्न=अज्झोववन्न attached ; प्रत्याख्यान=पच्चक्खाण renouncing ; अत्येति=अच्चेइ passes ; पर्याप्त=पज्जत्त sufficient ; अन्वेषण=अन्नेसण search.

141 When अपि and इति are followed by a dissimilar vowel the Sandhī in Sanskrit is followed : अप्येके=अप्येगे some ; इत्यादि=इच्चाइ and others ; इत्येवं=इच्चेवं thus ; इत्यर्थ=इच्चत्थं for this reason.

In many cases the process of Anaptyxis is followed : *nātyuṣṇa* = *nāiunha* ; *adhyāvasate* = *adhiyāsai* ; *pratyāgata* = *paḍiyāgaya* ; **pratyākṣita* = *paḍiyāikkhiya*. In such cases it is not possible to say whether there is absence of Sandhī or the Sanskrit Sandhī is dealt with by anaptyxis.

CONSONANTAL SANDHĪ

142 In many cases when the first word originally ended with a consonant and the following word began with a vowel the consonant present in Sanskrit asserts itself. In other words before a vowel the final consonant is not lost. तदावरणीय=तयावरणिज covering it ; यदस्ति=जदत्थि whatever there is ; पुनरुक्त=पुणरुत्त repeated ; पुनरपि=पुणरवि again ; षट्चैव=छच्चेव six only ; अवितथमतेत्=अवितहमेयं this is true.

This is particularly the case with the two prepositions दुर and निरः दुरतिक्रम=दुरइक्कम difficult to cross ; निरन्तर=निरंतर constantly ; निरावरण without covering ; निरानन्द=निराणंद without joy ; निरुपम=निरुवम uncomparable.

143. In a compound usually the final consonant of the first member is assimilated to the first consonant of the second member. दुश्चरित = दुच्चरिय bad behaviour ; दुर्लभ = दुल्लह hard to get ; सत्पुरुष = सत्पुसि good man ; दुर्वर्ण = दुव्वण of bad colour ; प्रादुर्भाव = पाउवभाव origin.

In a few cases, however, the first word is treated as having no final consonant : सन्दिग्ध = सन्दिक्ख good monk ; दुर्लभ = दुल्लह difficult to get ; विद्युद्विलसित = विज्जुविलसिय the flash of lightning ; एतदुत्तुर्व = एयाणुत्तुर्व like this.

144. Very often Sandhi is avoided between two words by inserting a new sound which is called the SANDHI-CONSONANT.

(i) म is inserted frequently : अन्न + अन्न = अन्नमन्न each other ; एग + एग = एगमेग mutual ; हृदुत्तुजित्त + आणदिय = हृदुत्तुजित्त-माणदिय with mind delighted ; गोण + आई = गोणमाई cows and other animals ; अंग + अंग = अंगमेग all the limbs ; आरिय + अणारिय = आरियमणारिय Aryans and Non-aryans.

(ii) य is inserted : दु + अह = दुयाह two days ; दु + अंगुल = दुयंगुल having the length of two fingers ; सु + अक्खाए = सुयक्खाए well-explained.

(iii) र is inserted : धि + अत्थु = धिरत्थु lie upon ; सिहि + इव = सिहिरिव like fire ; दु + अंगुल = दुरंगुल two fingers long.

Originally *m* must have been the form of the adverb stereotyped as in the case of *anyam anyam* and from these cases it was extended to others. *R* may be a remnant of the original *r* in Sanskrit but appears to be extended where it is not justified by etymology.

Ex. 1 Combine the following into Sandhi : महा + अडवी ; रत्त + अच्छ ; वाम + इयर ; देह + उवचय ; सव्व + उवरि ; सुर + असुर ; गाम + ऊसव ; बाहिर + उज्जाण ; देव + इड्ढि ; सु + अहिज्जिय ; करिमो + एण्ह.

Ex. 2 Dissolve the following Sandhis : एत्थोवरए ; नारंभ, मालोहड, वरोरु, देसुण, तेह्दिय, महिड्ढि, जीवीयत्त, महेसि, वासेणोल्ल.

PART TWO
MORPHOLOGY

LESSON ONE

145 Like Sanskrit Ardha-Māgadhī words have three genders *viz.* Masculine (Mas.), Feminine (Fem.) and Neuter (Neu.). The gender of a particular word is, in most cases, the same as the one current in Sanskrit or many of the Modern Indian languages.

Even though the majority of the nouns have retained their original gender there are not lacking cases showing a change in this respect. Most of the changes show traces in the history of Sanskrit itself. If some of them may be due to idea (*mītra n. mīto m.*) others are due to the ending vowels in the Prākṛit forms.

146 Like Modern languages there are only two numbers the Singular (Sing.) and the Plural (Plu.). The sing. is used to denote things that are one, while the plu. denotes things that are more than one. The dual number of Sanskrit is expressed by the plu. in AṀg. बहु सुणेइ कण्णेहि । 'He hears many things with his ears.'

The only dual forms surviving are *do* (*dvau*), *duve* (*dve*). For the use of the numbers cf. 345-348.

147 There are six cases which are the same as those in Sk. except the Dative which is lost. Its place is taken by the Genitive. These cases are :—

The Nominative (N.) denoting the subject : देवा वि तं नमंसन्ति । 'Even the gods bow to him.'

The Accusative (A.) denoting the object : समणो धम्मं कहेइ । 'The monk preaches religion.'

The Instrumental (I.) denoting a person or thing by which something is done : ते दण्डेहिं चोरं तालेन्ति । 'They beat the thief with sticks' मित्तेण वुत्तो पुरिसो । 'The man spoken by the friend.'

The Ablative (Ab.) denoting the starting point and meaning 'from' : गिहाओ पडिणिक्खमइ । 'He starts from the house.'

The Genitive (G.) denoting 'to, for' (original Dative) अमच्चो निवस्स कहेइ । 'The minister tells the king'; and meaning 'of' : विजयस्स खत्तियस्स पुत्ते । 'The son of the chieftain Vijaya.'

The Locative (L.) meaning 'in, on, at' : denoting time and place : चंपाए नयरीए कूणिए राया । 'In the town of Campā the king was Kūṇiya.' अईए काले । 'In the days gone by.'

Besides these there is the additional case Vocative (V.) used in addressing : एवं खलु जंबू । 'Thus indeed, O Jabmū.'

For other meanings and uses of the different cases cf. the syntax of the cases : 349-403.

148 Mas. nouns in AMg. end in *-a*, *-i* or *-u*. Those ending in *-a* take the following terminations in different cases and numbers. Sing. N. *-e*, *-o*; V.—; A. *-m*; I. *-nam*; Ab. *-ā*, *-o*; G. *-ssa*; L. *e*, *-m̐si*, *-mm̐i*. Plu. N. *ā*; V. *ā*; A. *-e*, *ā*; I. *-hi*, *-him*; Ab. *-h̐nto*; G. *-ṇa*, *ṇam*; L. *-su*, *-sum*.

In applying the terminations the following changes occur. 1. Before the terminations of Ab. sing. and G. plu. the *-a* of the stem is changed to *-ā*. 2. Before the terminations of I. sing. and plu. Ab. plu. and L. plu. the *-a* of the word is changed to *-e*. 3. It should be noted that the two forms of I. sing. plu. G. plu. and L. plu. differ from each other only in having or wanting the anusvāra. Sometimes this anusvāra is pronounced as an anunāsika giving rise to three forms in these cases : *devena*, *devenam*, *devenā*.

149 The declension of a Mas. noun ending in अ like देव 'a god' will be :—

N.	देवो, देवे	देवा
V.	देव	देवा
A.	देवं	देवे, देवा
I.	देवेण, देवेणं	देवेहि, देवेहिं
Ab.	देवा, देवाओ	देवेहिन्तो
G.	देवस्स	देवाण, देवाणं
L.	देवे, देवासि, देवस्मि	देवेसु, देवेसुं

AMg. prose prefers the form *deve* in the N. sing. and *devamsi* in the L. sing. Other forms in prose and all forms in verses are used without distinction and often side by side.

150 CHANGE OF GENDER

(i) Many neuter nouns ending in consonants have dropped their finals and while becoming vowel-ending have also changed their gender. (Cf. Sk. *dharman* n. 'order' *dharma* m. 'religion'). Such cases are : *maṇo*, *maṇe* 'mind' (*manas*); *tavo*, *tave* 'penance' (*tapas*); *tamo*, *tame* 'darkness' (*tamas*); *vao*, *vae* 'age' (*vayas*); *kamme* 'action' (*karman*); *oe* 'blood' (*ojas*); *vacche* 'breast' (*vakṣas*); *soo* 'current' (*srotas*).

(ii) Neuter nouns ending in *-a* have also changed their gender and become Mas. (Cf. Sk. *artha* m. 'meaning' *artha* n.) *phāṇe* 'place' (*sthāna*); *rayaṇe* 'jewel' (*ratna*); *virie* 'energy' (*virya*); *daṁsaṇe* 'faith' (*darśana*); *marāṇe* 'death' (*marāṇa*); *jīvie* 'life' (*jīvita*); *bale* 'strength' (*bala*); *rūvā* 'forms' (*rūpāṇi*); *vaṇā* 'forest' (*vanāṇi*). It is equally possible to regard the ending *-e* of the N. sing. as pertaining to Neu. nouns as contended by Bloch. Pischel regards that the change of gender was due to the similarity of forms in N. plu. of Mas. and Neu. in *-ā* as Vedic *yugā*.

(iii) Fem. nouns have become Mas. *pāuso* 'rainy season' (*prāvṛṣ*); *diso* 'quarter' (*diś*); *sarao* 'autumn' (*śarad*); *ḍālā* 'branch' (Pk. *ḍālā*).

151 The THEMES of this declension, besides the corresponding nouns in Sanskrit, are taken from (i) the strong base of Sk. nouns of consonantal declension and all are thematised. Strong bases : in *-anta* of pr. part. *ramanto* 'taking delight' *-vanta bhagavanto* 'venerable', *-manta buddhimanto* 'wise'; *appāṇa. attāṇa, āyāṇa (ātman)*; *addhāṇa* 'way' (*adhvan*); *muddhāṇa* 'head' (*murdhan*); *juvāṇa* 'youth' (*yuvan*); *sāṇo* 'dog' (*śvan*); *barahīṇa* 'peacock' (*barhin*); *gabbhīṇa* 'pregnant' (*garbhin*); *nahacārīṇo* 'wandering in the sky' (*nabhocārin*).

(ii) Strong bases with the dropping of the finals : *bambha* 'supreme god' (*brahman*); *nāmo* 'name' (*nāman*); *pantha* 'way' (*pathin*).

(iii) Weak bases, are taken in : *bhagavo* 'venerable' (*bhagavat*); *ajāṇao*, 'not knowing', (*ajānat*); *paha* 'way' (*pathin*); *vimaṇo* 'of distracted mind' (*vimanas*); *seo* 'welfare' (*śreyas*); *jāyaveya* 'fire' (*jātavedas*). Extended weak bases are : *kāṇiyasa* 'younger' (*kāṇiyas*); *seyāṃsa* 'welfare' (*śreyas*); *viuso* 'wise' (*viduṣ*); *bhisao* 'physician' (*bhiṣak*).

(iv) In case of a few Mas. nouns ending in *-u* the plural base in *-a* is taken as the theme : *sāhaveṇa* 'by the sage' (*sādhu*); *bāhava* 'arm' (*bāhu*).

152 The PRIMARY DERIVATIVES of Sk. are not felt as such and on account of sweeping phonetic modifications cannot be recognised. Thus *jaṇa* 'people' (*jan-a*); *rahasa* 'secret' (*rahas-ya*); *nāṇa* 'knowledge' (*jñā-na*); *calaṇa* 'foot' (*car-ana*); *dhamma* 'religion' (*dhar-ma*); *gāya* 'limb' (*gā-tra*); *vāya* 'wind' (*vā-ta*) and many others. SECONDARY DERIVATIVES are more apparent : *vesāliya* 'belonging to Vesāli' (*vaiśalika*); *māṇasa* 'thought' (*mānasa*) *sundera* 'beauty' (*saundarya*). Only compound expressions preserve some faint trace of derivation : *gihattha* 'householder' (*gṛhastha*); *aṇḍaya* 'born of egg' (*aṇḍaja*).

153 ADDITIONAL FORMS : I. sing. forms by analogy like *kāyasā* beside *kāeṇa* 'with body' *vayasā* 'with words' after *maṇasā* 'with thought'. *Balasā* beside *baleṇa* 'with force' after *sahasā*. Also *niyamasā* (*niyamēṇa*), *jogasā*, *bhayāsā*.

Dative sing. in *-āe* is frequent. *sāgapāgāe* 'for vegetables' *purisattāe* 'for manhood' *devattāe* 'as god', *neraiyattāe* 'as a hellish being' and many others; also in *-āya*, *vahāya* 'for destruction' *gabbhāya* 'for birth'.

Ab. sing. often weakens the final *-o* into *-u* for metrical reasons : *pāvāu* 'from sin', *dukkhāu* 'from misery'.

Voc. sing. *bhante* 'O lord', from *bhadanta* (Sk. *bhadraṃ te*) the noun itself being secondary; *ajjo* 'Sir' (*ārya*) and with protracted final *goyamā* 'O Goyama' usually before *i* 'thus'.

154 HISTORICAL : (i) Sanskrit forms continued : N. sing. *devo* (*devaḥ*) with the tendency of changing the final into *-o* before sonants extended to all cases. The alternative form *deve* is said to be dialectal. Gray suggests a purely phonetic development giving rise to *-o* and *-e*. N. plu. *devā* (*devāḥ*); A. sing. *devam* (*devam*); I. sing. *devena* (*devena*); Ab. sing. *devā* (*devāt*); G. sing. *devassa* (*devasya*); plu. *devānaṃ* (*devānāṃ*); L. *deve* (*deve*); plu. *devesu* (*devesu*).

(ii) Of older stage are : I. plu. *devehi* (*devebhiḥ*) or Bloch : the stem *deve-* extended by the additional *-hi*.

(iii) Of pronominal declension are : L. sing. *devamsi* (**devasmin*) and the other *devammi* from Pāli *devamhi* from the same form. A. plu. *deve* according to Pischel, Geiger, Bloch : analogical like *aggīhi* : *aggī*; *purisehi* : *purise*.

(iv) Mixed origin : I. sing. rare form *devehi* from old forms like *uttarāhi*, *dakṣiṇāhi*. Ab. sing. *devāo* from *devā* (*devāt*) and *-o* from *tas*. Ab. plu. *devehinto* from *devehim* of I. plu. and *-tas*.

The dat. sing. in *-āya* from Sk. dat. *devāya*. The one in *-āe* from the D.-G. of Fem. in *-tā* parallel with *-tvam*. Pischel allows the termination *-ai* for Mas. Neu. dialectally or compares it with Av. *yasnāi* Gr. *híppō*.

(v) Analogically the anusvāra is extended from G. plu. to I. sing. (*devenaṃ*) plu. (*devehim*); L. plu. (*devesuṃ*). Or the final short becomes nasalised instead of getting lengthened. A. plu. *devā* is not Sk. *devān* but analogical like *aggī* : *puttā*.

155 Similarly are to be declined the following Mas. nouns :—

अणुगह	favour	जणय	father	मेह	cloud
आयरिय	teacher	धम्म	religion	लोग	world
आस	horse	नर	man	वग्घ	tiger
ईसर	god	निव, भूव	king	वच्छ, रुक्ख	tree
कण	ear	पण्ह, पसिण	question	वण	colour
काग	crow	पवण	wind	वाणर	monkey
किंकर	servant	पाउस	rain	समण	monk
कोव	anger	पाय	foot	सरीर	body
खग्ग	sword	पुत्त	son	सियाल	jackal
गय	elephant	भक्ख	food	सिंह	lion
गाम	village	मउड	crown	हत्थ	hand

156 When a word ends in य all forms which contain a syllable other than य or या must be written with a vowel by dropping the consonant य according to the rule of phonology. So पाय has N. sing. पाओ I. plu. पाएहिं; जणय has N. plu. जणया but I. sing. जणएण.

157 Mas. and Neu. nouns have the same forms from the I. sing. onwards. Thus वण n. 'forest' I. sing. वणेण plu. वणेहिं and so on.

158 (I) किंकरेण; धम्माण, पुत्तेहिं, ईसरे, भक्खं, रुक्खेसुं, वाणरेहिं, आयरियाण, गयस्स, पाएहिं, गिहेहिन्तो, हत्थाओ, कोवा, लोगंसि, पाउसम्मि, समणो, वग्घेहिं, अणुगहेण.

(II) 1. देवस्स अणुगहो। 2. नरस्स हत्थो वा पाओ वा। 3. आयरियस्स पण्हो। 4. वाणरो रुक्खाओ रुक्खं गच्छइ। 5. भूवस्स पुत्तो। 6. सिंहो वग्घाओ² सेट्ठो। 7. नरा गामंसि वसन्ति। 8. वग्घेण³ सियालो मारिओ। 9. आसस्स कण्णो। 10. पवणेण³ मेहो दूरं नीओ। 11. आसाणं पाया। 12. ईसरस्स कोवो। 13. अंधस्स दीवो विजा⁴। 14. अहिंसा परमो धम्मो।⁴ 15. सीलं नरस्स भूसणं।⁴ 16. जहा⁵ वच्छो तहा फलं। 17. निद्वणस्स कओ सुहं। 18. नमो सुयणाण।⁶

1 380.

2 382.

3 362.

4 350.

5 474.

6 391.

159 (I) Of the servant ; by the crow ; with the teachers ; from god ; to the villages ; in the ear ; on the body ; by religion ; from the town ; with swords ; of men ; from the cloud ; the monks ; in the world ; in the trees ; from the father ; by the lion ; with horses ; of the monkey.

(II) 1. The sword of the king. 2. The foot of the lion. 3. The hand of the servant. 4. The teacher's religion. 5. The tree in the village. 6. The monkey from the tree. 7. The king of the people. 8. The king's crown. 9. The crow on the tree. 10. The rain from the cloud. 11. The ears of the elephant. 12. The colour of the body. 13. Food for the monks. 14. Horses from the villages. 15. The son's father.

LESSON TWO

160 In AMg. there are three tenses, the Present expressing actions that are being performed at the time when the statement is made or actions outside the scope of time-relation, the Past expressing actions that are already performed and the Future which expresses acts which are yet to be performed.

For the uses of the tenses cf. 416-429. The aspects of the verbs are not preserved except in the present when expressing a general statement.

161 Unlike Sk. there is only one set of terminations to be applied to the roots and it is the same as that of the Parasmaipada of Sanskrit. All verbs in AMg. take these very terminations. Some forms of the Ātmanepada are, however, met with in literature, but are of limited occurrence and may be regarded as irregular forms.

(i) The forms of ĀTMANEPADA found in literature are : I. sing. *vaṭṭe*, plu.—; II. sing. *vaṭṭase* plu.—; III. sing. *vaṭṭae*, plu. *vaṭṭante*. A form of the I. plu. *vattāmahe* is used for the sing. in Vas.

(ii) The following forms of this conjugation are frequent : I. sing. *jāṇe* 'I know', *nā-yāṇe*; *maṇṇe* 'I think' *raṇṇe* 'I take delight' *lahe* 'I get'; *vande* 'I bow'. II. sing. *paḥhāse* 'You speak', *avabujjase* 'You know'. III. sing. *lahae* 'He obtains' *bhañjāe* 'He breaks' *titikkhae* 'He suffers' *saṃpavevāe* 'He trembles'. III. plu. *uvalabhante* 'They obtain' *riyante* 'They wander' *ciṭṭhante* 'They stand'.

(iii) Because it was the normal Pada for the passive in Sk. it is frequently found in passive forms in AMg. as well. *tīrae* = *tīryate*, *jujjae* = *yujyate*, *ḥhijjhae* = *kṣīyate*, *bhuñjāe* = *bhujiyate*, *muccae* = *mucyate* etc.

162 A verb is conjugated in two numbers: singular and plural and in three persons: the First Person (I. p.) denoting the speaker, the Second Person (II. p.) denoting the person addressed and the Third Person (III. p.) denoting all other things.

The exact meaning of the plural forms of the three persons may best be seen by noting the agreement of the finite verb containing a multiple subject. Thus I. p. plu. is I. p. sing. and II. p. sing. or plu. or III. p. sing. and plu. The II. p. plu. is II. p. sing. and III. p. sing. and plu.

163 The roots in AMg. are divided into three Classes for the convenience of conjugation. The C. I. consists of roots ending in the vowel *अ* and includes most of the roots in the language. C. II. comprises roots ending in *अ* but adding *ए* before the terminations. C. III. comprises roots ending in other vowels namely *आ*, *ए*, or *ओ*.

This is purely a matter of convenience. The formation of the present base of the root is effected by the addition of different thematic suffixes (*a*, *-ya*), by reduplication (*dā-ṭadāti*) or by the

infix of a nasal -(kṛt- kṛnatti) . This gave rise to the ten-fold classification of the Sk. roots which has left a good deal of trace in AMg. C. II. of AMg. generally agrees with the derivative conjugation of Sk., while the other two classes include verbs of all the nine conjugations according to the endings they assume in this language.

164 The terminations of the present tense are: I. p. sing. -mi , plu. -mā ; II. p. sing. -si , plu. -ha ; III. p. sing. -i , plu. -anti . Before adding these terminations to the roots of C.I., the following rules are to be observed: 1. Before the terminations of the I. p. the -a of the root is lengthened into -ā . 2. The -a of the root combines with the -a of *anti* to form -a as followed by the conjunct.

165 The conjugation in present of a root like पास 'to see' will be—

I. p.	पासामि	पासामो
II. p.	पाससि	पासह
III. p.	पासइ	पासन्ति

Like पास are to be conjugated other roots like :—

अच्छ	to be	चिन्त	to think	फुस	to touch
आगच्छ	to come	जय	to conquer	भास	to speak
खण	to dig	जाण	to know	भक्ष	to eat
खिब	to throw	दुरुह	to climb	भण	to speak
गच्छ	to go	धाव	to run	सर	to move
गेण्ह	to take	पड	to fall	वस	to live
चिट्ठ	to stand	पुच्छ	to ask	हण	to kill.

166 The bases of this Class are taken from all the nine primary conjugations of Sanskrit. In the majority of the cases the forms of the two languages agree with great precision. But in a few cases the verbs have changed their mode of forming the bases and have taken up another conjugation. The thematic conjugation is preserved as it is while the athematic one has lost

its Ablaut series and is thematised. Nothing definite could be said about the choice of the base except that the apparently thematic form was preferred.

THEMATIC BASES. (i) The first conjugation of Sk. with a base in full grade with accent and the thematic suffix *-a*. Sk. roots with the vowel *-a* and a consonant (monosyllabic) show no change: *cal-* 'to move' *calai*; *khan-* 'to dig' *khanai*; *car-* 'to move' *carai*; *jval-* 'to burn' *jalai*; *tyaj-* 'to abandon' *cayai*; *nam-* 'to bow' *namai*; *pac-* 'to cook' *payai*; *pat-* 'to fall' *paḍai*; *yat-* 'to strive' *jayai*; *ram-* 'to take delight' *ramai*; *lap-* 'to speak' *lavai*; *vad-* 'to speak' *vayai*; *vam-* 'to vomit' *vamai*; *vas-* 'to live' *vasai*; *has-* 'to laugh' *hasai*.

(ii) If the root-vowel is *-i* or *-u* they become gunated (full grade): *ruh-* 'to grow' *rohai*; *jim-* 'to eat' *jemai*; *ākruś-* 'to cry' *akkosai*; *nud-* 'to push' *nollai*. In case of *ṛ* it becomes *ari-* (Sk. *ar-*): *kṛṣ-* 'to cultivate' *karisai*; *mṛṣ-* 'to forgive' *marisai*; *vṛṣ-* 'to rain' *varisai*; *vṛt-* 'to behave' *vaṭṭai* (with cerebralisation and assimilation).

(iii) Some verbs of this type change their conjugation as *ghas-* 'to eat' *ghisai*; *ruh-* 'to grow' *ruhai*; according to the sixth conjugation; *cal-* 'to move' *callai*; *jim-* 'to eat' *jimmai*; *ruc-* 'to like' *ruccai*; *lag-* 'to cling' *laggai*; *vraj-* 'to proceed' *vaccai* (with devoicing), all according to the fourth conjugation (Pischel) or gemination due to penultimate accent (Jacobi). *Bhan-* 'to speak' *bhaṇāi* may be after the ninth; *labh-* 'to get' *lambhai* after the nasal sixth; *labbhai* passive with active meaning; *kam-* 'to love' *kāmei* denominative in origin as in Sk.; *kram-* 'to step' *kamai* differing from Sk.; *bhram-* 'to wander' *bhamai* preserves an old conjugation.

(iv) If the monosyllable root ends with a short vowel it is naturally gunated (full grade): *cyu-* 'to fall' *cavai*; *plu-* 'to float' *pavai*; *bhū-* 'to become' *bhavai*, *havai*; *hṛ-* 'to take away' *harai*; *tṛ-* 'to cross' *tarai*; *smṛ-* 'to remember' *sarai*, *sumarai*; *sru-* 'to flow' *savai*. Older conjugational forms are preserved in: *dhṛ-* 'to hold' *dharai*; *mṛ-* 'to die' *marai*; *vṛ-* 'to choose' *varai*; *sṛ-* 'to move' *sarai*; change of conjugation is met in: *jī-* 'to conquer' *jīmai* after the 9th.

(v) A long vowel of the root remains unchanged : *jiv-* 'to live' *jivai*; *khād-* 'to eat' *khāyai*; *dhāv-* 'to run' *dhāvai*; *bhāṣ-* 'to speak' *bhāṣai*; *virādh-* 'to violate' *virāhai*; *sev-* 'to serve' *sevai*. Metrically long vowel is also kept : *takṣ-* 'to chop' *tacchai*; *kamp-* 'to tremble' *kampai*; *pragalb-* 'to boast' *paḡabbhai*; *nind-* 'to blame' *nindai*; *rakṣ-* 'to protect' *rakkhai*; *śikṣ-* 'to learn' *sikkhai*; *garj-* 'to roar' *gajjat*.

(vi) Weak grade, as in the 6th conjugation, is found in : *bhāṣ-* 'to shine' *bhisai*; *dhāv-* 'to wash' *dhuvai*; and *dhovai* after the secondary base *dhuva-*. More regular than Sk. are the forms *ehai* (*ihate*) *sajjai* (*sañj-* *sajati*); *mīl-* 'to close' has (*um*) *millai*.

(vii) The roots with the thematic suffix *-sko-* (S. *-cch-*) are : *gam-* 'to go' *gacchai*; and a generalised form *mūrch-* 'to fall in a swoon' *mucchai*.

(viii) Forms of the reduplicated type are : *pā-* 'to drink' *pivai*; *sthā-* 'to stand' *ciṭṭhai*; and *sad-* (I-E. **sed-*) 'to sit' *sīyai*.

(ix) Dissyllabic roots are : *gai-* 'to sing' *gāyai*; *dhyai-* 'to think' *jhāyai*, *jhiyāyai*; *trai-* 'to protect' *tāyai*.

167 (i) Roots of the sixth conjugation with a weak grade base and the accented thematic suffix *-ā*. Identical with Sk. are : *spṛś-* 'to touch' *phusai* (while *phāṣai* after the first); *samkuc-* 'to contract' *samkucai*; *kṣip-* 'to throw' *khivai*; *diś-* 'to point' *disai*, *uddisai*; *likh-* 'to write' *lihai* (*lehai* after the first); *viś-* 'to enter' *visai*; *vyutsṛj-* 'to abandon' *vosirai*.

(ii) Change of conjugation is found in : *tuṭ-* 'to break' *tuṭtai*; *sphuṭ-* 'to burst' *phuṭtai*; *vidh-* 'to pierce' *vijjhai*, all after the fourth. *mīl-* 'to join' *melai* and *vidh-* 'to pierce' *vehai* after the first. *gṛ-* (*gar-*, *gira-*) 'to swallow' *gilai* and *sphur-* (*sphar-*) 'to throb' *phurai* are due to the effect of the original sonant becoming an independent syllable.

(iii) Roots inserting a nasal are : *lip-* 'to besmear' *līmpai*; *lup-* 'to conceal' *lūmpai*; *vid-* 'to get' *vindai*; *sic-* 'to sprinkle' *siñcai*; *muc-* 'to release' *muñcai* (also *muyai*); *kṛt-* 'to cut' *kantai*, *vigīñcai*.

(iv) Roots with the suffix *-sko-* are : *iṣ-* 'to wish' *icchai*; *ṛ-* (*ar-*) 'to go' *acchai* (Pischel) or *ākṣeti* (Turner).

(v) Roots of the fourth conjugation with a low-grade base with accent and the suffix *-ya* show the assimilation of the final consonant with the *-ya* and palatalisation when the root ends with a dental. *nṛt-* 'to dance' *naccai*; *yudh-* 'to fight' *jujjhai*; *truṭ-* 'to break' *tuttai*; *kup-* 'to be angry' *kuppai*; *lubh-* 'to covet' *lubbhai*; *ruṣ-* 'to be angry' *russai*, *rūsai*; *tuṣ-* 'to be pleased' *tūsai*; *śuṣ-* 'to get dry' *sussai*, *sūsai*; *duṣ-* 'to be soiled' *dūsai*; *dussai*; *kuṭ-* 'to strike' *kuttai*; *krudh-* 'to be angry' *kujjhai*; *kliṣ-* 'to be afflicted' *kilesai*; (with full grade); *grdh-* 'to covet' *gijjhai*; *budh-* 'to know' *bujjhai*; *sidh-* 'to be accomplished' *sijjhai*.

(vi) Of full grade are : *hṛs-* 'to be delighted' *harisai* (Epic *harṣati*); *śliṣ-* 'to cling' *silesai*; *iṣ-* 'to go' *esai*; *visṛj-* 'to let go' *visajjai*; of doubtful grade : *man-* 'to think' *mannai*; *naś-* 'to be destroyed' *nassai*; *pad-* 'to step' *pajjai*; *mṛg-* 'to search' *maggai*; *vidh-* 'to pierce' *vindhai*.

(vii) Dissyllabic roots with a weak grade or a lengthened grade may be found in : *jan-* 'to be produced' *jāyai*; *jñ-* 'to be old' *jīrai*; *tam-* 'to languish' *tammai*; *viśram-* 'to rest' *viśamai*; *klam-* 'to fade' *kilammai*; *mad-* 'to be exhilarated' *majjai*.

(viii) Differing from Sk. : *śam-* 'to be pacified' *samai*; *mā-* 'to measure' *māyai*; *āli-* 'to collect' *alliyai*.

168 ATHEMATIC BASES. (i) Roots of the second conjugation of a bare base before the terminations are preserved in case of *-ā* ending and fall under Class III. Others are thematised. Thus : *sū-* 'to give birth' (*pa*)*savai*; *nhu-* 'to conceal' *nñhavai*, *nñhuvai*; *rū-* 'to cry' *ruvai*, *rovai* from the secondary base *ruv-*; *bhā-* 'to shine' (*paḍi*)*hāyai*; *śi-* 'to lie down' *sayai*; *stu-* 'to praise' *thunai*; *śvas-* 'to breath' *sasai*, *ūsasai*; *svap-* 'to sleep' *suvai*, *sovai* from the secondary base *suva-*; *ās-* 'to sit' *ahiyāsai*, *pajjuvāsai*; *śās-* 'to rule' *sāsai*; *jāgr-* 'to keep awake' *jāgarai*; *vid-* 'to know' *veyai* (from the causal), *han-* 'to kill' *hañai*.

Roots in *-ā* are optionally thematised : *mā-* 'to measure' *māyai*, *vā-* 'to blow' *vāyai*; *yā-* 'to go' *pattiyai*; *khyā-* 'to tell' *agghāyai*, *āikkhai*.

Disyllabic roots are : *rud-* 'to cry' *ruyai*, *royai*; *brū-* 'to speak' falls under C. III.

(ii) Of the third conjugation formed by reduplication we have : *hā-* 'to abandon' *jahai*; *bhī-* 'to fear' *bihai*, *bhāyai* (Pischler derives *bīha-* from *bhīṣ-*); *hu-* 'to sacrifice' *hunai*; *ṛ-* 'to go' *riyai*. Others ending in *-ā* in C. III.

(iii) Of the fifth conjugation are : (falling together with the 9th) *ci-* 'to collect' *cinai*; *dhū-* 'to shake' *dhunai*; *śru-* 'to hear' *sunai*; *āp-* 'to obtain' *pāunai*; (also *pappoi*, *pāvai*); *śak-* 'to be able' *sakkunai* (also *sakkai*); *stī-* 'to spread' *vittharai*; *kṛ-* 'to do' *kunai*.

(iv) Roots of the seventh conjugation have generalised the thematic form of the weak base : *chīd-* 'to cut' *chindai*; *bhaj-* 'to break' *bhañjai*; *bhid-* 'to break' *bhindai*; *bhuj-* 'to enjoy' *bhunjai*; *yuj-* 'to join' *juñjai* (also *jujjai*); *rudh-* 'to obstruct' *rundhai*; *hims-* 'to kill' *himsai*; *abhyañj-* 'to bathe' *abbhañgei*.

(v) Of the so-called eighth conjugation (originally a part of the 5th) we have only : *kṛ-* 'to do' *karai* (strong) *kuvvai* (weak) and *kṣan-* 'to hurt' *chanai*.

(vi) Roots of the ninth conjugation are : *jñā-* 'to know' *jānai*, *jānai*; *kṛi-* 'to buy' *kinai*; *pū-* 'to purify' *puñai*; *aś-* 'to eat' *añhāi*; *grah-* 'to take' *genhai*; *badh-* 'to bind' *bandhai*.

169 The origin of the forms of the present offers no difficulty. All of them are directly derived from Sk. Thus *bhavāmi* (*bhavāmi*), *bhavāmo* (*bhavāmaḥ*), *bhavasi* (*bhavasi*) *bhavaha* (*bhavatha*), *bhavai* (*bhavati*), *bhavanti* (*bhavanti*). The length of the vowel in the first person is due to the *o* of the thematic vowel *e|o*.

170 The root अस 'to be' corresponds to Sk. forms :—

I p. (अहं) अस्मि, मि I am, (अग्हे) मो, मु we are.

II. p. (तुमं) अस्मि, सि thou art, (तुग्हे) त्व्य you are.

III. p. (सो, से, सा, तं) अस्ति he is etc. (ते, ताओ) सन्ति they are.

Often the III. p. form *atthi* is generalised for all persons and numbers.

171. Conjugate : अहं चिट्ठामि, अहं भासामि, अहं गेण्हामि, अहं जाणामि, अहं गच्छामि.

हणामो. जाणसि. दुरुहन्ति. वससि. पडइ. अच्छन्ति. पुच्छामि. फुसइ. खिवह. भक्खह. जाणइ. धावन्ति. खणामि. आगच्छह. जयइ.

1. किंक्रो अडं खणइ। 2. वाणरा रुक्खेसु वसन्ति। 3. गामेसु नरा सन्ति। 4. सो खगेण वग्गं हणइ। 5. सियालो मणंसि¹ चित्ठइ। 6. सिंहो मिगे भक्खइ। 7. मणुस्सा भासन्ति। 8. तुम्हे सिग्गं सरह। 9. अम्हे सिलोगं भणामो। 10. वायसो सियालस्स विचारं जाणइ। 11. मिगे रण्णे रुक्खस्स मूले चिट्ठइ। 12. सो हत्थेण आसं फुसइ। 13. निवो बलेण जणवयं जयइ। 14. पुत्तो आयरियं पसिणं² पुच्छइ। 15. दासो भारं वहइ। 16. नत्थि जीवस्स³ नासो। 17. सुयणो न कुप्पइ। 18. चंदस्स किरणा अमयं मुंचन्ति। 19. सीलं वरं कुलाओ दारिदं च रोगाओ।

172 (I). They speak. I go. We run. You kill. I take. Thou givest. We ask. They conquer. It falls. She lives. They throw. He moves. You climb. She eats. It comes.

(II). 1. I think. 2. The lion eats men. 3. The king lives in the city. 4. The child runs fast. 5. The teacher asks questions. 6. The servant falls from the tree. 7. Men come from the villages. 8. We go to the town³. 9. He kills a dog with a stick. 10. He climbs the tree. 11. The child catches the ear of the horse. 12. The warrior discharges arrows.

LESSON THREE

173 Like Mas. nouns Neu. nouns in AMg. also end in *-a*, *-i* and *-u*. The terminations for those in *-a* are : N. A. sing. *-m* ; plu. *-īm*, *-ni*. Before the plu. terminations the preceding vowel is lengthened. The other terminations are the same as those of the Mas. nouns (cf. 148).

As regards origin, the sing. is identical with the Sk. form (*vanam*) and the plu. termination *-ni* is the same as Sk. *-ni* (*phalāni*, *phalāni*). The other form *phalāim* or *phalāi* offers difficulty. Bloch, Alsdorf and others accept the phonetic change of the loss of the nasal *-n* and the nasalisation of the following vowel. Gray suggests that *phalāi* comes from the Vedic plu. *phalā* + (i) *ini* which is borrowed from nouns ending in *-n* (cf. *balini*) with analogical shortening of *-i* or (ii) *-in* of pre-Sanskrit as in Av.

174 A Neu. noun like वन 'a forest' will be declined as follows:—

N. V.	वनं	वनाइं, वणाणि
A.	वनं	वनाइं, वणाणि
I.	वणेण, वणेणं	वणेहिं, वणेहि
Ab.	वणा, वणाओ	वणेहितो
G.	वणस्स	वणाण, वणाणं
L.	वणे, वणंसि, वणस्मि.	वणेसु वणेषुं

175 CHANGE OF GENDER. Besides the usual neuter nouns in Sk. some vowel-ending Mas. nouns show a plural form of the Neu. declension. *guṇāim* 'virtues' (*guṇa*) ; *paśmāim* 'questions' (*praśna*) ; *māsāim* 'months' (*māsa*) ; *phāsāim* 'touches' (*sparsa*) ; *rukṣhāim* 'trees' (*vṛkṣa*).

Fem. nouns becoming Neu. are : *tayāṇi* 'barks' (*tvak*) ; *pāyāim* 'shoes' (*pādukā*) ; *pantiyāim* 'row' (*pañkti*) ; *bhamuhāim* 'eyebrows' (Pk. *bhamuhā*).

BASES. Nouns ending in consonants become shortened by the dropping of the consonant : *jaga* 'world' (*jagat*) ; *tava* 'penance'

(*tapas*) ; *naha* 'sky' (*nabhas*) ; *ura* 'breast' (*uras*) ; *sira* 'head' (*śiras*) ; *raya* 'dust' (*rajas*).

176 Like वण should be declined neuter nouns in अ as :

उज्जाण	garden	पण्ण	leaf	मण	mind
कम्म	deed	पाव	sin	मज्ज	wine
गुण	virtue	पुण्ण	merit	मंस	flesh
गेह, घर	house	पुष्प	flower	रज्ज	kingdom
दाण	gift	पोथ्यग	book	वीरिय	energy
देवउल	temple	फल	fruit	सुत्त	thread, passage
नह	sky	बल	power	सुवण्ण	gold.

177 Present tense of roots of Class II. 1. Before the terminations ए is added to the root. 2. अ of अन्ति is dropped. Thus the forms of a root like कर 'to do' will be :—

I. p.	करेमि	करेमो
II. p.	करेसि	करेह
III. p.	करेइ	करेन्ति

To this class belong verbs

(i) belonging to the 10th Gaṇa in Sk.

कह	to tell	गण	to count	वण्ण	to describe
साह	to speak	लज्ज	to feel ashamed	अच्च	to worship
उड्ड	to fly	चोर	to steal	दण्ड	to punish

(ii) denominatives or nouns used as verbs

निवेद	to inform	काम	to wish	आहार	to eat
पण्णव	to preach	निमंत	to invite	उवक्खड	to cook
ण्हाण	to bathe	मइल	to soil	सहाव	to call

(iii) causal forms of all verbs

ठाव	to place	जाणाव	to teach	मार	to kill
जीवाव	to revive	पाड	to fell	दाव	to show
नास	to destroy	भाम	to whirl	कार	to cause.

Historically all the three groups are a development of one primitive type which explains the uncertainty of distinguishing between them. In all probability nouns were originally used as verbs with a variety of meanings and from them arose the causal forms whenever the meaning was factitive and the verbs of the 10th Gaṇa where no such meaning was present. When the form could not be brought in relation with a verb it was felt all along as a denominative.

178 The *-e-* before the terminations is the phonetic development of the syllable *-aya-* of the Sanskrit forms. This syllable is often preserved in AMg. particularly before the III. p. plu. termination (*tālyanti*).

Besides these three types of verbs, other roots have analogically taken place in this class. Thus from the first conjugation we find *dhareī* (*dhṛ-*); *sumareī* (*smṛ-*); *kāmeī* (*kam-*); *nameī* (*nam-*); *rakkeī* (*rakṣ-*); from the second; *uṭṭheī* (*uṭṭhā-*); *thuṇheī* (*stu-*); from the third: *bīheī* (*bhī-*); from the fifth: *pāveī* (*prāp-*); from the eighth: *kareī* (*kar-*). In some of these cases the original long syllable must have helped the presence of *-e-* (*karoti*, *kareī*; *prāpnoti*, *pāveī*).

179 ADDITIONAL FORMS: I. sing. *jānīmi*, *jāṇami*, *sahami*, *hasāmi*, etc. where the second syllable is weakened. plu. *hasāmu*, *hasāma*, *accemu*, *accimo*, *janpīmo*, *vandīmo*; *icchāmu* etc. where either the second or the third syllable is weakened. II. p. sing. *jānāsi* (survival of Sk.), III. p. *acchahim*, *āḍhāhi*, *parijāṇāhi* all suggesting borrowal from Apabhraṃśa or the popular language.

180. (I.) Decline in full पुण्ण, पण्ण, उज्जाण, सुवण्ण.

(II.) मंसेण. फलाइं. पावं. बालस्स. वीरियाणं. रज्जंसि. नहेण. सुत्तेसुं. मज्जं. देवउलाओ. गेहेहिंतो. गुणेहिं.

(III.) 1. मोरो निवस्स उज्जाणे वसइ। 2. बालओ फलाइं गणेइ। 3. हक्खाओ फलं पडइ। 4. फलं च पुण्फं च हक्खाणं अलंकारा¹। 5. पावकम्मं करेइ दुज्जणो, न य लजेइ। 6. लोए पुण्णेहिंतो² पावाइं अहिगाइं। 7. समणो

मज्जं च मंसं च न भक्खइ । 8. अरहंतो धम्मं भासइ, गणहरा तं सुणेन्ति । 9. बालओ नयरं वण्णेइ । 10. तुम्हे फलाइं नेण्हइ । 11. आयरिओ देवउलं पविसइ । 12. अहं उज्जाणं गच्छामि । 13. भूवो चोरे दण्डेइ । 14. पुरिसो सुवण्णं तोलेइ । 15. सीहे मियाण² पवरे । 16. कमलाइं कइमे संभवन्ति न हु होन्ति मलिणाइं । 17. तावसो वणं पविसइ ।

181 (I) Of the mind. Flowers. With leaves. Of the thread. To the temple. In the kingdoms. From the sky. With power. Of the deeds.

(II) 1. The houses of the monkeys are on the trees. 2. There are trees² in the garden. 3. He gives a garland of flowers to the god. 4. He wishes (for) power and energy³. 5. Birds fly in the sky. 6. Wise men preach religion. 7. The tree⁴ has leaves, flowers and fruits. 8. God punishes wicked men. 9. Fools do not understand the meaning of books. 10. I do not see flowers on the trees. 11. The crow says to the jackal 'You do not speak the truth.'⁵ 12. You want my food.

LESSON FOUR

182 Feminine nouns end in आ, इ, ई, उ, or ऊ. All of them are declined similarly except in the case of L. sing. where nouns ending in इ and उ have an additional form with the termination अंसि.

As compared to Mas. and Neu. nouns the endings of the Fem. nouns appear to be numerous. But there is no real distinction between -i, -u and ī, -ū. Nor do these endings preserve any different types of declension. There is no predominant type as in

¹ 387.

³ 352.

² Make 'trees' the subject.

⁴ 394.

⁵ 478.

case of Mas. -a and the system of Fem. declension is the result of the interaction of all the types.

183 The terminations for the Fem. nouns are : N. sing.—A. -m̐, V.—, -e, I. -e, Ab. -o, -e, G. -e, L. -e, -m̐si ; Plu. N.—, -o, A.—, -o, V.—, -o, I. -hi, -him̐, Ab. -hintō, G. -na, nam̐, L. su, -sum̐. Before the termination of the A. sing. the long vowel of the stem is shortened as it is followed by an anusvāra.

