

Pāli

For New Learners

Book I
How to say it

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Version 2.0

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Release History

Version	Built on	Description
2.0	16 Nov 2022	Reformatted, updated, Appendix N removed
1.0	18 Nov 2021	Minor changes and corrections
0.9	2 Apr 2021	First release, for proofreading

Preface

I write this book with a hope that it can be an easy starter to Pāli studies which I wish it had been my first book on Pāli language. The main theme of this book comes from a simple question: “What is the quickest way to learn a language?” It seems to me that the best answer is “by using it in conversation.” This is true for many living languages in the world, but not quite so in dead languages like Pāli.

Whether Pāli is a dead language can be a point of controversy, because in some situations the language is really used in conversation. When no other common language available, Theravada monks from different countries converse in Pāli. This is true only for those who are well-versed in the language. That is to say, traditionally monks learn Pāli mainly for translating scriptures, not for conversation. Those who are able to speak Pāli are more or less near the level of Pāli expert. They have to master the grammar and vocabulary first by many years of study.

The approach of this book is the reverse of that. We will start learning the language by simple conversation. The aim is not to make Pāli a daily language (it is pointless to do that), but to make sense of the language in a familiar way. In the traditional way of learning, students have to remember many grammatical rules before they translate a portion of text. That is a big waste of time. Many rules have exceptions, some rules occur seldom in the text, and some rules have conflicting stances according to traditional grammarians. Why do new learners have to remember all of those? How about if we focus on crucial grammatical points first by using them in a simple context? That is the main idea of my approach.

Surprisingly, conversational approach to Pāli is not really popular. You can find rare books on the topic. The noted one is *Aids to Pali Conversation and Translation* by A. P. Buddhadatta Mahāthera.¹ The book looks much like a traveling guide with

¹Buddhadatta, 1951?

typical situations and few grammatical guideline. That means it is not suitable for beginners to start learning the language, but rather it is a supplement for those who are quite familiar with the language to some extent. Nevertheless, this book inspires me and helps me form some ideas of the present book. My aim is different, not to make a better guidebook, but to use conversation as the beginning point leading to grammatical explanation. By this way of learning, the language makes sense at the start, unlike in the traditional way that new learners have to be bombarded with rules long before they can grasp the ideas. The drawback of conversational approach is that we cannot touch upon every bit of rules. We can just talk about some big rules and try to use them. That is the digestible way of learning a new language. It also makes more fun.

The previous part as you have read so far was written before the first chapter is formulated. The following part is written after all chapters are done one year later.

At first, I thought the book would not grow this big. My primary intention is fulfilled perfectly. The book finally can be used as a Pāli primer (like one I dreamed of). Furthermore, with my decision to incorporate traditional accounts into the book, it now becomes a reference manual at the same time.² That is a kind of book I also sought after when I investigated into the language, but very few was accessible. Now my dream is bundled into your hand.

Put it another way, this book serves two purposes. First, as a primer, it uses conversational approach to introduce new learners to Pāli in a less intimidating way. You can find this part in the lessons. Second, as a reference, it contains most of materials used by the tradition in learning process. You can find this part mostly in the appendices. That means the book is self-contained. You just need only one book to learn the language at starter level. In addition, with a companion program, PĀLI PLATFORM, you have most of Pāli literature in hand together with a powerful

²The main factor that enables me to do this is Dr. Supaphan Na Bangchang's book on traditional Pāli grammar (Na Bangchang 1995). Without this work I cannot quickly capture the essence of Pāli grammar of three main schools. Other notable Thai translations I use are Saddanīti by Phra Maha Nimit Dhammasāro and Chamroon Thammada, Niruttidipani by Som-pob Sa-nguanpanit, and so many more that I cannot list them here.

search function and useful tools. That is to say, one can be a Pāli researcher or scholar with just a couple of things. Knowledgeable teachers can quicken your learning process, but they are not really necessary because you have all of digestible materials here. The only thing you need to learn the language successfully is perseverance, maybe plus some motivation.

My target readers, apart from those who want to study the language academically, are ones adherent to the tradition who want to learn the language in a more effective and healthy way. Let me make clear why I stress on healthy way of learning. To the tradition, Pāli is a sacred language because it preserves what the Buddha taught. No one disputes on that. And any sacred language is supposed to be difficult. This means few experts can understand it properly. A consequence of this is those few specialists determine what the rest should believe and practice. From my background of religious studies, one major factor that sets the direction of religious tenets is politics. This means many things Buddhists believe are just for political purposes.³ Healthy learning thus means you can learn to read the source by yourselves and decide that whether it is worth believing or observing or not. That is the only way a religion can serve the public for their own benefits, not just for benefits of an executive few.⁴

I have a short treatment on the point that Buddhism, or any religion in this matter, always has political dimension. If I ask “What is the main purpose of Buddhism?,” everyone should answer that it is about soteriology or salvation or liberation. A next question is “How much do you need to know for liberation?” A straight answer of this is “Not much.” And you even do not need to know Pāli or any sacred scripture thoroughly. You just need to know how to observe yourselves properly. That is all

³This sounds quite modern to see that religion and other domains of life are separate areas. In fact, there is no such separation in the ancient mind. See it another way, religion is the only effective tool in the past to keep the society in order. But now the situation is different because religion begins to lose its power, and the close link between religion and politics is now visible resulting in attempts to separate these two areas. Yet, in the modern world many religions are still powerful in keeping the social order.

⁴It is idealistic, in my view, to establish a purely democratic society like this. Once religion becomes a cultural component of the society, it is really hard to challenged, even if its original tenets are inconsistent, distorted, or even outright wrong. Even though it is hard to do, we still have to acknowledge it as such and try our best.

for practical purpose. Then the main reason why we have many things to learn about the religion and to entrench them in our belief is all about politics, both in the religion's own sphere and governmental sphere.⁵

I have to make myself clear at the beginning why I am so critical to our object of learning, as you shall see throughout our course. My point is that any good knowledge should have liberating effect. When we really know something by ourselves, not just by being told, it can change us in a subtle way. If you have enough integrity, the change will be in a good way and liberating. That is the practical⁶ purpose of this book, apart from the scholarly one.

Here is my future plan. As the subtitle of the book implies, there will be a sequel of this. The next volume will be about how to read texts. I will bring various theories into play with Pāli translation, such as semiotics, hermeneutics, literary theories, translation theories, and so on. I will not just write a manual of Pāli translation, but I will go deeper as far as modern knowledge can guide us. And, if possible, the third book will be about Pāli composition and prosody. That will be less theoretical and focus more on practical technique. That last one is not quite appealing to me to write, but it can make the series complete. I assert no strong commitment of that, but for the second one I have already prepared some materials.

You might be curious why I am motivated to do difficult things, even though they bring me no financial gain whatsoever. That is my healthy way of living. It is simple: you set goals, and finish them one by one. If you have difficult goals, you just have a few big things to do in your life. Take your time and enjoy your life.

⁵Talking about this issue can be a book-length discussion. It might be more accurate to say that all religions are economics-based. That sounds rather Marxist, but I think a purely soteriological religion is really hard to find on earth. I do not mean religious people seek after wealth (except Weber's Protestantism, perhaps), but people must have things to eat first. That makes social structure and political system indispensable. Then the idea of salvation comes along. However, religion makes us believe that soteriological goal in the cosmic order exists from the beginning. Then politics and social order accommodate people to that goal. Some readers might think we have many things to learn because they are an intellectual enterprise of human beings. That is true, but scholastic endeavor has little to do with real salvation. It just maintains the tradition, hence the economic and politic bases.

⁶You may expect 'spiritual' for this word. I do not like the term because it sounds spooky. I have a down-to-earth and realistic view on religious journey. For me, a spiritually awakening life is just a healthy life in its entirety.

When finished, they will be great. The outcome does not matter much really. You just have an opportunity to focus on one thing at a time. I am lucky to have not many desires. Hence, I have little distraction. People give me food, and that is enough for me to live happily without worrying about making a living.

How to use the book

The book is roughly divided into two parts: lessons and appendices. For the lesson part, it is meant to be learned sequentially. Chapter 1 is about introduction to Pāli language. New learners may find this too difficult, or too critical. You can skip this one if you like. Chapter 2–35 are the primer part. You are supposed to go through these one by one. From Chapter 3 onwards, there is an exercise at the end of each chapter. You are encouraged to exercise your knowledge before you go to its answer keys (Appendix M).

Chapter 36–38 are theoretical summaries, mostly about the verb system and cases. They are essential but too difficult to learn at the beginning. I place them at the end after you know how to use the language. In the traditional way, you have to learn all these before you start to read texts. You can feel how tough traditional students are.

Chapter 39 is all about conversation. All knowledge you learn will be applied here. This chapter is not necessary to read as the last lesson. You can read this if you are curious how to put things into practice. There are cross references to related lessons in this chapter. But if you do not hurry, make it the last one is better, like you eat a pudding at the end of the main course.

The other half of the book is additional materials. You can read them in any order. They are supposed to be read after you are familiar with the language to some degree, and you want to be equipped with additional information unprovided in the lessons. All these materials are not necessary to know at the start. If you can read all of them, however, you will know the heart of the traditional approach, and you will know where to find further materials.

My writing style goes between formal and casual extreme. If you have heavily academic mind, please tolerate my playful moments. English is not my native tongue, so you have to tolerate

this too. My main concern is how to make the book reader-friendly and enjoyable to write.

The companion website of this project by now is paliplatform.blogspot.com. Please check there for a new revision. The life cycle of electronic publishing is short, so a new edition can come out quickly. You can contact the author personally by emailing to jakratep at gmail dot com.⁷

Acknowledgment

Beside people who support me with requisites, I have no one to thank, because I do all the things myself, from thinking to typesetting. Very few know what I do during the days. However, the book is far from perfect: translations need to be improved, errors need to be fixed, typos need to be detected and corrected, missing materials need to be added, ideas have to be polished, etc. You all can help me by taking notes when you read the book, and send me back. You will be a part of this intellectual heritage.

Notes on 2.0 edition

After I have finished PĀLI PLATFORM 2 and written its manual, I feel I should do something with this book too. First, I remove the appendix on PĀLI PLATFORM because we already have the full user's manual now. And second, I update all numbers, mostly term frequencies, taken from the first version of the program to the newer ones.

In PĀLI PLATFORM 2, I utilize a different approach to tokenize the text, so the term frequencies change as a result. The change is not drastic, except in the case of *ti* (an elided form of *iti*). Many instances that have *ti* (or *nti*) annexed, they are now split, if detectable. So, you see that the frequency of *ti* doubles in Chapter 17.

One big change, due to the change of my working environment, is the overall format of the book. When I use a new version of T_EX Live, the fonts look smaller. So, in this release the total number of pages shrinks to under 800 (from more than 1,000).

⁷FYI: The author does not use any kind of social media, and he is not online all the time. Normally, he connects to the Internet once a week, sometimes once in two weeks or longer than that if he is very busy on something. That is also a healthy way of living.

Another minor matter is I decide to remove the graphic cover from the book, and change the cover to a simple text-based design. The graphic cover makes the file unnecessarily bigger, and it looks too commercial to me.

Finally, I apply a Creative Commons public license to the document. It is suitable to an electronic publication like this. My side intention of this is to demonstrate how knowledge is shared in the modern environment. With the current technology, if you have an effort to learn new things, you can do by yourself what most people deem impossible.

I also fix some errors that I come across. I have not yet had plenty of time and energy to reread the whole thing and overhaul the editing. Just formatting the book this time takes days. So, if you want a perfect book, please help me spot defects.

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Abbreviations

References to Literary Works

The main part of the Pāli literature cited here is collected in the Chaṭṭha Saṅgāyana CD published by Vipassana Research Institute via tipitaka.org. Referencing method to that collection is different from the most used PTS (The Pali Text Society) edition. I use this scheme because the online source is easier to access, unlike the PTS publications that are hard to find for ordinary people. The passages cited are typically referred by their chapter/section number, if any (this can be multiple levels), and ended with their paragraph number, separated from the chapter/section by a dot. For example, *Vism* 14.428 means the passage is in the paragraph numbered 428 of the 14th chapter of *Visuddhimagga*. By this scheme, sometimes it is hard to make a recognizable reference point. For example, in the *Vinaya* there are three main parts: *Vibhaṅga* (*Vibh*), *Khandhaka*, and *Parivāra*. The first is divided into *Bhikkhu*'s and *Bhikkhuṇī*'s *Vibhaṅga*. In the collection, these are found under *Pārājikapāḷi* and *Pācītiyapāḷi*. The second is divided into *Mahāvagga* (*Mv*) and *Cālavagga* (*Cv*). These, as well as the third part, can be found as such in the collection. For commentaries and subcommentaries, if they are cited anyway, they will follow the base scheme, not identified by their textual names.

Fortunately, we have most of essential grammatical textbooks in the collections. All textbooks are under *Byākaraṇa Ganthasaṅgaho* of the *Añña* group, except *Niruttidīpanī* is under *Leḍī Sayādo Ganthasaṅgaho*, its author's group. And, unfortunately, we only have the first two parts of *Saddanīti* in this collection, without *Suttamālā*.

Referencing style of textbooks are different. *Kaccāyana* and *Padarūpasiddhi* have *sutta* (formula) numbers throughout the treatises. They are easy to call them by *sutta* numbers without chapter numbers. I refer to them as different works because

they arrange suttas in different ways. Moggallāna is more or less follows the same fashion but sutta numbers are reset to one in every chapter. In this case, the chapter number is used before its sutta numbers, separated by a dot. Payogasiddhi and Niruttidīpanī are difficult to refer to correspondingly, for they have different arrangement. Payogasiddhi is structured like Moggallāna, and it is used Moggallāna’s sutta scheme, but in a different order. You have to put some effort to find the suttas mentioned. If Payogasiddhi uses the same references as Moggallāna, it will be left out. Niruttidīpanī runs sutta numbers throughout the book, similar to Kaccāyana and Padarūpasiddhi. So, chapter numbers will not used in this case as well. Niruttidīpanī is well-organized and has cross-references to other works in each suttas.

Aggavaṃsa’s Saddanīti is more complicated to deal with. There are all 28 chapters in the treatise. The first part, Padamālā has 14 chapters, the second part, Dhātumālā 5, and the third, Suttamālā 9. The first two parts have no number to refer to, even paragraph numbers. In this case, only chapter numbers are given and Pāli passages will be fully quoted, long enough to be a distinct searching query. If students use the companion program PĀLI PLATFORM, this will be easy to locate. Otherwise, I will give the publications’ page numbers (Smith 1928; Smith 1929). The third part is easy to be referred by sutta numbers. However, only first 7 chapters of Suttamālā have numbers. The last two have none in the same fashion as the first two parts. To cite suttas in Suttamālā, I will use only **Sadd** followed by sutta numbers. Otherwise, I will use **Sadd Sut** followed by chapter number and sometimes with the publication’s page numbers (Smith 1930).⁸ For more detail on grammatical textbooks, see Appendix A.

Here are abbreviations of Pāli works used in this book.

Abbrev.	Description
Abh	Abhidhānappadīpikāpāṭha
AEk	Ekakanipāta, Aṅguttaranikāya, Suttapiṭaka
ADu	Dukanipāta, Aṅguttaranikāya, Suttapiṭaka
ATi	Tikanipāta, Aṅguttaranikāya, Suttapiṭaka

Continued on the next page...

⁸Three parts of Saddanīti Pāli are available online, see their entry in the bibliography. Discrepancies can be detected though, but differences are not significant.

Abbrev.	Description
ACa	Catukkanipāta, Aṅguttaranikāya, Suttapiṭaka
APa	Pañcakanipāta, Aṅguttaranikāya, Suttapiṭaka
ACha	Chakkanipāta, Aṅguttaranikāya, Suttapiṭaka
ASa	Sattakanipāta, Aṅguttaranikāya, Suttapiṭaka
AAṭ	Aṭṭhādinipāta, Aṅguttaranikāya, Suttapiṭaka
ADa	Dasakanipāta, Aṅguttaranikāya, Suttapiṭaka
Apadā	Apadāna, Khuddakanikāya, Suttapiṭaka
Bud	Buddhavaṃsa, Khuddakanikāya, Suttapiṭaka
Cari	Cariyāpiṭaka, Khuddakanikāya, Suttapiṭaka
Cv	Cullavagga, Vinayapiṭaka
Dham	Dhammapada, Khuddakanikāya, Suttapiṭaka
Dham-a	Dhammapada, Aṭṭhakathā
Dī	Dīghanikāya, Suttapiṭaka
DN	Dīghanikāya (with sutta no.)
Iti	Itivuttaka, Khuddakanikāya, Suttapiṭaka
Jā	Jātaka, Khuddakanikāya, Suttapiṭaka
Kacc	Kaccāyanabyākaraṇaṃ
Kathā	Kathāvatthu, Abhidhammapiṭaka
Khud	Khuddakapāṭha, Khuddakanikāya, Suttapiṭaka
Maj	Majjhimanikāya, Suttapiṭaka
Maj-a	Majjhimanikāya, Aṭṭhakathā
MN	Majjhimanikāya (with sutta no.)
MN-a	Majjhimanikāya, Aṭṭhakathā (with sutta no.)
Mnid	Mahāniddeśa, Khuddakanikāya, Suttapiṭaka
Mil	Milindapañhā, Khuddakanikāya, Suttapiṭaka
Mogg	Moggallānabyākaraṇaṃ
Mv	Mahāvagga, Vinayapiṭaka
Mv-a	Mahāvagga, Aṭṭhakathā
Niru	Leḍḍi Sayāḍo's Niruttidīpanī
Pari	Parivāra, Vinayapiṭaka
Payo	Payogasiddhipāṭha
Pet	Petavatthu, Khuddakanikāya, Suttapiṭaka
PTSD	The Pali Text Society's Pali-English Dictionary ⁹
Rūpa	Padarūpasiddhi
Sadd	Saddanītipakaraṇaṃ Suttamālā (with sutta no.)
Sadd Dhā	Saddanītipakaraṇaṃ Dhātumālā

Continued on the next page...

⁹Rhys Davids and Stede 1921–1925

Abbrev.	Description
Sadd Pad	Saddanītipakaraṇaṃ Padamālā
Sadd Sut	Saddanītipakaraṇaṃ Suttamālā
Saṅ	Dhammasaṅgaṇī, Abhidhammapiṭaka
Sut	Suttanipāta, Khuddakanikāya, Suttapiṭaka
SKhan	Khandhavagga, Saṃyuttanikāya, Suttapiṭaka
SMah	Mahāvagga, Saṃyuttanikāya, Suttapiṭaka
SNid	Nidānavagga, Saṃyuttanikāya, Suttapiṭaka
SSag	Salāyatanavagga, Saṃyuttanikāya, Suttapiṭaka
SSaḷ	Sagāthāvagga, Saṃyuttanikāya, Suttapiṭaka
Therī	Therīgāthā, Khuddakanikāya, Suttapiṭaka
Therī-a	Therīgāthā, Aṭṭhakathā
Thera	Theragāthā, Khuddakanikāya, Suttapiṭaka
Udā	Udāna, Khuddakanikāya, Suttapiṭaka
Vibh ¹⁰	Vibhaṅga, Vinayapiṭaka
Vibh-a	Vibhaṅga, Aṭṭhakathā
Vim	Vimānavatthu, Khuddakanikāya, Suttapiṭaka
Vism	Visuddhimagga
Yam	Yamaka, Abhidhammapiṭaka

¹⁰In the CSCD collection, this appears as Pārājikapāḷi and Pācittiyapāḷi in Vinayapiṭaka.

Grammatical Terms

Here are grammatical terms abbreviated and used in this book.

Abbrev.	Description
abl.	Ablative case (Pañcamī)
abs.	Absolutive
acc.	Accusative case (Dutiya)
adj.	Adjective (Gūṇanāma)
adv.	Adverb
aor.	Aorist tense (Ajjatanī)
cond.	Conditional mood (Kālātipatti)
dat.	Dative case (Catuṭṭhī)
dict.	Dictionary form
f.	Feminine gender (Itthīliṅga)
fut.	Future tense (Bhavissanti)
g.	gender (Liṅga)
gen.	Genitive case (Chaṭṭhī)
imp.	Imperative mood (Pañcamī)
imperf.	Imperfect tense (Hiyyattanī)
ind.	Indeclinable (Avyāya)
ins.	Instrumental case (Tatiya)
loc.	Locative case (Sattamī)
m.	Masculine gender (Pulliṅga)
n.	Noun (Nāma)
nom.	Nominative case (Paṭhamā)
nt.	Neuter gender (Napuṃsakaliṅga)
num.	Number (Vacana)
opt.	Optative mood (Sattamī)
p.p.	Past Participle
perf.	Perfect tense (Parokkhā)
pl.	Plural (Bahuvacana)
pr.p.	Present Participle
pres.	Present tense (Vattamānā)
pron.	Pronoun (Sabbanāma)
sg.	Singular (Ekavacana)
v.	Verb (Ākhaṃyāta)
v.i.	Intransitive verb
v.t.	Transitive verb

Continued on the next page...

Abbrev.	Description
voc.	Vocative case (Ālāpana)

1 Critical Introduction to Pāli

Pāli is one of old languages of India used exclusively within Theravada Buddhist traditions, mainly to write religious scriptures. Philologically speaking, together with Prakrit in Asoka’s inscriptions, Pāli is grouped into early Middle Indo-Aryan language.¹ The Old Indo-Aryan is represented by Sanskrit. These languages belong to the bigger tree—Indo-European. That is why Indic languages and European languages, such as those which are rooted in Greek and Latin, have common characteristics, e.g. the use of inflection (much more about this in due course).

Did the Buddha speak Pāli?

A quick answer can be simply “Yes, of course” from the tradition’s point of view. But answering this question thoughtfully is more complicated than it seems. The coming discussion may be difficult to follow by new Pāli learners. You just skip the quoted passages for now, and come to them again when ready. The point I try to make here is so important that it determines my approach to Pāli and Buddhism as a whole.

Before we deal with the question, we have to tackle an equally tricky question first: “Where does Pāli come from?” The name is relatively new to the language itself. The term *pāli* means “line, row, series” which denotes a series of books in Buddhist scriptures.² At first, *pāli* is used to differentiated itself from non-canonical literature. That is to say, commentaries and beyond are not *pāli* in this sense.³ At last, it comes to mean any text in the scriptures or a portion of it. When the language of the scriptures is mentioned, it is called *pālibhāsā* meaning literally “language (*bhāsā*) of the texts (*pāli*).” This language is equivalent to, as Robert Childers maintains, Māgadhī or Magadhese, the language

¹Cardona and Jain 2014a, p. 14

²Childers 1875, p. vii

³Thai tradition still follows this notion to some extent.

of Magadha the area where the Buddha lived for many years. The English use of Pāli as the language's name comes from the way the Sinhalese use the term.⁴ Sometimes we see *Pāli* is used instead, but this spell is of late introduction by the Sinhalese.⁵

The problem of the language's name is so easy that no one seems to argue about this. Then a more difficult riddle comes: "Is Pāli really Magadhese?" The controversy about this issue is complex and perennial. Let us consider textual evidence first. In Cullavagga (minor collections) of the Vinaya, there is an incident that two brother monks said to the Buddha that monks coming from various cultures corrupt the Buddha's words by repeating it in *one's own* dialect (*sakāya niruttīyā buddhavacanaṃ dūsentī*).⁶ The problematic word here is *sakāya* (by one's own). It can be interpreted as monks' own dialect⁷ which makes more sense in this context, or as the Buddha's own dialect which is Magadhese.⁸

Let us go back to the story. When the two monks complained that monks from various clans corrupted the Buddha's words. They proposed a solution by putting the teaching into (Sanskrit) verse (*buddhavacanaṃ chandaso āropema*).⁹ The Buddha, however, declined the request and forbade so doing. Then he allowed monks to learn the teaching in, again, "one's own" dialect.¹⁰ We

⁴Childers 1875, p. vii

⁵p. 322

⁶Cv 5.285

⁷Rhys Davids and Oldenberg follow this line of translation (Rhys Davids and Oldenberg 1885, p. 150). Ṭhānissaro Bhikkhu also follows this because it is more understandable (Ṭhānissaro 2013, p. 745). Richard Gombrich shows us that in Araṇi-vibhaṅga Sutta (MN 139) the Buddha allowed the use of local dialects (Gombrich 2009, p. 147). Or, as the text goes, the Buddha suggested not to insist on (only one) local language for it can lead to a conflict.

⁸This is the standard view of the tradition. Buddhaghosa states clearly in the commentary: "*Sakāya niruttīyāti ettha sakā niruttī nāma sammāsambuddhena vuttappakāro māgadhiko vohāro.*" In sum, "one's own dialect" means the Buddha's dialect or Magadhese. In I. B. Horner's translation of the Vinaya, this line of translation is used (Horner 2014, p. 2171). Buddhaghosa even thinks this Magadhese or Māgadhī is the basic language of all humans (*māgadhikāya sabbasattānaṃ mūlabhāsāya*), see Buddhaghosa 2010, p. 437:§XIV.25 (Vism 14.428). But this view is simply wrong according to today well-established knowledge.

⁹Sanskrit is not explicitly indicated in the text, but implied by *chandaso* (of verse). See Rhys Davids and Oldenberg 1885, p. 150. In the commentary, Buddhaghosa specifies it as Veda-like (*vedaṃ viya sakkatabhāsāya*).

¹⁰*Anujānāmi, bhikkhave, sakāya niruttīyā buddhavacanaṃ pariyaṇitum*

have two competing ideas here. First, the Buddha allowed the teaching to be rendered into local languages. In other words, the meaning is more important than its form. This is the widely accepted view among scholars of Buddhism. And second, following the tradition, the Buddha allowed the teaching to be kept and learned in its original form.¹¹

Let us think carefully about this. The main point is not about how the monks learn the teaching. Can anyone understand anything in other language? There must be a kind of translation, otherwise the learning will never happen. It really makes no sense that the Buddha gives a permission or prohibition to use any language at all in learning situation. The very point is that whether the Buddha's words (*buddhavacana*) should be kept intact or left behind and rendered into new language. This is not a trivial question. It sits upon a fundamental assumption: whether meaning is independent to its medium. If you think it is, rendering words to a new form does not matter much as long as the spirit of the words is still there. If you think it is not, like many modern linguists and philosophers, words are not always or fully translatable so it is better to keep the original. Unsurprisingly, the tradition follows the latter view, but I think it was not always so and Buddhist communities might hold different stances on this.

To the problem of the permission to learn the Buddha's words in "one's own dialect," Wilhelm Geiger suggests us to stick to the explanation given by Buddhaghosa, i.e. in "the Buddha's own dialect." He gives us this account: "The real meaning of this injunction is, as is also best in consonance with Indian spirit, that there can be no other form of the words of Buddha than in which the Master himself had preached."¹² Let us keep this issue in mind for a while and consider evidence outside the scriptures.

There is a way to find out whether the Pāli language we have today looks similar to those used in the ancient time. Compar-

(Cv 5.285).

¹¹I have checked Thai translations of the Pāli canon on this issue. I found that the old translations make clear that "one's own dialect" means "the original language." Whereas a recent translation of MCU edition puts the commentary's explanation in a footnote, and leaves the text to be read as "one's own language." This looks more straight, but confusing to the readers. Some traditional adherents, such as Ven. Ṭhānissaro as mentioned above, do not go with the traditional commentary.

¹²Geiger 1968, p. 7

ing with Asoka's inscriptions (around 300 years after the Buddha's death) is the most viable method used by scholars, because Asoka's rock edicts spread all over India with different use of dialects for easing local understanding. Unfortunately to the traditional mind, the closest form of language to Pāli is not found in the north, but found in Gīrnār at the far west of India.¹³ K. R. Norman casts some doubt on this, "since it is possible that it represents, in part at least, the scribe's attempt to convert the Eastern dialect he must have received from Pāṭaliputra into what he thought was appropriate to the region in which the edict was being promulgated, rather than the actual dialect of that region."¹⁴ However, by the fact that inscriptions in this area are closer to our Pāli than those from the north, the view that Pāli is not Māgadhī but rather a dialect of western India is somewhat justified. How is it so? One possible scenario is when Buddhism spread to the west, it assimilated to that local culture. Then this version of Buddhist teaching went to Sri Lanka.

Hermann Oldenberg thinks that the transmission of Buddhism from the mainland India to Sri Lanka was not a one-time dispatch as the story of Mahinda's missionary goes. Moreover, he has reasons to think that Mahinda did not brought the canon with Ujjenī dialect to Sri Lanka.¹⁵ There was continuous interaction between the island and the southern India. It is possible that, according to Oldenberg, the Pāli canon and the Pāli language itself are brought to Sri Lanka from the kingdoms of Andhra or Kāliṅga.¹⁶ From this view, Pāli is by no means Māgadhī by a different reason.

Another reason to reject Pāli as the language originally spoken by the Buddha is the incongruous nature of the language we have it. Wilhelm Geiger enumerates four stages of development of the language as follows: (1) the language of the Gāthā or poetry that is very heterogenous; (2) the language of the canonical prose that is governed by more rigid rules; (3) the later prose of the post-canonical literature that looks artificial and erudite; and (4) the language of later artificial poetry that imitates Sanskrit syntax and archaic styles.¹⁷ This shows that the language under-

¹³Oberlies 2014, pp. 182–3; Geiger 1968, p. 3

¹⁴Norman 1983, p. 4

¹⁵Oldenberg 1879, pp. l–li

¹⁶p. liv

¹⁷Geiger 1968, pp. 1–2

went changes and mixing—“a compromise of various dialects.”¹⁸ Geiger also gives us reasons why the Pāli canon looks so incongruous:

The peculiarities of its language may be fully explained on the hypothesis of (a) a gradual development and integration from different parts of India, (b) a long oral tradition extending over several centuries, and (c) the fact that the texts were written down in a different country.¹⁹

Let us take another meticulous thought on this matter. Could Pāli change? The question sounds naive but let us start with a simple mind. If we hold that the Buddha allowed his words to be translated into local dialects, then Pāli definitely underwent changes. There is no reason to keep what is no longer understood. So, what we have today is far from the original form, but the intended meaning is still with us. That is one line of thought sitting on an assumption of translatability of texts. On the other hand, if we hold that the Buddha really allowed monks to keep and learn his words as they are, unfortunately changes are still inevitable. As we know that monks committed the teaching to their memory for several centuries and across locations, the original language gradually lost its sense. When words or phrases are no longer understood anymore, they cannot be kept in memory intact for long. They are easily changed to a more intelligible form, like a game of Chinese whispers. Or they may assume new meaning completely. Even the best effort cannot keep the original intact. And even the teaching is written down (around the 1st century B.C.), it still can be changed to be comprehensible. K.R. Norman tells us that “the Pāli of the canon as we have it now is a reflection of the Pāli of the twelfth century, when the influence of the Pāli grammarians was at its highest.”²⁰

Considering the physical evidence might give us a clearer picture. “The continuous manuscript tradition with complete texts begins only during the late 15th century.”²¹ This means Pāli as we have it today is not old as the tradition holds it.

¹⁸p. 2; Geiger 2005, p. 1

¹⁹Geiger 1968, p. 5

²⁰Norman 1983, p. 6

²¹Hinüber 1996, p. 4; See also Geiger 2005, p. xxv

To conclude, if the question is “Did the Buddha speak Pāli (as we have it now)?” The straight answer is “No.” You may add “but close enough,” but we do not really know how close it is. If the question normatively implies as “Should the Buddha speak Pāli?” I choose to follow the tradition by answering “Yes, of course.”²² This keeps me from a lot of headache and enables me to focus on more important things.

How reliable is the Pāli canon?

This question seems irrelevant to the content of this book. I include this problem here to reflect my attitudes that determine the approach of the book. Undoubtedly, the tradition gives a positive answer to this question. Hence, reliability of the canon is out of question. From the first council (3 months after the Buddha’s death) onwards, the teachings was settled and finalized. Monks recited and memorized the outcome “as accurately, purely and completely as possible—in short, pristinely and perfectly.”²³ To the traditional mind, what we obtained from the first council is the final teachings. The task afterward is only to keep it as such, both by remembering the original as perfectly as possible and preventing spurious teachings to creep in. Ideally, the results of the subsequent councils should be more or less the same. As a matter of fact, however, the structure of the canon as well as the content were changed continuously. For example, after the third council (around 300 years after the first one) *Kathāvatthu* was added to the Abhidhamma. Recently, three books, namely *Nettipakaraṇa*, *Peṭakopadesa*, and *Milindapañhā* were included to the canon by a council in Myanmar. This shows that if some good treatises are old enough, they can be candidates for canonical promotion. I supposed that *Visuddhimagga* might be a next one. This textual evidence clearly tells us that new materials can be added to the canon if they agree with the tradition’s ‘spirit.’

If the canon is continuously changed by adding new materials, correcting the unfitted, or deleting anomalies, what do we really mean by reliability? It can mean if any change occurs it has to correspond with the existing canon which was preserved from the

²²Speaking the language and saying things presented in the canon are different stories. The latter is harder to defend as we will see below.

²³Payutto 2004, p. 19

first compilation. But if we know exactly what is the original, why changes are allowed at all? That means we are not really sure what counts as original in the first place. There must be a kind of approving process to include or exclude particular ideas or events. That is to say, the direction of the canon is determined mostly by the authority. The canon has to be normalized before it gets ‘published.’ That is the main reason why the whole canon is so congruous.²⁴ Richard Gombrich also notes on this point: “[A] sacred tradition is at least as likely to iron out inconsistencies as to introduce them.”²⁵ To iron out is to make the terrain of ideas look even. So, “the banal reading is more likely to replace the oddity than vice versa.”²⁶

From the traditional account, the canon is accurate because of the process of “communal recitation”²⁷ as the term *saṅgāyana* literally means. Simultaneous chanting is more accurate than writing²⁸ because when reciting a sutta together, if one monk chants only a different word, the error can be detected easily. When the correction is made, the process of recital repeats again until no single mistake is found. Then monks memorize this impeccable version. The process explained can address accuracy and inconsistency problem but not reliability. When a picture looks flat, it is unlikely to be real. Real life is more colorful and hectic than that. It is reasonable to see that the recital process is just the final action of approval.²⁹ We have overlooked a more important process than the communal recitation: “How do all memorized stories come?”

How do monks who have a memory of the same sutta hold

²⁴In Steven Collin’s words, “remarkably stable in content” (1998, p. 41)

²⁵Gombrich 2006, p. 11; see also p. 19

²⁶pp. 11–2

²⁷Payutto 2004, pp. 13–4

²⁸p. 22

²⁹I think communal recitation is a ritual to make things done, like a stamp. I also think chanting together does not guarantee accuracy, only it sounds harmonious. From my experience nowadays, even from the same source, monks chant *parittas* (certain magical suttas), which are supposed to be well-memorized, in a variety of ways corresponding to the practice of their senior members. Hence, monks from different groups chant slightly different pronunciations. Sometimes the chanting goes wrong against the text. And some monks, even who know Pāli, recite wrongly all the time. I speculate that if we have all monks write down what they chant regularly, we will have numerous versions of *parittas*. No one ever conducts a research on this, as far as I know.

exactly the same word sequences? It is unlikely that they had listened to the same source and remember exactly the same things. No news reports of the same event are alike. When the Buddha preaches to a group of people, do the audience hear and understand the same things? That is impossible. The same arrangement of words must come from only one source. The origins of the story may have many narrations, but the formal outcome must come from a single source who has a decision power. The tradition ascribes Ven. Ānanda as the source of the Suttanta (the collection of the suttas). As the process goes, I suppose, not everything Ven. Ānanda heard was accepted by the Saṅgha. There must be processes of cross-checking, compromising, and unifying until the final version was reached. I suspect democratic atmosphere in such a situation. I think the most powerful person won the arguments. The authority therefore played a major role on producing suttas to be remembered. And religious authority always ties to political authority who sponsors/sanctions the event.³⁰

Many Buddhists now may feel uncomfortable and contend that monks who are qualified to do the compilation job were all arhants who are unbiased and honest. Being an arhat does not mean one has a perfect memory, or knowledge beyond one's sphere, or a better critical thinking skill, or a better idea of 'justice.' Sometimes arhats can do wrong conventionally, be ill-mannered, and be short-sighted.³¹ So, honesty does not help to make the task more reliable. Sometimes people go honestly wrong. We can attribute this as a fallacy of appeal to authority. Arhats are more like just a high-quality stamp in this context.

Modern scientific knowledge can shed some light to this issue, particularly from cognitive science. Studies of the nature of memory can change the way we look at the traditional account. From the common sense widely held by the tradition, memory is like a recorder. When someone hear or see something with attention, the data are kept in the mind like a video recorder. The

³⁰I do not want to bring politics to our discussion. But from my background of religious studies, considering power relation in religious affairs often bring us a more accurate picture of what is going on or what is really behind the scene.

³¹An interesting example is about Ven. Piṇḍola Bhāradvāja who displayed psychic power and being rebuked by the Buddha (Cv 5.252; Ṭhānissaro 2013, p. 790).

story can be recounted or replayed with reliable accuracy. Memory studies suggest that we should give up that naive view.³² In fact, our memory is an active process that ourselves also play a part in memorizing. When we have an experience, “instead of *reproducing* the original event or story, we derive a *reconstruction* based on our existing presuppositions, expectations and our ‘mental set.’”³³ That is to say, our perception is highly selective. Put it bluntly, We hear, see, and remember what we want to hear, see, and remember.

The problem of reliability therefore does not lie on the accuracy of chanting together but rather the acquisition of individual accounts before that. It can be questionable whether monks’ memory reflects the real events, or their selective remembering, their wishful accounts, or just their misunderstanding. The tradition explains that Ven. Ānanda memorized all events that are the source of the Suttanta when he was not fully awakened—by definition still has some degree of partiality. How then did Ven. Ānanda get them all right? Normally, when something is said about the one we love dearly, the story usually goes extolled, if not slightly exaggerated.³⁴

If memory is not so creditable as we think, writing down seems better. Unfortunately, writing is not blunder-proof either, because “every time a text is copied out, errors occurs.”³⁵ Nevertheless, it is really better on the point that writing leaves traces on material objects that enables us to do a comparative study as long as the media are not completely destroyed. If everything is in the memory, we can have only the latest version.

To conclude this section, I have to say that I do not want to

³²The claim that our memory is not like tape or video recorder is made by Elizabeth Loftus, a leading researcher in memory studies. For a quick grasp of her work, see her TED talk “How reliable is your memory?” by searching Elizabeth Loftus in www.ted.com.

³³Foster 2009, p. 12 (emphasis in original)

³⁴In religious studies, there is a notion of attitude towards one’s religion that can be either *exclusivist* (my religion is true, yours is false), *inclusivist* (your religion is a part of mine), or *pluralist* (mine and yours are equally true). When one reads a religious canon, exclusivist stance is clearly seen. Even in grammatical text like Saddanāṭi, Aggavaṃsa states strongly that only words from the Buddha, i.e. Pāli, can lead to the salvation, not from other languages like Sanskrit (*Pāramitānubhāvena, mahesīnaṃva dehato; Santī nipphādanā, neva, sakkatādivaco viya*, Sadd Pad 1; Smith 1928, p. 8). If it is so, how about partiality of the narrators?

³⁵Geiger 2005, p. xxvi

debunk the authenticity of the Pāli canon and throw Buddhists into despair. I just apply my critical thinking carefully upon the subject. It is better to know it in all respects, not just believe it and put aside the peculiarities. I think reliability does not matter much, because the Pāli canon is the best textual material we possess. It is the only thing we have that identifies the world of Theravada Buddhism. Without this we have nothing to say about. The canon is a platform that every Buddhist stands on. It provides a fundamental normative component of numerous Buddhist cultures, a wealth of teaching materials, and an essential source of the answers to existential problems (a kind of who-am-I riddle). It is like a matrix that all Buddhists live in. Steven Collins calls this matrix *Pāli imaginaire*: “a mental universe created by and within Pali texts.”³⁶

Why study Pāli then?

I will close this chapter with this question to lead the readers to the coming lessons. If you do not care about Pāli and see the spiritual aspect of Buddhism is more important, I endorse your view and suggest that you go practicing and do not hold any belief seriously. Do not argue with anyone over words. Just be mindful and keep quiet.³⁷ Once you have a strong belief about a particular concept and want to justify your correctness, you get trapped in a discursive labyrinth. This potentially does harm to your practice.

If you normally deal with texts, studying Pāli definitely broaden and sharpen your perspective. There is no better way to study ancient texts than reading them in the original language. Translations of the canon is a good place to start learning the religion. But keep in mind that not everything is translatable, and translation needs some personal judgement. Understanding why translators put it in such a way is far more important. The only way to do is to understand Pāli yourself. I encourage Buddhists to go back to the Pāli scriptures every time they have a problem with explanations or engage in argumentations. Do not rely totally on any translation, but it can be used as a guideline. I often found

³⁶Collins 1998, p. 41; see also p. 1

³⁷I have no elaborate system of practice to suggest. My own method is downright simple, “Shut up, and sit down.”

that when a translation makes clear in a particular point, the Pāli itself is uncertain and open to many interpretations. Translation, to me, is a kind of *discourse*³⁸ making process, which has things to do with promotion of certain ideology. If you do not want to be a subject of manipulation, learning Pāli is the best choice.

To put it another way, if you want to understand textual dimension of Buddhism, you have to do some research on the Pāli canon. I do not claim that you will find the ultimate truth in the text or you will uncover the original message of the Buddha. The only way to find the truth, from any Buddhist tradition, is in your mindful body not in the text. That is outside the scope of this book. Doing research here I mean applying deep analysis and critical thinking over the text. If you want to do textual study, do it rigorously. This is the way you can get real knowledge from the text. I do not say “don’t believe the tradition,” but rather be careful of logical fallacies, such as appeal to (false) authority, appeal to faith, jumping to conclusions, *non sequitur*, wishful thinking, and many more.³⁹ We should think critically why or how the tradition or anyone has certain conclusion about something. By ‘critical’ here I do not mean ‘criticizing’ or ‘fault finding,’ but rather ‘reasonable’ thinking which determines what we believe and do.⁴⁰

Is it will be difficult? If you are very new to the language, certainly it is. But fortunately, nowadays we have several tools to speed up the learning process. We do not need to remember many things like traditional students do. Essential materials, like the texts and dictionaries, are now easily accessed by electronic devices. It takes some time to get the fundamental ideas. Once you grasp the nature of the language, the process of learning will go effortlessly and joyfully. I have never passed any formal course or examination of the language in any level. If I can learn by myself, so can you all.

³⁸“a strongly bounded area of social knowledge, a system of statements within which the world can be known” (Ashcroft, Griffiths, and Tiffin 2013, p. 83)

³⁹Concerning the canon study, the Venerable Payutto reminds Buddhists to be careful of “academic freedom” under the guise of “academic research” (Payutto 2004, p. 68). I resist this admonition, because academic research is more or less equal to critical analysis, which always brings us some knowledge. Even we may do not like it. The real problem is the hidden agenda behind the research and the quality of the process.

⁴⁰Ennis 2015, p. 32

2 Nuts and Bolts

Introduction to Pāli Letters

Before speaking a language we have to learn its basic parts first. In this chapter I will summarize briefly the letters used in Pāli. By the fact that the language was long dead, we by no means know its exact phonetics. Guide to pronunciation here is just a reasonable reconstruction. Unlike Sanskrit that normally uses Devanagari to represent its alphabet, Pāli uses local scripts, e.g. Sinhala, Myanmar, Khmer, and Thai. When Westerners come to study Pāli, they use Roman script. In this book we use the modern application of Roman script to Pāli. It is just some of English alphabet with a few diacritical marks.

Pāli letters are divided into 8 vowels¹ (*sara*) and 33 consonants (*vyañjana/byañjana*). Here are the vowels:

a ā ī ī̄ u ū e o

There are three pairs of short-long (*rassa-dīgha*) sounds. The top bar (macron) marks the long sounds. Other two, *e* and *o* are usually long but can be short when preceding a double consonant. A guide for vowel pronunciation is shown in Table 2.1.²

The Pāli consonants in typical order are:

*k kh g gh ṅ c ch j jh ñ ṭ ṭh ḍ ḍh ṇ t
th d dh n p ph b bh m y r l v s h ḷ ṃ*

These consonants can be grouped corresponding to their place of articulation in the mouth, whether they are voiceless or voiced,

¹Kacc 3, Rūpa 3, Sadd 3, but Mogg 1.2 asserts that there are 10 vowels (*dasādo sarā*) including short *e* and short *o* when they are followed by a double consonant. We will not follow Moggallāna's view.

²adapted from Tilbe 1899, p. 2

Table 2.1: Pronunciation of Pāli vowels

Vowel	Sounds like
<i>a</i>	u in but
<i>ā</i>	a in father
<i>i</i>	i in pin
<i>ī</i>	ee in seen
<i>u</i>	oo in foot
<i>ū</i>	oo in food
<i>e</i>	a in mate
<i>o</i>	o in note

and whether they are aspirated or non-aspirated. Scholars classifies \bar{m} ³ (*niggahīta*) as a vowel because it is just the sign of nasalization of *a*, *i*, and *u*.⁴ However, traditional grammarians count \bar{m} as a consonant.⁵ The reason is that, by traditional definition vowels can make sounds by themselves⁶, but consonants cannot.⁷ Following this definition, it is reasonable to put \bar{m} in consonant group because it has to follow vowels *a*, *i*, *u* to make sound, unlike other consonants which depend on succeeding vowels. They all cannot produce any sound by themselves.

The consonant grouping is summarized in Table 2.2. Here are some explanation including what unable to put in table. *Gutturals* are pronounced in the throat (*kaṇṭhaja*). *Palatals* are pronounced in the palate (*tāluja*) using the middle of the tongue (*jivhāmajjha*). *Retroflexes*⁸ are pronounced with the tongue curled round touching the top of the mouth, the back of the ridge behind the teeth (*muddhaja*). This is done by the area near the tip of the tongue (*jivhopagga*). *Dentals* are pronounced with the teeth (*dantaja*) using the tip of the tongue (*jivhagga*). *Labials* are pronounced with the lips (*oṭṭhaja*). *Niggahīta* (\bar{m}) is pro-

³In old texts η , sometimes \bar{m} , is used.

⁴Geiger 2005, p. 2; Collins 2005, p. 1

⁵Kacc 6, Rūpa 8, Sadd 6, Mogg 1.6, Niru 6

⁶In Sadd 3, *sayam rājanṭī sarā* (self-shining are vowels).

⁷Vowels are those on which others depend (*nissaya*), whereas consonants are those dependent on others (*nissita*), as stated in Rūpa 2: *sarā nissayā, itare nissitā*.

⁸Some old texts use *cerebral*. See also Warder 2001, p. 3.

Table 2.2: Grouping of Pāli consonants

	voiceless		voiced				vl.		vowels
	unspirated	aspirated	unspirated	aspirated	nasal	semivowel	spirant	sibilant	
guttural	<i>k</i>	<i>kh</i>	<i>g</i>	<i>gh</i>	<i>ṅ</i>		<i>h</i>		<i>a, ā, e, o</i>
palatal	<i>c</i>	<i>ch</i>	<i>j</i>	<i>jh</i>	<i>ñ</i>	<i>y</i>			<i>i, ī, e</i>
retroflex	<i>ṭ</i>	<i>ṭh</i>	<i>ḍ</i>	<i>ḍh</i>	<i>ṇ</i>	<i>r, ḷ</i>			
dental	<i>t</i>	<i>th</i>	<i>d</i>	<i>dh</i>	<i>n</i>	<i>l, v</i>		<i>s</i>	
labial	<i>p</i>	<i>ph</i>	<i>b</i>	<i>bh</i>	<i>m</i>	<i>v</i>			<i>u, ū, o</i>
nasal								<i>ṃ</i>	

nounced with the nose (*nāsika*). The first 25 consonants that can be classified by their source of production are called *vagga*.⁹ The remaining of that, including *niggahīta*, are hence called *avagga*.

Most consonants are generated in one place, except *ṅ, ñ, ṇ, n, m* are nasal plus their own sources mentioned above, and *v* is dental-labial. The last column shows the place of articulation of corresponding vowels. It is worth noting that *e* and *o* are generated from two sources, guttural-palatal and guttural-labial respectively. *Voiced* (*ghosa*) sounds are produced with vibrating vocal cords, whereas *voiceless* (*agghosa*) sounds are produced with open, nonvibrating vocal cords. *Aspirated* (*dhanita*) sounds are produced with additional puffing air, like blending with ‘h,’ whereas *unaspirated* (*sithila*) sounds are absent of that air. By itself *h* is generated from the throat, but when it combines with *ṅ, ñ, ṇ, n, m, y, r, l, v,* and *ḷ* it is generated from the chest (*urasija*)¹⁰, for example, *tañhi, tañhā, nhāsā, asumha, muyhate, vulhate, avhito,* and *rūlhi*. The hissing sound of *s* is dental and voiceless. There is no voiced hiss like *z* in Pāli.

A pronunciation guideline of Pāli consonants is shown in Table 2.3.

⁹Kacc 7, Rūpa 9, Sadd 7, Mogg 1.7

¹⁰See the explanation of Sadd 23.

Table 2.3: Pronunciation of Pāli consonants

Consonant	Sounds like
<i>k</i>	k in king
<i>g</i>	g in gun
<i>ṅ</i>	ng in sing
<i>c</i>	ch in choose, church
<i>j</i>	j in jump
<i>ñ</i>	n(y) in minion
<i>t, d, n</i>	in English
<i>th</i>	t + air, not like thin or then
<i>ṭ, ṭh, ḍ, ḍh, ṇ</i>	dentals but the tongue touches the top of the mouth not teeth
<i>p, b, m</i>	in English
<i>ph</i>	p + air, not like phone
<i>y, r, l, s, h</i>	in English
<i>v</i>	w in English; v when standing alone ¹¹
<i>ḷ</i>	l but aspirated and the tongue touches the top of the mouth
<i>-ṃ</i>	ng in sung, sing, (soong)

There is one topic I want to add here for back referencing in the future. It is about vowel gradation or strength. There are three levels of this. I summarize it in Table 2.4.¹²

Table 2.4: Vowel gradation

(zero)	<i>guṇa</i>	<i>vuddhi</i>
<i>a</i>	<i>a</i>	$a + a = \bar{a}$
<i>i ī y</i>	$a + i/y = ay \text{ or } \check{e}$	$a + a + i/y = \bar{a}y \text{ or } e$
<i>u ū v</i>	$a + u/v = av \text{ or } \check{o}$	$a + a + u/v = \bar{a}v \text{ or } o$

If you cannot understand the thing, just ignore it for now. You will find it useful when we come to the relevant topics. In the table, the plus (+) sign denotes the conjunction of two vowels.

¹¹Warder 2001, p. 3

¹²This is adapted from Collins 2005, p. 5. See also Warder 2001, p. 12.

2 Nuts and Bolts

It does not entail any order, so it is the same when *a* meets *i* or vice versa. Slash (/) means ‘or’ here. In *guṇa* strength, *ě* and *ǒ* denote short sounds of the vowels. In practice, these and their long sound are not much different. So, we normally do not use the notation of short sounds.

As you have seen previously, *y* and *v* are called ‘semivowel’ because they are produced similarly to certain vowels, i.e. *i* and *u* respectively. When you learn about word joining (Sandhi) (Appendix D), you will see that these semivowels and their equivalents can be interchanged. You will see *guṇa* strength mostly in Sandhi. And when you learn about *paccaya* processing, particularly *ṇa* and its kin, such as in Appendix I, you will see *vuddhi* strength there.

3 (There is) *a book*

We will start with an easy task, like a little child: to call a thing out. Before we do it with Pāli, there are fundamental concepts we need to learn first. Although English and Pāli are relative to each other, they are different in many respects. The most obvious one is about *word order*. Generally speaking, word order matters in English but not (much) in Pāli.¹ In English, “I run” and “I hit a ball” is grammatical and meaningful, but “run I” and “a hit ball I” are ungrammatical and meaningless, and “a ball hits me” is grammatical but carries a different meaning.

In Pāli, you can say “I run” or “run I” or even just “run” to mean the speaker moves on foot quickly. However, basically there is a typical order of words in Pāli, i.e. SV (subject-verb) for intransitive verbs and SOV (subject-object-verb) for transitive verbs. In latter case English normally uses SVO (subject-verb-object). Therefore, “I hit a ball” is typically said in Pāli as “I a ball hit.” Nevertheless, any sequence of words carries the same meaning (but different emphasis). How does Pāli maintain the word function when its position is changed? The answer is in a technical term—*inflection*.²

Here is a down-to-earth definition: “The changes in the form of a word as that word assumes different functions in a sentence are called *inflection*.”³ English does have inflection. As we have seen in “a ball hits me,” ‘hit’ changes to ‘hits’ and ‘I’ changes to ‘me’ when their functions change. To agree with the subject ‘a ball,’ the verb ‘hit’ becomes ‘hits,’ and to act as an object, ‘I’ becomes ‘me.’ When the order is changed to “a ball me hits,” if the word formation is taken seriously, the correct meaning of the sentence can be obtained, but it is ungrammatical nonetheless.

¹Order of words in Pāli is mostly about style, not a strictly grammatical function.

²“Variation in the form of a lexical word reflecting different morphosyntactic categories.” (Brown and Miller 2013, p. 227)

³Fairbairn 2011, p. 44

English is a language with limited inflections⁴, whereas Pāli is highly inflectional language.⁵

There are two kinds of inflection applying to different types of words—*declension*⁶ and *conjugation*⁷. In this chapter and some followings we will learn to form simple sentences and by focusing mainly on declension, which applies to nouns, pronouns, and adjectives. Verbs and conjugations are more complicated, so it is better to learn them later.

How to say “There is a book” in Pāli, then? Let us deal with ‘book’ first. In Pāli and other many inflectional languages, a word that we use to call things (noun) has a gender. It is like dividing words roughly into groups, namely *masculine* (m.), *feminine* (f.), and *neuter* (nt.) (neither the former two). Normally, a word belongs to only one group, or has one gender, but sometimes it has two or three genders. Genders of nouns generally correspond to their natural state. e.g. *purisa* (man) is masculine and *kaññā* (girl) is feminine, but it is not always so.⁸ You can usually guess genders of obvious words, but it is better to check with a dictionary.

A word that means ‘book’ in Pāli is *pothaka*. It is used as both masculine and neuter. That means when you compose a new sentence you have choices, and when you read a text you have to be careful for you may encounter either form. A gen-

⁴Modern English has only eight inflectional affixes: (1) -s 3rd person singular present, (2) -ed past tense, (3) -ing progressive, (4) -en past participle, (5) -s plural, (6) -’s possessive, (7) -er comparative, and (8) -est superlative (Fromkin, Rodman, and Hyams 2014, p. 47).

⁵Languages that do not change word formation are called *analytic languages*. Highly analytic languages, for example, are Chinese, Vietnamese, and Thai. On the other hand, *synthetic languages* change word formation normally, for instance, Greek, Latin and their offspring such as French, Spanish, Portuguese, Italian, and Russian in Europe; Sanskrit, Prakrit, Pāli, and others variations in India. German is moderately synthetic, for it relies heavily also on word order (See Fairbairn 2011, pp. 44–5). Japanese is also a synthetic language with SOV pattern similar to Pāli.

⁶“For a given noun, pronoun or adjective, [declension is] the set of its forms, each consisting of a stem and a suffix.” (Brown and Miller 2013, p. 122)

⁷“For a given verb, [conjugation is] all its forms, consisting of a stem and an inflectional affix.” (p. 99)

⁸Good examples of these are *mātugāma* (woman), *dāra* (wife), and *orodha* (concubine). All are masculine. Aggavaṃsa discusses this in Sadd Pad 5, “*mātugāmasaddo ca orodhasaddo ca dārasaddo cāti ime itthipadattavācakāpi samānā ekantena pulliṅgā bhavanti.*”

eral clue to tell the gender of words in dictionary form, or stem form, is to see their ending. Table 3.1 summarizes the typical endings of each gender.⁹ In practice, however, gender agreement can be less strict. For example, some m. nouns when used in plural, its meaning can include both genders, e.g. *puttā* (sons and daughters).¹⁰

Table 3.1: Endings of words in stem form of each gender

Gender	Endings
masculine	<i>a, i, ī, u, ū</i>
feminine	<i>ā, ī, ī, u, ū</i>
neuter	<i>a, i, u</i>

How to render then? Words that we find in a Pāli dictionary are not ready to use, particularly nouns, pronouns, and adjectives.¹¹ They have to be changed, technically called *decline*, corresponding to their gender and function. Gender is a property of *nāma*. Each noun has an intrinsic gender, but some may have more than one. Pronouns and adjectives can be of three genders corresponding to the noun they represent or modify. We will talk about pronouns and adjectives later. Another point to be considered before we compose a Pāli sentence, apart from gender, is the word's function.

In English and many languages, a word's function is determined by its position in sentences. Subject and object cannot be interchanged in such languages, otherwise the meaning will

⁹Traditional textbooks tend to say that there are more endings than these in each case. For example, *ā* ending can happen to be masculine (see Sadd Pad 6). I treat this as exceptional cases, because we have not so many of them. In fact, only a handful of masculine words has *ā* ending as their raw form. We mostly see *ā* in their final inflected forms.

¹⁰Except *brahma, īnda, buddha, purisa,* and *mātugāma* says Sadd 823. In this formula, Aggavaṃsa asserts sexist position by claiming that male is superior to female (*purisā hi padhānā ...itthiyo pana appadhānā*) for two reasons. First, a buddha-to-be never takes female forms. And second, the Brahma gods are for men only. I add this remark for those who may be interested in gender issue in Buddhism.

¹¹These three types of words are all under the same category—*nāma*, because they are subject to the same declension rules. They are called *sud-dhanāma* or *nāmanāma, sabbanāma,* and *gūṇanāma* respectively.

change. Pāli does not care (much) about word position. It uses word formation to tell its function, as we mentioned *inflection* earlier. For all words under *nāma* group, we call this *declension*. To put it simply, when we use a word, a noun in this case, we have to change its stem form to a inflected form corresponding to its intended function. Inflected words are unlikely to be found in any dictionary, except for irregular words. Therefore we have to learn to compose and recognize them. This is one of tedious tasks of traditional Pāli students.

Declension of Nominative Case

Pāli has eight cases of declension.¹² Nominative case (nom.) is the first one. It is primarily used to identify the subject of sentences. To apply any declension we have to know the word's gender (m., f., or nt.), the word's ending (*a*, *ā*, *i*, *ī*, *u*, or *ū*) given by a dictionary, and the word's number, singular (sg.) or plural (pl.), used in the sentences. Rules for nominative case declension are shown in Table 3.2.

Unlike traditional approach, I present here in the table only the changes of endings. For paradigmatic approach, see Appendix B. In the table, $\phi \rightarrow o$ means from its stem form you have to change the word's 'a' ending to 'o.' The color-highlighted items need more attention for their conspicuous form. These are worth remembering.

Let us focus on singular nominative case first. The rule of nom. sg. is quite simple because most dictionary forms are retained, except just two points: *a* ending of m. and nt. To our mission word 'potthaka' (book), its nom. form therefore is *potthako* (m.) or *potthakaṃ* (nt.). You can use either gender, but be consistent with it. Even though 'neuter' book makes more sense 'male' book is also found in the scriptures.¹³

To complete our task, to say "There is a book," we have to put the term into a sentence. Grammatically, a sentence is normally

¹²Here are all cases with Pāli terms: Nominative (*paṭhamā*), Accusative (*duṭṭiyā*), Instrumental (*tatiyā*), Dative (*catutthī*), Ablative (*pañcamī*), Genitive (*chaṭṭhī*), Locative (*sattamī*), and Vocative (*ālapana*). We will come to all of these in subsequent lessons.

¹³In PĀLI PLATFORM, the program shows that *potthako* has 40 occurrences and *potthakaṃ* (including acc.) 59 in the whole collection of Pāli literature. Do not take these number too seriously, just hold them as rough count.

Table 3.2: Nominative case endings of regular nouns

G. Num.	Endings				
	<i>a</i>	<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>
m. sg.	$\phi \rightarrow o$	<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>
m. pl.	$\phi \rightarrow \bar{a}$	$\not\phi \rightarrow \bar{i}$ $\not\phi \rightarrow ayo$	<i>ī</i> $\not\phi \rightarrow ino$	$\not\phi \rightarrow \bar{u}$ $\not\phi \rightarrow avo$	<i>ū</i> $\not\phi \rightarrow uno$
nt. sg.	<i>aṃ</i>	<i>i</i>		<i>u</i>	
nt. pl.	$\phi \rightarrow \bar{a}ni$	$\not\phi \rightarrow \bar{i}$ $\not\phi \rightarrow \bar{i}ni$		$\not\phi \rightarrow \bar{u}$ $\not\phi \rightarrow \bar{u}ni$	
	<i>ā</i>	<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>
f. sg.	<i>ā</i>	<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>
f. pl.	<i>ā</i> <i>āyo</i>	$\not\phi \rightarrow \bar{i}$ <i>iyo</i>	<i>ī</i> $\not\phi \rightarrow iyo$	$\not\phi \rightarrow \bar{u}$ <i>uyo</i>	<i>ū</i> $\not\phi \rightarrow uyo$

composed of subject and its predicate. In Pāli, a common way to say something existing or being present at the moment is to use verb ‘to be,’ e.g. ‘*hoti*’ (more about this in Chapter 7). Therefore, the complete sentence is:

potthako hoti. (m.)
or
potthakaṃ hoti. (nt.)

This can fulfill our task happily. But practically it is often not put in that way, because Pāli has a peculiar kind of sentence: verbless sentence—“When it is asserted simply that a thing is something ...two nouns (one of them usually an adjective or pronoun) may merely be juxtaposed.”¹⁴ So, the complete sentence, although it should be with some modifier, can be just:

potthako.

¹⁴Warder 2001, p. 9. This is traditionally called *lingattha* (Kacc 284; Rūpa 65, 283; Sadd 577; Niru 62). In fact it is not uncommon to ancient languages because “in Greek and Latin, an idea—especially a state—can be expressed without a verb” (Fairbairn 2011, p. 35).

or
potthakaṃ.

Declension of proper nouns works in the same way, if you have a name in Pāli. For example, *Ānanda* (m.) has nominative form as *Ānando*. If you do not have a Pāli name, but you have to use your name in Pāli, it can be troublesome. That is the reason why all Theravada monks have their Pāli name. This name has to be recited formally in the ordination ceremony. Normally, the preceptor will give a name to the candidates. In modern context, you have to name your own Pāli representation. If you choose a word from a dictionary or make a compound out of it, it will be no problem in any case. If you insist to use your native name, you have to adapt it to agree with Pāli.

First the name has to be ended with a vowel, *a, i, ī, u, ū* for male and *ā, ī, ī, u, ū* for female. Second letters not belonging to Pāli have to be change accordingly. For example, *Smith* can be change to *Smitha* yielding nom. *Smitho*.¹⁵ This has no meaning in Pāli.

Another practical way to deal with foreign names is to form a compound with *nāma*, for example, *Smith-nāma* (a person named Smith). Then we can decline the word as usual, i.e. *Smith-nāmo* [*puriso*] (a male Smith), *Smith-nāmā* [*itthī*] (a female Smith), *Smith-nāmaṃ* [*kulaṃ*] (a Smith family). In an informal situation, a bare foreign name can be used in Pāli sentences, but this is limited to only nominative case (vocative case can be another possibility).

Before we end this chapter, let us talk about plural. Like English, number matters in Pāli. To say “(There are) books,” you have to make the term plural. As we have seen in the table above, the rule for declining plural nouns is a little complicated. A general idea to make a plural noun is to lengthen its ending’s sound as we see in short vowels. Also, an additional sound can be added to mark the plural state. Using plural form of *potthaka*, we can

¹⁵There is no rule whatsoever about this. You can play around with it, and it makes some fun. Japanese also has a funny way to say foreign words. I am fond of that. Name transformation across languages is common. For example, *Yōhānān* (Hebrew) became *Iōannēs* (Greek), then *Johannes*, *Joannes* (Latin), then *Johan*, *John*, *Jon* (English), and *Giovanni* (Italian). In Pāli it can be *Johana* or *Johanna* or *Jona*. Finding Latin origin of your name, if it has one, can be helpful in some cases.

say that briefly in Pāli as:

potthakā.

or

potthakāni.

I have to say something about declension rules. As a matter of fact, in Pāli, and all other languages, rules came after the language itself. We have records of language uses in the form of scriptures. Grammarians try to make sense of the language by finding its patterns and formulating rules. This means the rules generally work fine in regular manner, but sometimes they simply do not. We often find anomalies in Pāli because of its accumulating nature time after time. The peculiar features of the language mostly are the remnants of the far past. Here is the point. There are a number of words that decline irregularly. These are listed in Appendix B.4. You should go through this list at least one time to be familiar with its terrain. So, when you use or meet some of peculiar words, you can get an inkling. You can learn more about irregular nouns in Chapter 9.

As you have seen, throughout the book (except conversations in Chapter 39) I do not use capital letters in Pāli sentences. One reason is that they are not really necessary. All local scripts do not have this feature, but scriptures can be read without any difficulty. To mark a sentence, we just use a period. However, in the Pāli collection we have, capital letters are used normally. So, if the passages taken from the collection are capitalized, they are mostly retained. That means if you see capital letters in some examples, the passages are cut from the beginning of the sentences or stanzas. Otherwise, they are cut in the middle.

Before leaving you should spend your time on the exercise. The first exercise is more or less a hide and seek game. I have listed a number of words in Vocabulary (Appendix L). These words help you start learning Pāli quickly. So, you should be familiar with them. Our first exercise is to find words in the list and make them nominative.

Exercise 3

Say these in Pāli in all possible forms using word list in Appendix L.1.

3 *(There is) a book*

1. (There is) a tree.
2. (There are) trees.
3. (There is) a gecko.
4. (There are) geckoes.
5. (There is) an elephant.
6. (There are) elephants.
7. (There is) a language.
8. (There are) languages.
9. (There is) a tendon.
10. (There are) tendons.
11. (There is) a broom.
12. (There are) brooms.
13. (There is) a rope.
14. (There are) ropes.
15. (There is) a rainbow.
16. (There are) rainbows.
17. (There is) a bone.
18. (There are) bones.
19. (There is) a thunderbolt.
20. (There are)
thunderbolts.
21. (There is) a coconut.
22. (There are) coconuts.
23. (There is) a needle.
24. (There are) needles.
25. (There is) a spoon.
26. (There are) spoons.
27. (There is) a stone.
28. (There are) stones.
29. (There is) a house.
30. (There are) houses.

4 (There is) a *big* book

Introduction to Adjective

In this chapter we will add a modifier, an adjective, to nouns. Adjective, called *guṇanāma* by its word group and *visesana* by its function, modifies a noun to make it more specific or to express its quality. In Pāli adjectives have no gender.¹ They take gender and number from the noun they modify. In traditional textbooks, adjectives are not a big deal. I mean I cannot find a dedicated section for the topic from such textbooks. I think traditional grammarians see adjectives in a different way, unlike modern grammarians who classify adjectives as one separate category. To the tradition, adjectives are more or less nouns with three gender forms.² As a result, adjectives can be translated as a thing that has certain quality, for instance, ‘big’ can mean “a thing that has a quality of ‘bigness.’” So, “a big book” can mean “a book (is) a thing that has a quality of ‘bigness.’” And the way to associate ‘big’ with ‘book’ is to make them the same case. By this reason sometimes, if not often, we see an adjective in Pāli stands alone without a noun if the modified noun is understood.

Here is a general guideline when we use an adjective. Check a dictionary to find out the word’s ending. If it has *a* ending, take it as m. and nt., and change the ending to *ā* to use it as f. If it has *ā* ending, take it as f., and change the ending to *a* to use it as m. and nt. If it has *ī* or *ū* ending, shorten the ending to *i* or *u* for taking it as nt. Other endings not mentioned above already have their corresponding genders. The summary of the guideline is shown in Table 4.1.

Let us do our task, to say “(There is) a big book.” First we

¹It can be seen as having all three genders, if you will.

²A key difference between a noun and an adjective is that when the meaning allows an adjective can become an adverb by assuming accusative case (see Chapter 28), whereas a noun cannot. Another difference is an adjective can have comparative and superlative forms (see Chapter 18).

Table 4.1: Adjective selection guide

Gender	Endings					
	<i>a</i>	<i>ā</i>	<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>
m.	<i>a</i>	$\cancel{\bar{a}} \rightarrow a$	<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>
f.	$\cancel{a} \rightarrow \bar{a}$	<i>ā</i>	<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>
nt.	<i>a</i>	$\cancel{\bar{a}} \rightarrow a$	<i>i</i>	$\cancel{\bar{i}} \rightarrow i$	<i>u</i>	$\cancel{\bar{u}} \rightarrow u$

have to find an adjective that means ‘big.’ The most common word of this is *mahanta*.³ But this is not the right word for this context, because *mahanta* has a connotation of ‘great’, ‘fabulous’ and ‘wealthy.’ The most appropriate word for our purpose is *thūla* which means ‘thick’, ‘fat’ or ‘massive.’ We have to use this word as m. or nt. corresponding to *potthaka*. After consulting the guideline above (nothing to do in this case), then changing it to nominative case, we get this Pāli sentence:

thūlo potthako.

OR

thūlaṃ potthakaṃ.

The order of words can be reversed. So, “*potthako thūlo*” is also valid. And here is for “(There are) big books”:

thūlā potthakā.

OR

thūlāni potthakāni.

Now you can say “(There is) a fat girl.”

thūlā kaññā.

And here is for “(There are) fat girls.”

thūlā kaññā.

OR

thūlāyo kaññāyo.

³This term has its f. form as *mahatī* or *mahantā*. It is more often to be found in compounds as *mahā-*.

As we have seen, an important rule about adjective we have to remember is *adjectives must agree with the noun they modify in case, gender, and number*.

There are a number of adjectives, mostly ended with *-antu*, that have irregular forms of declension. These words can also be used as nouns with three genders. For example, *dhanavantu*, meaning ‘rich’ or ‘rich person,’ can decline in three ways following the paradigm of *guṇavantu*: m. *dhanavantu* (see page 397), nt. *dhanavantu* (see page 397), and f. *dhanavatī* or *dhanavantī* (see page 397).

Hence, to say “(There is) a rich man” you can put it as:

dhanavā puriso.

or just

dhanavā.

“(There are) rich men.”

dhanavanto purisā.

or

dhanavantā purisā.

or just

dhanavanto. or *dhanavantā.*

“(There is) a rich girl.”

dhanavatī kaññā.

or

dhanavantī kaññā.

or just

dhanavatī. or *dhanavantī.*

In fact if you can remember the regular declension of f. *ī* ending, you do not need to remember this f. rule. It goes the normal way. Here is for “(There are) rich girls.”

dhanava(n)tī kaññā.

or

dhanava(n)tīyo kaññāyo.

or just

dhanava(n)tī. or *dhanava(n)tīyo.*

4 (There is) a big book

“(There is) a rich family.”

dhanavaṃ kulāṃ.

“(There are) rich families.”

dhanavanti kulāni.

or

dhanavantāni kulāni.

In certain situation, there can be a gender conflict when an adjective is used to modify different nouns with various genders, for example, “(There are) a good-looking boy, a good-looking girl, and a good-looking book.” If you want to use only one *sundara* as ‘good-looking,’ you can put it in this way:

dārako, dārakā, pothākāṃ (vā) sundaraṃ.

Particle *vā* here means ‘or/and,’ but ignore this for now because its own lesson is in Chapter 17. A.K.Warder says that “Where the genders conflict, the masculine takes precedence over the feminine, the neuter over both.”⁴ That is why we use the adjective in nt. form. So, if we say “There are a good-looking boy, a good-looking girl,” it should be as follows:

dārako, dārakā (vā) sundaro.

Do not forget to do our exercise below.

Exercise 4

Say these in Pāli using adjectives in Appendix L.2 and nouns in Appendix L.1.

1. (There is) a difficult language.
2. (There is) a young elephant.
3. (There are) many geckoes.
4. (There are) beautiful women.
5. (There are) shining eyes.
6. (There is) a thin, fearful dog.

⁴Warder 2001, p. 61

7. (There are) big, heavy stones.
8. (There is) a wise, kind teacher.
9. (There are) beautiful red flowers.
10. (There is) a fast long train.

5 *This* (is) a book

Demonstrative Pronouns

In this chapter we will learn how to locate an object with indicators like ‘this’ or ‘that.’ These are called *demonstrative pronouns*, which are “used to point to entities, locating them as near to or remote from the speaker.”¹

Like adjectives, pronouns (*sabbanāma*—name of everything) in Pāli is a kind of noun. Pronouns stand for nouns or noun phrases. In western terms, pronouns can be divided to *personal*, *demonstrative*, *relative*, *interrogative*, and *indefinite* pronouns. Here we focus only on demonstrative ones, and we will come to the rest later. In Pāli, similar to adjectives, pronouns take gender and number from the noun they represent. Our task is to remember forms of declension, only nominative for now, as shown in Table 5.1 (for full paradigms see Appendix B.5). Pay more attention on the words highlighted.

Table 5.1: Nominative case of demonstrative pronouns

pron.	m.		f.		nt.	
	sg.	pl.	sg.	pl.	sg.	pl.
<i>ta</i> (that)	<i>so</i>	<i>te</i>	<i>sā</i>	<i>tā</i>	<i>taṃ</i>	<i>tāni</i>
<i>eta</i> (this/that)	<i>eso</i>	<i>ete</i>	<i>esā</i>	<i>etā</i>	<i>etaṃ</i>	<i>etāni</i>
<i>ima</i> (this)	<i>ayaṃ</i>	<i>ime</i>	<i>ayaṃ</i>	<i>imā</i>	<i>idaṃ</i>	<i>imāni</i>
<i>amu</i> (yonder)	<i>asu</i>	<i>amū</i>	<i>asu</i>	<i>amū</i>	<i>aduṃ</i>	<i>amūni</i>

Distinguishing *ta* and *eta* might be difficult at first. By traditional explanation, *ta*² refers to things absent at the moment

¹Brown and Miller 2013, p. 126

²This is also used as third personal pronoun, e.g. he, she, it, and they (see Chapter 6).

(*parammukhā*), *eta* refers to things nearby (*samīpa*), *ima* refers to things very close (*accantasamīpa*), and *amu* refers to things far away (*dūra*). How close is *eta* and how far is *amu* are a relative matter. By intuition, *ima* can be close at hand, *eta* can be a little out of reach, *amu* can be seen far away but not out of sight. You can use *asuka* or *amuka* instead of *amū* (see declension of the term on page 405). Only difference between the two is that *asuka* is adjective but *amū* is pronoun. Both use different paradigms to decline, but when used they go in the same manner.

In conversation or direct speech, *ta* can be used to refer to the thing (or person) mentioned earlier³, whereas *eta* is used to point to the thing (or person) that is present at the moment.⁴ When you and a friend are in a pet store, you point to a puppy and say “That dog is chubby.” And your friend say to you “That/It is cute.” The fist ‘that’ is *eta*, the second is *ta*. In Pāli they go like this: “*eso sunakho thūlo*” and “*so sundaro*.” In Chapter 16 we will learn to pair *ta* with *ya* (which) to form correlative sentences.

Then we can say “This (is) a book” as follows:

ayaṃ potthako.

or

idaṃ potthakaṃ.

Here is for “These (are) books.”

ime potthakā.

or

imāni potthakāni.

And these are for, “This (is) a girl” and “These (are) girls”:

ayaṃ kaññā. imā kaññā(yo).

All demonstrative pronouns mentioned here can be used as pronominal adjectives to modify a noun, for example, *so puriso* (that man), *sā kaññā* (that girl), *ayaṃ bhāsā* (this language), *imāni kulāni* (these clans). They look alike in form but different in function. For the examples above, when the terms are used as

³Linguists call this *anaphora*. See also Warder 2001, p. 29.

⁴Linguists call this *deixis*.

a pronominal adjective, they form a noun phrase. But when they are used as a pronoun, they form a complete sentence with verb ‘to be’ or ‘to exist’ left out.

As an adjective, *so puriso* means *that man* not anyone else. As a pronoun, *so puriso* means *that being is a man* not any other being.

How to say “This (is) a big book” then? As you may guess, we can go bluntly as “*idaṃ thūlaṃ potthakaṃ*” (nt.). This sounds very much like a noun phrase (‘this big book’) if a verb is not explicitly specified. It is better to say “*idaṃ potthakaṃ thūlaṃ*” (‘This book (is) big’). In this sentence ‘*thūlaṃ*’ is the subject complement and *idaṃ* can be seen as both an adjective modifying the subject or a pronoun standing for the subject. Word order here plays a clarifying role.

Another translation of “*idaṃ thūlaṃ potthakaṃ*” is “*idaṃ thūlaṃ (vatthu) potthakaṃ (hoti)*” (This fat thing is a book) which has slightly different meaning. Here is a lesson from this pondering. Although word order in Pāli has no strict rule, there are typical uses of the order that help clarify the sentences. Moreover, word order can reflect the style of Pāli compositions.⁵

Before you leave this chapter, please beat the exercise first.

Exercise 5

Say these in Pāli.

1. That (is) a fire.
2. Over there (is) a lightning.
3. Those (are) people.
4. This (is) a fat elephant. That/It is high.
5. This season is hot. That/It is summer.
6. Those geckoes (are) many. Those/They are ugly.
7. These quick beasts (are) horses.
8. Many fruits (are) over there.
9. This old man (is) wise.
10. Those young foreign girls (are) beautiful.

⁵For a comprehensive study of word order in early texts, see Bodhiprasiddhinand [2016](#).

6 *It* (is) a book

Personal Pronouns

There is a close relation between demonstrative and personal pronouns in Pāli as you might see in the previous chapter. In fact, *ta* plays a dual role, as a demonstrative pronoun and as a personal pronoun—a noun pointing to *person*. Person here does not mean a human being, but it is a grammatical category regarding the ones who engage in the conversation, the interlocutors. There are three persons. *First person* is the one who speaks, represented by *I*, and *we*. *Second person* is the one addressed by the speaker, the interlocutor of first person, represented by *you*. And *third person* is the thing or person that is talked about, represented by *he*, *she*, *it*, and *they*.¹

Table 6.1 shows all personal pronouns in nominative case. As you have already seen, *ta* is reproduced from Chapter 5. First and second person use the same forms in all genders, so I list them only once. These can be seen as no gender.² All these forms should be recalled by heart.

As you also shall see in the subsequent chapters, first and second person have a very common short (enclitic) forms, i.e. *no*, *vo* (also *me*, *te* in other chapters). These short forms often cause a confusion, for they are also widely used in other meanings. Practically, these terms “never come first in a phrase or clause, and almost always refer to what immediately precedes them.”³ Here is a quick example, “*gāmaṃ no gaccheyyāma*”⁴ (Let us go to the village). To new students, I suggest that you should avoid using these short forms of pronouns at this beginning stage. When you

¹In traditional textbooks, the first and third are reversed. I do not follow the traditional scheme though.

²Collins 2005, p. 62

³See p. 64; see also Warder 2001, p. 41. In Sadd Pad 12, Aggavaṃsa wrote, “*Te me vo notī rūpāni, parāni padato yato*” (Because *te*, *me*, *vo*, *no* [are/depend] on other terms).

⁴Sadd Pad 12

Table 6.1: Nominative case of personal pronouns

pron.	m.		f.		nt.	
	sg.	pl.	sg.	pl.	sg.	pl.
<i>amha</i> (1st)	<i>ahaṃ</i>	<i>mayam</i> <i>no</i>				
<i>tumha</i> (2nd)	<i>tvaṃ</i> <i>tvaṃ</i>	<i>tumhe</i> <i>vo</i>				
<i>ta</i> (3rd)	<i>so</i>	<i>te</i>	<i>sā</i>	<i>tā</i>	<i>taṃ</i>	<i>tāni</i>

see many of them enough, you can figure out how to use them properly.

Therefore “It (is) a book” will be simply as:

so potthako.
or
taṃ potthakaṃ.

And “They (are) books” is:

te potthakā.
or
tāni potthakāni.

To make more sense out of it, let us say this sentence: “This book (is) big. It (is) heavy.”⁵

(yo) ayam potthako thūlo, so garuko.
or
(yam) idaṃ potthakaṃ thūlaṃ, taṃ garukaṃ.

Now let us say “I (am) an old man. You (are) a young girl.”

ahaṃ mahallako puriso. tvaṃ taruṇā kaññā.

⁵It is better to form the sentence with *ya-ta* structure (see Chapter 16).

Although first and second persons have the same form in both gender, the gender of adjectives associated to the speaker and the listener has to be taken from the real gender. Hence if we leave out the nouns in the above sentences, in the same situation (a male speaker talk to a female listener), we will get this:

ahaṃ mahallako. tvaṃ taruṇā.

Another point comes to my mind concerning gender of nouns. There are a number of words that have two forms to be used with both sexes, e.g. *kumāra/kumārī* for boy/girl. But many have only one gender form, most of them are masculine, for example *sūdo* (a cook/chef). What if we want to say “She is a cook”? I find no clear solution from the traditional point of view. The best and nicest way to deal with this is creating a new word for that gender, for example *sūdā* or *sūdakā* or *sūdakarīnī* or even better *bhojanakarīnī*. This solution makes the lexicon bigger, and it takes time to make others accept the use, and some others may reject the new words. Can we bluntly say “*sā sūdo hoti*”?⁶

Apart from personal pronouns mentioned above, *atta*⁷ (self) can be used as a reflexive pronoun (one’s own self).⁸ Some examples from the canon (suggested by Warder) are shown below. For these may be too advanced for you now, just make a skim. I put this part here for future referring.

*attānaṃ sukheti pīṇeti*⁹

“[One] makes oneself happy, pleases oneself.”

*Sā attānaṃ ceva jīvitaṅca gabbhaṅca sapatteyyaṅca vināsesi.*¹⁰

“That [woman] destroyed her own life, the fetus, and

⁶Such a use is called ‘*vikatikkattā*’ by the tradition. In English, it is subject complement. Although it looks odd, it is grammatical. This may look better: “*sā mātuḡāmo gacchati*” (She, a woman, goes). This use is called apposition. Since *mātuḡāma* is masculine (see Sadd Pad 8), we cannot go other ways, but I do not find this use in the texts. Incongruence of genders indeed can happen in normal uses, for example when we use numbers (see Chapter 25). And we can find it in some verses, e.g. “*pamādo maccuno padaṃ*” [Dham 2.21] (Carelessness [is] the path of death).

⁷This term declines irregularly, see page 389.

⁸Warder 2001, pp. 185–6

⁹Dī 3.6.183 (DN 29)

¹⁰Dī 2.10.420 (DN 23)

the property [she would get accordingly].”

*ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya*¹¹
 “A noble disciple, wishing, should explain himself by himself.”

*jānāsi, āvuso korakkhattiya, attano gatiṃ?*¹²
 “Do you know, Korakkhattiya, your own destiny?”

Some adjectives can be used in the same meaning, such as *sa*, *saka*, *nija*, *niya*, and *niyaka*.¹³ In reflexive use, *sayamaṃ* and *sāmaṃ* are also commonly found. Here are some examples:

*Alaṃ, mahārāja, nisīda tvaṃ; nisinno ahaṃ sake āsane*¹⁴
 “That’s enough [for me], Your Majesty, may you sit [on that one]. I have sat [here] on my own seat.”

*Atha kho, vāseṭṭha, aññataro satto lolaajātiko sakaṃ bhāgaṃ parirakkhanto aññataraṃ bhāgaṃ adinnaṃ ādiyitvā paribhuñji.*¹⁵

“Then, Vāseṭṭha, another greedy being, keeping his own portion, enjoyed other ungiven portion taken.”

*Sehi kammehi dummedho, aggidaḍḍhova tappati.*¹⁶
 “With his own actions, a fool is tormented as if being burnt with fire.”

*Varuṇassa niyaṃ puttāṃ, yāmunāṃ atimaññasi*¹⁷
 “[You] scorn Varuṇa’s own son, [who was born] in Yamunā river.”

*Niyakā mātāpitaro, kiṃ pana sādharmaṇā janatā.*¹⁸
 “[Even] one’s own parents [is loathed; as when they die, they are discarded in a cemetery], let alone general people.”

*sayamkataṃ makkatākova jālaṃ*¹⁹

¹¹Dī 2.3.158 (DN 16)

¹²Dī 3.1.7 (DN 24)

¹³Perniola 1997, p. 299

¹⁴MaJ 2.4.303 (MN 82)

¹⁵Dī 3.4.129 (DN 27)

¹⁶Dham 10.136

¹⁷Jā 22.787

¹⁸Therī 16.471

¹⁹Dham 24.347

“Like a spider [gets caught] in the web itself created.”

Yo pana bhikkhu bhikkhussa sāmaṃ cīvaram datvā ...

“Whichever monk, himself having given a robe to [another] monk ...”

It is alright if you cannot fully understand the examples above. Just keep in mind and come to these again when you are more ready. Now is the time to do our exercise.

Exercise 6

Say these in Pāli.

1. You (are) evil big enemies.
2. You (are) a tall handsome clever man.
3. We are a great army, strong, brave.
4. Those people (are) Buddhist monks. They (are) thin (and) weak.
5. This object (is) precious. It (is) a blue oval gem.

7 *There is a book*

Now I will introduce an important part of a sentence which we have skipped—*verb*. Verb in Pāli is really a big topic. It is complicated and difficult if you study it as a linguist or grammarian. If you just want to learn how to use it, you have to overcome only some fundamentals. Still, I have to admit, it is a lot to do. However, not to intimidate you at the first go, I will present you here the commonest verb of all—to *be*.

Verb to Be

To say that something exists or is present or has certain quality or has a connection with other thing¹, Pāli normally uses three verbs: *hoti*, *bhavati*, and *atthi*. These verbs express the state of being of the subject, like verb ‘to exist’ or the phrase ‘there is/are’; or just link to its quality, like verbs ‘to be, become.’ These three Pāli verbs are the most frequently used verbs in the scriptures. In most contexts they can be used somewhat interchangeably.

Like nouns, verbs have to be changed according to its intended function before used. Inflectional transformation of verbs is called *conjugation*. There are four things to be concerned: *tense/mood*, *person*, *number*, and *voice*. Basically, Pāli has three tenses² and three moods, i.e. present, past, and future tense; and imperative, optative, and conditional mood. There are three persons of subject corresponding to personal pronouns, e.g. 1st, 2nd, and 3rd person. Number is how many agents in the subject. It can be singular or plural. Voice in Pāli is a little confusing. It can be *active*, and *middle* voice. At the present we focus only on active voice.

¹Linguists call this *copula*—“A verb that has no content but simply links two words or phrases” (Brown and Miller 2013, p. 112).

²Traditionally speaking, there are three past tenses, hence totally we have eight tenses/moods. But only one kind of past is widely used. The other two are seldom found in the texts as remnants of antiquity.

To make things easier, when we talk about verbs we use their dictionary form—*present, 3rd-person, singular, active-voice*. This means verbs in a dictionary are ready to use only in such a case. In other situations, you have to learn verb conjugation. Table 7.1 shows present tense conjugations of the three verbs mentioned above. Verb *atthi* has irregular forms, so please pay more attention on these.

Table 7.1: Present tense conjugations of verbs ‘to be’

Verb	Person	Singular	Plural
<i>hoti</i>	3rd	<i>hoti</i>	<i>honti</i>
	2nd	<i>hosi</i>	<i>hotha</i>
	1st	<i>homi</i>	<i>homa</i>
<i>bhavati</i>	3rd	<i>bhavati</i>	<i>bhavanti</i>
	2nd	<i>bhavasi</i>	<i>bhavatha</i>
	1st	<i>bhavāmi</i>	<i>bhavāma</i>
<i>atthi</i>	3rd	<i>atthi</i>	<i>santi</i>
	2nd	<i>asi</i>	<i>attha</i>
	1st	<i>amhi</i> <i>asmi</i>	<i>amha</i> <i>asma</i>

Therefore “There is a book” in Pāli can be rendered as:

potthako/potthakaṃ hoti.
or
potthako/potthakaṃ bhavati.
or
potthako/potthakaṃ atthi.

Here is for “There are books.”

potthakā(ni) honti/bhavanti/santi.

Note that verbs do not care about gender of the subject. Here is for “There is a beautiful girl.” And now I will use only *hoti*.

surūpā kaññā hoti.

or

kaññā hoti surūpā.

or even

hoti kaññā surūpā.

With slightly different meaning, here is for “A girl is beautiful.”

kaññā surūpā hoti.

To be specific, we have to use pronominal adjective *ta* because Pāli has no article. So, this is for “The/That girl is beautiful.”

sā kaññā surūpā hoti.

And this for its plural version.

tā kaññā(yo) surūpā(yo) honti.

Now you can say “I am a fat guy.”

ahaṃ thūlo puriso homi.

And “We are fat guys.”

mayam thūlā purisā homa.

“You are a wise young woman.”

tvaṃ paññāvati taruṇā ithi hosi.

or more stylistic

tvaṃ ithi hosi paññāvati taruṇā.

“You are wise women.”

tumhe paññāvati ithi/itthiyo hotha.

As we have seen in the preceding chapters, verb ‘to be’ in Pāli can be omitted if everything is clear. However, I recommend you to put the verb in the sentences you compose until you get used to it. Do not leave without beating our exercise.

Exercise 7

Say these in Pāli.

1. Mozart is a great musician.
2. We are powerful wealthy merchants.
3. You are old, feeble, poor beggars.
4. I am a buffalo. I am black, big, fierce.
5. You are a small insect. You are ugly, humble, worthless.

8 *I have a book*

When we learn to speak English, or any language for this matter, after we know how to call things, the next step is usually to say that someone *has* something. In this chapter, we will learn how to say likewise. But, strangely, Pāli has no what we call verb ‘to have’ in English.¹ Instead, we have to change the sentence to “something of someone exists” or “something is someone’s.” So, when we want to say “I have a book,” we have to say “My book exists” or “A book is mine.”

So, what to learn here is how to make a term possessive.

Declension of Genitive Case

In Pāli we use *genitive case* to denote possession. It is much like an apostrophe (*'s*) in English. Table 8.1 summarizes the declension of genitive case of regular nouns, including adjectives.

Up to now, we have enough knowledge to say “An elephant has eyes.” First, we change the sentence to “Elephant’s eyes exist” or “Eyes are elephant’s.” And here is its Pāli:

hatthissa akkhāni santi.

or

hatthino akkhāni santi.

We normally use verb *atthi* in this context, because it is closer to verb ‘to have’ than *hoti* and *bhavati* which are closer to verb ‘to be.’ Please note that the subject of the sentence is not ‘elephant’ but ‘eyes.’ So, the verb agreeing with this subject is plural. In the sentence, *hatthissa/hatthino* acts like a modifier of the subject. It can be singular or plural. And here is an example for “Elephants have eyes.”

¹The closest term may be *dhāreti* which means ‘to bear’ or ‘to hold’ or ‘to wear.’ This can be used as ‘to have’ in some context. Another term is *gaṇhāti* which means ‘to take’ or ‘to seize’ or ‘to hold.’

Table 8.1: Genitive case endings of regular nouns

G. Num.	Endings				
	<i>a</i>	<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>
m. sg.	<i>assa</i>	<i>issa</i>	$\check{z} \rightarrow issa$	<i>ussa</i>	$\check{z} \rightarrow ussa$
		<i>ino</i>	$\check{z} \rightarrow ino$	<i>uno</i>	$\check{z} \rightarrow uno$
m. pl.	$\check{z} \rightarrow \bar{a}naṃ$	$\check{z} \rightarrow \bar{i}naṃ$	$\bar{i}naṃ$	$\check{z} \rightarrow \bar{u}naṃ$	$\bar{u}naṃ$
nt. sg.	<i>assa</i>	<i>issa</i>		<i>ussa</i>	
		<i>ino</i>		<i>uno</i>	
nt. pl.	$\check{z} \rightarrow \bar{a}naṃ$	$\check{z} \rightarrow \bar{i}naṃ$		$\check{z} \rightarrow \bar{u}naṃ$	
	\bar{a}	<i>i</i>	\bar{i}	<i>u</i>	\bar{u}
f. sg.	$\bar{a}ya$	$\bar{i}y\bar{a}$	$\check{z} \rightarrow \bar{i}y\bar{a}$	$\bar{u}y\bar{a}$	$\check{z} \rightarrow \bar{u}y\bar{a}$
f. pl.	$\bar{a}naṃ$	$\check{z} \rightarrow \bar{i}naṃ$	$\bar{i}naṃ$	$\check{z} \rightarrow \bar{u}naṃ$	$\bar{u}naṃ$

hatthīnaṃ akkhīni santi.

For a feminine example, this is for “A girl has beautiful hands.”

kaññāya sundarā hatthā santi.

Before we can finish the task of this chapter, we have to know the genitive declension of pronouns first. And these are shown in Table 8.2. It is worth noting that m. and f. of 1st and 2nd person pronouns have the same forms. For other pronouns, nt. genitives are the same as m. Therefore, you do not need to remember everything in the table. Study it carefully and try to catch its pattern.

Now we can fulfill our task, to say “I have a book.”

mayhaṃ potthako(kaṃ) atthi.

We can replace *mayhaṃ* with other alternatives, except *me* which is usually not placed at the beginning.² We use 3rd person verb here because the book exists not I. Let us play around further. Here is for “This girl has this big book.”

²See page 34.

Table 8.2: Genitive case of pronouns

Pron.	m./nt.		f.	
	sg.	pl.	sg.	pl.
<i>amha</i>	<i>mayhaṃ</i> <i>amhaṃ</i> <i>mama</i> <i>mamaṃ</i> <i>me</i>	<i>amhākaṃ</i> <i>no</i>		
<i>tumha</i>	<i>tuyhaṃ</i> <i>tumhaṃ</i> <i>tava</i> <i>te</i>	<i>tumhākaṃ</i> <i>vo</i>		
<i>ta</i>	<i>tassa</i> <i>assa</i>	<i>tesaṃ</i> <i>nesaṃ</i>	<i>tassā</i> <i>assā</i> <i>tissā</i>	<i>tāsaṃ</i>
<i>eta</i>	<i>etassa</i>	<i>etesaṃ</i>	<i>etassā</i> <i>etissā</i>	<i>etāsaṃ</i>
<i>ima</i>	<i>imassa</i> <i>assa</i>	<i>imesaṃ</i>	<i>imissā</i> <i>assā</i>	<i>imāsaṃ</i>
<i>amu</i>	<i>amussa</i> <i>amuno</i>	<i>amūsaṃ</i>	<i>amussā</i>	<i>amūsaṃ</i>

imissā kaññāya ayaṃ thūlo potthako atthi. (m.)

OR

imissā kaññāya idaṃ thūlaṃ potthakaṃ atthi. (nt.)

Looking closely to the example above, you will find an important rule concerning the use of declension which I would like to repeat it again: *Modifiers must take the same case as nouns they modify.* In the example, ‘girl’ takes genitive case, so as the first ‘this.’ The second ‘this’ and ‘big’ modify the subject ‘book,’ so they have to take nominative case corresponding to the gender (and number) of the subject.

Another use of gen. is in the phrase “Of those,...” or “Among those,...” It is easier to see an example. When you want to say “Among those people, you are a clever one,” you can put it in this way:

etesaṃ janānaṃ tvaṃ kusalo/kusalā hosi.

If ‘you’ is male, *kusalo* is used, otherwise *kusalā*. For a full technical explanation of genitive case, see Chapter 38.

It will not be complete if we do not talk about negation here. When you say you have no particular thing, you just use *natthi* (*na+atthi*) instead of *atthi*. Negating this verb (by *na*) means that such a thing does not exist.³ For example, saying “I have no book,” you go simply as:

mayhaṃ potthako(kam) natthi.

As you go further, it is a good chance you will meet *atthi* and *natthi* used in plural sense, in stead of *santi* or *na santi*. For example, “*puttā matthi (me+atthi)*”⁴ (my children exist) and “*natthi loke samaṇabrāhmaṇā*”⁵ (no ascetics and brahmins in the world). Traditional textbooks explain that beside taking verb forms, *atthi*, also *natthi* in this case, is regarded as a particle (*nipāta*) as well. So, it is used uninflected, and only in nominative case.⁶ You will learn more about particles in Chapter 17, Chapter 26, and Appendix F.

I have some thought about this peculiarity. Language in use and language in the eyes of grammarians sometimes go in different ways. When anomalies occur, grammarians have to find a viable explanation. Whereas, speakers or writers just use them mindlessly in the most convenient way. When aberrations happen frequently, they become norm. Then new rules are established. This is true in all living languages as well, I infer.

Before we close this chapter, let us figure out how to say “You have my book.” If you think carefully about this problem, it will give you a good headache and a realization that not every ‘have’ in English can be transformed to Pāli genitives. I will come to this later in Chapter 16. Now you have to finish our exercise.

³For more information about negative particles, see Appendix F, page 484.

⁴Dham 5.62

⁵ATi 12.118

⁶“*Atthi sakkā labbhā iccete paṭhamāyaṃ*” (these, namely *atthi*, *sakkā*, *labbhā*, [are] in nom.), in Rūpa after 282, Nepātikapada toward the end of Nāmakaṇḍa. And in Sadd Pad 13, “*Atthinatthisaddā hi nipātattā ekattepi bahuttepi pavattanti*” (The words *atthi* and *natthi* go as singular and plural due to [they are] particles).

Exercise 8

Say these in Pāli.

1. This fortune is mine.
2. You have good looking fingers.
3. These lucky women have diligent husbands.
4. Among those frogs, the fat ones have big eyes.
5. These trees have many fruits. They (fruits) belong to those people.
6. I have a brother, no sister.

9 My daughter is wise

Irregular Nouns

As we have gone so far from the beginning, you may realize that at the fundamental level knowing how to decline nouns to intended cases is essential. Most of nouns, adjectives included, in Pāli are friendly to us. They follow the same pattern according to their ending. Although pronouns use different patterns, we have finite number of them. So, pronouns and regular nouns are quite manageable when you can remember some basic rules. Apart from summarized forms that I give you in the corresponding chapters, I also list all regular paradigms of nominal declension in Appendix B, and paradigms of pronominal declension are in Appendix B.5. You can consult those tables when you have a certain doubt about declension. That is the way the tradition learns to decline nouns, adjectives, and pronouns.

However, there are a number of nouns that defy regularity. They decline so differently that new students can be baffled. In this chapter we will deal with some of these nouns, just to remind you that you should be aware of this group also. The full list of irregular paradigms is shown in Appendix B.4. It is not necessary to bring all of them here.

The reason why we have this group of nouns, I think, is historical one. Some of them are very common in the scriptures, such as, *satthu* (the Buddha), *rāja* (king), *pitu* (father), *mātu* (mother), *atta* (self), and *mana* (mind). This means these terms are of very old layers of the scriptures which follow very ancient rules.¹ Our job here is to recognize all of them as many as possible. I list several of them in Table 9.1 together with their nom. form and the page of paradigm used, so that you can get familiar

¹Some scholars do not see these as irregularity, but rather another group of stems. For example, Steven Collins says that there are two basic kinds of stem: unchangeable and changeable stems (Collins 2005, p. 52). What I call irregular forms are those of changeable stems.

with them more easily. To use these terms in other specific cases, you have to consult Appendix B.4 directly. Despite its good coverage, the table is by no means exhaustive. There are endless terms that can be generated on purpose by derivation, markedly by secondary derivation (see Appendix I) using *vantu* and *mantu* (see page 630), and by primary derivation (see Appendix H) using *tu* (see page 553, also 568) and *anta* (see page 567).

Table 9.1: Irregular nouns

Term	G.	Nom.	Meaning	Page
<i>mana</i> ²	m.	<i>mano</i>	mind	388
<i>aya</i>	m.	<i>ayo</i>	iron	388
<i>aha</i>	m.	<i>aho</i>	day	388
<i>ura</i>	m.	<i>uro</i>	chest	388
<i>ceta</i>	m.	<i>ceto</i>	mind	388
<i>chanda</i>	m.	<i>chando</i>	prosody, will	388
<i>tapa</i>	m.	<i>tapo</i>	penance	388
<i>tama</i>	m.	<i>tamo</i>	darkness	388
<i>teja</i>	m.	<i>tejo</i>	heat	388
<i>paya</i>	m.	<i>payo</i>	milk	388
<i>yasa</i>	m.	<i>yaso</i>	fame	388
<i>raha</i>	m.	<i>raho</i>	secret place	388
<i>vaca</i>	m.	<i>vaco</i>	word	388
<i>vaya</i>	m.	<i>vayo</i>	age ³	388
<i>sara</i>	m.	<i>saro</i>	pond ⁴	388
<i>sira</i>	m.	<i>siro</i>	the head	388
<i>rāja</i>	m.	<i>rājā</i>	king	388
<i>brahma</i>	m.	<i>brahmā</i>	the Brahma	389
<i>sakha</i>	m.	<i>sakhā</i>	friend	389
<i>atta</i>	m.	<i>attā</i>	self	389
<i>ātuma</i>	m.	<i>ātumā</i>	self	390
<i>puma</i>	m.	<i>pumā</i>	male	390
<i>yuva</i>	m.	<i>yuvā</i>	youth	390

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²There are some other words that have some forms like this *mana*-group, but do not count as the group, for example, *pāda* (nt., foot), *mukha* (nt., mouth). The forms found are, for instance, *padaso*, *padasā*, *mukhasā*. In Sadd Pad 5, *pila* (nt., pipe, vent) is also added, but I found none of its.

³If the meaning of *vaya* is used as ‘decay,’ it declines as a regular noun.

⁴If the meaning of *sara* is used as ‘sound’ or ‘arrow,’ it declines as a regular noun.

Table 9.1: Irregular nouns (contd...)

Term	G.	Nom.	Meaning	Page
<i>maghava</i>	m.	<i>maghavā</i>	the Indra	390
<i>raha</i>	m.	<i>rahā</i>	evil nature ⁵	391
<i>vattaha</i>	m.	<i>vattahā</i>	the Indra	391
<i>vuttasira</i>	m.	<i>vuttasirā</i>	one who shaved	391
<i>addha</i>	m.	<i>addhā</i>	path, time	391
<i>muddha</i>	m.	<i>muddhā</i>	top, summit	392
<i>kamma</i>	nt.	<i>kammaṃ</i>	action	392
<i>sā</i>	m.	<i>sā</i>	dog	392
<i>assaddhā</i>	nt.	<i>assaddhaṃ</i>	faithless person	393
<i>bodhi</i>	f.	<i>bodhi</i>	supreme knowledge ⁶	393
<i>sukhakārī</i>	nt.	<i>sukhakāri</i>	normally happy person	393
<i>gotrabhū</i>	nt.	<i>gotrabhu</i>	borderline mind ⁷	393
<i>abhibhū</i>	nt.	<i>abhibhu</i>	overcoming mind	393
<i>dhamaññū</i>	nt.	<i>dhamaññū</i>	nature-knowing mind	393
<i>sayambhū</i>	nt.	<i>sayambhu</i>	self-knowing mind	393
<i>go</i>	m.	<i>go</i>	cattle ⁸	394
<i>cittago</i>	nt.	<i>cittagu</i>	dappled cow	394
<i>satthu</i> ⁹	m.	<i>satthā</i>	teacher, the Buddha	394
<i>kattu</i> ¹⁰	m.	<i>kattā</i>	doer	395

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⁵*Rahā vuccati pāpadhammo* (Sadd Pad 6).⁶If *bodhi* denotes a Bo tree, it can be in two genders, m. and f. Each declines as regular nouns (Sadd Pad 11).⁷This term is very technical to the Buddhist doctrine, especially the Abhidhamma. It means the borderline between worldly state and transcendent state. It happens when a person is about to be enlightened. The term can be an adjective modifying mind or knowledge. Aggavaṃsa discusses *gotrabhū* briefly near the end of Sadd Pad 4, “*Gotrabhūti paññattārammaṇaṃ ...*”⁸When referring to cow (f.) and ox (m.), the term use the same paradigm. For cow, *gāvī* can also be used as a regular noun. However, *gāvī* can also be masculine (Sadd 225). For ox, *goṇa* with regular declension is an alternative.⁹This term and the followings sometimes can be seen in a dictionary as *satthar*. That stem form is never used in traditional textbooks. Aggavaṃsa discusses this in Sadd Pad 6 concerning that *satthāradassanaṃ* is found. He also explains that how *u* becomes *āra*.¹⁰This term and the like are formed by primary derivation using *tu* process

Table 9.1: Irregular nouns (contd...)

Term	G.	Nom.	Meaning	Page
<i>akkhātu</i>	m.	<i>akkhātā</i>	preacher	395
<i>abhibhavitu</i>	m.	<i>abhibhavitā</i>	one who overcomes	395
<i>uṭṭhātu</i>	m.	<i>uṭṭhātā</i>	energetic actor	395
<i>uppādetu</i>	m.	<i>uppādetā</i>	producer	395
<i>okkamitu</i>	m.	<i>okkamitā</i>	one who goes down into	395
<i>kāretu</i>	m.	<i>kāretā</i>	one who causes to do	395
<i>khattu</i>	m.	<i>khattā</i>	attendant	395
<i>khantu</i>	m.	<i>khantā</i>	digger	395
<i>gajjitu</i>	m.	<i>gajjitā</i>	roarer	395
<i>gantu</i>	m.	<i>gantā</i>	goer	395
<i>cetu</i>	m.	<i>cetā</i>	collector	395
<i>chettu</i>	m.	<i>chettā</i>	one who cuts	395
<i>jetu</i>	m.	<i>jetā</i>	winner	395
<i>ñātu</i>	m.	<i>ñātā</i>	knower	395
<i>tatu</i>	m.	<i>tatā</i>	spreader	395
<i>tātu</i>	m.	<i>tātā</i>	protector	395
<i>dātu</i>	m.	<i>dātā</i>	giver	395
<i>dhātu</i>	m.	<i>dhātā</i>	holder	395
<i>nattu</i>	m.	<i>nattā</i>	grandson	395
<i>netu</i>	m.	<i>netā</i>	leader	395
<i>nettu</i>	m.	<i>nettā</i>	leader	395
<i>paṭisedhitu</i>	m.	<i>paṭisedhitā</i>	denier	395
<i>paṭisevitu</i>	m.	<i>paṭisevitā</i>	pursuer	395
<i>panattu</i>	m.	<i>panattā</i>	great grandson	395
<i>pabrūhetu</i>	m.	<i>pabrūhetā</i>	raiser	395
<i>pucchitu</i>	m.	<i>pucchitā</i>	questioner	395
<i>bhattu</i>	m.	<i>bhattā</i>	husband	395
<i>bhāsitu</i>	m.	<i>bhāsītā</i>	sayer	395
<i>bhettu</i>	m.	<i>bhettā</i>	destroyer	395
<i>bhodhhu</i>	m.	<i>bhoddhā</i>	knower	395
<i>bhodhetu</i>	m.	<i>bhodhetā</i>	one who causes to know	395

Continued on the next page...

(see page 553).

Table 9.1: Irregular nouns (contd...)

Term	G.	Nom.	Meaning	Page
<i>metu</i>	m.	<i>metā</i>	measurer	395
<i>mucchitu</i>	m.	<i>mucchitā</i>	one who faints	395
<i>vattu</i>	m.	<i>vattā</i>	speaker	395
<i>vassitu</i>	m.	<i>vassitā</i>	crier, rain	395
<i>viññāpetu</i>	m.	<i>viññāpetā</i>	one who causes to know	395
<i>vinetu</i>	m.	<i>vinetā</i>	teacher	395
<i>sandassetu</i>	m.	<i>sandassetā</i>	pointer	395
<i>sahitu</i>	m.	<i>sahitā</i>	endurer	395
<i>sāvetu</i>	m.	<i>sāvetā</i>	one who cause to listen	395
<i>sotu</i>	m.	<i>sotā</i>	listener	395
<i>hantu</i>	m.	<i>hantā</i>	killer	395
<i>pitu</i>	m.	<i>pitā</i>	father	395
<i>cūlapitu</i>	m.	<i>cūlapitā</i>	paternal uncle	395
<i>bhātu</i>	m.	<i>bhātā</i>	brother	395
<i>kañiṭṭha- bhātu</i>	m.	<i>kañiṭṭha- bhātā</i>	younger brother	395
<i>jāmātu</i>	m.	<i>jāmātā</i>	son-in-law	395
<i>jeṭṭhabhātu</i>	m.	<i>jeṭṭhabhātā</i>	elder brother	395
<i>mātu</i>	f.	<i>mātā</i>	mother	396
<i>cūlamātu</i>	f.	<i>cūlamātā</i>	paternal uncle's wife	396
<i>dhātu</i>	f.	<i>dhītā</i>	daughter	396
<i>duhitu</i>	f.	<i>duhitā</i>	daughter	396
<i>bhātudhātu</i>	f.	<i>bhātudhītā</i>	brother's daughter	396
<i>guṇavantu</i> ¹¹	m.	<i>guṇavā</i>	virtuous person	397
<i>guṇavantu</i>	nt.	<i>guṇavaṃ</i>	virtuous	397
<i>atthavantu</i>	m.	<i>atthavā</i>	beneficial	397
<i>katavantu</i>	m.	<i>katavā</i>	one who has done	397
<i>kulavantu</i>	m.	<i>kulavā</i>	one who has a good family	397

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¹¹This term and its group can be used as nouns or adjectives, so it can be rendered into three genders. For f., it becomes *guṇavanti* or *guṇavatī* and decline as regular f. nouns. Following the tradition, we will never refer to its stem form *guṇavant*. To be convenient, the meaning I give for this group can be either noun or adjective or both.

Table 9.1: Irregular nouns (contd...)

Term	G.	Nom.	Meaning	Page
<i>gaṇavantu</i>	m.	<i>gaṇavā</i>	one who has a following	397
<i>thāmavantu</i>	m.	<i>thāmavā</i>	powerful person	397
<i>cāgavantu</i>	m.	<i>cāgavā</i>	generous person	397
<i>cetanāvantu</i>	m.	<i>cetanāvā</i>	having volition	397
<i>dhanavantu</i>	m.	<i>dhanavā</i>	wealthy person	397
<i>dhitivantu</i>	m.	<i>dhitivā</i>	resolute person	397
<i>dhutavantu</i>	m.	<i>dhutavā</i>	one practicing austerities	397
<i>paññavantu</i>	m.	<i>paññavā</i>	wise person	397
<i>phalavantu</i>	m.	<i>phalavā</i>	fruitful person	397
<i>balavantu</i>	m.	<i>balavā</i>	powerful person	397
<i>bhagavantu</i>	m.	<i>bhagavā</i>	lucky person	397
<i>massuvantu</i>	m.	<i>massuvā</i>	having beard	397
<i>yatavantu</i>	m.	<i>yatavā</i>	careful person	397
<i>yasavantu</i>	m.	<i>yasavā</i>	glorious person	397
<i>yasassivantu</i>	m.	<i>yasassivā</i>	glorious person ¹²	397
<i>rasmivantu</i>	m.	<i>rasmivā</i>	luminous	397
<i>vidvantu</i>	m.	<i>vidvā</i>	wise person	397
<i>vedanāvantu</i>	m.	<i>vedanāvā</i>	having feeling	397
<i>saññāvantu</i>	m.	<i>saññāvā</i>	having perception	397
<i>saddhāvantu</i>	m.	<i>saddhāvā</i>	faithful person	397
<i>sabbāvantu</i>	m.	<i>sabbāvā</i>	having all	397
<i>sīlavantu</i>	m.	<i>sīlavā</i>	virtuous person	397
<i>sutavantu</i>	m.	<i>sutavā</i>	learned person	397
<i>hitavantu</i>	m.	<i>hitavā</i>	beneficial	397
<i>himavantu</i>	m.	<i>himavā</i>	the Himalaya, having snow	398
<i>atthadassimantu</i>	m.	<i>atthadas-simā</i>	foresighted person	398
<i>āyasmantu</i>	m.	<i>āyasmā</i>	aging-well, Venerable ¹³	398

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¹²It is in the sense of having retinue: *Yasassino parivārabhūtā janā assa atthāti yasassivā* (Sadd Pad 6).

¹³This term is often used for addressing monks, like ‘Venerable’ used in English. When addressing two monks, we use *āyasmantā*. More than that, we use *āyasmanto*. *Apicettha ‘āyasmantā’ti dvinnaṃ vattabbavacanaṃ, ‘āyas-*

Table 9.1: Irregular nouns (contd...)

Term	G.	Nom.	Meaning	Page
<i>kalimantu</i>	m.	<i>kalimā</i>	sinful person	398
<i>kasimantu</i>	m.	<i>kasimā</i>	having a plough	398
<i>ketumantu</i>	m.	<i>ketumā</i>	having a flag	398
<i>khāṇumantu</i>	m.	<i>khāṇumā</i>	stumpful	398
<i>gatimantu</i>	m.	<i>gatimā</i>	wise	398
<i>gomantu</i>	m.	<i>gomā</i>	having cattle	398
<i>cakkhumantu</i>	m.	<i>cakkhumā</i>	having eyes	398
<i>candimantu</i>	m.	<i>candimā</i>	the moon	398
<i>jutimantu</i>	m.	<i>jutimā</i>	radiant	398
<i>thutimantu</i>	m.	<i>thutimā</i>	praiseful	398
<i>dhitimantu</i>	m.	<i>dhitimā</i>	resolute	398
<i>dhīmantu</i>	m.	<i>dhīmā</i>	wise	398
<i>pāpimantu</i>	m.	<i>pāpimā</i>	sinful	398
<i>puttimantu</i>	m.	<i>puttimā</i>	having a child	398
<i>balimantu</i>	m.	<i>balimā</i>	offerer	398
<i>bhāṇumantu</i>	m.	<i>bhāṇumā</i>	luminous	398
<i>buddhimantu</i>	m.	<i>buddhimā</i>	wise	398
<i>matimantu</i>	m.	<i>matimā</i>	wise	398
<i>mutimantu</i>	m.	<i>mutimā</i>	wise	398
<i>muttimantu</i>	m.	<i>muttimā</i>	wise	398
<i>yatimantu</i>	m.	<i>yatimā</i>	effortful	398
<i>ratimantu</i>	m.	<i>ratimā</i>	having pleasure	398
<i>rāhumantu</i>	m.	<i>rāhumā</i>	eclipsed, the moon	398
<i>rucimantu</i>	m.	<i>rucimā</i>	delightful	398
<i>vasumantu</i>	m.	<i>vasumā</i>	having wealth	398
<i>vijjumantu</i>	m.	<i>vijjumā</i>	lightningful	398
<i>sirimantu</i>	m.	<i>sirimā</i>	lucky ¹⁴	398
<i>sucimantu</i>	m.	<i>sucimā</i>	clean	398
<i>setumantu</i>	m.	<i>setumā</i>	having a bridge	398
<i>hirimantu</i>	m.	<i>hirimā</i>	shameful	398
<i>hetumantu</i>	m.	<i>hetumā</i>	having a cause	398
<i>satimantu</i>	m.	<i>satimā</i>	mindful person	398
<i>bandhumantu</i>	m.	<i>bhandhumā</i>	having relatives	398

Continued on the next page...

manto'ti bahūnaṃ vattabbavacananti ayampi vireso vedītabbo (Sadd Pad 6).

¹⁴If *sirimā* denotes a female name, it decline as regular f. nouns.

Table 9.1: Irregular nouns (contd...)

Term	G.	Nom.	Meaning	Page
<i>gacchanta</i>	m.	<i>gacchaṃ</i>	one who is going ¹⁵	399
<i>kubbanta</i>	m.	<i>kubbaṃ</i>	doing	399
<i>caranta</i>	m.	<i>caraṃ</i>	travelling	399
<i>cavanta</i>	m.	<i>cavaṃ</i>	moving, dying	399
<i>japanta</i>	m.	<i>japaṃ</i>	reciting	399
<i>jayanta</i>	m.	<i>jaṃ</i>	winning	399
<i>ḷiranta</i>	m.	<i>ḷiraṃ</i>	aging	399
<i>tiṭṭhanta</i>	m.	<i>tiṭṭhaṃ</i>	standing	399
<i>dadanta</i>	m.	<i>dadaṃ</i>	giving	399
<i>pacanta</i>	m.	<i>pacāṃ</i>	cooking	399
<i>bhuñjanta</i>	m.	<i>bhuñjaṃ</i>	eating	399
<i>mahanta</i>	m.	<i>mahaṃ</i>	worshipping	399
<i>māyanta</i>	m.	<i>māyaṃ</i>	dying	399
<i>vajanta</i>	m.	<i>vajaṃ</i>	going	399
<i>saranta</i>	m.	<i>saraṃ</i>	remembering	399
<i>suṇanta</i>	m.	<i>suṇaṃ</i>	listening	399
<i>guṇavati</i>	f.	<i>guṇavati</i>	virtuous person	397 ¹⁶
<i>guṇavanti</i>	f.	<i>guṇavanti</i>	virtuous person	397
<i>gacchanti</i>	f.	<i>gacchanti</i>	one who is going	397
<i>bhavanta</i>	m.	<i>bhavaṃ</i>	prosperous person	399
<i>karanta</i>	m.	<i>karaṃ</i>	one who is doing	400
<i>arahanta</i>	adj.	<i>arahaṃ</i>	worth venerating	400
<i>arahanta</i>	m.	<i>araha</i>	arhant	400
<i>santa</i>	m.	<i>saṃ</i>	righteous person ¹⁷	400
<i>santa</i>	adj.	<i>santo</i>	existing	400
<i>mahanta</i>	m.	<i>mahaṃ,</i> <i>maha</i>	great	401

Now let us consider our heading task, to say “My daughter is wise.” We have two common irregular terms here, *dhītu* (daughter) and *paññāvantu* (having wisdom, wise). You can use other

¹⁵This m. noun with nom. *aṃ* ending and its group are described in Sadd Pad 7. They mean one who is doing something. The words are of present participle form, so it can be used as adjectives. To save the space, most meanings are cut short.

¹⁶This paradigm is in fact like regular *ī*-ending f.

¹⁷The feminine form of this is *satī*, declining as regular nouns. The term can be negated as *asaṃ* and decline likewise.

terms that mean the same. But, as far as I know, they are also as irregular as these. So, let us do with the commonest terms. Considering the cases to use, in this sentence they are all nom. Then it goes simply as follows:

mama dhītā paññavatī hoti.

OR

mama dhītā paññavantī hoti.

Since the main noun is feminine, *paññava(n)tī* is used here, following the regular f. paradigm like *guṇava(n)tī*. For the possessive pronoun, when we use its enclitic form (see Chapter 6, page 34), it goes as follows:

dhītā me paññavatī hoti.

I show this to remind you that when the short form of pronouns is used, it never occupies the first position of the sentence, and it has to associate with other term somehow. We often find this use in the scriptures, because it is really handy to use. The downside of this is it increases ambiguity, because enclitic forms can be used in several cases, and they can mean other things as well.

Another example for a male noun is “My younger brother is wise.” We can say this as follows:

kaṇiṭṭhabhātā me paññavā hoti.

And here is for its plural version: “My younger brothers are wise.”

kaṇiṭṭhabhātaro me paññavanto honti.

OR

...paññavantā honti.

Now let make it more complex by saying “My smart daughter has useful books.” Ready, here we go.

*mama paññavatiyā dhītu atthavantā(ni) potthakā(ni)
santi.*

OR

...dhītuyā atthavantā potthakā santi.

OR

...dhītussa atthavantā potthakā santi.

You can also use *hitavantā(ni)* for ‘useful.’ It has the same meaning. Now you can talk about your family members. Several of them are irregular nouns. Here is another example: “I have foreign parents.” In Pāli the word ‘parent’ is in compound form, *matāpītu* (mother and father). The word declines as *pītu* but only plural. For ‘foreign’ we use *videsī* or *videsika*. Then we get this, for instance:

mama mātāpītaro videsikā honti.

Our exercise is not so hard. Let us do it.

Exercise 9

Say these in Pāli using nouns and adjectives listed in the table above, if available. For declensional paradigms, consult Appendix B.4.

1. This beautiful moon is luminous.
2. Your generous mother is faithful.
3. This young king has virtuous mind.
4. A (male) friend of my elder brother is rich.
5. My (maternal) aunt’s husband is powerful.

10 I go to school

In this chapter, we will learn about another common verb which is used very often in conversations. It also appears frequently in the scriptures. The verb is *gacchati* ‘to go.’ In English, we use preposition ‘to’ to mark the destination of going. In Pāli, it has no use of such a preposition. In fact, it has no individual word that acts like preposition.¹ How to mark the destination then? The answer is in another case of declension—*accusative*.

Conjugation of Present Tense

Before we talk about accusative case, it is a proper time to introduce the rule of present tense conjugation of common verbs which is shown in Table 10.1. In Chapter 7 we met verbs ‘to be’ in their ready-to-use forms. Here we learn the general formula that can be used with most regular verbs.

Table 10.1: Endings of present tense conjugation

Person	Singular	Plural
3rd	<i>ti</i>	<i>nti</i>
2nd	<i>si</i>	<i>tha</i>
1st	<i>mi</i>	<i>ma</i>

To make a verb present tense, including present continuous tense, we add corresponding endings to its stem form. For regular verbs, we can find their stem forms in dictionaries which normally

¹The closest word class in Pāli that has prepositional function as English is *uppasagga*, a kind of indeclinables (see Appendix E). Usually, *uppasagga* is used as prefix to modify the meaning of verbs and nouns. In few cases, *uppasagga* stands alone as a separate word, so it can look like prepositions in English (see p. 125).

list verbs by their canonical form—*present-tense, 3rd-person, singular, active-voice*. For example, ‘to go’ has its dictionary form as ‘*gacchati*.’ We can derive stem form of the verb by a reversed process—removing ‘*ti*’ at the end, then we get ‘*gaccha*.’² Once we get the stem form, we append it with the endings provided. An additional rule for present 1st person conjugation is if the final vowel of the stem form is *a*, lengthen it to \bar{a} ($a \rightarrow \bar{a} + mi/ma$).³ But for 3rd person plural, if the final vowel is long, shorten it, e.g. $\bar{a} \rightarrow a + nti$. If the final vowel is *o* or *e*, retain it.

Let us see an example for better understanding. The stem form of ‘to go’ is *gaccha*. Therefore, “I go” is *gacchāmi*, “We go” *gacchāma*, “You go” (sg.) *gacchasi*, “You go” (pl.) *gacchatha*, “He/She/It goes” *gacchati*, and “They go” *gacchanti*. A benefit of learning verb ‘to go’ in Pāli is you get verb ‘to come’ for free—just prefix it with \bar{a} as *āgacchati*. Everything goes with *gacchati* goes with *āgacchati* as well.

Declension of Accusative Case

Second to the nominative, accusative case is also the most used declension. The main function of this case is to mark the direct object of transitive verbs. The *object* here has a wider sense than we use in English, as it can be used with ‘to go.’ Table 10.2 summarizes the case endings of regular nouns, including adjectives. The general symbol of acc. is *niggahūta (m)*. You only have to remember the singular forms, be careful with the highlighted. The plural forms of accusative case are the same as nominatives, except m. pl. with *a* ending.

We have to learn accusative case of pronouns at this time, for it can be very useful in conversations. Table 10.3 shows declension of both demonstrative and personal pronouns we have learned so far.

Now you can say “I go to school” as follows:

ahaṃ pāthasālaṃ gacchāmi. (sg.)

²In fact, it is the stem plus certain ending, *a* in this case, that can be varied according to the group of verb’s root. Learning verbs from roots, like the tradition does, is difficult. Learning them from stem forms is much easier. For the traditional account of verb formation, see Chapter 37.

³Kacc 478, Rūpa 438, Sadd 959, Mogg 6.57, Niru 567.

Table 10.2: Accusative case endings of regular nouns

G. Num.	Endings				
	<i>a</i>	<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>
m. sg.	<i>aṃ</i>	<i>iṃ</i>	<i>ī</i> → <i>iṃ</i> <i>ī</i> → <i>inaṃ</i>	<i>uṃ</i>	<i>ū</i> → <i>uṃ</i>
m. pl.	<i>ā</i> → <i>e</i>	<i>ī</i> → <i>ī</i> <i>ī</i> → <i>ayo</i>	<i>ī</i> <i>ī</i> → <i>ino</i>	<i>ū</i> → <i>ū</i> <i>ū</i> → <i>avo</i>	<i>ū</i> <i>ū</i> → <i>uno</i>
nt. sg.	<i>aṃ</i>	<i>iṃ</i>		<i>uṃ</i>	
nt. pl.	<i>ā</i> → <i>āni</i>	<i>ī</i> → <i>īni</i> <i>ī</i> → <i>ī</i>		<i>ū</i> → <i>ūni</i> <i>ū</i> → <i>ū</i>	
	<i>ā</i>	<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>
f. sg.	<i>ā</i> → <i>aṃ</i>	<i>iṃ</i>	<i>ī</i> → <i>iṃ</i> <i>ī</i> → <i>iyam</i>	<i>uṃ</i>	<i>ū</i> → <i>uṃ</i>
f. pl.	<i>ā</i> <i>āyo</i>	<i>ī</i> → <i>ī</i> <i>īyo</i>	<i>ī</i> <i>ī</i> → <i>iyō</i>	<i>ū</i> → <i>ū</i> <i>ūyo</i>	<i>ū</i> <i>ū</i> → <i>uyō</i>

Table 10.3: Accusative case of pronouns

Pron.	m.		f.		nt.	
	sg.	pl.	sg.	pl.	sg.	pl.
<i>amha</i>	<i>maṃ</i> <i>mamaṃ</i>	<i>amhe</i> <i>no</i>				
<i>tumha</i>	<i>tvaṃ</i> <i>tvaṃ</i> <i>taṃ</i>	<i>tumhe</i> <i>vo</i>				
<i>ta</i>	<i>taṃ</i> <i>naṃ</i>	<i>te</i> <i>ne</i>	<i>taṃ</i> <i>naṃ</i>	<i>tā</i>	<i>taṃ</i> <i>naṃ</i>	<i>tāni</i>
<i>eta</i>	<i>etaṃ</i> <i>enaṃ</i>	<i>ete</i>	<i>etaṃ</i> <i>enaṃ</i>	<i>etā</i>	<i>etaṃ</i> <i>enaṃ</i>	<i>etāni</i>
<i>ima</i>	<i>imaṃ</i>	<i>ime</i>	<i>imaṃ</i>	<i>imā</i>	<i>idaṃ</i> <i>imaṃ</i>	<i>imāni</i>
<i>amu</i>	<i>amuṃ</i>	<i>amū</i>	<i>amuṃ</i>	<i>amū</i>	<i>aduṃ</i>	<i>amūni</i>

Alternatively, *sippasālaṃ* can do the same job. To be precise, *pāṭhasālā* is the place to learn reading and writing (*pāṭha* = text reading) as general schools do, whereas *sippasālā* looks more like a school of art or craft (= *sippa*). Generally, the two words can be used interchangeably, because our school system normally incorporates both. And here is for “We go to school.” Be careful with the subject and verb agreement.

mayam pāṭhasālaṃ gacchāma. (pl.)

These are for “You go to school,” in singular and plural senses.

tvaṃ pāṭhasālaṃ gacchasi. (sg.)

and

tumhe pāṭhasālaṃ gacchatha. (pl.)

And the last ones for “He/she goes to school” and “They go to school.”

so/sā pāṭhasālaṃ gacchati. (sg.)

and

te/tā pāṭhasālaṃ gacchanti. (pl.)

When adjectives are used, they have to take the same case, i.e. acc., of the object of *gacchati*. For example, “I go to a big school” can be said as:

ahaṃ mahantaṃ pāṭhasālaṃ gacchāmi.

If you find the verb ‘to go’ understandable, there should be no problem with ‘to come.’ So, “I come home” can be easy as:

ahaṃ geḥaṃ āgacchāmi.

In Pāli scriptures, we often find that gen. (or dat., as well as loc.), rather than acc., is used to mark the object or destination of the action. So, you can say in this way as well:

ahaṃ geḥassa āgacchāmi.

In practice, I suggest that it is better to stick with acc. if you have no good reason to use its alternative. Have fun with our exercise before leaving.

Exercise 10

Say these in Pāli.

1. It is a train over there. It goes to the station.
2. This temple has virtuous monks. People go here.
3. You go to a big market. It has a lot of goods.
4. That forest has many trees. I go to that beautiful place.
5. We go to a park with many flowers.

11 I go to school *from home*

As I said previously that Pāli has no individual prepositions as English does, adding just a simple part such as “from home” to a sentence seems to have more work to do. You have to know a new case of declension—*ablative*.

Declension of Ablative Case

The main use of ablative case is to mark the origin, from where things move. This can be abstract as the cause or the motivation of actions. Table 11.1 summarizes the declension of this case for regular nouns. Ablative case is quite easy to recognize, particularly singular forms of m. and nt. which are the same. The plural ending *hi* or *bhi* is a good clue to identify ablative case, but it can be confused with instrumental case (we shall see later). Singular endings of f. are also easy to recognize, but it can be confusing with other cases as well because most declensions of f. nouns have indistinct forms. For instance, genitive and ablative cases of sg. f. are all the same. However, these f. endings are a good clue for gender identification.

Like other previous chapters, we have to learn the declension of pronouns at the same time. The summary is shown in Table 11.2.

After you are familiar with ablative forms, now we can say “I go to school from home.”

ahaṃ gehasmā pāṭhasālaṃ gacchāmi.

or

ahaṃ gehamhā pāṭhasālaṃ gacchāmi.

or more often

ahaṃ gehā pāṭhasālaṃ gacchāmi.

Remember that when adjectives are used to modify nouns, they have to take the same case as the noun they modify. For example,

Table 11.1: Ablative case endings of regular nouns

G. Num.	Endings				
	<i>a</i>	<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>
m. sg.	<i>asmā</i>	<i>ismā</i>	$\bar{y} \rightarrow ismā$	<i>usmā</i>	$\bar{y} \rightarrow usmā$
	<i>amhā</i>	<i>imhā</i>	$\bar{y} \rightarrow imhā$	<i>umhā</i>	$\bar{y} \rightarrow umhā$
	$\phi \rightarrow \bar{a}$				
m. pl.	$\phi \rightarrow ehi$	$\bar{y} \rightarrow ihi$	<i>īhi</i>	$\phi \rightarrow ūhi$	<i>ūhi</i>
	$\phi \rightarrow ebhi$	$\bar{y} \rightarrow ibhi$	<i>ībhi</i>	$\phi \rightarrow ūbhi$	<i>ūbhi</i>
nt. sg.	<i>asmā</i>	<i>ismā</i>		<i>usmā</i>	
	<i>amhā</i>	<i>imhā</i>		<i>umhā</i>	
	$\phi \rightarrow \bar{a}$				
nt. pl.	$\phi \rightarrow ehi$	$\bar{y} \rightarrow ihi$		$\phi \rightarrow ūhi$	
	$\phi \rightarrow ebhi$	$\bar{y} \rightarrow ibhi$		$\phi \rightarrow ūbhi$	
	\bar{a}	<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>
f. sg.	<i>āya</i>	<i>īyā</i>	$\bar{y} \rightarrow iyā$	<i>uyā</i>	$\bar{y} \rightarrow uyā$
f. pl.	<i>āhi</i>	$\bar{y} \rightarrow ihi$	<i>īhi</i>	$\phi \rightarrow ūhi$	<i>ūhi</i>
	<i>ābhi</i>	$\bar{y} \rightarrow ibhi$	<i>ībhi</i>	$\phi \rightarrow ūbhi$	<i>ūbhi</i>

“A big man goes from a big house to a big school” can be rendered as:

*mahanto puriso mahantasmā gehasmā mahantaṃ
pāthasālaṃ gacchati.*

Ablative case can also denote the cause of the action. For example, we can say “People go to cities because they are poor” simply as:

janā dalīdasmā nagaraṃ gacchanti.

Beside being used to specify the source or cause of the action, abl. can also be used in adjective comparison. For example, to say “That girl is more beautiful than me” using abl., you have to change the sentence to “That girl is beautiful from me.” Hence:

mayā esā sundarā hoti.

Table 11.2: Ablative case of pronouns

Pron.	m./nt.		f.	
	sg.	pl.	sg.	pl.
<i>amha</i>	<i>mayā</i>	<i>amhehi</i>		
<i>tumha</i>	<i>tayā</i>	<i>tumhehi</i>		
<i>ta</i>	<i>tasmā</i>	<i>tehi</i>	<i>tāya</i>	<i>tāhi</i>
	<i>tamhā</i>	<i>tebhi</i>		<i>tābhi</i>
	<i>asmā</i>			
<i>eta</i>	<i>etasmā</i>	<i>etehi</i>	<i>etāya</i>	<i>etāhi</i>
	<i>etamhā</i>			
<i>īma</i>	<i>īasmā</i>	<i>īmehi</i>	<i>īmāya</i>	<i>īmāhi</i>
	<i>īmamhā</i>	<i>īmebhi</i>		<i>īmābhi</i>
	<i>asmā</i>			
<i>amu</i>	<i>amusmā</i>	<i>amūhi</i>	<i>amuyā</i>	<i>amūhi</i>
	<i>amumhā</i>	<i>amūbhi</i>		<i>amūbhi</i>

We will talk about adjective comparison in detail later in Chapter 18.

Verbs taking ablatives

There are a number of verbs, instead of taking acc. as its object, taking abl. I list some of them in Table 11.3. The list does not contain verbs that require abl. by their meaning, e.g. *patati* (fall), *nikhamati* (go out).¹ I list only the peculiar ones.

When we say we fear or are terrified by something, normally we use abl.²—“I fear from something.” For example, you can say “I fear snake” by:

ahaṃ sappasmā bhāyāmi.

You can replace *bhāyati* with *uttarati* because the meanings of

¹It is worth seeing Warder 2001, pp. 90–2 for some various uses of ablative case.

²However, you can find this in the canon: “*na taṃ bhāyāmi āvuso*” (I don’t fear that, man) (SSag 5.164). This is in poetic form.

Table 11.3: Verbs taking ablatives

Verb	Meaning
<i>bhāyati</i>	fear
<i>uttasati</i>	be alarmed, be terrified
<i>vīramati</i>	abstain, cease

both are close. Abstaining from something in Pāli is like English, e.g. *pāṇātipātā vīramāmi* (I abstain from taking lives).

Exercise 11

Say these in Pāli.

1. From my village, I go to college.
2. That bus comes from her house to our city.
3. From their poor countries, many foreign workers go to America.
4. Those fat people, because of health, go to that hospital.
5. Because you (pl.) are ugly, you go to barber's shop.
6. That pig is heavier than those cats.

12 I go to school *by bus*

Now we will add another case of declension, an important one, which is used extensively in a variety of contexts. We are going to talk about *instrumental* case.¹

Declension of Instrumental Case

The main function of this case is to mark the *means* or *instrument*, as its name implies, of the action. In English, this function is simply performed by prepositions ‘by’ and ‘through’ and ‘via’ and, to some extent, ‘with.’ Table 12.1 summarizes the rule of the declension for regular nouns.

Table 12.1: Instrumental case endings of regular nouns

G. Num.	Endings				
	<i>a</i>	<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>
m. sg.	$\phi \rightarrow ena$	$inā$	$\bar{\gamma} \rightarrow inā$	$unā$	$\bar{\gamma} \rightarrow unā$
m. pl.	$\phi \rightarrow ehi$	$\bar{\gamma} \rightarrow \bar{i}hi$	$\bar{i}hi$	$\bar{\gamma} \rightarrow \bar{u}hi$	$\bar{u}hi$
	$\phi \rightarrow ebhi$	$\bar{\gamma} \rightarrow \bar{i}bhi$	$\bar{i}bhi$	$\bar{\gamma} \rightarrow \bar{u}bhi$	$\bar{u}bhi$
nt. sg.	$\phi \rightarrow ena$	$inā$		$unā$	
nt. pl.	$\phi \rightarrow ehi$	$\bar{\gamma} \rightarrow \bar{i}hi$		$\bar{\gamma} \rightarrow \bar{u}hi$	
	$\phi \rightarrow ebhi$	$\bar{\gamma} \rightarrow \bar{i}bhi$		$\bar{\gamma} \rightarrow \bar{u}bhi$	
	\bar{a}	<i>i</i>	\bar{i}	<i>u</i>	\bar{u}
f. sg.	$\bar{a}ya$	$iyā$	$\bar{\gamma} \rightarrow iyā$	$uyā$	$\bar{\gamma} \rightarrow uyā$
f. pl.	$\bar{a}hi$	$\bar{\gamma} \rightarrow \bar{i}hi$	$\bar{i}hi$	$\bar{\gamma} \rightarrow \bar{u}hi$	$\bar{u}hi$
	$\bar{a}bhi$	$\bar{\gamma} \rightarrow \bar{i}bhi$	$\bar{i}bhi$	$\bar{\gamma} \rightarrow \bar{u}bhi$	$\bar{u}bhi$

¹By its modern name, this case is not used by Greek and Latin (Fairbairn 2011, p. 61, 68). However, its function can be achieved by using other cases instead (p. 67).

For m. and nt. nouns, instrumental case in Pāli is easy to recognize, particularly in singular forms. This case shares plural forms with ablatives, so it can be confusing to new students. For f. nouns, instrumentals and ablatives share totally the same forms. For translating texts, this can puzzle us to tell the cases apart. But for composing, it makes things easier, because we do not need to remember a lot of forms. For pronouns, Table 12.2 shows the declension of this case.

Table 12.2: Instrumental case of pronouns

Pron.	m./nt.		f.	
	sg.	pl.	sg.	pl.
<i>amha</i>	<i>mayā</i> <i>me</i>	<i>amhehi</i> <i>no</i>		
<i>tumha</i>	<i>tayā</i> <i>te</i>	<i>tumhehi</i> <i>vo</i>		
<i>ta</i>	<i>tena</i>	<i>tehi</i> <i>tebhi</i>	<i>tāya</i>	<i>tāhi</i> <i>tābhi</i>
<i>eta</i>	<i>etena</i>	<i>etehi</i> <i>etebhi</i>	<i>etāya</i>	<i>etāhi</i> <i>etābhi</i>
<i>ima</i>	<i>iminā</i> <i>anena</i>	<i>imehi</i> <i>imebhi</i>	<i>imāya</i>	<i>imāhi</i> <i>imābhi</i>
<i>amu</i>	<i>amunā</i>	<i>amūhi</i> <i>amūbhi</i>	<i>amuyā</i>	<i>amūhi</i> <i>amūbhi</i>

Now we can say “I go to school by bus” as follows:

ahaṃ mahārathena pāṭhasālaṃ gacchāmi.

Again, be aware of case agreement of modifiers. If the sentence is modified to “I go to school by a big bus,” its Pāli now is:

ahaṃ mahantena mahārathena pāṭhasālaṃ gacchāmi.

Instrumental case is often used with certain particles as I summarize in Table 12.3.

So, we can say “I go to school by bus with you” as:

Table 12.3: Particles often used with ins.

Particle	Description
<i>saddhīṃ</i>	accompanied by/with, together with
<i>saha</i>	accompanied by/with, together with
<i>vinā</i>	without, by the absence of

*ahaṃ tayā saddhīṃ mahārathena pāṭhasālaṃ
gacchāmi.*

Alternatively, *saha* can replace *saddhīṃ* in the sentence. In negative sense, we use *vinā*. For example, if I say “*ahaṃ tayā vinā mahārathena pāṭhasālaṃ gacchāmi*,” I mean I go to school without you. For more particles that are used with instrumental case, see Appendix F, page 468 onwards.

Saddhīṃ and *saha* can also be used with verb ‘to be’ to mean that someone is of the same type or have the same quality of the other. For example, “*ayaṃ kaññā mittehi saddhīṃ surūpā hoti*” means “This girl together with friends is beautiful” or “This girl, as well as (her) friends, is beautiful.”

If you ponder more about the sense of instrumental case, you can find that it can also express the cause of the action. For example, to answer the question “How do you come here?” you normally think in terms of the method that you use to move there. But you can also think that the question is asked for the cause or the reason of your coming—you can read ‘why’ from ‘how,’ so to speak. Therefore, instrumental case can be used to identify the cause of the action as well. For example, “He becomes a thief because he is poor” can be put tersely as:

so daḷiddena coro hoti.

Our exercise in this chapter asks for new verbs that I have not mentioned before. You can find the verbs unknown to you in Appendix L.3, page 728. Only their dictionary form is used for now. Remember that sometimes Pāli terms do not exactly mean as their English counterparts do, and sometimes Pāli has an idiomatic way to say things. In a real situation, if some verb do not come to your mind, you can compose a new one from its

manner. For example, you can say “*kammaṃ karomī*” (I do a work) to mean “I work,” or “*pādena gacchāmi*” (I go by foot) to mean “I walk.”

The tradition really uses this kind of verb formation. Some idioms with *karoti* you can find in the texts are, for example, “*nāmaṃ karoti*” (to give a name), “*garukaroti*” (to respect), “*manasī karoti*” (to keep in mind), “*vinākaroti*” (to separate), and “*kālaṃ karoti*” (to make time = to die).

I would like to remind you more that when you are learning to speak Pāli, there is no grammar policeman to give you a ticket if you say something wrong grammatically. You can speak in any way as long as it is understandable in an acceptable way. Pāli conversation is a reconstruction of the past. There is no ‘good’ Pāli in this regard, only intelligible Pāli. Learning to translate texts is a different story. We have to listen to authority otherwise we hardly make sense out of cryptic scriptures. Once you understand the language well enough, you can argue with authority.

Exercise 12

Say these in Pāli.

1. I hear with ears, see with eyes, eat with mouth.
2. I live without you because of poorness.
3. By train, those women go from their village to the city.
4. I buy many things from that merchant with my money.
5. They (m.) see this beautiful image with their eyes.
6. I, together with friends, go to a theater by my small car.
7. You (f.), a smart teacher, carry a big tree with hands together with many boys, your students.

13 I go to school *for* *knowledge*

The next case we are going to talk about is used to mark the destination or purpose of an action as well as the indirect object of it. We call this *dative* case. In English we normally use preposition ‘for’ or ‘to’ to achieve this. This can confuse new students, because for the destination of movement, which is also marked by ‘to,’ we use accusative case (see Chapter 10) not dative. However, the similarity of meaning makes us see that in several cases they can be used interchangeably. This is often the case when we read the scriptures. When we use in conversation, I suggest, we should use what we intend to mean.

Declension of Dative Case

Table 13.1 shows the declension of dative case. As you may recall, dative and genitive forms look alike, except some with highlight. This means you do not have to remember many of them. It also makes text analysis harder. Although they look similar, dative and genitive case work differently. It is worth keeping in mind that *the dative relate verb to noun, whereas the genitive relate noun to noun*. However, we often find that in some ambiguous sentences we can translate in both ways.

Declension of dative case of pronouns is shown in Table 13.2. The table is exactly the same as genitive case in Table 8.2 of Chapter 8.

With what we know so far, we can say “I go to school for knowledge” as:

ahaṃ vijjāya pāṭhasālaṃ gacchāmi.

Knowledge is the purpose of the going, so we use dative case (f. form). School is the destination of the going, or direct object

Table 13.1: Dative case endings of regular nouns

G. Num.	Endings				
	<i>a</i>	<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>
m. sg.	<i>assa</i>	<i>issa</i>	$\check{z} \rightarrow issa$	<i>ussa</i>	$\check{z} \rightarrow ussa$
	$\check{z} \rightarrow \bar{ā}ya$ <i>atthaṃ</i>	<i>ino</i>	$\check{z} \rightarrow ino$	<i>uno</i>	$\check{z} \rightarrow uno$
m. pl.	$\check{z} \rightarrow \bar{ā}naṃ$	$\check{z} \rightarrow \bar{ī}naṃ$	<i>īnaṃ</i>	$\check{z} \rightarrow \bar{ū}naṃ$	<i>ūnaṃ</i>
nt. sg.	<i>assa</i>	<i>issa</i>		<i>ussa</i>	
	$\check{z} \rightarrow \bar{ā}ya$ <i>atthaṃ</i>	<i>ino</i>		<i>uno</i>	
nt. pl.	$\check{z} \rightarrow \bar{ā}naṃ$	$\check{z} \rightarrow \bar{ī}naṃ$		$\check{z} \rightarrow \bar{ū}naṃ$	
	<i>ā</i>	<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>
f. sg.	<i>āya</i>	<i>iyā</i>	$\check{z} \rightarrow iyā$	<i>uyā</i>	$\check{z} \rightarrow uyā$
f. pl.	<i>ānaṃ</i>	$\check{z} \rightarrow \bar{ī}naṃ$	<i>īnaṃ</i>	$\check{z} \rightarrow \bar{ū}naṃ$	<i>ūnaṃ</i>

of it, so it takes accusative form. For a sentence with indirect object, such as “I give a book to a boy,” we can say in Pāli as:

ahaṃ kumārassa potthakaṃ demi.

This sentence is equivocal. It can be translated as “I give a book to a boy” (dative) or “I give a boy’s book” (genitive). It might be said that the genitive meaning is not allowed because the book does not belong to me, so I cannot give it to anybody. But try this sentence “I hold a book for a boy” which can be rendered as:

ahaṃ kumārassa potthakaṃ dhāremi.

This sentence can be translated equally as “I hold a boy’s book” which has a close meaning to its dative sense. However, if we take it seriously, dative and genitive cases have a different connotation. Therefore, be aware what you are saying.

To make things less problematic, for singular m. and nt. nouns with *a* ending, we should use the alternative forms: *kumārāya* or *kumārattaṃ*. In fact, most nouns in Pāli fall into this group, and these alternative forms of dative case are used more often than

Table 13.2: Dative case of pronouns

Pron.	m./nt.		f.	
	sg.	pl.	sg.	pl.
<i>amha</i>	<i>mayhaṃ</i> <i>amhaṃ</i> <i>mama</i> <i>mamaṃ</i> <i>me</i>	<i>amhākaṃ</i> <i>no</i>		
<i>tumha</i>	<i>tuyhaṃ</i> <i>tumhaṃ</i> <i>tava</i> <i>te</i>	<i>tumhākaṃ</i> <i>vo</i>		
<i>ta</i>	<i>tassa</i> <i>assa</i>	<i>tesaṃ</i> <i>nesaṃ</i>	<i>tassā</i> <i>assā</i> <i>tissā</i>	<i>tāsaṃ</i>
<i>eta</i>	<i>etassa</i>	<i>etesaṃ</i>	<i>etassā</i> <i>etissā</i>	<i>etāsaṃ</i>
<i>īma</i>	<i>imassa</i> <i>assa</i>	<i>imesaṃ</i>	<i>imissā</i> <i>assā</i>	<i>īmāsaṃ</i>
<i>amu</i>	<i>amussa</i> <i>amuno</i>	<i>amūsaṃ</i>	<i>amussā</i>	<i>amūsaṃ</i>

its genitive-like forms. That is the way the tradition solves the ambiguity problem. So, a clearer sentence looks like the following:

ahaṃ kumārāya potthakaṃ demi.
or
ahaṃ kumāratthaṃ potthakaṃ demi.

Instead of taking an accusative object, there are some verbs that take a dative object. A frequently found one is *ruccati*¹ (satisfy, delight). You have to change your grammar rule a little when using the term, i.e. something satisfies *to* someone. Here are examples:

¹*ruca rocane*, Sadd Dhā 17, 15

*gamaṇaṃ mayhaṃ ruccati*²
“Going satisfies (to) me.”

*pabbajjā mama ruccati*³
“Going forth satisfies (to) me.”

*Bhattaṃ me ruccati. Bhattampitassa na ruccati.*⁴
“Food satisfies (to) me, but food does not satisfy (to) him.”

There are some other terms that relate somehow to dative meaning, for example, *bhabba* (capable of, suitable to), *abhabba* (not capable of, not suitable to), *kalla* (suitable to), and *alaṃ* (enough).⁵ The last one is used as an indeclinable, the rest like adjectives. Some examples are shown below.⁶ If you feel that the following examples are too difficult because there are many things you have not learned yet, just skip them for now and come back when you feel more ready.

*anātāpī anottappī abhabbo sambodhāya abhabbo ...ātāpī
ca kho ottappī bhabbo sambodhāya*⁷

“One who is not strenuous [and] scrupulous [is] not capable of enlightenment, but one who is strenuous [and] scrupulous [is] capable of enlightenment.”

*Abhabbo parihānāya, nibbānasseva santike*⁸
“[That person is] not suitable to degeneration, near to nirvana.”

*Yo so, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ
tassetāṃ vacanāya*⁹

“Which monk, Venerable, who knows and see thus, that [monk is] suitable for saying this ...”

²Jā 22.2102

³Jā 22.43

⁴Sadd Dhā 17

⁵Instead of using with dative instances, these terms can be used in the same way with infinitives (verbs in *-tuṃ* form). See Chapter 34 for more detail.

⁶For more terms that relate to dative case, see Warder 2001, pp. 67–9. See also Perniola 1997, pp. 326–7.

⁷SNid 5.145

⁸ACha 4.32

⁹Dī 1.6.377, 7.379 (DN 6,7)

13 I go to school for knowledge

*Susikkhītosī, bhāṇe jīvaka. Alaṃ te ettakaṃ jīvikāya*¹⁰
“You was well-learned, my dear Jīvaka. That is much
enough for your living.”

Please test your understanding with this exercise.

Exercise 13

Say these in Pāli.

1. You, a millionaire, give a land to a farmer.
2. I carry my body with me for my benefit.
3. From poor village, those workers come to the city for a fortune.
4. Doctors from hospitals work with their craft for the health of many people.
5. Cooks from a big hotel cook food for students of this school.

¹⁰Mv 8.329

14 I go to school *in town*

We have two remaining cases to talk about. Here is the last substantial one. We are going to learn how to mark points in space and time where or when the action occurs. It is called *locative* case. We normally use this a lot in conversations.

Declension of Locative Case

As the name implied, this case indicates the location of the action in dimensions of space and time. In English we use prepositions to achieve this function, mainly ‘in’, ‘on’ and ‘at.’ The meaning of the location can be in both literal and figurative sense. Table 14.1 shows locative declension of regular nouns.

Table 14.1: Locative case endings of regular nouns

G. Num.	Endings				
	<i>a</i>	<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>
m. sg.	<i>asmīṃ</i>	<i>ismīṃ</i>	$\check{f} \rightarrow ismīṃ$	<i>usmīṃ</i>	$\check{f} \rightarrow usmīṃ$
	<i>amhi</i>	<i>imhi</i>	$\check{f} \rightarrow imhi$	<i>umhi</i>	$\check{f} \rightarrow umhi$
	$\check{f} \rightarrow e$				
m. pl.	$\check{f} \rightarrow esu$	$\check{f} \rightarrow īsu$	<i>īsu</i>	$\check{f} \rightarrow ūsu$	<i>ūsū</i>
nt. sg.	<i>asmīṃ</i>	<i>ismīṃ</i>		<i>usmīṃ</i>	
	<i>ami</i>	<i>imhi</i>		<i>umhi</i>	
	$\check{f} \rightarrow e$				
nt. pl.	$\check{f} \rightarrow esu$	$\check{f} \rightarrow īsu$		$\check{f} \rightarrow ūsu$	
	<i>ā</i>	<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>
f. sg.	<i>āya</i>	<i>īyā</i>	$\check{f} \rightarrow iyā$	<i>uyā</i>	$\check{f} \rightarrow uyā$
	<i>āyaṃ</i>	<i>īyaṃ</i>	$\check{f} \rightarrow iyaṃ$	<i>uyaṃ</i>	$\check{f} \rightarrow uyaṃ$
f. pl.	<i>āsu</i>	$\check{f} \rightarrow īsu$	<i>īsu</i>	$\check{f} \rightarrow ūsu$	<i>ūsū</i>

Locative case is one in a few cases that have distinct endings.

Especially the plural ending ‘*su*’ is unique and easy to recognize. Among indistinct inflected forms of f. sg. nouns, locative cases have a noticeable difference—the ‘*aṃ*’ ending. This pattern can be found also in the declension of locative case of pronouns shown in Table 14.2.

Table 14.2: Locative case of pronouns

Pron.	m./nt.		f.	
	sg.	pl.	sg.	pl.
<i>amha</i>	<i>mayi</i>	<i>amhesu</i>		
<i>tumha</i>	<i>tayi</i>	<i>tumhesu</i>		
<i>ta</i>	<i>tasmim̐</i>	<i>tesu</i>	<i>tāyaṃ</i>	<i>tāsu</i>
	<i>tamhi</i>		<i>tassaṃ</i>	
	<i>asmim̐</i>		<i>assaṃ</i>	
<i>eta</i>	<i>etasmim̐</i>	<i>etesu</i>	<i>etassaṃ</i>	<i>etāsu</i>
	<i>etamhi</i>		<i>etissaṃ</i>	
<i>ima</i>	<i>imasim̐</i>	<i>imesu</i>	<i>imissaṃ</i>	<i>imāsu</i>
	<i>imamhi</i>		<i>assaṃ</i>	
	<i>asmim̐</i>			
<i>amu</i>	<i>amumim̐</i>	<i>amūsu</i>	<i>amussaṃ</i>	<i>amūsu</i>
	<i>amumhi</i>			

Now we can say “I go to school in town” as:

ahaṃ nagarasmim̐ pāṭhasālaṃ gacchāmi.

or

ahaṃ nagaramhi pāṭhasālaṃ gacchāmi.

or more often

ahaṃ nagare pāṭhasālaṃ gacchāmi.

For time marking, we can say “Today I go to school in the morning” as:

ahaṃ ajja pabhātasim̐ pāṭhasālaṃ gacchāmi.

For ‘in the morning’ you can also use its equivalent *pubbaṅhasim̐* and other ending variations. The word ‘today’ (*ajja*) is normally used as indeclinable, hence the declension is not applied.

You simply use as it is. We will talk more about indeclinables later. Be careful of modifiers; they have to take the same case as the noun they modified. And the obvious subject ‘*ahaṃ*’ can be left out, because it is really not necessary, grammatically speaking. So, practically we say “This morning I go to school” as:

imasmim̐ pabhātasim̐ pāṭhasālaṃ gacchāmi.

We can mix place and time together as “This morning I go to school in town.”

*imasmim̐ pabhātasim̐ nagarasmim̐ pāṭhasālaṃ
gacchāmi.*

When composing a sentence, you may use different cases to convey the same idea. For example, you may change the sentence by using dative case, “I go to town for school.”

nagaraṃ gacchāmi pāṭhasālāya.

Loc. also has other uses. Like gen. it can be used in the phrase “In those,…” or “Among those,…” For example, “In those people, she is great” can be said as:

etesu janesu sā mahantā hoti.

Like ins., abl., and gen., loc. can also be used to mark a cause of the action. For example, “I have a big house because of (my) fortune” can be:

(ahaṃ) dhānesu mayhaṃ mahantaṃ geḥaṃ amhi.

Apart from acc. and gen., loc. sometimes marks the object or the destination of the action. So, to say “I go home” these sentences are equivalent.

agāraṃ gacchāmi.

or

agārassa gacchāmi.

or

agārasim̐ gacchāmi.

It is better to use a more specific verb if you want to emphasize the manner of going. For example, *pavisati* ‘to enter’ sounds right in the sentence “I go into a house.” So, it is proper to say:

agārasmiṃ pavisāmi.

To finish the exercise below, we have to know some place-related and time-related words. I collected these in Appendix L.1. Please find unknown words there. I have some remark on months. Some months are formed as a compound ending with *māsa* to make them unambiguous. You can also do this with other months. It is worth knowing that months in Pāli are based on lunar calendar, so they only fit approximately to the modern months, around half a month shifted forwards. Now try this exercise.

Exercise 14

Say these in Pāli.

1. We sit on chairs in a room of our school.
2. You drive a car on that street to a market town.
3. I live in a country in a big continent.
4. Farmers work on their field in rainy season.
5. In winter leaves fall from trees.
6. December has good weather.
7. In (all) seasons, trees of spring are beautiful.

15 *Boy, who are you?*

As we have learned so far, we cannot yet make a conversation, even a short one. That is because a dialogue has turn taking signaled by interrogation. We have to know how to ask a question first, then we can engage in a conversation. In this chapter we will learn two things. The first is how to address people. This is accomplished by the last case—*vocative*. The second is the widely used question word in Pāli— the interrogative pronoun *kiṃ*.

Declension of Vocative Case

In Pāli, as we find in the scriptures, addressing the interlocutor is extensively used. In English, we address people by calling their name, such as Mr./Mrs./Miss/Ms. Somebody, usually by their last name for politeness. Other words can also be used to show respect, such as Sir, Madam, Your Excellency, Venerable, Reverend, etc. Pāli use addressing (*ālapana*) by two ways, vocative case and some particles. Declension of vocative case is shown in Table 15.1. Be careful with those highlighted. Pronouns in Pāli have no vocative forms. This means you cannot address people by just calling “You.”

Apart from addressing by vocative case of nouns, some indeclinables are also used likewise. Particles that can be used for vocative function are listed in Table 15.2 (see also Appendix F, page 475).

I also list some words often used, or only used, as vocative in Table 15.3. The group of *bho* (vocative form of *bhavanta*, see page 399) is general-purpose for addressing human beings. It is a kind of official addressing form preceding voc. of nouns as we find in traditional accounts, e.g. *bho purisa*.¹ For things and animals, we use *he* in this case. However, Aggavaṃsa explains that *bho* can also be an particle (*nipāta*), so it can be used both in sg. and pl.,

¹There is a discussion on this in Sadd Pad 5.

Table 15.1: Vocative case endings of regular nouns

G. Num.	Endings				
	<i>a</i>	<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>
m. sg.	<i>a</i>	<i>i</i>	$\bar{y} \rightarrow i$	<i>u</i>	$\bar{y} \rightarrow u$
m. pl.	$\bar{a} \rightarrow \bar{a}$	$\bar{i} \rightarrow \bar{i}$ $\bar{y} \rightarrow ayo$	\bar{i} $\bar{y} \rightarrow ino$	$\bar{u} \rightarrow \bar{u}$ $\bar{y} \rightarrow avo$ $\bar{y} \rightarrow ave$	\bar{u} $\bar{y} \rightarrow uno$
nt. sg.	<i>a</i>	<i>i</i>		<i>u</i>	
nt. pl.	$\bar{a} \rightarrow \bar{a}ni$	$\bar{i} \rightarrow \bar{i}$ $\bar{y} \rightarrow \bar{i}ni$		$\bar{u} \rightarrow \bar{u}$ $\bar{y} \rightarrow \bar{u}ni$	
	\bar{a}	<i>i</i>	\bar{i}	<i>u</i>	\bar{u}
f. sg.	$\bar{a} \rightarrow e$	<i>i</i>	$\bar{y} \rightarrow i$	<i>u</i>	$\bar{y} \rightarrow u$
f. pl.	\bar{a} $\bar{a}yo$	$\bar{i} \rightarrow \bar{i}$ iyo	\bar{i} $\bar{y} \rightarrow iyo$	$\bar{u} \rightarrow \bar{u}$ uyo	\bar{u} $\bar{y} \rightarrow uyo$

Table 15.2: Vocative particles

Particle	Address to	Description
<i>bhante</i>	superiors	Reverend Sir, O Lord
<i>bhadante</i>	superiors	Reverend Sir, O Lord
<i>bhaṇe</i>	equals or inferiors	} polite than the below
<i>ambho</i>	equals or inferiors	
<i>hambho</i>	equals or inferiors	
<i>āvuso</i>	equals or inferiors	
<i>re</i>	equals or inferiors	
<i>are</i>	equals or inferiors	} less polite
<i>hare</i>	equals or inferiors	
<i>he</i>	equals or inferiors	to people, animals and things
<i>je</i>	inferiors	to a female servant

also used with f. and inanimate things.² Not *ayya*, but *ayyo* is

²*Pāḷiyaṇhi aṭṭhakathāsu ca nipātabhūto bhosaddo ekavacanabahuva-canvasena dvidhā dissati, ...* (Sadd Pad 7).

used as voc. in both sg. and pl.³

Table 15.3: Some other vocative words

Voc.	G. Num.	Description
<i>bho</i>	m. sg.	} general terms for addressing people
<i>bhavanto</i>	m. pl.	
<i>bhonto</i>	m. pl.	
<i>bhoti</i>	f. sg.	
<i>bhotiyo</i>	f. pl.	
<i>ayyo</i>	m. sg. pl.	Master
<i>amma</i>	f. sg.	(to a girl, daughter)
<i>samma</i>	m. sg.	My Dear (only in voc.)
<i>mārisa</i>	m. sg. pl.	Sir, Sirs (only in voc.)

Interrogative Pronoun

Pāli has only one interrogative pronoun—*kiṃ*.⁴ This can be used in all senses of English question words: *who*, *whom*, *whose*, *what*, *which*, *when*, *where*, *why*, and *how*. The way that *kiṃ* can express various kinds of question is to use the corresponding cases. For example, the question of ‘whose’ clearly asks for gen. The question of time and place can be in loc. But it is not always so, because the destination of the action is marked by acc., whereas the source of the action is marked by abl. Sometimes dat. is used if it is about a purpose. The question of ‘why’ and ‘how’ can be seen in line with causal or instrumental expression which can be in abl., ins., or loc.

So, you have to understand the question clearly and match it to a suitable case. Before we see some examples, you have to remember the declension of *kiṃ* as shown in Table 15.4. The cases in the table is ordered as the tradition does. Many forms in

³ *Ettha ayyo iti saddo paccattavacanabhāve ekavacanaṃ, ālapanavacanabhāve ekavacanañceva bahuvacanañca* (Sadd Pad 5).

⁴ In dictionaries, this term is often listed as *ka* (see PTSD and Cone 2001, pp. 600–3). That is right when we treat *ka* as its stem form. But the tradition calls this *kiṃsadda*—word *kiṃ* (e.g. Sadd 498).

the table are repeated, such as m. and nt. use the same pattern except nom. and acc. In all genders, dat. and gen. use exactly the same forms.

Table 15.4: Declension of interrogative pronoun

Case	m.		f.		nt.	
	sg.	pl.	sg.	pl.	sg.	pl.
1. nom.	<i>ko</i>	<i>ke</i>	<i>kā</i>	<i>kā</i>	<i>kiṃ</i>	<i>kāni</i>
2. acc.	<i>kaṃ</i>	<i>ke</i>	<i>kaṃ</i>	<i>kā</i>	<i>kiṃ</i>	<i>kāni</i>
3. ins.	<i>kena</i>	<i>kehi</i> <i>kebhi</i>	<i>kāya</i>	<i>kāhi</i> <i>kābhi</i>	<i>kena</i>	<i>kehi</i> <i>kebhi</i>
4. dat.	<i>kassa</i> <i>kissa</i>	<i>kesaṃ</i>	<i>kassā</i>	<i>kāsaṃ</i>	<i>kassa</i> <i>kissa</i>	<i>kesaṃ</i>
5. abl.	<i>kasmā</i>	<i>kehi</i> <i>kebhi</i>	<i>kāya</i>	<i>kāhi</i> <i>kābhi</i>	<i>kasmā</i>	<i>kehi</i> <i>kebhi</i>
6. gen.	<i>kassa</i> <i>kissa</i>	<i>kesaṃ</i>	<i>kassā</i>	<i>kāsaṃ</i>	<i>kassa</i> <i>kissa</i>	<i>kesaṃ</i>
7. loc.	<i>kasmiṃ</i> <i>kismiṃ</i>	<i>kesu</i>	<i>kasaṃ</i>	<i>kāsu</i>	<i>kasmiṃ</i> <i>kismiṃ</i>	<i>kesu</i>

When we make a question, we just use this question word in the place of the unknown with corresponding case. For the gender of the question word, if it is known, use the corresponding gender, if not use m. for personal agent otherwise nt. Therefore, asking for m. nom., “Boy, who are you?” can be said as:

ko hosi, kumāra.

I put the vocative term at the end to make this agreeable with a typical style—“The vocative case is never put at the beginning of a sentence in the Pali canonical language.”⁵ More often you find the vocative are put near the beginning but not the starter. So, it is more fashionable to say “*ko, kumāra, hosi.*” However, if you insist to say “*kumāra, ko hosi,*” it is still acceptable for its understandability. You just keep in mind that this is not the way the tradition did it.⁶

⁵Perniola 1997, p. 304

⁶You can also find this in the canon, “*āvuso, kīdisaṃ te bhaṇḍaṃ*” (see towards the end of this chapter).

You might be curious why a question mark is not used in the question. Traditionally speaking, Pāli has no use of that symbol. It is indeed unnecessary. However, in modern Pāli compilation, question marks are inserted to help the readers. But it is not always so. Then I prefer not to use question marks in my instruction here. This makes students more familiar with textual materials. You have to read from the text, not just rely on a symbol which may mislead you, so to speak. However, in the exercise and other chapters, question marks are used as usual because they really have a great benefit.

In the above example we suppose the interlocutor is a boy. When it is a girl, the question will be “Girl, who are you?” Hence we get this:

kā hosi, kumāri.

Now let us try various ways of questioning. “Who is going to school?” also asks for nom.

ko pāṭhasālaṃ gacchati.

In some situation, nt. form is used because we may be asking whether some unknown being are going there, hence “*kiṃ pāṭhasālaṃ gacchati*” (What is going to school?). This sentence is ambiguous because it can also mean “Which school does he/she go?” when *kiṃ* is seen as a pronominal adjective, a modifier of school. So, be careful with this.

This is a question to ask for a name, *nāma* (nt.): “What is your name?”

(tuyhaṃ) kiṃ nāmaṃ hosi.

“What is that man’s name?”

tassa purisassa kiṃ nāmaṃ hoti.

“What is that woman’s name?”

tassā itthiyā kiṃ nāmaṃ hoti.

Practically, *kiṃ* and *nāma* are often found as a compound *kiṃnāma* or *kinnāma* (what name) which declines correspondingly to gender of the person, for example, *kiṃnāmo* (m.), *kiṃnāmā* (f.), and *kiṃnāmaṃ* (nt.). So, “What is your name?” (literally “You are what name?”) can be said as (for m.):

(tvam) kiṃnāmo hosi.

or using *asi*

kiṃnāmo asi.

or more often in a terse joining form

kinnāmo'si

“What is that (woman’s) name?”

sā (itthī) kiṃnāmā hoti.

“What is that (family’s) name?”

taṃ (kulaṃ) kiṃnāmaṃ hoti.

Aggavaṃsa (Sadd 459) tells us that the compound can also take the form of *konāma*. So, it is alright to use *konāmo*, *konāmā*, and *konāmaṃ* respectively in the above examples.

Nāmena can be used as ins. in the sense of “by name.” So, “What is your name?” is equivalent to “Who are you by name?”

ko/kā nāmena hosi.

In common usage, *nāma*⁷ without declension can also be used as an particle to mean “by name” or “called.” So, “What is your name?” or “What are you called?” can simply be:

kiṃ nama hosi.

This is a general, quick way to ask for a name. To answer the question, for example, “My name is Ānanda” or literally “I by name is Ānanda” or “I am called Ānanda,” you can say this:

⁷PTSD says this term takes acc. form (see the entry). Childers says it is used as adv. (Childers 1875, p. 257). Cone classifies it as ind. (Cone 2010, p. 526).

(*ahaṃ*) *Ānando nāma (homi)*.

Or you can put the name in a compound form.

(*ahaṃ*) *Ānandanāmo (homi)*.

And this is for “That is a country called America.”

etaṃ America nāma raṭṭhaṃ hoti.

This is not a good way to deal with foreign names. Normally, we form a compound to make it end with Pāli.⁸ So, it is more suitable to say as follows:

etaṃ America-nāmaṃ raṭṭhaṃ hoti.

OR

etaṃ America-raṭṭhaṃ hoti.

“Whose book is this?” asks for gen.

kassa ayaṃ potthako hoti.

OR

kassa idaṃ potthakaṃ hoti.

“Whom do you give this book to?” asks for dat.

(*tvaṃ*) *kassa imaṃ potthakaṃ desi.*

“For what benefit do you go to school?” also asks for dat. by using *kiṃ* as a pronominal adjective.

(*tvaṃ*) *kassa hitassa pāṭhasālaṃ gacchasi.*⁹

To avoid ambiguity, the above question usually uses *kimattāya* (ind.) instead in the sense of “for what purpose?” So, the question should be:

(*tvaṃ*) *kimattāya pāṭhasālaṃ gacchasi.*

“Where are you going?” asks for acc.

⁸For a treatment of foreign names see Sentence No. 10, page 346.

⁹This can also be translated as “For whose benefit do you go to school?”

15 *Boy, who are you?*

(tvam) kiṃ¹⁰ gacchasi.

“Where do you come from?” asks for abl.

(tvam) kasmā¹¹ āgacchasi.

“Where do you live?” asks for loc.

(tvam) kasmim̐ vasasi.

“When do you go to school?” also asks for loc.

(tvam) kasmim̐¹² pāṭhasālam̐ gacchasi.

“Why do you do this?” asks for motivation or reason, so we use abl. or ins.

(tvam) kasmā imam̐ (kammam̐) karosi.

or

kena imam̐ karosi.

“With whom do you go to the city?” asks for ins.

(tvam) kena saddhim̐ nagaram̐ gacchasi.

“How do you go to school?” also asks for ins.

(tvam) kena pāṭhasālam̐ gacchasi.

This question can be asked for ‘why’ as well in the sense of “by what reason.”

Now I will add addressing terms. Let us start with “Teacher, what are you saying?”

kiṃ, ācariya, kathesi.

We can combine with addressing particles as:

¹⁰To avoid ambiguity, indeclinables like *kattha* or *katra* or *kuhim̐* are more often used. See Chapter 26.

¹¹More often, *kuto* (ind.) is used to make this clearer, see Chapter 26.

¹²To avoid ambiguity, *kadā* (ind.) is often used, see Chapter 26.

kiṃ, ācariya bhante, kathesi.

Practically, there is a sociocultural preference when talking with superiors. Plural verb forms are preferred even if we talk to a single person. So, it is proper to say:

kiṃ, ācariya bhante, kathetha.

The addressing words, both in ind. and voc. form, can be used when we are not familiar or know little about the interlocutor. For example, “Sir/Madam, for what purpose do you come?” or the common English addressing question “May I help you?” can be put in this way:

kassa, bho, āgacchasi. (m.)

or

kassa, bhoti, āgacchasi. (f.)

It is more common to use particle *katham* (why or how) or *kimattāya* (for what purpose) in this context. So, the previous sentence can become:

katham, bho(ti), āgacchasi.

or

kimattāya, bho(ti), āgacchasi.

The last keyword should be introduced here is *kīdisa*. It is used to ask a question like ‘how/what about?’ or ‘what kind?’ or ‘what like?’ In conversation we often use this kind of question. The term is formed by primary derivation (see Appendix H, page 555). We can use it as an adjective. Let us see some examples from the canon.

*Kīdiso tesaṃ vipāko, samparāyo ca kīdiso*¹³

“What kind of their [karmic] result, and what kind of future state?”

*āvuso, kīdisaṃ te bhaṇḍaṃ*¹⁴

“Sir, what does your article look like?”

¹³SSag 1.49

¹⁴Vibh 5.506

*kīdisā nāma tā, ayyaputta, accharāyo yāsaṃ tvam
hetu brahmacariyaṃ carasi*¹⁵

“What kind of nymphs, Venerable, do you practice
the religious life for?”

Now let us try this question, “What kind of book are you reading?”

tvam kīdisaṃ potthakaṃ paṭhasi.

Another simple way to ask this question is to create a compound with *kiṃ*, hence we can say this also:

tvam kiṃpotthakaṃ paṭhasi.

However, I do not recommend you to do as such because it makes the question ambiguous, particular when you say it. With one space inserted the meaning of the sentence can be changed. If it is said, instead, “*kiṃ potthakaṃ paṭhasi*,” it can mean “Are you reading a book?” So, using *kīdisa* is more suitable.

It seems enough for this chapter. We will learn more about questioning in Chapter 27. Do not forget to do our exercise.

Exercise 15

Ask these in Pāli.

1. Who is the man you talk to?
2. Who is crossing the street?, with who?
3. Where does she buy this thing?
4. Which bus do you ride to school?
5. Why do you not go to school today?
6. What do they read that book for?
7. What animal do you fear?
8. Whose friend do you go to the theater with?
9. How your life is going on nowadays?
10. Do you know what your future looks like?

¹⁵Vibh 1.35

16 I go *where* you go

In this chapter a new pronoun will be introduced, an important one. We have talked about demonstrative pronouns in Chapter 5, personal pronouns in Chapter 6, and interrogative pronoun in Chapter 15. The next one to be addressed here is also used frequently, and often paired with *ta* (that). In English, we call this relative pronoun. Pāli has only one term of that kind—*ya* (which). From now on I will not show the table of terms' declension, because we already have full list of them in Appendix B. For all pronouns, see B.5, page 401 onwards. For *ya* see page 405. If you can decline *kiṃ*, you can do it with *ya* in a similar manner, maybe a bit easier.

Correlative Sentences

In Chapter 15 we learned to use *kiṃ* to make questions. If you understand that, *ya* will be easy. Like *kiṃ*, *ya* also represents question words, but in relative sense not interrogative sense. This word help us compose complex sentences like “Those who go to school are students.” In Pāli you cannot put that straight. You have to change the sentence to “Who go to school, they are students.” The ‘who’ in the sentence is relative pronoun, i.e. *ya*, which relate to ‘those,’ i.e. *ta*. That is why we often see *ya* comes together with *ta*.¹ Here is its Pāli equivalent.

ye pāṭhasālaṃ gacchanti, te sissā honti.

You might protest that teachers go to school as well. Then I change the English sentence to “Children who go to school are students.” When you transform this sentence, if you never have learned this kind of language before, you may get an awkward moment. It should come out as “Which children go to school, they are students.” In Pāli, it fits the meaning perfectly:

¹In some cases, however, *ya* can pair with other word, such as *evaṃ*.

ye dārakā pāṭhasālaṃ gacchanti, te sissā honti.

When *ya* come with a noun, it functions as a pronominal adjective, unlike ‘who’ in English to which that function is not allowed. If you want to go smoothly, you have to think in Pāli. I mean in Pāli’s terms not in Pāli language. That is to say, you have to think in terms of cases and try to match *ya* with *ta*. Let us tackle the sentence posted as the title of this chapter: “I go where you go.” You have to restructure it to “Where you go, I go there.” Then you have a *ya-ta* pair, *where-there* in this case. After that, you think which case will be appropriate to this context. Accusative case is obvious here. Therefore we get the sentence in Pāli:

(tvam) yaṃ gacchasi, (ahaṃ) taṃ gacchāmi.

Is that simple? Do not mix up *ya* and *ta* clauses. Question words go with *ya*, whereas demonstrative or personal pronouns go with *ta*. In Pāli sentences, you put the *ya* clause first. In English, relative pronouns are often left out. So, you have to really understand what you will say first. Here is another sentence: “The one (who) I give a book to is my friend.” It should be transformed to “To whom I give a book, he/she is my friend.” Which case? Dative. That’s right. So, we get this:

(ahaṃ) yassa potthakaṃ demi, so/sā mama mitto hoti.

As you have seen, *ya* and *ta* do not need to take the same case. It depends on the context. In the following sentence *ya* and *ta* take the same case: “I give a pen to the one (who) I give a book.” This yields “To whom I give a book, I give a pen to him/her.”

*(ahaṃ) yassa potthakaṃ demi, tassa/tāya lekhaṇiṃ
demi.*

Do you remember that I have left one riddle to you in the chapter concerning genitive case (Chapter 8)? It is how to say “You have my book.” If you use the method learned in that chapter, you go nowhere. You just get a gibberish “Your my book exists.” The logic of this is that you cannot really have my book for it does not belong to you. A provisional solution is to use another verb to express the idea. For example, you can say

“You hold my book” as “*tvaṃ mama pothakaṃ dhāresi*” or “*tvaṃ mama pothakaṃ gaṇhāsi*.” But this is not the right way to do in Pāli. We normally use *ya-ta* structure in such a case.

First, we transform the sentence to “Which book you have, it is mine.” Then we change it to gen. sentence: “Your which book exists, it is mine.” So, we get the final solution as follows:

tuyhaṃ yaṃ pothakaṃ atthi, taṃ mayhaṃ (pothakaṃ hoti).

Let us try another case. Figure out how to say this: “The pen which whose book is lost is lost (too).” Now you change this ugly sentence to “Whose book is lost, his/her pen is lost (too).” This sentence clearly uses gen. For the verb, we normally use *nassati* or *vinassati* (perish) in this sense. Hence, we get this:

yassa pothakaṃ (vi)nassati, tassa/tāya lekhanī (ca) vinassati.

Comparing this Pāli sentence to the English one, you will realize that how beautifully the *ya-ta* structure transforms our (ugly) complex sentence. Do not worry about particle *ca* now. We will learn this later in Chapter 17.

Let us try this tricky one: “You say like I do.” This sentence can be said in several ways. To use *ya-ta*, we transform it to “How I say, you say (by) that.” Which case? Instrumental. Well done. And here how it comes out:

(ahaṃ) yena bhāsāmi, (tvaṃ) tena bhāsasi.

How about this: “(The reason that) why we eat is (the same as) why we sleep.” We transform this to “From what reason we eat, we sleep from that reason.” Then, we put it tersely as:

(mayhaṃ) yasmā bhujjāma, tasmā sayāma.

That is ablative case. However, causes of action can be other cases as well, e.g. ins. and loc. You can use whatever you feel right.

Here is the last one: “I go when you come.” We reform this to “When you come, in that (time) I go.” So, we get this:

(*tvam*) *yasmim̐ āgacchasi*, (*ahaṃ*) *tasmim̐ gacchāmi*.

Practically, to make this unambiguous a pair of particles (*yadā-tadā*) is often used instead of loc. So, normally we use “*yadā āgacchasi*, *tadā gacchāmi*.” We will talk about these particles in Chapter 26.

If you feel you barely grasp the lesson, it means you need to review all fundamentals we have learned so far again (and again, if necessary). And please do that before you proceed. The understanding of this chapter is really important.

How about this exercise?

Exercise 16

Say these in Pāli using *ya-ta* structure.

1. The book I read is yours.
2. I live where my parents live.
3. Students repeat (words) after the teacher.
4. She and you come from the same country.
5. I go to town by the car you give me.
6. A thief steals a car of one who has a big house.

17 I and you do not go to school

Introduction to Indeclinables

It is a proper time to introduce Pāli indeclinables now. By linguistic definition, this class of words can be called *particle*.¹ In Pāli we have roughly two classes of this category: *upasagga* (prefixes), and *nīpāta* (particles). We already have met a few of *upasaggas*, e.g. *ā* (near to) in *āgacchati* (to go near to = to come). You can learn more about *upasagga* in Appendix E. For particles, in modern English grammar's terms, many of them work very much like adverbs. We will learn more about adverbs in Chapter 28. In this chapter I will introduce you to the world of particles and to meet the top-five. Particles in Pāli are numerous, if not countless for we can create some form of them at will. You can find the full account of particles in Appendix F.

Indeclinables can be formed in a few ways. First, they can be individual words that are always used in the same form, e.g. *ca*, *vā*, *iti*, etc. These terms can be found normally in dictionaries. Second, they can be composed from certain nouns and pronouns with particular suffixes. When composed, they stay unchanged in all their life. And third, they can be inflected terms that are used in an idiomatic way all the time, so they look as if they are immutable, even though they are inflected once. For instance, *opāyikam* and *patirāpaṃ*, both mean 'proper' or 'suitable' or something like "that's right." In this chapter we will talk only about some of the first group. We will talk about the second group in Chapter 26, and some of the third group can be found in Appendix F.

Are you curious about what the most frequent Pāli term is? In the past, it is impossible to count individual terms in the whole

¹ “[A]ny uninflected word or word that does not change its form” (Brown and Miller 2013, p. 332).

collection, but nowadays it is just a mouse click in a suitable software. I reproduce the result of the top-five of Pāli terms in the Chaṭṭha Saṅgāyana CD counted by PĀLI PLATFORM in Table 17.1.²

Table 17.1: Top-five of the most frequent Pāli terms

<i>Term</i>	Frequency	Length
<i>ti</i>	333,288	2
<i>ca</i>	167,448	2
<i>na</i>	151,552	2
<i>vā</i>	122,203	2
<i>nti</i>	93,540	3
<i>pana</i>	76,671	4

From the table you can see that all the top-five are particles. Because of their common use, particles are therefore important. But it is not so urgent to know them earlier, because several of them add nothing to the meaning. Before I go to each word, it is better to know indeclinables in principle first.

From the start, I am reluctant to introduce grammatical terms used by the tradition, for they tend to be confusing and distracting to new students rather than illuminating. By this reason, I thus use Western grammatical explanations to help students be familiar with the language first. But at some point when we go deeper, Western grammatical terminology seems unable to capture all of the traditional mentality. We have to return to the traditional terminology eventually. However, I have to admit that in some respect they are too many and irrelevant. So, I have to compromise here by piecemeal introducing you the traditional terms when they are really necessary. Knowing grammatical terms is essential in the case that you study the traditional textbooks by yourselves. That is one of the objectives of my writing this book. If you are very new to the traditional Pāli textbooks, you should take a look at Appendix A before you go further. The following explanation is heavily theoretical. This will prepare the readers

²Even though the numbers are actually counted, they are a close approximation at best. For several reasons, exact occurrence count is impossible in the collection we have.

to the tone of the coming lessons.

Following Saddanīti, the most fundamental unit of Pāli language is *sadda* (sound, noise). Aggavaṃsa's first formula is this:

Sadd 1: *Appabhutekatālīsa saddā vaṇṇā*.³
“Beginning with *a*, 41 sounds [are] *vaṇṇa* (letters)”

That is to say, at alphabet level, they are *sadda*.⁴ Also when they form a combination but not yet get any specific meaning, only certain potential, they are *saddā*⁵, for example, *purisa*, *satthu*, and *kañṇā*. Traditionally, these are called *purisasadda* (Sadd Pad 5), *satthusadda* (Sadd Pad 6), and *kañṇāsadda* (Sadd Pad 8). They are just sounds, albeit complex, but they have no specific meaning yet because they are not composed in a sentence, no relation to other sounds. However, *saddas* have categories, some become nouns, some become verbs (i.e. roots), some have other functions. Those that help others *sadda* form a word unit are called *paccaya*.

*Ye rūpanipphattiyā upakāraḱā atthavisesassa jotakā vā
ajotakā vā lopaṇvīyā vā alopanāyā vā, te saddā pac-
cayā*.⁶

“Sounds that are helpful to word formation, illuminating distinct meaning or not, elided or not, [are] *paccayas*.”

We can see *paccaya* as suffixes in general. Learning *paccayas* is the main approach to all traditional schools of Pāli grammar. So, they are really important. But so far we did not follow that path, at least not yet. One *paccaya* may not make a sound completely meaningful. In verb formation, for instance, it has to use with others in combination. A subset of *paccaya* we have met before that make nouns and verbs meaningful is *inflectional suffixes* (see Chapter 3). Precisely, for nouns we call *declensional*

³Smith 1930, p. 604

⁴I try to think this in terms of *phoneme*, but it does not really fit.

⁵This can be called *liṅga*, according to Sadd 196. But Sadd 192 seems to imply that *liṅga* indeed has meaning for it is composed with *vibhatti*. Furthermore, in Sadd 197 Aggavaṃsa adds that also *upasagga* and *nipāta* are *liṅga*. All these accounts render *liṅga* as a problematic term. We usually use it to mean ‘gender,’ but it turns to mean many things. So, I suggest we avoid using this term altogether.

⁶Sadd Pad 1; Smith 1928, p. 3

suffixes which mark cases, and for verbs *conjugalional suffixes* which mark tenses and moods. Grammatically, these are called *vibhatti* (division, classification) in Pāli.

Sadd 198: *Syādyo tyādayo ca vibhattiyo*.⁷
 “Suchlike *si* and suchlike *ti* [are] *vibhatti*.”

Sadd 199: *Syādyo nāme, tyādayo ākhyāte*.⁸
 “Suchlike *si* [is used] in nouns, suchlike *ti* [is used] in verbs.”

We did not talk about *sī*, the sign of singular nominative case (*paṭhamāvibhatti*), but we have already done a lot on *ti* (*vat-tamānāvibhatti*) as we use *hoti*, *bhavati*, or *gacchati*. Even *atthi* also has something to do with *ti*, but in an irregular way. It is safe to put in this way: *si* and *ti* represent distinct formation processes. In most cases we can recognize which process is operated by seeing their name as the sign, e.g. *ti*. But many are difficult to detect. That is the reason why we have never seen *sī*, even though it is always in process when we use singular nominative case. And this is the very reason I did not follow traditional approach at the beginning. It is really confusing when you say you use a *vibhatti/paccaya* and then you delete it so that it can not be seen, or it causes certain transformation so that the word looks like a new one, or it undergoes certain process but the word stays the same.

When a *sadda* is operated under a *vibhatti/paccaya* process, finally it becomes a meaningful term. Normally we call this term *pada*. Aggavaṃsa puts it in this way:

Sadd 27: *Vibhatyantamavibhatyanta vā atthajotakaṃ padam*.⁹
 “Illuminating meaning, [term] with *vibhatti* or without *vibhatti* [is] *pada*.”

I think by term without *vibhatti* here Aggavaṃsa means particles. But as we shall see below, he is somewhat inconsistent. Distinction between *sadda* and *pada* seems blurred when he uses *atthiyānatthiyāsaddānaṃ* (of *atthiyā* and *natthiyā* sounds) in Sadd

⁷Smith 1930, p. 641

⁸p. 642

⁹p. 610. In Rūpa 11, there is “*Vibhatyantam padam*.”

Pad 13. These should be *pada* not *sadda* in our definition.¹⁰ I suggest that we should stick with the notion that *pada* has meaning whereas *sadda* has not (yet). This use is technical to this context only. Both terms can have other specific meaning in other contexts.

I give you some examples here: *purisa + si = puriso* (a man), *satthu + si = satthā* (a teacher), *kaññā + si = kaññā* (a girl), *gam + a + ti = gacchati*. In the first instance, *purisa* is *sadda*, *si* is *vibhatti*, and *puriso* is *pada*. Only *puriso* has meaning because it has a sign of present nominative case which make it the subject of a sentence. We can write the general formula of this as:

$$(upasagga)+sadda+paccaya(s)+vibhatti = pada$$

For verbs, *sadda* is their root, whereas for nouns it is *nāmasadda* like *purisa* mentioned above. Operating under multiple *paccayas* can be the case, particularly in verb formation. A *vibhatti* has to be present to finalize the term. *Upasagga* is optional, but the main *sadda* and *paccaya/vibhatti* are always present.¹¹ In a sentence we see only *pada* because it is ready for certain meaning due to relation to other *pada* marked by *vibhatti*. This formula is the basis of all classes of word formation in Pāli, including particles!

You may protest that by definition particles or indeclinables do not undergo any process that changes their form, and Aggavaṃsa himself maintains that meaningful term can be present without *vibhatti*. That is to say, *sadda* and *pada* of particles are the same. We just use them as they are. However, that is not the way the tradition sees them. In grammarians' point of view, including Aggavaṃsa himself, every *sadda*¹² has to be processed, but the process can be invisible to us. The *paccaya* used can be elided as mentioned in the excerpt concerning *paccaya* above.¹³

¹⁰It seems that to Aggavaṃsa, *sadda* means anything uttered, meaningful or not. It means sound or word in general, so to speak.

¹¹In rare cases, certain nouns is used without *vibhatti* (see *Avibhattikanid-deso* in Sadd Pad 2). I see this as an anomaly (perhaps, typo or memory lapse), whereas Aggavaṃsa sees that everything in the canon is from the Buddha (*tathāgatamukhato*), so he thinks it has to be a reason of that.

¹²Except the *paccaya* itself, otherwise it would be an endless recursion.

¹³According to Kacc 221, “*Sabbāsmāvusopasagganipātādīhi ca*,” Rūpa 282 explains that: “*Āvusosaddato, upasagganipātehi ca sabbāsaṃ parāsaṃ vibhattīnaṃ lopo hoti*” (There is elision of all ending *vibhatti* from *āvuso* and prefixes and particles). See also Mogg 2.118, Niru 288, Sadd 448.

We can wrap up the point in this way. Given by Western scholars, ‘indeclinables’ is misnomer in Pāli grammarians’ view. It might be better to call them ‘unchangeables’ because they do decline but invisibly or stay the same.¹⁴ I will never use this term, and continue using ‘indeclinables’ for familiarity reason. Another point worth noting is all indeclinables can really be changed when joining (*sandhi*) with other terms as you can see in Appendix D.

Does this sound a kind of nonsense to you? I suggest that we should not take this issue seriously. I think Aggavaṃsa himself also sees this as a trivial matter. At the end, we just use particles uninflected. However, this discussion reminds us that in some case, when you read texts, you may encounter oddities.

Let us go back to the terms listed in the table at the beginning of the chapter. They are *ti* (elided form of *iti*), *ca*, *na*, *vā*, *nti* (*iti* in certain compounds), and *pana*.

Iti Throughout Pāli scriptures *iti* is used extensively. It is used mainly to denote direct speech, like we use quotation marks in English. So it is normally found with verbs expressing certain content, e.g. *vadati* (say), *pucchati* (ask), or *cinteti* (think), for example, “*kasmim̐ gacchasi iti pucchāmi*” (I ask, “where are you going?”). In most case, *iti* will join (*sandhi*) with the preceding word, so we normally put the sentence in this way: “*kasmim̐ gacchasiṭi pucchāmi*.” Redactors of the scriptures help us identify *iti* by separating it like *gacchasi’ti*, so we can detect it quite easily in modern text collections. And this explains why *ti* is mostly found not *iti*. There are many things to learn about direct speech (see Chapter 35). And you can learn word joining *sandhi* in Appendix D.

The remaining four nicely fit the traditional definition of particle (*nipāta*). In Nepātikapada toward the end of Nāmakaṇḍa (the 2nd chapter) of Rūpasiddhi there is an explanation:

¹⁴It is even not exactly the case to say as such. In some rare cases, you can see inflected particles. When Aggavaṃsa discusses about *atthi-natthi* as particle or *nipāta* (Sadd Pad 13), he also raises the issue that because *atthiyā* and *natthiyā* used in loc. can be found in the Abhidhammapiṭka, they can decline into other cases as well (*Iti atthiyānatthiyāsaddānaṃ sattamyantabhāve siddheyeva tatiyācatutthīpañcamāchaṭṭhiyantabhāvopi siddhoyeva hoti*, Smith 1928, p. 300). However, you can argue that these two terms are used as a noun, so they decline to achieve their intended meaning. However, Aggavaṃsa does not say they are noun.

*Samuccayavikappanapaṭisedhapūraṇādiattham
asatvavācakaṃ nepātikaṃ padaṃ.*¹⁵

This can be translated as: “not denoting things (*asatvavācakaṃ*), term denoting suchlike conjunction (*samuccaya*), disjunction (*vikappana*), negation (*paṭisedha*), and filling (*pūraṇa*) is particle (*nepātikaṃ padaṃ*).”¹⁶

The last four particles in our list are the typical representatives of the four classes mentioned above.

Ca This is a conjunction particle meaning ‘and.’ We can use this in various ways, for example, “*dāraḥ ca dārikā ca kīḷanti*” (a boy and a girl play). This can also be put as “*dāraḥ ca dārikā kīḷanti*” or “*dāraḥ dārikā ca kīḷanti*.” Like English, when two subjects are connected with ‘and’ the verb of the sentence is plural. Then we can say “A boy and a girl play and laugh” as follows:

dāraḥ ca dārikā kīḷanti hasanti ca.

Vā This is a disjunction particle meaning ‘or.’ Like *ca*, it can be used as “*palidāraḥ vā dārikā vā kīḷati*” (a boy or a girl plays) or “*palidāraḥ vā dārikā kīḷati*” or “*palidāraḥ dārikā vā kīḷati*.” The verb now has to be singular. In some context, *vā* means inclusive or—both alternatives are included. So, sometimes it sounds like *ca*. For example, “*purisā vā itthī vā maranti*” means “Men or women (all) die.”

Na This is a negation particle meaning ‘not.’ Normally, it is placed before the term to be negated. It can also be placed at the beginning to negate the whole sentence. For “a boy not girl plays not laughs,” we can say as follows:

dāraḥ na dārikā kīḷati na hasati.

¹⁵Exactly the same wording is found in Sadd Sūta 27 (Smith 1930, p. 886).

¹⁶See also Collins 2005, pp. 121–2.

Pana This is a filler particle meaning nothing substantially. It is often used to connect or continue the story. It sounds like “and, and now, further, moreover.” You can say “A boy and a girl play. And they also laugh” as:

dārako ca dārikā kīlanti. te pana hasanti ca.

Try saying the sentence yourself with and without *pana*. You will find that it sounds better with a filler. That is why apart from *pana* Pāli also has a lot of fillers, around two dozens. In the past these fillers might have particular functions like we use *discourse markers* nowadays.

Another use of *pana* is in contrasting. It means like ‘but’ (*ca* also has this use in some context), for example:

*Sudassaṃ vajjamaññesaṃ, attano pana duddasaṃ*¹⁷
 “Others’ fault is easily seen, but one’s own [fault] is
 hard to see.”

You can learn more about particles in Appendix F, also some of them in Chapter 26.

Now we will finish our task of this chapter. To say “I and you do not go to school,” we can put it like this:

ahaṃ ca tvaṃ pāṭhasālaṃ na gacchatha.

In the case of you might curious, as stated in Kacc 409, Rūpa 441, Sadd 868, and Mogg 1.22¹⁸, when multiple subjects do the same action, the verb agrees with the last one but in plural form. When you swap the subjects, you use different verb form. Hence, “*tvaṃ ahaṃ ca pāṭhasālaṃ na gacchāma.*” It is quite counterintuitive because “I and you” has the sense of “we.” So, first person plural should be expected. You definitely can follow your intuition in your conversations, but be aware of this when you read texts.¹⁹ We can use *saddhiṃ* with ins. (see Chapter 12) to avoid this situation. Thus, we rephrase the sentence as:

ahaṃ tayā saddhiṃ pāṭhasālaṃ na gacchāmi.

