

Prākṛta-Grammar

[English Translation of the 'Prākṛta-Vyākaraṇa']

Dr. Kamal Chand Sogani

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Jaina Vidyā Saṁsthāna

Digambara Jaina Atiśaya Kṣetra Śrī Mahāvīrajī
Rajasthan

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Dedicated
To
Dr. Nemicandra Śāstri
And
Pt. Becaraḍāsa Jīvarājajī Dośī
And
Late Smt. Kamla Devi Tholia/ Sogani
(W/o Dr. Kamal Chand Sogani)

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Introductory Note:

In the present book we have followed the pattern of Capitalization given by the most popular Grammar book in India written by Wren & Martin (1936, 117 prints). All the parts of speech and their derivatives have been Capitalized.

Diacritical Marks

Vowels

अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ
a	ā	i	ī	u	ū	e	ai	o	au

Consonants

क्	ख	ग	घ	ङ
k	kh	g	gh	ṅ
च्	छ	ज	झ	ञ
c	ch	j	jh	ñ
ट	ठ	ड	ढ	ण
t	th	ḍ	ḍh	ṇ
त्	थ	द	ध	न
t	th	d	dh	n
प्	फ	ब	भ	म्
p	ph	b	bh	m
य्	र	ल्	व	
y	r	l	v	
श्	ष्	स्	ह	
ś	ṣ	s	h	

ॠ (Anusvāra)
ṁ

(Visarga)
ḥ

Prelude

We feel great pleasure in placing the book '*Prākṛta-Grammar*' in the hands of the readers. This book is an improved English translation of the first edition of the Hindi work '*Prākṛta-Vyākaraṇa*' published in 2005 by the Apabhraṁśa Sāhitya Academy, Jaipur.

It goes without saying that Prākṛta language is one of the richest Indo-Aryan languages. It is an ancient and sacred language of India.

It is of capital importance to note that Prākṛta is the language of the masses. Its vast literature in varied literary forms contributes to the dignity and excellence of the cultural heritage of Indian tradition. In consequence, the proper understanding of Prākṛta language and literature is indispensable for comprehending the development of Indian literature rightly and adequately.

Recognising the importance of Prākṛta language in the cultural history of India, the Managing Committee of Digambara Jaina Atiśaya Kṣetra, Śrī Mahāvīraji established Apabhraṁśa Sāhitya Academy in 1988, which runs correspondence courses for teaching Prākṛta and Apabhraṁśa languages. The Academy has published books for the implementation of these courses. Such books as the *Prākṛta Grammar and Composition*(2006), *Prākṛta Exercise book*(2006), *Prākṛta Prose and Verse Part-1* (2008), *Advanced Prākṛta Grammar Part-I* (2009) and *Advanced*

Prākṛta-Apabhraṃśa Grammar Part-II (2010) have been published for those desirous of learning the Prākṛta language through an English medium. For the purpose of teaching Prākṛta, our new publication, *Prākṛta - Grammar* will facilitate the learning of Prākṛta for students of the English language.

The present book deals with Combinations, Compounds, Cases, Taddhitas, Feminine suffixes and Indeclinables. By virtue of this the student will be able to compose sentences from English to Prākṛta. It is hoped that the method of presentation will be useful for the students. By virtue of which they will be able to understand Prākṛta Grammar even in the absence of a teacher.

We offer our thanks to the learned researchers of the Saṁsthāna (Institute) especially to Smt. Shakuntala Jain, who has assisted us enormously in preparing the English translation of this book. We would also like to thank Smt. Ana Bajzelj Bevelacqua from the university of Ljubljana, Slovenia (Europe) for taking the trouble of going through the manuscript and making important suggestions. We also offer our thanks to M/s Jaipur Printers Pvt. Ltd. for organising the publication of this book.

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Introduction

Relating to Prākṛta language, the following should be understood.

Alphabets of Prākṛta

Vowels

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

Consonants

क,	ख,	ग,	घ,	ङ
ka,	kha,	ga,	gha,	ṅa
च,	छ,	ज,	झ,	ञ
ca,	cha,	ja,	jha,	ña
ट,	ठ,	ड,	ढ,	ण
ṭa,	ṭha,	ḍa,	ḍha,	ṇa
त,	थ,	द,	ध,	न
ta,	tha,	da,	dha,	na
प,	फ,	ब,	भ,	म
pa,	pha,	ba,	bha,	ma
य,	र,	ल,	व	
ya,	ra,	la,	va	
स,	ह			
sā,	ha			

— (Anusvāra)

m̐

— (Anunāsika)

m̐

It may be noted here that in Prākṛta the use of ṅa and ña occurs only in conjunct form. In Hemacandra Prākṛta Grammar the use of ṅa and ña in conjunct form is traceable. The use of na is seen in conjunct and non-conjunct form. The alternative of ṅa, ña, na in conjunct form is m̐.

Number :

In Prākṛta language, there are only two Numbers :

1. Singular
2. Plural

Gender :

In Prākṛta language, there are three Genders :

1. Masculine Gender
2. Feminine Gender
3. Neuter Gender

Person :

In Prākṛta language, there are only three Persons :

1. First Person
2. Second Person
3. Third Person

Case :

In Prākṛta language, there are eight Cases :

1. Nominative Case
2. Accusative Case
3. Instrumental Case
4. Dative Case
5. Ablative Case
6. Genitive Case
7. Locative Case
8. Vocative Case

Verb :

In Prākṛta language, there are only two kinds of Verbs :

1. Transitive
2. Intransitive

Tense :

In Prākṛta language, there are five type of Tenses :

1. Present Tense
2. Past Tense
3. Future Tense
4. Imperative
5. Conditional

Words :

In Prākṛta language, six kinds of Words are in use :

1. a-ending
2. ā- ending
3. i-ending
4. ī-ending
5. u-ending
6. ū-ending

Combinations

Mutual coalescing of two adjacent syllables is known as Combination (Sandhi). When there are two words one after the other and if the end syllable of the first word coalesces with the first syllable of the second word, the change which occurs is called Combination; e.g.,

jīva + ajīva = jīvājīva nara + īsara = naresara
loga + uttmā = loguttmā nara + inda = narinda

In Prākṛta literature, different types of Combination are formed:

(1) Similar Vowel Combination (Hema. 1/5)

(A) a + a = ā; e.g., jīva + ajīva = jīvājīva

(soul and non-soul)

a + ā = ā; e.g., hima + ālaya = himālaya

(Himālaya mountains)

ā + a = ā; e.g., dayā + aṇusaraṇa = dayāṇusaraṇa

(following kindness)

ā + ā = ā; e.g., vijjā + ālaya = vijjālaya

(place of learning)

(B) i + i = ī; e.g., sāmi + ibha = sāmiḥbha *(master's elephant)*

i + ī = ī; e.g., giri + īsa = giriḥsa *(Himālaya mountains)*

ī + i = ī; e.g., gāmiṇī + isu = gāmiṇīsu

(village headman's arrow)

ī + ī = ī; e.g., puhavī + īsa = puhavīsa

(lord of the earth)

(C) u + u = ū; e.g., guru + uvadesa = gurūvadesa
(instruction of the Guru)

u + ū = ū; e.g., sāhu + ūāsa = sāhūāsa
(fast of the saint)

ū + u = ū; e.g., camū + udaya = camūdaya
(rise of the army)

ū + ū = ū; e.g., sayambhū + ūsāha = sayambhūsāha
(zeal of a svayambhu)

(2) **Dissimilar Vowel Combination: 'e' and 'o' types-**
Pischel, pāṛā 149, p. 247.

(A) a + i = e; e.g., desa + ilā = deselā (soil of the country)

ā + i = e; e.g., guhā + isi = guhesi (sage of the cave)

a + ī = e; e.g., diṇa + īsa = diṇesa (the sun)

ā + ī = e; e.g., sikkhā + īhā = sikkhehā

(thought of education)

(B) a + u = o; e.g., savva + udaya = savvodaya
(rise of all)

ā + u = o; e.g., gaṅgā + udaya = gaṅgodaya
(water of the Gaṅgā)

a + ū = o; e.g., paroppara + ūhāpoha =
paropparohāpoha (mutual deliberation)

ā + ū = o; e.g., dayā + ūṇa = dayoṇa
(devoid of kindness)

(3) **Negation of Vowel Combination** (Hema. 1/6, 7, 9)

(A) When after 'i', 'ī', 'u', 'ū' any dissimilar vowel
appears, there does not occur Combination (Hema.
1/6); e.g.,

jāi + andha = jāiandha (blind since birth)

(2)

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puḍhavī + āu = puḍhavīāu *(age of the earth)*

bahu + aṭṭhiya = bahuatṭhiya *(having multiple bones)*

taṇū + akaya = taṇūakaya *(not done by the body)*

- (B) When a vowel occurs after 'e' and 'o', no combination takes place (Hema. 1/7); e.g.,

lacchīe + āṇando = lacchīeāṇando *(pleasure of wealth)*

mahāvīre + āgacchai = mahāvīreāgacchai

(Mahāvīra comes)

aho + acchariyaṃ = ahoacchariyaṃ

(admirable surprise)

- (C) There is no Combination of a verbal suffix vowel with any other vowel (Hema. 1/9); e.g.,

hoi + iha = hoi iha (here occurs)

- (4) **Rule of Disappearance in Combination** (Hema.1/10)

- (A) When there are two vowels one before the other, they may alternatively either coalesce or the preceding vowel disappears and is replaced by the later vowel; e.g.,

nara + īsara = narīsara or naresara *(lord of man)*

mahā + isi = mahisi or mahesi *(great Indra)*

sāsaṇa + udaya = sāsaṇudaya or sāsaṇodaya

(rise of government)

mahā + ūsava = mahūsava or mahosava

(great ceremony)

maṇa + abhirāmaṃ = maṇabhirāmaṃ or

maṇābhirāmaṃ *(pleasant for mind)*

divasa + avasāṇe = divasavasāṇe or divasāvasāṇe

(end of the day)

- (B) When ‘a’ or ‘ā’ occurs before ‘e’ or ‘o’, ‘a’ or ‘ā’ disappears. Pischel, pāṛā 153, p. 251.

jala + oha = jaloha (storage of water)

ṇava + elā = ṇavelā (the new tree of cardamom)

vaṇa + olī = vaṇolī (type/category of forest)

mālā + ohaḍa = mālahaḍa (thrown garland)

- (C) (i) In order to show the disappearance of ‘a’ after a word, an avagraha sign (S) is also written; e.g.,
kā + avatthā = kāSvatthā (what condition)
- (ii) In order to show the disappearance of ‘ā’ after a word, two avagraha signs (S) are also used; e.g.,
nā + ālaseṇa = nāSSlaseṇa (without indolence)

(5) Rule of Combination in repeated words (Hema.3/1)

When a word is repeated twice, ‘m’ may alternatively occur in between the two words; e.g.,

- (i) ekka + ekkam = ekka + m + ekkam =
ekkamekkam or ekkekkam (everybody)
- (ii) ekka + ekkena = ekka + m + ekkena =
ekkamekkeṇa or ekkekkeṇa (by everybody)

(6) Rules of Anusvāra (Hema. 1/23, 24, 25)

- (i) Final ‘m’ of a word becomes Anusvāra; e.g.,
jalam→jalam̐ (water)
phalam→phalam̐ (fruit)
- (ii) When after final ‘m’ of a word, there occurs a vowel, it may alternatively become Anusvāra; e.g.,

usabham + ajiām = usabham ajiām or
usabhamajiām (*Rṣabha Ajita*)

dhaṇam + eva = dhaṇam eva or dhaṇameva
(*only wealth*)

- (iii) When a consonant occurs after 'ñ', 'ṇ', 'ṇ' or
'n', the consonant is changed into Anusvāra;
e.g.,

saṅkha → saṁkha (Masculine) = (*conch shell*)

kañcua → kaṁcua (Masculine) = (*slough of a snake*)

ukkaṇṭhā → ukkaṁṭhā (Feminine) = (*keen desire*)

antara → aṁtara (Neuter) = (*interior*)

- (iv) When an anusvāra is followed by a letter
belonging to the **ka group**, **ca group**, **ṭa**
group, **ṭa group**, or **pa group** of the
Devanāgarī syllabary, the Anusvāra may
alternatively become 'ñ', 'ṇ', 'ṇ', 'n' or 'm'
respectively (Hema. 1/23, 24, 25); e.g.,

Ka group

ka: paṁ + ka = paṅka, paṁka (Masculine) (*mud*)

kha: saṁ + kha = saṅkha, saṁkha (Masculine)
(*conch shell*)

ga: aṁ + gaṇa = aṅgaṇa, aṁgaṇa (Neuter)
(*courtyard*)

gha: laṁ + ghaṇa = laṅghaṇa, laṁghaṇa (Neuter)
(*fasting*)

Ca group

ca: kaṁ + cua = kañcua, kaṁcua (Masculine)
(*slough of a snake*)

cha: laṁ + chaṇa = lañchaṇa, laṁchaṇa (Neuter)
(distinguishing mark)

ja: aṁ + jia = añjia, aṁjia (Neuter)
(application of collyrium)

jha: saṁ + jhā = sañjhā, saṁjhā (Feminine)
(evening)

Ṭa group

ṭa: kaṁ + ṭaa = kaṇṭaa, kaṁṭaa (Masculine) (thorn)

ṭha: u + kkaṁṭhā = ukkaṇṭhā, ukkaṁṭhā (Feminine)
(keen desire)

ḍa: kaṁ + ḍa = kaṇḍa, kaṁḍa (Neuter) (arrow)

ḍha: saṁ + ḍha = saṇḍha, saṁḍha (Neuter)
(impotent)

Ta group

ta: aṁ + tara = antara, aṁtara (Neuter) (interior)

tha: paṁ + tha = pantha, paṁtha (Masculine) (way)

da: caṁ + da = caṇḍa, caṁḍa (Masculine) (moon)

dha: baṁ + dhava = bandhava, baṁdhava (Masculine)
(relative)

Pa group

pa: kaṁ + pa = kampa, kaṁpa (Masculine)
(trembling, vibration)

pha: vaṁ + phai = vamphai, vaṁphai (to want)
(present tense)

ba: kalaṁ + ba = kalamba, kalaṁba (Masculine)
(kadamba tree)

bha: āraṁ + bha = ārambha, āraṁbha (Masculine)
(beginning)

(6.1) Placement of Anusvāra (Hema. 1/26)

- (i) Placement of Anusvāra on the first vowel.
asu→aṁsu (*tear*)
dasana→daṁsana (*cutting by teeth*)
- (ii) Placement of Anusvāra on the second vowel.
iha→ihaṁ (*here*)
maṇasī→maṇaṁsī (*man of pleasing mind*)
maṇasiṇī→maṇaṁsiṇī (*woman of pleasing mind*)
muḥu→muḥuṁ (*repeatedly*)
ajja→ajjaṁ (*today*)
- (iii) Placement of Anusvāra on the third vowel.
uvari→uvariṁ (*upward*)
aimuttaya→aimuṁttaya (*a type of vine*)

(6.2) Disappearance of Anusvāra (Hema. 1/29)

- (i) Disappearance of Anusvāra on the first vowel.
siṁha→sīha (*lion*)
kiṁ→ki (*what*)
- (ii) Disappearance of Anusvāra on the second vowel.
kaḥaṁ→kaha (*how?*)
īsiṁ→īsi (*some*)
evaṁ→eva (*in this way*)
dāṇiṁ→dāṇi (*at this time*)
- (iii) Disappearance of Anusvāra on the third vowel.
iyāṇiṁ→iyāṇi (*at this time*)

(7) **Indeclinable Combination** (Hema. 3/1)

When Combination occurs in Indeclinable words, it is called Indeclinable Combination. Though the Combination is included in vowel Combination explained above, for detailed consideration this Combination is being explained here separately.

- (i) When **‘api’/‘avi’** occurs after any word, **‘a’** may alternatively be dropped (Hema. 1/41); e.g.,

keṇa + **api/avi** = keṇapi/ keṇavi or keṇāpi/ keṇāvi

kiṁ + **api/avi** = kiṁpi/ kiṁvi or kimapi/ kimavi

- (ii) When **‘iti’** occurs after any word, **‘i’** disappears (Hema. 1/42); e.g.,

kiṁ + **iti** = kiṁti

juttam + **iti** = juttamti

- (iii) When **‘iti’** occurs after a vowel, **‘i’** is dropped and **‘ti’** is doubled and becomes **‘tti’** (Hema. 1/42); e.g.,

tahā + **iti** = tahātti→tahatti (and this type)

e.g., hā→ha. (See Rule - 8-i)

puriso + **iti** = purisotti→purisutti (such a man) e.g.; so→su. (See Rule - 8-ii)

- (iv) When an Indeclinable word begins with a **‘vowel’** and the Indeclinable word follows immediately after a pronoun, the vowel may alternatively be dropped (Hema.1/40); e.g.,

ammi + ettha = ammittha or ammi ettha.

(I here)

tujjha + ittha = tujjhattha or tujjha ittha

(you all here)

- (v) When a pronoun having a vowel in the beginning occurs after an Indeclinable word, the ‘**beginning vowel**’ may alternatively be dropped (Hema. 1/40); e.g.,

jai + ahaṃ = jaihaṃ or jai ahaṃ (if I)

jai + imā = jaimā or jai imā (if this)

(8) Occurrence of conjunct letter

When a long vowel occurs before a conjunct letter, the long vowel becomes short (Hema. 1/84); e.g.,

- (i) viraha + ‘aggi = virahāggi→virahaggi

(ā→a) (fire of separation)

muṇi + inda = muṇinda→muṇinda

(ī→i) (excellent among munis)

camū + ucchāha = camūcchāha→

camucchāha (ū→u) (zeal of the army)

- (ii) desa + iḍḍhi = desedḍhi→desiḍḍhi (e→i)

(prosperity of the country)

puppha + ujjāna = pupphojjāna→pupphujjāna

(o→u) (small garden with flowers)

- (8.1) When a conjunct letter occurs after a beginning vowel ‘i’, the ‘i’ vowel may alternatively be changed into ‘e’ (Hema. 1/85); e.g.,

na + icchasi = necchasi→nicchasi (e→i)

(9) In Prākṛta Combination is not always necessary.