184 The full declension of a feminine noun ending in आ like माला 'a garland' will be :—

N.	माला	माला, मालाओ
V.	माले, माला	माला, मालाओ
A.	मालं	माला, मालाओ
I.	मालाए	मालाहि, मालाहिं
Ab.	(मालाए), मालाओ	मालाहिन्तो
G.	मालाए	मालाण, मालाणं
L.	मालाए	मालासु, मालासुं

Similarly are to be declined other Fem. nouns ending in आ—

उम्हा	heat	देवया	deity	मज्जाया	limit
कन्या	daughter	नट्टसाला	theatre	लया	creeper
किंवा	campassion	नावा	boat	वेला	time
गंगा	Ganges	पया	subjects	साला	school
छाया	shade	पूया	worship	साहा	branch
जउणा	Jumna	भज्जा, भारिया	wife	सेणा	army

185 CHANGE OF GENDER. Mas. nouns ending in consonants become Fem. along with a change in the final : (cf. Sk. *simā* m. *simā* f.) *addhā* 'way' (*adhvan*) ; *sembhā* 'mucus' (*śleşman*) ; *umhā* 'heat' (*uṣman*) ; the change of gender being caused by the N. sing. ending in—ā. *gimhā* 'summer' (*grīṣma*) *hemantā* 'winter' (*hemantā*) due to the association with *vāsā* 'rainy season' (*varṣāḥ*) ; *garimā* 'greatness' (*gariman*).

186 THE THEMES are either shortened forms : *sumañā* 'of good mind' (*sumanas*) ; *accharā* 'divine damsel' (*apsaras*) ; *parisā* 'assembly' (*pariṣad*) or extended forms : *sariyā* 'river' (*sarīt*) ; *cirāusā* 'of long life' (*cirāyuṣi*) ; *āsīsā* 'blessing' (*āsiḥ*) ; *disā* 'direction' (*dīs*) ; *vāyā* 'speech' (*vāc*) ; *girā* 'words' (*gīr*) ; *sampayā* 'wealth' (*sampad*) ; *chuhā* 'thirst' (*kṣudh*).

187 Of the PRIMARY DERIVATIVES only few are felt as such : root-nouns *niddā* 'sleep' (*nidrā*) , *payā* 'subjects' (*prajā*) , *pahā* 'light' (*prabhā*) . The use of the suffix *-ā* is frequent : *kiḍḍā* 'sport' (*krīd-ā*) ; *dayā* 'compassion' (*day-ā*) ; *nindā* 'blame' (*nind-ā*) ; *saṅkā* 'doubt' (*śaṅkā*) ; *himsā* 'killing' (*hims-ā*) ; *khamā* 'forgiveness' (*kṣām-ā*) ; *bhāsā* 'speech' (*bhāṣ-ā*) ; *sevā* 'service' (*sev-ā*) ; *cintā* 'thought' (*cint-ā*) ; *bhikkhā* 'begging' (*bhikṣ-ā*) ; with the suffix *-yā* : *viññā* 'learning' (*vid-yā*) ; *bhajjā* 'wife' (*bhār-yā*) ; *sejjā* 'bed' (*śay-yā*) ; other rare suffixes : *veyañā* 'pain' (*ved-ānā*) , *gāhā* 'verse' (*gā-thā*) ; *tañhā* 'thirst' (*tṛṣ-nā*) ; *joñhā* 'moon-light' (*jot-snā*) ; *māyā* 'measure' (*mā-trā*) .

With the FEMININE SUFFIX *-ā* are formed feminine adjectives like *pāvā* 'sinful' (*pāva*) ; *taruṇā* 'young' (*taruṇa*) etc. The abstract suffix *-tā* : *devayā* 'deity' (*deva-tā*) ; the suffix *-ikā* (as feminine for *-aka*) : *kumārīgā* 'girl' (*kumāra*) ; *ajjiyā* 'grand-mother' (*āryikā*) ; *ājiviyā* 'mode of life' (*ājivikā*) , *gaṇiyā* 'courtesan' (*gaṇikā*) ; *cūliyā* 'crest' (*cūlikā*) . Differing from Sk. *mahāliyā* 'great' , *ammayā* 'mother' ; *cirāusā* 'of long life' ; *abbhatthaniyā* 'request' ; *nattuniyā* 'grand-daughter' ; *māgahā* 'belonging to Magadha' .

188 ADDITIONAL FORMS : In the singular *mālāe* is often weakened into *mālāi* . In the L. plu. we have *hatthuttarāhiṃ* , *gimhāhiṃ* , *visāhāhiṃ* all of which could be considered as forms of I. plu. used as L. or from Apabhraṃśa or popular language.

189 ORIGIN. Fully agreeing with Sk. are N. sing. *mālā* ; plu. *mālā* (*mālāḥ*) ; V. sing. *māle* , A. sing. *mālāṃ* (*mālām*) ; I. plu. *mālāhiṃ* (*mālābhiḥ*) ; G. plu. *mālānaṃ* (*mālānām*) ; L. plu. *mālāsu* (*mālāsu*) . N. V. A. plu. form *mālāo* after the forms of *-i* and *-u* endings. Pāli *matiyo* (Sk. *matayaḥ*) with the lengthen-

ing of the vowel after the analogy *mati* : *matiyo*, *mālā* : *mālāyo* Pk. *mālāo*. Gray suggests that it is *mālā* and the consonantal ending -as. Ab. sing. *mālāo* is analogical after *devāo*. Ab. plu. *mālāhinto* is composite as *devehinto*. I. G. L. sing. *mālāe* is according to Pischel, Bloch, Geiger the D.-G. *mālayai* of the Brahmanas and Upaniṣads used as G. Alsdorf suggests that *mālāe* is a phonetic variant of *mālāya* which is older and in agreement with Pāli *kaññāya*. This form may have arisen by rhythmic change like *muṇiṇā* : *muṇina* ; *sāhuṇā* ; *sāhūṇa* of Mas. nouns.

190 Present tense of roots belonging to Class III. They usually end in आ, ए or ओ. The terminations are directly applied to them. The termination अन्ति loses its अ after roots ending in ए or ओ, and optionally becomes यन्ति after roots ending in आ.

191 The forms of a root like हो 'to be' will be :—

I. p. होमि	होमो
II. p. होसि	होह
III. p. होइ	होन्ति (but वायन्ति)

Similarly are to be conjugated other roots like :—

झिया to think	उवट्ठा to wait upon	गा to sing
वा to blow	ठा to stand	ने to lead
दे to give	बे to speak	ए to come.

192 Athematic roots of the second class usually preserve a stem ending in -ā : *māi* 'to measure' (*mā-*) ; *vā-* 'to blow' *vāi* ; *bhā-* 'to shine' *bhāi* ; *snā-* 'to bathe' *nhāi*, *siṇāi* ; *khyā-* 'to tell' *akkhāi* ; *i-* 'to go' *ei* ; *brū-* 'to speak' *bei* ; some roots of the third conjugation : *dā-* 'to give' *dei* ; *dhā-* 'to place' *āḍhāi* ; *hā-* 'to abandon' *jahāi* ; one of the ninth conjugation : *aś-* 'to eat' *aṇhāi*. Of thematic roots we have *ji-* 'to conquer' *jeu* ; *nī-* 'to lead' *nei* ; *ḍi-* 'to fly' *udḍei* ; *ṭi-* 'to cling' *lei* ; *bhū-* 'to become' *hōi* ; *gai-* 'to sing' *gāi* ; *dhyai-* 'to think' *jhāi*, *jhiyāi* ; *sthā-* 'to stand' *ṭhāi* ; *khād-* 'to eat' *khāi* ; in conformity with the epic

usage are found : *mlai-* 'to fade' *mlāi* (*mlāti*) ; *glai-* 'to languish' *gilāi* (*glāti*) ; *ghrā-* 'to smell' *agghāi* (*āghrāti*) ; Between *jan-* 'to be born' and *yā-* 'to go' there is a difference in the third person *jāyai* : *jāi* ; *jāyanti* : *janti*.

193 The adjective in AMg. always agrees with the noun which it qualifies in Gender, Number and Case.

(i) Agreement in Gender : मधुरो सद्दो sweet word. तरुणा कन्या young girl. पिक्कं फलं ripe fruit.

(ii) Agreement in Number : एगो सम्मणो a monk. बहुइं पसिणाइं many questions.

(iii) Agreement in Case : सो मधुरेण सद्देण आलवइ He speaks with a sweet voice. सज्जणो सच्चं वयणं न चयइ A good man does not abandon true words. तुंगाओ वच्छाओ फलं पडइ A fruit falls from the lofty tree. जुण्णेसुं उज्जाणेसुं लयाओ पासइ He sees creepers in the old gardens.

For further details of agreement cf. 337, 338.

194 (I) Decline in full : देवया, वेला, लया, कन्या.

(II) नट्टसालाए. पयाणं. उम्हाए. भारियं. लयाहिं. नावाए. मज्जायाओ. किवं. गंगे. कन्यासुं. पूयाओ. साहाहिंती. नेन्ति. वाइ. क्षियामि. देमो. बेसि. गायह.

(III) 1. बालया सालं गच्छन्ति । 2. देवयाओ मंगलं रक्खं आरुहन्ति । 3. निवो पयं पालेइ । 4. ते गंगाए जलेण पुप्फाइं सिंचन्ति । 5. गोवा जडणाए तीरेसुं कीलन्ति । 6. वीरा सेणाए मुहे जुज्जन्ति । 7. इब्भो विउलं धणं लुब्भइ । 8. जणा मधुरं अन्नं भक्खन्ति । 9. कदिणेण तवेण सम्मणो मोक्खं पाउणइ । 10. धम्मिगेण आयारेण पावाइं नस्सन्ति । 11. सुयणो फरुसं वयणं न भणइ । 12. मिया रक्खस्स सीयलाए छायाए । वसन्ति । 13. लयाणं पुप्फाइं सुंदराइं । 14. सम्मणवत्थाणि दुस्सीलं न तायन्ति । 15. नमी राया भोगे परिच्चयइ । 16. सुसीलो नरो देवाणं पि वल्लहो होइ । 17. आसा खलु रक्खए जीवं ।

195 (I) 'To the girl. In time. Of Jumna. By the deity. In the school. With branches. From the boundary. With the army. Of the creepers. In a boat. They sing. The wind blows. Men speak. We think. You stand.

(II) 1. The flowers fade by the touch of the heat. 2. The servants wait upon the king and (his) son. 3. A wicked man kills living beings. 4. Gods and demons fight for nectar.¹ 5. A monk cuts (his) strong bonds. 6. The boundaries of the ocean are inviolable. 7. Time is valuable. 8. The tree² has long branches, green leaves, and sweet fruits. 9. The beautiful girls dance in the theatre. 10. Sītā is the wife³ of Rāma. 11. The worship of the gods is meritorious. 12. The boat sinks in the deep ocean.

LESSON FIVE

196 Mas. nouns ending in *-i* and *-u* take the following terminations. Sing. N.—, V.—; A. *-m*, I. *ṇā*, Ab. *-ṇo*; *-o*; G. *-ṇo*, *-ssa*; L. *-m̐si*, *m̐mi*; Plu. N. V. A. *-ṇo*, *-o*; I. *-hi*, *-him*; Ab.— *hinto*; G. *-ṇa*, *-ṇam̐*; L. *-su*, *sum̐*. Before the terminations of N. and V. plu. *-ṇo*; A. sing. *-m̐*, plu. *ṇo**; I. sing. *-ṇā*; Ab. G. sing. *-ṇo*, *-ssa*; and L. sing. *-m̐si*, *-m̐mi* the preceding vowel is short, while in all other cases it is long.

197 The full declension of a Mas. noun in इ like अग्नि 'fire' will be :—

N.	अग्नी	अग्निणो, अग्नीओ
V.	अग्नि	अग्निणो, अग्नीओ
A.	अग्नि	अग्निणो, अग्नीओ

¹ 373.

² 394.

³ 350.

I.	अग्निणा	अग्नीहि, अग्नीहिं
Ab.	अग्निणो, अग्नीओ	अग्नीहिन्तो
G.	अग्निणो, अग्निस्स	अग्नीण, अग्नीणं
L.	अग्निंसि, अग्निम्मि	अग्नीसु, अग्नीसुं

A Mas. noun ending in उ is वाउ 'wind'

N.	वाऊ	वाउणो, वाअवो
V.	वाउ	वाउणो, वाअवो
A.	वाउं	वाउणो, वाअवो
I.	वाउणा	वाऊहि, वाऊहिं
Ab.	वाउणो, वाऊओ	वाऊहिन्तो
G.	वाउणो, वाउस्स	वाऊण, वाऊणं
L.	वाउंसि, वाउम्मि	वाऊसु, वाऊसुं

198 Few other nouns of *-i* and *-u* endings have become Mas. Thus *āu* 'water' (*āpas* f.); *teu* 'fire' (*tejas* n.) *vau* 'words' (*vacas* n.).

The THEMES are taken from the consonantal endings as well, mostly by dropping the final consonant. *halthi* 'elephant' (*hastin*); *tavassi* 'ascetic' (*tapasvin*); *nāni* 'knower' (*jñānin*); *mehāvi* 'wise' (*medhāvin*); *bambhayāri* 'celibate monk' (*brahmacārīn*); *pakkhi* 'bird' (*pakṣin*); *sāmi* 'lord' (*svāmin*); *sasi* 'moon' (*śaśin*); *oyamsi* 'full of vigour' (*ojasvin*); *teyamsi* *jasamsi* etc.; *cakkavaṭṭi* 'sovereign king' (*cakravartin*); *maṇṭi* 'minister' (*mantrin*); *daṇḍi* 'staff bearer' (*daṇḍin*); *sakkhi* 'witness' (*sākṣin*); *joi* 'star' (*jyotis*); *havi* 'oblation' (*havis*); and compounds with *-jña* 'to know' like *savvanu*, 'omniscient' *vinnu* 'knower' etc. The weak base is found in *viu* 'knower' (*viduṣ*).

199 Few derivatives are apparent in these types of nouns. Root-nouns may be found in *vihi* 'fate' (*vi-dhi*); *sandhi* 'joint' (*san-dhi*); *pahu* 'lord' (*pra-bhu*). *nāi* 'relative' (*jñā-ti*); *vaṇhi* 'fire' (*vah-ni*); *jantu* 'animal' (*jan-tu*), *maccu* 'death' (*mṛt-yu*); *vāu* 'wind' (*vā-yu*); and a few others.

200 ADDITIONAL FORMS. I, sing. *aṭṭhiṇa*, *muṭṭhiṇa* after the analogy of *deveṇa*; L, sing. *rāo* (*rātrau*), *ghimsu* (*grīṣme*) as survivals from Sk., V, sing. *gāhāvai*, *muṇi*, *jambū* with the *pluti* of the final; N. V. A. plu. *aggī*, *vāū*, *vāavo*, *risao*, *bahave* (always so); *girisu*, *vagguhim* etc. preserve the original short vowel in verses; Ab, sing. *aggū*, *vāūu* show the weakening of the finals.

201 ORIGIN. Agreeing with Sk., are *aggī* (*agnih*) *vāū* (*vāyuh*), *aggim* (*agnim*) *vāum* (*vāyum*); *agginā* (*agninā*) *vāunā* (*vāyunā*), *aggihi* (*agnibhih*) *vāūhi* (*vāyubhih*), *agginam* (*agninām*) *vāūnam* (*vayūnām*). N. A. plu. *aggio*, *risio*, *vāūo* from the fem. declension like *maio*; Ab. G. sing. *aggīno*, *vāūno* from the consonantal declension of words like *balin* (*balinah*); G. sing. *aggissa* etc. from the *-a-* declension; L. sing. *aggīmsi*, *aggimmi* etc. from the pronominal declension or after the analogy of the *-a-* declension; Ab. sing. *aggio* from the adverbial *-tas* with analogical lengthening cf. Pāli: *cakkhuto*; N. A. plu. *aggīno* from the *-in-* declension; L. plu. *aggīsu*, *vāūsu* after the analogy of *aggihi*, *agginam*, or after *devesu*.

202 Other Mas. words to be similarly declined are :

इसि	sage	पहु	lord	राव	sun
उसु	arrow	बंधु	brother	रिउ	enemy
कह	poet	बाहु	arm	विहि	fate
तेउ	fire	भिक्षु	monk	सत्तु	enemy
निहि	store	मच्छु	death	साहु	monk
पह	husband	मणि	jewel	सेउ	bridge
पक्खि	bird	मुणि	sage	हत्थि	elephant.

203 In AMg. the past tense of all the verbs is formed by adding the terminations :

I, II, III, p. इत्था (हसित्था) इंसु (हसिंसु)

It should be noted that these two forms are used for all the persons. Similarly from other roots are formed :

संपन्न	to obtain	संपन्नित्था	संपन्निसु
रोय	to like	रोइत्था	रोइंसु
एस	to beg	एसित्था	एसिसु
रीय	to wander	रीइत्था	रीइंसु
विहर	to live	विहरित्था	विहरिसु
भुंज	to eat	भुंजित्था	भुंजिसु
सेव	to serve	सेवित्था	सेविसु

204 ORIGIN. Both these forms are originally of aorist. The singular termination *-itthā* or *-ittha* may come from the Sk. *-iṣṭa* of the III. p. sing. Atmanepada of the *-iṣ-*aorist. The form with the dental instead of the expected cerebral leads Pischel to doubt the derivation. The plu. *-imsu*, according to Pischel, Geiger, comes from *-iṣuh* of the III. p. plu. Parasmaipada of the *-iṣ-*aorist. Gray explains the presence of the nasal as due to the contamination of **avattum* and **avattisum* (cf. Sk. *avṛtan* : *avartīṣur*) i.e. of the *-a-*aorist and the *-iṣ-*aorist. For the dental of the singular Bloch suggests the influence of *-ttha* of *as-* or according to Smith it is due to the contamination of the thematic aorist.

205 All the three types of past tenses of Sk. have left a few oft-used forms in AMg. which are used in nearly all the persons and numbers thus suggesting that their original value is fully lost. The augment is kept in a few cases.

(i) IMPERFECT. *as-* 'to be' *āsi*, *āsi*. Use : *ke aham āsi* 'Who was I?' *amhe āsi* 'we were' *cattāri mittā āsi* 'had four friends.' *brū-* 'to speak' *abbavi*. Use. *bālā imam vayanam abbavi* 'the ignorant men spoke these words.'

(ii) AORIST. Beside the regular forms I. p. sing. *kṛ-* 'to do' *akarissam*, *pracch-* 'to ask' *pucchissam*. II. p. sing. *kṛ-* *akāsi*, *akāsi* Use : *jamaham puvvam akāsi* 'which I did formerly' *jahā vayanam purā kammam akāsi* 'as we did the Kamma before'. *vad-* 'to speak' *vayāsi* (like Pāli *agamāsi*). III. p. sing. *akāsi*, *akāsi*, *sthā-* 'to stand' *ṭhāsi*; *car-* 'to move' *acāri*; *kath-* 'to tell' *kahesi*; *bhū-* 'to become' *bhuvi*; *ahesi*. I. p. plu. *vas-* 'to live' *vucchāmu*; III. p. plu. *vayāsi*. From causal base a form of the *s-*aorist *pavvāvesi*.

(iii) PERFECT. *āhu*, *udāhu* and analogical *āhamṣu* used for sing. and plu. as well.

206 More often the meaning of the past tense in AMg. is expressed by using the past passive participle. It is formed by adding the termination इय् to the root. So from the following roots :

हस	to laugh	हसिय	laughed
भण	to speak	भणिय	spoken
पुच्छ	to ask	पुच्छिय	asked
रक्ख	to protect	रक्खिय	protected
चिंत	to think	चिन्तिय	thought
भक्ख	to eat	भक्खिय	eaten
पड	to fall	पडिय	fallen

207 In many cases, however, the Sk. form of the past passive participle is changed according to the ordinary rules of phonology. The following are the most important of such forms :

गम	to go	गय	कर	to do	कय, कड	दे	to give	दिन्न
जाण	to know	नाय	आरभ	to begin	आरद्ध	ने	to carry	नीय
छिंद	to cut	छिन्न	बंध	to bind	बद्ध	मर	to die	मय
लह	to obtain	लद्ध	पय	to cook	पक्क	पास	to see	दिट्ठ
गा	to sing	गीय	नस	to vanish	नट्ठ	पविस	to enter	पविट्ठ
पाव	to obtain	पत्त	तर	to cross	तिण्ण	चिट्ठ	to stand	ठिय
सुण	to hear	सुय	चव	to fall	चुय	बंध	to bind	बद्ध
हण	to kill	हय	डह	to burn	दड्ढ	वय	to speak	वुत्त

208 The PAST PASSIVE PARTICIPLE forms of Sk. formed by the accented suffix *-tá* and preceded by the vowel *-i-* are generalised in AMg. so as to give rise to the regular mode of formation. But as in Sk. many of the past participles had assumed the value of nouns and adjectives and were not felt as verbal forms, most of them were directly taken over in AMg. with the necessary phonetic changes.

(i) With the suffix *-tá* and the weak grade of the base :

(a) roots ending in vowels : *kṛ-* 'to do' *kaya*, *kaḍa* ; *kṛi-* 'to buy' *kīya* ; *gai-* 'to sing' *gīya* ; *cṃu-* 'to fall' *cūya* ; *jā-* 'to be born' *jāya* ; *yā-* 'to go' *jāya* ; *ji-* 'to conquer' *jīya* ; *dhyai-* 'to think' *jhāya* ; *sthā-* 'to stand' *ṭhīya* ; *snā-* 'to bathe' *nhāya* ; *dhū-* 'to shake' *dhūya* ; *jñā-* 'to know' *nāya* ; *nī-* 'to lead' *nīya* ; *pā-* 'to drink' *pīya* ; *bhī-* 'to fear' *bhīya* ; *bhū-* 'to become' *bhūya* ; *mṛ-* 'to die' *māya* ; *vā-* 'to blow' *vāya* ; *śru-* 'to hear' *sūya* ; *hṛ-* 'to take away' *hāya*, *haḍa* ;

(b) roots ending in surd consonants : *ājñāp-* 'to order' *ānatta* ; *kṣip-* 'to throw' *khitta* ; *sthāp-* 'to place' *ṭhaviya* ; *tap-* 'to heat' *tatta* ; *prāp-* 'to get' *patta* ; *pravṛt-* 'to start' *payaṭṭa*, *pavaṭṭa* ; *pracch-* 'to ask' *puṭṭha*, *muc-* 'to release' *mutta* ; *lup-* 'to conceal' *lutta* ; *vṛt-* 'to turn' *vaṭṭa* ; *vijñāp-* 'to request' *vinṇatta* ; *svap-* 'to sleep' *sutta* ; *vac-* 'to speak' *vutta* ;

(c) roots ending in sonants : *aparadh-* 'to be guilty' *avaraddha* ; *ārabh-* 'to begin' *āraddha*, *āḍhatta* ; *krudh-* 'to get angry' *kuddha* ; *gṛdh-* 'to be attached' *giddha*, *gaḍhiya* ; *tyaj-* 'to abandon' *catta* ; *yuj-* 'to join' *jutta* ; *pavutta* ; *badh-* 'to bind' *baddha* ; *budh-* 'to know' *buddha* ; *bhuj-* 'to enjoy' *bhutta* ; *raj-* 'to colour' *ratta* ; *rudh-* 'to obstruct' *ruddha* ; *labh-* 'to get' *laddha* ; *vidh-* 'to pierce' *viddha* ; *sidh-* 'to accomplish' *siddha* ; *śudh-* 'to purify' *suddha* ; *han-* 'to kill' *haya* ;

(d) roots ending in nasals : *kam-* 'to love' *kanta* ; *kram-* 'to step' *kanta*, *kamiya* ; *klām-* 'to languish' *kilanta* ; *khan-* 'to dig' *khāya* ; *gam-* 'to go' *gaya* ; *dam-* 'to control' *danta* ; *nam-* 'to bend' *naya* ; *ram-* 'to take delight' *raya* ;

(e) roots ending in sibilants : *upaviś-* 'to sit' *uvaviṭṭha* ; *kṛṣ-* 'to drag' *kaḍḍha* ; *kliś-* 'to be troubled' *kiliṭṭha* ; *gaveś-* 'to seek' *gaviṭṭha* ; *tras-* 'to frighten' *tattiha* ; *tus-* 'to be satisfied' *tuttiha* ; *damś-* 'to bite' *daṭṭha* ; *dṛś-* 'to see' *diṭṭha* ; *naś-* 'to vanish' *naṭṭha* ; *praviś-* 'to enter' *paviṭṭha* ; *mūṣ-* 'to rob' *mutṭha* ; *ruś-* 'to be angry' *ruṭṭha* ; *vṛṣ-* 'to rain' *vuṭṭha* ; *śās-* 'to rule' *siṭṭha* ;

(f) roots ending in *-h* : *grah-* 'to take' *gahiya*; *guh-* 'to conceal' *gāḍha*; *dah-* 'to burn' *daḍḍha*; *muh-* 'to be deluded' *mūḍha*; *ruh-* 'to grow' *rūḍha*; *lih-* 'to lick' *liḍha*; *vah-* 'to carry' *vūḍha*; *sah-* 'to bear' *soḍha*.

(ii) With *-ta* differing from Sk. *laš-* 'to desire' *laṭṭha*; *vas-* 'to live' *vuṭṭha*; *truṭ-* 'to break' *tuṭṭa*; *samlap-* 'to converse' *samlatta*.

(iii) With *-ita* from the present base : *tras-* *tasiya*; *tap-* *taviya*; *yaj-* *jaṭṭha*; *samavasṭ-* *samosariya*; *vismṭ-* *vissariya*; *iṣ-* *icchiya*; *pracch-* *pucchiya*.

(iv) With *-na* : *khid-* 'to become exhausted' *khinna*; *ci-* 'to collect' *cinna*; *chad-* 'to cover' *channa*; *chid-* 'to cut' *chinna*; *jī-* 'to grow old' *jinna*, *junna*; *tī-* 'to cross' *tinna*; *dā-* 'to give' *dinna*; *palāya-* 'to run away' *palāna*; *prapad-* 'to get' *pavanna*; *bhāj-* 'to break' *bhagga*; *bhid-* 'to break' *bhinna*; *rud-* 'to cry' *ruṇna*; *lag-* 'to stick' *lagga*; *śak-* 'to be able' *sakka*; *hā-* 'to abandon' *hīna*.

(v) Substitutes : *pac-* 'to cook' *pikka*; *sphuṭ-* 'to bloom' *phulla*.

209 The use of the p. p. p. depends upon the nature of the verb.

(i) If the verb is transitive the logical subject is put in the Inst., the object in the Nom. and the participle agrees with the object in number and gender. वणीमगेण अन्नं भक्षित्वं । The food was eaten by the beggar = the beggar ate the food. वग्धेण मिगो दिट्ठो । The tiger saw the deer. जंबूगेण फलाहं नीयाहं । The fox took off the fruits.

(ii) If the verb is intransitive the subject is put in the Nom. and the participle agrees with it in number and gender. स गओ । He went. रामो नयराओ पत्थिओ । Rāma started from the town.

(iii) Sometimes the object is suppressed or the whole sentence forms the object of a verb when the participle is put

in the neuter gender and singular number. तेण चित्तिं । He thought. रामेण भणियं Rāma spoke. इइ वुत्तं महेसिणा । Thus it was said by the great sage.

210 Compare the following active and passive constructions in the past tense and p. p. respectively.

- i. मणुस्सा भणिसु । मणुस्सेहिं भणियं ।
- ii. कई फलं भक्खित्था । कइणा फलं भक्खियं ।
- iii. गणी धम्मं भासित्था । गणिणा धम्मो भासिओ ।
- iv. इसिणो वयाइं पालिसु । इसीहिं वयाइं पालियाइं ।

For the uses of p. p. cf 445-450.

211 (I). Decline in full : मुणि, हत्थि, मच्छु, साहु.

(II). 1 सियालेण मओ¹ हत्थी दिट्ठो । 2 साहुणा चित्तिं । 3 इसिणा भक्खो लद्धो । 4 सिंहो आगओ । 5 जूए² पराइया पण्डवा वणं गच्छिस्सु । 6 गुरुणा भणियं । 7 तेणं कालेणं तेणं समएणं³ कुण्डमामे नयरे सिद्धत्थो नाम⁴ खत्तिओ होत्था । 8 सो य समणस्स महावीरस्स जणओ आसि । 9 अइयम्मि कालम्मि कईहिं समुदे एगो दीहो सेऊ बद्धो । 10 रामेण रावणो पराइओ । 11 ईसरेण कडे⁵ लोए । 12 भणिया निवेण देवी । रायहंसो विय तव पुत्तो होइ । पडिसुयं देवीए । परितुट्ठा चित्तेणं । अइकंतो को वि⁶ कालो । जाओ तीए दोहलो । संपाडिओ सो निवेण । पसूया एसा । जाओ दारगो । कयं वद्धावणयं कयं नाम⁷ रायहंसो त्ति ।

212 1 Sages performed penance. 2. The jewel fell into the ocean. 3. The fire burnt the forest, birds, beasts and trees. 4. The monk preached religion. 5. He sang a song. 6. People asked questions to the ascetic. 7. The king thought of the causes of the battle. 8. He cut the head of the enemy with the sword. 9. The poet praised the merits of the king. 10. The sage obtained liberation.

¹ 449.

² 400.

³ 365.

⁴ 350.

⁵ 445.

⁶ 270.

⁷ 293.

213 Use the past passive participles in the following sentences: 1 पई भज्जाए विउलाइं अलंकाराइं देख्त्था । 2 जणा पेक्खणां गच्छिंसु । 3 पक्खिणो आगासे उड्डिंसु । 4 सेणा दिथस्स पोयं हरिंसु । 5 समणा कढिणेण तवेण देवा सिद्धा य भविंसु ।

214 Put the following sentences in the active voice: 1 महावीरेण संसारसागरो तिण्णो । 2 भिक्खू नयरीए उज्जाणे ठिओ । 3 कण्हेण सरिरं अलंकारेहिं विभूसियं । 4 मिगा गहणे रण्णे पलाइया । 5 रामेण केगईए आणा पालिया ।

LESSON SIX

215 Neuter nouns ending in इ and उ are declined like the corresponding Mas. nouns except in the N. V. and A.

N. V. A. दहिं	दहीइं, दहीणि
N. V. A. महुं	महूइं महूणि

In all the remaining cases they have the same forms as Mas. nouns ending in इ and उ (cf. 197).

Other nouns are :

अच्छि	eye	दारु	wood	वारि	water
अंसु	tears	धणु	bow	सप्पि	ghee
आउ	life	रेणु	dust	सालि	rice
चक्खु	eye	वत्थु	object		

216 A few masculine nouns have become neuter: *sālīni* 'rice' (*śālī*); *vīhīni* 'rice' (*vrīhi*); *heṭṭim* 'causes' (*hetu*).

A number of Neuter nouns are included in this type by dropping their final consonant: *cakḥhu* 'eye' (*cakḥsus*); *āu* 'life' (*āyus*); *dhaṇu* 'bow' (*dhanus*); *sappi* 'ghee' (*sarpis*).

As regards origin the plu. forms show the normal development met with in nouns ending in *-a*. The singular forms with the anusvāra *ḍahim*, *mahim* are either due to the analogy of *vaṇam* or are due to the nasalisation of the final vowel, a beginning of which is found in the *anunāsika* preached by Pāṇini in such cases (Sk. *dadhī*, *madhū*).

217 FORMATION OF THE FUTURE

The first set of terminations of the future are :

I. p.	इस्सामि, इस्सं	इस्सामो
II. p.	इस्ससि	इस्सह
III. p.	इस्सइ	इस्सन्ति

It will be seen that the terminations of the future are formed by prefixing to the terminations of the present the characteristic future mark *-issa-* corresponding to Sk. *-iṣya-*. Like Sanskrit the *-i-* may be dropped after stems ending in *-e-* and *-o-* (*nes-sāmi*, *neissāmi*, *hossāmi*, *hoissāmi*) while it is retained unlike Sk. after stems ending in *-ā* (*ṭhāissāmi* : Sk. *dāsyāmi*). The reason for this distinction is to be found in the fact that while *-e-* and *-o-* can be pronounced short before the conjunct *-ssa-*, *-ā-* could not be so pronounced without modifying the appearance of the root (**ṭhassāmi*). This is the commonest method of forming the future in AMg.

218 The future forms of a root like कर 'to do' will be :-

I. p.	करिस्सामि, करिस्सं	करिस्सामो
II. p.	करिस्ससि	करिस्सह
III. p.	करिस्सइ	करिस्सन्ति

The base used in forming this future is nearly identical with that of the present. Thus *ji-* 'to conquer' *jīṇissai*; *bhū-* 'to become' *bhavissai*, *hossai*, *hokkhai*; *viha-* 'to wander' *viharissai*; *tī-* 'to cross' *tarissai*; *gam-* 'to go' *gamissai*, *gacchissai*; *sthā-* 'to stand' *cīṭṭhissai*, *ṭhāissai*; *prekṣ-* 'to see' *pekkhissai*; *pecc-* *pecchissai*; *labh-* 'to get' *labhissai*; *pracch-* 'to ask' *pucchissai*; *praviṣ-* 'to enter' *pavisissai*; *pravraj-* 'to become a monk' *pav-*

vajissai; *prajan-* 'to give birth' *payāissai*; *dā-* 'to give' *da-*
laissai; *pratyākhya-* 'to renounce' *paccākkhissai*; *nirvā-* 'to
 extinguish' *nivvāissai*; *i-* 'to go' *essāmi*; *vid-* 'to know' *vedis-*
sai; *śraddhā-* 'to put faith' *saddahissai*; *ci-* 'to collect' *cimissai*;
śru- 'to hear' *suñessai*; *prāp-* 'to obtain' *pāuñissai*; *bhid-* 'to
 break' *bhindissai*; *kr-* 'to do' *karissai* (*vikr-* 'to produce by
 magic' *vūuvvissai*); *jñā-* 'to know' *jāñissai*; *grah-* 'to take'
geṇhissai; *badh-* 'to bind' *bandhissai*; *bhaṇ-* 'to speak' *bhaṇis-*
sai.

219 Another method of forming the future is to add the following set. of terminations.

I. p.	इहिमि, इहामि	इहिमो, इहामो
II. p.	इहिसि	इहिह
III. p.	इहिइ	इहिन्ति

These terminations are formed by prefixing *-ihi-* to the terminations of the present. In all probability it represents a phonetic variation of *-issa-* which arose by simplification and change of *-s-* to *-h-*, beginning with roots ending in long vowels. When the root ends in a long vowel the terminations drop their initial *-i-*. The forms like *nehimi*, *nehimo* go back to *neṣyāmi*, *neṣyāmaḥ*, the *-y-* explaining the presence of *-i-*.

220 The future forms of a root like पास 'to see'

I. p.	पासिहिमि, पासिहामि	पासिहिमो, पासिहामो
II. p.	पासिहिसि	पासिहिह
III. p.	पासिहिइ	पासिहिन्ति

and of a root like ने 'to lead':

I. p.	नेहिमि	नेहिमो
II. p.	नेहिसि	नेहिह
III. p.	नेहिइ	नेहिन्ति

221 Forms of this future are: *nī-* 'to lead' *nehii*; *bhū-* 'to become' *bhavihinti*, *hohii*; *tī-* 'to cross' *tarihinti*; *gai-* 'to sing' *gāhii*; *r-* 'to go' *acchihisi* (?); *gam-* 'to go' *gamihii*, *gacchihii*;

pā- 'to drink' *pāhii*; *sthā-* 'to stand' *ṭhāhii*; *uṭṭh-* *uṭṭhehii*; *praviś-* 'to enter' *pavisihii*; *saj-* 'to cling' *sajjihii*; *gṛdh-* 'to covet' *gijjihii*; *muh-* 'to be attached' *mujjihii*; *budh-* 'to know' *bujjihii*; *sidh-* 'to accomplish' *sijjihii*; *vṛaḥ-* 'to go' *vaccihii*; *pavvaihii*; *man-* 'to think' *mannehii*; *prajan-* 'to give birth' *payāhii*; *i-* 'to go' *ehii*; *dā-* 'to give' *dāhii*; *prāp-* 'to obtain' *pāunihii*; *śak-* 'to be able' *sakkehii*; *chid-* 'to cut' *chindihii*; *bhuj-* 'to enjoy' *bhuñjihii*; *kṛ-* 'to do' *karihii*; *kāhii*; *jñā-* 'to know' *jānihii*; *nāhii*; *bhaṇ-* 'to speak' *bhañihii*.

222 In case of a few roots the future is formed by adding the terminations of the simple present to a peculiar future base of the root irregularly formed. Thus from the root वय 'to speak' the future base is वोच्छ and the future forms are :—

I. p.	वोच्छामि, वोच्छं	वोच्छामो
II. p.	वोच्छसि	वोच्छह
III. p.	वोच्छइ	वोच्छन्ति

The following roots have special future bases :—

the root	the future base	3. p. sing.
छिंद to cut	छेच्छ	छेच्छइ
दे to give	दच्छ	दच्छइ
भुंज to eat	भोच्छ	भोच्छइ
मुय to abandon	मोच्छ	मोच्छइ
रुय to cry	रोच्छ	रोच्छइ
विद to know	वेच्छ	वेच्छइ
सुण to hear	सोच्छ	सोच्छइ

223 These are in reality forms derived from Sk. future forms with the suffix *-sya-* without the binding vowel *-i-* to verbs ending in consonants which give rise to the conjunct group *-kṣa-* which becomes either *-ccha-* or *-kkha-*. Thus we have, further, *gam-* 'to go' *gacchāmi* (identical with the ordinary present); *dṛś-* 'to see' *dacchāmi*, *pekkhāmi*; *bhuj-* 'to eat' *bhokkhāmi* and *bhū-* 'to become' *hokkhāmi* (analogically formed).

224 ADDITIONAL FORMS of the future are : I. p. sing. *hokkhāmi*, *hokkham*; *pāhāmi*, *pāham*; *dacchāmi*; *kāhāmi*; *essāmi*; I. p. plu. *pāhāmo*; *vakkhāmo*; *kāhāmo*; II. p. sing. *pāhisi*; *nāhisi*; II. p. plu. *kāhiha*, *dāittha*; III. p. sing. *kāhi*; *nehī*; III. p. plu. *uvanehintī*.

225 The first person pronoun अहम् (अस्मद्) is declined as follows :—

N.	अहं, हं	अम्हे, वयं
A.	ममं, मं, मे	अम्हे, गे
I.	मए, मइ, मे	अम्हेहिं
Ab.	ममाओ, मत्तो	अम्हेहिन्तो
G.	मम, मह, मज्झ, मे	अम्हाणं, अम्हं, णो
L.	ममंसि, मइ	अम्हेसुं

226 Sk. forms continued are *aham*, *vayam*, *mam* (*mām*), *mama*, *mai*, N. sing. *ahayan* comes from *ahakām*, *ham* from *aham* after vowels; A. *mamam* is G. *mama* with analogical anusvāra; I. *mae* (weakened form *mai*) is according to Bloch either a combination of *mayā* and *me* or due to nominal inflection. Ab. *mamatto* is from G. *mama* and *tas*, *matto* from *mat* and *tas*, *mamāo* analogically after *devāo* with *mama* as the base; *majjha* is Sk. D. *mahyam*, and *maha* goes back to I-E. **meghe*; the plu. *amhe* is Vedic *asmé* (Pischel); G. *amham* is the base *amha* with the consonantal ending *-ām*; *amhānam* from **asmānām* and similarly all plural forms after the *-a-* declension.

227 The present active participle is formed by adding अन्त or माण to the root.

कर	to do	करंत,	करमाण	seeing
चर	to move	चरंत,	चरमाण	moving
चिट्ठ	to stand	चिट्ठंत,	चिट्ठमाण	standing
जल	to burn	जलंत,	जलमाण	burning
पास	to see	पासंत,	पासमाण	seeing

If the root ends in the long vowel ए or ओ the termination अन्त drops its अ :

दे	to give	देन्त	giving
हो	to be	होन्त	being

After आ it becomes यन्त :

गा	to sing	गायन्त	singing
वा	to blow	वायन्त	blowing

These participles form their feminine bases by adding ई पासमाणी (a woman) who is seeing; गायन्ती a singing woman.

228 The strong form of the suffix *-anta-* of the Parasmaipada is generalised. The Ātmanepada suffix *-māṇa* is used for all verbs ending in *-a*. Moreover a number of forms are taken from Sk. or are produced analogically: *as-* 'to be' *santa*, *samāṇa*; an adverbial formation *jayam*, *puṭṭhavam*; with the suffix *-mīṇa*: *āgamamīṇa*, *ādhāyamīṇa*; with the suffix *-āṇa* and *-īṇa*: *viham-māṇa*, *āsīṇa*, *melīṇa*.

The heavy termination *-māṇa* cannot be easily applied to roots ending in long vowels (*-ā*, *-e*, *-o* in AMg). So these assume a stem ending in *-a* (*-ya*): *śi-* 'to lie down' *sayamāṇa* (but Pāli, *semāṇa*); *gai-* 'to sing' *gāyamāṇa*; *dā-* 'to give' *deyamāṇa*; *sthā-* 'to stand' *sthāyamāṇa*; *dhyai-* 'to think' *jhiyāyamāṇa*; Hem. gives a form like *homāṇa*, which cannot be illustrated. After *-e-* we have *kareṇmāṇa*, *āhāremāṇa*.

229 These participles are used as adjectives meaning 'doing' and qualify the noun in Gender, Number and Case. संजमं चरमाणो भिक्षू मोक्खं पाउण्ह । The monk practising self-control obtains liberation. संजमं अणुपालंतेण महावीरेण बहुइं दुक्खाइं अणुभूयाइं । Mahāvira, practising self-control suffered many miseries. अजयं भुंजमाणो उ पाणभूयाइं हिंसइ । While eating carelessly he kills many living beings. केसिमेवं बुवन्तं तु गीयमो इणमब्बवी । Goyama spoke thus to Kesi who was speaking in that manner.

Cf. for use : 440-444.

230 1 अज्जयं चरमाणो पाणभूयाइं हिंसइ । 2 अहं पउमचरियं समासेण वोच्छामि । 3 माहणा अग्गिसि सप्पि पक्खिवन्ति । 4 से खत्तिए सुणमाणे भणइ न सुणेमि त्ति, असुणमाणे भणइ सुणेमि त्ति । 5 से महामुणी रीयंते वाराणसि पुरिं पत्ते । 6 जइ जाणन्ता वि न कहिस्सह ता सत्त्वे निग्गाहिस्सामि । 7 भइ लहइ जियन्तो जो य मओ सो मओ चैव । 8 वप्पीहयकुडुंबे मए जलहर वरिसिहिसि नीसेसं च भुवणं भरिहिसि । 9 अत्थं गच्छन्तस्स वि रविणो किरणा उडुं चिय फुरन्ति । 10 अहं पुण कहं एत्तिएण कालेण वच्चिस्सामि । 11 अज्ज मे गेहे आगमिस्सइ असोगो । 12 मए अजुत्तं कयं न पुणो एवं करिस्सामि । 13 दो वि विहरन्ता पाडलिपुत्तं पत्ता । 14 सो य गीयं गायन्तो सयलं जणं रंजइ । 15 कुणालो भणइ 'मह नंदणो संपई रज्जं करिही' । 16 हे नरणाह, कयत्था अम्हे, अम्हाणं जीवियं सफलं । 17 संपइ सुरट्टदेसम्मि तित्थनमणत्थं वच्चिस्सामो अन्नसमयम्मि एरिसो सत्थो मग्गे न होहिइ ।

231 1. In the town of Kuṇḍaggāma Mahāvira will be born in the family of Siddhattha. 2. Tisālā will give birth to him. 3. In the household he will live for thirty years. 4. Then he will become a monk and will practise penance. 5. He will obtain omniscience and will preach the true religion. 6. People will honour him. 7. We will bring wood and water from the forest. 8. The poor man came to me running and said. 'I saw a golden fruit falling from the sky.' 9. He will throw dust in my eyes. 10. What is the use of a bow without arrows?

LESSON SEVEN

232 Declension of Feminine nouns ending in इ and उ.
कुच्छि 'womb'

N. कुच्छी

कुच्छी, कुच्छीओ

V. कुच्छि

कुच्छी, कुच्छीओ

A. कुच्छि

कुच्छी, कुच्छीओ

I.	कुच्छीए	कुच्छीहि, कुच्छीहिं
Ab.	कुच्छीओ	कुच्छीहिन्तो
G.	कुच्छीए	कुच्छीण, कुच्छीणं
L.	कुच्छीए, कुच्छिसि	कुच्छीसुं

धेणु 'a cow'

N.	धेणू	धेणू, धेणूओ
V.	धेणु	धेणू, धेणूओ
A.	धेणुं	धेणू, धेणूओ
I.	धेणूए	धेणूहि, धेणूहिं
Ab.	धेणूओ	धेणूहिन्तो
G.	धेणूए	धेणूण, धेणूणं
L.	धेणूए, धेणूसि	धेणूसु, धेणूसुं

233 Similarly are to be declined other Fem. nouns like :—

अरइ	aversion	तुट्टि	joy	रइ	delight
कणेरू	an elephant	धाउ	metal	रज्जू	rope
कंति	lustre	पगिइ	nature	सत्ति	power
गइ	motion	बुद्धि	intellect	संति	peace
जाइ	birth	भूमि	earth	सुद्धि	purity

234 A number of Mas. nouns ending in *-i* have become Fem. because of the change of the final vowel into *-i* which was peculiarly feminine : *añjali* 'folded hands' (*añjali*) ; *kucchi* 'womb' (*kukṣi*) ; *gañhi* 'knot' (*granthi*) ; *vihi* 'fate' (*vidhi*) ; *sandhi* 'joint' (*sandhi*) ; *piṭṭhi* 'back' (*prṣṭa*) with a change of the final vowel.