Now the verb has to agree only with *ahaṃ*.

¹⁷Dham 18.252

¹⁸See also 1.22 in Payo 6 and Niru 563.

¹⁹See also a discussion of this issue in Chapter 36, page 266.

Exercise 17

Say these in Pāli.

1. I ask that girl, “What’s your name?”
2. Our town has a factory and banks, but has no hospital and theater.
3. I do not find my phone, either a thief takes it or it is lost.
4. A teacher either goes to school with children by bus, or with a friend by car.
5. Either the cat or the dog breaks this bottle, not I and you or the children.

18 You are *the best*

Adjective Comparison

In Chapter 11, we touch upon adjective comparison using ablative case. For example, when you want to say “My sister is more beautiful than that girl,” you have to rephrase it to “My sister is beautiful from that girl.” Then we get this in Pāli:

etāya kaññāya mama bhaginī sundarā hoti.

An simple alternative of this is to use **uttara** (higher, over), for example:

esā kaññā sundarā, mama bhaginī (pana) uttarā hoti.

That is a way to say “That girl is beautiful, (but) my sister is more (beautiful).” Another alternative is to add some endings to the adjective to make it in comparative degree. The endings are -**tara**, -**iya**, and -**isika**. So, ‘more beautiful’ becomes *sundaratarā*, *sundariya* and *sundarisika*. Hence we get this:

..., *mama bhaginī sundaratarā hoti.*

OR

..., *mama bhaginī sundariyā hoti.*

OR

..., *mama bhaginī sundarisikā hoti.*

How to say “My sister is the most beautiful” then? In the way of *uttara*, we can use **uttama** (highest, best) in superlative degree. So, we can say it like this:

mama bhaginī uttamā sundarā hoti.

Alternatively, you can use *anuttara* (incomparable, unsurpassed), the negation of *uttara*, in the same meaning. Hence we equally get “...*anuttarā sundarā hoti*.” Yet another alternative is to add superlative endings to the adjective. The endings in this case are **-tama** and **-iṭṭha**. So, we can equally say like this:

mama bhaginī sundaratamā hoti.

OR

...sundariṭṭhā hoti.

As we have gone so far, we can finish our heading task: “You are the best” simply as:

tvaṃ uttamo/uttamā hosi.

OR

tvaṃ anuttaro/anutarā hosi.

Much like English, ‘better’ and ‘best’ are widely used in Pāli as **seyya** (better) and **seṭṭha** (best). Using these as adjectives, you can say “You are the best” as:

tvaṃ seṭṭho/seṭṭhā hosi.

Often used as an indeclinable, *seyyo* can be used with all genders. Here are examples from the canon.

*Seyyo amitto medhāvī, yañce bālānukampako;*¹

“It is better to have a wise enemy than a foolish compassionate one.”

*Esāva pūjanā seyyo*²

“One [moment of] homage is better.”

*Ekāhaṃ jīvitaṃ seyyo, sīlavantassa jhāyino.*³

“One-day life of a meditating virtue-holder is better.”

Before we end this chapter, there is something worth noting here. We can see that certain suffixes can modify meaning of terms, particular nouns and adjectives. In Chapter 17 we call

¹Jā 1.45

²Sadd Pad 5; in Dham 8.106, it is “*Sāyeva pūjanā seyyo*.”

³Dham 8.110

these *paccaya*. This way of word formation is central to Pāli grammar. As we have seen from the start, we have learned to compose words into sentences by adding *vibhatti*, a special kind of *paccaya*. Verbs also have their own set of *paccaya/vibhatti* to make them function variously.

This chapter remind us to another category of word formation called *secondary derivation*. This happen to nouns and adjectives like we add *-tara* or *-tama* to adjectives and make them comparative and superlative respectively (see Appendix I, page 629). This type of words, like compounds, is quite a big deal in Pāli grammar because all textbooks have a big chapter for it. I do not incorporate this to our main lessons, for it is too technical to know at the beginning stage. However, knowing this widens your understanding on vocabulary significantly. So, I add it as an appendix. For those who are curious, please see Appendix I.

As you might guess, *seyya* and *setṭha* have something to do with *-iya* and *-iṭṭha*, but in a somewhat irregular way.⁴ There are some others that behave in the same way. I summarize these in Table 18.1.

Table 18.1: Irregular comparative forms

Base	Meaning	Use	Paccaya	Outcome
<i>vuddha</i>	old	<i>ja</i>	<i>iya</i>	<i>jeyya</i>
<i>vuddha</i>	old	<i>ja</i>	<i>iṭṭha</i>	<i>jeṭṭha</i>
<i>pasattha</i>	praised	<i>sa</i>	<i>iya</i>	<i>seyya</i>
<i>pasattha</i>	praised	<i>sa</i>	<i>iṭṭha</i>	<i>setṭha</i>
<i>antika</i>	near	<i>neda</i>	<i>iya</i>	<i>nediya</i>
<i>antika</i>	near	<i>neda</i>	<i>iṭṭha</i>	<i>nediṭṭha</i>
<i>bālha</i>	strong	<i>sādha</i>	<i>iya</i>	<i>sādhīya</i>
<i>bālha</i>	strong	<i>sādha</i>	<i>iṭṭha</i>	<i>sādhīṭṭha</i>
<i>appa</i>	small	<i>kaṇ</i>	<i>iya</i>	<i>kaṇīya</i>
<i>appa</i>	small	<i>kaṇ</i>	<i>iṭṭha</i>	<i>kaṇiṭṭha</i>
<i>yuva</i>	young	<i>kaṇ</i>	<i>iya</i>	<i>kaṇīya</i> ⁵

Continued on the next page...

⁴It is said that the base word is *pasattha* (praised). When the *paccayas* is in the process, the whole word becomes just *sa*. For more detail, see Kacc 262–8, Rūpa 391–7, Sadd 511–8, Mogg 4.135–8, Niru 555–8.

⁵In Kacc 267, it is *kaniya* (and *kanīṭṭha* for *-iṭṭha*). In Mogg 4.137, it can be in both ways.

Table 18.1: Irregular comparative forms (contd...)

Base	Meaning	Use	Paccaya	Outcome
<i>yuva</i>	young	<i>kaṇ</i>	<i>iṭṭha</i>	<i>kaṇiṭṭha</i>
<i>guṇavantu</i>	virtuous	<i>guṇa</i> ⁶	<i>iya</i>	<i>guṇiya</i>
<i>guṇavantu</i>	virtuous	<i>guṇa</i>	<i>iṭṭha</i>	<i>guṇiṭṭha</i>
<i>satimantu</i>	mindful	<i>sati</i> ⁷	<i>iya</i>	<i>satiya</i>
<i>satimantu</i>	mindful	<i>sati</i>	<i>iṭṭha</i>	<i>satiṭṭha</i>
<i>medhāvī</i>	wise	<i>medhā</i> ⁸	<i>iya</i>	<i>medhiya</i>
<i>medhāvī</i>	wise	<i>medhā</i>	<i>iṭṭha</i>	<i>medhiṭṭha</i>

From the table, now you have learned that adjectives ending with *vantu* and *mantu* as we met in Chapter 9 also have irregular comparative and superlative form. Also being formed as secondary derivative, words with *vī* ending (see page 629) are normally used as a regular noun. When being used as adjectives in comparison, they become irregular. To see a clearer picture, let us do some examples. Here is for “That man is richer than me.”

so puriso mayā dhaniyo hoti.

OR

so puriso mayā vasaviyo hoti.

The dictionary form of ‘rich’ is *dhanavantu*. We remove the *vantu* ending and add *iya* to it. Hence we get *dhaniya*. Another term in the same meaning with *mantu* ending is *vasumantu*. Then we get *vasu+iya* → *vasav+iya* = *vasaviya*.⁹ These terms are used as normal adjectives. Therefore, “That woman is richer than me” is “*sā iṭṭhī mayā dhaniyā/vasaviyā hoti.*” For ‘than me’ we use ablative case, thus *mayā*. And here is for “That man is the richest.”

⁶For words with *-vantu* ending, delete the ending.

⁷For words with *-mantu* ending, delete the ending.

⁸For words with *-vī* ending, delete the ending.

⁹This is a typical way to connect different vowels. One side has to be changed to *guna* strength (see the end of Chapter 2). Thus, to maintain *iya*, the preceding *u* is changed to *av*. The result term is not found in any text, let alone in a dictionary. So, it is better to avoid using uncommon terms, unless you provide your own glossary.

so puriso dhanit̥tho hoti.

OR

so puriso vasavit̥tho hoti.

Another example is “You are wiser than me.” Here is its Pāli:

tvam mayā medhiyo/medhiyā hoti.

OR

tvam mayā paññīyo/paññiyā hoti.

OR

tvam mayā gatiyo/gatiyā hoti.

And here is “You are the wisest.”

tvam mayā medhit̥tho/medhit̥thā hoti.

OR

tvam mayā paññit̥tho/paññit̥thā hoti.

OR

tvam mayā gatit̥tho/gatit̥thā hoti.

That seems enough for a guideline to adjective comparison. But how do we say that two things have equal quality? A simple way is to use **sadisa** (equal), or its adverb form **sadisam**.¹⁰ For example, to say “You are as rich as I am,” you have to rephrase the sentence to “You and I are equal(ly) rich,” hence:

tvam aham ca sadisā dhanavanto homa.

OR

tvam aham ca sadisam dhanavanto homa.

As it is implied by *ca*, *sadisa* can even be left out. So, you just say “You and I are rich.”

tvam aham ca dhanavanto homa.

Other variation of using *sadisa* is to use with instrumental case. So, the sentence is rephrased to “You are equal by wealth to me”:

¹⁰For derivation of *sadisa* see page 555. For more about adverb, see Chapter 28.

tvaṃ me dhanena sādiso/sādisā hosi.

Another term that can help you emphasize the equality is **sama** (equal, even). Then you can also say this:

tvaṃ ahaṃ ca samā dhanavanto homa.

A more fashionable way of using *sama* is to use with instrumental case. So, you can also put it as follows:

tvaṃ ahaṃ ca dhanena samā homa.

This can be rendered as “You and I are equal by wealth.” You can also use **samaṃ** as an adverb. For example, “You and I run equally by speed” can be put like this:

tvaṃ ahaṃ ca vegena/javena samaṃ dhāvāma.

In this sentence we use *vega* or *java* (speed) in instrumental case with *samaṃ* (see also Appendix F, page 470). Alternatively, you can say “You and I run equally fast” (*tvaṃ ahaṃ ca samaṃ sīghaṃ dhāvāma*). But it is not the time to talk about adverbs now.

Exercise 18

Say these in Pāli. For unknown words, see in the vocabulary or in a dictionary.

1. I am luckier than you, but that man is the luckiest.
2. My elder brother is stronger¹¹ than me. I am younger than him.
3. That thin pig is heavier than the fattest cat.
4. A mindful moment is the most precious time in our life.
5. Pāli is easier (to learn) by conversation than by reading.

¹¹Use *balavantu*.

19 I *went* to school

Introduction to Past Tense

At this point, it is suitable to introduce other verb forms. To be healthy, let us cope with the bitterest now—past tense(s). Before we come to that, it is better to talk about verb in general first. Previously, we have met verb ‘to be’ in Chapter 7 and verb ‘to go’ in Chapter 10. These two verbs, and their relatives, are among the most used. Even though we can use these and other verbs to say some simple things, it is by no means enough to make a normal conversation. We have to learn more, and there are a lot to learn.

Before you read any further, there is a task you should do first. In Appendix L.3, page 728 onwards, I list a number of common verbs essential to our learning process. Now you are supposed to read through the table one time, at least. You may not understand what you see there, but this makes you familiar with Pāli verb forms. You will know what is waiting in future lessons. Try to grasp the patterns.

Please do the task. I am waiting.

...

Now you come back, and find out that patterns of verb formation can be discerned to some degree. There are several irregularities found. That is exactly what I want you to see. Now you have prepared your mind to meet oddities in Pāli grammar and other chaotic stuffs. With this awareness, I choose a simpler method to introduce Pāli verb system, unlike the traditional approach.

Influenced by Sanskrit grammar, the tradition learns verbs from their *root*.¹ We can call this ‘bottom-up’ approach. To explain this, let me exemplify with an English verb—*conversed*. We

¹“The central part of a word which cannot be broken up into smaller morphs” (Brown and Miller 2013, p. 389).

can break it down into three parts, called *morphs*², *con-* + *verse* + *-ed*. The central part of this word is *verse* which came from Latin *versāre*, ‘to turn.’ This is the root of the word. Other constituent parts, *con-* and *-ed*, are called *affix*. To be precise, an affix added at the beginning is called *prefix*, whereas the one added at the end is *suffix*. Affixes modify the meaning and function of the word. For example, *con-* meaning “together with (other people)” makes *converse* “to turn together with other people” which refers to “to engage in a spoken exchange of thoughts, ideas, or feelings.”³ Another affix part, *-ed* makes the verb function as past tense.

As a far relative to English, Pāli also utilizes the same kind of tactic in verb formation and word formation in general, but much more elaborate. If you learn Pāli from a traditional school, you have to know roots first. Then you learn how they can be composed and transformed into various words under certain rules. For example, to say ‘to go’ you have to learn that root *gam* belongs to root group I⁴ which has *-a* as its group suffix (*paccaṃyā*). Then you can form a present tense, 3rd person, singular, active voiced verb as *gam + a + ti*, resulting in *gacchati*. Why *gam* becomes *gacch* is enigmatic to me until now.⁵

At this point, we can differentiate two terms—*root* and *stem*⁶. Root is more fundamental than stem. When a word is formed, the root can undergo changes under certain phonetic rules before it is annexed with affixes. What we really see in this case is stem not root. As exemplified above, *gam* is root, whereas *gacch* is stem. Sometimes, when root is not changed, its stem takes the same form.⁷

² “[T]he smallest chunks into which spoken or written words can be divided” (p. 294).

³ Meaning has two sides: *sense* and *reference*. Sometimes word formation makes an unintelligible sense but refers to a simple thing or action. Be careful of this distinction, particularly in religious context. Confusion between the two often ends up with a dispute, mostly a nonsense one. It is just an argument over words.

⁴ According to Kacc and Sadd, roots can be divided into eight groups. In that tradition, this root is called *gamu*.

⁵ Linguists may have an explanation on this. It might have something to do with phonetics. Or it is a mix-up with another root. I am not sure about that.

⁶ “Any chunk of a word to which an affix can be added” (Brown and Miller 2013, p. 416)

⁷ In fact, *gamati* has its uses in Pāli texts, but far rarer than *gacchati*. From

Let me sum up my point. By traditional approach, we have to learn rules of verb formation from the ground up. That takes time and effort and is somewhat daunting. The hard part is that rules do not always work. There are many exceptions and irregularities as you can see when you examine our verb table. You do not only remember rules, but also their exceptions. They are too overwhelming to new students.

My approach here is simpler. Let me call it ‘top-down’ approach. We will learn verbs as children learn to speak. As a child, we do not care how the words we use come. We just use the words as we hear them. When we come across words many times, we, or our brain, can detect the patterns and formulate grammatical rules in our mind.⁸ This is a natural way to learn a language. Therefore, you do not need to know roots. You only have to recognize stems. However, if your goal is more than just to speak or read, say, to be a grammarian, you have to follow the traditional way.

Here is my strategy to cope with oddities in Pāli grammar.

- (1) Be familiar with irregularities. That is the very reason I suggest you to examine our verb list first.
- (2) Learn the patterns. You do not need to remember a great number of rules. Studying from patterns of word formation is quicker.
- (3) Follow simple rules. We, nonetheless, have some general rules to learn. When you create a word, use generic patterns first.
- (4) Remember some conspicuous oddities. It is worth remembering very weird forms. They are not so many. Most odd words are common to use in every day life. Those words also happen frequently in the scriptures because they are very ancient ones. That is the reason why they are still there. When generic forms do not look quite right, they may take irregular forms. If you are familiar with oddities, you can recall them instantly.

You might wonder why I have to introduce so long. How to simply say “I went to school” anyway? In fact, there are many things yet to discuss. We will learn Pāli verb system by traditional way in Chapter 36 and Chapter 37. To the point, there are two

PALĪPLATFORM, in the whole Pāli collection *gacchati* has 5,248 occurrences, whereas *gamati* has only 5.

⁸Noam Chomsky would say that those grammatical rules are innate.

ways to say things in past: using main verb forms, and using derivative verb forms, past participle in this case. We will talk about past participle later in Chapter 31. Now we will deal only with the main verb forms that are categorized precisely into eight classes: five tenses and three moods, traditionally ordered as (1) present tense, (2) imperative mood, (3) optative mood, (4) perfect tense, (5) imperfect tense, (6) aorist tense, (7) future tense, and (8) conditional mood. You can see all verbal conjugations in Appendix C. In principle, you can say things in past by using three tenses: perfect, or imperfect, or aorist. In practice, only aorist tense is widely used, and the remaining two are virtually absent from the scriptures.

Therefore, the main lesson in this chapter is how to use aorist tense (*Ajjattanī*). As we have learned from present tense conjugation in Chapter 10, we have to know person and number of the actor before we apply the endings to verb's stems. In our verb list, I give you only 3rd-person, singular, active-voiced forms. So, you have to work out by yourselves to render the verbs properly. As an example, I show you the aorist conjugation of verb 'to go' (*gacchati*) in Table 19.1.⁹ Only active forms (*parassapada*) are presented here.

Table 19.1: Aorist conjugation of *gacchati*

Person	Singular	Plural
3rd	<i>gacchī, gacchī̄</i>	<i>gacchīṃsu, gacchum̐</i>
2nd	<i>gacchī, gaccho</i>	<i>gacchittha</i>
1st	<i>gacchīṃ</i>	<i>gacchīmha, gacchīmhā</i>
3rd	<i>agacchī, agacchī̄</i>	<i>agacchīṃsu, agacchum̐</i>
2nd	<i>agacchī, agaccho</i>	<i>agacchittha</i>
1st	<i>agacchīṃ</i>	<i>agacchīmha, agacchīmhā</i>
3rd	<i>gañchī, gañchī̄</i>	<i>gañchīṃsu, gañchum̐</i>
2nd	<i>gañchī, gañcho</i>	<i>gañchittha</i>
1st	<i>gañchīṃ</i>	<i>gañchīmha, gañchīmhā</i>

Continued on the next page...

⁹Rūpa 470

Table 19.1: Aorist conjugation of *gacchati* (contd...)

Person	Singular	Plural
3rd	<i>agañchi, agañchī</i>	<i>agañchīṃsu, agañchum</i>
2nd	<i>agañchi, agañcho</i>	<i>agañchittha</i>
1st	<i>agañchim</i>	<i>agañchimha, agañchimhā</i>
3rd	<i>gami, gamī,</i> <i>(gamāsi)</i>	<i>gamīṃsu, gamam̐su,</i> <i>gamum</i>
2nd	<i>gami, gamo</i>	<i>gamittha, gamuttha</i>
1st	<i>gamim</i>	<i>gamimha, gamumha,</i> <i>gamimhā</i>
3rd	<i>agami, agamī,</i> <i>agamāsi</i>	<i>agamīṃsu, agamam̐su,</i> <i>agamum</i>
2nd	<i>agami, agamo</i>	<i>agamittha, agamuttha</i>
1st	<i>agamim</i>	<i>agamimha, agamumha,</i> <i>agamimhā</i>

You might feel panic right now when you find that in the vocabulary (Appendix L.3) I give you only *gacchi* but the tradition gives you several. “How can I know this?,” you might also grumble. To understand the situation, let us exercise some thought with me. Considering that “How did the tradition know all these?,” you might be more pacified. When there were no grammatical book like we have nowadays in the past, the language learners had to examine the texts thoroughly and recorded distinct forms of terms. When certain patterns were detected, they were put into formulas. However, by sedimentary nature of the texts, terms used sometimes resisted the formulation. Terms were formed in a variety of ways, showing that they came from a variety of sources. We can also see this effect in nominal forms because there are plenty of irregularity, but in a manageable degree. Considering verbal forms, you will see that they are indeed much diverse than nouns. No textbook can list you all the possible verbal forms. Textbooks can only give you some typical cases. For the rest you have to experiment by yourselves under the given rules.

To pep you up a little bit, *gacchati* is one in a handful of terms that has a great variety, because it is a very common verb. So, we have not many like this to deal with. If you see it as the worst case, you may feel better now. To simply use it, you just follow our principle of using verbs: be aware of person and number. And

here we go for “I went to school.”

(aḥaṃ) pāṭhasālaṃ (a)gacchiṃ.

OR

pāṭhasālaṃ (a)gañchiṃ.

OR

pāṭhasālaṃ (a)gamiṃ.

These are for “You went to school.”

(tvaṃ) pāṭhasālaṃ (a)gacchi/(a)gaccho.

OR

pāṭhasālaṃ (a)gañchi/(a)gañcho.

OR

pāṭhasālaṃ (a)gami/(a)gamo.

Finally, “He/She went to school.”

(so/sā) pāṭhasālaṃ (a)gacchi/(a)gacchī.

OR

pāṭhasālaṃ (a)gañchi/(a)gañchī.

OR

pāṭhasālaṃ (a)gami/(a)gamī/(a)gamāsi.

A question now pops up in your mind: “What is the leading *a-* for?” In fact, it adds nothing to the meaning. If you really curious, here is a kind of explanation from Aggavaṃsa:

Tattha ajjatanīyā kālātipattiyā ca akārāgamaṃ sabbesu purisesu sabbesu vacanesu labbhamānampi sāsane aniyatā hutvā labbhatīti daṭṭhabbaṃ. Tathā hi “agacchi, gacchi, agacchissā, gacchissā”tiādinā dve dve rūpāni dissanti.¹⁰

“In that matter, it is worth seeing that in *ajjatanī* and *kālātipatti*, obtaining *a-*prefixed [terms happens] in all persons, in all numbers, but in the teaching [this] obtaining [is] uncertain. It is so, because dual forms such as ‘*agacchi, gacchi; agacchissā, gacchissā*’ are seen.”

¹⁰Sadd Dhā 16

Aggavaṃsa says nothing about the meaning of the prefix *a*.¹¹ He just admits that we find both instances, with and without that prefix. To see a clearer picture, I list aor. of *gacchati* (only 3rd-person sg.) counted by PALIPLATFORM in Table 19.2. I exclude the Añña group of the collection for it can interfere the result with the lists in grammar books.

Table 19.2: List of aor. of *gacchati*

<i>Term</i>	Frequency
<i>gacchi</i>	8
<i>agacchi</i>	5
<i>gacchī, agacchī</i>	0
<i>gañchi</i>	3
<i>agañchi</i>	5
<i>gañchī, agañchī</i>	0
<i>gami</i>	16
<i>agami</i>	1
<i>gamī</i>	7
<i>agamī</i>	3
<i>gamāsi</i>	0
<i>agamāsi</i>	1,544

I will leave the analysis of these data to you. If you are more curious, experiment yourselves with other forms. It is obvious that some forms are more fashionable in verses, e.g. *gami*. And *agamāsi* is overwhelmingly popular aor. form of *gacchati*. All these tell you that do not take alternative verb forms as well as the prefix *a* seriously. You have to know the variation when you read texts. When you use it by yourselves, in speaking or writing, it is a matter of style.

For those who have good eyes, you may think of a discrepancy here. Whereas the rule says that the ending of 3rd-person sg., of aor. is *ī* (see Appendix C), why *i* is more used. It is true that aor. ending with *ī* is rarely found. I do not know the real reason of this. It seems that those who use the language prefer short

¹¹In fact, this is called ‘augment’ by linguists.

sound over long one.¹² It might just be easier to pronounce, using less energy. Perhaps, explanation from linguists/philologists can illuminate this more. And why does it become *agamāsi* then? I cannot explain this either. The tradition just says sometimes *s* is added without giving any informative reason. Maybe, those who have a good knowledge of Sanskrit can explain this. Now you know why learning Pāli verbs is difficult. Teaching this in a digestible way is even more difficult. With my method, I hope new students are able to grasp the subject easier and quicker (as well as having more fun in learning, may I add).

Before we depart this lesson, I leave you Table 19.3 showing aorist conjugation of verb *atthi*¹³ which has a wild irregularity.

Table 19.3: Aorist conjugation of *atthi*

Person	Singular	Plural
3rd	<i>āsi</i>	<i>āsiṃsu, āsum</i>
2nd	<i>āsi</i>	<i>āsittha</i>
1st	<i>āsiṃ</i>	<i>āsimha</i>

Now it is your turn to do the exercise.

Exercise 19

Say these in Pāli using verbs in the vocabulary.

1. Why did you not come to school yesterday?
2. I was sick and I went to the hospital.
3. What did the doctor say to you?
4. He told me, “Going to school is not suitable.”
5. Did you do your homework?
6. The doctor also said, “Lying in bed is better.”

¹²Sadd 1041 and Mogg 6.33 just say that long ending vowels sometimes are shortened.

¹³Rūpa 500

20 I will go to school

Future Tense

To the lesson concerning past tense, future tense is a big relief. It is far more easy to deal with, very much like present tense. When you know the rule you can apply it widely with very few variations. So, I reproduce the endings of future tense in Table 20.1. Traditionally, this tense is called *Bhavissanti* ([They] will be).

Table 20.1: Endings of future tense conjugation

Person	Singular	Plural
3rd	<i>ssati</i>	<i>ssanti</i>
2nd	<i>ssasi</i>	<i>ssatha</i>
1st	<i>ssāmi</i>	<i>ssāma</i>

To use these endings, you have to extract verb stem from its dictionary form (see Chapter 10), remove the ending vowel to get the bare stem, add *i*¹ and annex it with the endings. For *gacchati* we normally use *gam* as stem, but *gacch* is still found in the texts.² Thus, to say “I will go to school” we simply go like this:

(*aham*) *pāṭhasālaṃ gamissāmi/gacchissāmi.*

and “You go to school”

(*tvaṃ*) *pāṭhasālaṃ gamissasi/gacchissasi.*

and “He/She goes to school”

(*so/sā*) *pāṭhasālaṃ gamissati/gacchissati.*

¹Kacc 516, Rūpa 466, Sadd 1030, Mogg 6.35, Niru 588.

²For maximum cases, 340 occurrences are found for *gamissāmi*, 24 for *gacchissanti*. These results are not include Añña group.

However, there are some verbs that have slightly different rendition. I list them in Table 20.2. So, it is worth remembering these.

Table 20.2: Some irregular future verb forms

Verb	Person	Singular	Plural
<i>dadāti/deti</i> (to give) (Rūpa 508)	3rd 2nd 1st	<i>dassati</i> <i>dassasi</i> <i>dassāmi</i>	<i>dassanti</i> <i>dassatha</i> <i>dassāma</i>
<i>sakkoti</i> (to be able) (Rūpa 512)	3rd 2nd 1st	<i>sakkhissati</i> <i>sakkhissasi</i> <i>sakkhissāmi</i>	<i>sakkhissanti</i> <i>sakkhissatha</i> <i>sakkhissāma</i>
<i>karoti</i> ³ (to do) (Rūpa 524)	3rd 2nd 1st	<i>kāhati, kāhiti</i> <i>kāhasi, kāhisi</i> <i>kāhāmi, kāhimi</i>	<i>kāhanti, kāhinti</i> <i>kāhatha, kāhitha</i> <i>kāhāma, kāhima</i>
<i>labhati</i> ⁴ (to get) (Rūpa 477)	3rd 2nd 1st	<i>lacchati</i> <i>lacchasi</i> <i>lacchāmi</i>	<i>lacchanti</i> <i>lacchatha</i> <i>lacchāma</i>
<i>suṇāti</i> ⁵ (to listen) (Rūpa 512)	3rd 2nd 1st	<i>soṣṣati</i> <i>soṣṣasi</i> <i>soṣṣāmi</i>	<i>soṣṣanti</i> <i>soṣṣatha</i> <i>soṣṣāma</i>

Apart from speculating on events in the future, *Bhavissanti* also has a few other uses. With *kathaṅhi nāma*, it can refer to an action in the past⁶, often as a rebuke. In this sense, *kathaṅhi nāma* means “for such a reason?” rather than a straight question, “why?” or “for what reason?” Here is an example from the scriptures.

*kathaṅhi nāma tvam, moghapurisa, evaṃ svākkhāte
dhammavinaye udarassa kāraṇā pabbajissasi.*⁷

“For such a reason, useless man, you (will go) went

³It is more common to use *karissati*, etc.

⁴It is more common to use *labhissati*, etc.

⁵It is more common to use *suṇissati*, etc.

⁶Sadd 893

⁷Mv 1.73

forth from stomach's reason into this well-preached teaching?"

The structure of the sentence above is a kind of stock phrases. It is often used when the Buddha gives admonitions to monks. In the example, 'stomach' (*udara*) is a metonym representing "making a living."

Another use is to insult or make a doubtful or sarcastic or ridiculous remark, for example:

*acchariyaṃ andho nāma pabbatamārohissati, badhiro nāma saddaṃ sossati.*⁸

"Amazing!, [one] called blind will climb the mountain, [one] called deaf will listen to the sound."

Now it is the time for practicing.

Exercise 20

Say these in Pāli.

1. Where will you go tomorrow?
2. I will buy new clothes at the market tomorrow.
3. You had a lot. What will you get those for?
4. I will give them to my sister. She wanted new clothes, but she has no time for shopping.
5. Will your sister like them? (Will the clothes satisfy your sister?)
6. Yes, we dress in the same way. She will put them on.

⁸Mogg 6.3

21 Go to school, boys

Imperative Mood

Now we will talk about moods, starting with the *imperative*, another easy verb form to deal with. Conjugation of the imperative is similar to the present tense, just change *ti* to *tu* and *si* to *hi*. I summarize the conjugation in Table 21.1. The main use of this mood is to order, implore, and wish. The tradition calls this mood *Pañcamī* (fifth). “Of what?,” you may ask. I have to admit that I do not clearly understand the explanation of this. It has something to do with certain order of time.¹

Table 21.1: Endings of imperative conjugation

Person	Singular	Plural
3rd	<i>tu</i>	<i>antu</i>
2nd	<i>hi, a</i>	<i>tha</i>
1st	<i>mi</i>	<i>ma</i>

There are additional rules concerning *hi* ending. First, if the stems end with *a*, it has to be lengthened², for example, *bhavāhi*, *gacchāhi*. And second, the *hi* itself can be omitted after *a*-ending stems³, e.g. *gacchāhi*→*gaccha*, *gamāhi*→*gama*, but *hohi*, *karohi*, *dehi*, *brūhi*. For the irregular *atthi* (to be), I show its imperative forms in Table 21.2.⁴

Following Aggavaṃsa, imperative mood can be used in 11 senses:

¹If you are curious, try reading verses in Sadd Pad 3 from “*Chadhā idāni kālānaṃ, saṅgaho nāma niyyate*” onwards. Even I have a full translation of this, I grasp nothing. The order clearly comes from Sanskrit grammar. Looking at Collins 2005, p. 14, you may get some idea.

²Kacc 478, Rūpa 438, Sadd 959, Mogg 6.57, Niru 567.

³Kacc 479, Rūpa 452, Sadd 960, Mogg 6.48, Niru 576

⁴Rūpa 500

Table 21.2: Imperative conjugation of *atthi*

Person	Singular	Plural
3rd	<i>atthu</i>	<i>santu</i>
2nd	<i>ahi</i>	<i>attha</i>
1st	<i>asmī</i>	<i>asma</i>

Sadd 880: *Āṇatyāsitiṭṭhakkosapathayācanavidhinimantanāmantanājjhiṭṭhasampucchanapatthanāsu pañcamī.*⁵

“[Used] in commanding, wishing, cursing, swearing, begging, advising, inviting, calling, requesting, questioning, [and] aspiring, [these are] *pañcamī*.”

(1) *Āṇattiyaṃ* (in commanding) In English we do this simply by putting verbs at the beginning of the sentence, for example “Go home.” The subject ‘you’ is left out, because commanding happens in conversation, so the interlocutor is implied. In Pāli it goes like this, “*gehaṃ gaccha/gacchāhi*.” However, in Pāli the subject can also be third person, for example “*gehaṃ gacchatu*.” In this case, the command is targeted at somebody mentioned. It somehow sounds like “He/She is to go home” or “He/She shall go home” or “Let he/she go home.”

By this sense, we can accomplish our task in the title of this chapter, “Go to school, boys” as follows:

pāṭhasālaṃ gacchatha, kumārā.

To stress the command, imperative verbs are often put at the beginning position.⁶ Therefore, the sentence sounds more compelling, when it is said in this way:

gacchatha, kumārā, pāṭhasālaṃ.

In this sentence the speaker talks to some kids. So, *kumārā* is used for addressing the interlocutor (see Chapter 15). It is

⁵Smith 1930, pp. 813–4

⁶Warder 2001, p. 35

not the subject of the sentence which is the omitted ‘you’ (pl.). What if ‘boys’ is the subject? It looks unusual in English but comprehensible in Pāli. In this sense, the command targets to the mentioned ‘boys.’ Hence, we get this instead:

gacchantu kumārā pāṭhasālāṃ.

This means “Let boys go to school.”

(2) Āsiṭṭhe (in wishing, for others) Unlike English, in Pāli commanding and wishing use the same structure. The difference can be discerned only by the context. So, the examples above can also mean “I wish you, kids, to go to school” and “I wish kids to go to school” respectively. The common use of this is for blessing, for example, “*arogā sukhītā hotha*” (May you be healthy [and] happy), “*diḅhāyuko hotu ayaṃ kumāro*” (Long live this boy).

(3) Akkose (in cursing) Like wishing but in a bad way, you can curse others by using these verb forms. For example, you can say “(I damn you to) burn in hell” as “*narake daha/dahāhi*,” or “(I damn they to) be penniless” as “*daliddā bhavantu*.”

(4) Sapathe (in swearing) This sounds like bad wishing or curse, but not so seriously. It may come out of upset or annoyance, and sometimes in obscene language. Here is an example from the canon: “*Ekikā sayane setu, yā te ambe avāhari*”⁷ (Lie in bed alone, who stole those mangoes). The swearer might wish the stealer, a female, as shown by *yā*, cannot find any husband.

(5) Yācane (in begging) This is straightforward. For example, “*dhanam me dehi*” means “Give me wealth/money.” The context can tell this is a request or an order.

(6) Vidhiṃhi (in advising) You can use this in telling direction, for example, “*vāme gaccha, tato dakkhiṇe gaccha*” ([You] go left, then go right). It is also common in giving an instruction, for instance, “*araññe gaccha, tasmim ramaṇīyaṃ*” ([You] go into the forest, [it is] pleasurable in that).

⁷Jā 4.176. In a dictionary you can find *avaharati* (steal), and *avahari/avāhari* is its aor.

(7) *Nimantane* (in inviting) When someone invite the Buddha to have a meal at his or her house, the asking goes like this: “*adhivāsetu me, bhante, bhagavā svātanāya bhattaṃ*”⁸ ([Please] accept my food, sir, the Blessed one, for tomorrow). As you can see, sometimes 3rd person verb (*-tu*) is used instead of 2nd person (*-hi*). It sounds softer and more polite (see below).

(8) *Āmantane* (in calling) This is used when you beckon someone, for example, “*āgaccha dāraka*” (Come here, boy). It can be in terms of inviting and addressing, for example, “*ettha nisīdatha*” (Please take a seat here).

(9) *Ājhiṭṭhe* (in requesting) In the scripture, when people request the Buddha to talk Dhamma, they say this: “*desetu, bhante, bhagavā dhammaṃ*” ([Please] expound the Dhamma, sir, the Blessed one).

(10) *Sampucchane* (in questioning) When a kid asks his or her parent that “Do I have to go to school?,” he or she can say this: “*gacchāmi nu pāṭhasālaṃ.*” Even this verb form looks the same as present tense, but the context tells us that some obligation is in concern. It is not simply the question of “Do I go to school?” You may use this for a reflection to make a decision, like “*macchaṃ bhuñjāmi udāhu haritakāni*” (Shall I eat fish or vegetables?). For more detail about questioning, see Chapter 27.

(11) *Patthanāyaṃ* (in aspiring) The mood can also be used to make certain aspiration or hope for yourselves, for example, “*mā-gadhiko iva pāliya bhāsāmi*” (May I speak Pāli like a Magadhian).

There is a custom concerning social hierarchy worth noting here. When subordinates talk to superiors using imperative mood, to make the request sound polite we normally use verbs in plural form. So, when you invite a teacher to your house, it is customary to say this even only one person is listening:

gehaṃ me āgacchatha, ācariya

⁸Mv 6.280

Another way to make the request courteous and polite, verbs in 3rd person are used instead.⁹ Here are some examples from the canon:

*etu kho, bhante, bhagavā*¹⁰
“[Please] come, sir, the Blessed One.”

*appasaddā bhonto hontu*¹¹
“[Please] be quiet, Venerables.”

*putto te, deva, jāto, taṃ devo passatu*¹²
“Your son has been born, Your Majesty, may [you]
the king see him.”

Negation of command is prohibition. In a simple way, we can negate imp. with *na*, such as “*na gacchatu*” (Don’t let him/her/it go). However, this is not a good solution, because the imperative share several forms of present tense. It can be indistinguishable from simple negative statement. Pāli has another particle dedicated to this purpose—*mā*. So, it is better to say “*mā gacchatu*” instead. Yet, as the tradition notes, prohibition often expresses in past tenses.¹³ Here are examples from the canon:

*khaṇo vo mā uppaccagā*¹⁴
“Don’t let the moment passed.”

*mā vo ruccittha gamaṇaṃ*¹⁵
“Don’t be delighted in going”

*mākattha pāpakaṃ kammaṃ*¹⁶
“Don’t do evil action”

Aggavaṃsa describes that in the canon using *mā* in imperative is rare but it is more found in the commentaries.¹⁷ It is common

⁹Perniola 1997, p. 350

¹⁰Dī 3.2.55 (DN 25)

¹¹Dī 3.2.51 (DN 25)

¹²Dī 2.1.33 (DN 14)

¹³Kacc 420, Rūpa 471, Sadd 888, Mogg 6.13

¹⁴Dham 22.315

¹⁵Jā 22.1891

¹⁶Udā 5.44

¹⁷Sadd 889

in short prohibition, e.g. *mā vada/vadāhi* (Don't say), *mā gaccha/gacchāhi* (Don't go), *mā bhujjassu* (Don't eat), and *mā hotu* (Don't be). In present and perfect tense, it even rarer¹⁸ but some instances can be found, e.g. “*mā kisittho mayā vinā*”¹⁹ (Without me, don't be exhausted), and “*mā deva parīdevesi*”²⁰ (Lord sir, don't lament).

To conclude, in fact there is no rule to forbid using *mā* in a particular manner. Observations from grammarians tell us that it is fashionable in a specific structure. That is good to know. When you use *mā* in prohibition, however, I suggest you to feel free. If it sounds sensible, you can use it in any manner.

Exercise 21

Say these in Pāli.

1. Please tell me the way to the library.
2. From here, [you] go this way to the second crossroad and turn right.
3. I see.
4. From there, you will see a red building. Go beyond that building. The library stands on the left.
5. Please tell me when the library close.
6. 5 p.m. Therefore you have to hurry.
7. I hope I reach there before that.
8. Don't walk. Run.

¹⁸Sadd 890

¹⁹Jā 22.1713

²⁰Jā 22.1857

22 You *should* go to school

Optative Mood

Optative mood, called *Sattamī* (seventh) by the tradition, is very much like imperative, but sounds less pressing. In some context they are even used interchangeably. It is mainly used in giving permission, supposing, and instructing. The conjugation of the optative is shown in Table 22.1. Stem forms used in this conjugation are without ending vowel, for we already have *e* in the formula.

Table 22.1: Endings of optative conjugation

Person	Singular	Plural
3rd	<i>eyya, e</i>	<i>eyyūṃ, uṃ</i>
2nd	<i>eyyāsi, e</i>	<i>eyyātha</i>
1st	<i>eyyāmi, eyyaṃ, e</i>	<i>eyyāma, emu</i>

There are some variations from general formula of this conjugation. The singular forms of all persons can be shortened to just *e* (Sadd 1088, Mogg 6.75, Niru 581). From *attanopada*, *eyyaṃ* is often used instead of *parassapada*'s *eyyāmi*.¹ Sometimes, *eyyāma* is changed to *emu* (Sadd 1070, Mogg 6.78, Niru 583), e.g. *vihāremu, jānemu*. In certain roots, it becomes *omu* (Sadd 1071), e.g. *tanomu*. Mogg adds that *eyyāma* sometimes becomes *eyyāmu*, e.g. *bhaveyyāmu*. And *eyyūṃ* sometimes is contracted to *uṃ* (Mogg 6.47, Niru 582), e.g. *gacchūṃ*.

These sound a little overwhelming with detail, and some form is indistinct, such as *e*. But it is good to know in advance that

¹From PĀLIPLATFORM, *kareyyaṃ* has 125 occurrences in the whole collection comparing to 8 of *kareyyāmi*. For more detail about *attanopada* (middle voice), see Chapter 32.

what is waiting for you in the texts. When you use these by yourselves, just use common forms. Table 22.2 shows irregular forms of verb *atthi* (to be).² Another verb that has odd optative forms is *karoti* (to do). I show this irregularity in Table 22.3.³ However, its normal forms, such as *kareyya*, *kare*, etc., are still widely used.

Table 22.2: Optative conjugation of *atthi*

Person	Singular	Plural
3rd	<i>siyā, assa</i>	<i>siyuṃ, assu</i>
2nd	<i>assa</i>	<i>assatha</i>
1st	<i>assaṃ</i>	<i>assāma</i>

Table 22.3: Alternative optative conjugation of *karoti*

Person	Singular	Plural
3rd	<i>kayirā</i>	<i>kayiruṃ</i>
2nd	<i>kayirāsi</i>	<i>kayirātha</i>
1st	<i>kayirāmi</i>	<i>kayirāma</i>

Like the imperative, the best explanation for the usages of this mood is from Aggavaṃsa.

²Rūpa 500³Rūpa 522

Sadd 881: *Anumatiparikappavidhīnimantanātīsu sattamā*.⁴

“[Used] in permission, supposition, advising, inviting, etc., [these are] *sattamā*.”

The first two uses are new, and the rest from *advising* are the same as the imperative. So, for the optative we have eight senses in total (plus one from my addition, see below).

(1) Anumattiyam̄ (in permission) Suppose you are a teacher who are telling the children that they can go home. You say this, “*gehaṃ gaccheyyātha, kumārā*.”

(2) Parikappe (in supposition) For example, “*gehaṃ gacche/gaccheyya*” means “He/She might be going home” or “He/She goes home, I suppose.”

(3) Vidhiṃhi (in advising) Instead of using imperative, you can also say this, “*araññe gacche, tasmīṃ ramaṇīyaṃ*” ([You] should go into the forest, [it is] pleasurable in that). This sounds softer than imperative. This use corresponds to the heading task of this chapter. So, we can say “You should go to school” likewise as follows:

(tvam̄) pāṭhasālāṃ gaccheyyāsi/gacche.

or

(tumhe) pāṭhasālāṃ gaccheyyātha.

(4) Nimantane (in inviting) When you invite someone to have food at your house, you can say this, “*gehasmīṃ me bhataṃ bhunṅheyyāsi*” (Would you have food at my house?).

(5) Āmantane (in calling) To call someone, you can say this, “*idha nisīde*” (Would you [come and] sit here?).

(6) Ājhiṭṭhe (in requesting) To ask someone direction, you say this, “*maggam̄ āroceyyāsi, bho*” (Would you tell me the way, sir?).

⁴Smith 1930, pp. 815

(7) *Sampucchane* (in questioning or reflecting) If you use optative in this sentence in stead of imperative, “*macchaṃ bhuñjeyyāmi udāhu harītakāni*” It means “Should I eat fish or vegetables?,” which sounds a bit softer.

(8) *Patthanāyaṃ* (in aspiring or hoping) For example, “*puna tvaṃ na passeyyaṃ*” means “[I hope] not to see you again.”

From my reading, let me add the last one which I feel it should be in the list.

(9) *Upalāpane* (in persuading) It can be use to convince someone to do something, for example, “*nagaraṃ mayaṃ gaccheyyāma*” (Let’s go to town).

As optative mood is used in supposition, it is normally accompanied with conditional particles, such as *ce* or *sace* (if). We will learn more on conditionals in Chapter 23.

Another use of the optative frequently found is in an idiom of “it is (not) possible” or “it is (not) the case.” There are two ways to do this: (1) with *siyā*⁵ and (2) with (*na*) *thānaṃ vijjati*⁶. Here are some examples:

*siyā nu kho añño maggo bodhāya*⁷

“Would there be another way for enlightenment?”

*siyā nu kho, bhante, bhagavatā aññadeva kiñci sandhāya bhāsitaṃ, tañca jano aññathāpi paccāgaccheyya*⁸

“Is it the case, sir, that something having been said by the Buddha with one sense, but people would take it by another sense?”

*Thānaṃ kho panetaṃ, kassapa, vijjati, yaṃ viññū samanuyujjantā samanugāhantā samanubhāsantā evaṃ vadeyyuṃ*⁹

“It is possible, Kassapa, that wise persons, cross-questioning, asking, discussing, would say as follows ...”

⁵Perniola 1997, p. 387

⁶Warder 2001, p. 63, 73, 88, 333

⁷Maj 2.4.335 (MN 85). For *nu*, a question marker, see Chapter 27.

⁸Maj 2.4.378 (MN 90). Here, *bhāsitaṃ* is past participle in passive structure (see Chapter 31 and 32).

⁹Dī 1.8.386 (DN 8). For present participles, see Chapter 30.

*Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya*¹⁰

“It is possible, Venerable, that the following desire would arise to some monk in this [religion], ...”

*Yo hi koci, bhikkhave, samaṇo vā brāhmaṇo vā evaṃ vadeyya ...netāṃ ṭhānaṃ vijjati.*¹¹

“Whoever, monks, ascetic or brahman, would say thus ..., that is not possible.”

*Aṭṭhānaṃ kho etaṃ, tapassi, anavakāso yaṃ upālī ga-hapati samaṇassa gotamassa sāvakattaṃ upagaccheyya. Ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo up-ālissa gahapatissa sāvakattaṃ upagaccheyya.*¹²

“It is impossible, Tapassī, not a chance, that householder Upālī would be a listener of ascetic Gotama. It is possible that ascetic Gotama would be a listener of householder Upālī.”

You can see *ya-ta* structure is also used in these instances. In negative sense, *anavakāso* (not a chance) can be added to stress the unlikelihood. Sometimes present tense is used instead of optative mood. This may show a stronger confidence of the claim, not just a speculation, for example:

*Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati, yaṃ aññataro satto tamhā kāyā cavivā itthattaṃ āgacchati.*¹³

“It is possible, monks, that other being, having moved from that body, comes into this present state.”

Apart from using with the optative, (*na*) *ṭhānaṃ vijjati* can be used with *iti* clauses or direct speech (see Chapter 35), for example:

*So vata, cunda, attanā palipapalipanno paraṃ palipapalipannaṃ uddharissatī'ti netāṃ ṭhānaṃ vijjati.*¹⁴

¹⁰Maj 1.1.60 (MN 5)

¹¹Maj 3.1.23 (MN 102)

¹²Maj 2.1.60 (MN 56)

¹³Dī 1.1.44 (DN 1). For the absolutive, verbs in *tvā* form, see Chapter 31.

¹⁴Maj 1.1.87 (MN 8)

“It is not possible, Cunda, thus ‘that person who has sunk into a marsh will pull out one who [also] has sunk into a marsh’ ”

Optative mood can also be found in comparison, particularly in similes, often with *seyyathāpi* and *evameva*.¹⁵ Here is an example:

*Seyyathāpi, bhikkhave, puriso sakamhā gāmā aññaṃ gāmaṃ gaccheyya, tamhāpi gāmā aññaṃ gāmaṃ gaccheyya, so tamhā gāmā sakaṃyeva gāmaṃ paccāgaccheyya. ... Evameva kho, bhikkhave, bhikkhu anekavihitam pubbenivāsam anussarati.*¹⁶

“Just as a man, monks, might go from his own village to another village, [then he] might go from that village to yet another village, [then] he might return to his own village from that village. ... In the same way, monks, a monk remembers many lives in the past.”

Exercise 22

Say these in Pāli. Try to think in Pāli. Do not take the English sentences seriously (literally).

1. Would you go to the party at Liza’s house tonight?
2. What kind of party?
3. Birthday party, I suppose.
4. I should not go because I am not familiar with her.
5. To be familiar with her, you should meet her again and again. So, you should go with me.
6. Should I take a present with me?
7. That is a birthday party is all about, I think.

¹⁵See also page 498.

¹⁶Maj 1.4.431 (MN 39)

23 *If you go to school, you will be wise*

In this chapter we will learn to compose conditional sentences. Before we do it in Pāli, let us review English grammar a little bit. Conditional sentences are about imagination or supposition, some are possible, some are not. We normally use ‘*if*’ as a conditional marker. The structure of *if*-sentences basically goes in three ways: present form, past form, and perfect form. I summarize the structure in Table 23.1, classifying by type.¹ This does not mean that Pāli conditional sentences will correspond to this structure. I see only some similarity. However, it is a good place to start with.

Table 23.1: Structure of English conditional sentences

Type	Conditional Sentence
0	<i>If + present</i> , <i>present</i>
1	<i>If + present</i> , <i>will + infinitive</i> <ul style="list-style-type: none">• Uncertain situations• Possible conditions
2	<i>If + past</i> , <i>would + infinitive</i> <ul style="list-style-type: none">• Unreal situations
3	<i>If + past perfect</i> , <i>would have + past participle</i> <ul style="list-style-type: none">• Unreal past situations

In Table 23.2, I list some of particles used to mark a condition or supposition. Some of them may have other meaning in other context. In this matter, all of them can be translated simply as

¹according to Eastwood 1994, §257

‘if,’ or ‘if not’ for the bottom part. Among all these, *sace* seems to be the most common use and have a distinct function.

Table 23.2: Some conditional particles

if		
<i>ce</i>	<i>sace</i>	<i>yadi</i>
<i>atha</i>	<i>appeva</i>	<i>appeva nāma</i>
if not, unless		
<i>noce</i>	<i>no ce</i>	<i>yadi na</i>

Uncertain situations are about present or future events. When we surmise about an uncertain event which we do not know exactly whether it happens or will happen or not, we normally use present or future tense. For example, you can say “If it rains, she does/will not come” as follows:

sace vassati, sā na āgacchati.

or

sace vassati, sā na āgamissati.

As we have seen in Chapter 22, optative mood is also common to use in this meaning. So, it is equivalent, or, perhaps, better, to say “If it rains, she might not come.”

sace vassati, sā na āgaccheyya.

In Pāli, I think, it is not a big difference whether we use present or future tense or optative mood in the subordinate clause.² Therefore, it is equivalent to say this as well:

sace vassissati, sā na āgaccheyya.

or

sace vasseyya, sā na āgaccheyya.

²A. K. Warder explains that if it is a pure hypothesis, “the verbs in both relative and main clauses will be in the optative” (Warder 2001, p. 295; see also p. 333). See also Perniola 1997, p.398.

Possible condition is very close to uncertain situation, but it is not just a guess. It is an assertion of certain causality. When I say “If it rains, I do/will not come,” I do not make an assumption but assert some condition. You can replace ‘if’ with ‘when’ in this case. So, it is exactly the same to say “When it rains, I do/will not come.” In Pāli, it goes likewise, and, I think, imperative mood can also be used here. So, we get this:

*sace vassati, ahaṃ na āgacchāmi*³.

or

sace vassati, ahaṃ na āgamissāmi.

or, softer, “I may not come”

sace vassati, ahaṃ na āgaccheyyaṃ.

For better understanding, let us see some examples from the canon.⁴ Some of these may be difficult for you right now. Do not worry about that.

*Sace te agaru bhāsassu*⁵

“If [it is] not troublesome to you, say [it].”

*Sace tvam, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakam adhivāseyya.*⁶

“If you, Ānanda, asked the Buddha, he might refuse your second request, then [he] would accept your third try.”

*Sace agāraṃ ajjhāvasati, rājā hoti*⁷

“If [he] lives in household life, [he will] become a king.”

*ito cepi so bhavaṃ gotamo yojanasate viharati, alameva saddhena kulaputtana dassanāya upasaṅkamituṃ api puṭosena*⁸

“Even if Ven. Gotama lives 100 Yojanas from here, it

³For it takes the same form, this can also be interpreted as imperative mood. In this sense, I assert my hope or aspiration upon a condition (see Chapter 21).

⁴These are suggested by Warder (Warder 2001, pp. 294–5). For some more, see that work.

⁵Dī 2.8.367 (DN 21)

⁶Dī 2.3.181 (DN 16)

⁷Dī 3.7.199 (DN 30)

⁸Dī 3.1.37 (DN 24)

is suitable to approach for seeing [him] by a faithful fellow, even with provision [for going].”

*Taṃ kiṃ maññasi, mahārāja, yadi evaṃ sante hoti vā sandiṭṭhikaṃ sāmāññaphalaṃ no vā*⁹

“What do you think, Your Majesty, whether, [if] being so, there is visible fruit of religious life or not?”

As we go so far, it is enough to finish our task in this chapter as posted in the title, “If you go to school, you will be wise.” This sentence is a possible condition, so we get this:

sace pāṭhasālāṃ gacchasi, paññavā bhavissasi.

or, in plural

sace pāṭhasālāṃ gacchatha, paññavanto bhavissatha.

We can use the imperative or optative instead in the main clause. Perhaps, this is more common to use:

sace pāṭhasālāṃ gacchasi, paññavā bhavāhi/bhava.

or, imp. pl.

..., *paññavanto bhavatha.*

or, opt. sg.

..., *paññavā bhaveyyāsi/bhave.*

or, opt. pl.

..., *paññavanto bhaveyyātha.*

What if we use these tenses and moods to talk about unreal situations? For example, I have a fantasy that “*ahaṃ ce pakkhino bhavāmi, tava gehaṃ uppatissāmi*” (If I am a bird, I will fly to your house), or in English, “If I were a bird, I would fly to your house.” I think it is valid to say so without using past structure. However, past tense can be used in conditional sentences, like English, to refer to conditions that happened in the past. To say whether it is a real event or not, I think, it is in the content itself. However, Pāli has another structure to help us deal with unreal past situations. That is the topic of the following section.

⁹Dī 1.2.185 (DN 2)

In sum for now, for type-0, 1, and 2 conditions, we can use present and future tenses, and imperative and optative moods. For type-3 condition, we use *conditional mood*.

Conditional Mood

In Pāli when we talk about events that do not really happen, we normally use *conditional mood* (Kālātipatti). It is somehow like future tense plus past tense, as you can see its endings in the Table 23.3.

Table 23.3: Endings of conditional mood conjugation

Person	Singular	Plural
3rd	<i>ssā</i>	<i>ssaṃsu</i>
2nd	<i>sse</i>	<i>ssatha</i>
1st	<i>ssaṃ</i>	<i>ssāmhā</i>

Like past tense, prefix *a* (augment) is commonly used in this mood. I show typical renditions of verb *gacchati* in conditional mood in Table 23.4 for you can get some picture.

Table 23.4: Conditional mood conjugation of *gacchati*

Person	Singular	Plural
3rd	<i>agacchissā</i>	<i>agacchissāṃsu</i>
2nd	<i>agacchisse</i>	<i>agacchissatha</i>
1st	<i>agacchissāṃ</i>	<i>agacchissāmhā</i>
3rd	<i>agamissā</i>	<i>agamissāṃsu</i>
2nd	<i>agamisse</i>	<i>agamissatha</i>
1st	<i>agamissāṃ</i>	<i>agamissāmhā</i>

Conditional mood can refer to past events¹⁰ that had never occurred, but being used as speculations. This is like type-3 con-

¹⁰Kacc 422, Rūpa 475

dition in English. Here is an example from Kacc: “*So ce taṃ yā-naṃ alabhissā, agacchissā*” (If he had got that vehicle, he would have gone). In reality, he does not go, because he did not get the vehicle.

It can also refer to future events¹¹ which sounds close to type-1 condition, and to some extent type-2 condition. Here is an example from the canon:

*Cirampi bhakkho abhavissa, sace na vivademase;*¹²
 “[Our] food will last long, if [we] do not dispute.”

I suppose that this can also be used with my fantasy as a bird. So, we can say “*ahaṃ ce pakkhino abhavissa, tava geḥaṃ uppatissam.*” Aggavaṃsa’s observation makes the function of this mood less distinct. I suggest that we should use Pāli conditional mood only for type-3 conditions. But be aware when you read texts. You may encounter a future condition as Aggavaṃsa reminds us.

As Vito Perniola points out, optative mood alone, or with conditional mood, can be used in type-3 condition.¹³ Here are some examples:

*Sace hi so, bhikkhave, bhikkhu imāni cattāri ahirā-jakulāni mettena cittena phareyya, na hi so, bhikkhave, bhikkhu ahinā daṭṭho kālaṅkareyya.*¹⁴

“Monks, if that monk had extended his loving kindness to these four families of serpent king, that bitten monk would not have died.”

*Sace tvam, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakam adhivāseyya.*¹⁵

“If you, Ānanda, had asked the Buddha, he might have refused your second request, then [he] would have accepted your third try.”¹⁶

¹¹Sadd 895

¹²Jā 7.34. According to Sadd 1041 and Mogg 6.33, long vowel endings may be shortened. So, we get *abhavissa* rather than *abhavissā*. Unusual, maybe very old, *vivademase* has only this one occurrence in the whole collection. It possibly takes imp. in 1st-person pl. attanopada.

¹³Perniola 1997, p.398

¹⁴Cv 5.251; ACa 7.67

¹⁵Dī 2.3.181 (DN 16)

¹⁶We have already met this instance above. I repeat it here with slightly different translation. Warder sees this as a pure hypothesis. But Perniola

*No cetam, bhikkhave, bālo duccintitacintī ca abhaviṣṣa
dubbhāsitaḥāsī ca dukkaṭakammakārī ca kena naṃ
paṇḍitā jāneyyum*¹⁷

“Monks, if a fool were not an evil-thinker, evil-speaker,
and evil-doer, how would the wise know him thus ...?”

Exercise 23

Say these in Pāli (as much as you can, before you peek at the solution).

1. May we have a talk, sir, if you have time?
2. Yes, if it is not too long. I have a teaching in half an hour.
3. What’s wrong with my article? Why did you give me a ‘D’?
4. If you had listened to me carefully in the class, you would have know that [I expected] ‘democracy’ not ‘people’s dead government.’
5. Isn’t it ‘people’s dead government’?
6. Not that. Why didn’t you ask your friends?
7. I suppose we understand the same thing. Can I fix this, if you allow?
8. If you want, rewrite it again with ‘democracy’ and give me by tomorrow.
9. Thank you, sir.

sees it as an unverified condition. They are different ways in seeing the same thing.

¹⁷Maj 3.3.246 (MN 129)

24 All I have are *four* books

We have learned about important pronouns in several previous chapters. Now we will address the rest of them. Aggavaṃsa gives us a list of 27 pronouns (*sattavīsa sabbanāmāni*). I put them verbatim here:

*Sabbanāmāni nāma—sabba katara katama ubhaya itara
añña aññatara aññatama pubba para apara dakkhiṇa
uttara adhara ya ta eta ima amu kiṃ eka ubha dvi ti
catu tumha amha—iccetāni sattavīsa.*¹

Miscellaneous Pronouns

Among pronouns in the list we have already learned eight of them, namely *ya*, *ta*, *eta*, *ima*, *amu*, *kiṃ*, *tumha*, and *amha*. The rest of them are shown in Table 24.1 with their corresponding declensional paradigm. To be complete, I also include an indefinite pronoun *kiṃ+ci* (*ka+ci*).

Table 24.1: Miscellaneous pronouns

Pronoun	Meaning	Paradigm
<i>sabba</i>	all, every, whole	} <i>sabba</i> , page 408
<i>katara</i>	which one? (among a few)	
<i>katama</i>	which one? (among many)	
<i>ubhaya</i>	both	
<i>itara</i>	the other	
<i>añña</i>	other, another, else	
<i>aññatara</i>	one of a certain number	

Continued on the next page...

¹Sadd Pad 12; Smith 1928, p. 266. Called pronouns, *sabba...amha*, [*iccetāni (iti + etāni)*] thus these (are) twenty-seven.

Table 24.1: Miscellaneous pronouns (contd...)

Pronoun	Meaning	Paradigm
<i>aññatama</i>	one out of many	<i>sabba</i> , page 408
<i>pubba</i>	the former	} <i>pubba</i> , page 408
<i>para</i>	other, another, the latter	
<i>apara</i>	other, another	
<i>dakkhiṇa</i>	southern, right	
<i>uttara</i>	northern, the higher	
<i>adhara</i>	the lower	
<i>eka</i>	one	page 409
<i>ubha</i>	both	page 410
<i>dvi</i>	two	page 410
<i>ti</i>	three	page 410
<i>catu</i>	four	page 410
<i>kiṃ+ci</i>	some one, whoever	page 406

When we talk about pronouns here, we include that they can function as pronominal adjectives at anytime. And in Pāli, a noun modified by an adjective can be omitted if the context makes clear what it refers to. This means the difference between pronouns and adjectives is not a big deal in Pāli. That is why the both are subsumed under *nāma* (‘name’ = noun) category. For a clearer picture, let us see some examples.

I start with “I give candies to children.”

*dārakānaṃ khajjakāni demi.*²

Then we pepper the sentence with **sabba** (all): “I give all candies to all children.”

sabbesaṃ dārakānaṃ sabbāni khajjakāni demi.

The both *sabbas* function as pronominal adjectives, because they are accompanied with a noun. If they act as pronouns (or, in other words, as adjectives with the noun left out), it will be:

sabbesaṃ sabbāni demi.

²You can also use *khaṇḍa* (m.) for candy.

This sentence says nothing, if it stands alone. But if it is a part of a larger story that ‘children’ and ‘candies’ are mentioned before, it make some sense. That is the good part of gender differentiation. You can derive the references of pronouns by looking at their gender. Number is another helpful clue to determine what refers to what, but in this case number does not help.

Let us play around further. How about “I give some candies to some children”? Don’t hurry for this. Thinking it over, you will realize that ‘some’ is a tricky word. It can mean (1) an unspecified amount or number, ‘not all’ or ‘not many’ or ‘a certain number of’; or (2) an unknown or unspecified person or thing, someone or something. In English we use the same word in both senses, but in Pāli we have to be more cautious, because we have words for each meaning. In the first sense, we use *ekacca* (adj.)³, whereas *kiṃ+ci* is used in the second sense.

Therefore, if you want to say “I give a certain number of candies to a certain number of children.” It should go like this:

ekaccānaṃ dārakānaṃ ekaccāni khajjakāni demi.

On the other hand, if you want to say “I give a certain kind of candies to certain children.” It goes like this:

kesaṅci dārakānaṃ kānici khajjakāni demi.

We can also use *eka* (pl.) in this sense, meaning “(certain) ones of.” So, we get this instead:

ekesaṃ dārakānaṃ ekāni khajjakāni demi.

Now let us say this: “I give some candies to some child.” The context makes clear that the first ‘some’ tells us about number and the second tells us that the individual (suppose it is a boy) is unspecified by or unknown to the speaker. It goes simply as:

kassaci dārakassa ekaccāni khajjakāni demi.

For ‘to some child,’ you can use *eka* (sg.) or *aññatara*⁴ (one of a certain number) instead, like ‘to a child’ or ‘to one child’ in English. So, we can also say this:

³also *ekatiya* and *ekacciya*

⁴In this sense, *aññatara* is often used as indefinite article ‘a,’ see PTSD in the entry, see also Cone 2001, p. 46.

ekassa dārakassa ekaccāni khajjakāni demī.

OR

aññatarassa dārakassa ekaccāni khajjakāni demī.

Now I will make the sentence more vague by dropping ‘child’ and use ‘someone’ instead. Hence, “I give some candies to someone.” In this, *eka* or *kiṃ+ci* can be used as pronoun.

ekassa ekaccāni khajjakāni demī.

OR

kassaci ekaccāni khajjakāni demī.

If you say “*ekassa ekaccāni demī*,” you mean “I give a certain number of a thing to someone.” If you want to say “I give something to someone,” you should say this:

ekassa kiñci demī.

OR

kassaci kiñci demī.

The two sentences above are not completely the same. There are a nuance, or a difference, when we say “to someone” and “to anyone” and “to whoever.” In Pāli, *ekassa* is close to “to someone,” whereas *kassaci* is closer to “to anyone” and “to whoever.” Another term close to the former sense is *aññatarassa* (see above), and *aññatamassa* is close to the latter.

By its meaning, *kiṃ+ci* is often used in questioning and negation. For example, to ask “Do you have any candy?” you can say as follows:

atthi nu tava kiñci khajjakam.

Do not worry about *nu* for now. We will learn more about questioning in Chapter 27. And this is for “I do not have any candy”:

mama kiñci khajjakam natthi.

Do you remember *ya-ta* pair in correlative sentences we have met in Chapter 16? This can be used with *kiṃ+ci* to mean ‘whoever’ or ‘whatever’ or ‘whichever.’ For example, you can say “Whatever candies I have, I give them (all) to children” as:

*mama yāni kānīci khajjakāni santi, (sabbāni) tāni
dārakānaṃ demi.*⁵

Here is an example from the canon:

*ye keci kusalā dhammā, sabbe te kusalamūlā.*⁶

I render it by myself bluntly as “Whatever (are) virtuous natures, they all (are) virtue-rooted.” In fact, the text posts this as a question, but that is beside the point here. Another famous passage from the canon is this:

*yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ
nirodhadhammaṃ.*⁷

This explains how the foremost disciple of the Buddha understood the Dhamma: “Whatever (is) rising nature, it all (is) ceasing nature.” You may come across translations of this passage many times. They possibly have various renditions that baffle you what the passage really means. Once you know it in Pāli, you can say with confidence what it really means. This does not mean you will understand it clearly. You just know how clearly or vaguely or ambiguously the text is. Hence you know the meaning boundary of the text. If you rely heavily on others’ translation, you are at risk of misunderstanding due to an extrapolation. So, it is always illuminating when you go back to the Pāli version. You have to see it by yourself whether it is crystal clear or nebulously cryptic when certain translation is obtained. We are often overconfident in a selective translation from unclear sources. Now let us turn back to the lesson.

It is a little confusing when *eka* is used because it carries multiple meaning. When using this to mean ‘single’ or ‘alone’ or ‘unaccompanied’ (*asahāya*), you can optionally use ***ekaka*** instead. It declines as adjectives, and can be sg. and pl. Here is a good example:

⁵See the declension of *ya kiṃ+ci* on page 407.

⁶Yam 1.1

⁷Mv 1.16

*Cattāro ekakā siyūṃ*⁸

“There are four single-itemed [*dhammas*].”⁹

In the sentence above, it can be unclear if you use *eka*.

Also, *ekaka* can mean ‘each.’ For example, instead of saying “*ayampi gahapati ekova āgato, ayampi ekova āgato*” (This householder came alone, yet this [also] came alone), you can say “*ime gahapatayo ekakā āgatā*”¹⁰ (These householders came alone). This means each of them came individually.

For these lonely people, Pāli has a word for them. It is ***ekākī***. This can be in three genders, but shortened *ekāki* for nt. So, it makes sense to say “*ime gahapatī ekākī hontī*” (These householders are lone comers).

Another term can be used to mean ‘each’ is ***ekeka***. Here are some examples:

*Ekekaṃ me, bhonto, pattam dadantu*¹¹

“Give me, birds, a feather [of yours] each.”

ekekaṃ pūvaṃ dento aññatarissā paribbājikāya ekaṃ maññamāno dve pūve adāsi.¹²

“[While] giving each cake, [Ananda] gave two cakes to a [female] wanderer, [by] thinking it is one.”

Yet another way to say ‘each’ or ‘individually’ is to use repetition. We will learn this in Chapter 28.

Like *eka* (one), other numbers (2–4), including ‘both’ (***ubha***, ***ubhaya***), are used in the same way as pronouns. We will learn Pāli numerals in detail in Chapter 25. Here we focus only on 1–4, for they are, unlike other numbers, pronouns which can decline into three genders (except 2 has only one form for all genders). Here is an example for saying “I have two candies. I give (these) both to two (children).”

⁸Sadd Pad 12. There is an explanation in Niru 635 showing that *siyā* and *siyūṃ* can function as a particle, meaning *ekacco* (some) or *kinnu* (how) or *bhavanti* (be). In this instance, it stands for verb ‘to be.’

⁹In the same manner, you can use *duka*, *tika*, *catukka*, and so on to mean ‘twofold’, ‘threefold’, etc.

¹⁰Sadd Pad 12

¹¹Vibh 2.345

¹²Vibh 5.269. In this instance, *dento* and *maññamāno* are present participle. We will learn this verb form in Chapter 30.

*mama dve khajjakāni santi. dvinnaṃ (dārakānaṃ)
(tāni) ubhe/ubhaye demi.*

To remind you, in the above sentence we use ‘two/both’ in three cases: nom., acc., and dat. You should not be confused by now. If everything is clear, using other numbers should be easy as this. So, let us move to other pronouns.

As you may guess, *katara* and *katama* are used for questioning. The sign of *ka* (*kiṃ*) is obvious. These two mean “which one?” If it is drawn from a few things, *katara* is normally used, otherwise *katama* is used. But sometimes both are used interchangeably. If you ask me that “You have two candies. Which one do you give to that child?” You can say this:

*tava dve khajjakāni santi. tassa dārakassa kataraṃ
desi.*

If you precisely ask “Which one do you give to which (child)?,” you can say this:

katarassa (dārakassa) kataraṃ desi.

Using *katama* goes in the same way with a nuance. For example, when you ask me “katamasmiṃ magge gehaṃ gacchasi?” You means “in which path” (among many) I go home, or you mean generally “how do I go home?.” Instead, if you ask me “katarasmiṃ magge gehaṃ gacchasi?,” you ask me when we meet a fork on the path and you wonder which way leads to my home.

These two question words can also be used simply to ask for ‘what?’, for example, “*samuddo katamo ayaṃ*”¹³ (What is this ocean?); or to ask for numbers like *kati* (see Chapter 25), for example, “*Katame dhammā kusalā?*”¹⁴ (How many virtuous natures are there?), or “*Katamo tasmim̐ samaye phasso hoti?*”¹⁵ (How many/What [kinds of] contact [are] in that time?).

Let us move on by saying “I have two candies. I give one to you. I give the other to a child.” We can use *itara* or *añña* (or *para*, see below) in the last sentence.

¹³Jā 11.108; In Sadd Pad 12 *katara* is used.

¹⁴Saṅ 1.1

¹⁵Saṅ 1.2

*mama dve khajjakāni santi. tava ekaṃ demi.
dārakassa itaraṃ/aññaṃ demi.*

Noted by Aggavaṃsa, *itara*, *añña*, *aññatara*, and *aññatama* have peculiar forms as found in the canon: “*aññataro bhikkhu aññatarissā ithiyā paṭibaddhacitto hoti*”¹⁶ (a monk is bound in love with a woman). Upon this instance, Aggavaṃsa suggests that these following forms should be added to the declension of these terms, only for f. sg.¹⁷

[ins., dat., abl., gen.]

itarissā, itarāya

aññissā, aññāya

aññatarissā, aññatarāya

aññatamissā, aññatamāya

[loc.]

itarissā, itarissaṃ, itarāya, itarāyaṃ

aññissā, aññissaṃ, aññāya, aññāyaṃ

aññatarissā, aññatarissaṃ, aññatarāya, aññatarāyaṃ

aññatamissā, aññatamissaṃ, aññatamāya, aññatamāyaṃ

We have talked about *aññatara* and *aññatama* briefly above in one sense of the terms. Here we will look into the main use of these. You may guess that these two terms have something to do with *añña*. They are *añña* in comparative and superlative degree respectively (see Chapter 18).

Literally, *aññatara* means “further other,” whereas *aññatama* means “the furthest other” which means like “yet further other.” Let us see an example. When I want to say “I have candies. I give one to a child. I give other (one) to other (child). I give further other (one) to further other (child). I give yet further other (one) to yet further other (child).” I go like this:

*mama khajjakāni santi. (ekassa) dārakassa ekaṃ
demi. aññassa aññaṃ demi. aññatarassa aññataraṃ
demi. aññatamassa aññatamaṃ demi.*

In a similar sense, *para* and *apara* can be used instead of *añña* and *aññatara* respectively. So, you can say “I have three candies.

¹⁶Vibh 1.73

¹⁷Sadd Pad 12

I give one to a child. I give other one to other child. I give yet other one to yet other child” as follows:

*mama tīṇi khajjakāni santi. (ekassa) dārakassa ekaṃ
demi. parassa paraṃ demi. aparassa aparāṃ demi.*

As you may see, Pāli language has an elegant way to say things that look ugly in English.

When *para* appears with ***pubba***, it can mean ‘latter’ whereas *pubba* means ‘former.’ Consider this example: “I have candies. I give them to two childs. One is fat, the other is thin. I give one (candy) to the former. The latter I give two.” Here we go:

*mama khajjakāni santi. dvinnaṃ dārakānaṃ tāni
demi. eko thūlo, añño kīso. pubbassa ekaṃ
(khajjakam) demi. parassa dve demi.*

We have the last three pronouns in the list provided by Aggavaṃsa that are not yet mentioned: ***dakkhiṇa***, ***uttara***, and ***adhara***. These three are about location.¹⁸ There are two opposite pairs here: *dakkhiṇa-uttara* is southern-northern relation; *uttara-adhara* is upper-lower relation. When you say “I go to the north (of the city). You go to the south,” you put it this way:

(nagarassa) uttaraṃ gacchāmi. dakkhiṇaṃ gacchasi.

When you want to say “The head is the upper part (of the body). The feet is the lower,” you use another pair:

*sīsaṃ (kāyassa) uttaraṃ (aṅgaṃ) (hoti). pādā adharā
(honti).*

How about left-right relation? Well, as you may realize that pronouns and adjectives in Pāli are more or less the same kind of

¹⁸In Sadd Pad 12, Aggavaṃsa explains that when *pubba*, *para*, *apara*, *dakkhiṇa*, and *uttara* are used as m. they refer to time and location, when used as f. they refer to direction, and when used as nt. they refer to location (*Tathā hi pubba parā para dakkhiṇuttarasaddā pulliṅgatte yathārahaṃ kāladesādivacanā ...*). This means, I think, when we use such terms as a noun, e.g. *pubbā* (the east), *parā* (the west), *dakkhiṇā* (the south), and *uttarā* (the north).

words, under the same rubric *nāma*, hence, to make an exhaustive list of pronouns is impossible, for it will include all adjectives as well. We follow Aggavaṃsa's list because it is a good point to start.

To the point of left-right relation, in Pāli there is *vāma* meaning 'left' in contrast with *dakkhiṇa* 'right.' Now you can tell a direction in a simple way. For example, let us try this: "You go to the south of the town. At the crossroad, you go to the right, go to the left, go to the right (again). At the end (it) is a hospital." Here we go:

*nagarassa dakkhiṇaṃ gacchasi. maggasandhiyaṃ
dakkhiṇe gacchasi, vāme gacchasi, (puna) dakkhiṇe
gacchasi. osāne (sā) ārogyasālā hoti.*

Since 'southern' and 'right' use the same word, we have to be careful of clarity. I use acc. in the former sense to denote a crude direction. In the latter sense, I use loc. instead to stress the proximity. So, saying "go into the right" makes a clearer picture than just "go to the right." However, in Chapter 26 we will learn that *dakkhiṇato* and *vāmato* are more suitable in such a situation.

Now it is the time to tackle our heading sentence, "All I have are four books." Here is its Pāli:

mama sabbāni cattāri potthakāni santi.

or, m.

mama sabbe cattāro potthakā santi.

If we add the sentence to "All I have are four books. I keep three, and I give you the others," we get this:

..., tīṇi dhāremi, tuyhaṃ aññāni demi.

or, m.

..., tayo dhāremi, tuyhaṃ aññe demi.

And let us try this sentence, "Of my three, one is lost, other two is found."

mama tiṇṇaṃ, ekaṃ nassati, aññāni dve vijjanti.

or, m.

mama tiṇṇaṃ, eko nassati, aññe dve vijjanti.

You can use loc. instead of gen. like “*mama tīsu ...*” in the sense of “in my three” or “among my three.” If you cannot recall this usage, please review Chapter 8 and 14. Like verb to-be, *vijjati*¹⁹ means ‘to exist,’ but it is more appropriate to be used in the sense of “to be found” or “to be present.”

Aggavaṃsa also reminds us that some pronouns look like noun²⁰, for example, *añña* can be a noun in three genders, i.e. (nom. sg.) *añño* (m.), *aññā* (f.), and *aññaṃ* (nt.), which mean one who is ignorant. These three decline as normal noun according to their gender. There are only two points to tell whether it is used as a noun: in nom. pl. and dat./gen. pl. For example, “*aññe janā*” means “other people,” whereas “*aññā janā*” means “ignorant people”; and “*aññesaṃ janānaṃ*” means “for/of other people,” whereas “*aññānaṃ janānaṃ*” means “for/of ignorant people.” These two points mark a line between pronouns and other nominal forms including adjectives. The best clue to tell that whether a term is pronoun or not is dat./gen. pl. *-saṃ* or *-sānaṃ* form, because nom. pl. is hard to tell sometimes.

In the same manner, *pubbo* (m.), *pubbā* (f.), and *pubbaṃ* (nt.) can mean ‘chief’ or ‘main.’ As mentioned earlier, *pubbā* (f.) also means ‘the east’ (*pubbadisā*). And *pubbaṃ* (n.t) means ‘pus.’ Also in the same vein, *uttara* and *para* can mean ‘excellent (one)’; *dakkhīṇa* can mean ‘skilled or well-trained (one).’ As mentioned earlier, *parā* (f.) means ‘the west’ (*paradisā*), *uttarā* (f.) means ‘the north’ (*uttaradisā*), and *dakkhīṇā* (f.) means ‘the south’ (*dhakkiṇadisā*). All these remind us to polysemous nature of words. So, we should handle them with great care.

Exercise 24

Say these in Pāli. Do not go too literal. Consult a dictionary, if necessary. And keep it simple.

1. Do you surely know the way to the theater?
2. Yes, sort of. I have been there one time. What does the GPS say now?
3. The GPS says we have to turn right at the crossroad ahead.

¹⁹Sadd Dhā 17, *vida sattāyaṃ*

²⁰Sadd Pad 12, from *Aññasaddo pubbasaddo, dakkhīṇo cuttaro paro on-wards*

4. I think it tells a wrong way. That street heads to the southern suburb. We have to go downtown, haven't we?
5. That's right. But from that there is another turn leading us to the downtown. We should follow the GPS, because computer is never wrong.
6. Okay, that's all we have. We have two ways ahead. Which way should we go?
7. It says we should go left now.
8. There must be something wrong. That way leads to the north. It is the way to our college, I remember. What destination did you set in the GPS?
9. Let me see. Sorry! It leads us the college indeed.
10. Computer is never wrong, but humans are.
11. Sorry!

25 There are 7.8 billion people in the world

Introduction to Numerals

In traditional textbooks, I hardly find a satisfactory explanation on numerals. Even though Aggavaṃsa wrote a sophisticated treatment of the topic in Sadd Pad 13, it is still not comprehensive enough.¹ Mostly, textbooks teach us how the terms decline, but much less on how to use them. We can say that the main purpose of the traditional textbooks is to read the Pāli texts. We just learn to recognize numeric terms. After that, it is supposed to be easy and straightforward. However, when we learn to speak the language, I found that materials provided by the tradition is scanty, not enough to help us gain fully understanding of the subject. Here, I try my best to fulfill this gap.

In Chapter 24 we have learned that number 1–4 are used as pronouns. But in Pāli the line between pronouns and adjectives is really thin, or nearly invisible in my view. So, it is not a big different when we use numbers as pronouns or pronominal adjectives.

To help you see a big picture of Pāli numerals first, I list all useful numbers in Table 25.1.

Table 25.1: Pāli numbers

Pāli	Number
<i>eka</i>	1
<i>dvi</i>	2
<i>tī</i>	3

Continued on the next page...

¹In the chapter, Aggavaṃsa also spends a lot of space to discuss *atthi-natthi* in detail, irrelevantly to the topic.

Table 25.1: Pāli numbers (contd...)

Pāli	Number
<i>catu</i>	4
<i>pañca</i>	5
<i>cha</i>	6
<i>satta</i>	7
<i>aṭṭha</i>	8
<i>nava</i>	9
<i>dasa</i>	10
<i>ekādasa, ekārasa</i>	11
<i>dvādasa, bārasa</i>	12
<i>terasa, teḷasa</i>	13
<i>catuddasa, cuddasa, coddasa</i>	14
<i>pañcadasa, paṇṇarasa, pannarasa</i>	15
<i>soḷasa, sorasa</i>	16
<i>sattarasa, sattadasa</i>	17
<i>aṭṭhārasa, aṭṭhādasa</i>	18
<i>ekūnavīsati, ūnavīsa</i>	19
<i>vīsa, vīsaṃ, vīsati</i>	20
<i>ekavīsati</i>	21
<i>dvāvīsati, bāvīsati</i>	22
<i>tevīsati</i>	23
<i>catuvīsati</i>	24
<i>pañcavīsati</i>	25
<i>chabbīsati</i>	26
<i>sattavīsati</i>	27
<i>aṭṭhavīsati</i>	28
<i>ekūnatīṃsa, ūnatīṃsa</i>	29
<i>tīṃsa, tīṃsati, tīṃsaṃ</i>	30
<i>ekattīṃsa</i>	31
<i>dvattīṃsa, bāttīṃsa</i>	32
<i>tettīṃsa</i>	33
<i>catuttīṃsa</i>	34
<i>pañcattīṃsa</i>	35
<i>chattīṃsa</i>	36
<i>sattattīṃsa</i>	37
<i>aṭṭhattīṃsa</i>	38
<i>ekūnacattālīsa, ūnacattālīsa</i>	39
<i>cattālīsa, cattālīsa, cattārīsa, tālīsa</i>	40

Continued on the next page...

Table 25.1: Pāli numbers (contd...)

Pāli	Number
<i>ekacattālīsa</i>	41
<i>dvecattālīsa</i>	42
<i>tecattālīsa</i>	43
<i>catucattālīsa</i>	44
<i>pañcacattālīsa</i>	45
<i>chacattālīsa</i>	46
<i>sattacattālīsa</i>	47
<i>aṭṭhacattālīsa</i>	48
<i>ekūnapaññāsa, ūnapaññāsa</i>	49
<i>paññāsa, pañṇāsa, paññāsam</i>	50
<i>saṭṭhi</i>	60
<i>sattati</i>	70
<i>asūti</i>	80
<i>caturāsīti</i>	84
<i>navuti</i>	90
<i>ekūnasataṃ</i>	99
<i>sataṃ²</i>	100
<i>ekūnadvisataṃ</i>	199
<i>dvisataṃ</i>	200
<i>tisataṃ</i>	300
<i>ekūnanavasataṃ</i>	899
<i>ekūnasahassaṃ</i>	999
<i>sahassaṃ</i>	1,000
<i>dvisahassaṃ</i>	2,000
<i>tisahassaṃ</i>	3,000
<i>dasasahassaṃ, nahutaṃ</i>	10,000
<i>satasahassaṃ, lakkhaṃ</i>	100,000
<i>dasasatasahassaṃ</i>	1,000,000
<i>koṭi³</i>	10 ⁷
<i>pakoṭi</i>	10 ¹⁴
<i>koṭipakoṭi</i>	10 ²¹
<i>nahuta</i>	10 ²⁸
<i>ninnahuta</i>	10 ³⁵
<i>akkhobhinī</i>	10 ⁴²

Continued on the next page...

²For the multification of 10, 100, and 1000, see Kacc 393–4, Rūpa 415–6, Sadd 832–3.

³For the huge numbers, see Kacc 395, Rūpa 417, Sadd 833, Abh 474–6.

Table 25.1: Pāli numbers (contd...)

Pāli	Number
<i>bindu</i>	10 ⁴⁹
<i>abbuda</i>	10 ⁵⁶
<i>nirabbuda</i> ⁴	10 ⁶³
<i>ahaha</i>	10 ⁷⁰
<i>ababa</i>	10 ⁷⁷
<i>aṭaṭa</i>	10 ⁸⁴
<i>sogandhika</i>	10 ⁹¹
<i>uppala</i>	10 ⁹⁸
<i>kumuda</i>	10 ¹⁰⁵
<i>puṇḍarīka</i>	10 ¹¹²
<i>paduma</i>	10 ¹¹⁹
<i>kathāna</i>	10 ¹²⁶
<i>mahākathāna</i>	10 ¹³³
<i>asankheyya</i>	10 ¹⁴⁰

As you have seen, the formation of number under 99, except the peculiar numbers ending with 9, is in reversed order comparing to English. Pāli puts the least digit first. Several numbers under 40 have irregular combinations, so these are worth remembering. Numbers over 40 follow recognizable patterns. It is not necessary to list them all. Numbers ending with 9 have no specific name. For them, *ūna* (less, minus) or *ekūna* (minus one) is used with the successive decade. For example, *ekūnavīsa* literally means 20 – 1, hence 19.

Some forms of numbers undergo slight changes. For example, *cha* become *so* in *soḷasa*⁵; *-ti* can be added to *vīsa* and *tiṃsa*⁶; *da* in *dasa* can become *ra*, *ḷa*, or *la*⁷; *dvi* can become *bā*⁸; sometimes *dvi* changes to *du*, *dī*, or *do* in compounds, e.g. *durattaṃ*, *dirattaṃ* (2 nights), *duvidho* (2 parts), *digu* (2 oxen), *dohalīnī* (pregnant woman)⁹; ending vowels can become *ā*, e.g. *dvādasā*, *ekādasā*,

⁴There is a discrepancy here. In Sadd 833, it is said that in the canon and commentaries *nirabbuda* equals 20 times *abbuda*, and this multiplication goes on towards the end of the list.

⁵Kacc 376, Rūpa 257, 806, Mogg 3.101

⁶Kacc 378, Rūpa 414, Sadd 808

⁷Kacc 379, Rūpa 258, Sadd 809, Mogg 3.104; Kacc 381–2, Rūpa 254, 259, Sadd 812–3, Mogg 3.103

⁸Kacc 380, Rūpa 255, Sadd 810, Mogg 3.98

⁹Sadd 811, Mogg 3.91–2

*aṭṭhādasā*¹⁰; *ti* can become *te*, e.g. *terasa*¹¹; *pañca* can change to *panna* or *pañña*¹²; *catu* can become *cu*, *co*, or *ca*, e.g. *cuddasa*, *coddasa*, *cattālīsa*, *cuttālīsa*, or can be deleted in *tālīsa*¹³; *caturāsīti* can become *cullāsīti*¹⁴; *dvāsaṭṭhi* can become *dvatṭhi*¹⁵;

Cardinal Numbers

After you know the numbers, now you can use them to count things. But we should talk about rules explained by textbooks first. As mentioned earlier, numbers 1–4 are pronouns. For the rest, 5–98 are adjectives, and 99 onwards are nouns. There is nothing special about number 99. It just has something to do with its ending. There is a difference between using numbers as a noun and using them as an adjective. This will be explained later.

Numbers 1–4 decline distinctively as shown on page 409 onwards. Numbers 5–18¹⁶ decline in the same way in all genders as shown in Table 25.2. Beyond 18, you have to consider the word’s ending. For numbers between 19–98, if the term ends with *i* (e.g. *vīsati*, *tīṃsati*, *navuti*), it declines as f. sg. If the term ends with *a*¹⁷ (e.g. *vīsa*, *tīṃsa*, *paññāsa*), its ending has to be changed to *ā*, then it declines as f. sg. If the term ends with *aṃ* (e.g. *vīsaṃ*, *tīṃsaṃ*, *paññāsaṃ*), it declines unusually as f. sg. as shown in Table 25.3. From 99 onwards, numbers ended with *aṃ* (e.g. *saṭaṃ*, *sahassaṃ*) decline as nt. both sg. and pl. as shown in Table 25.4.

To summarize, 1 has both singular and plural forms (3 genders), 2–18 have only plural forms (3 genders, sort of), 19–98 use only female singular forms¹⁸, and 99 onwards use both singular and plural forms (one gender depending on term’s ending). From *koṭi* onwards, the terms decline as general nouns, f. for *i* and *ī* endings, nt. for *a* ending. It is a little confusing if you read this for the

¹⁰Kacc 383, Rūpa 253, Sadd 815, Mogg 3.102, 3.94, 3.97

¹¹Mogg 3.95–6

¹²Sadd 814, Mogg 3.99

¹³Kacc 390, Rūpa 256, Sadd 826–7, Mogg 3.100

¹⁴Sadd 828

¹⁵Sadd 827

¹⁶6–18 can also be used uninflected, see Collins 2005, p. 71.

¹⁷It seems that this ending can also be used bluntly uninflected, particularly in nom. See *sattavīsa* in the passage from Sadd Pad on page 139.

¹⁸Sadd 825

first time. In practice it is pretty easy. You will be familiar with these when you use them.

Table 25.2: Declension of number 5

Case	Plural
1. nom.	<i>pañca</i>
2. acc.	<i>pañca</i>
3. ins.	<i>pañcahi</i>
4. dat.	<i>pañcannaṃ</i>
5. abl.	<i>pañcahi</i>
6. gen.	<i>pañcannaṃ</i>
7. loc.	<i>pañcasu</i>

Table 25.3: Declension of number 20

Case	Singular		
1. nom.	<i>vīsati</i>	<i>vīsā</i>	<i>vīsam</i>
2. acc.	<i>vīsatiṃ</i>	<i>vīsam</i>	<i>vīsam</i>
3. ins.	<i>vīsatiyā</i>	<i>vīsāya</i>	<i>vīsāya</i>
4. dat.	<i>vīsatiyā</i>	<i>vīsāya</i>	<i>vīsāya</i>
5. abl.	<i>vīsatiyā</i>	<i>vīsāya</i>	<i>vīsāya</i>
6. gen.	<i>vīsatiyā</i>	<i>vīsāya</i>	<i>vīsāya</i>
7. loc.	<i>vīsatiyaṃ</i>	<i>vīsāyaṃ</i>	<i>vīsāyaṃ</i>

Now let us see some examples. To count things from 1 to 4, you have to know the gender of things you are counting, because these numbers can decline into three genders, except two/both. Number 1 has both singular and plural forms, and 2–4 has only plural forms. Why does 1 has plural form? If you can recall, we met this before in Chapter 24, page 141. When you use 1 as a counter, it only takes singular forms. If you mean “(a) certain” or “some (kind/kinds) of,” it can also take plural forms. Here is an example: “I have 4 brothers, 2 sisters. In brothers, 1 is my elder, 3 is my youngers. In sisters, they are all my youngers. I have no elder sister.”

*mama bhātaro cattāro santi, bhaginī dve. bhātaresu
eko jetṭhabhātā, tayo kaṇiṭṭhabhātaro. bhaginiyaṃ
sabbā kaṇiṭṭhabhaginī. jetṭhabhagginī natthi.*

Be careful with irregular nouns. For the terms ended with *bhāta* see their declension paradigm on page 395. See Chapter 14 for an explanation on loc. used in “In those...” or “Among those...” If you can fluently deal with nouns’ gender and number when declining words, you should not have any problem with this example.

Let us try a more challenging example: “I buy 16 mangoes from a market. In 16 mangoes I give 12 (of them) to 6 childs. Each child get 2 mangoes. I get the remaining 4.”

I hint you some words: We use *ekeka*¹⁹ for ‘each’ and use *sesa* for ‘remaining.’ For other unknown words, please find in our vocabulary, Appendix L. Here we go:

*āpaṇasmā soḷasa ambāni kiṇāmi. soḷasasu channaṃ
dārakānaṃ dvādasa demī. ekeko dārako dve ambāni
labhati. ahaṃ cattāri sesāni (ambāni) labhāmi.*

Moving to the next numerical range, let us say this: “In this room, there are 35 girls, 22 boys. I give 57 candies to all 57 (children).”

*imasmīṃ gabbhasmīṃ pañcattiṃsā dārikā(yo) santi,
dvāvīsati dārakā. sabbesaṃ sattapaññāsāya
sattapaññāsaṃ khajjakāni demī.*

From the above example, you can see that there are discrepancies in gender and number when we use numerals. It has a practical reason for this. We inevitably use, for instance, *dvāvīsati* (f. sg.) with *dārakā* (m. pl.), *sabbesaṃ* (dat. pl.) with *sattapaññāsāya* (dat. sg.), and *sattapaññāsaṃ* (acc. sg.) with *khajjakāni* (acc. pl.). Some rules are suspended here. Or, as you have seen above, exceptions have to be posted as rules. If you think of rules first, it will be a kind of headache. But if you just simply use them, it goes naturally. I would like to remind you again here that Pāli grammatical rules come after its literature. Rules are orderly reconstruction from messy nature of the language.

¹⁹See also page 144.

Table 25.4: Declension of number 100

Case	Singular	Plural
1. nom.	<i>satam</i>	<i>satāni, satā</i>
2. acc.	<i>satam</i>	<i>satāni, sate</i>
3. ins.	<i>satena</i>	<i>satehi, satebhi</i>
4. dat.	<i>satassa</i>	<i>satānaṃ</i>
5. abl.	<i>satā, satasmā, satamhā</i>	<i>satehi, satebhi</i>
6. gen.	<i>satassa</i>	<i>satānaṃ</i>
7. loc.	<i>sate, satasmīṃ, satamhi</i>	<i>satesu</i>

Numbers beyond 98 can be used in two ways for all genders. Here are examples from Sadd Pad 13:

satam bhikkhū. satam itthiyo. satam cittāni.

or

bhikkhūnaṃ satam. itthīnaṃ satam. cittānaṃ satam.

“100 monks. 100 women. 100 minds.”

In the former use, *satam* looks like an adjective, but the tradition maintains that numbers from 99 onwards are noun. In English grammar, it can be seen as an *apposition*.²⁰ However, Aggavaṃsa explains this in a different way. In Sadd Pad 13, he distinguishes between number as subject (*saṅkhyāppadhāna* or *visesaya*) and number as modifier (*saṅkhyeyyappadhāna* or *visesana*), and he confirms that numbers from *visa* to *koṭi* perform both functions. That is to say, in the first use *satam* works as a modifier.

As mentioned above, the latter use treats *satam* as an independent noun, a subject. So, it has to relate to other noun by using genitive case. These can literally translated as “a hundred of monks” or “a monks’ hundred” and so on.

Aggavaṃsa also exemplifies with an interesting verse from the canon:

²⁰“A relation between two phrases, especially noun phrases, in which the two phrases are simply juxtaposed. The second noun phrase refers to the same entity as the first one and merely adds extra information.” (Brown and Miller 2013, p. 32)

*Sataṃ hatthī sataṃ assā, sataṃ assatarīrathā;
Sataṃ kaññāsahassāni, āmukkamaṇiḥkaḍḍalā;
Ekassa padavītiḥārassa, kalaṃ nāgghanti soḷasī.*²¹

“100,000 elephants, 100,000 horses, 100,000

(she-)muled chariots;²²

100,000 girls adorned with jeweled earrings;²³

These are not worth the sixteenth part of one pace.²⁴”

Aggavaṃsa explains that *sataṃ hatthī* functions as subject (*visesaya*), but *sahassāni* as modifier (*visesana*). When distributing *sahassāni* to each subject, we get “*sataṃ hatthī sahassāni*”, “*sataṃ assā sahassāni*”, and so on, hence, 100,000 elephants, and so on. Another way to translate these is to use gen. Then we get “*hatthīnaṃ sataśahassaṃ*” (ten thousand of elephants), “*assānaṃ sataśahassaṃ*” (ten thousand of horses), “*assatarīrathānaṃ sataśahassaṃ*” (ten thousand of chariots), and “*āmukkamaṇiḥkaḍḍalānaṃ kaññānaṃ sataśahassaṃ*” (ten thousand of adorned girls).

The explanation so far is helpful to our understanding, but there is a trick. In Sadd Pad 13, Aggavaṃsa uses split “*kaññā sahassāni*” rather than compound “*kaññāsahassāni*” as we see in the canon. A single space changes everything! As a unit, *kaññāsahassāni* is better seen as a subject with *sataṃ* as modifier. This means “100 thousand of girls.” Moreover, *sahassaṃ* should not be distributed to other subjects, because it unites with *kaññā* as a single word. Hence, I suggest that we should follow the translation of I. B. Horner, i.e. 100 elephants and so on.²⁵ Still, Aggavaṃsa’s explanation has its value. The lesson from this instance is significant. How do you remember space? No, the tradition remembered strings of words, not spaces. You might think it is not a big difference because it is just an allusion, but mistaking 100 for 100,000 or vice versa is quite a big miss.

Let us move on. To tell that something has a particular amount

²¹Cv 6.305; SSag 10.242

²²I. B. Horner translated these as 100 elephants, 100 horses, and 100 chariots. See Horner 2014, p. 2197.

²³*āmukkamaṇiḥkaḍḍalā* = *āmutta* + *maṇiḥkaḍḍalā*

²⁴*kalā* = a small part; *nāgghanti* = *na* + *agghati*

²⁵It is likely that Aggavaṃsa mistook the passage, or he intended to make it as such to make his point. The first line of the verse can also be found in Jā 22.1357 which can be translated only to 100 elephants and so on.

of property, say, height of a mountain, Aggavaṃsa gives us an example from a commentary:

Yojanānaṃ satānucco, himavā pañca pabbato,²⁶
 “The Himalaya Mt. is 500 yojanas high.”²⁷

To make it simpler, we rearrange the sentence to “*himavā pabbato yojanānaṃ pañca satāni ucco (hoti)*” (The Himalaya is high by 500 of yojanas). Aggavaṃsa hints that *pañca satāni* is in acc., so it works like an adverb (see Chapter 28).

To be complete on this issue, now you can tell how tall you are, but we have to know more on measurement units. I summarize the units of length used in Pāli in Table 25.5.²⁸

Table 25.5: Units of length

7 grains (<i>dhaññamāsa</i>)	=	1 aṅgula (nt.) (inch)
12 aṅgulas	=	1 vidatthi (f.) (span)
2 vidatthis	=	1 ratana (nt.) (cubit)
7 ratanas	=	1 yaṭṭhi (f.) (stick)
20 yaṭṭhis	=	1 usabha (nt.) (bull?)
80 usabhas	=	1 gāvuta (nt.) (league)
4 gāvutas	=	1 yojana (nt.) (yoke?)
<hr/>		
500 dhanus (nt.) (bows)	=	1 kosa (m., nt.)
4 ambaṇas (nt.)	=	1 karīsa (nt.)
28 hatthas (m.)	≈	1 abbhantara (nt.)

Dealing with measurement in Pāli is a bit confusing, because different sources may give you different measures. For example, A. P. Buddhadatta gives us that 4 cubits equal 1 fathom (*dhanu*), then 500 fathoms equal 1 league (*gāvuta* or *kosa*).²⁹ It is problematic when we equate *gāvuta* with *kosa*, which I think they come from different systems. From Ven. Buddhadatta’s measurement, 1 league equals 2,000 cubits (4×500), whereas from the table 1 league equals 11,200 cubits ($7 \times 20 \times 80$).

²⁶Vibh-a 0.1

²⁷*satānucco* = *satāni* + *ucca*; 1 yojana ≈ 7 miles

²⁸Abh 195–7

²⁹Buddhadatta, 1951?, p. 30

For just telling our height, let us make it simple by converting to our familiar units. One cubit is around 17–22 inches or 43–56 centimeters nowadays.³⁰ If we take it at 18 inches, 2 cubits make 1 yard (36 inches or 3 feet). Or if we take it at 50 cm, 2 cubits make 1 meter. You can use either system. They both are close to the approximation. However, to make it more precise is difficult, for ancient inch and today inch are quite different.

Now if you are 6 feet tall, it will be easy. You are 4 cubits or *ratana* tall. You can say this as follows:

ahaṃ cattāri ratanāni ucco homi.

What if you are 150 cm tall? That is 3 cubits. So, we simply get “*ahaṃ tīṇi ratanāni ucco homi.*” How about 175 cm? It is 3 cubits plus a half or 1 span (*vidatthi*). You can say this as:

ekaṃ vidatthiṃ uttaraṃ tīṇi ratanāni ucco homi.

We use *uttara* (over, higher) in this case (see more detail below). Or, alternatively, you can say “I am 4 cubits minus 1 span tall” by using *ūna* as follows:

ekaṃ vidatthiṃ ūnaṃ cattāri ratanāni ucco homi.

That is, I think, the best way we can deal with this situation. Try doing some math and making it easy to understand. It is not necessary to make it very precise. In that case, the best solution is to import modern units into Pāli vocabulary, for example, using hybrid compound *meter-māṇa* for meter. Using some modifiers may be helpful, e.g. *pamāṇato/pamāṇena* (approximately), *bhīyyo* (exceedingly, more). For example, “*pamāṇato bhīyyo tīṇi ratanāni ucco homi*” means “Approximately I am more than 3 cubits tall.”

Here is a way to say “I am 5 feet and 9 inches tall.”

pañca foot-māṇāni nava inch-māṇāni ca ucco homi.

And here is for “I am 178 cm tall.”

*aṭṭhasattatayuttarasatāni centimeter-māṇāni ucco
homi.*

³⁰The American Heritage Dictionary, <https://www.ahdictionary.com/word/search.html?q=cubit>

How come the number? Please read on.

Now we will move to a more complicated matter, and I will focus mainly on using gen. in relating numeric terms. Saying round numbers in Pāli is easy, such as *nāvānaṃ dviṣataṃ* (200 of ships), *assānaṃ tiṣataṃ* (300 of horses). There is another way to render these numbers. You can split the numbers into two parts, put the nouns in between, and use plural form *satāni*³¹. So, these are equivalent to the examples mentioned:

dve nāvānaṃ satāni. tīṇi assānaṃ satāni.

Yet another rendition is to form a compound by dropping genitive ending of the noun and connecting it to the last part, as we have seen in “*kaññāsahassāni*” above. So, you can say these also:

dve nāvāsatāni. tīṇi assasatāni.

When the numbers are split, the two parts have to agree in case and number. We use *tīṇi* because of nt. *satāni*. It has nothing to do with the nouns. This form of rendition is a bit odd to English speakers. So, it need some practice to get familiar with.

Sometimes ***matta*** (measured as, or as much as) is added to form a compound with the number. This adds nothing to the meaning, but sometimes it suggests an approximation. Here are some examples:

*bhagavā pañcamattāni mandāmukhisatāni abhinimmini*³²
“The Blessed One miraculously created 500 coal-pans.”

mahatiyā paribbājakaparisāya saddhiṃ tiṃsamattehi
*paribbājakasatehi*³³

³¹As far as I know, there is no rigid rule whether when we should use singular or plural form for *sata* and *sahassa*. We found both forms in the scriptures. From statistical data provided by program PĀLI PLATFORM, *sataṃ* has 1,074 occurrences in the whole collection, whereas *satāni* has 305. You might think *sataṃ* is used for numbers under 200. This is not the case, because *dviṣataṃ* has 18 occurrences, whereas *dviṣatāni* has only 4. To be complete, *sahassaṃ* has 623 occurrences, *sahassāni* 324, *dviṣahassaṃ* 11, and *dviṣahassāni* only 1. So, in practice you can use either form. I just follow a suggestion form a textbook here. Moreover, when *sataṃ* and *sahassaṃ* are composed in sentences, they can take both singular or plural verbs. See Sadd Pad 13, “*Satamiti saddo*” onwards.

³²Mv 1.49

³³Dī 1.9.406 (DN 9)

“[Poṭṭhapāda] together with a great assembly of 3,000 wanderers ...”

*Kīva dūro, mahārāja, ito alasando hoti? Dvimattāni, bhante, yojanasatāni.*³⁴

“How far, Your Majesty, is Alasanda island from here? 200 yojanas, Venerable.”

Now we will combine numbers of the first range (1–98) with numbers ended with *sataṃ*. Hence we can say any number under one thousand. The keyword used as a connector here is *uttara*. Does this sound familiar? If not, you should review Chapter 24 one more time. In that chapter we introduce *uttara* as a pronoun meaning ‘northern’ or ‘upper.’ In that very sense, when we use with numbers, it functions as an adjective meaning ‘higher.’ When you say ‘101,’ you say something like ‘100 higher by 1.’ By the help of *instrumental case*, thus you get this:

ekena/ekāya uttaraṃ sataṃ.

or

ekena/ekāya uttarāni satāni

You may go bluntly by using *ca* (and) to combine the numbers like English, hence, “*sataṃ eko/ekā/ekaṃ ca*” (100 and 1 = 101). This should be used with caution, because it will cause an unnecessary confusion. For example, “*dve sataṃ ca*” can mean both 200 or 102. So, using *ca* to combine the numbers is not recommended, except in spontaneous conversations and poetry.³⁵

When *uttara* is used, 102 is *dvīhi uttarāni satāni*, 203 is *tīhi uttarāni dvisatāni*, 998 is *aṭṭhanavutiyā uttarāni navasatāni*, and 999 is *ekūnasatehi uttarāni navasatāni*. Then we add a noun to the numbers, such as “365 days.” So, we get this:

pañcasatṭhiyā (dinehi) uttarāni tīhi dinānaṃ satāni.

A word-by-word translation of this can be: “three hundred of days higher by sixty-five days.” Be careful with cases used in this

³⁴Mil 2-3.4

³⁵There is a strange example from the canon: “*Asīti dasa eko ca, indanāmā mahabbalā*” (80 + 10 + 1 (= 91) [sons] called *Inda* [are] powerful). This is from *Āṭānāṭṭiyasutta*, Dī 3.9.279 (DN 32).

expression, gen. is used to relate noun to the hundred digit, and ins. is used to mark the excess remainder. By such a way, now you can say numbers up to 999. However, in practice we often pack the numbers into compounds by getting rid of terms' declensions. In Table 25.6 I list some numbers from 101–999, for you can see a quick picture.

Table 25.6: Numbers from 101–999

N	Pāli	Decomposition
101	<i>ekuttarasataṃ</i>	<i>eka + uttara + sataṃ</i>
102	<i>dvayuttarasataṃ</i>	<i>dvi + uttara + sataṃ</i>
103	<i>tayuttarasataṃ</i>	<i>ti + uttara + sataṃ</i>
104	<i>catuttarasataṃ</i>	<i>catu + uttara + sataṃ</i>
105	<i>pañcuttarasataṃ</i>	<i>pañca + uttara + sataṃ</i>
106	<i>chuttarasataṃ</i>	<i>cha + uttara + sataṃ</i>
107	<i>sattuttarasataṃ</i>	<i>satta + uttara + sataṃ</i>
108	<i>aṭṭhuttarasataṃ</i>	<i>aṭṭha + uttara + sataṃ</i>
109	<i>navuttarasataṃ</i>	<i>nava + uttara + sataṃ</i>
110	<i>dasuttarasataṃ</i>	<i>dasa + uttara + sataṃ</i>
111	<i>ekādasuttarasataṃ</i>	<i>ekādasā + uttara + sataṃ</i>
201	<i>ekuttaradvisataṃ</i>	<i>eka + uttara + dvi + sataṃ</i>
211	<i>ekādasuttaradvisataṃ</i>	<i>ekādasā + uttara + dvisataṃ</i>
990	<i>navutayuttaranavasataṃ</i>	<i>navuti + uttara + navasataṃ</i>
998	<i>aṭṭhanavutayutaranavasataṃ</i>	<i>aṭṭhanavuti + uttara + navasataṃ</i>
999	<i>ekūnasatuttaranavasataṃ</i>	<i>ekūnasata + uttara + navasataṃ</i>

To understand what happens in the table, you need some knowledge of Pāli word joining or *Sandhi*. For a quick grasp, there are some intuitive rules you can observe here: (1) When a vowel meets a consonant, they can join unaltered. (2) When a vowel meets another vowel, if they are the same and short, the outcome can be a long vowel of that sound. If not, one of them has to be dropped, or one of them is transformed before the drop. A worth noting case above is when *i* meets another vowel. According to

certain phonetic adaptation, *i* is changed to *aya* (its semivowel equivalent).³⁶ Then the last *a* is dropped, hence we get *dvayut-tara* from *dvi + uttara*. If you are more curious, learn more about Sandhi in Appendix D. If you are not baffled by now, you should not have any problem with numbers under 1,000.

When we use these numbers with nouns, we have two options. First, the bunch of number is used as a compound unit. For example, “One year is 365 (of) days” is:

*ekaṃ saṃvaccharam̐ dinānaṃ
pañcasatṭhuttaratīsatam̐ hoti.*

When the bunch of number is long, it is a little of a mouthful. As the second option, You can split the number into three parts, so we get this instead:

*ekaṃ saṃvaccharam̐ pañcasatṭhuttarāni tīni dinānaṃ
satāni hoti.*

OR

...tīni dinasatāni hoti.

OR

...pañcasatṭhi**din**uttarāni³⁷ tīni dinasatāni hoti.

Now, if you are ready, we will move to thousands. When we add a number under 99 to a thousand, you can follow the method described above, for example, *ekuttarasahassam̐* (1,001), *dvayutarasahassam̐* (1,002), *aṭṭhanavutayutarasahassam̐* (1,098). When a number is accompanied with a noun, it follow the same pattern. For example, you can say “2021 (of) years” as:

saṃvaccharānaṃ ekavīsuttaradvīśasahassam̐.

OR

ekavīsuttarāni dve saṃvaccharānaṃ sahasāni.

OR

ekavīsuttarāni dve saṃvaccharasahasāni.

OR

³⁶Under the same situation, *u* is changed to *ava*. See also the end of Chapter 2.

³⁷*pañcasatṭhi + dina + uttara*

*ekavīsasaṃvaccharuttarāni dve
saṃvaccharasahassāni.*

When a digit of hundred is added to the number, a new connector is needed—**adhika** (exceeding, superior). We use *uttara* to mark numbers below 99, and use *adhika* to mark the digit of hundred. We always put the least digit first. Hence, “4,321 people” can be rendered bluntly as:

janānaṃ ekavīsuttaratīsatādhikacatusahassaṃ.

That is a mouthful. Then we split the bunch of number as follows:

ekavīsuttarāni tisatādhikāni janānaṃ catusahassāni.

or

ekavīsajanuttarāni ...

We can also isolate *adhika* from the compounds and restore the numbers’ declension. You have to keep in mind that the numbers related to *adhika* take *instrumental case* in the sense of “exceeding by.” Thus, we get this:

*ekavīsuttarāni tisatehi adhikāni janānaṃ
catusahassāni.*

We can split this furthermore by isolating *uttara* and breaking down the hundred and thousand digits. Practically, the noun is usually inserted before *uttara*, e.g. *ekavīsajanuttarāni*. Therefore, the final split looks like this:

*ekavīsāya janehi uttarāni tīṇi janānaṃ satehi adhikāni
cattāri janānaṃ saḥassāni.*

We can translate this word-by-word as: “four thousands of people exceeding by three hundreds of people higher by twenty-one people.” If this translation makes sense to you, it means you understand what is going on here. If not, please try carefully reviewing the content again. It takes time to digest the complication.

Now you can tell the year. For instance, the Buddhist year 2564 can be rendered separately as:

*catusaṭṭhiyā saṃvaccharehi uttarāni pañcahi
saṃvaccharānaṃ satehi adhikāni dve saṃvaccharānaṃ
sahassāni.*

Or, if you like compound form:

*catusaṭṭhisamvaccharuttarapañcasatādhikāni
dvesamvaccharasahassāni.*

Formally, before a monk give a dhamma talk, he tells the year in this way: “*itāni* (now) *catusaṭṭhi...sahassāni* (2564 years) *atikkantāni* (went beyond).”

Numbers beyond 9,999 will be easy if you stick to compound form. You just separate the hundred part and bunch the rest together. For example, “12,345 people” can be said as “12,000 people exceeding by 345 people”, hence:

*pañcacattālīsajanuttaratisatādhikāni
dvādasajanasahassāni.*

And “123,456 people” can be as:

*chapaññāsajanuttaracatusatādhikāni
tevīsatayuttarasatajanasahassāni.*

Finally, “1,234,567 people” can be as follows:

*sattasaṭṭhijanuttarapañcasatādhikāni
catutiṃsuttaradvādasasatajanasahassāni.*

Beyond this, if it is not a round number, it is quite very confusing. When the last compound is bigger, it is difficult to handle. Perhaps, it is viable to break the compound apart resulting in a lot of individual words. That does not seem to be the good solution either. You may play around with this to get some familiarity. This shows that Pāli is not suitable for big numbers with high precision. It is not a language for mathematicians, so to speak. However, Pāli does quite easily with round big numbers. For example, “a billion (1,000 millions) of people” can be simply put as:

janānaṃ satakoṭi.

OR

janasatakoṭi.

Now we can finish our heading sentence, “There are 7.8 billion people in the world.” We have to make a conversion from 7.8 billion to 780 *koṭi* first. Then we get this:

loke janānaṃ asītayuttarasattasatakoṭi.

Other huge numbers can be treated in the same way. Be careful with ***nahuta***.³⁸ It can mean both 10,000 and 10²⁸. In very rare case we will use the latter huge figure. Here is an example from a commentary:

Dve sataśaṣṣāni, cattāri nahutāni ca;
*Ettakaṃ bahalattena, saṅkhātāyaṃ vasundharā.*³⁹
“200,000 and 40,000 [yojanas],
this much by thickness calculated, [is] the earth.”

Aggavaṃsa explains that *dve* modifies *sataśaṣṣāni*, hence 200,000, and *cattāri* modifies *nahutāni*, hence 40,000. With *ca* the combination yields 240,000 (*dvisataśaṣṣaṃ catunahutaṃ*).

Now I will show you some minor interesting uses of numbers. You can say ‘many ...’ by using ***aneka*** (not one, various) or ***pahu*** (many), for example, “*Ghaṭānekaśaṣṣāni, kumbhīnaṅca satā bahū;*”⁴⁰ (many thousands pots, many hundreds water pots).

You can use ***paro*** for ‘more than,’ for example “*Paropaññāsa nātikiyā paricārakā abbhatitā kālaṅkatā*”⁴¹ (More than 50 of the villagers of Nātika, once benefactors [of the religion], who had died in the past).

You can approximate a number by giving its range. For example, you can say “There are a few (2–3) dogs” as “*dvetayo sunakhā santi.*” Here is an example from the canon: “*dasavīsasahasānaṃ*”⁴² (10,000–20,000 of [people]).

³⁸In Niru 151, a passage shows that, “*Saṣṣaṃ kāsi nāma, dasaśaṣṣaṃ nahutaṃ nāma, sataśaṣṣaṃ lakkaṃ nāma*” (1,000 [is] called *kāsi*, 10,000 [is] called *nahuta*, 100,000 [is] called *lakka*). See also Sadd 833.

³⁹Vibh-a 0.1

⁴⁰Bud 2.169

⁴¹Dī 2.5.273 (DN 18)

⁴²Bud 27.8

Using ***katipaya*** (a few, some, several) can yield a similar result. For example, “*katipayā sunkkhā santi*” means “There are some dogs.” I summarize the declension of *katipaya* in Table 25.7.⁴³ It is always used in plural.

Table 25.7: Declension of *katipaya*

Case	m. pl.	f. pl.	nt. pl.
1. nom.	<i>katipayā</i>	<i>katipayāyo</i>	<i>katipayāni</i>
2. acc.	<i>katipayā</i>	<i>katipayāyo</i>	<i>katipayāni, katipaye</i>
3. ins.	<i>katipaye(b)hi</i>	<i>katipayā(b)hi</i>	<i>katipaye(b)hi</i>
4. dat.	<i>katipayānaṃ</i>	<i>katipayānaṃ</i>	<i>katipayānaṃ</i>
5. abl.	<i>katipaye(b)hi</i>	<i>katipayā(b)hi</i>	<i>katipaye(b)hi</i>
6. gen.	<i>katipayānaṃ</i>	<i>katipayānaṃ</i>	<i>katipayānaṃ</i>
7. loc.	<i>katipayesu</i>	<i>katipayāsu</i>	<i>katipayesu</i>

It will not be complete if we do not talk about how to ask for numbers. A common keyword used here is ***kati*** (how many?). This is used as an adjective uniformly in three genders as shown in Table 25.8.⁴⁴ It is also used only in plural form.

Table 25.8: Declension of *kati*

Case	Plural
1. nom.	<i>kati</i>
2. acc.	<i>kati</i>
3. ins.	<i>kati(b)hi</i>
4. dat.	<i>katinaṃ</i>
5. abl.	<i>kati(b)hi</i>
6. gen.	<i>katinaṃ</i>
7. loc.	<i>katisu</i>

To ask how many people in the world, we go simply like this:

⁴³Sadd Pad 11

⁴⁴Sadd Pad 11; Rūpa 259; Mogg 2.168; Niru 237; in Payo 2.168 also *katī(b)hi*; in Mogg 2.48, Niru 238 also *katinnaṃ*

loke kati janā honti.

Here is an example from the canon:

*Kati jāgarataṃ suttā, kati suttesu jāgarā;
Katibhi rajamādeti, katibhi parisujjhati.*⁴⁵

“How many are asleep when [others] are awake?
How many are awake when [others] sleep?
By how many does one gather dust?
By how many is one purified”⁴⁶

You may also find *kati* in compound forms that can be used conveniently. For example, *kativassa* (how old?) can be used for age inquiry, such as “*kativasso/kativassā’si*” (how old are you?); *katividha* (how many kinds?) such as “*Katividho samādhi?*”⁴⁷ (How many kinds of concentration?). It can be indeclinable such as *katikhattum* (how many times), for example, “*katikhattum imasmiṃ āgacchasi*” (How many times you come here?).

There is a useful *paccaya* (suffix) added to some pronouns to make them number-related. It is *ttaka* for m. and nt. or *ttika* for f. I summarize this group of words in Table 25.9.⁴⁸

Table 25.9: Terms with *ttaka/ttika*

m. & nt.	f.	Meaning
<i>kittaka</i>	<i>kittikā</i>	how many?, how much?, how large?
<i>yattaka</i>	<i>yattikā</i>	which amount/size
<i>tattaka</i>	<i>tattikā</i>	that amount/size
<i>ettaka</i>	<i>ettikā</i>	this amount/size

These terms when composed as such are no longer pronoun. They decline as normal nouns. To ask how many people there are in the world, you can also say this instead:

loke kittakā janā honti.

⁴⁵SSag 1.6; In Sadd Pad 11 *rajamāneti* is found.

⁴⁶Bodhi 2000, pp. 91–2

⁴⁷Vism 3.38

⁴⁸Sadd Pad 12, from *Apica ya ta kiṃ etaicceteḥi* onwards.

You can use *ya-ta* structure to say “Write it down how many people in the world” as follows:

yattakā janā loke, tattikaṃ gaṇanam likhāhi.

The sentence above have to be rephrased first as “Which amount of people in the world, write down that number.” This is an imperative sentence. And the following is for “I give to this amount of people.”

ahaṃ ettakānam janānam demi.

Another way to ask ‘how much’ or ‘how long’ or ‘how far’ or ‘how ...’ is to use particle *kīva*⁴⁹ with a suitable adjective (or adverb). For example, you can ask “How long have you lived here?” as follows:

kīva ciraṃ tvaṃ imasmiṃ vasi.

Here is for “How far is your school?”

kīva dūrā tava pāṭhasālā hoti.

Here is for “How big is your house?”

kīva mahantaṃ tava geḥaṃ hoti.

And here is for “How many books do you have?”

kīva bahukā(ni) tava potthakā(ni) santi.

⁴⁹See page 496.

Ordinal Numbers

We use cardinal numbers in counting and we use ordinal numbers to tell the position in a series, such as the first (thing), the second (thing), and so on. All ordinal numbers are used as adjectives, so they can be of three genders. There are five endings that mark ordinal function, i.e. *tiya*, *tha*, *ṭha*, *ma*, and *ī*. For more detail of these, see Appendix I, page 633. I list some ordinal numbers in Table 25.10.

Table 25.10: Pāli ordinal numbers

m. & nt.	f.	Order
<i>paṭhama</i>	<i>paṭhamā</i>	1st
<i>dutiya</i>	<i>dutiya</i>	2nd
<i>tatiya</i>	<i>tatiya</i>	3rd
<i>catuttha</i>	<i>catuttā, catuttathī</i>	4th
<i>pañcama</i>	<i>pañcamā, pañcamī</i>	5th
<i>chaṭṭha(ma)</i>	<i>chaṭṭhā, chaṭṭhī</i>	6th
<i>sattama</i>	<i>sattamā, sattamī</i>	7th
<i>aṭṭhama</i>	<i>aṭṭhamā, aṭṭhamī</i>	8th
<i>navama</i>	<i>navamā, navamī</i>	9th
<i>dasama</i>	<i>dasamā, dasamī</i>	10th
<i>ekādasama</i>	<i>ekādasī</i>	11th
<i>dvādasama, bārasama</i>	<i>dvādasī, bārasī</i>	12th
<i>terasama</i>	<i>terasī</i>	13th
<i>catuddasama</i>	<i>catuddasī, cātuddasī</i>	14th
<i>pañṇarasama</i>	<i>pañṇarasī</i>	15th
<i>soḷasama</i>	<i>soḷasī</i>	16th
<i>sattarasama</i>	<i>sattarasī</i>	17th
<i>aṭṭhārasama</i>	<i>aṭṭhārasī</i>	18th
<i>ekūnavīsatiṃ</i>	<i>ekūnavīsatiṃ</i>	19th
<i>vīsatiṃ</i>	<i>vīsatiṃ</i>	20th
<i>tiṃsatiṃ</i>	<i>tiṃsatiṃ</i>	30th
<i>cattālīsatiṃ</i>	<i>cattālīsatiṃ</i>	40th
<i>paññāsatiṃ</i>	<i>paññāsatiṃ</i>	50th
<i>saṭṭhiṃ</i>	<i>saṭṭhiṃ</i>	60th
<i>sattatiṃ</i>	<i>sattatiṃ</i>	70th
<i>asītiṃ</i>	<i>asītiṃ</i>	80th

Continued on the next page...

Table 25.10: Pāli ordinal numbers (contd...)

m. & nt.	f.	Order
<i>navutima</i>	<i>navutimā</i>	90th
<i>satama</i>	<i>satamā</i>	100th
<i>sahassama</i>	<i>sahassamā</i>	1000th

Please look closely to f. 11th–18th, they take a slightly different pattern. After that the numbers follows a predictable pattern. Using these numbers are straightforward like other adjectives. You just take care of the gender properly. For example, “My first son is 20 years old” can be said as:

mama paṭhamo putto vīsativasso hoti.

And this is for “Tonight is the fifteenth (night) of the month.”

ayaṃ ratti māsassā paññarasī hoti.

Asking for ordinal number, we use *katima* (m., nt.) and *katimī* (f.). For example, to the answer above we ask “*katimī, bhante, pakkhassa*”⁵⁰ (Sir, of what fortnight [is tonight]?).

Another use of ordinal numbers which is a bit challenging is to use with *aḍḍha* (half). Like English, we can say “a half of...” by using *aḍḍha*. For example, 50 is *aḍḍhasataṃ*, 500 is *aḍḍhasahasam*, and 5000 is *aḍḍhadahasahassam*. The terms are compounds. When they are broken down, *aḍḍha* takes ins., e.g. *aḍḍhena*, in the sense of ‘by a half.’ But the numbers have to be modified by ordinals. That is to say, 50 is literally (and confusingly) “the first hundred by a half,” 150 is “the second hundred by a half,” 250 is “the third hundred by a half,” and so on. I summarize these in Table 25.11.⁵¹

The rows with a color-highlighted part is irregular, so they should be remembered.⁵² Numbers greater than those in the table follow the regular pattern of 450. Numbers in the range of thousands are rendered in the same way, e.g. 1500 is *diyadḍhasahassam*. When the numbers are use with a noun, they go like this: for example, “150 people” is:

⁵⁰Mv 2.156

⁵¹For 150, 250, and 350, see Abh 477–8.

⁵²The formula is described in Kacc 387, Rūpa 411, Sadd 819, and Mogg 3.105–6. In Mogg 3.106, one and a half can also be *divaḍḍha*.

Table 25.11: The use of *aḍḍha*

Num	Analyzed form	Compound
50	<i>aḍḍhena paṭhamam satam</i>	<i>aḍḍhasatam</i>
150	<i>aḍḍhena dutiyam satam</i>	<i>diyāḍḍhasatam</i>
250	<i>aḍḍhena tatiyam satam</i>	<i>aḍḍhateyyasatam</i>
350	<i>aḍḍhena catuttham satam</i>	<i>aḍḍhuḍḍhasatam</i>
450	<i>aḍḍhena pañcamam satam</i>	<i>aḍḍhapañcamasatam</i>

aḍḍhena dutiyam janānam satam.
then
diyāḍḍhajanasantam.

And “3,500 stars” is:

aḍḍhena catuttham tārakānam sahasam.
then
aḍḍhuddhatārakāsahasam.

From the compounds, we can split the numbers into two parts. The *aḍḍha* part is used as adjectives, for it is formed by ordinals, thus its case has to conform with the other. Hence, the above examples can be as follows:

diyāḍḍhāni janasantāni.
and
aḍḍhuddhāni tārakāsasantāni.

Exercise 25

Say these in Pāli.

1. How many people are COVID-infected so far?
2. By 17th February 2021, it is 110,035,725.⁵³
3. What are the most infected countries?
4. The first is America, around 28 millions, the second India, 11 millions, and the third is Brazil, 10 millions.

⁵³data from <https://www.worldometers.info/coronavirus/>

5. How about China?
6. It has 89,795 so far, 84th in the list.
7. What is the death rate now?
8. Around 2 percents. It is a dreadful disease indeed.
9. How long we will be in this pandemic state.
10. Since we have vaccination now, perhaps it may go on a few years.
11. Maybe this is an apocalypse, revenge of the nature.
12. How often have you watched movies recently?
13. Around a dozen this week.
14. Maybe that is too much.

26 *We always walk from home to school here*

Suffixed Indeclinables

Occasionally, in previous lessons and exercises I mentioned some particles that have *-to* ending. Because its prevailing uses, it should be introduced earlier. I present these particles late, because we can use other alternatives, such as nouns with a suitable case. So, it is not urgent to know. Now we will learn this kind of particles. There are more than *-to* as we shall see. When you all these, you are encouraged to use them. Because they are very handy to use, and in some situations they can solve ambiguity problem.

As I count by myself, there are 19 suffixes when they are added to certain nouns or pronouns, the whole words become indeclinable. These suffixes are *to, tra, tha, ha, dha, dhi, hiṃ, haṃ, hiñcanaṃ, hiñci, va, dā, dāni, rahi, raha, dhunā, dācanaṃ, ajja,* and *ajju*.

The first one seems to be the most used, because it enables us to make new words endlessly. When words are annexed by *to* they can perform functions of three cases mainly, i.e. ins., abl., and loc., and in lesser extent, gen.¹ I list some examples given by traditional textbooks in Table 26.1.

Table 26.1: Some particles suffixed with *to*

Particle	Meaning	Case
<i>aniccato</i>	by impermanent nature	ins.
<i>dukkhato</i>	by unsatisfactory nature	ins.
<i>rogato</i>	by sickness	ins.

Continued on the next page...

¹Sadd 493; Kacc 248; Rūpa 260; Mogg 4.95–8; Payo 5.95–8; Niru 275–8.

Table 26.1: Some particles suffixed with *to* (contd...)

Particle	Meaning	Case
<i>purisato</i>	from man	abl.
<i>ithito</i>	from woman	abl.
<i>rājato</i>	from king	abl.
<i>gāmato</i>	from home	abl.
<i>corato</i>	from thief	abl.
<i>aggito</i>	from fire	abl.
<i>sabbato</i>	from all	abl.
<i>aññato</i>	from other	abl.
<i>aññatarato</i>	from further other	abl.
<i>itarato</i>	from other	abl.
<i>ekato</i>	by/from/on one side	ins./abl./loc.
<i>ubhato</i>	by/from/on both sides	ins./abl./loc.
<i>parato</i>	by/from/on other side	ins./abl./loc.
<i>aparato</i>	by/from/on further other side	ins./abl./loc.
<i>purato</i>	by/from/on front side	ins./abl./loc.
<i>pacchato</i>	by/from/on rear side, from behind	ins./abl./loc.
<i>dakkhiṇato</i>	by/from/on right/southern side	ins./abl./loc.
<i>uttarato</i>	by/from/on upper/northern side	ins./abl./loc.
<i>vāmato</i>	by/from/on left side	ins./abl./loc.
<i>tato</i>	from that	abl.
<i>etto, ato</i>	from this/that	abl.
<i>ito</i>	from this	abl.
<i>yato</i>	from where	abl.
<i>kuto</i>	from where?	abl.
<i>katarato</i>	from which?	abl.
<i>ādito</i>	at first, from the beginning	abl./loc.
<i>majjhato</i>	in the middle, amid	loc.
<i>sīsato</i>	on the head side	loc.
<i>pādato</i>	on the foot side	loc.
<i>passato</i>	on the flank/side	loc.
<i>pitṭhito</i>	on the back side	loc.
<i>mukkhato</i>	on the front side	loc.
<i>aggato</i>	at the top	loc.
<i>mūlato</i>	at the root	loc.
<i>heṭṭhato</i>	in the lower, beneath	loc.
<i>abhito</i>	round about, on both sides	loc.

Continued on the next page...

Table 26.1: Some particles suffixed with *to* (contd...)

Particle	Meaning	Case
<i>parito</i>	on every side	loc.
<i>antato</i>	at the end	loc.

The use of gen. by *to* particles is rare. Here is an example suggested by Sadd 493: “*yaṃ parato dānapaccayā*.”² This is equivalent to “*yaṃ parassa dānapaccayā*” meaning “which (thing obtained) by supportive gift of *other*.” In practice, if you do not have a very good reason to do likewise, I suggest you to avoid such a use. Aggavaṃsa, in Sadd 496, also says that *to* particles sometimes have nom. meaning as an alternative to *iti*. I will ignore this too in our entire course. At the stage of making a firm foundation, you should avoid any wildly ambiguous usage. However, cases suggested in the table are not absolute, you can use in other proper senses as long as the meaning allows. And by no means it is a complete list. You can make your own words if you think it is sensible for others to understand. I can give you one contemporary example: “*ahaṃ hadayato vadāmi*” (I speak from/by the heart). This might make no sense in the traditional way, but it sounds fashionable.

The use of these particles is simple as it sounds. For example, “*gāmato āgacchāmi*” (I come (here) from home), “*corato bhāyati*”³ (he/she fears (from) thieves). As indeclinables, they can be used in both singular and plural sense.⁴

We can use *ekato* and *parato* or *aññato* as we say “On one side ..., on the other side ...” in English. For example, “*ekato virūpo homi, parato kāruṇiko*” (On one side I am ugly, on the other side I am kind). *Ekato* can also mean ‘together,’ e.g. *ekato karoti* (to put together, to collect).

Other terms worth mentioning here, for its frequent uses, is *kuto* and *yato/tato*. We use *kuto* to make a question, for instance, “*kuto āgacchasi*” (From where do you come?). A pair of *yato/tato* can form a correlative sentence, as we have seen in Chapter 16. For example, “*yato āgacchasi, tato āgacchāmi*”

²Jā 14.212–3

³Verb *bhāyati* takes abl., see Chapter 11, page 65.

⁴In Mogg 4.95, examples go self-explained like this: “*Gāmato āgacchati gāmasmā āgacchati, corato bhāyati corehi bhāyati.*”

means “I come from where you come.” Other words in this group can be used with no difficulty, so I leave them to you.

Apart from the terms listed in the table, in Payogasiddhi some others are given as examples. I list the rest here so that you can get more idea: *hatthito* (from elephant), *hetuto* (from cause), *yuttito* (from justice), *bhikkhunīto* (from nun), *yāguto* (from rice-gruel), *jambuto* (from rose-apple), *cittato* (from mind), *āyuto* (from age).⁵ As you may notice, long ending of nouns is usually shortened before being composed with *to*. Here are more examples from Niruttidīpanī: *kaññato*, *vadhuto* (from girl), *rat-tito* (from night), *mātito* (from maternal side), *pitito* (from paternal side), *bhikkhuto* (from monk), *satthārato* (from the master), *kattuto* (from doer).⁶

Let us move to other group of suffixes. The next ten, namely *tra*, *tha*, *ha*, *dha*, *dhi*, *hiṃ*, *haṃ*, *hiñcanaṃ*, *hiñci* and *va*, are added to pronouns to make them loc. in space.⁷ The list of these particles is shown in Table 26.2.

Table 26.2: Particles suffixed with *tra*, etc.

Particle	Meaning
<i>sabbatra</i>	in all
<i>sabbattha</i>	in all
<i>sabbadhi</i>	in all
<i>aññatra</i>	in other
<i>aññattha</i>	in other
<i>yatra</i>	in which, where
<i>yattha</i>	in which, where
<i>yahiṃ</i>	in which, where
<i>yahaṃ</i>	in which, where
<i>tatra</i>	in that
<i>tattha</i>	in that
<i>tahiṃ</i>	in that
<i>tahaṃ</i>	in that
<i>katra</i>	in which?, where?

Continued on the next page...

⁵Payo 5.95⁶Niru 275⁷Kacc 249–255; Rūpa 266–275; Sadd 494, 499–503; Mogg 4.99–103; Payo 5.99–103, Niru 279–284

Table 26.2: Particles suffixed with *tra*, etc. (contd...)

Particle	Meaning
<i>kattha</i>	in which?, where?
<i>kuhiṃ</i>	in which?, where?
<i>kuhaṃ</i>	in which?, where?
<i>kahaṃ</i>	in which?, where?
<i>kuhiñcanaṃ</i>	in which?, where?
<i>kuhiñci</i> ⁸	in which?, where?
<i>kva</i> ⁹	in which?, where?
<i>kuvaṃ</i> ¹⁰	in which?, where?
<i>atra</i>	in this/that
<i>attha</i>	in this/that
<i>ettha</i>	in this/that
<i>idha</i>	in this
<i>iha</i>	in this
<i>amutra</i>	in such and such a place
<i>amuttha</i>	in such and such a place
<i>ubhayattha</i>	in both

The rest eight of suffixes, namely *dā*, *dāni*, *rahi*, *raha*, *dhunā*, *dācanaṃ*, *ajja*, and *ajju* are also added to pronouns to make them loc. in time.¹¹ I summarize these particles in Table 26.3.

Table 26.3: Particles suffixed with *dā*, etc.

Particle	Meaning
<i>sabbadā</i>	in all time
<i>sadā</i>	in all time
<i>aññadā</i>	in other time
<i>ekadā</i>	in one time, once
<i>yadā</i>	in what time, when
<i>tadā</i>	in that time

Continued on the next page...

⁸Sadd 500, Mogg 4.104

⁹This can become *ko*, e.g. “*Ko te balaṃ mahārāja*” (Great king, sir, where is your power?), Jā 22.1880. See also Sadd Pad 12.

¹⁰Niru 280

¹¹Kacc 257–9; Rūpa 276–9; Sadd 505–7, 1167 (for *ajja*, *ajju*); Mogg 4.105–7; Payo 5.105–7; Niru 285–7

Table 26.3: Particles suffixed with *dā*, etc. (contd...)

Particle	Meaning
<i>tadāni</i>	in that time
<i>kadā</i>	in what time?, when?
<i>kudā</i> ¹²	in what time?, when?
<i>karaha</i> ¹³	in what time?, when?
<i>kadāci</i>	in certain time, sometimes
<i>idāni</i>	in this time
<i>etarahi</i>	in this time
<i>adhunā</i>	in this time
<i>kudācanaṃ</i>	in any time
<i>ajja</i> ¹⁴	on this day, today
<i>sajju</i> ¹⁵	on that day
<i>aparaḷḷu</i> ¹⁶	on other day

Using these particles is straightforward like you do with other locative cases, for example “*kadā gacchasi*” (When do you go?), “*yadā gacchasi, tadā gacchāmi*” (I go when yo go), “*kadhāci aḡacchati*” (Sometimes he/she comes).

Now we can finish our heading task “We always walk to school here.” Analyzing the sentence and figuring out what particles we can use here, we find that ‘always’ means ‘in all time,’ hence *sabbadā*. The phrase ‘from home’ can be a *to* word, hence *gehato*. Another term is ‘here’ meaning ‘around this area.’ We can use *idha* for this. Therefore, rearranging words properly, we get this sentence:

idha mayam sabbadā gehato pāthasālam pādena

¹²Sadd 505, Mogg 4.106

¹³Mogg 4.107

¹⁴Mogg 4.107, Sadd 1167–8. In Sadd 1168, the term is formed by *ima* + *ajja*, but *ima* is changed to *a*. In Sadd 1167, this means ‘in this time’ (*imasmim kāle ajja*).

¹⁵Mogg 4.107, Niru 287, Sadd 1167. Mogg gives us a vague explanation, “*samāne ahani sajju*” (in the same/existing day). In Niru it is clearer, “*tattha ‘sajjū’ti tasmim divase*” (in that sense, *sajju* means “on that day”). So, it seems to mean ‘on the day mentioned.’ However, Sadd 1167 suggests that *samānakāle sajju* means *tasmim khaṇe* (in that moment). In Sadd 1169, it is shown that *s* is truncated from *samāna*. PTSD seems to follow this when “instantly, speedily, quickly” is given as meaning of the term. That is familiar to us to use it as an adverb in conversations.

¹⁶Mogg 4.107, Sadd 1167

gacchāma.

Now it is your turn to do the exercise.

Exercise 26

Say these in Pāli. This fictitious dialogue between a teacher and young children takes place in a local museum.

1. Children, look at this all-time famous statue. It is David of Michelangelo from the 15th century.
2. Is it real, teacher?
3. It is a copy from the original piece, so it is not equally beautiful as that.
4. Is David real, teacher?
5. Yes, he was the second king of Israel from the long past.
6. Did Michelangelo see him in that time?
7. No, not even once. It is from his imagination that this statue should look like.
8. So, it is not real.
9. Yes, but look ...
10. He must look very big, if it is real. And why does he get naked?
11. Let us see other objects, children.

27 Are you going home?

More about Questioning

In Chapter 15 we learn to ask questions using *kiṃ* in various cases. In this chapter we will learn other ways of questioning. Other aspects concerning asking questions will be covered in this chapter.

Like English, in a way, moving verb to the beginning of the sentence can form a simple close question. For example, “Are you going home?” can simply be:

gacchasi agāraṃ?

Or alternatively, you can start the sentence with *kiṃ* to mark the questioning. So, we can also put it in this way:

kiṃ (tvam) agāraṃ gacchasi?

Both ways are useful in a conversational situation, for the context determines whether the utterance is question or not. When used in writing, this form of question can be ambiguous because the meaning of the sentence is not really controlled by its arrangement.¹ To clarify the sentence Pāli uses particles to facilitate the intended meaning. In Table 27.1 particles used to mark interrogation are summarized. Some of these are also explained in Appendix F, page 486.

To make a close question, which ‘yes’ or ‘no’ is expected as an answer, we add **nu** to sentences to make it clearer. For the above question, so we get this:

gacchasi nu (tvam) agāraṃ?

¹In ordination ceremony, the candidate is asked, among other questions, “*manusso’si*” (Are you a human being?). This question is in normal order (*manusso + asi*). To mark it as a question, the interrogators raise the voice in the last syllable.

Table 27.1: Interrogative particles

Particle	Description
<i>kīṃsu, kīṃ</i>	what?
<i>katham</i>	how?, why?, for what reason?
<i>kinnu</i>	why?, is it?
<i>kacci</i>	is it?
<i>nu (kho)</i>	is it?
<i>nanu</i>	is it not?
<i>utāhu</i>	...or...?
<i>seyyathīdam</i>	such as what?

Often *nu* is accompanied with ***kho***, a filler particle. It does not add anything new to the meaning, just an emphasis like ‘indeed’ or ‘really.’ You can use this when you feel that only *nu* is a bit too short. In a way, when *kho* is used, it denotes a reflective doubt. Like you have a question in your mind.

gacchasi nu kho agāraṃ?

When answering the question, you can use particles listed in Table 27.2. Some of these have explanation on page 497.

Table 27.2: Answering particles

Particle	description
<i>āma</i>	yes
<i>āmantā</i>	yes
<i>evaṃ</i>	yes, in that way
<i>sādhu</i>	yes, alright, well done
<i>sāhu</i>	yes, alright
<i>na ...</i>	not ...

Therefore, a suitable affirmative answer to the question “Are you going home?” is ***āma***, hence:

āma.

or with the verb repeated
āma (ahaṃ) gacchāmi.

In very formal situation, *āmantā* can be used instead. In the canon, this word is found only in the Abhidhamma. When responding with a negative answer, **na** with the verb is used:

na gacchāmi.

Asking whether something exists or not, for example “Do you have a book?” You can put it like this:

atthi nu (kho tuyhaṃ) potthakaṃ?

Use *āma* to say ‘yes’ and *natthi (na+atthi)* to say ‘no.’ The full sentence of negative answer is:

mayhaṃ potthakaṃ natthi.
or, to emphasize
natthi mayhaṃ potthakaṃ.

In general, *na* is used to negate a verb by preceding it. To negate the whole sentence, *na* can be put at the beginning. To learn more about negation see page 484.

Even though **nanu** has negative meaning, it can replace *nu* in most cases. For example, “Don’t you go to school?” is equivalent to:

gacchasi nanu pāṭhasālaṃ?

If you really go to school, the expected answer is ‘yes.’ Hence, *nu* and *nanu* can be used interchangeably. Things can go a little complicated if you add another *na* in front of the verb, like:

na gacchasi nanu pāṭhasālaṃ.

This means, a kind of, “You don’t go to school; is it true?” So, if you really go to school, the expected answer is ‘no.’

In a close question, **kacci** can be used instead of *nu* or *nanu*, but this normally appears at the beginning of a sentence, for example:

*kacci maṃ, samma jīvaka, na vañcesi?*²
“Jīvaka, my friend, don’t you deceive me?”

So, we can use this in our going-home example as follows:

kacci (nu kho) gacchasi agāraṃ?

Now *nu kho* is optional. If it sounds better, you can keep it. In the canon, you can find this quite often, for example:

*kacci nu kho ahaṃ pārājikaṃ āpattiṃ āpanno*³
“Did I violate the gravest offense?”

Apart from *āma*, other terms that can be used in affirmative response are *evaṃ*, *sādhu*, and *sāhu*. When *evaṃ* is used in response, it is more than just saying ‘yes.’ It sounds like “It is so” or “I agree with that” or “That is the case” or “What I will say is what you have said” or “I accept that as such.” And when *sādhu* or *sāhu* is used, it has a positive tone of acceptance, like “That is good” or “It is alright” or “It is well done.”

For open questioning, an explanation is expected as the response. This function is accomplished mainly by *kiṃ*, as we have seen in Chapter 15. There are some other particles that can be used in certain questions.

We can use *kathaṃ*⁴ to ask ‘how’ or ‘why’ questions. For example, “How do you go to school?” can be asked as follows:

kathaṃ tvaṃ pāṭhasālaṃ gacchasi?

We can use *kinnu* (*kiṃ+nu*) in reflective question, like you are deciding to do something. Here is an example from the canon:

*Kinnu kho ahaṃ saṅghassa veyyāvaccam kareyyaṃ?*⁵
“How should I do a service for the Sangha?”

²Dī 1.2 159 (DN 2)

³Vibh 1.67. In this sentence, past participle is used. To learn more about this, see Chapter 31.

⁴In PTSD, there is some useful information of this, see the entry.

⁵Vibh 2.380

We can use *udāhu* to ask that among options we have, which one should be selected. It is normally translated as ‘or.’ See some examples on page 489. You can use this, say, when you ask your friend “Do you go to school by bus or by train?” Here is its Pāli:

*tvam pāṭhasālam mahārathena udāhu dhūmarathena
gacchasi?*

If the question asks between a binary option, for example, “Will you go to school or not?” We use *vā* in this case:

gacchissasi vā no/na vā tvam pāṭhasālam?

Although *seyyathīdam* is not meant to be used in questions, it can mark interrogation by the context. Consider this dialogue:

A: *ahampi bahulāni kusalāni karomi.*
(I even do many good things.)

B: *seyyathīdam?*
(Such as what?)

A: *sunakhānaṃ āhāraṃ demī, te na padena paharāmi ca.*
(I give food to dogs, and I do not kick them.)

For questioning about numbers, we use *kita* and *kittaka* as we have seen in Chapter 25.

Now I come back to our protagonist *kiṃ*, sometimes used as *kiṃṣu*. Aggavaṃsa summarizes that the term can express several things as follows:⁶

(1) *Garahane* (in reproach) Much like English, or other language in this matter, questions can be treated as rebuke, for example, “*kiṃ rājā yo lokaṃ na rakkhati*” (What kind of king who do not protect the world?). An example from the canon is “*Kiṃ nu kho nāma tumhe, āvuso, maṃ vattabbaṃ maññatha?*”⁷ (Guys, do you think I should be told/blamed?).

⁶Sadd Pad 12, from *Etthetassa atthuddhāro vuccate* onwards, Smith 1928, p. 279.

⁷Vbh 2.424

(2) **Animaye (in uncertainty)** Aggavaṃsa puts this as an example, “*yaṃ kiñci rūpaṃ atitānāgatapaccuppannaṃ*”⁸ (whatever form, past, future, or present). Learn more about this in Chapter 24.

(3) **Nippayojane (in uselessness)** Here is an example from the canon, “*vakkali, kiṃ te iminā pūtikāyena diṭṭhena?*”⁹ (Vakkali, what’s the use with this rotten body you’ve seen?).

(4) **Sampaṭṭhicchane (in acceptance)** This sounds like an affirmation of a promise, for example, “*kiṃ na kāhāmi te vaco*”¹⁰ (Won’t I do after your word? [Have I ever let you down?]).

(5) **Pucchāyaṃ (in interrogation)** That is the main use of the term we have learned so far. Apart from what we have learned in Chapter 15, as an indeclinable *kiṃ* can form questions in various ways. It is often accompanied with *nu*. It can ask for ‘why?’, sometimes with *kāraṇā* (from reason), for example:

*Kiṃ nu santaramānova, kāsuṃ khaṇasi sārathi*¹¹

“Charioteer, why do you dig a hole so quickly?”

*Kiṃ nu jātiṃ na rocesi*¹² “Why don’t you like birth?”

*kiṃ nu bhūtova tiṭṭhasi*¹³

“Why do you stand frightened?”

*amma, kiṃ kāraṇā rodasi*¹⁴

“My dear lady, why do you cry?”

*Kiṃ kāraṇā amma tuvaṃ pamajjasi*¹⁵

“My dear lady, why are you negligent?”

It can be used for ‘what about?’ or ‘how about?’ or a kind of “How’s that going?,” for example, “*Kiṃcitto tuvaṃ, bhikkhu*”¹⁶

⁸Mv 1.22

⁹SKhan 1.87

¹⁰Jā 20.72

¹¹Jā 22.3

¹²Therī 7.190

¹³SSag 2.90

¹⁴Dham-a 26.415

¹⁵Dham-a 8.112

¹⁶Vbh 1.135; It can be used in compounds like this.

(How's your mind going, monk?). To ask for status of a person related to someone, you say “*esā te itthī kiṃ hoti*”¹⁷ (What/How is this woman for/of you?).

Kiṃ and *kiṃsu* can be used to ask ‘what’ in general, for example:

*Kiṃsu chetvā sukhaṃ seti, kiṃsu chetvā na socati*¹⁸
 “What to be cut, [for] one sleeps happily, what to be cut, [for] one does not grieve.”

It even can form a simple yes-no question like *nu*, for example, “*Khādasi kiṃ pivasi kiṃ*”¹⁹ (Will you eat?, will you drink?).

Apart from the various ways of asking questions described above, there are some other idiomatic uses that can denote interrogation.²⁰

Saccaṃ kira This means like “Is it true?” It is often found in the Vinaya when the Buddha asks monks whether they commit a certain offense. Here are some examples:

saccaṃ kira, bhikkhave, bhikkhū anupasampanna sa-
*haseyyaṃ kappenti*²¹

“Is it true, monks, that [some] monks sleep in the same place with a lay person?”

saccaṃ kira tvaṃ, udāyī, mātuḡāmassa dhammaṃ de-
*sesi*²²

“Is it true, Udāyī, that you teach the Dhamma to a woman?”

saccaṃ kira tvaṃ, ambho purisa, pasesaṃ adinnaṃ
*theyyasaṅkhātāṃ ādiyi*²³

“Is it true, man, that you have taken ungiven [things]

¹⁷Sadd Pad 12

¹⁸SSag 1.71

¹⁹Sadd Pad 12

²⁰Vito Perniola also has a nice summary of how questions are formed in Pāli, see Perniola 1997, pp. 388–90. In the following part, I take some points from Perniola’s ideas that I have never mentioned before.

²¹Vibh 5.49

²²Vibh 5.60

²³Dī 3.3.91 (DN 26)

of others like a thief?”

*Saccam kira tvam, nanda, sambahulānaṃ bhikkhūnaṃ
evamārocesi?*²⁴

“Is it true, Nanda, that you have spoken to many
monks in this way ...?”

Atthi nāma This can mark a question with a surprise or rebuke.
It may sound like “Is it possible?” or “Is it true?” The use of this
is quite rare, for example:

*atthi nāma, tāta sudinna, ābhidosikaṃ kummāsaṃ
paribhuñjissasi*²⁵

“Sudinna my son, will you eat stale rice?”

*atthi nāma, ānanda, theram bhikkhuṃ vihesiyamānaṃ
ajjhupekkhissatha*²⁶

“Is it possible, Ānanda, that you [all] look at a senior
monk who is being harassed without taking any ac-
tion?”

Exercise 27

Say these in Pāli.

1. Papa, why's the sky blue?
2. It is hard to understand, son.
3. Mama said it mirrors the ocean. Is that true?
4. No, don't tell anybody like that.
5. Maybe the space is blue, isn't it?
6. No, the space is dark.
7. Tell me why it is blue then.
8. The sunlight hits air molecules. By scattering of the light,
the blue color dominates other colors because of higher fre-
quency.
9. Your answer is useless. Asking mom is better.

²⁴Udā 3.22

²⁵Vibh 1.32

²⁶APa 17.166

27 *Are you going home?*

10. How about rainbow, papa, where's it from?
11. It's from treasure-pots at the horizon.
12. That's nonsense.

28 I read a book *slowly*

Introduction to Adverb

It might be late to introduce adverb by now. One reason is that Pāli has no such a word category. In English, what we call adverb is a word or phrase that does adverbial function: modifying adjectives, verbs, other adverbs, and sentences.¹ By its form, an adverbial can be an adverb phrase, prepositional phrase, or noun phrase.²

Let us see the latter two forms first. When we say “I will go **tomorrow**,” the adverbial is a noun phrase. In Pāli, the sentence is “*ahaṃ suve gamissāmi*,” where the adverbial is a particle with locative meaning. And when we say “I will go **in the morning**,” the adverbial now is a prepositional phrase. A Pāli equivalent of this is “*ahaṃ pubbaṇhe gamissāmi*,” where the adverbial is a noun in locative case.

You may realize now that why there is no adverb in Pāli. First, a large number of words that do adverbial function come in form of particles (see Appendix F for more detail). And second, we can use nouns in various cases to express the idea. What English teachers call ‘adverb of time’ and ‘adverb of place’ are basically nouns in locative case. Let us see these examples:

- *dārako sayane sayati*. (A boy sleeps on a bed)
- *macchā samudde honti*. (There are fish in the sea)
- *ravivāre pakkamissāmi*. (I will leave on Sunday)

As you can think further, other viable cases can do adverbial job as well.³ Consider these examples:

- *yojanaṃ dīgho pabbato*⁴ (a mountain one-yojana high)
- *pakatiyā abhirūpo*⁵ (a naturally beautiful [person])

¹Brown and Miller 2013, p. 13

²Eastwood 1994, §206

³See also Collins 2005, p. 124.

⁴Kacc 298

⁵Rūpa 300

- *jātiyā soḷasavasso* ([He is] sixteen by birth.)
- *tena samayena buddho bhagavā*⁶ (By that time, the Buddha ...)
- *dārakā sikkhāya pāṭhasālaṃ gacchanti.* (Children go to school for studying.)
- *gehasmā pāṭhasālaṃ gacchāmi.* (From home, I go to school.)
- *So taṃ pavissa na cirassa nāgo, dibbena me pāturahuṃ janinda*⁷ (Your Majesty, not long, that serpent entered to that [place]. [Then it] appeared before me [along] with divine [followers].)
- *Tena kho pana samayena jāṇussoṇi brāhmaṇo sabbasetena vaḷavābhirathena sāvattiyā niyyāti divādivassa.*⁸ (In that time, Brahman Jāṇussoṇi goes out of Sāvattī with all-white mare-carriage in the noon.)

As you have seen, it seems that talking about adverb in Pāli is a matter of redundancy. However, the real protagonist of this story is terms in accusative case. Much like in English that an adverb can be create by adding ‘-ly’ to an adjective, in Pāli we can make an adverb simply by putting it into (singular) accusative case.⁹ For demonstration, let us do the heading task right now.

In “I read a book slowly,” we have ‘slow’ as the adjective that has to be converted into adverb. In Pāli there are *dandha* and *manda* given in a dictionary. Those are not quite suitable here, because they have a negative meaning of ‘stupid.’ It is better to use the opposite of ‘fast,’ hence *asīgha* in this context.

Now we have the word. Changing this to accusative is easy, because this case is one of the most user-friendly. Then we get *asīghaṃ* as adverb. Now we compose the sentence as follows:

ahaṃ asīghaṃ potthakaṃ paṭhāmi.

One possible problem here is when the adverb we use looks like a modifier of other noun. In this case, *asīghaṃ* can be a modifier of *potthakaṃ*, hence ‘a slow book’ which, fortunately, sounds out of place. But if *dandha* is used instead, it may allow ‘a stupid book’ to be read. Repositioning the word can be a little help.

⁶This stock phrase is mostly found in the Vinaya.

⁷Jā 17.156

⁸Maj 1.3.288 (MN 27)

⁹Scholars call this *adverbial accusative*, e.g. Warder 2001, p. 116.

For example, in this case you can separate the two accusatives like this:

asīghaṃ ahaṃ potthakaṃ paṭhāmi.

or

ahaṃ potthakaṃ paṭhāmi asīghaṃ.

However, this still does not guarantee that the unintended meaning will not be rendered.

The adverb used in the previous example is a kind of adverb of manner. Adverbial accusatives, however, can have locative meaning as well, for example:

- *Evaṃ me sutāṃ ekaṃ samayaṃ bhagavā ...*¹⁰ (It is heard by me thus, in one occasion the Buddha ...)

- *Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvīsi.*¹¹ (In one morning the Buddha, having dressed himself, having taken bowl and robe, entered Rājagaha for alms.)

With acc. we can also express a duration of time like these examples:

- *na, bhikkhave, vassaṃ upagantvā purimaṃ vā temāsaṃ pacchimaṃ vā temāsaṃ avasitvā cārikā pakkamitabbā*¹²

(Monks, having undergone the rainy season, [before] the first three months or the last three months [ends], one should not go out for wandering.)

- *imasmīṃ vihāre imaṃ temāsaṃ vassaṃ upemi*¹³ (I [will] undergo this three months in rainy season in this temple.)

Repetition

Apart from using a word or a phrase to do adverbial function, repetition of terms can have an adverbial effect. Technically, this is called *vicchā*.¹⁴ There are three possible meanings when a

¹⁰This is a stock phrase found mostly in the Suttanta.

¹¹Mv 5.247

¹²Mv 3.185. See Chapter 31 to learn about how verbs in *tvā* work.

¹³Mv-a 3.184

¹⁴Mogg 1.54, Niru 55, see also Sadd Pad 3, from “*Vicchāvasena atthavis-esalābhe*” onwards.

word is doubled: (1) individually or every/each, (2) sequentially or gradually, and (3) repetitively or again and again. Here are some examples from Moggallāna and Niruttidīpanī:

- *rukkaṃ rukkhaṃ siṅcati* ([One] waters each tree.)
- *gāmo gāmo ramaṇīyo* (Every village is delightful.)
- *gāme gāme sataṃkumbhā* (In each village, [there are] 100 pots.)
- *gehe gehe issaro* (the leader in every house)
- *rasaṃ rasaṃ bhakkhayati* ([One] eats every tastes.)
- *kiriyaṃ kiriyaṃ ārabhate* (Every action is started.)
- *mūle mūle thūlā* ([It is] fat gradually in the base.)
- *agge agge sukhumā* ([It is] subtle gradually on the top.)
- *jeṭṭhaṃ jeṭṭhaṃ anupavesetha* ([Please] enter respectively by seniority.)
- *imesaṃ devasikaṃ māsaṃ māsaṃ dehi* (Do give to these [people] everyday each month.)
- *ime janā pathaṃ pathaṃ accenti* (These people go in each way sequentially.)
- *bhattaṃ pacati pacati* ([One] cooks food repeatedly.)
- *apuññaṃ pasavati pasavati* ([One] brings forth demerit again and again.)
- *bhutvā bhutvā nippajjanti* ([They], having eaten, [then] sleep again and again.)
- *paṭaṃ paṭaṃ karoti* ([One] makes ‘paṭa’ sound repeatedly.)

This one is from the canon:

*So kho tvaṃ, ambho purisa, divase divase tīhi tīhi sat-tisatehi haññamāno ...*¹⁵

“Man, you who is being stabbed with 300 spears everyday ...”

And here is an interesting instance where singular *atta* is used in plural meaning to stress the distribution:

*kathañhi nāma bhadantā attano attano cīvaram na sañjānissanti*¹⁶

“Why on earth venerables will not remember their own robe [individually]?”

¹⁵SMah 12.1105

¹⁶Vibh 5.367

Additionally, repetition can have emphatic effect or make the meaning indefinite. For example, *yo yo* (whoever), *yathā yathā* (in whatever way).¹⁷ Sometimes repetition simply means ‘very.’ Here are some examples:

*Seyyathāpi nāma pakkhī sakuṇo yena yeneva deti, sap-
attabhārova deti; evameva bhikkhu santuṭṭho hoti*¹⁸

“Just like wherever a bird flies, it goes only with wings. In the same way, a monk is pleased [only with a robe and alms].”

*sace kho ahaṃ yo yo paresaṃ adinnaṃ theyyasaṅkhā-
taṃ ādiyissati, tassa tassa dhanamanuppadaṣṣāmi, eva-
midam adinnādānaṃ pavaḍḍhissati.*¹⁹

“If I give out properties to that one whoever will take others’ [thing] ungiven like a thief, this taking of un-given thing will flourish.”

*yathā yathā vā panassa kāyo paṇihito hoti, tathā tathā
naṃ pajānāti*²⁰

“In whatever way the body of that [monk] was positioned, in that way [he] knows that [position].”

*Seyyathāpi, bhikkhave, daharo kumāro mando uttā-
naseyyako dhāṭiyā pamādamavāya kaṭṭhaṃ vā kaṭha-
laṃ vā mukhe āhareyya. Tameṇaṃ dhāti siḅhaṃ siḅhaṃ
manasi kareyya.*²¹

“Just like this, monks, suppose a young child, an infant, puts a piece of wood or a potsherd into his mouth by carelessness of the nursemaid. The nurse should pay attention to that [child] very fast (immediately).”

Also in Sadd Pad 3, Agavaṃsa summarizes the use of repetition as exclamation (*āmeṇḍita*).²² Here are examples given:

¹⁷Warder 2001, p. 72, 171

¹⁸Maj 2.1.11 (DN 51)

¹⁹Dī 3.3.92 (DN 26)

²⁰Dī 2.9.375 (DN 22)

²¹APa 1.7

²²Sadd Pad 3, from “*Bhayakodhādīsū uppannesu kathitāmeḍitavava-
cnavasena pana atthavisesalābhe ime payogā*” onwards.

[in fear]

coro coro (Thief, thief!)

sappo sappo (Snake, snake!)

[in anger]

vasala vasala (Outcaste!)

caṇḍāla caṇḍāla (Outcaste!)

vijjha vijjha (Stab [it]!)

pahara pahara (Beat [it]!)

[in praise]

*sādhū sādhū sārīputta*²³ (Good, good!, Sāriputta.)

*abhikkantaṃ bhante, abhikkantaṃ bhante*²⁴ (Fantastic!, Venerable.)

[in haste]

*Abhikkama gahapati, abhikkama gahapati*²⁵ (Step forward!, householder.)

gaccha gaccha (Go, go!)

lunāhi lunāhi (Reap [it]!)

[in excitement]

āgaccha āgaccha (Come, come!)

[in amazement]

aho buddho aho buddho (Oh Buddha!)

[in amusement]

aho sukhaṃ aho sukhaṃ (Oh happiness!)

aho manāpaṃ aho manāpaṃ (Oh lovely!)

[in grief]

*kahaṃ, ekaputtaka, kahaṃ, ekaputtaka*²⁶ (Where are you, [my] only son?)

[in faithfulness]

*bhavissanti vajjī, bhavissanti vajjī*²⁷ (Vajjī [lords] will flourish, Vajjī [lords] will flourish!)

²³Maj 1.4.339 (MN 32)

²⁴Dī 1.9.441 (DN 9)

²⁵SSag 10.242

²⁶Maj 2.4.353 (MN 87)

²⁷APa 6.58

Exercise 28

Say these in Pāli.

1. If everything has its previous cause, do we really have free will?
2. It depends on what you mean by 'free.'
3. I mean we can do things freely.
4. From the doer's own perspective, I think we have free will because we feel it that way individually.
5. That is what most people see the problem, I guess.
6. From the nature's perspective, on the other hand, everything depends on other things else. Free will is indeed an illusion. From Benjamin Libet's finding, our brain even knows faster than our conscious will.
7. That means I can do evil because it is not my decision really.
8. That is completely a different problem. You have to use your own illusive free will to do good things anyway.

29 *Even though* this book is difficult, it is pleasurable to read

Concessive Clauses

In this chapter we will exercise our knowledge so far to say the heading above. The main focus here is indeed on concession. Let us do it step by step.

First, what is a concessive clause, anyway? For I am not a linguist, I quote a definition of *concessive* in full:

A concessive is an adverbial clause of concession, or a preposition such as *despite*, or a discourse particle such as *though*, signalling that the speaker is conceding some point while maintaining another: *Despite the traffic jams, we reached the airport on time; John is clever – he’s not very hard-working though.*¹

What particle should we use in this sentence, then? There are some that can be used in contrasting, e.g. *ca*, *pana*, and *(a)pi* (see Appendix F). All these particles have more than one specific use. However, by rule of thumb we find that the most suitable particle in this situation is *(a)pi*. Because most of the time when we meet *(a)pi*, the sense of ‘even’ can be felt somehow. That is why I put ‘even’ in the sentence, although it looks a little redundant (‘though’ alone can get the job done).

In general use, *pi* emphasizes the meaning of the preceding term, like ‘even’ does to its immediate follower. Let us look at an example from the canon:

¹Brown and Miller 2013, p. 96

*ahampī kho, bhikkhu, na jānāmi, yathime cattāro mahābhūtā aparisesā nirujjhanti*²

“**Even** I, monk, do not know where these four great elements completely cease.”

[or]

“I, monk, **still** do not know ...”

[or]

“I, monk, **indeed** do not know ...”

[or]

“I, monk, do not know **so much as** ...”

This sentence is not yet a concession because there is no contrasting point. To make a concession, we stress one idea over another, for example:

*chinnopi rukkho punareva rūhati*³

“Even being cut, a tree grows again.”

In the above Pāli sentences, *pi* is used like an adverb. To use *pi* likewise in our task, we have to rephrase our task to “Even being difficult, the book is pleasurable to read.” This is easier than the actual heading, so we should tackle this first. For other key terms, I will use *manuñña* for ‘pleasurable,’ *kiccha* for ‘difficult,’ and *paṭhanāya* (dat.) for ‘to read.’ And I use *potthako* (m.) for ‘book.’ Here we go:

kiccho pi manuññaṃ paṭhanāya ayaṃ potthako hoti.

Note that, *manuññaṃ* is used as an adverbial accusative (see Chapter 28). Alternatively, we can also use *pana* or *ca* in this sentence instead of *pi*, hence:

kiccho pana/ca manuññaṃ paṭhanāya ayaṃ potthako hoti.

Roughly speaking, this Pāli sentence can be an equivalent to the heading, even though they use different structure. To make

²Dī 1.11.491 (DN 11)

³Dham 24.338

them agreeable in structure, we have to make our Pāli sentence complex. A typical way to do this is to use *ya-ta* structure. Thus we rephrase our heading to “Which book here is difficult, that [one] is contrastingly pleasurable to read.” And here is its Pāli equivalent:

*yo ayaṃ potthako kiccho hoti, so pi manuññaṃ
paṭhanāya.*

OR

..., so pana manuññaṃ paṭhanāya.

We can also use *api ca*⁴ (but) instead, thus:

..., api ca so manuññaṃ paṭhanāya.

Then we can put *pi* in the first clause and drop the *ya-ta* structure. So, we get this instead:

*kiccho pi ayaṃ potthako hoti, api ca manuññaṃ
paṭhanāya.*

Comparing this with this example from the canon, you may get the idea:

*Ahampi kho te, bhaṇe jīvaka, mātaraṃ na jānāmi; api
cāhaṃ te pitā; mayāsi posāpito*⁵

“My dear Jīvaka, even though I do not know your mother, but I am your father, [because you was] fed by me.

Yet another way to compose the sentence is to use *kiñcāpi* (although). This particle often works together with *atha kho* or *api ca*. Here are some examples:

*Kiñcāpi, bho gotama, brāhmaṇā nānāmagge paññapenti,
... atha kho sabbāni tāni niyyānikā*⁶

“Although, Ven. Gotama, brahmans declare various

⁴While *pi* cannot start a sentence or clause, *api* can (see page 481).

⁵Mv 8.328

⁶Dī 1.13.524 (DN 13)

paths, ... those all are leading out to the salvation.”

*Kiñcāpi bhavaṃ kassapo evamāha, atha kho evaṃ me ettha hoti*⁷

“Although the Venerable Kassapa said in that way, this is [still true] for me thus ...”

*Kiñcāpi, bhante, ayyo anattiko tena dhammena, apica dussaddhāpayā appasannā manussā*⁸

“Although, Venerable, you are not seeking for that matter, but [there are] unpleased people who do not trust [you].”

By these examples, we can revise our task as follows:

kiñcāpi ayaṃ potthako kiccho hoti, atha kho manuññaṃ paṭhanāya.

or

..., apica manuññaṃ paṭhanāya.

This final version is the closest in both meaning and structure. So, we can end this chapter happily.

Exercise 29

Say these in Pāli.

1. Venerable sir, why don't I get rich, even though I made a lot of merit?
2. Such as what, householder?
3. I donated money for building several lodgings in this temple.
4. According to the teaching, you surely will be rich in the next life, even if you don't need it.
5. But I want to be rich in this life, sir.
6. For that matter, you have to work diligently. Even so, you may not be rich as much as you want.
7. What's the use for donating wealth to the religion then?
8. You miss the point of giving completely.

⁷Dī 2.10.412 (DN 23)

⁸Vibh 3.443

30 *Going to town, I buy you a book*

Introduction to Present Participles

Pāli has nice ways for constructing a complex sentence. In Chapter 16 we have learned how to make a complex structure by correlation. That is quite an elegant way to do, from my view. In this chapter, we will learn about the present participle in Pāli. The main tool used to achieve this is verbal *kita*, namely verbs in *anta* and *māna* (also *āna*) form. In principle, you can refer to Appendix H, page 567. Here our focus is on how to use them in practice.

In English, we make a distinction between *finite* and *non-finite* verb. The former can complete sentences with information of tense, person, and number. In a simple sentence, there must be only one finite verb. That is the general idea when we think of a verb—the action that the subject does. On the other hand, non-finite verbs cannot complete sentences, and they do not provide information about tense, person, and number. In English, we have *infinitives* and *participles* as non-finite verbs. That is to say, non-finite verbs only appear as a part in sentences, mostly as a subordinate or relative clause. For example, in our heading task we have “Going to town, I buy you a book.” In this sentence, ‘buy’ is finite, whereas ‘going’ is non-finite. This can mean “I go to town to buy you a book” or “I go to town, also I buy you a book.”

When we use English grammatical terms to explain Pāli grammar, often the terms do not fit well. For example, some of several verbal *kitas* we have can be of finite kind, i.e. *ta*, *tabba*, and *anīya*. Some are loosely closer to non-finite kind, such as *anta* and *māna* in our concern here. Scholars call products of these *kita present participles*. The name sounds not suitable enough, because present participles can commonly appear in a past sen-

tence, for example, “Going to town, I bought you a book.” In Pāli it can be used in a similar way.

Here is a good news. Verbs in *anta* and *māna* form are easy to deal with. New students love these because they have only a few irregular forms. If you can figure out a present verb, say, *gacchati*, you can render the result at ease, hence *gacchanta* and *gacchamāna* (going). Only common irregular terms we should be aware of are *māna* forms of *karoti*, thus *kurumāna* (doing) and in rare case *karāna*.

Now, here is a guideline when we use present participles in Pāli.

1. Specify the subordinate verb to use by its root, or easier by the stem of its present form. Then apply *anta* or *māna* to the stem. For active structure, both forms can be used interchangeably. For passive structure, only *māna* can be used (see Chapter 32).
2. Identify the doer of that action. It can be the same as the main verb, the subject of the sentence. Or it can be an other noun. If the doer takes the subject position, apply it with nominative case agreeable to gender and number of the subject, hence *anto/antā* (m.), *antī/antīyo* (f.), *antaṃ/antāni* (nt.); *māno/mānā* (m.), *mānā/mānāyo* (f.), *mānaṃ/mānāni* (nt.). Please note on feminine forms. If the doer of the subordinate action is a noun other than the subject, apply it with the case agreeable to that noun.
3. Apply proper cases to other components related to the participle, if any. For example, if the action has an object, make it accusative as usual.
4. Compose the clause to the sentence in a proper order. Remember that it cannot finish the sentence, so the main verb with a proper ending has to be present too, if not understood.

If you are ready, here we go for our heading task in the case that the speaker is a male:

ahaṃ nagaraṃ gacchanto tuyhaṃ potthakaṃ kiṇāmi.

or

ahaṃ nagaraṃ gacchamāno ...

And if the speaker is a female, we get this in stead:

ahaṃ nagaraṃ gacchantī tuyhaṃ potthakaṃ kiṇāmi.

or

ahaṃ nagaraṃ gacchamānā ...

And here are some examples from the canon:

*Kalandagāme sapadānaṃ piṇḍāya caramāno yena sakapitu nivesanaṃ tenupasaṅkami.*¹

“Walking for alms house by house in the village of Kalanda, [Sudinna] approached his father’s house.”

*Ekā gāmantaraṃ gacchantī tisso āpattiyo āpajjati.*²
“Going to a village alone, [a bhikkhuni] gets into three offenses.”

*Tena kho pana samayena chabbaggiyā bhikkhū uccāsaddaṃ mahāsaddaṃ karontā antaraghare gacchanti.*³
“By that occasion, the six monks, making a loud noise, go to the village.”

*ekacco puggalo ...kālaṃ kurumāno akāsānaḥāyatanū-pagānaṃ devānaṃ saḥabyataṃ upapajjati.*⁴
“Some person, [after] dying, is reborn as a companion of deities in the Realm of Infinite Space.”

And here is an example that the actor of participle is not the subject of the sentence:

*Addasaṃsu kho gopālakā pasupālakā kassakā pathāvino bhagavantaṃ dūratova āgacchantaṃ.*⁵
“Cowherds, cattlemen, farmers, and travellers saw the Buddha coming from a faraway [place].”

¹Vibh 1.30

²Pari 229

³Vibh 7.588

⁴ATi 12.117

⁵Vibh 5.326

In this instance *addasaṃsu* ([They] saw) is the main verb in aorist.⁶ The object of the main verb is *bhagavantam*, the doer of *āgacchantam*. That is why they take accusative case. As a part of the subordinate clause, *dūratova* is a chunk of particles, so no declension is needed. If you ponder on this example, you can see that terms with *anta* or *māna* work really like a modifier. It is logical to translate *āgacchanta* as “one who is coming.” This blurs the distinct line between verbal and nominal status of Pāli participles. It is true to other product of verbal *kita* as well. You can read it either as a verb or a noun (adjective included), so to speak.

There is a thing to be aware of here. When you treat terms in *anta* form as a noun, you have to use its declensional paradigm, which is a little irregular. See the paradigm of *gacchanta* in Appendix B, page 399. Here is an example of this:

*Atha panāyaṃ samaṇo gacchaṃ yevāha t̥hito ahaṃ*⁷
 “This ascetic who was going but said ‘I stood’”

Let us play around with this for a while. To say “You will get a book from me who is going to town,” in Pāli we can put it like this:

*tvam mayā nagaraṃ gacchantasmā potthakaṃ
 labhissasi.*

If you ask why ablative case is used here, you need a big review of the early lessons. As the paradigm tells us, *gacchantā* or *gacchatā* can do the job as well. In this example, you may realize that in fact word order in Pāli is not entirely arbitrary. Certain placement is required so that a proper meaning can be rendered. However, you can rearrange the sentence to “*tvam potthakaṃ labhissasi mayā nagaraṃ gacchantasmā*.” Even, I think, “*tvam mayā potthakaṃ labhissasi nagaraṃ gacchantasmā*” is fine. But when you break *nagaraṃ* from *gacchantasmā*, it becomes clueless.

Here is another example, “You give money to me who is going to town.” We can render this as follows:

⁶It is worth noting that *addasā* and its variation are often placed at the beginning.

⁷Maj 2.4.348 (MN 86)

tvam mayham nagaram gacchantassa mūlam dadāsi.

Let us keep this example in mind for a while.

Now I move to another aspect of present participles. In Pāli it can be used to construct relative clauses that express a simultaneous action, like we mark a clause with ‘when’ or ‘while.’ Here is the principle. When we talk about a relative action which occurs at the same time with the main action, we can use *absolute construction* in both *genitive* form or *locative* form to mark the relative clause.⁸ For more information, see Chapter 38 to find out what all cases can do, including absolute construction. Here is a guideline of how to compose a relative clause.

1. Specify the subject and verb of the relative clause to be composed.
2. For the verb, apply *anta* or *māna* to it.
3. Apply genitive case or locative case to the subject and the verb of relative clause. Retain the case of other components of the clause, if any.
4. Adding this clause to the main sentence in a proper position.

For example, if I want to say “When I am going to town, you give me money,” I can put it in this way:

*mayham nagaram gacchantassa, tvam me mūlam
dadāsi.*

or

mayi nagaram gacchantasmim, ...

Now let us go back to the example you have just kept in mind. You can see that the structure of that sentence and this example (the first one) looks very similar. But they are not the same. In that example, as modifier the case is dative. In this example, as in relative clause the case is genitive. They just happen to look alike. To clarify a little more, in “*mayham nagaram gacchantassa, tvam me mūlam dadāsi,*” *mayham* is in gen. but *me* is dat. Although,

⁸Kacc 305, Rūpa 323, Sadd 633, Mogg 2.35. Accusative absolute can also be found, but very rarely.

in principle they can be identical, it is better to make them look different.

Here is another example to strengthen your understanding. To say “You give me money, while I am sitting in a car,” we can put it like this:

tvaṃ me mūlaṃ dadāsi, mayhaṃ rathe nisīdamānassa.
or
..., mayi rathe nisīdamāne.

For comparison, this is for “You give money to me who is sitting in a car.”

tvaṃ mayhaṃ rathe nisīdamānassa mūlaṃ dadāsi.

Here are some examples of absolute construction as relative clauses used in the canon:

*Buddhassa gacchamānassa, dussā dhāvanti pacchato*⁹
“While the Buddha is going, the clothes are blown from [his] back.”

*Yaṃ jātamaṃ taṃ saṅghamaṃjhe pucchante santamaṃ atthi’ti vattabbaṃ*¹⁰

“When [they] ask among the Sangha about which thing that arose, [if] that exists ‘*atthi*’ should be said.”

*Atha kho tassa bhikkhuno gāmakā kosambiṃ gacchantassa antarāmagge nadiṃ tarantassa sūkarikānaṃ hatthato muttā medavattī pāde laggā hoti.*¹¹

“When that monk is going from a village to Kosambī, on the way when he is crossing the river, there is a lump of fat, fallen from a pig-killer’s hand, stuck to [his] foot.”

Exercise 30

Say these in Pāli.

⁹Apadā 17.40

¹⁰Mv 1.126. For verbs in *tabba* form, see Chapter 32.

¹¹Vibh 1.160

1. Madam, what was you doing when the thief broke into your house?
2. I was sleeping upstairs when the thief came in, officer.
3. As you know now, what is lost?
4. I think, let me see, it is not obvious. When I came down in the morning, I found the front door was opened, as well as my refrigerator.
5. Maybe he is hungry or something.
6. That's ridiculous. I will not break into someone's house, when I just want something to eat.
7. Maybe someone you know. Where's your husband when the incident occurred?
8. He told me he had to work all night and he would not come home. If it is him why did he leave the door opened? It is must be a thief.
9. (Another officer) Madam, we find a man, looking like your husband, drunk, sleeping in the garage.
10. (The first officer) This [information] explains all these thing.

31 *Having gone to town, I bought you a book*

Introduction to Past Participles

If you feel that Pāli past verbs are hard to deal with, here is a good news. As verbal *kita*, verbs in *ta* form can do the same job equally (see Appendix H, page 565 for more information). They are relatively easier to render, although some irregular forms have to be remembered. And they are very handy to use, versatile like a Swiss army knife. They can be used in all kinds of structure: active, passive, causative, etc. They can also be used as a noun or modifier.¹ That is why *ta* form is extensively used in the scriptures. Scholars call these *past participles*. The name does not fit well, because it can do more than that, but we use it nonetheless. In this chapter our main focus is on active structure. For more about passive, see Chapter 32; and for causative, see Chapter 33.

In principle *ta* can be used in active structure², also in passive structure as both transitive or intransitive verb³ (see Chapter 32 for explanation). When used as intransitive verb (called impersonal passive), the verbs take neuter gender. We often find that only verbs in *ta* appear in a sentence without a main verb. This means, as Pāli teachers tell us, *ta* can finish sentences like a normal verb. No participle is supposed to do likewise in English. I summarize how to use *ta* as a guideline below:

1. Choose a verb to use by its root, or its present form. Apply *ta* to it. Be aware of its irregular form.

¹Vito Perniola has a very good summary of how past participles are used (see Perniola 1997, pp. 360–7).

²Kacc 626, Rūpa 634, Sadd 1233. In the formulas, *kita* is mentioned. The actual *paccaya* is *ta*, but *k-anubandha* is given to stress that no *vuddhi* is applied.

³Kacc 625, Rūpa 605, Sadd 1232

2. Determine the doer of the verb. Be aware of its gender and number.
3. Decline the *ta* verb corresponding to gender and number of the doer. For example, in nominative case the term's ending will be *ta/tā* (m.), *tā/tāyo* (f.), and *taṃ/ tāni* (nt.).
4. Compose all components in a proper order.

Here are some simple examples adapted from textbooks:

dānaṃ dīnno kumāro.

“A boy gave alms.”

dānaṃ dīnnā kumārā.

“Boys gave alms.”

dānaṃ dīnnā kumārī.

“A girl gave alms.”

dānaṃ dīnnaṃ.

“Alms is given.”

dānaṃ dīnnaṃ kumārena.

“Alms is given by a boy.”

dānaṃ dīnnaṃ kumārīyā.

“Alms is given by a girl.”

sayitaṃ kumārena.

“Sleeping was done by a boy.”

sayitaṃ sayanaṃ kumārena.

“A bed has been slept (on) by a boy.”

pacitaṃ sūdena.

“Cooking was done by a chef.”

pacīto odano sūdena.

“Rice has been cooked by a chef.”

anusittho so mayā

“He was taught by me”

ditthaṃ me rūpaṃ

“An image was seen by me”

In these examples, you can also see *ta* form as modifier, so you treat the sentences like those with verb ‘to be’ left out. Hence,

for example, *dānaṃ dinno kumāro (hoti)* can be translated as “A boy is one who gave alms.” In English the two ways of reading are not exactly the same, but in Pāli the sense is identical.

Now you can feel more comfortable with past tense in Pāli. To ease the use, you has to master variation of *ta* form first, see page 654 for more detail. In our vocabulary verbs in *ta* form are also given, see page 728.

Now we can do half of our heading task, “I bought you a book.” We find that verb ‘to buy’ is *kī* by root or *kīṇāti* by present form. Its *ta* form is *kīta*. Then we get this:

ahaṃ tuyhaṃ potthakaṃ kīto.

or, if the speaker is female

ahaṃ tuyhaṃ potthakaṃ kītā.

For more understanding, we have to learn instances from the canon.

*Te cittakathā bahussutā, Kome gotamasāvakā gatā*⁴
“They are brilliant speakers [and] very learned. Where did these disciples of Gotama go?”

*Amhākaṃ pana sakiṃ katāni santhatāni pañcapi chapi vassāni honti*⁵
“There are our mats that was made once, [lasted for] 5–6 years.”

Apart from *ta*, in rare occasions we find that *tāvī* and *tavantu* can also be used in past meaning, but only in active structure. Here are some examples from the canon:

*Bhikkhū bhuttāvī pavāritā nātikulāni gantvā ekacce bhuñjimsu ekacce piṇḍapātaṃ ādāya agamaṃsu.*⁶
“Having eaten and been satisfied, [then] having gone to relative families, some monks ate [again], some monks, having taken [other] food, went.”

⁴SSag 9.224. In this, *bahussuta* is used as a noun meaning literally one who has listened a lot.

⁵Vibh 4.557

⁶Vibh 5.236

*Yo hoti bhikkhu arahaṃ katāvī, Khīṇāsavo antimadehadhārī;*⁷

“Which monk made [himself] an arhant, free from mental obsessions, [just] the holder of the final body.”

*Turiyehi maṃ bhārata bhuttavantam*⁸

“Bhārata, [those women please] me, who had eaten, with musical instruments ”

Like *anta* and *māna* (see Chapter 30), in relative clauses *ta* can be used to denote past events, for example:

*Tassa taṃ āvāsaṃ gatassa evaṃ hoti*⁹

“When that [monk] went to that temple, [a thought] arises thus ...”

Past participles can appear along side with present participles. This can give us a sense of sequential events, like this example:

*Tena kho pana samayena bhagavā mahatīyā parisāya parivuto dhammaṃ desento nisinno hoti.*¹⁰

“By that occasion, there is the Buddha, surrounded by a mass of people, having sat down, preaching the Dhamma.”

By the previous example, now you have an idea how to finish our heading task. You can use *ta* in adjective clauses. So, we get this for “Having gone to town, I bought you a book” (suppose the speaker is a male).

ahaṃ nagaraṃ gato tuyhaṃ potthakaṃ kīto.

That makes sense, but it is not the best way to do if you want to show the succession of events. In Pali a more suitable thing to do the job exists.

⁷SSag 1.25

⁸Jā 17.167. Verbs in *tavantu* is extremely hard to find. When these are used, they decline irregularly like *gūṇavanta* (see page 397).

⁹Mv 7.323

¹⁰Vibh 1.24

Introduction to Absolutives

Here I will not explain, in grammatical terms, what ‘absolute’ means, because it is likely to make things more confusing. I just use this as most scholars do to call verbal *kita* in form of *tvā*, *tvāna*, and *tuna* (*tūna*).¹¹ I will more often call these verbs in *tvā* form, because this form is mostly seen. This verb form works like participles but with a different implication. So, sometimes I call it roughly a participle too. Fortunately for students, this verb form stays intact when used like indeclinables, but you have to remember some irregular forms of it anyway (see page 654, and *tvā* forms are also given in our vocabulary, see page 728).

The main use of this is to mark a prior action, or sometimes a simultaneous action, and a successive action, of the main verb. This give us a sense of sequence. By using this, we will know what happens successively. For more information, see Appendix H, page 566. Let us see a real example:

*Atha kho bhagavā kumbhakārāvesanaṃ pavisitvā
ekamantaṃ tiṇasanthārakaṃ paññāpetvā nisīdi
pallaṅkaṃ ābhujitvā ujjuṃ kāyaṃ paṇidhāya
parimukhaṃ satiṃ upaṭṭhapetvā.*¹²

“Then the Blessed One, having entered the potter’s workshop, having spread a mat of grass on one side, sat down, crossing the legs, keeping the body straight, keeping the mindfulness alert.”

In the example above, the main aorist verb is *nisīdi* (sat down). Other *tvā* verbs give us a series of pictures like a scene in a movie. We see an irregular form here, *paṇidhāya*.¹³ Let us see another good example:

*Atha kho sā parisā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejītā sampahaṃsitā uṭṭhāyāsanaṃ
bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.*¹⁴

¹¹See Collins 2005, p. 114 for some explanation. A.K.Warder calls this *gerund* (Warder 2001, p. 48). That makes us a little more confused.

¹²Maj 3.4.342 (MN 140)

¹³Its present verb is *paṇidahati*. And its normal absolute form, *paṇidavitvā*, can also be used.

¹⁴Vibh 1.24

“That mass of people, having been explained, encouraged, instigated, and delighted by the religious speech of the Buddha; having risen from the seat, bowed down to the Buddha, circumambulated him, then went away.”

In this example, you can see that how *ta* and *tvā* work together. The subject of the sentence is *parisā*, and the main verb in aorist is *pakkāmi*. So, the main idea of this sentence is just “people went away.” Between the subject and verb, there are clauses of participles, both in *ta* (*sandassitā ...sampahaṃsitā*) and *tvā* (*uṭṭhāya*¹⁵ ...*katvā*). In *ta* group, they are used in passive voice, marked by instrumental case of *bhagavatā* (see Chapter 32 for why ins. has a thing to do with passive voice).

The key different between *ta* and *tvā* clause is the latter gives us a sense of order. We can see actions run successively in *tvā* clauses. On the other hand, in *ta* clauses each verb shows a different aspect of the same thing. All those qualities can happen at the same time, or regardless of order, in the past. Another difference to keep in mind is that *tvā* cannot end sentences, like *ta*.

Now for our heading task, “Having gone to town, I bought you a book,” we can use *tvā* to show the sequence of event as follows:

ahaṃ nagaraṃ gantvā tuyhaṃ potthakaṃ kiṇi.

This means I bought the book after I went to town. Verbs in *tvā* form are by no means limited to past actions. They can be used with present tense as well. For example, in “Going to town, I buy you a book,” we can put it likewise:

ahaṃ nagaraṃ gantvā tuyhaṃ potthakaṃ kiṇāmi.

This has a better sense than using present participles, like “*ahaṃ nagaraṃ gacchanto(tā) tuyhaṃ potthakaṃ kiṇāmi.*” Because using present participles can mean that I buy the book on the way of going, not at the town.

Verbs in *tvā* form can even be used in future events. So, you can say “Going to town, I will buy you a book” as follows:

¹⁵This is an absolutive form of *uṭṭhāpeti* (*uṭṭhāyāsanā* = *uṭṭhāya* + *āsanā* [having risen from the seat]). A more straight form of this is *uṭṭhāpetvā*.

ahaṃ nagaraṃ gantvā tuyhaṃ potthakaṃ kiṇissāmi.
or, comparing to
ahaṃ nagaraṃ gacchanto(tā) tuyhaṃ potthakaṃ
kiṇissāmi.

Exercise 31

Say these in Pāli. Aorist verbs are not allowed to use.

1. What's wrong with your car, customer sir?
2. While I was coming here, the engine stopped several times.
3. Having driven recently, did you have any accident or any unusual use?
4. Not a serious one, having gone to a mountain, I drove it over some streams.
5. It is not suitable for your car in such a situation. Your car needs an overhaul checking.
6. That will cost me a lot. Why don't you just make it run normally. It's obviously about the engine, isn't it?
7. In that case, sir, I will raise the engine out of your car, clean it up inside and outside, put it back, and make it run.
8. That means I have to pay you a lot anyway.
9. It is our service, customer sir.

32 A book *is read* by me

Introduction to Passive Voice

In this chapter we will extend our understanding to passive structure in Pāli. The topic is quite complicated but really important. So, tighten your seatbelt and drive through carefully. Simply put, ‘passive voice’ is a kind of inverted version of normal way of saying. Basically, when we say things in English we form a structure like subject-verb-object (SVO). This is called active structure: someone does something to an object. For example, “I kick a ball” means I apply some force with my foot to an elastic round-shaped object. Technically we call ‘I’ in this sentence agent, and ‘ball’ patient (see Chapter 38 for some more information). We can revert this to “A ball is kicked by me” meaning the ball receives a kick applying by me. Now patient turns to be (grammatical) subject of the sentence. That is quite easy. But, in Pāli it is more complicated than that.

To understand the crux of this, let us make clear some basic things first. Generally, we divide verbs into transitive (those that need object, e.g. “I eat food” and the kicking example above) and intransitive (those that do not need object, e.g. “I sleep”). It is so in Pāli. When we talk about object, it is obvious that we are talking about transitive verbs. And passive structure in English has things to do only with transitive verbs and their object. Unfortunately, in Pāli it is not quite so. We can even make a passive sentence from intransitive verbs. That is amazing (or you might think it is terrible). So, please prepare your mind for this weird thing.

Before you can understand passive voice in Pāli, you have to tackle ‘middle’ voice first. If you are not a learner of Greek, you are likely to be baffled by this. Although the use of middle voice in Pāli was out of fashion long time ago, even before the first Pāli prose was composed, it left remnants in the system. That is why we have to learn it, but in a less rigorous manner. That is the

very reason we touch on this matter in later part of our lessons. In practice, speaking Pāli in daily basis, if there is such thing, does not require any use of middle voice. But for a scholastic purpose, we can find its uses in grammar textbooks, and so do we in our lessons after you know how to use it.

Then, what is middle voice? Let us go step by step. First, what is ‘voice’ after all? Simply put, it can be defined in this way: “[T]he question of whether the subject performs or receives the verb’s action is called *voice*.”¹ That is straightforward on practical level. On conceptual level, voice has things to do with perspectives from which a situation is presented.² That is to say, in active structure like “I kick a ball,” the focus of the event is on the action of agent ‘I.’ On the other hand, in passive structure like “A ball is kicked (by me),” the focus is now moved to patient ‘ball’ which is received the action. The doer of the action in latter case is optional. Without that information provided, the sentence is still valid in form. Still, the agent is implied but not informed. Middle voice goes between these two perspectives.

In some situations, agent and patient can be the same person, for example “I get myself delighted by reading books.” Although the meaning does not go far from “I am delighted by reading books” (passive) or “Reading books delights me” (active), the implication of these sentences are quite different. Grammatically, we can call the structure of “I get myself delighted by reading books” a kind of middle voice, because the subject is performing the action on itself.³ A more unusual example is “A ball gets itself kicked.” The only focus in this sentence is on the patient, and the agent is completely absent or put aside.⁴ You can even say this, not before your English teachers, “The ball is kicking perfectly.” This does not mean the ball is kicking itself, but it is being kicked well regardless of what or who the kicker is. That is typical middle voice in English. Here are some other examples given by a reliable source:⁵

¹Fairbairn 2011, p. 105

²Brown and Miller 2013, p. 466

³Fairbairn 2011, p. 114. See also a discussion on middle voice in Pinker 2007, pp. 105–6.

⁴It is explained that the subject in middle structure is neither patient nor agent but the ‘participant’ that controls the situation (Brown and Miller 2013, pp. 466–7).

⁵p. 466

“This sweater washes well.”

(It means the sweater is normally in clean condition.)

“One bomb didn’t guide and crashed” (Army commu-
niquè)

(This means the bomb itself is to be blamed for not
being guided.)

“The course is jumping well” (TV presenter)

(This perhaps means “The racers in the course are
performing well.”)

Now we come to Pāli. If you explore conjugation tables depicted in Appendix C, you can see that each tense and mood in Pāli verb classes has two *padas*: *parassapada* and *attanopada*. Scholars translate this *pada* as ‘voice.’ Hence, they are ‘active’ voice and ‘middle’ voice respectively. Literally, *parassapada* means ‘term for other.’ It denotes that verbs in this form are the actions done to others. And *attanopada* means ‘term for oneself’—the actions done to one’s own self.⁶ That fits to our definition of middle voice above. By principle, this means you should use *parassapada* forms in active structure, and *attanopada* forms in passive and middle structure, even though evidence from the scriptures tells you otherwise. Here is an example of middle voice in use:⁷

*kacci, samma sārathi, kumāro uyyānabhūmiyā abhi-
ramittha*⁸

“Mr. driver, did the prince enjoy himself in the gar-
den?”

As you might notice, I carefully use ‘voice’ here because it may cause a confusion. Voice in English and Pāli may share some aspects, but they are not exactly the same thing, once you follow the scholars’ definition. Voice in Pāli denotes certain verb forms. It has only two kinds, active and middle voice as described

⁶It is also worth reading Warder on ‘middle’ conjugation (Warder 2001, pp. 314–6). Form a study of the use of these reflexive forms in the Collection of Long Discourses (Dīghanikāya), he concludes that “the shade of meaning they carry is simply a poetic, dramatic or elevated one, adding emphasis or dignity” (p. 316).

⁷This is suggested by Vito Perniola. It is also worth reading his explanation on middle voice. See Perniola 1997, pp. 339–41.

⁸Dī 2.1.45 (DN 14). The verb *abhiramittha* is in perfect tense, middle voice.

above. But when we talk about structure of sentences, it can be active, causative, or passive structure and so on (more about these later). Some teachers mix these notions up causing a lot of headache in students. In Chapter 37 I call what I use ‘structure’ here ‘*stance*’ to differentiate it from ‘voice.’ However, when I talk generally about voice, the English notion of voice may be applied. Sometimes, I cause myself a headache too.