When the Combination rules involving change or disappearance are employed, it must be kept in mind that these modifications are not allowed to lead to any confusion about the meaning and they are consequently not to be employed if this would be the case; e.g.,

Pupphayanta + āriya = Pupphayantāriya or
Pupphayanta āriya

Exercise-1

1. Combine the following words.

- (i) bhaviyāṇa + ujjoyayaṛā
(who are) the illuminators of the mundane souls
- (ii) moha + āurā
possessed by attachment
- (iii) tassa + udayammi
in the rise of that (bound) karma
- (iv) dukkha + oha
multitude of sufferings
- (v) maṅgalaṁ + ukkiṭṭhaṁ
supreme spiritual beneficence (results)
- (vi) sa + ahīṇe
self-possessed
- (vii) jāṇaṁ + ajāṇaṁ
consciously or unconsciously

- (viii) khippaṃ + appāṇaṃ
immediately (restrain) his own self
- (ix) atta + uvammeṇa
equality with yourself
- (x) dhammaṃ + ahimsā
virtue is Ahimsā (non-violence)
- (xi) jāva + indiyā
as long as the senses
- (xii) egantasuha + āvahā
is the begetter of unconditional happiness
- (xiii) jayaṃ + āse
with awareness sit
- (xiv) magaha + ahivo
ruler of Magadha
- (xv) suha + uiyaṃ
suited for wordly pleasures
- (xvi) na + abhisamema + ahaṃ
I do not know
- (xvii) vimhaya + annito
(who was) endowed with surprise
- (xviii) sampayā + aggammi
in prosperity abundance
- (xix) na + uvabhuñjāi
never made use of
- (xx) evaṃ + āhaṃsu
(I) told in the following way
- (xxi) para + avayāraṃ
the ill of others

- (xxii) para + uvayāraṃ
good of others
- (xxiii) saraṇa + āgae
having come for shelter
- (xxiv) bahira + andhaliyā
deaf and blind
- (xxv) ekka + ekkehi
by anyone
- (xxvi) ṇāna + ujjoṇa
the light of knowledge
- (xxvii) na + atthi
(there is) no
- (xxviii) kaḍḍaṃ + icchadi
(who) desires to go to the forest
- (xxix) kiṃ + ettha
what (is the purpose of your coming) here

2. Separate the following Combinations.

- (i) pañcākkhara → pañcakkhara
the five letters
- (ii) khettamappaṃ
a small area
- (iii) jagamasesaṃ
(illuminates) the total universe
- (iv) siddhimuvayādi
reaches its fullness
- (v) lobhāṭṭho
(a man) dependent on greed

- (vi) kajjākajjaṃ
duty and non-duty
- (vii) jovvaṇamaṇavaṭṭha
unsteady youth
- (viii) samīvamāṇīo
he was brought near (the king)
- (ix) jīvāṇamāhāru
the support for souls
- (x) gaṇālāṅkio
clusters of characteristics
- (xi) sasurāīṇa
father-in-law etc.
- (xii) dhammābhimuḥa
towards (proper) religion
- (xiii) saṃsārāsāra
(through observing) insubstantiality in the world
- (xiv) dhammārāhago
the worshipper of the religion
- (xv) bhayakāraṇamadatṭhūṇa
because of not having seen any danger
- (xvi) mamaggao
before me
- (xvii) muhadamsaṇecchā
(my) desire to see the face (of the king)
- (xviii) vahāesaṃ
the order for his killing
- (xix) sasurāiṃ
father-in-law etc.

- (xx) tammajjhe
because of this (there have grown insects also) in
that
- (xxi) dhammovaesa
teaching of religion
- (xxii) sāsūmavi
mother-in-law also
- (xxiii) kālantare
after some time
- (xxiv) asaccamuttaraṃ
improper reply
- (xxv) sāvamaṇaṃ
with disrespect
- (xxvi) kimevaṃ
why (did you say) this
- (xxvii) nannā
nobody
- (xxviii) karavālaggaṃ
the point of sword
- (xxix) haṭṭasamīvamāgao
reached near the shop



Compounds

Compounding means saying things in short. It is a sort of abridgement. If we have to say 'Lord of Justice' we can express this in an uncompounded manner as '**Nāyassa adhīso**' but this becomes in Compounded manner as '**Nāyādhīso**'. Again, 'That is country in which there are many brave persons (Jammi dese bahavo Vīra santi so deso)'. This uncompounded expression will be expressed in Compounded manner as '**Bahuvīro deso**'. Thus the style by virtue of which required meaning is conveyed in full through limited words is known as Compounding.

In Prākṛta there are six kinds of Compounds.

1. Danda Samāsa (Copulative Compound)
2. Tappurisa Samāsa (Determinative Compound)
3. Kammadhāraya Samāsa (Adjectival Compound)
4. Digu Samāsa (Numeral Adjectival Compound)
5. Bahuvīhi Samāsa (Indirect Adjectival Compound)
6. Avvaibhāva Samāsa (Indeclinable Compound)
1. **Danda Samāsa (Copulative Compound)**

When two or more Nouns are put together in required declensional form, it is called Danda Samāsa; e.g.,

- (a) The number of this Compound is generally Plural and the Gender and declension depend on its final member.

(b) In the resolution of Danda Samāsa (Copulative Compound) into its components, *ya* (and) or *ca* (and) is used for separating its components. e.g.,

(i) (a) **Puṇṇapāvāim** (Neuter Gender Plural)

(b) **Puṇṇam** (*merit*) **ca** (*and*) **pāvam** (*demerit*) **ca** (*and*).

(ii) (a) **Jīvājīvā** (Masculine Gender Plural)

(b) **Jīvā** (*soul*) **ca** (*and*) **ajīvā** (*non-soul*) **ca** (*and*)

(iii) (a) **Suhadukkhāim** (Neuter Gender Plural)

(b) **Suham** (*pleasure*) **ca** (*and*) **dukkham** (*pain*) **ca** (*and*)

(iv) (a) **Rūvasohaggajovvaṇāṇi** (Neuter Gender Plural)

(b) **Rūvam** (*beauty*) **ya** (*and*) **sohaggam** (*fortune*) **ya** (*and*) **jovvaṇam** (*youth*) **ya** (*and*)

2. Tappurisa Samāsa (Determinative Compound)

When the prior member of the Compound exists in some case-relation with the later member of the Compound, it is called Determinative Compound. The case of the former member determines the name of the Compound; e.g.,

Biiā/biā Vibhatti Tappurisa (Accusative Determinative Compound).

Taīyā Vibhatti Tappurisa (Instrumental Determinative Compound).

Cautthī Vibhatti Tappurisa (Dative Determinative Compound).

Pañcamī Vibhatti Tappurisa (Ablative Determinative Compound).

Chatthī Vibhatti Tappurisa (Genitive Determinative Compound).

Sattamī Vibhatti Tappurisa (Locative Determinative Compound).

(i) **Biīā/bīā Vibhatti Tappurisa (Accusative Determinative Compound).**

When the prior member of the Compound exists in the Accusative Case-relation with the later member, it is called Accusative Determinative Compound; e.g.,

- (i) sivagao means on resolution **sivam** gao
(obtained auspiciousness)
- (ii) suhapatto means on resolution **suham** patto
(obtained pleasure)
- (iii) palayagao means on resolution **palayam** gao
(faced disaster)
- (iv) divagao means on resolution **divam** gao
(obtained heaven)
- (v) katthāvaṇṇo means on resolution **kattham**
āvaṇṇo (got trouble)

(ii) **Taiā Vibhatti Tappurisa (Instrumental Determinative Compound).**

When the preceding member of the Compound exists in Instrumental case-relation with the later member, it is called Instrumental Determinative Compound; e.g.,
sāhuvandio means on resolution **sāhūhim** vandio
(*praised by saints*)

dayājutto means on resolution **dayāe** jutto
(*endowed with kindness*)

guṇasampanno means on resolution **guṇehim** sampanno
(*endowed with qualities*)

pañkalitto means on resolution **pañkeṇa** litto
(*sullied by mud*)

(iii) **Cautthī Vibhatti Tappurisa (Dative Determinative Compound).**

When the preceding member of the Compound exists in Dative case - relation with the later member, it is called Dative Determinative Compound; e.g.,

mokkhanāṇaṁ means on resolution **mokkhāya** nāṇaṁ
(*knowledge for liberation*)

loyāhio means on resolution **loyāya** hio
(*beneficial for world*)

logasuho means on resolution **logassa** suho
(*pleasure for people*)

bahujaṇahio means on resolution **bahujaṇassa** hio
(*beneficial for the majority of people*)

(iv) **Pañcamī Vibhatti Tappurisa (Ablative Determinative Compound).**

When the preceding member of the Compound exists in Ablative Case-relation with the later member, it is called Ablative Determinative Compound; e.g.,

saṁsārabhīo means on resolution **saṁsāro** bhīo
(*afraid of the world*)

daṁsaṇabhaṭṭho means on resolution **daṁsaṇāo**
bhaṭṭho (*fallen from awakening*)

annāṇabhayaṁ means on resolution **annāṇāo**
bhayaṁ (*afraid of ignorance*)

riṇamutto means on resolution **riṇāo** mutto
(*free from debt*)

corabhayaṁ means on resolution **corāo** bhayaṁ
(*afraid of thief*)

(v) **Chaṭṭhī Vibhatti Tappurisa (Genitive Determinative Compound).**

When the preceding member of the Compound exists in Genitive Case-relation with later member, it is called Genitive Determinative Compound; e.g.,

devamandiraṁ means on resolution **devassa**
mandiraṁ (*temple of God*)

vijjāṭhāṇaṁ means on resolution **vijjāe** ṭhāṇaṁ
(*place of knowledge*)

dharmaputto means on resolution **dhammassa** putto
(*son of religion*)

devathuī means on resolution **devassa** thuī
(*praise of God*)

~~bahūmuḥaṃ~~ means on resolution **bahūe muḥaṃ**
~~saṃmāhitaṃ~~ means on resolution **saṃmāhiṇo**
(face of bride)

saṃmāhiṭhāṇaṃ means on resolution **saṃmāhiṇo**
thāṇaṃ (place of meditation)

(vi) **Sattamī Vibhatti Tappurisa (Locative Determinative Compound).**

When the preceding member of the Compound exists in Locative Case - relation with later member, it is called Locative Determinative Compound; e.g.,

kalākusalo means on resolution **kalāsu**
kusalo (expert in arts)

gihajāo means on resolution **gihe jāo**
(born in the house)

narasetṭho means on resolution **naresu setṭho**
(excellent in men)

sabhāpaṇḍio means on resolution **sabhāe paṇḍio**
(scholar in assembly)

3. **Kammadhāraya Samāsa (Adjectival Compound)**

When the preceding member of the Compound is Adjective and the later member is a Noun, it is known as Adjectival Compound; e.g.,

rattaghaḍo means on resolution **ratto ghaḍo** (red pitcher)

vīrajiṇo means on resolution **vīro jiṇo** (vīra jīṇa)

pīavattthaṃ means on resolution **pīaṃ vattham** (yellow cloth)

sundarapaḍimā means on resolution **sundarā paḍimā**
(beautiful idol)

Many times the preceding member of the Compound indicates comparison

candamuhaṁ means on resolution **cando** iva muhaṁ
(*moon-faced*)

vajjadeho means on resolution **vajjo** iva deho
(*body like thunderbolt*)

4. Digu Samāsa (Numeral Adjectival Compound)

When the preceding member of the Compound is Numeral and the later member is a Noun it is called Numeral Adjectival Compound.

(a) This Compound in collective sense is generally Neuter Gender Singular; e.g.,
navatattaṁ means on resolution nava tattaṁ
(*nine tattvas*) (Neuter Gender Singular)

caukkasāyaṁ means on resolution cauro kasāyaṁ
(*four passions*) (Neuter Gender Singular)

tilogaṁ means on resolution tiṇṇi logaṁ
(*three worlds*) (Neuter Gender Singular)

(b) But sometimes it is Masculine Gender Singular; e.g.,

tiviyaṇṇo means on resolution tiṇṇi viyaṇṇo
(*three alternatives*) (Masculine Gender Singular)

(c) In multiple senses, Number and Gender do not correspond to rule (a) and (b).

tiloyā means on resolution tiṇṇi loyā (*three worlds*)
(Masculine Gender Plural)

caudisā means on resolution cauro disāo
(*four directions*) (Feminine Gender Plural)

5. Bahuvvīhi Samāsa (Indirect Adjectival Compound)

When a Compound becomes Adjective to something which is not a part of the Compound, we have Bahuvvīhi Samāsa. It is indirectly Adjective, so it is called an Indirect Adjectival Compound.

jiaindio refers to munī

on resolution **jiāṇi indiyāṇi jeṇa** (3/1) so
(He by whom senses have been conquered)

jiakāmo refers to Śiva

on resolution **jio kāmo jeṇa** (3/1) so
(He by whom desires have been conquered)

egadanto refers to Gaṇeśa

on resolution **ego danto jassa** (6/1) so
(He who has one tooth)

suttasiho refers to cave

on resolution **sutto siho jāe** (7/1) sā
(That in which lion has slept)

cakkapāṇi refers to Viṣṇu

on resolution **cakkaṃ pāṇimmi jassa** (6/1) so
(He in whose hand there is a wheel)

gaṇḍivakaro refers to Arjuna

on resolution **gaṇḍivaṃ kare jassa** (7/1) so
(He in whose hand there is an arrow)

6. Avvaībhāva Samāsa (Indeclinable Compound)

The preceding member of an Indeclinable Compound is Indeclinable and the later member is a Noun. The preceding member becomes chief.

The whole Indeclinable Compound is an Adverb.
The last word of the Compound is always in the
Nominative Neuter Gender Singular. Indeclinable

Compound is not inflected; e.g.,

uvagurum (Nominative Neuter Singular) = *(near the Guru)*

aṇubhoyaṇam (Nominative Neuter Singular) = *(after food)*

painayaram (Nominative Neuter Singular) = *(every city)*

paidiṇam (Nominative Neuter Singular) = *(every day)*

paigharam (Nominative Neuter Singular) = *(in every house)*

jahāsattiṁ (Nominative Neuter Singular) = *(according to strength)*

jahāvihiṁ (Nominative Neuter Singular) = *(according to rule)*

Mostly in Compounds last Vowel of the first word
becomes long if it is short and short vowel becomes
long. There is no definite rule for this; e.g.,

Long Vowel in place of short Vowel alternatively

(Hema. 1/4)

anta + veī = antāveī or antaveī
= *(middle part of Gaṅgā and Yamunā)*

satta + vīsa = sattāvīsa or sattavīsa
(twenty seven)

pai + haram = paīharam or paiharam
(the house of husband)

veṇu + vaṇam = veṇūvaṇam or veṇuvaṇam
(forest of bomboos or stick)

Short Vowel in place of Long Vowel alternatively

(Hema. 1/4)

jaumñā + yaḍam	=	jaumñayaḍam or jaumñāyaḍam = (bank of Yamunā)
naī + sottaṁ	=	naisottaṁ or naīsottaṁ (branch of a river)
bahū + muhaṁ	=	bahumuhaṁ or bahūmuhaṁ (face of bride)

Occurrence of doubling (Hema. 2/97)

The first syllable of the later word of the Compound is alternatively doubled .

deva-thuī→devatthuī or deva-thuī (*praise of God*)

kusuma-payaro→kusumappayaro or

kusuma-payaro (*collection of flowers*)

baddha-phalo→baddhapphalo or baddha-phalo

(*the tree of coconut*)

āṇāla-khambho→āṇālakkhambho or

āṇāla-khambho (*the pillar of fastening an elephant*)

Exercise-2

1. In the following the resolution of Compound is given, Mention the name of the Compound in each Case.

- (i) pañcaṇamokkāro = pañca-ṇamokkāro
(five-fold obeisance)
- (ii) kevalipaṇṇatto = kevaliḥim-panṇatto
(preached by the omniscient)
- (iii) loguttamā = logesu-uttamā (excellent in the world)
- (iv) aṇuvamasokkhā = aṇuvamaṁ-sokkham
(unique bliss)
- (v) ṇiṭṭhiyakajjāim = ṇiṭṭhiyaiṁ-kajjāim (he by whom purposes have been accomplished)
- (vi) pañcamahavvayo = pañca-mahavvayo
(five-fold great vows)
- (vii) pavayaṇasāro = pavayaṇassa-sāro
(the essence of preaching)
- (viii) indiavisaesu = indiesu-visaesu (in objects of senses)
- (ix) mohāuro = mohaṇa-āuro (afflicted by attachment)
- (x) kammavasā = kammassa-vasā (subject to karmas)
- (xi) pokkharinīpalāsaṁ = pokkharinīa-palāsaṁ
(the leaf of the lotusplant)

- (xii) *muttisuham* = *muttia-suham* (bliss of emancipation)
- (xiii) *pabhūyadhaṇasañcao* = *pabhūyadhaṇassa-sañcao* (accumulation of abundant wealth)
- (xiv) *acchiveyaṇā* = *acchisu-veyaṇā* (pain in my eyes)
- (xv) *satthakusalā* = *satthesu-kusalā* (expert in scriptures)

2. In the following Compound are given. Name the Compound after making the resolution.

- (i) *Magahāhivo* (*ruler of Magadha*)
- (ii) *suyaṇasahāvo* (*the nature of virtuous persons*)
- (iii) *pāhāṇarehā* (*the line on stone*)
- (iv) *saraṇāgae* (*having come in shelter*)
- (v) *diṇayaravāsarāṇa* (*sun and day time*)
- (vi) *ṇānujjo* (*the light of knowledge*)
- (vii) *hidamadhuramidavayaṇam* (*beneficent, sweet and limited words*)
- (viii) *paracakkabhaṇa* (*on account of the fear of attack by the enemy*)
- (ix) *muhapekkhaṇeṇa* (*by seeing your face*)
- (x) *aṭṭhavāsā* (*eight years old*)
- (xi) *dhammasavaṇeṇa* (*on account of listening to the religion*)

3. In the following the meaning of the Compound is given in English. Write the Compound in Prākṛta in accordance with the meaning expressed.

- (i) (He by whom) attachment has been cast
aside
attachment = rāya (Mas.)
cast aside = vavagaya (Adj.)
- (ii) With devotion
with = jutta
devotion = bhatti
- (iii) Seeing the face
seeing = daṁsaṇaṁ (N)
face = muha
- (iv) By the inspiration of her father
father = piu
inspiration = peraṇāe
- (v) False reply
False = asacca
reply = uttara
- (vi) An irreligious man
irreligious = dhammahiṇa
man = manusa
- (vii) Five years
five = pañca
years = vāsa
- (viii) the point of sword
point = agga
sword = karavāla



Chapter-3

Cases

There are eight Cases in Prākṛta. In the following we have constructed examples of Singular Number.