The themes of this type are produced either by dropping the final consonant : *vijju* 'lightning' (*vidyut*) ; *acci* 'flame' (*arcis*) ; or by extension : *āvai* 'calamity' (*āpad*) ; *vivai* (*vipad*).

The primary derivatives are not felt as such : *rui* 'lustre' (*ruc-i*) ; *diṭṭhi* 'sight' (*dṛṣ-ṭi*) ; *vuḍḍhi* 'growth' (*vṛd-dhi* **vṛdh-*

ti); *thū* 'condition' (*sthi-ti*); *jāi* 'birth' (*jā-ti*); *joṇi* 'place of birth' (*yo-ni*); *bhūmi* 'earth' (*bhū-mi*).

The declension is in full agreement with that of *-ā-* nouns. The L. sing. forms in *-māsi* are borrowed from Mas. nouns as many of these nouns were originally Mas.

235 THE IMPERATIVE MOOD.

The terminations for the imperative are :

I. p.	मु	मो
II. p.	सु, हि	ह
III. p.	उ	अन्तु

Before these terminations the roots undergo the same changes as in the present. The contrast between III. p. sing. *ti*, *tu* and plu. *anti*, *antu* is carried to I. p. sing. *mī* : *mu*, II. p. sing. *sī* : *su*. Lassen derived the form *vaṭṭasu* from *vartasva* which agrees favourably with Pāli *vaṭṭassu* and Bloch considers both the possibilities as probable. Alsdorf *su* = *sua*. In the plu. *-mo* and *-ha* are taken from the present indicative, while the peculiar form of I. p. plu. *gacchamha*, *ciṭṭhamha* is derived by Pischel as based on the injunctive of the *-s-* aorist found in Veda as *geṣma*, *jeṣma*, etc. Before the terminations *-mu*, *-mo* and *-hi*, the preceding vowel is long.

236 A root of Class I वृट् 'to be' will be conjugated as :

I. p.	वृट्सु	वृट्सो
II. p.	वृट्, वृट्सु, वृट्सि	वृट्
III. p.	वृट्	वृटन्तु

A root of Class II कर् 'to do'

I. p.	क्रेसु	क्रेसो
II. p.	कर्, क्रेसु, क्रेसि	क्रेह
III. p.	क्रेउ	क्रेन्तु

A root of Class III जा 'to go'

I. p.	जासु	जामो
II. p.	जासु, जाहि	जाह
III. p.	जाउ	जायन्तु

For the use cf. 430-432.

237 The I. p. sing. form is known from the grammarians only. Schubring notes a single form *demu*. Alsdorf explains it as the plu. form used for the singular. II. p. sing. *karesu*, *bhuñjāsu*, *jāsu*, *kahasu*, *saddahasu*, *khamasu*, *varasu*, *sarasu*, *kuṇasu*; the athematic termination *hi* (*ghī*) is extended: *bhāñāhi*, *gacchāhi*, *jāñāhi*; *bhuñjāhi*; *vasāhi*; *harāhi*, *vandāhi*, *viharāhi*; *karehi*, *maggehi*, *hohi*; the mere stem, *bhaṇa*, *gaccha*, *peccha*, *vigīṇca*. I. p. plu. and II. p. plu. are forms of the indicative: *gacchāmo*, *geṇhāmo*; *haṇaha*, *khaṇaha*, *payaha*, etc.

238 The second person pronoun तुम्ह (युष्मद्) is declined as follows:—

N.	तुमं, तं, तुमे	तुम्हे, तुज्झे, तुब्भे
A.	तुमं, ते	तुम्हे, तुज्झे, तुब्भे, भे
I.	तुए, तुमै, तए, तुमए	तुम्हेहिं, तुज्झेहिं, तुब्भेहिं
Ab.	तुमाओ, तुमत्तो	तुम्हेहितो, तुब्भेहितो
G.	तव, ते, तुज्झ, तुम्ह, तुह	तुम्हाणं, तुम्हं, तुब्भं
L.	तुमंसि, तइ, तुमम्मि	तुम्हेसुं, तुज्झेसुं, तुब्भेसुं

N. sing. *tumam* continues the dissyllabic form of Vedic *tuvaṁ*; the -m- as after *mamam*; G. *tuha* after *maha*; *tubbham* from Sk. dative *tubhyam*, *tujjha* after *majjha*; in the plural *t-* is carried throughout from the singular. Three bases *tujjha*, *tubbha* and *tumha* are analogically declined in the plural.

239 1. तुम्हे मा भायह,¹ न एत्थ तुम्हाणं भयं । 2. उज्जाणं गच्छिस्सं जुंजेहि रहं । 3. मा तुमं पावा घम्मा फुसन्तु । 4. -निवइणो पयं अप्पमाएण² पालेन्तु । 5. तुम्हे सुहंसुहेणं² जीवह । 6. चैइयं

¹ 432.

² 364.

गच्छसु जक्खं पूयाहि । 7. सब्बे जीवा सिद्धिं पाउणन्तु । 8. न को वि
निरु^३ पडउ । 9. जणा पावणेण वा जलेण वा सिद्धिं न पाउणन्ति । 10. तुह
बलाओ मज्झ बलं अहिगं । 11. सच्चं वा असच्चं वा तुमं चिय मुणसि ।
12. गच्छह गं देवाणुप्पिया विजयवद्धमाणे खेडे महया सदेणं एवं वयह ।
13. वेजो गिलाणस्स ओसहं देउ । 14. असाहूणं संसग्गिं चय । 15. बालय,
तुह सोगस्स कारणं कहेहि । 16. पस्स बालस्स बालत्तं । 17. पायवा
फुल्लंतु फलंतु य । 18. मा करउ को वि गव्वं एत्थ असारम्मि संसारे ।
19. रिसहनाहं नमह । 20. मज्झ पासो पसीयउ ।

240 1. Rāma, go to the garden and bring the bark of the tree for me. 2. Let there be rain in the country. 3. Show your strength on the battle field and conquer your enemies. 4. Bind the elephant with the rope and take her out of the thicket. 5. O Monks, believe in religion and obtain peace. 6. Let us not show delight in birth and aversion to¹ death. 7. Child, always obey thy father and mother and respect thy preceptor. 8. Let us give food to the hungry and water to thirsty. 9. Do not go by the path of sin, leave off pride and serve the wise. 10. Always praise the merits of the people and hide their faults.

LESSON EIGHT

241 Feminine nouns ending in ई and ऊ are declined exactly like those ending in इ and उ except in the Loc. sing. where those with the long vowels have only one form in ए.

The declension of मही 'earth' will be :—

N.	मही	मही, महीओ
V.	महि	” ”

A.	महिं	मही, महीओ
I.	महीए	महीहि, महीहिं
Ab.	महीए	महीहिन्तो
G.	महीए	महीण, महीणं
L.	महीए	महीसु, महीसुं

Other words to be similarly declined are :—

कोडी crore	धार्ई	nurse	पुहवी earth
गावी cow	नई	river	सिरी Goddess of wealth
छाही shade	नलिणी	lotus	सेढी stair-case
तणू body	पडिहारी	door-keeper	हिरी shame.

242 Many nouns, adjectives and participles form their feminine with the suffix *-ī* : *dentī* 'giving' *gacchantī* 'going' *kare-mānī* 'doing' *bhagavāī* 'venerable' *guvvinī* 'pregnant' *gharīnī* 'mistress of the house' *assāvīnī* (*nāvā*) 'a leaking boat' *bambhacārīnī* 'a celibate woman' *vagghī* 'a tigress', *migī* 'a female deer', *hatthīnī* 'female elephant', *kalabhī* 'a female young elephant', *māhaṇī* 'a Brahmin woman', *samaṇī* 'a nun', *nig-ganthī* 'a nun'. With the suffix *-nī* : *bhikkhunī* 'a nun' *gāhāvaiṇī* 'mistress of the household', *sāhunī* 'nun' *sissīnī* 'female pupil', *khattiyānī* 'wife of a Kh.' *jakkhīnī* 'demi-goddess', *sānī* 'bitch'. A few root-nouns extended : *vai* 'words' (*vāc*) ; *gāvi* 'cow' (*gau*).

243 THE POTENTIAL MOOD

The terminations are :

I. p.	एज्जा, एज्जामि	एज्जाम
II. p.	एज्जा, एज्जासि, एज्जाहि	एज्जाह
III. p.	ए, एज्जा,	एज्जा

These terminations are applied to all the roots directly. They retain their *-e-* after the roots ending in *-ā* but lose it after verbs ending in *-e-* and *-o-*. The *-e-* is often represented by *-i-*.

244 The potential forms of पास 'to see'

I. p.	पासेज्जा, पासेज्जामि	पासेज्जाम
II. p.	पासेज्जा, पासेज्जासि, पासेज्जाहि	पासेज्जाह
III. p.	पासे, पासेज्जा	पासेज्जा

For the use cf. 433-437.

245 I. p. sing. *hañejjā, bandhejjā, tajejjā, tālejjā, pāsijjā, muccejjā, lañghejjā*, with the final vowel shortened : *karejja, lahejja* ; with the inflection of the present *karejjāmi* found rarely.

II. p. sing. *udāharejjā, uvadamsejjā* ; with short final *vināejja* ; with present inflection -si : *payāejjāsi, parakkamejjāsi, vaṭṭejjāsi* ; with the termination -e : *dāve, gacche, pamāyae, care* etc. ; with the vowel before -si short : *hañejjasi, ejjasi, vavarovejjasi* ; with the imperative inflections -hi, -su : *vandejjāhi, bhañejjasu, karejjāsu, sāhijjasu*.

III. p. sing. *vivajejjā, paharejjā, kuppejjā, labhejjā, rakkhejjā* ; with short final : *vināejja, sevejja* ; with the termination -e : *giṭṭhe, harise, kiṇe, care, cītṭhe, labhe, ḍahe*.

I. p. plu. are not met with. II. p. plu. with the imperative ending : *bhavejjāha, viharejjāha, khamejjāha, kahejjāha*. III. p. plu. *āgacchejjā, manne* (used in plural).

246 Remnants of Sk. forms are : *siyā (syāt)* 'it may be', *kujjā (kuryāt)* 'he may do', *būyā (brūyāt)* 'he may speak', *hañiyā (hanyāt)* 'he may kill'.

Pischel further regards the adverbial use of *sakkā* as Vedic *śakyāt* ; *labbhā* as *labhyāt*.

The precative forms are : *hojjā (bhūyāt)* 'it may happen', *hojjāmi, hojjāsi* ; *dejjā (deyāt)* 'he may give' *saṁdhejjā (saṁdheyāt)*.

247 ORIGIN. Jacobi derived the form of the potential *karejjā* from the form of the thematic conjugation (*bhaveyam*) ; Pischel takes it to represent the termination of the athematic conjugation (-yāt) applied to the present base **karyāt* becoming by Svara-

bhakti **kariyāt* and *karijā*, *karejjā*. So in his opinion -i- is the original vowel which may have become -e- under the influence of the present indicative forms. Geiger explains the corresponding forms in Pāli as due to the analogy of the inherited forms on the form of the first person *kareyyam* supplied with the terminations of the present. Bloch suggests that it may be due to contamination of the inherited form like *kuppe* with the form like *dejjā* giving *kuppejjā*. Gray thinks of a contamination of the optative and the Vedic subjunctive.

248 The Gerund in AMg. is formed in many ways. The following are the regular terminations to form it:—

(i) इत्ता or एत्ता : करित्ता, करेत्ता having done ; गच्छित्ता गच्छेत्ता having gone, हसित्ता, हसेत्ता having laughed ; भणित्ता भणेत्ता having said : खवित्ता, खवेत्ता having destroyed ; हणित्ता, हणेत्ता having beaten.

(ii) इत्ताणं or एत्ताणं : पासित्ताणं, पासेत्ताणं having seen ; लहित्ताणं, लहेत्ताणं having obtained.

(iii) इत्तु or एत्तु : भुंजित्तु having enjoyed ; बंधित्तु having bound.

(iv) इऊण after roots ending in अ : करिऊण having done, पासिऊण having seen ; with ऊण after roots ending in other vowels : दाऊण having given, ठाऊण having placed.

249 The distinction in Classical Sk. between the suffixes -*tvā* for primary roots and -*ya* for roots with preverbs is not to be found in AMg. wherein it agrees with the Epics. The extension of the additional element in -*na* is to be found in all cases, a rare illustration of which has been preserved by the grammarians in *pīlvina* (Pāṇini). The use of -i- as a binding vowel is much more extensive in AMg. and the base is in many cases that of the present (and not necessarily weak as in Sk.).

(i) Sk. -*tvā* becomes -*ttā* : *vandittā* 'having bowed', *vasittā* 'having lived', *caittā* 'having abandoned', *gantā* (Pāli *gantvā* but Sk. *gatvā*) 'having gone' *vantā* 'having vomited'

hantā 'having killed', *bhavittā* 'becoming' *pivittā* 'drinking', *muittā* 'leaving' *anugacchittā* 'following'.

(ii) *-tāṇam* from **-tvānam* : *duruhittāṇam* 'having mounted', *ciṭṭhittāṇam* 'having stood', *āpucchittāṇam* 'having taken leave.'

(iii) *-tūṇam* after consonants and nasals and *-ūṇam* after vowels from **-tvāna* with samprasāraṇa : *gantūṇa* 'having gone' *nāūṇa* 'knowing', *hoūṇa* 'becoming', *namiūṇa* 'bowing' *dāūṇa* 'giving' *bhareūṇam* 'having filled'; without anusvāra : *jīṇiūṇa* 'having conquered' *daṭṭhūṇa* 'seeing', *laddhūṇa* 'getting', *vaijīūṇa* 'avoiding' *mottūṇa* 'leaving' (forms in *ūṇa* are rare in AMg.).

(iv) *-ccā* from *-tvā* by palatalisation : (Gray supposes the influence of Vedic *-tya*, *-tyā*), *hoccā* 'becoming' *ṭhiccā* 'standing', *ciccā* 'abandoning' *vuccā* 'speaking' *soccā* 'hearing' *kiccā* 'doing' *bujjā* 'knowing'.

(v) *-ccāṇa* from **-tvāna* : *hiccāṇa* 'abandoning', *naccāṇam* 'knowing'.

(vi) *-ya-* assimilated : *uvalabbha* 'having obtained' *nikkhamma* 'going out' *pakkhippa* 'throwing', *samārabha* 'beginning' *abhirujjha* 'climbing', *pariccajja* 'abandoning', *viukkamma* 'transgressing', *pappa* 'obtaining', *pariggijjha* 'receiving', *samecca* 'coming together', *āhacca* 'suddenly', *passa* 'seeing' *pavissa* 'entering' *nissamma* 'hearing'.

(vii) *-ya-* separated by anaptyxis : *anupāliya* 'observing', *āroviya* 'mounting', *paḍivajjiya* 'accepting', *pariccaiya* 'abandoning' *pecchiya* 'seeing', *thuṇiya* 'praising', *chindiya* 'cutting' *labhiya* 'getting', *dhuṇiya* 'shaking off'; sometimes the *-ya-* is lengthened (cf. Vedic *-tya* : *-tyā*), *vihūṇiyā*, *viyāṇiyā*, *dhuṇiyā* etc.; sometimes extended by *-na* after the analogy of other forms : *āviliyāṇa* 'having pressed' *lahiyāṇa* 'having got' *paripiliyāṇa* 'having oppressed', *ārusiyāṇa* 'getting angry'.

(viii) *-ya-* after roots ending in vowels : *parinnāya* 'knowing', *ādāya* 'taking', *gahāya* 'receiving', *jahāya* 'abandoning'. In many cases the final sound is *-e*: *parinnāe*, *samāyāe*, *āyāe*, *utthāe*, *pehāe*, *nissāe*, *samkhāe* which are regarded by Pischel as

I. sing. of Fem. nouns in -ā. It is more convenient to regard the change of -ya to -e which Pischel expressly denies.

(ix) -tṭu- -ttu- (Pischel regards them as Infinitives in -tum used as Gerunds): kaṭṭu 'doing', avahaṭṭu, āhaṭṭu, sāhaṭṭu, uddhaṭṭu, vandittu, caittu, tarittu, sunittu etc.

250 When two acts are performed by the same subject one after another the verb expressing the first is put in the form of a gerund. समणो कम्मं खवित्ता मोक्खं गच्छइ । A monk becomes liberated after the destruction of the Kammas. गोयमो सिलोगं सुणिऊण पुच्छइ । Having heard the verse Goyama asks.

These gerunds may also form a negative form by prefixing अ or अण् to them. Thus अणापुच्छित्ता 'without asking' अगच्छित्ता without going'.

For other uses cf. 453-458.

251 1. महावीरस्स पावयणं सुणिऊण गणहरो भासइ । 2. तए णं सा काली देवी समणस्स अंतियं एयमट्ठं सुणित्ता धरणीयलंसि निवडिया । 3. मुहुत्तरेण आसत्था समाणी¹ उट्ठित्ता एवं वयासी । 4. से कूडग्गाहे सुबहुं पावकम्मं समज्जिणित्ता पंच वाससयाइं परमाउयं पालइत्ता निरएसु उववन्ने । 5. सो चण्डरुद्धो देवउलं अवक्कमिऊण नईं गओ । 6. विसायं मोत्तूण लहुं अवक्कमसु । 7. कहं चरे कहं चिट्ठे कहं भासे कहं सए । कहं भुंजन्तो भासन्तो पावं कम्मं न बंधइ । 8. जयं चरे जयं चिट्ठे जयं आसे जयं सए । जयं भासन्तो भुंजन्तो पावं कम्मं न बंधइ ॥ 9. मेहावी सुद्धं जीवियं आयरे । 10. कयाइ दुक्खं पि सुहस्स मूलं हवेज्जा । 11. सच्चेण अलियं जए । 12. सत्तणो गुणाइं पि गेण्हेज्जा न उण गुरूणो दोसाइं । 13. रक्खिज्ज कोहं विणएज्ज माणं मायंन सेवेज्ज पयहेज्ज लोहं । 14. सुपुरिसाणं हिययाइं तरूणं च सिहराइं फलसंपत्तीए नमन्ति ।

252 1. Having done many good deeds the child went to heaven. 2. Worshipping and saluting Mahāvīra king Seṇiya

In the Ab. plu. we have the old form *tebbho* (*tebhyah*) and a new formation *taohinto*. Peculiarly pronominal forms are N. plu. *te* and G. plu. *tesim* and *tāsim*. All others agree with the nominal declension.

255 CAUSAL. Besides the regular base of a verb we have a causal base with a change in the meaning. It denotes that the action of the primitive root is performed through the agency of another. In case of intransitive verbs the causal is hardly distinguishable from the transitive meaning. It is formed by adding

(i) वे to the roots ending in आ : ठवे to place, ण्हावे to bathe, दावे to show, जावे to cause to elapse.

(ii) आवे to roots ending in अ : करावे to cause to do, गेण्हावे to cause to take, हसावे to cause to laugh, जणावे to make known.

(iii) In a few cases ए is added and the penultimate vowel is lengthened : मारे to kill, कारे to cause, पाडे to fell, छाभे to cause to get.

(iv) If the root ends in ए or ओ the termination आवे becomes यावे : ने to lead, नेयावे to cause to lead.

256 (i) The I-Ē. termination *-aya-* has become *-e-* in AMg. though in favourable cases it may remain as *-aya* (*janayanti*): The root shows the full or long grade before it :

(a) Originally long roots : *sampāvei* 'causes to get', *veddhei* 'makes wind', *kilāmei* 'causes to fade' *pīñei* 'delights'.

(b) The root-vowel in a close syllable : *vaḍḍhei* 'increases' *parivaṭṭhei* 'turns round' *samukkasei* 'elevates'.

(c) The root-vowel *-a* becomes long : *samcārei* 'causes to move' *ujjālei* 'causes to shine', *āyāvei* 'heats', *tāvei*, *aivāei* 'make fall', *gāhei* 'causes to take', *vittāsei* 'troubles' *khāmei* 'forgives'. Roots originally ending in *-i*, *-u*, *-ṛ* have fallen in with these : *kārei* 'causes', *dhārei* 'holds' *nivārei* 'prevents', *pasārei* 'spreads' *tārei* 'protects', *hārei* 'loses'.

(d) The root-vowel *-i-*, *-u-* takes Guṇa : *posei* 'nourishes', *moei* 'releases', *kovei* 'angers', *tosei* 'delights', *khevei* 'causes to throw', *veei* 'knows', *roei* 'likes', *visohei* 'purifies', *pavesei* 'causes to enter'.

(e) In a number of cases the root-vowel remains short (as in Sk.) : *namei* 'bends', *jaṇayai* 'produces', *abhitaventi* 'torment', *sarayanti* 'urge'.

(ii) *-ve-* comes from Sk. *-paya-* (after roots ending in *-ā-* and few others) : *jāvei* 'spends', *ṭhāvei* 'places', *hāvei* 'loses', *khāvio* 'made to eat', *āṇāvei* 'orders', *dāvei* 'gives', *ṇhāvei* 'bathes'. *pāyae*, *pāio*, *pāenti* are without *-p-* due to dissimilation. Like Sk. some roots have short vowel : *paṇṇavei*, *āṇavei*, *viṇṇavei*, *pariṭṭhavejjā*, *ṭhavei*.

(iii) An extension of this suffix is found in *-āve-* (Sk. *āpaya*) : *jaggāvei* 'causes to keep awake', *samārambhāvei* 'makes do', *chindāvei* 'makes cut', *pavvāvei* 'initiates', *rayāvei* 'cause to arrange', *giṇhāvei* 'cause to take', *bandhāvei* 'cause to bind', *haṇāvei* 'cause to kill', *khaṇāvei* 'cause to dig', *jalāvei* 'cause to burn', *payāvei* 'cause to cook', *kiṇāvei* 'cause to sell', *lihāvei* 'cause to write', *niḥāvei* 'cause to deposit'.

(iv) With the use of this suffix to causal base we get the so-called double causal : *kārāvei* 'causes to make', *bhoyāveum* 'in order to feed', *khevāvei* 'causes to throw' : with phonetic shortening of a syllable : *kāravei*, *karāvei*, *davāvei*.

(v) With the suffix *-āḍa-* ; *bhamāḍai*, *dekkhāḍai*, *paīsārai*.

(vi) A few peculiar forms of Sk. are also inherited : *ghāei* 'kills', *daṇsei* 'shows', *pālei* 'protects', *paḷjei* 'causes to drink'.

257 From the causal base all the tenses and moods are produced with the application of the usual terminations and regarding the base as belonging to Class II.

Present : क॒रेइ causes to make, पा॒ढेइ teaches, ठा॒वेइ places, ह॒सावेइ makes laugh.

Future : गेण्हावेस्सामि I shall make him take, मारिस्सइ He will kill.

Past : पब्बावेसी 'converted'.

Imperative : ण्हावेह bathe (him), कारेउ let him cause.

Potential : छिंदावए he may cause to cut, आरंभावेज्जा he may cause to begin.

Compare for meaning :

- i. सो कम्मं करेइ । सो किंकरं कम्मं करावेइ ।
- ii. अहं दाणं देमि । अहं दाणं दवावेमि ।
- iii. देवो वरिसेज्जा । देवो वरिसावेज्जा ।
- iv. समणो न हणइ न हणावेइ ।
- v. तं चोरं पुरिसेहिं गिण्हावेइ ।
- vi. नो कोवए आयरियं अप्पाणं पि न कोवए ।

258 The infinitive of purpose is formed by adding to the root

(i) इत्तए or एत्तए : करित्तए, करेत्तए to do, पासित्तए, पासेत्तए to see, पाडित्तए, पाडेत्तए to fell.

(ii) उं to roots ending in आ, ए or ओ : दाउं to give, काउं to do, पाउं to drink, नेउं to lead, होउं to become ; इउं to roots ending in अ : पासिउं to see, गेण्हिउं to take.

259 (i) The infinitive in *-um* or *-ium* corresponds to Sk. *-tum* (originally the A. of noun in *-tu*): (a) from verbs ending in vowels : *dā-* 'to give' *dāum*, *nī-* 'to lead' *neum*, *pā-* 'to drink' *pāum*, *śru-* 'to hear' *soum*, *ji-* 'to conquer' *jeum*, *jñā-* 'to know' *ñaum*, *āghrā-* 'to smell' *agghaum*, *gai-* 'to sing' *gāum*, *gāum*. (b) with roots ending in consonants : *han-* 'to kill' *hantum*, *khan-* 'to dig' *khantum*, *gam-* 'to go' *gantum*, *labh-* 'to obtain' *laddhum*, *vah-* 'to carry' *voḍhum*, *chind-* 'to cut' *chettum*, *bhid-* 'to break' *bhettum*, *bhuñj-* 'to eat' *bhottum*, *muc-* 'to realise' *mottum*, *rud-* 'to cry' *rottum*, *svap-* 'to sleep' *sottum*, *grah-* 'to take' *ghettum*, *vac-* 'to speak' *vottum*.

(ii) with *-iwm* : *pib-* 'to drink' *pivium*, *jina* 'to conquer' *jiniwm*, *bhinda* 'to break' *bhindiwm*, *mara* 'to die' *marium*, *kara* 'to do' *karium*, *hara* 'to take away' *hariwm*, *daha* 'to burn' *dahiwm*, *khāya* 'to eat' *khāiwm*, *pāva* 'to get' *pāviwm*, *uṭṭhei* 'to get up' *uṭṭhāwm*, all of them from the present base.

(iii) with *-ittae* (corresponding to Vedic *tave* or *-tavāi*): mostly from the present stem : *pivittae* 'to drink', *gamittae* 'to go', *pāubbhavittae* 'to arise', *viharittae* 'to wander' *sumarittae* 'to remember', *tarittae* 'to cross', *ciṭṭhittae* 'to stand', *ṭhāittae* *niṣittae* 'to sit', *pucchittae* 'to ask', *pāsittae* 'to see', *pūrāittae*, 'to fill' *dhārittae* 'to hold' *śuṇettae* 'to hear' *karittae* 'to do'.

(iv) from other stems : *pāyae* 'to drink', *bhottae* 'to eat', *vaṭṭhae* 'to live', *hottae* 'to become'.

260 The infinitive is used to point out the purpose or intention of an act. 'सो फलं पाडिउं इच्छइ । He wishes to fell down the fruit. अहं गामं गच्छित्तए जयामि । I try to go to the village. समणो भोक्खं पाडणित्तए उगं तवं तवइ । The monk performs hard penance to obtain liberation.

For other uses : cf. 459-462.

261 1 पलित्ते गेहे वाविं खणिउं न उज्जमसु । 2 माया मित्ताणि नासेइ । 3 तवस्सी न छिंदे न छिंदावए न पए न पयावए । 4 अदिन्नं समणा अप्पणा न गेण्हन्ति नो य परं गेण्हावेन्ति । 5 हिंसगं न मुसं बूया नो य अन्नं वयावए । 6 कोहो पीइं पणासेइ । 7 दुल्लहं माणुसत्तणं लहिउं जिणधम्मं आयरसु । 8 अकए वि पिए सुयणा पियं विय काउं जाणन्ति । 9 चित्थियं तीए । गच्छामि अन्नत्थ । पयट्ठा नईतीराए दिट्ठा य धरणेण । पुच्छिया सा 'सुंदरी कुओ सि तुमं' । तओ सा रोइउं पयट्ठा । भणिया य तेण, 'सुंदरि, मा रोव । एरिसो एस संसारो । धन्नो य अहं जेण तुमं संपत्ता सि ।' तओ तीए भणियं । 'अज्जउत्त अहं तक्करेण गहिया सि' । 10 सन्ते पाइयकवे को सक्कइ सक्कयं पडिउं । 11 खल्लसज्जणाण दोसि गुणे य को वण्णिउं तरइ लोए । 12 रुवविसेसं वोत्तुं अत्थि किमंघस्स अहिगारो । 13 थोवो वि अग्गी समगं पि कंतारं डहिउं समत्थो । 14 तओ दाणं दाउं पवत्तो जणो ।

- 262** 1. Do not kill animals nor make others kill them.
 2. Who makes a servant steal steals himself. 3. Wishing to go to Benares he started to travel. 4. Mahāvira performed penance to obtain omniscience. 5. Gosāla wished to defeat his teacher. 6. Good people never try to hurt others. 7. Hemacandra wished to become a monk even in his childhood. 8. Suddhodana wished to make Goyama enjoy pleasures. 9. Bad men make good men commit sins and suffer. 10. Ajātasattu, the king of Magadha, attempted to kill his father Seniya.

LESSON TEN

263 Roots have a special base in Passive which is conjugated in all the tenses and moods. It is obtained by adding इज् to the primitive root and then the usual terminations are added. The passive base is conjugated like a verb of Class I. Thus from पास 'to see' the passive base is पासिज् 'to be seen' and the III p. sing. present पासिजइ.

264 In a number of cases the passive base is directly taken from the corresponding base in Sk. with the necessary phonetic changes. They may be regarded as irregular bases in AMg. A few important of them are :

कर	to do	कीरइ, किजइ	बंध	to bind	बज्जइ
खा	to eat	खज्जइ	भिद	to break	भिज्जइ
खि	to throw	खिप्पइ	भुंज	to enjoy	भुज्जइ
छि	to touch	छिप्पइ	मुह	to faint	मुज्जइ
जाण	to know	नज्जइ	मुंच	to release	मुच्चइ
डह	to burn	डज्जइ	लह	to obtain	लज्जइ
तर	to be able	तरिइ	रुंभ	to obstruct	रुंभइ
दे	to give	दिज्जइ	वय	to speak	वुच्चइ
ने	to lead	निज्जइ	विढव	to earn	विढप्पइ
पा	to drink	पिज्जइ	हण	to kill	हंम्मइ

265 (i) The passive base in AMg. is formed by adding to the root *-ya-*, the passive characteristic in Sk., which becomes *-ija-* after vowels.

(a) The root shows the weak grade in the majority of cases : *dā-* 'to give' *dijjai*, *stu-* 'to praise' *thuvvai* (the base being **thuv-*) *dhū-* 'to shake' *dhuvvai*, *śru-* 'to hear' *suvvai*, *summai*, *nī-* 'to lead' *nijjai*, *gai-* 'to sing' *gijjai*, *pā-* 'to drink' *pijjai*, *ādhā-* 'to place' *āhijjai*, *jñā-* 'to know' *najjai*, *ji-* 'to conquer' *jippai*, *jivvai*.

(b) Roots ending in *-ṛ*, *-ṛ* show *-ir* as in Sk. : *tṛ-* 'to cross' *tirai*, *hṛ-* 'to take away' *hirai*, *kṛ-* 'to do' *kirai*, *kijjai*, *kajjai*.

(c) Roots ending in consonants : *gam-* 'to go' *gammai*, *han-* 'to kill' *hammai* (Jacobi. analogical ; Pischel denominative of **hanman*), *dṛś-* 'to see' *dīśai*, *labh-* 'to get' *labbhai*, *vah-* 'to carry' *vubbhai*, *kṛt-* 'to cut' *kiccai*, *muc-* 'to release' *muc-cai*, *lup-* 'to conceal' *luppai*, *sic-* 'to sprinkle' *siccai*, *pid-* 'to oppress' *pidḍai*, *vac-* 'to speak' *vuccai*, *duh-* 'to milk' *dujjhai*, *bhaj-* 'to serve' *bhajjai*, *bhid-* 'to break' *bhijjai*, *bhuj-* 'to enjoy' *bhujjai*, *grah-* 'to take' *gheppai*, *gejjhai*, *badh-* 'to bind' *bajjhai*, *bhañ-* 'to speak' *bhañnai*, *rudh-* 'to obstruct' *rubbhai*, *muh-* 'to faint' *mujjhai*, *ksip-* 'to throw' *khippai*, *dah-* 'to burn' *dajjhai*, *prabhav-* 'to be able' *pahuppai*, *lih-* 'to lick' *libbhai*, *svap-* 'to sleep' *suppai*, *ārabh-* 'to begin' *ārabbhai*, *rud-* 'to cry' *ruvvai*. In all these cases the *-ya-* is assimilated to the final consonant.

(ii) With the suffix *-ijja-* from Sk. *-ya-* as applied to causal and other bases like *māryate* becoming by anaptyxis Pāli *māri-yati* Pk. *mārijjai*, extended to other roots and mostly applied to the present base : *gam-* *gamijjai*, *gacchijjai*, *stu-* *thunijjai*, *śru-* *sunijjai*, *dhṛ-* *dharijjai*, *smṛ-* *sumarijjai*, *tṛ-* *tarijjai*, *pṛ-* *pūrijjai*, *khan-* *khanijjai*, *pracch-* *pucchijjai* ; *ci-* *cinijjai*, *bhuj-* *bhuñijjai*, *kṛ-* *karijjai* etc.

266 Forms of different tenses from the passive base :

Present : सुणिजन्ति they are heard, वणिज्जइ it is described, खज्जइ it is eaten, वुच्चइ it is said.

Past : मुच्चिसु they were released.

Future : वोच्छिज्जिहिइ it will be cut, डज्झिहिइ it will be burnt, मुच्चिहिइ he will be released.

Imperative : सुव्वउ let it be heard, सुमरिज्जउ let it be remembered, मारिज्जउ let him be killed.

Potential : विणिहम्मैज्जा it may be killed, मुच्चेज्जा he may be freed.

The presence of the past passive participle restricts the use of the passive form of the past to only sporadic cases. The *kṛtya* and the forms of the potential are found side by side, while the passive forms find the fullest scope in the present.

267 When the passive form is used the logical subject is put in the Ins. and the object in the Nom. The verb agrees with the object. साहुणा धम्मो कहिज्जइ । The monk preaches religion. पभूयं अन्नं खज्जइ । Abundant food is eaten. तेण बुच्चन्ति साहुणो । For that reason they are called monks.

Compare the following active and passive constructions :

- i दुक्कम्माइं तेणं पीडेन्ति । तेणे दुक्कम्मेहिं पीडिज्जइ ।
- ii ते एल्लयं भुंजन्ति । एल्लए तेहिं भुज्जइ ।
- iii सेणिओ महावीरं वंदइ । महावीरे सेणिएण वंदिज्जइ ।
- iv सब्बे कामा भिक्खुं न लिप्पन्ति । सब्बेहि कामेहि भिक्खू न लिप्पइ ।

268 The interrogative pronoun किं is declined as follows :

	Mas.		Fem.
N.	के, को	के	का काओ
A.	कं	के	कं काओ
I.	केण	केहिं	काए काहिं
Ab.	काओ	केहिन्तो	काओ काहिन्तो
G.	कस्स	केसिं	काए, कीसे कासिं
L.	कसिं, कसिंस, कम्मि	केसुं	काए, कीसे कासुं

Neu.

N. A. किं

काइं, काणि

the remaining forms are like Mas.

Like किं (base क) are to be declined other pronouns or pronominal adjectives : ज which, अन्न other, अवर another, पर other, कयर which of the two, कयम which of the many, सब्ब all, एग one स or सग oneself.

269 By adding चि (after an anusvāra) or इ (after vowels) to the forms of किं we get an indefinite pronoun. केणइ कारणेण सो आगओ । He came for some reason. अहं कस्सिं चि घरे वसामि । I live in some house. कांसिं चि नारीणं वत्थाइं । The garments of some women.

270 Note the uses of किं : के तुमं । Who are you ? का नारी which woman ? काइं फलाइं तुमं गेणहसि । Which fruits do you take ? केण उवाएण संरक्खेमि । By what means should I protect ? (Cf 415). With पि or वि it may express indefiniteness or indescribability. अन्नो को वि सहाओ वम्महसिहिणो । Something peculiar is the nature of the fire of love. को वि कालो । Some time.

271 1. भारहे वासे रायगिहं नाम नयरं विज्जइ । 2. धम्मसवणेण जणा सत्त्वेहिं पावेहिंतो मुच्चन्ति । 3. सुक्ककट्ठं च बाले य भिज्जइ न नमिज्जइ । 4. नज्जइ कुलं विसालं विसालचरिण पुरिसस्स । 5. जीववहेण सम्मो न लब्भइ । 6. कथं वि दलं न गंधो कथं वि गंधो न पउरमयरंदो । एक्ककुसुमस्मि महुरर वे तिसिं गुणा न लब्भन्ति ॥ 7. अथमियचंदविंबे ताराहि न कीरए जोण्हा । 8. चंदो राहुणा गिलिज्जइ । 9. न दुक्करं किं पि कुसलाणं । 10. छन्नो वि चंदणदुमो किं न कहिज्जइ परिमलेणं । 11. गुरुणा वुत्तं 'बालय, किं नामो कस्स वा सुओ तं सि' । 12. हंसबयाणं अंतरं गरयं जाणिज्जइ । 13. चंदो धवलज्जइ पुणिंमाए अह पुणिंमा वि चंदेणं । 14. कज्जे मणो दिज्जउ । 15. को वि न अब्भत्थिज्जइ किज्जइ कस्स वि न पत्थणा-भंगो । दीणं न य जंपिज्जइ जीविज्जइ जाव इहलोए ॥ 16. कत्तो उगमइ रत्ती कत्तो वियसन्ति पंकयवणाइं ।

- 272** 1. By what weapon is that man killed? 2. Which of the two animals has broken the tree? 3. A gift is given to the beggar. 4. One who abandons pleasures which he gets is called a monk. 5. A man following religion is freed from birth and death. 6. It is not possible to cross the ocean with arms. 7. If occasion arises one should show one's strength. 8. Can one produce an obstacle in my way? 9. Our actions are known by the gods. 10. The deer is killed by the hunter with an arrow. 11. Many rewards be given by the king to the brave. 12. I shall be deceived by the rogue.

LESSON ELEVEN

273 The present passive participle is formed by adding अन्त or माण to the passive base of the root. Thus

ए	to come	एज्ज = एज्जन्त, एज्जमाण
दे	to give	दिज्ज = दिज्जंत, दिज्जमाण
धवल	to whiten	धवलज्ज = धवलज्जंत, धवलज्जमाण
पा	to drink	पिज्ज = पिज्जंत, पिज्जमाण
पाव	to obtain	पाविज्ज = पाविज्जंत, पाविज्जमाण
हस	to laugh	हसिज्ज = हसिज्जंत, हसिज्जमाण

274 They are used as adjectives and therefore qualify the noun in Number, Gender and Case. चंदमऊएहिं धवलज्जंतो पासाओ छज्जइ । The palace whitened by the rays of the moon shines. संतुट्टमणसा दिज्जमाणाइं दाणाइं अहिययरं पुणं पसवन्ति । The gifts given with a contented mind give birth to greater merit. भिक्खाए पाविज्जंतेण अन्नोण भिक्खु वित्तिं कप्पेजा । A monk should maintain himself by food obtained by begging.

275 Of other participles we have few forms. Thus past active participle: *puṭṭhavaṃ*, Future participle: *bhaviṣṣaṃ* *āgamiṣṣaṃ*.

276 The potential passive participle is formed by adding to the root

(i) णिज् to roots ending in अ: पासणिज् to be seen, वंद-
णिज् to be saluted, करणिज् to be done.

(ii) इयन्व् to roots ending in अ: पासियन्व् to be seen,
जाणियन्व् to be known, चोरियन्व् to be stolen.

(iii) यन्व् to roots ending in आ, ए and ओ: ठायन्व् to
to stand, नायन्व् to be known, होयन्व् to happen, नेयन्व् to be
carried.

(iv) A few forms of Sk. are taken with the necessary
phonetic changes: कज् = कार्य् to be done, पेज् = पेय् to be
drunk, देज् = देय् to be given, वज् = वर्ज्य् to be avoided.

277 (i) The suffix *-yavva-* (Sk. *-tavya-*) forms: (a) (from
the present base) *hoyavva* 'must be', *acchiyavva* 'must remain',
ciṭṭhiyavva 'must stand', *pucchiyavva* 'to be asked', *puccheyavva*,
vigiñciyavva 'to be removed', *pāsiyavva* 'to be seen',
paritāveyavva 'to be tormented', *uddaveyavva* 'to be troubled',
dameyavva 'to be chastised', *suṇiyavva* 'to be heard', *bhindi-
yavva* 'to be broken', *bhuñjiyavva* 'to be eaten', *jāniyavva* 'to
be known'. The *-i-* before the termination is extended in AMg.
to cases not having it in Sk.

(b) (to the root): *soyavva* 'to be heard', *bhottavva*
'to be enjoyed', *ghettavva* 'to be taken', *vattavva* 'to be
spoken', *daṭṭhavva* 'to be seen', *mottavva* 'to be freed', *rottavva*
'to be lamented', *kāyavva* 'to be done'.

(ii) *-ñijja-* (Sk. *-aniya-*): to the present base: *pūyañijja*
'to be honoured', *sārakkhañijja* 'to be protected', *darisañijja*
'to be seen', *damsañijja*, *vippajāhañijja* 'to be abandoned'.

(iii) Sk. *-ya-* assimilated to the root: *kajja* 'to be done',
dullaṅgha 'difficult to cross', *neya* 'to be known', *pejja* 'to be
drunk', *bhavva* 'worthy', *ānappa* 'worth ordering', *vacca* 'to be

spoken', *vajjha* 'to be carried', *gejjha* 'to be grasped', *khajja* 'to be eaten', *gujjha* 'to be concealed', *cajja* 'to be abandoned', *dejja* 'worth giving', *dojjha* 'to be milked', *nejja* 'to be carried', *bojjha* 'to be understood', *pujja* 'to be honoured', *bhejja* 'to be broken', *vajja* 'to be avoided', *vajjha* 'to be killed', *vinnappa* 'to be requested', *lejjha* 'to be licked' *mejja* 'to be measured', *vejja* 'to be known.'

278 These participles are used as :

(i) Adjectives : नायव्वाइं वत्थूइं । Things to be known.
पेजं जलं । Water to be drunk. वंदणिज्जा पुरिसा । Men to be honoured.

(ii) In place of the verb : सो तए वत्तव्वो । He should be spoken by you. सव्वेहिं धम्मकहा नायव्वा । All should know the religious story.

(iii) Impersonally : तुम्हेहिं उज्जाणे गंतव्वं । You should go to the park. तेण कम्मसो कहेयव्वं । He is to tell it in due order.

Cf. 451-452.

279 NOMINAL DERIVATIVES. Possessive adjectives are formed from nouns and adjectives by adding (a) आलः सद्दाल from सद्द, noisy, महालय, from महा, great, (b) इल्लः तणइल्ल from तण, full of grass, कंटइल्ल from कंटग thorny, माइल्ल from माया, deceitful, बाहिरिल्ल from बाहिर, outsider, पढमिल्ल from पढम first, उत्तरिल्ल from उत्तर, of the northern direction. (c) अल्लः महल्ल from महा, great.

Other illustrations are : *niyaḍḍilla*, *sāsilla*, *gaṇṭhilla*, *kalāṇkilla*, *saṭṭhilla*, *goṭṭhilla*, *gāmellaya*, *andhillaga*, *ādilla*, *uvarilla*, *dāhīmilla*; *puratthimilla*, *majjhilla*, *heṭṭhilla*, *puvilla*, *āṇṇiyya*, *ekallaya*, *andhalla*, *pisalla*. All these suffixes appear to be of popular origin. Pischel suggests that they were accented to explain the doubling of *l*.

280 Possessive adjectives and nouns are formed by adding to the nouns मन्त and वन्तः आयासमन्त

possessed of conduct, चित्तमन्त having mind, वण्णमन्त having colour, धणवन्त wealthy, सीलवन्त of good conduct.

The two suffixes are the extended forms of the strong base of the Sk. suffixes *-vat* and *-mat*. The following cases will show that the suffix *-manta* has usurped the place of the other. *gandhamanta*, *rasamanta*, *pāsamanta*, *vijjāmanta*, *silamanta*, *guṇamanta*, *pupphamanta*.

281 Abstract nouns are formed by adding to the noun or adjective (a) त्तः मूलत्त from मूल, the root thing, देवत्त from देव, godhood, पुत्तत्त from पुत्त, sonhood, सामित्त from सामि, lordship. (b) त्त्तणः तत्त्वरत्तण from तत्त्वर, the nature of a thief, आयरित्तण from आयरिय, the nature of a teacher, महुरत्तण, from महुर, sweetness.

The suffix *-tta* corresponds to Sk. *-tva*. The other termination *-tā* is frequent in forming the Dat. sing. as in *devattāe*, *neraiyat-tāe* etc. The suffix *-ttaṇa* is the Vedic *-tvana* and is frequent in AMg.

282 The suffix इम is added to verbs to form adjectives mostly of the value of potential participle. खाइम things to be eaten, साइम things to be tasted, भज्जिम things to be fried, पुरथिम of the eastern direction.

Other cases are: *ganthima*, *veḍhima*, *pūrima*, *saṃghāima*, *ubbhēima*, *nivvaṭṭima*, *vandima*, *pāima*. Renou suggests that the suffix *-ima-*, known to Sk. in cases like *pākima*, *sekima*, and in the earlier stage in *khanitrima*, *kṛtrima*, was originally the *-ma* of past participle extended by the vowel *-i-* when applied to denominatives. From the original meaning of 'got by the means' it developed the meaning of necessity.