That is all you need to know about middle voice in Pāli. In fact, that is the only information we have on this obsolete verb form. For some more information, see Chapter 36. I summarize practical rules on using voice in Pāli as follows:

1. Use active voice most of the time in all structures.
2. Use middle voice in a classroom or other learning context, and in poetic works (if necessary).
3. Use verbal *kitas* instead in passive structure, if possible. For past tense, for example, it is recommended to use verbs in *ta* form. For imp. and opt., if the meaning is applicable, using *tabba* and *anīya* form is easier.
4. When reading texts, you have to recognize both active and middle voice. So, do not just throw middle voice away. That is the main reason we learn all of these.

The next thing you need to know is what I call structure or stance. In Pāli we call it *vācaka*. There are five types of structure: (1) active structure, (2) causative structure, (3) passive structure, (4) impersonal passive structure, and (5) causal passive structure (for more information see Chapter 37). In this chapter we try to tackle two of them: passive and impersonal passive structure. We have done already a lot on active structure, and we will learn both causative and casual passive structure in Chapter 33.

Unlike English, which you can easily use ‘be’ or ‘get’ plus a verb in past participle to form a passive sentence, in Pāli it is a little more complicated. I summarize a guideline on composing a passive sentence as follows:

1. Choose a verb to use, be aware of its root and possible variation. Roots are listed in Appendix K. For common verbs, you can see in the vocabulary (page 728 onwards). From present forms, you can determine the root or stem by reversed processing.

2. Apply *ya* (*paccaya*) to the verb stem. Sometimes *i* or *ī* is also added before that. This is the (real) marker of passive voice. To learn how *ya* works, see page 294.
3. Apply a *vibhatti* of *attanopada* after that, corresponding to the intended tense or mood, as well as person and number of the subject (*parassapada* can be optionally used).
4. Apply nominative case to patient, the receiver of the action. This is the subject.
5. Apply instrumental case to agent, the doer of the action (if any). This is equivalent to ‘by ...’ phrase in English.⁹
6. Compose all components in a proper order.

For example, *gacchati* ([One] goes) comes from root *gamu*, but the stem we normally use is *gacch*. To make this passive, we get *gacch* + *ī* + *ya*, hence *gacchīya*.¹⁰ Then we finish this with *attanopada* ending (see Appendix C). Theoretically, here are examples of passive voice in some variety. Please note carefully on subject-verb agreement.

maggo tena/tāya gacchīyate

“A path is gone by him/her.”

maggā tehi/tāhi gacchīyante

“Paths are gone by them.”

tvaṃ janena gacchīyase

“You are gone [to] by a person.”

tumhe janehi gacchīyavhe

“You [all] are gone [to] by people.”

ahaṃ janena gacchīye

“I am gone [to] by a person.”

mayāṃ janena gacchīyāmhe

“We are gone [to] by a person.”

⁹Occasionally, we can find that genitive case can be used in this position.

¹⁰As far as I know, there is no explicit rule whatsoever when *ī* or *i* should be added. Textbooks just say sometimes it is so (Kacc 442, Rūpa 448, Sadd 922, Mogg 6.37). You have to observe these for a while, then you will get a knack. Practically, if there is no typical form to follow, just use whatever sounds best to you.

maggo maṃ janena gacchīyate
“A path is gone by a person to me.”

maggā maṃ janena gacchīyante
“Paths are gone by a person to me.”

Let us do our heading task together. Here is how to say “A book is read by me” step by step:

1. We find *paṭhati* that means ‘to read.’ The root of this is *paṭha*.
2. Adding *ya* to it, we get *paṭhaya*.¹¹
3. For present tense, 3rd person, singular, we apply *te* to this, hence *paṭhayate*.
4. Applying nominative case to ‘book,’ we get *poṭṭhako* (m.).
5. Applying instrumental case to ‘me,’ we get *mayā* or *me*.

Finally, we get this sentence:

poṭṭhako mayā/me paṭhayate.
or, alternatively
poṭṭhako mayā/me paṭhayati.

The only difficulty of forming a passive verb is when *ya* is applied, several unexpected things can happen, as you can see on page 294 onwards. That makes the outcome of *ya* not easily recognized sometimes. And unfortunately, you hardly find verbs with *ya* in a normal dictionary. And worst, verbs having *ya* near the end are not necessary to be passive. Some are of verb group 3 (*diva*)¹² which have *ya* as their group *paccaya* (see page 287), e.g. *ghāyati* ([One] smells).¹³ And some verbs are created from nouns with a help of *āya* (see page 290), e.g. *niddāyati* ([One] sleeps). Your only viable treatment is to remember peculiar passive forms as many as possible.

¹¹Although *paṭhīya* may sound a little better, let us follow a straight way of doing.

¹²About verb groups, see Chapter 37.

¹³With shared *ya* forms, it becomes difficult to tell active from passive structure of this verb group. See Warder 2001, p. 63.

Let us go into this for a while for better understanding. When I say “I give a book to you,” I put it like this:

ahaṃ te/tuyhaṃ potthakaṃ dadāmi.

Changing this to passive sentence, we get “A book is given to you by me.” The passive form of *dā* is *dīyati*.¹⁴ Then we get this:

mayā te potthako dīyati.

Some teachers might protest me why I do not use *dīyate*. The reason I want to emphasize is that *dīyati* has more uses in the canon. The only instance I find *dīyate* in use is “*Bhojanaṃ dīyate niccaṃ*”¹⁵ (Food is given constantly). That is in a verse.

Let us try a little more challenging one. Suppose, we are in an ancient society and you owe me as a slave. Then you give me to a king. I describe the event as “I am given to a king by you.” The Pāli equivalent of this will be:

ahaṃ tayā rañño dīyāmi.

or with middle voice

ahaṃ tayā rañño dīye.

Using *te* instead of *tayā* in this sentence may cause an ambiguity, for it can be read as “I am given to you (and) to king.” A thing to remember here is you have to maintain the agreement between subject and verb.

Another verb that is often found in the texts is ‘to say,’ *vadati*¹⁶ and its passive *vuccati*.¹⁷ When I say “I call this thing ‘a book’,” I put it as:

ahaṃ imaṃ vatthuaṃ ‘potthako’ti vadāmi.

And “This thing is called ‘a book’ ” can be said as this:

idaṃ vatthuaṃ ‘potthako’ti vuccati.

¹⁴Kacc 502, Rūpa 493, Sadd 1014, Mogg 5.137

¹⁵Pet 2.306

¹⁶This term comes from *vada*, but *vuccati* is from *vaca* of the same meaning. There is no use of present form of *vaca*, see PTSD in ‘vatti.’

¹⁷Kacc 487, Rūpa 478, Sadd 978

We will find similar uses of this in the texts, particularly when terms are defined. Here is an example from the Vinaya.

*Ogūṇṭhitasāso nāma sasīsam pāruṭo vuccati.*¹⁸

“[What is] called *ogūṇṭhitasāsa* is said [to be one who was] veiled over the head.”

We can find *vuccate* mostly in verses, for example:

*Sabbe bhogā vinassanti, rañño taṃ vuccate aghaṃ.*¹⁹

“All possessions perish. That is said to be a king’s pain.”

Now you can see that why middle voice is not necessary for creating passive sentences. The key factor of passive verb forms is in fact *ya* regardless of whatever voice we use. From now on, if I say *passive verb form*, it means a verb with *ya* applied, ending with either active or middle voice *vibhatti*. So, for *active verb form* I just means a verb without *ya* regardless of its voice.

Now we move to a bizarre aspect of passive verb form. In English, we do not use intransitive verbs in passive voice. Have you ever tried this? Changing “I stand” into a passive sentence will dumbfound you. At best, you get this “It is stood by me.” That sounds weird nevertheless. In Pāli, however, it is natural to do so, even it is less common in use. We call this structure *impersonal passive*²⁰, because it shows only the state of being, not showing that someone is doing something. Technically, we call this *bhāvavācaka*. When we say “I stand” actively, we use this:

ahaṃ tiṭṭhāmi.

And when it is converted to passive form, we get this:

mayā ṭhīyate.

or

mayā ṭhīyati.

¹⁸Vibh 7.644

¹⁹Jā 16.335

²⁰See e.g. Collins 2005, p. 146; Warder 2001, p. 42.

Because there is no subject for the verb to agree with, we use 3rd person singular in this structure. This sentence is a little difficult to translate literally into English. My method is we change the verb to its verbal noun form (-ing) and compose it into a passive structure. Hence, we get “Standing is done by me.”²¹ That is the closest way, because ‘standing’ expresses a state of being exactly what we call *bhāva* in Pāli.²² In practice, however, you can translate it simply as “I (by myself) stand,” but this does not reflect the original structure of the language.

Using *Kita* in Passive Voice

If only present tense is what you say, things will go without any problem. In real life you have to say many things in various tenses and moods. In principle is quite simple when you construct a passive sentence: just add *ya* before verbal *vibhatti* is applied. In practice, however, it is not that easy or preferable to do with other tenses and moods. So, passive verb forms in other verb classes than present tense are rarely found. Here are some examples from my searching:

*amhākaṃ āvāse uposatho karīyatu*²³

“The Vinaya recital must be done in our temple.”

*kattha vā ajjuposatho karīyissati*²⁴

“Where will the Vinaya recital be held today?”

*yo byāpādo so pahīyissati*²⁵

“Which malevolence [exists], that will be destroyed.”

Ākāse pupphachadanam, dhārayissati sabbadā.²⁶

“A roof of flower will be held all the time in the air.”

*Tasmim̐ kho, brāhmaṇa, yaññe neva gāvo haññimsu*²⁷

“In that sacrifice, brahman, oxen were not killed.”

²¹It is far better than “It is stood by me.”

²²In Sadd Pad 1, Aggavaṃsa explains that *ṭhīyate* means the same as *ṭhānaṃ* (*Yathā ca ṭhānaṃ ṭhīti ...*).

²³Mv 2.142

²⁴Mv 2.141

²⁵Maj 2.2.120 (MN 62)

²⁶Apadā 1.633

²⁷Dī 1.5.345 (DN 5)

In imperative mood and future tense, we can get the job done without a great difficulty, because these verb forms use the model of present tense. I have no idea what passive optative will look like. In past tense, as shown in the last one, the verb used also mimics the present model. I am not sure what to do with other verbs if I use them in past tense.²⁸ To soothe this difficulty, verbal *kita* comes into play. In the meaning of requests, invitation, permission, or advices, verbs in *tabba* and *anīya* form can be used.²⁹ That can be a good alternative to imp. and opt. mood. There are other some *paccayas* can do this job as well. For more information, see page 559. Here are examples given by textbooks:

sayītabbaṃ tayā.

“Sleeping should be done by you.”

kattabbaṃ kammaṃ tayā.

“Work should be done by you.”

karaṇīyaṃ kiccaṃ tayā.

“Duty should be done by you.”

bhottabbaṃ/bhojanīyaṃ bhojanaṃ tayā.

“Food may be eaten by you.”

bhottabbo odano tayā.

“Boiled rice may be eaten by you.”

bhottabbo odano amhehi.

“Boiled rice may be eaten by us.”

= “Let’s eat boiled rice.”

*ajjhayitabbaṃ/ajjhayanīyaṃ ajjheyyaṃ tayā.*³⁰

“A thing to study should be learned by you.”

upasampādetabbaṃ tayā.

“Ordination should be given by you.”

= “May you ordain me, please.”

²⁸Sometimes the line between active and passive verbs in past tense is unclear. See Warder 2001, pp. 155-6.

²⁹Kacc 635, Rūpa 559, Sadd 1244. Scholars call this *future passive participle* (p. 104; Collins 2005, p. 110).

³⁰The terms are from *adhi + i* (to go over = to learn by heart). It is rare to be found in main verb form. It is often found as *ajjhayana* [*adhi + i + yu*] (learning).

In addition, *tabba* and *anīya* can also imply inevitability or obligation³¹, for example:

kattabbaṃ me tayā gehaṃ.

“A house has to be built by you for me.”

dātabbaṃ me tayā sataṃ iṇaṃ.

“Debt of 100 has to be paid to me by you.”

dhāritabbaṃ me tayā sahaṣṣaṃ iṇaṃ.

“Debt of 1,000 is obligatorily held by you for me.”

As you may see, these verbal *kitas* do not really behave like verbs. They look more like adjective because their ending agrees with the subject in the same way as adjectives do. In fact, product of *tabba* and *anīya* can be used as a noun or adjective, for example, *pānīyaṃ* (thing should be drunk = water), *kaṛaṇīyaṃ/kattabbaṃ* (thing should be done = duty). When you see these in a sentence with a normal verb, it is likely to be a noun or adjective. Even the verb is absent, like we normally leave out *hoti* or *bhavati*, they can still be seen as such (see below). Some teachers say these can work like a kind of verb. This is reasonable too, because they also has modal meaning apart from their lexical meaning. That is to say, sentences composed with these *kitas* are complete by themselves. They can stand alone without any *ākhaṇḍā* (verb).³²

Verbs in *tabba* form can be found accompanied with *maññāti* (to deem, to think). See these examples for the idea:³³

Appeva nāma appasaddaṃ parisāṃ veditvā

*upasaṅkamatibbaṃ maññeyya*³⁴

“Having seen the silent assembly, [he] might think [it is worth] coming [here].”

*tathāgate arahante sammāsambuddhe āsādetabbaṃ maññasi*³⁵

“[You] think [that] insulting the Buddha, the Fully Enlightened One, might be done.”

³¹Kacc 636, Rūpa 659, Sadd 1245. See also *ṇī* on page 556.

³²Warder notices that *tabba* is more used as sentence verb, whereas *anīya* is more as adjective (Warder 2001, p. 104).

³³Thanks to Perniola (Perniola 1997, p. 371) for pointing these out.

³⁴Dī 1.9.409 (DN 9)

³⁵Dī 3.1.28 (DN 24)

*upagatānaṃ piṇḍakaṃ dātabbaṃ maññeyyāsi*³⁶
“[You] should think [that] giving food to whom coming should be done.”

Let us do some example for more understanding. To say “This book should be read by you,” you can go like this:

ayaṃ potthako paṭhatabbo/paṭhanāyo tayā.

or, used as nt.

idaṃ potthakaṃ paṭhatabbaṃ/paṭhanāyaṃ tayā.

If you add *hoti* to this sentence, hence “*idaṃ potthakaṃ paṭhatabbaṃ/paṭhanāyaṃ tayā hoti.*” It is logical to translate the sentence as “This book is advisable to read by you.” Even *hoti* is left out, it can be read as such. Now let us see some examples from the scriptures:

Evañca pana, bhikkhave, pavāretabbaṃ.

*Byattena bhikkhunā paṭibalena saṅgho nāpetabbo*³⁷

“As such, monks, the Invitation should be done. The Sangha should be made know by a learned monk ...”

*Nanu nāma sannipatītehi dhammo bhāsitabbo*³⁸

“The teaching should be preached by those assembled, shouldn’t it?”

*Asantiyā āpattiyā tuṅhī bhavitabbaṃ.*³⁹

“Being in silence should be done by [one] who has no offense.”

*Parimaṇḍalaṃ nivāsessāmī’ti sikkhā karaṇīyā.*⁴⁰

“‘I will dress myself properly,’ thus a discipline should be done.”

*Gamanāyo samparāyo, mantāyaṃ boddhabbaṃ,
kattabbaṃ kusalaṃ, caritabbaṃ brahmacariyaṃ,
natthi jātaṣsa amaraṇaṃ.*⁴¹

³⁶Maj 2.1.68 (MN 56)

³⁷Mv 4.209

³⁸Mv 2.132

³⁹mv 2.134

⁴⁰Vibh 7.576

⁴¹Dī 2.6.323 (DN 19)

“The next world is to be gone; knowing should be done by wisdom; wholesomeness should be done; religious life should be practiced; there is no deathlessness of the already-born.”

Apart from these, you can find many more, because these verb forms are quite easy to use and expressive. For those who have not yet caught on how to use these by examples illustrated. I conclude this with a simple guideline as follows:

1. Determine the verb to use whether it is transitive or intransitive.
2. If a transitive verb is used, apply the patient of the verb with nom. corresponding to its gender and number. This is the subject. For intransitive verbs, there is none.
3. Apply *tabba* or *anīya*, or others with the same function if you like, to the verb. There are not many irregular forms of these to remember, fortunately (see page 654). Then apply it with an ending agreeable to the subject of the previous item in the same manner as you do with a regular adjective. If there is no subject because an intransitive verb is used, make it nt. sg., hence *-tabbaṃ* or *-anīyaṃ*.
4. If the agent of the action is present, apply it with ins.
5. Put all these together in a proper order.

How about passive past tense, then? This is a good new. Using aorist or other past verbs is headachy enough by itself. Putting past verbs into passive form can be a challenging task, even to Pāli experts. In this situation, we can use verbs in *ta* form.⁴² This verbal *kita* is more versatile than *tabba* and *anīya* because it can be used in both active and passive structure. You have learned to use active *ta* in Chapter 31. Now we will focus only on passive side of it. Let us see examples given by textbooks first:

sayitaṃ tayā.
 “Sleeping was done by you.”
sayitaṃ sayanaṃ tayā.

⁴²Kacc 625, Rūpa 605, Sadd 1232

“A bed has been slept by you.”
pacīto odano tayā.
“Rice has been cooked by you.”

In Pāli there is no (longer a) distinction between past and perfect tense, so you have to decide what is suitable to the context. Like *tabba* and *anīya* mentioned above, we can interpret *ta* as a noun, adjective, or verb, and the same guideline can be applied here. You can suppose there is *hoti* in “sayitaṃ tayā” and read it as “There was a sleep done by you.” And you can read “pacīto odano tayā” as “There is boiled rice done by you.” You know now why verbs in *ta* form are called *past participle*. To find an instance with *ta* in the texts is extremely easy, because it is used extensively. Here are what I take from the very first part of the canon:

Taṃ kho pana bhavaṃtaṃ gotamaṃ evaṃ kalyāṇo kī-
*tisaddo **abbhuggato***⁴³

“A charming reputation has been spread that Venerable Gotama ...”

Ye te, brāhmaṇa, rūparasā saddarasā gandharasā rasarasā
*phoṭṭhabbarasā te tathāgatassa **pahīnā***⁴⁴

“Brahman, which tastes in sight, tastes in sound, tastes in smell, tastes in flavor, tastes in contact, those are destroyed by the Tathāgata”⁴⁵

We can also find *ta* forms frequently in compounds, for example just after the last example above, *ucchinnaṃ mūlā* (having root destroyed). Another ubiquitous phrase with *ta* found throughout the texts is “*evaṃ me suttaṃ*” (Thus it was heard by me; Hearing was done by me in this way). As you now realize, verbs in *ta* is very important. Without knowing this, you barely understand what is said in the texts. The only difficulty is when *ta* is applied, a variety of outcome can be produced. You have to master it first (see page 654 onwards; and in our vocabulary verbs in *ta* form are also listed, see page 728).

⁴³Vibh 0.1

⁴⁴Vibh 0.3

⁴⁵In this instance, *tathāgatassa* is use as instrumental.

Another *paccaya* that have a passive sense is *kha*.⁴⁶ This can be used like the aforementioned. Its forms look more like adjectives or nouns than others. Here are some given examples:⁴⁷

kiñcissayo tayā.

“Some sleep is done by you.”

īsassayo tayā.

“Little sleep is done by you.”

dussayo tayā.

“Difficult sleep is done by you.”

sussayo tayā.

“Easy sleep is done by you.”

Yet another *paccaya* able to use in passive structure is *māna*, but in a limited way. As we have seen in Chapter 30, together with *anta*, *māna* can help us create subordinate clauses or adjective phrases like present participles in English. The only function that *māna* outdoes *anta* is it can be used in passive structure as well. You can use *māna* only in relative clauses or as a modifier. Here are some examples from the canon:

*kariyamāne aruṇaṃ utthahati*⁴⁸

“While [the robe] is being made, the dawn breaks.”

*kiṃ me kariyamānaṃ dīgharattaṃ ahitāya dukkhāya
assa*⁴⁹

“What is being done by me is for non-benefit, for suffering for a long time?”

*Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni
na ceva sutte osaranti*⁵⁰

“Being compared with the Sutta, being checked with the Vinaya, if those [teachings] do not comply ...”

As you have seen, to make *māna* verbs passive *ya* has to be applied, unlike *tabba*, *anīya*, and *ta* which are inherently passive.

⁴⁶Kacc 625, Rūpa 605, Sadd 1232. See page 562 for more information.

⁴⁷I have not found any use of these in the canon.

⁴⁸Pari 412

⁴⁹Dī 3.3.84 (DN 26)

⁵⁰Dī 2.3.188 (DN 16)

To see a clearer picture, let us say this sentence: “There is a book being read by me.”

potthako mayā pathayamāno hoti.

Then you see that if we leave out *hoti* as we often do, it looks like *pathayamāno* ends the sentence. You can see it in this way, even Pāli teachers generally say *māna* cannot make a sentence. So, it is better to treat it like an adjective in this structure.

And let us try this with a relative clause using absolute construction: “When this book is being read, I am studying it at school.”

*[yassa] imassa potthakassa paḍḍhayamānassa, ahaṃ
pāṭhasālāya taṃ sikkhāmi.*

Another verb form that can be used in passive structure is *tvā*. This marks the succession of events (see Chapter 31). Here is an example from the canon:

*Saṅghassa khādanāye bhājīyamāne sabbesaṃ paṭivisā
āharitvā upanikkhittā hontī.*⁵¹

“When sweetmeats were being distributed to monks, the portions of all, having been brought, were kept [by each monk].”

Exercise 32

Say these in Pāli.

1. In a previous life of the Buddha as Vessantara, his son and daughter are given to other and punished. Is that unethical to do so?
2. The vision of the Buddha cannot be known by us. It is explained that enlightenment is more important than one’s belongings, including children and wife.
3. By that time, he was not enlightened yet. How did he know that? It might be a kind of superstitious belief. If everything known by him was true at that time, the later life would not be needed.

⁵¹Vibh 1.147

4. By the religion's point of view, thinking in that way is not permissible. Otherwise, the foundation of the religion would be undermined.
5. If that happens today, it will be immoral because children and wife do not belong to a man. They cannot be given away just for the man's benefit.
6. The present days and the former days have different norms. It might not be seen as wrong at that time.
7. Is natural moral principle timeless or not? Or is there an exception for a particular person?
8. The decision of the Buddha should not be judged.
9. You are arguing in circle.
10. You must believe in order to understand.⁵²
11. I think Buddhism is a reasonable religion.

⁵²This sentence comes from Paul Ricoeur in *The Conflict of Interpretations* (Northwestern University Press, 1974, <https://books.google.com/books?id=0QuXVWzxoLIC>). His idea goes like this: "to understand the text, it is necessary to believe in what the text announces to me; but what the text announces to me is given nowhere but in the text. This is why it is necessary to understand the text in order to believe." (p. 390). You can see a circle here. Technically, we call this *hermeneutic circle*. You have to start somewhere, pre-understanding or pre-belief, and let the circle run to gain better understanding and belief. That is hermeneutics in a nutshell.

33 I *have you give me a book*

Introduction to Causatives

Now we will learn a little complicated form of verbs. It is used when someone makes another one do something. We call this kind of structure *causative*. For better understanding, you are supposed to master Chapter 32 before coming to this. In English we construct the causative by using certain verbs to mark this condition plus a target verb in infinitive form (with or without ‘to’ depending on the main verb). Here are some common uses in English:

- A teacher **has** a student read a book.
- A teacher **makes** a student read a book.
- A teacher **gets** a student **to** read a book.
- A teacher **causes** a student **to** read a book.

Even all these sentences have slightly different implication, they go in the same pattern. It is quite easy. You just remember when ‘to’ is used. In Pāli the task is more complicate than that because different verb forms have to be used. That is to say, in Pāli we do not need helping verbs like English, but we instead change the target verb into causative form. This is the main subject of this chapter. Before we go to that, let us talk about object first.

In basic sentence, we use SVO (subject-verb-object) form, or SOV (subject-object-verb) form in typical Pāli. To mark an object in a sentence we normally use accusative case, albeit other cases can be used as well, particularly genitive and instrumental case.¹ In a simple active sentence with a transitive verb, normally there is one object, for example, “*sisso potthakaṃ paṭhati*”

¹In “*sunakhehipi khādāpentī*” [Maj 1.2.169 (MN 13)] ([The king] makes dogs eat [him]), instrumental case is used as object. For genitive object, it is more frequent to be found.

(A student reads a book). Some verbs can take two objects.²
Here are some examples of them:³

Gāvīṇ khīraṃ duhati gopāladārako.
“A cowherd boy milks a cow [for] milk.”

suvaṇṇaṃ kaṭakaṃ karoti.
“[One] makes gold into a bracelet.”

rājapurisā rathaṃ gāmaṃ vahanti.
“King’s men lead a cart to a village.”

Ayaṃ rājā maṃ nāmaṃ pucchati.
“This king asks me the name.”

Tāpaso kulaṃ bhojanaṃ bhikkhati.
“A hermit asks a family [for] food.”

Ajaṃ gāmaṃ neti.
“[One] leads a goat to a village.”

Bhikkhu mahārājānaṃ dhammaṃ bhaṇati.
“A monk talks the Dhamma to a great king.”

When more than one terms take accusative case simultaneously, there is a thing to be concerned. When composed carelessly, a sentence can be ambiguous. For example, “*ajaṃ dārakaṃ neti*” can mean one leads a goat to a child, leads a child to a goat, or leads both to somewhere else.⁴

Now let us try out a causative sentence. Basically, this structure has two objects. A Pāli equivalent of the English examples above can be written as below. Please note on the verb form.

ācariyo sissaṃ potthakaṃ pāṭhapeti.

It is possible that when used in causative structure, some verbs take more than two objects, for example:

²As described in Sadd Dhā 19, these roots sometimes take two objects: *duha*, *kara*, *vaha*, *puccha*, *yāca*, *bhikkha*, *nī*, *brū*, *bhaṇa*, *vada*, *vaca*, *bhāsa*, *sāsa*, *daha*, *nātha*, *rudha*, *jī*, and *ci*, for instance. See *Duhikaravahipucchi* onwards.

³All are from Sadd Dhā 19.

⁴Maintain a proper order of words can be a treatment of this, but in principle there is no guarantee. Encouraging a good style of writing can be a viable solution.

*Issaro gopālaṃ gavaṃ payo duhāpeti.*⁵

“A master has a cowherd milk a cow [for] milk.”

*suvaṇṇaṃ kaṭakaṃ poso, kāreti purisaṃ*⁶

“A person makes [another] person make gold into a bracelet.”

*puriso purise gāmaṃ, rathaṃ vāheti*⁷

“A person make people lead a cart to a village.”

There are four *paccayas* that can mark a verb as causative: **ṇe**, **ṇaya**, **ṇāpe**, and **ṇāpayā**. To learn how these work see page 292. It is crucial to know that before we go on. If you have not read it yet, do it now.

So, you understood how *pāṭhapeti* (paṭha + ṇāpe + ti) comes.

Now we are ready to do our heading task. Thus we can say “I have you give me a book” in Pāli as follows:

aḥaṃ tvaṃ (mayhaṃ) potthakaṃ dāpeti.

If we leave out *mayhaṃ*, it can mean that you give the book to someone else.

Now let us consider intransitive verbs. When verbs requires no object, in causative structure you just drop one object. Thus, the only one remains. For example, “A teacher makes a student stand” can be rendered as follows:

ācariyo sissaṃ thāpeti/titṭheti.

Finding this verb used in the canon, even in the whole Pāli collection, is difficult. So, I guess these forms are probable. I found another verb, *mara* (to die), which is used in this structure, but it comes from a commentary.

*na, bhikkhave, so ime sattadivase sūkare māreti*⁸

“Monks, he does not make pigs die in these seven days
[= he does not kill pigs].”

⁵Sadd Dhā 19. In this instance, Aggavaṃsa tells us that *payo* is in acc.

⁶Sadd Pad 1

⁷Sadd Pad 1

⁸Dham-a 1.15

Causative in passive structure is extremely rare in the canon. We call this *casual passive*. Let us try to compose one from “A teacher makes a student read a book.” First, converting this sentence into passive voice, I get this one: “A book is read by a student who is ordered by a teacher.” Even this sounds a bit odd in English, it is natural to say this in Pāli because there is a particular structure for this. If you understand Pāli passive structure well, you can guess this has something to do with *ya*. That is right. To translate this into Pāli, first you have to apply *ya* to the verb (with *i* or *ī* in most cases) after *ne*, etc. Then you change the case of nouns involved accordingly. I use *pothhaka* as m. to make it clearer. Here is my result:

ācariyena sissaṃ pothhako pāṭhapiyate.

We use nominative case for ‘a book’ because it is the patient, and this is the subject of the sentence. Instrumental case is used for ‘by a teacher.’ And accusative case is used for ‘a student’ because it is seen as the object of the teacher’s order. If the focus of this sentence is shifted to student, hence “A student is ordered by a teacher to read a book.” The cases used now are different, but the verb stays the same. Thus we get this:

ācariyena sisso pothhakaṃ pāṭhapiyate.

Now ‘a book’ becomes acc. and ‘a student’ becomes nom. You can see how effective this structure is. For intransitive verbs, like the pig example above, it can be done likewise. Hence we get this:

tena sūkarā mārāpiyante.

This is read “Pigs are not made die by him.” An important lesson here is when a verb is used in passive form, cases of nouns related to this verb have to be composed accordingly. This is quite a little confusing for new students. Fortunately, we can say it is quite safe if you do not master this, because the structure itself is rarely used in the texts, and you do not need to give yourself a headache by saying in a difficult manner. Rephrasing passive sentences to active structure is the best practice of all time. If you insist to play difficult postures for better score, using verbal *kita* may help (see below).

Before we move to another topic, I would like to remind the learners that verbs in causative form are not always take two objects—to make someone do something. In some uses, a causative verb may be required when an intransitive verb is changed to transitive one, or the active and passive role of a verb is reversed. Here are some examples:

*Yasmim̐ kho pana, bhikkhave, padese cakkaratanam̐
patit̐thāti tattha rājā cakkavattī vāsam̐ upeti*⁹

“Monks, in which place the Jewel Wheel stands firmly, in that place the universal monarch obtains habitation.”

*na samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇam̐
patit̐thāpeti*¹⁰

“[A fool] does not establish offering [for future benefit] in ascetics and priests.”

In the first example above, *patit̐thāti* is used as an intransitive verb meaning ‘to stand firmly’ or ‘to be established.’ In the second example, *patit̐thāpeti*, a causative form, now is a transitive verb meaning ‘to establish something’ or ‘to make something stand firmly.’ Let us see another pair:

*antalikkhā dhañṇassa dhārā opatitvā dhañṇāgāraṃ pūreti*¹¹

“A stream of grains, having fallen from the sky, fills the granary.”

*Bālo pūrati pāpassa, thokaṃ thokampi ācinaṃ*¹²

“A fool is full of evil, little by little collectively.”

In the first sentence, *pūreti* is causative meaning ‘to make full’ or ‘to fill,’ whereas in the second, *pūtati* means ‘to be full’ or ‘to be filled.’ The former has active meaning, the latter passive. Other pairs of verbs that works in the same way are, for example, ‘to

⁹Maj 3.3.256 (MN 129)

¹⁰SSag 3.130

¹¹Mv 6.296

¹²Dham 9.121

grow' = *vaḍḍhati* (v.i.)/*vaḍḍheti* (v.t.), 'to rise/to raise' = *uṭṭhahati* (v.i.)/*uṭṭhāpeti* (v.t.). And some active/passive pairs are 'to learn/to teach' = *uggaṇhāti/uggaṇhāpeti* or *sikkhati/sikkhāpeti*; 'to know/to inform' = *pajānāti/paññāpeti*; 'to be lost/to destroy' = (*vi*)*nassati*/*(vi)nāseti*. You can find some more by yourselves along the way of your study.

Using *Kita* in Causatives

Some *kita* forms are useful in creating causative structure. For active causatives, we can use *anta* and *māna* in present meaning, and *ta* (also *tavantu* and *tāvī*) in past meaning. For causal passive structure, we can use *māna* in present meaning (not *anta*), *anīya* and *tabba* in imperative or optative meaning, and *ta* in past meaning. Verbs in *tvā* form can be used in all structures. Here is a brief guideline.

1. Choose a verb to use. Aware of its root or stem.
2. Apply *ṇe*, *ṇaya*, *ṇāpe*, or *ṇāpaya* to the verb. This marks it as causative.
3. For passive voice, apply *ya* preceded with *i* or *ī* after the causative marker.
4. Apply other *paccaya* corresponding to the function intended.

Not every form of verbs described above can be easily found in the texts. Here are some examples from the canon:

*ahaṃ kho imasmiṃ vanasaṇḍe kammantaṃ kārāpentō ramāmi.*¹³

"I enjoys myself having [people] work in this jungle."

*Mahallakaṃ vihāraṃ kārāpentō tisso āpattiyo āpajjati.*¹⁴

"Having [someone] make a big building, [a monk] gets into three offenses."

na ekaccassa kesā chedetabbā, na ekaccena kesā

¹³SSag 7.203

¹⁴Pari 161

*chedāpetabbā*¹⁵

“The hair of someone should not be cut [by the monk in penance]. The hair [of the monk] should not be cut by someone.”

Paṭhamam upajjham gāhāpetabbo.

*Upajjham gāhāpetvā pattacivaram ācikkhitabbam*¹⁶

“First, a preceptor shall be taken [by the ordination candidate]. [After] the preceptor has been taken, robe and bowl shall be informed.”

*Paṭhamam khetam kasāpetabbam. Kasāpetvā vapāpetabbam. Vapāpetvā udakam abhinetabbam.*¹⁷

“First, the field has to be ploughed. Having made [the field] ploughed, [paddy] has to be sowed. Having made [the paddy] sowed, water has to be brought in.”

*karoto kho, mahārāja, kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato ...*¹⁸

“Your Majesty, [a person], having done [or] having made [someone] do, having cut [or] having made [someone] cut, having boiled [or] having made [someone] boil, having lamented [or] having made [someone] lament, having made oneself in trouble [or] having made [other] in trouble, having trembled [or] having made [someone] trembled, ...”

*Tena kho pana samayena bhagavā sāyanhasamayam patisallānā vuṭṭhito pacchātape nisinno hoti piṭṭhim otāpayamāno.*¹⁹

“By that occasion in one evening, there is the Buddha, having emerged from seclusion, having sat down making [his] back exposed to the heat of the sun.”

Now let us try to do it by ourselves. If our heading is rephrased to “There is I who have you give me a book,” we can put it like

¹⁵Mv 1.66

¹⁶Mv 1.126

¹⁷Cv 7.330

¹⁸Dī 1.2.166 (DN 2)

¹⁹SMah 4.511

this (suppose the speaker is male):

ahaṃ tvaṃ mayhaṃ potthakaṃ dāpayanto homi.

If you compare this sentence to that one we get earlier, you can see their similarity in structure. To make it valid, I just add verb ‘to be’ to complete the sentence. Alternatively, *dāpayamāno* can also do the job. In past tense, you can do likewise. And here is for “There is I who have you gave me a book” using *ta*:

ahaṃ tvaṃ mayhaṃ potthakaṃ dāpeto homi.

According to the principle, we do not need ‘to be’ here. So, the sentence can be more straightforward, hence “I had you give me a book.” Here is its Pāli:

ahaṃ tvaṃ mayhaṃ potthakaṃ dāpeto.

To get the benefit of using *ta*, it is more suitable, or fashionable, to be constructed in passive voice. Then we get “A book was given to me by you [who was ordered].”

potthako tayā mayhaṃ dāpeto.

In present tense, we can use *māna* in passive structure. Then the sentence becomes “There is a book that is being given to me by you [who is ordered].”

potthako tayā mayhaṃ dāpayamāno hoti.

In passive imperative sense, we can use *tabba* (or rarely *anāya*). In this case, the sentence becomes “A book has to be made given to me by you.”

potthako tayā mayhaṃ dāpetabbo.

Let us try one with *tvā*. Saying “Having made given (to me by you), I read a book” can be as follows:

ahaṃ (tayā mayhaṃ) potthakaṃ dāpetvā paṭhāmi.

And for its passive equivalent “Having made given, a book is read by me.”

mayā potthako dāpetvā paṭhayati.

You can play around more on this by yourselves to get better understanding. Things might look complicated. But you can master them by gradually adding up components and shuffling things around. Do not leave out a single thing you do not understand. Once you are familiar with its nature, learning Pāli can bring a lot of fun.

Exercise 33

Say these in Pāli. They are challenging, even for me, but worth pondering upon.²⁰

1. I made myself confused by thinking that if there is no one's true self, what does transmigrate?
2. This problem is very old and perennial. It existed even in the Buddha's lifetime. The argument on the issue continues to these days.
3. Maybe it is just a poor reasoning, I think.
4. Although academic discussions of the issue may happen, for Buddhists there is no such a problem. People accept what is told without thinking about it.
5. What does make one's identity persist over time then?
6. Many explanations are given so far. If you want to know, read those books. But I think it is not a metaphysical problem that needs deliberate explanation. It is true even in modern psychology that our ego makes us suffer. I think this is the very point the Buddha try to say.
7. I see. The belief makes the Order survive and make the government runs smoothly. It has social function, while the doctrine of no-self has psychological function for individuals.

²⁰I spent about six hours for writing and translating this short dialogue. Do not take the content seriously. Try to grasp how to deal with difficult terminology and structure. My solution is by no means the best. You may come up with better ones.

34 Now, I *can* speak Pāli

As we have learned so far, you should remember that in Pāli verb system there are tenses (present, past, future), and moods (imperative, optative, conditional). With these forms we can say many things. But what is obviously missing is the expression of ability, as we normally use ‘can’ in English. In this chapter we will address this and some more things.

Introduction to Infinitives

What we will learn from now is called ‘infinitive’ by scholars. Technically speaking, infinitive means “A verb form denoting an action, process or state not limited to particular participants or a particular time.”¹ Together with participle, infinitive is non-finite verb that does not give information of tense, person, and number. In Pāli, there are some *kīta* forms that can be classified as infinitive, i.e. verbs in *tum*, *tave*, and *tāye* form (see page 564). We mostly see *tum* in the texts. Forming *tum* verbs is relatively easy, but some irregular instances has to be remembered though (see page 654).

Infinitives in Pāli can be used in a variety of ways. They can be used in both active and passive structure. For the latter sense, you can see an instrumental actor as a marker. For some explanation, see Warder 2001, pp. 134–6. I will show some common practice of these with examples from the texts.

Using with ‘be suitable’ Terms to be used in this sense are several. Some are verbs, e.g. *arahati*, *kappati*, and *vattati*. Some are used as adjectives, e.g. *yutta*, *anucchavika*, *kalla*. Some take indeclinable form, e.g. *arahā*, *anurūpaṃ*, *alaṃ* (also ‘enough’). Here are examples:

¹Brown and Miller 2013, p. 227

- *Na arahati bhavaṃ soṇadaṇḍo samaṇaṃ gotamaṃ dassanāya upasaṅkamaṭṭhaṃ.*² (It is not suitable for Soṇadaṇḍa to approach ascetic Gotama to see [him].)

- *Na taṃ arahati sappañño, manasā anukampaṭṭhaṃ.*³ (It is not suitable for a wise person to be moved by mind in that [matter].)

- *Kiṃ nu kho, āvuso, kappati evarūpaṃ kātuṃ.*⁴ (Is it suitable, venerable, to do as such?)

- *na kappati guḷo vikāle paribhuñjitaṃ.*⁵ (Sugar is not suitable to eat in wrong time.)

- *amhehi pamādacāraṃ caritaṃ na vaṭṭati.*⁶ (Practicing carelessly by us is not suitable.)

- *bhikkhunā nāma kāyādāni rakkhitaṃ vaṭṭati.*⁷ (Protecting the body, etc., by a monk is suitable.)

- *buddhasāsane nāma idaṃ kātuṃ vaṭṭati, idaṃ na vaṭṭati.*⁸ (Is doing this in Buddhism suitable, or not?)

- *Kicchā vutti no itaritareneva, yuttaṃ cintetaṃ satatamaniccatam.*⁹ (Our livelihood is difficult, [so] it is suitable to think about impermanence constantly.)

- *deva, sace imasmiṃ kāraṇe daṇḍaṃ gahetaṃ yuttaṃ, gaṇhatha.*¹⁰ (Your Majesty, if monetary penalty is suitable in this case, impose it on me.)

- *anucchaviko bhavaṃ dhānaṃ paṭiggahetaṃ.*¹¹ (You are suitable to receive alms.)

- *kallaṃ nu tena tadabhinanditaṃ.*¹² (Is it worth rejoicing by that?)

- *Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitaṃ – etaṃ mama, eso hamasmi, eso me attā.*¹³

²Dī 1.4.303 (DN 4)

³SSag 10.236

⁴Vibh 2.234

⁵Mv 6.272

⁶Dham-a 3.35. Using *vaṭṭati* in this sense is rare in the canon. In commentaries it is widely used, but in an idiomatic way. When this verb comes with *tuṃ*, passive structure is normally used. That is why we see instrumental actor here.

⁷Dham-a 17.231

⁸Dham-a 3.36

⁹Thera 1.111

¹⁰Dham-a 4.58

¹¹Rūpa 638

¹²Dī 2.2.128 (DN 15)

¹³Mv 1.21

(Which nature is impermanent, unbearable, and changing, is that suitable to see that [nature] as “This is mine, I am this, this is myself”?)

- *arahā tvam vattum*.¹⁴ (You are suitable to say)¹⁵
- *idaṃ kātum anurūpaṃ*¹⁶ (This [action] is suitable to do.)
- *Alaṃ samakkhātum saddhammassa*¹⁷ (Enough to announce the true teaching)
- *alaṃ kātum alaṃ saṃvidhātum*¹⁸ (Suitable to do, suitable to arrange)

Using with ‘be able to’ A common verb to use in this sense is *sakkoti*.¹⁹ Sometimes particle *sakkā* is used instead. Another term having the same meaning is *bhabba*.²⁰ This is used like an adjective. Sometimes the distinction between ‘be suitable to’ and ‘be able to’ is not clear. In some contexts, they can be used interchangeably. And sometimes they all are more or less equal to ‘be possible.’ Another verb rarely found in this use is *pahoti*.

- *Gilānā nāma bhikkhunī na sakkoti ovādāya vā saṃvāsāya vā gantum*.²¹ (A nun [who] is not able to go for instruction or meeting is called sick [person].)

- *na sakkhissasi yāvajīvaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ caritum*²² ([You] will not be able to practice the religious life completely and purely.)

- *Na cāpi mantayuddhena, sakkā jetum dhanena vā*.²³ (One cannot win [death] even by spell-battling or by wealth.)

- *Imesaṃ pana, brāhmaṇa, pañcannaṃ aṅgānaṃ sakkā ekaṃ aṅgaṃ thapayitvā catūhaṅgehi samannāgataṃ brāhmaṇā brāhmaṇaṃ paññāpetum*²⁴ (In these five qualities, brahman, (if) one

¹⁴Kacc 637

¹⁵Perhaps, this means like “You have the right to say that” or “You should say that.”

¹⁶Rūpa 638

¹⁷Dī 3.6.173 (DN 29)

¹⁸AAṭ 8.76

¹⁹Kacc 562, Rūpa 638, Sadd 1149; Kacc 637, Sadd 1246

²⁰By its form, it is said to be a future passive participle (Collins 2005, p. 111). In Kacc 543, Rūpa 555, and Sadd 1128, it is the product of *bhū + nya*. Its meaning is equal to *bhavītabbo*. See also page 560.

²¹Vibh 5.161

²²Vibh 1.38

²³SSag 3.136

²⁴Dī 1.4.311 (DN 4)

quality has been set aside, are brahmans (still) able to declare one endowed with four qualities as brahman?)

- *puriso sīsacchinno abhabbo tena sarīrabandhanena jīvituṃ*²⁵
(A person, having the head cut, is not able to live with that head tied to the body.)

- *bhabbo nu kho, bhante, mātugāmo ...arahattaphalaṃ vā sacchikātuṃ?*²⁶ (Is it possible, sir, that a woman [going forth] ...is able to realize the arhant result, etc.?)

- *pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ.*²⁷ (Ven. Mahākaccāyana is able to explain succinctly the meaning given by the Buddha comprehensively, [and] explain thoroughly the meaning which is not.)

Using with *labbhā* This is an idiomatic use. Here *labbhā* is indeclinable meaning ‘possible’ or ‘allowable’ or ‘may be obtained.’

- *Labbhā, tāta sudinna, hīnāyāvattitvā bhogā ca bhūñjituṃ puññāni ca kātuṃ.*²⁸ (It is possible [to you], Sudinna, [when] having disrobed, to enjoy the wealth and make merit.)

- *mayā ca na labbhā ekikāya vatthuṃ, aññāya ca bhikkhuniyā na labbhā dārakena saha vatthuṃ, kathaṃ nu kho mayā paṭipajjitabbam?*²⁹ (Living alone is not possible to be done by me. Living with the child is not possible to be done by other nun (either). How should be done by me?)

Using with ‘to want’ We can that someone wants to do something by using *icchati* or similar verbs with infinitives.

- *ayyā icchati tekaṭulayāguṃ pātuṃ*³⁰ (The venerable wants to drink rich-gruel with three ingredients.)

- *bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ passituṃ*³¹ (A monk, having transgressed an offense, does not want to see the offense.)

²⁵Vibh 1.55

²⁶Cv 10.402

²⁷Maj 3.4.280 (MN 133)

²⁸Vibh 1.34

²⁹Cv 10.432. Note carefully on this passive structure, when *labbhā* is used. This form can happen to *sakkā* as well.

³⁰Vibh 1.157

³¹Mv 9.415

- *icchāmaṃ, bhante, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitūṃ.*³² (I, sir, want to shave hair and beard, wear yellow robes, [then] go forth from household to homelessness.)

Using with 'to intend' I find that *maññāti* (to think, to deem) can be used in this sense, for example:

- *So tvaṃ, bhante, tena lesena dārāni adinnaṃ haritūṃ maññasi!*³³ ([What I mean is] you, sir, intend to take these ungiven pieces of wood by that trick.)

- *handa mayāṃ, āvuso, gihīnaṃ kammantaṃ adhiṭṭhema, evaṃ te amhākaṃ dātuṃ maññissanti.*³⁴ (Let us, venerables, undertake the work of householders, so that they will consider giving [food] to us.)

Using as a noun Sometimes in English, infinitives can be a noun, like “to err is human.” In Pāli, we can also use in that way. Moreover, an equivalent infinitive can be used alternatively to an action noun in dative case, for example, instead of using *dassanāya* we can roughly use *passitūṃ*. This use is the general case of some other uses mentioned earlier and below, because as a noun infinitives can be a patient (object) of other verbs. Here are examples in both forms:

- *Janetti yāpi te mātā, na taṃ iccheyya passitūṃ*³⁵ (Even the mother who bore you might not want to see you.)

- *Akālo kho, āvuso, bhagavantaṃ dassanāya, paṭisallīno bhagavā*³⁶ (It is not a [proper] time, Venerable, to see the Blessed One. He has been in seclusion.)

- *na sukarā uñchena paggahena yāpetūṃ*³⁷ (To support oneself with alms is not easy.)

- *Yo vo mayā piṇḍapāto anuññāto, alaṃ vo so yāvadeva imassa kāyassa thitīyā yāpanāya*³⁸ (Which food was allowed for you [all]

³²Vibh 1.25. Using *tvā* verbs here is noteworthy. They give us a sense of order.

³³Vibh 1.88

³⁴Vibh 1.193

³⁵Jā 16.184

³⁶Dī 1.6.360 (DN 6)

³⁷Vibh 1.30

³⁸Dī 3.6.182 (DN 29)

by me, that food is enough as much for sustaining this body, for supporting oneself.)

Using as a modifier If terms in *tum* form can be used as a noun, logically it can be used as a modifier in dative sense, for example:

- *kālo bhunñitum*³⁹ (time to eat)
- *pālibhāsaṃ sikkhitum potthakaṃ*⁴⁰ (a book for learning Pāli)

Using with other verbs As all illustrations go, it is reasonable that we can use *tum* with other verbs if its meaning allows, like we do in English. Here are some examples that I can think of:

- *dātum vattuñca labhati*.⁴¹ ([One] gets to give and to say.)
- *anujānāmi, bhikkhave, mātugāmassa chappañcavācāhi dhammaṃ desetum*.⁴² (I allow you, monks, to teach the Dhamma to a woman with 5–6 words.)
- *Anujānāmi, bhikkhave, tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhūñitum*⁴³ (I allow you, monks, to take in time those five medicines which having been received in time.)
- *Sabbakammajahassa bhikkhuno, ... Attho natthi jaṇaṃ lapetave*⁴⁴ (For a monk who discards all actions, there is no use to ask people [for help].)
- *nadiṃ gamissāma sināyitum*⁴⁵ (Let us go to the river to bathe.)
- *ahaṃ pālibhāsaṃ sikkhitum pāṭhasālaṃ gacchāmi*. (I go to school to study Pāli.)
- *ahaṃ tvaṃ jānāpetum imaṃ likhāmi*. (I write this to make you know.)

Using with other particles Not only do certain verbs require infinitives, some particles, or terms functioning as an adverb, are also found being accompanied with infinitives, apart from the frequently found ones already mentioned above such as *sakkā*.

³⁹Rūpa 638. This is equal to *bhunñanāya kālo*.

⁴⁰This is equivalent to *pālibhāsāya sikkhāya potthakaṃ*.

⁴¹Rūpa 638

⁴²Vibh 5.61

⁴³Mv 6.260

⁴⁴Udā 3.21

⁴⁵Maj 2.4.283 (MN 81)

- *atippago kho tāva sāvattھیyaṃ piṇḍāya carituṃ*⁴⁶ (It is too early to go for alms in Sāvattḥī.)

Using in compounds Without the final nasal consonant, verbs in *tuṃ* can be found in compounds. As far as I know, *kāma* (desire) is found as a part in compounds.⁴⁷

- *bhagavā kira sāvattḥiṃ gantukāmo*⁴⁸ (The Buddha [is one who] wishes to go to Sāvattḥī.)

- *Tena kho pana samayena aññataro sattho rājagahā paṭiyālokaṃ gantukāmo hoti.*⁴⁹ (In that time, there is another caravan wishing to go from Rājagaha to the west.)

- *Upasampanno upasannaṃ khuṃsetukāmo vambhetukāmo maṅkukattukāmo hīnena hīnaṃ vadeti*⁵⁰ (An ordained person, who wishes to scold, to scorn, to humiliate [another] ordained person, speaks to the other with humiliating speech.)

- *Atha kho ajakalāpako yakkho bhagavato bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo yena bhagavā tenupasaṅkami*⁵¹ (Then demon Ajakalāpaka, who wishes to frighten the Buddha, approached to where he [stayed].)

Now you are ready to finish this chapter by doing our task. Saying “Now, I can speak Pāli” is simple as:

idāni ahaṃ pālibhāsaṃ bhāsituṃ sakkomi.

Or to use *sakkā*, it is fashionable to put it at the beginning to stress the meaning.

sakkā ahaṃ idāni pālibhāsaṃ bhāsituṃ.

Exercise 34

Say these in Pāli.

⁴⁶Maj 1.2.163 (MN 13)

⁴⁷Perniola 1997, p. 374

⁴⁸Cv 10.410

⁴⁹Vibh 5.231. In PTSD, *paṭiyāloka* means ‘the south.’ But in the commentary (Vibh-a 5.407), it means the direction against the sun, *paṭiyālokanti sūriyālokassa paṭimukhaṃ*, hence the west.

⁵⁰Vibh 5.16

⁵¹Udā 1.7

1. When I know Pāli enough, is it possible to find the ultimate truth in the canon?
2. It is impossible.
3. Why not?
4. First, any ultimate truth, or whatever you mean by that, is not in the letters, or any signifying action. It is like a finger pointing to the moon.
5. It is miserable to hear that.
6. And second, how are you sure what you read is authentic?
7. Wasn't the canon well-preserved?
8. Yes, it was well-preserved once an edition is done. Before the compilation we cannot know for sure. Monks remembered different things even from the same event, like you see in headlines today.
9. At least, there must be an intention to preserve the real teaching.
10. In a way, it is true, and I think so. But, do you remember that in the canon itself it is said that the teaching would last only 500 years if a woman was ordained.? If not, it was just 1,000 years.⁵²
11. Is it not 5,000 years?
12. That number exists only in Buddhists belief and hope.⁵³ If you trust the authenticity of the canon, why do you believe in later explanation rather than in the canon?
13. That sounds depressing. What is the use of Pāli then?
14. It is not quite so depressing. It indeed liberates us from the attachment. All scriptures should be studied, but not to be clung on to. The knowledge of Pāli can liberate you from false belief.
15. That means I have to read it all by myself.
16. It is not necessary to do so. We have many translations so far. You can read them. With knowledge of Pāli, you can uncover the hidden intention (agenda) of the texts as well as of the translators. That is a way to go in Pāli studies in modern era.
17. I see. It seems there are many thing to do in the field.

⁵²Cv 10.403

⁵³From Theravada's evidence, the process of disappearance of the teaching is described in *Manorathapurāṇī*, the commentary to *Aṅguttaranikāya* (AEk 10.130). There are five stages of disappearing (*pañca antaradhānāni*), one thousand years each.

18. It is not enough to just translate text in Pāli studies. It has to be more critical and analytical.

35 I say “*Pāli is not so difficult*”

Direct and Indirect Speech

This is the last chapter that we have a task to fulfill. This marks the end of primer function of the book. After this chapter, there will be description and explanation of principles. In this chapter we will focus only on one particle—*iti*. We already have touched upon this particle in Chapter 17, and I have used it several times in our former exercises. As the most used particle of all, *iti* is the only thing that can create direct speech in Pāli. It is really important because without knowing this we have no clue whatsoever to make sense out of word strings in the scriptures. Religious text makes use of direct and indirect speech thoroughly, because there are many stories to be told and retold. So, mastering *iti* is essential.

Let us be familiar with *iti* first. This term is a particle which is used in a variety of ways. It is quite rare to see this in full form. Most of the time, *iti* is welded (*sandhi*) with the preceding word making it appear only as *-ti*.¹ So, you have to recognize it first. With untrained eyes, one can mistake it easily, because verbs also end with *ti*. Fortunately for modern learners, in newly compiled texts a quotation mark is inserted to mark out *iti*.² So, it is relatively easy nowadays to single out *iti* sentences.

What *iti* does in direct speech is to mark out the speech reported in sentences. It is equivalent to quotation marks in English, so it has no meaning by itself. There are viable verbs that *iti* can be used with. Most of them have things to do with utter-

¹These can be *-āti*, *-īti*, *-ūti*, *eti*, *oti*, and *-nti*. The first five tell us that the ending of the preceding word is *a* or *ā*, *i* or *ī*, *u* or *ū*, *e*, and *o* respectively. The last one tells us that the preceding word ends with *ṃ*.

²Not every instance is done so. You still have to make a decision by your own sometimes.

ance, e.g. to say, to ask, to reply, to complain, to reproach, and so on. Some are mental activity, e.g. to think, to wish, to plan, to remember, and so on. Sometimes no specific verb is mentioned; the speech is marked by the context. Here are some simple examples:

*‘yaṃnūnāhaṃ buddhaṃ paccakkheyya’nti vadati
viññāpeti.*³

[A monk] says, makes [another] know, “I should give up [following] the Buddha.”

*sapatto sapattassa evaṃ icchati – ‘aho vatāyaṃ
dubbaṇṇo assā’ti*⁴

A foe wishes this to [his] foe, “May this [person] be ugly.”

*‘Pāpaṃ me kata’nti tappati*⁵

[He] suffers [thinking] “Evil has been done by me.”

*Buddho buddhoti cintento, maggaṃ sodhemaḥaṃ tadā*⁶

In that time, thinking ‘Buddho, Buddho,’ I am sweeping the path.

*Kodhanoyaṃ, bhikkhave, purisapuggalo kodhābhībhūto
kodhapareto, anattampi gahetvā ‘attho me gahito’ti
maññati, atthampi gahetvā ‘anatto me gahito’ti
maññati.*⁷

An angry person, monks, overpowered by anger, afflicted by anger, [when] having had a disadvantage, thinks ‘The advantage was taken by me’; [when] having had an advantage, thinks ‘The disadvantage is taken by me.’

Atha kho bhagavā tassa addhamāsassa accayena

paṭisallānā vuṭṭhito āyasmantaṃ ānandaṃ āmantesi –

*‘kiṃ nu kho, ānanda, tanubhūto viya bhikkhusaṅgho’ti*⁸

When that fortnight has passed, the Buddha, having emerged from seclusion, called the Venerable Ananda [and asked], “Why, Ananda, does the community have

³Vibh 1.45

⁴ASa 6.64

⁵Dham 1.17

⁶Bud 2.44

⁷ASa 6.64

⁸Vibh 1.164

less monks?”

To be familiar with a narrative form in the Suttanta, let us see this excerpt:

*Evam me sutam – ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – ‘bhikkhavo’ti. ‘Bhadante’ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “Dhammadāyādā me, bhikkhave, bhavatha, mā āmisadāyādā. ...’ti. Idamavoca bhagavā. Idam vatvāna sugato uṭṭhāyāsanaṃ vihāraṃ pāvisi.”*⁹

It is heard by me thus – In one occasion, the Buddha is living in Park Jeta Temple of Anāthapiṇḍika, Sāvattī. In that time the Buddha called monks “Bhikkhus.” Monks responded to the Buddha “Sir.” [Then] the Buddha said, “Be my heirs of teaching, monks; not material things.” ... The Buddha said in this way. Having said thus, the Buddha, having risen from the seat, [then] entered into [his] place.

This is a typical form of a discourse in the canon. Without using *iti*, *evam me sutam* marks the beginning of the narration. Dialogues and speeches are marked by *iti*. Even so they are embedded in the narration seamlessly.

In grammatical textbooks, *iti* is often used in definition or analytical parts (of compounds, for example). In an analytic sentence of *mahāpuriso*, you can see this: “*mahanto ca so puriso cāti mahāpuriso*” ([The person is] great and [the person is] a man, hence a great man). For more detail, see Appendix G.

If you have no problem with all examples mentioned above, now we can do our heading task, “I say ‘Pāli is not so difficult!’” Here we go:

ahaṃ vadāmi ‘Pālibhāsā tādisā kicchā na hoti’ti.

Let us see another example, “I say ‘Give me that book!’” This sentence uses imperative mood in the speech, hence we get this:

⁹Maj 1.1.29–30 (MN 3)

ahaṃ vadāmi ‘taṃ me potthakaṃ dehi’ti.

The interlocutor in this case is singular second person (‘you’). If it is plural, the verb becomes *detha*. If we change the sentence to indirect speech, thus “I say to him he must give me that book,” we can convert it to Pāli straightly as “*ahaṃ tassa vadāmi so me taṃ potthakaṃ detu.*” This is ill-formed because, in English grammar’s terms, there are two verbs in one sentence. It is better to use participles instead. In this case, a verb in *tabba* form is suitable, but we have to say it in passive voice. Therefore, the sentence should be rewritten as “I say to him the book must be given to me by you.” Then we get this Pāli:

ahaṃ tassa vadāmi tayā me taṃ potthakaṃ dātabbaṃ.

It is still better to have *iti* in the sentence, hence:

*ahaṃ tassa vadāmi ‘tayā me taṃ potthakaṃ
dātabban’ti.*

When *iti* is used, active structure turns to be valid as well. So, it is equivalent to say this:

ahaṃ tassa vadāmi ‘taṃ me potthakaṃ dehi’ti.

or

ahaṃ vadāmi ‘so me taṃ potthakaṃ detū’ti.

This makes the English equivalent rebounds to direct speech, “I say to him ‘the book must be given to me by you.’” As you may see along my experiment that direct speech is very natural to say in Pāli. That is why this form of speech is used overwhelmingly in the texts. Whereas indirect speech is exceedingly rare.¹⁰ Here are some examples of indirect speech suggested by Vito Perniola.¹¹

*Addasaṃsu kho gopālakā pasupālakā kassakā pathāvino
bhagavantaṃ dūratova āgacchantaṃ.*¹²

Cowherds, cattlemen, farmers, and travellers saw the
Buddha coming from a faraway [place].

¹⁰Warder 2001, p. 36

¹¹Perniola 1997, p. 395

¹²Vibh 5.326

*Sañgā sañgāmajim muttam, tamahaṃ brūmi
brāhmaṇaṃ*¹³

I call a winner of the war, who is free from attachment, brahman.

*Tassime pañca nīvaraṇe pahāne attani
samanupassato pāmojjaṃ jāyati.*¹⁴

When that [monk] sees the five hindrances having been destroyed by himself, joy arises.

In the older strata of texts, indirect speech appears in compound form, for example (Please study these carefully):¹⁵

*Disvā vijitasañgāmaṃ*¹⁶

Having seen [a disciple] who won the war, [gods] ...

*Taṃ ve kalyāṇapaññoti, āhu bhikkhuṃ anāsavaṃ*¹⁷

[Buddhas] call a monk who is free from defilement ‘one who has beautiful wisdom.’

*āhu sabbapahāyinaṃ*¹⁸

[Buddhas] call a monk who has all [defilements] destroyed [‘one who has beautiful wisdom.’]

Whether the examples above can validly attest the use of indirect speech or not, we can confidently say that indirect speech is really rare in Pāli.

Another frequent use of *iti* is much like we use quotation marks for defining things or quoting passages. For example, “This [thing] is called ‘book’” can be rendered as “*idaṃ [vatthum] potthakan’i vuccati.*” Here are some examples from the canon:

*Idaṃ dukkhanti kho, podḍhapāda, mayā byākataṃ*¹⁹

This has been declared by me as suffering.

¹³Udā 1.8

¹⁴Dī 1.10.466 (DN 10)

¹⁵Perniola 1997, pp. 395–6

¹⁶Iti 3.82

¹⁷Iti 3.97. This instance is in fact a direct speech. The point mentioned by Perniola is unclear to me.

¹⁸Iti 3.97. So as the previous one, this is really a direct speech. And the compound in this sentence has nothing to do with indirect speech.

¹⁹Dī 1.9.420 (DN 9)

*ahetū appaccayā purisassa saññā uppajjantipi nirujjhantipi’ti, āditova tesam aparaddham.*²⁰

[The view] of those as “a man’s sensations arise and cease without a reason, without a cause,” is wrong from the beginning.

Let us move on by seeing a more complex example:

*Atha kho corassa aṅgulimālassa etadahosi “ime kho samaṇā sakyaputtiyā saccavādino saccapaṭiññā. Atha panāyaṃ samaṇo gacchaṃ yevāha ‘thito ahaṃ, aṅgulimāla, tvaṅca titṭhā’ti. Yaṃnūnāhaṃ imaṃ samaṇaṃ puccheyya”nti.*²¹

Then [a thought] happened to robber Aṅgulimāla, “These ascetics of Sākya [normally] say truth and keep a promise. Yet this ascetic while going but said ‘I stood, Aṅgulimāla, you must stand [too].’ I should ask this ascetic.”

In the above example, there are two layers of *iti*. The outer is in thought, the inner in speech. You can find such complexity quite often, even in the very first paragraph of the canon. Do not be panic. You just try to single out *iti* clauses and identify the accompanying verbs. It is not so difficult unless you mistake a verb as an *iti* marker. If you take texts from a modern collection, there should not be such a problem.

Before we end this section, we should know that *iti* can do more than what we have seen. This is rather theoretical. So, it is good to know, but do not worry too much about how to put the following account into practice. Aggavaṃsa summarizes functions of *iti* as follows:²²

Denoting cause or reason For example:

*Ruppatīti kho, bhikkhave, tasmā ‘rūpa’nti vuccati.*²³

²⁰Dī 1.9.412 (DN 9)

²¹Maj 2.4.348 (MN 86)

²²Sadd Dhā 15, from *Idāni yathārahaṃ nipātākyātānāmīkapariyāpannānam itīto* onwards. See also Collins 2005, p. 142.

²³SKhan 1.79. In this instance, there are two *itis*. The first one is in *ruppatīti* (*ruppati* + *iti*), the second in *rūpanti* (*rūpaṃ* + *iti*).

Because [it is] changed, monks, so it is called ‘body.’

Marking the end of expression For example:

*Atthi me tumhesu anumāpā – ‘kinti me sāvaka dhammadāyādā bhavēyyuṃ, no āmisadāyādā’ ti.*²⁴

I have compassion for you [by thinking that] ‘How might my disciples become heirs of the teaching, not material things?’

Exemplifying or ‘such as’ For example:

*iti vā iti evarūpā visūkadassanā paṭivirato*²⁵

[One] abstained from suchlike visiting shows and so on.

Marking a near-synonym For example:

*Māgaṇḍiyoti tassa brāhmaṇassa nāmaṃ saṅkhā samāññā paññatti vohāro*²⁶

Of that brahman, ‘Māgaṇḍiya’ is a name, definition, designation, concept, expression.

As ‘in this manner’ For example:

*Iti kho, bhikkhave, sappātibhaya bālo, appātibhaya paṇḍito; saupaddavo bālo, anupaddavo paṇḍito; saupasaggo bālo, anupasaggo paṇḍito.*²⁷

In this manner, monks, a fool [has] fear, a wise man [has] no fear; a fool [undergoes] misfortune, a wise man [undergoes] no misfortune; a fool [encounters] danger, a wise man [encounters] no danger.

²⁴Maj 1.1.29 (MN 3)

²⁵Dī 1.1.13 (DN 1)

²⁶Mnid 9.73

²⁷Maj 3.2.124 (MN 115)

As ‘only’ Technically, this is called *avadhāraṇa*. It is like a simile, but it stresses more on ‘only.’ See page 537 for some explanation. Here is a given example:

*Atthi idappaccayā jarāmaraṇa’nti iti puṭṭhena satā,
ānanda, atthātissa vacanīyaṃ.*

*‘Kīṃpaccayā jarāmaraṇa’nti iti ce vadeyya,
‘jātipaccayā jarāmaraṇa’nti iccassa vacanīyaṃ.’²⁸*

Ānanda, were a wise person questioned in this way, ‘Does aging-and-death exist because of a cause?’ One may say to him ‘It does.’ If [he] asks [further] thus ‘From what cause, does aging-and-death exist?’ One may reply thus ‘**Only** from birth as cause, aging-and-death exists.’²⁹

Illustrating For example:

‘Sabbam atthī’ti kho, kaccāna, ayameko anto. ‘Sabbam natthī’ti ayaṃ dutiyo anto.’³⁰

This ‘Everything exists,’ Kaccāna, is one extreme.

This ‘Everything does not exist’ is the second extreme.

Some Minor Matters

There are some minor things that there is no suitable place to be put in. These include some assorted idioms that it is too early to be put in previous lessons. I describe them here.

Pe = etc. If you see terms by frequency, you will find that *pe* has many occurrences but it is not grouped with particles. What is this then? It is not even a word. This is the abbreviation of *peyyāla*. It has nothing to do with grammar. It is a redactor’s tool to represent an omission of repetitive portions of texts, hence ellipsis (...) or *et cetera* (etc.).

²⁸Dī 2.2.96 (DN 15).

²⁹I cannot say I fully understand Aggavaṃsa’s point on this matter. I stress ‘only’ because that is the way Thai scholars translate it by applying the notion of *avadhāraṇa*.

³⁰SNid 1.15

Action nouns can have an object. Not only verbs can take an object, i.e. an accusative or genitive instance. Action or verbal nouns also do likewise. This is common to English too when a gerund takes an object, for example ‘doing something.’ These nouns are normally nominal *kita* formed by *yu* or *ana* (see page 558), for example *dassana* (seeing, sight). Here are examples from the canon.³¹

*khaṃ nu kho, bho, etarahi so bhavaṃ gotamo viharati? Tañhi mayaṃ bhavantaṃ gotamaṃ dassanāya idhūpasāṅkantā.*³²

Sir, where does that Ven. Gotama stay now? We came here for seeing that Ven. Gotama.

*bhikkhuno ...samādhī hoti dibbānaṃ rūpānaṃ dassanāya ..., no ca kho dibbānaṃ saddānaṃ savanāya*³³

There is meditation of a monk for seeing divine images, not for hearing divine sounds.

Kuto pana = let alone (still less) Literally this means ‘whence’ or ‘from where.’ It can be used generally as ‘why’ or ‘how.’ In certain contexts, accompanying with *pi*, it fits to ‘let alone’ or ‘still less’ nicely, for example:

*Dasavassāyukesu, bhikkhave, manussesu kusalantipi na bhavissati, kuto pana kusalassa kāraṅko.*³⁴

“In the era that humans have [only] 10 years of lifespan, monks, among human beings even ‘good’ does not exist, let alone a doer of goodness.”

*itthirataṇaṃ rājānaṃ mahāsudassanaṃ manasāpi no aticari, kuto pana kāyena.*³⁵

“Woman-jewel of king Mahāsudassana did not commit adultery even with the mind, let alone with the body.”

³¹See also Warder 2001, p. 138; Perniola 1997, pp. 381–2.

³²Dī 1.3.259 (DN 3)

³³Dī 1.6.366 (DN 6). Objects of *dassana* and *savana* are in genitive form.

³⁴Dī 3.3.103 (DN 26). Using *iti* in *kusalantipi* (*kusalāṃ + iti + pi*) is interesting here.

³⁵Dī 2.4.249 (DN 17)

*Yopissa so sathā sopi maṃ neva khippaṃ jāneyya,
kuto pana maṃ ayaṃ sāvako jānissati*³⁶

“Even the master would not know me quickly, why
this disciple will know me?”

Pageva = let alone (still more) This is somehow the reverse
of *kuto pana*, but sometimes they seem identical. In English we
use ‘let alone’ nonetheless. Here are examples:

*Anujānāmi, bhikkhave, pañcannaṃ sattāhakarāṇīyena
appahītepi gantūṃ, pageva pahīte.*³⁷

“I allow you, monks, to go by a seven-day leave even
when no one sent [to invite] by the five co-religionists,
let alone having someone sent.”

*manasi kātumpi me esā, bhikkhave, disā na phāsu hoti,
pageva gantūṃ*³⁸

“Monks, it is not comfortable for me even to think of
that region, let alone to go [there].”

*ko nu kho, bho gotama, hetu ko paccayo, yena kadāci
dīgharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva
asajjhāyakatā?*³⁹

“Why, Venerable Gotama, incantations which was re-
cited for a long time do not become clear, let alone
the unrecited ones?”

Exercise 35

Translate this excerpt into Pāli.⁴⁰

³⁶Maj 1.5.506 (MN 10)

³⁷Mv 3.193.

³⁸ATi 13.125

³⁹APa 20.193

⁴⁰This is taken from the beginning part of chapter 5 of Lewis Carroll’s
Alice’s Adventures in Wonderland (1865). This version is from the Project
Gutenberg EBook (<http://gutenberg.org/ebooks/928>). The excerpt is not in
full form. I have cut some parts out to make it short but still connected. It
is better to read the book yourselves.

1. The Caterpillar and Alice looked at each other for some time in silence: at last the Caterpillar took the hookah out of its mouth and addressed Alice in a languid, sleepy voice.
2. "Who are *you*?" said the Caterpillar.
3. This was not an encouraging opening for a conversation. Alice replied, rather shyly, "I—I hardly know, sir, just at present—at least I know who I *was* when I got up this morning, but I think I must have changed several times since then."
4. "What do you mean by that?" said the Caterpillar, sternly. "Explain yourself!"
5. "I can't explain *myself*, I'm afraid, sir," said Alice, "because I'm not myself, you see."
6. "I don't see," said the Caterpillar.
7. Alice replied very politely "...being so many different sizes in a day is very confusing."
8. "It isn't," said the Caterpillar.
9. She drew herself up and said very gravely, "I think you ought to tell me who *you* are, first."
10. "Why?" said the Caterpillar.
11. As Alice could not think of any good reason and the Caterpillar seemed to be in a *very* unpleasant state of mind, she turned away.
12. "Come back!" the Caterpillar called after her. "I've something important to say!"
13. Alice turned and came back again.
14. "Keep your temper," said the Caterpillar.
15. "Is that all?" said Alice, swallowing down her anger as well as she could.
16. "No," said the Caterpillar. It unfolded its arms, took the hookah out of its mouth again, and said, "So you think you're changed, do you?"
17. "I'm afraid, I am, sir," said Alice. "I can't remember things as I used—and I don't keep the same size for ten minutes together!"
18. "What size do you want to be?" asked the Caterpillar.
19. "Oh, I'm not particular as to size," Alice hastily replied, "only one doesn't like changing so often, you know. I should like to be a little larger, sir, if you wouldn't mind," said Alice. "Three inches is such a wretched height to be."
20. "It is a very good height indeed!" said the Caterpillar an-

grily, rearing itself upright as it spoke (it was exactly three inches high).

21. In a minute or two, the Caterpillar got down off the mushroom and crawled away into the grass, merely remarking, as it went, “One side will make you grow taller, and the other side will make you grow shorter.”
22. “One side of *what?* The other side of *what?*” thought Alice to herself.
23. “Of the mushroom,” said the Caterpillar, just as if she had asked it aloud; and in another moment, it was out of sight.

36 Verb Classes Summarized

This chapter, together with Chapter 38, describes Pāli grammar in depth. We will wrap up what we have learned about verbs, and go deeper into Pāli verbal system. The approach in this chapter, like in Chapter 38, is tradition-wise. I will use traditional materials to explain the matter extensively. It is supposed to be difficult to new students, so we have not talked in this way at the beginning. Now I expect all readers to be mature enough to digest the real stuff. By this understanding, you can go on studying or researching into Pāli grammar in the traditional way on your own.

Generally speaking there are two kinds of verb in Pāli: *ākhyāta* and verbal *kīta* (primary derivation). I occasionally call the former ‘main verb’ particularly when both kinds of verb are present together. I am reluctant to call them ‘finite’¹ and ‘non-finite’² verbs, because in Pāli both can complete the sentences. When present together *ākhyāta* dominates verbal *kīta* and functions as the main verb of the sentences. When *ākhyāta* is not present or left out, verbal *kīta* can perform the verb function. Moreover, as we have seen, in certain situation verbs can be left out altogether, and we still regard bundle of noun phrases as sentences.

In this chapter we will talk only about *ākhyāta*. For verbal *kīta*, it has several concerns that are divided into chapters as you have learned along the way. The meaning of *ākhyāta* given by Aggavaṃsa is “*kiriyaṃ akkhāyatīti ākhyātaṃ, kiriyaṃpadam*”³ ([Term] tells the action, thus *ākhyāta*, action-term). If I do not say otherwise, from now on ‘verb’ means only *ākhyāta*.

Here is the big picture. A verb has components or characteristics as follows: Each verb is composed from *dhātu* + *paccaya*

¹They are verbs that are marked for tense, person, and number (Brown and Miller 2013, p. 172).

²They are verbs that have no mark of tense, person, and number, e.g. infinitives, participles (p. 312).

³before Sadd 865

+ verbal *vibhatti*, for example, *bhavati* = *bhū + a + ti*. Verbal *vibhatti* has 8 classes, i.e. present tense (*vattamānā*), imperative mood (*pañcamī*), optative mood (*sattamī*), perfect tense (*parokkhā*), imperfect tense (*hiyyattanī*), aorist tense (*ajjatanī*), future tense (*bhavissanti*), and conditional mood (*kālātipatti*). We have already learned all these classes along in our course. Moreover, verbal *vibhatti* can be divided into 12 groups. The first 6 groups is called *parassapada*⁴ (term for other), and the last 6 groups *attanopada*⁵ (term for oneself). In most cases when we use by ourselves and when we read from texts, *parassapada* is far more common. In 6 groups of each, 3 are for singular, and other 3 are for plural. And in these groups of three, they are divided into persons: third person (*paṭhamapurisa*), second person (*majjhimapusira*), and first person (*uttamapurisa*).⁶ The order of persons is reversed to those of English. To illustrate the point, Table 36.1 show all *vibhattis* of present tense (*vattamānā*). For all classes of verb, see Appendix C.

Table 36.1: *Vattamānāvibhatti*

Person	<i>Parassapada</i>		<i>Attanopada</i>	
	sg.	pl.	sg.	pl.
3rd	<i>ti</i>	<i>nti</i>	<i>te</i>	<i>nte</i>
2nd	<i>si</i>	<i>tha</i>	<i>se</i>	<i>vhe</i>
1st	<i>mi</i>	<i>ma</i>	<i>e</i>	<i>mhe</i>

What baffles new students most is the different between *parassapada* and *attanopada*. The former means the action that the subject does affects other entity, for example, “*jano kumāraṃ paharati*” (A person hit a boy). Technically speaking, *parassapada* is used with the agent of active structure (*kattukāraka*).⁷ On the other hand, the action of the latter affects the subject itself, for example, “*kumāro janena pahariyate*” (A boy is hit by a person). That is to say, *attanopada* is used in passive structure (*kam-*

⁴Kacc 406, Rūpa 429, Sadd 865

⁵Kacc 407, Rūpa 439, Sadd 866

⁶Kacc 408, Rūpa 431, Sadd 867

⁷Kacc 456, Rūpa 430, Sadd 937. For the *kāraka* thing, see Chapter 38.

makāraka & *bhāvakāraka*).⁸ However, *attanopada* in active structure can also be the case⁹, for example, *maññate* ([One] deems), *rojate* ([One] prospers), *jāyate* ([One] is born).

Comparing to other ancient languages, like Greek and Sanskrit, the two modes is named ‘active’ and ‘middle’ voice by scholars. William Whitney paraphrases these as ‘transitive’ and ‘reflexive.’¹⁰ That sounds more sensible. As in Sanskrit, the exact distinction between the two is blurred or even undiscernible. Middle voice left its trace mostly in verses. Whitney wrote this:

In the epics there is much effacement of the distinction between active and middle, the choice of voice being very often determined by metrical considerations alone.¹¹

The point of this matter for practical concern is “Don’t be serious with the distinction.” As Geiger noted, in the oldest period of the language passive verb forms already have active endings.¹² That is the reason why you did not see verbs in middle form at the beginning of our lessons. You have to know this when you read texts, but when you make your compositions, decision is yours. For me, simplicity is the best policy. Furthermore, not every root has middle forms. Unlike active forms, you cannot render verbs into middle forms in full range, so to speak.

The main task of us concerning *vibhatti* is to choose the right ending (*vibhatti*) according to *pada*, as mentioned above, and person. A problematic case is when multiple actors do the same action. Which person should we use? In Pāli grammar, verbs agree to the last actor¹³, for example, “*so ca pacati, tvañca pacasi, tumhe pacatha*” (He cooks, you cook too, [thus] you [all] cook), “*so ca pacati, tvañca pacasi, ahañca pacāmi, mayaṃ pacāma*” (He cooks, you also cook, I cook too, [thus] we cook). It is logical to use plural verb form, but sometimes you can see singular nevertheless. As you have often seen, even when the subject is not present, the verb has to be agreed with person implied in the sen-

⁸Kacc 453, Rūpa 444, Sadd 934

⁹Kacc 454, Rūpa 440, Sadd 935

¹⁰Whitney 1896, §529:p. 200

¹¹§529:p. 200. See also Geiger 2005, p. 117.

¹²p. 117

¹³Kacc 409, Rūpa 441, Sadd 868, Mogg 1.22

tence.¹⁴ Sometimes discrepancy can be the case¹⁵, for example, “*Puttaṃ labhetha varadaṃ*”¹⁶ (May [I] have a son who gives the best thing). In the example, the implied subject is first person, thus *labheyyāmi* should be used instead of *labhetha*.

However, Vito Perniola explains the use of multiple subjects in this way: “If the subjects contain different persons, the verb agrees with the first person in preference to the second and third, and with the second in preference to the third.”¹⁷ Then he shows us this example:

*Ahañca, ānanda, imāni ca pañca bhikkhusatāni sabbeva
āneñjasamādhinā nisīdimha*¹⁸
“I and 500 monks, Ānanda, all sat in motionless meditation.”

In this instance, the verb *nisīdimha* (aorist, 1st person pl.) is used in the sense that English users are familiar, against the explanation in the traditional textbooks (but see below shortly). But if disjunctive particle *vā* is used instead, the verb agrees with the (preceding) nearest subject, for example:

*Yaṃnūnāhaṃ vā pabbajeyyaṃ, anuruddho vā*¹⁹
“What if I or Anuruddha were to go forth.”

The sentence above is a speculation. The verb, *pabbajeyyaṃ* (optative, middle voice, 1st person sg.), agrees with *ahaṃ*. According to the explanation if the verb is shifted to the last position, it would be “*Yaṃnūnāhaṃ vā anuruddho vā pabbajeyya*.” Now *pabbajeyya* agrees with *anuruddho*.

In Sadd Pad 2, Aggavaṃsa mentions the use of multiple subjects by inference from the meaning (*atthanaya*).²⁰ He illustrates by these examples:

¹⁴Kacc 410–2, Rūpa 432, 436–7, Sadd 869–71

¹⁵Sadd 1099

¹⁶Jā 22.1661

¹⁷Perniola 1997, p. 341

¹⁸Udā 3.23

¹⁹Cv 7.330

²⁰Sadd Pad 2, from *Aparopi atthanayo vuccati* onwards.

*tvañca atthakusalo bhavasi, so ca atthakusalo bhavati,
tumhe atthakusalā bhavatha*

“You are clever in beneficial seeking. He is also clever in beneficial seeking. You [all] are clever in beneficial seeking.”

ahañca atthakusalo bhavāmi, so ca atthakusalo bhavati, mayamatthakusalā bhavāmā

“I am clever in beneficial seeking. He is also clever in beneficial seeking. We are clever in beneficial seeking.”

By this account, we can feel at home when using multiple subjects. The lesson here is when we say something just do what makes us feel right. Language should agree with our natural tendency.

In the following sections we will go through each class of verbs in more detail.

Present Tense (*Vattamānā*)

When composed with *vattamānāvabhatti*, ‘to go’ (from root *gamu*) in present tense can be seen in Table 36.2.²¹ According to the tradition, this tense can be used in various way concerning time as follows:

Table 36.2: Present forms of ‘to go’ (*gamu*)

Person	<i>Parassapada</i>		<i>Attanopada</i>	
	sg.	pl.	sg.	pl.
3rd	<i>gacchati</i>	<i>gacchanti</i>	<i>gacchate</i>	<i>gacchante</i>
2nd	<i>gacchasi</i>	<i>gacchatha</i>	<i>gacchase</i>	<i>gacchavhe</i>
1st	<i>gacchāmi</i>	<i>gacchāma</i>	<i>gacche</i>	<i>gacchāmhe</i>

(1) In present time (Kacc 414, Rūpa 428, Sadd 872)

²¹Sadd Dhā 16

This, also some of the following, is equivalent to simple present tense of English. Also present continuous tense, or progressive aspect, can be used in this sense.

- *pāṭaliputtam gacchati*. ([One] goes to Pāṭaliputta [Patna].)
- *bhagavā sāvatthiyam viharati jetavane*.²² (The Blessed One lives in Jetavana nearby Sāvattthī.)

(2) In near past (Sadd 873)

- *kuto nu tvam bhikkhu āgacchasi*. (From where, monk, do you come?)

(3) In near future with *yāva*, *pure*, *purā* (Sadd 874)

- *Yāvadeva anattāya, nattaṃ bālassa jāyati*.²³ (Knowledge of a foolish will arise only for uselessness.)
- *Pure adhammo dīppati*²⁴ (Before false teaching will prosper.)
- *dante ime chinda purā marāmi*.²⁵ (Cut these tusks before I die.)

(4) In the future that has certainty (Sadd 875)

- *Nirayaṃ nūna gacchāmi, ettha me natthi saṃsayo*.²⁶ ([I] certainly will go to hell. There is no doubt for me in this.)
- *dhvvaṃ buddho bhavāmaṃ*.²⁷ (I certainly will be an Enlightened One)
- *Manasā ce paduṭṭhena, bhāsati vā karoti vā*.²⁸ (If [one] says or does with the mind corrupted.)

(5) In the future with *kadā*, *karahi* (Sadd 876)

- *kadā gacchati?* (When does [he/she] go?)
 - *karahi gacchati?* (In what time does [he/she] go?)
- It is also logical to use future tense here, thus *kadā/karahi gamissati*.

²²Udā 4.36

²³Dham 5.72

²⁴Cv 12.450

²⁵Jā 16.127

²⁶Apadā 2-1.48

²⁷Bud 2.109

²⁸Dham 1.1. This instance is of unspecified condition (*aniyamattha*).

(6) In the past with *nanu* (Sadd 877)

- *akāsi kaṭaṃ devadatta? nanu karomi bho.* (Did you make the mat, Devadatta? Haven't I made it, sir?)

(7) In the past with *na, nu* (Sadd 878)

- *akāsi kaṭaṃ devadatta? na karomi bho.* (...I haven't done that, sir.)

- ..., *ahaṃ nu karomi.* (...Have I done that?)

It is also logical to use past tense here, hence *nākāsiṃ, nvakāsiṃ.*

(8) In the past as narration (Sadd 879)

- *Bhayaṃ tadā na bhavati.*²⁹ (There was no danger in that time.)

Imperative Mood (*Pañcamī*)

Table 36.3³⁰ shows imperative verbs of 'to go.' Several forms of these are identical to the present forms. It is good, for you do not need to remember many things. It is bad, for you have to make a judgement when you come across an ambiguous one. Generally this mood is used for making an order or a wish in unspecified time or near the present.³¹ For the uses of this mood in detail, see Chapter 21, additionally see the section of optative mood below.

Table 36.3: Imperative forms of 'to go' (*gamu*)

Person	<i>Parassapada</i>		<i>Attanopada</i>	
	sg.	pl.	sg.	pl.
3rd	<i>gacchatu</i>	<i>gacchantu</i>	<i>gacchatam</i>	<i>gacchantam</i>
2nd	<i>gacchāhi,</i> <i>gaccha,</i> <i>gacchassu</i>	<i>gacchatha</i>	<i>gacchassu</i>	<i>gacchavho</i>
1st	<i>gacchāmi</i>	<i>gacchāma</i>	<i>gacche</i>	<i>gacchāmse</i>

²⁹Bud 2.100

³⁰Sadd Dhā 16

³¹Kacc 415, Rūpa 451, Sadd 880

Optative Mood (*Sattamī*)

This mood is used for making a permission, supposition, and instruction in unspecified time.³² In a way, it is similar to imperative mood. In some contexts they are even used interchangeably. For the uses in detail, please see Chapter 22. Optative forms of ‘to go’ are shown in Table 36.4.³³

Table 36.4: Optative forms of ‘to go’ (*gamu*)

Per.	<i>Parassapada</i>		<i>Attanopada</i>	
	sg.	pl.	sg.	pl.
3rd	<i>gaccheyya,</i> <i>gacche</i>	<i>gaccheyyuṇ</i>	<i>gacchetha</i>	<i>gaccheraṇ</i>
2nd	<i>gaccheyyāsi</i>	<i>gaccheyyātha</i>	<i>gacchetho</i>	<i>gaccheyyāvho</i>
1st	<i>gaccheyyāmi</i>	<i>gaccheyyāma,</i> <i>gacchemu</i>	<i>gaccheyyaṇ</i>	<i>gaccheyyāmhe</i>

Apart from the uses described in Chapter 22, there are some other concerns as follows:

(1) Making an order, instruction, and time reminding (Sadd 882)

This formula is also applied to the imperative.

- *bhavaṇ khalu kaṭaṇ karotu.* (You definitely have to make a mat.)

- *bhavaṇ khalu kaṭaṇ kareyya.* (You definitely should make a mat.)

- *Puññāni kayirātha sukhāvahāni*³⁴ (You should make merit that brings happiness)

- *ayaṇ te saccakālo, saccaṇ vadeyyāsi.* (This is your time of truth. You should say the truth.)

(2) Time telling with *yaṇ* (Sadd 883)

- *yaṇ bhunṅjeyya bhavaṇ.* (You should eat in which time.)

³²Kacc 416, Rūpa 454, Sadd 881, Mogg 6.9, 6.12

³³Sadd Dhā 16

³⁴SSag 1.3

(3) In suitability and capability (Sadd 884, Mogg 6.11)

- *bhavaṃ khalu kaññaṃ gaheyya, bhavaṃ etamarahati.* (You definitely should seize the girl, you deserve this.)

- *iha bhavaṃ vattum sakkuṇeyya* (In here, you are capable of saying)

Perfect Tense (*Parokkhā*)

The use of this tense is rare in Pāli texts. Do not confuse this with perfect tense in English. It has nothing to do with that. Some modern Pāli grammar books do not even mention it at all. Some even make it look confusing.³⁵ The main cause of this is about English grammatical terms we use for Pāli which do not exactly fit. To understand this and Pāli past tenses in general, we have to invest some effort to unravel the crux of this matter.

A grammatical term that has to be introduced here is ‘aspect’—“An indication of whether the action is ongoing, completed, or not specified”.³⁶ Verbs that denote ongoing actions have *imperfect* or *progressive* aspect. Verbs denoting completed actions have *perfect* aspect. And verbs that describe the actions as a whole, with no reference to whether they are completed or not, have *simple* or *indefinite* aspect.³⁷ The last one may be called *habitual* aspect that denotes a habit or regular pattern.³⁸ These aspects can be of three times: past, present, and future. In English usage, we can grasp these in Table 36.5.³⁹

When Greek and Latin are taken into consideration, terminology used is a bit confusing as I show in Table 36.6.⁴⁰ After you see this table, you will know that the very cause of confusion comes from grammatical terms used to describe Pāli equivalents. The use was started by Sanskrit scholars who see similarity between Greek and Sanskrit. And we use Greek grammatical terms since then. For *parokkhā*, by traditional explanation, it is used to mark past actions with indefinite time.⁴¹ That means ‘aorist’

³⁵For example, in Collins 2005, p. 80, whereas aorist is mentioned, perfect *vibhatti* is described.

³⁶Fairbairn 2011, p. 113

³⁷p. 110

³⁸Brown and Miller 2013, p. 204

³⁹This is adapted from the table in Fairbairn 2011, p. 118.

⁴⁰This is adapted from the table in p. 123.

⁴¹Kacc 417, Rūpa 460, Sadd 885

Table 36.5: Time and aspect in English

Time	Aspect		
	Ongoing (Progressive)	Completed (Perfect)	Unspecified (Simple)
Past	I was doing	I had done	I did
Present	I am doing	I have done	I do
Future	I will be doing	I will have done	I will do

in Greek and ‘perfect’ in Latin. Modern scholars use ‘perfect’ for *parokkhā*. It has the sense of completeness of events done in remote past, unperceived by the narrator.⁴² Some Pāli scholars, e.g. A. P. Buddhadatta, use ‘preterite’⁴³ for *parokkhā*. But we will not follow that.

Table 36.6: Tenses in Greek and Latin

Greek name	Latin name	Time	Aspect
Present	Present	Present	Ongoing
Imperfect	Imperfect	Past	Ongoing
Future	Future	Future	Ongoing
Aorist	Perfect	Past	Unspecified (or unspecified)
Perfect	Perfect	Past/ Present	Completed but with continuing results
Pluperfect	Pluperfect	Past	completed
Future perfect	Future perfect	Future	completed

In Table 36.7⁴⁴, perfect forms of ‘to go’ is shown, for you can get the idea what they look like. Here are some examples found in the texts:

⁴²Williams 1877, p. 134

⁴³This is “equivalent to Simple Past” (Brown and Miller 2013, p. 357).

⁴⁴Sadd Dhā 16

- *Codako āha āpannoti.*⁴⁵ (The plaintiff said, “It is offended.”)
- *Āhu byañjananimittakovidā.*⁴⁶ (Said diviners [who are] well-versed in signs)
- *evaṃ kira porāṇā āhu*⁴⁷ (Former [teachers] said thus)

Table 36.7: Perfect forms of ‘to go’ (*gamu*)

Person	<i>Parassapada</i>		<i>Attanopada</i>	
	sg.	pl.	sg.	pl.
3rd	<i>gaccha</i>	<i>gacchu,</i> <i>gañchu</i>	<i>gacchittha,</i> <i>gañchittha</i>	<i>gacchire</i>
2nd	<i>gacche</i>	<i>gacchittha,</i> <i>gañchittha</i>	<i>gacchittho</i>	<i>gacchivho</i>
1st	<i>gacchaṃ</i>	<i>gacchimha,</i> <i>gañchimha</i>	<i>gacchiṃ,</i> <i>gañchiṃ</i>	<i>gacchimhe</i>

Imperfect Tense (*Hiyyattanī*)

This tense is used for the past events that happened yesterday with time specified or not.⁴⁸ As you have seen above, calling this ‘imperfect’ is really a mismatch from Pāli grammarians’ point of view. There is no sense of ‘ongoingness’ or ‘progressiveness’ in this tense whatsoever.⁴⁹ To ease our life, we follow the terminology nonetheless. Like perfect tense, imperfect tense in Pāli is rare. And both are virtually identical in meaning.⁵⁰ Exemplified forms of this are shown in Table 36.8⁵¹, and alternatively in

⁴⁵Pari 359

⁴⁶Dhī 3.7.209 (DN 30)

⁴⁷Sadd 885. In Kacc 417, it is “*evaṃ kila porāṇāhu.*”

⁴⁸Kacc 418, Rūpa 456, Sadd 886

⁴⁹Monier Williams notes that Sanskrit past tenses “are not very commonly used to represent the completeness of the action” (Williams 1877, p. 134). This means they do not express the progressiveness either. However, Williams also explains that this tense corresponds to the imperfect of Greek that refers to recent past but before the current day. It may denote continuity or be used like Greek aorist.

⁵⁰Once these two had different denotation, but the difference has been lost even in Classical Sanskrit (Ruppel 2017, p. 271).

⁵¹Sadd Dhā 16

Table 36.9⁵². The forms of this tense are mostly prefixed with *a* (augment). Some examples are as follows:

- so **agamā** *maggam*. (He went the path.)
- *te* **agamū** *maggam*. (They went the path.)
- **Agamā** *rājagaham buddho*⁵³ (Went to Rājagaha the Buddha)

Table 36.8: Imperfect forms of ‘to go’ (*gamu*)

Per.	<i>Parassapada</i>		<i>Attanopada</i>	
	sg.	pl.	sg.	pl.
3rd	<i>agacchā</i>	<i>agacchū</i>	<i>agacchatha</i>	<i>agacchatthum</i>
2nd	<i>agaccho</i>	<i>agacchatha</i>	<i>agacchase</i>	<i>agacchavham</i>
1st	<i>agaccham</i>	<i>agacchamha</i>	<i>agacchim</i> ,	<i>agacchamhase</i>
			<i>agañchim</i>	

Table 36.9: Imperfect forms of ‘to go’ (alternative)

Person	<i>Parassapada</i>		<i>Attanopada</i>	
	sg.	pl.	sg.	pl.
3rd	<i>agamā</i>	<i>agamū</i>	<i>agamattha</i>	<i>agamatthum</i>
2nd	<i>agamo</i>	<i>agamattha</i>	<i>agamase</i>	<i>agamavham</i>
1st	<i>agama</i>	<i>agamamhā</i>	<i>agamim</i>	<i>agamamhase</i>

Aorist Tense (*Ajjatanī*)

In traditional account this tense is used in the near past, events that happen today, with time specified or not.⁵⁴ Modern scholars call this ‘aorist’ that has nothing to do with traditional account. We still use this for convenience, so we can make a distinction to other past tenses. In fact, the distinction is only the names

⁵²Mogg 6.5

⁵³Sut 3.410. This can also be seen as aorist.

⁵⁴Kacc 419, Rūpa 469, Sadd 887

of them, because they are identical in use.⁵⁵ For verbs used in past, aorist forms are far more common than the previous two. I show examples of a verb in Table 36.10⁵⁶, and alternatively Table 36.11⁵⁷. About the *a* prefix, in aorist case, as well as conditional mood, it is uncertain—meaning that you can find both forms, with and without *a*, for example, *agacchi* and *gacchi*.⁵⁸ Both forms can be identical in all respects. In practice, for 3rd person sg. we often see *i* ending rather than *ī*, and alternative or irregular forms of this tense are quite various.

Table 36.10: Aorist forms of ‘to go’ (*gamu*)

Per.	<i>Parassapada</i>		<i>Attanopada</i>	
	sg.	pl.	sg.	pl.
3rd	<i>agacchi</i> <i>agañchi</i>	<i>agacchum̐</i> , <i>agañchum̐</i>	<i>agacchā</i> ,	<i>agacchū</i>
2nd	<i>agaccho</i>	<i>agacchittha</i> , <i>agañchittha</i>	<i>agacchase</i>	<i>agacchivham̐</i>
1st	<i>agacchim̐</i> , <i>agañchim̐</i>	<i>agacchimhā</i> <i>agañchimhā</i>	<i>agaccham̐</i> ,	<i>agacchimhe</i>

Table 36.11: Aorist forms of ‘to go’ (alternative)

Person	<i>Parassapada</i>		<i>Attanopada</i>	
	sg.	pl.	sg.	pl.
3rd	<i>agamī</i>	<i>agamum̐</i> ,	<i>agamā</i>	<i>agamū</i>
2nd	<i>agamo</i>	<i>agamittha</i>	<i>agamise</i>	<i>agamivham̐</i>
1st	<i>agamim̐</i>	<i>agamimhā</i>	<i>agama</i>	<i>agamimhe</i>

Here are some simple examples of use:

⁵⁵Geiger notes that imperfect and aorist “are no longer sharply distinguished in Pali. Both of them have coincided in the pret[erite] which is mostly called ‘aorist’” (Geiger 2005, p. 117).

⁵⁶Sadd Dhā 16

⁵⁷Mogg 6.4

⁵⁸Sadd Dhā 16

- *so maggaṃ agamī.* (He went the path.)
- *te maggaṃ agamuṃ.* (They went the path.)
- *vaṅkaṃ agamu pabbataṃ.*⁵⁹ ([They] went to mount Vaṅka.)
- *upagacchum buddhasantike.*⁶⁰ ([They] approached the Buddha's dwelling.)

The verb can have a special form, e.g. “*te gum*” (They went).⁶¹

There are some other concerns about aorist and other past tense relating to *mā*. Normally, particle *mā* is used to make a prohibition. It logically agrees with imperative mood, but as found in the texts imperfect and aorist tense are used mostly.⁶² Here are some examples:

- *khaṇo vo mā upaccagā.*⁶³ (Don't let the moment run away.)
- *Mā vo rucittha gamaṇaṃ.*⁶⁴ (Don't be pleased with the going.)
- *mā dhammaṃ rāja pāmodo.*⁶⁵ (Your Majesty, don't be negligent in the teaching)
- *Mākattha pāpakaṃ kammaṃ.*⁶⁶ (Don't do evil deed.)

In Sadd 890, it is said that perfect and present tense are even less than imperative mood to be found in the canon. Some examples are given nonetheless:

- *mā kisittho mayā vinā.*⁶⁷ (Don't be exhausted without me.)
- *Mā deva paridevesi*⁶⁸ (Dear god, don't lament.)

Future Tense (*Bhavissanti*)

This tense is easy to deal with. It denotes future events.⁶⁹ In Table 36.12⁷⁰, typical future forms of ‘to go’ are shown, and in Table 36.13⁷¹ alternative rendition is shown. There are some

⁵⁹Cari 1.106. This can be seen as a contracted form of imperfect or aorist.

⁶⁰Bud 12.16

⁶¹Sadd Dhā 16

⁶²Kacc 420, Rūpa 471, Sadd 888, Mogg 6.13. But in the commentaries, imperative has more use (Sadd 889).

⁶³Dham 22.315.

⁶⁴Jā 22.1891

⁶⁵Jā 17.48. The word should be *pamādo*.

⁶⁶Udā 5.44

⁶⁷Jā 22.1713. In some editions, it is *kisittha*.

⁶⁸Jā 22.1857

⁶⁹Kacc 421, Rūpa 473, Sadd 892

⁷⁰Mogg 6.2

⁷¹Sadd Dhā 16

minor concerns about this tense that I have already explained in Chapter 20. Here are some simple examples:

- so *gacchissati* (He will go)
- so *karissati* (He will do)

Table 36.12: Future forms of ‘to go’ (*gamu*)

Per.	<i>Parassapada</i>		<i>Attanopada</i>	
	sg.	pl.	sg.	pl.
3rd	<i>gamissati,</i>	<i>gamissantī,</i>	<i>gamissate,</i>	<i>gamissante</i>
2nd	<i>gamissasi</i>	<i>gamissatha,</i>	<i>gamissase</i>	<i>gamissavhe</i>
1st	<i>gamissāmi,</i>	<i>gamissāma</i>	<i>gamissaṃ,</i>	<i>gamissāmhe</i>

Table 36.13: Future forms of ‘to go’ (alternative)

Per.	<i>Parassapada</i>		<i>Attanopada</i>	
	sg.	pl.	sg.	pl.
3rd	<i>gacchissati,</i>	<i>gacchissantī,</i>	<i>gacchissate,</i>	<i>gacchissante</i>
2nd	<i>gacchissasi</i>	<i>gacchissatha,</i>	<i>gacchissase</i>	<i>gacchissavhe</i>
1st	<i>gacchissāmi,</i>	<i>gacchissāma</i>	<i>gacchissaṃ,</i>	<i>gacchissāmhe</i>

Conditional Mood (*Kālātipatti*)

This tense, in a way, like English when we talk about an action that should have done, but it did not. Its forms look like a combination of past and future. I show typical forms of ‘to go’ in Table 36.14⁷², and alternatively in Table 36.15⁷³. The *a*-prefix is mostly present, but sometimes it is left out. By traditional account, this tense is used to mark verbs that do not really happen.⁷⁴ For more detail of conditionals, see Chapter 23. An example can be:

⁷²Mogg 6.7

⁷³Sadd Dhā 16

⁷⁴Kacc 422, Rūpa 475, Sadd 895

- so *ce yānaṃ alabhissā, agacchissā*.⁷⁵ (If he had got a vehicle, he would have gone.)

Table 36.14: Conditional forms of ‘to go’ (*gamu*)

Per.	Parassapada		Attanopada	
	sg.	pl.	sg.	pl.
3rd	<i>agamissā,</i>	<i>agamissaṃsu,</i>	<i>agamissatha,</i>	<i>agamissimsu</i>
2nd	<i>agamisse</i>	<i>agamissatha,</i>	<i>agamissase</i>	<i>agamissavhe</i>
1st	<i>agamissaṃ,</i>	<i>agamissāmhā</i>	<i>agamissīṃ,</i>	<i>agamissāmhase</i>

Table 36.15: Conditional forms of ‘to go’ (alternative)

Per.	Parassapada		Attanopada	
	sg.	pl.	sg.	pl.
3rd	<i>agacchissā,</i>	<i>agacchissaṃsu,</i>	<i>agacchissatha,</i>	<i>agacchissimsu</i>
2nd	<i>agacchisse</i>	<i>agacchissatha,</i>	<i>agacchissase</i>	<i>agacchissavhe</i>
1st	<i>agacchissaṃ,</i>	<i>agacchissāmhā</i>	<i>agacchissīṃ,</i>	<i>agacchissāmhase</i>

Concerning *i* insertion, as you see in *gamissati* but not in *gachati*, the tradition has an explanation that imperfect tense, imperative mood, optative mood, and present tense do not have this insertion, whereas the rest of them, i.e. perfect tense, aorist tense, future tense, and conditional mood have it.⁷⁶ It is better for you to observe this yourselves.

⁷⁵Sadd 895

⁷⁶Kacc 431, Rūp 458, Sadd 904

37 Principle of Verb Formation

Now we come to the crux. For me, this is the hardest part of all when we learn about verbs. Without knowledge about this matter, you cannot fully understand cases as I explain in Chapter 38. And if you cannot understand cases in Pāli, you cannot understand the language at all. So, drive through carefully here.

Why verb formation is crucial in Pāli? To remind you, in case you have forgotten, Pāli is a highly inflectional language. When you use a word, you cannot take it from a dictionary and put it into a sentence. You can do that with English to some extent, but not with Pāli. As you may realize when you learn about nouns, adjectives, and pronouns, the heart of the learning is to know how terms are formed. It is true about verbs as well. To be clear, when I use ‘verb’ here I mean only *ākhyāta* not verbal *kita* (primary derivation). And you are supposed to read Chapter 36 before you come to this.

When we talk about verb formation, things involved are *dhātu* (root), *paccaya* (suffix/infix), and *vācaka* (expressing stance). Like other Indo-European languages, root is the fundamental part of verbs. In Kacc/Sadd school a description goes “suchlike *bhū* and so on are *dhātu*.”¹ In Mogg it has a terse but more sensible formula, “*kriyāthā*”² (Those [sound] having meaning of action).

As I have discussed once in Chapter 17, *paccaya* is a process that transforms root into a meaningful term. As I say elsewhere, learning how *paccayas* work is central to the traditional approach to the language. There are numerous of *paccayas*. The majority of them are used in derivation. In verb formation they are less to be dealt with. In traditional account, *paccaya* can be added

¹Kacc 457, Rūpa 424, Sadd 938

²Mogg 5.14. In the explanation part it goes “*Kriyā attho yassa so kriyātho dhātu*.”

to *dhātu* and *liṅga*.³ This means that verbs can be created from root, the normal process, e.g. *kara + o + ti = karoti* ([One] does). Or they can be created from nouns (*liṅga*), e.g. *pabbata + āya + ti = pabbatāyati* ([One] does like a mountain). They can also be created in an onomatopoeic way, e.g. *ciccīta + āya + ti = ciccitāyati* ([One] makes chit-chit sound).⁴ We will learn all of these in due course.

To clarify a bit more, we distinguish between *paccaya* and *vibhatti*. The former is more generic. It means any dependent part that marks the transforming process. We normally see it as suffixes, or infixes if you like. In the examples above, they are ‘*o*’ and ‘*āya*’ for instance. Whereas *vibhatti*, exemplified by *ti*, is the final part of the terms that marks tense, mood, person, number, and voice.⁵ If you still feel confused with *vibhatti*, revisit Chapter 17 and 36 again. If this does not help much, you may need a grand review from the beginning.

Once a verb is formed by composition of a root, *paccaya*, and *vibhatti*, it is a meaningful entity that can be one of five expressing stances⁶ (*vācaka*) as follows:

(1) Active stance (*kattuvācaka*)

This verb form expresses that the subject of the sentence is the active actor of it, for example, “*sūdo odanaṃ pacati*” (A chef cooks boiled rice). In this sentence *pacati* (*paca + a + ti*) is an active verb, verb that takes active expressing stance.

(2) Causative stance (*hetukattuvācaka*)

This verb form shows that the subject of the sentence is not the direct actor of the action, but an indirect actor who causes the real actor to do the action, for example, “*sāmiko sūdaṃ odanaṃ pāceti*” (A master has a chef cook boiled rice). In this sentence, *pāceti* (*paca + ñe + ti*) is a causative verb.

³Kacc 432, Rūpa 362, Sadd 905

⁴In Sadd 905, the base part is called *anukaraṇa*.

⁵There is also nominal *vibhatti* that marks case and number for nouns. In here we only focus on verbal *vibhatti*.

⁶Some may call these ‘voices,’ but I reserve the word for ‘*pada*’ which can be ‘active’ and ‘middle’ voice. I am not take this so seriously and consistently though. Sometimes I use ‘voice’ in English sense including what I call ‘stance’ here.

(3) Passive stance (*kammavācaka*)

This verb form shows that the subject of the sentence is not the actor but the patient of the action, for example, “*odano sūdena paciṅate*” (Boiled rice is cooked by a chef). In this sentence, *paciṅate* (*paca + ya + i + te*) is a passive verb.

(4) Impersonal passive stance (*bhāvavācaka*)

This is a bit hard to understand and explain. It is the verb that expresses itself to show certain state-of-being. This normally occurs to intransitive verbs but in passive form, for example, “*tena bhūyate*” (existing [is done] by him).⁷ In this sentence, *bhūyate* (*bhū + ya + te*) is an impersonal passive verb.

(5) Causal passive stance (*hetukammavācaka*)

This is rather complicated. Verb form of this expresses that the subject of the sentence is the patient of the action that is done by an actor who is caused by other actor, for example, “*odano sāmikena sūdena pācāpiṅate*” (Boiled rice is cooked by a chef [who is ordered] by a master). In this sentence, *pācāpiṅate* (*paca + ṅāpe + ya + i + te*) is a causal passive verb.

As you have seen from the mentioned examples, *vibhatti* and *paccaya* have different function. The former marks tense or mood, person, number, and voice, whereas the latter marks the relation between verb and subject of sentences.⁸ You can see the distinction between ‘voice’ and ‘instance’ here. The former is marked by *vibhatti*, whereas the latter is marked by *paccaya*.

Active Verb Forms

Now we will learn how to create active verb forms by application of *paccaya*. There are three groups of *paccaya* to learn here: for root-group (*vikaraṇapaccaya*), for root (*dhātupaccaya*), and for transforming noun into denominative verbs.

⁷Translating this kind of sentence into English is awkward. To make it sensible, I change verb into noun.

⁸From the examples, *i* is not counted as a *paccaya* but just an insertion.

Paccaya for root-group

According to Kacc/Sadd school, roots can be classified into eight groups. Each group has its own *paccaya*. I summarize this in Table 37.1.

Table 37.1: Root group according to Kacc/Sadd

No.	Root	<i>Vikaraṇapaccaya</i>
1.	<i>bhū</i> , etc.	<i>a</i>
2.	<i>rudha</i> , etc.	<i>a, i, ī, e, o</i> [with ṃ insertion]
3.	<i>diva</i> , etc.	<i>ya</i>
4.	<i>su</i> , etc.	<i>ṇu, ṇā, uṇā</i>
5.	<i>kī</i> , etc.	<i>nā</i>
6.	<i>gaha</i> , etc.	<i>ppa, ṇhā</i>
7.	<i>tana</i> , etc.	<i>o, yira</i>
8.	<i>cura</i> , etc.	<i>ṇe, ṇaya</i>

With a different perspective, in Mogg nine groups of root are presented as shown in Table 37.2. There are things worth noting in this scheme. In Mogg, *gaha* and its peers is grouped with *rudha*, so there is no group for this. The group of *tuda*, which belongs to *bhū* group in Kacc/Sadd scheme, is added. The difference is that this group does not undergo *vuddhi* operation, whereas some of *bhū* group in Kacc/Sadd do. This is marked by *k-anubandha* in its *paccaya*. To simplify our learning, we will follow Kacc/Sadd way of grouping.

For new students, before we go further, if you feel baffled with *vuddhi* and *anubandha*, because you just see them in first time here or you cannot remember it, I have a brief treatment for you. *Vuddhi* is the top degree of vowel strength. The lesser one is call *guṇa*. And the least one has no name. We may call it zero strength. At this point, please refer to the last part of Chapter 2. When certain *paccaya* is in operation, it can cause, normally, the first vowel of root to be in *vuddhi* strength. For example, *i* can become *e*, and *u* can become *o*. When you read on, you will find this kind of transformation a lot. A well-known marker of *vuddhi* is *ṇ*. This means when you see *ṇ* in *paccaya*, most of the time *vuddhi* process will be involved. But sometimes *vuddhi* can

Table 37.2: Root group according to Mogg

No.	Root	<i>Vikaraṇapaccaya</i>
1.	<i>bhū</i> , etc.	<i>la</i> (= <i>a</i>)
2.	<i>rudha</i> , etc.	<i>la</i> (= <i>a</i>)[with ṃ insertion]
3.	<i>diva</i> , etc.	<i>yaka</i> (= <i>ya</i>)
4.	<i>su</i> , etc.	<i>kṇo</i>
5.	<i>kī</i> , etc.	<i>kṇā</i>
5.	<i>ji</i> , etc.	<i>knā</i>
7.	<i>tana</i> , etc.	<i>o</i>
8.	<i>cura</i> , etc.	<i>ṇi</i> (= <i>ne</i> , <i>ṇaya</i>)
9.	<i>tuda</i> , etc.	<i>ka</i> (= <i>a</i>)

occur without *ṇ*-marker. We call *ṇ* and the like *anubandha*. It is a marker in *paccaya* to show that certain operation is needed apart from alphabet addition. That explains why you do not see *ṇ* in the product of *ṇ-anubandha*. It is in fact *vuddhi + a*.

However, as you will see below in *su* and *gaha* group, *ṇ* in the *paccaya* of these is not *anubandha*. It is the body of them, the character to be added, so to speak. But in *cura* group, *ṇ* is *anubandha* and *vuddhi* is entailed. You are supposed to be confused now. That is the main reason why Moggallāna names *paccayas* differently in a more precise way. You will see a lot of *paccayas* behaving in various ways when you study derivations in Appendix H and I. I also summarize all *paccayas* in Appendix J. You can also find discussions about certain *paccayas* there. If you have not seen those yet, do not haste into them, please finish this chapter first. It is far more important.

(1) *Bhū* group (Kacc 445, Rūpa 433, Sadd 925, Mogg 5.18)

The number of roots in this group is far more numerous than other groups. It has only *a* as group *paccaya*. Some roots can undergo vowel *vuddhi*. In Mogg, it is said to have *la* instead. Both are identical in practice, but in Mogg it is more precise marked by *l-anubandha* meaning that other thing can happen, such as *vuddhi*. Here are some examples:

- $bh\bar{u} + a + ti = bhavati/bhoti^9$ ([One] exists)
- $cu + a + ti = cavati$ ([One] shifts/dies)
- $h\bar{u} + a + ti = hoti$ ([One] exists)
- $ikkha + a + ti = ikkhati$ ([One] sees)
- $labha + a + ti = labhati$ ([One] gets)
- $gamu + a + ti = gacchati^{10}$ ([One] goes)
- $gamu + a + ti = ghammati^{11}$ ([One] goes)
- $gamu + a + si = gagghasi^{12}$ ([One] goes)
- $y\bar{a} + a + ti = y\bar{ati}$ ([One] goes)
- $p\bar{a} + a + ti = p\bar{ati}$ ([One] drinks)
- $p\bar{a} + a + ti = pivati/pipati^{13}$ ([One] drinks)
- $ji + a + ti = jayati^{14}$ ([One] wins)
- $s\bar{i} + a + ti = seti/sayati$ ([One] lies down)
- $n\bar{i} + a + ti = neti/nayati$ ([One] leads)
- $d\bar{a} + a + ti = dad\bar{ati}/deti/dajjati^{15}$ ([One] gives)
- $vada + a + ti = vadati/vadeti/vajjeti/vajjati^{16}$ ([One] speaks)
- $hana + a + ti = hanati/hanti/vadhati^{17}$ ([One] kills)
- $\bar{a}sa + a + ti = acchati^{18}$ ([One] waits)
- $\bar{t}h\bar{a} + a + ti = tit\bar{t}hati^{19}$ ([One] stands)
- $sa\bar{m} + \bar{t}h\bar{a} + a + ti = sa\bar{n}\bar{t}hahati/sa\bar{n}\bar{t}h\bar{a}ti^{20}$ ([One] remains)
- $pati + \bar{t}h\bar{a} + a + ti = patit\bar{t}hahati/patit\bar{t}h\bar{a}ti^{21}$ ([One] establishes)

⁹Kacc 513, Rūpa 435, Sadd 1027. See also Kacc 485, Rūpa 434, Sadd 975, Mogg 5.82.

¹⁰Kacc 476, Rūpa 472, Sadd 957, Mogg 5.173

¹¹Kacc 501, Rūpa 443, Sadd 1013, Mogg 5.176

¹²Sadd 1013

¹³Kacc 469, Rūpa 494, Sadd 949, 1057, Mogg 5.175

¹⁴Kacc 514, Rūpa 491, Sadd 1028, Mogg 5.89

¹⁵Kacc 499, Rūpa 507, Sadd 1005, Mogg 5.176

¹⁶In Kacc 510, Rūpa 487, Sadd 1023, it is said that sometimes *a* is deleted or changed to *e*; see also Mogg 5.161, 5.163, 5.176. For *vajja* form, see Kacc 500, Rūpa 486, Sadd 1006.

¹⁷Mogg 5.161, *a* can be deleted sometimes. In Kacc 592, Rūpa 503, Sadd 1058, *hana* can change to *vadha*.

¹⁸Sadd 1042

¹⁹Kacc 468, Rūpa 492, Sadd 949, Mogg 5.175

²⁰Sadd 1055, Mogg 5.131

²¹Sadd 1056

- $\tilde{n}\bar{a} + a + ti = \mathbf{j\bar{a}n\bar{a}ti}^{22}$ ([One] knows)
- $disa + a + ti = \mathbf{passati/dakkhati}^{23}$ ([One] sees)
- $jara + a + ti = \mathbf{j\bar{r}ati/j\bar{i}yyati/j\bar{y}ati}^{24}$ ([One] gets old)
- $mara + a + ti = \mathbf{marati/m\bar{i}yyati/m\bar{y}ati}^{25}$ ([One] dies)
- $ni + sada + a + ti = \mathbf{nis\bar{i}dati}^{26}$ ([One] sits down)
- $tuda + a + ti = \mathbf{tudati}^{27}$ ([One] pricks)

Like *tuda*, the following verbs are also rendered without *vuddhi*. In Mogg's perspective, these can be grouped with *tuda* and take *ka-paccaya*.

- $vi + kira + a + ti = \mathbf{vikirati}$ ([One] scatters)
- $kh\bar{i}pa + a + ti = \mathbf{khipati}$ ([One] throws)
- $ni + g\bar{i}ra + a + ti = \mathbf{nigirati}$ ([One] swallows)
- $g\bar{i}la + a + ti = \mathbf{gilati}$ ([One] swallows)
- $nuda + a + ti = \mathbf{nudati}$ ([One] expels)
- $phusa + a + ti = \mathbf{phusati}$ ([One] touches)
- $musa + a + ti = \mathbf{musati}$ ([One] steals)
- $likha + a + ti = \mathbf{likhati}$ ([One] writes)
- $vida + a + ti = \mathbf{vidati}$ ([One] knows)
- $visa + a + ti = \mathbf{visati}$ ([It] diffuses)
- $supa + a + ti = \mathbf{supati}$ ([One] sleeps)

(2) **Rudha group** (Kacc 446, Rūpa 509, Sadd 926, Mogg 5.19, 5.93)

This group has *a* etc. as its *paccaya* plus a special treatment of \bar{m} insertion after the first vowel of the roots. To illustrate, when *rudha* is inserted with \bar{m} , it becomes *ru + \bar{m} + dha*. Then \bar{m} is assimilated by being changed to the nasal character of the following, thus *n*. Hence we get *rundha* as the product of the insertion. If you are still confused, see Appendix D. From now on, I will not show \bar{m} in the decomposition, because it is not *paccaya*. Some examples of this group are shown as follows:

- $rudha + a + ti = \mathbf{rundhati}$ ([One] obstructs)
- $chidi + a + ti = \mathbf{ch\bar{i}ndati}$ ([One] cuts)

²²Kacc 470, Rūpa 514, Sadd 950, Mogg 5.120. In passive form $\tilde{n}\bar{a}$ is retained, hence $\tilde{n}\bar{a}yati$ ([A thing] is known).

²³Kacc 471, Rūpa 483, Sadd 951, Mogg 5.124

²⁴Kacc 505, Rūpa 482, Sadd 1018, Mogg 5.174

²⁵Kacc 505, Rūpa 482, Sadd 1018, Mogg 5.174

²⁶Kacc 505, Rūpa 482, Sadd 1018, Mogg 5.123

²⁷In Mogg 5.22, this is treated as another group. The *paccaya* is *ka* (= *a* without *vuddhi*).

- *bhidi + a + ti = bhindati* ([One] breaks)
- *bhuja + a + ti = bhunñjati* ([One] eats)

In Sadd 927, it is said that *i*, *ī*, *e*, and *o* can be used as *paccaya* sometimes, for example, *rundhiti*, *rundhīti*, *rundhēti*, and *subha + o = sumbhōti* ([One] strikes).

(3) *Diva* group (Kacc 447, Rūpa 510, Sadd 928, Mogg 5.21)

The *paccaya* of this group is *ya*. In Mogg it is called *yaka*. With *ka*, it stresses that no *vuddhi* will be applied. I call *k-anubandha* in Mogg's sense as 'vuddhi preventer.' Among the most used *paccayas*, *ya* is one of them. It is used in a variety of contexts. It is noteworthy because of its unique characteristic. When the root has more than one character, under *ya* operation the last character will undergo duplication like passive verb forms.²⁸ Here are some examples:

- *khī + ya + ti = khīyati* ([One] is exhausted)
- *ghā + ya + ti = ghāyati* ([One] smells)
- *divu + ya + ti = dibbati* ([One] plays)
- *budha + ya + ti = bujjhati* ([One] knows)
- *mana + ya + ti = maññati* ([One] deems)
- *yudha + ya + ti = yujjhati* ([One] fights)
- *ruca + ya + ti = ruccati* ([One] likes)
- *lubha + ya + ti = lubbhati* ([One] desires)
- *sīvu + ya + ti = sībbati* ([One] sews)
- *sudha + ya + ti = sujjhati* ([One] is purified)
- *hana + ya + ti = haññati* ([One] kills)

(4) *Su* group (Kacc 448, Rūpa 512, Sadd 929, Mogg 5.25)

In this group, *paccayas* used are *ṇu*, *ṇā*, and *uṇā*. In these *ṇ* is not *anubandha*, so it is added to the root under the process. In Mogg, the *paccaya* is called *kṇo*. With *k-anubandha*, the *vuddhi* process is prevented here. So, you just add *ṇo* to the root. Here are some examples:

- *su ⇒ soṇoti/suṇāti*²⁹ ([One] listens)
- *saṃ + vu ⇒ saṃvuṇoti/saṃvuṇāti*³⁰ ([One] restrains)

²⁸Kacc 444, Rūpa 511, Sadd 924

²⁹In Mogg, *suṇāti* is a product of *kṇā* in *kī* group.

³⁰In Sadd 976, it is said that *saṃvuṇoti* has *vuddhi* done to the *paccaya* itself, thus *ṇu* becomes *ṇo*.

- *saka* ⇒ *sakkuṇoti/sakkuṇāti*³¹ ([One] is capable [of])
- *pa + apa* ⇒ *pāpuṇoti/pāpuṇāti*³² ([One] attains)

(5) Kṛ group (Kacc 449, Rūpa 513, Sadd 930, Mogg 5.23–4)

The *paccaya* in this group is *nā*. In Mogg this group is split into *kī* and *jī* group. The former uses *ḅnā* (*nā* without *vuddhi*), and the latter *knā*. Examples are:

- *kī + nā/ḅnā + ti* = *kīṇāti/kiṇāti*³³ ([One] buys)
- *vi + kī + nā + ti* = *vikkiṇāti* ([One] sells)
- *jī + nā + ti* = *jīnāti* ([One] wins)
- *dhū + nā + ti* = *dhunāti* ([One] removes)
- *mu + nā + ti* = *munāti* ([One] ties)
- *lū + nā + ti* = *lunāti* ([One] cuts)
- *pū + nā + ti* = *punāti* ([One] cleanses)
- *vi + ci + nā + ti* = *vicināti* ([One] selects)
- *mā + nā + ti* = *mināti*³⁴ ([One] measures)
- *ñā + nā + ti* = *nāyati*³⁵ ([One] knows)
- *ñā + nā + eyya* = *jaññā*³⁶ ([One] should know)

(6) Gaha group (Kacc 450, Rūpa 517, Sadd 931)

This group has *ppa* and *ḅhā* as *paccaya*. In Mogg this is grouped with *rudha*. Examples are:

- *gaha + ppa + ti* = *gheppati*³⁷ ([One] seizes)
- *gaha + ḅhā + ti* = *gaḅhāti*³⁸ ([One] seizes)

(7) Tana group (Kacc 451, Rūpa 520, Sadd 932, Mogg 5.26)

This group has *o* and *yira* as *paccaya*, for example:

- *tana + o + ti* = *tanoti* ([It] spreads)
- *tana + o + te* = *tanute*³⁹ ([It] spreads)

³¹Mogg 5.121

³²Mogg 5.121

³³The first vowel can be shortened (Sadd 1074, Mogg 6.32). See also Sadd 1066.

³⁴Sadd 1073

³⁵Kacc 509, Rūpa 516, Sadd 1022, Mogg 6.61

³⁶Kacc 509, Rūpa 516, Sadd 1022, Mogg 6.62

³⁷Kacc 489, Rūpa 519, Sadd 981. In Mogg 5.178, it is said that *gaha* is transformed to *gheppa*.

³⁸In Kacc 490, Rūpa 518, Sadd 982, *ha* is deleted. In Mogg 5.179, *ṇ* comes from *ṇ* insertion.

³⁹Kacc 511, Rūpa 521, Sadd 1024, Mogg 6.76

- *jāgara + o + ti = jāgaroti* ([One] is awake)
- *saka + o + ti = sakoti* ([One] is capable [of])
- *kara + o + ti = karoti* ([One] does)
- *kara + o + te = kurute*⁴⁰ ([One] does)
- *kara + yira + ti = kayirati*⁴¹ ([One] does)

(8) Cura group (Kacc 452, Rūpa 525, Sadd 933, Mogg 5.15)

Two *paccayas* in this group are *ṇe* and *ṇaya*. In these *ṇ* is *vuddhi* marker. In Mogg, the two is seen as one, *ṇi* which its *i* can be changed to *e* or *aya*. Second to *bhū* group, this group has a considerable number of roots. Here are some examples:

- *cura + ṇe/ṇaya + ti = coreti/corayati* ([One] steals)
- *cinta + ṇe/ṇaya + ti = cinteti/cintayati* ([One] thinks)
- *gaṇa + ṇe/ṇaya + ti = gaṇeti/gaṇayati* ([One] counts)
- *manta + ṇe/ṇaya + ti = manteti/mantayati* ([One] consults)
- *disa + ṇe/ṇaya + ti = deseti/desayati* ([One] preaches)
- *vanda + ṇe/ṇaya + ti = vandeti/vandayati* ([One] salutes)

As you might realize, one meaning can be derived from multiple roots of different groups. Even the roots look alike, they are treated as different roots. For example, *saka* (to be capable) can be of *su* group, thus *sakkuṇoti* or *sakkuṇāti* is rendered. It can also be of *tana* group, thus *sakoti*⁴² is rendered.

Paccaya for roots

There are three *paccayas*, i.e. *kha*, *cha*, and *sa*, that can change the meaning of certain roots under their operation. Reduplication (see below) can also be seen with these. *Vibhatti* is also applied.⁴³

(1) With *tija*, *gupa*, *kita*, *māna* (Kacc 433, Rūpa 528, Sadd 906–9, Mogg 5.1–3)

In examples below, verbs with normal *paccaya* are also shown for comparison.

- *tija + a + ti = tejati* ([One] sharpens)

⁴⁰Kacc 511, Rūpa 521, Sadd 1024

⁴¹Only *kara* takes *yira*.

⁴²The term is widely used as *sakkoti*.

⁴³Kacc 455, Rūpa 530, Sadd 936

- *tija + kha + ti = titikkhati* ([One] endures)
- *gupa + a + ti = gopati* ([One] protects)
- *gupa + cha + ti = jigucchati* ([One] loathes)
- *badha + ñi + ti = bādheti* ([One] binds)
- *badha + cha + ti = bībhacchati*⁴⁴ ([One] loathes)
- *kita + a + ti = ketati* ([One] notes)
- *kita + cha + ti = tikicchati* ([One] cures)
- *māna + ñe + ti = māneti* ([One] honors)
- *māna + sa + ti = vīmaṃsati* ([One] investigates)
- *kita + a + ti = ketati* ([One] notes)

(2) With *bhuja, ghasa, hara, su, pā* (Kacc 434, Rūpa 534, Sadd 910, Mogg 5.4)

This group relates to *tum-paccaya* of verbal *kita* by its meaning. It denotes the intention or desire to do something. Here are examples:

- *bhuja + kha + ti = bubhukkhati*⁴⁵ ([One] wishes to eat)
- *ghasa + cha + ti = jighacchati*⁴⁶ ([One] wishes to eat)
- *hara + sa + ti = jigimsati*⁴⁷ ([One] wishes to acquire)
- *su + sa + ti = sussūsati*⁴⁸ ([One] wishes to hear)
- *pā + sa + ti = pipāsati*⁴⁹ ([One] wishes to drink)

Paccaya for denominative verbs

There are *paccayas* that can magically change nouns into verbs. In Kacc/Sadd, three are mentioned, *āya, īya, and ṇaya*. In Mogg, five are mentioned, *āya, assa, īya, ṇaya, and āpi*. There are uses to be concerned as follows:

(1) *Āya* on imitating agents (Kacc 435, Rūpa 536, Sadd 911, Mogg 5.8)

- *pabbata + āya + ti = pabbatāyati*⁵⁰ ([One] acts like a mountain)

⁴⁴This instance is proposed in Mogg 5.3.

⁴⁵This is equal to “*bhottum icchati*.”

⁴⁶This is equal to “*ghasitum icchati*.”

⁴⁷This is equal to “*haritum icchati*.”

⁴⁸This is equal to “*haritum icchati*.”

⁴⁹This is equal to “*pātum icchati*.”

⁵⁰*saṃgho pabbato īva, attānamācarati pabbatāyati*.

- *samudda + āya + ti = samuddāyati* ([One] acts like an ocean)

- *ciccīṭa + āya + ti = ciccīṭāyati* ([One] makes chit-chit sound)

(2) Āya on becoming (Mogg 5.9)

This means something happening unexpectedly, for example:

- *bhusa + āya + ti = bhusāyati* ([It] becomes chaff)

- *paṭapaṭa + āya + ti = paṭapaṭāyati* ([It] sounds like pat-pat)⁵¹

- *lohita + āya + ti = lohītāyati* ([It] becomes red)

(3) Āya on producing something (Mogg 5.10)

- *sadda + āya + ti = saddāyati* ([One] makes sound)

- *vera + āya + ti = verāyati* ([One] makes enmity)

- *kalaha + āya + ti = kalahāyati* ([One] makes a quarrel)

(4) Īya on imitated patients (Kacc 436, Rūpa 537, Sadd 912, Mogg 5.6)

- *chatta + īya + ti = chattīyati*⁵² ([One] treats [something] as if it is an umbrella)

- *putta + īya + ti = puttīyati* ([One] treats [someone] as if he/she is one's own child)

(5) Īya on acting in place (Mogg 5.7)

- *kuṭi + īya + ti = kuṭīyati [pāsāde]* ([One] acts in a mansion as if it is a hut)

- *pāsāda + īya + ti = pāsādīyati [kuṭiyam]* ([One] acts in a hut as if it is a mansion)

(6) Īya on object of desire for oneself (Kacc 437, Rūpa 538, Sadd 913, Mogg 5.5)

- *putta + īya + ti = puttīyati*⁵³ ([One] wishes a child for oneself)

- *patta + īya + ti = pattīyati* ([One] wishes a bowl for oneself)

- *cīvara + īya + ti = cīvarīyati* ([One] wishes a robe for oneself)

⁵¹Perhaps it sounds like a cloth waving in wind.

⁵²*achattaṃ chattamīva, ācarati chattīyati.*

⁵³*attano puttamicchati puttīyati.*

(7) **Ṇaya on noun as root** (Kacc 439, Rūpa 539, Sadd 919, Mogg 5.12)

- *ati + hatthi + ṇaya + ti = atihatthayati*⁵⁴ ([One] overcomes with an elephant)

- *upa + vīṇā + ṇaya + ti = upavīṇayati*⁵⁵ ([One] goes for singing with a lute)

- *dalha + ṇaya + ti = dalhayati*⁵⁶ ([One] strengthens)

- *kusala + ṇaya + ti = kusalayati*⁵⁷ ([One] asks for goodness)

(8) **Assa with namo** (Mogg 5.11)

- *namo + assa + ti = namassati* ([One] venerates)

(9) **Āpi with sacca, etc.** (Mogg 5.13)

- *sacca + āpi + ti = saccāpeti* ([One] tells the truth)

- *sukha + āpi + ti = sukhāpeti* ([One] makes happy)

- *dukkha + āpi + ti = dukkhāpeti* ([One] makes unhappy)

- *veda + āpi + ti = vedāpeti* ([One] makes knowledge [learn?])

Causative Verb Forms

In English when we create a causative sentence, we just use some verbs that have a meaning contributing to that condition. For example, we use ‘have’, ‘get’, ‘make’, or the like to denote that someone causes another one to do something. That is quite easy. In Pāli it is not that simple. We have to use a different verb form to mark causative condition. In Kacc/Sadd, there are four *pac-cayas* that mark causative form, i.e. *ṇe*, *ṇaya*, *ṇāpe*, and *ṇāpaya*. In Mogg, they are named differently, so only two are mentioned, *ṇi* and *ṇāpi*. We will follow Kacc/Sadd naming scheme here. In all these, *ṇ* is deleted when applied.⁵⁸ It is a *vuddhi* marker that causes the first vowel to be in *vuddhi* strength, if it is not followed by double consonants.⁵⁹ And when we compose these into a sentence, *vibhatti* has to be applied too. For more detail on the use of the causative, see Chapter 33.

⁵⁴*hatthinā atikkamati atihatthayati.*

⁵⁵*vīṇāya upagāyati upavīṇayati.*

⁵⁶*dalhaṃ karoti vīriyaṃ dalhayati.*

⁵⁷*kusalaṃ pucchati kusalayati.*

⁵⁸Kacc 523, Rūpa 526

⁵⁹Kacc 483, Rūpa 527, Sadd 973, Mogg 5.84

(1) *Ne, ṇaya, ṇāpe, ṇāpaya* on causative verbs (Kacc 438, Rūpa 540, Sadd 914, Mogg 5.16)

This is a general use of these *paccayas*. In Sadd 917, it is stressed that these can be used with multi-syllabled roots, for example:

- *kara + ṇe + ti = kāreti* ([One] causes another to do)
- *kara + ṇaya + ti = kārayati* ([One] causes another to do)
- *kara + ṇāpe + ti = kārapeti* ([One] causes another to do)
- *kara + ṇāpaya + ti = kārapayati* ([One] causes another to do)
- *o + bhāsa + ṇe + ti = obhāseti* ([One] causes [a thing] to illuminate)
- *o + bhāsa + ṇaya + ti = obhāsayati* ([One] causes [a thing] to illuminate)

(2) *Ne, ṇaya* on verbs ending with *u, ū* (Sadd 915)

- *su + ṇe + ti = sāveti* ([One] causes another to listen)
- *su + ṇaya + ti = sāvayati* ([One] causes another to listen)
- *bhū + ṇe + ti = bhāveti* ([One] causes another to be)
- *bhū + ṇaya + ti = bhāvayati* ([One] causes another to be)

(3) *Nāpe, ṇāpaya* on verbs ending with *ā* (Sadd 916)

- *dā + ṇāpe + ti = dāpeti* ([One] causes another to give)
- *dā + ṇāpaya + ti = dāpayati* ([One] causes another to give)

(4) *Nāpe, ṇāpaya* on verbs in *cura* group (Sadd 918)

This is reasonable, because this verb-group already has *ṇe* and *ṇaya* as its group *paccaya*.

- *cura + ṇāpe + ti = corāpeti* ([One] causes another to steal)
- *cura + ṇāpaya + ti = corāpayati* ([One] causes another to steal)
- *cinta + ṇāpe + ti = cintāpeti* ([One] causes another to think)
- *cinta + ṇāpaya + ti = cintāpayati* ([One] causes another to think)

(5) Other specific concerns

Sometimes *vuddhi* is optional (Kacc 484, Rūpa 542, Sadd 974), for example:

- *ghaṭa + ṇe + ti = ghāṭeti/ghaṭeti* ([One] causes another to strive)

- *gamu + ñe + ti = gāmeti/gameti* ([One] causes another to go)

Sometimes the first vowel is just lengthened (Kacc 486, Rūpa 543, Sadd 977, Mogg 5.104-5), for example:

- *guha + ñaya + ti = gūhayati* ([One] causes another to cover)

- *dusa + ñaya + ti = dūsayati* ([One] causes another to offend)

After *vuddhi* is applied, the verb can be transformed further (Kacc 515, Rūpa 541, Sadd 1029, 1100, Mogg 5.90), for example:

- *lū + ñe + ti = lāveti*⁶⁰ ([One] causes another to cut)

- *nī + ñe + ti = nāyeti*⁶¹ ([One] causes another to lead)

Sometimes *ñe* and *ñāpe* are applied together (Sadd 1101), for example:

- *pari + ava + so + ñe + ñāpe + ti = pariyośāvāpeti* ([One] causes another to finish [some task])

Sometimes *ī* is transformed to *ā* (Sadd 1040), for example:

- *ni + sada + ñe + ti = nisādeti*⁶² ([One] causes another to sit down)

Passive Verb Forms

This section also includes impersonal passive stance, for they use the same *paccaya*. The only one to use here is *ya*, or *kya* (*ya* without *vuddhi*) in Mogg.⁶³ The difference between passive and impersonal passive is the former uses transitive verbs, whereas the latter uses intransitive verbs. When passive verbs are composed in sentences, *vibhatti* is also applied. In some examples below, it is shown that the middle voice (*attanopada*) is used. However, evidence shows that normal active voice (*parassapada*) can be used as well.⁶⁴ For more about passive voice, see Chapter 32. Here are some examples:

- *kara + ya + te = karīyate/kayyate*⁶⁵ ([A thing] is being done/Doing [is being done by one])

- *yujā + ya + te = yujjate* ([A thing] is being composed)

⁶⁰ *lū* → *lo* → *lāva*

⁶¹ *nī* → *ne* → *nāya*

⁶² This means instead of *nisīdeti* it becomes *nisādeti*. Also *nisīdāpeti* can be found.

⁶³ Kacc 440, Rūpa 445, Sadd 920, Mogg 5.17

⁶⁴ Kacc 518, Rūpa 446, Sadd 1031

⁶⁵ For *ī* insertion see below. For *kayyate* see Sadd 1068.

- *labha + ya + te = labhate* ([A thing] is being got)
- *bhū + ya + te = bhuyyate* (Existing [is being done by one])
- *thā + ya + te = thīyate* (Standing [by one])
- *su + ya + te = sūyate* (Hearing [by one]/[Sound] is being heard)
- *ā + dā + ya + ti = ādiyati*⁶⁶ ([A thing] is taken)
- *saṃ + ā + dā + ya + ti = samādiyati* ([A thing] is taken upon)
- *jana + ya + ti = jāyati*⁶⁷ ([One] is born)

When *ya* is applied, there are things to be concerned as follows:

(1) *Ya* and the last consonant are changed to *ca, cha, ja, jha, ña, ya, va* (Kacc 441, Rūpa 447, Sadd 921)

- *vaca + ya + te = vuccate* (Saying [by one])
- *mada + ya + te = majjate* (Intoxicating [by one])
- *budha + ya + te = bujjhate* (Knowing [by one])
- *hana + ya + te = haññate* ([One] is being hurt)
- *kara + ya + te = kayyate* ([A thing] is being done/Doing [by one])
- *divu + ya + te = dibbate*⁶⁸ (Playing [by one])

(2) Sometimes *i* or *ī* is inserted (Kacc 442, Rūpa 448, Sadd 922, Mogg 6.37)

- *kara + ya + te = kariyyate/karīyate* ([A thing] is being done/Doing [by one])
- *gamu + ya + te = gacchiyyate/gacchīyate* (Going [by one])
- *paca + ya + ti = pacīyati*⁶⁹ (Cooking [by one]/[Food] is being cooked)

(3) Sometimes *ya* assimilates the preceding consonant (Kacc 443, Rūpa 449, Sadd 923)

- *vaḍḍha + ya + te = vuḍḍhate* (Growing [by one])
- *damu + ya + te = dammate* ([One] is being tamed/trained)
- *phala + ya + te = phallate* ([Fruit] is being produced)
- *labha + ya + te = labbhate* ([A thing] is being got)

⁶⁶Sadd 1063, Mogg 5.132

⁶⁷Sadd 1064

⁶⁸In Pāli sometimes *v* and *b* can be interchanged.

⁶⁹From Mogg 6.37, it is said *vīa* is inserted.

- *disa + ya + te = dissate* ([A thing] is being seen/Seeing [is being done by one])

(4) Other specific concerns

For some roots, the first *a* is changed to *u* (Kacc 487, Rūpa 478, Sadd 978), for example:

- *vaca + ya + ti = vuccati/uccati* (Saying [by one])
- *vasa + ya + ti = vussati* (Living [by one])
- *vaha + ya + ti = vuyhati/vulhati*⁷⁰ ([A thing] is carried away [by water])

For some roots, the last vowel is changed to *ī* (Kacc 502, Rūpa 493, Sadd 1014, Mogg 5.137), for example:

- *dā + ya + ti = dīyati* (Giving [by one])
- *dhā + ya + ti = dhīyati* (Holding [by one])
- *mā + ya + ti = mīyati* (Measuring [by one])
- *thā + ya + ti = thīyati* (Standing [by one])
- *hā + ya + ti = hīyati* (Abandoning [by one])
- *pā + ya + ti = pīyati* (Drinking [by one])
- *maha + ya + ti = mahīyati* (Honoring [by one])
- *matha + ya + ti = mathīyati* (Disturbing [by one])

Sometimes the last vowel is lengthened (Mogg 5.139), for example:

- *ci + ya + te = cīyate* (Collecting [by one])
- *su + ya + te = sūyate* (Listening [by one])

Specifically for *yaja*, *ya* is changed to *i* (Kacc 503, Rūpa 485, Sadd 1015).

- *yaja + ya + te = ijate* (Sacrificing [by one])

Specifically for *ñā*, sometimes *ā* is changed to *e* (Sadd 1069).

- *ñā + ya + ti = ñeyyati*⁷¹ (Knowing [by one])

Specific treatment for *tana* (Mogg 5.138).

- *tana + ya + te = tāyate/taññate* ([A thing] is spread)

Reduplication

This topic is quite advanced. With a second thought, I decide to add this rather than omit it. The merit of this topic is on deeper understanding in Pāli word formation, but less on using.

⁷⁰See also Kacc 488, Rūpa 481, Sadd 980, 1048, 1050

⁷¹Typically, we use *ñāyati*.

Reduplication is an ancient technique in creating new words from existing roots. In Greek, it is “the addition of a syllable to the front of the root, and this syllable consists of the initial consonant of the root (sometimes slightly modified).”⁷² In Pāli it is called *abbhāsa*.⁷³ Reduplication in Pāli can happen when certain *pac-cayas* are applied, i.e. *kha*, *cha*, and *sā*⁷⁴; when perfect (*parokhā*) verbs are formed; and when it is needed for certain roots. To ease our learning, I will just list reduplicated instances, for we can be familiar with them. Rules posited by the textbooks will be mentioned if necessary in footnotes. Here are the examples:

- *tija + kha + ti = titikkhati*⁷⁵ ([One] endures)
- *asa + sa + ti = asisisati*⁷⁶ ([One] wishes to eat)
- *tija + kha + sa + ti = titikkhisati*⁷⁷ ([One] wishes to endure)
- *dā + a + ti = dadāti*⁷⁸ ([One] gives)
- *chidi + a + a = cicchida*⁷⁹ ([One] cut)
- *bhuja + kha + ti = bubhukkhati* ([One] wishes to eat)
- *dhā + a + ti = dadhāti* ([One] holds)
- *kita + cha + ti = cikicchati*⁸⁰ ([One] cures)
- *gamu + a + ti = jaṅgamati* ([One] travels)
- *hā + a + ti = jahāti*⁸¹ ([One] abandons)
- *hu + a + ti = juhoti* ([One] honors)

⁷²Fairbairn 2011, p. 134

⁷³Kacc 459, Rūpa 462, Sadd 940. To be precise, just the newly added part is called *abbhāsa*.

⁷⁴Some outcome of these can be called *desiderative* denoting certain wishes (see also Warder 2001, pp. 352–3). And some can be called, by Warder, *intensive conjugation* (p. 331).

⁷⁵In Kacc 458, Rūpa 461, Sadd 939, it is said that the first character of the root is duplicated and it takes the same vowel. In Mogg 5.69 and 5.75, it is said that the whole root is duplicated and the ending is deleted, thus *tija* → *tik* → *tiktik* → *titik*

⁷⁶In Mogg 5.71, sometimes two syllables are duplicated.

⁷⁷This is a double reduplication. In Mogg 5.72, it is said that if the form is reduplicated, no further duplication will be applied.

⁷⁸Make the first vowel short (Mogg 5.74).

⁷⁹In Kacc 461, Rūpa 464, Sadd 942, Mogg 5.78, it is said that when being duplicated, aspirated character is changed to its unaspirated pair (see Chapter 2 for more detail), for example, *cha*→*ca*, *dha*→*da*, *bha*→*ba*. This instance is a perfect verb.

⁸⁰A guttural character is changed to palatal one (Kacc 462, Rūpa 467, Sadd 943, Mogg 5.79).

⁸¹*Ha* is changed to *ja* (Kacc 464, Rūpa 504, Sadd 945, Mogg 5.79).

- *māna + sa + ti = vīmamsati*⁸² ([One] investigates)
- *kīta + cha + ti = tikicchati*⁸³ ([One] cures)
- *gupa + cha + ti = jigucchati*⁸⁴ ([One] loathes)
- *ghasa + cha + ti = jighacchati* ([One] wishes to eat)
- *bhū + a + a = babhūva* ([One] was)
- *kamu + a + ti = caṅkamati*⁸⁵ ([One] walks about)
- *cala + a + ti = cañcalati* ([One] moves)
- *api + dhā + a + ti = pidahati*⁸⁶ ([One] closes)
- *dhā + a + ti = dahati*⁸⁷ ([One] accepts)
- *pā + sa + ti = pivāsati*⁸⁸ ([One] wishes to drink)
- *hara + sa + ti = jigīsati*⁸⁹ ([One] wishes to acquire)
- *vi + ji + sa + ti = vijigīsati*⁹⁰ ([One] wishes to win)
- *hana + sa + ti = jighamsati*⁹¹ ([One] wishes to kill)

⁸²Kacc 463, Rūpa 532, Sadd 944, Mogg 5.80. See also Kacc 467, Rūpa 533, Sadd 948.

⁸³Kacc 463, Rūpa 532, Sadd 944, Mogg 5.81. Also *cikicchati* is valid.

⁸⁴Sometimes the first vowel will be *i* or *ī* or *a* (Kacc 465, Rūpa 463, Sadd 946, see also Mogg 5.76–7).

⁸⁵Insertion of *ṃ* can be applied (Kacc 466, Rūpa 489, Sadd 947).

⁸⁶Sadd 1059

⁸⁷Mogg 5.103

⁸⁸Kacc 467, Rūpa 533, Sadd 948

⁸⁹Kacc 474, Rūpa 535, Sadd 954, Mogg 5.102

⁹⁰Sadd 955, Mogg 5.102

⁹¹Mogg 5.101

38 Cases Summarized

This chapter is, in a way, the wrap-up of the heart of Pāli grammar. If we do not understand this, we cannot understand Pāli at all. With cases, components of the language can be put together in a meaningful way. So, in this chapter what we have learned from the beginning will be summarized, and what have never been mentioned will be introduced. To this point, the readers are supposed to be familiar with the language to some extent. So, I will not hesitate to use jargon and go deeper as far as the tradition leads us. You will exercise your mental muscle a lot here. Usually I am not fond of using jargon, but in this situation I find it is really inevitable and it makes many things easier. It is better than creating vague English terms to mislead you in the end. To make this less intimidating, you will find some of technical terms turning into English anyway. So, be patient and stay with me until you are familiar with them all.

Introduction to *Kāra*

The technical term that is used to call this matter in general is *kāra*. The term literally means ‘doer.’ In specific sense, it means cases we use in sentences. It can also mean more or less ‘syntax’ as we use in English.¹ To the tradition, grammatically *kāra* means ‘cause’ or ‘sign’ of verbs (*kiriyaṇimittaṃ kāraṃ*²). That definition does not really help much. At the end of the mentioned formula, a more detailed description goes “*kriyābhisambandhalakkhaṇaṃ kāraṃ*” (*kāra* has the characteristic of verbal relation). That sounds a little better. This description reminds us to cases we use in sentences. When nominative case is used, it relates to the verb as a subject. Likewise when accusative case is used, it relates to the verb as an object, and so on.

¹Steven Collins translates *kāra* as ‘factor of action’ (Collins 2005, p. 42). I find this of little help.

²Sadd 547

Corresponding to cases, there are six kinds of *kāra*: *katukāra* (comparable to nom.), *kammakāra* (comparable to acc.), *karaṇakāra* (comparable to ins.), *sampadānakāra* (comparable to dat.), *apadānakāra* (comparable to abl.), and *okāsakāra* (comparable to loc.). In Mogg, the last two are called *avadhikāra* and *ādhārakāra* respectively. Where is genitive case then? If this question pops up in your mind, you probably do not understand gen. well enough. I will not tell you right now. You should think carefully about it, or just read on; the answer waits ahead. However, we can occasionally see terms in gen. form take the position of other cases, particularly acc.

As you have seen, ‘*kāra*’ itself has a wide range of meaning and use. It is really difficult to find an English equivalent, so I will not translate the term and use *kāra* throughout this chapter.

Before we go further, it is better to clarify some grammatical terms being used in due course. Like English in general, when we talk about *sentence* it means “a complete unit of word combination conveying certain idea” (my definition). To be complete, at least a *verb* has to be present, for example, “Go!” Other components of a sentence are *subject*, the actor of the verb, and *object*, the object that the verb does onto. For example, in “I kick a ball” ‘I’ is subject and ‘a ball’ is object. These are the basic terms.

Subject and object are basically nouns or noun phrases. Nouns taking subject role do the verb. That is simple. But object role can be divided into *direct* object marked by accusative case, and *oblique*³ object marked by other cases. When a noun is marked by dative case, we call it an *indirect* object.

Precisely, verbs can be structured into to three types of perspective: active, passive, and middle voice. Active voice is straightforward: Subject does something to object. Technically we call subject *agent*⁴, and call direct object *patient*⁵. In my example “I kick a ball,” ‘I’ takes agent role and ‘a ball’ takes patient role. Subject in active structure is both *grammatical* subject and *logical* subject.

³“Any case affix other than nominative or accusative” (Brown and Miller 2013, p. 318). Vocative case is also not oblique.

⁴“Prototypical agents are human beings acting of their own volition, using their own energy, producing an effect on something or creating something” (p. 387).

⁵“Prototypical patients are animate or inanimate, do not exercise their own volition or produce an effect but undergo an action or process” (p. 387).

In passive voice, on the other hand, patient in a sentence turns to be subject, whereas agent turns to be oblique. In Pāli this agent is marked by instrumental case. In passive structure, the grammatical subject⁶ is the patient and not equal to the logical subject which is the oblique one. My example is “A ball is kicked by me.” In this sentence, ‘a ball,’ the patient is the subject, and ‘by me’ denotes the agent. In passive structure, the verb takes a different form. In English it is auxiliary ‘be’ plus a past participle. In Pāli, for *ākhyāta* a different verb formation is used, and for verbal *kita* some *paccayas* is used only for active voice, some only for passive voice, some for both. Learn more about passive voice, see Chapter 32.

Middle voice goes in between. Here is an example, “This sweater washes well.” As you have seen, it looks unusual because the sweater is not supposed to wash itself. However, the sentence has nothing to do neither with agent nor patient. It denotes the participant that controls the situation.⁷ In Pāli, we can say that middle voice exists only in form (*attanopada*), and has no substantial use.

1. *Kattukāraka*

A person (or thing) that does the action is called *kattukāraka*.⁸ This is equivalent to ‘subject’ in English grammar. There are three kinds of it:

(1) Direct subject (*Suddhakattā*) This is the most ordinary way when we think of subject. It is the actor of the verb, for example, “I go” (*ahaṃ gacchāmi*), “A cook cooks food” (*sūdo bhataṃ pacati*), “A child is born” (*putto jāyati*). Things of imagination can be the subject as well⁹, for example, “A horn of a rabbit stands” (*sasavisāṇaṃ tiṭṭhati*), “A son of a sterile woman runs” (*vañjhāputto dhāvati*). As you have seen, subject can be a part of compounds, so you have to know how to break the chunk down, see Appendix G for more information.

⁶Some may call this *theme* but I will not use this term.

⁷Brown and Miller 2013, p. 467

⁸Kacc 281, Rūpa 294, Sadd 548

⁹Sadd 549

(2) Causative subject (*Hetukattā*) This is not the direct actor of the verb, but one who causes the real actor does the action. It is the man who gets the (other) man to do the action (“*puriso purisaṃ kammaṃ kāreti*”), or the man who gets the (other) man to rise from the seat (“*puriso purisaṃ āsanā utthāpeti*”).¹⁰ The verb used in this case takes a different form, as you may see. To learn more about causative structure, see Chapter 33.

(3) Objective subject (*Kammakattā*) This is a bit baffled to English speakers. It is the object of the verb that does the action by its own terms. Here is an example, “*odano pacīyati*” (Rice cooks). This is what we call middle voice explained above. In this case the state of being cooked happens to the rice¹¹, or it is cooked in a miraculous way. It is more sensible, I think, to see this as passive voice, thus it should be read “Rice is cooked.” We use a different form of verb to mark this structure. Another example is more familiar to us, “*sūdena odano pacīyati*” (Rice is cooked by a chef). This is in passive structure with patient as subject. This sentence shows the agent by marking it with instrumental case.

According to its role, *kattā* can be seen as the agent of the action. As such, it can be divided further into two categories: subject agent and non-subject agent.¹²

(1) Subject agent (*Abhihitakattā*) This agent agrees with the verb of sentences which occupies the subject position, and it is marked by nominative case, for example, “*puriso maggaṃ gacchati*” (**A man** goes the path).

(2) Non-subject agent (*Anabhihitakattā*) This agent is not put in the subject position. It is the agent of the patient in passive structure. It takes instrumental case when composed in

¹⁰Kacc 282, Rūpa 295, Sadd 550. That is the sense explained by the tradition.

¹¹The example given by the textbooks is actually “*sayameva pacīyati odano*” (Rice is cooked by itself). The reason given is that it is so easy to do by itself, *kammabhūtopi sukarattā sayameva sījhanto viya hoti* (Sadd 548).

¹²The words chosen here is awkward, but they are closest to my understanding. Steven Collins would call these ‘expressed’ and ‘unexpressed’ agent (Collins 2005, p. 143).

sentences, for example, *sūdena* in “*sūdena odano paciṇyati*” above. Another example using *kita* verb is “*buddhena jito māro*” (The Evil One was won by **the Buddha**).

2. *Kammakāra*

In Kacc, an explanation goes succinctly as “*yaṃ karoti taṃ kammaṃ*”¹³ (What one does, it is *kamma*). This is what we call ‘direct object’ in English grammar. In Pāli, accusative case is the sign of this object. However, in Pāli *kamma* has a wider denotation. It can be things created (*nippattanīyakamma*), e.g. “*chat-taṃ karoti*” ([One] makes an umbrella). It can be things transformed (*vikaraṇīyakamma*), e.g. “*kaṭṭhamaṅgāraṃ karoti*” ([One] transforms a piece of wood into charcoal), *suvaṇṇaṃ keyūraṃ karoti* ([One] transforms gold into an arm-bracelet), *vīhiyo lunāti* ([One] reaps [transforms the plants into] paddy). It is worth noting here that verb *karoti* can take two objects in the manner that certain transformation happens between the two. It is like we say, for example, “I make wood charcoal” in English. And, *kamma* can be of other verbs as well (*pāpanīyakamma*), e.g. *nivesanaṃ pavisati* ([One] enters the house), *rūpaṃ passati* ([One] sees an image), *dhammaṃ suṇāti* ([One] listens to the Dhamma), *paṇḍite payirupāsati* ([One] associates with wise men).

In Sadd 551, other classification of *kamma* can be seen. It can be of one’s desire (*icchitakamma*), e.g. *bhattaṃ bhūñjati* ([One] eats food), or the negative of that (*anicchitakamma*), e.g. *visaṇṇaṃ gilati* ([One] swallows a poison). And it can be ‘said’ (*kathitakamma*) or ‘unsaid’ (*akathitakamma*), for example, *ajaṃ gāmaṃ nayati* ([he] leads a goat to the village). In the example, *ajaṃ* is ‘said,’ this is the direct object; and *gāmaṃ* is ‘unsaid,’ in English terms this is an oblique object or the object of proposition ‘to.’ In Pāli it can be problematic with verbs that take two objects or more at the same time like this one. The context can help the translation: you can lead a goat to the village but you cannot lead the village to the goat. If we change the sentence to “*ajaṃ dārakaṃ nayati*” it will cause a headache, because this can mean you lead a goat and a child to somewhere, or you lead a

¹³Kacc 280, Rūpa 285. In Sadd 551 “or what one sees” is added.

goat to a child, or you lead a child to a goat. Pāli has quite a lot of ambiguity pitfalls, so to speak.

If *kamma* is in patient role, we can classify it into two types: subject patient, and non-subject patient.

(1) Subject patient (*Abhihitakamma*) This is the subject of a passive sentence that takes nominative case. For example, it is *odano* in “*sūdena odano paciyati.*”

(2) Non-subject patient (*Anabhihitakamma*) This is the direct object of an active sentence that takes accusative case. For example, it is *chattaṃ* in “*chattaṃ karoti.*”

3. *Karaṇakāraṇa*

This is the instrument one uses to do an action, or one uses to see things.¹⁴ There are two kinds of instrument: inside and outside the body. As you may guess, the instrument used is marked by instrumental case.

(1) Internal instrument (*Ajjhattikakaraṇa*) Here are examples:

- *cakkhunā rūpaṃ passati* ([One] sees an image with an eye.)
- *sotena saddaṃ suṇāti* ([One] hears with an ear.)
- *manasā dhammaṃ vijānāti* ([One] knows the Dhamma with the mind.)

(2) External instrument (*Bāhirakaraṇa*) Examples are:

- *dattena vihiṃ lunāti* ([One] reaps paddy with a sickle.)
- *pharasunā rukkhaṃ chindati* ([One] cuts a tree with a hatchet.)

4. *Sampadānakāraṇa*

In English terms, this can be seen as indirect object, the recipient of a giving. But in Pāli there are more things than that to be concerned. In Kacc, the explanation goes like this: “For whom an intended gift goes, a satisfaction goes, or a holding goes, it is

¹⁴Kacc 279, Rūpa 292, Sadd 552

sampadāna.”¹⁵ When composed in a sentence, this is normally marked by dative case.

Here are basic examples:

- *rukkhassa jalaṃ dadāti* ([One] gives water to a tree.)
- *yācakānaṃ bhojanaṃ dadāti* ([One] gives food to beggars.)
- *samaṇassa rocate saccaṃ* (Truth satisfies an ascetic.)
- *devadattassa suvaṇṇacchattaṃ dhārayate yaññadatto*

(Yaññadatta holds a golden parasol for Devadatta.)

Moreover, in Kacc 277, Rūpa 303, and Sadd 554, *sampadāna* can relate to other roots or terms and sometimes has loc. and ins. sense. To English speakers it sounds much like an object of a verb or preposition, but in dative form.

Relation to *silāgha* For example:

- *buddhassa silāghate* ([One] praises the Buddha.)

Relation to *hanu* For example:

- *rañño hanute* ([One] deceives¹⁶ the king.)

Relation to *ṭhā* For example:

- *upatitṭheyya sakyaputtānaṃ vaddhaki* (The carpenter should look after the Sākya’s sons.)

Relation to *sapa* For example:

- *mayhaṃ sapate* ([He] swears to me)
- *sapathampi te samma ahaṃ karomi*¹⁷ (Dear friend, I even do the swear to you.)

Relation to *dhāra*¹⁸ This is in the sense of obligation to pay back, for example:

- *suvaṇṇaṃ te dhārayate* ([He] owes gold to you.)
- *tassa rañño mayaṃ nāgaṃ dhātayāma* (We owe an elephant to that king.)

¹⁵*yassa dātukāmo rocate dhārayate vā taṃ sampadānaṃ* (Kacc 276, Rūpa 302). In Sadd 553, holding is not mentioned.

¹⁶This means hiding something by not talking about it. *ettha ca hanuteti apanayati, apalapati allāpasallāpaṃ na karotīti attho* (Sadd 554).

¹⁷Jā 21.407

¹⁸In Sadd Dhā, this should be *dhara*.

Relation to *piha* For example:

- *buddhassa aññatitthiyā pihayanti* (Other adherents compliment the Buddha).

Relation to *kudha* For example:

- *kujjhati devadattassa* ([He] gets angry with Devadatta.)
- *Tassa kujjha mahāvāra*¹⁹ (Be angry with him, Mahāvīra.)

Relation to *duha* This is in the sense of destruction, for example:

- *duhayati disānaṃ megho* (The cloud ruins directions = There are clouds in all directions = The sky is full of clouds.)
- *yo mittānaṃ na dubbhati*²⁰ ([The one] who does not do harm to friends.)

Relation to *issa* For example:

- *titthiyā issayanti samaṇānaṃ* (Other adherents envy for monks.)
- *devā na issanti purisaparakkamassa*²¹ (Gods do not envy for human's endeavor.)

Relation to *usūya* For example:

- *dujjanā guṇavantānaṃ usūyanti*²² (Bad people envy virtuous ones.)

Relation to *rādha* For example:

- *ārādhohaṃ rañño*²³ (I am a pleasing one for the king = I please the king.)

Relation to *ikkha* For example:

- *āyasmato upālissa upasampadāpekkho upatisso*²⁴ (Upatissa who is a candidate of the ordination for/of Ven. Upālī.)²⁵

¹⁹Jā 4.49

²⁰e.g. Jā 22.12

²¹Jā 4.4

²²In Sadd 554 it is *ussuyyanti*. This verb can take acc. object as well, but it becomes *kammakāraka*.

²³This can be *kammakāraka* by taking acc. object, thus *rājānaṃ*.

²⁴This also can be *kammakāraka* by taking acc. object, thus *upālīṃ*.

²⁵We can also see this as genitive case that relates *apekkha* to *upālī*, thus

Relation to *su* For example:

- “*Evam, bhante*”*ti kho sārīputtamoggallānā bhagavato paccassosum*²⁶ (“Yes, sir,” Ven. Sāriputta and Moggallāna agreed with the Buddha.)

Relation to *ge* For example:

- *bhikkhu janaṃ dhammaṃ sāvēti, tassa bhikkhuno jano anugīnāti* (A monk has a person listen to the Dhamma, the person utters after that monk.)

Relation to ‘tell’ or ‘show’ For example:

- *ārocayāmi vo bhikkhave* (Monks, I will tell you [something].)
 - *paṭivedayāmi vo bhikkhave* (Monks, I will show you [something].)

Relation to ‘benefit’ For example:

- *buddhassa atthāya jīvitaṃ pariccajāmi* (I give up the life for the benefit of the Buddha.)

Relation to *-tuṃ* This mean terms in dative case can substitute the infinitive (verbs in *tuṃ* form). For example:

- *lokānukampāya*²⁷ (for compassion to the world.)
 - *bhikkhūnaṃ phāsuvihārāya*²⁸ (for well-being of monks.)

Relation to *alaṃ* As an indeclinable *alaṃ* has two senses: ‘suitable for’ and ‘enough!’ or ‘stop!’ In the former sense, here are examples:

- *alaṃ me rajjaṃ* (The kingship [is] suitable for me.)
 - *alaṃ bhikkhu pattassa* (The monk [is] suitable for the bowl.)
 - *alaṃ mallo mallassa* ([This] wrestler [is] suitable for [that] wrestler.)

In the latter sense, examples are:

- *alaṃ me hiraññasuvaṇṇeṇa* (Stop! for me, with silver and gold [I have had enough of silver and gold].)

a candidate of Upālī (*upālissa apekkho*). This sounds better because there is no verb to relate in this sentence.

²⁶Cv 1.23. In this example, *paccassosum* is an aorist form of *paṭissuṇāti* (*pati + su*).

²⁷= *lokaṃ amukampituṃ*.

²⁸= *phāsuviharituṃ*

- *alam te idha vāseṇa* (That's enough for you to live here.)

Relation to *mana* This means 'think' but in a disrespectful way by comparing with things, for example:

- *kaṭṭhassa tuvaṃ maññe* (I think you are a piece of wood.)

If positive meaning is intended, acc. is used, e.g. *suvaṇṇaṃ taṃ maññe* (I think you are gold). Also if living being is compared with disrespect, acc. is used, e.g. *gadrabhaṃ tuvaṃ maññe* (I think you are a donkey).

Relation to *gamu* For example:

- *gāmassa pādena gato* ([One] went to the village by foot)

- *appo saggāya gacchati*²⁹ (A small number [of people] go to heaven.)

Normally we use acc. to mark the destination of going, e.g. *gāmaṃ pādena gato*. In that case it becomes *kammakāraka* instead.

Relation to 'wish' For example:

- *āyasmato dīghāyu hotu* (Long live venerable.)

- *bhaddaṃ bhavato hotu* (May you be lucky.)

Relation to *sammati/sammuti* For example:

- *sādhu sammuti me tassa bhagavato dassanāya* (Letting me see that Buddha is good for me = Please let me see the Buddha.)

Relation to *bhiyya* For example:

- *bhiyyoso mattāya*³⁰ (More than [one can] measure.)

In locative sense For example:

- *tvuhañcassa āvikaromi* (I will reveal in your [place].)

- *tassa me sakko pāturahosi* (The king of the gods appears in that [place] of mine.)

²⁹Dham 13.174

³⁰It is said in Sadd 554 that this dative form has ablative sense.

In instrumental sense For example:

- *asakkatā casma dhanañjayāya*³¹ (We were shown a lack of respect by King Dhanañjaya = King Dhanañjaya humiliated us.)

In other various uses Such as:

- *upamaṃ te karissāmi* (I will do/show a simile to you.)
- *dhamaṃ vo desessāmi* (I will preach the Dhamma to you.)
- *tassa phāsu hoti* (May well-being happen to him.)
- *etassa pahineyya* (Send to that [person].)
- *kappati samañānaṃ āyogo* (Effort is suitable for monks.)
- *amhākaṃ mañinā attho* (Benefit with the jewel is for me.)
- *seyyo me attho* (The greater benefit is for me.)
- *bahūpakārā, bhante, mahāpajāpati gotamī bhagavato*³² (A lot of support, sir, Mahapajāpati Gotamī [gave] to the Blessed One.)

5. Apadānakāraka

The tradition explains this as: “From where one goes away, from whom or which one fears, from whom or where one learns, that is *apadāna*.”³³ This normally corresponds with ablative case. Here are some examples:

- *gāmā āpenti munayo* (From the vilage, go away sages.)
- *nagarā niggaṭo rājā* (From the city, went out the king.)
- *sāvattthito āgacchati* (From Sāvattthī, [one] comes.)
- *corā bhayaṃ jāyate* (From thieves, fear arises.)
- *kāmato jāyate bhayaṃ*³⁴ (From pleasure, arises fear.)
- *tañhāya jāyati soko*³⁵ (From craving, arises grief.)
- *ācariyupajjhāyehi sikkhaṃ gaṇhāti sisso* (From teacher and preceptor, a student learns the discipline.)
- *kusūlato pacati*³⁶ (From the granary, [one] cooks.)
- *valāhakā vijjotati cando*³⁷ (From clouds, shines the moon.)
- *māthurā pāṭaliputtakehi abhirūpā* (People of Mathura are beautiful than those of Pāṭaliputta.)

³¹Jā 4.113

³²Cv 10.402

³³Kacc 271, Rūpa 88, 308, Sadd 555–6

³⁴Dham 16.215

³⁵Dham 16.216

³⁶Sadd 557

³⁷Sadd 557

- *dhāvātā hatthīmhā patito añkusadhārī* (From a running elephant, falls the mahout.)
- *pabbatā otaranti vanacarā* (From the mountain, descends foresters.)

In addition, *apadāna* can relate to a number of roots and terms.

Relation to *ji, bhū*³⁸ For example:

- *buddhasmā parājenti aññitthiyā* (From the Buddha, other adherents are defeated.)
- *himavatā pabhavanti pañca mahānadiyo* (From the Himalaya, originate the great five rivers.)

Relation to *añña, para*³⁹ For example:

- *tato kammato aññaṃ kammaṃ* (other action [apart] from that action)
- *Nāññatra dukkhā sambhoti, nāññaṃ dukkhā nirujjhati*⁴⁰ (No other from suffering arises, no other from suffering ceases.)
- *tato paraṃ* (other than that)

Relation to *apa, pari*⁴¹ This has the sense of ‘avoiding’ or ‘apart from,’ for example:

- *apa sālāya āyanti vāñijā* (Avoiding from the hall, come merchants.)
- *pari pabbatā devo vassati* (Apart from the mountain area, the rain falls.)

Relation to *u, pari*⁴² This has the sense of ‘all over,’ for example:

- *upari pabbatā devo vassati* (All over the mountain area, the rain falls.)

³⁸Sadd 558

³⁹Sadd 559

⁴⁰SSag 5.171

⁴¹Sadd 560, Mogg 2.27

⁴²Sadd 561

Relation to ā, yāva⁴³ This has the sense of ‘spreading,’ for example:

- ā **pabbatā** *khettaṃ tiṭṭhati* (To/from the mountain, the field occupies.)
- ā **nagarā** *khadiravanaṃ tiṭṭhati* (To/from the city, Acacia forest occupies.)
- yāva **brahmalokā** *saddo abbhuggacchi*⁴⁴ (Up to the Brahma world, the sound rises.)
- yāva **brahmalokā** *ekakolāhalaṃ jātaṃ* (Up to the Brahma world, the same uproar arose.)

Relation to pati⁴⁵ This has the sense of ‘substitution,’ for example:

- **buddhasmā** *pati sārīputto dhammadesanāya ālapati temāsaṃ* (Substituting for the Buddha, Ven. Sāriputta calls [monks] for teaching the Dhamma in three months.)
- *ghatamassa telasmā* *pati dadāti* ([One] gives ghee to him instead of oil.)
- *kanakamassa hiraññasmā* *pati dadāti* ([One] gives gold to him instead of silver.)

Relation to viṣuṃ, putha⁴⁶ For example:

- **tehi** *viṣuṃ* (apart from them)
- **tato** *viṣuṃ* (apart from that [group])
- **ariyehi** *puthagevāyaṃ jano* (This person [is] different from noble ones.)
- *puthageva janasmā*⁴⁷ (only different from person)
- **janasmā** *nānā*⁴⁸ (different from person)

Relation to aññatra⁴⁹ This can be in both abl. and ins., for example:

⁴³Sadd 562

⁴⁴Mv 1.17

⁴⁵Sadd 563, Mogg 2.28

⁴⁶Sadd 564, Mogg 2.31

⁴⁷In Mogg 2.31 using ins. is equivalent, thus *puthageva janena*.

⁴⁸In Mogg 2.31 this can also be *janena nānā*.

⁴⁹Sadd 565, Mogg 2.30

- *nāññatra sabbanissaggā, sotthiṃ passāmi pāṇinaṃ*⁵⁰
(Other than giving up all [unwholesomeness], I see no well-being of the living.)

- *aññatra buddhuppādā lokassa saccābhisamayo natthi*
(Other than the arising of the Buddha, there is no occasion of [knowing] the truth of the world.)

- *tadantaraṃ ko jāneyya aññatra tathāgatena*⁵¹ (For that matter, who should know apart from the Enlightened One?)

Relation to *rite, vinā*⁵² This can be in abl., ins., and acc. for example:

- *rite saddhammā kuto sukhaṃ bhavati*⁵³ (Without the true doctrine, from where happiness exists.)

- *vinā saddhammā natthañño koci nātho loke vijjati*⁵⁴ (Without the true doctrine, any other protector in the world does not exist.)

Relation to 'beginning from' or 'since' (*pabhuti*)⁵⁵ For example:

- *yato haṃ, bhagini, ariyāya jātiyā jāto*⁵⁶ (Sister, since when I was born with the noble birth)

- *yato sarāmi attānaṃ* (Since when I remember myself)

- *yato pabhuti* (since when)

- *yato paṭṭhāya* (since when)

- *ito paṭṭhāya* (since this [time])

- *ajjato paṭṭhāya* (since today)

Relation to 'duration' and 'distance'⁵⁷ For example:

- *ito pakkhamaṃ vijjhati miḡaṃ luddako* (From this fortnight, the hunter will shoot a deer.)

- *ito kosā vijjhati kuñjaraṃ* (From this kosa [≈500 bows of distance], [the hunter] shoots an elephant.)

⁵⁰SSag 2.98

⁵¹ACha 5.44

⁵²Sadd 566, Mogg 2.29–30

⁵³This can also be *rite saddhammena ...* or *rite saddhammaṃ ...*

⁵⁴This can also be *vinā saddhammena ...* or *vinā saddhammaṃ ...*

⁵⁵Sadd 567

⁵⁶Maj 2.4.351 (MN 86)

⁵⁷Sadd 568

- *ito māśasmā bhunñjati bhojanam* (From this month, he/she will eat food.)

Relation to 'protection'⁵⁸ For example:

- *kāke rakkhanti taṇḍulā* (They prevent crows from rice-grain.)
- *yavā paṭisedhenti gāvo* (They prevent cows from barley.)
- *nānārogato vā nānāupaddavato vā ārakkham gaṇhantu* (Take the protection from various diseases or various dangers.)
- *mantino mantena dārakehi pisāce rakkhanti* (Enchanters prevent demons from children with a spell.)
- *pāpā cittaṃ nivāraye*⁵⁹ ([One] should protect the mind from evils.)

Relation to 'disappearing'⁶⁰ For example:

- *upajjhāyā antaradhāyati sisso* (From the preceptor, disappears a student.)
- *mātarā ca pītarā ca antaradhāyati putto* (From mother and father, disappears a child.)
- *jetavane antarahito*⁶¹ ([One] disappeared in the Jetavana.)
- *yakkho tatthevantaradhāyati* (The demon disappears at that place.)

There are other miscellaneous concerns mentioned in Kacc 275, Rūpa 312, Sadd 571.

Relation to 'remoteness' (dūra) For example:

- *kīvadūro ito naḷakāragāmo* (How far from here [is] the village of basket-makers?)
- *ārakā te moghapurisā imasmā dhammavinayā*⁶² (Those useless men [are] far away from this teaching and discipline.)
- *tato have dūrataram vadanti*⁶³ ([They] say [it is] farther than that.)

⁵⁸Kacc 237, Rūpa 310, Sadd 569

⁵⁹Dham 9.116

⁶⁰Kacc 274, Rūpa 311, Sadd 570

⁶¹In this instance and the following, loc. is used. In Sadd 570 it is explained that when things or persons disappear due to danger, abl. is used. If the disappearance is caused by miracle, loc. is used instead.

⁶²It is said that acc. and ins. can also be used, thus *ārakā ...imaṃ dhammavinayaṃ, ārakā ...anena dhammavinayena.*

⁶³Jā 21.414

- *gāmato nātidūre* (in [the place] not too far from the village)
- *dūrā gāmā āgato*⁶⁴ ([One] came from a distant village.)

Relation to ‘closeness’ (*antika*) For example:

- *antikam/āsannam/samīpaṃ gāmā*⁶⁵ (a near [place] from the village)
- *samīpaṃ saddhammā* (closeness from the true teaching)
- *nībbānasseva santike*⁶⁶ (in closeness of nirvana)

Relation to ‘measurement of distance’ For example:

- *ito mathurāya catūsu yojanesu saṅkassaṃ nāma nagaraṃ atthi* (There is a city called Saṅkassa 4 yojanas from this Mathurā.)
- *rājagahato pañcacattālīsajojanamattake sāvatti* (Sāvatti resides in 45 yojanas from Rājagaha.)

Relation to ‘measurement of time’ For example:

- *Itō so, bhikkhave, ekanavutikappe yaṃ vipassī bhagavā araham sammāsambuddho loke udapādi*⁶⁷ (Ninety-one eons from this one, monks, that Vipassī Buddha, an arhant, a perfectly Enlightened One, arose in the world.)
- *Itō tiṅgaṃ māsānaṃ accayena tathāgato parinibbāyissati*⁶⁸ (From now by a lapse of 3 months the Enlightened One will attain the final release.)

Relation to ‘deleted absolutes’ For example:

- *pāsādā saṅkameyya*⁶⁹ ([One] should get out from the mansion.)
- *āsanā vuṭṭhaheyya*⁷⁰ ([One] should arise from the seat.)

⁶⁴Also acc. and ins. can be used, hence *dūraṃ gāmaṃ āgato, dūrena gāmena āgato*.

⁶⁵In this sense, acc., ins., and gen. can also be used, thus ...*gāmaṃ or gāmena or gāmassa*.

⁶⁶Dham 2.32. In this instance gen. is used.

⁶⁷Dī 2.1.4 (DN 14)

⁶⁸Dī 3.3.168 (DN 16)

⁶⁹The deleted terms are *pāsādaṃ abhiruhitvā*. So, the meaning is “Having ascended the mansion, one should get out of it.”

⁷⁰The deleted terms are *āsane nisiditvā*. So, the meaning is “Having sat down in the seat, one should arise from it.”

Relation to ‘directions’ For example:

- *ito sā purimā disā*⁷¹ (From this [point], that direction [is] the east.)
- *puratthimato dakkhiṇato pacchimato uttarato aggī pajjalanti* (From the east, south, west, north the fire blazes up.)
- *uddhaṃ pādatalā* (upwards from the sole)
- *adho kesamatthakā* (downwards from the hair)

Relation to ‘classification’ For example:

- *yato paṇātataro vā viṣiṭṭhataro vā natthi* (There is no [teaching] more exalted or more excellent than which [of the Buddha].)
- *māthurā pāṭaliputtakehi abhirūpā* (People of Mathura are beautiful than those of Pāṭaliputta.)
- *attadanto tato varaṃ*⁷² (A well-trained person [is] more excellent than that [well-trained horses and elephants].)

Relation to ‘abstinence’ For example:

- *pāṇātīpātā veramaṇī* (abstinence from taking lives)
- *micchāājīvā ārati virati paṭivirati veramaṇī*⁷³ (abstinence from wrong livelihood)

Relation to ‘cleanness’ For example:

- *soṇadaṇḍo ubhato sujāto mātito ca pītito ca, saṃsuddhaga-haṇiko*⁷⁴ (Soṇadaṇḍa [was] well born, of pure descent, from both mother’s and father’s side.)

Relation to ‘liberating’ For example:

- *na te mucanti maccunā* (They are not liberated from death)
- *mokkhanti mārabandhanā*⁷⁵ ([They] are set free from the imprisonment of death.)

Relation to ‘cause’ For example:

- *kasmā nu tumhaṃ daharā na miyyare*⁷⁶ (Why don’t your young people die?)

⁷¹Dī 3.9.278 (DN 32)

⁷²Dham 23.322

⁷³Maj 3.2.140 (MN 117)

⁷⁴Dī 1.4.303 (DN 4)

⁷⁵Dham 3.37

⁷⁶Jā 10.92

- *kasmā idheva maraṇaṃ bhavissati* (Why does death exist only here?)

Relation to ‘seclusion’ For example:

- *vivitto pāpakā dhammā* ([One] secluded from evil nature)
- *vivicca akusalehi dhammehi*⁷⁷ (having secluded from unwholesome natures)

Relation to ‘measurement/approximation’ For example:

- *āyāmato ca vitthārato ca yojanaṃ candabhāgāya pamāṇaṃ*⁷⁸ (From/by length and breadth, the river Candabhāga [is] 1 yojana.)
- *parikkhepato navasatayojanaparimāṇo majjhimadeso* (The middle country is 900 yojanas from/by circumference.)

Relation to ‘former (time)’ (pubba) For example:

- *Pubbeva me, bhikkhave, sambodhā*⁷⁹ (Monks, in the former time from my enlightenment)

Relation to ‘binding’ For example:

- *satasmā bandho naro raññā*⁸⁰ (A person was bound from [debt of] 100 by the king.)

Relation to ‘characteristic identification’ For example:

- *paññāya vimuttimano* (released mind [is] from wisdom)
- *Sīlato naṃ pasamsanti*⁸¹ ([They] praise him from moral [because of his moral].)

Relation to ‘questioning’ For example:

- *kutosi tvaṃ* (Where are you from?)

⁷⁷Dī 1.10.467 (DN 10)

⁷⁸Using ins. is also valid here, thus *āyāmena, vitthārena*.

⁷⁹ATi 11.104

⁸⁰It is logical to use ins. also, thus *satena*.

⁸¹ACa 1.6

Relation to 'little, difficult' For example:

- *thokā muccanti*⁸² ([They] are a little free.)
- *appamattakā muccanti* ([They] are a kind of little free.)
- *Kicchā laddho piyo putto*⁸³ (A beloved son was obtained [by him] from difficulty.)

6. *Okāsakāraka*

On where the action stands (*ādhāra*), it is *okāsa*.⁸⁴ This *kāraka* is normally in loc. form. Here are some examples:

- *jalesu khīraṃ tiṭṭhati* (Milk stays in the water.)
- *tīlesu telam tiṭṭhati* (Oil resides in the sesame seeds.)
- *āsane nisinnō saṅgo* (The group sat on the seat.)
- *thāliyaṃ odanaṃ pacati* ([One] cooks rice in a pot.)
- *ghaṭesu udakaṃ atthi* (There is water in water-pots.)
- *bhūmīsu manussā caranti* (Human beings travel on the ground.)
- *ākāse sakuṇā pakkandanti* (Birds fly in the air.)
- *gaṅgāya ghoso tiṭṭhati* (A stable resides nearby the Ganges.)
- *sāvattthiyaṃ viharati jetavane* ([The Blessed One] lives in the Jetavana nearby Sāvattthī.)
- *Sā devatā antarahitā, pabbate gandhamādane*⁸⁵ (That deity disappear at mount Gandhamādana.)

Let me wrap up the part of *kāraka* here. As you have seen, some of them have a straightforward and limited use, some have a variety of denotation. Several of them can be used interchangeably. That might be the hard part, or easy part depending on your application. One important thing to keep in mind here is *kāraka* is all about the relation to verbs in sentences. That is the main reason why genitive case and vocative case are not *kāraka*.⁸⁶ Genitive case marks the relation between nouns; and vocative case is used only for addressing, no relation whatsoever.

However, the tradition seems to be inconsistent on this point. My question is whether we can use “*nagarā puriso*” to mean “a

⁸²It is reasonable that ins. should be used instead, thus *thokena*, and *appamattakena*, *kicchena* in the following.

⁸³Jā 22.353

⁸⁴Kacc 278, Rūpa 320, Sadd 572

⁸⁵Jā 22.334. In Sadd 573, it is stressed that miraculous disappearance is marked by loc. not abl.

⁸⁶Sadd 574, 576

man from the city.” It sounds logical to do so, albeit it shows a relation between two nouns not noun and verb. If this is usable, then is *nagarā Apadānakāraka*? Perhaps, in traditional point of view “*nagarāgato puriso*” (a man who came from the city) sounds better grammatically. However, it is not hard to find a similar example from the textbooks. For instance in Kacc 275, Rūpa 372, Sadd 571 we find these: “*āsannaṃ gāmā*” (a neighborhood nearby the village), “*uddhaṃ pādatalā*” (upwards from the sole), “*pāṇātipātā veramaṇī*” (abstinence from taking lives), and “*kasmā hetunā*” (from/by what cause?). To be consistent, we should answer ‘No’ to my question. Therefore, all these instances are not *Apadānakāraka* because there is no relation to any verb. But, the tradition put these as examples of the *kāraka*. Then the next question comes: “Why can’t genitive relation be treated in the same way?”⁸⁷

Strictly speaking *kāraka* and cases are not the same thing, but closely related. What we call cases in Pāli is called nominal *vibhatti* that we use in declension. There are seven or eight of them, as we have learned from the start of our course. But *kāraka* has six kinds, as you have read so far to this point. You may notice that one *kāraka* can be marked with unrelated cases. The important ones are *kattukāraka* that can be in nom. (active) and ins. (passive), and *kammakāraka* that can be in acc. (active) and nom. (passive). It is also a good chance, when you read texts, that you can see *kammakāraka* in gen. form. So, the two areas, even if they have a big overlap, are not the same. We can say roughly that *kāraka* is function-oriented, whereas *vibhatti* is form-oriented. The two are different sides of the same thing.

Is that a kind of big redundancy? Is it better to merge them together and explain as the same topic, so it will be easier to follow? You can think of that matter if you want to be a progressive Pāli scholar. I think the system laid down by the tradition is not so airtight or effective that loopholes can not be found. There are many things to do, if you wish, in the field of Pāli studies. In the following part, we will deal with nominal *vibhatti*.

⁸⁷Some teachers try to introduce *Sambandhakāraka* in order to fill the gap, but it seems unacceptable to Pāli scholars. See a discussion in Na Bangchang 1995, pp. 304–5.

Nominal *Vibhatti* Usage

In this part, what we have learned from the beginning concerning cases, the nominal *vibhatti*, will be summarized here. Unlike the easy way we approached the topic previously, now we shall see how the tradition handles this matter. What we have not yet learned before will be addressed here all. The first thing to be kept in mind is that ‘cases’ is English grammatical term, whereas ‘*vibhatti*’ is Pāli grammatical term. They are not really the same thing, strictly speaking. There are eight cases as we have learned so far, but only seven nominal *vibhattis*. The missing one is vocative case that uses the same *vibhatti* as nom.

The First *Vibhatti* (Nom. & Voc.)

When the first (*paṭhamā*) *vibhatti* is used, nominative case is expected in most cases, and vocative case in lesser extent. Nom. is mainly used to mark the subject of sentences: agent in active form and patient in passive form. Voc. is used for addressing. There are other concerns with this *vibhatti* enumerated by the tradition as follows:

(1) *Liṅgattha* (Kacc 284, Rūpa 283, Sadd 577, Mogg 2.37)

Generally speaking, *liṅga* is nouns in their raw form or before declension, e.g. *purisa*.⁸⁸ In such a form, nouns do not have any meaning, just certain potential. Once the nouns are marked by nominative case, they exist as meaningful terms. The shortest sentence in Pāli can be in one word, the noun itself, for example, “*puriso*” ([There is] a man). We call this kind of sentence, which the verb is omitted, *liṅgattha*.⁸⁹ In that manner, nominative case makes nouns become visible as a subject, so to speak.

(2) *Vocatives (ālapana)* (Kacc 285, Rūpa 70, Sadd 578, Mogg 2.38)

As you see in Appendix B, *vibhatti* used to form nom. and voc. terms is the same, i.e. *sī*, *yo*, even though both cases are

⁸⁸Moreover, *upasagga* (prefixes) and *nipāta* (particles) are also *liṅga* (Sadd 197). In traditional point of view, they are also marked by cases but the marking is deleted. I discussed this matter in Chapter 17.

⁸⁹Steven Collins mentions ‘Hanging nominative’ as one function of nom. (Collins 2005, p. 20). I do not know whether this can mean the same thing.

rendered differently sometimes. From traditional point of view, there is no vocative *vibhatti* to talk about. There is just the first (*paṭhamā*) *vibhatti* that has nominative sense or vocative sense. Here are examples: “*bho purisa*” (Sir [man]), “*bhavanto purisā*” (Sirs [men]), “*bho rāja*” (Sir king), “*bhanvanto rājāno*” (Sirs kings), “*bhoti kaññe*” (Madam [girl]), “*bhotiyo kaññāyo*” (Mesdames [girls]), “*he sakkhe*” (Hey friend), “*he sakkhino*” (Hey friends).

(3) Causes (Sadd 579)

Among other cases as we shall see below, nom. can mark causes of the action in some cases, for example:

- *Na attahetū alikaṃ bhaṇeti*⁹⁰ (Not because of oneself does one [should] tell a lie.)

This can be used with *kiṃ*, *ya*, and *ta* (Sadd 649), for example:

- *kiṃ kāraṇaṃ bhagavantam nindāma* (Why do we insult the Blessed One?)

- *Kiṃ nu jātiṃ na rocesi*⁹¹ (Why don't you like birth?)

- *Yañca putte na passāmi*⁹² (Which reason I do not see the children)

- *Taṃ taṃ gotama pucchāmi*⁹³ (Gotama, I ask [for] that, that reason.)

(4) Instruments (Sadd 660)

In rare case nom. form can have ins. meaning, for example: - *ajjhāsayam ādibrahmacariyam*⁹⁴ (by disposition which is the base of religious life)

The Second *Vibhatti* (Acc.)

When the second (*dutiya*) *vibhatti* is used, accusative case is mostly expected. It mainly marks the direct object in sentences. All functions of this case described by textbooks are shown as follows:

⁹⁰Jā 17.76

⁹¹SSag 5.167

⁹²Jā 22.2223

⁹³SSag 7.192

⁹⁴Dī 3.2.54 (DN 25)

(1) Direct objects (Kacc 297, Rūpa 284, Sadd 580, Mogg 2.2)

- *gāvaṃ hanati* ([One] kills a cow.)
- *vīhayaṃ lunāti* ([One] reaps paddy.)
- *satthaṃ karoti* ([One] make a weapon.)
- *ghaṭaṃ karoti* ([One] make a pot.)
- *dhammaṃ suṇāti* ([One] listens to the Dhamma.)
- *buddhaṃ pūjati* ([One] honors the Buddha.)
- *vācaṃ bhāsati* ([One] says a speech.)
- *taṇḍulaṃ pacati* ([One] cooks rice.)
- *coraṃ ghāteti* ([One] kills a thief.)

(2) Continuity of time and space (Kacc 298, Rūpa 287, Sadd 581, Mogg 2.3)

- *sattāhaṃ gavapānaṃ* ([There is] cow milk during seven days.)
- *māsaṃ maṃsodanaṃ bhuñjati* ([One] eats boiled-rice with meat during a month.)
- *saradaṃ ramaṇīyā nadi* (The river [is] charming during the autumn.)
- *māsaṃ sajjhāyati* ([One] rehearses throughout one month.)
- *tayo māse abhidhammaṃ deseti* ([The Buddha] preaches the Abhidhamma throughout three months.)
- *yojanaṃ vanarāji* ([There is] a line of forest throughout one yojana.)
- *yojanaṃ dīgho pabbato* ([There is] a mountain one yojana high.)
- *kosaṃ sajjhāyati* ([One] recites during [a going of] one kosa long.)
- *kosaṃ kuṭṭilā nadi* ([There is] a river crooked throughout a kosa long.)

If there is no continuity, locative case is used instead, for example:

- *saṃvacchare bhojanaṃ bhuñjati* ([One] eats food in one year.)
- *māse māse bhuñjati*⁹⁵ ([One] eats in every month.)
- *yojane yojane vihāraṃ patitṭhāpeti* ([One] has a temple built in every yojana.)

⁹⁵This is a way to say 'every' or 'each' in Pāli. You just repeat the word.

(3) With some prefixes and particles (Kacc 299, Rūpa 288, Sadd 582–5, Mogg 2.7–13)

Technically, this is called *kammappavacanīya*. For some discussion, see Appendix E on *anu*, page 445.

- *pabbajitaṃ anupabbajimsu* ([People] went forth after the one who having gone forth.)

- *rukkhamaṇu vijjotate vijju* (Lightning flashes over a tree.)

- *nadimanvavasitā bārāṇasī* (nearby-rivered Benares)

- *nadiṃ nerañjaraṃ pati*⁹⁶ (nearby Nerañjarā river)

- *pabbatamaṇu senā tiṭṭhati* (An army is located along the mountain.)

- *anu sārīputtaṃ paññvā*⁹⁷ (a wise one inferior to Ven. Sārīputta)

- *sūriyuggamaṇaṃ pati*; *Dibbā bhakkhā pātubhaveyyuṃ*⁹⁸ (The divine food appears with the rise of the sun.)

- *rukkhamaṇu vijjotate cando*⁹⁹ (The moon shines over a tree.)

- *sādhu devadatto mātaraṃ pati* (Devadatta is good to mother.)

- *yadettha maṃ pati siyā, taṃ dīyatu* (Which is mine, you should give that to me.)

- *rukkhamaṇu vijjotate cando* (The moon shines over every tree.)

- *Dhi brāhmaṇassa hantāraṃ*¹⁰⁰ (That’s wrong!, killer of a brahman.)

- *Dhiratthumaṃ āturaṃ pūtikāyaṃ*¹⁰¹ (Disgusting me!, the sick, rotten body.)

- *antarā ca rājagahaṃ antarā ca vesālī*¹⁰² (between Rājagaha and Vesālī)

(4) With some roots (Kacc 300, Rūpa 286, Sadd 587, Mogg 2.4–5)

Roots involved here can be used in causatives. Sometimes *ins.* can also be used, thus “*puriso purisena gāmaṃ gamayati*.”

- *puriso purisaṃ gāmaṃ gamayati* (A man has [another] man go to the village.)

⁹⁶Sut 3.427; Therī 13.307, 310

⁹⁷In Mogg 2.13, *upa* can be used instead of *anu*.

⁹⁸Jā 13.98

⁹⁹Like *pati*, *anu*, *pari*, and *abhi* can be used in the same way. This is true in the following too.

¹⁰⁰Dham 26.389

¹⁰¹Jā 3.129

¹⁰²Mv 8.346

- *puriso purisaṃ dhammaṃ bodhayati* (A man has [another] man know the Dhamma.)

- *puriso purisaṃ bhojanaṃ bhojayati* (A man has [another] man eat food.)

- *puriso purisaṃ dhammaṃ pāṭhayati* (A man has [another] man recite the Dhamma.)

- *puriso purisaṃ bhāraṃ hāراتi* (A man has [another] man carry a load.)

- *puriso purisaṃ kammaṃ kārayati* (A man has [another] man do work.)

- *puriso purisaṃ sayāpayati* (A man has [another] man sleep.)

In Mogg 2.6 exceptions are mentioned as follows:

- *khādayati devadattena* ([One] has Devadatta eat.)

- *ādayati devadattena* ([One] has Devadatta seize.)