- (1) Nominative Case
Student (1/1) saluted the **Guru**.
- (2) Accusative Case
Student saluted the **Guru** (2/1).
- (3) Instrumental Case
Gopal washes his face **with water** (3/1).
- (4) Dative Case
The son lives **for the pleasure** (4/1).
- (5) Ablative Case
The leaf falls **from the tree** (5/1).
- (6) Genitive Case
The **government of state** (6/1) brings up People.
- (7) Locative Case
Clouds thunder **in the sky** (7/1).
- (8) Vocative Case
Oh boy! (8/1) you should read the book.

Nominative Case

- (1) When something is said about a person or thing it is called the **Subject** of a sentence. This Subject is put in the Nominative Case; e.g.,
Narindo Paramesaram paṇamai.

The king salutes God.

In this sentence the doer of the action of salutation is the king and this has been said about the king that he salutes God. So the king is the Subject and it is therefore put in the Nominative Case. Thus when the sentence is expressed in **Active Voice**, the **Subject** is put in the Nominative Case.

- (2) In **Passive Voice**, the **Object** (of the Transitive Verb) in the **Active Voice** is put in the Nominative Case. Māyāe/Māyāi/ Māyāa **kahā** suṇijjai/suṇīai/ etc.

Story is heard by mother.

Here **kahā** (story) is put in the Nominative Case. The **Active Voice** of this sentence is:

Maya kahaṁ suṇai/suṇae/suṇadi/ etc.

Mother hears the story.

Agreement of the Verb with the Subject:

1. The Verb will agree with the **Subject** in Number and Person.

- (a) If the Subject is of the Third Person Singular/ Plural Number, the Verb will also be of the Third Person Singular/Plural Number; e.g., **Rāmo jhāai.**

Rāma meditates.

In this sentence the Subject (Rāma) occurs in the Third Person Singular, so the Verb (Jhāai-meditates) used is of the Third Person Singular Number.

- (b) If the Subject is of the Second Person Singular/Plural Number, the Verb will also be of the Second Person Singular/Plural Number; e.g.,

Tumam jhāasi.

You meditate.

In this sentence the Subject (You) occurs in the Second Person Singular Number, so the Verb (Jhāasi-meditate) used is of the Second Person Singular Number.

- (c) If the Subject is of the First Person Singular/Plural Number, the Verb will also be of the First Person Singular/Plural Number; e.g.,

Aham jhāami.

I meditate.

In this sentence the Subject (I) occurs in the First Person Singular, so the Verb (Jhāami-meditate) used is of the First Person Singular Number.

- 2 When in a sentence there are **two or more Nouns as Subjects**, the Verb will be in the Third Person Plural; e.g.,

Rāmo **Hārī ya** ciṭṭhanti/ciṭṭhante/ etc.

Rāma and Hari sit.

- 3 When different Numbers are understood separately or different Nouns together express **one idea**, the Verb will be put in Singular Number; e.g.,

Koho Māṇo Māyā **Loho** santiṃ Nāsei/ etc.

Anger, pride, deceit and greed destroys peace.

- 4 When in a sentence Singular (Noun, Subjects) Subject is connected by **or**, the Verb is of Third Person Singular Number. But when the Subject is of different Numbers the Verb will be according to the nearest Subject; e.g.,

(i) Rāyā **Mantī** vā viyārai/ etc.

The King or Minister thinks.

(ii) Sasā vā Bhāī vā **Bālaā** āgacchanti/ etc.

The sister or the brother or children come.

- 5 When the Subject belongs to the First Person, Second Person and Third Person the Verb will be of the **First Person Plural** and when the Subject belongs to the Second Person and Third Person the Verb will be of the **Second Person Plural**; e.g.,

(i) So, tumariṃ, **aham** ca uṭṭhamo/ etc.

He, you and I get up.

(ii) So, **tumariṃ** ca uṭṭhaha/ etc.

He and you get up.

- 6 When two or more Subjects belonging to different Persons are connected by **or** the Person and the Number of the Verb will be according to the **nearest word**; e.g.,

(i) So, **amhe** vā kajjariṃ karamo/ etc.

He or we do work.

(ii) Amhe, **so** vā kajjariṃ karai/ etc.

We or he does the work.

Accusative Case

- 1 Accusative Case is concerned with the Transitive Verb. The Transitive Verb is that in which the effect of the action of the Subject goes to the **Object** e.g.,

Māyā **Kaham** suṇai/suṇadi/ etc.

Mother hears the story.

In it the action of the Subject 'Mother' is hearing. Its effect goes to the story, because the story is heard. Therefore, the Object of the Verb 'hear' is 'story.' In other words "A Transitive Verb denotes an action which passes over from the doer or Subject to an Object." This should be understood that the Object is always placed in Accusative Case except in the Passive Voice. In the Passive Voice the Object is placed in the Nôminative Case; e.g.,
Māyāe/Māyāi/Māyāa **Kahā** suṇijai/suṇiai/ etc.

The story is heard by the mother.

- 2 When there are **double Object** Verbs the **Primary (direct) Object** is placed in the Accusative Case and the **Secondary (Indirect) Object** is also put in the Accusative Case though it may be expressed in the Ablative, Locative, Dative, Genitive Cases etc.

- (i) So **gāvim** duddham duhai/ etc.

He squeezes out milk from the cow.

Here 'from the cow' (Indirect object) is expressed in the Ablative Case but it is put in the Accusative Case.

- (ii) So **rukham** phalāim/phalāni/ etc. cuṇai/ etc.
He gathers fruits of the tree.
 Here 'of the tree' (Indirect object) is expressed in the Genitive Case but it is put in the Accusative Case.
- (iii) Guru **sissam** dhammaṁ uvadisai/uvadisae/ etc.
The Guru preaches religion for the pupil.
 Here 'for the pupil' (Indirect object) is expressed in the Dative Case but it is put in the Accusative Case.
- (iv) So **narindam** dhaṇaṁ maggai/maggae/ etc.
He demands money from the King.
 Here 'from the king' is expressed in the Ablative Case but it is put in the Accusative Case.
- (v) Tumaṁ **aggim** bhoyaṇaṁ pacahi/pacasu/pacadhi/paca/pacejjasu/paccejjahi/pacejje.
You cook the food by fire.
 Here 'by fire' is expressed in the Instrumental Case but it is put in the Accusative Case.
- (vi) So puttaṁ **gāmaṁ** vahai/vahae/ etc. or
 nīnai/nīnai/ etc.
He carries the son in the village.
 Here 'in the village' is expressed in the Locative Case but it is put in the Accusative Case.

Double Object Verbs like Puccha (to ask) Rundha (to stop) Maha (to churn) Musa (to thief) etc.

can be similarly used. It may be remembered that in the synonyms of above-mentioned Verbs the Primary and Secondary Objects are expressed in the Accusative Case.

When Passive Voice is constructed from the above Verbs, **Secondary Object** is expressed in the Nominative Case and the **Primary Object** is expressed in Accusative Case but **Primary Object** of 'vaha' (to carry) Verb is expressed in Nominative Case and the Secondary Object is put in the Accusative Case.

- (i) So **mittam** pahaṁ puchai/puchae/ etc.
(Active Voice)

He asks the path from the friend.

Teṇa **mitto** (1/1) pahaṁ (2/1) puchijai/
puchīai/ etc. (Passive Voice)

The friend is asked the path by him.

- (ii) So **gāvim** duddhaṁ duhai/duhae/ etc.
(Active Voice)

He squeezes out milk from the cow.

Teṇa **Gāvi** (1/1) duddhaṁ (2/1) duhijai/
duhīai/ etc. (Passive Voice)

Milk is squeezed out from the cow by him.

- (iii) So puttāṁ **gāmaṁ** vahai/vahae/ etc.
(Active Voice)

He carries the son to the village.

Teṇa putto (1/1) **gāmaṁ** (2/1) vahijai/
vahīai/ etc. (Passive Voice)

The son is carried to the village by him.

Here putto is Primary Verb, so in the Passive Voice it is put in the Nominative Case because of the verbs '**vaha**' (to carry).

It may be understood that with the exception of the Verb '**vaha**' (to carry) in all other double Object Verbs the **Secondary Object** is put in the Nominative Case.

We are required to know that in order to complete the meaning of a Verb the Noun which is necessarily put in the Accusative Case is named **Primary Object** and the Noun which may be put in Other Cases but which is put in the Accusative Case according to the desire of the speaker is called **Secondary Object**.

(Samskr̥ta Reader by Apte, P. 29)

3 In connection with Verbs indicating **mobility** the Accusative Case occurs; e.g.,

So **gharam** gacchai/gacchae/ etc.

He goes home.

4 Sometimes Accusative Case occurs in place of the **Locative Case**; e.g.,

Sūrapayāso **diṇam** (2/1) pasarai/pasarae/ etc.

The light of the sun spreads in the day time.

Here 'diṇam' (2/1) occurs in place of 'diṇe' (7/1).

5 Sometimes Accusative Case occurs in place of the **Nominative Case**; e.g.,

Cauvīsam (2/1) Jīṇavarā (1/2).

Twenty four Tīrthaṅkaras.

This should be Cauvīsā (1/1) Jīṇavarā (1/2).

- 6 When there occurs any one of the following Prefixes before the Verb '**vasa**', the Verb is placed in the Accusative Case. (uva, anu, ahi, ā)

Hārī saggaṃ (2/1) uvavasai/anuvasai/ahivasai/āvasai/ etc.

Hārī resides in heaven.

When simply the Verb '**vasa**' is used, the sentence will be '**Hārī sagge vasai**' (*Hārī resides in the heaven*). Here Accusative Case will not occur. (In English the sentence remains the same).

- 7 When there occurs **ubhao** (on both sides), **savvao** (on all sides), **dhi** (insult), **samayā** (near) in a sentence, Accusative Case occurs in the concerned word; e.g.,

Parijaṇo rāyaṃ (2/1) ubhao/savvao citṭhai/ etc.

On both sides/on all sides of the king, relations sit.

Dhi dujjaṇaṃ (2/1) (*shame to the villain*)

Gāmaṃ (2/1) **samayā** ekko taḍāgo atthi.

There exists a pond near the village.

- 8 In connection with '**antareṇa**' (without) and '**antarā**' (in the middle or in between) there occurs Accusative Case in the concerned word.

(i) **Nāṇaṃ** (2/1) **antareṇa** na suhaṃ.

There is no happiness without knowledge.

(ii) **Gaṅgaṃ jaṇaṃ** (2/1) ya antarā payāgo atthi.

There is Prayāga in between the Gaṅgā and Jamunā.

- 9 In connection with ‘**paḍi**’ (towards) there occurs Accusative Case; e.g.,
Māyaṃ (2/1) **paḍi** tumāṃ sanehaṃ karasi/karase/ etc.
You feel affection towards the mother.
- 10 In connection with words indicating ‘**samaya**’ (time) and ‘**mārga**’ (path) there occurs Accusative Case; e.g.,
 (i) So **pañca diṇāṇi/diṇāim**/ etc. (2/2) khettaṃ siñcā/siñcimsu/ etc.
He irrigated the field for five days.
 (ii) So **kosam** (2/1) calai/ etc.
He walks two miles.
- 11 In connection with ‘**dūra**’ (Neuter) (far) and ‘**antiya**’ (Neuter) (near) and their synonyms there occurs Accusative Case; e.g.,
 (i) Gāmatto/gāmāo etc. **dūram** (2/1) ṇaī atthi.
The river is far from the village.
 (ii) Sariāa/sariāi/sariāe etc. **antiyaṃ** (2/1) jaī vasai/vasae/vasadi etc.
The saint lives near the river.
- 12 In connection with ‘**vinā**’ (without) there occurs Accusative Case; e.g.,
Māyaṃ (2/1) vinā sikkhā na hoi/hodi/ etc.
There is no education without mother.
- 13 Sometimes a **Noun** in Accusative Case Singular is understood like an Adverb.
 So **suham** (2/1) viharai/viharadi/ etc.
He pleasantly strolls.

Exercise - 3

Translate the following sentences into Prākṛta:

- (1) The book is read by him.
- (2) He asks the way from the child.
- (3) He squeezes milk from the cow.
- (4) He gathers flowers of the tree.
- (5) Saint preaches religion for the child.
- (6) He demands money from him.
- (7) You cook food by fire.
- (8) The king carries the minister into the city.
- (9) I go to the temple.
- (10) He remembers his friend at night.
- (11) The gentleman has unstable anger like lightning.
- (12) The Gods live in heaven.
- (13) There are children on all sides of Krishan.
- (14) The river is near the city.
- (15) I go without him..
- (16) There is a forest between river and city.
- (17) You have love towards the child.
- (18) He lives for twelve years.
- (19) I walk two miles.
- (20) The river is far away from the city.
- (21) Laṅkā is nearby the see.
- (22) He lives painfully.

Instrumental Case

1 That which is helpful in the performance of an action is put in **Instrumental Case**.

(i) Rāmo **bāṇeṇa** Rāvaṇaṁ mārai/mārae/ etc.

Rāma kills Rāvana by means of an arrow.

(ii) Putto **jaleṇa** vatthaṁ pacchālai etc.

The son washes cloth by means of water.

2 In **Passive Voice** and **Impersonal form** the Subject is placed in the Instrumental Case.

(i) Narindo kahaṁ suṇai/ etc. (Active Voice).

The king hears the story.

Narindeṇa/Narindeṇaṁ kahā suṇijjai/
suṇīai/etc. (Passive Voice).

The story is heard by the king.

(ii) Narindo hasai/ etc. (Active Voice).

The king laughs.

Narindeṇa/Narindeṇaṁ hasijjai/ etc.

The king laughs. (Impersonal form)

There is no Impersonal form in English.

3 Words indicating **cause/reason** are expressed in Instrumental Case; e.g.,

(i) So **avarāheṇa** lukkai/ etc.

He hides himself because of crime.

(ii) Tumāṁ **ujjameṇa** dhaṇaṁ labhasi/ etc.

You earn wealth because of effort.

(iii) **Vijjāa/vijjāi/vijjāe** paiṭṭhā hoi/ etc.

Fame is due to knowledge.

(iii) So **ajjhayanēṇa** vasai/vasae/ etc.

He lives to study.

4 On the performance of an action or receiving the fruit of an action, words indicating 'time' and 'path' are placed in the Instrumental Case; e.g.,

(i) So **dahahim/dasahi diṇehim/diṇehi** gantham paḍhīa/ etc.

He read the book in ten days.

(ii) Mitto **tīhim/tīhi** etc. **diṇehim/diṇehi** nirogo hohīa/ etc.

The friend became healthy in three days.

(iii) **Ekeṇa koseṇa** kajjam hohīa/ etc.

The work was completed at two miles.

5 In connection with the words indicating 'saha', 'saddhim', 'samaṁ' (with) there occurs Instrumental Case; e.g.,

(i) So **mitteṇa** saha gacchai/gacchae/ etc.

He goes with the friend.

(ii) Lakkhaṇo **Rāmeṇa** samaṁ gacchimsu/ etc.

Laxman went with Rāma.

(iii) Haṇuvanto **Rāmeṇa** saddhim sohai/ etc.

Hanumana shines with Rāma.

6 In connection with the words 'vinā', (without) there occur **Accusative Case, Instrumental Case or Ablative Case**; e.g.,

Jalam (2/1) **Jaleṇa** (3/1) and **jalatto** (5/1) vinā ṇaro na jīvai/jīvae/ etc.

Man does not live without water.

- 7 In connection with the words indicating the meaning ‘**tulya**’ (equal) there occurs **Instrumental Case** or **Genitive Case**; e.g.,
- (i) So **deveṇa** (3/1) **devassa** (6/1) tullo atthi.
He is equal to deva.
- (ii) **Dhammeṇa** (3/1) **dhammassa** (6/1) samāṇo mitto na atthi.
There is no friend equal to religion.
- 8 For informing about ‘**deformed organ of the body**’ (vikṛta aṅga) there is used Instrumental Case; e.g.,
- (i) So **pāeṇa** khañjo atthi.
He is cripple by leg.
- (ii) So **kaṇṇeṇa** bahiro atthi.
He is deaf by ear.
- (iii) So **netteṇa** kāṇo atthi.
He is one-eyed by eyes.
- 9 The Instrumental Case is used to signify the meaning of ‘**Adverbs**’; e.g.,
Narindo **suheṇa** jīvai/jīvae/ etc.
The king lives pleasantly.
- 10 Sometimes the **Instrumental Case** is used in place of **Locative Case**; e.g.,
Teṇaṃ **Kāleṇaṃ**, Teṇa **samaeṇaṃ**.
In that period, At that time.
- 11 In connection with the words such as ‘**kiṃ**’ (what), ‘**kajjaṃ**’ (work) ‘**attho**’ (purpose) Instrumental Case is used in important things; e.g.,

- (i) **Mūḍheṇa mitteṇa** kim?
What is the purpose of foolish friend?
- (ii) **Īsarāṇaṁ kajjaṁ tiṇeṇa** vi saṁpuṇṇaṁ havai.
The work of wealthy persons is completed even by small things.
- (iii) Ko attho **teṇa puttēṇa** jo na viuso na dhammio?
What is the purpose of that son who is neither learned nor religious?

Exercise - 4

Translate the following sentences into Prakṛta:

- (1) He washes hands with water.
- (2) The sun is looked by him.
- (3) The girl feels ashamed. (Impersonal form)
- (4) Hari was seen by virtue of merit.
- (5) Hari went two miles in five days.
- (6) He reads grammar in twelve years.
- (7) Father goes with the son.
- (8) Father plays with the son.
- (9) The lotus does not bloom without water.
- (10) He is like the king.
- (11) He is deaf by ear.
- (12) He comes to the house affectionately.
- (13) If morality vanishes what is the use of high family?
- (14) The work of wealthy persons is completed even by small things.

Dative Case

- 1 Receiver of things from the agent is placed in the **Dative Case**; e.g.,
Rāyā **niddhaṇāya/niddhaṇassa** dhaṇaṃ dei/ dāi/ etc.
The king gives wealth to the poor person.
- 2 The **purpose** of any performance is put in the Dative Case; e.g.,
 - (i) So **muttiē/muttiā**/ etc. Harim bhajai/ etc.
He worships Hari for emancipation.
 - (ii) Tumam **dhaṇassa/dhaṇāya**/ cetṭhasi/ etc.
You endeavour for wealth.
- 3 In connection with the Verb '**roa**' (to like) and the synonyms of '**roa**' the enjoyer is inflected in the Dative Case; e.g.,
Bālassa/bālāya pupphāim/ etc. roanti/ etc.
Flowers interest the child.
- 4 In connection with the Verb '**kujjha**' (to anger), '**doha**' (to act in a hostile way), '**isa**' (to be envious), '**asūa**' (to hate) and their **synonyms** the victim of anger etc. is inflected in the Dative Case; e.g.,
 - (i) Lakkhaṇo **Rāvaṇāya/Rāvaṇassa** kujjhai/ etc.
Lakṣmaṇa angers Rāvaṇa.
 - (ii) Duṭṭho maṇuso **sajjaṇāya/sajjaṇassa** dohai/ dohae/ etc.
The wicked person acts in a hostile way with the good-natured man.