283 The suffix इर is added to the roots to point an habitual action: वेविर trembling, हसिर laughing, परिसक्किर going back, भमिर wandering.

The suffix क is added to different types of words without a change in the meaning: बहुय many, अलब्धुय not obtained पुत्तय a child, इहयं here, मच्चिय a mortal.

284 The comparative degree of adjectives is formed by adding तर or यर; तराय or यराय; तराग or यराग to the adjectives. अणिट्टयर, अणिट्टयराग, कंतयर, कंतयराग.

The superlative degree is formed by adding तम or यम: अणिट्टतम, अणिट्टयम, कंततम, कंतयम.

A few forms are taken over from Sk. सेयं=श्रेयस् better, सेट्ट=श्रेष्ठ best, कनिट्ट=कनिष्ठ youngest, कणीयस्=कनीयस् younger, जेट्ट=ज्येष्ठ eldest, पावीयंस=पापीयस् sinful, पाविट्ट=पापिष्ठ most sinful.

285 1. तस्स कज्जं अणिट्टयरं भूयं । 2. सक्कराप महुवरत्तणेण निंबस्स कडुयत्तणं किं विपरिणामिज्झ । 3. आयरियस्स यं तं दाररां पेच्छन्तस्स नेहो जाओ । 4. न सोयणिज्जा कुमारा । 5. तीए आवईए किं कायव्वं तेण वरागेणं । 6. मुसा भासा पंडिण्हिं न भासियव्वा । 7. अप्पहियं कायव्वं जइ सक्कइ परहियं च कायव्वं । अप्पहियपरहियाणं अप्पहियं चेव कायव्वं ॥ 8. सप्पस्स जहा दिन्नं दुद्धं पि विसत्तणमुवेइ । 9. जइ मरणं न साहारणं ता सोगं काउं जुज्झ । 10. मच्चुणा गसिज्जमाणं जीवियं को रक्खइ । 11. समणेण य अणवज्जा कहा कहेयव्वा । 12. ता भो भव्वा, लद्धण माणुसत्तणं, निदलियव्वो पमाओ, वंदणिज्जा देवा, कायव्वा गुरुवरणसेवा, दायव्वं सुपत्तेसु दाणं, कायव्वो जिणाययणेषु पूयासक्करो, जेण संसारकंतरं वोच्छिज्झ ।

286 1. What one must do one should do without delay. 2. Better than all virtues is the virtue of non-violence. 3. His younger brother is cleverer than he. 4. The wealthy man thinks wealth more valuable than goodness or virtue. 5. A powerful hero kills many cowardly persons on the battle-field. 6. The lamp lighted by the maid is carried along the current. 7. A penny received as a reward is better than a lump of gold. 8. Abstain from wealth which is stolen. 9.

The scriptures should be explained by the teacher to the pupils. 10. If a man becomes devoid of wealth his relatives should not forsake him.

LESSON TWELVE

287 The AMg. declension is mostly of nouns ending in vowels. A few nouns, however, which originally ended in consonants in Sanskrit have peculiar forms of the consonantal declension and can be said to form the irregular declension in AMg.

288 Words which end in ऋ in Sk. fall into two groups, those denoting agency and those denoting relationship. They are differently declined in a few cases.

289 Words denoting agency. कृत्ता 'doer'

N.	कृत्ता	कृत्तारो, कृत्ता
V.	कृत्ता	कृत्तारो
A.	कृत्तारं	कृत्तारो, कृत्ता
I.	कृत्तारेण	कृत्तारेहिं
Ab.	कृत्ताराओ	कृत्तारेहिंतो
G.	कृत्तारो, कृत्तारस्स	कृत्ताराणं
L.	कृत्तारे	कृत्तारेसुं

Similarly are declined दाय्या giver, नेया leader, नाया knower, सत्था preacher, पसत्था expounder, गन्ता goer.

The forms of older declension are : N. sing. *neyā, chettā, dāyā*, (forms from plu. used as sing. are : *udagadāyāre, bhattāre, uvadamsettāre, bhattāro*); A. sing. *bhattāram, dāyāram, neyāram*, N. plu. *akkhātāro, āgantāro, pammattāro, neyāro*.

I. sing. *kattāreṇa*, plu. *kattārehim*, Ab. sing. *kattārāo*, plu. *kattārehinto*, G. sing. *kattārassa*, plu. *kattārāṇaṃ*, L. sing. *bhattāre*, plu. *dāyāresu* are from the *-a-* declension. G. sing. *kattuṇo*, *bhattuṇo* from the *-u-* declension.

290 Words of relationship. Mas. पिया 'father'

N.	पिया	पियरो
A.	पियरं	पियरो, पियरे
I.	पिउणा	पिईहिं, पिऊहिं
Ab.	पिउणो	पिऊहितो, पिईहितो
G.	पिउणो, पिउस्स	पिऊणं, पिईणं
L.	पियरि	पिऊसुं, पिईसुं

Similarly are declined : भाया brother, जामाया son-in-law, अम्मापिया father and mother (in sing. and plu.), मायापिया (sing. and plu.).

Historical forms are : N. sing. *piyā*, *bhāyā*, plu. *piyaro*, *bhāyaro*, *bhāyārā*, *ammāpiyaro*. A. sing. *piyaraṃ*, *bhāyaraṃ*, *ammāpiyaraṃ*, L. sing. *piyari*, G. plu. *ammāpiṇṇaṃ*, *ammāpiṇṇaṃ*, *māyāpiṇṇaṃ*, and after them I. plu. *piṇṇim*, *bhāṇim*, *bhāṇim*, *ammāpiṇṇim*. I. sing. *piṇṇā*, *bhāṇā*, G. sing. *piṇṇo*, Ab. plu. *piṇṇinto* are after *-i-* or *u-* declension. G. sing. *piyarassa* after *a-* declension.

291 Fem. माया 'mother'

N.	माया	मायरो
A.	मायरं	मायरो
I.	मायाए, माऊए	मायाहिं, माईहिं
Ab.	माऊए	माऊहितो, माईहितो
G.	मायाए, माऊए	माईणं, माऊणं
L.	मायाए, माऊए	माईसुं, माऊसुं

The word *māyā* has been fully assimilated to *piyā* even in A. Plu. *Dhūyā* 'daughter' is regular like *mālā*. Older forms are

A. Sing. *dhūyaram* l. plu. *dhūyarāhim* (analogical with the extended base). Only N. sing. *sasā* 'sister' is found.

292 Words ending in-*n*. राजन् 'king'.

N.	राया	रायाणो राइणो
V.	राय, राया, रायं	रायाणो, राइणो
A.	रायाणं, रायं	रायाणो
I.	रन्ना, राइणा, राएण	राईहिं
Ab.	राइणो, रन्नो	राईहिंतो
G.	राइणो, रन्नो, रायस्स	राईणं, रायाणं
L.	रायंसि	राईसुं

Historical forms are : N. sing. *rāyā*, plu. *rāyāṇo*, *rāyāṇam*, I. sing. *rannā*, Ab. G. sing. *ranno*. Others are from a -*i*- base and *rāyassa* and *rāeṇa* from an -*a*- base. Both the types of forms are met with in compounds. N. sing. *ikkhāgarāyā*, *vikkamarāo*, A. sing. *gaddabhillarāyāṇam*, I. sing. *devarannā*, *nāgarāeṇa*, etc.

293 आत्मन् 'self'. It has two bases : अप्पा and अत्ता :

N.	आया, अप्पा	अप्पाणो, अत्ताणो
A.	अप्पाणं, अत्ताणं, आयाणं	अप्पाणो, अत्ताणो
I.	अप्पणा, अत्तणा	अप्पाणेहिं, अत्ताणेहिं
Ab.	आयओ, अत्तओ, अप्पओ	अप्पाणेहिंतो, अत्ताणेहिंतो
G.	अप्पणो, अत्तणो	[अप्पाणं, अत्ताणं]
L.	[अप्पणि, अत्तणि]	[अप्पेसुं अत्तेसुं]

Similarly are declined अध्दा road, बम्मा Brahman, मुध्दा head.

Sometimes the shortened base *appa* is used : A. sing. *appam*, I. sing. *appaṇa*, L. sing. *appe*, sometimes the lengthened base : N. sing. *appāṇo*, I. sing. *appāṇeṇa*, G. sing. *appāṇassa*. So also *yuvan* 'youth' has *juvā* or *juvāṇa*; *śvan* 'dog' *sāṇa*. The Neuter word *nāman* 'name' has in the N. sing. *nāman* or *nāma*. *karma* 'act' has : I. sing. *kammaṇā*, *kammunā*, G. sing. *ka-*

maṇo. All other words ending in *-in*, *-vin*, and *-min* become *-i-* ending.

294 Words ending in *-t*. अर्हत् 'venerable'

N.	अरहं, अरहंतो	अरहन्तो
A.	अरहन्तं	अरहन्ते
I.	अरहन्तेण, अरहया	अरहन्तेहिं
Ab.	अरहओ	अरहन्तेहितो
G.	अरहओ अरहंतस्स	अरहंताणं
L.	अरहंते, अरहंतंस्सि	अरहंतेसुं

Similarly are declined all present participles like करन्त, गच्छन्त and possessive adjectives like धणवन्त, बुद्धिमन्त.

These words show all the forms of the *-a-* declension with the base in *-anta*, *-vanta*, and *-manta* extended from the strong base in Sk. Historical forms are : N. sing. *jānam*, *vijjam*, *cakkhumam*, *diṭṭhimam* etc. I. sing. *māmayā*, *jāṇayā*, *mahayā*, G. sing. *mahao*, *bhagavao*, *viharao*, *kuvvao*, *dhūmao* etc. V. sing. *bhayavam*, *āuso*, *samaṇāuso*. Forms from the weak bases are : N. sing. *bhagavo*, A. sing. *maham*.

295 Remnants of other declensions. *gau* 'cow', N. sing. *go*, *gave*, N. plu. *gāo*, *gavā*, A. plu. *gāo*, I. plu. *gohim*, G. plu. *gavam*. The feminine *gāvī* is regular. *navu* 'boat' N. sing. *nāvā*, A. sing. *nāvam*, etc. regular. Word ending in *-f* : L. sing. *jagai*. Words ending in *-as* : N. sing. *dummaṇā*, *sumanā*, I. sing. *maṇasā*, *vayasā*, *teyasā*, *tavasā*. L. sing. *tamasi*. In *-is*, *-us* : I. sing. *cakkkhusā*, *viṇsā*. In *-ś* : Ab. sing. *diso*, A. sing. *disam*. *vāc* : I. sing. *vāyā*, *tvak* : I. sing. *tayā*. *vid* : N. sing. *veyavi*, *paṇṇad* : N. sing. *paṇṇa*.

296 1 तओ सो वयंसपरिगहिओ मायापिईहि य सद्धिं ससुरकुलं गओ । 2 नमोत्थु णं समणस्स भगवओ महावीरस्स । 3 अरहन्ते वंदिमो सिरसा । 4 सुयं मे आउसं तेणं भगवया एवमक्खायं । 5 जे मायरं च पियरं च पोसेन्ति ते लोए पसंसणिज्जा भवन्ति । 6 रायाणो रायमच्चा य गाणिं पुच्छन्ति । 7 ते अप्पणा न गिण्हन्ति नो य गिण्हावए परं । 8 जे वा दायारं तिंदइ अप्पलाभे से भिक्खु अक्कजं कुणइ । 9 पुच्चं बुद्धीए पेहिता पच्छा वयमुदाहरे । अचक्खुओ व्व नेयारं

बुद्धिमन्त्रेते ते गिया ॥ 10 तए णं से मेहे कुमारे अम्मापिऊहिं एवं वुत्ते समाणे
अम्मापियरो एवं वयासी । 11 तस्स णं कूणियस्स रत्तो धारिणी नामं देवी होथा ।
12 अप्पा चेव दमेयव्वो अप्पा दु खलु दुदमो । अप्पा दंतो सुही होइ अस्सि
लोए परथ य ॥

297 1. The orders of the king should be followed by all the people. 2. King Aśoka's religion preached obedience to parents and elders. 3. Know thyself was the motto of the Greek philosophers. 4. The word arahanta is explained as 'one who deserves honour', 'one who kills enemies' and 'an honourable person'. 5. The preaching of the venerable lord Mahāvīra should not be thought to be the same as that of Buddha. 6. The ministers of the king brought before him the young prince of the vanquished enemy. 7. When asked what he wanted the child began to cry and lament the death of his father. 8. Men follow their leaders without thinking. 9. 'It is better to control oneself with penance and self-control. 10. The man who has eyes should be the leader of blind men.

LESSON THIRTEEN

298 The demonstrative pronoun एतद् is declined as follows :

	Mas.		Fem.
N.	एस, एसो	एए	एसा एयाओ
A.	एयं	एए	एयं एयाओ
I.	एएणं	एएहिं	एयाए एयाहिं
Ab.	एयाओ	एएहिन्तो	एयाओ एयाहितो
G.	एयस्स	एएसिं	एयाए एयासिं
L.	एयंसि, एयम्मि	एएसुं	एयाए एयासुं

Neut.

N.A. एयं

एयाइं, एयाणि.

all other forms are the same as those of the Masculine.

This pronoun is used to point out things which are near the speaker. (cf. 411).

The declension is identical with that of *tat* which is here extended by prefixing *e-*. Additional forms are N. sing. *ese*, Ab. sing. *etto*, G. plu. *eyāṇam* (both Mas. and Fem.).

299 The pronoun इदम् is declined as follows:

	Mas.	Fem.
N.	इमे, अयं, इणमो इमे	इमा, इयं इमाओ
A.	इमं इमे	इमं इमाओ
I.	इमेण, णेण, इमिणा इमेहिं	इमाए इमाहिं
Ab.	इमाओ इमेहितो	इमाओ इमाहितो
G.	इमस्स, अस्स, से इमेसिं, एसिं	इमीए, इमाए, इमीसे, से इमासिं
L.	इमंसि, अस्सिं इमेसुं	इमाए, इमीसे इमासुं

Neut.

N. A. इमं, इदं

इमाइं, इमाणि

the rest like Mas. It is used to point out what is in the presence of the speaker. (cf 412).

As in Sk. this pronoun is pieced out of a number of stems. The original stem *a-* or *i-* gives: N. sing. *ayam* (for all genders), A. sing. *imam*, G. sing. *assa*, L. sing. *assim*, I. plu. *ehim*, L. plu. *esu*, and the extended form L. sing. *ayamsi*. The stem *ana-* gives I. sing. *aṇeṇam*, the base *ena-* (becoming *ima-*) gives Mas. N. sing. *imamo* A. sing. *īnam*, *ṇam*, I. sing. *neṇa*, plu. *nehim*, Neu. N. A. sing. *īnam*, Fem. I. sing. *ṇāe*, plu. *ṇāhim*.

The base *ima-* is extended to all the cases and assumes the form of *imā-* or *imī-* in the Fem.

300 Only a few forms of अद्स् are met with. N. sing. असो and the extended forms अमुगो, अमुगे, I. sing. अमुणा L. sing. अमुगंसि (cf. 413).

301 The Denominatives or nouns used as verbs are formed

(i) by using the noun as a verb : अपिण to offer, जम्म to take birth, पच्चप्पिण to return.

(ii) by adding य् to the noun, before which the preceding vowel is lengthened : ममाय to desire, सिंहाय to act like a lion, अमराय to look like a god.

(iii) by adding एः आहारे to eat, फले to give fruit, उक्खवे to cook, मड्ढे to soil, वंते to vomit.

(iv) by adding आवेः सहावे to call, दुक्खावे to harm, धीरावे to console, सच्चावे to take an oath.

302 A few desiderative forms are borrowed from Sk. जुगुच्छ to become disgusted, तिगिच्छ to examine, सुस्सुस to serve.

303 The intensive forms borrowed from Sk. are : जागर to keep awake, चंकम to wander, लालप्प to fondle भिब्भिस to shine.

304 1. एयं विहिणा सुकयं सुयणा जं निम्मिया भुवणे । 2. जा जा वच्चइ रयणी न सा पडिनियत्तइ । अहम्मं कुणमाणस्स अफला जन्ति राइओ ॥ 3. जा जा वच्चइ रयणी न सा पडिनियत्तइ । धम्मं च कुणमाणस्स सफला जन्ति राइओ ॥ 4. वित्तेण ताणं न लभे पमत्ते इमंसि लोए अदु वा परत्थ । 5. जया मिगस्स आयंको महारणम्मि जायइ । अच्चंतं हक्ख-मूलम्मि को णं ताहे तिगिच्छइ ॥ 6. सो सेणायइ काओ सीहायइ कोल्लुओ अबुद्धीओ । 7. एवं अणुसासिएण भणियं अगिस्सम्मेण । भयवं एवमेयं न सदेहो ति । ता जइ भगवओ ममोवरि अणुकंपा, उच्चिओ वा अहं एयस्स वयविसेस्स ता करेहि मे एयवयप्पयाणं । इसिणा भणियं 'वच्छ, को अओ एयस्स उच्चिओ ति ॥ 8. एयमायण्णिऊण भणियं वरधणुणा 'किमेयस्स मुक्खबडुयस्स कए अप्पाणं खेएह' ।

305 1. Teach this pupil the principles of religion. 2. The dog was stolen from me by the thief. 3. These students wait upon the teacher. 4. The physician examines the disease of the king. 5. Why do you get angry with these servants? 6. Salutation to the god who created this whole universe. 7. Who lives in that cottage? 8. The ascetics living in this forest are seen by that king.

LESSON 'FOURTEEN

306 The numeral एग or एक्क is declined in three genders and in the singular number.

	Mas.	Neu.	Fem.
N.	एगे	एगं	एगा
A.	एगं	एगं	एगं
I.	एगेण		एगाए
Ab.	एगाओ		एगाओ
G.	एगस्स		एगाए
L.	एगम्मि एगंसि		एगाए

In the plural it is used to mean 'some'. N. *ege*, G. *egesim*.

307 दो 'two' ति 'three' and चउ 'four' are declined in the plural only and all the genders have the same forms.

N.	दो, दुवे, दोण्णि	तओ, तिण्णि	चत्तारो, चउरो, चत्तारि
A.	„	„	„
I.	दोहिं	तीहिं	चउहिं
Ab.	दोहिंतो	तीहिंतो	चउहिंतो
G.	दोण्हं	तिण्हं	चउण्हं
L.	दोसु	तीसु	चउसु

Do (*dvau*) is Mas. *duve* and *be* (*dve*) Neu. and Fem. *donni* after the model of *trīni*. Other forms are in the plural. *tao* (*trayaḥ*) Mas. *tiṇṇi* (*trīni*) Neu. *cattāro* (*catvāraḥ*) Mas. *cattāri* (*catvāri*) Neu. *cauro* (*caturāḥ*) Mas. Acc.

308 Numerals from पंच 'five' to अट्ठारस 'eighteen' are declined only in the plural and have one set of forms only. N. पंच A. पंच I. पंचहिं Ab. पंचहितो G. पंचण्हं L. पंचसु.

They are 6 छ, 7 सत्त, 8 अट्ठ, 9 नव, 10 दस, दह, 11 एक्कारस, प्यारह, 12 दुवालस, बारस, 13 तेरस, 14 चउदस, 15 पंचरह, पन्नरस, 16 सोलस 17 सत्तरस.

All other numerals except 49-58 are declined in the singular like nouns having the respective endings. Thus numerals from 19-48 may be regarded as Neu. nouns ending in *-a* or Fem. nouns ending in *-ā* in the Nom. Numerals from 59-99 may be regarded as Neu. in *-i* or Fem. in *-ī* in the Nom. In all other cases they are declined like Fem. nouns. Numerals from 49 to 58 are to be declined like *pañca*. (cf. 339-340).

309 The remaining numerals are : 19 एगूणवीस, अउणवीसइ अउणवीस, 20 वीस, वीसइ, 21 एकवीस, 22 बावीस, 23 तेवीस, 24 चउवीस, 25 पणवीस, 26 छव्वीस, 27 सत्तावीस, 28 अट्ठावीस, 29 अउणतीस, 30 तीस, 31 एगतीस, 32 बत्तीस, 33 तेत्तीस, 34 चोत्तीस, 35 पणत्तीस, 36 छत्तीस, 37 सत्तत्तीस, 38 अट्ठत्तीस, 39 एगूण-चत्तालीस, 40 चत्तालीस, 41 एगचत्तालीस, 42 बायालीस, 43 तेयालीस, 44 चउयालीस, 45 पणयालीस, 46 छायालीस, 47 सीयालीस, 48 अढयालीस, 49 एगूणपन्न, 50 पन्नास, 51 एगावन्न, 52 बावन्न, 53 तेवन्न, 54 चउवन्न, 55 पणवन्न, 56 छव्वन्न, 57 सत्तावन्न, 58 अट्ठावन्न, 59 एगूणसट्ठि, 60 सट्ठि, 61 एगट्ठि, 62 बासट्ठि, 63 तेसट्ठि, 64 चउसट्ठि, 65 पणसट्ठि, 66 छावट्ठि, 67 सत्तसट्ठि, 68 अट्ठसट्ठि, 69 एगूणसत्तरि, 70 सत्तरि, 71 एकसत्तरि, 72 बावत्तरि, 73 तेवत्तरि, 74 चोवत्तरि, 75 पंचहत्तरि, 76 छावत्तरि, 77 सत्तहत्तरि, 78 अट्ठहत्तरि, 79 एगूणासीइ, 80 असीइ, 81 एक्कासीइ, 82 बाईसि, 83 तेसीइ, 84 चउरासीइ, 85 पंचासीइ, 86 छलसीइ, 87 सत्तासीइ, 88 अट्ठासीइ, 89 एगूणनउइ, 90 नउइ, 91 एकणउइ, 92 बेणउइ, 93 तेणउइ,

94 चउणउइ, 95 पंचाणउइ, 96 छन्नउइ, 97 सत्ताणउइ, 98 अट्ठाणउइ, 99 नउणउइ, 100 सय, 1000 सहस्स.

310 The ordinals are: पढम first, वीय, विइय, दोच्च second, तइय तच्च third, चउत्थ fourth, पंचम fifth, छट्ठ sixth. The remaining are formed by adding म to the cardinal number. सत्तम seventh, दसम tenth, वीसइम twentieth.

311 To express fractions of half अहु is added to the next number: दियहु one and one half, अद्धम seven and one half.

312 सइं once. The remaining multiplicatives are formed by adding खुत्तो (Sk. *krtvāḥ*). दुक्खुत्तो two times, तिक्खुत्तो three times, सत्तक्खुत्तो seven times.

313 The distinctives are expressed by putting the ordinal in Neuter singular. पढमं firstly, दोच्चं secondly.

314 Numeral adjectives are formed by adding विह (Sk. *vidha*) to the number. एगविह simple, दुविह two fold पंचविह fivefold. They can also be formed by adding हा (Sk. *dhā*): सयहा hundred times, सत्तहा seven times.

315 Numeral adverbs are formed by adding सो: सहस्ससो by thousands, सयसो by hundreds.

316 दो 'two' becomes दो in compounds when the accent is on the first syllable. Otherwise it becomes दु: दोमासिय but, दुगुण. ति 'three' becomes ते in compounds: तेइदिय 'having three senses'.

317 1. तए णं सा नवण्हं मासाणं बहुपडिपुण्णाणं अघट्टमाणं राइंदियाणं वीइक्कन्ताणं पुअरत्तावरत्तकालसमयंसि दारगं पयाया । 2. तेणं कालेणं तेणं समएणं पासे अरहा तीसं वासाइं अगारवासमज्जे वसित्ता, तेत्तीसं राइंदियाइं तवं तवित्ता, सत्तरिवासाइं केवल्लिपरियायं पाउणित्ता, एक्कं वाससयं सव्वाउयं पाल्लइत्ता सच्चदुक्खपहीणे अहोसि । 3. जं रयणिं कालगओं अरहा तित्थं-

करो महावीरो । तं रयणिमवंतिवई अहिसित्तो पालओ राया ॥ 4. तस्स णं आणंदस्स गाहावईस्स चत्तारि हिरण्णकोडीओ निहाणपउत्ताओ । 5. एवं खलु अम्हाणं सामी, सुमिणसत्थगंसि बायालीसं सुमिणा, तीसं महासुमिणा, बावत्तरि सच्चसुमिणा निदिट्ठा । 6. तं भोगसमत्थं जाणित्ता अम्मापियरो वत्तीसाए इब्भकुलबालियाणं एगदिवसेणं पाणिं गेण्हावेन्ति ॥ 7. से सुणी छट्ठीं भत्ताई अणसणाए छेएइ । 8. से बालए आयसियकुले बावत्तरि कलाओ सिक्खइ ।

318 1. On the 27th day of this month there was an assembly of wise men. 2. There are 36 chapters of the Uttarādhyayana. 3. The Jain canon has 45 books of different nature. 4. Of the 9 chapters of the first book of Āyāra the 8th called Mahāparinnā is lost. 5. The Nandī-sūtra deals with the five kinds of knowledge. 6. In this Avasappiṇī 24 Jinas are born in the country of Bharata. 7. Rāvaṇa had only one head and not ten. 8. The eleven brothers became the eleven Gaṇadharas of Mahāvīra.

LESSON FIFTEEN

319 ADVERBS. Adverbs 'of place: एत्थ, इहं here, तत्थ, तहिं there, जत्थ, जहिं where, कत्थ, कहिं where? कत्थइ, कहिंचि, कहिंपि somewhere, इओ, एत्तो from here, तओ, तत्तो from there, जओ, जत्तो from where, कओ, कुओ, कत्तो from whence? एगत्थ in one place, अन्नत्थ in another place, उड्डं above, सच्चत्थ everywhere, बाहिं outside, अग्गओ before, पच्छा behind, दूरओ from afar, अंतरा in the middle.

320 Adverbs of time: अज्ज, एण्ह, एत्ताहे, इयाणि, संपयं now, ता, तया, तओ, तो, तइया, ताहे then; जया, जइया, जाहे when; कया कइया when? जाव...ताव, जा...ता while...then, कलं yester-

day, सुवे tomorrow, पुर्वि, पुरा earlier, निच्चं, सया, सह, सययं always, सहसा, झत्ति suddenly, नवरं only, नवरि thereafter, पुणे again, ताव य, एत्थंतरे in the mean while.

321 Adverb of manner : न, मा, not, इव, विय, पिव, ज्व like, एवं, तथा so, क्हं पि somehow सम्मं properly, समं together; बाढं, धणियं very, ईसि मणं little, अवस्सं necessarily, लहुं, सिग्घं quick-ly सणियं slowly, कमेण in course, सुट्ठु well, केवलं only, सेयं better.

322 The adverbs have a twofold origin. (i) Some of them are old case forms and others are formed with suffixes. Acc. Sing. is found in : *uddham* (*ūrdhvam*), *bāhim* (*bahih*), *iyānim* (*idānim*), *sāṃpayam* (*sāmprātam*), *kallam* (*kalyam*), *niccam* (*nityam*), *sayayam* (*sataṭam*), *puvim* (**pūrvim*), *bāḍham*, *dhaniyam*, *evam* (*evam*). Inst. is found in : *antarā*, *sahasā*, *kameṇa* (*krameṇa*), *diyā* (*divā*); *purā*; Ab. is found in : *bahiyā* (*bāhyāt*); *heṭṭhā*, *pacchā*; Loc. in : *etthantare*, *rāo*, *rahe*, *suve*, *pure*.

(ii) With the suffix *-ttha* (Sk. *-tra*): *ettha*, *tattha*, *jattha*, *kattha*, *egattha*, *annattha*, *savvattha*. With the suffix *-tas*, *io*, *etto*, *tao*, *tatto*, *jao*, *jatto*, *kao*, *katto*, *kuo*, *dūrao*, *aggao*. With the suffix *-ha* (Sk. *-tha*): *iham*, *jaha*, *taha*, *kaham*. With the suffix *-dā*: *tayā*, *jayā*, *kayā*, *sayā*. With *-him*: *jahim*, *tahim*, *kahim*. With *-he*: *jahe*, *tāhe*.

323 PREPOSITIONS. Used with nouns. (i) Governing Acc. : अंतरेण without, जाव until, पइ towards, मोत्तून except, आदाय, गहाय with.

(ii) Governing Ins. : समं, सद्धिं, सह with, विणा without.

(iii) Governing Abl. : आरब्ध from.

(iv) Governing Gen. : पुरओ before, उवरि above, समीवं near, कए for, हेट्ठा below, बाहिं outside पच्चक्खं in the presence etc.

324. Prepositions used with verbs.

अइ (अति) beyond, over, अइकमइ crosses, अइगच्छइ goes over.

अणु (अनु) after, behind, along : अणुकरेइ imitates, अणुजाणइ consents.

अव ; ओ (अप) away, off : अवक्रमइ, अवरज्जइ, ओहरइ.

अभि (अभि) towards, to : अभिगच्छइ, अभिवट्टइ, अभिभवइ.

अव, ओ (अव) away, down : अवतरइ, ओगाहइ अवमाणइ.

आ (आ) upto, on : आरूहइ आगच्छइ.

उद् (उद्) upon : उगमेइ, उत्तरइ, उद्दिशइ.

उव (उप) towards, near : उवागच्छइ, उवमेइ, उवधारेइ.

दुस् (दुस्) bad, hard : दुच्चरेइ, दुक्करेइ.

निस् (निस्) out, away : निगमइ, निस्सरइ.

परि (परि) all round : परिगणेइ, परिवट्टेइ.

पडि, परि (प्रति) towards : पडिवालेइ.

वि (वि) apart, separate : विक्किणइ, विकुब्बइ, विवरेइ.

सं (सम्) together : संगमइ, संतोसेइ.

सु (सु) well : सुलद्धे, सुकरेइ.

पाउ (प्रादुः) open : पाउकरेइ, पाउम्भवइ.

325 CONJUNCTIONS. (i) Copulative : अह now, च, य and, किंच moreover. (ii) Disjunctive : वा or (iii) Adversative : अहवा or किंतु but. (iv) Conditional : जइ if. (v) Of direct speech : त्ति, वि, इ, इइ thus. (cf 463-478).

326 1. कहं तुमं एगांगी भीसणारण्णे आगओ । 2. अहवा दंडेण चेव नीयाणं उवसमो, न सामेणं । 3. जत्थ सागरे मिलिया गंगा तत्थ गंगा-सायरतित्थं जायं । 4. जाव न एइ आएसे ताव जीवइ सो दुही । अह पत्तम्मि आएसे सीसं छेत्तण भुजइ ॥ 5. सव्वं जगं जइ तुहं सव्वं वावि धणं भवे । सव्वं पि ते अपजत्तं नेव ताणाय ते तव ॥ 6. कोहा वा जइ वा हासा लोहा वा जइ वा भया । मुसं न वयइ जो उ तं वयं वूम माहणं ॥ 7. जहा पोम्मं जले जायं नोवल्लिप्पइ वारिणा । एवं अलित्तं कामेहिं तं वयं मवू माहणं ॥ 8. जरा जाव न पीलेइ वाही जाव न वट्टइ । जाविंदिया न हायन्ति ताव धम्मं समायरे ॥

327 1. Who can help me without you? 2. Go in the northern direction of the tree and I will follow you. 3. When he was speaking with the girl Asañivega came there. 4. What difference is there between men and beasts if men behave like animals? 5. The thief concealed the stolen wealth below the tree. 6. Goyama came to the garden outside the city of Campā with five hundred monks. 7. The god slowly produced the form of a big serpent to frighten the pious householder. 8. Even though fish live in water they do not get liberated.

PART THREE
SYNTAX AND COMPOUNDS

I ARTICLE

328 There is no article in Ardha-Māgadhi. The meaning of both the definite and indefinite articles is inherent in the word itself. So पुरिसो means 'a man' and 'the man' according to the context. If they are to be pointed out prominently the definite article is expressed by the demonstrative pronoun, स पुरिसो । 'the man'. सा इत्थी । 'that lady', बालएण तं फलं गहियं । 'the child took the fruit'. The indefinite article is expressed by the use of एग. एगो सिंहो । 'a lion', चंपाए एगो माहणो परिवसइ । 'A certain Brahmin lived in Campā'.

Historically the article has arisen out of the demonstrative pronoun which has lost much of its original force. In AMg. however, it has never lost its force to such an extent as can be compared with the article of the European languages. The same holds good of the indefinite article arising from the numeral 'one'. But a close approach to the use of article is found in the canonical prose in cases like : *tae nam se jāiandhe purise* Vip. 11. 'then the blind man' *tae nam se purise tam purisam evam vayāsi* Sut. 2.13 'then the man spoke to the other man', *tae nam se ānanda* Upa. 10. 'then Ānanda.'

II AGREEMENT

329 Agreement relates mainly to such aspects as Gender, Number, Case and Person, regarding which the words must formally agree to form congruence between them.

Various factors help to break down this congruence. Thus the impression produced by the actual fact like a collective idea

with a grammatical expression in plural : *abhū jīṇa atthi jīṇa adu vā vi bhavissai* U. 2.45. 'There were Jinas, there are Jinas and there will be Jinas.' A fixed form may disturb it ; *tattha je te āriyā te evaṃ vayasī* Ay. 1.4.2. 'There those who were noble spoke thus'. Sometimes an important word may disturb the agreement : *chajjivaniyā nāmaṃ ajjhayaṇaṃ paveiyā* Das. 4. 'The chapter called 'Chajjivaniyā' is preached'. The speaker himself may change the mode of expression : *siehi asīe bhikkhū āmokkhāe parivvaejjāsī* Sut. 1.1.4.13. 'A pious monk should live as a man free from fetters among those who are bound with fetters.' A compromise may be effected : *tāhe rāyā sā ya jayahatthimmi ārūḍhā* Erz. 34.29. 'Then the king and queen mounted the victorious elephant'.

330 AGREEMENT BETWEEN THE SUBJECT AND THE PREDICATE. The agreement found between the subject and the predicate of a given sentence pertains to the number and person when the predicate is in the form of a finite verb and to number and gender when it is a verbal derivative.

(i) Normally the number of the subject and the predicate is the same. *देवा वि तं नमंसन्ति ।* Das. 1.1. 'Even the gods adore him.' *भमरो आवियइ रसं ।* Das. 1.2. 'The bee drinks the juice.'

As the dual forms are lacking in all the Prākṛits the verb is in the plural with a dual subject : *do vi gacchanti soggaṃ* Das. 5.1.100. 'Both of them go to a good birth'.

This agreement holds good with the grammatical gender and number when the actual fact may not conform with it. When a person is spoken of in plural as a sign of respect the predicate will be in the plural : *tao tubbhe eyaṃ atthaṃ āikkhaha* Nay. 1.14. 'Then tell me this fact.'

(ii) A multiple subject. If the words forming the subject are joined with the particle च 'and' the predicate is naturally in the plural. *रायाणो रायमच्चा य पुच्छन्ति ।* Das. 6.2. 'The kings and the ministers of the king ask'. *कोहो य माणो*

य अणिग्गहीया । Das. 8.40. 'Anger and pride which are not controlled'.

The other alternative that the predicate should agree with the nearest of them is also found : किं वा करेइ मम विरहे महाराओ अम्बा य । Erz. 21.10. 'What is the king and my mother doing in my absence?'

Sometimes the rule is violated : *sampayam ca dāvvaḥaraṇaṇ parimoso ya keṇa vi kayam* Erz. 67.19. 'Just somebody took away the wealth and committed theft.'

(iii) If the nouns forming the subject are joined by the disjunctive particle वा 'or' the predicate naturally remains in the singular. नत्थि पुण्णे व पावे वा । Sut. 1.1.1.12. 'There is neither merit nor demerit.'

331 When the subject is made of nouns of different numbers the verb agrees according to following possibilities. When the subject consists of two singular nouns joined with *ca* 'and' or any other particle like *vi* 'also', the verb is found either in the singular or plural. *na tassa māyā va piyā va bhāyā kalammi tammaṇsaharā bhavanti* U. 13.22. 'Neither his mother nor father nor brother take a share (of his acts) at the time of death.' When the subject consists of more than one word of different numbers the verb is usually in the plural and only occasionally in the singular. *sehanti ya ṇaṇṇaṇṇaṇ māyā piyā ya suyā ya bhāriyā* Sut. 1.2.1.19. 'His father, mother, children and wife, who claim him, admonish him.' *paḇenti puttā ya pāi ya majjham* U. 14.36. 'My sons and husband run away.' *jattha natthi jarā maccū vāhiṇo veyanā tahā* U. 23.81. 'Where there is neither old age nor death nor diseases nor pains.' When the subject consists of many words all of which are in the plural the verb is naturally in the plural except for exceptional cases. *dārāṇi ya suyā ceva mittā ya tahā bandhavā jīvantam aṇujīvanti* U. 18.14. 'Wives, sons, relatives and friends depend upon him as long as he lives'. *ḍaḥarā buddhā ya patthae* Sut. 1.2.1.16. 'Young and old may request.'

Principal exceptions to the rules may be due to the lack of distinct forms of morphology : *te sumiṇapādhaḡā evaṃ vayāsi* Nay. 1.12. 'those astrologers said thus' or for an unknown cause : *pantaṃ sejjam sevimsu* Ay. 1.9.3.2. 'He used a low bed'; with a collective idea : *jattha jarāmaranarogadosā natthi* Vas. 4.3. 'where there is neither old age nor death nor diseases nor faults', first person with a plural verb : *tao haṃ tāo lavāmo* Vas. 290.28. 'then I speak to them'; inclusive first person : *avi yāvi citta jāṇissāmo* R̥y. 18. 'Moreover O Citta, let us know'; dual subject with a singular verb : *do vi tattha nimantae* Das. 5.1.38 'Both of them may invite him'; a change of number may occur in a relative clause : *aggī ciṭṭhai Goyamā je dahanti sarīratthe* U. 23.59. 'There is fire in the body, O Goyama, which burns.'

332 The subject and the finite verb normally agree as regards person. If the subject consists of more than one word of different persons, the plural verb is in the first person rather than in the second or third and in the second rather than in the third. अहं च तुमं च मा कुले गंधणा होमो । Das 2.8. 'You and I, let us not become Gandhaṇa serpents in our family'. अहं च तुमं च दो वि जुज्झामो । Kum. 53. 'Let you and I both fight'.

Disagreement in Person is only occasional : *bhikkhū āmokkhāe parivvāejjāsi* Sut. 1.1.4.13. 'The monk should wander till he is liberated.' *na tumaṃ jāṇe* U. 26.16. 'You do not know'.

333 Usually the predicate agrees with the gender of the subject whenever it is an adjective or a verbal derivative. This agreement pertains to the grammatical gender of the word. सयमेव अप्पा विवाहाविओ । Erz. 54.10. 'I married myself'. जाहं तेण परिच्चत्ता । U. 22.29. 'That I am abandoned by him.'

334 When the subject consists of words of Masculine and Feminine nouns AMg. uses masculine form of the predicate. माया य लोहो य पवड्डमाणा । Das. 8.40. 'Deceit and greed growing'.

In later Prākṛit the neuter form was preferred : (*rāyā devī ya*) *niyabhavaṇe gaṇyāi* Erz. 84.6. 'The king and the queen went to their palace.'

335 If the predicate is a noun it is not free to agree with the subject as regards gender. जम्मं दुक्खं जरा दुक्खं । 'Birth is misery and old age is also misery.' तवो जोई जीवो जोइयणं । U. 12. 'Penance is fire, the soul the altar.'

336 In the Prākṛits we find the slow process by which the active construction has replaced the passive though the grammatical form remains passive. Past passive participles derived from a transitive verb are used in an active construction: मुक्को मि विसभक्खणं । U. 23.46. 'I have abandoned the eating of poison.' लंकाहिवो पवुत्तो । Pau. 6. 111. 'The lord of Lankā spoke.' Many transitive verbs use their participles actively: तजो सो पढसिओ राया । U. 20.10. 'Then the king laughed.'

337 AGREEMENT BETWEEN THE SUBSTANTIVE AND THE ADJECTIVE. On the whole the adjective agrees with the substantive on which it depends in Gender, Number and Case. The exceptions to this rule are only occasional.

When a substantive is pointed out by means of a superlative from a group of nouns usually in the genitive and the two nouns differ in gender, the superlative usually agrees with the noun in the nominative and not with the one in the genitive: *cando va tārāṇa mahāṇubhāve* Sut. 1.6.19. 'Just as the moon is the most lustrous among the stars.' *gandhesu vā candanam āhu seṭṭham* Sut. 1.6.19. 'As sandal is the best among the scents.' Attraction is responsible for this usage.

338 The agreement of adjectives with more than one substantive is on parallel lines with that of the predicate. The usual practice is to make it agree with the nearest substantive; तुहं पिया सुरा सीहू मेरओ य महुणि य । U. 19.70. 'You like

wine, drink and other liquors.' पाइओ मि जलन्तीओ वसाओ रुहिराणि य । U. 19.70. 'I was made to drink burning fat and blood.'

Cases of disagreement may be (i) those of gender : *teṁ cit-tamantaṁ akkhāyā* Das. 4. 'Fire is said to possess life.' *ihaṁ puṇa samīve girikūḍaṁ nāma gāmo* Vas. 182.6. 'Here nearby there is a village called Girikūḍa'. (ii) disagreement in case cf. Das. 5.1.29. (iii) disagreement in number of doubtful occurrence.

339 AGREEMENT OF NUMERALS. The cardinal number meaning 'one' fully agrees with the noun. पासइ एगं पडमवर-पुण्डरीयं । Sut. 2.1. 'He sees an excellent lotus'. In its plural form it means 'some'. एगो आहु । 'Some say'.

The cardinal numbers from 'two' to 'eighteen' are regarded as adjectives. But by the nature of their meaning they are used in the plural. Moreover they have only one set of forms for all the three genders. दोण्णि वि रायाणो । Nir. 26. 'Both the kings'. तस्स भज्जा दुवे आसि । U. 22.2. 'He had two wives.' अट्ठरसहिं समणसहस्सेहिं सद्धिं, संपारकुडे । Nay. 5.53. 'Surrounded with eighteen thousand monks.'

Numerals over 'twenty' are all regarded as substantives and stand in apposition to the noun which they qualify. Their agreement pertains only to the case forms. बत्तीसाए इब्भकुलबालियाणं पाणि गेण्हावेन्ति । Nay. 5.53. 'They marry him with thirty-two girls of rich families.' पंचहत्तरीए वासेहि । Nir. 24. 'with 72 years.'

Words expressing bigger numbers like 'hundred', 'thousand' are regarded as substantives and stand in apposition to words which they qualify. पंच सया । Kap. 142. 'Five hundred'.

340 In many cases numerals remain without any inflection. *solasa rogāyaṅkā* Vip. 22. 'sixteen diseases.' *sattari vāsāi* Kap. S. 70. '70 years.'

Numerals over twenty being substantives, can govern the genitive of the noun : *aṭṭhasayam māhaṇadāragāṇam* Vip. 107. 'eight hundred Brahmin boys.' *puṭṭānam saṭṭhi sahaṣṣā* Sag. 'sixty thousand sons.'

Numerals also enter into compounds with the nouns : *aṭṭha-sahasalakkhaṇadharo* U. 22.5. 'possessing eight thousand marks.' *sirāsayaṃ satteva nava ṇhārusayā bhavē* Erz. 4.14. 'There are 700 veins and 900 sinews.'

341 AGREEMENT OF PRONOUNS. Usually the pronoun agrees with the noun in Number and Gender. There are some cases of disagreement of gender: neuter pronoun with a masculine noun: *जावन्ति लोए पाणा ।* Das. 6.10. 'All living beings in the world.' *जावन्तविज्जापुसिा सच्चे ते दुक्खसंभवा ।* U.6.1. 'As many ignorant persons there are, are all born in misery.'

When the pronoun refers to words of different genders it may be in the masculine or neuter gender. *kaṣāyā indiyāṇi ya te jīṇittu* U. 23.38 'senses and passions, having conquered them.'

342 The relative pronoun agrees with its antecedent in number and gender but its case is determined by the clause in which it occurs. *जे य बुद्धा महाभागा सुद्धं तेसिं परक्कन्तं ।* Sut. 1.8.23. 'These who are enlightened and great, their activity is pure.' *जो एयं दण्डं गेण्हिस्सइ सो राया होहिइ ।* Erz. 37.1. 'He who takes this staff will become a king.'

There are a number of exceptions. *acchandā je na bhuñjanti na se cāi tti vuccai* Das. 2.2. 'those who do not enjoy because unable to do so are not called relinquishers.' *ke ettha khattā uvajoiyā vā . . . khalejja jo ṇaṃ* U. 12.18. 'Who are the door-keepers appointed here who may remove him?'

343 The relative pronoun is neuter when it refers to a whole sentence. *तस्स मे अपडिक्कंतस्स इमं एयारिसं फलं जाणमाणो वि जं धम्मं कामभोगेसु मुच्छिओ ।* U. 13.19. 'This is the effect of

my deed for which I have not repented, that even knowing religion I am attached to pleasure of senses.' अज्जउत्त स्सेहणं कयं जं सो दुरप्पा निहओ । Erz. 8.29. 'O Lord, you did well in killing that wicked man.'

344 If the predicate of a relative pronoun is a noun having a different gender from the gender of the antecedent noun, the relative pronoun agrees with the predicate rather than its antecedent. The demonstrative pronoun naturally agrees with the antecedent noun. जे माहणा जाइविज्जोववेया ताई तु खेत्ताई सुपेसलाई । U. 12.13. 'Those Brahmins who are endowed with birth and knowledge are the best fields.'