- *avhāpayati devadattena* ([One] has Devadatta call.)

- *saddāyayati devadattena* ([One] has Devadatta utter.)

- *kandayati devadattena* ([One] has Devadatta cry.)

- *nāyayati devadattena* ([One] has Devadatta lead.)

(5) In genitive sense (Kacc 306, Rūpa 289, Sadd 588)

This involves some terms, i.e. *antarā*, *abhito*, *parito*, *pati*, and *paṭibhāti*.

- *ekaṃ samayaṃ bhagavā antarā ca rājagahaṃ antarā ca nāḷandaṃ addhānamaggappaṭipanno hoti*¹⁰³ (In one occasion, the Blessed One was going along the road between Rājagaha and Nāḷandā.)

- *abhito gāmaṃ vasati* ([One] lives nearby the village.)

- *parito gāmaṃ vasati* ([One] lives around the village.)

- *nadiṃ nerañjaraṃ pati* (nearby river Nerañjarā)

- *Apissumaṃ, aggivessana, tisso upamā paṭibhaṃsu*¹⁰⁴ (Aggivessana, three similes came into my mind.)

(6) In instrumental and locative sense (Kacc 307, Rūpa 290, Sadd 589)

- *Sace maṃ samaṇo gotamo ālapissati*¹⁰⁵ (If ascetic Gotama talks with me.)

¹⁰³Dī 1.1.1 (DN 1)

¹⁰⁴Maj 1.4.374 (MN36)

¹⁰⁵SSag 7.201

- *tvañca maṃ nābhībhāsasi*¹⁰⁶ (Also you do not talk with me.)
- *vinā saddhammaṃ kuto sukhaṃ* (without the true teaching, whence happiness?)
- *pubbaṅhasamayam nivāsetvā*¹⁰⁷ (having dressed oneself in the morning)
- *ekaṃ samayam bhagavā*¹⁰⁸ (in one occasion, the Blessed One)
- *imaṃ, bhikkhave, rattim cattāro mahārājā*¹⁰⁹ (in this night, monks, the four kings)
- *Purimañca disaṃ rājā, dhatarattho pasāsati*¹¹⁰ (In the east king Dhatarattha rules.)
- *gāmaṃ upavasati* ([One] lives in a village.)
- *gāmaṃ anuvasati* ([One] lives in a village.)
- *vihāraṃ adhivasati* ([One] lives in a temple.)
- *gāmaṃ āvasati* ([One] lives in a village.)
- *āgaraṃ ajjhāvasati*¹¹¹ ([One] lives in a house.)
- *paṭhaviṃ adhisessati*¹¹² ([One] lies on the ground.)
- *gāmaṃ adhititthati* ([One] stands in a village.)
- *nadiṃ pivati* ([One] drinks in a river.)
- *gāmaṃ carati* ([One] travels in a village.)

(7) As adverbials (Sadd 590)

- *visamaṃ candimasūriyā parivattanti*¹¹³ (The moon and the sun revolve unevenly.)
- *ekamantaṃ atthāsi*¹¹⁴ ([One] stood on one side [= properly].)
- *Taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmi*¹¹⁵ (Listen to that, keep in mind thoroughly, I will say.)

(8) As absolute construction There are accusative phrases that have no grammatical relation to other part of the sentences. You

¹⁰⁶Jā 22.2223

¹⁰⁷Mv 6.271

¹⁰⁸Dī 1.1.1 (DN 1)

¹⁰⁹Dī 3.9.285 (DN 32)

¹¹⁰Dī 2.7.336 (DN 20)

¹¹¹Dī 1.3.258 (DN 3)

¹¹²Dham 3.41

¹¹³ACa 7.70

¹¹⁴e.g. Mv 10.457

¹¹⁵Maj 1.4.367 (MN 36)

may see this as adverbial phrase embedded in sentences. Here are some examples:¹¹⁶

*Arūpī ca hi te, poṭṭhapāda, attā abhavissa saññāmayo, evaṃ santampi kho te, poṭṭhapāda, aññāva saññā bhavissati añño attā.*¹¹⁷

“Poṭṭhapāda, the self [you are talking about] were formless, created by perception. [If] this is the case, Poṭṭhapāda, perception will be a thing other than the self.”

*Santaṃyeva pana paraṃ lokam ‘natthi paro loko’ tissa diṭṭhi hoti; sāssa hoti micchādiṭṭhi.*¹¹⁸

“[As a matter of fact that] another world exists, he has a view thus ‘there is no another world.’ [Therefore] his [view] is a wrong view.”

*Atha kho brāhmaṇo pokkharasāti bhagavantaṃ bhut-tāvīṃ onītapattapāṇīṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.*¹¹⁹

“Then Brahman Pokkharasāti, [when] the Blessed One who has finished the food and put the hand out of the bowl, having taken another lower seat, sat down on one side.”

The Third *Vibhatti* (Ins.)

This *vibhatti* mainly corresponds to instruments used in the action, thus instrumental case. Also it is an important component of passive structure. It can do other things too.

(1) **As instruments** (Kacc 286, Rūpa 291, Sadd 591, Mogg 2.16)

- *agginā kuṭim jhāpeti* ([One] burns a hut with fire.)
- *kāyena kammaṃ karoti* ([One] does work with the body.)

¹¹⁶Some are suggested in Perniola 1997, p. 315.

¹¹⁷Dī 1.9.419 (DN 9)

¹¹⁸Maj 2.1.95 (MN 60)

¹¹⁹Dī 1.3.297 (DN 3)

(2) **As the agent in passive structure** (Kacc 288, Rūpa 293, Sadd 594, Mogg 2.16)

- *bhagavatā dhammo desiyati*¹²⁰ (By the Blessed One, the Dhamma is preached.)

- *ahinā dattho naro*¹²¹ (By a snake, a person was bitten.)

(3) **With *saha*, etc.** (Kacc 287, Rūpa 296, Sadd 592, Mogg 2.17)

- *puttena saha gato* (Together with a son, [one] went.)

- *puttena saddhiṃ āgato* (Together with a son, [one] came.)

- *saṅgho saha vā gaggena vinā vā gaggena uposathaṃ kareyya*¹²²
(The Sangha, with or without monk Gagga, should do the Up-
osatha service.)

- *bhagavā ...āsane nisīdi, saddhiṃ bhikkhusaṅghena*¹²³ (The Blessed One ...sat on the seat, together with a group of monks.)

- *sahassena samaṃ mitā*¹²⁴ (measured as 1,000)

- *alaṃ te idha vāsenā*¹²⁵ (That's enough for you with the living here.)

- *Alaṃ, vakkali, kiṃ te iminā pūtikāyena diṭṭhena*¹²⁶ (That's enough, Vakkali, in what [benefit] for you with the seeing of this rotten body?)

(4) **As 'together with'** (Sadd 593)

Even without *saha* or *saddhiṃ*, the third *vibhatti* can have such meaning.

- *devadatto rājagahaṃ pāvīsi kokālikena pacchāsamaṇena*
(Devadatta entered Rājagaha together with Kokālika as a fol-
lower.)

- *Dukkho bālehi saṃvāso*¹²⁷ (Association with foolish people [is] suffering.)

¹²⁰The active form of this sentence is “*bhagavā dhammaṃ deseti*” (The Blessed One preaches the Dhamma).

¹²¹The active form can be “*ahi naraṃ daṃsi*” (A snake bit a person).

¹²²Mv 2.167

¹²³Mv 6.276

¹²⁴SSag 1.32

¹²⁵Vibh 2.436

¹²⁶SKhan 1.87

¹²⁷Dham 15.207

- (5) **As causes** (Kacc 289, Rūpa 297, Sadd 601, Mogg 2.19)
- *annena vasati* (Because of food, [one can] lives)
 - *Saddhāya tarati oghaṃ*¹²⁸ (Because of faith, [one can] cross the torrent [of suffering].)
 - *yena te bhikkhū tenupasaṅkami*¹²⁹ (Where those monks [stay], [Ānanda] approaches that place.)
 - *Na jaccā*¹³⁰ *vasalo hoti*¹³¹ ([One] is not an outcaste because of birth.)
 - *kena nimittena* (Because of what sign?)
 - *kena hetunā* (Because of what reason?)
 - *kenatṭhena* (Because of what benefit.)
 - *kena paccayena* (Because of what factor?)

- (6) **As locatives** (Kacc 290, Rūpa 298, Sadd 602)
- *tena samayena*¹³² (in that occasion)
 - *tena kālena*¹³³ (in that time)
 - *kālena dhammassavanaṃ*¹³⁴ (listening to the Dhamma in time [suitable])
 - *Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā*¹³⁵ (Ānanda, which teaching and discipline preached and designated by me for you [all], that [will be] your teacher in the time after my death.)
 - *dakkhiṇena virūlhako*¹³⁶ (in the south, Virūlhaka)

- (7) **As accusatives** (Sadd 595)
- *tilehi khette vappati*¹³⁷ ([One] sows sesame seeds in the field)
 - *saṃvibhajetha no rajjena*¹³⁸ (Divide the kingdom for us.)

¹²⁸SSag 10.246

¹²⁹Vibh 4.471

¹³⁰This is an ins. form of jāti. See also the declension of *bodhi* in page 393.

¹³¹Sut 1.136

¹³²passim in the Vinaya, e.g. Vibh 1

¹³³Jā 16.137

¹³⁴ACa 15.146

¹³⁵Dī 2.3.216 (DN 16)

¹³⁶Dī 2.7.336 (DN 20)

¹³⁷In this instance, *tilehi* means *tilāni*. However, Aggavaṃsa doubts that it might come from *tile* and particle *hi*. This example is found in Rūpa 293 as *tilehi khette vapati*.

¹³⁸Dī 2.6.306 (DN 19)

(8) As ablatives (Sadd 596)

- *Sumuttā mayam tena mahāsamaṇena*¹³⁹ (We are well free from that great ascetic.)

(9) As nominatives (Sadd 597)

- *maṇinā me attho*¹⁴⁰ (The jewel [is] beneficial for me.)

(10) Disabled organs (Kacc 291, Rūpa 299, Sadd 603, Mogg 2.18)

- *akkhinā kāṇo* (blind in the eye)
- *hatthena kuṇṇī* (crooked in the hand)
- *pādena khañjo* (lame in the foot)
- *piṭṭhiyā khujjo* (humped in the back)

(11) As adverbials and modifiers (Kacc 292, Rūpa 300, Sadd 604, Mogg 2.16)

- *Bhagavā, mārisā, khattiyo jāṭiyā khattiyakule uppanno*¹⁴¹
(The Blessed One, sirs, is of the warrior caste by birth, born in a warrior family)

- *sippena naḷakāro so* (By craft, he is a basket maker.)
- *Ekūnatimso vayasā subhadda*¹⁴² ([I] am twenty-nine by age, Subhadda.)
- *viṅṅāya sādhu* (good by knowledge)
- *tapasā uttamo* (excellent by austerity)
- *suvanṇena abhirūpo* (beautiful by a golden look)
- *pakatiyā abhirūpo* (always beautiful)
- *visamena dhāvati* ([One] runs unevenly)
- *dvidoṇena dhañṇam kiṇāti* ([One] buys grain two doṇas [≈1/4th of a bushel].)

(12) As signs (Sadd 598, Mogg 2.18)

- *tidanḍakena paribbājakamadakkhi* ([One] saw a wandering ascetic by a [sign of] trident.)
- *setacchattena rājānamadakkhi* ([One] saw a king by a [sing of] white parasol.)

¹³⁹Cv 11.437

¹⁴⁰Vibh 2.344

¹⁴¹Dī 2.1.91 (DN 14)

¹⁴²Dī 2.3.214 (DN 16)

(13) In quick actions (Sadd 599)

- *ekaheneva bārāṇasī pāyāsi* ([One] went to Banares [in] just one day.)
- *navahi māsehi vihāraṃ niṭṭhāpesi* ([One] had a temple built [in] just six months.)

(14) Relation to *pubba*, etc. (Sadd 600)

- *māsena pubbo* (one month before)
- *pitārā sadiso* (similar to father)
- *mātarā samo* (similar to mother)
- *kahāpaṇenūno* (one lacking money)
- *asīnā kalaho* (a dispute with sword)
- *ācārena nipuṇo* (one elegant by conduct)
- *tīlena missako* (mixed with sesame seeds)
- *vācāya sakhilo* (kind with speech)

(15) Relation to *samaya* (Sadd 662)

As we have seen above, some instances taken from the canon use *samaya* (occasion) in narrations. Typically, in the Vinaya, it takes ins. form, e.g. *tena samayena* (in that occasion). In the Suttanta, it takes acc. form, e.g. *ekaṃ samayaṃ* (in one occasion). In the Abhidhamma, it takes loc. form, e.g. *yasmim samaya* (in which occasion). All these have locative meaning.

The Fourth *Vibhatti* (Dat.)

This *vibhatti* has a close relation to *Sampadānakāraka*. It mainly marks indirect object of the action, particularly giving. It has a couple of uses as shown below, but see also the section on *Sampadānakāraka* above.

(1) Indirect objects (Kacc 293, Rūpa 301, Sadd 605, Mogg 2.24)

- *buddhassa dānaṃ deti* ([One] gives alms to the Buddha.)
- *atthāya hitāya sukhāya manussānaṃ* (for the benefit, welfare, happiness of human beings)
- *yūpāya tāru* (wood for [building] a sacrificial post)
- *nālaṃ dārabharaṇāya* (not fit for taking care of a wife)

- (2) **Relation to *namo*, etc.** (Kacc 294, Rūpa 305, Sadd 606)
 - *Namo te buddha vīratthu*¹⁴³ (May the veneration [goes] for you, [my] brave Buddha.)
 - *sotthi janapadassa*¹⁴⁴ (May people be blessed.)
 - *te svāgataṃ rāja*¹⁴⁵ (Your majesty, may the well-coming be for you.)

The Fifth *Vibhatti* (Abl.)

We have met various uses of *Apadānakāraka* in the above section. Some will be repeated here, but the main focus is on the *vibhatti* itself.

- (1) **As *Apadānakāraka*** (Kacc 295, Rūpa 307, Sadd 607, Mogg 2.26)
 - *pāpā cittaṃ nivāraye*¹⁴⁶ ([One] should protect the mind from evils.)
 - *bhayā muccati so naro* (That person is free from danger.)
 - *abbhā muttova candimā*¹⁴⁷ (Like the moon was free from cloud.)

- (2) **As causes** (Kacc 296, Rūpa 314, Sadd 608, Mogg 2.21)
 - *Catunnaṃ, bhikkhave, ariyasaccānaṃ ananubodhā appaṭive-dhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ ma-mañceva tumhākañca*¹⁴⁸ (Monks, because of not understanding, not penetrating the four noble truths, we have wondered and transmigrated for such a long time.)
 - *Avijjāpaccayā, bhikkhave, saṅkhārā*¹⁴⁹ (Because of ignorance as the cause, monks, conditioned things [arise].)

- (3) **As source of knowledge** (Sadd 647)
 - *upajjhāyā adhīte* ([One] learns from the preceptor.)
 - *upajjhāyā suṇoti* ([One] listens from the preceptor.)

¹⁴³SSag 2.90

¹⁴⁴Dī 1.3.274 (DN 3)

¹⁴⁵Jā 19.68

¹⁴⁶Dham 9.116

¹⁴⁷Dham 13.172

¹⁴⁸Dī 2.3.155 (DN 16)

¹⁴⁹SNid 1.1

- *Yamhā dhammaṃ vijāneyya*¹⁵⁰ (From whom [one] should learn the Dhamma.)

(4) With *kāraṇa*, etc. (Sadd 648)

When *kāraṇa* (reason, cause) is accompanied with *yaṃ*, *taṃ*, or *kiṃ*, it takes abl., but sometimes acc., e.g. *kiṃ kāraṇaṃ*. Other term that can denote cause is *nidāna*, see examples below. However, in Sadd 655 another line of thought is proposed. The idioms denoting causes, as shown below plus *taṃ kissa hetu*, can be seen as indeclinable units. This means the declension of them is not taken into consideration.

- *yaṃkāraṇā*¹⁵¹ (from which reason)
- *taṃkāraṇā* (from that reason)
- *kiṃkāraṇā* (from what reason?)
- *tatonidānaṃ*¹⁵² (from that reason)
- *yatonidānaṃ* (from which reason)

(5) As instruments with *saha*, etc. (Sadd 657)

Normally we use ins. with *saha*, *saddhiṃ*, etc., but occasionally we can find the following instances.

- *Parinibbute bhagavati saha parinibbānā brahmāsahampati imaṃ gāthaṃ abhāsi*¹⁵³ (When the Blessed One attained the final release, together with the attaining the Great Brahma said ...)
- *Ahampi nacirasseva, saddhiṃ sāvakaṃghato; Idheva parinibbissaṃ*¹⁵⁴ (Even I, not long, with disciples will die [without being reborn] here.)
- *Ñātisaṅghā vinā hoti*¹⁵⁵ ([One] is departed from relatives.)

(6) As 'till' with *yāva*

When abl. is accompanied with *yāva*, it means '(un)till' or 'up to,' not 'from.'

- *yāva maraṇakālā*¹⁵⁶ (till the time of death)

¹⁵⁰Dham 26.392

¹⁵¹In Sadd 653, it is said that *yaṃ*, *taṃ*, and *kiṃ* in these idioms take nom., and *kāraṇa* takes abl.

¹⁵²From Sadd 654, in this instance *-to* marks abl., and *nidāna* takes nom.

¹⁵³Dī 2.3.220 (DN 16)

¹⁵⁴Bud 27.22

¹⁵⁵Sut 3.594

¹⁵⁶Vibh 1.172

- *Sukhaṃ yāva jarā sīlaṃ*¹⁵⁷ (Morality [brings] happiness till the old age.)
- *yāva brahmalokā saddo abbhuggacchi*¹⁵⁸ (The sound rose up to the Brahma world.)

The Sixth *Vibhatti* (Gen.)

We are familiar with this as the possessive marker, but it can denote other things too as described below.

(1) Possession (Kacc 301, Rūpa 315, Sadd 609–14, Mogg 2.39)

- *tassa bhikkhuno patto* (the bowl of that monk)
- *attano mukhaṃ* (one's own face)
- *rañño dhanaṃ* (the king's wealth)
- *ambavanassa avidūre* ([a place] not far of the mango forest)
- *rāsi suvaṇṇassa* (a heap of gold)
- *sakko devānamindo*¹⁵⁹ (Sakka the ruler of deities)
- *rañño purohitassa dāso* (a male slave of an religious advisor of the king)
- *rañño purisena*¹⁶⁰ (by a man of the king)

(2) As instruments and locatives (Sadd 635–9, Mogg 2.40)

- *ghatassa aggiṃ yajati*¹⁶¹ ([One] sacrifices for the fire with ghee.)
- *Dhīro pūrati puññassa*¹⁶² (A wise person is full of righteousness.)
- *pitassa/mātuyā tulyo/sadiso*¹⁶³ (like father/mother)
- *Kiṃ tettha catumaṭṭhassa*¹⁶⁴¹⁶⁵ (What is the use in that fine four things?)
- *kusalo tvaṃ rathassa anigapaccaṅgānaṃ*¹⁶⁶ (You are skillful in the major and minor parts of the cart.)

¹⁵⁷Dham 23.333

¹⁵⁸Vibh 1.36

¹⁵⁹SSag 11.247

¹⁶⁰This instance shows that gen. can be used with other cases, see Sadd 613–4.

¹⁶¹This is equal to “*ghatena aggiṃ yajati.*”

¹⁶²Dham 9.122. This can also be “*...puññena.*”

¹⁶³This can be “*pītarā/mātarā ...*”

¹⁶⁴Jā 2.74

¹⁶⁵This can also be “*...catumaṭṭhena.*”

¹⁶⁶Maj 2.1.87 (MN 58)

(3) As accusatives and ablatives (Kacc 309, Rūpa 318, Sadd 640)

- *sahasā kammaṣṣa kattāro* (a sudden-action doer)
- *amatassa dātā*¹⁶⁷ (a deathless-teaching giver)
- *catunnaṃ mahābhūtānaṃ upādāya pasādo*¹⁶⁸ (Hanging on to the four great elements, the faculty [exists].)
- *mātu sarati* ([One] remembers mother)
- *Na tesañ koci sarati, sattānaṃ kammaṃpaccaṃyā*¹⁶⁹ (Anyone does not remember that beings because of action.)
- *puttassa icchati* ([One] wishes for a son.)
- *kaṇḍassa patikurute* ([One] adjusts an arrow.)
- *assavanatā dhammassa parihāyanti*¹⁷⁰ ([Ones] fall away from the Dhamma because of not listening.)

(4) Distinction of parts (Sadd 615)

- *gimhānaṃ pacchime māse*¹⁷¹ (in the last month of the summer)
- *vassānaṃ tatiye māse* (in the third month of the rainy season)
- *kappaṣṣa tatiye bhāgo* (the third part of the eon)

(5) As unseparated parts (Sadd 616)

- *silāputtassa sarīraṃ* (a small part of a grinding stone)
- *Pāsānasāraṃ khaṇasi, kaṇḍikāraṣṣa dārunā*¹⁷² (Dig into a stone with a piece of wood.)¹⁷³

(6) With *chavasā* (Sadd 617)

- *chavasāsassa patto*¹⁷⁴ (a bowl made of a skull)

(7) Separation of the united (Sadd 618)

- *sandhino mokkho* (a release from the union)

¹⁶⁷Maj 1.2.203 (MN 18)

¹⁶⁸Saṅ 2.596

¹⁶⁹Khud 7.2

¹⁷⁰Dī 2.1.66 (DN 14)

¹⁷¹Maj 1.3.263 (MN 25)

¹⁷²Jā 20.8

¹⁷³This can be wood from *kaṇḍikāra* tree. Supaphan Na Bangchang suggests that it is the tool's handle unseparated from it, (Na Bangchang 1995, p. 327)

¹⁷⁴Cv 5.255

(8) With *rujati* (Sadd 619)

- *devadattassa rujati* (Devadatta gets pain.)

(9) Relation to measurement (Sadd 620)

- *tilānaṃ muṭṭhi* (a handful of sesame seeds)
- *Sippikānaṃ sataṃ natthi* (There is no 100 of oysters [cowrie shell used as money].)

(10) Relation to indeclinables (Sadd 621)

- *vasalassa katvā* (having done to an outcaste)
- *bhagavato purato pāturahosi*¹⁷⁵ ([The Brahma] appears before the Blessed One.)
- *tassa pacchato* (behind of that [person])
- *nagarassa dakkhito* (south of the city)

(11) Relation to *pada* (Sadd 622)

- *pamādo maccuno padaṃ*¹⁷⁶ (Carelessness [is] a path of death.)
- *sabbadhammānaṃ padaṃ silaṃ* (Moral [is] the base of all teaching.)

(12) State of being (*bhāva*) (Sadd 623)

- *paññāya paṭubhāvo* (the state of skillfulness of wisdom)
- *rūpassa lahutā*¹⁷⁷ (lightness of form)

(13) Relation to *hetu*, etc. (Sadd 624, 652, Mogg 2.22)

- *buddhassa hetu vasati* ([One] lives because of the Buddha.)
- *Ekassa kāraṇā mayhaṃ, hiṃseyya bahuko jano*¹⁷⁸ (Many people may hurt me because of one person.)
- *taṃ kissa hetu*¹⁷⁹ (by what reason)

(14) With *kiṃ* (Sadd 650)

- *Taṃ kissa hetu*¹⁸⁰ (by what reason)
- *kissa tumhe kilamatha* (Why are you exhausted?)

¹⁷⁵SSag 6.172

¹⁷⁶Dham 2.21

¹⁷⁷Saṃ 2.584

¹⁷⁸Jā 22.1898

¹⁷⁹From Sadd 652, this is equal to “*kena kāraṇena*.” Having no meaning, *taṃ* is just a filler. This instance is used as an idiomatic unit.

¹⁸⁰Maj 1.1.2 (MN 1)

(15) Relation to *ujjhāpana*, etc. (Sadd 625)

- *mahāsenāpatīnaṃ ujjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ*¹⁸¹ ([One] should complain, shout, cry out [=report] to the great general.)

- *paṭivissakānaṃ ujjhāpesi*¹⁸² ([Kālī] complained to the neighbor.)

However, sometimes gen. is note used, for example, “*Ujjhāpetvāna bhūtāni, tamhā ṭhānā apakkami*”¹⁸³ (Having complained to deities, [Somadatta] went away from that place.)

(16) Relation to *Bhāvasādhana* (Sadd 626)

This is a use with *kīta* nouns generated from *yu-paccaya*, etc. (see Appendix H).

- *rūpassa upacayo*¹⁸⁴ (accumulation of form)

- *khandhānaṃ bhedo*¹⁸⁵ (disunion of the aggregate)

- *tesaṃ sattānaṃ tamhā kāyā cuti*¹⁸⁶ (the passing away from that body of those beings)

- *āsavānaṃ khayō*¹⁸⁷ (destruction of spirits)

- *natthi nāsāya rūhanā*¹⁸⁸ (There is no growing of the nose.)

- *Kāmānametaṃ nissaraṇaṃ yadidaṃ nekkhammaṃ*¹⁸⁹ (This departure from pleasures [is] thus renunciation.)

(17) Relation to *yu, ṇvu, tu* (Sadd 627)

This use is different from the previous one. The nouns in this case is the object of certain actions.

- *moho ñeyyassāvaraṇo* (Stupidity [is] the hindrance of knowledge.)

- *vaṇassāropanaṃ telaṃ* (Oil [is] a wound healer.)

- *rukkhassa chedano parasu* (A hatchet [is] a cutting tool of tree.)

- *Kammaṣṣa kāraṇo natthi*¹⁹⁰ (There is no actor of the action.)

¹⁸¹Dī 3.9.282 (DN 32)

¹⁸²Maj 2.3.226 (DN 21)

¹⁸³Jā 22.844

¹⁸⁴Saṅ 2.584

¹⁸⁵Dī 2.9.390 (DN 22)

¹⁸⁶ACa 18.171

¹⁸⁷SMah 1.7

¹⁸⁸Jā 3.33

¹⁸⁹Iti 3.72

¹⁹⁰Vism 19.689

(18) As objects of fear (Sadd 628)

This use can be alternatively of acc. and ins. Aggavaṃsa also has an interesting remark on this. As you may recall, when verb *bhāyati* (to fear) is used, it takes abl. object (see Chapter 11). This is true, he asserts, only when ‘arising’ is implied, for example, “*yato khemaṃ tato bhayaṃ*”¹⁹¹ (From where safety [comes], from that fear [arises]). The verb left out here is *jāyati*. In other cases, gen., acc., and ins. are mostly found.

- *Mā, bhikkhave, puññānaṃ bhāyittha*¹⁹² (Monks, do not be afraid of merit.)

- *puriso bhūto catunnaṃ āsīvisānaṃ*¹⁹³ (A person was frightened of four kinds of snakes.)

- *musāvādassa ottapaṃ*¹⁹⁴ (remorse of telling lies)

- *Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno*¹⁹⁵ (All beings tremble at punishment, all are frightened of death.)

(19) Grammatical insertion and transformation (Sadd 628)

This use is found in grammatical textbooks.

- *puṭhassa gāgamo*¹⁹⁶ (insertion of *ga* in *puṭha*)

- *o avassa*¹⁹⁷ ([change] *o* to *ava*)

(20) Relation to *sāmī*, etc. [also loc.] (Kacc 303, Rūpa 321, Sadd 631)

This use is shared with loc., so the examples below will show both of them.

- *goṇānaṃ/goṇesu sāmī* (the master of cattle)

- *goṇānaṃ/goṇesu issaro* (the lord of cattle)

- *goṇānaṃ/goṇesu adhipati* (the ruler of cattle)

- *goṇānaṃ/goṇesu dāyādo* (an offspring of cattle)

- *goṇānaṃ/goṇesu sakkhī* (a witness of cattle)

- *goṇānaṃ/goṇesu patibhū* (the master of cattle)

- *goṇānaṃ/goṇesu pasuto* (an expert of cattle)

- *goṇānaṃ/goṇesu kusalo* (skillful in cattle)

- *atthānaṃ/atthesu kovido* (clever in benefits)

¹⁹¹Jā 9.58

¹⁹²Iti 1.22

¹⁹³SSaI 1.238

¹⁹⁴SSag 6.184

¹⁹⁵Dham 10.129

¹⁹⁶Sadd 53

¹⁹⁷Kacc 50, Rūpa 45, Sadd 126

(21) Singling out (*niddhāraṇa*) [also loc.] (Kacc 304, Rūpa 322, Sadd 632, Mogg 2.36)

In Sadd 632, this use is called *ubbāhana*. It can be used both with gen. or loc. This seems to be called *partitive genitive* (or locative) in grammatical terms.¹⁹⁸

- *manussānaṃ/manussesu khattiyo sūratamo* (Of/in human beings, warrior [is] the bravest.)
- *kaṇhā gāvīnaṃ/gāvīsu sampannakhīratamā* (Of/in [these] cows, the black one [is] the most productive milker.)
- *sāmā nārīnaṃ/nārīsu dassanīyatamā* (Of/in [these] women, Sāmā [is] the most beautiful.)
- *pathikānaṃ/pathikesu dhāvanto sīghatamo* (Of/in pedestrians, the running one [is] the fastest.)

(22) Absolute construction (*anādara*) [also loc.] (Kacc 305, Rūpa 323, Sadd 633, Mogg 2.35)

This use is often found in the texts. It forms a subordinate action that happens simultaneously with the main action. In English it is usually marked by ‘when’ or ‘while.’ This can be used with gen. or loc. Technically speaking, this is called *genitive absolute*, or in case of loc., *locative absolute*.¹⁹⁹

- *rudato dārakassa/rudantasmīṃ dārake pabbaji* (While the child was crying, [he] went forth.)
- *Ākoṭayanto te neti, sivrājassa pekkhato*²⁰⁰ (Hitting those [children], [Jūjaka] leads them, while king Sivi [Vessantara] is watching.)
- *maccu gacchati ādāya pekkhamāne mahājane* (Taking [his life], death goes, while people are watching [= He dies before watching people].)

The Seventh *Vibhatti* (Loc.)

We normally use this *vibhatti* to mark a point in space and time, but it can be used in other ways as well.

¹⁹⁸Collins 2005, p. 31, 36

¹⁹⁹See Warder 2001, p. 58, 103; Collins 2005, p. 37, 38. The accusative can also form absolute construction (see above). In these absolutes, locative forms are mostly found, genitive forms are rare, and accusative forms are even rarer (Perniola 1997, p. 336).

²⁰⁰Jā 22.2122

- (1) **In *okāsakāraka*** (Kacc 302, Rūpa 319, Sadd 630, Mogg 2.32)
 - *gambhīre gādamedhati*²⁰¹ ([One] gets a foothold in deep [water].)
 - *pāpasmim ramatī mano*²⁰² (The mind is delighted in evil [deed].)
 - *bhagavati brahmacariyaṃ vussati kulaputto* (A young man practices religious life in [according to] the Buddha.)
 - *kaṃsapātiyaṃ bhuñjati* ([One] eat in a bronze plate.)

(2) **As objects, instruments, and signs** (Kacc 310, Rūpa 324, Sadd 641, Mogg 2.33)

- *sundarā kho ime, āvuso, ājīvakā ye ime bhikkhūsu abhivādenti*²⁰³ (Venerable, these good wandering ascetics salute to monks.)
 - *Haṭthesu piṇḍāya caranti*²⁰⁴ ([Monks] travel for alms with hands.)
 - *pathesu gacchanti* ([People] go by roads.)
 - *dīpi cammesu haññate* (A panther is killed by the sign [because] of [its] hide.)
 - *kuñjaro dantesu haññate*²⁰⁵ (An elephant is killed by the sign [because] of [its] tusks.)

(3) **As indirect objects** (Kacc 311, Rūpa 325, Sadd 642)

- *saṅghe dinnam mahapphalaṃ*²⁰⁶ (A gift to the Sangha [is] very fruitful.)
 - *saṅghe, gotami, dehi*²⁰⁷ (Give to the Sangha, Gotamī.)
 - *Saṅghe te dinne ahañceva pūjito bhavissāmi*²⁰⁸ (When you give to the Sangha, you will also become the one who venerates me.)

(4) **As ablatives** (Kacc 312, Rūpa 326, Sadd 643)

- *kadalīsu gaje rakkhanti* ([One] prevents elephants from banana trees.)

²⁰¹SSag 7.200

²⁰²Dham 9.116

²⁰³Vibh 4.517

²⁰⁴Mv 1.118

²⁰⁵In Jā 22.305, it is “*nāgo dantehi haññate.*”

²⁰⁶Vim 1.634

²⁰⁷Maj 3.4.376 (MN 142)

²⁰⁸Maj 3.4.376 (MN 142)

(5) Time marking (Kacc 313, Rūpa 327, Sadd 644, Mogg 2.34)

This use has two senses. The first denotes time of the action in general. This is shown by the first two examples. The second marks time of other actions. Technically, this is called *bhāvalakkhaṇa*. This normally forms a kind of a subordinate clause, with help of a verbal *kita*. In English it looks like ‘when’ or ‘while’ clause. This is shown by the third example onwards. This structure is worth noting, because it is found quite often.

- *pubbaṅhasamaye gato* ([One] went in the morning.)
- *sāyaṅhasamaye āgato* ([One] came in the evening.)
- *bhikkhūsu bhojīyamānesu gato* (While monks are eating, [he] has gone.)
- *bhuttesu āgato* (When [monks] had eaten, [he] came.)
- *gosu dūyhamānāsu gato* (When cows is being milked, [he] has gone.)
- *duddhāsu āgato* (When [cows] had been milked, [he] came.)

(6) Relation to *upa* and *adhi* (Kacc 314, Rūpa 328, Sadd 645, Mogg 2.14–5)

- *upa khāriyaṃ doṇo*²⁰⁹ (1 Khārī plus 1 doṇa)
- *upa nikkhe kahāpaṇaṃ*²¹⁰ (1 Nikkha plus 1 Kahāpaṇa)
- *adhi deveṣu buddho* (The buddha [is] above deities.)
- *adhi nacce gotamī* (Gotamī [is] great in dancing.)
- *adhi brahmadatte pañcālā* (Brahmadatta [is] over people of Pañcāla.)

(7) Relation to ‘bright’ and ‘zealous’ [also ins.] (Kacc 315, Rūpa 329, Sadd 646)

- *ñāṇena/ñāṇasmim̐ pasīdito* ([One] became bright with/ in wisdom.)
- *ñāṇena/ñāṇasmim̐ ussukko* ([one] zealous with/in wisdom)

(8) As nominative [also ins.] (Sadd 659)

- *Idampissa hoti sīlasmim̐*²¹¹ (Yet, this is a moral action of that [monk])
- *maṇinā me attho*²¹² (Jewel [is] useful for me.)

²⁰⁹ *khāriyā doṇo adhikoti attho.*

²¹⁰ *nikkhassa kahāpaṇaṃ adhikanti.*

²¹¹ Dī 1.2.194 (DN 2)

²¹² Vibh 2.344

(9) As instruments (Sadd 661)

- *maṇimhi passa nimmitaṃ*²¹³ (Look at the created with the jewel.)

(10) With *saha*, etc. (Sadd 658)

- *Sahasacce kate mayhaṃ*²¹⁴ (together with my declaration on oath)

Deviations (*Vipallāsa*)

Traditional grammarians were not unaware to irregularity in the system they laid down. Once rules are formed, recalcitrant instances are visible. Then they tried to make rules from the oddities, as we have seen that some rules might be formed just to address a single instance found in the canon. But some instances are so strange that an attempt to posit certain rule out of that might destabilize the whole system (rendering that anything goes). So they are better seen as anomalies. They are occasionally found here and there, particularly in verses. Constrained by their meter, verses have fixed structures. To fulfil this condition, some words are intentionally bent to make them fit the meter. That can explain a cause of deviations, if we see that they are deliberately created, not just an error. This also means poetics trumps the integrity of grammar, from the user point of view.

This last section we will learn all deviations recorded by the traditon. In Sadd 672, six kinds of them are mentioned. I think they are just conspicuous ones. As a matter of fact, they should be much more than these. That is not a big point, however. The real merit of this matter is it reminds us that nothing is perfect. Language is a human enterprise. When used, it grows, it is mixed, and it is changed. That is the very nature of any language. Moreover, peculiarities can come from the medium used. Every time texts are reproduced, errors occur. They are can be just faults. I should stress that all you see here are not good examples. Do not ever copy these in your own uses, unless you have a very very good reason.

²¹³Jā 22.1394

²¹⁴Cari 3.82

(1) Deviation of genders

- *sivi puttāni avhaya*²¹⁵ (King Sivi [Vessandara], please call the children)

- *Evaṃ dhammāni sutvāna, vipasīdanti paṇḍitā*²¹⁶ (Having listened to the teachings, thus wise persons become satisfied.)

From the examples above, *putta* (m.) should be *putte*, and *dhamma* (m.) should be *dhamme*, but nt. is used instead.

(2) Deviation of cases

- *yo maṃ gahetvāna dakāya neti*²¹⁷ (Grasping me, which person lead me to the water.)

- *appo saggāya gacchati*²¹⁸ (Few [people] go to heaven.)

- *Sā nūna kapaṇā ammā, cīrarattāya rucchati*²¹⁹ (That mother [Maddī] cries miserably throughout the long night.)

This three examples use dat. in the place of acc. They should be *dakaṃ*, *saggaṃ*, and *cīrarattiṃ*.

- *asakkatā casma dhanañjayāya*²²⁰ (We were treated with disrespect by King Dhanañjaya.)

- *puññāya sugatiṃ yanti, cāgāya vipulaṃ dhanam*²²¹ ([People] reach a happy state by merit, [reach] great wealth by giving up.)

This two use dat. in the place of ins. They should be *dhanañjaya*, *puññena*, and *cāgena*.

- *viramathāyasmanto mama vacanāya*²²² (Sirs, abstain from words for me [= don't lesson me].)

This example uses dat. in the place of abl. It should be *vacanato*.

- *Mahāgaṇāya bhattā me*²²³ (Our [Dhataratṭha] is the leader of the great group [of swans].)

This example uses dat. in the place of gen. It should be *mahāgaṇassa*.

²¹⁵ Jā 22.2235

²¹⁶ Dham 6.82

²¹⁷ Jā 6.97

²¹⁸ Dham 13.174

²¹⁹ Jā 22.317

²²⁰ Jā 4.113

²²¹ Kacc 275

²²² Vibh 2.425

²²³ Jā 21.105

- *ko nu kho hetu, ko paccayo bhagavato sītassa pātukam-māya*²²⁴ (What is the cause, what is the factor in making visible the smile of the Blessed One?)

This example uses dat. in the place of loc. It should be *pātukamme*.

(3) Deviation of numbers

- *Najjo cānupariyāti, nānāpupphadumāyuta*²²⁵ (A river is surrounded by various flowers.)

In this example, *najjo* is plural of *nadī* but used as singular.

(4) Deviation of tenses

- *chabbassāni nāma muggayūsakulathayūsahareṇuyūsādīnaṃ pasaṣamattena yāpessati*²²⁶ (The Bodhisatta fed himself with a handful of green pea's juice, etc. throughout six years.)

This example uses future tense (*yāpessati*) in the narration. It should be past (*yāpesi*).

(5) Deviation of persons

- *Puttaṃ labhetha varadaṃ*²²⁷ (May [I] have a son who gives the best thing.)

This example has 'I' as the subject, so the verb should be *labheyyaṃ* or *labheyyāmi*. See also Sadd 1099.

(6) Deviation of letters

- *Yathā balākayonimhi, na vijjati pumo sada*²²⁸ (As in gender of cranes, there is always no male.)

Since the gender of *yonī* is f., the word should be *yoniyam*. This is counted as a deviation of letters.²²⁹ I think this kind of discrepancy is not rare, so in Sadd 673 there is a rule that in verses f. nouns can be in *mhi* form, e.g. "*kusāvātīmhi nagare*"²³⁰ (in the city of Kusāvati). And in Sadd 674, it is said that in prose in can also be found, e.g. *sandhimhi, paṭisandhimhi*.

²²⁴Maj 2.4.282 (MN 81)

²²⁵Jā 22.529

²²⁶Maj-a 1.2.139 (MN-a 11)

²²⁷Jā 22.1661

²²⁸Apadā 1.511

²²⁹Why not gender deviation, I still wonder.

²³⁰Cari 1.28

39 Conversations

Our last lesson here is all about conversation. All knowledge we have learned so far will be applied here. The main guideline of how should we put words into daily speech comes from A. P. Buddhadatta's *Aids to Pali Conversation and Translation*.¹ I also bring some parts of dialogues presented in the book here. There are many more interesting stories translated into Pāli in that book. Please consult the book for richer resources. My main purpose is not to make a traveller's phrase book, but rather to show an application of the language in contemporary context. If you understand how these sentences come, it will be easy for you to make your own conversation lines. That is the reason I deliberately put explanation along side with the conversations. Some parts here, however, are not exactly in dialogue form with a connected story, but rather a list of sentences suitable to the context concerned. There are also minor concerns towards the end of this chapter. This chapter does not suppose rigorous understanding in the language. So you can read this before you finish all previous chapters. That is a reason I insert a lot of cross references here.

First Meeting

Sentences in this section are essential for opening a conversation with someone unfamiliar. The conversation lines in this section mainly come from Ven. Buddhadatta's *Aids*² with some modification. All explanations are mine.

1. *Suppabhātaṃ!, bhante.*

Good morning!, sir.

▷ It is not customary in Pāli speaking world, if there is such a thing, to have this kind of greeting. To make Western learners comfortable,

¹Buddhadatta, 1951?

²pp. 47–50

however, we should begin with this starter. The word used here has a few occurrences in the canon, but not in this use. Literally, *suppabhā-taṃ* (*su + pabhāta*) means ‘a good daybreak.’³ For the use of prefixes, see Appendix E. A fuller form of this phrase is *tuyhaṃ suppabhātaṃ* (Good morning to you!).

By the same method, we can create other greeting phrases as follows: *svāparaṇho* [*su + aparaṇha*] (good afternoon), *susañjhā* or *susāyaṇho* (good evening). However, in Buddhist culture using *soṭṭhi* for greeting in all time may sound more preferable.

While saying ‘good morning’ is alien to the language, addressing the interlocutor is a common practice. If you address a monk, *bhante* is a suitable word. If the speaker is also a monk, *bhante* is used for addressing a senior monk, for a junior one *āvuso* is used instead. We can translate these two words as ‘Venerable,’ a common word used to address Theravada monks. For ordinary people, you may use *bho/bhoti* or the name of that person in vocative case. For more information, see Chapter 15.

2. *Tuyhaṃ’pi Suppabhātaṃ.*

Good morning to you, too.

▷ When terms come together, optionally or practically we can phonetically weld them together (see Appendix D). So, you see *tuyhampī* rather than *tuyhaṃ pi* here. Particle *pi* here means ‘too’ or ‘also.’ It can be used in other way as well (see page 481). On introduction to particles, see Chapter 17.

3. *Jānāsi Pālibhāsaṃ?*

Do you know Pāli?

▷ It is better to check whether our interlocutor is able to understand what we say. About forming yes-no question, see Chapter 27. We can also put *nu* or *nu kho* in this sentence, if it sounds better for you, hence “*Jānāsi nu (kho) Pālibhāsaṃ?*” We normally leave out redundant pronouns in conversation. If you want to stress, however, you can put *tvaṃ* here, thus “*Jānāsi tvaṃ Pālibhāsaṃ?*” A more fashionable way to do is using a proper addressing word. So, it is preferable to say “*Jānāsi, bho, Pālibhāsaṃ?*” (Do you know Pāli, sir?). This is true for other following lines as well, but I will not remind you again.

4. *Thokaṃ jānāmi.*

I know a little.

³The term is in nominative case, hence nt.

▷ This is a simple reply to the previous question. If you know a considerable degree, only *jānami* is fine. For a negative reply, we can use *na jānamī*. In this sentence, *thokaṃ* is used as an adverbial accusative (see Chapter 28). If you want to add ‘yes’ to the sentence, start it with *āma* (see below).

5. *Sakkosi Pālibhāsāya sallapituṃ?*

Can you speak Pāli?

▷ This is a more specific question. To ask about capability, normally we use infinitive (see Chapter 34). In the sentence, *Pālibhāsāya* is in instrumental case (see Chapter 12). So, literally it means “Can you speak with Pāli?”

6. *Āma, thokaṃ sallapituṃ sakkomi.*

Yes, I can speak a little.

▷ This can reply to the question above. For a short positive reply, you can say simply “*Āma, [bho,] sakkomi*” (Yes, [sir,] I can). Or even just “*Āma, [bho]*.” For a negative reply, you can say “*Na [sakkomi]*” (No, [I cannot]). About particle *āma*, see page 498. About *na*, see page 484.

7. *Kinnāmo’si?*

What is your name?

▷ This is a common way to ask someone’s name. For a female interlocutor, we use “*Kinnāmā’si?*” The sentence can be break down to *kiṃ + nāmo + asi*. Here *asi* is a second-person form of verb ‘to be’ (see Chapter 7). If you want to ask for a family name, you may go like this, “*Kiṃ kulassa nāman’si?*” Now, *nāma* turns to be nt. If you want to ask a third-person’s name, you can say “*Kiṃ so nāmo atthi?*” (m.) or “*Kiṃ sā nāmā atthi?*” (f.). For more information of name asking, see Chapter 15.

8. *[Ahaṃ] Ānando nāma [amhi].*

I am called Ānanda.

▷ This is a simple way to tell your name. It may be better to put *ahaṃ* here to prevent a mistake. In fact, just *Ānando amhi* works fine. Ven. Buddhadatta suggests a compound form like “*Ahaṃ Ānandanāmo’mhi*” (*Ānandanāmo amhi*). This can be more suitable if you have a foreign name which is difficult or impossible to decline into nominative case. For example, you can put bluntly as “*John-nāmo’mhi*.” It is a little ugly but understandable. In a casual situation, just *John amhi* can do the job.

9. *Kattha vasasi?*

Where do you live?

▷ This is a straightforward question to ask one’s current place of living. In this sentence, *kattha* is an indeclinable used in locative sense (see Chapter 26). You can use *kasmim* or *kamhi* instead. For English speakers, it may be more familiar to ask “Where are you from?” This can be rendered as “*Kuto āgacchasi?* (Where do you come from?).”

10. *Bangkok-nagare vasāmi.*

I live in Bangkok.

▷ Here is the simplest way to tell where you live. We use a hybrid compound with locative case (see Chapter 14). By adding *-nagara* to a city’s name, you can put any town on earth into Pāli. Do not try to change the name to Pāli, or use only the name in loc. It will make things confusing. Make it simple, like *New York-nagare*, *London-nagare*, *Beijing-nagare*, or whatever. If you want to refer to a country, use *-desa* (region) or *-raṭṭha* (state), for example, *Thai-dese*⁴ (in Thailand), *America-dese* (in America), *Japan-dese* (in Japan).⁵

11. *Bangkok-nagarā āgacchāmi.*

I come from Bangkok.

▷ If you are asked “Where do you come from?,” use this reply instead. Now the place’s name is in ablative case (see Chapter 11). Alternatively, you can also use *Bangkok-nagarato* (see Chapter 26).

12. *Tuyhaṃ āyupamānaṃ kittakaṃ?*

What is your age?

For more detail on Pāli numerals and *kittaka*, see Chapter 25.

13. *Mayhaṃ āyupamānaṃ paññasa.*

My age is fifteen.

14. *Kativasso’si [āyunā]?*

How old are you?

▷ This is another way to ask for the age, an easier one. To make it clearer, *āyunā* (by age) may be added. For more information about *kati*, see Chapter 25.

⁴I saw some use *Dayyadesa* or *Dayyaraṭṭha* for Thailand, sometimes *Dayyabhāsā* for Thai language. I think it is rather confusing when written in Roman script. So, I avoid this transliteration.

⁵Some countries already have their name in Pāli, for example, *Jambudīpa* (India), *Laṅkā* or *Sīrīlaṅkā* (Sri Lanka), *Cīmaraṭṭha* (China), *Maramaraṭṭha* (Myanmar), *Syāmaraṭṭha* [*Siyāmaraṭṭha*] (Siam), *Āṅgalarāṭṭha* [*Āṅgalīyaraṭṭha*] (England), *Kampoja* (Cambodia). Some names can be assimilated into Pāli seamlessly, for example, *Itālīraṭṭha* (Italy).

15. *Vīsativasso'mhi.*

I am twenty years old.

16. *Tuyhaṃ bhātubhaginiyo pi santi?*

Do you also have brothers and sisters?

▷ Making compounds in Pāli on the fly is a powerful feature of the language. You can avoid dealing with a complex sentence by lumping words together, as you shall see more in due course. To learn more about compounds, see Appendix G.

17. *Āma, mayhaṃ cattāro bhātaro dve bhaginiyo ca santi.*

Yes, I have four brothers and two sisters.

▷ To say we have something, in Pāli we use genitive case with verb 'to be' (see Chapter 8). Note that *bhātu* (brother) declines irregularly like *pitu* (father). When one brother is intended, it will be *eko bhātā* (see page 395, see also Chapter 9). For a negative reply, you can use "natthi" ([No,] I have not).

18. *Te kuhiṃ vasanti?*

Where do they live?

▷ To be more precise, instead of using *te* you can specify like "*Tuyhaṃ jeṭṭhabhātā kuhiṃ vasati?*" (Where does your elder brother live?), "*Tuyhaṃ mātāpitaro kuhiṃ vasanti?*" (Where do your parents live?). Our vocabulary contains a number of terms concerning our relationship (see Appendix L).

19. *Sabbe te p'idāni Bangkok-nagare vasanti.*

Yes, they all also live in Bangkok now.

20. *Tava bhātaro kiṃ karonti?*

What do your brothers do?

21. *Tesu eko vāñijjo, dutiyo lekhako, dve tāva pāṭhasālāsu ugaṇṇhanti.*

Among them one is a merchant, the second one is a clerk, and the other two still attend schools.

▷ For more terms about occupation, see vocabulary (Appendix L). The use of *tāva* as 'still' is noteworthy here.

22. *Kiṃ kammaṃ kātuṃ icchasi?*

What do you like to do?

▷ This can be used to ask for aspiration or future occupation. You can apply this question in various way, for example, "*Kiṃ bhuñjituṃ icchasi?*" (What do you like to eat?), "*Kuhiṃ gantuṃ icchasi?*" (Where

do you like to go?), “*Kadā apagantum icchasi?*” (When do you want to leave?). For more detail about the infinitive, see Chapter 34.

23. *Vaḍḍhakī bhavitum icchāmi.*

I like to become a carpenter (architect).

24. *Kadā idha āgato’si?*

When did you come here?

▷ This is a practical way to say things in past tense. We normally use past participles, mostly verbs in *ta* form (see Chapter 31), with verb ‘to be’ (*asi* in this instance). You can leave out verb ‘to be’ if everything is still understandable. If you use an aorist verb instead, the sentence will look like “*Kadā idha āgacchi?*” In this simple question, both ways are equally easy. But with other verbs in variety of person and number, using past participles may cause you less headache than using the aorist.

25. *Hiyyo idh’āgato’mhi.*

I came here yesterday.

▷ If an equivalent aorist verb is used, it becomes “*Hiyyo idha āgacchiṃ.*” Remember that all Pāli past forms can be translated to either past or perfect tense. So, this can be equally translated as “I have come here yesterday.”

26. *Kismīṃ kāle pāpuṇito’si?*

In what time have you arrived?

▷ Alternatively, you can use *velā* (f.) for time. Hence, ‘in what time’ will be *kassaṃ velāyaṃ* instead. Yet another way to ask for the time is *katighaṭikā*. For example, to ask “What time is it now?” we can put it as “*idāni katighaṭikā hoti?*” More about *ghaṭikā*, see below. In Thai tradition, *nālikā* or *nāḍikā* (f.) can be used instead of *ghaṭikā*. So, ‘in what time’ can also be put as *katīnālikāya*.

27. *Aparaṇhe tigghaṭike pāpuṇiṃ.*

I have arrived at 3 p.m.

▷ We can tell the time roughly in this way. In fact, 60 *ghaṭikā* (f.) equal to 24 hours⁶, but we do not use this astronomical sense. The term can also be used in m. (*ghaṭika*) as seen in the sentence. We use this to mean *o’clock* in modern context. For a.m. we use *pubbaṇhe*. To be more precise than this, you have to say it in full form by using *vighaṭikā* for ‘minute,’ for example, *aparaṇhe ti-ghaṭikā pañcadasa-vighaṭikā ca*

⁶Abh 74

(3:15 p.m.), *pañcadasa-ghaṭikā tiṃsa-vighaṭikā ca* (15:30). To say it in a more grammatical way, we use past participle, for example, *aparaṇhe tigghaṭikato tiṃsavighaṭikātikkanto* (half past three p.m.). Literally, this means “in the afternoon [when the time] went beyond by 30 minutes from 3 o’clock.” In Pāli, there is an idiomatic way to say thing with a half (see Table 25.11 on page 174). Therefore, we can say the time in this way also: *diyadḍha-ghaṭikā* (1:30), *aḍḍhateyya-ghaṭikā* (2:30), *aḍḍhudḍha-ghaṭikā* (3:30), *aḍḍhapañcama-ghaṭikā* (4:30), and so on.

28. *Kiṃ kātuṃ idha āgato’si?*

For what purpose have you come here?

▷ You may ask a more general question as “Why do you come?” This can be rendered as “*Kasmā āgato’si?*” Instead of using abl., you can also use *kena* (ins.) or *kasmim* (loc.) for asking a cause or reason. For more detail, see Chapter 15.

29. *Bhaṇḍāni vikkīṇituṃ icchāmi.*

I want to sell some goods.

30. *Atthi nu kho idha tava mitto vā nāti vā?*

Is there your friend or relative here?

31. *Ko idha tava mitto vā nāti vā?*

Who is your friend or relative here?

32. *Idha keci bhikkhū mayhaṃ mittā honti.*

Some monks are friends of mine here.

▷ For *kiṃ+ci*, see Chapter 24. For its declension, see page 406

33. *Kattha kammaṃ karosi?*

Where do you work?

34. *Ekasmim mahāvijjālaye kammaṃ karomi.*

I work in a university.

35. *Ito kuhiṃ gamissasi?*

Where will you go from here?

36. *Ito aññaṃ nagaraṃ gamissāmi.*

I will go to another town from here.

▷ About using future tense, see Chapter 20. We also have a lesson on verb ‘to go’ in Chapter 10.

37. *Piyāyasi nu kho idaṃ thānaṃ?*
Do you like this place?

38. *Piyāyeyyaṃ idaṃ thānaṃ, sace idaṃ na ca uṇhaṃ bhaveyya.*

I may like this place if it is not too hot.

▷ For a hypothetical statement, we use optative mood (see Chapter 22). Note that it is fashionable to use middle voice form (*piyāyeyyaṃ*) in first person. However, *piyāyeyyāmi* can do the job as well (please check the conjugation table in Appendix C). More about conditionals, see Chapter 23.

39. *Kadā sakatthānaṃ gamissasi?*
When will you go home?

▷ Here *sakatthānaṃ* (*saka + tthāna*) literally means ‘one’s own place.’ More about reflexive pronouns, see Chapter 6.

40. *Yadā pahoṇakaṃ mūlaṃ labhissāmi, tadā gamissāmi.*
I will go when I get enough money.

▷ To form a complex sentence like this one, using *ya-ta* structure is very common in Pāli (see Chapter 16). Going word by word, we can translate this sentence as “Which time I will get enough money, that time I will go.”

41. *Tayā samāgato bhaddaṃ me atthi.*
I am lucky to meet you.

▷ This is a way to say “It is good to see you.” Literally, the sentence means “Having met with you, I have luck.” Note that *samāgacchatī* (to meet) is used with an instrumental object.

42. *Amhākaṃ samosaraṇaṃ subhaṃ hoti.*
Our meeting is auspicious.

▷ This is another way to say “It is nice to meet you.”

43. *Karaṇṇiyakiccaṃ me atthi. Puna tayā samāgamaṇaṃ patthemī.*
I have a thing to do. I hope for meeting you again.

▷ In the first part you can say just “*Kiccaṃ me atthi*” or “*Karaṇṇiyaṃ me atthi*.” You can be more specific on this. For example, you can say “*Kassaci lekhanakiccaṃ me atthi*.” (I have to do some writing), “*Vaccakuṭṭiyā gamanakiccaṃ me atthi*” (I have to go to toilet), “*Mama adhipatinā samāgamanakiccaṃ me atthi*” (I have to meet my boss).

And here is a simple way to say “It is the time I have to go”: “*Mama gamanakālo upakattho*” (My going time is coming). In the second part, you can also use infinitive, hence, “*Puna tayā samāgantum patthemī*” (I hope to meet to you again). A simpler way to say this is “*Tava pacchā dassanam icchāmi*” (I want seeing you afterwards).

44. *Sotthi te hotu.*

Goodbye!

▷ This is a way to say goodbye. It means “May blessing happen to you.” Practically, only “*Sotthi!*” works fine. In fact, *sotthi* is transliterated to Thai as ‘sawaddee’ (*svasti*) which is used for greeting as well as parting.⁷ This mean you can also use *sotthi* when you meet someone, particularly the one who is not a Westerner.

45. *Subham bhavatu.*

Goodbye!

▷ This is another way to say goodbye. The meaning is more or less the same as the previous one. You can also use other words that their meaning fits the situation, for example, “*Kalyāṇakālo hotu*” (Have a good time!), “*Sukhito/sukhitā hotu*” (May you be happy!).

With a Schoolboy

Conversation in this section also comes from the *Aids*⁸, but only the first half of its part. The sentences are slightly modified to make them in line with our lessons.

46. *Kasmā tvaṃ hiyyo n’āgato’si?*

Why did you not come yesterday?

47. *Hiyyo pitarā saddhiṃ matakatthānaṃ agamiṃ.*

Yesterday I went to a funeral with [my] father.

▷ Normally, particle *saddhiṃ* is used with instrumental case (see Chapter 12). You can equally use *saha* instead.

48. *Kuḥiṃ tava potthakā lekhanabhaṇḍāni ca?*

Where are your books and writing materials?

⁷Thai does not have phrases comparable to ‘good morning’ or ‘goodbye’ in English.

⁸Buddhadatta, 1951?, pp. 51–2

49. *Tāni pāṭhasālāya lekhanaphalake thapetvā āgato 'mhi.*

Having left them on the desk at the school, I came [here].

▷ This is an example of how to use the absolutive, verbs in *tvā* form (see Chapter 31).

50. *Kasmā tvaṃ ajja cīrāyivā āgacchasi?*

Why do you come late today?

▷ Note that *cīrāyivā* here works much like an adverb. The term is made from a noun (*cira*). To learn more about denominative verbs, see Chapter 37, page 290.

51. *Antarāmagge setuṃ bhinnattaṃ tarituṃ asakkonto cīrāyīṃ.*

On the way, being unable to cross a broken bridge, I delayed.

▷ Here, we use present participle (*asakkonto*) instead of forming a conditional statement. More on present participles, see Chapter 30. The main verb (*cīrāyīṃ*) is in aorist, first person. More information on past tense, see Chapter 19. You can alternatively use past participle with verb ‘to be,’ thus “*cīrāyito 'mhi.*”

52. *So dārako tuyhaṃ kiṃ kathesi?*

What did that boy say to you?

53. *Nimmūlattā icchite potthake kiṇituṃ nāsakkhin'ti so vadi.*

“Because of having no money, I could not buy necessary books,” he said.

▷ We can see direct speech in use here (see more in Chapter 35). In the quote, *nāsakkhiṃ* is negative aorist, first person. An interesting word here is *nimmūlatta* (*ni + mūla + tta*). It is formed as a secondary derivative with *tta* ending (see Appendix I, page 627). It denotes a state of being. The prefix *ni* means ‘free from’ (see Appendix E, page 453). As a unit, *nimmūlatta* means ‘state of having no money.’ It is used in ablative case to mark a cause. Alternatively, you can form the word as *Abyayībhāva* compounds (see page 531), hence *nimmūla* (adj). Then you can use this like *nimmūlabhāvā* (from state of having no money). Or just *nimmūlā* can do the job, but a bit vague.

54. *Kasma so tvaṃ pakkosi?*

Why did he send for you?

55. *Mama santikā ekaṃ pothakaṃ laddhuṃ icchanto so maṃ pakkosi.*

Wishing to get a book from me, he has sent for me.

▷ Present participles and infinitives can be used together in this way. A conditional clause is not needed here. Normally, *santika* means ‘vicinity’ or ‘presence.’ It is a handy word to denote one’s place or possession. With abl. in this sentence, it can mean ‘from my place’ or ‘from my possession’ or ‘from my attendance.’

56. *Kati pothakā kītā tayā?*

How many books have been bought by you?

▷ Practically, you can translate this into active voice as “How many books did you buy?” For more detail on passive voice, see Chapter 32.

57. *Mayā cattāro pothakā kītā.*

Four books have been bought by me.

58. *Tesaṃ atthāya kittakaṃ mūlaṃ dinnāṃ tayā?*

How much money was paid by you for them?

▷ Like a filler, *atthāya* more or less means ‘for the sake of.’⁹

59. *Aṭṭha rūpiyāni pañcavīsati-satabhāge ca ahaṃ adāsīṃ.*

I gave eight rupees and twenty-five cents.

Between Two Farmers

I took the whole section of this dialogue from the *Aids*.¹⁰ This contains useful ideas and interesting sentence-forming technique. The sentences are left untouched, so you will see personal pronouns in use here.

60. *Suppabhātaṃ!*

Good morning!

61. *Sundaraṃ tayā kataṃ idhāgacchantena.*

It is good of you to have come here.

▷ A more literal translation of this can go like this: “Doing done by you who is coming here is good.” On impersonal passive structure,

⁹Warder 2001, p. 68

¹⁰Buddhadatta, 1951?, pp. 54–6

see Chapter 32. Note that *gacchantena* here is a present participle working like a noun or an adjective (a modifier of *tayā*). The term declines irregularly, see page 399.

62. *Ahaṃ tayā samāgantum icchanto tav'āgamaṇaṃ
paccāsiṃsanto vasiṃ.*

I hoped that you would come as I was anxious to meet you.

▷ Here is a literal translation: “I lived, hoping for your coming, wishing to meet with you.”

63. *Kasmā tvaṃ cirāya idha n'āgato'si?*
Why did you not come here for a long time?

64. *Gelaññen'ābhibhūto'haṃ ekamāsamattaṃ katthaci pi
gantum nāsakkhiṃ.*

I could not go anywhere for about a month as I was ill.

▷ My word-by-word translation will go like this: “Having been overpowered by illness for about a month, I was not able to go even to anywhere.” About indefinite interrogative particle *ci*, see page 512, and see some uses of it in Chapter 24.

65. *Tava sassaṃ nippaṇaṃ vā no vā?*
Was your harvest fruitful?

▷ To be more accurate, ‘or not’ can be added to the question. About negative particle *no*, see page 484.

66. *Adhikajalena mama sassaṃ vinassi; thokaṃ eva
avasitthaṃ ahoṣi.*

My crop was destroyed by an excess of water; only a small quantity is left unharmed.

67. *Kā bhavato sasse pavatti?*
What about your own crop?

▷ Do not be confused *pavatti* (f. noun = happening) with *pavattati* (v. = to move on, to exist). Here *kā* is a modifier of *pavatti*, thus f. *Bhavato* is in genitive case (see page 399). This term is a polite way to say ‘you.’ And *sasse* is in loc. You may add verb ‘to be’ like *hoti* in the sentence to make it clearer. Thus, precisely this sentence means “What is the happening in your crop?”

68. *Paṭhamaṃ gāvo vatim bhinditvā taruṇasassaṃ
khādimsu, athāvasitthaṃ anodakena milāyi.*

At first, some cattle broke the fence and ate the young plants, and then the remainder died of drought.

▷ I translate the sentence in this way: “First, having broken the fence, some cattle ate the young plants, then the remainder withered by having no water.”

69. *Yajjevam, katham tvam attano kuṭumbaṃ posetuṃ sakkosi?*

If it is so, how will you feed your family?

▷ The joined unit of *yajjevam* comes from *yadi + evam*.¹¹ More about *atta* as a pronoun, see Chapter 6.

70. *Ahaṃ sākapaṇṇāni bhaṇḍākī-kumbhaṇḍādāni ca vikkīṇitvā jīvikam kappessāmi.*

I will earn my livelihood by selling pot-herbs, brinjals, pumpkins, etc.

▷ Being used as an idiom, *jīvikam kappeti* generally means ‘to make a living.’ This sentence also shows how to use *ādi* for introducing some samples of things. It normally appears in compounds like this one, *bhaṇḍākīkumbhaṇḍādi* (*bhaṇḍākī + kumbhaṇḍa + ādi*). The whole unit ends up as nt., thus *īni* as acc. pl. This means “brinjals, pumpkins, and so on.”

71. *Santi tav’uyyāne bahū jambīrarukkhā?*
Are there many orange trees in your garden?

72. *Vīsati rukkhā mam’uyyāne ropitā honti.*
There are twenty trees in my garden.

73. *Ekasmiṃ vāre tehi kittakāni phalāni ocināsi?*
How many fruits do you gather from those trees in one crop?

74. *Ekasmiṃ phalavāre dvisahassamattāni phalāni labhāmi.*
I get about 2,000 fruits in one crop.

75. *Kadā tava khettaṃ kasituṃ icchasi?*
When do you wish to plough your field?

76. *Yadā goṇe ca naṅgalāni ca labhissāmi tadā’haṃ kasissāmi.*

I will plough it when I get oxen and ploughs.

▷ My translation will go like this: “Which time I get oxen and ploughs, that time I will plough it.”

¹¹Sadd 104, Rūpa 41, Mogg 1.48, Niru 44

77. *Lāyane kittakā lāyakā ichhitabbā?*

How many mowers do you need in reaping?

▷ From root *lā*, *lāyana* is a primary derivative by applying *yu* or *ana* to the root (see Appendix H, page 561). This is an action noun meaning ‘reaping.’ Also a primary derivative, *lāyaka* is a product of *ka* over the same root (see page 574). This means ‘reaper.’ Using future passive participle, a verb in *tabba* form, is noteworthy here (see more in Chapter 32). To be precise, this question can be translated as “How many mowers should be needed in reaping?”

78. *Dasa lāyakā dasahi dātthehi mama sassam lāyitum sakkhissanti.*

Ten reapers with ten scythes will be able to reap my harvest.

79. *Khale rāsikatvā katīhi goṇehi maddāpessasi?*

Having heaped them on the threshing floor, how many oxen do you need for threshing?

▷ Here we see a causative verb in use. From root *madda*, the normal active form of this verb is *maddati* (to crush). To make this causative, we add *ṇāpe* to it, hence we get *maddāpesati* (to have someone crush something). For more detail about causative structure, see Chapter 33. Normally, a causative verb needs two objects, one is object of the action, another is object of the order. So, we should see two accusatives here. The object of verb ‘to thresh’ is *sassam* which is left out. And the object of order is somebody unmentioned, not the oxen because the term takes instrumental case, *goṇehi*. A more precise translation of this sentence can be “Having heaped them on the threshing floor, how many oxen do you need to have [someone] thresh [the harvest] by them?”

80. *Aṭṭhahi goṇehi maddāpetvā palālam uddharitvā bhusam papphoṭetvā sukkhāpetvā ca dhaññaṃ geham ānessāmi.*

Having got them threshed by eight oxen and having removed straw and chaff, I will bring home the grain after getting it dried.

▷ Using the absolutive, verbs in *tvā* form, gives us a picture of the process in sequence (see Chapter 31). This is a typical use of this verb form.

Between Two Merchants

This dialogue is also taken verbatim from the *Aids*.¹² You can find several useful ideas here.

81. *Svāgataṃ bhavato! Nisīdāh'imasmiṃ āsane.*

Welcome (to you)! Please sit down here.

▷ Using *svāgataṃ* (*su + āgataṃ*) as 'welcome' is sensible here. An imperative verb (*nisīdāhi*) is used to make a suggestion, but also a command and request (see more in Chapter 21).

82. *Kathaṃ tava sarīrappavatti?*

How are you getting on?

▷ Literally, this means "How is the happening of your body?" There are some other ways to ask "How are you?," for example, "Kīdisaṃ tuyhaṃ phāsubhāvaṃ?"¹³ (How about your happy state?), "Kathaṃ tava phā-suvihāro?" (How is your happy living?), "Kathaṃ tava sukhadukkhaṃ?" (How is your happiness-unhappiness?), or bluntly "*Kīdisaṃ tava jīvitam?*" (How about your life?).

83. *Thuti atthu; ahaṃ accantanirogā viharāmi.*

Thank you; I am quite well.

▷ The idiomatic use of *thuti atthu* as 'thank you' is worth remembering. I find that some use *thomayati* to say 'thank you.' So, "[I] thank you" is "*Thomayāmi.*" A quick word for 'thank you' that can be used widely in a variety of contexts is *sādhu* (see page 503). The second part can be translated as "I live as an absolutely disease-free person." Another way to say "I am fine" is *Natthi mayhaṃ ki nci aphāsubhāvaṃ* (I have no any unhappy state), or shortly "*sukhaṃ vasāmi*" (I live happily).

84. *Tava putta-dārā pi nirogā sukhino?*

Are your wife and children well and happy?

▷ With *pi* in this sentence, 'also' should be added to the translation.

85. *Evaṃ, te pi appābādhā c'eva santuṭṭhā ca.*

Yes, they too are in good health and contented.

86. *Imasmimṃ māse bhaṇḍavikkatena kittako lābho laddho bhavatā?*

How much did you gain this month by selling your goods?

▷ Past participle (*laddho*) used here is in passive voice. Precisely, this

¹²Buddhadatta, 1951?, pp. 56–8

¹³For *kīdisa*, see page 554.

means “In this month, by selling the goods, how much was the gain obtained by you?” As you may see, *bhavatā* is a substitute of ‘you’ in instrumental case (see page 399).

87. *Kītamūlato pi ūnamūlena vikkiṇitattā mayhaṃ hāni yeva ahoṣi na vaḍḍhi.*

There was no gain but only loss as I had to sell many goods at less than the cost price.

▷ As an indeclinable, *kītamūlato* (*kīta* + *mūla* + *to*) has ablative meaning (see Chapter 26). Together with *ūnamūlena*, these two units mean “by less value than the cost price.” With emphatic particle *pi*, we can add ‘even’ to the meaning. As a secondary derivative, *vikkiṇitattā* (*vikkiṇita* + *tta*) is in ablative case meaning “from the state of having sold” (see page 627). This term marks the cause of the whole sentence. Another emphatic particle *yeva* means ‘only’ or ‘just’ in this context. For more understanding, I retranslate this sentence as “Because of state of having sold [goods] even by less value than the cost price, there was just loss of mine, no gain.”

88. *Pārasika-desato kāni bhaṇḍāni tayā kītāni?*

What goods did you buy from Persia?

▷ For foreign countries’ name, see Sentence No. 10 above. Persia here may refer to Iran today, or maybe roughly the Middle East. This sentence is in fact in passive voice using past participle. So, we can precisely translate it as “What goods were bought by you from Persia?”

89. *Ahaṃ satthena tattha gantvā bahūni anagghakojavāni oṭṭhesu āropetvā ānesiṃ.*

I went there with a caravan and brought many carpets with the aid of camels

▷ I will translate the sentence in this way: “Having gone there by a caravan, I brought many priceless carpets, having put them on camels.”

90. *Ekaṃ kojavaṃ kittakena mūlena vikkiṇituṃ icchasi?*

At what price do you want to sell your carpets?

▷ Precisely, this means “By what price do you want to sell a carpet?”

91. *Kītamūlato diḡuṇena mūlena vikkiṇissāmi.*

I will sell them at double the cost price.

92. *Ekā vānījanāvā hīyo paṭṭanaṃ āgatā ti suttaṃ mayā.*

I have heard that a merchant-vessel arrived in the harbour yesterday.

▷ This sentence is direct speech marked by *ti*, the enclitic form of *iti*.

The structure is passive. So, we can also put it in this way: “It is heard by me thus, ‘One merchant-vessel has come to the port yesterday.’”

93. *Evam, ahaṃ nāvātithaṃ gantvā tato bhaṇḍaṃ gaheṭuṃ saccakāraṃ adāsīṃ.*

Yes, I went to the harbour and gave some money in advance to buy goods from there.

94. *Suve ahaṃ dasahi sakatehi tāni bhaṇḍāni mama āpaṇaṃ āharāpessāmi.*

Tomorrow I will have them brought to my shop in ten carts.

▷ This sentence has a causative verb with the object of order (them) left out.

95. *Ahaṃ sabbam bhaṇḍarāsīṃ kiṇiṭuṃ icchāmi.*

I am inclined to buy the whole lot.

96. *Sataṃ ambaphalāni ekena rūpiyena keṭuṃ sakkā.*

A hundred mangoes could be had for a rupee.

▷ Now here *sakkā* is used as an indeclinable (see page 467, also see Chapter 34).

97. *Etassa kambalass’atthāya kittakaṃ tayā dinnam?*

How much did you pay for this blanket?

▷ As passive voice, albeit a little awkwardly, you can also translate this as “How much payment was done by you for [the sake of] this blanket?”

98. *Ahaṃ dasa rūpiyāni paṇṇāsa-satabhāge ca adāsīṃ.*

I gave ten rupees and fifty cents.

With a Person from Burma

This interesting dialogue is also taken from the *Aids*.¹⁴ I retain ‘Burma’ used here, but you can replace it with ‘Myanmar.’ In the dialogue, this island means Sri Lanka.

99. *Tvaṃ katara-raṭṭhavāsiko’si?*

What is your native country?

¹⁴Buddhadatta, 1951?, pp. 79–82

100. *Kā tuyhaṃ jātabhūmi?*
What is your birth place?

101. *Ahaṃ Marammaratthiko'mhi.*
I am a native of Burma.

▷ For other country, you can make a suitable compound likewise, for example, *America-ratthiko* (a male American), *Thai-ratthikā* (a female Thai), *Japan-ratthiko* (a male Japanese), *Cīnaratthikā* (a female Chinese).

102. *Ahaṃ Marammajātiko'mhi.*
I am a Burman.

▷ Like in the previous sentence, you can form a compound to denote other nationality. Adding *jātika* to the word emphasizes that you are born in that country.

103. *Tvaṃ kadā sakaratthato nikkhanto'si?*
When did you start off from your country?

104. *Gatamāsassa ekādasame tato'haṃ nikkhanto.*
I started from there on the 11th of last month.

▷ Literally, *gatamāsa* means 'month which has gone,' hence the previous month.

105. *Nāvāyaṃ kati-divase vītināmesi?*
How many days did you spend on board ship?

106. *Samudde cattāri divasāni vītināmesiṃ.*
I spent four days on the sea.

107. *Samuddo upasanto ahosi vā no vā?*
Was the sea calm or not?

108. *Ekadā upsanto ahosi, kadāci saṅkhubhito.*
Sometimes it was calm and sometimes rough.

109. *Santi tayā saha āgatā aññe pi?*
Have others come with you too?

110. *Aññe dve purisā eko ca bhikkhu mayā saddhiṃ āgatā.*
Two others and a Buddhist monk have come with me.

111. *Kīmatthāya tumhe imaṃ dīpaṃ āgat'attha?*
For what purpose did you come to this island?

112. *Dāṭhādhātuṃ porāṅkacetiyāni ca vandanatthāya.*
To worship the Tooth Relic and the ancient shrines.

113. *Idāni kattha vāsūpagat'attha?*
Where do you stay now?

▷ Literally, *vāsūpagato* (*vāsa* + *upagato*) means ‘a taken living place.’ The question so precisely means “Where is your taken living place now?”

114. *Mayaṃ idāni Seṅkhaddasela-nagare Rājavāthiyayaṃ navamañke gehe vasāma.*
We now stay at No. 9, King’s Street, Kandy.

115. *Kadā tumhe cetiyavandanatthāya gamissatha?*
When will you go on a pilgrimage to the shrines?

116. *Ito dvīha-tīhaccayena mayaṃ Anurādhapuraṃ gamissāma.*
We shall go to Anurādhapura after two or three days.

117. *Tumhe Marammaratthe kasmīṃ padese vasatha?*
In which part of Burma do you live?

118. *Mayaṃ Rāmaññamaṇḍale Moulmein-nagare vasāma.*
We live in the city of Moulmein, in Rāmañña territory, i.e. Lower Burma.

119. *Tattha kiṃ kammaṃ karontā jīvikaṃ kappetha?*
How (with what occupation) do you earn your livelihood there?
▷ Precisely, this can also be translated as “Doing what work, do you make a living there?”

120. *Mayaṃ kassakakammena dārusāra-vikkayena ca puttadāre posema.*
We support our families by agriculture and trading on timber.

121. *Kadā sakarattham paṭigamissatha?*
When will you return to your own country?

122. *Ito catumāsaccayena mayaṃ sadesaṃ gamissāma.*
We will return to our native land four months hence.

123. *Nanu tatthāpi bahūni cetiyāni santi?*
Are not there many shrines in your country too?

124. *Āma, Tigumba-mahācetiya-pamukhāni
anekasahassa-cetiyaṇi santi.*

Yes, there are many thousands of pagodas of which the great shrine ‘Shwe-dagon’ is the foremost.

▷ Note that, even with negative meaning, when we ask with *nanu*, ‘yes’ is expected as a positive response. This means using *nanu* and just *nu* is more or less the same (see Chapter 27). While English translation is a little complex, the Pāli sentence is simple, by using apposition of compounds.

125. *Tigumbavetiyaṃ kasmim̐ thāne patit̐thitaṃ?*
Where is the Shwe-dagon pagoda situated?

126. *Taṃ pana Rangoon-nagarassa uttarasīmāsanne
patit̐tjitaṃ.*

It is situated near the northern boundary of the city of Rangoon.

▷ Showing the power of Pāli compounds, *uttarasīmāsanna* (uttara + sīmā + āsanna) is a good example. This means ‘a neighborhood of northern boundary.’

127. *Taṃ kim̐ nidahitvā kena kārāpitaṃ?*

What was enshrined in it and by whom was it erected?

▷ A more precise translation of this can be “Having what deposited [in that], by whom was it made erected?” Here *kārāpita* is in causative form. Hence the sentence is in casual passive structure (see Chapter 32, 33, and 37).

128. *Paṭhamaṃ tāva Bhagavato kesadhātuyo nidahitvā
Tapussa-Bhallikanāmehi dvīhi vāñjehi patit̐t̐hāpitaṃti
vadanti.*

It is said that it was first erected by the two merchants Tapussa and Bhallika, enshrining the hair relics of the Buddha.

▷ By using an active verb form (*vadanti*), a precise translation will be “They say that ...”

129. *Paccā pana bahūhi rāja-rājāmaccādihi nānāvāresu
paṭisaṅkhatāṃ vad̐dhitañca.*

Afterwards, on many occasions, it was repaired and enlarged by kings, ministers and other devotees.

▷ Exactly, the compound *rājarājāmaccādi* (*rāja + rājāmacca + ādi*) means “kings, ministers, etc.”

130. *Tassa cetiyassa ākāraṃ saṅkhepena me kathetuṃ sakkosi?*

Can you give me a short description of that pagoda?

131. (1) *Taṃ pana tiyaḍḍhasata-ratanubbedhaṃ.*

Its height is about 250 cubits.

▷ In this sentence, *tiyaḍḍhasata* means ‘the third hundred with a half,’ thus 250. This form is unconventional. As described in textbooks, 250 is *aḍḍhateyyasata* (see more in Chapter 25).

132. (2) *Bahūhi khuddakacetiyeḥi nānāsata-ṣaṭṭimā-gharehi ca parivāritaṃ.*

It is surrounded by many small pagodas and many hundreds of image-houses.

133. (3) *Aggato yāva majjhā suvaṇṇapaṭṭhehi chāditaṃ.*

From the top down to the middle it is covered with gold plate.

134. (4) *Majjhato yāva pādā suvaṇṇena ālīpitaṃ.*

And from the middle to the foot it is overlaid with a thin coating of gold.

135. (5) *Tīhi pākārehi parikkhittaṃ taṃ cetiyaṃ rattindivaṃ suvaṇṇapabbato viya virocati.*

Surrounded by three walls, the pagoda shines like a golden mountain, day and night.

Does your dog bite?

This is not exactly a conversation, but a joke. Since they are short and self-contained, jokes are a good starting point for practicing Pāli composition. Not every joke, however, is easy for cross-language conversion. This one is easy. Please try to read the Pāli version using a dictionary. The piece won the ‘best joke submitted by a well-known scientist.’¹⁵ It is submitted by Nobel laureate, and professor of chemistry, Sir Harry Kroto.

Eko puriso vīthiyaṃ sañcaranto aññaṃ purisaṃ pasati atimahantaṃ sunakhañca. So evaṃ pucchati ‘Khādati nu kho tuyhaṃ sunakho’ti? ‘Mama sunakho na

¹⁵For more information, see <http://laughlab.co.uk/>.

khādatī'ti paro vissajjeti. Tato paṭhamo puriso taṃ sunakhaṃ sūdaraṃ paharati. Tassa hattho sunakhena khādayitvā, so ugghoseti 'Tuyhaṃ sunakho na khādatīti maññī'ti.'¹⁶ Dutīyo puriso vissajjeti 'Na mayhaṃ so sunakho hotī'ti.

A man walking down the street sees another man with a very big dog. The man says: “Does your dog bite?” The other man replies: “No, my dog doesn't bite.” The first man then pats the dog, has his hand bitten off, and shouts; “I thought you said your dog didn't bite.” The other man replies: “That's not my dog.”

Pets

Another joke is also, sort of, about dog. It is a part of Woody Allen's Standup Comic.¹⁷ It is a bit challenging because the narration is in past tense. But its structure is simple. A discourse marker, like “y'know,” is difficult to translate. I use *passasi* (You see) for this. But if you feel it makes things confusing, just ignore it. If you find it is amusing in Pāli language, your learning is successful. Congratulation!

Bālakakāle ahaṃ accantaṃ sunakhaṃ icchīṃ. Nimmūlattāpi¹⁸ mayaṃ abhavīmhā. Ahaṃ khuddako dārako abhaviṃ. Mama mātāpitaro me sunakhaṃ dātuṃ nāsakimṣu nimmūlattena. Tasmā sunakhatṭhāne, 'so sunakho hotī'ti vadiṃsu, te mayhaṃ pipīlikā adāsīṃsu. Ahampi na jāniṃ, (passasi,) 'so sunakho'ti maññīṃ. Ahaṃ dandho dārako ahosiṃ. 'Spot'ti nāmaṃ katvā taṃ damesiṃ, (passasi). Ekasmiṃ rattiyaṃ Sheldon Finklestein cirāyitvā gehaṃ āgantvā maṃ hiṃsitaṃ vāyami. Spot mama bhāgī ahosi. 'Hanā'ti vadiṃ, tato Sheldon mama sunakhe akkami.

¹⁶Here is two-leveled direct speech, *ugghoseti* “‘Tuyhaṃ sunakho na khādatī' iti maññīṃ” *iti*.

¹⁷<http://www.ibras.dk/comedy/allen.htm>

¹⁸For *nimmūlattā*, see Sentence No. 53 above.

When I was little boy, I wanted a dog desperately, and we had no money. I was a tiny kid, and my parents couldn't get me a dog, 'cause we just didn't have the money, so they got me, instead of a dog – they told me it was a dog – they got me an ant. And I didn't know any better, y'know, I thought it was a dog, I was a dumb kid. Called it 'Spot'. I trained it, y'know. Coming home late one night, Sheldon Finklestein tried to bully me. Spot was with me. And I said "Kill!", and Sheldon stepped on my dog.

In the Woods

When laughlab.co.uk is mentioned, it will be a big miss if we do not address the world's funiest joke.¹⁹ This piece is more difficult to translate because the funny point is from the use of an English verb. It may not be funny like you read from the English version. If you feel that it does not sound right enough, it is your turn now to make a better translation of this. If you can do that, my aim of writing this book is perfectly fulfilled.

*Dve New-Jersey-ratthikā luddā vanasaṅḍe gacchanti.
Eko luddo bhūmiyaṃ patati. Pāṇanena vinā viya tassa
akkhī sīse paṭivattenti. Añño luddo sīghaṃ dūrabhā-
sanayantaṃ nūharitvā accāyikaṃ kiccaṃ āmanteti.
'Mama mitto mato! kiṃ kattabban'ti?', so dhuran-
dharassa vadati. Dhurandharo upasamena evaṃ va-
dati 'Upasamma, bho. Ahaṃ upakātuṃ sakkomi. Pa-
ṭhamaṃ tassa maraṇaṃ niyatattaṃ karohi'ti. Eko
tuṅhūbhāvo atthi. Atha kho aggināliyaṃ saddo sūyati.
So luddo tato vadati 'kato, idāni kin'ti?'*

A couple of New Jersey hunters are out in the woods when one of them falls to the ground. He doesn't seem to be breathing, his eyes are rolled back in his head. The other guy whips out his cell phone and calls the

¹⁹See the report of the research conducted by Richard Wiseman in <https://richardwiseman.files.wordpress.com/2011/09/ll-final-report.pdf>, or at <http://laughlab.co.uk/>.

emergency services. He gasps to the operator: “My friend is dead! What can I do?” The operator, in a calm soothing voice says: “Just take it easy. I can help. First, let’s make sure he’s dead.” There is a silence, then a shot is heard. The guy’s voice comes back on the line. He says: “OK, now what?”

Notes on Neologism

In bringing Pāli conversation to modern context, one challenging task, or entertaining task for some, is to find a proper term for things that never exist in the Pāli world. If you know enough basic words, you can compose your own ones. It is quite enjoyable thing to do, and often amusing.

In fact, there are many of Pāli words used in modern context as we see in Ven. Buddhadatta’s English-Pāli dictionary. Some are easy to understand and remember, for example, *vijjubala* (electricity, electrical energy). This makes them widely applicable, for example, *vijjuvījanī* [f.] (electric fan), *vijjuratha* [m.] (electric car), *vijjukhula* [nt.] (shaver, electric razor), etc.

For devices or machines, we can add *yanta* [nt.] to the end of the compounds. For example, *chāyārūpa* [nt.] means ‘photograph,’ hence *chāyārūpayanta* means ‘camera.’ In a joke exemplified above, I used *dūrabhāsanayanta* for ‘telephone’ suggested by Ven. Buddhadatta. The term can also be coined in other way, for example, *dūrakathanayanta*, *dūrasaddayanta*. I have seen some call microphone ‘*saddamaggayanta*’ (device of sound path), but Ven. Buddhadatta uses ‘*saddavipphārakayanta*’ (device for diffusing sound). The latter may be close in meaning but a mouthful. That is to say, to make an understandable word that can capture the modern meaning and be easy to use is a kind of art. Not every good word will be acceptable in use.

While engaging in an immediate conversation, when nothing comes up to your mind, you can use a hybrid compound with a Pāli term as the last part. For example, for ‘computer’ you can use *computer-yanta* (computer-machine) or *computer-upakaraṇa* [nt.] (computer-device) or *computer-bhaṇḍa* [nt.] (computer-ware). A proper Pāli word for this is *gaṇakayanta*.

How about ‘Facebook’? If you do not use its literal translation ‘*mukhapotthaka*,’ which has a good chance of misunderstanding,

you have to make a compound out of it. We can use *āyācana* [nt.] as ‘application.’ Thus we get *Facebook-āyācana* (Facebook-application).

How about ‘software’? Its literal term ‘*mudubhaṇḍa*’ is, in a way, ridiculous. I have thought this for a while. Then I come up with *nīyogamālā* [f.] (sequence of commands). That is a more correct definition of it, but maybe too technical. If you happen to use unfamiliar words like this one in your Pāli essay, I suggest that you should also provide the readers with a glossary.

As you have seen, making a new word is a kind of fun. But you have to master all basic things first. So, practice and have fun!

A Introduction to Traditional Grammar Books

In the beginning of our course, I use my own approach to make new students easy to start. Referencing to traditional textbooks is kept minimum at that stage. When the readers go deeper, it is inevitable to refer to traditional works. And they are used heavily in theoretical explanation, particularly in the Appendices. My main purpose to bring traditional textbooks into play is to make students of Pāli familiar with the sources as much as possible. At the end I hope, all students can consult, or argue if the case might be, the textbooks by their own terms. That is, I think, the best way to learn the language.

One form of authority comes from accessibility of sacred sources. In this age, anyone can be, and should be, an authority of Pāli and decide by oneself whether a certain thing is true or not, worthy to believe or not. That is the only way to liberate us from the manipulation of textual monopoly. But becoming any kind of authority needs rigorous study and systematic thinking. I can do only providing you sufficient information. For the rest of the path you have to walk yourselves through.

Since this book is not about traditional approach to Pāli, not directly at least, it is proper to put this introduction as an appendix. I will introduce the three main schools of Pāli grammar, namely *Kaccāyana*, *Moggallāna*, and *Saddanīti* school. After these, I also add a lexical work.

Kaccāyanabyākaraṇa The oldest of all three schools, Kaccāyana provided a model followed by all other schools. The textbook is used in Pāli courses until today, rigorously in Myanmar, and in a lesser extent in Thailand.¹

¹Before the reformation of ecclesiastic education in 1893, Thai monks learned Pāli from this book (a rearranged version, to be precise). Then it has been put aside and forgotten for nearly a century. In recent decades the

Who is this Kaccāyana is a matter of dispute. In traditional view, he is one of the direct disciples of the Buddha, known as Mahākaccāyana. This renders the book, or parts of it, dates back to the initial time of the religion. Some Western scholars also hold this view. In the introduction of a translation of the book, James d'Alwis writes this:

I apprehend, very clear that Kachchāyana, the author of *Sandhi-kappa*, was one of the eighty eminent disciples of Gotama. As such, he must have flourished in the latter-half of the sixth century before Christ.²

In line with the traditional view, d'Alwis has a strong belief that Pāli is Māghadhī, the language used at the time. So, it is unsurprised to say that many adherents of the religion still believe as such. However, it sounds improbable if we look to the text itself. So, another line of account goes like this: In fact Ven. Mahākaccāyana provided us only the terse formulas, and all other part came from followers of that tradition.³

Putting faith aside, not trying to make it look pristine unnecessarily, and studying it objectively, modern scholars have a reasonable doubt on that view. First, the book itself is not original in its structure. It is modelled after a Sanskrit grammar book named *Kātantra*.⁴ Some formulas look very close to each other. Second, In Sadd 833, Aggavaṃsa criticizes that in Kacc 395 the order of huge numbers is not in line with the Pāli texts. Third, in Kacc 251, there is an example going like this: “*Kva gatosi tva devānaṃpiyatissa*” (Devānaṃpiyatissa, where did you go?). As you may feel, ‘Devānaṃpiyatissa’ sounds rather Sinhalese than Magadhian.⁵ Fourth, in Kacc 281, an example goes “*upaguttena māro bandho*” (The demon was bound by Upagutta). The monk named Upagutta first appeared in Asoka era. All these show it is unlikely that the book dates back to the Buddha’s time. It

study of the book has been revived, but it is still not the main stream.

²d’Alwis 1863, p. xxx

³See ‘Kaccāyana-vyākaraṇa’ in *Dictionary of Pāli Proper Names* of G. P. Malalasekera, available in PĀLI PLATFORM.

⁴This is mentioned in Malalasekera’s dictionary. See also Norman 1983, p. 163.

⁵In Malalasekera’s dictionary, Devānaṃpiyatissa was a king of Ceylon (247–207 BC).

might be of the 5th century⁶, or the 7th century⁷, or even later in the 10th to 11th century after the period of commentaries, but before the period of subcommentaries. It is evident that terminology used for cases is different in the commentaries and in the textbook. Table A.1 shows the differences.⁸

Table A.1: Grammatical terms for cases

Cases	In the commentaries	In Kaccāyana and the subcommentaries
nom.	<i>paccatta</i>	<i>paṭhamā</i>
acc.	<i>upayoga</i>	<i>dutiyā</i>
ins.	<i>karaṇa</i>	<i>tatīyā</i>
dat.	<i>sampadāna</i>	<i>catutthī</i>
abl.	<i>nissakka</i>	<i>pañcamī</i>
gen.	<i>sāmi</i>	<i>chaṭṭhī</i>
loc.	<i>bhumma</i>	<i>sattamī</i>
voc.	<i>ālapana</i>	<i>ālapana</i>

Whenever the textbook is written does not matter for us the language learners. It is undeniable that its impact is significant. Supaphan Na Bangchang counts the literature related to Kaccāyana as follows: 7 are written in India and Sri Lanka, 52 are written in Burma, and 6 are written in Thailand.⁹ The most important commentary on Kaccāyana is Rūpasiddhi or Padarūpasiddhi, written by Buddhappiṇḍa Dīpaṅkara in southern India around the second half of the 13th century.¹⁰ When students say they learn Kaccāyana, it normally means they learn Rūpasiddhi altogether, because both are tightly linked by the teaching system. Another one is Bālāvatāra, written by Dhammakitti in Sri Lanka towards the end of the 14th century. I do not use this one in our course.

⁶It is said “to have been carried into Burma early in the fifth century A.D.” (Law 2000, p. 622).

⁷Norman 1983, p. 163

⁸Na Bangchang 1995, p. 10

⁹See the list in pp. 10–18.

¹⁰Geiger 1968, p. 51

Moggallānabyākaraṇa From the 12th century, this work was written by a monk named Moggallāna in Sri Lanka. The writer also wrote his own commentary named Moggallānapañcīkā. There are eight related works written by followers of this school. A noted one is Payogasiddhi by Vanaratana Medhamkara around 1300 A.D. Another recent one is Niruttidīpanī, written by Leḍī Sayāḍo in the 19th century. Comparing to Kaccāyana, Moggallāna is less Sanskritized and has more precise formulas. Geiger says that this work is superior to Kaccāyana because the writer “deals with the linguistic material more exhaustively and with greater understanding of the essence and character of Pali.”¹¹

Saddanītipparakaṇa This work is written by Aggavaṃsa in Myanmar. Scholars give us that 1154 A.D. is the year of the writing. This seems incorrect because the work makes use of Rūpasiddhi extensively, particularly exemplified sentences. Aggavaṃsa even mentions it in Sadd Pad 6 as “*Kaccāyanarūpasiddhigānthesu*” (In Kaccāyana and Rūpasiddhi). If this is the case, Saddanīti should be written in the 13th century, after Rūpasiddhi at least.¹² There are a few related works of this textbook. This may come from two reasons. First, Saddanīti itself is so comprehensive and self-explained that no further commentary is needed. And second, unlike Moggallāna, Saddanīti does not establish a distinct line of grammatical explanation. It mostly follows Kaccāna with its own perspective, even disagreement of Kaccāyana is often seen. That is to say, we can logically put Saddanīti in the group of Kaccāyana’s related works. However, with its highly scholarly value and unique characteristic, most scholars set it apart as a different school.

Abhidhānappadīpikā Another work often used as a learning resource together with grammatical textbooks is Pāli dictionary. The oldest one is Abhidhānappadīpikā by another Moggallāna, written toward the end of 12th century.¹³ The work was composed in verses, 1203 in total. The large part of it deals with synonyms. So, it looks more like a thesaurus. Words are arranged by

¹¹p. 53

¹²The probable year is in between 1234–1250 A.D. (see Na Bangchang 1995, p. 23).

¹³Geiger 1968, p. 56

groups not order. This makes it very difficult to use as a handy reference like modern dictionary. The work is not original. It is modelled after a Sanskrit lexicon named Amarakoṣa. Many words are taken from Sanskrit and converted to Pāli equivalents. So, they are ‘artificial’ in a way. Thus K. R. Norman writes this:

A proportion of the vocabulary in the Abhidhānapadipika is therefore artificial, in the sense that it had no existence in Pāli until it had been specially coined for inclusion in the dictionary.¹⁴

Contents of Grammatical Works

To make better understanding, now we will look into the contents of the textbooks.

Contents of Kaccāyanabyākaraṇa Kaccāyana is divided into four parts, i.e. alphabets & sandhi, nouns, verbs, and *kita*. These can be arranged into 8 chapters (*kappa*), 23 sections (*kaṇa*), depicted in Table A.2.¹⁵

Table A.2: Contents of Kaccāyana

Part	Chapter	Section	Sutta	
			1st	Total
Alphabets & Sandhi	1. Sandhikappa	1	1	11
		2		11
		3		7
		4		12
		5		10

} 51

Continued on the next page...

¹⁴Norman 1983, p. 167

¹⁵adapted from Na Bangchang 1995, p. 28

Table A.2: Contents of Kaccāyana (contd...)

Part	Chapter	Section	Sutta			
			1st	Total		
Nouns	2. Nāmakappa	1	52	68	} 219	
		2		41		
		3		50		
		4		36		
		5		24		
Verbs	3. Kāraḥakappa	6	271	45	} 118	
		4. Samāsakappa	7	316		28
		5. Taddhitakappa	8	344		62
		6. Ākhyātakappa	1	406		26
Kīta	7. Kitakappa	2		26	} 100	
		3		21		
		4		19		
		5		17		
		6		17		
	8. Uṇādikappa	6	624	50		
4	8	23		673		

Contents of Moggallānabyākaraṇa With a more cryptic naming scheme, Moggallāna is divided into 7 chapters (*kaṇḍa*), namely Saññādi, Syādi (*si, etc.*), Samāsa, Ṇādi (*ṇa, etc.*), Khādi (*kha, etc.*), Tyādi (*ti, etc.*), and Ṇvādi (*ṇu, etc.*).¹⁶ I summarize the contents in Table A.3.

Table A.3: Contents of Moggallāna

Chapter	Sutta	Description
1. Saññādi	58	Alphabets & Sandhi, plus <i>paribhāsā</i>

Continued on the next page...

¹⁶At first, Ṇvādi part, called *ṇvādivutti*, is not a part of the book. It is treated as a kind of different book. Without it, the treatise will not be complete, then it is incorporated into the book as a chapter.

Table A.3: Contents of Moggallāna (contd...)

Chapter	Suttas	Description
2. Syādi	241	First 39 suttas are about <i>kāraka</i> , the rest 202 suttas are about <i>nāma</i> . So, partly this is equal to Kāraka- kappā plus Nāmakappā of Kaccāyana.
3. Samāsa	110	This is a mixed-up. There are 74 suttas comparable to Samāsa- kappā. The rest 36 suttas are about <i>nāma</i> , <i>taddhita</i> , and <i>kita</i> .
4. Ṇādi	142	There are 124 suttas comparable to Taddhitakappā. The rest 18 suttas are about <i>nāma</i> .
5. Khādi	179	There are 75 suttas comparable to Ākhyātakappā, and 104 suttas comparable to Kitakappā and Uṇādikappā.
6. Tyādi	78	All these are about verbal <i>vibhatti</i> . So, it should be compare in part with Ākhyātakappā.
7. Ṇvādi	229	This is equivalent to Uṇādikappā.
1,037		

Contents of Saddanītipparāṇa This monumental work is divided into three volumes, namely Padamālā, Dhātumālā, and Suttamālā. Only the last one can be compared with other work by its structure. I summarize the whole contents of the book in Table A.4.¹⁷

Table A.4: Contents of Saddanīti

Chapter	Description
1. Padamālā	
1. Savikaraṇākhyātavibhāga	about root-group <i>paccaya</i> and verbal conjugation
2. Bhavatikriyāpadamālāvibhāga	

Continued on the next page...

¹⁷adapted from Na Bangchang 1995, pp. 31–3

Table A.4: Contents of Saddanīti (contd...)

Chapter	Description
	about verbal conjugation of 8 root-groups
3. Pakiṇṇakavinicchaya	miscellaneous terms' explanation
4. Bhūdhātumayanāmikarūpavibhāga	about nominal declension of nouns created from <i>bhū</i>
5. Okārantapullīṅganāmikapadamālā	about masculine nouns ending with <i>o</i>
6. Ākārantapullīṅganāmikapadamālā	about masculine nouns ending with <i>ā</i>
7. Niggahītantapullīṅganāmikapadamālā	about masculine nouns ending with <i>ṁ</i>
8. Itthilīṅganāmikapadamālā	about feminine nouns
9. Napuṃsakalīṅganāmikapadamālā	about neuter nouns
10. Liṅgattayamissakanāmikapadamālā	about gender-mixed nouns
11. Vāccābhidheyyalīṅgādiparidīpananāmikapadamālā	about declension of adjectives
12. Sabbanāmatamṣadisanāmanāmikapadamālā	about declension of pronouns and the like
13. Savinicchayasāṅkhyānāmanāmikapadamālā	about numerals
14. Atthattikavibhāga	about <i>bhūta</i> , and terms ending with <i>tuṃ</i> and <i>tvā</i>
	2. Dhātumālā
15. Saravaggapañcakantika suddhassaradhātu	about all-voweled root and roots ending with a character of the five main groups (<i>vagga</i>)
	all-voweled root: <i>i</i>
	root ending with <i>ka</i> : <i>ku</i> , etc.

Continued on the next page...

Table A.4: Contents of Saddanāṭi (contd...)

Chapter	Description
	root ending with <i>kha</i> : <i>khā</i> , etc.
	root ending with <i>ga</i> : <i>gu</i> , etc.
	root ending with <i>gha</i> : <i>ghā</i> , etc.
	root ending with <i>ca</i> : <i>suca</i> , etc.
	root ending with <i>cha</i> : <i>chu</i> , etc.
	root ending with <i>ja</i> : <i>ji</i> , etc.
	root ending with <i>jha</i> : <i>jhe</i> , etc.
	root ending with <i>ṅa</i> : <i>ṅā</i> , etc.
	root ending with <i>ṭa</i> : <i>soṭa</i> , etc.
	root ending with <i>ṭha</i> : <i>ṭhā</i> , etc.
	root ending with <i>ḍa</i> : <i>ḍi</i> , etc.
	root ending with <i>dha</i> : <i>vaddha</i> , etc.
	root ending with <i>ṇa</i> : <i>aṇa</i> , etc.
	root ending with <i>ta</i> : <i>te</i> , etc.
	root ending with <i>tha</i> : <i>thā</i> , etc.
	root ending with <i>da</i> : <i>dā</i> , etc.
	root ending with <i>dha</i> : <i>dhā</i> , etc.
	root ending with <i>na</i> : <i>nā</i> , etc.
	root ending with <i>pa</i> : <i>pā</i> , etc.
	root ending with <i>pha</i> : <i>puppha</i> , etc.
	root ending with <i>ba</i> : <i>bhabba</i> , etc.
	root ending with <i>bha</i> : <i>bhā</i> , etc.
	root ending with <i>ma</i> : <i>mā</i> , etc.
16. Bhūvādigaṇikapariccheda	about roots ending with <i>avagga</i> group and unsorted ones
	root ending with <i>ya</i> : <i>yā</i> , etc.
	root ending with <i>ra</i> : <i>rā</i> , etc.
	root ending with <i>la</i> : <i>lā</i> , etc.
	root ending with <i>va</i> : <i>vā</i> , etc.
	root ending with <i>sa</i> : <i>sā</i> , etc.
	root ending with <i>ha</i> : <i>hā</i> , etc.
	root ending with <i>ḷa</i> : <i>biḷa</i> , etc.
	unsorted: <i>hū</i> , <i>bhū</i> , <i>gamu</i> , etc.
17. Rudhādichakka	

Continued on the next page...

Table A.4: Contents of Saddanīti (contd...)

Chapter	Description
18. Curādigaṇaparidīpana	about roots of 6 groups i.e. <i>rudhi</i> -group, <i>divu</i> -group, <i>su</i> -group, <i>kī</i> -group, <i>gaha</i> -group, and <i>tanu</i> -group
19. Sabbagaṇavinicchaya	about roots of <i>cara</i> -group and other things discussion of some terms and roots
totally 1,686 roots mentioned	
3. Suttamālā	
20. Sandhikappa	about alphabets and Sandhi (191 suttas, started with 1)
21. Nāmakappa	about nouns (355 suttas, started with 192)
22. Kāraḥakappa	about <i>kāraḥa</i> (cases) (128 suttas, started with 547)
23. Samāsakappa	about compounds (76 suttas, started with 675)
24. Taddhitakappa	about secondary derivation (114 suttas, started with 751)
25. Ākhyātakappa	about verbs (241 suttas, started with 865)
26. Kitakappa	about <i>kita</i> and <i>uṇādi</i> (242 suttas, started with 1106)
1,347 suttas in total	
27. Catupadavibhāga	about terms in 4 groups: nouns, <i>upasagga</i> (prefixes), <i>nipāta</i> (particles), and verbs
28. Pālinayādisaṅgaha	about styles in canonical texts, commentaries, subcommentaries, and other texts

Structure of a Grammatical Sutta

Reading grammatical textbooks by yourselves is encouraged for Pāli students of all levels, despite its difficulty. Even I often have a hard time to read them, or better, to decipher them, but I try nonetheless. I am perhaps more lucky than Western learners, because it is not difficult for me to find a decent translation of the works. Yet, some are hard to find, for example, there is no full translation of Moggallāna available to me. I have to grope by myself in that case. I also encourage you to do so.

To ease the learners, I will show you what a sutta in grammatical works looks like. Even though each textbook has its own approach to the language, they all use the same structure as I show in Table A.5.

Table A.5: Structure of a grammatical sutta

Item	Description
1. Formula	The essence of sutta in terse form, often unintelligible to read or understand by itself
2. <i>Vutti</i>	The explanation of the formula
3. <i>Udāharaṇa</i>	Examples related to the formula
4. <i>Payoga</i>	Discussion: additional explanation, analysis, or questions & answers

Now I will show examples of one sutta that explains the same thing across all textbooks, for you can see the comparison. The sutta is about applying *si* over *a*-ending masculine nouns.

[From Kacc]

104, 66. *So*. ← formula ↓ explanation

Tasmā akārato sīvacanassa okārādeso hoti.

Sabbo, yo, so, ko, amuko, puriso. ← examples

Sīti kimatthaṃ? Purisānaṃ. ← discussion

Atoti kimatthaṃ? Sayambhū.

(In formula)

104 is sutta number in Kacc.

66 is related sutta number in Rūpa.

So is the formula. It is read *si + o*.

(In explanation)

“Thus, from *a*-ending there is transformation of *si* to *o*.”

(In examples)

“*sabbo* [*sabba + si*] (all), *yo* [*ya + si*] (which), *so* [*ta + si*] (that), *amuko* [*amuka + si*] (over there), *puriso* [*purisa + si*] (a man).”

(In discussion)

Q: “What [is] *si* for?”

A: “[To prevent other *vibhatti* from making *o*-ending, such as] *purisānaṃ* [*purisa + naṃ*] (of/for men).”

Q: “What [is] *a* (*ato*) for?”

A: “[To prevent other endings from becoming *o*, such as] *sayambhū* [*sayambhū + si*] (the Creator).”

As you may realize, without any help from previous study of former learners you can go clueless. Then you inevitably have to do some guesswork, as illustrated in the discussion part. That is to say, the given explanations are not always clear, because of its succinct form. Sometimes it is redundant or even senseless (to us). Let us see how Aggavaṃsa deals with this material.

[From Sadd Sut]

272. *Sissa o*. ← formula

Akārato sīvacanassa okāro hoti. ← explanation

Sabbo, yo, so, ko, amuko, puriso. ← examples

From the same content, the formula body is changed to be less cryptic and more understandable. The formula *sissa o* can be analyzed to “*o sissa parassa ato hoti*” (There is [transformation to] *o* from *a*-ending of *si* [application]). The explanation part looks cleaner. The examples are taken verbatim. And the redundant discussion is removed. In other suttas, Aggavaṃsa may give us a lengthy discussion, but for this one it is better to keep quiet because everything is clear enough. Now, let us see the tersest of all.

[From Mogg]

109. *Sisso*. ← formula

Akārantato nāmasmā sissa o hoti, ← explanation

buddho, ← examples

atotveva? Aggī. ← discussion

You can see different wording used by Moggallāna on the same matter. The explanation is readable in this sutta. Examples are reduced to just one. And the discussion part is retained partly, to assert that *a*-ending has differentiating function, say, to tell it apart from *i*-ending. It looks obvious, you may think, why bother?¹⁸ In general, very short form of formulas and explanations are used in Mogg. Sometimes they are also difficult to decrypt the message because the idiomatic use does not belong to our time.

Concluding Remarks

In *Pāli Literature and Language*, Wilhelm Geiger writes about Pāli grammatical textbooks as follows:

They are not based on the direct knowledge of Pāli as a living and spoken language. The authors have drawn their material from the literature just as we too have to do to-day. Their method also is not based on any homogeneous tradition reaching back to the days when Pāli was actually spoken. Moreover they slavishly imitate the model works of Sanskrit grammar and lexicography and take over their system mechanically into Pāli. Grammatical forms and words of Pāli which are found in the text-books have therefore to be treated with the greater caution so long as they are not proved actually to occur in literature. In all these cases the possibility is ever there that we have before us merely artificial constructions in imitation of Sanskrit.¹⁹

¹⁸This discussion part is not mentioned neither in *Payogasiddhi*, nor in *Niruttidīpanī*.

¹⁹Geiger 1968, p. 50

Geiger tells us that Pāli textbooks do not come from, as the learners should expect, studies done with spoken Pāli. Instead, the textbooks use textual analysis from existing literature combining with a rework of Sanskrit grammar imposing upon the Pāli texts. Thus they look ‘artificial’ in Geiger’s view.

Let me put in this way. How can new learners learn the language without textbooks in modern languages available? The only option is to learn from its linguistic kin. Many scholars learn Pāli through Sanskrit. Unlike the traditional way of learning, after having some starter course the language learners study Pāli texts directly. Which is better between studying Pāli from pure Sanskrit or studying it with its own texts (with certain influence from Sanskrit)? To my view, learning from Pāli textbooks are easier and more suitable because they have been ‘tuned’ to some degree. They may be far from perfect, but these are the best we have so far. The only caution I concern is “do not take the textbooks too seriously.” It is good to know them all, but not good to believe everything said by them. This is true for all Pāli texts as well. Texts are an object of our study. Our task is to master them, not to be mastered by them. Apart from knowing texts and their limitation, having a good critical judgement is indispensable characteristic of modern Pāli scholars.

B Declensional paradigms

In the traditional way of learning, remembering nominal declension from examples or paradigms is at the heart of the method. It helps us see the final forms of terms quickly. However, I do not quite follow the method in our lessons, particularly those concerning nouns. That is the reason I add them all here as an appendix for the sake of referencing. Another reason is to make those who are familiar with traditional method feel comfortable. But I leave out the explanations how each form comes to be in shape. To me most parts of that are not explanation, they are just descriptions. They answer the question ‘how’ not ‘why.’ So, it is better to see a lot of typical examples, rather than to figure out why or how rules work.

In traditional view, the whole business of learning declension is to know about *vibhatti* ‘classification’ (see also Chapter 17). Nominal *vibhatti* has 14 instances, namely *si yo aṇ yo nā hi sa naṇ smā hi sa naṇ smiṇ su*.¹ In these 7 pairs, the first part is singular, the second plural.² So we get 7 cases respectively. But *si yo* can also perform addressing function. The eighth pair is then added.³ We call this last one *ālapana*. This explains why vocative and nominative forms look similar in most cases. I summarize all nominal *vibhatti* in Table B.1.

What are these *vibhattis* after all? They look like forms of word ending. In a way, yes, they are. But this way of explaining is quite misleading, for you will never find some forms of them, for example, *si* or *yo*. It is better to see all of these as names of distinct word processing methods. Each has things to do with raw words, or *sadda* as I explain in Chapter 17.⁴ Raw words are those term that do not get any meaning yet, because they are not composed in a sentence. We can find raw words, especially nouns

¹Kacc 55, Rūpa 63, Sadd 200, Mogg 2.1, Niru 61

²Sadd 201

³Sadd 709

⁴The tradition calls raw words *liṅga* (Sadd 192, 196–7). But for the sake of clarity, I will not follow this terminology.

Table B.1: Nominal *vibhatti*

	Case	Singular	Plural
1.	<i>pathamā</i> nominative	<i>sī</i>	<i>yo</i>
2.	<i>dutiyā</i> accusative	<i>aṃ</i>	<i>yo</i>
3.	<i>tatīyā</i> instrumental	<i>nā</i>	<i>hi</i>
4.	<i>catutthī</i> dative	<i>sa</i>	<i>naṃ</i>
5.	<i>pañcamī</i> ablative	<i>smā</i>	<i>hi</i>
6.	<i>chaṭṭī</i> genitive	<i>sa</i>	<i>naṃ</i>
7.	<i>sattamī</i> locative	<i>smiṃ</i>	<i>su</i>
ā.	<i>ālapana</i> vocative	<i>sī</i>	<i>yo</i>

and adjectives, in a dictionary. Sometimes I call these dictionary form of words.

To see a clearer picture, let us look at an example. I have a raw word, say, *jana* (m., = person). When I want to use it in singular nominative case, it has to be processed with *sī*. In textbooks, there are procedural explanations of this, but I skip all of them. Let us take it simply as follows. The *sī* process determines whether the term is irregular or not. If it is irregular, it use irregular tables. If not, it looks for the gender of the term and its ending, then follows the regular paradigms. Since *jana* is a regular masculine word, it becomes *jano* (a person) in nominative singular. Likewise, nominative plural uses *yo* process. As a result, we get *janā* (people). By this explanation, it is not necessary, believe me, to know why or how *sī* produces *jano*⁵ or *yo* produces *janā*⁶. You just follow the provided paradigms. In most cases, one *vibhatti* can produce more than one form, so you can see several of them sometimes.

The major part of nominal paradigms is taken from Padarūpasiddhi (Rūpa) with some adaptation and addition from other textbooks, particularly Saddanīti Padamālā. The list has a good coverage, but some peculiar, trivial terms are left out. To save the space and make tables less dense, I leave out some repetitions as described below.

⁵Kacc 104, Rūpa 66, Sadd 272, Mogg 2.109

⁶Kacc 107, Rūpa 69, Sadd 275, Mogg 2.41

- (1) In m. and nt. sg. of abl. *-mhā* ending is omitted, for it can replace *-smā* ending in every place.
- (2) In m. and nt. sg. of loc. *-mhi* ending is omitted, for it can replace *-smiṃ* ending in every place.
- (3) In pl. of ins. and abl. *-bhi* ending is omitted, for it can replace *-hi* ending in every place.
- (4) In voc. generic addressing words are omitted, namely *bho*, *bhavanto*, *bhoti*, *bhotiyo*, and *he*.⁷

I also reorder and rearrange the lists to make them easier to follow. Moreover, I make some words highlighted with color to remind us to pay more attention on them. Normally these words are worth remembering.

B.1 Regular Masculine Nouns

Paradigm of regular m. *a* [*purisa*]

case	sg.	pl.
1. nom.	<i>puriso</i> ⁸	<i>purisā</i>
2. acc.	<i>purisaṃ</i>	<i>purise</i>
3. ins.	<i>purisena</i>	<i>purisehi</i>
4. dat.	<i>purisassa</i> , <i>purisāya</i> , <i>purisatthaṃ</i>	<i>purisānaṃ</i>
5. abl.	<i>purisasmā</i> , <i>purisā</i>	<i>purisehi</i>
6. gen.	<i>purisassa</i>	<i>purisānaṃ</i>
7. loc.	<i>purisasmīṃ</i> , <i>purise</i>	<i>purisesu</i>
ā. voc.	<i>purisa</i> , <i>purisā</i>	<i>purisā</i>

Paradigm of regular m. *i* [*aggi*]

case	sg.	pl.
1. nom.	<i>aggi</i> , <i>aggini</i>	<i>aggi</i> , <i>aggayo</i>
2. acc.	<i>aggiṃ</i>	<i>aggi</i> , <i>aggayo</i>
3. ins.	<i>agginā</i>	<i>aggihi</i> , <i>aggihi</i>
4. dat.	<i>aggissa</i> , <i>aggino</i>	<i>agginaṃ</i> , <i>agginaṃ</i>
5. abl.	<i>aggismā</i> , <i>agginā</i>	<i>aggihi</i> , <i>aggihi</i>
6. gen.	<i>aggissa</i> , <i>aggino</i>	<i>agginaṃ</i> , <i>agginaṃ</i>
7. loc.	<i>aggismīṃ</i>	<i>aggisu</i> , <i>aggisu</i>
ā. voc.	<i>aggi</i>	<i>aggi</i> , <i>aggayo</i>

⁷Padarūpasiddhi, following Kaccāyana, exemplifies voc. in double form, e.g. *bho purisa*, *bhavanto purisā*, *bhoti kaññe*, *bhotiyo kaññā*, *he nama*, *he manā*. See, for example, Rūpa 74. Aggavaṃsa discusses this issue in Sadd Pad 5.

⁸In rare cases, the ending of nom. sg. becomes *e* instead of *o*, also instead *aṃ* in nt. nouns. This is said to be Magadhism (see Geiger 2005, p. 73), for example, “*bāle ca paṇḍite ca*” [Dī 1.2.168 (DN 2)] (the fool and the wise man).

B Declensional paradigms

Paradigm of regular m. *ī* [*daṇḍī*]

case	sg.	pl.
1. nom.	<i>daṇḍī</i>	<i>daṇḍī, daṇḍino</i>
2. acc.	<i>daṇḍim, daṇḍinaṃ</i>	<i>daṇḍī, daṇḍino</i>
3. ins.	<i>daṇḍinā</i>	<i>daṇḍīhi</i>
4. dat.	<i>daṇḍissa, daṇḍino</i>	<i>daṇḍīnaṃ</i>
5. abl.	<i>daṇḍismā, daṇḍinā</i>	<i>daṇḍīhi</i>
6. gen.	<i>daṇḍissa, daṇḍino</i>	<i>daṇḍīnaṃ</i>
7. loc.	<i>daṇḍismim, daṇḍini</i>	<i>daṇḍisu</i>
ā. voc.	<i>daṇḍi</i>	<i>daṇḍī, daṇḍino</i>

Paradigm of regular m. *u* [*bhikkhu*]

case	sg.	pl.
1. nom.	<i>bhikkhu</i>	<i>bhikkhū, bhikkhavo</i>
2. acc.	<i>bhikkhum</i>	<i>bhikkhū, bhikkhavo</i>
3. ins.	<i>bhikkhunā</i>	<i>bhikkhūhi, bhikkhuhi</i>
4. dat.	<i>bhikkhussa, bhikkhuno</i>	<i>bhikkhūnaṃ,</i> <i>bhikkhunaṃ</i>
5. abl.	<i>bhikkhusmā, bhikkhunā</i>	<i>bhikkhūhi, bhikkhuhi</i>
6. gen.	<i>bhikkhussa, bhikkhuno</i>	<i>bhikkhūnaṃ,</i> <i>bhikkhunaṃ</i>
7. loc.	<i>bhikkhusmim</i>	<i>bhikkhūsu, bhikkhusu</i>
ā. voc.	<i>bhikkhu</i>	<i>bhikkhū, bhikkhavo,</i> <i>bhikkhave</i>

Some slight variations

<i>hetu</i>	in pl. nom. & acc. also <i>hetuyo</i>
<i>jantu</i>	in pl. nom. & acc. also <i>jantuyo, jantuno</i>

Paradigm of regular m. *ū* [*sabbaññū*]

case	sg.	pl.
1. nom.	<i>sabbaññū</i>	<i>sabbaññū, sabbaññuno</i>
2. acc.	<i>sabbaññum</i>	<i>sabbaññū, sabbaññuno</i>
3. ins.	<i>sabbaññunā</i>	<i>sabbaññūhi</i>
4. dat.	<i>sabbaññussa, sabbaññuno</i>	<i>sabbaññūnaṃ</i>
5. abl.	<i>sabbaññusmā, sabbaññunā</i>	<i>sabbaññūhi</i>
6. gen.	<i>sabbaññussa, sabbaññuno</i>	<i>sabbaññūnaṃ</i>
7. loc.	<i>sabbaññusmim</i>	<i>sabbaññūsu</i>
ā. voc.	<i>sabbaññū</i>	<i>sabbaññū, sabbaññuno</i>

Some slight variations

<i>abhibhū</i> <i>parābhibhū</i> <i>vessabhū</i> <i>sayambhū</i> <i>sahabhū</i>	} in pl. nom. & acc. & voc. as <i>abhibhū, abhibhuvo</i>
as above plus <i>sahabhuno</i>	

B.2 Regular Feminine Nouns

Paradigm of regular f. *ā* [kaññā]

case	sg.	pl.
1. nom.	kaññā	kaññā, kaññāyo
2. acc.	kaññam	kaññā, kaññāyo
3. ins.	kaññāya	kaññāhi
4. dat.	kaññāya	kaññānaṃ
5. abl.	kaññāya	kaññāhi
6. gen.	kaññāya	kaññānaṃ
7. loc.	kaññāya, kaññāyaṃ	kaññāsu
ā. voc.	kaññe	kaññā, kaññāyo

Paradigm of regular f. *i* [ratti]

case	sg.	pl.
1. nom.	ratti	rattī, rattiyo
2. acc.	rattiṃ	rattī, rattiyo
3. ins.	rattiyā	rattīhi, rattihī
4. dat.	rattiyā	rattīnaṃ, rattīnaṃ
5. abl.	rattiyā	rattīhi, rattihī
6. gen.	rattiyā	rattīnaṃ, rattīnaṃ
7. loc.	rattiyā, rattiyaṃ	rattīsu, rattisu
ā. voc.	ratti	rattī, rattiyo

Some slight variations

<i>ratti</i>	in pl. nom. also <i>ratyo</i> , in sg. abl. also <i>ratyā</i> , and in sg. loc. also <i>ratyā</i> , <i>ratyaṃ</i> , <i>rattiṃ</i> , <i>ratto</i>
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Paradigm of regular f. *ī* [itthī]

case	sg.	pl.
1. nom.	itthī	itthī, itthiyo
2. acc.	itthīṃ	itthī, itthiyo
3. ins.	itthiyā	itthīhi
4. dat.	itthiyā	itthīnaṃ
5. abl.	itthiyā	itthīhi
6. gen.	itthiyā	itthīnaṃ
7. loc.	itthiyā, itthiyaṃ	itthīsu
ā. voc.	itthī	itthī, itthiyo

Paradigm of regular f. *u* [yāgu]

case	sg.	pl.
1. nom.	yāgu	yāgū, yāguyo
2. acc.	yāguṃ	yāgū, yāguyo
3. ins.	yāguyā	yāgūhi, yāguhi
4. dat.	yāguyā	yāgūnaṃ, yāgunaṃ
5. abl.	yāguyā	yāgūhi, yāguhi
6. gen.	yāguyā	yāgūnaṃ, yāgunaṃ
7. loc.	yāguyā, yāguyāṃ	yāgūsu, yāgusu
ā. voc.	yāgu	yāgū, yāguyo

B Declensional paradigms

Paradigm of regular f. *ū* [*jambū*]

case	sg.	pl.
1. nom.	<i>jambū</i>	<i>jambū, jambuyo</i>
2. acc.	<i>jambuṃ</i>	<i>jambū, jambuyo</i>
3. ins.	<i>jambuyā</i>	<i>jambūhi</i>
4. dat.	<i>jambuyā</i>	<i>jambūnaṃ</i>
5. abl.	<i>jambuyā</i>	<i>jambūhi</i>
6. gen.	<i>jambuyā</i>	<i>jambūnaṃ</i>
7. loc.	<i>jambuyā, jambuyaṃ</i>	<i>jambūsu</i>
ā. voc.	<i>jambu</i>	<i>jambū, jambuyo</i>

B.3 Regular Neuter Nouns

Paradigm of regular nt. *a* [*citta*]

case	sg.	pl.
1. nom.	<i>cittaṃ</i>	<i>cittāni, cittā</i>
2. acc.	<i>cittṃ</i>	<i>citte, cittaṇi</i>
3. ins.	<i>cittena</i>	<i>cittehi</i>
4. dat.	<i>cittassa</i>	<i>cittānaṃ</i>
5. abl.	<i>cittasmā, citta</i>	<i>cittehi</i>
6. gen.	<i>cittassa</i>	<i>cittānaṃ</i>
7. loc.	<i>cittasmiṃ, citta</i>	<i>cittesu</i>
ā. voc.	<i>citta</i>	<i>cittāni, cittā</i>

Paradigm of regular nt. *i* [*aṭṭhi*]

case	sg.	pl.
1. nom.	<i>aṭṭhi</i>	<i>aṭṭhī, aṭṭhīni</i>
2. acc.	<i>aṭṭhiṃ</i>	<i>aṭṭhī, aṭṭhīni</i>
3. ins.	<i>aṭṭhinā</i>	<i>aṭṭhīhi, aṭṭhihi</i>
4. dat.	<i>aṭṭhissa, aṭṭhino</i>	<i>aṭṭhīnaṃ, aṭṭhinaṃ</i>
5. abl.	<i>aṭṭhismā, aṭṭhinā</i>	<i>aṭṭhīhi, aṭṭhihi</i>
6. gen.	<i>aṭṭhissa, aṭṭhino</i>	<i>aṭṭhīnaṃ, aṭṭhinaṃ</i>
7. loc.	<i>aṭṭhismiṃ</i>	<i>aṭṭhīsu, aṭṭhisu</i>
ā. voc.	<i>aṭṭhi</i>	<i>aṭṭhī, aṭṭhīni</i>

Paradigm of regular nt. *u* [*āyu*]

case	sg.	pl.
1. nom.	<i>āyu</i>	<i>āyū, āyūni</i>
2. acc.	<i>āyuṃ</i>	<i>āyū, āyūni</i>
3. ins.	<i>āyunā, āyusā</i>	<i>āyūhi, āyūhi</i>
4. dat.	<i>āyussa, āyuno</i>	<i>āyūnaṃ, āyunaṃ</i>
5. abl.	<i>āyusmā, āyunā, āyusā</i>	<i>āyūhi, āyūhi</i>
6. gen.	<i>āyussa, āyuno</i>	<i>āyūnaṃ, āyunaṃ</i>
7. loc.	<i>āyusmiṃ</i>	<i>āyūsu, āyūsu</i>
ā. voc.	<i>āyu</i>	<i>āyū, āyūni</i>

B.4 Irregular Nouns

Regarding the irregular nouns listed below, you can see further explanation in Chapter 9.

Declension of m. *mana*

case	sg.	pl.
1. nom.	<i>mano</i>	<i>manā</i>
2. acc.	<i>manaṃ</i>	<i>mane</i>
3. ins.	<i>manena, manasā</i>	<i>manehi</i>
4. dat.	<i>manassa, manaso</i>	<i>manānaṃ</i>
5. abl.	<i>manasmā, manā</i>	<i>manehi</i>
6. gen.	<i>manassa, manaso</i>	<i>manānaṃ</i>
7. loc.	<i>manasmim, mane, manasi</i>	<i>manesu</i>
ā. voc.	<i>mana, manā</i>	<i>manā</i>

Declension of nt. *mana*

case	sg.	pl.
1. nom.	<i>manaṃ</i>	<i>manāni, manā</i>
2. acc.	<i>manaṃ</i>	<i>manāni, mane</i>
3. ins.	<i>manena</i>	<i>manehi</i>
4. dat.	<i>manassa, manaso</i>	<i>manānaṃ</i>
5. abl.	<i>manasmā, manā</i>	<i>manehi</i>
6. gen.	<i>manassa, manaso</i>	<i>manānaṃ</i>
7. loc.	<i>manasmim, mane, manasi</i>	<i>manesu</i>
ā. voc.	<i>mana</i>	<i>manāni, manā</i>

Words declining as *mana*, only m.

<i>aya</i>	<i>aha</i>	<i>ura</i>	<i>ceta</i>	<i>chanda</i>	<i>tapa</i>	<i>tama</i>	<i>teja</i>
<i>mana</i>	<i>payā</i>	<i>yasa</i>	<i>raha</i>	<i>vaca</i>	<i>vaya</i>	<i>sara</i>	<i>sira</i>

Declension of m. *rāja*⁹

case	sg.	pl.
1. nom.	<i>rājā</i>	<i>rājāno</i>
2. acc.	<i>rājānaṃ, rājaṃ</i>	<i>rājāno</i>
3. ins.	<i>rājena, raññā</i>	<i>rājehi, rājūhi</i>
4. dat.	<i>rājīno, raññō, raññassa</i>	<i>rājānaṃ, rājūnaṃ, raññaṃ</i>
5. abl.	<i>raññā</i>	<i>rājehi, rājūhi</i>
6. gen.	<i>rājīno, raññō, raññassa</i>	<i>rājānaṃ, rājūnaṃ, raññaṃ</i>
7. loc.	<i>rājīni, raññe</i>	<i>rājesu, rājūsu</i>
ā. voc.	<i>rāja, rājā</i>	<i>rājāno</i>

⁹Compounds ending with *rājā* can decline in both ways, like regular noun, e.g. *mahārājo*, and like in this table, e.g. *mahārājā*. See a detailed discussion in Sadd Pad 6.

B Declensional paradigms

Declension of m. *brahma*

case	sg.	pl.
1. nom.	<i>brahmā</i>	<i>brahmāno</i>
2. acc.	<i>brahmānaṃ, brahmaṃ</i>	<i>brahmāno</i>
3. ins.	<i>brahmēna, brahmunā</i>	<i>brahmehi</i>
4. dat.	<i>brahmassa, brahmuno</i>	<i>brahmānaṃ, brahmūnaṃ</i>
5. abl.	<i>brahmunā</i>	<i>brahmehi</i>
6. gen.	<i>brahmassa, brahmuno</i>	<i>brahmānaṃ, brahmūnaṃ</i>
7. loc.	<i>brahmani</i>	<i>brahmesu</i>
ā. voc.	<i>brahme</i>	<i>brahmāno</i>

Declension of m. *sakha*¹⁰

case	sg.	pl.
1. nom.	<i>sakhā</i>	<i>sakhā, sakhāyo, sakhāno, sakhāro, sakhīno</i>
2. acc.	<i>sakhaṃ, sakhānaṃ, sakhāraṃ</i>	<i>sakhe, sakhāyo, sakhāno, sakhāre, sakhīno</i>
3. ins.	<i>sakhīnā</i>	<i>sakhehi, sakhārehi</i>
4. dat.	<i>sakhissa, sakhīno</i>	<i>sakhīnaṃ, sakhānaṃ, sakhārānaṃ</i>
5. abl.	<i>sakhīnā, sakhāraśmā, sakhīśmā, sakhāśmā, sakhā, sakhārā</i>	<i>sakhehi, sakhārehi</i>
6. gen.	<i>sakhissa, sakhīno</i>	<i>sakhīnaṃ, sakhānaṃ, sakhārānaṃ</i>
7. loc.	<i>sakhe</i>	<i>sakhesu, sakhāresu</i>
ā. voc.	<i>sakha, sakhā, sakhi, sakhī, sakhe</i>	<i>sakhā, sakhāyo, sakhāno, sakhāro, sakhīno</i>

Declension of m. *atta*¹¹

case	sg.	pl.
1. nom.	<i>attā</i>	<i>attā, attāno</i>
2. acc.	<i>attānaṃ, attam</i>	<i>attāno</i>
3. ins.	<i>attēna, attanā</i>	<i>attānehi, attēhi</i>
4. dat.	<i>attāno, attassa</i>	<i>attānaṃ</i>
5. abl.	<i>attanā</i>	<i>attānehi, attēhi</i>
6. gen.	<i>attāno, attassa</i>	<i>attānaṃ</i>
7. loc.	<i>attāni</i>	<i>attesu</i>
ā. voc.	<i>atta, attā</i>	<i>attāno</i>

¹⁰Compounds ending with *sakha* decline as regular nouns.

¹¹Compounds ending with *atta* decline as regular nouns.

Declension of m. *ātuma*

case	sg.	pl.
1. nom.	<i>ātumā</i>	<i>ātumā, ātumāno</i>
2. acc.	<i>ātumānaṅ, ātumaṅ</i>	<i>ātumāno</i>
3. ins.	<i>ātumena</i>	<i>ātumehi</i>
4. dat.	<i>ātumassa, ātumāya, ātumatthaṅ</i>	<i>ātumānaṅ</i>
5. abl.	<i>ātumasmā, ātumā</i>	<i>ātumehi</i>
6. gen.	<i>ātumassa</i>	<i>ātumānaṅ</i>
7. loc.	<i>ātumasmīṅ, ātume</i>	<i>ātumesu</i>
ā. voc.	<i>ātuma, ātumā</i>	<i>ātumāno</i>

Declension of m. *puma*¹²

case	sg.	pl.
1. nom.	<i>pumā</i>	<i>pumā, pumāno</i>
2. acc.	<i>pumānaṅ</i>	<i>pumāne, pumāno</i>
3. ins.	<i>pumānā, pumunā, pumena</i>	<i>pumānehi</i>
4. dat.	<i>pumassa, pumuno</i>	<i>pumānaṅ</i>
5. abl.	<i>pumānā, pumunā</i>	<i>pumānehi</i>
6. gen.	<i>pumassa, pumuno</i>	<i>pumānaṅ</i>
7. loc.	<i>pumāne, pume</i>	<i>pumānesu, pumāsu</i>
ā. voc.	<i>puma, pumaṅ</i>	<i>pumā, pumāno</i>

Declension of m. *yuva*

case	sg.	pl.
1. nom.	<i>yuvā, yuvāno</i>	<i>yuvā, yuvāno, yuvānā</i>
2. acc.	<i>yuvānaṅ, yuvaṅ</i>	<i>yuve, yuvāne</i>
3. ins.	<i>yuvānā, yuvena, yuvānena</i>	<i>yuvānehi, yuvehi</i>
4. dat.	<i>yuvānassa, yuvassa, yuvīno</i>	<i>yuvānānaṅ, yuvanaṅ</i>
5. abl.	<i>yuvānasmā, yuvānā</i>	<i>yuvānehi, yuvehi</i>
6. gen.	<i>yuvānassa, yuvassa, yuvīno</i>	<i>yuvānānaṅ, yuvanaṅ</i>
7. loc.	<i>yuvānasmīṅ, yuvāne, yuvasmīṅ,</i> <i>yuve</i>	<i>yuvānesu, yuvāsu,</i> <i>yuvesu</i>
ā. voc.	<i>yuva, yuvāna</i>	<i>yuvāno, yuvānā</i>

Words declining as *yuva* (m.)

<i>maghava</i> ¹³

¹²*Puma* can also decline as regular nouns.

¹³*Maghava* or *maghavantu* can also decline like *guṇavantu* (see below).

B Declensional paradigms

Declension of m. *raha*

case	sg.	pl.
1. nom.	<i>rahā</i>	<i>rahā, rahīno</i>
2. acc.	<i>rahānaṃ</i>	<i>rahāne</i>
3. ins.	<i>rahīnā</i>	<i>rahīnehi</i>
4. dat.	<i>rahassa</i>	<i>rahānaṃ</i>
5. abl.	<i>rahā</i>	<i>rahīnehi</i>
6. gen.	<i>rahassa</i>	<i>rahānaṃ</i>
7. loc.	<i>rahāne</i>	<i>rahānesu</i>
ā. voc.	<i>raha</i>	<i>rahā, rahīno</i>

Declension of m. *vattaha*

case	sg.	pl.
1. nom.	<i>vattahā</i>	<i>vattahāno</i>
2. acc.	<i>vattahānaṃ</i>	<i>vattahāne</i>
3. ins.	<i>vattahānā</i>	<i>vattahānehi</i>
4. dat.	<i>vattahīno, vattahāno</i>	<i>vattahānaṃ,</i> <i>vattahānānaṃ</i>
5. abl.	<i>vattahānā</i>	<i>vattahānehi</i>
6. gen.	<i>vattahīno, vattahāno</i>	<i>vattahānaṃ,</i> <i>vattahānānaṃ</i>
7. loc.	<i>vattahāne</i>	<i>vattahāsu</i>
ā. voc.	<i>vattaha</i>	<i>vattahāno</i>

Declension of m. *vuttasira*

case	sg.	pl.
1. nom.	<i>vuttasirā</i>	<i>vuttasirā, vuttasirāno</i>
2. acc.	<i>vuttasirānaṃ</i>	<i>vuttasirāne</i>
3. ins.	<i>vuttasirānā</i>	<i>vuttasirānehi</i>
4. dat.	<i>vuttasirassa</i>	<i>vuttasirānaṃ</i>
5. abl.	<i>vuttasirānā</i>	<i>vuttasirānehi</i>
6. gen.	<i>vuttasirassa</i>	<i>vuttasirānaṃ</i>
7. loc.	<i>vuttasirāne</i>	<i>vuttasirānesu</i>
ā. voc.	<i>vuttasira</i>	<i>vuttasirāno</i>

Declension of m. *addha*

case	sg.	pl.
1. nom.	<i>addhā</i>	<i>addhā, addhāno</i>
2. acc.	<i>addhānaṃ</i>	<i>addhāne</i>
3. ins.	<i>addhunā</i>	<i>addhānehi</i>
4. dat.	<i>addhuno</i>	<i>addhānaṃ</i>
5. abl.	<i>addhunā</i>	<i>addhānehi</i>
6. gen.	<i>addhuno</i>	<i>addhānaṃ</i>
7. loc.	<i>addhani, addhāne</i>	<i>addhānesu</i>
ā. voc.	<i>addha</i>	<i>addhā, addhāno</i>

Declension of m. *muddha*

case	sg.	pl.
1. nom.	<i>muddhā</i>	<i>muddhā, muddhāno</i>
2. acc.	<i>muddhaṃ</i>	<i>muddhe, muddhāne</i>
3. ins.	<i>muddhānā</i>	<i>muddhehi</i>
4. dat.	<i>muddhassa</i>	<i>muddhānaṃ</i>
5. abl.	<i>muddhānā</i>	<i>muddhehi</i>
6. gen.	<i>muddhassa</i>	<i>muddhānaṃ</i>
7. loc.	<i>muddhani</i>	<i>muddhanesu</i>
ā. voc.	<i>muddha</i>	<i>muddhā, muddhāno</i>

Declension of nt. *kamma*

case	sg.	pl.
1. nom.	<i>kammaṃ</i>	<i>kammā, kammāni</i>
2. acc.	<i>kammaṃ</i>	<i>kamme, kammāni</i>
3. ins.	<i>kammena, kammunā, kammanā</i>	<i>kammehi</i>
4. dat.	<i>kammassa, kammuno</i>	<i>kammānaṃ</i>
5. abl.	<i>kammasmā, kammā, kammunā</i>	<i>kammehi</i>
6. gen.	<i>kammassa, kammuno</i>	<i>kammānaṃ</i>
7. loc.	<i>kammasmiṃ, kamme, kammani</i>	<i>kammesu</i>
ā. voc.	<i>kamma</i>	<i>kammā, kammāni</i>

Declension of m. *sā* (dog)¹⁴

case	sg.	pl.
1. nom.	<i>sā</i>	<i>sā</i>
2. acc.	<i>saṃ</i>	<i>se</i>
3. ins.	<i>sena</i>	<i>sāhi</i>
4. dat.	<i>sassa, sāya</i>	<i>sānaṃ</i>
5. abl.	<i>sasmā, sā</i>	<i>sāhi</i>
6. gen.	<i>sassa</i>	<i>sānaṃ</i>
7. loc.	<i>sasmiṃ, se</i>	<i>sāsu</i>
ā. voc.	<i>sa, sā</i>	<i>sā</i>

Declension of m. *sā* (dog)¹⁵

case	sg.	pl.
1. nom.	<i>sā</i>	<i>sā, sāno</i>
2. acc.	<i>sānaṃ</i>	<i>sāne</i>
3. ins.	<i>sānā</i>	<i>sānehi</i>
4. dat.	<i>sāssa, sānassa</i>	<i>sānaṃ</i>
5. abl.	<i>sānā</i>	<i>sānehi</i>
6. gen.	<i>sāssa, sānassa</i>	<i>sānaṃ</i>
7. loc.	<i>sāne</i>	<i>sānesu</i>
ā. voc.	<i>sā, sāna</i>	<i>sāno</i>

¹⁴Rūpa 144¹⁵Sadd Pad 6

B Declensional paradigms

Declension of nt. *assaddhā*

case	sg.	pl.
1. nom.	<i>assaddhaṃ</i>	<i>assaddhā, assaddhāni</i>
2. acc.	<i>assaddhaṃ</i>	<i>assaddhe, assaddhāni</i>
3. ins.	<i>assaddhena</i>	<i>assaddhehi</i>
4. dat.	<i>assaddhassa</i>	<i>assaddhānaṃ</i>
5. abl.	<i>assaddhasmā, assaddhā</i>	<i>assaddhehi</i>
6. gen.	<i>assaddhassa</i>	<i>assaddhānaṃ</i>
7. loc.	<i>assaddhasmiṃ, assaddhe</i>	<i>assaddhesu</i>
ā. voc.	<i>assaddha</i>	<i>assaddhā, assaddhāni</i>

Declension of f. *bodhi*¹⁶

case	sg.	pl.
1. nom.	<i>bodhi</i>	<i>bodhī, bodhiyo, bojjho</i>
2. acc.	<i>bodhiṃ, bodhiyaṃ, bojjhaṃ</i>	<i>bodhī, bodhiyo, bojjho</i>
3. ins.	<i>bodhiyā, bojjhā</i>	<i>bodhīhi</i>
4. dat.	<i>bodhiyā, bojjhā</i>	<i>bodhīnaṃ</i>
5. abl.	<i>bodhiyā, bojjhā</i>	<i>bodhīhi</i>
6. gen.	<i>bodhiyā, bojjhā</i>	<i>bodhīnaṃ</i>
7. loc.	<i>bodhiyā, bojjhā, bhodiyam, bojjham</i>	<i>bodhisu</i>
ā. voc.	<i>bodhi</i>	<i>bodhī, bodhiyo, bojjho</i>

Declension of nt. *sukhakārī*

case	sg.	pl.
1. nom.	<i>sukhakārī</i>	<i>sukhakārī, sukhakārīni</i>
2. acc.	<i>sukhakārīṃ, sukhakārīnaṃ</i>	<i>sukhakārī, sukhakārīni</i>
3. ins.	<i>sukhakārīnā</i>	<i>sukhakārīhi</i>
4. dat.	<i>sukhakārīssa, sukhakārīno</i>	<i>sukhakārīnaṃ</i>
5. abl.	<i>sukhakārīsmā, sukhakārīnā</i>	<i>sukhakārīhi</i>
6. gen.	<i>sukhakārīssa, sukhakārīno</i>	<i>sukhakārīnaṃ</i>
7. loc.	<i>sukhakārīsmiṃ, sukhakārīni</i>	<i>sukhakārīsu</i>
ā. voc.	<i>sukhakārī</i>	<i>sukhakārī, sukhakārīni</i>

Declension of nt. *gotrabhū*

case	sg.	pl.
1. nom.	<i>gotrabhu</i>	<i>gotrabhū, gotrabhūni</i>
2. acc.	<i>gotrabhuṃ</i>	<i>gotrabhū, gotrabhūni</i>
3. ins.	<i>gotrabhunā</i>	<i>gotrabhūhi</i>
4. dat.	<i>gotrabhussa, gotrabhuno</i>	<i>gotrabhūnaṃ</i>
5. abl.	<i>gotrabhusmā, gotrabhunā</i>	<i>gotrabhūhi</i>
6. gen.	<i>gotrabhussa, gotrabhuno</i>	<i>gotrabhūnaṃ</i>
7. loc.	<i>gotrabhusmiṃ</i>	<i>gotrabhūsu</i>
ā. voc.	<i>gotrabhu</i>	<i>gotrabhū, gotrabhūni</i>

¹⁶This paradigm is from Sadd Pad 8. Some peculiar forms appear in other terms as well. For example, *pokkharāṇi* has *pokkaraṇṇo, pokkaraṇṇā, pokkaraṇṇaṃ*; *dāsī* has *dāsyō, dāsyā, dāsyam*; *brāhmaṇi* has *brāhmaṇyo, brāhmaṇyā*; and *nadī* has *najjo, najjā, najjam*. I also find *jaccā* as ins. of *jāti*.

Words declining as *gotrabhū* (nt.)

<i>abhibhū</i>	<i>dhamarñū</i>	<i>sayambhū</i>
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Declension of m. & f. *go*

case	sg.	pl.
1. nom.	<i>go</i>	<i>gāvo, gavo</i>
2. acc.	<i>gāvum, gāvaṃ, gavaṃ</i>	<i>gāvo, gavo</i>
3. ins.	<i>gāvena, gavena</i>	<i>gohi</i>
4. dat.	<i>gāvassa, gavassa</i>	<i>gavaṃ, gunnaṃ, gonaṃ</i>
5. abl.	<i>gāvasmā, gāvā, gavasmā, gavā</i>	<i>gohi</i>
6. gen.	<i>gāvassa, gavassa</i>	<i>gavaṃ, gunnaṃ, gonaṃ</i>
7. loc.	<i>gāvasmīṃ, gāve, gavasmīṃ, gave</i>	<i>gāvesu, gavesu, gosu</i>
ā. voc.	<i>go</i>	<i>gāvo, gavo</i>

Declension of nt. *cittago*

case	sg.	pl.
1. nom.	<i>cittagu</i>	<i>cittagū, cittagūni</i>
2. acc.	<i>cittaguṃ</i>	<i>cittagū, cittagūni</i>
3. ins.	<i>cittagunā</i>	<i>cittagūhi, cittaguhi</i>
4. dat.	<i>cittagussa, cittaḡuno</i>	<i>cittagūnaṃ, cittagunaṃ</i>
5. abl.	<i>cittagusmā, cittaḡunā</i>	<i>cittagūhi, cittaguhi</i>
6. gen.	<i>cittagussa, cittaḡuno</i>	<i>cittagūnaṃ, cittagunaṃ</i>
7. loc.	<i>cittagusmīṃ</i>	<i>cittagūsu, cittaḡusu</i>
ā. voc.	<i>cittagu</i>	<i>cittagū, cittagūni</i>

Declension of m. *satthu*

case	sg.	pl.
1. nom.	<i>satthā</i>	<i>satthāro</i>
2. acc.	<i>satthāraṃ</i>	<i>satthāre, satthāro</i>
3. ins.	<i>satthārā, satthunā</i>	<i>satthārehi</i>
4. dat.	<i>satthussa, satthuno, satthu</i>	<i>satthānaṃ, satthārānaṃ</i>
5. abl.	<i>satthārā</i>	<i>satthārehi</i>
6. gen.	<i>satthussa, satthuno, satthu</i>	<i>satthānaṃ, satthārānaṃ</i>
7. loc.	<i>satthari</i>	<i>satthāresu</i>
ā. voc.	<i>sattha, satthā</i>	<i>satthāro</i>

B Declensional paradigms

Declension of m. *kattu*

case	sg.	pl.
1. nom.	<i>kattā</i>	<i>kattāro</i>
2. acc.	<i>kattāraṃ</i>	<i>kattāre, kattāro</i>
3. ins.	<i>kattārā, kattunā</i>	<i>kattārehi</i>
4. dat.	<i>kattussa, kattuno, kattu</i>	<i>kattānaṃ, kattārānaṃ, kattūnaṃ, kattunaṃ</i>
5. abl.	<i>kattārā, kattunā</i>	<i>kattārehi</i>
6. gen.	<i>kattussa, kattuno, kattu</i>	<i>kattānaṃ, kattārānaṃ, kattūnaṃ, kattunaṃ</i>
7. loc.	<i>kattari</i>	<i>kattāresu, kattūsu, kattusu</i>
ā. voc.	<i>katta, kattā, katte</i>	<i>kattāro</i>

Words declining as *kattu*¹⁷

<i>akkhātu</i>	<i>abhibhavitu</i>	<i>uṭṭhātu</i>	<i>uppādetu</i>	<i>okkamitu</i>
<i>kāretu</i>	<i>khattu</i>	<i>khantu</i>	<i>gajjitu</i>	<i>gantu</i>
<i>cetu</i>	<i>chettu</i>	<i>jetu</i>	<i>ñātu</i>	<i>tatu</i>
<i>tātu</i>	<i>dātu</i>	<i>dhātu</i>	<i>nattu</i>	<i>netu</i>
<i>nettu</i>	<i>paṭisedhitu</i>	<i>paṭisevitu</i>	<i>panattu</i>	<i>pabrūhetu</i>
<i>pucchitu</i>	<i>bhattu</i>	<i>bhāsitu</i>	<i>bhettu</i>	<i>bhoddhu</i>
<i>bhodhetu</i>	<i>metu</i>	<i>mucchitu</i>	<i>vattu</i>	<i>vassitu</i>
<i>viññāpetu</i>	<i>vinetu</i>	<i>sandassetu</i>	<i>sahitu</i>	<i>sāvetu</i>
<i>sotu</i>	<i>hantu</i>			

Declension of m. *pītu* (*pitar*)

case	sg.	pl.
1. nom.	<i>pītā</i>	<i>pītaro</i>
2. acc.	<i>pītaraṃ</i>	<i>pitre, pitaro</i>
3. ins.	<i>pītārā, pītunā, petyā</i>	<i>pītarehi, pītūhi, pītuhī</i>
4. dat.	<i>pītussa, pītuno, pītu</i>	<i>pītārānaṃ, pītānaṃ, pītūnaṃ, pītunaṃ</i>
5. abl.	<i>pītārā, petyā</i>	<i>pītarehi, pītūhi, pītuhī</i>
6. gen.	<i>pītussa, pītuno, pītu</i>	<i>pītārānaṃ, pītānaṃ, pītūnaṃ, pītunaṃ</i>
7. loc.	<i>pītari</i>	<i>pītāresu, pītūsu, pītusu</i>
ā. voc.	<i>pīta, pītā</i>	<i>pītaro</i>

¹⁷I follow Rūpa here, and add some more from Sadd Pad 6. However, in Sadd Pad most terms follow the paradigm of *satthu*, and *kattu* is treated as a special case. No one can really say which is right, for we cannot find all forms of all terms in the collection. Aggavaṃsa seems to miss some forms, i.e. *sattāre* and *sattunā*. And *katte* is not found in Rūpa. Yet, other peculiar forms can also be found occasionally. In practice, I suggest that we can merge two paradigms into one when we use with other terms than *satthu* and *kattu*. Following Sadd Pad 8, feminine words of this group decline as f. *nattu* below.

Words declining as *pītu*¹⁸

<i>kaṇṭṭhabhātu</i>	<i>cūlapītu</i>	<i>jāmātu</i>	<i>jeṭṭhabhātu</i>	<i>bhātu</i>
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Declension of f. *mātu* (*mātar*)¹⁹

case	sg.	pl.
1. nom.	<i>mātā</i>	<i>mātaro</i>
2. acc.	<i>mātaraṃ</i>	<i>mātare, mātaro</i>
3. ins.	<i>mātarā, mātuyā, matyā</i>	<i>mātarehi, mātūhi, mātūhi</i>
4. dat.	<i>mātussa, mātuyā, mātu</i>	<i>mātarānaṃ, mātānaṃ, mātūnaṃ, mātunaṃ</i>
5. abl.	<i>mātarā, mātuyā</i>	<i>mātarehi, mātūhi, mātūhi</i>
6. gen.	<i>mātussa, mātuyā, mātu</i>	<i>mātarānaṃ, mātānaṃ, mātūnaṃ, mātunaṃ</i>
7. loc.	<i>mātari, mātuyā, matyā</i>	<i>mātaresu, mātūsu, mātusu</i>
ā. voc.	<i>māta, mātā</i>	<i>mātaro</i>

Words declining as *mātu*²⁰

<i>cūlamātu</i>	<i>dhātu</i>	<i>duhitu</i>	<i>bhātudhātu</i>
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Declension of f. *nattu*

case	sg.	pl.
1. nom.	<i>nattā</i>	<i>nattā, nattāro</i>
2. acc.	<i>nattaṃ, nattāraṃ</i>	<i>nattāro</i>
3. ins.	<i>nattārā, nattuyā</i>	<i>nattūhi</i>
4. dat.	<i>nattu, nattuyā</i>	<i>nattārānaṃ, nattānaṃ, nattūnaṃ</i>
5. abl.	<i>nattārā, nattuyā</i>	<i>nattūhi</i>
6. gen.	<i>nattu, nattuyā</i>	<i>nattārānaṃ, nattānaṃ, nattūnaṃ</i>
7. loc.	<i>nattari, nattuyā, nattuyā</i>	<i>nattūsu</i>
ā. voc.	<i>natta, nattā</i>	<i>nattā, nattāro</i>

¹⁸Words ending with *bhātu* do not have the form of *peṭyā* and *pitūnaṃ*. See Sadd Pad 6, *Ettha pana* “*peṭyā, pitūna*”*nti* ...

¹⁹In Sadd Pad 8, *mātā* can also be used as pl., both in nom. and voc. And *matyā* can be used from ins. to loc.

²⁰The forms of *matyā* and *matyāṃ* do not apply here. From Sadd Pad 8, *dhītaṃ* can be used as acc. sg.

B Declensional paradigms

Declension of m. *guṇavantu* (*guṇavant*)²¹

case	sg.	pl.
1. nom.	<i>guṇavā</i>	<i>guṇavanto, guṇavantā</i>
2. acc.	<i>guṇavantam</i>	<i>guṇavante</i>
3. ins.	<i>guṇavantena, guṇavatā</i>	<i>guṇavantehi</i>
4. dat.	<i>guṇavantassa, guṇavato</i>	<i>guṇavantānaṃ, guṇavatam</i>
5. abl.	<i>guṇavantasmā, guṇavantā, guṇavatā</i>	<i>guṇavantehi</i>
6. gen.	<i>guṇavantassa, guṇavato</i>	<i>guṇavantānaṃ, guṇavatam</i>
7. loc.	<i>guṇavantasmim, guṇavante guṇavati</i>	<i>guṇavantesu</i>
ā. voc.	<i>guṇavā, guṇava, guṇavam</i>	<i>guṇavanto, guṇavantā</i>

Declension of nt. *guṇavantu*

case	sg.	pl.
1. nom.	<i>guṇavam</i>	<i>guṇavanti, guṇavantāni</i>
2. acc.	<i>guṇavantam</i>	<i>guṇavante, guṇavantāni</i>
3. ins.	} as m. <i>guṇavantu</i>	
4. dat.		
5. abl.		
6. gen.		
7. loc.		
ā. voc.	<i>guṇavam, guṇava, guṇavā</i>	<i>guṇavanti, guṇavantāni</i>

Words declining as *guṇavantu*

<i>atthavantu</i>	<i>katavantu</i>	<i>kulavantu</i>	<i>gaṇavantu</i>	<i>cāgavantu</i>
<i>cetanāvantu</i>	<i>thāmavantu</i>	<i>dhanavantu</i>	<i>dhītvantu</i>	<i>dhutavantu</i>
<i>paññavantu</i>	<i>phalavantu</i>	<i>balavantu</i>	<i>bhagavantu</i>	<i>massavantu</i>
<i>yatavantu</i>	<i>yasavantu</i>	<i>yasassivantu</i>	<i>rasmivantu</i>	<i>vidvantu</i>
<i>vedanāvantu</i>	<i>saññāvantu</i>	<i>saddhāvantu</i>	<i>sabbāvantu</i>	<i>sīlavantu</i>
<i>sutavantu</i>	<i>hitavantu</i>			

Declension of f. *guṇavati*

case	sg.	pl.
1. nom.	<i>guṇavati</i>	<i>guṇavati, guṇavatiyo</i>
2. acc.	<i>guṇavatiṃ, guṇavatiyaṃ</i>	<i>guṇavati, guṇavatiyo</i>
3. ins.	<i>guṇavatiyā</i>	<i>guṇavatihi</i>
4. dat.	<i>guṇavatiyā</i>	<i>guṇavatināṃ</i>

²¹This term is often listed in dictionaries in its Sanskrit stem form as *guṇa-**vant* (see Collins 2005, p. 58). However, this form is not used in traditional textbooks. I follow the rules of Padarūpasiddhi e.g. Rūpa 98–99 for nom. The form of *guṇavanto* is not used as singular except some are found in verses (Sadd 252). The form of *guṇavā* can also be plural (Sadd 297).

5. abl.	<i>guṇavatiyā</i>	<i>guṇavatīhi</i>
6. gen.	<i>guṇavatiyā</i>	<i>guṇavatīnaṃ</i>
7. loc.	<i>guṇavatiyā, guṇavatiyaṃ</i>	<i>guṇavatīsu</i>
ā. voc.	<i>guṇavati</i>	<i>guṇavati, guṇavatiyo</i>

Words declining as *guṇavati*

<i>guṇavanti</i>	<i>gacchantī</i>
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Declension of m. *himavantu*

case	sg.	pl.
1. nom.	<i>himavā, himavanto</i>	<i>himavanto, himavantā</i>
2. acc.	} as <i>guṇavantu</i>	
3. ins.		
4. dat.		
5. abl.		
6. gen.		
7. loc.		
ā. voc.		

Words declining as *himavantu*²²

<i>atthadassimantu</i>	<i>āyasmantu</i>	<i>kalimantu</i>	<i>kasimantu</i>
<i>khāṇumantu</i>	<i>gomantu</i>	<i>cakkhumantu</i>	<i>cantimantu</i>
<i>jutimantu</i>	<i>thutimantu</i>	<i>dhimantu</i>	<i>pāpimantu</i>
<i>puttimantu</i>	<i>balimantu</i>	<i>bhāṇumantu</i>	<i>buddhimantu</i>
<i>mutimantu</i>	<i>muttimantu</i>	<i>yatimantu</i>	<i>ratimantu</i>
<i>rucimantu</i>	<i>vasumantu</i>	<i>vijjumantu</i>	<i>sirimantu</i>
<i>setumantu</i>	<i>hirimantu</i>	<i>hetumantu</i>	<i>sucimantu</i>

Declension of m. *satimantu*

case	sg.	pl.
1. nom.	<i>satimā, satimanto</i>	<i>satimanto, satimantā</i>
2. acc.	<i>satimantaṃ, satimaṃ</i>	<i>satimante</i>
3. ins.	<i>satimantena, satimatā</i>	<i>satimantehi</i>
4. dat.	<i>satimantassa, satimato,</i> <i>satimassa</i>	<i>satimantānaṃ,</i> <i>satimataṃ</i>
5. abl.	<i>satimantasmā, satimantā,</i> <i>satimatā</i>	<i>satimantehi</i>
6. gen.	<i>satimantassa, satimato,</i> <i>satimassa</i>	<i>satimantānaṃ,</i> <i>satimataṃ</i>
7. loc.	<i>satimantasmīṃ, satimante,</i> <i>satimati</i>	<i>satimantesu</i>
ā. voc.	<i>satimā, satima, satimaṃ</i>	<i>satimanto, satimantā</i>

²²In Sadd Pad 6, all these and those of *vantu* ending are of the same group, declining in the same way. I follow Rūpa here by dividing these into two groups. First, *vantu* group follows *guṇavantu* paradigm. And second, *mantu* group follows *himavantu* paradigm. The two paradigms are mostly the same, except there is no form like *guṇavanto* as nom. sg.

B Declensional paradigms

Words declining as *satimantu*

bandhumantu

Declension of m. *gacchanta*

case	sg.	pl.
1. nom.	<i>gacchaṃ, gacchanto</i>	<i>gacchanto, gacchantā</i>
2. acc.	<i>gacchantam</i>	<i>gacchante, gacchanto</i>
3. ins.	<i>gacchantena, gacchatā</i>	<i>gacchantehi</i>
4. dat.	<i>gacchantassa, gacchato</i>	<i>gacchantānaṃ,</i> <i>gacchatam</i>
5. abl.	<i>gacchantasmā, gacchantā,</i> <i>gacchatā</i>	<i>gacchantehi</i>
6. gen.	<i>gacchantassa, gacchato</i>	<i>gacchantānaṃ,</i> <i>gacchatam</i>
7. loc.	<i>gacchantasmim̐, gacchante,</i> <i>gacchati</i>	<i>gacchantesu</i>
ā. voc.	<i>gacchā, gaccha, gacchaṃ</i>	<i>gacchanto, gacchantā</i>

Declension of nt. *gacchanta*

case	sg.	pl.
1. nom.	<i>gacchaṃ, gacchantam</i>	<i>gacchantā,</i> <i>gacchantāni</i>
2. acc.	<i>gacchantam</i>	<i>gacchante,</i> <i>gacchantāni</i>
2. acc.	<i>gacchantam</i>	<i>gacchante</i>
3. ins.	} as m. <i>gacchanta</i>	
4. dat.		
5. abl.		
6. gen.		
7. loc.	<i>as m. gacchanta</i>	
ā. voc.	<i>gacchanta</i>	<i>gacchantā,</i> <i>gacchantāni</i>

Words declining as *gacchanta*

<i>kubbanta</i>	<i>caranta</i>	<i>cavanta</i>	<i>japanta</i>	<i>jayanta</i>
<i>ḥiranta</i>	<i>tiḥhanta</i>	<i>dadanta</i>	<i>pacanta</i>	<i>bhurjanta</i>
<i>mahanta</i>	<i>mīyanta</i>	<i>vajanta</i>	<i>saranta</i>	<i>suṇanta</i>

Declension of m. *bhavanta*

case	sg.	pl.
1. nom.	<i>bhavaṃ</i>	<i>bhavanto, bhavantā,</i> <i>bhonto</i>
2. acc.	<i>bhavantam</i>	<i>bhavante, bhonte</i>
3. ins.	<i>bhavantena, bhavatā, bhotā</i>	<i>bhavantehi</i>
4. dat.	<i>bhavantassa, bhavato, bhoto</i>	<i>bhavantānaṃ,</i> <i>bhavatam</i>
5. abl.	<i>bhavantasmā, bhavantā, bhavatā,</i> <i>bhotā</i>	<i>bhavantehi</i>
6. gen.	<i>bhavantassa, bhavato, bhoto</i>	<i>bhavantānaṃ,</i> <i>bhavatam</i>

7. loc.	<i>bhavantasmīṃ, bhavante, bhavati</i>	<i>bhavantesu</i>
ā. voc.	<i>bho, bhante, bhonta, bhontā</i>	<i>bhavanto, bhavantā, bhonto</i>

Declension of m. *karonta*

case	sg.	pl.
1. nom.	<i>karaṃ</i>	<i>karonto, karontā</i>
2. acc.	<i>karontaṃ</i>	<i>karonte</i>
3. ins.	<i>karotā, karontena</i>	<i>karontehi</i>
4. dat.	<i>karoto, karontassa</i>	<i>karontānaṃ, karotaṃ</i>
5. abl.	<i>karotā, karontā, karotasmā</i>	<i>karontehi</i>
6. gen.	<i>karoto, karontassa</i>	<i>karontānaṃ, karotaṃ</i>
7. loc.	<i>karonte, karontasmīṃ</i>	<i>karantesu</i>
ā. voc.	<i>karonta</i>	<i>karontā</i>

Declension of adj. *arahanta*²³

case	sg.	pl.
1. nom.	<i>arahaṃ</i>	<i>arahanto</i>
2. acc.	<i>arahantaṃ</i>	<i>arahante</i>
3. ins.	<i>arahatā, arahantena</i>	<i>arahantehi</i>
4. dat.	<i>arahato, arahantassa</i>	<i>arahantānaṃ, arahataṃ</i>
5. abl.	<i>arahatā, arahantā, arahantasmā</i>	<i>arahantehi</i>
6. gen.	<i>arahato, arahantassa</i>	<i>arahantānaṃ, arahataṃ</i>
7. loc.	<i>arahante, arahantasmīṃ</i>	<i>arahantesu</i>
ā. voc.	<i>arahanta</i>	<i>arahanto</i>

Declension of m. *santa* (righteous person)

case	sg.	pl.
1. nom.	<i>saṃ, santo</i>	<i>santo, santā</i>
2. acc.	<i>saṃ, santaṃ</i>	<i>sante</i>
3. ins.	<i>santena, satā</i>	<i>santehi, sabbhi</i>
4. dat.	<i>santassa, sato</i>	<i>santānaṃ, satam</i>
5. abl.	<i>santasmā, satā, santā</i>	<i>santehi, sabbhi</i>
6. gen.	<i>santassa, sato</i>	<i>santānaṃ, satam</i>
7. loc.	<i>santasmīṃ, sante, sati</i>	<i>santesu</i>
ā. voc.	<i>saṃ, sa, sā, santa</i>	<i>santo, santā</i>

Declension of m. *santa* (existing)²⁴

case	sg.	pl.
1. nom.	<i>santo</i>	<i>santo, santā</i>
2. acc.	<i>santaṃ</i>	<i>sante</i>
3. ins.	<i>santena, satā</i>	<i>santehi</i>

²³As an adjective, this means ‘worth worshipping.’ When used as a noun denoting an arhant, the nom. sg. form is *arahā*. See Sadd Pad 7.

²⁴This is used as an adjective. When *santa* is used to mean ‘weary’, ‘calmed’, or ‘ceased’, it decline as regular nouns.

B Declensional paradigms

4. dat.	<i>santassa, sato</i>	<i>santānaṃ, satam</i>
5. abl.	<i>santasmā, satā, santā</i>	<i>santehi</i>
6. gen.	<i>santassa, sato</i>	<i>santānaṃ, satam</i>
7. loc.	<i>santasmīṃ, sante, sati</i>	<i>santesu</i>
ā. voc.	<i>santa</i>	<i>santo, santā</i>

Declension of m. *mahantā*²⁵

case	sg.	pl.
1. nom.	<i>mahaṃ, mahā, mahanto</i>	<i>mahantā</i>
2. acc.	<i>mahantaṃ</i>	<i>mahante</i>
3. ins.	<i>mahā, mahantena</i>	<i>mahantehi</i>
4. dat.	<i>mahato, mahantassa</i>	<i>mahantānaṃ, mahataṃ</i>
5. abl.	<i>mahatā, mahantā, mahantasmā</i>	<i>mahantehi</i>
6. gen.	<i>mahato, mahantassa</i>	<i>mahantānaṃ, mahataṃ</i>
7. loc.	<i>mahati, mahante, mahantasmīṃ</i>	<i>mahantesu</i>
ā. voc.	<i>maha, mahā</i>	<i>mahanto</i>

B.5 Pronouns

Declension of *amha*

case	sg.	pl.
1. nom.	<i>ahaṃ</i>	<i>mayam, amhe, no</i>
2. acc.	<i>maṃ, mamaṃ</i>	<i>amhākaṃ, amhe, no</i>
3. ins.	<i>mayā, me</i>	<i>amhehi, no</i>
4. dat.	<i>mayhaṃ, amhaṃ, mama, mamaṃ, me</i>	<i>amhaṃ, amhākaṃ, asmākaṃ, no</i>
5. abl.	<i>mayā</i>	<i>amhehi</i>
6. gen.	<i>mayhaṃ, amhaṃ, mama, mamaṃ, me</i>	<i>amhaṃ, amhākaṃ, asmākaṃ, no</i>
7. loc.	<i>mayi</i>	<i>amhesu</i>

Declension of *tumha*

case	sg.	pl.
1. nom.	<i>tvaṃ, tuvaṃ</i>	<i>tumhe, vo</i>
2. acc.	<i>tvaṃ, tuvaṃ, tavaṃ, taṃ</i>	<i>tumhākaṃ, tumhe, vo</i>
3. ins.	<i>tayā, tvayā, te</i>	<i>tumhehi, vo</i>

²⁵This paradigm is proposed by Aggavaṃsa in Sadd Pad 7. It is somehow an extended version of the regular paradigm. For f., we use *mahatī* or *mahantā* with regular paradigm, as well as nt. which declines to *mahantaṃ*, *mahantāni*, etc. In addition to the regular declension, *mahā* can be used as nom. sg. in all genders. Unlike *gūṇavanti*, Aggavaṃsa maintains that *mahantī* is not a correct form of f. Still, we can find its uses, but only in postcanonical texts.

4. dat.	<i>tuyhaṃ, tumhaṃ, tava, te</i>	<i>tumhaṃ, tumhākaṃ, vo</i>
5. abl.	<i>tayā</i>	<i>tumhehi</i>
6. gen.	<i>tuyhaṃ, tumhaṃ, tava, te</i>	<i>tumhaṃ, tumhākaṃ, vo</i>
7. loc.	<i>tayi, tvayi</i>	<i>tumhesu</i>

Declension of m. *ta*

case	sg.	pl.
1. nom.	<i>so</i>	<i>te, ne</i>
2. acc.	<i>taṃ, naṃ</i>	<i>te, ne</i>
3. ins.	<i>tena, nena</i>	<i>tehi, nehi</i>
4. dat.	<i>tassa, nassa, assa</i>	<i>tesaṃ, tesānaṃ, nesaṃ, nesānaṃ</i>
5. abl.	<i>tasmā, nasmā, asmā</i>	<i>tehi, nehi</i>
6. gen.	<i>tassa, nassa, assa</i>	<i>tesaṃ, tesānaṃ, nesaṃ, nesānaṃ</i>
7. loc.	<i>tasmīṃ, nasmīṃ, asmīṃ</i>	<i>tesu, nesu</i>

Declension of f. *ta*

case	sg.	pl.
1. nom.	<i>sā</i>	<i>tā, tāyo, nā, nāyo</i>
2. acc.	<i>taṃ, naṃ</i>	<i>tā, tāyo, nā, nāyo</i>
3. ins.	<i>tāya, nāya, tassā, tissā</i>	<i>tāhi, nāhi</i>
4. dat.	<i>tāya, tassā, tassāya, tissā, tissāya, nāya, nassā, nassāya, assā, assāya</i>	<i>tāsaṃ, tāsaṃ, nāsaṃ, nāsaṃ</i>
5. abl.	<i>tāya, nāya</i>	<i>tāhi, nāhi</i>
6. gen.	<i>tāya, tassā, tassāya, tissā, tissāya, nāya, nassā, nassāya, assā, assāya</i>	<i>tāsaṃ, tāsaṃ, nāsaṃ, nāsaṃ</i>
7. loc.	<i>tāyaṃ, tassaṃ, tissaṃ, nāyaṃ, nassaṃ, assaṃ</i>	<i>tāsu, nāsu</i>

Declension of nt. *ta*

case	sg.	pl.
1. nom.	<i>taṃ, naṃ</i>	<i>tāni, nāni</i>
2. acc.	<i>taṃ, naṃ</i>	<i>tāni, nāni</i>
3. ins.	} as m. <i>ta</i>	
4. dat.		
5. abl.		
6. gen.		
7. loc.		

Declension of m. *eta*

case	sg.	pl.
1. nom.	<i>eso</i>	<i>te</i>
2. acc.	<i>etaṃ, enaṃ</i>	<i>ete, ene</i>
3. ins.	<i>etena</i>	<i>etehi</i>

B Declensional paradigms

4. dat.	<i>etassa</i>	<i>etesaṃ, etesānaṃ</i>
5. abl.	<i>etasmā</i>	<i>tehi</i>
6. gen.	<i>etassa</i>	<i>etesaṃ, etesānaṃ</i>
7. loc.	<i>etasmīṃ</i>	<i>etesu</i>

Declension of f. *eta*

case	sg.	pl.
1. nom.	<i>esā</i>	<i>etā, etāyo</i>
2. acc.	<i>etaṃ</i>	<i>etā, etāyo</i>
3. ins.	<i>etāya</i>	<i>etāhi</i>
4. dat.	<i>etāya, etissā, etissāya</i>	<i>etāsaṃ, etāsānaṃ</i>
5. abl.	<i>etāya</i>	<i>etāhi</i>
6. gen.	<i>etāya, etissā, etissāya</i>	<i>etāsaṃ, etāsānaṃ</i>
7. loc.	<i>etāyaṃ, etissaṃ</i>	<i>etāsu</i>

Declension of nt. *eta*

case	sg.	pl.
1. nom.	<i>etaṃ</i>	<i>etāni</i>
2. acc.	<i>etaṃ</i>	<i>etāni</i>
3. ins.	} as m. <i>eta</i>	
4. dat.		
5. abl.		
6. gen.		
7. loc.		<i>as m. eta</i>

Declension of m. *ima*

case	sg.	pl.
1. nom.	<i>ayaṃ</i>	<i>īme</i>
2. acc.	<i>imaṃ</i>	<i>īme</i>
3. ins.	<i>iminā, anena</i>	<i>imehi, ehi</i>
4. dat.	<i>imassa, assa</i>	<i>imesaṃ, imesānaṃ, esaṃ, esānaṃ</i>
5. abl.	<i>imasmā, asmā</i>	<i>imehi, ehi</i>
6. gen.	<i>imassa, assa</i>	<i>imesaṃ, imesānaṃ, esaṃ, esānaṃ</i>
7. loc.	<i>imasmīṃ, asmīṃ</i>	<i>imesu, esu</i>

Declension of f. *ima*

case	sg.	pl.
1. nom.	<i>ayaṃ</i>	<i>imā, imāyo</i>
2. acc.	<i>imaṃ</i>	<i>imā, imāyo</i>
3. ins.	<i>imāya</i>	<i>imāhi</i>
4. dat.	<i>imāya, imissā, imissāya, assā, assāya</i>	<i>imāsaṃ, imāsānaṃ, āsaṃ</i>
5. abl.	<i>imāya</i>	<i>imāhi</i>
6. gen.	<i>imāya, imissā, imissāya, assā, assāya</i>	<i>imāsaṃ, imāsānaṃ, āsaṃ</i>
7. loc.	<i>imāyaṃ, imissā, imissaṃ, assaṃ</i>	<i>imāsu</i>

Declension of nt. *ima*

case	sg.	pl.
1. nom.	<i>itaṃ, imaṃ</i>	<i>imāni</i>
2. acc.	<i>itaṃ, imaṃ</i>	<i>imāni</i>
3. ins.	} as m. <i>ima</i>	
4. dat.		
5. abl.		
6. gen.		
7. loc.		

Declension of m. *amu*

case	sg.	pl.
1. nom.	<i>asu</i>	<i>amū</i>
2. acc.	<i>amuṃ</i>	<i>imū</i>
3. ins.	<i>amunā</i>	<i>amūhi, amuhi</i>
4. dat.	<i>amussa, (a)dussa²⁶</i>	<i>amūsaṃ, amūsānaṃ, amusāṃ, amusānaṃ</i>
5. abl.	<i>amusmā</i>	<i>amūhi, amuhi</i>
6. gen.	<i>amussa, (a)dussa</i>	<i>amūsaṃ, amūsānaṃ, amusāṃ, amusānaṃ</i>
7. loc.	<i>amusmiṃ</i>	<i>amūsu, amusu</i>

Declension of f. *amu*

case	sg.	pl.
1. nom.	<i>asu</i>	<i>amū, amuyo</i>
2. acc.	<i>amuṃ</i>	<i>imū, amuyo</i>
3. ins.	<i>amuyā</i>	<i>amūhi</i>
4. dat.	<i>amuyā, amussā</i>	<i>amūsaṃ, amūsānaṃ</i>
5. abl.	<i>amuyā</i>	<i>amūhi</i>
6. gen.	<i>amuyā, amussā</i>	<i>amūsaṃ, amūsānaṃ</i>
7. loc.	<i>amuyā, amuyaṃ, amussaṃ</i>	<i>amūsu</i>

Declension of nt. *amu*

case	sg.	pl.
1. nom.	<i>aduṃ, amuṃ</i>	<i>amūni, amū</i>
2. acc.	<i>aduṃ, amuṃ</i>	<i>amūni, amū</i>
3. ins.	} as m. <i>amu</i>	
4. dat.		
5. abl.		
6. gen.		
7. loc.		

²⁶In Rūpa 224 *adussa* is listed, but in Sadd Pad 12 *dussa* is listed. PĀLI PLATFORM shows that *adussa* is only found in the Añña group, no use in the main texts.

B Declensional paradigms

Declension of m. *asuka*

case	sg.	pl.
1. nom.	<i>asuko</i>	<i>asukā</i>
2. acc.	<i>asukaṃ</i>	<i>asuke</i>
3. ins.	<i>asukena</i>	<i>asukehi</i>
4. dat.	<i>asukassa</i>	<i>asukānaṃ</i>
5. abl.	<i>asukasmā, asukā</i>	<i>asukehi</i>
6. gen.	<i>asukassa</i>	<i>asukānaṃ</i>
7. loc.	<i>asukasmīṃ, asuke</i>	<i>asukesu</i>

Declension of f. *asuka*

case	sg.	pl.
1. nom.	<i>asukā</i>	<i>asukā, asukāyo</i>
2. acc.	<i>asukaṃ</i>	<i>asukā, asukāyo</i>
3. ins.	<i>asukāya</i>	<i>asukāhi</i>
4. dat.	<i>asukāya</i>	<i>asukānaṃ</i>
5. abl.	<i>asukāya</i>	<i>asukāhi</i>
6. gen.	<i>asukāya</i>	<i>asukānaṃ</i>
7. loc.	<i>asukāyaṃ</i>	<i>asukāsu</i>

Declension of nt. *asuka*

case	sg.	pl.
1. nom.	<i>asukaṃ</i>	<i>asukāni, asukā</i>
2. acc.	<i>asukaṃ</i>	<i>asukāni, asuke</i>
3. ins.	} as m. <i>asuka</i>	
4. dat.		
5. abl.		
6. gen.		
7. loc.		

Declension of m. *ya*

case	sg.	pl.
1. nom.	<i>yo</i>	<i>ye</i>
2. acc.	<i>yaṃ</i>	<i>ye</i>
3. ins.	<i>yena</i>	<i>yehi</i>
4. dat.	<i>yassa</i>	<i>yesaṃ, yesānaṃ</i>
5. abl.	<i>yasmā</i>	<i>yehi</i>
6. gen.	<i>yassa</i>	<i>yesaṃ, yesānaṃ</i>
7. loc.	<i>yasmīṃ</i>	<i>yesu</i>

Declension of f. *ya*

case	sg.	pl.
1. nom.	<i>yā</i>	<i>yā, yāyo</i>
2. acc.	<i>yaṃ</i>	<i>yā, yāyo</i>
3. ins.	<i>yāya</i>	<i>yāhi</i>
4. dat.	<i>yāya, yassā</i>	<i>yāsaṃ, yāsānaṃ</i>
5. abl.	<i>yāya</i>	<i>yāhi</i>
6. gen.	<i>yāya, yassā</i>	<i>yāsaṃ, yāsānaṃ</i>
7. loc.	<i>yāyaṃ, yassaṃ</i>	<i>yāsu</i>

Declension of nt. *ya*

case	sg.	pl.
1. nom.	<i>yam̐</i>	<i>yāni</i>
2. acc.	<i>yam̐</i>	<i>yāni</i>
3. ins.	} as m. <i>ya</i>	
4. dat.		
5. abl.		
6. gen.		
7. loc.		

Declension of m. *kiṃ* (*ka*)

case	sg.	pl.
1. nom.	<i>ko</i>	<i>ke</i>
2. acc.	<i>kaṃ</i>	<i>ke</i>
3. ins.	<i>kena</i>	<i>kehi</i>
4. dat.	<i>kassa, kissa</i>	<i>kesam̐, kesānaṃ</i>
5. abl.	<i>kasmā</i>	<i>kehi</i>
6. gen.	<i>kassa, kissa</i>	<i>kesam̐, kesānaṃ</i>
7. loc.	<i>kasmim̐, kismim̐</i>	<i>kesu</i>

Declension of f. *kiṃ*

case	sg.	pl.
1. nom.	<i>kā</i>	<i>kā, kāyo</i>
2. acc.	<i>kaṃ</i>	<i>kā, kāyo</i>
3. ins.	<i>kāya</i>	<i>kāhi</i>
4. dat.	<i>kāya, kassā</i>	<i>kāsam̐, kāsānaṃ</i>
5. abl.	<i>kāya</i>	<i>kāhi</i>
6. gen.	<i>kāya, kassā</i>	<i>kāsam̐, kāsānaṃ</i>
7. loc.	<i>kāyam̐, kassam̐</i>	<i>kāsu</i>

Declension of nt. *kiṃ*

case	sg.	pl.
1. nom.	<i>kaṃ</i>	<i>kāni</i>
2. acc.	<i>kaṃ</i>	<i>kāni</i>
3. ins.	} as m. <i>kiṃ</i>	
4. dat.		
5. abl.		
6. gen.		
7. loc.		<i>as m. kiṃ</i>

Declension of m. *kiṃ + ci*

case	sg.	pl.
1. nom.	<i>koci</i>	<i>keci, kecana</i>
2. acc.	<i>kañci, kiñci, kiñcanaṃ</i>	<i>keci, kecana</i>
3. ins.	<i>kenaci</i>	<i>kehici</i>
4. dat.	<i>kassaci</i>	<i>kesañci</i>
5. abl.	<i>kasmāci</i>	<i>kehici</i>
6. gen.	<i>kassaci</i>	<i>kesañci</i>
7. loc.	<i>kasmīñci, kismiñci</i>	<i>kesuci</i>

B Declensional paradigms

Declension of f. *kiṃ + ci*

case	sg.	pl.
1. nom.	<i>kāci</i>	<i>kāci</i>
2. acc.	<i>kañci, kiñci</i>	<i>kāci</i>
3. ins.	<i>kāyaci</i>	<i>kāhici</i>
4. dat.	<i>kāyaci, kassāci</i>	<i>kāsañci</i>
5. abl.	<i>kāyaci</i>	<i>kāhici</i>
6. gen.	<i>kāyaci, kassāci</i>	<i>kāsañci</i>
7. loc.	<i>kāyaci</i>	<i>kāsuci</i>

Declension of nt. *kiṃ + ci*

case	sg.	pl.
1. nom.	<i>kiñci</i>	<i>kānici</i>
2. acc.	<i>kiñci</i>	<i>kānici</i>
3. ins.	} as m. <i>kiṃ + ci</i>	
4. dat.		
5. abl.	} as m. <i>kiṃ + ci</i>	
6. gen.		
7. loc.		

Declension of m. *ya + kiṃ + ci*

case	sg.	pl.
1. nom.	<i>yo koci</i>	<i>ye keci</i>
2. acc.	<i>yaṃ kañci, yaṃ kiñci</i>	<i>ye keci</i>
3. ins.	<i>yena kenaci</i>	<i>yehi kehici</i>
4. dat.	<i>yassa kassaci</i>	<i>yesaṃ kesañci</i>
5. abl.	<i>yasmā kasmāci</i>	<i>yehi kehici</i>
6. gen.	<i>yassa kassaci</i>	<i>yesaṃ kesañci</i>
7. loc.	<i>yasmīṃ kasmīñci</i>	<i>yesu kesuci</i>

Declension of f. *ya + kiṃ + ci*

case	sg.	pl.
1. nom.	<i>yā kāci</i>	<i>yā kāci</i>
2. acc.	<i>yaṃ kañci, yaṃ kiñci</i>	<i>yā kāci</i>
3. ins.	<i>yāya kāyaci</i>	<i>yāhi kāhici</i>
4. dat.	<i>yāya kāyaci, kassāci</i>	<i>yāsaṃ kāsañci</i>
5. abl.	<i>yāya kāyaci</i>	<i>yāhi kāhici</i>
6. gen.	<i>yāya kāyaci, kassāci</i>	<i>yāsaṃ kāsañci</i>
7. loc.	<i>yāya kāyaci</i>	<i>yāsu kāsuci</i>

Declension of nt. *ya + kiṃ + ci*

case	sg.	pl.
1. nom.	<i>yaṃ kiñci</i>	<i>yāni kānici</i>
2. acc.	<i>yaṃ kiñci</i>	<i>yāni kānici</i>
3. ins.	} as m. <i>ya + kiṃ + ci</i>	
4. dat.		
5. abl.		
6. gen.		
7. loc.		

Declension of m. *sabba*

case	sg.	pl.
1. nom.	<i>sabbo</i>	<i>sabbe</i>
2. acc.	<i>sabbaṃ</i>	<i>sabbe</i>
3. ins.	<i>sabbena</i>	<i>sabbhehi</i>
4. dat.	<i>sabbassa</i>	<i>sabbesaṃ, sabbesānaṃ</i>
5. abl.	<i>sabbasmā, sabbā</i>	<i>sabbhehi</i>
6. gen.	<i>sabbassa</i>	<i>sabbesaṃ, sabbesānaṃ</i>
7. loc.	<i>sabbasmīṃ, sabbe</i>	<i>sabbesu</i>
ā. voc.	<i>sabba, sabbā</i>	<i>sabbe</i>

Declension of f. *sabba*

case	sg.	pl.
1. nom.	<i>sabbā</i>	<i>sabbā, sabbāyo</i>
2. acc.	<i>sabbaṃ</i>	<i>sabbā, sabbāyo</i>
3. ins.	<i>sabbāya, sabbassā</i>	<i>sabbāhi</i>
4. dat.	<i>sabbāya, sabbassā</i>	<i>sabbāsaṃ, sabbāsānaṃ</i>
5. abl.	<i>sabbāya, sabbassā</i>	<i>sabbāhi</i>
6. gen.	<i>sabbāya, sabbassā</i>	<i>sabbāsaṃ, sabbāsānaṃ</i>
7. loc.	<i>sabbāyaṃ, sabbassā, sabbassaṃ</i>	<i>sabbāsu</i>
ā. voc.	<i>sabbe</i>	<i>sabbā, sabbāyo</i>

Declension of nt. *sabba*

case	sg.	pl.
1. nom.	<i>sabbaṃ</i>	<i>sabāni</i>
2. acc.	<i>sabbaṃ</i>	<i>sabāni</i>
3. ins.	} as m. <i>sabba</i>	
4. dat.		
5. abl.		
6. gen.		
7. loc.		
ā. voc.	<i>sabba</i>	<i>sabbāni</i>

Words declining as *sabba*

<i>katara</i>	<i>katama</i>	<i>ubhaya</i>	<i>itara</i>	<i>añña</i>
<i>aññatara</i>	<i>aññatama</i>			

Declension of m. *pubba*

case	sg.	pl.
1. nom.	<i>pubbo</i>	<i>pubbe, pubbā</i>
2. acc.	<i>pubbaṃ</i>	<i>pubbe</i>
3. ins.	<i>pubbena</i>	<i>pubbhehi</i>
4. dat.	<i>pubbassa</i>	<i>pubbesaṃ, pubbesānaṃ</i>
5. abl.	<i>pubbasmā, pubbā</i>	<i>pubbhehi</i>
6. gen.	<i>pubbassa</i>	<i>pubbesaṃ, pubbesānaṃ</i>
7. loc.	<i>pubbasmīṃ, pubbe</i>	<i>pubbesu</i>
ā. voc.	<i>pubba</i>	<i>pubbe, pubbā</i>

B Declensional paradigms

Declension of f. *pubba*

case	sg.	pl.
1. nom.	<i>pubbā</i>	<i>pubbā, pubbāyo</i>
2. acc.	<i>pubbaṃ</i>	<i>pubbā, pubbāyo</i>
3. ins.	<i>pubbāya</i>	<i>pubbāhi</i>
4. dat.	<i>pubbāya, pubbassā</i>	<i>pubbāsaṃ,</i> <i>pubbāsānaṃ</i>
5. abl.	<i>pubbāya</i>	<i>pubbāhi</i>
6. gen.	<i>pubbāya, pubbassā</i>	<i>pubbāsaṃ,</i> <i>pubbāsānaṃ</i>
7. loc.	<i>pubbāyaṃ, pubbassaṃ</i>	<i>pubbāsu</i>
ā. voc.	<i>pubbe</i>	<i>pubbā, pubbāyo</i>

Declension of nt. *pubba*

case	sg.	pl.
1. nom.	<i>pubbaṃ</i>	<i>pubbāni</i>
2. acc.	<i>pubbaṃ</i>	<i>pubbāni</i>
3. ins.	} as m. <i>pubba</i>	
4. dat.		
5. abl.		
6. gen.		
7. loc.		
ā. voc.	<i>pubba</i>	<i>pubbāni</i>

Words declining as *pubba*

<i>para</i>	<i>apara</i>	<i>dakkhiṇa</i>	<i>uttara</i>	<i>adhara</i>
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Declension of *eka* (sg.)

case	m.	f.	nt.
1. nom.	<i>eko</i>	<i>ekā</i>	<i>ekaṃ</i>
2. acc.	<i>ekaṃ</i>	<i>ekaṃ</i>	<i>ekaṃ</i>
3. ins.	<i>ekena</i>	<i>ekāya</i>	} as m.
4. dat.	<i>ekassa</i>	<i>ekāya, ekissā</i>	
5. abl.	<i>ekasmā</i>	<i>ekāya</i>	
6. gen.	<i>ekassa</i>	<i>ekāya, ekissā</i>	
7. loc.	<i>ekasmīṃ</i>	<i>ekāyaṃ, ekissaṃ</i>	

Declension of *eka* (pl.)

case	m.	f.	nt.
1. nom.	<i>eke</i>	<i>ekā, ekāyo</i>	<i>ekāni</i>
2. acc.	<i>eke</i>	<i>ekā, ekāyo</i>	<i>ekāni</i>
3. ins.	<i>ekēhi</i>	<i>ekāhi</i>	} as m.
4. dat.	<i>ekesaṃ,</i> <i>ekesānaṃ</i>	<i>ekāsaṃ,</i> <i>ekāsānaṃ</i>	
5. abl.	<i>ekēhi</i>	<i>ekāhi</i>	
6. gen.	<i>ekesaṃ,</i> <i>ekesānaṃ</i>	<i>ekāsaṃ,</i> <i>ekāsānaṃ</i>	
7. loc.	<i>ekesu</i>	<i>ekāsu</i>	

Declension of *dvi* & *ubha* all genders (only pl.)

case	<i>dvi</i>	<i>ubha</i>
1. nom.	<i>dve, duve</i>	<i>ubho, ubhe</i>
2. acc.	<i>dve, duve</i>	<i>ubho, ubhe</i>
3. ins.	<i>dvīhi</i>	<i>ubhohi, ubhehi</i>
4. dat.	<i>dvinnaṃ, duvinnaṃ</i>	<i>ubhinnaṃ</i>
5. abl.	<i>dvīhi</i>	<i>ubhohi, ubhehi</i>
6. gen.	<i>dvinnaṃ, duvinnaṃ</i>	<i>ubhinnaṃ</i>
7. loc.	<i>dvīsu</i>	<i>ubhosu, ubhesu</i>

Declension of *tī* (only pl.)

case	m.	f.	nt.
1. nom.	<i>tayo</i>	<i>tisso</i>	<i>tīṇi</i>
2. acc.	<i>tayo</i>	<i>tisso</i>	<i>tīṇi</i>
3. ins.	<i>tī hi</i>	<i>tī hi</i>	} as m.
4. dat.	<i>tīṇnaṃ, tīṇannaṃ</i>	<i>tissannaṃ</i>	
5. abl.	<i>tī hi</i>	<i>tī hi</i>	
6. gen.	<i>tīṇnaṃ, tīṇannaṃ</i>	<i>tissannaṃ</i>	
7. loc.	<i>tīsu</i>	<i>tīsu</i>	

Declension of *catu* (only pl.)

case	m.	f.	nt.
1. nom.	<i>cattāro, caturo</i>	<i>catasso</i>	<i>cattāri</i>
2. acc.	<i>cattāro, caturo</i>	<i>catasso</i>	<i>cattāri</i>
3. ins.	<i>catūhi, catubbhi</i>	<i>catūhi, catubbhi</i>	} as m.
4. dat.	<i>catunnaṃ</i>	<i>cattassannaṃ</i>	
5. abl.	<i>catūhi, catubbhi</i>	<i>catūhi, catubbhi</i>	
6. gen.	<i>catunnaṃ</i>	<i>cattassannaṃ</i>	
7. loc.	<i>catūsu</i>	<i>catūsu</i>	

C Verbal conjugations

C.1 Verbal *Vibhatti*

All conjugations (verbal *vibhatti*) enumerated by three grammatical schools are listed here. The items marked with asterisk (*) are given by Mogg differently. Please note that the name of person presented here are reversed to those in the traditional textbooks, i.e. 1st person = *uttama*, 2nd person = *majjhima*, and 3rd person = *paṭhama*. However, I maintain the traditional order so that it will be less confusing when you check with the textbooks.

Conjugation of *Vattamānā* (present tense)¹

Person	<i>Parassapada</i>		<i>Attanopada</i>	
	sg.	pl.	sg.	pl.
3rd	<i>tī</i>	<i>ntī</i>	<i>te</i>	<i>nte</i>
2nd	<i>si</i>	<i>tha</i>	<i>se</i>	<i>vhe</i>
1st	<i>mī</i>	<i>ma</i>	<i>e</i>	<i>mhe</i>

Conjugation of *Pañcamī* (imperative mood)²

Person	<i>Parassapada</i>		<i>Attanopada</i>	
	sg.	pl.	sg.	pl.
3rd	<i>tu</i>	<i>ntu</i>	<i>taṃ</i>	<i>ntaṃ</i>
2nd	<i>hi</i>	<i>tha</i>	<i>ssu</i>	<i>vho</i>
1st	<i>mī</i>	<i>ma</i>	<i>e</i>	<i>āmase</i>

Conjugation of *Sattamī* (optative mood)³

Person	<i>Parassapada</i>		<i>Attanopada</i>	
	sg.	pl.	sg.	pl.
3rd	<i>eyya</i>	<i>eyyuṃ</i>	<i>etha</i>	<i>eraṃ</i>
2nd	<i>eyyāsi</i>	<i>eyyātha</i>	<i>etho</i>	<i>eyyāvho</i> ⁴
1st	<i>eyyāmi</i>	<i>eyyāma</i>	<i>eyyaṃ</i>	<i>eyyāmhe</i>

¹Kacc 423; Rūpa 426; Sadd 896; Mogg 6.1; Niru 562

²Kacc 424; Rūpa 450; Sadd 897; Mogg 6.10; Niru 575

³Kacc 425; Rūpa 453; Sadd 898; Mogg 6.8; Niru 577

⁴In Mogg 6.8 it is *eyyavho*, but *eyyāvho* in Payo 6.8 and Niru 577.