(iii) Rāvaṇo **Rāmāya/Rāmassa** īsai/īsae/ etc.

Rāvaṇa is envious of Rāma.

(iv) Mahilā **himsāa/himsāi/himsāe** asūai/asūae/etc.

The woman hates violence.

5 In connection with the Indeclinable '**namo**' (ṇamo) (salutation) there is the Dative Case; e.g.,

Mahāvīrāya/Mahāvīrassa namo.

Salutation to Mahāvīra.

But in connection with the Verb '**namo**' (ṇamo) (salutation) there is both **Accusative** and **Dative Case**; e.g.,

So **narindaṃ** paṇamai/ etc.

He salutes king.

6 In connection with the Indeclinable '**alam**' (enough) there is Dative Case; e.g.,

Jhāṇo **mokkhāya/mokkhassa** alaṃ atthi.

Meditation is enough for emancipation.

7 In connection with the Verb '**siha**' (to desire) there is Dative Case; e.g.,

So **jasāya/jasassa** sihai/sihae/ etc.

He desires fame.

8 In connection with the Verb '**kaha**' (to tell), '**samsa**' (to say) and '**cakkha**' (to tell) and their synonyms, the Dative Case occurs in the person to whom something is said; e.g.,

Ahaṁ **tujjha** saccaṁ kahami/kahāmi etc. saṁsami/
saṁsāmi/ etc. cakkhami/cakkhāmi/ etc.

I tell the truth for you.

- 9 To express Dative Case; the Indeclinable 'attham'
is also used; e.g.,

So **ñāṇattham** cetṭhai/ etc.

He endeavours for knowledge.

Exercise - 5

Translate the following sentences into Prākṛta:

- (1) He gives wealth for the daughter.
- (2) He endeavours for wealth.
- (3) The devotion interests Hari.
- (4) The king angers the minister.
- (5) The minister salutes the king.
- (6) The rice is enough for food.
- (7) He desires emancipation.
- (8) The mother tells the story for the daughter.
- (9) The king sits for food.
- (10) He envies the king.
- (11) Rāma hates untruth.

Ablative Case

- 1 When something is separated from something else, the source from which things are separated is put in the **Ablative Case**; e.g.,

(i) **Rukkhatto/rukkhāo/**etc. puppham paḍai/ etc.

The flower is separated from the tree.

(ii) **Gāmatto/gāmāo/** etc. mitto āgacchai/ etc.

The friend is separated from the village.

So **rukha** and **gāma** are placed in the Ablative Case.

- 2 Quality signifying Non-Feminine Nouns (Masculine and Neuter Noun) which show the cause of any event or action, is placed in either Instrumental or Ablative Case; e.g.,

(i) So **mukkhatto/mukkhāo/** etc. ṇa sohai/ etc.

He does not shine because of foolishness.

(ii) So **mukkhena** ṇa sohai/ etc.

He does not shine because of foolishness.

(a) When the Non-Feminine Nouns are not qualificatives they are placed only in the Instrumental Case; e.g.,

So **dhanena** ullasai/ etc.

He is pleased because of wealth.

(b) Feminine Nouns are placed only in the Instrumental Case; e.g.,

So **buddhi**e chaddio/ etc.

He was released because of intelligence.

- 3 In connection with the Verb signifying '**bhaya**' (fear), the cause of bhaya is placed in the Ablative Case; e.g.,
 Bālah **sappatto/sappāo/** etc. bīhai/bīhae/ etc.
The child is afraid of serpent.
- 4 When anybody hides himself, the person from whom one **hides** oneself is placed in the Ablative Case; e.g.,
 So **guruno/gurutto/gurūo/** etc. lukkai/lukkae/ etc.
He hides himself from the Guru.
- 5 In connection with the Verbs signifying '**stopping**' (rokanā), there is Ablative Case; e.g.,
 Guru sissam **pāvatto/pāvāo/**etc. rokkai/rokkae/ etc.
The Guru restrains the pupil from sin.
- 6 From whom **knowledge is obtained**, there occurs Ablative Case; e.g.,
 So **Gurutto/Gurūo/** etc. gāyaṇakalam sikkhai/sikkhae/ etc.
He learns singing from the Guru.
- 7 In connection with the words or Verbs signifying '**duguccha**' (hatred), '**virama**' (withdrawal) and '**pamāya**' (carelessness) and their **synonyms**, there occurs Ablative Case; e.g.,
 (i) Sajjaṇo **pāvatto/pāvāo/** etc. dugucchai/ etc.
The gentleman feels hatred from sin.
 (ii) Mukkho **ajjhayaṇatto/ajjhayaṇāo/** etc.
 viramai/viramae/ etc.
The foolish man withdraws himself from study.

- (iii) Tumam **sajjhāyatto/sajjhāyāo**/etc. pamāyasi/
pamāyase/ etc.

You are negligent of self-study.

- 8 In connection with the Verbs '**upajja**' (to grow),
'**pabhava**' (to rise) there is Ablative Case; e.g.,

- (i) **Khettato/Khettāo**/ etc. dhannam uppajjai/
uppajjae/ etc.

The rice grows from the field.

- (ii) **Lobhatto/Lobhāo**/ etc. koho pabhavai/
pabhavae/ etc.

Anger rises from greed.

- 9 When the **comparison** is made from the person or
thing, that is placed in the Ablative Case; e.g.,

- (i) **Dhanatto/dhanāo**/ etc. nānam guruttaram
atthi.

Knowledge is superior to wealth.

- (i) **Rāṇo/Raṇṇo** mantī kusalataro atthi.

The minister is more intelligent than the king.

- 10 Sometimes the **Instrumental** or **Locative Case** is
found in place of the **Ablative Case**; e.g.,

- (i) So **coreṇa** bihai.

He is afraid of the thief.

(Instrumental in place of Ablative.)

- (ii) Tumam **sajjhāye** pamāyasi/pamāyase/ etc.

You are careless in self-study.

(Locative in place of Ablative).

11 In connection with 'viṇā' (without) there is Ablative Case in addition to the **Accusative** and **Instrumental** Case; e.g.,

(i) **Rāmatto** (5/1) viṇā Sīyā ṇa sohai/ etc.

Sītā does not shine without Rāma.

(ii) **Rāmeṇa** (3/1) **Rāmaṇ** (2/1) viṇā Sīyā ṇa sohai/ etc.

Sītā does not shine without Rāma.

Exercise - 6

Translate the following sentences into Prākṛta:

- (1) The river flows from the mountain.
- (2) Drops fall from the leaf.
- (3) He is famous because of seriousness.
- (4) The thief is afraid of the king.
- (5) He hides himself from father.
- (6) He saves himself from sin.
- (7) You read the book from the teacher.
- (8) The king hates untruth.
- (9) The foolish man goes away from gentleman.
- (10) He is negligent of self-study.
- (11) Attachment arises from anger.
- (12) Non-violence is better than violence.
- (13) He is devoid of the quality of knowledge.
- (14) He is detached emotionally.
- (15) Life is useless without religion.

Genitive Case

Genitive Case expresses relation.

- 1 The word '**heu**' in the sense of purpose or cause is expressed in the Genitive Case. The word '**heu**' and '**purpose**' or '**cause**' signifying words, both are placed in the Genitive Case; e.g.,

(i) So **annassa heussa** gāmo vasai.

He lives in the village with the purpose of food.

(ii) **Ajjhayaṇassa heussa** sisso nayare āgacchai.

The pupil comes in the city with the purpose of study.

- 2 When '**Pronoun**' is used alongwith '**heu**', both word '**heu**' and '**Pronoun**' are alternatively used in Instrumental, Ablative or Genitive Cases; e.g.,
So **keṇa heuṇā/katto heutto/kassa heussa** attha vasai.

With what purpose he lives here.

- 3 When one thing is selected from a group of things there is placed Genitive or Locative Case in the group from which the thing is selected; e.g.,

Pupphesu, pupphāṇaṃ vā kamalaṃ aīva sohai.

Among the flowers, the lotus flower shines very much.

- 4 When there is a desire to **bless**, the use of Dative or Genitive Case takes place on the occurrence of the words **āusa, bhadda, kusala, sukkha, hita** and their synonyms; e.g.,

Rāmāya, Rāmassa vā āusaṃ, bhaddaṃ, kusalaṃ, sukkhaṃ, hitaṃ.

Long life to Rāma, welfare to Rāma, well-being to Rāma, happiness to Rāma, benevolence to Rāma.

5 **Genitive Case** occurs in place of **Accusative, Instrumental** etc.

- (i) Ahaṁ **Sīmāndharassa** vandāmi.

I salute Simandhara.

(Genitive in place of Accusative)

- (ii) **Dhaṇassa** so laddho.

He is obtained by wealth.

(Genitive in place of Instrumental).

- (iii) So **corassa** bīhai.

He is afraid of the thief.

(Genitive in place of Ablative).

- (iv) Tāsa **piṭṭhīe** kesa-bhāro.

There is hatr load on his back.

(Genitive in place of Locative).

6 In connection with the Verbs '**smaraṇa karanā**' (to remember in grief), '**dayā karanā**' (to be kind in sorrow) there is Genitive Case in the Object of the Verb; e.g.,

- (i) So **māyāe**/ etc. sumarai/ etc.

He remembers mother.

- (ii) So **bālaassa**/ etc. dayai/ etc.

He is kind to the child.

In ordinary meanings there is Accusative Case in the Verb (to remember).

Exercise - 7

Translate the following sentences into Prākṛta:

- (1) Rāma reads the book with the purpose of study.
- (2) What is the reason of his coming?
- (3) Meru is the highest among mountains.
- (4) There should be welfare of daughter.
- (5) I salute Mahāvīra.
- (6) He became wealthy because of wealth.
- (7) He is afraid of lion.
- (8) There are stones at his house.

Locative Case

1 The base of the action of the Subject and the base of the Object is expressed in Locative Case. In other words, when there is somebody in a certain place, that is called the base and that is put in the **Locative Case**; e.g.,

(i) So **āsane** ciṭṭhai/ciṭṭhae/ etc.

He sits on the mat of cloth.

(ii) So **thālie/thāliyā** odaṇam pacai/ pacae/ etc.

He cooks rice in the plate (pot).

2 When one action is completed and the other action begins, the finished action is put in the **Locative Case**. In the sentence signifying finished action, when there is **Transitive Verb**, the sentence will be in the **Passive Voice** and when there is **Intransitive Verb**, the sentence will be in the **Active Voice**; e.g.,

(i) **Use of Transitive Verb:**

(a) Tumae (3/1) **bhoyane** (7/1) **khāe** (Past Participle 7/1) so harisai. (Passive voice)

He is happy after the food is eaten by you.

(b) Teṇa (3/1) **ganthe** (7/1) **paḍhie** (Past Participle 7/1) tumam gāsi. (Passive voice)

You sing after the book is read by him.

Here the Subject is in the Instrumental Case and there is used Locative Case in the Object along with the Past Participle.

(ii) **Use of Intransitive Verb:**

(a) **Sure (7/1) uggie (7/1) kamalaṃ viasai.**

The lotus blossoms on the rise of the sun.

In the Active Voice the Subject and the Participle are put in the Locative Case.

(iii) The Verb '**to go**' can be used both in the Active and Passive Voice.

(a) **Rāme (7/1) vanāṃ (2/1). gae (7/1)**

Dasaraho pāṇā cuai/cayai/etc.

(Active Voice)

Dasaratha is dead on the going of Rāma to the forest.

(b) **Rāmeṇa (3/1) vane (7/1) gae (7/1)**

Dasaraho pāṇā cuai/cayai/ etc.

(Passive Voice)

Dasaratha is dead on the going of Rāma to the forest.

3 Sometimes there is **Locative Case** in place of **Accusative** and **Instrumental Case**; e.g.,

(i) **Ahaṃ nayare na jāmi.**

I do not go to/in the city.

(Locative in place of Accusative)

(ii) **Tesu tisu puhaī alaṅkiā.**

The earth is embellished by those three.

(Locative in place of Instrumental)

4 Sometimes there is **Locative Case** in place of **Ablative Case**; e.g.,

(i) **Anteure** ramiuṁ rāyā āgao.

The king came after visiting women quarter.

(Locative in place of Ablative.)

5 In connection with the Verbs signifying 'throwingness' there is Locative Case.

(i) So bālaṁ **jale/jalammi** khivai/ etc.

He throws the child in water.

Exercise - 8

Translate the following sentences into Prākṛta:

(1) The king sat on the throne.

(2) He lives in the house.

(3) On the annihilation of anger there is compassion.

(4) On the destruction of immorality there appears morality.

(5) Having known the scriptures, he has told the truth for you.

(6) Having conversed with the followers, he went.

(7) He who is detached from the sensual enjoyments is a yogi.



Taddhita (Word-formation)

The suffixes which are added to Nouns, Pronouns and Adjectives are called Taddhita suffixes. Taddhita suffixes cannot be added to Verbs. Taddhita suffixes are 'kera', 'eccaya', 'illa', 'ulla' etc., and the words formed by these suffixes are called Taddhitas.

(1) 'kera' suffix: (Hema. 2/147)

The 'kera' suffix is added to 'amha', 'tumha', 'para', and 'rāya' indicating the relationship; e.g,

amha + kera =	amhakera (Adj.) amhakero putto (<i>my son</i>), amhakeram vattham (<i>my cloth</i>), amhakerī puttī (<i>my daughter</i>), amhakerā puttā (<i>our sons</i>) .
tumha + kera =	tumhakera (Adj.) tumhakero putto (<i>your son</i>), tumhakeram vattham (<i>your cloth</i>), tumhakerī puttī (<i>your daughter</i>), tumhakerā puttā (<i>your sons</i>) .
para + kera =	parakera or pārakera (Adj.) parakero putto (<i>son of others</i>)
rāya + kera =	rāyakera (Adj.) rāyakero putto (<i>son of the king</i>)

(2) 'kka' and 'ikka' suffixes: (Hema. 2/148,1/144)

para + kka =	parakka or pārakka (Adj.) (<i>of the others</i>)
rāa + ikka =	rāikka (Adj.) (<i>of the king</i>)

(3) 'eccaya' suffix: (Hema. 2/149)

tumha + eccaya = tumheccaya (Adj.) (*your*)

amha + eccaya = amheccaya (Adj.) (*my*)

There are two ways in Prākṛta to describe the relationship.

- (1) (a) Mama (6/1) putto (1/1) sokkhaṁ
icchai/ etc.
(b) Amhakero/amheccayo(1/1) putto(1/1)
sokkhaṁ icchai/ etc.
My son desires pleasure.
- (2) (a) Tuha (6/1) potto (1/1) gharaṁ gacchai/
etc.
(b) Tumhakero/tumheccayo (1/1) potto
(1/1) gharaṁ gacchai/ etc.
Your grandson goes to the house.
- (3) (a) Rāiṇo (6/1) putto (1/1) Rāmaṁ (2/1)
paṇamai/ etc.
(b) Rāikko (1/1) putto (1/1) Rāmaṁ(2/1)
paṇamai etc.
The son of the king salutes Rāma.
- (4) (a) Parassa (6/1) suhaṁ mama (6/1)
suhaṁ atthi/ etc.
(b) parakeraṁ/pārakeraṁ/parakkaṁ/
pārakkaṁ (1/1) suhaṁ mama (6/1)
suhaṁ atthi/ etc.
Pleasure of others is my pleasure.

(4) 'vva' suffix: (Hema. 2/150)

To express 'similarity' 'vva', (indeclinable) suffix is used; e.g.,

Mahurāvva→Mahuravva pāḍaliputte pāsāyā santi .
There are palaces in Pāṭaliputra similar to/like Mathurā.

(5) 'illa' and 'ulla' suffixes: (Hema. 2/163)

'illa' and 'ulla' suffixes are added to the Nouns of Prākṛta in order to express the sense of 'existing in something'.

(a) gāma + illa = gāmilla (Adj.) gāmillo
(Mas.) gāmillaṃ (Neu.)
gāmillī (Fem.) (*existing in village*)

pura + illa = purilla (Adj.) purillo (Mas.)
purillaṃ (Neu.) purillī
(Fem.) (*existing in city*)

hetṭha + illa = hetṭhilla (Adj.) hetṭhillo
(Mas.) hetṭhillaṃ (Neu.)
hetṭhillī (Fem.) (*existing downwards*)

uvari + illa = uvarilla (Adj.) uvarillo
(Mas.) uvarillaṃ (Neu.)
uvarillī (Fem.) (*existing upwards*)

(b) appa + ulla = appulla (Adj.) appullo
(Mas.) appullaṃ (Neu.)
appullī (Fem.) (*existing in soul*)

taru + ulla = tarulla (Adj.) tarullo (Mas.)
tarullaṃ (Neu.) tarullī
(Fem.) (*existing in tree*)

nayara + ulla = nayarulla (Adj.) nayarullo
 (Mas.) nayarullam̐ (Neu.)
 nayarullī (Fem.) (*existing in
 city*)

(5.1) ‘illa’ and ‘ulla’ suffixes: (Hema. 2/159)

‘illa’ and ‘ulla’ suffixes are also used for describing the sense of Adjective.

- (a) sohā + illa = sohilla (Adj.) (*splendid*)
 chāyā→chāā + illa = chāilla (Adj.) (*shadowy*)
- (b) viyāra + ulla = viyārulla (Adj.) (*thoughtful*)
 dappa + ulla = dappulla (Adj.) (*boastful*)

(5.2) ‘illa’ and ‘ulla’ suffixes: (Hema. 2/164)

‘illa’ and ‘ulla’ suffixes are also used in the sense of retaining the innate meaning.