III NUMBER

345 The Singular number naturally gives expression to an idea which is by nature one or when the contents of an idea are homogeneous or an idea of a collective nature. The collective words in the singular are always treated as singular and never as plural. बहुजणो अन्नमन्नस्स एवं आइक्खइ । Bhag. 15.1.3. 'People were speaking to each other.'

Many words which are used only in the plural in Sanskrit are found in Prākṛit as both singular or plural. *puttesu dāresu ca yā apekkhā* Sn. 38. 'the attachment towards sons and wife,' *puḍhavi āu teṇ ya* Sut. 1.1.1.18. 'earth, water and fire'. *somilaṃ māhaṇaṃ paṇehi kaḍḍhāvei* Ant. 66. 'He caused Somila to be deprived of his life.'

346 Singular is used to denote whole class or material things forming one class. नत्थि जीवस्स नासो । U. 2.27. 'There is no destruction of the soul'. पूयं च सोणियं च आहारेइ । Vip. 27. 'He eats pus and blood.'

A curious use of the singular is found in *dasaddhayaṇṇe kusume nivāie* Bhag. 15.1.7. 'Flowers of five colours were thrown down.'

347 The dual is lost and its place is taken by the plural even when the numeral दो may be used: बहुं सुणेइ कण्णेहिं बहुं अच्छीहि पेच्छइ । Das. 8.20. 'He hears many things with his ears and sees many things with his eyes.' तासिं दोण्हं दुवे पुत्ता इट्ठा रामकेसवा । U. 22.2. 'Their two dear sons were Rāma and Kesava.'

348 The plural primarily denotes multiple things when the speaker wants to emphasise its plurality. सन्ने कामा दुहावहा । U. 'All pleasures bring misery.' The plural is used to make a general statement: से जहानामए बीयाणं अगिदद्दणं पुणरवि अंकुरप्पत्ती न भवइ । Aup. 155. 'Just as there cannot arise the sprout from seeds burnt with fire.'

Natural objects may be used in the plural: *salilā na sandanti na vanti vāyā* Sut. 1.12.7. 'Waters do not flow and winds do not blow'. Abstract things: *aṇiccaṃ devasokkhā* Aup. 50. 'The happiness of gods is momentary.' *tesaṃ sikkhā pavaddhanti* Das. 9.2.12. 'Their instructions increase.' Substances: *maṃsesu mucchīyā* Upa. 240. 'addicted to flesh.' Names of countries: *taṃ jahā āṅgānaṃ vaṅgānaṃ . . . ghāyāe* Bhag. 15.1.28. 'just as for the destruction of Aṅgas, Vaṅgas . . .' Constellations: *aha nikkhamā u cittaṃ* U. 22.23. 'He then becomes a monk at the time of Citta'. Objects naturally plural: *kesā paṇḍurayā havanti te* U. 10.21, 'your hairs grow white'. A curious usage is: *bhaṇai sumitto nisāsu vaṇamālā* Pau. 12.19 'Sumitta says to Vaṇamālā in the night.'

IV CASES

349 NOMINATIVE. It expresses the subject of the sentence. एवं क्केन्ति संबुद्धा । Das. 2.11. 'Thus act the enlightened men.' It expresses the object of the passive construction; तेण सा भणिया । 'He said to her.'

Nom. of the word in apposition to the suppressed subject: *jāvajjivam bambhayānī viharissam* Vas. 3.28. 'I will live as a celibate throughout the life.'

350 Nominative of the predicate of a few verbs of incomplete predication. सिद्धे वा भवइ सासए । Das. 9.4.14. 'He becomes an eternal Siddha.' कसाया अग्गिणो वुत्ता । U. 23.53. 'Passions are said to be fires.' अहं के आसि । Ay. 1.1.1. 'Who was I?' सा रत्ता सव्वरज्जसामिणी कया । Erz. 'The king made her the owner of the whole kingdom.'

Words standing in apposition to the subject and words joined with *nāma* naturally remain in the nominative; *atthi iheva bhārahe vāse poṇḍavaddhaṇaṃ nāma purāṃ/tammi siharaho nāma rāyā* Erz. 48.24, 'There is in this very country of Bharata a town P. by name. There the king was S. by name.' Note the use of the predicative nominative: (*te*) *nigganthā pavvaīyā* Pau. 5.58. 'they became Niggantha monks.'

351 Nominative is used with इति to form the logical object of a sentence. तं बाले सरणं ति मञ्जइ । Sut. 1.2.3.16. 'The fool regards it as protection.' तेणं चोरो ति नो वए । Das. 7.12. 'He should not call a thief as thief.'

Acc. may be found as in *riddhimantaṃ ti ālave* Das. 7.52. 'may call him as rich.' Further Nom. for Acc. adverbs: *payatto vaṇābhimuho* Erz. 35.3 'started towards forest'. For infinitive: *esa vi ya ṇaṃ kaṇhe mamaṃ antiyaṃ pāyavandae havvaṃ āgacchai* Ant. 40. 'This Kaṇha comes to me for saluting my feet.' With the interjection *aho*: *aho dujjayattaṃ mohassa* Erz. 3.35. 'O the difficulty of conquering delusion.' In enumeration: *puḍhavi āu teū vā vāu āgāsapaṇcamā* Sut. 1.1.1.7. 'Earth, water, fire, wind and sky as the fifth.' In cases like *pāḍei rāyaṇavuttihi* Pau. 3.69. 'he showers jewels.' *bhañjanti bālassa vakeṇa piṭṭhi* Sut. 1.5.2.14. 'They break the back of the ignorant man with weapon.' *kahehi dārayauppattī* Vas. 119.14. 'Tell the origin of the child' we should better admit the interchange of a long vowel for a nasalised one. A disjunctive use of the Nom. is found in: *so eva bhaṇiyametto viṇiggao naravaī* Paum. 28.31. 'When he said thus the king went away.'

352 ACCUSATIVE: It expresses the object of transitive verbs: वेदयन्ति सुहं दुक्खं । Sut. 1.1.2.1. 'They undergo

happiness and misery.' मायरं पियरं पोस । Sut. 1.3.2.4.
'Maintain your father and mother.'

Some intransitive verbs of Sanskrit are used transitively :
piuaramaṃ ca te sumaramāṇi Vas. 36.13. 'remembering the death
of your father.' *roemi ṇaṃ bhante niggunthaṃ pāvayaṇaṃ* Upa.
12. 'I like, O Lord, the Niggantha preaching.' *jāim bālo varajjhāi*
Das. 7.7. 'about which the fool commits faults.' *vip̐po nāmamud-
daṃ ṇo jūe* Pau. 5.32. 'The Brahmin was deprived of the ring in
gambling.'

353 Verbs denoting motion are used with the Accusative
of goal or destination. एहि ताय घरं जामो । Sut. 1.3.2.6.
'Come, child, let us go home.' ता गच्छामि हिमवन्तं अहयं
गेण्हिऊण तयं ओसहिं उवणेमि सिरिविजयस्स । 'Therefore, I will
go to Himālaya and taking that herb give it to Sirivijaya.'

354 A double accusative may be found in the following cases
(i) used predicatively : *ogāsaṃ phāsuyaṃ naccā* Ay. 1.2.1.
'knowing the place to be pure.' *sañjayaṃ sāhum ālave*
Das. 8.49. 'One should call a self-controlled one sage.' (ii) in
apposition to the object : *asaṇaṃ vā pāṇaṃ vā āhāraṃ āhārettae*
Kalp. 1.19. 'to eat food either food or drink.' (iii) expressing the
person and thing : *gihiṇo taṃ na ākkhe* Das. 8.50. 'He should
not tell it to the householders.' (iv) with causal verbs : *thaṇagaṃ
pejjamāṇi dāragāṃ* Das. 5.1.42. 'giving suck to the child.'

355 A number of verbs may take a cognate accusative:
अकालमरणं मरइ । U. 5. 16. 'He dies an untimely death.'
उसुचोइया हत्थिवहं वहन्ति । Sut. 1.5.2.15. 'Urged on with
arrows they carry loads of elephants.' किं पि तहाविहं झाणं
झायन्तो । Sm. 14.9. 'Meditating some thought of that
type.'

356 Accusative expresses the extent of time and place.
ठिओ य कंचि कालं तीए सह । Erz. 8.30. 'He remained with
her for some time.' अट्ठ मासे य जावए भयवं । Ay. 1.9.4.5.
The Lord spent eight months.' अन्नाणि चत्तारि अंगुलाणि वट्ठइ ।

Erz. 37.2. 'It grows another four *Āṅgulas*.' सुदन्तं अण्गारं सत्तट्ठपयाइं अण्गुगच्छइ । Vip. 205. 'He follows the monk S. seven or eight steps.'

Acc. may also denote a point of time : *taṃ mā naṃ amhe iyāṇiṃ āvaikālaṃ pi adāṇaṃ gihāmo* Aup. 86. 'Therefore, let us not take what is not given even in this time of difficulty.'

357 A few verbal nouns may govern accusative : धम्ममाराहगा वयं । Sut. 1.1.2.20. 'We are observing religion.' पसन्नमुहवण्णो अस्मापियरं कयणामो भणइ । Vas. 4.2. 'With a serene face he salutes his parents and says.' A number of prepositions govern this case : आयसुहं पडुच्च । Sut. 1.7.8. 'with reference to one's happiness', सीमंघरजिणं पइ नारयस्स पुच्छा । Vas. 84.9. 'the question of N. to the prophet S.' Particles : धी धी मह पुरिस्सत्तं । Sur. 2.48. 'Fie upon my manhood.'

358 Acc. gives rise to a number of adverbs. *khippaṃ gacchanti amarabhavaṇṇā* Das. 4.28. 'They quickly go to the heavenly regions.' *maṇḍaṃ parakkame bhayavaṃ* Ay. 1.9.4.12. 'The Lord wandered slowly.' So also *phudaṃ* clearly, *sigghaṃ* quickly, *niccaṃ* always, *puvviṃ* formerly.

359 Very often the accusative of destination is expressed by an analytical construction : जेणामेव अज्जसुहम्मे थेरे तेणामेव उवागच्छइ । Nay. 1.5. 'He goes to the elder Ārya Sudharma'.

360 INSTRUMENTAL. It is used in the sociative meaning and is often accompanied by prepositions like सह, समं and साद्धिं. खेलन्ति जहा व दासेहिं । U. 8.18. 'They play with them as with slaves.' सच्चवलेण नीहरिओ नयराओ । Erz. 48.26. 'With all the army he started from the town.'

A more abstract association may be seen in : *bambhacereṇa se vase* Sut. 1.1.3.13. 'He should live in celibacy.' *jāe saddhāe nikkhanto* Ay. 1.1.13. 'With what enthusiasm he became a monk.'

361 It commonly denotes the means or instrument of the action both physical or mental : एगेण चेव सरेण दो वि विणिवाइया । Erz. 1.14. 'Both of them were killed by the same arrow.' मणसा वि न पथ्यए । Sut. 1.8.14. 'He should not desire it even in his mind.'

362 It denotes the acting agent in the passive construction. कहं मए सो नायव्वो । Erz. 12.26. 'How should I know him?' ईसरेण कडे लोए । Sut. 1.1.3.6. 'God created the world.' With causal forms the primary subject of the verb may be also in the instrumental : पच्चयपुरिसेहिं सुरंगा खणाविया । Erz. 6.8. 'He caused an underground passage to be dug by faithful men.'

363 The reason or motive of an action is denoted by this case : माणेणं अहमा गई । U. 9.84. 'On account of pride one gets a low birth.' लोभेणं विणिगूहइ । Das. 5.2.31. 'He conceals on account of greed.' मम हत्थाओ खगं पमाएण निवडियं । Erz. 42.9. 'The sword fell from my hand because of carelessness.'

Words like *hetu*, *kāraṇa*, *nimitta* when used may be in the instrumental, accusative or ablative. *eena kāraṇeṇa sāmi amhe kumbhaṇa raṇṇā nūvisayā ānattā* Nay. 1.8. 'For this reason, O Lord, king Kumbhaya expelled us from the country.' *no annassa heum dhammam āikkhejjā* Sut. 4.2.15. 'He should not preach religion for food.' *royanti ya puttakāraṇā* Sut. 1.2.1.17. 'They lament for the son.'

364 It denotes the mode of action : विणएणं वयणं पडिसुणन्ति । Ray. 12. 'They hear the words with modesty.' मोणेणं अच्छइ । Erz. 17.11. 'He remains silent.'

This gives rise to the phrases like *suhaṃ suheṇaṃ*, in happiness ; *majjhammajjheṇaṃ* through the middle ; and others.

365 It is used to denote the lapse of time. सो संवच्छेण पच्चागच्छइ । 'He will come back after a year.' कम्मसहा कालेण

जंतवा । Sut. 1.2.1.6. 'Living beings suffer the results of their acts after some time.'

Instrumental also points out a point in time : *tenaṃ kālenaṃ tenaṃ semaṇaṃ* 'at that time and period.' *aha teṇeva kālenaṃ purie tattha māhaṇe* U. 25.4. 'Now at that time in the town lived a Brahmin.' With constellations : *nikkhamāi ya cittāhiṃ* U. 22.23 'He becomes a monk at the time of Cittā'.

366 In its spacial sense it denotes the direction : एएणं मग्गेणं अत्थि कंतारं । Erz. 79.29. 'In this direction there is a forest.' उत्तरेणं वेसमणे महाराजा । Nir. 96. 'To the north is king Vesamaṇa.'

367 It often denotes the characteristic of the subject. आसे जवेण पवरे । U. 11.16. 'The horse best in speed.' सक्को माहण-रूवेण इमं वयणमव्ववी । U. 9.6. 'Sakka spoke these words in the guise of a Brahmin.'

368 The instrumental has given rise to a number of adverbs. *attahiyaṃ khu duheṇa labbhai* Sut. 1.2.2.30. 'One's welfare is got with difficulty.' *ukkoseṇaṃ saṃ bhava* U. 5.3. 'At most it may happen once.' Similarly *jahātaheṇaṃ* 'in reality'; *dūreṇaṃ* 'from a distance'; *anupuvveṇaṃ* 'in due order'; *sam-jūheṇaṃ*, *samāseṇaṃ* 'in short'; *chandeṇa* 'at will'; *cireṇa* 'after a long time' etc.

369 It is governed by a number of verbs :

(i) of association : खलुंकेहि समागभो । U. 27.15. 'Coming to possess bad bulls.' (ii) separation : पुरिसोरम पावकम्मुणा । Sut. 1.2.1.19. 'Refrain from sinful acts, O man.' (iii) covering etc : मोहेण पाउडा । Sut. 1.2. 2.22. 'Covered with ignorance.' (iv) sacrificing : कयरेण होमेण हुणासि । U. 12.43. 'With what sacrifice do you sacrifice?' (v) living : वियडेण जीवेज्ज । Sut. 1.7.21. 'he should live on pure water.' (vi) invite : भोगेण

निमंतयन्ति । Sut. 'Invite with pleasures', (vii) to eat दहिणा भुंजाहि Erz. 'Eat curds' and other verbs.

370 It is governed by nouns and adjectives: द्रुष्ण एगे पवयन्ति मोक्षं । Sut. 1.7.12. 'Some say that liberation is due to oblation.' रूवेण लायण्णेण जेव्वणेण य उक्किट्ठा । Nay. 1.8. 'Best as regards beauty, form and youth'.

371 It forms a number of expressions of a prohibitive nature: अलं बालस्स संगेणं । Ay. 1.2.5. Enough of the friendship of the fool.' धम्मेण किं । U. 14. 17. 'What is the use of religion?'

372 It is used in comparison: *santi egehi bhikkhūhim gāra-tthā samjamuttarā* U. 5.20. 'There are many householders superior to monks in self-control.' Sequence: *eyassa pavarakitti gēham gēheṇa bhamai* Pau. 15.66. 'His excellent fame wanders from house to house.' In the sense of Loc.: *Lāḍhehi tassa uvasaggā bahave* Ay. 1.9.3.3. 'He had many difficulties in L.' *sattā kāmehi māṇavā* Sut. 1.1.1.6. 'Men are attached to pleasures.' Absolute use: *santeṇa mae sāmiya* Pau. 16.31. 'O Lord while I am here.'

373 DATIVE. The function of the dative to express the indirect object is taken over by the Genitive. The old dative form in आप् is often replaced by a compound expression in which अट्ठं, अट्ठा and अट्ठाए are added to the noun.

374 The dative expresses the person for whose advantage or disadvantage the act is performed. चेलगोलं कुमारभूयाए । Sut. 1.2.4.14. 'a ball for the son.' अप्पणट्ठा परट्ठा वा । U. 1.25. 'either for oneself or for another.'

375. The usual meaning of this case is to express the aim or purpose of an action. हियनिस्सेसाय सब्बजीवाणं । U. 8.3. 'for the welfare and happiness of all beings.' जं जाणेज्ज सुणेज्जा वा दाणट्ठं पगडं इमं । Das. V. 1. 'what he may

know or hear to be prepared for a gift.' **एयनिमित्तेण पडु एहं लहुं रक्खणट्ठाए ।** Pau. 27. 'For this reason, O Lord, come quickly to protect us.'

376 The dative gives rise to a few adverbial expressions. *no havvāe no pārāe antarā ceva* Sut. 2.1.9. 'neither to this nor to the other side but in the middle.' Similarly *jāvaijivāe* 'throughout life'; *cirāya* 'for a long time'.

377 A few verbs of motion may govern the dative case: *āgantā gabbhāya naṃtaso* Sut. 1.2.1.9. 'He will be reborn for many times.'

378 It is used as the predicate of sentences meaning, 'proper for'. **फलं च कीयस्स बहाय होइ ।** Das. 9. 'The fruit of the bamboo results in its death.' **आयंके से बहाय होइ ।** Das. 11.10. 'The disease results in his death.'

379 Dative is governed by a few nouns and adjectives. **ते पारगा दोण्ह वि मोयणाए ।** Sut. 'they are able to release both.' **उंबरपुफं व दुल्लहे सवण्याए ।** Nay. 1.24. 'Like the flower of fig, difficult to hear.'

alam governs dative: *nālam te tava tāṇāe* Sut. 1.9.5. 'they are not able to protect you'.

380 ABLATIVE. It denotes the starting point of an action both as regards place and time. **सो खु केसरी आगओ त्ति आयण्णिय घेत्तण कोयण्डं कण्णियसरं च एगागी चेव निग्गओ पल्लीओ ।** Sm. VI. 'Having heard that a lion had come, he took a bow and arrow and went out of the camp.' **नियगाओ भवणाओ निज्जाओ वण्हिपुंगवो ।** U. 22.13. 'The best of the Vaghis went out of his house.' **जावजीवं मए मासाओ मासाओ चेव भोत्तव्वं ।** Sm. 11.5. 'Throughout the life I am to take food after each month.'

From this evolves the mode of expressing continuous action. **तमाओ ते तमं जन्ति ।** Sut. 1.1.1.14. 'They go from

darkness to darkness' हत्थाओ हत्थं साहरिज्जमाणे । Aup. 105. 'carried from hand to hand.'

381 It denotes the origin of a thing, real and figurative. चंदणदारुओ देवो तं पडिमं करेइ । Erz. 'The god prepares the image from the sandal-wood.' अरणीओ अग्निं अभिनिव्वट्ठिजा । Sut. 2.1.9. 'He may produce fire from the fire-sticks.' मच्छरिणो य एयाओ सवत्तिणओ । Erz. 53.1. 'These are envious because of being co-wives.'

Related to this is the meaning of motive, logical reason etc. *thambhā kohā pamāṇa* U. 11.3. 'on account of pride, anger and carelessness.' *jāi royaṇti ya puttakāraṇā* Sut. 1.2.1.17. 'if they weep for the sake of the son.' *siṇhāo āva pamuiyahiya-ṇa gahio* Erz. 'Because of affection he was taken with a very delighted heart.'

382 Ablative is used in comparison. किं जीवनासाओ परं नु कुज्जा । Das. 9. 1. 5. 'What can it do more than the destruction of life?' सो किं ममाओ पइविसिट्ठो । Vas. 94.6. 'Is he better than I?' विम्हिया सक्कवण्णयरूवसिरीओ अहिगं रूवसंपयं दट्ठु । Erz. 'They were delighted to see the wealth of beauty greater than the one described by Sakka.'

383 Ablative is used with verbs meaning (i) to proceed, to fall etc. चइऊण देवलोगाओ । U. 9.1. 'falling from the heavenly region.' ओइण्णो उत्तमाओ सीयाओ । U. 22. 23. 'got down from the best palanquin.' (ii) separation: नियत्तसु इमाओ संगामाओ । Erz. 'Refrain from this battle.' तम्हा य वीरि विरिओ वहाओ । Ay. 1.3.4. 'Therefore the hero abstained from killing.' (iii) fear, disgust: मा बीहसु कलहाओ । Erz. 'Do not fear of the quarrel' उविग्गो य संसारवासाओ । Erz. 'disgusted of the present life.' (iv) freedom, protection: सव्वदुक्खा विमुच्चइ । Sut. 1.1.1.19. 'He is freed from all misery.' हत्थिसंभमाओ रक्खिया । Erz. 'protected from the attack of the elephant.' (v) defeat: भग्गो कुक्कुडो वीयकुक्कुडाओ । Erz. 'The cock was defeated by the other.'

384 Nouns of similar meaning also govern ablative. जहा कुक्कुडपोयस्स निच्चं कुल्लओ भयं । Das. 8.54. 'Just as the young one of a cock has always fear from the osprey.' विडंबणं दुज्जणज्जणाओ । Sm. 9.2. 'mocking from wicked men.'

Adjectives implying comparison or difference also govern ablative : *guṇao samam vā* U. 32.5. 'similar in virtue.' *daṃsaṇāo vi dullahaṃ vayaṇaṃ* Vas. 5.22. 'words are more difficult to get than sight.' *jīvo tā sarirāo vi bhinno* Sm. 179. 'The soul is then different from the body.'

385 Ablative is governed by adverbs and prepositions. न नायपुत्ता परं अत्थि नाणी । Sūt. 1.6.24. 'There is no better knower than the scion of the Nāya family.' बालभावाओ आरब्भ Erz. 'from the childhood.'

386 The ablative forms, particularly those in-अओ are very productive of adverbs. पिट्ठओ परिसप्पन्ति । Sūt. 1.3.2.4. 'They recede backwards.' संखेवओ परिक्खायं । Sm. 155. 'It is told in brief.'

Similarly *dhammao* 'according to religion'; *purao* 'from ahead' *pakkhao* 'from the side'; *davvao*, *khettao*, *kālo*, *bhāvao*, *sahāvao* 'by nature.' Other forms of the ablative may form adverbs : *niyamā* 'as a rule'.

In the plural it is sometimes difficult to decide whether we have to do with the instrumental or ablative form. *jhareī romakūvehiṃ seo* Erz. 'The sweat flows from the pores of the hair.'

387 GENITIVE. In its adnominal use genitive covers a very wide field of relations. (i) the commonest one is that of possession : विजयस्स खत्तियस्स पुत्ते । Vip. 2. 'the son of King Vijaya.' जहा दुमस्स पुप्फेसु । Das. 1.2. 'as on the flowers of the tree.' (ii) subject : एवं केवल्लिणो मयं । Sūt. 1.11.38. 'This is the opinion of the omniscient teachers.' अहो उम्माहयत्तणं विसयाणं । Erz. 'O the exciting nature of the

senses.' देवाणं मणुयाणं च वुग्गहे । Das. 7.50. 'in the fight of the gods and men.' (iii) object : अहो दुज्जयत्तं मोहस्स । Erz. 'O the difficulty of conquering delusion.' सरीरस्स विणासेण । Sut. 1.1.1.2. 'by the destruction of the body.' (iv) partitive sense : अंतैउरस्स पढमा । Erz. 'first among the wives.' सीहो मिगाण सल्लिण गंगा । Sut. 1.6.21. 'the lion among the animals and Ganges among the rivers.' (v) origin : सुवण्णस्स पडिमा । 'the image of gold.' (vi) as a nominal predicate : खुड्डा मे चवेडा मे । U. 1.38. 'blows and slaps given to me.' किं नत्थि मम जं अन्नराईणं अत्थि । Erz. 'Have I not what the other kings have?'

There are other relations which cannot be easily classified : *nayarassa maggo* 'way leading to the town,' *na esa kālo visāyassa* Sm. 'This is not the time of dejection,' *pāṇāna vi saṃsayaṃ kāhi* Erz. 'She will put her life into doubt.'

388 It is used with verbs which take both the dative and and genitive in Sanskrit.

A. Verbs which take dative in Sanskrit. (i) to give, bestow : दलेज्ज एक्कस्स । U. 8.16. 'may be given to one.' पुहइं दाऊण निययपुत्ताणं । Pau. 5.8. 'giving the kingdom to his sons.' (ii) to speak, ask : तेण तस्स कहियं । Erz. 'He told him,' पुच्छमाणस्स सीसस्स वागेरेज्ज । U. 1.23. 'He should explain to the student asking.' (iii) to get angry : अदितस्स न कुपेज्जा । Das. 5.2.28. 'He should not get angry at one who does not give.' (iv) to like : मम रोयइ पव्वज्जा खु दुक्खं । U. 13.14. 'I think monkhood to be misery.'

B. Verbs taking other cases in Sanskrit (i) to hear : पण्डियाणं निसामिया । Ay. 1.8.3. 'hearing from the wise.' जइ णं अहं मित्ताण वा नियगाणं वा सुणेन्तओ । Ray. 5. 'If I had heard of my friends and relatives.' (ii) proper, allowed : नो कप्पइ निगंथाण वा निगंथीण वा । Kap. 1.1. 'It is not allowed for monks and nuns.' (iii) know, remember : नाईणं सरई बाले ।

Sut. 1.3.1.16 'The ignorant one remembers his relatives.'
 (iv) fear: को ण बीहइ खलणं । Vaj. 'Who is not afraid of wicked men?' (v) filling: हिरण्णसुवण्णमोत्तियाणं थालं भरेउण । Erz. 'having filled the dish with gold, silver and pearls.' (vi) renounce: तस्स भन्ते पडिक्कमामि । Das. 'I renounce it, O Lord.' (vii) forgive: अविणीयस्स मे अज्ज खमसु । Vas. 25.25. 'To-day forgive me who am insolent.'

Verbal nouns of similar meaning govern genitive: *jassa ee parinnāyā* U. 2.16. 'Who has known these.' *kaḍāna kammāṇa na mokkha atthi* U. 4.3. 'There is no release from acts done.'

389 Genitive is governed by adjectives. Besides the adnominal uses it expresses (i) similarity: मम सरिस्सो । 'like me'. (ii) liking: जो सो हिययस्स वल्लहो तुज्झं । Pau. 6.173. 'who is dear to your heart.' (iii) possession तस्स संतिया सुहडा । Pau. 'warriors belonging to him'. (iv) union: हवन्ति अवरस्स संजुत्ता । Pau. 5.1. 'become united with others.'

390 It can take the place of the 'dative of destination'. नामेण पवणचण्डो वाईण न उण सीसाणं । Erz. 'He was like a terrible wind to the disputants and not to his pupils.' उक्कण्ठियं तुह दंसणस्स मे हिययं । Erz. 'My heart is anxious for your sight'.

391 Genitive is governed by adverbs, prepositions and even particles: अगगओ, पुरओ, उबरि, हेट्ठा, बाहिं, नमो, धी, सगासे, दूरे, अलं etc. नमो जिणाणं । 'salutation to the Jinās.' धिरत्थु ते जसोक्कामी । Das. 2.7. 'Fie upon you, desirous of fame.' अलं अप्पणो होइ अलं परेसिं । Sut. 1.12.19. 'He is capable of protecting himself and others.'

392 Genitive also gives time: सा सत्तरत्तस्स कालगया । Vas. 90.1. 'She died before seven days.' राया पंचमादिणस्स तम्मि नरो वच्चइ । Erz. 'The king went to the mountain on the fifth day.'

393 The genitive absolute construction is used to denote the accompanying condition of time. राइणो निवन्नस्स अहं तए अक्खणयं पुच्छियन्वं । Erz. 'When the king is sleeping you should ask me for a story.' तहा करेतस्स अइक्कतो कोइ कालो । Erz. 'Some time elapsed while he was doing so.'

394 Genitive gives rise to a few adverbs mostly of an imitative type. *cirassa* 'for a long time', *sarasarassa*, *davadavassa*, etc. In such cases as *candagāṇaṃ kayā pūyā* Pau. 28.45. 'C. performed the worship.' *aha naravaiṇa samayaṃ* Pau. 5.110. 'along with the king' we must admit an analogical form of the instrumental. The possessive verb 'have' is rendered by genitive : *tassa ya rāṇo satta taṇayā* Erz. 'The king had seven sons.'

395 LOCATIVE. It denotes the place of action both real and figurative. तथ णं चंपाए नयरीए कूणिए राया । Nay. 1.1. 'There in the town of Campā lived king Kūniya.' मम्मपएसे हओ । Erz. 'Struck on a vital part.' मणंसि चिंतइ । 'Thinks in the mind.'

396 It denotes the place towards which the action of the verb is directed. कुमारुत्तमंगे अक्खए पक्खिवइ । Erz. 'She throws rice on the head of the prince.' नए पडन्ति । Sut. 1.5.1.3. 'They fall in hell.' रायमग्गे उवागच्छइ । Nay. 1.2. 'He steps on the royal road.'

As an extension of this use the locative often replaces the accusative of destination or goal : *egayā devalogesu gacchai* U. 3.3 'Sometimes he goes to heaven'. *puravare gao siggham* Erz. 'He quickly went to the town'.

397 Locative is used in a partitive sense. सएसु जायए सूरु सइस्सेसु य पंडिओ । Vas. 105.8. 'A hero is born among hundred men while a wise man is born among thousand.' विसयई सुस्मज्ज व इंदो । Das. 9.1.14. 'He shines like Indra among gods.' तवेसु वा उत्तमं बंभचेरं । Sut. 1.6.23. 'Celibacy is the best among the penances.'

398 Locative is used with verbs and verbal nouns :

(i) to be attached, desire : दुस्सीले रमई मिए । U. 1.5. 'the ignorant man takes delight in bad conduct.' अमुच्छिओ भोयणम्मि । Das. 5.2.26 'not attached to food.' (ii) union, association : धम्मो दियं । Sut. 2. 6. 25. 'established in religion.' वसित्ता बंभचेरंसि । Ay. 1.4.4. 'living in celibacy.' (iii) general reference : गमणागमणे चेव भत्तपाणे य संजए । Das. 5.1.89. 'controlled as regards food and drink and going and coming.' अवि मित्तसु कुपइ । U. 11.8. 'even gets angry towards friends.'

399 It is used with nouns in similar senses. संजमम्मि य वीरियं । U. 3.1. 'energy for self-control.' सामण्णम्मि य संसओ । Das. 5.1.18. 'doubt as regards his asceticism.' जत्थ य नराण वसणं विजासु जसंसि निम्मले लोहो । Sm. 7.7. 'Where men are addicted to learning and have greed for pure fame.'

In some of these cases the locative has the sense of the infinitive : *cijjhanti tattha pañca vi joentā mārane chiddam* Erz. 'All the five stand there looking of an opportunity to kill'. *rakkhaṇaposaṇe maṇusso si* Sut. 1.4.1.14. 'You are a man for protecting and maintaining.'

400 Locative is used with adjectives : धम्माधम्मो अकोविया । Sut. 1.1.2.22. 'ignorant of religion and irreligion.' कलासु कुसलो । 'clever in arts.'

401 It denotes the time when something happens. जया हेमन्तमासम्मि सीयं फुसइ । Sut. 1.3.1.4. 'when in the cold month cold touches him.' मासे मासे उ जो बालो कुसमणेण उ मुंजए । U. 9.44. 'Even if the ignorant person were to eat with the blade of grass in each month.' अन्नम्मि य दिणे समागओ बाहिराओ वरधणू । Erz. 'One day V. came from outside.'

In some cases Locative may express the duration of time : *rajjam bhottūna suirakālammi* Pau. 21.22. 'enjoying the kingdom for a long time.'

402 The Locative Absolute, consisting of a subject in the locative and a noun or participle in the same case as the predicate, expresses the temporal or other accompanying circumstances. न चरेज् वासे वासन्ते । Das. 5.1.8. 'He should not move while it is raining.' विसीयद् सिद्धिले आउयम्मि । U. 4.9. 'He becomes disheartened when his life comes to an end.' अकारणे कुब्धो । Erz. 'He got angry without reason.'

403 Locative is often used for Instrumental : *sattisu hamma-mānā* Sut. 2.6.26. 'struck with spears.' *vammahasaresu bhinnā* Pau. 6.162. 'pierced by the arrows of Cupid.' Probably some form of the Instrumental may be admitted here. Loc. gives rise to a number of adverbs. *rāo* 'in the night' *dūre* 'at a distance', *antie* 'near'; but in most cases the original nature of the case is obvious.

V PRONOUNS

404 PERSONAL PRONOUNS. They are used when some emphasis is put on them. अहं च भोगरायस्स तं च सि अंबधगण्हिणो । U. 22.43. 'I am the daughter of king Bhoga and you are the son of A.' रहनेमी अहं भदे । U. 22.37. 'I am R. O good lady.'

Verbal forms of *as-* may also serve the function of the personal pronouns : *tao mi niggao* Vas. 281.16. 'then I went.'

405 In polite address the second person may be replaced by the forms of *भवन्* which is used with a verb in the third person. ता कहेउ भवं । Sm. 19.15. 'So let your honour tell.'

The enclitic forms of the personal pronouns cannot stand at the beginning nor in an emphatic place. *loge kitti se jāyae* U. 1. 45. 'His fame spreads in the world.'

406 DEMONSTRATIVE PRONOUNS. The pronoun *त* is frequently used to serve the function of the third person pronoun. से वि य आगासे उप्पहए । Upa. 151. 'He flew up in the sky.'

407 In conjunction with a noun it has the force of the definite article, though its demonstrative sense is not quite absent. तए णं से नगरगुत्तिया । Vip. 50. 'then the guards of the town.' तस्स णं विजयसत्तस्स रण्णो महेसरइत्ते नाम पुरोहिण । Vip. 106. 'The king V. had a priest M. by name.'

408 It is frequently used as the correlative of the relative pronoun ज. जं चिय विहिणा लिहियं तं चिय परिणमइ सब्वलोगस्स । Vaj. 674. 'Whatever the fate has written, all that happens to men.'

409 Used alone it points out the thing to be well-known or famous. ते गिरिसिहरा । Vaj. 221. 'those peaks of mountains.' Anaphorically it may refer to preceding noun or pronoun. माया पिया...नालं ते तव ताणाय । U. 6.3. 'Father and mother, they are not able to protect you.' In such cases it is often followed by the personal pronoun. सो हं । Ay. 1.1.1. 'that I.'

410 Forms of त are often used in adverbial senses. मारेण संथुया माया तेण लोए असासए । Sut. 1.1.3.7. 'M. spread his magic and therefore the world is transitory.' तम्हा एयं वियाणित्ता । Das. 6 46. 'therefore knowing this.'

411 The pronoun एय refers to what is in the presence of the speaker. It is used as a correlative: एयं विहिणा सुकयं सुयणा जं निम्मिया भुवणे । Vaj. 36. 'The creator did this well that he created good men in the world.' Deictically it refers to an object before one. लोगं पि एसो कुविओ डहेज्जा । U. 12.28. 'This man, when angry, may burn the world also.' It is used with त emphatically: एसो उ सो उगगतवो महप्पा । U. 12.22. 'This is that great-souled man of austere penance.' It may anaphorically refer to preceding nouns: ववहारे उवमा एसा । U. 7.15. 'This is the simile in everyday life.'

412 The pronoun **इदं** points out what is near the speaker or what is in his possession. **हृत्थगया इमे कामा कालिया जे अणागया ।** U. 5.6. 'These pleasures are at hand, the future ones are yet to come.' **इमं सरीरं अणिच्चं ।** U. 19.12. 'This body is momentary.' It is used as a correlative: **इमा नो छट्ठिमा जाई अन्नमन्नेण जा विणा ।** U. 13.7. 'This is our sixth birth which is without each other.'

413 The forms of *adas* are very rare. It should refer to what is away. *aso tattamakāsi ya* Sut. 'he did produce the element.'

414 The relative pronoun **ज** may be used without the correlative: **पडन्ति नरए घेरे जे नरा पावकारिणो ।** U. 18.25. 'Men, who commit sin, fall in the terrible hell.' It may stand for the whole statement. **महचोर्जं अमयमओ जं ससी डहइ ।** Vaj. 387. 'It is a great wonder that the moon full of nectar burns'.

415 The interrogative pronoun **किं** expresses a question. **पडिकम्मं को कुणई अरण्णे मिगपक्खिणं ।** U. 19.76. 'Who renders service to beasts and birds in the forest?' **किं** is used to put the whole sentence in the interrogative form. **किं तु चित्ते वि ते तहा ।** U. 13.9. 'Is it the same with Citta?' The adverbial forms of **किं** imply reason: **किमिह ट्ठिओ सि ।** U. 12. 7. 'Why are you standing here?' Used with the relative pronoun it expresses totality: **जे केइ तसा पाणा ।** Sut. 1.1.4.8. 'all those movable living beings'. With instrumental it expresses the futility of a thing: **किं जंपिण्ण बहुणा ।** Sm. 5.1. 'What is the use of speaking much?'

VI TENSES

416 PRESENT. It denotes a present action. **वंदामि अज्जनागं च गोयमं ।** 'I bow to Ārya Nāga and Goyama.' It may be contrasted with past action. **अतरिंसु तरंतेगे ।** Sut. 1.11.6. 'some have crossed, others cross', or with future;

इहं सि उत्तमो भन्ते पच्छा होहिसि उत्तमो । U. 9.58. 'Here you are best, O Lord, and afterwards you will become best.'

It may denote a continuous action : *pahāragaruyāe ya so mahāṇubhāvo pāṇasaṁsae vaṭṭae* 'On account of the deep wound that great man is in doubt of his life.' *asante kāme pattheṣṣaṁ sāmakkappaṇa vihammasi* U. 9.51. 'You are desiring non-existent pleasures and suffering from mere thoughts.' It may be also an habitual action : *tāhiṁ samam lalai* Erz. 'He sports with them.'

417 It expresses a general truth, a fact without any temporal determination : सुयणो न कुप्यइ च्चिय अहं कुप्यइ मंगुलं न किन्तेइ । Vaj. 'A good man never gets angry and if he gets angry he never thinks bad of others.' दिणे दिणे आइच्चो उदेइ । 'The sun rises day by day.'

418 It expresses immediate future. पुत्त अहं नयरं गच्छामि । चंदमहणं भविस्सइ । तथ किंचि साहुपुरिसं दव्वजायं पथेमि । Vas. 'O Child, I go to the town. There will occur an eclipse of the moon. There I will beg money from some good man.' निच्चाणं पाडणन्ति ते । Sut. 1.11.20. 'They will get liberation.' अहं तुमं जीवावेमि जइ मं वयणं सुणेसि । Sm. VI. 'I will revive you if you will hear my words.'

419 It expresses a past action usually in the narration and is known as historical or dramatic present. पुच्छिओ तेहिं, सबं कीस इहं अइगओ । सो भणइ देवेण अंबाए य बला अइणीओ । Vas. 'They asked him. Samba, why have you come here?' He said, 'I have been brought by the king and my mother by force.' नमी नमेइ अप्पाणं । U. 9.61. 'Nami disciplined himself.'

420 With a negative particle it has a future meaning : *mā kule gandhaṇā homo* U. 22. 'We shall not become Gandhara serpents in our family.' In conditional sentences of future or past the present is used in the condition : *jāva esa kumāro rajja-dhurāvahanaṇajoggo hoi tāva amhehi eyaṁ rajjanī pāleyavvaṁ* Erz. 'We should protect this kingdom so long as this prince is not able

to bear the yoke of the kingdom.' *jāva evaṃ jampai sā kaṇṇagā tāva ya teṇa ukkhiṭṭo ajjautto* Erz. 'While the girl was speaking like this he threw the prince up.'

In a general statement present may be used in both the condition and the result. *jāva na ei āese tāva jivai so dukhī* U. 7.3. 'As long as the guest does not come so long does that wretched animal live.'

Sometimes present may have the force of a desire, advice or an order. *gacchasi maggaṃ viśohiyā* U. 10.32. 'Having purified the way you should go.' Some forms of the present may also be used paranthetically : *keṇa maṇṇe kāraṇeṇa* Vas. 'For what reason, do you think.'

421 PAST TENSES. Of the three past tenses of Sanskrit the Aorist has given rise to the past tense of Ardha-Māgadhi while only sporadic forms of the imperfect and perfect are to be met with along with their peculiar use. On the whole the past tense is of limited occurrence in Prākṛit and is replaced by the participle construction.

422 It expresses the past action. *पच्छायइत्ता नियगं सरीरं इमाहं वयणाहं उदाहरिस्था* । U. 12.8. 'Having covered his own body he spoke these words.' *उभओ वि तथ विहरिंसु* । U. 23.9. 'Both of them lived there.'

423 With the negative particle it expresses prohibition. *मा य चण्डालियं कासि* । U. 1.10. 'Do not do wicked act.' In a number of cases the forms of the past tense express the result in a conditional sentence. *उदास्स फसेण सिया य सिद्धी सिज्झिंसु पाणा बहव दगंसि* । Sut. 1.7.14. 'If there can be liberation with the touch of water, many living beings in water may become liberated.' *हरिंसु णं पावधम्मा अणेणे* । Sut. 1.4.2.2. 'Many sinful teachers may carry him.'

424 The forms of imperfect also express the past tense. *inaṃobbavi kāsava āsupanne* Sut. 1.5.1.2. 'Thus spoke the

prophet of the Kāsava family, of quick intellect.' Similarly the forms of perfect in a present sense. *iccāhamsu pudho janā* Sut. 1.3.1.6. 'Thus say the common people.'

425 FUTURE. It expresses a future action. **अन्नो वि जो एवं करिस्सइ तस्साहं निग्गहं काहामि** । Erz. 'I will also punish him whoever else does like this.' **एवं सुही होहिसि संपराए** । Das. 2.4. 'Thus you will become happy in the next life.'

426 It is also used to denote an uncertain action which the speaker wants to express with subjective certainty without any reference to future. **पाणियनिमित्तं ओइण्णो भविस्सइ** । Erz. 'He may have descended for drinking water.' **जइ इहा-डवीए भविस्सइ तो लहिस्सामो** । Erz. 'If he is indeed here in this forest we will get him.'

427 It may express exhortation. **मोणं चरिस्सामि समेच्च धम्मं** । U. 15.1. 'Let me follow monk's life by taking up religion.' Wish : **जलं पाहिं ति चित्तन्तो** । U. 19.9. 'thinking of drinking water.'

428 It may express uncertainty, doubt. **अजाणंतो को एएस्सि सावगो भविस्सइ** । Erz. 'not knowing who among them is a believer.' **किं एगाराइं करिस्सइ एवं तत्थहियासए** । U. 2.23. 'What can it do for a night, thus he should suffer it. **किं नाम काहामि सुएण भन्ते** । U. 17.2. 'What can I do with learning, O Lord ?'

429 Very frequently it is used in conditional sentences. **जया पुण एहिइ सुधम्मसामी विहरन्तो तया पव्वइस्सामि** । Vas. 4.27. 'When S. comes wandering I will become a monk.'

VII MOODS

430 IMPERATIVE. With the first person it expresses desire and intention. **भुंजामि ता कामगुणे पगामं** । U. 14.31. 'Let us therefore enjoy the pleasures to our

heart's content.' तं पि दाहामु ते वयं । Sut. 1.3.3.8. 'We will give that also to you.'

With the second person it expresses order, injunction, exhortation etc. पुरिसोरम पावकम्मणा । Sut. 1.2.1.10. 'O man desist from sinful acts.' पोसाहि य पोसओ तुमं । Sut. 1.2.1.19. 'Maintain them, you are the protector.' अजाणओ मे सुणि बूहि । Sut. 1.5.1.1. 'O sage, tell me who am ignorant.'

With the third person it expresses permission, request, blessing etc. संशुया ते पसीयन्तु भयवं केसिगोयमे । U. 23.89. 'Let the venerable Kesi and Goyama, praised, show you favour. अम्मो जइ तुमं एसो अभिप्पाओ तो एवं भवउ करिस्सं ते वयणं । Vas. 6.20. 'Mother, if this is your intention, let it be so, I will do your order.'

431 Imperative may also express possibility, doubt etc. सेसावसेसं लहउ तवस्सी । U. 12.10. 'Let the ascetic get what is remaining.' अवि एयं विणस्सउ अन्नपाणं । U. 12.16. 'Let even this food and drink be destroyed.'

432 With the negative particle मा it expresses prohibition. मा एयं हीलेह U. 12.23. 'Do not insult him.' मा वा होउ त्ति नो वए । Das. 7.50. 'He should not say, 'let it not happen''.