Conjugation of *Parokkhā* (perfect tense)⁵

Person	<i>Parassapada</i>		<i>Attanopada</i>	
	sg.	pl.	sg.	pl.
3rd	<i>a</i>	<i>u</i>	<i>ttha</i>	<i>re</i>
2nd	<i>e</i>	<i>ttha</i>	<i>ttho</i>	<i>vho</i>
1st	<i>aṃ, a*</i>	<i>mha</i>	<i>iṃ, i*</i>	<i>mhe</i>

Conjugation of *Hīyyattanī* (imperfect tense)⁶

Person	<i>Parassapada</i>		<i>Attanopada</i>	
	sg.	pl.	sg.	pl.
3rd	<i>ā</i>	<i>ū</i>	<i>ttha</i>	<i>tthunṃ</i>
2nd	<i>o</i>	<i>ttha</i>	<i>se</i>	<i>vhaṃ</i>
1st	<i>aṃ, a*</i>	<i>mhā</i>	<i>iṃ</i>	<i>mhase</i>

Conjugation of *Ajjattanī* (aorist tense)⁷

Person	<i>Parassapada</i>		<i>Attanopada</i>	
	sg.	pl.	sg.	pl.
3rd	<i>ī</i>	<i>uṃ</i>	<i>ā</i>	<i>ū</i>
2nd	<i>o</i>	<i>ttha</i>	<i>se</i>	<i>vhaṃ</i>
1st	<i>iṃ</i>	<i>mhā</i>	<i>aṃ, a*</i>	<i>mhe</i>

Conjugation of *Bhavissanti* (future tense)⁸

Person	<i>Parassapada</i>		<i>Attanopada</i>	
	sg.	pl.	sg.	pl.
3rd	<i>ssati</i>	<i>ssanti</i>	<i>ssate</i>	<i>ssante</i>
2nd	<i>ssasi</i>	<i>ssatha</i>	<i>ssase</i>	<i>ssavhe</i>
1st	<i>ssāmi</i>	<i>ssāma</i>	<i>ssaṃ</i>	<i>ssāmhe</i>

Conjugation of *Kālatipatti* (conditional mood)⁹

Person	<i>Parassapada</i>		<i>Attanopada</i>	
	sg.	pl.	sg.	pl.
3rd	<i>ssā</i>	<i>ssaṃsu</i>	<i>ssatha</i>	<i>ssiṃsu</i>
2nd	<i>sse</i>	<i>ssatha</i>	<i>ssase</i>	<i>ssavhe</i>
1st	<i>ssaṃ</i>	<i>ssāmhā</i>	<i>ssiṃ, ssaṃ</i>	<i>ssāmhase</i>

⁵Kacc 426; Rūpa 459; Sadd 899; Mogg 6.6; Niru 596⁶Kacc 427; Rūpa 455; Sadd 900; Mogg 6.5; Niru 584⁷Kacc 428; Rūpa 468; Sadd 901; Mogg 6.4; Niru 587⁸Kacc 429; Rūpa 472; Sadd 902; Mogg 6.2; Niru 601⁹Kacc 430; Rūpa 474; Sadd 903; Mogg 6.7; Niru 604

C.2 Operation of *Vibhatti*

Like *paccaya*, *vibhatti* is a kind of process used when a verb (*ākhyāta*) is formed. Some of them have a peculiar operation. Sometimes it is so weird that new students have a hard time in recognizing verb forms. I summarize all rules relating to verbal *vibhatti* application here. Some of them have already mentioned in the lessons. We will review all of them again.

***Vibhatti* of pres. and imp.**

These two verb classes have several in common, so in the textbooks they are put together.

(1) Lengthening *a* to *ā* (Kacc 478, Rūpa 438, Sadd 959, Mogg 6.57)

When *hi*, *mi*, *ma*, *mhe* are applied, if the preceding ending is *a*, lengthen it to *ā*, for example, *gacchāhi*, *gacchāmi*, *gacchāma*, *gacchāmhe*.

(2) Optional *hi* (Kacc 479, Rūpa 452, Sadd 960, Mogg 6.48)

In imperative mood, *hi* is optional, so sometimes it can be left out, for example, *gaccha/gama* (Go!).

(3) Changing *nti*, *nte* to *re* (Mogg 6.74)

If the preceding vowel is short and it follows a strong syllable, *nti* and *nte* can be changed to *re*, for example, *gacchanti/gacchante* → *gacchare* ([They] go).

***Vibhatti* of opt.**

There are two ways *vibhatti* of this verb class are applied. First, the forms of *vibhatti* are maintained. This is easy to recognize, for example, *paceyya*, *paceyyuṃ*, *paceyyāsi*, *paceyyātha*, *paceyyāmi*, *paceyyāma*. Second, certain forms can be transformed, for example, *pace*, *pacuṃ*, *pacemu*. Here are some explanations.

(1) Changing *eyya*, *eyyāsi*, *eyyāmi*¹⁰ to *e* (Sadd 1088, Mogg 6.75)

¹⁰In Mogg 6.75, *eyyaṃ* is mentioned in stead of *eyyāmi*.

This is optional. It looks handy, but less distinct. Here are some examples.

- *so kare* (He should do.)
- *tvaṃ kare* (You should do.)
- *ahaṃ kare* (I should do.)
- *bhuñje* ([One] should eat.)
- *gacche* ([One] should go.)
- *care* ([One] should travel.)

(2) Changing *eyyāma* to *emu, omu* (Sadd 1070–1, Mogg 6.78)

- *vihāremu* ([We] should stay.)
- *jānemu* ([We] should know.)
- *pappomu* ([We] should attain.)
- *bhavemu/bhaveyyāmu*¹¹ ([We] should be.)

(3) Changing *eyyuṃ* to *uṃ* (Mogg 6.47)

- *gacchuṃ* ([They] should go.)

***Vibhatti* of perf., imperf., aor., fut., and cond.**

These verb classes have several things in common explained as follows:

(1) Insertion of *i* (Kacc 516, Rūpa 466, Sadd 1030, Mogg 6.35)

It is said that except imperfect tense all tenses and mood mentioned fall into this condition. Examples in Table C.9 show how *i* is inserted. They all are for *gamu* (to go).

<i>Parassapada</i>		<i>Attanopada</i>	
sg.	pl.	sg.	pl.
Perfect tense ¹²			
3rd	<i>jagama</i>	<i>jagamu</i>	<i>jagamittha jagamire</i>
2nd	<i>jagame</i>	<i>jagamittha</i>	<i>jagamittho jagamivho</i>
1st	<i>jagama</i>	<i>jagamimha</i>	<i>jagami jagamimhe</i>

Continued on the next page...

¹¹Mogg 6.78

¹²Mogg 6.6

	Parassapada		Attanopada	
	<i>sg.</i>	<i>pl.</i>	<i>sg.</i>	<i>pl.</i>
Aorist tense				
3rd	<i>agacchi,</i> <i>agañchi</i>	<i>agacchum,</i> <i>agañchum,</i> <i>agacchimsu</i>	<i>agacchā</i>	<i>agacchū</i>
2nd	<i>agaccho</i>	<i>agacchittha,</i> <i>agañchittha</i>	<i>agacchase</i>	<i>agacchivham</i>
1st	<i>agacchim,</i> <i>agañchim</i>	<i>agacchimhā,</i> <i>agañchimhā</i>	<i>agacchm</i>	<i>gacchimhe</i>
Future tense				
3rd	<i>gamissati</i>	<i>gamissanti</i>	<i>gamissate</i>	<i>gamissante</i>
2nd	<i>gamissasi</i>	<i>gamissatha</i>	<i>gamissase</i>	<i>gamissavhe</i>
1st	<i>gamissāmi</i>	<i>gamissāma</i>	<i>gamissam</i>	<i>gamissāmhe</i>
Conditional mood				
3rd	<i>agamissā</i>	<i>agamissamsu</i>	<i>agamissatha</i>	<i>agamissimsu</i>
2nd	<i>agamisse</i>	<i>agamissatha</i>	<i>agamissase</i>	<i>agamissavhe</i>
1st	<i>agamissam</i>	<i>agamissāmhā</i>	<i>agamissim</i>	<i>agamissāmhe</i>

(2) Changing *i* insertion to *e* (Sadd 1076, Mogg 5.163)

This can be seen occasionally, for example, *aggahesi*, *aggahesum* (seized).

(3) Prefixing with *a* (Kacc 519, Rūpa 457, Sadd 1032, Mogg 6.15)

In grammatical terms, this is called *augment*.¹³ This is applied only to imperfect, aorist tense, and conditional mood. It is said that the appearance of *a* is not always so. Examples are *agamā* (imperf.), *agamī* (aor.), and *agamissā* (cond.). See also in Table C.9.

(4) Shortening ending vowels (Sadd 1041, Mogg 6.33)

It seems that this is a normal practice, for example:

- *avocā* → ***avoca*** (said)
- *agacchī* → ***agacchi*** (went)

¹³Warder 2001, p. 23; Collins 2005, p. 75

- *gamā* → **gama** (went)
- *gamī* → **gami** (went)
- *gamimhā* → **gamimha** (went)
- *gamissamhā*¹⁴ → **gamissamha** (had gone)

(5) Other changes (Mogg 6.38)

Occasionally, there are some other substitution to be found. To me, these seem not to be a good practice. They are mentioned in Mogg, for example:

- *tumhe bhaveyyātha* → **bhaveyyātho** [opt.] (You [all] should be.)
- *tvaṃ abhavisse* → **abhavissa** (You was.)
- *ahaṃ abhava* → **abhavaṃ** (I was.)
- *so abhavā* → **abhavittha** (He was.)
- *so abhavī* → **abhavittho** (He was.)
- *tumhe bhavatha* → **bhavathavho** [imp.] (Let you be.)

(6) Reduplication in perfect verbs (Mogg 5.70)

A marked characteristic of perfect verbs is reduplication, for example, *jagama* ([One] went). For more information, see Chapter 37, page 296.

(7) Transformation of *uṃ* in aorists (Kacc 504, Rūpa 470, Sadd 1016–7, Mogg 6.39–40)

For 3rd person plural of aorist verbs, *uṃ* can be changed to *imsu*, *aṃsu*, *suṃ*, or *āsuṃ*, for example:

- *upa + saṃ + kamu + a + uṃ* = **upasaṅkamaṃsu** ([They] approached.)
- *ni + sada + a + uṃ* = **nisīdimaṃsu** ([They] sat down.)
- *disa + a + uṃ* = **addasāsuṃ** ([They] saw.)
- *gamu + a + uṃ* = **agamuṃ/agamimaṃsu/agamaṃsu** ([They] went.)
- *nī + a + uṃ* = **nesuṃ/nayimaṃsu** ([They] led.)

(8) Insertion of *sa* in aorists (Sadd 1067, 1075, Mogg 6.44, 6.46)

In some aorist verbs, we sometimes see them with *si* ending. It is explained in Sadd that *sa* is inserted and *ī* (3rd person sg.)

¹⁴In Mogg 6.7, it is *gamissāmhā*.

is normally shortened to *i*. In Mogg, it is said that *ī* itself is changed to *si*. For *iṃ* (1st person sg.), *mhā* (1st person pl.), and *ttha* (2nd person pl.), insertion of *si* is normally found (Mogg 6.46). Here are some examples:

- *kara + a + ī = akāsi* ([One] did.)
- *dā + a + ī = adāsi* ([One] gave.)
- *kara + a + iṃ = akāsiṃ* ([I] did.)
- *kara + a + mhā = akāsimhā* ([We] did.)
- *kara + a + ttha = akāsittha* ([You all] did.)

(9) Insertion of *u* in aorists (Mogg 6.45)

For *mhā* and *ttha*, another insertion can be found is *u*, for example:

- *gamu + a + mhā = agamumhā* ([We] went.)
- *gamu + a + ttha = agamuttha* ([You all] went.)

(10) Transformation of *o* in aorists (Mogg 6.42–3)

In 2rd person singular of aorist verbs, *o* can be changed to other forms, for example:

- *bhū + a + o = tvam abhavo/abhava/abhavi/abhavittha/abhavittho* ([You] was.)
- *hū + a + o = tvam ahuvo/ahosi* ([You] was.)

(11) Changing *iṃ* to *issam* in aorists (Sadd 1103)

For 1st person singular, this condition occurs in verses. Here are examples from the canon:

- “*sandhāvissam anibbisam*”¹⁵
(I did not find out, transmigrated.)
- “*Uposatham upavasissam*”¹⁶
(I observed the eight precepts.)
- “*nirayamhi apaccissam*”¹⁷
(I was burned in hell.)

¹⁵Dham 11.153

¹⁶Vim 1.130

¹⁷Therī 15.438. To maintain the meter, one *s* is dropped.

(12) Elision of *ssa* in fut. (Sadd 1139, Mogg 6.69)

Occasionally, for some roots *ssa* part of the future *vibhatti* can be omitted, for example:

- *dakkhissati* → ***dakkhati*** ([One] will see.)
- *sakkhissati* → ***sakkhati*** ([One] will be able.)
- *hehissati* → ***hehiti*** ([One] will be.)
- *hohissati* → ***hohiti*** ([One] will be.)
- *vikāsisati* → ***vikāsatī*** ([One] will expand.)

C.3 Irregular Verb Forms

In Pāli verb formation, some roots are easy to deal with. For example, *paca* (to cook) is in the top list of verbs exemplified. But many of common verbs are not that easy. Some verbs have several forms, even when composed with the same *paccaya* and *vibhatti*. That can give new students a hard time. As we have seen so far, to learn verb system in Pāli is mostly to learn the irregularity of it. This is true for noun system as well. It sounds like an irony. Many of rules posited by the tradition can be seen as systematization of irregularity of the language.

In this section, peculiar verb forms are listed. Only some noteworthy instances will be shown here. The left-out are supposed to be easy to render in a regular way. Or if they are not found in the texts, it is logical to follow the regular rendition. If tabular form is suitable, I will show verbs in a table. If they are just a few of them, I will show the verbs with their *vibhatti* instead. If it is not stated otherwise, the forms are of active voice (*parassapada*). If you feel unclear about the material presented below, see Chapter 36 and 37 for more detail. For yet more comprehensive information on verb forms, please consult Sadd Dhā directly.

I (to go) (Mogg 6.66)

- *i + a + ssati* = ***ehiti*** (fut. 3rd person sg.)

Asa (to be) (Kacc 492–6, 505, Rūpa 495–99, 500, Sadd 987–9, 991–9, 1000–2, 1019, Mogg 6.50–6, 5.130)

Per. Singular	Plural
Present tense	
3rd <i>atthi</i>	<i>santi</i>
2nd <i>asi</i>	<i>attha</i>
1st <i>asmi, amhi</i>	<i>asma, amha</i>
Imperative mood	
3rd <i>atthu</i>	<i>santu</i>
2nd <i>ahi</i>	<i>attha</i>
1st <i>asmi, amhi</i>	<i>asma, amha</i>
Optative mood	
3rd <i>siyā, assa</i>	<i>siyum, assu, siyam̐su</i>
2nd <i>assa</i>	<i>assatha</i>
1st <i>siyam̐, assam̐¹⁸</i>	<i>assāma</i>
Perfect tense	
3rd <i>asa</i>	
2nd	
1st	
Aorist tense	
3rd <i>āsi</i>	<i>āsim̐su, āsum̐</i>
2nd <i>āsi</i>	<i>āsittha</i>
1st <i>āsim̐</i>	<i>āsim̐ha</i>

For future tense and conditional mood of *asa*, corresponding forms of *bhū* are used instead, e.g. *bhavissati, abhavissa*.¹⁹

Kara (to do) (Kacc 512, 491, 481, Rūpa 522–4, Sadd 962, 983, 1025–6, 1077–9, 1081–87, 1089, Mogg 5.177, 6.23–5, 6.70–2)

¹⁸For 1st person sg., *vibhatti* of *attanopada* (middle voice) is normally used. I do not see *assāmi* used in the texts.

¹⁹Kacc 507, Rūpa 501, Sadd 1020, Mogg 5.128–9

Per.	Singular	Plural
Present tense (<i>parassapada</i>) (method 1)		
3rd	<i>karoti</i>	<i>karonti</i>
2nd	<i>karosi</i>	<i>karotha</i>
1st	<i>karomi</i> , <i>kummi</i> ²⁰	<i>karoma</i> , <i>kumma</i>
Present tense (<i>attanopada</i>) (method 1)		
3rd	<i>kurute</i>	<i>kubbante</i> ²¹
2nd	<i>kuruse</i>	<i>kuruvhe</i>
1st	<i>kare</i>	<i>karumhe</i>
Present tense (<i>parassapada</i>) (method 2)		
3rd	<i>kubbati</i>	<i>kubbanti</i>
2nd	<i>kubbasi</i>	<i>kubbatha</i>
1st	<i>kubbāmi</i>	<i>kubbāma</i>
Present tense (<i>attanopada</i>) (method 2)		
3rd	<i>kubbate</i>	<i>kubbante</i>
2nd	<i>kubbase</i>	<i>kubbavhe</i>
1st	<i>kubbe</i>	<i>kubbamhe</i>
Present tense (<i>parassapada</i>) (method 3)		
3rd	<i>kayirati</i>	<i>kayiranti</i>
2nd	<i>kayirasi</i>	<i>kayiratha</i>
1st	<i>kayirāmi</i>	<i>kayirāma</i>
Present tense (<i>attanopada</i>) (method 3)		
3rd	<i>kayirate</i>	<i>kayirante</i>
2nd	<i>kayirase</i>	<i>kayiravhe</i>
1st	<i>kayire</i>	<i>kayiramhe</i>

²⁰This and *kumma* come from Mogg 6.23.

²¹Interestingly, no *kurunte* is ever found.

C Verbal conjugations

Optative mood (<i>parassapada</i>)		
3rd	<i>kayirā</i>	<i>kayirṃ</i>
2nd	<i>kayirāsi</i>	<i>kayirātha</i>
1st	<i>kayirāmi</i>	<i>kayirāma</i>
Optative mood (<i>attanopada</i>)		
3rd	<i>kayirātha</i>	<i>kayireraṃ</i>
2nd	<i>kayiretha</i>	<i>kayirāvho</i>
1st	<i>kayiraṃ</i>	<i>kayirāmhe</i>
Imperfect tense		
3rd	<i>akā</i> ²²	
2nd		
1st		
Aorist tense (method 1)		
3rd	<i>akari, kari</i>	<i>akarimsu, karimsu, akamsu</i>
2nd	<i>akaro</i>	<i>akarittha</i>
1st	<i>akarim, karim</i>	<i>akarimha, karimha</i>
Aorist tense (method 2)		
3rd	<i>akāsi</i>	<i>akāsuṃ</i>
2nd	<i>akāso</i>	<i>akāsittha</i>
1st	<i>akāsim</i>	<i>akāsimha</i>
Future tense (method 1)		
3rd	<i>karissati</i>	<i>karissanti</i>
2nd		
1st		
Future tense (method 2)		
3rd	<i>kāhati</i>	<i>kāhanti</i>
2nd		
1st		

²²Sadd 1089. For example, “*akā loke sudukkaraṃ*” (Jā 4.8), “[He] did a hard thing.”

Future tense (method 3)		
3rd	<i>kāhiti</i>	<i>kāhinti</i>
2nd		
1st		

There are other minor issues with *kara*, for example:

- *kara + a + ssate* = **kassaṃ**²³ (middle fut. 3rd person sg.)
- *abhi + saṃ + kara + a + ti* = **abhisañkharoti**²⁴ ([One] prepares or restores.)

Ā-kusa (to insult) (Kacc 498, Rūpa 480, Sadd 1004, Mogg 6.34)

The present form of this is *akkosati* (Sadd 1046). It also has an odd aorist form.

- *ā + kusa + a + ī* = **akkocchi** (aor. 3rd person sg.)

Gamu (to go) (Sadd 1091–5, 1104, Mogg 6.29–30)

Some forms of this root is already demonstrated on page 414. There are other forms shown below.

Per.	Singular	Plural
Imperfect tense (<i>parassapada</i>)		
3rd	<i>agacchā</i>	<i>agacchū</i>
2nd	<i>agaccho</i>	<i>agacchattha</i>
1st	<i>agacchaṃ</i>	<i>agacchamha</i>
Imperfect tense (<i>attanopada</i>)		
3rd	<i>agacchatha</i>	<i>agacchatthum</i>
2nd	<i>agacchase</i>	<i>agacchavham</i>
1st	<i>agacchiṃ, agañchiṃ</i>	<i>agacchamhase</i>
Aorist tense (<i>parassapada</i>)		
3rd	<i>agami, agamāsi, (agā)</i>	<i>agamu, agamaṃsu</i>
2nd	<i>agamo</i>	<i>agamittha, agamuttha</i>
1st	<i>agamim</i>	<i>agamimha, agamumha</i>

²³Sadd 1037. An instance found in the canon is “*ahamapi kassaṃ pūjaṃ*” (Pet 2.250), “Even I will do the homage.”

²⁴Sadd 1090, see also Mogg 5.133–4

Aorist tense (*attanopada*)

3rd	<i>agamā</i>	<i>agamu</i>
2nd	<i>agase</i>	<i>agavhaṃ</i>
1st	<i>agaṃ</i>	<i>agamhe, agamumhe</i>

Sometimes *gamu* is shortened to just *ga* (Sadd 1095) which gives the form of *agā* (imperf. and aor.) and the like. Here are some examples of these:

- *so dhanam ajjhagā*.²⁵ (He obtained wealth.)
- *te ajjhagu*. (They obtained.)
- *sopāgā samitiṃ vanaṃ*.²⁶ (Even he went to the forest, the meeting place.)
- *Kambalassatarā āgum*.²⁷ ([Nāga] Kambala and Assatara went.)
- *taṇhānam khayamajjhagā*.²⁸ ([I] attained the destruction of craving.)

Moreover, as noted in Sadd Dhā 16, there are also special forms of perfect *gamu* described below:

- *so puriso maggaṃ ga*. (That man went the path.)
- *sā ithhī gharamāga*. (That woman came home.)
- *te maggaṃ gu*. (Those [men] went the path.)
- *tā gharamāgu*. (Those [women] came home.)
- *tvaṃ maggaṃ ga*. (You went the path.)
- *tvaṃ gharamāga*. (You came home.)
- *tumhe maggaṃ guttha*. (You [all] went the path.)
- *tumhe gharamāguttha*. (You [all] came home.)
- *ahaṃ maggaṃ gaṃ*. (I went the path.)
- *ahaṃ gharamāgaṃ*. (I came home.)
- *ahaṃ taṃ purisaṃ anvagaṃ*. (I followed that man.)
- *mayhaṃ maggaṃ gumha* (We went the path.)
- *mayhaṃ gharamāgumha* (We came home.)
- *mayhaṃ taṃ purisaṃ anvagumha*. (We followed that man.)

²⁵This is equal to *adhigacchi*.

²⁶Dī 2.7.335 (DN 20)

²⁷Dī 2.7.338 (DN 20)

²⁸Some use *ā* ending in 1st person (Sadd 1104). This instance is from Dham 11.154.

- *sopāga samitiṃ vanam*.²⁹ (Even he went to the forest, the meeting place.)

- *āgum devā yasassino*.³⁰ (Came renowned deities.)

- *Māham kākova dummedho, kāmānam vasamanvagam*³¹ (I won't be foolish as a crow which followed the control of pleasures.)

Chidi (to cut) (Sadd 1096, 1098, Mogg 6.26)

- *chidi + a + ī = achecchi* (aor. 3rd person sg.)

- *chidi + a + um = achecchum* (aor. 3rd person pl.)

- *chidi + a + o = acheccho* (aor. 2nd person sg.)

- *chidi + a + ttha = achecchittha* (aor. 2nd person pl.)

- *chidi + a + ssati = checchati* (fut. 3rd person sg.)

- *chidi + a + ssasi = checchasi* (fut. 2nd person sg.)

- *chidi + a + ssā = ahecchā* (cond. 3rd person sg.)

Ñā (to know) (Kacc 508, Rūpa 515, Sadd 1021, Mogg 6.63–5)

The present form of this root is *jānāti* (see Chapter 37).

Some other unusual forms mentioned are:

- *ñā + a + eyya = jaññā, jāññiyā* (opt. 3rd person sg.)

- *ñā + a + ī = aññāsi* (aor. 3rd person sg.)

- *ñā + a + ssati = ñassati* (fut. 3rd person sg.)

- *pa + ñā + ya + i + ssati = paññāyihiti* (pass. fut. 3rd person sg.)

Daṃsa³² (to bite) (Mogg 6.30)

- *daṃsa + a + ā = aḍaṅchā* (imperf. 3rd person sg.)

- *daṃsa + a + ī = aḍaṅchī* (aor. 3rd person sg.)

Dā (to give) (Kacc 482, Rūpa 508, Sadd 972, 1007–9, Mogg 6.22)

²⁹Dī 2.7.341 (DN 20), also *āgā* in 335 and 338.

³⁰Dī 2.7.340 (DN 20)

³¹Jā 19.37

³²In Mogg this root is called *ḍansa*.

C Verbal conjugations

Per.	Singular	Plural
Present tense (method 1)		
3rd	<i>dadāti</i>	<i>dadanti</i>
2nd	<i>dadāsi</i>	<i>dadātha</i>
1st	<i>dadāmi</i>	<i>dadāma</i>
Present tense (method 2)		
3rd	<i>deti</i>	<i>denti</i>
2nd	<i>desi</i>	<i>detha</i>
1st	<i>demi, dammi</i>	<i>dema, damma</i>
Present tense (method 3)		
3rd	<i>dajjati</i>	<i>dajjanti</i>
2nd	<i>dajjasi</i>	<i>dajjatha</i>
1st	<i>dajjāmi</i>	<i>dajjāma</i>
Imperative mood		
3rd	<i>detu</i>	<i>dentu</i>
2nd	<i>dehi</i>	<i>detha</i>
1st	<i>demi, dammi</i>	<i>dema, damma</i>
Optative mood		
3rd	<i>dajjeyya, dajje, dajjā</i>	<i>dajjeyyūṇ, dajjūṇ</i>
2nd		
1st	<i>dajjeyyāmi, dajjaṇ</i>	

Bhū (to be) (Kacc 475, Rūpa 469, Sadd 956, Mogg 6.17–8)

Per.	Singular	Plural
Perfect tense		
3rd	<i>babhūwa</i>	<i>babhūvu</i>
2nd	<i>babhūwe</i>	<i>babhūvittha</i>
1st	<i>babhūvaṇ</i>	<i>babhūvimha</i>

Brū (to say) (Kacc 520, Rūpa 502, Sadd 1033, Mogg 6.36; Kacc 475, Rūpa 469, Sadd 956, Mogg 6.16, 6.19–20, 5.97; Sadd 984–6)

Per. Singular	Plural
Present tense	
3rd <i>bravīti</i>	<i>brunti</i>
2nd <i>brūsi</i>	<i>brūtha</i>
1st <i>brūmi</i>	<i>brūma</i>
Perfect tense	
3rd <i>āha</i>	<i>āhu, āhaṃsu</i> ³³
2nd <i>brave</i>	<i>bravittha</i>
1st	
Aorist tense	
3rd <i>abravi</i> ³⁴ , (<i>payirud</i>) <i>āhāsi</i> , (<i>paby</i>) <i>āhāsi</i> ³⁵	(<i>payirud</i>) <i>āhaṃsu</i> , (<i>paby</i>) <i>āhaṃsu</i>
2nd	
1st (<i>payitud</i>) <i>āhāsiṃ</i> , (<i>paby</i>) <i>āhāsiṃ</i>	

Bhidi (to break) (Sadd 1097, Mogg 6.26)

- *bhidi + a + ī* = **abhecchi** (aor. 3rd person sg.)
- *bhidi + a + uṃ* = **abhecchum** (aor. 3rd person pl.)
- *bhidi + a + o* = **abheccho** (aor. 2nd person sg.)
- *bhidi + a + ttha* = **abhecchittha** (aor. 2nd person pl.)
- *bhidi + a + ssati* = **bhecchati** (fut. 3rd person sg.)
- *bhidi + a + ssā* = **abhecchā** (cond. 3rd person sg.)

Bhuja (to eat) (Sadd 1060–1, Mogg 6.27)

- *bhuja + a + ssati* = **bhokkhati** (fut. 3rd person sg.)
- *bhuja + a + ssanti* = **bhokkhanti** (fut. 3rd person pl.)
- *bhuja + a + ssā* = **abhokkhā** (cond. 3rd person sg.)

Muca (to release) (Mogg 6.27)

- *muca + a + ssati* = **mokkhati** (fut. 3rd person sg.)
- *muca + a + ssā* = **amokkhā** (cond. 3rd person sg.)

³³Mogg 6.19³⁴Mogg 5.97³⁵These forms are mentioned in Sadd 984–6 concerning *sa* insertion.

Ruda (to cry) (Sadd 1045, Mogg 6.26)

A typical present form of this is *rodati*. Thus a typical future form is *rodissati*. Some odd forms are also found.

- *ruda + a + ssati* = ***rucchati*** (fut. 3rd person sg.)
- *ruda + a + ssā* = ***arucchā*** (cond. 3rd person sg.)

Ruha (to grow) (Mogg 6.34)

- *abhi + ruha + a + ī* = ***abhirucchi*** (aor. 3rd person sg.)

Labha (to get) (Kacc 497, Rūpa 477, Sadd 964, 966, 968, 1003, Mogg 6.26, 6.73)

Per.	Singular	Plural
Aorist tense		
3rd	<i>alattha</i> ³⁶	
2nd		
1st	<i>alatthaṃ</i>	
Future tense		
3rd	<i>lacchati</i>	<i>lacchanti</i>
2nd	<i>lacchasi</i>	<i>lacchatha</i>
1st	<i>lacchāmi</i>	<i>lacchāma</i>
Conditional mood		
3rd	<i>alacchā</i>	
2nd		
1st		

Vaca (to say) (Kacc 477, Rūpa 479, Sadd 958, 963, 965, 970–1, 1043–4, Mogg 6.21, 6.27)

³⁶It is said that *ī* is changed to *ttha* and the last syllable of the root is deleted. An example from the canon is “*Alattha kho soṇo koḷiviso bhagavato santike pabbajjāṃ, alattha upasampadaṃ*” (Mv 5.243), “Soṇa Koḷivisa got ordination, [and] the highest ordination in the Blessed One’s vicinity.”

Per.	Singular	Plural
Imperfect tense (<i>parassapada</i>)		
3rd	<i>avacā</i>	<i>avacū</i>
2nd	<i>avaco</i>	<i>avacuttha</i>
1st	<i>avacaṃ</i>	<i>avacumha</i>
Imperfect tense (<i>attanopada</i>)		
3rd	<i>avacuttha</i>	<i>avacutthum</i>
2nd	<i>avacase</i>	<i>avacavhaṃ</i>
1st	<i>avaciṃ</i>	<i>avacamhase</i>
Aorist tense (<i>parassapada</i>)		
3rd	<i>avaci, avoca</i>	<i>avocum, avaciṃsu</i>
2nd	<i>avoco</i>	<i>avocuttha</i>
1st	<i>avociṃ</i>	<i>avocumha</i>
Aorist tense (<i>attanopada</i>)		
3rd	<i>avocā</i>	<i>avocu</i>
2nd	<i>avacase</i>	<i>avocivha</i>
1st	<i>avocaṃ</i>	<i>avocimhe</i>
Future tense (<i>parassapada</i>)		
3rd	<i>vakkhati</i> ³⁷	<i>vakkhanti</i>
2nd	<i>vakkhasi</i>	<i>vakkhatha</i>
1st	<i>vakkhāmi</i>	<i>vakkāma</i>
Future tense (<i>attanopada</i>)		
3rd	<i>vakkhate</i>	<i>vakkhante</i>
2nd	<i>vakkhase</i>	<i>vakkhavhe</i>
1st	<i>vakkha</i>	<i>vakkāmhe</i>
Conditional mood (<i>parassapada</i>)		
3rd	<i>avacissā, avakkhā</i> ³⁸	
2nd		
1st		

³⁷It is said in Sadd 971 that *vaca* is changed to *vakkha* in future tense. Thus, in normal form it can also be rendered as *vakkhissati, vakkhissanti*, and so on.

³⁸Mogg 6.27

Vada (to say) (Sadd 1010–1)

Per.	Singular	Plural
Present tense (method 1)		
3rd	<i>vadati</i>	<i>vadanti, vadenti</i>
2nd	<i>vadasi</i>	<i>vadatha</i>
1st	<i>vadāmi</i>	<i>vadāma</i>
Present tense (method 2)		
3rd	<i>vajjati</i>	<i>vajjanti, vajjenti</i>
2nd	<i>vajjasi</i>	<i>vajjatha</i>
1st	<i>vajjāmi</i>	<i>vajjāma</i>
Optative mood		
3rd		
2nd	<i>vajjāsi</i>	
1st		

Vasa (to live) (Sadd 968, Mogg 6.26)

- *vasa + a + ssati* = **vacchati** (fut. 3rd person sg.)
- *vasa + a + ssā* = **avacchā** (cond. 3rd person sg.)

Visa (to enter) (Sadd 1047, Mogg 6.27)

- *pa + visa + a + ī* = **pāvekkhi/pāvisi** (aor. 3rd person sg.)
- *pa + visa + a + ssati* = **pavekkhati** (fut. 3rd person sg.)
- *pa + visa + a + ssā* = **pavekkhā** (cond. 3rd person sg.)

Saka (to be able) (Sadd 1065, Mogg 6.58–9)

- *saka + a + ī* = **asakkhī/sakkhī** (aor. 3rd person sg.)
- *saka + a + uṃ* = **asakkhīṃsu** (aor. 3rd person pl.)
- *saka + a + ssati* = **sakkhissati** (fut. 3rd person sg.)
- *saka + a + ssanti* = **sakkhissanti** (fut. 3rd person pl.)
- *saka + a + ssā* = **sakkhissā** (fut. 3rd person sg.)
- *saka + a + ssaṃsu* = **sakkhissāṃsu** (fut. 3rd person pl.)

Hana (to kill) (Sadd 967, 969, Mogg 6.67)

- *hana + a + ssati* = **hañkhati** (fut. 3rd person sg.)
- *hana + a + ssāmi* = **hañchāmi** (pres. 1st person sg.)

- *pati + hana + a + mi* = **paṭihaṅkhāmi** (pres. 1st person sg.)
- *pati + hana + a + ma* = **paṭihaṅkhāma** (pres. 1st person pl.)
- *pati + hana + a + ssati* = **paṭihaṅkhati** (fut. 3rd person sg.)

Hara (to carry) (Sadd 1038, Mogg 6.28)

- *vi + hara + a + ssati* = **viḥassati**³⁹ ([One] will live)
- *hara + a + ā* = **ahā/aharā** (imperf. 3rd person sg.)
- *hara + a + ī* = **ahāsi/ahari** (aor. 3rd person sg.)

Hā (to abandon) (Mogg 6.68, see also 6.25)

A present form of this root is *jahati*, so the future form of it is *jahissati*. This also has an odd form:

- *hā + a + ssati* = **hāhati** (fut. 3rd person sg.)

Hū (to be) (Sadd 1025, 1051, 1053–4, Mogg 6.41, 6.43)

This has typical present forms as *hoti*, *honti*, and imperative form *hotu*, *hontu*. Other peculiar forms can also be found.

Per. Singular	Plural
Optative mood	
3rd <i>huveyya</i>	
2nd	
1st	
Perfect tense	
3rd <i>huva</i>	<i>huvu</i>
2nd	
1st	
Imperfect tense	
3rd <i>ahuvā</i>	<i>ahuvū</i>
2nd	
1st	

³⁹For example, “*appamatto viḥassati*” (SSag 6.185), “[One] will live carefully.”

Aorist tense (<i>parassapada</i>)		
3rd	<i>ahu</i> ⁴⁰ , <i>ahosi</i>	<i>ahavum̐, ahum̐, ahesum̐</i>
2nd	<i>ahuvo</i> , <i>ahosi</i> ⁴¹	<i>ahuvittha, ahosittha</i>
1st	<i>ahuvāsiṃ, ahum̐</i> ⁴² , <i>ahosiṃ</i>	<i>ahumhā, ahosiṃhā</i>
Aorist tense (<i>attanopada</i>)		
3rd	<i>ahuvā</i>	<i>ahuvu</i>
2nd	<i>ahuvase</i>	<i>ahuvivha</i>
1st	<i>ahuvaṃ, ahum̐</i>	<i>ahuvimhe</i>
Conditional mood		
3rd	<i>ahuvissā</i>	<i>ahuvissam̐su</i>
2nd		
1st		

Future forms of *hū* have various renditions (Kacc 480, Rūpa 523, Sadd 961, Mogg 6.31, 6.69), i.e. *hehiti, hehinti; hohiti, hohinti; heti, henti; hehissati, hehissanti; hohissati, hohissanti; hessati, hessanti*.

⁴⁰For example, “*Yo so ahu rājā pāyāsi nāma*” (Pet 4.605), “There was a king called Pāyāsi.”

⁴¹For example, “*kattha ca tvaṃ ahosi*” (Mv 4.237), “Where was you?”

⁴²For example, “*Ahaṃ kevaṭṭagāmasmiṃ, ahum̐ kevaṭṭadārako*” (Apadā 39.86), “I, in a fisherman village, was a fisherboy.”

D *Sandhi* (Word Joining)

Whereas most traditional textbooks that put Sandhi to the first chapter after the sound system is introduced, meaning that it should be learned at the very beginning, I mention this topic very late in our lessons. The main reason is that Sandhi is best learned by seeing it (a lot). However, for new students who have not yet seen it a lot enough, it is somewhat baffling and sometimes frustrating when they find that some simple terms are not in a dictionary where they really should be.

What is Sandhi then? It is roughly about combining words, but totally different from compounds (see Appendix G). The main purpose of word combination in compounds is about grammatical contraction. Whereas Sandhi has something to with sound or phonetic level, not meaning or grammatical functions. When two words, or alphabets at lower level, are juxtaposed, they can be welded or joined together as a single sound unit. There are many rules enumerated by textbooks. These rules came mostly from observations. They are not prescriptive. That means you can choose whether to obey the rules or not, or you can use them as long as you see suitable. The main benefit of learning Sandhi is ability to recognize terms when we read texts, because Sandhi is used extensively throughout the texts. When you use it to compose a sentence, mostly in conversations, it can save your time and energy by blending some words together. It has stylistic side as well, like when you say “gonna” or “gimme” in English. Sandhi is also an indispensable tool in composing verses for making terms fit the meter.

I will not talk about Sandhi as the tradition does, because the traditional way is overwhelming with rules. Some rules are established for only a single instance found. I see little use of such rules. I will teach you by examples first and (some) rules later. That is the fastest way to learn.

Before we go to the list, there are some terminology concerning Sandhi that we have to know, in case you go digging further

in the textbooks. I inevitably follow the tradition here. Sandhi can be divided roughly into 3 types: *sarasandhi* (joining vowels), *byañjanasandhi* (joining consonants), and *niggahitasandhi* (joining *ṃ*) called *vomissasandhi* by Sadd. The last two are somehow misnomer, because all Pāli words end with a vowel, if not *ṃ*, and no single word starts with *ṃ*. So, *byañjanasandhi* precisely means joining the vowel of the first term to the consonant of the second. And *niggahitasandhi* precisely means joining *ṃ* with anything, except *ṃ* itself.

Moreover following Sadd, Sandhi can be divided further to *padasandhi* and *vaññasandhi*. The former is the combination between terms, e.g. *tatra* + *ayaṃ* = *tatrāyaṃ*. The latter is between letters, e.g. *khattiyā* → *khatyā*. We will see more of these in due course.

The main approach in traditional textbooks is to learn tools for making Sandhi, *sandhikiriyaopakarāṇa*.¹ The most used *elision* (*lopa*)² is one of them, for instance. I will not tell you all these tools. You just see what happens and remember the pattern. That is the way I learn them without knowing what I see are called.

From phonetic point of view, there are relations between *i* and *e* and *y*, and between *u* and *o* and *v*. So, these vowels and consonants can be changed to one another (see the end of Chapter 2). Many other transformations can also occur, even non-transformative connection (*pakatisandhi*). I will make remarks in the table only for some noteworthy points. The table below has a good coverage, but I do not include all of instances formulated by the textbooks.

A simple guide to learn the table is to go through the items one by one, and try figuring out why they are so. You may find some recognizable patterns. That is good, but do not take them seriously. There is no rigid rule of Sandhi. It is mostly about optional operation upon words. Sometimes they go likewise but sometimes they do not. The best way to learn is to be familiar with unusual terms as many as possible, particularly terms that are composed with the common ones, e.g. *iti*, *iva*, *eva*, *so*, *taṃ*, *ahaṃ*, etc.

¹Sadd 24

²from Kacc 12, Rūpa 13, Sadd 30, and Mogg 1.26 onwards

Specimen	Former form
<i>yassindriyāni</i>	<i>yassa + indriyāni</i>
<i>sadhindriyaṃ</i>	<i>sadhā + indriyaṃ</i>
<i>no hetamaṃ, nohetamaṃ</i>	<i>no hi + etaṃ</i>
<i>bhikkhunovādo</i>	<i>bhikkhunī + ovādo</i>
<i>sametāyasmā</i>	<i>sametu + āyasmā</i>
<i>abhibhāyanaṃ</i>	<i>abhibhū + āyatanaṃ</i>
<i>puttā matthi</i>	<i>puttā me + atthi</i>
<i>asantettha</i>	<i>asanto + ettha</i>
<i>nasi</i>	<i>na + asi</i>
<i>ajjuposatho</i>	<i>ajja + uposatho</i>
<i>ekenūnāni</i>	<i>ekena + ūnāni</i>
<i>yassete</i>	<i>yassa + ete</i>
<i>sotukāmattha</i>	<i>sotukāmā + attha</i>
<i>māvuso</i>	<i>mā + avuso</i>
<i>sabbītiyo</i>	<i>sabbā + ītiyo</i>
<i>nāganāsūrū</i>	<i>nāganāsā + ūrū</i>
<i>labhantatthe</i>	<i>labhanti + atthe</i>
<i>uddhūmiyo</i>	<i>uddhi + ūmiyo</i>
<i>aggobhāso</i>	<i>aggi + obhāso</i>
<i>itthāyaṃ</i>	<i>itthī + ayaṃ</i>
<i>rājinūrū</i>	<i>rājinī + ūrū</i>
<i>ucchaggaṃ</i>	<i>ucchu + aggaṃ</i>
<i>ānentetaṃ</i>	<i>ānentu + etaṃ</i>
<i>mātupaṭṭhānaṃ</i>	<i>mātu + upaṭṭhānaṃ</i>
<i>vijjobhāso</i>	<i>vijju + obhāso</i>
<i>jambissaro</i>	<i>jambū + issaro</i>
<i>jambontā</i>	<i>jambū + ontā</i>
<i>matthi</i>	<i>me + atthi</i>
<i>metaṃ</i>	<i>me + etaṃ</i>
<i>mokāso</i>	<i>me + okāso</i>
<i>esāvuso</i>	<i>eso + āvuso</i>
<i>sattūpalabbhati</i>	<i>satto + upalabbhati</i>
<i>kutettha</i>	<i>kuto + ettha</i>
<i>sopi</i>	<i>so + api</i>
<i>sāva</i>	<i>sā + iva</i>
<i>papaṃ</i>	<i>pa + āpaṃ</i>
<i>padātave, pādātave</i>	<i>pa + ādātave</i>

Continued on the next page...

Specimen	Former form
<i>iti</i> ³	<i>i + iti</i>
<i>bandhusseva</i>	<i>bandhussa + iva</i>
<i>nopeti</i>	<i>na + upeti</i>
<i>vāmorū</i>	<i>vāma + urū</i>
<i>vāteritaṃ</i>	<i>vāta + īritaṃ</i>
<i>atevaññehi</i>	<i>ati + iva + aññehi</i>
<i>vodaka</i>	<i>vi + udaka</i>
<i>tassedam</i>	<i>tassa + idam</i>
<i>latāva</i> ⁴ , <i>lateva</i> ⁵	<i>latā + iva</i>
<i>patināva, patineva</i>	<i>patinā + iva</i>
<i>ceti</i>	<i>ca + iti</i>
<i>guṇeneti</i>	<i>guṇena + iti</i>
<i>saññāti</i>	<i>saññā + iti</i>
<i>rājāti</i>	<i>rājā + iti</i>
<i>cūbhayaṃ</i>	<i>ca + ubhayaṃ</i>
<i>saddhīdha</i>	<i>saddhā + idha</i>
<i>buddhānussati</i>	<i>buddha + anussati</i>
<i>tatrāyaṃ</i>	<i>tatra + ayaṃ</i>
<i>lokuttaraṃ</i>	<i>loka + uttaraṃ</i>
<i>nāyyo</i>	<i>na + ayyo</i>
<i>nāññamaññassa</i>	<i>na + aññamaññassa</i>
<i>nāgghanti</i>	<i>na + agghanti</i>
<i>nāssudha</i>	<i>na + assudha</i>
<i>nāssa</i>	<i>na + assa</i>
<i>māyyo</i>	<i>mā + ayyo</i>
<i>māssu</i>	<i>mā + assu</i>
<i>tadāssu</i>	<i>tadā + assu</i>
<i>kadāssu</i>	<i>kadā + assu</i>
<i>vāssa</i>	<i>vā + assa</i>
<i>tasmāssa</i>	<i>tasmā + assa</i>
<i>tatrāssa</i>	<i>tatra + assa</i>
<i>taṇhāssa</i>	<i>taṇhā + assa</i>
<i>katvātra</i>	<i>katvā + atra</i>
<i>sānutevāsiko</i>	<i>sa + anutevāsiko</i>
<i>sātthaṃ</i>	<i>sa + atthaṃ</i>

Continued on the next page...

³Sadd 33

⁴Sadd 38

⁵Sadd 40; Mogg 1.28

Specimen	Former form
<i>sāthhikā</i>	<i>sa + atthikā</i>
<i>sattho</i>	<i>sa + attho</i>
<i>sādhūti</i>	<i>sādhū + iti</i>
<i>munelayo</i>	<i>muni + ālayo</i>
<i>rathesabho</i>	<i>rathī + usabho</i>
<i>sotthī</i>	<i>su + itthī</i>
<i>tyāhaṃ</i>	<i>te + ahaṃ</i>
<i>tyāssa</i>	<i>te + assa</i>
<i>myāyaṃ</i>	<i>me + ayaṃ</i>
<i>yassa</i>	<i>ye + assa</i>
<i>yassu</i>	<i>ye + assu</i>
<i>yābhivadanti</i>	<i>ye + abhivadanti</i>
<i>yāvatakvassa</i>	<i>yāvatako + assa</i>
<i>khvassa</i>	<i>kho + assa</i>
<i>cakkhvāpāthamāgacchati</i>	<i>cakkhu + āpāthaṃ + āgacchati</i>
<i>pātvākāsi</i>	<i>pātu + akāsi</i>
<i>yatvādhikaraṇaṃ</i>	<i>yato + adhikaraṇaṃ</i>
<i>vatthvettha</i>	<i>vatthu + ettha</i>
<i>dvākāre</i>	<i>du + ākāre</i>
<i>anuvāgantvāna</i>	<i>anu + āgantvāna</i>
<i>yvāyaṃ</i>	<i>yo + ayaṃ</i>
<i>svāssa</i>	<i>so + assa</i>
<i>svāgataṃ</i>	<i>su + āgataṃ</i>
<i>bahvābādho</i>	<i>bahu + ābādho</i>
<i>hetuttho, hetuattho</i>	<i>hetu + attho</i>
<i>dhātuttho</i>	<i>dhātu + attho</i>
<i>hetindriyāni</i>	<i>hetu + indriyāni</i>
<i>khandhadhātāyatanāni</i>	<i>khandhadhātu + āyatanāni</i>
<i>iccasa</i>	<i>iti⁶ + assa</i>
<i>iccetam</i>	<i>iti + etaṃ</i>
<i>accantaṃ</i>	<i>ati + antaṃ</i>
<i>paccāharati</i>	<i>pati + āharati</i>
<i>paccuttaritvā</i>	<i>pati + uttaritvā</i>
<i>atīsiḡaṇo</i>	<i>ati + isiḡaṇo</i>
<i>atīritaṃ</i>	<i>ati + īritaṃ</i>

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⁶*ti* → *cc*; Kacc 19; Rūpa 22; Sadd 46. But Mogg 1.30, 1.48, and 1.49 explain that there is a phonetic operation in process making, *ti* → *tya* → *cya* → *cca*. Hence, *iti + assa* becomes *ityassa*, then becomes *iccasa*.

Specimen	Former form
<i>atīto</i>	<i>ati + ito</i>
<i>patīto</i>	<i>pati + ito</i>
<i>itīti</i>	<i>iti + iti</i>
<i>itīdaṃ</i>	<i>iti + idaṃ</i>
<i>paṇḍitātīyamha</i>	<i>paṇḍitā + iti + amha</i>
<i>itveva</i>	<i>iti⁷ + eva;</i>
<i>vilapatveva</i>	<i>vilapati + eva</i>
<i>isigilitveva</i>	<i>isigiliti + eva</i>
<i>ekamidāhaṃ</i>	<i>ekaṃ⁸ + idha⁹ + ahaṃ</i>
<i>idheva</i>	<i>idha + eva</i>
<i>evamidhekacco</i>	<i>evaṃ + idha + ekacco</i>
<i>paṭisanthāravutyassa</i>	<i>paṭisanthāravutti + assa</i>
<i>vityānubhūyate</i>	<i>vitti + anubhūyate</i>
<i>byākāsi</i>	<i>vi¹⁰ + ā + akāki</i>
<i>byañjanaṃ</i>	<i>vi + añjanaṃ</i>
<i>byākato</i>	<i>vi + ākato</i>
<i>dāsyāhaṃ</i>	<i>dāsī + ahaṃ</i>
<i>abbhūḍṛitaṃ</i>	<i>abhi¹¹ + udṛitaṃ</i>
<i>abbhuggacchati</i>	<i>abhi + uggacchati</i>
<i>ajjhāgamā</i>	<i>adhi¹² + āgamā</i>
<i>ajjhāharati</i>	<i>adhi + āharati</i>
<i>ajjhokāse</i>	<i>adhi + okāse</i>
<i>abhicchitaṃ</i>	<i>abhi + icchitaṃ</i>
<i>adhīritaṃ, abbhīritaṃ</i>	<i>adhi + īritaṃ</i>
<i>ajjhīṇmutto</i>	<i>adhi + iṇamutto</i>
<i>yathariva</i>	<i>yathā + eva¹³</i>
<i>tathariva</i>	<i>tathā + eva</i>
<i>manuññaṃ</i>	<i>mano¹⁴ + aññaṃ</i>
<i>gavassaṃ</i>	<i>go¹⁵ + assaṃ</i>

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⁷ *ti* → *tv*; Sadd 49, Mogg 1.36

⁸ *m* → *m*

⁹ *dha* → *da*; Kacc 20, Rūpa 27, Sadd 50

¹⁰ *vi* → *bya*

¹¹ *abhi* → *abbha*; Kacc 44, Rūpa 24, Sadd 57

¹² *adhi* → *ajjha*; Kacc 45, rūpa 25, Sadd 58

¹³ *eva* → *riva*; Kacc 22, Rūpa 28, Sadd 52

¹⁴ *o* → *u*; Sadd 55

¹⁵ *o* → *ava*; Mogg 1.32

Specimen	Former form
<i>idhappamādo</i> ¹⁶	<i>idha + pamādo</i>
<i>cātuddasī</i>	<i>cātu + dasī</i>
<i>pañcaddasī</i>	<i>pañca + dasī</i>
<i>abhikkantataro</i>	<i>abhi + kantataro</i>
<i>cajjhānapphalo</i> ¹⁷	<i>ca + jhānapphalo</i>
<i>yatraṭṭhitam</i>	<i>yatra + ṭṭhitam</i>
<i>viddhamseti</i>	<i>vi + dhamseti</i>
<i>vibbhamati</i>	<i>vi + bhamati</i>
<i>nigghoso</i>	<i>ni + ghoso</i>
<i>akkhanti</i>	<i>a + khanti</i>
<i>paṭaggi</i>	<i>pati</i> ¹⁸ + <i>aggi</i>
<i>paṭihaññati</i>	<i>pati + haññati</i>
<i>puthujjano</i>	<i>putha</i> ¹⁹ + <i>jano</i>
<i>puthubhūtam</i>	<i>putha + bhūtam</i>
<i>onaddhā</i>	<i>ava</i> ²⁰ + <i>naddhā</i>
<i>ovadati</i>	<i>ava + vadati</i>
<i>osānaṃ</i>	<i>ava + sānaṃ</i>
<i>avekkhati</i>	<i>ava + ikkhati</i>
<i>sāhu</i>	<i>sādhu</i> ²¹
<i>jaccandho</i>	<i>jāti</i> ²² + <i>andho</i>
<i>yajjevamaṃ</i>	<i>yadi + evamaṃ</i>
<i>agyāgāraṃ</i> ²³	<i>aggi + āgāraṃ</i>
<i>guhya</i> ²⁴	<i>guhya</i>
<i>bavuhābādho</i>	<i>bahuvābādho</i>
<i>kayira</i>	<i>kariya</i>
<i>makasā</i>	<i>masakā</i>
<i>ayirā</i>	<i>ariyā</i>

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¹⁶A consonant is duplicated ; Kacc 28, Rūpa 40, Sadd 67

¹⁷The consonant's voiced or voiceless pair is added; Kacc 29, Rūpa 42, Sadd 68, Mogg 1.35; e.g. *kh* → *kkh*, *gh* → *ggh*, *ch* → *cch*, *jh* → *jjh*, and so on

¹⁸*pati* → *paṭi*; Kacc 48, Rūpa 43, Sadd 137

¹⁹*putha* → *puthu*; Kacc 49, Rūpa 44, Sadd 129

²⁰*ava* → *o*; Kacc 50, Rūpa 45, Sadd 126

²¹*dha* → *ha*; Sadd 72. In Sadd 72–133, Aggavaṃsa shows that some characters can be changed to another, like this one. They are too many to list here. It is a kind of redundancy, for we mostly find the terms in a dictionary. However, I list some here because they look interesting in certain way.

²²(*ti*) *tya* → *cca*, (*di*) *dya* → *jja*; Sadd 104

²³Triple consonant can be reduced; Sadd 120

²⁴Consonant can be interchanged; Mogg 1.50, Sadd 154

Specimen	Former form
<i>yathayidaṃ</i> ²⁵	<i>yathā + idaṃ</i>
<i>tivaṅtikaṃ</i>	<i>ti + aṅtikaṃ</i>
<i>lahumessati</i>	<i>lahu + essati</i>
<i>samaṇamacalo</i>	<i>samaṇa + acalo</i>
<i>sammadeva</i>	<i>sammā + eva</i>
<i>aggadatthaṃ</i>	<i>agga + atthaṃ</i>
<i>ajjadagge</i>	<i>ajja + agge</i>
<i>ito nāyati</i>	<i>ito āyati</i>
<i>yasmātiha</i>	<i>yasmā + iha</i>
<i>sabbhireva</i>	<i>sabbhi + eva</i>
<i>āraggeriva</i>	<i>āragge + iva</i>
<i>chaḷabhiññā</i>	<i>cha + abhiññā</i>
<i>saḷāyatanaṃ</i>	<i>cha + āyatanaṃ</i>
<i>suhuju</i>	<i>su + uju</i>
<i>suhutthitaṃ</i>	<i>su + utthitaṃ</i>
<i>puthageva</i> ²⁶	<i>putha + eva</i>
<i>puthagayaṃ</i>	<i>putha + ayaṃ</i>
<i>pageva</i> ²⁷	<i>pā + eva</i>
<i>parosahassaṃ</i> ²⁸	<i>para + sahassaṃ</i>
<i>saradosataṃ</i>	<i>sarada + sataṃ</i>
<i>cakkhuṃ udapādi</i> ²⁹	<i>cakkhu udapādi</i>
<i>avaṃsiro</i>	<i>avasiro</i>
<i>yāvañcidha</i>	<i>yāva + ca + idha</i>
<i>aṇuṇthulāni</i>	<i>aṇu + thulāni</i>
<i>pubbaṅgamā</i>	<i>pubba + gamā</i>
<i>dīpaṅkaro</i>	<i>dīpaṃ³⁰ + karo</i>
<i>dhammañcare</i>	<i>dhammaṃ + care</i>
<i>saṅṭhiti</i>	<i>saṃ + ṭhiti</i>
<i>tannicuttaṃ</i>	<i>taṃ + niccutaṃ</i>
<i>saṃghasammato</i>	<i>saṃgha + saṃ + mato</i>

Continued on the next page...

²⁵ *ya* is added. Consonants able to be added in this way are *ya*, *va*, *ma*, *da*, *na*, *ta*, *ra*, *la*, *ḷa*, *ha*, and *ga*. Kacc 35, Rūpa 34, Sadd 56, Mogg 1.45–6. See also *junction consonants* in Warder 2001, p. 255.

²⁶ Kacc 42, Rūpa 32, Sadd 53

²⁷ Kacc 43, Rūpa 33, Sadd 54

²⁸ *o* is added; Kacc 36, Rūpa 47, Sadd 130

²⁹ *ṃ* is added (sometimes also changed to nasal consonants); Kacc 37, Rūpa 57, Sadd 146, Mogg 1.38

³⁰ *ṃ* → *nasal consonants*; Kacc 31, Rūpa 49, Sadd 138, Mogg 1.41

Specimen	Former form
<i>pulliṅgaṃ</i>	<i>pum³¹ + liṅgaṃ</i>
<i>sallakkhanā</i>	<i>saṃ + lakkhanā</i>
<i>asallīnaṃ</i>	<i>asaṃ + līnaṃ</i>
<i>paṭisallīno</i>	<i>paṭisaṃ + līno</i>
<i>paccattaññeva</i>	<i>paccattaṃ³² + eva</i>
<i>taññeva</i>	<i>taṃ + eva</i>
<i>evañhi</i>	<i>evaṃ + hi</i>
<i>tañhi</i>	<i>taṃ + hi</i>
<i>sañhito</i>	<i>saṃ + hito</i>
<i>saññogo, saṃyogo³³</i>	<i>saṃ + yogo</i>
<i>saññuttaṃ, saṃyuttaṃ</i>	<i>saṃ + yuttaṃ</i>
<i>saññyojanaṃ, saṃyojanaṃ</i>	<i>saṃ + yojanaṃ</i>
<i>tamaḥaṃ</i>	<i>taṃ³⁴ + ahaṃ</i>
<i>etadavoca</i>	<i>etaṃ + avoca</i>
<i>yadabravi</i>	<i>yaṃ + abravi</i>
<i>tadevārammaṇaṃ</i>	<i>taṃ + eva + ārammaṇaṃ</i>
<i>yamāhu</i>	<i>yaṃ + āhu</i>
<i>tamatthaṃ</i>	<i>taṃ + atthaṃ</i>
<i>etamatthaṃ</i>	<i>etaṃ + atthaṃ</i>
<i>yadantaraṃ</i>	<i>yaṃ + anantaraṃ</i>
<i>tadantaraṃ</i>	<i>taṃ + anantaraṃ</i>
<i>etadattho</i>	<i>etaṃ + attho</i>
<i>evametaṃ</i>	<i>evaṃ + etaṃ</i>
<i>ahameva</i>	<i>ahaṃ + eva</i>
<i>tvameva</i>	<i>tvam + eva</i>
<i>tayidaṃ</i>	<i>taṃ³⁵ + idaṃ</i>
<i>tadate³⁶</i>	<i>taṃ + te</i>
<i>etadakiñci</i>	<i>etaṃ + kiñci</i>
<i>tāsāhaṃ</i>	<i>tāsaṃ³⁷ + ahaṃ</i>
<i>vidūnaggaṃ</i>	<i>vidūnaṃ + aggaṃ</i>
<i>sabbadassāvī</i>	<i>sabbaṃ + dassāvī</i>

Continued on the next page...

³¹ *m* → *l*; Sadd 139

³² *m* → *ñ*; Kacc 32, Rūpa 50, Sadd 140, Mogg 1.42

³³ Kacc 33, Rūpa 51, Sadd 141, Mogg 1.43

³⁴ *m* → *m*, *d*; Kacc 34, Rūpa 52, Sadd 142–5, Mogg 1.44

³⁵ *m* → *y*; Mogg 1.44

³⁶ Sadd 131

³⁷ *m*; Kacc 38–9, Rūpa 53–4, Sadd 147, Mogg 1.39

Specimen	Former form
<i>ariyasaccāna dassanaṃ</i>	<i>ariyasaccānaṃ dassanaṃ</i>
<i>etaṃ buddhāna sāsanaṃ</i>	<i>etaṃ buddhānaṃ sāsanaṃ</i>
<i>abhinanduntī</i>	<i>abhinandunṃ + itī</i>
<i>uttattaṃva</i>	<i>uttattaṃ + iva</i>
<i>yathābījaṃva</i>	<i>yathābījaṃ + iva</i>
<i>idampi</i>	<i>idaṃ + api</i>
<i>kindāni</i>	<i>kiṃ + idāni</i>
<i>tvam̐si</i>	<i>tvam̐ + asi</i>
<i>sadisam̐va</i>	<i>sadisam̐ + eva</i>
<i>evam̐sa</i>	<i>evam̐ + assa</i>
<i>pupphaṃsā</i>	<i>pupphaṃ + assā</i>
<i>tadaminā</i>	<i>taṃ + iminā</i>
<i>evumaṃ³⁸</i>	<i>evam̐ + imaṃ</i>
<i>kahaṃ, kehaṃ³⁹</i>	<i>kaṃ + ahaṃ</i>
<i>sakādāgāmī⁴⁰</i>	<i>sakiṃ + āgāmī</i>
<i>saṃvidāvahāro</i>	<i>saṃvidhāya + avahāro</i>
<i>valāhako</i>	<i>vārino + vāhako</i>
<i>jīmuto</i>	<i>jīvanassa + muto</i>
<i>susānaṃ</i>	<i>chavassa + sayanaṃ</i>
<i>uddakkhalam̐</i>	<i>uddham̐ + khamassa</i>
<i>mayūro</i>	<i>mahiyaṃ + ravatīti</i>

³⁸Sadd 150

³⁹Sadd 151

⁴⁰This item and the rest towards the end are from Mogg 1.47. I list these to show that how wild Sandhi can go. The original form of some terms are close to what we call *analytic form*. That is to say, they are better to see these as compounds rather than terms produced by Sandhi process. There are also many outlandish transformations described in the textbooks I left out. Do not take these seriously. It is unlikely that you will make your own words like these. And it is likely that you can find the words in a dictionary by their own right if they are really used somewhere.

E *Upasagga* (Prefixes)

Upasagga is a technical term in Pāli. It is a word class, often bundled with *nipāta* (particles) and called *abyaya* or *avyaya* (indeclinables) as a whole group. Unlike *nipāta* that can stand alone as an independent unit, *upasagga* normally has to be appended with other part, normally a verb or noun (adjective included), to modify the term's meaning. So, we can call an *upasagga* roughly a prefix. However, it is not a prefix in general, because there are only twenty of them, namely *ā*, *u*, *ati*, *pati*, *pa*, *pari*, *ava*, *parā*, *adhi*, *abhi*, *anu*, *upa*, *apa*, *api*, *saṃ*, *vi*, *nī*, *nī*, *su*, and *du*.¹

It is worth reading the summary Aggavaṃsa wrote at the end of the *upasagga* part. So, I quote it in full.

*Evaṃ vīsati uppasaggā anekathā hutvā nāmākhyā-tavisesakārakā bhavanti. Upecca nāmañca ākhyātañca sajanti lagganti tesam attham vīsesentī'ti upasaggā.*²

“There are twenty *upasaggas*, with various meanings, which specify (the meaning of) nouns and verbs. Applying to nouns and verbs they approach and adhere to them, specifying their meaning, thus they are called *upasagga*.”³

¹Sadd Sut 27, Smith 1930, p. 880. Rūpa between 281 and 282 has the same list but different order. In Mogg 5.131, after 3.98 in Payo 2, and Niru 288, *nī* is not found but *o*, still twenty altogether. In Niru 288 there is an account that Kaccāyana sees *o* as another form of *ava*, so he does not include *o* in the list. Whereas Moggallāna sees *nī* as just a long form of *nī*, so he does not include *nī* in the list. As we shall see below, both sides have a good reason. Maybe 19 *upasaggas* are more sensible. From my view, Moggallāna's reason is more convincing, because we can find terms with *ava* and *o* connecting to the same base but having different meaning. In official Thai Pāli textbooks, *nī* is not regarded as *upasagga* by its own right, in line with Moggallāna's view, but *nī* is split into two items. The first *nī* means ‘down,’ the second ‘out.’ Thus twenty *upasagga* is maintained. However, to make my approach unified, in this present book we will mostly follow Kaccāyana-Saddanīta school.

²Sadd Sut 27, p. 886

³Collins 2005, p. 125

Some words seem to be used in a similar way, but not counted as *upasagga*. For instance, new students often mistake *mahā* (big) as *upasagga*, as we find in *mahājano* (the public, masses of people, or a big person literally). This word is a compound which *mahā* is the elided form of *mahanto* (big). Another one is ‘a’ in *adhamma* (false doctrine). This is also not *upasagga*. It is negative particle *a*. So, it is helpful to keep in mind all twenty *upasaggas*. If you find something functions alike but not in the list, suspect it as an independent term derived from other form.

I reorder *upasaggas* alphabetically following Steven Collins and list all of them in the table below.⁴ The meanings given in the table are just a rough picture to help you make a quick grab. Each *upasagga* has several strands of meaning. It is better to go into examples of them.

List of 20 *Upasaggas*

<i>Upasagga</i>	Meaning	Page
<i>ati</i>	beyond, too much, very much	444
<i>adhi</i>	towards, up to, over, above	444
<i>anu</i>	following, after	445
<i>apa</i>	away from	448
<i>api, pi</i>	on, over	448
<i>abhi</i>	towards, over	449
<i>ava, o</i>	down, away	449
<i>ā</i>	near to, away	450
<i>u, ud</i>	up, out of, away from	451
<i>upa</i>	towards, be subordinate to	451
<i>du, dur</i>	bad, wrong	452
<i>ni</i>	down, out	453
<i>nī</i>	away, out	454
<i>pa</i>	towards, onward	454
<i>pati, paṭi</i>	back to, opposite	455
<i>parā</i>	on, over	456
<i>pari</i>	round, about, complete	456
<i>vi</i>	apart, separate	457
<i>saṃ</i>	together	458

Continued on the next page...

⁴adapted from p. 125

<i>Upasagga</i>	Meaning	Page
<i>su</i>	well, right, very	459

The best way to learn how all these work is to see a lot of examples. So I show several of them below for each item. Sometimes the meaning of the terms does not go straightforwardly, so you have to add some imagination or think it figuratively. In traditional approach, these are explained by their nuances of meaning. I skip that meaning classification because I found some of them out of place and I do not want to rationalize them. It is better to exercise your mental creativity by extending the main theme to the possible meanings. This somehow brings a lot of fun, like, say, Tarot reading. To know them statistically, I mark instances with an asterisk (*) showing that the term is the most frequent instance found, among its group, in the collection. In Appendix G, page 531, there is a type of compound related to *upasagga*. Please see there for more information.

Ati

- *ativiya** (*ati + iva*) = (ind.) excessively, very much
- *atiruccati* (*ati + ruca*) = (v.) to outshine
- *atīto* (*ati + i + ta*) = (n. m.) the past, (time) gone beyond
- *accanta*⁵ (*ati + anta*) = (adj.) extreme
- *atikusalo* (*ati + kusala*) = (adj.) very skillful, very clever
- *atikkodho* (*ati + kodha*) = (n. m.) intense anger
- *ativuddhi* (*ati + vuddhi*) = (n. f.) great prosperity

Adhi

- *adhippāyo** (*adhi + pāya*) = (n. m.) intention
- *adhisīlam* (*adhi + sīla*) = (n. nt.) higher morality
- *adhipati* (*adhi + pati*) = (n. m.) head leader
- *adhiseti* (*adhi + si*) = (v.) to lie on
- *adhirohati* (*adhi + ruha*) = (v.) to ascend, to climb
- *adhirohanī* (*adhi + ruha*) = (n. f.) a ladder

⁵According to Sandi rules, *ti* can become *cc*, Kacc 19; Rūpa 22; Sadd 46; Mogg 1.30, 1.48–9.

- *adhibhavati* (*adhi + bhū*) = (v.) to overpower
- *adhithānam* (*adhi + thā*) = (n. nt.) resolution, determination
- *adhimokkho* (*adhi + muca*) = (n. m.) decision, determination
- *adhigacchati* (*adhi + gamu*) = (v.) to attain

Anu

- *anujānāti** (*anu + jā*) = (v.) to allow, to give permission
- *anugacchati* (*anu + gamu*) = (v.) to follow
- *anusayo* (*anu + si*) = (n. m.) a dormant disposition
- *anuratham* (*anu + ratha*) = (n. nt.) rear part of a car⁶
- *anuratto* (*anu + ranja + ta*) = (adj. p.p.) attached to, fond of
- *anurūpaṃ* (*anu + rūpa*) = (adj.) suitable
- *anvaḍḍhamāsaṃ*⁷ (*anu + aḍḍha + māsa*) = (adv.) every fortnight
- *anusamvaccharaṃ* (*anu + samvacchara*) = (adv.) every year
- *anubuddho* (*anu + buddha*) = (n. m.) a lesser Buddha, one enlightened after the Buddha
- *anuthero* (*anu + thera*) = (n. m.) one who comes next to the elder (PTSD)

There are some peculiar uses of *anu* that I leave out, but some are worth mentioning anyway. *Anu*, together with a few others⁸, is called *kammappavacanīya* (calling for object?).⁹ When this kind of thing happens, it has accusative form.¹⁰ And this has six possible meanings, namely *lakkhaṇa* (mark, sign), *saha* (with), *hīna* (inferior), *itthambhūtakkhāna* (certain special characteristic), *bhāga* (part), and *vicchā* (repetition).

As a sign, *anu* works in this way, for example, *pabbajīta-manupabbajīṃsu*¹¹ or *pabbajītamanu pabbajīṃsu* (*pabbajītaṃ +*

⁶Why is it not a following car? It can be if you use as m., hence *anuratho*. Used as nt., this should be a part of a car.

⁷This instance and the followings come from Niru 288.

⁸In Rūpa 288, Sadd 584, *pati* and *pari* are added. In Mogg 2.8, Niru 298, *abhi* is mentioned.

⁹Sadd 582

¹⁰Kacc 299, Rūpa 288, Sadd 586, Mogg 2.8, Niru 298

¹¹Kacc 299

anu + pabbajīmsu).¹² I have to be precise to show you something. This means when the Bodhisatta went forth (*pabbajītam*), it is taken as a sign by which people went forth likewise (*pabbajīmsu*). I try searching this instance in the canon then I find this “...mahāgovindaṃ brāhmaṇaṃ agārasmā anagāriyaṃ pabbajītaṃ **anupabbajīmsu**.”¹³ I translate this as “(many people) went forth following Brahman Mahāgovinda who has gone forth from the lay life to homelessness.” Where is the sign? There is no such a thing when you treat *anu* as a part of the following term. When you (mis)take it as an independent term or a part of the former term, you have to find some reason of that. Thus peculiar accounts come along.

Another example of sign is “*rukkhaṃ anu vijjotate vijju*”¹⁴ (Lightning strikes a tree). The explanation goes as you expect that *anu* marks the tree as a sign that lightning can see and hit. I found no instance of this, fortunately.

In the sense of *saha*, here is an example, *nadīmanvavasitā senā*¹⁵ (an army that is nearby a river). This can be broken down to *nadi + anu + ava + si + ta + senā*. This instance is a bit complicated to analyze. Let me try unraveling this. *Avasita* is probably a past participle form of *avasseti* or *avassayati* (to lean against, lie down on). If you take *anu* as a part of this verb, it makes a perfect sense. Hence, the army is leaning against and following a river. However, the tradition explains that *anu* marks instrumental case to *nadi*. Therefore, the army is leaning against *with* a river. That sounds reasonable, but how and why *upasagga* can do *vibhatti* job is still a mystery to me.

I found an example, perhaps, from the oldest layer of the canon, but with *pati*: “*nadīṃ nerañjaraṃ pati*”¹⁶ (nearby Nerañjarā river). Another similar one is “*migā nerañjaraṃ pati*”¹⁷ ([We were born as] deers nearby the Nerañjarā). As the explanation

¹²Rūpa 288, Sadd 583

¹³Dī 2.6.326 (DN 19)

¹⁴Rūpa between 281 and 282. In Rūpa 288 *rukkhaṃ pati ...* and *rukkhaṃ pari ...* are also shown. In Sadd 584, there are *rukkhaṃ pati/pari/anu cando* (The moon shines on a tree). In Mogg 2.8, Niru 298, it is *rukkhamabhī vijjotate vijju*.

¹⁵This is from Rūpa between 281 and 282. In Rūpa 288 *nadīmanvavasitā bārāṇasī* (nearby-rivered Benares) is also exemplified. However, in Sadd Sut 27, it is *nadīṃ anavāvasitā senā* (Smith 1930, p. 883).

¹⁶Sut 3.427; Therī 13.307, 310

¹⁷Jā 15.39

goes, we can use *anu* instead of *pati* here. This unusual use of *upasagga* happens only in old poetic works, I think.

Here is an example of inferiority, *anu sārīputtaṃ paññavā* (one who is less wise than Ven. Sārīputta).¹⁸ This makes some sense when we take *anu* as ‘lesser’ like *anubuddho* above. Then *anusārīputta* means “minor Sārīputta” or “little Sārīputta” or “the second Sārīputta.” So, *anusārīputtaṃ paññavā* means one who wise as a lesser Sārīputta. This sounds a bit positive. Why does *anu* stands apart in the example? That looks odd. I have no idea. Only instance found in the canon that *anu* stands alone is in a verse: “*Sīmā mahatī nadiyā, anu dve khuddakāni ca.*”¹⁹ This possibly means a boundary in the river, a big one, and two small ones successively.²⁰ So, it is better to treat *anu* here as an particle.

I will stop explaining *anu* here, because I have problems with the rest of meanings listed above. I do not want to pretend that I understand them. Here is the lesson from my observation. It seems that the explanations alien to Pāli literature as a whole come from Sanskrit grammar of Pāṇini which Pāli grammarians resorted to. As a result, we have only half-baked explanations and outlandish examples. Moggallāna might see this and did not explain *anu* as we find in Padarūpasiddhi and Saddanīti. But in Payāgasiddhi (after 3.98 in Payo 2), the same set of meanings and examples are found. Leḍḍi Sayāḍo discards these altogether in Niruttidīpanī (after Niru 288) and presents more familiar meanings and examples. From my quite a long discussion of *anu* here, one might not gain much knowledge on how to use it. But I hope that it can shed some light to the characteristics of Pāli grammatical textbooks and the language itself. My suggestion is that you should follow simple examples that are understandable in canonical context. Do not ever copy bizarre examples. And do not haste grasping everything you are told, even by renowned works.

¹⁸Rūpa 288, Sadd 583

¹⁹Mv 2.183

²⁰See Horner 2014, p. 1581.

Apa

- *apaneti** (*apa + ni*) = (v.) to lead away, to remove
- *apagacchati* (*apa + gamu*) = (v.) to go away, to disappear
- *apagabbho*²¹ (*apa + gabbha*) = (adj.) going away from the womb, not destined to another rebirth (PTSD)
- *aparajjhati* (*apa + rādha + ya*) = (v.) to offend against, to go wrong²²
- *apasālāya āyanti vāñijā*²³ = Avoiding entering the hall, Merchants come.²⁴

When the sense of ‘away’ is clear, verbs with *apa* normally take ablative object (...away from ...).

Api

- *pidahati** (*api + dhā*) = (v.) to cover, to close, to conceal
- *apidahati* (*api + dhā*) = (v.) to cover up, to obstruct
- *apidhānaṃ* (*api + dhā*) = (n. nt.) a cover, a lid
- *apiḷahati* (*api + naha*) = (v.) to bind on, to put on, to adorn (also *apiḷandhati*, but more often *pilandhati*)
- *apilāpaṇaṃ* (*api + lāpana*) = (n. nt.) counting up, repetition

I have problems with examples illustrated in the traditional textbooks on this *upasagga*. Most of them, of not all, treat *api* as a particle, meaning ‘even’ or ‘yet.’ So, they look very confusing whether it is a prefix or not. Hence, I left out all of them and propose a more sensible instances found in PTSD.

Abhi

- *abhivādeti** (*abhi + vadī*) = (v.) to bow down, to salute

²¹There is an interesting instance of this in the Vinaya: *Apagabbho bhavaṃ gotamo* (Vibh 0.10). At first it is used to reproach the Buddha, like “How bad conception are you!” I. B. Horner uses ‘withdrawn’ here (p. 88). Then the Buddha twists the meaning to “there is no further rebirth for me.”

²²*Rādheti* mean ‘to succeed’ (see PTSD). When *apa* is added, it means like “to go away from success.”

²³Kacc 272, Rūpa 309, Sadd Sut 27, Mogg 2.27, Payo 3.27, Niru 313

²⁴Despite strange looking, this is understandable. With ins., *apasālāya* functions like an adverb. *Āyanti* is pl. of *āyati* (*ā + yāti*) means ‘to come.’

- *abhiñānāti* (*abhi + ñā*) = (v.) to know by experience, to know fully or thoroughly
- *abhimukho* (*abhi + mukha*) = (adj.) facing, turned towards, face-to-face with
- *abhikkamati* (*abhi + kamu*) = (v.) to proceed, to step forwards
- *abhidhammo* (*abhi + dhamma*) = (n. m.) special doctrine, the Abhidhamma
- *abhivassati* (*abhi + vassa*) = (v.) to rain heavily
- *abhiruhati* (*abhi + ruha*) = (v.) to ascend, to go up
- *abhiñāto* (*abhi + jāta*) = (adj.) well-born, of noble birth
- *abhirūpa* (*abhi + rūpa*) = (adj.) handsome, beautiful, lovely

Ava

- *avaseso** (*ava + sesa*) = (adj.) remaining
- *avakkhipati* (*ava + khipa*) = (v.) to throw down, to drop
- *avakkhittacakkhu* (*ava + khipa + ta + cakkhu*) = (adj.) having cast-down eyes
- *omuñcati* (*o + muca*) = (v.) to take off, to undress, to unfasten
- *omukkaupāhano* (*o + muca + ta + upāhana*) = (adj.) having shoes taken off
- *avakokilaṃ vanam* (*ava + kokila + vana*) = a cuckoo-departed forest
- *avañānāti* (*ava + ñā*) = (v.) to despise, to scorn
- *avamāññati* (*ava + mana*) = (v.) to slight, to disregard, to despise
- *avagacchati* (*ava + gamu*) = (v.) to understand, to attain
- *vodānaṃ* (*vi + ava + dā*) = (n. nt.) purity
- *avadhāraṇam* (*ava + dhara*) = (n. nt.) affirmation, emphasis, selection
- *avakāso* (*ava + kāsa*) = (n. m.) an opportunity, a chance, a space (also *okāso*)
- *avaharati* (*ava + hara*) = (v.) to steal, to take away
- *ocarati* (*o + cara*) = (v.) to be after something, to go into, to search
- *ocarako* (*o + cara*) = (n. m.) an informant scout, a spy, an investigator
- *avarundhati* (*ava + rudhi*) = (v.) to put under restraint,

to put into one's harem as subsidiary wife

- *orodho* (*o + rudhī*) = (n. m.) a harem, a confinement, a concubine

Ā

- *āpatti** (*ā + pada*) = (n. f.) an ecclesiastical offense
- *āgacchati* (*ā + gamu*) = (v.) to come
- *ārohati* (*ā + ruha*) = (v.) to ascend, to climb
- *āpajjati* (*ā + pada*) = (v.) to get into, to meet with, to undergo
- *ākankhati* (*ā + kakhī*) = (v.) to desire, to wish for
- *āliṅgati* (*ā + lagi*) = (v.) to embrace, to enfold
- *ārabhati* (*ā + rabha*) = (v.) to begin
- *ādāti* (*ā + dā*) = (v.) to take up, to accept, to grasp, to seize (also *ādiyati* in the same meaning)
- *ālambati* (*ā + labī*) = (v.) to hang on to, to take hold of, to fasten to
- *āvasati* (*ā + vasa*) = (v.) to live in, to inhabit, to reside
- *āsīdati* (*ā + sada*) = (v.) to come together (to sit by), to come or go near, to approach (PTSD)
- *āsanno* (*ā + sada*) = (adj.) near (p.p. of *āsīdati*)
- *āmanteti* (*ā + manta*) = (v.) to call, to address, to invite
- *āpabbatā khettaṃ* (*ā + pabbata + khetta*) = a field stretching to a mountain²⁵
- *ākumāraṃ yaso kaccāyanassa* = Ven. Kaccāyana's fame spreading to children²⁶

²⁵This is a stock example found in all textbooks. I am curious at first why these two terms do not take the same case as we treat *āpabbata* as an adjective. We can also see that *āpabbatā* is in abl. So, it can be translated literally as “a field stretching from a mountain.” With *yāva*, abl. can also mean ‘up to’ (see page 331). In Niru 341, the formula states that when *pari*, *apa*, *ā*, *bahi*, *tiro*, *pure*, or *pacchā* is compounded with a noun, the term can be in ablative case. However, I think it still makes sense to say *āpabbataṃ khettaṃ*. I find that *āpabbatassa khettaṃ* is used in Niru 490.

²⁶This instance looks strange to me. The function of *ākumāraṃ* is unclear. If it takes acc., it can be an adverb. If we put *hoti* in the sentence, it looks clearer. In Rūpa 336, there is an analytic sentence read “*ākumārehi yaso kaccāyanassa ākumāraṃ*” (*ākumāraṃ* is Ven. Kaccāyana's fame spreading to children). In Sadd 696, “*ā komārā yaso kaccāyanassa ākomāraṃ*” is found instead. It seems that ablative case is used here. In Niru 341, all these variations are mentioned.

As you may realize, sometimes *ā* adds nothing to the meanings, even though the textbooks have explanations for that anyway. It works much like a filler sometimes. When words do not come up, you say ‘aa...’ or ‘err...’ to fill the gap. I think, perhaps, that is how it comes. If my speculation sounds silly, just ignore it.

U

- *uppajjati** (*u + pada*) = (v.) to come out, to be born, to arise, to be produced
- *uggacchati* (*u + gamu*) = (v.) to rise, to go up²⁷
- *uṭṭhahati* (*u + ṭhā*) = (v.) to rise, to stand up, to get up²⁸ (also *uṭhāti*)
- *uggaṇhāti* (*u + gaha*) = (v.) to take up, to acquire, to learn
- *ukkhīpati* (*u + khīpa*) = (v.) to hold up, to take up
- *ubbhavo* (*u + bhū*) = (n. m.) birth, origination, production
- *ussahati* (*u + saha*) = (v.) to be able, to be fit for, to venture, to strive²⁹
- *uddisati* (*u + disa*) = (v.) to propose, to point out, to appoint, to specify
- *udikkhati* (*ud + ikkha*) = (v.) to look at, to survey, to perceive

Upa

- *upasaṅkamati** (*upa + saṅ + kamu*) = (v.) to go up to, to approach
- *upagacchati* (*upa + gamu*) = (v.) to approach, to undergo, to undertake
- *upanisīdati* (*upa + ni + sada*) = (v.) to sit close to
- *upakaroti* (*upa + kara*) = (v.) to help, to support, to serve
- *upaṭṭhahati* (*upa + ṭhā*) = (v.) to stand near, to wait on, to attend on, to look after, to nurse (also *upaṭṭhāti*)
- *upanagaram* (*upa + nagara*) = (n. nt.) a suburb

²⁷For example, *aruṇo uggacchati* means “The dawn/sun is rising.”

²⁸For example, *āsanā uṭhito* means “got up from the seat.”

²⁹For example, *ussahati gantum* means “be able to go.”

- *upapajjati* (*upa + pada*) = (v.) to get to, to be reborn in, to originate, to rise³⁰
- *upekkhati* (*upa + ikkha*) = (v.) to look on, to be disinterested
- *upamānaṃ* (*upa + mā*) = (n. nt.) a simile, a parable, a comparison
- *upasampajjati* (*upa + saṃ + pada*) = (v.) to attain, to enter on, to become fully ordained
- *upavasati* (*upa + vasa*) = (v.) to observe the fast day
- *upavadati* (*upa + vada*) = (v.) to tell (secretly) against, to tell tales, to insult, to blame
- *upasagga* (*upa + saṃ + ja*) = (n. m.) a danger, a trouble; the *upasaggas*
- *upādīyati* (*upa + ā + dā*) = (v.) to take hold of, to grasp, to cling to
- *upāyāso* (*upa + āyāsa*) = (n. m.) a trouble, a turbulence, a tribulation, an unrest, a grief
- *upanissayati* (*upa + ni + si*) = (v.) to depend on, to rely on
- *uparājā* (*upa + rāja*) = (n. m.) a secondary king, a deputy king

Du

- *dukkhaṃ** (*du + kha*) = (n. nt.) suffering
- *duggandha* (*du + gandha*) = (adj.) having a bad smell
- *dubbhikkhaṃ* (*du + bhikkha*) = (n. nt.) a famine, scarcity of food
- *dukkataṃ* (*du + kara + ta*) = (n. nt.) a wrong action
- *dukkaro* (*du + kara*) = (adj.) difficult to do
- *dusassaṃ* (*du + sassa*) = (adj.) having bad crops
- *dubbañño* (*du + vañña*) = (adj.) of bad color, discolored, ugly
- *dummukho* (*du + mukha*) = (adj.) having a sad face
- *duruttaṃ* (*du + utta*) = (n. nt.) bad speech
- *duppañño* (*du + pañña*) = (adj.) foolish

In most cases, when the meaning allows, you can replace *du* with *su* to make the term positively opposite. See *su* below.

³⁰See also the entry in PTSD, comparing to *upajjati*.

Ni

- *niṭṭhito** (*ni + thā + ta*) = (p.p.) was finished, was completed
- *nisseso* (*ni + sesa*) = (adj.) whole, entire, no remainder (*sesaṃ* = remainder)
- *nirutti* (*ni + vaca*) = (n. f.) a language, philology³¹
- *nigacchati* (*ni + gamu*) = (v.) to go down to, to undergo, to enter
- *niggacchati* (*ni + gamu*) = (v.) to go out, to disappear, to proceed from
- *nikkilesa* (*ni + kilesa*) = (adj.) free from depravity, unstained
- *niddhāraṇaṃ* (*ni + dhara*) = (n. nt.) withdrawal³²
- *nivasati* (*ni + vasa*) = (v.) to live, to dwell, to inhabit
- *nikhanati* (*ni + khanu*) = (v.) to dig into, to bury
- *nimmakkhiko* (*ni + makkhika*) = (adj.) free from flies
- *nivāreti* (*ni + vara*) = (v.) to prevent, to keep back, to forbid, to obstruct
- *nibbano* (*ni + vana*) = (adj.) free from craving (without forest, woodless)
- *nikkhamati* (*ni + kamu*) = (v.) to go forth from, to come out of (+ abl.)
- *nimmīnāti* (*ni + mā*) = (v.) to measure out, to fashion, to build, to make by miracle
- *nicchayo* (*ni + cī*) = (n. m.) resolution, determination, discrimination
- *niddeso* (*ni + disī*) = (n. m.) description, analytic explanation
- *nidassanaṃ* (*ni + dassana*) = (n. nt.) an example, evidence, comparison
- *nisāmeti* (*ni + samu*) = (v.) to attend to, to listen, to observe, to be careful of
- *niṭṭhāti* (*ni + thā*) = (v.) to be at and end, to be finished (often found in p.p. *niṭṭhita*)
- *nipuṇo* (*ni + puṇa*) = (adj.) clever, skillful

³¹In Rūpa after 281, it is explained as *nissese nirutti*. This can be rendered as “*nirutti* is in the meaning of entirety (of utterances).”

³²The explanation found in Rūpa after 281 is *nīharaṇe niddhāraṇaṃ* (In taking out is *niddhāraṇaṃ*).

- *nirāhāro* (*ni* + *āhāra*) = (adj.) foodless, fasting
- *nirupamo* (*ni* + *upama*) = (adj.) incomparable

There is an observation from Thai tradition worth mentioning here. Generally speaking, *ni* has two shades of meaning: (1) down/in and (2) out/free from. When composed with other terms, these two nuances behave differently. When it means ‘down’ or ‘in,’ it connects directly to the base without doubling the first consonant, e.g. *nikhanati*, *nigacchati*, and *nivasati*. When it means ‘out’ or ‘free from,’ a double consonant is often seen, e.g. *niggacchati*, *nikkhamati*, and *nisseso*. But if the base has the first character of *avagga* (*ya*, *ra*, *la*, *va*, *sa*, *ha*, *l*), *ni* becomes *nī* (see below). That is a good reason to regard *nī* as lengthened *nī*, not an another *upasagga*. Furthermore, when this second sense connects to a term started with a vowel, it becomes *nir*, e.g. *nirāhāro*, and *nirupamo*.

Nī

- *nīharati** (*nī* + *hara*) = (v.) to take out, to throw out, to drive out
- *nīvaraṇaṃ* (*nī* + *vara*) = (n. nt.) an obstacle, a hindrance
- *nīraso* (*nī* + *rasa*) = (adj.) tasteless, sapless, dried up, withered

Pa

- *paṭṭhāya** (*pa* + *ṭhā* + *tvā*) = (ind.) beginning with, henceforth, from the time of
- *pakkamati* (*pa* + *kamu*) = (v.) to step forwards, to go away
- *pakkosati* (*pa* + *kusa*) = (v.) to call, to summon
- *pakaroti* (*pa* + *kara*) = (v.) to effect, to perform, to prepare
- *paññā* (*pa* + *ñā*) = (n. f.) wisdom, knowledge, insight³³
- *pañīto* (*pa* + *nī* + *ta*) = (adj.) brought out, raised, exalted, excellent
- *pabhū* (*pa* + *bhū*) = (n. m.) master, ruler, owner

³³In Rūpa after 281, the explanation of this is very broad: *pakāre paññā*. Since *pakāra* means “mode, method, manner, way,” *paññā* may mean to know various things in general.

- *pakkhippati* (*pa + khipa*) = (v.) to put in, to enclose in, to throw into
- *passāso* (*pa + sāsa*) = (n. m.) inhaled breath
- *pavasati* (*pa + vasa*) = (v.) to dwell abroad, to be away from home
- *pācariyo* (*pa + ācariya*) = (n. m.) a teacher of teacher
- *paputto* (*pa + putta*) = (n. m.) a grandson
- *panattā* (*pa + nattu*) = (n. m.) a great grandson
- *pabhavati* (*pa + bhū*) = (v.) to flow down, to originate³⁴
- *pahūto* (*pa + hū*) = (adj.) sufficient, abundant
- *pasīdati* (*pa + sada*) = (v.) to become bright, to brighten up, to be purified (p.p. *pasanna*)
- *pasannamudakaṃ* (*pa + sada + udaka*) = (n. nt.) clear water
- *paṇīdahati* (*pa + ni + dhā*) = (v.) to put forth, to direct, to intend, to aspire to, to long for
- *paṭṭhahati* (*pa + thā*) = (v.) to put down, to set down, to provide (often found in abs. *paṭṭhāya*)

Pati

- *paccayo** (*pati + i*) = (n. m.) cause, motive, requisite
- *paṭikkamati* (*pati + kamu*) = (v.) to step backwards, to return (opposite of *abhikkamati*)
- *paṭigacchati* (*pati + gamu*) = (v.) to give up, to leave behind
- *paṭikaroti* (*pati + kara*) = (v.) to redress, to repair, to act against
- *paṭinissajjati* (*pati + ni + saja*) = (v.) to give up, to renounce, to forsake
- *paṭinivattati* (*pati + ni + vatu*) = (v.) to turn back again
- *paṭidadāti* (*pati + dā*) = (v.) to give back, to restore
- *paṭisedhati* (*pati + sedha*) = (v.) to refuse, to prevent, to prohibit (also *paṭisedheti*)
- *paṭirūpo* (*pati + rūpa*) = (adj.) fit, proper, suitable
- *paṭirūpako* (*pati + rūpaka*) = (adj.) like, resembling, disguised as, in the appearance of

³⁴An example given by Rūpa is “*hīmavatā gaṅgā pabhavati*” (The Ganges originates from the Himalaya).

- *papuggalo* (*pāti + puggala*) = (n. m.) a person equal to another, a compeer, a match
- *paṭiḡaṇhāti* (*pāti + gaha*) = (v.) to accept, to receive (also *paṭiḡaṇhāti*)³⁵
- *paṭivijjhati* (*pāti + vidha*) = (v.) to pierce through, to penetrate, to comprehend, to master
- *paṭipajjati* (*pāti + pada*) = (v.) to enter upon, to go along, to follow out (a way or path)
- *paccakkho* (*pāti + akkha*) = (adj.) before the eye, perceptible to the senses, evident
- *paṭisotaṃ* (*pāti + sota*) = (adv.) against the stream
- *paṭisandhī* (*pāti + sandhī*) = (n. f.) reunion, reincarnation, conception

Parā

- *parāmasati** (*parā + ā + masa*) = (v.) to touch, to hold on to, to deal with
- *parābhavo* (*parā + bhava*) = (n. m.) defeat, destruction, ruin, disgrace
- *parājeti* (*parā + ji*) = (v.) to defeat, to conquer
- *parājito* (*parā + ji + ta*) = (adj.) defeated, having suffered a loss
- *parāyanaṃ* (*parā + aya*) = (n. nt.) the final end, support, rest (also *parāyaṇaṃ*)
- *parakkamati* (*parā + kamu*) = (v.) to exert, to show courage
- *parāmasanaṃ* (*parā + ā + masa*) = (n. nt.) touching, handling, contagion

Pari

- *parijānāti** (*pari + ñā*) = (v.) to know accurately, to comprehend, to recognize
- *parivāreti* (*pari + vara*) = (v.) to cover, to encompass, to surround (p.p. *parivuta*)
- *pariharati* (*pari + hara*) = (v.) to keep up, to protect, to carry about, to avoid
- *parissajati* (*pari + saja*) = (v.) to embrace, to enfold

³⁵In Rūpa, it is *paṭiḡaṇhāti*. This form is found only in that book.

E Upasagga (Prefixes)

- *paricarati* (*pari + cara*) = (v.) to go about, to look after, to worship
- *parivisati* (*pari + visa*) = (v.) to serve with food, to wait upon when food is taken
- *paribhavati* (*pari + bhū*) = (v.) to treat with contempt, to despise, to abuse
- *paribhāsati* (*pari + bhasa*) = (v.) to abuse, to scold, to defame

Vi

- *viharati** (*vi + hara*) = (v.) to stay, to abide, to dwell
- *vijānāti* (*vi + jānā*) = (v.) to have discriminative knowledge, to recognize, to perceive, to understand, to know
- *vipassati* (*vi + disa*) = (v.) to see clearly, to have intuition, to obtain spiritual insight
- *vimuccati* (*vi + muca*) = (v.) to be release, to be free, to be emancipated
- *visīssati* (*vi + sīsa*) = (v.) to differ, to be distinguished (often found as p.p. *visiṭṭho*)
- *vimati* (*vi + mati*) = (n. f.) doubt, perplexity
- *vicīnteti* (*vi + cīnta*) = (v.) to think, to consider
- *vicīnāti* (*vi + cī*) = (v.) to investigate, to examine, to discriminate
- *vivadati* (*vi + vada*) = (v.) to dispute, to quarrel
- *vigacchati* (*vi + gamu*) = (v.) to depart, to disappear, to decrease
- *vimalo* (*vi + mala*) = (adj.) without stains, spotless, clean
- *vīyogo* (*vi + yogo*) = (n. m.) separation
- *vīrūpo* (*vi + rūpa*) = (adj.) deformed, ugly
- *vīppaṭisāro* (*vi + pati + sara*) = (n. m.) bad conscience, remorse, regret

Sam

- *sandhāya** (*sam + dāha + tvā*) = (ind.) with reference to, concerning
- *sandhi* (*sam + dhā*) = (n. f.) union, junction, connection

- *samādhi* (*saṃ + ā + dhā*) = (n. m.) meditation, concentration
- *sampayojeti* (*saṃ + pa + yuja*) = (v.) to associate with, to quarrel (often found in p.p. *sampayutta*)
- *saṃkilissati* (*saṃ + kilisa*) = (v.) to become soiled, to become impure
- *samullapati* (*saṃ + u + lapa*) = (v.) to talk, to converse
- *saṅgacchati* (*saṃ + gamu*) = (v.) to come together, to meet with
- *saṅkhipati* (*saṃ + khipa*) = (v.) to collect, to withdraw, to concentrate, to abridge, to shorten
- *saṅganhāti* (*saṃ + gaha*) = (v.) to comprise, to collect, to compile, to sympathize with
- *saṅkirati* (*saṃ + kira*) = (v.) to mix together (often found in p.p. *saṃkiñña*)
- *samāso* (*saṃ + asu*) = (n. m.) compound, combination, an abridgement
- *sambhogo* (*saṃ + bhoga*) = (n. m.) eating or living together with
- *sārajjati* (*saṃ + ranja*) = (v.) to be pleased with, to be attached to
- *saṃvasati* (*saṃ + vasa*) = (v.) to associate, to live together, to cohabit
- *saṃvāso* (*saṃ + vasa*) = (n. m.) co-residence, intimacy, sexual intercourse
- *sambhavo* (*saṃ + bhava*) = (n. m.) origin, birth, production, semen virile
- *sammukho* (*saṃ + mukha*) = (adj.) face to face with, in presence
- *saṃvarati* (*saṃ + vara*) = (v.) to restrain, to hold (p.p. *saṃvuta*)
- *sandhāvati* (*saṃ + dhāvu*) = (v.) to run through, to transmigrate
- *sampajjati* (*saṃ + pada*) = (v.) to succeed, to prosper, to happen, to become (p.p. *sampañña*)
- *sandahati* (*saṃ + daha*) = (v.) to put together, to connect, to fit, to arrange (often found in abs. *sandhāya*)

As explained in PTSD, *saṃ* can be shortened to *sa* in compounds meaning like ‘with ...,’ for example *sadevaka* (with gods), *sadham-mika* (having common faith). However, in the traditional account, this *sa* is a contracted form of *saha*. So, the outcome is of *Saha-*

pubbapadapahubbhī compound (see page 542).

Su

- *sukhaṃ** (*su + kha*) = (n. nt.) happiness, comfort
- *sugandha* (*su + gandha*) = (adj.) fragrant
- *sugato* (*su + gamu + ta*) = (adj.) well gone³⁶, faring well, happy (m. the Buddha)
- *subhikkho* (*su + bhikkha*) = (adj.) having plenty of food
- *sukaro* (*su + kara*) = (adj.) easy to do
- *sumano* (*su + mana*) = (adj.) glad

Some common verbs with prefixes

To see a clearer picture how these *upasaggas* work in action, I list some common verbs and their compositions in the tables below. Some terms have been introduced already above, but some are newly added.

Verb	Prefix	Meaning
<i>bhavati</i> ³⁷		to be, to exist
<i>ubbhavati</i>	<i>u</i>	to be born, to arise (= <i>uppajjati</i>)
<i>samubbhavati</i>	<i>saṃ + u</i>	to happen, to become (= <i>sampajjati</i>)
<i>pabhavati</i>	<i>pa</i>	to originate (= <i>sambhavati</i>)
<i>parābhavati</i>	<i>parā</i>	to decline
<i>sambhavati</i>	<i>saṃ</i>	to arise, to be produced
<i>vi bhavati</i>	<i>vi</i>	to cease to exist (= <i>ucchi jati</i> , <i>vinassati</i> , <i>vipajjati</i>)
<i>pātubhavati</i>	<i>pātu</i> ³⁸	to appear, to become manifest (= <i>pakāsati</i> , <i>dissati</i>)
<i>paribhavati</i>	<i>pari</i>	to treat with contempt, to despise, to abuse

Continued on the next page...

³⁶ *sutṭhu gato sugato, sammā gatotipi sugato* (Rūpa after 281)

³⁷The list of *bhavati* mainly comes from Sadd Pad 1. Most forms can be used *bhoti* instead.

³⁸This is an indeclinable meaning ‘in front, visible, manifest.’

Verb	Prefix	Meaning
<i>abhibhavati</i>	<i>abhi</i>	to overcome, to conquer
<i>adhibhavati</i>	<i>adhi</i>	to overpower
<i>atibhavati</i>	<i>ati</i>	to excel, to overcome
<i>anubhavati</i>	<i>anu</i>	to undergo, to eat
<i>samanubhavati</i>	<i>saṃ + anu</i>	to undergo well
<i>abhisambhavati</i>	<i>abhi + saṃ</i>	to be able to, to attain ³⁹
<i>kamati</i>		to go, to enter into
<i>abhikkamati</i>	<i>abhi</i>	to proceed
<i>akkamati</i>	<i>a</i>	to step upon, to subjugate
<i>anucāṅkamati</i>	<i>anu</i>	to follow one who is walking back and forth
<i>anukkamati</i>	<i>anu</i>	to follow
<i>apakkamati</i>	<i>apa</i>	to depart, to go away
<i>atikkamati</i>	<i>ati</i>	to go beyond, to overcome, to surpass
<i>avakkamati</i>	<i>ava</i>	to enter, to overwhelm
<i>okkamati</i>	<i>o</i>	to enter, to fall into
<i>pakkamati</i>	<i>pa</i>	to step forward, to go away
<i>parakkamati</i>	<i>parā</i>	to exert, to show courage
<i>paṭikkamati</i>	<i>pati</i>	to step backward, to go back
<i>samatikkamati</i>	<i>saṃ + ati</i>	to pass over, to transcend, to remove
<i>saṅkamati</i>	<i>saṃ</i>	to pass over to, to shift, to transmigrate
<i>upakkamati</i>	<i>upa</i>	to strive, to undertake, to begin, to attack
<i>upasaṅkamati</i>	<i>upa + saṃ</i>	to approach
<i>vikkamati</i>	<i>vi</i>	to exert oneself, to step forward
<i>vokkamati</i>	<i>vi + u</i>	to turn aside, to deviate from
<i>vītikkamati</i>	<i>vi + ati</i>	to transgress, to go beyond
<i>gacchati</i>		to go, to move, to walk
<i>ajjhupagacchati</i>	<i>adhi + upa</i>	to arrive, to reach, to consent
<i>atigacchati</i>	<i>ati</i>	to overcome, to surpass, to surmount

Continued on the next page...

³⁹In Sadd Pad 1, this means 'to overpower/crush others' (*paraṃ ajjhottharati maddati*).

Verb	Prefix	Meaning
<i>adhigacchati</i>	<i>adhi</i>	to attain, to obtain, to understand
<i>anugacchati</i>	<i>anu</i>	to follow, to go after
<i>anuparigacchati</i>	<i>anu + pari</i>	to go round about
<i>apagacchati</i>	<i>apa</i>	to go away, to turn aside
<i>abbhugacchati</i>	<i>abhi + u</i>	to rise up, to be diffused
<i>avagacchati</i>	<i>ava</i>	to attain, to obtain, to understand
<i>āgacchati</i>	<i>ā</i>	to come, to approach
<i>uggacchati</i>	<i>u</i>	to rise, to go up
<i>upagacchati</i>	<i>upa</i>	to approach, to undergo, to undertake
<i>ogacchati</i>	<i>o</i>	to go down, to sink down
<i>nigacchati</i>	<i>ni</i>	to undergo, to come to
<i>niggacchati</i>	<i>ni</i>	to go out, to proceed from
<i>paccāgacchati</i>	<i>pati + ā</i>	to return, to come back, to withdraw
<i>paccuggacchati</i>	<i>pati + u</i>	to go out to meet
<i>vigacchati</i>	<i>vi</i>	to depart, to disappear, to go away
<i>vyapagacchati</i>	<i>vi + apa</i>	to depart
<i>saṅgacchati</i>	<i>saṃ +</i>	to meet with, to come together
<i>samadhigacchati</i>	<i>saṃ + ahi</i>	to attain, to understand clearly
<i>samāgacchati</i>	<i>saṃ + ā</i>	to meet together, to assemble
<i>samuggacchati</i>	<i>saṃ + u</i>	to arise, to come to existence
<i>samupagacchati</i>	<i>saṃ + upa</i>	to approach
<i>jānāti</i>		to know, to find out
<i>anujānāti</i>	<i>anu</i>	to allow, to give permission
<i>abhijānāti</i>	<i>abhi</i>	to know fully, to know by experience
<i>avajānāti</i>	<i>ava</i>	to despise
<i>ājānāti</i>	<i>ā</i>	to know, to understand
<i>upajānāti</i>	<i>upa</i>	to learn, to know
<i>paṭijānāti</i>	<i>pati</i>	to acknowledge, to promise, to consent
<i>paṭivijānāti</i>	<i>pati + vi</i>	to recognize, to know

Continued on the next page...

Verb	Prefix	Meaning
<i>paḥjānāti</i>	<i>pa</i>	to know clearly
<i>pariḥjānāti</i>	<i>pari</i>	to know accurately, to comprehend
<i>viḥjānāti</i>	<i>vi</i>	to know, to understand, to perceive, to have discriminative knowledge
<i>saḥjānāti</i>	<i>saḥ</i>	to recognize, to be aware of
<i>samanuḥjānāti</i>	<i>saḥ + anu</i>	to approve
<i>samabhiḥjānāti</i>	<i>saḥ + abhi</i>	to recollect, to know
<i>sampajānāti</i>	<i>saḥ + pa</i>	to know
<i>karoti</i>		to do, to act, to make
<i>anukaroti</i>	<i>anu</i>	to imitate
<i>apakaroti</i>	<i>apa</i>	to throw away, to hurt, to offend
<i>avakaroti</i>	<i>ava</i>	to put down, to despise, to throw away
<i>avākaroti</i>	<i>ava + ā</i>	to revoke, to undo, to give back, to restore
<i>nikaroti</i>	<i>ni</i>	to bring down, to humiliate, to deceive
<i>nirāṅkaroti</i>	<i>ni + ā</i>	to repudiate, to disregard
<i>nirākaroti</i>	<i>ni + ā</i>	to repudiate, to disregard
<i>pakaroti</i>	<i>pa</i>	to effect, to perform, to prepare
<i>paṭikaroti</i>	<i>pati</i>	to redress, to expiate, to act against
<i>parikaroti</i>	<i>pari</i>	to surround, to serve, to wait upon
<i>sakkaroti</i>	<i>saḥ</i>	to honor, to treat with respect
<i>upakaroti</i>	<i>upa</i>	to help, to support, to serve
<i>vikaroti</i>	<i>vi</i>	to undo, to alter
<i>vippakaroti</i>	<i>vi + pa</i>	to treat, to abuse
<i>vyākaroti</i>	<i>vi + ā</i>	to explain, to declare, to answer

Continued on the next page...

Verb	Prefix	Meaning
<i>paḷḷati</i> ⁴⁰		to go
<i>ajjhāpaḷḷati</i>	<i>adhi + ā</i>	to commit an offend, to incur
<i>anupaḷḷati</i>	<i>anu</i>	to follow, to accompany
<i>abhinipaḷḷati</i>	<i>abhi + ni</i>	to lie down on
<i>abhinippaḷḷati</i>	<i>abhi + ni</i>	to be produced, to accrue
<i>āpaḷḷati</i>	<i>ā</i>	to get into, to undergo, to meet with
<i>upanipaḷḷati</i>	<i>upa + ni</i>	to lie down close to
<i>upapaḷḷati</i>	<i>upa</i>	to be reborn in, to rise
<i>upasampaḷḷati</i>	<i>upa + saṃ</i>	to attain, to enter on, to be fully ordained
<i>uppaḷḷati</i>	<i>u</i>	to be born, to arise
<i>nipaḷḷati</i>	<i>ni</i>	to lie down, to sleep
<i>nippaḷḷati</i>	<i>ni</i>	to be produced, to be accomplished
<i>paṭipaḷḷati</i>	<i>pati</i>	to enter upon a path, to go along, to follow a method
<i>pariyāpaḷḷati</i>	<i>pari + ā</i>	to be finished
<i>vipaḷḷati</i>	<i>vi</i>	to fail, to go wrong, to perish
<i>vippaṭipaḷḷati</i>	<i>vi + pati</i>	to err, to fail, to commit sins
<i>vyāpaḷḷati</i>	<i>vi + ā</i>	to fail, to be troubled, to be vexed
<i>sampaḷḷati</i>	<i>saṃ</i>	to succeed, to prosper, to happen, to become
<i>samupaḷḷati</i>	<i>saṃ + u</i>	to arise, to be produced
<i>samāpaḷḷati</i>	<i>saṃ + ā</i>	to enter upon, to engage in
<i>gaṇhāti</i>		to take, to hold of, to seize
<i>adhigaṇhāti</i>	<i>adhi</i>	to surpass, to excel
<i>atigaṇhāti</i>	<i>ati + ni</i>	to rebuke too much
<i>anugaṇhāti</i>	<i>anu</i>	to help, to have pity on
<i>abhigaṇhāti</i>	<i>abhi</i>	to surpass, to possess, to overpower
<i>abhinigaṇhāti</i>	<i>abhi + ni</i>	to hold back, to restrain, to prevent
<i>uggaṇhāti</i>	<i>u</i>	to learn, to acquire, to take up

Continued on the next page...

⁴⁰This term is only found with a certain prefix, not an independent verb.

Verb	Prefix	Meaning
<i>niggaṇhāti</i>	<i>ni</i>	to rebuke, to censure, to restrain
<i>paggaṇhāti</i>	<i>pa</i>	to hold up, to take up, to support
<i>paṭiggaṇhāti</i>	<i>pati</i>	to take, to receive, to accept
<i>parigaṇhāti</i>	<i>pari</i>	to explore, to examine, to search
<i>saṅgaṇhāti</i>	<i>saṃ</i>	to treat kindly, to compile, to collect
<i>sannaṅgaṇhāti</i>	<i>saṃ + ni</i>	to restrain
<i>samadhigaṇhāti</i>	<i>saṃ + adhi</i>	to reach, to get, to exceed, to surpass
<i>samatiggaṇhāti</i>	<i>saṃ + ati</i>	to stretch over, to rise above, to reach beyond
<i>samuggaṇhāti</i>	<i>saṃ + u</i>	to learn well, to seize, to embrace
<i>sampaggaṇhāti</i>	<i>saṃ + pa</i>	to exert, to strain, to favor, to befriend

F *Nipāta* (Particles)

Together with *upasagga*, *nipāta* (particle) is counted as indeclinable class of words. Unlike *upasagga* which is normally attached to other words, *nipāta* can stand by its own. The good part of it is we do not need to worry about its inflection. We just use it. The bad part of it is many of words in this class have multiple meanings, ranging from very specific to no meaning at all. I have written an introductory part of particles in Chapter 17. Please go to that first if you have not yet.

In this appendix, I will summarize particles mentioned in the textbooks, particularly in Rūpa and Sadd. This is meant to be for referencing like other part in the Appendices. In Rūpa, the material is found at the end of *Nāmakaṇḍa* after sutta no. 282. In Sadd, it is found in chapter 27 of Sadd Sut. It is clear that Aggavaṃsa elaborates on Rūpasiddhi's material. In my writing I follow mainly the explanations in Sadd with a better arrangement and some additions. Some examples which are not matched well in the scriptures are changed properly.

The content presented by Aggavaṃsa on *nipāta* is somewhat disorganized, although an attempt to order things can be seen (but it fails nonetheless). To ease the learners, I reorganize the whole things and order them in a more systematic manner. However, some original grouping is still discernable. I very hard try to include all things presented by Aggavaṃsa, but some really make no sense to me. So, I neglect some trivial accounts, particularly the uses without any testimony in the canon.

The list presented here is by no means exhaustive, but it has a good coverage. Sometimes the line between whether a term is indeclinable or not is really thin, particularly when it is used as an adverb with acc. or ins. form. Such a term is used in the same way every time. That makes it looks like an indeclinable one.

I list all groups below, for you can see the big picture first. Towards the end of this Appendix, I also list all particles mentioned to ease your finding.

Groups of particles

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1. Particles with case implied

As its definition goes, a particle can be used without declension. That is true at the apparent level. However, as I explained elsewhere (see Chapter 17), from the tradition's point of view, *nipātas* indeed decline but their declension is deleted. In practice, we do not care about that. We just use particles as their meaning guides us. However, some particles are more case-oriented than others. We will start with these first.

(1) Nominative particles

They are *atthi* (be existent, productive, effective), *sakkā* (be possible, capable), and *labhā* (be possible, allowable; may be obtained) which have nominative meaning embedded. Examples are shown below.

Atthi

It is logical to treat *natthi* in the same way.

- **atthi** *dinnaṃ atthi yitthaṃ*¹ (Giving is productive, sacrificing is productive.)

Sakkā

It is worth noting that this particle is normally used with infinitives or *tum* verbs.

- **Sakkā**, *bhikkhave, akusalaṃ pajahitum ...kusalaṃ bhāvetum*² (Monks, one is able to abandon unwholesomeness, ...to cultivate wholesomeness.)

Labbhā

This is also used with *tum* verbs.

- **Labbhā** *pathavī ketum vikketum āḥapetum ocinitum vicinitum*³ (One may be obtained a land to buy, to sell, to mortgage, to collect, to select.)

(2) Accusative particles

In this group, they are *divā* (day), *bhūyo* (in a higher degree, exceedingly, more), and *namo* (be my adoration to, homage). All these can also have nominative meaning in some contexts.

Divā

Divā as nominatives For example:

- *rattiṃyeva samānaṃ divāti sañjānanti*⁴ ([They] recognize the night as the day.)

Divā as accusatives For example:

- *divāyeva samānaṃ rattiti sañjānanti*⁵ ([They] recognize the day as the night.)

¹Maj 1.5.441 (MN 41)

²ADu 2.19

³Kathā 7.492

⁴Maj 1.1.50 (MN 4)

⁵Maj 1.1.50 (MN 4)

Bhiyyo

Bhiyyo as nominatives For example:

- *uppajjati sukhaṃ, sukkhā bhiyyo somanassaṃ*⁶ (Happiness arises, more delight than happiness [arises].)

Bhiyyo as accusatives For example:

- *bhiyyo pallomamāpādiṃ araññe viharāya*⁷ ([I am] firmly not made the hair stand for staying in the forest.)

Namo

Namo as nominatives For example:

- *Namo te buddha vīratthu, vippamuttosi sabbadhi*⁸ (Be my adoration to the Buddha, the Brave One, who is set free [from defilement] in all [objects].)

Namo as accusatives For example:

- *namo karoḥi nāgassa*⁹ (Pay a homage to the serpent.)

(3) Instrumental particles

We have around a dozen of these, i.e. *saha, vinā, saddhiṃ, sayam, samaṃ, sāmaṃ, sammā, micchā, sakkhi, paccattaṃ, kinti*, and *to, so, dhā* as indeclinable suffixes. Also *rite* and *rahitā* in the meaning of *vinā* are mentioned later. Some of particles in this group, we have met earlier in Chapter 12.

Saha

This means ‘with’ or ‘together with’ or ‘in the presence of.’

- *saṅgho saha vā gaggena vinā vā gaggena uposathaṃ kareyya*¹⁰
(The Sangha should do the recitation together with monk Gagga, or without monk Gagga.)

- *saha vatthebhi sobhati*¹¹ (He looks beautiful with cloth.)

⁶Dī 2.5.288 (DN 18)

⁷Maj 1.1.35 (MN 4)

⁸SSag 2.90

⁹Maj 1.3.249 (MN 23)

¹⁰Mv 2.167

¹¹Maj 2.4.302 (MN 82)

Saddhiṃ

This means exactly the same as *saha* and can be used interchangeably.

- *mahatā bhikkhusaṅghena saddhiṃ*¹² (together with a big group of monks)

Vinā

This means ‘without’ or ‘in the absence of,’ or in the meaning of ‘with the exception of’ like ‘other than’ or ‘besides.’ Also *aññatra* can have this meaning (see the miscellaneous group).

- *saṅgho saha vā gaggena vinā vā gaggena uposathaṃ kareyya*

- *vinā saddhammā natthañño koci nātho loke vijjati*¹³ (Besides the true teaching, any other protector in the world does not exist.)

In rare cases, *vinā* takes the ablative, for example:

- *Ñātisaṅghā vinā hoti*¹⁴ ([One] is departed from relatives.)

Rite

This is a synonym of *vinā*.

- *Rite saddhammā kuto sukhaṃ labhati*¹⁵ (Without the true teaching, where does one get happiness?)

Rahitā

This is another synonym of *vinā*.

- *Rahitā mātujā puññaṃ katvā dānaṃ deti*¹⁶ (The one without mother, having made merit, gives alms.)

Sayaṃ

This means ‘by oneself.’

¹²passim, e.g. Vibh 0.1

¹³Kacc 272. It is said in this sutta that by this sense it can be used with abl. or acc. or ins. Thus, *vinā saddhammaṃ* and *vinā saddhammena* are also valid.

¹⁴Sut 3.594

¹⁵Kacc 272. Also *rite saddhammaṃ* and *rite saddhammena* can be used.

¹⁶Kacc 272. Also *rahitā mātujāṃ* and *rahitā mātujena* can be used.

- *sayam abhiññāya kamuddiseyyam*¹⁷ (By knowing by myself, who should I point out [as my teacher]?)

Samaṃ

This means ‘equally.’

- *sahassena samaṃ mitā*¹⁸ ([verses] equally counted by a thousand)

Sāmaṃ

This means, like *sayam*, ‘by oneself.’

- *Sāmaṃ saccāni bujhitvā*¹⁹ (having known the [noble] truths by himself)

Sammā

This means ‘properly’ or ‘rightly’ or ‘thoroughly.’

- *Ye evaṃ jānanti, te sammā jānanti*;²⁰ (Those who know in this way know it rightly.)

Micchā

In contrast with *sammā*, this means ‘wrongly.’

- *ye aññathā jānanti, micchā tesam ñāṇam*²¹ (Those who know in a different way know it wrongly.)

Sakki

This means “before one’s eyes” or “by one’s own eyes” or generally like “by oneself.”

- *Sāham dāni sakki jānāmi, munino desayato sugatassa*²² (Now I know by myself [the teaching] of the Buddha preached.)

¹⁷Dham 24.353

¹⁸SSag 1.32; Jā 10.131

¹⁹Apadā 1.341

²⁰Maj 3.4.301 (MN 136)

²¹Maj 3.4.301 (MN 136)

²²SSag 1.39

Paccattaṃ

This means ‘individually’ or ‘separately’ or generally like “by oneself.”

- *paccattaṃ veditabbo viññūhi*²³ ([This teaching] shall be known by the wise individually.)

Kinti

This means ‘how’ or ‘by which way.’

- *kintiṃ saddhāya vadḍheyyuṃ*²⁴ (By which way should my [disciples] grow by faith?)

To

This is not an independent word. It is an indeclinable suffix added to nouns to make them having instrumental meaning. Other cases can also be the case as well, see Chapter 26 for more detail.

- *aniccato* (by impermanent quality)
- *dukkhato* (by suffering)
- *rogato* (by illness)

So

Like *-to*, for some nouns *-so* is preferred, for example:

- *suttaso* (by discourse)
- *padaso* (by term)

Dhā

Yet some nouns work well with *-dhā*, for example:

- *ekadhā* (by one side/part)
- *dvidhā* (by two sides/parts)

(4) Dative particles

In this group, there is no individual particle mentioned, but two indeclinable suffixes are given, i.e. *tuṃ* and *tave*. We can see

²³Dī 2.5.290 (DN 18)

²⁴Dī 3.7.224 (DN 30)

these two *paccayas* in primary derivation (see Appendix H, page 564). In English point of view, the products of these sound like infinitive (see Chapter 34). These forms of verbs normally come with certain verbs, e.g. *sakkoti* (be able to). Some quick examples are:

- *kāṭave sakkoti*. ([One] is able to do.)
- *dātave sakkoti*. ([One] is able to give.)
- *dātum sakkoti*. ([One] is able to give.)
- *vivecetum sakkoti*. ([One] is able to separate oneself [from].)
- *vivecāpetum sakkoti*. ([One] is able to cause [someone] to separate oneself [from].)
- *vinodetum sakkoti*. ([One] is able to dispel.)
- *vinodāpetum sakkoti*. ([One] is able to cause [someone] to dispel.)

(5) Ablative particles

For this group, only two indeclinable suffixes are given, i.e. *to* and *so*.

To

This suffix is shared with instrumental meaning. The context will guide you what the proper case should be, for example:

- *mātito ca pitito ca saṃsuddhagahaṇiko*²⁵ ([He is] of pure descent from [both] maternal side and paternal side.)

So

Apart from instrumental meaning, this suffix can be used as ablatives, for example:

- *dīghaso* (from the long side)
- *orasō* (from the near shore)

(6) Locative particles

Suffixes used for locative meaning are several, including *to*, *tra*, *tha*, etc. There are also a number of individual terms used in

²⁵Vibh 5.499; Dī 1.4.303 (DN 4)

locative sense as well. For more detail on these indeclinable suffixes, see Chapter 26.

To, etc.

For example:

- *ekato* (in one side)
- *purato* (in the front)
- *pacchato* (behind)
- *passato* (in the side)
- *piṭṭhito* (in the back)
- *sīsato* (in the head)
- *pādato* (in the foot)
- *aggato* (in the top)
- *mūlato* (in the root)
- *yatra/yatha/yahiṃ* (in which place)
- *tatra/tatha/tahiṃ* (in that place)
- *kva/kuhiṃ/kuhaṃ/kahaṃ/kuhiñcanaṃ/* (in where?)

Ko

This can be used as ‘where’ regardless of its apparent form.

- **Ko** *te balaṃ mahārāja, ko nu te rathamāṇḍalaṃ*²⁶ (Your Majesty, where is your strength? Where is your chariot?)

In place

There are a number of particles used in locative sense of place, for example:

- *samantā* (everywhere)
- *sāmantā* (in a near place)
- *samantato* (in the surrounding area)
- *parito* (in the surrounding area)
- *abhito* (in the inner area)
- *ekajjhaṃ* (in one part/area)
- *ekamantaṃ* (in one proper area)
- *heṭṭhā* (beneath)
- *upari* (on the upper part)
- *uddhaṃ* (on the upper part)

²⁶ Jā 22.1880

- *adho* (in the lower part)
- *tīriyaṃ* (in a crosswise direction)
- *sammukhā* (in the front, in face to face)
- *paramukhā* (in one's absence)
- *āvi* (in open area, in visible manner)
- *raho* (in close area, in secret)
- *uccaṃ* (in a high place)
- *nīcaṃ* (in a low place)
- *tiro* (in the outer side)
- *anto* (in the inner side)
- *antarā* (in between)
- *ajjhataṃ* (inside oneself)
- *bahiddhā/bahi* (outside oneself)
- *bāhirā/bāhiraṃ* (in outside)
- *oraṃ* (in the near shore)
- *pāraṃ* (in the far shore)
- *ārā/ārakā* (in a far place)
- *pacchā* (behind)
- *pure* (in the front)
- *huraṃ* (in other world)
- *pecca* (in the next being)
- *apācīnaṃ* (in the south)

In time

Comparable to the sense of place, these particles are used in time, for example:

- *sampati* (in the present time, now)
- *āyatīṃ* (in next time)
- *ajju* (on today)
- *sajja/sajju* (on today)
- *aparajju* (on the other day [= tomorrow])
- *sve/suve* (on tomorrow)
- *uttarasve/uttarasuve/parasuve* (on the day after tomorrow)
- *hiyyo* (on yesterday)
- *pare* (on other day)
- *sāyaṃ* (in the evening)
- *pāto* (in the morning)
- *kālaṃ* (in the early morning)
- *divā* (in the day)

- *ratti* (in the night)
- *niccaṃ* (in a perpetual manner, always)
- *satataṃ* (in a perpetual manner, always)
- *abhiñhaṃ* (in frequent time, often)
- *abhikkhaṇaṃ* (in frequent time, often)
- *muhuraṃ* (in frequent time, often)
- *muhuttaṃ* (in a moment)
- *bhūtapubbaṃ* (in the past)
- *purā* (in the past)
- *yadā* (in which time)
- *tadā/tadāni* (in that time)
- *etarahi* (in this time)
- *adhunā* (in this time, in just a moment ago)
- *idāni* (in this time)
- *kadā* (in what time?)
- *kudācanaṃ* (in whatever time)
- *sabbadā* (in all time)
- *sadā* (in all time)
- *aññadā* (in other time)
- *ekadā* (in one time, sometimes)

(7) Vocative particles

Some particles are use only in addressing like vocative nouns. Most of them can be used in both singular and plural sense. For more detail, see Chapter 15. Here are some examples:

- *āvuso* — used to address an equal or inferior person
- *ambho/hambho* — used to address an equal or inferior person
- *ambho purisa, kiṃ tuyhiminā pāpakena dujjīvitena, mataṃ te jīvitā seyyo*²⁷ (Man, what [is the use] for you with this evil, miserable life? Dying from life is better for you.)
- *bhaṇe* — used to address an equal or inferior person
- *hare/are/re* — used to address an equal or inferior person in a less polite way
- *hare sakhā kissa nu maṃ jahāsi*²⁸ (Hey! friend, why do you abandon me?)
- *je* — used to address a female servant

²⁷Vibh 1.171

²⁸Jā 6.94

- *Sace, je, tvaṃ saccaṃ bhaṇasi, adāsiṃ taṃ karomi*²⁹ (Slave, if what you say is true, I will free you.)
- **he** — used to address an inferior person, animal, or thing
- **bho** — general term to address people or things
- **bho puriso** (Man sir)
- **bho dhuttā** (Hey rascals)
- **bho yakkhā** (Hey demons)
- *ummujja, bho puthusile*³⁰ (You dense stone! rise up.)
- *gacchatha bho gharāṇiyo*³¹ (House-wives, you may go.)
- *Ehi samma*³² *nivattassu*³³ (Sir, come and turn back.)
- *Mā sammevaṇi avacuttha*³⁴ (Sirs, do not say that.)
- *Sace, mārisā, devānaṃ saṅgāmagatānaṃ uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā*³⁵ (Sirs, if fear, shock, or hair-raising happen to deities in the war.)

2. General-purpose particles

In this group, frequently used particles with a variety of application are described.

Atha

This particle can be used for several things as follows:

Atha in questioning For example:

*Atha tvaṃ kena vaṇṇena, kena vā pana hetunā;
Kena vā atthajātena, attānaṃ parimocayi.*³⁶

“With what reason, you [all] are set free?”

²⁹Vibh 1.31

³⁰SSaI 8.358

³¹In this case *bho* is indeclinable, so it can be in both m. and f, sg. and pl.

³²It is explained that *samma*, *sammā*, *mārisa*, *mārisā* are counted as particles, because other forms of these terms are not found.

³³Jā 2.5

³⁴Jā 22.2321. Aggavaṃsa analyzes this as *mā sammā evaṇi* ...

³⁵SSag 11.249

³⁶Jā 22.774

Atha as ‘then’ This means ‘after that’ (without intermission). Also *atho* can be used in this way, for example:

- *atha naṃ āha* (Then [he] said to that [person].)

Atha as ‘continuously’ For example:

- *Atha kho bhagavā rattiyaṃ paṭhamaṃ yāmaṃ paṭicasamup-pādaṃ anulomapaṭilomaṃ manasākāsi*³⁷ (The Buddha reflected on dependent origination in forward and backward direction throughout the first third of the night.)

Atha as ‘another section’ For example:

- *atha pubbasaralopo* ([another] section on deletion of preceding vowel)

Atha as ‘next, later’ For example:

- *Atha dakkhisi bhaddante, nigrodhaṃ madhupippalaṃ*³⁸ (Sir, next you will see a banyan tree with sweet fruits.)

Atha as a filler For example:

- *atha puriso āgaccheyya*³⁹ (A person should come.)

Evam

Evam in illustrating For example:

- *evampi te mano*⁴⁰ (Your mind also thinks in this way.)

Evam in responding For example:

- “*Evam, bhante*”*ti kho te bhikkhū bhagavato paṭissuṇitvā*⁴¹ (Having agreed with the Buddha, those monks [say] “Yes, sirs.”)

Evam in comparing For example:

- *Evam vijitasaṅgāmaṃ, sathavāhaṃ anuttaraṃ*⁴² ([Disciples tend the Buddha,] the Incomparable One who like a caravan leader who win the war.)

³⁷Mv 1.1

³⁸Jā 22.1906

³⁹Maj 3.2.156 (MN 119)

⁴⁰Dī 1.11.485 (DN 11)

⁴¹Mv 8.349

⁴²SSag 8.215

Yathāpi puppharāsīmhā, kayirā mālāguṇe bahū;
Evam *jātena maccena, kattabbaṃ kusalaṃ bahuṃ.*⁴³

“Like [a florist] makes many garlands from a heap of flowers,”

“Thus [one], with birth and death, should do many wholesome [deeds].”

Evam in instructing For example:

- *evam* *te abhikkamītabbaṃ, evam* *te paṭikkamītabbaṃ* (Stepping forward should be done by you in this way, stepping backward should be done by you in this way.)

Evam in encouraging For example:

- *evametaṃ, bhagavā, evametaṃ, sugata*⁴⁴ (Sir, that is so, the Blessed One, that is so.)

Evam in blaming For example:

- *evamevaṃ paṇāyaṃ vasalī yasmīṃ vā tasmīṃ vā tassa muṇḍakassa samaṇassa vaṇṇaṃ bhāsati.*⁴⁵ (This outcast [woman] talks about quality of that bald ascetic in everywhere as such.)

Evam in manner (ākāre) For example:

- *Evambyākho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi*⁴⁶ (Like this, friend, I understand the teaching pointed out by the Blessed One.)

Evam in showing an example (nidassane) For example:

- *Evañca vadehi, ‘sādhu kira bhavaṃ ānando yena subhassa māṇavassa todeyyaputtassa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā’ti.*⁴⁷ ([You] say like this [to Ven. Ānanda], “Venerable Ānanda please does me a favor by helping me approach to the place of Subha, the young son of Todeyya.”)

⁴³Dham 4.53

⁴⁴Dī 1.9.241–2, 2.8.357 (DN 9, 21)

⁴⁵SSag 7.187

⁴⁶Maj 1.3.234 (MN 22). There is a note that *evambyākho* may be in fact *evam kha*. In Vibh 1.24, for instance, *yathā* is used in stead of *evam*.

⁴⁷Dī 1.10.445 (DN 10)

Evaṃ as avadhāraṇa This means like “only this, not others” (see also particle *no* below), for example:

- *Samattā, bhante, samādinna ahitāya dukkhāya samvattan-tīti. Evaṃ no ettha hoti.*⁴⁸ (Sir, “all these [practices] taken upon leads to no benefit, to suffering.” In this, we [understand] thus.)

Ca

This is one of the most used particles. It is mainly used to denote conjunction, or connecting two things together, like ‘and’ in English. It will be never at the beginning of sentences. It can be used in a variety of ways as explained below.

Ca in connecting words For example:

- *Mittāmaccā ca bhaccā ca, puttadārā ca bandhavā.*⁴⁹
(Friends & colleagues, dependants, children & wife, and relatives.)

Ca in connecting sentences with different verbs For example:

- *dānañca dehi, silañca rakkhāhi.* (Give alms and observe the precept.)

Ca in connecting sentences with the same verb For example:

- *samaṇo ca tiṭṭhati, brāhmaṇo ca tiṭṭhati.* (An ascetic stands, also a brahman stands.)

Ca in connecting words in analytic part of compounds For example:

- *sītañca uṇhañca sītuṇhaṃ.* (cool and hot [thus] *sītuṇha*.)

Ca in contrasting In some cases, *ca* is used to contrast two situations, like ‘but’ or ‘however’ in English. This use is equivalent to *pana*. For example:

*Na ve kadariyā devalokaṃ vajanti,
bālā have nappasamsanti dānaṃ;
Dhūro ca dānaṃ anumodamāno,
teneva so hoti sukkhī parattha.*⁵⁰

⁴⁸ATi 7.66

⁴⁹Jā 21.31

⁵⁰Dham 13.177

“Misers do not go to heaven,”
“Foolish persons indeed do not praise giving;”
“Wise persons, however, rejoicing in giving,”
“Become happy in the afterlife.”

Ca as a filler Sometimes *ca* means nothing, just a space filler, for example.

- *Kiñca*, *bhikkhave*, *rāpaṃ vadetha?*⁵¹ (Monks, why do you call ‘form’?)

Pana

This one is also frequently used, but pinning down what it exactly means is difficult. It is used in various ways, often with other particles. I show you only some common uses below.

Pana in contrasting This can be equivalent to ‘but’ or ‘whereas’ or ‘on the other hand’ in English, for example:

- *Sudassaṃ vajjamaññesaṃ*, *attano pana duddasaṃ*⁵² (Others’ fault is easily seen, but one’s own [fault] is hard to see.)

- *Dussīlo pana mittehi*, *dhamṣate pāpamācaraṃ*⁵³ (On the other hand, an immoral person, usually doing evil things, breaks from friends.)

- *atthakathāyaṃ pana vuttaṃ khalūti eko sakuṇo*⁵⁴
([Whereas] in the commentary, it is said that ‘*khalu*’ means a kind of bird.)

Pana as a filler For example:

- *Kiṃ pana bhavaṃ gotamo daharo ceva jātiyā*, *navo ca pabbajjāya*⁵⁵ (Why does Gotama, [as he is] young by birth, and new by ordination, [say he is the Buddha]?)

- *Accantasantā pana yā*, *ayaṃ nibbānasampadā*⁵⁶ (This attainment of nirvana [is] the absolute peace.)

⁵¹SKhan 1.79

⁵²Dham 18.252

⁵³Thera 12.610

⁵⁴Vism 2.23

⁵⁵SSag 3.112

⁵⁶Vism 1.21

Pi, api

It is explained that we normally do not start a sentence with *pi*, but we can with *api*. Sometimes this comes with other particles and is used in an idiomatic way, for example, *api nu* is used in questioning, just means like simple *nu*; *api ca* means ‘but.’

Pi, api as ‘even’ We find these quite often, for example:

- *Bahumpi ce samhita bhāsamāno, na takkaro hoti naro pamatto*⁵⁷ (A careless person, even reciting a lot of teaching, does not become the doer [of that teaching].)

- *Dutiyampi kho sudinno kalandaputto mātāpitāro etadavoca*⁵⁸ (Even in the second time, Sudinna, the son of Kalanda, said to the parents.)

- *chinnopi rukkho punareva rūhati*⁵⁹ (Even being cut, a tree grows again.)

- *ahampi kho, bhikkhu, na jānāmi, yatthime cattāro mahābhūtā aparisesā nirujjhanti*⁶⁰ (Even I, monk, do not know where these four great elements completely cease.)

Pi, api in conjunction This means ‘also’ or ‘too.’ Sometimes it sounds like *ca*, for example:

- *Bhikkhū uposatham āgacchantā uddissamānepi pātimokkhe āgacchanti, udditthamattepi āgacchanti, antarāpi parivasanti*.⁶¹ (Monks, coming to the Vinaya recitation, [some] come while reciting, [some] come at the end, and [some] are [still] on the way.)

Pi, api in contrasting This is often accompanied with *ca*, for example:

- *Ahampi kho te, bhāṇe jīvaka, mātaram na jānāmi; api cāham te pitā; mayāsi posāpito*⁶² (My dear Jivaka, even though I do not know your mother, but I am your father, [because you was] fed by me.)

⁵⁷Dham 1.19

⁵⁸Vibh 1.26

⁵⁹Dham 24.338

⁶⁰Dī 1.11.491 (DN 11)

⁶¹Mv 2.140

⁶²Mv 8.328

Yathā

We can find this particle in a variety of use as described below. When it comes together with *tathā*, the pair can be used in comparing. See also the group of comparing below.

Yathā as ‘very much’ This sounds like a stress, for example:

- *Yathā ayaṃ nimirājā, paṇḍito kusalatthiko*⁶³ (This Nimirāja is very much of a wise man, seeking wholesomeness.)

Yathā as ‘properly’ For example:

- *yathārūpaṃ upasaṃharati*⁶⁴ ([One] concentrates properly.)

Yathā in repeating (*vicchā*) For example:

- *ye ye vuddhā vā yathāvuddhaṃ*⁶⁵ (Whoever, whoever are elderly, thus *yathāvuddha*.)

Yathā in succession For example:

- *vuddhānaṃ patipāṭi yathāvuddhaṃ*⁶⁶ (Order of the elderly is *yathāvuddha*)

Yathā as ‘respectively’ For example:

- *Ākiñcaṃ nevasaññañca, samāpajji yathākkamaṃ*⁶⁷
([Then she] engaged in the 3rd and the 4th formless state respectively.)

Yathā as a filler This normally means ‘like, in relation to, according to, in whatever way.’ In the example given by Aggavaṃsa below, it is hard to say the term is just a filler.

- *yathā kathaṃ pana bhante bhagavati brahmacariyaṃ vusati?* (How, sir, [one is allowed] to practice the religious life in [the guidance of] the Buddha?)

⁶³Jā 22.442

⁶⁴This example is given by Aggavaṃsa. It seems that *yathārūpaṃ* is used as a unit meaning like “in the way mentioned.”

⁶⁵Kacc 319

⁶⁶Kacc 319

⁶⁷Apadā 2-2.245

Yathā in illustrating This use is found in grammar textbooks, for example:

- *Ko gassa, yathā?* *Kulūpako*⁶⁸ (For ‘g’ [change it to] ‘k,’ like what? *Kulūpako*.)

Vā

This one is also a top-five particle. It is used mainly for disjunction, or alternative options. Like *ca*, we do not start a sentence with *vā*. There is also a nuance of meaning explained below.

Vā in disjunction This means you have to choose only one option from many, for example:

- *so gandhabbo khattiyo vā brāhmaṇo vā vesso vā suddo vā?*⁶⁹ (Is that spirit of the warrior caste, the priestly caste, the merchant caste, or the worker caste?)

Vā in conjunction This works like ‘and.’ It can be seen as inclusive or, so multiple options can be chosen, for example:

- *Pāṭaliputtassa kho, ānanda, tayo antarāyā bhavissanti, ag-gito vā udakato vā mithubhedā vā.*⁷⁰ (Ānanda, three dangers will happen to Pāṭaliputta, from fire, from flood, and from breaking of alliance.)

Vā in simile When no option is presented, it can mean ‘like,’ for example:

- *Madhuvā maññati bālo, yāva pāpaṃ na paccati;*⁷¹ (A foolish person deems [evil] as honey, as far as the evil result is not yielded.)

Vā as a filler Like *ca*, in some contexts this can mean nothing, for example.

- *ayaṃ vā so mahānāgo*⁷² (That big elephant [is] this one.)

⁶⁸Kacc 20

⁶⁹Maj 3.5.411 (MN 93)

⁷⁰Dī 2.3.152 (DN 16)

⁷¹Dham 5.69

⁷²This instance is suspicious. I find “*ayameva so mahānāgo*” in Maj 1.3.291 (MN 27).

3. Negation, prohibition

Particles in this group are *na*, *no*, *mā*, *a*, *alam*, and *halaṃ*. They normally make things negative. Later *yañce* is mentioned to be one of these. There are also other particles that can be used in this sense, e.g. *khalu* (see Miscellaneous group below).

Na

This one is also a top-five. We frequently use this, if not always, to negate the meaning of almost everything. Aggavaṃsa says that *na* is placed either at the beginning or the end of sentences. This account is questionable to me. Here are some examples:

- **Na** *cāhaṃ paṇṇaṃ bhvñjāmi*, **na** *hetāṃ mayha bhojanaṃ*;⁷³
(I will not eat the leaf, because this is not my food.)

Na in simile Beside negating function, *na* can be used in simile like *viya*, for example:

- *Yaṃ na kañcanadepiñcha*, *andhena tamasā gataṃ*;⁷⁴ ([Sumukha] who has golden wings, which action is done as if by a blind person doing in the dark.)

No

This can be used in negation but less often. This particle normally appears either at the beginning or the end of sentences, not in the middle.⁷⁵ Some examples are:

- *subhāsitaṃva bhāseyya*, **no** *ca dubbhāsitaṃ bhaṇe* (One should say good speech, should not say bad speech.)

No in questioning Another use of *no* is in questions. It is equal to *nu*, for example:

- *Abhijānāsi no tvaṃ*, *mahārāja*, *imaṃ pañhaṃ aññe samaṇabr-āhmaṇe pucchitā*.⁷⁶ (Do you remember, Your Majesty, [you have ever] asked this question in other ascetics and brahmans?)

⁷³Jā 22.86

⁷⁴Jā 21.7. In this example, *na* is related to *kataṃ*.

⁷⁵This is understandable because 1st person pronoun also has *no* as its plural form which never appears in the first position. If so, it will be very confusing with this *no*.

⁷⁶Dī 1.2.164 (DN 2)

No as avadhāraṇa This peculiar word means like simile, but it treats the object as the only one of its class. We can find this use in compounds (see page 537). Here is an example:

- *Na no samaṃ atthi tathāgatena*⁷⁷ (There is no jewel equal to/by the Buddha)⁷⁸

Mā

This particle is mainly used for prohibition. In prose, it appears only in the first position. For more examples, see page 277.

- *khaṇo vo mā upaccagā*.⁷⁹ (Don't let the moment run away.)

A

We can see this quite often, but it is normally attached in front of words to negate their meaning. Duplication of a character can be seen. And when the first character of the words is a vowel, it becomes *an*.

- *Mayā cetam, bhikkhave, aññātam abhaviṣṣa aditṭham aviditam asacchikataṃ aphassitaṃ paññāya*⁸⁰ (Monks, [suppose] I had not known, not seen, not understood, not realized, not experienced [this] with wisdom.)

Other uses of a It is said that *a* has ten meanings, including negation mentioned above. It can also denote state of lacking of something. Other unexpected meanings can be exemplified below:

- *amanusso* (human-like)
- *arājā* (blameworthy king)
- *anudarā kaññā* (a small-bellied girl [or in a good shape in modern sense])
- *anantakaṃ*⁸¹ (a rag, old clothe)

⁷⁷Khud 6.3

⁷⁸*samaṃ ratanaṃ natthevāti attho* (Sadd Sut 27). The Buddha is the only jewel, so to speak.

⁷⁹Dham 22.315. This instance is in verse.

⁸⁰Maj 2.2.178 (MN 70)

⁸¹This *a* means nothing. The term is exactly equal to *nantakaṃ* (= *pi-lotikaṃ*).

Alaṃ, Halaṃ

This particle is used for prohibition in the sense of “It is not suitable to do such and such things.” In a way, it is like to say “That’s enough” in English. These both only appear either in the first or the last position of sentences, not in between.

- *alaṃ me buddhenā’ti vadati viññāpeti*.⁸² ([He] says, makes know, “What [the use] with the Buddha for me! [= Enough! with the Buddha]”)

- *halaṃ dāni pakāsituṃ*.⁸³ (It is not suitable to say now.)

Alaṃ in positive sense In some context, this particle can mean like ‘suitable’ or ‘enough’ in positive meaning, for example:

- *alametaṃ sabbaṃ*⁸⁴ (All these rules [are] enough [to make no violation])

Yañce

For example:

- *Seyyo amitto medhāvī, yañce bālānukampako*⁸⁵ (A wise enemy is better, not a foolish supporter.)

- *Daṇḍova kira me seyyo, yañce puttā anassavā*⁸⁶ (Even my walking stick is better, not disobedient sons.)

- *Tadeva maraṇaṃ seyyo, yañce jīve tayā vinā*⁸⁷ (Death is better, living without you is not.)

4. Questioning

Some particles are helpful in marking questions. There is a handful of them that we can use in questioning, i.e. *kacci*, *nu*, *nanu*, *kathaṃ*, *kiṃsu*, *kiṃ* and *kasmā*. Also a combination, *kinnu*, can be in this list. Some other minor particles can also mark a question, such as *atha* (see above). Aggavaṃsa does not mention *udāhu* which should be grouped here, so I add this too. I also

⁸²Vibh 1.52

⁸³Dī 2.1.65 (DN 14)

⁸⁴Vibh 5.237

⁸⁵Jā 1.45

⁸⁶SSag 7.200

⁸⁷Jā 21.3

have a dedicated lesson on questioning, see Chapter 27 for more detail.

Kacci

Kacci in questioning For example:

- *kacci, bhikkhu, khamanāyaṃ; kacci yāpanīyaṃ*.⁸⁸
(Monk, is it bearable? Is it sufficient for your life?)

Nu

Nu in questioning For example:

- *ko nu kho hetu, ko paccayo bhagavato sitassa pātukam-māya?*⁸⁹ (What is the cause, what is the reason of the Buddha's making his smile visible?)

Nu as avadhāraṇa This sounds like using 'eva,' for example:

- *māra diṭṭhigataṃ nu te*⁹⁰ (Demon, [that is] only your [wrong] view.)

Nu as nāma For example:

- *Yaṃ nu gijjho yojanasataṃ, kuṇapāni avekkhati*⁹¹
(Which [called] vulture, [that creature can] see corpses from a distance of 100 yojanas.)

Nanu

Nanu in questioning This has negative meaning (*na + nu*), for example:

- *Nanu tvam, phagguna, kulaputto saddhā agārasmā anagāriyam pabbajito*⁹² (Phagguna, a son of the family, didn't you go forth from household life to homelessness because of faith?)

⁸⁸Mv 10.465

⁸⁹Maj 2.4.282 (MN 81)

⁹⁰SSag 5.171

⁹¹Jā 2.27

⁹²Maj 1.3.223 (MN 21)

Kathaṃ

Kathaṃ in questioning This sounds like ‘how’ in English, for example:

- *Kathaṃ su tarati oghaṃ, kathaṃ su tarati aṇṇavaṃ*⁹³
(How does [one] cross the flood? How does [one] cross the ocean?)

Kiṃsu, kiṃ

Kiṃsu, kiṃ in questioning If this is used as an indeclinable, it sounds like ‘what’ in general. For more information on this see page 187.

- *Kiṃsu chetvā sukhaṃ seti*⁹⁴ (What is to be cut, [for one can] sleep happily?)
- *kiṃ sevamāno labhatīdha paññam*⁹⁵ (In this world, what to get, to make use of, [for one can have] wisdom?)

Kasmā

Kasmā in questioning As you may guess, this is used to ask about cause or reason, for example:

*Kasmā bhavaṃ vijaṇamaṃaṇṇamassito,
Tapo idha kubbasi brahmapattiyā.*⁹⁶

“Why does the Venerable [Gotama] live in the deserted forest?”

“Do you practice to attain the excellent life?”

Kinnu

Kinnu in questioning This comes from *kiṃ + nu*. The unit means ‘why’ or it just marks a reflective question, for example:

- *kinnu tvaṃ, brāhmaṇa, lūkho lūkhaṇvuraṇo*⁹⁷ (Brahman, why do you look poor, using ragged cloth?)

⁹³Sut 1.185; SSag 10.246

⁹⁴SSag 1.71

⁹⁵Jā 17.82

⁹⁶SSag 7.204

⁹⁷SSag 7.200

Udāhu

Udāhu in questioning This term is normally translated as ‘or’ but in interrogative sense. It is meant to ask whether one of the options is the case or not, like “Is this good or bad?” When it is at the beginning, it means like “Or [might this be the case that]?” Here are some examples:

- *appaṭiggahitāni nu kho udāhu paṭiggahetabbāni*⁹⁸ (Are these of ungiven matters or [they should be] given?)

- *parinibbuto nu kho me upajjhāyo udāhu no parinibbuto*⁹⁹ (Was my preceptor dead or not?)

- *Kiṃ nu te, vaṅṅisa, imā gāthāyo pubbe parivitatkitā, udāhu thānasova taṃ paṭibhanti*¹⁰⁰ (Vaṅṅisa, are these verses reflected by you previously, or [they just] come into your mind?)

- **Udāhu**, *evaṃ su te bhagavanto araṅṅavanapatthāni paritāni senāsanāni paṭisevanti*¹⁰¹ (Or [you have heard] that those buddhas use lodging in secluded jungles?)

5. Marking causes

Particles in this group are *yasmā*, *tasmā*, *tathā hi*, and *tena*. This function, in its full expression, is used with *ya-ta* structure. In grammar textbooks, *iti* can also be used to give a reason.

Yasmā–tasmā

For example:

- **Yasmā** *ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati*¹⁰² (From which reason, monks, form is not-self; from that reason, form leads to illness.)

Tathā hi

For example:

⁹⁸Mv 6.268

⁹⁹Sut 2.345

¹⁰⁰SSag 8.126

¹⁰¹Dī 3.2.76 (DN 25)

¹⁰²SKhan 1.59

- *Tathā hi pana me, ayyaputtā, bhagavā nimantito svā-tanāya bhattaṃ saddhiṃ bhikkhusaṅghena*¹⁰³ (Form that reason, Venerables, the Buddha is invited by me to have a meal tomorrow together with monks.)

Tena

For example:

- *suññaṃ me agāraṃ pavisitabbaṃ ahoṣi, tena pāvisiṃ*¹⁰⁴
(The empty house was worth entering, then I entered.)

6. Expressing doubt

To show some doubt, these are used: *appeva*, *appeva nāma*, and *nu kho*. In using *appeva* or *appeva nāma*, the doubt normally comes from whether something should be done or not. So, they are normally used with optative mood.

Appeva

For example:

- *appeva maṃ bhagavā atthitaṃ ovadeyya*¹⁰⁵ (Is it the case if the Buddha will teach me with care?)

Appeva nāma

For example:

- *Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭi-sevamāno*¹⁰⁶ (Is this will be good if this venerable having use proper lodging ...?)

Nu kho

For example:

¹⁰³Dī 2.3.161 (DN 16)

¹⁰⁴Maj 2.3.229 (MN 76)

¹⁰⁵Sut 5.1064

¹⁰⁶ASa 6.56

- *ahaṃ nu khoṣmi?* *No nu khoṣmi?* *Kiṃ nu khoṣmi?*
*Katham nu khoṣmi?*¹⁰⁷ (I am, or not? What am I? How am I?)

7. Emphasizing

The function of emphasizing is near to mean nothing in particular. It just strengthens the meaning of terms or the sentence. In Pāli, it is called *ekamsatthe* (in one meaning). That means other meaning is excluded, so the intended meaning is stressed. In English, we can use ‘really’ or ‘surely’ or ‘indeed’ to perform a similar function. There are six particles mentioned exclusively for this use, namely *addhā*, *aññadatthu*, *taggha*, *jātu*, *kāmaṃ*, *sasakkaṃ*, and *jātucche*. In addition, *tu* is mentioned later. I also move *assu*, *nūna*, and *vata* from other group to the list. Outside this group, several other particles can also be used in this way.

Addhā

For example:

- **Addhā**, *āvuso kaccāna, bhagavā jānaṃ jānāti passaṃ pasati*¹⁰⁸ (Venerable Kaccāna, [it is true that] the Buddha [when] knows, [he says I] know, [when] sees, [he says I] see.)

Aññadatthu

Aññadatthu in emphasizing For example:

- **aññadatthu** *māṇavakānaṃyeva sutvā*¹⁰⁹ ([He] surely having listened to the young man’s [words] ...)

Aññadatthu as ‘except’ For example:

- *Atha kho āyasmā raṭṭhapālo sakapitu nivesane neva dānaṃ alattha na paccaḅbhānaṃ; aññadatthu akkosameva alattha.*¹¹⁰
(At that time the Venerable Raṭṭhapāla did not get alms in

¹⁰⁷Maj 1.1.18 (MN 2)

¹⁰⁸ADa 17.172

¹⁰⁹SSa| 1.132

¹¹⁰Maj 2.4.299 (MN 82)

his own father's house, did not get response, except only contempt.)¹¹¹

Taggha

For example:

- **Taggha**, *bhagavā*, *bojjhaṅgā*¹¹² (The Blessed One sir, [these are] indeed factors of wisdom.)

Jātu

For example:

- *Idaṅhi jātu me diṭṭhaṃ*, *na yidaṃ itihītihaṃ*¹¹³ (This [arhantship] is seen indeed by me, this is not a hearsay.)

Kāmaṃ

For example:

- **Kāmaṃ** *cajāma asuresu pāṇaṃ*¹¹⁴ (I surely have to give up my life in these demons.)

Sasakkaṃ

For example:

- *evarūpaṃ te*, *rāhula*, *kāyena kammaṃ sasakkaṃ na karaṇīyaṃ*¹¹⁵ (Rāhula, such an action is indeed should not be done by you.)

Jātucche

For example:

Na migājīna jātucche ahaṃ kañci kudācanaṃ;
*Adhammena jīne nātīṃ, na cāpi nātayo mamaṃ.*¹¹⁶

¹¹¹Translating the last part as “indeed he got only contempt” is also probable. Thus the term is used for exphasizing.

¹¹²SMah 2.195

¹¹³SSag 6.184

¹¹⁴SSag 11.252

¹¹⁵Maj 2.2.109 (MN 61)

¹¹⁶Jā 22.264

“Migājina, sir, I indeed do not win unfairly [= take advantage of] my any relative, and they do not do that to me as well.”

Tu

Tu in emphasizing For example:

- *Seyyo amitto matiyā upeto, na tveva mitto mativippahīno*¹¹⁷
(An enemy having wisdom is better, a friend without wisdom is really not [good].)

Tu as a filler For example:

- *vedanādīsukekasmīṃ khandhasaddo tu ruḥhiyā*¹¹⁸ (The term ‘*khandā*’ is raised to show one part of feeling, etc.)

Assu

For example:

- *nāssudha koci bhagavantaṃ upasaṅkamati*¹¹⁹ (Indeed, no one here approaches the Buddha.)

Nūna

By the term, *nūna* means ‘surely’ or ‘indeed.’ It has a sense of exphasizing, but with nuances as described below.

Nūna in speculating This is like making an assumption, for example:

- *na hi nūna so orako dhammavinayo, na sā orakā pabbajjā*¹²⁰ (That teaching and discipline surely is not bad. That going forth is not bad.)

Nūna in reflecting This means recollecting something in the past, for example:

- *Sā nūnasā kapaṇikā, andhā aparīṇāyikā*¹²¹ ([What a pity!], that female elephant, blind, without a leader.)

¹¹⁷Jā 1.44. In this instance, *tveva* = *tu* + *eva*.

¹¹⁸from the 6th verse of Saccasaṅkhepa

¹¹⁹Vibh 1.162

¹²⁰Mv 1.30

¹²¹Jā 11.4

Nūna in thinking This is like reflecting, but the target is in the future. Normally it comes with *yam* and is used in optative mood, for example:

- *Yamñūnāham anupakhajja jīvitā voropeyya*¹²² (Which person I should take away the life.)

Vata

Vata in emphasizing For example:

- *Accheraṃ vata lokasmīṇ, uppajjanti vicakkaṇā*¹²³ (Amazing indeed, wise men arise in the world.)

Vata in weariness (khede) This can mean, I think, like ‘unfortunately’ or ‘too bad!’ or ‘poor man!’ or ‘alas!’, for example:

- *kičchaṃ vatāyaṃ loko āpanno*¹²⁴ (Alas!, this worldling falls into difficulty.)

Vata in sympathy For example:

*Kapaṇo vatayaṃ bhikkhu, muṇḍo saṅghātipāruto;
Amātiko apitiko, rukkhamālasmi jhāyati.*¹²⁵

“Poor man! this miserable monk, bald, wearing a robe,
no mother, no father, meditates under the tree.”

Vata in thinking For example:

- *aho vatāyaṃ nasseyya* (This [man] should perish [how can it be?].)

- *aho vata me dhammaṃ suṇeyyūṃ*¹²⁶ ([They] should listen the teaching from me [how can it be?].)

Vata as a filler For example:

- *abbhutaṃ vata, bho*¹²⁷ (Sir, that’s wonderful.)

¹²²SKhan 1.85

¹²³Jā 22.421. Aggavaṃsa explain this use as ‘*atthekamse*’ (in one meaning). This stresses the certainty because other meaning is prevented.

¹²⁴Dī 2.1.57 (DN 14)

¹²⁵Jā 19.8

¹²⁶SNid 5.146

¹²⁷SNid 8.202

8. Illustrating

There are three in this group: *evaṃ*, *itthaṃ*, and *īti*. In English, they can be ‘thus’ or ‘in this way’ or ‘as such.’ In direct speech, *īti* is used extensively in the canon. For more information on *īti*, see page 257. Since *evaṃ* can be used in a variety of ways, I group it as a general-purpose particle (see above). Also *yathā* can be used in this sense, see in the general group too.

Itthaṃ

For example:

- *itthampi te mano*¹²⁸ (Your mind also think in this way.)

Iti

Iti in illustrating For example:

- *ītipi te cittaṃ*¹²⁹ (Your mind also think in this way.)

Iti in marking a cause For example:

- *Sāsatīti sathā*¹³⁰ (Because one teaches, thus ‘teacher.’)

Iti in finishing This is mostly used in textbooks, for example:

- *Iti padarūpasiddhiyaṃ nāmaṅḍo dutiyo*¹³¹ (The section of noun, chapter 2 in Padarūpasiddhi, thus [ends].)

9. Setting a boundary

Particles in this group are *yāva*, *tāva*, *yāvata*, *tāvata*, *kittāvata*, and *ettāvata*. Also *kīva* can be added to the list. In *ya-ta* structure (see Chapter 16), they normally come in pair, i.e. *yāva* with *tāva*, *yāvata* with *tāvata*. These pairs roughly mean ‘as far as’ or ‘as much as.’ However, the pairs are not necessarily well-matched. They sometimes come unpaired. Please see examples below for more understanding.

¹²⁸Dī 1.11.485 (DN 11)

¹²⁹Dī 1.11.485 (DN 11)

¹³⁰Kacc 566

¹³¹Rūpa ch. 2

Yāva(tā)–tāva(tā)

For example:

- *Yāvassa kāyo ṭhassati tāva naṃ dakkhanti devamanussā*.¹³²
(As far as the body of that [Buddha] will last, [by that stretch] humans and deities will see that [body].)

- *Yāvatā, bhikkhave, kāśīkosalā, ..., rājā tattha pasenadi kosalo aggamakkhāyati*.¹³³ (Monks, as far as Kāśī and Kosala last, [in that period] King Pasenadi Kosala is said to be the top.)

- *Na tena paṇḍīto hoti, yāvatā bahu bhāsati*¹³⁴ (When one speaks a lot, it is not with that [reason to make] one become a wise man.)

- *Na tāvatā dhammadharo, yāvatā bahu bhāsati*¹³⁵ (As much as one speaks a lot, one does not become a teaching holder.)

- *tāvatā tvaṃ bhavissasi isi vā isithhāya vā paṭipanno*¹³⁶ (As much that you will become a seer or a practitioner for being a seer.)

Kittāvatā

This is used for questioning in the sense of ‘how far’ or ‘in what respect’ or ‘to what extent,’ for example:

- *kittāvatā nu kho, bhante, upāsako hoti*.¹³⁷ (In what respect, sir, does one become [= can be called] a lay devotee?)

Ettāvatā

This means ‘to this extent’ or ‘by this much,’ for example:

- *ettāvatā kho, mahānāma, upāsako hoti*¹³⁸ (Mahānāma, one becomes a lay devotee by this much.)

Kīva

This means ‘how much’ or ‘how long’ or ‘how far,’ for example:

¹³²ASa 6.56

¹³³ADa 3.29

¹³⁴Dham 19.258

¹³⁵Dham 19.259

¹³⁶Dī 1.3.285 (DN 3)

¹³⁷AAṭ 3.25

¹³⁸AAṭ 3.25

- *Kīva dūro, bhante, ito pāṭaliputtanagaram*¹³⁹ (How far is, sir, from here to Pāṭaliputta?)

With *yāva* and *ca*, *yāvakkīvañca* as a unit means ‘as long as,’ for example:

- *Yāvakkīvañca me, bhikkhave, imesu catūsu ariyasaccesu*¹⁴⁰ (Monks, as long as [I did not realize] these four noble truths)

10. Responding

This group of particles is used for answering a question or the like. They are *evaṃ*, *sāhu*, *lahu*, *opāyikaṃ*, *patirūpaṃ*, *āma*, and *āmo*. We have met *evaṃ* in a section above. The rest of these are described below. Apart from these, *sādhū* can also be used in this sense (see Praising group below). Another one that can be in this group is *evametaṃ*.

Sāhu

This means like ‘good,’ for example:

- *Sāhūti vā lahūti vā opāyikanti vā patirūpanti vā ...viññāpeti*¹⁴¹
([One] makes know [by saying] ‘good’ or ‘never mind’ or ‘suitable’ or ‘proper.’)

Lahu

This sounds like ‘never mind’ in English, for example:

- *Sāhūti vā lahūti vā opāyikanti vā patirūpanti vā ...viññāpeti*

Opāyikaṃ

This means ‘suitable,’ for example:

- *Sāhūti vā lahūti vā opāyikanti vā patirūpanti vā ...viññāpeti*

Patirūpaṃ

This means ‘proper’ or exactly as *opāyikaṃ*, for example:

- *Sāhūti vā lahūti vā opāyikanti vā patirūpanti vā ...viññāpeti*

¹³⁹Mil 1.17

¹⁴⁰Mv 1.16

¹⁴¹Mv 1.65

Āma

This is the most used one for an agreeable response. It means simply ‘Yes,’ for example:

- *apāvuso, amhākaṃ satthāraṃ jānāsi?* **Amāvuso, jānāmi.**¹⁴²
(Venerable, do you know our teacher? Yes, Venerable, I know.)

Āmo

This is an alternative form of *āma*. It is less frequently seen.

- **āmo**’ti *paṭijānanti*¹⁴³ ([They] acknowledge, ‘Yes.’)

Evametaṃ

This is used to express agreement, for example:

- **Evametaṃ, mahārāja, evametaṃ, mahārāja!** *Sabbe sattā maraṇadhamaṃ maraṇapariyosānā*¹⁴⁴ (That’s right, Your Majesty, that’s right. All beings have death by nature, have death as the end.)

11. Comparing

Pāli makes use of comparing quite a lot, including figures of speech like simile. Particles in this group are *yathā, tathā, yatheva, tatheva, evaṃ, evameva, evamevaṃ, evampī, yathāpī, seyyathāpī, seyyathāpī nāma, viya, iva, yathariva, and tathariva*. As an example tells us, *yadeva* and *tadeva* can be added to this list. Some of these are used in pair as *ya-ta* structure, but it is not always so. For *evaṃ*, see the general-purpose group above. It is worth noting that *yathā-tathā* can be composed with other particles to achieve the same effect, for example, *yathānāma-tathānāma, yathāhi-tathāhi, and yathāca-tathāca*.

Yathā-tathā

For examples:

¹⁴²Mv 3.231

¹⁴³Dī 3.1.37 (DN 24)

¹⁴⁴SSag 3.133

- Nagaram **yathā** paccantaṃ, guttaṃ santarabāhiraṃ; Evaṃ gopetha attānaṃ¹⁴⁵ (In which way a bordering town is protected inside and outside, protect yourself in that way.)

Yatheva–tatheva, yadeva–tadeva

For examples:

*Yadeva tyāhaṃ vacanaṃ, akaraṃ bhaddamatthu te;
Tadeva me tvaṃ vacanaṃ, yācito kattumarahasi.*¹⁴⁶

“In which way I do what you tell me.

(May luck be with you.)

In that way you do what I have asked you to do.”

Evameva

This comes from *evaṃ + eva* meaning “just like that.” We can find that it is also used together with *seyyathāpi* (see below).

- **Evameva** tvampi pamuñcassu saddhaṃ¹⁴⁷ (May you make the faith arise just like that.)

Evamevaṃ

This comes from *evaṃ + evaṃ* meaning “exactly like that,” for examples:

- **evamevaṃ** bhotā gotamena anekapariyāyena dhammo pakāsito¹⁴⁸ (Exactly like that, the teaching preached by the Buddha in various ways.)

Evampi

For examples:

- **Evampi** yo vedagu bhāvitatto¹⁴⁹ ([One is] just like [a person] who attained the highest knowledge, well-developed.)

¹⁴⁵Dham 22.315. It is worth noting that *evaṃ* can be used instead of *tathā* to form *ya-ta* structure.

¹⁴⁶Jā 22.45. Aggavaṃsa gives us *yatheva* and *tatheva* instead.

¹⁴⁷Sut 5.1152

¹⁴⁸Dī 1.5.354 (DN 5)

¹⁴⁹Sut 2.324

Yathāpi

For examples:

- **Yathāpi** *selā vipulā, nabhaṃ āhacca pabbatā*¹⁵⁰ (Like a huge rock mountain reaching the sky)

Seyyathāpi

To form a simile, this is often used with *evameva*, for examples:

Seyyathāpi, *bhikkhave, mahārukko ... So taṃ rukkhaṃ mūle chindeyya ... Evameva kho, bhikkhave, upādānīyesu dhammesu ādīnavānupassīno viharato taṅhā nirujjhati.*¹⁵¹

“Just like a big tree, monks, ... That man might cut the tree in the root. ... In the same way, monks, [when] one constantly contemplates the disadvantage of causes of attachments, craving vanishes.”

Seyyathāpi nāma

For examples:

- **Seyyathāpi** *nāma mahatī naṅgalīsā*¹⁵² ([It is] like a big beam of a plough.)

Viya

For examples:

- *hatthippabhinnaṃ viya anikusaggaho*¹⁵³ (Like [an elephant trainer] controls a broken elephant [being in rut].)

Iva

For examples:

- *tūlaṃ bhaṭṭhaṃva māluto*¹⁵⁴ (Like wind blows cotton away.)

¹⁵⁰SSag 3.136

¹⁵¹SNid 1.55

¹⁵²SSag 4.138

¹⁵³Dham 23.326

¹⁵⁴SSag 4.161

Yathariva

For examples:

- *yathariva bhotā gotamena*¹⁵⁵ (Like by Gotama)

Tathariva

For examples:

- *tathariva bhagavā*¹⁵⁶ (Like the Buddha)

12. Conditional marking

This group helps us to form a conditional or hypothetical statement. They are *ce*, *sace*, and *yadi*.

Ce, sace

For examples:

- *maṃ ce tvaṃ nikhaṇaṃ vane*¹⁵⁷ (If you bury me in the forest.)

- *Tato piva mahārāja, sace tvaṃ abhik.nkhasi*¹⁵⁸ (Your Majesty, you may drink the water [that I took from that place] if you wish.)

Yadi

Apart from being used in conditionals, *yadi* can mean other things as well, as shown in examples below.

Yadi in conditional marking For examples:

- *Yadimassa lokanāthassa, virajjhissāma sāsaṇaṃ*¹⁵⁹ (If we fail in the teaching of the World's Protector.)

¹⁵⁵Dī 1.3.263 (DN 3)

¹⁵⁶This example is given by Aggavaṃsa. The only instance of *tathariva* found in the canon is in Dhātukathā 7.316, Abhidhammapiṭaka, but it seems not to have this meaning, just a filler.

¹⁵⁷Jā 22.5

¹⁵⁸Jā 22.344

¹⁵⁹Bud 2.72

Yadi as 'or' For examples:

- *yaññadeva parisam upasankamati, yadi khattiyaparisam, yadi brāhmaṇaparisam, yadi gahapatiparisam*¹⁶⁰ ([One] approaches to any company: of the Warrior Caste, of the Priestly Caste, or of the Merchant Caste.)

Yadi as 'in which time' (yadā) For examples:

- *Yadi passanti pavane, dārakā phaline dume*¹⁶¹ (In which time, the children see fruitful trees in the forest.)

13. Praising, blaming

Terms in this group is hard to translate into English. They are like interjections that express certain emotion rather than a sensible meaning. The uses of these are typically idiomatic in Pāli. Particles in this group can also be used in other meaning, not just praising or blaming.

Aho

Aho in praising For example:

- *aho buddho, aho dhammo, aho dhammassa svākkhātātā*¹⁶²
(Oh! the Buddha, the Dhamma, the well-preached teaching.)

- *aho dānaṃ paramadānaṃ kassape suppatitthitaṃ*¹⁶³
(Oh! the giving, the excellent giving, to Ven. Kassapa is well-established.)

Aho in blaming For example:

- *aho vata re amhākaṃ paṇḍitaka, aho vata re amhākaṃ bahussutaka, aho vata re amhākaṃ tevijjaka*¹⁶⁴ (Shame! our wisdom, our learnedness, our knowledge of the three vedas.)

¹⁶⁰Mv 6.285

¹⁶¹Cari 1.100

¹⁶²Maj 2.4.345 (MN 85)

¹⁶³Udā 3.27

¹⁶⁴Dī 1.3.291 (DN 3)

Aho in wishing For example:

- **aho** vata maṃ rajje abhisiñceyyuṃ¹⁶⁵ (May people consecrate/anoint me as the king.)

Nāma

Nāma in praising For example:

- *Yatra hi nāma tathāgato evaṃmahiddhiko evaṃmahānubhāvo*¹⁶⁶ (Oh! even the Buddha's [disciple] has such a great power.)

Nāma in blaming For example:

- *atthi nāma, ānanda, theram bhikkhuṃ vihesiyamānaṃ ajjhupakkhissatha*¹⁶⁷ ([It is not good,] Ānanda, when a senior monk is being harassed, you [all] just look indifferently.)

Sādhu

This particle sounds much like we exclaim 'Good' in English. Apart from the use in praising, it can also be used in some other ways.

Sādhu in praising For example:

- *Sādhu sādhu, ānanda, yathā taṃ sārīputto sammā byākara-māno byākareyya*¹⁶⁸ (That is good, Ānanda, in the way Sāriputta answers that, he does it rightly.)

Sādhu in requesting For example:

- *sādhu me, bhante, bhagavā saṃkhittena dhammaṃ de-setu*¹⁶⁹ (Sir, may the Blessed One briefly teach me the Dhamma.)

Sādhu in responding For example:

- *Sādhūti vatvāna pahūtakāmo, pakkāmi yakkho vidhurena saddhiṃ*¹⁷⁰ (Having said "That's good," the wealthy demon went away with Vidhura.)

¹⁶⁵Mv 1.57

¹⁶⁶Dī 3.5.162 (DN 28)

¹⁶⁷APa 17.166

¹⁶⁸SNid 1.24

¹⁶⁹SMah 3.369

¹⁷⁰Jā 22.1461

Sādhu in appreciating For example:

- *sādhu te kataṃ* (The action done by you is good.)

Suṭṭhu

Suṭṭhu in responding For example:

- *sādhu suṭṭhu bhante saṃvarissāmi* (Right!, sir, I will restrain well.)

Suṭṭhu in appreciating For example:

- *suṭṭhu tayā kataṃ* (The action done by you is good.)

Kiñcāpi, kiñci

Kiñcāpi in praising For example:

- *kiñcāpi me, bhante, bhagavā saddhāyiko paccayiko*¹⁷¹ (Even, sir, the Buddha [is] trustworthy and reliable to me.)

Kiñci in blaming For example:

- *Aññepi devo poseṭi, kiñci devo sakaṃ pajam*¹⁷² (The king yet takes care of other people, [why he can't do as such with] his own offspring.)

Kiñcāpi as 'although' For example:

- *ayam, bhante, āyasmā ānando kiñcāpi sekkho, abhabbo chandā dosā mohā bhayā agatiṃ gantum*¹⁷³ ([Mahākassapa], sir, this Ven. Ānanda, although he is [still] not enlightened, is unable to be biased from liking, disliking, delusion, and fear.)

Dhīratthu

Dhīratthu in blaming For example:

- *Dhīratthu kaṇḍinaṃ sallam*¹⁷⁴ ([It is blameworthy,] the sharpened arrow.)

¹⁷¹ADa 9.89

¹⁷²In Jā 1.7, it is *kiñca*.

¹⁷³Cv 11.437

¹⁷⁴Jā 1.13. In fact, no single instance of *dhīratthu* is found in the canon.

Dhī

Dhī in blaming For example:

- *Dhī brāhmaṇassa hantāraṃ*¹⁷⁵ ([It is blameworthy,] one who kills a brahman.)

Kismiṃ viya

Kismiṃ viya as “it is a shame!” This is an idiom, for example:

- *kismiṃ viya rittahatthaṃ gantu*¹⁷⁶ (It is a shame! to go empty-handed.)

14. Urging

This group is normally used to urge others to do something. It is difficult to render these into English. They are *iṅgha* and *handā* here.

Iṅgha

For examples:

- *iṅgha me tvaṃ, ānanda, pānīyaṃ āhara*¹⁷⁷ (Go!, Ānanda, bring me water.)

Handā

For examples:

- *handādāni, bhikkhave, āmantayāmi vo*¹⁷⁸ (Now, monks, I remind you ...)

15. Repeating

This group is used in the sense of ‘again.’ They are *puna*, *puno*, *punaṃ*, and *punappunaṃ* here.

¹⁷⁵Dham 26.389

¹⁷⁶Vibh 5.230

¹⁷⁷Dī 2.3.191 (DN 16)

¹⁷⁸Dī 2.3.185 (DN 16)

Puna, puno, punaṃ

For examples:

- ***puna vadāmi*** (I will say it again.)
- ***Punopi dhammaṃ deseti***¹⁷⁹ ([One] teaches the Dhamma again.)
- *Na **puno** amatākāraṃ, passissāmi mukhaṃ tava*¹⁸⁰ (I will not see the face of the Maker of Deathlessness again.)
- *Nāhaṃ **punaṃ** na ca **punaṃ**, na cāpi apunappunaṃ; Hatthibondiṃ pavekkhāmi*¹⁸¹ (Not again, not again, I will not see the [dead] elephant's body again.)

Punappunaṃ

This means 'frequently' or 'again and again,' for examples:

- *dukkhā jāti **punappunaṃ***¹⁸² (Being reborn again and again is suffering.)

16. Disgust

They are *duṭṭhu* and *ku* mentioned in this group.

Duṭṭhu

For examples:

- ***duṭṭhullaṃ*** (a disgusting thing)

Ku

For examples:

- ***kuputto*** (a terrible son)

¹⁷⁹Apadā 54.60

¹⁸⁰Apadā 2-2.235

¹⁸¹Jā 1.148

¹⁸²Dham 11.153

17. Fast movement

All particles in this group mean ‘quickly,’ normally used as an adverb. They are *khippaṃ*, *lahuṃ*, *aciraṃ*, *tuvaṭaṃ*, and *su*.¹⁸³

Khippaṃ

For examples:

Etamatthavaśaṃ ñatvā, paṇḍito sīlasaṃvuto;
*Nibbānagamaṇaṃ maggaṃ, **khippameva** visodhaye.*¹⁸⁴

“Having known this truth, a wise person who morally restrains oneself;”

“Quickly purify oneself on the path to nirvana.”

Lahuṃ

For examples:

- *tehi, bhikkhave, āvāsikehi bhikkhūhi **lahuṃ lahuṃ** sannipatitvā pavāreṭṭabbāṃ*¹⁸⁵ (Monks, having come together, the Invitation [Pavāraṇā] should be done quickly by bhikkhus living in that [quarter].)

Aciraṃ

As the opposite of *ciraṃ*, this means ‘in a short time’ or ‘quickly,’ for example:

- **Aciraṃ** *vatayaṃ kāyo, pathaviṃ adhisessati*¹⁸⁶ (In a short time, this body will lie on the ground.)

¹⁸³In textbooks also *araṃ*, *āsuṃ* and *tuṇṇaṃ* are mentioned, but I find no use in the canon, at least in this sense, so I drop them. Likewise, *su* should be treated as such, but Aggavaṃsa gives us a clear example, despite its peculiarity. So, I retain it.

¹⁸⁴Dham 20.289

¹⁸⁵Mv 4.240

¹⁸⁶Dham 3.41

Tuvaṭaṃ

For examples:

- *tuvaṭaṃ kho, ayyaputta, āgaccheyyāsi*¹⁸⁷ (Master's son, please come back quickly.)

Su

For example:

- *lahuṃ lahuṃ bhūñjati gacchatīti suddo*¹⁸⁸ ([One] eats quickly, goes quickly, thus *sudda* [a member of the Sūdra caste].)

18. Miscellaneous particles

To be more orderly, I group various minor particles into this, if they have a particular meaning or use. Some of them can be used in a variety of contexts. For those with little meaning or no meaning at all, I group as fillers in the last section.

Aññatra

Aññatra as 'without' This particle means more or less like *vinā*, for example:

- *Idāni yaṃ taṃ aññatra buddhuppādā appavattapubbaṃ sabbatitthiyānaṃ avisayabhūtaṃ tesu tesu suttantesu*¹⁸⁹ (Now, without the arising of the Buddha, [the teaching of mindfulness with the body] which is unknown to all other schools would not exist, that [teaching] is in various discourses.)

Aññatra as 'otherwise' This can also mean like 'unless' or 'except,' for example:

- *Yo pana bhikkhu mātugāmassa uttarichappañcavācāhi dhammaṃ deseyya, aññatra viññunā purisaviggahena, pācītiyaṃ*¹⁹⁰ (A monk who preaches the Dhamma more than 5–6

¹⁸⁷Udā 3.22

¹⁸⁸This example is given by Aggavaṃsa. In Sadd Dhā 15, he gives an explanation as “*Tathā hi su iti sīghatthe nipāto.*”

¹⁸⁹Vism 8.178

¹⁹⁰Vibh 5.63

words to a woman commits a Pācittī offense, unless [he is accompanied] with a knowing man.)

Īsakam

Īsakam as ‘little’ or ‘small’ For example:

- *Seyyathāpi, ānanda, Īsakam*poṇe padumapalāse udakaphusitāni pavattanti, na saṅṭhanti.¹⁹¹ (Ānanda, it is like drops of water on a lotus’s leaf, slightly slanted, do not stay [on it].)

Eva

This particle has a limited use. It means ‘only’ in the sense that other meaning is prevented. It can be used with adjectives, for example, “*akko tamonudo eva*” (The sun dispels only darkness); with nouns, for example, “*buddho eva tamonudo*” (Only the Buddha dispels darkness); with verbs, for example, “*nīlam sarojamattheva*” (The blue lotus only exists).

Eva as ‘only’ There is an example from the canon:

- *Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi*¹⁹² (Only in the past, monks, this [thought] happened to me when I just was a Bodhisatta not yet enlightened.)

Atho

Atho in corresponding situations For example:

- *Svāgataṃ te mahārāja, atho te adurāgataṃ*;¹⁹³ (Your Majesty, good coming are done by you, so your safe coming)

Atho as a filler For example:

- *atho maṃ anukampasi*¹⁹⁴ ([You also] sympathize with me.)

¹⁹¹Maj 3.5.456 (MN 152)

¹⁹²SSaḷ 2.272

¹⁹³Jā 20.134

¹⁹⁴Jā 6.120

Kate

Kate as ‘depending on’ (*paṭiccatthe*) This may sound like ‘because of,’ for example:

- *Na mano vā sarīraṃ vā, maṃ-kate sakka kassaci*¹⁹⁵ (Sakka [the king of the gods], sir, may I ask you that no one [will be harmed], either in the mind or the body because of me.)

Kathañci

Kathañci as ‘difficultly’ This can be used in the sense of ‘hardly,’ for example:

- *Cattāro vinipātā, duve ca gatiyo kathañci labbhanti*¹⁹⁶ ([Beings] get into 4 hells [easily], but hardly into 2 existences [heaven & the world].)

Kallaṃ

Kallaṃ as ‘suitable’ This is normally used with verbs in *tuṃ* form, for example:

- *Yaṃ pañāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitūṃ*¹⁹⁷ (Is it suitable to see a thing which is by nature impermanent, unbearable, and changing as one’s own?)

Kahaṃ

By the term, it means ‘where?’ In the example below, it is used like an interjection of lament.

- *kahaṃ, ekaputtaka, kahaṃ, ekaputtaka*¹⁹⁸ (Alas, the only child!, alas, the only child!)

Kira

Kira as “as I have heard” This means like *khalu* in one sense, for example:

- *Assosi kho citto gahapati sambahulānaṃ kira therānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapātaṭṭhikāntānaṃ maṇḍalamāle*

¹⁹⁵Jā 10.23

¹⁹⁶Therī 16.458. This is the only instance found in the canon.

¹⁹⁷Mv 1.21

¹⁹⁸Maj 2.4.353 (MN 87)

*sannisinnānaṃ sannīpatitānaṃ ayamantarākathā udapādi*¹⁹⁹
(Merchant Citta heard that this discussion, of several senior monks sitting together on a platform after alms-round and meal, happened.)

Kkhattum

Kkhattum as ‘time’ This may be better to be counted as a *paccaya*, but its products end up as indeclinables, for example:

- *ekakkhattum* (one time)
- *dvikkhattum* (two times)
- *tikkhattum* (three times)

Khalu

Khalu as “as I have heard” This can also mean like “as it is said.” This use is shared with *kira*, for example:

- *samaṇo khalu bho gotamo*²⁰⁰ (As I have heard, sir, ascetic Gotama ...)

Khalu in negation Occasionally this can be used in negation like *na*, for example:

- *khalupacchābhattiko*²⁰¹ (One who does not eat after meal)

Khalu in emphasis This roughly means like ‘surely’ or ‘really’ or ‘indeed,’ for example:

- *sādhu khalu payaso pānaṃ yaññadattena*²⁰² (Drinking [of] milk done by Yaññadatta is really good.)

Khalu as a filler For example:

- *samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito*²⁰³ (Ascetic Gotama, a son of Sakya, went forth from Sakya clan.)

¹⁹⁹SSag 7.343

²⁰⁰Dī 1.4.301 (DN 4)

²⁰¹Vism 2.23. This is equal to *na pacchābhattiko*.

²⁰²Sadd Pad 5, also partly in Niru 115.

²⁰³Dī 1.4.301 (DN 4)

Kho

Kho as avadhāraṇa This explanation given by Aggavaṃsa is hard to understand, because *avadhāraṇa* is normally used in simile (see above in *no*). In the example below, it is explained that “*assosi kho*” is equal to “*assosi eva*.” That can mean “only heard.” So, it is better to see this as a particle used for affirmative emphasis which is like ‘indeed’ or ‘really’ or ‘surely.’

- *Assosi kho verañjo brāhmaṇo*²⁰⁴ (Brahman Verañja heard)

Kho as a filler For example:

- *Atha kho bhagavā bhikkhū āmantesi*.²⁰⁵ (Then the Buddha called monks.)

Ci

Ci as indefinite interrogative particle This particle normally comes together with a form of *ka* or *kiṃ*. It add indefinite sense, i.e. ‘any’ or ‘some,’ to the word, for example:

- *Sayanīgharaṃ nāma yattha katthaci rañño sayanaṃ paññatam hoti*²⁰⁶ (A sleeping place of the king which is prepared in anywhere [is] called ‘the sleeping room.’)

- *Kiṃ pana, vāseṭṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ ekabrāhmaṇopi, yena brahmā sakkhiditṭho*²⁰⁷ (Vāseṭṭha, among brahmans who know the three Vedas, is there even anyone who saw the Brahma face to face?)

Ciraṃ, cirassaṃ

Ciraṃ, cirassaṃ as ‘for a long time’ For example:

- *ciraṃ tvaṃ anutappissati* (You will regret for a long time.)

- *ciraṃ dīghamaddhānaṃ tiṭṭhanti*²⁰⁸ ([They] last for a long time.)

- *Cirassaṃ vata passāmi, brāhmaṇaṃ parinibbutaṃ*²⁰⁹ (It is a long time, at last I see the Noble One fully liberated.)

²⁰⁴Vibh 0.1

²⁰⁵Cv 5.265

²⁰⁶Vibh 5.499

²⁰⁷Dī 1.13.525 (DN 13)

²⁰⁸Dī 3.4.119 (DN 27)

²⁰⁹SSag 2.99

Tuṇhī

Tuṇhī in silence This means nothing is not said or done, for example:

- **Tuṇhībhūto upekkheyya**²¹⁰ (Being in a silent state, [he] should be indifferent.)

Tuna, tvāna, tvā

In primary derivation, these three are called *pacchaya*. Their products, a kind of verbal *kīta*, are counted as indeclinable for they stay intact when used (like *tum* and *tave* mentioned in dative particles above). For more information on these verb forms, see Chapter 34. In practice, *tuna* (sometimes *tūna*), *tvāna*, and *tvā* can be used interchangeably, but *tvā* is commonly seen in the texts. Sometimes alternative forms, e.g. *-ya* form, are more fashionable for some roots. I list some of them here for you can recognize them more easily.

- *passītuna* (having seen)
- *passītvā(na)* (having seen)
- *labhitvā(na)* (having got)
- *laddhā(na)* (having got)
- *vijjhītvā(na)* (having pierced)
- *viddhā(na)* (having pierced)
- *bujjhītvā(na)* (having known)
- *buddhā(na)* (having known)
- *disvā(na)* (having seen)
- *ditthā(na)* (having seen)
- *datvā* (having given)
- *upādhāya* (having grasped)
- *viññāya* (having known)
- *viceyya* (having chosen)
- *vineyya* (having led)
- *nihacca* (having destroyed)
- *samecca* (having calmed)
- *ārabha* (having begun)
- *āgamma* (having come)
- *āgaccha* (having come)
- *katvā* (having done)

²¹⁰Jā 22.1491

- *karitvā* (having done)
- *kacca* (having done)

Dhuvam

Dhuvam as ‘constantly’ For example:

- *nicco dhuvo sassato*²¹¹ (permanent, constant, eternal)

Dhuvam as ‘certainly’ For example:

- *dhuvam buddho bhavāmaham*²¹² (I certainly will become a buddha.)

Nānā

Nānā as ‘various’ For example:

- *nānāphaladharā duma*²¹³ ([There are] trees of various fruits.)

Nānaṃ

Nānaṃ as ‘different’ For example:

- *byañjanameva nānaṃ*²¹⁴ (Only the alphabet [is] different.)

Pātu

Puthu as ‘visible’ This particle is normally use with other terms. It works like an *upasagga* (prefix), but it is not one of them. Here are some examples:

- *Mahesī vā bhikkhum disvā sitaṃ pātukaroti. Bhikkhu vā mahesiṃ disvā sitaṃ pātukaroti.*²¹⁵ (Having seen the monk, the queen makes a smile visible. Likewise, having seen the queen, the monk makes a smile visible.)

- *obhāso pātubhavati, brahmā pātubhavissati*²¹⁶ ([When] light appears, the supreme god appears.)

²¹¹E.g. Dī 1.1.44 (DN 1). This is not a good example, because *dhuva* here is used as an adjective not an indeclinable.

²¹²Bud 2.109

²¹³Jā 22.1978

²¹⁴Pari 354; Maj 1.5.459 (MN 43)

²¹⁵Vibh 5.497

²¹⁶Dī 1.11.493 (DN 11)

Puthu

Puthu as ‘individually’ This is the same *visuṃ*, for example:

- *kammasakāse puthu sabbasattā*²¹⁷ (All beings individually have actions as their property.)

Manañ

Manañ as ‘almost’ For example:

- *nadiṃ taranto manañ vūlho ahoṣi*²¹⁸ (Crossing the river, [Mahākassapa] was almost carried away [by the water].)

Visuṃ

Visuṃ as ‘individually’ Also *puthu* has this meaning, for example:

- *suttā honti visuṃ atṭha*²¹⁹ (There are eight discourses in each [group].)

Sacchi

Sacchi in experiencing This means realizing or having a clear and direct experience. It is normally used with *kara* (to do) as an idiom, for example:

- *arahattaphalaṃ sacchi akāsi* ([He] realized the fruit of arhantship.)

Sañikaṃ

Sañikaṃ as ‘slowly’ For example:

- *atha naṃ kumbhiṃ oropetvā ubbhinditvā mukhaṃ vivaritvā sañikaṃ nillokema*²²⁰ (Then, taking down the pot, slowly opening its cover, we take a look.)

²¹⁷Jā 22.1287

²¹⁸Mv 2.143

²¹⁹ASa 10.96-622

²²⁰Dī 2.10.421 (DN 23)

Seyyathidaṃ

This particle is normally used before a list. It is more or less equal to ‘as follows’ or ‘that is to say.’ Sometimes we see it as *seyyathīdaṃ*. Aggavaṃsa tells us it is equal to “*so katamo*” or “*te katame*” or “*sā katamā*” or “*tā katamā*” or “*taṃ katamaṃ*” or “*tāni katamāni*.” That is to say, it can be used without worrying about number and gender.

- *Seyyathidaṃ rūpupādānakkhandho*²²¹ ([They are] the material form as the object of attachment, etc.)

Sotthi, suvatthi

Sotthi, suvatthi in blessing For example:

- *sotthi hotu sabbasattānaṃ*²²² (May all beings be blessed.)

- *Etena saccena suvatthi hotu*²²³ (With this truth, may well-being occur.)

Have, ve

Have, ve in emphasis (ekaṃsatthe) This use is for strengthening the meaning, for example:

- *Yadā have pātubhavanti dhammā*²²⁴ (When the natural qualities appear.)

- *Na ve anattakusalena, atthacariyā sukhāvahā*²²⁵ (Doing beneficial thing with unskillful way indeed does not bring happiness.)

- *na vāyaṃ bhaddikā surāti*²²⁶ (This liqueur is really tasteless.)

²²¹Dī 2.9.399 (DN 22)

²²²Aggavaṃsa has a discussion about whether this term should be counted as an indeclinable or not, because it can be nom. used in this instance. Other forms can be found also, for example, “[*Na*] sotthiṃ passāmi pānīnaṃ” [SSag 2.98] (I do not see well-being in living beings), and “*sotthināmi samuṭṭhito*” [Jā 22.401] (I was lifted up safely). He conclude that for just these forms are found, the term should be counted as an indeclinable. This condition is applied to *suvatthi* as well.

²²³Sut 2.226

²²⁴Udā 1.1

²²⁵Jā 1.46

²²⁶In Jā 1.53, it is “*na cāyaṃ ...*”

Have, ve as a filler For example:

- *have te bhonto samamaḥbrahmanā*²²⁷ (Those ascetics and brahmins)

- *Sa ve etena yānena, nibbānasseva santike*²²⁸ (That [person goes] near nirvana by this vehicle [the noble path].)

Hā

Hā in weariness For example:

- *Hā yogā vippayogantā*²²⁹ (Oh!, meetings [and] separations at the end.)

19. Fillers

There are a good number of particles that mean nothing in particular. We can call these fillers (*padapūraṇa*). They makes the sentence sound better or smoother. Here is the list given: *atha, khalu, vata, vatha, atho, assu, yagghe, hi, carahi, naṃ, ca, vā, vo, pana, have, kīva, ha, tato, yathā, sudaṃ, kho, ve, kahaṃ, enaṃ, seyyathidaṃ, ā*, and *taṃ*. Some of these which can be put certain meaning to them are grouped elsewhere. The rest of them are put here. Some are really have no meaning whatsoever. Maybe once they were used as what we call *discourse markers* today, but the intended function has been lost. Some are problematic, in my view, because they really have meaning one way or another, not just a space filler.

Ā

For example:

- *Yadānaṃ maññati bālo, bhayā myāyaṃ titikkhati*²³⁰
(When a fool thinks this, “this [man] puts up with me because of

²²⁷Maj 1.1.35 (MN 4)

²²⁸SSag 1.46

²²⁹Apadā 2-2.252

²³⁰This instance is tricky. Aggavaṃsa explains that *yadānaṃ* comes from *yam + ā + naṃ*. Thus *ā* is an particle. But from SSag 11.250, it is in fact “*yadā naṃ*.” There is no *ā* here. It makes a perfect sense with *yadā* (when). The moral of this is, we should be careful with a forgotten or misplacing space in Pāli. We can also see the same trick, if not a mistake, done by Aggavaṃsa in Chapter 25.

fear.”)

Enaṃ

For example:

- *Yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ*²³¹ (Because of which reason that the faculty of sight kept unrestrained ...)

Carahi

For example:

- *kathaṃ carahi mahāpaṇṇo*²³² (How to be a great wise [person]?)

Tato

This particle normally means ‘from that’ (*ta + to*). In some places, this meaning is ignored, for example.

- *Tato ca maghavā sakko, atthadassī purindado*²³³ (Magha, the king of the gods, [is] a benefit-seer, a giver in the past.)

Taṃ

For example:

- *Taṃ kissa hetu?*²³⁴ (Of what reason? [Why?])

Nam

For example:

- *na nam sujāto samaṇo gotamo*²³⁵ (Ascetic Gotama had a good birth.)

²³¹Dī 3.10.310 (DN 33)

²³²I found “*Kathaṃ carahi sabbañṇū*” in Apadā 2-2.170.

²³³Jā 17.62

²³⁴Vibh 1.34. This instance is also questionable, for *taṃ* can mean ‘that.’ So, it probably means “Why that?” or “If that is the case, why?”

²³⁵Dī 3.4.117 (DN 27). Using *na nam* here looks unusual. See the note in the scripture.

Yagghe

This particle is normally used to address a person with superior status. It means somehow like “look here, don’t you know, surely, you ought to know; now then” (see PTSD).

- *yagghe*, *mahārāja*, *jāneyyāsi*²³⁶ (Your Majesty, you should know.)

Vatha

For example:

- *taṃ vata jayaseno rājakumāro*²³⁷ (Prince Jayasena will know that thing.)

Vo

For example:

- *ete vo sukhasammata*²³⁸ (These [objects of five senses] are agreed upon as happiness.)

Sudaṃ

This particle used in the canon in most cases has no meaning whatsoever. Some may say that it can be used as ‘as I have heard’ like *kira* and *khalu*, this can be the case if the context allows like the example below.

- *Tatra sudaṃ bhagavā rājagahe viharanto giḥhakūṭe pabate*²³⁹ (The Blessed One, living there, in the Vulture’s Peak, Rājagaha)

Ha

For example:

- *mā ha pana me bhante bhagavā* (Sir, the Buddha did not say to me.)²⁴⁰

²³⁶Maj 2.4.306 (MN 82)

²³⁷Maj 3.3.214 (MN 125). In the canon, it is *vata*, not *vatha* as Aggavaṃsa gives us. In fact, there is no place of *vatha* used in the whole collection.