- (a) pallava + illa = pallavilla (Mas.) or pallava
 (*leaf*)
- pura + illa = purilla (Neu.) or pura (*city*)
- (b) muha + ulla = muhulla (Neu.) or muha
 (*face*)
- hattha + ulla = hatthulla (Mas., Neu) or
 hattha (*hand*)

(6) ‘huttam̐’ suffix: (Hema. 2/158)

‘huttam̐’ (Indeclinable) suffix is used for the counting of any action; e.g.,

tihuttam̐ = *three times*, sayahuttam̐ = *hundred times*

In Ardhamāgadhī ‘khutto’ (kkhutto) (Indeclinable) suffix is used.

tikhutto/tikkhutto = *three times*

sahasakhutto/ sahasakkhutto = *thousand times*

(7) 'imā', 'ttaṇa', 'tta' and 'tā' suffixes: (Hema. 2/154)

For making Abstract Noun 'imā' and 'ttaṇa' suffixes are used. Alternatively 'tta' and 'tā' suffixes are also used.

pīṇa + imā = pīṇimā (Fem.) (*plumpness*)

pīṇa + ttaṇa = pīṇattana (Neu.)

pīṇa + tta = pīṇatta (Neu.)

pīṇa + tā = pīṇatā → pīṇayā (Fem.)

puppha + imā = pupphimā (Fem.) (*floweriness*)

puppha + ttaṇa = pupphattana (Neu.)

puppha + tta = pupphatta (Neu.)

puppha + tā = pupphatā → pupphayā (Fem.)

(8) 'ittia' suffix: (Hema. 2/156)

To express the meaning of quantity 'ittia' suffix is added to 'ja', 'ta' and 'eta'.

ja + ittia = jittia (Adj.) (*as much as*)

ta + ittia = tittia (Adj.) (*as much as that*)

eta + ittia = ittia (Adj.) (*as much as this*)

(here 'eta' disappears)

(8.1) 'ettia', 'ettila', 'eddaha' suffixes: (Hema. 2/157, 1/84)

To express the meaning of quantity 'ettia', 'ettila', and 'eddaha' suffixes are added to 'ka', 'ja', 'ta' and 'eta'.

- (a) ka + ettia = kettia (Adj.) (*how many*)
kettia → kittia
ka + ettila = kettila (Adj.) (*how many*)
kettila → kittila
ka + eddaha = keddaha (Adj.) (*how many*)
keddaha → kiddaha
- (b) ja + ettia = jettia (Adj.) (*as much as*)
jettia → jittia
ja + ettila = jettila (Adj.) (*as much as*)
jettila → jittila
ja + eddaha = jeddaha (Adj.) (*as much as*)
jeddaha → jiddaha
- (c) ta + ettia = tettia (Adj.) (*as much as that*)
tettia → tittia
ta + ettila = tettila (Adj.) (*as much as that*)
tettila → tittila
ta + eddaha = teddaha (Adj.) (*as much as that*)
teddaha → tiddaha
- (d) eta + ettia = ettia (Adj.) (*as much as this*)
eta + ettila = ettila (Adj.) (*as much as this*)
eta + eddaha = teddaha (Adj.) (*as much as this*)

(here 'eta' disappears)

- (9) 'alu', 'illa', 'ulla', 'āla', 'vanta', 'manta', 'itta',
'ira', 'maṇa', suffixes: (Hema. 2/159)

To describe/explain the meaning of Adjectives,
above mentioned suffixes are used.

- (ii) phala + tto + do + o = phalatto, phalado,
phalao *(as a result or resultingly)*
- (iii) savva + tto + do + o = savvatto, savvado,
savvaao *(from all sides)*
- (iv) eka + tto + do + o = ekatto, ekado, ekao
(from one side)
- (v) anna + tto + do + o = annatto, annado, annao
(from the other side)
- (vi) ka + tto + do + o = katto, kado, kao *(from where)*
- (vii) ja + tto + do + o = jatto, jado, jao *(from where)*
- (viii) ta + tto + do + o = tatto, tado, tao *(from there)*
- (ix) i + tto + do + o = itto, ido, io *(from here)*
- (11) 'hi', 'ha', 'ttha' suffixes: (Hema. 2/161)

To 'Pronouns', and 'Adjectives' 'hi', 'ha', and 'ttha' suffixes signifying Locative sense, indicating spatial meaning are added and the constructed words are **Indeclinable** ; e. g.,

- (i) ja + hi + ha + ttha = jahi, jaha, jattha
(in which place)
- (ii) ta + hi + ha + ttha = tahi, taha, tattha
(in that place)
- (iii) ka + hi + ha + ttha = kahi, kaha, kattha
(in which place)
- (iv) anna + hi + ha + ttha = annahi, annaha,
anattha *(in another place)*
- (v) savva + hi + ha + ttha = savvahi, savvaha,
savvattha *(in all places)*

(12) ‘si’, ‘siam’, ‘iyā’ suffixes: (Hema. 2/162)

To ‘Pronouns’, and ‘Adjectives’ ‘si’, ‘siam’, and ‘iyā’ suffixes for signifying the sense of ‘**once upon a time**’ are added and the constructed words are Indeclinable; e.g.,

- (i) ekka + si = ekkasi (*once upon a time*)
- (ii) ekka + siam = ekkasiam (*once upon a time*)
- (iii) ekka + iyā = ekkaiyā (*once upon a time*)
- (iv) egagyā (*once upon a time*)

(13) ‘**Retainer of innate meaning suffixes**’ svāarthika suffixes:

- (i) ‘**ālia**’ suffix: (Hema. 2/170)
mīsa + ālia = mīsālia (Adj.) (*mixed*) or mīsa (Adj.)

- (ii) ‘**ra**’ suffix: (Hema. 2/171)
dīha + ra = dīhara (Adj.) (*long*) or dīha (Adj.)

- (iii) ‘**la**’ suffix: (Hema. 2/173)

This suffix is alternatively added to vijju (Fem.), patta (Neu.), pīa (Mas.) and andha (Adj.) words.

- (a) vijju + la = vijjula > vijjulā (Fem.) or vijju (Fem.) (*lightning*)
- (b) patta + la = pattala (Neu.) or patta (Neu.) (*leaf*)
- (c) pīa + la = pīala (Mas.) or pīa (Mas.) (*yellow colour*)
- (d) pīala (Adj.) or pīa (Adj.) (*yellow coloured*)
- (e) andha + la = andhala (Adj.) or andha (Adj.) (*blind*)

(iv) 'lla' suffix: (Hema. 2/165)

This suffix is alternatively added to nava (Adj.) and eka (Adj.) words.

nava + lla = navalla or nava (Adj.) (*new/recent*)

eka + lla = ekalla or eka (Adj.) (*alone*)

(v) 'a', 'illa' and 'ulla' suffixes:

To 'Nouns', and 'Adjectives' are alternatively added 'a', 'illa' and 'ulla' suffixes.

(a) canda + a = candaa (Mas.) or canda (Mas.) (*moon*)

hiaya + a = hiayaa (Neu.) or hiaya (Neu.) (*heart*)

gayana + a = gayanaa (Neu.) or gayana (Neu.) (*sky*)

bahua + a = bahuaa (Adj.) or bahua (Adj.) (*much*)

(b) pallava + illa = pallavilla (Mas.) or pallava (Mas.) (*leaf*)

pura + illa = purilla (Neu.) or pura (Neu.) (*city*)

(c) muha + ulla = muhulla (Neu.) or muha (Neu.) (*face*)

hattha + ulla = hatthulla (Mas., Neu.) or hattha (Mas., Neu.) (*hand*)

(vi) 'ttā', or 'yā' suffix:

In 'Ārdhamāgadhi' 'ttā', or 'yā' suffix is alternatively added.

gavesana + ttā/yā = gavesanattā/ gavesanayā (Fem.) or gavesana (Mas., Neu.) (*investigation*)

anukampana + ttā/yā = anukampanattā/ anukampanayā (Fem.) or anukampana (Mas., Neu.) (*sympathy*)

- (14) 'tara' (ara) and 'tama' (ama) suffixes or 'iyasa' and 'iṭṭha' suffixes:

When two things are compared 'ara' or 'iyasa' suffix is added to the comparative signifying Adjective. There occurs Ablative Case in that from whom comparative degree of significance is shown; e.g.,

Mantī narindatto/narindāo etc. paḍuaro/paḍīyaso atthi.
The minister is wiser than the king.

When one is shown superior to many 'ama' or 'iṭṭha' is added to the superlative signifying Adjective. There occurs Genitive or Locative Case in that from whom superlative degree of significance is shown; e.g.,

Chattāṇaṃ/Chattesu Rāmo paḍuamo/paḍiṭṭho atthi.
Rāma is the wisest among students.

Note: 'ara' or 'ama' suffixes can be added in all Adjectives, but 'iyasa' or 'iṭṭha' suffixes should be added on the basis of usage.

(i)	tikkha	tikkhaara	tikkhaama
	(sharp)	(sharper)	(sharpest)
(ii)	piya	piyaara	piyaama
	(dear)	(dearer)	(dearest)
(iii)	ahia	ahiaara	ahiaama
	(much)	(more)	(most)
(iv)	guru	gariyasa	gariṭṭha
	(long)	(longer)	(longest)

(v)	dhanī (rich)	dhanīyasa (richer)	dhanitṭha/dhanitṭha (richest)
(vi)	dhammī (righteous)	dhammīasa (more righteous)	dhammitṭha (most righteous)
(vii)	pāvī (sinful)	pāvīyasa (more sinful)	pāvītṭha (most sinful)
(viii)	ujjala (bright)	ujjalaara (brighter)	ujjalaama (brightest)
(ix)	appa (few)	appaara (fewer)	appaama (fewest)

(15) ‘manta’ suffix:

For expressing vāna or vālā meaning ‘manta’ suffix is used in Ardhamāgadhī. While using manta suffix ‘va’ occurs alternatively in place of ‘ma’; e.g.,
vaṇṇa + manta = vaṇṇamanta/vaṇṇavanta (Mas.)
(colourful)

bhaga + manta = bhagamanta/bhagavanta (Mas.)
(majestic)

In Ardhamāgadhī ‘**bhagavaṃ**’ occurs along with ‘**bhagavanto**’ and similarly ‘**vaṇṇavaṃ**’ occurs along with ‘**vaṇṇavanto**’.



Feminine suffixes

In Prākṛta language Feminine words are of two kinds:

- 1 Original Feminine words
- 2 Feminine words formed with the help of suffixes.

(1) Original Feminine Gender words

The meaning of words indicating Feminine Gender which are not inflected in Masculine and Neuter Genders are known as Original Feminine Gender words; e.g., Latā, Mālā, Lacchī, Kahā, Gaṅgā etc.

(2) Feminine words formed with the help of suffixes

These are words which do not signify Feminine Gender character, but they are formed so by adding Feminine suffixes. Such words are inflected both in Masculine and Feminine Genders.

“So Feminine suffixes are those suffixes by which Masculine Gender words are converted into Feminine Gender.”

In Prākṛta chiefly ‘ā’ and ‘ī’ are used in the form of Feminine suffixes; e.g.,

- (a) (i) bāla (Mas.) (*boy*), bāla + ā = bālā (Fem.)- (*girl*)
- (ii) koila (Mas.) (*the black cuckoo*), koila + ā = koilā (Fem.)- (*the black cuckoo*)
- (iii) taṇaya (Mas.) (*son*), taṇaya + ā = taṇayā (Fem.)- (*daughter*)

- (iv) mūsiya (Mas.) (*a mouse*), mūsiya + ā = mūsiyā (Fem.)- (*a mouse*)
- (v) aya (Mas.) (*billy-goat*), aya + ā = ayā (Fem.)- (*nanny-goat*)
- (vi) vaccha (Mas.) (*calf*), vaccha + ā = vacchā (Fem.)- (*female calf*)
- (vii) dhavala (Mas.) (*ox*), dhavala + ā = dhavalā (Fem.)-gāya (*cow*)
- (viii) ṇattia (Mas.) (*grandson*), ṇattia + ā = ṇattiā (Fem.) - (*grand daughter*)
- (ix) āyariya (Mas.) (*spiritual guide*), āyariya + ā = āyariyā (Fem.)- (*spiritual guide*)
- (ix) uvajjhāya (Mas.) (*teacher*), uvajjhāya + ā = uvajjhāyā (Fem.)- (*teacher*)
- (x) sissa (Mas.)- (*pupil*), sissa + ā = sissā (Fem.)- (*pupil*)
- (xi) kusala (Adj.) (Mas., Neu.) (*expert*), kusala + ā = kusalā (Adj.) (Fem.)- (*expert*)
- (xii) niuṇa (Adj.) (Mas., Neu.) (*skilled*), niuṇa + ā = niuṇā (Adj.) (Fem.)- (*skilled*)
- (xii) caura (Adj.) (Mas., Neu.) (*clever*), caura + ā = caurā (Adj.) (Fem.)- (*clever*)
- (b) (i) haṁsa (Mas.) (*swan*), haṁsa + ī = haṁsī (Fem.) - (*goose*)
- (ii) hariṇa (Mas.) (*deer*), hariṇa + ī = hariṇī (Fem.) - (*doe*)
- (iii) kumbhaāra (Mas.) (*potter*), kumbhaāra + ī = kumbhaārī (Fem.)- (*pottery*)

- (iv) kisorā (Mas.) (*young man*), kisorā + ī = kisorī (Fem.) (*young woman*)
- (v) kumāra (Mas.) (*young unmarried man*), kumāra + ī = kumārī (Fem.) (*young unmarried woman*)
- (vi) ṇāga (Mas.) (*snake*), ṇāga + ī = ṇāgī (Fem.) (*she snake*)
- (vii) sīha (Mas.) (*lion*), sīha + ī = sīhī (Fem.) (*lioness*)
- (viii) taruṇa (Mas.) (*young boy*), taruṇa + ī = taruṇī (Fem.) (*young girl*)
- (ix) dhīvara (Mas.) (*fisherman*), dhīvara + ī = dhīvarī (Fem.) (*fisherman's wife*)
- (x) māula (Mas.) (*maternal uncle*), māula + ī = māulī (Fem.) (*maternal aunt*)
- (xi) piāmaha (Mas.) (*grandfather*), piāmaha + ī = piāmahī (Fem.) (*grandmother*)
- (xii) tittira (Mas.) (*partridge*), tittira + ī = tittirī (Fem.) (*hen partridge*)
- (xiii) maūra (Mas.) (*peacock*), maūra + ī = maūrī (Fem.) (*peahen*)
- (xiv) siyāla (Mas.) (*jackal*), siyāla + ī = siyālī (Fem.) (*female jackal*)
- (xv) ṇaḍa (Mas.) (*dancer*), ṇaḍa + ī = ṇaḍī (Fem.) (*dancer*)
- (xvi) viusa (Adj.) (Mas., Neu.) (*learned man*), viusa + ī = viusī (Fem.) (*learned woman*)
- (xvii) sattama (Adj.) (Mas., Neu.) (*seventh*), sattama + ī = sattamī (Fem.) (*seventh*)

(xviii) dasama (Adj.) (Mas., Neu.) (*tenth*), dasama + ī =
dasamī (Fem.) (*tenth*)

(c) In some words before adding 'ī' suffixes 'āṇa' is added.

(i) inda (Mas.) (*Indra*), inda + āṇa + ī = indāṇī
(Fem.) (*the wife of the god Indra*)

(ii) māula (Mas.) (*maternal uncle*), māula + āṇa + ī
= māulāṇī (Fem.) (*wife of a maternal uncle*)

(iii) bhava (Mas.) (*Śiva*), bhava + āṇa + ī = bhavāṇī
(Fem.) - (*Śiva's wife*)

(iv) rudda (Mas.) (*Śiva*), rudda + āṇa + ī = ruddāṇī
(Fem.) - (*Durgā*)

(v) āyariya (Mas.) (*spiritual guide*), āyariya + āṇa
+ ī = āyariyāṇī (Fem.) - (*spiritual guide*)

(vi) uvajjhāya (Mas.) (*teacher*), uvajjhāya + āṇa + ī
= uvajjhāyāṇī (Fem.) - (*teacher*)

(d) In some words 'ā' and 'ī' suffixes are added.

(i) nīla + ā = nīlā , nīla + ī = nīlī (*blue*)

(ii) kāla + ā = kālā , kāla + ī = kālī (*black*)

(iii) hasa + māṇa + ā = hasamāṇā, hasa + māṇa
+ ī = hasamāṇī (*laughing*)

(iv) hasa + nta + ā = hasantā, hasa + nta + ī =
hasantī (*laughing*)

(e) At the time of adding 'ā' suffix, when there is 'ka'
(a/ga) in the end and 'a' before it there occurs 'ī'
in place of 'a'.

(i) bālaa (Mas.) (*boy*), bālaa + ā = bālīā (Fem.) -
(*girl*)

- (ii) gāyaa (Mas.) (*singer*), gāyaa + ā = gāyīā (Fem.) - (*singer*)
- (iii) ṇāyaa (Mas.) (*leading character*), ṇāyaa + ā = ṇāyīā (Fem.) - (*leading female character*)
- (iv) ṇāḍaga (Mas.) (*drama*), ṇāḍaga + ā = ṇāḍigā (Fem.) - (*drama*)
- (v) govālaya (Mas.) (*milkman/cowherd*), govālaya + ā = govāliyā (Fem.) - (*milkmaid/cowgirl*)
- (vi) pālaya (Mas.) (*guardian*), pālaya + ā = pāliyā (Fem.) - (*guardian*)
- (vii) ṇaṭṭaa/ṇaṭṭaga (Mas.) (*dancing boy*), ṇaṭṭaa/ṇaṭṭaga + ā = ṇaṭṭīā/ṇaṭṭigā (Fem.) - (*dancing girl*)

Some words deserving study:

	Masculine	Feminine
(i)	juva (<i>young man</i>)	juvāī (<i>young woman</i>)
(ii)	juvāṇa (<i>young man</i>)	juvāṇī (<i>young woman</i>)
(iii)	hatthi (<i>elephant</i>)	hatthiṇī (<i>female elephant</i>)
(iv)	sāmi (<i>master</i>)	sāmiṇī (<i>mistress</i>)
(v)	setṭhi (<i>affluent man</i>)	setṭhiṇī (<i>affluent woman</i>)
(vi)	pai (<i>husband</i>)	bhajiā (<i>wife</i>)
(vii)	piu (<i>father</i>)	māyā (<i>mother</i>)
(viii)	purisa (<i>man</i>)	iṭṭhi (<i>woman</i>)
(ix)	bhāu (<i>brother</i>)	bahiṇī (<i>sister</i>)



Chapter-6

Indeclinables

Such words in the form of which no change occurs and they always remain the same, are called Indeclinables. In other words, in all Cases, in all Numbers and in all Genders when the words remain without any change, they are called Indeclinables.

There are five kinds of Indeclinables:

1. Prefix
2. Adverb
3. Conjunction
4. Interjection
5. Other Indeclinables.

Prefix

Prefixes are added to Verbs, Nouns and Adjectives. By adding the prefixes the meaning of words becomes distinguishing.