433 POTENTIAL. In its optative sense it expresses polite order or exhortation. तो तुमं अमूढो वडे विल्लगेज्जासि । Erz. 'Then being careful you take hold of the tree.' General prohibition : क्खिए देहमणासणा इह । Sut. 1.2.1.14. 'He should mortify his body by fasting.' Desire; wish : जया तुमं राया होज्जासि तथा तुमं एयस्स गामं देज्जासि । Erz. 'When you will become a king you should give him a village.' जेणाहं दोग्गहं न गच्छेज्जा । U. 8.1. 'So that I may not go to a bad birth.'

434 As potential it may express possibility, probability : अहवा आहारविरहिओ सयमेव विवजेज्जा । Vas. 43.22. 'Or being

without food he may die of himself.' कह वि आणियं होजा । Erz. 'It may be brought somehow.' Ability: कुद्धे तेएण अणगारे डहेज्ज नरकोडिओ । U. 18.10. 'The monk, when angry, may burn crores of men by his lustre.' Doubt: किं परं मरणं सिया । Sut. 1.3.3.6. 'What can there be after death?' को पुण एस भवेज्जा । Vas. 9.11. 'Who can this be?' Supposition: सिया हु सीसेण गिरिं पि भिंदे । Das. 9.1.9. 'It may be that he may break the mountain with his head.'

435 Negatively it expresses impossibility, improbability : कंहं पमायए । U. 14.15. 'How can one be careless?' न या लभेज्जा निउणं सहायं । Das. 12.10. 'If he does not get a good companion.'

436 It is used in conditional sentences. उदगं जई कम्ममलं हरेज्जा एवं सुहं इच्छामेत्तमेव । Sut. 1.7.1.6. 'If water were to remove the dirt of Karma then happiness may be merely a matter of desire.'

437 A form of the potential is often used to express a past action. आभरणाणि य सन्वाणि सारहिस्स पणामए । U. 22.20. 'He gave all his ornaments to the charioteer.' चइत्ता उत्तमे भोए महापउमे तवं चरे । U. 18.41. 'Having abandoned the best pleasures M. performed penance.'

VIII CAUSAL

438 The causal forms of the verb are often used in the sense of the primitive. अह सो आवासिओ सत्थो । Sur. 2.1. 'Now the caravan lived there.' समीहियकज्जं सब्बं कारेमि । Erz. 'I will do all the desired object.'

439 On the other hand a few primitives may be used in the sense of the causal. पहियाणं दलइ हिययाई । Sur. 2.91. 'It breaks the hearts of the travellers.' कीलामि यु जयसेणं । Erz. 'I will make J. play.'

IX PARTICIPLES

440 PRESENT PARTICIPLE. The usual meaning of the present participle is to denote the action which the subject performs simultaneously with the action of the main verb of the sentence. पुरओ जुगमायाए पेहमाणो महिं चरे । Das. 5.1.3. 'He should walk over the ground inspecting it for a distance of a cubit before him.'

Sometimes the two actions may be consecutive : *vindhai jaṇassa hiyaṃ piṣuṇo bāṇaṃ va lagganto* Vaj. 53. 'The wicked, like an arrow, pierces the heart of men after striking it.'

441 It may express a habit or state. पूयं च सोणियं च पसवमाणीओ चेव चिट्ठन्ति । Vip. 27. 'They continue to give out blood and pus.' थोवं चिट्ठइ लंबमाणए । U. 10.2. 'It remains there hanging for a moment.'

442 It can be used as an adjective serving the purpose of a subordinate clause. अधम्मं कुणमाणस्स अफला जन्ति राइओ । U. 'The days of one who does irreligious acts pass off uselessly.' न हम्ममाणस्स उ होइ ताणं । Sut. 1.5.2.22. 'There cannot be any protection for one who kills.'

Like other adjectives they may enter into compounds : *guru-soyāulijantamāṇasassa jāyā rayāṇi* Erz. 'The night approached while he was troubled with deep grief.'

443 Many present participles approach adverbs in their meaning. अजयं चरमाणो उ पाणभूयाइं हिंसइ । Das. 4.1. 'He kills living beings while wandering with carelessness.' से जाणं अजाणं वा । Das. 6.10. 'Knowingly or unknowingly he may.'

444 It is used to form the conditional mood. अज्ज चाहं गणी होन्तो . . . जइ हं रमन्तो पत्तियाए । Das. 9.9. 'I would have become a monk if I had taken delight in the monk's life.' को होज गई पहियाण जं सि वडपायव न होन्तो । Vaj. 734. 'What would

have been the condition of the travellers if, O Banyan tree, you were not there.'

Sometimes it may express desire : *navari kirāḍo kao honto* Sut. 2.180. 'You should have been made only a worm.' In some cases it may stand for the finite verb : *māham parehi dammanto* U. 1.16 'Let me not be chastised by others.' It is used with cognate verbs : *suṇamāṇe saddāim suṇai* Ay. 1.1.4. 'He hears words while hearing.'

445 PAST PASSIVE PARTICIPLE. They are used to express the past tense and so form the regular means of narration : *सुयं मे आउसं तेणं भगवया एवं अक्खायं* । Ay. 1.1.1. 'I have heard, O Long-lived one, thus being preached by the venerable Lord.'

446 In conjunction with the forms of the verbs *अस्* and *भू* they express the idea of past perfect. *तइयवासरे विज्झाएण विवाइया सन्ता महासुक्के उववन्ना* । Erz. 'On the third day, being killed by the stroke of lightning, they were born in M.' *दाहिणाओ वा दिसाओ आगओ हं अंसि* । Ay. 1.1.1. 'I have come from the southern direction.'

447 The past passive participles of Ardha-Māgadhi show both a passive and an active construction. *पत्ता परमब्भुदयं* । Pau. 4. 14. 'He obtained highest prosperity.' *कोणिओ राया वंदिओ* । Vas. 16.11. 'King K. saluted.' *पणट्ठं मिच्छत्ततिमिरेणं* । Sm. 136. 'The darkness of ignorance vanished.' *तओ सो पहासिओ राया* । U. 20.10. 'Then the king laughed.'

448 They often form nouns of action : *सब्बं विलवियं गीयं सब्बं नट्टं विडंबियं* । U. 13.16. 'All singing is mere lamentation, all dancing is mockery.' *कूडियं रुडियं गीयं* । U. 16.5. 'Crying, lamenting, singing.'

449 As adjectives : *सब्बं से जाइयं होइ* । U. 2.28. 'Everything of his must be got by begging.' In compound : *अइक्कंतबालभावो* । Erz. 'With the childhood over.'

450 It may approach the meaning of an adverb : *māe nāyaṃ aṇāyaṃ vā sā bālā neva bhunñjai* U. 20.29. 'Either known or unknown to me, the girl does not eat.' Two past participles are used without a conjunction. *samāhie kālagayā gayā sohammaṃ* Erz. 'Dying with meditation they went to S.'

451 POTENTIAL PASSIVE PARTICIPLE. They express all the ideas of the potential mood : obligation, necessity : *सर्वे पाणा न हन्तव्वा* । Ay. 1.4.1. 'All living beings ought not to be killed.' *न ते कस्स वि साहियव्वं* । Erz. 'You are not to tell it to anybody.' *अत्थि तेण सह वत्तव्वं किं पि* । Erz. 'I have something to speak to him.' *तं भवियव्वं एत्थ कारणेणं* । Nay. 1. 14. 'There must be some reason here.' possibility, expectation : *कहं मए सो नायव्वो* । Erz. 'How am I to know him?' certainty : *होयव्वं एत्थ मयकरिणा* । Erz. 'The rutted elephant must be here.' *ता भवियव्वं केणावि ह्मणा सिद्धपुरिसेणं* । Erz. 'Therefore, this must be a man of miraculous power.'

452 They can be used as nouns or adjectives. *न एस अवसरो पच्छा वलियव्वस्स* । 'This is not the time for returning.' *तत्थ सरे न हु जुत्तं वसियव्वं रायहंसाणं* । Vaj. 720. 'The residence of the royal swans there is not proper.'

X GERUND

453 When two actions are performed by the subject one after another the previous one is expressed by the use of the Gerund. *तं परिगिज्झ वायाए कम्मुणा उववायए* । Das. 'Having received it with words he should do it with his actions.' *सोच्चा जाणइ कल्लणं* । Das. 4.11. 'Hearing, he knows what is good.'

Sometimes the two actions may not be quite consecutive : *dāraṃ avalambiyā na ciṭṭhejjā* Das. 5.2.9. 'He should not stand resting against the door.' Sometimes the subject may be different : *siddhāna namo kiccā atthadhammagaim suṇeha me* U. 20.1. 'Hear from me the course of wealth and religion which is told

after saluting the liberated souls.' The subject may be in an oblique case : *caittāna imāṃ dehaṃ gantavvaṃ avasassa me* U. 19.16. 'Abandoning this body I must go helplessly.'

454 In exceptional cases the gerund may take the place of the finite verb. *तं विजं परिजाणिया* ! Sut. 1.9.10. 'The wise know it.'

455 Often the form of the gerund serves the function of the infinitive. *योऊण जिणं समादत्तो* ! Pau. 28. 'He began to praise the Jīṇa.' *न तुज्झ भोगे चहुऊण बुद्धी* ! U. 13.33. 'You have no intention of abandoning the pleasures.'

456 The forms of Gerund may give rise to adverbs : *pecca* 'in the next life' *pasajjha* 'with force' *ārussa* 'angrily' *āhacca* 'suddenly'; also preposition : *taṃ uddissa* 'with reference to it' *āyasuham paḍucca* 'as regards one's happiness' *vigghaṃ mottūna* 'without difficulty.' phrases : *tī kiccā* or *kaṭṭu* 'thinking thus' *tī ākaliūna* 'knowing it to be so.'

457 In conjunction with the verb the gerund forms a peculiar idiom. *तए णं से आणंदे समणोवासए जेट्टं पुत्तं मित्तनाइं च आपुच्छइ आपुच्छिता सयाओ गिहाओ पडिणिक्खमइ* ! Upa. 69. 'Then that Ānanda, the disciple of the monks, takes leave of his eldest son and relatives, and taking leave goes out of his own house.'

458 The gerund in *-am* is used as in Sanskrit : *viḍayaṃ tak-karaṃ jīvaggāhaṃ geṇhanti* Nay. 2.39. 'They catch the thief V. alive.'

XI INFINITIVE

459 Infinitive expresses the motive, 'purpose, intention of an act. *सो वि न सकइ चोरं गेण्हइ* ! Erz. 'He also is not able to catch the thief.' *अभितुर पारं गमित्तए* ! U. 10.34. 'Make hurry to go to the other shore.'

460 It is used with a number of verbs to complete the sense. वन्तं इच्छसि आवेउं । Das. 2.7. 'You desire to eat what is vomited.' सो भिक्खं लब्धुमरिहइ । U. 11.14. 'He is worthy of getting alms.'

461 It is used with nouns, adjectives, prepositions etc. नालं तण्हं विणेत्तए । Das. 5.1.79. 'It is not enough to quench the thirst.' पकामं दाउं पकामं भोत्तुं । Nay. 1.19. 'Enough to give and enjoy.' सक्का सहेउं आसाइ कण्टया । Das. 9.3.6. 'It is possible to bear the thorns with hope.'

In a number of cases it has a passive sense : *na ya sakko pahanum* Erz. 'He cannot be killed.' *na ya tirai kenai genhium* Erz. 'Nobody is able to catch him.' *ujjai kām sogo* Sur. 2.140. 'It is proper to lament.'

462 It is often used for the gerund. न तुज्झ भोए चइउण बुध्दी । U. 13.33. 'You have no desire to abandon the pleasures.' अंजलिमउलं सिरे काउं । Pau. 3.5. 'Folding the hands on the forehead.'

The infinitive forms compound with काम, मण. पन्वइउकामो । Vas. 7.23. 'Desirous of becoming a monk.' गन्तुमणो । Vas. 4.4. 'Wishing to go.'

XII PHRASE

463 Simple sentences are put together to form compound and complex ones. From the original method of putting two sentences together one after another, there developed two ways of sentence relation called co-ordination and subordination.

464 CO-ORDINATION : It may be effected without any explicit means and then is called asyndeton : when contrast is implied : सुत्ता अमुणी मुणिणो सययं जागरन्ति । Ay. 1.3.1. 'The ignorant ones sleep, the wise always keep awake.'

With forms of imperative : गेण्ह इमं असिं वच्च मसाणस्स पच्छिमभागं । Erz. 'Take this sword and proceed to the western part of the burial ground.' In the description of a series of acts or facts : घोरा मुहुत्ता अबलं सरीरं । U. 4.6. 'The moments are terrible and the body is weak.' To express causal relation : असंख्यं जीविय मा पमायए । U. 4.1. 'Life is perishable, do not be careless.'

465 Co-ordination may be effected by the use of the demonstrative pronoun. इओ य उज्जेणीए चण्डपज्जोयराया । तस्स दूएण साहियं । Erz. 'In U. there was a king C. The messenger told him.'

Sometimes the first sentence may contain a word pointing to the following sentence : *santime ya duve thānā akāmamaraṇaṇi ceva sakāmamaraṇaṇi tahā* U. 5.2. 'These are the two points of death with or without one's will.'

466 Co-ordination effected by particles. Mere copulation by च, वि etc. though they show slightly different senses. समासासिया । विवाहिया य । Erz. 'He consoled her and married.' कत्तो सि तुमं सुंदर । अह भणिओ पवणचण्हेण । Erz. 'Whence have you come O Beautiful? Then spoke P.' अवि य । 'moreover'.

In case of enumeration *tāva* is used meaning 'in the first place'. *acchaṇ tāva bhavantaragatisambandho* Vas. 10.25. 'Let alone, in the first place, the story of the former birth.'

467 The disjunctive particles are वा, जइ वा, अहवा etc. किं मणविबभमो एस किं वा सच्चमेव एस सणकुमारो । Erz. 'Is this S. or is it some delusion of mind?' अहवा पुच्छामि इमं । Erz. 'Or let me ask her.'

468 Antithesis is expressed by particles like तु, परं etc. पहु निउणो एस सब्बत्थ परं महाराय नियपसंसणेण रुज्जन्ति जे महोपुरिसा । Erz. 'Lord he is clever in all but, O king, good men feel ashamed of their own praise.'

469 The causal relation is expressed by हि. न तं अणुसोएसु एवंधम्मा हि पाणिणो 'Do not lament for him for all living beings are subject to this fate.'

470 Adverbs of the demonstrative pronoun are used as conclusive particles. चोरग्गाहा तं न सक्केन्ति गेण्हउं । तओ नयरे बहुरवो जाओ । Erz. 'The police were not able to catch him therefore there arose a great uproar in the town.' न य संखयमाहु जीवियं तह वि य बालजणो पगब्भइ । Sut. 1.2.2.2. 'Life is not to be prolonged and yet the ignorant man boasts.'

Sometimes the first sentence may contain a word referring to the following sentence : *savve te evam parūventi savve pāṇā na kantavvā* Ay. 1.4.1.1. 'All of them preach thus that all beings are not to be killed.'

471 When an affirmative sentence is joined with a negative one the negative particle is followed by others like तु, उण etc. विणएणं य सप्पुरिसा नमन्ति न हु कस्स वि भएण । Vaj. 'Good men bend with modesty but not from fear of anybody.'

With two negative sentences the second contains a particle beside the negative. न एकस्मि पडियारे दोन्नि करवालाइं मायन्ति न य अलोणियं सिलं कोइ चट्टेइ । Erz. 'In one sheath two swords do not remain nor does one lick a slab without salt.'

472 SUBORDINATION : *asyndeton* : अलं बालस्स संगेण वेरं वड्डेइ अप्पणो । Ay. 1.1.2.4. 'Enough of friendship with a fool, by which one increases hatred.'

473 The subordinate clause is introduced by the relative pronoun ज. अत्थि कोवि जो मं सिक्खावेइ । Erz. 'Is there somebody who can teach me?' or pronominal adjectives like जारिस्स. मूलदेवेण वि एरिसो सुमिणो दिट्ठो जारिस्सो मए । Erz. 'M. saw a dream as I did' or pronominal adverbs : मा भण्णसु य जं न कहियं ति । Erz. 'Do not say that you were not warned.'

474 जहा expresses comparison : जह एए तह अण्णे । Sanm. 1.15. 'Just as these so also others.' It states the result : कुणह पसायं जहा मे जओ होइ । Vas. 106.21. 'Show me the favour so that I may be victorious.' sets forth objects of verbs 'to know,' 'hear' etc. : भोगे समणण सुणेह जह भुंजन्ति भिक्खुणो एगे । Sut. 1.4.1.3. 'Hear the enjoyments of the monks, how some monks enjoy them.'

475 जया, जइया, जहे are mainly temporal in sense. They are followed by तया, तइया, ताहे and also अह. जया जीवमजीवे य दो वि एए वियाणइ । Das. 4.14. 'When he knows both the living and lifeless things.'

476 जाव with its correlative ताव expresses simultaneous actions : जाव न एइ आप्से ताव जीवइ सो दुही । U. 7. 3. 'As long as the guest has not come so long does that poor animal live.' It expresses a future action : जाव एस कुमारो रज्जधुरावहणजोगो होइ ताव अहेहि एयं रजं पालियव्वं । Erz. 'We should protect this kingdom until this prince is able to carry the yoke of the kingdom.' With न it points out an action of the past : सूरं मन्नइ अप्पाणं जाव लूहं न सेवए । Sut. 1.3.1.3. 'He considers himself brave as long as he has not experienced the hard life.' With first person it states the intention : विसज्जेह मं जाव णं जाणामि । Vas. 9.12. 'Allow me to go so that I will know.'

477 जइ introduces a relative sentence : फुडं साहसु जइ जाणसि । Erz. 'Tell me clearly if you know.' With वि it means 'although' : जइ वि य नगिणे किसे चरे । Sut. 1.2.1.9. 'Even though he wanders naked and lean.' It may express a condition : जइ चंदो किं बहुतारएहिं । Vaj. 266. 'If there is moon what is the use of many stars?' with future condition : जइ इत्तो मे निग्गमो होज्जा तो अलं मे भोगेहिं । Vas. 10. 2. 'If I can get out of this I will have no more desire for pleasures.' With a past condition : तं जइ सच्चं तुम्हेहि भासियं तं कुणह पसायं । Vas. 93. 15. 'If you have spoken the truth then show me

the favour.' With hypothetical condition : जइ इं होन्तो तो गे सुसासिए करन्तो । Vas. 16. 25. 'If I were there I would have punished them well.'

478 The direct narration is introduced by इति which is placed at the end : अणगारा मो त्ति एगे पवयमाणा । Ay. 1.1.2.2. 'some saying that they are monks.' It may merely express one's thought : आरंभजं दुक्खमिणं ति नच्चा । Ay. 1.3.1. 3. 'knowing that this misery is due to sinful activity.' It may express the reason : अलाभो त्ति न सोयए । Ay. 1.2.5.3. 'He should not lament because not getting.' It may form an explanation of a word : कल्लं दाहि त्ति आसाए गच्छइ । Erz. 'He goes with the hope that he will give him tomorrow.' Instead of इति, जहा may be used which precedes the statement : चिन्तियं च णेण जहा । Erz. 'He thought that...'

XIII WORD ORDER

479 The word-order in AMg. is free to a considerable extent and only general tendencies forming the so-called normal word-order can be pointed out. These tendencies may be counteracted by the occasional order of words caused by the desire to emphasise a particular part of the sentence. By the very nature of the subject only prose works can be taken into account as the metrical demands make the order of words in verses extremely free.

480 In a normal sentence the subject begins it and the verb closes it. All other parts of speech are put between them. *ahameyam paumavarapundariyam unnikkhissāmi* Sut. 2.1.2. 'I will pluck this excellent lotus.' In an interrogative sentence the intonation alone decides the question. *vatthassa sohi bhavai? hantā bhavai*. Nay. 1.5. 'Will the cloth become pure? Yes.'

481 The predicate is usually placed after the subject. *se hu munī parinnāyakamme tti bemi* Ay. 1.1.1. 'That sage has known the Kamma, thus do I say.' It may be placed before when em-

phasised. *dhannāo nam tō ammayāo* Vip. 40. 'Fortunate indeed are those mothers.'

482 Adjectives precede the nouns which they qualify. *tassa ya bambharāṇo uttamavaṃsasambhūyā mahārāyāno cattāri mittā āsi* Erz. 'That king B. had four friends who were great kings and born in noble families.' They may follow if they form a long list. *sapparūvaṃ viuvvai uggavisam caṇḍavisam* Upa. 107. 'He produces the form of a serpent of terrible poison, of deadly poison.' A predicative adjective always follows the noun. *kappai niggan-thānam pakke tālapalambe abhinne vā bhinne vā paḍigāhittae* Kal. 1.3. 'It is allowed to the N. monks to accept the ripe ears of Tāla whether broken or not.'

483 Words in apposition usually precede the substantives. *sāhaṇjaṇi nāmaṃ nayaṇi hotthā* Vip. 88. 'There was a town by name S.'

484 A pronominal form usually stands at the beginning of the sentence. *tassa ya purimatālassa nayarassa* Vip. 57. 'Of that town of P.' The interrogative pronoun always begins the sentence. *kahaṃ nam puttā mama tuṭṭhi bhavissai* Nir. 36. 'How can I be satisfied my son?'

485 The vocative may stand at the head of the sentence, as it does not form an integral part of it. *goyamā i sumaṇe bhagavaṃ mahāvire bhagavaṃ goyamam evaṃ vayāsi* Bhag. 15.1.4. 'O Goyama, thus spoke the venerable ascetic M. to G.' Words like *devāṇuppiyā* and *bhante* never stand at the beginning.

486 The accusative object immediately precedes the verb. *vijayassa khattiyassa dhammam āikkhai* Vip. 11. 'He preached religion to king V.' Of the two accusative objects the personal one is put first. *mahābalaṃ rāyaṃ eyamaṭṭham vinnaventi* Vip. 74. 'They request this thing to king M.'

487 The instrumental of condition immediately precedes the verb. *kāle kumāre neraiesu neraiyattāe uvavanne* Nir. 18. 'Prince K. was born in the hellish beings as a hellish being.' The instrumental of the subject comes earlier. *assim ceva desakāle purajāṇavaṇa rāyā vinnavio* Erz. 'At that time and place the king was requested by the people of the town and country.' The

instrumental of the means stands between the subject and the verb. *vāheṇa egeṇā ceva sareṇa do vi viṇivāiyā* Erz. 'The hunter killed both of them by one and the same arrow.'

488 The dative of purpose occupies the last place. *tae ṇaṁ ahaṁ goyama kummaggāmaṁ nayamaṁ saṁpaṭṭhiṇe viḥārāe* Bhag. 15.1. 'Then, O Goyama, I started to the village K. for wandering'. With an auxiliary verb it may precede. *āyaṅke se vāhāya hoi* Das. 11. 'The disease may result in his death.'

489 The ablative of comparison always precedes the other word. *ahinavakāraṇaṇo ya puṇṇavakayaparipālanaṁ vamaṁ* Sag. 'It is better to protect what is already done than to create new things.'

490 Genitive normally precedes the word it qualifies. *pañcaṇṇaṁ corasayāṇaṁ āhevaccāṁ* Vip. 59. 'Lordship of five hundred thieves.' Genitive dependent on numerals follows. *aṭṭhasayaṇi māhaṇadāragāṇaṁ* Vip. 107. 'Eight hundred Brahmin boys.' Emphasis may also lead other types of genitives to follow the noun: *aho duṭṭhayaṭṭhaṁ mohassa* Erz. 'O the difficulty of conquering delusion.'

491 The place of the genitive absolute is usually after the subject of the sentence. *jaṇi kumārā sarve ekkapaṇe ceva peccaṇtāṇa ceva amha daḍḍhā* Sag. 'that all the princes were suddenly burnt while we were looking on.' It may stand at the beginning when closely related to the previous sentence. *evaṁ tesin manantāṇa samāgao ego dīo* Sag. 'While they were thus thinking, there came a Brahmin.'

492 The locative of time and place heads the sentence and the more general clause precedes the more definite. So also other cases thus used. *teṇaṁ kāleṇaṁ teṇaṁ samaeṇaṁ caṁpā nāmaṁ nayari hotthā* Upo. I. 'that time and period there was a town by name C.' So also the locative absolute. *pacchimadisāe gae sūre uvvalio saravarāo ajjautto* Erz. 'When the sun has gone to the eastern direction my husband came out of the lake.'

493 The participles taking the place of the verb come at the end of their clause. *seṇiyassa ranṇo antaraṁ jāva mammaṁ vā alabhamāṇe* Nir. 35. 'not getting a weak point of king S.' In

narration they may be placed earlier for emphasis. *annayā pārāmbhiyā cittasabhā rāṇā* Erz. 'At some time the king began a picture hall.' The gerund usually ends its own clause. *matthae añjalim kaṭṭu evaṃ vayasī* Kal. 37. 'he spoke with folded hands on the head.' It may come at the beginning because of emphasis: *aviyāniṇṇa kajjakajjam aganiṇṇa jaṇāvavāyam* Erz. 'Without thinking of the proper and improper acts, neglecting the blame of the people.' The infinitive tends to occupy the last place. *taṃ seyaṃ khalu mamaṃ eyaṃ purisaṃ gihittae* Upa. 138. 'So it is proper for me to catch this man'.

494 The normal place of the verb is at the end. But it may come first when stressed. *sapti ime tasā pāṇā* Ay. 1.1.6. 'These are the living beings'. A word may attract it. *evaṃ soṇṇa gayā kappam* Erz. 'Having heard this they went to K'. The imperative forms naturally occupy the first place. *muñcasu uvveyaṃ avalambasu dhīrayaṃ* Erz. 'Abandon dejection, take up courage'. Of two imperative forms one goes at the end. *taṃ gaccha naṃ ānandā eyamaṭṭhaṃ parikahehi* Bhag. 15.1 'Go, O Ānanda and tell this thing'.

495 The normal place of the adverb is before the verb. *bhujjo bhujjo uvadamsemi* Sut. 2.1.7. 'I will show again and again'. If emphatic it may come first. *khippāmeva bho devānuppiyā* Upa. 206. 'Quickly, O beloved of the gods'.

496 The negative particle comes before the word which is to be negated. *aṭṭhaṃ puṇa se na jāṇāmo* Sut. 2.1.7. 'We, however, do not know its meaning'. At the beginning, if the whole sentence is to be negated. *no ya khalu eyaṃ paumavara-poṇḍariyaṃ evaṃ unnikkheyavvaṃ* Sut. 2.1.6. 'This lotus is not to be plucked in this manner'.

497 In rare cases the prefixes of verbs are separated. *taya saṃ va jahāi se rayaṃ* Sut. 1.2.111. 'He casts off the dust like skin'. Prepositions used with nouns usually follow them. *egaṃ sāhammiyaṃ samuddissa* Ay. 2.1. 'With reference to a co-religionist'. The inverse order may be met with in special cases. *udḍhaṃ pāyatalā* Sut. 2.1.9. 'Above the sole of the foot'.

498 Unaccented particles occupy the second place. *tam seyam khalu amham* Vip. 165. 'So it is better for us' *aha, evam, avi* may begin a sentence.

499 The subordinate clause introduced by the relative pronoun precedes the principal clause. *je sappurisā havanti te maraṇa-vasaṇam na bahu mannanti* Erz. 'Those who are good do not care much for the calamity of death'. The conditional clause usually precedes but sometimes may follow. *rakkhāmi aham tumam jai bhūmiharaṭṭho mama putte pādhesi* Erz. 'I will save you if you instruct my sons living in the underground cell'. The direct narration with *iti* precedes. *hā muṭṭho muṭṭho tti kaluṇam vāharanto* Sag. 'Crying piteously that he was robbed'.

500 Loose and additional clauses may come at the end. *no kappai nigganthāṇam asaṇam vā paḍiggāhettae nannattha egeṇa sejjāsanthāreṇam* Kal. 1.43. 'It is not allowed for N. monks to take food etc. except a bed and a mat'.

XIV COMPOUNDS

501 The compounds of the AMg. language are closely modelled on those of Sanskrit but show a greater variability both in the arrangement of words and the endings. This fact has led to the oft-cited dictum that there is no rule which guides the arrangement of words in Prākṛit compounds. This is true to a limited extent and we know that the minute rules of Sk. grammarians were sometimes discarded by the Classical writers themselves. The Prākṛit grammarians do not deal with compounds, and we have to follow the lead of Sk. and Pāli systems.

502 Compound is the name given to expressions produced by putting together two or more words to form a grammatical unity with a peculiar meaning of its own. The words thus used are usually nouns, adjectives and adverbs. According to the relation that exists between the words used to form the compound they are divided into four different

groups with further subdivisions. They are द्वंद्व or Copulative, तत्पुरुष or Determinative, बहुव्रीहि or Possessive and अव्ययीभाव or Adverbial compounds.

503 A द्वंद्व compound consists of two or more nouns put together to express them either individually or collectively. If the compound were not used the idea of the compound would have to be expressed by the use of च 'and' with its members. In few cases वा 'or' is required. Thus a *dvandva* formed of the two memers भक्त 'food' and पाण 'drink' भक्तपाण will be dissolved as भक्तं च पाणं च 'food and drink.'

504 When this compound has the gender of the final member and the number of its constituents it is called इतरेतर-द्वन्द्व. Here the things are viewed individually. समणमाहणा = समणा य माहणा य 'monks and Brahmins.' बीयहरियाइं = बीयाइं च हरियाइं च 'seeds and grass.' धम्मदुकाम = धम्मो य अट्ठो य कामो य 'religion, wealth and pleasure.' रोगायंकाणं = रोगा य आयंका य तेसिं 'of diseases and ailments.' गौपुरट्टालगाणि = गौपुराणि य अट्टालगाणि य 'towers and turrets.' The canonical prose is fond of such compounds and long lists of words are put together. कीयपयंगा, कुंथुपिवीलिया, पाणभूयाइं, जीवाजीवे, गमणागमणे, दंसमसण्हिं, कामभोगा, राईसरतलवरमाडम्बियकोडुम्बियसेट्टिसत्थवाहाणं, सिंवाडागतिगचउक्कचच्चरमहापहपहेसु, माहणखत्तियवइस्ससुदे, तिहिकरणदिवस-नक्खत्तमुहुत्तेसु, सयपागस्सहस्सपागेहि, गामनगरागरसरिसिरिगिरिसिरकाणाइं.

505 When such a compound is used in the neuter gender and singular number it is called समाहारद्वंद्व. Here the things are viewed collectively. मंससोणियं = मंसं च सेणियं च 'flesh and blood' अन्नपाणं = अन्नं च पाणं च 'food and drink.' वत्थगंधं = वत्थं च गंधो य garment and scent.' तणकट्टसक्करं = तणं च कट्टं च सक्करा य 'grass, wood and gravel.' सयणासणवत्थं = सयणं च आसणं च वत्थं च 'bed, seat and garment.' दासपोत्तंसं = दासो य पुरिसो य 'slaves and servants.' Other examples are: असणपाण-

साइमस्वाइमस्स गंधेणं, पुप्फवत्थगंधमल्लालंकाराहारं, मित्तनाइनियगसयण-
संबन्धिपरिणयेणं, इड्डीसक्कारस्समुदण्णं, कणकुण्डगं.

506 The distinction between these two varieties is often overlooked. The compound is found sometimes to follow the first and sometimes the second variety. Thus गंधमल्ले or गंधमल्लं, पाणभूयं or पाणभूयाहं. Examples which require वा 'or' are : निंदापसंसासु = निंदाए वा पसंसाए वा 'towards censure or blame.' लाभालाभे = लाभे वा अलाभे वा 'in profit or loss.' चण्डाल-
वोक्कसो = चण्डालो वा वोक्कसो वा 'either a C. or a V.'

507 Two or more adjectives may form a द्वंद्व when they refer to different things. उच्चनीय = उच्चं च नीयं च 'low or high.' उच्चावय = उच्चं च अवयं च 'high and low'. कल्लापवगं = कल्लापं वा पावगं वा 'good or bad.'

The grammarians do not admit *dvandvas* of two adjectives or participles used as adjectives.

508 A तत्पुरुष compound consists of two words of which one determines the sense of the other by qualifying, explaining or specifying it. Its two main varieties are the तत्पुरुष proper, where the relation between the two words must be expressed by a case other than the Nominative and कर्मधारय where the two words stand in apposition.

509 According to the case required the तत्पुरुष is divided into six groups. (i) द्वितीया : पुढविनिस्सियं = पुढविं निस्सियं 'resorting to the ground'. अन्तेउरगए = अन्तेउरं गए 'gone to the harem.' परिसागए = परिसं गए 'gone to the assembly.' आसारुढो = आसं आरुढो 'mounting a horse.' (ii) तृतीया : देवगंधव्वमणुस्सपूइए = देवगंधव्वमणुस्सेहिं पूइए 'worshipped by gods, men and Gandharvas.' साहुपूइयं = साहुणा पूइयं 'honoured by the sage.' उण्हाभितत्ते = उण्हेण अभितत्ते 'tormented by heat.' चक्खुदिट्ठा = चक्खुणा दिट्ठा 'seen by the eye.' जाइअंघे = जाइए अंघे 'born blind.' (iii) चतुर्थी : भिक्खायरिया = भिक्खुट्ठा चरिया 'wandering for alms.'

भिक्षकालो=भिक्षवट्टा कालो 'time for begging.' उदगदोणि=उदगट्टं दोणि 'a vat for water.' उदगभवणाणि=उदगट्टा भवणाणि 'houses for water.' (iv) पंचमी : मालोहडं=मालाओ आहडं 'brought from an elevated place.' रक्खपडणं=रक्खाओ पडणं 'falling from the tree.' मरणभयं=मरणाओ भयं 'fear of death.' मज्जप्पमायविरओ=मज्जप्पमाण्हितो विरओ 'abstaining from wine and fault.' संकाभीओ=संकाए भीओ 'fearing doubt.' (v) षष्ठी : भासादोसे=भासाए दोसे 'faults of speech.' जिणसासणं=जिणाणं सासणं 'preaching of the Jinas.' रक्खमूले=रक्खस्स मूले 'at the root of the tree.' गामसयं=गामाणं सयं 'hundred villages.' (vi) सप्तमी : अगारवासे=अगारे वासे 'living in the house.' कामगिध्दे=कामेसु गिध्दे 'attached to pleasures.' राइभोयण=राओ भोयणं 'eating in the night.' Other examples are : संगामसीसे, पत्तपुप्फफलोववेण, नाणारयणपडिपुण्णे, गिहिमत्ते, रायपिण्डं, सिद्धिमगं, जीवनिगाय, दोसवज्जियं परागारं, पाणाहिवाई, महुकारसमा, उदउल्लं, नाणदंसणसंपन्नं, अत्थसंजुत्तं, पाणवहो, सव्वसंजए, देवलोग, आसणगओ, मणोगयं, गोयरगपविट्ठ, वाससय, हत्थागया, मच्चुमुहं, सव्वदुक्खपहीणे घयसित्त, बुद्धुत्त.

510 Sometimes the case termination of the first member is not dropped when the compound is called अलुक् तत्पुरुष. अंतेवासी=अंते वासी 'living near' a pupil; देवाणुप्पिय=देवाणं पिपे 'dear to the gods.' खेयर=खे चरो 'roving in the sky'.

511 In a कर्मधारय the two words stand in apposition, one qualifying the other. It has different varieties according to the nature of both the words used in it. (i) When the first word is an adjective : सीओदगं = सीयं उदगं 'cold water.' पइरिक्कुवस्सयं=पइरिक्कं उवस्सयं 'empty residence.' पुव्वकम्माई=पुव्वाई कम्माई 'former deeds.' महव्वए=महा वए 'great vow.' नीयदुवारं=नीयं दुवारं 'low door.' (ii) When the second member is an adjective : पुरिसुत्तमे=उत्तमे पुरिसे 'best man.' पहारागाढे=गाढो पहारो 'deep wound.' पुप्फसुहुमं=सुहुमं पुप्फं 'fine flower.' धम्मणुत्तरं=अणुत्तरं धम्मं 'highest religion.' (iii) When both the members are adjectives : सीउण्हं=सीयं च उण्हं च 'hot

and cold.' दुस्सीलपडिणीए = दुस्सीले य पडिणीए य 'of bad conduct and inimical.' (iv) When both the members are nouns: पिवासापरीसहे = पिवासा एव परीसहे 'the difficulty of thirst.' धम्महियं = धम्मं विय हियं 'the welfare as religion.' दयाधम्मो = दया एव धम्मो 'religion consisting of compassion.' मायासल्लं = माया एव सल्लं 'the dart of deceit.' वडपायवो = वडो पायवो 'banyan tree.' कट्टसगडिया = कट्टमई सगडिया 'a wooden cart.' (v) When the first member is a participle: कुभोयणं = कुच्छियं भोयणं 'bad food.' दुस्सहं = दुक्खेण सज्झं 'difficult to bear.' सुच्छिन्ने = सुट्ठु छिन्ने 'well cut'. (vi) When the first member is a negative participle: (called नञ् तत्पुरुष) अविणीए = न विणीए 'not disciplined.' असंसत्तं = न संसत्तं 'not attached'. अदीणो = न दीणो 'not down cast'. (vii) When both the members are verbal derivatives: कीयगडं = कीयं च कडं च 'bought and prepared'. (viii) When the first member is an adverb: अइभूमी = भूमिं अइ 'beyond the limit'. अइदेवो = अइ देवो 'greater god'. अइदूरं = अइ दूरं 'very far'. अट्ठणोवलित्तं = अट्ठणा उवलित्तं 'newly besmeared.' परमदुच्चरं = परमं दुच्चरं 'exceedingly difficult.' (ix) When one member forms the standard of comparison: सुहकमलं = सुहं कमलं विय 'a lotus-like face'. गामकण्टया = गामाणं कण्टया विय 'like thorns to the senses.' समुद्वगंभीरो = समुदो विय गंभीरो 'grave like the ocean.' Other examples are: नीलुप्पलं, परलोगो, अंधबहिरो, तवोकम्मं, पुरेकम्मं, मुहालद्धं, उस्सिणोदगं, देसंतरं, भारुण्डपक्खी, पुण्वसंजोगो, काउरिसो, चिराधोयं, असंभंतो.

512 A variety of कर्मधारय is called द्विगु when one of the members is a cardinal number and the whole is used as a singular word. तिहुयणं = तिहं भुवणाणं समाहारो 'the three worlds.' दोमासं = दोहं मासाणं समाहारो 'two months.' छज्जीवणिया = छण्हं जीवनिगायाणं समाहारो 'six groups of living beings.' चउरंग = चउण्हं अंगाणं समाहारो 'four limbs.'

513 Another variety of तत्पुरुष is called उपपद when the second member of the compound is a verbal derivative

without an independent existence. कुंभगारो = कुंभं करोइ त्ति 'potter.' सुहदो = सुहं देइ त्ति 'giving happiness.' सुसावाई = सुसं वयइ त्ति 'speaking falsehood.' सागरंगमा = सागरं गच्छइ त्ति 'going to the ocean.' तिंदुयस्खवासी = तिंदुयस्खवे वसइ त्ति 'living on the Tinduya tree.' अण्डया = अंडाओ जाय त्ति 'born from an egg.' मुहाजीवी = मुहा जीवइ त्ति 'living without a profession.' दोसन्नू = दोसं जाणइ त्ति 'knowing the fault.' तित्थकरो = तित्थं करोइ त्ति 'founder of a religious system.' Other examples are : चित्ताणुया, बुद्धोवघाई, अत्तगवेसए, तंतुजं, निजरापेही, पावकारी, पडिबुद्धजीवी, आणाकरे, पसायपेही.

514 When an attribute is compounded with a noun and the whole compound qualifies another noun but none of the words of the compound separately do so it is called a बहुव्रीहि. While dissolving the compound the relation is to be pointed by the use of the relative pronoun ज 'which' in different cases

(i) Noun qualified by an adjective : महिद्धिए = महा इद्धी जस्स सो 'having great fame.' घोरपरक्कमे = घोरो परक्कमो जस्स सो 'of terrible power.' पावदिट्ठी = पावा दिट्ठी जस्स 'of sinful view.' जिइंदिए = जियाइं इंदियाइं जेण 'who has conquered the senses.' नीरए = निग्गओ रओ जम्हा 'free from defilement.' पुढोसत्ता = पुढो सत्ता जीए 'having separate living beings.'

(ii) Adjective following the noun : आयरक्खिए = रक्खिओ आया जेण 'who has protected his self.' दीवप्पणट्ठो = पणट्ठो दीवो जत्थ 'where the lamp is lost.' संजमुत्तरा = उत्तरो संजमो जेसि ते 'whose self-control is highest.'

(iii) Two nouns in apposition : कम्मकिंविंसा = कम्म एव किंविंसं जेसिं 'whose sin is the Karman.' चित्तसंभूयनामाणो = चित्तो संभूओ य नामा जेसिं 'whose names are C. and S.'

(iv) With the second member as आइ, पभिइ, मत्त etc. नियागट्ठा = नियागो अट्ठो जस्स 'with liberation as the goal.'

अणुमत्तं = अणु मत्ता जस्स, 'with the measure of a particle.'
 नाणाविहा = नाणा विहा जेसिं 'of various kinds.' इंदाइणो = इंदो आई
 जेसिं ते 'Indra and others.'

(v) With two nouns in case relation: पूइकण्णी = पूई
 कण्णे जीए 'with sore ear.' मरणंतिया = मरणं अंते जस्स 'ending
 with death.' अग्गबीया = अग्गे बीयं जेसिं 'with seed at the top.'

(vi) With the first member as a particle: अणगारे = न
 अगारं विज्झ जस्स 'one without a house.' अचेलए = न चेलयं जस्स
 'without a garment' कुसीला = कुच्छियं सीलं जेसिं 'of bad con-
 duct.' निरट्टं = निग्गओ अट्टो जम्हा 'useless.'

(vii) With first member as adverb: आसुपन्ने = आसू पन्ना
 जस्स 'of quick intellect'. अणेगरूवा = अणेगा रूवा जेसिं 'of
 diverse forms.'

(viii) Compounds of two words denoting the quarters:
 उत्तरपुरथिमे = उत्तराए पुच्चाए 'य अंतरालं' 'the north-eastern direction.'

(ix) Compounds with स : सपुत्ते = पुत्तेण सह 'with the
 son.' सामरिसो = अमरिसेण सह 'angry.' सावज्जं = अवजेण सह 'with
 sin.'

515 When the compound is formed by joining a preposi-
 tion or an adverb with a noun it is called अव्ययीभाव. It is
 usually an adverb in the Acc. case of the Neuter. अहासुयं =
 सुयं अणइक्कम्म 'as heard' जावजीवं = जाव जीवो ताव 'as long as one
 lives.' जहक्कमं = कम्मं अणइक्कम्म 'in due order.' जहाभागं = जहा
 भागाइं तहा 'according to their portions.' Similarly: आणुपुत्वि
 जहोवइट्ठं, जहाठाणं, अहाउयं. Sometimes other cases are met with :
 जावजीवाए, पडिरूवेण, अहाक्कमेहि.

APPENDICES

GRÁMMATICAL SUMMARY

516 CONJUNCT CONSONANTS I

क्क = क्य; कः; क्क; क्व; क्क्; कः; कः; कः; कः.

क्ख = क्ष; ख्य; खः; खै; क्ख; स्ख; स्ख; :ख.

ग्ग = ग्ग; गः; ग्ग; ग्य; गः; ग्ग; गः; गः; गः.

ग्घ = ग्घ; द्घ; घै.

च्च = च्य; द्च; त्य; चै; श्री.

च्छ = क्ष; छ; स्त; थ्य; प्त्त; च्छ; श्र.

ज्ज = ज्य; जः; ज्व; ज्ज; ज्य; ज्य; ज्य; जै; य.

ज्झ = ज्य; झै; झै.

ट्ट = ट्य; तै; त.

ट्ठ = ट्य; ठ; स्त; थ्य; थै.

ड्ड = ड्य; तै.

ड्ढ = ड्य; ढ्य; ढ; धै.

ण्ण = ण्य; ण्य; ण; णै.

ण्ह = ण्य; ह्य; ण; स्त; ह्य; ह्य.

त्त = क्त; तः; त्र; त्व; तः; तै.

त्थ = क्य; थै; स्त; थ्य.

द्द = द्य; दः; द्द; दै; दै.

द्ध = द्य; ध्र; ध्व; ध्य; धै.

न्न = न्य; न्य; न्व; न्न; नै.

प्प = क्य; क्य; प; प्य; प्र; प्ल; प; ल्य; :प.

प्फ = क्य; क्य; प; प्य; प्र; प्ल; प; ल्य; :प.

ब्ब = द्य; ब्र; बै; ब्व.

ब्भ = द्य; द्य; भ्य; भ्र; भै; ल्य; ह्य.

म्म = न्य; न्य; म्ल; म; ल्य.

म्ह = द्य; म्य; म्य; म्य; द्य.

ल्ल = लै; ल्य; ल्य.

ल्ल्ह = लै.

व्व = द्य; व्र; व्य; व्र.

स्स = द्य; द्य; द्य; द्य; श्र; शै; श्र; श्र; श्र; श्र.

517 CONJUNCT CONSONANTS II

क्त = त्त; कथ = त्थ; कप = प्प; कम = प्प; कय = क्क; क्र = क्क; कृ = क्क;

ख्य = क्ख.

[कव = क्क; क्ष = च्छ, क्ख.