²³⁸Sut 3.765

²³⁹Dī 2.3.142 (DN 16)

²⁴⁰I translated this from Thai. The example is not found in any text, at

For example:

- So *hāvuso*, *bhagavā jānaṃ jānāti*, *passaṃ passati*²⁴¹ (That Buddha, my dear, [when] knows, [he says I] know, [when] sees, [he says I] see.)

Index of particles

Particles mentioned in this appendix is numerous. To help learners, I put all of them into order and add the referencing points. The table below shows the result of this effort. There are around 250 particles listed in the table.

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least in this form. I suspect that it is in fact *māha* (*mā + āha*), so the translation looks probable.

²⁴¹Maj 1.2.203 (MN 18)

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G *Samāsa* (Compounds)

As the time I was preparing materials on compounds¹, I thought whether we really have to know these things concerning the present book. I have never taken explanations on compounds seriously as the tradition expects. In English we hardly have a theory why or how words bunch together as a unit. They are just so. We happily find them in a dictionary and create some new ones with no difficulty. Nevertheless, in Pāli, compounds, or *Samāsa* in traditional terminology, are quite a big deal. Every textbook has a dedicated chapter for them. It is good to know, but practically it is not essential. So, I put these materials in the appendices. For those who are curious how words put together, you can go through this chapter optionally. And for those who want to go deeper in Pāli studies, it is still important to know all of this.

Unlike Sandhi that has things to do with sound, *Samāsa* is combination of meaning, mostly from nouns², but prefixes and particles can also be a component³. It is very helpful in inflectional languages like Pāli, because you can put several words with the same declension into a single unit.⁴ As you will learn in due course, different cases can also be put together. Most of the time, when inflected words are put together, the redundant endings are left out. For example, *samaṇabrāhmaṇā* (ascetics and brahmans) comes from *samaṇā ca brāhmaṇā*. Don't be tempted to think this is a simple word joining (Sandhi) with a vowel elided. You have to put *ca* (and) in the meaning of the whole unit, whereas Sandhi has nothing to do with *ca* if it is not present. Where does this *ca* come from? That is a good question. Well, put it this way, when no one tells you what is hidden in the compound, you have to guess it yourselves. The whole job of learning

¹A compound word is “A word consisting of two or more stems which may themselves be words, as in *arm+chair*, or parts of words, as in *retro+spect*” (Brown and Miller 2013, p. 93).

²Kacc 316, Rūpa 331

³Sadd 675

⁴Mogg 3.1, Niru 331

Samāsa in Pāli is to determine this hidden things and postulate an *analytic sentence* of the term. We will learn this as well. An example of analytic sentence of the above example is “*samaṇā ca brāhmaṇā samaṇabrāhmaṇā hoti*” (Ascetics and brahmans is ascetic-brahmans). It is pretty easy and straight forward in this example, but many are more difficult than this.

When compounds are composed from different cases, sometimes the declensions are retained. For example, *dūrenidānaṃ* (a long past story) comes from *dūre* (loc.) + *nidānaṃ* (nom.). Sometimes meaning of the unit is somehow related to its sources, as we have seen in previous examples. Sometimes it is not. For example *urasilomo* (hair on chest) means someone who has hair on his chest. This is a completely new word with a new reference. If you mistake it as a Sandhi, you are doomed.

Before various kinds of compounds are elaborated, general principles should be addressed first. As we have a glimpse above, the *vibhatti* (ending) of nouns according to their cases sometimes is elided.⁵ When the ending is deleted, their original form is restored.⁶ For example, *rañño putto* (king’s son) becomes *rājaputto* (gen. ending is elided). Sometimes the *vibhatti* is retained⁷, for example, *manasikāro* (action in mind = consideration). Other additional parts of verbs, compounds, and derivatives may also be elided.⁸ I leave out other trivial principles described in the textbooks, for you can capture the big picture easily.

To put it in my terms, the meta-rule of compounds is there is no rule at all. When you create some yourselves, do it in a proper way; in an intelligible way, I mean. When you read texts and find some of them, try breaking down the components. If everything is clear, it is fine; if not, just do some guesswork. Sometimes it is easy to crack the code, sometimes it is not. That is the real nature of compounds in Pāli. Every students, even experts, have to deal with them in this way. It can be more manageable if we are familiar with typical kinds of compounds. There are six kinds of compounds described in the textbooks. Names of them are varied according to schools. I summarize these in Table G.1. For our concern, we will follow Kaccāyana and Saddanīti schools.

⁵Kacc 317, Rūpa 332, Sadd 676

⁶Kacc 138, Rūpa 333, Sadd 693

⁷Sadd 686

⁸Sadd 677

Table G.1: Types of Pāli compounds

	Kacc, Sadd	Mogg	Page
1.	<i>Abyayībhāva</i>	<i>Asañkhayattha</i>	531
2.	<i>Kammadhāraya</i>	<i>Visesana</i>	535
3.	<i>Digu</i>	<i>Visesana</i>	538
4.	<i>Tappurisa</i>	<i>Amādi</i>	539
5.	<i>Bahubbīhi</i>	<i>Aññattha</i>	541
6.	<i>Dvanda</i>	<i>Cattha</i>	543

Analytic sentence of compounds

Before we go into each type, it is better to talk about analytic sentence of a compound a little bit. The analytic sentence decomposes the compound and clarifies what it really means. There is no exact principle about this. By traditional way of learning, students are encouraged to postulate it when they meet a compound. If you are the one who create that compound, the analytic sentence is your declaration of it, or better the instructional manual of it. If the compound is the established one, the analytic sentence is the explanation of it. It is true that different persons and contexts can generate different analytic sentences. There is no single right explanation. Some may be better than others.

Here is a practical example of analytic sentence of *mahāmaggo* (highway). You can simply write the sentence as a mathematic equation, such as *mahanto + maggo = mahāmaggo* (big + way = highway). This is not fashionable in traditional schools, but sometimes it make better understanding for modern minds. To make it traditional style, you have to put this in sentence structure using verb ‘to be.’ Then we get this:

mahanto maggo mahāmaggo (hoti).

As we have learned that verb ‘to be’ in Pāli is mostly negligible, so it is normally left out. That is a short form. To be more sophisticated, the tradition uses a full form of the analytic sentence as follows:

mahanto ca so maggo cāti mahāmaggo.

This can be rendered as “That way and big (way) also, thus highway.” We add *so* to specify the object. We have two *cas* to connect the meaning. And we add *iti* (*cāti* = *ca* + *iti*) to mark the end term (think it as an equal sign). That the way the tradition does it, a little nitpicky. If you go through traditional textbooks, you will meet this a lot. This form is only for *Kammadhārayasamāsa*. Other types of compound use different structures of analytic sentence. I will not go to explain all of those. You have to observe by yourselves. New students, however, can ignore them altogether, except ones explained in detail.

The word *mahā* is a good place to start, because it is used so extensively that it becomes an independent word.⁹ It is very handy to use. For example, there is no ‘bus’ in Pāli scriptures. Now we have to say it, then we create it simply as *mahāratho* (a big car). Here is its analytic sentence: “*mahanto ratho mahāratho*.” If you come up with a better idea, you can propose your word with its manual. For instance, I think that a bus has many windows, then I call it *bahuvātapānaratho* (a multi-windowed car). And this is its analytic sentence: “*yassa rathassa bahukā vātapānā santi, so bahuvātapānaratho hoti*” (Which car has many windows, that car is ‘a bus’). That makes sense but it is a mouthful to say. So, no one will ever use my word because it is too difficult to say.

Now you see how important analytic sentence of compounds is, in the traditional point of view. You are encouraged to do likewise. There are some technical terms concerning this matter we have to know. When a compound is broken down into two parts, the first part is called *pubbapada* (the former term), e.g. *mahanto* in the above example, and the second *uttarapada* (the latter term), e.g. *ratho* above. We will meet these in due course.

1. *Abyayībhāvasamāsa*

Compounds of *Abyayībhāva* are those which have *upasagga* (prefixes) or *nīpāta* (particles) as the first part (*pubbapada*).¹⁰ This

⁹In Sadd Pad 7, Aggavaṃsa shows that *mahā* is nom. of *mahanta*. So, when we use it in compounds, we use its nominative form. See also Kacc 330, Rūpa 340, Sadd 710–2. Sometimes it becomes *maha* (Sadd 713), e.g. *mahapphalam* (fruitful).

¹⁰Kacc 319, Rūpa 330, Sadd 695–6

kind of compounds ends up as neuter (nt.) nouns¹¹ or adjectives.

Here are examples of compounds with *upasagga* as the first part. I also show the analytic part of each instance. All examples come from Sadd 696.¹²

- *upa* in the sense of ‘vicinity’ (*samīpa*)
upanaḡaram (*nagaṛassa samīpaṃ*)
= a suburb, outskirts of a city
- ***upagaṇḡaṃ*** (*gaṇḡāya samīpaṃ*)
= neighboring area of the Ganges
- ***upavadhu*** (*vadhuya samīpaṃ*)
= an area near a girl
- ***upagu*** (*gunnaṃ samīpaṃ*)
= an area near cattle
- *ni* in the sense of ‘non-existence’ (*abhāva*)
niddarathaṃ¹³ (*darathassa abhāvo*)
= absence of anxiety
- ***nimmakasaṃ***¹⁴ (*makasānaṃ abhāvo*)
= absence of mosquito
- *anu* in the sense of ‘going after’ (*pacchā*)
anurathaṃ (*rathassa pacchā*)
= the rear part of a car
- ***anuvātaṃ*** (*vātassa pacchā*)
= the aftermath of wind
- *anu* in the sense of ‘suitableness’ (*yoggaṃ*)
anurūpaṃ (*rūpassa yoggaṃ*)
= suitableness of form (mostly used as adj. suitable)
- *pati, anu* in the sense of ‘distributed individuality’ (*vicchā*¹⁵)
paccattaṃ (*pati pati attānaṃ*)

¹¹Kacc 320, Rūpa 335, Sadd 698, Mogg 3.9, Niru 334

¹²Smith 1930, pp. 746–50

¹³The full analytic sentence given by Sadd is “*natthi daratho ettassāti nid-daratho, puriso*” (No anxiety for that person, thus anxiety-free)

¹⁴The full analytic sentence given by Sadd is “*natthi makasā etthāti nimmakasaṃ, thānaṃ*” (No mosquitos in that place, thus mosquito-free)

¹⁵This technical term means repetition to make individual distribution. Aggavaṃsa shows two lines of account concerning these instances. The first is from grammarians (*akkharacintaka*) who give the analytic parts as “*attānaṃ attānaṃ pati paccattaṃ*” and “*addhamāsaṃ addhamāsaṃ anu anvad-dhamāsaṃ*.” The second is from commentators (*aṭṭhakathācariya*) who give those shown above. For more information about repetition, see Chapter 28, page 194.

= individuality of self (often used as adv. meaning ‘individually’ or ‘separately’)

anvaddhamāsaṃ (*anu anu addhamāsaṃ*)

= every fortnight

anugharaṃ (*anu anu gharaṃ*)

= every individual household

• *anu* in the sense of ‘succession’ (*anupubbi*)

anujetṭhaṃ (*anujetṭhānaṃ anupubbo*)

= order of brotherhood

• *paṭi* in the sense of ‘counteraction’ (*anulomaṃ*)

paṭisotaṃ (*sotassa paṭilomaṃ*)

= counteraction of stream (against the steam)

• *adhi* in the sense of ‘causal contribution’ (*adhikacca pavattaṃ*)

ajjhattaṃ [*adhi + atta*] (*attānaṃ adhikacca pavattaṃ*)

= that which is personal, subjective; that which arises from within¹⁶

adhicittaṃ (*cittamadhikacca pavattaṃ dhammajātaṃ*)

= a nature which is contributed by the mind¹⁷

adhittī [*adhi + itthī*] (*itthisu ekaṃ adhikacca kathā pavattatī, sā kathā adhitthī*)

= a conversation to one woman among many others.

• *ā* in the sense of ‘setting limit’ (*marīyādābhividdhi*)

āpāṇakoṭṭiyam¹⁸ (*ā pāṇakoṭṭiyā*)

= limited with the end of life

ākomāraṃ (*ā komārā yaso kaccāyanassa*)

= spreading to children (Ven. Kaccāyana’s fame)

• *su* in the sense of ‘prosperity’ (*samiddhi*)

subhikkhaṃ (*bhikkhānaṃ samiddhi*)

= prosperity of food

• *du* in the sense of ‘scarcity’ (*asamiddhi*)

dubbhikkhaṃ (*bhikkhānaṃ asamiddhi*)

¹⁶This technical term has a lot to do with the Buddhist doctrine. Aggavaṃsa adds that it is the eye, which is an internal sense-base, for example (*cakkhādi*).

¹⁷This term is purely technical. It is never translated literally. It particularly means meditation or concentration, maintained by Aggavaṃsa. Analyzed another way, *adhicittaṃ* can be of *kammadhāra*, i.e. *adhikaṃ cittaṃ adhicittaṃ*. This makes *adhicittaṃ* means ‘superior mind’ which again denotes meditation.

¹⁸In a dictionary, we find *āpāṇakoṭṭika*.

= scarcity of food

Here are examples of compounds with particles (*nīpāta*) as the first part.

- *yathā* in the sense of ‘succession’ (*paṭipāṭi*)
yathāvuddhaṃ (*vuddhānaṃ paṭipāṭi*)
= succession by seniority
- **yathābhirūpaṃ** (*abhirūpānaṃ paṭipāṭi*)
= succession by handsomeness
- *yathā* in the sense of ‘repetition’ (*vicchā*)
yathāvuddhaṃ (*ye ye vuddhā*)
= the elderly¹⁹
- *yathā* in the sense of “not exceeding the boundary of term’s meaning” (*padatthānatikkama*)
yathākkamaṃ (*kamaṃ anatikkamma pavattanaṃ*)
= in succession (not out of order)
- **yathāsatti** (*sattiṃ anatikkamma pavattanaṃ*)
= within one’s own ability
- **yathābalaṃ** (*balaṃ anatikkamma pavattanaṃ*)
= within one’s own strength
- *yāva* in the sense of “demarcation” (*pariccheda*)
yāvajīvāṃ (*jīvaṃ yattako pariccheda*)
= for the length of one’s life
- **yāvātāyukaṃ** (*āyussa yattako pariccheda*)
= for the length of one’s life
- in other senses (*parabhāga*)
tiropabbataṃ (*pabbatassa tiro*)
= outside of the mountain
- **antopāsādaṃ** (*pāsādassa anto*)
= inside of the castle
- **bahinagaraṃ** (*nagarato bahi*)
= outside of the city
- **uparipāsādaṃ** (*pāsādassa upari*)
= inside of the castle
- **hetthāmañcaṃ** (*mañcassa hetthā*)
= underneath of the bed
- **purebhattaṃ** (*bhattassa pure*)

¹⁹Other some teachers (*keci*) say that it can be distributed to each individual as we found elsewhere. So, it can mean the elders individually. Likewise, *yathābhirūpaṃ* can mean handsome ones individually (*ye ye abhirūpā*).

= before the food time

pacchābhattam (*bhattassa pacchā*)

= after the food time

• *sa* in the sense of “all” (*sākalla*)

samakkhikam (*makkhikāya saha*)

= eating all even a fly²⁰

Aggavaṃsa adds an account that terms not formed by *up-**asaga* or *nīpāta* but look similar count as *Abyayībhāva* as well, for example, *tiṭṭhagu* [*thā + go*] (cattle stand), *vahagu* [*vaha + go*] (time or place to let cattle graze), and *khaleyavaṃ* [*khala + yava*] (time when barley in the threshing ground).²¹ These look like indeclinables because of their use of verb stem form as the first part. This is somewhat unusual.

2. *Kammadhārayasamāsa*

Perhaps the most used, *Kammadhāraya* compound or *Visesanasa-**māsa* is composed of two terms that have the same case (*tulyād-**hikarāṇa*).²² Put it another way, one or both terms functions as a modifier which agrees in case.²³ Aggavaṃsa classifies nine types of constituent parts of this compound. We will follow this enumeration.

(1) *Visesanapubbapada* (modifier as the first part)

Examples: *mahāpuriso*²⁴ (a great person), *kaṇhasappo* (a black snake), *nīluppalaṃ* (a blue waterlily), *lohītacandanam* (a red sandalwood), *khattiyakaññā* (a girl of the warrior caste).

(2) *Visesanuttarapada* (modifier as the second part)

Examples: *sāriputtathero*²⁵ (elder Sāriputta), *buddhaghosā-**cariyo* (master Buddhaghosa), *mahosadhapaṇḍitto* (wise man Mahosadha), *sattaviseso* (a kind of being).

²⁰ Aggavaṃsa gives us an additional account: “*tattha samakkhikam ajjho-**harati, na kiñci parivajjetīti attho*” (That term means “[one] swallows even a fly, not leave anything out”). Likewise, *satiṇam* means “eating all even grass.”

²¹ Sadd 697

²² Kacc 324, Rūpa 339, Sadd 702

²³ Mogg 3.11

²⁴ *mahanto ca so puriso cāti mahāpuriso.*

²⁵ *sāriputto ca so thero cāti sāriputtathero.*

(3) Visesanobhayapada (both modifiers)

Examples: *gilānavuṭṭhito*²⁶ (sick and getting well), *sittasammatṭham* (sprinkled and swept), *andhabadhiro* (blind and deaf) *khañṅajakhuḷlo* (lame and humpbacked).

(4) Upamānuttarapada (simile as the second part)

Examples: *buddhasiḥo*²⁷ (the lion-like Buddha), *ñāṇacakkhu* (eye-like insight), *paññāpāsādo* (castle-like wisdom).

However, there is a good chance you will meet or compose the simile as the first part, for example, *saṅkhapaṇḍaram* (white like a conch), *kākasūro* (bold as a crow), *dibbacakkhu* (divine-like eyes). These words by no means have rigid meaning. You have to know what you are doing. For example, *kākasūro* somehow can mean ‘a bold crow’ which becomes another kind of compound. When you use such a term, it is better to accompany it with a manual or an analytic sentence.

(5) Sambhāvanāpubbapada (*sambhāvana* as the first part)

Examples: *dhammabuddhi*²⁸ (knowledge of the Dhamma), *dhammasaññā* (recognition of the Dhamma), *samaṇasaññā* (recognition of ascetic status), *sattasaññā* (recognition of being status), *bhikkhupaṭiññā* (vow of monkhood), *khattiyamāno* (conceit in warrior status).

This kind of compound is a bit difficult to understand, and to explain as well. This compound often a noun denoting mental state as the main/second term, such as *buddhi* (knowledge), *saññā* (recognition), *paṭiññā* (vow), or *māna* (pride/conceit). To see it clearer, we have to know its analytic sentence, for example:

samaṇo (ahaṃ homi) iti saññā samaṇasaññā (hoti).

“Recognition that I am an ascetic is ascetic-recognition.”

This analytic sentence is for *samaṇasaññā*. I insert *ahaṃ homi* here to make it clearer. It is normally not present and can be replaced with other pronoun. For *dhammabuddhi*, it can be “*dhammo (ayaṃ hoti) iti buddhi*” (knowledge that this is the Dhamma). So, *iti* plays a significant role here. It marks the

²⁶ *gilāno ca so vuṭṭhito cāti gilānavuṭṭhito.*

²⁷ *siḥo vīya siḥo, buddho ca so siḥo cāti buddhasiḥo.*

²⁸ *dhammoti buddhi dhammabuddhi.*

target of the mental state, and it is an intrinsic component of this compound. To say whether a compound is of this type or not, you have to form an analytic sentence as such, and see how agreeable with *iti* it makes. Can *samaṇasaññā* mean “recognition of an ascetic”? Of course, it can. In that case, you use another structure of analytic sentence.

(6) Avadhāraṇapubbapada (*avadhāraṇa* as the first part)

Examples: *buddhavarō*²⁹ (only the Buddha the excellence), *paññāpajjoto* (only wisdom the brightness), *sadhādhanam*³⁰ (only faith like wealth), *siladhanam* (only morality like wealth).

This compound looks like simile but it does more than that. Literally, *avadhāraṇa* means ‘emphasis’ or ‘selection.’ This compound singles out an object as the only one of its class, hence preventing other object to have the equal quality. So, *eva* (only, this very thing) is the crucial part of the analytic sentence.

(7) Nanipātapubbapada (particle *na* as the first part)

Examples: *abrāhmaṇo*³¹ (a non-brahman), *amanusso* (a non-human), *amitto* (a non-friend), *akusalā dhammā* (unskillful nature), *anasso* (a non-hourse).

As you have seen, *na* is changed to *a* when composed.³² But when the noun begins with a vowel, it becomes *an*, e.g. *anasso* = *na* + *asso*.³³ It seems to me that grammarians are in two minds concerning this negation. On one hand, they present particle *a* (see page 485) to do this very job. On the other hand, they explain that it is in fact *na* (see page 484) that changes itself to *a*.

(8) Kupubbapada (*ku* as the first part)

Examples: *kudittī*³⁴ (contemptible view), *kāpuriso* (an evil person), *kadannaṃ* (spoiled rice, bad food), *kālavaṇaṃ*³⁵ (little salt).

²⁹ *buddho eva varo buddhavarō.*

³⁰ *dhanam viyāti dhanam, saddhā eva dhanam sadhādhanam.*

³¹ *na brāhmaṇo abrāhmaṇo.*

³² Kacc 333, Rūpa 344, Sadd 717, Mogg 3.74

³³ Kacc 334, Rūpa 345, Sadd 718, Mogg 3.75

³⁴ *kucchitā ditthi kudittī.*

³⁵ *appakaṃ lavaṇam kālavaṇam.*

There are rules explained by textbooks of this.³⁶ They explain nothing but just give us a variation of forms and meaning.

(9) *Pādipubbapada* (*upasagga* suchlike *pa* as the first part)

Examples: *pāvacaṇaṃ*³⁷ (main term), *samādhānaṃ*³⁸ (placing oneself evenly or well), *vimati*³⁹ (various ideas), *vikappo*⁴⁰ (various or extraordinary thought), *abhidhammo*⁴¹ (many or superior Dhamma).

The last two types are called *niccasamāsa* (permanent compound). I think this means they are not composed *ad hoc* or on the fly. They were introduced to the word pool long time ago, and we use them with the meaning provided. You cannot guess what they are intended to mean in the first place. You have to follow the existing manuals. It is better to treat these as individual words by their own, but they are compounds anyway. You may compose your own words likewise, of course, but do not think others will understand your thought. Do not forget to provide your analytic sentences, otherwise you will cause a lot of trouble to the coming generations, as we have undergone nowadays due to the canon.

3. *Digusamāsa*

This compound in fact is a subtype of *Kammadhāraya*. When the first part is a modifier and it is a number, the compound is called *Digu* (two cows).⁴² Most of these compounds are singular neuter.⁴³ However, Aggavaṃsa tells us that there are also those that are not neuter. So, he gives us two subtypes of this compound.⁴⁴ First, singular neuter *Digu* is exemplified by *catusaccaṃ*⁴⁵ (the four truths), *dvipadaṃ* (a biped), *timalaṃ* (three

³⁶Kacc 335–6, Rūpa 346–7, Sadd 719–21, Mogg 3.107–8

³⁷*padhānaṃ vacanaṃ pāvacaṇaṃ.*

³⁸*samaṃ sammā vā ādhānaṃ samādhānaṃ.*

³⁹*vividhā mati vimati.*

⁴⁰*vividho viṣiṭṭho vā kappo vikappo.*

⁴¹*atireko adhiko vā dhammo abhidhammo.*

⁴²Kacc 325, Rūpa 348, Sadd 703, Mogg 3.21

⁴³Kacc 321, Rūpa 349, Sadd 699

⁴⁴*samāhāra* and *asamāhāra*

⁴⁵*cattāri saccāni samāhaṭṭāni catusaccaṃ.*

stains), *tidaṇḍaṃ* (three sticks), *tiphalaṃ* (three fruits), *catud-disaṃ* (four directions), *pañcīndriyaṃ* (five faculties), *pañcagavaṃ* (five cows).

Second, the rest of those are, for example, *ekapuggalo* (one person), *tibhavā* (three spheres of existence), *catuddisā* (four directions), *dasasahassacakkavālāni* (10,000 solar systems).

4. Tappurisasamāsa

As we have seen previously in *Kammadhāraya* and *Digu*, both constituent parts of compound have the same case. In this type of compound, the first part, as a modifier, has a different case apart from the main/second part.⁴⁶ That means we have six subtypes here. Ending of cases of the modifier part is only seen in the analytic sentence of the term. It is implied in the compound. In some cases you can guess from the compounds with ease, but some are more difficult.

(1) *Dutiyā tappurisa* (accusative modifier)

Example: *bhūmigato*⁴⁷ (one who went to the ground/earth), *araññagato* (one who went to the woods), *sotāpanno*⁴⁸ (one who entered the steam), *maggappaṭipanno* (one who followed the path), *sabbarattisobhaṇo* (one who is beautiful throughout the night), *kammakāro*⁴⁹ (one who works, a worker).

(2) *Tatīyā tappurisa* (instrumental modifier)

Examples: *issarakataṃ*⁵⁰ ([an action] done by the lord), *salla-viddho*⁵¹ ([a person] pierced by an arrow), *khīrodano*⁵² (rice mixed with milk), *assaratho*⁵³ (a carriage yoked with a horse).

(3) *Catutthī tappurisa* (dative modifier)

Examples: *kāthinadussaṃ*⁵⁴ (cloth for Kathina), *āgantukab-*

⁴⁶Kacc 327, Rūpa 351, Sadd 704, Mogg 3.10

⁴⁷*bhūmiṃ gato bhūmigato.*

⁴⁸*sotaṃ āpanno sotāpanno.*

⁴⁹*kammaṃ karotīti kammakāro.*

⁵⁰*issarena kataṃ (kammaṃ) issarakataṃ.*

⁵¹*sallena viddho (puriso) sallaviddho.*

⁵²*khīrena saṃsaṭṭho odano khīrodano.*

⁵³*assena yutto ratho assaratho.*

⁵⁴*kāthinassa dussaṃ kāthinadussaṃ.*

*hattaṃ*⁵⁵ (food for guest).

(4) Pañcamīappurisa (ablative modifier)

Examples: *methunāpeto*⁵⁶ (one who went away from sexual intercourse), *corabhayaṃ*⁵⁷ (danger from theft).

(5) Chaṭṭhīappurisa (genitive modifier)

Example: *rājaputto*⁵⁸ (a king's son), *dhaññarāsi*⁵⁹ (a heap of grains), *kāyalahutā* (lightness of the body).

(6) Sattamīappurisa (locative modifier)

Example: *rūpasaññā*⁶⁰ (recognition in/of form), *saṃsāradukkhaṃ* (suffering in circulation of rebirth), *vanapupphaṃ* (a flower in a forest).

You might think why nominative case is left out. It seems that the tradition has already thought of that. If we include nom. to this compound, both *Kammadhāraya* and *Digu* can also be called *Tappurisa*.⁶¹ In some case, the two parts of compound switch their role, so the first becomes the main part. This is also called *Tappurisa*⁶², for example, *pubbakāyo*⁶³ (the front part of the body), *aḍḍhapipphalī* (a half of a long pepper).

In Padarūpasiddhi, other two subtypes are added, namely *Amādiyaratappuriso* and *Alopatappuriso*.⁶⁴ I find the former incomprehensible, so I skip it, perhaps like Aggavaṃsa who also skips this. The later is more understandable. *Alopatappuriso* is the compound which the ending of the first part is not removed. So, we can see the case ending, or a trace of it, in this compound, for example, *pabhaṅkaro*⁶⁵ (one who do the light, the sun), *atanopadaṃ* (a term for one's self), *manasikāro* (doing in mind,

⁵⁵ *āgantukassa bhattaṃ āgantukabhattaṃ*

⁵⁶ *methunā apeto methunāpeto.*

⁵⁷ *corā uppanno bhayaṃ corabhayaṃ.*

⁵⁸ *rājño putto rājaputto.*

⁵⁹ *dhaññānaṃ rāsi dhaññarāsi.*

⁶⁰ *rūpe saññā rūpasaññā.*

⁶¹ Kacc 326, Rūpa 341, Sadd 707

⁶² Sadd 706

⁶³ *pubbaṃ kāyassa pubbakāyo.*

⁶⁴ in Rūpa 351

⁶⁵ *pabhaṃ karotīti pabhaṅkaro.*

consideration). In *Saddanīti*, there is no separate type of this compound, but the essence is described in *Sadd* 686.

5. *Bahubbīhisamāsa*

As we go so far, we have seen that of components of compounds, one part is modifier and another is the main element. Differently, *Bahubbīhi* has no main part of its own, so it needs another term to be modified.⁶⁶ That is to say, the whole part of this compound functions as an adjective. There are nine main types of *Bahubbīhi* described in *Sadd*.

(1) *Dvipadabahubbīhi* This compound is formed by two terms. There are six subtypes of this.

(i) *Dutiyābahubbīhi* An accusative external term is used as the main noun in the analytic sentence, for example, *āgatasamaṇo saṃghārāmo*⁶⁷ (a monastery visited/come by ascetics), *āgatasamaṇā sāvattī* (Sāvattī visited by ascetics), *āgatasamaṇaṃ jetavanaṃ* (Jetavana visited by ascetics).

(ii) *Tatīyābahubbīhi* The external main noun takes instrumental case, for example, *jitindriyo samaṇo*⁶⁸ (an ascetic whose faculties are won).

(iii) *Catutthībahubbīhi* The main noun takes dative case, for example, *dinnasuṅko rājā*⁶⁹ (a king who received tax given).

(iv) *Pañcamībahubbīhi* This has ablative main noun, for example, *niggatajano gāmo*⁷⁰ (a village from where people went away).

⁶⁶ Kacc 328, Rūpa 352, *Sadd* 708, *Mogg* 3.17

⁶⁷ *āgatā samaṇā imaṃ saṃghārāmaṃ soyaṃ āgatasamaṇo, saṃghārāmo*. In this sentence, *saṃghārāmaṃ* (to monastery) is the external accusative noun. This can be rendered as “Ascetics went to this monastery, that (monastery) is visited by ascetics.”

⁶⁸ *jitāni indriyāni yena samaṇena soyaṃ jitindriyo, samaṇo*.

⁶⁹ *dinno suṅko yassa raṅṅo soyaṃ dinnasuṅko, rājā*.

⁷⁰ *niggatā janā yasmā gāmā soyaṃ niggatajano, gāmo*.

(v) **Chaṭṭhībahubbhī** This has genitive noun, for example, *chinnahattho puriso*⁷¹ (a man whose hand is cut).

(vi) **Sattamībahubbhī** This has locative noun, for example, *sampannasasso janapado*⁷² (a province in where crop flourished).

(2) **Bhinnādhikaraṇabahubbhī** This compound combines various cases together, for example, *ekarattivāso*⁷³ (living one night), *chattapāṇi*⁷⁴ (holding an umbrella).

(3) **Tipadabahubbhī** This compound is formed by three components, for example, *parakkamādhigatasampadā*⁷⁵ ([a great person] who got results obtained by effort), *oṇitapattapāṇi* (having hand out of the bowl).

(4) **Nanipātapubbapadabahubbhī** This compound has *na* as the first part, for example, *asamo*⁷⁶ (unequalled), *avuṭṭhiko*⁷⁷ (rainless).

(5) **Sahapubbapadabahubbhī** This compound has *saha* as the first part, for example, *sahetuko* or *sahetu*⁷⁸ (accompanied with cause). This can be found in a well-known passage from chanting books: “*So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedeti.*”⁷⁹ In this passage, *imaṃ lokaṃ sadevakaṃ* means “(to) this world together with gods (and so on).”

⁷¹ *chinno hattho yassa purisassa soyaṃ chinnahattho, puriso.*

⁷² *sampanāni sassāni yasmīṃ janapade soyaṃ sampannasasso, janapado*

⁷³ *ekarattiṃ vāso assāti ekarattivāso.* To unpack this more, *assāti* is *assa* (*purisassa*) + *iti*. The whole means “Living throughout one night of this (person) is thus called ‘living one night!’”

⁷⁴ *chattaṃ pāṇimhi assāti chattapāṇi.* This literally means having an umbrella in hand.

⁷⁵ *parakkamena adhigatā sampadā yehi te bhavanti parakkamādhigatasampadā, mahāpurisā.*

⁷⁶ *natthi etassa samoti asamo, bhagavā.*

⁷⁷ *na vijjate vuṭṭhi etthāti avuṭṭhiko, janapado.*

⁷⁸ *saha hetunā yo vattati so sahetuko, suhetu vā.*

⁷⁹ Vibh 0.1. I. B. Horner renders this as “Having realised with his own direct knowledge this world with its gods, its lords of death and its supreme beings, this population with its recluses and brahmins, its gods and humans, he makes it known to others” (Horner 2014, pp. 84–5).

(6) **Upamānapubbapadabahubbīhi** This compound has simile as the first part, for example, *saṅkhaṇḍaram*⁸⁰ ([cloth] white like a conch), *suvaṇṇavaṇṇo*⁸¹ (having bright complexion like gold).

(7) **Saṅkhyobhayapadabahubbīhi** This compound has numbers as its components, for example, *dvittipattā*⁸² (2 or 3 bowls), *chappañcavācā* (5–6 words). The external element added in the analytic sentence of this is not a noun but *vā*, so it is also counted as *Bahubbīhi*, maintained by Aggavaṃsa.

(8) **Disantrālatthabahubbīhi** This compound describes in-between directions, for example, *pubbadakkhiṇā*⁸³ (south-east), *pubbuttarā* (north-east), *aparadakkhiṇā* (south-west).

(9) **Byatihāralakkhaṇabahubbīhi** This compound expresses a conflict or dispute⁸⁴, for example, *kesākesi*⁸⁵ ([a fight] by grabbing each other's hair), *daṇḍādaṇḍi* ([a fight] by hitting each other with a stick).

6. Dvandasamāsa

Other kinds of compound as we have seen have at least one part that functions as modifier. This last type of compound has none. It is a combination of nouns with the same case.⁸⁶ This compound has three subtypes.

(1) **Singular neuter** When nouns of parts of the body, music related, professions, military related, minor animals, opposite pairs, things able to fit together, etc., are combined in a compound, the result is singular neuter.⁸⁷

⁸⁰ *saṅkho viya paṇḍaram yaṃ vatthaṃ taṃ saṅkhaṇḍaram, vatthaṃ.*

⁸¹ *suvaṇṇassa viya vaṇṇo yassa soyaṃ suvaṇṇavaṇṇo.*

⁸² *dve vā tayo vā pattā dvittipattā*

⁸³ *pubbassā ca dakkhiṇassā ca disāya yadantrālaṃ sāyaṃ pubbadakkhiṇā, vidisā.*

⁸⁴ See also Mogg 3.18.

⁸⁵ *kesesu ca kesesu ca gahetvā idaṃ yuttaṃ pavattatīti kesākesi.*

⁸⁶ Kacc 329, Rūpa 357, Sadd 709, Mogg 3.19

⁸⁷ Kacc 322, Rūpa 359, Sadd 700

Here are some examples: *cakkhusotaṃ*⁸⁸ (eyes and ears), *chavimaṃsalohitaṃ* (skin, flesh and blood), *saṅkhaṇṇavaṃ* (conch and small drum), *gītavāditāṃ* (singing and playing instruments), *yugganaṅgalaṃ* (yoke and plough), *asicammaṃ* (sword and shield), *hatthiassaṃ* (elephant and horse [in an army]), *ḍaṃsamakasaṃ* (gadfly and mosquito), *ahinakulaṃ* (snake and mongoose), *vilāramusikaṃ* (cat and mouse), *samathavipassanaṃ* (concentration and insight), *vijjācaraṇaṃ* (knowledge and conduct), *dāsīdāsaṃ* (male and female slaves), *itthipumaṃ* (female and male), *pattacivaraṃ* (bowl and robe), *tikacatukkaṃ* (threefold and fourfold [group]), *dīghamajjhimaṃ* (long and middle [something]), *venarathakāraṃ* (weaver and mechanic).

(2) Singular neuter or as the last part This compound may be of sig. nt. or of the gender of the last part. This includes elements of tree, grass, quadruped, wealth, crop, grain, provincial area, etc.⁸⁹

Here are some examples: *assatthakapitthaṃ/assatthakapitthā*⁹⁰ (bo tree and wood-apple tree), *usīrabīraṇaṃ/usīrabīraṇā* (Usīra and Bīraṇa grass), *ajelakaṃ/ajelakā* (goat and ram), *hīraṇṇasuvannaṃ/hīraṇṇasuvanna* (silver and gold), *sāliyavaṃ/sāliyavā* (rice and barley), *kāsikosalaṃ/kāsikosalā* (Kāsī and Kosala), *hīnapaṇītaṃ/hīnapaṇītā* (coarse and fine), *kaṇhasukkaṃ/kaṇhasukkā* (black and white).

(3) Plural This compound always ends up with a plural noun, for example, *candīmasūriyā* (the moon and the sun), *samaṇabrāhmaṇā* (ascetic and brahman), *sāriputtamoggallānā*⁹¹ (Ven. Sāriputta and Ven. Moggallāna), *brāhmaṇagahapatikā* (brahman and householder).

⁸⁸ *cakkhu ca sotaṅca cakkhusotaṃ*

⁸⁹ Kacc 323, Rūpa 360, Sadd 701

⁹⁰ *assattho ca kapittho ca assatthakapitthaṃ assatthakapitthā vā.*

⁹¹ In Sadd 821–2, this bunch can be shortened to just *sāriputtā*. In the same way, *mātāpitāro* can be just *pitāro* (mother and father).

Minor matters

There are some things I want to highlight here for new students. You may have noticed that when the ending of the first part is a long vowel, it is normally shortened, for example, *hatthī + assa = hatthiassa*. Moreover, when the final term is nt., like *Abyayībhāva*, the final vowel is always short⁹², e.g. *upa + vadhū = upavadhu*. Finally, it is not necessary to understand everything. Even grammarians cannot explain some point intelligibly. They just say “Here they are, so take it.” For example, do not ask further why *upa + go* becomes *upagu*.⁹³ You just take it as such.

When you read Pāli texts, you will find that compounds are used extensively. Sometimes they come out spontaneously. That is the real use of them. You can save your time and energy from composing very complex sentences by using compounds. For example, we can say “Those who do not go to school have no friend” succinctly as follows:

apāṭhasālāgatānaṃ janānaṃ mittā natthi.

Sometimes, particularly in postcanonical texts, compounds can be very complex, for example:

*pīnagaṇḍavadanathanūrujaḡhanā*⁹⁴

This *Bahubbhī* compound can be broken down to *pīna* (sexy)⁹⁵ + *gaṇḍa*⁹⁶ (cheek) + *vadana* (face) + *thana* (breast) + *ūru* (thigh) + *jaḡhana* (buttocks). So, the whole unit means “having sexy cheek, face, breast, thigh, and buttocks.” This adjective is normally used with f. nouns.

You can see that the challenging task when you encounter complex compounds is to break down the components. If you know many of basic words, it will be easy, or not too difficult. The knowledge of word joining (Sandhi) is also crucial here. That can help you determine which point should be cut. Here is the longest compound of all.

⁹²Kacc 342, Rūpa 337, Sadd 734, Mogg 3.23

⁹³Mogg 3.25, Sadd 722

⁹⁴in Sadd 708

⁹⁵In PTSD, *pīna* means ‘fat, swollen.’ In modern context, ‘sexy’ is a close word.

⁹⁶Abh 262

*avippavāsasammutisanthatasammutibhattuddesakasenāsa-
naggāhāpakabhaṇḍāgārikacivarappaṭiggāhakayāgubhājaka-
phalabhājakakhajjabhājakaappamattakavissajjakasāṭiyagga-
hāpakapattaaggāhāpakaārāmikapesakasāmaṇerapesakasam-
mutīti*

The instance comes from the subcommentary (Ṭīkā) of Bhikku Pātimokkha (Dvemātikā, Pācittiyakaṇḍo). Will you take the challenge to decompose this? You may try it for fun, but in practice I suggest that you should never make thing like this. It is horrible.

Concluding remarks

After all these types of compound are explained in the textbooks, then there come rules of how to connect parts together and what gender of the result should be. These are quite numerous, so I skip them. It is better not to read the instruction as rules, but an exploration of the possibility of compounds. Almost everything can happen, rendering there is virtually no rule at all. For example, when a f. noun is composed, the whole result can be m.⁹⁷, or nt.⁹⁸ There are also several minor rules. Some of them are very specific to particular words. I suggest that do not bother much with these rules unless you have to do a master thesis out of them.

There are some big things to keep in mind, though. First, compound is all about nouns and adjectives. We hardly see pronouns in composition here. And it never produces any verb, even though prefixes is used likewise. Verb formation undergoes another process. Second, the final gender of the compound depends on several factors. So, you should be alerted when you read texts, and just take it easy when you make your own words. Do it properly and reasonably. No one can say you are wrong if you have a reason for it, even if your use is not found in any traditional text.⁹⁹ And third, the more you see it the more you master it. It may be awkward at first when you encounter an unexpected,

⁹⁷Kacc 331, Rūpa 353, Sadd 715, Mogg 3.67

⁹⁸Sadd 714

⁹⁹You can even go against the texts if you have a better reason. That is my position.

bizarre compound. Do not worry about this. Everyone has this moment. You just go on reading and be familiar with the archaic mind. More outlandish things are still waiting in the texts. No one understands everything clearly. The more you see the more you have a chance to make a probable guess.

H *Kita* (Primary Derivation)

This is quite a big topic in Pāli grammar. It is all about word formation. In this appendix, I will describe the topic traditionally. For essential uses of some *kita* verbs, I explain them practically in the lessons. What is this kind of word formation anyway? When we learn about verbs, we know that verbs are created from a root plus some additional parts (*paccaya/vibhatti*). We can call this process roughly ‘derivation.’¹

When we talk about verbs in Pāli, we usually mean the main verbs (*Ākhyāta*) that is the essential part of a sentence, even if it can be omitted. That kind of verbs have their process of formation which we have learned gradually from the start of our lessons, and I summarize the principle in Chapter 37. Normally we do not call the process of main verb formation as derivation. Therefore, this is not we are going to talk about here, because you have learned a lot of it previously.

Broadly speaking, derivation has two kinds, primary and secondary. Primary derivation operates on roots or stems with sets of *paccayas*, ending up with verbs and nouns. We usually call these *kita* verbs (*kiriyākita*) and *kita* nouns (*nāmakita*) respectively. That will be explained in detail here. Secondary derivation operates on nouns already derived primarily or secondarily, producing nouns with modified meaning and a number of indeclinables. We call this group *Taddhita*. You can learn about secondary derivation in Appendix I.

In Pāli, derivative process mainly uses suffixes as the instrument. We call these suffixes *paccayas* (see also Chapter 17). The main approach of traditional Pāli textbooks is to learn how each *paccaya* works. We will learn all of them here. For new students, this can be overwhelming with trivial things. However, in practice there are just a handful of *paccayas* you have to master, i.e.

¹“The process by which affixes are added to roots and stems to build up new lexical words”, Brown and Miller 2013, pp. 128–9.

ta, anta, māna, anīya, tabba, tvā, and tum. So, you should not be discouraged and try to catch the big things.

Before we embark on our tour, we have to know some preliminaries. First, there are 2–3 forms we have to deal with. Active form (*kattu*) focuses on the agent or doer. Passive form focuses on the target of the action. This has two types in Pāli: with transitive verbs (*kamma*) and with intransitive verbs (*bhāva*). For more detail about these forms, see Chapter 37. Technically, we call *paccayas* for active form *kitapaccaya*², and for passive form *kiccapaccaya*³.

Like *Samāsa* (compounds), when a new word is formed, you have to explain it with an *analytic sentence* of the term. In textbooks, there are 7 kinds of meaning described by analytic sentences. Technically they are called *sādhana*. I will not focus on these much. So I give you the analytic sentence of words only when it is necessary in footnotes. You have to notice by yourselves, if you are curious, which *sādhana* is used.

(1) Kattusādhana The terms denote the agent or doer of the action, comparable to nominative case, for example:

- *sayambhavatīti sayambhū* (one who exists by oneself, thus *sayambhū*/God).

- *dhammaṃ vadati sīlenāti dhammavādī* (one who normally talk the Dhamma, thus a dhamma-talker).

(2) Kammasādhana The terms are things done by the action, comparable to accusative case, for example:

- *nissāya naṃ vasatīti nissayo* (a thing on which one live, thus a support)⁴

- *vahitabboti vāho* (a thing carried, thus a burden).

(3) Bhāvasādhana The terms denote state of being or verbal nouns, for example:

- *gacchīyateti gamanaṃ* (a state that one goes, thus a going/journey).

²Kacc 546, Rūpa 562, Sadd 1132; Kacc 624, Rūpa 563, Sadd 1231

³Kacc 545, Rūpa 548, Sadd 1131; Kacc 625, Rūpa 605, Sadd 1232

⁴This can mean a person such as a teacher.

(4) **Karaṇasādhana** The terms denote instruments used by the action, comparable to instrumental case, for example:

- *sarati etāyāti sati* (one remembers by that, thus mindfulness).

- *saṃvaṇṇiyati etāyāti saṃvaṇṇanā* ([thing] explained by that, thus exposition).

(5) **Sampadhānasādhana** The terms denote indirect objects of the action, comparable to dative case, for example:

- *dhanaṃ assa bhavatūti dhanabhūti* (let wealth exist for that one, thus a wealth holder).

- *dīyate assāti dāniyo* (one to whom is given, thus a recipient).

(6) **Apadhānasādhana** The terms denote source of the action, comparable to ablative case, for example:

- *paṭhamaṃ bhavati etasmāti pabhavo* ([thing] originating from this, thus origin/source).

(7) **Adhikaraṇasādhana** The terms denote place where the action takes place, comparable to locative case, for example:

- *sayanti etthāti sayanaṃ* (ones sleep on this, thus a bed).

- *pasīyati bādhīyati etthāti pacchi* (a thing bound in here, thus a basket).

Paccayas of Kita

Derivative process uses many *paccayas* to produce words, both primary and secondary kinds. Those are used in primary derivation will be described here. The majority of them generate nouns, and a handful produces verbs. The latter is far more important because they play a significant role in structuring sentences. The former is good to know because they can give us an insight to the meaning of words, but they are not so necessary. In the following sections, all *paccayas* are described and exemplified. They are grouped in the traditional way. They can be meaning-oriented or function-oriented. A blurry cut between categories can be seen.

One *paccaya*, *ṇa* for example, can be used in a variety of meaning. The first four groups can be used regardless of time.⁵

To help you see the big picture, I list all groups of *paccayas* in the table below. For the index of them, together with secondary *paccayas*, you can find in Appendix J. On the account of each *paccaya* below, you will find it rather meticulous. One reason for this is that each school has its own way to name *paccayas*. Sometimes they look very odd and have very specific use. At first you may feel frustrated when you learn all these things. If you do not give up soon, your attempt is indeed rewarding.

Groups of *paccayas* for *Kita*

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1. Active *paccayas* for nouns

In Kacc, seven *paccayas* are mentioned: *ṇa*, *a*, *ṇvu*, *tu*, *āvī*, *kvi*, and *ra*. In Sadd other two are added: *ro* and *ā*. Yet *ṇī* can also be found in this sense. In Mogg, there are ten of them: *aṇa*, *a*, *ṇaka*, *ltu*, *āvī*, *kvi*, *ghaṇa*, *saka*, *ro*, and *ṇana*.

⁵In traditional terms, these can be in three times: past, present, and future (Kacc 550, Rūpa 546, Sadd 1137), for example, *kumbhaṃ karoti akāsi karissatīti kumbhakāro* (one makes, made, or will make a pot, thus a pot-maker); *karoti akāsi karissati tenāti karaṇaṃ* (one does, did, or will do with that thing, thus an instrument).

Ṇa, aṇa, ghaṇa, saka (Kacc 524, 528, Rūpa 561, 577, Sadd 1106, 1110, Mogg 5.41, 5.44, 7.215)

This group of *paccaya* operates on roots which have object of the action in the first part. This results in the doer or maker of that objects. When this occurs to particular roots, the outcomes are abstract or verbal nouns. For a peculiar behavior of *ṇ* component, see a short remark on page 612. For more detail, see page 651. Here are some examples:

*kamma + kara + ṇa = kammakāra*⁶ (worker)

kumbha + kara + ṇa = kumbhakāra (pot maker)

*nagara + kara + ṇa = nagarakāra*⁷ (town builder)

kaṭṭha + kara + ṇa = kaṭṭhakāra (timberman)

mālā + kara + ṇa = mālākāra (florist)

ratha + kara + ṇa = rathakāra (car maker, mechanic)

suvanna + kara + ṇa = suvaṇṇakāra (goldsmith)

dhamma + kamu + ṇa = dhammakāma (one delighted in the Dhamma)

*pa + visa + ṇa = pavesa*⁸ (entering)

*ruja + ṇa = roga*⁹ (disease)

up + pada + ṇa = uppāda (arising)

*phusa + ṇa = phassa*¹⁰ (contact)

bhū + ṇa = bhāva (being, existing)

saṃ + budha + ṇa = sambodha (enlightenment)

vi + hara + ṇa = vihāra (living)

A (Kacc 525, Rūpa 565, Sadd 1107)

This is used in proper nouns which have an object as the first part. This entails *nu* insertion for some.¹¹

*ari + nu + damu + a = arindama*¹² (Arindama, one taming the enemy)

⁶*kammaṇ karotīti kammakāro.*

⁷*nagaraṇ karissatīti nagarakāro.* This *paccaya* can have future meaning (Kacc 654, Rūpa 649, Sadd 1292), for example, *nagarakāro vajati* (one who will build the town goes).

⁸*pavissatīti paveso.*

⁹In Mogg 5.44, this is done by *ghaṇa*. See also Mogg 5.98.

¹⁰In Mogg 7.215, this is done by *saka*.

¹¹Kacc 537, Rūpa 566, Sadd 1122

¹²*ariṇ dametīti arindamo, rājā.*

*vessa + nu + tara + a = vessantara*¹³ (Vessantara, one crossing the merchant's lane)

*pabhā + nu + kara + a = pabhaṅkara*¹⁴ (Pabhaṅkara, one making light)

*pura + dā + a = purindada*¹⁵ (Purindada, one giving in the past)

A, ṅvu, ṅaka, tu, ltu, āvī (Kacc 527, Rūpa 568, Sadd 1109, Mogg 5.44, 5.33–4)

This group behaves like above, but they can also be used when the object is absent. From Sanskrit grammar, nouns ending with *tu* are equivalent to *ar* ending, e.g. *bhāsitu = bhāsitar* (speaker). These are called agent nouns.¹⁶ From traditional point of view, we always use *tu* ending when mentioning their stem form, not *ar*.

*ta + kara + a = takkara*¹⁷ (one doing that)

*hita + kara + a = hitakkara*¹⁸ (one doing beneficial things)

*ni + si + a = nissaya*¹⁹ (support, e.g. teacher)

*ratha + kara + ṅvu = rathakāraka*²⁰ (car maker, mechanic)

*anna + dā + ṅvu = annadāyaka*²¹ (one giving food)

*kara + ṅvu = kāraka*²² (doer)

*kara + ṅvu = kāraka*²³ (one who will do)

*dā + ṅvu = dāyaka*²⁴ (giver)

*nī + ṅvu = nāyaka*²⁵ (leader)

*ta + kara + tu = takkattu*²⁶ (one doing that)

*bhojana + dā + tu = bhojanadātu*²⁷ (one giving food)

¹³ *vessaṃ taratīti vessantaro, rājā.*

¹⁴ *pabhaṅ karotīti pabhaṅkaro, bhgavā.*

¹⁵ *puredānaṃ adāsīti purindado, rājā.* This instance has a dedicated rule, Kacc 526, Rūpa 567, Sadd 1108. See also Mogg 5.44.

¹⁶ Warder 2001, p. 209

¹⁷ *taṃ karotīti takkaro.*

¹⁸ *hitaṃ karotīti hitakkaro.*

¹⁹ *nissāya naṃ vasatīti nissayo.*

²⁰ *rathaṃ karotīti rathakārako.*

²¹ *annaṃ dadātīti annadāyako.*

²² *karotīti kārako.* See also Kacc 622, Rūpa 570, Sadd 1228, Mogg 5.84.

²³ *karissatīti kārako.* This can have future meaning (Kacc 652, Rūpa 648, Sadd 1290), for example, *kārako vajati* (One who will do goes).

²⁴ *dadātīti dāyako.*

²⁵ *netīti nāyako.*

²⁶ *taṃ karotīti takkattā.*

²⁷ *bhojanaṃ dadātīti bhojanadātā.*

*kara + tu = kattu*²⁸ (doer)
*sara + tu = saritu*²⁹ (rememberer)
*bhuja + tu = bhottu*³⁰ (eater, one who will eat)
*bhaya + disa + āvi = bhayadassāvī*³¹ (one seeing danger)
*paṭha + ltu = paṭhitu*³² (reciter)
*paṭha + ṇaka = pāṭhaka*³³ (reciter)

Kvi (Kacc 530, Rūpa 584, Sadd 1112, Mogg 5.47)

When *kvi* is applied, it causes the ending consonant and itself to be deleted (Kacc 615, Rūpa 586, Sadd 1220, Mogg 5.94; Kacc 639, Rūpa 585, Sadd 1266, Mogg 5.159).

*saṃ + bhū + kvi = sambhū*³⁴ (self creator, God)
*vi + bhū + kvi = vibhū*³⁵ (exceptional being)
*bhuja + gamu + kvi = bhujaga*³⁶ (snake, the being that goes by bending)
*ura + gamu + kvi = uraga*³⁷ (snake, the being that goes by the chest)
*saṃ + khaṇu + kvi = saṅkha*³⁸ (conch, the being that digs well)
*loka + vīda + kvi = lokavidū*³⁹ (one who knows the world)
*masu*⁴⁰ + *kvi = macchara/macchera*⁴¹ (stinginess)
*ā + cara + kvi = acchara/acchera/acchariya*⁴² (marvel,

²⁸ *karotīti kattā.*

²⁹ *saratīti saritā.*

³⁰ Also with *ṇvu*, this can also have future meaning (Kacc 652, Rūpa 648, Sadd 1290), for example, *bhottā vajati* (One who will eat goes).

³¹ *bhayaṃ passatīti bhayadassāvī.*

³² Mogg 5.33

³³ Mogg 5.33

³⁴ *sambhavatīti sambhū.*

³⁵ *visesena bhavatīti vibhū.*

³⁶ *bhujena gacchatīti bhujago.*

³⁷ *urasā gacchatīti urago.*

³⁸ *saṃ suṭṭhu khaṇatīti saṅkha.*

³⁹ Kacc 616, Rūpa 587, Sadd 1222. In Mogg this instance is a product of *kū*. See below.

⁴⁰ Roots marked with a question mark like this is questionable, because they do not conform to Sadd Dhā. They may be those that Aggavaṃsa overlooked, or they may be in his list but with a different name.

⁴¹ *massatīti maccharo.* See Kacc 630, Rūpa 654, Sadd 1239.

⁴² *ā bhuso caritabbanti acchariyaṃ.* See Kacc 631, Rūpa 655, Sadd 1240. It is also said in Sadd 1240 that the term can be counted as a secondary derivation of *accharā* (finger snap). It sounds like the thing is so wonderful that a snap should be given.

wonder)

*paṭi + hi + kvi = paṭihera/pāṭihīra*⁴³ (miracle)

The following examples are explained in Kacc 642, Rūpa 588, Sadd 1269.

*ima + dusa + kvi = idisa/īdisa/irasa/īdikkha/īrikkha/īdī*⁴⁴
(this kind of person)

*ya + dusa + kvi = yādisa/yārisa/yādikkha/yādī*⁴⁵ (which
kind of person)

ta + dusa + kvi = tādisa/tārisa/tādikkha/tādī (that
kind of person)

amha + dusa + kvi = mādisa/mārisa/mādikkha/mādī
(a kind of person like me)

kiṃ + dusa + kvi = kīdisa/kīrisa/kīdikkha/kīdī (what
kind of person?)

eta + dusa + kvi = edisa/erisa/edikkha/edī (this kind
of person?)

*samāna + dusa + kvi = sadisa/sarisa/sarikkha/sādisa/
sārisa/sādikkha/sārikkha/sādī*⁴⁶ (the same kind of person)

However, in Mogg 5.43 these are products of *rī* or *rikkha* or *ka* over root *disa*. The marker *r* (last-syllable killer) and *k* (*vuddhi* preventer) are *anubandha* (see page 650). Thus we get as shown above. Furthermore, the process can happen to other bases too as shown below. See also in Mogg 3.85–90.

añña + disa + rī = aññādī (other kind of person)

añña + disa + rikkha = aññādikkha (other kind of person)

añña + disa + ka = aññādisa (other kind of person)

bhū + disa + rī = bhavādī (existing kind of person)

bhū + disa + rikkha = bhavādikkha (existing kind of per-
son)

bhū + disa + ka = bhavādisa (existing kind of person)

tumha + disa + rī = tyādī (a kind of person like you)

⁴³*paṭipakkhe madditvā gacchati pavattatīti paṭiheraṃ, pāṭihīraṃ*. See Kacc 662, Rūpa 672, Sadd 1304. In Sadd 1303, another line of analysis is given: *paṭipakkhe haratīti paṭiheraṃ, pāṭihīraṃ, pāṭihāriyaṃ*. Hence, the term should come from *paṭi + hara + a + īya*, and *pāṭihāriyaṃ* can also be an outcome.

⁴⁴*imamīva naṃ passatīti īdiso*.

⁴⁵*yamīva naṃ passatīti yādiso*.

⁴⁶In Mogg 5.125 also *sarī*, *sadī*, and *sadikkha* are given, but the process is different, see below.

tumha + disa + rikkha = tyādikkha (a kind of person like you)

tumha + disa + ka = tyādīsa (a kind of person like you)

Ra (Kacc 538, Rūpa 595, Sadd 1123)

This *paccaya* has a strange behavior. It change *hana* (kill) to *gha* if preceded by *saṃ*. When *ra-anubandha* is in operation, it causes the end of the root and itself to be deleted.⁴⁷

*saṃ + hana + ra = saṃgha*⁴⁸ (the Sangha)

pati + hana + ra = paṭigha (collision, anger)

*vi + ā + hana + ra = byaggha*⁴⁹ (tiger)

*pari + khanu + ra = parikhā*⁵⁰ (ditch, moat)

*anta + kara + ra = antaka*⁵¹ (death, the state the does the end)

Ro (Sadd 1115, Mogg 7.13)

*gamu + ro = go*⁵² (ox)

Ā (Sadd 1116)

*su + ā = sā*⁵³ (dog)

Ṇī (Sadd 1121)

*paṇḍita + mana + ṇī = paṇḍitamānī*⁵⁴ (one recognizing oneself as a wise man)

sattu + ghaṭa + ṇī = sattughātī (one killing an enemy)

dīgha + jīva + ṇī = dīghajīvī (one living long)

dhamma + vada + ṇī = dhammavādī (one talking the Dhamma)

⁴⁷Kacc 539, Rūpa 558, Sadd 1124

⁴⁸*samaggaṃ kammaṃ samupagacchati, sammadeva kilesaharathē han-tīti vā saṃgho* (ones doing things together, or killing defilement, thus the Sangha). This sounds very specific, perhaps a post hoc explanation. In Mogg 5.100, this instance and *paṭigha* are product of *kvi*.

⁴⁹*vividhe satte bhūso hanatīti byaggho*.

⁵⁰*samanatto nagarassa bāhire khaññīti parikhā*.

⁵¹*antaṃ karotīti antako*.

⁵²*gacchatīti go* (a being that goes, thus an ox).

⁵³*suṇātīti sā* (a being that listens, thus a dog).

⁵⁴*paṇḍitaṃ attānaṃ maññīti paṇḍitamānī*.

$sīha + nada + ṇī = sīhanādī$ ⁵⁵ (one speaking like a lion roar)

$bhūmi + sī + ṇī = bhūmisāyī$ ⁵⁶ (one lying down on the ground)

$kāma + bhujā + ṇī = kāmabhogī$ ⁵⁷ (one enjoying pleasure)

Apart from marking the agent, $ṇī$ can also mean ‘definitely’ or ‘inevitably’ or ‘necessarily’ in certain context, for example, $kārī asi me kammaṃ avassaṃ$ (You are definitely the doer of my work), $hārī asi me bhāraṃ avassaṃ$ (You are definitely the carrier of my burden), $dāyī asi me sataṃ iṇaṃ$ (You are obligatorily my payer of debt of 100), $dhārī asi me sahassaṃ iṇaṃ$ (You are obligatorily my holder of debt of 1,000).⁵⁸

Ṇana (Mogg 4.36–7)

$kara + ṇana = kāraṇa$ ⁵⁹ (cause)

$hā + ṇana = hāyanā/hāyana$ ⁶⁰ (paddy or year)

2. Active *paccayas* for nouns of regularity

Both Kacc and Sadd give us six: $ṇī$, tu , $āvī$, yu , $rū$, and $ṇuka$. In Mogg, there are five: $ṇī$, ana , $rū$, $kū$, and u . Furthermore, $ṇu$, $ghīṇ$, and $īṇ$ are introduced later in Kacc’s *Uṇādikaṇḍa*. This group of meaning is a bit sloppy because some *paccayas* also produce the meaning of agency like the previous group.

Ṇī, tu, āvī (Kacc 532, Rūpa 590, Sadd 1114, Mogg 5.53)

$brahma + cara + ṇī = brahmacārī$ ⁶¹ (one leading a chaste life)

$gamu + ṇī = gāmī$ ⁶² (one regularly going further)

$bhaja + ṇī = bhājī$ (one regularly sharing)

⁵⁵ $sīho viya nibbhayaṃ nadatīti sīhanādī$.

⁵⁶ $bhūmiyaṃ sayatīti bhūmisāyī$.

⁵⁷ $kāme bhūñjatīti kāmabhogī$. In Sadd 1294, it is said that $ṇī$ is timeless when used with $gamu$, etc.

⁵⁸ Kacc 636, Rūpa 659, Sadd 1245. In the examples, $avassaṃ$ (inevitably) is redundant and optional.

⁵⁹ $karotīti kāraṇaṃ$.

⁶⁰ $hāyanā nāma vihayo, hāyano saṃvaccharo$.

⁶¹ $brahmaṃ caritūṃ sīlaṃ yassa puggalassa, so hoti puggalo brahmacārī$.

⁶² $āyatīṃ gamitūṃ sīlaṃ yassa, so hotīti gāmī$. With this root, it has future meaning (Kacc 651, Rūpa 647, Sadd 1289).

*pasayha + pa + vata + tu = pasayhappavattu*⁶³ (one who regularly uses force)

*bhaya + disa + āvī = bhayadassāvī*⁶⁴ (one regularly seeing danger)

Yu, ana (Kacc 533, Rūpa 591, Sadd 1117, Mogg 5.48)

In Mogg, there is no *yu*. Perhaps, it is seen as incomprehensible, so *ana* is used instead.

*ghusa + yu = ghosana*⁶⁵ (one who regularly shouts, reporter)

bhāsa + yu = bhāsana (one regularly speaking)

kudha + yu = kodhana (one regularly angry)

ruca + yu = rocana (one regularly shining)

cala + yu = calana (one regularly trembling/changing)

vaḍḍha + yu = vaḍḍhana (one regularly growing)

*vā + yu = vāyu*⁶⁶ (thing regularly going, wind)

Rū, kū (Kacc 534–5, Rūpa 592–3, Sadd 1118–9, Mogg 5.38–40, 5.42)

*bhavapāra + gamu + rū = bhavapāragū*⁶⁷ (one who regularly goes to the other side of existence)

anta + gamu + rū = antagū (one who regularly goes to the end [of suffering])

veda + gamu + rū = vedagū (one who regularly goes to knowledge or the Veda)

*bhikkha + rū = bhikkhu*⁶⁸ (one who regularly begs, monk)

*vi + ñā + rū/kū = viññū*⁶⁹ (one who regularly knows)

sabba + ñā + kū = sabbaññū (one who knows all)

⁶³ *pasayha pavattum sīlam yassa rañño, so hoti rājā pasayhappavattā.*

⁶⁴ *bhayaṃ passitum sīlam yassa, so hoti samaṇo bhayadassāvī.* In Sadd 1289, *dassāvī* is a product of *ñī*.

⁶⁵ *ghosanasīlo ghosano.*

⁶⁶ *avāyī, vāyatīti vāyu.* This instance is not changed to *ana*. It is also said that *yu, nu, and ta* have present and past meaning (Kacc 650, Rūpa 651, Sadd 1288).

⁶⁷ *bhavapāraṃ gantum sīlam yassa purisassa, so hoti puriso bhavapāragū.* In Mogg 5.42, when this form of analysis is found, it does not mean regularity, but it signifies an agent, like *kvi*, etc.

⁶⁸ *bhikkhanasīlo bhikkhu.* In Mogg 7.2, this instance is a result of *u*: *Bhikkhatīti bhikkhu=samaṇ o.*

⁶⁹ *vijānanasīlo viññū.* In Mogg 5.39, this instance is produced by *kū* and signifies an agent.

$kāla + ñā + kū = kālāññū$ (one who knows [proper] time)
 $vida + kū = vidū$ (one who knows)
 $loka + vida + kū = lokavidū$ (one who knows the world)

Ṇuka (Kacc 536, Rūpa 594, Sadd 1120)
 $ā + hana + ṇuka = āghātuka$ ⁷⁰ (one who regularly kills)
 $kara + ṇuka = kāruka$ ⁷¹ (one who regularly does)

Ṇu (Kacc 650, Rūpa 651, Sadd 1288)
 $kara + ṇu = kāru$ ⁷² (maker)

Ghiṇ (Kacc 651, Rūpa 647, Sadd 1289)
This *paccaya* has future meaning. See also $ṇī$ with this root above.

$gamu + ghiṇ = gāmī$ ⁷³ (one regularly going further)

Īṇa (Mogg 7.11)

This is equivalent to $ṇī$ of Kacc/Sadd school which has future meaning.

$gamu + īṇa = gāmī$ ⁷⁴ (one who will go)
 $bhū + īṇa = bhāvī$ (one who will be)

3. Passive *paccayas* for verbs

In Kacc five are mentioned: *tabba*, *anīya*, *ṇya*, *teyya*, and *ricca*. In Sadd *tabya* is added. In Mogg, there are five: *tabba*, *anīya*, *ghyaṇa*, *ya*, and *yaka*.

Tabba, anīya (Kacc 540, Rūpa 545, Sadd 1125, Mogg 5.27)

This group can be of transitive or intransitive verbs. We have a lesson on these, see Chapter 32.

$bhū + tabba/anīya = bhavitabba/bhavanīya$ (be been)
 $pada + tabba/anīya = pajjitabba/pajjanīya$ (be attained)
 $kara + tabba/anīya = kattabba/karaṇīya$ (be done)
 $gamu + tabba/anīya = gantabba/gamanīya$ (be gone)

⁷⁰ *āhananasīlo āghātuko*.

⁷¹ *karaṇasīlo kāruko*.

⁷² *akāsi, karotīti kāru*.

⁷³ *āyatīṇ gamītuṇ sīlamassāti gāmī*.

⁷⁴ *gamissatīti gāmī gamissamāno*.

Ṇya, teyya, ghyana, ya, yaka (Kacc 541, 544, Rūpa 552, 556, Sadd 1126, 1129, Mogg 5.28–30, 5.32)

In Mogg, *ghyana* or *ya* or *yaka* is used instead of *ṇya*.

*ji + ṇya = jeyya*⁷⁵ (be won)

nī + ṇya = neyya (be led)

kara + ṇya = kāriya (be done)

*bhū + ṇya = bhabba*⁷⁶ (be been)

ñā + teyya = ñāteyya (be known)

*vada + ṇya = vajja*⁷⁷ (be said)

mada + ṇya = majja (be intoxicated)

gamu + ṇya = gamma (be gone)

yuja + ṇya = yogga (be put together)

garaha + ṇya = gārayha (be reproached)

*dā + ṇya = deyya*⁷⁸ (be given)

pā + ṇya = peyya (be drunk)

hā + ṇya = heyya (be discarded)

mā + ṇya = meyya (be honored)

ñā + ṇya = ñeyya (be known)

*guhū + yaka = guyha*⁷⁹ (be hidden)

Ricca, ya (Kacc 542, Rūpa 557, Sadd 1127, Mogg 5.31)

In Mogg, *ya* is used instead of *ricca*.

*kara + ricca/ya = kicca*⁸⁰ (be done)

Tapya (Sadd 1130)

Supaphan Na Bangchang notes that this form may actually be *tabba* influenced by Sanskrit.⁸¹

pā + tapya = pātapya (be eaten, worth eating)

4. Other *paccayas* for nouns

Unlike above which are mainly of *Kattusādhana*, this group has meaning in other *sādhana*s. In Kacc and Sadd five *paccayas* are

⁷⁵*jetabbam jeyyam.*

⁷⁶Kacc 543, Rūpa 555, Sadd 1128. *bhavitabbo bhabbo.*

⁷⁷For this and the followings are from Kacc 544, Rūpa 556, Sadd 1129. In Mogg 5.30, these are products of *ya*.

⁷⁸In Mogg 5.29, this is produced by *ghyana*.

⁷⁹Mogg 5.32

⁸⁰*kātabbam kiccām.*

⁸¹Na Bangchang 1995, p. 601

mentioned: *ṇa*, *ramma*, *yu*, *ina*, and *kha*. In Mogg, there are six of them: *ghaṇa*, *ma*, *ana*, *naka*, *ina*, and *a*.

Ṇa, ghaṇa (Kacc 529, Rūpa 580, Sadd 1111, Mogg 5.44)

In Mogg, *ghaṇa* is used instead of *ṇa*. This group can have future meaning when used as dative case⁸², for example, *pākāya vajati* (He/she goes for cooking), *bhogāya vajati* (He/she goes for eating). The products of *ṇa* as verbal nouns are of masculine gender (Sadd 1346).

*paca + ṇa = pāka*⁸³ (be cooked, cooking)

caja + ṇa = cāga (be given up, giving up)

bhū + ṇa = bhāva (be been, being)

yaja + ṇa = yāga (be honored, honoring)

yuja + ṇa = yoga (be put together, putting together)

bhaja + ṇa = bhāga (be associated, association)

bhuja + ṇa = bhoga (be eaten, eating)

Ramma, ma (Kacc 531, Rūpa 589, Sadd 1113, Mogg 7.136)

In Mogg, *ma* is used instead of *ramma*.

*dhā + ramma = dhamma*⁸⁴ (Dhamma, the state that holds or keeps [the practitioners from unwholesomeness])

*kara + ramma = kamma*⁸⁵ (work)

Yu (Kacc 547–8, Rūpa 596–7, Sadd 1133–4)

As said above, In Mogg this is regarded as *ana* not *yu*.

*nanda + yu = nandana*⁸⁶ (rejoicing)

*gaha + yu = gahaṇa*⁸⁷ (taking)

cara + yu = caraṇa (behaving)

*raja + hara + yu = rajoharaṇa*⁸⁸ (thing removing dust, water)

⁸²Kacc 653, Rūpa 306, Sadd 1291

⁸³*paccate pacanaṃ vā pāko.*

⁸⁴*yathānusiṭṭhaṃ paṭipajjamāne catūsu apāyesu apatamāne satte dhāretīti dhammo, dharati tenāti vā dhammo.*

⁸⁵*karīyate tanti kammaṃ.*

⁸⁶*nandīyate nandanaṃ or nanditabbaṃ nandanaṃ.*

⁸⁷After *ha* and *ra*, *na* becomes *ṇa* (Kacc 549, Rūpa 550, Sadd 1135, Mogg 5.171) But *vagahana*, *udakagahana*, *kalalagahana* stay unchanged (Sadd 1136, see also Mogg 5.172).

⁸⁸*rajaṃ haratīti rajoharaṇaṃ.*

*kara + yu = karaṇa*⁸⁹ (thing by which one does, tool)
*thā + yu = thāna*⁹⁰ (place on which people stand, standing point, status)

Ina, naka (Kacc 558–9, Rūpa 602–3, Sadd 1145–6, Mogg 7.102–3, 7.105)

*ji + ina = jina*⁹¹ (winner, the Buddha who wins unwholesome natures)

*supa + ina = supina*⁹² (sleeper, sleeping)

*aja + ina = ajina*⁹³ (animal hide)

Kha, a (Kacc 560, Rūpa 604, Sadd 1147, Mogg 5.44)

In Mogg, *a* is used instead of *kha*.

īsaṃ + sī + kha = īsassa (little slept)

du + sī + kha = dussa (difficultly slept)

su + sī + kha = sussa (easily slept)

īsaṃ + kara + kha = īsakkara (little done)

du + kara + kha = dukkara (difficultly done)

su + kara + kha = sukara (easily done)

5. Paccayas for naming

This group results in nouns, some are abstract naming, some are proper names. In Kacc and Sadd, *i* and *ti* are mentioned, in Mogg *i* and *aka*.

I (Kacc 551, Rūpa 598, Sadd 1138, Mogg 5.45)

*ā + dā + i = ādi*⁹⁴ (beginning, thing taken first)

*udaka + dhā + i = udadhi*⁹⁵ (ocean, place holding water)

*saṃ + ā + dhā + i = samādhi*⁹⁶ (concentration, state that keeps the mind right or even)

⁸⁹*karoti tenāti karaṇaṃ.*

⁹⁰*tiṭṭhanti tasminti thānaṃ.*

⁹¹*pāpake akusale dhamme jināti ajini jinissatīti jino.* In Mogg 7.105, this instance is a product of *naka*.

⁹²*supatīti supino or supiyate supinaṃ.* In Mogg 7.103, this is also a product of *ina*.

⁹³This is from Mogg 7.102.

⁹⁴*paṭhamaṃ ādiyātīti ādi.*

⁹⁵*udakaṃ dadhātīti udadhi.*

⁹⁶*sammā samaṃ vā cittaṃ ādadhātīti samādhi.*

Ti (Kacc 552, Rūpa 609, Sadd 1139)

Some verbal *paccayas*, such as *ta*, *māna*, can also be used in this meaning.

*jina + budha + ti = jinabuddhi*⁹⁷ (Jinabuddhi)

*dhana + bhū + ti = dhanabhūti*⁹⁸ (Dhanabhūti)

*dhamma + dā + ta = dhammadinna*⁹⁹ (Dhammadinna)

*vaddha + māna = vaddhamāna*¹⁰⁰ (Vaddhamāna)

Aka (Mogg 5.35)

*jīva + aka = jīvaka*¹⁰¹ (Jīvaka)

*nanda + aka = nandaka*¹⁰² (Nandaka)

6. Paccayas for feminine nouns

In Kacc and Sadd four are mentioned: *a*, *ti*, *yu*, and *ririya*. In Mogg, there are nine: *a*, *ṇa*, *kti*, *ka*, *yaka*, *ya*, *ana*, *ririya*, and *nī*.

A, ti, yu, ṇa, kti, ka, yaka, ya, ana (Kacc 553, Rūpa 599, Sadd 1140, Mogg 5.49)

*jīra + a = jarā*¹⁰³ (old age, decay)

*pati + saṃ + bhidi + a = paṭisambhidā*¹⁰⁴ (discriminating knowledge)

*pati + pada + a = paṭipadā*¹⁰⁵ (way by which one practices)

*upa + ā + dā + a = upādā*¹⁰⁶ (attachment)

*cinta + a = cintā*¹⁰⁷ (thought)

*pati + ṭhā + a = paṭiṭṭhā*¹⁰⁸ (support)

⁹⁷ *jino eṇaṃ bujhatūti jinabuddhi* (May the Buddha knows this one, thus *Jinabuddhi*).

⁹⁸ *dhanaṃ assa bhavatūti dhanabhūti* (May wealth be of this one, thus *Dhanabhūti*).

⁹⁹ *dhammo eṇaṃ dadātūti dhammadinna* (May the Dhamma gives this one, thus *Dhammadinna*).

¹⁰⁰ *vaddhatūti vaddhamāno*. (May this one grows, thus *Vaddhamāna*).

¹⁰¹ *jīvātūti jīvako* (May this one lives long, thus *Jīvaka*).

¹⁰² *nandatūti nandako* (May this one rejoices, thus *Nandaka*).

¹⁰³ *jīrati jīraṇaṃ vā jarā*.

¹⁰⁴ *paṭisambhijjātūti paṭisambhidā*.

¹⁰⁵ *paṭipajjati eṭṭyāti paṭipadā*.

¹⁰⁶ *upādiyatīti upādā*.

¹⁰⁷ *cintanaṃ cintā*.

¹⁰⁸ *paṭiṭṭhānaṃ paṭiṭṭhā*.

*sikkha + a = sikkhā*¹⁰⁹ (learning, education)
bhikkha + a = bhikkhā (begging, alms)
*mana + ti = mati*¹¹⁰ (knowledge, thought)
sara + ti = sati (mindfulness, reflection)
*cinta + yu = jetanā*¹¹¹ (intention)
*vida + yu = vetanā*¹¹² (feeling)

In Mogg 5.49, various *paccayas* are exemplified: **a**—*titikkhā*, *vīmamsā*, *jigucchā*, *pipāsā*, *puttīyā*, *ihā*, *bhikkhā*, *āpadā*, *medhā*, *godhā*; **ṇa**—*kārā*, *hārā*, *tārā*, *dhārā*, *ārā*; **kti**—*iṭṭhi*, *sitṭhi*, *bhitti*, *bhatti*, *tanti*, *bhūti*; **ka**—*guhā*, *rujā*, *mudā*; **yaka**—*vijjā*, *ijjā*; **ya**—*seyyā*, *samajjā*, *pabbajjā*, *paricariyā*, *jāgarīyā*; **ana**—*kāraṇā*, *hāraṇā*, *vedanā*, *vandanā*, *upāsanā*.

Ririya (Kacc 554, Rūpa 601, Sadd 1141, Mogg 5.51)
*kara + ririya = kiriyā*¹¹³ (action)

Ni (Mogg 5.50)
hā + ni = hāni/jāni (loss, deprivation)

7. Paccayas for infinitives

In Kacc and Sadd *tave* and *tum* are mentioned. In Mogg *tāye* is added. For their use, we have a dedicated lesson in Chapter 34.

Tave, tum, tāye (Kacc 561–3, Rūpa 636–9, Sadd 1148–9, Mogg 5.61)

*kara + tave = kātave*¹¹⁴ (to do)
*su + tum = sotum*¹¹⁵ (to hear)
*nida + tum = ninditum*¹¹⁶ (to blame)

¹⁰⁹ *sikkhanaṃ sikkhiyatīti vā sikkhā*.

¹¹⁰ *manati jānātīti mati mananaṃ vā mati*.

¹¹¹ *cetayatīti cetanā*.

¹¹² *vetayatīti vetanā*.

¹¹³ *kattabbā kiriyā, karaṇaṃ kiriyā*. This can also be nt.: *karaṇīyaṃ kiriyam*.

¹¹⁴ For example, *puñṇāni kātave icchati* (One desires to make merit). In Mogg 5.61 these examples are given: *kātum gacchati*, *kattāye gacchati*, *kātave gacchati* (one goes to do).

¹¹⁵ For example, *saddhammaṃ sotumicchati* (One desires to hear the true doctrine).

¹¹⁶ For example, *ko taṃ ninditumarahati* (One is suitable to blame that person).

ji + tum = **jetum**¹¹⁷ (to win)

dā + tum = **dātum**¹¹⁸ (to give)

kara + tum = **kātum**¹¹⁹ (to do)

In Mogg 5.61 these are also given, for *bhuja + tum*: *icchatī bhottum* (one desires to eat), *sakkoti bhottum* (one is able to eat), *kālo bhottum* (time to eat), *arahati bhottum* (one is suitable to eat), *alam bhottum* (suitable to eat).

8. Paccayas for past participles

In Kacc and Sadd *ta*, *tavantū*, and *tāvī* are given. In Mogg *ka*, *ktavantū*, and *ktāvī* is mentioned instead. Moggallāna adds *k-anubandha* to mark that no vowel *vuddhi* will be applied. See Chapter 31 for the use of these verbs.

Ta, tavantu, tāvī (Kacc 555–7, Rūpa 612–4, Sadd 1142–4, Mogg 5.55–60)

Only *ta/ka* can be in both active and passive forms. The rest are only for active form. The products of *ta* as verbal nouns are of neuter gender (Sadd 1347).

hu + ta/tavantū/tāvī = **huta/hutavantū/hutāvī**¹²⁰ (offered)

bhuja + ta/tavantū/tāvī = **bhutta/bhuttavantū/bhuttāvī**¹²¹ (eaten)

Here are examples for passive *ta*: *tena bhāsitaṃ* ([words] said by that [person]), *tena desitaṃ* ([Dhamma] preached by that [person]). With intransitive verbs, it sounds like verbal nouns, for example, *tassa gītaṃ* (his singing), *tassa naccaṃ* (his dancing), *tassa hasitaṃ* (his laughing). Here are examples from Mogg 5.59–60, *ayaṃ tehi yāto patho* (This way was gone by them), *iha te yātā* (They went here), *iha tehi yātaṃ* (Here was gone by them), *odano tehi bhutto* (Boiled rice was eaten by them), *iha tehi bhuttaṃ* (Here [food] was eaten by them).

Furthermore *ta* can be used regardless of time for certain roots. This ends up with nouns, for example, *buddha/ñāta* (knower),

¹¹⁷For example, *sakkā jetum dhanena vā* (Or capable to win with wealth).

¹¹⁸For example, *alameva dānāni dātum* (Suitable only to give gifts).

¹¹⁹For example, *alameva puññāni kātum* (Suitable only to make merits).

¹²⁰For example, *aggim huto, hutavā, hutāvī* (one who offered to fire).

¹²¹For example, *odanaṃ bhutto, bhuttavā, bhuttāvī* (one who ate boiled rice).

saraṇaṅgata (one going to refuge), *samathaṅgata* (one going to tranquility), *amataṅgata* (one going to the deathless state). In Kacc 650, Rūpa 651, and Sadd 1288, it is said that *ta* has present and past meaning, e.g. *bhūta*¹²² (state of being).

9. *Paccayas* for absolutes

In Kacc and Sadd *tuna*¹²³, *tvāna*, and *tvā* are mentioned. As in Mogg but a little differently, *tuna*, *ktivāna*, and *ktivā* is given. All these *paccayas* produce uninflected verb form, i.e. *absolutives*. Some scholars call the products of these *gerund*. This is a misnomer because, as Kaccāyana asserts, the products of these *paccayas*, also *tave* and *tuṃ*, will never be nouns (Kacc 601, Rūpa 334). In our lessons, I mention these in Chapter 31.

Tuna, tvāna, tvā (Kacc 564, Rūpa 640, Sadd 1150–6, Mogg 5.62–3)

*kara + tuna = kātuna*¹²⁴ (having done)

*na + kara + tuna = akātuna*¹²⁵ (not having done)

*su + tvāna = sutvāna*¹²⁶ (having listened)

*su + tvā = sutvā*¹²⁷ (having listened)

Sometimes these *paccayas* mark verbs that simultaneously act with the main verb (Sadd 1151), for example, *andhakāraṃ nihantvāna uditoyaṃ divākaro* (This sun rose and killed the dark).

Sometimes the verbs act after the main verb (Sadd 1152), for example, *dvāramāvaritvā pavisati* (He/she enters then shuts the door).

Sometimes these verbs and the main verb take different subjects (Sadd 1153), for example, *sīhaṃ disvā bhayaṃ hoti* (Having seen a lion, fear arises [= he/she is frightened]).

Sometimes these verbs are used in a mutual structure without any main verb (Sadd 1154), for example, *appatvā nadiṃ pab-*

¹²²abhavi, bhavatīti bhūtaṃ.

¹²³In Thai tradition, this is normally called *tūna*.

¹²⁴For example, *kātuna kammaṃ gacchati* (Having done work, one goes).

¹²⁵For example, *akātuna puññaṃ kilissanti sattā* (Not having done merit, beings are blemished).

¹²⁶For example, *dhammaṃ sutvāna modanti* (Having listened to the Dhamma, [people] delight).

¹²⁷For example, *sutvā jānissāma* (Having listened, [then we] know).

bato, atikkamma pabbataṃ nadī (The mountain does not reach the river, the river runs through the mountain).

Sometimes these verbs denote the cause or sign of the action (Sadd 1155), for example, *sīhaṃ disvā bhayaṃ hoti* (Because of seeing the lion, he/she is scared), *ghataṃ pīvitvā balaṃ jāyate* (Because of eating ghee, power rises).

Sometimes these *paccayas* mark modifiers (Sadd 1156), for example, *upādāyarūpa* (dependent form), *nhātivāgamana* (bath-going).

Sometimes these have negative meaning when used with *alam* and *khalu* (Mogg 5.62), for example, *alam/khalu sotuna/sutvāna/sutvā* (had enough to hear, useless to hear).

10. *Paccayas* for present participles

There are two *paccayas* in this group, namely *anta* and *māna*. In Mogg *anta* becomes *nta*. Also *āna* is mentioned somewhere else. For their use, see Chapter 30.

Māna, āna, anta (Kacc 565, Rūpa 646, Sadd 1157–8, Mogg 5.64–7; Kacc 655, Rūpa 650, Sadd 1293)

*sara + māna = saramāna*¹²⁸ (remembering)

kara + māna = kurumāna (doing)

kara + āna = karāna (doing)

*gamu + anta = gacchanta*¹²⁹ (going)

Sometimes *anta* is used regardless of time (Sadd 1158), for example, *so mahanto hoti* (he honors), *so mahanto ahosi* (he honored), *so mahanto bhavissati* (he will honor).

Sometimes these are used in passive form (Mogg 5.66), for example, *thīyamānaṃ* ([place] stood [by him/her]), *paccamāno odano* (boiled rice being cooked [by him/her]).

Sometimes these can be used with *ssa* to mark the future (Mogg 5.67), for example, *thassanto/thassamāno* ([He/she] will stand), *thīyissamānaṃ* ([place] on where he/she will stand), *paccissamāno odano* (boiled rice that he/she will cook).

Sometimes *māna*, *āna* and *anta* can have future meaning (Kacc 655, Rūpa 650, Sadd 1293), for example, *kammaṃ karonto*,

¹²⁸For example, *saramāno rodati* ([While] remembering, one cries).

¹²⁹For example, *gacchanto gaṇahāti* ([While] going, one carries [a thing]).

kammaṃ kurumāno, kammaṃ karāno vajati (one who will do the work goes).

11. *Paccayas* for nouns of some particular roots

In Kacc and Sadd five additional *paccayas* are mentioned: *ratthu*, *ritu*, *rātu*, *tuka*, and *ika*. In Mogg two are mentioned: *tu* (equivalent to *ritu* and *rātu*) and *kika* (equivalent to *ika*).

Ratthu (Kacc 566, Rūpa 574, Sadd 1159)

*sāsa + ratthu = satthu*¹³⁰ (teacher)

Ritu, tu (Kacc 567, Rūpa 565, Sadd 1160, Mogg 7.72)

*pā + ritu = pitu*¹³¹ (father)

*dhā + ritu = dhātu*¹³² (daughter)

Rātu, tu (Kacc 568, Rūpa 576, Sadd 1161, Mogg 7.72)

*māna + rātu = mātu*¹³³ (mother)

*bhāsa + rātu = bhātu*¹³⁴ (brother)

Tuka (Kacc 569, Rūpa 610, Sadd 1162)

*ā + gamu + tuka = āgantuka*¹³⁵ (guest, comer)

Ika, kika (Kacc 570, Rūpa 611, Sadd 1163, Mogg 7.21)

*gamu + ika = gamika*¹³⁶ (one who will go, or one suitable to go)

The following section is a part of this group beside the aforementioned. There are other *paccayas* which produce nouns for

¹³⁰ *sadevakaṃ lokaṃ sāsātīti satthā* (One who teaches the worldlings together with gods, thus teacher).

¹³¹ *pāti puttanti pitā* (One who protects [his] child, thus father).

¹³² *mātāpitūhi dhāriyateti dhītā* (One being protected by parents, thus daughter).

¹³³ *dhammena puttāṃ manētīti mātā* (One loves [her] child by nature, thus mother).

¹³⁴ *pubbe bhāstīti bhātā* (One speaks first, thus [elder] brother). Or *pacchā bhāstīti bhātā* (One speaks later, thus [younger] brother).

¹³⁵ *āgacchatīti āgantuko*.

¹³⁶ *gamissati, gantūṃ bhabboti gamiko, bhikkhu*.

some roots in a particular manner. They are so numerous, actually overwhelming, that I cannot list them first. Some are the component of many familiar terms. Some are trivial. I try to list all of them, but very trivial things are intentionally neglected. This list seems in order, but it is not always so. I mainly follow Dr. Supaphan's order (Na Bangchang 1995) with an attempt to merge things together (but it turns out to be unfulfilled though). When Mogg is brought into consideration together with Kacc and Sadd, it breaks the smooth flow inevitably. Sometimes, you have to jump around to compare the *paccaya* of the same name but from different sources. Mogg has a precise way to name *paccayas* by adding transformative markers (*anubandha*) into them. The often found *anubandhas* are *ṇa* (*vuddhi* marker), *ka* (*vuddhi* preventer), and *ra* (last-syllable killer). Sometimes these are added to the end, sometimes to the beginning of the *paccayas*. That is the reason why they seem messy when you see from English perspective. I arrange all of these *paccayas* into a familiar order in Appendix J. You can consult that part when you want to find a specific thing.

Another issue worth mentioning is the root of the terms analyzed. There is no strict rule of that, so you can see a variety of them. Sometimes a root is called with slightly different names, e.g. Mogg's *kama* is Kacc/Sadd's *kamu*. That is easy to identify. But many of roots mentioned by Mogg, even by Kacc or Sadd itself, are not found in Sadd Dhā. I mark these with a question (?). They can be the missing ones, or the result of certain transformation of existing ones. I have not enough effort to investigate into this, so I leave them to you as such. Furthermore, I follow Moggallāna in the CSCD collection which the name of *paccayas* always ends with a vowel, mostly *a*. Whereas in Kacc/Sadd several *paccayas* end with an *anubandha* consonant, *traṇ*, *maṇ* for example.

The final remark here is it is undoubted that the traditional grammarians exert a great effort to expose words' origin and put them into order. However, recalcitrant instances can be found here and there. Do not be surprised or panic when you see things not in place, or when you hope to see an intelligible explanation but none is found. That is natural, not esoteric. No one can know everything about this. Even great grammarians cast doubts, and sometimes make an indigestible judgement.

A (Sadd 1248–9)

saṃ + dhā + a = saddhā (faith)

saṃ + ñā + a = saññā (recognition)

*pa + bhā + a = pabhā*¹³⁷ (light)

*me/dhara + a = medhā*¹³⁸ (wisdom)

Ka, ḍa, dha (Kacc 663–4, Rūpa 673–4, Sadd 1305–7, Mogg 7.58–9, Mogg 7.98)

In Mogg *ḍa* and *dha* is used instead of *ka*.

*kaḍi + ka = kaṇḍa*¹³⁹ (arrow)

*ghaṭi + ka = ghaṇṭa*¹⁴⁰ (bell)

vaṭi + ka = vaṇṭa (stalk)

kaṛaḍi? + ka = karaṇḍa (basket)

*maḍi + ka = maṇḍa*¹⁴¹ (top)

*saḍi + ka = saṇḍa*¹⁴² (heap)

kuthi + ka = kuṭṭha (leprosy)

bhaḍi + ka = bhaṇḍa (goods)

paḍi + ka = paṇḍaka (eunuch)

*daḍi? + ka = daṇḍa*¹⁴³ (stick)

*raḍi? + ka = raṇḍa*¹⁴⁴ (drunkard)

*vi + taḍi + ka = vitaṇḍa*¹⁴⁵ (persuading/agitating speech)

*isiḍi? + ka = isiṇḍa*¹⁴⁶ (subjugator)

caḍi + ka = caṇḍa (fierce)

*gaḍi + ka = gaṇḍa*¹⁴⁷ (swelling)

*aḍi? + ka = aṇḍa*¹⁴⁸ (egg)

*laḍi? + ka = laṇḍa*¹⁴⁹ (dung)

¹³⁷In Sadd 1266, this instance is a product of *kvi*.

¹³⁸This term has a confusing origin. In Sadd 1325, it may come from *me* (to seize) or *dhara* (to hold) plus *a*. In Sadd 1326, Aggavaṃsa entertains that it may come from *midhu* (to hurt) plus *ṇa*. There is no such a root listed in Sadd Dhā. The closest is *mida* in the same meaning. The latter idea sounds more plausible to me.

¹³⁹In Mogg 7.58, this is from root *kamu* (go).

¹⁴⁰In dictionaries, f. *ghaṇṭā* is found.

¹⁴¹In Mogg 7.58, this is from root *mana* (know).

¹⁴²In Mogg 7.58, this is from root *sama* (calm).

¹⁴³In Mogg 7.58, this is from root *damu* (tame).

¹⁴⁴In Mogg 7.58, this is from root *ramu* (play).

¹⁴⁵*viśesena gaṇḍati cāleti pasesaṃ viññūnaṃ hadayaṃ kampaṭṭi vigāṇḍo*.

¹⁴⁶*isiṇḍati pasesaṃ maddatīti isiṇḍo*.

¹⁴⁷In Mogg 7.58, this is from root *gamu* (go).

¹⁴⁸In Mogg 7.58, this is from root *ama* (arise).

¹⁴⁹In Mogg 7.58, this is from root *lama?* (hurt).

medi? + *ka* = **meṇḍa** (ram)
eradi? + *ka* = **eraṇḍa** (castor oil plant)
khadi + *ka* = **khaṇḍa**¹⁵⁰ (bit)
khāda + *ka* = **khandha**¹⁵¹ (bulk of the body)
ama + *ka* = **andha**¹⁵² (blind)
gamu + *ka* = **gandha** (smell)
damu + *dha* = **dandha**¹⁵³ (stupid person)
ramu + *dha* = **randha**¹⁵⁴ (cleft)

I (Kacc 669, Rūpa 679, Sadd 1315, Mogg 7.7–8)

muna + *i* = **muni**¹⁵⁵ (monk)
yata + *i* = **yati** (monk)
agga + *i* = **aggi** (fire)
kava + *i* = **kavi** (poet)
suca + *i* = **suci** (cleanness)
ruca + *i* = **ruci** (liking)
asa + *i* = **asi** (sword)
kasa + *i* = **kasi** (ploughing)
masa + *i* = **masi** (soot)
ru + *i* = **ravi** (the sun)
sappa + *i* = **sappi** (ghee)
dhā + *i* = **dadhi** (curd)

Ki (Mogg 7.9)

K-anubandha prevents vowel *vuddhi*.

isa + *ki* = **isi** (sage)
gira + *ki* = **giri** (mountain)
suca + *ki* = **suci** (cleanness)
ruca + *ki* = **ruci** (liking)

Iṇa (Mogg 7.10)

N-anubandha entails vowel *vuddhi*.

vapa + *iṇa* = **vāpi** (water tank)
vara + *iṇa* = **vāri** (water)

¹⁵⁰In Mogg 7.58, this is from root *khanu* (dig).

¹⁵¹In Mogg 7.98, this is a product of *dha* applying to root *khanu*.

¹⁵²In Mogg 7.98, this is a product of *dha*.

¹⁵³Mogg 7.98

¹⁵⁴Mogg 7.98

¹⁵⁵In Mogg 7.8, this is from root *mana*.

vasa + iṇa = vāsī (knife)
rasa + iṇa = rāsī (heap)
nabha + iṇa = nābhi (navel)
hara + iṇa = hāri (attractive)
hana + iṇa = ghāti (weapon)
paṇa + iṇa = pāṇi (the hand)

Gi (Mogg 7.34)
*aga + gi = aggi*¹⁵⁶ (fire)

Ati (Mogg 7.69)
pā + ati = pati (master)
vasa + ati = vasati (dwelling)

Ī (Mogg 7.12)
*tanda? + ī = tandī*¹⁵⁷ (laziness)
lakkha + ī = lakkhī (good luck)

U (Mogg 7.2)
*bhara + u = bhara*¹⁵⁸ (husband)
mara + u = maru (sand, deity)
cara + u = caru (food offered to gods/spirits)
tara + u = taru (tree)
ara + u = aru (wound)
gara + u = garu (teacher)
*hana + u = hanu*¹⁵⁹ (jaw)
tanu + u = tanu (body)
mana + u = manu (the creator god)
bhama? + u = bhamu (eyebrow)
kita + u = ketu (flag)
dhana + u = dhanu (bow)
baṃha? + u = bahu (many)
kamba? + u = kambu (bangle, conch)
amba? + u = ambu (water)
cakkha + u = cakkhu (eye)

¹⁵⁶In Kacc 669, Rūpa 679, Sadd 1315, this is the product of *agga + i*.

¹⁵⁷*tandanam tandī ālasyam*.

¹⁵⁸*bharatīti bhara bhattā*. This should be *bharu*, but the term is not found anywhere except in compound forms.

¹⁵⁹See also Kacc 671, Rūpa 681, Sadd 1317.

bhikkha + *u* = ***bhikkhu***¹⁶⁰ (monk)
saṅka? + *u* = ***saṅku*** (spike)
inda? + *u* = ***indu*** (the moon)
anda? + *u* = ***andu*** (fetter)
yaja + *u* = ***yaju*** (Yajur Veda)
paṭa + *u* = ***paṭu*** (clever)
aṇa + *u* = ***aṇu*** (particle, atom)
asa + *u* = ***asu/asava*** (life, breath)
vasa + *u* = ***vasu*** (wealth)
pasa + *u* = ***pasu*** (cattle)
paṃsa + *u* = ***paṃsu*** (dust)
bandha + *u* = ***bandhu*** (relation)

Ṇu (Mogg 7.1)

This means *u* with *ṇ-anubandha*, so *vuddhi* is expected.

cara + *ṇu* = ***cāru*** (beautiful)
dara + *ṇu* = ***tāru*** (wood)
kara + *ṇu* = ***kāru*** (craftsman, maker god)
raha + *ṇu* = ***rāhu*** (eclipse)
jana + *ṇu* = ***jāṇu*** (knee)
sana + *ṇu* = ***sānu*** (table land)
tala + *ṇu* = ***tālu*** (palate)
sāda? + *ṇu* = ***sādu*** (sweet)
sādha + *ṇu* = ***sādhu*** (good person)
kasa + *ṇu* = ***kāsu*** (pit)
asa + *ṇu* = ***āsu*** (quickly)
caṭa + *ṇu* = ***cāṭu*** (pleasant)
aya + *ṇu* = ***āyu*** (age)
vā + *ṇu* = ***vāyu*** (wind)

Ku (Mogg 7.5–6)

This is *u* with *k-anubandha*.

tapa + *ku* = ***tipu*** (lead, tin)
usa + *ku* = ***usu*** (arrow)
vidha + *ku* = ***vidhu*** (the moon)
kura + *ku* = ***kuru*** (Kuru)
putha + *ku* = ***puthu*** (thick)
muda + *ku* = ***mudu*** (soft)

¹⁶⁰In Kacc 535, Rūpa 593, Sadd 1119, this instance comes from *bhikkha* + *rū*.

*sanda + ku = **sindhū*** (river)
*bādha + ku = **bāhu*** (the arm)
*raṃgha? + ku = **raghu*** (king Raghu)
*vida + ku = **bindu*** (dot)
*mana + ku = **madhu*** (sweet)
*rapa? + ku = **riṣu*** (enemy)
*sasa + ku = **susu*** (young man)
*ara + ku = **uru*** (large)
*ā + khanu + ku = **ākhu*** (rat)
*tara + ku = **tharu*** (hilt, handle)
*laṃgha? + ku = **laghu/lahu*** (light, quick)
*pa + bhaja + ku = **pabhaṅgu*** (sprout, brittle)
*su + thā + ku = **suṭṭhu*** (good)
*du + thā + ku = **duṭṭhu*** (bad)

Ū (Mogg 7.3–4)

*bandha + ū = **vadhū*** (woman)
*janī + ū = **jambū*** (rose-apple tree)
*kara + ū = **kakkandhū*** (jujube tree)
*ā + lamba? + ū = **alābū*** (long white gourd)
*sara + ū = **sarabhū*** (river Sarabhū)
*sara + ū = **sarabū*** (gecko)
*cama + ū = **camū*** (army)
*tanu + ū = **tanu*** (body)

Ka (Kacc 661, Rūpa 671, Sadd 1302, Mogg 7.14–5)

*susa + ka = **sukka*** (white)
*suca + ka = **soka*** (grief)
*vaka + ka = **vakka*** (kidney)
*i + ka = **eka*** (one)
*bhī + ka = **bheka*** (frog)
*kā? + ka = **kāka*** (crow)
*kara + ka = **kakka*** (paste)
*ara + ka = **akka*** (the sun)
*saka + ka = **sakka*** (king of the gods)
*vā + ka = **vāka*** (bark)
*ūha + ka = **ūkā*** (louse)
*unda? + ka = **udaka*** (water)
*saka + ka = **sikkā***¹⁶¹ (string of a balance)

¹⁶¹This exactly means a basket carried by a stick with loads on two ends.

- hā + ka = hāka* (anger)
samba + ka = sambuka (oyster)
putha + ka = puthuka (foolish person)
suca + ka = sukka (semen)
upa + ci + ka = upacikā (termite)
kampa? + ka = paṅka (mud)
usa + ka = ukkā (torch)
usa + ka = ummuka (firebrand)
vama? + ka = vammika (anthill)
masa + ka = matthaka (the head)

Aka (Mogg 7.18)

- kara + aka = karaka* (drinking vessel)
kara + aka = karakā (hail)
sara + aka = saraka (drinking vessel)
nara + aka = naraka (hell)
tara + aka = taraka (boat, raft)
*vara + aka = varaka*¹⁶² (wall, a kind of grain)
jana + aka = janaka (father)
kana + aka = kanaka (gold)
kaṭa + aka = kaṭaka (city)
kura + aka = koraka (bud)
thu + aka = thavaka (garland)

Āka (Mogg 7.19–20)

- pala + āka = balākā* (crane)
pata + āka = batākā (flag)
sā + āka = sāmākā (millet)
pā + āka = pinākā (bow of the great one)
gu + āka = guvākā (fruit of areca palm)
*paṭa + āka = paṭākā*¹⁶³ (the Inda's mansion or chariot)
sala + āka = salākā (medical instruments)
vida + āka = vidākā (wise person)
paṇa + āka = piṇṇākā (sesame paste)

¹⁶²In Thai translation, it is Job's tears, a kind of beadlike grains.

¹⁶³*paṭati yātīti paṭākā vejayanti*. This might be also a kind of plant.

Ānaka (Mogg 7.16)

*bhī + ānaka = bhayānaka*¹⁶⁴ (horrible)

Āṇika, āṭaka (Mogg 7.17)

siṅgha? + āṇika = siṅghāṇikā (nasal mucus)

siṅgha? + āṭaka = siṅghāṭaka (crossroad)

Kika (Mogg 7.21–2)

This is actually *ika* with *k-anubandha*.

viccha + kika = vicchika (scorpion)

ala + kika = alika (lie)

gamu + kika = gamika (goer)

musa + kika = musika (rat)

kaṇa + kika = kikaṇikā (bell)

muda + kika = muddikā (ring)

maha + kika = mahikā (frost, snow)

kala + kika = kalikā (bud)

sappa + kika = sippikā (oyster)

Kīka (Mogg 7.23)

This is *ika* with *k-anubandha*.

isa + kika = isikā (brush)

Ṇuka (Mogg 7.24)

This is *uka* with *ṇ-anubandha*.

kamu + ṇuka = kāṃmuka (sweetheart)

pada + ṇuka = pāduka (shoes)

Ṇūka (Mogg 7.25–6)

This is *ūka* with *ṇ-anubandha*.

maṇḍa? + ṇūka = maṇḍūka (frog)

sala + ṇūka = sālūka (the root of water lily)

ula? + ṇūka = ulūka (owl)

mana + ṇūka = madhūka (a kind of plant)

jala + ṇūka = jalūkā (leech)

¹⁶⁴*bhāyanti etasmāti bhayānako bhayajanako*. This means thing that frightens you.

Tika (Mogg 7.28)

kara + tika = kattika (month of Kattikā, November)

Saka (Mogg 7.27)

kasa + saka = kassaka (farmer)

Ṭhakana (Mogg 7.29)

isa + ṭhakana = iṭṭhakā (brick)

Kha (Mogg 7.30-1)

*sama + kha = saṅkha*¹⁶⁵ (conch)

muna + kha = mukha (face)

si + kha = sikhā (crest)

vi + si + kha = visikhā (street)

ni + kana + kha = nikkha (big gold coin)

maya + kha = mayūkha (ray of light)

lū + kha = lūkha (coarse)

ala + kha = akkha (axle)

yasa + kha = yakkha (demon)

ruha + kha = rukkha (tree)

usa + kha = ukkha (ox)

saha + kha = sakhā (friend)

Gaka (Mogg 7.32-3)

aja + gaka = agga (the highest)

vaja + gaka = vaggera (group)

muda + gaka = muggera (green peas)

gada + gaka = gaggera (sage Gagga)

gamu + gaka = gaṅgera (the Ganges)

sī + gaka = siṅgera (horn)

phura? + gaka = phuliṅgera (buring charcoal)

u + cala + gaka = uccāliṅgera (caterpillar)

kala + gaka = kaliṅgera (Kaliṅga country)

bhama? + gaka = bhiṅgera (wasp)

paṭa + gaka = paṭaṅgera (grasshopper)

¹⁶⁵In Kacc 530, Rūpa 584, Sadd 1112, this is the product of *saṃ + khaṇu + kvi*.

Gu (Mogg 7.35–6)

- yā + gu = yāgu* (rice-gruel)
vala + gu = vaggū (pleasant)
phala + gu = pheggu (sapwood, worthless thing)
bhara + gu = bhagu (sage Bhagu)
hi + gu = hiṅgu (asafetida)
kama + gu = kaṅgu (millet)

Gha (Mogg 7.37–8)

- jana + gha = jaṅghā* (the lower leg)
mīha + gha = megha (cloud)
muha + gha = mogha (empty, useless)
sī + gha = sīgha (fast)
nī + daha + gha = nidāgha (drought, summer)
maha + gha = maghā (a constellation)

Ca (Mogg 7.39–40)

- cu + ca = coca* (wild banana)
*sara + ca = sacca*¹⁶⁶ (truth)
vara + ca = vacca (excrement)
*mara + ca = macca*¹⁶⁷ (human, the mortal)

Cu, īci (Mogg 7.40)

- mara + cu = maccu*¹⁶⁸ (death)
mara + īci = marīci (ray of light, mirage)

Ccha, cchāna (Sadd 1251)

- tira + ccha/cchāna = tiraccha/tiracchāna* (beast)

Cha (Sadd 1250, Mogg 7.43–4)

When *cha* is applied, the last consonant of the roots is changed to *ca* (Sadd 1262).

- ruja + cha = rucchā* (pain)
rica + cha = ricchā (purging)
kita + cha = tikicchā (healing)
saṃ + kuca + cha = saṃkucchā (bending)

¹⁶⁶In Sadd 1260, this is the product of *sata + tyā*.

¹⁶⁷In Sadd 1254, this is the product of *mara + ratya*.

¹⁶⁸In Sadd 1253, this is the product of *musa + tyu*.

mada + cha = macchā (intoxication)
labha + cha = lacchā (gain)
rada + cha = racchā (path)
tira + cha = tiracchā (beast)
saṃ + gamu + cha = sāgacchā (going together)
du + bhaja + cha = dobhacchā (bad consuming)
du + rusa + cha = dorucchā (bad anger)
muha + cha = mucchā (confusion)
vasa + cha = vacchā (living)
kaca + cha = kacchā (prospering)
saṃ + katha + cha = sākacchā (conversation)
tuda + cha = tucchā (oppressing)
visa + cha = vicchā (entering)
*tatha + cha = taccha*¹⁶⁹ (truth)
vi + ge + cha = vigaccha (untuned song)
*asa + cha = accha*¹⁷⁰ (bear)
masa + cha = maccha (fish)
vada + cha = vaccha (calf)
kuca + cha = koccha (rattan chair)
kaca + cha = kaccha (armpit)
gupa + cha = guccha (bouquet)
tusa + cha = tuccha (lie)
pusa + cha = puccha (tail)

Chika (Mogg 7.41)

kusa + chika = kucchi (belly)
pasa + chika = pacchi (basket)

Chuka (Mogg 7.42)

kasa + chuka = kacchu (itch, scab)
usa + chuka = ucchu (sugarcane)

Ja (Sadd 1259)

*aja + ja = ajjā*¹⁷¹ (stop)
sada + ja = sajjā (sitting)

¹⁶⁹Strickly speaking, this is a secondary derivation.

¹⁷⁰This instance and the following come from Mogg 7.43–4.

¹⁷¹*aja gatikkhepane*. So, this should mean stopping, not going.

Ju, uṭa (Mogg 7.45–6)

ara + ju/uṭa = uju (straight)

rudha? + ju = rajju (rope)

mana + ju = mañju (charming)

Jhaka (Mogg 7.47–8)

gidha? + jhaka = gijjha (vulture)

vana + jhaka = vañjha/vañjhā (barren [tree/woman])

saṃja? + jhaka = sajjha (silver)

Ña (Mogg 7.49–50)

kama + ña = kaññā (girl)

yaja + ña = yañña (sacrifice)

pu/puṇa + ña = puñña (merit)

Añña (Mogg 7.51)

ara + añña = arañña (forest)

hā + añña = hirañña (gold)

Aṭa (Mogg 7.53)

saka + aṭa = sakata (cart, wagon)

kasa + aṭa = kasata (nasty)

kara + aṭa = karata (crow)

makka? + aṭa = makkata (monkey)

deva + aṭa = devata (sage Devata)

kama + aṭa = kamata (dwarf)

Uṭa, āṭaṇa, āṭa, kuṭaka (Mogg 7.54)

The markers of *ṇa* and *ka* show that whether vowel *vuddhi* will be applied or not.

maṃki? + uṭa = makuṭa (crown)

ava + āṭaṇa = āvāṭa (pit)

ku + āṭa = kavāṭa (window)

kuka + kuṭaka = kukkuṭa (cock)

Kīṭa (Mogg 7.52)

kira + kīṭa = kirīṭa (crown)

tara + kīṭa = tirīṭa (garment for wrap)

Ṭha (Kacc 672, Rūpa 682, Sadd 1318, Mogg 7.55–6)

*kuṭa + ṭha = kuṭṭha*¹⁷² (leprosy)

*kuṭa + ṭha = koṭṭha*¹⁷³ (store room)

*kaṭa + ṭha = kaṭṭha*¹⁷⁴ (timber)

kama + ṭha = kaṇṭha (neck)

usa + ṭha = oṭṭha (mouth, camel)

kuṇa + ṭha = kuṇṭha (blunt)

daṃsa + ṭha = dāṭhā (fang)

kama + ṭha = kamaṭha (begging bowl, dwarf, turtle)

*phassa? + ṭha = phuṭṭha*¹⁷⁵ (touch)

Aṇḍa (Mogg 7.57)

vara + aṇḍa = varaṇḍa (pimple)

kara + aṇḍa = karaṇḍa (casket)

Dha, ḍha, ṭha, ṭṭha (Kacc 659, Rūpa 669, Sadd 1299–300)

usu + dha/ḍha = uḍḍha (heat)

*daṃsa + dha = daḍḍha*¹⁷⁶ (burning)

raṇja + ṭha/ṭṭha = raṭṭha (country)

Ṇa (Mogg 7.65)

ku + ṇa = koṇa (corner)

*su + ṇa = soṇa*¹⁷⁷ (dog)

du + ṇa = doṇa (1/8 bushel)

vara + ṇa = vaṇṇa (color)

kara + ṇa = kaṇṇa (ear)

paṇa + ṇa = paṇṇa (leaf)

tā + ṇa = tāṇa (protection)

¹⁷²In Kacc 663, Rūpa 673, Sadd 1305, this instance is the product of *kuṭhi* + *ka*. In Mogg 7.56 the root of this is *kusa*. When used as nt. it means the disease, when used as m. it means the person who has the disease.

¹⁷³In Mogg 7.55 the root of this is *kusa*.

¹⁷⁴In Mogg 7.55 the root of this is *kasa*.

¹⁷⁵According to Sadd Dhā this should be from root *phusa*.

¹⁷⁶In Sadd 1300, it is suggested that the term should be from root *daha* with certain transformation. See also Kacc 576, Rūpa 607, Sadd 1179, Mogg 5.146.

¹⁷⁷In Kacc 647, Rūpa 663, the term comes from root *sunā* and then transforms to *suṇa*, *svāna*, *suṇāna*, *sūna*, *sunakha*, *sunā*, *sā*, and *sāna*. In Sadd 1285, *sūṇa* and *suṇa* are given instead of *sūna* and *sunā*. In Sadd 1286, another line of thought is proposed, i.e. *soṇa* = *su* + *oṇa*, *svāna* = *su* + *vāna*, and *suṇāna* = *su* + *wāna*.

$\bar{l}i + \eta a = \mathbf{le\eta a}$ (cave)

Ṇaka (Mogg 7.66–7)

Marked by *ka*, the vowel *vuddhi* is not applied here. Also *ṇa* is retained.

$su + \eta aka = \mathbf{su\eta a}$ (dog)

$v\bar{i} + \eta aka = \mathbf{v\bar{i}\eta\bar{a}}$ (lute)

$tija + \eta aka = \mathbf{ti\eta a}$ (grass)

$\bar{l}i + \eta aka = \mathbf{lo\eta a}$ (salt)

$gamu + \eta aka = \mathbf{go\eta a}$ (ox)

$hara + \eta aka = \mathbf{har\eta a}$ (deer)

$\bar{v}i + \eta aka = \mathbf{ir\eta a}$ (barren soil)

$thu + \eta aka = \mathbf{th\bar{u}\eta a}$ (city)

Aṇa (Mogg 7.68)

A bit confusing, vowel *vuddhi* by *ṇa* is prevented by the leading *a*.

$rava? + a\eta a = \mathbf{rava\eta a}$ (cuckoo)

$vara + a\eta a = \mathbf{vara\eta a}$ (wall)

$p\bar{u}ra + a\eta a = \mathbf{p\bar{u}ra\eta a}$ (filling)

Yāṇa, lāṇa (Kacc 633, Rūpa 657, Sadd 1242)

$kala + y\bar{a}\eta a = \mathbf{kaly\bar{a}\eta a}$ (goodness)

$kala + l\bar{a}\eta a = \mathbf{kall\bar{a}\eta a}$ (good person)

$pati + sala + y\bar{a}\eta a = \mathbf{pa\eta isaly\bar{a}\eta a}$ (seclusion)

$pati + sala + l\bar{a}\eta a = \mathbf{pa\eta isall\bar{a}\eta a}$ ¹⁷⁸ (seclusion)

Kkhiṇa (Sadd 1344)

$d\bar{a} + kkh\eta a = \mathbf{dakkhi\eta a}$ ¹⁷⁹ (oblation)

ḷṇa, kiṇa (Sadd 1345, Mogg 7.60)

$dakkha + i\eta a = \mathbf{dakkhi\eta a}$ ¹⁸⁰ (oblation)

$dakkha + ki\eta a = \mathbf{dakkhi\eta a}$ ¹⁸¹ (goodness)

$tija + ki\eta a = \mathbf{tikhi\eta a}$ (sharp)

$kasa + ki\eta a = \mathbf{kasi\eta a}$ (whole, no remaining)

$tasa + ki\eta a = \mathbf{tasi\eta a}$ (craving)

¹⁷⁸In Sadd 1242, alternatively this can come from *pati + saṇ + lī + yu*.

¹⁷⁹*dātabbā dakkhiṇā*.

¹⁸⁰*dakkhanti vaḍḍhanti sattā etāyāti dakkhiṇā*, from Sadd 1245.

¹⁸¹*dakkhati vuddhiṇ gacchati etāyāti dakkhiṇā kusalaṇ*, from Mogg 7.60

Ni (Mogg 7.61)

- $vī + ñi = veñi$ (braid of hair)
 $sī + ñi = señi$ (guild)
 $ni + sī + ñi = niseñi$ (stairs)
 $su + ñi = soñi$ (the hip, waist)
 $du + ñi = doñi$ (boat)
 $kī + ñi = keñi$ (buying)
 $sā + ñi = sāñi$ (curtain, screen)

Añi (Mogg 7.62)

- This group has no *vuddhi*.
 $gaha + aṇi = gahaṇi$ (gestation, digestion)
 $ara + aṇi = araṇi$ (wood used for kindling)
 $dhara + aṇi = dharāṇi$ (ground)
 $sara + aṇi = saraṇi$ (path)
 $tara + aṇi = taraṇi$ (ship, the sun)

Ruṇa (Sadd 1321–3)

- $kara/kira + ruṇa = karuṇā$ ¹⁸² (compassion)

Nu (Kacc 671, Rūpa 681, Sadd 1317, Mogg 7.63–4)

- $hana + ṇu = haṇu/hanu$ ¹⁸³ (jaw)
 $jana + ṇu = jāṇu$ (knee)
 $bhā + ṇu = bhāṇu/bhāṇu$ (the sun)
 $ri + ṇu = reṇu$ (dust, pollen)
 $khanu + ṇu = khāṇu$ (stump)
 $ama + ṇu = aṇu$ ¹⁸⁴ (particle, atom)
 $ve + ṇu = veṇu$ (bamboo)

Tu (Kacc 667, Rūpa 677, Sadd 1313; Kacc 671, Rūpa 681, Sadd 1317; Mogg 7.70–1)

- $sasu + tu = sattu$ (enemy)
 $dhā + tu = dhātu$ (element)
 $sī + tu = setu$ (bridge)
 $kī + tu = ketu$ (flag)
 $hī + tu = hetu$ (cause)

¹⁸²In Sadd 1322, this may come from $ka + rudhi + ṇa$. In Mogg 7.101, this comes from $kara + kuna$, see below.

¹⁸³In Mogg 7.2, *hanu* is the product of $hana + u$.

¹⁸⁴In Mogg 7.2, this is the product of $aṇa + u$.

tana? + *tu* = **tantu** (string)
jana + *tu* = **jantu** (creature)
jara + *tu* = **jattu** (shoulder)
gamu + *tu* = **gantu** (goer)
saca + *tu* = **sattu** (parched flour)
ara + *tu* = **utu** (season)

Ratu (Mogg 7.73)

This is actually *tu* with *ra* which entailed the last syllable deletion.

jana + *ratu* = **jatu** (sealing wax)
kara + *ratu* = **katu** (sacrifice)

Unta (Mogg 7.74)

saka + *unta* = **sakunta** (bird)

Ota (Mogg 7.75)

kapa + *ota* = **kapota/kapoṭa** (pigeon)

Anta (Mogg 7.76–7)

vasa + *anta* = **vasanta** (spring season)
ruha + *anta* = **ruhanta** (tree)
bhadda + *anta* = **bhadanta** (venerable person)
nanda + *anta* = **nandantī** (female friend)
jīva + *anta* = **jīvantī** (medicine)
su + *anta* = **savantī** (river)
ruda + *anta* = **rodantī** (medicine)
ava + *anta* = **avantī** (a country)
hi + *anta* = **hemanta** (winter)
sī + *anta* = **śimanta**¹⁸⁵ (path in hair)

Ita (Mogg 7.78)

hara + *ita* = **harita** (green, vegetable)
ruha + *ita* = **rohita** (a kind of fish)
ruha + *ita* = **lohita** (blood)
gula + *ita* = **kolita** (a name)

¹⁸⁵ *sayanti ettha ūkā kusumādayo cāti śimanto kesamaggo*. This means a place in hair that a flower can be put on, or louses can live in.

Ata (Mogg 7.79)

bhara + *ata* = **bharata** (actor)
raṇja? + *ata* = **rajata** (silver)
yaja + *ata* = **yajata** (fire)
paca + *ata* = **pacata** (cook)

Ātaka (Mogg 7.80)

The marker *ka* confirms that no *vuddhi* is applied here.

kira + *ātaka* = **kirāta** (jungleman)
ala + *ātaka* = **alāta** (firebrand)
cila + *ātaka* = **cilāta** (a kind of fish)

Ta, traṇ, atta, taka (Kacc 656, Rūpa 666, Sadd 1295–6, Mogg 7.81–4)

In Sadd 1296, Aggavaṃsa seems to disagree with the use of *traṇ*. Perhaps, it looks too much like Sanskrit and it is rarely found in the scriptures. In Mogg, the Sanskrit-like forms are not mentioned, but to be more precise there are three *paccayas* in this group: *ta*, *atta*, and *taka* (= *ta* without *vuddhi*).

chada + *ta/traṇ* = **chatta/chatra** (umbrella)
cinta + *ta/traṇ* = **citta/citra** (mind)
su + *ta/traṇ* = **sutta/sutra** (thread)
nī + *ta/traṇ* = **netta/netra** (thread)
pa+vida/pu + *ta/traṇ* = **pavitta/pavitra** (cleanness)
pada/pata + *ta/traṇ* = **patta/patra** (bowl)
tanu + *ta/traṇ* = **tanta/tantra** (thread)
yata + *ta/traṇ* = **yatta/yatra** (effort)
ada? + *ta/traṇ* = **atta/atra**¹⁸⁶ (self)
mada + *ta/traṇ* = **matta/matra** (intoxicated)
yuja + *ta/traṇ* = **yotta/yotra** (rope)
vata + *ta/traṇ* = **vatta/vatra**¹⁸⁷ (duty)
mida + *ta/traṇ* = **mitta/mitra** (friend)
mida + *ta/traṇ* = **mettā/metrā** (friendliness)
mā + *ta/traṇ* = **mattā/matrā** (measure)
pu + *ta/traṇ* = **putta/putra** (child, son)
kala + *ta/traṇ* = **kalatta/kalatra** (wife)
vara + *ta/traṇ* = **varatta/varatra** (strap)
vepu? + *ta/traṇ* = **vetta/vetra** (cane, twig)

¹⁸⁶In Mogg 7.82 *atta* comes from *ata* + *ta*.

¹⁸⁷In Mogg 7.83 *vatta* comes from *vara* + *taka*.

gupa + ta/traṇ = gutta/gutra/gotta/gotra (thing worth protecting)

dā + ta/traṇ = dātta/dātra (sickle)

ama + atta = amatta (small earthen vessel)

vā + ta = vāta (wind)

tā + ta = tāta (father)

dama + ta = danta (tooth)

ama + ta = anta (end, intestine)

sī + ta = seta (white)

su + ta = sota (the ear, stream)

pu + ta = pota (child)

gaha + ta = gatta (body)

ata + ta = attā (self)

khīpa + ta = khetta (field, plot of land)

ghara + taka = ghata (ghee)

sī + taka = sīta (white)

dū? + taka = dūta (envoy)

vida + taka = vitta (wealth, property)

kara + taka = kutta (action)

kama + taka = kunta (lance)

su + rama + taka = surata (well-living person)

pāla + taka = palīta (grey hair)

mhi + taka = mihīta/sīta (smile)

kusa + taka = kusīta (lazy)

sī + taka = sītā (furrow)

Ṇitta (Kacc 657, Rūpa 667, Sadd 1297)

This *paccaya* signifies group.

vada + ṇitta = vādīta (musical band)

cara + ṇitta = cārīta (custom, group of practices)

vara + ṇitta = vārīta (group of guards)

Tti, ti (Kacc 658, Rūpa 668, Sadd 1298)

mīda + tti = mettī (love)

pada + tti = pattī (foot-soldier)

raṇja + tti = rattī (night)

tanu + ti = tantī (secret text)

dhā + ti = dhātī (nanny)

Tha, atha, thaka (Kacc 628, Rūpa 653, Sadd 1236, Mogg 7.85–88; Kacc 660, Rūpa 670, Sadd 1301)

In Mogg *atha* and *thaka* are given. The former retains the root forms, whereas the latter can cause certain transformation.

samu + *tha/atha* = **samatha** (calm)

dama + *tha/atha* = **damatha** (training)

dara + *tha/atha* = **daratha** (anxiety)

raha + *tha* = **ratha**¹⁸⁸ (car)

sapa + *tha/atha* = **sapatha** (oath)

ā + *vasa* + *tha/atha* = **āvasatha** (dwelling)

yu + *tha/thaka* = **yūtha** (herd)

kilama? + *atha* = **kilamatha** (weariness)

upa + *vasa* + *atha* = **uposatha** (Buddhist Sabbath day)

tara + *thaka* = **tittha** (harbor)

sica + *thaka* = **sittha** (beeswax)

hasa + *thaka* = **hattha** (hand)

ge + *thaka* = **gāthā** (verse)

ara + *thaka* = **attha** (wealth)

gupa + *thaka* = **gūtha** (excretion)

sū + *tha* = **sattha**¹⁸⁹ (weapon)

vu + *tha* = **vattha** (cloth)

asa + *tha* = **attha** (meaning)

Thu, athu (Kacc 644, Rūpa 661, Sadd 1271, Mogg 5.46, 7.89)

vepu? + *thu/athu* = **vepathu** (a sickness causing shivering)

sī + *thu/athu* = **sayathu** (a sickness causing swelling)

dava? + *thu/athu* = **davathu** (a sickness causing heat)

vamu + *thu/athu* = **vamathu** (a sickness causing vomiting)

vasa + *thu* = **vatthu** (matter, story)

masa + *thu* = **matthu** (clear liquid of curd)

kusa + *thu* = **kotthu** (jackal)

Thi (Mogg 7.90)

saka + *thi* = **satthi** (thigh)

vasa + *thi* = **vatthi** (bladder)

¹⁸⁸In Mogg 7.87 this is the product of *rama* + *thaka*.

¹⁸⁹See also Mogg 5.144.

Thika (Mogg 7.91)

This is actually *thi* without *vuddhi*.
 $vī + thika = vīthi$ (street)

Rathi (Mogg 7.92)

$sara + rathi = sārathi$ (driver)

lthi (Mogg 7.93)

$tā + ithi = tithi$ (lunar day)

$ata + ithi = atithi$ (guest)

Thī (Mogg 7.94)

$isa + thī = itthī$ (woman)

Da, idda, daka (Kacc 661, Rūpa 671, Sadd 1302, Mogg 7.95–6)

In Mogg *da* is called *daka* instead, to mark that no *vuddhi* will be applied.

$sam + udi + da/daka = samudda$ (ocean)

$idi + da = inda$ (king, ruler)

$cadi + da = canda$ (the moon)

$madi + da = manda$ (little)

$khuda + da/daka = khudda$ (little)

$chidi + da/daka = chidda$ (hole)

$ruda + da = rudda$ (cruel)

$dala + idda = dalidda$ (poor)

$ruda + daka = rudda$ (a deity)

$muda + daka = muddā$ (engraved ring)

$mada + daka = madda$ (a country)

$sūda + daka = sudda$ (Sūdra caste)

$sapa + daka = sadda$ (sound)

$kama + daka = kanda$ (tuber)

$kama + daka = kunda$ (jussmine)

$mana + daka = manda$ (stupid)

$vuṇa? + daka = bunda$ (root)

$ninda? + daka = niddā$ (sleep)

$unda? + daka = udda$ (otter)

$pula + daka = pulinda$ (savage)

Du (Kacc 667, Rūpa 677, Sadd 1313, Mogg 7.97)
dada? + *du* = **daddu** (a skin eruption)
ada? + *du* = **addu** (jail)
mada + *du* = **maddu** (drunkard)

Dha (Kacc 661, Rūpa 671, Sadd 1302, Mogg 7.98–9)
ranja + *dha* = **randha**¹⁹⁰ (hole, cleft)
dama + *dha* = **dandha** (foolish person)
muda + *dha* = **muddhā** (the head)
ara + *dha* = **addhā** (path, time)
gidha + *dha* = **gaddha** (vulture)
vidha + *dha* = **viddha** (clean)

Dhuka (Mogg 7.100)
sī + *dhuka* = **sīdhu** (a kind of liquor)

Kuna (Mogg 7.101)
vara + *kuna* = **varuṇa** (a deity)
ara + *kuna* = **aruṇa** (the sun)
kara + *kuna* = **karuṇā**¹⁹¹ (compassion)
tara + *kuna* = **taruṇa** (youth)
dara + *kuna* = **tāruṇa** (cruel)
yama + *kuna* = **yamuṇa** (a river)
ajja + *kuna* = **ajjuṇa** (a kind of plant)
mītha? + *kuna* = **mīthuṇa** (sexual couple)
saka + *kuna* = **sakuṇa/sakuṇa/sakuṇī** (bird)

Kana (Mogg 7.104)
kira? + *kana* = **kīraṇā** (ray)

Na (Mogg 7.106–7)
sī + *na* = **senā/senā** (hawk/army)
dhā + *na* = **dhānā** (popped rice)
vī + *na* = **vena** (ignoble person)
vā + *na* = **vāna** (craving)
ūha + *na* = **ūna** (deficient)
hī + *na* = **hīna** (inferior, despicable)

¹⁹⁰In Mogg 7.98 the root of this instance is *rama*.

¹⁹¹In Sadd 1321, this is the product of *kara/kira* + *ruṇa*.

ci + na = cīna (a country)
hana + na = jaghana (loin, buttocks)
thā + na = thena (thief)
unda + na = odana (boiled rice)
raṃja + na = rajana (color)
raṃja + na = rajanī (night)
pada + na = pajjunna (cloud, rain-god)
gama + na = gagana (sky)

Tana (Mogg 7.108)

vī + tana = vetana (wage)
pata + tana = pattana (city)

Tanaka (Mogg 7.109)

rama + tanaka = ratana (jewel, cubit)

Nu, nuka (Kacc 671, Rūpa 681, Sadd 1317, Mogg 7.110–1)

*dhe + nu = dhenu*¹⁹² (cow)
sū + nuka = sūnu (child)
bhā + nuka = bhūnu (the sun)

Āni (Kacc 645, Rūpa 662, Sadd 1281)

This *paccaya* is used to reproach with negative sense, for example, *agamāni te jamma deso* (Bad guy, that place is not [for you] to go). Aggavaṃsa explains further that with *āni* the terms are used as indeclinables, i.e. their forms are retained for sg. and pl. and all all genders, like *seyyo*. If it is not a reproach, *āni* is not applied, so as when *na* is not present.

*na + gamu + āni = agamāni*¹⁹³ (not [good] to go)
*na + kara + āni = akarāni*¹⁹⁴ (not [good] to do)

Ani (Mogg 7.112)

vatta? + ani = vattani (shuttle stem)
vatta? + ani = vattani (path)
aṭa + ani = aṭani (frame of a bed)
ava + ani = avani (ground)

¹⁹²In Mogg 7.111 the root of this is *dhā*.

¹⁹³*agamāni = na gamitabbo*.

¹⁹⁴*akarāni = na kattabbaṃ*.

H Kita (Primary Derivation)

dhama + ani = dhamani (vein)

asa + ani = asani (thunderbolt)

Ni (Mogg 7.113)

yu + ni = yoni (female genital)

Pa (Mogg 7.114–5)

cama + pa = campā (a city)

apa + pa = appa (small)

pā + pa = pāpa (evil)

vapa + pa = vappa (arable land)

yu + pa = yūpa (sacrificial post)

thu + pa = thūpa (pagoda)

ku + pa = kūpa (well)

Paka (Mogg 7.116–7)

khīpa + paka = khīppa (quick)

supa + paka = suppa (winnowing basket)

nī + paka = nīpa (a kind of tree)

sū + paka = sūpa (curry)

pū + paka = pūpa (cake)

sapa + paka = sippa (craft, art)

vapa + paka = vip̄pa (brahman)

vama + paka = bappa (tear)

chupa? + paka = cheppa (tail)

rupa? + paka = rūpa (form)

Apa (Mogg 7.118–9)

sāsa + apa = sāsap̄a (mustard seed)

vaṭa + apa = viṭapa (branch, fork of a tree)

kutha + apa = kuṇapa (corpse)

maṇḍa? + apa = maṇḍapa (temporary shed or pavilion)

Pha (Mogg 7.120)

gupa + pha = gopp̄ha (ankle)

Ba (Mogg 7.121–2)

- gara + ba = gabba* (conceit)
sara + ba = sabba (all)
ama + ba = amba (mango)
ama + ba = ambā (mother)
nama + ba = nimba (margosa tree)
vama + ba = bimba (the body)
kusa + ba = kosamba (a kind of tree)
kada + ba = kadamba (a kind of tree)
kuṭa + ba = kuṭumba (family property)
kaṇḍa? + ba = kuḍuba (a kind of container)

Bi (Mogg 7.123)

- dara + bi = dabbī* (spoon, ladle)

Abha (Mogg 7.124)

- kara + abha = karabha* (the wrist, camel)
sara + abha = sarabha (a kind of deer)
sala + abha = salabha (grasshopper)
kala + abha = kalabha (young elephant)
valla + abha = vallabha (favourite)
vasa + abha = vasabha (ox)

Rabha (Mogg 7.125)

- gada + rabha = gadrabha* (donkey)

Kabha (Mogg 7.126)

- usa + kabha = usabha* (noble)
rāsa + kabha = rāsabha (donkey)

Bhaka (Mogg 7.127)

- i + bhaka = ibha* (elephant)

Bha (Mogg 7.128–9)

- gara + bha = gabbha* (room, womb)
ava + bha = abbha (cloud)
sada + bha = sobbha (pit, pool)
kama + bha = kumbha (water pot)
kusa + bha = kusumbha (safflower, gold)

Man, ma (Kacc 627, Rūpa 652, Sadd 1234–5, Mogg 7.136–7)

In Kacc/Sadd the marker *n* is a sign of *vuddhi*, but in Mogg it is seen as just *ma*.

khī + man/ma = khema (full of peace)

bhī + man = bhema/bhīma (demon)

su + man/ma = soma (the moon)

ru + man = roma (body hair)

hu + man/ma = homa (oblation)

vā + man = vāma (agreeable)

dhū + man = dhūma (smoke)

hī + man/ma = hema (gold)

lū + man/ma = loma (body hair)

pī + man = pema (love)

ada? + *man = atta/ātuma*¹⁹⁵ (self)

vī + ma = vema (shuttle)

gā + ma = gāma (village)

sā + ma = sāmā (black)

khū + ma = khoma (linen cloth)

mara + ma = mamma (vital spot of the body)

*dhara + ma = dhamma*¹⁹⁶ (Dhamma)

kara + ma = kamma (action)

ghara + ma = ghamma (heat, summer)

jama + ma = jamma (degraded one)

ama + ma = amma (mother)

sama + ma = samma (my dear!)

asa + ma = asmā (stone)

asa + ma = adhama (ignoble)

visa + ma = vesma (dwelling)

bhī + ma = bhesma (cause of fear, terrible)

kara + ma = kumma (turtle)

Ma, maka (Kacc 628, Rūpa 653, Sadd 1236, Mogg 7.134)

In Kacc/Sadd this *ma* does not entail vowel *vuddhi*, but in Mogg it is given with the preventer *ka* instead.

du + ma = duma (tree)

hi + ma/maka = hima (snow)

si + ma = sīma/sīmā (boundary)

¹⁹⁵In Mogg 7.82 *atta* comes from *ata + ta*.

¹⁹⁶In Kacc 531, Rūpa 589, Sadd 1113, *dhamma* comes from *dhā + ramma* and *kamma* comes from *kara + ramma*.

bhī + ma/maka = bhīma (demon)
dā + ma = dāma (rope)
yā + ma = yāma (time)
sā + ma = sāma (gold)
thā + ma = thāma (power)
bhasa + ma = bhasma (ashes)
brūha + ma = brahma (god Brahma)
usa + ma = usuma (heat)
dhū + maka = dhūma (smoke)

Rīsana (Mogg 7.135)

bhī + rīsana = bhīsana (demon)

Ama, ima (Kacc 666, Rūpa 676, Sadd 1309–12, Mogg 7.133)

putha + ama = puthuvī, pathavī, paṭhavī (the earth)
*putha + ama = pathama, paṭhama*¹⁹⁷ (first, excellent)
*cara + ima = carima*¹⁹⁸ (the last)

Ttima (Kacc 644, Rūpa 661, Sadd 1272)

bhū + ttima = bhottima (thing arising from existence)
*ku + ttima = kuttima*¹⁹⁹ (thing arising from action, counterfeit)
dā + ttima = dattima (thing arising from giving)

Ṇima (Kacc 644, Rūpa 661, Sadd 1273)

o + hu + ṇima = ohāvima (thing arising from honoring)

Kuma (Mogg 7.130–1)

usa + kuma = usuma (heat)
kusa + kuma = kusuma (flower)
pada + kuma = paduma (lotus)
sukha + kuma = sukuma (fine, subtle)
vaja + kuma = vaṭuma (path)
silisa + kuma = silesuma (phlegm)
kama + kuma = kuṇikuma (saffron)

¹⁹⁷In Mogg 7.133 the root of this is *paṭha*.

¹⁹⁸Mogg 7.133

¹⁹⁹See also Sadd 1275–6.

Uma (Mogg 7.132)

gudha + uma = godhuma (wheat)

Mi (Mogg 7.138–9)

nī + mi = nemi (rim of a wheel)

ūha + mi = ūmi (wave)

bhū + mi = bhūmi (ground)

rasa + mi = rasmi (rope)

Tyu, ṭṭu (Sadd 1253, 1264)

*musa + tyu/ṭṭu = maccu/muṭṭu*²⁰⁰ (death)

Ratya (Sadd 1254)

With *ra* marker, the last syllable is deleted.

*mara + ratya = macca*²⁰¹ (human, the mortal)

Tya (Sadd 1255, 1265, 1260)

*u + dhū + tya = uddhacca*²⁰² (distraction, agitation)

*ku + kara + tya = kukkucca*²⁰³ (remorse, worry)

*sata? + tya = sacca*²⁰⁴ (truth)

nata + tya = nacca (dancing)

nīti? + tya = nicca (permanent)

Ya (Kacc 632, Rūpa 656, Sadd 1241, Mogg 7.140–2)

ala + ya = alya (new, wet)

kala + ya = kalya (comfortable, proper)

sala + ya = salya (arrow)

mā + ya = māyā (fraud, jugglery)

chā + ya = chāyā (shadow)

jana + ya = jāyā (wife)

hara + ya = hadaya (mind)

tana + ya = tanaya (child)

sara + ya = sūriya (the sun)

hara + ya = hammiya (storied building)

²⁰⁰In Mogg 7.40, *maccu* comes from *mara + cu*.

²⁰¹In Mogg 7.40, this comes from *mara + ca*.

²⁰²In Sadd 1256, Aggavamsa entertains that the term may be seen as a secondary derivative of *uddhata + ṇya* (*uddhatassa bhāvo uddhacṇṇ*).

²⁰³In Sadd 1258, 1261, this may be a secondary derivative of *kukata + ṇya*.

²⁰⁴In Mogg 7.39, this comes from *sara + ca*.

kasa + ya = kīsalaya (young leaf, sprout)

Raka (Mogg 7.143–6)

The actual ending is *ra* and *ka* is a *vuddhi* preventer.

khī + raka = kīra (milk)

sī + raka = sīra (the head)

sī + raka = sīrā (tendon, vein)

nī + raka = nīra (water)

sī + raka = sīra (plough)

su + raka = surā (liquor)

su + raka = sura (deity)

su + raka = sūra (the sun, hero)

vī + raka = vīra (hero)

*ku + raka = kura/kūra*²⁰⁵ (boiled rice)

hi + raka = hīra (diamond)

ci + raka = cīra (bark)

*du + raka = dūra*²⁰⁶ (far)

mi + raka = mīra (ocean)

dhā + raka = dhīra (wise person)

tā + raka = tīra (shore, riverbank)

bhadda? + raka = bhadra (good, lucky)

bhī + raka = bherī (drum)

vi + cita + raka = vicitra (variegated)

yā + raka = yātrā (travel, voyage)

gupa + raka = gotra (clan)

bhasa + raka = bhastrā (blower)

usa + raka = ura (the chest)

Ūra (Kacc 670, Rūpa 680, Sadd 1316, Mogg 7.171–2)

vida + ūra = vidūra/vedūra (distant [village])

valla + ūra = vallūra (dried meat)

masa + ūra = masūra (animal hide, a kind of grain)

sida + ūra = sindūra (red lead)

kapu + ūra = kappūra (camphor)

ma + yā + ūra = mayūra (peacock)

udi + ūra = undūra (rat)

khajja + ūra = khajjūra/khajjūrī (date palm)

²⁰⁵In Kacc 670, Rūpa 680, Sadd 1316, *kūra* comes from *ku + ūra*.

²⁰⁶In Kacc 670, Rūpa 680, Sadd 1316, this comes from *du + ūra*.

*kura + ūra = kurūra*²⁰⁷ (cruel one)

Ura (Mogg 7.147–8)

manda? + *ura* = **mandurā** (horse pen)

añka? + *ura* = **añkura** (sprout, bud)

sasa + *ura* = **sasura** (father-in-law)

asa + *ura* = **asura** (demon)

matha + *ura* = **mathura** (a city)

cata? + *ura* = **catura** (clever)

vidha + *ura* = **vidhura** (destitute, lonely)

unda? + *ura* = **undura** (rat)

mañka? + *ura* = **makura** (mirror, car, powder, fish)

kuka + *ura* = **kukkura** (dog)

mañga? + *ura* = **mañgura** (a kind of fish)

Ira, kira (Kacc 661, Rūpa 671, Sadd 1302, Mogg 7.149–50)

For Mogg, it is *kira* with *k-anubandha*.

vaja + *ira/kira* = **vajira** (thunderbolt)

tima + *kira* = **timira** (darkness, water)

ruha + *kira* = **ruhira** (blood)

rudha + *kira* = **rudhira** (blood)

badha + *kira* = **badhira** (deaf)

mada + *kira* = **madirā** (liquor)

manda? + *kira* = **mandira** (house)

aja + *kira* = **ajira** (courtyard)

ruca + *kira* = **rucira** (beautiful)

kasa + *kira* = **kasira** (misery)

ṭhā + *kira* = **ṭhira** (stable)

sīsa? + *kira* = **sisira** (winter)

khāda + *kira* = **khadira** (a kind of tree)

Dura (Mogg 7.151)

dada? + *dura* = **daddura** (frog)

Bhara (Mogg 7.151)

gara + *bhara* = **gabbhara** (cave)

²⁰⁷In Mogg 7.172 the root of this is *kara*.

Cara (Mogg 7.152)

cara + cara = caccara (crossroad, courtyard)

Dara (Mogg 7.152)

dara + dara = daddara (an instrument, drum)

Jara (Mogg 7.152)

jara + jara = jajjara (old age)

Gara (Mogg 7.152)

gara + gara = gaggara (bellow)

Mara (Mogg 7.152)

mara + mara = mammara (dried leaf, sound of leaves or cloth)

Īvara, kvara (Kacc 668, Rūpa 678, Sadd 1314, Mogg 7.153–4)

In Mogg, *kvara* is given instead of *īvara*.

ci + īvara/kvara = cīvara (robe)

pā + īvara = pīvara (full, fat, turtle)

dhā + īvara/kvara = dhīvara (fisherman)

pī + kvara = pīvara (fat)

sama + kvara = saṃvarī (night)

tā + kvara = tīvara (ignoble one)

nī + kvara = nīvara (house)

Krara (Mogg 7.155)

ku + krara = kurara/kurarī (osprey)

Chara (Mogg 7.156)

vasa + chara = vacchara (year)

saṃ + vasa + chara = saṃvacchara (year)

asa + chara = accharā (nymph, finger snap)

Chera, chara (Mogg 7.157)

masa + chera = macchera (stinginess)

masa + chara = macchara (stinginess)

Sara (Mogg 7.158)

dhū + sara = dhūsara (dust-colored, yellowish)

vā + sara = vāsara (day)

Ara (Mogg 7.159–62)

bhama? + *ara = bhamara* (wasp, bee)

tasa + ara = tasara (shuttle)

manda? + *ara = mandara* (a mountain)

kanda + ara = kandara (glen, cave)

diva + ara = devara (brother-in-law)

Arāṇa (Mogg 7.163)

vaka + arāṇa = vākarā (snare, net)

Āra (Mogg 7.164–6)

siṅgi? + *āra = siṅgāra* (erotic sentiment)

aṅga? + *āra = aṅgāra* (charcoal, embers)

aga + āra = agāra (house)

majja + āra = majjāra (cat)

kala + āra = kaḷāra (brown, tawny)

ala + āra = aḷāra (arc, curve)

kama + āra = kumāra (child)

bhara + āra = bhīṅgāra (golden water-jug)

kleda? + *āra = kedāra* (arable land, field)

ku + vīda + āra = koviḷāra (a kind of tree with double leaves)

Māra (Mogg 7.167)

kara + māra = kammāra (blacksmith)

Khara (Mogg 7.168)

pusa + khara = pokkhara (lotus)

sara + khara = sakkharā (sugar)

Kīra (Mogg 7.169–70)

sara + kīra = sarīra (the body)

vasa + kīra = usīra (a kind of plant)

kala + kīra = kaḷīra (shoot, sprout)

gama + kīra = gambhīra/gabhīra (deep)

kula + kīra = kuḷīra (crab)

Ora (Mogg 7.173–4)

kaṭha + ora = kaṭhora (rough)

caka + ora = cakora (francolin partridge)

mī + ora = mora (peacock)

kasa + ora = kisora (young horse)

maha + ora = mahora (anthill)

Eraka (Mogg 7.175)

ku + eraka = kuvera (a deity)

Rika (Mogg 7.176)

bhū + rika = bhūri (plenty)

bhū + rika = bhūri (wisdom)

sū + rika = sūri (wise one)

Ru (Mogg 7.177)

mī + ru = meru (the Sineru)

ka + sī + ru = kaseru (a kind of plant, water chestnut)

nī + ru = neru (a mountain)

Eru (Mogg 7.178)

sinā? + eru = sineru (the king of mountains)

Ruka (Mogg 7.179)

bhī + ruka = bhīru (frightening)

ru + ruka = ruru (a kind of deer)

La (Kacc 632, Rūpa 656, Sadd 1241; Kacc 634, Rūpa 658)

ala + la = alla (new, wet)

kala + la = kalla (comfortable, proper)

sala + la = salla (arrow)

matha + la = malla/mallaka (wrestler)

Ala (Kacc 665, Rūpa 675, Sadd 1308, Mogg 7.182)

paṭa + ala = paṭala (covering, group)

maṅga? + ala = maṅgala (auspicious)

kama + ala = kamala (lotus)

samba + ala = sambala (provision)

saba? + ala = sabala (spotted)

- saka + ala = sakala* (all)
vasa + ala = vasala (ignoble one)
pisa + ala = pesala (one having good conduct)
keva? + ala = kevala (total)
kala + ala = kalala (mud, mire)
palla? + ala = pallala (marshy ground, small lake)
kaṭha + ala = kaṭhala (pebble)
kuṇḍa? + ala = kuṇḍala (earring)
maṇḍa? + ala = maṇḍala (circle)

Other examples do not have any analytic part, so I just list the words here: *kusala* (wholesome), *kadala* (banana tree), *bha-gandala* (ulcer), *mekhala/mekhalā* (girdle), *vakkala* (bark), *takkala* (resin), *saddala* (grass), *mulāla* (lutus's root), *pilāla* (salt), *vidāla* (a kind of plant), *caṇḍāla* (outcaste), *vāla* (snake), *vāla* (water), *macala* (thief), *musala* (pestle), *kotthula* (jackal), *puṭhula* (thick, wide), *bahula* (plenty), *bahala* (many, thick), *kambala* (wool), *agaḷa/aggala* (bolt, latch).

Kala (Mogg 7.183–5)

- musa + kala = musala* (pestle)
ṭhā + kala = ṭhala (dry ground)
u + pā + kala = uppala (waterlily)
pata + kala = pāṭala (fruit, pink)
baṃhi? + kala = bahala (thick)
cupa + kala = capala (unsteady, fickle)
kula + kala = kulala (hawk, vulture)

Kāla (Mogg 7.185–6)

- kula + kāla = kulāla* (pot maker)
mīla + kāla = muḷāla (lotus's root)
bala + kāla = biḷāla (cat)
kappa + kāla = kapāla (potsherd)
pī + kāla = piyāla (a kind of tree)
kuṇa + kāla = kuṇāla (big pond)
visa + kāla = visāla (large)
pala + kāla = palāla (straw)
sara + kāla = sigāla (jackal)

Ṇāla (Mogg 7.187)

caṇḍa? + *ṇāla* = **caṇḍāla** (outcaste)

pata + *ṇāla* = **pātāla** (abyss)

La (Mogg 7.188)

mā + *la* = **mālā** (garland)

i + *la* = **elā** (saliva)

pī + *la* = **pelā** (a kind of basket)

dū + *la* = **dolā** (swing, palanquin)

kala + *la* = **kalla** (suitable)

Chilla (Sadd 1252)

pisa + *chilla* = **picchilla** (grinding)

Būla (Mogg 7.180))

tama + *būla* = **tambāla** (betel-leaf)

Laka, vāla (Mogg 7.181)

si + *laka* = **silā** (stone)

si + *laka* = **selā** (mountain)

si + *vāla* = **sevāla** (moss, slime)

Ila (Mogg 7.189)

ana + *ila* = **anila** (wind)

sala + *ila* = **salila** (water)

kala + *ila* = **kalila** (dense)

kuka + *ila* = **kokila** (cuckoo)

satha + *ila* = **sathila** (cheat)

maha + *ila* = **mahilā** (woman)

Kila (Mogg 7.190–1)

kuṭa + *kila* = **kuṭila** (crooked, curve)

saha + *kila* = **sithila** (unsteady)

kampa? + *kila* = **kapila** (sage Kapila)

matha + *kila* = **mithilā** (Mithilā city)

Kula (Mogg 7.192–3)

- caṭa + kula = caṭula* (flatterer)
kaṇḍa? + kula = kaṇḍula (tree)
vaṭṭa + kula = vaṭṭula (round, circle)
puṭha + kula = puṭhula (broad, large)
tama + kula = tumula (great)
tama + kula = taṇḍula (rice-grain)
ni + ci + kula = nicula (a kind of plant)

Ola (Mogg 7.194)

- kalla + ola = kallola* (billow, big wave, tsunami)
kapa + ola = kapola (the cheek)
takka + ola = takkola (a kind of pepper)
paṭa + ola = paṭola (snake-gourd)

Ula, uli (Mogg 7.195)

- aṅga? + ula = aṅgula* (a measure)
aṅga? + uli = aṅguli (finger)

Ali (Mogg 7.196)

- añja + ali = añjali* (putting hands into lotus shape)

Li (Mogg 7.197–8)

- chada + li = challi* (bark, skin)
ara + li = alli (a kind of tree)
nī + li = nīli (a kind of tree)
pāla + li = pāli (row, line)
pāla + li = palli (hut)
cuda + li = culli (stove)

Ava (Mogg 7.199–200)

- pīla + ava = pelava* (light, soft)
palla? + ava = pallava (young leaf)
paṇa + ava = paṇava (small drum)
sala + ava = sālava (salad)
kita + ava = kitava (gambler, thief)
mu? + ava = mutava (outcaste)
vala + ava = vaḷavā (female horse)
mula + ava = murava (drum)

Āva (Mogg 7.201)
sara + āva = sarāva (cup, saucer)

Ṇuva (Mogg 7.202)
ala + ṇuva = āluva (shrub)
mala + ṇuva = māluva (a kind of plant)
pīla + ṇuva = peluva (a kind of plant)

Īva (Mogg 7.203)
gā + īva = gīvā (the neck)

Kva, kvā (Mogg 7.204–5)
su + kva = suva (parrot)
su + kvā = suvā (dog)
vida + kvā = vidvā (wise person)

Riva (Mogg 7.207)
sama + riva = siva (god Shiva)

Reva (Mogg 7.206)
thu + reva = theva (water drop)

Ravi (Mogg 7.208)
chada + ravi = chavi (skin)

Ussa, nusa, isa (Kacc 673, Rūpa 683, Sadd 1319)
manu + ussa = manussa (human being)
manu + nusa = mānusa (human being)
*pūra + isa = purisa*²⁰⁸ (man)
pūra + isa = posa (man)
*suṇa? + isa = suṇisā*²⁰⁹ (daughter-in-law)
*ku + isa = karīsa*²¹⁰ (excrement)
su + isa = sūriya (the sun)
*hiṃsa + isa = sirīsa*²¹¹ (a kind of tree)
ila + isa = illisa (depressed one)

²⁰⁸In Mogg 7.209 this comes from *pūra + kisa*.

²⁰⁹In Mogg 7.216 this comes from *su + ṇisaka*.

²¹⁰In Mogg 7.210 this comes from *kara + isa*.

²¹¹In Mogg 7.211 this comes from *sara + īsa*.

*ala + isa = **alasa**²¹² (lazy person)*
*maha + isa = **mahisa** (buffalo)*
*sī + isa = **sīsa**²¹³ (the head)*
*ki + isa = **kisa** (thin, skinny)*

Kisa (Mogg 7.209)

*pūra + kisa = **purisa** (man)*
*tima + kisa = **timisa** (dark)*

Īsa (Mogg 7.210–1)

*kara + īsa = **karīsa** (excrement)*
*sara + īsa = **sirīsa** (a kind of plant)*
*pūra + īsa = **purīsa** (excrement)*
*tala + īsa = **tālīsa** (a kind of herb)*

Saka (Mogg 7.214–5)

*āmi + saka = **āmisa** (food)*
*thu + saka = **thusa** (chaff)*
*ku + saka = **kusa** (a kind of grass)*
*sī + saka = **sīsa** (the head, lead)*
*phusa + saka = **phassa**²¹⁴ (contact)*
*phusa + saka = **phussa** (a constellation)*
*pusa + saka = **pussa** (a kind of fruit)*
*bhū + saka = **bhusa** (chaff)*
*añka? + saka = **añkusa** (hook for controlling an elephant)*
*pa + phāya? + saka = **papphāsa** (lung)*
*kala + saka = **kammāsa** (blemished, spotted)*
*kula + saka = **kummāsa** (junket, a kind of sweet)*
*kula + saka = **kulisa** (thunderbolt)*
*mana + saka = **mañjūsā** (casket, box)*
*pī + saka = **pīyūsa** (elixir)*
*bala + saka = **baḷisa** (fishhook)*
*maha + saka = **mahesī** (queen)*

Nisaka (Mogg 7.216)

*su + nisaka = **sunisā** (daughter-in-law)*

²¹²In Mogg 7.217 this comes from *ala + asa*.

²¹³In Mogg 7.214 this comes from *sī + saka*.

²¹⁴In Kacc 528, Rūpa 577, Sadd 1110, this comes from *phusa + ṇa*.

Asa (Mogg 7.217)

veta? + *asa* = **vetasa** (a kind of tree)
ata + *asa* = **atasa** (a kind of tree)
yu + *asa* = **yavasa** (grass for cattle)
pana + *asa* = **panasa** (jackfruit)
ala + *asa* = **alasa** (lazy person)
kala + *asa* = **kalasa** (water pot)
cama + *asa* = **camasa** (ladle for offering)

Ribbisa (Mogg 7.212)

kara + *ribbisa* = **kibbisa** (wrong action)

Sa (Mogg 7.213)

sasa + *sa* = **sassa** (crop)
asa + *sa* = **assa** (horse)
vasa + *sa* = **vassa** (year)
visa + *sa* = **vessa** (the merchant caste)
hana + *sa* = **haṃsa** (swan)
vana + *sa* = **vaṃsa** (clan, bamboo)
mana + *sa* = **maṃsa** (flesh)
ana + *sa* = **aṃsa** (part, shoulder)
kama + *sa* = **kaṃsa** (a measure, bronze)

asaṇa, asaka, pāsa, kasa (Mogg 7.218)

vaya + *asaṇa* = **vāyasa** (crow)
diva + *asaka* = **divasa** (day)
kara + *pāka* = **kappāsa** (cotton)
kara + *kasa* = **kakkasa** (rough, harsh)

Su (Mogg 7.219)

sasa + *su* = **sassu** (mother-in-law)
masa + *su* = **massu** (beard)
daṃsa + *su* = **dassu** (thief)
asa + *su* = **assu** (tear)

Dusuka (Mogg 7.220)

vida + *dusuka* = **viddasu** (wise person)

Rīha (Mogg 7.221)

sasa + *rīha* = **sīha** (lion)

Ha (Mogg 7.222–3)

- jīva* + *ha* = **jīvhā** (tongue)
ama + *ha* = **amha** (stone)
pa + *ama* + *ha* = **pamha** (eyelash)
tasa + *ha* = **taṇhā** (craving)
kasa + *ha* = **kaṇha** (black)
juta + *ha* = **juṇhā** (moonlight)
mīla + *ha* = **mīlha** (excrement)
gāha + *ha* = **gālha** (strong)
daha + *ha* = **daḷha** (stable)
baha + *ha* = **bālha** (stable)
gama + *ha* = **gimha** (hot)
paṭa + *ha* = **paṭaha** (war drum, kettledrum)
kala + *ha* = **kalaha** (dispute)
kaṭa + *ha* = **kaṭāha** (receptacle, cauldron)
vara + *ha* = **varāha** (pig)
lū + *ha* = **loha** (metal)

Hi, hī (Mogg 7.224)

- paṇa* + *hī* = **paṇhī** (the heel)
u + *saha* + *hī* = **ussolhī** (effort)

Ḷa (Mogg 7.225–6)

- khī* + *Ḷa* = **khelā** (saliva)
mi + *Ḷa* = **meḶā** (soot)
pī + *Ḷa* = **peḶā** (a kind of basket)
cu + *Ḷa* = **cūḶā** (crest)
mā + *Ḷa* = **māḶa** (a kind of pavilion)
vā + *Ḷa* = **vāḶa** (beast)
kā + *Ḷa* = **kāḶa** (black)
gu + *Ḷa* = **goḶa** (dwarf)

Ḷaka (Mogg 7.226–7)

- gu* + *Ḷaka* = **guḶa** (sugar)
khañja + *Ḷaka* = **paṅguḶa** (cripple)
kara + *Ḷaka* = **kakkhaḶa** (rough, harsh)
kuka + *Ḷaka* = **kukkuḶa** (a hell)
maṅka? + *Ḷaka* = **maḶa** (bud)

ḷi (Mogg 7.228)
pā + ḷi = pālī (line, Pāli)

ḷu (Mogg 7.229)
vī + ḷu = veḷu (bamboo)

Other minor matters

There are some trivial things mentioned in the textbooks that I do not want to skip them for they might have some merit. Some of these are not directly relevant to derivation. Some are idiosyncratic ways of analyzing words. It is good to have them in one place.

l and ṛ insertion When compounds are formed with derivatives of *bhū* and *kara*, *i* and *ṛ* can be inserted (Sadd 1338, Mogg 4.119), for example, *sītībhūta* (having become cool/calm), *byantikata*²¹⁵ (having abolished [something]), *yānikata* (having made a habit of), *bahulikata* (having done a lot), *cittikata* (having done/put in mind), *sammukhābhūta* (having become face to face with), *kad-damībhūta* (having become mud), *ekodakībhūta* (having become united), *saraṇībhūta* (having become refuge), *bhasmīkata* (having made ashes). However, some are not so, for example, *manussabhūta* (having become a human being), *kammakāra* (worker).

Uddha + mukha = udukkhala From Sadd 1339, this is analyzed as “*uddhaṃ mukhamassāti udukkhalaṃ*” (thing having a mouth on the top, thus a mortar).

Vārivāhaka → valāhaka From Sadd 1340, the former can be changed into the latter. Both can be used to mean ‘rain cloud’—thing carrying water (*vārī vahatīti vārivāhako*). If the ending is not *vāhaka*, the change to *l* will not occur, for example, *vārivaho pūro* (full river).

Chavasayana → susāna From Sadd 1341, this is analyzed as “*chavānaṃ sayanaṃ chavasayanam*” (lying place of corpses, thus cemetery).

²¹⁵In a dictionary you may find *vyantikata* instead.

Brū + saha = bhisī From Sadd 1342, the analytic sentence is “*brūvanto etissaṃ sīdantīti bhisī*” (on that place [people] sit talking, thus a cushion).

Bhava + gamana + vanta = bhagavā From Sadd 1343, this is analyzed as “*bhavesu gamanaṃ vantoti bhagavā*” (renouncing the going in state of existence, thus the blessed one [the Buddha]).

Na-paccaya produces masculine verbal nouns From Sadd 1346, *pavisnaṃ paveso* (entering) and *phusanaṃ phasso* (contact) are exemplified.

Ta-paccaya produces neuter verbal nouns From Sadd 1347, *gamaṇaṃ gataṃ* (going), *supanaṃ suttaṃ* (sleeping), *āsīsaṇaṃ āsītthaṃ* (hoping), and *bujjhaṇaṃ buddhaṃ* (knowing) are exemplified.

I *Taddhita* (Secondary Derivation)

In English, when we add ‘-ian’ to ‘music’ we get ‘musician’ meaning “one who plays music.” If we add it to ‘politics’ we get ‘politician’ meaning “one who is involved in politics.” And if we add it to ‘Mars’ we get ‘Martian’ meaning “one who lives in Mars.” The process of adding something to words and modifying meaning of the terms they are produced is called *derivation*. Pāli has the same kind of process called *Taddhita*. The process is done by a set of suffixes (*paccaya*) as we will learn in detail here.

Secondary derivation occurs when an additional *paccaya* is added to the existing nouns, producing new nouns or adjectives. By ‘new’ here, it is meant only modification like ‘-ian’ example above. It is called ‘secondary’ because it does not happen to root or stem level, but rather to the upper level of existing nouns, which somehow once underwent former derivation. We call this kind of words *secondary derivative* or *Taddhita*.

Learning about Pāli *Taddhita* is mostly about leaning how each *paccaya* works and what kind of meaning it produces. In textbooks there is no clear classification of *Taddhita*, but from the order of formulas in Kacc and Sadd we can classify it into 13 types according to their meaning. Following this scheme, Supaphan na Bangchang adds another miscellaneous type, making it 14 in all.¹ I summarize the list in the table below. We will follow this and follow Kacc and Sadd’s way of naming *paccayas*, except some mentioned only by Mogg. All *paccayas* mentioned here, together with those of primary derivation, are indexed in Appendix J. My caveat here is that *paccayas* look somewhat messy² because some of them can mean many things, particularly *ṇa*, *ṇika*, *ṇeyya*, and

¹p. 399

²The commentator of the Vinaya, ascribed to Buddhaghosa, admits that the usage of *taddhita* is variegated (*Vicitrā hi taddhītavutti!*, Vibh-a 0.8). Aggavaṃsa repeats this in the last formula of the chapter (Sadd 864), and says that on one can describe all of them completely because of their pro-

īya. You should not be discouraged by this difficulty. Your task is not to understand all of these, but to be familiar with them as such. As you have learned so far, you have to realize that order in Pāli grammar is not what you can expect. Every grammarian from the past put a lot of effort to make it. And these are the best we can get from them.

Groups of <i>Taddhita</i>		
Group		Page
1.	<i>Apaccataddhita</i>	612
2.	<i>Taratyāditaddhita</i>	614
3.	<i>Rāgāditaddhita</i>	621
4.	<i>Jātāditaddhita</i>	623
5.	<i>Samūhataddhita</i>	624
6.	<i>Ṭhānataddhita</i>	625
7.	<i>Bahulataddhita</i>	626
8.	<i>Bhāvataddhita</i>	626
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11.	<i>Pakatitaddhita</i>	632
12.	<i>Sanḅhyātaddhita</i>	633
13.	<i>Abyayataddhita</i>	635
14.	<i>Anekatthitaddhita</i>	637

Like compounds (Samāsa), *Taddhita* uses analytic sentences to explain the words produced by the process. The sentences generally look easier than those of compounds. It is better to read about that in Appendix G before you go further, if you have not read it yet. Even though analytic sentences are useful, we will not pay attention to them much, so I will show them only when necessary in footnotes. The gender of the outcomes can be varied. If the words can be used as an adjective, it can be rendered into three genders. If they denote a person, the gender depends. And if they denote states of being, they will be neuter. You can see the intended gender in the analytic sentences.

fundity, except arhants who have linguistic insight! I do not think the topic is profound in an esoteric way. It is just vast and messy as the nature of a linguistic hotchpotch.

1. *Apaccataddhita*

This group means ‘offspring (of)’ (*apacca*). *Paccayas* used in this group are *na*, *ṇāyana*, *ṇāna*, *ṇeyya*, *ṇi*, *ṇika*, *ṇava*, *ṇera*, *ṇiya*, *ussa*, *usaṇ*, *ṇña*, *ya*, *iya*, and *nya*. The first eight comes from Kacc, the next three are added by Sadd. In Mogg, some agree with other schools. Some have a slightly different name, i.e. *ssa* and *saṇa* are the same as *ussa* and *usaṇ*. Some are newly added, i.e. the last four of the list.

Na (Kacc 344, Rūpa 361, Sadd 752, Mogg 4.1, Mogg 4.9)

To new students, the most perplexing *paccaya* of all is *ṇa* because it entails *uddhi* strength of the first vowel (see the end of Chapter 2). This means *a* becomes *ā*; *i* and *ī* become *e*; *u* and *ū* become *o*.³ In fact, *ṇa* is only a sign of *uddhi*. We call this kind of sign *anubandha* (see page 650). It means “just do *uddhi* thing right here.” So, normally we will not see *ṇa* appears anywhere in the end products unless *ṇ* is a part of the base or the *paccaya* itself. However, sometimes in rare cases *ṇa* does appear. For more detail, see page 651. Here are some typical examples:

vasiṭṭha + *ṇa* = ***vāsiṭṭha***⁴ (offspring of *Vasiṭṭha*)

gotama + *ṇa* = ***gotama***⁵ (offspring of *Gotama*)

vasudeva + *ṇa* = ***vāsudeva*** (offspring of *Vasudeva*)

pañcāla + *ṇa* = ***pañcāla***⁶ (offspring of a Pañcāla’s dweller, king of Pañcāla)

kosala + *ṇa* = ***kosala*** (offspring of a Kosala’s dweller, king of Kosala)

magadha + *ṇa* = ***māgadha*** (offspring of a Magadha’s dweller, king of Magadha)

Nāyana, ṇāna (Kacc 345, Rūpa 366, Sadd 754, Mogg 4.2)

Like *ṇa* above, these *paccayas* have additional part apart from the *uddhi* process. They produce the same meaning but

³Kacc 405, Rūpa 365, Sadd 751

⁴*vasiṭṭhassa apaccam vāsiṭṭho*. In Sadd 752, Aggavaṃsa explains further that the word can become *vāsetṭha* (see also Sadd 156). It can be *vāsetṭhī* (women of the clan), or *vāsetṭham* (the clan itself).

⁵Like above, this and the followings can be rendered into three genders, i.e. *gotamo*, *gotamī* and *gotamaṃ*. This example shows that if the first vowel is already in *uddhi* strength, it stays the same.

⁶If the first vowel precedes a double consonants, it stays the same.

I Taddhita (Secondary Derivation)

used with different group of words, for example:

vaccha + ṇāyana/ṇāna = vacchāyana/vacchāna (offspring of *Vaccha*)

kacca + ṇāyana/ṇāna = kaccāyana/kaccāna (offspring of *Kacca*)

saṃgha + ṇāyana/ṇāna = saṃghāyana/saṃghāna (offspring of the *Sangha*)

cora + ṇāyana/ṇāna = corāyana/corāna (offspring of a thief)

Ñeyya (Kacc 346, Rūpa 367, Sadd 755, Mogg 4.3)

This *paccaya* is used with f. nouns, for example:

kattikā + ñeyya = kattikēyya (offspring of *Kattikā*)

vintā + ñeyya = ventēyya (offspring of *Vintā*)

gaṅgā + ñeyya = gaṅgeyya (offspring of *Gaṅgā*)

Ñaya (Mogg 4.4, Mogg 4.10)

Apart from *vuddhi*, this *paccaya* also entails *ya* process. That is why you see double consonants here. For more about *ya*, see page 294.

diti + ñaya = decca (offspring of *Diti*)

āditi + ñaya = ādicca (offspring of *Āditi*)

kuṇḍanī + ñaya = koṇḍañña (offspring of *Kuṇḍanī*)

kuru + ñaya = korabya (offspring of a Kuru's dweller, king of Kuru)

sivī + ñaya = sebya (offspring of a Sivī's dweller, king of Sivī)

Ñi (Kacc 347, Rūpa 368, Sadd 756, Mogg 4.5)

dakkha + ñi = dakkhi (offspring of *Dakkha*)

vasava + ñi = vāsavi (offspring of *Vasava*)

varuṇa + ñi = vāruṇi (offspring of *Varuṇa*)

sakyaputta + ñi = sakyaputti (offspring of *Sakya*'s child)

Ñika, ñiya (Sadd 756)

sakyaputta + ñika/ñiya = sakyaputtika/sakyaputtiya (offspring of *Sakya*'s child)

nāṭaputta + ñika/ñiya = nāṭaputtika/nāṭaputtiya (offspring of a dancer's child)

jinadatta + ṇika/ṇiya = jēnadattika/jēnadattiya (offspring of *Jinadatta*)

Ṇava (Kacc 348, Rūpa 371, Sadd 757)

This *paccaya* is used with *u*-ending nouns.

*upagu*⁷ + *ṇava* = **opagava** (offspring of *Upagu*)

manu + *ṇava* = **mānava**⁸ (offspring of *Manu*)

bhaggu + *ṇava* = **bhaggava** (offspring of *Bhaggu*)

paṇḍu + *ṇava* = **paṇḍava** (offspring of *Paṇḍu*)

Ṇera (Kacc 349, Rūpa 372, Sadd 758, Mogg 4.3)

This *paccaya* is used mostly with general nouns, not proper nouns like above.

vidhavā + *ṇera* = **vedhavera** (offspring of a widow)

samaṇa + *ṇera* = **sāmaṇera** (offspring of an ascetic)

Ussa, usaṇ, ssa, saṇa (Sadd 753, Mogg 4.8)

manu + *ussa/usaṇ* = **manussa/mānusa**⁹ (offspring of *Manu*)

Ñña (Mogg 4.6)

rāja + *ñña* = **rājañña** (royal birth)

Ya, iya (Mogg 4.7)

khatta + *ya/iya* = **khatya/khattiya** (royal birth)

2. *Taratyāditaddhita*

This group means ‘crossing’ (*tara*), etc. In Kacc, only one *paccaya* is mentioned—*ṇika*. In Sadd, other five are added, namely *ṇera*, *ṇeyya*, *ṇiya*, *ṇaya*, and *ī*. In Mogg, there are totally 24 of them, including *ṇika*. Other are *ṇaka*, *ika*, *iya*, *kiya*, *ṇa*, *tana*, *acca*, *ima*, *kaṇa*, *ṇeyya*, *ṇeyyaka*, *ya*, *eyyaka*, *ttana*, *āvantu*, *rati*, *riva*, *rīvataka*, *ita*, *matta*, *taggha*, and *rāya*.

⁷In Sadd 757 it is *upaku*.

⁸In Mogg 4.8 this is a product of *ṇa*.

⁹This word means a human being in general. If this is treated as a compound, it can be analyzed to “*mano usso ussanno etassāti manusso*” (One full of superior mind is human being).

Nika (Kacc 350–1, Rūpa 373–4, Sadd 764, Mogg 4.27–9, etc.)

This *paccaya* produces various kinds of meaning. They are numerous. I try to cover those described in the textbooks as many as possible, nevertheless I have to leave out many trivial instances and some incomprehensible ones. Please learn from the examples below.

*vīṇā + nika = veṇika*¹⁰ (lute player)

mudīṅga + nika = modiṅgika (drummer)

vamsa + nika = vamsika (flute player)

*gadha + nika = gandhika*¹¹ (perfume trader)

tela + nika = telika (oil trader)

guḷa + nika = goḷika (sugar trader)

*cāpa + nika = cāpika*¹² (archer)

tomara + nika = tomarika (lancer)

*vāta + nika = vātika*¹³ (one sick from wind)

semha + nika = semhika (one sick from phlegm)

*kumbha + nika = kumbhika*¹⁴ (volume of 1 pot, heap of pot, price worth 1 potful)

*paṃsukūla + nika = paṃsukūlika*¹⁵ (one wearing discarded robe)

ticīvara + nika = tecīvarika (one using 3 robes)

*upadhi + nika = opadhika*¹⁶ (having body as benefit)

*vinaya + nika = venayika*¹⁷ (one knowing or preaching the Vinaya)

suttanta + nika = suttantika (one knowing or preaching the Suttanta)

abhidhamma + nika = ābhidhammika (one knowing or preaching the Abhidhamma)

¹⁰ *vīṇā assa sippaṃ veṇiko.*

¹¹ *gandho assa bhaṇḍaṃ gandhiko.*

¹² *cāpo assa āvudho cāpiko.*

¹³ *vāto assa ābādho vātiko.*

¹⁴ There are 3 meanings described in Kacc 351, Rūpa 374, Sadd 764: (1) *kumbho assa parimāṇaṃ kumbhikaṃ*; (2) *kumbhassa rāsi kumbhikaṃ*; (3) *kumbhaṃ arahatīti kumbhiko.*

¹⁵ *paṃsukūlassa dhāraṇaṃ paṃsukūlaṃ, paṃsukūlaṃ sīlamassāti paṃsukūlika.*

¹⁶ *upadhippayojanamassa opadhikaṃ.* (from Mogg 4.27)

¹⁷ *vinayamadhīte venayiko, or, vinayaṃ desetīti venayiko.*

*byākaraṇa + ṇika = veyyākaraṇika*¹⁸ (one knowing or teaching grammar)

*sata + ṇika = sātika*¹⁹ (price worth 100)

*sahassa + ṇika = sāhassika*²⁰ (price worth 1,000)

*ehipassa + ṇika = ehipassika*²¹ (thing worth coming and seeing)

sanditṭha + ṇika = sanditṭhika (thing worth seeing by oneself)

*antarāya + ṇika = antarāyika*²² (thing causing danger)

*piṇḍapāta + ṇika = piṇḍapātika*²³ (one seeking alms)

*dhamma + ṇika = dhammika*²⁴ (one practicing dhamma)

*upasama + ṇika = opasamika*²⁵ (thing bringing calmness)

*anāthapiṇḍa + ṇika = anāthapiṇḍika*²⁶ (one giving alms to the poor)

*urabbha + ṇika = orabbhika*²⁷ (one making a living by killing rams)

*sūkara + ṇika = sokarika*²⁸ (one making a living by killing pigs)

maga + ṇika = māgavika (hunter)

*pakkhī + ṇika = pakkhika*²⁹ (bird killer)

*paradāra + ṇika = paradārīka*³⁰ (one going to other's wife)

*tila + ṇika = telika*³¹ (food mixed with sesame seeds)

guḷa + ṇika = guḷika (food mixed with sugar)

ghata + ṇika = ghātika (food mixed with ghee³²)

¹⁸If you are curious, when *ṇ-anubandha* is in operation, *byākaraṇa* → *viākaraṇa* → *veyyākaraṇa*. See Sadd 848–50.

¹⁹*sataṃ arahatīti sātikaṃ*.

²⁰In Mogg 4.28, *īya* can also be used, hence *sahassīya*.

²¹*ehi passā'ti imaṃ vidhiṃ arahatīti ehipassiko*.

²²*antarāyaṃ karotīti antarāyiko*.

²³*piṇḍapātaṃ uñchatīti piṇḍapātiko*.

²⁴*dhammaṃ caratīti dhammiko*, or, *dhammaṃ anuvattatīti dhammiko*.

²⁵*kilesūpasamaṃ āvahatīti upasamiko*. In Sadd 764, *upasamiko* seems incorrect.

²⁶*anāthānaṃ piṇḍaṃ dadātīti anāthapiṇḍiko*.

²⁷*urabbhaṃ hantvā jīvatīti orabbhiko*.

²⁸In Mogg 4.28, *ika* can have the same effect, hence *sūkarika*.

²⁹*pakkhīnaṃ hantīti pakkhiko*. (Mogg 4.28)

³⁰*paradāraṃ gacchatīti paradārīko*. (Mogg 4.28)

³¹*tilena saṃsatṭhiṃ bhojanaṃ telikaṃ*.

³²In Mogg 4.29, this can mean “food seasoned with ghee” (*ghatena abhisankhataṃ ghātikaṃ*).

- nāvā + ṇika = nāvika*³³ (sailor, one ferrying)
ulumpa + ṇika = olumpika (one ferrying with a raft)
*sakaṭa + ṇika = sakaṭika*³⁴ (carter)
patta + ṇika = pattika (one traveling with a bowl)
daṇḍī + ṇika = daṇḍika (one traveling with a stick)
pāda + ṇika = pādika (one traveling on foot)
*sīsa + ṇika = sīsika*³⁵ (one bearing things with the head)
aṃsa + ṇika = aṃsika (one bearing things with a shoulder)
*kāya + ṇika = kāyika*³⁶ (action done by the body)
*vaca + ṇika = vacasika*³⁷ (action done by speech)
mana + ṇika = mānasika (action done by mind)
*sutta + ṇika = suddika*³⁸ (one tied with thread)
pāsa + ṇika = pāsika (one tied with a snare)
*vattha + ṇika = vatthika*³⁹ (thing bought with cloth)
*akkha + ṇika = akkhika*⁴⁰ (one playing dice⁴¹)
*jāla + ṇika = jālika*⁴² (one killed by a net⁴³)
*khaṇṭṭī + ṇika = khāṇṭṭika*⁴⁴ (one digging with a spade)
*vetana + ṇika = vetanika*⁴⁵ (one living with wage)
*doṇa + ṇika = doṇika*⁴⁶ (1/8th bushel of paddy)
*rājagaha + ṇika = rājagahika*⁴⁷ (one born or living in Rājagaha)
magadha + ṇika = māgadha (one born or living in Magadha)
sāvattḥī + ṇika = sāvatthika (one born or living in Sāvattḥī)

³³*nāvāya taratīti nāviko.*

³⁴*sakaṭena caratīti sakaṭiko.*

³⁵*sīsena vahatīti sīsiko.*

³⁶*kāyena kataṃ kammaṃ kāyikaṃ.*

³⁷Note that *vaca* and *mana* are of the irregular *mana*-group. That is how *si* comes, I think.

³⁸*suttana baddho suddiko.*

³⁹*vatthena kītaṃ bhaṇḍaṃ vatthikaṃ.*

⁴⁰*akkhena dibbatīti akkhiko.*

⁴¹In Mogg 4.29, this can also mean “one who wins with dice” (*akkhehi jītamakkhikaṃ*).

⁴²*jēlena hato jēlika.*

⁴³In Mogg 4.29, this can be also in active voice, so it means “one who kills with a net” (*jālena hantīti jālika*).

⁴⁴*Khaṇṭṭiyā khaṇṭṭīti khāṇṭṭiko.* (Mogg 4.29)

⁴⁵*Vetanena jīvatīti vetaniko.* (Mogg 4.29)

⁴⁶*doṇo parimāṇamassa doṇiko vīhi.* (Mogg 4.41)

⁴⁷*rājagahe jāto rājagahiko*, or, *rājagahe vasatīti rājagahiko*

*sarīra + ñika = sārīrika*⁴⁸ ([feeling] based on the body)
*dvāra + ñika = dovārika*⁴⁹ (gatekeeper)
*buddha + ñika = buddhika*⁵⁰ (Buddhist devotee)
*loka + ñika = lokika*⁵¹ (belonging to the world)
*sārada + ñika = sārādika*⁵² ([day or night] in autumn)
*punabbhava + ñika = ponobhavika*⁵³ (leading to rebirth)

Ñera (Sadd 759)

This denotes object of desire, for example:

*vidhavā + ñera = vedhavera*⁵⁴ (one desiring a widow)

kaññā + ñera = kaññera (one desiring a girl)

Ñeyya (Sadd 760)

*suci + ñeyya = soceyya*⁵⁵ (state of pureness)

*pabbata + ñeyya = pabbateyya*⁵⁶ ([river] running from a mountain)

*bārāṇasī + ñeyya = bārāṇaseyya*⁵⁷ ([cloth] existing in Benares)

*kula + ñeyya = koleyya*⁵⁸ ([dog] growing in a family)

Ñiya (Sadd 761, 763)

*loka + ñiya = lokiya*⁵⁹ (happening in the world, happening by worldly convention)

*inda + ñiya = indriya*⁶⁰ (faculty)

⁴⁸ *sarīre sannidhānā vedanā sārīrikā.*

⁴⁹ *dvāre niyutto dovāriko.* In Sadd 854, *dvāra* becomes *duara* first.

⁵⁰ *buddhe pasanno buddhiko.*

⁵¹ *loke viditaṃ pariyāpannaṃ lokikaṃ.* It is also in Mogg 4.30 as *lokāya saṃvattatīti lokiko.*

⁵² *sārādiko divaso, sārādikā ratti.* (Mogg 4.26)

⁵³ *punabbhavāya saṃvattatīti ponobhaviko.* (Mogg 4.30)

⁵⁴ *vidhavāya atthiko vedhaverō.*

⁵⁵ *sucīno bhāvo soceyyaṃ.*

⁵⁶ *pabbatato pakkhadā nadī pabbateyyā.*

⁵⁷ *bārāṇasiyaṃ bhavaṃ vatthaṃ bārāṇaseyyaṃ.*

⁵⁸ *kule saṃvaḍḍho sunakho koleyyo.*

⁵⁹ *loke viditaṃ pariyāpannaṃ, lokena sammataṃ vā lokiyaṃ.* *Ñika* also works in the same way, see *lokika* above.

⁶⁰ From Sadd 763, this term has a number of analytic meanings, for example, *indena bhagavatā diṭṭhānīti indriyāni* (things seen by the Lord); *ādhipaccasaṅkhātena indriyaṭṭhenāpi indriyāni* (power or domination).

Naya (Sadd 766)

*suvaṇṇa + ṇaya = sovaṇṇaya*⁶¹ (heap of gold)

Ī (Sadd 784)

This should be *ṇī* because *vuddhi* does happen. This reminds us that sometimes *vuddhi* process is marked by other *paccayas* as well.

*pura + ī = porī*⁶² (urbane, belonging to city life)

Na (Mogg 4.20, 4.22)

*udaka + ṇa = odaka*⁶³ (happening in water)

ura + ṇa = orasa (happening in the breast)

janapada + ṇa = jānapada (happening in the countryside)

magadha + ṇa = mḡadha (happening in Magadha)

*purā + ṇa = purāṇa*⁶⁴ (happening in the past)

Tana (Mogg 4.21, 4.22)

ajja + tana = ajjatana (happening today)

sve + tana = svātana (happening tomorrow)

hiyya + tana = hiyyattana (happening yesterday)

purā + tana = purātana (happening in the past)

Acca (Mogg 4.23)

*amā + acca = amacca*⁶⁵ (privy councillor)

Ima (Mogg 4.24)

majjha + ima = majjhima (middle, moderate)

anta + ima = antima (last, final)

⁶¹*suvaṇṇānaṃ ayaṃ rāsi sovaṇṇayo.*

⁶²*pure bhavā porī*, or, *puravadhūnaṃ vā esāti porī* ([speech] of city girls)

⁶³*udake bhavo odako.*

⁶⁴This instance is from Mogg 4.22. It is a bit unusual, because *ṇa* is not elided here, and it should be *porāṇa*. Both forms are found, but *porāṇa* has much more frequency.

⁶⁵See also this entry in PTSD.

Kaṇa, neyya, neyyaka, ya, iya (Mogg 4.25)

In Mogg 4.25, *eyyaka* is also added at the end.

*kusinārā + kaṇa = kosināraka*⁶⁶ (happening in Kusinārā)

arañña + kaṇa = āraññaaka (happening in the forest)

gaṅgā + neyya = gaṅgeyya (happening in the river)

pabbata + neyya = pabbateyya (happening on the mountain)

vana + neyya = vāneyya (happening in the forest)

kula + neyyaka = koleyyaka (happening in the family)

gāma + ya = gamma (happening in the village)

gāma + iya = gāmiya (happening in the village)

udara + iya = udariya (happening in the stomach/womb)

mithilā + eyyaka = mithileyyaka (happening in Mithilā)

Ttaka (Mogg 4.42)

In Mogg 4.42, *āvataka* is also mentioned.

*ya + ttaka = yattaka*⁶⁷ (however much)

ta + ttaka = tattaka (that much)

eta + ttaka = ettaka (this much)

ya + āvataka = yāvataka (as much as)

ta + āvataka = tāvataka (just so much)

eta + āvataka = etāvataka (just this much)

Āvantu (Mogg 4.43)

*sabba + āvantu = sabbāvantu*⁶⁸ (total amount)

ya + āvantu = yāvantu (as many as)

ta + āvantu = tāvantu (as that amount)

eta + āvantu = etāvantu (as this amount)

Rati, rīva, rīvataka, rittaka (Mogg 4.44)

We do not see *r* in the end products because it is a sign of elision. This *r-anubandha* causes *iṃ* in *kiṃ* to be deleted, *rānubandhattā imbhāgalopo*.⁶⁹

*kiṃ + rati = kati*⁷⁰ (how many)

kiṃ + rīva = kīva (how many)

⁶⁶ *kusinārāya bhavo kosinārako.*

⁶⁷ *yaṃ parimāṇamassa yattakaṃ.*

⁶⁸ *sabbaṃ parimāṇamassa sabbāvantaṃ.*

⁶⁹ Payo 5.44, see also Kacc 539, Rūpa 558, Sadd 1124, Niru 500.

⁷⁰ *kiṃ saṅkhyānaṃ parimāṇamesaṃ kati etc.*

I *Taddhita* (Secondary Derivation)

kiṃ + *rīvataka* = ***kīvataka*** (how many)

kiṃ + *rittaka* = ***kittaka*** (how many)

Ita (Mogg 4.45)

tārakā + *ita* = ***tārakita***⁷¹ ([sky] endowed with stars)

puppha + *ita* = ***pupphita*** ([tree] endowed with flowers)

Matta (Mogg 4.46)

hattha + *matta* = ***hatthamatta***⁷² (a handful)

sata + *matta* = ***satamatta*** (amount of 100)

doṇa + *matta* = ***doṇamatta*** (amount of 1/8 bushel)

Taggha (Mogg 4.47, 4.48)

This is used to specify height. Also, *ṇa* and *matta* can be used in the same way with *purisa* (Mogg 4.48), i.e. *porisa* and *purisamatta*.

jaṇṇu + *taggha* = ***jaṇṇutaggha***⁷³ (as high as the knee)

purisa + *taggha* = ***purisataggha*** (as high as a man)

Ñeyya (Mogg 4.76)

dakkhiṇa + *ṇeyya* = ***dakkhiṇeyya***⁷⁴ (worth offering)

Rāya (Mogg 4.77)

This is used with *-tuṃ*, but *r-anubandha* (see above) causes *uṃ* to be deleted.

ghātetuṃ + *rāya* = ***ghātetāya*** (worth killing)

pabbājetuṃ + *rāya* = ***pabbājetāya*** (worth having to go forth)

3. *Rāgādītaddhita*

This group is mainly about coloring or tinting (*rāga*), and it also means many things like above. Kacc and Sadd give us only *ṇa*, but *ima* is also given somewhere else. Mogg adds more six, namely *ṇika*, *kiya*, *niya*, *ka*, *ya*, and *ima*.

⁷¹*tārakā sañjātā assa tārakitaṃ, gaganam.*

⁷²*hattho pamāṇamassa hatthamattam.*

⁷³Also *jaṇṇumatta* has the same meaning.

⁷⁴*dakkhiṇam arahatīti dakkhiṇeyyo.*

Na (Kacc 352, Rūpa 376, Sadd 765, Mogg 4.11–9, 4.34)
*kasāva + na = kāsāva*⁷⁵ ([cloth] dyed with orange color)
kusumbha + na = kosambha ([cloth] dyed with safflower)
haliddā + na = hālidda ([cloth] dyed with turmeric)
kuṅkuma + na = kuṅkuma ([cloth] dyed with saffron)
*sūkara + na = sokara*⁷⁶ ([meat] of pig)
mahisa + na = māhisa ([meat] of buffalo)
*udumbara + na = odumbara*⁷⁷ ([mansion] not far from a fig tree)
*vidisā + na = vedisa*⁷⁸ ([house] not far from a minor direction, e.g. Northeast)
*mathurā + na = māthura*⁷⁹ (one born in, came from, living in, or having power in Mathurā)
*kapilavatthu + na = kāpilavattha*⁸⁰ ([forest] near to Kapilavatthu)
*kattikā + na = kattika*⁸¹ (month associated with the moon passing Kattikā constellation, November)
magasira + na = māgasira (with Magasira, December)
*phussa + na = phussa*⁸² (with Phussa, January)
maghā + na = māgha (with Maghā, February)
phaggunī + na = phaggunā (with Phaggunī, March)
cittā + na = citto (with Cittā, April)
visākhā + na = visākha (with Visākhā, May)
jetthā + na = jettha (with Jetthā, June)
āsālhā + na = āsālha (with Āsālhā, July)
savaṇa + na = sāvavaṇa (with Savaṇa, August)
bhadda + na = bhadda (with Bhadda, September)
assayuja + na = assayuja (with Assayuja, October)
*sikkhā + na = sikkha*⁸³ (group of rules)
*buddha + na = buddha*⁸⁴ (having the Buddha as a god)

⁷⁵ *kāsāvena rattaṃ vatthaṃ kāsāvaṃ.*

⁷⁶ *sūkarassa imaṃ maṃsaṃ sokaraṃ.*

⁷⁷ *udumbarassa avidūre vimānaṃ odumbaraṃ.*

⁷⁸ *vidisāya avidūre nivāso vediso.*

⁷⁹ *mathurāya jāto māthuro, or, mathurāya āgato māthuro, or, mathurāya assa nivāso māthuro, or, mathurāya issaro nivāso māthuro*

⁸⁰ *kapilavattthusamūpe jātaṃ vanaṃ kāpilavatthaṃ.*

⁸¹ *kattikāya niyutto māso kattiko.*

⁸² In Mogg 4.12, there are examples, *phussī ratti, phussaṃ ahaṃ* (a night and day in the period of Phussa).

⁸³ *sikkhānaṃ samūho sikkho.*

⁸⁴ *buddho assa devatāti buddho.*

I Taddhita (Secondary Derivation)

yama + ṇa = yāma (having Yama as a god)

soma + ṇa = soma (having the Moon as a god)

*saṃvacchara + ṇa = saṃvacchara*⁸⁵ (one studying year [time calculation])

nimitta + ṇa = nemitta (one studying omens)

muhutta + ṇa = mohutta (one studying horary astrology)

aṅgavijja + ṇa = aṅgavijja (one studying fortunetelling)

veyyākaraṇa + ṇa = veyyākaraṇa (one studying grammar)

chanda + ṇa = chanda (one studying prosody)

*vasāda + ṇa = vāsāda*⁸⁶ (region of Vasāda)

*udumbara + ṇa = odumbara*⁸⁷ ([country] having fig trees)

Ṇika, kiya, niya, ka (Mogg 4.33)

*saṃgha + ṇika = saṃghika*⁸⁸ ([thing] belonging to the Order)

puggala + ṇika = puggalika ([thing] belonging to a person)

para + kiya = parakiya ([thing] belonging to other person)

atta + niya = attaniya ([thing] belonging to oneself)

sa + ka = saka (one's own)

rāja + ka = rājaka ([thing] belonging to the king)

Ya (Mogg 4.35)

*go + ya = gabya*⁸⁹ ([thing] belonging to the cattle)

Ima (Mogg 4.63, Sadd 1276)

*pāka + ima = pākima*⁹⁰ ([thing] produced by cooking)

seka + ima = sekima ([thing] produced by sprinkling)

*kutti + ima = kuttima*⁹¹ ([thing] produced by doing)

4. Jātādītaddhita

This group denotes things that are born, and means some other things. There are four *paccayas* in this group, namely *ima*, *iya*, *ika*, and *kiya*.

⁸⁵ *saṃvaccharamadhīte saṃvaccharo.*

⁸⁶ *vasādānaṃ visayo deso vāsādo.*

⁸⁷ *udumbarā assmiṃ padese santīti odumbaro.*

⁸⁸ *saṃghassa idaṃ saṃghikaṃ.*

⁸⁹ *gunnaṃ idaṃ gabyaṃ.*

⁹⁰ *pākena nibbattaṃ pākimaṃ.*

⁹¹ *karaṇaṃ kutti, kuttīyā nibbattaṃ kuttimaṃ.* (Sadd 1276)

Ima, iya, ika, kiya (Kacc 353, Rūpa 378, Sadd 767–9)

*pacchā + ima = pacchima*⁹² (one born after)

anta + ima = antima (one born last)

majjha + ima = majjhima (one born in the middle)

pura + ima = purima (one born before)

*bodhisattajāti + iya = bodhisattajātiya*⁹³ (one born as a Boddhisatta)

assa jāti + iya = assajātiya (one born as a horse)

manussajāti + iya = manussajātiya (one born as a human being)

*putta + ima = puttima*⁹⁴ (one having a child)

5. Samūhataddhita

This group denotes gathering or collection of things. In Kacc and Sadd, there are three *paccayas*: *kaṇ*, *ṇa*, *tā*. In Mogg *kaṇa* is given instead and *ṇika* is added. Since these are used in other meaning as well, so be careful and do not haste to conclusion. For example, *mānussaka* can also mean “belonging to human beings” (see Sadd 770).