In Prākṛta the following prefixes are enumerated.

S.N	Prefix	Verb	Noun	Adjective
1.	pa	pabhāsei (to enlighten)	pasiddhi (fame)	pasiddha (famous)
2.	parā	parāmarisai (to think)	parāhava (defeat)	parājiya (having defeated)
3.	ava	avaharai (to snatch away)	avaharaṇa (kidnapping)	avasariya (moved backward)
4.	ava	avabhāsai (to shine)	avaboḥa (knowledge)	avaiṇṇa (descended)
5.	saṁ	saṅghai (to collect)	saṅgama (confluence)	saṅgahiya (collected)

6.	aṇu	aṇugamai (to follow)	aṇurāga (affection)	aṇugāmi (follower)
7.	vi	viāṇai (to know)	viāṇa (science)	vippulla (developed)
8.	su	surahai (to make fragrance)	suguru (good teacher)	suaṇu (having a beautiful body)
9.	u	uggahai (to adopt)	ucchava (ceremony)	uggama (arisen)
10.	ai	aigamai (to walk)	aikkama (violation)	aisaya (very much)
11.	pari	paribhāvai (to elevate)	pariosa (satisfaction)	parikampira (tremulous)
12.	uva	uvagāi (to eulogise)	uvaāra (beneficence)	uvahasia (ridiculed)
13.	ā	āruhai (to climb)	āṇā (order)	ārāhiya (served)
14.	ahi (adhi)	ahigamai (to know)	ahitṭhāṇa (shelter)	ahitṭhiya (subservient)
15.	ahi (abhi)	ahisiṇcai (to worship)	ahimāṇa (pride)	ahitapta (mortified)
16.	du	dugacchai (to hate)	dukkama (sin)	duggama (difficult to grasp)
17.	ṇi	ṇiacchai (to control)	ṇigguṇa (without qualities)	ṇikkheviya (estabilshed)
18.	paḍi	paḍihāi (to seem)	paḍipaha (opposite way)	paḍibuddha (awakened)

Adverb

The following are the kinds of Adverbs.

1. Adverbs of Place

(i)	ettha/ettham	= here
	tattha	= there
	kattha	= where
	savvattha	= everywhere/at all places
	aṇṇatta	= elsewhere
	iha	= here
	kao	= from where
	io	= from here
	kahim	= where
	jattha	= where
	katthai	= somewhere
	savvao	= from all sides
(ii)	uvari/uvarim	
	avari/avarim	= upwards
	aha/ahe/aḥattā	= downwards
	pacchā	= rearwards/behind
	aggao/purao	= in front
	bahiyā/bahittā	= outside/outward
	bahi/ bahim	
	dūram	= far away
	anto	= inside
	samayā	= nearby
	uppiṃ	= upwards, up
	abhito/abhido	= from all sides

Usage

- (1) (i) Ahaṃ **ettha/etthaṃ** vasami.
I live here.
- (ii) Tumaṃ **tattha** vasahi.
You live there.
- (iii) Paramesaro **savvattha** atthi.
God is everywhere.
- (iv) So **aṇṇatta** gao.
He went elsewhere.
- (v) **Iha** nareṇa koho na kariavvo.
Here (in this world) anger should not be done by man.
- (vi) Tumaṃ **kao** majjha phalāṇi lahihisi.
From where will you get fruits for me.
- (vii) Vimāṇaṃ **io** uḍḍhii.
The aircraft will fly from here.
- (viii) So **kahiṃ/kattha** vasai.
Where does he live?
- (ix) Ammi **jattha** vasāmi **tattha** so vi vasai.
He also lives there, where I live.
- (x) **Katthai** mehā gajjanti.
Clouds are thundering somewhere.
- (xi) Sattūhiṃ so **savvao** paḍiruddho.
He was stopped from all sides by the enemies.
- (2) (i) Eso/esā pakkhī **uvariṃ/uvari/avarīṃ/avari** uḍḍei.
This bird flies upwards.

- (ii) Pattharā **aha/ahe/ahattā** dekkhiā.
Stones were seen downwards.
- (iii) Tumarā rahassa **pacchā** gacchahi.
You go behind the chariot.
- (iv) So rahassa **aggao/purao** calihii.
He will walk in front of the chariot.
- (v) Bālaho dhāvanto gharāo **bahiyā/bahittā/ bahi/bahim** gao.
Running, the child went outside the house.
- (vi) So dhāvanto mamarā **samayā** āvai.
Running, he comes nearby me.
- (vii) Tassa gharo gāmāo **dūram** atthi.
His house is far away from the village.
- (viii) Tumarā **anto** kim gao?
Why did you go inside ?
- (ix) Bālaho **uppiṃ** kakkhāe gacchai.
The child goes up in the class.
- (x) Nayarajanehim kukkurā **abhito/abhido** bandhiā.
Dogs were tied from all sides by people.

2. Adverbs of Time

(i) iyāṇi/iyāṇim	= this time
tayāṇi/tayāṇim	= that time
jaiyā	= when
kaiyā	= when
taiyā	= then
kāhe	= when

jam	= when
tā	= then
puṇo	= again
ekkasiām/ekkasi	
egaiyā/egayā	= at a time/once upon a time
(ii) kallim	= tomorrow/yesterday
suve	= tomorrow
page	= morning
ajja/ajjam	= today
pāyam	= morning
sāyam	= evening
paidiṇam	= every day
ṇattam	= at night
dosā	= in the night
divā	= in the day
ahuṇā	= now/just/that time
puram	= before
lahum	= quickly
ekkasariyam	= quickly/atonce
jhatti/jhaḍatti	= soon
ciram	= for a long time
sajja/sajjam	= quickly
puvvi/puvvim	= before

pacchā	= afterwards
kayāvi na	= never
aṇantaraṃ	= after sometime
ṇiccaṃ	= always/for ever

Usage

- (1) (i) **Iyāṇim/Iyāṇi** tumāṃ gihe **eva** ciṭṭha.
This time you should stay at home.
- (ii) **Jaiyā** so vijjālayaṃ gacchau, **taiyā** tumāṃ tassa tāṇi potthaāṇi dehi.
When he goes to the school, you give these books to him.
- (iii) **Jāva** tumāṃ gharaṃ patto **tayāṇi/ tayāṇim** ahaṃ ghare na āsi.
When you reached home at that time, I was not there.
- (iv) Tumāṃ **kāhe** gharaṃ gacchihisi?
When will you go to the house?
- (v) **Jaṃ** mehā gajjanti **tā** morā ṇaccanti.
When clouds are thundering, then peacocks are dancing.
- (vi) **Ekkasiyaṃ/ Ekkasi/ Egaiyā/ Egayā** kammavasao **puṇo** cauro vi varā miliā.
At a time all the four bridegrooms met again because of karmas.

- (2) (i) Tumaṁ **kallim** kattha gacchā?
Where did you go yesterday?
- (ii) Tumaṁ **suve** kammi ṭhāṇe vasihi?
In which place will you live tomorrow.
- (iii) Ahaṁ **page** sayā ujḡāṇe bhamāmi.
I always walk in the garden in morning.
- (iv) Tumaṁ **ajja** taṁ uvayarahi, **kallim** ahaṁ
tumaṁ uvayarissaṁ.
*Today you do beneficence to him tomorrow I shall
do beneficence to you.*
- (v) Ahaṁ **pāyaṁ** paramesarassa bhattim karāmi.
I do prayer of God in the morning.
- (vi) **Sāyaṁ** dāraṁ mā ugghāḍahi, kīḍagā antarā
āgamissanti.
*Don't open the gate in the evening, insects will
creep in.*
- (vii) **Paidiṇaṁ** tai phalāim khāavvāim.
Fruits should be eaten by you every day.
- (viii) **Nattaṁ** so pahuṁ sumarai.
He remembers God at night.
- (ix) Bālaḍ **dosā lahuṁ** sayañāya gao.
The child went to sleep at night quickly.
- (x) **Divā** sūrapayāso tivvo bhavaṁ.
The sun light is bright in the day.
- (xi) Teṇa **jhatti/jhaḍatti/ekkasariyaṁ** lukkiarṁ.
He hid himself quickly.

- (xii) Corā **ciraṃ** dukkhāṇi pāvissanti.
Thieves will undergo suffering for a long time.
- (xiii) Tumaṃ **sajja/sajjaṃ** gharaṃ gaccha.
You go to the house quickly.
- (xiv) **Puvvi/puvviṃ** tumaṃ bhoyaṇaṃ karahi,
pacchā gāyaṇaṃ gāhi.
First you take food afterwards you sing a song.
- (xv) **Kayāvi** na himsāvāi bhava.
Never be violent.
- (xvi) Tumaṃ **puvviṃ** āgacchahi, **aṇantaraṃ** ahaṃ
āgamissāmi.
At first you come, later on I will come.
- (xvii) **Niccaṃ** saccaṃ vadahi.
Always speak the truth.

3. Adverbs of Manner

(i) sammaṃ	= well
itthaṃ	= in this way
evaṃ	= in this way
jahā/jaha	= the way in which
tahā/taha	= likewise
taheva	= likewise
jaheva	= the way in which
saṇiaṃ	= slowly
aṇṇahā	= otherwise
jahā-tahā	= somehow
kahaṃ/kaha	= how
bahuso	= in many ways
bahuhā	= generally, very often

Usage

- (1) (i) **Kajjakaraṇeṇa puvviṃ tumam sammam** cintahi.
You think well before you work.
- (ii) **Bālaṇeṇa kahā ittham jāṇijjai.**
The story is understood in this way by the child.
- (iii) **Evam** mantiṇā vivāyo bhaggo.
The controversy was finished in this way by the Minister.
- (iv) **Jahā/jaha** so suham icchai tahā/taha aham vi suham icchāmi.
The way in which he desires pleasure, likewise I also desire pleasure.
- (v) **Jaheva** māyā puttam pālai taheva narindo rajjam pālai.
The way in which the mother brings up the son, likewise the king protects the state.
- (vi) He putta! **saṇiyam** cala **aṇṇahā** paḍihisi.
O son! walk slowly, otherwise you will fall down.
- (vii) So **jahā-tahā** gharam gao.
He somehow went to the house.
- (viii) Muṇī **kaham/kaha** jhāai.
How does the saint meditate.
- (ix) Tumam **bahuso** appapiyajanam vaddhāvasi.
You give congratulations to your relative in many ways.
- (x) **Bahuhā** bālo māyam paḍi saneham karai.
Very often the child loves his mother.

4. Miscellaneous Adverbs

(i) uttarao	= from north
puha/pihaṃ	=separately/individually
īsīm/īsīm/īsi	= a little
maṇayaṃ	= a little
kiṃci	= just a little
avaśaṃ	= certainly
ahavā	= or
alaṃ	= enough/sufficient
sayāṃ	= myself
ao	= so
saha/saddhiṃ/	= with
samaṃ	
samayaṃ/samaṃ	= alongwith
samayā	= nearby
muḥā	= uselessly/senselessly/ in vain
vinā	= without
ṇavaraṃ/ṇavara	= only
ṇavari	= afterwards
sahasā/sahasatti	= suddenly
eva	= certainly
jai	= if
ṇūṇa/ṇūṇaṃ	= certainly
jao	= because/since
ṇāṇā	= many
taṃ jahā	= for example

	khalu	= definitely
	jaṃ	= because
	ṇo/ṇa/ṇavi	= no
	tao/tato/tatto	= after this
	tae	= afterwards
	tīaṃ	= past
	paraṃ	= but
	paropparaṃ/	= with one another
	parupparaṃ	
	puṇaravi	= again
	jeṇa	= so that
	aṭiva	= very much
	kiṇṇaṃ	= why
	kiṇo	= why
(ii)	sai	≠ once
	sayā	= always
	puṇa	= again
	asai/asaiṃ/asai	= again and again
	puṇa-puṇa	= repeatedly
	muhu/muhurṃ	= repeatedly
	eyahuttaṃ	= once
(iii)	suhaṃ (2/1)	= pleasurefully
	duhaṃ (2/1)	= painfully
	ṇehēṇa (3/1)	= affectionately
	savvāyareṇa (3/1)	= respectfully

Usage

- (1) (i) So **uttarao āgao.**
He came from north.

- (ii) Imāṇi phalāṇi taṁ **puha/pihaṁ** dehi.
Give separately these fruits (to him).
- (iii) **Īsīm/Īsim/īsi** dhammaṁ kuṇeha, **jao**
parabhavo saphalo bhavissai .
*You perform religion a little, so that the next world
becomes fruitful.*
- (iv) Tumaṁ **maṇayaṁ** kajjaṁ karaḥi, ahaṁ
sesaṁ kajjaṁ karissāmi.
You do a little work, I shall do the rest of the work.
- (v) Mai tassa **kiṁci** phalāim diṇṇāim.
Just a few fruits were given to him by me.
- (vi) **Avasaṁ** ahaṁ paramesarasaraṇaṁ
gamissāmi.
I shall certainly go to the shelter of God.
- (vii) Tumaṁ imaṁ potthaṁ paḍhahi **ahavā** ahaṁ
taṁ paḍhissaṁ.
You read this book or I shall read that book.
- (viii) Jhāṇo mokkhāya **alam** atthi.
Meditation is enough for emancipation.
- (ix) Ahaṁ **sayam** duhiyajaṇāṇaṁ sevaṁ
karissaṁ.
I shall myself serve the suffering persons.
- (x) Tumhārisī buddhī majjha ṇatthi, **ao** ahaṁ
imassa kajjakaraṇatthaṁ na samattho.
*I have no intelligence like you so I can not do this
work.*
- (xi) So mitteṇa **saha/saddhim/samaṁ** gacchai.
He goes with the friend.

- (xii) Sīyā Rāmeṇa **samaya/samayam** vaṇam
gacchai.
Sītā goes to the forest alongwith Rāma.
- (xiii) Gāmaṁ **samayā** ekko taḍāgo atthi.
There is a pond nearby the village.
- (xiv) Jalaṁ **vinā** ṇaro na jīvai.
Man does not live without water.
- (xv) Sīyalajaleṇa eva **ṇavaram/ṇavara** tisā ṇāsai.
Thirst vanishes certainly only by cold water.
- (xvi) **Ṇavari** tumam ekkam sandesaṁ giṇhahi.
You take the massage afterwards.
- (xvii) So **sahasā/sahasatti** gacchiuṁ utṭhio.
He suddenly got up to go .
- (xviii) So **tattheva** ṭhio.
He certainly stayed there.
- (xix) **Jai** tumam kahiḥisi tā aham bhoyaṇam
khāhimi.
If you say then I shall eat food.
- (xx) Tumam ujjaṁeṇa **ṇūṇa/ṇūṇam** dhaṇam
labhiḥisi.
Certainly you will get money because of endeavour.
- (xxi) Tumam vijjam geṇhahi **jao** vijjāe paitṭhā hoi.
*You obtain knowledge because there is reputation
by knowledge.*
- (xxii) Teṇa **ṇāṇā** ganthā paḍhiā.
Many books were read by him.
- (xxiii) Vivāhamahūsava cauro jāmāyarā **khalu**
āgacchissanti.

All the four sons-in-law will definitely come to the marriage ceremony.

- (xxiv) Bāiao pupphāṇi toḍai **jaṃ** bālaassa pupphāim roanti.

The child plucks the flower because the child likes the flower.

- (xxv) Sajjhāye pamāyo **ṇo/ṇa/ṇavi** kāyavvo.

Negligence should not be done in studies.

- (xxvi) **Tao/tato/tatto** so mittam kahei- He mitta! amham suhasajjā kā.

After this he says to his friend- Oh friend! what is the pleasure for us.

- (xxvii) **Pacchā** pāvasiyālā kumme pāsanti.

Afterwards wicked jackals look to tortoises.

- (xxviii) Saṃpaī thirā ṇa hoi, **param** dhammo sayā thiro hoi.

Wealth does not become permanent but religion is always permanent.

- (xxix) Te **Paropparam/parupparam** jujjhanti.

They quarrel with one another.

- (xxx) **Puṇaravi** so bhajjam kahei.

He tells his wife again.

- (xxxi) Tumam samittassa pāsam gacchahi, **jeṇa** tassa duhiyamaṇo ullasau.

You should go to his friend so that his unpleasant mind may become happy.

- (xxxii) Amhāṇam bappassa guru vaṇam **kiṇṇam/kiṇo** uvavaṣai.

Why does my father's guru live in the forest?

(xxxiii) Teṇa **tīaṁ** jīvaṇaṁ sumariṁ.

Past life was memorised by him.

(2) (i) Aho parauvayārā paramesarā **sai** tubbhe
mamaṁ khamaha.

Oh benovolent God! you forgive me once.

(ii) Bālo māyaṁ dekkhiūṇaṁ **asai/asaiṁ/asai**
kuddai.

The child jumps on seeing his mother again and again.

(iii) Teṇa **puṇa** tīe jaṇayādi-samakkaṁ
ciāmajihe amayaraso mukko.

Before the parents in the middle of the pyre nectar was again released by him.

(iv) Tumaṁ **eyahuttaṁ** majjha eṁ vattumaṁ dehi,
ahaṁ **puṇa-puṇa** taṁ ṇa maggissaṁ.

You give me this thing once, I shall not demand it repeatedly.

(v) **Muhu/muhuma** musaṁ ṇa vadahi.

Do not tell a lie repeatedly.

(3) (i) So **suhama** (2/1) ramai.

He strolls pleasantly.

(ii) So **duhama** (2/1) jīvai.

He lives painfully.

(iii) So **ṇehena** (3/1) mittamaṁ kokkai.

He calls his friend affectionately.

(iv) Sisseṇa **savvāyareṇa** (3/1) guru paṇamio.

Guru was saluted respectfully by people.

Conjunction

A conjunction is a word which joins two words, clauses or sentences.

ya	=	and
vā	=	or
kintu	=	but
jai	=	if
tahavi	=	yet
teṇa	=	so
jeṇa	=	because/so that/since
kim	=	what
kiṇṇā	=	how
jāva	=	as long as
tāva	=	so long
āma	=	yes
āmam	=	yes

Usage

- (i) Rāma Hari **ya** ciṭṭhanti.
Rāma and Hari sit.
- (ii) Rāyā mantī **vā** viyārai.
King or ministers think.
- (iii) Mai so kokkio, **kintu** so ṇa āgao.
He was called by me but he did not come.
- (iv) **Jai** tumam kahasi tā aham gāmam
gacchihimi.
If you say, I shall go to the village.
- (v) Jāva tumam paḍhihisi tāva aham tumam
pālihimi.

As long as you read so long I shall nurture you.