गण = गग; गद = द्द; गध = द्द; ग्र = गग; गभ = ब्भ; गम, गय, ग्र = गग.

प्र = ग्व.

च्य = च्च.

छ = च्छ.

ज्ञ = ज्ञ; ज्य, ज्ञ, ज्व = ज्ञ.

दक = क्क.

दग = गग; द्द = व्व.

ढ्य = ढ्ढ.

ण्य = ण्ण; ण्व = ण्ण.

त्क = क्क; त्ख = क्ख; त्त = त्त; त्प = प्प; त्फ = फ्फ; त्त्य = च्च; त्र = त्त;

थ्य = च्छ.

[त्व = त्त; त्स = च्छ.

द्र = गग; द्ध = ग्व; द्द = व्व; द्भ = ब्भ; द्य = ज्ञ; द्र = द्द, द्द;

द्र = द्द, व्व.

ध्य = ज्ञ्ज्ञ; ध्र = द्द, ध्व = ज्ञ्ज्ञ; द्ध.

न्म = म्म; न्य = च्च; न्व = च्च.

स्त = त्त; प्य, प्र, प्ल = प्प; प्स = च्छ.

ब्ज = ज्ञ; ब्द = द्द; ब्ध = द्द; ब्र = व्व.

भ्य = ब्भ; भ्र = ब्भ.

म्न = न्न; म्य, म्ल = म्म.

र्य = र्र.

र्क = क्क; र्ख = क्ख; र्ग = गग; र्घ = ग्व; र्च = च्च; र्छ = च्छ; र्ज = ज्ञ;

र्झ = ज्ञ्ज्ञ; र्ण = ण्ण; र्त = त्त; र्द; र्थ = त्थ; र्द; र्द = द्द, र्दु; र्ध = द्द,

र्दु; र्प = प्प; र्व = व्व; र्भ = ब्भ; र्म = म्म; र्य = ज्ञ; र्व = व्व.

ल्क = क्क; ल्ग = गग; ल्य = प्प; ल्फ = फ्फ; ल्व = व्व; ल्म = म्म; ल्य,

ल्य; व्र = व्व.

[ल्व = ल्व.

श्च = च्छ; श्न = ण्ह; श्म = म्ह; श्य, श्र, श्ल; श्व = स्स; श्क, श्व = क्ख;

ष्ट, ष्ट = द्द; ण्ण = ण्ह; प्य, प्फ = फ्फ; प्म = म्ह; प्य, प्व = स्स.

स्क; स्ख = क्ख; स्त; स्थ = त्थ; द्द; स्त्र = ण्ह; स्प, स्फ = फ्फ; स्म = म्ह;

स्य, स्व = स्स.

ह्क; ह्ग = गग; ह्ख = म्ह; ह्य = ज्ञ्ज्ञ; ह्व = ल्ह; ह्र = ब्भ.

518 DECLENSION OF NOUNS AND ADJECTIVES

Case	Mas. Neu. अ	Mas. Neu. इ	Mas. Neu. उ	Fem. आ	Fem. इ	Fem. ई	Fem. उ	Fem. ऊ
Singular	Nom. देवो, वणं	मुणी, दहिं	साहू, महं	माला	रई	मही	धेणू	तणू
	Acc. देवं, वणं	मुणिं "	साहुं, "	मालं	रइं	महिं	धेणुं	तणुं
	Inst. देवेण	मुणिणा	साहुणा	मालाए	रईए	महीए	धेणूए	तणूए
	Abl. देवाओ	मुणीओ	साहुओ	मालाओ	रईओ	महीओ	धेणूओ	तणूओ
	Gen. देवस्स	मुणिणो	साहुणो	मालाए	रईए	महीए	धेणुंसि	तणूए
	Loc. देवे, देवसि	मुणिसि	साहुंसि	मालाए	रइंसि	महीए	धेणुं	तणू
	Voc. देव	मुणि	साहु	माले	रई	महि	धेणु	तणु
Plural	Nom. देवा, वणाइं	मुणिणो, दहीइं	साहुणो, महइं	मालाओ	रईओ	महीओ	धेणूओ	तणूओ
	Acc. देवे "	मुणीहिं	साहुहिं	मालाहिं	रईहिं	महीहिं	धेणूहिं	तणूहिं
	Inst. देवेहिं	मुणीहिं	साहुहिं	मालाहिं	रईहिं	महीहिं	धेणूहिं	तणूहिं
	Abl. देवेहिं	मुणीहिं	साहुहिं	मालाहिं	रईहिं	महीहिं	धेणूहिं	तणूहिं
	Gen. देवाणं	मुणीणं	साहुणं	मालाणं	रईणं	महीणं	धेणूणं	तणूणं
	Loc. देवेसुं	मुणीसुं	साहुसुं	मालासुं	रईसुं	महीसुं	धेणूसुं	तणूसुं

519 IRREGULAR DECLENSION

	कृत्ता	पिया	माया	राया	अप्या	अरहं
Singular	Nom.	पिया	माया	राया	आया	अरहं
	Acc.	पियरं	मायरं	रायणं	अप्याणं	अरहन्ते
	Inst.	पिउणा	मायाए	रणा	अप्यणा	अरहया
	Abl.	पिउणो	माऊए	राइणो	अप्यओ	अरहओ
	Gen.	पिउणो	मायाए	राइणो, रओ	अप्यणो	अरहओ
	Loc.	पियरि	मायाए	रायंसि	अत्तणि	अरहन्ते
Plural	Nom.	पियरो	मायरो	रायणो	अप्यणो	अरहतो
	Acc.	पियरे	मायरो	रायणो	अप्यणो	अरहंते
	Inst.	पिऊहिं	मायाहिं	राइहिं	अप्यणेहिं	अरहन्तेहिं
	Abl.	पिऊहिंतो	माइहिंतो	राइहिंतो	अप्यणेहिंतो	अरहन्तेहिंतो
	Gen.	पिऊणं	माइणं	राइणं	अप्यणं ?	अरहन्तणं
	Loc.	पिऊसुं	माइसुं	राइसुं	अप्येसुं ?	अरहन्तेसुं

520 DECLENSION OF PRONOUNS

						Demonstrative			Interrogative etc.		
						Mas.	Neu.	Fem.	Mas.	Neu.	Fem.
						1st Per.	2nd Per.	3rd Per.			
						अहं	तुमं	सो एसो	तं एयं	सा एसा	को जो
						ममं	"	तं एयं	"	तं एयं	कं जं
						मए	तए	तेणं एणं	"	ताए एयाए	केण जेण
						ममाओ	तुमाओ	ताओ एयाओ	"	ताओ एयाओ	काओ जाओ
						मह	तुह	तस्स एयस्स	"	ताए एयाए	कस्स जस्स
						मइ	तइ	तंसि एयंसि	"	तीए एईए	कंसि जंसि
						अम्हे	तुम्हे	ते एए	ताइ एयाइ	ताओ एयाओ	के जे
						"	"	"	"	"	"
						अम्हेहिं	तुम्हेहिं	तेहिं एएहिं	"	ताहिं एयाहिं	केहिं जेहिं
						अम्हेहिंतो	तुम्हेहिंतो	तेहिंतो एएहिंतो	"	ताहिंतो एयाहिंतो	केहिंतो जेहिंतो
						अम्हाणं	तुम्हाणं	तेसि एएसि	"	तासि एयासि	केसि जेसि
						अम्हेसुं	तुम्हेसुं	तेसुं एएसुं	"	तासुं एयासुं	केसुं जेसुं
						का जा	काओ जाओ	काहिं जाहिं	काइ जाइ	काओ जाओ	काहिं जाहिं
						कं जं	"	"	"	"	"
						काए जाए	"	"	"	"	"
						काओ जाओ	"	"	"	"	"
						काए जाए	"	"	"	"	"
						"	"	"	"	"	"

Singular

Plural

521 NUMERALS

	एग			दो	ती	चउ	पंच
	Mas.	Fem.	Neu.				
Nom.	एगो, एगे	एगा	एगं	दो दुवै दोण्णि	तओ तिण्णि	चउरो चत्तारि	पंच
Acc.	एगं	एगं	एगं	"	"	"	पंच
Inst.	एगेणं	एगाए	एगेणं	दोहिं	तीहिं	चऊहिं	पंचहिं
Abl.	एगाओ	एगाओ	एगाओ	दोहितो	तीहितो	चऊहितो	पंचहितो
Gen.	एगस्स	एगाए	एगस्स	दोण्हं	तिण्हं	चउण्हं	पंचण्हं
Loc.	एगसि	एगाए	एगसि	दोसुं	तीसुं	चऊसुं	पंचसुं
Singular				Plural			

522 CONJUGATION OF CLASS I

	Present	Imperative	Potential	Past	Future	Pass.
Singular I P. II P. III P.	पासामि पाससि	पासासु पाससु पासाहि	पासेज्जामि पासेज्जसि	पासित्था "	पासिस्सामि पासिस्ससि	पासिज्ज दीस
	पासह	पासउ	पासे पासेज्जा	"	पासिस्सइ	Cau. पासावे दावे
	पासामो	पासमो	पासेज्जाम	पासिसु	पासिस्सामो	Ger. पासित्ता पासिऊण
Plural I P. II P. III P.	पासह पासन्ति	पासह पासन्तु	पासेज्जाह पासेज्जा	" "	पासिस्सह पासिस्सन्ति	Inf. पासिउं पासित्ताए
	पासन्त पासमाण		पासणिज्ज पासियव्व दट्ठव्व	पासिय दिट्ठ		
Participles						

523 CONJUGATION OF CLASS II

	Present	Imperative	Potential	Past	Fut.	Causal
Singular I P. II P. III P.	करेमि	करेसु	करेजामि	करित्था	करिस्सामि काहिमि	करावे
	करेसि	करेसु करेहि कर	करेजामि	"	करिस्ससि काहिसि	करे
	करेइ	करेउ	करेजा कुजा	"	करिस्सइ काहिइ	Pass. करिज्ज
Plural I P. II P. III P.	करेमो	करेमो	करेजाम	करिसु	करिस्सामो काहिमो	किज्ज
	करेह	करेह	करेजाइ.	"	करिस्सह काहिह	Gerund करित्ता
	करेन्ति	करेन्तु	करेजा	"	करिस्सन्ति काहिनति	करिऊण
Participles	करन्त (रे) करमाण (रे)		करणिज्ज कायब्ब कज्ज	कय करिय		Inf. करिउं करित्तए

524 CONJUGATION OF CLASS III

	Present	Imp.	Pot.	Past	Fut.	Pass.
I P.	गा(या)सि नेमि	गा(या)सु नेसु	गाएज्जामि नेज्जामि	गाइत्था नेइत्था	गाइस्सामि गाहिमि ने(इ)स्सामि नेहिमि	गाइज्ज नेज्ज
II P.	गा(य)सि नेसि	गा(य)सु गा(या)हि नेसु नेहि	गाएज्जासि नेज्जासि	गाइत्था नेइत्था	गाइस्सामि, गाहिसि ने(इ)स्सामि, नेहिसि	Cau. गावे नेयावे
III P.	गा(य)इ नेइ	गायउ, नेउ	गाएज्जा नेज्जा	गाइत्था नेइत्था	गाइस्सइ, गाहिइ ने(इ)स्सइ, नेहिइ	
I P.	गा(या)मो नेमो	गा(या)मो नेमो	गाएज्जाम नेज्जाम	गाइंसु नेइंसु	गाइस्सामो, गाहिमो ने(इ)स्सामो, नेहिमो	Gerund गाइत्ता गाइऊण नेइत्ता नेइऊण
II P.	गा(य)ह नेह	गा(य)ह नेह	गाएज्जाह नेज्जाह	गाइंसु नेइंसु	गाइस्सह, गाहिह ने(इ)स्सह, नेहिह	
III P.	गायन्ति नेन्ति	गायन्तु नेन्तु	गाएज्जा नेज्जा	गाइंसु नेइंसु	गाइस्सन्ति, गाहन्ति ने(इ)स्सन्ति, नेहन्ति	Inf. गाउं, गाइत्तए नेउं, नेइत्तए
Participles	गायन्त गायमाण नेन्त		गेज्ज नेज्ज, गायणिज्ज नेइयव्व, गाइयव्व	गीय गाइय नीय, नेइय		

Singular

Plural

525 PARTICIPLES

Name	Terminations	Constructions	Remark
Present active Participle	अन्त, गण, अन्त, गण, Passive base	Subject is put in the Nom. Object in the Acc. Participle agrees with the Subject.	Denotes a present action, & is mostly used as an adjective or to serve the function of a subordinate clause. Scarcely used.
Present passive Participle	अन्त, गण, Passive base	Subject in the Inst. Object in the Nom. Part. agrees with the object.	Used ordinarily to express the past action.
Past passive Participle	इय ; or taken from Sk.	A. Of transitive verb. Subject in the Inst. Object in the Nom. Part. agrees with the object. B. Of intransitive verb. Subject in the Nom. Part. agrees with the subject. C. With the object as a whole sentence or not expressed. Subject in the Inst. Part. in Neu. Sing.	Scarcely used.
Past active Participle	अन्त added to the Past Passive Part.	Subject in the Nom. The object in the Acc. The Part. agrees with the Subj.	Denotes obligation, duty, necessity, desirability, possibility etc.
Potential passive Participle	णिञ्ज, इयञ्ज, यञ्ज or taken from Sk.	A. Subject in the Inst. Object in the Nom. Part. agrees with the object. B. When the object is a whole sentence the Part. in the Neut. Sing.	

ARDHA-MĀGADHĪ ENGLISH GLOSSARY

अङ्कतं (अतिक्रान्त) *p.p.* elapsed,
passed

अह्य (अतीत) *adj.* past, gone

अक्खाय (आख्यात) *p.p.* preached

अगास्वास *m.* household

अग्नि (अग्नि) *m.* fire

अचक्षुभ (अचक्षुष्क) *m.* blind
man

अचंचंतं (अत्यन्तं) *adv.* excessively

अच्छ (आस ?) *v.* to be

अजयं (*अयतन्) *ind.* carelessly

अज्जउत्त (आर्यपुत्र) *m.* lord, sir

अजुत्त (अयुक्त) *adj.* improper

अट्ट (अर्थ) *m.* thing, fact

अढ (अवट) *m.* well

अणवज्ज (अनवद्य) *adj.* faultless, free from sin

अणसणा (अनशन) *f.* fast

अणिट्ट (अनिष्ट) *adj.* bad

अणिट्टमर (अनिष्टतर) *adj.* worse

अणुकंपा (अनुकंपा) *f.* compassion

अणुगह (अनुग्रह) *m.* favour

अणुसासिय (अनुशासित) *p.p.* instructed

अत्थंगम (अस्तंगम्) *v.* to set

अत्थमिय (अस्तमित) *p.p.* set

अदिन्न (अदत्त) *p.p.* not given

अद्धट्टम (अर्धाष्टम) seven one
half

अन्न *n.* food

अन्नत्थ (अन्यत्र) *adv.* elsewhere

अन्ने (अन्वे) *v.* to follow

अपज्जत्त (अपर्याप्त) *adj.* insufficient

अप्प (आत्मन्) *m.* self

अंपमाय (अप्रमाद) *m.* carefulness

अप्पलाभ (अल्पलाभ) *m.* getting less

अप्पहिय (आत्माहित) *n.* one's welfare

अफल *adj.* useless

अब्भत्थ (अभ्यर्थ) *v.* to request

अमच्च (अमात्य) *m.* minister

अमय (अमृत) *n.* nectar

अरंहत, अरंहत (अरंहत्) *m.* prophet

अलंकार *m.* ornament

अलिय (अलीक) *adj.* false

अवक्रम (अपक्रम्) *v.* cross

अवररत्त (अपररात्र) *m.* later part of the night

अवन्तिवह (अवन्तिपति) *m.* king of A.

असच्च (असत्य) *adj.* false

असार *adj.* worthless

असाहु (असाधु) *adj.* wicked

अहम्म (अधर्म) *m.* irreligion

अहवा (अथवा) *ind.* or

अहिग (अधिक) *adj.* more

अहिगार (अधिकार) *m.* authority

अहिस्ति (अभिषिक्त) *p.p.* coronated

अहिंसा *f.* non-violence

अंतर (अन्तर) *n.* difference

अन्तियं (अन्तिकं) *ind.* near

अंध (अन्ध) *m.* blind man

आउय (आयुष्क) *n.* life

आउस (आयुष्मान्) *m.* long lived one

आएस *m.* guest

आगच्छ *v.* to come

आगास (आकाश) *n.* sky

आणा (आशा) *f.* order

आययण (आयतन) *n.* temple

आयंक (आतंक) *m.* disease

आयर (आचर्) *v.* to follow

आयरिय (आचार्य) *m.* teacher
आवई (आपद्) *f.* calamity, disaster

आस (अश्व) *m.* horse

आसत्य (आश्वस्त) *p.p.* consoled

आसा (आशा) *f.* hope

इडम (इभ्य) *m.* merchant, rich man

इसि (ऋषि) *m.* sage

इहलोय (इहलोक) *m.* this world

इन्दिय (इन्द्रिय) *n.* sense organ

ईसर (ईश्वर) *m.* god

उचिय (उचितं) *adj.* proper

उजम (उद्यम्) *v.* to try, to strive

उजाण (उद्यान) *n.* garden

उट्टा (उत्था) *v.* to get up

उट्टं (ऊर्ध्वं) *adv.* upwards

उदाहर *v.* to explain, to utter

उम्हा (उष्मन्) *f.* heat

उवलिप (उपलिप्) *v.* to be-smear

उवसम (उपशम) *m.* pacification

एक (एक) one

एगागी (एकाकिन्) *adj.* alone

एत्तिय (एतावत्) *adj.* so long

एत्थ (अत्र) *adv.* here

एरिस (एतादृश) *adj.* like this

ओसह (औषध) *n.* medicine

कह (कपि) *m.* monkey

कओ (कुतः) *adv.* whence

कज (कार्य) *n.* work, duty

कड (कृत) *p. p.* done, created
 कडुयत्तण (कटुक्ख) *n.* bitterness
 कदिण (कदिन) *adj.* hard
 कण्ण (कर्ण) *m.* ear
 कत्तो (कुतः) *adv.* whence, where
 कइम (कदम) *m.* mud
 कन्ना (कन्या) *f.* girl, daughter
 कम्मल *m.* lotus
 कम्म (कर्मन्) *n.* act, deed
 कयत्थ (कृतार्थ) *adj.* fortunate
 कर (कृ) *v.* to do
 कला *f.* art
 कह (कथ) *v.* to tell
 कहं (कथं) *adv.* how
 कहा (कथा) *f.* story
 कंतार (कान्तार) *n.* forest
 काम *m.* pleasure
 काय, काग (काक) *m.* crow
 कारण *n.* cause
 काल *m.* time
 कालगाय (कालगत) *p. p.* died
 किरण *m.* ray
 किवा (कृपा) *f.* compassion
 किंकर *m.* servant
 कील (क्रीड्) *v.* to play
 कुडुम्ब (कुटुम्ब) *n.* family
 कुण (कृ) *v.* to do
 कुप्प (कुप्) *v.* to get angry
 कुमार *m.* prince, boy
 कुल *n.* family
 कुसल (कुशल) *adj.* clever
 कुसुम *n.* flower

कूडग्गाह (कूटग्गाह) *m.* hunter
 केवलपरियाय (केवलपर्याय) *n.* life of an omniscient
 कोडि (कोटि) *f.* crore
 कोल्हुय (कोष्ठुक) *m.* fox
 कोव (कोप) *m.* anger
 कोह (क्रोध) *m.* anger
 खण (खन्) *v.* to dig
 खत्तिय (क्षत्रिय) *m.* warrior
 खल *adj.* wicked
 खलु *ind.* indeed
 खेड (खेट) *n.* village
 खेय (खिद्) *v.* to torment, to trouble
 गच्छ (गम्) *v.* to go
 गण (गण्) *v.* to count
 गणहर (गणधर) *m.* pupil, disciple
 गणि (गणिन्) *m.* monk, leader
 गय (गज) *m.* elephant
 गरुय (गुरुक्) *adj.* great
 गर्व (गर्व) *m.* pride
 गस (ग्रस्) *v.* to swallow
 गहण (गहन) *adj.* thick
 गहिय (गृहीत) *p. p.* caught, taken
 गंध *m.* smell, scent
 गाय (गै) *v.* to sing
 गाम (ग्राम) *m. n.* village
 गाहावड् (गृहपति) *m.* householder
 गिल (गिर) *v.* to swallow
 गिलाण (ग्लान) *m.* sick person

गिरा (गीः) *f.* speech, word
 गिह (गृह) *n.* house
 गुण (गुण *m.*) *n.* virtue
 गुरु *m.* teacher
 गेण्ह (ग्रह्) *v.* to take
 गोव (गोप) *m.* cow-herd
 चत्तारि (चत्वारि) four
 चय (त्यज्) *v.* to abandon
 चर (चर्) *v.* to wander
 चरण *n.* foot
 चरिय (चरिय) *n.* conduct
 चंद (चन्द्र) *m.* the moon
 चिट्ठ (स्था) *v.* to stand
 चित्त *n.* mind
 चिन्त (चिन्त्) *v.* to think
 चेइय (चैत्य) *n.* temple
 छट्ठि (षष्टि) sixty
 छन्न *p. p.* covered
 छाया *f.* shade
 छिंद (छिद्) *v.* to cut
 छेय (छेद्) *v.* to cut
 जइ (यदि) *ind.* if
 जणय (जनक) *m.* father
 जणवय (जनपद) *n.* country
 जयं (यतन्) *ind.* carefully
 जय (जि) *v.* to conquer
 जरा *f.* old age
 जल *n.* water
 जलहर (जलधर) *m.* cloud
 जहा (यथा) *ind.* as
 जंप (जल्प्) *v.* to speak
 जाण (ज्ञा) *v.* to know
 जाय (जात) *p. p.* arose

जिय (जीव्) *v.* to live
 जीव *m. n.* life
 जीव (जीव्) *v.* to live
 जीविय (जीवित) *n.* life
 जुज्ज (युज्) *v.* to be proper
 जुज्झ (युष्) *v.* to fight
 जुंज (युज्) *v.* to yoke
 जूय (धूत) *m.* gambling
 जोण्हा (ज्योस्त्ना) *f.* moonlight
 झिया (ध्यै) *v.* to think
 डह (दह्) *v.* to burn
 तक्कर (तस्कर) *m.* thief
 तर *v.* to be able
 तव (तप्स्) *n. m.* penance
 तवस्सी (तपस्विन्) *m.* ascetic
 तहा (तथा) *ind.* so
 ताण (त्राण) *n.* protection
 तिगिच्छ (चिकिस्स्) *v.* to examine
 mine
 तित्थ (तीर्थ) *n.* holy place
 तित्थंकर (तीर्थंकर) *m.* prophet
 ताय (त्रै) *v.* to protect
 तारा *f.* star
 तावस (तापस्) *m.* ascetic
 तीर *n.* bank
 तेत्तीस (त्रयस्त्रिंशत्) thirty-three
 तोल (तुल्) *v.* to weigh
 थोव (स्तोक) *adj.* little, small
 दण्ड *m.* punishment
 दण्ड (दण्डय) *v.* to punish
 दम (दम्) *v.* to control
 दल *n.* leaf
 दन्त (दान्त) *p. p.* -controlled

दाण (दान) *n.* gift
 दाया (दातृ) *m.* donor, giver
 दारिद्र (दारिद्र्य) *n.* poverty
 दास *m.* servant
 दिट्ट (दृष्ट) *p. p.* seen
 दिय (द्विज) *m.* bird, Brahmin
 दिवस *m.* day
 दीण (दीन) *adj.* poor
 दीव (दीप) *m.* lamp
 दीह (दीर्घ) *adj.* long
 दुक्कर (दुष्कर) *adj.* difficult
 दुट्ट (दुष्ट) *adj.* wicked
 दुहम (दुर्दम) *adj.* difficult to control
 दुद्ध (दुग्ध) *n.* milk
 दुम (द्रुम) *m.* tree
 दुरूह (उदुरूह) *v.* climb
 दुल्लह (दुर्लभ) *adj.* difficult to get
 दुस्सील (दुस्सील) *adj.* of bad conduct
 दुही (दुःखिन्) *adj.* miserable
 दूरं *adv.* away, far
 देव *m.* god
 देवउल (देवकुल) *n.* temple
 देवया (देवता) *f.* deity
 देवानुप्पिय (देवानुप्पिय) *adj.* beloved of gods
 देवी *f.* queen
 दोस (दोष) *m.* fault
 दोस (द्वेष) *m.* hatred
 दोहल (दोहद) *m.* pregnancy
 longing

धण (धन) *n.* wealth
 धन्न (धन्य) *adj.* fortunate
 धम्म (धर्म) *m.* religion
 धरणीयल (धरणीतल) *n.* ground
 धवल (धवल्य) *v.* to whiten
 धाव *v.* to run
 नई (नदी) *f.* river
 नट्टसाला (नाट्यशाला) *f.* theatre
 नम *v.* to bow, to bend
 नमो (नमस्) *ind.* salutation
 नयर (नगर) *n.* town
 नर *m.* man
 नरणाह (नरनाथ) *m.* king
 नव nine
 नह (नभस्) *n.* sky
 नंदण (नंदन) *m.* son
 नावा (नौ) *f.* boat
 नास (नाश) *m.* destruction
 नास (नाश) *v.* to destroy
 निग्गह (निग्रह) *v.* to chastise, to punish
 निहल (निर्दल) *v.* to destroy
 निहिट्ट (निर्दिष्ट) *p. p.* taught
 निद्धण (निर्धन) *m.* poor man
 निम्मिय (निर्मित) *p. p.* created
 निरय *m.* hell
 निवड्ढ (नृपति) *m.* king
 निवड (निपत्) *v.* to fall
 निहाण (निधान) *n.* deposit
 निंद *v.* to blame
 निम्ब *m.* kind of tree
 नीय (नीच) *adj.* wicked
 नीसेस (निःशेष) *adj.* all, whole

ने (नी) <i>v.</i> to carry	परहिय (परहित) <i>n.</i> another's welfare
नेया (नेतृ) <i>m.</i> leader	पराइय (पराजित) <i>p.p.</i> defeated
नेह (स्नेह) <i>m.</i> affection	परिगहिय (परिगृहीत) <i>p.p.</i> surrounded
पइ (पति) <i>m.</i> husband	परिचय (परित्यज्) <i>v.</i> to abandon
पउत्त (प्रयुक्त) <i>p.p.</i> placed	परितुष्ट (परितुष्ट) <i>p.p.</i> delighted
पउमचरिय (पद्मचरित) <i>n.</i> life of P.	परिमल <i>m.</i> fragrance
पउर (प्रचुर) <i>adj.</i> abundant	पलाइय (पलायित) <i>p.p.</i> run
पक्खि (प्रक्षिप्) <i>v.</i> to pour, throw	पलित्त (प्रदीप्त) <i>p.p.</i> burning
पच्छा (पश्चात्) <i>ind.</i> afterwards	पवत्त (प्रवृत्त) <i>p.p.</i> begun
पड (पत) <i>v.</i> to fall	पवर (प्रवर) <i>adj.</i> excellent
पडिनि यत्त (प्रतिनिवृत्) <i>v.</i> to return	पविस (प्रविश) <i>v.</i> to enter
पडिपुण्ण (प्रतिपूर्ण) <i>adj.</i> complete	पस्स (दृश्) <i>v.</i> to see
पडिसुय (प्रतिश्रुत) <i>p.p.</i> heard	पसंसणिज्ज (प्रशंसनीय) <i>adj.</i> praiseworthy
पढ (पठ्) <i>v.</i> to recite, to learn	पसिण (प्रश्न) <i>n.m.</i> question
पण्ण (पर्ण) <i>n.</i> leaf	पसीय (प्रसीद) <i>v.</i> favour
पण्ह (प्रश्न) <i>m.</i> question	पसुय (प्रसूत) <i>p.p.</i> gave birth
पत्त (प्राप्त) <i>p.p.</i> reached	पहीण (प्रहीन) <i>adj.</i> free from
पत्थणा (प्रार्थना) <i>f.</i> request	पंकय (पङ्कज) <i>n.</i> lotus
पमाय (प्रमाद) <i>m.</i> carelessness	पंकयवण (पङ्कजवन) <i>n.</i> plot of lotuses
पय (पच) <i>v.</i> to cook	पाइयकव्व (प्राकृतकाव्य) <i>n.</i> Pkt. poetry
पयट्ठ (प्रवृत्त) <i>p.p.</i> started	पाउण (प्राप्) <i>v.</i> to get
पया (प्रजा) <i>f.</i> subjects	पाउस (प्रावृष्) <i>m.</i> rain
पयह (प्रहा) <i>v.</i> to abandon	पाणभूय (प्राणभूत) <i>n.m.</i> animal
पयाण (प्रदान) <i>n.</i> giving	पाणि <i>m.</i> hand
पर <i>adj.</i> other	पाय (पाद) <i>m.</i> foot
परत्थ (परत्र) <i>ind.</i> next world	पायव (पादप) <i>m.</i> tree
परम <i>adj.</i> maximum, highest	पाल (पाल्) <i>v.</i> to protect

पाव (पाप) *n.* sin
 पाव (पाप) *adj.* sinful
 पावर्ग (पावक) *m.* fire
 पावयण (प्रवचण) *n.* preaching
 पिय (प्रिय) *adj.* good
 पीई (प्रीति) *f.* affection
 पील (पीड) *v.* to torment
 पुच्छ (प्रच्छ) *v.* to ask
 पुण्ण (पुण्य) *n.* merit
 पुण्णिमा (पूर्णिमा) *f.* moon-lit
 night
 पुत्त (पुत्र) *m.* son
 पुप्फ (पुष्प) *n.* flower
 पुर *n.* town
 पुरिस (पुरुष) *m.* man
 पुव्वं (पूर्व) *ind.* formerly
 पुव्वरत्त (पूर्वरात्र) *m.* forenoon
 पूय (पूज) *v.* to worship
 पूया (पूजा) *f.* worship
 पेक्खणग (प्रेक्षणक) *n.* drama
 पेच्छ (प्रेक्ष) *v.* to see
 पेह (प्रेक्ष) *v.* to reflect, to
 see
 पोम्म (पद्म) *n.* lotus
 पोय (पोत) *m.* young one
 पोस (पुष्) *v.* to nourish
 फस्स (परुष) *adj.* harsh
 फल *n.* fruit
 फल *v.* to give fruit
 फलसंपत्ती (फलसंपत्ति, फलसंप्राप्ति)
f. accomplishment of ob-
 ject ; getting the fruit
 फुर (स्फुर) *v.* to shine

फुल्ल *v.* to bloom
 फुस (स्पृश) *v.* to touch
 बडुय (बटुक) *m.* fellow, fool
 बत्तीस (द्वात्रिंशत्) thirty-two
 बद्ध *p.p.* built
 बय (बक) *m.* crane
 बल *n.* army
 बंध (बंध) *v.* bind
 बायालीस (द्वाचत्वारिंशत्) forty-
 two
 बाल *m.* child, fool
 बालत्त (बालत्व) *n.* childhood
 बालिया (बालिका) *f.* girl
 बावत्तरि (द्वासप्तति) seventy-two
 बिंबे *n.* disc
 बुद्धि *f.* intellect
 बू (ब्रू) *v.* to speak
 बे (ब्रू) *v.* to speak
 भक्ख (भक्ष) *m.* food
 भक्ख (भक्ष) *v.* to eat
 भयवं (भगवत्) *m.* venerable
 one
 भण (भण्) *v.* to say
 भत्त (भक्त) *n.* meals
 भद्द (भद्र) *n.* welfare
 भर (भृ) *v.* to fill
 भय *n.* fear
 भव्व (भव्य) *m.* good man
 भंग *m.* violation, refusal
 भाय (भी) *v.* to fear
 भार *m.* burden
 भारिया (भार्या) *f.* wife
 भास (भाष्) *v.* to speak

भासा (भाषा) *f.* speech, words
 भिद् (भिद्) *v.* to break
 भीषण (भीषण) *adj.* terrible
 भुवण (भुवन) *n.* world
 भुञ्ज (भुञ्ज) *v.* to eat
 भूव (भूष) *m.* king
 भूषण (भूषण) *n.* ornament
 भोग *m. n.* pleasure
 भोगसमर्थ (भोगसमर्थ) *adj.* able
 to enjoy
 मग्ग (मार्ग) *m.* way
 मच्चु (मृत्यु) *m.* death
 मज्ज (मद्य) *n.* wine
 मज्जाया (मर्यादा) *f.* limit
 मण (मनस्) *n.* mind
 मणुस्स (मनुष्य) *m.* man
 मय (मृत) *p. p.* dead
 मयरंद (मकरंद) *m.* juice
 मलिण (मलिन) *adj.* dirty
 महा (महत्) *adj.* great, big
 महुयर (मधुकर) *m.* bee
 महुर (मधुर) *adj.* sweet
 महुरत्तण (मधुरत्त्व) *n.* sweetness
 मंगल *adj.* auspicious
 मंस (मांस) *n.* flesh
 मा *part.* not
 माण (मान) *m.* pride
 माणुस्सत्तण (मानुषत्व) *n.* man-
 hood
 माया *f.* deceit
 मायापिउ (मातापितृ) *m.* parents
 मार *v.* to kill
 मास *m.* month

माहण (ब्राह्मण) *m.* Brahmin
 मिग (मृग) *m.* deer
 मिलिय (मिलित) *p. p.* joined
 मुक्ख (मूर्ख) *m.* fool
 मुण (ज्ञा) *v.* to know
 मुस (मृषा) *adj.* false
 मुसा (मृषा) *adj.* false
 मुह (मुख) *n.* face, head
 मुहुत्तरेण (मुहुर्तांतरेण) *adv.*
 after a moment
 मुंच (मुच्) *v.* to drop, to
 release
 मूल *v.* root, cause
 मेह (मेघ) *m.* cloud
 मेहावी (मेघाविन्) *m.* wise
 मोर (मयूर) *m.* peacock
 रक्ख (रक्ष) *v.* to protect
 रज्ज (राज्य) *n.* kingdom
 रण्ण (अरण्य) *n.* forest
 रयणी (रजनी) *f.* night
 रवि *m.* sun
 रह (रथ) *m.* chariot
 रंज (रज्) *v.* to delight
 राह (रात्रि) *f.* night
 राहंदिय (रात्रिदिव) *n.* day and
 night
 रायहंस (राजहंस) *m.* royal
 swan
 राया (राजन्) *m.* king
 रीय (क्र) *v.* wander
 रुक्ख (वृक्ष) *m.* tree
 रुवविसेस (रूपविशेष) *m.* beauty
 गारे *m.* disease

रोय (रुद्) *v.* to lament
 लज्ज *v.* to be ashamed
 लब्ध (लब्ध) *p. p.* obtained
 लया (लता) *f.* creeper
 लह (लभ्) *v.* to get
 लहुं (लघु) *ind.* quickly
 लुभ (लुभ्) *v.* to covet
 लोग (लोक) *m.* world
 लोह (लोभ) *m.* greed
 वग्ध (व्याघ्र) *m.* tiger
 वच्च (व्रज्) *v.* to go
 वच्छ (वत्स) *m.* child
 वच्छ (वृक्ष) *m.* tree
 वड्ड (वृध्) *v.* to increase
 वण (वन) *n.* forest
 वण्ण (वर्ण) *v.* describe
 वद्धावणय (वर्धापनक) *n.* birth ceremony
 वप्पीहय *m.* cātaka bird
 वय (वचस्) *n.* word
 वय (व्रत) *m.* vow
 वय (वच्) *v.* to speak
 वयण (वचन) *n.* word
 वयंस (वयस्य) *m.* friend
 वरं *ind.* better
 वराग (वराक) *m.* wretched man
 वरिस (वर्ष) *v.* to shower
 वल्लह (वल्लभ) *adj.* dear
 वस (वस्) *v.* to live
 वह *v.* to carry
 वह (वध्) *v.* to kill
 वा *ind.* or

वा *v.* to blow
 वाणर (वानर) *m.* monkey
 वायस *m.* row
 वारि *n.* water
 वावि (वापि) *f.* well
 वास (वर्ष) *n.* year
 वास (वर्ष) *m.* country
 वाहि (व्याधि) *f.* disease
 विउल (विपुल) *adj.* abundant
 विज्ज (विद्) *v.* to be
 विज्जा (विद्या) *f.* knowledge
 विणय (विनी) *v.* to control
 विणय (विनय) *m.* modesty
 वित्त *n.* wealth
 विपरिणम *v.* to change
 विभूसिय (विभूषित) *p. p.* decorated
 वियस (विकस) *v.* to bloom
 वियार (विचार) *m.* thought
 विसत्तण (विषत्त्व) *n.* poison
 विसाय (विषाद) *m.* dejection
 विसाल (विशाल) *adj.* extensive
 विही (विधि) *m.* fate
 वीइकत (व्यतिक्रान्त) *p. p.* past
 वीर *m.* hero
 वीर *adj.* brave
 वीरिय (वीर्य) *n.* energy
 वेज्ज (वैद्य) *m.* physician
 वेला *f.* time
 वोच्छ (विच्छिद्) *v.* to cut
 सक्क (शक्) *v.* to be able
 सक्कय (संस्कृत) *n.* Sanskrit
 सक्कार (सत्कार) *m.* honour

सकार (सकारय) *v.* to honour
 सकरा (शर्करा) *f.* sugar
 सम (स्वर्ग) *m.* heaven
 सत्तरि (सप्तति) seventy
 सत्तु (शत्रु) *m.* enemy
 सत्थ (सार्थ) *m.* caravan
 सत्थ (शस्त्र, शास्त्र) *n.* science
 weapon
 सद्द (शब्द) *m.* sound
 सद्धि (सार्धम्) *ind.* with
 सप्प (सर्प) *m.* serpent
 सप्पि (सर्पिस्) *n.* ghee
 सफल *adj.* fruitful
 समग्ग (समग्र) *adj.* whole
 समज्झिण (समाज्य) *v.* to ac-
 quire
 समण (श्रमण) *m.* monk
 समणवत्थ (श्रमणवस्त्र) *n.* monk's
 garment
 समय *m.* time
 समायर (समाचर) *v.* to per-
 form
 समासेण (समासेन) *ind.* briefly
 सर *v.* to move
 सय (शत) hundred
 सय, सुय (स्वप्) *v.* to sleep
 सवण (श्रवण) *n.* hearing, ear
 सव्व (सर्व) *pro.* all
 सव्वाडय (सर्वायुष्क) *n.* whole
 life
 ससुरकुल (श्वसुरकुल) *n.* house of
 the father-in-law
 संदेह *m.* doubt

संपद्द (संप्रति) *adv.* now
 संपाडिय (संपादित) *p.p.* accom-
 plished, fulfilled
 संभव *v.* to arise
 संसग्गि (संसर्ग) to contact
 संसार *m.* worldly life
 साम *m.* conciliation
 सामि (स्वामिन्) *m.* master
 साला (शाला) *f.* school
 साहा (शाखा) *f.* branch
 साहारण (साधारण) *adj.* common
 साहु (साधु) *m.* sage
 साहु (साधु) *adj.* good
 सिक्ख (शिष्य) *v.* to learn
 सिग्घं (शीघ्रम्) *ind.* quickly
 सिद्ध *m.* liberated soul
 सिद्धि *f.* liberation
 सियाल (शृगाल) *m.* jackal
 सिर (क्षिरस्) *n.* head
 सिलोग (श्लोक) *m.* verse
 सिहर (शिखर) *n.* top.
 सिंच (सिच्) *v.* to sprinkle
 सिंह *m.* lion
 सीयल (शीतल) *adj.* cool
 सील (शील) *n.* good conduct
 सुकयं (सुकृतं) *ind.* well done
 सुक्कट्ट (शुष्ककाष्ठ) *n.* dry wood
 सुण (श्रु) *v.* to hear
 सुत्त (सूत्र) *n.* thread, passage
 सुद्ध (शुद्ध) *adj.* pure
 सुपत्त (सुपात्र) *n.* fitting man
 सुपुत्ति (सुपुरुष) *m.* good man
 सुबहु *adj.* abundant

सुमिण (स्वप्न) *n.m.* dream

सुमिणस्य (स्वप्नशास्त्र) *n.* science
of dreams

सुय (सुत) *m.* son, *p.p.* heard

सुयण (सुजन) *m.* good man

सुवण्ण (सुवर्ण) *n.* gold

सुसील (सुशील) *adj.* of good
conduct

सुह (सुख) *n.* happiness

सुहंसुहेण (सुखंसुखेन) *adv.*
happily.

सुही (सुखी) *adj.* happy

सुंदर *adj.* beautiful

सेउ (सेतु) *m.* bridge

सेट्ठ (श्रेष्ठ) *adj.* superior

सेण (श्येन) falcon

सेणा (सेना) *f.* army

सेव *v.* to serve

सेवा *f.* worship

सोग (शोक) *m.* grief

सोयणिज्ज (शोचनीय) *adj.* lamen-
table

हण (हन्) *v.* to kill

हत्य (हस्त) *m.* hand

हर (ह्र) *v.* to take away

हव (भू) *v.* to be become

हंस *m.* swan.

हाय (हा) *v.* weaken

हास *m.* mockery

हिरण्ण (हिरण्य) *n.* gold

हियय (हृदय) *n.* heart

हिंसग (हिंसक) *adj.* harmful

हो (भू) *v.* to become

ENGLISH ARDHA-MAGĀDHĪ GLOSSARY

Abstain विरम <i>v.</i>	Believe सह <i>v.</i>
Always सदा <i>ind.</i>	Below अर्ध <i>ind.</i>
Animal पशु <i>m.</i> पाण <i>m. n.</i>	Benares वाणारसी <i>f.</i>
Angry रुद्ध <i>adj.</i>	Better वरं <i>ind.</i>
Arise पादम्भव <i>v.</i>	Big महा <i>adj.</i> महालय <i>adj.</i>
Arm बाहा <i>f.</i>	Bind बंध <i>v.</i>
Army सेना <i>f.</i> बल <i>n.</i> सेना <i>n.</i>	Bird स्वर्ग <i>m.</i> दिय <i>m.</i> पक्षि <i>m.</i>
Arrow सर <i>m.</i> उरु <i>m.</i> बाण <i>m.</i>	Birth जन्म <i>n.</i>
Ascetic तावस <i>m.</i> तवस्सि <i>m.</i>	Blind man अंध <i>m.</i>
Ask पृच्छ <i>v.</i>	Blow वा <i>v.</i> वाय <i>v.</i>
Assembly सभा <i>f.</i>	Boat नावा <i>f.</i>
Attempt प्रयत्न <i>m.</i> जय <i>v.</i>	Body शरीर <i>n.</i> देह <i>m.</i> तणु <i>f.</i>
Aversion अरि <i>f.</i>	Bond बंधन <i>n.</i>
	Book पोथ्य <i>n.</i> ग्रंथ <i>m.</i>
Bark तया <i>f.</i> छवी <i>f.</i>	Boundary मज्जाया <i>f.</i> सीमा <i>f.</i>
Battle युद्ध <i>n.</i>	Bow धनु <i>n.</i>
Battle-field रण <i>n.</i> रणभूमी <i>f.</i>	Branch साहा <i>f.</i> डाला <i>f.</i>
Beast पशु <i>m.</i>	Brave सूर <i>adj.</i>
Be born जाय <i>v.</i>	Break भिंद <i>v.</i>
Be called बुद्ध <i>v.</i>	Bring आणे <i>v.</i>
Become भव <i>v.</i> हव <i>v.</i> हो <i>v.</i>	Brother भाया <i>m.</i> भाउय <i>m.</i>
Begin आरंभ <i>v.</i> पारंभ <i>v.</i>	Burn डह <i>v.</i>
Before पुरओ <i>ind.</i> अगाओ <i>ind.</i>	
Beggar वणिमग <i>m.</i>	Calm संत <i>adj.</i> पसंत <i>adj.</i>
Behave आचर <i>v.</i>	Canon आगम <i>m.</i>

- Carry वह *v.* ने *v.*
 Catch गेण्ह *v.* धर *v.*
 Cause हेउ *m. n.* कारण *n.*
 Chapter अङ्गयण *n.*
 Child बाल्य *m.*
 Childhood बालभाव *m.* बालत्तण
n.
 Clever पडु *adj.* निउण *adj.*
 Climb आरुह *v.*
 Cloud मेह *m.* पओहर *m.* जलहर
m.
 Colour वर्ण *m.*
 Come आगच्छ *v.*
 Commit कर *v.* आयर *v.*
 Conceal गूह *v.* निगूह *v.*
 Conquer जय *v.* जिण *v.*
 Control संजम *v.* दम *v.*
 Cottage कुडीर *n.*
 Country जणवय *m.* विसय *m.*
 देस *m.*
 Cowardly भीरु *adj.* कायर *adj.*
 Create उप्पाय *v.* कर *v.*
 Creeper लया *f.*
 Cross तीर *v.* उत्तर *v.*
 Crow काग *m.*
 Crown मउड *m.*
 Cry रुय *v.* रुव *v.* रोय *v.*
 Current सोय *m.*
 Cut छिद *v.*
 Dance नच्च *v.*
 Day दिवस *m.* दियह *m.* दिण *m.*
 Deal ववहर *v.*
 Death मरण *n.* मच्चु *m.*
 Deceive वंच *v.*
 Deed किच्च *n.* काम *n.*
 Deep गहिर *adj.*
 Deer मिग *m.*
 Defeat पराजिण *v.*
 Deity देवया *f.*
 Delay विलम्ब *m.*
 Delight रह *f.*
 Demon असुर *m.* दाणव *m.*
 Deserve अरिह *v.*
 Devoid of wealth धणहीण *adj.*
 निद्धण *adj.*
 Difference अंतर *n.* विसेस *m.*
 Different विविह *adj.*
 Direction दिसा *f.* दिसाभाग *m.*
 Discharge पक्खिव *v.*
 Dog साण *m.*
 Drink पिब *v.* पा *v.*
 Dust रय *n.*
 Ear कण्ण *m.*
 Eat भक्ख *v.*
 Eight अट्ठ
 Elder गुरु *adj.* जेट्ठ *adj.*
 Elephant गय *m.* हत्थि *m.* करि
 Eleven एयारह, एक्कारस
 Enemy सत्तु *m.* अरि *m.*
 Energy वीरिय *n.*
 Examine तिगिच्छ *v.* परिक्ख *v.*
 Enjoy भुंज *v.* सेव *v.*
 Experience अणुभव *m.*
 Explain वियागार *v.* विवर *v.*

Eye नयण *n.* चक्षु *n.*

Fade किलाम *v.*

Fall पड *v.*

Family कुल *n.* कुटुंब *n.*

Fast सिग्घं *adj.*

Father पिया *m.* जणय *m.*

Fault दोस *m.*

Flesh मंस *n.*

Flower पुष्प *n.* कुसुम *n.*

Fly उड्डे *v.*

Fight जुझ *n.*

Fire अगि *m.* जलण *n.*

First पढम

Fish मच्छ *m.*

Five पंच

Follow आयर *v.* अणुसर *v.*

Food भक्ख *m.* अन्न *n.*

Fool बाल *m.* मुक्ख *m.*

Foot पाय *m.* चलण *m.*

Forest वण *n.* रण *n.* कंतार *n.*

Form रूव *n.*

Forsake चय *v.* जहा *v.*

Forty-five पणयालीस

Free सुंच *v.*

Frighten बीह *v.*

Garden उज्जाण *n.*

Garland माला *f.* हार *m.*

Get लह *v.*

Gift दाण *n.*

Girl कन्ना *f.*

Give दे *v.*

Give birth पसूय *v.*

Go गच्छ *v.* वच्च *v.*

God ईसर *m.* देव *m.*

Golden सुवण्णमइय *adj.*

Good deed सुक्कम *n.*

Goodness सील *n.* सुसहाव *m.*

Grasp गेण्ह *v.* जाण *v.*

Greek जवण *m.*

Green हरिय *adj.*

Hand हत्थ *m.* कर *m.* पाणि *m.*

Happiness सुह *n.*

Head सिर *n.* सीस *n.*

Heat उम्हा *f.*

Heaven सग्ग *m.* सुरलोय *m.*

Help साहेज्ज *n.*

Hero वीर *m.*

Hide निगूह *v.*

Himself अप्पा *m.* सय *adj.*

Honour पूय *v.* सक्कार *v.*

Honourable अरहणिज्ज, पूयणिज्ज
adj.