Kaṇ, kaṇa, ṇa (Kacc 354, Rūpa 379, Sadd 770, Mogg 4.68)

*rājaputta + kaṇ/ṇa = rājaputtaka/rājaputta*⁹⁵ (group of princes)

manussa + kaṇ/ṇa = mānussaka/mānussa (group of human beings)

mayūra + kaṇ/ṇa = māyūraka/māyūra (group of peacocks)

kāka + ṇa = kāka (group of crows)

Tā (Kacc 355, Rūpa 380, Sadd 771, Mogg 4.69)

*gāma + tā = gāmatā*⁹⁶ (group of villages)

jana + tā = janatā (group of people)

bandhu + tā = bandhutā (group of relatives)

⁹²*pacchā jāto pacchimo.*

⁹³*bodhisattajātiyā jāto bodhisattajātiyo.*

⁹⁴*putto assa atthīti puttimo.* Also *puttiyo* and *puttiko* have the same meaning.

⁹⁵*rājaputtānaṃ samūho rājaputtako rājaputto vā.*

⁹⁶*gāmānaṃ samūho gāmānaṃ.*

sahāya + tā = saḥāyatā (group of friends)

nāgara + tā = nāgaratā (group of city dwellers)

As noted in Sadd 772, sometimes *tā* does not change the meaning of the words, for example, *devatā = devo*, *idappaccayatā = idappaccayā*, and *disatā = disā*.

6. *Ṭhānataddhita*

This group points to base or cause or location of things. In Kacc *īya*, *āyitta*, and *la* are given; in Sadd *īya*, *īya*, *eyya*, *āyitta*, and *la*; in Mogg *īya*, *lla*, *illa*.

īya (Kacc 356, Rūpa 381, Sadd 773–4, Mogg 4.70)

*madana + iya = madaniya*⁹⁷ (cause of intoxication)

bandhana + iya = bandhaniya (cause of attachment)

mucchana + iya = mucchaniya (cause of obsession)

*upādāna + iya = upādāniya*⁹⁸ (contributing to attachment)

īya, eyya (Sadd 775)

*dassana + iya/eyya = dassanīya/dassaneyya*⁹⁹ ([image] worth seeing)

vandana + iya/eyya = vandanīya/vandaneyya ([thing/person] worth saluting)

pūjana + iya/eyya = pūjanīya/pūjaneyya ([thing/person] worth venerating)

Āyitta (Kacc 357, Rūpa 382, Sadd 777)

*dhūma + āyitta = dhūmāyitta*¹⁰⁰ ([place] seemingly hazy)

timīra + āyitta = timirāyitta ([place] seemingly dark)

La, lla, illa (Kacc 358, Rūpa 383, Sadd 778, Mogg 4.65)

*duṭṭhu + la = duṭṭhulla*¹⁰¹ (cause of badness, [action] depending on badness)

veda + la = vedalla (cause of insight, depending on insight)

⁹⁷ *madanassa ṭhānaṃ madaniyaṃ.*

⁹⁸ *upādānaṃ hitaṃ upādāniyaṃ.*

⁹⁹ *dassanaṃ arahatīti dassaniyaṃ, rūpaṃ.*

¹⁰⁰ *dhūmo viya dissati aduṃ tayidaṃ dhūmāyittaṃ.*

¹⁰¹ *uṭṭhuṭṭhānaṃ uṭṭhullaṃ, or, uṭṭhu nissitaṃ uṭṭhullaṃ. In Mogg it is lla not just la.*

*sañkhāra + illa = sañkhārilla*¹⁰² (depending on conditioned formation)

7. Bahulataddhita

This group denotes multitude of things. Only *ālu* is given here. In Mogg 4.85 *ālu* is classified as *Tadassatthitaddhita* meaning “having ...,” for example, *abhijjhālu* = “having covetousness,” *sītālu* = “having coolness.”

Ālu (Kacc 359, Rūpa 384, Sadd 779)

*abhijjhā + ālu = abhijjhālu*¹⁰³ ([one] usually or very covetous)

sīta + ālu = sītālu ([place] usually or very cool)

dhaja + ālu = dhajālu ([place] usually having a flag or many flags)

dayā + ālu = dayālu ([one] usually or very kind)

8. Bhāvataddhita

This group expresses states of being. In Kacc six *paccayas* are mentioned: *ṇya*, *tta*, *tā*, *ttana*, *ṇa*, and *kaṇ*. In Sadd other four are added: *bya*, *ṇeyya*, *ṇiya*, and *lhaka*. In addition, *ima* is mentioned elsewhere. In Mogg yet other three are added: *iya*, *naṇa*, and *ima*.

Ṇya (Kacc 360, Rūpa 387, Sadd 780, Mogg 4.127)

*alasa + ṇya = ālasya*¹⁰⁴ (laziness)

aroga + ṇya = ārogya (state devoid of sickness)

brahma + ṇya = brahmañña (brahmanhood)

samaṇa + ṇya = sāmāñña (asceticism)

rāja + ṇya = rājja (kinghood)

kusīta + ṇya = kosajja (laziness)

uju + ṇya = ajjava (straightness)

suhada + ṇya = sohajja (friendship)

mudu + ṇya = maddava (softness)

*isi + ṇya = ārissa*¹⁰⁵ (sagehood)

¹⁰²Mogg 4.65

¹⁰³*abhijjhā assa pakati abhijjhālu, abhijjhā assa bahulā vā abhijjhālu.*

¹⁰⁴*alāsassa bhāvo ālāsyaṃ.*

¹⁰⁵*isino idaṃ bhāvo vā ārissaṃ, Mogg 4.127. It is ārissya in Sadd 857.*

I *Taddhita* (Secondary Derivation)

ājana? + *ṇya* = **ājañña**¹⁰⁶ (state of being a good bleed)

thena + *ṇya* = **theyya**¹⁰⁷ (theft)

bahussata + *ṇya* = **bahusacca**¹⁰⁸ (state of being erudite)

Tta, tā, ttana (Kacc 360, Rūpa 387, Sadd 780, Mogg 4.59)

paṃsukūlika + *tta* = **paṃsukūlikatta**¹⁰⁹ (state of being one wearing discarded robes)

nīla + *tta* = **nīlatta** (blueness)

daṇḍī + *tta* = **daṇḍitta** (state of being one holding a stick)

canda + *tta* = **candatta** (state of being the Moon)

go + *tta* = **gotta** (state of being an ox)

niddārāma + *tā* = **niddārāmatā**¹¹⁰ (state of being one who is delighted in sleeping)

kammañña + *tā* = **kammaññatā** (state of being fit to work)

lahu + *tā* = **lahutā** (lightness)

nīla + *tā* = **nīlatā** (blueness)

go + *tā* = **gotā** (state of being an ox)

puṭhujjana + *ttana* = **puṭhujjanattana**¹¹¹ (state of being a worldly person)

vedanā + *ttana* = **vedanattana** (state of feeling)

jāyā + *ttana* = **jāyattana** (state of being a wife)

Na (Kacc 361, Rūpa 388, Sadd 781, Mogg 4.59, 4.127)

visama + *ṇa* = **vesama**¹¹² (state of being uneven)

suci + *ṇa* = **soca** (state of being clean)

Kaṇ (Kacc 362, Rūpa 389, Sadd 782)

ramaṇīya + *kaṇ* = **rāmaṇīyaka**¹¹³ (state of being delightful)

manuñña + *kaṇ* = **mānuñña** (state of being pleasant)

¹⁰⁶ *ājānīyassa bhāvo so eva vā ājaññaṃ*, Mogg 4.127. In PTSD, this is the contracted form of *ājānīya*.

¹⁰⁷ *thenassa bhāvo kammaṃ vā theyyaṃ*, Mogg 4.127.

¹⁰⁸ *bahussatassa bhāvo bahusaccaṃ*, Mogg 4.127.

¹⁰⁹ *paṃsukūlikassa bhāvo paṃsukūlikattaṃ*.

¹¹⁰ *niddārāmassa bhāvo niddārāmatā*.

¹¹¹ *puṭhujjanassa bhāvo puṭhujjanattanaṃ*.

¹¹² *visamassa bhāvo vesamaṃ*.

¹¹³ *ramaṇīya bhāvo rāmaṇīyakaṃ*.

Bya (Sadd 780, Mogg 4.60)

*dāsa + bya = dāsabya*¹¹⁴ (state of being a slave)

vaddha + bya = vaddhabya (state of being old)

Ñeyya (Sadd 781, Mogg 4.59)

suci + ñeyya = soceyya (state of being clean)

adhipati + ñeyya = adhipateyya (state of being a ruler)

Ñiya (Sadd 762, Mogg 4.59)

*alasa + ñiya = ālasiya*¹¹⁵ (laziness)

*kalusa + ñiya = kālusiya*¹¹⁶ (impurity, dirtiness)

Iya (Mogg 4.59)

adhipati + iya = adhipatiya (state of being a ruler)

pañḍita + iya = pañḍitiya (state of being a wise person)

bahussuta + iya = bahussutiya (state of being a learned person)

nagga + iya = naggiya (state of being naked)

sūra + iya = sūriya (state of being courageous)

Naṇa (Mogg 4.61)

*yuva + naṇa = yobbana*¹¹⁷ (state of being a youth)

Ima (Mogg 4.62, Sadd 1277)

aṇu + ima = aṇimā (state of being small)

mahā + ima = mahimā (state of being big)

lahu + ima = lahimā/laghimā (state of being light)

Ḷhaka (Sadd 840)

*dve + Ḷhaka = dveḶhaka*¹¹⁸ (state of being two)

¹¹⁴ *dāsassa bhāvo dāsabyaṃ.*

¹¹⁵ *alassassa bhāvo ālasiyaṃ.*

¹¹⁶ In Mogg 4.59 it is *kālusiyaṃ.*

¹¹⁷ This can also be with other *paccayas*, i.e. *yuvatta, yuvatā.*

¹¹⁸ *dvebhāvo dveḶhakaṃ.* In PTSD this means ‘doubt.’ It may be the sense of uncertainty between two states.

9. *Visesataddhita*

This group expresses distinction (*vīsesa*). There are unanimously five *paccayas*, namely *tara*, *tama*, *isika* (*issika*), *īya*, and *itt̥ha*.¹¹⁹ All these are used in comparison (see Chapter 18).

pāpa + *tara* = ***pāpatara***¹²⁰ (more evil [person])

pāpa + *tama* = ***pāpatama*** (the most evil [person])

pāpa + *isika* = ***pāpisika*** (more evil [person])

pāpa + *īya* = ***pāpiya*** (more evil [person])

pāpa + *itt̥ha* = ***pāpit̥tha*** (the most evil [person])

10. *Tadassatthitaddhita*

This group has the sense of one's possession of things. In Kacc, there are nine *paccayas*: *vī*, *sa*, *sī*, *ika*, *ī*, *ra*, *vantu*, *mantu*, and *ṇa*. In Sadd other two are added: *imantu*, and *ta*. And in Mogg, yet other eleven are added: *a*, *ssī*, *bha*, *īla*, *va*, *āmī*, *uvāmī*, *na*, *īma*, and *īya*.

Vī (Kacc 364, Rūpa 398, Sadd 787, Mogg 4.89)

medhā + *vī* = ***medhāvī***¹²¹ (one having wisdom)

māyā + *vī* = ***māyāvī*** (one having deceit)

Sa (Kacc 364, Rūpa 398, Sadd 788, Mogg 4.93)

sumedhā + *sa* = ***sumedhasa***¹²² (one having wisdom)

bhūrīmedhā + *sa* = ***bhūrīmedhasa*** (one having great wisdom)

loma + *sa* = ***lomasa*** (one having hair)

Sī, ssī (Kacc 365, Rūpa 399, Sadd 789, Mogg 4.81)

tapa + *sī* = ***tapassī***¹²³ (one practicing austerity)

yasa + *sī* = ***yasassī*** (one having fame)

teja + *sī* = ***tejassī***¹²⁴ (one having power)

¹¹⁹Kacc 363, Rūpa 390, Sadd 786, Mogg 4.64

¹²⁰*sabbe ime pāpā, ayamimesaṃ vīsesena pāpoti pāpataro* (In all these evil people, this person is distinctively evil, thus more evil).

¹²¹*medhā yassa atthīti medhāvī*.

¹²²*sumedhā yassa atthīti sumedhaso*.

¹²³*tapo yassa atthīti tapassī*.

¹²⁴In Sadd 789, it is *tejasī*. Aggavaṃsa maintains that only this form is found in the canon (*pāḷipothakesu pana 'tejasī'ti nissaññogapadameva āgataṃ*). As far as I know, there are both forms in the canon.

mana + sī = manassī (one having mind)

paya + sī = payassī (one having milk)

As you might notice, the terms in above examples are all of *mana*-group. That can explain why *s* plays a role here. See page 388.

Ika, ī (Kacc 366, Rūpa 400, Sadd 790, Mogg 4.80)

*daṇḍa + ika/ī = daṇḍika/daṇḍī*¹²⁵ (one having a stick)

mālā + ika/ī = mālīka/mālī (one having a garland)

rūpa + ika/ī = rūpīka/rūpī (one having a good look)

dhana + ika/ī = dhanīka/dhanī (one having wealth)

Ra (Kacc 367, Rūpa 401, Sadd 791, Mogg 4.82)

*madhu + ra = madhura*¹²⁶ (thing having sweet taste)

*kuñja + ra = kuñjara*¹²⁷ (elephant)

mukha + ra = mukhara (one having a mouth, talking a lot)

susi? + ra = susira (thing having holes)

naga + ra = nagara (place having mountains, city)¹²⁸

Vantu (Kacc 368, Rūpa 402, Sadd 792, Mogg 4.79)

This *paccaya* is mostly added to terms ending with *a* or *ā*, otherwise *mantu* is used.

*guṇa + vantu = guṇavantu*¹²⁹ (one having virtue)

yasa + vantu = yasavantu (one having fame)

dhana + vantu = dhanavantu (one having wealth)

paññā + vantu = paññāvantu (one having wisdom)

Mantu (Kacc 369, Rūpa 403, Sadd 793, Mogg 4.78)

*sati + mantu = satimantu*¹³⁰ (one being mindful)

juti + mantu = jutimantu (one having brightness)

dhiti + mantu = dhitimantu (one having wisdom)

cakkhu + mantu = cakkhumantu (one having eyes)

¹²⁵ *daṇḍo yassa atthīti daṇḍiko, daṇḍī.*

¹²⁶ *madhu yassa atthīti madhuro.*

¹²⁷ In a Thai explanation, this means a being that has a chin, thus elephant. I have not yet found the source of this.

¹²⁸ I do not understand the logic of this.

¹²⁹ *guṇo yassa atthīti guṇavā.* For declension of this irregular term and its kin, see Chapter 9, and Appendix B, page 397 onwards.

¹³⁰ *sati yassa atthīti satimā.*

I *Taddhita* (Secondary Derivation)

āyu + *mantu* = ***āyasmantu***¹³¹ (one having age)
go + *mantu* = ***gomantu*** (one having cattle)

Na, a (Kacc 370, Rūpa 405, Sadd 795, Mogg 4.84–5)
saddhā + *ṇa* = ***saddha***¹³² (one having faith)
paññā + *ṇa* = ***pañña*** (one having wisdom)
tapa + *ṇa* = ***tāpasa***¹³³ (one practicing austerity)

Imantu (Sadd 794)

canda + *imantu* = ***candimantu***¹³⁴ (one having the moon
as a mension, the lunar god)

putta + *imantu* = ***puttimantu***¹³⁵ (one having many children)

pāpa + *imantu* = ***pāpimantu***¹³⁶ (one having sin, the god of pleasure)

Ta (Sadd 796)

pabba + *ta* = ***pabbata***¹³⁷ (thing having section, mountain)

vaṅka + *ta* = ***vaṅkata***¹³⁸ (thing having crooked shaped,
name of a mountain)

Bha (Mogg 4.83)

tundi + *bha* = ***tundibha***¹³⁹ (one having protruded navel)

vali + *bha* = ***valibha*** (one having wrinkled skin)

Ila (Mogg 4.87)

piccha + *ila* = ***picchila***¹⁴⁰ ([cotton] having a pod)

phena + *ila* = ***phenila*** ([water] having foam)

jaṭā + *ila* = ***jaṭila*** (one having matted hair)

¹³¹ *āyu assa atthīti āyasmā*. For how *u* becomes *as*, see Kacc 371, Rūpa 404, Sadd 797, Mogg 4.134.

¹³² *saddhā yassa atthīti saddho*.

¹³³ The feminine term of this is *tāpasā*.

¹³⁴ *candavimānasaṅkhāto cando assa atthīti candimā, candadevaputto*.

¹³⁵ *puttā assa atthīti puttimā, bahuputto*.

¹³⁶ *pāpaṃ assa atthīti pāpimā, kāmadevo*.

¹³⁷ *pabbaṃ assa atthī pabbato, giri*.

¹³⁸ *vaṅkaṃ saṅthānaṃ assa atthīti vaṅkato*.

¹³⁹ *tundī vuccati vuddhā nābhī, tundibho*. (from Niru 480)

¹⁴⁰ *picchaṃ tūlaṃ assa atthī, tasmīṃ vā vijjati picchilo*. (Niru 483)

All these can also be fit with *-vantu*, hence *picchavā*, *phenivā*, *jaṭāvā*.

Va (Mogg 4.88)

sīla + va = sīlava (one having virtue)

kesa + va = kesava (one having hair)

Using *-vantu* also works likewise, hence *sīlavantu*, *kesavantu*.

Āmī, uvāmī (Mogg 4.90)

sa + āmī/uvāmī = sāmī/suvāmī (master, husband)

Ṇa (Mogg 4.91)

lakkhī + ṇa = lakkhaṇa (having a lucky sign)

Na (Mogg 4.92)

aṅga + na = aṅgana (one having good figure)

Ima, iya (Mogg 4.94)

putta + ima/iya = puttima/puttiya (one having a child)

kitti + ima/iya = kittima/kittiya (one having fame)

sena + iya = seniya (one having an army)

11. Pakatitaddhita

This group denotes materials that things made from. In Kacc, only *maya* is mentioned. In Sadd, *ā* and *ī* are added. And in Mogg, *ṇa*, *ṇika*, *ṇeyya*, and *saṇa* are added.

Maya (Kacc 372, Rūpa 385, Sadd 798–9, Mogg 4.66)

*suvaṇṇa + maya = suvaṇṇamaya*¹⁴¹ (thing made of gold)

rajata + maya = rajatamaya (thing made of silver)

aya + maya = ayomaya (thing made of iron)

mattikā + maya = mattikāmaya (thing made of clay)

*go + maya = gomaya*¹⁴² (thing arising from an ox)

*dāna + maya = dānamaya*¹⁴³ (giving)

sīla + maya = sīlamaya (virtue)

¹⁴¹ *suvaṇṇena pakataṃ suvaṇṇamayaṃ.*

¹⁴² *gohi nibbattaṃ gomayaṃ.*

¹⁴³ *dānameva dānamayaṃ.* The original meaning is retained.

Ā (Sadd 800)
sūra + *ā* = **surā**¹⁴⁴ (liquor)

Ī (Sadd 801)
varuṇa + *ā* = **vāruṇī**¹⁴⁵ (liquor)

Ṇa, ṇika, ṇeyya (Mogg 4.66)
udumbara + *ṇa* = **odumbara**¹⁴⁶ (things made from a fig tree, e.g. ashes, or a part of it, e.g. leaves)
kapota + *ṇa* = **kāpota** (thing made from a pigeon, e.g. meat)
aya + *ṇa* = **āyasa** (thing made of iron)

Saṇa (Mogg 4.67)
jatu + *saṇa* = **jātusa**¹⁴⁷ (thing made of sealing wax)

12. *Saṅkhyātaddhita*

This group is about numbers. In Kacc there are five *paccayas*: *tiya*, *tha*, *ṭha*, *ma*, and *ī*. In Sadd *tha* becomes *ttha* and *ṭha* becomes *ṭṭha*. In Mogg, other two are added: *ṭṭhama*, and *ḍa*. In addition, there are other number-related *paccayas*, namely *ka*, *aya*, and *ākī*.

Tiya (Kacc 385–6, Rūpa 409–10, Sadd 817–8)
dvi + *tiya* = **dutiya**¹⁴⁸ (second)
ti + *tiya* = **tatiya** (third)

Tha, ṭha, ttha, ṭṭha, ṭṭhama (Kacc 384, Rūpa 407, Sadd 816, Mogg 4.54)
catu + *tha/ttha* = **catuttha**¹⁴⁹ (fourth)

¹⁴⁴ *sūrena nāma vanacarakena katā pānajāti surā* (drink made by a woodsman called *Sūra*).

¹⁴⁵ *varuṇena nāma dussīlatāpasena katā pānajāti vāruṇī* (drink made by a bad ascetic called *Varuṇa*).

¹⁴⁶ *Udumbarassa vikati odumbaraṇ, bhasmā, udumbarassa avayavo odumbaraṇ, paṇṇādi*. (Niru 536)

¹⁴⁷ *jatuno vikāro jātusaṇ, jatumayaṇ vā*, also *jatumaya*.

¹⁴⁸ *dvinnāṇ pūraṇo dutiyo*.

¹⁴⁹ *catunnaṇ pūraṇo catuttho*.

*cha + tha/ttha = chaṭṭha*¹⁵⁰ (sixth)

Ma (Kacc 373, Rūpa 406, Sadd 802, Mogg 4.52–3)

*pañca + ma = pañcama*¹⁵¹ (fifth)

satta + ma = sattama (seventh)

aṭṭha + ma = aṭṭhama (eighth)

nava + ma = navama (ninth)

dasa + ma = dasama (tenth)

sata + ma = satima (hundredth)

sahassa + ma = sahasṣima (thousandth)

Ī (Kacc 375, Rūpa 412, Sadd 805)

*ekādasa + ī = ekādasī*¹⁵² (eleventh)

dvādasa + ī = dvādasī (twelfth)

tedasa + ī = tedasī (thirteenth)

catuddasa + ī = cātuddasī (fourteenth)

pañcadasa + ī = pañcadasī (fifteenth)

soḷasa + ī = soḷasī (sixteenth)

sattarasa + ī = sattarasī (seventeenth)

aṭṭhārasa + ī = aṭṭhārasī (eighteenth)

Da (a) (Mogg 4.50–1)

*ekādasa + ḍa = ekādasa/ekādasama*¹⁵³ (eleventh)

vīsa + ḍa = vīsa/vīsati (twenty/twentieth)

tiṃsa + ḍa = tiṃsa/tiṃṣati (thirty/thirtieth)

cattālīsa + ḍa = cattālīsa (forty)

paññāsa + ḍa = paññāsa (fifty)

*vīsa sata + ḍa = vīsa sata*¹⁵⁴ (120)

vīsa saḥassa + ḍa = vīsa saḥassa (1,020)

vīsa satasaḥassa + ḍa = vīsa satasaḥassa (100,020)

ekādasa sata + ḍa = ekādasa sata (111)

ekādasa saḥassa + ḍa = ekādasa saḥassa (1,011)

¹⁵⁰This can also be *saṭṭha* (Kacc 374, Rūpa 408, Sadd 804). Yet *chaṭṭhama* can also be found (Sadd 803, Mogg 4.54).

¹⁵¹*pañcannaṇ pūraṇo pañcama*.

¹⁵²*ekādasannaṇ pūraṇī ekādasī*.

¹⁵³*ekādasannaṇ pūraṇo ekādaso, ekādasamo*.

¹⁵⁴*vīsati adhikā asmiṇ steti vīsaṇ sataṇ*. (from Mogg 4.50)

Ka (Kacc 392, Rūpa 418, Sadd 831, Mogg 4.41)

dvi + ka = dvika (twofold)

ti + ka = tika (threefold)

catu + ka = catukka (fourfold)

pañca + ka = pañcaka (fivefold)

cha + ka = chakka (sixfold)

satta + ka = sattaka (sevenfold)

aṭṭha + ka = aṭṭhaka (eightfold)

nava + ka = navaka (ninefold)

dasa + ka = dasaka (tenfold)

Aya (Mogg 4.49)

ubha + aya = ubhaya (twofold)

dvi + aya = dvaya (twofold)

ti + aya = taya (threefold)

Ākī (Mogg 4.55)

*eka + ākī = ekākī*¹⁵⁵ (alone)

13. *Abyayataddhita*

This group produces indeclinable outcomes by adding these *pac-cayas* to existing nouns. Kacc gives us four: *dhā*, *thā*, *thatthā*, and *thaṃ*. Sadd adds *jjha* and *so*. Mogg adds *edhā* and *kkhattuṃ*.

Dhā, edhā (Kacc 397, Rūpa 420, Sadd 836, Mogg 4.110, 4.112)

*eka + dhā = ekadhā*¹⁵⁶ (in one way)

dvi + dhā = dvidhā/dvedhā (in two ways)

ti + dhā = tidhā/tedhā (in three ways)

catu + dhā = catudhā (in four ways)

kati + dhā = katidhā (in how many ways)

bahu + dhā = bahudhā (in many ways)

Jjha (Sadd 837, Mogg 4.111)

*eka + jjha = ekajjha*¹⁵⁷ (in one way)

dvi + jjha = dvijjha (in two ways)

¹⁵⁵also *ekaka*, or just *eka*

¹⁵⁶*ekena vibhāgena ekadhā*.

¹⁵⁷*ekadhā karoti ekajjhaṃ*.

Thā, thatthā (Kacc 398, Rūpa 421, Sadd 844, Mogg 4.108)

*ta + thā = tathā*¹⁵⁸ (in that way)

ya + thā = yathā (in which way)

sabba + thā = sabbathā (in all ways)

añña + thā = aññathā (in other way)

itara + thā = itarathā (in another way)

In Kacc and Sadd, *thatthā* can be used in the same way, hence we also get *tathatthā*, *yathatthā*, *sabbatthā*, *aññatthā*, and *itaratthā*. Sadd adds that *tathattham* and *aññattham* can also be found.

Tham (Kacc 399, Rūpa 422, Sadd 845, Mogg 4.109)

kiṃ + tham = katham (in what way, how)

ima + tham = ittham (in this way, thus)

So (Sadd 838, Mogg 4.118)

This *paccaya* has instrumental sense.

*sabba + so = sabbaso*¹⁵⁹ (by all ways, in every respect)

*bahu + so = bahuso*¹⁶⁰ (by many ways)

*sutta + so = suttaso*¹⁶¹ (by sutra's part)

*upāya + so = upāyaso*¹⁶² (by stratagem)

*hetu + so = hetuso*¹⁶³ (by cause)

*thāna + so = thānaso*¹⁶⁴ (by that moment?, by reason)

*ñāya + so = yoniso*¹⁶⁵ (by right manner)

Kkhattum (Mogg 4.114–7)

This *paccaya* marks number of times. In Kacc 646, Rūpa 419, *kkhattum* can be applied to *sakiṃ* (once) and *eka* (one), etc. But applying to *sakiṃ* is disagreed in Sadd 1284 because it sounds nonsensical. Applying it to *eka* and so on is acceptable (Sadd 1282). Sometimes it means division (Sadd 1283), for example, *ekakkhattum* (one part), *dvikkhattum* (two parts), and

¹⁵⁸ *so pakāro tathā, taṃ pakāraṃ tathā, tena pakārena tathā, tassa pakārassa tathā, tasmā pakārā tathā, tasmim pakāre tathā.*

¹⁵⁹ *sabbākārena sabbaso.*

¹⁶⁰ *bahūhi pakārehi bahuso.*

¹⁶¹ *suttavibhāgena suttaso.*

¹⁶² *upāyena upāyaso.*

¹⁶³ *hetunā hetuso.*

¹⁶⁴ *taṅkhanenevaṭhānaso.*

¹⁶⁵ *ñāyena yoniso.*

*Sahassakkhattumattānaṃ, nimminivāna panthako*¹⁶⁶
(Ven. Panthaka produced himself into 1,000 parts/replicas).

*eka + kkhattuṃ = ekakkhattuṃ*¹⁶⁷ (one time)

dvi + kkhattuṃ = dvikkhattuṃ (two times)

kati + kkhattuṃ = katikkhattuṃ (how many times)

*bahu + kkhattuṃ = bahukkhattuṃ*¹⁶⁸ (many times)

14. *Anekatthataddhita*

The group combines the remaining miscellaneous things. Some look like post hoc explanation of terms in an idiosyncratic way. So I have to omit some of them.

Naya (Sadd 783, Mogg 4.72–3)

*kamma + naya = kammañña*¹⁶⁹ (good in doing, worth doing)

*sabhā + naya = sabbha*¹⁷⁰ (good in meeting, worth meeting)

Ika (Mogg 4.74, Sadd 1278)

katha + ika = kathika (good at talking)

dhammakatha + ika = dhammakathika (good at talking dhamma)

saṅgāma + ika = saṅgāmika (good at fighting)

*ahaṃ + ahaṃ + ika = ahamahamikā*¹⁷¹ (conceit)

Nika (Sadd 1279)

aho + purisa + nika = ahopurisikā (arrogance)

Lika (Sadd 1280)

putta + lika = puttalikā (doll of a boy's figure)

dhītu + lika = dhītalikā (doll of a girl's figure)

¹⁶⁶Thera 10.563

¹⁶⁷also *sakiṃ*

¹⁶⁸also *bahudhā*

¹⁶⁹*kammaṃ sādhu kammaññaṃ*.

¹⁷⁰*sabhāyaṃ sādhu sabbho*.

¹⁷¹In this instance *ika* means 'I first' (Sadd 1278). The term is a repetition of 'I.' Thus 'I first, I first' means like egoistic assertion.

Ñeyya (Mogg 4.75)

patha + ñeyya = pātheyya (good for travelling, provision)
sakata? + ñeyya = sāpateyya (good for the owner, property, wealth)

Ka (Sadd 835, Mogg 4.40)

samaṇa + ka = samaṇaka (bad ascetic)
itthī + ka = itthikā (bad woman)
munda + ka = mundaḍaka (a bald one)
kumāra + ka = kumāraka (little kid)
putta + ka = puttaka (little child)
gāma + ka = gāmaka (small village)
tela + ka = telaka (little oil)
vinīla + ka = vinīlaka (bluish disgusting [corpse])
*hīna + ka = hīnaka*¹⁷² (bad)
pota + ka = potaka (young)
assa + ka = assaka (horse of unknown owner)
hatthī + ka = hatthika (elephant-like [toy])
rukka + ka = rukkhaka (shrub)
*manussa + ka = mānussaka*¹⁷³ (dwarf, human)
mora + ka = moraka (a man called ‘peacock’)

Tara (Mogg 4.56)

vaccha + tara = vacchatara (small calf)

Reyyaṇ, cha (Mogg 4.36–7, 4.39)

*pītu + reyyaṇ = petteyya*¹⁷⁴ (brother of father)
*mātu + cha = mātucchā*¹⁷⁵ (sister of mother)
mātu + reyyaṇ = matteyya (motherloving)
pītu + reyyaṇ = petteyya (fatherloving)

Āmaha (Mogg 4.38)

*mātu + āmaha = mātāmahī*¹⁷⁶ (mother of mother)
*mātu + āmaha = mātāmaha*¹⁷⁷ (father of mother)

¹⁷²The original meaning is retained.

¹⁷³*rasse-mānusako*. (in Mogg 4.40)

¹⁷⁴*pītu bhātā petteyyo*.

¹⁷⁵*mātu bhaggīnī mātucchā*.

¹⁷⁶*mātu mātā mātāmahī*.

¹⁷⁷*mātu pitā mātāmaho*.

I *Taddhita* (Secondary Derivation)

*ṭitu + āmaha = pitāmahī*¹⁷⁸ (mother of father)

*ṭitu + āmaha = pitāmaha*¹⁷⁹ (father of father)

Ssa (Mogg 4.71)

cakkhu + ssa = cakkhussa (good for eyes)

āyū + ssa = āyussa (good for the age)

La, iya (Mogg 4.58)

*deva + la/iya = devala/deviya*¹⁸⁰ ([thing/person] given by a god)

Jātiya (Mogg 4.113)

paṭu + jātiya = paṭujātiya (having sharp property)

mudu + jātiya = mudujātiya (having soft property)

¹⁷⁸ *ṭitu mātā pitāmahī.*

¹⁷⁹ *ṭitu pitā pitāmaha.*

¹⁸⁰ *devena datto devalo, devīyo.*

J List of *Paccayas*

As I pointed out several times in the lessons, learning *paccayas* is the main method of the traditional approach to learn the language. Even though my approach is different, taking *paccayas* into consideration is inevitable. Digging deeper into Pāli grammar, at some point you have to deal with these. To ease our learning and for referencing, I put all *paccayas* into order and gather them in one place. This does not include *vibhattis* that have more specific functions. For nominal *vibhattis* please see Appendix B, and for verbal see Appendix C.

In the table below, all *paccayas* explained in this book are listed, around 360 items. The first column is the name of *paccayas*. All different forms mentioned by textbooks are listed as many as possible. The second column shows the area of their use: *Nāma* (noun), *Sabbanāma* (pronoun), *Ākhyāta* (verb), *Kīta* (primary derivation), and *Taddhīta* (secondary derivation). The third column refers to the main traditional textbooks: *Kaccāyana*, *Moggallāna*, and *Saddanīti*. The last column shows the pages that the items are mentioned in this book.

Table J.1: All Pāli *paccayas*

Paccaya	In	Ref.	Page
<i>a</i>	AKT	KMS	284, 286; 552, 553, 562, 563, 570; 631
<i>aka</i>	K	M	563, 575
<i>acca</i>	T	M	619
<i>ajja</i>	S	KMS	180
<i>ajju</i>	S	KMS	180
<i>añña</i>	K	M	580
<i>aṭa</i>	K	M	580
<i>aṇa</i>	K	M	552, 582
<i>aṇi</i>	K	M	583

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Table J.1: All Pāli *paccayas* (contd...)

Paccaya	In	Ref.	Page
<i>aṇḍa</i>	K	M	581
<i>ata</i>	K	M	585
<i>ati</i>	K	M	572
<i>atta</i>	K	M	585
<i>atha</i>	K	M	587
<i>athu</i>	K	M	587
<i>ana</i>	K	M	558, 563
<i>ani</i>	K	M	590
<i>anīya</i>	K	KMS	559
<i>anta</i>	K	KMS	567, 584
<i>apa</i>	K	M	591
<i>abha</i>	K	M	592
<i>ama</i>	K	KMS	594
<i>aya</i>	T	M	635
<i>ara</i>	K	M	599
<i>araṇa</i>	K	M	599
<i>ala</i>	K	KMS	600
<i>all</i>	K	M	603
<i>ava</i>	K	M	603
<i>asa</i>	K	M	606
<i>asaṇa</i>	K	M	606
<i>assa</i>	A	M	292
<i>ā</i>	KT	S	556; 633
<i>āka</i>	K	M	575
<i>ākī</i>	T	M	635
<i>āṭa</i>	K	M	580
<i>āṭaka</i>	K	M	576
<i>āṭaṇa</i>	K	M	580
<i>āṇika</i>	K	M	576
<i>ātaka</i>	K	M	585
<i>āna</i>	K	KS	567
<i>ānaka</i>	K	M	576
<i>āni</i>	K	KS	590
<i>āpi</i>	A	M	292
<i>āmaha</i>	T	M	638
<i>āmī</i>	T	M	632
<i>āya</i>	A	KMS	290

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Table J.1: All Pāli *paccayas* (contd...)

Paccaya	In	Ref.	Page
<i>āyitta</i>	T	KS	625
<i>āra</i>	K	M	599
<i>ālu</i>	T	M	626
<i>āvantu</i>	T	M	620
<i>āva</i>	K	M	604
<i>āvī</i>	K	KMS	553, 557
<i>i</i>	AK	KS	286; 562, 571
<i>ika</i>	KT	KMS	568; 624, 630, 637
<i>iṭṭha</i>	T	KMS	629
<i>ina</i>	K	MS	571, 582
<i>ita</i>	KT	M	584; 621
<i>ithi</i>	K	M	588
<i>idda</i>	K	KS	588
<i>ina</i>	K	KMS	562
<i>imantu</i>	T	S	631
<i>ima</i>	KT	KMS	594; 619, 623, 624, 628, 632
<i>iya</i>	T	KMS	614, 620, 624, 625, 628, 629, 632, 639
<i>ira</i>	K	KS	597
<i>ila</i>	K	M	602
<i>illa</i>	T	KMS	625
<i>isa</i>	K	KS	604
<i>isika</i>	T	KS	629
<i>issika</i>	T	M	629
<i>ī</i>	AT	KMS	286; 572; 619, 630, 633, 634
<i>īci</i>	K	M	578
<i>īṇa</i>	K	M	559
<i>īya</i>	AT	KMS	291; 625
<i>īva</i>	K	M	604
<i>īvara</i>	K	KS	598
<i>īsa</i>	K	M	605
<i>u</i>	K	M	572
<i>uṭa</i>	K	M	580, 580
<i>uṇā</i>	A	KS	287
<i>unta</i>	K	M	584
<i>uma</i>	K	M	595
<i>ura</i>	K	M	597

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Table J.1: All Pāli *paccayas* (contd...)

Paccaya	In	Ref.	Page
<i>ula</i>	K	M	603
<i>uli</i>	K	M	603
<i>usaṇ</i>	T	S	614
<i>ussa</i>	KT	KS	604; 614
<i>uwāmī</i>	T	M	632
<i>ū</i>	K	M	574
<i>ūra</i>	K	KMS	596
<i>e</i>	A	KS	286
<i>edhā</i>	T	M	635
<i>eyya</i>	T	S	625
<i>eyyaka</i>	T	M	620
<i>eraka</i>	K	M	600
<i>eru</i>	K	M	600
<i>o</i>	A	KMS	286, 288
<i>ota</i>	K	M	584
<i>ora</i>	K	M	600
<i>ola</i>	K	M	603
<i>ka</i>	KT	KMS	563, 570, 574; 623, 635, 638
<i>kaṇ</i>	T	KS	624, 627
<i>kaṇa</i>	T	M	620, 624
<i>kana</i>	K	M	589
<i>kabha</i>	K	M	592
<i>kala</i>	K	M	601
<i>kasa</i>	K	M	606
<i>kāla</i>	K	M	601
<i>ki</i>	K	M	571
<i>kika</i>	K	M	568, 576
<i>kiṇa</i>	K	M	582
<i>kiya</i>	T	KMS	623, 624
<i>kira</i>	K	M	597
<i>kīla</i>	K	M	602
<i>ku</i>	K	M	573
<i>kuma</i>	K	M	594
<i>kīka</i>	K	M	576
<i>kūṭa</i>	K	M	580
<i>kīra</i>	K	M	599
<i>kudtaka</i>	K	M	580

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Table J.1: All Pāli *paccayas* (contd...)

Paccaya	In	Ref.	Page
<i>kula</i>	K	M	603
<i>kū</i>	K	M	558
<i>kha</i>	AK	KMS	289; 562, 577
<i>khara</i>	K	M	599
<i>kkhattuṃ</i>	T	M	636
<i>kkhiṇa</i>	K	S	582
<i>kṇā</i>	A	M	288
<i>kṇo</i>	A	M	287
<i>кта</i>	K	M	565
<i>ktavantu</i>	K	M	565
<i>ktāvī</i>	K	M	565
<i>kti</i>	K	M	563
<i>ktivā</i>	K	M	566
<i>ktivāna</i>	K	M	566
<i>knā</i>	A	M	288
<i>kya</i>	A	M	294
<i>krara</i>	K	M	598
<i>kva</i>	K	M	604
<i>kvara</i>	K	M	598
<i>kvā</i>	K	M	604
<i>kvi</i>	K	KMS	554
<i>ki</i>	K	M	571
<i>kuna</i>	K	M	589
<i>gaka</i>	K	M	577
<i>gara</i>	K	M	598
<i>gu</i>	K	M	578
<i>gha</i>	K	M	578
<i>ghaṇa</i>	K	M	552, 561
<i>ghiṇ</i>	K	KS	559
<i>ghyaṇa</i>	K	M	560
<i>ca</i>	K	M	578
<i>ca</i>	K	M	598
<i>cu</i>	K	M	578
<i>ccha</i>	K	S	578
<i>cchāna</i>	K	S	578
<i>cha</i>	AKT	KMS	289; 578; 638
<i>chara</i>	K	M	598, 598

Continued on the next page...

Table J.1: All Pāli *paccayas* (contd...)

Paccaya	In	Ref.	Page
<i>chera</i>	K	M	598
<i>chika</i>	K	M	579
<i>chilla</i>	K	S	602
<i>chuka</i>	K	M	579
<i>ja</i>	K	S	579
<i>jara</i>	K	M	598
<i>jātiya</i>	T	M	639
<i>ju</i>	K	M	580
<i>jjha</i>	T	MS	635
<i>jhaka</i>	K	M	580
<i>ñña</i>	T	M	614
<i>ṭṭha</i>	KT	KMS	581; 633
<i>ṭṭhama</i>	T	M	633
<i>ṭṭu</i>	K	S	595
<i>ṭha</i>	KT	KMS	581, 581; 633
<i>ṭhakana</i>	K	M	577
<i>ḍa</i>	KT	M	570; 634
<i>ḍḍha</i>	K	KS	581
<i>dha</i>	K	KS	581
<i>ṇa</i>	KT	KMS	552, 561, 563, 580, 581; 612, 619, 622, 624, 627, 631, 632, 633
<i>ṇaka</i>	K	M	553, 582
<i>ṇana</i>	K	M	557
<i>ṇaya</i>	AT	KMS	289, 292,, 292; 613, 619, 637
<i>ṇava</i>	T	KS	614
<i>ṇā</i>	A	KS	287
<i>ṇāna</i>	T	KMS	612
<i>ṇāpaya</i>	A	KS	292
<i>ṇāpi</i>	A	M	292
<i>ṇāpe</i>	A	KS	292
<i>ṇāyana</i>	T	KMS	612
<i>ṇāla</i>	K	M	602
<i>ṇi</i>	AKT	KMS	289; 583; 613
<i>ṇika</i>	T	S	613, 615, 633, 637
<i>ṇitta</i>	K	KS	586
<i>ṇima</i>	K	KS	594

Continued on the next page...

Table J.1: All Pāli *paccayas* (contd...)

Paccaya	In	Ref.	Page
<i>ṇiya</i>	T	KMS	613, 618, 628
<i>ṇisaka</i>	K	M	605
<i>ṇī</i>	K	KMS	556, 557
<i>ṇu</i>	AK	KMS	287; 559, 573, 583
<i>ṇuka</i>	K	KMS	559, 576
<i>ṇuva</i>	K	M	604
<i>ṇūka</i>	K	M	576
<i>ṇe</i>	A	KS	289, 292
<i>ṇeyya</i>	T	KMS	613, 618, 621, 628, 633, 638
<i>ṇera</i>	T	KMS	614, 618
<i>ṇya</i>	KT	KMS	560; 626
<i>ṇvu</i>	K	KS	553
<i>ṇhā</i>	A	KS	288
<i>ta</i>	KT	KS	565, 585; 631
<i>taka</i>	K	M	585
<i>taggha</i>	T	M	621
<i>tana</i>	KT	M	590; 619
<i>tanaka</i>	K	M	590
<i>tappa</i>	K	S	560
<i>tabba</i>	K	KMS	559
<i>tama</i>	T	KMS	629
<i>tara</i>	T	KMS	629, 638
<i>tavantu</i>	K	KS	565
<i>tave</i>	K	KMS	564
<i>tā</i>	T	KMS	624, 627
<i>tāye</i>	K	M	564
<i>tāvī</i>	K	KS	565
<i>ti</i>	K	KS	563, 563, 586
<i>tika</i>	K	M	577
<i>tiya</i>	T	KS	633
<i>tu</i>	K	KMS	553, 557, 568, 568, 583
<i>tuka</i>	K	KS	568
<i>tuna</i>	K	KMS	566
<i>tum</i>	K	KMS	564
<i>tuuna</i>	K	KMS	566
<i>teyya</i>	K	KS	560
<i>to</i>	NS	KMS	176

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Table J.1: All Pāli *paccayas* (contd...)

Paccaya	In	Ref.	Page
<i>tta</i>	T	KMS	627
<i>ttaka</i>	T	M	620
<i>ttana</i>	T	KMS	627
<i>tti</i>	K	KS	586
<i>ttima</i>	K	KS	594
<i>ttha</i>	T	S	633
<i>tya</i>	K	S	595
<i>tyu</i>	K	S	595
<i>tra</i>	S	KMS	179
<i>traṇ</i>	K	KS	585
<i>tvā</i>	K	KS	566
<i>tvāna</i>	K	KS	566
<i>tha</i>	SKT	KMS	179; 587; 633
<i>thaka</i>	K	M	587
<i>thatthā</i>	T	KMS	636
<i>thaṇ</i>	T	KMS	636
<i>thā</i>	T	KMS	636
<i>thi</i>	K	M	587
<i>thika</i>	K	M	588
<i>thī</i>	K	M	588
<i>thu</i>	K	KS	587
<i>da</i>	K	KS	588
<i>daka</i>	K	M	588
<i>dara</i>	K	M	598
<i>dā</i>	S	KMS	180
<i>dācanaṇ</i>	S	KMS	180
<i>dāni</i>	S	KMS	180
<i>du</i>	K	KMS	589
<i>dura</i>	K	M	597
<i>dusuka</i>	K	M	606
<i>dha</i>	SK	KMS	179; 570; 589
<i>dhā</i>	ST	KMS	635
<i>dhi</i>	S	KMS	179
<i>dhuka</i>	K	M	589
<i>dhunā</i>	S	KMS	180
<i>na</i>	KT	M	589; 632
<i>naka</i>	K	M	562

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Table J.1: All Pāli *paccayas* (contd...)

Paccaya	In	Ref.	Page
<i>naṇa</i>	T	M	628
<i>nā</i>	A	KS	288
<i>neyya</i>	T	M	620
<i>neyyaka</i>	T	M	620
<i>ni</i>	K	M	564, 591
<i>niya</i>	T	M	623
<i>nta</i>	K	M	567
<i>nu</i>	K	KS	590
<i>nuka</i>	K	M	590
<i>nusa</i>	K	SK	604
<i>pa</i>	K	M	591
<i>paka</i>	K	M	591
<i>pāsa</i>	K	M	606
<i>ppa</i>	A	KS	288
<i>pha</i>	K	M	591
<i>ba</i>	K	M	592
<i>bi</i>	K	M	592
<i>būla</i>	K	M	602
<i>bya</i>	T	MS	628
<i>bha</i>	KT	M	592; 631
<i>bhaka</i>	K	M	592
<i>bhara</i>	K	M	597
<i>ma</i>	KT	KMS	561, 593, 593; 634
<i>maka</i>	K	M	593
<i>matta</i>	T	M	621
<i>man</i>	K	KS	593
<i>mantu</i>	T	KMS	630
<i>maya</i>	T	KMS	632
<i>mara</i>	K	M	598
<i>māna</i>	K	KMS	567
<i>māra</i>	K	M	599
<i>mi</i>	K	M	595
<i>ya</i>	AKT	KMS	287, 294; 560, 560, 563, 595; 614, 620, 623
<i>yaka</i>	AK	M	287; 560, 563
<i>yāṇa</i>	K	KS	582
<i>yīra</i>	A	KS	288

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Table J.1: All Pāli *paccayas* (contd...)

Paccaya	In	Ref.	Page
<i>yu</i>	K	KS	558, 561, 563
<i>ra</i>	KT	KMS	556, 630
<i>raka</i>	K	M	596
<i>rati</i>	T	M	620
<i>ratu</i>	K	M	584
<i>ratthu</i>	K	KS	568
<i>ratya</i>	K	S	595
<i>rathi</i>	K	M	588
<i>rabha</i>	K	M	592
<i>ramma</i>	K	KS	561
<i>ravi</i>	K	M	604
<i>raha</i>	S	KMS	180
<i>rahi</i>	S	KMS	180
<i>rātu</i>	K	SK	568
<i>rāya</i>	T	M	621
<i>rika</i>	K	M	600
<i>ricca</i>	K	KS	560
<i>rittaka</i>	T	M	620
<i>ritu</i>	K	KS	568
<i>ribbisa</i>	K	M	606
<i>ririya</i>	K	KMS	564
<i>riva</i>	K	M	604
<i>rīva</i>	T	M	620
<i>rīvataka</i>	T	M	620
<i>rīsana</i>	K	M	594
<i>rīha</i>	K	M	606
<i>ru</i>	K	M	600
<i>ruka</i>	K	M	600
<i>ruṇa</i>	K	S	583
<i>rū</i>	K	KMS	558
<i>reyyaṇ</i>	T	M	638
<i>reva</i>	K	M	604
<i>ro</i>	K	MS	556
<i>la</i>	AKT	KMS	284, 286; 600, 602; 625, 639
<i>laka</i>	K	M	602
<i>lāṇa</i>	K	KS	582
<i>li</i>	K	M	603

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Table J.1: All Pāli *paccayas* (contd...)

Paccaya	In	Ref.	Page
<i>lika</i>	T	S	637
<i>ltu</i>	K	M	553
<i>lla</i>	T	KMS	625, 631
<i>va</i>	ST	KMS	179, 632
<i>vantu</i>	T	KMS	630
<i>vāla</i>	K	M	602
<i>vī</i>	T	KMS	629
<i>sa</i>	AKT	KMS	289; 606; 629
<i>saka</i>	K	M	552, 577, 605
<i>saṇa</i>	T	M	614, 633
<i>sara</i>	K	M	599
<i>su</i>	K	M	606
<i>so</i>	T	MS	636
<i>ssa</i>	T	M	614, 639
<i>ssī</i>	T	M	629
<i>ha</i>	SK	KMS	179; 607
<i>haṃ</i>	S	KMS	179
<i>hi</i>	K	M	607
<i>hiñcanaṃ</i>	S	KMS	179
<i>hiñci</i>	S	KMS	179
<i>hiṇ</i>	S	KMS	179
<i>hī</i>	K	M	607
<i>ḷa</i>	K	M	607
<i>ḷaka</i>	K	M	607
<i>ḷi</i>	K	M	608
<i>ḷu</i>	K	M	608
<i>ḷhaka</i>	T	S	628

Some difficult *paccayas* and *anubandhas*

In Pāli, *paccayas* are overwhelming, particularly for derivations. Not only the massive number of them is difficult to handle, but also some of them have a strange behavior. This often stuns new students, if not discourages them to give up learning altogether. That happened to me long time ago. In fact, it is just a handful that you have to be aware of their strangeness. I describe some of them here to ease our learning.

I distinguish between *paccaya* and *anubandha*. The former is the whole chunk of them as the given names in the table. The latter is a part of them that causes certain transformation. This part is not normally seen in the final product.¹ For example, *ṇ-anubandha* is the most used and the strangest of all. When I mention just a name, it means *paccaya*, otherwise *anubandha* will be shown. For *anubandha*, I list only noteworthy and widely used ones. There are many of them and some of them are used differently by different schools. In Mogg, they are more extensively used.

Ṇ-anubandha (*vuddhi* marker)

In most case when *ṇ* appears in the *paccayas*, it causes the base to be in *vuddhi* strength, normally the first vowel of it. There are some exceptions in root-group *paccayas* that have *ṇ* in their body.

We can find *ṇa* in verb formation and secondary derivation. This *paccaya* has other thing to do than just being added to the base. When used, *ṇ* (*ṇ-anubandha*) is deleted, then only *a* is left.² Furthermore, the first vowel of the base, if not followed by a double consonants³, has to be in *vuddhi* strength (see the end of Chapter 2).⁴ That is to say, *a* is lengthened to *ā*, *i* and *ī* to *e*, and *u* and *ū* to *o*.⁵ For example, *vintā+ṇeyya* becomes *venteyya*, *upadhi+ṇika* becomes *opadhika*, *abhidhamma+ṇika* becomes *ābhidhammika*, but *suttanta+ṇika* becomes *suttantika*.

That is the general rule of *ṇa* processing. There are some cases that do not follow this regularity. Some are very specific, for example, *byākaraṇa+ṇa* = *viākaraṇa+ṇa* = *veyyākaraṇa*⁶; *sagga+ṇika* = *suagga+ṇika* = *sovaggika*⁷; *nyāya+ṇika* = *niāya+ṇika* = *neyyānika*⁸; *byāvaccha+ṇa* = *viāvaccha+ṇa* = *veyyāvac-*

¹A. K. Warder calls this ‘fictitious addition’ an *exponent* (Warder 2001, p. 251).

²Kacc 396, Rūpa 363, Sadd 834

³Some can be (Mogg 4.125). And *vuddhi* sometimes occurs in the middle, e.g. *aḍḍhateyyo*, *vāsetṭho* (Mogg 4.126).

⁴Kacc 400, Rūpa 364, Sadd 847

⁵Mogg 4.124

⁶Kacc 401, Rūpa 375, Sadd 848–50

⁷Sadd 851

⁸Sadd 852

*cha*⁹; *dvāra+ṇika = duara+ṇika = dovārika*¹⁰; *byaggha+ṇa = viaggha+ṇa = veyyaggha*¹¹; *isi+ṇya = āriṣṣya, usabha+ṇa = ās-abha*¹². There are also some other things (perhaps almost everything) can happen when *ṇa* is in operation, for instance, shortened vowels, lengthened vowels, elision, addition, transformation, and shifted *vuddhi* position.¹³ Yet *vuddhi* may not happen at all, e.g. *abhidhammiko, vinteyyo, ulumpiko, araṇṇiko*.¹⁴ Some definitely do, e.g. *vāsetṭho, bāladevo*.¹⁵ Some never do, e.g. *nīlavatthiko, pītavatthiko*.¹⁶

K-anubandha (*vuddhi* preventer)

The notion of *ṇ* as *vuddhi* marker is used in all grammatical schools. But the use of its preventer is applied only in Moggallāna school. It makes things more precise. For example, in Kacc/Sadd *ta* is used in derivation, but in Mogg it is *kta*. This means applying *ta* without any *vuddhi*.

R-anubandha (last-syllable killer)

When *r* appears in *paccayas*, most of the time it cause the last syllable of the base to be deleted. I call this ‘last-syllable killer.’ For example, *anta+gamu+rū* becomes *antagū*¹⁷ (One who normally goes to the end).

Kvi

We will not find this ending in any words because it causes itself to be deleted (Kacc 639, Rūpa 585, Sadd 1266, Mogg 5.159), for example, *vi+bhū+kvi = vibhū* (exceptional being), *sayam+bhū+kvi = sayambhū* (self creator, God), *abhi+ bhū+kvi = abhibhū* (great being), *saṃ+dhū+kvi = sandhu/sandhū* (trembler), *u+dhū+kvi = uddhu* (trembler), *vi+bhā+kvi = vibhā* (light), *ni+bhā+kvi = nibhā* (ray), *saha+bhā+kvi = sabhā* (assembly). Sometimes it

⁹Sadd 853

¹⁰Sadd 854

¹¹Sadd 855

¹²Kacc 402, Rūpa 377, Sadd 857

¹³Kacc 403–4, Rūpa 354, 370, Sadd 858–9, Mogg 4.126, 4.128–30, 4.132–3, 4.139–41

¹⁴Sadd 860, 862

¹⁵Sadd 861

¹⁶Sadd 863

¹⁷Sadd 1118

can also cause the last consonant of roots to be deleted (Kacc 615, Rūpa 586, Sadd 1220, Mogg 5.94), for example, *bhuja+gamu+kvi* = *bhujaga* (snake), *tura+gamu+kvi* = *turaga* (horse), *vi+yamu+kvi* = *viyo* (abstainer), *su+mana+kvi* = *suma* (glad one), *pari+tanu+kvi* = *parita* (spreader).

Ñvu

According to Kacc/Sadd convention, the name of this *paccaya* causes some confusion, unlike in Mogg it is straightly *ṇaka*. Apart from being *vuddhied* by *ṇ-anubandha* (as the examples reveal some of them are not), this also has a particular behavior: it changes itself to *aka* (Kacc 622, Rūpa 670, Sadd 1228), sometimes *ānanaka* (Kacc 641, Rūpa 572, Sadd 1268). This *paccaya* marks the agent of action, for example, *nudaka* (dispeller), *sūdaka* (cook, sprinkler), *janaka* (father, producer), *sāvaka* (listener, follower), *lāvaka* (cutter, reaper), *hāvaka* (honoror), *pāvaka* (cleanser, fire), *bhāvaka* (being), *jānaka* (knower), *āsaka* (eater), *upāsaka* (near-sitter), *samaka* (leveler). They can be in causative sense, for example, *āṇāpaka* (commander), *phandāpaka* (tremble causer), *cetāpaka* (barterer), *sañjānanaka* (demonstrator).

Ya (passive verb marker)

The main use of *ya* is in verb (*ākhyāta*), but you can find some in derivation with a similar effect. It is the marker of passive verb form, but it also used in active form as a root-group *paccaya*. The marked behavior of *ya* is it cause the last character of the base to be duplicated with some modification. For example, *budha+ya+ti* becomes *bujjhati* ([One] knows). For more detail of its use, see page 294.

Ñya

This is actually *ya* with *ṇ-anubandha*. But some of the products are *vuddhied*, some are not. The following examples are taken from Kacc 638, Rūpa 660, Sadd 1247: *pa+vaja+ṇya* = *pabbajjā* (going forth), *saṃ+aja+ṇya* = *samajjā* (assembly), *ni+sīda+ṇya* = *nisajjā* (sitting), *vi+ñā+ṇya* = *vijjā* (knowing), *vi+saja+ṇya* = *visajjā* (relinquishing), *ni+pada+ṇya* = *nipajjā* (sleeping), *hana+ṇya* = *vajjhā/vajjha* (killing, person worth killing), *sī+ṇya* = *seyyā* (sleeping, bed), *cara+ṇya* = *cariyā*

(conduct), *sada+ṇya* = *sajjā*¹⁸ (ending), *pada+ ṇya* = *pajjā* (attaining).

Yu

In Mogg this is equivalent to *ana* that requires no further explanation. In Kacc/Sadd convention, *yu* changes itself to *ana* (Kacc 622, Rūpa 670, Sadd 1228), sometimes *āna* (Kacc 641, Rūpa 572, Sadd 1268). This *paccaya* can produce terms in three senses: the agent of action (some take the same meaning as *ṇvu*, some are not), the state of action, and the instrument of action. The first sense has male gender generally, sometimes female depending on contexts. The last two normally are neuter. Here are some examples: *sūdāna* (sprinkler, sprinkling, sprinkling tool), *janāna* (produced being, producing, instrument of production), *savāna* (listener, listening, listening tool), *lavāna* (reaper, reaping, reaping tool), *havāna* (honoror, honoring, honoring tool), *pa-vāna* (winnower, winnowing, winnowing device), *bhavāna* (being, state of being, cause of being), *ñāṇa*¹⁹ (knower, knowing, knowing tool), *asāna* (eater, eating, food), *samaṇa* (tranquil one, state of tranquility, calming tool). Like *ṇvu* they can be in causative sense, for example, *phandāpana* (agitation), *cetāpana* (bartering), *āṇāpana* (commanding).

Some irregular products

In the following section, I list some peculiar terms under the operation of some *paccayas*. All of them are primary derivatives. For irregular verb forms, see Appendix C, page 418. To save the table space, I have to shorten the references: K = Kacc, R = Rūpa, S = Sadd, M = Mogg. Naming scheme of *paccayas* in Mogg is discarded. The list is not in a familiar order²⁰, so you have to go through it one by one.

¹⁸See also Sadd 1263.

¹⁹For the instrumental sense it can be *jānana*.

²⁰In fact, the list is ordered roughly by sutta numbers in the textbooks. But I try to group things together, then the order is somewhat shaky.

Table J.2: Irregular products of *paccayas*

Root	Pacc.	Product	Meaning	Ref.
<i>sāsa</i>	<i>ta</i>	<i>siṭṭha</i>	to teach	K572, R625, S1170, M5.117
<i>dīsa</i>	<i>ta</i>	<i>saṭṭha</i>		M5.117, M5.144
	<i>ta</i>	<i>diṭṭha</i>	to see	K572, R625, S1170
	<i>tabba</i>	<i>daṭṭhabba</i>		S1171
	<i>tum̐,</i> <i>tvāna</i>	<i>daṭṭhum̐</i>		S1172, S1174
<i>tusa</i>	<i>tvā</i>	<i>diṭṭhā</i> ²¹		S1173
	<i>ta</i>	<i>tuṭṭha</i>	to be satisfied	K573, R626, S1176, M5.140
	<i>tvā</i>	<i>tutṭhavā</i>		M5.140
<i>daṃsa</i>	<i>tabba</i>	<i>tuṭṭhabba</i>		M5.140
	<i>ta</i>	<i>daṭṭha</i>	to bite	K573, R626, S1176
<i>puccha</i>	<i>ta</i>	<i>puṭṭha</i> ²²	to ask	K573, R626, S1176, M5.143
	<i>a</i>	<i>pucchā</i>	question	S1249
	<i>ta</i>	<i>bhaṭṭha</i>	to fall	K573, R626, S1176, M5.143
<i>hasa</i>	<i>ta</i>	<i>haṭṭha</i>	to laugh	K573, R626, S1176
<i>pa+visa</i>	<i>ta</i>	<i>paviṭṭha</i>	to enter	K573, R626, S1176
<i>yaja</i>	<i>ta</i>	<i>yitṭha</i> ²³	to honor	K573, R626, S1176, M5.143, K610, R627, S1215, M5.113
	<i>ṇa</i>	<i>yāga</i>	honoring	K623, R554, S1229
	<i>ṇvu</i>	<i>yājaka</i>	honorer	K618, R571, S1224
	<i>ta</i>	<i>kiṭṭha</i>	to plough	M5.141
<i>vasa</i>		<i>kaṭṭha</i>		
	<i>ta</i>	<i>vuṭṭha</i>	to live	K574, R613, S1177, K612, R615, S1217
	<i>ta</i>	<i>uṭṭha</i>		K575, R614, S1178
<i>budha</i>	<i>ta</i>	<i>buddha</i>	to know	K576, R607, S1179
	<i>tvā</i>	<i>buddhā</i>		S1206
	<i>tvā</i>	<i>bujjhivā</i>		S1211
<i>vaddha</i>	<i>ta</i>	<i>vuddha</i>	to grow	K576, R607, S1179
	<i>ti</i>	<i>vaddhi</i>		M5.158

Continued on the next page...

²¹This is also *disvā*. If it is followed by *patta*, it becomes *diṭṭhippatta* (Sadd 1175).

²²But with *tvā*, it becomes *pucchitvā*.

²³In Mogg 5.113, this can be *iṭṭha*.

Table J.2: Irregular products of *paccayas* (contd...)

Root	Pacc.	Product	Meaning	Ref.
<i>vaddha</i>	<i>ta</i>	<i>vuddha</i> <i>vaddha</i>	to grow	M5.145, M5.112
<i>labha</i>	<i>ta</i>	<i>laddha</i>	to gain	K576, R607, S1179, K611, R608, S1216, M5.145
	<i>tvāna</i>	<i>laddhāna</i>		S1207
<i>upa+labha</i>	<i>tvā</i>	<i>upalabhitvā</i> <i>upaladdhā</i>	to receive	K600, R645, S1205
<i>daha</i>	<i>ta</i>	<i>daḍḍha</i>	to burn	K576, R607, S1179, K612, R615, S1217, M5.146
	<i>ṇa</i>	<i>lāha dāha</i>		K614, R581, S1219, M5.127
<i>kudha</i>	<i>ta</i>	<i>kuddha</i>	to be angry	K611, R608, S1216
<i>yudha</i>	<i>ta</i>	<i>yuddha</i>	to fight	K611, R608, S1216
<i>sidhu</i>	<i>ta</i>	<i>siddha</i>	to succeed	K611, R608, S1216
<i>ā+rabha</i>	<i>ta</i>	<i>āraddha</i>	to begin	K611, R608, S1216
	<i>tvā</i>	<i>ārabhitvā</i> <i>āraddhā</i> <i>ārabbha</i>		K600, R645, S1205
<i>saṃ+naha</i>	<i>ta</i>	<i>sannaddha</i>	to fasten	K611, R608, S1216
<i>duha</i>	<i>ta</i>	<i>duddha</i>	to milk	M5.145
<i>bahi</i>	<i>ta</i>	<i>buddha</i>	to grow	M5.147
<i>ā+ruha</i>	<i>ta</i>	<i>āruḷha</i>	to ascend	K589, R621, S1193, M5.148
<i>muha</i>	<i>ta</i>	<i>mūḷha</i> ²⁴	to be confused	K589, R621, S1193, M5.149, M5.106
<i>gāhu</i>	<i>ta</i>	<i>gālha</i>	to stir	K589, R621, S1193
<i>guhū</i>	<i>ta</i>	<i>gūḷha</i>	to hide	M5.148, M5.106
<i>vaha</i>	<i>ta</i>	<i>vūḷha</i>	to carry	M5.148, M5.107
<i>bahi</i>	<i>ta</i>	<i>bālha</i>	to increase	M5.148, M5.106
<i>bhanja</i> ²⁵	<i>ta</i>	<i>bhagga</i>	to break	K577, R628, S1180, M5.154
	<i>tavantu</i>	<i>bhaggavantu</i>		M5.154
	<i>ṇa</i>	<i>bhaṅga</i>	destruction	K607, R578, S1212
<i>ni+muḥja</i>	<i>ta</i>	<i>nimugga</i>	to sink down	M5.154

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²⁴In Mogg 5.149, this can also be *muddha*.²⁵The dictionary form of this verb is *bhañjati*. Surprisingly, there is no root described in Sadd Dhā for this term, even the term is used once in Sadd Dhā 15, by the meaning of 'to destroy.' If there is a root for this, however, it should be *bhañja*, not *bhanja* as given by the textbooks.

Table J.2: Irregular products of *paccayas* (contd...)

Root	Pacc.	Product	Meaning	Ref.
<i>saṃ+vida</i>	<i>tavantu</i>	<i>nīmuggavantu</i>		
	<i>ta</i>	<i>saṃvigga</i>	to be found	M5.154
<i>bhuja</i>	<i>tavantu</i>	<i>saṃviggaṅgavantu</i>		
	<i>ta</i>	<i>bhutta</i>	to eat	K578, R560, S1181
	<i>tavantu</i>	<i>bhuttavantu</i>		
	<i>tāvī</i>	<i>bhuttāvī</i>		
	<i>tvā</i>	<i>bhuvā</i>		S1221
		<i>bhuñjītvā</i>		
<i>caja</i>	<i>ta</i>	<i>catta</i>	to give up	K578, R560, S1181
<i>saja</i>	<i>ta</i>	<i>satta</i>	to attach	K578, R560, S1181
<i>ranja</i>	<i>ta</i>	<i>ratta</i>	to like	K578, R560, S1181
	<i>ṇa</i>	<i>rāga</i>	lust	K590, R579, S1194
	<i>ṇa</i>	<i>raṅga</i>	color	K607, R578, S1212
<i>yuja</i>	<i>ta</i>	<i>yutta</i>	to put together	K578, R560, S1181
<i>vi+vica</i> ²⁶	<i>ta</i>	<i>vivitta</i>	to seclude	K578, R560, S1181; K580, R630, S1183
<i>vaca</i>	<i>ta</i>	<i>vutta</i> ²⁷	to say	K579, R629, S1182, M5.110–1
	<i>tvā</i>	<i>vivicca</i>		K598, R643, S1203
<i>su+gupa</i>	<i>ta</i>	<i>sugutta</i>	to protect well	K580, R630, S1183
<i>cīnta</i>	<i>ta</i>	<i>citta</i>	to think	K580, R630, S1183
<i>lipa</i>	<i>ta</i>	<i>litta</i>	to smear	K580, R630, S1183
<i>tara</i>	<i>ta</i>	<i>tiṇṇa</i>	to cross	K581, R616, S1184, M5.153
	<i>tavantu</i>	<i>tiṇṇavantu</i>		M5.153
<i>pūra</i>	<i>ta</i>	<i>puṇṇa</i>	to fill	M5.152
	<i>tavantu</i>	<i>puṇṇavantu</i>		
<i>saṃ+pūra</i>	<i>ta</i>	<i>sampuṇṇa</i>	to fill	K581, R616, S1184
<i>pari+pūra</i>	<i>ta</i>	<i>paripuṇṇa</i>	to be full	K581, R616, S1184
<i>jara</i>	<i>ta</i>	<i>jiṇṇa</i>	to age	M5.153
	<i>tavantu</i>	<i>jiṇṇavantu</i>		
<i>pari+jara</i>	<i>ta</i>	<i>parijiṇṇa</i>	to decay	K581, R616, S1184
<i>kira</i> ²⁸	<i>ta</i>	<i>kiṇṇa</i>	to scatter	M5.152
	<i>tavantu</i>	<i>kiṇṇavantu</i>		
<i>ā+kira</i>	<i>ta</i>	<i>ākīṇṇa</i>	to scatter	K581, R616, S1184
<i>cara</i>	<i>ta</i>	<i>ciṇṇa</i>	to practice	M5.153

Continued on the next page...

²⁶No *vica* is listed as a root in Sadd Dhā.

²⁷In Mogg 5.110–1, this can also be *vutttha* or *utta/utttha*.

²⁸No *kira* is listed as a root in Sadd Dhā.

Table J.2: Irregular products of *paccayas* (contd...)

Root	Pacc.	Product	Meaning	Ref.
<i>khī</i>	<i>tavantū</i>	<i>ciṇṇavantu</i>		
	<i>ta</i>	<i>khīṇa</i>	to exhaust	K582, R631, S1185, M5.152
<i>bhīdi</i>	<i>tavantū</i>	<i>khīṇavantu</i>		M5.152
	<i>ta</i>	<i>bhinna</i>	to break	K582, R631, S1185, M5.150
	<i>tabba</i>	<i>bhettabba</i>		M5.95
<i>chīdi</i>	<i>tavantū</i>	<i>bhinnavantu</i>		M5.150
	<i>ta</i>	<i>chinna</i>	to cut	K582, R631, S1185, M5.150
<i>dā</i>	<i>tavantū</i>	<i>chinnavantu</i>		M5.150
	<i>ta</i>	<i>dinna</i>	to give	K582, R631, S1185, M5.151
	<i>tavantū</i>	<i>dinnavantu</i>		M5.151
	<i>ṇvu</i>	<i>dāyaka</i>	giver	K593, R564, S1197, M5.91
<i>ni+sīda</i> ²⁹	<i>ta</i>	<i>nisinna</i>	to sit	K582, R631, S1185
<i>chada</i>	<i>ta</i>	<i>channa</i>	to cover	M5.150
	<i>tavantū</i>	<i>channavantu</i>		
<i>su+chada</i>	<i>ta</i>	<i>suchanna</i>	to cover well	K582, R631, S1185
<i>khīdi</i>	<i>ta</i>	<i>khinna</i>	to suffer	K582, R631, S1185
<i>ruda</i>	<i>ta</i>	<i>ruṇṇa</i>	to cry	K582, R631, S1185
<i>u+pada</i>	<i>ta</i>	<i>uppanna</i>	to arise	M5.150
	<i>tvā</i>	<i>uppajjitvā</i>		K600, R645, S1205, S1211
		<i>uppajja</i>		
<i>ni+pada</i>	<i>tavantū</i>	<i>uppannavantu</i>		
	<i>tabba</i>	<i>nīpajjitabba</i>	to lie down	M5.92
	<i>tum</i>	<i>nīpajjitum</i>		
<i>susa</i>	<i>ta</i>	<i>sukkhā</i>	to make dry	K583, R617, S1186, M5.155
	<i>tavantū</i>	<i>sukkhavantu</i>		M5.155
<i>paca</i>	<i>ta</i>	<i>pakka</i>	to cook	K583, R617, S1186, M5.156
	<i>tavantū</i>	<i>pakkavantu</i>		M5.156
	<i>ṇa</i>	<i>pāka</i>	cooking	K623, R554, S1229; K640, S1267
	<i>ṇvu</i>	<i>pācaka</i>	cooker	K618, R571, S1224

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²⁹In Sadd Dhā 15, *sīda* is listed as a root, but in Kacc 609, Rūpa 484, and Sadd 1213 it is supposed to be *sada* transformed to *sīda* (see also Sadd 1214). In Mogg 5.123, the root is *sada* but with *ī* insertion.

Table J.2: Irregular products of *paccayas* (contd...)

Root	Pacc.	Product	Meaning	Ref.
<i>muca</i>	<i>ta</i>	<i>mukka</i> <i>mutta</i>	to release	M5.157
	<i>tavantu</i>	<i>mukkavantu</i> <i>muttavantu</i>		
<i>pa+kamu</i>	<i>ta</i>	<i>pakkanta</i>	to go away	K584, R618, S1187
<i>saṃ+kamu</i>	<i>ta</i>	<i>saṅkanta</i>	to join	K584, R618, S1187
<i>vi+bhama</i> ³⁰	<i>ta</i>	<i>vibbhanta</i>	to go astray	K584, R618, S1187
<i>khamu</i>	<i>ta</i>	<i>khanta</i> ³¹	to endure	K584, R618, S1187
<i>samu</i>	<i>ta</i>	<i>santa</i>	to calm	K584, R618, S1187
<i>damu</i>	<i>ta</i>	<i>danta</i>	to tame	K584, R618, S1187
<i>nata</i>	<i>ta</i>	<i>nacca</i>	to dance	S1166
		<i>naṭṭa</i>		
<i>ni+dhā</i>	<i>ta</i>	<i>nīhita</i>	to deposit	M5.108
	<i>tavantu</i>	<i>nīhitavantu</i>		
<i>janī</i>	<i>ta</i>	<i>jāta</i>	to be born	K585, R619, S1189, M5.116
	<i>ti</i> ³²	<i>jāti</i>	birth	K585, R619, S1189
<i>gamu</i>	<i>ta</i>	<i>gata</i>	to go	K586, R600, S1190, M5.109
	<i>ta</i>	<i>gamīta</i>		K617, R633, S1223
	<i>ti</i>	<i>gati</i>	going	
	<i>tum̐</i>	<i>gantum̐</i> <i>gamītum̐</i>		K596, R551, S1200
	<i>tabba</i>	<i>gantabba</i> <i>gamītabba</i>		
	<i>tuna</i>	<i>gantuna</i>		
	<i>tvāna</i>	<i>gantvāna</i>		
<i>ā+gamu</i>	<i>tvā</i>	<i>āgamitvā</i> <i>āgamma</i>	to come	K600, R645, S1205
<i>khanu</i>	<i>ta</i>	<i>khata</i>	to dig	K586, R600, S1190, M5.109
	<i>ti</i>	<i>khati</i>	digging	
	<i>tum̐</i>	<i>khantum̐</i> <i>khānitum̐</i>		K596, R551, S1200
	<i>tabba</i>	<i>khāntabba</i> <i>khānitabba</i>		M5.96

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³⁰No *bhama* or *bhamu* (rotate) is listed as a root in Sadd Dhā.

³¹This can be a noun as *khantī* (patience) (Sadd 1188), also in the same way *santi* (peace), *kantī* (desire).

³²Other *paccayas* apart from *ta* and *ti* do not lengthen a to ā, hence *janitvā*, *janitā*, *janitum̐*, *janītabbam̐*.

Table J.2: Irregular products of *paccayas* (contd...)

Root	Pacc.	Product	Meaning	Ref.
<i>hana</i>	<i>ta</i>	<i>hata</i>	to hurt	K586, R600, S1190, M5.109
	<i>ti</i>	<i>hati</i>	hurting	K596, R551, S1200; K617, R633, S1223
	<i>tuṃ</i>	<i>hantuṃ</i> <i>hanituṃ</i>		
	<i>tabba</i>	<i>hantabba</i> <i>hanitabba</i>		
	<i>tvā</i>	<i>hantvā</i>		S1203
	<i>ṇa</i>	<i>ghāta</i>		K591, R544, S1195, M5.99
<i>ā+hana</i>	<i>ṇa</i>	<i>vadha</i>		K592, R503, S1196
	<i>tvā</i>	<i>āhacca</i>		K598, R643, S1203, M5.166
	<i>tvā</i>	<i>āhanitvā</i>		M5.166
	<i>ṇa</i>	<i>āghāta</i>		K591, R544, S1195, M5.99
<i>ramu</i>	<i>ta</i>	<i>rata</i>	to enjoy	K586, R600, S1190, M5.109
	<i>ta</i>	<i>ramita</i>		K617, R633, S1223
	<i>ti</i>	<i>rati</i>	enjoying	
<i>mana</i>	<i>ta</i>	<i>mata</i>	to know	K586, R600, S1190, M5.109
	<i>ti</i>	<i>mati</i>	knowing	
	<i>tuṃ</i>	<i>mantuṃ</i> <i>manituṃ</i>		K596, R551, S1200
	<i>tabba</i>	<i>mantabba</i> <i>manitabba</i>		
	<i>ta</i>	<i>kata</i>	to do	K587, R632, S1191, M5.109
<i>kara</i>	<i>tave</i>	<i>kātave</i>		K595, R637, S1199, M5.118
	<i>tuṃ</i>	<i>kātuṃ</i> <i>kattuṃ</i>		K595, R637, S1199, M5.119; K620, R549, S1226
	<i>tuna</i>	<i>kātuna</i> <i>kattuna</i>		
	<i>tabba</i>	<i>kātabba</i> <i>kattabba</i>		K620, R549, S1226, M5.119
	<i>tvā</i>	<i>katvā</i>		S1203
	<i>tvā</i>	<i>karitvā</i> ³³		K617, R633, S1223

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³³For *i* insertion, see Kacc 605, Rūpa 547, Sadd 1210, Mogg 5.170.

Table J.2: Irregular products of *paccayas* (contd...)

Root	Pacc.	Product	Meaning	Ref.
	<i>tvā</i>	<i>kacca</i>		K598, R643, S1203, M5.167
	<i>māna</i>	<i>karāṇa</i> ³⁴ <i>kurumāna</i>		M5.162
	<i>tu</i>	<i>kattu</i>	doer	K619, R573, S1225
	<i>ṇvu</i>	<i>kāra</i>	doer	K622, R570, S1228, M5.84
<i>pa+kara</i>	<i>ta</i>	<i>pakata</i>	to do	K587, R632, S1191
	<i>ti</i>	<i>pakati</i>	natural state	
<i>pura+kara</i>	<i>ta</i>	<i>purakkhata</i>	to put in front	K594, R582, S1198, M5.134
<i>saṃ+kara</i>	<i>ta</i>	<i>saṅkhata</i>	to prepare	K594, R582, S1198
<i>saṃ+kara</i>	<i>ṇa</i>	<i>saṅkhāra</i>	thing conditioned	K594, R582, S1198, M5.133
<i>upa+kara</i>	<i>ta</i>	<i>upakkhata</i> ³⁵	to put together	K594, R582, S1198
<i>pari+kara</i>	<i>ṇa</i>	<i>parikkhāra</i>	accessory	K594, R582, S1198
<i>sara</i>	<i>ta</i>	<i>sata</i>	to remember	K587, R632, S1191
	<i>ta</i>	<i>sarita</i>		K617, R633, S1223
	<i>ti</i>	<i>sati</i>	mindfulness	
<i>thā</i>	<i>ta</i>	<i>ṭhita</i>	to stand	K588, R620, S1192, M5.114
	<i>ti</i>	<i>ṭhiti</i>	stability	
<i>pā</i>	<i>ta</i>	<i>pīta</i>	to drink	K588, R620, S1192, M5.115
	<i>ti</i>	<i>pīti</i>	joy	
<i>ge</i>	<i>ta</i>	<i>gīta</i>	to sing	M5.115
	<i>ti</i>	<i>gīti</i>	singing	
<i>saṃ+ge</i>	<i>ti</i>	<i>saṅgīti</i>	rehearsal (recite together)	M5.115
<i>abhi+vanda</i>	<i>tvā</i>	<i>abhivanditvā</i> <i>abhivandiya</i>	to salute	K597, R641, S1201
<i>o+hā</i>	<i>tvā</i>	<i>ohitvā</i> <i>ohāya</i>	to give up	K597, R641, S1201
<i>upa+nī</i>	<i>tvā</i>	<i>upanetvā</i> <i>upanīya</i>	to carry away	K597, R641, S1201
<i>disa</i>	<i>tvā</i>	<i>passitvā</i> <i>passiya</i>	to see	K597, R641, S1201, M5.169

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³⁴In Kacc 655, Rūpa 650, Sadd 1293, this instance is a product of *āna*.

³⁵This is more often found as *upakkhata*.

Table J.2: Irregular products of *paccayas* (contd...)

Root	Pacc.	Product	Meaning	Ref.
		<i>disvā</i>		K599, R644, S1204, M5.169
<i>u+disa</i>	<i>tvā</i>	<i>uddisitvā</i>	to point out	K597, R641, S1201
		<i>uddissa</i>		
<i>ā+dā</i>	<i>tvā</i>	<i>ādīyitvā</i>	to grasp	K597, R641, S1201
		<i>ādāya</i>		
<i>abhi+bhū</i>	<i>tvā</i>	<i>abhībhavitvā</i>	to overcome	M5.164
		<i>abhībhūya</i>		
<i>anu+bhū</i>	<i>tuna</i>	<i>anubhavituna</i>	to undergo	S1202
		<i>anubhaviyāna</i>		
<i>abhi+hara</i>	<i>tvā</i>	<i>abhiharitvā</i>	to bring	M5.165
		<i>abhihaṭṭhuṃ</i>		
<i>anu+muda</i>	<i>tvā</i>	<i>anumoditvā</i>	to appreciate	M5.165
		<i>anumodiyāna</i>		
<i>ni+pata</i>	<i>tvā</i>	<i>nīpacca</i>	to fall down	K598, R643, S1203
<i>adhi+i</i>	<i>tvā</i>	<i>adhicca</i>	to study	M5.168
		<i>adhīyitvā</i>		
<i>saṃ+i</i>	<i>tvā</i>	<i>samecca</i>	to meet	M5.168
		<i>samētvā</i>		
<i>o+kamu</i>	<i>tvā</i>	<i>okkamitvā</i>	to enter	K600, R645, S1205
		<i>okkamma</i>		
<i>gaha</i>	<i>ṇa</i>	<i>ghara</i> ³⁶	house	K613, R583, S1218
<i>pa+gaha</i>	<i>tvā</i>	<i>paggaṇhitvā</i>	to hold up	K600, R645, S1205
		<i>paggayha</i>		
<i>vidha</i>	<i>tvā</i>	<i>viddhā</i>	to pierce	S1206
<i>nanda</i>	<i>yu</i>	<i>nandana</i>	rejoicing	K622, R570, S1228
<i>sanja</i>	<i>ṇa</i>	<i>saṅga</i>	to cling	K607, R578, S1212

³⁶Aggavaṃsa disagrees that this should be from *ghara* (to sprinkle) rather than a transformation of *gaha*.

K List of Roots

Compiling roots used in the language is a formidable task. I have not enough nerve to do it myself. But our learning process needs that reference nonetheless. All merit from this compilation attributes to Ven. U Silananda, the author, and Ven. U Nandisena, the editor, of *Pali Roots in Saddanīti Dhātu-Mālā compared with Pāṇinīya-Dhātupāṭha*.¹ We are lucky that we have an electronic version of it. This work lists all roots mentioned in Sadd Dhā comparing to their Sanskrit equivalence, totally 1,698 roots. I take only Pāli part and put them here. All comments are from the source. In the comment, ‘Smith’ means Smith’s edition of *Saddanīti Dhātumālā*.² Some of comments I do not even understand. Roots listed by Aggavaṃsa are by no means exhaustive. Some roots are clearly missing, even those mentioned in Sadd Sut. The reason is Aggavaṃsa just compiled these roots from other source.³ Actually there are possibly more than 2,300 roots as I know so far. I have no energy left to add the missing ones here.

To new students, do not feel desperate when you see the list. It is a matter of referencing. You are not supposed to remember all of these. Many of roots are extremely rare to find in the texts. In practice, you may have to deal with 20% of them in 80% of the time.⁴ Learning to read Pāli translation of roots is quite rewarding. To locate a specific root in Sadd Dhā in PĀLI PLATFORM, you just search the root’s name plus its Pāli translation. This is a straight and easy way. If it does not work for some reason, alternatively you guess the root’s 3rd-person present form by applying verb formation rules corresponding to its group, and try searching that term (and hoping something will

¹2001, available at <https://archive.org/details/ThePaliRootsInSaddaniti>

²Smith 1929

³The name is *Dhātuvatthadīpanī* which relies on Pāṇini’s *Dhātupāṭha* in turn (Geiger 1968, pp. 56–7).

⁴This seems to be called Pareto’s law or something.

come up). Before you can do that, read Chapter 37 first.

The last point I want to mention is roots are called differently by different grammarians, but the difference is not much, so you can recognize roots across systems quite easily, except those are not listed in other schools. We mainly follow naming scheme of Saddanīti school, because it is well-documented.

Table K.1: Roots in Dhātumālā

No.	Root	Pāli Meaning	English Meaning	Grp.
1	<i>aṃsa</i>	<i>sañghāte</i>	accumulating; collecting	VIII
2	<i>aka</i>	<i>kuṭīlagatiyaṃ</i>	moving crookedly	I
3	<i>aki</i>	<i>lakkhaṇe</i>	marking; mark	I
4	<i>aki</i>	<i>lakkhaṇe</i>	marking (saññāna)	VIII
5	<i>akka</i>	<i>thavane</i>	praising (thuti)	VIII
6	<i>akkha</i>	<i>byatti-sañkhātesu</i>	pervading and telling	I
7	<i>aga</i>	<i>kuṭīlāyaṃ</i> <i>gatiyaṃ</i>	moving crookedly	I
8	<i>agi</i>	<i>gamane</i>	going	I
9	<i>agga</i>	<i>kuṭīlagatiyaṃ</i>	going crookedly	I
10	<i>aḡha</i>	<i>pāpakaraṇe</i>	doing evil	VIII
11	<i>acca</i>	<i>pūjāyaṃ</i>	venerating; honoring	I
12	<i>acca</i>	<i>pūjāyaṃ</i>	venerating; honoring	VIII
13	<i>achi</i>	<i>āyame</i>	stretching; extending	I
14	<i>aja</i>	<i>khēpane gatiyaṃ</i> <i>ca</i>	throwing; passing or spending time and going	I
15	<i>ajja</i>	<i>ajjane</i>	procuring; acquiring	I
16	<i>ajja</i>	<i>paṭisaḡjane</i>	forming; making	VIII
17	<i>añca</i>	<i>byayagatiyaṃ</i>	going to loss or destruction or ruin (vināsaḡati)	I
18	<i>añcu</i>	<i>gati-pūjanāsu</i>	going and venerating; honoring	I
19	<i>añcu</i>	<i>visesane</i>	distinguishing	VIII
20	<i>aṭa</i>	<i>gatiyaṃ</i>	going	I
21	<i>aṭṭa</i>	<i>anādare</i>	disrespect	VIII
22	<i>aṭṭhi</i>	<i>gatiyaṃ</i>	going	I
23	<i>aḡḡa</i>	<i>abhiyoḡe</i>	engaging in a lawsuit	I
24	<i>aṇa</i>	<i>sadde</i>	making sound	I
25	<i>ata</i>	<i>sācaccagamane</i>	going constantly (nirantaragamana)	I
26	<i>ati</i>	<i>bandhane</i>	binding	I
27	<i>attha</i>	<i>yācanāyaṃ</i>	begging	VIII
28	<i>adi</i>	<i>bandhane</i>	binding	I
29	<i>adda</i>	<i>gatiyaṃ yācane</i> <i>ca</i>	going and begging	I
30	<i>adda</i>	<i>himsāyaṃ</i>	hurting	VIII
31	<i>ana</i>	<i>pāṇane</i>	breathing (sasana)	I
32	<i>anu-</i> <i>rudha</i>	<i>kāme</i>	desire; wish (icchā)	III
33	<i>anu-vi-</i> <i>dhā</i>	<i>anukaraṇe</i>	imitating	III
34	<i>antara-</i> <i>dhā</i>	<i>adassane</i>	not seeing; disappearance	III
35	<i>andha</i>	<i>diṭṭhūpasamḡhāre</i>	removing of sight; destruction of sight (cakkhusaññitāya diṭṭhiyā upasaṃhāro, apanayanam vināso vā)	VIII

K List of Roots

36	<i>apa</i>	<i>pāpune</i>	reaching	IV
37	<i>appa</i>	<i>pāpune</i>	reaching	I
38	<i>abi</i>	<i>saddē</i>	making sound	VII
39	<i>abba</i>	<i>gatiyaṃ hiṃsāyañ ca</i>	going and hurting	I
40	<i>abbha</i>	<i>gatiyaṃ</i>	going	I
41	<i>abhi</i>	<i>saddē</i>	making sound	I
42	<i>ama</i>	<i>gatiṃhi</i>	going	I
43	<i>ama</i>	<i>roge</i>	ailing; illness	VIII
44	<i>aya</i>	<i>gatiyaṃ</i>	going	I
45	<i>ara</i>	<i>gatiyaṃ</i>	going	I
46	<i>araha</i>	<i>pūjāyaṃ</i>	venerating; honoring	I
47	<i>araha</i>	<i>pūjāyaṃ</i>	venerating; honoring	VIII
48	<i>ala</i>	<i>bhūsane</i>	ornamenting; decorating	I
49	<i>ava</i>	<i>pālāne</i>	protecting	I
50	<i>asa</i>	<i>gatiyaṃ dity-ādānesu ca</i>	going, shining and taking; seizing; grasping	I
51	<i>asa</i>	<i>bhuvī</i>	being; existing	I
52	<i>asa</i>	<i>bhojane</i>	eating	V
53	<i>asu</i>	<i>khepe</i>	throwing (khipana)	III
54	<i>asu</i>	<i>byāpane</i>	pervading	IV
55	<i>ahi</i>	<i>gatiyaṃ</i>	going	I
56	<i>ala</i>	<i>uggame</i>	rising; going up	I
57	<i>ā-gamu</i>	<i>isaṃ adhivāsane</i>	waiting	VIII
58	<i>ā-camu</i>	<i>dhovane</i>	washing	VIII
59	<i>ā-dā</i>	<i>gahaṇe</i>	taking	III
60	<i>āpa</i>	<i>byāpane</i>	pervading	IV
61	<i>āpu</i>	<i>lambane</i>	hanging	VIII
62	<i>ā-bhuja</i>	<i>vitakke?</i>	reflecting	I
63	<i>ā-rabha</i>	<i>hiṃsā-karaṇa- vāyamanesu</i>	hurting; doing and striving	I
64	<i>āsa</i>	<i>upavesane</i>	sitting (nisidana)	I
65	<i>āsisi</i>	<i>icchāyaṃ</i>	wishing; desiring	I
66	<i>i</i>	<i>gatiyaṃ</i>	going	I
67	<i>i</i>	<i>ajjhayane</i>	reciting; learning (uccāraṇa, sikkhana)	I
68	<i>ikkha</i>	<i>dassan'-āṅkesu</i>	seeing and marking	I
69	<i>ikhi</i>	<i>gatyatthe</i>	going	I
70	<i>igi</i>	<i>gamane</i>	going	I
71	<i>iṭa</i>	<i>gatiyaṃ</i>	going	I
72	<i>iṇu</i>	<i>gatiyaṃ</i>	going	VII
73	<i>idi</i>	<i>paramissariye</i>	supremacy	I
74	<i>idha</i>	<i>vuddhiyaṃ</i>	increasing; growing	III
75	<i>ila</i>	<i>kampāne</i>	trembling	I
76	<i>ila</i>	<i>gatiyaṃ</i>	going	I
77	<i>ila</i>	<i>peraṇe</i>	crushing; grinding	VIII
78	<i>isa</i>	<i>uñche</i>	gleaning	I
79	<i>isa</i>	<i>pariyesane</i>	searching; seeking	I
80	<i>isa</i>	<i>abhikkhaṇe</i>	doing continuously	V
81	<i>isi</i>	<i>gatiyaṃ</i>	going	I
82	<i>isu</i>	<i>icchāyaṃ</i>	wishing; desiring	I
83	<i>issa</i>	<i>issāyaṃ</i>	jealously; envy	I
84	<i>ila⁵</i>	<i>thavane</i>	praising; extolling	VIII
85	<i>iṭa</i>	<i>gatiyaṃ</i>	going	I
86	<i>idī</i>	<i>sandīpane</i>	shining; showing clearly	VIII
87	<i>ira</i>	<i>vacane gati-kampānesu ca</i>	saying; going and trembling	I
88	<i>īra</i>	<i>khepane</i>	throwing; casting	VIII
89	<i>īsa</i>	<i>hiṃsā-gati- dassānesu</i>	hurting, going and seeing	I

⁵īla (Smith)

90	<i>īsa</i>	<i>issariye</i>	supremacy; domination (issarabhāva)	I
91	<i>īha</i>	<i>cetāyaṃ</i>	striving; exerting; urging	I
92	<i>īla</i>	<i>thutīyaṃ</i>	praising	I
93	<i>u</i>	<i>sadde</i>	making sound	I
94	<i>ukkha</i>	<i>secane</i>	sprinkling; pouring	I
95	<i>ukha</i>	<i>gatyatthe</i>	going	I
96	<i>uca</i>	<i>samavāye</i>	combination; coming together	III
97	<i>ucha</i>	<i>pipāsāyaṃ</i>	thirst	I
98	<i>uchi</i> ⁶	<i>uñche</i>	searching; seeking (pariyesana)	I
99	<i>uḷu</i>	<i>ajjave</i>	straightness; rectitude (ujubhāva)	I
100	<i>ujjha</i>	<i>ussagge</i>	throwing away; rejection (chaḍḍana)	I
101	<i>uṭha</i>	<i>upaghāte</i>	hurting; injuring; killing	I
102	<i>uda</i>	<i>karissagge</i> <i>mode kilāyañ ca</i>	releasing excrement; rejoicing and sporting; playing	I
103	<i>udi</i>	<i>pasava-kiledanesu</i>	flowing (sandana) and wetness; moistness (tintatā)	II
104	<i>uddhasa</i>	<i>uñche</i>	seeking; searching (pariyesana)	V
105	<i>upa</i> ⁷	<i>pajjane</i>	being; existing	VIII
106	<i>ubbī</i> ⁸	<i>hiṃsatthe</i>	hurting	I
107	<i>ubbha</i>	<i>pūraṇe</i>	filling	I
108	<i>ubha</i>	<i>pūraṇe</i>	filling	I
109	<i>umbha</i>	<i>pūraṇe</i>	filling	I
110	<i>usa</i> ⁹	<i>rujāyaṃ</i>	paining; afflicting	I
111	<i>usa</i>	<i>dāhe</i>	heat (uṇha)	VI
112	<i>usu</i>	<i>upadāhe</i>	burning	I
113	<i>ūna</i>	<i>parihāniyaṃ</i>	loss; decrease	VIII
114	<i>ūyī</i>	<i>tantasantāne</i>	weaving; sewing	I
115	<i>ūha</i>	<i>vitakke</i>	thinking; reflecting	I
116	<i>eja</i>	<i>kampane</i>	trembling	I
117	<i>eja</i>	<i>dittīyaṃ</i>	shining	I
118	<i>eṭha</i>	<i>viḍḍhāyaṃ</i>	oppressing; harming	I
119	<i>edha</i>	<i>vuddhiyaṃ lābhe</i> <i>ca</i>	increasing, growing and gaining, acquiring	I
120	<i>esa</i>	<i>buddhiyaṃ</i>	knowing	I
121	<i>esu</i>	<i>gatiyaṃ</i>	going	I
122	<i>okha</i>	<i>sosanālamatthesu</i>	making dry and to be able; to suffice; to adorn; to prevent	I
123	<i>oṇa</i>	<i>apanayane</i>	removing	I
124	<i>opa</i>	<i>niṭṭhubhane</i>	spitting (kheḷa-pātana)	I
125	<i>opa</i>	<i>thāpane</i>	placing; putting	VIII
126	<i>opuji</i>	<i>vilimpane</i>	anointing; smearing	I
127	<i>omā</i>	<i>sāmatthiye</i>	ability (samatthabhāva)	I
128	<i>oha</i>	<i>cāge</i>	giving up; abandonment	I
129	<i>kaka</i>	<i>lohiye</i>	unsteadiness; fickleness (lolabhāva)	I
130	<i>kaki</i>	<i>gatyatthe</i>	going	I

⁶uñchi (Smith)

⁷‘nāpa’ suggested by Smith (page 553)

⁸ubbī (Smith)

⁹ūsa (Smith)

K List of Roots

131	<i>kakkha</i>	<i>hasane</i>	laughing	I
132	<i>kakha</i>	<i>hasane</i>	laughing	I
133	<i>kakhi</i>	<i>kaṅkhāyaṃ</i>	doubting	I
134	<i>kakhi</i>	<i>icchāyaṃ</i>	wishing; desiring	I
135	<i>kaca</i>	<i>bandhane</i>	binding	I
136	<i>kaca</i>	<i>dittiyaṃ</i>	shining	VIII
137	<i>kaṅga</i>	<i>byathane</i>	hurting (<i>himsā</i>)	I
138	<i>kaṭa</i>	<i>vass'āvaraṇesu</i>	raining and covering; obstructing	I
139	<i>kaṭa</i>	<i>gatiyaṃ</i>	going	I
140	<i>kātha</i>	<i>kiṅchajīvane</i>	difficult or painful living	I
141	<i>kāthi</i>	<i>soke</i>	grieving; sorrowing	VIII
142	<i>kadi</i>	<i>chede</i>	cutting	VIII
143	<i>kaḍḍha</i>	<i>ākaddhane</i>	pulling; dragging	I
144	<i>kaṇa</i>	<i>saddē</i>	making sound	I
145	<i>kaṇa</i>	<i>nimilane</i>	winking; blinking	VIII
146	<i>kaṇṇa</i>	<i>savane</i>	hearing (see also <i>chidḍa</i>)	VIII
147	<i>kati</i>	<i>suttajanane</i>	making a thread; spinning	I
148	<i>kati</i>	<i>chedane</i>	cutting	I
149	<i>kati</i>	<i>chedane</i>	cutting	II
150	<i>kattara</i>	<i>sethille</i>	looseness; weakness	VIII
151	<i>kattha</i>	<i>silāghāyaṃ</i>	praising	I
152	<i>katha</i>	<i>himsāyaṃ</i>	hurting	I
153	<i>katha</i>	<i>nippāke</i>	cooking	I
154	<i>katha</i>	<i>kathane</i>	talking	VIII
155	<i>katha</i>	<i>vākyapabandhe</i>	connecting sentences; composition	VIII
156	<i>kathi</i>	<i>koṭille</i>	crookedness	I
157	<i>kada</i>	<i>avhāne rodane ca</i>	calling and crying	I
158	<i>kadi</i>	<i>avhāne rodane ca</i>	calling and crying	I
159	<i>kadi</i>	<i>velambe</i>	hanging down (<i>vilambabhāva</i>)	I
160	<i>kadda</i>	<i>kucchite sadde</i>	making an unpleasant sound	I
161	<i>kana</i>	<i>ditti-kantīsu</i>	shining and desire; wish	I
162	<i>kanūyī</i> ¹⁰	<i>sadde</i>	making sound	I
163	<i>kanda</i>	<i>sātacce</i>	continuity (<i>satatabhāva</i>)	VIII
164	<i>kapa</i>	<i>karuṇāyaṃ</i>	compassion	I
165	<i>kapa</i>	<i>avakampane</i>	shaking	VIII
166	<i>kapi</i>	<i>gatiyaṃ</i>	going	VIII
167	<i>kapu</i>	<i>himsā- takkalagandhesu</i> ¹¹	hurting and smell of resin	I
168	<i>kapu</i>	<i>sāmatthiye</i>	ability	I
169	<i>kappa</i>	<i>vidhimhi</i>	doing (<i>kriyā</i>)	VIII
170	<i>kappa</i>	<i>vitakke vidhimhi chedane ca</i>	thinking, doing and cutting	VIII
171	<i>kabba</i>	<i>gatiyaṃ</i>	going	I
172	<i>kabba</i>	<i>dabbe</i> ¹²	egotism; arrogance (<i>ahaṅkāra</i>)	I
173	<i>kamu</i>	<i>padavikkhepe</i>	walking (<i>padasā gamana</i>)	I
174	<i>kamu</i>	<i>icchā-kantīsu</i>	wishing and delighting	VIII
175	<i>kara</i>	<i>kaṇaṇe</i>	doing	VII
176	<i>kala</i>	<i>saṅkhyāne</i> ¹³	calculating	I
177	<i>kala</i>	<i>khepe</i>	throwing	VIII

¹⁰kanūyī (Smith)

¹¹Rūpasiddhi page 419

¹²dappe (Smith)

¹³saṅkhāne (Smith)

178	<i>kala</i>	<i>gati-</i> <i>saṅkhyānesu</i> ¹⁴	going and calculating	VIII
179	<i>kaladi</i>	<i>avhāne rodane ca</i>	calling and crying	I
180	<i>kalaha</i>	<i>kucchane</i>	reproaching; contempt	I
181	<i>kalidi</i>	<i>paridevane</i>	lamenting	I
182	<i>kalla</i>	<i>asadde</i>	silence; noiseless (nissadda)	I
183	<i>kava</i>	<i>vanne</i>	color	I
184	<i>kasa</i>	<i>vilekhane</i>	scratching; writing	I
185	<i>kasa</i>	<i>himsatthe</i>	hurting	I
186	<i>kasa</i>	<i>himsāyaṃ</i>	hurting	I
187	<i>kasī</i>	<i>gati-sosanesu</i> ¹⁵	going and making dry	I
188	<i>kassa</i>	<i>gatiyaṃ</i>	going	I
189	<i>kaḷa</i>	<i>made kakkasse ca</i>	intoxicating and roughness; harshness (kakkasiyaṃ, pharusabhāvo)	I
190	<i>kaḷa</i>	<i>secane</i>	sprinkling; pouring	I
191	<i>kātha</i>	<i>himsāyaṃ</i>	hurting	VIII
192	<i>kāsa</i>	<i>saddakucchāyaṃ</i>	coughing	I
193	<i>kāsu</i>	<i>dittiyaṃ</i>	shining (virājanatā); manifestation (pakaṭatā)	I
194	<i>kī</i>	<i>himsāyaṃ</i>	hurting	IV
195	<i>kīci</i>	<i>māddane</i>	crushing	VIII
196	<i>kīta</i>	<i>gatiyaṃ</i>	going	I
197	<i>kīta</i>	<i>nivāse</i> <i>rogāpanayane ca</i>	living and removing illness; curing	I
198	<i>kīta</i>	<i>ñāṇe</i>	knowing	I
199	<i>kītta</i>	<i>samsandane</i> ¹⁶	discussing	VIII
200	<i>kīpa</i>	<i>dubballe</i>	weakness; feebleness	VIII
201	<i>kīla</i> ¹⁷	<i>bandhe</i>	binding	I
202	<i>kīla</i>	<i>pītiya-kīlanesu</i>	joyfulness (pītaṣṣa bhāvo) and playing; sporting (kīlā)	I
203	<i>kīlisa</i>	<i>bādhane</i>	hindering; afflicting	I
204	<i>kīlisa</i>	<i>upatāpe</i>	vexation; tormenting	III
205	<i>kīlisa</i>	<i>vibādhane</i>	hindering; obstructing	V
206	<i>kīlota</i>	<i>addabhāve</i>	moistness; wetness (tintabhāva)	I
207	<i>kivi</i>	<i>himsāyaṃ</i>	hurting	IV
208	<i>kī</i>	<i>dabbavinimaye</i>	exchange of goods; trading (kayavikkaya-vasena bhaṇḍassa parivattanāṃ)	V
209	<i>kīta</i>	<i>bandhe</i>	binding (bandhana)	VIII
210	<i>kīla</i>	<i>vihāre</i>	sporting	I
211	<i>ku</i>	<i>sadde</i>	making sound	I
212	<i>ku</i>	<i>kucchāyaṃ</i>	reproaching (garahā)	VI
213	<i>kūka</i>	<i>ādāne</i>	taking; seizing	I
214	<i>kuca</i>	<i>sadde tāre</i>	very high sound (accuccasadda)	I
215	<i>kuca</i>	<i>saṃpaccana-</i> <i>koṭṭilla-paṭikkama-</i> <i>vilekhanesu</i>	uniting; crookedness; going back and scratching; writing	I
216	<i>kuca</i>	<i>saṅkocane</i>	contracting; distorting	I

¹⁴gati-saṅkhānesu (Smith)

¹⁵~sāsanesu (Smith)

¹⁶samsaddane (Smith)

¹⁷kīla (Smith)

K List of Roots

217	<i>kuccha</i>	<i>avakkhepe</i>	throwing down (adhokhipana)	VIII
218	<i>kuji</i>	<i>abyattasadde</i>	inarticulate sound	I
219	<i>kuji</i>	<i>saddatthe</i>	making sound	I
220	<i>kuju</i>	<i>theyyakarane</i>	stealing	I
221	<i>kujja</i>	<i>adhomukhikaraṇe</i>	facing down	I
222	<i>kuñca</i>	<i>koṭill'</i> <i>appibhāvesu</i>	crookedness and smallness; littleness	I
223	<i>kuṭa</i>	<i>koṭille</i>	crookedness	I
224	<i>kuṭa</i> ¹⁸	<i>chedane</i>	cutting	I
225	<i>kuṭi</i> ¹⁹	<i>dāhe</i>	burning	VIII
226	<i>kuṭṭa</i>	<i>chedane</i>	cutting	VIII
227	<i>kuthi</i>	<i>ālasīye</i> <i>gatipaṭighāte ca</i>	laziness and obstructing the going (action)	I
228	<i>kuthi</i>	<i>soke</i>	grieving; sorrowing	I
229	<i>kudī</i>	<i>dāhe</i>	burning	I
230	<i>kudī</i>	<i>vedhane</i> ²⁰	piercing	VIII
231	<i>kuṇa</i>	<i>saddopakaraṇe</i>	component of a sound; making sound	I
232	<i>kuṇa</i>	<i>saṅkocane</i>	contracting; shrinking	VIII
233	<i>kuṇa</i>	<i>āmantane</i>	calling; addressing	VIII
234	<i>kutha</i>	<i>himsāyaṃ</i>	hurting	I
235	<i>kuthi</i>	<i>himsā-</i> <i>saṃkīlesesu</i> <i>kīlāyaṃ</i>	hurting and defiling playing; sporting	I
236	<i>kuda</i>	<i>kīlāyaṃ</i>	lying; speaking falsehood	VIII
237	<i>kudī</i>	<i>anatabhāsane</i>		
238	<i>kudha</i>	<i>kope</i>	to be angry	III
239	<i>kupa</i>	<i>kope</i>	to be angry	III
240	<i>kupa</i>	<i>bhāsāyaṃ</i>	speaking	VIII
241	<i>kubi</i>	<i>acchādane</i>	clothing; covering	I
242	<i>kubi</i>	<i>acchādane</i>	clothing; covering	VIII
243	<i>kubbī</i> ²¹	<i>uggame</i>	rising; going up	I
244	<i>kumāra</i>	<i>kīlāyaṃ</i>	playing; sporting	VIII
245	<i>kura</i>	<i>sādde akkose ca</i>	making sound and insulting; abusing	I
246	<i>kula</i>	<i>saṅkhāne</i> <i>bandhumhi ca</i>	calculating and relative; relation	I
247	<i>kusa</i>	<i>avhāne rodane ca</i>	calling and crying	I
248	<i>kusi</i>	<i>bhāsāyaṃ</i>	speaking	VIII
249	<i>kusu</i>	<i>harāṇa-dittisu</i>	carrying and shining	III
250	<i>kuha</i>	<i>vimhāpane</i>	making others astonished; pretending	VIII
251	<i>kula</i> ²²	<i>ghasane</i>	eating	I
252	<i>kūṭa</i>	<i>appasāde</i>	displeasing; disliking	VIII
253	<i>kūla</i>	<i>āvaraṇe</i>	obstructing; covering	I
254	<i>ke</i>	<i>sadde</i>	making sound	I
255	<i>keta</i>	<i>āmantane</i>	calling; addressing	VIII
256	<i>kele</i>	<i>mamāyaṇe</i>	taking 'It is mine' by attachment or wrong view	I
257	<i>kelu</i>	<i>gatiyaṃ</i>	going	I
258	<i>kevu</i>	<i>secane</i>	sprinkling; pouring	I
259	<i>khaja</i>	<i>manthe</i>	stirring (vilolana)	I
260	<i>khaji</i>	<i>gatiyekalle</i>	deficiency in going (limping)	I
261	<i>khaji</i>	<i>dāne gatiyañ ca</i>	giving and going	I

¹⁸tuṭa (Smith)

¹⁹kūṭī (Smith)

²⁰veṭhane (Smith)

²¹kubbī (Smith)

²²kūla (Smith)

262	<i>khaji</i>	<i>kicchajīvane</i>	difficult or painful living	VIII
263	<i>khaji</i>	<i>rakkhane</i>	protecting	VIII
264	<i>khajja</i>	<i>byathane majjane ca</i>	hurting and purity (suddhi)	I
265	<i>khāṭa</i>	<i>kaṃse</i>	digging (Ns.)	I
266	<i>khāṭṭa</i>	<i>saṃvarane</i>	restraining; protecting	VIII
267	<i>khāḍi</i>	<i>manthe</i> ²³	stirring; churning	I
268	<i>khāḍi</i>	<i>chede</i>	cutting	VIII
269	<i>khāḍa</i>	<i>theriye dhiti-hiṃsāsu ca</i>	firmness; energy and hurting	I
270	<i>khāḍi</i> ²⁴	<i>parighāte</i>	killing; injuring all around (samantato hananaṃ)	I
271	<i>khadda</i>	<i>daṃsane</i>	stinging; biting (dantasukatakattikā kriyā)	I
272	<i>khanu</i>	<i>avadāraṇe</i>	breaking; digging	I
273	<i>khandā</i>	<i>gati-sosanesu</i>	going and making dry	I
274	<i>khapi</i>	<i>khantiyaṃ</i>	patience	VIII
275	<i>khabba</i>	<i>gatiyaṃ</i>	going	I
276	<i>khabba</i>	<i>dabbe</i> ²⁵	egotism; arrogance (ahaṅkāra)	I
277	<i>khabhi</i>	<i>paṭibaddhe</i> ²⁶	depending; tied or bound to	I
278	<i>khamāya</i>	<i>vidhūnane</i>	trembling; shaking	I
279	<i>khamu</i>	<i>sahane</i>	enduring	I
280	<i>khara</i>	<i>khaye</i>	exhaustion; destruction	I
281	<i>khala</i>	<i>calane</i>	trembling; agitating	I
282	<i>khala</i>	<i>sañcinane</i>	accumulating	I
283	<i>khala</i>	<i>soceyye</i>	purity (sucibhāva)	VIII
284	<i>khala</i>	<i>bhede</i>	breaking; dividing	VIII
285	<i>khā</i>	<i>pakathane</i>	telling; announcing; preaching (ācikkhana, desana)	I
286	<i>khāda</i>	<i>bhakkhane</i>	eating	I
287	<i>khi</i> ²⁷	<i>khaye</i>	exhaustion; destruction	I
288	<i>khi</i>	<i>nivāse</i>	living	I
289	<i>khi</i>	<i>khaye</i>	exhaustion; destruction	III
290	<i>khi</i>	<i>nivāse kodha-hiṃsāsu ca</i>	living; to be angry and hurting	III
291	<i>khi</i> ²⁸	<i>gatiyaṃ</i>	going	V
292	<i>khija</i> ²⁹	<i>abyattasadde</i>	inarticulate sound	I
293	<i>khīṭa</i>	<i>uttāsane</i>	to fear	I
294	<i>khīṇu</i>	<i>hiṃsāyaṃ</i>	hurting	VII
295	<i>khīḍi</i>	<i>avayave</i> ³⁰	limb; part; constituent	I
296	<i>khīḍi</i>	<i>dīṇiye</i>	wretchedness; poverty (dinabhāva)	III
297	<i>khīpa</i>	<i>peraṇe</i>	grinding; crushing (cuṅṅikaraṇa, pisana)	I
298	<i>khīpa</i>	<i>abyattasadde</i>	inarticulate sound	I

²³khāṇḍe (Sī; Smith)

²⁴khāḍi (Smith)

²⁵dappe (Smith)

²⁶paṭibandhe (Smith)

²⁷khī (Smith)

²⁸khī (Smith)

²⁹khija (Smith)

³⁰avayave ti (Candaviduno)

K List of Roots

299	<i>khīpa</i>	<i>chaddane</i>	throwing away; rejecting	I
300	<i>khīpa</i>	<i>perañe</i>	grinding; crushing	III
301	<i>khīpa</i>	<i>khepe</i>	throwing	IV
302	<i>khīpi</i>	<i>gatiyaṃ</i>	going	I
303	<i>khīvu</i>	<i>nīdassane</i>	pointing out; indicating	I
304	<i>khīvu</i> ³¹	<i>māde</i>	intoxicating	I
305	<i>khīvu</i>	<i>nīdassane</i> ³²	pointing out; indicating	III
306	<i>khī</i>	<i>khaye</i>	exhaustion; destruction	IV
307	<i>khū</i>	<i>saddē</i>	making sound	I
308	<i>khūju</i>	<i>theyyakaraṇe</i>	stealing	I
309	<i>khūvu</i>	<i>himsāyaṃ</i>	hurting	VII
310	<i>khūda</i>	<i>kīlāyaṃ</i>	playing; sporting	I
311	<i>khūdi</i>	<i>āpavane</i>	jumping	I
312	<i>khūbha</i>	<i>sañcalane</i>	agitating	I
313	<i>khūbha</i>	<i>sañcalane</i>	agitating	III
314	<i>khūra</i>	<i>chadane vilekhane</i> <i>ca</i>	cutting and scratching; writing	I
315	<i>khūsi</i>	<i>akkosane</i>	abusing; insulting	VIII
316	<i>khūla</i>	<i>ghasane bālye ca</i>	eating and childhood	I
317	<i>khe</i>	<i>khādana-sattāsu</i>	eating and existing	I
318	<i>khe</i>	<i>khaye</i>	exhaustion; destruction	I
319	<i>kheṭa</i>	<i>bhakkhaṇe</i>	eating	VIII
320	<i>khepa</i>	<i>perañe</i>	grinding; crushing (cunṅikaraṇa)	VIII
321	<i>khelu</i>	<i>gatiyaṃ</i>	going	I
322	<i>khevu</i>	<i>secane</i>	sprinkling; pouring	I
323	<i>khota</i>	<i>khepe</i>	throwing	VIII
324	<i>khoda</i>	<i>paṭighāte</i>	striking	I
325	<i>khola</i>	<i>gaṭipaṭighāte</i>	limping	I
326	<i>khya</i>	<i>pakāthane</i>	telling; announcing; preaching	I
327	<i>gaja</i>	<i>saddatthe</i>	making sound	I
328	<i>gaja</i>	<i>maddana-saddesu</i>	crushing and making sound	VIII
329	<i>gajja</i>	<i>saddatthe</i>	making sound	I
330	<i>gaḍi</i>	<i>vadanekadese</i>	a part of the mouth; action of the mouth	I
331	<i>gaḍi</i>	<i>māde</i>	intoxicating	I
332	<i>gaṇa</i>	<i>gatiyaṃ</i>	going	I
333	<i>gaṇa</i>	<i>saṅkhyāne</i> ³³	calculating	VIII
334	<i>gaṇecu</i> ³⁴	<i>theyyakaraṇe</i>	stealing (thenana, corikā)	I
335	<i>gāda</i>	<i>viyattiyaṃ</i> <i>vācāyaṃ</i>	articulate speech	I
336	<i>gada</i>	<i>devasadde</i>	thundering (meghasadda)	VIII
337	<i>gadda</i>	<i>saddē</i>	making sound	I
338	<i>gaddha</i>	<i>abhikarikhāyaṃ</i>	longing; desiring; wishing	VIII
339	<i>gantha</i>	<i>santhambhe</i>	supporting	VIII
340	<i>gandha</i>	<i>sūcane addane</i>	showing (pakāsana) and floating (pariplutā)	VIII
341	<i>gabba</i>	<i>gatiyaṃ</i>	going	I
342	<i>gabba</i>	<i>dabbe</i> ³⁵	egotism; arrogance (ahaṅkāra)	I
343	<i>gabba</i>	<i>māne</i>	selfishness, pride (ahaṅkāra)	VIII
344	<i>gabbha</i>	<i>dhāraṇe</i>	holding; bearing	I

³¹khīvu (Smith)

³²nirasane (Smith)

³³saṅkhyāne (Smith)

³⁴galocu (Smith)

³⁵dappe (Smith)

345	<i>gamu</i>	<i>gatiyaṃ</i>	going	I
346	<i>gara</i>	<i>secane</i>	sprinkling; pouring	I
347	<i>gara</i>	<i>uggame</i>	rising; going up	I
348	<i>gara</i>	<i>uggame</i>	raising; going up	VIII
349	<i>garaha</i>	<i>kucchane</i>	reproaching	I
350	<i>garaha</i>	<i>vinindane</i>	reproaching	VIII
351	<i>gala</i>	<i>adane</i>	eating	I
352	<i>gavesa</i>	<i>maggane</i>	searching; seeking	VIII
353	<i>gasu</i>	<i>adane</i>	eating	I
354	<i>gaha</i>	<i>gahaṇe</i>	taking	I
355	<i>gaha</i>	<i>upādāne</i>	firmly taking (<i>gahaṇa</i>)	VI
356	<i>gā</i>	<i>gatiyaṃ</i>	going	I
357	<i>gādha</i>	<i>patiṭṭhā-nissaya-</i> <i>gandhesu</i> ³⁶	footing; supporting and smell	I
358	<i>gāhu</i>	<i>vilolane</i>	stirring; churning	I
359	<i>gidhu</i>	<i>abhikaṅkhāyaṃ</i>	longing; desiring; wishing	III
360	<i>gira</i>	<i>niggirane</i>	trickling; oozing; dripping (<i>paggharaṇa</i>)	I
361	<i>gila</i>	<i>ajjhoharaṇe</i>	swallowing	I
362	<i>gile</i>	<i>pitikkhaye</i>	loss of joy	I
363	<i>gilevu</i>	<i>secane</i>	sprinkling; pouring	I
364	<i>gilesu</i>	<i>anvicchāyaṃ</i>	wishing again and again (<i>punappunaṃ icchā</i>)	I
365	<i>gu</i>	<i>karīssusagge</i>	voiding of excrement (<i>vaccakaraṇa</i>)	I
366	<i>gu</i>	<i>sadde</i>	making sound	I
367	<i>gu</i>	<i>uggame</i>	rising; going up; manifesting (<i>pākaṭatā</i>)	I
368	<i>gucu</i>	<i>theyyakarane</i>	stealing (<i>thenana</i> , <i>corikā</i>)	I
369	<i>guji</i>	<i>abyattasadde</i>	inarticulate sound	I
370	<i>guṇa</i>	<i>āmantane</i>	calling; addressing	VIII
371	<i>guda</i>	<i>kilāyaṃ</i>	playing; sporting	I
372	<i>gudha</i>	<i>pariveṭhane</i>	wrapping; covering	III
373	<i>gupa</i>	<i>rakkhane</i>	protecting	I
374	<i>gupa</i>	<i>gopana-</i> <i>jigucchanesu</i>	protecting and disgusting; disliking	I
375	<i>gupa</i>	<i>bhāsāyaṃ</i>	speaking	VIII
376	<i>gupha</i>	<i>ganthe</i>	tying; making a knot (<i>ganthikaraṇa</i>)	I
377	<i>guhū</i>	<i>saṃvaraṇe</i>	restraining; protecting	I
378	<i>guḷa</i>	<i>rakkhāyaṃ</i>	protecting	I
379	<i>ge</i>	<i>sadde</i>	making sound	I
380	<i>ge</i>	<i>sadde</i>	making sound	IV
381	<i>gevu</i>	<i>secane</i>	sprinkling; pouring	I
382	<i>gottha</i>	<i>vaṃse</i>	lineage	I
383	<i>goma</i>	<i>upalepane</i>	coating; smearing	VIII
384	<i>ghaṭa</i>	<i>saṃghāte</i>	accumulating; collecting	I
385	<i>ghaṭa</i>	<i>ceṭāyaṃ</i>	urging	I
386	<i>ghaṭa</i>	<i>saṅghāte</i>	accumulating; collecting	VIII
387	<i>ghaṭa</i>	<i>saṅghāte</i>	accumulating; collecting and striking; killing	VIII
388	<i>ghaṭa</i>	<i>hantiyatthe ca</i> ³⁷ <i>bhāsāyaṃ</i>	speaking	VIII
389	<i>ghaṭi</i>	<i>bhāsāyaṃ</i>	speaking	VIII
390	<i>ghaṭṭa</i> ³⁸	<i>ghaṭṭane</i> ³⁹	striving (<i>vāyāma-karaṇa</i>)	VIII
391	<i>ghaṭṭa</i>	<i>calane</i>	trembling	VIII

³⁶ ~gandhesu (Smith)

³⁷ In Pāṇiniya-Dhātupāṭha 'hantiyarthāḥ ca' is a Gaṇa Sūtra meaning the roots denoting killing take ṇic without change of sense. See Vasu ii 474.

³⁸ ghaṭa (Smith)

³⁹ ghaṭane (Smith)

K List of Roots

392	<i>ghaṇi</i>	<i>gahaṇe</i>	taking	I
393	<i>ghara</i>	<i>secane</i>	sprinkling; pouring	I
394	<i>ghasu</i> ⁴⁰	<i>saṃharise</i>	knocking against; colliding (saṅghaṭṭana)	I
395	<i>ghā</i>	<i>gandhopādāne</i>	smelling	I
396	<i>ghā</i>	<i>gandhopādāne</i>	smelling	III
397	<i>ghīṇi</i>	<i>gahaṇe</i>	taking	I
398	<i>ghīṇu</i>	<i>dittiyam</i>	shining	VII
399	<i>ghu</i>	<i>abhigamane</i>	attaining; obtaining; understanding (adhigamana)	I
400	<i>ghu</i>	<i>sadde</i>	making sound	I
401	<i>ghuṭa</i>	<i>parivattane</i>	turning or rolling round	I
402	<i>ghuṭa</i>	<i>paṭighāte</i>	striking	I
403	<i>ghuṇa</i>	<i>gamane</i>	going	I
404	<i>ghuṇi</i>	<i>gahaṇe</i>	taking	I
405	<i>ghuṇṇa</i>	<i>gamane</i>	going	I
406	<i>ghura</i>	<i>abhīmatṭa</i> ⁴¹ - <i>saddesu</i>	intense intoxication and making sound	I
407	<i>ghusa</i>	<i>sadde</i>	making sound	I
408	<i>ghusa</i>	<i>sadde</i>	making sound	VIII
409	<i>ghusi</i>	<i>visaddane</i>	shouting (ugghosana)	VIII
410	<i>ghusī</i>	<i>kantikarāne</i>	making what is pleasing	I
411	<i>ghora</i>	<i>gatipaṭighāte</i>	limping (gatipaṭihanana)	I
412	<i>caka</i>	<i>titti-paṭighātesu</i>	satisfying (tappana) and striking hurting; oppressing	VIII I
413	<i>cakka</i>	<i>byathane</i>	hurting; oppressing	VIII
414	<i>cakka</i>	<i>viyattiyam</i> <i>vācāyam</i>	articulate speech	I
415	<i>cacca</i>	<i>paribhāsana-</i> <i>vajjanesu</i>	abusing; blaming; censuring and avoiding	I
416	<i>cacca</i>	<i>ajjhāyane</i>	reciting; learning	VIII
417	<i>caja</i>	<i>cāge</i>	giving up; abandoning	I
418	<i>caṅcu</i>	<i>gatiyam</i>	going	I
419	<i>caṭa</i>	<i>paribhāsane</i>	abusing; blaming; censuring	I
420	<i>caḍi</i>	<i>kope</i>	to be angry	I
421	<i>caṇa</i>	<i>dāne</i>	giving	I
422	<i>caṭi</i>	<i>hīmsā-gandhesu</i>	hurting and smelling	I
423	<i>cada</i>	<i>yācane</i>	requesting (ajjhesana)	I
424	<i>cadi</i>	<i>samiddhiyam</i> <i>hilādane dittiyañ</i> <i>ca</i>	success, prosperity; flirting and splendor, beauty; shining	I
425	<i>capa</i>	<i>kakkane</i>	making powder; pulverizing	VIII
426	<i>cabba</i>	<i>gatiyam</i>	going	I
427	<i>camu</i>	<i>adane</i>	eating	I
428	<i>camba</i>	<i>adane</i>	eating	I
429	<i>caya</i>	<i>gatiyam</i>	going	I
430	<i>cara</i>	<i>carāne</i>	walking; going	I
431	<i>cara</i>	<i>gati-bhakkhaṇesu</i>	going and eating	I
432	<i>cara</i>	<i>asamsāye</i>	not doubting	VIII
433	<i>cala</i>	<i>kampane</i>	trembling	I
434	<i>casa</i>	<i>bhakkhaṇe</i>	eating	I
435	<i>caha</i>	<i>parisakkane</i>	endeavoring; trying	I
436	<i>caha</i>	<i>parikatthane</i>	boasting	VIII
437	<i>cāyu</i>	<i>pūjā-nisāmanesu</i>	venerating, honoring (pūjana) and looking; hearing (olokana, savana)	I

⁴⁰ghusu (Smith)

⁴¹bhīmatṭa (Smith)

438	<i>ci</i>	<i>caye</i>	piling	IV
439	<i>ci</i>	<i>caye</i>	piling	V
440	<i>cika</i> ⁴²	<i>āmasane</i>	touching; rubbing	VIII
441	<i>cikkha</i>	<i>viyattiyam</i> <i>vācāyam</i>	articulate speech	I
442	<i>ciṅgula</i>	<i>paribbhamane</i>	turning round and round; rotating	VIII
443	<i>ciṭa</i>	<i>pesane</i>	sending	I
444	<i>ciṭa</i>	<i>sañcetane</i>	urging	VIII
445	<i>citi</i>	<i>saññāṇe</i>	making a mark (cihana, lakkhaṇakaraṇa)	I
446	<i>citta</i>	<i>cittakaraṇe,</i> <i>kadāci dassane pi</i>	making variegated (vicittabhāvakaraṇa) and seeing that is rare or unusual	VIII
447	<i>cine</i>	<i>maññanāyam</i>	imagining; regarding	I
448	<i>cinta</i>	<i>cintāyam</i>	thinking	VIII
449	<i>ciri</i>	<i>himsāyam</i>	hurting	IV
450	<i>cīla</i>	<i>vasane</i>	to clothe	I
451	<i>cilla</i>	<i>sethille</i>	looseness; weakness (siṭhilabhāva)	I
452	<i>civa</i> ⁴³	<i>bhāsāyam</i>	speaking	VIII
453	<i>civu</i> ⁴⁴	<i>ādāna-saṃvaresu</i>	taking; seizing and restraining	I
454	<i>cu</i>	<i>cavane</i>	falling; dying	I
455	<i>cu</i>	<i>gatiyam</i>	going	I
456	<i>cu</i>	<i>cavane</i> ⁴⁵	falling; dying	VIII
457	<i>cukka</i>	<i>byathane</i>	hurting; oppressing	VIII
458	<i>cuṭa</i>	<i>appibhāve</i>	smallness; littleness	I
459	<i>cuṭa</i>	<i>chedane</i>	cutting	I
460	<i>cuṭa</i>	<i>chedane</i>	cutting	VIII
461	<i>cuṭa</i> ⁴⁶	<i>vibhede</i>	dividing	VIII
462	<i>cuṭi</i>	<i>chedane</i>	cutting	VIII
463	<i>cuṭṭa</i>	<i>appabhāve</i>	smallness; littleness	VIII
464	<i>cuḍḍa</i>	<i>hāvakaraṇe</i>	flirting; dalliance	I
465	<i>cūṇa</i>	<i>chedane</i>	cutting	I
466	<i>cūṇa</i> ⁴⁷	<i>san kocane</i>	contracting; shrinking	VIII
467	<i>cūṇa</i>	<i>perane</i>	grinding; crushing	VIII
468	<i>cūṭa</i>	<i>āsecane kharane</i> <i>ca</i>	sprinkling and flowing	I
469	<i>cuda</i>	<i>sañcodane</i> <i>āṇattiyāṇ ca</i>	accusing and ordering; commanding	VIII
470	<i>cupa</i>	<i>mandagatiyam</i>	going slowly	I
471	<i>cubi</i>	<i>vadanasaṃyoge</i>	kissing	I
472	<i>cura</i>	<i>theyye</i>	stealing	VIII
473	<i>culla</i>	<i>hāvakaraṇe</i>	flirting; dalliance (vilāsakaraṇa)	I
474	<i>cusa</i> ⁴⁸	<i>pāne</i>	drinking	I
475	<i>ceṭa</i>	<i>ceṭāyam</i>	urging	I
476	<i>celu</i>	<i>gatiyam</i>	going	I

⁴²cīka (Smith)

⁴³cīva (Smith)

⁴⁴cīvu (Smith)

⁴⁵cāvane (Smith)

⁴⁶caṭa (Smith)

⁴⁷cūṇa (Smith)

⁴⁸cūsa (Smith). In Kāśakrtsna cūṣ a, tūṣ a, pūṣ a, mūṣ a, ṣūṣ a, are shown with short 'u.' Footnote to Kṣī 94.

K List of Roots

477	<i>cevi</i>	<i>cetanātulye</i>	urging; being equal	I
478	<i>chatta</i>	<i>chattāne</i>	discarding	VIII
479	<i>chadda</i>	<i>chaddāne</i>	throwing away; rejecting	VIII
480	<i>chada</i>	<i>saṃvarāne</i>	restraining; protecting	VIII
481	<i>chada</i>	<i>apavāraṇe</i>	covering; concealing	VIII
482	<i>chadi</i>	<i>vjjhane</i>	leaving; abandoning	I
483	<i>chadi</i>	<i>icchāyaṃ</i>	wishing; desiring	VIII
484	<i>chadda</i>	<i>vamane</i>	vomiting	VIII
485	<i>chama</i>	<i>gatimhi</i>	going	I
486	<i>chamu</i>	<i>adane</i>	eating	I
487	<i>chida</i> ⁴⁹	<i>dvedhākarāṇe</i>	making into two; cutting; dividing	VIII
488	<i>chidi</i>	<i>dvedhākarāṇe</i>	making into two; cutting; dividing	II
489	<i>chidi</i>	<i>chijjane</i>	cutting itself	III
490	<i>chidda</i>	<i>kannabhede</i>	piercing the ears	VIII
491	<i>chu</i>	<i>chedane</i>	cutting	I
492	<i>chuṭa</i>	<i>chedane</i>	cutting	I
493	<i>chuṭa</i>	<i>chedane</i>	cutting	VIII
494	<i>che</i> ⁵⁰	<i>chedane</i>	cutting	III
495	<i>jakkha</i>	<i>bhakkhaṇe hasane</i> <i>ca</i>	eating and laughing	I
496	<i>jaggha</i>	<i>hasane</i>	laughing	I
497	<i>jacca</i>	<i>paribhāsana-</i> <i>vajjanesu</i>	abusing; blaming; censuring and avoiding	I
498	<i>jaja</i>	<i>yuddhe</i>	fighting (yujjhana)	I
499	<i>jaji</i>	<i>yuddhe</i>	fighting (yujjhana)	I
500	<i>jajjha</i>	<i>paribhāsana-</i> <i>tajjanesu</i>	abusing; blaming; censuring and threatening, menacing	I
501	<i>jaṭa</i>	<i>saṃghāte</i>	accumulating; collecting	I
502	<i>jana</i>	<i>sadde</i>	making sound	I
503	<i>jana</i>	<i>janane</i>	making; producing	III
504	<i>janī</i>	<i>pātubhāve</i>	manifesting	III
505	<i>jabha</i>	<i>gattavināme</i>	bending the body or the limbs	I
506	<i>jabhi</i>	<i>gattavināme</i>	bending the body or the limbs	I
507	<i>jabhi</i>	<i>nāsane</i>	destroying	VIII
508	<i>jamu</i>	<i>adane</i>	eating	I
509	<i>jara</i>	<i>roge</i>	aging (jararoga)	I
510	<i>jara</i>	<i>vayohānimhi</i>	aging	VIII
511	<i>jala</i>	<i>dittiyam</i>	shining	I
512	<i>jala</i>	<i>dhanīne</i>	prosperity	I
513	<i>jala</i>	<i>apavāraṇe</i>	covering; concealing	VIII
514	<i>jasā</i>	<i>himsatthe</i>	hurting	I
515	<i>jasā</i>	<i>himsāyam</i>	hurting	VIII
516	<i>jasā</i>	<i>talane</i>	beating; striking	VIII
517	<i>jasi</i>	<i>rakkhane</i>	protecting	VIII
518	<i>jāgara</i>	<i>niddakkhaye</i>	awakening	I
519	<i>jāgara</i>	<i>niddakkhaye</i>	awakening	VII
520	<i>jī</i>	<i>jaye</i>	conquering; winning	I
521	<i>jī</i>	<i>abhibhavane</i> ⁵¹	overpowering	I
522	<i>jī</i>	<i>jaye</i>	conquering; winning	V
523	<i>jī</i> ⁵²	<i>janīyam</i>	loss; deprivation	V

⁴⁹cheda (Smith)

⁵⁰cho (Smith)

⁵¹abhibhave (Smith)

⁵²jī (Smith)

524	<i>jimu</i> ⁵³	<i>adane</i>	eating	I
525	<i>jiri</i>	<i>himsāyaṃ</i>	hurting	IV
526	<i>jisu</i>	<i>secane</i>	sprinkling; pouring	I
527	<i>jīra</i>	<i>brūhane</i>	developing; increasing (vaḍḍhana)	I
528	<i>jīva</i>	<i>pānadhāraṇe</i>	keeping the life	I
529	<i>ju</i>	<i>gatiyaṃ</i>	going fast (sīghagati)	I
530	<i>jugi</i>	<i>vajjane</i>	avoiding	I
531	<i>juta</i>	<i>bhāsane</i>	saying; speaking (udiraṇa)	I
532	<i>juta</i>	<i>dittiyaṃ</i>	shining	I
533	<i>juta</i>	<i>dittiyaṃ</i>	shining	VI
534	<i>jusa</i> ⁵⁴	<i>himsatthe</i>	hurting	I
535	<i>jusa</i>	<i>paritakkane</i>	reflecting; considering	VIII
536	<i>justi</i> ⁵⁵	<i>pīti-sevanesu</i>	joy and associating	I
537	<i>justi</i>	<i>pīti-sevanesu</i>	joy and associating; serving	VI
538	<i>jula</i>	<i>gatiyaṃ</i>	going	I
539	<i>jula</i>	<i>bandhane</i>	binding	I
540	<i>jula</i>	<i>peraṇe</i>	grinding; crushing	VIII
541	<i>je</i>	<i>khaye</i>	exhaustion; destruction	I
542	<i>jesu</i>	<i>gatiyaṃ</i>	going	I
543	<i>jehu</i>	<i>payatane</i>	striving	I
544	<i>jha</i> ⁵⁶			VIII
545	<i>jhapa</i>	<i>dāhe</i>	burning	VIII
546	<i>jhamu</i>	<i>adane</i>	eating	I
547	<i>jhasa</i>	<i>himsatthe</i>	hurting	I
548	<i>jhe</i>	<i>cintāyaṃ</i>	thinking; reflecting	I
549	<i>jhe</i>	<i>dittiyaṃ</i>	shining	I
550	<i>ṇapa</i>	<i>tosana-nisānesu</i>	giving pleasure and sharpening	VIII
551	<i>ṇamu</i>	<i>adane</i>	eating	I
552	<i>ṇā</i>	<i>avabodhane</i>	knowing; understanding	I
553	<i>ṇā</i>	<i>māraṇa-tosana-nisānesu</i>	killing; pleasure; joy and sharpening	I
554	<i>ṇā</i>	<i>avabodhane</i>	knowing; understanding	V
555	<i>ṭala</i>	<i>velambe</i>	hanging down	I
556	<i>ṭika</i> ⁵⁷	<i>gatyatthe</i>	going	I
557	<i>ṭula</i>	<i>velambe</i>	hanging down	I
558	<i>ṭeka</i>	<i>gatyatthe</i>	going	I
559	<i>ṭhā</i>	<i>gatinivattiyaṃ</i>	stopping from going; standing	I
560	<i>ṭhā</i>	<i>gatinivattiyaṃ</i>	stopping from going; standing (uppaḍḍamānassa gamanass’ upacchedo)	III
561	<i>the</i>	<i>sadda-saṅkhātesu</i>	making sound and telling	I
562	<i>the</i>	<i>veṭhane</i>	wrapping; enveloping	I
563	<i>dapa</i>	<i>saṅghāte</i>	accumulating; collecting	VIII
564	<i>di</i> ⁵⁸	<i>vihāyasagatiyaṃ gamanamatte ca</i>	flying and mere going	I

⁵³jamu (Smith)

⁵⁴jūsa (Smith)

⁵⁵justi (Smith)

⁵⁶“Roots ending in ‘jha’ and ‘ṇā’ are not generally met with (in curādi group). But in the grammatical treatises (Sanskrit) they read ‘ṇā niyojane.’ However, this example is not in accordance with the Buddha’s word. Therefore, it is not shown.” Saddanīti, page 296.

⁵⁷ṭika (Smith)

⁵⁸dī (Smith)

K List of Roots

565	<i>dī</i> ⁵⁹	<i>kipan'-uddanesu</i>	throwing and flying up	I
566	<i>dī</i> ⁶⁰	<i>gatiyaṃ</i>	going	III
567	<i>dīpa</i>	<i>khepe</i>	throwing	I
568	<i>dīpa</i>	<i>sañghāte</i>	accumulating; collecting	VIII
569	<i>taka</i>	<i>hasane</i>	laughing (hāsa)	I
570	<i>taki</i>	<i>kicchajvane</i>	difficult or painful living (kasirajvāna)	I
571	<i>taki</i>	<i>bandhane</i>	binding	VIII
572	<i>takka</i>	<i>vitakke</i>	thinking; reflecting	VIII
573	<i>takka</i>	<i>bhāsāyaṃ</i>	speaking	VIII
574	<i>takkha</i>	<i>tapane</i>	restraining (saṃvaraṇa)	I
575	<i>taggā</i>	<i>pālāne</i>	protecting	I
576	<i>tagi</i>	<i>gamane</i>	going	I
577	<i>taca</i>	<i>saṃvaraṇe</i>	protecting (rakkhaṇa)	I
578	<i>tacca</i>	<i>himsāyaṃ</i>	hurting	I
579	<i>taccha</i>	<i>tanukaraṇe</i>	making thin; reducing	I
580	<i>tajja</i>	<i>bhassane</i>	scolding; frightening	I
581	<i>tajja</i>	<i>santajjane</i>	frightening; menacing	VIII
582	<i>tañcu</i>	<i>gatiyaṃ</i>	going	I
583	<i>taṭa</i>	<i>ussaye</i>	to be upright (āroha, ubbedha)	I
584	<i>taḍi</i>	<i>tālāne</i>	beating; striking	I
585	<i>tadi</i>	<i>ceṭāyaṃ</i>	urging	I
586	<i>tadi</i>	<i>himsānādaresu</i>	hurting and disrespect	II
587	<i>tadda</i>	<i>himsāyaṃ</i>	hurting	I
588	<i>tanu</i>	<i>viṭhāre</i>	spreading; enlarging	VII
589	<i>tanu</i>	<i>saddopatāpesu</i>	making sound and tormenting	VIII
590	<i>tanta</i>	<i>kuṭumbadhāraṇe</i>	supporting a family	VIII
591	<i>tapa</i>	<i>dittiyaṃ</i>	shining (virocana)	I
592	<i>tapa</i>	<i>ubbege</i>	terror (utrāsa); dread (bhīrutā)	I
593	<i>tapa</i>	<i>santāpe</i>	heating	I
594	<i>tapa</i>	<i>santāpe</i>	heating	III
595	<i>tapa</i>	<i>pīṇane</i>	gladdening; satisfying	III
596	<i>tapa</i> ⁶¹	<i>khaye</i>	exhaustion; destruction	VIII
597	<i>tapa</i>	<i>pīṇane</i>	gladdening; satisfying	VIII
598	<i>tapa</i>	<i>dāhe</i>	burning	VIII
599	<i>tapha</i>	<i>tittiyaṃ</i>	satisfying; satiating (tappana)	I
600	<i>taya</i>	<i>gatiyaṃ</i>	going	I
601	<i>tara</i>	<i>plavana-taraṇesu</i>	floating and crossing	I
602	<i>tara</i>	<i>sambhame</i>	instability (anavaṭṭhāna)	I
603	<i>tala</i>	<i>paṭiṭṭhāyaṃ</i>	supporting	VIII
604	<i>tasa</i>	<i>pīpāsāyaṃ</i>	thirst	III
605	<i>tasa</i>	<i>pīpāsāyaṃ</i>	thirst	VI
606	<i>tassa</i>	<i>santajjane</i>	frightening; menacing	VIII
607	<i>taḷa</i>	<i>tālāne</i>	beating; striking	VIII
608	<i>taḷa</i>	<i>āghāte</i>	anger; hatred	VIII
609	<i>tā</i>	<i>pālāne</i>	protecting	III
610	<i>tāyu</i>	<i>santāna-pālānesu</i>	continuity and protecting	I
611	<i>tāsa</i>	<i>vāraṇe</i>	obstructing; hindering (nivāraṇa)	VIII
612	<i>tika</i>	<i>gatyatthe</i>	going	I
613	<i>tika</i>	<i>himsāyaṃ</i>	hurting	IV
614	<i>tiga</i>	<i>himsāyaṃ</i>	hurting	IV

⁵⁹dī (Smith)

⁶⁰dī (Smith)

⁶¹thapa (Smith)

615	<i>tija</i>	<i>nīsāne khamāyañ ca</i>	sharpening (tikkhataḅaraṇa) and patience (khanti)	I
616	<i>tija</i>	<i>nīsāne</i>	sharpening; sharpness (tikkhata)	VI
617	<i>tija</i>	<i>nīsāne</i>	sharpening	VIII
618	<i>tiṇu</i>	<i>adane</i>	eating	VII
619	<i>tīmu</i>	<i>addabhāve</i>	wetness; moistness (tintabhāva)	I
620	<i>tira</i>	<i>adhogatiyaṃ</i>	going down	I
621	<i>tila</i>	<i>gatiyaṃ</i>	going	I
622	<i>tila</i>	<i>siṇehane</i>	sticking	I
623	<i>tila</i>	<i>siṇehane</i>	sticking	VIII
624	<i>tiva</i> ⁶²	<i>thūliye</i>	thickness; bigness	I
625	<i>tisa</i>	<i>tittiyaṃ</i>	satiating; satisfying	I
626	<i>tīra</i>	<i>kammasampat-tiyaṃ</i>	completion of work; accomplishing (kammaṣṣa parisaṃāpana; niṭṭhāpana)	VIII
627	<i>tuja</i>	<i>himsāyaṃ</i>	hurting	I
628	<i>tuji</i>	<i>balane himsāyaṃ ca</i>	ability (balanakriyā) and hurting	I
629	<i>tuji</i>	<i>himsā-bala-dāna-niketanesu</i>	hurting; force; strength; giving and living (nivāsa)	VIII
630	<i>tuji</i>	<i>bhāsāyaṃ</i>	speaking	VIII
631	<i>tuji</i>	<i>bala-pālanesu</i>	force, strength and protecting	VIII
632	<i>tuṭa</i>	<i>kalahakammani</i>	quarreling	I
633	<i>tuḍi</i>	<i>tolane</i>	hurting; injuring	I
634	<i>tuṇa</i>	<i>koṭille</i>	crookedness	I
635	<i>tuda</i>	<i>byathane</i>	oppressing	I
636	<i>tupa</i>	<i>himsāyaṃ</i>	hurting	I
637	<i>tupha</i>	<i>himsāyaṃ</i>	hurting	I
638	<i>tubi</i>	<i>addane</i>	wetness; moistness	I
639	<i>tubbi</i> ⁶³	<i>himsatthe</i>	hurting	I
640	<i>tubha</i>	<i>himsāyaṃ</i>	hurting	I
641	<i>tula</i>	<i>ummāne</i>	measuring	VIII
642	<i>tuvaṭṭa</i>	<i>niṃpajjāyaṃ</i>	lying down; sleeping	VIII
643	<i>tusa</i>	<i>sadde</i>	making sound	I
644	<i>tusa</i>	<i>tutthiyaṃ</i>	liking; satisfaction	III
645	<i>tusi</i>	<i>bhāsāyaṃ</i>	speaking	VIII
646	<i>tuhi</i>	<i>addane</i>	wetness; moistness	I
647	<i>tuḷa</i>	<i>tolane</i>	hurting; injuring	I
648	<i>tūna</i>	<i>pūraṇe</i>	filling	VIII
649	<i>tūla</i>	<i>nikkarise</i>	lightness (lahubbhāva)	I
650	<i>te</i>	<i>pālane</i>	protecting (rakkhaṇa)	I
651	<i>thaka</i>	<i>paṭighāte</i>	striking	VIII
652	<i>thaga</i>	<i>saṃvaraṇe</i>	restraining; protecting	I
653	<i>thana</i>	<i>sadde</i>	making sound	I
654	<i>thana</i>	<i>devasadde</i>	thundering (megha-sadda)	VIII
655	<i>thapa</i>	<i>thapane</i>	placing; putting	VIII
656	<i>thabhi</i>	<i>paṭibaddhe</i>	to be stiff	I
657	<i>thama</i>	<i>velambe</i>	hanging down	I
658	<i>thara</i>	<i>santharaṇe</i>	spreading; covering	I
659	<i>thala</i>	<i>thāne</i>	standing	I
660	<i>thaha</i>	<i>himsatthe</i>	hurting	I
661	<i>thā</i>	<i>gatinivattiyaṃ</i>	stopping from going; standing	I

⁶²tīva (Smith)

⁶³tubbī (Smith)

K List of Roots

662	<i>thivu</i>	<i>dittiyam</i>	shining	I
663	<i>thu</i>	<i>thuttiyam</i>	praising	I
664	<i>thu</i>	<i>abhittHAVE</i>	praising	V
665	<i>thu</i>	<i>nittHunane</i>	moaning; groaning	V
666	<i>thuca</i>	<i>pasāde</i>	clearness; brightness	I
667	<i>thubbi</i> ⁶⁴	<i>himsatthe</i>	hurting	I
668	<i>thūpa</i>	<i>samussāye</i> ⁶⁵	height (āroha, ubbedho)	VIII
669	<i>thūla</i>	<i>paribrūhane</i>	increasing; growing (vadḍhana)	VIII
670	<i>the</i>	<i>sadda-sañghātesu</i>	making sound and accumulating; collecting	I
671	<i>thena</i>	<i>coriye</i>	theft (corassa bhāva)	VIII
672	<i>thoma</i> ⁶⁶	<i>silāghāyam</i>	praising (pasamsā)	VIII
673	<i>daṃsa</i>	<i>daṃsane</i> ⁶⁷	stinging; biting	I
674	<i>daṃsa</i>	<i>daṃsane</i>	stinging; biting	VIII
675	<i>daṃsu</i>	<i>gatiyam</i>	going	I
676	<i>daka</i>	<i>assādāne</i>	tasting; enjoying	VIII
677	<i>dakka</i>	<i>vuddhiyam</i> <i>siḅhatte ca</i>	increasing; growing and quickness	I
678	<i>dakka</i>	<i>himsā-gatisu</i>	hurting and going	I
679	<i>dakhi</i>	<i>ghoravāsīte</i> <i>kaṅkhāyaṅ ca</i>	making an unpleasant sound and doubting	I
680	<i>daṅḍa</i>	<i>daṅḍavinipāte</i>	punishing	VIII
681	<i>dadha</i>	<i>dhāraṇe</i>	holding; bearing	I
682	<i>dadhi</i>	<i>asighacāre</i>	acting slowly; (asighappavatti)	I
683	<i>dapa</i>	<i>hāse</i>	laughing	III
684	<i>dapha</i>	<i>gatiyam</i>	going	I
685	<i>daphi</i>	<i>gatiyam</i>	going	I
686	<i>dabi</i>	<i>sadde</i>	making sound	I
687	<i>dabhi</i>	<i>sadde</i>	making sound	I
688	<i>dabhi</i>	<i>ganthane</i>	knitting; tying	I
689	<i>dabhi</i>	<i>bhaye</i>	fearing	VIII
690	<i>dama</i>	<i>gatimhi</i>	going	I
691	<i>damu</i>	<i>damane</i>	taming	III
692	<i>daya</i>	<i>dāna-gati-hims</i> ⁷ - <i>ādāna-rakkhāsu</i>	giving; going; hurting; taking; seizing and protecting	I
693	<i>dara</i>	<i>bhaye</i>	fearing	I
694	<i>dara</i>	<i>ādarānādaresu</i>	respect and disrespect	I
695	<i>dara</i>	<i>vidāraṇe</i>	splitting; rending	I
696	<i>dara</i>	<i>dāhe</i>	burning	I
697	<i>dala</i>	<i>visaraṇe</i>	splitting; bursting	I
698	<i>dala</i>	<i>vidāraṇe</i>	rending; splitting	VIII
699	<i>dalidda</i>	<i>duggatiyam</i>	poverty (duk-khassa gati paṭiṭṭhā)	I
700	<i>dasi</i>	<i>dasane daṃsane</i> <i>ca</i>	seeing and stinging; biting	VIII
701	<i>dasi</i>	<i>bhāsāyam</i>	speaking	VIII
702	<i>daha</i>	<i>bhasmīkarāṇe</i> <i>dhāraṇe ca</i>	burning and holding; bearing	I
703	<i>daha</i>	<i>himsatthe</i>	hurting	I
704	<i>dahi</i>	<i>vuddhiyam</i>	increasing; growing	I
705	<i>dā</i>	<i>dāne</i>	giving	I
706	<i>dā</i>	<i>kucchīte gamane</i>	despicable going; being despicable	I

⁶⁴thubbī (Smith)

⁶⁵samussāye (Smith)

⁶⁶The entry on page 311 of Saddanīti, Dhātumālā, is given out of order.

⁶⁷dasane (Smith)

707	<i>dā</i>	<i>sodhane</i>	cleansing	III
708	<i>dā</i>	<i>supane</i>	sleeping	III
709	<i>dā</i>	<i>dāne</i>	giving	III
710	<i>dā</i>	<i>avakhaṇḍane</i>	breaking into pieces; destroying	III
711	<i>dā</i>	<i>suddhiyaṃ</i>	purity	III
712	<i>dākha</i>	<i>sosanālamatthesu</i>	making dry and to be able; to suffice; to adorn; to prevent	I
713	<i>dāgha</i>	<i>āyāse sāmattiye</i> <i>ca</i>	fatigue (kilamana) and ability	I
714	<i>dāna</i>	<i>avakhaṇḍane</i>	breaking into pieces; destroying	I
715	<i>dāsa</i>	<i>himsāyaṃ</i>	hurting	IV
716	<i>dāsu</i>	<i>dāne</i>	giving	I
717	<i>dāhu</i>	<i>niddakkhaye</i>	awakening	I
718	<i>dāla</i>	<i>visaṛaṇe</i>	spreading; pervading	I
719	<i>dikkha</i>	<i>maṇḍiyōpanayana-</i> <i>niyama-bbat'-</i> <i>ādesesu</i>	shaving the head; initiating; restraining; practice and pointing out	I
720	<i>dikkha</i>	<i>himsāyaṃ</i>	hurting	IV
721	<i>dīca</i>	<i>thutiyaṃ</i>	praising	I
722	<i>dīpha</i>	<i>kathana-yuddha-</i> <i>nindā-hims'-</i> <i>ādānesu</i>	talking; fighting; blaming; hurting and taking; seizing	I
723	<i>divu</i>	<i>kīlā-vijigisā-</i> <i>byavahāra-juti-</i> <i>thuti-kanti-gati-</i> <i>sattīsu</i>	sporting; charming (ramaṇa); living (vihāra); wish to conquer (vijayicchā); trading (vohāra); splendor (sobhā); praising (thomanā); beauty (kamanīyatā); going (gamana); ability (sāmattiya)	III
724	<i>divu</i>	<i>parikūjane</i>	roaring (gajjana)	VIII
725	<i>divu</i>	<i>addane</i>	inflicting; tormenting ⁶⁸	VIII
726	<i>dīsa</i>	<i>himsatthe</i>	hurting	I
727	<i>dīsa</i>	<i>pekkhane</i>	seeing	I
728	<i>dīsa</i>	<i>ādāna-</i> <i>saṃvaraṇesu</i>	taking and restraining; protecting	I
729	<i>dīsa</i>	<i>atisajjane</i>	giving; preaching	I
730	<i>dīsī</i>	<i>appītiyaṃ</i>	disliking	I
731	<i>dīsī</i>	<i>uccāraṇe</i>	uttering	VIII
732	<i>dīha</i>	<i>upacaye</i>	accumulation	I
733	<i>dī</i>	<i>khaye</i>	exhaustion; destruction	III
734	<i>dīdhi</i>	<i>dittī-vedhanesu</i> ⁶⁹	shining and piercing	I
735	<i>dīpa</i>	<i>dittiyaṃ</i>	shining	III
736	<i>du</i>	<i>gatiyaṃ</i>	going	I
737	<i>du</i> ⁷⁰	<i>paritāpe</i>	tormenting	III
738	<i>du</i>	<i>himsāyaṃ</i>	hurting	IV
739	<i>du</i> ⁷¹	<i>himsāyaṃ</i>	hurting	V

⁶⁸“Some say ‘addana’ means ‘gandhapisana’ (crushing fragrant substance).”

Saddanīti page 345.

⁶⁹~devanesu (Smith)

⁷⁰dū (Smith)

⁷¹dū (Smith)

K List of Roots

740	<i>dukkha</i>	<i>takriyāyaṃ</i>	experiencing 'that = suffering' (dukkhāya vedanāya kriyā)	I
741	<i>duṇa</i>	<i>gatiyaṃ hiṃsāyañ ca</i>	going and hurting	I
742	<i>dupha</i>	<i>upakkilese</i>	impurity; defiling (upakkilissana)	I
743	<i>dubi</i>	<i>addane</i>	inflicting; tormenting; hurting (hiṃsā)	VIII
744	<i>dubbi</i> ⁷²	<i>hiṃsatthe</i>	hurting	I
745	<i>dula</i>	<i>ukkepe</i>	throwing up (uddhaṃ khipanam)	VIII
746	<i>dusa</i>	<i>dosane</i>	offending; angering	III
747	<i>dusa</i>	<i>appṭiyaṃ</i>	disliking	III
748	<i>duha</i>	<i>papurane</i>	filling	I
749	<i>duhi</i>	<i>addane</i>	wetness; moistness	I
750	<i>dūbha</i> ⁷³	<i>santhambhe</i>	supporting	VIII
751	<i>de</i>	<i>sodhane</i>	cleansing (pariyodāpana)	I
752	<i>de</i>	<i>pālāne</i>	protecting	I
753	<i>deka</i>	<i>sadd'-ussāhesu</i>	making sound (rava) and striving (vāyama)	I
754	<i>deṭa</i> ⁷⁴	<i>paribhāsane</i>	abusing; blaming; censuring	I
755	<i>debha</i>	<i>sadde</i>	making sound	I
756	<i>deva</i>	<i>devane</i>	lamenting; sorrowing	I
757	<i>devu</i>	<i>devane</i>	lamenting; sorrowing	I
758	<i>devu</i>	<i>plutagatiyaṃ</i>	going jumping (pariplutagamana)	I
759	<i>desu</i>	<i>abyattasadde</i>	inarticulate sound	I
760	<i>dvara</i>	<i>saṃvarane</i>	restraining; protecting (rakkhanā)	I
761	<i>dhaka</i>	<i>paṭighāte gatiyañ ca</i>	striking (paṭihanana) and going	I
762	<i>dhakhi</i>	<i>ghoravāsīte kaikkhāyañ ca</i>	making an unpleasant sound and doubting	I
763	<i>dhaja</i>	<i>gatiyaṃ</i>	going	I
764	<i>dhaji</i>	<i>gatiyaṃ</i>	going	I
765	<i>dhana</i>	<i>dhanāne</i>	prosperity (dhanana)	I
766	<i>dhana</i>	<i>sadde</i>	making sound	I
767	<i>dhana</i>	<i>sadde</i>	making sound	VIII
768	<i>ghanu</i>	<i>yācane</i>	begging	III
769	<i>dhama</i>	<i>sadd'-aggisamyogesu</i>	making sound and starting a fire by blowing	I
770	<i>dhara</i>	<i>dharāṇe</i>	existing (vijjamānatā)	I
771	<i>dhara</i>	<i>aviddhāṃsane</i>	non-destroying	I
772	<i>dhara</i>	<i>avatthāne</i>	standing; remaining	I
773	<i>dhara</i>	<i>dhāraṇe</i>	holding; bearing	VIII
774	<i>dhasa</i>	<i>uñche</i>	gleaning	VIII
775	<i>dhā</i>	<i>dhāraṇe</i>	holding; bearing	I
776	<i>dhākha</i>	<i>sosanālamatthesu</i>	making dry and to be able; to suffice; to adorn; to prevent	I
777	<i>dhāvu</i>	<i>gatisuddhiyaṃ</i>	clear going; running	I
778	<i>dhāla</i>	<i>visaraṇe</i>	spreading; pervading	I
779	<i>dhikkha</i>	<i>sandīpana-kilesana-jīvanesu</i>	shining, defiling and living	I

⁷²dubbī (Smith)

⁷³dubha (Smith)

⁷⁴deṭu (Smith)

780	<i>dhimha</i>	<i>niṭṭhubhane</i>	spitting	I
781	<i>dhivu</i> ⁷⁵	<i>nīdassane</i>	pointing out; indicating	I
782	<i>dhivu</i> ⁷⁶	<i>nīdassane</i> ⁷⁷	pointing out; indicating	III
783	<i>dhisa</i>	<i>sadde</i>	making sound	I
784	<i>dhī</i>	<i>anādare</i>	disrespect	III
785	<i>dhu</i>	<i>gati-theriyesu</i>	going and firmness	I
786	<i>dhukkha</i>	<i>sandīpana-kilesana-jīvanesu</i>	shining, defiling and living	I
787	<i>dhubbi</i> ⁷⁸	<i>himsatthe</i>	hurting	I
788	<i>dhū</i>	<i>vidhūnane</i>	trembling; shaking	I
789	<i>dhū</i>	<i>kampane</i>	trembling	V
790	<i>dhū</i>	<i>kampane</i>	trembling	VIII
791	<i>dhūpa</i>	<i>santāpe</i>	heating	I
792	<i>dhūpa</i>	<i>bhāsāyaṃ</i>	speaking	VIII
793	<i>dhūra</i> ⁷⁹	<i>hucchane</i>	crookedness (koṭilla)	I
794	<i>dhūsa</i>	<i>kantīkaraṇe</i>	beautifying	VIII
795	<i>dhe</i>	<i>pāne</i>	drinking	I
796	<i>dhe</i> ⁸⁰	<i>sadda-saighātesu</i>	making sound and accumulating; collecting	I
797	<i>dheka</i>	<i>sadd'-ussāhesu</i>	making sound (rava) and striving (vāyama)	I
798	<i>dhora</i>	<i>gaticāturiye</i>	skillfulness in going (gatichekabhāva)	I
799	<i>dhovu</i>	<i>dhovane</i>	washing	I
800	<i>nakka</i>	<i>nāsane</i>	destroying	VIII
801	<i>nakkha</i>	<i>sambandhe</i>	connecting	VIII
802	<i>nakkha</i>	<i>gatiyaṃ</i>	going	I
803	<i>nakha</i>	<i>gatiyatthe</i>	going	I
804	<i>naṭa</i>	<i>natīyaṃ</i>	bending	I
805	<i>naṭa</i>	<i>avasandane</i>	dancing; bending the body (gattavikkhepa)	VIII
806	<i>nata</i>	<i>gattavināme</i>	dancing; bending the body (gattavikkhepa)	III
807	<i>nada</i>	<i>abyattasadde</i>	inarticulate sound	I
808	<i>nada</i>	<i>bhāsāyaṃ</i>	speaking	VIII
809	<i>nadda</i>	<i>sadde</i>	making sound	I
810	<i>nanda</i>	<i>samīddhiyaṃ</i>	success; prosperity	I
811	<i>nabha</i>	<i>himsāyaṃ</i>	hurting	I
812	<i>nama</i>	<i>bahutte sadde</i>	loud sound (uggatasadda)	I
813	<i>namassa</i>	<i>vandanānatīyaṃ</i>	bowing down (vandanāsaṅkhātamaṃ namanam)	I
814	<i>namu</i>	<i>namane</i>	bending; inclining	I
815	<i>naya</i>	<i>rakkhaṇe gatiyaṃ ca</i>	protecting and going	I
816	<i>nara</i>	<i>nayane</i>	leading	I
817	<i>nala</i>	<i>ganthe</i> ⁸¹	tying; making a knot	I
818	<i>nasa</i>	<i>koṭille</i>	crookedness	I
819	<i>nasa</i>	<i>adassane</i>	not seeing; disappearance	III
820	<i>naha</i>	<i>bandhane</i>	binding	III

⁷⁵ṭhivu (Smith)

⁷⁶ṭhivu (Smith)

⁷⁷nirasane (Smith)

⁷⁸dhubbī (Smith)

⁷⁹dhura (Smith)

⁸⁰ṭhe (Smith)

⁸¹gandhe (Smith)

K List of Roots

821	<i>nātha</i>	<i>yācanôpatāp¹- issariyasāsasu⁸²</i>	begging; vexation, trouble; supremacy, domination and wish, hope, desire	I
822	<i>nādha</i>	<i>yācanādīsu</i>	begging, etc. (as above)	I
823	<i>nāsu</i>	<i>sadde</i>	making sound	I
824	<i>nikka</i>	<i>parimāṇe</i>	measuring	VIII
825	<i>nikkha</i>	<i>cumbane</i>	kissing	I
826	<i>nīji</i>	<i>abyattasadde</i>	inarticulate sound	I
827	<i>nīñji</i>	<i>suddhiyaṃ</i>	purity	I
828	<i>nītamī</i>	<i>kilamane</i>	fatigue; weariness	I
829	<i>nīda</i>	<i>kucchā- sannīkarisesu</i>	reproaching, blaming (<i>garahā</i>) and to be near	I
830	<i>nīdi</i>	<i>kucchāyaṃ</i>	reproaching; blaming (<i>garahattha</i>)	I
831	<i>nīdapi</i>	<i>nīdampane</i>	removing seeds and leaves without cutting or breaking the plant	I
832	<i>nīva⁸³</i>	<i>thūliye</i>	thickness; bigness	I
833	<i>nīvāsa</i>	<i>acchādane</i>	clothing; covering	VIII
834	<i>nīsa</i>	<i>samādhimhī</i>	putting together; unification of mind (<i>samādhāna</i> , <i>cittakaggatā</i>)	I
835	<i>nīsa</i>	<i>baddhāyaṃ⁸⁴</i>	bondage; attachment (<i>vinibaddha</i>)	I
836	<i>nīsī</i>	<i>cumbane</i>	kissing	I
837	<i>nīsu</i>	<i>secane</i>	sprinkling; pouring	I
838	<i>nī</i>	<i>naye</i>	leading; guiding	I
839	<i>nī</i>	<i>pāpane</i>	reaching; leading	I
840	<i>nīla</i>	<i>vaṇṇe</i>	color	I
841	<i>nu</i>	<i>thutiyāṃ</i>	praising	I
842	<i>nuda</i>	<i>peraṇe</i>	grinding; crushing (<i>cunṇikaraṇa</i> , <i>pisana</i>)	I
843	<i>neda</i>	<i>kucchā- sannīkarisesu</i>	reproaching, blaming (<i>garahā</i>) and to be near	I
844	<i>nesu</i>	<i>gatiyaṃ</i>	going	I
845	<i>nā</i>	<i>soceyye</i>	purifying; cleaning	III
846	<i>paṃsu</i>	<i>avasāṃsane</i>	hanging down; falling down	I
847	<i>pakka⁸⁵</i>	<i>nīcagatiyaṃ</i>	going or existing low (<i>hīnagamana</i> , <i>hīnappavatti</i>)	I
848	<i>paca</i>	<i>byattikaraṇe⁸⁶</i>	making manifest, clear or distinct	I
849	<i>paca</i>	<i>sampāke</i>	cooking well	I
850	<i>paca</i>	<i>pāke</i>	cooking	I
851	<i>paci</i>	<i>vitthāre</i>	spreading; expanding	VIII
852	<i>pacca</i>	<i>saṃyamane</i>	restraining; abstaining	VIII
853	<i>pañha</i>	<i>pucchāyaṃ</i>	questioning	I
854	<i>pañha</i>	<i>icchāyaṃ</i>	wishing; desiring; longing	I
855	<i>paṭa</i>	<i>gatiyaṃ</i>	going	I
856	<i>paṭa</i>	<i>bhāsāyaṃ</i>	speaking	VIII
857	<i>paṭa</i>	<i>ganthe</i>	tying; making a knot	VIII
858	<i>paṭha</i>	<i>viyattiyaṃ vācāyaṃ</i>	articulate speech	I

⁸²~āsimsāsū (Smith)

⁸³nīva (Smith)

⁸⁴phaddhāyaṃ (Smith)

⁸⁵phakka (Smith)

⁸⁶vyattikaraṇe (Smith)

859	<i>paṭha</i>	<i>vikhyāne</i>	to be manifest	I
860	<i>paḍi</i>	<i>gatiyaṃ</i>	going	I
861	<i>paḍi</i>	<i>parihāse</i>	laughing	VIII
862	<i>paḍi</i>	<i>sañghāte</i>	accumulating; collecting	VIII
863	<i>paṇa</i>	<i>byavahāre</i>	trading; exchanging; doing	I
864	<i>paṇa</i>	<i>thutiyāñ ca byavahāre</i>	business and praising trading; exchanging; doing business	VIII
865	<i>panṇa</i>	<i>harite</i>	being green; being fresh	VIII
866	<i>pata</i>	<i>gatiyaṃ</i>	going	I
867	<i>pata</i>	<i>gatiyaṃ</i>	going	VIII
868	<i>pattha</i>	<i>yācanāyaṃ</i>	begging	VIII
869	<i>patha</i>	<i>gatiyaṃ</i>	going	I
870	<i>pathi</i>	<i>gatiyaṃ</i>	going	VIII
871	<i>pada</i>	<i>gatiyaṃ</i>	going	III
872	<i>pada</i>	<i>gatiyaṃ</i>	going	VIII
873	<i>pana</i>	<i>sadde</i>	making sound	I
874	<i>panu</i>	<i>dāne</i>	giving	VII
875	<i>pabba</i>	<i>gatiyaṃ</i>	going	I
876	<i>pabba</i>	<i>pūraṇe</i>	filling	I
877	<i>paya</i>	<i>gatiyaṃ</i>	going	I
878	<i>para</i>	<i>pālana-pūraṇesu</i>	protecting and filling	I
879	<i>para</i>	<i>gatiyaṃ</i>	going	VIII
880	<i>pala</i>	<i>lavana-pavanesu</i>	cutting (chedana) and cleansing; cleaning (sodhana)	VIII
881	<i>pala</i>	<i>gatiyaṃ</i>	going	VIII
882	<i>palusu</i>	<i>upadāhe</i>	burning	I
883	<i>pasa</i>	<i>vithāre</i>	spreading; expanding	I
884	<i>pasa</i>	<i>bādhana-phassanesu</i>	afflicting and touching; contacting	I
885	<i>pasa</i>	<i>bandhane</i>	binding	VIII
886	<i>pasi</i>	<i>nāsane</i>	destroying	VIII
887	<i>pā</i>	<i>pāne</i>	drinking	I
888	<i>pā</i>	<i>rakkhane</i>	protecting	I
889	<i>pā</i>	<i>pūraṇe</i>	filling	I
890	<i>pāyī</i> ⁸⁷	<i>vuddhiyaṃ</i>	increasing; growing	I
891	<i>pāra</i>	<i>kammasampattiyaṃ</i>	completion of work; accomplishing (kammaṣa parisamāpanaṃ; niṭṭhāpana)	VIII
892	<i>pāla</i>	<i>rakkhane</i>	protecting	VIII
893	<i>pīḍi</i>	<i>himsā-bala-dāna-niketanesu</i>	hurting; force, strength; giving and living (nivāsa)	VIII
894	<i>pīḍi</i>	<i>bhāsāyaṃ</i>	speaking	VIII
895	<i>piṭṭa</i>	<i>sadda-sañghātesu</i>	making sound and accumulating; collecting	I
896	<i>piṭṭha</i>	<i>himsā-saṃkilesesu</i>	hurting and defiling	I
897	<i>piḍi</i>	<i>sañghāte</i>	accumulating; collecting	I
898	<i>pīla</i> ⁸⁸	<i>gahaṇe</i>	taking	I
899	<i>pīla</i>	<i>khepe</i>	throwing	VIII
900	<i>pīlahi</i>	<i>gatiyaṃ</i>	going	I
901	<i>pīva</i> ⁸⁹	<i>thūliye</i>	thickness; bigness	I
902	<i>pīsa</i>	<i>cuṇṇane</i>	grinding; crushing	II
903	<i>pīsa</i>	<i>bala-pāṇanesu</i>	force, strength and breathing	VIII

⁸⁷pāyī (Smith)

⁸⁸mīla (Smith)

⁸⁹pīva (Smith)

K List of Roots

904	<i>pisa</i>	<i>pesane</i>	sending	VIII
905	<i>pisi</i>	<i>gatiyaṃ</i>	going	I
906	<i>pisi</i>	<i>bhāsāyaṃ</i>	speaking	VIII
907	<i>pisu</i>	<i>upadāhe</i>	burning	I
908	<i>pisu</i>	<i>avaṃyave</i>	limb; part; constituent	I
909	<i>piha</i>	<i>icchāyaṃ</i>	wishing; desiring	VIII
910	<i>piḷadhi</i>	<i>alañkhāre</i>	decorating; ornamenting	I
911	<i>pī</i>	<i>tappana-kantisu</i>	to be pleased and to like	V
912	<i>pī</i>	<i>pīṭiyaṃ</i>	joy	IV
913	<i>pīṇa</i>	<i>pīṇane</i>	gladdening; satisfying (paripuṇṇatā)	I
914	<i>pīḷa</i>	<i>avaḡāhane</i>	inflicting; tormenting	VIII
915	<i>pū</i>	<i>gatiyaṃ</i>	going	I
916	<i>puccha</i>	<i>pañhe</i>	questioning	I
917	<i>puṭa</i>	<i>saṃkilesane</i>	afflicting; defiling; smearing	I
918	<i>puṭa</i>	<i>hiṃsāyaṃ</i>	hurting	VIII
919	<i>puṭa</i>	<i>viḡhede</i>	dividing	VIII
920	<i>puṭa</i>	<i>bhāsāyaṃ</i>	speaking	VIII
921	<i>puṭṭa</i>	<i>appabhāve</i>	smallness; littleness	VIII
922	<i>puṇa</i>	<i>nipune</i>	to be clever; to be skillful	I
923	<i>puṇa</i> ⁹⁰	<i>sañghāte</i>	accumulating; collecting	VIII
924	<i>puttha</i>	<i>ādarānādaresu</i>	respect and disrespect	VIII
925	<i>putha</i>	<i>bhāsāyaṃ</i>	speaking	VIII
926	<i>putha</i>	<i>pahāre</i>	striking; hitting	VIII
927	<i>puthi</i>	<i>hiṃsā- saṃkilesesu</i>	hurting and defiling	I
928	<i>puthu</i>	<i>viṭhāre</i>	spreading; expanding	I
929	<i>punsā</i>	<i>abhimaddane</i>	crushing; subjugating	VIII
930	<i>puppha</i>	<i>vikasane</i>	expanding; blooming; opening up	I
931	<i>pubba</i>	<i>pūraṇe</i>	filling	I
932	<i>pubba</i>	<i>niketane</i>	living (nivāsa)	VIII
933	<i>pura</i>	<i>aggagamane</i>	going first; leading (padhānagamana, paṭhamam eva gamanaṃ vā)	I
934	<i>pula</i> ⁹¹	<i>sañghāte</i>	accumulating; collecting	I
935	<i>pula</i>	<i>mahatte</i>	greatness	I
936	<i>pusa</i> ⁹²	<i>buddhiyaṃ</i>	knowing	I
937	<i>pusa</i> ⁹³	<i>pasave</i>	growing; bringing forth	I
938	<i>pusa</i>	<i>posane</i>	nourishing	I
939	<i>pusa</i>	<i>siṇha-savana- pūraṇesu</i>	oil, sticking; hearing and filling	V
940	<i>pusa</i>	<i>posane</i>	nourishing	V
941	<i>pusa</i>	<i>posane</i>	nourishing	VIII
942	<i>pusa</i>	<i>dhāraṇe</i>	holding; bearing	VIII
943	<i>pusu</i>	<i>upadāhe</i>	burning	I
944	<i>pūla</i>	<i>sukhane</i>	happiness	I
945	<i>pūla</i>	<i>sañghāte</i>	accumulating; collecting	I
946	<i>pū</i>	<i>pavane</i>	cleansing (soḡhana)	I
947	<i>pū</i>	<i>pavane</i>	cleansing (soḡhana)	V
948	<i>pūja</i>	<i>pūjāyaṃ</i>	venerating; honoring	VIII
949	<i>pūyī</i>	<i>visaraṇe</i>	spreading (vipphaṛaṇa)	I
950	<i>pūra</i>	<i>duggandhe ca pūraṇe</i>	and bad smell filling	I

⁹⁰pūṇa (Smith)

⁹¹pūla (Smith)

⁹²See note at cusa

⁹³pūsa (Smith)

951	<i>pūri</i>	<i>appāyane</i>	fulfilling	VIII
952	<i>pe</i>	<i>gatiyaṃ</i>	going	I
953	<i>pe</i>	<i>vuddhiyaṃ</i>	increasing; growing	I
954	<i>pe</i>	<i>sosane</i>	making dry	I
955	<i>pelu</i>	<i>gatiyaṃ</i>	going	I
956	<i>pesa</i>	<i>patiharane</i>	bringing back	VIII
957	<i>pesu</i>	<i>gatiyaṃ</i>	going	I
958	<i>potha</i>	<i>pariyāyanabhāve</i> ⁹⁴	going round	I
959	<i>plu</i>	<i>gatiyaṃ</i>	going	I
960	<i>phaṇa</i>	<i>gatiyaṃ</i>	going	I
961	<i>phara</i>	<i>pharaṇe</i>	pervading; spreading; going (byāpana, gamana)	I
962	<i>phala</i>	<i>visaraṇe</i>	splitting; cracking	I
963	<i>phala</i>	<i>nibhattiyaṃ</i> ⁹⁵	producing; giving fruit	I
964	<i>phala</i>	<i>abyattasadde</i>	inarticulate sound	I
965	<i>phala</i>	<i>bhede</i>	breaking; dividing	I
966	<i>phāyi</i> ⁹⁶	<i>vuddhiyaṃ</i>	increasing; growing	I
967	<i>phāla</i>	<i>vilekhane</i>	scratching	I
968	<i>phucha</i>	<i>visaraṇe</i>	spreading; pervading	I
969	<i>phuṭa</i>	<i>visaraṇe</i>	spreading; bursting; splitting	I
970	<i>phuṭa</i>	<i>vikasane</i>	blooming; opening;	I
971	<i>phuṭa</i>	<i>vibhede</i>	expanding	VIII
972	<i>phuṇa</i>	<i>vikiraṇe</i>	dividing	I
		<i>vidhunane ca</i>	scattering and shaking	
973	<i>phula</i>	<i>sañcale pharaṇe</i> <i>ca</i>	trembling, shaking and pervading; spreading	I
974	<i>phulla</i>	<i>vikasana-bhedesu</i>	blooming; opening; expanding and breaking;	I
			dividing	
975	<i>phusa</i>	<i>samphasse</i>	touching; contacting	I
976	<i>bada</i>	<i>theriye</i>	firmness (thirabhāva)	I
977	<i>baddha</i> ⁹⁷	<i>saṃharise</i>	binding (vinibad-dhakriyā)	I
978	<i>badha</i>	<i>bandhane</i>	binding	VIII
979	<i>bandha</i>	<i>bandhane</i>	binding	I
980	<i>bala</i>	<i>pānane</i>	breathing; living (jīvana)	I
981	<i>bahi</i>	<i>vuddhiyaṃ</i>	increasing; growing	I
982	<i>bahi</i>	<i>vuddhiyaṃ sadde</i> <i>ca</i>	increasing; growing and making sound	I
983	<i>bādha</i>	<i>vilolane</i>	stirring	I
984	<i>bīla</i> ⁹⁸	<i>patitthambhe</i>	supporting	I
985	<i>bīla</i>	<i>akkose</i>	insulting; abusing	I
986	<i>bukka</i>	<i>bhassane</i>	barking	I
			(sunakha-bhassana)	
987	<i>bukka</i>	<i>bhassane</i>	barking	VIII
			(sunakha-bhassana)	
988	<i>buja</i> ⁹⁹	<i>vajiranibbese</i> ¹⁰⁰	thundering	I
989	<i>budha</i>	<i>bodhane</i>	knowing	I
990	<i>budha</i>	<i>avagamane</i>	knowing (jānana)	III

⁹⁴pariyāpanabhāve (Smith)

⁹⁵nippattiyaṃ (Smith)

⁹⁶phāyī (Smith)

⁹⁷bandha (Smith)

⁹⁸bīla (Smith)

⁹⁹phūja (Smith)

¹⁰⁰vajiranipphe (Smith)

K List of Roots

991	<i>budha</i>	<i>bodhane</i>	knowing (jānana); opening up (vikasana) and awakening (niddakkhaya)	III
992	<i>budhi</i>	<i>hiṃsāyaṃ</i>	hurting	VIII
993	<i>bundi</i>	<i>nisāne</i>	sharpening; to be sharp (tejana, tikkhatā)	I
994	<i>bula</i> ¹⁰¹	<i>saṃvarane</i>	restraining; protecting	I
995	<i>belu</i>	<i>gatiyaṃ</i>	going	I
996	<i>byatha</i>	<i>dukkha-bhaya-calanesu</i>	suffering, fearing and trembling	I
997	<i>byadha</i>	<i>tālane</i>	beating; striking	III
998	<i>byaya</i>	<i>khaye</i>	exhaustion; destruction	VIII
999	<i>byaya</i>	<i>cittasamussagge</i> ¹⁰²	relinquishing one's mind	VIII
1000	<i>byā</i>	<i>ummisane</i> ¹⁰³	opening the eyes	I
1001	<i>byāca</i>	<i>byājīkaraṇe</i> ¹⁰⁴	deceiving (byājīkriyā)	I
1002	<i>byusa</i> ¹⁰⁵	<i>ussagge</i>	rejecting; emitting	VIII
1003	<i>bye</i>	<i>saṃvarane</i>	restraining; protecting	I
1004	<i>bye</i>	<i>pavattiyaṃ</i>	existing; happening	I
1005	<i>braha</i>	<i>uggame</i>	rising; going up	I
1006	<i>brū</i>	<i>viyattiyaṃ</i> <i>vācāyaṃ</i>	articulate speech	I
1007	<i>brūha</i>	<i>vaḍḍhane</i>	growing; increasing	I
1008	<i>bhaṃsu</i>	<i>avasaṃsane</i>	hanging down; falling down	I
1009	<i>bhakkha</i>	<i>adane</i>	eating	VIII
1010	<i>bhaḥa</i>	<i>sevāyaṃ</i>	associating; serving	I
1011	<i>bhaḥa</i>	<i>pāke</i>	cooking	I
1012	<i>bhaḥa</i>	<i>vissāse</i>	confiding; trusting	VIII
1013	<i>bhaḥi</i>	<i>bhajjane</i>	heating; frying; roasting (tāpakaraṇa)	I
1014	<i>bhaḥi</i>	<i>bhāsāyaṃ</i>	speaking	VIII
1015	<i>bhata</i>	<i>bhattiyaṃ</i>	devoting; serving	I
1016	<i>bhaḥa</i>	<i>paribhāsane</i>	abusing; blaming; censuring	I
1017	<i>bhaḍi</i>	<i>paribhāsane</i>	abusing; blaming; censuring	I
1018	<i>bhaḍi</i>	<i>kalyāṇe</i>	goodness (kalyānatā)	VIII
1019	<i>bhaṇa</i>	<i>saddē</i>	making sound	I
1020	<i>bhaṇa</i>	<i>bhanane</i>	telling; expounding	I
1021	<i>bhadi</i>	<i>kallāṇe sokhiye ca</i>	goodness (kalyāṇa) and happiness (sukhino bhāvo)	I
1022	<i>bhabba</i>	<i>hiṃsāyaṃ</i>	hurting	I
1023	<i>bhara</i>	<i>posane</i>	nourishing	I
1024	<i>bhala</i>	<i>paribhāsana-hiṃsādānesu</i>	abusing; blaming; censuring; hurting and taking; seizing	I
1025	<i>bhalla</i>	<i>paribhāsana-hiṃsādānesu</i>	abusing; blaming; censuring; hurting and taking; seizing	I
1026	<i>bhasa</i>	<i>gahaṇe</i>	taking	VIII
1027	<i>bhassa</i>	<i>bhassane</i>	talking; conversing (kathana)	I

¹⁰¹phuḷa (Smith)

¹⁰²vittasamussagge = squandering one's wealth (Smith)

¹⁰³ummisane (Smith)

¹⁰⁴vyājīkaraṇe (Smith)

¹⁰⁵vyasa (Smith). See Monier 1010.