- (vi) Teṇa laviyaṃ- **āmaṃ/āma** imo sagaḍatittiro vikkāyai.

It was told by him, yes this porridge which is in the cart will be sold.

- (vii) Tehi imo pucchio- **kiṃ** labbhai.

This was asked by them, what is obtained (by you)?

- (viii) Tumae ganthā **kiṇṇā** laddhā.

How were the scriptures obtained by you?

- (ix) **Jeṇa** attha bhamararuṃ suṇijjai **teṇa** attha kamalavanam jāṇijjai .

Since the sound of the black bee is heard here, so the lotus forest is known here.

- (x) **Jai** kão paṅkayavaṇammi vasai tahavi kão kão cciya varāo.

If a crow lives in a group of lotuses, even a poor crow is known as a crow.

- (xi) Amhāṇam sāsū viusī atthi, **teṇa** sā bhoyaṇe telaṃ dei, na ghayaṃ.

Our mother-in-law is an expert, so she puts oil in the food not butter.

- (xii) Tumam gharam āgacchahi, **jeṇa** māyā ullasau.

You come home, so that the mother may be happy.

Interjection

An Interjection is a word which shows some sudden feeling or emotion of the heart such as surprise, joy, sorrow, etc.

hā	=	ah!, alas!, oh!
hāhā	=	ah!, alas!, oh!
are	=	aha!, indeed!, what!
dhi	=	shame!, fie!
ā	=	ah!, alas!, oh!,
ammo	=	aha!, indeed!, what!
khu	=	aha!, indeed!, what!
handi	=	ah!, alas!, oh

Usage

- (i) **Dhi** dujjaṇaṃ.
Shame! to evil minded.
- (ii) **Hā** Rāvaṇo Rāmaṣṣa īsai.
Alas! Rāvaṇa envies Rāma.
- (iii) **Are** duṭṭho maṇuso sajjāṇassa vi dohai.
Oh! vicious man does enmity with meritorious man.
- (iv) **Hā hā** māyā puttaviyoge āiva kandiā.
Oh! oh! mother wept very much during the separation from her son.
- (v) **Ā** tassa āyāro pasusariso atthi.
Ah! his behaviour is like an animal.
- (vi) **Ammo/khu** so vijjālayaṃ na gacchai.
Aha! he does not go to the school.
- (vii) **Handi** so narindassa mitto atthi.
Alas! he is the friend of king.

Other Indeclinables

In Participles **Absolutive** and **Infinitive** are Indeclinables; e.g.,

Absolutive

ūṇa/ūṇam	=	ṇacciūṇa/ṇacciūṇam
dūṇa/dūṇam	=	ṇaccidūṇa/ṇaccidūṇam
a/ya	=	ṇaccia/ṇacciya
um	=	ṇaccium
ttā	=	ṇaccittā

Infinitive

um	=	ṇaccium
dum	=	ṇaccidum

The words constructed by **huttam** suffix and **khutto** suffix are Indeclinable; e.g.,

tihuttam and tikkhutto (three times)

‘tto’, ‘do’ and ‘o’ suffixes signify Ablative sense,
and the words constructed by adding these suffixes
are Indeclinable; e.g.,

savvatto/savvado/savvao	=	(from all sides)
ekatto/ekado/ekao	=	(from one side)
annatto/annado/annao	=	(from others)
katto/kado/kao	=	(from where)
jatto/jado/jao	=	(from where)
tatto/tado/tao	=	(from there)
itto/ido/io	=	(from here)

‘hi’, ‘ha’ and ‘ttha’ suffixes signify Locative sense,
and the words constructed by adding these suffixes
are Indeclinable; e.g.,

jahi/jaha/jattha	=	(where)
tahi/taha/tattha	=	(there)

kahi/kahak/kattha = (in which place)

annahi/annaha/annattha = (at other place)

savvahi/savvaha/savvattha = (at all places)

‘si’, ‘siam’ and ‘iyā’ suffixes are added in the sense of **once**, and the words constructed by adding these suffixes are Indeclinable; e.g.,

ekkasi/ekkasiām/ekkaiyā/egayā = (once)

Indeclinable Compounds are Indeclinable; e.g.,

(i) uvagurum (near the Guru)

(ii) aṇubhoyaṇam (afterwards)

(iii) painayaram (in every city)

(iv) paidiṇam (every day)

(v) paigharam (in every house)

(vi) jahāsattim (according to strength)

(vii) jahāvihiṃ (according to rule)

Usage

(i) Sā **ṇacciūṇa/ṇaccittā** etc. thakkā.

Having danced, she tired.

(ii) So **ṇaccium/ṇaccidum** utṭhio.

He got up to dance.

(iii) Aham **tihuttam/tikkhutto** paramesaram vandāmi.

I salute god three times.

(iv) Sattūhiṃ narindo **savvatto/savvado/savvao** paḍiruddho.

The king was stopped by the enemies from all sides.

(v) Tumam **ekatto/ekado/ekao** potthāṇi āṇehi.

You bring the books from one side.

- (vi) Jo **annatto/annado/annao** suhaṁ icchai, so santi na lahai.
He who wants pleasure from others, does not get peace.
- (vii) Viṁṇaṁ **katto/kado/kao** uḍḍiam.
From where the aircraft flew.
- (viii) Tumaṁ **jatto/jado/jao** āgao, tattha jhatti gacchahi.
From where you have come, you should reach there quickly.
- (ix) Ahaṁ **itto/ido/iao** phalāim kiṇiūṇa gamissam.
Having bought fruits from here, I shall go.
- (x) Tumaṁ **jahi/jaha/jattha** vasasi, **tahi/taha/tattha** gacchahi.
Where you live, there you should go.
- (xi) Tumaṁ **kahi/kaha/kattha** vasasi.
Where do you live?
- (xii) Mama sasā **annahi/annaha/annattha** uvavasai.
My sister lives in another place.
- (xiii) Paramesaro **savvahi/savvaha/savvattha** nivasai.
God lives in all places.
- (xiv) **Ekkasi/Ekkasiam/Ekkaiyā/Egayā** Hatthiṇāure nayare sūranāmā rāyaputto nāṇāgūṇarayaṇasaṁjutto vasīa.

*Once upon a time there was a prince named Sūra
who was associated with many jewels of qualities.*

(xv) Sisso **uvagurum** ciṭṭhai.

The pupil sits near the guru.

(xvi) So **aṇubhoyaṇam** gharaṁ gao.

He went to the house after meals.

(xvii) Ahaṁ **paidiṇam** harim sumarami.

I remember God everyday.

(xviii) Sāhū **paigharam** bhikkhattham gacchai.

The saint goes to every house for begging food.

(xix) Tumaṁ **jahāsattim** parovayāram karahi.

You should do benevolence according to strength.

(xx) Tumaē **jahāvihiṁ** kajjaṁ karaṇīyaṁ.

The work should be done by you according to rule.

Exercises - 9

- (1) Once upon a time his father went to another country in relation to work.
- (2) Then he Indradatta also came there with his son.
- (3) But he Somadatta after this was not capable of doing the most beautiful architecture of that type.
- (4) Then earth was dug by all people.
- (5) Where you go, there you will get pleasure.
- (6) Here are many types of joy and sorrow.
- (7) His house is in front of my house.
- (8) In this way he spends time pleasantly.
- (9) At that time there was a city Rājagṛha.
- (10) There was a beautiful garden outside Rājagṛha city.
- (11) Where her house was, she goes there.
- (12) Both slowly went out of the city.
- (13) Sītā went to the forest with Rāma.
- (14) Oh son! if you also go far away (then) how will I live without you.
- (15) These sons-in-law who are absorbed in tasty food are without respect like an ass, so they should be turned out systematically.
- (16) These sons-in-law are dear to mother-in-law, so they want to stay for five or six days, after this they will go.

- (17) Once having read a good saying written on the wall the sons-in-law thought (this).
- (18) Where in the world are meals without payment?
- (19) How has the story of Rāma been told in the law of Jina, tell.
- (20) (i) If your mind is vacillating, it should be controlled by you.
- (ii) If your mind is vacillating, then you control it.
- (21) You should obtain knowledge from the Guru.
- (22) I meditate daily.
- (23) You should work-hard according to your strength.
- (24) Indra circumambulated three times.
- (25) The child weeps for sleeping.
- (26) Both brothers quarrel with each other.
- (27) Having gone with the mother, my sister buys books.
- (28) Without knowledge the man is like an animal.
- (29) I will come definitely to your house.
- (30) Always be happy.



Appendix - 1 (i)
Prākṛta Word-Index
Words used in Prākṛta Grammar
English to Prākṛta

S.No.	English Word	Prākṛta Word	Nature of Prākṛta Word	Page No.
1.	Absorbed	Raya	Adjective	96
2.	Affection	Neḥa	Masculine	42
3.	After this	Tao/Pacchā	Indeclinable	96
4.	Also	Vi	Indeclinable	96
5.	Always	Niccam/Sayā	Indeclinable	97
6.	Anger	Koha	Masculine	38, 45, 49, 55
7.	Animal	Pasū	Masculine	97
8.	(On)Anni- hilation of	Uvasamia	Adjective	55
9.	Another country	Viesa	Masculine	96
10.	Architecture	Sippakalā	Feminine	96
11.	Ass	Khara	Masculine/Feminine	96
12.	Attachment	Moha	Masculine	49
13.	At that time	Tayāṇi	Indeclinable	96
14.	Beautiful	Sundara	Adjective	96
15.	Between	Antarā	Indeclinable	38
16.	Better	Guruttara	Adjective	49
17.	Book	Gantha	Masculine	38, 49, 55, 97
18.	Brother	Bhāi	Masculine	97
19.	But	Param	Indeclinable	96
20.	Capable	Samattha	Adjective	96
21.	Child	Bālaa	Masculine	38, 97
22.	City	Ṇayara	Neuter	38, 96

23.	Compassion	Karuṇā	Feminine	55
24.	Complete	Saṃpunṇa	Adjective	42
25.	Cow	Gāvī	Feminine	38
26.	Daily	Paidiṇaṃ	Indeclinable	97
27.	Daughter	Puttī	Feminine	45, 52
28.	Day	Diṇa	Masculine/Neuter	42, 96
29.	Deaf	Bahira	Adjective	42
30.	Dear	Piya	Masculine	96
31.	Definitely	Khalu	Indeclinable	97
32.	(On) Destruction of	Viṇaṭṭha	Adjective	55
33.	Detached	Viratta	Adjective	49, 55
34.	Devoid of	Vihīṇa	Adjective	49
35.	Devotion	Bhatti	Feminine	45
36.	Drop	Bindu	Masculine/Neuter	49
37.	Ear	kaṇṇa	Masculine/Neuter	42
38.	Each other	Parōpparaṃ	Indeclinable	97
39.	Earth	Puhavi/Puḍhavi	Feminine	96
40.	Emancipation	mutti	Feminine	45
41.	Emotion	Bhāva	Masculine	49
42.	Enough	Alaṃ	Indeclinable	45
43.	Family	Kula	Masculine/Neuter	42
44.	Famous	Pasiddha	Adjective	49
45.	Far away	Dūraṃ	Indeclinable	38, 96
46.	Father	Bappa/Jaṇera	Masculine	42, 49, 96
47.	Father-in-law	Sasura	Masculine	96
48.	Fire	Aggi	Feminine	38
49.	Five	Pañca	Adjective	42, 96
50.	Flower	Puppha	Neuter	38
51.	Follower	Aṇucara	Adjective	55
52.	Food	Bhoyana	Neuter	38, 45, 96

53.	For	Attham	Indeclinable	45
54.	Forest	Vaṇa	Neuter	38, 96
55.	Foolishman	Mukkha	Adjective	49
56.	Friend	Mitta	Masculine	38
57.	From the Guru	Uvagurum	Indeclinable	97
58.	Garden	Ujjāṇa	Neuter	96
59.	Gentleman	Suyaṇa	Masculine	38, 49
60.	Girl	Kaṇṇā	Feminine	42
61.	God	Deva	Masculine	38
62.	Good saying	Sutti	Feminine	96
63.	Grammar	Vāgaraṇa	Neuter	42
64.	Hand	Kara	Masculine	42
65.	Here	Ettha/Iha	Indeclinable	96
66.	Heaven	Sagga	Masculine	38
67.	High	Ucca	Adjective	42
68.	His	Nia	Adjective	96
69.	House	Ghara	Masculine	42, 55, 96, 97
70.	How	Kaham	Indeclinable	97
71.	If	Jai	Indeclinable	42, 96, 97
72.	Immorality	Dussīla	Adjective	55
73.	Indra	Inda	Masculine	97
74.	In front of	Aggao	Indeclinable	96
75.	In this way	Evaṃ	Indeclinable	96
76.	Joy	Suha	Neuter	96
77.	King	Narinda	Masculine	38, 42, 45, 49, 55
78.	Knowledge	Nāṇa	Neuter	97
79.	Knowledge	Sikkhā	Feminine	97
80.	Krishan	Kaṇha	Masculine	38
81.	Law of jīṇa	Jīṇasāsaṇa	Neuter	97
82.	Leaf	Patta	Neuter	49

83.	Life	Jīvaṇa	Neuter	49
84.	Lightning	Vijju	Masculine	38
85.	Like	Samāṇa/Sarisa	Adjective	38, 42, 96
86.	Lion	Simha	Masculine	52
87.	Lotus	Kamala	Neuter	42
88.	Love	Neha	Masculine	38, 52
89.	Man	Nara	Masculine	97
90.	Many	Nāṇā	Indeclinable	96
91.	Meal	Bhoyana	Neuter	96
92.	Meditate	Jhāṇa	Masculine/Neuter	97
93.	Merit	Puṇṇa	Neuter	42
94.	Milk	Duddha	Neuter	38
95.	Mind	Maṇa/Citta	Masculine/Neuter	97
96.	Minister	Manti	Masculine	38, 45
97.	Money	Dhaṇa	Neuter	38
98.	Morality	Sila	Neuter	42,55
99.	Most Beautiful	Sundaramam	Adjective	96
100.	Mother	Māyā	Feminine	45, 97
101.	Mother-in-law	Sāsū	Feminine	96
102.	Mountain	Giri	Masculine	49, 52
103.	Nearby	Antiya	Neuter	38
104.	Night	Ratti	Feminine	38
105.	Non-violence	Ahimsā	Feminine	49
106.	Not	Na	Indeclinable	42, 96
107.	Once upon a time	Egayā	Indeclinable	96, 97
108.	Outside	Bahiyā	Indeclinable	96
109.	Painfully	Duham	Indeclinable	38
110.	Payment	Mulla	Masculine/Neuter	97
111.	People	Nara	Masculine	96
112.	Pleasantly	Suham	Indeclinable	96
113.	Pleasure	Sokkha	Neuter	96

114.	Purpose	Heu	Masculine	52
115.	Quality of Knowledge	Nāṇa-Guṇa	Masculine/Neuter	49
116.	Rājgrha	Rāyagiha	Neuter	96
117.	Rāma	Rahunaṇḍaṇa/ Rāma	Masculine	45, 52, 96, 97
118.	Reason	Heu	Masculine	52
119.	Relation	Pasaṅga	Masculine/Neuter	96
120.	Religion	Dhamma	Masculine/Neuter	38, 49
121.	Rice	Dhanna	Neuter	45
122.	River	Nai/Sariā	Feminine	38, 49
123.	Saint	Muṇi	Masculine	38
124.	Scripture	Āgama	Masculine	55
125.	Sea	Sāyara	Masculine	38
126.	Self-study	Sajjhāya	Masculine	49
127.	Sensual enjoyment	Viśaya	Masculine	55
128.	Seriousness	Gambhīra	Neuter	49
129.	Sin	Pāva	Masculine/Neuter	49
130.	Sister	Sasā	Feminine	97
131.	Sitā	Sīyā	Feminine	96
132.	Six	Cha	Adjective	96
133.	Slowly	Sanīyam	Indeclinable	96
134.	Small thing	Tiṇa	Neuter	42
135.	So	Teṇa	Indeclinable	96
136.	Son	Putta	Masculine	42, 96
137.	Son-in-law	Jāmāyara	Masculine	96
138.	Sorrow	Duha	Masculine	96
139.	Stone	Pahāṇa	Masculine	52
140.	Story	Kahā	Feminine	45, 96
141.	Strength	Jahāsattim	Indeclinable	97
(According to)				

142.	Study	Ajjhayaṇa	Masculine/Neuter	49, 52
143.	Sun	Divāyara	Masculine	42
144.	Systematically	Juttie	Indeclinable	96
145.	Tasty	Sāu	Adjective	96
146.	Teacher	Guru	Masculine	49, 97
147.	Temple	Deula/Devaula	Neuter	38
148.	Then	Taiyā/Tā	Indeclinable	96
149.	There	Tattha	Indeclinable	96
150.	Thief	Cora	Masculine	49
151.	Three times	Tihuttaṁ/ Tikkhutto	Indeclinable	97
152.	Throne	Simhāsaṇa	Masculine	55
153.	Time	Kāla/Samaya	Masculine	96
154.	Towards	Paḍi	Indeclinable	38, 96
155.	Tree	Taru	Masculine	38
156.	Truth	Sacca	Neuter	55
157.	Twelve	Bāraka	Adjective	38, 42
158.	Two miles	Kosa	Masculine	38, 42
159.	Type	Payāra	Masculine	96
160.	Unstable	Phuria	Adjective	38
161.	Untruth	Asacca	Neuter	45, 49
162.	Useless	Asāra	Adjective	49
163.	Vacilating	Cañcala	Adjective	97
164.	Vanish	Naṭṭha	Adjective	42
165.	Violence	Himsā	Feminine	49
166.	Wall	Bhitti	Feminine	96
167.	Water	Jala	Neuter	42
168.	Way	Paha	Masculine	38
169.	Wealth	Dhaṇa	Neuter	42, 45, 52
170.	Wealthy	Dhaṇavanta	Adjective	52
171.	Wealthy person	Īsara	Masculine	42

172.	Welfare	Kusala	Neuter	52
173.	What	Kim	Pronoun	42, 96, 97
174.	Where	Jattha/kattha	Indeclinable	96, 97
175.	With	Saha/ Samayam	Indeclinable	96, 97
176.	Without	Viṇā	Indeclinable	38, 42, 49, 96, 97
177.	Without respect	Māṇahīṇa	Adjective	96
178.	Work	Kajja	Neuter	42, 96
179.	World	Saṃsāra	Masculine	97
180.	Year	Varisa	Masculine/Neuter	38, 42
181.	Yogi	Jogi	Masculine	55

Appendix - 1 (ii)
Prākṛta Verb-Index
Words used in Prākṛta Grammar
English to Prākṛta