Horse आस *m.* तुरंगम *m.*

Household गिह *n.* गेह *n.* घर *n.*

Householder गाहावद् *m.* सावग
m.

Hundred सय

Hungry छुहिय *adj.*

Hunter वाह *m.*

Hurt हिंस *v.* हण *v.*

Inviolable अणुल्लंघणिज्ज *adj.*

Jackal सियाल *m.*

Jewel रयण *n.* मणि *m.*

Kill हण *v.* मार *v.*

King निव *v.* भूव *m.* राया *m.*

Kingdom रज्ज *n.*

Know जाण *v.* मुण *v.*

Knowledge नाण *n.*

Lament सोय *v.* विलव *v.*

Lamp दीव *m.*

Leader नेया *m.*

Leaf पण्ण *n.* पत्त *n.*

Leave चय *v.* जहा *v.*

Liberated सिद्ध *adj.*

Liberation सिद्धि *f.* मोक्ख *m.*

Light पल्लीव *v.*

Lion सीह *m.* सिंह *m.*

Live जिय *v.* वस *v.*

Living being पाण *m. n.* जीव *m.*

Long दीह *adj.*

Lost पण्ड *adj.*

Lump of gold सुवण्णखण्ड *m.*

Maid कम्मा *f.*

Man नर *m.* मणुस्स *m.*

Many बहु *adj.*

Meaning अत्थ *m.*

Merit पुण्ण *n.* गुण *n.*

Meritorious पुण्ण *adj.*

Mind मण *n.* चित्त *n.*

Minister अम्मच्च *m.* मन्ति *m.*

Misdeed दुक्कय *n.* पावकम्म *n.*

Misery दुक्ख *n.*

Monk समण *m.* साहु *m.* अणगार *m.*

Monkey वाणर *m.* कइ *m.*

Month मास *m.*

Mother माया *f.* जणणी *f.*

Motto वयण *n.*

Move सर *v.*

Nectar अमय *n.*

Never न कया वि

Nine नव

Non-violence अहिंसा *f.*

Northern उत्तरिहि *adj.*

Obedience आणाकरत्तण *n.*

Obey आणं पाल *v.*

Obstacle विग्घ *n.* अंतराय *m.*

Obtain पाव *v.* पाउण *v.*

Occasion पसंग *m.* समय *m.*

Ocean सायर *m.*

Omniscience केवलनाण *n.*

Omniscient केवलनाणि *m.*

One एग, एक.

Order आणा *f.*

Outside बाहिं *adv.* बहिया *adv.*

Palace पासाय *m.*

Parents अम्मापिउ *m.*

Path मग्ग *m.*

Peace संति *f.*

Penance तव *m.*

Penny क़ाहावण *m.* क़वड्डिया *f.*
 People जण *m.* लोग *m.*
 Perform कर *v.* तव *v.*
 Person जण *m.* मणुस्स *m.*
 Philosopher तत्त्वविड *m.*
 Physician वेज्ज *m.*
 Pious धम्मिग *adj.*
 Pleasure भोग *m.*
 Poet कइ *m.*
 Poor man दरिह *m.* निद्धण *m.*
 Possible सक्क *adj.*
 Power बल *n.*
 Powerful सूर *adj.* बलवं *adj.*
 Practise आयर *v.*
 Praise थुण *v.* पसंस *v.*
 Preach आइक्ख *v.* कह *v.* उवइस्स
v.
 Preceptor आयरिय *m.*
 Pride गब्ब *m.*
 Principle तत्त *n.*
 Produce विउब्ब *v.* उप्पाय *v.*
 Punish दण्ड *v.*
 Pupil सीस *m.*
 Question पण्ह *m.* पसिण *n.*
 Rain पाउस *m.*
 Relative नाइ *m.* नियग *m.*
 Religion धम्म *m.*
 Respect सम्माण *v.*
 Return पच्चागच्छ *v.* पडिणियत्त *v.*
 Reward पाहुड *n.*
 Rogue सद *m.*

Rope रज्जु *f.*
 Run धाव *v.*
 Salutation नमो *ind.*
 Salute नम *v.*
 Same तं चिय
 Say भण *v.* भास *v.*
 School साला *f.*
 Scriptures आगम *m.*
 See पास *v.* पेह *v.*
 Self-control संजम *m.*
 Serpent सप्प *m.* सरीसव *m.*
 Servant किंकर *m.* दास *m.*
 Serve सेव *v.* उवट्टा *v.*
 Show दंस *v.*
 Sing गाय *v.*
 Sink निब्बुड *v.*
 Sky नह *n.*
 Slowly सणियं *adv.*
 Son पुत्त *m.* सुय *m.*
 Song गीय *n.* गाहा *f.*
 Speak वय *v.* भास *v.* बे *v.*
 Stand चिट्ठ *v.*
 Steal चोर *v.*
 Stick लग्ग *v.* दण्ड *m.*
 Stolen चोरिय *p.p.*
 Strength बल *n.*
 Strong दद *adj.* कढिण *adj.*
 Student अंतेवासी *m.* सीस *m.*
 Study पढ *v.* सिक्ख *v.* अहिज्ज *v.*
 Suffer सह *v.* अहियास *v.*
 Sweet महुुर *adj.*
 Sword असि *m.* खम्मा *m.*

Take गेण्ह <i>v.</i>	Valuable महग्य <i>adj.</i>
Teach सिक्खाव <i>v.</i>	Vanquished पराइय <i>p.p.</i>
Teacher आयरिय <i>m.</i>	Venerable भयवं
Temple देवउल <i>n.</i> आययण <i>n.</i>	Village गाम <i>m.n.</i>
Ten दस	Virtue गुण <i>m.n.</i>
Theatre नटसाला <i>f.</i>	Wait upon उवट्टा <i>v.</i> सेव <i>v.</i>
There तत्थ <i>adv.</i>	Want इच्छ <i>v.</i>
Thicket गहण <i>n.</i>	Warrior जोह <i>m.</i> खत्तिय <i>m.</i>
Thief चोर <i>m.</i> तक्कर <i>m.</i> तेण <i>m.</i>	Water जल <i>n.</i>
Think चिंत <i>v.</i>	Wealth धन <i>n.</i> संपया <i>f.</i>
Thinking विचार <i>m.</i>	Wealthy धणिय, धणवंत <i>adj.</i>
Thirsty पिवासिय <i>adj.</i>	Weapon सत्थ <i>n.</i>
Thirty तिस	Wicked दुट्ठ <i>adj.</i>
Thirty-six छत्तीस	Wicked man दुज्जण <i>m.</i>
Thread सुत्त <i>n.</i>	Wife भारिया <i>f.</i> भज्जा <i>f.</i>
Throw खिव <i>v.</i>	Wine मज्ज <i>n.</i>
Time वेला <i>f.</i> समय <i>m.</i>	Wind वाउ <i>m.</i> अणिल <i>m.</i>
Touch फंस <i>v.</i> फास <i>v.</i>	Wise man बुह <i>m.</i> मेहावि <i>m.</i>
Town नयर <i>n.</i>	Wish इच्छ <i>v.</i>
Travel पवस <i>v.</i>	Without विणा
Tree रुक्ख <i>m.</i> पायव <i>m.</i>	Whole सन्व <i>adj.</i> समग्ग <i>adj.</i>
Truth सच्च <i>n.</i>	Wood दारु <i>n.</i> कट्ट <i>n.</i>
Try जय <i>v.</i> उज्जम <i>v.</i>	Word सह <i>m.</i>
Twenty-four चउवीस	World जय <i>n.</i> लोग <i>m.</i>
Twenty-seven सत्तावीस	Worldly life संसार <i>m.</i>
	Worship पूय <i>v.</i> अच्च <i>v.</i>
Understand जाण <i>v.</i>	Year वास <i>m.</i> वरिस <i>n.</i>
Universe जय <i>n.</i>	Young तरुण <i>adj.</i>
Use उवभोग <i>m.</i>	Younger कणिट्ठयर <i>adj.</i>

EXPLANATORY INDEX

The figures refer to sections.

Abhinihita (*abhinidhāna*: implosion, incomplete articulation) 50.

Ab. Ablative.

Ablative (*pañcamī*) sing. forms of 153; uses of 380 f. of starting point 380; of continuous action 380; of origin 381; of motive 381; of comparison 382; with verbs 383; w. nouns 384; w. adverbs and prepositions 385; identical with Ins. 386; place of 489; Ab. compound 509.

Ablaut (vowel gradation: the variation of vowel in different forms of the same words due to former accentual conditions) in Sk. 109.

Cf. *Guṇa*, *Vṛddhi*, *Samprasaṛaṇa*.

Absolute use of Inst. 372; of Genit. 393; of Loc. 402.

Accent (*svara*: musical accent, pitch, intonation: variations in the pitch of the

voice by the increase or decrease of vibrations of the vocal cords; marked by ' on the vowel of the accented syllable) 11, 107, initial 109,23; penultimate 109; effects of 121 f. producing contraction 130; on the thematic vowel 123; shifting of 11,109; words without accent 139.

A. Accusative.

Accusative (*dvitīyā*) for Nom. 351; uses of 352 f. w. verbs of motion 353; double 354; cognate 355; of time and place 356; w. verbal nouns 357; producing adverbs 358; place of 486; Acc. compound 509.

Active (where the subject is not interested in a personal manner. Cf. *parasmaipada*).

Adjective (*viśeṣaṇa*) agreement of 193; Fem. 187; as past pass. part. 208; as present part. 229; Fem. in -ī 242;

- in -*ni* 242; possessive 279, 280; of the value of potential part. 282; its origin 282; comparative and superlative degrees of 284; numeral 314; agreement of 337; w. Inst. 370; w. Dat. 379; w. Gen. 389; w. Loc. 400; place of 482; forming compound 507; as the first member of a compound 511; as second member of a comp. 511; as both members of a comp. 511; in a comp. 514.
- Adverb (*kriyāviśeṣaṇa*) as present part. 228; numeral 315; of place 319; of time 320; of manner 321; origin of 322; suffixes of 322; from Acc. 358; from Inst. 386; from Dat. 376; w. Dat. 379; from Abl. 386; from Gen. 394; from Loc. 403; place of 495; as first member of comp. 511; 514; as comp. 515; phonetic change in 73.
- Affricative (a consonantal combination of explosive and homorganic fricative forming one sound unit; Sk. *c*, *j*.) 5.
- Agreement (*sāmānādhikaraṇya*: concord, congruence: the formal similarity between two words as regards gender, number, case and person) 529; causes of its break 329; of subject and predicate 330; of substantive and adjective 337.
- Alphabet (*varṇasamāmnāya*) 6.
- ALSDORF L. (*Āpabhraṃśa-studien*. Leipzig 1937.) 173; 189; 235; 237.
- Alternance (phonetic changes by which closely connected words, which formerly had the same or practically the same sound, become more or less differentiated in sound) between long vowel and *anusvāra* 127.
- Alveolar (*dantamūlya*: sound produced by contact of the tongue with the teeth ridge called alveoli) 5; *n* becoming alveolar 32.
- AMg. Ardha-Māgadhi. 1 f.
- Anunāsika (a nasal vowel or a consonant) 6; pronunciation of 7; in Masc. nouns 148; in Neut. nouns 216.
- Analogy (the similarity of meaning of two words producing a corresponding similarity of sound) in nominal forms 153; in classes of verbs 178; in declension 189; 200; 201; 216; in pronouns 226; in forms of present active part. 228; in forms of imperative 235; in second person pronoun 238; doubling by 123.

- Analytical construction for Acc. 359.
- Anaptyxis (*svarabhakti*: the development of a sound as a glide between two other sounds) 65; 117; in passive 265; in gerund 249.
- Ant. *Antagaḍadasāo* ed. Dr. Vaidya.
- Antithesis (contrast between two statements) 468.
- Anudātta* (grave accent) 121.
- Anusvāra* ('after-sound'). 6; pronunciation of 7; for nasal 66; replaced by *para-savarna* 82; for a long vowel 127; in declension 148; analogically extended 154; 216; 226.
- Aorist (*luṇ, adyatani*: morphologically a theme which admits of only secondary inflections in the indicative and semantically originally expressing a perfective action like that of 'find') forms of 204; 205; injunctive forms of 235.
- Apabhraṁśa 41; forms of verbs in 179; of nouns 188.
- Apposition (of the two substantives in the same case the one which determines the other in some particular or explains it further) place of 483; in comp. 514.
- Archaism (older formation) in vocabulary 14.
- Ardha-Māgadhi 1; language 1; name of 1; canon in 2; preserving older aspects than Sk. and Pāli 91.
- Ārṣa (= AMg.) 2.
- Article, substitute for 328; origin of 328; in canonical prose 328.
- Articulation, mode of (*prayatna*) 5; place of (*sthāna*) 5; change of place of 24; retroflex (*pratiṣṭhita*: a sound articulated with the tip of the tongue turned up and back towards the palate) 31.
- Aśoka, inscriptions of 42.
- Aspect (Aktionsart: nature of the action denoted) of the verb 160.
- Aspirate (*ūṣman*: a sound containing the sound [h] 5; 6; nasal 15; aspiration of initial consonants 22; loss of aspiration 23; of medial consonants 37; loss of 38; influence of 38; absence of 79; followed by nasal 87; by semi-vowel 91; by liquid 94; free nature of 30.
- Assimilation (The total or partial conformation of one sound to another) 55; principle of 57; regressive 58; 64; 76; 83; 95; progressive 63; 67; violation of the rules of 97; of vowels 111; of -y- 249; 277.

- Association causing change of gender 185.
- Āśvaghoṣa 42.
- Asyndeton (coordination or subordination without the use of a particle) 464; 473.
- Athematic (verbal forms or verbs without the thematic vowel which was originally *e/o* (Sk. *-a*); in Sk. all the conjugations except the 1st, 4th and 6th, all of which have a theme in *-a*) ending of imperative 237; conjugation 168.
- Ātmanepada (medial: action in which the subject is personally interested) forms of 161; in passive 161; of aorist 204.
- Augment (the vowel *-a* (**e*) placed before a verbal form to express the meaning of a past action) 205.
- Aup. *Aupapātikasūtra* ed. Leumann.
- Austro-Asiatic languages 25.
- Av. Avestā.
- Avagraha 12.
- Avayayibhāva (adverbial) comp. 515.
- Ay. *Ācārāṅga* ed. Schubring.
- Back vowel 5.
- Bahuvrihi (possessive) comp. 514.
- Bases of nouns, strong, weak, extended 151; of Neuter nouns 175; of Fem. nouns 186; of Mas. nouns 198; weak 294; of verbs 166; thematic 166; athematic 168; of future 218; special base of future 222.
- Bhag. *Bhagavatisūtra* (*Vyākhyāprañjapti*).
- Binding vowel (*iṭ*) in past passive part. 208; dropping of 217; 219; origin of 219; in gerund 249.
- BLOCH J. (*La formation de la langue marathe* 1920; *Some Problems of Indo-Aryan Philology* 1923; *L'indo-aryen du veda aux temps modernes* 1934.) 32; 49; 101; 110; 116; 121; 123; 154; 173; 189; 204; 226; 235; 247.
- BRUGMANN K. (*Kurze Vergleichende Grammatik der Indogermanischen Sprachen* 1904) 101.
- [ç] = palatal fricative like *ch* in German *Bücher*; original value of Sk. ś.
- Case (*vibhakti*) loss of Dat. 147.
- Causal (*ñic*, *kārita*) 177; origin of 177; formation of 255; 256; forms of 257; use of 438; 439.
- Cerebral (*mūrdhanya*) 6; softened 31; aspirated 37; influence of 39; origin of 39; opened 41.
- Cerebralisation (change to a cerebral sound) spontaneous

- 24 ; 38 ; 32 ; dependent 39 ;
in past passive part. 39 ;
72 ; due to -r- 74 ; of groups
96 ; in Ṛgveda 74.
- Clause, place of additional 500.
- Commentaries, on Jain canon
1 ; on Pāli canon 1.
- Compound (*samāsa*) words
152 ; 501 f. copulative,
determinative possessive,
adverbial 502 ; of quarters
514 ; with *ādi* etc. 514.
- Comparison with Inst. 372 ;
with Abl. 382.
- Conditional (*īṣṇ*, *kriyātipatti*,
samketa) 444.
- Conjugation (*tiganta*) 162 ;
derivative 163 ; change of
167.
- Conjunct (*saṃyoga*) of
three consonants 86 ; 98 ;
initial 99 ; simplification of
118.
- Conjunctions 325.
- Consonant (*vyañjana*, *hal*)
5 ; 6 ; pronunciation of con-
junct 7 ; changes of 16 ; ini-
tial (*ādya*), medial (*mad-*
hyama), final (*antya*) 17 ;
changes of initial con. 18 ;
19 ; 20 ; 21 ; initial con. of
a compound 26 ; medial 28 f.
preserved 29 ; becoming -h-
30 ; voiced 42 ; final 50 f.
conjunct 54 f. doubling of
56 ; effect of a neighbour-
ing con. 112 ; to avoid
Sandhi 144.
- Construction (*prayoga*) ac-
tive and passive 210 ; active
replacing passive 336.
- Contamination (mixing of two
forms) of verbal forms
204 ; in pronominal forms
226 ; in forms of potential
247 ; of words 38.
- Co-ordination 464 f. with
demonstrative pronoun
465 ; by particle 466.
- D. Dative.
- Daṇḍa* 12.
- Das. *Daśavaikālikasūtra* ed.
Abhyankar.
- Dative (*caturthi*) forms of
153 ; uses of 373 f. of ad-
vantage 374 ; of purpose
375 ; adverbial 376 ; predi-
cative 378 ; with nouns
379 ; place of 488 ; Dat.
Compound 509.
- Declension (*subanta*) : the
system of modification of
noun, adjective or pronoun
to express syntactical rela-
tions) of Mas. nouns in -a
154 ; of Neuter nouns in -a
174 ; of Feminine nouns
184 ; origin of Fem. 189 ;
Ms. Neu. in -i, -u 197 ; its
origin 201 ; Neu. in -i, -u
215 ; its origin 216 ; Fem.
in -i, -u 232 ; Fem. in -i,
-ū 241 ; consonantal 287 ;
of *r* 288 ; of Fem. in *r*
291 ; of -n 292 ; 293 ; of -t

- 294 ; remnants of consonantal decl. 295.
- Denominative (*pratyayadhātu*, *nāmādhātu*) 177 ; 282 ; formation of 301.
- Dental (*dantya* : sound produced by the tongue articulating by approaching or touching the upper teeth) 5 ; 6 ; becoming palatal 24 ; becoming cerebral 24 ; aspirated 37 ; not cerebralised 40 ; opened 41 ; sound of -r- 44.
- Derivatives, primary (*kṛt*, from the root directly) 152 ; 187 ; of Fem. nouns 234 ; secondary (*taddhita* : from a primary derivative) 152 ; nominal 279 f.
- Desiderative (*san* : expressing desire) forms of 302.
- Devoicing (losing voice) 166.
- Dialectal changes of -r 101.
- Diphthongs (*sandhyakṣarā* : a combination of two vowel sounds to form one syllable) of Sk. 104 ; two-fold development of 105 ; 106 ; long 131.
- Direct narration 478.
- Disagreement (*vyadhikaraṇa*) in person 332 ; in number 331 ; in gender 335 ; 338.
- Dissimilation (process by which two similar sounds are made dissimilar to each other) 25 ; 40 ; of vowels 111 ; of -p- 256.
- Dissyllabic (having two syllables) 166.
- Dravidian languages, influence of 38 ; of D. origin 43 ; borrowal from 49.
- Dvandva* (copulative) comp. 503 f. *itaretara* 504 ; *samāhāra* 505 ; of adjectives 506.
- Dvigu* comp. 512.
- [*ḍz*] a affricate sound like Marathi *j* before back vowels.
- [*ḍʒ*] affricate sound like Sk. *j*.
- [*ə*] a neutral vowel like English *above*.
- Epic, language 1 ; usage of verb in 192.
- Enclitic (a word forming one accentual unit with the preceding word) 139.
- Erz. *Ausgewählte Erzählungen* ed. Jacobi 1886.
- Etymology (dealing with the origin of words) popular 14 ; 123.
- Factitive (expressing the idea of causing) 177.
- Fem. Feminine (*strī*).
- Feminine nouns becoming Mas. 150 ; becoming Neu. 175 ; endings of 182 ; suffixes differing from Sk. 187 ; Fem. base of present part. 227.
- Final, protracted (*pluti* : lengthening of a vowel

- sound at the end of a word) 153; in Sk. 50.
- Fricative (sound produced by the friction of the air passing through a narrow passage of the speech organs) 5; labio-dental 34; unvoiced 41; becoming stop 47.
- Front vowel 5.
- Future (*lṛt*, *bhaviṣyanti*) formation of 217; base of 218; second formation of 219; forms of 221; irregular formation of 222; use of 425-429.
- [ḡ] = [ḡ̃] a palatal voiced stop different from the usual palatal series of Sanskrit.
- G. Genitive.
- GEIGER W. (*Pāli Literatur und Sprache* 1916). 24; 73; 109; 110; 154; 189; 204; 247.
- Gemination (*dvih*, *dvirbhāva*, doubling of consonant) of -r- 89; of consonants 110; 123; geminated -ṇṇ- 32.
- Gender (*liṅga*) 145; in Prākṛit 145; change of 145; 150; 175; 185; 198; 216; 234; of a compound 504; 505.
- Generalisation of meaning 14.
- Genitive (*śaṣṭhī*) uses of 387 f. with verbs 388; w. adjectives 389; for Dative 390; w. adverb 391; of time 392; absolute use of 393; place of 490; place of G. absolute 491; Gen. compound 509.
- Germanic, initial accent in 121.
- Gerund (*ktvā*) formation of 248; origin of 249; uses of 250; 453; 458.
- Glide (a transitional sound produced by the vocal organs moving from the articulation of one sound to that of another in speech) 85.
- Grade full (form having the vowel of the accented syllable) 166.
- GRAY L. (*Observations on Middle Indian Morphology*. Bulletin of the School of Oriental Studies 1936.) 173; 189; 204; 247.
- Greek sound of z 20; *peúthomai* 23; *stízō* 23; *dachinabadēs* 30; 41; *telikos* 43.
- GRIERSON G. (*On the Modern Indo-Aryan Vernaculars*) 44.
- Gujarātī sound of -ṇ- 32; 41.
- Guṇa* in roots 256.
- [ḥ] voiced *h* sound as in Sk. *ha*.
- Haplology 125.
- Heteroclitite (made of different declensional schemes) pronoun 299.

Hc. Hemacandra.

Hemacandra (*Prakrit Grammar* Ed. Pischel) 2; on conjuncts 57; on -*y- śruti* 28; on Apabhraṃśa 42.

Hiatus (absence of Sandhi) 129.

[I] open -i- sound like English *pin, think*.

[i] phonetically identically with [j].

I. Instrumental.

I-E. Indo-European 166; 226; 256.

I-I. Indo-Iranian.

Imperative (form of order, *loṭ, pañcamī, ājñā*, formation of 235; conjugation 236; uses of 430-432.

Imperfect (*lan, hyastanī, anadyatanabhūta*, a present action transferred into past) forms of 205.

Impersonal (*bhāve*) 278; 209.

Indicative (expressing a fact) as imperative 237.

Infinitive (*tuman*: a form of the verbal noun felt as independent of the verb) termination of used for Gerund 249; formation of 258; Vedic 259; use of 260; 459-462.

Infix 4.

Inflection 4.

Instrumental (*ṭṭīyā*) plural as Loc. 188; of the subject

209; uses of 360 f. sociative 360; of means 361; of agent 362; of reason 363; of mode of action 364; of time 365; of space 366; of characteristic 367; forming adverb 368; w. verbs 369; w. nouns 370; of prohibition 371; of comparison 372; absolute use of 372; place of 487; Inst. compound 509.

Intensive (*yañ, carakāṛita*: expressing repeated action) forms of 303.

Interchange of -v- and -b- 34; of liquids 44; in Sk. 44; of semivowels 45; between -m- and -ṣ- 47.

Intervocalic (placed between two vowels).

Intransitive (*akarmaka*) 209; 352.

Iranian, *atati* 38; ṣ- sound 39; 41; liquids in 44; treatment of conjuncts in 55; -r- sound in 100.

Iterative (a verbal form expressing repeated action).

[j] the sound of *y* in English *yes*, Sk. -*y-*, German *ja*.

JACOBI H. (Introductions to the editions of *Bhavisattakaha* and *Saṃskumāracarīu*) 247; 121, 135; 131; 23.

JOHANSSON 20.

Jain Canon 1; Jain Māhārāṣṭrī 2; Mass. 28; scribes 32.

JAIN B. (*Phonology* of *Punjabi* 1934.) 32.

[k̐] = [k̑] unvoiced palatal stop differing from Sk. c.

Kap. *Kalpasūtra* ed. Schubring.

Karmadhāraya (appositional) compound 511.

Kum. *Kumārāpālpratiḥḥa* ed. Jinavijaya.

L. Locative.

Labial (*oṣṭhya*; sound produced by the contact of the lips) 5; 6; aspirated 37.

Labio-dental (*dantoṣṭhya*; sound produced by the lower lip and the upper teeth).

LASSEN 235.

Lateral sound (sound produced by allowing the air to escape on one or both sides of the tongue with its tip in contact with the palate).

Latin, accent in 121; syllabic division in 118; *īta* 113.

Lengthened grade (*vṛddhi*: a form showing vowel lengthened to compensate the loss of a following vowel).

Liquid (a lateral, rolled or a trilled sound) (*antastha*) 6; followed by mute 74; by

nasal 85; by sibilant 93; conjunct of 92.

Locative (*saptamī*) 147; sing. in AMg. prose 149; sing. from Sk. 200; uses of 395 f. place of 396; for Acc. 396; partitive 397; w. verb 398; w. noun 399; for infinitive 399; w. adjective 400; of time 401; absolute use of 402; for Inst. 403; of place 492; Loc. compound 509; confused with adverb 115.

Loss (*lopa*) of mute 30; of final consonant 51; of one member of the conjunct 57; of vowel 123.

Low grade = weak grade.

Māgadhī language 2; *nirutti* 2. Māgadhism 25; 44.

Māhārāṣṭrī works 32; special features of 42.

Marāṭhī sound of c 75; rhythmic change in 107.

Mārkaṇḍeya (*Prākṛtasarvasva*) on -j- *śruti* 28.

Mas. Masculine.

Masculine (*pums*) nouns becoming neuter 175; becoming Fem. 186; becoming Neuter 216; in -i becoming Fem. 234.

Meaning (*artha*) changes of 14; differentiation in 77.

Media (*ghoṣavat*) voiced stop 5.

Medial (cf. *Ātmagnepada*).

MEILLET A. (*Introduction à l'étude comparative des langues indo-européennes* 1924) 73.

Metaphor (a word denoting a thing which has a similarity with its primary meaning) 14.

Metathesis (*varnaviparyaya*) 126.

Metrical length (length of a syllable due to a following conjunct) 107.

MIA. Middle Indo-Aryan languages.

Mood (*artha* : a verbal form to express the subjective inclination with reference to the action like desire, intention, possibility etc.) imperative 235-237 ; potential 243-247.

Monosyllabic (having one syllable) roots 166.

Morphology (*rūpasiddhi* : system of inflections) 3.

Mute (*sparśa* : the same as a stop, plosive consonant) opened 41 ; becoming liquid 43 ; groups of 58 ; with nasals 63 ; followed by semivowels 68 ; 69 ; by liquid 71 ; by sibilant 75.

N. Nominative.

Nasal. (*anunāsika*, *nāsikya* : speech sound in whose production the nasal cavity acts

as a resonator) 5 ; vowels 5 ; sounds 6 ; opened 41 ; becoming *anusvāra* 52 ; followed by mutes 66 ; -ṇ- 81 ; two nasals 82 ; followed by semivowels 84 ; by liquid 85.

Nasalisation (change into or addition of a nasal sound) spontaneous 119 ; of final vowels 127.

Nay. *Nāyādhammakahāo* Ed. of Āgamodaya Samiti.

Neu. Neuter.

Neuter (*napuṃsaka*, *kṛiba*) becoming Mas. 150 ; of the past passive part. 209 ; compound 505 ; 515.

Neutral vowel (= central vowels formed by the middle of the tongue) 5.

NIA. New Indo-Aryan Languages.

Nir. *Nirayāvaliyāo* Ed. Dr. Vaidya.

Nominative (*prathamā*) sing. in AMg. prose 149 ; sing. of neuter nouns in -a 150 ; plu. of Mas. Neu. 150 ; of the object 209 ; of the subject 209 ; uses of 349 f. of predicate 350 ; of apposition 350 ; with *iti* 351 ; in enumeration 351 ; disjunctive use of 351.

Noun (*nāman*) ending of Mas. 148 ; declension of 149 ; bases of 151 ; derivation of

- 152; endings of Neut. 173; possessive 280; abstract 281; ending in *-r* 288; of agency, of relationship 288; 289; older forms of 289; 290; in *-n* 292; 293; in *-t* 294; w. Inst. 370; w. Dat. 379; w. Abl. 384; w. Loc. 399; as both members of a comp. 511; w. adj. forming comp. 514.
- Number (*vacana*) 146; sing. (*ekav.*) dual (*dviv.*) plu. (*bahuv.*) 146; agreement of 345 f. in comp. 512; as punctuation mark 12; confusion of 205.
- Numeral (*saṅkhyā*) declension of 306-308; enumeration of 309; ordinal 310; fractions 311; multiplicatives 312; distinctives 313; adjective 314; adverb 315; in comp. 316; agreement of 339.
- Object (*karma*) 209; 352; logical 351; indirect 373; place of 486.
- OIA. Old Indo-Aryan languages.
- Opening of stop 41; of sibilant 41; in future 219.
- Optative (= Potential: but expressing the aspect of wish) 247.
- Orthography 3; of AMg. 8; of *-n-* 32; in Sk. 73; for *-l-* 43.
- Orthoepy 3.
- Paḍimātrā* (use of a stroke to mark the vowels *-e -ai -o -au-* before the letter) 8.
- Paiśāci language 42.
- Palatal (*tālavya*: sound produced by the tongue against the hard palate) 5; 6; pronunciation of 7; becoming dental 24.
- Palatalisation (change of a sound into a palatal one) 70; 249.
- Pāli language 1; canon 1; interchange of semi-vowels in 45.
- Pāṇini (*Aṣṭādhyāyī*) 2; 28; 43; 101; 118; 127; 216; 149.
- Parasmaipada* (cf. active) 161.
- Participle (*kṛdanta*) formation of past passive (*karmaṇi bhūta*) 206 use of 209; formation of present active (*kartari vartamāna*) 227; use of 229; present passive (*karmaṇi vartamāna*) 278; use of 274; past active (*kartari bhūta*) 275; future part. 275; potential passive (*kṛtya*) 276; use of 278; uses of present part. 440-444; of past part. 445-450; of potential part. 451-452; place of 493.
- Particle (*nīpāta*) w. Inst. 371; distinctive 467; of causal

- relation 469; conclusive 470; negative (*nañ*) 471; *jahā* 474; *jāva* 476; *jai* 477; place of 496; unaccented 498; as first member of comp. 511; 514; *sa* in comp. 514; *iti* as punctuation 12.
- Passive (*karmani*) formation of 263; irregular bases of 264; forms of 266; use of 267.
- Past (*bhūta*) formation of 203; origin of 204; uses of 421; to express prohibition 423.
- Pau. *Paumacariya* ed. Jacobi.
- Perfect (*lit*, *parokṣa*) forms of 205.
- Person (*puruṣa*) first (*uttama*) second (*madhyama*) third (*prathama*) 162; confusion of 205.
- Phonology (*varṇavicāra*) 3.
- Phrase (*vākyā*) 463 f.
- PISCHEL R. (*Grammatik der Prākṛit-Sprachen* 1900) 20; 46; 57; 70; 73; 75; 77; 97; 102; 107; 110; 120; 121; 150; 154; 189; 204; 226; 235; 246; 247; 248; 279.
- Pk. Prākṛit.
- Plosion lost (28).
- Plu. plural.
- Plural (*bahuvacana*) base 151; meaning of 162; for sing. 237.
- Popular language 179; 188; suffixes of 279.
- Potential (*lin*, *saptamī*, *vidhi*: expressing capacity) formation of 244; forms of 245; mixed with imperative 245; origin of 247; participle of 276; uses of 433-437.
- Prākṛit 1; 2; words differing from Sk. 113.
- Predicate (*vidheya*) agreement of 330; in Dat. 378; place of 481.
- Prefix (*upasarga*) 4; place of 497.
- Preposition (*karmapṛavacanīya*) 323; w. Acc. etc. 323; w. verbs (*upasarga*) 324.
- Pre-Sanskrit 173; sounds 48.
- Present (*laṭ*, *bhavantī*, *varāmānā*) conjugation of 165; 178; 190; 191; origin of forms of 169; of *as-* 170; uses of 416 f. of general truth 417; for future 418; for past 419.
- Preverb (prepositions used with the verb) 249.
- Proclitic (word losing its accent and becoming own unit with the following word) 27.
- Pronoun (*sarvanāman*) declension of personal 225; 238; demonstrative (*darśaka*) 253; interrogative (*praśnārthaka*) 268; other 268; uses of 261-270; indefinite 269; demonstrative 298; 299; 300; agreement

- of, 341; use of personal 404-405; of demonstrative 406-413; of relative (*sambandhi*) 414; of interrogative 415; place of 484; relative in comp. 514.
- Pronunciation (*uccāra*) 7; of -v- 34; of palatal 64; of Pk. -cch- 75; of -y- 35.
- Prothesis (*ādisvarāgama*) 120; prothetic s 23.
- PRZYLUSKI 25.
- Punctuation 12.
- [q] a velar sound like English *come*.
- Quantity 10; syllabic 55.
- [r] sonant sound of *r*. (the same sign with *n*, *l*, *m*).
- [°r] *r* preceded by a reduced vowel.
- Reduplication (*ābhyāsa*: repetition of a syllable or word) of roots 163; 166; 168.
- RENOU L. (*Grammaire Sanscrite* 1930) 282.
- Rg. Prāt. *Rgveda Prātiśākhya*.
- Rhythm as cause of lengthening 108; change due to 189; shortening due to 256.
- Root (*ākhyāta*, *dhātu*) classes of 163; of I conjugation 166; monosyllabic 166; of VI conjugation 166; 167; with nasal 167; with -sko- 167; of IV conjugation 167; dissyllabic 167; of III conjugation 168; dissyllabic 168; of V conjugation 168; of VII, VIII, IX, conjugation 168; of X conjugation 177; athematic 192; III conj. 192; of IX conj. 192; nouns 242.
- Rounded Vowels 5.
- Rv. *Rgveda*.
- Ry. *Rāyapaseñija*.
- [ʃ] chuintant: English sound of *ship*; French *ch*.
- [ʃ] phonetically identical with [ʃ].
- Sag. *Sāgarasuyakahāṇaya* Ed. Ficke.
- Samprasāraṇa* 128; 249.
- Sandhi 129 f. vowel 130; in Sk. 131; history of 131; of similar vowels 132; of consonants 142 f. extension of -m- in 144; Sandhi-consonant 144.
- Sanskrit, epic, classical, Vedic 1.
- Sanskrit survivals in Loc. sing. 200; in past passive part. 207; in potential 246; in precativ 246; in demonstrative pronoun 254; in causal 256; in comparative and superlative 284; in consonantal declension 289; 290; 292; 294; in Sandhi 140; 141; written Sandhi in Veda 129.
- Saurasenī 42.
- SCHUBRING (*Die Lehre der Jains* 1935) 237.

- Semi-vowel (*antastha*) 5 ; 6 ; 34 ; origin of 67 ; conjunct of 88 ; followed by liquid 87.
- Sentence (*vākya*) 3.
- Sibilant (*ūṣman* : a hissing sound) 6 ; history of 19 ; becoming affricate 20 ; influence of 38 ; followed by mute 78 ; cerebralises dental 78 ; followed by nasal 86 ; by semi-vowel 89 ; by liquid 93.
- Sikṣās* 34 ; 35.
- Sing. Singular.
- Singular (*ekavacana*) as plural 237 ; 245 ; comp. 505 ; 515.
- Sk. Sanskrit.
- ska* a theme-building suffix called inchoative or inceptive.
- Sm. *Samarāucakahā* ed. Jacobi.
- SMITH H. 204 ; 24 ; 41.
- Sn. *Suttanipāta*.
- Softening of tenues 28 ; of consonants 29 ; 42 ; of cerebrals 31.
- Sonant (*ghoṣavat* : a sound characterised by the presence of voice) with sonant 62 ; 100 ; -*r*- 106 ; preservation of 29.
- Sounds 5 ; voiced, unvoiced 5 ; origin of *kṣ* 77.
- Specialisation of meaning 14.
- Sporadic change (change occurring in a few stray words in a language) 49.
- Stem (*prātīpadika*) 4.
- Stop (*sparsā* : sound produced by a closure of the speech organs and characterised by a complete break in the air current) 5.
- Stress (marked by ' on the vowel of the stressed syllable in 11) accent 109.
- Strong bases of the suffixes 280.
- Subject (*kartṛ*) agreement of 330 ; number of 330 ; place of 480.
- Subordination 473 f. place of clause 499.
- Subjunctive 247.
- Substantive agreement of 327 ; more than one 339.
- Suffix (*pratyaya*) 4 ; forming nouns 152 ; of Fem. nouns 187 ; of Mas. 199 ; -*ta* 208 ; -*ita* 208 ; -*na* 208 ; -*i* 227 ; -*anta* 228 ; -*māṇa* 228 ; -*āṇa* 228 ; -*īṇa* 228 ; of gerund 249 ; of causal 256 ; of passive 265 ; of part. 277 ; 280 ; -*ima* 282 ; -*ira* 283 ; -*ka* 283 ; of adverbs 322 ; -*tha* 38.
- Sur. *Surasundarīcariya* ed. Rājaviyaya.
- Surd (*aghoṣa*) with a surd 59 ; with aspirate 69.
- Sut. *Sūtrakṛtāṅga* ed. Dr. Vaidya.
- Svarabhakti* 117 ; in Veda and Classical Sk. 117.
- Syllable 5 ; 6 ; short and long 107 ; open 110 ; syllabic quantity 118 ; preservation of syllabic value 107 ; long syllable

- in verb 178 ; -aya- preserved 178 ; weakened 179 ; heavy by position (marked ×) 131.
- Syllabication, rules of 9 ; of mute and semi-vowel 73 ; of liquid and mute 74 ; of sibilant and mute 79 ; of mute and sibilant 118.
- Syncope (*varṇalopa*) 124.
- Syntax (*kāraka*) 3.
- Tait. Prāt. *Taittirīya Prātiśākhya*.
- Tatpuruṣa* (determinative) comp. 508 ; *ahuk* 510 ; *nañ* 511.
- Terminations (*pratyaya*) from Mas. -a 148 ; of present 164 ; of Fem. (*stripratyaya*) 183 ; of Mas. -i, -u 196 ; of future 217 ; 219 ; of imperative 235 ; of potential 243.
- Tenses (*kāla*) 160.
- Tenuis (*aghoṣa* : a voiceless stop) aspiration of 23 ; becoming media 28.
- Theme (base).
- Thematic suffix 163 ; 167.
- Thematisation (change of an athematic stem into a thematic one by the addition of suffixes) of verbs 166 ; 168 ; of nouns 53 ; in Sk. 53.
- Transference of meaning 14.
- Transitive verb (*sakarmaka*) 209 ; 352.
- [ṭs] sound of Marāṭhi *c* before a back vowel.
- TURNER R. L. 167.
- [U] open -u- sound as in English *foot*.
- U. *Uttarādhyayana* ed. Charpentier.
- Udātta* (accute) 121.
- Unrounded vowel 5.
- Upa. *Upāsakadaśāḥ* ed. Dr. Vaidya.
- Upapada compound 513.
- [v] voiced labio-dental fricative.
- V. Vocative.
- Vaj *Vajjālagga* ed. Laber.
- VARMA S. (*Critical Studies in the Phonetic Observations of Indian Grammarians* 1929) 76 ; 79.
- Vas. *Vasudevahiṇḍi*.
- Vedic, Neu. plu. 173 ; forms of pronoun 226 ; forms of injunctive aorist 235 ; *tuvaṃ* 238 ; suffix -tvana 281 ; dialect showing -r- 44 ; *itthā* 73 ; infinitive 259.
- Velar (*kaṇṭhya* : sound produced by the tongue against the velum or soft palate) 5 ; 6 ; aspirated 37.
- Verbal derivative in comp. 513 ; image 4.
- Verb (*ākhyāta*, *dhātu*) w. Inst. 307 ; w. Dat. 377 ; w. Abl. 382 ; w. Gen. 388 ; w. Loc. 398 ; place of 484.
- Vip. *Vipākasūtra* ed. Dr. Vaidya.
- Visarga* 95 ; 114.
- Vocabulary 3, of AMG. 13.

Vocative (*sambuddhi*) 147 ;
forms of 153 ; place of 485 ;
lengthening in 108.

Vowel (*svara*, *ac*) short (*hras-
va*) long (*dirgha*) 5 ; 6 ; pro-
nunciation of 7 ; changes of
16 ; *udvṛtta* 28 ; shortening of
107 ; lengthening of 108 ;
weakening of 109 ; strength-
ening of 110 ; effects of neigh-
bouring 111.

Vṛddhi 110.

V-śruti 8 ; 46.

WACKERNAGEL (*Altindische
Grammatik*) 23 ; 40 ; 43 ;
101.

Weakening of verbal forms 179 ;
in noun forms 153 ; 188 ; of
final 200.

Weak grade of verbs (form con-
taining the vowel without ac-
cent) 208 ; in passive 265.

Word-order 3 ; 479 f.

Word (*śabda*, *pada*) *tatsama*
13 ; *tadbhava* 13 ; *deśi* 13 ;
imitative 14 ; new formation
of 14.

Y-śruti 8 ; 28 ; 35.

[z] voiced sibilant like English
rose.

[ž] phonetically [z] as in Eng.
lish *pleasure*.