1028	<i>bhassa</i>	<i>bhassana-dittisu</i>	speaking (vacana) and shining; to be beautiful (sobhā)	I
1029	<i>bhassa</i>	<i>bhassane</i>	talking; conversing	III
1030	<i>bhā</i>	<i>dittiyam</i>	shining	I
1031	<i>bhāja</i>	<i>dittiyam</i>	shining	I
1032	<i>bhāja</i>	<i>puthakammani</i>	separating (puthakaraṇa, visumkriyā)	VIII
1033	<i>bhāja</i> ¹⁰⁶	<i>bhājana-dānesu</i>	dividing; distributing and giving	VIII
1034	<i>bhāma</i>	<i>kodhe</i>	to be angry	I
1035	<i>bhāma</i>	<i>kodhe</i>	to be angry	VIII
1036	<i>bhāsa</i>	<i>byattāyam</i> <i>vācāyam</i>	articulate speech	I
1037	<i>bhāsu</i>	<i>dittiyam</i>	shining (virājanatā) and manifesting (pākaṭatā)	I
1038	<i>bhikkha</i>	<i>yācane</i>	begging	I
1039	<i>bhidī</i>	<i>bhijjane</i>	breaking itself	III
1040	<i>bhidhi</i>	<i>vidāraṇe</i>	splitting; rending	II
1041	<i>bhisi</i>	<i>bhaye</i>	fearing	I
1042	<i>bhī</i>	<i>bhaye</i>	fearing	I
1043	<i>bhuja</i>	<i>koṭille</i>	crookedness	I
1044	<i>bhuja</i>	<i>pālan'-</i> <i>abyavaharaṇesu</i>	protecting (rakkhaṇa) and swallowing (ajjhoharaṇa)	II
1045	<i>bhuḍi</i>	<i>bharaṇe</i>	supporting; bearing	I
1046	<i>bhū</i>	<i>sattāyam</i>	being; existing	I
1047	<i>bhū</i>	<i>pattiyam</i>	reaching; attaining (pāpāna)	VIII
1048	<i>bhū</i>	<i>avakampane</i>	shaking	VIII
1049	<i>bhūna</i>	<i>bhāsāyam</i>	speaking	VIII
1050	<i>bhūsa</i>	<i>alaṅkāre</i>	decorating; ornamenting	I
1051	<i>bhūsa</i>	<i>alaṅkāre</i>	decorating; ornamenting	VIII
1052	<i>bheja</i>	<i>dittiyam</i>	shining	I
1053	<i>bhesu</i>	<i>calane</i>	trembling	I
1054	<i>maki</i>	<i>maṇḍane</i>	adorning; decorating (bhūsana)	I
1055	<i>makkha</i>	<i>makkhane</i>	smearing; anointing	VIII
1056	<i>makkha</i>	<i>saṅkhate</i>	making	I
1057	<i>makha</i>	<i>gatyatthe</i>	going	I
1058	<i>makhi</i>	<i>kaṅkhāyam</i>	doubting	I
1059	<i>maga</i>	<i>anvesane</i>	seeking; searching	VIII
1060	<i>magi</i>	<i>gamane</i>	going	I
1061	<i>magga</i>	<i>gavesane</i>	seeking; searching	VIII
1062	<i>maghi</i>	<i>ketave</i> <i>gatyakkhepe ca</i>	cheating; deceiving and jumping up	I
1063	<i>maca</i>	<i>kakkane</i>	rubbing the body; massaging (sarīre ubbatṭanam)	I
1064	<i>maci</i>	<i>dhāraṇ'-ucchāya-</i> <i>pūjanesu</i>	holding; bearing; removing impurities (malaharaṇa) and venerating; honoring	I
1065	<i>majja</i>	<i>saṃsuddhiyam</i>	purity	I
1066	<i>majja</i>	<i>soceyyālaṅkāresu</i>	purity and decorating; ornamenting	VIII
1067	<i>mañcu</i>	<i>gatiyam</i>	going	I
1068	<i>maṭha</i>	<i>nivāse</i>	living	I
1069	<i>maṭha</i>	<i>soke</i>	grieving; sorrowing	I
1070	<i>madi</i>	<i>veṭhane</i>	wrapping; enveloping	I

¹⁰⁶bhaja (Smith)

K List of Roots

1071	<i>maḍi</i>	<i>majjane</i>	rubbing	I
1072	<i>maḍi</i>	<i>bhūsāyaṃ hasane ca</i>	ornamenting; decorating and laughing	VIII
1073	<i>maṇa</i>	<i>sadde</i>	making sound	I
1074	<i>mana</i>	<i>cāge</i>	giving up; abandoning	I
1075	<i>mattha</i>	<i>viḷoḷane</i>	stirring	I
1076	<i>mattha</i>	<i>viḷothane</i>	hurting	I
1077	<i>mada</i>	<i>ummāde</i>	delusion (muyhana); absence of mindfulness; forgetfulness (sativippavāsa); madness (cittavikkhepa)	III
1078	<i>mada</i>	<i>vittiyoge</i>	happiness	VIII
1079	<i>madi</i>	<i>thuti-moda-mada-supana-gatisu</i>	praising; rejoicing; intoxicating, pride; sleeping and going	I
1080	<i>madda</i>	<i>maddane</i>	crushing	I
1081	<i>madhu</i>	<i>unde</i>	wetting; moistening	I
1082	<i>mana</i>	<i>abbhāse</i>	repetition; practice; excessive desire	I
1083	<i>mana</i>	<i>ñāṇe</i>	knowing	III
1084	<i>mana</i>	<i>thambhe</i>	rigidity of mind (cittassa thaddhatā)	VIII
1085	<i>manu</i>	<i>bodhane</i>	knowing	VII
1086	<i>mantā</i>	<i>guttabhāsane</i>	protected speaking; confidential speaking	VIII
1087	<i>mantha</i>	<i>viḷoḷane</i>	stirring	I
1088	<i>mabba</i>	<i>gatiyaṃ</i>	going	I
1089	<i>mabbha</i>	<i>gatiyaṃ</i>	going	I
1090	<i>maṇa</i>	<i>gatiyaṃ</i>	going	I
1091	<i>marā</i>	<i>pānacāge</i>	abandonment of life; dying	I
1092	<i>marisa</i>	<i>titikkhāyaṃ</i>	enduring; forgiving	VIII
1093	<i>marisu</i>	<i>secane saḥane ca</i>	sprinkling and enduring	I
1094	<i>mala</i>	<i>dhāraṇe</i>	holding; bearing	I
1095	<i>malla</i>	<i>dhāraṇe</i>	holding; bearing	I
1096	<i>masa</i>	<i>himsatthe</i>	hurting	I
1097	<i>masa</i>	<i>sadde rose ca</i>	making sound and anger	I
1098	<i>masa</i>	<i>āmasane</i>	touching; rubbing	I
1099	<i>masa</i>	<i>appibhāve khamāyaṇ ca</i>	smallness; littleness and tolerance; patience	III
1100	<i>masa</i> ¹⁰⁷	<i>pahāsane</i>	laughing	VIII
1101	<i>maha</i>	<i>pūjāyaṃ</i>	venerating; honoring	I
1102	<i>maha</i>	<i>vuddhiyaṃ</i>	increasing; growing	I
1103	<i>maha</i>	<i>pūjāyaṃ</i>	venerating; honoring	VIII
1104	<i>mā</i>	<i>māne sadde ca</i>	honoring; liking and making sound	I
1105	<i>mā</i>	<i>parimāṇe</i>	measuring	V
1106	<i>mā</i>	<i>parimāṇe</i>	measuring	VII
1107	<i>māna</i>	<i>vīmaṃsāyaṃ</i>	investigating	I
1108	<i>māna</i>	<i>pūjāyaṃ pemane vīmaṃsāyaṃ</i>	venerating; honoring; loving and investigating	VIII
1109	<i>māpa</i>	<i>māpane</i>	building; constructing	VIII
1110	<i>māhu</i> ¹⁰⁸	<i>māne</i>	honoring; liking	I
1111	<i>mī</i>	<i>pakkhepane</i>	putting into; throwing into	IV
1112	<i>mīṇa</i>	<i>himsāyaṃ</i>	hurting	I
1113	<i>mīda</i>	<i>snehe</i>	sticking (vasāsaṅkhāto sneho); liking (pītisneho)	I

¹⁰⁷dhasa (Smith)

¹⁰⁸māhū (Smith)

1114	<i>mīda</i>	<i>medhā-himsāsu</i>	wisdom and hurting	I
1115	<i>mīda</i>	<i>sinehane</i>	sticking	III
1116	<i>mīda</i>	<i>sinehane</i>	joy (pīti)	VIII
1117	<i>mīma</i> ¹⁰⁹	<i>gatiṃhi</i>	going	I
1118	<i>mīla</i>	<i>sinehane</i>	sticking	I
1119	<i>mīle</i>	<i>gattavināme</i>	bending the body or limbs	I
1120	<i>milecha</i>	<i>aviyattāyaṃ</i> <i>vācāyaṃ</i>	inarticulate speech	I
1121	<i>milecha</i>	<i>abyattāyaṃ</i> <i>vācāyaṃ</i>	inarticulate speech	VIII
1122	<i>mīleṭu</i>	<i>ummāde</i>	madness	I
1123	<i>mīlevu</i>	<i>secane</i>	sprinkling; pouring	I
1124	<i>mīva</i> ¹¹⁰	<i>thūliye</i>	thickness; bigness	I
1125	<i>mīsa</i>	<i>sadde rose ca</i>	making sound and anger	I
1126	<i>mīsa</i>	<i>sajjane</i>	clinging; attachment; making; preparing	VIII
1127	<i>mīsu</i>	<i>secane</i>	sprinkling; pouring	I
1128	<i>mīssa</i>	<i>sammisse</i>	mixing	VIII
1129	<i>mīha</i>	<i>secane</i>	sprinkling; pouring	I
1130	<i>mī</i>	<i>himsāyaṃ</i>	hurting	V
1131	<i>mīla</i>	<i>nīmīlāne</i>	closing the eyes	I
1132	<i>mīla</i>	<i>nīmīlāne</i>	winking; blinking	VIII
1133	<i>muca</i>	<i>mocane</i>	setting free; releasing	II
1134	<i>muca</i>	<i>mokkhe</i>	to get released; to get freed	III
1135	<i>muci</i>	<i>kakkane</i>	rubbing the body (sarīre ubbaṭṭanaṃ)	I
1136	<i>muccha</i>	<i>moha-mucchāsu</i>	delusion and fainting	I
1137	<i>muji</i>	<i>saddatthe</i>	making sound	I
1138	<i>muja</i>	<i>osidane</i>	sinking	I
1139	<i>muṭa</i>	<i>pamaddane</i>	crushing; overcoming	I
1140	<i>muṭa</i>	<i>aggisadda- pakkhepa- maddanesu</i>	sound of fire; putting in, throwing in and crushing	I
1141	<i>muṭa</i>	<i>sañcuṃṇane</i>	grinding; crushing	VIII
1142	<i>muḍi</i>	<i>kaṇḍane</i> (<i>khaṇḍane</i>)	cutting	I
1143	<i>muṇa</i>	<i>paṭiññāṇe</i>	promising; acknowledging; admitting	I
1144	<i>mutta</i>	<i>pasavane</i>	flowing; passing urine	VIII
1145	<i>muttha</i>	<i>sañghāte</i>	accumulating; collecting	VIII
1146	<i>muda</i>	<i>hāse</i> ¹¹¹	laughing (hasana); liking; satisfaction (tuṭṭhi)	I
1147	<i>muda</i>	<i>samsagge</i>	uniting (ekatoka-raṇa)	VIII
1148	<i>muna</i>	<i>gatiyaṃ</i>	going	I
1149	<i>muna</i>	<i>ñāṇe</i>	knowing	V
1150	<i>mubbi</i> ¹¹²	<i>bandhane</i>	binding	I
1151	<i>mura</i>	<i>saṃvethane</i>	surrounding; wrapping; enveloping	I
1152	<i>musa</i>	<i>theyye</i>	stealing (thenana, corikā)	I
1153	<i>musa</i>	<i>theyye</i>	stealing	V
1154	<i>muha</i>	<i>vecītte</i>	mental confusion	III
1155	<i>muḷa</i>	<i>sukhane</i>	happiness	I
1156	<i>mū</i>	<i>bandhane</i>	binding	I
1157	<i>mū</i>	<i>bandhane</i>	binding	V
1158	<i>mūla</i>	<i>paṭiṭṭhāyaṃ</i>	supporting; footing	I

¹⁰⁹mīma (Smith)

¹¹⁰mīva (Smith)

¹¹¹hasse (Smith)

¹¹²mubbī (Smith)

K List of Roots

1159	<i>mūla</i>	<i>rohane</i>	rising; growing	VIII
1160	<i>mūla</i>	<i>lavana-pavanesu</i>	cutting (chedana) and cleansing; cleaning (sodhana)	VIII
1161	<i>me</i>	<i>paṭidāna-ādānesu</i>	restitution, restoration and taking; seizing	I
1162	<i>meṭu</i>	<i>ummāde</i>	madness	I
1163	<i>meda</i>	<i>medhā-hiṃsāsu</i>	wisdom and hurting	I
1164	<i>medha</i>	<i>hiṃsāyaṃ</i> <i>saṅgame ca</i>	hurting and meeting; associating	I
1165	<i>mevu</i>	<i>secane</i>	sprinkling; pouring	I
1166	<i>mokkha</i>	<i>muccane</i>	being freed	I
1167	<i>mokkha</i>	<i>āsane</i> ¹¹³	sitting	VIII
1168	<i>mhi</i>	<i>īsamhasane</i>	laughing a little; smiling	I
1169	<i>yakkha</i>	<i>pūjāyaṃ</i>	venerating; honoring	VIII
1170	<i>yaja</i>	<i>devapūja-</i> <i>saṅgatakaṛaṇa-</i> <i>dāna-dhammesu</i>	venerating; honoring the Buddha, etc. (Buddhātipūjā); connecting (samodhānakaṛaṇa); renunciating (pariccāga) and spiritual practices (jhānasilādi)	I
1171	<i>yata</i>	<i>patiyatane</i>	making effort (vāyāmakaraṇa)	I
1172	<i>yata</i>	<i>nikāropakāresu</i>	striking and helping; supporting	VIII
1173	<i>yanta</i>	<i>saṅkocane</i>	contracting; shrinking	VIII
1174	<i>yapa</i>	<i>yāpane</i>	continued existence (pavattana)	VIII
1175	<i>yabha</i>	<i>methune</i>	coupling; sexual intercourse (mithunassa jana-dvayassa idam kammaṃ)	I
1176	<i>yama</i>	<i>parivesane</i>	attending; feeding	I
1177	<i>yama</i>	<i>aparivesane</i>	avoiding; not moving around	VIII
1178	<i>yamu</i>	<i>uparame</i>	restraining; abstaining (viramana)	I
1179	<i>yasu</i>	<i>payatane</i>	striving	III
1180	<i>yā</i>	<i>gati-pāpunesu</i>	going and reaching	I
1181	<i>yā</i>	<i>gati-pāpunesu</i>	going and reaching	III
1182	<i>yāca</i>	<i>yācanaṃyaṃ</i>	begging	I
1183	<i>yu</i>	<i>missane gatiyaṃ</i> <i>ca</i>	mixing and going	I
1184	<i>yu</i>	<i>jigucchāyaṃ</i>	disliking; loathing	VIII
1185	<i>yugi</i>	<i>vajjane</i>	avoiding	I
1186	<i>yucha</i>	<i>pamāde</i>	neglecting	I
1187	<i>yuja</i>	<i>yoge</i>	connecting	II
1188	<i>yuja</i>	<i>samādhimhi</i>	putting together; concentration (samādhāna)	III
1189	<i>yuja</i>	<i>saṃyamane</i>	restraining; abstaining	VIII
1190	<i>yuṭa</i>	<i>saṃsagge</i>	uniting	VIII
1191	<i>yuta</i>	<i>bhāsane</i>	saying; speaking (udīraṇa)	I
1192	<i>yudha</i>	<i>sampahāre</i>	striking; fighting	I
1193	<i>yudha</i>	<i>sampahāre</i>	striking; fighting	III
1194	<i>yūsa</i>	<i>hiṃsatthe</i>	hurting	I
1195	<i>yesu</i>	<i>payatane</i>	striving	I

¹¹³asane (Smith)

1196	<i>yotu</i>	<i>sambandhe</i>	connecting	I
1197	<i>rakkha</i>	<i>pālane</i>	protecting	I
1198	<i>rakha</i>	<i>gatyatthe</i>	going	I
1199	<i>rakhi</i>	<i>gatyatthe</i>	going	I
1200	<i>ragi</i>	<i>gamane</i>	going	I
1201	<i>ragi</i> ¹¹⁴	<i>sankāyaṃ</i>	doubting	I
1202	<i>raghi</i>	<i>gatyakkhepe</i>	jumping up; going up (gatiyā akkhepo)	I
1203	<i>raca</i>	<i>patiyatane</i>	striving	VIII
1204	<i>raji</i>	<i>vijjhane</i>	piercing	I
1205	<i>raṭha</i>	<i>paribhāsane</i>	abusing; blaming; censuring	I
1206	<i>raṇa</i>	<i>sadde</i>	making sound	I
1207	<i>raṇa</i>	<i>gatiyaṃ</i>	going	I
1208	<i>rada</i>	<i>vilekhane</i>	scratching	I
1209	<i>radha</i>	<i>himsāyāṃ</i>	hurting	III
1210	<i>raṇja</i>	<i>rāge</i>	coloring; dyeing; liking	I
1211	<i>raṇja</i>	<i>rāge</i>	coloring; dyeing; liking	III
1212	<i>randha</i>	<i>pāke</i>	cooking	VIII
1213	<i>rabha</i>	<i>rābhasse</i>	acting in excess (karaṇ'-uttariyā)	I
1214	<i>raya</i>	<i>gatiyaṃ</i>	going	I
1215	<i>ramu</i>	<i>kīlāyaṃ</i>	playing; sporting	I
1216	<i>rasa</i>	<i>sadde</i>	making sound	I
1217	<i>rasa</i>	<i>assādane</i>	tasting	I
1218	<i>rasa</i>	<i>assāda-sinehesu</i>	tasting and sticking	I
1219	<i>rasa</i>	<i>hāniyaṃ</i>	decrease; loss	I
1220	<i>rasa</i>	<i>assādane</i>	tasting; enjoying	VIII
1221	<i>rasa</i>	<i>sinehane</i>	sticking	VIII
1222	<i>raha</i>	<i>cāge</i>	giving up; abandoning	I
1223	<i>raha</i>	<i>cāge</i>	giving up; abandoning	VIII
1224	<i>rahada</i>	<i>abyattasadde</i>	inarticulate sound	I
1225	<i>rahi</i>	<i>gatiyaṃ</i>	going	I
1226	<i>rā</i>	<i>ādāne</i>	taking; seizing	I
1227	<i>rākha</i>	<i>sosanālamatthesu</i>	making dry and to be able; to suffice; to adorn; to prevent	I
1228	<i>rāgha</i>	<i>sāmatthiye</i>	ability	I
1229	<i>rāja</i>	<i>dittiyaṃ</i>	shining	I
1230	<i>rādha</i>	<i>saṃsiddhiyaṃ</i>	succeeding; accomplishing	III
1231	<i>rādha</i>	<i>saṃsiddhiyaṃ</i>	succeeding; accomplishing	IV
1232	<i>rāsu</i>	<i>sadde</i>	making sound	I
1233	<i>rī</i>	<i>santāne</i>	expanding; continuing	I
1234	<i>rī</i>	<i>vasane</i>	living	III
1235	<i>rī</i> ¹¹⁵	<i>gati-desanesu</i>	going and preaching	V
1236	<i>rikhi</i> ¹¹⁶	<i>gatyatthe</i>	going	I
1237	<i>rigi</i>	<i>gamane</i>	going	I
1238	<i>rica</i>	<i>virecane</i>	purging	II
1239	<i>rica</i>	<i>viyojana-</i> <i>sampajjanesu</i> ¹¹⁷	separating and succeeding	VIII
1240	<i>risa</i>	<i>himsāyaṃ</i>	hurting	I
1241	<i>risa</i>	<i>gatiyaṃ</i>	going	I
1242	<i>ru</i>	<i>gatiyaṃ rosane ca</i>	going and anger	I
1243	<i>ru</i>	<i>sadde</i>	making sound	I
1244	<i>ru</i>	<i>upatāpe</i>	vexation; tormenting	IV
1245	<i>rukha</i>	<i>varaṇe</i>	restraining (saṃvaraṇa)	I

¹¹⁴raṅga (Smith)

¹¹⁵rī (Smith)

¹¹⁶rikhi sarpaṇe (Kappadduma)

¹¹⁷viyojana-sampaccanesu (Smith)

K List of Roots

1246	<i>rukkha</i>	<i>phārusse</i>	roughness; harshness (pharusabhāva)	VIII
1247	<i>ruca</i>	<i>dittiyaṃ rocane ca</i>	shining; splendor, beauty (sobhā) and liking (ruci)	I
1248	<i>ruca</i>	<i>rocane</i>	liking (ruci)	III
1249	<i>ruja</i>	<i>bhaṅge</i>	breaking up; dissolution	I
1250	<i>ruja</i>	<i>himsāyaṃ</i>	hurting	VIII
1251	<i>ruṭa</i>	<i>paṭighāte</i>	striking	I
1252	<i>ruṭi</i>	<i>theyye</i>	stealing	I
1253	<i>rutha</i>	<i>upaghāte</i>	hurting; injuring	I
1254	<i>ruṭhi</i>	<i>gatiyaṃ</i>	going	I
1255	<i>ruda</i>	<i>assuvimocane</i>	releasing tears, crying	I
1256	<i>rudhi</i>	<i>āvaraṇe</i>	shutting, closing (pidahana); preventing; obstructing (parirundhana); hindering (palibuddhana); not to allow to take away (haritaṃ appadānaṃ)	II
1257	<i>rudhi</i>	<i>āvaraṇe</i>	see above	III
1258	<i>rubhi</i>	<i>nivāraṇe</i>	preventing; warding off	I
1259	<i>rusa</i>	<i>himsāyaṃ</i>	hurting	I
1260	<i>rusa</i>	<i>rosane</i>	making angry (kopakaraṇa)	VIII
1261	<i>ruha</i>	<i>cammani pātubhāve</i>	manifestation of the skin	I
1262	<i>rūpa</i>	<i>ruppāne</i>	changing (kuppāna); striking (ghaṭṭana); oppressing (pīlana)	III
1263	<i>rūpa</i>	<i>rūpakriyāyaṃ</i>	making manifest (pakāsanakriyā)	VIII
1264	<i>re</i>	<i>sadde</i>	making sound	I
1265	<i>reka</i>	<i>saṅkāyaṃ</i>	doubting	I
1266	<i>rosa</i>	<i>bhaṅge</i>	fearing	I
1267	<i>rola</i>	<i>anādare</i>	disrespect	I
1268	<i>laka</i>	<i>assādane</i>	tasting; enjoying	VIII
1269	<i>lakkha</i>	<i>dassan'-aṅkesu</i>	seeing (passana) and marking (laṅjana)	VIII
1270	<i>lakkha</i>	<i>ālocane</i>	seeing; perceiving	VIII
1271	<i>lakha</i>	<i>gatyatthe</i>	going	I
1272	<i>lakhi</i>	<i>gatyatthe</i>	going	I
1273	<i>laga</i>	<i>saṅge saṅkāyaṃ</i>	attachment; clinging and doubting	I
1274	<i>lagi</i>	<i>gamane</i>	going	I
1275	<i>laghi</i>	<i>gatyakkhepe</i>	jumping up; going up (gatiyā akkhepo)	I
1276	<i>laghi</i>	<i>bhāsane</i>	saying; speaking	VIII
1277	<i>laṅgha</i>	<i>gatyatthe</i>	going	I
1278	<i>laṅgha</i>	<i>laṅghane</i>	jumping; hopping	VIII
1279	<i>laja</i>	<i>bhassane</i>	talking; conversing	I
1280	<i>laja</i>	<i>pakāsane</i>	showing	VIII
1281	<i>laji</i>	<i>dittiyaṃ bhassane ca</i>	shining and talking; conversing	I
1282	<i>lajja</i>	<i>lajjane</i>	becoming shameful; being ashamed	I
1283	<i>laṭa</i>	<i>bālye paribhāsane ca</i>	childhood and abusing; blaming; censuring	I
1284	<i>laḍi</i>	<i>jivhāmathane</i>	moving the tongue	I
1285	<i>laḍi</i>	<i>ukkhepe</i>	throwing upwards	VIII
1286	<i>lapa</i>	<i>viyattīyaṃ vācāyaṃ</i>	articulate speech	VIII

1287	<i>labi</i>	<i>avasamsane</i>	hanging down (avalambana)	I
1288	<i>labha</i>	<i>lābhe</i>	gaining; acquiring	I
1289	<i>labha</i>	<i>ābhaṇḍane</i>	defining; determining	VIII
1290	<i>lala</i>	<i>icchāyaṃ</i>	wishing; desiring	I
1291	<i>lasa</i>	<i>silesana-kīḷanesu</i>	adhering and playing; sporting	I
1292	<i>lasa</i>	<i>kantiyaṃ</i>	wishing; desiring	I
1293	<i>lasa</i>	<i>silyayoge</i> ¹¹⁸	dancing (lāsiya); playing a drama (nāṭakanātana)	VIII
1294	<i>lala</i>	<i>vilāse</i>	charm; grace; dallying	I
1295	<i>laḷa</i>	<i>upasevāyaṃ</i>	serving	VIII
1296	<i>lā</i>	<i>ādāne</i>	taking; seizing	I
1297	<i>lākha</i>	<i>sosanālamatthesu</i>	making dry and to be able; to suffice; to adorn; to prevent	I
1298	<i>lāgha</i>	<i>sāmatthiye</i>	ability	I
1299	<i>lāja</i>	<i>bhassane</i>	talking; conversing	I
1300	<i>lābha</i>	<i>pesane</i>	sending	VIII
1301	<i>likha</i>	<i>lekhane</i>	writing	I
1302	<i>liqi</i>	<i>gamane</i>	going	I
1303	<i>liṅga</i>	<i>cittikaraṇe</i>	making variegated (vicitrabhāvakaraṇa)	VIII
1304	<i>lipa</i>	<i>limpane</i>	smearing; staining	II
1305	<i>līpi</i>	<i>upalepe</i>	smearing; staining	I
1306	<i>liha</i>	<i>assādane</i>	tasting	I
1307	<i>lī</i>	<i>silese</i>	adhering; sticking	V
1308	<i>līsa</i> ¹¹⁹	<i>appibhāve</i>	smallness; littleness	III
1309	<i>luja</i>	<i>vināse</i>	destruction; ruin; loss	III
1310	<i>luji</i>	<i>bhāsāyaṃ</i>	speaking	VIII
1311	<i>luñca</i>	<i>apanayane</i>	removing	I
1312	<i>luṭa</i>	<i>vilothane</i> ¹²⁰	hurting	I
1313	<i>luṭa</i>	<i>paṭighāte</i>	striking	I
1314	<i>luṭa</i>	<i>bhāsāyaṃ</i>	speaking	VIII
1315	<i>luṭi</i>	<i>theyye</i>	stealing	I
1316	<i>luṭi</i>	<i>theyye</i>	stealing	VIII
1317	<i>luṭha</i>	<i>upaghāte</i>	hurting; injuring	I
1318	<i>luṭha</i>	<i>paṭighāte</i>	striking	I
1319	<i>luṭha</i>	<i>saṃkilese</i>	defiling; inflicting	I
1320	<i>luṭhi</i>	<i>ālasīye</i>	laziness and obstructing	I
		<i>gatipaṭighāte ca</i>	the going (the action)	
1321	<i>luṭhi</i>	<i>gatiyaṃ</i>	going	I
1322	<i>luṭhi</i>	<i>hiṃsā- saṃkilese</i>	hurting and defiling; inflicting	I
1323	<i>lupa</i>	<i>acchedane</i>	cutting	II
1324	<i>lupa</i>	<i>adassane</i>	not seeing; disappearance	III
1325	<i>lubi</i>	<i>addane</i>	wetness; moistness	I
1326	<i>lubi</i>	<i>addane</i>	inflicting; tormenting; hurting (hiṃsā)	VIII
1327	<i>lubha</i>	<i>vimohane</i>	delusion	I
1328	<i>lubha</i>	<i>giddhiyaṃ</i>	greed; attachment	III
1329	<i>lū</i>	<i>chedane</i>	cutting	V
1330	<i>lūsa</i>	<i>hiṃsāyaṃ</i>	hurting	VIII
1331	<i>loka</i>	<i>dassane</i>	seeing	I
1332	<i>loka</i>	<i>dassane</i>	seeing	VIII
1333	<i>loka</i>	<i>bhāsāyaṃ</i>	speaking	VIII
1334	<i>loca</i>	<i>dassane</i>	seeing	I
1335	<i>loca</i>	<i>dassane</i>	seeing	VIII

¹¹⁸Corrupt reading for 'sippayoge' = engaging in arts

¹¹⁹lisa (Smith)

¹²⁰vilothane (Smith)

K List of Roots

1336	<i>loca</i>	<i>bhāsāyaṃ</i>	speaking	VIII
1337	<i>lola</i>	<i>ummāde</i>	madness	I
1338	<i>vaka</i>	<i>ādāne</i>	taking; seizing	I
1339	<i>vaka</i>	<i>dittiyaṃ paṭighāte</i> <i>ca</i>	shining and striking	I
1340	<i>vaki</i>	<i>gatyatthe</i>	going	I
1341	<i>vakka</i>	<i>bhāsane</i>	saying; speaking	VIII
1342	<i>vakka</i> ¹²¹	<i>nāsane</i>	destroying	VIII
1343	<i>vakha</i>	<i>varāne</i>	restraining (<i>saṃvaraṇa</i>)	I
1344	<i>vakhi</i>	<i>kaikhāyaṃ</i>	doubting	I
1345	<i>vagi</i>	<i>gamane</i>	going	I
1346	<i>vagga</i>	<i>gatiyaṃ</i>	going	I
1347	<i>vaṅka</i>	<i>koṭille</i>	crookedness	I
1348	<i>vaca</i>	<i>viyattiyaṃ</i> <i>vācāyaṃ</i> <i>dittiyaṃ</i>	articulate speech	I
1349	<i>vaca</i>	<i>dittiyaṃ</i>	shining	I
1350	<i>vaca</i>	<i>bhāsane</i>	speaking; saying	VIII
1351	<i>vaci</i>	<i>dittiyaṃ</i>	shining	I
1352	<i>vacchu</i>	<i>chedane</i>	cutting	I
1353	<i>vachi</i>	<i>icchāyaṃ</i>	wishing; desiring; longing	I
1354	<i>vaja</i> ¹²²	<i>gatiyaṃ</i>	going	I
1355	<i>vaja</i>	<i>maggana-</i> <i>sankhāresu</i>	searching and forming; making	VIII
1356	<i>vajja</i>	<i>vajjane</i>	avoiding	VIII
1357	<i>vaṅcu</i>	<i>gatiyaṃ</i>	going	I
1358	<i>vaṅcu</i>	<i>palambhane</i>	deceiving; cheating (<i>upalāpana</i>)	VIII
1359	<i>vata</i>	<i>vedhane</i> ¹²³	piercing	I
1360	<i>vaṭa</i>	<i>ganthe</i>	tying; making a knot	VIII
1361	<i>vaṭa</i>	<i>vibhajane</i>	dividing; separating	VIII
1362	<i>vaṭi</i>	<i>vibhājane</i>	dividing	I
1363	<i>vatha</i>	<i>thūliye</i>	thickness; bigness	I
1364	<i>vaṭhi</i>	<i>ekacariyāyaṃ</i>	faring alone	I
1365	<i>vaḍi</i>	<i>vedhane</i>	wrapping; enveloping	I
1366	<i>vaddha</i>	<i>vaddhane</i>	growing; increasing	I
1367	<i>vaddha</i>	<i>ākiraṇe</i>	scattering; pouring	VIII
1368	<i>vaṇa</i>	<i>sadde</i>	making sound	I
1369	<i>vaṇa</i>	<i>gattavicuṇṇane</i>	injuring the body	VIII
1370	<i>vaṇṇa</i>	<i>vaṇṇa-kriyā-</i> <i>vitthāra-guṇa-</i> <i>vacanesu</i>	praising (<i>pasamsā</i>), doing (<i>karaṇa</i>), extending (<i>vitthinnatā</i>), quality of morality, etc. (<i>silādidhamma</i>) and speaking (<i>vācā</i>)	VIII
1371	<i>vata</i>	<i>yācane</i>	begging	I
1372	<i>vatu</i>	<i>vattane</i>	being; existing	I
1373	<i>vatu</i>	<i>bhāsāyaṃ</i>	speaking	VIII
1374	<i>vattha</i>	<i>addane</i>	inflicting; tormenting	VIII
1375	<i>vada</i>	<i>viyattiyaṃ</i> <i>vācāyaṃ</i> <i>bhāsāyaṃ</i>	articulate speech	I
1376	<i>vada</i>	<i>bhāsāyaṃ</i>	speaking	VIII
1377	<i>vaḍi</i>	<i>abhivādāna-</i> <i>thutisu</i>	saluting and praising	VIII
1378	<i>vaddha</i>	<i>vaddhane</i>	growing; increasing	I
1379	<i>vaddha</i>	<i>chedana-pūraṇesu</i>	cutting and filling	VIII
1380	<i>vaddha</i>	<i>bhāsāyaṃ</i>	speaking	VIII
1381	<i>vadha</i>	<i>saṃyame</i>	restraining	VIII
1382	<i>vana</i>	<i>sambhattiyaṃ</i>	serving	I

¹²¹dhakka (Smith)

¹²²vaju (Smith)

¹²³veṭhane (Smith)

1383	<i>vanda</i>	<i>abhivādana-thutīsu</i>	saluting, bowing down and praising	I
1384	<i>vapa</i>	<i>santāne</i>	expanding; continuing	I
1385	<i>vapa</i>	<i>bījanikkhepe</i>	sowing	I
1386	<i>vappa</i>	<i>gatiyaṃ</i>	going	I
1387	<i>vabba</i>	<i>gatiyaṃ</i>	going	I
1388	<i>vabbha</i>	<i>gatiyaṃ</i>	going	I
1389	<i>vabbha</i>	<i>bhojane</i>	eating	I
1390	<i>vamu</i>	<i>uggirāne</i>	vomiting; ejecting	I
1391	<i>vambha</i>	<i>viddhamāne</i>	demolishing; destroying	VIII
1392	<i>vaya</i>	<i>gatiyaṃ</i>	going	I
1393	<i>vara</i>	<i>varaṇe</i>	restraining	I
1394	<i>vara</i>	<i>icchāyaṃ</i>	wishing; desiring	VIII
1395	<i>vara</i>	<i>āvaraṇe</i>	covering	VIII
1396	<i>varaha</i>	<i>padhāniye</i>	striving; abusing; blaming;	I
		<i>paribhāsana-</i>	hurting and taking; seizing	
		<i>himsādānesu ca</i>		
1397	<i>varaha</i>	<i>himsāyaṃ</i>	hurting	VIII
1398	<i>vala</i>	<i>calane saṃvaraṇe</i>	trembling and restraining;	I
		<i>ca</i>	protecting	
1399	<i>vala</i>	<i>vilāsane</i> ¹²⁴	to be graceful	I
1400	<i>vala</i>	<i>bharaṇe</i>	bearing; supporting	VIII
1401	<i>valaha</i>	<i>padhāniye</i>	striving; abusing; blaming;	I
		<i>paribhāsana-</i>	hurting and taking; seizing	
		<i>himsādānesu ca</i>		
1402	<i>valla</i>	<i>calane saṃvaraṇe</i>	trembling and restraining;	I
		<i>ca</i>	protecting	
1403	<i>vasa</i>	<i>himsatthe</i>	hurting	I
1404	<i>vasa</i>	<i>siṃhane</i>	sticking	I
1405	<i>vasa</i>	<i>nivāse</i>	living	I
1406	<i>vasa</i>	<i>kantiyaṃ</i>	wishing; desiring	I
1407	<i>vasa</i>	<i>sadde</i>	making sound	III
1408	<i>vasa</i>	<i>siṃhana-chedā-</i>	sticking, cutting and	VIII
		<i>vaharaṇesu</i>	stealing (corikāya	
			<i>gahaṇaṃ)</i>	
1409	<i>vasa</i>	<i>acchādane</i>	clothing; covering	VIII
1410	<i>vassa</i>	<i>secane</i>	sprinkling; pouring	I
1411	<i>vassu</i>	<i>sattibandhane</i>	enabling	VIII
			(samattatākaṛaṇa)	
1412	<i>vaha</i>	<i>vuddhiyaṃ</i>	increasing; growing	I
1413	<i>vaha</i>	<i>pāpune</i>	reaching	I
1414	<i>vaḷaji</i>	<i>paribhoge</i>	enjoying	I
1415	<i>vā</i>	<i>gati-gandhanesu</i>	going and spreading of	I
			odor	
1416	<i>vā</i>	<i>gati-gandhanesu</i>	going and spreading of	III
			odor	
1417	<i>vāta</i>	<i>gati-sukha-</i>	going, happiness	VIII
		<i>śevanesu</i>	(sukhana) and	
			associating; serving	
1418	<i>vāyama</i>	<i>īhāyaṃ</i>	exerting; striving	I
1419	<i>vāsa</i>	<i>upasevāyaṃ</i>	serving	VIII
1420	<i>vāsi</i>	<i>alaṅkāre</i>	decorating; ornamenting	I
1421	<i>vāhu</i>	<i>payātane</i>	striving	I
1422	<i>vāla</i>	<i>ālape</i>	conversing; speaking	I
1423	<i>viccha</i>	<i>gatiyaṃ</i>	going	I
1424	<i>viccha</i>	<i>bhāsāyaṃ</i>	speaking	VIII
1425	<i>viḷi</i>	<i>bhaya-calanesu</i>	fearing and trembling;	I
			moving	
1426	<i>viḷi</i>	<i>bhaya-calanesu</i>	fearing and trembling;	III
			moving	

¹²⁴vilasane (Smith)

K List of Roots

1427	<i>viṭa</i>	<i>sadde</i>	making sound	I
1428	<i>viṭhu</i>	<i>yācane</i>	begging	I
1429	<i>vida</i>	<i>ñāṇe</i>	knowing (jānana)	I
1430	<i>vida</i>	<i>lābhe</i>	gaining; acquiring	II
1431	<i>vida</i>	<i>tutṭhiyaṃ</i>	liking; satisfaction	II
1432	<i>vida</i>	<i>sattayaṃ</i>	being; existing (vijjamānakāra)	III
1433	<i>vida</i>	<i>lābhe</i>	gaining; acquiring	VIII
1434	<i>vida</i>	<i>cehan</i> ¹²⁵ - <i>ākhyāna-nivāsesu</i>	marking (saññāna), talking (kathana) and living (nivasana)	VIII
1435	<i>vidi</i>	<i>avayave</i>	limb; part; constituent	I
1436	<i>vidi</i>	<i>lābhe</i>	gaining; acquiring	I
1437	<i>vidha</i>	<i>vijjhane</i>	piercing	III
1438	<i>vibha</i> ¹²⁶	<i>katthane</i>	boasting	I
1439	<i>vi-bhuja</i>	<i>chedane</i> ?	cutting	I
1440	<i>virīḷa</i> ¹²⁷	<i>lajjāyaṃ codane</i> <i>ca</i>	shame and inciting; rousing	III
1441	<i>vilī</i>	<i>vilīnabhāve</i>	dissolution	III
1442	<i>visa</i>	<i>pavesane</i>	entering	I
1443	<i>visa</i>	<i>vippayoge</i>	separation	V
1444	<i>vi-sisa</i>	<i>atisāye</i>	abundance; excess	VIII
1445	<i>visu</i>	<i>secane</i>	sprinkling; pouring	I
1446	<i>vī</i>	<i>pajana-kanti-</i> <i>asana-khādana-</i> <i>gatisu</i>	trembling (calana); liking (abhiruci); eating (bhattaparibhoga); chewing (pūvādibhakkhana) and going (gamana)	I
1447	<i>vī</i>	<i>tantasantāne</i>	weaving; sewing	V
1448	<i>vī</i>	<i>himsāyaṃ</i>	hurting	V
1449	<i>vīra</i>	<i>vikkantiyaṃ</i>	exerting; striving (vikkamana)	VIII
1450	<i>vu</i>	<i>saṃvarane</i>	restraining; protecting	IV
1451	<i>vula</i>	<i>nimmajjane</i>	squeezing; rubbing	VIII
1452	<i>vusa</i>	<i>pāgabbiye</i> ¹²⁸	boldness; impudence (kāya-vācā-manehi pagabbabhāvo)	IV
1453	<i>ve</i>	<i>tantasantāne</i>	weaving; sewing	I
1454	<i>ve</i>	<i>sosane</i>	making dry	I
1455	<i>vekkha</i>	<i>vekkhane</i>	observing; looking; investigating	I
1456	<i>veṭha</i>	<i>veṭhane</i>	wrapping; enveloping	I
1457	<i>veṇu</i>	<i>ñāṇa-cintā-</i> <i>nisāmanesu</i>	knowing; thinking and listening, observing	I
1458	<i>vela</i>	<i>kālopadese</i>	indicating the time	VIII
1459	<i>velu</i>	<i>gatiyaṃ</i>	going	I
1460	<i>vesu</i>	<i>dāne</i>	giving	I
1461	<i>vehu</i>	<i>payatane</i>	striving	I

¹²⁵cetanā (Smith)

¹²⁶vībha (Smith)

¹²⁷virīḷa (Smith)

¹²⁸pāgabbiye (Smith)

1462	<i>vhe</i>	<i>avhāyane</i> <i>baddhāyaṃ</i> ¹²⁹ <i>sadde ca</i>	calling (pakkosana); selfishness, pride (aḥaṃkāra); challenging (ghaṭṭana, sāram-bhakarāṇa) and making sound (rava) sitting (nisīdana)	I
1463	<i>saṃ-kase</i>	<i>acchane</i>		I
1464	<i>saṃ-</i> <i>dhā</i> ¹³⁰	<i>sandhimhi</i>	connecting; uniting	III
1465	<i>saṃ-yuja</i>	<i>bandhane</i>	binding	VIII
1466	<i>saṃ-sa</i>	<i>himsāyaṃ</i> <i>thutiyāṃ ca</i>	hurting and praising	I
1467	<i>saṃ-sa</i>	<i>kathane</i>	talking	I
1468	<i>saka</i>	<i>sāmatthiye</i>	ability (samatthabhāva)	IV
1469	<i>saka</i>	<i>sattiyāṃ</i>	ability (samattha-bhāva)	VII
1470	<i>saki</i>	<i>saṅkāyaṃ</i>	doubting	I
1471	<i>sakka</i>	<i>gatyatthe</i>	going	I
1472	<i>sakka</i>	<i>gatyatthe</i>	going	I
1473	<i>sakka</i>	<i>bhāsane</i>	saying; speaking	VIII
1474	<i>sagi</i>	<i>gamane</i>	going	I
1475	<i>sagha</i>	<i>himsāyaṃ</i>	hurting	IV
1476	<i>sañ-</i> <i>gāma</i>	<i>yuddhe</i>	fighting	VIII
1477	<i>saca</i>	<i>viyattiyāṃ</i> <i>vācāyaṃ</i>	articulate speech	I
1478	<i>saja</i>	<i>viśagga-</i> <i>parissajjan</i> ¹ <i>abbhukkiraṇesu</i>	relinquishing, abandoning; embracing and sprinkling	I
1479	<i>saja</i>	<i>saṅge</i>	attachment; clinging (lagana)	III
1480	<i>sajja</i>	<i>gatiyaṃ</i>	going	I
1481	<i>sajja</i>	<i>ajjane</i>	procuring; acquiring	I
1482	<i>sajja</i>	<i>sajjane</i>	preparing; making ready	VIII
1483	<i>sañja</i>	<i>parissage</i>	embracing (āliṅgana)	I
1484	<i>saṭa</i> ¹³¹	<i>paribhāsane</i>	abusing; blaming; censuring	I
1485	<i>saṭa</i>	<i>rujā-visaraṇa-</i> <i>gatyāvasānesu</i> ¹³²	paining, afflicting, oppressing (pīḷā); spreading; pervading (vippharaṇa) and end of going; standing (gatiyā avasānaṃ osānaṃ abhāva-karaṇaṃ)	I
1486	<i>saṭa</i>	<i>avayave</i>	limb; part; constituent	I
1487	<i>saṭṭa</i>	<i>himsā-bala-dāna-</i> <i>niketanesu</i>	hurting; force, strength; giving and living	VIII
1488	<i>saṭṭa</i>	<i>himsā-</i> <i>saṃkilesesu</i> <i>ketave ca</i>	hurting; defiling; inflicting and cheating; deceiving	I
1489	<i>saṭṭa</i>	<i>saṅkhāra-gatīsu</i>	forming; making and going	VIII
1490	<i>saṭṭa</i>	<i>silāghāyaṃ</i>	praising	VIII
1491	<i>saṭṭa</i>	<i>asammābhāsane</i>	improperly speaking	VIII
1492	<i>saṭṭa</i>	<i>ketave</i>	cheating; deceiving	VIII

¹²⁹phaddhāyaṃ (Smith)

¹³⁰sandhā (Smith)

¹³¹raṭa (Smith)

¹³²~gatyavasāraṇesu (Smith)

K List of Roots

1493	<i>sadi</i>	<i>rujāyaṃ</i>	paining; afflicting	I
1494	<i>sana</i>	<i>dāne</i>	giving	I
1495	<i>saṇa</i>	<i>abyattasadde</i>	inarticulate sound	I
1496	<i>saṇa</i>	<i>dāne</i>	giving	VIII
1497	<i>satta</i>	<i>gatiyaṃ</i>	going	VIII
1498	<i>satta</i>	<i>santānakriyāyaṃ</i>	doing uninterruptedly (pabandha-kriyā, avicchedakarāṇa)	VIII
1499	<i>satha</i>	<i>sethille</i>	looseness; weakness	I
1500	<i>satha</i>	<i>dūbbalye</i>	weakness	VIII
1501	<i>satha</i>	<i>bandhane</i>	binding	VIII
1502	<i>sada</i>	<i>sādane</i>	enjoying	I
1503	<i>sada</i>	<i>assādane</i>	tasting; enjoying	VIII
1504	<i>sadda</i>	<i>saddane</i>	making a noise	VIII
1505	<i>sadda</i>	<i>kucchite sadde</i>	making an disgusting sound (flatulence)	I
1506	<i>sadhu</i>	<i>saddakucchiyaṃ</i>	belly sound; flatulence	I
1507	<i>sadhu</i>	<i>unde</i>	wetting; moistening	I
1508	<i>sadhu</i>	<i>pahamsane</i> ¹³³	laughing	VIII
1509	<i>sana</i>	<i>sambhattiyaṃ</i>	serving	I
1510	<i>saṇja</i> ¹³⁴	<i>saṇge</i>	attachment; clinging (lagana)	I
1511	<i>santa</i>	<i>āmappayoge</i> ¹³⁵	striving; endeavoring (ussannakriyā)	VIII
1512	<i>santha</i>	<i>santhambhe</i>	supporting	VIII
1513	<i>sanda</i>	<i>pasavane</i>	flowing (sandana, avicchedappavatti)	I
1514	<i>sapa</i>	<i>samavāye</i>	combination; coming together	I
1515	<i>sapa</i>	<i>akkose</i>	insulting; abusing	I
1516	<i>sappa</i>	<i>gatiyaṃ</i>	going	I
1517	<i>sabi</i>	<i>maṇḍale</i>	roundness (parimaṇḍalatā)	VIII
1518	<i>sabba</i>	<i>gatiyaṃ</i>	going	I
1519	<i>sabba</i>	<i>gatiyaṃ hiṃsāyañ ca</i>	going and hurting	I
1520	<i>sabba</i>	<i>pūraṇe</i>	filling	I
1521	<i>sabbha</i>	<i>kathane</i>	talking	I
1522	<i>sabhāja</i>	<i>sīti-sevanesu</i>	coolness and associating; serving	VIII
1523	<i>sabhū</i>	<i>hiṃsāyaṃ</i>	hurting	I
1524	<i>sama</i>	<i>adassane</i>	not seeing; disappearance	I
1525	<i>sama</i>	<i>sadde</i>	making sound	I
1526	<i>sama</i>	<i>velambe</i>	hanging down	I
1527	<i>sama</i>	<i>vitakke</i>	thinking	VIII
1528	<i>sama</i>	<i>ālocane</i>	seeing (pekkhana)	VIII
1529	<i>samu</i>	<i>upasame</i>	peace; calmness	III
1530	<i>samu</i>	<i>khede nirodhe ca</i>	fatigue (kilamana) and cessation; non-existence (abhāvagamana)	III
1531	<i>samba</i>	<i>sambandhe</i>	connecting; binding tight (dalhabandhana)	VIII
1532	<i>sambha</i>	<i>vissāse</i>	confidence; trusting	I
1533	<i>sambhu</i>	<i>hiṃsāyaṃ</i>	hurting	I
1534	<i>sambhu</i>	<i>pāpuṇe</i>	reaching	IV
1535	<i>sara</i>	<i>gatiyaṃ</i>	going	I

¹³³pahasane (Smith)

¹³⁴saṇja (Smith)

¹³⁵Corrupt reading for ‘sāmappayoga’ = compromising; use of kind and friendly words

1536	<i>sara</i>	<i>saddopatāpesu</i>	making sound and tormenting	I
1537	<i>sara</i>	<i>cintāyaṃ</i>	thinking; reflecting	I
1538	<i>sara</i>	<i>akkhepe</i>	throwing	VIII
1539	<i>sala</i>	<i>gatiyaṃ</i>	going	I
1540	<i>sala</i>	<i>āsugatiyaṃ</i>	going quickly (sīhagamana)	I
1541	<i>sala</i>	<i>calane saṃvaraṇe ca</i>	trembling and restraining; protecting	I
1542	<i>sala</i>	<i>gamane</i>	going	I
1543	<i>sala</i>	<i>kampane</i>	trembling	I
1544	<i>salla</i>	<i>āsugatiyaṃ</i> ¹³⁶	going quickly (sīhagamana)	I
1545	<i>sava</i>	<i>gatiyaṃ</i>	going	I
1546	<i>sasa</i>	<i>susane</i>	being dry	I
1547	<i>sasa</i>	<i>pāṇane</i>	breathing	I
1548	<i>sasu</i>	<i>himsāyaṃ</i>	hurting	I
1549	<i>saha</i>	<i>parisahane</i> ¹³⁷	patience (khanti)	I
1550	<i>saha</i>	<i>sattiyaṃ</i>	ability	III
1551	<i>saha</i>	<i>parisahane</i>	patience (khanti)	VIII
1552	<i>saḷa</i>	<i>abyattasadde</i>	inarticulate sound	I
1553	<i>sā</i>	<i>pāke</i>	cooking	I
1554	<i>sā</i>	<i>tanukaraṇe</i>	making thin; reducing	III
1555	<i>sā</i>	<i>antakammaṇi</i>	making an end	III
1556	<i>sā</i>	<i>assādane</i>	tasting; enjoying	III
1557	<i>sā</i>	<i>pāke</i>	cooking	V
1558	<i>sā</i>	<i>tanukaraṇe</i>	making thin; reducing	VI
1559	<i>sākha</i>	<i>byāpane</i>	pervading	I
1560	<i>sātha</i>	<i>balakkāre</i>	violence, application of force; overpowering the weak by one's own power at will (attano balena yathājjhāsayaṃ dubbalassa abhibhavanam)	I
1561	<i>sādha</i>	<i>saṃsiddhiyaṃ</i>	succeeding; accomplishing	III
1562	<i>sādha</i>	<i>saṃsiddhiyaṃ</i>	succeeding; accomplishing	IV
1563	<i>sāna</i>	<i>tejane</i>	sharpening (nisāna)	I
1564	<i>sāma</i>	<i>svāntane amantane</i>	compromising; use of kind and friendly words (sāmappayoga) and calling (avhāyana, pakkosana)	VIII
1565	<i>sāra</i>	<i>dubbalye</i>	weakness; feebleness	VIII
1566	<i>sāsa</i>	<i>anusīthīyaṃ</i>	admonishing; advising	I
1567	<i>si</i>	<i>sevāyaṃ</i>	associating; serving	I
1568	<i>si</i>	<i>gati-buddhīsu</i>	going and knowing	I
1569	<i>si</i>	<i>nisāne</i>	sharpening	IV
1570	<i>si</i>	<i>bandhane</i>	binding	IV
1571	<i>si</i>	<i>bandhane</i>	binding	V
1572	<i>si</i>	<i>sevāyaṃ</i>	associating; serving	VI
1573	<i>sika</i> ¹³⁸	<i>āmasane</i>	touching; rubbing	VIII
1574	<i>sikkha</i>	<i>vījjopādāne</i>	acquiring knowledge; learning	I
1575	<i>sighi</i>	<i>āghāne</i>	smelling (ghānena gandhānubhavanam)	I
1576	<i>sica</i>	<i>gharaṇe</i>	sprinkling; dripping	I
1577	<i>sica</i>	<i>paggharaṇe</i>	trickling; oozing; dripping	II

¹³⁶āsumgatiyaṃ (Smith)

¹³⁷marisane (Smith)

¹³⁸sika (Smith)

K List of Roots

1578	<i>sicca</i>	<i>kuṭṭane</i>	cutting; dividing	VIII
1579	<i>siṭa</i>	<i>anādare</i>	disrespect	I
1580	<i>siṭa</i>	<i>vaṇṇe</i>	white color (setavaṇṇa)	I
1581	<i>sida</i>	<i>mocane</i>	setting free; releasing	I
1582	<i>sidi</i>	<i>sitiye</i>	coolness; calmness (<i>siṭibhava</i>)	I
1583	<i>sidhu</i>	<i>gatiyaṃ</i>	going	I
1584	<i>sidhu</i>	<i>satthe maṅgalye ca</i>	instructing, teaching (<i>sāsana</i>) and destroying evil (<i>pāpavināsana</i>), cause of growth (<i>vuddhikāraṇa</i>)	I
1585	<i>sidhu</i>	<i>saṃrādhane</i>	accomplishing	III
1586	<i>siṇiha</i>	<i>pīṭiyaṃ</i>	joy	III
1587	<i>sineha</i>	<i>sinehane</i>	sticking	VIII
1588	<i>sibha</i> ¹³⁹	<i>katthane</i>	boasting	I
1589	<i>siḷa</i>	<i>uñche</i>	gleaning	I
1590	<i>silāgha</i>	<i>katthane</i>	praising (<i>pasamsana</i>)	I
1591	<i>silisa</i>	<i>ālīṅgane</i>	embracing	III
1592	<i>silisa</i>	<i>upadāhe</i>	burning	I
1593	<i>silesa</i>	<i>silesane</i>	adhering	VIII
1594	<i>siloka</i>	<i>saṅghāte</i>	accumulating; collecting (<i>piṇḍana</i>)	I
1595	<i>silona</i>	<i>saṅghāte</i>	accumulating; collecting	I
1596	<i>sivu</i>	<i>tantasantāne</i>	weaving; sewing	III
1597	<i>sivu</i>	<i>gati-sosanesu</i>	going and making dry	III
1598	<i>sisā</i>	<i>himsatthe</i>	hurting	I
1599	<i>sisā</i>	<i>asabbappayoge</i>	not associating with all	VIII
1600	<i>siḷa</i>	<i>selane</i>	whistling	VIII
1601	<i>sī</i>	<i>saye</i>	lying; sleeping	I
1602	<i>sīda</i>	<i>visaraṇa- gatiyāvāsānesu</i>	pervading; spreading (<i>vippharaṇa</i>) and sitting down (<i>niṣīdana</i>)	I
1603	<i>siḷa</i>	<i>samādhimhi</i>	putting correctly; coordinating	I
1604	<i>siḷa</i>	<i>upadhāraṇe</i>	holding firmly (<i>bhuso dhāraṇaṃ</i>); container (<i>patiṭṭhāvasena ādhārabhāvo</i>)	VIII
1605	<i>su</i>	<i>gatiyaṃ</i>	going	I
1606	<i>su</i>	<i>savane</i>	flowing (<i>sandana</i>)	I
1607	<i>su</i> ¹⁴⁰	<i>peraṇe</i>	grinding; crushing	I
1608	<i>su</i>	<i>savane</i>	hearing	IV
1609	<i>su</i>	<i>abhisave</i>	oppressing (<i>pīḷana</i>); stirring (<i>manthana</i>); uniting (<i>sandhāna</i>); bathing (<i>sinhāna</i>)	IV
1610	<i>su</i>	<i>himsāyaṃ</i>	hurting	V
1611	<i>suka</i>	<i>gatiyaṃ</i>	going	I
1612	<i>sukkha</i>	<i>anādare</i>	disrespect	I
1613	<i>sukha</i>	<i>takriyāyaṃ</i>	being 'that = happiness' (<i>sukhāya vedanāya kriyā</i>)	I
1614	<i>suca</i>	<i>soke</i>	grieving; sorrowing	I
1615	<i>suṭṭa</i>	<i>anādare</i>	disrespect	VIII
1616	<i>suṭṭa</i>	<i>gatipaṭighāte</i>	obstructing the going (the action)	I
1617	<i>sutha</i>	<i>ālasīye</i>	laziness	VIII
1618	<i>suthi</i>	<i>sosane</i>	making dry	I

¹³⁹sībha (Smith)

¹⁴⁰sū (Smith)

1619	<i>suthi</i>	<i>sosane</i>	making dry	VIII
1620	<i>sutta</i>	<i>avamocane</i>	loosening; releasing	VIII
1621	<i>sutha</i>	<i>himsāyaṃ</i>	hurting	I
1622	<i>sudha</i>	<i>soceyye</i>	purity (sucibhāva)	III
1623	<i>sunā</i>	<i>sadde</i>	making sound	I
1624	<i>supa</i>	<i>sayane</i>	sleeping	I
1625	<i>suppa</i>	<i>māne</i>	measuring	VIII
1626	<i>subha</i>	<i>dittiyaṃ</i>	shining	I
1627	<i>sumbha</i>	<i>himsāyaṃ</i>	hurting and saying;	I
		<i>bhāsane ca</i>	talking	
1628	<i>sumbha</i>	<i>pahāre</i>	striking; hitting	II
1629	<i>sura</i>	<i>issariya-dittisu</i>	supremacy and shining	I
1630	<i>sulla</i>	<i>sajjane</i>	making	VIII
1631	<i>susa</i>	<i>sosane</i>	making dry	III
1632	<i>suha</i>	<i>sattiyaṃ</i>	ability	III
1633	<i>sula</i> ¹⁴¹	<i>saṃvaraṇe</i>	restraining; protecting	I
1634	<i>sū</i> ¹⁴²	<i>pasave</i>	producing (janana)	I
1635	<i>sū</i>	<i>pāṇagabbha-</i> <i>vimocane(su)</i>	releasing the child from the womb; giving birth	I
1636	<i>sū</i>	<i>pāṇippasave</i>	giving birth	III
1637	<i>sūca</i>	<i>pesuññe</i>	slandering; backbiting (pisunabhāva)	VIII
1638	<i>sūca</i>	<i>gandhane</i>	spreading of odor	VIII
1639	<i>sūda</i>	<i>paggharane</i>	trickling; oozing; dripping	I
1640	<i>sūda</i>	<i>āsecane</i> ¹⁴³	sprinkling	VIII
1641	<i>sūra</i>	<i>vikkantiyaṃ</i>	exerting; striving (vikkamana)	VIII
1642	<i>sūla</i>	<i>rujāyaṃ</i>	paining; afflicting	I
1643	<i>se</i>	<i>khaye</i>	exhaustion; destruction	I
1644	<i>se</i>	<i>pāke</i>	cooking	I
1645	<i>se</i>	<i>gatiyaṃ</i>	going	I
1646	<i>seka</i>	<i>gatyatthe</i>	going	I
1647	<i>seca</i>	<i>secane</i>	sprinkling; pouring	I
1648	<i>selu</i>	<i>gatiyaṃ</i>	going	I
1649	<i>sevu</i>	<i>secane</i>	sprinkling; pouring	I
1650	<i>so</i>	<i>antakammaṇi</i>	making an end	VI
1651	<i>soṭu</i>	<i>gabbe</i>	pride; arrogance (dabbana)	I
1652	<i>soṇa</i>	<i>vaṇṇa-gatīsu</i>	color and going	I
1653	<i>soṇa</i>	<i>saṅghāte</i>	accumulating; collecting	I
1654	<i>haṭa</i>	<i>dittiyaṃ</i>	shining	I
1655	<i>hāda</i>	<i>karīsossagge</i>	releasing excrement	I
1656	<i>hāda</i>	<i>karīsussagge</i>	voiding of excrement	VIII
1657	<i>hana</i>	<i>himsā-gatīsu</i>	hurting and going	I
1658	<i>hana</i>	<i>himsāyaṃ</i>	hurting	III
1659	<i>hanu</i>	<i>apanayane</i>	removing	VII
1660	<i>hamma</i>	<i>gatimhi</i>	going	I
1661	<i>haya</i>	<i>gatiyaṃ</i>	going	I
1662	<i>hara</i>	<i>haraṇe</i>	existing; being (pavattana)	I
1663	<i>hara</i>	<i>apanayane</i>	removing; carrying away (nīharaṇa)	I
1664	<i>hara</i>	<i>ādāne</i>	taking; seizing	I
1665	<i>hariya</i>	<i>gati-gelaṇṇesu</i>	going and sickness; ailing	I
1666	<i>hare</i>	<i>lajjāyaṃ</i>	being ashamed	I
1667	<i>hasa</i>	<i>hasane</i>	laughing	I
1668	<i>hasa</i>	<i>sadde</i>	making sound	I

¹⁴¹thūla (Smith)

¹⁴²su (Smith)

¹⁴³āsevane (Smith)

K List of Roots

1669	<i>hasu</i> ¹⁴⁴	<i>ālinge</i>	embracing (upagūhana)	I
1670	<i>hala</i>	<i>silāghāyaṃ</i>	praising	I
1671	<i>hā</i>	<i>cāge</i>	giving up; abandoning	I
1672	<i>hā</i>	<i>parihāṇīyaṃ</i>	loss; decrease	III
1673	<i>hi</i>	<i>gati-buddhiṣu</i>	going; knowing and	IV
		<i>upatāpe ca</i>	vexation; tormenting	
1674	<i>himsa</i> ¹⁴⁵	<i>himsāyaṃ</i>	hurting	I
1675	<i>hikka</i>	<i>abyattasadde</i>	inarticulate sound; hiccuping (avibhāvi-tatthasadda, niratthakasadda)	I
1676	<i>hikka</i>	<i>himsāyaṃ</i>	hurting	VIII
1677	<i>hidi</i>	<i>gatiyaṃ</i>	going	I
1678	<i>hila</i>	<i>hāvakarāṇe</i>	flirting; dalliance	I
1679	<i>hilādi</i> ¹⁴⁶	<i>sukhe</i> <i>abyattasadde ca</i>	happiness and inarticulate sound	I
1680	<i>hisa</i> ¹⁴⁷	<i>sadde</i>	making sound	I
1681	<i>hisi</i>	<i>himsāyaṃ</i>	hurting	II
1682	<i>hisi</i>	<i>himsāyaṃ</i>	hurting	VIII
1683	<i>hila</i>	<i>anādare</i>	disrespect	I
1684	<i>hu</i>	<i>dāne</i>	giving	I
1685	<i>hu</i>	<i>pasajjakarāṇe</i>	doing in a certain way (pakārena sajjana-kriyā)	I
1686	<i>huccha</i>	<i>koṭille</i>	crookedness	I
1687	<i>huḍi</i>	<i>saṅghāte</i>	accumulating; collecting	I
1688	<i>hura</i>	<i>koṭille</i>	crookedness	I
1689	<i>hula</i>	<i>calane; kampāne</i>	trembling	I
1690	<i>hula</i>	<i>gatiyaṃ</i>	going	I
1691	<i>hū</i>	<i>sattāyaṃ</i>	being; existing	I
1692	<i>hetha</i>	<i>viḅādhāyaṃ</i>	oppressing; harming	I
1693	<i>hesu</i>	<i>gatiyaṃ</i>	going	I
1694	<i>hesu</i>	<i>abyattasadde</i>	inarticulate sound; howling; neighing	I
1695	<i>hela</i>	<i>anādare</i>	disrespect	I
1696	<i>hela</i>	<i>veṭhane</i>	wrapping; enveloping	I
1697	<i>hoḷa</i>	<i>gatiyaṃ</i>	going	I
1698	<i>hoḷa</i>	<i>anādare</i>	disrespect	I

¹⁴⁴hāsu (Smith)

¹⁴⁵hisi (Smith)

¹⁴⁶hilādī (Smith)

¹⁴⁷hisu (Smith)

L Vocabulary

Pāli has plenty of words. In this digital age, finding a definition of Pāli words is easy as other languages. Workable apps on your mobile phone or decent websites for this task are not hard to find. So, it is not sensible to list many of Pāli terms here. However, learning to converse need some starting words applicable to our everyday life. There is no such a dictionary for this purpose. So, we have to collect some essential words to make our conversation effective. Grouping words into categories is also helpful. I take a number of words from A. P. Buddhadatta's *Aids to Pali Conversation and Translation*.¹ This book already has a good number of words divided into groups. I do not transport all of them here. I ignore many words that we hardly use in common conversations. I also add words that I think they are useful in certain situations. As a result, our word bank is quite big. Moreover, I also give references to *Abhidhānappadīpikā*, the traditional thesaurus, for the terms I can find some relations to the entries. This will help students to find alternatives and to dig deeper in traditional way.

L.1 Nouns

Nouns taken from the *Aids* of Ven. Buddhadatta and newly added are reorganized. There are some adjectives that make sense to be annexed to noun tables. Some groups are overlapping. For example, if you can not find edible things in *Food* category, try finding them in other possible group. We have around 850 nouns. The list of noun groups is shown in the table below.

¹Buddhadatta, 1951?

Groups of nouns

Group	Page
Human beings	705
Parts of body	707
Occupations & class of humans	708
Food	710
Fruits & vegetables	711
Garments & ornaments	712
Place-related terms	713
Vehicles	715
Parts of & things in a house	715
Plant-related terms	717
Animal-related terms	718
Other nature-related terms	720
Time-related terms	722
Other common nouns	723

Human beings

English	Pāli	G.	Abh
boy (child)	<i>dāraka, kumāra</i>	m.	253
blood relation	<i>sālohita</i>	m.	243
brother	<i>bhātu², anuja</i>	m.	250
brother-in-law	<i>sāla</i>	m.	244
brother's daughter (niece)	<i>bhātudhītu</i>	f.	
brother's son (nephew)	<i>bhātuputta</i>	m.	
daughter	<i>dhītu</i>	f.	241
daughter-in-law	<i>suṇisā</i>	f.	248
elder brother	<i>jeṭṭhabhātu</i>	m.	254
elder sister	<i>jeṭṭhabhagginī</i>	f.	
family, clan	<i>kula</i>	nt.	332
father	<i>pītu</i>	m.	243
father-in-law	<i>sasura</i>	m.	246
father's sister	<i>pitucchā</i>	f.	248
friend	<i>mitta, sakha, sahāya</i>	m.	346
friend	<i>sakhī</i>	f.	238
girl (child)	<i>dārikā, kumārī</i>	f.	231
girl, woman	<i>kaññā</i>	f.	231
grandfather	<i>ayyaka, pitāmaha</i>	m.	247
grandmother	<i>ayyikā, mātāmahī</i>	f.	245
grandson	<i>nattu</i>	m.	247

Continued on the next page...

²Terms with color highlighted have irregular declension, see Appendix B.4, page 395.

Human beings (contd...)

English	Pāli	G.	Abh
great grandfather	<i>payyaka</i>	m.	248
great grandmother	<i>payyikā</i>	f.	
great grandson	<i>panattu</i>	m.	
husband	<i>pati, bhattu, sāmī</i>	m.	240
husband's brother	<i>devara</i>	m.	247
infant	<i>thanapa</i>	m.	252
man, male	<i>purisa</i>	m.	227
mother	<i>mātu, ammā</i>	f.	244
mother-in-law	<i>sassu</i>	f.	246
mother's sister	<i>mātucchā</i>	f.	248
name	<i>nāma</i>	nt.	114
parents	<i>mātāpitu</i>	m.	
person	<i>puggala</i>	m.	93
person, the people	<i>jāna</i>	m.	93
old man	<i>mahallaka</i>	m.	254
old woman	<i>mahallikā</i>	f.	
relative, kinsman	<i>ñāti</i>	m.	243
sister	<i>bhaginī, anujā</i>	f.	248
sister-in-law	<i>nanandā</i>	f.	245
sister's daughter (niece)	<i>bhāgineyyā</i>	m.	246
sister's son (nephew)	<i>bhāgineyya</i>	m.	
son, child	<i>putta</i>	m.	240
son-in-law	<i>jāmātu</i>	m.	247
uncle (maternal)	<i>mātula</i>	m.	245
uncle's wife (maternal)	<i>mātulanī</i>	f.	245
uncle (paternal)	<i>cūlapitu</i>	m.	
uncle's wife (paternal)	<i>cūlamātu</i>	f.	
wife	<i>bhariyā</i>	f.	237
woman	<i>itthī, nārī, vanitā</i>	f.	230–1
young man	<i>taruṇa, yuvā³</i>	m.	252
young woman	<i>taruṇī, yuvatī</i>	f.	
younger brother	<i>kaṇiṭṭhabhātu, anuja</i>	m.	254
younger sister	<i>kaṇiṭṭhabhaginī</i>	f.	
Related adjectives			
bald	<i>khallāṭa</i>		321
blind	<i>andha</i>		321
blind (one-eyed)	<i>kāṇa</i>		321
crippled	<i>paṅgu</i>		320
deaf	<i>badhira</i>		322
dumb, mute	<i>mūga</i>		320
dwarfish	<i>vāmana</i>		319
humpbacked	<i>khujja</i>		319
lame	<i>khañja</i>		320

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³ *Yuvā* is nom. sg. of *yuva*, see page 390. Sometimes *yuva* is changed to *yuvāna*, *yuna*, and *yūna* (Kacc 649, Rūpa 665, Sadd 1287). These take regular paradigm of declension. In Kacc 648, Rūpa 664, *taruṇa* can be changed to *susu*, but in Sadd 1286 both are seen as different words.

Human beings (contd...)

English	Pāli	G.	Abh
squint-eyed	<i>valira</i>		320
mad, insane	<i>ummatta</i>		322

Parts of body

English	Pāli	G.	Abh
abdomen	<i>vatthi</i>	nt.	276
ankle	<i>goppaka</i>	m.	277
anus	<i>guda</i>	nt.	274
arm	<i>bāhu</i>	m.	265
armpit	<i>kaccha</i>	m.	264
back	<i>piṭṭhi</i>	f.	260
belly	<i>kucchi</i>	m. f.	271
blood	<i>lohita</i>	nt.	280–1
body	<i>kāya</i>	m.	151
bone	<i>aṭṭhi</i>	nt.	278
bowel	<i>anta</i>	nt.	271
brain	<i>matthaluṅga</i>	nt.	
breast, chest	<i>ura</i>	m.	270
breast of a woman	<i>thana</i>	m.	270
cheek	<i>kapola</i>	m.	262
chin	<i>cubuka</i>	nt.	262
chin	<i>hanu</i>	f.	262
ear	<i>kaṇṇa</i>	m.	150
elbows	<i>kappara</i>	m.	265
excrement	<i>gūtha, karīsa, vacca</i>	nt.	274–5
eye	<i>akkhi, cakkhu</i>	nt.	149
eyebrow	<i>bhamu, bhamukā</i>	f.	259
eyelash	<i>pakhuma</i>	nt.	259
face	<i>ānana, mukha, vadana</i>	nt.	260 ⁴
fang	<i>dāṭhā</i>	f.	261
fat	<i>meda</i>	m.	282
finger	<i>aṅguli</i>	f.	266
flesh	<i>maṃsa</i>	nt.	280
foot, leg	<i>pāda</i>	m.	277
hand	<i>hattha, pāṇi</i>	m.	265
hair (head)	<i>kesa</i>	m.	257
hair (body)	<i>loma</i>	nt.	259
head	<i>sīsa</i>	nt.	256
heart	<i>hadaya</i>	nt.	270 ⁵
heel	<i>paṇhi</i>	f.	277
hip	<i>kaṭi</i>	f.	272
hip	<i>jaghana</i>	nt.	272
jaw	<i>hanukā</i>	f.	262
kidney	<i>vakka</i>	nt.	
knee	<i>jānu</i>	m.	276

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⁴Face and mouth use the same set of words.⁵In Abh heart and breast share the same meaning.

Parts of body (contd...)

English	Pāli	G.	Abh
lip	<i>oṭṭha</i>	m.	262
liver	<i>yakana</i>	nt.	
lungs	<i>papphāsa</i>	nt.	
mouth	<i>mukha</i>	nt.	260
nail	<i>nakha</i>	m.	268
neck	<i>gīvā</i>	f.	263
nerve	<i>sirā</i>	f.	279
nose	<i>ghāṇa</i>	nt.	150
nose	<i>nāsā, nāsikā</i>	f.	150
organ	<i>aṅga</i>	nt.	278
organ	<i>avayava</i>	m.	278
pus	<i>pūya</i>	m.	325
rib	<i>phāsukā</i>	f.	278
saliva	<i>khela</i>	m.	281
semen	<i>sukka</i>	nt.	274
shoulder	<i>aṃsakūta</i>	m.	264
sinew, tendon	<i>nhārū⁶</i>	m.	279
skin	<i>taca</i>	m.	
spleen	<i>pihaka</i>	nt.	
stomach	<i>udara</i>	nt.	271
sweat	<i>seda</i>	m.	
tear	<i>assu</i>	nt.	260
thigh	<i>ūru</i>	m.	276
thumb	<i>aṅguṭṭha</i>	m.	266
toe	<i>pādāṅguli</i>	f.	
tooth	<i>danta</i>	m.	261
urine	<i>mutta</i>	nt.	275

Occupations & class of humans

English	Pāli	G.	Abh
artisan, craftman	<i>sippaka, sippī</i>	m.	504
artist	<i>cittakāra</i>	m.	508
author	<i>ganthakāra</i>	m.	
baker	<i>pūpakāra</i>	m.	
barber	<i>nahāpita</i>	m.	505
beggar	<i>yācaka</i>	m.	740
blacksmith	<i>kammāra</i>	m.	509
Buddhist monk	<i>bhikkhu</i>	m.	433
captain, commander	<i>niyāmaka</i>	m.	667
carpenter	<i>vaḍḍhakī</i>	m.	506
clerk	<i>lekhaka</i>	m.	348
cook	<i>sūda</i>	m.	464
cripple	<i>piṭhasappī</i>	m.	319
customer	<i>kayika</i>	m.	470
dancer	<i>naṭa</i>	m.	101

Continued on the next page...

⁶Also *nahārū* can be found, as well as the short ending (-u) version of the both terms.

Occupations & class of humans (contd...)

English	Pāli	G.	Abh
doctor	<i>vejja</i>	m.	329
driver, charioteer	<i>sārathi, rathācariya</i>	m.	376
enemy, foe	<i>ari, sapatta</i>	m.	344-5
engineer	<i>yantasippī</i>	m.	
farmer	<i>kassaka</i>	m.	447
fisherman	<i>kevaṭṭa</i>	m.	670
fool	<i>bāla, muḷha</i>	m.	721
foreigner	<i>videsī, vijātika</i>	m.	
gamester, gambler	<i>jūtakāra</i>	m.	531
gardener	<i>uyyānapāla</i>	m.	
goldsmith	<i>suvaññakāra</i>	m.	506
guest	<i>atithi, āgantuka</i>	m.	424
hair-dresser	<i>nahāpita</i>	m.	505
hermit	<i>tāpasa, isi</i>	m.	433
hunter	<i>vyādha, ludda</i>	m.	518
keeper, guard	<i>pāla</i>	m.	
lawyer	<i>nītivēdī</i>	m.	
leader	<i>nāyaka, sāmī, pati</i>	m.	725
learner	<i>sikkhata, sekkha</i>	m.	
mathematician	<i>gaṇaka</i>	m.	347
mechanic	<i>yantika</i>	m.	
merchant	<i>vāṇija</i>	m.	469
millionaire	<i>seṭṭhī, aḍḍha, dhanī</i>	m.	725
miser	<i>kaṇṇa</i>	m.	739
monk	<i>muni, samaṇa</i>	m.	433
musician	<i>vādaka</i>	m.	
mystic	<i>yogī</i>	m.	
nun	<i>samaṇī</i>	f.	
nurse	<i>dhātī</i>	f.	
painter	<i>vaññālepaka</i>	m.	
pilot	<i>kaṇṇadhāra</i>	m.	
police officer	<i>bhaṭṭa</i>	m.	376
poor person	<i>daḷidda, dalidda</i>	m.	739
preacher	<i>desaka</i>	m.	
publisher	<i>pakāsaka</i>	m.	
sailor	<i>nāvika</i>	m.	666
scribe	<i>lekhaka</i>	m.	348
seller	<i>vikkayika</i>	m.	470
servant, attendant	<i>sevaka</i>	m.	342
shopkeeper	<i>āpaṇika</i>	m.	469
singer	<i>gāyaka</i>	m.	
soldier	<i>yodha</i>	m.	376
student	<i>sis̥sa, antevāsī</i>	m.	408
tailor	<i>tuṇṇavāya</i>	m.	
teacher	<i>ācariya</i>	m.	410
thief	<i>cora</i>	m.	522
warrior	<i>khattiya</i>	m.	335
washerman	<i>rajaka, dhovaka</i>	m.	
widow	<i>vidhavā</i>	f.	235

Continued on the next page...

Occupations & class of humans (contd...)

English	Pāli	G.	Abh
widower	<i>matabhariya</i>	m.	
wise man	<i>paṇḍita</i>	m.	227-9
worker	<i>kammakāra,</i> <i>kammakara</i>	m.	514

Food

English	Pāli	G.	Abh
barley	<i>yava</i>	m.	450
bean	<i>māsa</i>	m.	
beef	<i>gomaṃsa</i>	nt.	
beverage	<i>pāna, pānaka</i>	nt.	
bread	<i>godhumapūpa</i>	m.	
butter	<i>nonīta</i>	nt.	500
butter milk	<i>takka</i>	nt.	500
cake	<i>pūva, pūpa</i>	m.	463
candy	<i>khaṇḍa</i>	m.	462
chillies	<i>marica</i>	nt.	459
coffee	<i>kāphī</i>	f.	
corn	<i>varaka</i>	m.	450
curd	<i>dadhi</i>	nt.	501
curry	<i>sūpa</i>	m.	464
curry	<i>byañjana (vyañjana)</i>	nt.	464
fat	<i>vasā</i>	f.	282
fish	<i>maccha, mīna</i>	m.	671
dried fish	<i>sukkhamaccha</i>	m.	
salted fish	<i>loṇamaccha</i>	m.	
flour	<i>piṭṭha</i>	nt.	1075
fried flour	<i>sattu</i>	m.	1122
food	<i>āhāra</i>	m.	465
food	<i>bhojana</i>	nt.	465
hard food	<i>khādanīya</i>	nt.	
soft food	<i>bhojanīya</i>	nt.	
garlic	<i>lasuṇa</i>	nt.	595
ghee	<i>ghata</i>	nt.	501
grain	<i>dhañña</i>	nt.	552
green peas	<i>mugga</i>	m.	450
honey	<i>madhu</i>	nt.	494
kernel	<i>miñjā</i>	f.	593
liquor (distilled)	<i>surā</i>	f.	533
liquor (fermented)	<i>meraya</i>	nt.	533
meat	<i>maṃsa, āmisa</i>	nt.	280
dried meat	<i>vallūra</i>	nt.	280
milk	<i>khīra</i>	nt.	500
molasses, treacle	<i>phāṇita</i>	nt.	462
mustard	<i>siddhattha</i>	m.	451
mutton	<i>eḷakamaṃsa</i>	nt.	
oil	<i>tela</i>	nt.	
onion	<i>palaṇḍu</i>	m.	595

Continued on the next page...

Food (contd...)

English	Pāli	G.	Abh
paddy	<i>vīhi</i>	m.	452
pepper	<i>kolaka</i>	nt.	304
pork	<i>sūkaramaṃsa</i>	nt.	
rice grain	<i>taṇḍula</i>	nt.	
boiled rice	<i>odana</i>	m.	465
boiled rice	<i>bhatta</i>	nt.	465
rice gruel	<i>yāgu</i>	f.	465
salad	<i>sālava</i>	m.	
salt	<i>lavaṇa, loṇa</i>	nt.	460
sesame	<i>tila</i>	nt.	
sugar	<i>sakkharā</i>	f.	462
sweet, candy	<i>khajjaka</i>	nt.	
syrup	<i>pāna, pānaka</i>	nt.	
tamarind	<i>ciñcā</i>	f.	562
tea	<i>cāhā</i>	f.	
turmeric	<i>haḷiddā, haḷiddī</i>	f.	586
vegetable	<i>harita, haritaka, paṇṇa</i>	nt.	
venison	<i>mīgamaṃsa</i>	nt.	
vinegar	<i>bilāṅga</i>	m.	
wine	<i>muddikāsava</i>	m.	
yam	<i>kanda, āluva</i>	m.	
Related adjectives			
boiled	<i>sedīta</i>		
cooked	<i>pakka, pacīta</i>		
fried	<i>bhajjīta</i>		
roasted	<i>aṅgārapakka</i>		
bitter	<i>tīta</i>		
pungent	<i>kaṭuka</i>		
salty	<i>lavaṇa</i>		
sour	<i>ambīla</i>		
sweet	<i>madhura</i>		

Fruits & vegetables

English	Pāli	G.	Abh
banana	<i>kaḍalīphala</i>	nt.	589
bitter gourd	<i>kāravella</i>	m.	596
breadfruit	<i>labuja</i>	m.	570
brinjal, eggplant	<i>vātī, ṅgana, bhaṇḍākī</i>	m.	588
cabbage	<i>goḷapatta</i>	nt.	
coconut	<i>nāḷikera</i>	nt.	604
cucumber, pumpkin	<i>kakkārī</i>	f.	597
dates	<i>khajjūrī</i>	f.	603-4
fig	<i>udumbara</i>	nt.	551
fruit	<i>phala</i>	nt.	
gourd	<i>lābu</i>	nt.	596
snake gourd	<i>paṭola</i>	nt.	595
grape	<i>muddikā</i>	f.	597
horseradish	<i>siggu</i>	nt.	554

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Fruits & vegetables (contd...)

English	Pāli	G.	Abh
jujube	<i>badarī</i>	f.	558
jujube	<i>badara</i>	m. nt.	559
jackfruit	<i>panasa</i>	nt.	569
lotus root	<i>mulāla</i>	nt.	687
mango	<i>amba</i>	nt.	557
mangosteen	<i>madhutimbaru</i>	nt.	
orange	<i>jambīra, nāraṅga</i>	m.	560
papaya	<i>vātakumbhaphala</i>	nt.	
pineapple	<i>madhuketakī</i>	m.	
pineapple	<i>bahunettaphala</i>	nt.	
pumpkin, gourd	<i>kumbhaṇḍa</i>	m.	597
radish	<i>mūlaka</i>	m.	598
rhubarb	<i>tambaka</i>	m.	598
roseapple	<i>jambū</i>	f.	547
sugarcane	<i>ucchu</i>	nt.	599
watermelon	<i>vallibha</i>	m.	597
wood apple	<i>kapittha</i>	nt.	551
Related adjectives			
fresh	<i>abhinava</i>		
ripe	<i>pakka</i>		
unripe	<i>āmaka</i>		
rotten	<i>pūtika</i>		

Garments & ornaments

English	Pāli	G.	Abh
bangle	<i>valaya</i>	nt.	285
bangle for arm	<i>keyūra</i>	nt.	287
bangle for feet	<i>nūpura</i>	m.	288-9
belt	<i>kāyabandhana</i>	nt.	
blanket	<i>kambala</i>	nt.	298
bracelet	<i>kaṭaka, valaya</i>	nt.	285
calico	<i>kappāsika</i>	nt.	297
chaplet	<i>sekhara</i>	m.	308
cloth	<i>vattha, dussa</i>	nt.	290
cloth for bathing	<i>udakasāṭikā</i>	f.	
collar	<i>gīveyya</i>	nt.	285
crest gem, diadem	<i>cūlāmaṇi</i>	m.	283
crown	<i>kirīṭa</i>	nt.	283
earring	<i>kuṇḍala</i>	nt.	284
garland	<i>mālā</i>	f.	307
garment	<i>sāṭaka</i>	nt.	290
inner garment	<i>antaravāsaka</i>	m.	292
lower garment	<i>nivāsana</i>	nt.	292
upper garment	<i>uttarāsāṅga</i>	m.	292-3
upper garment	<i>uttariya</i>	nt.	293
girdle	<i>kaṭibandhana</i>	nt.	
girdle of a woman	<i>mekhalā, rasanā</i>	f.	287
handkerchief	<i>hatthapuñchana</i>	nt.	

Continued on the next page...

Garments & ornaments (contd...)

English	Pāli	G.	Abh
hat	<i>nālipaṭṭa</i>	m.	294
hem	<i>dasā</i>	f.	294
jacket	<i>kañcuka</i>	m.	294
necklace	<i>hāra</i>	m.	285
linen	<i>khoma</i>	nt.	297
ointment	<i>vilepana</i>	nt.	306
overcoat	<i>dāghakañcuka</i>	m.	
perfume	<i>sugandha</i>	m.	146
perfuming	<i>vāsana</i>	nt.	307
pin	<i>salākā</i>	f.	
rag	<i>kappaṭa</i>	m.	293
rag	<i>nantaka</i>	nt.	293
ring	<i>aṅgulīyaka</i>	nt.	286
ring	<i>aṅgulimuddā</i>	f.	287
robe	<i>cīvara</i>	nt.	296
signet ring	<i>muddikā</i>	f.	287
sandals	<i>upāhana</i>	nt.	525
scent	<i>gandhasāra</i>	m.	
shoe	<i>pādukā, pādu</i>	f.	525
silk	<i>koseyya</i>	nt.	291
smoking pipe	<i>dhūmanetta</i>	nt.	
soap	<i>nahānīya</i>	nt.	
string of pearls	<i>muttāvalī</i>	f.	285
towel	<i>mukhapuñchana</i>	nt.	
turban	<i>sīsaveṭhana</i>	nt.	
umbrella	<i>chatta</i>	nt.	357
veil	<i>mukhāvaraṇa</i>	nt.	
walking stick	<i>kattarayattṭhi</i>	f.	
watch	<i>horālocana</i>	nt.	
woolen	<i>kambala</i>	nt.	298

Place-related terms

English	Pāli	G.	Abh
area, place	<i>desa, visaya</i>	m.	186
bank	<i>dhanāgāra</i>	nt.	
barber's shop	<i>nahāpitasālā</i>	f.	
barn	<i>koṭṭha</i>	nt.	458
barrack	<i>yodhanivāsa</i>	m.	
bridge	<i>setu</i>	m.	189
bus terminal	<i>mahārathosāna</i>	nt.	
castle, mansion	<i>pāsāda</i>	m.	208
cave	<i>guhā</i>	f.	609
cemetery	<i>susāna</i>	nt.	405
city, town	<i>nagara, pura</i>	nt.	198
college	<i>vijjālaya</i>	m.	
continent	<i>mahādīpa</i>	m.	
country	<i>raṭṭha</i>	nt.	189
countryside	<i>paccanta</i>	m.	186

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Place-related terms (contd...)

English	Pāli	G.	Abh
crossroad	<i>maggasandhī</i>	f.	
factory	<i>kammantasālā</i>	f.	
field, arable land	<i>kedāra, khetta</i>	nt.	447
flower garden	<i>pupphārāma</i>	m.	
foreign country	<i>vedesa</i>	m.	
garage	<i>rathasālā</i>	f.	
granary	<i>kusūla</i>	m.	458
granary	<i>dhaññāgāra</i>	nt.	
hall, shed	<i>sālā</i>	f.	207
harbor, port	<i>tittha</i>	nt.	
hospital	<i>ārogyasālā</i>	f.	
hotel	<i>bhojanāgāra</i>	nt.	
house	<i>āvāsa, nivāsa, ālaya</i>	m.	205–7
house	<i>geha, ghara, agāra</i>	nt.	205–7
hut	<i>kuṭi, paṇṇasālā</i>	f.	
jail	<i>bandhanāgāra</i>	nt.	407
law court	<i>vivicchayasālā</i>	f.	
library	<i>potthakālaya</i>	m.	
lunatic asylum	<i>ummattālaya</i>	m.	
market	<i>āpaṇa</i>	m.	213
market town	<i>nigama</i>	m.	225
metropolis	<i>rājadhāni</i>	f.	198
mine	<i>ākara</i>	m.	
monastery	<i>ārāma</i>	m.	
orchard	<i>phalārāma</i>	m.	
park	<i>ārāma</i>	m.	537
park	<i>uyyāna</i>	nt.	538
pharmacy	<i>bhesajjāgāra</i>	nt.	
photographic studio	<i>chāyārūpasālā</i>	f.	
place	<i>ṭhāna</i>	nt.	846
place, district	<i>padesa</i>	m.	
police station	<i>bhaṭṭāgāra</i>	nt.	
post office	<i>sandesāgāra</i>	nt.	
printing office	<i>muddaṅkaṇālaya</i>	m.	
railway station	<i>dhūmarathanivattana</i>	nt.	
restaurant	<i>lahubhojanāgāra</i>	nt.	
school	<i>pāṭhasālā, sippasālā</i>	f.	212
site for building	<i>gharavatthu</i>	nt.	
street	<i>racchā, vīthi</i>	f.	202
tavern	<i>āpāna, pānamaṇḍala</i>	nt.	534
temple	<i>vihāra, āsama</i>	m.	
theater	<i>naccasālā</i>	f.	
toilet	<i>vaccakuṭi, passāvakuṭi</i>	f.	212
university	<i>mahāvijjālaya, nikhilavijjālaya</i>	m.	
upper floor	<i>pāsādatāla</i>	nt.	
village	<i>gāma</i>	m.	225
warehouse	<i>bhaṇḍāgāra</i>	nt.	

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Place-related terms (contd...)

English	Pāli	G.	Abh
Related adjectives			
northern, higher	<i>uttara</i>		
southern, right	<i>dakkhiṇa</i>		
eastern	<i>puratthīma</i>		
western	<i>pacchīma</i>		
lower	<i>adhara</i>		
left	<i>vāma</i>		
central	<i>majjhīma</i>		
bordering	<i>paccanta</i>		186

Vehicles

English	Pāli	G.	Abh
aeroplane	<i>gaganayāna, vyomayāna</i>	nt.	
canoe	<i>khuddakadoṇi</i>	f.	
car, carriage, vehicle	<i>ratha</i>	m.	372
boat	<i>doṇi</i>	f.	668
bus	<i>mahāratha</i>	m.	
ferry	<i>tīttha</i>	nt.	
oar	<i>aritta</i>	nt.	667
raft	<i>uḷumpa</i>	m.	665
rudder	<i>kaṇṇa</i>	nt.	
sail	<i>lakāra</i>	m.	
ship	<i>nāvā</i>	f.	666
submarine	<i>antodakanāvā</i>	f.	
train	<i>dhūmaratha</i>	m.	
tram	<i>vijjuratha</i>	m.	
vehicle	<i>yāna, vāhana</i>	nt.	375

Parts of & things in a house

English	Pāli	G.	Abh
bag, purse	<i>pasibbaka</i>	m.	
balcony, veranda	<i>ālinda</i>	m.	218
basket	<i>piṭaka</i>	nt.	524
bench	<i>nisidanaphalaka</i>	m.	
board, plank	<i>phalaka</i>	m.	
book	<i>potthaka</i>	m. nt.	1006
bottle	<i>nāḷikā</i>	f.	
glass bottle	<i>kācatumba</i>	m.	
bed	<i>mañca</i>	m.	308
bedroom	<i>sayanīghara</i>	nt.	
broom	<i>sammajjanī</i>	f.	223
brush	<i>vālaṇḍūpaka</i>	m.	
carpet	<i>kojava</i>	m.	312
casket	<i>samugga</i>	m.	317
chair	<i>piṭha</i>	nt.	311
easy chair	<i>āsandi</i>	f.	
couch	<i>pallaṅka</i>	m.	308

Continued on the next page...

Parts of & things in a house (contd...)

English	Pāli	G.	Abh
cup	<i>casaka</i>	m.	534
dining room	<i>bhojanāgāra</i>	nt.	
dining table	<i>bhojanaphalaka</i>	m.	
dish	<i>thāli</i>	f.	456
door	<i>dvāra</i>	nt.	219
fan	<i>bījanī (vījanī)</i>	f.	316
fire place	<i>uddhana</i>	nt.	
firewood	<i>dāru, indhana</i>	nt.	547
flag	<i>ketu, dhaja</i>	m.	397
furniture	<i>dārubhaṇḍa</i>	nt.	
glassware	<i>kācabhaṇḍa</i>	nt.	
handbasket	<i>pacchi</i>	f.	524
jar (big)	<i>arañjara</i>	m.	456
jug	<i>kuṇḍikā</i>	f.	443
key	<i>kuñcīkā</i>	f.	222
key	<i>tāla</i>	m.	222
key hole	<i>kuñcīkāvivara</i>	nt.	222
knife, dagger	<i>chūrikā, churikā</i>	f.	392
knife, lance	<i>sattha</i>	nt.	385
lamp	<i>padīpa</i>	m.	316
lampwick	<i>dīpavaṭṭi</i>	f.	
lavatory	<i>vaccakūṭi</i>	f.	212
leathern bag	<i>bhastā</i>	f.	
mat	<i>kilañja</i>	m.	455
mirror	<i>ādāsa</i>	m.	316
mosquito net	<i>makasāvaraṇa</i>	nt.	
needle	<i>sūci</i>	m.	
net	<i>jāla</i>	nt.	949
newspaper	<i>pavattipatta</i>	nt.	
paper	<i>paṇṇa</i>	nt.	
pen	<i>lekhanī</i>	f.	
pencil	<i>abbhakalekhanī</i>	f.	
pillow	<i>bimbohana</i>	nt.	311
plate (to eat from)	<i>kaṃsa</i>	nt.	905
pot	<i>cāṭi, kumbhī</i>	f.	456
roof	<i>chadana</i>	nt.	218
room	<i>gabbha, ovaraka</i>	m.	214
rope	<i>rajju</i>	f.	448
ruler	<i>ujurekhaka</i>	m.	
scales	<i>tulā</i>	f.	823
scissors	<i>kattarikā</i>	f.	
seat	<i>āsana</i>	nt.	311
sewing machine	<i>sibbanayanta</i>	nt.	
spoon	<i>kaṭacchu</i>	m.	458
stair	<i>sopāṇa</i>	nt.	216
table	<i>phalakadhāra</i>	m.	
telephone	<i>dūrabhāsanayanta</i>	nt.	
terrace	<i>vedikā</i>	f.	
thread	<i>sutta</i>	nt.	523

Continued on the next page...

Parts of & things in a house (contd...)

English	Pāli	G.	Abh
thread	<i>tantu</i>	m.	523
tray	<i>kaṃsādhāra</i>	m.	
vessel	<i>bhājana</i>	nt.	457
wall	<i>bhitti</i>	f.	204
waterpot	<i>ghaṭa</i>	m.	457
water tank	<i>jalāsaya</i>	m.	
window	<i>vātapāna</i>	nt.	216–7
window shutter	<i>kavāṭa</i>	nt.	
writing desk	<i>lekhanaphalaka</i>	m.	

Plant-related terms

English	Pāli	G.	Abh
banyan	<i>nigrodha</i>	m.	551
bamboo	<i>veḷu, veṇu</i>	m.	599–600
branch	<i>sākhā</i>	f.	542
bud	<i>makula</i>	nt.	544
bush, thicket	<i>gumba</i>	m.	861
cedar	<i>khadira</i>	m.	567
coconut palm	<i>nāḷikera</i>	m.	604
date palm	<i>khajjūrī</i>	f.	603–4
ebony	<i>kāḷasāra</i>	m.	
fig tree	<i>udumbara</i>	m.	551
holy fig, bo	<i>assattha</i>	m.	551
flower	<i>puppha, kusuma</i>	nt.	545
fruit	<i>phala</i>	nt.	
grapevine	<i>muddikā</i>	f.	
leaf	<i>patta, paṇṇa</i>	nt.	543
lotus	<i>paduma</i>	nt.	684–5
white lotus	<i>puṇḍarīka</i>	nt.	686
mango tree	<i>ambarukkha</i>	m.	557
reed	<i>naḷa</i>	m.	601
root	<i>mūla</i>	nt.	549
sal tree	<i>sāla</i>	m.	562
shrub	<i>gaccha</i>	m.	540
shrub	<i>laṭṭhi, laṭṭhikā</i>	f.	
sprout	<i>anikura</i>	m.	543
stalk	<i>vaṇṭa</i>	nt.	544
talipot palm	<i>tāla, tālarukkha</i>	m.	604
talipot palm	<i>tālī</i>	f.	604
tree	<i>rukkha, taru</i>	m.	539–40
trunk	<i>khanda</i>	m.	
twig	<i>pasākhā</i>	f.	
vine	<i>latā</i>	f.	550
water lily	<i>uppala</i>	nt.	688
white water lily	<i>kumuda</i>	nt.	688

Animal-related terms

English	Pāli	G.	Abh
animal	<i>tīracchāna</i>	m.	648
ant	<i>pipīlikā, kapīlikā</i>	f.	
anthill	<i>vammika</i>	m.	
bat (large)	<i>jatukā</i>	f.	646
bat (small)	<i>vagguli</i>	f.	
bear	<i>accha</i>	m.	612
beast	<i>pasu</i>	m.	1111
bee	<i>madhukara, ali</i>	m.	635–6
bird	<i>pakkhīna</i>	m.	624–5
bitch	<i>sunakhī</i>	f.	
boa	<i>aḷagara</i>	m.	651
buffalo	<i>mahisa</i>	m.	616
bug	<i>maṅkuṇa</i>	m.	
calf	<i>vaccha, potaka</i>	m.	
camel	<i>oṭṭha</i>	m.	502
cat	<i>bīḷāla</i>	m.	615
cattle	<i>go</i> ⁷	m.	
centipede	<i>satapadī</i>	m.	622
chameleon	<i>kakaṇṭaka</i>	m.	623
cobra	<i>nāga</i>	m.	
cock	<i>kukkūṭa</i>	m.	640
conch	<i>saṅkha</i>	m.	676
cow	<i>gāvī</i>	f.	498
crab	<i>kuḷīra</i>	m.	675
crane	<i>baka</i>	m.	642
cricket	<i>cīri</i>	f.	646
crocodile	<i>susumāra, kumbhīla</i>	m.	674
crow	<i>kāka</i>	m.	638
crow	<i>kākī</i>	f.	
deer	<i>mīga</i>	m.	620
deer	<i>mīgī</i>	f.	
dog	<i>sunakha</i>	m.	518–9
donkey	<i>gadrabha</i>	m.	
dove	<i>kapota</i>	m.	636
drake	<i>kādamba</i>	m.	644
eagle	<i>garuḷa</i>	m.	633
egg	<i>aṇḍa, bīja</i>	nt.	1092
elephant	<i>hatthī, kuṅjara, gaja</i>	m.	360
elephant	<i>hatthinī</i>	f.	362
feather	<i>pekhūna, patta</i>	nt.	627
female animal	<i>dhenu</i>	f.	498
female bird	<i>pakkhidhenu</i>	f.	
flea	<i>uppātaka</i>	m.	
fly	<i>makkhikā</i>	f.	
fox	<i>sigāra</i>	m.	615
frog	<i>maṇḍūka</i>	m.	675

Continued on the next page...

⁷ *Go* has irregular declension, see Appendix B.4, page 394.

Animal-related terms (contd...)

English	Pāli	G.	Abh
gecko	<i>sarabū</i>	f.	621
goat	<i>eḷaka, aja</i>	m.	502
hare	<i>sasa</i>	m.	617
hawk	<i>sena</i>	m.	637
herd	<i>yūtha</i>	m.	632
heron	<i>kaṅka</i>	m.	643
hide	<i>camma</i>	nt.	442
hoof	<i>khura</i>	m.	371
horn	<i>visāṇa, siṅga</i>	nt.	497
hump	<i>kaku</i>	m.	497
hen	<i>kukkuṭī</i>	hen	
horse	<i>assa, haya</i>	m.	368
house lizard	<i>gharagoḷikā</i>	f.	621
hyena	<i>taraccha</i>	m.	611
iguana, lizard	<i>godhā</i>	f.	622
insect	<i>kīṭa</i>	m.	623
leech	<i>jalūkā</i>	f.	675
leopard, panther	<i>dīpi</i>	m.	
lion	<i>sīha</i>	m.	
lioness	<i>sīhī</i>	f.	
louse	<i>ūkā</i>	f.	
monkey	<i>vānara</i>	m.	613–4
mosquito	<i>makasa</i>	m.	646
nest	<i>kulāvaka</i>	m.	627
owl	<i>ulūka, ulūka</i>	m.	638
ox, bull	<i>goṇa, usabha</i>	m.	495
oyster	<i>sippikā</i>	f.	
parrot	<i>suka, sava, suva</i>	m.	640
peacock	<i>mayūra, mora</i>	m.	634
pig	<i>sūkara</i>	m.	617
pigeon	<i>pārāvata</i>	m.	636
porcupine	<i>salla</i>	m.	616
quadruped	<i>catuppada</i>	m.	
ram	<i>meṇḍa</i>	m.	501
rat	<i>ākhu, mūsika</i>	m.	618
rhinoceros	<i>khaggavisāṇa</i>	m.	613
scorpion	<i>vicchikā</i>	f.	621
serpent, snake	<i>sappa, ahi</i>	m.	653–4
shark	<i>makara</i>	m.	
sparrow	<i>cātaka</i>	m.	641
spider	<i>urṇanābhi</i>	m.	621
squirrel	<i>kalandaka</i>	m.	622
swan	<i>haṃsa</i>	m.	646
termite	<i>upacikā</i>	f.	
tiger	<i>byaggha (vyaggha)</i>	m.	611
tortoise	<i>kumma</i>	m.	674
turtle	<i>kacchapa</i>	m.	674
venom	<i>visa</i>	nt.	655
viper	<i>gonasa</i>	m.	651

Continued on the next page...

Animal-related terms (contd...)

English	Pāli	G.	Abh
vulture	<i>gijjha</i>	m.	637
wing	<i>pakkha</i>	m.	627
wolf	<i>vaka</i>	m.	615
worm	<i>kimi, kīṭa</i>	m.	623

Other nature-related terms

English	Pāli	G.	Abh
brass	<i>ārakūṭa</i>	m.	492
bronze	<i>kaṃsa</i>	m.	905
canal	<i>jalamātikā</i>	f.	
cliff	<i>papāta, taṭa</i>	m.	608
cloud	<i>valāhaka</i>	m.	47–8
comet	<i>dhūmaketu</i>	m.	
constellation	<i>nakkhatta</i>	nt.	57
copper	<i>tamba</i>	m.	964
coral	<i>pavāla</i>	nt.	491
cyclone	<i>verambhavāta</i>	m.	
darkness	<i>andhakāra</i>	m.	70
desert	<i>kantāra</i>	m.	192
dew, snow	<i>tuhina</i>	nt.	56
diamond	<i>vajira</i>	nt.	490
dust	<i>dhūli</i>	f.	395
earth	<i>paṭhavī</i>	f.	181
element	<i>dhātu</i>	f.	817
emerald	<i>marakata</i>	nt.	
fire	<i>aggi</i>	m.	33–4
flood	<i>ogha</i>	m.	947
forest	<i>arañña, vana</i>	nt.	536
gem, jewel	<i>maṇi</i>	m.	489
gold	<i>suvaṇṇa</i>	nt.	487–8
gold bullion	<i>hirañña</i>	nt.	486–8
ground	<i>bhūmi</i>	f.	1098
heat	<i>uṛha</i>	nt.	
ice, snow	<i>hima</i>	nt.	56
iron	<i>aya</i> ⁸	m.	493
island	<i>dīpa</i>	m.	664
lagoon	<i>loṇī</i>	f.	
lake	<i>sara, taḷāka</i>	m.	678
land	<i>thala</i>	nt.	664
lead	<i>tipu</i>	nt.	
light	<i>āloka</i>	m.	37
lightning	<i>vijju</i>	f.	48
lotus pond	<i>ambujjinī</i>	f.	689
mercury	<i>pārada</i>	m.	493
metal	<i>loha</i>	m. nt.	493
meteor	<i>ukkāpāta</i>	m.	

Continued on the next page...

⁸ *Aya* has irregular declension as *mana* group, see page 388.

Other nature-related terms (contd...)

English	Pāli	G.	Abh
mineral	<i>khañña</i>	nt.	
moon	<i>canda</i>	m.	51–2
moonlight	<i>candikā</i>	f.	54
mountain	<i>pabbata</i>	m.	605
mountaintop	<i>kūṭa</i>	m.	608
mud	<i>pañka</i>	m.	663
mud	<i>kalala</i>	nt.	663
ocean, sea	<i>samudda, sāgara</i>	m.	659
pearl	<i>muttā</i>	f.	492
planet	<i>gahatārā</i>	f.	
pond	<i>pokkharāṇī</i>	f.	677
rain	<i>megha</i> ⁹	m.	47
rain	<i>vassa</i>	nt.	48
rainbow	<i>īndadhanu</i>	nt.	49
river	<i>nadī</i>	f.	681
river's mouth	<i>nadīmukha</i>	nt.	
river's mouth	<i>sīndhusaṅgama</i>	m.	681
riverbank	<i>kūla, tira</i>	nt.	664
further bank	<i>pāra</i>	nt.	665
near bank	<i>ora</i>	nt.	665
ruby	<i>lohita</i>	m.	491
sand	<i>sikatā, vālikā</i>	f.	663
sapphire	<i>īndanāla</i>	m.	
shade, shadow	<i>chāyā</i>	f.	954
shore	<i>velā</i>	f.	660
silver	<i>rajata</i>	nt.	489
sky	<i>ākāsa</i>	m.	45–6
sky	<i>nabha</i>	nt.	45–6
smoke	<i>dhūma</i>	m.	
soil	<i>mattikā</i>	f.	182
the solar system	<i>cakkavāḷa</i>	m.	
star	<i>tārā, tārakā</i>	f.	57
stone, rock	<i>sela, pāsāṇa</i>	m.	605
stone, rock	<i>silā</i>	f.	605
stream	<i>kunnadī</i>	f.	
sun	<i>suriya, ādicca, ravi</i>	m.	62–3
swamp	<i>anupa</i>	m.	
thunder	<i>thamita, dhanita</i>	nt.	49
thunderbolt	<i>asani</i>	f.	871
topaz	<i>phussarāga</i>	m.	
torrent	<i>jaladhārā</i>	f.	
universe	<i>sakalalokadhātu</i>	f.	
valley	<i>upaccakā</i>	f.	610
water	<i>ambu, udaka, jala</i>	nt.	661
waterfall, cascade	<i>nijjhara</i>	m.	608
wave	<i>ūmi</i>	f.	662

Continued on the next page...

⁹rainy cloud

Other nature-related terms (contd...)

English	Pāli	G.	Abh
wave	<i>tarāṅga</i>	m.	662
well	<i>kūpa</i>	m.	931
whirlpool	<i>āvāṭṭa</i>	m.	660
wind	<i>vāta, vāyu</i>	m.	37
world	<i>loka</i>	m.	186

Time-related terms

English	Pāli	G.	Abh
time	<i>kāla</i>	m.	66
hour	<i>ghaṭṭikā</i>	f.	74
moment	<i>khaṇa</i>	m.	855
occasion, turn	<i>vāra</i>	m.	1042
yesterday	<i>hiyo, hiyyo</i>	(ind.)	1155
today	<i>ajja</i>	(ind.)	1155
tomorrow	<i>sve, suve</i>	(ind.)	1155
past	<i>atīta</i>	(adj.)	
present	<i>paccupanna</i>	(adj.)	
future	<i>anāgata</i>	(adj.)	
early morning	<i>paccūsa</i>	m.	68
morning	<i>pabhāta, pubbaṇha</i>	m.	68
forenoon	<i>pubbaṇha</i>	m.	
midday	<i>majjhaṇha</i>	m.	
afternoon	<i>aparaṇha</i>	m.	
evening	<i>sāyaṇha, dinaccaya</i>	m.	68
evening	<i>sañjhā</i>	f.	68
night	<i>ratti</i>	f.	69
midnight	<i>nisītha</i>	m.	70
season, weather	<i>utu</i>	m. f.	79
spring	<i>vasanta</i>	m.	79
rainy season	<i>vassāna</i>	m.	80–1
summer	<i>gimhāna</i>	m.	80
winter	<i>hemanta</i>	m.	79
day	<i>divasa, vāsara, aha</i> ¹⁰	m.	67
day	<i>dina</i>	nt.	67
week	<i>sattāha, sattaratta</i>	nt.	
Sunday	<i>ravivāra</i>	m.	
Monday	<i>candavāra</i>	m.	
Tuesday	<i>kujavāra</i>	m.	
Wednesday	<i>budhavāra</i>	m.	
Thursday	<i>guruvāra</i>	m.	
Friday	<i>sukkavāra</i>	m.	
Saturday	<i>sanivāra</i>	m.	
month	<i>māsa</i>	m.	1110
January	<i>phussa</i>	m.	76
February	<i>māgha</i>	m.	76
March	<i>phagguṇa</i>	m.	76

Continued on the next page...

¹⁰ *Aha* has irregular declension as *mana* group, see page 388.

Time-related terms (contd...)

English	Pāli	G.	Abh
April	<i>cittamāsa</i>	m.	75
May	<i>vesākha</i>	m.	75
June	<i>jeṭṭhamāsa</i>	m.	75
July	<i>āsālha</i>	m.	75
August	<i>sāvāṇa</i>	m.	75
September	<i>poṭṭhapāda</i>	m.	75
October	<i>assayuja</i>	m.	75
November	<i>kattika</i>	m.	75
December	<i>māgasira</i>	m.	76
year	<i>vassa, saṃvacchara</i>	m. nt.	81

Other common nouns

English	Pāli	G.	Abh
army	<i>camū, senā</i>	f.	381
art, craft	<i>sippa</i>	nt.	528
beginning	<i>pubba, agga, paṭhama</i>	nt.	715
beginning	<i>ādi</i>	m.	715
benefit	<i>hita, attha</i>	nt.	
cause, reason	<i>hetu</i>	m.	91
cause, reason	<i>kāraṇa</i>	nt.	91
command	<i>āṇā</i>	f.	354
death	<i>maraṇa</i>	nt.	404
disadvantage	<i>ādīnava, dosa</i>	m.	766
discipline, study	<i>sikkhā</i>	f.	
disease, illness	<i>roga</i>	m.	323
doubt	<i>kaṅkhā, saṅkhā, vimati</i>	f.	170
effort	<i>ussāha, vāyāma</i>	m.	156
end, goal	<i>anta</i>	m.	714–5
end, terminal	<i>osāna</i>	nt.	771
example	<i>udāharaṇa</i>	nt.	115
figure, image	<i>rūpa</i>	nt.	825
fortune, wealth	<i>dhana</i>	nt.	
going, journey	<i>gamana</i>	nt.	395
half	<i>aḍḍha</i>	nt.	53
happiness	<i>sukha</i>	nt.	87–8
health	<i>ārogya</i>	nt.	331
hole	<i>chidda, vivara, susira</i>	nt.	649
killling, murder	<i>māraṇa, hanna</i>	nt.	403
knowledge	<i>vijjā, paññā</i>	f.	152–4
language	<i>bhāsā</i>	f.	105
love	<i>siṅha</i>	m.	173
manner, appearance	<i>ākāra</i>	m.	982
medicine	<i>bhesajja</i>	nt.	330
meeting	<i>sannipāta</i>	m.	
member	<i>pārisajja</i>	m.	
message, letter	<i>sandesa</i>	m.	
message, letter	<i>sāsana</i>	nt.	

Continued on the next page...

Other common nouns (contd...)

English	Pāli	G.	Abh
mind	<i>mana</i> ¹¹	m.	152
mind	<i>citta, viññāṇa</i>	nt.	152
money	<i>mūla</i>	nt.	
news, event	<i>pavatti</i>	f.	113
number	<i>saṅkhyā, gaṇanā</i>	f.	
object, thing, land	<i>vatthu</i>	nt.	970
part, limb	<i>aṅga</i>	nt.	278
path	<i>magga</i>	m.	190–1
pit	<i>kāsu</i>	f.	650
portion	<i>bhāga</i>	m.	485
price, value	<i>aggha</i>	m.	1048
property, belonging	<i>āyatta, santaka</i>	m.	728
question	<i>pañha</i>	m.	115
sound	<i>sadda, sara</i>	m.	128
speech	<i>kathā, vācā</i>	f.	105
stoppage, return	<i>nivattana</i>	nt.	
substance	<i>dabba</i>	nt.	913
suffering, pain	<i>dukkha</i>	nt.	89
summary	<i>saṅkhepa, saṅgaha</i>	m.	116
teaching	<i>ovāda</i>	m.	354
thought	<i>vitakka, saṅkappa</i>	m.	155
truth	<i>sacca</i>	nt.	127
victory	<i>jaya</i>	m.	402
wage, payment, fee	<i>vetana</i>	nt.	531
walking, conduct	<i>carāṇa</i>	nt.	
war	<i>saṅgāma</i>	m.	399
ware, article, good	<i>bhaṇḍa, paṇiya</i>	nt.	471
wealth	<i>dhana</i>	nt.	485
weapon	<i>āvudha</i>	nt.	385
work, action	<i>kammaṃ</i>	nt.	758

L.2 Adjectives

I list adjectives into two tables. The first contains words and their opposites. I think it will be helpful, because when we think of an adjective, we often think of its opposite as well. For the limitation of space, I list only succinct definitions. For nuances of meaning, please consult a dictionary. The second table contains adjectives that have no opposite terms, e.g. colors, shapes, and other good-to-knows.

¹¹ *Mana* has irregular declension, see page 388.

Common adjectives

English	Pāli	Abh
abundant	<i>bahula, bhīyya</i>	703
≠ scarce	<i>virala, dullabha</i>	
beautiful, good	<i>sundara</i>	693–4
≠ bad, improper, ugly	<i>asundara</i>	
beautiful	<i>surūpa</i>	
≠ ugly	<i>virūpa</i>	
beautiful, shining	<i>sobhana</i>	693–4
≠ ugly, improper	<i>asobhana</i>	
big, great	<i>mahanta</i>	700–1
≠ small, little	<i>khuddaka, paritta</i>	704–5
brave, bold	<i>nibbhaya, vīra</i>	
≠ fearful, timid	<i>bhīruka</i>	731
bright, shining	<i>bhāsure, pabhassara</i>	
≠ dim	<i>nippabha</i>	
broad, wide	<i>puṭhula, vitthata</i>	
≠ narrow	<i>apuṭhula</i>	
clever, skillful	<i>kusala, paṭu, dakkha</i>	720–1
≠ unskillful	<i>bāla, akusala</i>	721
clean	<i>nimmala</i>	
≠ dirty	<i>kalīṭṭha, malina</i>	
clear, unclouded	<i>accha</i>	670
≠ unclear, clouded	<i>anaccha</i>	669
concealed	<i>gutta, paṭicchanna</i>	
≠ exposed, opened	<i>vivaṭa, anāvaṭa</i>	
deep	<i>gambhīra</i>	669
≠ shallow	<i>uttāna</i>	669
desirable	<i>iṭṭha</i>	697
≠ undesirable	<i>anīṭṭha</i>	
dry	<i>sukkha</i>	
≠ wet	<i>alla, tinta</i>	
easy to do	<i>sukara</i>	
≠ hard to do	<i>dukkara</i>	
eternal	<i>sassatika</i>	
≠ momentary	<i>khaṇika</i>	
even	<i>sama</i>	
≠ uneven, unequal	<i>visama, asama</i>	
exceeding, more	<i>adhika</i>	712
≠ less, deficient	<i>ūna</i>	
external	<i>bāhira</i>	703
≠ internal	<i>abbhantara</i>	
extreme	<i>accanta, parama</i>	
≠ moderate	<i>majjhima, mattaññū</i>	
famous, renowned	<i>vissuta, supākaṭa</i>	724
≠ unknown	<i>apākaṭa, apaññāta</i>	
fast, quick	<i>sīgha</i>	40
≠ slow	<i>dandha, manda</i>	
fat	<i>thūla</i>	701
≠ thin, haggard	<i>kisa</i>	

Continued on the next page...

Common adjectives (contd...)

English	Pāli	Abh
fine, sublime	<i>sukhuma</i>	
≠ coarse	<i>lūkha, oḷārika</i>	
fortunate, lucky	<i>dhañña, subhaga, bhadda</i>	
≠ unfortunate, unlucky	<i>dukkhīta, bhāgyahīna</i>	
fragrant	<i>sugandha</i>	146
≠ bad smelling	<i>duggandha</i>	146
full	<i>puṇṇa</i>	749
≠ empty	<i>tuccha</i>	698
gentle	<i>mudu, komala</i>	
≠ fierce	<i>ghora, caṇḍa, dāruṇa</i>	
glad, cheerful	<i>sumana</i>	723
≠ sad	<i>dummana</i>	723
good	<i>bhaddaka, sundara</i>	
≠ bad	<i>duṭṭha</i>	
happy	<i>sukhita</i>	
≠ unhappy	<i>dukkhīta</i>	
hard	<i>thaddha</i>	
≠ soft	<i>mudu</i>	716
heavy	<i>garuka, bhāriya</i>	
≠ light	<i>lahuka, sallahuka</i>	710
high	<i>ucca</i>	
≠ low	<i>nīca</i>	
hot	<i>uṇha</i>	
≠ cold	<i>sīta, sītala</i>	56
honest, straight	<i>uju, avaraṅka</i>	708
≠ crooked	<i>kuṭīla, vaṅka</i>	709
≠ bent down, stooped	<i>onata</i>	
hostile	<i>viruddha</i>	
≠ friendly, agreeable	<i>aviruddha, suhada, anukūla</i>	
kind	<i>kāruṇika</i>	
≠ cruel	<i>niddaya</i>	
lazy	<i>alasa, tandita</i>	
≠ diligent	<i>analasa, atandita</i>	
long	<i>dīgha, āyata</i>	707
≠ short	<i>rassa</i>	
many	<i>bahuka</i>	
≠ little	<i>thoka</i>	
near	<i>āsanna, samīpa</i>	705–6
≠ far	<i>anāsanna, dūra</i>	706
new, fresh	<i>nava, abhinava</i>	713
≠ old	<i>purāṇa, jīṇa</i>	713
noble	<i>pavara, uttama</i>	694–6
≠ ignoble, mean	<i>adhama, hīna</i>	699–700
old	<i>mahallaka</i>	254
≠ young	<i>taruṇa, bāla</i>	252
permanent	<i>nicca</i>	41, 709
≠ impermanent	<i>anicca</i>	
precious	<i>mahaggha</i>	
≠ worthless	<i>appaggha</i>	

Continued on the next page...

Common adjectives (contd...)

English	Pāli	Abh
pure	<i>suddha, parisuddha</i>	
≠ impure	<i>asuddha</i>	
rich	<i>dhanavantu</i> ¹²	
≠ poor	<i>daḷida</i>	
righteous	<i>puñña</i>	85
≠ evil	<i>pāpa</i>	84
rough	<i>kakkasa</i>	
≠ smooth	<i>siniddha, maṭṭha</i>	
sharp	<i>tikhīṇa</i>	
≠ blunt	<i>atikhīṇa</i>	
stable, fixed	<i>acala, thāvara</i>	
≠ moving, unsteady	<i>cala, jaṅgama</i>	712–3
≠ loose, lax	<i>sīthila</i>	
strong	<i>pabala</i>	
≠ weak	<i>dubbala</i>	
thick	<i>ghana</i>	
≠ thin	<i>tanu</i>	
virtuous	<i>susīla, guṇavantu</i>	
≠ vicious	<i>dussīla</i>	
wise	<i>paññāvantu</i>	
≠ stupid	<i>dandha</i>	

Miscellaneous adjectives

English	Pāli	Abh
azure	<i>mandanīla</i>	
black	<i>kāḷa</i>	96
blue	<i>nīla</i>	96
brown	<i>piṅgala</i>	98
dark brown	<i>kaṇhapīta</i>	
green	<i>harīta</i>	97
grey	<i>dhūsara</i>	96
light red	<i>aruṇa</i>	97
multicolored	<i>kammāsa</i>	99
orange	<i>pītaratta</i>	
pink	<i>pāṭala</i>	97
red	<i>ratta, lohita</i>	95
tawny	<i>kapīla</i>	98
yellow	<i>pīta</i>	97
yellowish white	<i>pañḍuvaṇṇa</i>	96
white	<i>sukka, odāta, seta</i>	95
circular	<i>cakkākāra</i>	
oval, egg-shaped	<i>aṇḍākāra</i>	
semi-circular	<i>addhacakkākāra</i>	
square	<i>caturassa</i>	
triangular	<i>tikoṇaka</i>	

Continued on the next page...

¹²Terms with color highlighted have irregular declension like *guṇavantu*, see Appendix B.4, page 397.

Miscellaneous adjectives (contd...)

English	Pāli	Abh
octagonal	<i>aṭṭhaṃsa, aṭṭhaṃsika</i>	
round	<i>vaṭṭula, vaṭṭa</i>	707
all, whole, entire	<i>sabba, sakala</i>	702
each, one by one	<i>ekaka</i>	
excellent	<i>paṇita, atisundara,</i> <i>viṣiṭṭha, uttama</i>	694–6
few, some	<i>ekacca, katipaya</i>	
half	<i>aḍḍha</i>	53
foreign	<i>videsika, vijātika</i>	
one's own	<i>saka, sakīya</i>	
remaining, left	<i>sesa</i>	
equal	<i>sama, samāna</i>	529–30
pleasurable	<i>ramaṇīya</i>	
suitable, proper	<i>patirūpa</i>	715
useless, vain	<i>mogha</i>	715
various	<i>aneka, vividha, pahuvīdha,</i> <i>nānārūpa</i>	717
enough	<i>pahoṇaka</i>	

L.3 Verbs

Words that work as verb are rich in Pāli. They have several forms. Some are easy to compose, some are not. I list here only four forms of verbs: (1) dictionary form (present, 3rd-person, singular, active-voiced), (2) aorist (simple past) of dict., (3) past participle, and (4) absolutive. Not every word has all these forms. The absents are those never used in the scriptures. It might seem sensible to build them from the rules we have. So, I have filled a few missing words myself. Those words are safe to add for their regularity. But some are not, so I left them missing. We have around 260 verbs here. Other forms of verbs are, in a way, easy to handle. You can learn them in other parts of the book.

Common verbs

English	dict.	aor.	p.p.	abs.
abuse	<i>akkosati</i>	<i>akkocchi</i>	<i>akkuṭṭha</i>	<i>akkositvā</i>
address	<i>ālapati</i>	<i>ālapi</i>	<i>ālapita</i>	<i>ālapitvā</i>
ail	<i>rujati</i>	<i>ruji</i>		<i>rujītvā</i>
anoint	<i>añjati</i>	<i>añji</i>	<i>añjita</i>	<i>añjitvā</i>
answer	<i>vissajjeti</i>	<i>vissajjesi</i>	<i>vissatṭha</i>	<i>vissajjestvā</i>
appear	<i>paññāyati</i>	<i>paññāyi</i>	<i>paññāta</i>	<i>paññāyitvā</i>
arise	<i>uppajjati</i>	<i>uppajji</i>	<i>uppanna</i>	<i>uppajjitvā</i>
arise	<i>nibbattati</i>	<i>nibbatti</i>	<i>nibatta</i>	<i>nibbattitvā</i>

Continued on the next page...

Common verbs (contd...)

English	dict.	aor.	p.p.	abs.
ascend	<i>āruhati</i>	<i>āruhi</i>	<i>ārūḥa</i>	<i>āruyha</i>
assemble	<i>sannipatati</i>	<i>sannipati</i>	<i>sannipatita</i>	<i>sannipatitvā</i>
associate	<i>sevati</i>	<i>sevi</i>	<i>sevita</i>	<i>sevitvā</i>
associate	<i>bhajati</i>	<i>bhaji</i>	<i>bhajita</i>	<i>bhajitvā</i>
attain	<i>adhigacchati</i>	<i>adhigacchi</i>	<i>adhigata</i>	<i>adhigantvā</i>
attempt	<i>ussahati</i>	<i>ussahi</i>		<i>ussahitvā</i>
awake	<i>pabujjhati</i>	<i>pabujjhi</i>	<i>pabuddha</i>	<i>pubujjhitvā</i>
awaken	<i>pabodheti</i>	<i>pabodhesi</i>	<i>pabodhita</i>	<i>pabodhetvā</i>
balance	<i>tuleti</i>	<i>tulesi</i>	<i>tulita</i>	<i>tuletvā</i>
bathe	<i>nahāyati</i>	<i>nahāyi</i>	<i>nahāta</i>	<i>nahāyitvā</i>
be, become	<i>bhavati</i>	<i>bhavi</i>	<i>bhūta</i>	<i>bhavitvā</i>
be, become	<i>hoti</i>	<i>ahosi</i>		<i>hutvā</i>
be able	<i>sakkoti</i>	<i>asakkhi</i>		<i>sakkumitvā</i>
be angry	<i>kuppati</i>	<i>kuppi</i>	<i>kuppita</i>	<i>kuppitvā</i>
be established	<i>patitthāti</i>	<i>patitthāsi</i>	<i>patitthita</i>	<i>patitthāya</i>
be fond of	<i>piyāyati</i>	<i>piyāyi</i>	<i>piyāyita</i>	<i>piyāyitvā</i>
be full	<i>āpūراتi</i>	<i>āpūri</i>	<i>āpūṇa</i>	<i>āpūriya</i>
be manifest	<i>pātubhavati</i>	<i>pātubhavi,</i> <i>pāturahosi</i>	<i>pātubhūta</i>	<i>pātubhavitvā</i>
be purified	<i>visujjhati</i>	<i>visujjhi</i>	<i>visuddha</i>	<i>visujjhitvā</i>
be satisfied	<i>tussati</i>	<i>tussi</i>	<i>tuttha</i>	<i>tussitvā</i>
bear	<i>dhāreti</i>	<i>dhāresi</i>	<i>dhārita</i>	<i>dhāretvā</i>
beat	<i>paharati</i>	<i>pahari</i>	<i>pahaṭa</i>	<i>paharitvā</i>
beg	<i>yācati</i>	<i>yāci</i>	<i>yācita</i>	<i>yācitvā</i>
begin	<i>ārabhati</i>	<i>ārabhi</i>	<i>āraddha</i>	<i>ārabbha</i>
believe	<i>saddahati</i>	<i>saddahi</i>	<i>saddahita</i>	<i>saddahitvā</i>
believe	<i>vissasati</i>	<i>vissasasi</i>	<i>vissattha</i>	<i>vissasitvā</i>
bind	<i>bandhati</i>	<i>bandhi</i>	<i>bandha</i>	<i>bandhitvā</i>
bite	<i>ḍasati</i>	<i>ḍasi</i>	<i>ḍaṭṭha</i>	<i>ḍasitvā</i>
blow (wind)	<i>vāyati</i>	<i>vāyi</i>	<i>vāyita</i>	<i>vāyitvā</i>
blow (mouth)	<i>dhamati</i>	<i>dhami</i>	<i>dhanta</i>	<i>dhamitvā</i>
break	<i>bhindati</i>	<i>bhindi</i>	<i>bhindita</i>	<i>bhinditvā</i>
break	<i>bhañjati</i>	<i>bhañji</i>	<i>bhañjita</i>	<i>bhañjitvā</i>
bring	<i>āharati</i>	<i>āhari</i>	<i>āhaṭa</i>	<i>āharitvā</i>
bring up	<i>poseti</i>	<i>posesi</i>	<i>posita</i>	<i>posetvā</i>
bury	<i>nikhaṇati</i>	<i>nikhaṇi</i>	<i>nikhāta</i>	<i>nikhaṇitvā</i>
burn (v.i.)	<i>dayhati</i>	<i>dayhi</i>	<i>daḍḍha</i>	<i>dayhitvā</i>
burn (v.t.)	<i>dahati</i>	<i>dahi</i>	<i>daḍḍha</i>	<i>dahitvā</i>
buy	<i>kiṇāti</i>	<i>kiṇi</i>	<i>kīta</i>	<i>kiṇitvā</i>
carry	<i>harati</i>	<i>ahāsi</i>	<i>haṭa</i>	<i>haritvā</i>
carry	<i>vahati</i>	<i>vahi</i>	<i>vahita</i>	<i>vahitvā</i>
cease	<i>nivattati</i>	<i>nivatti</i>	<i>nivatta</i>	<i>nivattiya</i>
cease	<i>nirujjhati</i>	<i>nirujjhi</i>	<i>niruddha</i>	<i>nirujjhitvā</i>
collect	<i>ocināti</i>	<i>ocini</i>	<i>ocita</i>	<i>ocinitvā</i>
collect	<i>upacīnāti</i>	<i>upacīni</i>	<i>upacīta</i>	<i>upacīnitvā</i>
combine	<i>saṃyojati</i>	<i>saṃyojesi</i>	<i>saṃyutta</i>	<i>saṃyojetvā</i>
come	<i>āgacchati</i>	<i>āgacchi</i>	<i>āgata</i>	<i>āgantvā,</i> <i>āgamma</i>
compose	<i>racayati</i>	<i>racayi</i>	<i>racita</i>	<i>racitvā</i>

Continued on the next page...

Common verbs (contd...)

English	dict.	aor.	p.p.	abs.
conceal	<i>gopeti</i>	<i>gopesi</i>	<i>gutta</i>	<i>gopetvā</i>
conceal	<i>paṭicchādeti</i>	<i>paṭicchādesi</i>	<i>paṭicchanna</i>	<i>paṭicchādiya</i>
concentrate	<i>samādahati</i>	<i>samādahi</i>	<i>samāhita</i>	<i>samādahitvā</i>
cover	<i>chādeti</i>	<i>chādesi</i>	<i>chamma,</i> <i>chādita</i>	<i>chādetvā,</i> <i>chādiya</i>
cook	<i>pajati</i>	<i>paci</i>	<i>pacita,</i> <i>pakka</i>	<i>pacitvā</i>
create	<i>māpeti</i>	<i>māpesi</i>	<i>māpita</i>	<i>māpetvā</i>
create	<i>nimmīṇāti</i>	<i>nimmīṇi</i>	<i>nimmīta</i>	<i>nimmīnitvā</i>
cry	<i>rodati</i>	<i>rodi</i>	<i>rodita</i>	<i>roditvā</i>
cross	<i>tarati</i>	<i>tari</i>	<i>tiṇṇa</i>	<i>taritvā</i>
cure	<i>tikicchati</i>	<i>tikicchi</i>	<i>tikicchita</i>	<i>tikicchīya</i>
cut	<i>chindati</i>	<i>chindi</i>	<i>chinna</i>	<i>chinditvā</i>
dance	<i>naccati</i>	<i>nacci</i>		<i>naccitvā</i>
decorate	<i>maṇḍeti</i>	<i>maṇḍesi</i>	<i>maṇḍita</i>	<i>maṇḍetvā</i>
decorate	<i>alaṅkaroti</i>	<i>alaṅkari</i>	<i>alaṅkata</i>	<i>alaṅkaritvā</i>
defeat	<i>parājeti</i>	<i>parājesi</i>	<i>parājita</i>	<i>parājetvā</i>
delight in	<i>ramati</i>	<i>rami</i>	<i>rata</i>	<i>ramitvā</i>
deprive of	<i>voropeti</i>	<i>voropesi</i>	<i>voropita</i>	<i>voropetvā</i>
descend	<i>oruhati</i>	<i>oruhi</i>	<i>orūḷha</i>	<i>oruhitvā,</i> <i>oruyha</i>
destroy	<i>nāseti</i>	<i>nāsesi</i>	<i>nāsita</i>	<i>nāsetvā</i>
destroy	<i>vināseti</i>	<i>vināsesi</i>	<i>vināsita</i>	<i>vināsetvā</i>
die	<i>marati</i>	<i>mari</i>	<i>mata</i>	<i>maritvā</i>
digest	<i>jīreti</i>	<i>jīresi</i>	<i>jīṇṇa</i>	<i>jīretvā</i>
dig	<i>khaṇati</i>	<i>khaṇi</i>	<i>khata</i>	<i>khaṇitvā</i>
disappear	<i>antaradhā-</i> <i>yati</i>	<i>antaradhā-</i> <i>yi</i>	<i>antarahita</i>	<i>antaradhā-</i> <i>yitvā</i>
dispel	<i>panudati</i>	<i>panudi</i>	<i>panudita</i>	<i>panutitvā</i>
dispute	<i>vivadati</i>	<i>vivadi</i>	<i>vivadita</i>	<i>vivaditvā</i>
divide	<i>bhājeti</i>	<i>bhājesi</i>	<i>bhājita</i>	<i>bhājetvā</i>
divide	<i>vibhajati</i>	<i>vibhaji</i>	<i>vibhatta</i>	<i>vibhajitvā</i>
do	<i>karoti</i>	<i>kari,</i> <i>akāsi</i>	<i>kata</i>	<i>katvā,</i> <i>karitvā</i>
drag	<i>ākāḍḍhati,</i> <i>ākassati</i>	<i>ākassi</i>	<i>ākāḍḍhita</i>	<i>ākāḍḍhitvā</i>
dress (v.t.)	<i>acchādeti</i>	<i>acchādesi</i>	<i>acchādita</i>	<i>acchāditvā</i>
dress (v.i.)	<i>nivāseti</i>	<i>nivāsesi</i>	<i>nivathā</i>	<i>nivāsetvā</i>
drive	<i>pājeti</i>	<i>pājesi</i>	<i>pājita</i>	<i>pājetvā</i>
drive	<i>sāreti</i>	<i>sāresi</i>	<i>sārīta</i>	<i>sāretvā</i>
dry (v.t.)	<i>sukkhāpeti</i>	<i>sukkhāpesi</i>	<i>sukkhāpita</i>	<i>sukkhāpetvā</i>
dry (v.i.)	<i>sussati</i>	<i>sussi</i>	<i>sukkhā</i>	<i>sussitvā</i>
dwell	<i>vasati</i>	<i>vasi</i>	<i>vuttha</i>	<i>vasitvā</i>
dwell	<i>viharati</i>	<i>vihari</i>		<i>viharitvā</i>
dwindle	<i>parihāyati</i>	<i>parihāyi</i>	<i>parihāna</i>	<i>parihāyitvā</i>
eat	<i>bhuñjati</i>	<i>bhuñji</i>	<i>bhutta</i>	<i>bhuñjitvā</i>
eat	<i>asnāti</i>		<i>asita</i>	
eat	<i>adati</i>	<i>adi</i>		<i>aditvā</i>

Continued on the next page...

Common verbs (contd...)

English	dict.	aor.	p.p.	abs.
emerge ¹³	<i>uttarati</i>	<i>udatāri</i>	<i>uttiṅṅa</i>	<i>uttaritvā</i>
endure	<i>sahati</i>	<i>sahi</i>	<i>sahita</i>	<i>sahitvā</i>
endure	<i>adhivāseti</i>	<i>adhivāsesi</i>	<i>adhivāsita</i>	<i>adhivāsetvā</i>
enter	<i>pavisati</i>	<i>pavisi</i>	<i>paviṅṅha</i>	<i>pavisitvā</i>
establish	<i>patiṅṅhāpeti</i>	<i>patiṅṅhāpesi</i>	<i>patiṅṅhāpita</i>	<i>patiṅṅhāpiya</i>
faint	<i>mucchati</i>	<i>mucchi</i>	<i>mucchita</i>	<i>mucchitvā</i>
fall	<i>patati</i>	<i>pati</i>	<i>patita</i>	<i>patitvā</i>
fear	<i>bhāyati</i>	<i>bhāyi</i>	<i>bhīta</i>	<i>bhāyitvā</i>
feel	<i>vedeti</i>	<i>vedesi</i>	<i>vedita</i>	<i>vedetvā</i>
fight	<i>yujjhati</i>	<i>yujjhi</i>	<i>yujjhita</i>	<i>yujjhitvā</i>
fill (v.t.)	<i>pūreti</i>	<i>pūresi</i>	<i>pūrta</i>	<i>pūretvā</i>
fill (v.i.)	<i>pūراتi</i>	<i>pūri</i>	<i>pūṅṅa</i>	<i>pūritvā</i>
find	<i>upalabhati</i>	<i>upalabhi</i>	<i>upaladdha</i>	<i>upalabbha</i>
flee	<i>palāyati</i>	<i>palāyi</i>	<i>palāta</i>	<i>palāyitvā</i>
fly	<i>uppatati</i>	<i>uppati</i>	<i>uppatita</i>	<i>uppatitvā</i>
float (v.t.)	<i>plavati</i>	<i>plavi</i>	<i>plavita</i>	<i>plavitvā</i>
float (v.i.)	<i>vuyhati</i>	<i>vuyhi</i>	<i>vūḷha</i>	<i>vuyhitvā</i>
flow	<i>paggharati</i>	<i>pagghari</i>	<i>paggharita</i>	<i>paggharitvā</i>
flow	<i>sandati</i>	<i>sandi</i>	<i>sandita</i>	<i>sanditvā</i>
fold	<i>saṃharati</i>	<i>saṃhari</i>	<i>saṃhaṭa</i>	<i>saṃharitvā</i>
follow	<i>anugacchati</i>	<i>anugacchi</i>	<i>anugata</i>	<i>anugantvā</i>
forget	<i>pamussati</i>	<i>pamussi</i>	<i>pamuṅṅha</i>	<i>pamussitvā</i>
forsake	<i>cajati</i>	<i>caji</i>	<i>catta</i>	<i>catitvā</i>
forsake	<i>pajahati</i>	<i>pajahi</i>	<i>pajahita</i>	<i>pahāya</i>
forsake	<i>jahati</i>	<i>jahi</i>	<i>jahita</i>	<i>jahitvā</i>
frighten	<i>tajjeti</i>	<i>tajjesi</i>	<i>tajjita</i>	<i>tajjetvā</i>
get	<i>labhati</i>	<i>labhi</i>	<i>laddha</i>	<i>labhitvā,</i> <i>laddhā</i>
give	<i>dadāti, deti</i>	<i>adāsi</i>	<i>dinna</i>	<i>daditvā,</i> <i>datvā</i>
go	<i>gacchati</i>	<i>gacchi,</i> <i>agamāsi</i>	<i>gata</i>	<i>gantvā</i>
go	<i>yāti</i>		<i>yāta</i>	<i>yātvā</i>
go beyond	<i>atikkamati</i>	<i>atikkami</i>	<i>atikkanta</i>	
go out	<i>nikkhamati</i>	<i>nikkhami</i>	<i>nikkhanta</i>	<i>nikkhamma</i>
grow (v.t.)	<i>vaḍḍheti</i>	<i>vaḍḍhesi</i>	<i>vaḍḍhita</i>	<i>vaḍḍhetvā</i>
grow (v.i.)	<i>vaḍḍhati</i>		<i>vaḍḍha</i>	<i>vaḍḍhitvā</i>
grow up	<i>rūhati</i>	<i>rūhi</i>	<i>rūḷha</i>	<i>rūhitvā</i>
hang (v.i.)	<i>olambati</i>	<i>olambi</i>	<i>olambita</i>	<i>olambitvā</i>
hear	<i>suṇāti,</i> <i>suṇoti</i>	<i>suṇi</i>	<i>suta</i>	<i>suṇitvā,</i> <i>sutvā</i>
honor	<i>pūjeti</i>	<i>pūjesi</i>	<i>pūjita</i>	<i>pūjetvā</i>
honor	<i>māneti</i>	<i>mānesi</i>	<i>mānita</i>	<i>mānetvā</i>
illuminate	<i>obhāseti</i>	<i>obhāsesi</i>	<i>obhāsita</i>	<i>obhāsetvā</i>
illuminate	<i>joteti</i>	<i>jotesi</i>	<i>jotita</i>	<i>jotetvā</i>
interrogate	<i>pucchati</i>	<i>pucchi</i>	<i>pucchita,</i> <i>puṅṅha</i>	<i>pucchitvā</i>

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¹³from water

Common verbs (contd...)

English	dict.	aor.	p.p.	abs.
interrupt	<i>upacchindati</i>	<i>upacchindī</i>	<i>upacchinna</i>	<i>upacchijja</i>
judge	<i>tūreti</i>	<i>tūresi</i>	<i>tūrita</i>	<i>tūretvā</i>
judge	<i>viniccheti</i>	<i>vinicchesi</i>	<i>vinicchita</i>	<i>vinicchetvā</i>
jump	<i>pakkhandati</i>	<i>pakkhandī</i>	<i>pakkhanta</i>	<i>pakkhantivā</i>
kill	<i>ghātetī</i>	<i>ghātesi</i>	<i>ghātita</i>	<i>ghātetvā</i>
kill	<i>māreti</i>	<i>māresi</i>	<i>mārita</i>	<i>māretvā</i>
kill	<i>hanati</i>	<i>hani</i>	<i>hata</i>	<i>hantvā</i>
kindle	<i>jāleti</i>	<i>jālesi</i>	<i>jālita</i>	<i>jāletvā</i>
knit	<i>gantheti</i>	<i>ganthesi</i>	<i>ganthita</i>	<i>ganthetvā</i>
know	<i>jānāti</i>	<i>jāni</i>	<i>ñāta</i>	<i>ñātvā</i>
know	<i>bujjhati</i>	<i>bujjhi</i>	<i>buddha</i>	<i>bujjhītvā</i>
lament	<i>vilapati</i>	<i>vilapi</i>		<i>vilapītvā</i>
laugh	<i>hasati</i>	<i>hasi</i>	<i>hasita</i>	<i>hasītvā</i>
lay down	<i>nikkhipati</i>	<i>nikkhipi</i>	<i>nikkhitta</i>	<i>nikkhipītvā</i>
lead	<i>neti</i>	<i>nesi</i>	<i>nīta</i>	<i>netvā</i>
learn	<i>ugganhāti</i>	<i>ugganhi</i>	<i>ugganhita</i>	<i>ugganhitvā</i>
learn	<i>sikkhati</i>	<i>sikkhi</i>	<i>sikkhita</i>	<i>sikkhitvā</i>
lift up	<i>uccāreti</i>	<i>uccāresi</i>	<i>uccārīta</i>	<i>uccāretvā</i>
lift up	<i>ukkhīpati</i>	<i>ukkhīpi</i>	<i>ukkhitta</i>	<i>ukkhīpītvā</i>
look	<i>oloketi</i>	<i>olokesi</i>	<i>olokita</i>	<i>oloketvā</i>
lose	<i>virajjhati</i>	<i>virajjhi</i>	<i>viraddha</i>	<i>virajjhītvā</i>
measure	<i>miṇāti</i>	<i>miṇi</i>	<i>mita</i>	<i>miṇītvā</i>
move	<i>calati</i>	<i>cali</i>	<i>calita</i>	<i>calītvā</i>
observe ¹⁴	<i>paṭipajjati</i>	<i>paṭipajji</i>	<i>paṭipanna</i>	<i>paṭipajjitvā</i>
open	<i>vivarati</i>	<i>vivari</i>	<i>vivaṭa</i>	<i>vivarītvā</i>
oppress	<i>pīleti</i>	<i>pīlesi</i>	<i>pīlita</i>	<i>pīletvā</i>
perish	<i>nassati</i>	<i>nassi</i>	<i>naṭṭha</i>	<i>nassītvā</i>
perish	<i>vinassati</i>	<i>vinassi</i>	<i>vinatṭha</i>	<i>vinassītvā</i>
place	<i>ṭhapeti</i>	<i>ṭhapesi</i>	<i>ṭhapita</i>	<i>ṭhapetvā</i>
play	<i>kīlāti</i>	<i>kīli</i>	<i>kīlita</i>	<i>kīlītvā</i>
plough	<i>kasati</i>	<i>kasi</i>	<i>kaṭṭha</i>	<i>kasītvā</i>
pound	<i>koṭṭeti</i>	<i>koṭṭesi</i>	<i>koṭṭita</i>	<i>koṭṭetvā</i>
praise	<i>abhiṭṭhavati</i>	<i>abhiṭṭhavi</i>	<i>abhiṭṭhutta</i>	<i>abhiṭṭhaviya</i>
preach	<i>deseti</i>	<i>desesi</i>	<i>desita</i>	<i>desetvā</i>
prepare	<i>sajjati</i>	<i>sajjesi</i>	<i>sajjita</i>	<i>sajjetvā</i>
prevent	<i>nivāreti</i>	<i>nivāresi</i>	<i>nivārīta</i>	<i>nivāretvā</i>
promise	<i>paṭijānati</i>	<i>paṭijāni</i>	<i>paṭiññāta</i>	<i>paṭijānitvā</i>
proceed	<i>pavattati</i>		<i>pavatta,</i> <i>pavattita</i>	<i>pavattetvā</i>
produce	<i>āpādeti</i>	<i>āpādesi</i>	<i>āpādita</i>	<i>āpādetvā</i>
produce	<i>uppādeti</i>	<i>uppādesi</i>	<i>uppādita</i>	<i>uppādetvā</i>
produce	<i>nibbatteti</i>	<i>nibbattesī</i>	<i>nibbattita</i>	<i>nibbattetvā</i>
protect	<i>rakkhati</i>	<i>rakkhi</i>	<i>rakkhita</i>	<i>rakkhitvā</i>
protect	<i>pāleti</i>	<i>pālesi</i>	<i>pālita</i>	<i>pāletvā</i>
purify	<i>visodheti</i>	<i>visodhesi</i>	<i>visodhita</i>	<i>visodhetvā</i>
purge	<i>vireceti</i>	<i>virecesi</i>	<i>virecita</i>	<i>virecetvā</i>

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¹⁴to fulfil a commitment, to comply with, e.g. to observe the law

Common verbs (contd...)

English	dict.	aor.	p.p.	abs.
rain	<i>vassati</i>	<i>vassi</i>	<i>vaṭṭha</i>	<i>vassitvā</i>
raise	<i>uṭṭhāpeti</i>	<i>uṭṭhāpesi</i>	<i>uṭṭhāpita</i>	<i>uṭṭhāpetvā</i>
read	<i>paṭḥati</i>	<i>paṭḥi</i>	<i>paṭḥita</i>	<i>paṭḥitvā</i>
recite	<i>sajjhāyati</i>	<i>sajjhāyi</i>	<i>sajjhāyita</i>	<i>sajjhāyitvā</i>
remember	<i>anussarati</i>	<i>anussari</i>	<i>anussarita</i>	<i>anussaritvā</i>
resolve	<i>adhiṭṭhāti</i>	<i>adhiṭṭhāsi</i>	<i>adhiṭṭhita</i>	<i>adhiṭṭhāya</i>
return (v.i.)	<i>paṭṇivattati</i>	<i>paṭṇivatti</i>	<i>paṭṇivatta</i>	<i>paṭṇivattitvā</i>
return (v.i.)	<i>paccāgacchati</i>	<i>paccāgacchi</i>	<i>paccāgata</i>	<i>paccāgantvā</i>
rise	<i>uṭṭhāti</i>	<i>uṭṭhāsi</i>	<i>uṭṭhita</i>	<i>uṭṭhāya</i>
roar	<i>nadati</i>	<i>nadi</i>	<i>nadita</i>	<i>naditvā</i>
run	<i>dhāvati</i>	<i>dhāvi</i>	<i>dhāvita</i>	<i>dhāvītvā</i>
safeguard	<i>anupāleti</i>	<i>anupālesi</i>	<i>anupālita</i>	<i>anupāletvā</i>
satisfy	<i>ruccati</i>	<i>rucci</i>	<i>ruccita</i>	<i>ruccitvā</i>
say	<i>katheti</i>	<i>kathesi</i>	<i>kakhita</i>	<i>kathetvā</i>
say	<i>bhāsati</i>	<i>abhāsi</i>	<i>bhāsita</i>	<i>bhāsītvā</i>
say	<i>vadati</i>	<i>vadi</i>	<i>vutta</i>	<i>vaditvā,</i> <i>vatvā</i>
scatter	<i>vikirati</i>	<i>vikiri</i>	<i>vikirṇa</i>	<i>vikiritvā</i>
see	<i>passati</i>	<i>passi</i>	<i>diṭṭha</i>	<i>passitvā,</i> <i>disvā</i>
seek	<i>gavesati</i>	<i>gavesi</i>	<i>gavesita</i>	<i>gavesitvā</i>
seek	<i>pariyesati</i>	<i>pariyesi</i>	<i>pariyesita</i>	<i>pariyesitvā</i>
sell	<i>vikkīṇāti</i>	<i>vikkīṇi</i>	<i>vikkīta</i>	<i>vikkīṇitvā</i>
send	<i>peseti</i>	<i>pesesi</i>	<i>pesita</i>	<i>pesetvā</i>
sew	<i>sibbati</i>	<i>sibbi</i>	<i>sibbita</i>	<i>sibbitvā</i>
shake	<i>kampeti</i>	<i>kampesi</i>	<i>kampita</i>	<i>kampetvā</i>
shake	<i>cāleti</i>	<i>cālesi</i>	<i>cālita</i>	<i>cāletvā</i>
shine	<i>virocāti</i>	<i>viroci</i>	<i>virocita</i>	<i>virocitvā</i>
shine	<i>obhāsati</i>	<i>obhāsi</i>	<i>obhāsita</i>	<i>obhāsītvā</i>
shoot	<i>viṅghati</i>	<i>viṅghi</i>	<i>viddha</i>	<i>viṅghitvā</i>
show	<i>dasseti</i>	<i>dassesī</i>	<i>dassita</i>	<i>dassetvā</i>
shut	<i>pidahati</i>	<i>pidahi</i>	<i>pihita</i>	<i>pidahitvā</i>
sing	<i>gāyati</i>	<i>gāyi</i>	<i>gāyita, gīta</i>	<i>gāyitvā</i>
sink	<i>nīmuḍḍati</i>	<i>nīmuḍḍi</i>	<i>nīmugga</i>	<i>nīmuḍḍitvā</i>
sit	<i>nisīdati</i>	<i>nisīdi</i>	<i>nisinna</i>	<i>nisīditvā,</i> <i>nisīdiya</i>
sleep	<i>sayati, seti</i>	<i>sesi, sayi</i>	<i>sayāpita</i>	<i>sayitvā</i>
sleep	<i>niddāyati</i>	<i>niddāyi</i>	<i>niddāyita</i>	<i>niddāyitvā</i>
smell	<i>ghāyati</i>	<i>ghāyi</i>	<i>ghāyita</i>	<i>ghāyitvā</i>
spread (v.t.)	<i>vitthāreti</i>	<i>vitthāresi</i>	<i>vitthārīta</i>	<i>vitthāretvā</i>
spread (v.i.)	<i>paṭṭharati</i>	<i>paṭṭhari</i>	<i>paṭṭhaṭa</i>	<i>paṭṭharitvā</i>
spring up	<i>ubbhijjati</i>	<i>ubbhijji</i>	<i>ubbhanna</i>	<i>ubbhijjā</i>
stand	<i>tiṭṭhati</i>	<i>aṭṭhāsi</i>	<i>ṭhita</i>	<i>ṭhatvā</i>
steal	<i>coreti</i>	<i>coresi</i>	<i>corita</i>	<i>coretvā</i>
steal	<i>theneti</i>	<i>thenesi</i>	<i>thenita</i>	<i>thenetvā</i>
string	<i>āvvaṇāti</i>	<i>āvvaṇi</i>	<i>āvuta</i>	<i>āvvaṇitvā</i>
stumble	<i>pakkhalati</i>	<i>pakkhali</i>	<i>pakkhalita</i>	<i>pakkhalitvā</i>
subsist	<i>jīvati</i>	<i>jīvi</i>		<i>jīvitvā</i>

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Common verbs (contd...)

English	dict.	aor.	p.p.	abs.
succeed	<i>siṅghati</i>	<i>siṅghi</i>	<i>siddha</i>	
swallow	<i>gīlati</i>	<i>gīli</i>	<i>gīlita</i>	<i>gīlitvā</i>
sweep	<i>sammajjati</i>	<i>sammajji</i>	<i>sammaṭṭha</i>	<i>sammajjitvā</i>
take	<i>ādāti</i>		<i>ādinna</i>	<i>ādāya</i>
take	<i>gaṇhāti</i>	<i>gaṇhi</i>	<i>gaṇhita</i>	<i>gaṇhētṵ</i>
take down	<i>otāreti</i>	<i>otāresi</i>	<i>otārita</i>	<i>otāretvā</i>
take down	<i>oropeti</i>	<i>oropesi</i>	<i>oropita</i>	<i>oropetvā</i>
talk	<i>sallapati</i>	<i>sallapi</i>		<i>sallapitvā</i>
talk	<i>sambhāsati</i>	<i>sambhāsi</i>	<i>sambhāsita</i>	<i>sambhāsītṵ</i>
taste	<i>sāyati</i>	<i>sāyi</i>	<i>sāyita</i>	<i>sāyitvā</i>
teach	<i>uggaṇhāpeti</i>	<i>uggaṇhāpesi</i>	<i>uggaṇhāpita</i>	<i>uggaṇhāpetvā</i>
teach	<i>sikkhāpeti</i>	<i>sikkhāpesi</i>	<i>sikkhāpita</i>	<i>sikkhāpetvā</i>
tell, inform	<i>ācikkhati</i>	<i>ācikkhi</i>	<i>ācikkhita</i>	<i>ācikkhītṵ</i>
tell, inform	<i>āroceti</i>	<i>ārocesi</i>	<i>ārocita</i>	<i>ārocetvā</i>
think	<i>cinteti</i>	<i>cintesi</i>	<i>cintita</i>	<i>cintetvā</i>
throw	<i>khīpiti</i>	<i>khīpi</i>	<i>khīṭṭa</i>	<i>khīpitvā</i>
touch	<i>phusati</i>	<i>phusi</i>	<i>phuṭṭha</i>	<i>phusītṵ</i>
train	<i>dameti</i>	<i>damesi</i>	<i>damīta,</i> <i>danta</i>	<i>dametvā</i>
translate	<i>parivatteti</i>	<i>parivattesi</i>	<i>parivattita</i>	<i>parivattetvā</i>
tremble	<i>kampati</i>	<i>kampi</i>	<i>kampita</i>	<i>kampitvā</i>
turn	<i>vaṭṭeti</i>	<i>vaṭṭesi</i>	<i>vaṭṭita</i>	<i>vaṭṭetvā</i>
unfold	<i>pasāreti</i>	<i>pasāresi</i>	<i>pasārita</i>	<i>pasāretvā</i>
vomit	<i>vamati</i>	<i>vami</i>	<i>vamīta</i>	<i>vamitvā</i>
wait for	<i>āgameti</i>	<i>āgamesi</i>		<i>āgametvā</i>
walk	<i>carati</i>	<i>cari</i>	<i>carita</i>	<i>caritvā</i>
wander	<i>āhiṇḍati</i>	<i>āhiṇḍi</i>		<i>āhiṇḍītṵ</i>
want	<i>icchati</i>	<i>icchi</i>	<i>icchita</i>	<i>icchiya</i>
wash	<i>dhovati</i>	<i>dhovi</i>	<i>dhota</i>	<i>dhovitvā</i>
weave	<i>vināti</i>	<i>vini</i>	<i>vīta</i>	<i>vinītṵ</i>
win	<i>jināti</i>	<i>jini</i>	<i>jīta</i>	<i>jīnitvā</i>
wish, hope	<i>paṭṭheti</i>	<i>paṭṭhesi</i>	<i>paṭṭhita</i>	<i>paṭṭhetvā</i>
wrap	<i>veṭṭeti</i>	<i>veṭṭesi</i>	<i>veṭṭita</i>	<i>veṭṭetvā</i>
write	<i>likhati</i>	<i>likhi</i>	<i>likhita</i>	<i>likhītṵ</i>
yoke	<i>yojati</i>	<i>yojesi</i>	<i>yutta</i>	<i>yojetvā</i>

M Answer Keys

Every exercise has its key. It is highly recommended to use these keys after you take an effort to tackle the exercises. Some answers have an additional comment or explanation. These will make sense only when you understand the difficulty of the matter. In early chapters, I try to present alternative words as many as possible, separated by slashes (/). It is a bit annoying, but helpful to new students.

Exercise 3

1. *rukkho. taru.*
2. *rukkhā. tarū. taravo.*
3. *sarabū.*
4. *sarabū. sarabuyo.*
5. *hatthī. karī.*
6. *hatthī. hatthino. karī.
karīno.*
7. *bhāsā.*
8. *bhāsā. bhāsāyo.*
9. *nhārū. nhāru.
(nahārū. nahāru.)*
10. *nhārū. nhāruno.
nhāravo. (nahārū.
nahāruno. nahāravo.)*
11. *sammajjanī.*
12. *sammajjanī.
sammajjaniyo.*
13. *rajjū.*
14. *rajjū. rajjuyo.*
15. *indadhanu.*
16. *indadhanūni.
indadhanū.*
17. *aṭṭhi.*
18. *aṭṭhīni. aṭṭhī.*
19. *asani.*
20. *asani. asaniyo.*
21. *nāḷikeramaṇ.*
22. *nāḷikerāni.*
23. *sūci.*
24. *sūci. sūcayo.*
25. *kaṭacchu.*
26. *kaṭacchū. kaṭacchavo.*
27. *selo. pāsāṇo. silā.*
28. *selā. pāsāṇā. silā.
silāyo.*
29. *āvāso. nivāso. ālayo.
gehaṇ. gharaṇ. agāraṇ.*
30. *āvāsā. nivāsā. ālayā.
gehāni. gehā. gharāni.
gharā. agārāni. agārā.*

Exercise 4

1. *dukkarā bhāsā.*
2. *daruṇo/bālo hatthī.*
3. *bahukā sarabū/sarabuyo.*
4. *surūpā/sundarā itthī/itthiyo.*
5. *sobhanāni/bhāsurāni akkhī/akkhīni. sobhanāni/bhāsurāni cakkhū/cakkhūni.*
6. *kiso bhīruko sunakho.*
7. *mahantā garukā selā/pāsāṇā. mahantā garukā silā/silāyo.*
8. *paññavā kārūṇiko ācariyo.*
9. *sandarāni/surūpāni rattāni/lohitāni pupphāni/kusumāni.*
10. *sīgho dīgho/āyato dhūmaratho.*

Exercise 5

1. *eso aggi.*
2. *asu/asukā vijju.*
3. *te janā.*
4. *eso/ayaṃ hatthī thūlo. so ucco.¹*
5. *ayaṃ utu uṇhā. so gimhāno.²*
6. *etā sarabū/sarabuyo bahukā. tā asundarā/virūpā.³*
7. *ime sīghā pasū/pasavo assā/hayā.*
8. *amūni/asukāni bahukāni phalāni. (amūni/asukāni phalāni bahukāni.)*
9. *ayaṃ mahallako puriso paññavā. (ayaṃ puriso mahallako paññavā.)*
10. *etā taruṇā videsikā/vijātikā kañṇā(yo) surūpā/sundarā.*

Exercise 6

1. *tumhe arī/arayo pāpā mhantā.*
2. *tvaṃ puriso ucco surūpo kusalo.*
3. *mayaṃ mahantā camū/senā pabalā vīrā/nibbhayā.*
4. *(ye) ete janā bikkhū/bhikkhavo. te kīsā dubbalā.*

¹In Chapter 16 we will learn that a proper way to put this is “yo eso hatthī thūlo, so ucco.”

²A better version is “yā ayaṃ utu uṇhā, so gimhāno.”

³A better version is “yā etā sarabū bahukā, tā asundarā.”

5. (*yaṃ*) *idaṃ vatthu mahaggaṃ. so nīlo aṇḍākāro maṇi.*⁴

Exercise 7

1. *Mozart-nāmo*⁵ *mahanto vādako hoti/bhavati/atthi.*
2. *mayāṃ vāñijā homa/bhavāma/amha/asma pabalā dhana-*
vanto/dhanavantā.
3. *tumhe kapaṇā/yācakā hotha/bhavatha/attha mahallakā*
dubbalā daḷiddā.
4. *ahaṃ mahiso homi/bhavāmi/amhi/asmi kāḷo mahanto*
ghoro/caṇḍo/dāruṇo.
5. *tvāṃ thoko kiṭṭo hosi/bhavasi/asi virūpo nīco appaggho.*

Exercise 8

1. *mayhaṃ/amhaṃ/mama/mamaṃ idaṃ dhaṇaṃ atthi.*
2. *tuyhaṃ/tumhaṃ/tava sundarā/surūpā aṅgulīyo/aṅgulī*
santi.
3. *imāsaṃ dhaññānaṃ/subhagānaṃ itthīnaṃ analasā/*
atanditā sāmīno/sāmī santi.
4. *etāsaṃ maṇḍūkānaṃ thūlā mahantāni akkhīni/cakkhūni*
santi.
5. *imesaṃ rukkhānaṃ/tarūnaṃ phalāni santi bahukāni. tāni*
etesaṃ janānaṃ honti.
6. *mayhaṃ/amhaṃ/mama/mamaṃ bhātā*⁶ */anujo atthi,*
bhaginī/anujā natthi.

Exercise 9

1. *ayaṃ sundaro candimā rasmivā/jutimā/bhāṇumā hoti.*
2. *tuyhaṃ cāgava(n)ti mātā saddhāva(n)ti hoti.*
3. *imassa yvassa/yuvīno rājīno/rañño guṇavā/sīlavā mano*
atthi.
4. *mama jeṭṭhabhātu/jeṭṭhabhātuno/jeṭṭhabhātussa sakhā*
dhanavā/vasumā hoti.

⁴It might be better to rephrase the sentence to “This precious gem is blue, oval.” Hence “*ayaṃ mahaggho maṇi nīlo aṇḍākāro.*”

⁵See some treatment on name in Chapter 3, page 23.

⁶This term (*bhātu*) has irregular declension, see page 395.

5. *mama mātu/mātuyā/mātussa bhaginiyā bhattā balavā hoti.*

Exercise 10

1. *asu/amu dhūmaratho hoti. so dhūmarathanivattanaṃ gacchati.*
2. *imassa vihārassa susīlā/guṇavantā/sīlavantā bhikkhū santi. janā imaṃ gacchanti.*
3. *tvaṃ mahantaṃ āpaṇaṃ gacchasi. tassa bahukāni bhaṇḍāni santi.*
4. *etassa araṇṇassa/vanassa bahukāni rukkhāni santi. ahaṃ sandaraṃ taṃ gacchāmi.*
5. *mayāṃ bahupupphārāmaṃ⁷ gacchāma.*

Exercise 11

1. *(ahaṃ) mama gāmasmā/gāmamhā/gāmā vījjālayaṃ gacchāmi.*
2. *eso mahāratho tassā gehasmā/gehā amhākaṃ nagaraṃ āgacchati.*
3. *tesaṃ daḷidehi raṭṭhehi, bahukā videsikā kammakārā America-desāṃ⁸ gacchanti.*
4. *ete thūlā janā ārogyasmā taṃ ārogyasālaṃ gacchanti.*
5. *asundarasmā/virūpasmā tumhe nahāpitasālaṃ gacchatha.*
6. *imehi bīlālehi eso sūkaro garuko hoti.*

Exercise 12

1. *ahaṃ kaṇṇena suṇāmi, cakkhunā passāmi, mukkhena bhuñjāmi.*
2. *ahaṃ tayā vinā vasāmi⁹ daḷiddena.*

⁷This is a reason why compounds are widely used in Pāli. They make things easier. To learn more about compounds, see Appendix G.

⁸See some treatment for foreign country and city names in Sentence No. 10, page 346.

⁹To live here means to dwell not to subsist, so *vasati* or *viharati* is the proper word, not *jīvati*.

3. *dhūmarathena etā itthiyo tāsam gāmasmā taṃ nagaram gacchanti.*
4. *ahaṃ bahukāni vatthūni kiṇāmi etasmā vāṇijasmā mayhaṃ mūlena.*
5. *te tesam cakkhūhi imaṃ sundaram rūpaṃ passanti.*
6. *ahaṃ sahāyehi saddhiṃ/saha naccasālam gacchāmi mama khuddakena rathena.*
7. *tvaṃ kusalā ācariyāni hatthena mahantaṃ rukkhaṃ harasi tava sissehi bahukēhi kumārehi saddhiṃ/saha.*

Exercise 13

1. *tvaṃ setthi kassakāya/kassakatthaṃ/kassakassa vatthum desi/dadāsi.*
2. *ahaṃ mama kāyaṃ harāmi mayā saddhiṃ mama hitāya/atthāya.*
3. *daliddasmā gāmasma ete kammakārā dhanāya taṃ nagaram āgacchanti.*
4. *ārogyasālāya¹⁰ vejjā tesam sippena kammaṃ karonti bahukānaṃ janānaṃ ārogyāya/ārogyatthaṃ/ārogyassa.*
5. *mahantassa bhojanāgārassa¹¹ sūdā bahukāni bhojanāni pajanti imāya pāṭhasālāya sissānaṃ.*

Exercise 14

1. *mayam amhākaṃ pāṭhasālāya gabbhasmiṃ/gabbhamhi/gabbhe pīthesu nisīdāma.*
2. *tvaṃ tāyaṃ/tassaṃ racchāya/racchāyaṃ rathena¹² nigamaṃ sāresi/gacchasi.*
3. *ahaṃ mahantasmīṃ/mahantamhi/mahante mahādīpasmīṃ/mahādīpamhi/mahādīpe¹³ ratthasmīṃ/ratthamhi/ratthe vasāmi.*
4. *kassakā vassānasmīṃ/vassānamhi/vassāne tesam kedārasmiṃ/kedāramhi/kedāre kammaṃ karonti.*

¹⁰Genitive meaning is better.

¹¹Genitive case is used.

¹²It is better to use ‘car’ as instrumental. So, the sentence is reformed as “You drive to a market town on that street by car.”

¹³You can use gen. here as “mahantassa mahādīpassa” denoting “of a big continent.”

5. *hemantasmim/hemantamhi/hemante paṇṇāni
rukhasmā/rukhamhā/rukkhā patanti.*
6. *māgasirasmim/māgasiramhi/māgasire¹⁴ sundaro utu atthi.*
7. *utūsu vasantassa rukkhā sundarā honti.*

Exercise 15

1. *kaṇ purisaṃ sallapasi. (acc.)
kassa purisassa sallapasi. (gen.)*
2. *ko racchaṃ/vithiṃ tarati, kena saddhiṃ.*
3. *sā kasmim idaṃ vatthuṃ kiṇāti. (loc.)
sā kasmā idaṃ vatthuṃ kiṇāti. (abl., better)*
4. *(tvaṃ) kena mahārathena pāṭhasālaṃ gacchasi.*
5. *(tvaṃ) kena/kasmā/kasmim ajja pāṭhasālaṃ na
gacchasi.*
6. *kimattāya/kassa/kena/kasmā/kasmim taṃ potthakaṃ
paṭhanti.*
7. *kasmā tiracchānā bhāyasi.¹⁵ tiracchāne kasmā bhāyasi.¹⁶*
8. *kassa mittena saddhiṃ naccasālaṃ gacchasi?*
9. *imasmim kāle kathaṃ/kena tava jīvitaṃ pavattati.*
10. *jānāsi kīdiso tuyhaṃ samparāyo.¹⁷*

Exercise 16

1. *yaṃ potthakaṃ tuyhaṃ hoti, taṃ paṭhāmi.¹⁸*
2. *yasmim mama mātāpitaro vasanti, tasmim ahaṃ vasāmi.*
3. *yaṃ ācariyo vadati, taṃ sissā vadanti.*
4. *yasmā raṭṭhā sū āgacchati, tasmā tvaṃ āgacchasi.*
5. *tvaṃ mayhaṃ yaṃ rathaṃ desi, tena nagaraṃ gacchāmi.*
6. *tassa mahantaṃ gehaṃ atthi, coro yassa rathaṃ coreti.*

¹⁴It is alright to use gen. too if you want to go literal.

¹⁵Idiomatically, *bhāyati* takes ablative case (see Chapter 11).

¹⁶In (all) animals, what do you fear?

¹⁷When a verb is put at the beginning, it can mark a yes-no question (see Chapter 27).

¹⁸You might be tempted to put it simply as “*tuyhaṃ potthakaṃ paṭhāmi.*” This sentence is not good because of ambiguity. It can also mean “I read a book for you.”

Exercise 17

1. *ahaṃ taṃ kumāriṃ pucchāmi ‘kinnāmāsī’ti.*
2. *amhākaṃ nagarassa kammantasālā atthi dhanāgārāni ca, ārogyasālā pana naccasālā vā natthi.*
3. *mama dūrabhāsanayantaṃ na upalabhāmi, coro taṃ ādāti vā taṃ vinassati vā.*
4. *ācariyo pāthasālaṃ gacchati dārakehi saddhiṃ mahārathena vā, mittena saddhiṃ rathena vā.*
5. *biḷālo vā sunakho vā imaṃ kācatumbaṃ bhindati, na ahaṃ tvaṃ ca dārakā vā.*

Exercise 18

1. *ahaṃ tayā dhaññataro/dhaññiyo/dhaññisiko [m.] (dhaññatarā/dhaññiyā/dhaññisikā [f.]) homi, so puriso pana dhaññatamo/dhaññiṭṭho hoti. ahaṃ tayā uttaro dhañño [m.] (uttarā dhaññā [f.]) homi, so puriso pana uttamo dhañño hoti.*
2. *mama jetṭhabhātā mayā baliyo hoti. ahaṃ tasmā kaṇiyo/kaṇiyā homi.*
3. *so kiso sūkaro thūlatamā/thūliṭṭhā biḷālā karukataro/karukiyo/karukisiko hoti. so kiso sūkaro uttamā thūlā biḷālā uttaro karuko hoti.*
4. *satimā khaṇo mahagghatamo/mahagghiṭṭha/uttamo mahaggho kālo hoti amhākaṃ jīvite.¹⁹*
5. *pālibhāsā paṭhanā sallāpena sukarataro hoti. pālibhāsā sallāpena sukarataro hoti na paṭhanena.²⁰*

Exercise 19

1. *kasmā hiyyo pāthasālaṃ na āgacchi/āgaccho?*
2. *mama rogo āsiṃ, ahaṃ ca/pi ārogyasālaṃ agacchiṃ.*
3. *vejjo tuyhaṃ kiṃ vadi?*
4. *so mayhaṃ ārocesi ‘na patirūpaṃ hoti pāthasālāya*

¹⁹It is, perhaps, better to say “*satimantassa khaṇo ...*” (A moment of a mindful one ...).

²⁰“Pāli is easier by conversation not by reading.” (This sentence is easier to understand.)

gamaṇaṃ' iti.

5. *akāsi tuyhaṃ gehasmīṃ sikkhaṃ?*
*Kiṃ tuyhaṃ gehasmīṃ sikkhaṃ akāsi?*²¹
6. *so vejjo puna ca vadi 'seyyaṃ sayanaṃ' iti.*²²

Exercise 20

1. *kasmīṃ sve gamissasi?*
2. *sve āpaṇasmīṃ navāni vatthāni kiṇissāmi.*
3. *tava bahukāni āsi. kassa tāni lacchasi/labhissasi.*
4. *mama bhagginiyā tāni dassāmi. sā navāni vatthāni icchi, āpaṇasmīṃ kiṇānassa kālo pana natthi.*²³
5. *piyāyissati tāni tuyhaṃ bhaggini?*
*(ruccissati tāni tuyhaṃ bhagginiyā?)*²⁴
6. *āma, mayaṃ samaṃ/sameṇa ākāreṇa nivāsema.*
*sā tāni acchādessati.*²⁵

Exercise 21

1. *vadāhi, bho, potthakālayassa maggaṃ.*
2. *imasmā iminā maggena gacchāhi yāva dutiyaṃ maggasandhiṃ, tāva gacchāhi dakkhiṇaṃ.*²⁶
3. *passāmi.*
4. *tasmā lohitaṃ agāraṃ passasissasi. taṃ atigacchāhi. potthakālayo vāmasmiṃ tiṭṭhati.*
5. *ācikkha me potthakālayassa ṁsānakālaṃ.*

²¹Putting a verb at the beginning can form a yes-no question. Or you can put *kiṃ* at the beginning, but this can make the sentence ambiguous because *kiṃ* can be seen as a modifier of other words. For more detail on questioning, see Chapter 27.

²²Here, *puna* means 'again.' Hence, *puna ca* means like 'also.'

²³Formed by primary derivation, *kimāna* is a product of *yu* or *ana* (see Appendix H, page 561). The term is an action noun meaning 'buying.'

²⁴See Chapter 13 for the use of *ruccati* (satisfy, delight). This verb takes a dative object.

²⁵To use verb 'to dress' we have two choices. First, if there is something to put on, we use *acchādeti* (v.t.), otherwise we use *nivāseti* or *paridahati* (v.i.).

²⁶For more about ordinal number, see Chapter 25. It is more suitable to use *ito* instead of *imasmā* (see Chapter 26).

6. *pañcaghaṭikā, tena sīghaṃ gaccha.*²⁷
7. *upagacchāmi taṃ pure tasmīṃ.*
8. *mā sañcara. dhāva.*

Exercise 22

1. *gaccheyyāsi samosaraṇaṃ Liza-nāmāya gehasmīṃ imasmīṃ rattiyaṃ.*
2. *kīdisaṃ samosaraṇaṃ?*²⁸
3. *jātadivasassa samosaraṇaṃ siyā.*
4. *(yasmā) taṃ na pariḷānāmi, tasmā ahaṃ na gaccheyyaṃ./ asanthavasmā ahaṃ na gaccheyyaṃ.*²⁹
5. *santhavassa punappunaṃ taṃ samāgaccheyyāsi. tasmā mayā saddhīṃ gacche.*
6. *hareyyaṃ nu paṇṇākāraṃ?*³⁰
7. *yo jātadivasasamosaraṇassa sāro, so paṇṇākāro siyā.*

Exercise 23

1. *siyuṃ nu amhākaṃ sambhāsaṇaṃ, ācariya? tava kālo ce atthi.*
2. *āma, sace na aticiraṃ. sikkhāpanaṃ me atthi imasmīṃ adḍhaghaṭikāyaṃ.*³¹
3. *kīdisā asundarā mama visesalipi, kasmā D-vaṇṇaṃ me adāsi?*
4. *sace tvaṃ me sādhukaṃ suṇeyyāsi/asuṇisse vijjāgabbhe, ajānisse 'janasammatapālanān'ti na 'janassa matapālanān'ti.*
5. *hoti nanu taṃ 'janassa matapālanāṃ'?*
6. *na evaṃ. kasmā tava mittā pucchi?*

²⁷Here *sīghaṃ* (quickly) is used as adverb (see Chapter 28). For more about time telling, see Sentence No. 27, page 348.

²⁸For *kīdisa* (what kind?), see Appendix H, page 555.

²⁹Other words that can do the same job as *santhava* (familiarity) is *paricaya* and *vissāsa*. By prefixing the terms with *a*, you can make them negative (see page 485).

³⁰Particle *nu* can mark a yes-no question (see Chapter 27).

³¹A general positive response is *āma* (see Chapter 27, and Appendix F, page 498). And *ati-* is used as 'too' or 'excessive.' You can learn more about *upasagga* in Appendix E.

7. *mayam ekato/ekadhā/ekattena jāneyyātha.*³² *atthi nu me niddosassa kiccaṃ, sace tvaṃ anujānāsi.*³³
8. *sace tvaṃ icchasi, ‘janasammatapālanan’ti taṃ puna likkhāhi. tena hi sve mayham taṃ dehi.*³⁴
9. *thuti te atthu, ācariya.*

Exercise 24

1. *jānāsi ekantaṃ nu tvaṃ naccasālāya maggo?*³⁵
2. *āma, jāneyyaṃ.*³⁶ *ekakkhattuṃ taṃ agamiṃ.*³⁷ *kiṃ ācikkhati GPS-upakaraṇaṃ?*³⁸
3. *GPS-upakaraṇaṃ evaṃ ācikkhati,* *‘abhimukhe maggasandhiyaṃ dakkhiṇena gacchāhi’ti.*³⁹
4. *micchā maggaṃ ācikkheyya.*⁴⁰ *tā racchā dakkhiṇaṃ upanagaraṃ nayati.* *gacchāma nanu nagarassa macche?*⁴¹
5. *saccaṃ. tato pana yaṃ aññāṃ/paraṃ āvaṭṭanaṃ hoti,*

³²For *ekato*, see Chapter 26. For *ekadhā*, see Appendix I, page 635. And *ekatta* (nt.) is a noun meaning ‘unity’ or ‘agreement.’

³³In this sentence, “*atthi nu me niddosassa kiccaṃ*” means like “Is there anything to do with my correction?” A more practical way to say this is “*sakkomi nu taṃ niddosaṃ kātuṃ?*,” but this uses an infinitive which we have not yet learned (see Chapter 34). Or you can use optative mood, like “*niddosaṃ kareyyaṃ nu taṃ?*” (May/Should I fix that?). But it is not quite a right way to do, because using future passive participle (see Chapter 32) is more fashionable. Hence, it should be put as “*kiṃ taṃ niddosaṃ kātabbaṃ?*” (Should it be fixed?).

³⁴In practice, the absolutive (see Chapter 31) is a more suitable solution here, hence, “*...taṃ puna likkhitvā sve mayham dehi.*”

³⁵By ‘surely,’ we can use, among several others, *ekanta* (*eka+anta*). Literally, this means ‘one end.’ Figuratively, it means ‘no other alternative’ or ‘absolute,’ hence ‘sure.’ In the sentence, the term is used as an adverb (see Chapter 28). Other several particles can be used likewise, in a way, are, for example, *addhā*, *aññadatthu*, *dhuvaṃ*, *nūna*, *khalu*, and so on (see Appendix F).

³⁶Optative mood can express supposition (see Chapter 22).

³⁷For *ekakkhattuṃ*, see Appendix F, page 511.

³⁸On neologism, see notes on page 366.

³⁹In Pāli it is very common to use direct speech. So, we change indirect speech to *iti* structure (see Chapter 35).

⁴⁰Alternative to optative mood that marks a surmise, we can form the sentence using direct speech, like “*micchā maggaṃ ācikkhī’ti maññāmi*” (I think it told [us] a wrong way).

⁴¹Imperative mood is used in this sentence.

*taṃ nagarassa macche nayati.*⁴² *yasmā gaṇakayantaṃ sabbadā na khalati, tasmā mayam GPS-upakaraṇam anugaccheyyāma.*⁴³

6. *oke, taṃ amhākaṃ sabbam hoti. abhimukhe maggassa dve sākhā santi. katarasmim magge gaccheyyum?*
7. *idāni 'vāasmim gaccheyyun'ti taṃ ācikkhati.*
8. *nūna koci doso atthi. tā racchā uttaram nayati. amhākaṃ vijjālayassa maggo'ti sarāmi. kīdisena/kena gatiniyāmena tvam GPS-upakaraṇam thapesi.*
9. *passeyyam. khamāhi me.*⁴⁴ *tā have vijjālayam nayati.*⁴⁵
10. *gaṇakayantaṃ sabbadā na khalati, manussā nāma pana khalanti.*⁴⁶
11. *khamā.*

Exercise 25

1. *kati janā etarahi COVID-rogi honti?*⁴⁷
2. *sattadasamadivase (17th) māghamāse (Feb) saṃvaccharānam ekavīsatayuttaradvisahassee (2021) pañcavīsajanuttarasattasatādhikāni (725) pañcattimsajanahasassādhikāni (35,000) janānam ekādasakoṭi (11 × 10⁷) honti.*
3. *kesu raṭṭhesu bahukatamā/bahukittā rogi santi?*⁴⁸
4. *pathamaṃ America-raṭṭhe dvikoṭi atthadasasatasahasam ca pamāṇena, dutiyam Jambudīpa-raṭṭhe ekakoṭi ekadasasatasahasam ca, tatiyam Brazil-raṭṭhe ekakoṭi.*
5. *kim/kīdisam Cīnaraṭṭham?*
6. *etarahi tassa pañcanavutijanuttarasattasatādhikāni (795) ekūnanavutijanasahasāni (89,000) santi, nāmavaliyā*

⁴²For *tato* (from there), see Chapter 26.

⁴³For *sabbadā*, see Chapter 26. Or you can use, as we have learned so far, *sabbasmim kāle*.

⁴⁴Verb *khamati* means 'to forgive.' So, this sentence means "Forgive me." That is a way to say 'sorry' in Pāli.

⁴⁵For *have*, an emphatic particle, see page 516.

⁴⁶Interestingly, *namā*, among other particles, can be used in blaming (see page 503), as we see in this sarcasm.

⁴⁷For *etarahi*, a locative particle, see page 474. COVID-rogi simply means 'COVID patients.'

⁴⁸This simply means "In what countries do the most numerous patients exist?" For adjective comparison, see Chapter 18.

caturāsītimaṃ (84th).

7. *kiṃ idāni maraṇassa aññamaññappamāṇaṃ?*
8. *pamāṇato satabhāgavasena dve hoti. so nūna bhayānako rogo.*
9. *kīva ciraṃ mayaṃ imasmim̃ saṅkantarogabhāvasmim̃ vasissanti?*
10. *yasmā idāni gopanassa antopavesanaṃ⁴⁹ atthi, tasmā taṃ dvetayavasse/katipayavasse pavatteyya/bhaveyya.*
11. *lokassa vināsanāṃ siyā, dhammatāya veranīyātanaṃ.*
12. *kīva abhiṅhaṃ tvaṃ adhunā naccachāyarūpāni passi?*
13. *dvādasa pamāṇena imasmim̃ sattāhe.*
14. *tāni atibahukāni siyūṃ.*

Exercise 26

1. *imaṃ sabbadā vissutaṃ paṭimaṃ passatha, dārakā. paṇṇarasa-satavacharato Michelangelo-nāmassa David-nāmo hoti.*
2. *kiṃ sā akittimā hoti, ācariya?⁵⁰*
3. *yato/yatra taṃ mūlabhūtavatthuto paṭirūpakaṃ hoti, tato/tatra taṃ na tena samaṃ sundaraṃ.*
4. *atthi nu David-nāmo saccato/tathato, ācariya?⁵¹*
5. *āma, so Israel-raṭṭhassa dutiyo rājā abhavi atīte cirakālato.*
6. *passi nu tato Michelangelo taṃ?*
7. *na ekadā. yādisaṃ tassa maññanato rūpaṃ hoti, tādisā imaṃ paṭimā.⁵²*
8. *tato so/sā asacco/asaccā.⁵³*
9. *āma, pana passa ...*
10. *so saccato atimahanto siyā.⁵⁴ katarato so naggo?*
11. *aññāni vatthūni passeyyūṃ, dārakā.*

⁴⁹To make it simple, I use *gopanassa antopavesana* to mean “injection of protection.” I found that *gopūya* (m.) can be used for ‘vaccine.’

⁵⁰This means “Is it not artificial?” Pronoun *sā* relates with *paṭimā* (f.).

⁵¹This question means “Does David really exist?” Or you can ask more literally “kiṃ David-nāmo sacco/tatho hoti?”

⁵²Thinking in terms of *ya-ta* structure often yields a better translation of complex sentences. In here, *maññanato* = *maññanā + to*.

⁵³By ‘it’ in this question, it can mean the statue (*sā*) or David himself (*so*).

⁵⁴Optative mood can express a hypothesis, and ablative case or *to* particles in this case can mark a cause or reason.

Exercise 27

1. *tāta, kasmā gaganam nīlam?*
2. *taṃ dujjānam, putta.*
3. *taṃ samuddena paccāvattati'ti mātā vadi.⁵⁵ saccam nu hoti?*
4. *na saccam. mā tādisaṃ kassaci ārocehi.*
5. *kiṃ bāhiro okāso nīlo siyā?*
6. *na siyā. bāhiro okāso kaṇho hoti.*
7. *tena hi ārocehi me kasmā gaganam nīlan'ti.*
8. *suriyaraṃsi akāsassa aṇū paharati. raṃsiyā vikiranena nīlavanṇam aññāni abhibhavati adhikā abhiṅhasiddhiyā.*
9. *visajjanaṃ te moghaṃ. mātussa pucchanaṃ seyyo.⁵⁶*
10. *kiṃ/kīdisaṃ indadhanu, tāta, kuto taṃ?*
11. *taṃ disāmaṇḍale niddhikumbhīhi hoti.*
12. *taṃ attharahitaṃ.*

Exercise 28

1. *sace sabbesaṃ pubbahetu atthi, mayhaṃ seritā tathato/saccato atthi vā na vā?*
2. *yo tava seritāya attho, so nissito hoti.*
3. *yathākāmaṃ mayaṃ kammāni karaṇāya sakkoma iti attho.⁵⁷*
4. *kattuno attano dassanā, yasmā attanā attanā evaṃ maññāma, tasmā mayhaṃ seritā siyā.*
5. *evaṃ bahutamabhāgā janā taṃ pañhaṃ passeyyuṃ.*
6. *dhammatāya dassanā aññato pana sabbāni aññāni nissayanti. seritāya have saññāvipallāso hoti. Benjamin Libet-nāmassa āvikaraṇasmā mayhaṃ matthaluṅgaṃ sīghataraṃ pi jānāti mayhaṃ cetanāya.*
7. *tasmā pāpaṃ karaṇāya sakkomi, yasmā na mama tīraṇaṃ hoti tathato.*
8. *taṃ ekamaṣena aññaṃ pañhaṃ hoti. kathañcīpi tava attano vipallāsanikāya seritāya kusalāni kammāni katabbāni.⁵⁸*

⁵⁵Here, *paccāvattati* (to reflect) = *pati + vattati*, for *pati* see Appendix E.

⁵⁶For *seyyo*, see Chapter 18.

⁵⁷It is more typical to use infinitive in this sentence, hence *kātuṃ* rather than *karaṇāya*. See Chapter 34 for more detail.

⁵⁸An easy way to say the last sentence is to use future passive participle

Exercise 29

1. *kasmā, bhante, ahaṃ na dhanavā homi, bahukāni puññāni kato pi.*⁵⁹
2. *seyyathidaṃ, gahapati?*
3. *ahaṃ danaṃ adāsiṃ imasmim̐ ārāme katipayānaṃ kuṭīnaṃ.*
4. *iminā sāsanena tvaṃ niyataṃ dhanavā bhavissasi samparāye na tava kāmena pi.*
5. *apī ca ahaṃ itthatte dhanavantassa icchāmi, bhante.*⁶⁰
6. *tassa tvaṃ dakkhaṃ viriyena kammāni karohi. tena pi yattakassa dhanavantassa icchasi, tattako na bhaveyyāsi.*
7. *tena hi kiṃ dānassa hitaṃ imasmim̐ sāsane?*
8. *ekantaṃ tava dānasāre vipatti atthi.*⁶¹

Exercise 30

1. *kiṃ kari, ayyā, tava gehasmim̐ corassa bhiṇḍantassa?*
2. *corassa āgacchamānassa, sāmarakkhi, uparitale ahaṃ sayi.*
3. *jānantā hosi, kiṃ nassi?*
4. *passeyyaṃ, na pākaṭaṃ siyā. bubbhaṇhe adhotalaṃ āgacchamānassa abhimukhaṃ dvāraṃ vivaṭaṃ iti jāniṃ, sītālīkaraṇamañjūsā vivaṭā iti ca.*⁶²
5. *so chāto siyā.*
6. *taṃ upahasānīyaṃ. na ahaṃ kassaci gehaṃ bhiṇḍissāmi, kiṃci eva khādanāya icchamānasmim̐.*
7. *koci te jānake siyā.*⁶³ *kattha tava sāmī abhavi pavattiyā bhavamānāya?*

(see Chapter 32). Alternatively to *kathaṅcīpi* (however), you can also use *kenaci ākārena* (by whatever manner).

⁵⁹It is necessary to use past participle here (see Chapter 31) because we already use *homi* as the main verb. Otherwise you have to split the sentence.

⁶⁰Typically, desiring to do something in Pāli *icchati* is used with the infinitive (see Chapter 34). If the action is a noun, dative case is expected. For desiring certain objects, we use accusative case as usual.

⁶¹This literally means “There is definitely your failure in the essence of giving.”

⁶²Here *vivaṭa* is used as passive past participle (see Chapter 32). For refrigerator, it is *sītālī + karaṇa + mañjūsā* (f.), a box that makes coolness.

⁶³I avoid using passive voice by using a noun here, it is read “Maybe someone [is] in your knowledge.”

8. *so me evaṃ ārocesi sabbarattiyaṃ kammaṃ kurumāno na gehaṃ paccāgamissāmi'it.*⁶⁴
sace so hoti, kasmā dvāraṃ vivaṭaṃ. nūna coro hoti.
9. *(añño sāmārakkhī) mayaṃ ekaṃ purisaṃ sadisaṃ tava sāmiṃ upalabhāma, ayyā, surāmatto so sayanto rathasālāyaṃ.*⁶⁵
10. *(paṭhamo sāmārakkhī) imaṃ [ārocanaṃ] sabbe vaṇṇeti.*

Exercise 31

1. *ko doso tava rathassa, bho kayika?*
2. *idha ahaṃ āgacchanto katipayakkhattuṃ yantaṃ nivattaṃ (hoti).*⁶⁶
3. *acirātūte taṃ sāretvā koci upaddavo vā kiṃci asātatikaṃ payojanaṃ vā bhūtaṃ.*⁶⁷
4. *na garukaṃ, ekaṃ pabbataṃ gantvā ahaṃ katipayesu jala-sotesu taṃ sārīto.*
5. *na patirūpaṃ tava rathassa tādise pade hoti.
ratho te sabbena vibhajanena vīmaṃsanaṃ kātabbo.*⁶⁸
6. *taṃ [vīmaṃsanaṃ] me bahukaṃ mūlaṃ aggheyya.*⁶⁹
kiṃ tvaṃ nanu taṃ pakatiṃ eva karohi? atthi nanu tassa pākāto doso yante?
7. *tena hi, bho, ahaṃ taṃ yantaṃ rathasmā utthāpetvā, taṃ dhovitvā anto bahiddhā ca, sakatthāne taṃ thāpetvā, taṃ sāressāmi.*
8. *tasmā kathañcipi bahukaṃ mūlaṃ te dadeyyāmi.*
9. *taṃ amhākaṃ kiccaṃ, bho kayika.*

⁶⁴Try to make it direct speech. It is easier to handle. See more in Chapter 35.

⁶⁵Alternatively to *sadisaṃ tava sāmiṃ* (like your husband), you can say “*samaṃ tava sāmīnā*.” For the use of *samaṃ* with ins., see page 470. Yet another way to say this is “*tava sāmiṃ va/viya*.”

⁶⁶Here, *āgacchanto* relates to *ahaṃ* (supposed to be a male), not *yantaṃ*. For *-kkhattuṃ*, see page 511.

⁶⁷In Pāli, verbs normally agree with the last subject (see page 266), thus *bhūtaṃ* not *bhūto*.

⁶⁸It is typical to use future passive participle in the last sentence (see Chapter 32). Alternatively, you can say it in active form, like “*ahaṃ rathaṃ te sabbena vibhajanena vīmaṃsissāmi*” (I will overhaul your car).

⁶⁹Using optative mood is better here.

Exercise 32

1. *Buddhassa purimajāṭiyaṃ Vessantarassa kāle, tassa putto dhītā ca aññassa dinnā ca daṇḍitā. taṃ kiṃ adhammikaṃ kammaṃ?*
2. *na sakkā Buddhavisayo amhehi jānituṃ.⁷⁰ evaṃ taṃ byākariyati ‘sabbhodhi padhānā hoti attano pariggahehi, puttehi bhariyāya cā’ti.⁷¹*
3. *na bhodito so tasmīṃ kāle. kathaṃ so taṃ jāni? tassa micchāmati siyā. sace tasmīṃ kāle saccato sabbe tena nātā, puna jāti na bhavitabbā.*
4. *sāsanassa dāsanato tādiso vitakko na kattabbo. aññathā sāsanassa mūlapatiṭṭhā ummūlitabbā.*
5. *sace taṃ kammaṃ paccuppannakāle vijjati, taṃ adhammikaṃ bhaviṣṣati, yasmā puttā ca bhariyā purisena na pariggahitā. na sakkā tā aññassa dinnā purisassa attano hitāya eva.*
6. *paccuppannakālassa niyāmā atītakālasamā asamānā santi. na adhammikaṃ tasmīṃ kāle taṃ kammaṃ siyā.⁷²*
7. *kiṃ sīlassa dhammo akāliko hoti vā na vā? udāhu viśesasīlo atthi viśiṭṭhāya puggalāya?*
8. *na vivecitabbaṃ Buddhassa tīraṇaṃ.*
9. *tvam vaṭṭulaṃ takkesi.*
10. *tvam taṃ saddahāhi nāṇāya.*
11. *vīmaṃsanīyaṃ Buddhasāsaṇaṃ iti maññāmi.*

Exercise 33

1. *(tasmā) ahaṃ maṃ attānaṃ vikkhipāpemi, yasmā evaṃ maññāmi ‘sace kassaci attā natthi, ko saṃsāre saṃsaratī’ti?*

⁷⁰It is typical to use infinitive in this sentence (see Chapter 34). In practice, you may convert this to active structure and use a dative action noun instead of the infinitive, hence “We are not capable for knowing the Buddha’s vision” (*mayam Buddhavisayaṃ nāṇassa na sakkoma*).

⁷¹In dictionaries you may find *vyākaroṭi* (to explain) instead. In traditional texts, we normally use *byākaroṭi*. Other words beginning with *vy-* will be *by-* as well, e.g. *byaggha* (tiger) not *vyaggha*. In this sentence, the verb is in passive form, *byākara + i + ya*.

⁷²Optative mood is tense-blind (imperative also). So, it can be used regardless of time. To stress certain idea, put it at the beginning.

2. *ayaṃ pañho purāṇo nīrantaro ca hoti. tasmīṃ vivādo Buddhakālasamā pi paccuppannakāle vattati.*
3. *duttakkaṇaṃ eva siyā iti maññāmi.*⁷³
4. *kiñcāpi tassa pañhassa vijjāvisayakā sākacchā vijjeyya, api ca Buddhabhattike mahājane so pañho natthi.*⁷⁴ *yaṃ kiñci vuccati janānaṃ, taṃ janehi paṭigganhiyati takkarena vinā.*⁷⁵
5. *ko pana ekassa ekībhāvaṃ saṃsārassa antare pāvattāpeti?*⁷⁶
6. *tassa bahukā vaṇṇanā ettāvataṃ dinnā. sace nānāya icchasi, tāni potthakāni paṭhāhi. api ca ahaṃ evaṃ maññāmi ‘yasmā so pañho ajjhattavijjāya na hoti, tasmā tassa vitthārena vaṇṇanā na siyā’ ti.*⁷⁷ *saccena nūtanāyaṃ cetāsikavijjāyaṃ pi amhākaṃ attasaññā amhe dukkhāpeti. ‘taṃ hi Buddho ārocānāya ussahito’ ti maññāmi.*
7. *diṭṭho amhi.*⁷⁸ *tā diṭṭhi saṅghaṃ pāvattāpeti, sukkena pi pālanāṃ sandāpeti. tassā [diṭṭhiyā] mahājanikaṃ kiccaṃ atthi, aññato anattavādassa cittavīsayaṃ kiccaṃ puṅgalāya puṅgalāya atthi.*⁷⁹

Exercise 34

1. *yasmīṃ pahonakaṃ Pālibhāsaṃ jānāmi, sakkā nu kho tasmīṃ antimaṃ saccaṃ upalabhituṃ tipīṭake?*
2. *na thānaṃ tena vijjati.*⁸⁰
3. *kiṃ nanu?*
4. *paṭhamaṃ, kiñci antimaṃ saccaṃ, tena samaṃ aññaṃ vā, akkharesu natthi, kasmīñci paññattikamme vā. candassa sūcanaṃ aṅguliyaṃ viya hoti.*
5. *socanīyaṃ taṃ sutvā.*

⁷³For *du* (bad, poor, difficult), see Appendix E, page 452.

⁷⁴This sentence is a concession (see Chapter 29).

⁷⁵This sentence is put in passive form. You can use *paṭiggahetabbaṃ* instead. This sounds more speculative.

⁷⁶In causative form, *pāvattāpeti* = *pavatta + ṇāpe + ti*.

⁷⁷Between the quotes, it is literally read “Because that problem is not metaphysical, its explanation in detail might/should not be exist.”

⁷⁸This means ‘I understood.’ If the speaker is a female, it will be *diṭṭhā*.

⁷⁹For repetition, see Chapter 28. You may use one *paccattaṃ* (individually) instead.

⁸⁰This is a way to say “It is (not) possible” (see Chapter 22).

6. *dutiyampi, yaṃ tvaṃ paṭhasi, taṃ kathaṃ ekantena yathā-tathaṃ jānāsi?*
7. *sādhukaṃ rakkhitaṃ nanu tipīṭakaṃ?*
8. *āma, taṃ sādhukaṃ rakkhitaṃ, yaṃ ekaṃ saṃsodhanaṃ. pure saṅgaṇhane mayaṃ ekantaṃ na jānāma. ekā pavatti pi bhikkhūhi nānākārehi sarito, paccuppannakālassa pavattipattesu vīya.⁸¹*
9. *antamaso [te] yathātathaṃ sāsanaṃ rakkhitaṃ sañcetanāya maññito santi.⁸²*
10. *ekadhā taṃ saccaṃ, ahaṃ evaṃ maññami ca. api ca kiṃ tvaṃ evaṃ sarasi 'tipīṭake hi sace mātugāmo pabbajito, pañca eva vassatāni saddhammo ṭhassatī'ti? no ce tena vassasahassaṃ eva abhavi.*
11. *nanu pañca vassasahassāni?*
12. *tā gaṇanā Buddhabhattikānaṃ janānaṃ diṭṭhiyaṃ eva ākaṅkhāyaṃ ca atthi. sace tvaṃ tipīṭakassa tathataṃ sad-dahasi, kasmā nūtanataraṃ vaṇṇanaṃ gaṇhāsi, na tipīṭake?*
13. *taṃ socanīyaṃ. tena hi ko attho Pālibhāsāya?*
14. *na hi tādisaṃ socanīyaṃ. taṃ pana amhe upādānā pamoceti. sabbe ganthā sikkhanīyā/uggaṇhitabbā, na laggitabbā. Pālibhāsāya vijjā tvaṃ atacchā diṭṭhiyā pamocitaṃ sakkoti.*
15. *tasmā sabbaṃ [tipīṭakaṃ] mayā attanā paṭhitabbaṃ.*
16. *na avassaṃ eva tādisaṃ. bahukāni parivattanāni ettāvta santi. tvaṃ tāni paṭhitaṃ sakkosi. ganthānaṃ ca parivattakānaṃ ca paticchannaṃ sañcetanāṃ vivaritaṃ sakkosi Pālibhāsāvijjāya. tādiso aññataro maggo Pālisikkhāya paccuppannakāle.*
17. *diṭṭhaṃ me atthi.⁸³ pahukiccāni tassaṃ vijjāyaṃ siyuma.*
18. *na alaṃ Pālisikkhāyaṃ ganthaṃ eva parivattitaṃ. tā vicāraṇayuttatarā vibhajanayuttatarā ca bhavitabbā.*

⁸¹The last sentence is formed in passive voice. It is read “Even one event was remembered by monks in different manners, like in newspapers nowadays.”

⁸²Slightly different in structure, this is read as “At least, they thought with intention to preserve the real teaching.” You can leave out *sañcetanāya* because it is redundant.

⁸³This means “It is understood by me.”

Exercise 35

1. *So kosakimi Alisā⁸⁴ ca aññamaññaṃ olokitaṃ kiñci kālan-taraṃ abhāsanena: ante, so kosakimi dhūmanālikāya⁸⁵ tassa mukhaṃ nīharitvā, Alisaṃ āmantesi niddaluṃ olī-naṃ.*
2. *“Kā tvaṃ asī”ti? kosakimi vadi.*
3. *Na idaṃ sallāpāya manāpaṃ ārabhanaṃ ahoṣi. Alisā evaṃ vissajjesi īsakaṃ salaḷjaṃ “ahaṃ—ahaṃ kicchena jānāmi, bho, idāni eva—antamaso yasmīṃ uṭṭhito amhi pubbaṇhe, tasmīṃ ahaṃ ‘kā amhī’ti jānāmi. ‘Apica tato katīpayakkhattuṃ vipariṇāmitā’ti maññāmī”ti.*
4. *“Tena kiṃ attho hotī”ti? kosakimi vadi, atidaḷhaṃ. “Attānaṃ tvaṃ byākaroḥī”ti.*
5. *“Ahaṃ attānaṃ byākātuṃ na sakkomi (bhayena⁸⁶), bho”ti Alisā vadi, “Yasmā ahaṃ mama attā na homī, pas-sasī”ti.*
6. *“Ahaṃ na passāmī”ti kosakimi vadi.*
7. *Alisā evaṃ vissajjesi ativinītaṃ “...ekasmīṃ divase nānā pamāṇehi bhavitvā vikhepakā amhī”ti.*
8. *“Na hotī”ti kosakimi vadi.*
9. *Sā attānaṃ uṭṭhāpetvā atigarukāya evaṃ vadi, “tvaṃ pure ko asī”ti āroceyyāsī”ti maññāmī”ti.⁸⁷*
10. *“Kasmā”ti? kosakimi vadi.*
11. *Yasmīṃ Alisā kiñci sātthaṃ⁸⁸ hetuṃ cintetuṃ na asakkhi, kosakimi pi accantasmīṃ anīṭṭhasmīṃ cittasabhāvasmīṃ bhaveyya, tasmīṃ sā paṭikkamī.*
12. *“Paccāgaccha!” iti kosakimi taṃ pakkosi. “Mama garukā vācā atthi!” iti*
13. *Alisā parivattetvā puna āgacchi.*
14. *“Upasamehi tava cittasabhāvan”ti kosakimi vadi.*
15. *“Atthi nu taṃ sabban”ti? Alisā vadi, pasahitā tassā kodhaṃ.*
16. *“No”ti kosakimi vadi. So tassa bāhā pasāretvā, puna dhū-*

⁸⁴To make it easier, instead of using *Alice-nāmā*, I use *Alisā* for Alice.

⁸⁵Hookah = *dhūma* + *nālikā* (smoke tube/bottle).

⁸⁶Perhaps, it is better not to translate ‘be afraid.’ It confuses the sense.

⁸⁷The last part has three layers of speech.

⁸⁸‘Good reason’ is hard to translate. I use *sātthaṃ* (useful) for ‘good.’

The term is formed by *sa* + *attha* (with benefit). See page 458 for how *sa* comes.

- manālīkāya tassa mukhaṃ nīharitvā, vadi,*
“Maññasi nanu tvaṃ tādisaṃ ‘vipariṇāmitā’ti” iti.
17. “*Evam, bho’ti Alisā vadi. “Na sakkomi mama purimasabhāvaṃ sarituṃ—ekīpamāṇaṃ na t̥hāpemi dasav-ighaṭīkāyaṃ”ti.*⁸⁹
18. “*Kiṃ pamāṇaṃ bhavituṃ icchasi’ti? kosakimi pucchi.*
19. “*Aho, na visit̥thaṃ pamāṇaṃ hoti’ti Alisā vegena vissajjesi, “ekaṃ pamāṇaṃ na anekadā vipariṇāmitaṃ, passasi. Ahaṃ īsakaṃ uttarā mahantā bhavituṃ iccheyyāmi, bho, no ce tvaṃ kopito”ti Alisā vadi. “Tīṇi aṅgulāni duggatā uccā homī”ti.*
20. “*Taṃ have atisundaraṃ pamāṇaṃ!” iti kosakimi ujukaṃ kāyaṃ t̥hapetvā kuddho vadi (so yathābhūtaṃ tīṇi aṅgulāni ucco).*
21. *Ekadvīsu vighaṭīkāsu, kosakimi ahicchattakasmā oruhitvā tīṇagumbe saṃsappitvā, evaṃ vadamāno gacchi, “Ekaṃ pamāṇaṃ taṃ uccataraṃ vad̥dhessati, aññaṃ pamāṇaṃ pi taṃ nīcataraṃ vad̥dhessati”ti.*
22. “*Kassa ekaṃ pamāṇaṃ, kassa aññaṃ pamāṇaṃ”ti? Alisā attano maññi.*
23. “*Ahicchattakassā’ti kosakimi vadi, uccassarena sā pucchi iva; aññatare khaṇe, so vigacchi.*

⁸⁹For ‘minute’ (*vighaṭīkā*), see Sentence No. 27, page 348.

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J. R. Bhaddacak holds a PhD in Religious Studies and has professional background of computer science and engineering. Nowadays he is an independent researcher, working alone outside any academic milieu. His main field of study is on religion, particularly Theravāda Buddhism as a cultural product. Recently he has started investigating into Pāli language with three goals in mind: first, to make Pāli more accessible by making it easier to learn; second, to make Pāli studies more critical by also taking modern literary theory and its kin into account; and third, to research into computational Pāli and produce effective Pāli learning tools. He is also the maker of PĀLI PLATFORM, a comprehensive program for Pāli learning and research. By the days of writing this *Pāli for New Learners*, he lives as a mendicant somewhere in a rural area of Thailand.

Colophon

This document is produced by \LaTeX typesetting system using \TeX Live 2022/Debian on GNU/Linux system. Devuan Daedalus/Ceres (testing branch) is used to date. Main fonts used are in the Latin Modern family. Citations are facilitated by the `biblatex-chicago` package. To make the final PDF unicode-searchable, \LuaTeX is used as the engine. Neovim is the main editor. The working machine is 32-bit Dell Inspiron N4030 (2011).