S.No.	Verb	Prākṛta Verb	Transitive/ Intransitive	Page No.
1.	To anger	Kujjha	Transitive	45
2.	To appear	Phura	Intransitive	55
3.	To arise	Uppajja	Intransitive	49
4.	To ask	Puccha	Transitive	38
5.	To be (is, are, was)	Atthi/Hava/ Hu/Āsi	Intransitive	38, 42, 52
6.	To be afraid of	Dara/Bīha	Intransitive	49, 52
7.	To be happy	Harisa	Intransitive	97
8.	To be negligent	Pamāya	Intransitive	49
9.	To bloom	Viaśa	Intransitive	42
10.	To buy	Kīṇa	Transitive	97
11.	To carry	Vaha/Nīṇa	Transitive	38
12.	To circum- ambulate	Padakkhiṇa	Transitive	97
13.	To come	Āva/Āgaccha	Transitive	42, 52, 96
14.	To controll	Rokka	Transitive	97
15.	To converse	Sambhāsa	Transitive	55
16.	To cook	Paca	Transitive	38
17.	To demand	Magga	Transitive	38
18.	To desire	Siha	Transitive	45
19.	To dig	Khana	Transitive	96
20.	To do	Kara	Transitive	96
21.	To endeavour	Cetṭha/Ujjama	Intransitive	45
22.	To envy	Īsa	Transitive	45
23.	To fall	Paḍa	Intransitive	49

24.	To feel ashamed	Lajja	Intransitive	42
25.	To flow	Nisara	Intransitive	49
26.	To gather	Cuṇa	Transitive	38
27.	To get	Pāva/Labha	Transitive	96
28.	To give	Dā/De	Transitive	45
29.	To go	Gaccha	Transitive	38, 49, 96
30.	To go away	Virama	Transitive	49
31.	To hate	Asūa/Dugaccha	Transitive	45
32.	To hide	Lukka	Intransitive	49
33.	To interest	Roa	Transitive	45
34.	To know	Jāṇa	Transitive	55
35.	To live	Jīva/Vasa	Intransitive	38, 55, 96
36.	To look	Dekkha	Transitive	42
37.	To obtain	Giṇha	Transitive	97
38.	To play	Khela	Intransitive	42
39.	To preach	Uvadisā	Transitive	38
40.	To quarrel	Jujjha	Intransitive	97
41.	To read	Paḍha	Transitive	38, 42, 49, 52, 97
42.	To remember	Sumara	Transitive	38
43.	To salute	Ṇama/Vanda	Transitive	45, 52
44.	To save	Virama	Transitive	49
45.	To see	Dekkha	Transitive	42
46.	To sit	Accha/Ciṭṭha	Intransitive	45, 55
47.	To sleep	Saya	Intransitive	97
48.	To spend	Gama	Transitive	96
49.	To squeeze	Duḥa	Transitive	38
50.	To stay	Thā	Intransitive	97
51.	To tell	Kaha/Saṃsa	Transitive	45, 55, 97
52.	To think	Viāra	Transitive	97
53.	To turn out	Nikkāla	Transitive	96
54.	To vanish	Naṭṭha	Intransitive	42

55.	To walk	Cala	Transitive	38
56.	To wash	Pacchāla/Dhoa	Transitive	42
57.	To weep	Rova	Intransitive	97
58.	To wor khard	Parissamma	Intransitive	97
59.	To write	Liha	Transitive	97



Exercise - 1

1. Solutions

- (i) bhaviyāṇojjoyayarā → bhaviyāṇujjoyayarā
- (ii) mohāurā
- (iii) tassodayammi/tassudayammi
- (iv) dukkhoha
- (v) maṅgalamukkiṭṭhaṁ
- (vi) sāhīṇe
- (vii) jāṇamajāṇaṁ
- (viii) khippamappāṇaṁ
- (ix) attovammeṇa/attuvammeṇa
- (x) dhammamahimsā
- (xi) jāvendiya → jāvindiya
- (xii) egantasuhāvahā
- (xiii) jayamāse
- (xiv) magahāhivo
- (xv) suhoiyaṁ/suhuiyaṁ
- (xvi) nābhisamemāhaṁ
- (xvii) vimhayānnito → vimhayannito
- (xviii) sampayāggammi → sampayaggammi
- (xix) novabhuñjai/nuvabhuñjai
- (xx) evamāhamsu
- (xxi) parāvayāraṁ
- (xxii) parovayāraṁ/paruvayāraṁ
- (xxiii) saraṇāgae
- (xxiv) bahirandhāliya → bahirandhaliya
- (xxv) ekkamekkehi
- (xxvi) ṇānojjo → ṇānujjo
- (xxvii) nātthi → natthi
- (xxviii) kaḍḍillacchadi
- (xxix) kimettha

2. Solutions

- (i) pañca + akkhara
- (ii) khettaṃ + appaṃ
- (iii) jagaṃ + asesam
- (iv) siddhim + uvayādi
- (v) lobha + ātṭho
- (vi) kajja + akajjaṃ
- (vii) jovvaṇaṃ + aṇavaṭṭha
- (viii) samīvaṃ + āṇō
- (ix) jīvāṇaṃ + āhāru
- (x) gaṇa + ālaṅkio
- (xi) sasura + āīna
- (xii) dhamma + abhimuha
- (xiii) saṃsāra + asāra
- (xiv) dhamma + ārāhago
- (xv) bhayakāraṇaṃ + adatṭhūṇa
- (xvi) maṃ + aggao
- (xvii) muhadamsaṇa + icchā
- (xviii) vaha + āesaṃ
- (xix) sasura + āim
- (xx) taṃ + majiḥe
- (xxi) dhamma + uvaesa
- (xxii) sāsūṃ + avi
- (xxiii) kāla + antare = kālāntare → kālantare
- (xxiv) asaccaṃ + uttaraṃ
- (xxv) sa + avamāṇaṃ
- (xxvi) kiṃ + evaṃ
- (xxvii) na + annā = nānnā → nannā
- (xxviii) karavāla + aggam
- (xxix) haṭṭasamīvaṃ + āgao

Appendix -3

Exercise - 2

1 Solutions

- (i) **Digu** (Numeral Adjectival Compound)
- (ii) **Taiā tappurisa** (Instrumental Determinative Compound)
- (iii) **Sattamī tappurisa** (Locative Determinative Compound)
- (iv) **Kammadhāraya** (Adjectival Compound)
- (v) **Bahuvvīhi** (Indirect Adjectival Compound)
- (vi) **Digu** (Numeral Adjectival Compound)
- (vii) **Chatṭhī tappurisa** (Genitive Determinative Compound)
- (viii) **Sattamī tappurisa** (Locative Determinative Compound)
- (ix) **Taiā tappurisa** (Instrumental Determinative Compound)
- (x) **Chatṭhī tappurisa** (Genitive Determinative Compound)
- (xi) **Chatṭhī tappurisa** (Genitive Determinative Compound)
- (xii) **Chatṭhī tappurisa** (Genitive Determinative Compound)
- (xiii) **Chatṭhī tappurisa** (Genitive Determinative Compound)
- (xiv) **Sattamī tappurisa** (Locative Determinative Compound)
- (xv) **Sattamī tappurisa** (Locative Determinative Compound)

2 Solutions

- (i) Magahassa - ahivo = **Chatṭhī tappurisa**
(Genitive Determinative Compound)
- (ii) suyaṇassa - sahāvo = **Chatṭhī tappurisa**
(Genitive Determinative Compound)
- (iii) pāhāṇassa - rehā = **Chatṭhī tappurisa**
(Genitive Determinative Compound)
- (iv) saraṇe - āgae = **Sattamī tappurisa**
(Locative Determinative Compound)
- (v) diṇayaraṁ - vāsarāṇaṁ = **Danda**
(Copulative Compound)
- (vi) ṇānassa - ujjovo = **Chatṭhī tappurisa**
(Genitive Determinative Compound)
- (vii) hidaraṁ-madhuraṁ-midaraṁ-vayaṇaṁ = **Kammadhāraya**
(Adjectival Compound)

- (viii) paracakkaṇa- bhaṇa = **Taiā tappurisa**
(Instrumental Determinative Compound)
- (ix) muḥassa - pekkhaṇa = **Chaṭṭhī tappurisa**
(Genitive Determinative Compound)
- (x) aṭṭha - vāsā = **Digu**
(Numeral Adjectival Compound)
- (xi) dhammassa - savaṇa = **Chaṭṭhī tappurisa**
(Genitive Determinative Compound)

Solutions of the resolution Compounds

- (i) vavagayarāyo = vavagaya - rāyo (**Bahuvrihi**)
Indirect Adjectival Compound
- (ii) bhattijutto = bhattie - jutto (**Taiā tappurisa**)
Instrumental Determinative Compound
- (iii) muhadamsaṇaṃ = muḥassa - dāmsaṇaṃ (**Chaṭṭhī tappurisa**)
Genitive Determinative Compound
- (iv) piuperaṇāc = piussa - peraṇāc (**Chaṭṭhī tappurisa**)
Genitive Determinative Compound
- (v) asaccamuttaraṃ = asaccaṃ - uttaraṃ (**Kammadhāraya**)
Adjectival Compound
- (vi) dhammahīṇamaṇuso = dhammahīṇo -maṇuso
(**Kammadhāraya**) Adjectival Compound
- (vii) pañcavāsā = pañca - vāsā (**Digu**)
Numeral Adjectival Compound
- (viii) karavālaggaṃ = karavālassa - aggaṃ (**Chaṭṭhī tappurisa**)
Genitive Determinative Compound

Exercise - 3

Accusative case

- (1) Teṇa **gantho** paḍhijjai/paḍhīai.
- (2) So **bālaam** paham pucchai.
- (3) So **gāvim** duddham duhai.
- (4) So **tarum** pupphāim cuṇai.
- (5) Muṇi **bālaam** dhammaṁ uvadisai.
- (6) So **taṁ** dhaṇaṁ maggai.
- (7) Tumaṁ **aggim** bhoyaṇaṁ pacahi/pacasu/pacadhi/
paca/pacejjasu/paccejjahi/pacejje.
- (8) Narindo mantim **ṇayaram** vahai.
- (9) Aham **devaulam** gacchami.
- (10) So **rattim mittam** sumarai.
- (11) Suyassa **vijjuphuriyam** sarisaṁ koho hoi.
- (12) Devā **saggam** uvavasanti.
- (13) Bālaā **Kaṇham** savvao atthī.
- (14) Nayarassa **antiyam** ṇai atthi.
- (15) **Tam** viṇā aham gacchami.
- (16) **Ṇaim ṇayaram** ya antarā vaṇaṁ atthi.
- (17) **Bālaam** paḍi tumaṁ nehaṁ karasi.
- (18) So **Bāraha** varisā vasai.
- (19) Aham **kosam** calami.
- (20) **Ṇai** nayaratto **dūram** atthi.
- (21) Sāyarassa **antiyam** Laṅkā atthi.
- (22) So **duham** jīvai.

Exercise - 4

Instrumental case

- (1) So **jaleṇa** karā pacchālai.
- (2) **Teṇa** divāyaro dekkhijjai.

- (3) **Kaṇṇāa** lajjijjai. (Impersnal form)
- (4) **Puṇṇeṇa** Harī dekkhio.
- (5) Harī **pañcahiṃ** diṇehiṃ ekeṇa koseṇa gacchīa.
- (6) So **bārahahiṃ** varisahiṃ vāgaraṇaṃ paḍhai.
- (7) **Putteṇa** saha jaṇero gacchai.
- (8) Jaṇero **putteṇa** saha khelai.
- (9) **Jaleṇa** viṇā kamalaṃ na viasai.
- (10) So **narindeṇa** samāṇo atthi.
- (11) So **kaṇṇeṇa** bahiro atthi.
- (12) So **ṇeṇeṇa** gharaṃ āvai.
- (13) Sīle ṇaṭṭhe **uccēṇa kuleṇa** kiṃ.
- (14) Īsarāṇaṃ kajjaṃ **tiṇeṇa** vi saṃpuṇṇaṃ havai.

Exercise - 5

Dative case

- (1) So **puttīa** dhaṇaṃ dei.
- (2) So **dhaṇassa/dhaṇāya** ujjamai.
- (3) **Harissa/hariṇo** bhattiṃ roai/roae etc.
- (4) Narindo **manṭiṇo/manṭissa** kujjhai/kujjhae etc.
- (5) Mantī **narindāya/narindassa** ṇamai.
Mantī **narindaṃ** ṇamai.
- (6) Dhannaṃ **bhoyaṇāya** alaṃ atthi.
- (7) So **muttīa/muttīā/muttīi/muttīe** sihai.
- (8) Māyā **puttīa/puttīā/puttīi/puttīe** kahaṃ kahai/
saṃsai/cakkhai.
- (9) Narindo **bhoyaṇatthaṃ** acchai.
- (10) So **narindāya/narindassa** īsai/īsae.
- (11) Rahuṇaṇḍaṇo **asaccāya/asaccassa** asūai/
asūae/asūadi.

Exercise - 6

Ablative case

- (1) **Giritto/Giriṇo/Girīo/Girīu/Girihinto/sariā** ṇīsarai.
- (2) **Pattatto/Pattāo/Pattāu/Pattāhinto/bindūim/**
bindūim/bindūṇi paḍanti.
- (3) So **gambhīratto/ gambhīrāo** pasiddho atthi.
- (4) Coro **narindatto/narindāo/narindāu/narindāhi/**
narindāhinto/narindā ḍarai.
- (5) So **bappatto/bappāo/bappāu/bappāhi/bappā**
bappāhinto/ lukkai.
- (6) So **pāvatto/pāvāo** viramai.
- (7) Tumam **gurutto/gurūo/guruṇo** gantham paḍhasi.
- (8) Narindo **asaccatto/asaccāo** dugacchai.
- (9) Mukkho **suyaṇatto/suyaṇāo** viramai.
- (10) So **sajjhāyatto/sajjhāyāo** pamāyai.
- (11) **Kohatto/Kohāo** moho uppajjai.
- (12) **Himsāo/Himsāi/Himsāe** āhimsā guruttarā atthi.
- (13) So **ṇāṇa-guṇeṇa** vihiṇo atthi.
- (14) So **bhāveṇa** viratto havai.
- (15) **Dhammatto** viṇā jīvaṇam asāram atthi.

Exercise - 7

Genitive case

- (1) Rahuṇaṇaṇo **ajjhayaṇassa** heussa gantham
paḍhai.
- (2) So **kassa** heussa āgacchīa.
- (3) **Giriṇa** meru uccatamo atthi.
- (4) **Puttīa** kusalam hou.
- (5) Aham **mahāvīrassa** vandāmi.
- (6) So **dhaṇassa dhaṇavanto** hosi/hohī/hohīa.

- (7) So **simhassa** bīhai.
(8) Tassa **gharassa** pahāṇā atthi.

Exercise - 8

Locative case

- (1) Narindo **simhāsane** acchīa/ciṭṭhīa.
(2) So **ghare** vasai.
(3) **Kohe** uvasamie karuṇā hoi.
(4) **Dussile** vīṇiṭṭhe sīlaṃ phurai.
(5) **Āgamesu** jāṇiūṇa tuha saccam kahiam.
(6) **Aṇucare** saha sambhāsiūṇa so gacchīa/gacchio.
(7) **Visae** virattacitto joī havai.

Appendix - 5

Exercise - 9

- (1) **Egayā** tassa/taho bappo kajja-pasaṅgeṇa viesam̐ gao.
- (2) Taiyā/tā so Indradatto vi nia putteṇa saha **tattha** āgayo.
- (3) Param̐ so Somadatto **tao** tam̐ payārassa sundaramam̐ sippikalam̐ kāum̐ samattho ṇa.huo.
- (4) **Taiyā** ṇarehim̐ puhavī/puḍhavī khaṇiā.
- (5) Tumam̐ **jattha** gacchihisi, **tattha** sokkham̐ eva pāvihisi/labbihisi.
- (6) **Iha/ettha/ettham̐** ṇāṇā payārassa suham̐ duham̐ ca atthi.
- (7) Tassa gharo mama gharassa **aggao** atthi.
- (8) So evam̐ **suhena** समयam̐ gamai.
- (9) **Tayāṇi/Tayāṇim̐** Rāyagiham̐ ṇayaram̐ āsi.
- (10) Rāyagihassa ṇayarassa **bahiyā** sundaram̐ ujjāṇam̐ āsi.
- (11) **Jattha** tāo gharo āsi **tattha** sā gacchai.
- (12) Te **saṇiyam̐** ṇayarāo bahiyā gacchiā.
- (13) Sīyā Rāmeṇa **saha** vaṇam̐ gacchiā.
- (14) He putto! tumam̐ vi **dūram̐** gacchihisi tā aham̐ tumam̐ **viṇā kham̐** vasihimi.
- (15) Sāubhoyaṇarayā ete jāmāyarā kharasamāṇā māṇahīṇā atthi teṇa ete juttīe ṇikkāliavvā.
- (16) Sāsūe ee jāmāyarā piyā atthi, teṇa ee paṇca cha diṇām̐ ṭhanti **pacchā** gacchihinti.
- (17) **Egayā** Jāmāyarehim̐ bhittīe lihiyam̐ suttim̐ paḍhiūṇa viāriam̐.
- (18) Saṁsāre mullam̐ **viṇā** bhoyaṇam̐ **kattha** atthi.
- (19) Jiṇasāsaṇe Rahuṇaṇaṇassa kahā **kham̐** kahiā, kahahi.

- (20) (i) **Jai** tujjha maṇaṃ cañcalaṃ atthi, **tā** tumae eto rokkiavvo/rokkijjahi.
(ii) **Jai** tujjha maṇaṃ cañcalaṃ atthi, **tā** tumāṃ etaṃ rokkahi.
- (21) Tumāṃ **uvagurūṃ** sikkhaṃ giṇḥahi.
(22) Ahaṃ **paidiṇaṃ** jhāṇaṃ karami.
(23) Tumāṃ **jahāsattiṃ** parissammahi.
(24) Indo **tihuttaṃ/tikkhutto** padakkhiṇio.
(25) Bālaṃ **sayiurū/sayidurū** rovai.
(26) Bhāi **paropparaṃ** jujjhanti.
(27) Mama saṣā māyāe **samayaṃ** gacchiūṇa ganthā kīṇai.
(28) Nāṇeṇa **viṇā** ṇaro pasū sariso hoi.
(29) Ahaṃ **khalu** tumha gharaṃ āgacchihimi.
(30) **Niccaṃ/sayā** harisahi.



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